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PRESENTED
TO
By

GOD SPAKE ALL THESE WORDS.

I.

THOU shalt have no other gods before me.

II.

THOU shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III.

THOU shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV.

REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath-day, and hallowed it.

V.

HONOUR thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

THOU shalt not kill.

VII.

THOU shalt not commit adultery.

VIII.

THOU shalt not steal.

IX.

THOU shalt not bear false witness against thy neighbor

X.

THOU shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

THOU

Shalt love the LORD thy GOD with all thy Heart and with all thy Soul and with all thy Mind. This is the first and great Commandment. And the second is like unto it THOU shalt love thy Neighbour as thyself. On these two Commandments hang all the Law and the Prophets.

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Watts Illustrated Reference Family Bible



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AND

THE REVISED VERSION OF A.D. 1881

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"This exhibit is especially noteworthy for the beauty and variety of Family Bibles displayed. The printing of the Bibles is admirably done.

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THE FOLLOWING AWARDS WERE MADE FOR OUR ILLUSTRATED EDITIONS OF THE HOLY BIBLE:

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PREFACE.

The Holy Scriptures, for their various and matchless excellences, have won the admiration and veneration of the *wise* and *good* of all ages and countries that have been blessed with their light.

Study the Holy Scriptures. Therein are contained the *words of eternal life.* They have God for their author, *salvation* for their end, and *truth* without any mixture of error for their matter.

The Scriptures contain, independently of a divine origin, more true *sublimity*, more exquisite *beauty*, purer *morality*, more important *history*, and finer strains both of *poetry* and *eloquence*, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom.

The two parts of which the Scriptures consist (the Old and New Testaments) are connected by a chain of compositions (*the prophecies*) which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian, learning. The antiquity of these compositions no man doubts, and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine predictions, and consequently inspired.

The intimate connection between the Old and New Testament is thus strongly marked. The writings of the Old and New Testaments are to be considered as *one work*, written, it is true, by different persons at different times, but dictated by *the same spirit.* They relate the uniform conduct of God to his people, and the divine proceedings under the new dispensation bear a strict conformity to those under the Old; they are parallel, and therefore reference is frequently made to rites, ceremonies, circumstances and events that are exactly similar in both, and may be justly styled "Books that are *medicines of the soul*, not to read which is the cause of all evils."

But *the Holy Scriptures*, notwithstanding their superlative excellence, are in many places "*hard to be understood* and "*hard to be interpreted*," which the *ignorant* and *unstable* of all ages and countries are apt "*to wrest to their own destruction*," "*deceived* themselves, and *deceiving* others." 2 Pet. 3 : 16; Heb. 5 : 11; 2 Tim. 3 : 13. "*Ye do err*," said our blessed Lord, "*not knowing* THE SCRIPTURES." Matt. 22 : 29.

The real difficulties of Scripture originate from sundry causes:

1. *The ancient languages in which they were written*—the Hebrew of the Old Testament and Greek of the New—have long, very long since, ceased to be spoken. But a living language abounds in niceties of construction which expire with it and are irretrievably lost. Like the life-blood, they cannot be transfused into another language.

2. The *Oriental phraseology, imagery, manners* and *customs* differ widely from those of our age and country, and are apt to be misunderstood.

3. The *miscellaneous* form of the sacred books, detached from each other, without apparent connection or continuity, and seldom with any express reference to each other.

4. The *history, laws* and *customs* of God's chosen people, the *Jews*, and of the several *heathen* or *foreign* nations with whom they were connected by alliance or by vassalage, are all blended together, and intermingled with the *prophecies* relative to both. These prophecies are often obscure and enigmatical, and this was wisely ordered, lest a clearer exposure might prove detrimental to the *prophets* themselves, and also to the people for whose information they were intended.

5. *Times* and *seasons* are not critically marked in Scripture by reference to any fixed or established era or standard of computation, but by a vague and indefinite measure of time, *generations, reigns, priesthoods*, etc.

6. *The want of a correct standard text.*—The Hebrew and Greek Scriptures do not accurately agree or critically correspond in all points, and the variations create no small embarrassment to the translator, the commentator, the chronologer and the historian in selecting the best or the most unexceptionable readings throughout.

7. *The imperfections of all the received translations.*—The authorized translation, under the auspices of King James I., published in 1611, is unquestionably superior to all its predecessors. It is not sufficiently close and uniform in rendering the *originals;* and though a good popular translation, in the main, of admirable plainness and simplicity of style, yet it is not calculated to convey precise and critical information in difficult and mysterious passages, of the prophecies especially and poetical parts of Scripture; even in the Gospels, those perfect models of historical narration, mistranslations occur, originating from ignorance of or inattention to the peculiar force of the Greek article.

1. *Scripture is its own best interpreter.* The same incidents, the same sentiments and the same expressions and phrases are frequently repeated in the same or in different books. What is obscure and unintelligible, perhaps, in one passage, is frequently cleared up satisfactorily either by the context or by parallel passages in the same or in different books. The New Testament especially is the noblest comment on the Old, of "*the spirit*" always, of "*the letter*" often. 2 Cor. 3 : 6.

2. The collations of Hebrew manuscripts and the ancient versions, the Greek of the Septuagint, the Latin Vulgate, the Chaldee Targums or Paraphrases, the Syriac Version, the Arabic, etc., all furnish copious sources of correction and emendation of the received texts. The most valuable sources, indeed, are the *ancient versions*, framed from manuscripts of a much earlier date than any of the present, few if any of which can boast an antiquity of more than fifteen hundred years.

3. In addition to the *Chaldee* Targums, we find that the Jewish historians and antiquaries Philo and Josephus, and the Rabbinical comments, often furnish valuable explanations of the *languages, rites* and *customs* and of the *literal* and *figurative* interpretation of Holy Writ.

4. Within the last three centuries, and especially in the course of the present, the *learned languages* have been more skillfully studied, and large accessions have been made to the general fund of *sacred literature* in all its various branches by the researches of the learned and the discoveries of travelers in all quarters of the globe. During the past six years nearly five thousand square miles of Palestine have been surveyed, accurate maps of the country made, and the sites of three-fourths of the cities and towns mentioned in the Bible determined in accordance with scriptural readings. Photographs have been taken of ancient cities, ruins, mountains and places of great interest to the Christian world.

"*Many run to and fro*" in quest of information with restless curiosity, and "labor unabashed" to "*increase knowledge*" in general and "*scriptural knowledge*" in particular. And we are assured by the unerring word of prophecy that "*it shall be increased until the time of the end,*" or full disclosure of the PROVIDENTIAL HISTORY of mankind.

The paramount excellence, therefore, the importance and the difficulty, of the ORIGINAL SCRIPTURES, have given birth to a greater number and variety of *helps, expositions, commentaries, concordances*, etc., than any other books that ever were written in any age or in any language. But amidst all the endless variety of *scriptural helps* we may search in vain for a history of the Bible which shall be plain and clear even to the unlearned, and yet concise, correct and critical; competent to arrange all the scattered events in a regular and lucid chronological and geographical order; to trace the connection between the Old and the New Testaments throughout; competent to expound the *mysteries* and *precepts* of both intelligibly, rationally and faithfully; *evangelical, but not sectarian;* without *adding* to or *diminishing* from the Word of God; to unfold and interpret the whole grand and comprehensive scheme of "*the prophetic argument,*" from Genesis to Revelations, all admirably linked and closely connected together, subsisting in THE DIVINE MIND "before the foundation of the world" (1 Pet. 1 : 20; Rev. 13 : 8), and gradually revealed to mankind at sundry times and divers modes and by degrees during the *patriarchal, Mosaical* and *Christian dispensations* as they were able to bear it (Heb. 1 : 1); competent to solve *real difficulties* and reconcile *apparent dissonances*, resulting from the obscurity of the original text, or from inaccurate translations; to silence *skeptics, infidels* and *scoffers* by exposing the weakness and inconclusiveness of their objections and cavils; to defend the *institutions* of the *primitive Church* against *schismatics* and *levelers;* and in fine to copy as closely as possible the brevity and conciseness, yet simplicity and plainness, of gospel style; such a history of the Bible is altogether a *desideratum* in the annals of sacred literature. *It has been our aim to present such concise scriptural helps and illustrations to the study of the Holy Bible as will meet the wants of biblical students, teachers and Christian readers of all denominations.*

INTRODUCTION.

THE Bible is a great preacher. It teaches more infallibly and quite as persuasively as human lips. We need not undervalue the ordinance of human preaching, yet in many a case the Bible has reached a heart which human words never would have reached, and there are many souls which have been left alone to the written Word of God for the food of their highest and dearest life. The emigrant, bending over his solitary Bible; the soldier or sailor on his nightly watch; many whom business or necessity has taken away from the abodes of men, where there is no church, no ordinance, and the preacher's voice is never heard; the sick man in the solitude of his chamber, to whom the privileges of the sanctuary are denied—they all draw from their Bible their soul's daily food, and all their spiritual strength.

THIS magnificent Bible is printed from large face pica type. The marginal references are believed to be in larger and more readable type than any other Bible published in this country, and is specially adapted for family devotion, and will supply the wants of Bible readers who could not be suited in this particular other than with the English Editions.

THE Text has been very carefully read and compared with the Oxford and American Bible Society's Standard, and is believed to be correct in every particular. The Psalms in metre are used by special permission. The plates from which this Bible is printed are Electrotyped, or copper-faced letter; making them much more durable than the ordinary Stereotype plates.

A COMPLETE PRONOUNCING BIBLE DICTIONARY, profusely illustrated, is also included, together with a *History of the Books of the Bible*, with numerous engravings, and comprehensive *Helps to the Study of the Bible*. The introduction of a series of full page engravings illustrative of remarkable scriptural events, embracing in all several hundred representations of Jewish and Egyptian Antiquities, Biblical Scenery, Manners and Customs of the Ancients, Natural History, &c. &c., forming a valuable and comprehensive series of pictorial illustrations of the text, and enhancing the general appearance and artistic claims of this over all other Family Bibles.

THE growing interest manifested in Biblical research, and in Christian labors among all religious denominations in the present age, is unprecedented. In their labors to Christianize the world, with the assistance of GOD'S HOLY WORD, good men are untiring. The recent explorations in and around the Holy Lands have been prosecuted with energy and zeal, exhuming undeniable proofs of the divine origin of the Holy Scriptures, and affording material for illustrating by fine engravings valuable information with regard to the early Christians, which a quarter of a century since was unknown; and it has been the aim of the Publishers of this edition to avail themselves of these researches, especially of the explorations made in Palestine.

IN perusing this sacred book, may we not fervently repeat the words of the Psalmist: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." "The entrance of thy word giveth light; it giveth understanding to the simple; order my steps in thy word."

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Bishop Cranmer.
Bishop Latimer.
Bishop Ridley.
Cardinal Wolsey.
John Huss.
John Rogers.
John Wycliffe.
Laurence Saunders.
Martin Luther.
Miles Coverdale.
Public Burning of Bibles.
Tyndale.
Venerable Bede.

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Cloak.
Coat.
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CHRONOLOGICAL ARRANGEMENT OF THE OLD TESTAMENT.

PERIOD I.

The Creation to the Deluge. B. C. 4004-2348.

CREATION. (4004.)

Of the world, Gen. 1; 2:1, 4–22; Ps. 24:2; 33:9; Heb. 11:3; 2 Pet. 3:5; John 1:3; 2 Cor. 4:6; Col. 1:16. Of man, Gen. 1:26, 27; 2:7; Eccles. 7:29.

ADAM. (4004–3074.)

The Sabbath, Gen. 2:2, 3; Ex. 20:8–11; Deut. 5:12–15; Mark 2:27. Marriage instituted, Gen. 2:23, 24; Matt. 19:4–6; Mark 10:6–9; Eph. 5:31; Mal. 2:15. The Fall, Gen. 3; 1 Tim. 2:13, 14; 1 John 3:8. Promise of a deliverer, Gen. 3:15; Rom. 5:12–21. Cain and Abel, Gen. 4:1–16; 1 John 3:12; Jude 11; Heb. 11:4. Cain's descendants, Gen. 4:17–24.

Adam's descendants in the line of Seth to Noah, Gen. 4:25, 26; 5; 1 Chron. 1:1–4; Luke 3:36–38. Enoch (3382–3017), Gen. 5:21–24; Heb. 11:5; Jude 14, 15. Increase of wickedness, Gen. 6:1–13.

NOAH. (2948–1998.)

Builds an ark, Gen. 6:14; 7:26; Ezek. 14:14, 20; Heb. 11:7. The Deluge (2348), Gen. 7:17–24; Job 22:16; Matt. 24:37–39; Luke 17:26, 27; 1 Pet. 3:20; 2 Pet. 2:5.

PERIOD II.

The Deluge to the Call of Abraham. B. C. 2348–1922.

Restoration of the world, Gen. 8:1–14. Covenant with Noah, Gen. 8:21, 22; 9:13–17; Isa. 54:9, 10. Noah's prophecy, Gen. 9:25–27; Noah's descendants, Gen. 10; 1 Chron. 1:4–23.

Noah's descendants through Shem to Abram, Gen. 11:10–26; 1 Chron. 1:24–27; Luke 3:34–36. Building of Babel; dispersion (2234), Gen. 11:1–9.

ABRAM. (1996–1822.)

Parentage, Gen. 11:27–32. Call (1921), Gen. 12:1–3; Neh. 9:7, 8; Acts 7:2, etc.; Heb. 11:8.

PERIOD III.

The Call of Abraham to the Exodus. B. C. 1922–1491.

Abraham's journey to Egypt and return, Gen. 12:10–20; 13:1–6. Separates from Lot, Gen. 13:7–18; Rescues Lot (1913), Gen. 14. The Covenant, Gen. 15. Ishmael born (1910), Gen. 16; 1 Chron. 1:28. Covenant renewed; circumcision; Abram's name changed to Abraham (1897), Gen. 17; Acts 7:8; Gal. 3:17, etc. Intercedes for Sodom, Gen. 18; cities of the plain destroyed, 19; Isa. 13:19; Amos 4:11; 2 Pet. 2:6–8; Jude 7. At Gerar, Gen. 20. Birth of Isaac (1896), Gen. 21:1–8; 1 Chron. 1:28; Matt. 1:2; Luke 3:34; Acts 7:8; Rom. 9:9; Heb. 11:11. Hagar and Ishmael cast out (1892), Gen. 21:9–21; Gal. 4:22–31; Covenant with Abimelech, Gen. 21:22–34. Offering of Isaac (1872), Gen. 22:1–14; James 2:21; Heb. 11:17–19. Renewal of covenant, Gen. 22:15–19; Nahor's family, Gen. 22:20–24. Death and burial of Sarah (1859), Gen. 23; 49:31. Descendants of Keturah, Gen. 25:1–6; 1 Chron. 1:32, 33.

ISAAC.

Married (1857), Gen. 24. Death and burial of Abraham, Gen. 25:7–11. Descendants of Ishmael, Gen. 25:12–18; 1 Chron. 1:29–31. Birth of Esau and Jacob (1837), Gen. 25:19–34; 1 Chron. 1:31; Matt. 1:2; Luke 3:34; Hos. 12:3; Rom. 9:10–13; Heb. 12:16. At Gerar, Gen. 26.

JACOB.

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JOSEPH. (1745–1635.)

Dreams, Gen. 37:5–11; sold into Egypt (1728), Gen. 37:12–36. Judah's children by the daughter of Shuah, and by Tamar, Gen. 38. Pharez, Gen. 38:29; 1 Chron. 2:4; Matt. 1:3; Luke 3:33.

Joseph in Potiphar's house, Gen. 39:1–19. In prison, Gen. 39:20; 40:23; Ps. 105:18, 19. Governor of Egypt, Gen. 41; Ps. 105:24–22; Acts 7:10. His brethren come down to Canaan, Gen. 42; Acts 7:11, 12. His brethren's second visit, Gen. chs. 43, 44; Acts 7:13. Makes himself known, Gen. 45. Israel comes down to Egypt, Gen. chs. 46, 47; Deut. 26:5; Josh. 24:4; Ps. 105:23; Acts 7:14. Israel blesses Ephraim and Manasseh, Gen. 48; Heb. 11:21. He blesses his twelve sons, and dies, Gen. 49. Israel is buried, Gen. 50:1–13; Acts 7:16. Last days of Joseph, Gen. 50:14–26; Ex. 13:19; Josh. 24:32; Heb. 11:22.

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JOB. (1760–1520.) MOSES. (1571–1451.)

Birth and early life, Ex. 2. Sent to Pharaoh, Ex. chs. 3, 4. Further oppressions, Ex. 5. God appears again to Moses, Ex. 6. The ten plagues, Ex. 7–11; 12:29, 30. The passover instituted, Ex. 12:1–28, 43–50. The Exodus (1491), Ex. 12:31–42, 51.

PERIOD IV.

The Exodus to the Dedication of Solomon's Temple. B. C. 1491–1005. Government of Moses. 1491–1451.

Journeyings of the Israelites from Rameses to Succoth, Ex. 12:37; Num. 33:1–5. Sanctifying of the first-born, Ex. 13:1–19. To Etham, Ex. 13:20–22; Num. 33:6. To Pi-hahiroth, Ex. 14:1–18; Num. 33:7. Through the Red Sea to Marah, Ex. 14:19; 15:26; Num. 33:8. To Elim, Ex. 15:27; Num. 33:9. To the Red Sea, Num. 33:10. To the wilderness of Sin, Ex. 16:1; Num. 33:11. The giving of the manna, Ex. 16:2–36. To Rephidim, Ex. 17:1; Num. 33:12–14. Water from the rock at Massah, Ex. 17:2–7. Victory over Amalek, Ex. 17:8–16.

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Government of JOSHUA. 1451–1426.

Mission of Joshua, Josh. 1:1–9. Spies sent out (1451), Josh. 2; Heb. 11:31; Jas. 2:25. Passage of the Jordan, Josh. 1:10–18; chs. 3, 4. Covenant renewed, Josh. 5. Conquest of Jericho (1451), Josh. 6; Heb. 11:30. Capture of Ai, Josh. chs. 7, 8. History of the Gibeonites—conquest of five kings, Josh. chs. 9, 10. Conquest of Canaan completed, Josh. 11. Tribes of Reuben and Gad return home, Josh. 22. Recapitulation of conquests, Josh. chs. 12, 13. Division of country, Josh. 14:1–5. Inheritance of Caleb, Josh. 14:6–15; 15:13–20. Lot of Judah, Josh. 15:1–12; 20–63. Lot of Joseph, Josh. chs. 16, 17. Tabernacle set up, Josh. 18:1–10. Lots of Benjamin and the rest of the tribes, Josh. 18:11–19; 19:48. Inheritance of Joshua, Josh. 19:49–51. Cities of refuge—Levitical cities, Josh. 20; 21:1–42. Last exhortations and death of Joshua (1426), Josh. 21:43–45; chs. 23, 24. Declensions after death of Joshua, Judg. chs. 1, 2, 3, 17, 18. The Levite of Mount Ephraim, Judg. chs. 19–21.

Government of the JUDGES. 1405–1095.

Othniel (1405–1365), Judg. 3:5–11. Ehud, Southern Canaan (1365–1325), Judg. 3:12–30. Shamgar, Southern Canaan (1325–1285), Judg. 3:31. Barak and Deborah, Northern Canaan (1285–1245), Judg. 4. Song of Deborah, Judg. 5. Gideon (1245–1206), Judg. chs. 6–8. Story of Ruth (about 1241), Ruth 1–4:17. Genealogy from Pharez to David, Ruth 4:18–22; Matt. 1:3–6; Luke 3:32, 33. Abimelech, the usurper (1236–1232), Judg. 9. Tola (1232–1209), Judg. 10:1, 2. Jair (1209–1187), Judg. 10:3–5. Jephthah, east of Jordan (1187–1181), Judg. 11, 12:1–7. Ibzan, east of Jordan (1181–1174), Judg. 12:8–10. Elon, east of Jordan (1174–1164), Judg. 12:11, 12. Abdon, east of Jordan (1164–1156), Judg. 12:13–15. Eli, Southern Canaan (1156–1116), 1 Sam. chs. 1–4. Samson (1136–1116), Judg. 13–16. Story of Micah, Judg. chs. 17, 18. The Levite of Mount Ephraim, Judg. 19–21. Samuel (1116–1095), 1 Sam. 4–7. Samuel's sons (about 1100), 1 Sam. 8:1–3. The people desire a king, 1 Sam. 8:4–22. Saul and Samuel, 1 Sam. 9. Saul appointed king, 1 Sam. 10.

Government of the KINGS. Reign of SAUL. B. C. 1095–1055.

Victory over the Philistines (1103), 1 Sam. chs. 13, 14. He offers sacrifice, 1 Sam. 13:8–14. Jonathan's exploits, 1 Sam. 14:1–45. Victory over the Amalekites (1079), 1 Sam. 15:1–7. Agag spared, Saul rejected, 1 Sam. 15:8–23.

DAVID.

Secretly anointed (1063), 1 Sam. 16:1, 13. Overcomes Goliath, 1 Sam. 17. Life at court, 1 Sam. 16:14–23; chs. 18, 19:1–10; Ps. 11. Flight to Ramah (1062), 1 Sam. 19:10–24; Ps. 31. David and Jonathan, 1 Sam. 20. Flight to Nob, and thence to Gath, 1 Sam. 21; Ps. 34. Flight to Adullam, 1 Sam. 22:1, 2; Ps. 56. Flight to Mizpeh, 1 Sam. 22:3, 4; Ps. 16. Flight to Hareth, 1 Sam. 22:5. Slaughter of priests by Saul, 1 Sam. 22:6–23; Ps. 52. Takes Keilah (about 1061), 1 Sam. 23:1–6. Flight to wilderness of Ziph, and Maon and En-gedi, 1 Sam. 23:7–29; Ps. 17, 22, 34, 54, 109. Spares Saul's life at En-gedi (1061), 1 Sam. 24; Ps. 7, 57, 58, 140–142. Death of Samuel (1060), 1 Sam. 25:1. Nabal, 1 Sam. 25:3–38. Spares Saul's life at Hachilah (1060), 1 Sam. 26. Flight to Gath a second time (1058), 1 Sam. chs. 27, 28:1, 2. Obtains Ziklag from Achish, 1 Sam. 27:6. His comrades at Ziklag, 1 Chron. 12. The witch of Endor (1056), 1 Sam. 28:3–25. Philistines at Aphek (1056), 1 Sam. 29. Ziklag burned by Amalekites, prey recovered by David, 1 Sam. 30. Death of Saul and his sons (1055), 1 Sam. 31; 1 Chron. 10. David avenges Saul; his lamentation, 2 Sam. 1.

Reign of DAVID. B. C. 1055–1015.

Over Judah (1055–1048). Over Judah and Israel (1048–1015).

Made king at Hebron, 1 Chron. 11:1–3. Victories over house of Saul (1055–1048), 2 Sam. chs. 2–4; over the Jebusites and the Philistines (1043), 2 Sam. 5; 1 Chron. 11:4–9; Ps. 2. Bringing up of ark to Kirjath-jearim, 1 Chron. 13. Bringing up of ark to Jerusalem (1042), 2 Sam. 6; 1 Chron. 15; Ps. 68:9, 24. Prayer of David, 2 Sam. 7; 1 Chron. chs. 16, 17; Ps. 101. Ammonites and Syrians defeated (1037–1035), 2 Sam. 10; 1 Chron. chs. 19, 20; Ps. 20, 21. David's first great sin (1035), 2 Sam. 11; Ps. 51, 32, 33. Judgments in consequence of it. Death of the child (1034), 2 Sam. 12.

SOLOMON.

Born (1033), 2 Sam. 12:24; Matt. 1:1. Sin of Amnon (1032), 2 Sam. 13. Flight and rebellion of Absalom (1030–1023), 2 Sam. 13:34–39; chs. 14–18; Ps. 3, 4, 55, 63, 70, 71, 143. Death of Absalom (1023), 2 Sam. 18; Ps. 144. David's return to Jerusalem; insurrection of Sheba quelled (1022), 2 Sam. chs. 19, 20. Famine on account of the house of Saul (1022–1019), 2 Sam. 21:1–14. Wars with Philistines (1018), 2 Sam. 21:15–22. David's psalm of praise, 2 Sam. chs. 22, 23:1–7; Ps. 18. His mighty men, 2 Sam. 23:8–39; 1 Chron. 11:10–47. David's second great sin; its punishment; his penitence and sacrifice (1017), 2 Sam. 24; 1 Chron. 21; Ps. 30. Close of David's reign and life (1015), 1 Kings chs. 1, 2, 1–11; 1 Chron. 22–29. Psalms of which the date is uncertain, 1, 4, 8, 19, 81, 91, 110, 139.

Reign of SOLOMON, 1015–975.

Inauguration of Solomon, 1 Kings 1:38, 39; 1 Chron. 23:1. Death of Adonijah, of Joab (1014), and of Shimei (1011), 1 Kings 2:12–46. Marriage with a king's daughter, 1 Kings 3:1; Ps. 45. Prayer and wisdom of Solomon, 1 Kings 3; 2 Chron. 1:1–12. Greatness of Solomon, 1 Kings 4; 2 Chron. 1:13–17. Covenant with Hiram, 1 Kings 5; 2 Chron. 2. Building of the temple and of his own house (1012–992), 1 Kings chs. 6, 7; 2 Chron. 3–5. Dedication of temple and prayer of Solomon (1005), 1 Kings 8; 2 Chron. 5–7.

PERIOD V.

The Dedication of Solomon's Temple to the Birth of Christ. B. C. 105–4.

God appears a second time to Solomon and ratifies the covenant, 1 Kings 9:1–9; 2 Chron. 7. The king's commerce, 1 Kings 9:11–28; 2 Chron. 8. Visit of queen of Sheba; Solomon's greatness, 1 Kings 10; 2 Chron. 9. Solomon's idolatry; his adversaries; his death (975), 1 Kings 11; 2 Chron. 9:31. Writings of Solomon—Song, Proverbs, Ecclesiastes.

KINGS OF JUDAH.	KINGS OF ISRAEL.
Rehoboam (975–988) to Jehoshaphat (914–889).	Jeroboam (975–954) to Ahab (918–897).

Jehoshaphat unites with Ahab in an expedition against the Syrians (897), 1 Kings 22; 2 Chron. 18.

Jehoram (889–885) to Pekah (750–739).

Invasion of Judah by Pekah and Rezin (742), 2 Kings 16:5, 6.

Second invasion of Judah by Pekah and Rezin (741), 2 Chron. 28:5–15.

Amon (643–641). Josiah (641–610). Zephaniah (640–609). Jehoahaz (610). Jehoiakim (610–599). Habakkuk (621–598). Nebuchadnezzar takes Jerusalem, carries off Daniel and others (606). Jehoiakim revolts (603). Is slain (599). Nebuchadnezzar takes Jerusalem, with 10,000 captives (599). Zedekiah (599–588), Ezekiel (595–536), Jerusalem taken (588).

Captivity.

Gedaliah appointed governor. Obadiah (588–583). Shadrach, Meshach and Abednego (580). Daniel's visions (555–553). Belshazzar's feast and death (538). Kingdom of God (534). Psalms supposed to have been written during the Babylonish captivity.

Interregnum (739–730).

Hoshea (730–721). Becomes tributary to Shalmaneser (728). Rebels and imprisoned (725). Siege of Samaria and captivity of the ten tribes of Israel (723–721).

Return from Captivity.

Decree of Cyrus for the return of the Jews (536). Building of the temple commenced (535). Haggai (520–518). Zachariah (520–518). The temple finished (515). Esther (461–451). Advancement of Mordecai. Ezra sets out with a commission from Artaxerxes Longimanus (458). Reformation effected by him (458–445). Nehemiah to rebuild Jerusalem (445). His first government (445–433). The wall dedicated; his second administration (428–420). Malachi (434–420).

The genealogy from Zerubbabel to Joseph, Matt. 1:13–16. Genealogy from Nathan to Joseph or Mary, Luke 3:23–31. The conception of Elizabeth (B. C. 5), Luke 1:5–25. The salutation of Mary, Luke 1:26–38. Visit of Mary to Elizabeth, Luke 1:39–56. The birth of John the Baptist, Luke 1:57–79. An angel appears to Joseph, Matt. 1:18–25. The birth of Jesus Christ (B. C. 4), Matt. 1:25; Luke 2, 7.

AN INTRODUCTORY HISTORY

OF

THE MANUSCRIPT AND EARLY PRINTED EDITIONS

OF THE

HOLY BIBLE.

THE Bible is the word of God. In it he makes known to man his character and will. It is given by inspiration of the Holy Spirit, and is profitable to all, teaching men what to believe, showing them in what they are wrong, instructing them in what is right. Although written by men, God directed them what to write and how to write, that as a rule of faith and guide to practice it might be perfect. A knowledge of this book is more to be desired than fine gold, for in understanding, believing and obeying it there is great reward, both here and hereafter.

Every person who can should have a Bible and read it daily, praying God to teach him rightly to understand it, to believe and obey its precepts. It will be life to his soul and wisdom to salvation.

In the study of this book of God it becomes us to inquire what is the thought, idea or truth which the writer or speaker desires to place before us. It is not what we can force by our ingenuity or our fancy from his words, but what was "the mind of the Spirit" who inspired his pen. Some portions of the sacred word admit of more than one sense or one application; but it may be taken as a general principle that the Spirit of God had some leading truth to make known in every passage, and for this truth we should search as for hidden treasure, and when we have found it esteem it as a pearl of great price.

It is admitted that the New Testament contains richer and fuller communications of the divine plan of redemption than all prior revelations; therefore the Old Testament must be read in the light of the New, for the Old is prophetic of the New, and the New is but the fulfillment of the Old. By this plan we may "realize all the deep harmonies between the earlier and the later dispensation. In the light shed by prophecy, the two covenants seem no longer disunited. The Old Testament, as it 'telleth of Christ that should come,' blends insensibly into the New, that 'telleth of Christ that is come,' and both are parts of one divine whole."

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude; and to improve all the relations of social and domestic life.

It is a grand subject for meditation to behold in our modern societies the love of the holy doctrines of the gospel advancing with the progress of philosophy and of political institutions, so that the nations which are most advanced in civilization and in liberty are also the most religious, the most truly Christian.

A despotic government may subsist, and perhaps prosperously too, without the Bible; a republic cannot. A republic cannot, like a despotic government, be sustained by force. She cannot, like the despot, tame her children into heartless submission by the bayonets of a mercenary army; her bayonets are reserved for the invading foe.

Human laws labor under many imperfections. They extend to external actions only. They cannot reach that catalogue of secret crimes which are committed without any witness save the all-seeing eye of that Being whose presence is everywhere, and whose laws reach the hidden recesses of vice and carry their sanctions to the thoughts and intents of the heart. In this view, the doctrines of the Bible supply all the deficiencies of human laws and lend an essential aid to the administration of justice.

Not only does the Bible inculcate, with sanctions of highest import, a system of the purest morality, but in the person and character of our blessed Saviour it exhibits a tangible illustration of that system. In him we have set before us—what, till the publication of the gospel, the world had never seen—a model of feeling and action adapted to all times, places and circumstances, and combining so much of wisdom, benevolence and holiness that none can fathom its sublimity, and yet presented in a form so simple that even a child may be made to understand and taught to love it.

The Holy Scriptures are designed to satisfy the wants of the soul by showing how man may be reconciled to God, and so renew his spiritual life; and they furnish the means for the culture of an intellectual and moral nature in harmony with the new state.

One of the strongest desires of our nature is to know ourselves and our future destiny. In all the ages of which there are any records we find that thoughtful souls have felt this desire, and the only true source of knowledge and consolation that has been written and preserved for our use is that which has come down to us in the care of the Hebrew race.

In this book we find an idea of the one God and of the divine purposes in the work of creation and providence; of the fall and redemption of man. Viewed as a whole, the several parts of the work, from Genesis to Revelation, depend upon and sustain each other, because they are all necessary to the completeness of the design.

Divine wisdom must always select a proper instrument to do its required work; and we may therefore believe that the proof of the divine origin of the Scriptures does not depend on the character or fitness of any of the writers.

There is a peculiar superhuman spirit appearing in the truths and precepts of this priceless record—in the purity and justice of its moral distinctions; its moral law, which is the only correct standard in morals; its account of the divine solicitude for the sins of men and the means used to promote upright conduct; its clear ideas of the mercy of the divine Father; its wonderful analysis of the character of man, his state of sin and the change necessary to salvation; the peculiar character of redeemed souls; the certain punishment of wrong-doing; its divine promises and their influence on the heart; its consolations in trials and sufferings; and its preparation for death. All of these truths and statements, which are above and beyond the reach of unaided human reason, combine to stamp its divine origin and compel our reverence.

The books composing the Holy Bible were written in different ages, from Moses to John (B. C. 1650 to A. D. 90—a period of more than seventeen hundred years), by men who were specially prepared for the work by direct inspiration from the divine Source of all knowledge.

The several books bear a uniform and unvarying testimony in support of each other by quotations, by the express recognitions of the prophets, evangelists, apostles and the Lord Jesus himself, thus convincing us that in all ages, from that of Moses to the

present, the best men have believed in its Divine origin, and have acted accordingly.

The Hebrews were exceedingly careful about these writings, as an examination of their very complete system for their preservation and interpretation will show.

There are references to the writing and reading of the law in the Old Testament, in every age, beginning with Moses. It was read for instruction publicly in the desert of Sinai, at Kadesh, at the crossing of Jordan, at the great assembly on Ebal and Gerizim, at Shiloh, at the dedication of Solomon's temple, the reform under Hezekiah, and more particularly in the case of the collection of the whole Old Testament by Ezra, who arranged it in the order that is still preserved.

This settlement of the canon in its present form is dated from the close of the captivity in Babylon.

While the Hebrews were in Assyria, captives, their language fell into disuse, being neglected for the Chaldæan in popular use. This made it necessary to appoint teachers of the law of Moses, whose duties were to preserve a knowledge of the Scriptures and the language in which they were written. Ezra was the chief of this class in the later years of the captivity. He returned to Jerusalem from Babylon with the exiles, where he completed his great work of compiling, or rather arranging in chronological order, the sacred books, for which service he was called the second Moses, and was dignified with the title of scribe (in Hebrew sofer).

When Nehemiah formed the Great Synagogue, the Scribes were recognized as a distinct order in the nation, and seats were given to a number of them in the general assembly among the ruling elders.

The work of this body of learned and devout men was: 1. To make the only copies of the sacred Scriptures that were allowed to be used; 2. To count the letters in every book, and the number of times that each letter occurred in each book and in all the books; 3. To read the "law" in public on the Sabbath and festival days; 4. To lecture to their disciples (students of the law) on the meaning of the Holy Scriptures; 5. To arrange the liturgy for public worship; 6. To form the traditions; 7. To protect the law by by-laws which directed how to copy, keep and interpret the holy writings; 8. To correct any accidental errors in the original text; and 9. To add to the sacred canon the books of the prophets and of the poets.

The writings were not added to the text of the Scriptures, but were put on the margin, near the text which they explained or corrected.

Their rules may be judged of from two specimens: 1. Except every one do keep them (the Scriptures) whole and undefiled, without doubt he shall perish everlastingly; and 2. Except a man believe them faithfully, he cannot be saved.

This order of learned and devout men continued as a distinct class from B.C. 458, the end of the captivity in Babylon, to B.C. 300, when the order became extinct at the death of Simon the Just.

A parallel historical witness is found in the sect of the Samaritans, who separated from the Jews after the captivity (being composed of Jews and Chaldæans), built a temple on Mount Gerizim, made a new creed, and copied the Pentateuch only out of the law for their own use. The mutual hatred between the Samaritans and Jews put it out of the case to suppose that there could have been a collusion between them to add to or change a single word or letter of the sacred writings, and both parties strove to convince the world that their particular copy of the law was the more ancient. They differ but in a very few particulars, which may all be accounted for chiefly as errors of the copyists.

Succeeding the Scribes were certain teachers of the law who were called Sages, Wise Ones, Elders and Doctors (Tanaim). Their duties were almost identical with those of the Scribes whom they succeeded.

So from age to age, as society changed or new circumstances arose, the interpretations of the Scriptures were changed to suit the new state of things. The writings of the Scribes were explained by the Doctors, and these by later teachers, when a vast mass of writings accumulated, which formed what is called the Talmud. The Talmud is composed of two parts, the Mishna, which is the oral law, and the Gemara, the traditions.

The Doctors were very important and influential in the nation. It was among them that Joseph and Mary found the child Jesus explaining the simple truth of the Scripture in contrast to the misty and almost blind superstition of the commentators. The order of the Doctors continued as a distinct body from B.C. 200 to A.D. 220.

The Pharisees were a sect of patriotic and devout Jews, whose idea was to make Israel a nation of priests in fact, as well as it was in their law as written by Moses, and it was the duty of each member to strive, by religious study and preparation for the office of a Rabbi (teacher), to become a priest in spirit, although not of the house of Levi, believing that "God had given to all men alike the kingdoms, priesthood and holiness." They assumed the duty of special guardians of the Holy Scriptures.

The Essenes were simply intensified Pharisees, adding to their duties and professions the self-denial of a life of celibacy, and their example and influence were most beneficial to the nation. They also were jealous custodians of the Scriptures.

These various orders of learned men cared for the Holy Books during a period of more than seven hundred years, ending about three hundred years after Christ. Since that time the Jews have continued the care of their sacred writings with the same jealous watchfulness, believing that the Messiah has not yet appeared, and that his coming may possibly be near at hand.

These writings so carefully preserved were in the Hebrew tongue, and it is interesting to know how they have been translated into other languages, and especially into English.

The first translation from the Hebrew into any other language, that is recorded, was in Chaldee, which was made at the time the law was read to the king of Persia. The original of this has been lost. The oldest which has been preserved is that which was made at Alexandria in Egypt, B.C. 260, and is called the Septuagint, from a supposition that it was made by seventy translators.

The next in order of time was made by Onkelos, in Chaldee, A.D. 150. The same author, whose name in Greek was Aquila, also translated the Old Testament into Greek, A.D. 160. This work was evidently intended to correct the errors of the Septuagint, which was made by several persons, some of whom were not equal to the task; besides, the state of public opinion at the time permitted the translators to give the general sense of the original instead of following the literal text.

The Septuagint was also corrected by Theodotion, and about the same time (second century) Symmachus made a version in Greek for the use of the Ebionites, which is correct, pure and elegant in style and diction.

In the time of the Apostles there were many copies of the Gospels for the use of the Church in the different cities, in the languages of the localities—Greek, Latin, Hebrew, Syriac, Coptic, Ethiopic and Arabic—but the authors of these works are now unknown.

The Ethiopic version was written in the sacred Jeez, the dialect of Axum, in the fourth century. The Coptic and Memphitic versions were made soon after, and the Coptic is now in use in Egypt.

The Syriac (called Peshito, single, literal) was made from the Hebrew and Greek about A. D. 200, and had become almost obsolete as early as the fourth century. The work included the whole Bible, with the Apocrypha.

Paul of Tela made a version of the Septuagint at Alexandria, A. D. 617, which was extremely literal, every Greek word being rendered by one in Syriac.

The Thebaic version in the common dialect of Egypt was made in the third century, but soon fell into disuse, especially among scholars, who preferred the more elegant Coptic.

The Gothic version was made about A. D. 383, by Ulphilas. There is a copy of the original edition in Upsal, Sweden.

The great works of Origen consumed twenty-eight years of his life, and consist of homilies and commentaries, written with every evidence of scholarship and untiring research, extended into all Bible lands. He first arranged four versions on the same page for comparison of the text of each with the others as to correctness, as follows:

1. Septuagint; 2. Aquila; 3. Symmachus; 4. Theodotion. Afterward he added two others, making what is known as the Hexapla (six parts). Some portions of the Gospels were in eight versions. The whole work comprised nearly fifty volumes folio, of which only a very few pages are in existence now.

The Veneto Greek version is dated A. D. 875.

Tertullian (born A. D. 160, died 245) describes a Latin version of the Gospels which had influence to a great degree on the popular speech, elevating it to a high standard of excellence.

It is only possible that the Old Testament had been translated into Latin before the crucifixion, but there is no record of such a fact, although indirect evidence may be seen in the similarity of style of the Old and New Testaments as they are found in the version which was used before Jerome's was made.

The extensive influence of the Scriptures in the early ages may be gathered from the remark, so often repeated, that the whole Bible could be gathered from the writings of the early centuries, so copious were their quotations.

The great scholar who above all others succeeded in making the most valuable version of the Scriptures in the Latin tongue was Jerome, whose name as written in Latin was Eusebius Hieronymus Sophronius (born A. D. 329 at Stridon, died 420 at Bethlehem). He was a student and a traveler from his youth, and a patient gatherer of knowledge serviceable in his great undertaking in all parts of the Christian world. His version was for more than eight centuries the great bulwark of the Church in the west of Europe, as the Septuagint was of the Church in the east. His work has not come down to us entire, for the present Vulgate (Douay Bible) has in it the work of many hands.

The work of translating the Bible in Germany was begun about the year A. D. 860, in a poetical narrative of the Life of Jesus, by Otfried of Weissenburg. Psalms, Canticles and Genesis were also done in metre soon after. A poetical version of the historical books appeared in the thirteenth century.

Luther's version was made by the assistance of Melancthon, Aurogallus, Bugenhagen, Jonas and Creuziger, although the greater part of the work was done by himself, from A. D. 1522 to 1534. It is a monument to the great learning and ability of the leader of the Reformers.

There are also versions in Low German (1533), Danish (1550), Swedish (1526), Icelandic (1540), by Thorlak Skuleson (1644), Dutch (1648) and Pomeranian (1588).

The Reformed Church published one in 1579, and another for the Swiss in 1665, and the Synod of Dort one in 1637.

The Vulgate was translated into German at Leipsic in 1527.

Christopher Sower printed a Bible in German at Germantown, Pa., in 1743, which was the first Bible printed in America next to Eliot's Bible in the Indian language.

The first recorded translation of the Bible in the English tongue was the work of Caedmon, who rendered the whole Bible, from Genesis to Revelation, into alliterative verse, A. D. 680. Soon after this Aldhelm, Bishop of Sherborne, rendered the Psalms into verse. Bede translated John's Gospel (A. D. 735), and Alfred the Great (died A. D. 901) wrote or published the four chapters of laws from the book of Exodus, because he desired that "all free-born youth of his kingdom should be able to read the English Scriptures" (as well as be educated generally). He had a book of extracts from the Psalms and other books made for use in his family.

The oldest version of the Anglo-Saxon Gospels is called the Durham Book, of which a specimen copy is now extant, dated A. D. 688.

The Normans were no friends to education in the English tongue, and did not translate the Scriptures, but tried to educate the people in religious matters by the use of miracle-plays and pictures. Only a few works on the Scriptures are dated in their age, of which we have still remaining three versions of the Gospel, and the Ormulum, a metrical paraphrase of the Gospel history in alliterative verse.

In the thirteenth century there occurred a religious revival, when the Bible was translated into Norman-French.

The reformer Wycliffe (born 1324, died 1384) rendered into English almost the entire Bible, "So that for Cristen men may some dele know the text of the Gospel, with the comyn sentence of olde holie doctores." This great work was an important element in opening the way for the Reformation.

Tindale devoted his whole life and his great learning and eminent abilities that "a boy that driveth a plough" might know more of the Scriptures than the great body of the clergy then knew (A. D. 1520). He said that "The properties of the Hebrew tongue agree a thousand times more with English than with the Latin." This work of translating the Bible into English was bitterly opposed by the Roman Catholics as long as they had any power in England or influence in Europe, and their wishes were seconded by King Henry VIII., who threw Tindale into prison, when, after several years of confinement, he was condemned to death by the Emperor Charles V., and was put to death at Villefort, near Brussels, in 1536, and his body burned to ashes.

Tindale's idea was that every part of the Scriptures had one sense only, and he kept that always in view, translating from the original Hebrew and Greek. Even his enemies have admitted that his work was excellent. Its language is pure, appropriate and clear to the understanding. Evidences of great learning and research give it a pre-eminent position among the enduring monuments of human intelligence and skill. Tindale has been justly honored with the title of the father of our English authorized version.

It is mournfully interesting to record in memory of his learned and faithful assistants that one of them, John Fry, was burned at the stake for heresy, on account of his share in this work of translation, at Smithfield, London, in 1552, and another, the Monk William Roye, was put to death for the same offence, in Portugal, in 1553, while a third, Miles Coverdale, a priest, barely escaped death, and even while in prison, for this same matter, edited an edition of the Bible in 1535, which was dedicated to the king of England. In his preface Coverdale declared that he "had not changed so much as one word for the benefit of any sect, but had with a clear conscience purely and faithfully translated out of the

foregoing interpreters, having only before his eyes the manifest truth of Scriptures." This was the first edition of the entire Bible that was printed in English, and was also the first authorized version. It was published in six volumes, folio, with marginal notes and cross-references, and illustrated with many wood-cuts.

Lord Cromwell, secretary to Henry the Eighth, vicar-general in church affairs, favored this edition, and by the king's authority published a decree, commanding "every person or proprietary of every parish church within the realm should, before the first of August, 1536, provide a book of the whole Bible, both in Latin and English, and lay it in the choir, for every man that would to look and read therein."

Tindale's version was edited by the martyr John Rogers, who prudently assumed the name of Thomas Matthewe as a disguise, because of the enemies of Tindale, whose intimate friend he was. This edition followed Tindale's version as far as the end of Chronicles, and that of Rogers for the rest. Many wood-cuts embellished both the Old and New Testaments, the book of Revelation having one to each chapter.

Cranmer presented a copy of it to Lord Cromwell in 1538, asking his intercession with the king for the royal authority, which was granted. A royal proclamation also informed the people that it had pleased the king to permit and command that the Bible, printed in the English language, should be used for instruction in every parish church.

The Roman party still opposed the printing of the Bible in English with all their might, and especially its free distribution and use by the people, but the friends of the Reformation were encouraged, and the people all over England attended in crowds to hear the book read.

Henry the Eighth sanctioned an edition, and asked permission from Francis the First to print it in France, and this having been granted, the work was forwarded under the care of Coverdale, until the enterprize was defeated by the Inquisition, and the whole edition of 2500 copies was ordered to be burned. A few copies were saved, with the type and presses, and the work was completed in England in 1539.

Henry the Eighth's supremacy and freedom in church matters from the Pope of Rome was settled by Parliament in 1534, the year in which the Church of England was established, and from that time the work of translating and printing the Bible in the English language has been a powerful aid in the work of the great Reformation.

Although the Roman party, led by Gardner, Bishop of Winchester, opposed the measure, both in public and in private, yet the king favored it, on account partly of the great influence of Queen Ann Bullen. An edition was printed by Whitchurch and Grafton, with a frontispiece of great beauty, designed by Holbein.

A corrected reprint of Matthewe's Bible was issued by Richard Taverner in 1539, under the patronage of Lord Cromwell, to whom the king granted the exclusive privilege of printing English Bibles for five years.

After the death of Lord Cromwell, in 1540, the Roman party gained such strength that Parliament was influenced to pass a law abolishing Tindale's version, because it was said to have been "full of errors and to produce many evils, heresies and mischiefs, destructive of the harmony and peace of the realm." Under this act Grafton was imprisoned, fined a large sum, and released only under a heavy bond that he would not print or sell English Bibles.

The king's proclamation also prohibited the having or reading Wycliffe's, Tindale's and Coverdale's versions.

Under Edward the Sixth the restrictions against having and reading the Bible in English were removed, and it was ordered that parsons and others in the church service should have the Scriptures in both Latin and English, with the paraphrase of Erasmus in English, and also that the mass should be said in English.

The Liturgy was completed and established by act of Parliament in 1549.

Romanism was restored to power by law under Queen Mary in 1553, John Rogers was burned at the stake, and many Protestant scholars and divines were driven into exile, when they went to Geneva, where they entered into the spirit of translation with an increased vigor in 1559.

An edition of the whole Bible (omitting the Apocrypha) was printed at Geneva in 1560, in English, which is called the Geneva Bible, and it held the popular favor for sixty years, only giving way to the authorized version of King James. A Bible Dictionary was added to it in 1578. A curious feature in it was an attempt to give the Hebrew names of persons in English letters, as Heva for Eve, Izhak for Isaac, Jeremidhu for Jeremiah.

Matthew Parker, Archbishop of Canterbury, published the "Bishop's Bible" in 1568, in one volume folio, in which there were a number of wood-cuts, maps and copper-plate engravings of interesting places and things, both in the Old and the New Testaments, and the Apocrypha.

At length, in 1582, the Roman Church yielded to the popular demand for the Scriptures in English, and issued the Douay (doo-à) version, translated from the Latin Vulgate, and not from the original Greek. The historian Fuller said that "the Douay Bible was a translation which needed to be translated," and also that "its editors by all means labored to suppress the light of truth under one pretence or another."

The Old Testament was translated by William Allen (Cardinal), Gregory Martin and Richard Briston, and published at Douay in 1610, the New Testament having been published at Rheims in 1582. The notes were supplied by Thomas Worthington, and the whole has continued until the present time in favor and authority in the Roman Church as its standard version in English.

King James the First, in 1604, on the motion in Hampton Court Conference having been made by Dr. John Reynolds, a Puritan, selected fifty-four scholars and divines, of whom forty-seven served in making a new translation.

There were among them men of various parties, as of the High Church, Andrews, Barlow, Montague, Overal and Saravia; of the Puritans, Reynolds, Chaderton and Livlie; and of those who were of no church party, Henry Saville and John Boyse. These men were all distinguished for piety and eminent learning in Oriental languages.

There were no records of the meetings of the translators preserved, so far as known, but their rules for proceeding with their work were published.

When each company had met together to examine and agree upon the readings of the text, "one of the party would read the translation, while the others held in their hands some version of the Scriptures in either one of the learned tongues, and if any error or fault was noticed they spoke; if not, he read on." The work was completed in three years. The introduction and argument of each book were written by Thomas Bilson, Bishop of Winchester, and Dr. Smith. The preface was the work of Dr. Miles Smith, who was afterward Bishop of Gloucester. In this he says, "We, building upon their foundation that went before us, and being holpen by their labors, do endeavor to make better that which they left so good, no man, we are sure, hath cause to mistake us. They, we persuade ourselves, if they were alive, would thank us." And he also said that "it was their aim, not to make a new trans-

lation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones one principal good one."

The work was completed and published in 1611, with the following title:

"The Holy Bible, conteyning the Old Testament and the New, newly translated out of the Originall Tongues, and with the former Translations diligently compared and revised by his Majestie's speciall Comandement. Imprinted at London, by Robert Barker, Printer to the King's most excellent Majestie. 1611."

The only pay these men received for their long and faithful service was thirty pounds to each one of the six editors who made the last revision, by the Company of Stationers. The king would not pay out of his own treasury, and only gave a shadowy promise of 1000 marks (about $4000), by an invitation to the archbishops and bishops to collect money from those willing to contribute; but nothing came of it.

The Authorized Version, published under the sanction of King James the First in 1611, from which this Bible is a copy, without change, except in a few cases of orthography, such as original for "originall," as it stands in the title of 1611, has been everywhere commended for its faithfulness to the original Hebrew and Greek Scriptures, its pure and forcible English, its plain but dignified forms of expression, and its idiom, true to the genius of our tongue, as all that can be desired.

Its chief value to the English-speaking world is its pure English, which dates from a time before the introduction of the vast number of words from the modern languages, which more often obscure the meaning than help to a clear idea of what is in the mind. Addison, the eminent critic, says, "The translators of the Bible were masters of the English style, far fitter for that work than any we see in our present writings." The best writers, from that day to this, have clothed their choicest thought in its pure idiom, so that its influence may be traced all through English literature.

Of the manuscripts it may be said that there is not the least question as to the antiquity of any one of the specimens. They have lain hidden from sight for several centuries, and "in various out-of-the-way places, in different parts of the world. They were found in the dirty and neglected chambers and cells of the monks. From the dusty and long-neglected cells of the monasteries near the Natron Lakes, and at Thebes, Egypt; from the forgotten and long closed-up rooms in the Greek monasteries in Albania; from the libraries on Mount Athos, where it was noticed that the ignorant monks had for ages used the almost priceless volumes for seats; from the Crimea, and from Odessa, where there is a Bible Society which has collected valuable specimens from all over the Eastern World; from the Jews in China, Malabar and India; from Mount Sinai; and in some of these places they had been forgotten for centuries, and were in some instances covered with the dust of a thousand years, putting the case beyond all possibility of imposition, forgery or collusion."

Evidence derived from documents could not go any farther, and our reason is satisfied and our faith quickened.

While the printing of the Bible is a means of making copies that are as free from error in a thousand copies as in one, still this uniformity is not in itself a proof of correctness, for the printed text is but a copy of some ancient manuscript, and if there was an error in that it is of course repeated in the printed text. So it has been the special object of some of the best scholars and critics, during the last half century, to collect ancient manuscripts, compare their readings, balance the probabilities in favor of one or another text by every known guide in criticism, until, from the multitude of various readings, errors of copyists and additions by commentators have been cleared out, and a text left which is believed to be almost, if not exactly, as written by the authors, or at least such as was received by the Church and the scholars as the text in the early ages. The authority in matters of faith and doctrine is not here a subject of discussion, it being the work of the preacher and theologian.

We may now conclude that the best men in all ages, from the time of Jeremiah to the present, a period of nearly twenty-four centuries, have believed the Pentateuch to be a divinely-inspired history and code of laws, and have added from time to time other books which they believed were equally entitled to reverence, such as the Prophets, Psalms and the New Testament, while they have, at the same time, rejected many books that have been offered as having an equal claim to divine inspiration. Some of the rejected works, such as those in the Apocrypha, are valuable as matters of history, and as evidence of the literary standards of their age, but they seem to lack the internal evidence that they are the work of the Divine mind.

THE EARLIEST EDITIONS OF THE BIBLE PUBLISHED IN AMERICA.

Prior to the American Revolutionary war, the country was supplied with Bibles in the English language from England. At the time of American independence, but two editions of the Bible had been printed in the United States. The first was translated into the Indian language by John Eliot, and printed by Marmaduke Johnson, Cambridge, Mass., 1661, small quarto.

The first Bible printed in this country in a foreign language was that of Christopher Saur, in the German language, in Germantown, Penna., in 1743, quarto size, the type for which was obtained from Germany. One thousand copies were printed.

The first Bible printed in English was published by Robert Aitken, at Philadelphia, in 1782, 12mo size.

The first folio and quarto editions in the English language were printed and published by Isaiah Thomas, at Worcester, Mass., in 1791.

Isaac Collins also printed and published a quarto edition, bound in two vols., at Trenton, N. J., in the same year.

William Young, printer, Philadelphia, published editions of the Bible in 1791–92, 18mo size.

Hodge and Campbell, New York, printed a self-interpreting Bible in forty numbers folio in 1792. The name of George Washington, President of the United States, heads the list of subscribers.

Berriman & Co., Philadelphia, published editions of the Bible in 1796, folio.

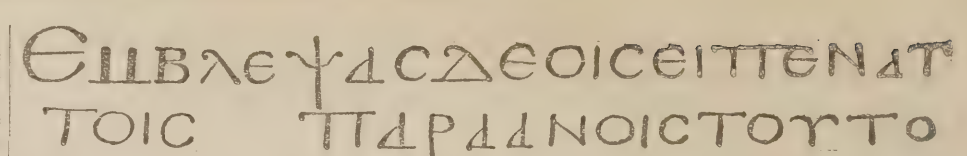
John Thompson, Philadelphia, 1798, printed and published a beautiful edition folio (Hot Press) in forty numbers.

Mathew Carey, 118 Market street, Philadelphia, published his first edition of the Bible, quarto, in 1801. He continued publishing Bibles with and without engravings, printing several editions annually until 1820.

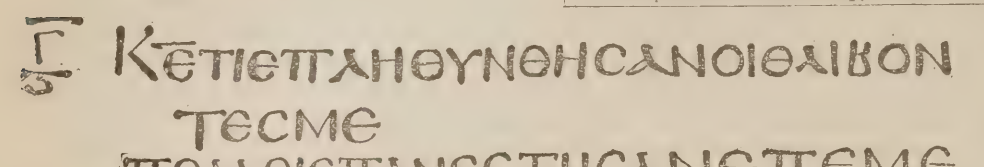
Samuel Etheridge published a quarto edition, with engravings, in Charlestown, Mass., in 1803.

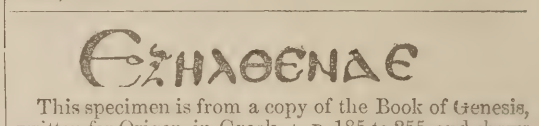
B. & J. Collins, New York, published the first *stereotyped* quarto edition of the Bible in this country in the year 1816.

The oldest version in any language of which there is a record is the Septuagint, written in Greek, at Alexandria, Egypt, B. C. 286–280. The oldest known copy of this version is written on thin vellum, contains the whole Bible, and is dated in the fifth century; now in the British Museum, and is called



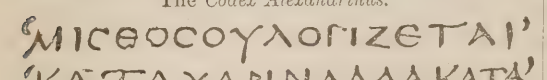
This specimen is from a copy in the library of Trinity College, Dublin, a palimpsest, and belongs to the sixth century. It is from the Gospel of Matthew, xix. 26.



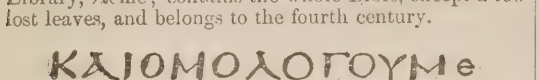


This specimen is from a copy of the Book of Genesis, written for Origen, in Greek, A. D. 185 to 255, and shows a very neat and clear text, as well as all the others.

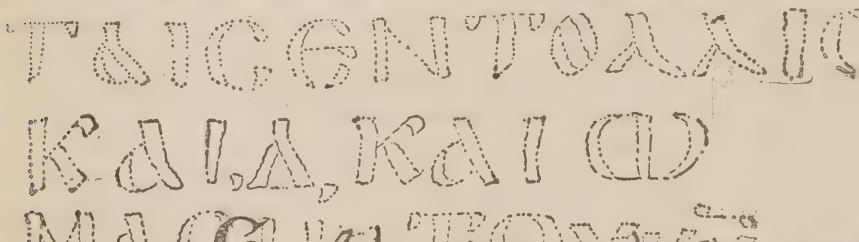
The *Codex Alexandrinus*.



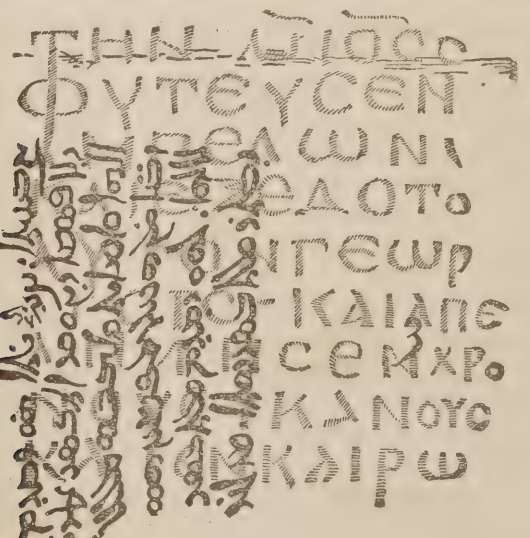
The *Codex Vaticanus* is a manuscript in the Vatican Library, Rome; contains the whole Bible, except a few lost leaves, and belongs to the fourth century.



The *Codex Sinaiticus* was found in the Convent on Mount Sinai, and belongs to the sixth century, but is a copy of one of an earlier date. Besides the Old and New Testaments, it has the Gospel and Epistles of Barnabas and the Epistle of Hermas. Fragments of the Gospel are contained in a palimpsest MS. in a library at Wolfen-buttel, Germany, where the ancient Greek letters have been scraped off, and a modern text written

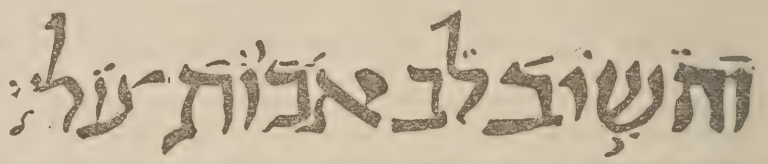


over them, but not entirely obliterating the ancient writing. The first specimen is from Luke i. 6. The next is one which was found at the Convent on the Natron Lakes, Egypt, and is Luke xx. 9, 10, with a work of Severus of

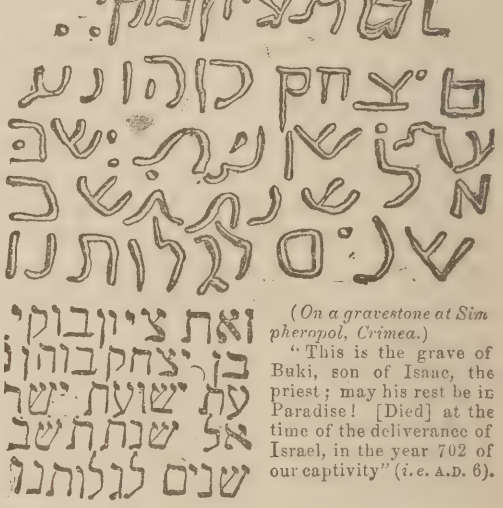


Antioch over it. It is dated A. D. 550. Both the specimens of writing are fine examples of the art. The great price of writing material, skins, parchment, vellum or cloth and papyrus, caused the loss of many old books, whose letters were erased to make room for some new work.

The oldest Hebrew MS. known is dated A. D. 489; is a roll, and was found in the Karaite Synagogue in the Crimea. The specimen given here is from a Pentateuch, written originally on a roll of leather, preserved in Odessa, and was brought from Darbend, in Daghestan. It was corrected in A. D. 580, and was therefore written before that time. The text is from Malachi iv. 6.



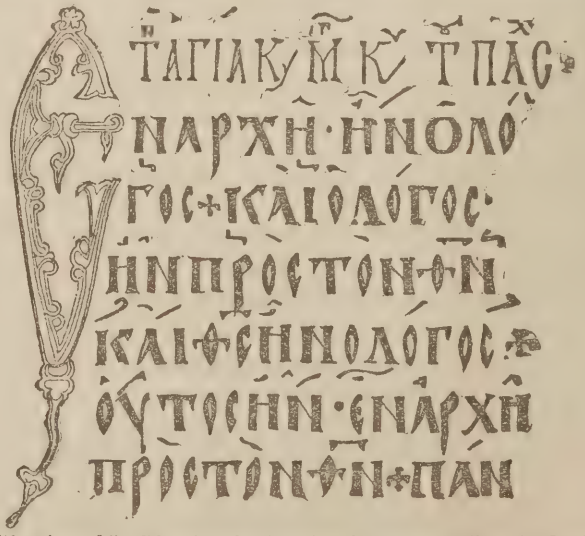
As a specimen of the ancient Hebrew letter used about the time that Paul was a pupil of Gamaliel, here is a copy from a gravestone in the Crimea, of the year A. D. 6. This style of letter is like that on the coins of the Maccabees, B. C. 139, and other coins down to A. D. 130.



(*On a gravestone at Simpheropol, Crimea.*)

"This is the grave of Buki, son of Isaac, the priest; may his rest be in Paradise! [Died] at the time of the deliverance of Israel, in the year 702 of our captivity" (*i. e.* A. D. 6).

The oldest *printed* Hebrew Bible (Old Testament) was issued at Soncino, Italy, A. D. 1487, in folio. The Complutensian Polyglot was published at the expense of Cardinal Ximenes in 1514–1522, in 6 vols. folio, and sold at fifteen dollars. The last specimen on this page is Greek, from the text of John i. 1, 2, and is dated A. D. 995. The initial letter is in blue and red colors, and is very



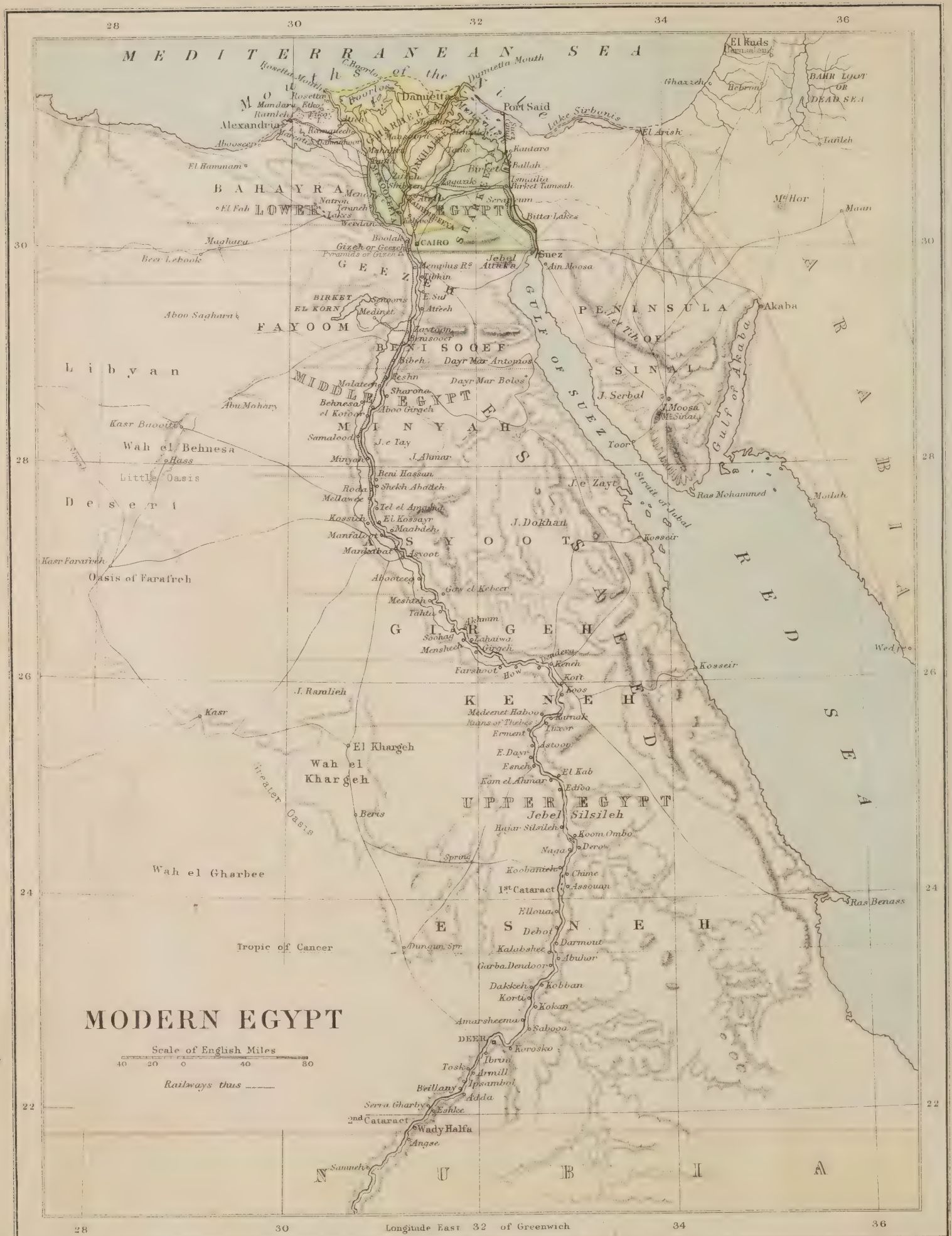
finely "illuminated." The first book printed was the Bible, in Latin; and the splendid pages of the Mazarin Vulgate, printed by Gutenberg and Faust in 1455, at Mainz, are not surpassed at this day as specimens of typography. And the style of the letter has not been improved upon since that time for elegance of shape or distinctness.


THE
GENTILE COUNTRIES
AND NATIONS
of the Old Testament
Scale of English Miles
100 0 100 200 300 400 500 600
Arabia Isa. XXI. Jer XXV King X
Aram Gen X. Num XXIII
Ararat Jer LI
Armenia Isa XXXVII
Arvad Ezek XXVII
Ashkenaz Jer LI
Asshur Ezek XXVII XXXII Hos XIV
Assyria Isa VII
Bux Jer XXV
Chaldea Jer L LI Ezek XVI XXIII
Chittim Isa XXIII Jer II Ezek XXVII Dan XI
Cush Isa XI
Dedan Dedanim Isa XXI Ezek XXVII XXXVIII
Dumah Isa XXI Gen XXV
Edom Idumea Isa XI XXXIV Jer IX Ezek XXV XXXV
Egypt Ps LXXXI &c
Elam Isa XI XXI XXII Jer XXV XLIX
Ethiopia Isa XVIII XX XLIII XLV Ezek XXX Nah III
Gomer Ezek XXXVIII Hos I
Grecia Dan VIII X XI Joel III
Isles of Elishah Ezek XXVII
Isles of the Gentiles Zeph II
Javon Isa LXVI Ezek XXVII
Kedar Isa XXI XLII LX Jer II Ezek XXVII Cant I
Land of Ham Ps CV CVI
Libya Ezek XXX XXXVIII
Lud Isa LXVI Ezek XXVII
Ludim Lydia Ezek XXX
Madai Gen X
Magog Ezek XXXVIII XXXIX
Medes Isa XIII Jer XXV LI Dan V VI IX X
Media Isa XXI Dan VIII Ezra (2) VII
Meshech Ezek XXVII XXXII XXXVIII XXXIX
Mesopotamia Gen XXIV
Misraim Jer LI
Mizraim Gen X
Nebaioth Gen XXV Isa LX Chron
Ophir Isa XIII
Padan Aram Gen XXV
Palestine Joel III
Pathros Isa XI Jer XLIV Ezek XXIX XXX
Persia Ezek XXVII XXXVIII Dan VIII X XI
Phut Ezek XXVII Nah III
Raamah Ezek XXVII
Rahab Ps LXXXVII LXXXIX Isa LI
Seba Ps LXXII
Seir Isa XXI
Sheba Isa LX Jer VI Ezek XXVII XXXVIII
Shinar Isa XI Dan I Zech V
Shushan Dan VIII Esth II
Sihor Isa XXIII Jer II Josh XIII Chron XIII
Sinai Exod XVI
Susa Susiana Esth I II
Syria Isa VII XVII Ezek XVI XXVII
Tarshish Isa II XXIII LX LXVI Jer X Ezek XXVII Ezek XXXVIII Jonah I
Tema Isa XXI Jer XXV Hos XII Amos I
Togarmah Ezek XXVII XXXVIII Gen X
Tubal Isa LXVI Ezek XXVII XXXVIII
Uz Jer XXV Lam IV
R Chebar Ezek
R Euphrates Jer XIII XLVI LI
Great Sea Josh I LX Ezek XLVII
R Hiddekel Gen II
Helbon Ezek XXVII
Nineveh Jonah I
Noph Isa XIX Jer II XLIV XLVI Ezek XXX
Zoan Isa XIX XXX Ezek XXX
Longitude East from Greenwich
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MODERN JERUSALEM
Scale-English feet
200 0 500 1000
From Ordnance Survey
Mohammedan Cemetery
Place of Stoning
Jeremiah's Grotto
Bab ez Zahireh
Herod's Gate
Hospice for Pilgrims
Russian Consulate Property
Bab el Amud
Damascus Gate
GEZITHA
Birket Sitti Maryam
Bab Sitti Maryam
St Stephen's Gate
English Consulate
Austrian Hospice
Tower of Hananeel
Birket Israel
Church of the Tomb of the Virgin
Grotto of the Agony
Bab el Asbat
Gate of the Tribes
Barracks
Place of Prayer
Solomon's Throne
Gethsemane
Bab es Serai
Bab en Nazir
Gate of the Inspector
Bab el Tabbah
Gate of Slaughter
Kubbat el Khydr
Dome of Khydr
Bab el Hadid
Iron Gate
HARAM ESH SHERIF
Kubbat es Saldra
Dome of the Rock
Kubbat el Jamud
Holy Sepulchre Street
CHURCH OF THE HOLY SEPULCHRE
Armenian Church
Muristan
Birket Hammam es Sultan
Tomb of Jehoshaphat
Tomb of Absalom
Tomb of St James
Tomb of Zechariah
Jewish Cemetery
Bab el Khuli
Castle Gate
Tyropœon Valley
Mount Moriah
Mosque El Aksa
Mosque of Omar
Barracks
Mount Zion
Armenian Gardens
Bab el Magharibeh
Dung Gate
Burj el Kibrit
Bab en Naby Daud
Zion Gate
House of Caiaphas
Cemetery
Cœnaculum
Protestant School
English Burial Ground
Birket es Sultan
Montefiore Cottages
Valley of Hinnom
Old Aqueduct
Jewish Cemetery
Rabbabi
Ancient Tombs
Silwan or Siloam
Pool of Siloam
Jebel Baten el Hawa
(Mount of Offence)



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BIOGRAPHICAL SKETCHES

OF THE

TRANSLATORS AND REFORMERS

AND OTHER

EMINENT BIBLICAL SCHOLARS

DESCRIBING THE FATE OF THESE LEARNED MEN

WHO RENDERED

THE BIBLE INTO THE ENGLISH LANGUAGE.

By Rev. WILLIAM F. B. JACKSON.

Entered, according to Act of Congress, in the year 1875, in the Office of the Librarian of Congress, at Washington.

JOHN WYCLIFFE.—In the year 1324, or about that time, according to the conjectures of all his biographers, Wycliffe was born, in the parish bearing the same name, in Yorkshire, England. His name has been spelled in nearly twenty different ways; but we have followed the custom of the Editors of his Bible, published first by the University Press at Oxford, 1850. Nothing is known of his childhood or early youth. In the year 1340, at the age of sixteen years, he was admitted as a student at Queen's College, Oxford, which was then first founded. He was soon transferred from this to Merton College of the same University, which from having been longer established, possessed superior advantages, and at that time could boast of having connected with it some of the most learned men of the age. The college students at that period devoted most of their time to the study of scholastic theology and civil law. Wycliffe took high rank as a scholar. Even the Roman Catholic historians confess that he was a subtle disputant, and second to none in philosophy. He did not, however, confine himself to the prescribed studies. He carefully read the writings of the fathers, and although the Sacred Scriptures were then almost entirely neglected by the ecclesiastic, Wycliffe devoted much time to their study. About the year 1360 he appears as a bold and successful assertor of the rights of the University against Mendicant Friars, who had become so numerous and powerful at Oxford as almost to threaten the entire ruin of the University. Their endeavor was to lead young men who had entered Oxford to be educated, to leave the University for the Monastery, and so powerful was their influence that, it is said, the number of students was reduced from thirty thousand to six thousand. In testimony of their gratitude for his services, and in compliment to his talents, the University made him, in 1361, Master of Baliol College, and presented him to the living of Fillingham, which he afterwards exchanged for that of Ludgershall. Four years after, in 1365, he was appointed Warden of Canterbury Hall in Oxford, by Archbishop Islip, its founder. The diploma conferring this honor declares Wycliffe to be "a person in whom his Grace very much confided, and on whom he had fixed his eyes for that place on account of the honesty of his life, his laudable conversation and knowledge of letters." Islip died the next year, and Bishop Langham was raised to the See of Canterbury. He was a monk and was strongly attached to the religious orders which Wycliffe had so boldly censured. His dislike to the Reformer was so great, that he deprived him of the office which the founder of the college had conferred on him. An appeal was made at the Court of Rome; but after a delay of four years, the Pope confirmed the action of the Archbishop.

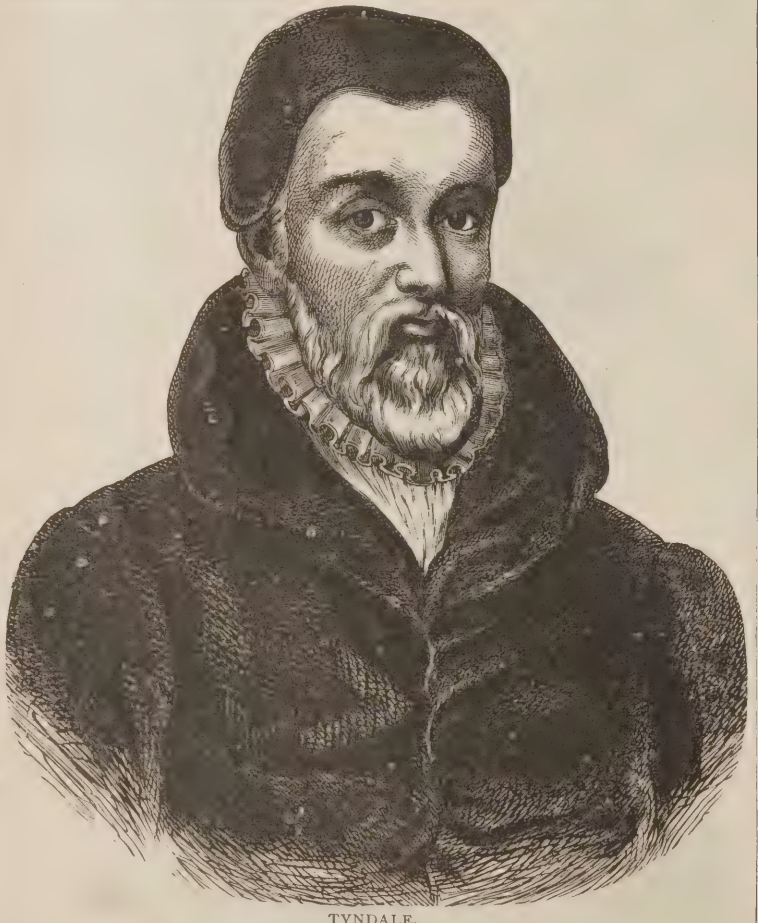
In 1372 Wycliffe was appointed, by the Chancellor and Regents of the University Professor of Divinity. This was the greatest honor which they could offer him, and it shows conclusively the high estimation in which he was then held. He was soon called upon to take part in the controversy which was being waged between the Court of Rome and the English Sovereign. The Pope had demanded annual payment of 1,000 marks, as tribute money, and as an acknowledgement that the sovereignty of England was under the authority of the successor of St. Peter. Edward the Third had for several years declined to make these payments, and it was now threatened that his Majesty would be cited to appear for trial before the Sovereign Pontiff. Edward appealed to Parliament, who resolved to resist the charge by force, if necessary, and Wycliffe maintained and defended the rights of the King against the Pope. In 1374 Wycliffe was sent to the Continent upon an embassy to the Pope, to treat concerning the liberties of the Church in England. He remained abroad two years, carefully studying the policy of the



JOHN WYCLIFFE.

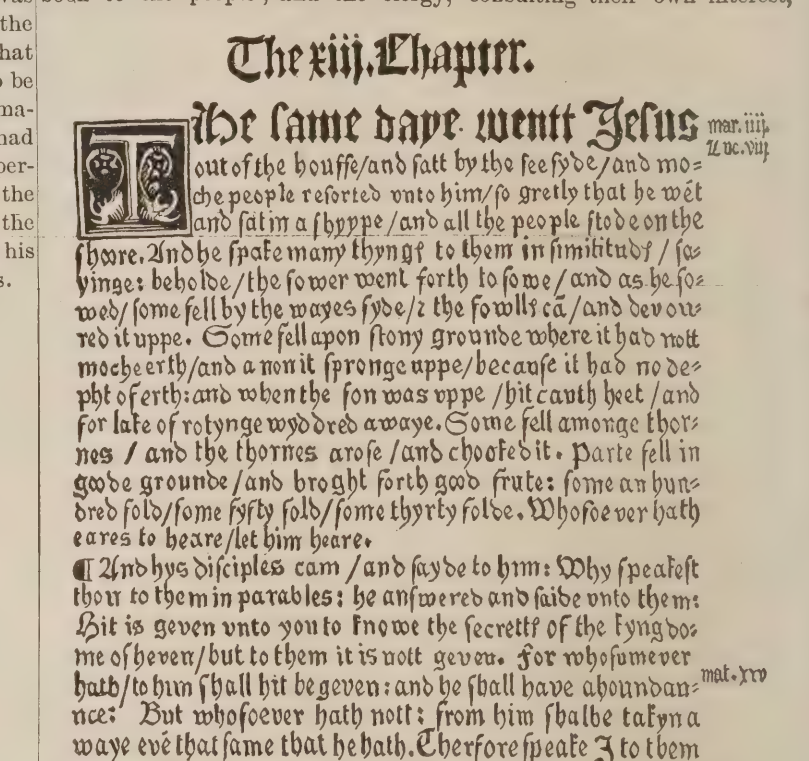
Pontiff, and returned to England more thoroughly convinced of the gross corruption of the Romish Church; while his zeal in exposing her errors and vices was considerably increased, and his opportunities for spreading his views were very great. Wycliffe's doctrines gave so much offence to the clergy of the Romish Church, that in 1377 he was summoned to appear before a convocation which met in St. Paul's Cathedral in London, to answer for his heresies; but the assembly broke up in confusion without taking measures against him. But later in the same year the Pope commanded that he should be arrested, and kept in security till further orders. The University was enraged, and debated whether to receive the Pope's messenger or dismiss him disgracefully. But Wycliffe concluded to meet his accusers face to face, at a Synod appointed for the purpose at Lambeth, in January, 1378. Whether they would have silenced the Reformer or not, is uncertain, for during

their deliberations a mandate from the queen mother forbade their proceeding against him, and he was dismissed with the simple command to abstain from preaching his doctrines in future. About this time he was engaged in translating the Bible. His writings abound with sound Protestant views on the supreme authority of the Scriptures as a guide to faith and practice; but his enemies took advantage of some disturbance which they unjustly charged to his teaching, and he was banished from the University in 1382, retiring to his living at Lutterworth where he died in 1384. The translation of the Bible was the chief and crowning glory of his life, and the lever by which the Papal power in Great Britain was overthrown. We are confident that an impartial examination of his claims will confirm his right to be called the most important agent in producing the Protestant Reformation. More than a century before Luther was born, Wycliffe had planted the seeds of the Reformation, and with great boldness and perseverance had promulgated those principles which were to shake the Romish Church to its centre. He was the "Morning Star of the Reformation," the pioneer and patriarch of Protestantism, and his name should have the highest place on the roll of its honored heroes.



TYNDALE.

WILLIAM TYNDALE.—To no mere man does the world owe more, than to William Tyndale, the chief of the English Reformers. He was born (probably) in 1485, the year in which Henry VII. came to the throne; there is some doubt with regard to the exact time. The Romish Church was never to appearance more firmly established in England than at this period. The King made close alliance with the Pope, and all classes seemed content in submitting to his authority. But the foundations of the Church were, nevertheless, insecure; the period of its worst oppressions and abuses was running out, and the man who was to do more than all others to overthrow its influence in England was already born. The materials for the narration of Tyndale's early life are scanty. The first notice we have is of his being sent to Oxford, where, says Foxe, "he increased as well in the knowledge of tongues and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted." In 1517 or 1518, he left Oxford for Cambridge, where he remained as a student for a year or two, leaving in 1520 for Gloucestershire, his native county, than which there was no part of England more under Papal dominion; nowhere were the abuses of the Church more flagrant, or the ignorance of its ministers more extreme. Tyndale's bold rebukings of these things made him extremely unpopular, and being secretly charged with holding heretical opinions, he was summoned before his bishop, who reproved him severely; whereupon he left the county for London, hoping to be able to execute a desire, which had long been in his heart, of translating the New Testament. Wycliffe's, the early English translation in existance, had become obsolete. The Bible was a sealed book to the people; and the clergy, consulting their own interest,



The xiij. Chapter.

The same daye went Jesus out of the houffe/and satt by the see fyde/and moche people resorted vnto him/so gretly that he wēt and satin a shyppe/and all the people stode on the shore. And he spake many thyngs to them in similitudes/sayinge: behold/the sower went forth to sowe/and as he sowed/some fell by the wayes syde/& the fowls cā/and devoured it uppe. Some fell apon stony grounde where it had nott moche erth/and a non it sprange uppe/because it had no depht of erth: and when the son was vppe/hit cauth heet/and for lake of rotynge wyddred awaye. Some fell amonge thornes/and the thornes arose/and chooke it. Parte fell in gode grounde/and broght forth god frute: some an hundred fold/some fyfty fold/some thyrty folde. Whosoever hath eares to heare/let him heare.

mar. iiij. Luc. viij

¶ And hys disciples cam/and sayde to him: Why speakest thou to them in parables: he answered and saide vnto them: Hit is geven vnto you to knowe the secretts of the kyngdome of heven/but to them it is nott geven. For whosomever hath/to him shall hit be geven: and he shall have aboundance: But whosoever hath nott: from him shalbe takyn a waye evē that same that he hath. Therfore speake I to them

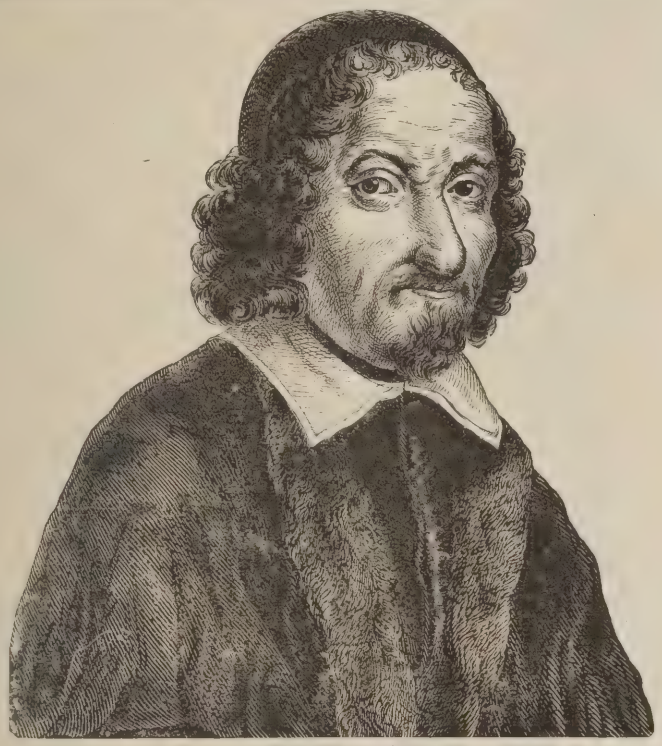
mat. xvv

FAC SIMILE ST. MATT. XIII.—1–15. TYNDALE'S Testament, (8vo. Ed.)

strove to keep it so. They perverted its teachings to their own support, they wrested its meaning to their own purposes, and they darkened its truth with the mist of their own sophistry. But Tyndale found, to use his own words—"not only was there no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." So, in January, 1524, a voluntary exile, alone and unsupported, he left London for Hamburg, where for more than a year, he labored on his translation. In May, 1525, he went to Cologne, in order to print his translation there. But Cochlaeus, the noted controversialist, who happened to be in Cologne at this time discovered that the printing was going on, and determined to stop it. He prevailed upon the city authorities to interdict the printer from proceeding, while he wrote to Henry, to Wolsey, and to Fisher, Bishop of Rochester, to warn them against the translation, that they might keep this "most pernicious article of merchandise" from entering the ports of England. So Tyndale leaves for Worms, then a Lutheran city, where the printing is finished—one edition containing the commentary of the translator, the other the simple text. By the spring or summer of 1526, copies of these editions must have been in England, where prohibition was violently made against them by the ecclesiastical authorities, and all persons were warned, under pain of excommunication to deliver up "all such books as contained the translation of the New Testament." But the attempts to suppress them were not entirely successful, and the number of readers increased, both in England and abroad, though the authorities burned all the books they could obtain.

Meanwhile Tyndale still remained at Worms, writing tracts and treatises against religious abuses in the Catholic Church, and in favor of the Reformation, and these also were circulated in England. In 1529 the Bishop of London summoned a convocation of the clergy, and its session ended with the issuing of a proclamation against the "importing, printing, reading, or teaching of specified books," in the English tongue, as well as in Latin and other languages, replete with the most venomous heresies, blasphemies and slanders, intolerable to the ears

of any good Christian man, and reviewing the penalties of previous enactments against heresy. In noble pre-eminence among the books proscribed were all the publications of Tyndale. But the proclamation had little effect to prevent importation and study of these books; and early in 1530, Tyndale published a translation of the five books of Moses, and a work of his own with the ominous title, "The Practice of

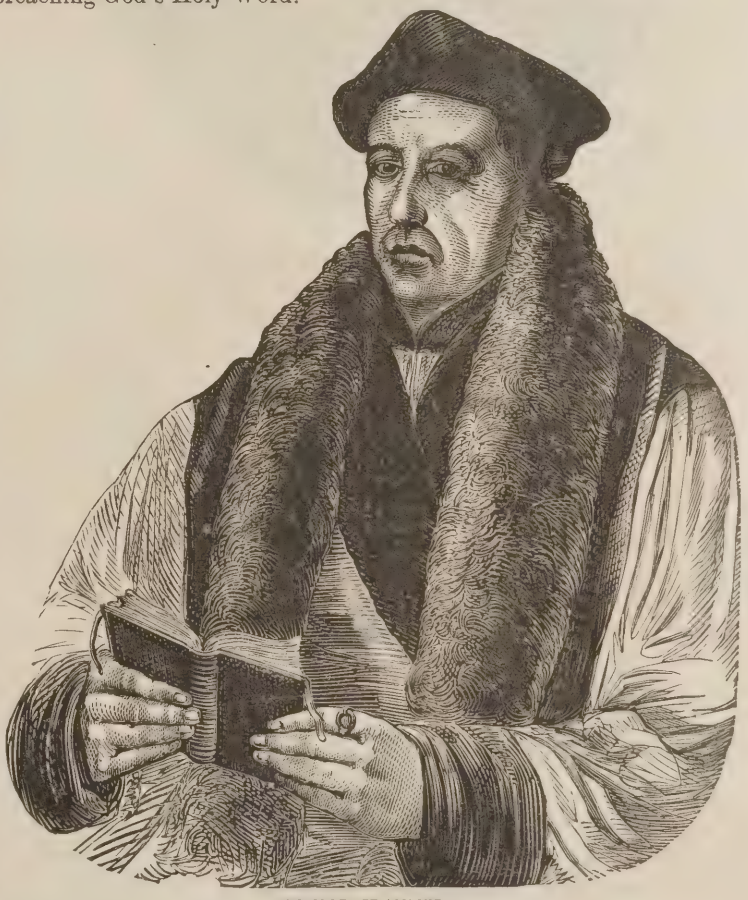


MILES COVERDALE.

Prelates." It was intended as an exposition of the means by which the Church had acquired temporal power, and of the grasping spirit of the prelacy. As may be imagined, the enemies of Tyndale desired to have him in England, and in their power; and at the command of Henry VIII. and Cromwell, overtures were made to induce him to return. But his prudence would not let him. Meanwhile, many persons who had read his books, and adopted his opinions, were burned in England, and still a great demand existed for his translation of the New Testament. In 1535 he was actively engaged at Antwerp in revising the translation and issuing new editions of it. His residence being ascertained, persons were sent over to accomplish his arrest. By an act of treachery he was decoyed to Brussels, and conveyed to the Castle of Filford, or Villefort, where he was closely confined. As soon as the English merchants had learned of this outrage, they applied officially to the Court of Brussels for the release of Tyndale, and afterwards letters were sent out from England by Cromwell, with regard to his release. But they were all of no avail, and the last hope of aid had now expired. After he had remained in prison for more than a year, an advocate was offered to him, but he refused to have one, saying that he could make answer for himself. No account of his trial remains; but after much reasoning when no reason would serve, he was condemned to death. There was no timid doubt, no faithless fear in him. On the 6th of October, 1536, he was led forth to die. He was bound to the stake, and his last words were, "Lord, open the King of England's eyes?" He was strangled, and his body was then burned.

To a man like Tyndale, death could have come only as a blessing from God. The sorrows, the trials, the toils of life were over. The reward had come. A life like his deserves special remembrance in these days. The times in which we live are so happy, so free from religious persecution, that we are likely to forget our blessings from their very commonness. There is but little opportunity for the exercise of the self-devotion and faith of the Reformation, we are likely to have the worthless substitute instead of the priceless original. There can be no better remedy for this than to honor the true virtues in the lives of the martyrs of the past. We give on the preceding page a fac simile of Tyndale's first New Testament, which will be interesting to our readers, from the antique beauty of its typography.

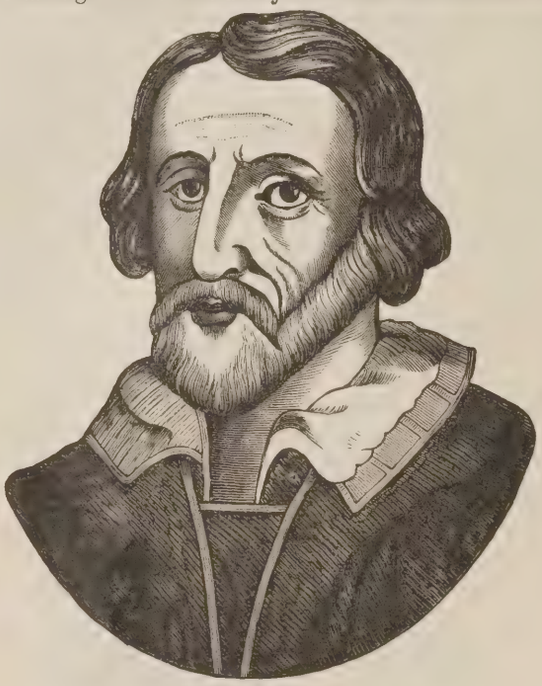
MILES COVERDALE.—This man is chiefly famous, because under his direction, in 1535, the first translation of the *whole* Bible ever printed in English was completed. It is supposed to have been printed in Zurich, and was issued in folio, and dedicated to Henry VIII. In the dedication, the translator tells his Majesty, that the Pope gave him the title of *Defender of the Faith*, "only because his Highness suffered his Bishops to burn God's Word, the root of faith, and to persecute the lovers and ministers of it;" but at the same time intimates his conviction, that the title will prove a prophecy, "that by the righteous administration of his grace, the faith shall be so defended, that God's Word, the mother of faith, shall have its free course through all christendom, but especially in his grace's realme." Coverdale was born in Yorkshire, about 1486, and became an Augustine Monk. When he translated his Bible he was in exile for his reforming principles. Being allowed to return to England, he was made Almoner to Catherine Parr, the last wife of Henry. He was made Bishop in Edward VI's reign, but lost his place, and was imprisoned when Mary came to the throne. At the King of Denmark's request he was set at liberty, and permitted to depart from the kingdom, to which he afterwards returned upon the accession of Elizabeth. He was greatly attached to the principles of the Puritans, and therefore would not accept of his Bishopric. A small living was given to him, from which he was afterwards deposed because his principles were obnoxious to the ruling powers. He died in great poverty, in the year 1569; a sad fate for a man universally esteemed for his piety, his Scriptural learning, and godly diligence in preaching God's Holy Word.



BISHOP CRANMER.

THOMAS CRANMER.—This prelate, one of the most eminent that ever filled the See of Canterbury, was born July 2, 1489, at Aslacton, in Nottinghamshire. At the age of fourteen he was admitted to Jesus College, Cambridge, where by his diligence and ability he soon acquired a very high reputation, and quickly obtained a fellowship and the degree of M. A. The former he soon lost by marrying; but upon the death of his wife, which happened soon after their marriage, he was again admitted fellow of his College—a very unusual thing, and an evidence of the high esteem in which he was held. By Cardinal Wolsey he was offered a fellowship at Oxford, which he declined; and in 1523, he took the degree of D.D., and was appointed theological lecturer and examiner; in both of which positions he rendered essential service to the cause of

learning and religion. About this time he was called upon to give an opinion on the subject of King Henry's divorce from Catharine, when he said the subject must be narrowed down to the question, as to whether a man could marry his brother's wife, which was to be decided by Scripture in England, as well as at Rome. Cranmer produced a work upon the subject, which so completely coincided with Henry's opinion, that the King made him Archbishop of Canterbury, and in this position he decreed a divorce between Henry VIII and Catharine, and confirmed the king's marriage with Anne Boleyn. These acts excited the enmity



VENERABLE BEDE.

of the pope, who threatened excommunication; but Cranmer set him at defiance, and immediately began to interest himself in the Reformation. He very soon procured an act of Parliament which abolished forever the pope's supremacy in England, and declared the king sole head of the Church. His next objects were the translation of the Scriptures into English, and the dissolution of the monasteries. The high rank to which he had attained naturally made him many enemies, who sought his ruin; but he was protected by the king, who appointed him one of the executors of his last will, and one of the regents of the kingdom. Upon the death of Henry, in 1546, Cranmer crowned the young king, and during the short reign of that monarch was very zealous in promoting the Reformation. In 1553 he shewed himself adverse to the settlement of the crown on Lady Jane Grey, though, upon the death of Edward, he avowedly espoused her cause, and became a member of her council. But Mary came to the throne, and Cranmer was in disgrace, while his friends urged him to seek safety in a foreign country. But for the Reformation's sake he would not leave. He was soon arrested for high treason in espousing Lady Jane Grey's cause, was convicted, and lost his see. He asked for pardon, and it was granted only that he might be tried for heresy, of which he was also convicted. Now that the pope's party were again in the ascendancy, he was most cruelly treated, and, scared by the prospect of death, he signed a recantation of his religious principles. But his enemies were not satisfied with his recantation, but demanded his life also, and a writ was signed for his burning. Being asked before a council to make a last profession of his faith, he renounced his recantation, and said that the hand which signed it should be first punished. Enraged at this unexpected declaration, the mob dragged him to the stake, and here his resolution was undaunted. He stretched forth his right hand into the flame till it was consumed, saying, "This is the hand that wrote it, therefore it shall first suffer punishment!" In a short time he died, repeating the words of the martyr Stephen, "Lord Jesus, receive my spirit." Such was the end of Thomas Cranmer, in the 67th year of his age. He was a man of great candor and a firm friend. He rather excelled in great industry and good judgment, than in quickness of apprehension. He was truly hospitable, frequently entertaining large numbers of his poor neighbors.

VENERABLE BEDE.—Bede, usually entitled the Venerable Bede, was born at Sunderland, and died at Jarrow, a convent on the right bank of the Tyre, in the year 733, aged sixty-three. His writings were numerous, including translations of portions of the New Testament; but his most famous production was his "Ecclesiastical History of the English," written in Latin. A touching anecdote is told of his dying hour. He had not completed his version of St. John's Gospel, and the heavy shades of death were gathering upon him. His boy-scribe reminded him, that one chapter was yet untouched; and the dying man nerved himself to the task, till exhaustion required relief. Still the boy hung round him, saying, "Dear Master, one sentence remains yet unwritten." "Write quickly," was the reply: as the last words flowed from his lips upon the parchment page, the scribe said, "It is done." "Well," said Bede, "thou hast spoken the truth; all is ended. Take my head in thy hands. I would sit where I have been wont to pray, there to call upon my Father." So, resting upon the floor of his cell, chanting "Glory be to the Father and to the Son," his soul was wafted on as by wings of angels into the presence of that Spirit, who was the last breath upon his lips.



JOHN HUSS.

JOHN HUSS.—This eminent Reformer derived his surname, as was common in those days, from his native village of Hussinetz, in the southwestern corner of Bohemia. The memorials which have come down to us of his early life are very scanty, such only as could be gathered from the short and simple annuals of the poor. He is said to have been born on the 6th of July, 1373. At the age of sixteen he went a poor boy to the University of Prague, where he was made a Master of Arts in 1396. In 1400 he was appointed preacher at the University Chapel of Bethlehem, a church recently built and endowed by two wealthy Bohemians, for the preaching of the gospel in their native tongue. For an honest, ardent man, burning with desire to spread God's truth, this was a commanding position; and Huss filled it so well that he made an enemy of the Archbishop of Prague, who at last succeeded in having him banished to his native village. Here he passed his time probably in the study of Wycliffe's writings, which had been sent over from England, or which a young student of Prague, named Jerome, had brought with him. The good seed, falling into his honest and good heart, brought forth fruit, and led him to undertake a translation of certain books of the Old and New Testaments into the vulgar

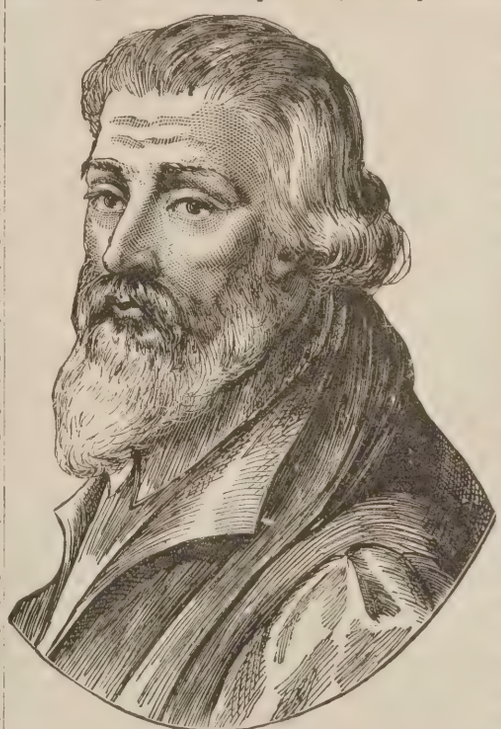
tongue. Upon the death of his enemy, the archbishop, Huss returned to Prague, and began again his zealous attacks upon the abuses of the Church. He was an earnest speaker; we quote from his sermon. "Not willing that the blood of souls should be required at my hands, I traced, as I was able, in the Holy Scriptures, the future dangers impending over the souls of men." The people were in his favor, and the entire kingdom became more and more filled with his doctrines, till soon great disturbances arose. The clergy were aroused and Huss was compelled once more to retire to the country. But he was n t allowed to live in peace. The Council of Constance was convened in 1414, and he was summoned before it, to answer to the charges brought against him, having been promised the safe conduct, or passport of the Emperor Sigismond. But the Emperor proved false to his word, and the council were determined to condemn him. He was declared a heretic, given the opportunity to recant and sentenced to be burned at the stake. On the 6th day of July, 1415, just as he had completed his forty-second year, he was led forth for the burning. He was bound to the stake, fagots and heaps of straw were piled around him, and another offer was made him to recant, which he boldly rejected. The fire was set, and as it enwrapped him he was heard to say thrice,—"Jesus, son of the living God, have pity upon me!" His ashes were scraped together and thrown into the Rhine; but his followers dug out the precious earth where he was burned, and sent it to Prague.



BISHOP LATIMER.

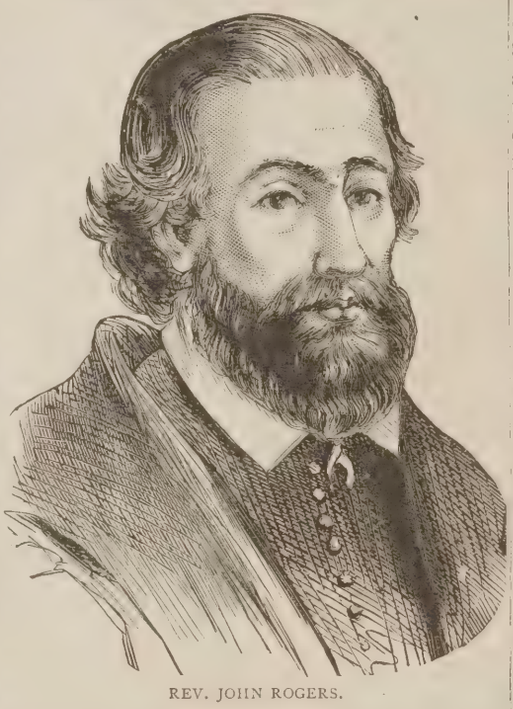
HUGH LATIMER.—This man, the son of a respectable Leicestershire farmer, was born about the year 1470. At the age of fourteen he was sent to Christ's College, Cambridge, where he was distinguished for his rapid proficiency in the studies of the place. Here he took his degrees and was ordained, being at the time a very zealous Romanist. He was greatly alarmed, while at the University, at the prevalence of Lutheran opinions and violently combatted them. But upon meeting a pious clergyman, a Mr. Thomas Bilney, who from reading Luther's works, had become a secret friend of the Reformation, Latimer's feelings were changed, and he was compelled to acknowledge the errors in which he had been educated. He inveighed against Romish superstitions and observances, and so became obnoxious to the generality of the clergy, who endeavored to ruin him, and would certainly have done so, had not King Henry been one of his friends. He was very popular as a preacher, his very popularity with the people made him only the more hated by the bigoted among the clergy. He was frequently arrested by command of the bishops, and ordered to give up his views. But he did not accede to their demands. After the passing of the bloody statute, or the act of the six articles, Latimer protested against it by his conduct, resigned his bishopric, and retired into the country, intending here to pass the remainder of his days. But an accident compelling him to come to London for surgical assistance, he was seized and imprisoned in the Tower during the rest of King Henry's reign. On the accession of Edward VI. he was set at liberty, and being now one of the most eloquent preachers of the age, he was appointed to deliver the Lent sermons before the king, in the first three years of his reign. He preached, wherever he was found to be most serviceable, till Popery was re-established in the reign of Queen Mary, when he was cited to appear before a council in London. He immediately obeyed, was loaded with reproaches, and committed to the Tower, where he bore his sufferings with true Christian humility. Being treated with great cruelty, and urged to give up his opinions, he so steadfastly refused that he was excommunicated, and afterwards condemned to death, together with Ridley. Even the fear of death did not make him falter. The time of execution was the 16th of October, 1555, and the place was on the north side of the city of Oxford, near Baliol College. Ridley was dressed in his bishop's robes, and Bishop Latimer wore his prison garb. The fire was speedily kindled, and at the sight of the flames Latimer exclaimed, "Be of good cheer, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Such was the glorious and triumphant end of Hugh Latimer, who had been indefatigable in the discharge of the duties of life, and who exhibited the most astonishing firmness and composure in the several trials to which he was exposed for expounding evangelical doctrine.

NICHOLAS RIDLEY.—This eminent English prelate was descended from an ancient family in Northumberland, and was born early in the sixteenth century. He was educated chiefly at Cambridge University, where he took his Master's Degree in 1525. He was soon after ordained priest, and went to the Sorbonne, in Paris, for further education, remaining on the continent till 1529. He had been brought up a zealous adherent of the Pope, but on his return to England, and while he was senior proctor of Cambridge University, the question of the Pope's supremacy in England was debated. Ridley had been an earnest student of the Scriptures, and was well qualified to give an opinion upon the subject; and through his arguments the University came to the following resolution:—"That the Bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop." In 1540 he was made one of the King's Chaplains, and also presented with a prebendal stall in Canterbury Cathedral. While here he employed all his talents in exposing the abuses of Romanism, and charges were brought against him by his enemies; but the King and Cranmer were in his favor, so the charges came to naught. The Bishop of London, Bonner, having been deprived of his position, Ridley succeeded to the Bishopric in 1549-50, and soon after he directed that the altars in the churches of his diocese should be removed, and tables put in their place for the celebration of the Lord's Supper; to take away the false belief which the people had, of sacrifices to be offered upon altars. In 1552 he visited the Princess Mary, and offered to preach before her, but being a steadfast papist, she would not listen to him. Upon the death of Edward VI., Ridley attempted to set Lady Jane Grey, on the throne; failing in this, he was compelled to ask pardon of Mary, which she refused to grant. He was committed to the Tower, and after eight month's imprisonment conveyed to Oxford, where he was, on the 1st of October, 1555, condemned to death for heresy. The 15th of the same month was the day set for his execution, when he and Latimer were led out to die at the same time. "Be of good heart, brother Latimer," he said, "for God will either assuage the fury of the flames, or else give us strength to



BISHOP RIDLEY.

endure them." Being asked to recant his opinions, he steadfastly refused, and died with great composure amid the cruel flames. He was unquestionably one of the most eminent instruments in promoting the cause of the Reformation. In private life he was the pattern of all virtues; his temper was excellent; his manners affable and agreeable; and of the benevolence of his heart he gave abundant proofs in his great liberality to the poor. Besides this, he was very learned, his memory was great, and he had such a fund of general knowledge withal, that he deserved to be compared to the best men of his age, as his works, sermons, and sundry disputations in both the Universities well testified.



REV. JOHN ROGERS.

JOHN ROGERS.—This eminent divine and martyr was born in Lancashire, in the year 1500, and was educated at Cambridge, where he took a very high stand in scholarship. Being sent as Chaplain to the factory at Antwerp, he rendered important assistance to Tyndale and Coverdale in their work of translating the Bible into English. In the year 1537, a famous edition of the Bible was issued in folio, and from the name affixed to it as that of the supposed editor, it is usually called Matthew's Bible. It was printed abroad, at the expense of the English printers, Richard Grafton and Edward Whitchurch, and was *set forth with the King's most gracious license.*" It is now generally conceded that Rogers was the real editor of this work, for to him Tyndale had bequeathed parts of his Old Testament in manuscript. Its New Testament is Tyndale's over again, its Pentateuch is slightly varied, and the rest of the Old Testament differs but little from Coverdale. John Rogers sealed his testimony to the truth with his blood. In the reign of Edward VI. he returned to England and was made a prebend in St. Paul's Cathedral. On Mary's accession to the throne, such a bold, outspoken adherent to the faith of the Gospel could not fail to give offence; and at last he had the glorious privilege of ascending to heaven in a chariot of fire, leaving a blessed memory which will be honored wherever the English Bible is read. He was burned at Smithfield, on February 4th, 1555, the first martyr of the reign of bloody Mary. He had been previously taken to Bishop Bonner to be degraded; he craved one petition from the Bishop—that he might speak a few words to his wife and children before he was burned; this was denied to him. "Then" said he, "you declare what your charity is."

LAURENCE SAUNDERS.—Although the most earnest efforts were made during Queen Mary's reign to hinder the preaching of the Gospel, and the truth seemed almost to be crushed to earth, still there were some devoted preachers who feared not to risk their lives in Christ's cause. One of these was the Rev. Laurence Saunders, who was a man born of good parentage, and educated at Eton and at King's College, Cambridge. After his graduation he engaged in trade, but when the Reformation in the reign of Edward VI. began, he resigned his mercantile pursuits, obtained a license and began to preach. Being a man of much ability he was very popular, and was appointed by the authorities as lecturer in the College at Fotheringham, and afterwards to a position in the Cathedral of Litchfield,—from here he went to an important parish in London. On Sunday, October 15th, 1553, Mr. Saunders delivered a sermon from his parish pulpit, which created so much excitement that he was arrested on the afternoon of the same day, by the order of the Bishop of London. His imprisonment lasted for one year and three months, during which time he wrote several letters to the leading Reformers, Cranmer, Latimer, and Ridley, to his wife, and to other friends, upon the subjects so dear to his heart. He was summoned for examination before the Queen's Council, Gardiner, Bishop of Winchester, and other Bishops being present. He claimed liberty of conscience as against the usurped authority of the Bishop of Rome, and all other abuses; and being threatened by the council, he exhorted them to beware of shedding innocent blood, though he would accept the will of God, whether it were for life or death. They were unable to prevail upon him to recant his doctrines, and so excommunicated and degraded him, and sentenced him to be executed. On the 8th of February, 1555, he was led forth to execution, going barefooted, and in an old gown. Even at the stake they could not conquer his determination to preach the blessed Gospel of Christ. Going to the stake he embraced it, and said, "Welcome the cross of Christ, welcome everlasting life!" Soon the fire raged around him, and he fell asleep in Jesus.

IN a brief summary of the history of the Reformation, as a distinct, well-defined, aggressive force, we have to consider only the period of about one hundred and thirty years, between the dates 1517 and 1648. Between these limits the Reformation invaded every nation in Europe. In England, the temper of an untamed people backed the imperious will of Henry to revolt against the hated supremacy of Rome. Here it was no new quarrel. The power of the Pope had been strictly bounded, long before, by king and baron; while Wickliffe spoke to the better heart and conscience of the nation, and his truth continued long after his ashes had floated out to their "vast and wandering grave." In France we have the story of long and bitter conflict, and a doubtful victory of despotism at the end. First, the gradual joyous spread of a tenderer, deeper, freer faith, through hymns and popular chants; then a long, silent, peaceable endurance, for forty years, of the tyranny that strove to exterminate it; then the sudden blazing out and long rancor of religious wars, and the wholesale series of assassinations which we call the Massacre of St. Bartholomew. But it is in Lower Germany and along the Lower Rhine, among the numerous populations of the industrious poor, that the new faith finds its warmest disciples. It was in the Christian hymns that rose amidst the hum of daily toil, that kept time to the darting of the shuttle and the pulses of the loom, that swelled from vast congregations, floated in the manly tones of the way-faring laborer, it was in these Christian hymns, and sacred melodies, and oft-quoted words of Holy Writ, that the vital religion of the time became blended with all affections and tasks of home, and sanctified the daily lives of thousands.



REV. LAURENCE SAUNDERS.

It would also be interesting to sketch the group of remarkable men who from time to time bore the standard that Luther first set flying. Melancthon, the gentle, scholarly associate, the clear and and refined intellect, whose feebler personality is so dominated by the intensely vitalized will of the great Reformer; Carlstadt, the radical, who takes at one grasp what he can take of the new doctrine, and puts it to its plainest uses; Calvin, ascetic, in ill health, and exile, who follows out the Reformed faith with thorough consistency, as heroic a man as ever lived, and as true as steel when the faith is to be proved by any act or suffering of his own; the clear-headed and true-hearted Zwingli, who fell for the faith on the field of battle:—these, and a host of other names, throng upon the memory, and inspire us with renewed devotion to God's truth as revealed in Holy Scripture, and in the lives of His suffering servants.

MARTIN LUTHER.—Everybody knows the story vividly outlined, in even the most meagre sketch, of that first uprising of the free intellect in rebellion against spiritual usurpation and tyranny. The cheery, fair-complexioned boy, born at Eisleben, Saxony, in 1483, nursed on the breast of poverty, earning his nightly penny in the street-chorus of Christian hymns; the youth, startled by his companion's sudden death to "a horrible dread of the last day, craving with his very marrow that he might be safe;" the recluse student, coming upon his copy of the Holy Scriptures as a new and infinitely precious treasure; the pious monk, already looked on as the likely leader of a reform in Christian morals, on that journey to Rome which he "would not have missed for a thousand florins," climbing the Santa Scala painfully on his knees among the retinue of pilgrims, and struck as with a flash by these words of St. Paul, *The just shall live by faith;* the key ever after to his religious life; the "young doctor, fresh from the forge, glowing and cheerful in the Holy Ghost," withstanding to his face the impudent monk Tetzel, and raising a storm of revolutionary passion with his ninety-five Theses on Indulgences; the brave reformer, resolute in his defiance of the enthroned Lie that tyrannized over the soul of Christendom; the condemned and sentenced heretic, standing unbaffled before the powers of the Empire and the Church at Worms, and uttering his defence in those electric words, the assertion for all time of the liberty of the Christian conscience; the prisoner in the "Patmos" of Wartburg, fighting face to face with Satan, scattering with unseen hand from those friendly towers the words brave and timely that make his name a power among the people, and carrying on the great work that identifies his strong homely idiom with the language of the people's Bible;—these pictures have been stamped indelibly on the history of the time, and they bring fresh to our thought nearly all that is worth remembering in the first few years of the great revolutionary era. In the year 1522 Luther began his colossal work, the translation of the Scriptures. His own account of his purposes is brief but clear. "I translated not only John's Gospel, but the whole New Testament, in my 'Patmos.' But Melancthon and I have begun to revise the whole of it, and it will by the blessing of God, do us credit. . . . . We wish the work to be distinguished *by the simplicity of its style.*" The first efforts of printing had been employed in the promulgation of the Scriptures; and Germany possessed translations of parts of the Bible so far back as the year 1477. But they were few, repulsive to the eye, and, from their rudeness, scarcely less repulsive to the understanding. We can imagine, then, with what delight Luther's translation was welcomed. Matthew's Gospel was first published; then Mark's; then the Epistle to the Romans. The entire New Testament appeared so early as 1522. To promote the circulation, the volume was made as cheap as possible; and the parts were also published separately. Luther's still more arduous labor, the translation of the Old Testament was instantly begun. And he thus writes on the 2d of November, "In my translation of the Old Testament I am only in Leviticus. It is inconceivable how much writing letters, business, conversation, and many other things have interrupted my progress. I am now determined to shut myself up and use dispatch, so that the five books of Moses may be sent to press by January. We shall print them separately, after that we shall proceed to the historical parts of Scripture, and lastly to the Prophets. The size and price render it necessary to make these divisions in the publication."

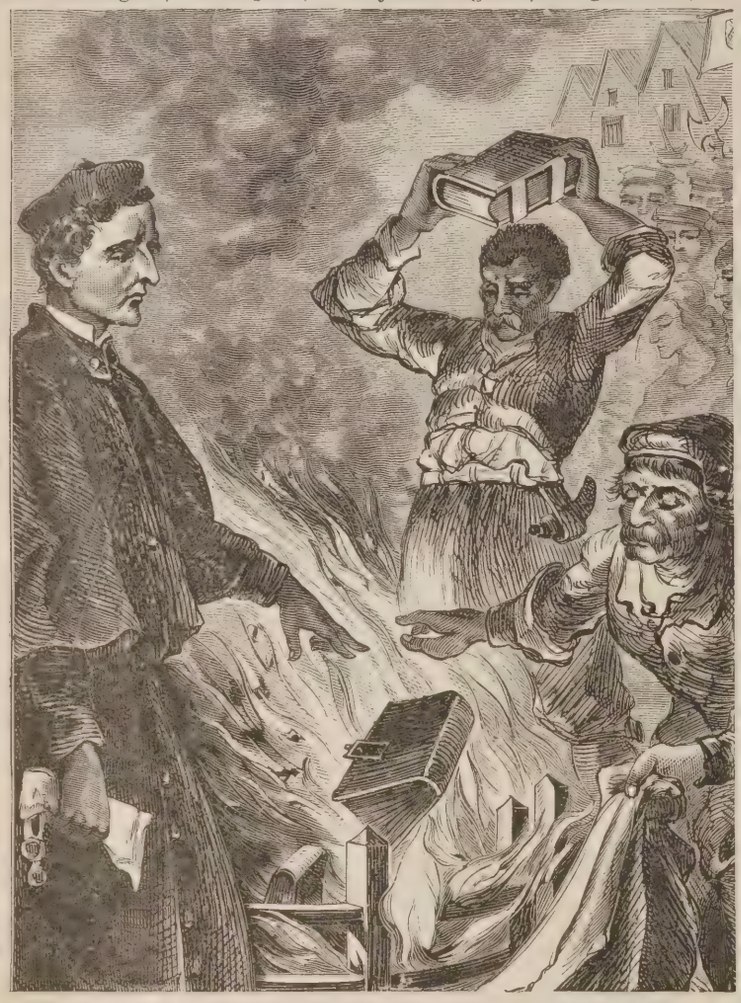


MARTIN LUTHER.

The Romish advocates were up in arms on the appearance of a work which has always been fatal to the delusions of Rome; but it was received with joy by the people, and Luther saw it spread to the borders of the land. This translation still stands at the head of all the German versions. Its simplicity, force and dignity have had no rivals, and like our own authorized version, it is appealed to as the finest example of the old national tongue. By reason of it, if for nothing else, Luther still leads his nation. Even now his name is in Germany what Washington's is in America, and is in like manner revered by liberal and conservative alike. His translation of the Bible united the two jarring dialects, the Swabian and the Frankish, into one great speech, and thus, says Bunsen, "preserved the only unity which in our days remains to the German nation, that of language, literature, and thought." Though, since these words of Bunsen's were written, German unity has been brought about in another way.

The twenty-five years that elapsed between Luther's release from the sheltering towers of Wartburg and his death, were years of an incessant struggle, in which he stands always in the front rank, to receive the scars and bruises of the fight. His words are "half-battles." "They say," he writes, "that these books of mine are too keen and cutting. They are right. I never meant them to be soft and gentle. My only regret is that they cut no deeper." Erasmus shrinks from the stern warfare his satire has done its share in kindling, and Luther says of him, "He has attacked the Pope, and is now drawing his head out of the noose." He says again, "I care not about being accused of violence. It shall be my glory and honor henceforth to have it said how I rage and storm against the Papists. I will leave them no rest from my curses till I sink into my grave. . . . Yet I keep towards all the world a kind and loving heart. Often in the night, when unable to sleep, I ponder in my bed painfully and anxiously how they may be won to repent before a fearful judgment overtakes them. But it seems that it must not be." With his fiery, positive, self-centred faith, Luther was sorely troubled at the religious dissension and chaos of opinions that followed the course of the Reformation; "Many think," said he, "that my path is on roses; but God knows how far my heart is from any such feeling." He says "at times I am merry, at times I am sad. . . . . I hold that a great darkness will follow this gospel light, and that soon after the last day will come." From the first, people heard him gladly. "Where I found one for the Pope, I found three for you," said Miltitz, in the first year of the controversy. Shouts of sympathy, welcome, and good cheer greeted him in the very streets of Worms. Printers spread his tracts in large numbers, cheaply, neatly, accurately; while those of his opponents they charged double the price for, and sent them out full of blunders. German soldiers proclaimed him Pope before Clement's own face, in the streets of Rome. Theologians of free spirit looked to him as their undaunted leader. The oppressed peasantry were sure of his large-hearted sympathy in the helpless struggle for their rights against feudal chiefs. But at every hand he had cause of tumult, anxiety, and grief. "Where our Lord God builds a church," said he, "the devil builds a chapel close behind it." So wore on his troubled and stormy life through the conflict of those five and twenty years, till the 15th of February, 1546, when he fell asleep gently, with his last breath commending his spirit to the "Lord of Truth," and testifying in death his reliance on the faith whereby he had lived.

THE BURNING OF THE BIBLES.—The first English translation of the New Testament, 12 mo., from the original Greek was printed in Antwerp, (1,500 copies) in 1526. Bishop Tunstall and Wolsey, went abroad to destroy the nest, as they thought, of this viper's brood. At Antwerp, an English merchant offered them all they wished to buy, even to the last copy. The Bishop caught at the bait. "Gentle Mr. Packington," he replied, "do your diligence, and get them; and



PUBLIC BURNING OF ENGLISH BIBLES IN LONDON.

with all my heart I will pay for them, whatever they cost you; for the books are naught, and I intend surely to burn them at St. Paul's Cross." Packington's speech to Tyndale is equally quaint. "William, I know thou art a poor man, and hast a heap of books by thee; for which thou hast endangered thy friends and beggared thyself; and I have gotten thee a merchant, which with ready money shall despatch thee of all thou hast."—"Who is he?"—"The Bishop of London."—"O, that is because he will burn them."—"Yes."—"I am the gladder," said Tyndale, "for these two benefits; I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word; and the overplus of money shall make me more studious to correct the said New Testament, and newly to imprint the same; and I trust the second will much better like you than the first." So the books were burned in great quantities at St. Paul's Cross the same year. But a single copy of this edition is believed to be extant, and that in the Baptist Library in Bristol, England. In 1529–30 other copies were printed which found their way into England to such an extent that Dr. Stokesly, then Bishop of London, caused all the New Testaments and many others of Tyndale's works which he bought up should be brought to St. Paul's Churchyard and there burned, which was done in May, 1531. In 1534 Tyndale had prepared and printed in Antwerp a second enlarged and more perfect edition of the New Testament, 8vo. A copy of this edition is now in the British Museum. In 1538 Coverdale and the English printer Richard Grafton, had 2,500 copies of the Bible, printed in France in the English language; the whole edition was seized and condemned to the flames, a few copies only being saved.

CARDINAL WOLSEY.—Thomas Wolsey, was the son of a butcher at Ipswich, Suffolk, and born there in 1471. He finished his education at Magdalen College, Oxford, and after he had taken his degrees, he became Master of the school dependent upon that College, where he had under his tuition three sons of the Marquis of Dorset, by whom he was presented with the living of Lexington, in Somersetshire, into which he was inducted in 1500. His advancement was very rapid, first as domestic chaplain to the Archbishop of Canterbury, and afterwards as Chaplain to the household of Henry VII. His manners were those of the true courtier, very insinuating, and he rose rapidly in the King's favor, who consulted him on all occasions, and showered positions of dignity upon him. His preferments, civil and ecclesiastical, very speedily succeeded one another, and even profusely accumulated; till finally in 1515, he was made a Cardinal. Thus promoted, his pride and love of pomp kept pace with his rank. He kept great trains of servants, and the sons of noblemen were among his menials, while his equipage and furniture were of the costliest kind. His connection with Bishop Bonner cannot be lost sight of, a man whose character stands out in deeds of blood as long as the remembrance of Christian Martyrs are cherished. But his fall was approaching, and the first step to it was the divorce of Henry VIII. from Catherine. Anne Boleyn, on her marriage with the King, employed her influence in effecting Wolsey's downfall. He lost the favor of the King, who caused him to be indicted for treason, and to be conducted to London for trial. On his way from his palace at York to London, he was seized with a disorder which obliged him to stop at Liecester. His disorder in a few days terminated his life, in the 60th year of his age. Shortly before he expired, he closed a conversation with the constable of the Tower, which related to the King, with this memorable exclamation, "Had I but served God as diligently as I have served the King, he would not, in my grey hairs, have given me over to my enemies." Thus he sunk to the grave, a victim to tyranny, but to a tyranny which he himself had formed; exhibiting an instructive example to all future ministers of the insecure possession of power and wealth, acquired by extortion and oppression; and of the folly of placing confidence in princes governed by conceit, caprices and personal ambition. Still, he had lived long enough to be the means



CARDINAL WOLSEY.

of great injury to the cause of the Reformation. If persecution of God's ministers, and burning of God's Word could have destroyed the truth, it would have perished during his brief career, so strong was the opposition he made to it. But God overruled his wickedness, and "made the wrath of man to praise Him."

REVELATION, INSPIRATION AND AUTHENTICITY OF THE HOLY SCRIPTURES.

By Rev. F. W. Farrar, B.D.

THERE are in the book of Exodus several passages of sublime significance in which Moses is represented as having communed with God on the summit of Sinai. There were thunders and lightnings and a thick cloud upon the mountain, and it "quaked greatly" and "the voice of the trumpet sounded long, and waxed louder and louder." But the sight of all this majesty and the awfulness of that supernatural thunder was more than the sinful nation could bear: "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

After a sojourn of forty days in the mount, and after witnessing the apostasy of his people, Moses once more returned to speak with God, and he said, "I beseech thee, show me thy glory." And Jehovah answered him, "Thou canst not see my face: for there shall no man see my face, and live. Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen."

In this passage, so full of deep reverence, in spite of its fearless and startling anthroponiorphism, we see a distinct indication that it was God's purpose in the old dispensation to reveal himself in a manner wholly different from that which we should have expected. It might have seemed to us that the Creator would have vouchsafed to his creatures a knowledge of his ways—not mediately, but immediately; not individually, but universally; not partially, but completely; not demonstrably, but decisively; not progressively, but at once. In all these respects our anticipations are reversed. It is a part of God's revelation to us that his ways are not as our ways, nor his thoughts as our thoughts. One of the very stamps of the authenticity of his revealed will is the manner in which it runs counter to everything which man's unaided imagination could have invented respecting him. Until the fullness of time was come he spoke to many men; he made known his purposes to them in many fragments and many methods. To Adam he spoke by a voice in the garden, borne "upon the wind of the evening;" to some of the patriarchs by immediate intuition; to Abram by inward utterances, by angelic appearances, and by the vision of a smoking furnace and a burning lamp; to Jacob as an awful presence in the intense agony of prayer; to Joshua as the captain of the Lord's host; to his chosen people by Urim and Thummim and by dreams, and above all by the voice of his prophets. Then came a pause of wellnigh four hundred years, in which, as the Jews believed, they had no new indication of God's will, unless it were from chance voices and mysterious incidental sounds, Last of all, when the fullness of the time was come, God sent forth his Son—the brightness of his glory, the express image of his person—to reveal him as he had never been revealed before, and thenceforth for ever to shed forth his Holy Spirit into the hearts of all his children.

Such has been the order of God's revelations; and the record of those revelations is contained in Holy Scripture.

The record is marked by all the peculiarities and partakes of all the diversity which characterize the order and method of the revelation which it perpetuates and enshrines. The Old Testament comes before us as the fragmentary literature of a chosen people, the New as the fragmentary archives of a sacred evangel. We possess in the Bible a collection of books separated from each other by hundreds of years, written by men in every variety of rank and position, and addressed to a nation under every circumstance of prosperity and adversity. Now a single Eastern emir is called out of an idolatrous world to preserve alive the knowledge of the one true God; now a lawgiver is selected to deliver in the wilderness, to a perverse nation of slaves and fugitives, a moral code of unequaled majesty; now prophets and kings speak to that nation in its purity or its apostasy, in the zenith of its splendor or on the eve of its desolation; now priests or captives console its melancholy exile or inspirit its feeble resuscitation; now a little band of unlearned and ignorant men record the words and life of its divine and rejected Messiah; now a converted Pharisee preaches that new gospel with an intense wisdom and fire; now a Galilean fisherman closes the book of revelation with words of perfect beauty and visions of unutterable love. In one volume there is an epitome of all the best and highest and most sacred truths which God has revealed to man; and those truths are deep as the heart of man and varied as his life.

Yet all this infinite diversity is, like the diversity of nature, merged in a yet more marvelous unity. Kings, warriors, prophets, historians, poets, exiles, shepherds, gatherers of sycamore-fruit, fishermen, tax-gatherers, "we do hear them speak in our tongues the wonderful works of God." Whether we read the passionate pleadings of an afflicted Chaldean noble or the rhythmic utterances of a great Mesopotamian sorcerer, whether it be the cynical confessions of a sated worldling or the pathetic cry of a guilty and repentant king; whether it be the exultant thanksgiving for some splendid deliverance or the impassioned denunciation of some intolerable wrong; whether it be the stately music of some gorgeous vision or the brief letter of an aged prisoner recommending the forgiveness of an unprofitable slave,—we feel that there reigns throughout a divine coherency, an unbroken unity; we feel that the long history is also a symbol and a prophecy, that each writer was but the instrument—often the wholly unconscious instrument—of purposes loftier than his own, and the utterer of language often deeper than he himself could understand; we feel that in the Old Testament the New is prefigured, in the New the Old fulfilled. From beginning to end we recognize the truth that though God is in all history never had any nation a history so significant as that of this nation; none have ever known as these knew or taught as these teach the holiness of God and the majesty of man.

Once more we feel an essential difference in many respects between all other books and those of which the Scriptures are composed. If we take up any uncanonical or Apocryphal book of the same people, they often fill us with astonishment mingled with contempt, and we feel that there is hardly one such book which, had it been admitted into the sacred canon, would not have given us a violent and painful shock. And if we take in hand the very richest, loftiest, deepest utterances of wisdom, whether Christian or pagan, we find not only that they never surpass this book, but even when its lessons were before them, and its wisdom had been instilled into them from childhood, they never equal it. The very best of these bear upon their pages the glaring proofs of human infirmity and human sin; but this book, when accepted in its completeness, when regarded in its true unity, seems, even in what might appear to be its weakest places, to transcend all human imperfections, and even in its most perilous narratives to be exempt from every human stain. Through other books the gust of passion and emotion sweeps with uncontrollable mastery; this, because "the spirits of the prophets are subject to the prophets," never, even in its most passionate passages, escapes beyond the true limits of a holy self-control. Other literatures depend for their power on the gifts of human genius and the splendor of human eloquence; this seems to rise superior to the aid of genius; and though it surpasses all other eloquence of oratory or song, it stands in no apparent need of such adornment. Other books appeal mainly to their own times and nations; this is equally dear to any nation in every age. *They* depend for their chief power and beauty upon the language in which they are written; *this* is easily and universally translatable with no real evaporation of the divine message which it contains. *They* appeal mainly to separate classes or to isolated intellects; *this* is "universal as our race, individual as ourselves." *They* are either for the aged or for the youthful, for the learned only or only for the ignorant; *this*, while inexhaustible to the learned, is intelligible to the ignorant: it neither sates the aged when familiar nor tires the young when new. It has shallows which the lamb can ford and depths which the elephant must swim. It is, to borrow the image of the greatest of the Latin Fathers, a great sea, whose smiling surface breaks in refreshing ripples at the feet of our little ones, but into whose unfathomable depths the wisest may gaze with the shudder of amazement and with the thrill of love.

And that this book does not stand on the same level as other books—that, in comparison with all other previous or contemporaneous literatures, *it* is sacred and *they* profane—all Christians are agreed. They are agreed, too, that it is not written by man's unaided wisdom. Many parts of it contain a history of events and actions which, to an extent that can be predicated of no other history, were evidently ordained by God as a distinct indication of his nature and his will; many parts of it reveal to us directly and apart from all allegory or metaphor the thoughts of God so far as the Infinite may be comprehensible to the finite; many, again, furnish us with hopes and promises which give a new impulse and a new dignity to life such as were never attained by human insight or even dimly shadowed forth in human words. All this is summed up in the one expression that the Bible was written by divine inspiration. This, too, is an expression accepted in all Christian communities, as similar expressions were by the Jewish. By St. Paul the Scriptures are called hallowed because given by God, holy as reverenced by men. The terms "God-inspired," "borne by the Spirit," or simply "inspired," are applied by the Fathers to the writers; and the books are rarely quoted in the early literature of Christianity without some qualifying adjective expressive of their sanctity, divinity or inspiration. The Church, in every age and every nation, has ever felt that the Holy Scriptures are indeed a tree of life, and that "the leaves of that tree are for the healing of the nations."

The broad and general meaning of the words "revelation" and "inspiration" admits of no doubt. By "revelation" we imply either the process by which God makes himself known to man or the knowledge thus obtained; and all such revelations have been completed and perfected by Christ, the Word of God, who declared and manifested his Father to mankind. By "inspiration" we mean that influence of the Holy Spirit which, when inbreathed into the mind of man, guides and elevates and enkindles all his powers to their holiest and noblest exercise. It is, if we may apply to it the language which Jesus the son of Sirach applies to wisdom, "the brightness of the everlasting light," "the breath of the power of God, and a pure influence flowing from the glory of the Almighty; which, being but one, can yet do all things; and remaining in herself, yet regenerateth all other

powers, and maketh all things new," and, "in all ages entering into holy souls, maketh them friends of God and prophets." And since neither in Scripture nor by the Church is the nature or limit of inspiration further defined; since all Christians, and even many who are not Christians, are fully agreed that "Holy Scripture containeth all things necessary for salvation;" since, if the knowledge were in reality necessary for us, we should hardly have been left without further and more definite guidance; since "God judges that he may teach, not teaches that he may judge,"—might it not be well to accept this belief in the simplicity with which we have received it, and to avoid all further discussion of it as due to that spirit of system, that *idolum theatri*, that fruitful source of error and of bigotry, which has done such infinite damage to the cause of Christian charity and the conceptions of Christian faith?

The sacred writers themselves expressly claim divine inspiration and unhesitatingly and unequivocally assert that the Scriptures are the word of God. All the prophets in the Old Testament speak most decidedly of themselves and their predecessors as declaring not their own words, but the word of God. They propose things, not as matters for consideration, but for adoption; they do not leave us the alternative of receiving or rejecting, they do not present us with their own thoughts, but exclaim, *Thus saith the Lord*, and on that ground claim our assent. The apostles and writers of the New Testament also speak respecting the prophets of the Old Testament "as holy men of God, who spake as they were moved by the Holy Ghost." These writings are expressly affirmed to be "the oracles of God," and it is declared that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Our Saviour himself expressly recognizes them on various occasions as the infallible word of God and of divine authority. The sacred writers of the New Testament also adopt language which in its most obvious meaning claims the attention of their readers to their own instructions as to the word of God; and they also thus attest and sanction one another's writings in the most unequivocal manner.

The matter contained in the Scriptures requires a divine inspiration. Setting aside for a moment the prediction of future events and the excellency of its doctrines and morality, and merely admitting the veracity of the sacred writers (which we have every reason to do), we must admit that much of the information contained in the Bible absolutely required a divine revelation. The history of the creation, part of that of the flood, etc., as related in the Scriptures, could have been known to God alone. Mysteries relative to a trinity of persons in the Godhead, the nature and perfections of God, the covenant of grace, the incarnation of the Son of God, his mediatorial offices and redemption through his blood, justification, adoption, sanctification, and eternal blessedness in him, and the offices of the Holy Spirit the Comforter,—these, and many others of a like nature, God only could either comprehend or discover. Mysteries, therefore, in the Scriptures, rather confirm than invalidate their inspiration; for a book claiming to be a revelation from God, and yet devoid of mystery, would by this very circumstance confute itself. Incomprehensibility is inseparable from God and his works, even in the most inconsiderable, such, for instance, as the growth of a blade of grass. The mysteries of the Scriptures are sublime, interesting and useful; they display the divine perfections, lay a foundation for our hope, and inculcate humility, reverence, holiness, love and gratitude. What is incomprehensible must be mysterious, but it may be intelligible as far as it is revealed; and though it be connected with things above our reason, it may imply nothing contrary to it. Hence, it may be confidently inferred from these matters contained in the Scriptures that they were given by inspiration of God.

The scheme of doctrine and morality contained in the Bible is so exalted, pure and benevolent that God alone could either devise or appoint it. In the Scriptures alone, and in such books as make them their basis, is the infinite God introduced as speaking in a manner worthy of himself, with simplicity, majesty and authority. His character as there delineated comprises all possible excellence without any intermixture; his laws and ordinances accord with his perfections; his works and dispensations exhibit them; and all his dealings with his creatures bear the stamp of infinite wisdom, power, justice, purity, truth, goodness and mercy harmoniously displayed. While the supreme Being is thus described as possessed of every perfection, unbounded and incomprehensible in his essence and nature, and as the Creator, Governor and Benefactor of his creatures, the Scriptures represent man in a lapsed state, a rebellious and fallen being, alienated from God and goodness, averse by nature to all that is good and amiable and prone to everything that is sinful and hateful, and consequently exposed to the eternal wrath of God. The Scriptures, however, do not leave us in this wretched state, but they propose an adequate remedy for all our diseases and an ample supply for all our wants. They show us how to be delivered from the dominion and awful consequence of sin, and how human nature may be truly improved and perfected through the obedience, death and mediation of the only begotten Son of God.

The harmony of the sacred writers fully demonstrates that they wrote by the inspiration of the Spirit of God. Other historians continually differ from each other; the errors of the former writers are constantly criticised and corrected by the later, and it even frequently happens that contemporary writers contradict each other in relating a fact that happened in their own time and within the sphere of their own knowledge. Should an equal number of contemporaries of the same country, education, habits, profession, natural disposition and rank in life, associating together as a distinct company, concur in writing a book on religious subjects of even less extent than that of the Bible, each furnishing his proportion without comparing notes, the attentive reader would easily discover among them considerable diversity of opinion. But the writers of the Scriptures succeeded each other during a period of nearly sixteen hundred years; some of them were princes or priests, others shepherds or fishermen; their natural abilities, education, habits and occupations were exceedingly dissimilar; they wrote laws, history, prophecy, odes, devotional exercises, proverbs, parables, doctrines and controversy, and each had his distinct department; yet they all exactly agree in the exhibition of the perfections, works, truths and will of God, of the nature, situation and obligations of man, of sin and of salvation, of this world and the next, and, in short, in all things connected with our duty, safety, interest and comfort, and in the whole of the religion which they have promulgated, they all were evidently of the same judgment, aimed to establish the same principles, and applied them to the same practical purposes.

The multitude of miracles, which only the infinite power of God could effect, wrought in confirmation of the divine mission of the writers of the sacred Scriptures, affords us a most convincing proof of their inspiration. It has been already seen that the narrations of these miracles were published very soon after the time and at the places in which they were said to have been wrought; that they were performed in the most conspicuous manner before very great multitudes, enemies as well as friends; that they were of such a nature, appealing to the very senses of men, as totally precluded the possibility of deception; that public ceremonies which have been observed in all ages were instituted in memory of several of them; that the reality of them as facts was admitted even by the most determined enemies of divine revelation.

The astonishing and miraculous preservation of the Scriptures from being either lost or corrupted is an overwhelming instance of God's providential care and a constant sanction and confirmation of their truth and divine authority, continued by him in all ages of the Church. While the histories of mighty empires and innumerable volumes of philosophy and literature, in the preservation of which the admiration and care of all mankind seemed to conspire, have been lost and forgotten in the lapse of time, the sacred Scriptures, though far more ancient, and though hated and opposed by Satan and his agents in all ages, who sought with the deadliest hatred to cause their very memory to perish from among men, have come down to our own time entire and genuine, free from every material error and nearly in their original purity. With great wisdom, God, for their preservation, ordered an original copy to be deposited in the holy of holies (Deut. 31 : 26), appointed the careful and frequent reading of them both in public and private, and that every Hebrew monarch should write out a copy for his own use. Deut. 17 : 18. With astonishing kindness and wisdom has he made the various contending parties who had access to the Scriptures—such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and the Christians, and the various sects and parties of Christians—mutual checks upon each other for almost three thousand years, that they might not be able either to extirpate or corrupt any part of them; and by quickly multiplying the copies both of the original and translations as well as the readers of the Scriptures, he rendered it absolutely impossible to falsify them in anything important without causing the corruption to start up in every copy dispersed through the world and in the minds of almost every reader, than which supposition nothing can be more absurd and monstrous.

The prophecies contained in the sacred Scriptures, and fulfilling to this day, which form a species of perpetual miracles, challenging the investigation of men of every age, fully demonstrate that they are divinely inspired. Almost every historical passage of the Bible is a narrative of something antecedently foretold, and the New Testament is little else than a relation of the fulfillment of the prediction and types of the Old Testament relative to Jesus Christ and his Church. According to the prophecies in these books, the latest of which was delivered eighteen hundred years ago, and some of them three thousand years ago, the descendants of Shem and Japheth are ruling and enlarged, and the wretched descendants of Ham are still the servants of servants (Gen. 9 : 25, 27); the posterity of Ishmael have "multiplied exceedingly" and become "a great nation" in the Arabians, yet living like "wild men" and shifting from place to place in the wilderness, "their hand against every man, and every man's hand against them," and still "dwelling," an independent and free people, "in the presence of all their brethren, and in the presence of all their enemies;" the family of Esau has become extinct, "cut off for ever," so that there is none "remaining of the house of Esau;" "the sceptre has departed from Judah;" Nineveh is so completely destroyed that the place thereof cannot be known; Tyre has become "like the top of a rock, a place for fishers to spread their nets upon."

These, and many other events fulfilling ancient predictions very many ages after they were delivered, can never be accounted for except by allowing that He who sees and "declares the end from the beginning, and from ancient times the things that are not yet done" (Isa. 45 : 21), thus revealed his secret purposes, that their accomplishment might prove the Scriptures to be his word. The prophecies also, though written by different men in different ages, have yet a visible connection and dependency, an entire harmony and agreement with one another, forming altogether a prophetical history of the world, as to the grand outlines, from the beginning of time to the consummation of all things, and accompanied with such a distinct notation of order, place and time as has been justly termed the geography and chronology of prophecy. As one prediction received its accomplishment others were given connecting prophecy with history, till the Revelation of St. John concluded the whole, and events have hitherto in every age and nation exactly corresponded with these predictions. So many extraordinary and improbable events which have occurred through so many ages and in so many nations, as foretold in the Scriptures, could only have been made known by the omniscient God himself, and must convince every rational mind that "the prophecy came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1 : 20, 21.

There are in almost every one of the sacred writers the clearest possible traces of an intense individuality, and these are the most distinctly marked in those whom we regard as the greatest of them all—in a David and an Isaiah, in a St. Paul and a St. John. Their style rises and falls as the great gusts of passionate emotion sweep over their mortal spirits, even as the melodies of the wind-harp rise into a scream or die away into a murmur with the rising and falling of the wind. In the Psalms of David we see the reflection of every mood and passion of his soul—the prostration of its grief, the fire of its indignation, the agony of its repentance, the dawning of its hope, the intensity of its despair. The portraiture of the living, breathing, sinning, suffering, hoping, repenting, triumphing man is impressed on every line and page. Nor is it otherwise with St. Paul. His words are a "perpetual battle," and so instinct are they with the whole being of the man that they have been compared to living things with hands and feet.

The *style and language* in which the Holy Scriptures are written are evidently

human. They deliver to us inestimable messages, but often "with stammering lips and an uncertain tongue." The separate books differ from each other, according to all human judgment, in eloquence, in insight, in grandeur—nay, even in originality. Some of the sacred writers closely reflect the influence of the thoughts and expression of others. The later and minor prophets show unmistakable indications of the extent to which their minds and thoughts had been influenced by their greater predecessors: St. Jude echoes not only the thoughts, but even the very words and illustrations, of St. Peter.

The Scriptures are not written in any universal language. Even if they were, all language is inadequate to the full expression of the human mind; it is at best but an asymptote to thought. But much more is it certain that although the Bible admits of translation far better than any other book, yet when its thoughts are transferred from one language to another, much of their beauty and delicacy may be lost, something of their meaning and accuracy must be evaporated, in the process. The translator of Ecclesiasticus apologizes for seeming to come short of some words which he had labored to interpret; for, he wisely adds, "the same things uttered in Hebrew, and translated into another tongue, have not the same force in them."

Scripture is not God's only revelation to mankind; on the contrary, it is one of the priceless blessings which Scripture bestows upon our race that it both refers us to other sources of revelation and alone teaches us to interpret them. "In the deepest meaning of the essential and only truth," says Stier, "all things in the world are only variously embodied words of the Creator, inasmuch as by his mighty word alone they are upheld in being; hence, the same words in Scripture signify both 'word' and 'thing.'" "God does not," says Luther, "speak grammatical vocables, but true essential things. The sun and moon, Peter and Paul, thou and I, are nothing but words of God."

For instance, God is revealed to us in history. With God facts are lessons. Amid the wildest tumults of national confusion his voice is heard. Amid the most intricate perplexities of human designs his hand guides the crashing wheelwork of human destiny. His Spirit is in the wheels; and unless the Spirit moves, the wheels move not. No man can study the history of any nation without hearing a great voice rolling across the centuries which proclaims a law older and more majestic than any human legislation. Such Psalms as the one hundred and fifth, one hundred and sixth, the one hundred and thirty-fifth, the one hundred and thirty-sixth, and indeed many others, are all but comments on that one divine truth which is the only real philosophy of history, that "he is the Lord our God, his judgments are in all the earth."

Once more, God makes himself known by inward intuition, and above all by the voice of conscience to the mind of man. This is clearly and emphatically stated by the sacred writers in all ages: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." "The spirit of man is the candle of the Lord." This, too, is referred to by St. Paul as a direct source of inspiration. "For," he says, "when the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness."

The extraordinary success which has attended Christianity, which is founded on the sacred Scriptures, while it proves the truth of the facts which they detail and demonstrates the fulfillment of the prophecies they contain, is a continued miraculous proof of their divine origin. Other religions have owed their extension and prevalence to the celebrity of their founders, to the learning of their advocates, to their conformity to the prejudices and passions of men, to the energy of the secular arm, or even to the power of the sword, but Christianity was totally destitute of all these advantages (if such they may be termed) either to recommend or enforce its reception in the world. Its Founder was put to an ignominious death by the common consent of his countrymen; its original promulgators were twelve illiterate men wholly devoid of every kind of worldly influence; its doctrines were opposed to the principles and practices of the whole world, deeply rooted by inclination and firmly established by extensive custom, by long-confirmed laws, and by the high and universal authority of nations. Yet by the simple preaching of the gospel, Christianity triumphed over the craft, rage and power of the infuriated Jews, over the haughtiness, policy and power of the Roman empire, over the pride of learning and the obstinacy of ignorance, hatred, prejudice and lust, over the hardened inclinations, deep-rooted customs and long-established laws of both Jews and pagans, so that, notwithstanding every conceivable form of opposition, within a few years after Christ's ascension it prevailed, in a greater or less degree, in almost every corner of the Roman empire, and in the countries adjacent, and multitudes, at the hazard of every temporal loss or punishment, readily believed, constantly adhered to and cheerfully and strictly practiced its pure and holy precepts. Nor has the success of Christianity been confined to the early ages only; for during the period of eighteen centuries, notwithstanding innumerable persecutions, together with the wickedness of professors and the inconceivable villanies and base indifference of the clergy, it has been more or less successful in reforming the hearts and lives of multitudes in almost every nation under heaven, and we may assert that even at present there are many thousands who have been reclaimed from a profane and immoral course of conduct to sobriety, equity, truth, purity and piety, and to an exemplary behavior in the relative duties of life. Having been "made free from sin, and become the servants of God, they have their fruit unto holiness;" and after "patiently continuing in well-doing" and cheerfully bearing various afflictions, they joyfully meet death, being supported by the hope of eternal life, "as the gift of God through Jesus Christ;" while they who are best acquainted with them are most convinced that they have been rendered more wise, holy and happy by believing the Bible, and that there is a reality in religion, though various interests and passions may keep them from duly embracing it. This would, indeed, be far more apparent were the gospel more generally or fully believed and obeyed. Did all men believe and obey the Bible as a divine revelation, were repentance and renunciation of all vice and immorality, universal or even general, combined with the spiritual worship of God, faith in his truth and mercy through the mediation of his Son and the fruits of the Holy Spirit, as visible in every true believer, they would form the bulk of mankind into such characters and would produce such effects as the world has never yet witnessed.

We believe, then, with an unfeigned heart fervently that Holy Scripture was given by inspiration of God; that in it is contained all that is necessary for salvation; that it is the most priceless boon which God has accorded to us, because it is the fullest and clearest revelation of his will and purpose toward us and toward our race—of the duties of our life here and our hopes in the life hereafter. We believe that more clearly than in history, more loudly than in nature, more thrillingly than in conscience itself, we hear therein the voice of God, and that if its accents had not been vouchsafed to us those other voices would have sunk, first into lamentable uncertainty, finally into absolute silence. And as regards the method of its deliverance, we have seen a multitude of facts, both external and internal, which lead us to believe that it was *analogous* to the deliverance of those truths which are vouchsafed to us from other sources; that it was only supernatural as the deepest facts of our spiritual experience are supernatural, and only miraculous as any communications must be miraculous whereby the finite is enabled to comprehend the teaching and will of the infinite. We believe that in reading it we are reading the will, the message, the dealings of God as they were made manifest by the light of his Spirit to the minds of the messengers whom he selected, but that these messages were not, for the most part, revealed by openings of the heaven and unearthly voices in the air, not by signs and wonders to startle and overwhelm, not by shocks of visible manifestations sudden and violent, but by spiritual agencies analogous to, though far intenser than, those whereby, in all ages, God, who is the God not of churches only, but of all mankind, has inspired and illuminated the hearts of men.

Genuineness of the Scriptures.

The books of the Old Testament have always been received as genuine by the Jews, and those of the New Testament by Christians, from the earliest period to the present time; and in addition to the earlier books being cited or alluded to by *subsequent* sacred writers, we have ample evidence afforded of the genuineness of the Old Testament by Jewish translators and writers, and that of the New by a regular succession of Christian writers, who quote or allude to a number of passages as we now read them, from the times of the apostles to the present hour; nor was their genuineness ever impugned by the most determined and acute Jewish or heathen adversaries or heretics.

The language and style of writing, both in the Old and New Testaments, prove them to have been composed at the time and by the persons to whom they are ascribed. Their diversity of style proves them to have been the work of various authors; and competent Hebrew scholars have shown that the difference of character and style of the language in the Old Testament, as well as the introduction of certain foreign words, can only be accounted for by the supposition that they were composed at different and distant periods, and by the authors to whom they are attributed, while the Greek, in which the New Testament is written, which is intermixed with many Hebrew, Chaldee, Syriac and Latin words and idioms, accords only with the time, situation, country and circumstances of the persons to whom it is ascribed.

The moral impossibility of their being forgeries is an additional evidence of their genuineness; for it is impossible to establish forged writings as genuine in any place where there are persons strongly inclined and well qualified to detect the fraud. Now, if the books of the Old Testament be forgeries, they must have been invented either by Gentiles, Jews or Christians. But they could not have been invented by the Gentiles, because they were alike ignorant of the history and sacred rites of the Hebrews, who most unquestionably would never have given their approbation to writings invented by them, nor yet to any fabrication of the Christians, by whom, it is evident, they could not have been forged, as they were extant long before the Christian name had any existence; and it is equally certain that they were not invented by the Jews, because they contain various difficult laws and precepts, and relate all their idolatries, crimes and punishments, which would not have been inserted if they had been forged by them. Equally impossible is it that the books of the New Testament were forged, for the Jews were the most violent enemies of Christianity; they put its Founder to death, and both Jews and Gentiles persecuted his disciples with implacable hatred. Hence, if the New Testament had been forged, the Jews would certainly have detected the imposture, and the inhabitants of Palestine would not have received the Gospels, nor the churches of Rome and Corinth acknowledged the Epistles addressed to them, if they had not had sufficient evidence of their genuineness. In fact, these arguments are so strong that if we deny the genuineness of the sacred writings, we may, with a thousand times more propriety, reject all the other writings in the world as spurious.

With regard to the Old Testament, the original manuscripts were long preserved among the Jews, who were always remarkable for being most faithful guardians of their sacred books, which they transcribed repeatedly, and compared most carefully with the originals, of which they even numbered the words and letters. That the Jews have neither mutilated nor corrupted these writings is fully proved by the silence of the prophets, as well as of Christ and his apostles, who, though they bring many heavy charges against them, never once accuse them of corrupting one of their sacred writings, and also by the agreement in every essential point of all the versions and manuscripts (amounting to nearly one thousand one hundred and fifty) which are now extant, and which furnishes a clear proof of their uncorrupted preservation. In fact, the constant reading of their sacred books (which were at once the rule of their faith and of their political constitution) in public and private, the numerous copies of the original as well as of the Septuagint version, which was widely spread over the world, the various sects and parties into which the Jews were divided after their canon was closed, as well as their dispersion into every part of the globe, concurred to render any attempt at fabrication improbable and impossible before the time of Christ; and after that period, the same books being in the hands of the Christians, they would instantly have detected the fraud of the Jews if they had endeavored to accomplish such a design, while the silence of the Jews (who would not have failed to notice the attempt if it had been made) is a clear proof that they were not corrupted by the Christians.

Equally satisfactory is the evidence for the integrity and incorruptness of the New Testament. The multiplication of copies, both of the original and of trans-

lations, into a variety of foreign languages, which were read not only in private, but publicly in the religious assemblies of the early Christians, the reverence of the Christians for these writings, the variety of sects and heresies which soon arose in the Christian Church, each of whom appealed to the Scriptures for the truth of their doctrines, rendered any material alteration in the sacred books utterly impossible, while the silence of their acutest enemies, who would most assuredly have charged them with the attempt if it had been made, and the agreement of all the manuscripts and versions extant, are positive proofs of the integrity and incorruptness of the New Testament, which are further attested by the agreement with it of all the quotations which occur in the writings of the Christians from the earliest age to the present time. In fact, so far from there having been any gross adulteration in the sacred volumes, the best and most able critics have asserted and proved that even in lesser matters the Holy Scriptures of the New Testament have suffered less from the injury of time and the errors of transcribers than any other ancient writings whatever, and that the very worst manuscript extant would not pervert one article of our faith or destroy one moral precept.

Authenticity of the Sacred Writings.

The sacred writers had the very best means of information, and could not be deceived themselves. They were, for the most part, contemporary with and eye-witnesses of the facts they record; and those transactions which they did not see they derived from the most certain evidences and drew from the purest sources. Thus, in the four last books of the Pentateuch, Moses had a chief concern in all the transactions there related, and the authors of the subsequent historical books, as Joshua, Samuel, Ezra and Nehemiah, as well as the prophets Isaiah, Jeremiah, Ezekiel and Daniel, relate those events of which they were witnesses; and when they relate events that took place before their own times, they refer to certain public documents and annals, then extant, which might be appealed to by their readers. In like manner, the writers of the New Testament, as Matthew, John, Peter, James and Jude, were the immediate disciples of our Saviour, his constant attendants and companions throughout his ministry, eye-witnesses of the facts and miracles and ear-witnesses of the discourses they relate, and the other sacred writers, as Mark and Luke, though themselves not apostles, yet were the contemporaries and companions of apostles, and in habits of society and friendship with those who had been present at the transactions they record, as St. Luke expressly affirms in the beginning of his Gospel: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed amongst us; even as they delivered them unto us, which, from the beginning, were *eye-witnesses and ministers of the word*, it seemed good to me, also *having had perfect understanding of all things from the very first*, to write unto thee, in order, most excellent Theophilus, that thou mightest know the *certainty* of those things wherein thou hast been instructed."

As the sacred writers could not be deceived themselves, so they neither could nor would deceive others. They were so many in number, and lived at such a distance of time and place from each other, that it was utterly impossible for them to carry on any forgery or fraud without being detected; and the writers of the New Testament in particular were plain, honest, artless, unlearned men, in very humble occupations of life, and utterly incapable of carrying on such a refined and complicated system of fraud as the Christian religion must have been if it was not true. The principal facts and events themselves are of such a nature as totally precludes the possibility of imposition—facts which appeal to the very senses of the men to whom the histories were first addressed. Thus Moses could not have persuaded a body of six hundred thousand men (to whom he appeals for the truth and reality of those facts, Deut. 11: 2) that they had *seen* rivers turned into blood, frogs filling the houses of the Egyptians, their fields destroyed by hail and locusts, their land covered with palpable darkness, their first-born slain in one night, the Red Sea forming a wall on the right hand and left for the passage of the Israelites, but overwhelming their enemies, a pillar of cloud and fire conducting them, manna falling down from heaven for their food, water gushing out of the rock to quench their thirst, and the earth opening and destroying his opponents, if all these things had been false. Nor could the evangelical historians have succeeded in persuading their countrymen and contemporaries that a man whose death was public and notorious was risen again from the dead, that darkness had covered the land at the time of his execution, and that there had been an earthquake at the moment of decease, if all these events had not taken place. And as it is thus evident that the sacred writers could not possibly impose upon others, so it is equally certain that they *would* not make the attempt. The whole tenor of their lives demonstrated, as even their bitterest enemies have confessed, that they were men of piety and integrity, and they could have no possible motive to induce them to propagate a deliberate falsehood. They sought neither riches nor glory, and their writings bear the most unequivocal marks of veracity, candor and impartiality. They use no panegyric or flattery; they offer no palliation for their own frailities and follies; they conceal nothing, they alter nothing, however disgraceful to their heroes and sovereigns, to their own nation or to themselves. How, then, can they be supposed capable of so gross an imposition as that of asserting and propagating the most impudent fictions? The writers of the New Testament especially could gain by it neither pleasure, profit nor power. On the contrary, it brought upon them the most dreadful evils, and even death itself. If, therefore, they were cheats, they were cheats without any motive and without any advantage—nay, contrary to every motive and every advantage that usually influences the actions of men. They preached a religion which forbids falsehood under pain of eternal punishment and misery, and yet, on this supposition, they supported that religion by falsehood; and whilst guilty of the basest and most useless knavery themselves, they were taking infinite pains and enduring the greatest labor and suffering in order to teach mankind honesty. This is a mode of acting so contrary to all experience, to all the principles of human nature and to all the motives of human conduct as to exceed the bounds of belief, and to compel every reasonable being at once to reject such a supposition as absurd and monstrous. Hence the facts related in the Gospels and Acts of the Apostles, especially even those evidently miraculous, *must* be true; for the testimony of those who *die* for what they assert, and of which they are competent judges, is sufficient evidence to support any miracle whatever.

The authenticity of the Old and New Testaments is further attested by the principal facts contained in them being confirmed by certain commemorative ordinances of great celebrity, which have existed among the Jews and Christians from the time the events took place which they are intended to commemorate to the present day, wherever Jews or Christians are to be found. Such, among the Jews, is circumcision, the seal of the covenant with Abraham, their great progenitor; the passover, instituted to commemorate the protection of the Israelites when all the first-born of the Egyptians were destroyed and their deliverance from bondage in Egypt, which was the immediate consequence; the feast of tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness; the feast of Pentecost, which was appointed fifty days after the passover to commemorate the delivery of the law from Mount Sinai; and the feast of Purim, kept in memory of the deliverance of the Jews from the wicked machinations of Haman. Now, all these institutions, which have been held sacred among the Jews in all ages since their appointment, and are solemnly and sacredly observed among them to this day, in whatever country they sojourn, bear the most unequivocal testimony to the truth of the *facts* which they are designed to commemorate, and which facts are inseparably interwoven with the history and laws, and even morality and propheey, of the Old Testament. In like manner, the principal facts of the Gospels are confirmed by certain institutions which subsist to this day among Christians and are the objects of men's senses. Such is the initiatory right of baptism, which is performed in the name of the Father, the Son and the Holy Spirit, by which those submitting to it renounce every other religious institution and bind themselves to the profession of the gospel alone; the Lord's Supper, kept in commemoration of the life, sufferings, death, resurrection and the promise of the second coming of the Founder of their religion; and the observance of the first day of the week as a sacred festival in honor of Christ's resurrection from the dead. Now, as these monuments perpetuate the memory, so they demonstrate the truth, of the facts contained in the gospel history beyond all reasonable doubt, because, unless the events of which the Christian rites are commemorations had really taken place, it is impossible to conceive how these rites could have come into general use. If Jesus Christ never lived, nor taught, nor wrought miracles, nor died, nor rose again from the dead, it is altogether incredible that so many men, in countries so widely distant, should have conspired together to perpetuate such a series of falsehoods by commencing the observation of the institution of baptism, the Lord's Supper and the Lord's day, and it is equally incredible that by continuing to observe them they should have imposed these falsehoods on posterity.

The wonderful establishment and propagation of Christianity throughout the world is a most convincing proof of the authenticity of the New Testament, and consequently of that of the Old Testament, with which it is intimately and inseparably connected. Before the second century was completed the Christian doctrine—unaided by any temporal power, protected by no authority, assisted by no art, not recommended by the reputation of its author, not enforced by eloquence in its advocates, but by the force of truth alone—had triumphed over the fiercest and most determined opposition, over the tyranny of the magistrate and the subtleties of the philosopher, over the prejudices of the Gentiles and the bigotry of the Jews, and extended its conquests over the whole Roman empire, which then comprised nearly the whole known world.

In addition to the evidence already given of the authenticity of the sacred Scriptures, it is to be observed that many of the facts and circumstances recorded in them are confirmed by the accounts of ancient heathen authors, which demonstrates their perfect agreement with the most authentic records extant. Thus in the Scriptures of the Old Testament the first origin and creation of the world out of chaos; the completion of this great work in six days; the formation of man in the image of God and his existence in a state of innocence; his fall and the introduction of sin into the world; the longevity of the antediluvians; the destruction of the world by a deluge; the circumstance of the ark and the dove; the building of the tower of Babel; the destruction of Sodom and Gomorrah; many particulars relating to Abraham, Isaac, Jacob, Joseph and Moses; the departure of the Israelites from Egypt and their miraculous passage of the Red Sea; the giving of the law and Jewish ritual; the fertility of Palestine; the destruction of the Canaanites by Joshua and the Israelites; Jephthah's devoting his daughter; the history of Samson; the history of Samuel and Saul; the slaying of Goliath by David; many remarkable circumstances respecting David and Solomon; the invasion of Israel by Shalmaneser and deportation of the twelve tribes; the destruction of Sennacherib's army; the defeat of Josiah by Pharaoh-necho; the reduction of Jerusalem and captivity of Jehoahaz;—these facts and others of the same kind are confirmed by the testimony of profane authors, and even some of them by traditions which still exist among heathen nations, and others by coins, medals and other monuments. Not less striking and decisive is the testimony of both Roman historians and Jewish writers to the truth of the principal facts detailed in the New Testament.

The testimony of our adversaries to the truth of the miraculous parts of the sacred history is the strongest possible confirmation of the truth and authority of the whole. Add to this that in the sacred history, both of the Old and New Testaments, there are continual allusions and references to things, persons, places, manners, customs and opinions which are perfectly conformable to the real state of things in the countries and ages to which they stand related, as represented in the most authentic records that remain, while the rise and fall of empires, the revolutions that have taken place in the world, and the grand outlines of chronology, as mentioned or referred to in the Scriptures, are coincident with those stated by the most ancient and creditable writers extant.

Such are the principal evidences, both external and internal, direct and collateral, of the authenticity and credibility of the sacred Scriptures; and when the number, variety and extraordinary nature of many of them are considered, it is impossible not to come to the conclusion that the sacred writings contain a true relation of matters of fact as they really happened. If such a combination of evidence is not sufficient to satisfy every inquirer into truth, it is utterly impossible that any event which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened by any degree of testimony whatever.

HISTORY OF THE NATIONS MENTIONED IN THE SCRIPTURES.

PHILISTINES, MIDIANITES, EGYPTIANS, PERSIANS, SYRIANS.

I. ***Canaan*** lies between lat. 31° and 33° 30′ N., and long. 35° and 37° E., being bounded on the north by Lebanon and Phœnicia, on the east by the mountains of Arabia, on the south by the wilderness of Zin, Idumea and Egypt, and on the west by the Mediterranean and the land of the Philistines. Its length, from the city of Dan to Beersheba, is about two hundred miles, and its breadth, from the shores of the Mediterranean to the eastern borders, about ninety. The Canaanites, the descendants of Canaan, son of Ham, and the original inhabitants of the land, were divided into seven principal nations, the Amorites, Hittites, Jebusites, Girgashites, Canaanites, Perizzites and Hivites, and formed themselves into almost as many kingdoms as they had cities. These nations, who inhabited various portions of Canaan (see on Deut. 7 : 1), made trade and commerce the primary objects of pursuit; these naturally introduced riches; and riches produced luxury and dissipation. Their numbers increased exceedingly, and in the course of time they sent colonies into almost all the islands and maritime provinces of the Mediterranean. Forsaking the worship of the true God, they became addicted to the grossest idolatry and were abandoned to every wickedness and abomination, for which God punished their kingdoms of Sodom, Gomorrah, Admah and Zeboim, first by the ravages of Chedorlaomer and his allies (Gen. 14), and ultimately with their total destruction by fire and brimstone from heaven. Gen. 18; 19. The rest of the Canaanites were suffered to continue for four hundred and forty years longer, when, the measure of their iniquity being full, God delivered them into the hands of the Hebrews. Num. 21 : 21–35; 32; 34; Deut. 2 : 26–37; 3 : 1–20; Josh. 6; 21. Such Canaanites as escaped the sword or were not driven from the land were subjected to the most abject and degrading slavery or rendered tributary to their conquerors; but these, having seduced the Israelites to a compliance with their idolatries, recovered a considerable part of the strongest places in the country. They even formed themselves into a mighty kingdom in Galilee, which, governed by Jabin, oppressed the Israelites with great severity for twenty years. Their army, however, was defeated, and probably their kingdom destroyed, by Barak, though such as still remained probably assisted the Midianites and the Philistines to oppress the Israelites. Judg. 1–6; 10; 13; 1 Sam. 4; 13; 31. Nor were they finally subdued till the reign of David and Solomon, who reduced them all to the condition of slaves, the latter employing one hundred and fifty-three thousand six hundred in the most servile parts of his work, in building the temple, palace, etc. 2 Sam. 5 : 6–9; 1 Chron. 11 : 4–8; 1 Kings 5 : 15, 16; 9 : 20, 21; 2 Chron. 2 : 17, 18; 8 : 7, 8.

II. ***The Philistines*** were part of the posterity of Mizraim, the second son of Ham (Gen. 10 : 14; 1 Chron. 1 : 11, 12), who, leaving Caphtor, or the north-eastern part of Egypt, settled at an early period in a small strip of territory along the shore of the Mediterranean in the south-west of Canaan, having expelled the Avites, who had before possessed it. Deut. 2 : 23; Amos 9 : 7; Jer. 47 : 4. As early as the time of Abraham, Isaac and Ephraim they were a powerful people, in possession of several considerable cities, and even at that period discovered their enmity to the Hebrews. Gen. 20; 21; 26; 1 Chron. 7 : 21. Though Joshua allotted their territories to the tribe of Judah, they long retained the fortified cities of Ashkelon, Ashdod, Ekron, Gaza and Gath, which constituted their five satrapies or lordships. They were perhaps the most inveterate enemies the Israelites had to encounter, never losing an opportunity of doing them a mischief. They frequently conquered and held them in bondage; and though Samson, Samuel and others were raised up to deliver the Israelites out of their hands, yet they continued to maintain their independence till the time of David, who entirely subjected them. Judg. 3 : 31; 13–16; 1 Sam. 4–7; 13; 14; 17; 18; 31; 2 Sam. 7 : 5; 8 : 1; 1 Chron. 14 : 8–17; 18 : 1. Toward the latter part of his reign they attempted to revolt (2 Sam. 21 : 15–22; 1 Chron. 20 : 4–8), and not long after the division of the Hebrew monarchy they renewed the war with the ten tribes. 1 Kings 15 : 27; 16 : 15. They joined in the grand confederacy against Jehoshaphat to their own damage (2 Chron. 20; Ps. 83 : 7–18), but under his son Jehoram they ravaged the kingdom of Judah and sold multitudes of the Jews to the Edomites and Greeks. 2 Chron. 21 : 16, 17; Amos 1 : 6; Joel 3 : 6. Although Uzziah king of Judah had reduced part of their country, they again took up arms in the days of Ahaz, and seized upon part of Judea (2 Chron. 26 : 6; 28 : 18; Isa. 9 : 12); but about twenty years after, Hezekiah reduced the whole of their country to the brink of ruin. 2 Kings 18 : 8; Isa. 14 : 29–31. Not long after, they were attacked by the Assyrians (Isa. 20 : 1), and to expel their troops Psammiticus, king of Egypt, reduced Ashdod by a siege of twenty-nine years. Nebuchadnezzar, provoked with their attempts to assist the Tyrians, desolated their country, burnt their cities and murdered their inhabitants. Jer. 47; Ezek. 25. Under the Persian government they recovered in some degree their former consequence; but Alexander the Great, having destroyed Tyre, B. C. 332, marched against their cities, which were then garrisoned with Persian troops, took Gaza by storm and murdered or sold its inhabitants, and placed Macedonian garrisons in all their fortified cities. About B. C. 148, Jonathan, the brother and successor of Judas Maccabæus, subdued the whole country of the Philistines (1 Macc. 10 : 69–89), and about fifty years afterward Alexander Jannæus burnt Gaza and incorporated the remnant of the Philistines with such Jews as he placed in their country.

III. ***The Amalekites,*** according to the Arabian historians, were descended from Amalek, a son of Ham, and resided on the south and south-west of Canaan, between the Dead Sea and the Red Sea. Gen. 14 : 7; Num. 24 : 7, 20; 1 Sam. 15 : 7; 27 : 8; 1 Chron. 4 : 39, 40. They were very formidable enemies to the Israelites, whom they greatly annoyed in their march from Egypt to Sinai, to punish which God not only enabled Joshua to obtain a signal victory over them, but enjoined the Hebrews to exterminate them from the earth. Ex. 17 : 8–16; Deut. 25 : 17–19. The following year they assisted the Canaanites against the presumptuous Israelites (Num. 14 : 45), and in the time of the judges they first assisted the Moabites, and then the Midianites, against Israel, on both which occasions they shared the miserable fate of their allies. Judg. 3 : 13; 6 : 6. At length Saul was appointed to destroy them utterly, which he effected by cutting off the greater part of them (1 Sam. 14 : 48; 15), and a few scattered bands of those who escaped this destruction, having attacked and pillaged Ziklag, were completely destroyed or routed by David. 1 Sam. 30 : 1–20. After Haman the Amalekite, who by his enmity to Israel drew down ruin upon himself and friends (Esth. 3 : 7–9), there is no further mention of them in the histories of mankind.

IV. ***The Midianites*** were the descendants of Midian, the fourth son of Abraham by Keturah. Part of them inhabited the country near the north-east point of the Red Sea, where Jethro, the father-in-law of Moses, was prince or priest, but the greater part of them dwelt on the east of the Dead Sea, their capital being Midian, on the river Arnon, Gen. 25 : 2–6; 37 : 25; Ex. 2; 3; 17. These northern Midianites were either allied or subject to the Moabites, and their women were peculiarly instrumental in seducing the Israelites to idolatry and other crimes. In consequence of this wickedness, Phinehas, the son of Eleazar the high priest, marched against them with a thousand men from each tribe, and executed the vengeance of Heaven by the almost utter extinction of the nation. Num. 22 : 4, 7; 25; 31; Josh. 13 : 21. They afterward, however, recovered so much of their former strength as to render the Israelites their tributaries and greatly to oppress them for seven years. From this bondage Gideon delivered his countrymen, and almost annihilated the Midianites, whose few surviving remnants were probably incorporated with the Moabites or Ammonites. Judg. 6–8.

V., VI. ***The Moabites and Ammonites*** were the descendants of the incestuous offspring of Lot. Gen. 19 : 30–38. The former dwelt on the east of the Dead Sea, northward of the Midianites, and along the banks of the river Arnon, in a tract of country whence they had expelled the Emim, a gigantic aboriginal race who were of the offspring of Ham. Deut. 2 : 10, 11. The Ammonites had their residence north-east of the Moabites and east of the Reubenites and Gadites, in the territory of which Rabbah was the capital, and which they had wrested from the gigantic Zamzummim, another part of the descendants of Ham. Deut. 2 : 18–22; 3 : 11. They were violently hostile to the Israelites, whom they terribly oppressed at various times; but after being successively conquered by Ehud (Judg 3 : 13–30), Jephthah (Judg. 10; 11) and Saul (1 Sam. 11), they were wholly subdued by David. 2 Sam. 10–12; 1 Chron. 18–20. For about one hundred and fifty years they continued subject to the Israelites, and after the division of the kingdom fell to the share of the ten tribes. After the death of Ahab the Moabites rebelled, but were severely chastised by his son Jehoram, and their country nearly ruined. 2 Kings 1 : 1; 3. Both nations united in the confederacy against Jehoshaphat, when their armies perished in the attempt. 2 Chron. 20; Ps. 83. The kings of Israel being no longer able to retain them in subjection, Uzziah and Jotham, kings of Judah, conquered and made them tributary, but it appears they regained their freedom during the unhappy reign of Ahaz. 2 Chron. 26–28. While the Assyrians ravaged the kingdom of Israel, the Ammonites and Moabites seized on the cities near them and murdered the inhabitants in the most inhuman manner, but soon afterward the Assyrians seized their wealth, burnt their cities, murdered or carried captive many of their people and desolated their country. After the death of Esarhaddon, king of Assyria, they again asserted their independence. They ungenerously triumphed over the Jews when oppressed and carried captive by the Chaldeans, but they were soon involved in the same calamity by Nebuchadnezzar, in revenge for their assisting the Tyrians when he passed through Syria in his way to Egypt. After the destruction of the Babylonian empire by Cyrus they returned to their territories, and successively became subject to the Persians, Greeks and Romans. After the captivity they took every opportunity to distress the Jews, till Judas Maccabæus, provoked with their insults, particularly during the persecution of Antiochus Epiphanes, invaded the Ammonites with a small force, routed their armies, burnt their cities and made slaves of their wives and children (1 Macc. 5), and about seventy years afterward Alexander Jannæus reduced the Moabites into a state of slavery to the Jewish nation. After the destruction of Jerusalem by the Romans all the tribes around Judea were denominated in general Arabians, and before the end of the third century the Moabites and Ammonites were not known as distinct people.

VII. ***The Edomites or Idumæans*** were the descendants of Edom or Esau, who possessed themselves of the country originally occupied by the Horites, the descendants of Ham, who appear to have been finally blended with their conquerors. It was a mountainous though fertile tract on the south of Judah, extending from the southern end of the Dead Sea to the Red Sea, and including the mountains of Gebal, Seir and Hor, and the provinces of Uz, Dedan, Teman, etc. Gen. 25 : 25, 30; Deut. 2 : 12. Like their ancestor Esau, the Edomites were fond of hunting and war, and while the Israelites groaned under Egyptian bondage they became a powerful nation under their kings and dukes. Gen. 36. They appear to have applied themselves with great success to trade and commerce, their principal ports being Elath and Ezion-gaber on the Red Sea; and for upward of four hundred years they maintained their independence, till the time of David,

who entirely conquered them, slew several thousands and compelled the rest to become tributaries and servants, placing garrisons among them to secure their obedience. Gen. 25 : 23; 27 : 29, 37, 40; 2 Sam. 8 : 14; 1 Kings 11 : 15, 16; 1 Chron. 18 : 12. Notwithstanding the attempt of Hadad to revolt, they continued subject to Judah for about one hundred and fifty years, being governed by viceroys or deputies appointed by the kings of Judah. 1 Kings 11 : 15–22; 22 : 47; 2 Kings 3 : 7. They revolted, however, from Jehoram, king of Judah, and ultimately succeeded in rendering themselves independent (Gen. 27 : 40; 2 Chron. 21 : 8–10), though afterward Amaziah and Uzziah terribly ravaged their country, the former taking Petra, their capital, the latter taking Elath, on the Red Sea. 2 Kings 14 : 7; 2 Chron. 25 : 11, 12; 26 : 2. Subsequently they invaded the south of Judah and slew and took prisoners a number of the inhabitants, but they were quickly punished for their cruelty by the Assyrians, who ravaged Edom and destroyed Bozra, their capital. When Nebuchadnezzar besieged Jerusalem, the Edomites joined him and incited him to raze the city to its foundations. This cruel and implacable conduct, however, did not long go unpunished, for about five years after the capture of Jerusalem, Nebuchadnezzar conquered Edom and rendered it a desolate wilderness. When the Chaldean monarchy was dissolved, they re-collected themselves; and while part of them were incorporated with the Nabathean Arabs, others seized upon the southern parts of Judah. Judas Maccabæus attacked and defeated them several times, killed no fewer than twenty thousand at one time and twenty thousand at another, ravaged their country and took and dismantled Hebron, their capital, and about thirty years afterward his nephew, John Hyrcanus, wholly reduced them, obliged them to become proselytes to the Jewish religion and incorporated them with the Jewish nation. Before the sacking of Jerusalem by Titus, a body of Edomites deserted the Jews and got off laden with booty, but since that period their very name has perished from among the nations. Jer. 25; Obad.

VIII. ***The Egyptians, or Mizrim,*** were the descendants of Mizraim, the son of Ham. Gen. 10 : 6, 13. Their country, which lay on the north-east of Africa, west of the Red Sea, and south-west of Canaan, was about seven hundred miles in length from north to south, being one long vale till where the Nile, which ran through the middle of it, was divided into several streams and emptied itself into the Mediterranean. It is extremely fertile in consequence of the annual overflowing of the Nile, and is said to have contained twenty thousand cities, the principal of which were No, Zoan, On or Heliopolis, Noph or Memphis, Migdol, Pithom, Rameses and Tahpanhes. Not long after the dispersion from Babel their monarchy was founded by Mizraim, which, according to the calculations of Constance Manasses, continued sixteen hundred and sixty-three years, till the conquest of Egypt by Cambyses (B. C. 525). Their kings usually had the surname of Pharaoh, under one of whom Joseph by his prudence saved the nation from the terrible effects of a famine of seven years' duration. Gen. 41–47. Their cruel oppression of the Israelites drew upon them ten fearful plagues, and at last their first-born were slain in one night and their army drowned in the Red Sea. Ex. 1–14. From this period no intercourse subsisted between the Egyptians and Israelites till the reign of Solomon, who, having married a daughter of Pharaoh, established a considerable trade between the countries. 1 Kings 3 : 1; 7 : 8. In the reign of Rehoboam, the son and successor of Solomon, Shishak, who it seems first united Egypt under one king and widely extended his empire in Asia and Africa, invaded the kingdom of Judah and despoiled the temple of its treasures. 1 Kings 14 : 25–28; 2 Chron. 12 : 1–9. In his absence his brother rebelled; and after his death his large empire fell in pieces, and Egypt itself bent under the Ethiopians. Provoked with their attempts to assist the Jews, the Assyrians under Sennacherib invaded Egypt about B. C. 712, and ravaged the country for three years. Nah. 3 : 8–10. After the death of Tirhakah the Ethiopian (B. C. 685), twelve princes seized upon the country; and after a civil war of fifteen years, Psammiticus, having conquered his competitors, ascended the throne of Egypt. Notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine and his provoking two hundred thousand of his troops to retire into Ethiopia greatly weakened the country. Isa. 18–20. About B. C. 610, Pharaoh-necho, his son, attempted to extend his power on the ruins of the Assyrian empire, and took Carchemish, on the Euphrates, and rendered the Jewish nation tributary. But Nebuchadnezzar (B. C. 606) defeated his army, retook Carchemish and pursued the Egyptians to the frontiers of their country. Nebuchadnezzar, provoked with the Egyptians for attempting to assist the Jews and Tyrians, invaded their country (B. C. 572), murdered the inhabitants or drove them out of the land, burnt their cities and seized on their wealth and idols; and returning to Babylon, he left Amasis, who had rebelled against Pharaoh-hophra, king of Egypt. For about forty years this once populous country continued almost utterly desolate. The Chaldean empire being dissolved, the Egyptians, under Amasis, attempted to recover their freedom, but Cyrus, marching his troops into their country, obliged them to acknowledge his authority. After his death they again revolted from the Persian yoke, but Cambyses invaded and dreadfully ravaged their country and wholly subdued them (B. C. 525). They again (B. C. 487) shook off the Persian yoke, but were subdued by Xerxes, who rendered their bondage more grievous. Instigated by Inarus, king of Libya, whom they had acknowledged their sovereign, they again revolted (B. C. 460), but were reduced by Artaxerxes Longimanus after a dreadful war of six years. About B. C. 413, Amyrtæus, who had some time reigned in the fen country, attacked the Persian garrison with fury and drove them completely out of Egypt. After the Egyptians had struggled with the Persians for liberty about sixty years, a furious intestine war between Nectanebus and a Mendesian prince exhausted their strength, when Artaxerxes Ochus, taking advantage of it, invaded and ransacked their country and made it a Persian province (B. C. 350). When Alexander the Great marched into Egypt (B. C. 332), the Egyptians, weary of the Persian yoke, readily submitted to him as their powerful deliverer. For about three hundred and twenty-three years after this they were governed by the Grecian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendor. The Romans next annexed it to their dominions in the form of a province (B. C. 30), and in A. D. 640 the Saracens, under Omar, conquered it and established the Mohammedan delusion, which has obtained there ever since. About A. D. 970 the Moslem caliph of Cyrene wrested it from the caliph of Bagdad, and he and his descendants governed it two hundred years. About 1171, Saladin the Kurd craftily seized it, and he and his posterity governed it for eighty years. It was next ruled by the Mamelouks, or slave usurpers, for two hundred and seventy-five years, and in 1525 it was annexed to the Ottoman empire, of which it still forms a part, being governed by a pasha and twenty-four begs, or chiefs. Thus has Egypt been the "basest of kingdoms," and has not been governed by "a prince of the land of Egypt" for upward of two thousand years. Jer. 25; 46; Ezek. 29; 32.

IX. ***The Ethiopians or Cushites*** were the descendants of Cush, the eldest son of Ham. They are supposed to have resided for many ages in Susiana, or *Chusistan—i. e.,* the land of Cush (Gen. 10 : 6, 7; 2 : 13)—a district in the south-east of Babylon, and west of Persia. Being a roving and enterprising race, they extended their settlements westward into Arabia, and dwelt for some time about the eastern branch of the Red Sea (Hab. 3 : 7; Num. 12 : 1), whence they crossed over to Africa and occupied its southern coast, and gradually penetrated into Abyssinia, south of Egypt. Esth. 1 : 1; 8 : 9; Jer. 13 : 23. During the civil war which happened in Egypt after the death of Shishak, Zerah the Ethiopian appears to have seized on that kingdom. 2 Chron. 14 : 9–13. About B. C. 727, So or Sabacon, another Ethiopian, reduced Egypt a second time, and entered into a confederacy with Hoshea, king of Israel, against the Assyrians. 2 Kings 17 : 4. When Egypt was invaded by Sennacherib (B. C. 710), Tirhakah, king of Ethiopia, came to the assistance of his kinsman Sevechus or Sethon, and caused the king of Assyria to raise the siege of Pelusium and to retreat into Judea, and in a few years (B. C. 703) he succeeded to the throne of Egypt and reigned sixteen years. When Nebuchadnezzar, king of Babylon, and Cyrus and Cambyses, kings of Persia, severally ravaged Egypt, the northern parts of Ethiopia shared the same fate, but the latter, in vainly attempting to penetrate into the interior, lost the greater part of his army. Since this period the Romans, Saracens and Turks have frequently harassed the northern Ethiopians, and the savage nations from the south have at times almost desolated their country. Ever since the conversion of the eunuch (Acts 8 : 26–39) Christianity has been known, and for about fourteen hundred years has had a civil establishment in Ethiopia, though it is disgraced by ignorance and superstition. Neither the repeated attempts of the Saracens or Turkish Mohammedans, nor those of the Roman Catholics, have ever been able to establish in it their respective delusions.

X. ***The Syrians or Aramites*** were the descendants of Aram, the son of Shem, and of Nahor, the brother of Abraham. Gen. 10 : 22, 23; 22 : 21, 22; 1 Chron. 1 : 17. Their country lay on the north-east of Canaan, between lat. 33° and 38° N. and long. 35° and 39° E., being bounded on the north by Mount Taurus, which separates it from Cilicia, on the east by the Euphrates, on the south by Arabia Deserta, and on the west by the Mediterranean. Anciently it appears to have extended beyond the Euphrates and included Mesopotamia, and it was divided into the several petty kingdoms of Damascus, Hamath, Geshur, Rehob, Zobah, Ishtob and Maachah. They were subdued by David (B. C. 1040) (2 Sam. 8–10; 1 Chron. 18; 19), but about sixty years afterward, Rezin, a servant of Hadadezer, erected a kingdom for himself at Damascus, which quickly extended over all Syria west of the Euphrates and proved a terrible scourge to the kingdom of Israel, and even to the kingdom of Judah. Hired by Ahaz, king of Judah, Tiglath-pileser, king of Assyria, took Damascus, and transported the Syrians into Media. After the fall of the Assyrian empire they returned and repeopled their country, and part of them assisted Nebuchadnezzar against the Jews, but not long after, on some provocation, he marched his troops into Syria, burnt Damascus, Hamath and other chief cities, and transported the inhabitants to his eastern dominions. Under Cyrus they once more returned and rebuilt their cities, and became subject to him and his successors. Syria was again subdued by Alexander the Great, and on his death (B. C. 323) it was erected into an independent monarchy under the Seleucidæ. It continued to be governed by its own sovereigns till, weakened and devastated by civil wars between competitors for the throne, it was finally reduced by Pompey into a Roman province (about B. C. 65), after the monarchy had subsisted two hundred and fifty-seven years. The Saracens, in the decline of the Roman empire, next became masters of Syria (about A. D. 622), and it became a frequent scene of war between them and the Christian emperors of Constantinople. Toward the end of the eleventh century the Seljukian Turks wrested it from the Saracens, and erected one of their four kingdoms at Aleppo and another at Jerusalem. When the crusading armies poured into Asia, it became the grand theatre of the contest between the armies of the Cross and the Crescent, and its plains were deluged with Christian and Moslem blood for about a hundred years. The battle of Tiberias (A. D. 1187) made the illustrious Saladin master of Syria, and it remained subject to the sultans of Egypt till 1517, when Selim I. overthrew the Mamelouk dynasty; and Syria and Egypt became absorbed in the Ottoman empire.

XI. ***The Assyrians*** were the descendants of Ashur, the second son of Shem, and formed one of the most ancient kingdoms of the world. Their residence was on the banks of the Tigris, and comprised all the territory which lies between Media, Mesopotamia, Armenia and Babylon. According to some authors, the ancient Assyrian empire was founded by Ninus or Belus (B. C. 2059), and lasted till the reign of Sardanapalus, the thirty-first sovereign from Ninus (B. C. 820, or according to others, B. C. 747). The first king of Assyria mentioned in Scripture is Pul, supposed to have been the father of Sardanapalus, who invaded Israel in the days of Menahem. 2 Kings 15 : 19. Tiglath-pileser, supposed to be the same as Arbaces the Mede, succeeded to the throne of Assyria, and, invited by Ahaz, slew Rezin, king of Damascus, and carried the Syrians and part of the Israelites into captivity (B. C. 740). 2 Kings 15 : 29; 1 Chron. 5 : 26. Shalmaneser prosecuted the war which his father had begun, and having invaded the territories of Hoshea, king of Israel, reduced Samaria and laid the country under tribute (B. C. 728). 2 Kings 17 : 3. Hoshea having refused to pay the tribute he again invaded Israel, took Samaria, and carried the ten tribes captive into Media (B. C. 721). 2 Kings 17 : 4–6, 40; 18 : 9–12. Sennacherib, his son, provoked by Hezekiah's refusal to pay the tribute which Ahaz, his father, had promised, prepared to subvert the kingdom of Judah, but was pacified by Hezekiah's submission, accompanied by valuable presents. But contrary to their treaty, he again invaded Judah, and took all the fortified cities

except Jerusalem, which he invested; but the angel of the Lord slew his whole army, consisting of one hundred and eighty-five thousand men, in one night; and returning to Nineveh with the utmost precipitation and terror, he was murdered by his two sons while sacrificing to Nisroch (B. C. 706). 2 Kings 18 : 13–37; 19; 2 Chron. 32; Isa. 36 : 37. Esarhaddon, his son, united the kingdom of Babylon to that of Assyria; and having invaded Palestine, he carried away the remains of the ten tribes and planted a colony of foreigners in Samaria (2 Kings 17 : 24–41; Ezra 4 : 3, 9, 10), and also carried Manasseh, king of Judah, captive to Babylon. 2 Chron. 33 : 11; Isa. 39 : 4–7. Saosduchinus, or Nabuchodonosor, the son and successor of Esarhaddon, having conquered Arphaxad, king of the Medes, despatched Holofernes into Palestine with an immense army; but that general was slain and his army wholly discomfited before Bethulia, in the manner related in the book of Judith. Saracus, or Chinaladanus, who succeeded Saosduchinus (B. C. 648), having rendered himself obnoxious to his subjects by his effeminacy and the little care he took of his dominions, Nabopolassar, satrap of Babylon, and Cyaxares, son of Astyages, king of Media, conspired against him. They besieged him in Nineveh, which they took and utterly ruined (B. C. 612); and thus subverted the Assyrian empire, which, from the days of Tiglath-pileser, had existed about one hundred and thirty-five years. They then partitioned his dominions between them, Nabopolassar becoming master of Nineveh and Babylon, and Cyaxares having Media and the adjacent provinces; and from this time history makes no more mention of the Assyrians.

XII. ***Chaldea or Babylonia,*** anciently called *Shinar*, of which Babylon was the metropolis, was situated between 30° and 35° N. lat. and 43° and 48° E. long., being bounded on the north by Assyria and Mesopotamia, on the east by Persia, and on the south and west by Arabia. The Chaldeans, or Chasdim, appear to have sprung from Arphaxad. Gen. 11 : 28. How long the ancient kingdom of Babylon, founded by Nimrod (B. C. 2233) (Gen. 10 : 9, 10–14 : 1), continued, we cannot certainly determine; but on the dissolution of the ancient Assyrian empire by the death of Sardanapalus, Nabonassar, or Belesis, ascended the throne of Babylon, and again founded the Babylonian monarchy. Isa. 39 : 1, 2. After a succession of several kings, Esarhaddon, by some means or other, reunited Chaldea to the Assyrian empire (B. C. 680), which he and his successors retained nearly sixty years. At length, Nabopolassar, hereditary satrap of Babylon, rebelled against the king of Assyria, as before stated, and rendered himself king. Nebuchadnezzar, having routed the troops of Pharaoh-necho at the Euphrates and taken Carchemish, succeeded his father (B. C. 605); and having raised a formidable army of Chaldeans, Scythians and others, he subdued the Syrians, Jews, Ammonites, Moabites, Edomites and part of the Arabs. Enraged that the Tyrians had withdrawn with their riches after he had besieged them thirteen years, he wreaked his vengeance on the Philistines and Egyptians, who had assisted them, and terribly alarmed, if he did not ravage, Ethiopia and Libya. He returned to Babylon laden with spoil; and having given himself up to idolatry and pride, he was punished with a temporary alienation of mind, as related in Dan. 4, and died after a reign of forty-three years (B. C. 562). He was succeeded by his son Evil-merodach, who reigned little more than two years, being put to death by his own relations. Neriglissar, his sister's husband, and one of the chief conspirators, reigned in his stead; and after a short reign of four years, being slain by the Medes and Persians in battle, he was succeeded by Laborosoarchod, a wicked and inglorious prince, who was put to death by his subjects for his tyrannical conduct and crimes. He was succeeded by Belshazzar, called also Nabonadius and Labynitus, the son of Evil-merodach and grandson of Nebuchadnezzar; but Cyrus having taken Babylon, after a siege of two years, Belshazzar was slain in the assault on his palace; and with him terminated the Babylonian empire (B. C. 538).

XIII. ***The Medes*** were the descendants of *Madai*, son of Japheth (Gen. 10 : 2), and inhabited the tract of country which lies between the Caspian Sea and Armenia on the north, Persia on the south, Assyria on the west, and Parthia and Hyrcania on the east. It was first raised into a kingdom by its revolt from the Assyrian monarchy under Arbaces; and after it had for some time enjoyed a kind of republican government, Deioces, by artifice, procured himself to be called king and made Ecbatana his capital (B. C. 700). After a reign of fifty-three years, he was succeeded by Phraortes (B. C. 647), by Cyaxares (B. C. 625), and by Astyages (B. C. 585); in 560 B. C., Cyrus reigned with Darius; after which Cyrus became master of Media and Persia.

XIV. ***The Persians or Elamites*** were descended from *Elam*, the eldest son of Shem (Gen. 10 : 22), and originally inhabited a small province east of Susiana, west of Caramania, south of Media, and north of the Persian Gulf. Previous to the time of Cyrus, Persia was subject to the Assyrian and Chaldean monarchs. He was heir to the Persian crown by his father Cambyses, and to the Median by his mother Mandane; and having, with his Medo-Persian troops, conquered the three powerful kingdoms of Lydia on the north, Egypt on the south and Babylon in the centre, with immense spoil, he founded the Persian empire (B. C. 536), which became under him and his successors one of the most considerable and powerful kingdoms of the earth. Artaxerxes Longimanus, having succeeded to the Persian throne, by his numerous conquests extended the empire from India to Ethiopia, married Esther and made Mordecai his chief minister. Esth. 1–10. The Persian monarchy subsisted for upward of a century after this period, till the unfortunate Darius Codomannus was overthrown by Alexander the Great, who conquered the whole Persian empire and erected that of the Greeks (B. C. 331), with whose history that of the Persians became blended.

About B. C. 250 the Parthians, a people probably of Scythian origin, erected a powerful kingdom in Persia under Arsaces, which continued about four hundred and eighty years, extending sometimes from the Indies to the Hellespont, and was long the terror of the Roman empire. About A. D. 229 the government was transferred to another nation, or at least another family, and proved a terrible scourge to the Christian emperors of the East. Ever since A. D. 634, Persia has been a distinguished scene of shocking miseries, oppression and crime under the Saracens, Seljukian Turks, Tartars, Turkomans, Sophis and modern usurpers.

XV. ***The Greeks,*** comprehending the Athenians, Spartans, Eolians, Ionians, Dorians, etc., were the descendants of Javan, the fourth son of Japheth. In the first periods of their history they were governed by monarchs, and there were as many kings as there were cities. The monarchical power gradually decreased, and the love of liberty established the republican government; and no part of Greece except Macedonia remained in the hands of an absolute sovereign. They gained many splendid victories over the Persians and gradually penetrated into their territories, and about B. C. 332, under Alexander the Great, they erected an empire of their own upon the ruins of the Persian, less opulent and showy, but much more powerful and warlike. Some time after the death of Alexander his dominions were divided into four parts, one part going to each of his remaining generals, and Greece fell to the share of Cassander. For some time it submitted to the successors of Alexander, and at last, after a spirited though ineffectual struggle in the Achæan league, it fell under the power of Rome and became one of its dependent provinces, governed by a proconsul (B. C. 168). On the division of the Roman empire (A. D. 338), Greece fell to the share of the emperor of the East, and its territories were dreadfully ravaged by the Goths, Huns, etc. For about four hundred years the Grecian empire has been subject to the Ottoman Turks.

XVI. ***The Romans,*** who derive their name from their capital, Rome, were descended from Japheth by his son Javan or Gomar. From an obscure and base origin, and from small beginnings and slow progress, they at length conquered almost every nation, and Rome became "the mistress of the world," her empire extending about twenty-six hundred miles from north to south, and three thousand miles from east to west. Seven forms of government were successively adopted. For upward of two hundred years from the foundation of Rome (B. C. 753) they had kings. From the expulsion of the Tarquins (B. C. 509 to B. C. 44) they were governed by consuls, tribunes, decemvirs and dictators, in their turns. After this, to A. D. 476, they were ruled by emperors, pagan and Christian, and from that period to A. D. 556 they were governed by Gothic kings. After they had been ruled by a race of princes remarkable for the variety of their characters, the Roman possessions were divided into two distinct empires by the enterprising Constantine (A. D. 328). After having been frequently ravaged by the Goths, Huns, Alans and Vandals, the Western empire began to be divided into ten kingdoms (A. D. 480). Justin II. totally abolished the distinguished honors of Rome (A. D. 566), reduced it to a level with the neighboring states, and made the exarch of Ravenna the deputy governor. The Romish bishop, having obtained an imperial mandate declaring him universal bishop (A. D. 606), began to grasp at civil power; and in A. D. 756 he actually became prince of Rome and the territories adjacent, and restored to that city part of its ancient privileges.

SECTS AND ORDERS MENTIONED IN THE SCRIPTURES.

PHARISEES, SADDUCEES, PATRIARCHS, PROPHETS, PRIESTS, ETC.

The Pharisees most probably derived their name from *perushim*, in the Chaldee dialect *perishin* and *perishaya*, and in Syriac *pherishai*, which signifies persons who are *separated* from others, which name they assumed because they pretended to a more than ordinary sanctity and strictness in religious observances. Thus in the Acts of the Apostles (16 : 5) they are said to be *ακριβεστατη αιρεσις*, "the most exact sect" of the Jewish religion, and Josephus, himself a Pharisee, says that this sect was thought, *ευσεβεστερον ειναι των αλλων*, to be more pious and devout than others, and to interpret the law with greater accuracy. In another place he says they boasted that from their accurate knowledge and observance of religion they were the favorites of Heaven, and contended that God was in strict justice bound to bless every Jew, to make them all partakers of the terrestrial kingdom of the Messiah, and to justify and make them eternally happy. It is very uncertain when this sect sprang up, though Godwyn, upon what authority does not appear, makes Antigonus Sochæus its founder, about three hundred years before Christ. Dr. Lightfoot thinks that Pharisaism rose up gradually and was long before it came to the maturity of a sect, though when that was he does not pretend to say. It is certain that in the time of John Hyrcanus (about B. C. 180) the sect was not only formed, but made a considerable figure; and toward the latter end of his reign, from their numbers and influence in society, they showed themselves, as a political party, to be haughty, insolent and intolerant. In the reign of King Alexander Jannæus and in the time of our Saviour it would appear that the great mass of the common people, attracted by their exterior sanctity, their zeal and their religious mysteries, were Pharisees. With respect to their tenets, they ascribed some things to fate, but held that other things were left in a man's own power, so that he might do them or not, or that all things were decreed by God, yet not so as to take away the freedom of the will in acting; they believed in the existence of angels and separate human spirits, and in the immortality of the soul, the resurrection of the dead—at least of good men—and a future state of retribution to all men, which, however, it would appear from Josephus, was to be accomplished by means of a metempsychosis or transmigration similar to that of the Pythagorean philosophy. The leading distinction of character in this sect, however, arose from their holding the traditions of the elders, which they not only set upon an equal footing with the law of God, but in many cases explained away the latter by the former. And thus, by their bigoted attachment to these traditions, "they made the commandment of God of none effect." Matt. 15 : 6. They were exceedingly fond of external mortification and affected every species of

austerity, but there was a disgusting ostentation, self-conceit and hypocrisy in everything they did. If they made long prayers and gave alms to the poor, it was "to be seen of men" and that they might more easily "devour widows' houses." If they were scrupulously observant of rites and ordinances, of washing of hands and of cups, vessels and couches (Matt. 15 : 2; Mark 7 : 3, 4), if they fasted twice in the week and gave tithes of all that they had, even of "mint, cummin and anise," it was to the neglect of "the weightier matters of the law, judgment, mercy and faith," and to lay the foundation of empty boasting, that they might say, in the fullness of the pride of their heart, "God, we thank thee, that we are not as other men are!" Matt. 23 : 23; Luke 18 : 11, 12. Their hypocrisy and ostentation in affecting a peculiar dress—long robes, deep fringes and broad phylacteries—as well as their eagerness to obtain the chief seats in the synagogues and to be saluted in terms of deference and respect in the market-places, were so conspicuous as to merit the severe censure and reprehension of our Lord.

The Sadducees most probably derive their name from *Sadok*, a pupil of Antigonus Sochæus, president of the great Sanhedrin about two hundred and sixty years before Christ, who inculcated upon his scholars the duty of serving God out of pure love to him, and not in a servile manner, under the fear of punishment or with the hope of reward. Sadok, misunderstanding this spiritual doctrine, concluded that there was no future state of rewards and punishments, and accordingly taught and propagated that error after his master's death. Hence they held that "there is no resurrection, neither angel, nor spirit" (Matt. 22 : 23; Acts 23 : 8), and that the soul perishes with the body at death; they rejected all traditions, adhering strictly to the letter of Scripture, but preferring the books of Moses; and they denied the superintending providence of God, and held that man enjoyed the most ample freedom of action, having the absolute power of doing either good or evil as he thought proper, and having his prosperity or adversity placed within his own control, being respectively the effects of his wisdom or folly. Josephus says "they were a set of men churlish and morose toward each other, and cruel and savage to all besides;" but perhaps this account is not without a tincture of Pharisaical misrepresentation, as it does not appear corroborated by his own history. Though, if they were excited to good or deterred from evil, it must have been by the prospect of advantages or sufferings that usually follow in the present life as a natural consequence ordained by God, yet it must not be inferred that they were wholly a profligate and licentious people; for as Basnage observes, "their desire of enjoyment in this world kept them within the bounds of duty, and a great many would not concern themselves about eternal felicity provided they could be happy in this life." But certainly those who were disposed to be vicious would be encouraged, instead of being checked, by their lax principles. In point of numbers the Sadducees were an inconsiderable sect, but their numerical deficiency was amply compensated by the dignity and opulence of those who embraced their tenets, who were persons of the first distinction.

The Essenes, as Godwyn supposes, probably derive their name from the Syriac *eso*, in Pael *asi*, to heal or cure; for Philo calls those who lived a contemplative life Θεραπευται, *physicians*, not, as Godwyn says, because they studied physic, but because they applied themselves to the cure of the diseases of the soul. These Therapeutæ are distinguished from those whom Philo calls Practical Essenes, who were employed in the labors of husbandry and the mechanical arts, though only in such as belonged to peace. Both classes were exceedingly abstemious in their diet, their food being plain and coarse and their drink water. Their houses were mean, their clothes made of undyed wool, which they never changed till worn out, and they neglected all bodily ornaments and would not so much as anoint themselves with oil. They lived in societies and had all their goods in common; they were very exemplary in their morals, and were most rigid in their observance of the Sabbath. They held, among other tenets, the immortality of the soul (though they denied the resurrection), the existence of angels and a future state of rewards and punishments, and believed everything to be ordered by an eternal fatality or chain of causes. We have no guide to enable us to discover the origin of this sect, though it is probable it began a little before the time of the Maccabees, when the faithful Jews were forced to fly from the cruel persecution of their enemies into deserts and caves; and by living in these retreats many being habituated to retirement, which thus became more agreeable to them, they chose to continue in it, and formed themselves into recluses. Though they are not expressly mentioned in any of the sacred books, yet it is supposed they are alluded to in two or three passages. Thus St. Paul is supposed to refer to them in the Epistle to the Colossians (ch. 2 : 18, 21, 23), where what is said of "a voluntary humility" and "neglecting the body" is peculiarly applicable to the Essenes.

The Patriarchs, πατριαρχαι, from πατρια, a *family*, and αρχη, a *head* or *chief*, were properly the fathers or heads of families, and the term is especially applied to the progenitors of the human race, as Adam, Seth, Enosh, etc., and to those of the Hebrews, as Abraham, Isaac and Jacob, and the twelve sons of the latter. They were at once the fathers, kings and priests of their numerous families in all their widely-extended branches.

The Elders in Scripture usually denote the *senators*, or seventy members of the Sanhedrin (Greek συνεδριον, from συν, *with*, and ἑδρα, a *seat*), or great council of the Israelitish nation, who were chiefly elderly men, and after the establishment of Christianity the pastors and teachers of the Christian Church were so called.

By Judges, in the common use of the word, magistrates in general, whether superior or inferior, are intended, but it frequently denotes those temporary supreme rulers whom God raised up to reform religion and deliver his people before the appointment of kings.

Israelites was the proper name of all the posterity of Jacob or Israel, and became appropriated to the ten tribes only after their revolt from the family of David.

The Jews, or Judeans, *yehudim*, were properly the posterity of Judah, but after the division of the nation into two kingdoms the term was applied to all the subjects of the kingdom of Judah, whether Levites, Benjamites or others, because the tribe of Judah formed the greater part of it, and also because their kings were of that tribe.

Hebrews, in the full extent of the word, denoted all the posterity of Abraham the Hebrew; but in the time of the New Testament a Hebrew or a Hebrew of the Hebrews (Phil. 3 : 5) denoted a lineal descendant from Abraham, without any intermixture of Gentile blood or language, in opposition to proselytes and Hellenists or Grecians.

The Hellenists, Ἑλληνισται, or *Grecians*, as our translators render, were those Jews who lived among the Greeks and spoke their language, many of whom were descended from parents one of whom only was a Jew. Acts 6 : 50; 9 : 29; 16 : 50.

The Proselytes, προσηλυτοι, so called from the obsolete verb προσελευθω, *to come to*, were persons of another nation, who came and were incorporated into the Church of Israel. The Hebrews called them *gairim*, strangers or sojourners, in opposition to natives. Hence the son of a proselyte by the father's side was termed *ben gair*, the son of a proselyte; by the mother's side, *ben gairah*, the son of a proselytess; and by both parents, by the artificial name *bagbag*. The Jews speak of two kinds of proselytes, one called *toshevim*, inhabitants, or *gerey shuâr*, proselytes of the gate, and the other *gerey tzedek*, proselytes of righteousness. The former did not embrace the Jewish religion, but were suffered to live among the Jews under certain restrictions; the latter became complete Jews, and were in all respects united to the Jewish Church and nation. There appears, however, no foundation for such a distinction in Scripture, which seems to recognize those only as proselytes who fully embraced the Jewish religion.

The Priests were the ministers of God in the sanctuary, exclusively of the race of Aaron, who alone officiated in the more solemn acts of offering sacrifices, burning incense and blessing the people. The *high priest* was the chief ruler of the Church of Israel, who alone was allowed and required to enter the most holy place. The *second priest*, or *sagan*, was, as is generally supposed, he who was appointed to officiate for the high priest in case he was in any way disqualified. The *chief priests* were the heads or principal persons of the twenty-four orders into which the sons of Aaron were divided by David.

The Levites were the descendants of Levi by Gershon, Kohath and Merari, who were in many respects servants to the priests, though often teachers and magistrates in Israel.

The Nethinim were so called from *nathan*, to give, because they were given to the Levites for servants, to do the meaner and more laborious offices, being the descendants of the Gibeonites, who were condemned by Joshua to the service of the tabernacle.

The Nazarites were persons *separated* to the service of God in a peculiar manner.

The Rechabites, who have improperly been classed with the Nazarites, were Kenites of the family of "Jonadab the son of Rechab," from whom they derived their name.

The Prophets, or Seers, were extraordinary ministers of religion whom God raised up to reveal his will to mankind, to reform Israel and to predict future events. The *sons of the prophets* were persons educated in the schools of the prophets which were instituted by Samuel, from among whom God frequently called men to the prophetic office, who on many occasions were extraordinary teachers of true religion when the priests and Levites neglected their duty.

The Scribes during the reign of David, Solomon and other kings were *secretaries* and officers of state (see 2 Sam. 8 : 17; 20 : 25; 1 Kings 4 : 4; 2 Kings 19 : 2; 22 : 8), but from the time of Ezra, who was himself "a ready scribe in the law of Moses," to the time of our Lord, they appear to have been under an order of learned men selected from the tribe of Levi, whose professed object was to expound and enforce the law of God.

The Lawyers, νομικοι, appear to have been an order of the scribes who professed to be skillful in the law of Moses, and to resolve any doubts or difficulties concerning it. See Matt. 22 : 35; Mark 12 : 28; Luke 10 : 25; 11 : 45, 46.

The Doctors were, as their appellation διδασκαλοι imports, *teachers*, and presided over the numerous schools that were instituted for the instruction of youth.

The Rabbis, or Masters, appear to have been teachers of a higher order, the most celebrated of whom had disciples who reverenced their authority and propagated their tenets with zeal. The Jewish writers make the following distinction between rab, rabbi and rabban or rabboni: *Rab*, they say, was the title of such as had been educated and taken their degree in some foreign Jewish school; *rabbi* was the title of such as were educated in Judea, who were accounted more honorable than the others: and *rabban* was the highest title, which was never conferred on more than seven persons, namely, R. Simeon, five of his descendants, and R. Jochanan. See Matt. 23 : 7; John 20 : 16,

The Tirshatha was the governor of the Jews appointed by the Persian kings subsequent to the Babylonian captivity.

Tetrarchs were princes or kings of the fourth part of a former kingdom.

Centurions were officers in the Roman army commanding a hundred men.

The Publicans were tax-gatherers under the Romans, who were, on various accounts, particularly odious to the Jews.

The Apostles, Αποστολοι, were persons selected by Jesus Christ to be witnesses of his life and death, and especially of his resurrection, and the depositaries of his holy doctrine, and were *sent* as his ambassadors to make known his religion by preaching and writing to all nations and all ages.

Evangelists.—Though the term Ευαγγελισται is now restricted to the writers of the four Gospels, it simply signifies *preachers of the gospel*, ευαγγελιον, and is applied in the New Testament to those persons who appear to have acted as the assistants of the apostles in propagating the gospel, and whom they accordingly sent on particular commissions, and especially to establish and regulate those churches which they had planted, as well as to plant new churches.

The word Bishops, Επισκοποι, properly denotes *overseers;* and though the same persons are in many places called both *bishops* and *elders*, yet it is generally and with great probability supposed that after a time the bishops became the superintendents, not only of the churches, but of the pastors also, each in a limited district.

The Deacons, Διακονοι, or *ministers*, were persons appointed by the counsel and direction of the apostles to take care of the poor and the secular concerns of the churches, from whom, however, it seems evident the evangelists and elders were frequently chosen and sent forth.

THE PERIOD FROM THE CLOSE OF THE SACRED CANON

OF THE

OLD TESTAMENT UNTIL THE TIMES OF THE NEW TESTAMENT.

THE JEWS SUBJECT TO THE KINGS OF BABYLON.

Artaxerxes Longimanus, king of Persia, who in his twentieth year had commissioned Nehemiah to rebuild the walls of Jerusalem, being dead, was succeeded, after the short reigns of Xerxes II. and Sogdianus, by his son Darius Nothus (B. C. 423). In the eleventh year of this prince's reign died Eliashib the high priest, after having filled the sacred office for thirty-four or forty years, and was succeeded by his son Jehoiada, or Joiada, the father of that Manasseh whom Nehemiah forced to retire to Samaria on account of his attachment to his idolatrous wife. It is uncertain how long Nehemiah lived at Jerusalem after his important reformations, but after his death Judea seems to have been added to the prefecture of Syria and wholly subject to the governor of that province, under whom the high priest dictated and enforced such general laws of policy as he thought proper. Darius Nothus was succeeded on the Persian throne by Artaxerxes Mnemon (B. C. 405), in the thirty-fourth year of whose reign, Jeshua being appointed by Bagoses, the Persian governor of Syria, to supersede his brother Johanan, or Jonathan, who had succeeded his father Joiada in the high priesthood, was slain by him in the inner court of the temple. For this atrocious act the governor imposed a fine of fifty drachms on every lamb that should be offered in sacrifice, the total amount of which has been calulated at somewhat more than one thousand seven hundred pounds per annum.

The payment of this fine, however, continued only till the death of Artaxerxes Mnemon, which happened seven years after (B. C. 359); which having made a change in the governorship of Syria, he who succeeded Bagoses in that province no longer exacted it. But the Jews were not long allowed to enjoy a state of peace and prosperity in the reign of Ochus, who succeeded Artaxerxes; for in the eighth year of his reign, having subdued the greater part of Phœnicia, which with Lesser Asia and Syria had revolted on his accession to the throne, he marched into Judea, besieged and took Jericho and carried away a great number of captives, part of whom he sent into Egypt and settled the rest in Hyrcania, along the shores of the Caspian Sea. After an interval of ten years (B. C. 341) died Johanan the high priest, in the eighteenth year of Ochus, and the thirty-second of his pontificate, and was succeeded by his son Jaddua, who held it twenty years. About three years after this event the Persian monarch was poisoned by the eunuch Bagoas, who placed the late king's youngest son, Arsaces, or Arses, on the Persian throne; but being also poisoned by the same Bagoses about three years afterward, he was succeeded by the unfortunate Darius Codomannus. He had not long ascended the throne before the infamous Bagoas, finding he was not one who would answer his purpose, resolved to remove him by the same means he had used to destroy his two predecessors. But Darius, being apprised of his design, made him drink the poisonous draught he had prepared for him, and thereby became firmly settled in the kingdom without further difficulty.

JEWS UNDER ALEXANDER THE GREAT.

At this eventful period, Philip, king of Macedon, having been killed by Pausanias, his son, Alexander the Great, at the age of twenty, succeeded to his throne, and caused himself to be appointed general of the Grecian forces against the Persians. With an army consisting of only thirty thousand foot and five thousand horse, he crossed the Hellespont and passed into Asia (B. C. 334); and having within a few days after put to flight the immense army of Darius, about five times the number of his own, at the river Granicus, he speedily made himself master of all Asia Minor. The next year Darius advanced to meet him with an army of six hundred thousand men; but instead of waiting for his opponent on level ground, where he might have brought his numerous forces into action, he led his army into the narrow passes of Cilicia, near Issus, where he was utterly defeated by Alexander. The battle of Issus was followed by the reduction of all Syria and Phœnicia; and Alexander marched into Judea to punish the Jews for granting the Tyrians supplies of provisions and refusing them to him during the siege of Tyre. While he was rapidly advancing to the metropolis, the high priest Jaddua, as well as the great body of the people, by sacrifices, oblations and prayers, humbly besought God to avert the threatened danger. It being communicated to Jaddua in a dream that he should go and meet the conqueror in his pontifical robes at the head of all the priests in their proper habits, attended by a numerous body of the people dressed in white, he ordered the gates of the city to be thrown open, and marched in solemn procession to an eminence called Sapha, which commanded a prospect of the temple and of the whole city.

As soon as the king approached the venerable pontiff he was struck with profound awe at the spectacle, and hastening forward saluted him with a religious veneration. While all stood amazed at this behavior, Parmenio asked the reason of such unexpected homage; to which Alexander replied that it was not offered to the priest, but to his God in grateful acknowledgment for a vision with which he had been favored at Dio in Macedonia, in which this very person, and in this very habit, appeared to him, promising him the empire of Persia. Having kindly embraced Jaddua, he entered Jerusalem and offered up sacrifices to God in the temple, where the high priest having shown him the prophecies of Daniel which predicted the overthrow of the Persian empire by a Grecian king, he went thence with greater assurance of success, not doubting but he was the person meant in the prophecies. At his departure he granted the Jews, at the request of Jaddua, the free exercise of their religion and laws, and exemption from the payment of tribute every seventh year, in which, according to their law, they neither sowed nor reaped. Egypt having quickly submitted to the conqueror, he built Alexandria and settled there multitudes of Jews, whom he allowed the same privileges as his Macedonian subjects. Rejecting all the overtures of Darius, the following year he marched against him; and coming to a decisive battle at Arbela, he routed his immense army of about one million one hundred thousand men, and Darius, being forced to fly for his life, was soon after assassinated by the treachery of Bessus. Having thus, according to the prophecies of Daniel, completely subverted the Persian empire, he rapidly extended his conquests from the Euphrates to the Indus, and from the Caspian Sea to the Southern Ocean; and about six years afterward, in the thirty-second year of his age and the twelfth of his reign, he died at Babylon, either in consequence of excessive drinking or from having been poisoned (B. C. 323).

JEWS SUBJECT TO THE KINGS OF EGYPT.

After the death of Alexander and the murder of all his family, his empire was at length divided into four kingdoms, among his four remaining generals. Cassander had Macedonia and Greece; Lysimachus had Thrace, Bithynia, etc.; Seleucus Nicator had Syria, Armenia and other Eastern countries; and Ptolemy Lagus had Egypt, Libya, etc. In the first partition of the empire, Palestine, with Cœle-Syria and Phœnicia, had been given to Laomedon of Mitylene, one of Alexander's generals, and had also subsequently been confirmed to him; but having been deprived of the latter two by Ptolemy, the Jews, over whom Onias son of Jaddua was then high priest, refused to submit to this new master, from their religious sense of the oath of allegiance which they had taken. In consequence of this, Ptolemy marched into Judea, took Jerusalem and carried one hundred thousand of them captive to Egypt (B. C. 320); but there, considering their loyalty to their former conquerors, he used them so kindly, even promoting them to places of trust and power, that many followed them of their own accord. About six years afterward (B. C. 314) he was deprived of Judea, Cœle-Syria and Phœnicia by Antigonus; and having again made himself master of these provinces, he immediately afterward lost them by the defeat of Cilles, one of his generals (B. C. 312). They continued in the possession of Antigonus till his defeat and death at the battle of Ipsus by the confederated forces of Ptolemy, Cassander, Lysimachus and Seleucus (B. C. 301), after which they were assigned to Ptolemy along with Egypt, Libya and Arabia. Some time after the recovery of Judea by Ptolemy died Simon the Just, son of Onias, and high priest of the Jews, in the ninth year of his pontificate (B. C. 292), and was succeeded by his brother Eleazar. He was distinguished for his wisdom and virtues, and is said to have completed the sacred canon of the Old Testament.

Ptolemy Philadelphus having succeeded his father on the throne of Egypt (B. C. 284), the Jews found in him as generous a protector as they had experienced in Ptolemy Soter. During his reign was made the important translation of the Old Testament into Greek afterward called the Septuagint Version, which event has tended more to disseminate the knowledge and confirm the authenticity of the sacred Scriptures than any other which happened from the time of their completion to the commencement of the Christian era. Antiochus Theos, having succeeded his father Antiochus Soter, son of Seleucus, on the throne of Syria (B. C. 261), maintained a long and sanguinary war with Ptolemy Philadelphus, which they at last agreed to terminate by a treaty of marriage, in which it was stipulated that Antiochus was to divorce his wife Laodice, and marry Berenice, Ptolemy's daughter (B. C. 249). But on the death of Philadelphus, about two years afterward, Antiochus put away Berenice and recalled Laodice, who, fearing another change, caused him to be poisoned, cut off Berenice, her son and all her Egyptian attendants, and placed her own son Callinicus on the throne. Ptolemy Euergetes, who had succeeded his father on the throne of Egypt, and had hastened to the assistance of his sister Berenice with a large force, in revenge for her death slew Laodice and subdued all Syria and Cilicia; and returning to Egypt laden with spoil, he passed through Judea, and offered many sacrifices in the temple at Jerusalem as a grateful acknowledgment to the God of Israel for his late successes. Callinicus, two years afterward, in attempting to recover his dominions from Ptolemy, was overthrown in battle; but the latter, hearing that his brother, Antiochus, was preparing to join Seleucus against him, came to an agreement with him, and peace was concluded between them for ten years (B. C. 243).

The Jews at this time were subject to Ptolemy, and Judea was taxed at the annual tribute of twenty talents, the withholding of which by the avaricious pontiff Onias II., who had succeeded his uncle Manasseh, would have proved the ruin of his country had it not been for the wisdom and prudence of his nephew Joseph (B. C. 226). Seleucus, having been killed in Parthia, where he was a prisoner, by a fall from his horse, was succeeded by Seleucus Ceraunus (B. C. 225), who, two years afterward, being poisoned, was succeeded by his brother Antiochus the Great. Not long after died Euergetes king of Egypt, and his son Ptolemy Philopator ascended the throne (B. C. 221); and Antiochus, taking advantage of the accession of this profligate prince, seized upon Cœle-Syria, and after a truce returned and defeated the Egyptian forces (B. C. 218). In the spring of the following year Ptolemy marched against him with a powerful army, defeated his numerous forces at Raphia, and forced him to retreat to Antioch. On the retreat of Antiochus all the cities which had been taken by force opened their gates to the conqueror, to whom they sent presents and promised allegiance. Ptolemy, having thus regained these provinces, made a progress through them; and coming to Jerusalem, he offered a great number of victims and made some valuable presents to the temple. But having been hindered from entering the holy of holies by Simon the high priest, who had succeeded his father Onias II. in the high priesthood the year before, he departed to Egypt full of rage against the Jews; and

having there deprived them of the privileges they enjoyed, he assembled multitudes of them together at Alexandria to be devoured by wild beasts, but the furious animals, instead of hurting the Jews, turned upon the heathen spectators and destroyed a great number of them. Ptolemy, that he might be left to the uninterrupted enjoyment of his pleasures, having made peace with Antiochus upon very easy terms, his subjects were discontented and broke out into rebellion; and some time afterward he died, worn out by intemperance and debauchery, and was succeeded by his infant son, Ptolemy Epiphanes (B. C. 204). Antiochus, thinking this a favorable opportunity, entered into a league with Philip, king of Macedon, to divide the dominions of the king of Egypt between them; and Antiochus having marched with an immense army into Cœle-Syria and Palestine, he speedily subdued those provinces. Soon afterward, however, the Egyptians took advantage of Antiochus being engaged in war with Attalus, king of Pergamus, and sent Scopas with an army into Palestine and Cœle-Syria, where he was so successful that he took several cities, reduced all Judea and put a garrison in Jerusalem (B. C. 199). But the following year Antiochus, having desisted from his war with Attalus by the interposition of the Romans, marched against Scopas, overthrew him near Paneas, shut him up in Sidon, where he forced him and his men to surrender, and soon rendered himself master of all Cœle-Syria and Palestine.

Among others, the Jews willingly submitted to him, and rendered him such essential services that he gave orders that their city should be repaired, and that those who had been dispersed should return and inhabit it, and among other important favors confirmed them in all the privileges which had been granted by Alexander the Great. After this, being intent on his war with the Romans, he married his daughter Cleopatra to Ptolemy Epiphanes, and gave in dowry with her the provinces of Cœle-Syria and Palestine, upon condition of the revenues being equally divided between the two kings. Having in vain endeavored to corrupt her to betray her husband's interests, he fitted out a fleet of one hundred large ships of war and two hundred other smaller vessels, and subdued most of the maritime places on the coast of Asia, Thrace and Greece. But not long afterward, Acilius, the Roman consul, routed the army of Antiochus at the straits of Thermopylæ and expelled him from Greece; Livius and Æmilius beat his fleets at sea, and Scipio finally obtained a decisive victory over him in Asia, near the city of Magnesia, at the foot of Mount Sipylus, stripped him of all his dominions on this side of Taurus, and condemned him to pay twelve thousand talents for defraying the expenses of the war (B. C. 188). Covered with shame and disgrace, he retired to Antioch; and afterward, being under great difficulties how to raise the money which he had stipulated to pay the Romans, he marched into his eastern provinces to collect tribute and amass what treasure he could; and attempting to rob the rich temple at Elymais, he was assaulted and slain by the inhabitants of the country (B. C. 187).

Antiochus was succeeded on the Syrian throne by his son Seleucus Philopater, who was remarkable for little else than raising of taxes to defray the tribute which the Romans had exacted from his father. Being informed by Simon, the governor of the temple at Jerusalem (in consequence of his having quarreled with Onias the high priest), that great treasures were deposited there, he sent his treasurer Heliodorus to seize them; but when on the point of entering the sacred temple, the Syrians were struck with such a panic that they fell to the ground half dead. Soon afterward, after an inglorious reign of eleven years, Seleucus was destroyed by the same wicked hand that was the instrument of his sacrilege (B. C. 176). Antiochus, the brother of Seleucus, while at Athens in his return from Rome, where he had been detained as a hostage, having heard of the death of his brother and the attempt of Heliodorus to usurp the throne, and finding that the usurper had a great party with him to support him in his pretensions, and that there was another party forming for Ptolemy Philometor, king of Egypt, and that both of them were agreed "not to give unto him the honor of the kingdom," as the prophet Daniel had foretold, applied to Eumenes, king of Pergamus, and Attalus, his brother, and "by flattering speeches" and great promises of friendship prevailed with them to help him against Heliodorus.

Having by their means suppressed the usurper, he was quietly placed on the throne, and without further opposition he peaceably obtained the kingdom, as had been predicted in the same prophecy. Upon his accession to the throne he took the name of *Epiphanes* or the *Illustrious;* but being in every respect "a vile person," as Daniel foretold of him, and as is fully borne out by the character given him by ancient historians, he was given the name of *Epimanes*, or the Madman. He was scarcely seated on the throne when, being pressed by the Romans to raise their heavy tribute, among other means he deposed the good and pious high priest Onias, and sold the pontificate to his brother Jason, stipulating that the sum of three hundred and sixty talents should be paid him yearly, and afterward he deposed Jason and sold it to his brother Menelaus for six hundred and sixty talents (B. C. 172).

Incensed that Lennæus and Eulæus, the curators of young Ptolemy, should have demanded for their master the provinces of Phœnicia, Cœle-Syria and Palestine, which had been assigned for the dowry of his mother, Cleopatra, but which it seems had never been delivered up, Antiochus, having repaired the fortifications of these countries, marched his army toward the frontiers of Egypt; and meeting the forces of Ptolemy between Mount Casius and Pelusium, they came to a battle, in which Antiochus obtained the victory (B. C. 171). In the next campaign he had still greater success, routed the Egyptians, took Pelusium, ascended as far as Meniphis, and made himself master of all Egypt except Alexandria. Macron, the governor of Cyprus, revolted from Ptolemy, and delivered up that important island to Antiochus, and the effeminate monarch of Egypt, having done almost nothing for the defence of himself and subjects, fell into the hands of the conqueror. Both kings at this time frequently ate and conversed together at "one table;" but notwithstanding this appearance of peace and friendship, "their hearts" were really bent "to do mischief," and they "spake lies" to one another, Antiochus pretending to take upon him the care of the kingdom for the interest of his nephew at the very time he was plotting his ruin, and Philometor pretending to confide in his uncle in all that he was doing, at the same time resolving to break with him at the first opportunity.

Judea under the Kings of Syria.

While Antiochus was in Egypt, a false report having been spread of his death, Jason marched with a thousand men to recover the high priesthood, surprised the city of Jerusalem, drove Menelaus into the castle, and cruelly put to the sword and all other kinds of death all those whom he considered his adversaries. Antiochus, being informed of these events, and supposing that the whole Jewish nation had revolted, hastened out of Egypt to quell the rebellion; and being told that the inhabitants of Jerusalem had made great rejoicings at the news of his death, he was so provoked that, having taken it by storm (B. C. 170), he slew forty thousand persons, sold as many more for slaves, plundered the temple of gold and furniture to the amount of eight hundred talents of gold, entered the holy of holies and sacrificed a sow upon the altar of burnt offerings, and caused the broth of it to be sprinkled all over the temple. He then returned to Antioch laden with the spoils both of Egypt and Judea, appointing one Philip, a Phrygian, a barbarous and cruel man, governor of Judea, Andronicus, as bad a man, governor of Samaria, and continuing Menelaus, the worst of all, in the high priesthood. The Alexandrians, finding that Philometor was entirely managed by his treacherous uncle, made Physcon, his brother, king in his stead (B. C. 169).

Antiochus, hearing of this, under pretext of restoring the deposed king, but in reality to subject the whole kingdom to himself, made a third expedition to Egypt; and having vanquished the Alexandrians in a sea-fight near Pelusium, he entered the country with a great army and marched directly toward Alexandria to lay siege to the place. But finding he should be obliged to raise the siege, and in hopes that the civil war between the brothers would quickly render the country an easy prey to him, he seemingly again restored the kingdom to Philometor, excepting only Pelusium, and returned to Antioch. Suspecting his designs, however, Philometor and Physcon agreed to reign jointly in peace, which so enraged Antiochus that he again invaded Egypt, ravaged and subdued it as far as Memphis, and advanced to besiege Alexandria. But Caius Popilius Lænas and other Roman ambassadors, arriving in Macedonian ships, charged him in the most peremptory manner to withdraw his forces from Egypt if he regarded the friendship of their state (B. C. 168). Mad with rage at this disappointment, while marching back through Palestine he detached from his army twenty thousand men, under the command of Apollonius, with orders to destroy Jerusalem, to put all the men to the sword, and to make slaves of the women and children. These orders were most rigorously put in execution on a Sabbath-day, when all the people were assembled at public worship, so that none escaped but such as could hide themselves in caves or reach the mountains by flight.

After having spoiled the city of all its riches, they set it on fire in several places, demolished the houses and pulled down the walls round about it, and then with the ruins they built a strong fortress on Acra, an eminence which overlooked and commanded the temple, whence the garrison might sally forth and murder such as dared to worship there. After the infuriated monarch had returned to Antioch, he issued a decree to oblige all people in his dominions to conform to the religion of the Greeks, and sent one Athenæus, a Grecian idolater, to initiate the Jews in the idolatrous rites and to punish with the utmost cruel deaths those who refused. On his arrival at Jerusalem, assisted by the apostate Jews, he caused all sacrifices to the God of Israel to cease, suppressed all the observances of the Jewish religion, polluted the temple itself and made it unfit for the worship of God, profaned their Sabbaths and festivals, forbade their children to be circumcised, burned every copy of the law which could be found, dedicated the temple to Jupiter Olympius, erected his statue on the altar of burnt-offerings, and put every one to death who was found to have acted contrary to what the king had decreed.

Mattathias, great-grandson of Asmonæus, from whom the family were called *Asmonæans,* retired with his five sons, John, Simon, Judas, Eleazar and Jonathan, from the persecution at Jerusalem to a town called Modin, his native place, in the tribe of Dan. Apelles, however, one of the king's officers, came to the place of their retreat in order to enforce the execution of the king's commands; and having called the people together, he addressed himself to Mattathias to persuade him to embrace idolatry, promising him great favor and riches. This the good priest not only scornfully rejected, but slew the first Jew who dared to approach the idolatrous altar, and then, turning upon the king's commissioner, he despatched him and all his attendants, with the assistance of his sons and those that were with him; and putting himself at the head of his family and as many Jews as he could collect, he broke down the idols and altars of the heathens and retired into the mountains. Here being joined by numbers who were strict adherents to the law of their God, and especially by those termed Asideans, and having thus gotten together such a company as made the appearance of a small army, he came out of his fastnesses and took the field, and marching round the cities of Judah pulled down the heathen altars, restored circumcision, cut off all apostates, destroyed all persecutors wherever he came, and again re-established the true worship of God in all places where he prevailed (B. C. 167). But Mattathias, worn out with old age and fatigue, died the next year; and his son Judas, surnamed Maccabæus, according to the appointment of his father, succeeded to the command of the army.

Judas, however, sufficiently compensated for the loss they had sustained by the death of the venerable priest; for having successively vanquished Apollonius, governor of Samaria, Seron, deputy governor of Cœle-Syria, Ptolemy Macron, Nicanor and Gorgias, three eminent commanders, Timotheus and Bacchides, governors of the country beyond Jordan, and at last Lysias himself, governor of all the country west of the Euphrates, he recovered the temple, repaired and purified it, restored the pure worship of God, appointed the feast of the dedication to be kept annually, and repaired Jerusalem, which had almost been reduced to a heap of ruins (B. C. 165). Antiochus at this time was engaged in an expedition against the Persians, who, with the Armenians, had revolted from him; and when returning, having heard of the success of the Jews under Judas and the defeat of his generals, he threatened utterly to destroy the whole nation and make Jerusalem their common burial-place. But while these proud words were in his mouth the judgments of God overtook him, for he was smitten with an incurable disease, being seized with grievous torments in his bowels, and a most intolerable ulcer, which terminated in his death (B. C. 164). He was succeeded in the kingdom by his son

Antiochus Eupator, a minor nine years old, under the tuition of Lysias, who combined with the Idumeans and other neighboring nations to destroy the whole race of Israel.

Judas, informed of this, carried the war into the enemies' country, and for some years proved a terrible scourge to the Idumeans, Syrians and Arabs, and other heathen nations, till he was slain by Bacchides, the general of Demetrius Soter (the son of Seleucus Philopater, who had seized upon the kingdom of Syria), in revenge for the defeat and death of Nicanor (B. C. 161). He was succeeded in the command by his brother Jonathan, who, with his brother Simon, continued to rectify with astonishing bravery and prudence the disorders both in Church and State; and Onias, the high priest, having settled in Egypt, where he afterward built a temple for the use of his countrymen, according to the form of that in Jerusalem, they officiated in Judea both as high priests and civil governors during the reigns of Alexander Balas and Demetrius Nicator.

Judea under her own Princes.

Jonathan having been treacherously slain by the usurper Typhon (B. C. 144), and Simon and his sons Judas and Mattathias murdered by Ptolemy, his son-in-law, his son John Hyrcanus succeeded to the pontificate and government of Judea (B. C. 135). He was at first constrained to make a disadvantageous peace with the Syrians; but on the accession of Demetrius Nicator (B. C. 130), Hyrcanus shook off the Syrian yoke, and maintained his independence during the revolutions which followed in Syria by the succession of the impostor Alexander Zebina, Antiochus Gryphus and Antiochus Cyzicenus. He enlarged his borders by seizing upon various places in Syria, Phœnicia and Arabia, and took Shechem and destroyed the temple on Mount Gerizim (B. C. 130), extended his conquests over the Idumeans, whom he compelled to embrace the Jewish religion (B. C. 129), renewed the league with the Romans which had been made by his father, Simon, by which he obtained greater privileges and advantages than the nation ever enjoyed before (B. C. 128), and under the conduct of his sons Aristobulus and Antigonus he utterly destroyed Samaria (B. C. 109). After this he governed Judea, Samaria and Galilee for two years, when, dying in the thirtieth year of his administration, he left the high priesthood and sovereignty to Aristobulus, his eldest son (B. C. 107).

This prince, who was the first since the captivity who put on the diadem and assumed the title of king, after a short reign of one year, was succeeded by his brother, Alexander Jannæus, who subdued the Philistines and obliged them to embrace the Jewish religion, burnt Gaza, their capital (B. C. 97), and also reduced the Moabites, Ammonites and part of the Arabians, and after a reign of twenty-seven years died of a quartan ague, brought on by intemperance, while besieging Ragaba, in the country of the Gerasens (B. C. 79). After his death his widow, Alexandra, governed the nation with much prudence for nine years, till B. C. 70; and she was scarcely dead before Aristobulus, joined by multitudes who hated the Pharisees, who had tyrannized during the preceding reign, contended for the crown and high priesthood against Hyrcanus, his elder but indolent brother, and succeeded in dispossessing him after a reign of only three months. Aretas, king of Arabia, having assisted Hyrcanus, besieged Aristobulus in the temple; but Aristobulus calling in the assistance of the Romans, he was obliged to withdraw his troops (B. C. 65). Having, however, applied to Pompey, the Roman general, he decided for Hyrcanus, took Jerusalem and seated him in the government, though he would not permit him to wear the diadem, and made Judea tributary to the Romans (B. C. 63). He with several of his officers also entered the holy of holies, after which he never prospered; and soon after, Crassus, bent on his fatal Parthian expedition, pillaged the temple of about ten thousand talents of silver (B. C. 54). At length Antipater, a noble but crafty Idumean, by favor of Julius Cæsar (who had prevailed against Pompey), was made procurator of Judea, and Hyrcanus continued in the high priesthood (B. C. 47).

After Antipater's death, his son, Herod the Great, by the assistance of Antony, the Roman triumvir, and through much barbarity and bloodshed, obtained the regal dignity (B. C. 40), which authority was at length confirmed by Augustus Cæsar (B. C. 30). He maintained his dignity with great ability, but with the most atrocious cruelty in his own family as well as among others, till the birth of Christ. In the interval he built many cities, and to ingratiate himself with the Jews almost rebuilt the temple. His atrociously cruel attempt to murder the infant Saviour is recorded by the evangelist, and soon afterward he died most miserably. After some years, during which the dominions of Herod were governed by his sons, Judea became a Roman province, and the sceptre departed from Judah, for Shiloh was come; and after being under the government of Roman procurators for some years, the whole Jewish state was at length subverted by Titus, the son of Vespasian (A. D. 70).

COMPARATIVE SYSTEMS OF SCRIPTURE CHRONOLOGY.

Scripture Chronology.

Independently of scientific evidence, the following are our data for determining the chronological relations of primeval history to the Christian era.

From the creation to the deluge, the generations of the patriarchs form our only guide. These, however, are given differently in different copies of the Scriptures, the sum being, in the LXX., six hundred and six years longer, and in the Samarian Pentateuch three hundred and forty-nine years shorter, than in the received Hebrew text. The ancient chronologers give further variations.

From the deluge to the death of Joseph, and thence to the exodus, the patriarchal years are again our chief guide; but other data are obtained from various statements respecting the interval from the call of Abraham to the giving of the law and the sojourning of the Israelites in Egypt. Gen. 15 : 13; Ex. 12 : 41; Acts 7 : 6; Gal. 3 : 17. The main point in dispute here is whether four hundred and thirty years was the whole period from the call of Abraham to the exodus, or only the time of the sojourning of the Israelites in Egypt.

From the exodus to the building of Solomon's temple the interval is positively stated in the received Hebrew text as four hundred and eighty years. 1 Kings 6 : 1. But the reading is disputed; it is alleged to be inconsistent with the four hundred and fifty years assigned by St. Paul to the judges (Acts 13 : 20), and the longer period is made out by adding together the numbers given in the book of Judges. Some chronologers, on the other hand, compute from the many genealogies which we have for this period.

From the building of the temple to its destruction and the captivity of Zedekiah we have the annals of the kings of Israel and Judah. Here the difficulties are so slight that the principal chronologers only differ by fifteen years in nearly five hundred.

The epoch of the destruction of the temple is fixed by a concurrence of proofs from sacred and profane history, with only a variation of one, or at the most two, years, between B. C. 588 and 586. Clinton's date is June, B. C. 587. From this epoch we obtain for the building of Solomon's temple the date of about B. C. 1012. The highest computation, that of Hales, makes the date B. C. 1027.

From this point the reckoning backward is of course affected by the differences already noticed. Out of these have arisen three leading systems of chronology.

The rabbinical, a system handed down traditionally by the Jewish doctors, places the creation two hundred and forty-four years later than our received chronology, in B. C. 3750, and the exodus in B. C. 1314. This leaves from the exodus to the building of the temple an interval of only three hundred years, a term calculated chiefly from the genealogies, and only reconciled with the numbers given in the book of Judges by the most arbitrary alterations. Genealogies, however, are no safe basis for chronology, especially when, as can be proved in many cases, links are omitted in their statement. When we come to examine them closely, we find that many are broken without being in consequence *technically* defective as Hebrew genealogies. A modern pedigree thus broken would be defective, but the principle of these genealogies must have been different. A notable instance is that of the genealogy of our Saviour given by St. Matthew. In this genealogy Joram is immediately followed by Ozias, as if his son, Ahaziah, Joash and Amaziah being omitted. In Ezra's genealogy (Ezra 7 : 1–5) there is a similar omission, which in so famous a line can scarcely be attributed to the carelessness of a copyist. There are also examples of a man being called the son of a remote ancestor in a statement of a genealogical form. We cannot, therefore, venture to use the Hebrew genealogical lists to compute intervals of time, except where we can prove each descent to be immediate. But even if we can do this, we have still to be sure that we can determine the average length of each generation.

The short or received chronology is that which has been generally followed in the West since the time of Jerome, and has been adopted in the margin of the authorized English version, according to the system of its ablest advocate, Archbishop Ussher. Its leading data are, first, the adoption of the numbers of the Hebrew text for the patriarchal genealogies; secondly, the reckoning of the four hundred and thirty years from the call of Abraham to the exodus; and lastly, the adhering to the four hundred and eighty years for the period from the exodus to the building of the temple. As we are only giving a general account of these different systems, and not attempting their full discussion, we cannot now explain how the last datum is reconciled with the four hundred and fifty years assigned by St. Paul to the judges, or with the numbers obtained from their annals. The great chronologer Petavius is in substantial agreement with Ussher; but for reasons which cannot now be stated, he places the exodus and the call of Abraham each forty years earlier, the deluge and the creation each twenty years later, than Ussher.

We have given Ussher's dates in the text of this work as those most commonly received; but for the reasons already mentioned, we believe that the Jewish genealogies are no safe basis for chronology, and that it is therefore impossible to assign any real dates to the creation and the patriarchal history.

The long chronology has been in recent times the most formidable competitor of the short system. Its leading advocates are Hales, Jackson and Des Vignolles. With some minor differences, they agree in adopting the Septuagint numbers for the ages of the patriarchs and the long interval from the exodus to the building of the temple. Their arguments for the former view are very ably answered by Clinton, who adopts the short period from the creation to the call of Abraham, and the four hundred and thirty years on to the exodus, but reckons six hundred and twelve years from thence to the foundation of the temple.

The following table exhibits the principal dates as given by the leading modern chronologers:

	Short System.			Long System.	
	Ussher.	Petavius.	Clinton.	Hales.	Jackson.
	B. C.	B. C.	B. C.	B. C.	B. C.
Creation	4004	3983	4138	5411	5426
Flood	2349	2327	2482	3155	3170
Call of Abraham	1921	1961	2055	2078	2023
Exodus	1491	1531	1625	1648	1593
Foundation of temple	1012	1012	1013	1027	1014
Destruction of temple	588	589	587	586	586

The system of Ussher has prevailed principally in the British empire, and among the divines of the Reformed Church on the continents of Europe and America; that of Petavius among the divines of the Church of Rome. The dates of Ussher chiefly have been annexed to the last translations of the Bible, and established by public opinion and authority. (See Chronological Tables.)

Noah's Ark, Passover, Baal and Schools of the Prophets.

Noah's Ark.

The precise meaning of the Hebrew word (*têbâh*) translated *ark* is uncertain. The word occurs only in Gen. 6–8 and in Ex. 2 : 3. In all probability it is to the old Egyptian that we are to look for its original form. Bunsen in his vocabulary gives *tba*, "a chest," *tpt*, "a boat," and in the Coptic version of Ex. 2 : 3, 5, *thebi* is the rendering of *têbâh*. This "chest," or "boat," was to be made of gopher—*i. e.*, cypress—wood, a kind of timber which, both for its lightness and its durability, was employed by the Phœnicians for building their vessels. The planks of the ark, after being put together, were to be protected by a coating of pitch, or rather bitumen, which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. The ark was to consist of a number of "nests" or small compartments, with a view no doubt to the convenient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; "with lower, second, and third (stories) shalt thou make it." Means were also to be provided for letting light into the ark. In the Authorized Version we read, "A *window* shalt thou make to the ark, and in a cubit shalt thou finish it above"—words which, it must be confessed, convey no very intelligible idea. The original, however, is obscure, and has been differently interpreted. What the "window" or "light-hole" was is very puzzling. It was to be at the top of the ark apparently. If the words "unto a cubit shalt thou finish it *above*" refer to the window and not to the ark itself, they seem to imply that this aperture or skylight extended to the breadth of a cubit the whole length of the roof. But if so, it could not have been merely an open slit, for that would have admitted the rain. Are we then to suppose that some transparent, or at least translucent, substance was employed? It would almost seem so. A different word is used in ch. 8 : 6, where it is said that Noah opened the window of the ark. There the word is *challôn*, which frequently occurs elsewhere in the same sense. Supposing, then, the *tsôhar* to be, as we have said, a skylight or series of skylights running the whole length of the ark, the *challôn* might very well be a single compartment of the larger window which could be opened at will. But besides the window, there was to be a door. This was to be placed in the side of the ark. Of the shape of the ark nothing is said, but its dimensions are given. It was to be three hundred cubits in length, fifty in breadth, and thirty in height. Taking twenty-one inches for the cubit, the ark would be five hundred and twenty-five feet in length, eighty-seven feet six inches in breadth, and fifty-two feet six inches in height. It should be remembered that this huge structure was only intended to float on the water, and was not, in the proper sense of the word, a ship.

Meaning of the Passover.

In the interpretation of this most significant of all the types of the Mosaic dispensation we must trace the double reference to its immediate occasion and to its wider spiritual meaning; its twofold aspect, to the devout Israelite then, and to the Christian now. The following are the chief and obvious points; many more have been suggested by the sometimes too refined ingenuity of commentators.

In its Primary Meaning.—(1.) The paschal lamb was a *sacrifice*. The chief characteristics of a sacrifice are all distinctly ascribed to it. It was offered in the holy place (Deut. 16 : 5, 6); the blood was sprinkled on the altar, and the fat was burned. 2 Chron. 30 : 16; 35 : 11. The language of Ex. 12 : 27; 23 : 18; Num. 9 : 7; Deut. 16 : 2, 5, together with 1 Cor. 5 : 7, would seem to decide the question beyond the reach of doubt. The lamb, the gentlest of all creatures, must be *without blemish*, to teach not only the general principle of offering our best to God, but also the special doctrine that an expiatory sacrifice must be that of the innocent for the guilty.

(2.) The paschal lamb was also a *feast*. Even amid the confusion of that awful night they ate it with joy for their deliverance. But it was also their last feast in Egypt, from whose "flesh-pots" they were now for ever parting. The bread which they had not had time to leaven, the bitter herbs, their haste and their traveling equipment, all taught them that it was no season of sensual pleasure, and that henceforth they were dependent on God alone for food.

In its Perpetual Spiritual Sense.—Christ our Passover is sacrificed for us. 1 Cor. 5 : 7. The blood of the first paschal lambs sprinkled on the doorways of the houses has ever been regarded as the best defined foreshadowing of that blood which has redeemed, saved and sanctified us. Heb. 11 : 28. The lamb itself, sacrificed by the worshiper without the intervention of a priest, and its flesh being eaten without reserve as a meal, exhibits the most perfect of peace offerings, the closest type of the atoning Sacrifice who died for us and has made our peace with God. Isa. 53 : 7; John 1 : 29; cf. the expression "my sacrifice," Ex. 34 : 25; also Ex. 12 : 27; Acts 8 : 32; 1 Cor. 5 : 7; 1 Pet. 1 : 18, 19. The unleavened bread is recognized as the figure of the state of sanctification which is the true element of the believer in Christ. 1 Cor. 5 : 8. The haste with which the meal was eaten, and the girt-up loins, the staves and the sandals, are fit emblems of the life of the Christian pilgrim, ever hastening away from the world toward his heavenly destination. Luke 12 : 35; 1 Pet. 1 : 13; 2 : 11; Eph. 5 : 15; Heb. 11 : 13.

The crowning application of the paschal rites to the truths of which they were the shadowy promises appears to be that which is afforded by the fact that our Lord's death occurred during the festival. According to the divine purpose, the true Lamb of God was slain at nearly the same time as "the Lord's Passover," in obedience to the letter of the law.

Baal and Ashtoreth.

Baal was the supreme male divinity of the Phœnician and Canaanitish nations, as Ashtoreth was their supreme female divinity. Both names have the peculiarity of being used in the plural; and it seems certain that these plurals designate not statues of the divinities, but different modifications of the divinities themselves. The plural Baalim is found frequently alone—*e. g.*, Judg. 2 : 11; 10 : 10; 1 Kings 18 : 18; Jer. 9 : 14; Hos. 2 : 17—as well as in connection with Ashtoreth. Judg. 10 : 6; 1 Sam. 7 : 4. In the earlier books of the Old Testament, only the plural, Ashtaroth, occurs; and it is not till the time of Solomon, who introduced the worship of the Sidonian Astarte, and only in reference to that particular goddess, Astoreth of the Sidonians, that the singular is found in the Old Testament. 1 Kings 11 : 5, 33; 2 Kings 23 : 13. Baal signifies *lord*, not so much, however, in the sense of ruler as of master, owner, passover. Bel is the Babylonian name of the god.

The worship of these deities was of great antiquity. We find the worship of Baal established among the Moabites and their allies, the Midianites, in the time of Moses (Num. 22 : 41); and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-peor. Num. 25 : 3, seq.; Deut. 4 : 3. Notwithstanding the fearful punishment which their idolatry brought upon them in this instance, the succeeding generation returned to the worship of Baal (Judg. 2 : 10–13), and with the exception of the period during which Gideon was judge (Judg. 6 : 26, seq.; 8 : 33) this form of idolatry seems to have prevailed among them up to the time of Samuel (Judg. 10 : 10; 1 Sam. 7 : 4), at whose rebuke the people renounced the worship of Baalim. Solomon, as we have already said, introduced the worship of the Sidonian Astarte. The worship of Baal, together with that of Asherah, became the religion of the court and the people of the ten tribes under Ahab, king of Israel, in consequence of his marriage with Jezebel (1 Kings 16 : 31–33; 18 : 19, 22); and though this idolatry was occasionally put down (2 Kings 3 : 2; 10 : 26), it appears never to have been permanently or effectually abolished in that kingdom. 2 Kings 17 : 16. In the kingdom of Judah, also, Baal-worship extensively prevailed.

The worship of Baal among the Jews appears to have been appointed with much pomp and ceremonial. Temples were erected to him (1 Kings 16 : 32; 2 Kings 11 : 18); his images were set up (2 Kings 10 : 26); his altars were very numerous (Jer. 11 : 13), were erected particularly on lofty eminences (1 Kings 18 : 20), and on the roofs of houses (Jer. 32 : 29); there were priests in great numbers (1 Kings 18 : 19), and of various classes (2 Kings 10 : 19); the worshipers appear to have been arrayed in appropriate robes (2 Kings 10 : 22); the worship was performed by burning incense (Jer. 7 : 9) and offering burnt-sacrifices, which occasionally consisted of human victims. Jer. 19 : 5. The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god. 1 Kings 18 : 26–28.

Baal and Ashtoreth symbolized the generative and productive powers: the former was also regarded as the sun-god, and the latter as the moon-goddess.

The Schools of the Prophets.

The sacerdotal order was originally the instrument by which the members of the Jewish theocracy were taught and governed in things spiritual. But during the time of the judges the priesthood sank into a state of degeneracy and the people were no longer affected by the acted lessons of the ceremonial service. They required less enigmatic warnings and exhortations. Under these circumstances a new moral power was evoked—the prophetic order. Samuel was the instrument used at once for effecting a reform in the sacerdotal order (1 Chron. 9 : 22), and for giving to the prophets a position of importance which they had never before held. So important was the work wrought by him that he is classed in Holy Scripture with Moses (Jer. 15 : 1; Ps. 99 : 6; Acts 3 : 24), Samuel being the great religious reformer and organizer of the prophetical order, as Moses was the great legislator and founder of the priestly rule.

Samuel took measures to make his work of restoration permanent as well as effective for the moment. For this purpose he instituted companies or colleges of prophets. One we find in his lifetime at Ramah (1 Sam. 19 : 19, 20); others afterward at Bethel (2 Kings 2 : 3), Jericho (2 Kings 2 : 5), Gilgal (2 Kings 4 : 38), and elsewhere. 2 Kings 6 : 1. Their constitution and object were similar to those of theological colleges. Into them were gathered promising students, and here they were trained for the office which they were afterward destined to fulfill. So successful were these institutions that from the time of Samuel to the closing of the canon of the Old Testament there seems never to have been wanting a due supply of men to keep up the line of official prophets. The apocryphal books of the Maccabees (1 Macc. 4 : 46; 9 : 27; 14 : 41) and of Ecclesiasticus (36 : 15) represent them as extinct. The colleges appear to have consisted of students differing in number. Sometimes they were very numerous. 1 Kings 18 : 4; 22 : 6; 2 Kings 2 : 16. One elderly or leading prophet presided over them (1 Sam. 19 : 20), called their father (1 Sam. 10 : 12) or master (2 Kings 2 : 3), who was apparently admitted to his office by the ceremony of anointing. 1 Kings 19 : 16; Isa. 61 : 1; Ps. 105 : 15. They were called his sons. Their chief subject of study was, no doubt, the law and its interpretation, oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetical order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses (Ex. 15 : 20) and the judges. Judg. 4 : 4; 5 : 1. The prophets that met Saul "came down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them." 1 Sam. 10 : 5. Elijah calls a minstrel to evoke the prophetic gift in himself. 2 Kings 3 : 15. David "separates to the service of the sons of Asaph and of Heman and of Jeduthun, who should *prophesy* with harps and with psalteries and with cymbals. . . . All these were under the hands of their father for song in the house of the Lord with cymbals, psalteries, and harps for the service of the house of God." 1 Chron. 25 : 1–6. Hymns or sacred songs are found in the books of Jonah (2 : 2), Isaiah (12 . 1; 26 : 1), Habakkuk. 3 : 2. And it was probably the duty of the prophetical students to compose verses to be sung in the temple. Having been themselves trained and taught, the prophets, whether still residing within their college or having left its precincts, had the task of teaching others. From the question addressed to the Shunammite by her husband, "Wherefore wilt thou go to him to-day? It is neither new moon nor Sabbath" (2 Kings 4 : 23), it appears that weekly and monthly religious meetings were held as an ordinary practice by the prophets. Thus we find that "Elisha sat in his house," engaged in his official occupation (cf. Ezek. 8 : 1; 14 : 1; 20 : 1), "and the elders sat with him" (2 Kings 6 : 32), when the king of Israel sent to slay him. It was at these meetings probably that many of the warnings and exhortations on morality and spiritual religion were addressed by the prophets to their countrymen.

THE BOOKS OF THE

OLD AND NEW TESTAMENTS,

ARRANGED IN A MANNER BY WHICH

THEY MAY BE READ AS ONE CONNECTED HISTORY.

PERIOD I.

From the Creation to the Deluge.

The creation. Gen. 1; 2 : 4 to end.

The institution of the sabbath. Gen. 2 : 1–3.

The fall of man. Gen. 3.

The history of Adam and his descendants. Gen. 4.

Genealogy of the patriarchs. Gen. 5.

State of the world immediately preceding the deluge. Gen. 6; 7 : 1–5.

The deluge. Gen. 7 : 6 to end; 8 : 1–14.

The covenant with Noah. Gen. 8 : 15 to end; 9 : 1–17.

Noah prophesies the fate of his sons. Gen. 9 : 18–27.

PERIOD II.

From the Building of Babel to the Exodus.

The building of Babel, confusion of tongues and dispersion of mankind. Gen. 11 : 1–9; 10; 11 : 10–26.

The life and trials of Job. Book of Job.

The life and travels of Abraham. Gen. 11 : 27 to end; 12–22 : 19; 23; 22 : 20 to end; 24; 25 : 1–6, 19–28, 7–10.

Transactions from the death of Abraham to the selling of Joseph. Gen. 25 : 11; 26 : 1; 25 : 29 to end; 26 : 1 to end; 25 : 17, 18, 12–16; 27; 33; 38 : 1–6; 34; 35 : 1–28; 37.

History of Joseph and his family in Egypt. Gen. 39 : 1–6; 38 : 6 to end; 39 : 7 to end; 40; 35 : 29; 41–47 : 28.

Death of Jacob and the patriarchs. Gen. 47 : 29 to end; 48 : 1.

Oppression of the Israelites by Pharaoh. Ex. 1 : 8 to end.

PERIOD III.

From the Birth to the Death of Moses.

The birth and early life of Moses. Ex. 2.

The mission of Moses to Pharaoh. Ex. 3; 4 : 1–28.

His interference with Pharaoh. Ex. 4 : 29–7 : 13.

The infliction of the first eight plagues. Ex. 7 : 14–10 : 20.

Institution of the passover. Ex. 12 : 1–20.

Conclusion of the ten plagues. Ex. 10 : 21–27; 11 : 1–7; 10 : 28, 29; 11 : 9, 10; 12 : 31–30.

The exodus of the Israelites from Egypt. Ex. 12 : 31–36, 40–42.

They journey from Rameses to Succoth. Num. 33 : 1–5; Ex. 12 : 37–39, 43 to end; 13 : 1–19.

From Succoth to Etham. Num. 33 : 6; Ex. 13 : 20 to end.

From Etham to Pihahiroth. Num. 33 : 7; Ex. 14 : 1–18.

From Pihahiroth, through the Red Sea, to Marah. Num. 33 : 8; Ex. 14 : 19 to end; 15 : 1–26.

From Marah to Elim. Num. 33 : 9; Ex. 15 : 27.

From Elim to the Red Sea. Num. 33 : 10.

From the Red Sea to the Wilderness of Sin. Num. 33 : 11; Ex. 16.

From Sin to Dophkah, Alush and Rephidim. Num. 33 : 12–14; Ex. 17.

From Rephidim to Sinai. Num. 33 : 15; Ex. 19; 40; Lev. 1 : 10; Num. 9 : 1–14; Lev. 11–27; Num. 1–8; 10 : 1–10; 9 : 15 to end; Ex. 18.

From Sinai to Kibroth-Hattaavah. Num. 33 : 16; 10 : 11 to end; 11.

From Kibroth-Hattaavah to Hazeroth. Num. 33 : 17; 12 : 1–15.

From Hazeroth to Rithmah, Paran or Kadeshbarnea. Num. 33 : 18; 12 : 16; 13; 14; Ps. 90; Num. 15–19.

From Rithmah to Kadesh. Num. 33 : 19–36; 20 : 1–21; 21 : 1–3.

From Kadesh to the plains of Moab. Num. 33 : 37; 20 : 22–28; 33 : 38, 39; 20 : 29; 33 : 41; 21 : 4–9; 33 : 42, 43; 21 : 10; 33 : 44; 21 : 11; 33 : 45; 21 : 12–17, 21 to end; 33 : 46, 47; 21 : 18–20; 33 : 48; 22–24.

From the plains of Moab to Abel-Shittim. Num. 33 : 49; 25; 27 : 1–11; 36 : 1 to end; 28–35; Deut. 1; 2 : 1; 10 : 6–9; 2 : 2 to end; 3; 10 : 5; 10 : 10 to end; 11–30; Num. 36 : 13; 27 : 12 to end; Deut. 31–34.

PERIOD IV.

From the Entrance into Canaan to the Death of David.

The conquest of Canaan. Josh. 1 : 1–9; 2; 1 : 10 to end; 3; 4; 5 : 1–12; 6 : 1; 5 : 13 to end; 6 : 2 to end; 7; 8 : 1–29; 9–11; 8 : 30 to end; 22.

General division of the country. Josh. 12; 13 : 1–14; 14 : 1–5; 13 : 15 to end; 14 : 6 to end; 15 : 13–19; 15 : 1–12; 20 to end; 16–21 : 42.

Last exhortation and death of Joshua. Josh. 22–24.

Interregnum after the death of Joshua. Judg. 1; 2 : 1–13; 17–21; 2 : 14 to end; 3 : 1–4.

Government of the Judges. Judg. 3 : 5 to end; 4 : 5; 6 : 1–6. The Book of Ruth. Judg. 6 : 7 to end; 7–12; 1 Sam. 1; 2; 1–21; 3; Judg. 14 : 15–19; 1 Sam. 2 : 22 to end; Judg. 16; 15 : 20; 1 Sam. 4–8.

The Reign of Saul.

Saul made king over Israel. 1 Sam. 9; 10.

Wars of Saul. 1 Sam. 11–16.

David anointed secretly as future king. 1 Sam. 15 : 1–13.

David overcomes Goliah. 1 Sam. 17 : 1–40, 55, 56, 41–54, 57, 58; 18 : 1–4; Ps. 9.

History of David till he flies from the court of Saul. 1 Sam. 18 : 5–9; 16 : 14 to end; 18 : 10 to end; 19 : 1–3; Ps. 11; 1 Sam. 19 : 4–17; Ps. 59.

Flight of David. 1 Sam. 19 : 18–21; Ps. 56; 34; 1 Sam. 22 : 1; Ps. 142; 1 Sam. 22 : 1, 2; 1 Chron. 12 : 8–18; 2 Sam 23 : 13–17; 1 Chron. 11 : 15–19; 1 Sam. 22 : 3–19; Ps. 52; 109; 17; 140; 35; 64; 1 Sam. 23 : 1; 22 : 20–23 : 12; Ps. 31; 1 Sam. 33 : 13–23; Ps. 54; 1 Sam. 23 : 24 to end; 24; Ps. 57; 58; 63.

Death of Samuel. 1 Sam. 25 : 1.

Flight of David continued and death of Saul. 1 Sam. 25–27 : 1 ; Ps. 141 ; 1 Sam. 27 : 2–7 ; 1 Chron. 12 : 1–7 ; 1 Sam. 27 : 8–29; 1 Chron. 12 : 19–22 ; 1 Sam. 30; 31 ; 1 Chron. 10 : 13, 14 ; 2 Sam. 1 ; 1 Chron. 10 : 1–13.

The Reign of David.

David made king in Hebron. Civil war in Israel. 2 Sam. 2–4.

David made king over all Israel. Invasion of the Philistines. 2 Sam. 5 : 1–3 ; 1 Chron. 13 : 1–4 ; Ps. 139 ; 1 Chron. 12 : 23 to end ; 2 Sam. 23 : 8–12 ; 1 Chron. 11 : 20 to end ; 2 Sam. 5 : 4–10 ; 1 Chron. 11 : 1–14 ; 2 Sam. 23 : 18 to end ; 2 Sam. 5 : 11 to end. 1 Chron. 14 : 17, 1–16.

Removal of the ark to Jerusalem. 2 Sam. 6 : 1–11 ; Ps. 68 ; 1 Chron. 15 : 1–14 ; Ps. 132 ; 2 Sam. 6 : 12–19 ; 1 Chron. 15 : 15 to end ; 16 ; Ps. 105 ; 106 ; 96 ; 2 Sam. 6 : 20 to end ; 1 Chron. 13 : 5 to end.

David commanded not to build the temple. 2 Sam. 7 ; 1 Chron. 17 ; Ps. 2 ; 45 ; 22 ; 16 ; 118 ; 110.

War with surrounding nations. 2 Sam. 8 : 1–12 ; 1 Chron. 18 : 12 ; 2 Sam. 8 : 14 to end ; 13 ; 1 Kings 11 : 15–20 ; Ps. 60 ; 108 ; 1 Chron. 18 : 1–11, 13 to end.

Kindness of David to the house of Saul. War with the Ammonites. 2 Sam. 9 ; 10 ; Ps. 20 ; 21 ; 1 Chron. 19.

David's adultery. 1 Chron. 20 : 1 ; 2 Sam. 11 ; 12 : 1–15 ; Ps. 51 ; 32 ; 33 ; 103 ; 2 Sam. 12 : 15–23 ; 1 Chron. 20 : 1 ; 2 Sam. 12 : 26 to end ; 1 Chron. 20 : 2, 3.

Domestic history of David. Amnon and Tamar. 2 Sam. 13 : 1–20.

Birth of Solomon. 2 Sam. 12 : 24, 25 ; 13 : 21 to end.

Revolt of Absalom. 2 Sam. 14 : 1–7, 15–17, 8–14, 18 to end ; 15 : 1–30 ; Ps. 3 ; 2 Sam. 15 : 30 to end ; 16 : 1–14 ; Ps. 7 ; 2 Sam. 16 : 15 to end ; 17 ; Ps. 42 ; 43 ; 55 ; 4 ; 5 ; 62 ; 143 ; 144 ; 120 ; 121 ; 2 Sam. 18–20 : 3.

Revolt of Sheba. The famine. 2 Sam. 20 : 1, 2, 4 to end ; 21 : 1–14.

Last war with the Philistines. 2 Sam. 21 : 15 to end ; 22 ; Ps. 18 ; 1 Chron. 20 : 4 to end.

David numbers the people. 2 Sam. 24 : 1–10 ; 1 Chron. 21 : 6, 7 ; 27 : 23, 24 ; 2 Sam. 24 : 10–15 ; 1 Chron. 21 : 15, 16 ; 2 Sam. 24 : 17 ; 1 Chron. 21 : 17 to end ; Ps. 30 ; 1 Chron. 21 : 1–5, 8–14 ; 2 Sam. 24 : 16 ; 1 Chron. 21 : 17 ; 2 Sam. 24 : 18 to end.

Last six months of David's reign. David prepares to build the temple. 1 Chron. 22.

Adonijah's rebellion. 1 Kings 1.

First assembly of the people. 1 Chron. 23 : 1 ; 28 : 1–10 ; Ps. 91; 145.

Preparations for the service of the temple. 1 Chron. 23 : 2 to end ; 24–27 : 22, 25 to end ; 28 : 11 to end.

Psalms of David of which the dates and occasions are unknown. Ps. 40 ; 41 ; 61 ; 65 ; 69 ; 78 ; 6 ; 8 ; 12; 19 ; 23; 24 ; 28; 29 ; 38 ; 39 ; 86 ; 95; 101 ; 104 ; 120 ; 121 ; 122 ; 124 ; 131; 133.

Second assembly of the people. 1 Chron. 29 : 1–19 ; Ps. 72 ; 1 Chron. 29 : 20–25.

Charge to Solomon. 1 Kings 2 : 1–9.

Last words of David. 2 Sam. 23 : 1–7.

Death of David. 1 Chron. 29 : 26 to end ; 1 Kings 2 : 10, 11.

PERIOD V.

The Reign of Solomon.

Reign of Solomon before the dedication of the temple. 1 Kings 2 : 12; 2 Chron. 1 : 1 ; 1 Kings 3 : 3 ; 2 Chron. 1 : 2–6 ; 1 Kings 3 : 5 to end ; 2 Chron. 1 : 13 ; 1 Kings 2 : 13–38 ; 11 : 21, 22 ; 3 : 4 ; 2 Chron. 1 : 7–12 ; 1 Kings 4 : 1–25 ; 2 Chron. 2 : 1, 2 ; 1 Kings 5 : 1–12 ; 2 Chron. 2 : 3, 16 ; 1 Kings 5 : 13 to end ; 2 Chron. 2 : 17, 18 ; 1 Kings 2 : 39 to end ; 3 : 1, 2.

The building of the temple. 2 Chron. 3 : 1 ; 1 Kings 6 : 1 ; 2 Chron. 3 : 2–9 ; 1 Kings 6 : 4–8, 15–28 ; 2 Chron. 3 : 13, 14 ; 1 Kings 6 : 29–36 ; 7 : 13–22 ; 2 Chron. 4 : 1 ; 1 Kings 7 : 23 to end ; 2 Chron. 4 : 8–10 ; 1 Kings 6 : 9–14, 37, 38, 23 ; 2 Chron. 3 : 10–13, 15–17 ; 4 : 2–7, 11 to end.

The dedication of the temple. 2 Chron. 5 ; 7 : 4–7 ; 6 : 1–39 ; 1 Kings 8 : 50–61 ; 2 Chron. 6 : 40 to end ; 7 : 1–3, 8–10 ; Ps. 47 ; 97–100 ; 135 ; 136 ; 1 Kings 8 : 1–53, 62 to end.

The other buildings and magnificence of Solomon. 1 Kings 7 : 1–12 ; 2 Chron. 7 : 11 to end ; 1 Kings 9 : 1–14 ; 2 Chron. 8 : 1–11 ; 1 Kings 9 : 24 ; book of Canticles.

Greatness of Solomon and visit of the queen of Sheba. 1 Kings 9 : 15, 16 ; 2 Chron. 8 : 12–16 ; 1 Kings 9 : 25 to end ; 2 Chron. 8 : 17 ; 1 Kings 10 : 14 to end ; 4 : 26–28, 34 ; 10 : 1–13 ; 9 : 17–23 ; 2 Chron. 8 : 18 ; 9 : 13–28 ; 1 : 14 to end ; 9 : 1–12.

The wisdom of Solomon. 1 Kings 4 : 29–31, 33, 32 ; the book of Proverbs.

Offence of Solomon. 1 Kings 11 : 1–14, 23–40 ; book of Ecclesiastes.

Death of Solomon. 1 Kings 11 : 41–43 ; 2 Chron. 9 : 29–31.

PERIOD VI.

From Rehoboam to the Babylonish Captivity.

The reign of Rehoboam. 1 Kings 14 : 21 ; 12 : 1–24 ; 2 Chron. 11 : 5 to end ; 12 : 1 ; 1 Kings 14 : 22–24 ; 2 Chron. 12 : 2 to end ; 10 ; 11 : 1–4 ; 1 Kings 14 : 21, 25 to end.

Contemporary events in the kingdom of Israel. 1 Kings 12 : 25 to end ; 13.

Reign of Abijah, king of Judah. 2 Chron. 13 : 1–21 ; 1 Kings 15 : 3–8 ; 2 Chron. 13 : 22 ; 1 Kings 15 : 1, 2.

Reign of Asa, king of Judah. 2 Chron. 14 : 1 ; 1 Kings 15 : 9–11 ; 2 Chron. 14 : 1–3 ; 1 Kings 15 : 12–15 ; 2 Chron. 14 : 4 to end ; 2 Chron. 15 : 1–15, 18, 19 ; 1 Kings 15 : 16–22 ; 2 Chron. 16 : 7 to end ; 1 Kings 15 : 23, 24 ; 2 Chron. 16 : 1–6 ; 15 : 16, 17.

Contemporary events in the kingdom of Israel. 1 Kings 14 : 1–20 ; 15 ; 16.

Reign of Jehoshaphat. 1 Kings 22 : 41–44, 46, 47 ; 2 Chron. 17 : 2 to end ; 18 : 1, 2 ; 19 : 1–7 ; Ps. 82 ; 2 Chron. 19 : 8 to end ; 20 : 1–26 ; Ps. 115 ; 46 ; 2 Chron. 20 : 27–30, 35 to end ; 1 Kings 22 : 49 ; 2 Kings 8 : 16 ; 2 Chron. 20 : 31–34 ; 1 Kings 22 : 45, 50 ; 2 Chron. 17 : 1 ; 1 Kings 22 : 48.

Contemporary events in the kingdom of Israel. 1 Kings 17–22 : 40 ; 2 Chron. 18 : 3 to end ; 1 Kings 22 : 51 to end ; 2 Kings 1 ; 3 : 1–5 ; 2 ; 3 : 6 to end ; 4 ; 5 : 6–23.

Reign of Jehoram, king of Judah. 2 Chron. 21 : 1, 5–7, 2–4, 11–15, 8–10, 16 to end ; 2 Kings 8 : 23, 24, 17–22.

Contemporary events in the kingdom of Israel. 2 Kings 6 : 24 to end ; 7 ; 8 : 1–6.

Reign of Ahaziah, king of Judah. 2 Kings 8 : 25 ; 2 Chron. 22 : 1–9 ; 2 Kings 9 : 27–29 ; 8 : 26 to end.

Contemporary events in the kingdom of Israel. 2 Kings 8 : 7–15 ; 9 ; 10 : 1–28.

Reign of Athaliah. 2 Chron. 22 : 10–12 ; 24 : 7–11 ; 23 : 1–15 ; 2 Kings 11 : 1–16.

Contemporary events in the kingdom of Israel. 2 Kings 10 : 29.

Reign of Joash, king of Judah. 2 Kings 11 ; 21 ; 12 : 1–3 ; 2 Chron. 23 : 16 to end ; 24 : 3–5 ; 2 Kings 12 : 4–6 ; 2 Chron. 24 : 6 ; 2 Kings 12 : 7–14 ; 2 Chron. 24 : 12–14 ; 2 Kings 12 : 15–18 ; 2 Chron. 24 : 15–26 ; 2 Kings 12 : 20, 21 ; 2 Chron. 24 : 27 ; 2 Kings 12 : 19 ; 2 Chron. 24 : 1, 2 ; 2 Kings 11 : 17–20.

Contemporary events in the kingdom of Israel. 2 Kings 10 : 30 to end ; 2 Kings 13 : 1–10, 14–21.

Reign of Amaziah. 1 Kings 14 : 1–6; 2 Chron. 25 : 5–11; 2 Kings 14 : 7; 2 Chron. 25 : 12–16; 2 Kings 14 : 8–14; 2 Chron. 25 : 27, 28, 25, 26, 1–4, 17–24; 2 Kings 14 : 19, 20, 17, 18.

Contemporary events in the kingdom of Israel. 2 Kings 13 : 22 to end; 11–13; 14 : 15, 16, 23, 24.

Reign of Uzziah. 2 Chron. 26 : 1–4; 2 Kings 15 : 1; 2 Chron. 26 : 5–14; the prophecy of Joel; 2 Chron. 26 : 16–21; Isa. 1 : 1; 6; 2–5; 2 Chron. 26 : 22, 23; 2 Kings 14 : 21, 22; 15 : 2–7.

Contemporary events in the kingdom of Israel. 2 Kings 14 : 25–27; Hos. 1–3; Amos 1–7 : 9; Jonah; 2 Kings 14 : 28; Amos 7 : 10 to end; 8; 9; 2 Kings 14 : 29; Hos. 4; 2 Kings 15 : 8–27.

Reign of Jotham. 2 Kings 15 : 32; 2 Chron. 27 : 1, 2; 2 Kings 15 : 35; Mic. 1; 2; 2 Chron. 27 : 3 to end; 2 Kings 15 : 37, 33–36, 38.

Contemporary events in the kingdom of Israel. 2 Kings 15 : 27–29.

Reign of Ahaz. 2 Kings 16 : 1–5; Isa. 7–10 : 4; 17; 2 Chron. 28 : 4–19; Obadiah; Isa. 1 : 2 to end; 2 Kings 16 : 6–9; Isa. 28; 2 Chron. 28 : 20–23; 2 Kings 16 : 10–18; 2 Chron. 28 : 24, 25; Hos. 5 : 6; 2 Chron. 28 : 26, 27; Isa. 14 : 28 to end; 2 Chron. 28 : 1–3; 2 Kings 16 : 19, 20.

Contemporary events in the kingdom of Israel. 2 Kings 15 : 30, 31; 17 : 1, 2.

Reign of Hezekiah. 2 Kings 18 : 1–6; 2 Chron. 29 : 3 to end; 30; 31; Isa. 15; 16; Mic. 3–7; 2 Kings 18 : 7, 8; Isa. 18; 19; Nah. 1–3; Isa. 23; 10 : 5–15 : 28; 24–27; 22 : 1–14; 21; 2 Chron. 32 : 1–8; 2 Kings 18 : 13–16; Isa. 20; 29–31.

The sickness of Hezekiah. 2 Chron. 32 : 24–26; 2 Kings 20 : 1–11; Isa. 32–35; 38 : 9–20.

Hezekiah congratulated by the king of Babylon on his recovery. Events in the reign of Hezekiah continued. 2 Kings 20 : 12–19; 2 Chron. 32 : 9–23; 2 Kings 18 : 17 to end; 19 : 1–7; Ps. 44; 2 Kings 19 : 8–19; Ps. 73; 2 Kings 19 : 20–35; Ps. 75; 76; 2 Kings 19 : 36, 37; Isa. 40–66; 2 Chron. 32 : 27 to end; 29 : 1, 2; Isa. 36–38, 8, 21, 22; 39; 2 Kings 20 : 20, 21.

Contemporary events in the kingdom of Israel. 2 Kings 17 : 3, 4; Hos. 7–14; 2 Kings 17 : 5, 23; 18 : 9–12.

Reign of Manasseh. 2 Kings 21 : 1–16; Isa. 22 : 15 to end; 2 Chron. 33 : 11–20; 2 Kings 21 : 17, 18; 2 Chron. 33 : 1–10.

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Reign of Amon. 2 Kings 21 : 19 to end; 2 Chron. 33 : 21 to end.

Reign of Josiah. 2 Kings 22 : 1, 2; 2 Chron. 34 : 3–7; Jer. 1–3 : 5; 2 Chron. 34 : 8–32; Zeph. 1–3; 2 Kings 23 : 4–20; 2 Chron. 34 : 33; 35 : 1–19; Jer. 3 : 6 to end; 4–6; Hab. 1–3; Jer. 7–12; 2 Chron. 35 : 20–24; 2 Kings 23 : 25–27; 2 Chron. 35 : 25 to end; 34 : 1, 2; 2 Kings 22 : 3 to end; 23 : 1–3, 21–24, 28–30.

Reign of Jehoahaz. 2 Chron. 36 : 1–4; 2 Kings 23 : 31–35.

Reign of Jehoiakim. 2 Kings 23 : 36, 37; Jer. 14–20; 22 : 1–23; 26; 27; 46 : 1–12; 35; 25; 36 : 1–8; Jer. 45; 2 Kings 24 : 1; 2 Chron. 36 : 5–8; Dan. 1 : 1, 2; 2 Kings 24 : 1–6.

PERIOD VII.

The Babylonish Captivity.

Events at Jerusalem from the commencement of the captivity to the burning of the temple. Jer. 36 : 9 to end; 2 Kings 24 : 1, 2; 2 Chron. 36 : 5; 2 Kings 24 : 5; 2 Chron. 36 : 8; 2 Kings 24 : 6–9; Jer. 22 : 24 to end; 23; 2 Kings 24 : 10–16; 2 Chron. 36 : 9, 10; Jer. 52 : 1–3; 24; 29 : 1–14, 16–20, 15, 21 to end; 30; 31; 27; 28; 48–51; 2 Chron. 36 : 11–21; 2 Kings 25 : 1, 2; Jer. 39 : 1; 37 : 1–4; 34 : 1–10; 32; 33; 37 : 5; 47; 37 : 6–10; 34 : 11 to end; 37 : 11 to end; 21; 38; 39 : 15 to end; 52 : 5, 6; 39 : 3; 52 : 7–11; 39 : 11–14; 52 : 24–27.

The burning of the temple of Jerusalem, and lamentations of Jeremiah over the desolation of his country. Jer. 52 : 12–14, 17–23, 15, 16; 39 : 10; Ps. 79; 74; 83; 94; 2 Chron. 36 : 11; 2 Kings 24 : 17 to end; Jer. 39 : 2, 4–10; 2 Kings 25 : 3–21. The book of Lamentations.

Events at Babylon during the same period. Dan. 1 : 8 to end; Ezek. 1–24; 29 : 1–16; 30 : 20 to end; 31.

History of that portion of the Jews who were not carried captive to Babylon after the destruction of the temple. 2 Kings 25 : 23–26, 22; Jer. 40; 41; 43; 46 : 13–28; 44; 52 : 28–30.

Events at Babylon between the destruction of Jerusalem and the return from captivity. Ezek. 33 : 21 to end; 25–28; 32; 33 : 1–20; 34; 48; 29 : 17 to end; 30 : 1–19; Dan. 2–4; Jer. 52 : 31 to end; Dan. 7; Ps. 137; 130; 80; 77; 37; 67; 49; 53; 50; 10; 13–15; 25–27; 36; 89; 92; 93; 123; Dan. 5; 8; 9; Ps. 102; Dan. 6; Ezra 1 : 1–5; Ps. 126; 85; 2 Chron. 36 : 22, 23.

PERIOD VIII.

From the Babylonish Captivity to the Completion of the Canon of the Old Testament.

From the decree of Cyrus to the dedication of the second temple. Ezra 1 : 5–3 : 7; Ps. 107; 87; 111; 114; 116; 117; 125; 127; 128, 134; Ezra 3 : 8 to end; Ps. 84; 66; Ezra 4 : 1–5 : 24; Ps. 129; Dan. 10–12; Ezra 5 : 2; Hag. 1 : 12 to end; 2 : 10; Zech. 1 : 1–6; Hag. 2 : 10 to end; Zech. 1 : 7 to end; 2–6; Ezra 5 : 3 to end; 6 : 1–14; Ps. 138; Zech. 7, 8; Ezra 6 : 14 to end; Ps. 48; 81; 146; 150.

From the dedication of the temple to the death of Haman. Ezra 4 : 6–24; Esth. 1; 2 : 1–15; Ezra 7; 8; Esth. 2 : 15–20; Ezra 9; 10; Zech. 9–14; Esth. 2 : 21 to end; 3–10.

From the reformation by Nehemiah to the close of the canon. Neh. 1–6; 12 : 27–43; 7–12 : 9, 44 to end; 13 : 1–3; Ps. 1; 119; Mal. 1–3 : 16; Neh. 13 : 4 to end; Mal. 3 : 16 to end; 4; 1 Chron. 1–9; Neh. 12 : 10–26.

PERIOD IX.

The Life and Ministry of Jesus Christ.

The introduction of the evangelists. Matt. 1 : 1; Mark 1 : 1; Luke 1 : 1–4; John 1 : 1–5.

The relatives and birth of John the Baptist. Luke 1 : 5–25, 57 to end.

The birth of Christ announced to Mary. Luke 1 : 26–38.

Mary's visit to Elizabeth. Luke 1 : 39–56.

Her danger, and Joseph's dream. Matt. 1 : 18 to end.

Genealogy of Christ. Matt. 1 : 1; Luke 3 : 23 to end; Matt. 1 : 2–17.

The nativity of Jesus Christ. Matt. 1 : 25; Luke 2 : 1–20.

His circumcision and presentation in the temple. Luke 2 : 21–40.

He is worshiped by the magi, and flees into Egypt. Matt. 2 : 1–15.

His childhood. Luke 2 : 41 to end.

John's ministry and the baptism of Christ. Matt. 3; Mark 1 : 1–11; Luke 3 : 1–23; John 1 : 6–34.

The temptation of Christ. Matt. 4 : 1–11; Mark 1 : 12, 13; Luke 4 : 1–13.

John's testimony of Christ, and some disciples called. John 1 : 19 to end.

Christ's first miracle at Cana, celebration of the passover, etc. John 2.

His discourse with Nicodemus, and John's last testimony to Christ. John 3.

His journey and transactions in Galilee. John 4 : 1–42; Matt. 4 : 12 to end; Mark 1 : 14–20; Luke 4 : 14; John 4 : 43 to end; Luke 4 : 15–30; Mark 1 : 21–28; Luke 4 : 31–37; Mark 3 : 13–19; Luke 6 : 12–16.

His sermon on the mount. Matt. 5–7; Luke 6 : 17 to end.

He performs various miracles and departs from Capernaum. Matt. 8 : 1–4; Mark 1 : 40 to end; Luke 5 : 12–16; Matt. 8 : 5–13; Luke 7 : 1–10; Matt. 8 : 14–17; Mark 1 : 29–34; Luke 4 : 38–41; Mark 1 : 35–39.

He raises the widow's son at Nain. Luke 7 : 11–17.

Various miracles and public instructions. Luke 5 : 1–11; Matt. 12 : 1–8; Mark 2 : 23 to end; Luke 6 : 1, 5; Matt. 12 : 9–21; Mark 3 : 1–12; Luke 6 : 6–11; Matt. 12 : 22 to end; Mark 3 : 22 to end; Luke 8 : 19–21; 11 : 14–37; 12 : 12; Matt. 13 : 1–53; Luke 8 : 4–18; Matt. 8 : 18–27; Mark 4 : 35 to end; Luke 8 : 22–25; 9 : 57–62; Matt. 8 : 28 to end; Mark 5 : 1–20; Luke 8 : 26–39; Matt. 9 : 1–8; Mark 2 : 1–12; 5 : 21; Luke 5 : 17–26; Matt. 9 : 9–17; Mark 2 : 13; 22; Luke 5 : 27 to end; Matt. 9 : 18–26; Mark 5 : 22 to end; Luke 8 : 40 to end; Matt. 9 : 27–34.

Christ sends out his apostles, answers the inquiries of John and comes to Nazareth. Matt. 9 : 35; 11 : 1; Mark 6 : 7–13; Luke 9 : 1, 6; 10 : 1–24; Matt. 11 : 2–19; Luke 7 : 18–35; Matt. 11 : 20 to end; Luke 7 : 37 to end; 8 : 1–3; Matt. 13 : 54 to end; Mark 5 : 1–6.

Herod, having beheaded John, knows not what to think of Christ. Matt. 14 : 1–12; Mark 6 : 14–29; Luke 9 : 7–9.

Transactions at a festival in Jerusalem. John 5.

Five thousand men fed, and other miracles. Matt. 14 : 13–26; Mark 6 : 30 to end; Luke 9 : 10–17; John 6.

Discourses on washing of hands, and of clean and unclean meats. Matt. 15 : 1–20; Mark 7 : 1–23.

Christ performs various miracles, feeds four thousand men. Matt. 15 : 21–28; Mark 7 : 24–30; Matt. 15 : 29 to end; Mark 7 : 31; 8 : 10.

Answers those who require a sign, and commands his disciples to beware of the leaven of the Pharisees. Matt. 16 : 1–12; Mark 8 : 11–21.

Restores a blind man to sight. Mark 8 : 22–26.

Peter's testimony of Christ. Matt. 16 : 13–20; Mark 8 : 27–30; Luke 9 : 18–21.

Christ foretells his death and is transfigured. Matt. 16 : 21 to end; Mark 8 : 31 to end; Luke 9 : 21–27; Mark 9 : 1; Matt. 17 : 1–13; Mark 9 : 2–13; Luke 9 : 28–36.

Various miracles, discourses and events till after the period of the feast of dedication. Matt. 17 : 14–21; Mark 9 : 14–29; Luke 9 : 37–42; Matt. 17 : 22, 23; Mark 9 : 30–32; Luke 9 : 43–45; Matt. 17 : 24 to end; 18 : 1–20; Mark 9 : 33 to end; Luke 9 : 46–50; 17 : 1–4; Matt. 18 : 21 to end; Luke 9 : 51–56; 10 : 25 to end; 11 : 1–13; 12 : 13 to end; 13–18 : 14; Matt. 19 : 1–12; Mark 10 : 1–12; Matt. 19 : 13–15; Mark 10 : 13–16; Luke 18 : 15–17; Matt. 19 : 16–20 : 16; Mark 10 : 17–31; Luke 18 : 18–30; Matt. 20 : 17–19; Mark 10 : 32–34; Luke 18 : 31–34; Matt. 20 : 20–28; Mark 10 : 35–45; John 7–10.

Christ raises Lazarus, returns to Ephraim, visits Zacchæus, is anointed by Mary, triumphantly enters Jerusalem, drives the sellers out of the temple, and discourses upon various topics. John 11; Matt. 20 : 29 to end; Mark 10 : 46 to end; Luke 18 : 35 to end; 19; Matt. 26 : 6–13; Mark 14 : 3–9; John 12 : 1–8; Matt. 21 : 1–11; Mark 11 : 1–10; Luke 19 : 28–44; John 12 : 12–19; Matt. 21 : 12–22; Mark 11 : 11–26; Luke 19 : 45 to end; Matt. 21 : 23 to end; Mark 11 : 27–12 : 12; Luke 20 : 1–19; Matt. 22 : 15–22; Mark 12 : 13–17; John 20 : 20–26; Matt. 22 : 23–33; Mark 12 : 18–27; Luke 20 : 27–40; Matt. 22 : 34–40; Mark 12 : 28–34; Matt. 23 : 41 to end; Mark 12 : 35–37; Luke 20 : 41–44; Matt. 23; Mark 12 : 38–40; Luke 20 : 45 to end; Mark 12 : 41 to end; Luke 21 : 1–4.

His prophetic instructions on Mount Olivet. Matt. 24; Mark 13; Luke 21 : 5 to end; Matt. 25; 26 : 2.

Some Greeks desire to see Christ, with his discourses on that occasion. John 12.

Judas engages to betray Christ. Matt. 26 : 3–5, 14–16; Mark 14 : 10, 11; Luke 22 : 3–6.

Preparation for the passover. Matt. 26 : 17–19; Mark 14 : 12–16; Luke 22 : 7–13; John 13 : 1–20.

The feast of the passover and institution of the Lord's Supper. Matt. 26 : 20–25; Mark 14 : 17–21; Luke 22 : 14–18; Matt. 26 : 26–29; Mark 14 : 22–25; Luke 22 : 19–23; John 13 : 21–30; Luke 22 : 24–30.

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Crucifixion of Christ and its attendant scenes. Matt. 27 : 32–38; Mark 15 : 21–28; Luke 23 : 26–35; John 19 : 17–24; Matt. 27 : 39–49; Mark 15 : 29–37; Luke 23 : 36–43; John 19 : 25–30; Matt. 27 : 50–54; Mark 15 : 38–41; Luke 23 : 44–49; John 19 : 31–37; Matt. 27 : 55–61; Mark 15 : 42 to end; Luke 23 : 50–55; John 19 : 38 to end; Matt. 27 : 62 to end.

His resurrection, appearances to his disciples, and their commission. Mark 16 : 1; Matt. 28 : 1–10; Mark 16 : 2–8; Luke 24 : 1–12; John 20 : 1–10; Mark 16 : 9–11; John 20 : 11–18; Matt. 28 : 11–15; Mark 16 : 12, 13; Luke 24 : 13–35; Mark 16 : 14–18; Luke 24 : 36–49; John 20 : 19 to end; 21; Matt. 28 : 16 to end.

PERIOD X.

From the Ascension of Christ to the Close of the Canon of the New Testament.

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Circumstances at the feast of Pentecost. Acts 2.

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Punishment of Ananias and Sapphira. Acts 5.

The appointment of seven deacons. Acts 6 : 1–7.

Martyrdom of St. Stephen. Acts 6 : 8–7.

Persecution of the church, and the preaching of the apostles. Acts 8–11.

Herod's murder of James, and his own miserable death. Acts 12.

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Paul's two Epistles to the Thessalonians.

Consequences of his preaching at Ephesus. Acts 19.

His first Epistle to the Corinthians.

His labors in Greece and Asia. Acts 20.

His first Epistle to Timothy. His Epistle to Titus. His second Epistle to the Corinthians. His Epistle to the Romans.

His persecution at Jerusalem and defence before Agrippa at Cæsarea. Acts 21–26.

His voyage to Malta, and thence to Rome. Acts 27–28 : 16.

His residence at Rome. Acts 28 : 17 to end.

His Epistle to the Galatians. His second Epistle to Timothy. His Epistles to the Ephesians, Philippians and Colossians, to Philemon, and also to the Hebrews. The Epistle of St. James to the twelve tribes. St. Peter's two Epistles. The Epistle of St. Jude. The three Epistles of St. John. The Revelation.



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Gen. iii. 6.



ADAM AND EVE DRIVEN OUT OF PARADISE.
Gen. iii. 23, 24.



AFTER THE BANISHMENT FROM PARADISE.
Gen. iii. 19.



SACRIFICE OF CAIN AND ABEL.
Gen. iv. 4, 5.



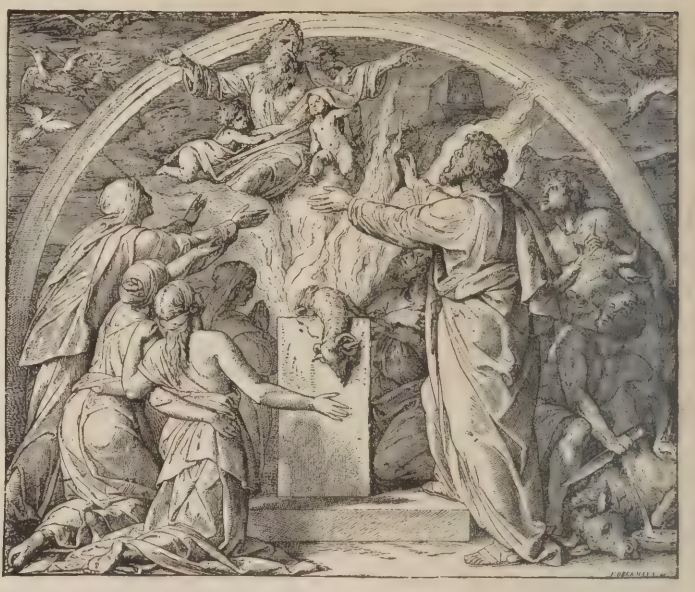
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Gen. iv. 8.



NOAH COMMANDED TO BUILD THE ARK.
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NOAH LEAVING THE ARK.
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JOSEPH INTERPRETS PHARAOH'S DREAM.
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MOSES DESTROYS THE TABLES OF THE LAW.
Ex. xxxii. 19.



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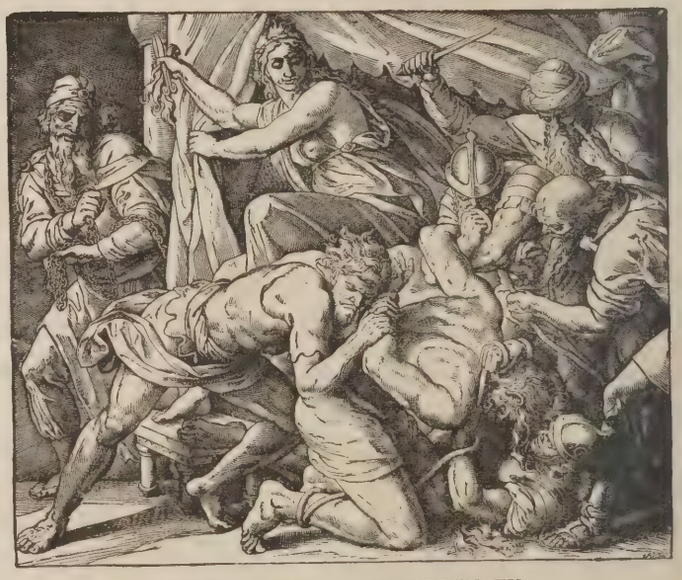
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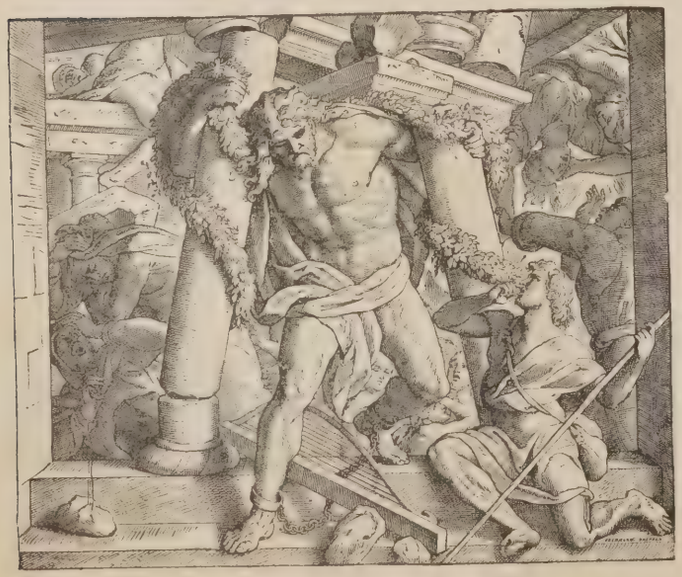
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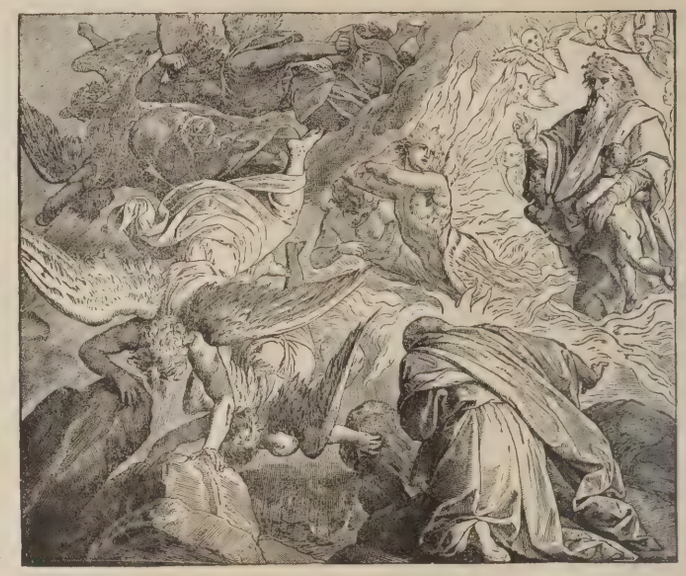
DAVID MOURNS THE DEATH OF HIS CHILD.
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1 Kings iii. 26, 27.



THE WIDOW'S SON RESTORED TO LIFE.
1 Kings xvii. 21, 22.



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THE ANGEL ANNOUNCES THE BIRTH OF CHRIST.
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THE BIRTH OF CHRIST.
Luke ii. 7.



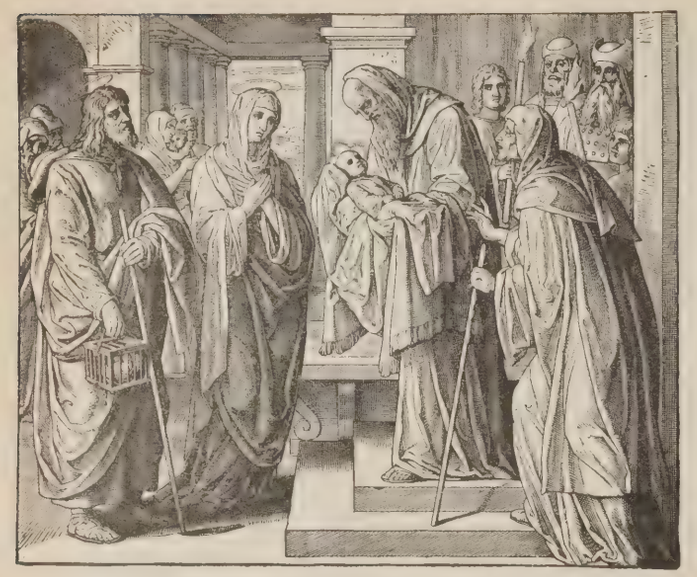
SLAUGHTER OF THE INNOCENTS.
Matt. ii. 16.



JOSEPH COMMANDED TO FLEE INTO EGYPT.
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THE FLIGHT INTO EGYPT.
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Luke ii. 46, 47.



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SENDING FORTH THE TWELVE APOSTLES.
Matt. x. 5–7.



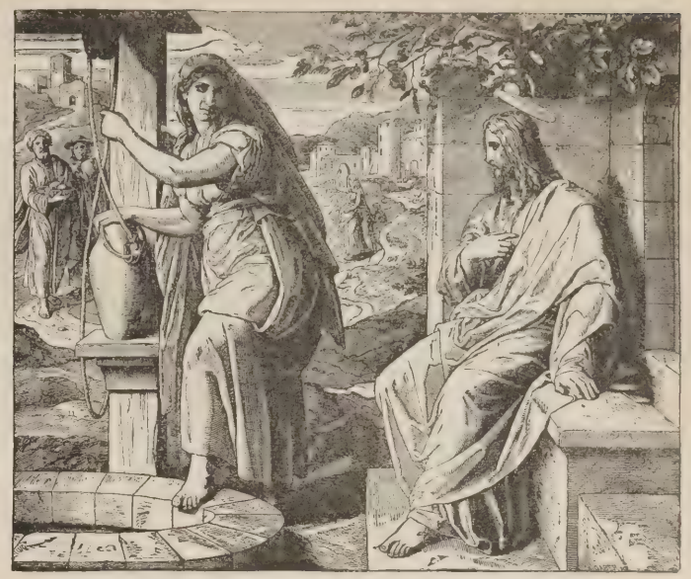
CHRIST FEEDING THE FIVE THOUSAND.
John vi. 10, 11.



"SUFFER LITTLE CHILDREN TO COME UNTO ME."
Mark x. 14.



THE GOOD SAMARITAN.
Luke x. 33, 34.



CHRIST AND THE WOMAN OF SAMARIA.
John iv. 25, 26.



JESUS DRIVES OUT THE MONEY-CHANGERS.
John ii. 15, 16.



THE ADULTERESS TAKEN BEFORE CHRIST.
John viii. 4–7.



CHRIST RAISES THE DAUGHTER OF JAIRUS.
Mark v. 41, 42.



CHRIST RAISES THE WIDOW'S SON.
Luke vii. 14, 15.



JESUS SUPPORTS THE SINKING PETER.
Matt. xiv. 30, 31.



THE RETURN OF THE PRODIGAL SON.
Luke xv. 22.



DEATH OF JOHN THE BAPTIST.
Mark vi. 27, 28.



CHRIST'S ENTRY INTO JERUSALEM.
Matt. xxi. 8, 9.



MARY MAGDALENE ANOINTS THE HEAD OF CHRIST.
Matt. xxvi. 10–12.



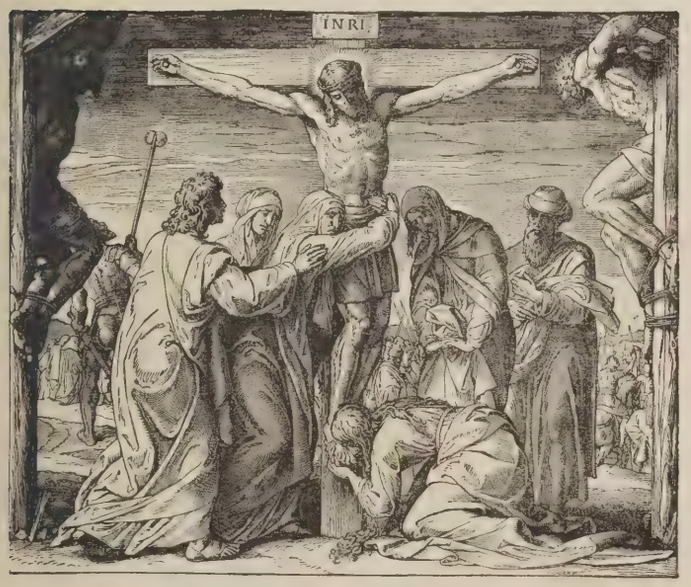
CHRIST WASHES HIS DISCIPLES' FEET.
John xiii. 5.



THE END OF JUDAS ISCARIOT.
Matt. xxvii. 3–5



CHRIST FALLS UNDER THE CROSS.
Luke xxiii. 27, 28.



THE CRUCIFIXION.
John xix. 30.



THE BURIAL OF CHRIST.
John xix. 41, 42.



THE RESURRECTION.
Matt. xxviii. 2–4.



THE WOMEN AT THE TOMB OF CHRIST.
Mark xvi. 5, 6.



CHRIST APPEARS TO TWO OF HIS DISCIPLES.
Luke xxiv. 15.



THE ASCENSION.
Luke xxiv. 50, 51.



PAUL AND BARNABAS AT LYSTRA.
Acts xiv. 14, 15.



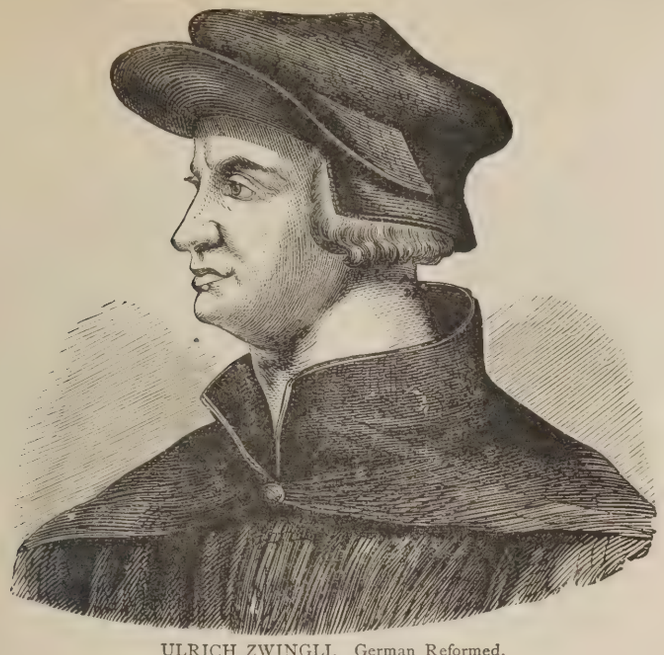
PAUL TAKING LEAVE OF THE ELDERS.
Acts xx. 37, 38.



OPENING OF THE SEVENTH SEAL.
Rev. viii. 1–6.



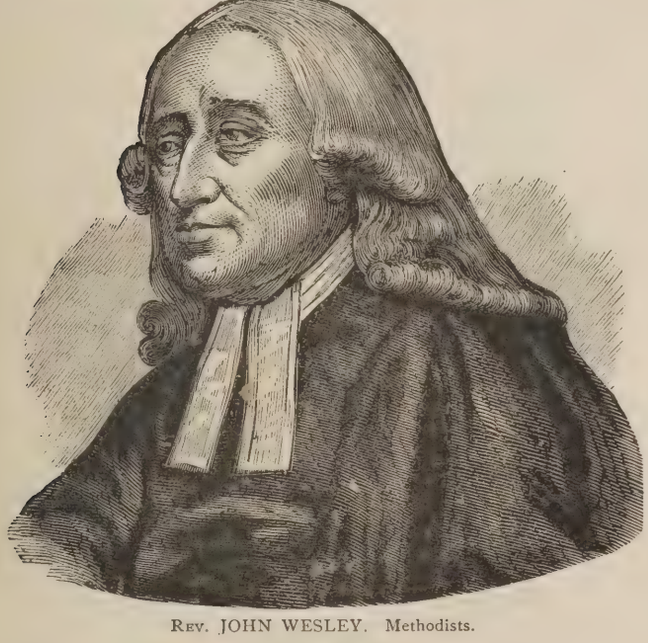
THE NEW JERUSALEM.
Rev. xxi. 1, 2.



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MARTIN LUTHER Lutherans.



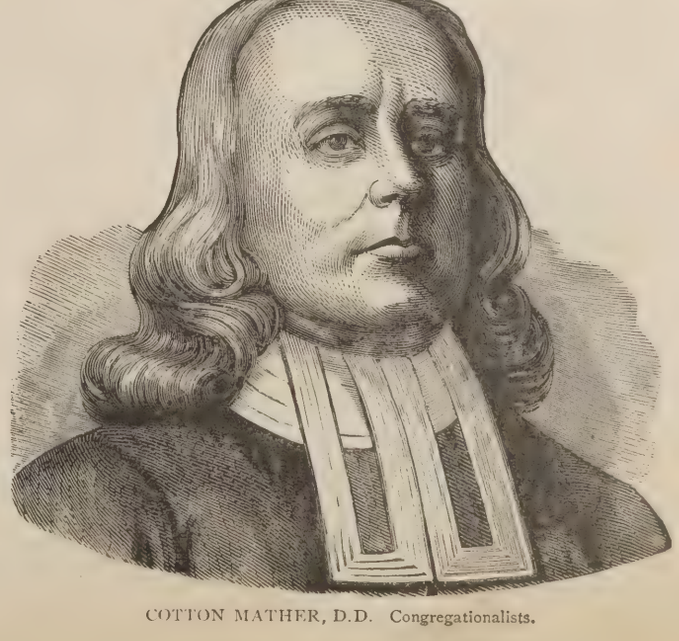
Rev. JOHN WESLEY. Methodists.



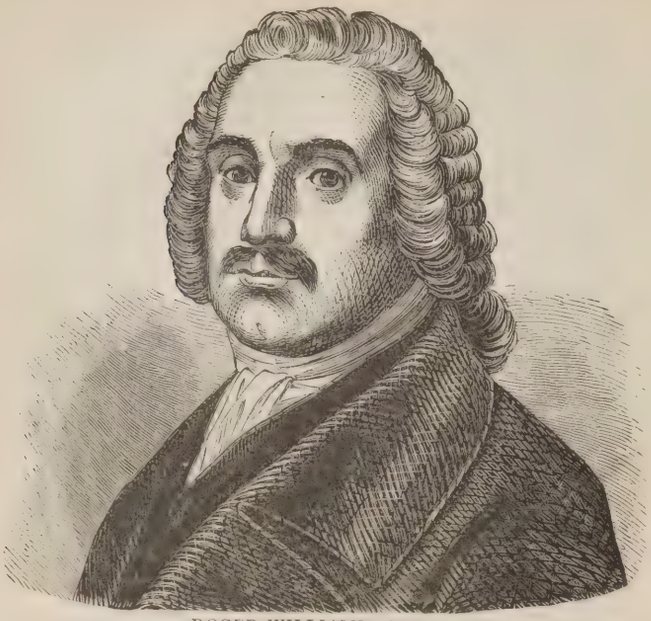
MENNO SIMON. Mennonites.



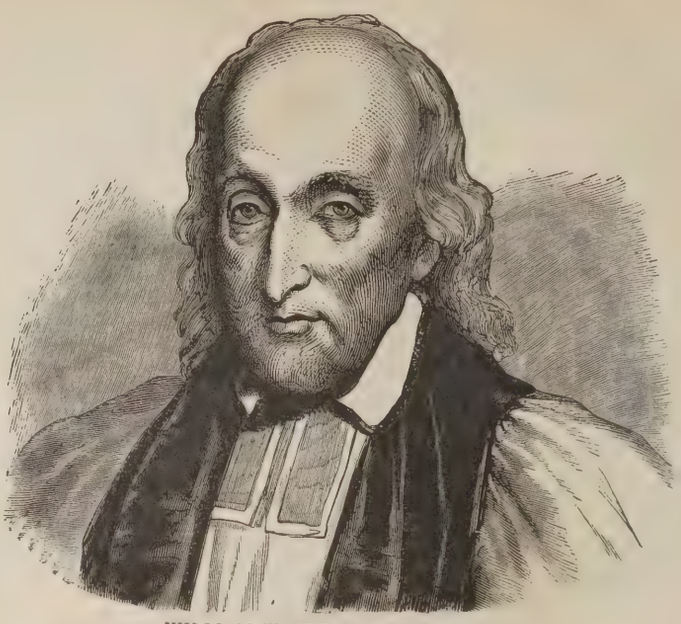
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WILLIAM WHITE, D.D. Episcopalians.



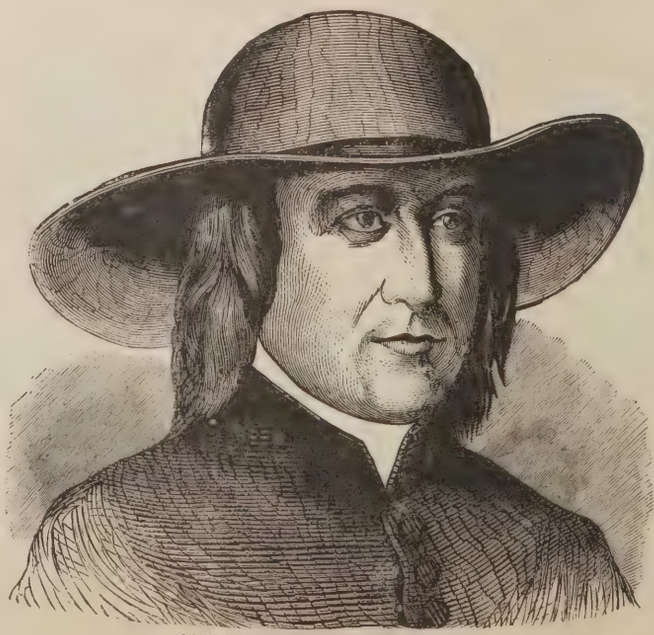
NICOLAS LEWIS (Count Zinzendorf). Moravians.



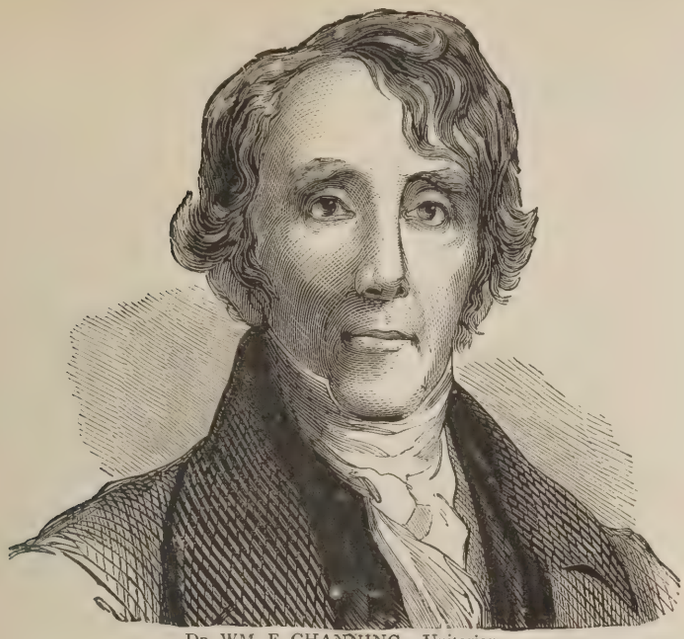
JOHN H. LIVINGSTON, D.D. Reformed Dutch Church.



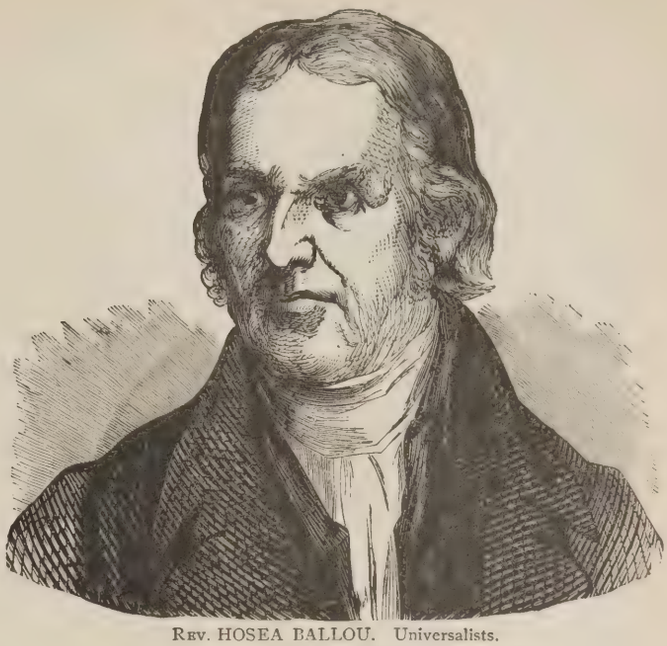
POPE PIUS IX. (Aged 50). Catholics.



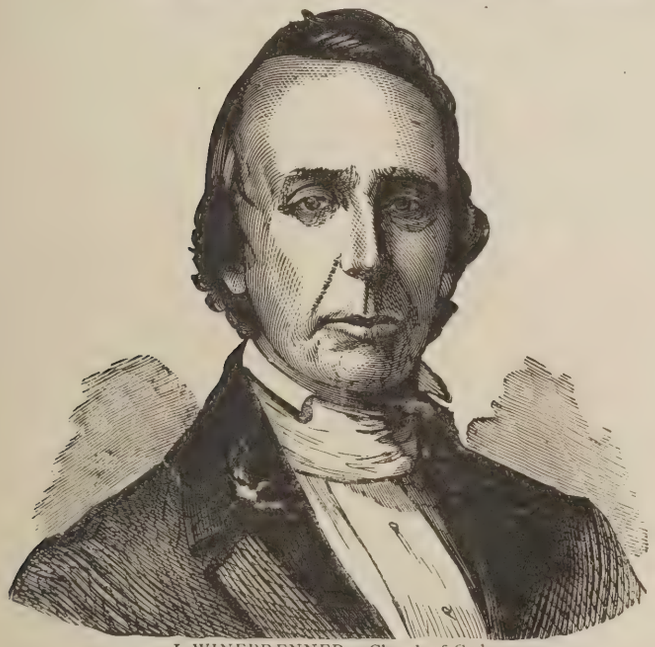
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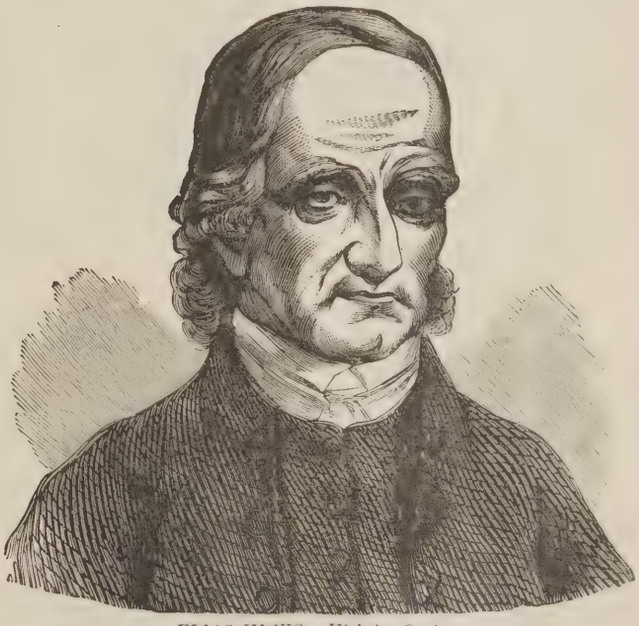
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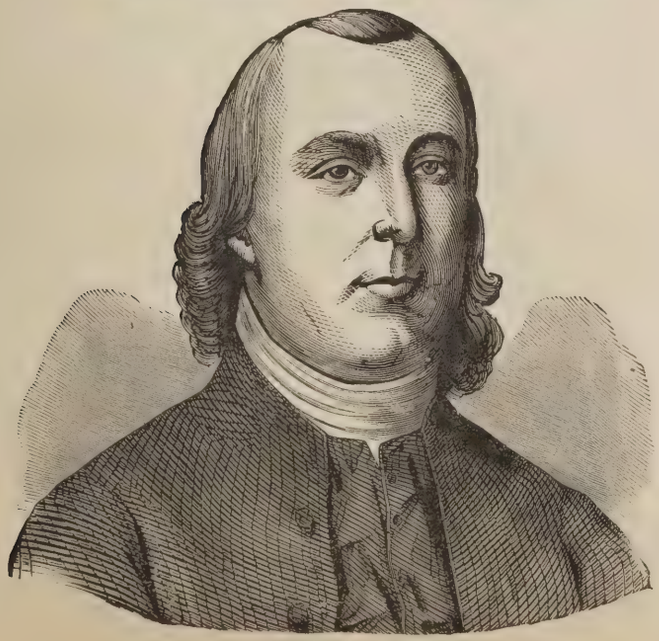
REV. HOSEA BALLOU. Universalists.



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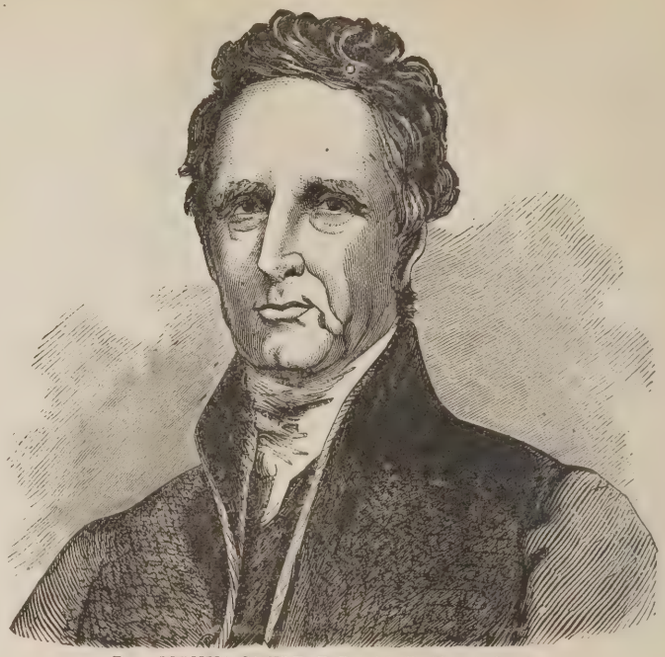
WILLIAM BLISS.



DAVID MARKS. Freewill Baptists.



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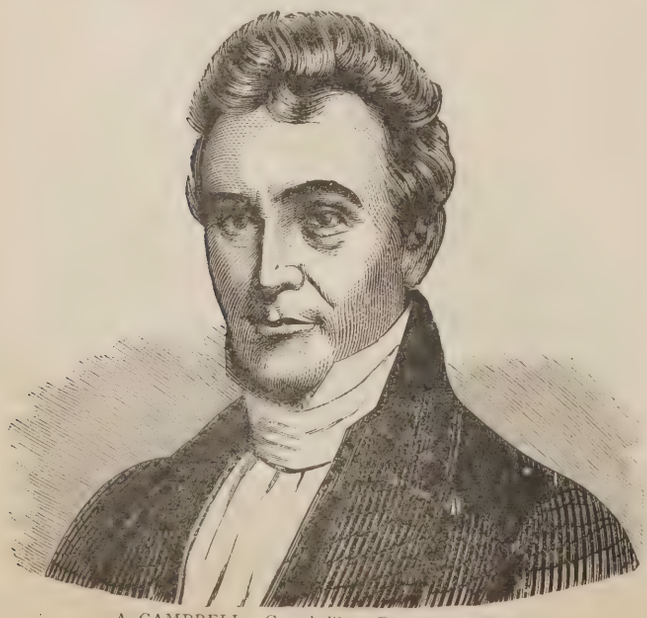
Rev. JOSHUA SOULE, D.D. M. E. Church South.



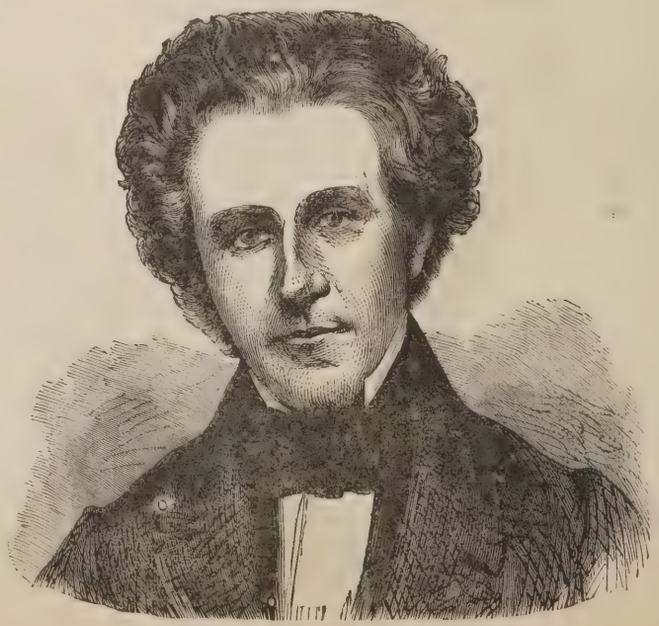
DAVID MILLARD. Christian Church.



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A. CAMPBELL. Campbellites, Disciples of Christ.



Rev. HENRY A. BOARDMAN, D.D. Presbyterian.

HISTORICAL ILLUSTRATIONS

OF

BIBLE TEXT,

DERIVED FROM

ANCIENT COINS AND GEMS

OF THE PERIOD OF TIME FROM

Alexander the Great to the Destruction of Jerusalem,

336 B.C. TO 138 A.D.,

INCLUDING GREEK, ROMAN, AND HEBREW MONEY, DRAWN FROM THE ORIGINAL ANCIENT COINS IN THE BRITISH MUSEUM, LONDON, IN COLLECTIONS IN PARIS, AMSTERDAM, BRUSSELS, BERLIN, ROME, AND IN THE UNITED STATES.

BY A. L. RAWSON, LL.D.

Entered, according to Act of Congress, in the year 1881, in the Office of the Librarian of Congress, at Washington.

Coins of Alexander and his Successors.

Before the time of Alexander the Great of Macedonia there were no portraits on coins, except of Gelon and Hiero at Syracuse in Sicily (108). Philip, the father of Alexander, left no portrait, his coins bearing a head of Zeus (Jupiter) or Hercules. The local deity of the country was honored on the coins of each—as Minerva at Athens (84), Arethusa at Syracuse (107), the Minotaur in Crete (142), Apollo and Diana in



No. 1.—ALEXANDER (336–323 B. C.).

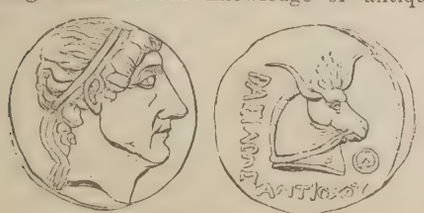
many cities, and nearly every other divinity, hero or heroine, or deified ruler, including also animal forms and mythical figures, mentioned in the ancient classics.

The Greeks were the earliest people to make



No. 2.—SELEUCUS I. (312–280 B. C.).

and use coins with an image stamped on them, and also to make them depositories of portraits and figures of persons and objects which have become of great value to the historical student, adding much to our knowledge of antiquity.



No. 3.—ANTIOCHUS I. SOTER (280–261 B. C.).

The kingdom of Alexander was too vast to hold together under any other ruler, and his generals assumed royalty after his death, and each seized a portion. Seleucus, who had been made satrap of Babylonia, founded the Syrian monarchy; Ptolemy (see DICTIONARY, p. 80), a half-brother of Alexander, founded the dynasty of Greek Ptolemies in Egypt; Lysimachus obtained Thrace;



No. 4.—ANTIOCHUS II. THEOS.

Antipater and Craterus jointly had Macedonia and Greece. Antiochus I. was son and successor of Seleucus I., and was honored with the title Soter (saviour) for his military successes. Antiochus II., his son, was called in flattery Theos



No. 5.—ANTIOCHUS III., THE GREAT (222–187 B. C.).

(Ptolemy IV., in Dict., p. 80.)

(god), and was the first of the name mentioned in the Bible. (See DICTIONARY, p. 7.) The first Seleucus mentioned was the Fourth, who was called Patriot (Philopator), although he is said to have greatly increased the already heavy taxes. The third Antiochus earned the title the Great for



No. 6.—SELEUCUS IV.

his military genius, although defeated by the Roman general Glabrio at Thermopylæ in Greece, and again by Scipio at Magnesia in Asia Minor, when he lost a great territory and paid fifteen millions to the Romans for the expenses of the war.

The custom of the Seleucid kings of Syria was to adopt the names Seleucus or Antiochus alternately in succession; so the son and successor of Antiochus the Great was called Seleucus IV., and his brother, who succeeded him, was Antiochus IV. Epiphanes (see his coin in DICTIONARY, p. 8); and the student will find



No. 7.—ANTIOCHUS V. EUPATOR (164–162 B. C.).

many incidents of the history of these kings in the Apocrypha, in Maccabees, and in Josephus. The likeness of Antiochus V. is here, and of the Sixth in the Dictionary, p. 8. Demetrius I., son of Seleucus IV., was educated in Rome, and succeeded Antiochus IV., whom he deposed; he was killed in battle against Alexander I. Balas



No. 8.—DEMETRIUS I. AND LAODICE (162–150 B. C.).

(A. Balas, Dict., p. 6.)

(Baal, Lord; see coin in DICTIONARY, p. 6), who claimed to be a son of Antiochus IV., and who succeeded to the throne. This Cleopatra was the



No. 9.—ALEXANDER BALAS AND CLEOPATRA (144 B. C.).

third of the name among the Greek kings in Syria, was very talented, the wife of three successive kings of Syria, and mother of two others. (See coin 15.)

Mithridates VI. was the last of a line of kings of Pontus, said to have had a Persian origin,



No. 10.—MITHRIDATES VI. (135–63 B. C.).

about 337 B. C. He was the most powerful enemy the Romans had to contend with next to Hannibal, as estimated by Cicero. He was father-in-law to Tigranes. (See DICTIONARY, p. 92.)

Demetrius II., son of Demetrius I. (No. 8), was taken prisoner by Mithridates VI., and held nearly nine years, who gave him his daughter for a wife, during which time his brother, Antiochus VII., held the throne of Syria, and espoused Cleopatra, wife of Demetrius, but was deposed on his return. He is mentioned in Maccabees (1 Macc. x., xi., xii., xiv.) and in Josephus (Ant. xiii. 9, 3) as a friend to the Jews, reducing their tribute. He wore a beard after the Parthian fashion, while nearly every other Syrian king



No. 11.—DEMETRIUS II. NIKATOR (146–125 B. C.).

in that age shaved, as appears on their coins. Nearly all of these kings were occupied in wars and intrigues to the exclusion of any measures for the improvement of the condition of their people.

Tryphon was a usurper named Diodotus, from near Apamea, and was an officer of the court of Alexander Balas, who pretended a friendship for



No. 12.—TRYPHON (142–139 B. C.).

the young king Antiochus VI., son of Alexander, and who usurped the throne after killing him. He put his name on the coins of the young king, as seen in the DICTIONARY, p. 8. (See 1 Macc. xi., xiii., etc.)

Antiochus VII. expelled Tryphon and took his brother's wife. He made concessions to Simon, "high priest and prince of the Jews" (1 Macc. xv.; Jos. Ant. xiii. 7, 3). He after-



No. 13.—ANTIOCHUS VII. SIDETES (138–129 B. C.).

ward besieged Jerusalem, but made honorable terms with John Hyrcanus (133 B. C.), who accompanied him against the Parthians, where he was killed. This coin was struck at Tarsus. The shrine on the reverse of this coin contained a figure of the Greek goddess Hera (Juno in Rome) standing on a lion, holding in the left hand two palm-branches; the right hand extended, holding a staff or sceptre. She was called "Queen of heaven" in Jeremiah (vii. 18; xliv. 17; etc.). On each side of the lion is a vase or cup for the drink-offerings mentioned by Diodorus; a star over her head refers to the planet which was sacred to her. She was called the "Goddess of Syria," and had a great statue in her honor at Hierapolis (Dan. xi. 38). Called also Astarte, Ashtaroth, Mylitta, and Alitta.

Alexander II. was a purchased slave (zebina) and a pretender to the throne; favored by Ptol-



No. 14.—ALEXANDER II. ZEBINA (128–123 B. C.).

emy Physcon of Egypt for his own purposes, but was deposed by him after six years for refusing to pay tribute. He imitated the coins of Balas, putting a head of Zeus, or of Dionysus, instead of his own, and on the reverse Pallas, or an elephant, horn of plenty, tripod, eagle, anchor, etc.

The coin of Cleopatra and Antiochus VIII. presents the heads of mother and son. She is entitled "goddess" on the reverse (THEAS). See

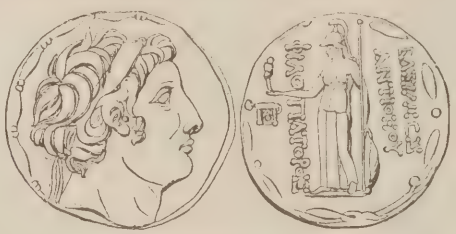


No. 15.—CLEOPATRA AND ANTIOCHUS VIII. (125–121 B. C.).

(Tigranes, Dict., p. 92.)

coin 9 for an earlier portrait of Cleopatra. This king does not appear in Scripture, but was an active man—sometimes called Illustrious (epiphanes), and also Grypus (hook-nose). He was a man of energetic character.

Antiochus IX. was named Cyzicenus from the city where he was educated (by Craterus), and his coins add the title Patriot (philopatoros). He was a son of Antiochus VII. (13), and born while Demetrius was a prisoner among the Parthians;



No. 16.—ANTIOCHUS IX. (116–95 B. C.).

his mother was a Cleopatra. He shared the kingdom with his brother, Grypus (15), having Cœle-Syria and Palestine, with his residence at Damascus. His wife had been repudiated by Ptolemy Lathyrus of Egypt, and brought him an army as a dowry. She was killed by order of her sister, Tryphena, at the altar of a sanctuary in Antioch. Besides his own head, he put on the coins those of Hercules, Zeus, Eros, Pallas and Apollo, Tyche, Dionysus, and Artemis, besides the anchor and various emblematic figures. This coin was struck at Sidon.

Demetrius III. Philopator (patriot) was a son of Antiochus Grypus (15). He was also flattered on his coins with the titles "savior," "god," and "thunderer." On the reverse is a figure of Demeter, called Ceres by the Romans.



No. 17.—DEMETRIUS III. (95–88 B. C.).

(Tigranes, Dict., p. 92.)

Tigranes (DICTIONARY, p. 92), was son-in-law to Mithridates VI. (10), and after some extensive conquests assumed the title "King of kings" in Armenia. In 83 B. C. he conquered Syria and founded Tigranocerta. After submitting to the Romans, he was kept by them on the throne of Armenia until he died, 55 B. C. He made captive and tributary kings his house-servants.

Mark Antony, one of the famous Triumvirs (three men, Octavius Cæsar and Lepidus the other



No. 18.—ANTONY AND CLEOPATRA (30. B. C.).

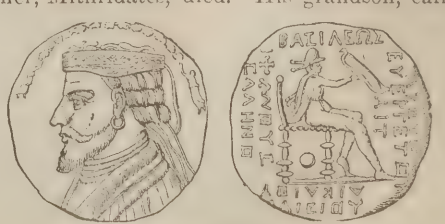
two), was born 83 B. C. He was a successful cavalry officer in Egypt B. C. 53, was Cæsar's lieutenant in Gaul, chief of the army in Italy in Cæsar's absence, and consul in 44. After Cæsar's death, Asia and Egypt were allotted to Antony, and with the famous Cleopatra he indulged in luxury and repose, neglecting state affairs. He was defeated at Actium, when Octavius became sole emperor and augustus. Cleopatra, the last of the Greek dynasty in Egypt, was celebrated for her personal charms and various accomplish-



No. 19.—ARSACES XII. (70–60 B. C.).

ments, which fill a large space in the history of that age. Born 69, died 30 B. C. She was in Rome with Julius Cæsar until his death, 44 B. C., and with Antony in Egypt 41 B. C. A portrait of her son by Cæsar is sculptured on the wall of a temple at Koom Ombos on the Nile.

Arsaces also assumed the title of "King of kings," and warred with the Romans after his father, Mithridates, died. His grandson, called



No. 20.—PHRAATES IV. (36 B. C.–4 A. D.).

Phraates IV., made a treaty with Augustus, under which he restored some Roman standards taken by the Parthians in former wars. (See No. 132.)

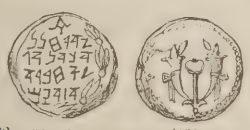
Hebrew Money.

Demetrius II. (No. 11), before his captivity in Parthia, granted the Jews the privilege of striking coins with their own devices and superscrip-



No. 21.—SILVER SHEKEL, SIMON (139 B. C.).

tions, and during his absence his brother, Antiochus VII., confirmed the decree. The first coin was made by them 139 B. C. It is called the shekel, and was valued at sixty cents. The inscription is read "Shekel of Israel" around, and A for year 1 over a cup on one side, and on the other, "Jerusalem the Holy" around a triple lily. The half-shekel is on page 66 of the Dictionary, and the copper shekel on page 67. The next coins were by John Hyrcanus, son of Simon.



No. 22.—JOHN HYRCANUS (135–106 B. C.).

He was with Antiochus in Parthia, conquered the Idumæans, destroyed Samaria, and built Arak el-Emir, east of Jordan. His coins were not called shekels, and the inscriptions and devices differed from the shekel. On this we read "Johanan the high priest and the Jews' Union" in an olive-wreath, and see two horns of plenty on the other side.

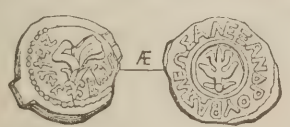
Judas Aristobulus struck coins only in bronze, with a similar inscription to that on his brother



No. 23.—JUDAS ARISTOBULUS (106 B. C.).

John's, calling himself "high priest." He also assumed the title of "king," putting an end to the theocracy and establishing the monarchy (Jos. Ant. xiii. 11, 1) for one year.

Alexander Jannæus, his brother, succeeded, and reigned twenty-seven years, issuing many coins. Ptolemy Lathyrus, king of Cyprus, invaded Judæa, and was defeated by Jannæus, assisted by Cleopatra, queen of Egypt, mother of Lathyrus. His coins have for devices a rose,



No. 24.—ALEXANDER JANNÆUS (105–78 B. C.).

lily, palm, star, anchor, and horn of plenty. The inscriptions are in Hebrew and Greek letters, and he first called himself "king" (of the Jews) on the coins.

Antigonus was king until Herod was placed



No. 25.—ANTIGONUS (40–37 B. C.).

on the throne by the Romans, and he struck some curious coins.

With Herod the Great the monarchy became powerful, although under the Romans. All the bronze coins of Herod have Greek inscriptions, and no Hebrew, and for devices many symbols of temple-worship, etc., but no human figure or



No. 26.—HEROD THE GREAT (37–4 B. C.).
(Mite, Dict., p. 67.)

portrait. We read on No. 26, "Of King Herod." The Macedonian helmet and shield on No. 27



No. 27.—HEROD THE GREAT.

are said to indicate his descent from the Greek kings of that country.

Herod Archelaus, son of Herod, was made ethnarch and governor of Judæa, Samaria, and



No. 28.—HEROD ARCHELAUS (4 B. C.–6 A. D.).

Idumæa, but after ten years' misrule Augustus banished him to Gaul. (See No. 59.)

Herod Philip II. was son of Herod and Cleopatra, and was made TETRARCH (governor of a fourth part) of the Hauran, etc. (Luke iii. 1). He married Salome, daughter of Herod Philip I. and Herodias. He built Cæsarea Philippi (Paneas), and named Bethsaida Julias (Luke x. 10), where he was buried under a monument



No. 29.—PHILIP.

built by himself. This coin is dated 33 A. D. (L A Z, year 37 of his reign).

Herod Agrippa I. was grandson of Herod I.,



No. 30.—HEROD AGRIPPA I.

and was educated at Rome with Drusus and Claudius, who was afterward emperor. He was made king and successor to Philip, and afterward ruler of Judæa and Samaria. In earnest a Jew, he lived at Jerusalem, kept the laws, and improved the country by building or repairing public works and instituting games.



No. 31.—HEROD OF CHALCIS (41–48 A. D.).

Herod of Chalcis was son of Aristobulus and Berenice, and brother of Agrippa. He was made king by Claudius (who at the same time gave Agrippa II. Judæa and Samaria), and resided at Chalcis in Cœle-Syria, and he was also given the appointment of the high priest, the superintendence of the temple, and regulation of the sacred treasury.

No. 32 is the only coin bearing a head of



No. 32.—HEROD AGRIPPA II. (48–100 A. D.).

Agrippa II. or of any other of that family, and is dated 58 A. D. (See DICTIONARY, p. 46, for coins of Agrippa, with portrait of Titus.)



No. 33.—CHALKOUS OF AGRIPPA.

The chalkous is supposed to have been the only money that the poor Jews were able to bring to the synagogue weekly in the year 73 A. D., as it is dated when the temple was in ruins.

Coponius was the first procurator of Judæa,



No. 34.—COPONIUS (15 A. D.).

and was assigned to duty after Archelaus was banished, 6 A. D. He came with the prefect Quirinus (Cyrenius, No. 58). The procurator was the governor in Judæa, collector of revenue and general regulator of financial affairs, and in later times was supreme in both civil and military duties (Matt. xxvii.; Luke iii. 1; Acts xxii.; etc.). The second was Ambivius; the third, Marcus Rufus, in whose term the augustus died.



No. 35.—VALERIUS GRATUS (16 A. D.).

Then Tiberius sent Valerius Gratus, who was eleven years in office, from 15 to 26 A. D., during whose term Joseph, called Caiaphas, was made high priest, who was also son-in-law of Annas. (John xviii. 13.)

Pontius Pilate succeeded Gratus, and the crucifixion of Jesus Christ is dated in the seventh



No. 36.—PONTIUS PILATE (29 A. D.).

year of his term. He suspected a Samaritan impostor of plotting treason, and killed many people on Mount Gerizim, seized the sacred temple-treasure, built an aqueduct with it, and dedicated some Roman shields in the temple in honor of Tiberius.

Felix was a slave of Antonia, mother of Claudius, was advanced in the army and appointed to Judæa in 52 A. D. Tacitus says, "He wielded the sceptre of a monarch with the soul of a slave."



No. 37.—FELIX, UNDER NERO (54–68 A. D.).

He married Drusilla, sister of Agrippa. His first wife was Drusilla, daughter of Juba; his third also a princess.

First Revolt of the Jews.

The Jews were so oppressed by the Romans that they broke out into revolt several times, but were put down easily, except when, under Gessius Florus, they suffered unbearable tyranny.



No. 38.—ELEAZAR (65 A. D.).

The first revolt began under the emperor Nero, A. D. 60, and one of the first war-measures was to issue money to pay soldiers and for the use of the people, who detested the coins of the Romans as blasphemous and badges of servitude. The most capable leader was Eleazar, son of the high priest Ananias before whom Paul was tried. (Acts xxiii. 3.) His coins have the words "Eleazar the high priest" and "First year of the Re-



No. 39.—ELEAZAR, BRONZE.
(Simon, Dict., p. 6.)

demption of Israel." The types he used were various, being vase, harp, treasury (for sacred books), fruit, palm tree, and others.

The only true shekels were those made by Simon the Maccabee (No. 21), all coins after his death having some other name, although writers usually call any piece of Hebrew money a shekel. The sizes of the various pieces were made to conform to those of the Greek and Roman standards. The stater (Nos. 9, 135, 140) was equal to sixty cents and Simon's shekel (No. 21); the double stater (Nos. 14, 10, 139, etc.) was equal to two shekels; the mite (Nos. 31, 33) of copper was about a quarter of a cent.



No. 40.—SIMON, SON OF GAMALIEL.

Simon, son of Gamaliel, chief of the Sanhedrin, called "Nasi" (prince), struck coins after Eleazar's death, and also Ananus, son of Ananus. The Sanhedrin authorized bronze coins to be issued, with the legend "Year 2" around the vase, and "Deliverance of Zion" around the vine-leaf.



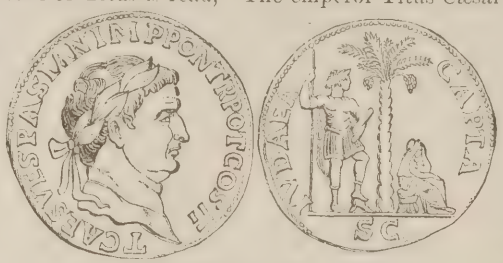
No. 41.—SANHEDRIN.

On some coins the name Zion stands for Jerusalem. During the siege by Titus Cæsar (who was afterward the emperor Titus) the Jews used Greek or Roman coins to strike their own devices on, as appears on many coins of that time, as also on those of the second revolt. (Nos. 46, 47, 48.)

The Romans did not permit their provinces to strike coins of gold or silver; therefore, the only coins of Herod and his successors are in bronze. The tribute-money was of necessity a Roman coin, bearing the head of "Cæsar" or the emperor, and was valued at sixty cents, the sum required for two persons.

Jerusalem Captured.

The revolt was suppressed, and Jerusalem captured by the Romans under Titus, his father, Vespasian, being emperor. A great number was struck by the Romans to commemorate the event—by Vespasian, in gold, silver, and bronze, and also by Titus. One of Vespasian is shown on page 98 in the Dictionary. This bronze (42) coin of Titus is read, "The emperor Titus Cæsar



No. 42.—VESPASIAN (71 A. D.).
(See Dict., p. 98.)

Vespasian, Priest, Tribunal Power, Consul second time." On the reverse is a palm bearing dates, with a Roman soldier (Titus) armed, and a woman for Judæa weeping, seated on arms; S. C. for Decree of the Senate.



No. 43.—TITUS (73 A. D.).

No. 43 is described, "Titus standing, his right foot on the prow of a vessel, holding a 'Victory' and a spear; at his feet are two Jews in supplication, and near a palm." Dated 73 A. D. No. 44 is a coin in honor of a naval victory, and is supposed to refer to the one described by Josephus (Wars, iii. 9).

When the war began, Nero sent Vespasian with the army to Palestine, and he took his son, Titus, with him as his lieutenant; and when Nero died, A. D. 68, Vespasian became emperor, returned to Rome, and left Titus in command at Jerusalem. Vespasian was proclaimed emperor at Alexandria, Egypt, July 1, 69, and at Jerusalem, in the camp of Titus, July 3. Jerusalem was taken September 8, A. D. 70.

Titus was honored with the title of "emperor" (which was equal to commander-in-chief) on the fall of Jerusalem. He had served under his father in the siege and capture of the cities Tarichæa and Gamala, described by Josephus. In the triumphal procession of Vespasian at Rome, Titus was associated with his father and with his brother, Domitian; he was also nominated a cæsar—that is, an heir to the throne of Rome. A triumphal arch, the "Arch of Titus,"



No. 44.—TITUS.

was erected at Rome, and is still standing, bearing sculptures in memory of the trophies and victory over the Jews. It is the oldest arch of the kind in that city, and one of the most interesting monuments in the world. Besides the coins of Vespasian and Titus, those of Domitian bore devices recording the capture of Jerusalem. The Romans evidently regarded it as an important event, for they stamped it on their coins during twenty-six years.

The Second Revolt of the Jews.

From the time of the first Cæsar, Julius, the Jews, when at peace, had a certain amount of



No. 45.—NERVA (115 A. D.).

liberty and many privileges. Some Jews had the Roman franchise at Ephesus and elsewhere, and Seneca said of them, "Though conquered, they gave laws to their conquerors." After the revolt which was put down by Titus, they paid tributes fixed by Vespasian, but under Nerva these were abolished, and coin No. 45 was struck to commemorate the event. But Jewish hatred



No. 46.—SIMON BARKOKAB.

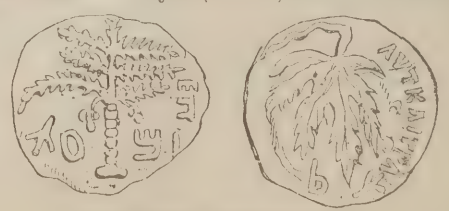
to Rome could not so easily be quieted, and after a few years a second revolt broke out, in 115 A. D., in Cyrene, Egypt, Asia Minor, and Cyprus. In 117 A. D., Hadrian sent a colony of veteran soldiers to Jerusalem, and the revolt broke out there, aided by the cry, "The Messiah has come!" referring to the new leader, Simon Barkokab, called "Son of the Star" (Num. xxiv. 17–24), but the war did not begin until 131 A. D.



No. 47.—SIMON BARKOKAB.

It was an ancient custom of the Syrian kings and Egyptian Ptolemies to honor a successful general or a patriotic king and general of the army with the title "SAVIOR"—in Greek, SOTER—as seen on coin No. 3; the first Ptolemy was a Soter, also the first Demetrius. The Romans honored their emperor or general with the title "Father of the Country" for similar services. The Hebrews were very jealous of permitting any human image on a coin, and therefore we read only the name of the high priest or other person in chief authority, and the pious sentence, "The Deliverance of Jerusalem," as on No. 47, and "The Deliverance of Zion" on others. These coins were issued at the mint under the authority of the Sanhedrin or senate, with a new device on the accession of each high priest, king, or ethnarch. The coin No. 48 is probably the last coined by the Jews as a people.

The leader Barkokab struck Hebrew devices over silver coins of Titus, as in this case, and over those of Trajan (No. 47) and of Domitian,



No. 48.—SIMON BARKOKAB, BRONZE.

and of copper over various types, as in 48, where the letters on the margin show that the original coin was of Trajan.

The imperial coins struck at Jerusalem are preserved in great variety, and are of great value and interest. Hadrian rebuilt the city of Jeru-



No. 49.—HADRIAN.

salem, and gave it the name of ÆLIA CAPITOLINA, in honor of Jupiter of the Capitol at Rome and of his own family, Ælius. This coin (49) is read, "Hadrian Augustus, Consul the third term, Father of the Country," around Ha-



No. 50.—HADRIAN, COLONIAL COIN.

drian's bust; and on the reverse, "The advent of Augustus into Judæa:" a woman, as Judæa, standing with two children bearing palms, herself pouring incense on an altar: "By decree of the Senate." (See coin of Hadrian in DICTIONARY, p. 41.) In No. 50 is shown a temple, within which is a statue, probably of Jupiter, attended by two other divinities, perhaps Juno and Minerva. Coins were also struck by Antoninus Pius, Marcus Aurelius, Aurelius and Lu-



No. 51.—AURELIUS AND VERUS.

cius Verus (51), by Julia Domna (which bears the title *Commodiana*, at the request of the em-



No. 52.—JULIA DOMNA (173–217 A. D.).

peror Commodus), by Caracalla and Diadumenianus (on which a temple with a statue still ap-



No. 53.—COIN OF DIADUMENIANUS (217 A. D.).

pears). The coin of Elagabalus records the ancient legend of the she-wolf suckling the twin-founders of Rome, Romulus and Remus. The series ended with Trajan, Ætruscus, and Hostilian. No other Roman coins of a later date struck at Jerusalem have been found. The next coinage of that city is of the Arabs, who made many varieties. No. 57 reading "Mohammed is the Apostle of God" in Cufic letters, and on the other side Palestine, on each side of the letter M, under a crescent. The coins and medals



No. 54.—ELAGABALUS (218–222 A. D.).

on page 54, DICTIONARY, are of the crusaders after 1150 A. D.

Elagabalus was a Syrian, named Bassianus, but known by his title as priest of the sun-deity, which was worshiped at Emesa under that name. He was an Oriental in habits, tastes, and training, and had no sympathy for Roman laws, discipline, or its religion. His reign was cut short by the mob, his successor being Alexander Severus, his cousin.



No. 55.—TRAJAN (249–251 A. D.).

Caius Messius Quintus Trajan Decius was urged to accept the throne of Rome much against his inclination. Under his rule the Goths first made their appearance in the empire as enemies. Decius entered the field against them, leaving Valerian in Rome to rule with the title of Censor. He was the first of all the Roman emperors to fall in battle with the enemy. The coins struck in Jerusalem with his head and titles were honorary, as it is not recorded that he ever visited the city. His wife, Herennia Ætruscilla, is honored on the coin with the title Au-



No. 56.—ÆTRUSCUS (249–251 A. D.).

gusta (the venerable), and with a fine bust-portrait, set in a crescent moon in reference to her purity of character. The figure on the other side of the coin is of the goddess Modesty, and is also in honor of the queen. These religious honors were decreed by the Senate, and have been the means of perpetuating the memory of the noble woman in the absence of other records.



No. 57.—ARABIAN.

The caliph Omar captured Jerusalem 637 A. D., and struck coins in honor of the event, one of a long series, during over 400 years, being given here. Their inscriptions are always in monogram, often artistically constructed. The soil in and around the Holy City contains many buried treasures of coins, vast numbers of which are brought to light every year. The people in the villages of Palestine, in digging up old foundations or cellars for new houses, find deposits of ancient coins, mostly of bronze, a few silver, and only now and then gold. At Sidon three different deposits have been found of gold coins of Philip and Alexander the Great—in all over 20,000 pieces, of from $10 to $50 each in value.



No. 58.—CYRENIUS, PREFECT OF SYRIA.

The coin of Cyrenius (Quirinus) recalls the mention of the census made for Cæsar Augustus in Luke (ii. 2), when "all the world" was taxed, about the time of the birth of Jesus. The portrait shows a character in accord with the accounts given by historians of the cruel and inhuman exactions of the tax-gatherers of that time. He was so detested that the Senate of Rome refused him the honors of a public funeral, although requested by the emperor Tiberius.

Herod Archelaus (59 and 28) was ruler in Palestine when, it is supposed, Paul was "at the foot of Gamaliel," Antipas governed Galilee and Peræa, and Philip (29) Trachonitis, Auranitis,



No. 59.—ARCHELAUS.

and Batanæa. When Archelaus was banished, Judæa, etc. became a Roman province; Coponius was procurator when Cyrenius was prefect; he was succeeded by Ambivius, 10 A. D., and Annius Rufus, 13 A. D.; then Valerius Gratus, 14, and Pontius Pilate, 25; Marcellus, 35; Marullus, 37; and in 38 Agrippa I. was made governor of Judæa until 44; then Cuspius Fadus, Tiberius Alexander, 47, Felix, 52, and Festus, 60, Annas, 62, Albinus, 62; and the last one was Gessius Florus, in A. D. 65, who was the great cause of the first revolt.



No. 60.—AMBIVIUS.

The general policy of Augustus as to the government of Judæa was, as advised by Mæcenas, to continue the prefect in office three or five years. Augustus died 14 A. D., after a reign of fifty-seven years, at the age of seventy-seven, and was succeeded by his adopted son, Tiberius, son of his wife Livia, who was a less active and more luxurious ruler, and who adopted a new line of policy, which was to change the rulers of provinces as seldom as possible, so as to avoid plundering the people by new and hungry officials. In a reign of twenty-two years he changed the procurator of Judæa only once. The first procurator under Tiberius was Valerius Gratus, in whose time Joseph, also called Caiaphas, was made high



No. 61.—ANNIUS RUFUS.

priest. After ruling eleven years he made way for Pontius Pilate, in the seventh year of whose rule (33 A. D., April 2d) the Gospel narrative makes Jesus of Nazareth appear before him for trial before crucifixion. Recent discoveries have enabled the student to follow the entire history of that age from one ruler to another, with nearly every detail supplied from antiquities.

Paul was a native of Tarsus, which was a metropolis, and had a famous idol-shrine (as shown here, and more distinctly on No. 13). These idol-shrines are scattered throughout Phœ-



No. 62.—TARSUS.

nicia, and are now tumbling into ruins. Hera is standing on a lion, holding emblems in each hand, a conical object each side of the lion, and an eagle on the apex; garlands decorate the front and sides. The inscription is "(Money) of King Antiochus the Benefactor." Some of the coins of Tarsus have a figure of a woman as an emblem of the city, and of another for the river Cydnus, on which the famous Cleopatra made a magnificent display in entering the city. (See coin of Tarsus in DICTIONARY, p. 103.)



No. 63.—CITY OF ANTIOCH.

The coin of Antioch has an emblem of the river Orontes beneath the feet of a woman personifying the city, the inscription reading, "Of Antioch the Metropolis." This city was founded by Seleucus I., 300 B. C. (See DICTIONARY, p. 7.) The coinage includes many of the Greek kings and Roman governors of Syria. We have coins of the Roman governors—P. Q. Varus, dated B. C. 7–6, and Volusius Saturninus, prefect from 4–5 A. D.; and he was followed by Quirinus (Cyrenius; No. 58).

The coin of Damascus is supposed to refer to the fountains or rivers that water its gardens in



No. 64.—DAMASCUS.

the Greek word PEGAI. The device is an emblem of the city, a woman holding fruit and a horn of plenty, seated in a court surrounded by a market, a temple with a statue of a deity above, the sun and moon on either side. The head is of Julia Aquila Severa, wife of the emperor Elagabalus.



No. 65.—ARETAS.

Aretas was the title of the rulers of the Nabatheans of Arabia, who built Petra and many other cities little known. There were several kings with this title, one of whom is here called "Bacchius the Jew," and on the other side of the coin is the name of a Roman general, Plautus. The head is an emblem of the city of Petra. (See No. 143.)

On coin 66 we read, "Tiberius Claudius Cæsar Augustus" around a grain-measure; and on the other side, "Elected Consul the second time, High Priest, Tribunal Power, Emperor," around S. C., for decreed by the Senate (of Rome); dated 41–42 A. D. This was once supposed to have been



No. 66.—COIN OF CLAUDIUS.

struck to commemorate the great famine in Syria, relieved by Claudius.

Josephus says the great famine occurred under the procurators Fadus and Tiberius Alexander, 44 to 48 A. D. It was the custom of the Jews in all countries to send money to Jerusalem to relieve the distress of their brethren there. The custom is in full force now.

This Nicocles, king of Salamis, Cyprus, also on the coin "Of the Paphians," was son of Evagoras



No. 67.—NICOCLES, KING OF SALAMIS.

I., and ruled about 375 B. C. Isocrates, the orator of Athens, made a flattering eulogy on his life and deeds. The proconsul of Cyprus mentioned in Acts xiii. 7 was succeeded by the one named on the coin in the DICTIONARY, p. 24, whose inscription is "(Money) of the Cyprians,



No. 68.—PAPHOS IN CYPRUS.

(Cyprus, Dict., p. 24.)

under Cominius Proclus, Proconsul." The head is of the emperor Claudius. The coin of Paphos refers to a temple of Venus, now in ruins. The temple-ruins at Paphos have not yet been examined; but another temple to Venus—also called Aphrodite and Astarte—was exhumed at Golgos, near the centre of the island, when 1000 marble statues came to light, some colossal, others life-size, and many smaller. These are now in the Metropolitan Museum, New York. Pausanias says in his ancient history that Agapenor, a general of the Greeks under Agamemnon, returning after the close of the siege of Troy, was wrecked on the coast of Cyprus, landed, and built the town of Paphos and its temple to Venus, which was much later in time than the one at Golgos. The people of the island at that time are said to have numbered seven millions.



No. 69.—PERGA IN PAMPHYLIA.

Mark, the cousin of Barnabas, Paul's companion, left them at Perga, whose coin, shown here, bears the image of the goddess Diana, a stag, and other religious emblems, with the inscription, "Of Diana of Perga." (See PERGA in the DICTIONARY.) Diana is named on this coin Artemis.

The coin of Iconium, shown here, is inscribed "Nero Cæsar Augustus" around a head of the young Nero; and on the reverse, "Poppæa Augusta of the Claud-Iconians," around a seated figure of Poppæa, wife of Nero. Iconium was



No. 70.—ICONIUM.

made a Roman colony by Claudius, and named Claudia. (See ICONIUM in the DICTIONARY.) Xenophon says it was a city in Phrygia, as in his history of the Expedition of Cyrus he says, "he came to Iconium, the last city of Phrygia," but Cicero, Strabo, and other ancients say it was in Pamphylia. It is a very ancient place, for Xenophon wrote about 360 B. C.



No. 71.—ATTALIA.

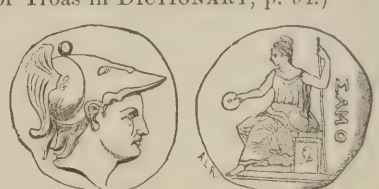
The coin of Attalia is of the emperor Commodus (180–192 A. D.), who required his subjects to salute him as Hercules the god. The place was originally called Corcyrus, and Attalus II. Philadelphus (see Nos. 127, 128), king of Pergamus, added a new town and built a wall around the whole, giving it his name.

The coin of Troas is of Alexander Severus, emperor of Rome, 222–235 A. D. The city was founded by Antigonus (No. 137), and named by him Antigonia, but enlarged by Lysimachus, who named it Antigonia Troas. It became a Roman



No. 72.—ALEXANDRIA TROAS.

colony under Augustus, and had many immunities and privileges. The port was artificial, with two basins, outer and inner, and it was an important commercial centre for many centuries. The antiquities found by Dr. Schliemann in his search for the Troy of Homer indicate great wealth and culture among the people in some early age. (See coin of Troas in DICTIONARY, p. 94.)



No. 73.—SAMOTHRACIA.

The island of Samothrace lies about halfway between Troas and Macedonia; it is eight miles long, six wide, and has lofty mountain-ranges, the highest being 5250 feet. From the top, or even high up on the sides, of the mountains of this island one can see the plains of Troy, as is said in Homer's *Iliad*. This is a very interesting confirmation of the accuracy of Homer as to geography and minute observation.

Macedonia under the Roman rule was divided into four districts for safety against a general rebellion, 167 A. D. A coin of the first division is



No. 74.—MACEDONIA, SECOND DIVISION.

(Mac. I., Dict., p. 62.)

on page 62 in the DICTIONARY; one of the second (74) is here; none is known of the third; but of the fourth there are several, besides this one, No. 75, which bears the mark of the emperor's legate (LEG). The chief cities were—



No. 75.—MACEDONIA UNDER ROMAN RULE.

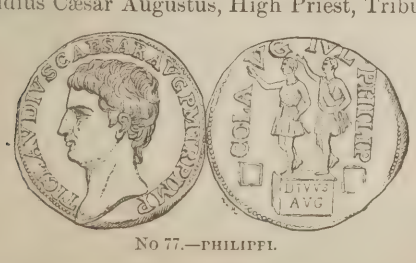
Amphipolis, capital of the 1st district; Thessalonica, of the 2d; Pella, of the 3d; and Heraclea, of the 4th. The peoples of the several districts were kept wholly distinct, not even being allowed to marry those of another or have any dealings in houses or lands. The proconsul over the whole country resided at Thessalonica; the Roman roads were excellent throughout the country, uniting the capitals. The chief seaport eastward was Neapolis, the coin of which bears an archaic head of Diana with a peculiar style of hair-dressing, and the letters in Greek ΝΕΟΠ, for Neapolis; on the reverse a head of the fabulous monster called Gorgon. The road from Neapolis to Philippi leads over the river Zygactes (break-pole), about which the Greeks tell this legend: Proserpine was gathering flowers by the river, when Pluto fell in love with her and



No. 76.—NEAPOLIS, MACEDONIA.

took her into his chariot, the pole of which broke as he tried to cross the river. The whole country is poetically dotted with similar legends and names.

The coin of Philippi shows that it was a Roman colony, the inscription being, "Tiberius Claudius Cæsar Augustus, High Priest, Tribunal



No 77.—PHILIPPI.

Power, Emperor," around bust, and "Colony of Julia Augusta of Philippi" around statues of Julius Cæsar and Augustus, standing on a pedestal inscribed "The Deified Augustus." The city was first called Crenides, or Fountains, afterward Datum; but when Philip, father of Alexander the Great, fortified it, he named it after himself. The gold-mines of the vicinity were very productive, yielding a million a year. The famous battle between Octavius (afterward Augustus) and Antony (No. 18) on one side, and Brutus and Cassius on the other, was fought here 36 B. C. The remains of the earthworks used on that day can be traced now for long distances, and there are remains of a triumphal arch near the modern city. (For Thyatira in Asia, where Lydia, found by Paul at Philippi, resided, see coin No. 123.)



No. 78.—BRUTUS AT PHILIPPI.

The coin of Brutus commemorates his victory at Philippi, showing trophies.

The scourging of Paul and Silas at Philippi is illustrated by this scene (No. 79) from an ancient gem, which leaves no doubt of the Roman man-



No. 79.—FLOGGING IN SCHOOL.

ner. Livy (viii. 32) and Aulus Gellius (x. 3) describe the Roman manner of flogging in the public square or forum on the naked body.

Philippi was then the capital of the province, instead of Amphipolis (see under 75), and had the "Italian right," which included exemption from martial law and its hasty punishments, and from certain taxes, and also being favored with peculiar privileges. The Roman citizen, or any other person having the "Italian right," could not be condemned and punished without a trial, and he also had the right of appeal. The scourging was done in the public square of the city, before the assembled people. Some were tied to a post; others were stripped and had their hands tied behind the back.



No. 80.—THESSALONICA.

On the coin of Thessalonica, we find "Caius (Caligula), son of Augustus," around the portrait of Caius, and "Of the Thessalonians" (money) around a head of Augustus. Caius was an adopted son. He was one of the assessors when Archelaus and Herod Antipas and Philip were heard before Augustus prior to the death of Herod the Great. (Jos. Ant. xvii. 9, 5; see THESSALONICA in the DICTIONARY.)

The poetical allusions of Paul are cited as evidence of his acquaintance with, and keen relish for, their beauties. For instance, in his address to the Athenians there is an allusion to the poems of the Cilician poet Aratus in this line:

"For we are also his offspring" (Acts xvii. 28);

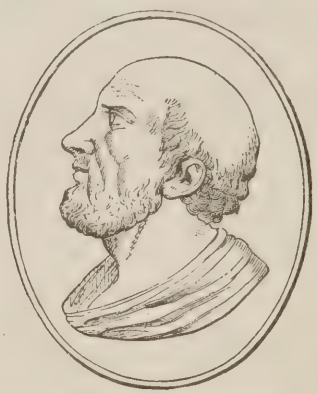
and when he rebukes the Cretans, he quotes from their own writer, Epimenides:

"The Cretans
Are always liars, evil beasts, slow bellies" (Tit. i. 12);

and for the Corinthians he selects a line from the comedy of "Thais," a word of the excellent writer Menander:

"Evil communications corrupt good manners."

The poet Aratus was a Cilician, born at Soli, and a fellow-countryman with Paul. He was at the court of Antigonus Gonatas many years,



No. 81.—THE POET ARATUS (300–250 B. C.).

where he wrote the astronomical Greek poem, called "Phenomena," from which Paul quoted in Acts xvii. 28, on which Hipparchus wrote a commentary, and of which Cicero made a Latin version. Ovid said, "Aratus will always be associated with the sun and moon in the minds of men, for his excellent qualities."



No. 82.—MENANDER (b. 341 B. C.).

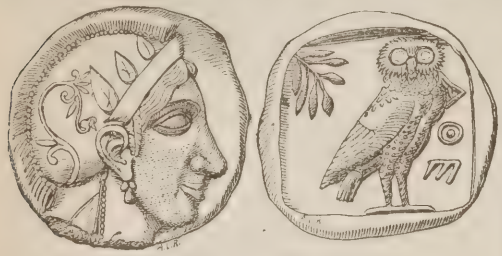
Menander, the Greek tragic poet, was the originator of the New Comedy, and had the highest reputation, being eulogized by Julius Cæsar, Plutarch, and other ancients. Paul quoted from his comedy of Thais in 1 Cor. xiii. 33. The portraits of Socrates and Plato are from an ancient gem now in the possession of Mr. John Taylor Johnston of New York City. They are introduced here because Socrates was accused of vio-



No. 83.—SOCRATES AND PLATO.

lating the laws by corrupting youth, and by acknowledging strange gods not sanctioned by the laws—accusations made against Paul. (On the subject of the accusations against Paul see Acts xxiii. and xvii. 22.)

The coin of Athens (84) is of the age of Pericles, 470 B. C. The purity of the silver and gold of the coinage of Athens after Solon's reform



No. 84.—ATHENS.

made the type useful as late as the time of Alexander, who changed the standard in weight, and then new and better designs were adopted. The head is of Minerva, and the owl was sacred to that goddess; ATHE for Athens.

The coin of Cenchrea, the port of Corinth, is of the date of 138 A. D. or later, and shows a head of the emperor Antoninus Pius, the successor of Hadrian in that year. The reverse



No. 85.—CENCHREA, PORT OF CORINTH.

has a plan of the port, where a circular row of warehouses end in an office, or perhaps a temple, on either side, and in the centre stands a statue of Neptune, while ships in full sail are in the harbor, with the initials of "Colonia Laus Julia Corinthos." (See in the DICTIONARY.)

There are perhaps more coins of different types of Ephesus than of any other ancient city. The political and religious characteristics of the city and of the age are illustrated on them, which have many allusions to the Diana-worship, and bear the names and official titles



No. 86.—EPHESUS.

of various public officers referred to in the New Testament. The one below (87), with the head of Nero, is dated about the time assigned to Paul's visit. We learn from the coins that there were many temples to Diana and other deities (117)—one of Apollo at the head of the port; one opposite the great theatre; another of Diana near the theatre. One of the Diana temples has four columns; another has columns all around



No. 87.—EPHESUS.

it; a third (the great temple), eight columns in front (114). The theatre was the largest structure ever built by the Greeks, and would hold 50,000 spectators. In this were displayed the public games by the Asiarch—running, wrestling, feats of strength, boxing, horse-racing, gladiatorial contests, and fights with wild beasts (1 Cor. xv. 32); one of the latter is presented on the coin No. 88. (See 1 Cor. ix. 24, 25.) The emperor Claudius died during the time Paul was at Ephesus, 54 A. D.

The inscription on coin No. 87 is "Nero Cæsar," around a portrait of the emperor on one side, and on the other, "Of the Ephesians Neocori, Aichmocles Aviola, Proconsul," around a temple of Diana, on each side of which are EPH in Greek letters. The neokoros was a conductor of the public-worship; we have no such officer



No. 88.—REGULUS.

now. The city also had the privilege of building a temple in honor of the reigning emperor; and on coin No. 117 the four temples suggest that one or more may have been of that class.

The inscriptions on the coins of Colossæ show that the name of the city was written differently in most ancient times. The place is now entirely deserted, while Xenophon says (Anab. ii. 2) it was a great, populous, and flourishing city; and Pliny says (v. 41) it was one of the most cele-



No. 89.—COLOSSÆ.



No. 90.—COLOSSÆ.

brated towns in Phrygia. Laodicea and Hierapolis were near, and were included in the circuit of labors of the apostle and his assistants (Col. iv. 13). These three towns were all in the valley of the river Mæander, within a circuit of fifteen miles. Hierapolis is included among the illustrious cities of Asia by Tacitus. It has been shaken by earthquakes in successive ages, but is still a fine city, called by the Turks Pambook Kalessi. The hot springs near are the resort of invalids and curiosity-hunters, who examine the deposits of lime from the waters, which have formed vast masses in fantastic shapes. Among the ruins of the ancient city the theatre and the gymnasium are the most noted. The Stoic philosopher Epictetus was a native of Hierapolis, where he was sold in his youth as a slave to a freedman of the emperor Nero; which became the means of his good fortune, for he was taken to Rome, where he found means of gaining an education and his freedom.



No. 91.—NERO.

On coin No. 91 there is a front of a provision-market, called in Latin MACELLUM (MAC on the coin), which is interesting in connection with the text of 1 Cor. x. 25. The legend is, "Nero Claudius, Cæsar Augustus Germanicus, Tribunal Power, Emperor, Father of the Country," around a bust-portrait of Nero on one side, and on the other, "Provision-Market of Augustus, (struck by) Decree of the Senate."

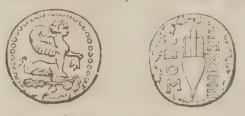
The emperors supplied the poor people of Rome under Augustus, to the number of 200,000, with grain for bread. This free gift continued in practice until the time of Alexander Severus, 222 A. D., when it was abolished.

The island of Chios is named in Acts (xx. 15) as on Paul's route to Judæa, and coins Nos. 92, 93 are from it. On the larger one we read,



No. 92.—CHIOS.

"Under the Archonship of Quintus Valerius Primus, of the Chians," around an amphora (wine-bottle), and three asses around and below a sphinx. Three asses were equal to six cents. On the smaller we read, "Chios Æschines," on



No. 93.—CHIOS.

either side of a water-bottle. This was the farthing-piece or half a cent; two mites were equal to one of these.

Earthquakes have recently caused a great loss of life and a destruction of many houses in the cities and villages of Chios (now called Scio). The island is 32 miles long by 8 to 18 miles wide. Its fertility and the excellent quality of its wine, mastic, figs, and other products have been the theme of writers in all ages. This was one of the seven places that claimed the honor of Homer's nativity, the other six being Smyrna, Rhodes, Colophon, Salamis, Athens, and Argos. They show a sepulchre in Chios which is called Homer's, near the ruins of an ancient temple to Apollo.



No. 94.—SAMOS.

Samos was the capital of an island of the same name. We read on the coin No. 94, "Hegesianax, of the Samians," above a head and shoulders of an ox; the head of a lion is without inscription. This is a very ancient place, and mentioned in the earliest history.



No. 95.—MILETUS.

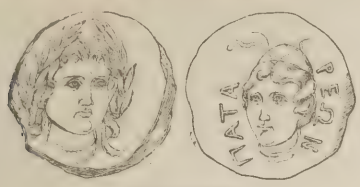
The coin of Miletus has a head of Apollo bound with a wreath of laurel, and on the reverse a lion looking back at a star, with the monogram of Miletus and the name of Theodorus, who was a chief magistrate. (See DICTIONARY, pp. 65, 66.)



No. 96.—COS.

The island of Cos was called the garden of the Ægean Sea. It was mentioned in the book of Maccabees (1 Macc. xv. 23) and in Josephus (Ant. xiv. 7, 2) in connection with the war with Mithridates. Herod the Great conferred many favors on the Jews in Cos.

For coin of Rhodes, see DICTIONARY. It has a head of Apollo radiated as the sun on one side, and "Amynias (a magistrate) of the Rhodians" on the other, around an opening rose.



No. 97.—PATARA.

(Rhodes, Dict., p. 85.)

Patara was the port of Xanthus, the capital of Lycia, and stood eight miles east of the Yellow (xanthus) River. It is now a ruin, and its port is filled up with sand. On the coin a head of Apollo in a laurel-wreath is on one side, and a head of Diana on the other, with the words "Of the Patareans." Ruins of a theatre, baths, and a triple arch which was once a city-gate mark the site.

Lycia was south of Asia, and had its Lysiarchs as Asia had its Asiarchs. It was a part of the



No. 98.—LYCIA.

Persian dominions before Alexander (Herodotus vii. 91, 92), then under the Greek kings to the time the Romans took it from Antiochus. It is mentioned in 1 Macc. xv. 23, and was made a Roman province under Claudius. On the coin is a head of Apollo and a lyre, with "Of the Lycians, Year 8."



No. 99.—ACRE PTOLEMAIS.

Acre was a city of Phœnicia, and was invested by the Romans with the privileges of a colony, as appears on this coin of Claudius, with the legend, "(Claudius) Cæsar, High Priest, Consul 4th time, Emperor 13th year" (47 A. D.), around a portrait, and "The Deified Claudius, Ptolemais, Claudian Colony, Citizens Saved," around two oxen and driver, with four standards of the legions—6, 9, 10, 11.



No. 100.—ADRAMYTTIUM.

The coin of Adramyttium reads, "Antinous the Bacchus," around portrait of Antinous (who was deified in the reign of Hadrian), and "Dedicated by Egesias of the Adramyttians," around a figure of Ceres. This place was settled in the time of Crœsus by the Lydians, 590 B. C.

On the coin of Sidon we find a head of a king or emperor without name, and a group of the



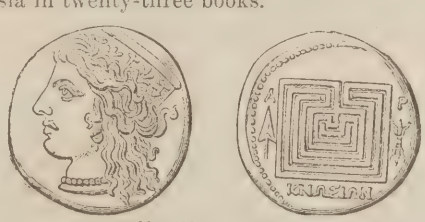
No. 101.—SIDON.

fabled Europa and the bull, with the words "Of the Sidonians." This myth of Europa was recorded on many coins of different nations. (See SIDON in the DICTIONARY.) The name Europe means "the west" when applied to the country, but it means on this coin a deified daughter of Agenor, king of Phœnicia, of whom it is fabled that Jupiter was enamored, and she became the mother of the heroes Minos, Sarpedon, and Rhadamanthus, and after that married Asterius, the king of Crete; the Cretans deified her and built shrines for her worship.



No. 102.—CNIDUS.

Cnidus was known to the Jews in the second century B. C. (1 Macc. xv. 23), and was passed by Paul (Acts xxvii. 7). It must have been of great importance and magnificence. It was formerly on an island of the same name, but is now connected with the mainland by a causeway. The coin presents a head of Venus with many ornaments, and a lion's head, with Ethbolo, the name of a magistrate. This place has been named Triopia, Pegusia, and Stadia, because founded by Triopas. The chief deity worshiped there was Venus, whose temple was famed for its marble statue of that goddess, the work of Praxiteles. The mathematician Eudoxus, the philosopher Agatharcides, the historian Theopompus, and the physician Ctesias were natives of Cnidus. It is now a mass of ruins. The historian Theopompus is quoted by several ancient authors, and is favorably compared with Thucydides and Herodotus, but was more satirical and illiberal. His works are lost, only the passages quoted by others being extant. Ctesias wrote a history of Persia in twenty-three books.



No. 103.—CNOSSUS.

Crete is rich in the early mythology of the Greeks; Cnossus was its chief city, and Gortyna second. (See DICTIONARY.) The famous Labyrinth is presented on this coin and on No. 142. The head of Diana has an ornamented cap, and she has earrings and necklace of pearls or hollow gold beads; the word is "Of the Knossians." The Cretans are named among those who witnessed the gift of tongues (Acts ii. 11). The strange fables of the Gnostics were received on the island. A natural cave is shown to travelers near Gortyna as the original Labyrinth; it has many rooms and passages, with stalactites, and may have suggested the poetic idea which the ancient poet crystallized in the tale of Theseus and the Minotaur.

Gaulos is a small island near Malta. The coin is Phœnician, and is described: Head of the governor of the island, with a caduceus in token of his good conduct in office; on the reverse a wreath of laurel around a vase, and the letters ALL, for *alal*, in Phœnician letters.



No. 104.—GAULOS.

The coin of Malta was struck by the Greeks, and presents a head of the Egyptian goddess Isis with mystic head-dress and crown, a head of barley, and the words "Of the Maltese;" on the reverse a figure of the god Osiris, winged,



No. 105.—MELITA (MALTA).

crowned with the serpent, and holding the emblems of power in either hand. The knowledge and use of the Egyptian gods extended to Rome also in later times.

The coin of Syracuse (No. 106) is of Gelon, 485–478 B. C., and presents the head of a girl, hair waved in front, one lock hanging over the ear, the rest braided and folded or gathered in a net, bound with a wreath of olive; earring,



No. 106.—SYRACUSE.

with pendants and necklace; four dolphins swim around the head in the same direction, differing from the one below; on the other side was the chariot and four horses similar to that on the next coin.

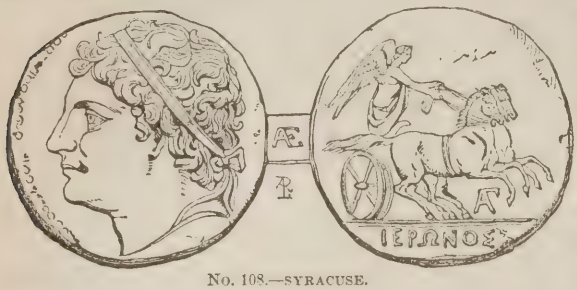
Coin No. 107 is of Hiero of Syracuse, 470 B. C., and bears a head of the goddess Arethusa, with earring, necklace, band, and hair in a net; four dolphins swim around, two meeting before the face, indicating, as is supposed, that the island on which the fountain of Arethusa is located was there united to the mainland by a causeway, built after the former coin was struck. The chariot and four horses commemorate victories won by King Hiero in the Olympic Games, which were celebrated by the poet Pindar in his Odes. Besides Pindar, his court was frequented by Æschylus, Simonides, and Epicharmus—all well-



No. 107.—SYRACUSE.

known authors of Greek literature. Hiero was a generous patron of the arts and sciences.

This portrait of King Hiero on No. 108 is the oldest-known portrait on any coin, and is dated 480 B. C.



No. 108.—SYRACUSE.

Nero was made emperor through the management of his mother, Agrippina, wife of Claudius, in 54 A. D., when he was seventeen years old. The portrait of the young man appears beardless on many coins (see 70), and his advancing years can be traced to the last (in 68 A. D.) on various specimens, No. 91 or 111 marking the greatest age. He was not old when he died (by his own hand), aged thirty-one. It is said his chief passion was to sing with a thin, shrill voice to the sound of a guitar, although he had talents in painting, sculpture, and poetry. It is said that



No. 109.—NERO (MUSICIAN).

he became a monster of crime and cruelty. Seneca, one of his advisers in state affairs, was the most elegant scholar of the age. He instituted games, called Juvenilia, in honor of his first beard. Coin No. 110 is inscribed, "Nero Claudius, Cæsar Augustus Germanicus," around a portrait with a radiated crown; on the reverse, "Freighted with (or by) Augustus," around a grain-ship, in reference to the supplies obtained from Africa for the people of Rome.



No. 110.—NERO (GRAIN-SHIP).

Coin No. 109 has this legend: "Nero Claudius, Cæsar Augustus Germanicus, High Priest, Tribunal Power, Emperor, Father of the Country," around a youthful head of the emperor; and on the other side a figure of Nero playing on a lyre or cithara.



No. 111.—NERO.

Coin No. 111 is inscribed, "Nero Claudius, Cæsar Augustus Germanicus, Tribunal Power, Father of the Country, Emperor;" and on the reverse, "Peace in the earth and on the sea, the temple of Janus closed," around a front of the temple of Janus hung with a garland over the door, the letters S C on either side for "Decree of the Senate."

The Seven Churches of Asia (Rev. i. 4).

Of Patmos there are no coins.

Of the cities of the seven churches in Asia, some are a heap of ruins, and others, like Ephesus, have been lost, and only recently restored by the explorer's shovel. The city was originally named Smyrna (Strabo xiv. 1, 4). The Diana-worship was peculiarly Oriental, and included magic, charms, amulets, soothsaying, and pretended miracles. The image of Diana in the great temple was of immense height, carved in ebony, ivory, and gold, and probably formed like those on the coins. The moon was symbolized behind the head and shoulders; the signs of the Zodiac were carved on the drapery of the breast, and animals or monstrous forms were distributed over the drapery of the lower limbs; in each hand was a tri-



No. 112.—EPHESUS.



No. 113.—EPHESUS.

dent. It was asserted that the image fell from heaven (or Jupiter) complete, as is also said of the Kaaba Stone in Mecca. Diana was worshiped in three characters — as the moon (Luna) in the heavens, Diana on earth, and Hecate in Hades. One month was named Artemisia from the annual festival in honor of the goddess (called Artemis), the record of which in a decree, engraved on a marble slab, was found near the temple, corroborating the text of Acts xix. 35. During the month of revels various scenes were enacted in which the gods were represented: a man as Jupiter the May King, who



No. 114.—EPHESUS.

was appointed by the emperor or his legate; one as Apollo, and another as Mercury. The Jupiter wore a robe glittering with gold, white as snow, and a crown of carbuncles, pearls, and other precious stones (Malala, lib. xii.). Ephesus was the great market of the region, buyers and sellers flocking there in great numbers; thus religion, business, and pleasure combined to make the festival-month a success. It was in that month that Paul's visit was timed. The expenses of the games were paid, all or a part, by the Asiarch (see Asiarch in the Dictionary), who superintended the exhibition. The great image was copied in small sizes for use in private families, shops, etc., and for travelers.



No. 115.—EPHESUS.

On coin No. 115 are heads of Augustus and Livia joined, and on the reverse the legend, "Aristion Menophantus, Recorder of the Ephesians," around a stag, the emblem of Diana of



No. 116.—EPHESUS.

Ephesus. No. 116 presents the image of Diana the huntress, with bow, quiver, and a stag, from a fine Greek model. No. 117 is a coin bearing the fronts of four temples, in one of which stands



No. 117.—EPHESUS.

an image of Diana, the others having effigies of the emperors. The Apollo (118) was the male god, the sun, as the Diana was the female, the



No. 118.—APOLLO.

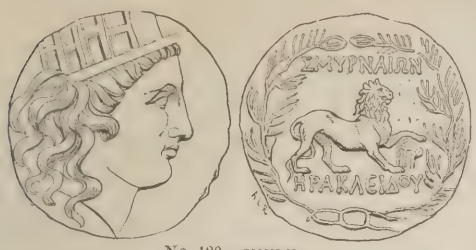
moon, and both are represented with bow and arrow. This Apollo is from the original marble in the Vatican, Rome; the Diana below, a chariot and two horses driven by the goddess, inside a



No. 119.—DIANA.

circle formed by a serpent with its tail in its mouth, the ancient symbol of eternity.

Smyrna, the second of the "seven," is mentioned only once in the Scriptures (Rev. ii. 8–11),



No. 120.—SMYRNA.

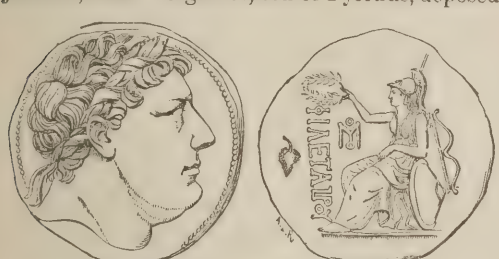
but honorably, and it enjoyed the proud title, "The Ornament of Asia." The most popular deity of the ancient city was the god Bacchus; other gods were Apollo, Diana, the Nemesis, the father of the gods (Zeus), the mother of the gods (Hera), the city of Rome as Roma, and peculiarly, Dionysus, who was fabled to die by violence and be resuscitated every year. It had a large public library and a museum, dedicated to Homer, who was claimed as a countryman, an Odeum, and other public buildings, including a hall of justice, where appeals from other cities



No. 121.—SMYRNA.

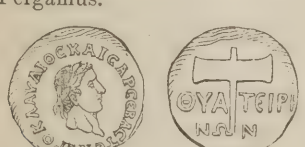
were heard under the Roman laws. It is now a city filled with ruins built into modern walls, which include many fragments of sculptures and other works of art. Herodotus described a statue which was near the city, cut on the face of a rock, seven feet high, Egyptian in style, with this inscription across the breast: "I conquered this country by the might of my arms." (See Dan. xi.) This city was founded by Alexander the Great after the battle of Granicus.

Pergamus, the third church in the list, was in a city which was the capital of a district of the same name. The city was founded before the Trojan war, when Pergamos, son of Pyrrhus, deposed



No. 122.—PHILETAIRUS OF PERGAMUS.

King Arius there. Philetairus founded the race of Attalian kings of Pergamus, 280 B. C.; Eumenes, his nephew, succeeded him, 262 B. C. Eumenes II. was rewarded for services to the Romans by the addition to his kingdom of Mysia, Lydia, and Phrygia; he founded a library that became the rival of that at Alexandria. Attalus III. (133 B. C.) gave his kingdom to the Roman people and ended the monarchy of Pergamus.



No. 123.—NERO AT THYATIRA.

Thyatira was mentioned fourth in the Apocalypse. (See in the DICTIONARY.) The coins bear the heads of Apollo (Tyrimnas), Hercules, Athene, Roma, Cybele, and the reigning emperors. The remains of antiquity are numerous, but ruinous, such as fragments of sculptures and inscribed stones giving an account of the various labor-guilds of that age. (Acts xvi. 14.)



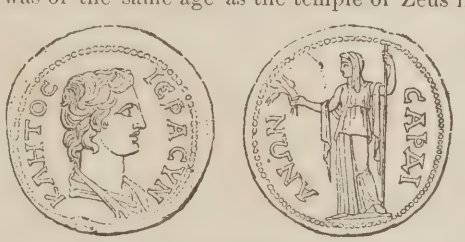
No. 124.—THYATIRA.

The city of Thyatira was founded by Seleucus I. (No. 2), as one of the many Macedonian colonies which were among the results of the partition of Persia by the successors of Alexander the Great. It had been a city from remote times, called Pelopia, Semiramis, and Euhippia, after various rulers in different ages, and under the Persian rule from the time of Cyrus the Great, 546 B. C. A very curious superstition is said to have been introduced there by the Jews in the worship of the sibyl Sambatha. (See Rev. ii. 20–24.)



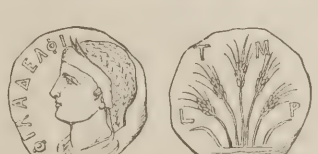
No. 125.—SARDIS.

Sardis was the fifth in the list, and the capital of ancient Lydia, which Homer called Mœonia, the "Queen of Asia," whose earliest king was Candaules, 716 B. C., and the last Crœsus, 560–546 B. C. The golden sands of the Pactolus furnished metal (electrum) for the money of that age, which assisted in developing the manufactures and trade of the city. (See in the DICTIONARY.) Two massive columns (6 feet 6 inches thick and 40 feet high) of the once magnificent temple of Cybele remain among a heap of ruins. It was of the same age as the temple of Zeus in



No. 126.—SARDIS.

Ægina and of Hera in Samos. An earthquake in the time of Tiberius very much damaged the city, when its tribute to Rome was remitted for five years. Its theatre was nearly 400 feet in diameter, and the stadium adjoining it was 1000 feet long. The ancient name of the city was Hydè, under the rule of Omphale, a wife of Hercules. The modern name is Sart Kalessi, but the place is deserted; only heaps of ruins remain of the once famous city, which was full of temples, theatres, factories, and commodious dwellings, all of stone.



No. 127.—ATTALUS II. PHILADELPHUS.

Philadelphia was a city on the border of Lydia and Phrygia, on the slopes of Mount Tmolus and on the banks of the Cogamus River.

Philadelphia was the sixth in the list of the churches in Asia. The city was founded by Attalus II., called Philadelphus, 140 B. C., as a mart for the famous wine-district celebrated by



No. 128.—ATTALUS II. PHILADELPHUS (159–138 B. C.).

Virgil; and the coins of that period have a head of Bacchus or the figure of a Bacchante. Xerxes passed near the site of the city, and Herodotus speaks of the sorghum as in successful cultivation then (485–465 B. C.). The valley of the Hermus is one of the most extensive and fruitful in Asia. The coins of the later rulers are not very numerous. Attalus II. on coin No. 128 is repre-



No. 129.—LAODICEA IN ASIA.

sented more or less ideally after the likeness of the progenitor of the dynasty of Pergamus (No. 122), whose descendant he was.



No. 130.—LAODICEA.

The ruins of Laodicea are on seven hills, and comprise a stadium, three theatres (one 450 feet in diameter), a gymnasium, bridges, aqueducts, etc. The earliest name was Diospolis (city of Jupiter); after that, Rhoas, which was then the largest city in Phrygia; and finally Antiochus named it after



No. 131.—LAODICEA.

his sister, Laodice. The aqueducts are constructed with a knowledge of hydraulics equal to ours, the theatres have seats numbered and lettered, and the place abounds in evidences of a high state of civilization. This city under the Roman rule was a place of importance for its trade and manufactures. In the Christian age it was a populous and wealthy city where the great councils of the Church met. The ruined site is called Denislu.

PLACES MENTIONED IN THE ACCOUNT OF THE DAY OF PENTECOST, Acts ii. 9–11.

The Parthian kingdom was founded about 250 B. C. by Arsaces, a Scythian, and it extended over a large part of Asia. The Parthians were never wholly subdued by the Romans, their last king, Artabanus IV., being killed by the Persians 226 A. D. The Parthians captured many Roman



250 B. C.

No. 132.—ARSACES, PARTHIA.

standards in battle, which were returned after a solemn treaty amid great rejoicing in Rome under Augustus, who struck several medals in commemoration of the event. The coin No. 132 is of Arsaces IX., Mithridates II., who was the first to make his nation known to the Romans under Sulla, 92 B. C.

Mesopotamia appears first in history as a country inhabited by many independent tribes, as Arabia is now, then as a part of the Assyrian empire, and after that divided between the

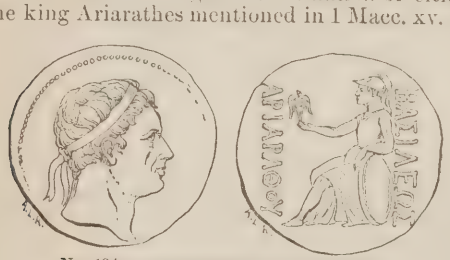


No. 133.—MESOPOTAMIA.

(For Judæa, see No. 42.)

Medes and Babylonians. Cyrus added it to Persia, and Alexander made it a satrapy under his rule; it fell, after his death, to one of his generals, Seleucus I., and to the Parthians, B. C. 160. Trajan made it a Roman province A. D. 115.

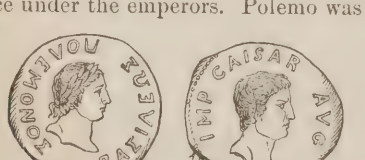
Cappadocia was founded by Pharnaces 744 B. C.; conquered by Perdiccas of Macedonia 322. The Romans first encouraged the formation of cities. The king Ariarathes mentioned in 1 Macc. xv. 22



No. 134.—ARIARATHES VII., CAPPADOCIA.

was the sixth of that name. The last king of Cappadocia was Archelaus, who was favored by Augustus, but died at Rome A. D. 17, when the country was made a Roman province, under Tiberius.

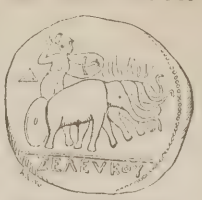
Pontus was originally a part of Cappadocia, near the Pontus Euxinus, and made an independent nation by Artabazus, under Darius of Persia, 487 B. C. Mithridates VI. (No. 10) conquered Scythia, Bosphorus, Colchis, and Cappadocia. The kingdom ended in the death of Mithridates, 63 B. C., and it became a Roman province under the emperors. Polemo was made



No. 135.—PONTUS.

king of Pontus by Antony, whom he attended in his expedition against Parthia. His son, whose head appears on this coin, was confirmed on the throne by Claudius.

Asia as a province dates from B. C. 133 (see Coin No. 121); before that it had been from the time of Alexander under the Seleucid kings, until it became a Roman province. The Greeks and Persians contended for centuries for supremacy in Asia until Alexander's time, since when it was under the Seleucid kings (except Pergamus, which was given to the Romans by will 133 B. C.), until it became a Roman province 15 A. D., under Tiberius.



No. 136.—SELEUCUS I.

Phrygia was made a part of the kingdom of Antigonus Cyclops after the death of Alexander, 323 B. C. It was made a Roman province 47 B. C. Phrygia was a vague term, including a



No. 137.—ANTIGONUS, PHRYGIA (333–301 B. C.).

large territory, from which portions were added to several Roman provinces at different times. Iconium and Colosse were in Phrygia. Josephus says Antiochus the Great (No. 5) first introduced Jews to Phrygia about 200 B. C. (Ant. xii. 3, 4). Acts xiii. 14; xiv. 1, 19.

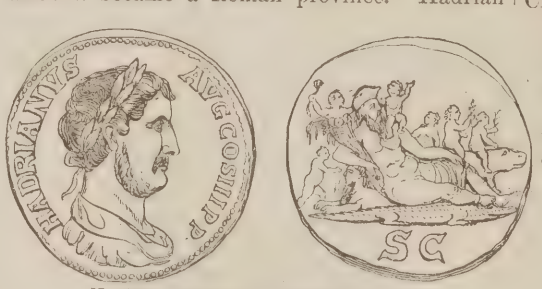
Pamphylia is mentioned by Herodotus (vii. 91, 92) as one of the lesser states. In Paul's time it was a Roman province, enlarged under



No. 138.—MYRA, IN PAMPHYLIA.

Claudius by Lycia and a part of Pisidia. Myra was the port where Paul changed ships on the way to Rome. It contains many relics of different ages: tombs with Lycian inscriptions, a theatre of the Greek age, a Byzantine church, and later remains. The Orthodox Greeks have a legend that St. Nicolas was born at Patara, buried at Myra, and his bones now rest, having been moved to St. Petersburg recently. (See No. 69.)

The Egypt of the Bible, so far as the coins present it, dates from Alexander the Great, 332 B. C. (No. 1). The Ptolemies continued from 323 (see DICTIONARY) to Cleopatra, 30 B. C., when it became a Roman province. Hadrian



No. 139.—HADRIAN IN EGYPT (117–138 A. D.).

spent the greater part of his reign in journeys throughout the provinces of his empire, displaying liberality, political wisdom, and love of the fine arts. On this coin appears the inscription, "Hadrian Augustus, Consul 3d time, Father of the Country," around head of the emperor; and an emblem of the Nile—a strong man surrounded by boys, representing the districts of Egypt, Sphinx and Crocodile, with S C for Decree of the Senate.

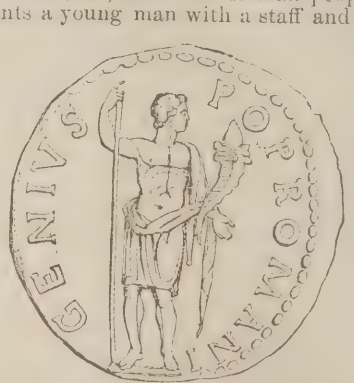
Cyrenaica comprised five cities and their outlying districts (see DICTIONARY), was colonized by the Greeks as early as 600 B. C., and was named by Aristæus after his mother. After Alexander, it became a dependency of Egypt.



No. 140.—CYRENE, IN LIBYA.

The coin presents a head of Jupiter Ammon on one side, and on the other the sacred silphion plant, now extinct. The Romans received it as a legacy from Apion, son of Ptolemy Physcon, 97 B. C. It is now a desert.

This coin (141) is of the Roman people, and represents a young man with a staff and a horn



No. 141.—ROME.

of plenty. The people owned large districts in the provinces in the time of the emperors, and the taxes were derived for ages entirely from the countries subject to Rome outside of Italy. At one time, as Pliny says, six Roman proprietors owned half the land in Africa outside of Egypt, and Augustus owned all Egypt.

The Minotaur was fabled to have been shut in the Cretan labyrinth and fed on young men and



No. 142.—GNOSSUS, IN CRETE.

maids, supplied by Athens yearly, until Theseus (a king of Athens) killed the monster by the help of Ariadne, daughter of Minos, king of Crete. Theseus was next to Hercules in success, killing the Minotaur, vanquishing the Centaurs, but was finally chained to a huge rock in Hades by Pluto for attempting the rescue of Proserpine. (See No. 103.)

The Aretas of Petra, king of the Nabatheans, was in alliance with the Greek kings of Syria, and inscribed his friendship on his



No. 143.—ARETAS, ARABIA.

coins, as on this: "Aretas, lover of the Greeks." He must have employed Greek architects in Petra, for the remains of the city, cut in the solid rock, are of their style. (See No. 65, and DICTIONARY, p. 78.)

Coins, Money and Weights of the Bible.

By F. W. Madden, M.R.A.S.

General Remarks.—Ancient money was of two kinds, uncoined and coined. By uncoined may be understood pieces not issued under an authority, though they may have borne some stamp or impress of their value. By coined may be understood ingots, of which the weight and fineness are certified by the integrity of designs impressed upon the surfaces of the metal (Prof. Jevons, *Money*, p. 57).

The first mention in the Bible, after the Flood, of uncoined money is when Abraham came up out of Egypt "very rich in cattle, in *silver*, and in *gold*" (Gen. xiii. 2; comp. Gen. xxiv. 35). Though this passage does not imply anything more than "bullion," yet we soon find a notice of the use of money (Heb. *silver*) as the *price* paid for a slave (Gen. xvii. 13). The first actual transaction of commerce is the purchase by Abraham of the cave of Machpelah for 400 shekels of silver, current [money] with the merchant (Gen. xxiii. 16); and silver as a medium of commerce appears to have been in general use among the nations of the Philistines (Gen. xx. 16; Judg. xvi. 5, 18; xvii. 2, seq.), the Midianites (Gen. xxxvii. 28), and the Syrians (2 Kings v. 5, 23). By the laws of Moses, men and cattle (Lev. xxvii. 3, seq.; Num. iii. 45, seq.), the possessing houses and fields (Lev. xxvii. 14, seq.), provisions (Deut. ii. 6, 28; xiv. 26), all fines for offences (Exod. xxi., xxii.), the contributions to the Temple (Exod. xxx. 13; xxxviii. 26), the sacrifice of animals (Lev. v. 15), the redemption of the first-born (Num. iii. 47–50; xviii. 15), were estimated and regulated by money value. It is probable that a fixed weight was assigned to single pieces, so as to make them suitable for the various articles presented in trade. The system of weighing (though frequent mention is made of the balance and the weighing of money, Exod. xxii. 17; Lev. xix. 36; Deut. xxv. 13, 15; 2 Sam. xviii. 12; 1 Kings xx. 39; Jer. xxxii. 9, 10; Prov. xi. 1, etc.) is not likely to have been applied to every individual piece. In the large total of 603,550 half-shekels accumulated by the contributions of each Israelite (Exod. xxxviii. 26), each *individual half-shekel* could hardly have been weighed. Money was sometimes put into a chest, which when full was emptied by the high priest, and the money was bound up in bags, and then *told*, perhaps being weighed in the bags (2 Kings xii. 9, 10; comp. 2 Chron. xxiv. 8–11). That there were pieces of different denominations is evident from the passage in Exod. xxx. 13, where the *half-shekel* is to be paid as the atonement-money, and "the rich shall not give *more*, and the poor shall not give *less*" (Exod. xxx. 15). The *third part of the shekel* is mentioned in Persian times (Neh. x. 32), and the *fourth part* must have been an actual piece, for it was *all the silver* that the servant of Saul had to pay the seer (1 Sam. ix. 8, 9). Iron and lead bars of constant form and weight circulated in Egypt; in Greece, bars of iron; in Italy, bars of copper; in Britain, in the time of Julius Cæsar, bars of copper and iron; and from the earliest times gold and silver in the same shape were employed in general traffic in the East. This explains the mention of a wedge (Heb. *tongue*) of gold found by Achan at Jericho (Josh. vii. 21) [see *Talent* under Weights], as well as the different payments which are mentioned in the O. T., and which presuppose with certainty the currency of single pieces of metal according to weight.

It is also probable that a system of "jewel currency" or "ring-money" was in vogue. The case of Rebekah, to whom the servant of Abraham gave "a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight" (Gen. xxiv. 22), proves that the ancient Hebrews made their jewels of a specific weight, so as to know the value of these ornaments in employing them for money. That the Egyptians kept their bullion in jewels is evident from their monuments, where they are represented weighing rings of gold and silver, and is further illustrated by the fact of the Israelites having at their exodus from Egypt borrowed "jewels [vessels] of silver and jewels [vessels] of gold" (*Keli keseph, Keli zahab*), and "spoiled the Egyptians" (Exod. xii. 35, 36; comp. Exod. iii. 22; xi. 2). So too it would appear that the money used by the children of Jacob, when they went to purchase corn in Egypt, was an annular currency (Gen. xlii. 35). Their money is described as "bundles of money," and when returned to them was found to be "of [full] weight" (Gen. xliii. 21). It was therefore of a form capable of being tied up, which receives corroboration from the passage in Deuteronomy (xiv. 24–26), where directions are given as to the payment of the tithes to the sanctuary: "Then shalt thou turn it into money, and *bind up* the money in thy hand, and shalt go unto the place which the Lord thy God shall choose." The account of the sale of Joseph to the Midianites affords another instance of the employment of jewel ornaments as a medium of exchange (Gen. xxxvii. 28), as we gather from the account in Numbers (xxxi. 50, 51) of the spoiling of the Midianites, that they carried their whole wealth in the forms of chains, bracelets, ear-rings, and tablets. The friends of Job gave him, in addition to "a piece of money" [Kesitah], "an ear-ring of gold" (*nezem zahab*, LXX. *tetradrachmon chrusou kai asēmon*—tetradrachm of uncoined gold, Job xlii. 11). Now had these ear-rings of gold not been intended as representing money, all the friends of the patriarch would not have given him the same article, and that in conjunction with a piece of silver.

From these statements, it is evident, firstly, that if the Hebrews became learned in "all the wisdom of the Egyptians" (Acts vii. 22; comp. 1 Kings iv. 30), they did not learn from them the use of money; and secondly, that nowhere in the Pentateuch is there any mention of money that was *coined*. Nor do the passages in Joshua, Judges, and Job imply an actual coinage, any more than the "piece of silver" [Agorah] mentioned at the time of Samuel (1 Sam. ii. 36). The reigns of David and Solomon were an era of prosperity for Judæa—"Silver was in Jerusalem as stones; it was nothing accounted of in the days of Solomon" (1 Kings x. 21, 27; 2 Chron. ix. 20, 27); still, it is certain that there were no *real coins*—namely, pieces struck under an authority—before the Exile. On the other hand, the Hebrews, as I have shown, must have employed pieces of a definite weight; but the excavations in Palestine have never brought to light an example, any more than the excavations in Egypt, Assyria and Babylonia. It may, however, be observed that when the pieces of silver were collected for the treasury they were *melted down* before reissue. It is recorded (2 Kings xxii. 9; comp. 2 Chron. xxxiv. 17) that Shaphan the scribe came to King Josiah, and said, "Thy servants have gathered together (Heb. *melted*) the money that was found in the house;" and the same plan was also followed by the Persian king Darius (B. C. 521–485), who melted the gold and silver into earthen vessels, which when full were broken off, leaving the metal in a mass, from which pieces were broken off as necessity required.

The oldest coins extant are certain electrum staters of Lydia, probably about B. C. 720, which, issued on different standards, continued in circulation till the time of Crœsus, who, on his accession in B. C. 568, reorganized the Lydian coinage, abolished electrum, and issued instead pieces of gold and silver. Before the introduction of coined money into Greece, there was a currency of *obeliskoi*, "spits" or "skewers," probably of iron or copper, six of which made a handful (*drachmē*), and which were of a considerable size. The first Greek silver coins were struck at Ægina in B. C. 670–660.

The earliest coins mentioned in the Bible are the coins called *drams*, B. C. 538 [Dram]. It is supposed by some that the Jewish silver shekels and half-shekels were introduced under Ezra, about B. C. 458 [Shekel]; but it is more probable that they were issued under Simon Maccabæus, B. C. 139 (1 Macc. xv. 6), and copper coins were struck by the Asmonæan and Herodian family.

The N. T. history falls within the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero, but only Augustus (Luke ii. 1), Tiberius (Luke iii. 1), and Claudius (Acts xi. 28; xviii. 2), are mentioned; but Nero is alluded to in the Acts from chapter xxv. to the end, and in Phil. iv. 22. Coins of all these emperors would therefore be in circulation.

The following list embraces all the denominations of money mentioned in the Old and New Testaments:

Agorah. See *Piece of Silver*.

Bekah (Exod. xxxviii. 26). Literally "a half," "half a shekel," about 1*s.* 4*d.* Extant half-shekels weigh about 110 grains. [Half a Shekel and Shekel.]

Brass [Money]. (1) In the O. T. a passage in Ezekiel (xvi. 36, Heb. *nechosheth*, LXX. *Chalkos*, Vulgate *æs*, A. V. *filthiness*) has been supposed to refer to *brass money*, but with no probability, as this was the latest metal introduced into Greece for money. The Hebrew word probably means something worthless, like "base metal" (comp. Jer. vi. 28; Ezek. xxii. 18). (2) *Chalkos, pecunia* (Matt. x. 9). The brass coins current in Palestine in the N. T. period consisted of Roman copper and Greek imperial coins, of the coins of Alexander Jannæus, of the Herodian family, and of the procurators of Judæa See *Farthing* and *Mite*.

Daric. See *Dram*.

Denarius. See *Penny*.

Didrachm. See *Shekel* and *Tribute-money*.

Drachm, *Drachmē*, *drachma* (2 Macc. iv. 19; x. 20; xii. 43; Tobit v. 14). It is of various weights, according to the use of the different talents. The drachms here mentioned are of the Attic talent, which became almost universal on Alexander's succession (B. C. 338), and weighed about 67.2 grains. In later times (about B. C. 27), the drachm weighed only 61.3 grains, and thus became very nearly equal to the Roman *denarius* [Penny], the average weight of which was 60 grains. The earliest Attic drachm contained about $\frac{1}{60}$ of the weight of alloy, and there remain 66.1 grains of silver to be valued. Our shillings weigh 87.2 grains, and contain 80.7 grains of pure silver. The earliest Attic drachm is therefore worth $\frac{66.1}{80.7}$ of a shilling, or 9.82 pence, which is $9\frac{3}{4}d.+\frac{2}{10}$ of a farthing. The later Attic drachm, deducting also $\frac{1}{60}$ of the weight of alloy, is worth $\frac{60.1}{80.7}$ of a shilling, or 8.93 pence, which is $8\frac{3}{4}d.+\frac{7}{10}$ of a farthing; and hence the value of the latest *drachm* or *denarius* may be taken at about 8*d.* [Piece of Silver and Penny.]

Dram. The translation in the A. V. of the Hebrew words *Adarkon* and *Darkemon* (Ezra ii. 69; viii. 27; Neh. vii. 70–72; 1 Chron. xxix. 7). Though there are several opinions concerning the origin of these words, it is agreed that by them a gold coin or *stater*—the Persian *daric*—is intended. The origin of the term has been sought in the name of Darius the Mede, but on no sure grounds, or of that of Darius, son of Hystaspes. In consequence of the type of the coins being "an archer" (by which name —*toxotai*—they were sometimes called), some have thought that the Hebrew words were derived from *darak*, "to bend the bow;" whilst others suggest a connection with the Persian words *dashtan*, "to have, to hold, to possess," or *dara*, "a king," which latter would be a likely derivation, as the figure represented is not any particular king, but the king of Persia in a general sense. Though the passages in Ezra and Nehemiah would seem to show that coins of similar name were current during the reigns of Cyrus, Cambyses, and Darius Hystaspes, it is a question if the coin called "daric" is intended by those mentioned during the reign of Cyrus, B. C. 530 (Ezra ii. 69). The daric proper was not in circulation till the reign of Darius, son of Hystaspes (B. C. 521–485), who issued a new coinage of pure gold, though the actual name of *daric stater* was not in vogue till the time of his successor, Xerxes (B. C. 485–465); and the *drams* mentioned under the reign of his son, Artaxerxes Longimanus (Ezra viii. 27; Neh. vii. 72), are certainly the coins called *darics*, which at this period extensively circulated in Persia. It is probable that the staters of Crœsus, king of Lydia, continued in circulation from after the capture of Sardis in B. C. 554 to the time when Darius reformed the coinage; and if so, the Lydian staters would be those alluded to during the reign of Cyrus. The ordinary Persian *daric* is a thick gold piece, bearing the figure of a king kneeling, holding in *left* hand a bow and in

right a spear or a dagger (comp. Ezek. xxxix. 3; Isa. lxvi. 19), and has an average weight of 130 grains. The English sovereign weighs 123.4 grains, which, after deducting $\frac{1}{12}$, leaves 113.12 grains of fine gold; but the daric is $\frac{1}{24}$ finer than our gold, and reckoning it at 130 grains in weight, contains 124.6 grains of pure gold; therefore in value it equals $\frac{124.6}{113.12}$ of a sovereign, or about £1 2*s.* *Double darics*, weighing about 260 grains—but rare—and perhaps half-daries, weighing 60 grains, are also in existence. With reference to the mention of *drams* at the time of David (1 Chron. xxix. 7), it must be remembered that the writer, who in all probability was Ezra, wished to express in language intelligible to his readers the value of the gold subscribed, and therefore translated the terms employed in his documents, whatever they were, into terms that were in use in his own day (*Speaker's Com.*, vol. iii., p. 271).

Farthing. This word occurs four times in the A. V. of the N. T. Two names of coins are rendered by it. (1) *Assarion* (Matt. x. 29; Luke xii. 6), the Greek name of the Roman *as* or *assarius*. From the fact that the Vulgate substitutes the word dipondius (= two *asses*) for the *two assaria* of the Greek text, it is more than probable that a single coin is intended by this latter expression—an idea fully borne out by the copper coins of Chios, on which are inscribed the words *assarion*, *assaria duō* or *duŏ*, and *assaria tria*. The *assarion* of the N. T. must be sought for among the Greek imperial coins, and the second brass coins of Antioch in Syria seem to furnish us with probable specimens. One of these coins, with the countermark GAD (in Greek letters), proves that it was lawfully current in Gadara of Decapolis. These coins, from the time of Augustus, consist of two series—(*a*) with Greek legends, and having the name of the town and the date of the era of Antioch; and (*b*) with the name of the emperor in Latin, and on the reverse the letters S. C. (*Senatus consulto*). After the reign of Vespasian (A. D. 79) the two sets become amalgamated, and form one series. The second brass coins of these series average in weight 143 grains, and are specimens of the *as*, which, at 10 to the *denarius* [Penny], would be equivalent to $\frac{3}{4}d.$ of our money. (2) *Kodrantēs* (Matt. v. 26; Mark xii. 42), or *quadrans*, the fourth part of the Roman *as*, originally equal to the *chalkous*, weighing 67.2 grains. The copper currency of Palestine in the time of Augustus and Tiberius consisted partly of Roman and Jewish coins and partly of Græco-Roman or Greek imperial. In consequence of the reduction of the weight of the *as*, the *quadrans* became reduced to just half the weight, or 33.6 grains, and the Roman coins and small copper coins of the Herodian family of this weight represent the *farthing* of the N. T. The *as* being equivalent, as we have shown above, to $\frac{3}{4}d.$, the *quadrans* would be equal to about $\frac{3}{16}d.$ or $\frac{3}{4}$ of an English farthing. According to St. Mark, "two mites make a farthing;" but on this question see *Mite*.

Fourth Part of a Shekel. *Rebah* (1 Sam. ix. 8), about 8*d.* [Shekel.]

Gerah (Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47; xviii. 16; Ezek. xlv. 12). The twentieth part of a shekel, about $1\frac{1}{2}d.$ [Shekel.]

Gold [Money]. (1) There is no positive mention of the use of *gold money* among the Hebrews (see Isa. xlvi. 6; Job xxviii. 15) [Piece of Gold; Shekel], though gold constituted part of the wealth of Abraham (Gen. xiii. 2), if we exclude the "600 shekels of gold" paid by David for the threshing-floor and oxen (1 Chron. xxi. 25; comp. 2 Sam. xxiv. 24, "shekels of silver"), and it was generally employed for personal ornaments and for objects in connection with the Temple (2 Chron. iii. 9, etc.). (2) *Chrusos*, *aurum* (Matt. x. 9; James v. 3); *Chrusion*, *aurum* (Acts iii. 6; xx. 33; 1 Pet. i. 18). The gold coinage current in Palestine in the N. T. period was the Roman imperial *aureus*, which passed for 25 denarii, and was worth about £1 1*s.*

Half a Shekel (Exod. xxx. 13, 15), about 1*s.* 4*d.* [Bekah; Shekel.]

Keseph. See *Money*, *Silver*, and *Silverling*.

Kesitah. See *Piece of Money* and *Piece of Silver*.

Mite (Mark xii. 42; Luke xii. 59; xxi. 2). The rendering of the Greek word *lepton*, which was a small Greek copper coin $\frac{1}{16}$ of the obol, weighing 33.6 grains, and hence half of the original *chalkous* or *quadrans*. St. Mark states "two mites, which is a farthing;" but he probably meant "two small pieces of money," the smallest pieces then extant, and the words "which is a *quadrans*" have been added to show that the *quadrans*, weighing about 33.6 grains, was then the smallest piece struck. The mite alluded to was a Jewish coin, for the Jews were not permitted to bring any but Jewish money into the Holy Place, and for this cause money-changers [Money-Changers] stood at the entrance to the Temple in order to give Jewish money in exchange for foreign; and it is probable that the small coins of Alexander Jannæus, ranging in weight from 30 grains to 15 grains, are the pieces in question. Their value would be about $\frac{3}{16}d.$, or $\frac{3}{4}$ of an English farthing. If, however, the pieces of 15 grains are the half of those of 30, and not examples of the same coin of light weight, then two would equal a *quadrans*, and their value would be $\frac{3}{8}$ of an English farthing. But this conjecture is by no means sure.

Money. (1) In the O. T. the general expression is *Keseph*. (2) In the N. T. *money* is rendered as follows:—(*a*) *Argurion*, *pecunia*, "silver" (Matt. xxv. 18, 27; xxviii. 12, 15; Mark xiv. 11; Luke ix. 3; xix. 15, 23; xxii. 5; Acts vii. 16 [*argentum*]; viii. 20 [*pecunia*]. In Matt. xxvi. 9, the phrase is "much [money]"). (*b*) *Chalkos*, *æs*, "brass" (Mark vi. 8; xii. 41). (*c*) *Chrēma*, "a thing that one uses or needs," *pretium* (Acts iv. 37; *pecunia*, viii. 18, 20; xxiv. 26). (*d*) *Kerma*, "anything cut small," *æs* (John ii. 15). [Silver and Money-Changers.]

Penny. *Dēnarion*, *denarius* (Matt. xviii. 28; xx. 2, 9, 10, 13; xxii. 19; Mark vi. 37; xii. 15; xiv. 5; Luke vii. 41; x. 35; xx. 24; John vi. 7; xii. 5; Rev. vi. 6). Its standard weight in the reign of Augustus, and to the time of Nero, was 60 grains. Deducting $\frac{1}{36}$ of the weight for alloy, there remain 58 grs. of pure silver, and the shilling containing 80.7 grs. of pure silver, we have $\frac{58}{80.7}$ of a shilling, or 8.6245 pence = about $8\frac{1}{2}d.$ In the time of Nero the weight was reduced to 52.5; and applying to this the same method of reckoning, the penny of Nero's time would equal about $7\frac{1}{2}d.$ There is no doubt that most of the silver currency in Palestine during the N. T. period consisted of *denarii*, and "a penny" was the tribute-money payable by the Jews to the Roman emperor [Tribute (money), 2]. "A penny" was the day's pay for a laborer in Palestine at the time of our Lord (Matt. xx. 2, 9, 10, 13; comp. Tobit v. 13), as it was the pay of a field-laborer in the Middle Ages; and the term *denarius* is still preserved in our £ *s. d.* [Drachm and Piece of Silver, 2.]

Piece of Gold. This phrase occurs only once in the O. T., in the passage respecting Naaman the Syrian (2 Kings v. 5). In several other passages of a similar kind in connection with gold, the A. V. supplies the word "shekels" [Shekel]; and as a similar expression is found in connection with silver, and as there is not much doubt that a weight is intended, the word understood in this passage would also probably be "shekels."

Piece of Money. (1) *Kesitah* (Gen. xxxiii. 19; "piece of silver," Josh. xxiv. 32; Job xlii. 11). From the translation by the LXX. of "lambs," it has been assumed that the *kesitah* was a coin bearing the impression of a lamb or a sheep, but the coins so frequently quoted as examples belong probably to Cyprus, and were not struck till after B. C. 450. The real meaning of *kesitah* is "a portion," and it was in all probability a piece of rough silver of fixed weight. (2) *Stater* (Matt. xvii. 27). The word *stater* means a coin of a certain weight, and hence a standard (comp. *shekel* and *pondo*), and was a term applied by the Greeks to coins of gold, of electrum, and of silver. The name was applied first to the didrachm (two drachms), and then to the tetradrachm (four drachms). During the first and second centuries, the silver currency of Palestine consisted of tetradrachms of Antioch on Orontes, of Tyre, etc., and of Roman *denarii* of a quarter their weight. The Attic tetradrachm was called *stater*, as the standard coin of the system, and no other *stater* was current in Palestine at this time. The great cities of Syria and Phœnicia either ceased to strike tetradrachms, or debased their coinage before the close of the first century A. D. Antioch continued to strike tetradrachms to the third century, but gradually depreciated them, the commencement of which cannot be determined. It was carried so far as to destroy the correspondence of the *stater* to four *denarii* by the time of Hadrian (A. D. 117). Other cities, if they issued *staters* towards the close of the first century, struck them of such base metal as to render their separation from copper money impossible. On this evidence, the Gospel is of the first century. The tetradrachm of Antioch (*stater*) is a specimen of the "piece of money" that was found by St. Peter in the fish's mouth (Matt. xvii. 27). It represents the tax for two persons—for our Lord and for St. Peter [Tribute (Money), 1]. It is equivalent in weight to the shekel, averaging 220 grains, and to about 2*s.* 8*d.* of our money. [Piece of Silver, 2.]

Piece of Silver. This phrase occurs in the A. V. of both the O. T. and N. T. (1) The word "pieces" has been supplied in the A. V. for a word understood in the Hebrew. The rendering is always "a thousand," or the like "of silver" (Gen. xx. 16; xxxvii. 28; xlv. 22; Judg. ix. 4; xvi. 5; 2 Kings vi. 25; Song of Solomon viii. 11; Hosea iii. 2; Zech. xi. 12, 13). In similar passages, the word "shekels" occurs in the Hebrew [Shekel], and there is no doubt that this is the word understood in all these cases. There are, however, some exceptional passages where a word equivalent to "piece" or "pieces" is found in the Hebrew. The first occurs in 1 Sam. ii. 36, *Agorah keseph*, "piece of silver," and the *agorah* may be the same as the *gerah* (*q. v.*). Both are translated in the LXX. by *obolos*. The second is in Ps. lxviii. 30 (*Heb.* 32), *Ratsee keseph*, "pieces of silver" (LXX. [lxvii. 30] *argurion*), and the word *ratz* from *ratsats*, "to break in pieces," must mean a fragment or piece broken off. The third, the *kesitah*, to which I have already alluded [Piece of Money, 1]. (2) Two words are rendered in the N. T. by "piece of silver." (*a*) *Drachmē*, *drachma* (Luke xv. 8), and here correctly rendered, as the Attic drachm was at the time of St. Luke equivalent to the Roman *denarius* [Drachm; Penny]. This accounts for the remark of Josephus (*Antiq.* iii. 8, 2), who says that "the shekel . . . . . equalled four Attic drachms," for in his time the drachm and *denarius* were almost equal to the quarter of a shekel [Shekel]. Value about 8*d.* or $7\frac{1}{2}d.$ (*b*) *Argurion*, *argenteus*, *denarius*. This word occurs in two passages—(A) the account of the betrayal of our Lord for "thirty pieces of silver" (Matt. xxvi. 15; xxvii. 3, 5, 6, 9). These have usually been considered to be *denarii*, but on no sufficient ground. The parallel passage in Zechariah (xi. 12, 13) is translated "thirty [*pieces*] of silver;" but which should doubtless be read, "thirty *shekels* of silver," whilst it is observable that "thirty *shekels* of silver" was the price of blood to be paid in the case of a servant accidentally killed (Exod. xxi. 32). The passage may therefore be explained as "thirty *shekels* of silver"—not current shekels, but tetradrachms of the Attic standard of the Greek cities of Syria and Phœnicia. These tetradrachms were common at the time of our Lord, and of them the *stater* was a specimen [Piece of Money, 2]. In the A. V. of St. Matthew the prophecy is ascribed to Jeremiah instead of to Zechariah. Many suggestions have been made on this question, but it may be observed that the Syriac version omits the proper name, and merely says "the prophet;" hence a copyist might have inserted the wrong name. (B) The price of the conjuring books that were burnt (Acts xix. 19). The Vulgate has accurately rendered the phrase *denarii*, as there is no doubt that these coins are intended. [Money and Silver.]

Pound. *Manā* (Luke xix. 13-25)—money of account. At this time the Attic talent obtained in Palestine. Sixty *minæ* went to the talent (*q. v.*). The "pound" contained 100 drachms. The drachm of the Gospel period being equivalent to about 8*d.*, the value of the pound would be £3 6*s.* 8*d.* The Greek name *mnā* was probably derived from the Hebrew *maneh* (*q. v.* under Weights).

Ratz. See *Piece of Silver*.

Rebah. See *Fourth Part of a Shekel*.

Shekel. A word signifying "weight," and also the name of a coin, either silver or copper. It only occurs in the O. T., where it signifies the weight of certain objects, or where it is employed for a piece of silver of fixed value. The word "shekel" occurs in the Hebrew and the A. V. in the following passages: Gen. xxiii. 15, 16; Exod. xxi. 22; xxx. 13, 15; xxxviii. 24-26; Lev. v. 15; xxvii. 3-7; Num. iii. 47, 50; vii. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; xviii. 16; Josh. vii. 21; 1 Sam. ix. 8; xvii. 5, 7; 2 Sam. xiv. 26; xxi. 16; xxiv. 24; 2 Kings vii. 1; xv. 20; 1 Chron. xxi. 25 (gold shekels); 2 Chron. iii. 9 (gold shekels); Neh. v. 15; x. 32; Jer. xxxii. 9; Ezek. iv. 10; xlv. 12; Amos viii. 5. It is supplied in the A. V. in connection with "silver" in Deut. xxii. 19, 29; Judg. xvii. 2-4, 10;

2 Sam. xviii. 11, 12; 1 Kings x. 29; 2 Chron. i. 17; and in connection with "gold" in Gen. xxiv. 22; Num. vii. 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86; Judg. viii. 26; 1 Kings x. 16; 2 Chron. ix. 15, 16 [see *Maneh* under WEIGHTS]. Three kinds of shekels appear to be mentioned—(1) the shekel, (2) the shekel of the sanctuary, and (3) the shekel of the king's weight. The "shekel of the sanctuary," or "holy shekel," a term generally applied to the silver shekel, but once to the gold (Exod. xxxviii. 24), was probably the normal weight, and was kept by the priests. The "shekel of the king" was connected with the Assyrio-Babylonian *maneh* of the king, as marked on the monuments from Nineveh [*Talent* under WEIGHTS]. The LXX. translate the denominations in silver by *didrachmon* and *siklos*. The shekel as extant corresponds in weight to the tetradrachm or didrachm of the early Phœnician talent in use in the cities of Phœnicia under Persian rule. It is probable that the Alexandrian Jews adopted the term "didrachm" as the common name of the coin which was equal in weight to the shekel. The value of the silver shekel is about 2*s.* 8*d.* The gold shekel, as derived from a passage in Josephus, must have weighed about 253 grains [see *Pound* under WEIGHTS], a very little lower than the 60th of the Assyrian mina in gold, which weighed 260 grains; and when he says in another passage (*Antiq.* iii. 8. 10; comp. Num. vii. 14) that ten gold shekels equalled ten daries, he must mean the double daries, weighing about 260 grains. The gold shekel was worth about £2. None have ever been discovered. (See *General Remarks.*) Fifteen shekels of silver, each weighing about 224 grains, were equal in value to one shekel of gold [*Talent* under WEIGHTS]. The divisions of the shekel mentioned in the O. T. are the half (*bekah*), the third part, the fourth part (*rebah*) and the twentieth part (*gerah*), *q. v.* In the reign of Artaxerxes Longimanus (B. C. 458) a special commission was granted to Ezra "to do what seems good with the rest of the silver and the gold" (Ezra vii. 18); and it has been suggested that this was virtually permission to the Jews to coin money; and the silver shekels extant, dated of the years 1 to 5, and the half-shekels of the years 1 to 4, weighing about 220 and 110 grains respectively, are considered to be of this period. As regards the "shekels of silver" mentioned in Nehemiah (v. 15; comp. x. 32), these may perhaps refer to the silver coin circulating in the Persian kingdom called *siglos*, of which 20 went to one gold daric, and weighing 84 grains, but having no connection with the *siklos* (weighing about 220 grains), excepting in name. These coins are, like the daries, impressed with the figure of an archer [DRAM]. In the year B. C. 139, Antiochus VII. (Sidetes) granted special permission to Simon Maccabæus to coin money *with his own stamp* (1 Macc. xv. 6), and the silver shekels and half-shekels most probably belong to Simon, and perhaps the copper pieces (½ shekel, ¼ shekel, and ⅛ of shekel), dated in the fourth year; but there is great uncertainty as to the latter.

The Asmonæan dynasty continued to issue a copper coinage, gradually showing Greek tendencies, to the time of Antigonus, the last prince of the Asmonæan dynasty, (B. C. 40–37), and the numerous coinage of Alexander Jannæus (B. C. 105–78) doubtless circulated even to N. T. times [MITE]. The Idumæan princes, commencing with Herod I. (surnamed the Great), continued a copper coinage with only Greek legends, which circulated in Judæa (as well as a procuratorial coinage, A. D. 6–59) till the death of Agrippa II. (Acts xxv. 13; xxvi. 2, seq.) in A. D. 100. The national coinage, consisting of silver shekels and ¼ shekels, as well as of copper, with old Hebrew inscriptions, was revived during the first revolt (May, A. D. 66–September, A. D. 70), and during the second under Bar-cochab (A. D. 132–A. D. 135), at which time many of the Jewish ½ shekels were struck over Roman *denarii*.

Silver [Money]. (1) *Keseph* in O. T. (*q. v.*); (2) in N. T. *arguros, argentum* (Matt. x. 9; James v. 3), or *argurion, argentum* (Acts iii. 6; xx. 33; 1 Pet. i. 18). The silver coins current in Palestine in N. T. period consisted of the tetradrachms and drachms of the Attic standard, and of the Roman *denarius*. [MONEY, 1 and 2, and PIECE OF SILVER, 2.]

Silverling. *Keseph* (Isa. vii. 23). The word *silverling* occurs in Tyndale's version of Acts xix. 19, and in Coverdale's of Judg. ix. 4; xvi. 5. The German *silberling* is found in Luther's version (*Bible Word-Book*). The same word is also used in Cranmer and Tyndale for the money stolen by Micah (Judg. xvii. 2, 3)—"the leuen hundredth *syluerlyngs*" (*Bible Educator*, vol. iv., p. 210).

Stater. See *Piece of Money*, 2, and *Tribute-money*, 1.

Sum [of Money]. (1) *Kephalaion* (Acts xxii. 28), *i. e.* in classical authors capital as opposed to interest or income (cp. "principal," Lev. vi. 5; Num. v. 7). In Mk. xii. 15 *epikephalaion*, "poll-tax," is used in the place of the ordinary word *kēnsos*. [TRIBUTE (Money), 2.] SUM OF MONEY. (2) *Timē argyriou, pretium argenti* (Acts vii. 16), *i. e.* price in silver. [MONEY.]

Talent. *Talanton, talentum*, a sum, not a coin. (1) In O. T. the rendering of the Hebrew *kiccar* [see *Talent* under WEIGHTS]; (2) in N. T. this word occurs—(*a*) in the parable of the unmerciful servant (Matt. xviii. 23–25); and (*b*) in the parable of the talents (Matt. xxv. 14–30). At this time the Attic talent obtained in Palestine; 60 *minæ* and 6000 *drachmæ* went to the talent. It was consequently worth about £200. [POUND.]

Third Part of the Shekel (Neh. x. 32), about 10½*d.* See *Shekel* and *Tribute* [*Money*].

Tribute [Money]. (1) *The sacred tribute, didrachma* (Matt. xvii. 24). The sacred tribute or payment of the "atonement-money" was half a shekel (Exod. xxx. 13, 16), and was originally levied on every male of twenty years old and above when the Israelites were first numbered. In the reign of Joash the same sum was demanded for the repair of the Temple (2 Chron. xxiv. 4–14). After the return from the Captivity, the annual payment "for the service of the house of God" was one-third of the shekel (*q. v.*), and was voluntarily contributed (Neh. x. 32). The amount of tribute was again restored to the half-shekel (*q. v.*), which the Jews when dispersed throughout the world continued to pay toward the Temple. It is to this tribute that St. Matthew refers, and the *stater* found in the fish's mouth was an Attic tetradrachm, and at this time equal to a shekel [PIECE OF MONEY; SHEKEL]. Many commentators, both ancient and modern, have entirely missed the meaning of this miracle by interpreting the payment as a *civil* one. That it was the *sacred tribute* is plain from our Lord's reason for exemption: "Of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" (Matt. xvii. 25, 26), and further, from His reason for payment, "lest we should offend them," which shows that the Jews *willingly* paid the tribute; indeed, it was not enforced by law even in the earliest times, being in this respect unlike the civil tribute. (2) *The civil tribute, nomisma tou kēnsou, kēnsos, phoros* (Matt. xxii. 17, 19; Mark xii. 14; Luke xx. 22; xxiii. 2). This was a tax paid to the Roman emperor, and was doubtless established when Judæa became a Roman province. The sum paid annually is not known; but after the capture of Jerusalem and destruction of the Temple, Vespasian ordered the Jews, in whatever country they might be, to pay the sum of *two drachmæ* to the temple of Jupiter Capitolinus, as they had previously paid to the Temple at Jerusalem. Under Domitian the tax was enforced with great severity, but upon the accession of Nerva it was abolished. Numismatic records establish this fact: coins are extant with the legend, *Fisci Judaici calumnia sublata* (comp. *sycophantia*—false accusation—Luke xix. 8). After the revolt of Bar-cochab, Hadrian renewed the tax, and in the reign of Alexander Severus (A. D. 226) the Jews continued to pay the didrachm. This civil tribute was paid in *denarii*. "Show me the tribute-money; and they brought unto Him a *penny*" (Matt. xxii. 19; comp. Mark xii. 15; Luke xx. 24). "And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's." The title of Cæsar is common to all the Roman emperors, and the name of Tiberius, who was the Cæsar alluded to, is abbreviated on the coins, TI., while the title CÆSAR is at length. The answer may further be illustrated by the small brass coins issued under the procurators Coponius, Ambivius, and Rufus, circulating in Judæa at this time, on which is simply the legend *Kaisaros*—of Cæsar. [PENNY.]

Twentieth Part of the Shekel; about 1½*d.* See *Gerah* and *Shekel*.

The two following terms bear direct relation to money, and are worthy of illustration:

Money-Changers. Three distinct terms are employed in the N. T. to express this class—(1) *Trapezītes, numularius*, A. V. "exchanger" (Matt. xxv. 27), from *trapeza*, "a table," a word employed for the "tables" (*mensæ*) of the money-changers in Matt. xxi. 12; Mark xi. 15; John ii. 15, and for the "bank" (*mensa*) in Luke xix. 23. *Trapezītes* was the ordinary name for the banker at Athens. His principal occupation was that of changing money at an *agio*. He was a private banker, like the *argentarii* at Rome, who must be distinguished from the *mensarii* or *mensularii* and the *numularii*, who were public bankers appointed by the state on various emergencies, the latter of whom seem to have been permanently employed. Hence the Vulgate has rendered their name in all cases correctly. As the Greek word *trapezītes* is from *trapeza*, "a table," so our English word "banker" (French, *banquier*) is derived from the French *banc*, "a bench," on which the person sat to do his business. (2) *Kollubistes, numularius*, A. V. "money-changer" (Matt. xxi. 12; Mark xi. 15); A. V. "changer" (John ii. 15), from *kollubos* or *kollubon*, sometimes designated as "the changing of money," or "rate of exchange," sometimes as "a small coin" or "a kind of money." A passage in Theophrastus shows us that the *kollubos* must have been a *silver* piece ranging between the *lepton* [MITE] and the ¼ obol, and therefore ⅛ of an obol, weighing about 1.4 grains. It would thus be the *silver equivalent* of the *chalkous*, which was the copper ⅛ of an obol. (3) *Kermatistes, numularius;* A. V. "changer of money" (John ii. 14), from a Greek word signifying "to cut small," which is from *kerma*, "money," John ii. 15 [MONEY]. Money-changing was called *kermatismos*. No coin was called by this name. The money-changers, of which perhaps the "goldsmiths" who repaired the vessels of the Temple (Neh. iii. 8) are prototypes, sat in the courts of the Temple on the 25th of Nizan for the purpose of exchanging foreign money for Jewish, as the Temple tax could only be paid in this latter coin. They also seem to have acted as bankers, money being placed in their hands for the purpose of increasing it, and on which interest was paid (Matt. xxv. 27; Luke xix. 23). Though the system of "lending" was not altogether objected to in the O. T. (Exod. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19, 20; Prov. vi. 1; Ps. xv. 5; Jer. xv. 10; Ezek. xxii. 12; xviii. 13, etc.), yet after the Captivity the Jews were compelled to leave off usury (Neh. v. 11, 12), whilst in the N. T. period it was sanctioned, provided it was done "hoping for nothing again" (Luke vi. 35; comp. Matt. v. 42). The system, however, pursued by the money-changers in the Temple must have been a vicious one, as is apparent from our Lord's denunciation of their doings (Matt. xxi. 13; Mark xi. 17; Luke xix. 46; comp. Isa. lvi. 7; Jer. vii. 11).

Treasury or ***Treasure.*** This term is used in the A. V. of the N. T. as the translation of three different words—(1) *Gazophulakion* (Mark xii. 41, 43; Luke xxi. 1; John viii. 20), from *gaza*, "a treasure," and *phulassō*, "to keep." The word *gaza* (Heb. *ganza*), which occurs in this sense in Acts viii. 27, is employed frequently in the O. T. for "treasures" or "treasure-house" (Ezra v. 17; vi. 1; vii. 20; Esth. iii. 9; iv. 7; Ezek. xxvii. 24; 1 Chron. xxviii. 11). It is not a Hebrew word, but probably a Persian. The term *gazophulakion* or *gazophylacium* occurs in various passages of the Maccabees, and the Vulgate uses it as the term for the "chest" (Heb. *aron*, LXX. *kibōtos*) in which Jehoiada collected the money for the repairs of the Temple [see *General Remarks*]. The treasury-chamber appears to have been a place where people came to offer their charity-money for the repairs and other uses of the Temple, and consisted of 13 brazen chests (Heb. *trumpets*, because the mouths were wide at the top and narrow below), which stood in the outer court of the women. (2) *Korbanas, corbōna* (Matt. xxvii. 6), the sacred treasure of the Jews, and explained in Mark vii. 11 as a *gift* (*dōron*), and by Josephus as "a gift to God." *Korban* in the O. T. is principally employed for unbloody sacrifices" (comp. Lev. ii. 1, 4, 5, 6). *Dōron* in the N. T. principally means "gifts in general" (Matt. ii. 11), "sacrificial gifts" (Matt. v. 23, 24; Heb. v. 1; xi. 4), "gifts of God to man" (Ephes. ii. 8), "of man to man" (Rev. xi. 10); but it is also used of gifts to the "treasury" (Luke xxi. 1), and in one case appears to mean the "treasury itself" (Luke xxi. 4). (3) *Thesauros, thesaurus.* (*a*) As the "treasure-house" (Matt. ii. 11; xiii. 52); (*b*) as the "treasure" (Matt. vi. 19, 20; xii. 35; xiii. 44; xix. 21, Mark x. 21; Luke vi. 45; xii. 33; xviii. 22; 2 Cor iv. 7; Col. ii. 3; Heb. xi. 26). The word is used in the LXX. as the translation of the Hebrew *otsar* meaning either "treasures of God," "store-house for

corn," "treasury for gold and silver," etc. (Deut. xxviii. 12; xxxii. 34: 1 Chron. xxvii. 27; Josh. vi. 19; 1 Kings vii. 51, etc.).

WEIGHTS.

The following weights are mentioned in the Bible:

Bekah (Gen. xxiv. 22), "half," "half a shekel." This word occurs only in the Pentateuch. See *Bekah* under MONEY.

Gerah. Properly a "grain" or "bean," the smallest silver weight, $\frac{1}{20}$th part of the shekel. See *Gerah* under MONEY and *Shekel*.

Litra. See *Pound*.

Maneh (LXX. *mnā;* Vulgate, *mina*). "A portion or part;" A. V. "pound," sometimes called *stater*—standard; a word owing its origin to Babylon, and which, as the weight was employed by the Egyptians, Phœnicians, Hebrews, and Greeks, has the same meaning in the language of all these nations. The weight of the golden targets made by Solomon for the Temple is stated to have been 300 [*shekels*] of gold each (2 Chron. ix. 16), whilst in the parallel passage the amount of gold employed for each shield is given as three *pounds* (*manehs*, 1 Kings x. 17). It would thus appear that the *maneh* of gold was equal to 100 shekels, but it must be observed that in the Chronicles the Hebrew is "300 of gold," the word *shekels* being supplied in the A. V.; and it has consequently been suggested by some that the Chronicles was written in the Macedonian period, and that consequently one should reckon what is here meant as "100 *drachms* to the *maneh*," as in use among the Greeks. The passage, however, is obscure, and in any case the calculation of 100 shekels to the *maneh* is not likely. That in Ezekiel (xlv. 12) relative to the *maneh* is also difficult of explanation [SHEKEL; TALENT]. The word *maneh* further occurs in Ezra ii. 69; Neh. vii. 71, 72; comp. 1 Esdras v. 45.

Pound. (1) *Mnā, mina* (1 Macc. xiv. 24; xv. 18). Here large sums are weighed by this standard, and it refers to the Attic talent. (2) *Litra*, a word used by the Greeks of Sicily in their system of weights and money, sometimes called *stater*—standard—and equivalent to the Latin word *libra* or *as*, the unit of weight among the Romans. Josephus says that the Hebrew *maneh* of gold equalled $2\frac{1}{2}$ *litræ*. The *libra* or Roman pound = 5059 grains, consequently $2\frac{1}{2}$ Roman pounds = 12,647 grains; and as the Hebrew gold shekel was the fiftieth part of the *maneh*, it must have weighed about 253 grains [*Shekel* under MONEY]. The word *litra* occurs in the N. T. in John xii. 3 and xix. 39.

Shekel. A word signifying "weight," according to which numerous objects were weighed, especially the metals. The passage in Ezek. xlv. 12 is confusing, and cannot be satisfactorily explained, but it must be remembered that it is prophetical. 50 or 60 shekels equalled a *maneh* [MANEH; POUND]. 3600 or 3000 shekels equalled a talent [TALENT]. See *Shekel* under MONEY.

Talent. *Kikkar*, properly "a circle" or "globe;" hence *kuklos, circus*. The largest Hebrew weight for metals. First occurs in Exod. xxv. 39, "a talent of pure gold." It is also specially spoken of as "talent of silver" (2 Kings v. 22), "talent of lead" (Zech. v. 7), "talent of brass" (Exod. xxxviii. 29), and "talent of iron" (1 Chron. xxix. 7). A talent of silver bound up in a bag, and one change of garment, were about as much as one man could carry (2 Kings v. 23), and weighing was probably avoided by the sealed bags containing a certain weight of silver. The Hebrew talent was derived from Assyria and Babylonia. Of the talents current in these countries, the heavy or Assyrian talent passed through Mesopotamia and Syria to the Phœnician coast-towns, and to Palestine, where we find it in use among the Israelites. In Nineveh, as well as in Palestine, besides the weights talent of the king of 3600 sixtieths of the *maneh* for valuing precious metals, a special reckoning was made by talents of 3000 gold and silver units; but when it was found convenient to reckon 3000 shekels instead of 3600 to the talent is not known, nor when a deviation was made from the sexagesimal division of the *maneh*, and it was limited to 50 instead of to 60 units. The sum-total of the taxes to the sanctuary paid by the people is stated to be (Exod. xxxviii. 25) 100 talents, 1775 shekels, to which 603,550 men each contributed a half shekel, so that, according to this, 3000 shekels are reckoned to the talent; and as the talent is always divided into 60 *manehs*, 20 shekels went to the *maneh;* which is corroborated from the fact that the taxes for persons of various age and sex commence at a maximum point of 50 shekels (Lev. xxvii. 3, 16), and that Achan found a wedge of gold of just 50 shekels' weight, and not 60 (Josh. vii. 21). [See *General Remarks.*]

The shekels of the weight talent "of the king" and the gold talent are identical, the latter talent having been formed from the former, which appears to have been used for weighing other materials than the metals ("king's weight," 2 Sam. xiv. 26). [SHEKEL.] The weight of 9 "holy" silver shekels (224.7975×9) thus equals 8 sixteenths of the "weight" *maneh* (252.9165×8), and the *value* of 15 "holy" silver shekels equals that of 1 gold shekel—*i. e.* £2. Some, however, have taken the silver talent as weighing 660,000 grains [$114\frac{7}{12}$ lbs. troy], and, on the basis of the shekel being equivalent to 3s., equalling £450, and the gold talent (with a shekel of about 132 grains) as weighing double the silver, 1,320,000 grains [$229\frac{1}{6}$ lbs. troy], and equalling, at £4 per oz. troy, £11,000 (Smith, *Student's O. T. Hist.*). As to the copper talent, which is supposed by some to have had a shekel of four times the weight of the gold shekel, though only 1500 to the talent, and therefore equalling 792,000 grains, it is impossible to speak with certainty; but in all probability the copper talent did not contain a fewer number of shekels than that of the silver.

The amounts of talents mentioned in the Bible during the reigns of David and Solomon are almost incredible (1 Chron. xxii. 14; xxix. 4, 7). The annual income of Solomon is said to have been 666 talents of gold (1 Kings x. 14; 2 Chron. ix. 13), which, taking the estimate of some that the gold talent was double the silver, would be equivalent to £7,780,000, a sum more than the revenues of the whole Persian empire under Darius, which has been calculated at about three millions and a half. But if we take 15 shekels of silver as equalling one shekel of gold, and 15 talents of silver as equalling one talent of gold, then $666\frac{2}{3}$ talents of gold were exactly 10,000 talents of silver, or £4,000,000. It is, however, difficult to hazard any safe conjecture, and most likely the figures in all these passages have been corrupted.

Roman Money, mentioned in the New Testament, reduced to the English and American Standard.

	£	s.	d.		cts.	cts.
A penny, or denarius	0	0	8—8½—			14.67—15.59
A pound, or mina (Gk. *mnā*)	3	6	8	$16	12	

MINING AND METALLURGY OF THE BIBLE.

The graphic account in Job xxviii. is a striking description of mining operations in olden times: "Surely there is a source for the silver, and a place for the gold which they fine. Iron is taken out of the earth, and he [*i. e.* the miner or workman] poureth forth stone as copper. He hath made an end of darkness, and he searcheth to every extremity [*i. e.* to great depths and with diligent care] for the stone of darkness and of the shadow of death. He breaketh through a shaft away from those who tarry above; there, forgotten of every foot, they hang and swing far from men. The earth, from it cometh forth bread, and beneath it is upturned like fire: its stones are the place of the sapphire, which also hath dust of gold. A way that no bird of prey knoweth, and the eye of the hawk hath not seen it; which the proud beasts of prey have not trodden, nor the lion passed along. He layeth his hand upon the stone, he turneth up mountains from the root. He cutteth channels in the rocks, and his eye seeth all rare things. He bindeth fast the rivers that they leak not, and that which is hidden he bringeth to light" (Job xxviii. 1–11).

There are, as we have already seen, traces of ancient mining in Egypt, in the desert of Sinai, in Palestine, and in the adjoining lands, and this poetic description must be held as applying to some of these operations. The writer sketches the vast labor and dangerous enterprises which men will undertake in order to win from the earth its treasures, and then passes on to the question: "Where shall wisdom be found, and where is the place of understanding?" These shall baffle the skill of the miner, and are more difficult of attainment than the precious treasures of the earth. For "the fear of the Lord, that is wisdom; and to depart from evil is understanding" (vs. 12, 28).

It may be well here briefly to summarize what is known concerning the mines of biblical antiquity. Clearly, gold, silver, and tin were brought to the lands of the Bible mainly by commerce, though there are traces or records of gold-working in Egypt, and of both gold and silver in Arabia and Edom. Copper and iron were both native products of Palestine, and were worked also in the island of Meroë, at the mouth of the Nile and in the peninsula of Sinai. The island of Cyprus is also mentioned as a source of copper, and there is every probability that both iron and copper were worked in other districts likewise, though there is no distinct and explicit proof. There were lead-mines in Egypt, near the coast of the Red Sea, and also near Sinai, and it is not improbable that these lead-mines may have yielded small quantities of silver also.

Diodorus Siculus gives a minute description of the method of mining and refining gold. Shafts were sunk into what Diodorus calls veins of marble of excessive whiteness (evidently quartz-rock), from which day-and-night relays of convicts extracted the auriferous quartz. This was then broken up with picks and chisels, and further reduced by iron pestles in stone mortars to small fragments. Then it was ground to powder, spread upon a broad inclined table, and washed with water and fine sponges until the gold became pure from earthy matter. Finally, it was put, with a little lead, tin, salt and bran, into earthen crucibles closed with clay, and subjected for five days and nights to the fire of a furnace. From this description it may be seen that gold-mining in these ancient times did not radically differ from that of one hundred years ago.

Concerning the arts of *metallurgy* in ancient times we are left in much ignorance. These arts must have existed in considerable excellence amongst the Egyptians and Assyrians; and the accounts given in the Bible of the buildings of David and Solomon show that the Israelites, and especially the Phœnicians, were accomplished metal-workers. Situated between the great ancient empires of the East and West, Palestine was alternately the prey of each, and the carrying away of metal-workers into captivity shows the esteem in which they were then held. See 1 Sam. xiii. 19; 2 Kings xxiv. 14, 15; Jer. xxiv. 1; xxix. 2. The book of Ecclesiasticus (chap. xxxviii. 27, 28), in the Apocrypha, gives an account of a smith's workshop which those who are used to factories and foundries will fully appreciate: "So every carpenter and workmaster, that laboreth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work: the smith also sitting by the anvil, and considering the iron-work, the vapor of the fire wasteth his flesh, and he fighteth with the heat of the furnace; the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly."

In the Bible are references to casting (Ex. xxv. 12; xxvi. 37; 2 Chron. iv. 17; Isa. xl. 19); soldering and welding (Isa. xli. 7); hammering into sheets (Num. xvi. 38; Isa. xliv. 12; Jer. x. 4, 9); gilding and overlaying with metal (Ex. xxv. 11–24; xxvi. 37; 1 Kings vi. 20; 2 Chron. iii. 5; Isa. xl. 19; Zech. xiii. 9). But perhaps the most interesting of all such allusions are those to the melting and separation and refining of metals (Ps. xii. 6; Prov. xvii. 3, etc.; Isa. i. 25; Jer. vi. 29; Ezek. xxii. 18–20). Malachi (iii. 2, 3) makes use of a striking metaphor derived from the metallurgy of silver. Before the discovery of quicksilver, lead was used for the purification of the precious metals. How far the ancients were acquainted with what is now known as "Pattison's method" of obtaining silver from argentiferous lead-ore is uncertain, but Pliny apparently hints at something of the kind in these words: "When submitted to the action of fire, part of the ore precipitates itself in the form of lead, while the silver is left floating on the surface."

Clearly, however, the passage from Malachi above named refers to the process of "cupellation:" "He [the Messiah] shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

VALUABLE

CHRONOLOGICAL AND MISCELLANEOUS TABLES.

From the Creation to the Christian Era, and the Principal Events of the Nineteenth Century,

ARRANGED TO INCREASE THE INTEREST IN AND SIMPLIFY THE STUDY OF

THE HOLY SCRIPTURES.

CONTEMPORANEOUS CHRONOLOGY.

Period.		Years.
I.	THE CREATION, B. C. 4004, TO THE DELUGE, B. C. 2348	1656
II.	THE DELUGE TO THE CALL OF ABRAHAM, B. C. 1921	427
III.	ABRAHAM TO THE EXODUS OF THE ISRAELITES, B. C. 1491	430
IV.	EXODE, TO THE ENTRANCE INTO CANAAN, B. C. 1451	40
V.	ENTRANCE, TO THE KINGDOM OF SAUL, B. C. 1095	356
VI.	SAUL TO COMPLETION OF SOLOMON'S TEMPLE, B. C. 1004	91
VII.	TEMPLE TO BABYLONISH CAPTIVITY, B. C. 588	416
VIII.	CAPTIVITY TO CLOSING OF OLD TESTAMENT CANON, B. C. 420	168
IX.	CLOSING OF OLD TESTAMENT CANON TO CHRISTIAN ERA, A. D.	420
X.	CHRISTIAN ERA TO END OF COMPLETED CANON, A. D. 100	100
XI.	CLOSING NEW TESTAMENT CANON TO A. D. 1877	1777

POSTDILUVIAN PATRIARCHS.

Periods II. and III. Period to call of Abraham, 427 Years. Thence to Exode, 430 Years.

Birth. B. C.	Birth. A. M.		Death. B. C.	Death. A. M.	Age.
2948	1056	Noah	1998	2006	950
2446	1558	Shem	1846	2158	600
2346	1658	Arphaxad	1908	2096	438
2311	1693	Salah	1878	2126	433
2281	1723	Eber	1817	2187	464
2247	1757	Peleg	2008	1996	239
2217	1787	Reu	1978	2026	239
2185	1819	Serug	1955	2049	230
2155	1849	Nahor	2007	1997	148
2126	1878	Terah	1921	2083	205
1996	2008	Abram (called 1921 B. C.)	1821	2183	175
1896	2108	Isaac	1716	2288	180
1836	2168	Jacob	1689	2315	147
1743	2261	Joseph	1633	2371	110
1571	2433	Moses (Exode 1491 B. C.)	1451	2553	120
		Conquest of Canaan, begun under Joshua.			

THE WANDERING IN THE WILDERNESS.

Period IV. 40 Years.

GOVERNORS AND JUDGES OVER ISRAEL.

Period V. 356 Years.

Date of Reign. B. C.		Remarks.
1451	Joshua	Died at age of 110.
1405	Othniel	First Judge. Judged 40 years.
1323	Ehud	Rest of 80 years in the land.
1305	Shamgar	
1285	Deborah and Barak	Judged 40 years.
1245	Gideon	" 40 years.
1236	Abimelech	" 3 years.
1232	Tola	" 23 years.
1210	Jair	" 22 years.
1188	Jephthah	" 6 years.
1182	Ibzan	" 7 years.
1175	Elon	" 10 years.
1165	Abdon	" 8 years.
1157	Eli	High Priest 40 years.
1137	Samson	Samson, twelfth Judge. Judged 20 years.
1116	Samuel	Last Judge. He filled his office long after Saul became King, B. C. 1095.
1095	Saul (anointed King).	*The periods unaccounted for between the Judges were passed in servitude to neighboring nations.*

ANTEDILUVIAN PATRIARCHS.

Period I. 1656 Years.

Birth. B. C.	Birth. A. M.		Death. B. C.	Death. A. M.	Age.
4004	.....	Creation of Adam and Eve	(Adam) 3074	930	930
3874	130	Seth	2962	1042	912
3769	235	Enos	2864	1140	905
3679	325	Cainan	2769	1235	910
3609	395	Mahalaleel	2714	1290	895
3544	460	Jared	2582	1422	962
3382	622	Enoch	(Transl.) 3017	987	365
3317	687	Methuselah	2348	1656	969
3130	874	Lamech	2353	1651	777
2948	1056	Noah	1998	2006	950
2446	1558	Shem	1846	2158	600
2348	1656	The Deluge.			

KINGS OF ISRAEL TO COMPLETION OF TEMPLE.

Period VI. 91 Years.

Date of Reign. B. C.		Remarks.
1095	Saul	Reigned 40 years.
1055	David	Reigns over Judah in Hebron, 7 years and 6 months.
1048	David	Reigns over all Israel, 32 years and 6 months.
1015	Solomon.	
1004	Completion of Temple. Begun in 4th year of Solomon's reign, B. C. 1011, completed in about seven years and a half.	

FROM THE CAPTIVITY TO THE COMPLETION OF THE OLD TESTAMENT CANON.

Period VIII. 168 Years.

GOVERNORS OF JERUSALEM AFTER CAPTIVITY.

B. C.	Prophets.	Governors.	Remarks.
536	Haggai.	Zerubbabel.	The return of the Jews from Babylon was headed by Zerubbabel.
457	Zechariah.	Ezra.	
445	Malachi.	Nehemiah.	The prophet Malachi concludes the Old Testament Canon about the year 420 B. C.

TABLE SHOWING HOW THE EARTH WAS REPEOPLED BY THE DESCENDANTS OF NOAH.

The Sons of Noah were *Shem, Ham, Japheth.*

Shem's Sons were	*They settled*	*The principal nations which sprang from them were*
Elam, Asshur, Arphaxad, Lud, Aram.	Assyria, Syria, Persia, Northern Arabia, Mesopotamia.	Persians, Assyrians, Chaldeans, Lydians, Armenians, Syrians.
Ham's Sons were	*They settled*	*The principal nations which sprang from them were*
Cush, Mizraim, Phut, Canaan.	The Continent of Africa and Arabia.	Ethiopians, Egyptians, Libyans, Canaanites.
The Sons of Japheth were	*They settled*	*The principal nations which sprang from them were*
Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras.	Asia Minor, Armenia, Caucasus, Europe.	Russians, Germans, Gauls, Britons, Scythians, Medes, Ionians and Athenians, Iberians, Muscovites, Thracians.

BIRTH OF CHRIST,

Anno Mundi 4004.

Ch. Ver.		Age at the birth of the heir	Lived after	Born Anno Mundi and died aged	Died Anno Mundi
Gen. 5. 3 & 4.	*Adam*	130			
			800	930	930
3,	*Seth*.....*born* A. M.	130		130	
6,	7	105	807	912	1042
6,	*Enos*.....*do.*	235		235	
9,	10, 11	90	815	905	1140
9,	*Cainan*.....*do.*	325		325	
12,	13, 14	70	840	910	1235
12,	*Mahalaleel*.....*do.*	395		395	
15,	16, 17	65	830	895	1290
15,	*Jared*.....*do.*	460		460	
18,	19, 20	162	800	962	1422
18,	*Enoch*.....*do.*	622		622	
21,	22, 23	65	300	365	987
21,	*Methuselah*.....*do.*	687		687	
25,	26, 27	187	782	969	1656
25,	*Lamech*.....*do.*	874		874	
28,	30, 31	182	595	777	1651
29,	*Noah*.....*do.*	1056		1056	
32,	*& Chap.* 9. 29	502	448	950	2006
32,	*Shem*.....*do.*	1558		1558	
Gen. 7. 6,	*& Chap.* 11. 10	98			
6,	*The Deluge*	1656			
Gen. 11. 10,	11	2	500	600	2158
11,	*Arphaxad born*.....A. M.	1658		1658	
12,	13	35	403	438	2096
12,	*Selah*.....*do.*	1693		1693	
14,	15	30	403	433	2126
14,	*Eber*.....*do.*	1723		1723	
16,	17	34	430	464	2187
16,	*Peleg*.....*do.*	1757		1757	
18,	19	30	209	239	1996
18,	*Reu*.....*do.*	1787		1787	
20,	21	32	207	239	2026
20,	*Serug*.....*do*	1819		1819	
22,	23	30	200	230	2049
22,	*Nahor*.....*do.*	1849		1849	
24,	25	29	119	148	1997
24,	*Terah*.....*do.*	1878		1878	
32,	*& Chap.* 12. 4. *Acts* 7. 4.	130	75	205	2083
Gen. 12. 4,	*Abram*.....*do.*	2008		2008	
Gen. 21. 5,	*& Chap.* 25. 7	100	75	175	2183
5,	*Isaac*.....*do.*	2108		2108	
Gen. 25. 26,	*& Chap.* 35. 28	60	120	180	2288
26,	*Jacob*.....*do.*	2168		2168	
Gen. 47. 28,				147	2315

GENEALOGY OF THE PATRIARCHS.

	Anno Mundi	Before Christ	Adam	Seth	Enos	Cainan	Mahalaleel	Jared	Enoch	Methuselah	Lamech	Noah	Shem aged when
Adam.....*Created*	4004												
Seth.....*born*	130	3874	130										
Enos.....*born*	235	3769	235	105									
Cainan.....*born*	325	3679	325	195	90								
Mahalaleel.....*born*	395	3609	395	265	160	70							
Jared.....*born*	460	3544	460	330	225	135	65						
Enoch.....*born*	622	3382	622	492	387	297	227	162					
Methuselah....*born*	687	3317	687	557	452	362	292	227	65				
Lamech.....*born*	874	3130	874	744	639	549	479	414	252	187			
Adam.....*died*	930	3074	930	800	695	605	535	470	308	243	56		
Enoch...*translated*	987	3017		857	752	662	592	527	365	300	113		
Seth.....*died*	1042	2962		912	807	717	647	582		355	168		
Noah.....*born*	1056	2948			821	731	661	596		369	182		
Enos.....*died*	1140	2864			905	815	745	680		453	266	84	
Cainan.....*died*	1235	2769				910	840	775		548	361	179	
Mahalaleel.....*died*	1290	2714					895	830		603	416	234	
Jared.....*died*	1422	2582						962		735	548	366	
Shem.....*born*	1558	2446								869	682	502	
Lamech.....*died*	1651	2353								964	777	595	93
Methuselah....*died*	1656	2348								969		600	98
The Deluge.....	1656	2348										600	98
Arphaxad.....*born*	1658	2346										602	100
Selah.....*born*	1693	2311										637	135
Eber.....*born*	1723	2281										667	165
Peleg.....*born*	1757	2247										701	199
Reu.....*born*	1787	2217										731	229
Serug.....*born*	1819	2185										763	261
Nahor.....*born*	1849	2155										793	291
Terah.....*born*	1878	2126										822	320
Peleg.....*died*	1996	2008										940	438
Nahor.....*died*	1997	2007										941	439
Noah.....*died*	2006	1998										950	448
Abram.....*born*	2008	1996										450	350
Reu.....*died*	2026	1978										468	368
Serug.....*died*	2049	1955										491	391
Terah.....*died*	2083	1921										525	425
Arphaxad.....*died*	2096	1908										538	438
Isaac.....*born*	2108	1896										550	
Selah.....*died*	2126	1878										568	
Shem.....*died*	2158	1846										600	
Jacob.....*born*	2168	1836											
Abraham.....*died*	2183	1821											
Eber.....*died*	2187	1817											
Isaac.....*died*	2288	1716											
Jacob.....*died*	2315	1689											

	Arphaxad	Selah	Eber	Peleg	Reu	Serug	Nahor	Terah	Abram	Isaac	Jacob aged when
Arphaxad.....*do.*											
Selah.....*do.*	35										
Eber.....*do.*	65	30									
Peleg.....*do.*	99	64	34								
Reu.....*do.*	129	94	64	30							
Serug.....*do.*	161	126	96	62	32						
Nahor.....*do.*	191	56	126	92	62	30					
Terah.....*do.*	220	185	155	121	91	59	29				
Abram.....*do.*	350	315	285		221	189		130			
Isaac.....*do.*	430	415	385					205	100		
Jacob aged when.....	430	433	403					205	118	18	

TABLE,

SHOWING, AT ONE VIEW, WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER, AND CONSEQUENTLY HOW EASY IT WAS TO HAND DOWN FROM ADAM TO ISAAC (A PERIOD OF 2158 YEARS) THE PARTICULARS OF THE CREATION AND FALL OF MAN.

ADAM was contemporary with	yrs.	NOAH was contemporary with	yrs.	SHEM was contemporary with	yrs.
Lamech.....	56	*Lamech*.....	595	*Lamech*.....	93
Methuselah....	243	*Methuselah*....	600	*Methuselah*....	98
Jared.....	470	*Jared*.....	366	*Noah*.....	448
Mahalaleel....	535	*Mahalaleel*....	234	*and after the Flood*	
Cainan.....	605	*Cainan*.....	179	*with Abraham*	150
Enos.....	695	*Enos*.....	84	*and Isaac*.....	50

THE KINGS AND PROPHETS OF JUDAH AND ISRAEL.

THREE KINGS OF ALL ISRAEL (PERIOD VII. 416 YEARS).

SAUL.....Reigned 40 years.....Before CHRIST 1095.
DAVID.....Reigned 40 years.....Before CHRIST 1055.
SOLOMON.....Reigned 40 years.....Before CHRIST 1015.

PROPHETS OF JUDAH.	YEARS REIGNED.	KINGS OF JUDAH. TWO TRIBES.	YEAR BEFORE CHRIST. USHER. Judah.	USHER. Israel.	HALES. Judah.	HALES. Israel.	KINGS OF ISRAEL. TEN TRIBES.	YEARS REIGNED.	PROPHETS OF ISRAEL.
Shemaiah	17	Rehoboam	975	975	990	990	Jeroboam	22	Man of God from Judah.
	3	Abijah, or Abijam	958		973				
Oded	41	Asa	955		970				Ahijah.
Azariah	.....	.....		954		968	Nadab	2	
Hanani	.....	.....		953		966	Baasha	24	
Jehu, son of Hanani	.....	.....		930		943	Elah	2	
				929		942	Zimri	7 days.	
				929		942	Omri	12	Elijah.
				918		931	Ahab	22	Micaiah.
	25	Jehoshaphat	914		929				
				898		909	Ahaziah	2	Elisha.
Eliezer	.....	.....		896		907	Joram, or Jehoram	12	
Jahaziel	8	Jehoram, or Joram	892		904				
	1	Ahaziah, or Azariah	885		896				
	6	Athaliah	884	884	895	895	Jehu	28	
	40	Jehoash, or Joash	878		889				
				856		867	Jehoahaz	17	Jonah.
				841		850	Joash, or Jehoash	16	
Zechariah, son of Jehoiada	29	Amaziah	839		849				
				825		834	Jeroboam II	41	Hosea.
		Interregnum, 11 years, according to Hales.	.....		820				Amos.
Zechariah (who had understanding in the visions of God, 2 Chron. 26: 5).	52	Uzziah, or Azariah	810		809				
				784		793	*Interregnum, 22 years, according to Hales.*	11	
				773		771	Zachariah	6 mos.	
				772		771	Shallum	1 mo.	
				772		770	Menahem	10	
				761		760	Pekahiah	2	
				759		758	Pekah	20	
Isaiah	16	Jotham	758		757				
Micah	16	Ahaz	742		741				
				739		738	*Anarchy*	9	Oded.
				730		728	Hoshea	9	
Nahum	29	Hezekiah	726		725				
				721		719	*The Kingdom of Israel overthrown by the Assyrians.*		
Joel	55	Manasseh	698		696				
	2	Amon	643		641				
Jeremiah	31	Josiah	641		639				
Habakkuk	3 mos.	Jehoahaz	610						
Zephaniah	11	Jehoiakim	610		608				
Ezekiel	3 m. 10 d.	Jehoiachin, or Jeconiah	599						
Daniel.									
Obadiah	11	Zedekiah	599		597				
		Jerusalem destroyed by Nebuchadnezzar and Judah carried captive.	588		586				
		GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.							
Haggai	.....	Zerubbabel	546						
Zechariah	.....	Ezra	457						
Malachi	.....	Nehemiah	445						

Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria; and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.

EMPIRES OF BIBLE TIMES, WITH THEIR KINGS AND RULERS.

FOUNDERS OF ASSYRIA.

B. C.	
2245	Nimrod, founded Babylon.
2245	Ashur, founded Nineveh.
2124	Belus, reigned in Babylon.
2059	Ninus, united Nineveh and Babylon, forming the ASSYRIAN EMPIRE.

KINGS OF ASSYRIA BEFORE THE DIVISION.

B. C.	
2017	Semiramis (?).
1937	Arabs seize Nineveh.
1446	Belochus.
1433	Artossa.
1421	Belatores.
1183	Tutæus.
1139	Thinæus.
840	Sardanapalus (?).
820	Sardanapalus burned in his palace (?).
790	Pul (?).
	After the death of Sardanapalus the Assyrian Empire ends, being divided into Assyrian, Babylonian and Median Kingdoms.

KINGS OF ASSYRIA AFTER THE DIVISION.

B. C.	
747	Tiglath-pileser, or Arbaces.
728	Shalmaneser.
717	Sennacherib.
712	Esarhaddon.
680	Esarhaddon takes Babylon.

KINGS OF BABYLON.

B. C.	
747	Nabonassar.
734	Merodach-Baladan.
680	Esarhaddon.
667	Saosduchinus.
647	Chiniladon, or Saracus.
626	Nabopolassar.
605	Nebuchadnezzar.
561	Evil-Merodach.
559	Neriglissar.
556	Laborosarchod.
555	Belshazzar.
538	Babylon taken by Cyrus.

KINGS OF MEDIA.

B. C.	
747	Arbaces (Governor).
709	Deioces (?)
657	Phraortes.
634	Cyaxares I.
596	Scythians expelled.
595	Astyages.
559	Cyaxares II., or DARIUS.
536	Cyrus the Great forms the MEDO-PERSIAN Empire.

KINGS OF THE PERSIANS.

B. C.	
559	Cyrus the Great.
529	Cambyses, or Ahasuerus.
522	Smerdis, or Artaxerxes.
521	Darius, or Hystaspes.
486	Xerxes the Great.
465	Artaxerxes Longimanus.
425	Xerxes II.
425	Sogdianus.
424	Ochus, or Darius Nothus.
404	Artaxerxes Mnemon.
361	Artaxerxes Ochus.
338	Arses.

KINGS OF THE PERSIANS (continued).

B. C.	
336	Darius Codomanus.
330	Alexander the Great conquers Darius and ends the Persian Empire.

KINGS OF EGYPT.

B. C.	
2188	Mizraim.
2122	Athotes.
2111	Busiris founds Thebes.
2100	Osymandyas.
2085	Shepherd-kings reign 260 years.
1920	Pharaoh.
1891	Syphoas.
1822	Memnon invents letters.
1821	Amenophis I.
1729	Potiphar.
1680	Hyksos, or Shepherd-kings.
1577	Rameses Miamum.
1491	Pharaoh Amenophis (the Exode).
1491	Sesostris.
1457	Pheron.
1376	Sethos.
978	Sesac (?).
825	Petubastes.

EMPIRES OF BIBLE TIMES, WITH THEIR KINGS AND RULERS (CONTINUED).

KINGS OF EGYPT (continued).

B. C.	
737	Sebacon invades Egypt.
725	So.
670	Psammetichus.
616	Pharaoh Necho.
600	Psammis.
594	Pharaoh Hophra.
571	Apries (strangled).
571	Amasis.
525	Psammenitus.
525	Cambyses conquers Egypt.
414	Amyrtæus.
408	Psammetichus.
396	Nephereus.
389	Acoris.
376	Psamuthis.
375	Nectanebis.
363	Tachos.
362	Nectanebus.
350	Conquered by Ochus, king of Persia.
323	Ptolemy Soter (?).
285	Ptolemy Philadelphus.
247	Ptolemy Euergetes.
221	Ptolemy Philopator.
204	Ptolemy Epiphanes.
180	Ptolemy Philometer.
145	Euergetes II.
117	Lathyrus Soter and Cleopatra.
107	Alexander and Cleopatra.
89	Lathyrus.
81	Alexander.
65	Ptolemy Auletes.
51	Ptolemy Dyonysius and Cleopatra.
47	Ptolemy the Younger and Cleopatra.
43	Cleopatra alone.
30	*Egypt becomes a Roman Province.*

GREECE.

B. C.	
2042	Uranus arrives in Greece.
1856	Inachus founded Argos.
1582	Arundelian marbles.
1556	Cecrops founded Athens.
1520	Corinth built.
1516	Lelex founded Sparta.
1266	Œdipus, king of Thebes.
1204	Trojan War.
1182	Æneas sails into Italy.
1068	Codrus, king of Athens.
884	Laws of Lycurgus.
814	Macedonia founded.
594	Solon, Archon of Athens.
510	Democracy at Athens.
491	Leonidas, king of Sparta.
336	Alexander master of all Greece.
284	Achæan League.
147	Destruction of League.
146	*Corinth demolished, and Greece becomes a Roman Province under the name of Achaia.*

KINGS OF MACEDON.

B. C.	
814	Caranus.
786	Cænus.
774	Thurimas.
729	Perdiccas I.
678	Argæus I.
640	Philip I.
602	Æropus.
576	Alcetas.
547	Amyntas I.
497	Alexander I.
454	Perdiccas II.
413	Archelaus.
399	Amyntas II.
398	Pausanias.

KINGS OF MACEDON (continued).

B. C.	
397	Amyntas II.
390	Argæus.
390	Amyntas II.
371	Alexander II.
370	Ptolemy Alorites.
366	Perdiccas III.
360	Philip II.
336	Alexander III., called the Great.
323	Philip Aridæus.
317	Cassander.
298	Alexander and Antipater.
294	Demetrius.
287	Pyrrhus.
286	Lysimachus.
280	Ptolemy Ceraunus.
278	Sosthenes.
277	Antigonus Gonatus.
242	Demetrius.
232	Antigonus Doson.
220	Philip.
179	Perseus.
168	*End of Kingdom of Macedon.*
148	*Becomes a Roman Province.*

KINGS OF SYRIA.

B. C.	
312	Seleucus I. Nicator.
281	Antiochus I. Soter.
261	Antiochus II. Theus.
246	Seleucus II. Callinicus.
226	Seleucus III. Ceraunus.
223	Antiochus III. the Great.
187	Seleucus IV. Philopator.
175	Antiochus IV. Epiphanes.
164	Antiochus V. Eupator.
162	Demetrius I. Soter.
150	Alexander I. Balas.
145	Demetrius II. Nicator.

KINGS OF SYRIA (continued).

B. C.	
144	Antiochus VI. Theus.
143	Diodotus, or Tryphon.
139	Antiochus VII. Sidetes.
130	Demetrius II. Nicator, re-established.
126	Alexander II. Zebina.
124	Seleucus V.
123	Antiochus VIII. Grypus.
97	Seleucus VI. Nicator.
93	Antiochus Eusebes.
92	Antiochus IX. Grypus.
91	Philip.
90	Demetrius Euchares.
85	Antiochus Dionysius.
83	Tigranes.
69	Antiochus Asiaticus.
65	*Syria becomes a Roman Province.*

KINGS OF ROME TO CHRISTIAN ERA.

B. C.	
753	Romulus builds Rome.
716	*Interregnum of one year.*
715	Numa Pompilius.
672	Tullus Hostilius.
640	Ancus Martius.
616	Tarquinius Priscus.
578	Servius Tullius.
534	Tarquinius Superbus.
509	*The Tarquins expelled and Consular Government established, which lasted for 461 years.*
45	Julius Cæsar, perpetual Dictator. *Commencement of Empire of Cæsars.*
44	Slain in the Senate House. *Anarchy.*
27	Augustus Cæsar.
A. D.	
14	Tiberius.

INSTANCES OF PROPHECY COMPARED WITH HISTORY.

[*The chief points only being Selected and Numbered.*]

PROPHECY OF FOUR KINGDOMS, REPRESENTED BY FOUR BEASTS.	CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
THE FIRST BEAST.	ASSYRIAN EMPIRE.
1. A lion	1. The Babylonian empire;
2. having eagle's wings	2. Nineveh, etc., added to it—but
3. the wings were plucked	3. Nineveh was almost destroyed at the fall of Sardanapalus.
4. it was raised from the ground	4. Yet this empire was again elevated to power,
5. and made to stand on the feet, as a man,	5. and seemed to acquire stability under Nebuchadnezzar,
6. and a man's heart [intellect] was given to it.—Dan. 7: 4.	6. who laid the foundation of its subsequent policy and authority.
THE SECOND BEAST.	PERSIAN EMPIRE.
1. A ram	1. Darius, or the Persian power.
2. which had two horns	2. Composed of Media and Persia,
3. both high	3. both considerable provinces,
4. but one higher than the other	4. Media the most powerful; yet this most powerful
5. The highest came up last	5. Median empire, under Deioces, rose after the other;
6. the ram pushed north, west and south	6. and extended its conquests under Cyrus over Lydia, etc., west, over Asia, north, over Babylon, etc., south, and
7. did as he pleased, and became great.—Dan. 8: 3, 4.	7. ruling over such an extent of country, was a great empire.

PROPHECY OF FOUR KINGDOMS, REPRESENTED BY FOUR BEASTS.	CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
THE THIRD BEAST.	GRECIAN EMPIRE.
1. A he-goat	1. Alexander, or Greek power,
2. came from the west	2. came from Europe (west of Asia)
3. gliding swiftly over the earth	3. with unexampled rapidity of success;
4. ran unto the ram in the fury of his power.	4. attacked Darius furiously, and
5. smote him	5. beat him—at the Granicus, Issus, etc.;
6. brake his two horns	6. conquered Persia, Media, etc.;
7. cast him on the ground	7. ruined the power of Darius,
8. stamped on him, and	8. insomuch that Darius was murdered, etc.
9. waxed very great	9. Alexander overran Bactriana to India,
10. when he was strong his great horn was broken, and	10. but died at Babylon in the zenith of his fame and power;
11. instead of it, came four notable ones	11. his dominions were parceled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers);
12. toward the four winds of heaven	12. In Babylon, Asia Minor, Egypt, Greece.
13. out of one of them a little horn waxed great	13. Antiochus the Great, succeeded by Antiochus Epiphanes,
14. toward the south and east	14. conquered Egypt, etc.,
15. which took away the daily sacrifice, and cast down the sanctuary, etc.—Dan. 8: 5–12.	15. and endeavored utterly to subvert the Jewish polity, polluting their temple-worship and sacrifices to the utmost of his power.
THE FOURTH BEAST.	ROMAN EMPIRE.
1. Dan. 7: 7, 8; 19–21.	1. Rome, mistress of the world.

FROM COMPLETION OF OLD TESTAMENT CANON TO CHRISTIAN ERA, INCLUDING THE APOCRYPHA.

PERIOD IX. 420 YEARS.

B. C.		REMARKS.
413	Joiada, or Judas	High Priest.
373	Jonathan, or John	High Priest.
341	Jaddua, or Jaddus	High Priest.—Alexander the Great dies, B. C. 324.
321	Onias I.	High Priest.—Ptolemy Lagus captures Jerusalem, B. C. 320.
300	Simon, the Just	High Priest.
291	Eleazar	High Priest.
276	Manasseh	High Priest.
250	Onias II.	High Priest.
217	Simon II.	High Priest.—Sect of Sadducees founded, B. C. 200.
195	Onias III.	High Priest.—Scopas, an Egyptian, conquers Judea, B. C. 199.
175	Jesus, or Jason	High Priest.—Antiochus retakes Judea, B. C. 198.
172	Menelaus	High Priest.—Antiochus Epiphanes slays 40,000 Jews, B. C. 170.

B. C.		REMARKS.
166	Judas Maccabæus	These four were Princes of Judea, and were called the Maccabees, or Asmonean Princes, from Asmoneus, great-grandfather of Judas Maccabæus.
161	Jonathan	
143	Simon	
135	John Hyrcanus	
107	Aristobulus	Son of John Hyrcanus assumes the title of king.
106	Alexander Jannæus	KINGS OF JUDEA.
79	Alexandra (Queen)	
70	Hyrcanus II.	
70	Aristobulus II.	
63	Hyrcanus II. (restored)	Jerusalem taken by Pompey.
40	Antigonus	Walls of Jerusalem rebuilt, B. C. 44; and Jerusalem captured by the Parthians, B. C. 40.
37	Herod, the Great	Appointed King of Judea at Rome. Returns to Jerusalem with an army and captures it.
5	John Baptist, born three months before birth of Christ; and New Testament Canon begins.	

A CHRONOLOGICAL TABLE,

SHOWING THE PRINCIPAL EVENTS OF THE JEWISH AND CONTEMPORANEOUS HISTORY

FROM THE CREATION OF THE WORLD TO THE BIRTH OF CHRIST.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
4004	Creation of the world.	
2650		Chinese Empire founded.
2349	The deluge.	
2020		
2010		Sesostris king of Egypt.
1996	Birth of Abraham.	
1921	Call of Abraham.	
1896	Isaac born.	
1856		Kingdom of Argos founded.
1837	Birth of Jacob and Esau.	
1729	Joseph sold into Egypt.	
1571	Moses born.	
1493		Cadmus introduces letters into Greece.
1491	The Passover instituted.—Departure from Egypt.	
1491	The Law given from Mount Sinai.	
1451	Death of Moses and Aaron.—Joshua leads the Israelites into Canaan.	
1352	The Judges.	Rise of Assyria.
1273		Search for the Golden Fleece.
1263		War against Troy.
1193		
1136	Samson slays the Philistines.	
1120	Death of Samson.	
1102		Sparta a kingdom.
1095	Saul made king.	
1075	Death of Samuel.	
1056	Death of Saul and Jonathan.	
1048	David king over Israel.—Takes Jerusalem.	Tyre flourishes under Hiram.
1042	The Ark removed to Jerusalem.	
1023	Revolt of Absalom.	
1015	Death of David and accession of Solomon.	
1012	Foundation of the Temple.	
1004	Dedication of the Temple.	
975	Death of Solomon.—Revolt of the Ten Tribes.—Kingdom of Israel established under Jeroboam.	
975	Shemaiah averts a civil war.—Rehoboam king of Judah.	
971	Shishak, king of Egypt, takes Jerusalem and pillages the Temple.	
957	Abijah defeats the king of Israel; 50,000 men are slain in the battle.	Tabrimmon king of Damascus.
906	Israel afflicted with the famine predicted by Elijah.	
901	The Syrians besiege Samaria.	
897	Elijah translated to heaven.	
896	Death of Ahab, king of Israel.	
895	Miracles of Elisha the Prophet.	
878		
776		Carthage founded by Dido.
771	Israel invaded by the Assyrians under Phul.	Commencement of the Olympic Era.
758		
753		Syracuse founded.
747		Rome built.
741	Pekah, king of Israel, lays siege to Jerusalem; 120,000 of the men of Judah are slain in one day.	Era of Nabonassar.
740	Ahaz, king of Judah, being defeated by Pekah, calls in the assistance of Tiglath-Pileser, king of Assyria, and becomes tributary to him.—Israel is also made tributary to the same king.—A Syrian altar is set up in the Temple, and the sacred vessels sent to Assyria.	
721	Samaria is taken by the king of Assyria.—The Ten Tribes carried into captivity.—End of the Kingdom of Israel.—Isaiah and Micah prophets in Judah.	Numa Pompilius, B. C. 715.
710	Sennacherib invades Judah, but the destroying angel enters the camp of the Assyrians, and in one night destroys 185,000 of them.	
698	Manasseh king of Judah.—Gross idolatry of Judah.	
678	Samaria colonized by Assyrians.	Scythian invasion of Western Asia.
658		Byzantium founded.
656	Holofernes is killed at the siege of Bethulia by Judith.	
625		Alyattes king of Lydia.—Nabopolassar of Babylonia and Cyaxares of Media destroy Nineveh.
624	In repairing the Temple, Hilkiah discovers the book of the law, and Josiah keeps a solemn Passover.—Jeremiah prophet.	
608	Josiah killed in battle.—Jehoiakim king.	Babylon a great kingdom.
605	Jeremiah's prophecy of the 70 years' captivity.—Nebuchadnezzar invades Judah, takes Jerusalem.—Jehoiakim his vassal.	
602	Jehoiakim revolts from Babylon.	
598	Nebuchadnezzar besieges Jerusalem.	
597	Jerusalem taken.—Jehoiakim deposed and succeeded by Jehoiachin, who rebels.	

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
597	Zedekiah made king over the remnant of Judah.	
594		Solon, legislator at Athens.
588	Jerusalem having rebelled against Babylon is besieged by Nebuchadnezzar.	
586	Jerusalem taken and destroyed by Nebuchadnezzar.—Zedekiah's eyes are put out.—He is taken to Babylon where he dies.—End of the kingdom of Judah.	
580		Copper money coined at Rome.
572		Fall of Tyre.
569		Amasis king of Egypt.
559	The Jews captives in Babylon.	Founding of the Persian Empire by Cyrus.
552		First comedy performed at Athens.
539		Marseilles built by the Phocæans.
538		Babylon taken by Cyrus and united to Persia.
536	Cyrus allows the Jews to return to their own country.—Return of the first caravan under Zerubbabel and Jeshua.	
535	Rebuilding of the Temple.	
534	Opposition of the Samaritans.	Tarquinius Superbus king of Rome.
529	Letter to the Persian king from the adversaries.	Death of Cyrus.
525		Egypt conquered by Cambyses.
522	Work on the Temple stopped by a royal decree.	Death of Cambyses.
521	Haggai and Zechariah.	
520	Building of the Temple resumed.	
515	Dedication of the Second Temple.	
510		Expulsion of the Tarquins.—Rome and Athens republics.
494		Tribunes.
490		Battle of Marathon.
486		Xerxes (the Ahasuerus of Esther).
480		Battles of Salamis and Thermopylæ.—Persians burn Athens.
479		Battles of Platæa and Mycale.—Persians retreat from Greece.
474	Esther and Mordecai.	
468		Death of Aristides.—Socrates born.
466		Cimon defeats the Persians.
465		Death of Xerxes.
458	Commission of Ezra.	Cincinnatus dictator.
457	Great reformation.	
449		Decemvirate at Rome.—Appius Claudius.
444	Commission of Nehemiah.—The walls rebuilt.—Reading of the law.—Opposition of Sanballat.	Herodotus.
431	Malachi.	Peloponnesian war.
429		Pericles dies.—Plato born.
404		Lysander takes Athens.—Death of Alcibiades.
400		Xenophon.—Retreat of the 10,000.
399		Death of Socrates.
390		Rome taken by the Gauls.
371		Battle of Leuctra.
367	Murder of Joshua.	
362		Death of Epaminondas.
356		Birth of Alexander the Great.—Temple of Diana at Ephesus burned.
351	Alleged captivity of the Jews.	
350	Jaddua High Priest.	
348		Death of Plato.
336		Alexander the Great succeeds to the throne.
335		Destruction of Thebes.
333		Battle of Issus.—Damascus taken and Tyre besieged by Alexander.
332	The High Priest induces Alexander to spare Jerusalem.	Alexander king of Epirus in Italy.
331	Settlement of the Jews at Alexandria.	Battle of Arbela.
330	Onias High Priest.	Demosthenes' oration for the crown.
323		Death of Alexander.
322		Romans humiliated by the Samnites at the Caudine forks.—Demosthenes and Aristotle die.
320	Ptolemy takes Jerusalem.—Jewish settlements in Egypt and Cyrene.	
315		Thebes rebuilt.
314	Palestine under Antigonus.	
312	Commencement of the Era of the Seleucidæ.	Appius Claudius censor.
300	Simon I., the Just, High Priest.	
298		Third Samnite war.
292	Eleazar High Priest.	
276	Manasseh High Priest.	
277	Septuagint version made by order of Ptolemæus Philadelphus.	
265		Commencement of the Punic wars.
241		End of the first Punic war.
235		Temple of Janus closed for the first time since Numa.
219	Antiochus overruns Palestine.	Second Punic war.

CHRONOLOGICAL TABLE—CREATION TO THE BIRTH OF CHRIST.

(CONTINUED.)

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
218		Hannibal crosses the Alps.
217	Ptolemy recovers Palestine, profanes the Temple, but is driven out supernaturally. —He persecutes the Jews of Alexandria.	Battle of Trasimene.
216		Battle of Cannæ.
215		Chinese wall built.
206		Dynasty of Han in China.
205	The Jews submit to Antiochus the Great. —Are well treated at first.	
204		Scipio in Africa.—Defeat of the Carthaginians.
201		Peace with Carthage.
197	Palestine and Cœle-Syria conquered by Antiochus the Great and confirmed to him by the peace with Rome.	
187	Attempt of Heliodorus to plunder the Temple.	
183		Death of Hannibal and Scipio.
175	Onias III. degraded from the High Priesthood, which is sold to Jason.	
171		Third Macedonian war.
170	Jerusalem taken by Antiochus Epiphanes. —Great cruelties toward the Jews.	
168	Menelaus deposed.—Massacre at Jerusalem.—Beginning of the Maccabæan war of independence.	End of the Macedonian kingdom.
167	Judas Maccabæus defeats the Syrian generals.	
166	Judas takes Jerusalem.—Rededication of the Temple.	
164	Death of Antiochus.—He is succeeded by Antiochus V., Eupator, who takes Bethsura and besieges Jerusalem.—Peace with the Jews.	
162	Alcimus made High Priest.—Judas calls on the Jews to resist.	
161	Victory of Adasa.—Embassy to Rome.—Death of Judas Maccabæus.	Alliance between Rome and Judea.
158	Peace with Syria.	
153	Jonathan High Priest.	Celtiberian war.
149		Third Punic war.
146	Alliance with Demetrius, whose life Jonathan saves.	Destruction of Carthage.
144	Death of Jonathan.	
141	Tower of Zion taken.—First year of Jewish freedom.	
140	Simon made hereditary prince of the Jews.	
137	John Hyrcanus High Priest.	
128	Hyrcanus goes to Parthia with Antiochus, who is killed there.—Judea independent.	Death of Tiberius Gracchus.
125	Hyrcanus conquers the land east of Jordan.	
121		Death of Caius Gracchus.
109	Hyrcanus destroys the Samaritan Temple on Mount Gerizim.	
107	Death of Hyrcanus.—Aristobulus, High Priest, assumes the title of king.	Marius, First Consul.
106	Alexander Jannæus.—Civil war.	Jugurtha taken.—Cicero and Pompey born.
100		Julius Cæsar born.
83		Sylla dictator.
79	Alexandra queen of Judea.	
71		Defeat and death of Spartacus.
69	Hyrcanus II., king, deposed by his brother after three months.—Succeeded by Aristobulus II.—Rise of Antipater.	
66		Syria a Roman province.
65	Civil war between the rival brothers.—Appeal to the Romans.	
64	Arbitration of Pompey.	
63	Pompey carries Jerusalem by assault.—Judea subject to Rome from this time.	Cicero, Consul.
57	Alexander, son of Aristobulus II., makes war on Hyrcanus, but is defeated by Gabinius, Proconsul of Syria.	
55		Cæsar's first descent on Britain.
54	Crassus at Jerusalem; plunders the Temple.	Second invasion of Britain.
52	Cassius enslaves 30,000 Jews, the partisans of Aristobulus.	
49	Cæsar releases Aristobulus, who is put to death by the Pompeians.—Alexander put to death by Scipio at Antioch.	Cæsar crosses the Rubicon.
48	Antipater first Roman Procurator of Judea. —Hyrcanus Ethnarch.	Battle of Pharsalia.—Death of Pompey.
46	Antipater appoints his sons Phasael and Herod captains of Judea and Galilee.	Reform of the Calendar.
44	Decree of Cæsar for refortifying Jerusalem.	Death of Cæsar.
43	Cassius plunders Jerusalem.	Death of Cicero.
42	Herod defeats Antigonus and enters Jerusalem in triumph.—Is reconciled to Hyrcanus and betrothed to Mariamne.	Battle of Philippi.—Death of Brutus and Cassius.
40	Herod appointed king by the Roman Senate.	Roman Empire divided.—Octavius and Antony at Rome.
37	Herod takes Jerusalem on the day of atonement.—Marries Mariamne.—Death of Antigonus.—End of the Asmonæan line. —Annel made High Priest.	Renewal of the Triumvirate for five years.
36	Herod compelled by Cleopatra to make Aristobulus High Priest.	Antony and Cleopatra.
35	Murder of Aristobulus.	
34	Herod appeases Antony by gifts.—Antony gives Cœle-Syria to Cleopatra.	
31	Herod defeats the Arabians.—Dreadful earthquake in Judea.	Battle of Actium.
30	Herod meets Octavian at Rome and is confirmed in his kingdom.	Death of Antony and Cleopatra.—Egypt a Roman province.
29	Herod puts Mariamne to death.	
28	Murder of Alexandra, mother of Mariamne.	
27		The name of Augustus conferred upon Octavius.
26	Herod murders the last of the family of Hyrcanus.—Introduces heathen games into Jerusalem.	
24	The dominions of Herod increased by the addition of Trachonitis, Batanea, and Auranitis.—Sends his sons Alexander and Aristobulus to Rome.	
23	Herod visits Agrippa at Mytilene.	Death of Marcellus.
21	Herod rebuilds his palace.—Founds Cæsarea.	
18	Rebuilding of the Temple.	
17	Completion of the Holy Place.	
12	Refuses the hand of Salome to the Arabian Syllæus.	Augustus *Pontifex Maximus*.
10	Herod opens David's tomb in search of treasure.	
6	Murder of Alexander and Aristobulus, Herod's sons, by Mariamne.—The Pharisees refuse the oath to Cæsar and Herod, and are fined.	
4	Birth of Christ, according to the common reckoning.—Death of Herod.	Augustus Emperor of Rome.

FROM THE BIRTH OF CHRIST TO THE CLOSING OF THE NEW TESTAMENT CANON, A. D. 100.

PERIOD X. 100 YEARS.

B. C.	JEWISH AND CHRISTIAN CHURCH HISTORY.	CONTEMPORANEOUS EVENTS.
5	Birth of Christ, probably Dec. 25.	28th year of reign of Augustus Cæsar at Rome.
4	His circumcision, presentation in Temple and flight of his family to Egypt.	Herod orders the massacre of all male infants under two years old.
2	Return from Egypt.	Death of Herod and his son Antipater and division of his kingdom.
A. D.		
6	Judea annexed to Roman province of Syria.	Famine in Rome.
8	Jesus being twelve years old is taken by his parents to the Temple.	
9	Birth of St. Paul.	
14	Caiaphas High Priest.	Tiberius.
26	Christ baptized by John.—His public ministry begins.	Death of Augustus.
28	John the Baptist beheaded.	Tiberius Emperor at Rome.
29	Crucifixion of Christ, probably on Friday, April 15th.	Pontius Pilate Governor of Judea.—Tiberius friendly to the Christians.
30	The apostles called.	

A. D.	JEWISH AND CHRISTIAN CHURCH HISTORY.	CONTEMPORANEOUS EVENTS.
31	Martyrdom of St. Stephen.	Pilate deposed and commits suicide.
33	Conversion of Saul.	Agrippa made king of Judea.
38	St. Matthew writes his Gospel.	Death of Agrippa.
42	Rise of term Christian.	
44	St. James beheaded.	
45	Famine in Judea.	Emperor Claudius.—London founded.
62	St. Mark dies.	
64	Persecution of the Jews.	Nero Emperor at Rome.
66	Jews at war with Rome.	Great slaughter of Jews in Syria.
67	Second imprisonment of Paul at Rome.	Defeat of Jews by Vespasian.
68	Martyrdom of Paul and Peter.	Nero deposed and commits suicide.—Vespasian Emperor at Rome.—Jerusalem taken and destroyed by Titus.
95	Second persecution of Christians.	Plague in Rome.—Vespasian dies.
96	John banished to Patmos (Rev. 1).	Domitian killed.—End of reign of Cæsars.
100	Death of St. John at Ephesus.	Trajan Emperor of Rome.

MODERN CHRONOLOGY FROM A. D. 102 TO 1877.

PERIOD XI.

A. D.

102. Pliny's letter to Trajan. 108, Ignatius martyred. 120, Sixtus I. bishop of Rome. Palmyra built and Temple of the Sun, Baalbek. Adrian emperor (130) rebuilds Jerusalem as Ælia Capitolina. 132, Ptolemy the Egyptian astronomer, Pausanias, Lucian, Marcion's heresy. 136, Barcocab's (Jewish) rebellion crushed; Jews banished from Palestine. 138, Antoninus. 140, Claudius Ptolemy, Egypt, "Ptolemaic System." 154, Justin Martyr's Apology. 167, Polycarp martyred. 169, Galen, Diogenes, Laertius. 161, Marcus Aurelius. 181, Commodus; Saracens defeat the Romans. 193, Severus.

202. Tertullian the defender of Christianity. 208, Julius Africanus, Clemens of Alexandria. 217, Calixtus bishop of Rome. The Septuagint found. 226, Ardsheer (Artaxerxes) founds the Sassanian line in Persia. 229, Dion Cassius historian. St. Cyprian 200–258. Temple of Diana burnt at Ephesus 260. Zenobia queen of Palmyra 263–273, taken to Rome by Aurelian, emperor. Manes d. 274. Talmud and Targum begun. 284, Diocletian emperor. 290, Gregorian code. First monks 296. Eusebius, "the father of church history," b. 266, d. 340.

306. Constantine emperor (b. 272; d. 337). Christianity tolerated. Council of Nicæa 325. Constantinople the capital 330. Julian the Apostate (361) at Jerusalem. First monasteries in Egypt 356. Gregory Nazianzen, b. 328, d. 489. Valens 354. The Huns invade Europe. The Saxons invade Britain. Roman empire divided into East and West 364. Theodosius 379. Chrysostom, Ambrose, Jerome, Martin and Augustine "Christian Fathers."

402. Innocent I. bishop of Rome. 412, Cyril bishop of Alexandria. 416, Visigoths and Vandals appear. 425, Theodosius opens public schools. 429, Nestorius bishop of Constantinople. 431, Council at Ephesus. 432, St. Patrick in Ireland. 435, Theodosian code. Leo I. bishop at Rome. 447, Huns under Attila invade Scythia, Germany and Rome. 448, Eutyches condemned. 468, First trial by jury of peers. 476, Rome taken by Odoacer. End of the Roman empire. 498, Talmud of Babylon published.

500. Christianity in France. 513, Christianity in Persia. 526, Extreme unction introduced. 529, Benedictine monks. Schools closed at Athens. 532, Christian era invented by Dionysius Exiguus. Justinian emperor, b. 483, crowned 527: the codes completed (Pandects) 534, d. 565. The Armenians separate from the Greek Church. 538, St. Sophia built at Constantinople. 540, The Monothelites. 548, Turkish rule founded in Asia. 558, Procopius the Roman. 559, The Saxon Heptarchy in England begun. 568, The Turks send an embassy to Justin II. emperor. Kingdom of Murcia, England. 580, Latin language dead in Italy. 586, Catholics in Spain. 588, Gregory of Tours, "the father of French history." 590, Gregory the Great bishop of Rome. Purgatory and the mass first taught. 596, Christianity taught by St. Augustine in England. Bretwalda king.

604. St. Paul's, London, founded by Ethelbert, king of Kent. 606, Phocas, emperor of Rome, at Constantinople declared Boniface III. pope and supreme over all others in the Church. 612, Mohammed published the Koran, 613, The Arabs in Syria. Persians take Jerusalem. 617, St. Peter's, now Westminster Abbey, founded by Sabert, king of Kent. 622, Mohammed's flight from Mecca to Medina. Era of Mohammed. 632, Omar the Caliph unites civil and religious powers, and conquers Egypt, Palestine, Syria and Asia Minor. 636, Christianity in China. 644, University of Cambridge. Celibacy of the clergy enforced. Separation of Greek and Roman churches. 647, Rhodes and Cyprus taken by the Arabs, also Persia. 657, Latin adopted as the church language by Pope Vitalian. 672, Saracens in Spain. 680, Bulgaria. 682, Leo II. instituted "holy water." 698, First king in Poland. Cracow founded. Adhelm first English writer in prose and verse.

700. Anglo-Saxon Octarchy. 708, Pope Constantine's toe kissed (the first). 713, Arabs conquer all Spain. 716, Paper-making introduced by Arabs. 725, Image-worship forbidden. 735, Venerable Bede died. 752, Pope Stephen II. founded the temporal power of the Church by aid of Pepin of France. 762, Almanzor, caliph, builds Bagdad. 768, Charlemagne king of France. He corquers Italy and ends the Lombard kingdom. Schools in Bagdad, Cufa, Alexandria, Fez and Cordova under the Arabs. 779, Charlemagne imposes tithes for the support of the clergy, schools and the poor. 787, Seventh Church council at Nice. Haroon ar-Rashid caliph—golden age of Arabic learning. Masses said for money.

800. Charlemagne emperor of Rome, Italy, Germany and France. 802, Haroon ar-Rashid presents Charlemagne with a striking clock. 808, First bank for exchange in Italy. Denmark a kingdom, Gotricus king. 817, College of cardinals. 820, First division of the Arabian government. 824, Christianity in Denmark and Sweden. 828, St. Mark's, Venice, built. 829, The seven kings unite and form the kingdom of England under Egbert. 838, Normans plunder Paris and Hamburg. 846, Saracens besiege Rome, and, defeated, ravage Sardinia. 858, First coronation of a pope, Nicholas I. 860, Gorm king of Denmark, Normans discover Iceland. Ruric, first grand prince of Russia, builds Lagoda. Alfred the Great defeats the Danes. Harold first king of Norway. 875, Eutychius (d. 940) learned historian. 889, Hungary, Arpad first king. 890, Oxford University founded, also militia and navy and trial by jury, by Alfred in England.

901. Venice and Genoa republics. Edward the first "king of the English." Fatimites in Egypt. 904, First Russian attack on Constantinople. 912, Abder-Rahman Arab prince in Spain (heroic age). 915, University of Cambridge founded. 939, Cordova, Spain, a seat of learning. Arabic numerals introduced in Europe. 940, Mint founded in Kent. 955, Russia Christianized. 959, St. Dunstan of Canterbury enforces clerical celibacy. 965, Poland Christianized under Miecislus. 973, Stephen, king, makes a constitution and written laws. 982, Greenland discovered. 988, Hugh Capet king in France. 995, Christianity in Norway. Olaf I. founds Drontheim.

1002. Paper made from cotton rags in England. 1013, Danes conquer England. 1016, Canute king of England. 1024, Avicenna Arabian physician (b. 980, d. 1037). 1027, Brian Boru in Ireland. Scotland and Norway conquered by Canute. Firdusi the greatest Persian poet (b. 940, d. 1022). 1042, First invasion by the Seljuk Turks in Asia Minor. They take Bagdad in 1055. The selling of children prohibited by law in England. 1066, William the Conqueror in England. Jerusalem taken by Turks. 1068, Knights-errant in Spain. First booksellers. Surnames first used. Norman-French the legal language in England. 1095, First Crusade under Peter the Hermit and Godfrey de Bouillon, who was king in Jerusalem in 1099. Knights of St. John instituted.

1100. William of Poitou first troubadour. 1101, Robert duke of Normandy in England. 1104, Acre taken by Crusaders; 1111, Beirut and Sidon; and 1118, Tyre. Knights Templar. 1125, Aristotle's logic again in repute. 1137, Justinian's Pandects discovered at Amalfi. Civil law improved. 1138, Portugal a kingdom. 1140, William of Malmesbury English historian. 1147, Second Crusade. Benjamin of Tudela travels from Spain to India. 1150, Magnetic needle first known in Italy.

A. D.

Eben Ezra the Jewish historian. 1158, Bank at Venice. Henry Plantagenet king in England. Thomas à Becket chancellor of England. Poem of the Cid. Waldenses and Albigenses appear. 1171, Saladin sultan in Egypt, and conquers Syria, Assyria, Mesopotamia and Arabia. 1172, Henry conquers Ireland. 1177, English circuit judges. 1178, Maimonides of Cordova, a learned Jew. 1190, Third Crusade. 1191, Kingdom of Cyprus. 1193, Richard defeats Saladin. 1196, Richard Lion Heart in captivity. Pope of Rome supreme.

1202. Fourth Crusade. 1204, Inquisition in France. 1217, Fifth Crusade. 1223, Crusade against the Albigenses. 1229, Scriptures forbidden to all laymen by Catholics. 1230, Spain rescued from the Moors by Ferdinand. 1233, Coal first discovered at Newcastle, England. 1240, Sixth Crusade. 1240, Seventh Crusade. Jews are persecuted everywhere. 1261, Private war and trial by battle suppressed in France. 1265, Monastic orders wealthy and powerful. 1270, Eighth and last Crusade. 1272, Marco Polo travels to Pekin. 1273, First patent of nobility in France. 1274, General Council at Lyons and first reunion of the Eastern and Western churches. 1279, University of Lisbon. Roger Bacon of Oxford the most learned of the age. Kubla Khan in China. 1282, Sicilian Vespers. 1283, The title "prince of Wales" originated by King Edward. 1291, End of the kingdom of Jerusalem. 1297, William Wallace, William Douglas in Scotland. 1299, Ottoman empire founded in Bithynia by Othman I.

1300. University at Lyons. 1302, Mariner's compass invented at Naples. First convocation of the States General of France. 1303, University of Avignon. Dante the poet (b. 1265, d. 1321). 1306, Robert Bruce king in Scotland. Edward II. in England. 1310, Knights of St. John of Rhodes. 1311, William Tell in Switzerland. 1307, Swiss republic. Poland under one king, Vladislas IV. 1323, Musical notation by John de Muris. 1326, Tamerlane (d. 1405). Orkhan sultan, Brusa his capital. 1338, German Diet of Frankfort declares against the temporal power of the pope. 1340, Gunpowder first used at the battle of Cressy by Edward the Black Prince. 1347, Sir John Maundevile travels. 1362, Petrarch—Boccaccio. 1365, The University of Vienna, College of Medicine at Paris. 1370, Chaucer. 1377, The first Speaker of the House of Commons. 1380, Wickliffe. The Tartars sack Moscow. Persia invaded by Tamerlane. 1386, Froissart's Chronicles. John van Eyck (b. 1390, d. 1440) inventor of oil painting in Bruges. 1390, First linen paper-mill in Germany. 1397, Union of Denmark, Sweden and Norway under one king. Revival of Greek literature. Tamerlane in Russia and (1399) in India, and in 1401 in Asia Minor.

1409. University of Leipsic. Thomas à Kempis. 1410, John Huss (burnt 1416). 1420, Madeira discovered by the Portuguese. 1425, Cosmo de Medici promotes art in Italy. 1429, Joan of Arc saves Orleans, France, from the English (burnt as a witch 1431). Printing by blocks by Koster of Haarlem 1438; by types by Gutenberg 1444; first cast metal types by Schœffer 1457. 1444, Leonardo da Vinci, Perugino. 1447, Vatican Library begun. 1448, Azores discovered. 1453, Constantinople taken by Turks. End of the Eastern Roman empire. 1469, Ferdinand and Isabella. 1462, Ivan I. the first czar. 1480, Ximenes. Inquisition in Spain. House of Tudor in England. 1490, Conquest of Granada. 1492, Discovery of America by Columbus. 1497, Cabot. 1498, Vasco da Gama sails to India by the Cape of Good Hope.

1502. St. Peter's, Rome, church begun. 1507, Cardinal Ximenes. 1513, Pope Leo X. patron of literature and art. 1517, Cairo taken by Turks. Luther (b. 1483, d. 1546), Erasmus, Woolsey chancellor and cardinal to Henry VIII., England. Beginning of the Reformation. 1519, Conquest of Mexico. 1522, Magellan sails round the world. 1523, Christianity in India. Ariosto poet. Gustavus Vasa. 1526, Albert Dürer. Invasion of Germany by Turks. 1529, Lutherans first called Protestants. 1532, John Calvin. 1533, Conquest of Peru, Cortez. 1534, Loyola founded the Jesuits. 1538, Diving-bell invented. 1539, University of Geneva. 1545, Council of Trent. Diet of Worms. 1547, Catherine de Medici queen. Turks in Persia. 1549, English liturgy established. Montaigne. 1554, Lady Jane Grey beheaded. 1556, Jelaleddin the Mogul emperor in India. Elizabeth queen in England 1558. 1560, Catholicism abolished in England. Cecil, secretary; Protestantism established. Puritans. Duke of Guise in France. 1562, Religious liberty granted to the Huguenots. 1564, Duke of Alva. Tasso, Italian poet. 1568, Camoens, Portuguese poet. 1569, Prince Conde killed at Jarnac, France. 1570, Greek victory over Turks at Lepanto. 1571, Cyprus taken by Turks. Cervantes. 1575, Stephen king of Poland. Murad III. sultan. Sixtus pope. 1577, Sir Francis Drake sails round the world. 1588, The first newspaper. 1590, Telescopes invented. Spanish Armada destroyed. 1592, Spenser, Shakespeare, Ben Jonson, Lord Bacon. Edict of Nantes 1598.

1602. East India Company founded. 1604, Acadia, Nova Scotia, colonized. Union of English and Scotch crowns, James I. New translation of Bible begun. 1606, Dr. Gilbert discovers the power of electricity. 1686, Hudson's Bay discovered. Tobacco first in Turkey. 1607, Jamestown, Virginia, settled. 1608, Quebec founded. Telescope invented by Galileo. 1609, Gustavus Adolphus of Sweden. Russia overrun by Tartars. Moors expelled from Spain. 1617, Sir Francis Bacon lord chancellor. 1618, Synod of Dort, Arminius (b. 1560, d. 1609) condemned. Thirty years' religious war in Germany. Circulation of the blood discovered by Harvey. 1620, Puritans landed on Plymouth Rock. 1624, New Amsterdam (New York) settled by the Dutch. Cardinal Richelieu. Kepler astronomer. Torricelli invents barometers. 1627, Parian marbles in England. Boston founded. 1630, Gazette published in Venice. 1631, The Dutch masters in Brazil. 1632, Poles advance to Moscow. 1633, Laud archbishop of Canterbury. 1637, Harvard College founded. Bagdad taken by the Turks. 1639, First printing in America at Cambridge by Green. 1640, Madras, India, founded by the English. 1642, War of the Roundheads and Cavaliers in England. 1645, Louis XIV., "The Great," of France (b. 1638, d. 1715). His ministers were Cardinal Mazarin and Colbert, and his wife Madame de Maintenon; his generals Conde and Turenne. The colonies of New England unite. Des Cartes philosopher. Stuyvesant governor of New Amsterdam. Massaniello in Naples. 1647, First Tartar king in China. 1649, Charles I. beheaded, England. Cromwell (b. 1599, d. 1658) protector 1654, John Milton his secretary. 1650, Railroads with wooden rails near Newcastle, England. Jeremy Taylor, Alger, Sidney, authors. 1652, John Cotton, Inigo Jones, died. 1654, Air-pumps invented. 1662, Turks in Hungary. Logwood first cut in Honduras. 1663, Canada a colony. Salvator Rosa. 1664, French East India Company. 1666, Great fire in London. Canal of Languedoc from Mediterranean to Atlantic. Gobelin tapestry invented, Paris. 1667, New York ceded to England. 1670, Bayonets invented at Bayonne, France. 1672, Turks in Poland. 1675, Wren begins St. Paul's, London. King Philip's war. Butler, Dryden, Leighton, Baxter and Bunyan authors. 1681, Museum of Natural History, London; Garden of Plants,

Paris. 1681, Penny post and Royal Society, London. Turks besiege Vienna. 1685, Edict of Nantes revoked in France. 1686, Sir E. Andros governor of New England. 1687, Newton's "Principia." 1693, Bank of England. Newton's reflecting telescopes. Witchcraft in New England. 1699, Phosphorus discovered. French colony in Louisiana. Peter the Great in England.

1701. Yale College founded. 1703, First Russian newspaper. 1704, Marlborough. *Boston News-Letter*, first paper in America. 1707, First United Parliament, Great Britain. 1709, First paper money New Jersey. 1710, First post-office New York. 1716, Charles XII., Sweden, killed. Cotton Mather, Increase Mather. First newspaper in Philadelphia. 1721, First newspaper in New York. 1727, Great earthquake in New England. 1728, Diamond mines discovered in Brazil. 1729, Balloons invented by Gusmac. The Carolinas separated. 1732, George Washington born (d. 1799). 1740, Maria Theresa, Austria. 1744, Frederick the Great (b. 1712, king 1740, d. 1786). 1745, Louisburg taken by Americans. 1748, Mosheim, historian. 1750, Kaunitz, statesman, Austria (b. 1711, d. 1794). Dr. Franklin's (b. 1706, d. 1790) discoveries in electricity. 1752, New Style—year begins Jan. 1. (Old Style from Augustus B. C. 8, and Gregory at Rome, 1582, twelve days taken out.) The Jews' year began in March, the Greeks' in June, the Macedonian in Sept., the Egyptian in Aug., the Persian Aug. 11, the English March 25. 1753, British Museum. 1755, Washington with Braddock. William Pitt, the elder, England. 1759, Wolf died at Quebec. 1760, George III. king of England. French lose all Canada to the English. Catherine II. of Russia (b. 1729, empress 1762, d. 1796). 1761, Niebuhr travels in Arabia. Wesley, Whitefield, preachers. 1764, Philadelphia Medical School, first in America. 1765, the Stamp Act resisted in Massachusetts and Virginia. First Colonial Congress in New York. 1766, Stamp Act repealed. Earl Chatham. 1767. Jesuits expelled from Spain (from France 1764). 1768, Cook's first voyage. Boston occupied by British troops. Russia and Turkey at war. Genoa cedes Corsica to France. Bruce at the Nile head-waters. Royal Academy of Arts founded. 1769, Daniel Boone in Kentucky. 1772, Partition of Poland. Pope Clement abolishes the order of Jesuits. 1773, Tea destroyed at Boston. 1774, Cook discovers New California. Congress at Philadelphia. Spinning-jenny invented by Arkwright. Louis XVI. and Marie Antoinette, France. Steam-engine by Watt and Bolton. Hastings governor in India. 1775, The American Revolution began April 19. Washington commander-in-chief. Declaration July 4, 1776. Dr. Franklin in Paris. Necker prime minister. British army in New York. 1777, Lafayette arrived in the United States. Burgoyne surrendered. 1778, Alliance with France. Rochambeau and D'Estaing with French fleet arrive. 1781, First Bible printed in America in the English language. Cornwallis surrenders at Yorktown. 1782, Treaty with Holland. Tippoo Sultan in India (b. 1749, d. 1799). 1783, Peace of Versailles, and the United States independent of Great Britain. 1784, Chamber of Commerce, New York. Asiatic Society, Calcutta, founded by Sir William Jones. Sunday-schools in England by Raikes. Herschel's telescopes. 1785, John Adams first minister to England. Stenography invented. 1786, Spinning-machine first in France. 1787, First Convention at Philadelphia, and the Constitution adopted. 1788, Cotton planted in Georgia. King George III. insane. 1789, George Washington first President. French Revolution. Bastile razed. 1791, First United States bank. United States Mint. 1792, France a Republic. 1793, Washington re-elected. All Europe, except Sweden and Denmark, form a coalition against France. 1795, Napoleon Bonaparte general of the army (b. 1769, emperor 1804, d. 1821).

1800. Capital moved to Washington, D. C. 1801, Iron railways in England. 1802, First book-fair in New York. 1803, Louisiana purchased from France. First locomotive used in Wales. 1806, Lewis and Clarke cross the Rocky Mountains. 1807, Fulton made a steamboat. French University established by Napoleon. Lithography. Duke of Wellington (b. 1769, lieutenant-general 1808, d. 1852). 1812, American Board of Commissioners for Foreign Missions. War with England. Gas-lights in the streets of London. Peace with England at Ghent 1814. Wellington defeated Bonaparte at Waterloo June 18, 1815. 1816, American Bible Society. Bull by the pope against Bible societies, 1817. Earliest in England, 1698, in Scotland, 1709, France, 1792, British and foreign, 1801, Irish, 1806, Baptist in United States, 1838. Algiers bombarded. 1817, First public schools in Russia. 1819, First steamboat crossed the Atlantic, New York to Liverpool. Rise of cholera. 1822, The Greek Revolution. Hieroglyphics deciphered by Champollion. 1825, Mail posts in Prussia. Steam on the Rhine. 1826, Aniline colors discovered. 1829, Catholic emancipation in England. Algiers taken by the French. 1830, The Niger traced from Lake Tchad to the ocean by the brothers Lander. 1831, Lord John Russell's Reform Bill. 1832, Kingdom of Greece founded. Sir Robert Peel. Captain Ross, Arctic discovery. 1833, Girard College in Philadelphia and University of New York founded. 1835, Boston and Lowell R. R. completed, first in the United States. 1836, James Smithson of London founds the Smithsonian Institution, Washington, D. C., on $500,000. 1836, Chinese expel English and other "barbarians." 1837, Morse's patent for the electric telegraph. Talleyrand (b. 1754, d. 1838). 1840, Penny post in England. Lord Palmerston (b. 1784, d. 1865). 1843, O'Connell's (b. 1775, d. 1847) "Repeal" agitation in Ireland. 1845, Sir John Franklin in the Arctic Seas. 1846, Thames tunnel opened. War with Mexico. City of Mexico captured, and California ceded to United States. Pius IX. pope. 1848, Suspension bridge over Niagara River. French Revolution. Louis Napoleon III. (b. 1808) president. 1849, Rome a republic. Francis Joseph emperor of Austria (b. 1830, cr. 1848). 1850, The sultan permits the Jews to build a temple on Zion. 1851, The first Great Exhibition, London. 1852, Napoleon III. emperor of France (d. 1871). 1854, Crimean War, Russia; Alexander II. emperor (b. 1818, cr. 1855). England, France, Italy, Turkey (peace 1856). Astor Library founded. 1855, First street letter-boxes (in London). 1857, Ocean cable U. S. to England attempted (designed 1853; laid 1858; second, 1865; third, 1865; several since).

1861. Rebellion of the Southern States (Abraham Lincoln President). Garibaldi (b. 1807) promoted the union of all Italy, and Victor Emanuel II. (b. 1820, king of Sardinia 1849) king, and end of the temporal power of the pope. 1863, Emancipation proclamation. 1864, Nitro-glycerine discovered. 1865, Peace with the Southern States. 1866, Centennial of Methodism in the United States. General assembly of Catholics at Rome declared the pope infallible. 1867, Dominion of Canada organized. 1868, Suez Canal opened (begun in 1854). 1869, Pacific Railroad completed. 1870, German-French war. Paris captured. Mont Cenis tunnel, between France and Italy. 1871, Commune hold Paris. Old and New School Presbyterians reunited (separated 1838). 1872, Old Catholic movement in Europe. 1873, Evangelical Alliance, New York (originated in England 1845). Reformed Episcopal Church organized. 1874, First Christian Union convention, Cincinnati. Hoosac tunnel completed. 1876, Victoria (b. 1819, cr. 1838), queen of Great Britain, declared empress of India. Centennial of the Independence of the United States, July 4; great International Exhibition at Philadelphia. 1877, April 24, Russia declares war against Turkey to ameliorate the condition of Christians in Turkish provinces.

PROPHETIC WARNINGS AND PROMISES OF OUR LORD AND SAVIOUR.

WHERE UTTERED.	THE WARNING OR PROMISE.	WHERE RECORDED.
Jerusalem—Temple	He foretells His Resurrection within Three Days after burial	John 2 : 19–21.
Jerusalem	His Crucifixion, and its Glorious Object and Result—referring to the Mosaic Type	John 3 : 14–16.
Sychar, in Samaria	the Substitution of the New for the Old Dispensation	John 4 : 21–24.
Jerusalem—Temple	the General Resurrection of the Dead	John 5 : 25–29.
Cana	the Rejection of the Jews and Acceptance of Gentiles	Matt. 8 : 11, 12; see Luke 13 : 23–30.
Nain	the Destruction of Capernaum, Chorazin and Bethsaida	Matt. 11 : 20–24; see Luke 10 : 13–15.
Sea of Galilee	the Great Judgment	Matt. 13 : 30, 40–43, 49, 50.
Capernaum	the Persecutions that should Harass them, with Promise of Deliverance and of final Glory	Matt. 10 : 16–39.
Capernaum	His Flesh to be the Food of His People, with Promise of Resurrection and Eternal Life	John 6 : 39, 40, 54–58.
Capernaum	one of the Twelve a Devil	John 6 : 70, 71.
Reg. of Cæs. Philippi	His Sufferings, Rejection, Death and Resurrection	Matt. 16 : 21; Mark 8 : 31; Luke 9 : 22.
Reg. of Cæs. Philippi	His Coming in Glory to Reward every Man according to his Works	Matt. 16 : 27; Mark 8 : 38; Luke 9 : 26.
Reg. of Cæs. Philippi	the Establishment of His Church	Mark 9 : 1; Luke 9 : 27.
Jerusalem	His Ascension	John 7 : 34.
Jerusalem	the Gift of the Holy Ghost	John 7 : 37–39.
Capernaum	the Judgment of Capernaum, Chorazin and Bethsaida	Luke 10 : 13–15; see Matt. 11 : 20–24.
Galilee	the Salvation of Gentiles and Rejection of many Jews	Luke 13 : 23–30; see Matt. 8 : 11, 12.
Galilee	the Destruction of Jerusalem	Luke 13 : 35.
Near Scythopolis	His Second Coming to be Sudden, and His Disciples' Sufferings before it	Luke 17 : 22–36; see Matt. 24 : 27–44.
Jerusalem	the Apostles to be Peculiarly Blessed at the Second Coming	Matt. 19 : 28.
Jerusalem	the Utter and Total Destruction of Jerusalem	Luke 19 : 41–44; see Matt. 23 : 34–39.
Jerusalem	the Manner of His Death, and its Great Object and Result	John 12 : 32, 33.
Jerusalem—Temple	the Kingdom to be taken from the Jews and given to "a nation bringing forth fruits thereof"	Matt. 21 : 43.
Mt. of Olives	the Destruction of the Temple	Matt. 24 : 1, 2; Mark 13 : 1, 2; Luke 21 : 5, 6.
Mt. of Olives	the Coming of False Christs; Commotions and Wars among the Nations, and Active Persecution of the Church	Matt. 24 : 4–25; Mark 13 : 5–23.
Mt. of Olives	the Second Coming and its Signs	Matt. 24 : 27–44; Mark 13 : 24–37; Luke 21 : 25–36; see Luke 17 : 22–36.
Mt. of Olives	the Judgment	Matt. 25 : 31–46.
Jerusalem	the Betrayer Pointed Out	John 13 : 18–29; Matt. 26 : 21–25; Mark 14 : 18–21.
Jer.—Upper Chamber	Peter's Denial (two warnings)	John 13 : 38 and Luke 22 : 34.
Jer.—Upper Chamber	the Holy Ghost (several prophecies)	John 14 : 16, 17, 26; 15 : 26, 27; 16 : 7–14.
Jer.—Upper Chamber	His Ascension	John 16 : 28.
Jer.—Upper Chamber	their Forsaking Him	John 16 : 32.
Jerusalem	His Sitting on the Right Hand of Power and Coming in the Clouds of Heaven	Matt. 26 : 64; Mark 14 : 62.
On the way to Calvary	the Desolation of Jerusalem	Luke 23 : 27–31.
Calvary	"To-day shalt thou be with Me in Paradise"	Luke 23 : 43.
Garden of Joseph	His Ascension	John 20 : 17.
Sea of Galilee	Peter's Crucifixion	John 21 : 18, 19.
Jerusalem	the Sending of the Holy Spirit	Luke 24 : 49; Acts 1 : 4–8.
Bethany	the Signs that should Follow the Gift of the Holy Spirit	Mark 16 . 17, 18.

Analytical Table and Harmony of the Mosaic Law.

1st Class.—*The Moral Law, written on the Two Tables containing the Ten Commandments.*

	Exodus, chap.	Leviticus, chap.	Numbers, chap.	Deuteron., chap.
The First Table, which includes				
The first commandment	20, 13	.....	.....	5, 6
The second commandment	20, 23, 24	19, 26, 18	.....	4, 5, 6, 7, 8, 11, 12, 13, 5, 6, 10
The third commandment	20, 23	.....	.....	5
The fourth commandment	20, 23, 31, 34, 35	19, 26, 26		
The Second Table, which includes				
The fifth commandment	20, 22	19	.....	5
The sixth commandment	20	19	.....	5
The seventh commandment	20	18, 19	.....	5, 23
The eighth commandment	20, 22	19	.....	5
The ninth commandment	20, 23	19	.....	5
The tenth commandment	20	.....	.....	5
The sum of both tables	.....	19	.....	6

2d Class.—*The Ceremonial Law.*

Of the holy place	20	17	.....	12
Of the structure of the tabernacle	25,26,27,35			
Of the instruments of the same, viz.:				
Of the laver of brass	30			
The altar of burnt-offerings	27			
The altar of incense	30			
The candlestick of pure gold	25			
The table of shew-bread	25, 26			
The ark	25, 26			
Of the priests and their vestments	28			
Of the choosing of the Levites	.....	.....	18, 3, 8	
Of the priests' office in general	.....	.....	3, 18	
Of their office in teaching	.....	19, 10	.....	18, 12, 15, 31
——— in blessing	.....	.....	6	
Of their office in offering, viz.:				
What the sacrifices ought to be	.....	22	.....	15, 17
Of the continual fire	.....	6		
Of the manner of the burnt-offerings	.....	6, 7		
——— peace-offerings	.....	3, 7		
Manner and kinds of sacrifices, viz.:				
For sin in ignorance of the law	.....	4	5	
——— fact	.....	5, 7		
For witting sin, yet not impious	.....	6	5	
The special law of sacrifice for sin	.....	6, 7		
Things belonging to the sacrifices	.....	2, 6, 7	15	
Of the shew-bread	.....	24		
Of the lamps	27	24	8	
Of the sweet incense	30			
Of the use of ordinary oblations, viz.:				
Of the consecration of priests	29, 30	6, 8		
——— and office of Levites	.....	.....	8	
Of the dwellings of the Levites	.....	.....	35	
Of the anointing of the altar, etc	*39, 30			
Of the continual daily sacrifice	29	.....	28	
Sabbath-day's sacrifice	.....	.....	29	
Solemn sacrifices for feast-days, viz.:				
Of trumpets	.....	.....	10	
Of beginning of months	.....	.....	28	
The three most common feasts in general	23, 34	23	.....	16
Of the feast of passover	12,13,23,34	23	9, 28	16
——— pentecost	23, 24	23	28	16
——— tabernacles	23, 24	23	29	16
——— blowing the trumpets	.....	23	29	
——— expiation	30	16, 13	29	
Of first-fruits	22, 23, 34	2	15	26
Of tithes	.....	21	18	12, 14, 26
Of fruits growing and not eaten of	.....	19		
Of the first-born	13, 22, 24	.....	.....	15
Of the sabbatical year	23	25		
Of the year of jubilee	.....	25		
Of vows in general	.....	27	30	13
What persons not to make vows	.....	.....	30	
What things cannot be vowed	.....	27	.....	23
Of redemption of vows	.....	27		
Of the vows of the Nazarites	.....	.....	6	
Laws proper for the priests, viz.:				
Of pollutions	.....	22		
Of the high-priest's mourning	.....	21		
Of his marriage	.....	21		
Mourning of the ordinary priests	.....	21		
Of their marriage	.....	21		
Forbidden the use of wine, etc	.....	10		
Of sanctified meats	.....	6, 17, 19, 22	5, 18	12, 15, 16
Of the office of the Levites.				
In teaching	.....	.....	.....	17, 27, 31
In offering	.....	.....	3, 4, 18	10
Other promiscuous ceremonial laws.				
Of uncleanness in general	.....	15, 19		
Of uncleanness in meats, viz.:				
Of blood Gen. 9	23	7, 17, 10	.....	12
Of fat	.....	3, 7		
Of uncleanness of meats, viz.:				
Of dead carcasses	22	17	.....	14
Other meats and divers creatures	.....	11, 20	.....	14
Of personal uncleanness	.....	15, 12	.....	23
In the dead bodies of men	.....	.....	19	
In the leprosy	.....	13, 14	5	24
Of circumcision Gen. 17	.....	12		
Of the water of expiation	.....	.....	19	
Of the mourning of the Israelites	.....	19	.....	14
Of mixtures	.....	19	.....	22
Garments, and writing the law	.....	.....	5	6, 11, 22
Of not taking young birds with the dam	.....	.....	.....	22
Of their paddle-staves	.....	.....	.....	23

3d Class.—*The Political Law.*

The magistrate is the keeper of the precepts of both tables, and to have respect to human society, therefore the *Political Laws* of the Israelites are referred to both the tables, and are to be reduced to the several precepts of the *Moral Law*, viz.

Laws referred to the First Table, namely,

I. *To the First and Second Commandments, viz.:*

	Exodus, chap.	Leviticus, chap.	Numbers, chap.	Deuteron., chap.
Of idolaters and apostates	22	20	.....	13, 17
Of abolishing idolatry	23, 24	.....	33	7, 12
Of diviners and false prophets	22	19, 20	.....	18
Of covenants with other gods	23, 24	.....	.....	7

II. *To the Third Commandment, viz.:*

Of blasphemies	.....	24	15	

III. *To the Fourth Commandment, viz.:*

Of breaking the Sabbath	31, 35	.....	15	

Political Laws referred to the Second Table, namely.

I. *To the Fifth Commandment, viz.:*

Of magistrates and their authority	18, 30	.....	11	1, 16, 17, 23
Of the power of fathers	21	20	.....	21

II. *To the Sixth Commandment, viz.:*

Of capital punishments in general	.....	.....	.....	21, 24
Of willful murder	21	24	35	19
Of manslaughter and refuge	21	.....	35	19, 21, 22
Of heinous injury	21	24	.....	25
Of punishments, not capital	.....	.....	.....	25
Of the law of war	.....	.....	.....	20, 23

III. *To the Seventh Commandment, viz.:*

Of unlawful marriages	.....	18, 20	.....	7, 22
Of fornication	.....	19	.....	23
Of whoredom	22	21	.....	22
Of adultery and jealousy	.....	19, 20	5	22
Of copulation against nature	22	18, 20		
Of divorcements	.....	.....	.....	24
Other matrimonial laws	21	18, 20	.....	21, 22, 24, 25

IV. *To the Eighth Commandment, viz.:*

Of the punishment of thefts	22	.....	5	
Of sacrilege Josh. 7				
Of not injuring strangers	22, 23	19	.....	10
Of not defrauding hirelings	.....	19	.....	26, 25
Of just weights	.....	19	.....	25
Of removing the landmark	.....	.....	.....	19
Of lost goods	22			
Of stray cattle	22, 23	.....	.....	22
Of corrupted judgments	23	19	.....	16, 21
Of fire breaking out by chance	22			
Of men-stealing	.....	.....	.....	24
Of the fugitive servant	.....	.....	.....	23
Of gathering fruits	.....	19, 23	.....	23, 24
Of contracts, viz.:				
Of borrowing	.....	.....	.....	15
Of the pledge	22	.....	.....	24
Of usury	22	25	.....	23
Of selling	21	25	.....	15
Of a thing lent	22			
Of a thing committed to be kept	22			
Of heirs	.....	.....	26, 27, 33, 36	21

V. *To the Ninth Commandment, viz.:*

Of witnesses	.....	5	.....	17, 19
Establishing of the political law	.....	.....	.....	4
The establishing of the divine law in general	.....	.....	.....	6, 11, 29, 30, 31
From the dignity of the lawgiver	.....	19, 20, 22	15	4, 5, 6, 7, 8, 10, 26, 27
From the excellency of the laws	.....	.....	.....	4, 26
From the promises	15,19,23,24	18, 26	.....	4, 5, 6, 7, 10, 11, 12, 28
From the threatenings	23	28	.....	4, 7, 11, 27, 28, 29, 30

JEWISH OBSERVANCES.

THE SABBATH.—Signifies rest. Observed every seventh day.

FEAST OF THE NEW MOON.—Marked the completion of the Lunar month.

SABBATICAL MONTH.—The seventh of the Sacred Year, but the first of the Civil.

FEAST OF TRUMPETS.—New Year's Day. Ushered in by blowing of trumpets.

SABBATICAL YEAR.—Each seventh day and month and year were holy. The land rested and creditors and slaves were released.

YEAR OF JUBILEE.—Every fiftieth year.

THE PASSOVER.—Lasted for seven days, from the 14th to 21st of Nisan. A memorial of the Nation's birth and typical of Christ.

PENTECOST, OR FEAST OF WEEKS.—A supplement to the Passover, lasting one day.

FEAST OF TABERNACLES.—A harvest Home, or Thanksgiving time, lasting seven days.

DAY OF ATONEMENT.—A day of humiliation and fasting. Observed five days before the Feast of Tabernacles.

FEAST OF PURIM.—An annual feast to commemorate the preservation of the Jews in Persia.

FEAST OF DEDICATION.—A rededication of the Temple after the expulsion of the Syrians by Judas Maccabæus.

SACRIFICIAL OFFERINGS.

THE BURNT OFFERING.
THE MEAT OFFERING.
THE SIN OFFERING.
THE TRESPASS OFFERING.
THE DRINK OFFERING.
THE PEACE OFFERING.
PROMISCUOUS OBLATIONS.

CHRONOLOGY OF THE LIFE OF OUR SAVIOUR JESUS CHRIST.

B. C. 6 (about Feb. 22). Birth of John the Baptist; the time of Elisabeth's conception being inferred from the calculation that the course of Abia went out of office on May 22, B. C. 7.

B. C. 6 (about Aug. 1). THE NATIVITY OF JESUS CHRIST; nearly two years before the death of Herod (Matt. 2: 16).
The *Census* under Sentius Saturninus, who displaced Varus before Sept. 2, B. C. 6.

B. C. 4, April 1. Death of Herod at Jericho. Return of the Holy Family from Egypt.

A. D. 6. Banishment of Archelaus. *Cyrenius*, prefect of Syria.

A. D. 7. Completion of the Census of Cyrenius.
CHRIST AT THE PASSOVER. (April 9th.)

A. D. 28 (about August or September). *Preaching of John the Baptist*, in the *first year* of the *Sabbatic cycle*, in the *sixth year* of which our Lord's Ministry closed.

A. D. 29 (February). Baptism of Jesus. Age 33.*
(February to March.) The Temptation.

*Mr. Lewin gives this latitude to the *about thirty* (ὡσεί) of Luke 3: 23.

A. D. 29–A. D. 33. *The Duration of Christ's Ministry*, from Passover to Passover, *four full years*, in accordance with Luke 13: 7.

A. D. 29. FIRST PASSOVER, ending April 2.
Opening of our Lord's Ministry at Jerusalem.
Imprisonment of John.

A. D. 29 (Autumn). Beginning of Christ's Ministry in Galilee. Its duration—three years and six months.
First Circuit in Galilee, including (about October) his rejection at Nazareth.†

A. D. 29 to A. D. 30 (Spring). *Second Galilean Circuit:* duration—four or five months.

A. D. 30 (Spring). *Third Galilean Circuit.*
April 22. The δευτεροπρώτον σάββατον, *i. e.*, the first Sabbath of the second month (Iyar).
May 27. *The Pentecost*, this year on a Sabbath. The "Feast" of John 5.
Jesus returns to Galilee.
Sermon on the Mount.

†Mr. Lewin's authority for this date is in the fact that Isaiah 61 was the appointed lesson of the daily service about the *Feast of Tabernacles*, which in this year fell on October 11.

A. D. 30. *Fourth Galilean Circuit.*
(Autumn). Return to Capernaum.

A. D. 31 (about April). Death of John the Baptist.
April 19 (10 of Nisan). Feeding of the Five Thousand.
April 21. The discourse of John 6 on the Sabbath before the Passover.
Sept. 20. Feast of the Tabernacles (John 7: 1).
Sept. 23 (about). Jesus reaches Jerusalem. He withdraws, probably to Bethabara.
Nov. 28 to Dec. 5. Feast of Dedication (John 10).
Jesus returned to Bethabara (John 10: 31).

A. D. 32. (beginning). Death and raising of Lazarus.
Jesus retires to Ephraim, and thence to Cæsarea Philippi.
Return to Capernaum. Tribute Money.
Passover, April 13. Beginning of our Lord's last circuit, occupying a year and terminating at Jerusalem.

A. D. 32 (Autumn). The warning to flee out of Galilee.

A. D. 33 (Spring). The circuit resumed from West to East, along the borders of Samaria and Galilee, in the direction of Peræa, and so across the Jordan.
Recrosses the Jordan to Jericho.
Friday, March 27. Arrives at Bethany, six days before the Passover.
Saturday, March 28. Rest at Bethany on the Sabbath evening. Supper at the house of Simon.
Palm Sunday, March 29. Jesus enters Jerusalem.
Monday, March 30–Thursday, April 2. As in our narrative.
Thursday, April 2 (evening). The Passover and Lord's Supper.
Good Friday, April 3. The Crucifixion. Jesus expires at 3 P. M.
Easter Sunday, April 5. The Resurrection.
Thursday, May 14. The Ascension.
Sunday, May 24. Day of Pentecost.

THE PARABLES OF JESUS,

ARRANGED IN CHRONOLOGICAL ORDER.

PARABLES.	PLACES.	REFERENCES.
PARABLE OF THE		
Sower.	Capernaum.	Matt. xiii. 1–23.
Tares.	"	—— 24–30–36 –43.
Seed springing up imperfectly.	"	Mark iv. 26–29.
Grain of mustard seed.	"	Matt. xii. 31, 32.
Leaven.	"	— xiii. 33.
Found treasure.	"	—— 44.
Precious pearl.	"	—— 45, 46.
Net.	"	—— 47–50.
Two debtors.	"	Luke vii. 36–50.
Unmerciful servant.	"	Matt. xviii. 23–35.
Samaritan.	Near Jericho.	Luke x. 25–37.
Rich fool.	Galilee.	— xii. 16–21.
Servants who waited for their lord.	"	— xii. 35–48.
Barren fig tree.	"	— xiii. 6–9.
PARABLE OF THE		
Lost sheep.	Galilee.	Luke xv. 3–7.
Lost piece of money.	"	—— 8–10.
Prodigal son.	"	—— 11–32.
Dishonest steward.	"	— xvi. 1–12.
Rich man and Lazarus.	"	—— 19–31.
Unjust judge.	Peræa.	— xviii. 1–8.
Pharisee and publican.	"	—— 9–14.
Laborers in the vineyard.	"	Matt. xx. 1–16.
Pounds.	Jericho.	Luke xix. 12–27.
Two sons.	Jerusalem.	Matt. xxi. 28–32.
Vineyard.	"	—— 33–46.
Marriage feast.	"	— xxii. 1–14.
The virgins.	"	— xxv. 1–13.
Talents.	"	—— 14–30.
Sheep and the goats.	"	—— 31–46.

THE MIRACLES OF CHRIST,

ARRANGED IN CHRONOLOGICAL ORDER.

MIRACLES.	PLACES.	REFERENCES.
JESUS		
Turns water into wine.	Cana.	John ii. 1–11.
Cures the nobleman's son of Capernaum.	"	— iv. 46–61.
Causes a miraculous draught of fishes.	Sea of Galilee.	Luke v. 1–11.
Cures a demoniac.	Capernaum.	Mark i. 22–28.
Heals Peter's wife's mother of a fever.	"	—— 30–31.
Heals a leper.	"	—— 40–45.
Heals the centurion's servant.	"	Matt. viii. 5–13.
Raises the widow's son.	Nain.	Luke vii. 11–17.
Calms the tempest.	Sea of Galilee.	Matt. viii. 23–27.
Cures the demoniacs of Gadara.	Gadara.	—— 28–34.
Cures a man of the palsy.	Capernaum.	— ix. 1–8.
Restores to life the daughter of Jairus.	"	—— 18, 19, 23–26.
Cures a woman diseased with a flux of blood.	"	Luke viii. 43–48.
Restores to sight two blind men.	"	Matt. ix. 27–31.
Heals one possessed with a dumb spirit.	"	—— 32, 33.
Cures an infirm man at Bethesda.	Jerusalem.	John v. 1–9.
JESUS		
Cures a man with a withered hand.	Judea.	Matt. xii. 10–13.
Cures a demoniac.	Capernaum.	—— 22, 23.
Feeds miraculously five thousand.	Decapolis.	— xiv.; xv. 21.
Heals the woman of Canaan's daughter.	Near Tyre.	— xv. 22–28.
Heals a man who was dumb and deaf.	Decapolis.	Mark vii. 31–37.
Feeds miraculously four thousand.	"	Matt. xv. 32–39.
Gives sight to a blind man.	Bethsaida.	Mark xiii. 22–26.
Cures a boy possessed of a devil.	Tabor.	Matt. xvii. 14–21
Gives sight to a man born blind.	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen years.	Galilee.	Luke xiii. 11–17.
Cures a dropsy.	"	— xiv. 1–6.
Cleanses ten lepers.	Samaria.	— xvii. 11–19.
Raises Lazarus from the dead.	Bethany.	John xi.
Restores to sight two blind men.	Jericho.	Matt. xx. 30–34.
Blasts the fig tree.	Olivet.	— xxi. 18–22.
Heals the ear of Malchus.	Gethsemane.	Luke xxii. 50–51.
Causes the miraculous draughts of fishes.	Sea of Galilee.	John xxi. 1–14.

THE DISCOURSES OF JESUS,

ARRANGED IN CHRONOLOGICAL ORDER.

DISCOURSES.	PLACES.	REFERENCES.
Conversation with Nicodemus.	Jerusalem.	John iii. 1–21.
Conversation with the woman of Samaria.	Sychar.	— iv. 1–42.
Discourse in the synagogue of Nazareth.	Nazareth.	Luke iv. 16–31.
Sermon upon the mount.	"	Matt. v., vii.
Instructions to the apostles.	Galilee.	— x.
Denunciations against Chorazin, etc.	"	— xi. 20–24.
Discourse on occasion of healing the infirm man at Bethesda.	Jerusalem.	John v.
Discourse concerning the disciples' plucking of corn on the Sabbath.	Judea.	Matt. xii. 1–8.
Reputation of his working miracles by the agency of Peelzebub.	Capernaum.	—— 22–37.
Discourse on the bread of life.	"	John vii.
Discourse about internal purity.	"	Matt. xv. 1–20.
Discourse against giving or taking offence, and concerning forgiveness of injuries.	"	— xviii.
Discourse at the feast of tabernacles.	Jerusalem.	John vii.
Discourse on occasion of woman taken in adultery.	"	— viii. 1–12.
Discourse concerning the sheep.	"	— x.
Denunciations against the Scribes and Pharisees.	Peræa.	Luke xi. 29–36.
Discourse concerning humility and prudence.	Galilee.	— xiv. 7–14.
Directions how to attain heaven.	Peræa.	Matt. xix. 16–30.
Discourse concerning his sufferings.	Jerusalem.	— xx. 17–19.
Denunciations against the Pharisees.	"	— xxiii.
Prediction of the destruction of Jerusalem.	"	— xxiv.
The consolatory discourse.	"	John xv., xvii.
Discourse as he went to Gethsemane.	"	Matt. xxvi. 31–36.
Discourse to the disciples before his ascension.	"	— xviii. 16–23.

MIRACLES RECORDED IN THE OLD TESTAMENT.

MIRACLES.	WHERE WROUGHT.	RECORDED IN
Aaron's rod changed.	Egypt.	Ex. vii. 10–12.
Waters made blood.	Egypt.	20–25.
Frogs produced.	Egypt.	viii. 5–14.
Lice.	Egypt.	16–18.
Flies.	Egypt.	20–24.
Murrain.	Egypt.	x. 3–6.
Boils.	Egypt.	8–11.
Thunder, etc.	Egypt.	22–26.
Locusts.	Egypt.	x. 12–19.
Darkness.	Egypt.	21–23.
Death of the first-born.	Egypt.	xii. 29, 30.
Red Sea.	Egypt.	xiv. 21–31.
Marah's waters sweetened.	Marah.	xv. 23–25.
Manna sent.	In wilderness.	xvi. 14–35.
Water from the rock Rephidim.	Rephidim.	xvii. 5–7.
Aaron's rod budded.	Kadesh.	Num. xvii. 1, etc.
Nadab and Abihu consumed.	Sinai.	Lev. x. 1, 2.
The burning of Taberah.	Taberah.	Num. xi. 1–3.
Earthquake and fire.		xvi. 31–35.
Water flowing from the rock.	Desert of Zin.	xx. 7–11.
Serpent healing the Israelites.	Desert of Zin.	xxi. 8, 9.
Balaam's ass speaking.	Pethor.	xxii. 21–35.
The river Jordan divided.	River Jordan.	Josh. iii. 14–17.
Walls of Jericho fall down.	Jericho.	vi. 6–20.
Sun and moon stand still.	Gibeon.	x. 12–14.
Water flowing from the rock.	En-hakkore.	Judg. xv. 19.
Philistines slain before the ark.	Ashdod.	1 Sam. v. 1–12.
Men of Bethshemesh smitten.	Bethshemesh.	vi. 19.

MIRACLES.	WHERE WROUGHT.	RECORDED IN
Thunder destroys Philistines.	Ebenezer.	1 Sam. vii. 10–12
Thunder and rain in harvest.	Gilgal.	xii. 18.
Sound in the mulberry trees.	Rephaim.	2 Sam. v 23–25.
Uzzah struck dead.	Perez-uzzah.	vi. 7.
Jeroboam's hand withered.	Beth-el.	1 Kings xiii. 4, 6
Widow of Zarephath's meal.	Zarephath.	xvii. 14–16.
Widow's son raised.	Zarephath.	17–24.
Sacrifice consumed.	Mount Carmel.	xviii. 30–38.
Rain obtained.	Land of Israel.	41–45.
Ahaziah's captains consumed.	Near Samaria.	2 Kings i. 10–12.
River Jordan divided.	River Jordan.	ii. 7, 8, 14.
Waters of Jericho healed.	Jericho.	21, 22.
Water for Jehoshaphat's army.	Land of Moab.	iii. 16–20.
The widow's oil multiplied.		iv. 2–7.
Shunammite's son raised.	Shunem.	32–37.
The deadly pottage cured.	Gilgal.	38–41.
Hundred men fed with twenty loaves.	Gilgal.	42–44.
Naaman cured of his leprosy.	Samaria.	v. 10–14.
Leprosy inflicted on Gehazi.	Samaria.	20–27.
Iron swims.	River Jordan.	vi. 5–7.
King of Syria's army smitten.	Dothan.	18–20.
Elisha's bones revive the dead.		xiii. 21.
Sennacherib's army destroyed.	Jerusalem.	xix. 35.
Sun goeth back.	Jerusalem.	xx. 9–11.
Uzziah struck with leprosy.	Jerusalem.	2 Ch. xxvi. 16–21.
Shadrach, Meshach, etc., delivered.	Babylon.	Dan. iii. 19–27.
Daniel in the den of lions.	Babylon.	vi. 16–23.
Jonah in the whale's belly.		Jonah ii. 1–10.

REMARKABLE MOUNTAINS AND HILLS.

MENTION.	SCRIPTURE NAMES.	COUNTRY.	REMARKS.
Num. xxxiii. 48.	Abarim.	Palestine.	On this range of mountains Balak tempted Balaam to curse Israel.
Gen. vii. 4.	Ararat.	Armenia.	Here the ark rested at the deluge.
Isa. lxviii. 15.	Bashan.	Palestine.	Remarkable for its height.
Luke xxiii. 33.	Calvary.	"	A common place of execution, where Christ was crucified.
1 Kings xviii. 19.	Carmel.	"	On this mount Elijah had his trial against the priests of Baal.
Josh. viii. 30.	Ebal.	"	Here Moses pronounced twelve curses against the disobedient.
1 Sam. i. 1.	Ephraim.	"	This mount was the birthplace of Samuel.
Josh. viii. 32.	Gerizim.	"	Here Moses pronounced twelve blessings. Here Joshua wrote the law on stone. Here Jotham delivered his parable.

MENTION.	SCRIPTURE NAMES.	COUNTRY.	REMARKS.
1 Sam. xxxi. 1.	Gilboa.	Palestine.	Here Saul and his sons fell in battle with the Philistines.
Gen. xxxi. 21.	Gilead.	"	On this mount Laban overtook Jacob, and searched for his images.
1 Sam. xxiii. 19.	Hachilah.	"	On this hill David hid a while from Saul.
Ps. cxxxiii. 3.	Hermon.	"	Celebrated for its dew.
Deut. xxxii. 49.	Nebo.	"	From this mount Moses viewed the promised land.
Matt. xxiv. 3. John viii. 1. 1 Sam. xv. 30.	Olives, or Olivet, the ancient name.	"	Here Christ preached his sermon. By this mount David escaped from the conspiracy of Absalom.
Num. xxiii. 28.	Peor.	"	Here Balaam blessed instead of cursing Israel.
Deut. xxxiv. 1.	Pisgah.	"	The highest point of Mount Nebo, where Moses stood to view the good land.
1 Kings xvi. 24.	Samaria.	"	On this hill Omri built the city. Ahab was buried here.

PHYSICAL FEATURES OF PALESTINE.

SHOWING THE PROGRESS OF THE SEASONS, THE PREVAILING WINDS AND WEATHER, FOR EACH MONTH IN THE YEAR.

	PROGRESS OF THE SEASONS.	WIND.	WEATHER.
Jan.	Country verdant with young corn, groves and meadows adorned with many flowers. Oranges begin to ripen.	N. W., N., N. E.	Heavy rains; thunder storms; occasionally snow, and thin ice; ground never frozen.
Feb.	Almond tree and peach tree in blossom; in the lower and warmer parts, orange tree laden with ripe fruit.	N. W., N., N. E.	Heavy rains, etc., in Jan. and Feb., called by the Arabs the "fathers of rain."
March.	All trees in full leaf, many in bloom. In the lowlands, orange and lemon trees laden with fruits. Palm tree blossoms; barley ripening.	W.	Rain, hurricanes, sometimes snow; rivers much swollen.
April.	Fruits of oleaster and white mulberry ripen. Barley harvest. Wheat harvest beginning.	S.	Occasionally rain; sometimes Sirocco from the S. E.
May.	PRINCIPAL HARVEST MONTH, especially of wheat. Apricots and apples ripen (in Jordan valley vegetation withered and burnt up).	S.	Rain very seldom; from this to September no rain occurs.
June.	Almonds ripe. (Beyrouk honey of the Jordan valley collected in May, June and July.) Grapes begin to ripen.	E.	Frequent hot winds (Simoons); air motionless.

	PROGRESS OF THE SEASONS.	WIND.	WEATHER.
July.	Various fruits: apples, pears, plums, etc. Grapes fully ripe. Pumpkins. Harvest of corn in the higher mountains.	E.	Greatest heat in general; sky serene.
Aug.	PRINCIPAL FRUIT MONTH. Grapes, figs, etc.; in the plains, walnut and olive.	E.	Dew begins to fall; at times large and dense clouds (Nile clouds).
Sept.	COMMENCEMENT OF VINTAGE. Harvest of the dourra and maize. Cotton and pomegranate begins.	N. E.	Much lightning without thunder; very rarely rain.
Oct.	END OF VINTAGE. Gathering of cotton. Ploughing and sowing commence. Pistachio-nuts ripen.	N. E.	Dews very heavy; autumnal rains begin.
Nov.	MONTH OF PLOUGHING AND SOWING. Rice harvest. Fig tree laden with fruit. Orange and citron tree in bloom.	N. W., N., N. E.	Rainy month. Thunder storms. Rains from the W. or S. W.
Dec.	Trees lose their leaves. The brown and desolate plains and deserts become green pastures.	N. W., N., N. E.	Rainy, etc. In Dec., Jan. and Feb. greatest amount of rain in the year.

BIBLE AIDS FOR SOCIAL AND PRIVATE PRAYER.

EXPRESSIONS FOR SOCIAL PRAYER.

ADORATION.

Jer. x. 6, 7. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might: who would not fear thee, O King of nations?

Psa. cxlv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.

— lxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

CONFESSION.

Dan. ix. 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.

1 John i. 8. If we say we have no sin, we deceive ourselves, and the truth is not in us.

Isa. lxiv. 6. We are all as an unclean thing.

SUPPLICATION.

Psa. lxvii. 1. God be merciful unto us, and bless us; and cause his face to shine upon us.

— lxxxv. 7. Wilt thou not revive us again, that thy people may rejoice in thee?

—— 8. Show us thy mercy, O Lord, and grant us thy salvation.

INTERCESSION.

— lxvii. 3. Let the people praise thee, O God; let all the people praise thee.

— vii. 9. Oh let the wickedness of the wicked come to an end; but establish the just.

THANKSGIVING.

— cvii. 15. Oh that men would praise the Lord for his goodness, for his wonderful works to the children of men!

Psa. cviii. 4. For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.

— cxiii. 2. Blessed be the name of the Lord from this time forth, and for evermore.

— cxiii. 3. From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

—— 5, 6. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth?

2 Cor. ix. 15. Thanks be unto God for his unspeakable gift.

—— 7. In whom we have redemption through his blood, the forgiveness of sins according to the richness of his grace.

1 Pet. i. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.

Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.

DEDICATION.

Isa. xxvi. 13. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.

— lxiii. 19. We are thine.

DOXOLOGY.

Phil. iv. 20. Now unto God and our Father be glory for ever and ever. Amen.

Rev. vii. 10. Salvation to our God which sitteth on the throne, and unto the Lamb.

— vi. 12. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

EXPRESSIONS FOR PRIVATE PRAYER.

ADORATION.

Psa. xviii. 1. I will love thee, O Lord, my strength.

—— 2. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower.

— lxii. 1. Truly my soul waiteth upon God: from him cometh my salvation.

—— 2. He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

CONFESSION.

— li. 3. I acknowledge my transgression, and my sin is ever before me.

Rom. vii. 18. For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.

—— 24. O wretched man that I am, who shall deliver me from the body of this death?

Job xl. 4. Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.

SUPPLICATION.

Luke xviii. 13. God be merciful to me a sinner.

Psa. li. 10. Create in me a clean heart, O God, and renew a right spirit within me.

— li. 1. Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions.

— xxv. 11. For thy name's sake, O Lord, pardon mine iniquity, for it is great!

— xxv. 7. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.

—— 11. Cast me not away from thy presence, and take not thy holy spirit from me.

—— 12. Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

—— 15. O Lord, open thou my lips, and my mouth shall show forth thy praise.

— xvii. 7. Hold up my goings in thy paths, that my footsteps slip not.

— cxix. 149. Hear my voice according unto thy loving-kindness; O Lord, quicken me according to thy judgment.

—— 175. Let my soul live, and it shall praise thee; and let thy judgments help me.

—— 176. I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments.

— cxxxix. 23. Search me, O God, and know my heart; try me, and know my thoughts:

—— 24. And see if there be any wicked way in me, and lead me in the way everlasting.

— xxv. 4. Shew me thy ways, O Lord: teach me thy paths.

—— 5. Lead me in thy truth, and teach me, for thou art the God of my salvation; on thee do I wait all the day.

— cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

1 Chron. iv. 10. Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!

Psa. li. 9. Hide thy face from my sins, and blot out all mine iniquities.

Gen. xxxii. 26. I will not let thee go, except thou bless me.

Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

—— 9. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

Job xvi. 22. When a few years are come, then I shall go the way whence I shall not return.

Psa. xxxix. 4. Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.

INTERCESSION.

Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.

Psa. cxxv. 4. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

Isa. lxiv. 1. Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

Psa. xliii. 3. Oh send out thy light and thy truth.

— lvii. 11. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

— lxxii. 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

—— 19. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen.

THANKSGIVING.

— xl. 1. I waited patiently for the Lord, and he inclined unto me and heard my cry.

—— 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

— cxxxix. 17. How precious also are thy thoughts unto me, O God! how great is the sum of them!

— cxxxix. 18. If I should count them, they are more in number than the sand: when I awake, I am still with thee.

— ciii. 1. Bless the Lord, O my soul, and all that is within me, bless his holy name.

—— 2. Bless the Lord, O my soul, and forget not all his benefits.

— ciii. 3. Who forgiveth all thine iniquities, who healeth all thy diseases.

— 4. Who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies.

— cxvi. 12. What shall I render unto the Lord for all his benefits toward me?

—— 13. I will take the cup of salvation and call upon the name of the Lord.

— cxlv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee.

— cxlix. 4. For the Lord taketh pleasure in his people, he will beautify the meek with salvation.

DEDICATION.

— cxvi. 16. O Lord, truly I am thy servant: I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

—— 9. I will walk before the Lord in the land of the living.

DOXOLOGY.

1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

Rom. xvi. 27. To God, only wise, be glory, through Jesus Christ, for ever. Amen.

PARABLES RECORDED IN THE OLD TESTAMENT.

PARABLES.	SPOKEN AT	RECORDED IN.
Of Balaam.—Concerning the Moabites and Israelites.	Mount Pisgah.	Num. xxiii. 24.
Jotham.—Trees making a king.	Mount Gerizim.	Judg. ix. 7–15.
Samson.—Strong bringing forth sweetness.	Timnath.	Judg. xiv. 14.
Nathan.—Poor man's ewe lamb.	Jerusalem.	2 Sam. xii. 1–4.
Woman of Tekoah.—Two brothers striving.	Jerusalem.	2 Sam. xiv. 1.
The Smitten Prophet.—The escaped prisoner.	Near Samaria.	1 Kings xx. 35–40.
Jehoash, King of Israel.—The thistle and cedar.	Jerusalem.	2 Kings xiv. 9.
Isaiah.—Vineyard yielding wild grapes.	Jerusalem.	Isa. v. 1–6.
Ezekiel.—Lion's whelps.	Babylon.	Ezek. xix. 2–9.
The boiling pot.	Babylon.	Ezek. xxiv. 3–5.
The great eagles and the vine.	Babylon.	Ezek. xvii. 3–10.

HARMONY OF THE FOUR GOSPELS.

SUBJECTS.	ST. MATT.	ST. MARK.	ST. LUKE.	ST. JOHN.
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The watching shepherds	.....	.....	ii. 8–20	
The circumcision	.....	.....	ii. 21	
Presentation in the temple	.....	.....	ii. 22–38	
The wise men from the East	ii. 1–12			
Flight into Egypt, and return to Nazareth	ii. 13–23	.....	ii. 39	
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Christ at the well of Sychar	.....	.....	.....	iv. 3–42
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Healing a leper	viii. 1–4	i. 40–45	v. 12–16	
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Demoniacs in the land of the Gadarenes	viii. 28–34	v. 1–20	viii. 26–39	
Jairus' daughter. Woman healed	ix. 18–26	v. 21–43	viii. 40–56	
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SUBJECTS.	ST. MATT.	ST. MARK.	ST. LUKE.	ST. JOHN.
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Miracles in Gennesaret	xiv. 34–36	vi. 53–56		
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The Syrophœnician woman	xv. 21–28	vii. 24–30		
Miracles of healing	xv. 29–31	vii. 31–37		
Feeding of the four thousand	xv. 32–39	viii. 1–9		
The sign from heaven	xvi. 1–4	viii. 10–13		
The leaven of the Pharisees	xvi. 5–12	viii. 14–21		
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The transfiguration	xvii. 1–9	ix. 2–10	ix. 28–36	
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The passion again foretold	xvii. 22, 23	ix. 30–32	ix. 43–45	
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HARMONY OF THE FOUR GOSPELS—(CONTINUED).

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SUBJECTS.	ST. MATT.	ST. MARK.	ST. LUKE.	ST. JOHN.
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The death of Christ	xxvii. 50	xv. 37	xxiii. 46	xix. 28–30
Darkness and other portents	xxvii. 45–53	xv. 33–38	xxiii. 44, 45	
The bystanders	xxvii. 54–56	xv. 39–41	xxiii. 47–49	
The side pierced	.....	.....	.....	xix. 31–37
The burial	xxvii. 57–61	xv. 42–47	xxiii. 50–56	xix. 38–42
The guard of the sepulchre	xxvii. 62–66 xxviii. 11–15			
The resurrection	xxviii. 1–10	xvi. 1–11	xxiv. 1–12	xx. 1–18
Disciples going to Emmaus	.....	xvi. 12, 13	xxiv. 13–35	
Appearances in Jerusalem. Doubts of Thomas	.....	xvi. 14–18	xxiv. 36–49	xx. 19–29
Appearance at the sea of Tiberias	.....	.....	.....	xxi. 1–23
Appearance on the mount in Galilee	xxviii. 16–20			
Unrecorded works	.....	.....	.....	xx. 30, 31; xxi. 24, 25
The ascension	.....	xvi. 19–20	xxiv. 50–53	

CHRONOLOGY OF THE OLD TESTAMENT BOOKS, AUTHORS AND TIME OF WRITING.

PENTATEUCH AND HISTORICAL BOOKS.

TITLES.	AUTHORS.	YEARS B. C.
GENESIS	Moses	From 4004 to 1635.
EXODUS	Moses	From 1635 to 1491.
LEVITICUS	Moses	1491.
NUMBERS	Moses	From 1491 to 1451.
DEUTERONOMY	Moses	1451.
JOSHUA	Joshua	From 1451 to 1425.
JUDGES	Samuel	From 1425 to 1120.
RUTH	*Unknown.*	From 1241 to 1231.
1 SAMUEL	*Compiled by* Samuel,	From 1135 to 1055.
2 SAMUEL	Nathan, Gad, *or others.*	From 1055 to 1016.
1 KINGS	*Probably* Jeremiah	From 1016 to 889.
2 KINGS		From 889 to 588.
1 CHRONICLES	Ezra *and others*	From 4004 to 532.
2 CHRONICLES		
EZRA	Ezra	From 536 to 456.
NEHEMIAH	Nehemiah	From 456 to 433.
ESTHER	*In doubt*	From 521 to 495. (*Out of line of narrative.*)

POETICAL BOOKS.

TITLES.	AUTHORS.	YEARS B. C.
JOB	Job, or perhaps Moses	Unknown, but before the Exode, B. C. 1491.
PSALMS	David and others	Written at various times, those by David between 1060 and 1016.
SOLOMON'S SONG	Solomon	About 1016.
PROVERBS	Solomon, and perhaps others	About 1000.
ECCLESIASTICS	Solomon	About 976, or in Solomon's old age.

PROPHETICAL BOOKS.

TITLES.	DATES, B. C.	KINGS OF JUDEA.	KINGS OF ISRAEL.
JONAH	*Between* 856—874	Joash, Amaziah or Azariah	Jehu and Jehoahaz, or Joash and Jeroboam II.
AMOS	810—795	Uzziah	Jeroboam II.
HOSEA	810—725	Uzziah, Jotham, Ahaz, Hezekiah	Jeroboam II.
ISAIAH	810—698	Uzziah, Jotham, Ahaz, Hezekiah.	Zechariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea.
JOEL	810—660	Uzziah or Manasseh	*Same as above.*
MICAH	758—699	Jotham, Ahaz and Hezekiah	Pekah and Hoshea.
NAHUM	720—698	Hezekiah	*Israel led captive.*
ZEPHANIAH	640—609	Josiah	
JEREMIAH	628—586	Josiah.	
LAMENTATIONS	628—586	*Supposed to have been written on the death of Josiah.*	
HABBAKKUK	512—598	Jehoiakim.	
DANIEL	606—534	*During the Captivity.*	
OBADIAH	588—583	*After the capture of Jerusalem.* Nebuchadnezzar.	
EZEKIEL	583—562	*Captivity.*	
HAGGAI	520—518	*After the return from Babylon.*	
ZECHARIAH	520—518		
MALACHI	436—420		

PROPHECIES IN THE PENTATEUCH AND HISTORICAL BOOKS.

THE PROPHECY.	TEXT.	FULFILMENT.
The number of Abraham's seed	Gen. xv. 5, 6	1 Chron. xxi. 5, 6.
Bondage of his descendants	Gen. xv. 13	Gen. xlvi. 3–7.
Concerning the deliverance from Egypt	Gen. xv. 14–16	Exod. xii. 34–37.
Concerning Isaac	Gen. xviii. 10	Gen. xxi. 1.
Joseph's advancement	Gen. xxxvii. 5	Gen. xlii. 6.
Builder of Jericho	Josh. vi. 26	1 Kings xvi. 34.
Death of Eli's son	1 Sam. ii. 34	1 Sam. iv. 11.
Death of Saul	1 Sam. xxviii. 19	1 Sam. xxxi. 2.
Birth of Josiah	1 Kings xiii. 2	2 Kings xxiii. 15.
Death of a prophet	1 Kings xiii. 22	1 Kings xiii. 30.
Destruction of the house of Jeroboam	1 Kings xiv. 10	1 Kings xv. 29.
Death of Jeroboam's son	1 Kings xiv. 12	1 Kings xiv. 17.
Destruction of Baasha's house	1 Kings xvi. 3	1 Kings xvi. 11.
Great drought in the reign of Ahab	1 Kings xvii. 1	1 Kings xviii. 41.
Syrian invasion	1 Kings xx. 22	1 Kings xx. 26.
Punishment for the murder of Naboth	1 Kings xxi. 19	1 Kings xxii. 38.
Destruction of the house of Ahab	1 Kings xxi. 21	2 Kings x. 11.
Death of Jezebel	1 Kings xxi. 23	2 Kings ix. 36.
Miraculous supply of water	2 Kings iii. 17	2 Kings iii. 20.
Plentiful supply of food	2 Kings vii. 1	2 Kings vii. 18.
Death of the unbelieving lord	2 Kings vii. 2	2 Kings vii. 17–20.
Reign of Jehu's sons to the fourth generation	2 Kings x. 30	2 Kings xv. 12.
Death of the king of Assyria	2 Kings xix. 7	2 Kings xix. 35, 37
Babylonish captivity	2 Kings xx. 17	2 Kings xxiv. 10–16.

THE MIRACLES RECORDED IN THE ACTS OF THE APOSTLES.

MIRACLES.	WHERE WROUGHT.	RECORDED IN
1. Peter heals a lame man	Jerusalem	Acts iii. 1–11.
2. Ananias and Sapphira struck dead	Jerusalem	v. 1–10.
3. Apostles perform many wonders	Jerusalem	v. 12–16.
4. Peter and John communicate the Holy Ghost	Samaria	viii. 14–17.
5. Peter healeth Eneas of a palsy	Lydda	ix. 33, 34.
6. — raiseth Tabitha, or Dorcas, to life	Joppa	ix. 36–41.
7. — delivered out of prison by an angel	Jerusalem	xii. 7–17.
8. God smites Herod, so that he dies	Jerusalem	xii. 21–23.
9. Elymas, the sorcerer, smitten with blindness	Paphos	xiii. 6–11.
10. Paul converted	Road to Damascus	ix. 1–9.
11. — heals a cripple	Lystra	xiv. 8–10.
12. — casts out a spirit of divination	Philippi	xvi. 16–18.
13. — and Silas's prison doors opened by an earthquake	"	xvi. 25, 26.
14. — communicates the Holy Ghost	Corinth	xix. 1–6.
15. — heals multitudes	"	xix. 11, 12.
16. — restores Eutychus to life	Troas	xx. 9–12.
17. — shakes off a viper	Melita	xxviii. 3–6.
18. — heals the father of Publius and others	"	xxviii. 7–9.

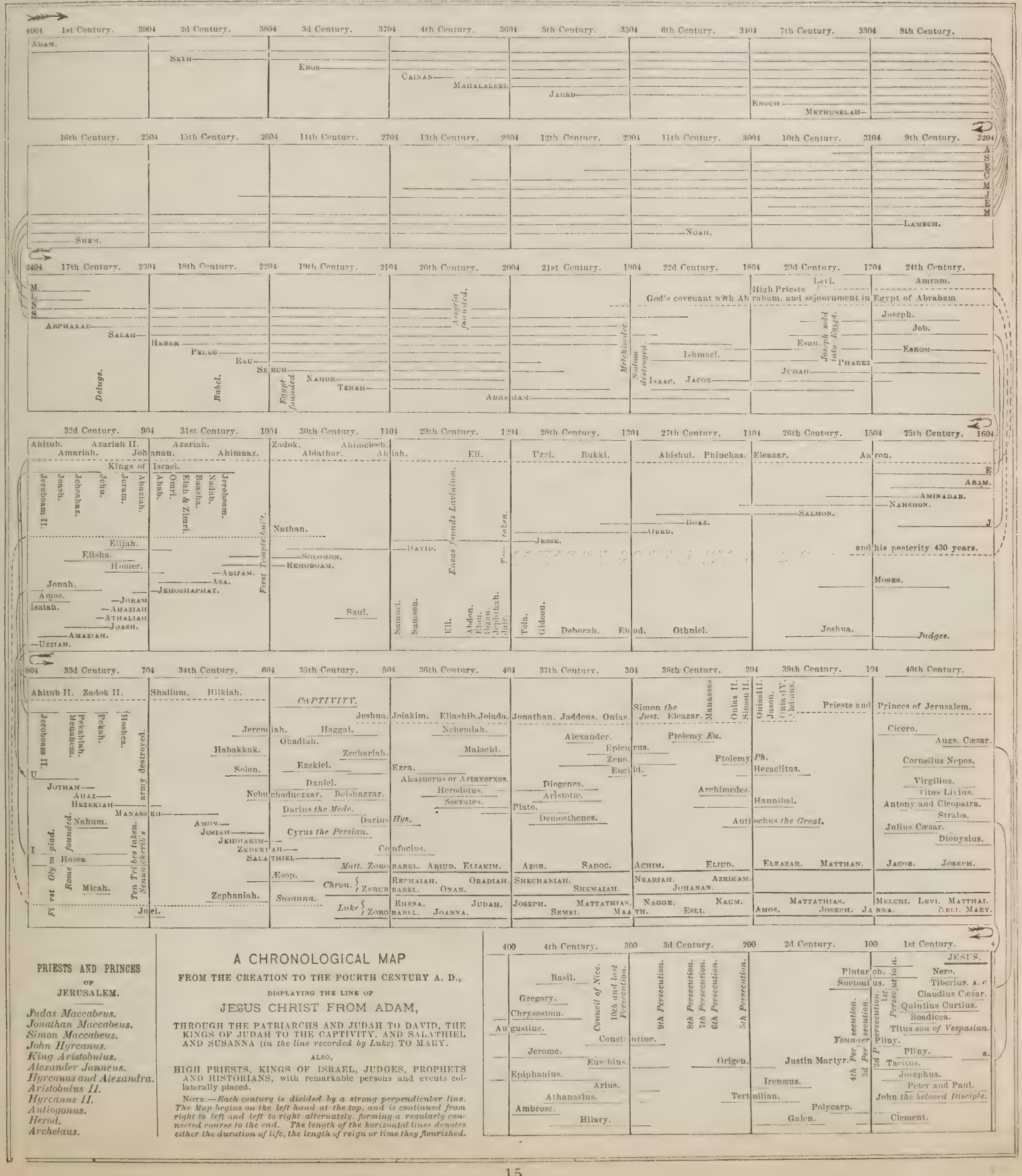
CHRONO-GENEALOGICAL TABLE,

SHOWING THE

LINEAL DESCENT FROM ADAM TO OUR LORD JESUS CHRIST,

AND TO THE

FOURTH CENTURY A. D.



PRIESTS AND PRINCES OF JERUSALEM.

Judas Maccabeus.
Jonathan Maccabeus.
Simon Maccabeus.
John Hyrcanus.
King Aristobulus.
Alexander Janneus.
Hyrcanus and Alexandra.
Aristobulus II.
Hyrcanus II.
Antiogonus.
Herod.
Archelaus.

A CHRONOLOGICAL MAP

FROM THE CREATION TO THE FOURTH CENTURY A. D.,

DISPLAYING THE LINE OF

JESUS CHRIST FROM ADAM,

THROUGH THE PATRIARCHS AND JUDAH TO DAVID, THE KINGS OF JUDAH TO THE CAPTIVITY, AND SALATHIEL AND SUSANNA (*in the line recorded by Luke*) TO MARY.

ALSO,

HIGH PRIESTS, KINGS OF ISRAEL, JUDGES, PROPHETS AND HISTORIANS, with remarkable persons and events collaterally placed.

NOTE.—*Each century is divided by a strong perpendicular line. The Map begins on the left hand at the top, and is continued from right to left and left to right alternately, forming a regularly connected course to the end. The length of the horizontal lines denotes either the duration of life, the length of reign or time they flourished.*

The Missionary Travels and Events in the Life of Saint Paul.

A. D.			
5	Born in Tarsus, in Cilicia	Acts	xxii. 3
	A Roman citizen by birthright.		
	A Pharisee	Phil.	iii. 5
	By trade a tent-maker. (Goat's hair — Cilicia)	Acts	xviii. 3
20	At the school of Gamaliel, Jerusalem	"	xxii. 3
30	Assists in stoning Stephen	"	vii. 58
	Makes havoc of the Church	"	viii. 4
36	Goes to Damascus to persecute the disciples	"	ix. 2
	Baptized. Begins to preach Jesus the Crucified	"	ix. 18, 20
	Journey into Arabia; return to Damascus	Gal.	i. 17, 18
38	Escape from Damascus in a basket (2 Cor. xi. 33)	Acts	ix. 25
	Goes up to Jerusalem. Disciples afraid of him	"	" 26
	Introduced by Barnabas: preached the Lord Jesus	"	" 27
39	Driven out of Jerusalem; goes to Tarsus	"	" 30
40	At Antioch. Preaches to the Gentiles	"	xi. 25
	Disciples first called Christians in Antioch	"	" 26
	Two Roman, three Jewish scourgings (2 Cor. xi. 24–26).		
42	Agabus prophesies a famine	"	" 28
44	Barnabas and Saul sent to Jerusalem with money	"	" 30
45	Joined by Mark, Barnabas' sister's son	"	xii. 25
46	Barnabas and Saul "separated" for the work	"	xiii. 2
	First Missionary Journey.		
	Antioch to Seleucia	"	" 4
	In Cyprus at Salamis. Paphos	"	" 8
	Saul's name changed to Paul. Elymas blinded	"	" 9
	Sailed from Paphos to Perga, in Pamphylia	"	" 13
	Antioch in Pisidia. Discourse to the Jews	"	" 14
	The Gospel preached to the Gentiles	"	" 46
	Paul and Barnabas expelled from Pisidia	"	" 50
	They came to Iconium	"	" 51
	To Lystra. A cripple healed	"	xiv. 6
	The people propose to sacrifice to them	"	" 13
	Paul stoned, and supposed to be dead	"	" 19
	He recovers, and they go to Derbe	"	" 20
	Lystra, Iconium, and Antioch	"	" 21
	Passed through Pisidia to Pamphylia	"	" 24
	Preached in Perga, Attalia, and Antioch	"	xiv. 25, 26
48	End of the first missionary journey	"	" 27
50	Visit to Jerusalem with Barnabas and Titus (Gal. ii.).		
51	The Council at Jerusalem	"	xv.
	Barnabas and Silas sent with Paul to Antioch	"	" 22
	Paul and Barnabas preach in Antioch	"	" 35
	Second Missionary Journey.	"	" 36
	Paul and Silas go through Syria and Cilicia	"	" 41
	Derbe. Lystra. Timothy called to help	"	xvi.
	Phrygia, Galatia, Mysia (Gal. i. 2)	"	" 6
52	Forbidden by the Spirit to go into Bithynia	"	" 7
	Troas. Paul's vision, "Come over and help us"	"	" 9
	Samothracia and Neapolis. Philippi	"	" 12

A. D.			
52	Lydia of Thyatira baptized	Acts	xvi. 15
	Slave-girl cured of sorcery	"	" 18
	Paul and Cyrus whipped and imprisoned	"	" 22
	Delivered from prison	"	" 25
	Amphipolis. Apollonia. Thessalonica	"	xvii.
	Jason persecuted on account of Paul and Silas	"	" 9
	They go to Berea	"	" 10
	Paul goes to Athens. Silas and Timothy remain	"	" 15
	Discourse to the Greeks on Mars Hill	"	" 22
	Dionysius and Damaris believe	"	" 34
53	Corinth. Tent-making with Aquila and Priscilla	"	xviii. 1
	Silas and Timothy join him at Corinth	"	" 5
	The two epistles to the Thessalonians written.		
	Crispus and many Corinthians believe	"	" 8
	Paul before Gallio, the proconsul. Sosthenes beaten	"	" 13
54	On the way to Jerusalem. At Ephesus	"	xviii. 18
	Cæsarea. Jerusalem. Antioch. Dispute with Peter (Gal. ii.).	"	" 22
	Third Missionary Journey. Galatia and Phrygia	"	" 23
	Epistle to the Galatians written at Ephesus.		
	Apollos instructed by Aquila and Priscilla	"	" 24
56	Paul baptizes and gives the Holy Ghost	"	xix. 1
	Two years in the hall of Tyrannus	"	" 9
	Special miracles wrought by Paul	"	" 11
	Books of divination burned	"	" 19
	Supposed visit to Corinth (2 Cor. xii. 14, xiii. 1).		
57	First Epistle to the Corinthians written at Ephesus.		
	Plans another journey, and sends Timothy and Erastus	"	" 21
	Great tumult raised by Demetrius in the theatre	"	" 23
	Departs for Macedonia	"	xx. 1
	Timothy joins Paul at Philippi (2 Cor. i. 1, xiii. 14).		
	Second Epistle to the Corinthians sent by Titus.		
	Travels through Macedonia as far as Illyria (Rom. xv. 19).		
58	Corinth. Epistle to the Romans.		
	Luke joins Paul at Corinth	"	" 5
	Troas. Eutychus killed by a fall, and restored	"	" 12
	By land to Assos; by ship to Mitylene	"	" 14
	Chios. Samos. Trogyllium. Miletus	"	" 17
	Coos. Rhodes. Patara, past Cyprus to Tyre	"	xxi. 3
	Paul urged to go to Jerusalem	"	" 4
59	Ptolemais (Acre). Cæsarea, at Philip's house	"	" 8
	Agabus prophesies Paul's danger at Jerusalem	"	" 11
	Fifth and last visit to Jerusalem	"	" 17
	Performs the Nazarite's vow in the Temple	"	" 26
	The Jews arrest him in the Temple	"	" 30
	Beaten by the Jews, rescued by the Romans	"	" 32
	Bound with chains	"	" 33
	Paul's defense, spoken in the Hebrew tongue	"	xxii. 1

A. D.			
59	Persecuted for his mission to the Gentiles	Acts	xxii. 22
	Saved by his Roman citizenship	"	" 27
	Before the council. Ananias the high-priest	"	xxiii. 1
	The dispute between Pharisees and Sadducees	"	" 6
	Vision of the Lord Jesus. Paul cheered	"	" 11
	Conspiracy of the Jews to kill him	"	" 12
	The plot exposed by his sister's son to Claudius Lysias	"	" 16
	Paul sent under guard to Antipatris	"	" 31
	Delivered to Felix at Cæsarea	"	" 35
	Accused by Tertullus	"	xxiv. 1
	Paul defends himself before Felix	"	" 10
	Plot of the high-priest to kill him (Festus)	"	xxv. 3
	Paul before Festus	"	" 6, 7
	Paul appeals to Cæsar	"	" 10
	He is brought before Agrippa and Bernice	"	" 23
	Defends himself before the king and queen	"	xxvi.
60	Paul sent to Rome with other prisoners	"	xxvii.
	Sidon. Cyprus. Sea of Cilicia and Pamphylia	"	" 5
	Myra in Lycia, Cnidus, Crete, Salome	"	" 7
	Fair Havens, near Lasea	"	" 8
	Aug. — Storm in Adria. Clauda	"	" 14
	The ship lightened by casting overboard the tackle	"	" 19
	Vision of the angel by Paul	"	" 23
	Prophesies the events of the voyage	"	" 26
	All escaped safe to land. Ship wrecked	"	" 44
	A viper fastens on Paul's hand. Malta	"	xxxviii. 3
	The father of Publius healed by Paul	"	" 8
	After three months they sail for Syracuse	"	" 11, 12
	Rhegium. Puteoli. Appii Forum	"	" 13
	Three Taverns	"	" 13–15
61	Rome. In his own house	"	" 16
	He persuades the Jews	"	" 23
62	Writes to Philemon, Colossians, Ephesians, and Philippians at Rome.		
63	Goes to Macedonia (Phil. ii. 23). Asia Minor (Phil. xx. ii.).		
64	Spain. Supposed visit (Rom. xv. 24).		
66	Asia Minor (1 Tim. i. 3).		
67	Writes First Epistle to Timothy from Macedonia. Epistle to Titus from Ephesus. Nicopolis.		
68	In prison at Rome. Writes Second Epistle to Timothy. Beheaded in May or June.		

The date of the beheading of Paul is placed in the 14th of Nero's reign. Dionysius, bishop of Corinth, A. D. 170, says that Peter and Paul went to Italy, preached together there, and suffered martyrdom about the same time. Caius of Rome, in the 2d century, names the grave of Peter on the Vatican, and of Paul on the Ostian Way; and others, as Eusebius, Tertullian, and Jerome, agree in this account. The locality around Paul's grave is now used as a cemetery for strangers who die in Rome.

The principle which harmonizes all the acts, and preaching, and letters of Paul, was a belief in Jesus as the Divine Spirit — a living Master, intimately related to every living soul, of whose Gospel he was the special Messenger. This purified his love of his own people, and opened his heart toward all mankind.

REMARKABLE RIVERS AND LAKES.

MENTION.	NAME.	COUNTRY.	WHY REMARKABLE.
2 Kings v. 12.	Abana.	Damascus.	Commended by Naaman.
John iii. 22, 23.	Ænon.	Palestine.	Here John baptized.
Ezra viii. 15, 21.	Ahava.	Media.	Here Ezra proclaimed a fast prior to returning from captivity.
Judges xi. 18.	Arnon.	Syria.	The boundary of Moab.
Ezek. i. 1.	Chebar.	Ancient Chaldea.	Near this river Ezekiel saw his first vision.
Ezek. xlvii. 18.	East Sea (see Salt Sea, Sea of the Plain).	Syria.	Salt (or Dead) Sea.
Josh. xv. 4.	Egypt, River of.	Egypt.	
Gen. ii. 14.	Euphrates.	Babylonia.	A principal river of Eden.
Matt. iv. 18. John vi. 1, or Num. xxxiv. 11.	Galilee, Sea of, Tiberias, Cinneroth or Chinnereth.		
Luke v. 1.	Gennesaret.	Palestine.	Miraculous draught of fishes.
Gen. ii. 13.	Gihon.	Persia.	Second river in Eden.
Matt. iii. 5, 6, 13.	Jordan.	Persia.	Christ baptized in the river—the principal one in Palestine.
2 Kings v. 12.	Pharpar (now Barrada).	Damascus.	Commended by Naaman.
Gen. ii. 11.	Pison.	Persia.	The first river of Paradise.
Deut. iv. 49.	Plain, Sea of (see East and Salt Seas).	Palestine.	
Exod. xiii. 18 : xiv. 27.	Red Sea.	Arabia.	Here Pharaoh's host was drowned.
Num. xxxiv. 3.	Salt Sea (see East Sea).		
Isa. xxii. 3.	Sihor (the Nile).	Egypt.	

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VIEW OF JERUSALEM FROM OLIVET AS IT WAS IN THE TIME OF CHRIST.

A.

ar'on (Heb. *Aharon*). The brother of Moses, and three years his elder. The eldest son of Amram and Jochebed, of the tribe of Levi, born B. C. 1574, probably at Memphis, Egypt. He was 83 years old when he sought out his brother, who had just received his commission as prophet and deliverer at the burning bush. His natural eloquence fitted him to be the spokesman of Moses, who was very slow of speech (Ex. iv. 14–16).

Although Aaron assisted at the making and worship of the golden calf (bull of Egypt), yet Moses appointed him as the first high-priest of the new nation. He may have been jealous of his brother's great and responsible position at the head of the nation, when he joined his sister Miriam in murmurs against him; but, on the appearance of the leprosy in Miriam, he saw his error, repented, and begged forgiveness of God for both. For his want of faith at the rock of Meribah, he was denied the privilege and high honor of crossing over Jordan into the Promised Land, and died on Mt. Hor, at Mosera (Ex. xx.); and there is a tomb on the very summit of the mountain which is venerated as Aaron's, and visited by many pilgrims.

Ab (*father*). Absalom (*makes peace;* Abner, *causes light*). ABBA, father, as used by Jesus (Mark xiv 36), and Paul (Rom. viii. 15; Gal. iv. 6). — 2. The name of the fifth (sacred) month, as used after the captivity.

Abad'don (*destruction*, or *the place of the dead*). ASMODEUS in the Apocrypha; APOLYON, Rev. ix. 11; Job xxvi. 6 (destruction).

Abä'na (*perennial*). The chief river of Damascus, now called Barada. Also known as Amana anciently. There are many channels, nearly all artificial, made for irrigating the thousands of gardens along its banks, throughout the whole city and the suburbs. The Abana rises near Zebedany on Anti-Lebanon, and has a tributary at Ain Fijy, N.W. of

Damascus 23 miles. The source is 2,300 feet higher than the lake into which it empties, 15 miles east of Damascus. (2 Ki. v. 12.)

Ab'arim (*beyond*, or *the heights*). A mountain range bordering the Dead Sea and Jordan Valley on the east. Nebo is the highest peak, and Pisgah is the top of Nebo. Average height 2,000 to 4,000 feet. Nebo is reckoned 5,000 ft. by some.

Ab'ba (*Father*). Jesus uses this ancient Aramaic word for the Father God.

Abed'nego (*servant of Nego*—that is, *Mercury the god*). The name given by the Chaldeans to Daniel's companion Azariah (Dan. i. 3).

A'bel (*weakness, breath*). In Hebrew, HEBEL. Second son of Adam; killed by his brother Cain (Gen. iv.).

A'bel (*meadow*). Several places so named. — 1. A'BEL-BETH-MAA'CHAH, or ABEL-MAIM; a strong city on the slope of Mt. Hermon, near the Jordan, where Joab besieged Sheba (2 Sam. xx. 14). — 2. A'BEL-KERA-MIM (*of the vineyards*). Near Rabbath, and even now famous for its wines (Judg. xi. 33). — 3. A'BEL-MEHO-LAH (*of dancing*). South of Bethshan near Jordan. The birthplace of Elisha (1 Ki. xix. 16), and noted for Gibeon's victory over Midian (Judg. vii. 22). — 4. ABEL-MIZ-RAIM (*of the Egypts*). Near Hebron, where Joseph, his brethren, and the Egyptians mourned for Jacob (Gen. i. 11). Lost. — 5. ABEL-SHITTIM (*of the acacias*). In Moab, near the head of the Dead Sea. The last camping-ground of the Exodus (Num. xxxiii. 49). Acacia trees are now found wherever there is water in that region.

Abi'athar (*abundance*). The only son of Ahimelech the priest, who escaped Saul's massacre at Nod (1 Sam. xxii.), and who joined David in his flight, and was afterwards priest with Zadok in David's reign. "Solomon thrust out Abiathar from being priest unto the Lord," fulfilling the doom of Eli's house.

Abi'ezer (*helper*). Son of Gilead (Josh. xvii. 2); east of Jordan, later of Ophrah, a lost place, which was near the south border of Esdraelon. Gideon was of this family (Judg. vi. 34). — 2. One of David's "mighty men." ABIEZRITES, the family title.

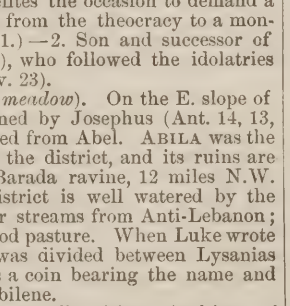
Ab'igail (*maker of joy*). Nabal's beautiful wife, who saved her husband from David's anger — Nabal having died ten days after, David married her (1 Sam. xxvi. 14). — 2. Sister of David, mother of Amasa.

Abi'hu (*God is father*). Second son of Aaron by Elizabeth. He was consecrated, with his father and brothers, for the ministry. Abihu and his brother Nadab lost their lives for an error in the altar service, while intoxicated (?).

Abi'jah (*father God*). A son of Samuel, whose misconduct gave the Israelites the occasion to demand a change of government from the theocracy to a monarchy. (1 Sam. viii. 1.) — 2. Son and successor of Rehoboam (B. C. 958), who followed the idolatries of his father (1 K. xiv. 23).

Abi'la, Abile'ne (*grassy meadow*). On the E. slope of Mt. Hermon. Mentioned by Josephus (Ant. 14, 13, 3). The name is derived from Abel. ABILA was the Roman capital city of the district, and its ruins are on the banks of the Barada ravine, 12 miles N.W. of Damascus. The district is well watered by the Abana and many other streams from Anti-Lebanon; is fertile and affords good pasture. When Luke wrote (iii. 1) the tetrarchy was divided between Lysanias and Philip. There is a coin bearing the name and title of Lysanias of Abilene.

Abim'elech (*father-king*). The title of the kings of Philistia. 1. King of Gerar in the time of Abraham, B. C. 1898 (Ge. xx.). The kings of those days had the right (or power) of choosing the fairest unmarried women (Ge. xii.; Est. ii. 3). 2. King of Gerar in Isaac's time, B. C. 1804 (Ge. xxvi.). 3. Son of Gideon, and king of Shechem (Ju. ix.). He was the first who attempted to make himself king in Israel.



EARTHEN LAMP.

Abin'adab (*princely*). A Levite of Kirjathaim, in whose house the ark "rested" for 20 years (1 Sa. vii. 1). 2. Second son of Jesse (1 Sa. xvi. 8). 3. Son of Saul, killed on Mt. Gilboa (1 Sam. xxxi. 2.) 4. Father of one of Solomon's cabinet officers (1 Ki. iv. 11).

Abi'ram (*high*). Reubenite and conspirator. See KORAH. 2. Eldest son of Hiel, who died because his father undertook to rebuild Jericho (1 K. xvi.; Josh. vi.).

Ab'ishag (*cause of error*). The beautiful Shunemite wife (companion) of David in his old age.

Abishu'a (*of happiness*). Son of Bela (1 Ch. viii. 4). 2. Son of Phinehas, father of Bukki (1 Chr. vi. 4). High-priest after Phinehas and before Eli. Iosepos, in Josephus (Ant. viii. 1, 3).



APAMEA COIN.

Ab'ner (*light-maker*). A cousin of Saul and commander-in-chief of his army. After Saul's death he made Ishbosheth, Saul's son, king, but betrayed him to David, and was killed by the friends of Asahel, *in blood revenge* (Num. xxv. 19). David mourned his untimely loss, following his bier.

Abomina'tion. Any thing or custom detested or disliked for religious reasons. The Egyptians would not eat with any foreign people, or eat anything touched by them; and the Hebrews adopted a similar rule. The term ABOMINATION OF DESOLATION (Matt. xxiv.15; Dan. ix. 27) refers to an idol worship (of images) on or near the sacred altar on Moriah. See ANTIOCHUS EPIPHANES.

A'brăhăm (*father of a multitude*). First named ABRAM (*elevation*), which was changed when he received from God the PROMISE of the blessing to all nations in his posterity, in his 99th year. Son of TERAH, born in UR, "of the Chaldees," B. C. 1996; had two elder brothers, HARAN and NAHOR, and a half-sister, SARAH, (Iscah,) who was his wife and the mother of Isaac. The *Spiritual* element in the life of Abraham is the chief topic in the Bible narrative, very few incidents of his natural life being recorded. He was 60 when he left Ur and went to Haran (where his father, Terah, died, aged 215), and 75 when the promise was first made, when, as directed, he entered Canaan, and fixed his camp under a sacred oak near Shechem, where he built an altar and worshiped God, receiving a promise of the inheritance of the land by his descendants.

Abraham worshiped the one true God. The promise made to him was twofold—temporal and spiritual: that his descendants should be many and prosperous, and that by him all the families of the earth should be blessed, and it has been fulfilled in both ways: his descendants, both Jews and Arabs, have been and are now countless, and the spiritual blessings, by the rapid distribution of the Bible through the world, are reaching all the "families."

Besides Sarah he had a wife named KETURAH, who bore him several sons; and also a *handmaid*, Hagar, whose son, Ishmael, was the head of a great family (the Bedouin Arabs).

Before Isaac was born, Lot, his nephew, was regarded as his heir, and lived with him. He built an altar between Bethel and Hai. From here he went south, "going and pulling up" his tent-pins, towards Beersheba, whence a famine drove him into Egypt.

Pharaoh hearing of the beauty of Sarai, according to the kingly privilege, took her into his family, but soon restored her to Abraham with presents — "a blessing" of cattle and servants,— so that when Abram returned into Canaan he was much richer in cattle, silver, and gold. Lot had been with him, and again they camped near Bethel.

Their cattle having increased to a great number, and contentions among their servants arising, Abram and Lot separated, one choosing the plains of Jericho and the other the hills of Judea. After this time the promise was again repeated; and Abram pitched his tent in the oak grove near Mamre, where he built another altar.

He is first called THE HEBREW on the rescue of his nephew Lot from Chedorlaomer; but his language is supposed to have been Chaldaic, rather than the Hebrew of the Old Testament.

At this time he could arm 318 of his *trained servants*, showing that his family must have been very large. The Bedouins of Syria are now exact representatives of the ancient patriarch, in their manner of living in tents, by keeping flocks, in habits and religion, and in being ready on the shortest notice to make a raid for defence or reprisal. At Mamre his faith was made stronger by having the promise repeated, and by the prophesy of the bondage in Egypt, and the deliverance.

Ishmael was born of Hagar when Abram was 85 years old, and Sarah 75, and was to have been considered a son of Sarai, but the childless woman could not restrain her envy and jealousy of the favored mother Hagar. When Abram was 99 the promise was renewed, a distinction being made — of *temporal* blessings for Ishmael and *spiritual* for Isaac, who was promised to Sarai. Abram's name was changed to Abraham, and his wife's to Sarah, and the covenant of circumcision was renewed to all the family and servants.

A few days after he entertained "three men," who appeared at his tent-door in the dress and manner of the natives. This is one of the most beautiful instances of ancient customs on record. The patriarch and his wife, with their own hands, prepared refreshments, and stood by while their guests ate. Travelers in Syria meet with such attentions now among Abraham's descendants. When the promise of a son to Sarah was renewed, and the destruction of the cities of the plain announced, Abraham discovered that he "had entertained angels unawares," and begged to save his nephew Lot and his family. The next morning, when offering the daily sacrifice, as he saw the ascending smoke from the plain, he probably felt sure of Lot's safety.

During the next few months he practiced the same deception on the Abimelech of Gerar that he had 23 years before on the Pharaoh of Egypt. The king was warned of his danger in a dream, and restored Sarah with presents.

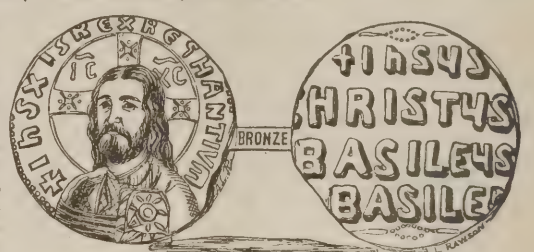
Isaac was born B. C. 1896, and Ishmael (with his mother) was dismissed at the time Isaac was weaned (at 3 years), because Ishmael mocked at the child (probably offered pretended worship to the child of the promise).

Isaac was 25 when he was laid on the altar, and saved from burning by the angel's voice, Abraham's faith having proved true. His mother died at Hebron 12 years after, at the age of 127, and was buried in Machpelah, which Abraham bought of the sons of Heth. This legal conveyance of land is the oldest on record.

Abraham sent Eliezer to Haran, to get a wife for Isaac, when that beautiful and touching incident of "Rebekah at the Well" occurred. This brilliant picture includes all the requisites of a perfect marriage — the sanction of parents, favor of God, domestic habits of the wife, her beauty, modest consent, kindness, and her successful hold on her husband's love, even while living in the same tent with her mother-in-law.

Abraham's descendants occupy the land from Egypt to the Euphrates, besides those that are "scattered and peeled" all over the world.

He died aged 175, and was buried in the cave of Machpelah by his sons Isaac and Ishmael. To this day he is called the "friend of God," and is reverenced alike as the Father of the Faithful by Jew, Mohammedan, and Christian.



MEDAL FOUND AT URFA. (SEE MONEY.)

Abraham's Bosom. Meaning a place of peace, repose and happiness. See LORD'S SUPPER.

Ab'salom (*peacemaker*). Son of David, only son of his mother, Maachah, daughter of Talmai, king of Geshur, born at Hebron. He was a very handsome man, having a heavy head of hair. Absalom killed his half-brother, Amnon, for an outrage on his sister Tamar, and fled for security to his grandfather, King Talmai, with whom he stayed 3 years. Joab, by the help of a talented woman of Tekoah, induced David to pardon and recall him; but he was kept two years longer out of his father's presence. By the death of Amnon, and it may be of Chilead also, Absalom was the third and the oldest son of the king living, and he was ambitious for the throne, plotted for the place of power, "stole the hearts of the people" by flatteries and promises, and proclaimed himself king at Hebron. His father, David, was obliged to fly to Mahanaim, and Absalom took possession of Jerusalem. Hushai, whom David sent to advise and assist Ahithophel in counseling Absalom, gained time for the true king, and the forces of Absalom were defeated in the wood of Ephraim; Absalom himself, having entangled his hair in a tree, was killed by Joab, and buried under a heap of loose stones as a mark of contempt. David waited in the gate of Mahanaim for the news of the battle, and mourned bitterly when he knew his son was dead.

Absalom raised a pillar "in his lifetime," in the king's dale, but the pillar and its place have disappeared, leaving no trace. The monument called Absalom's tomb, in the Kidron valley, is a modern

structure, nearly all cut from the solid rock, and on a side-hill, not in a dale. See TOMB.

Ac'căd. In Shinar, built by Nimrod. *Akkerkoof* (Arabic name) is 9 miles E. of the Tigris. A ruined brick mound 400 feet around, 125 feet high, cemented by bitumen, and divided into layers of 12 to 20 feet by reeds, and remains of canals, reservoirs, and other works, show the size and importance of the ancient city.



ARMOR. — (SEE ARMS.)

Ac'chō. Ā'cre. (*hot sand?*). PTOLEMAIS. St. John D'Acre. Seaport 8 miles north of Carmel, by the bay of Acre. The ancient port is filling with sand, and large ships must land at Hepha, near Carmel. The plain of Acre is 6 miles wide, to the hills of Galilee, and is one of the most fertile in Palestine.

Acel'dama (*field of blood*). Bought for the 30 pieces of silver that Judas received for betraying Jesus. Potter's Field. On the steep south slope of Hinnom, opposite the Siloam pool. A few old olive-trees grow near an old ruin called the house of Ananus. The hill-side is full of rock-hewn tombs. Ship-loads of earth have been carried away from this spot as holy earth, and the Campo Santo (holy field) at Pisa is filled with it.

Achā'ia. Province of Rome in Greece. Gallio was proconsul when Paul was there (Acts xviii. 12).

Achiach'arus. Keeper of the seal of Esarhaddon, king of Nineveh (Tobit i. 21). Nephew to Tobit, son of his brother Anael. Supposed to be the Hebrew for Mordecai.

Ach'sah (*anklet*). Daughter of Caleb, given to his nephew, Othniel, in reward for leading the attack on Debir. The "upper and lower springs" that were given her as a dower, with the south land (Negeb), are located 6 miles S.W. of Hebron.

Ach'zib. Judah in the Shefela. — 2. In Asher, from which the Canaanites were not driven out. Ecdippa. Now *Es Zib*, 7 miles N. of Acre. After the return from captivity this was the most northern limit of Israel.

Acts of the Apostles. The similarity of words and forms of sentences between the ACTS and LUKE leads to the belief that Luke wrote both. The book repeats a part of Christ's history, especially the ascension and what attended that event, and the advent of the Holy Spirit at the Pentecost, with the wonderful success of their preaching. The Church in Jerusalem is then noticed; its persecutions, and the conversion of one of its most violent enemies (Paul): and then the narrative includes the efforts made to spread the Gospel by Peter and by Paul. The chief interest in the book, after the introduction, is the activity, success, sufferings and teachings of the great apostle. The book seems unfinished. The author was a companion of Paul, and a witness of most of the acts he records. His design was to show the co-operation of God in spreading Christianity, and to prove the perfect equality of right and privilege in the new Church of Gentile and Jew, and to give illustrations of the power and working of the religion of Jesus. Written after A. D. 63. The place is not known. Perhaps in fragments as they traveled or lived in different cities, finishing the work at Rome.

There are several spurious books called Acts: of Christ, of Paul, and others. See APOCRYPHA.

Ad'ah (*beauty*). First wife of Lamech, mother of Jabal and Jubal. — 2. Daughter of Elon the Hittite, one of the three wives of Esau, mother of Eliphaz, and so of the Edomites (Gen. xxxvi.). BASHEMATH in Gen. xxvi.

Ad'ām (*the man*; or *reddish tint*). The peculiar work of the 6th day of the creation, the crown of the whole fabric, was man, made in the divine image, he alone of all animals having a spiritual life. Adam was made male and female, and the two were placed in the garden Eden. Some believe that a pair of each race were made, black, brown, red, yellow, white, and many others, because there are such great differences in complexion and figure among mankind; and that Adam and Eve were the first pair of the last race created, which would then be the white, or Shemite race.

The original state of man was one of activity and enjoyment. God assumed form and speech, and instructed His children how to dress and keep the garden, and exercised their faculties in naming the animals that He had made; and taught them something of the qualities and relations of vegetables, earths, the heavens, and external objects to which they were related.

The forming of the woman from a rib of Adam has been declared a poetic myth; but the lesson is just as surely taught, whether it is a fact or a fancy, that woman stands in a peculiarly close relation to man. The "tree of knowledge of good and evil," and the "tree of life," were tests of obedience, and as such might have been of any kind. The serpent is described as if it had been a special agent — perhaps one of those spirits that are believed to be superior to man, invisible to his eyes, good and bad, powerful, and always contending for his soul (2 Cor. ii. 11).

Woman was sentenced to endure the pains of childbearing, and the humiliating dependence on a husband; and man to labor, with or without reward, and both to be subject to death (spiritual?). The serpent is not CURSED literally, but rather blessed in having an extra means of protection in the dread of all other animals; he does not suffer by crawling on his belly because he is especially made to go in that way; and he does not eat dust. The denunciation of the serpent was symbolical, and is by some said to be the *first gospel promise*. "I will put enmity between thee and the woman, and between thy seed and her seed; he will attack thee on the head, and thou wilt attack him at the heel." The serpent was the spirit of lying and cruelty, as opposed to God, holy, good, and wise.

It is probable that the first garments were made of the skins of animals, offered in sacrifice.

Cain was born the year after the expulsion; Abel a few years later, and Seth at least 130 years after Cain. Other sons and daughters were born to them of whose history nothing is recorded.

Adam's death at the age of 930 is stated, but that of Eve is not given.

Ad'am (*red earth*). City on the Jordan near Zarthan (Josh. iii. 16).

Adder. There are four Hebrew names translated adder. — 1. *Ashub*, in Ps. cxl. 3, quoted by Paul in Rom. iii. 13. The original (coiled and hiding) would apply to any kind of serpent. — 2. *Pethen*, the cobra. — 3. *Zepha*, in Prov. xxiii. 32, adder; in Is. xi. 8; Jer. viii. 17, cockatrice. The original means *to hiss*. In the Septuagint, basilisk — which is a fabulous serpent. — 4. *Shephiphon*, only in Gen. xlix. 17, of Dan, "a serpent by the way." Probably the horned viper, the asp of Cleopatra, found in great numbers in the deserts. Arabia *Siffon*. It is extremely venomous, only 15 inches long, but fatal even in slight scratches. See SERPENT.

Adōni'jah (*my lord is Jehovah*). Fourth son of David, born of Haggith at Hebron (2 Sam. iii.). After the death of Amnon and Absalom he made pretensions to the throne of David, supported by Joab and Abiathar the high-priest; but David caused Solomon to be proclaimed and crowned, and invested with authority. Adonijah was pardoned; but after David's death, having renewed his attempt on the throne, he was executed by Solomon's order. (1 K.)

Adum'mim (*red pass*). BENJAMIN (Josh. xv. 7). On the road from Jericho to Jerusalem, in *Wady Kelt*. It was always noted for robbers, and was therefore selected for the locality of the parable of the Good Samaritan. (Luke x.) Eight miles E. of Jerusalem there are ruins of a convent and a khan, on opposite sides of the road.

Ad'vōcate (*Greek* Paraclete). The name given to the Holy Spirit by Jesus (John xiv. 16); and to Jesus by John (1 John ii.).

Æ'nŏn. Enon. (*Springs.*) Near Salim, where John baptized (John iii. 22). Six miles S. of Bethshan (*Tell Redgah*). A tomb near is called Shekh Salim. The brook in *Wady Chusneh* runs near, and many rivulets wind about in all directions, containing "much water."

Ag'ăbus (*locust*). One of the 70 disciples. Two prophesies of his and their fulfillment are recorded (Acts xi. 27–30; xxi. 10). The famine through "all the world" was only through the Jews' world — Palestine. It is mentioned by Josephus (xx. 2, 5), about A. D. 42, 14 years after Agabus met Paul at Cæsarea, and warned him of his sufferings at Jerusalem if he went up there.

Ag'a-pe (Gr. *agapæ, to love*). The early Church perpetuated the commemoration of the death of Jesus by certain symbols at meals; a custom most beautiful and most beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility. Tertullian says: "The nature of our supper may be gathered from its name, the Greek term for love. However much it may cost us, it is real gain to incur such expense in the cause of piety; for we aid the poor by this refreshment; we do not sit down to it till we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than benefits the temperate; we feast as those who recollect they are to spend the night in devotion we converse as those who know that the Lord is ar

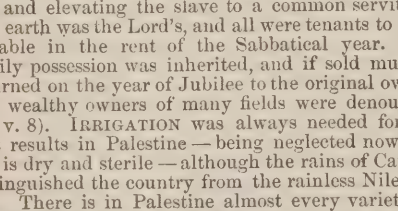


BROOK KIDRON

ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something in the praise of God, either from the Scriptures, or from his own thoughts. By this means, if any one has indulged to excess, he is detected. The feast is closed with prayer." Pliny mentions this custom of the Christians, and says they eat common food (not such as was used for idol-worship). Paul speaks of the abuse of this custom in 1 Cor. xi. 21; and, perhaps to avoid such abuse, the Eucharist was celebrated apart from any meal from about the year A. D. 150.

Age. Old age. Peculiar respect to old age is a general custom in the East, and has been from most remote times. The Scriptures record many instances of such respect and honor. The young rose and stood up in their presence (Lev. xix. 32); and even old men before one especially honored (Job xxix. 8). The aged were privileged to give the first words of counsel (Job xxxii.; Eccl. xxxii.); and old men, ELDERS, became a class, such as the FATHERS, and SENATORS in Rome, and were regarded as the depositaries of knowledge and experience (Job xv.). The attainment of old age was set forth as a blessing (Gen. xv.; Job v.), in prolonging the enjoyment of life, and a sign of peaceful times (Zech. viii.; Is. lxv.); a reward for piety, and a token of God's favor.

Ag'riculture. The earliest records speak of the best men engaged in this pursuit. Laws regulating its affairs formed the chief code of the Hebrews, and tended to produce an equality in interest, binding the son and elevating the slave to a common servitude. The earth was the Lord's, and all were tenants to him, payable in the rent of the Sabbatical year. The family possession was inherited, and if sold must be returned on the year of Jubilee to the original owner, and wealthy owners of many fields were denounced (Is. v. 8). IRRIGATION was always needed for the best results in Palestine — being neglected now, the soil is dry and sterile — although the rains of Canaan distinguished the country from the rainless Nile valley. There is in Palestine almost every variety of climate. The sky is almost cloudless for a large part of the year; the variations of sunshine and rain affecting only the autumn and winter months. The autumnal rains begin in the latter part of October,



a, Plow. *b*, Yoke. *f*, Goad, etc. *e*, Points.

and gently; continuing through November and December; and rain is rare after March, seldom or never so late as May. The ground is not often frozen in winter; snow lying during the night only; and in the plain of Jericho no snow or frost is ever seen, but there is on the hills around a spring-like temperature and air. The summer heat is oppressive, and fatal on exposure, but not on the higher hills, where heavy dews fall, and the nights are cool. The winter is the season of green fields and foliage, the summer heat destroying the grass. The HARVEST begins in the Plain early in April; in Esdraelon in May, and on the hills in June.

The seasons were usually counted as two in the Scriptures, but we find six terms used by the Rabbins: —1. SEED-TIME, Oct. to Dec.; 2. WINTER, Dec. to Feb.; 3. COLD, Feb. to April; 4. HARVEST, April to June; 5. HEAT, June to Aug.; 6. SUMMER, Aug. to October.



OXEN TREADING OUT CORN.

The terraces, formed by stone walls along the hillsides, are a constant feature, and a necessity, of the hill country. On these narrow levels the vines, fruits and crops were raised, and frequent reference to fertilizers show a high state of culture, probably when the population was the greatest. Fences were not used, but watchmen guarded the ripening products. The boundaries were marked by trees or piles of stones (Job xxiv.; Deut. xix. 14), and about gardens, orchards and vineyards there were walls (or hedges), having towers for watching and defense.

The monuments bear the sculptured figures of many implements, and pictures of the modes of using them in field and garden work. The PLOW is a kind of heavy hoe, used in the hand or drawn by animals or men (Job i. 14). It was made of a crooked root, shod with iron and fitted with one or two handles. The yoke was a straight or bent stick with rope or bent bows. The ox-goad was a pole six or eight feet long, sharp at one end, and fitted with a spade at the other for clearing the plow, or for breaking clods (Is. xxviii. 24; Hosea x. 11; Job xxxix. 10, where "harrow the valleys" should be "break the clods," as in the Hebrew). *Seed was sown* and hoed (harrowed) or plowed in, in drills or broadcast. Moses alluded in Deut. xi. 10 to the mode of sowing during the inundation, or by irrigation, in Egypt by using the foot (to open or stop the little rills of water). *Reaping* was of several modes: pulling up by the roots (as barley and doora are now in Egypt); and as wheat and barley do not grow very high (20 to 30 inches), it is pulled for convenience; by the sickle, at the ground, or just under the heads, as the straw may be wanted or not. Ears were carried in baskets; the whole stalk in sheaves (Gen. xxxvii. 7), and a cart is mentioned in Micah ii. 13. Camels or other animals are used to carry the produce. The poor were allowed to glean (Ruth ii. 7; Lev. xix. 9). *Threshing* was done on level places made in the field, called floors, about fifty feet across, circular. The grain was trodden out with cattle, arranged three or four abreast, and driven around, and the cattle were not to be muzzled (Deut. xxv. 4). Sticks and flails were used to thresh out small quantities (Ruth ii. 17; Is. xxviii. 27). Threshing-machines were made of frames filled with sharp stones or pieces of iron set in holes, or fitted with circular saws (Land and Book, ii. 315), which were drawn over the grain (Is. xxviii. 27; xli. 15; Amos i. 3). *Winnowing* was, and is now, done by tossing the grain against the wind with a fork or fan (Matt. iii. 12; Jer. iv. 11), and then passing it through a sieve (Amos ix. 9). It was stored in granaries cut in the rock, built underground, or above (Jer. xli. 8).

A'gur (*one of the assembly*). The author of the sayings in Prov. xxx.; a native of Massa, East Arabia, who lived about B. C. 600. Some have supposed that this was an assumed name of Solomon, such as was "Koheleth," translated "preacher."

A'hab (*father's brother*). Son of Omri, king of Israel, who reigned 22 years, B. C. 918 to B. C. 897. His wife was JEZEBEL, daughter of Ethbaal, king of Tyre, a woman of strong character and an idolatress. She introduced the worship of Baal into Israel, a temple being built at Samaria for the worship. Elijah, the prophet, pronounced the judgment of God on Ahab's house, and Ahab died of wounds received in battle (see 1 Kings). — 2. A false prophet, son of



PLOW. HOE.

Kolaiah, who deceived the Jewish exiles in Babylon (Jer. xxix. 21).

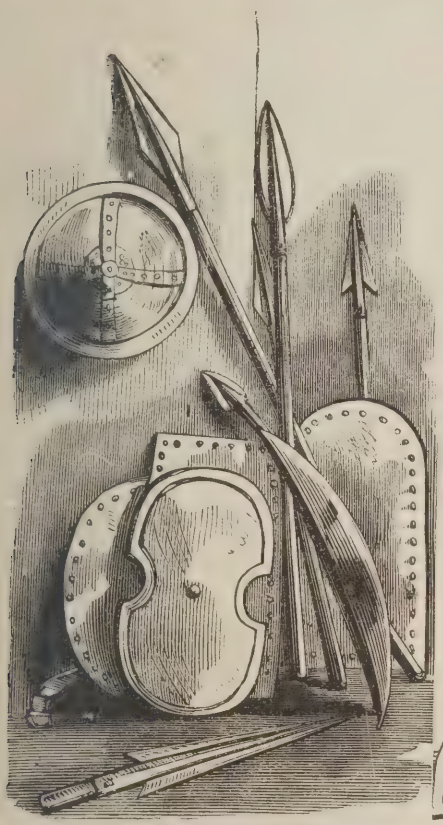
Ahasue'rus (*Achashverosh — lion-king*). The title of the Persian king. Four persons are mentioned by this title, who were, 1. ASTYAGES (Dan. ix.); 2. CAMBYSES (Ezra iv.); 3. The husband of Vashti and Esther, the same who was called XERXES by the Greeks; the marriage with Esther is assigned to his 7th year, in which he returned to Shushan after his defeat in Greece; 4. Mentioned in Tobit xiv. 15, who was Cyaxares I.

Ahā'va (*river*). River in Babylonia, on whose banks

Ezra collected the Jewish exiles for the return to Jerusalem (Ezra viii. 15, 31). Hit.

A'haz (*possessor*). Son and successor of Jotham, and 11th king of Judah. Reigned 16 years, B. C. 714 to 729. He respected neither God, the law, nor the prophets.

Ahazi'ah (*holden of Jehovah*). Son and successor of Ahab, and 8th king of Israel. B. C. 897 to 896. — 2. Son of Jehoram, 6th king of Judah. B. C. 885



ANCIENT SHIELDS AND SPEARS.

Ahi'kam (*enemy's brother*). Son of Shaphan the scribe (2 K. xxii. 12). He was one of the delegates sent to Huldah the prophetess by the king. He protected Jeremiah, the prophet, after he was taken out of the pit (Jer. xxxix. 14).

Ahi'man (*giver*). One of three famous giants. Anakim of Hebron (Num. xiii. 22).

Ahim'elech (*king's brother*). Great-grandson of Eli, priest at Nob, who gave David some of the sacred bread from the presence-table, and the sword of Goliath, which had been in safe-keeping there.

Ahith'ophel (*foolish*). A statesman of brilliant talents in David's time, whose counsels were regarded as oracles (2 Sam. xvi.). When his counsels to Absalom were neglected for those of Hushai (whom David had sent), he went home and hanged himself at Giloh. The only suicide mentioned in the O. T., except those engaged in war.



ALABASTER VASES.

Aholiba'mah (*tent of the high place*). Wife of Esau, daughter of Anah the Canaanite. Also called Judith, daughter of Beeri the Hittite. Esau's three wives had two names, given at different times, perhaps because the first displeased his parents (Gen. xxxvi. 2).

Ai (*heap of ruins*). Benj. (Gen. xii. 8). HAI. E. of Bethel. The second city taken by Joshua in Canaan. Eight miles N. of Jerusalem. — 2. Burial-place of Elon in Zebulun (Judg. xii.).

Ai'jalon (*gazelle-place*). A city of the Kohathites (Josh. xxi. 24), in Dan. (xix. 42); fortified by Rehoboam (2 Chr. xi. 10). Celebrated in the poem on the battle of Joshua in the "Book of Jasher" (Josh. x. 12). Now Ain Yalo, 12 m. N.W. of Jerusalem. — 2. City of Zebulun; birth-place of Elon, and his burial-place. JALUN, east of Acre.



PLOWING AND SOWING.

Ai'jeleth. Ayeleth Has-shachar (*hind of the dawn*). Only in Ps. xxii. in the introduction, as the name of the tune in which that psalm might be chanted.

A'in (*fountain*). En. Prefix to many names, as Engedi, Enrogel. — 1. Num. xxxiv. 11, a source of the Jordan, or a town near. — 2. City in Judah (Josh. xv. 32).

A'jalon (*stag*). Valley and town in Benjamin, noted in Joshua's exploits (Josh. x. 12). Several other towns of the same name, in Dan, Ephraim, and Zebulun.

Ak-rab'bim (*scorpions*). Maaleh Akrabbim, *scorpion pass*, in the mountains south of the Dead Sea.



THRESHING AND WINNOWING.

Alabas'ter. From the town of Alabastron, in Middle Egypt, where there are quarries of fine-grained, pink-colored gypsum. It is not clear, but is colored in stripes, much varied in width and tint — very near the tint of their finger-nails, including the crescent light place at the upper end of the nails. It was made into cups, boxes, etc., for holding perfumes, ointments, and other precious articles. Boxes for the same uses of any substance — wood, glass, stone, metal — were also called alabasters (Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37).

Alexan'der (*men-helper*). Called the Great. King of Macedon. Born at Pella B. C. 356, son of Philip and Olympias. Educated by the eminent philosopher Aristotle. Alluded to in Daniel's prophesy. He destroyed the Persian empire and placed Greeks in power there; conquered Asia, Egypt, Syria, and founded the city of ALEXANDRIA (B. C. 332), which may be said to have been built on the ruins of Sidon and Tyre, for it grew rich and powerful on the Oriental trade which formerly fed those cities, and was afterwards diverted from the Euphrates to the Red Sea route. Alexander's toleration of Oriental customs and religions, guaranteeing to all people (and especially the Jews, who were exempted from tax on the 7th year) the free observance of their hereditary laws, showing the same respect to their gods as to the gods of Greece, thus combining and equalizing the West and the East, weakened all the nationalities of his empire, and tended to dissolve the old religions. The Greek and Hebrew learning of Alexandria greatly influenced the planting of Christianity there, as well as in Asia. He married Roxana and Parysatis, Eastern princesses, an example followed by 80 generals and 10,000 soldiers of his army, who also married Oriental wives. Josephus gives an account of a visit of Alexander to Jerusalem, and his reception by the high-priest, which has been called fabulous (Ant. xi. 8). He died at Babylon B. C. 323, only 32 years old, of intemperance.

Alexan'der Bālas. A pretended son of Antiochus Epiphanes. He reigned four years over Syria (1 Macc. x. 11; Jos. Ant. xiii. 2). See COIN.

Alexan'der Jannæus. The first prince of the Maccabees who called himself king.

Alexan'der. Four persons so named in the Gospels. — 1. Son of Simon the Cyrenean, who bore the cross part of the way (Mark xv.). — 2. An opponent of the apostles, related to the high-priest (Acts iv. 6). — 3. Son of Herod the Great and Mariamne. — 4. A Jew of Ephesus, who took part in the uproar in the temple of Diana, against Paul. — 5. A coppersmith, excommunicated by Paul for errors.

Alexan'dria. The Greek, Roman, and Christian capital of Egypt, founded by Alexander B. C. 332. For centuries it was the largest city in the world. Pop. 600,000 (Diodorus). The lighthouse of its spacious port was famous in the world of commerce as the PHAROS, one of the 7 wonders. The great library had 700,000 volumes (Strabo), even after losing 400,000 by fire (B. C. 47), and was finally destroyed by the Saracens, A. D. 642. Among the learned men were Philo, a Jew (author of works which contain the best exposition of Hebrew Platonism — almost purely Christian ethics), and Origen and Clement, Christians, whose writings have influenced and directed religious men in all Christian nations to the present. Ptolemy Philadelphus favored the translation from Hebrew into Greek of the Holy Scriptures (Old Testament), which work was called the SEPTUAGINT, finished about B. C. 280. It is now the oldest known version, and is called the Codex Alexandrinus (Jos. c.; Apion ii. 4). See WRITING.

The Museum was the means of spreading a knowledge of Aristotle through the civilized world, and at one time it gathered 14,000 students from all the world. Modern astronomy arose there, under the direction of Eratosthenes, who taught the globe shape of the earth, its poles, axis, equator, arctic circles, equinoctial points, solstices, horizon, eclipses, and the distance of the sun. Callimachus (poet) wrote a treatise on birds; Apollonius one on mathematics and geometry, and invented a clock. Hipparchus was the great astronomer of the age, and discovered the precession of the equinoxes, gave methods of solving all triangles, and constructed tables of chords, tables of latitude and longitude, and a map of more than 1000 stars. The Almagest of Ptolemy (A. D. 138) was for 1500 years the highest authority on the phenomena and mechanism of the universe. The same author described the world from the Canaries to China.

These systems were supplanted by the discoveries of Newton of the law of gravitation, and of Columbus of the New World. There was a very extensive botanical and zoölogical garden, and a school for the study of anatomy and dissection. The temples of Isis and Serâpis were among the finest ever built, and were partly used for scientific purposes, having the most perfect instruments for astronomical observations then known. They were destroyed by Bishop Theophilus A. D. 390. Present pop. about 60,000 from all nations.

Al'lon (*oak?*). ELON. Naphtali (Josh. xix. 33). Zaananim (*loading tents*), near Kedesh (Judg. iv. 11). — 2. ALLON-BAC'HUTH (*oak of weeping*), under which Rebekah's nurse, Deborah, was buried (Gen. xxxv. 8). Palm-tree of Deborah in Judg. iv. 5, between Ramah and Bethel.

Alms. The Hebrews had no word for a free gift to the poor, such as alms, but used *righteousness* for such acts (Job xxix. 10–16; Prov. x. 2; Deut. xiv. 29; xxiii. 24, 25; xxiv. 19; xxvi. 12; Lev. xix. 9, 10; xxiii. 22; xxv. 5). The laws of Moses made ample provision against poverty, and if they had been strictly kept, in letter and spirit, there could not have been any destitution. The gospel recognizes the duty of alms-giving and enforces it, and this virtue was a peculiar mark of a Christian in the early age. This was not made a definite rule, but was left to the constraint of inward principle and feeling, "to prove the sincerity of their love." Encouragement of idle vagrancy was denounced as wrong, and such idlers were scorned (2 Thess. iii. 10–12). The Jews, since the destruction of Jerusalem, have regarded their poor as the people of God, and those who give to them are credited with as much virtue as if they kept all the commandments, and they teach that alms-giving atones for their sins. As Jesus sought the needy and the sick, and kindly



TETRADRACHM OF ALEXANDER THE GREAT. B. C. 330.

ministered help and consolation, so it is his will that his Church shall show the same spirit towards the poor and afflicted.

Al'mug. Algum. Fragrant sandal-wood, white and yellow, found in the mountains of Malabar. The trees are 9 to 12 inches in diameter, 25 to 30 feet high. Its uses were for perfume, incense, beads, rosaries, fans, elegant boxes, and cabinets, and for musical instruments. Solomon used it for pillars in the houses he built, and for musical instruments (1 K. x. 12; 2 Chr. ix. 10).

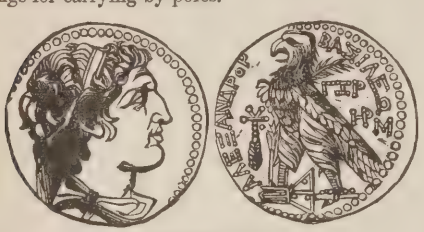


ALEXANDRIA.

Al'oe. An odoriferous, precious tree of Siam, where it is worth its weight in gold, and is used for perfuming garments and rooms, and as a medicine. It is not our gum aloes.

Al'phæus (Alpheus, *exchange*). Father of the lesser James (Matt. x. 3). Called Cleopas in John xix. 25. Alphæus and Cleopas are synonymous in Hebrew and Greek.

Al'tar. The central point of religious worship, as a mount, table, or structure of turf, wood, stone, or metal, on which sacrifice was made to some deity. The first one mentioned in the Bible is that built by Noah. Moses restricted the building of altars to those for the temple service only; but the law was often broken (Lev. xvii.; Deut. xii.; Judg. vi.; 1 Sam. vii.; 2 Sam. xxiv.; 1 K. iii.). The law directed two kinds to be made: 1. ALTAR OF BURNT-OFFERING, the table of the Lord (Ex. xxvii. 8), having horns to which the animal to be sacrificed might be bound (Ps. cviii. 27); and a ledge half-way up, on which the priests could stand, which was fenced below with a net-work of metal; — 2. ALTAR OF INCENSE, the golden altar, Ex. xxxix. 38, (the other being the brazen) (Ex. xxxviii. 30). This was not strictly an altar, as no sacrifice was offered on it. Both had rings for carrying by poles.



ALEXANDER BALAS.

Altăs'chith (*destroy not*). In the introduction to Psalms lvii., lviii., lix., lxxv., indicating the melody to which the psalms were to be sung.

Amăl'ĕkites. An ancient nomadic race, found from Petræa to the Persian Gulf, the descendants of the grandson of Esau. The mention of this country in Gen. xiv. 7, does not imply that they were a people at that early time, but that they were a people in that country when the history was written. They were doomed to extinction because they opposed the Hebrews. They became fewer and weaker from age to age up to the last mention in David's time (1 Sam. xxvii.; xxx. 17), who destroyed their remnant.

Am'asa (*burden*). Son of Ithra, by David's sister Abigail. Was general to Absalom, and was defeated by Joab, but pardoned by David, and appointed Joab's successor as general. Joab killed him treacherously (2 Sam.).

Amazi'ah (*whom Jehovah strengthens*). Son of Joash, and 8th king of Judah. Began to reign at 25, B. C. 838, and reigned 29 years. He was the first to hire soldiers to fill his army. He conquered Edom and carried home the idols for worship, and so brought on his own ruin, and was killed by conspirators at Lachish.—2. Priest of the golden calf at Bethel, under Jeroboam II, in the time of the prophet Amos (vii. 10).

A'men' (*truth*). Hebrew word, usually translated *verily;* or at the end of sentences not translated, but meaning *so be it.* In Rev. iii. 14 it is used as a name of the Lord, "the Amen, the faithful and true witness." It is used as a word of confirmation, binding a saying, or an oath (Num. v. 22; Deut. xxvii. 15; Neh. v. 13; Ps. cvi. 48), and as a response or closing of a prayer (Matt. vi. 13; Rom. xi. 36).

Am'mon (*son of my relative*). AMMONITES. Ben Ammi in Gen. xix. 38. Descended from Lot. The people occupied the territory afterwards given to Reuben and Gad, after driving out the Zamzummim (Deut. ii. 20). Jabbok was their border on the N. They were nomadic, restless, and predatory, as the Moabites were settled, civilized, and industrious. They opposed the march of Israel to Canaan, and although favored by Moses (Deut. ii. 9), yet they were hated and warred with always. They worshiped *Moloch*, also called *Milcom*, and *Malcham*. Saul was made king (the second time) on account of his relief of Jabesh from the Amalekites (1 Sam. xi.). Women of this people were in Solomon's house. The last mention of them is in 1 Macc. v. 6, 30–43.

A'mon (*builder*). Son of Manasseh, and king of Judah. An idolater, and reigned only two years, B. C. 644–2 (2 K. xxi.).



AMON.

Am'orite (*mountaineers*). On both sides of Jordan (Num. xxi.; Gen. xv. 16; Deut. i. 20). From Emor, 4th son of Canaan. Og and Sihon, their kings E. of Jordan, opposed Moses, but were beaten, and their land was given to Reuben, Manasseh, and Gad. This district was good pasture, and is now. Five Amorite kings on the W. of Jordan opposed Joshua, and were defeated. The Jebusites were a branch, who held Zion 400 years after Joshua, until David took it (2 Sam. v. 6). Solomon imposed a tribute on the remnant of the people (1 K. ix. 20).

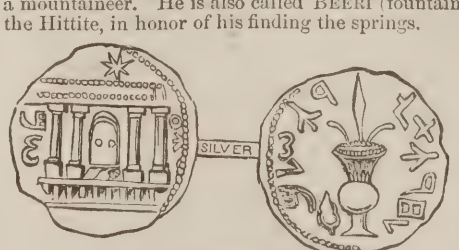
A'mos (*burden*). Prophet in the days of Isaiah and Hosea, a native of Tekoa, and a dresser of sycamore (fig) trees. He prophesied at Bethel; his book is one of the finest in style, being full of pure language, vivid pictures, and often sublime thoughts; most of his imagery is taken from rural life. B. C. 780. See HISTORY.

A'moz (*strong*). Father of Isaiah.

Amphĭp'olis. Capital of a district in Macedonia (Acts xvii.). On a height on the east bank of the river Strymon, 3 miles from the sea. The gold mines of Mt. Pangæus made the city famous. Now *Newtown.* Xerxes sacrificed nine young men and maids, and several white horses, on the banks of the Strymon (Herod. vii. 113).

Am'ulet (*ornament*). Any object used as a magical protection against evil or danger. Tickets with writing; stones and metal with pictures and writing. Moses tried to turn the practice to good use by directing the laws to be written on them (Ex. xiii. 9, 16; Deut. vi. 8; xi. 18). They are now very common in Oriental countries, and not unknown in our own land. Jacob found some worn as earrings (Gen. xxxv.).

A'nah (*answer*). Son of Zibeon, father of Esau's wife, Aholibamah (Gen. xxxvi. 24). He discovered the hot springs of Callirrhoe. He was a Horite, that is, a mountaineer. He is also called BEERI (fountains) the Hittite, in honor of his finding the springs.



SHEKEL.

Anaha'rath (*pass*). Place in Issachar (Josh. xix. 19). ARANEH, 2 m. E. of Jenin (Rob. ii. 316, 319. Hackett.)

A'nak. AN'AKIM (*neck-chain*). A race of tall people, who lived at Hebron and vicinity (Num. xiii. 33; Josh. xv. 14), descended from ARBA. They appear on the monuments of Egypt as tall and light-colored, and are called Tammahu, from the Hebrew Talmai.

Anam'melech (*kingly image*). The Assyrian Moloch, in whose worship the people passed their children through the fire. This was the *female* power, as ADRAMMELECH was the *male* power of the sun-god.

Anani'as. A disciple at Jerusalem, who, with his wife Sapphira, tried to impose on Peter and the brethren, and defile the house of God, died suddenly, and was buried at once (Acts v.). — 2. Made high-priest (Acts xxiii.), about A. D. 477, by Herod, king of Chalcis (Ant. xx. 5, 2). He made himself great wealth out of his office. Paul when before the Sanhedrim called him a white wall, and prophesied his ruin, which came in a time of trouble, and he fell by an assassin (Wars ii. 17; vi. 69). — 3. Disciple at Damascus, who was directed (by the Lord) to go to Saul and lay hands on him, to ordain him to the ministry (Acts ix. 10–17). Tradition makes him bishop of Damascus, and a martyr.

Anäth'ema (*suspended*). When said of things given to God, it is pronounced anathēma (Luke xxi. 5). It was also the religious curse of the Hebrews. It means also *devoted* — any person or thing devoted to God. Paul means *devoted* where he says *accursed,* in Rom. ix. 3. Those Jews *devoted* themselves to the work of killing Paul (Acts xxiii. 12). *Anathema maranatha (the Lord comes)*, means that the curse (as well as the blessing) has its operation in Christ's kingdom, and rises to its highest power at his coming, and he will surely come to bless as well as to curse (1 Cor. xvi. 22). It was used as the church censure, or final excommunication, and it is so used now, of those who are excluded from the company of the believers.

An'athoth (*echoes*). Benjamin, near Nob and Hazor (Neh. xi. 32). *Anata,* 3½ ms. N.E. of Jerusalem, where there are remains of walls and buildings in the midst of orchards of figs and olives. The quarries still supply Jerusalem.



ALMOND-TREE AND BLOSSOMS.

Andrew (*strong man*). Brother of Peter, and native of Bethsaida in Galilee (John i. 44). He was first a disciple of John the Baptist, but followed Jesus on John's testimony, and informed his brother Peter of what he had found — that Jesus was the Christ (verses 35, 36, 41). He did not leave his business of fishing until some time after (Mark i. 14). He was present at the feeding of the 5000 at Jerusalem, when the Greek Jews wished to see Jesus (John vi. 8); and, with others, on Olivet, asked privately of Jesus what he meant by his strange words about destroying and rebuilding the Temple. Of his after-life and death nothing is recorded. Tradition says he preached in Scythia, or Achaia, and was crucified on a cross, now called St. Andrew's, which is of a peculiar shape, and still bears his name. The early writers mention the "Acts of Andrew," and the "Gospel of St. Andrew," but they were rejected, and are lost.

An'gel (*messenger*). Whatever God employs to do his will. In Ps. civ. 4 (quoted in Heb. i. 7), the wind (spirit) is His angel. Haggai was called the Lord's angel (i. 13), as was John the Baptist by Malachi (iii. 1). Israel was God's angel sent to enlighten the world (Is. xlii. 19), as well as the priests (Mal. ii. 7), meaning the priests as a body. Jesus spoke of *angels of God,* who were neither married nor given in marriage, but were *spirits,* not in the flesh, but above, more free, more powerful, more wise (Matt. xxii. 30; xxv. 53; Gen. xvi. 7; Heb. xii. 22). There are angels of light (of heaven), and angels of darkness, "that kept not their first estate." Isaiah speaks of the *angel of the presence* (lxiii. 9), and Moses of the angel that went before Israel (Ex. xxiii. 21), who has the whole world as his heritage (Rev. viii. 3), and who is believed to be the Lord Jesus, whom the Father sent to reveal Him to men.

Anoint. Anointing. Use of oil on the head or any

object to be honored. Jacob poured oil on his stone pillow at Bethel, consecrating it to God. Guests were honored by having their hair oiled. The monuments have pictures of this act. It was a common custom among the Hebrews, and is often referred to in the O. T. (Ps. xxiii. 5; xlv. 7; Prov. xxi. 7; xxvii. 9). To omit the use of this perfumed oil was a sign of grief and mourning (Dan. x. 3; Is. lxi. 3). It was also used as a medicine (Is. i. 6; Mark vi. 13; James v. 14). Kings were called "the anointed of the gods," and both kings and priests were confirmed in their office by the anointing of oil, both in Egypt and Palestine. Anointing the eyes denoted a spiritual recovery of sight — knowledge of divine truth. The Holy Spirit descended on the head of Jesus, like a spiritual anointing, a divine confirmation of his office of Messiah.



HEBRON.

The bodies of the dead were also anointed with spiced oil. See PERFUMES.

An'nas. High-priest for 15 years (appointed by Quirinus), and then deposed by Valerius Gratus. Father-in-law to Caiaphas, who was high-priest when Jesus was crucified (John xviii.; Acts iv. 6). The office of high-priest was judicial, in addition to the temple service, and Annas for a long period held this honored place, his term having been 20 years. Five of his sons succeeded each other to the same office, and then his son-in-law; and in all these changes he had exercised the highest judicial authority. He might have been a member of the Sanhedrim, and possibly was its president or vice-president.



LOCUST.

Annuncia'tion. This word means the announcement of the selection of the Virgin Mary as the favored mother of Jesus. About the year 800 the church decreed (council of Trullo) a day for celebrating the event.

An'tioch in Syria. On the Orontes, 30 miles from the sea, 300 from Jerusalem. Founded by Seleucus Nicator (*conqueror*), B. C. 300, and named in honor of his father, Antiochus. It was the capital of the Greek and Roman governors of Syria for 1000 years. Its suburb Daphne was famous for its sanctuary to Apollo and Diana (2 Macc. iv. 33); the sacred grove extending its cool shades and brooks of water for ten miles around. It was a sensual paradise, where pleasure, under the disguise of religion, dissolved the firmness of manly virtue. The first GENTILE CHURCH was founded here by Paul, and disciples were here first called CHRISTIANS in derision by the Pagans (Acts xi. 21–26). Ignatius, who suffered martyrdom under Trajan, at Rome, was bishop of Antioch 40 years. In the time of Chrysostom (born here A. D. 344), the pop. was 200,000, one half being Christians. The city had a street colonnade from end to end, built by Antiochus Epiphanes, and paved with granite by Antoninus Pius; magnificent marble baths, built by Caligula, Trajan, and Hadrian; a marble palace of Diocletian, and was the finest and largest city of Western Asia. It lost greatly in wealth and population in several earthquakes: one in A. D. 526, destroying 250,000 people, at the time of the festival of the Ascension, when many strangers were gathered; and in 1822 one-fourth of the city and people, about 5000. It was of great importance during the Crusades, and is often mentioned for its sieges, battles, and the brilliant exploits of both Christian and Moslem in and about its walls. Am. Prot. missionaries began to preach there in 1856. Pop. now about 20,000. Ar. name *Antakia*. Ruins of aqueducts, marble pavements, columns, and other evidences of its ancient splendor are often found buried under rubbish. Its port is at Seanderea.

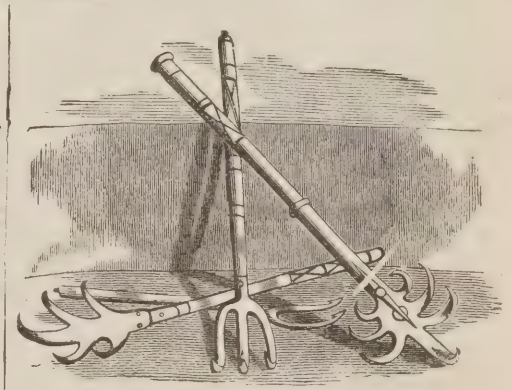
An'tioch in Pisidia. Founded by the same king (who built 10 or 15 others of the same name), and peopled them by hired immigrants from Magnesia on the Mæander. On the S. side of Mt. Paroreia, on the boundary between Pisidia and Phrygia, overlooking a broad plain. Recent discoveries of ancient inscriptions prove the site correct. There are ruins of several churches, temples, a theatre, and an aqueduct of which 21 arches are now entire. The ancient city was often visited by Paul (Acts) with Barnabas, Silas, and Timothy, who was a native of this district.

Anti'ochus (*who lasts out*). There are several of this family name.

1. ANTIOCHUS II. THEOS (*the god*). Son of A. Soter (*savior*). He succeeded his father B. C. 261. He was the "king of the north" of Daniel (xi.), who joined the "king of the south" (Ptolemy) by marrying his daughter Berenice.

2. ANTIOCHUS III, THE GREAT, succeeded his brother Seleucus Keraunus (*thunderer*, who was poisoned after ruling 3 years), and was the first really strong man since Seleucus, who founded the family and empire in Syria. He was only 15 when he began to rule, and his great rival, Ptolemy IV, Philopator (*father loving*), of Egypt, was crowned only two years later. Ptolemy began his reign by murdering nearly all his relations, including his mother and father. Antiochus did no violence to his friends, but planned how to increase the wealth and power of his people, and with these plans he passed his whole life in war. One part of his policy was to put a great trust in the Jews as a people, and especially as soldiers (Ant. xii. 3, 4). At one time he moved 2000 families of Jews from Mesopotamia to Lydia and Phrygia for garrison service. The honors and privileges of the Jews in Palestine were increased when he became master there, until they were very near to the actual enjoyment of social and religious liberty. He is also mentioned by Daniel (xi. 41), as one who should stand "in the glorious land which by his hand was to be consumed." His own daughter, Cleopatra, whom he gave to Ptolemy Epiphanes as a wife, opposed him in favor of her husband. Hannibal influenced him to war against Rome, and he was beaten finally at Magnesia in Lydia, B. C. 190. He lost his life B. C. 187, in an attempt to plunder the temple of Belus in Elymais.

3. ANTIOCHUS IV EPIPHANES (*illustrious*), youngest son of A. the Great, succeeded to his brother Seleucus Philopator, who reigned 10 years, chiefly as "a raiser of taxes" (Dan. xi. 20). Epiphanes gained the kingdom *by flatteries* (s. 21), that is, by a system of extensive bribery. These and other acts caused the Greeks to call him Epimanes (*crazy*), a very sharp and sarcastic pun on his title. He wished to plunder the Jewish temple, because he needed money, and to do this it was his policy to make the Jews hateful, and destroy their nationality. But he raised up the Maccabees, who delivered their people (B. C. 143), as is recorded on the coins of that period (MONEY). He was a type of Antichrist, so made by his want of respect to God and religion, and the disregard of every higher feeling among men. He worshiped the Roman war-god, whose forts were his temples.



FLESH HOOKS.

4. ANTIOCHUS V EUPATOR (*of noble descent*), succeeded his father A. IV, B. C. 164, while a child, and was under the guardian Lysias, and they were killed by Demetrius Soter, when the rule fell to Antiochus VI, son of Alexander Balas and Cleopatra, who while a child was under the care of Tryphon, B. C. 145, who contended for the throne against Demetrius Nicator. Tryphon, by treachery and success in war, gained supreme power, killed Antiochus, and assumed the throne. The coins bear his head as Antiochus and Trypho, and on some the title of Theos is added. The books of Daniel and the Maccabees give a large space to the life and deeds and bad character of this king.

5. ANTIOCHUS VII SIDETES (*from Side in Pamphylia*). Called also EUSEBES (*pious*). This was the last king of the Seleucid family, who ruled B. C. 141–128. There were some who assumed the name Antioch as a title until the Romans made Syria a province, B. C. 63.



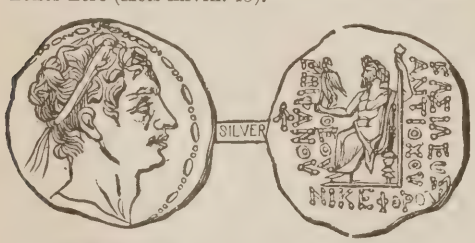
MODERN EGYPTIAN AMULET.

Ape. Brought by Solomon's ships (1 K. x. 22) from India or Malabar, where they are now found, called KAPI (Heb. KOPH). They were prized as curiosities then as now.

Apŏs'tle (*sent forth*). The Jews so called those who carried about letters from their rulers. There were

but few who had this honor, and to whom Jesus entrusted the organization of his Church. There were twelve originally whom he ordained, that they should be with him; and he gave them power over unclean spirits, and to heal all manner of diseases; commissioning them to preach the kingdom of God (Mark iii.; Matt. x.; Luke vi.), saying, "As the Father hath sent me, so send I you." It seems to have been essential to this high office, 1. That they should have seen the Lord, and have been eye and ear witnesses of what they testified to the world (John xv. 27; Acts i. 21). Paul claims equal authority from having seen Jesus in a vision (1 Cor. ix. 1; xv. 8).—2. Called and chosen by the Lord Himself (Acts i. 24).—3. Infallible inspiration (John xvi. 13; 1 Cor. ii. 10), because it was their office to explain the O. T., and to set forth the New (Luke xxiv. 27).—4. The power of working miracles (Mark xvi. 20; Acts ii. 43).—5. To these were added the power to settle points of faith, and determine all controversies. Jesus is once called "the apostle of our profession" (Heb. iii. 1). THE APOSTLES' CREED, so called, was not of their own making, but contains their doctrine as set forth by Christian men in later times. THE APOSTOLIC AGE dates from the day of Pentecost, and is usually divided into two periods, before and after the destruction of Jerusalem A. D. 70, the latter period ending at the death of John A. D. 99. There was not a revelation of the Lord's commands and the duties they involved complete as final at one time, but rather a progressive illumination—a peculiar succession and combination of events—from the first call to be apostles, the day of Pentecost, the visions at Cæsarea and Joppa, the conversion and call of Paul—by which the five heralds of the Gospel were instructed, and enabled to teach its free and comprehensive spirit. The first Christian church was formed of Jews only, who observed the Mosaic ritual strictly, and were continually in the Temple (Luke xxiv. 53; Acts ii. 46; iii. 1); and the leading Jews spoke of them as the SECT of the Nazarenes, as the Pharisees and Sadducees and Essenes were sects within the Jewish church (Acts xxiv. 5; xxviii. 22; xv. 5; xxvi. 5; v. 17). A community of goods was required at first, but was soon abandoned. The Greeks (and other Gentiles) were admitted, and elevated the tone of the society, and increased its power for diffusion. Shortly before the destruction of Jerusalem the members of the church found a refuge in Pella, east of Jordan, away from the power of the Sanhedrim, and this ended the connection of the new church with the old—Moses was to be thereafter second to Jesus in authority, and from that time an enmity grew up between them which has not yet been healed—and can never be (2 Cor. iii.). The second period is almost a blank, since there is no account of any of the apostles except John, and with his death the age closes. Since then, the church has been left to the guidance of man only, assisted by the invisible spirit, towards its spiritual maturity.

Ap'pii-fō'rum (*market-place of Appius*). On the Appian Way, between Naples and Rome, 43 miles from Rome. Appius Claudius built this famous road from Rome to Brundusium, and had a statue in his honor here (Acts xxviii. 15).



TETRADRACHM OF ANTIOCHUS IV EPIPHANES.

Aq'uilă (*eagle*). Jew at Corinth, tent-maker and friend of Paul (Acts xviii. 2), who with his wife Priscilla had been banished from Rome with all Jews, by Claudius. They became zealous promoters of the cause, as Paul says, "helpers in Christ Jesus," "who have for my life laid down their own necks" (Rom. xvi. 3, 4). The Greek church honors Aquila as a bishop, on July 12. The Romans call him bishop of Heraclea, and the festival of Aquila and Priscilla is kept on July 8.

Ar. Capital of Moab, on the Arnon (Num. xxi. 15–28). The place is still called Rabba, and is 17 miles E. of the Dead Sea, 10 S. of the Arnon, and its ruins occupy a low hill overlooking a plain, where are found the remains of two Roman temples and some water-tanks. It was burnt by King Sihon (Is. xv. 1). Rabbath Moab. See RABBAH.

Ar'abah (*waste—sterile*). The valley of depression from Mt. Hermon to the Red Sea at Ezion Geber (Akabah). (Deut. i. 1; Job xxiv. 5; Is. xxxiii. 9). Now restricted to the valley from the Sea of Galilee to the S. end of the Dead Sea, and called El Ghor (*jor*). It is 150 miles long by 1 to 10 or 12 miles wide. ARBOTH (plural of Arabah) was the name of the plain of Jericho (Josh. v. 10; Num. xxii. 1; 2 Sam. xv. 28). The region is called KIKKAR in Gen. xiii. 10. From the Dead Sea to Akabah the Arabs name the valley *Wady el Arabah*. The desert of TIH bounds the A. on the west, by long walls of limestone, 1500 to 1800 feet above its floor. The mts. of Edom form the E. wall, and are of granite, basalt, and porphyry, 2000 to 2300 ft in elevation, and covered with vegetation. Mt. Hor (the highest peak) is 5000 ft. above the sea. A line of chalk cliffs, 150 feet high, 6 miles S. of the Dead Sea, running E. and W., divides the Arabah from El Ghor. WADY EL JEIB is the principal water-course—flowing only in winter. The A. is a desert of sand, gravel, low hills, and cut by numberless watercourses. The sirocco blows almost constantly. There are a very few shrubs and plants, as rushes, tamarinds, oleanders, anemones, lilies, and palms. The water-shed is 40 ms. N. of Akabah, from which the water flows both N. and S. The pass out of the A. near Akabah, upon the plateau of Tih, is now used by pilgrims on the route from Suez to Mecca, and is called NUKB (the pass). 1000 ft. above it is another pass, on the route from Mt. Hor to Hebron, called *es Sufah*, where Israel was repulsed by Canaan (Deut. i. 44; Num. xiv. 43–45). On the E. side *Wady Ithm* leads through the mts. near Akabah, where there are remains of a Roman road, leading to the country E. of the Dead Sea, over the same route traversed by the Exodus, when Edom was compassed (Num. xxi. 4).



ANTIOCHUS VI. THEOS.

Arā'bia (*Arab country*). E. of Palestine, including all the descendants from Ishmael and Keturah (Gen. x. 30; xxix. 1; Judg. vi. 3). Sons of the East (Num. xxiii. 7; 2 Chr. ix. 14). Sons of Kedem (s. xxi. 13). "Forest in Arabia" (Ex. xii. 38; Neh. xiii. 3; 1 K. x. 15). "Mixed multitude" are Arabians. Now called by the Arabs BILAD EL ARAB—country of the Arab. Bedouins are people of the open country, not living in towns. Extends from the Euphrates and the Persian Gulf to Egypt and the Red Sea; and from the Indian Ocean to the Mediterranean, or Great Sea. The ancients divided it into ARABIA FELIX, A. DESERTA, and A. PETRÆA. The modern divisions are the Peninsula of Sinai, Arabia, and North A. (See Sinai, Edom, Petra, Mt. Hor, Arabah, Syria, Aram.) The original settlers were the sons of Shem and Ham (Gen. x. 21, 15). There are many ruins in Arabia of a more ancient people than any known to history—(Marib, Sana, Reydan, Riam, Inen, Rien).

There are frequent allusions in the Bible to the Arabs; and the manners and customs of the modern people are a help to the interpretation of those texts that refer to the ancients, and especially in Job. The Bedouins constantly remind us of the accounts of the patriarchs, or later Israelites. Respect to age (Lev. xix. 32); deference to superiors (2 K. v. 13); engravings on signets of sentences having the name of God (Ex. xxxix. 30; John iii. 33). As a pledge, the ring is given (Gen. xli. 42); they wear an inkhorn in the girdle (Ezek. ix. 2, 3, 11). Many of the most obscure passages are explained by a knowledge of the present customs.

The people have in all ages been active, enterprising, restless; ambitious in commerce, conquest, and religion.

Arā'bians (2 Chr. xvii. 11). Nomads, east and south of Palestine, a part being descended from Keturah. The Sheikh (*king*) was called Aretas (2 Macc. v. 8).

Ar'ădus ARVAD (*wandering*). Phœnicia (Ezek. xxvii. 8; Gen. x. 18). An island 3 ms. from the coast, near the river Eleutherus (Nahr el Kebir); and opposite to it is the site of Antaradus, now called Ruad (1 Macc. xv. 23). The island was settled by fugitives from Sidon. High and rocky, about a mile in extent, near Tripoli.



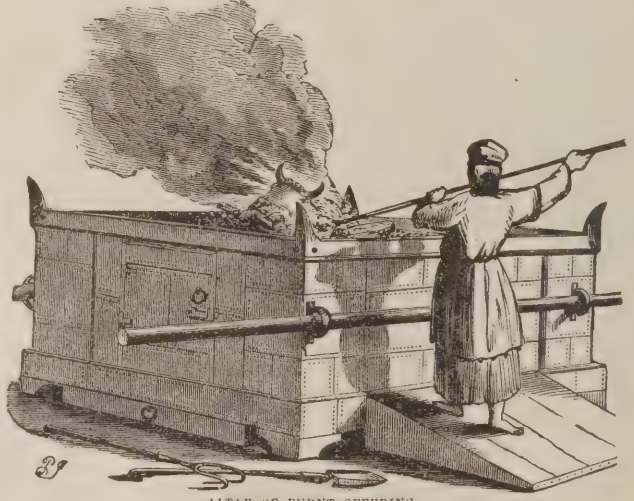
APE.

A'ram (*height*). N.E. of Palestine. Called also Syria—which see (Gen. xxxi. 18; xxxiii. 18). 1. A *Dammesek*, Syria of Damascus (2 Sam. viii. 5, 6).—2. A. Naharaim (*two rivers*), the country of Abraham (Gen. xxv. 20).—3. Padan A., Aram at the foot of the mountains.—4. A. Zobah (2 Sam. x. 6, 8).—5. A. Beth Behob.—6. A. Maachah (1 Chr. xix. 6). Geshur (2 Sam. xv. 8; 1 K. xi. 25). Aram was a son of Shem, and his brethren were Elam, Asshur, Arphaxad. Aram is also Assyria (2 K. xviii. 26; Is. xxxvi. 11; Jer. xxxv. 11; 2 K. xvi. 7).—7. Aram, of whose family was Elihu who visited Job (xxxii. 2.)

Ar'arat (*holy land*). A mountainous district, or lofty plateau, nearly 5000 ft. above the sea, between the Black and Caspian seas, where rise the Euphrates and Tigris, which flow into the Persian Gulf; the Araxes and Cyrus, into the Caspian; and the Acampsis, into the Black Sea. The range of Mt. Taurus begins at the N.E. end of the Great Sea, near Antioch in Syria, runs N.E., meeting the range of Abus, from the head of the Persian Gulf running N.W., at Mt. Ararat, which is 17,750 feet high. It is alluded to in Scripture as—1. *Ararat* (Gen. viii. 4), the land on which the Ark rested, and where the sons of Sennacherib fled after killing their father (2 K. xix. 37). 2. *Minni* (Jer. li. 27). Josephus says there is a great mountain in Armenia called Baris (Ant. i. 3, 6).—3. *Togarmah*. In Gen. x. 3, this is the name of the youngest son of Gomer. Ezek. (xxxviii. 6) says, "the house of Togarmah of the north." Tyre traded in horses with Togarmah (Ezek. xxvii. 14).

Arau'nah (*jah is strong*). The Jebusite who sold his threshing-floor to David for a place for an altar to God (2 Sam. xxiv.). He was one of the royal family of the Jebusites (2 Sam. xxiv. 23). David bought the whole hill Moriah for 600 shekels of gold, and the threshing-floor and oxen for 50 shekels (1 Chr. xxi. 25).

Areŏp'agus (*hill of Ares*). Mars Hill. Athens. A rocky height opposite the west end of the Acropolis, used from the earliest times as a place of assembly for the honorable men who had held the office of



ALTAR OF BURNT OFFERING.

Archon. On this hill Paul stood, in the midst of these august men, when he said, "Whom ye ignorantly worship, Him declare I unto you." Dionysius the Areopagite (Acts xvii. 23–34). "In the market daily." The AGORA, or market, was a public place, surrounded on three sides by the architectural glories of Athens. It may be described thus: To the northeast was the Acropolis, a rocky height 150 ft. above the street below, crowned with the *Parthenon* and

other temples; north the *Areopagus;* west the *Pnyx* (pulpit); and south the *Museum,* with other buildings. (See plan of Athens.)

At the time of Paul's visit, Athens was a grand city, ornamented in every quarter with memorials sacred to religion and patriotism, showing the highest achievements in art. The famed Academy had



ARIMATHEA.

its groves of plane and olive trees, retired walks and cooling fountains, altars, statues, and temples, near which was the house of Plato, the great teacher.

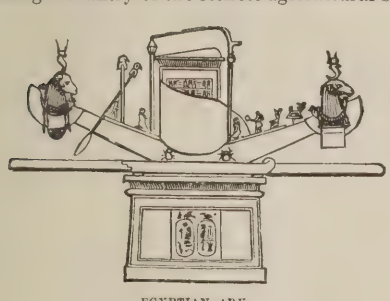
The Acropolis had clustered on its summit memorials and monuments of religion and art, such as were never seen on an equal space. Pericles had adorned it with a flight of steps and a Propylæa, with five entrances and two flanking temples of Pentelican marble, where were placed the equestrian statues of the Roman emperors Augustus and Agrippa, the temple of the Wingless Victory; a picture-gallery; and there still stands the ruin of the unequaled Parthenon, which was then adorned with the masterpieces of the sculptor Phidias.

The Erechtheium contained the holy olive-tree, sacred to Minerva, the holy salt-spring, and other sacred things. A colossal bronze statue of Pallas Promachus, by Phidias, stood near, the plume of whose lofty helmet was visible from the sea between Sunium and Athens, 45 miles distant.

Pausanias gives an account of a great number of statues on the Acropolis, so that we wonder how there could have been any space left for the people.

It is no wonder, however, that Paul, with his natural genius and vast experience, should have been inspired by the surroundings. (See Life of Paul.)

Ar'gob (*stony*). Manasseh, east of Jordan, in Bashan. It had sixty fortified cities (Deut. iii. 4, 13, 14; 1 K. iv. 13), called *Trachonitis,* a translation of the Hebrew name. The Samaritans called it *Rigobaah = stony.* The Arabs named it *Mujeb = stony,* and it is now *El Lejah.* It lies fifteen miles south of Damascus, is triangular, twenty-two miles from north to south, and fourteen from east to west. The region is elevated above the surrounding country, and is very rocky, like an ocean of basaltic rocks and boulders; thickly studded with deserted cities and villages, in all of which the houses are solidly built and of remote antiquity. A Roman road runs through the district, probably leading from Damascus to Bosra. *Kenath* and *Edrei* are on the border, to the southwest. The *Hauran* presents the utmost contrast to the Lejah, in being a country of the richest agricultural soil.



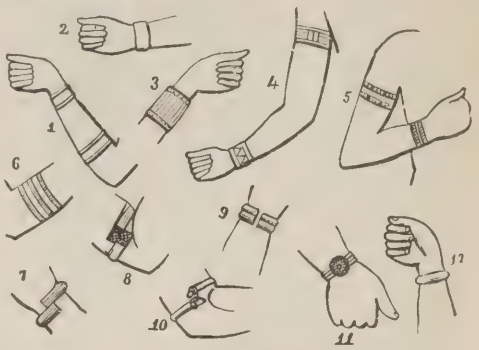
EGYPTIAN ARK.

Ark. A word adopted from the Egyptian. A chest. The word for Noah's ark is TEBAH, the same as used for that of Moses (Gen. vi., viii.; Ex. ii.) ARK OF THE COVENANT. An oblong chest of acacia wood, gilded, 45 inches long, 27 wide, and 27 deep. (Ex. xv. 10; Num. vii. 9.) It was to contain (or by its side) the book of the law, the covenant, perhaps also the pot of manna, and Aaron's rod (Heb. ix. 4). When Solomon's temple was dedicated, the ark contained only the "two tables" of stone (1 K. viii. 9). It was to be kept in the most holy place, excluding all idols, and itself be the centre of regard, as denoting the presence of God, on the Mercy-Seat, which was on the lid, overshadowed by two images with wings. Jeremiah predicted (iii. 16) that it should be finally abandoned as a sacred object. It "rested" at Shiloh until the superstitious warriors took it into battle and lost it to the Philistines. Not long after its recovery it was placed in the Temple. It is believed to have been burnt when the Babylonians destroyed Solomon's temple.

Ark (**No'ah's**). The form and size cannot be learned from the text. The figures are given as 300 cubits long, 50 wide, and 30 high. The cubit was of several kinds, 18, 19, and 21 inches in length. The present opinion (among some) is, that the Deluge was a local inundation, extending only far enough to destroy the human race which is supposed to have dwelt in the valley of the Euphrates and Tigris. The form of the ark may be seen in that of the great rafts on those rivers, which have a flat-roofed cabin on them, like a rude house. The Apameans had a tradition that the ark rested near their city, in Phrygia, of which the coin here shown, dating from A. D. 150, is a memorial, now in Paris.

Armē'nia. Heb. ARARAT. Christianity was established here in the 4th century. The whole number of Armenians is about two millions. They have a rich convent on Zion (see Jerusalem). The ARMENIAN VERSION of the Bible was made in A. D. 410 by (the patriarch Isaac and) Miesrob, aided by his pupils Joannes Ecelensis and Josephus Palnensis, from the Syriac. It was afterwards corrected from the Greek, and was finished in the year 431.

Arm'lets. Ornaments worn by men, as *bracelets* are by women.



BRACELETS AND ARMLETS.

Ash'kelon. One of the five cities of the Lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17). Samson retired to Ashkelon as to a remote place (Judg. xiv. 19). Since the crucifixion it has been more noted than before. There was a temple and sacred lake to Derceto, the Syrian Venus. It was celebrated for its groves of cypress, figs, olives, pomegranates, vines, and for henna, which grew best here of any place, except only Canopus, and also for the peculiar onions called shallot. Richard I of England, during the Crusades, fortified and held his court here. The Muslim called it the Bride of Syria. The ancient city had a natural wall of hills forming an amphitheatre on the shore of the sea, and on the top of this ridge was the wall, which was very high, thick, and built of small stones and old columns of granite and marble. The modern village Askulan is very beautiful in its groves, orchards, and shade-trees (Gen. xx. 2). Gerar is supposed to be A. by the Samaritans.

A'sia (*country of the As race, Eastern*). Found only in 1 Macc. viii. 6, and the N. T. Now Asia Minor. — 2. The country of the king of Pergamos, Mysia, Lydia, Phrygia. — 3. Name claimed by the kings of Antioch, now Cilicia (1 Macc. xii. 39). Chief town, Ephesus (Acts ii. 9).



ANCIENT WATER-WHEEL.

Ash'dod. Azo'tus. Eighteen miles south of Joppa, in Philistia. On an elevation above the plain, was strongly fortified, and was one of the seats of worship of the god Dagon (1 Sam. v. 5; Josh. xv. 47). The birthplace of Herod the Great, who adorned it with baths. It was on the high-road to Egypt, and besieged by the Assyrian Tartan, B. C. 716 (Is. xx. 1). Psammetichus besieged it for 29 years, B. C. 630 (Jer. xxv. 20). Philip was found at Azotus (Acts viii. 40; Neh. xiii. 23, 24). It was noted during the Crusades. Now called Usdud. The modern village is built among the ruins of the ancient city, and is embowered in groves, tall sycamores, and hedged with cactus, while the sand drifting with the wind is creeping up to the very doors, two miles from the sea, and burying every green thing.

Ash'er (*happy*). The eighth son of Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13). The names of one of the 12 tribes. The boundaries are extremely difficult to trace, but were N. of Carmel, on the Great Sea (Josh. xix. 24–31). It contained some of the richest soil in Palestine, and minerals. Anna, who lived in the Temple, watching for the coming of Christ, was of this tribe.

Asiar'chæ. Chief of Asia in Acts xix. 31. A religious office in Asia (Minor), under the Romans, annual, and subject to the proconsul. There are coins of several cities which show by their inscriptions that this office was a great honor. Their duties were the control of the public GAMES and SPECTACLES in the theatres (which were at their own expense?). Philip was the Asiarch when Polycarp was killed at Smyrna. Only wealthy men could have it. Each city sent one person annually to the council, ten were chosen from the whole number, one was made president, or Asiarch. Others think the ten were all Asiarchs.

Assyr'ia (*country of Asshur*). On the Tigris (Gen. ii. 14), the capital of which was Nineveh (x. 11); named from *Asshur,* the son of Shem, who was deified and worshiped as their chief god by the Assyrians: 500 ms. N.E. to S.W., and 350 to 100 ms. wide. Divided from Armenia by a high range of mountains. Its

northern part is mountainous, the middle hilly, with fertile plains, and the southern is the great plain of *Mesopotamia* (*midst of rivers*) — the district now called *El Jezira*. This plain is 250 miles long, divided by the rocky ridge *Sinjar*— a limestone range, sparsely wooded, and of a golden color, with purple lines of shade at a distance. 80 ms. N. of the Sinjar the plain extends to the hilly region, and was once densely populated, but is now a wilderness. The mounds are the only relics of antiquity, and these contain (in those of Nineveh, and others recently partly explored by Layard) proofs of their greatness, in sculptures, inscriptions, and remnants of architecture. The first king of Assyria who oppressed Israel was Chushan-Rishathaim, B. C. 1400 (Judg. iii. 8). Art and architecture, civil and religious institutions, were in a very advanced state. They used the arch, tunnels, drains, the level, and roller; engraved on gems; enameled, inlaid, and plated with metals; made glass, optical instruments,

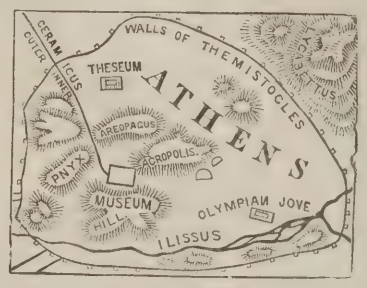


ASSYRIAN KING.

men. The plan shows the position of the Agora (*market-place*), between the four hills. Pausanias says the Athenians surpassed all others in attention to the gods; and their city was crowded with temples, altars, statues, and other sacred works. Paul said they were "too religious." See AREOPAGUS.

Atōne'ment (*at-one-ment*). Satisfaction for sin by which forgiveness is had. When Jacob sent a present to his brother Esau, he said, "I will cover his face, so that he shall forgive my offence, I will make atonement before him, I will placate him" (Gen. xxxii. 21). In Ps. xvi. 14, "A wise man will pacify it" (the wrath of the king). Only once in the N. T., in Rom. v. 11, where it means reconciling. THE DAY OF ATONEMENT was a great feast of the Jews, on the 10th of Tisri, and was held as a day of rest, a kind of Sabbath of Sabbaths, the only day in the year when the whole people fasted. The service was peculiar. The high-priest, clothed in white linen, without ornaments, took a young bull and a ram for himself and his house, and two goats as a sin-offering, and a ram as a burnt-offering for the people. The goats were selected by lot, one for Jehovah and one for Azazel in the wilderness (*that is to be sent away surely*). The blood of the victims was taken into the most holy place and sprinkled upon

Augus'tus (*venerable*). Title of the Roman emperors. First assumed by Caius Julius Cæsar Octavianus (nephew of the great Julius Cæsar), when at the battle of Actium he became sole ruler of the empire, B. C. 29. Born B. C. 63, died A. D. 14, aged 76. He



PLAN OF ATHENS

gained his great power by gradually uniting in himself all the principal state offices. Tiberius was associated with him in the empire long before his death. He was truly venerable and worthy of regard, for he used his absolute power with great moderation and prudence



JACOB KEEPING THE FLOCKS OF LABAN.

ivory, bronze, and precious metal ornaments. The prophecies against Assyria are those of Nahum, B. C. 625; Zephaniah ii., B. C. 608; and Ezekiel xxxi., B. C. 584.

Ath'ens. Capital of Greece, founded by Cecrops, B. C. 1556. Visited by Paul (Acts xvii.; 1 Thess. iii.). He founded a church. The people were lovers of music, painting, sculpture, architecture, and oratory, and took part in politics. The fine arts, history, and philosophy were a part of the education of all free-

and before the mercy-seat. The scape-goat, to be sent away, was brought forth and the high-priest confessed over his head his sins and those of the people, and he was sent into the wilderness by a trusty man. The bullock and the goat were not eaten, but entirely burnt. This was a symbol of the great truths of the redemptory system by means of propitiation, and it is understood as a type of the vicarious intercession of Jesus Christ.

Ax. The Hebrew words are KARDOM, or GARZEN, the softer form, for a heavy ax with a long handle. MAATZAD, a carving-knife (Is. xliv. 12), and also a file for wood or iron (Jer. x. 3); CHEREB, a longer knife, or sword; CASH SHIL (Ps. lxxiv. 6), a carpenter's hatchet; MAGZERAH, ax or cleaver; MAPPETS, a maul or battle-ax. In some the ax is fastened to the handle with a thong or strip of leather, wound around a great many times; in others there is a hole or eye through the head. (See KNIFE, HOE.)

B.

Bā'al (*sun* or *lord*). The supreme male god of the Phœnicians, as Ashtoreth was the supreme female goddess. The worship has been practiced from the most ancient times, and was adopted by the Jews, and carried on with great pomp and ceremony in special temples adorned with his images. The several names by which he was known were — 1. BAAL-BE'RITH (*covenant*) at Shechem (Judg. viii. 33). — 2. BAAL-ZE'BUB (*of the fly*), at Ekron. — 3. BAAL-HA'NAN (*gracious*). BAAL-PE'OR (see Smith's Dictionary). The name was given to many places.



BAAL.

1. Simeon (1 Chr. iv. 33). Baalath Beer (of the wells).

2. **Bā'alah.** Kirjath Jearim, Judah, 7 miles W. of Jerusalem (Josh. xv. 9). — 3. Town of the same name in Dan (Josh. xix. 44).

4. **B. Bēer** (*B. of the well*, or *holy well*), south


ANCIENT SHEEP FOLD.

Judah, and given to Simeon. Other sacred wells in this region were called Beer-lahai-roi (*of the vision of God*), and Beersheba (*of the oath*).

5. **B. Gād** (*fortune*). The most northern point of Joshua's victories (xi. 17; xii. 7). Supposed to have been a Phœnician sanctuary. Robinson thought it was the same as Banias, which has been a sanctuary of the god Pan from a remote age. Thomson thinks it was Baalbek.

6. **B. Hā'mon** (*of multitude*). Where Solomon had a vineyard (Cant. viii. 11). May have been not far north of Samaria (Judith viii. 3).

7. **B. Hā'zor** (*village*). Where Absalom had a sheep-farm, and where Amnon was murdered (2 Sam. xiii. 23).

8. **Mt. Bā'al Hermon.** Mt. Hermon.

9. **B. Mē'on.** BETH-BAAL-MEON. BETH-MEON (1 Chr. v. 8). 9 miles from Heshbon, near the mountain of the hot springs, and reputed to be the native place of Elisha.

10. **B. Pēr'azim** (*destructions*). Scene of David's victory over the Philistines (2 Sam. v. 20; 1 Chr. xiv. 11).

11. **B. Shāl'isha** (*third idol*). Not far from Gilgal, Sharon (2 Ki. iv. 42).

12. **B. Tā'mar** (*of the palm*). Benjamin, near Gibeah (Judg. xx. 33). The palm-tree of Deborah is supposed to be meant by some. Lost.

13. **B. Zē'phon.** Near the crossing-place of the Red Sea in the Exodus. Lost.

Ba'alath. BAAL.

Bā'albek (*city of the sun*). BAAL GAD (Josh. xi. 17; xii. 7), in Cœle-Syria, the valley of Lebanon, under Mt. Hermon. The ruins are the most important and remarkable in the whole country; the site pleasantly located on the lowest slopes of Anti-Lebanon, at the opening of a small valley into the plain El Bukaa. A small stream, divided into many rills for irrigation, waters the fertile soil.

The city was not regular in plan, and heaps of ruins scattered over a space of two miles indicate its size. The chief attractions are the three temples. 1. The Great Temple (whose ruins are very grand and picturesque) seems to have been left unfinished. The Great Gate is ornamented with every device that could be used in the most florid Corinthian style. Ears of grain, vine-leaves, and grapes, with little figures of genii, or elves half-hid among them, and many choice touches of scroll-work, attract the eye and gratify the taste. Only six columns of the peristyle of this temple are now standing (75 ft. high, 7 ft. thick, the pediment 120 ft. above the ground), besides two courts and a portico. These are on an artificial platform, which is elevated 30 ft., and has vaults underneath. The three great stones forming a part of this platform measure (1) 64 ft., (2) 63 ft. 8 in., (3) 63 ft. Thickness, 13 ft. The large stone left in the quarry is 69 ft. long, 17 ft. wide, and 14 ft. thick. 2. The Octagon Temple is Ionic and Corinthian in style, circular inside and outside, having niches which are seen each between two columns. Carved wreaths ornament the space above each. This has been used as a Christian church, but is now ruinous. 3. The Temple of the Sun, also Corinthian, is the most beautiful work there. The great work of Wood and Dawkins contains drawings and plans of every object of interest at Baalbek, and also at Palmyra.

Ba'ale, of Judah. BAAL.

Ba'alim. BAAL.

Ba'asha (*bad*). The first king of the second line which reigned over the ten tribes. He was an idolater — worshiped the calves, and compelled the people to break off intercourse with Jerusalem.

Ba'asha (*lays waste*). Son of Ahijah, 3d king of Israel, for 24 years. B. C. 953 to 930.

Bā'bel, Bāb'ylon (*gate of God*). Capital of the Plain of Shinar (Gen. x. 10). Built B. C. 2600 (ver. 25), on both sides of the river Euphrates; a vast square, 56 miles in circuit. About 5 miles above *Hillah*, on the E. bank of the river, are a great many artificial mounds of enormous size, in three groups: 1. Babil, or Mujellibe (*overturned*), a high pile of unbaked bricks; 2. The palace or *Kasr;* and 3. The mound on which the modern tomb of *Amram ibn Ali* stands. In a line with the Amram mound, on both sides of the river, are the ruins of a great palace, the bricks of which bear the name of Nergal-Sharezer (Neriglissar), who was the chief magician (Rab-mag) and officer of Nebuchadnezzar (Jer. xxxix. 3). Similar mounds, but smaller, are scattered over the country on both sides of the river, one of which, 6 miles S.W. of Hillah, is called *Birs Nimrud*, which some say is the tower of Babel. Inscriptions found here, of the date of Nebuchadnezzar, mark the site of Borsippa, outside of Babylon. A broad and deep moat, kept full of water, surrounded one wall of the ancient city, outside of which was another wall 200 royal cubits high and 50 thick. (*Pliny* says 200, *Strabo* 75, and *Rawlinson* 60 to 70 feet.) Scarcely a trace of these walls can be found now, except a few mounds which mark the sites of some of the gates. Ctesias says there were 250 towers on the walls. The houses were generally built of bricks made of the river mud, sun-dried, or burnt in kilns, cemented with bitumen, and were three and four stories high.

The streets were straight, and crossed each other at right angles, the cross streets having gates of bronze at the river. Ctesias mentions a bridge of stone 3,000 feet long and 30 feet wide, connecting two palaces on opposite sides of the river. There were three walls around the royal palace on the Eastern side, the second or middle wall being 300 ft. (?) high and the towers 420 ft. (?), and 4½ miles in circuit, made of colored brick, representing hunting scenes, with figures of Ninus and Semiramis. A tunnel under the river also connected the two palaces (Jer. li. 58, 53; l. 15). There were a hundred gates of bronze with posts and lintels of the same. The banks of the river had quays, whose ruins still exist, on whose bricks was written in arrow-head characters the name of the last king. The most imposing ruin examined by Layard is called *Birs Nimrud*, and was found to be in seven stories, with a chamber on the top, each story smaller, forming an oblique pyramid with a square base. It was called the *Temple of the Seven Spheres*, and is not the Tower of Babel of the Scriptures, which is not yet identified. The stories were colored, and were, beginning at the lower — 1st, 272 ft. square, 26 ft. high, colored black; 2d, 230 square, 26 high, orange; 3d, 188 square, 26 high, red; 4th, 146 square, 15 high, golden color; 5th, 104 square, 15 high, yellow; 6th, 62 square, 15 high, blue; 7th, 20 square, 15 high, silver color; and the ark, nearly covering the entire upper platform, and 15 ft. high, color not given: making, in all, 153 ft. above the platform, which was three feet above the plain. The empire lasted 1,300 years. (Jer. xxv. 12, 14.) It is now a desolation, the great city has become heaps (li. 37), the land a wilderness for wild beasts, and even the Arabs refuse to pitch the tent, and the shepherd to fold sheep there (Is. xiii. 19–22).



Bā'ca (*weeping*). The valley (Ps. lxxxiv. 6). Located in Hinnom (2 Sam. v. 23). A valley of the same name is now found in Sinai.

Băcchī'des (*son of Bacchus*). Friend of Antiochus Epiphanes, and governor of Mesopotamia; after Judas Maccabeus fell he reëstablished the power of the Syrian faction in Judæa. B. C. 161–158.

Băc'chus. Greek *Dionysus.* (2 Macc. vi. 7; xiv. 33.) A god of special abhorrence to the Jews. He was the god of wine, and of general festivity and jollity, and his rites sanctioned the most frantic excesses of revelry and excitement. Nicanor threatened to build a temple to Bacchus on the site of the temple of Solomon.

Badg'er (Heb. *Tachash*). The antelope. Tachaitze of Eastern Africa, blush slaty-gray in color. Sculptured in Egypt.

Bahū'rim (*young men's village*). Near the Jerusalem-Jericho road; where, in the *Wady Ruwaby*, there are some ruins.

Bala'am (*stranger*). Son of Beor, and a prophet (Num. xxii. 5). This strange man worshiped Jehovah, and at the same time knew and practised the forbidden arts of divination. His prophesies are distinguished for dignity, compression, vividness, and fullness of imagery: there is scarcely any work equal to them in the later prophets (Rev. ii. 14).

Bā'lak (*empty*). Son of Zippor, king of Moab, who hired Balaam to curse the Israelites (Num. xxii. 24).

Baldness, is natural and artificial. The artificial is caused by shaving the head, in token of mourning for the dead (Jer. xvi. 6), which Moses forbade to the Jews because it was a heathen custom. Baldness was ridiculed (2 Ki. ii. 28), perhaps on suspicion of leprosy. A bald man was declared unfit for the priestly office (Lev. xxi. 20).

Ba'mah (*High-place*) (Ezr. xx. 29). Jehovah gave this name to every place of idolatrous worship.

Ba'moth. Station in the Exodus (Num. xxi. 19).

Ba'moth-Ba'al. BAAL. High place in Moab (Josh. xiii. 17).

Băn'quet. Entertainment furnished at the expense of one man; usually towards the close of the day, between 5 and 6, and called supper. On grand occasions the invitations were given out some days before, and on the day appointed a servant was sent to announce that the time had arrived, and the guest was expected (Matt. xxii. 8; Luke xiv. 17). After accepting the invitation, to neglect to attend was no less than an insult. When all who had been invited had arrived, the master of the house shut the door (Luke


JEWISH SCRIBES.

xiii. 24). The first act of welcome was washing the feet and anointing the hair with perfumed oil; and among the wealthy, on great days, a handsome cloak was furnished to each guest, to be worn during the festivity (Ecc. ix. 7; Rev. iii. 4).

Bāp'tism. Washing before prayer or sacrifice was a custom among all ancient nations, as a sign of spiritual purity in the physical cleanness, and baptism was instituted as an initiatory rite of his religion by the Lord Jesus Christ. To be baptized for Moses (1 Cor. x. 2) means to become subject to the law of Moses; to be baptized for Christ, shows an intention to become a true follower of Christ. John baptized with water unto repentance — not causing repentance but



EGYPTIAN BASKETS.

as a sign of it. Perhaps only a sign of their willingness to enroll themselves among John's followers. Jesus himself did not baptize with water, but with the Spirit. The Baptists believe, that baptism is a specific rite, having one unvarying character; and that, as there is but "one Lord" and "one faith," so there is but "one baptism" (Eph. iv. 5). There are different views of Baptism. 1. That it is a direct instrument of grace, when applied by a properly qualified person; infusing into the soul positive moral goodness; or, as some believe, giving only the *capacity* to receive goodness, which if rightly used will lead to salvation; while others again see that the good will only be enjoyed by those who are predestined to salvation. 2. It is a seal of grace, divine blessings being thereby confirmed to the soul. 3. Some hold that it is only a sign of initiation into Church membership. 4. Or a token of regeneration, to be received only by those who give evidence of being really regenerated. 5. A symbol of purification. The *mode* of baptism differs; and there is practiced immersion and affusion or sprinkling. The Marcionites and the Gnostics baptized the dead (1 Cor. xv. 29) by proxy, some one answering for the dead, while the water was applied to the dead body; and parents were baptized for their children, from a mistaken reading of the words of Paul. He meant, "If the dead rise not at all, what benefit do they expect who baptize vicariously for the dead?"

Barab'bas (*son of Abba*). One who had forfeited his life by sedition and murder (Mark xv. 7). The Armenian version reads, "Whom will ye that I shall deliver unto you, Jesus Barabbas, or Jesus that is called Christ?"

Bā'rak (*lightning*). Son of Abinoam of Kedesh, Naphtali (Judg. iv. 6). Summoned by Deborah to fight against Jabin and Sisera.



THE MOLTEN SEA.

Bärba'rian. Any nation but the Greek, was the Greek definition. The term meant to the Greeks what Gentile did to the Jews — any people but Jews. The Egyptians had a similar term; and the Oriental nations all had, and have now, some term for distinction between their own and other people.

Bar-Je'sus. ELYMAS.

Bar-Jo'na. PETER.

Bar'ley. Used, by the poor only, for bread, mixing it with wheat, beans, lentils, millet, etc., and as fodder for horses (Judg. vii. 13; 2 Ki. iv. 42; Ezr. iv. 9; 1 Ki. iv. 28). The barley harvest is in March and April, earlier than the wheat harvest by three weeks.

Barley bread is a sign of poverty, and is little esteemed (Ezr xiii. 19). Its value was one-third that of wheat (Rev. vi. 6).

Barn. Ten different Hebrew and Greek words are translated *barn*. Barns, as we know them, for storing hay, grain, etc., are unknown in the East. Rooms or pits (granaries) are often made under-ground or cut into the solid rock. It is the custom to keep animals, produce, grain, and all kinds of goods, in the lower story of the dwelling. Poor people often sleep in the same room with their cattle.

Bär'nabas (*exhorter*). Joses, a Levite of Cyprus, an early disciple and companion of Paul, was called Barnabas — son of eloquence — because of his ready oratory (Acts iv. 36). He was the first to recognize Paul's sincerity, and introduce him to the church in Jerusalem (ix. 27). Being honored with the mission to Antioch, he sought for Saul (Paul) in Tarsus as a helper, and they worked together a year. Barnabas' sister's son, Mark, was the Evangelist. He is not counted as an apostle (see APOSTLE), although Luke so speaks of him in Acts xiv. 14; and they were equally honored by the church until after the quarrel and separation of Barnabas from Saul. After that, Barnabas is lost sight of. The Epistle called by his name is believed to be spurious, because it has in it errors in the Jewish history and worship, and very feeble grasp of divine truth, unworthy of a Levite and a disciple. It is assigned to the 2d century A. D. by Alford.

Bärthol'omew (*son of Talmai*). One of the 12. The same as Nathanael. Born at Cana. Philip had some difficulty in bringing him to regard Jesus as the Christ. He was one of the 7 to whom Jesus appeared after the resurrection at the lake of Tiberias, and a witness of the ascension. Tradition only gives any account of him after that time, when he is supposed to have gone as a preacher into "the East" (India). A spurious gospel bears his name.

Bärzilla'i. A wealthy Gileadite who was hospitable to David when he fled from Absalom (2 Sam. xvii. 27); but declined David's invitation to reside at court, because of his great age. 2. Whose son married Saul's daughter Michal.

Bā'shan (*soft, rich soil,* or *basalt soil*). Land of Bashan. E. of Jordan, N. of Jabbok; from the border of Gilead to Hermon, and from the Jordan to Salcah (Josh. xii. 4, 5; Deut. iii. 10–14). At Edrei, Og, king of B., was defeated, and the land given to the half-tribe of Manasseh, with half of Gilead. It was famous for its oaks (Is. ii. 13; Zech. xi. 12), and cattle; and now the granary of Damascus. Modern travellers speak of its delightful forests, of its flocks and herds, and grain fields. ARGOB, with its 60 cities, was in Bashan.

Ba'sin. The translation of four Hebrew and one Greek word. The form of some kinds have been preserved on the monuments, and are given in the article WASHING THE HANDS AND FEET.

Bäs'ket. Five Hebrew words are translated *basket*. The form of the bread-basket is shown in the cut. They were made of grass, or willow twigs.

Bas'tard (Heb. *mamzer*). A child born to those who marry within the limited degrees of relationship, as two of the same family; or a Jew and a Gentile.

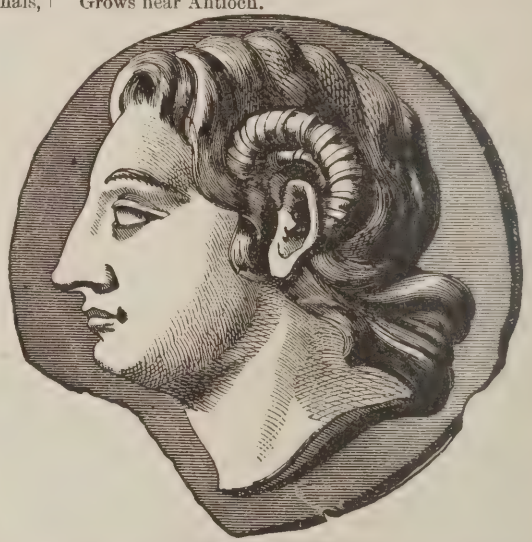
Bät. Among the animals forbidden to be eaten (Lev. xi. 20). The peculiar habitation of bats, in the dark recesses of rocky caves, and their nocturnal habits give great force to the prophecy that the idols shall be cast to the bats and the moles. Baruch shows (among other images) that the idols are no gods because bats sit on their heads, with birds and cats.

Bāthing. BAPTISM. In Palestine, Syria, and Egypt, bathing is a luxury as well as a necessity, and is now a religious ceremony, as in ancient times.

Bath-Rabbim. Gate of the ancient city of Heshbon. The two pools near this gate were likened to the eyes of Shelomith's beloved (Cant. vii. 4).

Bāthshē'ba (*promised — sworn*). Daughter of Eliam, wife of Uriah, and grand-daughter of Ahithophel, the statesman. Mother of Solomon. There are recorded instances of her vigorous understanding and kindness of heart.

Bay-tree. A native — not an exotic (Ps. xxxvii. 35). Grows near Antioch.



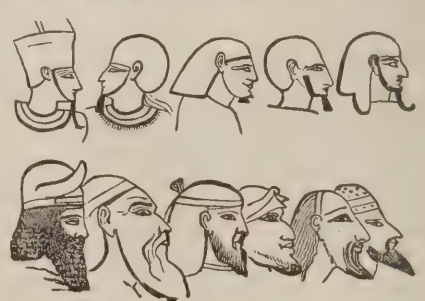
ALEXANDER THE GREAT.

Bdell'ium. The gum of a tree that grew in the land of India and Arabia — used in sacrifice and as a perfume and flavor for wine. The word may mean pearls (Gen. ii. 12; Num. xi. 7).

Beans. A native of Palestine, Syria, and Asia Minor. (2 Sam. xvii. 28.) Blossoms from January to March. Planted in November; gathered in February. Both the green pod and ripe beans, boiled with oil and garlic, are commonly used by persons of all classes. There are several kinds, some of which are fed to horses.

Bear. The Hebrew name (*dob*) is still in use for the bear in the East, which is found on Mts. Hermon, Lebanon, and other parts of the country; and naturalists have shown that it is a species peculiar to Syria.

Beard. The beard in the East is a badge of manhood and a mark of freedom. The Egyptians shaved it off and wore a false beard of plaited hair, in style and length to suit their rank. The Hebrews were distinct from both their Egyptian and Assyrian neighbors, as may be shown on the monuments, where captives are drawn in their proper costume and feature. It was a shame to lose the hair or beard (Is. l. 6), and also a sign of mourning. It was carefully dressed and oiled (Ps. cxxxiii.), and a full, long beard was, and is, a highly coveted ornament.



BEARDS.

Bec'tileth, the Plain of (*house of slaughter*), between Nineveh and Cilicia (Judg. ii. 2). Bactiali was a plain 21 miles from Antioch. (Peutinger tables.)

Bed. 1. A mat of grass, reeds, straw, hemp, or one or more cloths. 2. A quilt or mattress, filled with cotton, wool, grass, or straw. The pillow for the head is a frame of wood, a stone, or a stuffed bag, or sheepskin. The bed was laid on the *divan* (platform 6 to 8 feet wide, and 8 to 15 inches high, on one or more sides of a room). *Bedsteads*, or movable frames (1 Sam. xix. 15; bier, 2 Sam. iii. 31), were used, perhaps, only by the wealthy. Some were made of

palm-sticks, and others of iron (Deut. iii. 11). Sculptures in Asia Minor show many elegant shapes of bedsteads, and couches. The *canopy* (Judith xvi. 23) was, and is still used in the East, for display, and for protection against light, dust, and insects. (Esth. i. 6; Ps. vii. 16.) The people seldom or never change their dress on going to bed; only taking off the outer garment (see DRESS), excepting in hot weather.



EGYPTIAN HUNTING HIPPOPOTAMUS.

Bee (*dêbôrâh*). Palestine abounded in bees, for it was a land "flowing with milk and honey" (Deut. xxxii. 13). The banded bee of Palestine is not found in this country. So plentiful was "wild honey," that it was exported. It was eaten mixed with butter. There is a vegetable substance called honey, which is a thick juice of grapes.

Beel'zebub (*fly-god*). BEEL'ZEBUL (*lord of dirt*). *House-god*, and *dung-god*, by some. A belief that demons possessed persons led to a belief in a *prince* of demons, who was supposed to rule over them.

Bē'er (*well*). — 1. A well dug by the "princes" beyond Arnon, near one of the last stations of the Exode, and celebrated in poetry (Num. xxi. 16, 18. — 2. Jotham, son of Gideon, fled to this place (Judg. ix. 21). Site lost.

Bē'er-lahā'i-roi (*well of the living and seeing god*). Between Kadesh and Bered, wilderness of Shur (Gen. xvi. 14; xxiv. 62; xxv. 11). Located by Ritter 25 m. S.E. of Beersheba, at Moyle, Beit Hagar.

Beē'roth (*wells*). One of the four cities of the Hivites; the other three being Gibeon, Chephirah, and Kirjath Jearim (Josh. ix. 17; xviii. 25, 26, 28). 10 m. N. of Jerusalem, on the Shechem road, the customary resting-place of travellers (*Rob.*). — 2. Bene Jaakan. Edom, a station (Deut. x. 6).

Bēr'sheba (*well of swearing*, or *well of seven*). S. border of Judah. Dug by Abraham (Gen. xxi. 31). The compact of Abraham and Abimelech was ratified by setting apart seven ewe-lambs, *sheba* = seven. Isaac's servants also "digged" a well (xxvi. 32). Two principal wells and five smaller ones are on the N. bank of Wady Seba on the edge of the desert. One is 12½ ft. diameter, 44½ ft. to the water (*Rob.*, Apr. 12). The other is 5 ft. diameter and 42 ft. to the water. Watering-troughs of stone lie around the wells, and in the grass are crocuses and lilies. The five lesser wells are at some distance from the two larger. The ruins of a town are on the hills N. of the wells. It is very frequently mentioned as one of the boundaries of all Israel: from Dan to Beersheba. The Arab name is Bir es Seba', Well of the Lion.

Begot'ten. Jesus Christ, the Son of God (John i. 14, 18, Rev. i. 5).

Behē'moth (*excellences*). Mentioned only in Job xl. 15–24. It is not certain which is meant, the elephant or the hippopotamus (river-horse). Both answer the description, but the elephant comes much nearer to all the points required.

Bel. The national god of the Babylonians (Is. xlvi. 1; Jer. l. 2). Zeus Bel is the male, and Hera the female of the same deity. Writers are divided as to whether Bel (Baal) was the sun or the planet Jupiter; if the sun, then Ashtoreth was the moon goddess.

Bells. Large bells were not used in ancient times, nor are they in use now. Small hand-bells were used by the Greeks, Romans, and Jews. The high-priest wore round the hem of his dress seventy-two gold bells, which were placed alternately with pomegranates. The little girls of Cairo wear strings of them round their feet. They were sometimes attached to the harness of horses and camels.

Bel'lows. The ancients used two kinds, according to the monuments, ingeniously contrived to be worked by the feet (Jer. vi. 29).

Belshaz'zar (*Bel's prince*). The last king of Babylon. A mysterious writing appearing on the wall during a great feast, and his magicians not being able to read it, Daniel was called, and explained its meaning. The king died the same night (Dan. 5). See DANIEL.

Belteshaz'zar Name given to Daniel (Dan. i. 7). Correctly BEL-SHAT-ZAR (*favored by Bel*).

Be'ne-be'rak (*sons of lightning*). City of the tribe of Dan (Josh. xix. 45).

Benejā'akan. Tribe descended from Jaakan (AKAN), a Horite chief (Gen. xxxvi.), and who owned wells where Israel encamped in the Exode (Num. xxxiii. 31).

Benekē'dem (*people of the East*). Kedem was the name for the whole country E. of Palestine, far or near. They lived (as now) in tents, kept flocks and herds, and were always ready for robbing expeditions.

Benhā'dad (*son of Adad, a god of Syria*). — 1. King of Syria, who was hired by Asa, king of Judah, to invade Israel (1 K. xv. 18). Supposed to be the same as Hadad, the Edomite, who rebelled against Solomon (1 K. xi.). — 2. King of Syria, son of the former, and always at war with Ahab (1 K. xxi. 30). He consulted the prophet Elisha, by means of Hazael, and was smothered by him soon after, B.C. 884 (2 K. viii.). — 3. A king of Syria, son of Hazael (2 K. xiii.).

Ben'jamin (*fortune*). Named Benoni by his dying mother. Youngest son of Jacob, second of Rachel, born near Bethlehem; his father's favorite, next to Joseph, and the mark of special honors from him. He had the affection of his brothers, and received their favors as a matter of course, and was not very positive, but a quiet, gentle spirit. He had ten sons and grandsons at the migration into Egypt (Gen. xlvi.). He made no special history for himself. The *tribe* was always of least consequence. At the Exodus there were 35,400 of full age, and at the passage over Jordan 45,600. There were 26 cities in their portion (see map). The tribe was almost destroyed for violating the rights of hospitality (Judg. xix. 20), 600 only escaping to the rock Rimmon (see RIMMON and SHILOH). The first deliverer of Israel (from Moab) in the time of the judges, was Ehud, a Benjamite. The first king of Israel was Saul, a Benjamite; and Saul (Paul), the apostle, was also of this tribe.

Berā'chah (*blessing*). 6 miles S. of Bethlehem, 1 mile E. of the Hebron road, now called *Bereikut* (2 Chr. xx. 26).

Berē'a. Macedonia (Acts xvii. 10). Visited by Paul and Silas. Sopater of Berea (xx. 4; Rom. xvi. 21). Sosipater. Now called Verria, on the east slope of Olympus, well watered, and commanding a fine view of the plains of Axius and Haliacmon; 15,000 population. The ruins are Greek, Roman, and Byzantine. — 2. A name of Aleppo. — 3. In Judea, near Jerusalem (1 Macc. iv. 4; Jos. Ant. xi. § 1). Jerome says certain persons lived in this city who had, and used St. Matthew's Hebrew Gospel.

Bēred. In the wilderness, near Kadesh (Gen. xvi. 14).



BETHANY.

Located at Elusa, Khulasa (Ar.), 12 ms. south of Beersheba, where there is a well. Supposed to be Shur, and also Gerar.

Bereni'ce (*gift*). Eldest daughter of Herod Agrippa. Married to her uncle Herod, king of Chalcis, and after his death, wife of Polemon, king of Cilicia. She was also with Vespasian and Titus (Ant. xix. 5, 1; xx. 7, 2, 3).

Berō'thāh, BERŌ'THAI; BERY'TUS; BEI'RUT (*ba-root*). Chief seaport in North Palestine (Syria). (2 Sam. viii. 8; Ezr. xlvii. 16.) A city of the Phœnicians, named after Baal Berith (*god of wells*). Van de Velde proposes for the Scripture place *Tell el Byruth*, between Tadmor and Hamoth. See PHŒNICIA.

Beta'ne. BETHAN'IN of Eusebius, two miles from the Terebinth, or Oak of Abraham, and four from Hebron. This has been variously identified with Betharath, Bethainun (Beth-anoth), and Betaneh, or Ecbatana in Syria.

Bĕth. House of any kind. TENT. HANGINGS. FAMILY. TEMPLE. BETH-AB'ARA (*house of the ford*), where John was baptizing (John i. 28). The oldest MSS. read BETHANY. It was beyond Jordan, and nearly opposite Jericho. BETH-A'NATH. Naph. Fenced city (Josh. xix. 38; Judg. i. 33). Site lost. BETHA'NOTH. Judah (Josh. v. 59). Beit ainun, near Halhul, and Beit Sur. (*Rob.*) 3 ms. N. of Hebron.

Beth'any (*house of dates*). One of the most interesting places in Palestine. The residence of Lazarus, who was raised from the dead; the frequent resting-place of Jesus; the home of Mary and Martha, and of Simon the leper; and from whence the triumphal entry began; and near the scene of the Ascension. On the Mount of Olives (Mark xi. 1; Luke xix. 29); 15 furlongs off (John xi. 18); on the road to Jericho (Luke xix. 1, 29), and near it was Bethphage. It is now called El Azariyeh, the city of Lazarus. Is in a hollow, surrounded with olives, almonds, pomegranates, oaks, and carobs. The buildings are ruinous and wretched. The house of Lazarus is pointed out as a square tower, very ancient; and his tomb, a cave in the rock, descended by 26 steps.

Bethbāalme'on. Reuben, on the downs east of Jordan (Josh. xiii. 17). Baal Meon (Num. xxxiii. 38). The name is still given to a ruin of large size, two miles S.W. of Hesban (*Burck.*) in Wady Zurka Main, where there are remains of a Roman road.

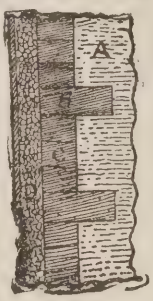
Bethbā'rah (*house of the ford*) (Judg. vii. 24). Gideon's victory was near Bethshan, and the fords were probably the outlets of the brooks coming down from the mountains of Ephraim. The place where Jacob crossed on his return from Mesopotamia, and at which Jephtha slew the Ephraimites. Located by Van de Velde on the Jordan, at the ford on the Nablus-Es — Salt road.

Bethdā'gon (*house of Dagon*). — 1. In the Shefelah, Judah (Josh. xv. 41). Site supposed to be found at Beit dejan, between Lydda and Jaffa (*Rob.*). — 2. Asher, near the coast (xix. 27). — 3. Beit dejan, about 5 ms. S.E. of Nablus, Shechem.

Beth'el (*house of El*). Ten miles north of Jerusalem, to the right of the Shechem road, where Jacob saw the ladder in his dream (Gen. xxviii. 19). The name was originally Luz. Jacob set up a stone to mark the spot where God spake with him (Gen. xxxv. 14, 15; Hosea, xii. 4, 5). In Abram's time it was called Bethel (xii. 8 Jeroboam, the king, set up a golden

calf at Bethel (1 K. xiii.). Jehu continued the worship of the calf. It was near Bethel that the event of the bears, Elisha, and the forty-two children took place. It was a royal residence (Amos vii. 13). There were winter-houses and summer-houses and houses of ivory at B. (iii. 14, 15; 2 K. xxvii. 28). Josiah destroyed it. The worship of idols and of Jehovah went on side by side for many years (Amos v. 14, 22). Was a strong place in later times (1 Macc. ix. 50). It is not mentioned in the N. T. Josephus relates its capture by Vespasian (Wars, iv. 9, § 9). The ruins cover four or five acres: on a low hill between two valleys, which run into es Suweinit (*Rob.*).—2. Judah (Josh. xii 16; 1 Sam. xxx. 27). Chesil, Bethul. HIEL, the BETHELITE, the rebuilder of Jericho (1 K. xvi. 34).

Bethes'da (*house of mercy*). A pool at Jerusalem, near the sheep-gate, or "market," with five porches, extensive enough to accommodate a large number of sick and infirm people, who resorted there for relief (John v. 2). Supposed to be the great excavation near St. Stephen's gate, now called Bethesda. The porches and water are gone, and all around it are ruins, but it is very large, cemented as if for holding water, and there might have been buildings on its east and north sides anciently. Dr. Crosby locates it at the Virgin fountain, and Dr. Deems at the Hezekiah pool. See Map of Jerusalem.



SECTION OF POOL.

Beth'ga-mul (*house of the camel*). Moab, in the plains. Um-el Jemail, a few miles south of Busrah, in the Hauran (*Rob.*).

Bethhog'lah (*house of partridge*). On the border of Judah (Josh. xv. 6) and Benjamin, near Jericho. A great spring and ruin in the Jericho plain is now called Ain Hajla (*Rob.*).

Bethhō'ron (*house of caverns*). Two cities, on the Jerusalem-Jaffa upper road, built by Sherah, a woman of Ephraim, on the boundary between Ephraim and Benjamin (Josh. xvi. 3, 5; xviii. 13, 14; xxi. 22). Two of the most memorable victories of the Jews occurred here — Joshua over the five Amorite kings, when the sun and moon stood still at his command (Josh. x.), and that of Judas Maccabæus over the forces of Syria, under Seron (1 Macc. iii.13–24). The Roman army, under Cestius Gallus, was defeated here in the reign of Nero, with a loss of 5,680 men (Jos. Wars, ii. § 8).

Bethjesh'imoth (*house of the wastes*). East of Jordan, in the deserts of Moab (Num. xxxiii. 49). One of the cities which were "the glory of the country" (Ez. xxv. 9). Beth Jisimuth is now half a mile east of the Jordan, and a mile north of the Dead Sea.

Beth'lehem (*house of bread*). Four and a half miles south of Jerusalem. One of the most ancient cities in Palestine. Called EPHRATH (*fruitful*). (Gen. xxxv. 16; xlviii. 7.) The residence of Boaz and Ruth, the birthplace of David, and the residence of Saul. Rehoboam fortified it (2 Chr. xi. 16). The INN OF CHIMHAM was a halting-place for those who would "go to enter into Egypt" (Jer. xli. 17); which was probably the same inn in which Jesus was born (Matt. ii. 1, 5; Luke ii. 4, 5). Called also B. JUDAH and CITY OF DAVID. Justin Martyr (A. D. 150) speaks of our Lord's birth as having taken place "in a certain cave very close to the village." The village is not again mentioned after the birth of Jesus, in the Scripture. The Emperor Hadrian planted a grove in honor of Adonis, over the cave, which stood 180 years (A. D. 135–315). The Empress Helena, after clearing away this grove, built a church on the spot, which has been continued, with additions, making it "a half church and half fort," until the present day.

The modern village is built on the low hill behind the convent, facing the east. The hill is an offshoot of the main ridge, and ends in a little valley or narrow plain. The village is walled in, and is triangular. The plain east of the ridge is that on which tradition says the angels appeared to the shepherds, and is called the Shepherds' Field (Arabic, *Beit Sahur* — house of Sahur). As the plains were always anciently cultivated, it is probable that the shepherds would have been found on the hill, where they now may be found, with their flocks.

A church containing the monuments of the three shepherds is mentioned by an early writer (Arculfus), as standing in the midst of the fields and terraced gardens. Jerome lived here, in a cell which is now pointed out, next to the great church, where he wrote most of his commentaries, and compiled the Latin Vulgate, A. D. 385–420. Population, 3,000 people, nearly all Christians, who are makers of crucifixes, beads, models of the holy places, and other articles for sale to pilgrims. —2. Zebulon, 7 ms. W. of Nazareth (Josh. xix. 15). Birthplace of Ibzan, the judge (Judg. xii. 8).

Beth mär'cāboth (*house of chariots*). HAZARSUZIM, MADMANNAH (Josh. xix. 5). Of Simeon in Judah, extreme S. A station on the way to Egypt, where Solomon's chariots were kept (1 K. ix. 19; 2 Chr. viii. 6). Post-station.

Beth-nim'rah (*house of pure water*). E. of Jordan, N. of Beth-aram, in the Jordan valley, opposite Jericho; a fenced city (Num. xxxii. 36; Josh. xiii. 26; Is. xv. 6; Jer. xlviii. 34). Eusebius mentions it as a large place. A group of ruins 2 m. E. of the Jordan are now called Nimrim or Wady Shoaib. Supposed to be the Bethabara of John i. 28; Matt. iii. 5; Mark i. 5.

Bethphä'ge (*house of figs*). On the Mt. of Olives, near the Jericho road (Matt. xxi. 1; Mark xi. 1; Luke xix. 19). Probably W. of Bethany (Matt. xxi. 19). The locality of the miracle of the withered fig-tree.

Beth-rē'hob (*house of room*). Naph. Near Dan Laish (Judg. xviii. 28). A little kingdom of Aram (2 Sam. x. 6). Now called Hunin, and was one of the strongest forts in the North P., and commanded the plain of Huleh. Its beveled masonry marks its Phœnician origin (Rob. iii. 371).

Bethsā'ida (*house of fish*). This place was on the Jordan, just above its entrance into the Sea of Galilee (John xii. 21), and there was no second Bethsaida, as has been supposed, west of Capernaum. The arguments for and against are given with much detail by W. M. Thomson (*Land and Book*), and by the Palestine Exploration (*Jerusalem Recovered*). A misunderstanding of the text made it seem necessary to find a second place of the name on the shore of the sea. The recent discovery of the Sinaitic copy of the gospels, which gives a more correct version of the passage, has settled the question in favor of one city of the name located on the Jordan river. It may have been on both sides of the river, and so have been one part "in Galilee" and the other "beyond Jordan." The ruins, although they are found on both sides of the river, do not appear equal to the requirements of the text of Josephus, in which it is described as an important city, raised to the first rank, and named Julias, in honor of Julia, the daughter of the emperor Titus. Herod Philip, the tetrarch, was buried there in a magnificent tomb, which has not yet been found. The place where the five thousand were fed has been located in the Plain of Butiha by some, and at Ain Barideh, near Tiberias, by others. If the correction* of the reading derived from the Sinaitic MS. is the more ancient and reliable, then Ain Barideh, or more correctly, Ain el Fuliyeh (Warm Springs), was the place.—The city of Andrew, Peter, and Philip (John i. 44). The 5,000 were fed near there. (Luke ix. 10; John vi. 3–10; Mark vi. 39; Matt. xiv. 19). About two miles N. of the lake, and half a mile E. of the Jordan, is a long hill called Tell Julias, now covered with extensive ruins (Rob. ii. 413).



JULIA. From a gem

Beth-shē'an. BETHSHAN (*house of rest*). Town of Manasseh in Issachar (1 Chr. vii. 29; Josh. xvii. 11). In the Ghor, 18 ms. S. of the lake of Galilee, 4 ms. W. of the Jordan. Called Scythopolis, from the Scythians, B. C. 631 (2 Macc. xii. 29; Judith iii. 10; Col. iii. 11). The corpses of Saul and his sons were fastened on its walls by the Philistines (1 Sam. xxi. 10, 12). Three or four large brooks run near, and Ain Jalud, one of these, was the fountain which was near Jezreel, referred to in 1 Sam. xxix. 1. The ruins of Beisan, among which is a tower of Phœnician origin, now cover several hills, high, steep, about 3 ms. in circuit, between whose black, rocky bases the four brooks run. The highest is nearly 200 feet, and overlooks the Jordan for many miles N. and S. It must have been a city of temples (Rob. iii. 328; 1 Chr. i. 10). Josephus names it as the chief city of the Decapolis (Jos. Wars, iii. 9, 7).



BOTTLES.

Beth-shē'mesh (*house of the sun*). Several places o this name. 1. Judah, near Kirjath Jearim (Josh. xv. 10; 1 Sam. v. 13). The ark was sent here by the Philistines from Ekron (1 Sam. vi. 9–12, 18). Now *Ain Shems*.—2. Issachar (Josh. xix. 22).—3. A fenced city of Naphtali (Josh. xix. 38).—4. An idolatrous temple in Egypt (Jer. xliii. 13). AVEN. ON.

Beth-shittah (*house of the acacia.*) In the N. of Palestine, to which the Midianites fled before Gideon (Judg. vii. 22). In the valley of the Jordan (Rob. ii. 356).

Bethū'lia. S. of the Plain of Esdraelon, near Dothan, in which the chief events of the book of Judith occurred (Rob. ii. 313). The Frank Mountain was called Bethulia in the middle ages. Safed was also called by the name of the lost city.

Beth'zur (*house of rock*). Judah (Josh. xv. 58). Josephus says it was the strongest fortress in Judea. Built by Rehoboam, or fortified by him, and built by the people of Maon (1 Chr. ii. 42, 45). In the day of Jerome this was considered as the place of th baptism of the eunuch by Philip. Robinson finds i in Beit Sur, 4 ms. N. of Hebron, near the Jerusale road.

Beū'lah (*married*). (Is. lxii. 4.) The name which th land of Israel is to bear when it is married.

Bish'op (*overseer*). An old title of the Roman adopted in the early church for its officers who wer charged with its superintendence. Originally th same as *elder*. Both deacons and elders were preachers as well as overseers. In Paul's time the two titles had already become descriptive of differen duties required of the different officers. The church elected them, and the apostles confirmed them by laying on their hands (sometimes also the hands of th presbytery — ELDERS), (2 Tim. i. 6; 1 Tim. iv. 14)



VIEW IN BETHLEHEM

* The corrected text reads, "When therefore the boats came from Tiberias (which was), nigh unto where they did also eat bread." The most ancient writers record *the tradition* that the locality was at Ain Barideh.

They were to lead blameless lives, be the husband of one wife; have a spiritual care over the flocks (1 Peter v. 2); teach in private and public; visit the sick (James v. 14); receive and entertain strangers (1 Tim i. 2). Bishops succeeded to the authority of the apostles, but not to their rank.

Bot'tle. One Greek and four Hebrew words are translated bottle (*chemeth, nebel, bakbuk, nod,* and *askos*). Bottles are of skins, or of earth or glass. Skins of goats and kids are used for the smaller, and of the ox for the larger. These skin bottles are mentioned by Homer, Herodotus, and Virgil, and are now used



BETHSAIDA.

Bithȳn'ia. Province in Asia Minor, on the Black Sea (Acts xvi. 7). Paul was not suffered to visit Bithynia, but the gospel was preached there (1 Peter i. 1). The country is mountainous and well watered.

Blains (*to boil up*). Violent ulcerous inflammations, the sixth plague of Egypt (Ex. ix. 9, 10). (In Deut. xxviii. 27, 35). Called the botch of Egypt.

Blas'phemy (*speaking evil of God*). This crime was punished with death (by stoning, by the Jews, and both Jesus and Stephen were condemned on a charge of breaking the law. The *Blasphemy against the Holy Ghost* (Matt. xii. 31) has never been determined, unless it was the saying that the miracles of Jesus were the work of Satan.

Blind'ness. Is very common in the East from many causes (Matt. ix. 27, ff, xi. 5, xii. 22, xx. 30 ff). "Opening the eyes of the blind" is mentioned as a peculiar attribute of the Messiah (Is. xxix. 18). Blindness was wilfully inflicted as a punishment (Judg. xvi. 21).

Blood. Among the Hebrews called the life (Lev. xvii. 11–14). In sacrifices the blood was caught and disposed of in a prescribed manner (Lev. iv.). Murder was held to curse the place where it was done (a superstition still strong in nearly every country (Gen. iv. 10).

The Jewish people from the time of Noah were forbidden to eat blood (Gen. ix. 4), when at the same time animal food was permitted, because the blood was specially offered to God in sacrifice (Lev. xvii. 11). Since animal sacrifices have been abolished by the one great sacrifice of Jesus, blood is eaten by Christians. THE AVENGER OF BLOOD is the nearest relative (to the fifth degree) to any person who has been murdered, whose duty it is to avenge the death (Gen. ix. 5). A money payment is often accepted for a life in the East. The six Cities of Refuge were appointed as a refuge for any who accidentally killed another [not for murderers, for whom there was no refuge or pardon]. The "blood-revenge" has, more than any other custom or power, prevented the tribes of Arabia from exterminating each other.

Bō'han. A stone set up on the border of Benjamin and Judah, between Betharabah and Bethhoglah on the E. and Adummim and Enshemesh on the W. (Josh. xv. 6; xviii. 17).

Bō'sor. E. of Jordan, in Gilead (1 Macc. v. 26, 36).

Bŏsō'ra. Gilead. A strong city taken by Judas Maccabæus; probably the same as Bozrah (1 Macc. v. 26. 28).

in Spain and all over the Orient. Earthen and glass bottles were also used, and are often mentioned.

Box-tree. This elegant shrub, or small tree, is twice named by Isaiah for its beauty (Is. xli. 19, lx. 13; 2 Esd. xiv. 24). It is thought that the word ivory ought to be translated box-wood; in Ezr. xxvii. 6, box is still used for combs, and by the carver and the turner. It is the best material for blocks for the wood-engraver.

Bō'zez (*shining.—Teeth of the cliff*). The rock on the N. of the pass by which Jonathan entered the Philistine camp (1 Sam. xvi. 4, 5). In the Wady Suweinit, near Michmash.



Bŏz'kath. Judah in the Shefelah (Josh. xv. 39; 2 K. xxii. 1). The native place of King Josiah.

Bŏz'rah (*enclosure; sheepfold*). Chief city in Edom (Gen. xxxvi. 33). The modern name is Buseireh—*little Busreh* (Rob., ii. 167). It is a strong fort on a hill-top among the mountains, about 25 m. S.E. of the Dead Sea, half-way to Petra (Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22; Amos i. 12; Micah ii. 12. It is the centre of a pastoral region.—2. In the plain country—the land of Mishor—(Jer. xlviii. 24). E. of the Dead Sea and Lower Jordan are high tablelands, called Belka, where there are three ruins, named Um-el-Jemal (Beth-gamul), Kureiyeh (Kerioth), and Busrah (Bozrah), in the N.E. section, which is a rich district near the Hauran. The walls of Bozrah were 4 m. in extent, and they did not include the suburbs. Temples, churches, mosques, and a beautiful theatre, are all in ruins; only a strong castle is left entire.

Brăcelet. Armlet, wristlet. Ornament worn around the arm, above or below the elbow.

Brănch. Limb of a tree—figuratively a person related to another, or to a family—as Jesus to the line of David (Is. iv. 2; xi. 1; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8, vi. 12)—Christians to Christ.

Brass. The Hebrews did not mix copper and zinc, as we do, to make brass, but used the copper pure, or mixed tin with it, forming *bronze;* of which metal are nearly all of the antique coins not gold and silver.

Bread (Hebrew *lehem*). First mentioned in Gen. xviii. 6. Bread was a term for the whole meal; as meal (ground grain) is for all that is eaten at any time. The best was made of wheat, ground and sifted, leavened and baked. Poorer kinds were made of barley, rye, beans, and lentils. The bread was kneaded with the hands or with the feet (as shown on the monuments), in a trough, and if unleavened baked thin and quickly, as now by the Bedouins. There were private and public ovens (Jer. xxxvii. 21; Neh. iii. 11). Hot, smooth stones are also used for baking. The objectionable passage in Ez. iv. 12 is explained when we know that dried dung of all kinds, in the East where there is no wood, is used for burning. Ephraim is a cake not turned (Hosea vii. 8). The baking-pan and the frying-pan were used (Lev. ii. 5; 2 Sam. xiii. 9).

Brick. Made of clay, clay and sand, mud with straw, burnt in kilns, or dried in the sun. They were sometimes colored or painted in patterns. Houses of sun-dried bricks had layers of reeds or straw at intervals. David made the prisoners work in brick-kilns (2 Sam. xii. 31). Bitumen, mud, and a very hard cement, were used to join the bricks.

Brother. 1. Kinsman, brother, nephew, cousin.—2. Of the same tribe.—3. Of the same people.—4. An ally in war.—5. Any friend (Job vi. 15).—6. One in the same office (1 K. ix. 13).—7. Fellow-man (Luke xix. 17).—8. One of a similar character (Job xxx. 29).—9. Disciples (Matt. xxv. 40.)—10. Of the same faith (Amos i. 9; Acts ix. 30). A term mean-

ing similarity, as "brother of dragons," in Job xxx. 29. See JAMES for Brethren of the Lord.

Bur'ial. The custom was to bury in tombs or graves, and there were no exceptions, not even criminals (Deut. xxi. 23). The tombs cut in the rocks of Palestine and Egypt have been found to be depositories of much valuable information on the manners and customs of antiquity. Sepulchres for families were cut near the residence, in a garden, or by the road, long before they were expected to be needed. Only kings and prophets were buried in towns (1 K. ii. 10; 2 K. x. 35; 1 Sam. xxv. 1). Rachel's tomb was a monument erected on the spot where she died. It was a misfortune and a dishonor to fail of burial in the family tomb (1 K. xiii. 22); and an honor to a person or family to wish to be buried with them



BRICK-MAKING IN EGYPT.

(Ruth i. 17); or to give one a place in a sepulchre (Gen. xxiii. 6; Luke xxiii. 50). It was the custom to wash them with lime ("white"), each year (Matt. xxiii. 27). Spices were used to prepare the body for the grave (2 Chr. xvi. 14; John xix. 40), which were omitted as a mark of popular dishonor (2 Chr. xxi. 19). Burning was very rare, and only recorded of Saul and his sons. The next of kin presided over the whole offices, but there were public buriers (Ez. xxxix. 12; Acts v. vi. 10). The body was wrapped in its usual dress, and with bandages. Coffins were rarely used. A stone sarcophagus was used for a great person — king, etc. The dead were carried on a bier, by the relatives or hired persons, or by any person who wished to honor the dead or the relatives. The desire was to be buried in the native place, as Jacob and Joseph wished to be carried to Canaan, because of a superstition that only those buried in the Promised Land would rise in the resurrection.

But'ter. The term usually means *curdled milk*, curds, milk, and cheese. Butter (churned cream) is made by shaking a skin of cream, or milk, and when formed, melting, and pouring into skin bottles, or earthen jars. It is more like oil than our butter.

Byb'lus. Gebal. The Greeks changed the name of Gebal to Byblus, and the Septuagint uses that name in 1 Ki. v. 18, etc. In mythology this was the birthplace of Adonis, and contained the principal temple and sanctuary of that god. Byblus had a fleet of war-vessels in the time of Alexander. For many centuries it was a place of importance, and in Christian times had a bishop.

C

Cab'bon. Judah, in the Shefelah (Josh. xv. 40).

Cā'bul (*little*). 1. Asher (Josh. xix. 27; Jos. vi. § 43, 45). Modern site, 8 miles east of Acre. — 2. Region in Galilee given by king Solomon to Hiram, king of Tyre, which "pleased him not" (1 K. ix. 12, 13; Jos. Ant. viii. 5, § 3).

Cæsarē'a. On the shore of the Great Sea, N.W. of Jerusalem 70 ms., and 35 north of Joppa, on the ancient road from Tyre to Egypt (Jos. Wars, i. 21, § 5). The political capital of Palestine, and a very important city in the time of the apostles (Acts viii. 40; ix. 30; x. 1, 24; xi. 11; xii. 19; xviii. 22; xxi. 8, 16; xxiii. 23, 33; xxv. 1, 4, 6, 13). In Strabo's time there was at this place Strato's Tower, and a landing-place; and Herod the Great, at immense cost, built an artificial breakwater and founded a city, B. C. 22. The sea-wall was built of very large blocks of stone, 50 feet long, and extended into water of 120 feet depth, enclosing several acres, on which a large fleet could safely ride (Jos. Ant. xv. 9). Named, in honor of Augustus, *C. Sebaste* (Jos. Ant. xvi. 5, § 1). Sometimes called C. Palestina, and C. Stratonis. Called *Sebastos* on coins. The residence of Philip, one of the seven deacons of the early church, and the home of the historian Eusebius; the scene of some of Origen's labors, and the birthplace of Procopius. Was noted in the time of the Crusades. It is now utterly desolate.

It was at Cæsarea that Origen (A. D. 185–201), a man of great natural ability, collated the text of the Septuagint, Hebrew, and other Greek versions, making a page of six columns, each version in its proper column, thus forming what was called the *Hexapla* — *Six-ply* version of the Scriptures, which is the most important contribution to biblical literature in ancient times. Of some books he gave eight versions.

Cæsarē'a. Philip'pi. PANEAS (*Pan*). At the S.W. foot of Mt. Hermon, on a broad terrace overlooking the Huleh plain; behind the mountain range rises in rugged bold peaks, wooded and capped with snow. Groves of evergreens, oaks and olives, hawthorns, myrtles, oleanders, and beautifully carpeted with grass. One of the chief sources of the Jordan is in a cave near the castle, and pours out an abundance of water, spreading fertility in its course. Named by Philip in honor of Tiberius Cæsar and himself. Agrippa II. named it *Neronias*, after Nero. Titus exhibited gladiators there (Jos. Wars, vii. 2, § 1). On the coins it is C. Paneas. Its most ancient name is now only known at the spot. The castle (Subeibeh) is of Phœnician work, and one of the largest in the land. Supposed to be Baal Gad (Josh. xi. 17). The charge to Peter was given here by Jesus (Matt. xvi. 18), and near it was probably the scene of the Transfiguration (xvii. 1, 2).

Cāĭā'phas (*rock* or *depression*). Joseph Caiaphas, high-priest of the Jews, under Tiberius at the crucifixion — appointed by Valerius Gratus, A. D. 25, holding it till removed by Marcellus, A. D. 37. His long term indicates unusual power and fitness. Son-in-law of Annas. He pronounced judgment that Jesus was guilty of blasphemy (Matt. xxvi. 57–66), and uttered a prophesy of Jesus without being conscious of it.

Cāin (*acquisition*). The first-born of the Adamic race. Son of Adam and Eve (Gen. iv. 1). Eve said, "I have got a man, by the help of Jehovah." It is supposed that he worked in the field, and that his brother Abel kept the flocks. After the murder of Abel, (through envy and jealousy,) he went into the land of Nod (*wandering land*); saw a sign from heaven, and was assured that no attempt would be permitted against his life; he married *Save*, and built the city of Enoch. Society was thoroughly organized in his time, and we find such names as Zillah (*shadow*), Naamah (*pleasant*), and Adah (*ornamental*); and Jabal living in tents; Jubal making musical instruments; Tubal Cain in the shop of the smith; Lamech composing poetry; while history and genealogy were carefully preserved. — 2. CAIN. A place in Judah, in the mountains, near Zanoah and Gibeah (Josh. xv. 57).

Cāi'nan (*possessor*). Son of Enos. Great-grandson of Adam. Father of Mahalaleel. Died aged 910 (Gen. v. 9; Luke iii. 37). — 2. Son of *Arphax'ad* and father of Sala. The second name is supposed to have been *added* to the genealogy for some reason by the scribes or some compiler.

Cā'lah (*old age*). One of the most ancient cities of Assyria, built by Asshur (Gen. x. 11). HALAH (2 K. xvii. 6). Shalmaneser carried Israel captive to this city. The Nimrud ruin, which has yielded vast quantities of Assyrian remains, is believed to be the ancient Calah, once capital of the empire.

Cā'leb (*dog*). The only one besides Joshua, of all those who left Egypt, who was permitted to enter Canaan. Son of Jephunneh, the Kenezite (Josh. xiv. 14), not a Hebrew, but so adopted, and the city of Hebron was given to him as his portion. — 2. Son of Hezron — Pharez — Judah — and father of Hur; his wives were Azubah, Jerioth and Ephrath, Ephah and Maachah. — 3. Son of Hur. — 4. CALEB EPHRATA. BETHLEHEM.

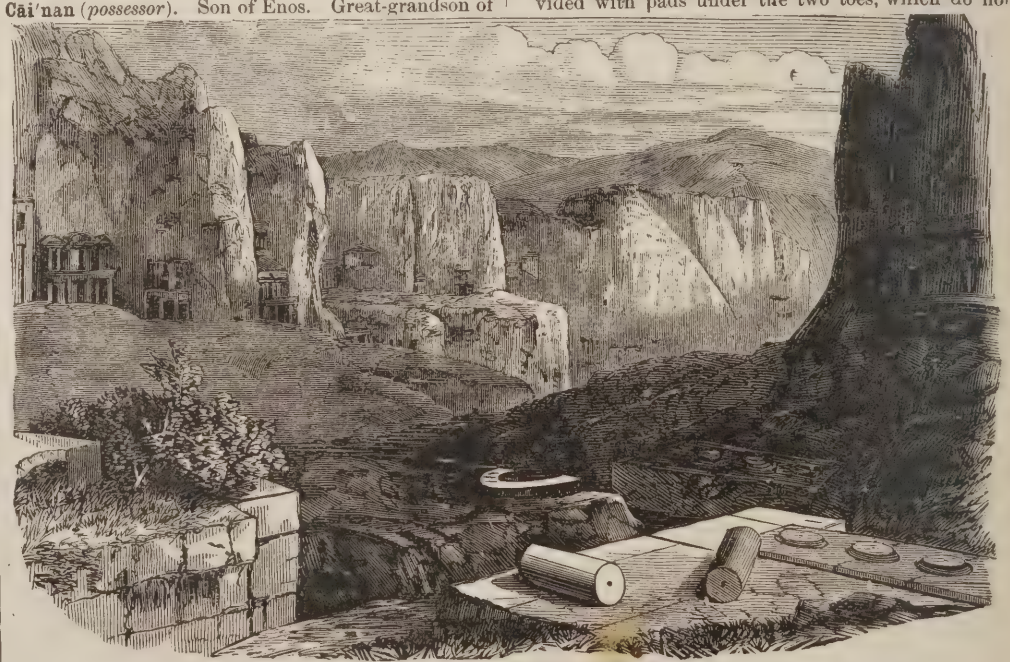
Calf. Image for worship made at Sinai in imitation of the Apis (Mnevis?) of Egypt, from the jewelry borrowed of the Egyptians (Ex. xxxii. 2). Not solid gold, but of wood, gilded or plated with gold (as the emblem of Osiris — Apis — was made). Moses burnt the image as an allegorical act (Job xv. 16; Hos. viii. 56; x. 6). Another was set up at Bethel, and one at Dan.

Cāl'ne (*fort of Ann*), Calno, Calnah, Canneh, Assyria, on the east bank of the Tigris, opposite Seleucia (Gen. x. 10), Ctesiphon, 200 ms. below Nineveh, 20 below Bagdad; 6 north of Babel. *Tauk Kesra* is its present name, and the ruins are very interesting.

Calis'thenes. Burnt by the Jews (2 Macc. viii. 33).

Calvary (*a bare skull*). GOLGOTHA. Place of the crucifixion of Jesus. Wm. C. Prime this year found a wall in Jerusalem which he thinks is the long-lost second wall of Josephus, running south of the so-called Church of the Holy Sepulchre (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17). The question of the site has increased in interest this year, from the discovery of a skull-shaped hill, a few rods N.W. of the Damascus gate, and in a place that meets all the requirements of the text. This hill is nearly a bare rock, and has not changed its shape, probably, for many centuries, and gives the beholder an impression of a cranium, even to the eye cavities, for there are quarries or excavations in the perpendicular side towards the city. The group of three crosses on the top of this hill would have been in plain view from the city wall on the north, and from the road also.

Cam'el (Heb. *gamal*). Mentioned in Gen. xii. 16; Ex. ix. 3, as abundant (2 Chr. xiv. 15). Used as a means of traveling, especially across the desert (1 K. x. 2), both for riding and for burdens; and also used in war. The coarse hair (shed in the spring) was made into tent-cloth, and heavy cloaks for rough weather, and used in the desert or open country (Matt. iii. 4); and the fine hair into the delicate "camel's hair shawls." Its meat was forbidden as food or sacrifice, because it does not divide the hoof. Many trinkets and ornaments are hung on the neck and sides of favorite camels (Judg. viii. 21, 26). Its foot is provided with pads under the two toes, which do not easily sink in the sand; its nostrils can be closed against the dust or fine sand, or hot wind; its sharp, long teeth are exactly adapted to cut off the prickly shrubs of the desert; its hump is almost pure fat, which can be absorbed on a long journey, where food is scanty; and its stomach has several extra



VALLEY OF SALT, BETWEEN CANAAN AND EDOM.

water-bags, holding many days' supply. The desert would be uninhabitable without the camel (and the palm tree). Camel's milk is a luxury much esteemed in the East. The swiftness of the dromedary (*swift-camel*) is proverbial, 900 miles in 8 days having been made.

Ca'mon (*full of grain*). GILEAD? (Ant. 5, 7, 6). Where Jair was buried (Judg. x. 5). Lost. CYAMON.

Cām'phire. Camphor (Song of S. i. 14; iv. 13). Hebrew *kopher*, Greek *kupros*, Arabic *alcana*. Lawsonia inermis, a privet, with clusters of delicate little lilac-blossoms, and exquisite in perfume. The ladies wear them in their bosoms as a bouquet. Hasselquist (Trav. 246, Lond. 1766), speaking of this plant, says "the leaves are pulverized and made into a paste with water; the Egyptians bind this paste on the nails of their hands and feet, and keep it on all night: this gives them a deep yellow, which is greatly admired by Eastern nations. The color lasts for three or four weeks before there is occasion to renew it. The custom is so ancient in Egypt that I have seen the nails of the mummies dyed in this manner. The henna-plant grows in Egypt, Syria, Arabia, and N. India. The flowers are white, and grow in clusters, and are very fragrant. The dried leaves are mixed with citron-juice and used to stain the nails and palms with a yellowish-brown (rust-color), very much liked (and is compelled by fashion) in the East. In Persia, men also dye the nails. The hair is colored also, by adding indigo, black. Deut. xxi. 12, should read "adorn her nails," instead of "pare her nails."

Ca'na of Galilee, once **Cana in Galilee,** a village or town not far from Capernaum, memorable as the scene of Christ's first miracle (John ii. 1, 11, iv. 46) as well as of a subsequent one (iv. 46, 54), and also as the native place of the Apostle Nathaniel (xxi. 2). The traditional site is at *Kefr Kenna*, a small village about 4½ miles N. W. of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed, and — doubtless much older — the fountain from which the water for the miracle was brought. The tradition identifying *Kefr Kenna* with Cana is certainly of considerable age. It existed in the time of Willibald (the latter half of the 8th century), who visited it in passing from Nazareth to Tabor, and again in that of Phocas (12th century). But the claims of another site have been lately brought forward by Dr. Robinson with much force. The rival site is a village situated further north, about 5 miles north of *Seffurieh* (Sepphoris) and 9 of Nazareth, near the present *Jefat*, the Jotapata of the Jewish wars. This village still bears the name of *Kana-el-jelil*. The Gospel history will not be affected whichever site may be discovered to be the real one.

Cā'nāan (*bowed down*). Fourth son of Ham (Gen. x. 6), progenitor of the Phœnicians. The word is also translated "traffickers" (Is. xxiii. 8), "merchant" (11), "the land of traffic" (Ezr. xvii. 4), "merchant people" (Zeph. i. 11), and in scorn by Hosea (xii. 7), "he is a merchant; the balances of deceit are in his hand," speaking of degenerate Israel. Ham, the younger son of Noah, behaved with indecent levity towards his father, becoming a shame and reproach to him in his old age, and so Ham was punished in his youngest son, for indecent levity, shameless profligacy, and insufferable abominations, have poisoned the whole line, taking the shape and plea of religion, the most hateful being worshiped as the most holy. Mt. Lebanon is now the harbor of the most revolting types of idolatry, the relics of antiquity.

Cī'nāan (*lower country;* that is, lower than Gilead). The ancient name of the country between the Jordan and the Great Sea, extending from Hamath on the N. to the desert below Beersheba on the S. (Gen. xii. 5; xiii. 12; Zeph. ii. 5; Is. xix. 18; Judg. iii. 1; Ex. xv. 15). In Matt. xv. 22, the name is applied to Philistia and Phœnicia, the low lands.

Cā'nāanite. Simeon the Zealot (Canaanite — from the Syriac *kannean*, of which the Greek is *zelotes*.)

Cā'nāanite. Dwellers in the land — lowland — as lower than Gilead. And again, dwellers in the lower lands of the plains by the sea; and in the Jordan valley (Num. xiii. 29; Gen. x. 18–20). — 2. Any people in the land not Hebrew (Gen. xii. 6; Num. xxi. 3).

Can'dāce (Greek *kandake*). Title of the queens of *Meroe*, whose capital was Napata. A prime minister from this court was converted by Philip, on his way back from Jerusalem to Ethiopia (Acts viii. 27). Queens of this country were sculptured on the ancient monuments, mentioned by Herodotus (Nitocris, ii. 100),



THE MOLTEN CALF.

Pliny (vi. 35), Strabo (xvii. 820); Dio Cassius (liv. 5), and Eusebius.

Candlestick. LAMPSTAND. The only light of the tabernacle, and afterwards of the temple, was that of the 7 lamps on the golden stand; or *ten*, according to 1 K. vii. 49, and *one* in 1 Macc. i. 23; iv. 49; Wars vii. 5. The only ancient figure we have of this is the sculpture on the Arch of Titus at Rome.

Cāne (*reed, grass*). A sweet-scented vernal grass, much valued for its perfume Is. xliii. 24); calamus (*reed*) in Cant. iv. 14. There is no notice of the sugar-cane.

Cā-per'na-um (*village of Nahum*). On the northwest shore of the Lake of Galilee. The scene of many of the works of Christ. Not mentioned in the O. T. or the Apocrypha. Site now located at Tell Hum, where there are ruins of a magnificent synagogue, with beautiful specimens of columns, some of which are double; cornices and massive walls; and a great extent of ruins, half a mile long by a quarter wide. The home of Jesus after leaving Nazareth on being rejected (Mark ii. 1). Here Matthew was chosen (ix. 10).



SPHINX.

Simon, Peter, and Andrew belonged here (i. 29). (For the miracles wrought here, see LIFE OF CHRIST.) The son of the nobleman was healed here by words spoken at Cana. The woes denounced against this city and others near it have been so literally fulfilled that even their sites cannot be determined (*Stanly*, S. & P., ch. x.; *Rob.* ii. 403–4, iii. 344–358). Mentioned by Josephus (Wars, iii. 10, § 8). *Wilson*, Lands of the Bible (ii. 139, 149). The Palestine Exploration has this last year added new facts to the evidence in favor of Tell Hum being the true site. (The Recovery of Jerusalem, p. 265, &c.)

Cā'phar. A village (1 Chr. xxvii. 25).

Cā'phar-sal-ama. A place where a battle was fought between Judas and Nicanor (1 Macc. vii. 31).

Căph'tor. CRETE. CAPHTORIM. Mentioned three times as the origin of the Philistines (Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7). By some supposed to be an ancient name of a part of Egypt. KEBT-HOR in hieroglyphics.

Cappado'cia. Asia Minor (Acts ii. 9; 1 Pete i. 1; Jos. Ant. xii. 3, § 4). The road from Palestine passed through the famous Cilician Gates, which led through Mt. Taurus. It is an elevated table-land divided by chains of mountains, well watered but scantily wooded. Mazaca, afterward called Cæsarea, was the Roman capital, and at the base of Mt. Argæus, the highest in Asia Minor. The people were mixed, Scythian and Persian.

Cap'tain. Sometimes a civil and at others a military chief is meant. The Lord is called the captain of his people's salvation (Heb. ii. 10).

Captivity. The Hebrews reckon four captivities: Babylonian, Median, Grecian, and Roman. The expatriation of the people belongs to two periods only — the first and second captivity. In the first — the Babylonish — the best of the nation were carried to Assyria. This event occupied, from beginning to end, 150 years, ending B. C. 588. Judah was carried away captive by Nebuchadnezzar about a hundred years after the first deportation of Israel (Jer. lii). The decree of Cyrus granting the return of the Jews, was dated B. C. 536. A part of the people, under Zerubbabel, returned B. C. 535; and more under Ezra, B. C. 458; and of others, under Nehemiah, B.C. 445. The return thus extending over a period of 145 years. (See Nehemiah, Ezra, Haggai, and Zechariah.) The number of those who remained in Assyria was about six times those who returned to Jerusalem, and they were known in the time of Christ as the DISPERSED (John vii. 35; James i. 1). Besides those who remained in Assyria, there were many Jews who fled into Egypt (Zech. x. 6–10), and into Arabia, settling in Yemen (Sheba). After this time the TEN TRIBES were lost to history. It is supposed that they intermarried with each other and with the people among whom they lived, and so became lost as distinct tribes, or even as a people.

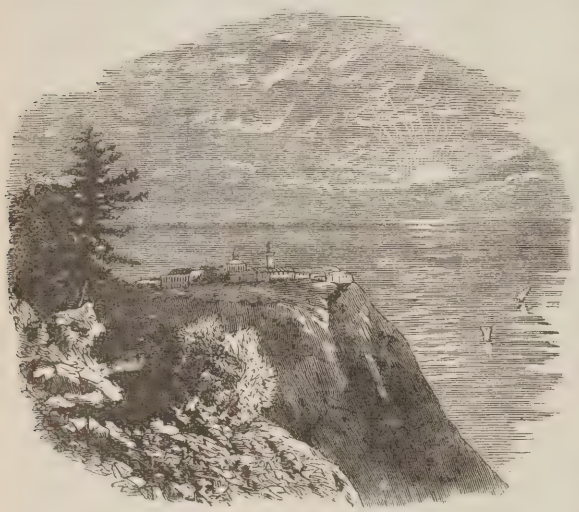
Carchē'mish (*fort of Chemosh*). Assyria (Is. x. 9). By Euphrates (Jer. xlvi. 2; 2 Chr. xxv. 20). Assyrian inscriptions discovered in modern times show it to have been a chief city of the Hittites, from B. C. 1100 to B. C. 850, who were masters of Syria. Taken by Pharaoh Necho, B. C. 608, and 3 years after by Nebuchadnezzar.

Cā'ria. S.W. in Asia Minor.

Carma'nians. People of Carmania, north of the Persian Gulf (2 Esd. xv. 30).

Căr'mel (*park — fruitful field*). A mountain range

branching off to the north-west from the mountains of Samaria, 15 miles long, 2 to 4 wide, and 600 to 1800 feet high, ending in a steep cape far out into the Great Sea, dividing the plain of Acre from Sharon (Josh. xii. 22, xix. 26; Jer. xlvi. 18). The plain of Esdraelon lies east, and the river Kishon washes its north side. No part of Palestine equals it in picturesque beauty and variety of scenery, the luxuriance of its herbage, and the brilliancy and variety and abundance of its flowers (Is. xxxv. 2; Cant. vii. 5). There are many deep ravines, which abound in partridges, quails, woodcock, hares, jackals, wolves, hyenas, and



CONVENT OF MT. CARMEL.

wild-boars; and it is said, anciently also lions and bears. There are many caves in the vicinity of the convent, which were once occupied by hermits; and one of these is said to be the one referred to in 1 Ki. xviii. 4; and also see Amos ix. 3. The chief incident in its history is Elijah's sacrifice, the site of which is now located at el Mukrakah (*the burning — the sacrifice*), on a rock terrace, Tell el Kusis (*hill of the priests*), at the east end; from which was seen the whole of the plain of Esdraelon, the river Kishon, Gilboah with Jezreel at its base, Jezebel's temple and Ahab's palace in full view, the sea being hid by the hill to the west, up which the servant could climb in a few minutes and see the sea in its entire expanse (1 Ki. xviii. 30; 2 Ki. iv. 23). Pythagoras visited it, and Vespasian, the emperor, came to consult the oracle of Carmel. Elijah was sitting on the mountain when the "fifties" were sent by Ahaziah to take him prisoner for stopping his messengers to Baal at Ekron, and two bands were consumed by fire from heaven (2 Ki. i. 9–15). After the ascent of Elijah, Elisha went to reside on Carmel for a time (2 Ki. ii. 25), and was here when the woman from Shunem found him, and told him of her son's death (iv. 25). Called now Jebel Mar Elias. The convent was built A. D. 1830, over ancient ruins, and is famous for having been founded by St. Louis of France, and its name given to the Barefoot Carmelite Friars. — 2. Judah, 6 miles southeast of Hebron. City of Nabal (1 Sam. xxv. 2), and of Abigail, David's favorite wife (xxvii. 3), where Saul set up a place after his victory over Amalek (xxv. 12), and Uzziah had vineyards (2 Chron. xxvi. 10). It is mentioned by Jerome and Eusebius as having a Roman garrison; and in the history of the Crusades, A. D. 1172. The heaps of ruins now called Kurmul, lie around the sloping sides of an oval valley, the head of which is shut in by rocky ridges. The castle (*Kasr el Birkeh*) had walls ten feet thick of beveled stones, 60 feet long, 40 wide, and 30 high. Near it was a round tower, and there are the remains of several churches, one of which was 150 by 50 feet. There is a fine reservoir of sweet water supplied from springs near (*Van der Velde*).

Carpenter. Since wood was always too scarce and precious in Palestine for any use besides for doors, windows, etc., and for decorations, the carpenter was probably a carver of such finishing as is now seen in the best rooms of the East.

Car'pus. A disciple at Troas with whom Paul left his cloak (2 Tim. iv. 13), books and parchments. He is mentioned as bishop of Berytus in Thrace by Hypolytus.

Cart. Wagon. Were open or covered (Num. vii. 3), and used to carry persons and burdens (Gen. xlv. 19; 1 Sam. vi. 7), or produce (Amos ii. 13). There were no roads, and the only ones now in use have been lately made, from Joppa to Jerusalem, and from Beirut to Damascus.

Car'ving. Carving and engraving have always been much used for the decoration of houses, furniture, arms, jewelry, etc. The occupation of Joseph was that of a carver and not a carpenter, as wood has always been too scarce and expensive to use in the framework of houses.

Cas'sia. One of the principal spices in the composition of the "oil of the holy ointment" (Ezr. xxx. 24); a choice perfume. Also, an article among the precious merchandise of Tyre (Ezr. xxxvii. 19).

Cas'tor and Pol'lux (*sons of Jupiter*), (Acts xxviii. 11). Name of the vessel in which Paul sailed from Malta to Rome; derived from the name of the two stars called *the Twins;* the fabled sons of Jupiter and Leda.

Cats (Bar. vi. 22). The cat was a favorite of the Egyptians, and is found embalmed among their mummies.

Caul. A head-dress, made in checker-work; long, like a scarf; worn by women for ornament.

Cave. Mentioned in the early history as often useful to men. There are a great number in the limestone region of Palestine and Syria, many of which have been cut out larger for shelter or defense. Several Hebrew words are used to denote caves, holes and fissures, and many places were named from noted caves, and some people, as the Horites (caveites), were so named from their dwellings. The great cave near Aleppo will hold 3000 horse-soldiers. Maundrell described a large system of caves, containing 200 rooms, near Sidon. Lot is the first who is recorded as living in a cave. The cave of Machpelah is the first mentioned as a burial-place. Other noted caves were Makkedah (five kings taken in by Joshua); Adullam (where David cut Saul's skirt off); and in Josephus, the famous robber-caves of Arbela, near Gennesaret.

Cedar (Heb. *Erez;* Ar. *arz, the larch*). There are eleven groves of cedars on the Lebanon mountains, which have been visited by travelers recently. One, near the highest peak, 6000 feet above the sea, N.E. of Beirut, and long famous for its 400 ancient trees of immense size, standing near the summits, which are covered with perpetual snow; the second, near Deir El Kamr. The six largest of this group measured, in 1868, 48, 40, 38, 33½, 30, 29¾ feet; and a third, near Ain Zehalteh, on the Beirut-Damascus stage road, lately found. Dr. Robert Morris recently brought several camel-loads of cones from these trees for distribution among Sunday-School scholars. The references to cedar-wood in the Scripture do not always mean the cedar of Lebanon — as, for instance, when at Sinai (Lev xii. 6). The word EREZ means also pine, cyprus, fir, and juniper. Rev. Henry H. Jessup, an American missionary in Syria, thinks the whole range of Lebanon, from 3000 to 7000 feet altitude, was at one time covered with cedar groves.

Ceiling. The ceilings of the principal apartments in Eastern houses are the parts on which the chief care is expended in adorning. The Jews bestowed much care on these parts in their houses (Jer. xxii. 14; Hag. i. 4).

Cen'chrĕæ. Harbor of Corinth, on the Saronic Gulf, east, whence Paul sailed for Ephesus (Acts xviii. 18). There was a church there, of which PHŒBE was a member (Rom. xvi. 1), and Lucius its first bishop, appointed by Paul. There was a temple at the end of each mole, and a statue of Neptune on a rock between, as may be seen on an ancient coin of Corinth.

Censer. A small portable vessel of metal, fitted to contain burning coals (2 Chr. xxvi. 18; Luke i. 9).

Centu'rion. Captain of 100. CENTURY. A Roman military officer. Cornelius, a centurion, was one of the disciples. Several others are mentioned.



CART.

Chain. Chains were in use by the ancients; they were made of precious metal for ornaments, and were worn alike by men and women — of iron for other purposes. The gold chain given to Joseph (Gen. xii. 42), and the one promised to Daniel (Dan. v. 7), were the first mentioned.

Chal'dæa. CHALDEA, CASDIM (*Khaldi in Armenian, the moon*). Babylonia — the whole, or sometimes the southern part (Dan. v. 30, ix. 1; Gen. xi. 28). Haran died in Ur of Casdim (Ezek. i. 3). The whole of Mesopotamia occupied by Chaldeans. The Chaldeans were one out of many Cushite tribes peopling Babylonia. Hence came Sabæans to afflict Job (i. 15–17). Recently discovered inscriptions on ancient works show that there were two languages in use: one a Semitic, for civil purposes, and another a Cushite, for learned and religious purposes (Dan. i. 4; v. 11). The Chaldeans were priests, magicians or astronomers — the depositaries of learning and science. The plains were formerly irrigated by canals led from the river, spread over the country like a net-work. Groves of palm-trees, pleasant gardens, fields of grain and vineyards, proved the richness of the soil, and supported a dense population. It is now a waste of drifting dust and sand, with heaps of bricks and rubbish (Is. xiv. 23; Jer. l. 38). The chief cities were Accad, Babel, Borsippa, Calneh, Cutha, Erech, Sippara, and Teredon. Herodotus mentions a vast number of cities, and the mounds over all the country prove his statements true.

Chambers of Imagery Used by Ezekiel (viii. 12) in denouncing the idolatrous corruptions of the kingdom of Judah, or that part which imitated the Egyptians in painting on the walls of a chamber pictures of idols, &c., for worship. (See *Wilkinson's Manners and Customs of the Ancient Egyptians.*) Every man has a chamber in his own mind filled with his idols — his dearest objects of regard.

Chame'leon (Heb. KO-ACH, *strength*). There are two lizards, each of which has been proposed as the animal meant. Lizards are very plentiful in Palestine and Egypt. 1. The chameleon is noted for its strong grasp, by which it sustains its position for a long time on twigs and branches. The normal color is black or slaty, but can be changed in an instant to many other tones, as green, yellow, spotted, which changes seem to be independent of the will of the animal. — 2. The Nile Monitor is sometimes called the land crocodile, being about 6 feet in length. It eats the eggs and young of the crocodile.

Cham'ois. A wild goat found in Arabia (Deut. xiv. 5). The Aoudad.



LOCUST.

Changers of Money. A class who made a business, in accommodating the temple worshipers at the annual feasts of the Jews, by exchanging the money of those who came from foreign countries for the half-shekel which was the lawful tribute to the treasury. They probably crept gradually nearer the temple until they occupied the corners and passages of the sacred courts. From these Jesus drove them, because no trading was lawful there, and certainly not dishonest, sharp practices, which had made God's house a "den of thieves."

Char'ger. (Heb. AGARTAL.) Basin in Ezra i. 9, that is, a tank for catching the blood from the victims on the altar. — 2. KEARAH, deep dishes (Num. vii. 13). — 3. PINAX, a tray, or server, of wood inlaid, or of metal (such as is now used for the common table), (Matt. xiv. 8).

Chariot. Heb. *merkabah,* and *rekeb,* and *agaloth* for war-chariots, or wagons or carts. The Egyptian monuments present paintings of several kinds of chariots, all of two wheels only, differing chiefly in the ornaments. The king's was different only in being more richly ornamented, and as having the king alone — as a sign that to him belonged the entire glory of the victory. In the Assyrian sculptures are some 4-wheeled carriages. Three persons usually ride in them — the king, his umbrella-bearer, and the charioteer. The Persian chariots were heavier than those of Egypt or Assyria.

Charity. Greek *agape,* which is properly love (1 Cor. viii. 1, 13; Luke xi. 42; Rom. v. 5, 8). AGAPE.

Chebar (*great river*). Chaldea (Ez. i. 3). Some of the Jews were located here during the captivity (Ez. i. 1, 3, iii. 15; 2 K. xxiv. 15). HABOR. This was the largest artificial canal of Babylonia, and was cut by the Jewish captives.

Che'dorlā'omer (Gen. 14). King of Elam, perhaps a part of Persia and Media. His marauding excursion, aided by four other kings, was brought to an abrupt and disastrous end by Abraham.

Cheese. There is no Hebrew word for cheese. The three words translated cheese are: 1. *gebinah,* curdled milk (Job x. 10); 2. *charitse hechalab,* slices of curds (1 Sam. xvii. 18); 3. *shephoth bakar,* curd rubbed fine — of kine (2 Sam. xvii. 29). Cheese now in use in the East is in small round cakes (4 inches).

white, very salt, and hard. The Bedouins coagulate buttermilk, dry it, and grind it to powder.

Chem'arim (*idol-priests*). Ascetics, who go about dressed in black (Zeph. s. 4). Idolatrous priests in 2 K. xxiii. 5. Priests of false worship (Hos. x. 5).

Chĕ'mosh (*subduer*). The national god of the Moabites (1 K. xi. 7; Jer. xlviii. 7), who were called the people of Chemosh (Num. xxi. 29). Also of the Ammonites, though Moloch was afterwards their God (Jer. xlix.). Moloch and Chemosh may mean the same god, who might have been also called Baal Peor. Traces of the same worship are found at Babylon, Tyre, and it was introduced among the Hebrews by Solomon, who built a high place on the Mt. of Offense, so named for that act. The Arabs worshiped a black stone as his emblem — as a black stone in the Kaaba at Mecca is an emblem now worshiped by all Mohammedans. This idol represented some of the planets, perhaps Saturn.



CHERUBIM AT THE ENTRANCE OF A PALACE AT KONYUNJIK.

Che'phar-Haammo'nai (*village of the Ammonites*); a city of Benjamin (Josh. xviii. 24).

Cheph'irah (*the village*). Benjamin (Josh. ix. 17). East of Yalo, two miles. Kefir (Rob. iii. 146). The Gibeonites of this place (and also Kirjath Jearim and Beeroth) played the trick on Joshua mentioned in Josh. ix. 3, which led him to make a treaty with them.

Cherĕthi'tes and Pelethites. Body-guard of David. No other king had one, that is recorded, but they had runners. Their captain was Benaiah the son of Jehoiadah (2 Sam. viii. 18). Under Solomon, Benaiah was made general instead of Joab. The names are of Philistine origin, and the men may have been partly of Philistine and partly of Hebrew (refugee) origin, attached to David in his adversity, and rewarded by him in his prosperity.



CASTOR AND POLLUX. (COIN OF BRUTH.)

Che'rith. The brook Cherith, in a valley now called Kelt, running by Jericho to the Jordan (1 K. xvii. 3, 5; Jos. Ant. viii. 13, § 2). Some have supposed that it must be looked for on the east of Jordan.

Cher'ub (*mystic figure on the ark*). Cherubim, plural. A keeper, warder, or guard of the Deity. Josephus said no one in his day could even conjecture the shape of the cherubim that Solomon made for the Holy of Holies (Ant. viii. 3, 3). They were of wood, gilded, and 15 feet high (1 K. vi. 23). Ezekiel describes them as having each four faces and four wings; but he gives only two faces (or it may be but one) to those in the Temple on the walls. The cherubim of Rev. iv. 7, 8, are living creatures, with one body, four faces full of eyes, and six wings. The fourfold combination was of man, lion, ox, and eagle. Monstrous combinations of this kind are figured and sculptured both in Assyria and Egypt. These combined forms are symbolical of united powers: the lion of strength, royal majesty; the ox of patient industry; wings, of swiftness, quickness; and the human head the intelligence to guide all these for one purpose; and thus showing that the divine government is sustained by intelligence, power, patience, and speed. They were servants of God, and they were ministers of vengeance (Ez. x. 7; Rev. xv. 7), and attendants of the heavenly king, praising and extolling the wonders of his grace (Rev. v. 11), and thus always nearest to God, "*in the midst of the throne*" (Rev. iv. 4–6), while others, as angels and elders, were *round about* the throne. They are especially called *living creatures* (Ezekiel and John), and so full of eyes, the peculiar sign of life. The cherubim were designed as symbols of faith and hope to man, pointing to the possibility of man attaining to the highest and holiest places. (See EGYPT for picture of the Sphinx, and NINEVEH for winged figures).

Chest (Heb. ARON and GENAZIM). Meaning Ark of the Covenant, Joseph's coffin, and the contribution box in the Temple. Treasuries, in Esther iii. 9.

Chestnut Tree. In the A. V. (Gen. xxx. 37; Ez. xxxi. 8) the translation of the Heb. ARON, the plane-tree. In Ecclus. xxiv. 14, wisdom is a plane-tree by the water.

Chi'don (*javelin*). Near Kirjath Jearim (1 Chr. xiii. 9; 2 Sam. vi.). An accident happened here to the ark while on its way to Jerusalem.

Child. CHILDREN. Were regarded as God's gifts. Parents were bound to teach them their own faith and fit them to occupy the place of true members of the covenant (Gen. xviii. 19; Deut. vi. 7; vi. 19), and required of children a kind of sacred reverence, sanctioned in the Decalogue; the parent standing to his children as God does to the parent. At five the child was placed under the father's special care, and at twelve the son was called *the son of the law*. Very severe laws regulated the conduct of the child, and punished misconduct (Lev. xix. 3; Ex. xxi. 15, 17; Deut. xxvii. 16) in the father as well as the son (Deut. xxi. 21). Property descended to the sons in equal shares, the oldest having a double portion, no wills being necessary. The child might be sold for a debt of the parent (2 K. iv. 1; Is. i. 1; Neh. v. 5), until the year of jubilee. The word child also means a person noted for certain qualities, as "children of the world" — selfish; "children of light," having religion; "child of song," a good singer.

Chim'ham (*longing*). Son of Barzillai — returned with David (2 Sam. xix. 37, 38, 40; Jer. xli. 17). See BETHLEHEM.

Chin'nereth. Naph. Fortified city (Josh. xix. 35). Lost. It is a question which was named first, the lake or the city. Gennesar is a proper change of the same name.

Chi'os. Island in the Ægean Sea, 5 ms. from the shore of Asia Minor, 32 ms. long, 8 to 18 ms. wide (Acts xx. xxi.).

Chit'tim, Kittim (*maritime*). Josephus says it was Cyprus. Mentioned many times (Gen. x. 4; 1 Chr. i. 7; Num. xxiv. 24). Fleets from Tyre sailed there (Is. xxiii. 1, 12; Jer. ii. 10). Cedar or boxwood was got there (Ez. xxvii. 6). Some suppose the name means all the islands settled by the Phœnicians, as Crete, the Cyclades, &c. See CYPRUS.

Chora'zin. One of the cities in which the mighty works of our Lord were done (Matt. xi. 21; Luke x. 13), 2 m. from Capernaum. Supposed to be Kerazeh, a small Arab village 3 ms. inland from Tell Hum. The woes pronounced upon this city have come to pass. Its site even is doubtful.

Christ. Title of Jesus as the Messiah. See JESUS.

Christian. Followers of the highest and best known divine laws as taught by Jesus Christ. The name Christian was given to the disciples of Jesus at Antioch by the Greeks in derision, in the reign of Claudius. They were before that called Nazarenes and Galileans.

Chrŏnŏl'ogy. The chronology of the Bible is that of the Jews and their ancestors, from the earliest records to the end of the writing of the New Testament. Since the Bible is not a complete history of the whole time it represents, nor of the whole world, it must not be expected to have a continuous chronology. Designed alterations by bad men and careless copying have changed many points, and have made it necessary to exercise the greatest care in determining and correcting the errors. The Jews computed the year by observation only. The Egyptians and Chaldees attained to a high standard of mathematical knowledge and chronological computation. The observation of the moon was the basis of the year's reckoning. Messengers were stationed on the heights around Jerusalem, on the 30th day of the month, to announce the appearance of the new moon to the Sanhedrim. This custom, among the Jews, was older than Moses, as appears in the regulation of it in Num. xxviii. 11. The year was made of twelve moons; and every fourth or fifth year a month was added at the end of the year, after the month Adar, called Veadar, *Second Adar*. The sacred year began with the month Nisan, in which Moses brought Israel out of Egypt (Ex. xii. 2; Esth. iii. 7). The civil year began as now, with the month Tishri, which was supposed to be the month of the creation.

TABLE OF MONTHS.

Modern.	*Sacred No.*	*Months.*	*Civil No.*
April,	1,	Nisan or Abîb,	7,
May,	2,	Iyar-Zif,	8,
June,	3,	Sivan,	9,
July,	4,	Tammuz,	10,
August,	5,	Ab,	11,
September,	6,	Elul,	12,
October,	7,	Tishri,	1,
November,	8,	Marchesvan,	2,
December,	9,	Chisley,	3,
January,	10,	Tebeth,	4,
February,	11,	Shebet,	5,
March,	12,	Adar,	6.

The year was often dated from the king's reign, as in Esther, Chronicles, Kings, etc.; from the building of King Solomon's temple; and from the beginning of the Babylonish captivity. The week was of seven days, ending with the Sabbath. The day was divided into night and day: thus, in Gen. i. 5, "the evening and the morning were the first day." The evening began at sunset, and the morning at sunrise. There were four divisions of the day in common use — evening, morning, double light (noon), and half night (midnight). The night was divided into watches, the first and the second. A middle watch is mentioned once in Judg. vii. 19; and the morning watch in Ex. xiv. 24, and 1 Sam. xi. 11. Four night-watches were adopted from the Romans in later times (Mark viii. 35). The day and the night were divided into twelve hours each, the hours being longer or shorter according to the length of the day (Dan. iv. 19, 33). The Egyptians divided the day and night into hours from about 1200 B. C. The division into 24 equal hours was unknown before the fourth century B. C. The most common usage was to divide the day by the position of the sun, as the Arabs do now. There were many contrivances for measuring time, such as dials, gnomons, and clepsydræ, which had long been known by other nations. The day was divided into four parts only for the Temple service (Acts ii. 15; iii. 1; x. 9). The Sabbath (a day of *rest*), at the end of the week, was kept up by the patriarchs, and continued by the law of Moses, as a memorial of the deliverance from Egypt (Deut. v.), and was a day of joy and rejoicing. The morning and evening sacrifice in the Temple were doubled, the shew-bread changed for fresh, the law was publicly read and expounded; and this custom, simple at first, finally developed into the grand ceremonials of the Synagogue, especially under Ezra, after the return from Babylon. The resurrection of our Lord Jesus, the Christ, occurred on the FIRST day of the week (John xx.), and several of his appearances to his friends and disciples happening on that day also, the day of Pentecost in that year



SPHINX.

fell on that day, when the miraculous gift of tongues prepared the apostles for their peculiar work among all nations; therefore it was adopted as the day for stated meetings of the believers, and called the Lord's



SITE OF CANA.

day. The seventh day, the seventh month, the seventh year, and the YEAR OF JUBILEE (the 49th), were sacred, and had their festivals and privileges. The seventh month contained the FEAST OF TRUMPETS, the DAY OF ATONEMENT, and the FEAST OF TABERNACLES (which was the most joyful of all the Hebrew festivals), and the opening of the New Year. On the seventh year the land was to rest (Ex. xxiii. 10), in which no field was to be tilled nor vineyard dressed, nor even grain gathered that had sowed itself, nor grapes plucked. All debts were released. The Sabbatical year completed the Sabbatical scale. It began on the seventh month, and was marked by high and holy occupation, connected with sacred reflection, and was completed in the YEAR OF JUBILEE. It is quite certain that the year of jubilee was the 49th. It was to begin on the tenth day of the seventh month, at the sound of a horn (trumpet), all through the land (Lev. xxv.). The laws respecting this year were: 1. Rest for the soil; 2. Restoration of land to its original owner; 3. Freedom to all slaves, whether by poverty or other causes. A notable instance of the release from debt is recorded in Nehemiah v., after the captivity, when the people were rebuilding the walls. There were several eras used in reckoning, by writers, and as national customs. 1. The Exodus (1 K. vi. 1; Num. xxxiii. 38), counting from the first starting out of Egypt. — 2. The foundation of king Solomon's Temple. — 3. The captivity of Jehoiachin (Ezek. i. 2; xxix. 1; 2 K. xxv. 27; Jer. lii. 31). — 4. The return from the captivity of Babylon (Ez. iii. 1, 8). — 5. The era of the Seleucidæ. — 6. The year of liberation under Simon Maccabæus, marked by coins (1 Macc. xiii. 41). And the years of the reign of each king in his own time, reckoned from the beginning of the new year next after his accession. The original records are so few, and so indefinite, that it is difficult to fix on the precise date of any event, either in the Old or the New Testament. The Bible does not give a connected chronology from Adam down, nor from Noah, nor even from Abraham; nor is there any apparent purpose or system of dates that we can find. The Bible treats of men and character, and God's dealing with man, and of certain distinct and separate periods of time only as were occupied in the passing events recorded. The people of the East, and the Arabs of the desert in particular, have never been mathematical, founding their chronology on astronomy; but have from the first regulated their calendar by observation only. Since they did not have the exact machinery of our modern clocks for determining the precise times of the sun's, moon's, or stars' rising and setting, eclipses, &c. (which are the foundation of our most exact calculations), they never could have had more than a moderate degree of accuracy in their observations. The new moon would be expected on a certain day, and the precise moment of its appearance would depend on the place of observation, on a hill or in a valley, and the careful watch and good eyesight of the sentinel. The true figures of the original Hebrew chronology are very obscure in many instances, because there are three different versions — the Hebrew, the Samaritan, and the Septuagint — each of which gives a different series of figures for the ages of the patriarchs, as shown in the following

TABLE OF THE AGES OF THE PATRIARCHS.

Date B.C.	Name.	Age of each when the next was born: Heb.	Sam.	Sept.	Whole life of each: He.	Sa.	Sep
4004	Adam	130	130	230	930	930	930
3874	Seth	105	105	205	912	912	912
3769	Enos	90	90	190	905	905	905
3679	Cainan	70	70	170	910	910	910
3609	Mahalaleel	65	65	165	895	895	895
3544	Jared	162	62	162	962	962	847
3382	Enoch	65	65	165	365	365	365
3317	Methusalch	187	67	187	969	720	969
3130	Lamech	182	53	188	777	653	753
2948	Noah	502	502	502	950	950	950
2446	Shem	100	100	100	600	600	600
2348	FLOOD	1656	1307	2262			
2346	Arphaxad	35	135	135	438	438	535
	Cainan			130			460
2311	Salah	30	130	130	433	433	460
2281	Eber	34	134	134	464	404	404
2247	Peleg	30	130	130	239	239	339
2217	Reu	32	132	132	239	239	339
2185	Serug	30	130	130	230	230	330
2155	Nahor	29	79	79	148	148	208
2126	Terah	130	70	70	205	145	205
1996	Abraham	100					
1896	Isaac	60					
1836	Jacob	91					
1726	Joseph						

1. Here is a continuous chronology from Adam to Joseph. The Hebrew text, as interpreted by Ussher, is adopted here for convenience.

2. From the call of Abraham to the Exodus, 430 years; estimated here as follows:

Abraham to Jacob	85	Abraham to Isaac	25
Levi's age	137	Isaac to Jacob	60
Kohath's age	133	Joseph enter'd Egypt	130
Amram's age	137	Joseph lived after	71
Moses at Exodus	80	Oppression after Joseph	
	572	Moses at Exodus	80
			366

B. C. 1921 — 430 = 1491.

From the number 572 we may take the average years of each before the birth of the next, making a sum of 142, and this will leave 430. To the 366 we may add the years of oppression (Ex. i. 8–22) after Joseph died, say 64, and this gives the number required. Joshua's ancestry, from Ephraim, is given in 1 Chr. vii. 23–27; and if their ages were equal to their brethren of the other tribes mentioned, 430 years is not too long a period.

The specimen of ancient Egyptian papyrus preserved in the Bibliotheque at Paris, and published in *fac-simile* (pl. V. in the Astor Library), gives independent and disinterested evidence on the question of the long life of Jacob and others of this age. At the close of the essay (on morals) the writer says: "I have become an elder on the earth; I have traversed 110 years of life by the gift of the king and the approval of the elders, fulfilling my duty toward the king in the place of favor." The inscriptions at Memphis corroborate this account, and show that the writer, *Ptah-hotp*, was eldest son of *Assa*, 5th king of the 15th dynasty (B. C. 1960–1860), whose father's age must have been at least 130. Manetho also verifies the same point. The increase of the Jews in Egypt was from *seventy families* to about *three millions*.

From Exodus to the Foundation of King Solomon's Temple, 480 years (1 K. vi. 1).

		Ussher.	B.C.
Exodus to Joshua		40	1491
Joshua and Elders,		6.4m	1451 1438
First Servitude, Othniel, 1st Judge,	Mesopotamian	40	1398
Second Servitude, Ehud and Shamgar,	Moabite	80	1323
Third Servitude, Deborah and Barak,	Canaanite	40	1265
Fourth Servitude, Gideon,	Midianite	40	1245
Abimelech		9.2m	
Tola, Jair,		48	1232 1210
Fifth Servitude, Jephthah,	Ammon	6	1188 1182
Ibzan, Elon, Abdon,		25	1175 1165
Sixth Servitude, Samson, Interim,	Philistia	40	
Eli			1157
Seventh Servitude, Samuel and Saul, 18, Saul, 22,	Anarchy	40	1095
David		40	1014
Solomon		3	
		478½	
Solomon's Temple (foundation B. C.)			1012
Destruction		424	588
Return from captivity		145	536
Under Zerubbabel			535
" Ezra			458
" Nehemiah			445

B. C.
445. Walls of Jerusalem rebuilt by Nehemiah. Herodotus reads his history at Athens.
The age of Phidias (sculptor), Euripides (poet), Pericles in Greece. Military tribunes in Rome.
425. Xerxes II, king of Persia (Darius II, 424). Thucydides (historian). His book ends B. C. 410, and Xenophon's begins.
414. Amyrtæus, king of Egypt, revolts from Persia. The Athenians being alarmed by an eclipse, are defeated before Syracuse, Sicily. — 413. Archelaus, king of Macedon. The 400 rule in Athens.
404. Artaxerxes II, king of Persia. — 401. Xenophon and the 10,000 retreat. Socrates dies.
383. Mithridates, king of Pontus. Bithynia made a kingdom. Plato (philosopher). Aristæus (mathematician).
368. A *celestial globe* brought from Egypt to Greece.
366. Jeshua slain by Johanan in the temple of Jerusalem. — 361. Darius Ochus, king of Persia.
360. Cappadocia made a kingdom. Tachos, king of Egypt. Philip II, king of Macedon. Demosthenes.
356. Temple of Diana burnt at Ephesus. Alexander born.
349. Darius Ochus takes Egypt and robs the temples. Aristotle (tutor to Alexander, 343). — 345. 12 cities in Italy buried by an earthquake. — 336. Eclipses first calculated by Calippus of Athens.
330. Alexander conquers Persia. He enters Jerusalem. Seeing the high priest, Jaddua, in his sacred robes, he respects him, and offers sacrifice to Jehovah. — 323. Alexander died at Babylon.
320. 100,000 Jews carried into Egypt by Ptolemy. Onias I, high priest. — 312. Seleucus Nicator, king of Syria.
311. Judæa subject to Antigonus. Appian Way made.
301. Judæa under the Ptolemies. Euclid, mathematician in Alexandria. Chinese wall built.
284. Colossus of Rhodes. Sect of Sadducees. The Pharos (first light-house) at Alexandria.

367. Ptolemy makes a canal from the Nile to the Red Sea. Silver money coined. Parthia.
248. Onias II, high priest. — 246. Ptolemy Euergetes conquers Syria. — 237. Simon II, high priest.
241. Attalus I, king of Pergamus. Archimedes, mathematician.
203. Judæa conquered by Antiochus. Onias III, high priest. — 200. Jesus, son of Sirach (Ecclesiasticus). First mention of the Sanhedrim (70 rulers).
187. Syria a Roman province. — 175. Jason, high priest. The Temple plundered by Antiochus Epiphanes, and dedicated to Jupiter Olympus (168). See head on p. 10.
165. Judas Maccabæus expels the Syrians and purifies the Temple. Rise of the Pharisees.
161. First treaty with the Romans. — 146. Carthage destroyed.
135. End of the Apocrypha. Antiochus IV (Sidetes) besieged Jerusalem.
130. John Hyrcanus delivers Judæa from the Syrians, and reduces Samaria and Idumæa.
107. Aristobulus, king of Judæa. — 116. Ptolemy Lathyrus, king of Egypt. — 107. Alexander I, king of Egypt.
105. Alexander Jannæus at war with Egypt. Libraries of Athens sent to Rome by Sylla (86).
92. Tigranes, king of Armenia. See portrait in COINS.
79. Alexandra, widow of Jannæus, governs Judæa. Pompey in Africa. Julius Cæsar.
70. Hyrcanus II, high priest, deposed by his brother Aristobulus. They appeal to Pompey, who conquers Judæa and Syria, and makes them Roman provinces. — 63. Antiochus XII, the last of the race of the Seleucidæ.
53. The Temple plundered by Crassus (proconsul of Syria). Augustus born. — 51. Cæsar passes the Rubicon.
48. Antipater of Idumæa. Calphurnius Bibulus, governor of Syria. Battle of Pharsalia.
45. Cæsar reformed the calendar, using solar years instead of lunar. Gives the Jews privileges.
44. Cæsar assassinated. — 42. Battle of Philippi.
40. Herod the Great marries Mariamne, grand-daughter of Hyrcanus, and is made king by the Romans (at Rome, with Pagan sacrifices). — 30. Mariamne, and all the Sanhedrim but Pollio and Sameas, killed by Herod.
37. Romans assist Herod by taking Jerusalem. Antigonus, last Asmonean, killed at Antioch.
30. The Roman Republic becomes a monarchy. Antony and Cleopatra in Egypt.
27. Battle of Actium. The title of Augustus (*Venerable*) created and given to Cæsar Octavius.
20. Augustus (nephew of Julius Cæsar) visited Judæa and enlarged Herod's kingdom, by Paneas, where Herod built a temple in honor of Augustus (Cæsarea Philippi), ordering heathen games to be celebrated every fifth year. Herod built a temple at Samaria and called the city Sebaste (*Venerable*). He began to rebuild the Temple, which was finished in the reign of Herod Agrippa II, A. D. 65.
15. Augustus (Germanicus) assumes the title of Pontifex Maximus (Pope). — 11. Germany conquered by the Romans.
5. Varrus, gov. of Syria; Cyrenius (Quirinus), of Judæa. Cymbeline, king of Britain. Dionysius of Halicarnassus, historian. Herod robs the tomb of David.
4. Jesus the Christ born in Bethlehem. Flight into Egypt. Herod dies: his son Archelaus succeeds as ethnarch. Herod Antipas tetrarch of Galilee. (For events in the life of Jesus and of Paul, see BIOGRAPHY.)

A. D.
14. Tiberius, emperor. — 19. Jews banished from Rome. Herod builds the city of Tiberias.
25. Pontius Pilate, gov. of Judæa. — 26. John the Baptist's ministry begins. Thrace becomes a Roman province. — 27. Jesus baptized.
30. Crucifixion Friday, April 7th (Nisan 15th). Philo, a Jew of Alexandria. Seneca.
37. Apion of Alexandria (grammarian). See Josephus. Caligula emperor. — 40. First Christians at Antioch, Syria.
41. Herod's persecution. — 52. Council of Apostles at Jerusalem.
48. Population of Rome, 1,200,000.

Church (*called*). The Lord's faithful people. The Lord's house, where his people gather. A church is any number of souls, called and united in one vow, in one place, for divine worship, where the pure word is preached, and the sacraments duly administered, and godly living, after his law, as given by the head of the church, the Lord Jesus Christ. The church in Galatia means all the societies or churches in that country.

Cilic'ia (*Cilix, son of Agenor*). (Herodotus vii. 91.) Asia Minor, southeast on the sea. Separated from Pamphylia, W., Lycaonia and Cappadocia, N., and Syria, E., by lofty mountains. Chief rivers are Calycadnus, Cydnus, and Sarus. Fertile and populous. Tarsus was its capital. Josephus supposed it was the Tarshish of Gen. x. 4 (Ant. i. 6, § 1). Native land of Paul the Apostle. The high-road between Syria and the West. The Roman general Pompey destroyed the pirates and robbers of Cilicia.

Cin'namon. A native of Ceylon and other islands of the Indian Ocean. It was one of the principal spices in the precious ointment used in the tabernacle, and highly valued for its perfume (Ex. xxx. 23; Prov. vii. 17).

Cin'nereth. The ancient name of the Sea of Galilee, derived from a town of the same name which was on the shore of the sea a little way south of Tiberias. It is supposed that the cemetery of the ancient city has been discovered, between Tiberias and the hot baths a mile south of the city. No ruins of the ancient city have been identified, except perhaps some foundations of houses near the sea. Jesus never visited this place, nor the city of Tiberias, because, as it is supposed, of the ceremonial uncleanness of the locality (it being on the site of a cemetery, which is an unclean place under the Jewish ceremonial law), and it is scarcely mentioned in the New Testament.

This whole region, bordering on the shores of the Sea of Tiberias, has been examined but very slightly, and promises a valuable return to future explorers. Many obscure texts in the Gospels will probably be cleared up by a thorough knowledge of this almost unknown district, and the work of exploration is now going on with energy.



SYRIAN CULPRIT IN THE STOCKS.

Circumcis'ion (*cutting around*). The cutting off of the foreskin of man, first practiced by Abraham by divine command, as a token of a covenant between God and man. It was a very ancient custom founded on (supposed) sanitary laws, by the Egyptians and Ethiopians, and the practice is widespread in modern days; the Abyssinian Christians holding to the rite strictly. The Egyptian priests were required to observe this rite, and it was only strictly binding on those who entered the priesthood. It became the badge of a religion that made undue account of outward distinctions, and merely natural virtues. The Hebrews were to practice it because they were to be a *nation of priests* (Ex. xix. 6), and it was to signify spiritual purity, being so considered by the leading men, implying a call to a holy life and purity of heart. The time was the 8th day after birth; among other people at full age — 20 years. Foreigners on adoption into the Hebrew nation were required to submit to it.



AXES.

Cis'tern. A dug place, for the water of a spring, or from rain. Some were built up of stone and cement, and the best were cut in the solid rock. The largest are called pools, such as Solomon's, the Royal Cistern, Bethesda, etc. (See JERUSALEM.) A wheel is used to pass the rope over for drawing up the water, alluded to in Eccl. xii. 6. Keeping to one's own sources of pleasure, and not meddling with the property of others, is taught in the Proverbs (v. 15), by the figure of the cistern. Idolatry is compared to broken cisterns (Jer. ii. 3).

Citizen. Among Romans, etc., a member of the state, or of a city. Among the Hebrews, a member of the nation at large. Paul was an instance of one born to the rights of a Roman citizen, which protected and benefited him on three occasions (Acts vi. 37; xxii. 25; xxv. 11). The Roman law made two classes of citizens — the first entitled to hold office and vote, and carry on public and private business — the second to enjoy the protection of the laws as a free man. The sacred law was the basis of the civil among the Jews, and citizenship was acquired by complying with the terms of the covenant, and lost by certain transgressions. Christians are counted as citizens of the celestial state.

Clau'da. An island S.W. of Crete (Acts xxvii. 16). Now Gozzo.

Clau'dius. 5th emperor of Rome, A.D. 41 to 54. Tiberius Claudius Nero Germanicus. He succeeded Caligula. The famine mentioned in Acts xi. 28, happened in his reign; and he banished all Jews from Rome (xvii. 2). His head is on the coin of Cyprus. Agrippina, his fourth wife, poisoned him.

Clay. A beautiful symbol of the divine power over the destinies of man was derived from the potter's use of clay, as he produced such elegant and useful forms from such a crude material (Is. lxiv. 8; Rom. ix. 21). "It is turned as clay to the seal" (Job xxxviii. 14), refers to the use of clay in stopping up doors in tombs or granaries, and the use of a seal engraved with a private design on the soft surface, leaving its impression as a protection against intrusion. Bricks were stamped also, as may be seen on the numberless specimens from the ruins. Locks on the storehouses in the East are now further secured by the clay, stamped with a seal.

Clean and **Unclean.** Terms of frequent occurrence in the Bible, concerning the rites and usages of the Abrahamic covenant, having both a natural and a symbolical meaning. It is mentioned as in use at the sacrifice made by Noah, and it is probable that it was then an ancient distinction. Animals, birds, beasts and reptiles were pronounced good for food without distinction (Gen. ix. 3). It then has no foundation in the laws of diet or health. The line was fixed by man between the wild, obnoxious, poison-fanged animals, filthy in habit and suggestive of evil, and the tame, docile creatures, more cleanly in their habits and more akin to the better instincts of mankind. The Egyptians sacrificed dogs, cats, crocodiles, etc.,

and held them as sacred. Moses, to separate his people from those pagans, confined sacrifices to animals from the flock and herd, sheep, goats, and cattle, and to the dove species among birds; while, for food, a larger limit was allowed; but at the same time, the animals allowed being those that chew the cud and divide the hoof; among wild animals only the deer species, and of birds a few were prohibited by name, and the rest allowed; of fishes, those that had both fins and scales; and of insects, locusts and grasshoppers. The unclean were called *abominations*, and were to work a *spiritual defilement* if eaten. The clean and unclean animals had a counterpart in the soul, and the restrictions laid on the appetite became a bit and bridle to the soul. This law was abolished by the Lord in a vision to Peter at Joppa. There were other laws relating to ceremonial impurity, touching certain animals, dead bodies, diseased persons, the intercourse between man and wife, and the office of the mother. Particulars in Leviticus.



CART.

Clement. Mentioned by Paul in Phil. iv. 3, with much esteem and honor, as his fellow-laborer at Philippi, whose name (with the others) was in the book of life. He is said to have been bishop of Rome (Pope Clemens Romanus, the third from Peter), and wrote a letter to the Corinthians very much esteemed by the ancients and read publicly in the churches. It is in the Alexandrian MS. copy of the Scriptures as Codex A.

Cleō'pas. One of the two disciples that saw Jesus on the way to Emmaus.

Cleopat'ra. Daughter of Antiochus III (the Great), and the name of several queens of Egypt. 1. Wife of Ptolemy V, called Epiphanus, B. C. 193; 2. Wife of Ptolemy VI, Philometer (Esth. xi. 1); 3. Wife of Alexander Balas, B. C. 150, daughter of No. 2; afterwards given by her father to Demetrius Nicator (1 Macc. xi. 12); also wife of Antiochus VII, Sidetes, B. C. 125, who killed Demetrius. She murdered her son Seleucus, and died by a poison she had prepared for her second son, A. VIII.



RUINS OF THEBES.

Climate. There is scarcely any country in the world which has such a variety of climate and temperature, within the same limits, as Palestine. On Mts. Hermon and Lebanon there is perpetual snow; and at Jericho, only 60 or 80 miles, there is tropical heat. The hills of Bashan, Gilead, Galilee, Samaria, and Judæa, are the home of forests, vines, fig-trees, and all kinds of fruit and vegetables; and the plains produce bananas, oranges, etc. From Jerusalem to Jericho, in a direct line, is about 15 miles. At one place snow and ice sometimes are seen in the winter, but at the other frost is never known. Frost is also unknown in the plains of Sharon and Philistia. The temperature at Engedi is as high as that of Thebes, in Egypt. Palms grow as far north as Beirut, and bear fruit also at Damascus in sheltered positions. The greatest heat on the hills of Judæa, Hebron, and Jerusalem, is seldom above 90° Fahrenheit, and the cold only once so low as 28° in five years (*Barclay*). Damascus is cooler, the highest degree being 88°, and the lowest 29°.

TABLE OF MEAN MONTHLY TEMPERATURE, RAIN-FALL, PRODUCTS, ETC.

Months.	Jerusal'm.		Damascus.	Beirut.
	Degrees.	Rain-fall inches.		
January	49.4	13	47	58
Febr'ary	54.4	16	53	61
March	55.7	8	55	62
April	61.4	2	57	63
May	73.8	1	73	72
June	75.2		78	75
July	79.1		86	82
August	79.3		81	82
Sept.	77.		79	80
October	74.2	2	72	80
Nov.	63.8	2	62	66
Dec.	54.5	12	45	54
Annual	65.5	56	67	69

Highest in Judæa 90°, shade at noon; lowest 28°, night.

Damascus 88°, noon; 29°, night; winter.

On Lebanon, Shumlan, highest 82°, in August.

In Gennesaret, 450 feet above the sea, from March 17 to April 5, average, 63°, and 73° from 8 A. M. to 8 P. M. In May 78°, and day only 83°.

Dead Sea shore, 42°; average, night 47°, day 67°, in Jan. In April 105°, in the shade.

The Arabs leave for the high lands in the hot months, June to Sept.

Beersheba, Feb., night 31°, noon 72°; in summer 65° night, and 90° day, highest range.

Nablus is sheltered and warmer than Jerusalem; and Nazareth also.

January. — Last sowing of wheat and barley. Last roasting ears of corn (the 3d crop of the year!). Trees in leaf. Almond blossoms, apricot, peach, plum, beans. Winter figs still on the trees. Cauliflowers, cabbages, oranges, lemons, limes, citrons. Mandrake in bloom; wormwood also. New leaves on the olive-trees. Fire is needed in the house. Many flowers.

February. — Barley may be sown. Beans, onions, carrots, beets, radishes, etc. Oranges, etc. Apple-trees in bloom. Flowers in the fields abundant.

March. — Beans and peas in the market. Trees in full leaf. Barley ripe at Jericho. Fig-tree blossoms while the winter fig is still on. First clusters of grapes. Pear-trees, apple, palm, and buckthorn in bloom. Sage, thyme, mint, etc. Carob-pods ripe. Celery. Rue, parsley, hyssop, leeks, onions, garlic, etc. Flowers carpet the fields.

April. — Barley and wheat harvest. Sugar-cane set. Beans, etc., lettuce, cucumbers; lavender, rosemary, mulberries. Oleander blossoms; also rose of Sharon. Great variety of flowers. Early ears of corn. Apricots.

May. — Harvest in the plains and on the hills. Almonds, apples, mandrakes, and many vegetables. Grass begins to wither for want of rain. Melons of all kinds, onions, cucumbers, tomatoes, potatoes, corn. Walnuts, blackberries, sycamore and mulberry figs.

June. — Threshing grain. Figs, cherries, plums, cedar-berries, olives, almonds, quinces, plantain fruit, bananas, grapes, liquorice plant, dandelion, egg-plant, doum-palm dates. Henna (for dyeing the nails) and roses gathered.

July. — Pears, nectarines, peaches, grapes, melons, potatoes, tomatoes, egg-plant, Indian figs, prickly pear (cactus fruit), gourds. Millet, doura, linseed, tobacco, grapes.

August. — All fruits and vegetables before named, and also citrons, pomegranates. Olives now perfect. Grapes. The fruit-month.

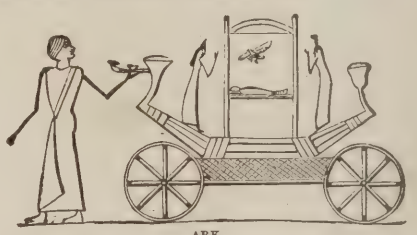
September. — Every fruit and vegetable still in market. Cotton and hemp mature. Millet, doura, maize, lentils, chick-peas, lupines, beans, fenn-greek, fennel, castor-oil plant. Grapes.

October. — Sesame (for lamp-oil) ripe. Wheat and barley may be sown. Vegetables planted. Olives yield the last berries. Pomegranates, pistachio nuts. Lettuce, radishes, and other garden sauce. Cotton mature. Fig-leaves fall. Plowing.

November. — Principal sowing of wheat and barley. Trees lose their leaves. Early dates. Very few olives. Grapes. Plowing.

December. — Grass abundant. Wheat and barley may still be sown, and pulse also. Sugar-cane, cauliflowers, cabbage, radishes, lettuce, lentils. Plowing.

This calendar is mainly true of Jerusalem and the hill country. Some weeks allowance must be made for the higher temperature of the Jordan valley, and the plains by the Mediterranean Sea.



ARK.

RAIN. — The average rain-fall at Jerusalem for the year is 56; in very wet seasons it has gone higher, 85, 44–66 average. The average in London is only 25, in the highlands of England 60, in New York, 62 and the highest in the lake country 65. There is a wet and a dry season. In the wet, the winter, the rains fall in two series of showers, called the early (*yoreh*) and the latter rain (*malkosh*), with occasional lighter showers between, and many clear sunny days. The loss of rain is sure to affect the harvest, and a total want of rain would destroy all crops (Amos iv. 7). From April to November there is scarcely ever a cloud. The dews are heavy, often like a small shower. Chilly nights, succeeding hot days, have always been a constant feature in the East (Gen. xxxi. 40). The different climate of Jericho has been often noticed. Josephus says, and it is true now, that linen clothing can be worn at Jericho when there is snow on the hills around Jerusalem. The plains along the sea-shore are but little hotter than the hills. Beirut is much hotter the year round than Jerusalem. In the desert are found the greatest extremes of heat and cold. In winter the heat will be greater than our summer in the day, and the night colder than our average winter. The winds are very regular in their season and effects. West or S.W. wind invariably brings rain in winter (Luke xii. 54). The north wind is cool, but rare. The south wind is always hot (55; Job xxxvii. 17). The east wind is very rare in the winter, and, blowing on the desert in summer, is dry and hot (Ez. xvii. 10; Hos. xiii. 15). In the Jordan valley there is an under and an upper current. The under current blows down the valley in winter and up in summer. There are no east and west winds in the Arabah.

Coal (PEHHAN — *black*, and GAHHELETH — *burning*). There are veins of coal in Mt. Lebanon, a few miles from Beirut, and it is probable that the Hebrews and Phœnicians knew and used it. But charcoal must have been specially meant in Psalm cxx. 4, in coals of juniper; and only charcoal was used in the censer at the temple-service.

Coast. Border, bound (Ex. x. 4; xiv. 19).

Cock. Domestic poultry are not mentioned in the O.T., unless in Is. xxii. 17, 18. The compassion of the Lord towards Jerusalem is compared to the tender care of a hen over her chickens (Matt. xxii. 37; Luke xiii. 34). The cock-crowing of Matt. xiii. 35, refers to a certain hour of the night, just before dawn, and the special signal given at that hour to Peter (Matt. xxvi. 34, 74). They are on the monuments in Assyria, but not in Egypt; also on the Etruscan pottery of great antiquity (Mrs. Gray's *Etruria*), and on the coins of Greeks and Romans. The ancient Britons kept them, but did not think it right to eat them (Cæsar's Wars, 5).

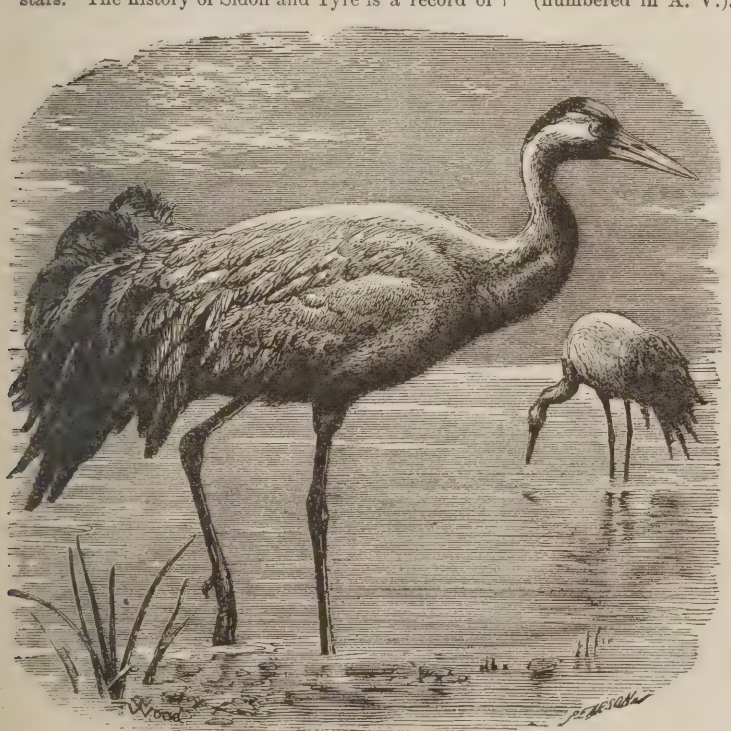
Col'lege (2 K. xxii. 14; and *second* in Zeph. i. 10). Where Huldah the prophetess lived "in the lower (or *second*) part of the city" (Neh. xi. 9).

Col'ors. There are about twenty different words, meaning color, in the O. T.; but only white, black, red, yellow or green are distinctly named. In the N. T. there are seven words meaning color. 1. *Leben*, white (Lebanon, white mts.). Milk is leben, and so is manna, snow, horses, clothing, the moon, the pale face, and white hair. It was the symbol of joy, of innocence, purity; the clothing of angels, saints, and of Jesus. — 2. *Shahor*, black: as hair, complexion of the sick, horses, mourners' robes, clouded sky, night, turbid brook; and as opposed to white, the symbol of evil. — 3. *Adom*, red (Adam). Blood, pottage of lentils, a horse, wine, complexion, leprous spot, a grape-vine, and the symbol of bloodshed. — 4. *Argaman*, purple. Made at Tyre, from a shell-fish. The color was only a drop in the throat of each animal. It was purple, violet, or blue, according to the fixing. Some say the violet (or blue) was had from a different shell-fish, and called — 5. *Tekeleth*, blue. The deep blue of the sky, violet, and sometimes as black; the ribands and fringes of the Hebrew dress (Num. xv. 38), tapestries of Persia (robes of perfection in Ez. xxiii. 12). — 6. *Shani*, shine (as scarlet); *tolaath*, worm scarlet (our word vermilion means *worm* color). Lips, in Cant. iv. 3, fire; scarlet robes were luxuries, and appropriate for a warrior's cloak (Na. ii. 3). The vermilion of the ancients was like our Venetian-red — dull red — such as is seen on the monuments, where it has preserved its tint for many ages.

Colos'se, COLOSSÆ. On the Lycus, a branch of the Mæander, in Phrygia, near Laodicea (Col. ii. 1; iv. 13). Pliny (Nat. Hist. v. 41) describes it as a celebrated city in Paul's time. Paul founded a church here on his third tour. The ruins of the ancient city are near the modern village of Chonas.

Com'forter. A name given to the Holy Spirit (2 Sam. x. 3).

Com'merce (trade, Heb. *rekel*, traffic). The first record of bargain and sale is of Abraham's purchase of the burial-place for Sarah of Ephron, at Hebron, for 400 shekels weight (as sovereigns are weighed at the Bank of England) of silver. Job throws much light on the commerce, manufactures, and science of his age. He mentions gold, iron, brass (copper or bronze), lead, crystal, jewels, weaving, merchants, gold from Ophir, topazes from Ethiopia, building of swift ships, writing in books, engraving on plates of metal and stone, and fine seal or gem engraving; fishing with hooks, nets, and spears; harp, organ, and names of stars. The history of Sidon and Tyre is a record of commercial affairs; and that of the building of King Solomon's Temple is also. Foreigners were the principal traders before the Captivity, but after that, and especially after the destruction of Jerusalem by Titus, the Jews have been an entire people of traffic.



CRANE.

Co'ney (Heb. SHAPHAN, *rabbit*). The Syrian Hyrax. Its habits are very much like the rabbit, only it is a little larger. Its teeth and hoofs (instead of claws on each toe) are like those of the rhinoceros (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26).

Congrega'tion (*edah*). The Hebrew people collected as a holy community, held by religious bonds (for political ends). Circumcision and full age (20) were required for membership, which might be forfeited for certain faults (Deut. xxiii. 1–8). During the Exodus the whole nation could gather from their tents, but when they occupied the country on both sides of Jordan, it became a necessity to appoint representatives, who are called, in Num. i. 16, persons "wont to be called to the Congregation;" and, in xvi. 2, they are styled "chiefs of the Congregation, who are called to the Convention;" and, in Ex. xxxviii. 25, their name is, "those deputed to the assembly" (numbered in A. V.). Besides these, the heads of families (patriarchs — sheiks now), and a fourth class, the judges of cities, magistrates (cadi, now). They met at the door of the tabernacle, or in some other noted places, as Shechem by Joshua; Mizpeh by the Levite (Judg. xx. i.); Gilgal by Samuel. In the Exodus the sound of the trumpet called the assembly together (Num. x. 2–4), but in Canaan messengers were used of necessity. It did not have legislative powers, for the law of Moses was supreme, but *by-laws* could be made. They could not lay taxes. The divine law was submitted to the assembly for acceptance or rejection (Ex. xix. 3-9, xxiv. 3). Chiefs were confirmed in their office (or rejected) by this body (Num. xxvii. 19; 1 Sam. xi. 15. 2 Sam. v., etc.). The assembly could arrest the execution of the king's sentence, as Jonathan was "rescued" (2 Sam. xiv. 44, 45) by the action of the *Edah*. Peace and war with foreign powers were considered in it (Josh. ix. 15, 18). It was the high court of appeal, and had control of death-penalties. After Jeroboam's usurpation, it was called the C. of Jerusalem (2 Chr. xxx. 2), or of Judah (v. 25). It finally was reduced to the 72 members of the Sanhedrin.

Coos. Cos. Island at the E. entrance to the Archipelago, and between Miletus and Rhodes, and the peninsulas on which are Halicarnassus and Cnidus (Acts xxi. 1), 21 ms. long, N.E. to S.W., and 6 ms. wide. Was an important island in Jewish history from early times (1 Macc. xv. 23; Jos. Ant. xiv. 7 § 2). Stanchio.

Cop'per. (Heb. NEKOSHETH.) Copper was and is now used more extensively in the East than any other metal. There is no certain mention of iron in the Scriptures, and all kinds of instruments, weapons, and tools must have been made of copper or bronze, which is a mixture of copper and tin. Wherever brass, iron, and steel are mentioned, copper was the metal meant in the original. Copper money, in great quantities, is often found buried, dated many centuries back. See MONEY.



DRINKING-CUPS.

Cor'al (*lofty*). Coral is mentioned only twice in Scripture (Job xxviii. 18; Ez. xxvii. 16). It often occurs in ancient Egyptian jewelry. The coral which is described as being brought from Syria was probably that of the Red Sea, where coral abounds.

Cor'ban (*a sacred gift*). A present devoted to God or to his temple (Matt. xxiii. 18). The Jews were reproved by Christ for cruelty to their parents in making a *corban* of what should have been theirs (Mark ii. 7).

Corian'der. An aromatic plant found in Egypt, Persia, and India, mentioned twice in Scripture (Ex. xvi. 31; Num. xi. 7).

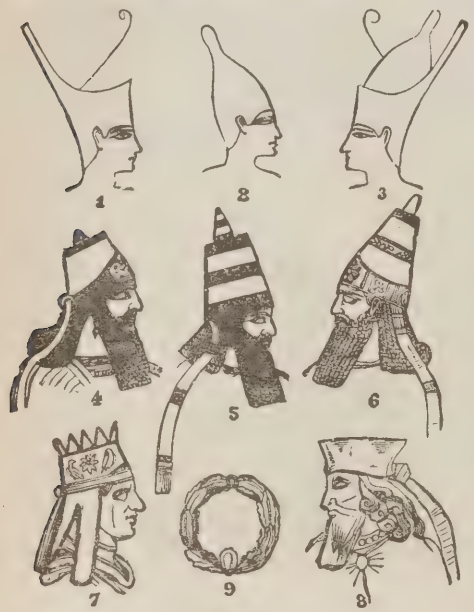
Cord. The word cord means line, band, rope, thread, string, etc. It is made of various materials according to its uses. Strips of camel-hide are still used by the Bedouins. The finer sorts were made of flax (Is. xix. 9); others of the fibre of the date-palm, and of reeds and rushes. The tent being an image of the human body, the cords which held it represented the principle of life (Job iv. 21). For leading or binding animals (Ps. xviii. 27). For bow-strings made of cat-gut (Ps. xi. 2). A line of inheritance (Josh. xvii. 14; xix. 9).

Corinth'. On the isthmus that joins Peloponnesus to Greece. The rock, Acrocorinthos, south of the city, stood 2000 feet above the sea, on the broad top of which there was once a town. The Acropolis of Athens can be seen from it, 45 miles (Liv. xlv. 28). It has two harbors: CENCHRÆA (now Kenkries), on the Saronic Gulf, 7½ ms. distant, east; and LECHÆUM, on the Gulf of Lepanto, 1½ ms. west (Strabo viii. 6). Corinth was the natural capital of Greece, and was the commercial centre. Eminent for painting, sculpture, and works in metal and pottery. Famous for a temple to Venus of great wealth and splendor, the most ancient in Greece. Was the military centre during the Achaian league. Destroyed by the Romans, B. C. 146, and after 100 years of desolation the new city visited by Paul was built by Julius Cæsar, and peopled with freedmen from Rome (Pausanias — Strabo). Paul lived here eighteen months, and became acquainted with Aquila and Priscilla. The Posidonium, the sanctuary of Neptune, was the scene of the Isthmian games, which were celebrated every other year, and gave Paul some of his most striking imagery. It was N.E. of the city, near the harbor of Schœnas, now Kalamaki, on the Saronic Gulf (1 Cor. ix. 24, 26). The foot-races were run in the stadium; the boxing held in the theatre; and the victor's wreaths were made from the pines that grew near.

Cor'morant. The cormorant (Heb. SHALAK, Lev. xi. 17; Deut. xiv. 17); and Pelican (Heb. KAATH,

Ps. cii. 6). Common in Syria, among the rocks on the coasts.

Corn. A term for all kinds of grain. Grains and loaves of Indian corn (maize) were found under the head of an Egyptian mummy, and it is supposed to be mentioned by Homer and Theophrastus. The offering in Lev. ii. 14, was of green corn, roasted, which was eaten with oil, etc. (ver. 15). The "seven ears of corn" on one stalk is possible, and has been noticed (N. Y. *Evening Post*, Aug. 26, 1863) lately in this country, and is in accord with the proper character of maize, but not of wheat, and we may so understand the dream interpreted by Joseph.



CROWNS.

Cornē'lius. A Roman centurion, commander of 100 (Acts x. 1). He seems to have worshiped the true God before his conversion (x. 2), and not the Pagan deities. He was the first Gentile convert, and was received by Peter.

Corner. The Levitical law gave a portion of the field called a "corner" to the poor, and the right to carry off what was left, also the gleanings of the trees and the vines (Lev. xix. 9). See also RUTH, GLEANING.

Cor'ner-Stone. A stone of size and importance in the corner of a building, uniting two walls. This is laid with ceremonies in large buildings. Christ is the corner-stone of our salvation (Eph. ii. 20; 1 Pet. ii. 6; Matt. xxi. 42).


CUCKOO.

Cotton (Heb. *karpas;* Sans. *karpasam;* Arabic *karfas*); mentioned in Esther i. 6, as *green* hangings. "Hanging curtains of calico, in stripes, and padded, are used, in India, as a substitute for floors." Some of the passages where *fine linen* is said in our version, *cotton* was probably the article meant in the original.

Court (Heb. CHAZER). An enclosed space, or yard, belonging to a house.

Cov'enant (Heb. BERITH). Contracts between men, and between God and men. Various rites were used: joining hands (Ez. xvii. 18); by an oath (Gen. xxi. 31); by a heap of stones (ib. xxxi. 46); by a feast (ib. xxvi. 30); by sacrificing victims, dividing the parts, and both parties to the covenant walking between the parts of the sacrifice (xv. 8–17); and, more common and above all others, eating salt (Num. xviii. 19; Lev. ii. 13).

The covenants between God and men were also ratified by signs. By the sacrifice, when a symbol of deity, a smoking furnace and a burning lamp, passed between the parts (Gen. xv. 17); by the 12 loaves on the table of shew-bread (Lev. xxiv. 6–8); and the crucifixion of the Christ (Heb. ix. 15, xiii. 20; Is. lv. 3).

Crack'nels. Hard, brittle cakes (1 K. xiv. 3). Crackers.

Crāne (Heb. AGUR). Is a wader, migratory, utters a twittering cry, and goes in vast flocks (Is. xxxviii. 14; Jer. viii. 7).

Creā'tion. The origin of all things, material and living, in the world, and the heavens around it (Gen. i.; Ps. cxlviii. 5). When rightly understood, God's works and His Word are in harmony. The Mosaic account in Genesis opens with a notice of the work of God in the original creation of the world and the heavens, in the vastly remote past, and passes at once to the final preparation of the earth for man's occupation, which has extended through six (geological) periods of unknown extent, which are called days. It is supposed by the geologist that the first formations were rocks, either in water by deposit, or both water and fire. There are traces of living things in the rocks, called *fossils*, and they are without eyes; perhaps because there was no light — for light was made after the heavier materials. Both vegetables and animals appear at the same time. These oldest rocks are called the CAMBRIAN, and are 5 miles thick.

The next in the series is the SILURIAN, of sediment, whose thickness is 6 miles. Fossils are very numerous, and of low types, having no animals with vertebræ (back-bone), except a few fishes on the very top. Vegetation first appears in this place. There was light, and there were *eyes* in the living things. The firmament (expanse) divided the waters above (clouds) from the waters below (the ocean).

The third in the series is the OLD RED SANDSTONE, which marks the time when the great mountain-ranges of the world were lifted. Sedimentary, and two miles thick, and having fossils of animals found in the other two, and of vertebrates. Dry land appeared, grass, herbs, and trees. No land animals.

The fourth was the CARBONIFEROUS (coal-bearing), in which we find coal, minerals, limestone. Coal is made of wood, and the fossil wood found in the coal series does not show the *rings* which we now find in all wood as marks of the yearly growth, which is evidence of dense fogs and very pale light. The lifting of the fogs towards the end of this period, letting the sun shine on the earth, is described by Moses as the events of the fourth day. The fossil remains in these rocks are the same at the equator and everywhere, indicating a uniform heat all over the earth. Animal life on land is first seen: insects, such as beetles, scorpions, and reptiles — such as frogs.

The fifth series, the PERMIAN, has remains of a higher order of vegetation and of animals, such as the *saurians* (lizards), and birds, whose fossils are in the NEW RED SANDSTONE of this series.

The TRIAS and OOLITE show fossils of more advanced orders, both vegetable and animal. Palm, pine, cypress, insects, and three kinds of lizards, called by Moses "the living creature that hath life" — a better translation of the original being, "the reptile that hath the breath of life" — and also great sea-monsters (called *whales* in Genesis). The fossils of these animals exist in such amazing numbers as to give the name of *age of reptiles* to this day, which was the fifth in the account of Moses.

The next was the CHALK, which has but few remains, while the Tertiary, which followed, is full of mammals, such as cattle, beasts, and creeping things, which mark the progress of the sixth day, which ended on the creation of man.

There are no fossil remains of man among all the vast number of living things in all the series. And there are no animals now living on the earth whose origin cannot be traced in the fossil remains of similar races living on the earth before man was placed here.

The truth of the Mosaic account is thus peculiarly shown in the records of the rocks.

The account is true as it would appear if shown to a man in a vision, every item agreeing with the optical appearances.

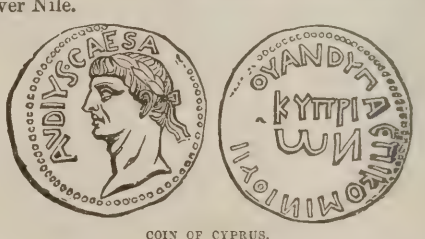
It may be that there was a race of men of a lower type, such as the Malay, or Negro, living on the earth before the birth of Adam; and if so, the passages which seem to imply other races besides Adam's would have an explanation. The several species of men, with their distinct languages, indicate more than one origin.

The most sceptical scientist of the present day admits that the breath of life was breathed into at least one original form — if not three or four — and that is the whole question. God did create a living being, or several, and the most careful examination shows that species and groups of animals were from the first — in the oldest rocks, and in all of them — distinct, as distinct as they are now, and so may have been created each by itself, "after its own kind." However short the account, the *order* of the events is correct, according to science.


CUP OF THE PTOLEMIES.

Crēte. CANDIA. S. of the Archipelago; 160 ms. long from E. to W., and 6 to 35 ms. wide. Homer says it had 100 cities (Iliad ii. 649; Virgil, Æ. iii. 106). Minos, the great legislator, was a native. Very mountainous, but full of fruitful valleys. There was a very early connection with the Jews (1 Sam. xxx. 14; Jos. Ant. xvii. 12, § 1). Cretans were at the feast of Pentecost at Jerusalem (Acts ii. 11). Visited by Paul (see Life).

Croc'odile (Heb. LEVIATHAN). The Jewish translations of Job xli. give crocodile for leviathan, and the description is very poetical as well as true. Herodotus says the Egyptians paid divine honors to this reptile, keeping a tame one, whose ears were hung with rings and fore-paws circled with bracelets; and when he died they embalmed his body. The worship began in the fear of man for the most terrible animal in the river Nile.


COIN OF CYPRUS.

Cross. An upright stake, with one or more cross-pieces, on which persons were suspended for punishment. It was an emblem of pain, guilt, and ignominy, but has been adopted by Christians as the most glorious badge of a servant and follower of the Christ, who was crucified on it. Constantine was the first emperor who adopted it as an ensign, whose coins bear its form, with monograms of Christ or of Constantine. The image was added to the cross, forming the crucifix, in the 6th century. The term *cross* was used for self-denial by Jesus and others (Matt. xvi. 24).

Crown. Originally, the band or ribbon about the head or hair of a king or a priest. The ornamented cap differed in style in every country, as is shown on the sculptures and coins. A wreath of leaves crowned the winners in the Grecian games. The final inheritance of the saints is figured as *a crown of righteous-*

ness (2 Tim. iv. 8). The figures are of crowns from Egypt: 1. Upper E.; 2. Lower E.; 3. Upper and Lower united; 4. Assyria; 5. Assyria (Sardanapalus 3d); 6. Assyrian (Sennacherib); 7. Tigranes (Syria); 8. At Persepolis; 9. Crown of leaves, Roman coin of Galba. The Roman soldiers crowned Jesus with a wreath of thorn twigs, made from what is now called Christ's thorn (*zizyphus*), and by the Arabs *nubk*, the jujube tree. It is very abundant, and forms dense thorny hedges (growing or laid in rows two or three feet high), through which no large animal can pass.

Crucifix'ion. Putting a person to death on a cross was a very common practice in ancient days, as hanging is now. Jesus was condemned to the cross by the Sanhedrim for blasphemy, and by Pilate for sedition against Cæsar. The scarlet robe, crown of thorns, and other insults were the inventions of those engaged in the execution, and were peculiar to his case. Whipping was a part of the punishment, but in the case of Jesus was not the legal act, being applied before sentence. The sufferer was to carry his cross, or a part of it. The clothes were perquisites to the guards. A cup of stupefying liquor was often given in mercy, just before the hands and feet were nailed. The body was often left to waste away naturally on the cross, or be eaten by birds and beasts, by the Romans, but they allowed the Jews to bury their dead on account of the law of Moses (Deut. xxi. 22, 23). Constantine abolished crucifixion. See CALVARY.

Cuck'oo (Heb. SHACHAF), (Lev. xi.; Deut. xiv.). The Arabs think its note sounds like *yakoob*, and so call it Jacob's bird. It migrates, and winters in Palestine. Tristram suggests the shore-petrel as the bird of the Hebrew text.

Cu'cumber (Heb. KISHUIM, heavy, hard to digest). Grown only in the fertile land which is overflowed by the Nile, and is esteemed the coolest and most pleasant fruit in the East (Is. i. 8).

Cum'min (Heb. KAMMON). An umbelliferous plant (fennel), bearing aromatic seeds, like anise, coriander, dill and caraway. Used as a styptic after circumcision. Cultivated for export (Is. xxviii. 25; Matt. xxiii. 23).

Cup (Heb. 1. COS, 2. KESAOTH, 3. GEBIA; Greek, *poterion*). The designs were imitated from those of Egypt and Assyria, Phœnicia, etc., as shown by the Scriptures and specimens from antiquity. They were of metal, earthenware, wood, etc. The "sea" or "laver" of Solomon's Temple was called a cup, and was of brass (bronze?), and highly ornamented with sculptured lilies.



EGYPTIAN CUPS.

Nos. 1, 2, 3. From paintings at Thebes, Egypt. 4. Porcelain. 5. Green earthenware. 6. Coarse pottery. 7. Wood. 8. Arragonite. 9. Earthen. Bronze cups (and other vessels) are often found in the ancient tombs. A kind of stone was wrought into jugs and bottles, vases and cups, at Alabastron, in Upper Egypt, now called *alabaster*. Matt. xxvi. 7, should read alabaster *vase*, not *box*. The "Cup of the Ptolemies" is a work of the time of Nero, 5 inches high, of a single sardonyx, set in a base. See SIDON, and ALABASTER.



ASSYRIAN CUPS.

1. Lion-head, Khorsabad. 2. Lion-head, with handle. 3. From Khorsabad, all of bronze. 4. Red pottery, Nimroud. 5. Painted cup, Karamles. 6, 7. Bronze, Nimroud. The workmanship is excellent, and they are often ornamented with jewels, and embossed with sculptures of animals, or groups of men and animals. Cups of brass or silver are now in use all over the East; generally decorated with some sentence in Arabic or of a mystical sense. See BOTTLES, and BOWLS.

The office of CUP-BEARER is of great antiquity, being mentioned at the courts of the Pharaohs, the Assyrian, Persian, and Jewish kings. RABSHAKEH of 2 K. xviii. 17, should read *chief cup-bearer*, as in Luther's Bible (*der Erzschenke*). The cup is used as a figure: of a man's lot (Ps. xi. 6, etc.); of a nation's great riches (Jer. li. 7); as a contrast in "cup of God," true worship, and "cup of devils," idolatry (Ps. lxxv. 8; Is. li. 17, 22); signifying afflictions (Matt. xx. 22, xxvi. 39); of salvation (Ps. cxvi. 13), and of blessing (Luke xxii. 17; 1 Cor. x. 16).

Cur'tain (Heb. TERIAH), was made of linen, goats' hair, silk, and cotton; used for beds, partitions in tents, and for doors in houses. Heaven compared to a curtain (Ps. civ. 2; Is. xl. 22). The curtains of the tabernacle were embroidered with many colors, in figures on fine linen. Curtains of Solomon (Cant. i. 5).

Cush. Son of Ham (Gen. x. 6). Country in Africa. Ethiopia (Ez. xxxix. 10; 2 Chr. xii. 3). Tirhakah, king of Cush (Is. xxxvii. 9). Modern name Kesh. Geez. People were black (Jer. xiii. 23).

Cuth'ah. Cuth. In Asia. Shalmaneser transplanted people from here to Samaria during the Jews' captivity (2 K. xvii. 24, 30). Mixing with the Jews of the 10 tribes, they became the Samaritans, and were called Cuthæans (Jos. Ant. ix. 14, § 3, xl. 8, § 6, xii. 5, § 5). Between Tigris and Euphrates rivers.

Cut'tings in the Flesh. Mutilations of the body, practiced by the Heathens in mourning for the dead (Jer. xvi. 6, 7, xli. 5); prohibited to the Jews (Lev. xix. 28).

Cy'prus. Island off the coast of Phœnicia and Cilicia, 148 miles long, 40 wide, and irregular; (see map.) The highest mountain is Olympus, 7000 feet. Gold, silver, and copper are mined. Its cities were Salamis, Citium (now Larneka), and Paphos (now Baffa), and many others. Alexander got 120 ships there for his siege of Tyre. It was the birth-place of Barnabas (Acts iv. 36), and was visited by Barnabas and Paul (Acts xiii.). The Pagans worshiped Astarte (Venus) in a licentious manner. Barnabas and Mark (Acts xv.). Cyprians, the people, in 2 Macc. iv. 29.

Cy'rene. Lybia, Africa. Founded B. C. 632, by Greeks. Built on a table-land 1800 ft. above the sea, in a region of great beauty and fertility, 500 miles west of Alexandria. The Pentapolis of Cyrenaica were Cyrene, Apollonia, Ptolemais, Arsinoe, and Berenice (Strabo, xvii.). After Alexander the Great's death Jews were settled there with many privileges. In the time of Christ the Cyreneans had a synagogue in Jerusalem (Acts vi. 9; Philo). Simon, who bore the cross, was from C. (Matt. xxviii., etc.). Lucius of C. was with Paul and Barnabas (xiii. 1). Lucius and Mark are named as the bishops of the church at C. Arabic name *Ghrenna*.

Cyrē'nius (Latin). Publius Sulpicus Quirinus was governor of Syria twice: before A.D. 1 (B. C. 4); and again, the second time, A. D. 6. Died A. D. 21 (Luke ii. 2).

Cy'rus. The Persian name for the sun (Heb. KORESH), and the same as the Egyptian name *Phrah*. Thus, Cyrus is a title for the king, as Pharaoh, Augustus, etc. The Bible mentions only the one who conquered Babylon, unless the Cyrus, the Persian, of Daniel, was the uncle of Cyrus, who issued the decree permitting the return of the captive Jews to Judæa. It is impossible to separate the history of Cyrus from the fables connected with it, and now more than when Herodotus found the same difficulty, only a century after the events.

The work of a resident historian, Ctesias, in the court of Persia, about fifty years later than Herodotus, has been lost, except a few extracts by Photius, and that of Xenophon, are both historical romances.

That he became supreme king of Persia, and conquered Babylon, is undoubted. The turning of the course of the river Euphrates and capture of Babylon during a great feast are also facts.

Daniel's Darius, the Mede, is the Astyages of history, and was a viceroy of the Cyrus who first ruled over Babylon.

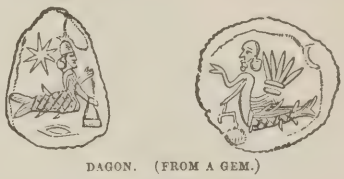
It is supposed that the Persian religion, which is almost purely a monotheism, prepared Cyrus to sympathize with the Jews, and that Daniel's explanation of the prophesies, that he had been helping to fulfill, unknown to himself, concluded him to issue the decree for the Jews' return to their native land and temple.

A tomb of Cyrus is shown at Passargadæ near Persepolis. It is a small house (21 by 17 ft.) on a pyramid (18 ft. high), which once contained the golden coffin, bed, cloak, and other royal robes and regalia of Cyrus.

D

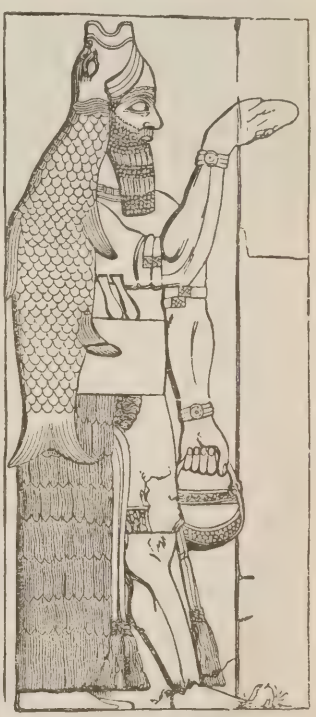
Dab'erath. (Josh. xxi. 28.) Now Deburieh, W. of Mt. Tabor. Beautifully situated on a rocky platform, with Tabor behind and the broad plain of Esdraelon in front. Boundary of Zebulun (Josh. xix. 12).

Dā'gon (Heb. DAG, *little fish, dear*). The figure of the god of the Philistines. His chief temples were at Gaza and Ashdod (Judg. xvi. 21; 1 Sam. v. 5). Traces



DAGON. (FROM A GEM.)

of the worship are left in the names Cephar-dagon and Beth-dagon. Sanconiatho says the name is derived from *dagon*, grain, and it was the god of agriculture; but this origin does not agree so well with the *idea*, which was *to multiply, increase*, as fish do by millions. This god was known in Assyria, and is sculptured there, as shown in the large cut. Miss Fanny Corbeaux ("*The Rephaim*") shows that the Chaldean Oannes, the Philistine Dagon, and Egyptian On, are identical in name and nature. DERKETO was the female (as Dagon was the male), and was worshiped at Ashkelon. She had a woman's face, and a fish-body. Atergatis, Argatis, Arathis, and Argata, are different forms of DERKETO.



DAGON, THE FISH-GOD.

Dălmanū'tha. On the shore of the Sea of Galilee; visited by Jesus (Mark viii. 10). Near Magdala. Possibly it is the same as Zalmon, near Tiberias, now called Ain el Barideh (*the cold fountain*), where are fine fountains and the ruins of a city (Rob. ii. 396).

Dalmā'tia. Illyricum. On the E. shore of the Adriatic Sea, N.W. of Greece. Visited by Paul (Rom. xv. 19), and Titus (2 Tim. iv. 10), during Paul's imprisonment in Rome.

Dămăs'cus. On the E. of Anti-Lebanon, 2,200 feet above the sea, in a fertile plain near the desert. The oldest city known to history. It is cut through by the Barada river, which has many branches, and with the Helbon on the N. and the Awaj on the S., fertilizes a region 30 ms. in extent, which being favored by the finest climate, produces almost every valuable product of forest, field, or garden. First mentioned in Gen. xiv. 15 and in Gen. xv. 2, as the city of Abraham's steward. For 800 years, from Abraham to David, the Scriptures are silent on Damascus. David put a garrison in D. (1 K. xi. 23; 2 Sam. viii. 6; Jos. Ant. vii. 5, § 2). During Asa's reign, Benhadad pillaged cities in Naphtali (1 K. xv. 19, 20). After this it is mentioned many times. Naaman the leper, who was cured by Elisha the prophet, was of D. (2 K. v. 1). The Assyrian king, Tiglath Pilē'ser, took the city, and carried captive the people to Kir (2 K. xvi. 7–9). Isaiah's prophesy (xvii. 3; Amos i. 4, 5). Jeremiah described it, B. C. 600: "D. is waxed feeble, and turneth herself to flee, and fear hath seized on her" (xlix. 24). At the time of the Apostle Paul the city was under Roman rule, and Aretas, the Arabian, king (2 Cor. xi. 22; Jos. Ant. xvi. 11, § 9). Has now 150,000 people: Christians, 15,000; Jews, 6,000.

The fine fabrics of Damascus were celebrated as early as 800 B. C. (Amos iii. 12). The damask silk and sword-blades are still famous. Certain localities are pointed out as having an historical connection with Paul's time. The "street called straight" is now the

street of Bazaars; there is a "house of Judas;" a house of Ananias; a place of the conversion, which is an open green spot surrounded with trees, now used as a Christian burial-ground; a place where Paul was let down by the wall in a basket; and also several spots connected with the history of the prophet Elisha. The old city stands on the S. bank of the principal river, surrounded by a ruinous wall of ancient Roman foundations, and a patchwork of all the succeeding ages. The city is splendid only when viewed at a distance, for the houses are rudely built; the narrow streets, paved with big rough stones, or



THYATIRA.

not at all, partly roofed across with mats, or withered branches; the bazaars are covered ways with a few stalls on both sides, each trade having its own quarter. Although rough and rude on the street, yet the interior of the private houses is neat, paved, with fountain and fruit-trees, with grateful shade, and the rooms opening from the court decorated with carving, gilding, and all that wealth and taste can provide.



ELIJAH AT PRAYER.

Dan (*judge*). Fifth son of Jacob. First son of Bilhah, Rachel's maid (Gen. xxx. 6). One of the twelve tribes. The last to receive its portion, and the least portion, but among the most fertile in the land. — 2. The city originally called LAISH. LESHEM (Josh. xix. 47). They were idolaters from the beginning (Gen. xiv. 14; Deut. xxxiv. 1; Judg. xviii.). The worship was continued by Jeroboam (1 K. xii. 29, 30; Amos viii. 14). "From Dan to Beersheba," was the common form of speaking of the extent of Palestine (Judg. xx. 1; 1 Sam. iii. 20), etc. Tell el Kadi (*judge's mound*) is the modern name, and is a long, steep hill, covered with ruins, from the base of which flows one of the largest fountains in the world (Rob. 396).

Dance (Heb. MACHOL), to move or leap in a circle, twist or turn around, as the dancing dervishes now do in the East. The sacred song and dance always go together (Ex. xv. 20); words, and music, and motion, aiding each other in expressing the joy or sorrow of the soul (Judg. xi. 34; Eccl. iii. 4). The Romans also danced in their worship; so, also, the Egyptians.

In the modern Oriental dance a woman leads off, and goes through a number of graceful and artistic attitudes, and then all the others of the party follow her in every motion. Two companies of dancers are called by an error *armies* in Cant. vi. 13.

Dan'iel (*God's judge*). 1. David's son (1 Chr. iii. 1). — 2. A Levite (Ezra viii. 2). — 3. A celebrated prophet in the Chaldean and Persian period, and a (princely) descendant of Judah. He was taken with other captives (Ananiah, Mishael, and Azariah) to Babylon, B. C. 607, at the age of 12 to 16, educated thoroughly, and made a cup-bearer at the court, when he was given a new name Belshazar (*favorite of Bel*). He kept the Jewish law of clean and unclean meat (Dan. i. 8, 16), and was constant and faithful in his devotions to God. After three years' service he interpreted a dream (v. 17) on the occasion of the king's decree against the magi, and for this service was made "ruler and chief governor" over the province and magistrates of Babylon. He interpreted Nebuchadnezzar's second dream, and the handwriting on the wall, thus introducing the knowledge of the true God, and alluding to the profane use of the holy vessels of the Temple, as one of the crowning sins of the king and his people, which were the means of ending the nation's life, by the conquest of the Medes and Persians (v. 10, 28), while he lived at Susa, and after he had been removed from office, when he was again placed in one of the highest offices of trust and honor. During an interval in which no event in Daniel's life is recorded, his three companions were delivered from a fiery furnace.

Darius made him first of the three presidents of the empire. Having exercised the rites of his religious faith contrary to law, he was thrown to the lions, but was delivered alive (vi. 10, 23). He was in favor with the king in the third year of Cyrus, and saw his last vision on the banks of the Tigris (B. C. 534), when the prophesy of the 70 weeks was delivered to him (ch. ix.). He died at the age of over 90, at Susa, where there was a monument to his memory in the 12th century, described by Benjamin of Tudela.

Dari'us (in Heb. DARYAVESH). The Assyrian title lord-king — Dara, *lord;* shah, *king*. 1. The first mentioned is DARIUS, THE MEDE (Dan. v. 31, etc.), called also Cyax'ares (B. C. 538). The gold coin was named Daric — that is, king's money. — 2. DARIUS, SON OF HYS-TAS-PES (*Vashtaspa*), made king B. C. 521. He conquered Babylon, Scythia, Libya, Thrace, Macedonia, and some of the islands in the Ægean Sea, but the Greeks defeated him at Marathon (B. C. 490). Died B. C. 485 (Ezr. iv. 7). — DARIUS, THE PERSIAN. Darius II, Nothus, king of Persia, B. C. 424–404. Perhaps Darius Codomanus (Neh. xii. 22).

Dark'ness. Opposite of light, absence of light (Gen. i. 2). Three times mentioned in the Bible. In Genesis, at the creation; at the Exodus, as one of the plagues of Egypt, and at the crucifixion. Used as a figure of adversity and misery (Job xviii. 6; Ps. cvii. 10). "Works of darkness," heathen rites and ceremonies (Eph. v. 11), "outer darkness," shut out of heaven, (which is glorious with light.)

Dates. Fruit of the palm-tree, called *clusters* in Cant. vii. 7, and *honey* in 2 Chr. xxxi. 5, dates in the margin. In many parts of Arabia the staple product and the main source of landed wealth, is the date-palm, of which there are many species. The ripening season is August and September. The fruit is a substitute for the bread of other countries. To cut down the date-trees is a great achievement in war — and the absence of those trees from Palestine indicates a long period of wars and an unsettled condition. To plant the palm on new ground is a sign of prosperity — as now in Egypt. The Arabs believe the tree is a blessing granted only to them, and denied to all other people. Mohammed taught, "Honor the date-tree, she is your mother." There are 139 varieties, 70 of which are well known, each of which has its peculiar name. Some six kinds are superior. El Shelebi, the best, are two inches long, with small stones. The value in Arabia is about three cents a pound.

Daugh'ter. 1. Female offspring; of the wife; or adopted; or of a sister; or of a cousin (Ruth iii. 18; Gen. xxxiv. 17); or a grand-daughter. — 2. The female inhabitants of a place, or those who hold the faith of a certain place, as "daughters of Zion" (Isa. iii. 16), "daughters of the Philistines," "daughters of Jerusalem," "daughters of Aaron" (Num. xxv. 1; 2 Sam. i. 20; Luke i. 5). Cities were named or spoken of under female names, and were said to have daughters, suburbs or villages near. A vine had daughters (branches, in Gen. xlix. 22). Sarah was the daughter of 90 years — that is, she was 90 years old.

David (*beloved*). Born at Bethlehem in Judah, B. C. 1084. His father, Jesse; his mother's name is not recorded (1 Sam. xvi. 10, 17, 58). He had 7 elder brothers — Eliab, Abinadab, Shammah, Nethaneel, Raddai, Ozem, and Elihu; and two sisters — Zeruiah, and Abigail.

He watched the flocks in the field, and in their defense killed a lion and a bear.



DANCE OF PRIESTS — EGYPTIAN.

At a yearly family feast he was anointed king by Samuel "from the sheep-cote" (2 Sam. vii. 8). He went to carry food to his three brothers in Saul's army, and was introduced to the king as valiant and brave. He killed Goliath with a stone from a sling. The sword and armor of the giant were first taken to his tent in Bethlehem, afterwards to Nob, and laid up in the Tabernacle (Ps. viii. 19, 29). Saul took David into his service as a minstrel. Jonathan became his friend. Women sang his praise as superior to Saul. Saul became jealous; and sought twice to kill David. Being afraid of David he made him captain of 1000. David behaved wisely, and all Israel and Judah loved him. Merab is offered to David as a wife in reward for his service against Goliath the Philistine. But Saul afterwards gave Merab to Adriel. Michal, Saul's daughter, loved David, and Saul offered her to David for a price, and David paid double the price, for he killed 200 Philistines. He paid twice for his wife, killed Goliath and the 200. He is made armor-bearer and captain of the body-guard, with a place at the king's table. Saul seeks to kill him; sets men to watch for him; Michal assists his escape. Goes to Ramah to Samuel (Ps. lix.). Michal is given to Phaltiel. Secret meeting with Jonathan. The sign of the arrow. David flies. Saul tries to take him at Ramah. David eats consecrated bread, and gets Goliath's sword at Nob; Ps. lii. against Doeg, who informed against David and killed the priests. David goes to Abimelech (Achish), and feigning madness, escapes (Ps. xxxiv. 56). In the

cave of Adullam. Joined by his family, beside outlaws, debtors, etc. The incident of the water at Bethlehem (1 Chr. xi. 17). Moves to Herodium or to Masada. Takes his parents to the king of Moab; (they are never mentioned again.) Nahash, of Ammon, treats him kindly. Gadites swim the Jordan at its flood and join him. God influences a move to the forest of Hareth. Amasai, a Benjamite, joins him. Relieves Keilah, where Abiathar the priest joins him with an ephod. His troop is now 600. Saul appears; David flies to Ziph.

Twice the Ziphim betray him to Saul, who hunts him "like a partridge" with 3000 men (Ps. liv.), in the wilderness of Maon. Sees Saul two or three times, once at the cliff of divisions, again in a cave near Engedi, when he cuts off his skirt, and then in a fortified camp, when David carried off by night the water-jar and spear from Saul's bedside.

Twice Saul repented, and said he was reconciled to David. Psalms of this date liv., lvii., lxiii., cxlii. Nabal and Abigail; married Ahinoam, and Abigail. David again went to Achish, with his troop. Achish gives him the city of Ziklag. Benjamite archers joined him. Studies the Philistines' art of war. Attacked the Bedouins to deceive Achish. Philistine nobles were suspicious, and caused him to be sent back from the army. Saul and Jonathan killed on Gilboa. Manassites joined David. Amalekites plunder Ziklag. Abiathar prophesies victory, and David recovers the spoil from the Amalekites. Made a present to many friends, whose places "he was wont to haunt." Made a law of division of the spoils (1 Sam. xxx.). News of the battle on Gilboa: killed the messenger. Lamented for Saul and Jonathan. David anointed king at Hebron (30 years old). Thanked the men of Jabesh-Gilead for burying Saul. ISH-BOSHETH, king in Mahanaim. David the only king west of Jordan. War between the two sections. Abner killed Asahel, David's nephew: Abner quarreled with Ishbosheth, and came to David. Michal restored to David. Abner and Ishbosheth murdered. David executed the two assassins. Reigned in Hebron 7½ years. David crowned 3d time king of all Israel (Ps. lxxviii., lxx.). Constitutional law. Festival 3 days; the tribes sent produce, fruits, etc., to the feast, and contingents to the army, which was "like the host of God" (1 Chr. xii. 22). Joab (his nephew) commander: Issacharites his counselors. Jehoiada and Zadok joined him (Ps. xxvii.). Jebus was taken. Joab made commander-in-chief. Royal residence in the City of David — Zion. His wives were increased by hostages from surrounding princes. Two attacks by Philistines repulsed: their idols burned. Hiram of Tyre became an ally: sends cedar-wood for David's palace.



FRUIT OF DATE-PALM.

The ark removed from Kirjath Jearim — Obed Edom. The new Tabernacle on Zion; the old left standing at Gibeon. The great assembly on Zion. Musical art developed. Zadok and Abiatha. Nathan the prophet. David, as a priest and minstrel, in the procession. He blessed the people from the new Tabernacle on Zion (Ps. xv., xxiv., xxix., xxx., lxviii., ci., cxxxii.): "The Lord of Hosts, he is the King of Glory" (Ps. xxiv., x.). Michal reproaches him, and is rebuked. God's house designed. Prophesy by Nathan of a Messiah (2 Sam. vii. 12–17). David organized a court and camp. Mephibosheth cared for, in memory of Jonathan. Hanun, son of Nahash, abused David's messengers. Ammon and Syria beaten. Joab commander-in-chief (1 Chr. xi. 6): 12 divisions of 24,000 men, one for each month, all infantry, without cavalry. Chain-armor in use. Benaiah captain of David's body-guard, the Cherethites and Pelethites—Ittai. The band of 600 continued as Gibborim, heroes; Abishai, David's nephew, captain. Social and moral institutions formed. Ahithophel and Jonathan, Hushai, Shera the Scribe, Jehoshaphat, and Adoram, councilors. Gad the seer and Nathan the prophet advisers. Abiathar and Zadok high-priests; the musicians, under Asaph, Heman, and the Levites, guardians of the gates and treasures. The Philistines, Moabites, Syrians, Edomites (Ps. lx.), and Ammonites, subdued. Rabbah taken. David wears the gold crown of Milcom (Ps. xxi. 3, lxxxix. 39). Uriah murdered. Nathan's rebuke (Ps. xxii. 51), "Thou art the man." Bathsheba taken. David fasts for his sick child. The child died: "I shall go to him, but he shall not return to me." Solomon, "the peaceful," born, (Ps. xx. 21). Educated by Nathan the prophet. His daughter Tamar outraged; his eldest son Amnon murdered. Absalom fled to Geshur. The artifice of Joab and the widow of Tekoa, to restore Absalom. Absalom waits two years to see his father; burning Joab's field, is brought to the king. Absalom plots — rebels: David a wanderer again. Leaves the city; a vast multitude go with him. Ittai the faithful, Zadok and Abiathar with the ark, which David sent back. Hushai, "the friend," sent to watch Ahithophel (grandfather of Bathsheba), who was untrue.



DAVID'S TOMB, MOUNT ZION.

Absalom arrived from Hebron. At Pahurim, Ziba's deceit — Shimei's curses. David rested in the Jordan valley, near the ford (Ps. iii. 143). They cross the Jordan to Mahanaim (Ps. xlii.) against the advice of Ahithophel (lv., lxix., cix.). Barzillai, Shobi, and Machir his friends. Ahithophel kills himself. Joab, Abishai, and Ittai, were there. Amasa, David's nephew, was with Absalom, in the Battle of Ephraim. Absalom killed by Joab. David waiting in the gate. The two messengers, Ahimaaz and Cushi. David vows to supersede Joab by Amasa. The return to Jerusalem. Shimei forgiven. Mephibosheth partly reinstated; Barzillai rewarded in his son Chimham. Judah and Israel are reconciled.

Sheba's rebellion. David's ten women shut up. Amasa sent to assemble the militia. The forces sent after Sheba. Joab killed Amasa. Sheba's head cast out of Abel. Adoram over the tribute; Jehoshaphat, recorder; Sheva, scribe; Zadok and Abiathar, priests; and Ira, a chief ruler.

A famine of three years on account of the Gibeonites' murder by Saul. David delivered 7 sons of Saul to be hanged, as an atonement. The bones of Saul and Jonathan buried in Zelah. David grew faint in the fight with the Philistines. Ishbibenob, the giant, thought to kill David. Abishai kills the giant. Psalm of thanksgiving (2 Sam. xxii.).

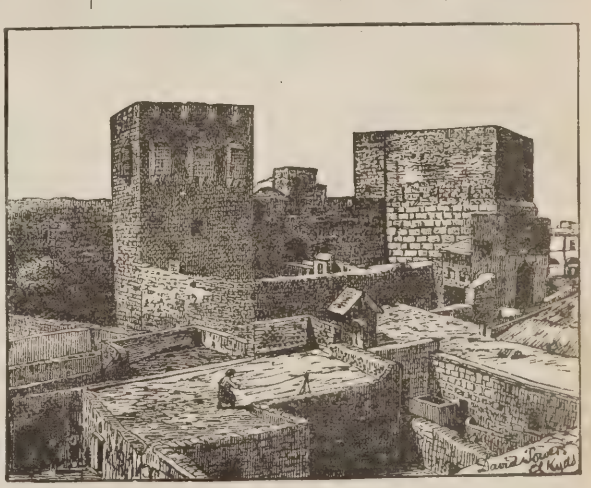
David numbered the people unlawfully, in pride. Joab and the captains opposed it. Gad, the prophet, warned of 3 calamities; David would not choose, and the 3 days' pestilence killed 70,000, and was stayed at the threshing-floor of Ornan. David bought the site for a sanctuary, and it is now marked by an ancient church — the Dome of the Rock; (see JERUSALEM.) David renewed his resolve to build a house for the Lord, and gathered materials. Charged Solomon with the duty of building the house (1 Chr. xxii.).

The young Abishag. Adonijah's rebellion. Joab and Abiathar helped (Ps. xcii. 2). By David's order Solomon is anointed king at Gihon. Adonijah pardoned by Solomon. David's last song (2 Sam. xxiii. 1–7). David's last words (1 K. ii. 1–9) describe the perfect ruler fearing God. Died at the age of 70. Buried "between Siloah and the guard-house." Reigned in Jerusalem 33 years. (Neh. iii. 16). The site of his tomb is lost.

There are very few memorials except the Psalms left of the words and deeds of this great king and spiritual leader of the Hebrews. The Arabs venerate his memory almost equally with the Jews, and have united with them in giving David's name to a mosk on Zion, to a tower near the Jaffa Gate, and many chapels and spots in and about the city in honor of the name of the greatest and best king who ever reigned in Palestine. He was so worthy as a king that his name for several centuries was used as one of the official titles of the king, who was called "the David."

TABLE OF DAVID'S FAMILY.

Wives.	*Son or daughter.*
1. Michal	No children.
2. Ahinoam	Amnon, 1 Chr. iii. 1.
3. Abigail	Daniel, 1 Chr. iii. 1.
4. Maachah	Absalom. 3 died. Tamar, 2 Sam. xiii.
5. Haggith	Adonijah.
6. Abital	Shephatiah, 1 Chr. iii.
7. Eglah	Ithream.
	Sons whose mothers are not named. Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, Eliphalet, Jerimoth. 1 Chr. xiv. 7; 2 Chr. xi.
8. Bathsheba	One son died. Shammua, Shobab, Nathan, Jedidjah (Solomon or Shelomoh).



THE DAVID TOWER.

The children of ten concubines are not named. There is proof that he had more than eight wives. The text of 2 Sam. v. 13, probably refers to Michal, Bathsheba, and the ten whom he took in Jerusalem.

David was a valiant and prudent soldier, shepherd,

poet, prophet, priest, statesman, and king, a romantic friend, chivalrous leader, devoted father. He represents the Jewish people at the point of the change from the lofty writers of their older system to the higher civilization of the newer, and was a type of the Messiah, who is called the Son of David.

David as king is almost above reproach; the errors of his private life only proved him a man. Next to Abraham's, David's is the most dearly cherished name of all the ancient patriarchs. The Psalms, whether his own or others' writings, have been the source of consolation and instruction far beyond any other of the Holy Scriptures, and are the only expressions of devotion that have been equally used by all branches of the Christian church and by the Jews.

It is now thought that the saying that David was a man after God's own heart meant only that he was chosen, while Saul was rejected — and his excellence as a king justified the choice.

The noble qualities of his soul, his sublime piety, which was the habit of his life, his intense struggle against fiery passions, and his mournful remorse over occasional sins, far outweighed his faults.

Because he passed through temptation, passion, and humiliation, we are instructed and comforted; and through the divine psalms which he wrote we are provided with language for our times of distress and trouble.

David, City of. Zion in Jerusalem, and also Bethlehem.

Dea'con. Assistant, helper. Christ is called a deacon (A. V. minister, Rom. xv. 8). The Apostles appointed officers and made rules as circumstances required. The 7 deacons appointed to care for the widows (serving tables), had special duties which passed away with the occasion. But there was then a difference between the ministers of spiritual and of material things. They also assisted at the communion by carrying the food and drink to the members. They received the contributions; cared for the sacred vessels; read the gospel sometimes, and baptized. They were to be grave, venerable, of good report in life, sincere, truthful, temperate, not using their office for profit, keeping the faith in a pure conscience, husband of one wife, ruling their children and house well (1 Tim. iii.; Acts vi.).



MOUNTAIN PASS NEAR JERICHO

Dea'coness. (Rom. xvi. 1-12) The records show that they were useful in the early centuries — a service which was afterwards absorbed into the nunneries.

Dead Sea. This name is first met in history about 200 years after Christ. In the O. T. it is called the Salt Sea, sea of the Plain. See SALT SEA.

Death. 1. Natural death; end of the life of the body. 2. Spiritual death; insensible to holiness; alienation from God (Matt. viii. 22; Eph. ii.; Rom. vi. 21). The poetic expressions are "return to dust" (Gen. iii. 19); "removal from the body" (Job x. 21); "asleep" (Jer. li. 39; John xi. 11); "losing the breath" (Ps. civ. 29); "the soul laying off its clothing" (2 Cor. v. 3); "to depart" (Phil. i. 23); "for a great trial" (2 Cor. i. 10). GATES OF DEATH (Job xxxviii. 17); doors of the shadow. Some believe that we should be able to live forever if we did not break God's law. But the Bible is a spiritual book, and not a treatise on Natural History.

Deb'ir (*oracle*). 1. Ancient royal city of Canaan (Josh. x. 33). Kirjath-Sepher (book city). Now Dilbeh, 6 ms. S.W. of Hebron, where there is a fine spring and aqueduct. — 2. Judah, near the valley of Achor. Wady Dabor at the N.W. corner of the Dead Sea (Josh. xv. 7). — 3. Boundary of Gad, near Mahanaim. Lo-debar (Josh. xiii. 26). — 4. A king of Eglon, hanged by Joshua (x. 3).

Deb'orah (*bee*). 1. Rebekah's nurse (Gen. xxxv. 8). Buried under an oak, called Allon-bachuth. — 2. A prophetess, wife of Lapidoth who lived near a palm-tree between Ramah and Bethel (Judg. iv. 4). She composed a song (ch. v.) in memory of the victory over Sisera (by Barak and Deborah), which for poetic beauty is much valued, and gives her the title of prophetess (singer).

Debt'or. The strict law of inheritance, of Moses, provided against commercial speculation and debts, by requiring all landed property and slaves to be freed on the year of jubilee (7th) (Lev. xxv. 39). No debtor could be sent to prison, or whipped, or oppressed unfairly, except by breaking the law. In Egypt the creditor could send the debtor to prison, and seize his family tomb, and prevent burials there. The Roman laws were very severe against the debtor, and hard on slaves (made by debt). Bankers and sureties in the commercial sense were unknown (Prov. xxii. 26). No interest could be lawfully taken from a poor person, but relief was to be given, without price, laws being made to prevent evading this rule (Ex. xxii. 25; Lev. xxv. 35, etc.). Nehemiah corrected such abuses (Neh. v.), and Jesus approved the law of Moses, although in the later times the custom of usury had become popular. Loans could be secured by pledges, under certain rules: 1. The cloak, which was used day and night by the poor, must be returned at sundown. A bedstead (a luxury) might be taken (Ex. xxii.); no widow's garments, or a millstone, could be taken (Deut. xxiv. 6, 17). The creditor could not enter a house for his pledge, but must wait outside (Deut. xxiv. 10). Debtors held as slaves must be released at the jubilee, and might be redeemed for a price. Foreign slaves were not released (Lev. xxv. 44). A year was allowed to redeem houses sold for debt. The Romans superseded the law of the jubilee year, and the debtor could be held *in prison* until the last farthing was paid (Matt. v. 26).

Dec'alogue (*ten words*). TEN COMMANDMENTS (Ex. xx.). The basis of all laws. The *number ten* was regarded as perfect or complete, therefore the TEN GREAT WORDS were the perfect law of God (Ps. xix. 7) given on Sinai. They were cut on two tables of stone, and kept for several centuries in the ark, in the very centre of the holy place, as a symbol of the centre of the whole system. The *two* tables indicate a division of the law into duties toward God and duties toward our neighbor (Matt. xx. 37-39). Some critics point out more than twenty decalogues in the laws of Moses.

Decăp'olis (*ten cities*). Mentioned three times in the N. T. (Matt. iv. 25; Mark v. 20, vii. 31), and many times in Josephus and other ancient writers. The Romans conquered Palestine and rebuilt and colonized ten cities, and gave them especial privileges. Pliny names Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana. Ptolemy includes Capitolias; and an inscription in Palmyra makes Abila one. The name was probably given to a large district in Christ's time. Damascus is the only one of the ten cities left, all the others being in ruins.

Dē'dan (*low country*). 1. Son of Raamah, grandson of Cush (Gen. x. 7). An island on the shore of the Persian Gulf is called *Dadan*, and another *Sheba*. — 2. A son of Jokshan, grandson of Abraham by Keturah (Gen. xxv. 3). In each case the brother is named Sheba, and both tribes may have intermarried and occupied the same country. "The traveling companies of Dedanim" of Is. xxi. 13, are caravans. They traded with Tyre (Ez. xxvii. 15, 20) in ivory, ebony, and fine dry-goods (precious cloths).

Deep, The. Abyss. Bottomless pit in A. V. (Luke viii. 31; Rev. ix. 1, 2, 11; xx. 1, 3; 2 Cor. xi. 25). In Rev. x. 6, 7, "ascend into heaven," "descend into the deep," the place of the dead. This does not include Hades, which is supposed to include the deep, which is, then, only a part of the great unknown place of the dead.

Degrēe. 1 Tim. iii. 13, should read: "For they who well served as deacons obtain for themselves a good degree, and much confidence in faith in Christ Jesus." That is, in spiritual matters.

Degrees, The Song of (*steps*), is a title of 15 Psalms by different authors. Pilgrim songs, sung by the people as they went up to Jerusalem (Ex. xxxiv. 24; 1 K. xii. 27; Ezr. vii. 9; Ps. cxxii. 4). 5 were written by David (4) and Solomon (1), and the other 10 after the return from captivity. See Ps. cxx. to cxxxiv. See PSALMS.

Deha'vites (*villagers*), (Ezr. iv. 9). Planted in Samaria by Assyria. Dahi (Herodotus, i. 125), in Persia; and Daci, in Europe (Dacia).

Dēl'ilah (*drooping, languishing*). Samson's love; lived in the valley of Sorek, Philistia. She was a wily seducer, who loved the bribes and not her honor or her lover's safety, and captivated only to destroy. Her bribe was large — 5500 pieces of silver — shekels ($2750), equal to $33,000 as to our standard of wages. See MONEY.

Dēl'uge. Flood (Heb. HAMMABAL, the fullness of waters), from YUBAL, *a river* (fullness). Deluge is used instead of flood.

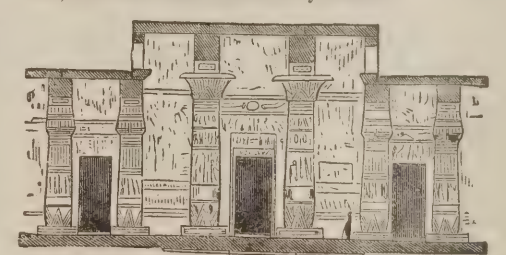


KING AND COURT OF ASSYRIA DIVINING WITH A CUP.

The belief in a deluge of greater or less extent is of very ancient date, in all nations who have kept records, or have traditions. It is often noticed in the Bible, as a fact from which a great lesson is to be learned (Matt. xxiv. 38), and its history is given in Gen. vi. viii. The account next in value to this is that of the Greeks (Ovid) — the flood of Deucā'lion and Pyr'rha. The Hindus (Sir Wm. Jones, *Asiatic Res.* iii. 116) also have an account, which, with the Greek, agrees with that in Genesis in many points. The Parsee account says the flood washed away all the wickedness which Ah'rĭmăn (the Evil One) had brought about. The Chaldee (Jos. Ap. i. 19), that Noa saved Sem, Japet, and Chem. The Assyrian is (Eusebius, *Ev. Præp.* c. ix.) similar. The Scandinavian, Mexican, Peruvian, and others, have each to tell of a great flood, and a few persons saved.

God sent the deluge as a punishment for sin, destroying all flesh but such as he directed Noah to place in the ark. The time occupied was 358 days, 7 days less than our year, or a year and ten days by the Jews' calendar. Geological records (in the rocks, etc.) show the results of many floods in the past history of the earth. Vast extends of the earth's surface have been raised or depressed in modern times (in Chili 100,000 sq. miles, 2 feet high), and the work of sinking is now going on in Holland. The temple of Jupiter, near Naples, shows that it has been sunk, with the island on which it stands, under the waters of the Bay of Baiæ.

Dēlus (G. *delos*, visible). The smallest of the Cyclades, islands in the Grecian Archipelago, the chief seat of the worship of Apollo and his sister Diana (1 Macc. xv. 23). The island was said to have suddenly appeared anciently, as several others have in our time. It was the centre of an extensive commerce B. C. 146. The temples in honor of the gods of Greece were very fine, and were most romantically situated.



ENTRANCE TO A TEMPLE.

Demē'trius (*votary of Demeter, Ceres*). Maker of silver shrines of Artemis at Ephesus (Acts xix. 24). They were small models of the great statue of Diana. He made an adroit speech against Paul, exciting their religious and selfish feelings against the new sect, which aimed to spoil the business of shrine-making. — 2. Another Demetrius is commended by John as having a character so purely Christian as to carry its own testimony with it (3 John 12). — 3. DEMETRIUS SOTER, king of Syria, son of Seleucus IV. (See SYRIA, and ANTIOCHUS). — 4. D. NICATOR, son of No. 3, who was excluded by Alexander Balas from the throne until B. C. 146. He first treated the Jews well, but afterwards so badly that they took sides with Antiochus Theos. Killed at Tyre, B. C. 126.

Dē'mas, DEMETRIUS, or DEMARCHUS, was a companion of Paul (Philemon 24; Col. iv. 14; 2 Tim. iv. 10). One of Keble's grandest hymns is founded on the association of Demas and Luke with Paul in his early trials, and the desertion of Demas afterwards.

Dē'mon (Gr. *daimona*, god). At first the supreme, then a god, and afterwards spirits believed to be between gods and men; a kind of messengers who were guardian deities of men and cities; and finally, evil demons. Some believed them the spirits of evil men after death. The word or idea was used to denote fortune, chance, or fate. In Hebrew it is used for a pestilence (Ps. xci. 6), idols (xcvi. 5; Lev. xix. 4), God (troop in A. V.), the goddess of fortune (Is. lxv. 11), devils (Deut. xxxii. 17), satyrs (Is. xiii. 21; xxxiv. 14). The Hebrews believed them evil spirits. In the N. T. they are spirits, enemies of God, with power to afflict men with disease and sin. Called devils in 1 Cor. x. 20; 1 Tim. iv. 1; Rev. ix. 20. The modern idea is, that there is but one devil, although innumerable demons. God and his angels are enemies to the devil and his angels, the demons.

The angels are sent by God to minister to the heirs of salvation; it is the Spirit of God which gives his people the character by which they are known. The devil and his demons are discovered in the delusions and great oppression which men suffer from their power.



TURTLE-DOVE.

Demō'niacs. Men under demons' power, who are made deaf, dumb, blind, frenzied, imbecile, epileptic, hypochondriac, or suffer both in body and mind. Demons are not known to the senses, nor their powers from natural causes; and the Scriptures do not give a clear idea of them. Some suppose that the demoniacs were madmen. Some also ascribe all kinds of disease to the work of demons. Jesus said that part of his work was to cast out demons (Matt. xii. 28).

Der'be. Lycaonia, on the road from Tarsus to Iconium (Acts xiv. 6), which passes through the Cilician Gates. Derbe stood where the pass opens upon the plains of Lycaonia. Gaius belonged here (Acts xx. 14).

Des'ert. Four Hebrew words are translated desert: 1. ARABAH. The Jordan valley; Jericho on the S., and Bethshean on the N. (Ezek. xlvii. 8; Is. xxxv. 1, 6; xl. 3; xii. 19; Jer. ii. 6; v. 6).—2. MIDBAR. The wilderness of the wanderings, where the Israelites had flocks and herds during the whole passage from Egypt to Canaan (Ex. iii. 1; v. 3; x. 26; xii. 38; xix. 2; Num. xi. 22; xxxii. 21; xxx. 15).—3. CHARBAH. Waste places (Ps. cii. 6; Is. xlviii. 21); W. of Sinai (Ez. xiii. 4; Job iii. 14).—4. JESHIMON. Waste places each side of the Dead Sea (Num. xxi. 20; 1 Sam. xxiii. 19). More expressive of utter desolation than any of the others (Deut. xxxii. 10).

Des'sau. Judah (2 Macc. xiv. 16). Nicanor's army encamped there. Supposed to be Adasa.

Deū'el (*El knows*). Father of Eliasaph (Num. i. 14). REUEL.

Deuterŏn'omy (Gr., *second law*). Fifth book of the Pentateuch. Named in Hebrew ELLEH HADDEVARIM, *these are the words*. See HISTORY.

Dev'il (Gr. *diabolos*, slanderer, false accuser). Called Satan (adversary) by the Hebrews, Shatan by the Arabs. This character expresses the antagonistic and malicious nature of the enemy of God and man. See DEMON. Some (with the Manicheans) believe that he is an independent, self-existent spirit of evil; others do not, because there can be but one infinite being. He is also called the Angel of the Bottomless Pit, Prince of this World, God of this World, Prince of the Power of the Air, Dragon, Evil One, Apollyon, Abaddon, Belial, Beelzebul. The word Satan is used, generally, in the O. T. to mean an adversary. Hadad the Edomite was an adversary (Heb. Satan) to Solomon (1 K. xi. 14); David is suspected of being an adversary to the Philistines (Satan in 1 Sam. xxix. 4); the angel of the Lord was a satan (adversary) to Balaam (Num. xxii. 22); a wicked man is a satan in Ps. cix. 6. The wicked wives are adversaries (satans, diabolons) in 1 Tim. iii. 1; false accusers (2 Tim. iii. 3, and Titus ii. 3); and Jesus said one of the 12 was a devil (diabolos). The Hebrew by using the article makes a difference between a satan, an adversary, and the Satan, a person, the chief. In Zech. iii. 1, 2, it is the Satan; and so in Job i., ii., and in 1 Chr. xxi. 1; Matt. iv. 1–11; Luke viii. 12; John viii. 44; Acts xiii. 10; Eph. vi. 11; 1 Pet. v. 8; 1 John iii. 8; Rev. xii. 9. The Devil is said to be spiritual, not spirit, not eternal. He works by deceiving, keeping in ignorance, evil thoughts, unholy desires, anger, pride, revenge, discontent; and also in physical ways, producing disease (Job ii. 7; Luke xiii. 6; Acts x. 38), which is sometimes used for a divine chastisement (1 Tim. i. 20). God is the only supreme self-existence, and Satan, being an adversary, will be overcome, when he has served the will of God, and will go down into the abyss with death and hell, into utter and final annihilation (Rev. xx. 2, 10, 14).

Dew. Dew falls plentifully in Palestine, at night, in spring and autumn, but very little from May to August. It falls some weeks before, and also after, the rains, so shortening the dry season. Used as a figure of God's goodness (Hos. xiv. 5), and in Job, of his prosperity (xxix. 19); in Ps. cx. 3, of freshness and energy, of brotherly love, in Ps. cxxxiii. 3; and as a sign of calamity, if wanting (2 Sam. i. 21).

Dī'adem (*bound around*). Crown. Only four passages have this word, and they might be read, "fillet," "mitre," "tiara," or "turban," the original meaning rolled together, or around, like the modern Eastern head-dress (Is. iii. 23). The diadem worn by kings as a badge of absolute power was a band about two inches wide, of silk, ornamented with gold, tied behind (see GOWNS). The ends of the ribbon are frequently shown on coins. Gibbon describes one as 'a broad white fillet, set with pearls," like No. 5. Nos. 1, 2, and 3 are Egyptian; 4, 5, 6, Assyrian; 7, from a coin of Tigranes, king of Syria; 8, sculpture at Persepolis; 9, Roman, civic, or leaves, from a coin.

Dī'al (Heb. MAALOTH, *degrees*). The first mention of the sun-dial is B. C. 540, among the Babylonians. Herodotus says the Greeks adopted it from them, and also the division of the day into 12 parts, being introduced by the Chaldean astronomer Berosus. The first notice of the hour is by Daniel (iii. 6). The degrees of Ahaz (2 K. xx. 11) cannot be explained. It may have reference to a dial with degrees numbered. This, it is supposed, might have been a present from Tiglath Pileser, the ally of Ahaz, and made in Babylon.

Dian'a (Roman-Greek, *Artemis*). Twin-sister of Apollo, the sun-god. She is the goddess of the moon. The Assyrians named them Adrammelech and Anamelech. Diana was called the goddess of hunting, chastity, marriage, and nocturnal incantations. In Palestine the name was Ashteroth. The services were performed by women (melissai), and eunuchs (megabissoi), with a high-priest (essene). The great temple at Ephesus, and grove at Daphne, were the most noted shrines of this worship. The image at Ephesus was said to have fallen from heaven. The great temple was 425 by 220 feet, and had 127 columns of marble, each 60 feet high. See EPHESUS.



DIANA.

Dib'laim. Mother of Hosea's symbolical wife Gomer (Hos. i. 3).

Dib'lath. By some supposed to be the same as *Riblah*. By others it is located in Moab, where it is applied to a district in which was Almon-Diblathaim (Num. xxxiii. 46), and Beth D. (Jer. xlviii. 22). S. E. of Heshbon.

Dik'lah (*palm-tree*). A district in Arabia, extending along the Red Sea from Edom to Medina, called Dakalah, from its palm-groves. Another district in Yemen, now called Minair, and also fruitful in palms, is thought to be the real location; while there is a tribe of Arabs called Duklai. (Burckhardt; Gen x. 27, 31; 1 Chr. i. 21.)

Di'nah (*acquitted*). Daughter of Jacob by Leah. Her history is a tragedy (Gen. xxxiv.). Her two full brothers took her part against Shechem, and for their deceit and cruelty were condemned by Jacob on his death-bed. Among all tribes of the East, to this day, any wrong to a sister must be avenged by her brothers or father, or the whole family is disgraced. She may have gone with Jacob into Egypt (xlvi. 15, but she is not mentioned again, nor is her death recorded.

Dionys'ius, The Areop'agite. (Acts xvii. 34.) Dionysius or Bacchus. He was one of the supreme court of the Areopagus, and one of Paul's converts at Athens. A. D. 420, a writer called Pseudo-Dionysius wrote a book in the name of the disciple, which for a long time was believed genuine, but is now condemned.



CLOAK.

Disper'sion, The Jews of the. Those who remained in Babylonia after the return from captivity were called the "dispersed" or "of the dispersion," or in Heb. "stripped naked." Removed in Deut. xxviii. 25; Jer. xxxiv. 17. This included the 12 tribes. The Jewish faith succeeded to the kingdom of David at the return of the remnant. Faithful Jews everywhere contributed the half-shekel to the temple services (Jos. Ant. xviii. 9, 1). Three sections of the dispersion are noticed in history, of Babylon, Syria, and Egypt. The Greek conquests, by securing greater liberties to the Jews, extended the limits of the dispersed. See Antiochus, the Great. The African dispersion centred at Alexandria, the best fruit of which is the Septuagint. After the rise of the Jews, in Trajan's time, they were nearly exterminated, and the remnant driven into Europe. Those in Rome followed Pompey after his victories in the East. They were banished from the city under Claudius, because they "were continually raising disturbances, Chrestus being their leader." Suetonius, c. 25.) Probably on account of their opposition to the preaching of Paul and others. The dispersion influenced the spread of the gospel, because the apostles and preachers followed the Jews into "all the world" (Acts 11).

Dī'ves (Gr. *rich*), a word which Jesus used in the parable of Lazarus and the "rich" man (Luke xvi. 19). Since Chaucer's time (see SOMPNOURE'S TALE, "Lazar and Dives") it has been used in theological literature as a proper name.

Divinā'tion (Heb. *kesem*, to divide). The art of pretending to foretell future events, from the appearance of cards, dice, liquids in a vial, or sediment in a cup (Gen. xliv. 4), which had magical writing or engraving on it; of the earth, sea, and sky; entrails of animals; the flight of birds; of graves; in dreams (Num. xii. 6), ("good dreams are one of the great parts of prophesy"—Koran); by talismans, images, oracles; by arrows (see Assyrian sculptures, where the king holds divining arrows, or a rod); and also by magic arts. Plato calls it science without reason. It was thought that the gods gave signs, all through the universe, of future events, and that men of observation and study could read these signs. Moses condemned the whole system, and those who practiced it as impious impostors (Deut. xviii. 10–12). The superstition is found among all people, and is even now practiced under the name of clairvoyants, second-sight, trance-mediums, seventh daughter, or son; by cards, water, rods, the palm, etc. The result is the same in all ages, a certain loss of judgment, purity, and piety, and is as hateful now as ever (1 Sam. xv. 23). Divination by lot seems to be an exception, and is said to be divine (Prov. xvi. 33), and was conducted by the Hebrews solemnly and with religious preparations (Josh. vii. 13), as in the case of Achan, and of the division of the Promised Land (Num. xxvi. 55), the election of Saul (1 Sam. x. 20), and the choosing of Matthias to the vacant apostleship. (Acts i. 26.)

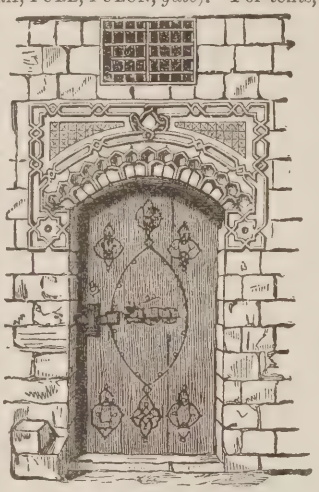
Many appearances are recorded as of the direct

work of God, as the serpent rod of Moses; leprous hand; burning bush; plagues; cloud; Aaron's budding-rod; the dew of Gideon, etc., and also visions (Num. xii. 6). See CUP.

Do'eg (*fearful*). Chief of Saul's herdsmen (1 Sam. xxii. 9). He killed the priests of Nob (85, and their families also), at the command of Samuel. He was a proselyte to the Jewish faith.

Dog (Heb. KELEB, *seizer;* Ar. KEIB). Always the humble friend and servant of man. Sculptured on Egyptian and Assyrian monuments. Mentioned as shepherd-dogs by Job (xxx. 1); by Moses as property (Deut. xxiii. 18), and by Solomon (Eccles. ix. 4). The vile rulers of Israel were compared to dogs by Isaiah (lvi. 10, 11). The dog runs, half wild, in the streets of the East, never caressed or made a pet of, and seldom admitted to a house or tent. They eat almost anything, even each other, if a dog strays from his proper district. Jezebel's fate (2 K. ix.) might be repeated any day or night in any city of the East.

Door (Heb. SHAAR, *to divide, gate;* PETHAH, *entering;* SAPH, *threshold;* DALETH, *to hang down, as a curtain, a door;* TERA, PULE, PULON, *gate*). For tents, the door was an opening in the side, and for houses, it had a threshold, side-posts and lintel; generally of wood, sometimes cedar, handsomely carved; and also a cloth for inside use. In the Hauran, doors are now found of stone, on hinges of stone, dating from antiquity. In the East they are generally small and mean in appearance compared with ours, or with the interior to which they open.



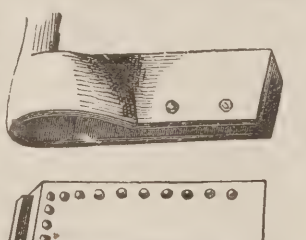
MODERN EGYPTIAN DOORS.

The gates of cities are built strong, with towers and chambers (2 Sam. xviii. 24), and rooms inside for public assembly, hearing the news, buying or selling, or judicial affairs. They are the same in Assyrian cities, and in temples highly ornamented with sculpture and colors. The doorway in the engraving, from the ruins of the palace (or temple) at Koyunjik (a part of Nineveh), shows the magnificent style of sculpture, in the use of ideal figures of men, animals, and birds. (See cut on page 41.)

In palaces the principal doorways were guarded by symbolic bulls, or winged gods. Images of the gods were hidden in the walls and floor as a kind of protection.

The Egyptian temple was built with massive walls, and the gate had strong high towers. The doors had double leaves, often plated with metal. They had locks and bars of metal.

The gates of Babylon are said to have been of bronze. On the doors of Egypt in our day there are sentences from the Holy Book, following the ancient custom (Deut. vi. 9; Is. liv. 12; Rev. xxi. 21; Lane, Mod. Egyptians, Wilkinson). Petitions were presented to the king at the gate; and it was sometimes made a place of refuge.



ANCIENT STONE HINGES.

The doors of Solomon's Temple are described as richly carved, and overlaid with gold (1 K. vi. 34, etc.). Those of the holy place were double. The Beautiful Gate of Herod's Temple is said to have been of bronze (Jos. Wars, v. 5, § 3), and required twenty men to move it.

The gates of precious stones of Revelations and Isaiah were suggested by the stone doors of the Hauran, which are often several inches thick, of fine hard bazalt, beautifully carved.

To open, or lift up as a curtain, a door to a coming guest, was and is an especial honor, as in Ps. xxiv. 7.

Dor (*habitation*). A royal city of the Canaanites (Josh. xvii. 11; 1 K. iv. 11), 14 miles S. of Carmel, 7 miles N. of Cæsarea, on the Great Sea. The ancient people were never expelled, though its king was defeated with others near the waters of Merom (Judg. i. 27), in Manasseh. They were forced by Solomon to pay tribute. It was the most southern city of the Phœnicians. The ruins extend half a mile along a hill. A tower, called Tantura (the horn), is the most conspicuous.

Do'than, Dothaim (*two wells*), 14 ms. N. of Shechem (Gen. xxxvii. 17). Joseph was sold there by his brothers to the Egyptians (ib. 25). Elisha, the prophet, lived at Dothan when Benhadad thought to capture him (2 K. vi. 8–23). Tell Dothan is at the S. end of a rich plain, separated by small hills from Esdraëlon, and its ruins are on a very large hill; with a fine spring at its foot. A massive ancient Jewish or Roman pavement can be seen in the road that runs near, from Peisan to Egypt.

Dove (Heb. YONAH). Two species are mentioned in the law: turtle-dove and pigeon. Both were to be used for burnt-offering (Deut. i. 14). It symbolizes the Holy Spirit, and the meekness, purity, and splendor of righteousness. Two ancient relics show its use as a national ensign, — one a Phœnician coin, where the dove, with rays about its head, and wings closed, stands on a globe; the other, a sculpture in the Hauran, where the dove's wings are spread, and it also stands on a globe, the rays behind terminating in stars.

Carrier-pigeons are figured in Egypt. A dove has carried a letter in two days from Babylon to Aleppo.

The Dove's Dung of 2 K. vi. 2, has been explained as chick-peas, or the roots of the *Ornithogalum umbellatum*, or Star of Bethlehem, used now by the poor. Pigeon cotes are common all over the East, made of coarse stone jars piled into a kind of house, by itself, or on a roof.

Drag'on (Heb. TANNIM, *dragons*). A mammal crying like a child, living in the desert (Is. xiii. 22; Job xxx. 29); probably the jackal, which has a mournful howl. Another (Heb. TANNIN) was a great sea-monster. Used as a metaphor of Pharaoh (Is. li. 9; Ez. xxix. 3), meaning the crocodile (Jer. li. 34). It is also used as a metaphor for the devil (Rev. xii.).

Dream. God needs no rest, and is as active when we sleep as when we wake, and so we may suppose that divine influences form our dreams, as well as direct our waking thoughts. God appeared to Moses, Abraham, Jacob, and Joseph in dreams.

The Greeks believed in similar divine visitations (Homer, *Il.* i. 63). Moses promised such visitations (Num. xii. 6); Peter (Acts x.), and Paul (2 Cor. xii. 1), had such dreams. Jeremiah condemns those who pretended to have revelations in dreams (xxiii. 25), and in visions, etc. (xxvii. 9), and Ezekiel also (xiii. 2–9). Modern Spiritualists pretend divine converse — perhaps through self-delusion — believing that the wild fancies of their trances are the work of the Divine mind.

Dress. Dress in Oriental countries has preserved a peculiar uniformity in all ages, from Abraham to the modern Bedouin. The monument at Behistun exhibits the antiquity of the present costume, which can be compared with that of figures of modern Syrians and Egyptians. The dress for men and women differed but very little; many articles, being worn by both in common, varied only by the manner of putting them on. Men wore the shawl over the head and shoulders, or over the shoulders, while the women used it around the waist.

The *drawers* are scant or full, gathered around the waist, and show, when on, as in the figure of the women in street costume. They are fastened just below the knee by garters.

The *shirt* reaches to or falls a little below the knees, and is worn outside of the drawers generally. When dressed in the drawers and shirt only, a person was said to be naked (Mark xiv. 51). They also wear a vest, like ours, buttoned up to the chin. The buttons are sewed on the edge of the garment, and passed through a loop, never using a buttonhole.

The *coat* has sleeves to the wrist, or longer, and skirts to the knees or ankles.

Over the coat is worn the *girdle* (Acts xxi. 11), which is two or three yards long and about half a yard wide, and is made of any material, from a strip of leather or a rope, to the finest silk, with embroidery. The coat, when cut off at the hips, is sometimes embroidered very highly. The same garment is worn by women, and is called Yelek. This is the robe of ceremony for both sexes, referred to in 1 K. v. 5, and 2 Chr. ix. 4, and (the long skirt) the present that Jehu gave the prophets of Baal (2 K. x. 22).

The *cloak* (ABBA, LEBUSH) is a large square bag, open on one side, with holes at the upper corners for the hands, and a band around the neck. Goat's or camel's hair is used in the desert (Matt. iii. 4) as worn by John the Baptist. Joseph's coat of (many) colors was of this pattern; and such rich garments are common among the wealthy, being made of silk or wool, and richly embroidered. The same garment is called a *burnoos* when it has a hood, as worn in Algeria. The *hyke* is a square shawl, folded cornerwise. The Bedouins use a cloth woven with threads of silver or gold, called *Akal*. The head is covered first with a



ASSYRIAN KING.

white cotton cap (*libdeh*), over which is worn the *tarbush* (see HEAD-DRESS), a red woollen cap, generally with a blue tassel. Around the tarbush a narrow shawl (three or more yards long) is wound, forming the turban. Women cover themselves with a thin cloak and a veil, leaving only the eyes (or only one eye) visible, as in the figure (Oriental street costume). The ancient Jewesses did not veil their faces, but covered the hair only. Women wear the hair long, braided, curled, etc., and decorated with jewels and coins. Men generally shave the head (2 Sam. xiv. 26). The ancient Jews probably wore the hair as low as the ears or neck, and, as Josephus says of the body-guard of Solomon, used powder (Ant. viii. 7, 3). In mourning the head was shaved (Is. xxii. 12, etc.).

There are many ornaments in use for the hair, head, ears, nose, and neck, not very much different from those in use here, except the nose-ring. The eyebrows and lashes are frequently colored.



TUNIC. CAFTAN. COAT.

The feet are loosely covered, and are seldom deformed by tight shoes. The inner slippers are very sort, and only worn in the house; the overshoes and boot being worn out-doors, and always left at the door. Stockings and leggings for cold weather are in common use.

Sandals are still used in the house, but could never have been in common use out-doors, because of the many thorns and briers. The *Kubcobs* are high wooden stilts, used in the bath, or on wet floors. See SANDALS.

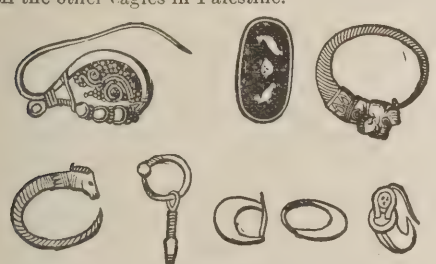
E.

Eagle (Heb. NESHER; Ar. NISS'R, *to tear with the beak*). Several species in Palestine. 1. Imperial: 2. Short-toed; 3. Golden; 4. Spotted; 5. White-tailed; 6. Bonelli's Eagle; 7. Gier Eagle, or Egyptian Vulture, and others. The Nesher is not an eagle, but a Griffon-vulture, which is found in all hot countries. It measures nearly eight feet extent of wing. The allusion in Matt. xxiv. 28, is to vultures, because eagles do not gather more than two or three, while vultures assemble in large flocks. In Micah i. 16, its bare head is alluded to. Job (xxix. 27–30) mentions its strong eye-sight and wing. "The cliffs are perforated with caves, at all heights, wholly inaccessible to man, the secure resting-place of hundreds of noble griffons." (Tristram, *Land of Israel.*) The god Nisroch which Sennacherib, the Assyrian, specially worshiped, was a vulture-headed figure, with wings. Ezekiel and John use this vulture as one of the heads in their symbolic figure (Ez. x. 14; Rev. iv. 6). Its longevity is alluded to in Ps. ciii. 5. "Thy youth is renewed like the eagle's" (Nesher). They can always be seen in the East, any day of the year. Its care for its young is twice used as an example of God's fatherly care (Deut. xxxii. 11; Ez. xix. 4).

The Gier-Eagle (Lev. xi. 18) called in Hebrew and Arabic Rachmah, is the modern Pharaoh's Hen, or Egyptian Vulture. In Palestine, it is migratory, ranging from Asia Minor to Cape Good Hope. The Dayah is probably a kite (Lev. xi. 14), of which four kinds are known in Palestine. (See KITE.)

The Golden Eagle lives in pairs only, and requires a wide extent of country, five pairs occupying as much as twenty miles. It is smaller than the Griffon and not so strong.

The Short-toed Eagle is strong and handsome, about two feet long, dark-brown and marked with black spots. There are twice as many of these as of all the other eagles in Palestine.



EAR-RINGS.

Ear'rings (Heb. NEZEM). Earrings were made of gold, silver, brass or bronze, and glass, in many forms, from half an inch to three inches across. The nose-ring is peculiar in the East, and is mentioned in Genesis (xxiv. 47), where Abraham's servant gave one to Rebekah. With the exception of the nose-ring, men in Oriental nations have worn these ornaments from remote antiquity, as appears on monuments in Egypt and Assyria. Rings were especially used for purposes of superstition and idolatry. The ring of Abraxas is an instance of superstitious use, as employed by Christian Gnostics, and the museums of Europe and America have many specimens of similar design. Rings, coins, and medals are hung in strings around the neck, by the sides of the face, and across the forehead, sewed to the edge of the tarbush (see HEAD-DRESS). Some earrings are very large, two or even three inches across, and loaded with pearls, precious stones, or glass.

Earth (Heb. EREZ, Gr. GE). The whole visible surface of the globe, land and water. The Hebrew writers often used the term as we do, meaning a local and limited space (James v. 17; Lev. iv. 25), and especially in the account of the crucifixion, where the darkness may have been over all the land of Israel, but probably not over all the world (Matt. xxvii. 45; Luke xxiii. 44).

Earth'quakes. They have been frequent in all ages in Palestine, and their ravages may be traced at Aleppo (1616, 1812), Antioch (1737), Laodicia, Beirut, Sidon, Tyre, Safed, and Tiberias (1837). One is mentioned at the time of king Uzziah (Zech. xiv. 5); another 31 B.C., destroying a great part of Jerusalem, and killing 10,000 people. Josephus speaks of one about the time of the crucifixion (Ant. ix. 10, 4), when a large rock fell from Olivet.

East (Heb. KEDEM) (*before* or *in front*). By the east is often meant sunrise. So the Jews used to designate the lands lying east and north-east of Palestine. (Gen. xxv. 6.)

Ebony. True Ebony is a native of the coast of Malabar and Ceylon. The tree is large, nine feet in circumference, and shoots up 29 ft. before it branches. The branches are stiff, irregular, and numerous. It furnishes a fine material for inlaying; its closely grained wood being sometimes black, gray, or green.

Ecbata'na. Achmetha (Ezr. vi. 2). There are two cities of this name.—1. Capital of N. Media; Atropatene of Strabo; and the seven-walled town of Herodotus, said to have been the capital of Cyrus. Here the roll was found which proved to Darius that Cyrus had made a decree allowing the Jews to rebuild the Temple. Antique ruins of the most massive kind, now called Takht-i-Suleiman, are on a conical hill 150 ft. above the plain, enclosing 2400 by 1200 ft. There is a very clear artificial lake 300 ft. across. The walls of the Temple were of seven tints, in the order of the days dedicated to the planets—black, white, orange, blue, scarlet, silver and gold. So late as the 13th century it was an important city, called Gaza, Gazaca, Canzaca by the Greeks and Romans, and Shiz by the Orientals.—2. The southern city, capital of Greater Media, now called Hamadan, and one of the great cities of Persia, with 20,000 inhabitants. It was the summer residence of the Persian kings from Darius down. It was occupied by Alexander. The Jews say it was the residence of Ahasuerus, and show near it the tombs of Esther and Mordecai.

Eden (*garden of God*). Among all nations and in every religion is the idea of a paradise of purity and happiness. The location of the garden is not known. Dr. Robinson proposed as its site the ruins called Jusichel Kadimeh, in the valley of the Orontes, 30 ms. N. of Baalbek, 3 ms. S. E. of Riblah. There was a fortress there 396 ft. sq., with corner towers. Houses and streets can be traced among the ruins over a space of 2½ ms. Much of the material has been carried away to build a new town of Jusieh, 1 m. N.W. toward Riblah. Ptolemy, Strabo, and Pliny place Paradise in this district. It is now a desolate place, and water is found only in cisterns.—2. Beit-Jenn (the house of Paradise). S. W. of Damascus, on the E. slope of Mt. Hermon, on a branch of the Pharpar, near Mejdel.—3. Ez. xxiv. 23. In Assyria, with Haran Canneh and Sheba, trading with Tyre. Supposed to be Aden.—4. Beth E. A country residence of the kings of Damascus (Amos i. 5). There is a village of Ehden near the cedars of Lebanon, but it is not identified with any historical event.



MODERN EGYPTIANS.

E'dom. Idumea (Mark iii. 8). The name of Esau (Gen. xxv. 29–34). The country settled by his descendants. The ruddy hue of the mountains may have been the cause of the name, which means red. The ancient name was Mt. Seir, meaning rugged. On the E. side of W. Arabah, from Elath on the S. to Moab on the N., at the brook Zered (Deut. ii. 13, 14, 18), about 100 ms. long by 20 ms. wide. The whole country is rugged, and full of deep glens, but it is very fertile on the terraces; while the desert on each side is barren. The people lived on the rocky heights, in caves, and houses built on dizzy crags, and lived by their swords (Gen. xxvii. 40; Jer. xlix. 16); yet as Isaac promised, this land possessed "the fatness of the earth, and of the dew of heaven" (Gen. xxvii. 39). Bozrah was the ancient capital. Sela (Petra) was the stronghold, and Ezion-geber the seaport, where Solomon built a fleet (2 Sam. viii. 14; 1 K. ix. 26). The crusaders built a fortress 12 ms. N. of Petra on Mons. Regalis, now a ruin called Shobek. The people were always idolaters (2 Chr. xxv. 14; Jos. Ant. xv. 17, § 9). The temples and dwellings were cut in a soft rock; were large, well lighted, dry, and a safe protection against robbers.

E'drei. Bashan, one of its two capitals, the residence of Og (Deut. i. 4). In Manasseh (Josh. xiii. 12, 31). The ruins of Edhra are extensive and more important than any others of the region; on a rocky projection from the Lejah, 3 ms. in circuit, 30 ft. above the plain, which is wide and very fertile. Walls, roofs, and doors are of a dark stone. There were many public buildings.—2. Naphtali, 3 ms. S. of Kedesh (Josh. xix. 37).

Educa'tion. It was the law among the Jews to educate their children (Deut. iv. 9), but probably only in moral and religious discipline. The exception was in the case of those intended for priestly or civil office, as Moses, Paul, Ezra, Daniel. There were schools of prophets (singers?), one of which, kept by Samuel, David attended. The sect of Essenes instructed children.



ACHMETHA.

Eglon. Judah, in the Shefeleh (Josh. xv. 39; x. 3–5). Now Ajlan, ruins 10 ms. S.W. of Beit Jibrin, on the road to Gaza, from which it is 13 ms. Name of a very fat king of Philistia (Judg. iii. 14).

E'gypt. The country watered by the Nile below the cataracts of Syene. It is about ten miles in average width, fenced in by high walls of rock (the edge of the desert on the west and of the mountains on the east), and more than three hundred miles long, from the cataracts to the Mediterranean Sea.

Its history is closely associated with the early accounts of the Hebrews, from the time of Abraham's visit to the end of the Jewish nation. The records of its manners and customs, laws, and accounts of its antiquities, are very valuable to the student of the Bible, in confirming the truth of the Scriptures.



EGYPTIAN KING. RHAMSES IV

We learn from this source, as found in the writings of Herodotus and other ancient historians and poets, that Egypt was, in the time of Abraham, a rich and powerful country, with a numerous and civilized population, living in a land that was watered by the Nile, which inundated the whole country every year at a certain season; its kings were called Pharaoh (Phrah); slaves were held; cattle, sheep, horses, camels, and other animals were a part of their possessions; gold and silver and precious stones were abundant, in coins, ornaments, and decorations; and the accounts of their magnificent temples and tombs are confirmed by the ruins which make Egypt one of the most attractive and wonderful countries in the world.

The Scriptures inform us that Joseph was sold to some wandering Arabs, who took him (probably with others) to Egypt, where he was sold as a slave, to Potiphar, an officer of the court. His abilities and fidelity soon elevated him to the rank of an overseer in the royal household, when, on being charged with a crime of which he was innocent, he was thrown into prison, and, liberated after interpreting the Pharaoh's dream, restored to favor; appointed prime minister, and invested with the badges of office, especially a ring and robes of state, and given a new name or official title, which was ZAFNATH-PAANEAH (*preserver of the world*) (Gen. xli. 37–45). In confirmation of the story so far as the ring is concerned, we have relics of rings and chains, from the ancient tombs of Egypt, on one of which there is the name of a Pharaoh, in hieroglyphic writing, which is read as SUPHIS, with the title PAANEAH, and was found on a mummy in the royal cemetery at Memphis (Sakkara), and this ring is now in the Abbott Egyptian Museum of the Historical Society, New York

The mummy was cased in gold, even to the fingertips, and written all over with hieroglyphics, giving accounts of the virtues and services of the departed, and the honor in which the people held his memory. The ring was attached to a chain, which passed around the neck of the mummy, and the chain is now in the Leyden Museum.



SIGNET-RING OF SUPHIS.

The pictures of brick-making (see BRICKS) remind us of the period of bondage of the Hebrews. The ancient paintings on the temples and tombs include nearly every incident of domestic and public life, arts, manufactures, business affairs, war, and religion, carefully recorded in picture-writing.

The question as to whether the Jews of the Exodus had the requisite skill to make a golden calf, is answered by the monuments whereon are pictured Jews at work at the art of working in metals. They made, it is quite certain, many images of the sacred bull Apis, while slaves in Egypt, for use in the worship in various parts of the country (see SHISHAK).

The word mizraim (*the two Egypts*) in the Hebrew Scriptures is translated Egypt in many passages (Ez. xxix. 10, etc.). Misr is *red mud* in Arabic. The name on the monuments is KEM (black). Upper E. extended from the cataracts to Memphis, and was called THEBAIS; and Lower E. from Memphis to the sea, called the DELTA. Upper E. was also called PATHROS (Is. xi. 11). Land of Ham (Ps. cv. 23). The sign for Upper E. was a bent reed, and for Lower E. a bee (Is. vii. 18).

Ek'ron (Heb., *eradication*). A royal city in the north of Philistia (Josh. xiii. 3), now Akir, built on the ruins of past ages. Baalzebub was worshiped here. Ekron was the last place to which the Ark was carried before it was returned to Israel.



KINGS IN CAPTIVITY.

E'lam. Oldest son of Shem (Gen. x. 22). His descendants peopled the country along the Ulai, its capital being Shushan, one of the most powerful and magnificent cities of antiquity. The name is found in ancient inscriptions. Also called Nuvaki. The country extended from the Persian Gulf to Assyria on the N., to the Zagron Mts. on the E., and the Tigris on the W. The king of Elam, in Abram's time, was one of the most powerful in Asia (Jer. xlix. 34-39). The people were idolaters, and images are found in the ruins. Elamites were at the feast of Pentecost (Acts ii. 9).

E'lath. Idumæa, on the E. gulf of the Red Sea. First named in Deut. ii. 8. The reference in 1 K. ix. 26, shows that it was more ancient than Ezion-gaber. Solomon built a navy here. There is a garrisoned fort here now, called Akaba, for the benefit of pilgrims to Mecca.

El'der (Heb. ZAKEN; Gr. *presbyter*). An old man. A title of honor and respect given persons in authority (Gen. xxiv. 2, 7), as stewards or master-workmen. He was a political officer among the Hebrews, Moabites, Midianites, and Egyptians (Num. xxii. 7). The office is the keystone of the political system among modern Syrians, who use the name Sheikh, meaning old man, for the chief, or head of the tribe. Moses adopted it, and regulated it by laws (Ex. iii. 16; iv. 29). Their authority was almost unlimited, within the law and customs (Josh. ix. 18). They became the judges or magistrates of Canaan, in the local towns, sitting in the gates (Deut. xix. 12). In 1 Macc. xii. 6, they are called the Senate.

DEACON. The office of elder in the Christian Church was taken from the Jewish custom.

Elect' (*chosen, selected*). Election. Designation of persons to office (Acts ix. 15); of people or nations to the enjoyment of peculiar privileges (Deut. vii. 6–8); and of persons to eternal life (2 Thess. ii. 13). This subject is one of the mysteries of God, and cannot be so stated as to leave no uncertainty in the mind. The position is: That God will save a number of persons, and He does so according to a plan formed before the world was made; and He has never changed the plan, and never will (Eph. i. 4; 2 Tim. i. 9); their election is from grace and love, and not for any good of the person (Eph. i. 5); the redemption through Christ is included in the great plan. One chosen or set apart, "Behold my servant whom I uphold; mine elect, in whom my soul delighteth." (Isa. xlii. 1). Those who are chosen or separated for salvation. "Shall not God avenge his own elect"? (Luke xviii. 7). Chosen as the object of mercy or divine favor; set apart to eternal life.

El'ephants (Heb. SHEN-HABBIM). Used in war (1 Macc. i. 17; iii. 34). See IVORY.

Eleutherop'olis. On the E. border of the plain of Philistia, at the foot of the hills of Judea, in S. Palestine, 25 miles S.W. of Jerusalem. Not named in Scripture, but was an important city in early Christian times, when its name was Betogabra (House of bread). Eusebius mentions it as the seat of a bishop, and reckons distances from it as a centre to other cities. Ruins are still seen of a fine chapel, and of a fort built by the Crusaders, 200 feet square, in the 12th century. Now called Beit-Jibrin, having about 50 houses. The great attractions are the caverns, or houses cut in the solid rock. Rooms 100 ft. or more in length, with smooth, ornamented walls, and lofty arched roofs; some 40 to 70 ft. by 60 ft. high; most of them lighted by openings in the roof, and connected by doors. Jerome says they were built by Idumæans.

Eleu'therus. River in Syria (1 Macc. xi. 7; xii. 30). Strabo says it divided Syria from Phœnicia. It is now Nahr el Kebir (*great river*), rising in Lebanon, passing through the entrance to Hamath (Num. xxxiv. 8), emptying into the Great Sea 18 miles N. of Tripoli.

Eli (*high*). A high-priest descended from Aaron (1 K. ii. 27; 2 Sam. viii. 17). He was a high-priest when the Ark was at Shiloh (1 Sam. i. 3), and was the first in the line of Ithamar, Aaron's youngest son, the other lines having failed. Eli was also civil judge, or supreme ruler of the nation after the death of Samson, which office he held 40 years (Septuagint says 20). It may be that he was high-priest 20, and judge also 20 after that, making 40 in all. He was a religious man, but had an easiness of temper which was very damaging to his usefulness in his high office, and led to the outrageous conduct of his sons, Hophni and Phinehas, whom he had appointed to places of honor and authority; and so excited the contempt and dislike of the people against them, which brought down the judgment of God on the house of Eli. The Ark was taken, and the two sons of Eli were killed by the Philistines, and Eli died of a broken heart at the news, in his 98th year (1 Sam. iv.). Abiathar, the last of this line, was removed by Solomon, and Zadok, of Eleazar's line, was appointed in his stead.



EGYPTIAN PRIESTS.

E'li la'ma (*my God*) **sabachthani** (*wherefore hast thou forsaken me?*). Words uttered by Christ on the cross (Matt. xxvii. 46; Ps. xxii.).

Eli'hu (*Jehovah*). 1. Son of Barachel (Job xxii. 21). He was one of the chief debaters with Job, and the youngest in the party. What he said came nearer to the point than many things said by the elders, and he was honorably excused from the sacrifices required of the others after Job's recovery (xlii. 7–9). —2. Son of Tohu (1 Sam. i. 1).—3. (1 Chr. xxvii. 18.) "Of the brethren of David."—4. Captain of the thousands of Manasseh (1 Chr. xii. 20). A Levite (1 Chr. xxvi. 7).

Eli'jah (Heb. ELI'AHU, *God-Jah, El-Jehovah*). (1 K. xviii. &c.; 2 Kings i. ii.; Matt. xi. 14; Luke i. 17.) ELIAS in the N. T. Called the Tishbite, from his native city Thisbe, in Galilee. He appears in Sacred History as the great prophet and reformer, whose sole object was to awaken Israel to the conviction that Jehovah is the only God, and that idols and idolatry were vain. He was the honored instrument of several instances of miraculous power, and was exempted from death by being translated, 895 B. C.

Elim (*trees*). Had twelve fountains (not wells), and a grove of palms, being a kind of desert paradise (Ex. xv. 27). *Wady Shurundel* has now several fine fountains, and more trees, shrubs, and bushes than any other spot in the desert. The plain ends here, and the mountain begins.

Eliz'abeth (*fullness of God*).—1. Wife of Zaccharias, and mother of John the Baptist (Luke i. 5, 42), and cousin to Mary, mother of Jesus.—2. Wife of Aaron (Ex. vi. 23).

Elisens. Name of Elisha in the Apocrypha and N. T. (Luke iv. 27).

Eli'sha (*God for salvation*). (1 Ki. xix. 16–21.) Son of Saphat, and a native of Abel-Meholah, where Elijah found him, whose pupil and successor he was from 903 to 838 B. C. (1 K. xix. 16). He was with Elijah when he divided the Jordan, and was carried away by the chariot of fire and the whirlwind. Elijah's mission was to show that EL (Jehovah) was God of Israel,—Elisha's, to show that God would also be the salvation of his people. Elisha's chief work was beneficent working and kindly blessing. He performed many miracles between the years 890 and 840 B. C. He had no successor. The Greek church honors him as a saint, on June 14.

Eli'sha (*firm bond*). Son of Jowan (Gen. x. 4), who named the "Isles of Elisha," which traded with Tyre (Ez. xxvii. 7). Elis is from the same source, and Hellas, ancient Greece.



MUMMY.

Elkosh' (*El's power*). Birthplace of Nahum (1 i.). There is a place so named in Assyria (34 ms. N. of Mosul), and modern Jews and resident Chaldee Christians show a tomb of Nahum there. Jerome says the place was in Galilee, where there is now a traditional tomb of the prophet at KEFR TANCHUM, near Tiberias.

Elm. Error for oak (Heb. ALAH) in (Hos. iv. 13).

Elō'him. A plural word in Hebrew, meaning the true God.

Elo'i. When applied to heathen idols, it means gods. My God (Mark xv. 34).

Embalming (*em-bä-ming*). Was the art of preserving, by spices, gums, etc., dead bodies from decay. Two instances are mentioned in the O. T.: Jacob's and Joseph's bodies (Gen. l. 2, 26). The soft parts of the interior were removed, and spices, gums, etc., filled in their stead, and the whole was then steeped for 70 days in natron (petroleum or asphaltum), after which the body was carefully wrapped in strips of linen, dipped in gum, and delivered to the friends, who put it in the coffin, which was of wood carved and painted, or of stone, sculptured. The whole art was carefully guarded by strict laws. The body could only be cut by an authorized person, with a stone knife (see KNIFE). Embalming was not practiced by the Hebrews. Asa was laid in a bed of spices (2 Chr. xvi. 14), and Jesus had a hundred pound weight of spices placed in the tomb (John xix. 39, 40).

The Egyptians practiced the art because of their belief in the doctrine of transmigration of souls.

Embroidery (Heb. ROKEN), (Ex. xxxv. 35). Needlework. Two kinds of extra fine cloth were made; one by the *roken* (*embroiderers*), of various colors and figures, called *rikmah;* and the other by the *chosheb* (*cunning workmen*), into which gold or other metallic threads are woven, besides the usual colors, both of which were made in the loom. The needle was used where the figure was wanted on one side only of the cloth. Wilkinson says that "Many of the Egyptian stuffs presented various patterns, worked in colors by the loom, independent of those produced by the dyeing or the printing process, and so richly composed that they vied with the cloths embroidered by the needle." The art was known in Assyria also, as the sculptures show. Ezekiel mentions embroidered work as the production of Egypt and Assyria, imported by way of Tyre (Ez. xxvii. 7, 23, 24). See DRESS.



EMBROIDERED ROBE.

Emmā'us. Now called Kuriet El Enab, 7½ ms. west of Jerusalem. Josephus mentions it (Wars vii. 6, 9). Jerome mistook Nicopolis, the present *Amwas*, for this place, a proof of how early some Scripture localities of the N. T. times were lost. — 2. In the plain of Philistia; fortified by Bacchides (Ant. xiii. 1, 3; Mac. ix. 50). Destroyed A. D. 4, by the Romans. Rebuilt A. D. 220, and called Nicopolis. — 3. A village on the shore of the Sea of Galilee, S. of Tiberias, the same as Hammath (*hot baths*).

Encamp'ment (Heb. MAHANEH). The camp of the Lord's host, with the Lord himself symbolically resident among them.

The modern Bedouins now camp in any fit place, near water, if possible. The Sheikh marks his place by his spear standing in front of his tent. The walled cities were fortified camps. See EXODUS.

Engē'di (*spring of the kid*). In the wilderness of Judah, on the W. shore of the Dead Sea (Josh. xv. 62). HAZEZON TAMAR (*the pruning of the palms*) was its original name, from its palm-groves (2 Chr. xx. 2; Eccl. xxiv. 14; Jos. Ant. ix. 1, § 2). A rich plain half a mile square, gently sloping up from the water to the base of the mts., watered by a fountain a mile from the sea, up a ravine 400 ft. above the level plain; the water is sweet and warm (81° Fahr.). Ruins of the ancient city are scattered over the hills and plain. The soil is rich and fertile, and the variety of trees even now produced gives evidence of its ancient fruitfulness. The vineyards mentioned in Cant. i. 14, are still represented by fine vines. Its history is 4000 years, but may be told in a few words. The Amorites dwelt here (Gen. xiv. 7; 2 Chr. xx. 2). David cut off the skirt of Saul's robe in a cave at E. (1 Sam. xxiv. 1–4.)

Engra'ver (*harash*, in Ex. xxviii. 11, etc.). Any fine worker in wood, stone, or metal. The work was cutting names or devices on rings or seals; as on the high-priest's dress, breast-plate, etc. The art was known among all ancient nations, as evidences from the ruins witness. Many beautiful specimens of engravings on rings, etc., are preserved in the museums of Europe and in the Abbott Egyptian Museum, New York.

E'noch, HENOC (*teacher*). The eldest son of Cain, who named his city after himself (Gen. iv. 17). — 2. The son of Jared, and father of Methuselah, the seventh from Adam (Jude, 14). Enoch was a type of perfected humanity, "a man raised to heaven by pleasing God, while angels fell to earth by transgression." Some have thought Enoch was the god of the new year, because he lived 365 years, and did not die. The phrase "walked with God," is also used of Noah (Gen. vi. 9), and of Abraham (xvii. 1), and of others, as well as of people, and means a spiritual, upright life. The Greek and Latin fathers used the instances of Enoch and Elijah as evidences of the possibility of a resurrection and a future life. He is supposed to be one of the two witnesses alluded to in Rev. xi. 3. He is called Edris (*the learned*) in the Koran, and is credited with having invented the art of writing and the sciences of arithmetic and astronomy.

The Book of Enoch is accepted by the Abyssinians as a part of the Holy Scriptures; but it is placed in the Apocrypha by all other Christians, who suppose that it was written in the first century, by some devout believer, who gives a vast amount of information on the subject of beliefs in his days, and on this account the Book of Enoch is of great historical value.

En-rōgel (*fuller's fountain*). Spring near Jerusalem, at the junction of the valleys of Jehoshaphat and Hinnom (Josh. xv. 7; xviii. 16). Jonathan and Ahimaaz hid here (2 Sam. xvii. 17). Adonijah held a feast here, by the stone Zoheleth; his first and last attempt on the crown (1 K. i. 9). Josephus (Ant. vii. 14, § 4; ix. 10, § 4) mentions the royal gardens. The well is 125 feet deep, walled up square with large stones, and arched over. It overflows underground most of the time, and over the top only a little while in the rainy season. "It is a singular work of ancient enterprise" (Thomson, *Land and Book*, ii. 528).

Enshē'mesh (*spring of the sun*). Landmark on the N. of Judah (Josh. xv. 7). The only spring now known east of the Mt. of Olives is the Well of the Apostles, so called because it is supposed that Christ and his apostles rested there often, about a mile east of Bethany. The sun shines on the spring all day long.

En'sign. STANDARD. Several Hebrew words are so rendered: NES, an elevated signal, not a military standard, having on it a device, emblem, or inscription, as "Jehovah nissi" (Ex. xii. 15); the pole on which the brazen serpent was lifted is so called (Num. xxi. 8), which was an ensign of deliverance. DEGEL was the standard given to each of the four divisions (see ENCAMPMENT) of the Israelite host in the Wilderness (Num. i. 52). The Egyptian banners had on them sacred emblems — as a boat, an animal, a bird, or the king's name. The Hebrew banners are described by the Rabbis as follows: Judah, a lion; Reuben, a man; Ephraim, an ox; Dan, an eagle. It is more probable that each tribe and each company in a tribe had a particular ensign for its own use — as a figure or inscription. The Romans made images on their standards of certain gods and of deified men, which they worshiped. The Assyrian standards were very similar to those represented here as Egyptian and Roman.



ETHIOPIAN HOG.

Eph'esus. Near the middle of the Western part of Asia Minor, opposite the island of Samos. It was the ancient capital of Asia, which province under the Romans included only the W. part of the peninsula. Built partly on hills and partly on the plain. The climate was excellent. The country around the city was very fertile, and its position most convenient for traffic with other regions of the Levant. In the time of Augustus it was the great metropolis of this section of Asia Minor. Paul's journeys indicate the facilities for travel by sea and land.

The harbor was elaborately constructed, and at its head stood the famous temple of Diana (see view of the site). The first temple was burnt on the night Alexander the Great was born; the second, which stood in Paul's time, was built by the contributions of all Asia: 425 feet long by 220 wide, with 127 marble columns, each 60 feet high. Built in the Ionic order, perfected here first. The magnificence of this great temple was a proverb throughout the world. Here the people held an "uproar" against Paul for two hours (Acts xix. 23. See PAUL). Public games were held in the month of May, which was sacred to Diana, and Paul was probably there at that time (1 Cor. xvi. 8). Plutarch mentions the charms and amulets which were made and sold here, and accounts of faith in their value reach as far down as the 6th century. The coins of E. have many allusions to the Diana worship. Josephus says the Jews were numerous there. Disciples of John the Baptist were found here after the ascension of Christ (Acts xviii. 25; xix. 3). Paul established a church here, of which Timothy was at one time the head. It is supposed that St. John the Divine wrote his Gospel and Epistles here, the Apocalypse being written on Patmos. E. was one of the *seven churches*, and is named first; and its "candlestick" has been removed surely, for all is desolation now where the city once stood. The fine columns have been carried to other cities, chiefly Constantinople and Italy. Ruins cover the hills, and a swamp the plain. There is a tradition that the mother of Jesus was buried here, and also Timothy and St. John.

There is now a railroad from Smyrna to Aidin,



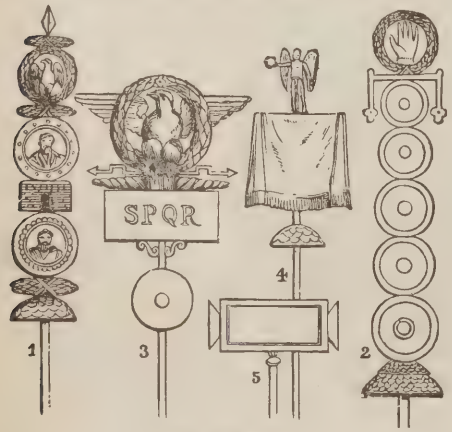
ZIGLAG.

with a station near the ruins of Ephesus, called Aysaluk (ā-sa-look, *city of the moon*). The whole district covered by the ancient city and suburbs is now almost a wilderness.

E'phraim (*double fruitfulness*). Second son of Joseph by his wife Asenath. Blessed by Jacob above his elder brother Manasseh (Gen. xlviii.). Joshua, the son of Nun, was of E. The portion of E. in Canaan was 55 ms. from E. to W. and 70 ms. from N. to S. in extent; elevated, hilly, and having the plain of Sharon, a narrow strip, on the W., Esdraëlon on the N., and the Jordan valley on the E., in the centre of the country, the whole called Mt. E. (1 Sam. i. 1; vii. 17; 2 Chr. xiii.; xv. 8). It had the "precious things of the earth, and the fullness thereof," as blessed by Moses. The finest and most fruitful of all the land. Afterward called Samaria. Its wealth and importance were increased by the presence of the Ark of the Covenant and the Tabernacle at Shiloh within its borders. The people were jealous, and at enmity with the tribe of Judah from the time of David. Very few attempts to conquer E. were ever made, and Shalmaneser only succeeded through the internal divisions of the kingdom of Samaria (B. C. 721. See SHECHEM, SAMARIA). — 2. A city on a hill N.E. of Jerusalem, 10 ms. See OPHRAH. — 3. A forest E. of Jordan, near Mahanaim, where Absalom was caught by his hair in a tree and was killed by Joab.



GAZA.



ROMAN STANDARDS.

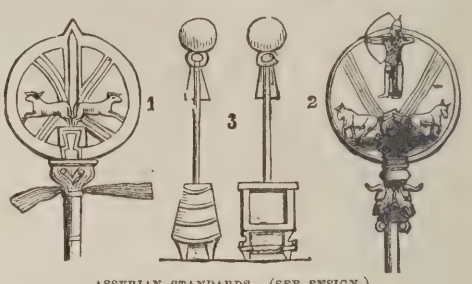
Epicū'reans (Acts xvii. 18). Epicurus, an eminent Greek philosopher (B. C. 340–271), founded a new school of philosophy, which is named in his honor. "He had so many friends that even whole cities cannot contain them." He tried to find in his studies a practical guide to happiness. True pleasure and not absolute truth was his object. His was a system of materialism based on utility. He taught that the gods were many, and lived remote from men, in passionless repose, indifferent to human affairs. Temperance was necessary in order that we might enjoy the highest good, and the most durable pleasures. His purity in morals excited his enemies to declare him insensible to passion. The STOICS (led by Zeno) opposed the Epicureans, and taught the Fatherhood of God, brotherhood of men, and the supremacy of the soul. Christianity united the two sects, taking ideas from both. Among the Jews, the Sadducees held similar opinions.

E'ra. See CHRONOLOGY. The Christian era was fixed four years too late, by the Abbot Dionysius Exiguus, in the 6th century, A. D., and the true date now would be 1876 instead of 1872.

Esarhad'don (*fire-given*). King of Assyria, son of Sennacherib (2 K. xix. 37). He first appears in history B. C. 680, as king, after his father's murder (Is. xxxvii. 38). The monuments exhibit him as one of the most powerful of the Assyrian kings, who conquered all Asia, from the Persian Gulf to the mountains in Armenia and the Mediterranean Sea. He is the only Assyrian king who dwelt (a part of the time) at Babylon, where bricks are found bearing his name. It is while living there (B. C. 680–667) that Manasseh, king of Judah, was brought before him at Babylon (2 Chr. xxxiii. 11). He proved his great clemency by restoring Manasseh to his throne in Jerusalem, and by giving territory on the Persian Gulf to a son of Merodach-Baladan, whom he had conquered, and who submitted to him and became a refugee at his court. He was a builder of great works, such as his palace at Babylon, and three others, in different cities, for himself and his son; and one inscription mentions thirty temples in Assyria and Mesopotamia. These works were ornamented highly with silver and gold. The palace at Nimroud is the best preserved of any. Mr. Layard found its plan to agree quite closely with that of Solomon's palace (1 K. vii. 1–12), but much larger, the great hall being 220 by 100 feet, and the porch 160 by 60. The sculptures were winged bulls, sphinxes, and slabs, most of which were almost destroyed by fire. It is believed that Phœnician and Greek artists were employed as assistants on these works. His son, Asshur-banipal, succeeded him (SARDANAPALUS).

Esau (Heb. ESAV, *hairy*). Oldest son of Isaac, twin of Jacob, born B. C. 1836. The bitter enmity of the two brothers, and the strife between the two nations derived from them, were foreshadowed even in the womb (Gen. xxv. 22–27). He was called Edom (*red*), which name was given to the country that he afterwards lived in. At the age of 40 he married, against the will of his parents, two Canaanite women. Jacob was sent to Padan-aram, out of the way of Esau, who took another wife, Mahalath, his cousin, daughter of Ishmael (xxviii. 8, 9). He then went to Mt. Seir, where he was living when Jacob returned from Padan-aram, and had become rich and powerful. The brothers met on the east of Jordan (when Jacob again acted in a double-faced way), and parted to meet again only at the side of their dead father, twenty years after, at Machpelah. From this time he lived in Mt. Seir, but nothing is recorded of his later history. See EDOM.

Esdrae'lon. The Greek name of Jezreel (Judith iii. 9), the Great Plain of Josephus, the valley of Megiddo. It is very rich in soil, lying on a volcanic basalt, but there is not an inhabited village in its whole extent, which is triangular, 18, 15, by 12 miles, on the three sides. (See Map.) It is noted for the number and importance of the battles fought on its surface. "Warriors from every nation have pitched their tent in the plain of Esdraelon." The names Deborah, Barak, Gideon, Josiah, Holofernes, Vespasian, the Crusaders, Saracens, Turks, and French, give a hint of the events which have made the valley memorable.



ASSYRIAN STANDARDS. (SEE ENSIGN.)

Essē'nes. They combined the ascetic virtues of the Pythagoreans and Stoics with a knowledge of the Divine Law, and arose about B. C. 200. Their chief city was Engedi. The name is supposed to mean *silent, mysterious,* or *pious* (Dr. Ginsburg). The origin of the party was rather in a certain tendency of religious thought among all classes toward an ideal purity. Special doctrines had for their object a life of absolute purity and divine communion.

Jesus alludes to the Essenes in Matt. v. 34, "swear not at all," and in xix. 12, "who abstain from marriage for the kingdom of heaven's sake," and Paul in 1 Cor. vii., which is hardly intelligible without a knowledge of the tenets of the Essenes, and by James in v. 12, and the first church held all things in common as they did (Acts iv. 32–34). Their number was never larger than 4000. See JOSEPHUS, PLINY, and EUSEBIUS. They disappeared after the destruction of Jerusalem, and were not heard of again, although various orders of monks follow more or less strictly their rules and practices.

Es'ther (*the planet* VENUS, ASTER, ASTARTE, ASHTORETH, meaning *good fortune*). The Persian form of the Hebrew name HADASSAH (*a myrtle*). She was daughter of Abihail, son of Shimei, a Benjamite, cousin of Mordecai. Her parents did not return from captivity, but died, leaving her in care of her relative (cousin?) Mordecai. The Persian king having divorced his queen, Vashti (*a beauty*), for contempt, the royal choice fell on Esther, after passing many others by. In this position she delivered her people, who were still very numerous, from a threatened calamity, which was the origin of the yearly feast of Purim. See HISTORY OF THE BOOKS, Esther and Apocrypha.



EGYPTIAN STANDARDS.

Ethio'pia (*burnt*). In Hebrew CUSH. S. of Egypt, from Syene (Ez. xxix. 10). Libyan desert W., Abyssinian highland E. and S. The Hebrews traded with E. (Is. xlv. 14) in ebony, ivory, frankincense, gold, and precious stones (Job xxviii. 19; Jos. Ant. viii. 6, § 5). Settled by a Hamitic race (Gen. x. 6), dark (Jer. xiii. 23), men of stature (Is. xviii. 2), and fine-looking (xxxviii. 7). The Sabæans were the most noted tribe. There are ruins of many temples in E., built during the reigns of the Hyksos kings of Egypt. Queen Candace is mentioned in Acts viii. 27.

The official title of the queen was CANDAKE, and there was a line of queens who governed the country about the time of Christ, who successfully resisted even the Romans.



CANDACE (QUEEN).

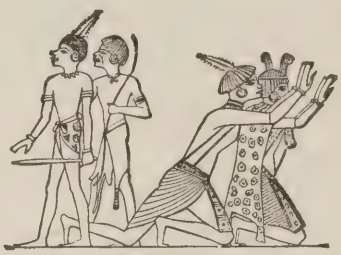
Eu'nuch (Heb. SARUS). Officer, chamberlain. The word indicates the incapacity which certain mutilation produces — a practice contrary to the law in Deut. xxiii. 1. The origin of the custom is ascribed to queen Semiramis, but is probably as old as Eastern despotism itself, which delights in servants who excite no jealousy. It is supposed that the prophet Daniel and his companions were so treated, because it was so prophesied (2 K. xx. 17). The ETHIOPIAN EUNUCH was probably an officer of the queen, perhaps a Jew.

Euphrā'tes (*the good river*). Now called Frat. In Scripture, *the river*. The largest, longest, and most important river in W. Asia. Rises in the mts. of Armenia, near Erzeroum and Mt. Ararat. Of two branches: one is called Frat, and Black River *Kara su*), and is 400 miles long; the other, Murad Chai (*chief*), 270 miles long; and both unite at Kebban Meden, in a stream 360 ft. wide, and from this point to the Persian Gulf it is 1000 miles, making in all nearly 1800 ms., 1200 of which is navigable for steamers. Nebuchadnezzar dug canals to carry the water of the annual inundation across the wide plains of Chaldea. Herodotus describes the river and its traffic (i. 185). First mentioned in Gen. xv. 18, in the description of the promised land (Deut. i. 7; xi. 24; Josh. i. 4). Fulfilled partially by Reuben (1 Chr. v. 9), and completely by David (Ps. cxxxvii. 1).

Evan'gelist (*publisher of glad tidings*). An order of men in the Christian Church. They were not attached to any particular locality, but worked wherever there was a field, by preaching or writing. Philip (Acts xxi. 8), and Timothy (2 Tim. iv. 5), and the four, Matthew, Mark, Luke, and John, are examples.

Ēve (Heb. CHAVVAH, *living*). Name of the first woman. It is the feminine form of the noun which means life. There are two accounts of her creation in Genesis. 1. Gen. i. 27: "So God created man in his own image, in the image of God created he him; male and female created he them;" 2. ii. 18: "And the Lord God said 'it is not good that the man should be alone (his creation is noticed in verse 7), I will make him a help meet for him.'" Then, in verses 19 and 20, is the account of the creation of the beasts, and that among them there was not found a help meet for Adam. Verses 21 to 25 give the account of Eve's formation out of the rib of Adam. The story — or two stories — may mean simply that God holds both man and woman equal in duty and accountability, and one in nature and origin. Eve is not mentioned after the birth of Seth, and her death is not recorded.

Excommunicā'tion. Putting one out of church society. The Jews had three modes: 1. For twenty-four minor offenses an offender was under NIDDUI. Keeping a fierce dog, swearing, etc., were instances. The penalty was to abstain from the use of the bath, the razor, wine, etc., and to keep at 6 feet (4 cubits) distance from every one. He could not worship in the temple in the usual manner, and this lasted 30 days. — 2. The second was CHEREM. He could not teach or be taught to work for or by any object not intended for food. — 3. The SHAMMATHA, an entire cutting off from the congregation. Moses did not make this law, but the natural right of societies for self-preservation gave rise to it. The cases in Num. xvi. (of Korah, etc.), Judg. v. 23 (Meroz), Ezr. vii. 26, x. 8; Ex. xxx. 33; and Lev. xiii. 46, xvii. 4, are precedents. One instance is recorded in the N. T., John ix., of the young man who confessed that Jesus was the Christ. The fear of the result prevented some from such a confession (xii. 42). The blessing in Luke vi. 22, refers to the three forms of this law. The excommunication founded by Jesus was to be executed only after due trial, and a settled contempt for the church in refusing to atone for a trespass which the person has committed (Matt. xviii. 15–18). The final act of exclusion was to be done only after two warnings. Paul commanded the same (1 Tim. i. 20; 1 Cor. v. 11; Tit. iii. 10), and frequently used the power. Restoration was possible, and is urged in 2 Cor. ii. 6. The censure of the church was not to include enmity, curses, and persecution, as among some sects, but rather to look upon the excluded "as a heathen and a publican," that may be brought in again. It is a spiritual penalty, not physical, separating from the communion of the church, aiming to benefit the person and the church, by excluding heresy and immorality, and only put in force by the authority of the church at large (by a vote?) and the sanction of the highest officer, whose sentence was declared in the congregation to which the offender belonged; and that penitence is a condition of restoration, which is to be as public as the exclusion.

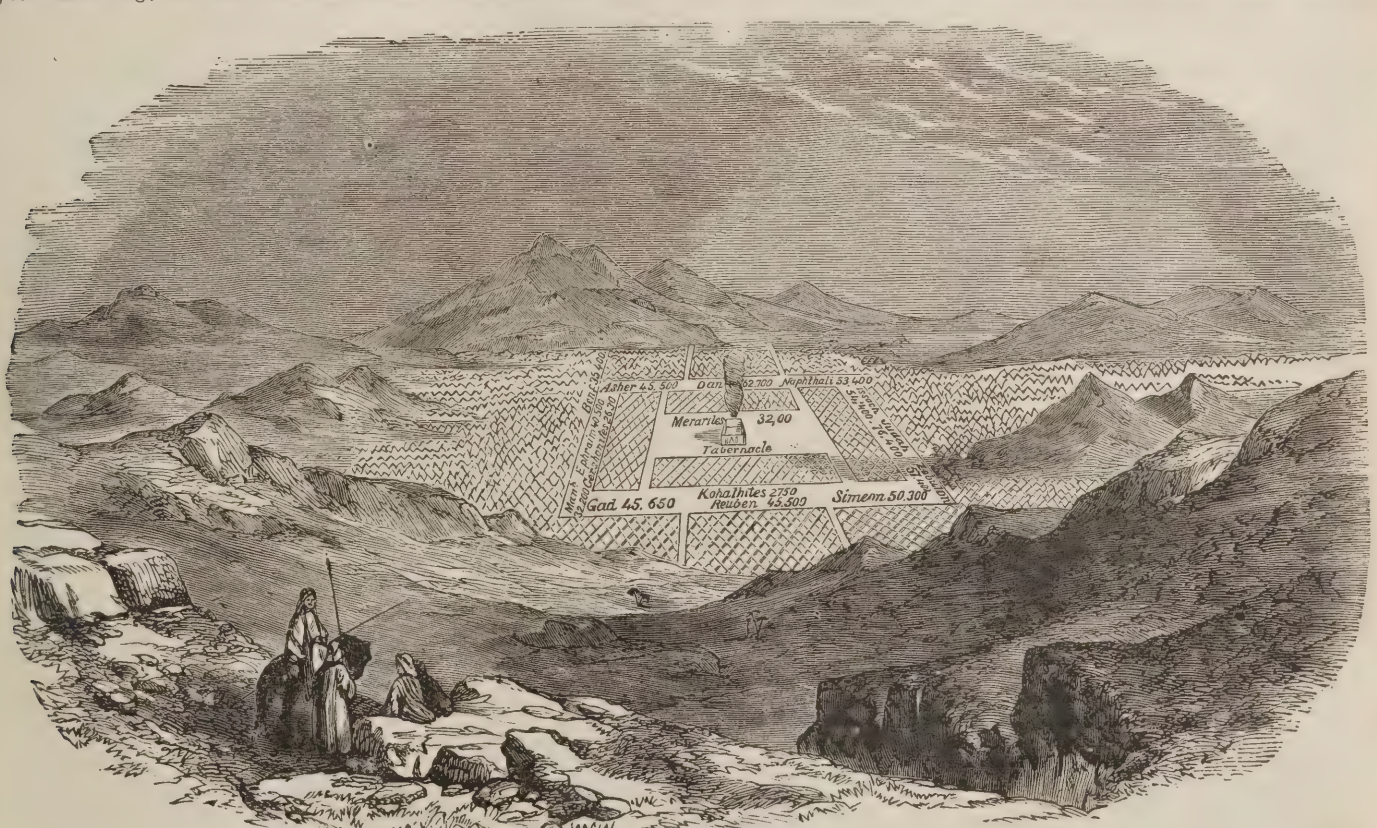


ETHIOPIANS.

Ex'ōdus (*going out*). EXODE. The great deliverance of the children of Israel from the bondage of Egypt. For the book, see HISTORY OF THE BOOKS.

The date of the Exodus of the Hebrews from Egypt, led by Moses, is fixed by different writers: as Poole, B. C. 1652, Hales, 1648, Usher, 1491, Bunsen, 1320. The patriarchal institution ended and the era of the Law began at the Exodus — the family had become a nation. The departure was begun at Raamses (Rameses) in the early morning of the 15th of Nisan, which was from that time called the first month. Three stages brought them to the Red Sea, where they were overtaken by Pharaoh and delivered by Moses, as celebrated in the songs of Moses and Miriam (Ex. xv.).

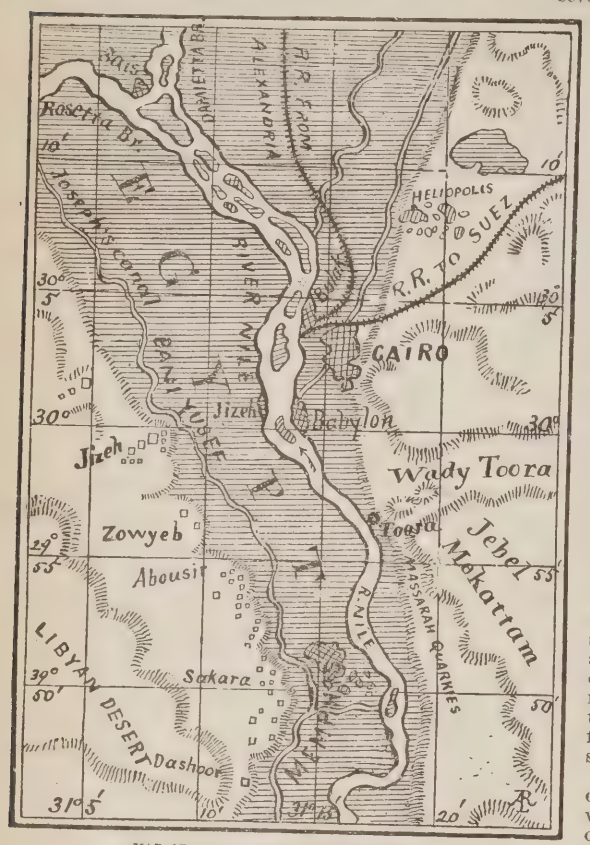
The great difficulty in tracing the route of the Israelites from Egypt to Canaan has called out a large number of travelers in our day, who have minutely examined the district (or a part of it, omitting the region of the 38 years' wandering, because there are no records from which to form a base of exploration), and from their researches it is "possible by the internal evidence of the country itself to lay down not indeed the actual route of the Israelites in every



ENCAMPMENT OF THE TWELVE TRIBES AROUND THE TABERNACLE IN THE WILDERNESS.

stage, but in almost all cases and in some cases the very spots themselves."

The question of the passage of the Red Sea is referred to MIRACLES.



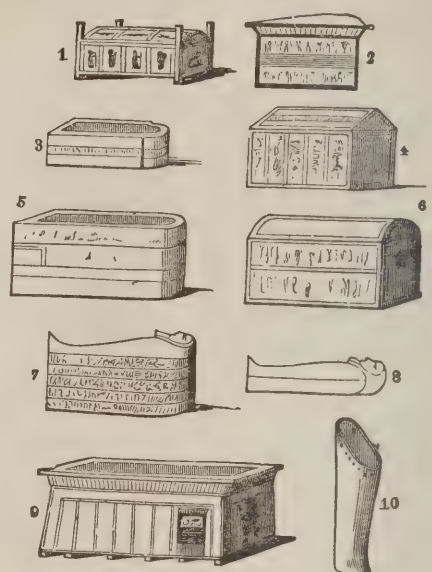
MAP OF THE PYRAMID DISTRICT, EGYPT.

ETHAM was a district on both sides of the N. end of the Red Sea. The place of crossing might have been anywhere between Suez and Jebel Atakah, which is a steep, high promontory standing out into very deep water.

(*bitter*), and the rest at ELIM (*stags*), where there were twelve fountains, and a kind of desert paradise, among a grove of palm-trees. *Wady Ghurundel* has several fine fountains, a perennial stream, and more trees, shrubs, and bushes than any other place in the desert. Here the mountain district begins. The next camp was by the Red Sea, where, in a wild and lonely plain, there is a sublime view of Sinai's granite peaks on one side, and the blue sea on the other.

The WILDERNESS OF SIN is a continuation of this valley on the south, widening into the broadest plain in the whole region. Here they first murmured, and the quails were sent in answer to their cry, and the first fall of manna. DOPHKA and ALUSH were probably in the same plain. REPHIDIM (*supports*) is located in Wady esh Sheikh, the most spacious valley in this region, and the most fertile. Here the people found no water to drink, and Moses brought water out of a rock (Ex. xvii. 5, 6). The Amalekites attacked the people, and were routed. Jethro, Moses' father-in-law, visited him here and counseled him. They next pitched in the plain of *Rahah* (*rest*, Ex. xix.) in front of SINAI. *Jebel Musa* (Mount Moses), the Sinai of recent tradition, is in the midst of a group of mountains, and is 7000 feet high. Katerin is 8700, and Om Shomer is 9300 feet high. On the summit of Jebel Musa is a platform nearly 100 feet across, partly covered with ruins, a chapel at the east end, and a small mosque. *Ras es Sufsafeh* (peak of the willow) is the Sinai of many scholars, because from it the plain can be seen, and every other requirement of the text answered, and every incident illustrated by the features of the surrounding district. They stayed almost a year at Sinai. While Moses was on the mount, receiving the two tables, Aaron (his brother) made a calf of gold, probably in imitation of the Egyptians. Aaron's sons offered strange fire (Lev. x.), and were destroyed, and the second passover was held.

On leaving Sinai a certain order of march and of camping was adopted (Num. x.), and Hobab was engaged as a guide, to be unto them "instead of eyes" (ver. 31), as is the custom now in crossing the desert. From Sinai to Kadesh the route cannot be clearly laid down. After three days they pitched in Paran, at a place afterwards called TABERAH (*burning*, Num. xi. 3). Quails were sent here (ver. 31), the people suffered from a plague after eating them, and the place was named a second time KIBROTH-HATTAAVAH (*graves of lust*, ver. 33). The next station, HAZEROTH, has been identified with *Ain Hudhera*, a little fountain in a wild, dreary waste, among naked hills, 40 miles from Sinai. The place was noted for the foolish rebellion of Miriam and Aaron (xii.). The fountain of *El Ain*, north of *Hudherah*, is the most important watering-place in the district. The next station that can be located is EZION-GEBER, at the head of the Gulf of Akabah. Between this station and Kadesh, in the *Arabah*, there were many stations, and, as appears from the two accounts in Num. xxxiii. and in Deut. ii. 8, x. 6, they wandered up and down the valley many times.



COFFINS.

KADESH was the most important station after Sinai. From there the 12 spies were sent into Canaan, and from that station the 38 years of wandering began, of which there is no record (besides the ceremonial law) except the execution of the man who gathered sticks on the Sabbath day (Num. xv.), the rebellion of Korah (xvi.), and (either during that time or soon after) the writing of the ninetieth Psalm by Moses. The great desert from Akabah to Gaza is now called Et Tyh (the wandering), and it may be the very region; but having no names to locate or compare, there is nothing left us but conjecture.



CEDARS OF LEBANON.

SHUR (*wall*) is a name for the whole desert from Suez to Beersheba, N. of the plain Er Ramleh, also called PARAN. The first water was found at MARAH

They visited Kadesh a second time, where Miriam, the sister of Moses, died and was buried (Num. xx. 1). Moses brought water out of the rock, and the people

and their beasts drank. Their flocks had survived through 38 years. Then they sent messengers to the king of Edom, asking permission to pass through his country, and making the fairest proposals, but they were denied their request (xx. 14).

Leaving Kadesh they moved to Mt. Hor, where their first high-priest, Aaron, died and was buried, and Eleazar his son was invested with the "holy garments" and the office of his father. See AARON.



HOLY SEPULCHRE SEAL OF A. D. 1150.

The next place that is identified is the pass through the east wall of the Arabah, up into the Arabian desert—*Wady Ithm*—by the way of the Red Sea (to compass the land of Edom, xxi. 4). Here the fiery serpents were sent, killing many: and the brazen serpent was set up, which became a type of the greater salvation. IJE ABARIM was reached, and then the willow brook (ZERED), and soon also the ARNON, and they were out of the desert. Sihon, king of the Amorites, opposed their advance, and Israel smote him, and possessed his land from the Arnon to the Jabbok. They next conquered Og, the king of BASHAN. His "giant cities" are still standing, deserted but not ruined, all over the vast plain of the *Hauran*. The king of Moab sent the prophet Balaam to curse Israel as they were encamped in the plains of Moab, and he blessed them, but laid a snare which caught them, and caused the loss of thousands of lives (xxxi. 16).



SARCOPHAGUS FOUND AT SIDON.

Moses numbered the people in the plain of Moab, and found 601,730 men above the age of 20 (being only 1820 less than the number at Sinai, 39 years before), and of all these only three were among those who came out of Egypt, all the rest having fallen in the desert (Num. xiv. 29), leaving only Moses, Caleb, and Joshua. After looking at the land from the heights of Nebo, Moses died, and was buried (by the Lord), "but no man knoweth of his sepulchre" (Deut. xxxiv. 6). With his death the wanderings ended.

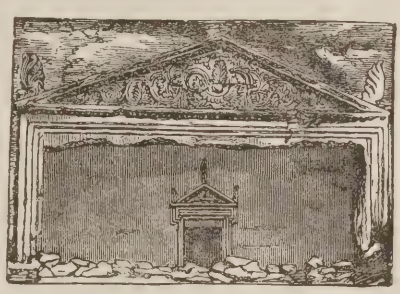
The route, except the 38 years of wandering, may be traced on the map.

The region west of the Arabah has not been explored, and it may be that the locality of the wanderings will be traced there, or at least as possibly on those high plateaux.

Eye (Heb. AYIN). Used as a symbol of many objects and ideas. Among the Hebrews a few uses were: 1. A *fountain*, or *spring* (AIN). 2. Color (Num. xi. 7; Prov. xxiii. 31). 3. Face; as in eye to eye (face to face), (Num. xiv. 14). 4. Look, as in Cant. iv. 9. 5. "In the eyes," means in his presence, or in his judgment (Gen. xix. 8, xxix. 20; 2 Sam. x. 3). 6. "To set eyes on one," is to look with favor (Job xxiv. 23), and also to express anger (Amos ix. 8). 7. Evil eye (Matt. xx. 15); wanton eyes, etc. In Zech. iv. 10, God's angels are "his eyes," and in Persia the ministers of state are "the king's eyes." In the East servants watch the hands of their master, receiving orders and directions by motion of the hand. PAINTING THE EYES is an ancient practice among Orientals, and referred to in 2 K. ix. 30, where Jezebel is spoken of as "painting her eyes," not "face," in Jer. iv. 30, where "rending the face," means "painting the eyes," and by Ezekiel in xxiii. 40. Lane says, of painting eyes: "Their charming effect is much heightened by the concealment of the other features (however pleasing they may be) and is rendered still more striking by a practice, universal among the females of the higher and middle classes, and very common among those of the lower orders, which is, blackening the edge of the eyelids, both above and below the eyes, with a black powder called *kohl*. The paint is made by burning a resin and catching the smoke on glass or any hard substance. Almond shells also make good black smoke. The black is moistened with rose-water. The ancient sculptures show the antiquity of the practice.



PAINTED EYE.



DOOR OF A TOMB.

Ezē'kiel (Heb. YEHEZEKEL, *God will strengthen*). One of the four greater prophets. Son of Buzi, a priest, and carefully educated. We know that he was in captivity, because his prophesy is dated on the banks of the river Chebar, in the 5th year of Jehoiachin's captivity. Josephus gives other particulars. His age is not known. It is supposed, from several concurring allusions in his writings, that he was twenty-five when carried to Assyria a captive, and thirty at the time he wrote his first prophesy. He was energetic, earnest, spiritually-minded. He prophesied twenty years, B. C. 595–575, ending with the 14th year after the last deportation from Judæa. The first 8 years were contemporary with Jeremiah. See HISTORY OF THE BOOKS, for the BOOK OF EZEKIEL.

E'zion-ge'ber (*giant's backbone*). At the head of the eastern arm of the Red Sea. Now Akabah (Num. xxxiii. 35; Deut. ii. 8; 1 K. ix. 26, xxii. 48; 2 Chr. viii. 17). Station of the Exodus. Port for Solomon's fleet. Jehoshaphat's fleet was broken here (2 Chr. xx. 37).

Ez'ra (*help*). 1. In the line of Judah (1 Chr. iv. 17). —2. The famous Scribe and Priest (Esdras in the Apocrypha), son of Seraiah 7 and descendant of Hilkiah 2, high-priest in Josiah's reign (Ezra vii. 1). His history is given partly in Ezra vii. to x. and in Nehemiah viii., xii. 26, 36. His narrative includes 80 years, during which period, in Persia, there were Cyrus, Cambyses, Smerdis, Darius Hystaspis, Xerxes, and Artaxerxes Longimanus. The last-named gave Ezra men, money, and letters of power, and permission to return and rebuild the house at Jerusalem.

He collected and revised the books of the O. T. Tradition says he died at Babylon (or Zamzumu on the Tigris), aged 120. A tomb is shown as his, 20 ms. above the junction of the Euphrates and Tigris.

The works credited to him are: 1. Founding the Great Synagogue. 2. Forming the Canon of the O. T. 3. Introduction and Use of the Chaldee instead of the Old Hebrew letters. 4. Authorship of Chronicles, Ezra, Nehemiah, and Esther. Some also add Ezekiel and Daniel. 5. Institution of Synagogues.—3. Another Ezra was head of one of the 22 courses of priests which returned with Zerubbabel and Joshua.—4. One who assisted at the dedication of the repaired walls of Jerusalem (Neh. xii. 33). See HISTORY.

F

Fa'ble. A fiction intended to instruct or amuse. They are of two kinds, called the mythus, and the parable. The mythus grows from traditional sources, the parable assumes that what is related might have been true. The fable uses animals who are supposed to act and speak like men, and treats of affairs between man and man; the mythus includes imaginary persons, or animals, and the parable only deals with human beings as its actors, and exhibits relations between God and man.

The fable of Jotham about the trees of Shechem is the oldest extant (B. C. 1209), and as beautiful as any that has been made since (Judg. ix. 8–15). Ezekiel gives a fine instance in chapter xvii. 1–10. The most famous Arabian writer of fables was Lokman (B. C. 1025). The Greeks had Æsop and Hesiod (B. C. 550). See 1 Tim. iv. 7; Titus i. 14; 2 Pet. i. 16.

Face. The peculiar human feature. In the Scripture language the face is the presence; that is, to stand before the face is to stand in the presence. It means also favor; the prince's, or king's face (favor). To turn away the face is a sign of denying a favor. So the face of the Lord is his presence and favor. No one can see the face of God and live; that is, can stand in the presence of God (Gen. xxxii. 30).

Fair Ha'vens. Harbor on the south side of Crete, east of Cape Matala, and near Lasea (Acts xxvii. 8). Visited by Paul on his voyage to Rome, A. D. 60. (Gr. *Kaloi Limenes.*)

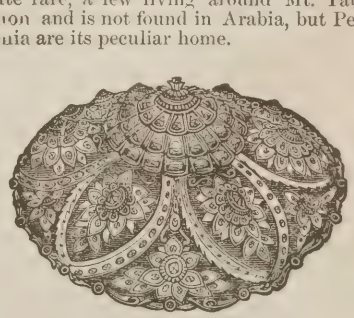
Fairs (Heb. IZEBONIM). Only in Ezekiel xxvii., where it is found seven times, once translated wares in verse 33. The word means *exchange*, and the sense of the chapter is much improved by this rendering.

Faith (Heb. EMUN, *faith;* EMUNAH, *faithful;* Greek *elpis, faith* or *hope; pistis, one belief*). Faith is the assent of the mind to the truth of God's revealed will. There are two kinds: 1. *Historical*, which assents to the statements about the life and works of Jesus and the apostles, as historical truths. 2. *Evangelical*, or *saving faith*, an assent to the truth of revelation, and an entire trust and confidence in God's character, and Christ's teachings, with an unreserved surrender of the will. Jesus Christ is then received into the heart as the Saviour, Prophet, Priest, and King, to be loved and obeyed. This is instrumentally a means of salvation, an essential grace, and a mainspring of Christian life.

Fallow-deer (Heb. YACHMUR). Permitted as food by the law, and supplied to Solomon's table (Deut. xiv. 5; 1 K. iv. 23). Two kinds of deer were known to the Hebrews in Palestine. Jacob refers to one in his blessing on Naphtali. Its beauty, speed, and agility are frequently used by the poets and prophets. The opening of the xlii. psalm is as beautiful as familiar:

> "As the hart pants after the water-brooks,
> So does my soul pant for thee, O God."

This was written by David when Saul was hunting him from one place to another like a deer or "a partridge." Figures of deer are sculptured on the ancient monuments in Egypt. The bubale is classed among cattle in the East, and is found from Gibraltar to the Persian Gulf, living in small herds. The fallow-deer is quite rare, a few living around Mt. Tabor, and Lebanon and is not found in Arabia, but Persia and Armenia are its peculiar home.



HEAD ORNAMENT OF GOLD AND JEWELS.

Fa'ran (*place of caves*). Name of a mountain and a wilderness. The mountain is only mentioned in two poetical passages (Deut. xxxiii. 2; Hab. iii. 3). This name is preserved in Wady FARAN (*fāran*), in Sinai; and the mountain is probably that now called Serbal,

one of the grandest in the region (*Bartlett*, Forty Days; *Stanley*). The wilderness is described minutely in the Scriptures; and had Palestine on the north, Arabah on the east, and Sinai on the south; corresponding to the desert *Et Tyh* (*the wandering*) of the present (see SINAI). This region is not a desert, or a wilderness, but is what was called by the Hebrews *Midbar* (*pasture-land*).

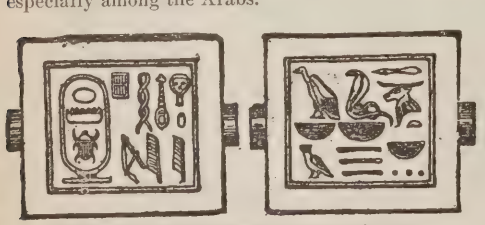
Fast. There is no word in the Pentateuch which means *to fast*. It was a voluntary, not a legal act. It was probably a silent protest against the tendency to asceticism so prevalent in the East. The vow of the Nazarite was voluntary, and only excluded wine and things related to it in origin, and the cases where it was necessary were few. Once a year, at the yearly atonement, the people were called to do what became, after a while, a fast in common terms (Lev. xvi. 29; Acts xxvii. 9), but there is no rule against eating or drinking, while there is against work—it was to be "a Sabbath of rest." Isaiah notices that when the spiritual element declined, the ceremonial increased, and fasts became popular as an easy means of atonement (Is. lviii. 5). The true fast is to have a serious and heartfelt sorrow for sin, with earnest strivings to be delivered from it, as Isaiah says. Holiness and mourning are always, in the Hebrew mind, contrasts—opposite states of feeling. The public fast anciently among the Hebrews, as well as among the modern Arabs, was a total abstinence from food for twenty-four hours, beginning at sunset. The forty days' fast of Moses, Elijah, and Jesus were miraculous. Jesus did not institute a fast, except the lifelong fast of his disciples, after his death, intimated in Luke v. 34, 35, and directed those who did fast to conceal the fact by washing and dressing as usual, so as not to appear to fast before men and not really fast before God (Matt. vi. 17). The mere fast is no essential part of the gospel plan, although it was practiced by the apostles (1 Cor. vii. 5; Acts xiii. 2, etc.). The real fast is *the sacrifice of the personal will*, which is meant by the term *afflicting the soul* (Is. lviii. 5).



THOTHMES' RING.

Father. 1. Male parent. — 2. Any male ancestor, as Father Abraham. — 3. Any man in the position of a father, as Joseph to Pharaoh.— 4. The inventor or teacher of an art was called its father, and the father of those who practiced it. "Jubal was the father of all such as handle the harp or organ," that is, he was a teacher of music, if not its inventor; and "Jabal, the father of such as dwell in tents" (Gen. iv. 20, 21). —5. The builder or founder of a city, as Salma, the father of Bethlehem (1 Chr. ii. 51).—6. Any one who makes a thing or produces it, or tells a story, or recites a poem, is called the father of such a thing or poem. The authority of the father was sanctioned by the law of Moses, as standing between God and man. His blessing conferred special benefits, and his curse special injury. His sins affected his children, but they were not liable to punishment for them. The command to honor the parents was the only one to which a promise was attached, in the Decalogue, while disrespect and filial insubordination were the worst of crimes.

The principle of respect to age and authority, so universal in the East, is derived from the patriarchal spirit, which still prevails outside of the walled cities, especially among the Arabs.



IMPRESSION OF BOTH SIDES OF THOTHMES' RING.

Fe'lix. Claudius Antonius Felix was the Roman governor (procurator) of Judæa, from A. D. 53 to 62. He was originally a slave and was freed by the Emperor Claudius. His brother Pallas was also freed by the Emperor's mother Antonia, and deservedly had great influence with Claudius. He exercised the sovereign power with the character of a slave (Tacitus). (Acts xxiii. 24, xxiv. 24, 27.)

Festivals. The law of Moses plainly intended stated and regular meetings for worship, at shorter or longer intervals. No rule was made for any particular form of gathering, but each community was left to direct its own affairs. When synagogues were built, after the Captivity, the service was made more uniform. These gatherings were intended to be holy (Is. i. 13; Ps. lxxxi. 3, etc.). They were sacred seasons—feasts of the soul.

1. THE WEEKLY SABBATH (Heb. SHABBATH, *a day of rest*). The 7th day of the week (Gen. ii. 3) was established by law (Ex. xvi. 23, 29), to be kept by the whole people (Ex. xxv. 25). Isaiah utters solemn warning against profaning, and promises blessings for the due observance of it (Is. lviii. 13). The Scribes and Pharisees invented many strict rules, which hedged about the day and bound the people hand and foot, so that Jesus found it necessary to repeat the saying that "the Sabbath was made for



SIEGE OF JERUSALEM. ASSYRIAN SCULPTURE.

man, and not man for the Sabbath." It was the keynote to a system consisting of 7th day, 7th week, 7th month, 7th year, and year of jubilee, which was at the end of 7 times 7 years. Each of these periods had its sacred day. It was lawful and customary for the priests to light fires, bake the shew-bread, and do other needed work about the Temple. "There was no Sabbath in holy things"

2. PASSOVER OR FEAST OF UNLEAVENED BREAD. It was kept in the 14th day of the first month, "between the two evenings"— that is, late in the evening is the Lord's Passover. On the next day, the 15th, is the feast of the unleavened bread, continuing 7 days (Lev. xxiii. 5). The lamb sacrificed for the passover must be of the first year, and without blemish (1 Cor. v. 7). The flesh of the paschal lamb was eaten to show the actual fellowship which the partakers of the feast held with God as the result of the atoning sacrifice.

THE PASSOVER was the annual national birthday festival, and was held in the first month when the ears of grain were forming. The Pharisees excused the custom of reclining at the table in their day, by saying that it was a sign of the rest that the Lord had granted his people. Leavened bread was not to be eaten for a week — unleavened bread was "the bread of affliction," "for they came out of Egypt in haste." Leaven is a species of corruption — against which Jesus warned his disciples as in the peculiar errors of the Pharisees (Matt. xvi. 6). The feast also pointed to the future — to the sacrifice of the Paschal Lamb (Luke xxii. 15, 16).

THE FEAST OF WEEKS (Greek name PENTECOST). The presentation of the first ripe ears of barley. It was also the feast of *first-fruits* and of *harvest*. The offering was made by the priest waving two loaves, made of the best of the crop, of fine wheat flour, leavened and baked, but not put on the altar (where no leaven could be placed). (Deut. xxvi. 2.) This feast was in memory of the giving of the Law. It was the end of the harvest, as the second day of the Passover was the first, and it was the end of the Week of Weeks — seven times seven days. Canaan was in a peculiar sense God's land; and as He manifests his care in providing, He should be honored by those who are partakers of his bounty. In spiritual matters it was also the harvest season — the end of Christ's personal ministry on earth.

THE FEAST OF TRUMPETS, or NEW MOON. The year was reckoned by the moon, twelve or more moons making a year (see CHRONOLOGY). Besides the usual offerings (Num. xxii. 11–15), there was a blowing of trumpets, as sung in Ps. lxxxi. 3. (Ex. xix. 16–19.) It was a symbol of the mighty voice of God. The first was the *sacred month*, and was therefore placed *seventh* in the calendar. Four days were sabbaths, the 10th was the Day of Atonement, the 15th was the Feast of Tabernacles.

THE FEAST OF THE DAY OF ATONEMENT (see ATONEMENT). It was the occasion above all others, on which the ideas of sin and atonement rose to their highest potency in the ritual of the old covenant, exhibiting those ideas in their clearest light, how one ordained from among men, for the purpose of drawing near to God, mediates in behalf of his fellowmen in things pertaining to sin and salvation.

THE FEAST OF TABERNACLES was the last of the appointed festivals, under the old covenant, and began on the 15th of the 7th month, and lasted seven days. The real name is *booths*. It was celebrated "in the end of the year, when they had gathered in their labors out of the field" (Ex. xxiii. 16). The crops and the vintage are supposed to be ended, and this was practically the end of the year.

THE FEAST OF THE DEDICATION was held in later times, in memory of the renewed consecration of the Temple after the profanation by Antiochus Epiphanes (1 Macc. iv. 52–59, B. C. 164. See John x. 22. Began on December (9th month) 15th, holding eight days. The Jews now call it the feast of lights, and light one lamp on the first day, two on the next, etc. (Ant. xii. 7, 7).

Fes'tus Porcius. The successor of Felix as governor of Judæa, A. D. 62. His term was short, for he died in a little while (A. D. 64). He was superior to Felix, and would have set Paul at liberty, if he had understood the case, which Paul seeing, he appealed to Cæsar (Acts xxiv. 27). He gave the apostle a hearing in the presence of Agrippa and Berenice, and was astonished at his preaching, but supposed it came from a heated imagination aided by the peculiar dreamy speculations of the East. He quarreled with the priests at Jerusalem, and built a dining-room in the governor's house, which overlooked the temple courts, when the priests built a high wall, cutting off the view. The emperor afterward sustained the priests (Ant. xx. 8). He was a good man and governor, but indifferent to religion.

Fig (Heb. TEENAH; Arab, *tin*, *the ficus carica tree*; Gr. *sukē*, fig-tree; *suka* (sycamore) figs. Three kinds are cultivated: — 1. The early fig (Heb. BOKKORE, *early fig*; BICCURAH, *first ripe*), ripe in June, green in color. — 2. The summer fig (KERMOUS), ripe in August, is sweet and the best, purple in color; and the green fig (*pag*) which remains on the tree all winter. (*Beth-phage*, place of figs.) DEBELAH, cake of figs in 1 Sam. xxx. 12. It is still used in the East as the most convenient and the best poultice (2 K. xx. 7; Is. xxxviii. 21). It is one of the few plants which grow wild all over the country. The fig-tree puts forth its earliest fruit-buds before its leaves, and the foliage forms a very dense shade. "To sit every man under his vine and under his fig-tree," indicates in the East the fullest idea of peace, security, and prosperity. Jeremiah (as well as several other prophets) uses the fig through all of his books as an emblem of good or evil, and particularly in chap. xxiv. Jesus made frequent use of the tree or its



FIG.

fruit as an emblem or a means of instruction, especially in the case of the barren fig-tree, as a lesson against deceit. It grows best near a fountain or stream. The sycamore fig grows to a large size in Palestine and Egypt — sometimes 50 feet in circumference — and is evergreen. The fruit is purple, smaller than the other kinds, sweetish, and not so valuable. They ripen from November to June. The wood is used for many purposes, as it is almost the only large tree in Egypt.

Fir (Heb. BEROSH, BEROTH, *to cut up into boards*). Pine, cypress, juniper, or various evergreen trees.

Found in the mountains. The timber was supplied to King Solomon by Hiram for the Temple, for the floors and doors. It was used for musical instruments (2 Sam. vi. 5). The tree is next in size to the cedar. It is used by the poets and prophets among their figures.

Fish (Heb. DAG, DAGAH; Gr. *icthus*). No particular kind of fish is mentioned by name in the Bible; but there are frequent references to fish generally. It is a little remarkable that the apostles, who were professed fishermen, did not designate by name any kinds of fish, salable or unsalable, and especially the one bearing the tribute-money. It would have been interesting to know the name of the fish, as well as that of the coin. Even the law of Moses does not mention names (as among animals), but character only, as fins and scales for pure or clean, that might be eaten. Solomon's treatise on fishes (1 K. iv. 33) is lost. The Greek furnishes 400 names for varieties of fishes, but the Hebrew has not one. Jacob knew how rapidly they increase, for he alludes to this fact in his blessings (Gen. xlviii. 16), "multitude," etc., meaning in the original "as fishes do increase." Fish were eaten from the earliest times (Num. xi. 22), and one of the gates of Jerusalem was called Fish Gate. In Egypt, the monuments show many pictures of fish and fishing. The historians speak of the vast quantities of fish taken, from which the royal revenue was derived for the queen's special use, for jewelry, perfumery, etc., of $350,000 a year. The Assyrian sculptures also show men fishing. The Egyptians also dried and salted fish, as shown in the sculptures.



FITCHES.

Fitches (Heb. KEDZACH). "The fitches are beaten out with a staff," (Is. xxviii. 27). The fennel-flower, a coarse kind of pea, hard, but nutritious. In the great famine in England in 1555, wild fitches saved many people from starving. It grows all over Europe and Asia. The "fitches" in Ezekiel's symbolized bread (iv. 9), was spelt (Heb. KUSSEMETH), a grain something like wheat.

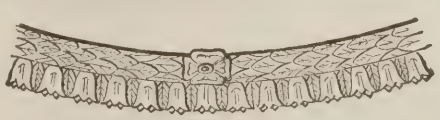
Flax (Heb. PISHTAH, *peeled*). Very few plants are so beautiful and so useful as the slender flax, with its tall, taper leaves, large purple flowers, and its strong fibre from which the most delicate lawn or coarsest canvas is made. The holy garments of Aaron, and the curtains of the tabernacle were partly of linen. Its whiteness, in linen, was a symbol of purity. The ancient sculptures represent the manufacture of linen (Prov. xxxi. 13).

Flies, Fly (Heb. ZEBUB, AROB). House-flies swarm in great numbers in the East. The peculiar gray fly (Ar. *thebab*) which comes with the annual rise of the Nile is productive of disease in both man and animals. The *arob* was the fly, or swarm of insects of one of the plagues in Egypt. The Philistines had a god, Baal-zebub, whose special duty it was, they said, to take care of flies. (Judging from their number, they are well provided for.) The "ointment (perfume) of the apothecary" (Eccles. x. 1) was attractive to flies, and their dead bodies spoiled its odor, and so would little follies spoil the reputation of a wise man. The man is the perfume, his little folly the dead fly, his disgrace the bad odor.

Flowers. Flowering plants and shrubs are found in great numbers and variety all over Palestine, except in the highest regions of the mountains, and in the shifting sands of the desert. 2500 have been named and classified, 500 of which are well known in Europe. The most abundant families of plants are Leguminous (pod-bearing, such as peas, beans, pulse), the Astragalus and the Acacia. A vast number of thistles, centauries, and other like plants, cover the richest plains and the stony hills. Many sweet flowering shrubs, such as marjoram, thyme, lavender, calaminth, sage, and others similar. A vast number and variety of weeds, mustard being the king of all. Fennel, Bupleurum, and Eryngium, form dense rows of foliage and flowers along the border of woods, and in damp hollows. Soap-plant is conspicuous, and the Boragineæ, annual weeds, besides which are the Echiums, Anchusas, and other fine species. Scrophularia, Veronica, Linaria, and Verbascum (mulleins) are very abundant. Grasses are very numerous, many species bearing silky plumes of flowers of great beauty and grace. The variety and beauty of the family of lilies is nowhere exceeded. The lily springs up everywhere, and the Amaryllids are of great size, beauty, and variety. Fritillarias and squills are in abundance, and bear pretty flowers. Violets and geraniums are very numerous and finely colored. Roses are a subject of profitable cultivation for attar, and a valley near Jerusalem is called the Valley of Roses (Wady el Werd). The Narcissus is very beautiful, abundant, and in several varieties, and is believed to be the flower alluded to by the poet in Cant. ii. 1, and the prophet in Is. xxxv. 1. Several other Amaryllids are found in great numbers, and almost the most showy plants in the field. Iris, crocus, and gladiolus grow very large and showy. Broom, ivy, dog-rose, elder, honeysuckle, berberry, hawthorn, and jasmine are found in Lebanon and Anti-Lebanon, at and above 4000 feet elevation. Rhododendrons, primrose, and a great variety of plants, from 5000 to 7000, and some kinds are found even up to the limits of the snow line; at 8000 Vicia forms tufts of pale blue; at 9000 there are Arenaria, Arabis, Drabas, Festuca, and Potentilla; while the little Nocæa and the Oxyria grow on the very summit of Khodib, 10,200 feet high.

Foot (see WASHING FEET). The foot was used as a symbol of many ideas. Such phrases as "slipping of the foot," "stumbling," and "from head to foot," need no explanation. "To be under the feet," means subject to a king, or as a servant to the master (Ps. viii. 6; Heb. ii. 8); derived from the symbolical act of a conqueror who placed his foot on the neck of his subdued enemies in token of triumph (Josh. x. 24), as may be seen in the sculptures on the ancient monuments. To be at any one's feet meant service or pupilage (Judg. iv. 10), and Paul actually sat at the feet of Gamaliel (who sat on a raised seat), as was the custom then (Acts xxii. 3). "Lameness of feet" is affliction or calamity (Ps. xxxv. 15). To set one's foot in a place is to take possession (Deut. i. 36). To water with the foot is to turn the little rills easily (this was a mark of the superiority of Palestine to Egypt, because rain and brooks were there instead of the Nile and the artificial canals); (xi. 10.) To walk with a straight foot "uprightly," in Gal. ii. 14. Naked feet (out of doors) was poverty or mourning (Ez. xxiv. 17). Uncovering the feet, or taking off the overshoe in the East, is equivalent to taking off the hat with us. Uncovering the feet was a part of the act of adoration (Ex. iii. 4), as Moses before the burning bush. "How beautiful on the mountains are the feet of him who brings glad tidings" (Is. lii. 7).

The Hebrews were modest in their writings, and used the word foot for certain parts and actions which could not be named. "Hair of the foot," "water of the foot," "between the feet" (Deut. xxviii. 57), "he covereth his feet," (Judg. iii. 24,) for "dismisses the refuse of nature."



FRINGE.

Foun'tain (Heb. AYIN, *to flow;* MAYAN, *a gushing;* BOR, *a cistern;* MABBUA, *to bubble out;* MAKOR, *to dig*). These several words are translated fountain, but only one, AYIN, really means a spring of water. The springs of Palestine are remarkable for their great number, and some of them for their immense volume. Water there is fertility and life, and the whole land is full of great fountains, such as those of the Dog River; of the River of Beirut; Damur; Owely; Zahrany; Litany at Baalbek; Zahleh; Ainjar, and Mushgarah; Ras el Ain at Tyre; Kabery and Naamany near Acre; of the Kishon at Janin, Lejjun, and Wady Kusaby; Zerka near Cæsarea; Aujeh at Antipatris, and the Ras in Sharon. And so we might go all through Palestine, on both sides of the Jordan. Some are hot, as at Tiberias, Gadara, and Callirrhoe; others are intermittent, as the Fuarr, the source of the Sabbatic River, and the Menbej east of Beit Jenn, Mt. Hermon (*Land and Book*, i. 405). The fountain at Nazareth has a traditional antiquity and importance. Wealthy men in the East have built many handsome structures over fountains for their preservation, and the benefit of residents and travelers.

Fringes (Heb. ZITHZITH, *flourish*). Bobs, tassels, or fringes (Num. xv. 38). They are shown on many ancient figures. See ASSYRIA; DRESS; EMBROIDERY.

Fowl (Heb. BARBURIM (1 K. iv. 23) *fatted fowl*). Barn-door fowl, or geese. The Egyptian paintings represent catching, keeping, feeding, killing, salting, cooking, and eating of fowl.

Fox (Heb. SHUAL, *to dig through*). The Arab name for jackal is *shikal*, but a little different from the Hebrew SHUAL, and it is evident from the habits of the animal referred to that the jackal is meant. They are plenty now in Palestine, and are night-prowlers, lying concealed in the day-time, in holes, caves, and among the ruins. They go in packs of hundreds. They eat any carcass of either animal or man (Ps. lxiii. 9, 10). The Orientals never spare pain in men or animals, and Samson, who was revengeful and unscrupulous, tied a fire-brand between two jackals, and sent them into the dry wheat-fields of the Philistines, destroying vast fields probably. Jackals are very fond of grapes. (Matt. viii. 20; Luke xi. 58.)

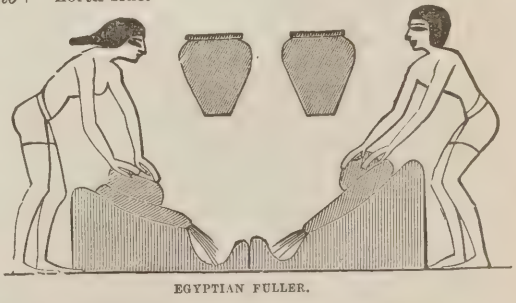


GREEK IDEAL FIGURE OF VICTORY.

Frank'incense (Heb. LEBONAH). Resin of the *Boswellia tree*, which grows 40 feet high in India and Arabia Felix. It has a balsamic smell, and burns with a white flame and fragrant odor. Its burning was symbolical of the holiness of Jehovah (1 Chr. ix. 29) and of prayer (Ps. cxli. 2; Luke i. 10; Rev. viii. 3).

Frontlet (Heb. TOTAFOTH). Something bound on the forehead "between the eyes," and as a sign or token in the hand (a ring?). Originally the meaning of the law or direction was to keep in memory, as in Prov. vi. 21: "Bind them on the heart, and tie them on the neck." But after the return from captivity, the Jews made the law literal, and wrote it out (Ex. xiii. 2–10, 11–16; Deut. vi. 5–9; xi. 13–21) on bits of parchment, called Phylacteries, which were put in little cases of leather (metal in our day), and tied on the forehead and left arm. The ribbon for tying them was colored purple by the Pharisees, and made showy and broad (Mark vii. 3, 4), and were worn by all Jews, except Karaites, women, and slaves. The Rabbis made many rules about their uses.

Fuller. One who cleans and whitens. The business was carried on outside the city of Jerusalem, where was the *Fullers' Field*, mentioned three times in the Bible (2 K. viii. 17; Is. vii. 3; xxxvi. 2), so close, that one speaking in the field could be heard by one standing on the city wall. Perhaps near the pool of Gihon, or it might have been at En Rogel. Rabshakeh and his great host must have come on the north side.



EGYPTIAN FULLER.

Fur'long. Roman, 201$\frac{4.5}{1000}$ yards; English, 220 yards. Stadium (Luke xxiv. 13).

Fur'nace. Several kinds were used. 1. TANNER, oven (Gen. xv. 17); 2. KIBSHAN, lime-kiln (xix. 28); 3. KUR, furnace for smelting metals; 4. ATTUN, furnace (Dan. iii. 6); 5. KAMINOS, baker's oven (Matt. xiii. 42).

G

Ga'ash (*earthquake*). Mount Gaash on the north side of which was Timnatheheres, the city given to Joshua at his request (Josh. xix. 49, 50), and where he resided and was buried (Josh. xxiv. 30; Judg. ii. 9). Lost.

Gad (*troop*). Jacob's seventh son, first-born of Zilpah, Leah's maid; brother to Asher (Gen. xxx. 11–13, xlvi. 16, 18). The country given to the tribe was the centre of the east of Jordan (Deut. iii. 12), from Heshbon to Mahanaim. On the east was Aroer, that faces Rabbah (Josh. xiii. 25); west was Jordan (v. 27), and including the Arabah, from the Jabbok to the Sea of Chinnereth. The most beautiful district in Syria. It is a high range of purple-tinted mountains, cut down by deep ravines, partially clothed with forests of oak, terebinths, sycamores, ilex, beech, fig, and evergreen shrubs. The climate is fine and soil fertile, affording the best pasturage. At one time the tribe possessed the land as far east as Salcah (1 Chr. v. 11, 16). Jephthah was a Gadite of Mizpah (Judg. xi. 34). Carried into captivity, and its chief cities inhabited by Ammonites (1 Chr. v. 26; Jer. xlix. 1).

Gad'ara, Gadarenes. Five miles southeast of the Sea of Galilee, three miles from the river Hieromax. There were warm springs near the river, called Amatha. Josephus says it was a Greek city, and the capital of Perœa (Jos. B. J. iv. 7, § 3; Mark v. 1; Luke viii. 26–37). Here the Lord healed the demoniacs (Matt. viii. 28–34; Mark v. 1–21; Luke viii. 26–40). The most interesting ruins at Gadara are the tombs, which are very numerous in the cliffs around the city, cut in the solid rock, being rooms ten to twenty feet square, and some larger, with small recesses out of them for bodies, the doors being stone, turning on stone hinges. The space over which the ruins are scattered is about two miles, on a narrow, high ridge, sloping east, anciently walled all around. There was a straight street from end to end, with a colonnade on each side, and two very large theatres, now in ruins. Not a house or a column is standing.

Gal'atia (*country of the Galli, Asia*). Used in two senses — 1. Some suppose France (Gaul) is meant in 2 Tim. iv. 10, and 1 Macc. viii. 2. France (Gaul) may have been the origin of the people who invaded Greece and Asia Minor in the 4th century B. C., and were first checked by Antiochus, who was called Soter (*savior*) for the success, and were finally subdued by the Roman Manlius, B. C. 189, when they gathered into a district in the central region of Asia Minor. Visited twice by Paul (Acts xviii. 23). The Epistle to the Galatians was written after the second visit.

Galilee (GALIL, *a circle*). At first applied to a small district about Kedesh, on the N.W. shore of the Sea of Galilee (Is. ix. 1). Afterward, during the Roman rule, the name of the whole country north of the Kishon river and Mount Gilboa, to the Leontes and Hermon, from the Jordan to the sea (Josephus, Life, 12, Wars, iii.). Divided into Upper, as far as the N.W. angle of the Sea of Galilee, and Lower, as far south as Ginea (Jenin), including the great plain of Esdraëlon. The hills are now wooded, with gentle slopes, and are fruitful of all that man uses, and luxuriant in flowers of every variety (Deut. xxxiii. 18; Gen. xlix. 20). The chief towns were Capernaum, Kedesh, Bethsaida, Tiberias, Nazareth, Cana, besides many other smaller, the ruins of which are scattered over nearly every hill-top or hill-side. Here was the scene of the greater part of the works and life of Jesus, which are the subject of the first three Gospels almost wholly. See THE SEA OF GALILEE, GENNESARET.

Gal'lio Ju'nius Annæ'us. Elder brother of the philosopher Seneca, who dedicated to him his treatise *De Vita Beta*, and in another work describes him as a man universally loved, and who especially abhorred flattery. He was the proconsul of Achaia, and by his prudent course much assisted Paul (Acts xxiv. 12–17). He was a victim to Nero's cruelty.

Gamā'la (*camel*). Built on a hill, near the middle of the E. shore of the Sea of Galilee. Described by Josephus as an important town.

Gama'liel (*benefit of God*). 1. Son of Padahzur (Num. i. 10, ii. 20), head of the tribe of Manasseh, in the Exodus. — 2. A Pharisee, and a celebrated doctor (Acts v. 34, xxii. 3); a Rabbi, teacher of Paul. He was grandson of the famous Hillel, and son of Rabbi Simeon, and president of the Sanhedrin during the time of Tiberius, Caligula, and Claudius. He lived 18 years after the destruction of Jerusalem.

Gāmes. The ancient (and modern) Orientals are represented as very fond of games of many kinds, private and public, frequently mentioned in Scripture. The sculptures and paintings of antiquity exhibit these in every variety. Job alludes to one in xli. 5, and Jeremiah in xxx. 19, and Jesus, in Matt. xi. 16. Music, dancing, and song were always enjoyed on festive occasions (Ps. xxx. 11; Luke xv. 25). Armed men jousted (2 Sam. ii. 14); played with single-stick; the cestus; wrestled; quoits; at leaping; running; and all Grecian games. The rewards in the Grecian games were of several kinds: A chaplet of wild olive; palm-branches; and the honors freely given him by his friends and fellow-citizens, of sacrifices to the gods, and poems in his praise, exemption from public service, and a pension. There were four more celebrated: Olympic, Pythian, Nemean, and Isthmian, among the Greeks, in which the most eminent men contended for the prizes, which fact made them a fitting illustration of the Christian life. Temperance in eating and drinking was the rule, and severe exercise at stated times. The Romans added brutality and cruelty, and men were required to fight each other, and wild beasts also. Paul witnessed the games in various cities where he preached, and is the only one in the N. T. who makes use of them as illustrations of the strife for good against evil in the theatre of life.

Gar'den (Heb. GAN GINNAH; Gr. *keros*). The garden was and is essential in Egypt. They made constant and general use of fruits and flowers at the table, which required careful cultivation. Their residences were surrounded with gardens, laid out with skilful care, with ornamental beds of curious devices, arbors of trellis-work, basins and rills of water with fish, and paved walks. The Israelites remembered the gardens when they were in the desert, and did not neglect them when in Palestine. Everywhere we find traces of such cultivation; in terraces, cisterns for water, springs cared for, and names of places compounded with Gan or Gen (Engannim, Gennesaret). The garden was often away from the village or house half a mile perhaps, in some favored spot for water and good soil. The summer-house was decorated with handsome designs and showy colors. It was a place of retirement (John xxviii. 1), and also of merry-making (Is. li. 3). They were inclosed with walls, hedges, and had watch-towers; and even the poorest a booth to shelter the watchman (Is. i. 8; Mark xii. 1; Job xxi. 18). A family tomb was sometimes built in the garden (2 K. xviii. 18, 26; John xix. 41, 42).



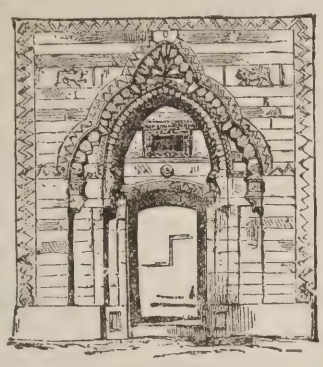
GETHSEMANE.

Gāte (Heb. SHAAR, *gate;* PETHAH, *entry;* SAPH, *threshold, door-post;* DELETH, *door, two-leaved gate;* Chal. *tera, gate, door;* Gr. *thura, pule, pulon*). An entrance into a camp, a house, a tent, a temple, a city, etc. "To possess the gate," was a term meaning power and wealth (Gen. xxii. 17). It was the place of assembly (Prov. i. 21) for social (Ps. lxix. 12) and legal purposes (Ruth iv. 1). Daniel sat in the gate of the king of Babylon (iv. 49); for attracting the notice of the king (Esth. ii. 10), and for marketing (2 K. vii. 1). The gate was spoken of as meaning the city (Gen. xiv. 60; Ps. lxxxvii. 2), or the



GATE.

people of the city (2 Sam. xv. 2). There was (and is) generally an open place both outside and inside the gate. In such a one the king of Ai was buried (Josh. viii. 29), and Jeremiah the prophet was set in the stocks (Jer. xx. 2).



GATE AT SIDON.

The Assyrian palaces furnish many illustrations of Scripture, and especially in the architecture, paintings, and sculptures of the gates. They were lofty, magnificent, built for the ages, guarded by symbolic figures never used inside of buildings, who present to the visitor the fir-cone, a symbol of life. In the floor of the doorway are usually found concealed curious small images of baked clay, with animal heads on human (or lion) bodies, and bull's legs and tail, which were the guardian divinities of the gate (*terafim* Arabic *tarf*, boundary).

Gath (*wine-press*). One of the five royal cities of Philistia. The residence of the Anakim giants (Josh. xi. 22). The ark was carried there by the Philistines (1 Sam. v.). David was in danger of his life at Gath, and saved it by a ruse of madness (ib. xxi. 10–15). Many of the people were attached to David all his life (2 Sam. vi. 10, xv. 18). The site has been lost for ages, and is now located by Robinson at Deir Dubban; by Thomson at Beit Jibrin: and by Porter at Tell es Safieh.

Ga'za (*strong*). AZ'ZAH (*desert*). The last town in the southwest of Palestine, on the coast toward Egypt. On the high-road between Egypt and Syria. Mentioned in Genesis (x. 19), one of the oldest cities in the world (Gen. x. 17), and is a town now. Joshua could not subdue it (x. 41). Held by Judah a short time (Judg. i. 18; iii.; xii. 1). Samson carried off its gates (xvi. 1–31). Gaza is mentioned in the inscriptions at Nineveh (*Layard*, p. 144). The Ethiopian was baptized by Philip on the way to Gaza. There are deep wells of good water, orchards of varieties of fruit, and palm-trees and olive groves. Settled by Avim or Hivites, who were driven out by the Caphtorim from Egypt. Became one of the five royal Philistine cities, the last home of the giant Anakim (Josh. xi. 22). Taken by Alexander the Great, who was wounded there (Arrian, ii. 26). A church was established there early, but idolatry was only abandoned publicly when the last eight temples were destroyed, A. D. 406. Taken by the Saracens A. D. 634. The Crusaders built a fort in 1152. The ancient harbor is covered by the sands. Now called Guzzeh.

Gē'bal (*a line*, or *mountain ridge*). (Ps. lxxxiii. 7.) A district S. of Moab, from W. el Ahsy S. to Shobek, near W. Shuweir. The cities were Arindela, Bozrah, Shobek, Tophel, and others smaller. — 2. A very ancient city on a spur of Lebanon, close to the shore, anciently having a fine harbor, which is now choked up with sand and ruins of buildings, quays, etc. The castle is one of the best specimens of ancient masonry, having stones 20 feet long and beveled. The columns and walls, and their great extent especially, prove the splendor and importance of the city (Ez. xxvii. 9; Joshua xiii. 5). Workers in stone from G. were employed on Solomon's Temple (1 K. v. 18 — *stone-squarers* being a translation of Giblites — people of Gebal). Jebail.

Genealogy. The Orientals are peculiar in keeping genealogies of their families, and also of horses and camels. They made them the means of proving titles to property and offices. No list is so long or complete as that of Jesus.

Generation (Heb. DOR, *a period of time*). Now about thirty years. The Hebrews had no fixed limit. One term is mentioned as 86 years (Gen. xv. 16), another 130 (v. 3), and one 500 years (v. 32). Its average was 30 to 40, probably, as now.

Gennes'aret, SEA OF (*the garden*). The Sea of Tiberias; the Sea of Chinnereth; the Sea of Galilee (Num. xxxiv. 11; Josh. xii. 3). Named from a town of the same name (Josh. xix. 35), which is lost, if it is not the site between Tiberias and the hot baths (Josh. xi. 2; Deut. iii. 17). Most of the life of Jesus was passed near this lake. Capernaum was on its shore, "His own city" (Matt. iv. 13). He called his first disciples from among its fishermen (Luke v.). Near it were spoken many of his parables, the Sermon on the Mount, and a number of the miracles were performed. There were 9 cities on its shores, and many others near. It is about 13 ms. long and 6 ms. wide, and the surface is 700 feet below the level of the ocean. The water is, in some places, 250 feet deep. The E. shore is 2000 feet high, bare of trees, and cut down by deep ravines, quite flat and uniform on the summits. The W. banks are similar, but not so regular in height, and being opened for the plain of G. The whole basin has a scathed, volcanic look. The climate is quite tropical. Palms and all kinds of trees and vegetables grow luxuriantly, and indigo is cultivated. The beach is pebbly everywhere, and is covered by small, twisted shells, purplish-gray. Only one of the 9 cities now remains, Tiberias, almost in ruins, and even the sites of the others are disputed and in doubt.

Ger'asa. In Matt. viii. 28, mistaken for Gadarenes. On the E. border of Peræa (Jos. Wars, iii. 3, § 3), in the Mts. of Gilead, 20 ms. E. of the Jordan, 25 ms. N. of Rabbath Ammon, Philadelphia. It was once one of the proudest cities of Syria, as its abundant ruins testify. The Saracens have never occupied it. Built in a narrow valley, on both the sloping sides, 5 miles from the Jabbok. Through it a small creek winds, fringed with many trees and shrubs. There was a colonnade from end to end of the city, with a circular forum at one end. Hundreds of columns are still standing.

It was one of the cities of the Decapolis, but is not mentioned by name in the Bible. The present people are active and prosperous.

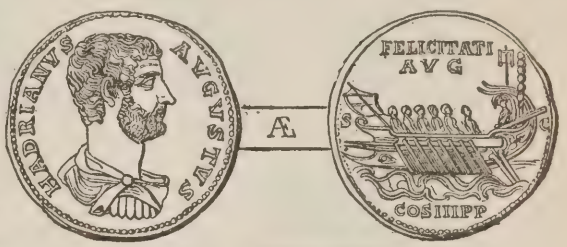
Geriz'im (*desert* or *shorn*). S. of Shechem. The law was given on Mt. Sinai, and the blessing and cursing on the two mountains Ebal and Gerizim. (See EBAL.) Jotham stood on G. when he denounced Abimelech (Judg. ix.). When Alexander took Palestine he gave Sanballat (the Persian governor under Darius) permission to build a temple on Mt. G.; and Manasseh, brother of Jaddua the high-priest at Jerusalem, was made high-priest at Shechem, about B. C. 420. This temple was destroyed by the Jews, B. C. 129. The ruins are still shown. The Samaritans worship here yet, without temple or altar. The view from the summit is one of the finest in Palestine, commanding the deep blue of the Great Sea, snowy Mt. Hermon, purple Gilead and Moab, and the lovely green valley of Mokhna at its foot.

Gersa. The ruins of this place are on the east side of the Sea of Galilee, on the left bank of Wady Semakh, just at the foot of the hills, having a little plain half a mile to three-quarters of a mile in width between the site and the water. The city was enclosed with a wall about three feet thick. The largest ruin is of a rectangular building, which was built east and west, but which cannot now be identified either as a temple, synagogue, or church. Near the water there are a few ruined foundations and walls, which were the port of the ancient city.

There is a hot spring in the hills a mile south of the site, where they come close to the sea, leaving only a roadway and a little beach, and forming a steep, even slope, which may have been the "steep place" mentioned in Matthew viii. 28.

There are no rock-hewn tombs (as far as has been examined), and the two demoniacs must have lived in one that was built above ground, similar to those described at Capernaum.

Gethsem'ane (*oil-press garden — wine-press*, GATH, *wine*). "A small farm." In the Kidron valley, on the lower slope of Olivet, 850 feet from St. Stephen's Gate, and 800 feet from the closed Gate, at the angle between the direct road leading up to Olivet, and that leading to the right around the hill (both leading to Bethany). Tradition only locates the "garden" (John xviii. 1) here; the "place" (Matt. xxvi. 36; Mark xiv. 32) was "over the brook Kidron," on Olivet somewhere, perhaps nearer Bethany on the road to the right; or rather away from any road. From the days of Eusebius, Jerome, and Adamnanus, some such place has been spoken of as "a place of prayer for the faithful" (Jerome), and having a church built on it. The place might have been selected by the Empress Helena (as many others were), to represent that mentioned in the Gospels. It is now walled in, enclosing eight very old olive-trees, and ornamented with beds of flowers. One of the trees is 25 feet in girth. The city walls and the top of the dome on the Great Mosque are in plain view. The Turks have pleasure-grounds or gardens further up the valley, where they resort to enjoy the cool shade of the olive-trees, some of which were quite as large as those in "Gethsemane." The antiquity of these trees is argued from the tax of one medina for each tree, which rate was fixed for trees that stood at the time of the conquest; all those planted since being taxed one-half their produce. (Chateaubriand.)



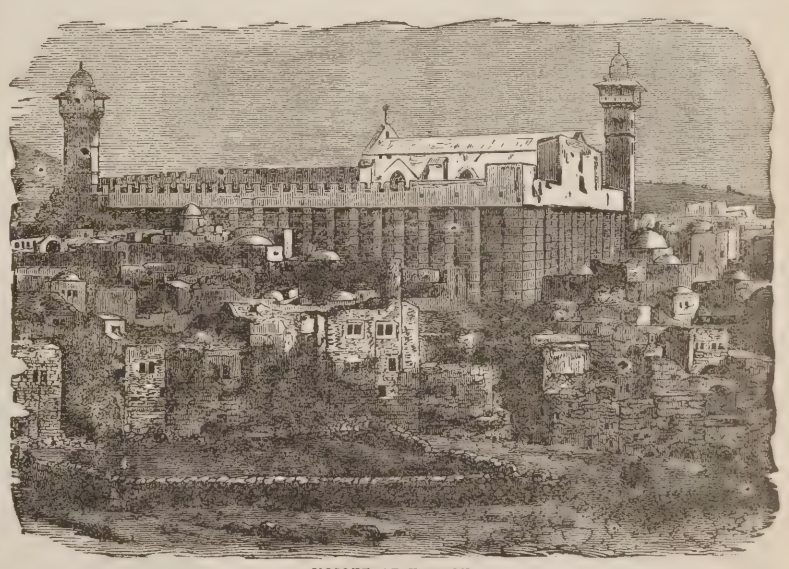
COIN OF HADRIAN AUGUSTUS.

This would carry the date back to A. D. 634, when Omar took Jerusalem; or, if the tax was decreed after the Turks took the city, to A. D. 1087. Pilgrims pay the guide for showing this place, with others at the Holy City.

Gibeah (*rounded — a hill*). 1. G. OF SAUL (1 Sam. xv. 34). The native place of Saul (1 Sam. x. 26; 2 Sam. xxi. 6), where he was a farmer. He made it his capital (xxii. 6). Seven of his descendants were hanged by the Amorites (Is. x. 29). The site is pointed out four miles north of Jerusalem, at Tuliel el Ful (*little hill of beans*), where there is an ancient ruin on the top of a conical hill.

Gibeon (*belonging to a hill*). (Josh. ix. 3–15.) One of the 4 cities of the HIVITES, the people who made a league with Joshua by an artifice, and so escaped the fate of Jericho and Ai. It was in Benjamin (xviii. 25). TULIEL EL FUL (*hill of beans*). The contest of the two parties of 12, of David and of Ishbosheth, was by the pool of Gibeon. Joab killed Amasa (2 Sam. xx. 10) at the great stone in Gibeon; and Joab himself fled to Gibeon for sanctuary, when condemned by Solomon, and was killed by Benaiah (1 K. ii. 34).

Gib'eonites (Josh. ix. 17). Hivites who played a trick on Joshua, saving their lives, but accepting a life of servitude (v. 23, 27). Saul attempted their destruction (2 Sam. xxi.), and his sons were "crucified" to appease them.



MOSQUE AT HEBRON.

Gib'lites. Natives of Gibal (Josh. xiii. 5). The "land of the Giblites" was among the Promised Land, to be governed by Joshua. They were noted as ship-carpenters in Solomon's time, and as stonemasons. Their chief city, Byblus, was the seat of the worship of Adonis (Ez. viii. 14).

Gil'boa (*bubbling fountain*). A mountain range between the plain of Esdraelon and the Jordan, near

which is the city of Jezreel (1 Sam. xxviii. 4; xxix. 1). Mentioned only in connection with the death of Saul and Jonathan (xxxi. 1; 2 Sam. i. 6; xxi. 12; 1 Chr. x. 8). The fountain from which it was named is at its northern base, and was called the well of Harod (Judg. vii. 1), and the spring of Jezreel (1 Sam. xxix. 1). The modern name is *Jebel Fukuah*, and it is 600 feet high above the plain, and there is on its highest summit a village and ruin called *Gelbus* by Eusebius, and *Wezar* by the Arabs.



BALM OF GILEAD.

Gil'ead (*rugged*), **Mount. the Land of** (Gen. xxxi. 21). First known in Jacob's time. It next appears when the Israelites were on the march from Egypt, as divided in two sections and governed by Og and Sihon. It is rich in pastures and forests, well watered, and the great number of ruins bear witness of a former numerous population. It was occupied by Reuben and Gad. The whole extent, from Rabbath Ammon to the Hieromax, is one broad, elevated region or mountain (Deut. iii. 12). The same elevation is called Bashan, north of that river. The Lord showed Moses, from the top of Pisgah, all the land of Gilead unto Dan. Probably a popular phrase, as was "from Dan to Beersheba" (Josh. xx. 8). The Gadites are supposed to have imitated the habits of the people they displaced, which are now preserved by the Bedouins in the same district. Thus Jephthah appears like an Arab sheikh of our day (Judg. xi.); and some of David's captains were trained there (1 Chr. xii. 8, 15). RAMOTH GILEAD was its chief city (1 K. xxii. 4). Gilead first fell before the Assyrians (2 K. xv. 29). It was an asylum for refugees (2 Sam. ii. 8), David fleeing there from Absalom. It is now known south of the Jabbok as *Jebel Jilad*, and north of that river as *Jebel Ajlun*, and the capital is *Es Salt*, on the site of the ancient Ramoth Gilead. The whole country is like a fine park. Graceful hills, rich vales, luxuriant herbage, bright wild-flowers, noble forests, wooded heights, and winding glens clothed with tangled shrubbery, open glades and flat meadows of richest green, all so strongly in contrast.

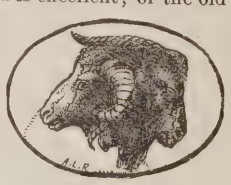
Gil'gal (*circle*), (Josh. iv. 19.) Near Jericho; the first encampment of the Israelites in Palestine, where they set up twelve stones as a memorial of the passage of the Jordan. An ancient city (Deut. xi. 30). It was for centuries the great place of the nation's assembly (ix. 6, x. 6, 43). The Tabernacle was pitched here until it was removed to Shiloh (xviii. 1). It was visited by Samuel and Saul and David (1 Sam. x. 8, xi. 14, xiii. 4, xv. 12, xix. 15). There was a high place there for idolaters (Hos. iv. 15; Amos iv. 4, v. 5). As prophesied, the place is utterly desolated. It is impossible now to find where the city was. It was probably not far from Jericho. — 2. A royal city of the Canaanites, near Dor (Josh. xii. 23). *Jiljuleh* (?) 4 miles south of Antipatris. — 3. G. IN THE MOUNTAINS (2 K. ii. 1), *Jiljilia*, 6 miles north of Bethel.

Glass. So many specimens of ancient glass vessels have been found lately, that there is no longer any doubt as to the remote antiquity of the manufacture of glass. It was practiced in Egypt, where the ancient paintings represent men at work over the furnaces, and in the laboratory blowing vessels of glass, at least 1400 B. C. Images, beads, cups, vases, bottles, even coffins, and a great variety of useful and ornamental articles, were made of this material, which are now shown in the museums at New York and in Europe. The emperor Hadrian was presented by an Egyptian priest with some glass vases, so rare and excellent as to be reserved for unusual occasions of display. Clear glass was not valued, but colored, every variety of tone and tint, was sought after. The allusions to glass in the Bible are never to a transparent substance, but to a shining, brilliant, colored mass (Rev. iv. 4). But two colorless, transparent drinking-cups were bought by Nero, at a great price. Glass was not used in windows; a thin stone, mica, or talc being used until long after our era. Mirrors (looking-glasses in Ex. xxxviii. 8) were made of metal, not of glass. (MIRROR.) The Egyptians (and other ancients) practiced the art of grinding, engraving, and inlaying it with gold enamel, and of working elaborate designs in colors (as an image of a duck with the feathers imitated in form and color) in the midst of masses of clear glass. Precious stones were very successfully imitated by colored glass.



GLASS-BLOWERS.

Goat (AKKO, YEELIM, AZELAH, *wild goat;* ATTUD, ZAFIR, SAIR, *hairy, he-goat* (Greek *satyr*); EZ, *she-goat*, or *goat;* TAISH, GEDI, *kid*, Gr. *eriphion* (Matt. xxv. 33). Goats are an important part of pastoral wealth in the East. Neither Abraham nor Job had them, unless they were included in the "flocks." Jacob tended them (ATTUDIM, he-goats, is rendered *rams* in Gen. xxxi. 10, 12). The goat was used in sacrifice as the type of the Christ, and the paschal lamb could be from the sheep or the goats (Ex. xii. 5), as also the burnt-offering (Lev. i. 10), the peace-offering (iii. 12), the sin-offering (iv. 23), and the trespass-offering (ver. 6); the scape-goat (see ATONEMENT) was a peculiar type of Christ as the sin-bearer (xvi.). The flesh of the kid is excellent; of the old goat not very palatable. An old Karaite gloss says: "The idolaters seethed a kid in its mother's milk, and sprinkled the broth on their trees, gardens, etc., and Moses therefore condemned the practice." Goat's milk is very valuable (Prov. xxvii. 26, 27), and is milked at the door of customers every morning. The skin is used for bottles. The hair for cloth, for cloaks, or tents (Cant. i. 5; Ex. xxxvi. 14), or pillows (1 Sam. xix. 13). The Angora goat has the longest and best hair for cloth. The long-eared Syrian goat is peculiar to Syria. The ears are sometimes 2 feet long. A delicate gray wool under the long hair is the valued stuff for cloth, only three ounces being had from each goat, but of extreme fineness. The goat was a symbol of Macedonia. It is used often by the prophets, poets, and evangelists, as a symbol or type.



GEM. (FLORENCE.)



GOAT.

Go'lan (Deut. iv. 43). A district and a Levitical city of Bashan in Manasseh (Josh. xxi. 27). One of the cities of refuge (xx. 8). The site is lost. The city is not mentioned after the time of Joshua in the Scriptures, but the city and the district of the same name is often mentioned by Josephus. Gamala (*El Husn*), on the east shore of the Sea of Galilee, was in the district (B. J. iv. i. 1). Its principal cities were Golan, Hippos, Gamala, Julias or Bethsaida, Seleucia, and Sogane (Josephus), and about 121 others, nearly all of which are unknown. The country is high (2500 feet), flat, and fertile, well watered, with good pasture. This is the MISHOR of 1 K. xx. 23, 25, where the Syrians were defeated near Aphek (now called *Fik*). The low, rounded hills, called *Tells*, extending south from Hermon for about 20 miles, are partly covered with forests or groves of oak and terebinth. The wandering Bedouins (*Anazeh*) visit the *Jaulan* every year in May, with their flocks and herds.

Golgo'tha (Hebrew, meaning skull; Greek, *kranion*; Latin, *Calvary*). Skull-shaped hill north of Jerusalem, at the place now called the Grotto of Jeremiah. The question as to the true site of the crucifixion has very much depended on the theories respecting the location of the two more ancient walls of Jerusalem. W. C. Prime has within the year just past found some remains of the long-lost second wall in its original position, and so definitely settled that point, although he argues that his finding is in favor of the claim of the so-called Church of the Holy Sepulchre. It may argue that the Mary church built by Helena was on the same site, but cannot determine that the site selected by Helena was not adopted for convenience rather than fixed by actual knowledge of the ground.

The recent examination of the skull-shaped hill, north-east of the Damascus Gate (formerly St. Stephen's Gate, which *for convenience* is now located on the east of the city), suggested twenty or thirty years ago by Thenius, and adopted by many other scholars (and published by Fisher Howe, *Oriental and Sacred Scenes*, M. W. Dodd, 1854; and *The True Site of Calvary*, A. D. Randolph & Co., New York, 1871; and also on a *New Map of Palestine*, A. L. Rawson, Boston, 1856), has led to the conclusion that the place named on the maps the Grotto of Jeremiah is the true site of Calvary. The hill, or knoll, above the so-called grotto is very distinctly skull-shaped, as seen from several directions, and besides, it answers in its location better than any other place to the requirements of the text.

The points in favor of the site as the true Golgotha are:

1. The place was out of the city, as this must have been then, and is now.
2. It was also "nigh unto the city," as this is about five hundred feet from the nearest part of the city wall.
3. The hill is shaped like the upper part of a skull.
4. The place was near a main road to and from the city, as this is.
5. The spot was very conspicuous, and this is also.
6. There were gardens and sepulchres near, and now, (and probably also there were anciently) there are rock tombs of great extent and magnificence of design and finish, which give an idea of the wealth and splendor of the ancient Jews.
7. And, finally, there is no other spot that claims equal attention to respect.

Go'shen. Is located in that part of Egypt, east of the Delta, near the way of the land of the Philistines (Ex. xiii. 17), where there was pasture-land, suited to the habits of Joseph's brethren. The only limits that can be indicated from the ancient accounts are the present *Wady el Tumeylat*, and the desert lakes, *Temsah* and *Bitter Lakes*. This region is still very productive wherever it is watered, either from the Nile or from wells (Gen. xlv. 10, xlvi. 28, xlvii. 27, l. 8; Ex. viii. 22, ix. 26). The plagues of Egypt did not affect this land. The soil is capable of tillage to an indefinite extent.

Greece (Greek *Hellas;* Heb. JAVAN). Greece in the New Testament times included the four provinces of Macedonia, Epirus, Achaia (Hellas), and Peloponnesus (Morea). Generally only Hellas and Peloponnesus are meant. The grand features are mountain and sea, which exerted a strong influence on the character of the people, as appears in their poetry, religion, and history. The climate is very temperate, the air salubrious, and the soil fertile. Its history extends back to B. C. 776, in authentic records, and beyond that in traditions and myths, such as that of Ægialus, who founded Sicyon B. C. 2089, and of Uranus, who settled there B. C. 2042. The Greeks

said they received from Asia Minor, Phœnicia, and Egypt letters and laws, and certain tenets in religion. The Egyptian Inachus founded Argos B. C. 1856, and Cecrops led a colony 300 years earlier to Attica, carrying with him the worship of the goddess Neith (Athenæ). The Phœnician Cadmus founded Thebes in Bœotia, and taught the Greeks letters. (See MOABITE STONE, in the article KIR.) The Phrygian Pelops took possession of the south, B. C. 1283, naming it after himself. The famous expedition of Jason and the Argonauts in search of the golden fleece, is dated B. C. 1263, and the siege of Troy, 1193. From the First Olympiad, B. C. 776 to B. C. 300, Greece was a leading power in polities and religion. It is chiefly from Alexander's time down, that the Bible has to do with Greece. First known to the Jews in the slave-market of Tyre, where the prophet Joel charges the Tyrians with selling Hebrew children to the Grecians (Joel iii. 6), B. C. 800; and Ezekiel says, "traded the persons of men and vessels of brass in thy market" (Ez. xxvii. 13). Greek slaves were highly valued in all the East (Bochart i., c. iii. 175).



MODERN SMYRNA.

Daniel mentions Greece (viii. 21, etc.) in his sketch of Alexander and his successors. Alexander visited Jerusalem, and respected its religion (Ant. xi. 8, 3). The Lacedæmonians sent an embassy and a letter to the Jews, B. C. 300 (Ant. xii. 4, 10), when king Areus claims kinship for his people with the Jews. Paul visited Greece (Acts xx. 2), staying there three months. The Greeks, and their language, were so influential in Paul's time that the name Greek stands in the N. T. as the synonym for the Gentile in the O. T. Their influence on the spread of the Gospel by a peculiar preparation of the mind for the Gospel teachings was very great, in quickening thought and destroying indifference to religion. (See GOSPELS in the HISTORY.) The arts of war, and the fine arts of peace were carried to a great perfection. Their Asiatic empire spread their institutions, and filled half of Asia Minor with temples, theatres, aqueducts, and well-built cities. The Church did not flourish in Athens, but was more eminent in Corinth.

Greek. Educated in the religion and language of Greece. A barbarian was any one who was not a Greek in language and manners.

Grove (Heb. ASHERAH, *an image worshiped in the grove*), (2 K. viii. 6). A wood dedicated to idolatry. The sacred symbolic tree of Assyria refers to the same idea. The Hebrew word ELON also means grove, (translated oak of Mamre, in Gen. xiii. 18, and of Moreh, in xii. 6, etc). The grove took the place of the church building in the ancient heathen religions, where altars were erected to the gods. Pliny says trees were the first temples. Afterwards the temples were built in the groves. The Temple of Solomon had figures of trees on its interior walls for ornaments. The mosque which stands on its site now has olive, palm, and cedar trees growing round it. Tree-worship was wide-spread, and is not yet passed away. The Buddhists of India venerate the banian (fig-tree). The Etrurians worshiped a palm, the Druids and Celts an oak.

H

Habor (1 Chr. v. 26). A river and district in Assyria, where Tiglath Pileser placed some of the Jews of the tribes of Reuben and Gad during the First Captivity; and where, 17 years after, Shalmaneser, his successor, settled captives from Samaria and Israel (2 K. xvii. 6, xxviii. 11). The Khabur (name of a river) is found in an Assyrian inscription of the date of 900 B. C.

Hachi'lah, the Hill (1 Sam. xxiii. 13, 19). On the S. of Jeshimon (the barren district), near Ziph, in a forest, where David and his 600 men hid from Saul, and David in the night took away Saul's spear and bottle of water from his couch, and showed them to Abner, the captain of Saul's guard, next morning from the opposite bank of the ravine (xxvi. 5, 20). See DAVID.

Hādes, HELL (*covered*), Heb. SHEOL (*hollow*). The unseen world, the state (and condition) of the dead, both good and bad; Greek *gehenna*, from the Hebrew GE-HINNOM, the valley of Hinnom (Josh. xv. 8). This place became infamous because of the sacrifice of infants there by Manasseh, to the god Moloch (2 Chr. xxxiii. 6), at a spot called Topheth (Is. xxx. 33), and a type of torment in the spirit-world. The Jews held a belief in a condition of the souls after death, in SHEOL, in reward or in punishment, and this, they thought, was in the bowels of the earth.

In the New Testament the word Hades, like Sheol, sometimes means merely "the grave," or in general, "the unseen world." It is in this sense that the Creeds say of our Lord, "He went down into hell," meaning the state of the dead. For though Hades signifies the grave and often invisible region of separate spirits, without reference to their condition, yet in Luke xvi. 23, "In hades he lifted up his eyes, being in torments," it is clearly used for a place and condition of misery. "How shall ye escape the damnation of hell?"

Had'ŏrăm. Fifth son of Joktan (Gen. x. 27; 1 Chr. i. 21). Probably located, with Joktan's other descendants, in South Arabia, but not yet identified. The Adramitæ and Hadramaut have been suggested, but rejected on philological grounds.

Ha'gar (*stranger*). An Egyptian slave (Gen. xii. 16, xvi. 1). Presented to Abraham by Pharaoh. Mother of Ishmael. The Hagarites settled in Paran (Gen. xxi. 21; Gal. iv. 22). They are mentioned in 1 Chr. xi. 38, where Mibhar, a Hagarite, is one of David's captains. Jaziz, a Hagarite, had charge of David's flocks, and an Ishmaelite of his camels, because they had experience in the care of such animals (1 Chr. xxvii. 31). The HAGARITES occupied the country south of Palestine, from the sea to the Euphrates, as the Bedouins do now. Hejer is the capital of a district in the province of El Bahreyn, in N. Arabia, near the Persian Gulf.

Hag'gai. The tenth in order of the minor prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage, both history and tradition are alike silent. Some, indeed, have imagined that he was an angel in human shape. (Jerome, *Comm. in loc.*) In the absence of any direct evidence on the point, it is more than probable that he was one of the exiles who returned with Zerubbabel and Joshua; and Ewald (*die Proph. d Alt. B.*) is even tempted to infer, from ii. 3, that he may have been one of the few survivors who had seen the first temple in its splendor. The rebuilding of the temple, which was commenced in the reign of Cyrus (B. C. 535), was suspended during the reign of his successors, Cambyses and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. On the accession of Darius Hystaspis (B. C. 521), the prophets Haggai and Zechariah urged the renewal of the undertaking, and obtained the permission and assistance of the king. (Ezr. v. 1, vi. 14; Jos. Ant. xi. 4.) Animated by the high courage (*magni spiritus*, Jerome) of these devoted men, the people prosecuted the work with vigor, and the temple was completed and dedicated in the sixth year of Darius (B. C. 516). According to tradition, Haggai was born in Babylon, was a young man when he came to Jerusalem, and was buried with honor near the sepulchres of the priests. (Isidor. Hispal, c. 49; Pseudo-Dorotheus, in *Chron. Pasch.* 151 d.) It has hence been conjectured that he was of priestly rank. Haggai, Zechariah, and Malachi, according to the Jewish writers, were the men who were with Daniel when he saw the vision, related in Dan. x. 7, and were, after the captivity, members of the Great Synagogue, which consisted of 120 elders (Cozri, iii. 65). The Soder Olam Zuta places their death in the 52d year of the Medes and Persians; while the extravagance of another tradition makes Haggai survive till the entry of Alexander the Great into Jerusalem, and even till the time of our Saviour (Carpzov, *Introd.*). In the Roman Martyrology Hosea and Haggai are joined in the catalogue of saints.

Hair. The Egyptians were very uniform in their habits of dressing the hair. Herodotus says that they let their hair and beard grow only in mourning. The priests, who were to be clean to the highest possible degree, had to shave their whole bodies every third day. Other men shaved the head only—or the beard also. The women wore their hair natural, but braided, and dressed with strings of silk with ornaments. The Assyrian men wore their hair combed and curled, falling quite low about the neck; wearing the whiskers curled also. Among the Greeks and Romans the fashion of wearing the hair passed through many changes.

The Hebrews cut the men's hair quite short, almost to the ears (Ez. xliv. 20), and kept the beard a proper length by trimming it, but did not shave either hair or beard. The NAZARITE was an exception, who let both hair and beard grow uncut or uncombed during the time of his vow.

The head-dress is a very important matter in the hot climate of the East, besides its use "for glory and for beauty" (Ex. xxviii. 40). There are several names of different articles used by different persons, or at various times. 1. ZANIF (*to roll or wind*), worn by nobles (Job xxix. 14), and ladies (Is. iii. 23), and kings (lxii. 3; *mitre* in Zech. iii. 5), was a turban intended for display. 2. PEER, modern name tarbush (or kaook) the red cap. The Bedouin head-dress (*keffieh*) is formed by folding a square cloth across from the corners, and tying it on the head, so as to have one (double) corner behind, and one on each side of the neck. The Assyrian was probably made of bright and mingled colors (Ez. xxiii. 15).

The extent and magnificence of the Egyptian head-dresses, as shown on the ancient monuments, calls forth our admiration, and also our wonder that such a mass could have been worn in that hot climate.

Halicarnas'sus (1 Macc. xv. 23). In Caria, on the Ceramian gulf. The birthplace of Herodotus and of Dionysius. The Jews residing here were, by a decree of the Romans, allowed the exercise of all their sacred rites. Alexander destroyed the city by fire.

Hall. Court of the high-priest's house (Luke xxii. 55; in Matt. xxvii. 27, and Mark xv. 16). Hall, in John xviii. 28, "judgment-hall." A covered space, surrounded by rooms opening into it; or, perhaps, a

large audience-chamber. The court of a dwelling-house is not covered.

Hallelu'jah (*praise ye Jah*). Praise ye the Lord. Alleluia, in Rev. xix. 1–6, Ps. cxiii.–cxviii., were called *hallel* (praise), and were used on special occasions.

Ham (*warm*), (Egyptian *chem, dark*). One of the sons of Noah (Gen. vi. 10), perhaps the third, if Japheth was the elder brother (x. 21). Settled in Africa (Ps. lxxviii. 51, cv. 23, cvi. 22), and also sent many branches into Asia (Canaanites). There is no ancient name so well preserved and located. Ham is identified with JUPITER AMMON, and also ZEUS, because both words are derived from a root meaning hot, fervent, or sunburnt. For the last 3000 years the world has been mainly indebted for its advancement to the Semitic races; but before this period the descendants of Ham — Egypt and Babylon — led the way as the pioneers in art, literature, and science. Mankind at the present day lies under infinite obligations to the genius and industry of those early ages, more especially for alphabetic writing, weaving cloth, architecture, astronomy, plastic art, sculpture, navigation, and agriculture. The art of painting is also represented, and music indirectly, by drawings of instruments.



REMAINS OF THE GOLDEN GATES, JERUSALEM

THE SONS AND GRANDSONS OF HAM, AND THEIR LOCATION.

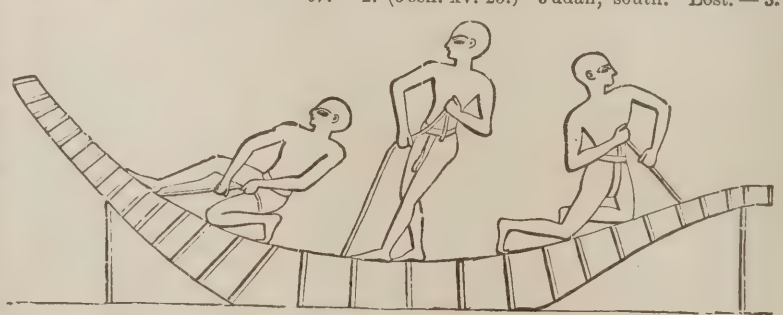
HAM.	CUSH.	Seba,	Meroe, in Egypt.
		Havilah,	Abyssinia.
		Sabtah,	S.W. coast Red Sea.
		Raamah, (Sheba, Dedan,)	Arabia, Persia.
		Sabtechah,	Ethiopia.
		Nimrod (Belus),	Shinar, Chaldæa.
	MIZRAIM.	Ludim,	West, in Africa.
		Anamim,	Mareotis.
		Lehabim,	Libyans.
		Naphtuhim,	Memphis.
		Pathrusim,	Thebes. Pathros.
		Casluhim,	Arabia Petræa.
		Caphtorim,	Damietta.
	PHUT,		Libyans.
	CANAAN.	Sidon,	Sidon and Tyre.
		Heth,	Hittites.
		Jebusites,	Jerusalem.
		Amorites,	Judæa.
		Girgasite,	Gergesenes.
		Hivite,	Shechem.
		Arkite,	Arke.
		Sinite,	Sinnas.
		Arvadite,	Island of Arvad.
		Zemarite,	Sumrah (ruin).
		Hamathite,	Hamath.

Hā'man (*magnificent*). The prime-minister of king Ahasuerus (Esth. iii. 1). After he failed in his conspiracy, he was hanged on the same gallows he had made for Mordecai. He is called a Macedonian in Esther xvi. 10 (Apocrypha).

Hā'math (*to defend*). The principal city of North Syria and capital of a district of the same name (Gen. x. 18). In the centre of the Orontes valley. Toi, king of Hamath, paid tribute to David (2 Sam. viii.). Hamath was conquered by Solomon (2 Chr. viii. 3). Alexander took it, and changed its name to Epiphania, in honor of Antiochus Epiphanes. It has now 30,000 people, and is a well-built city, in a narrow and rich valley. Four bridges of stone span the river. The chief trade is in silk, woollen, and cotton. "The entrance to Hamath," so often used as a landmark in the O. T. (*Land and Book*, i. 354, and Tristram, *Land of Israel*, 621), is the entrance into the valley as you look north from Baalbek. There are ancient ruins for a mile or more around.

Handi'craft. Skilled workmen in all the various callings of the mechanic arts, were among the great benefactors of ancient times, and were honored as the chief favorites. God is honored for his "handiwork," (Ps. viii. 3, xix. 1; Gen. ii. 2; Job xxxiv. 19). Several men are so honored in the O. T. for their work, as Tubal-Cain, a worker in metals; Jabal, a tent-maker (as Paul was); Jubal, a musical-instrument maker; and Bezaleel, who had charge of the furniture and decorations of the Tabernacle, which were of metal, wood, or stone, while Aholiab directed the textile-fabric work. The Hebrews were more agricultural than scientific or artistic, and invented little; yet their skill is recorded in the cases of the Tabernacle and the Temple. Among the metal workers were goldsmiths, silversmiths, coppersmiths, and ironworkers, whose work is often mentioned. The tools noticed are forceps (tongs, in Is. vi. 6), hammer, anvil, bellows. The carpenters (wood-carvers) were skilful (Is. xli. 7). Their implements were the rule (chalk-pencil), measuring-line, compasses, plane or smoothing instrument, saw, hatchet, knife, awl, nail, hone, drill, mallet, chisel, etc. There were boat-builders also. Spinners, weavers, fullers, dyers, tent-makers, embroiderers. Tanning and dressing leather. Masons, bakers, butchers, cheese-makers, shoemakers, barbers, are mentioned in the Bible, and drawn on the monuments engaged in their proper avocations. There are many illustrations of this subject scattered all through this book.

Hā'ran (Gen. ix. 31). Terah and his family (including Abraham) came to Haran and dwelt there; where Terah died. Called Padan Aram (plain of Aram). Aram Naharaim (A. of the two rivers). In 2 K. xix. 12, it is connected with Gozan, Mesopotamia, taken by the Assyrians. Ezekiel groups it with Canneh, Eden, and other cities in Assyria (xxvii. 23). Haran (of the Arabs) stands on the banks of the small river *Belilk*, a branch of the Euphrates. From it a number of roads radiate to the great fords of the Tigris and Euphrates. Being in the route of the trade between Central and Western Asia, it attracted Terah and explains the allusion of the prophet Ezekiel. There is a *Harran el Awamid* (Harran of the columns), 10 ms. east of Damascus, on the shore of the Lake Ateibeh, between "the two rivers" Abana and Pharpar. In 1861 Dr. Beke made a journey to Palestine especially to follow the route of Laban and Jacob from Haran, and walked over this ground in about 5 days, a time and distance which agree with the Bible narrative. The flocks, herds, and little children could not have been driven across the desert, 300 miles, 25 days without water. The route in the Hauran is well watered, and has good pasture all the way.



BOAT-BUILDERS.

Haro'sheth of the Gentiles (Judg. iv. 2). The home of Sisera. *Tell Harothieh* is an immense double hill, covered with the ruins of old walls and buildings, commanding a narrow pass where the Kishon flows close to the foot of Carmel. Barak and Deborah chased Sisera and his scattered host as far as the pass, after their terrible defeat and slaughter along the plain of Esdraelon. (Thomson, *Land and Book.*)

Hau'ran. Part of the district of Bashan, east of the Jordan. Ezekiel (xlvii. 16, 18) probably meant a region including the Lejah, Batanæa in the mountains (where the oaks of Bashan still grow around the ruins of ancient cities), and what is now Hauran. The Hauran is a vast fertile plain, the "granary of Damascus." Not a rock or stone encumbers its soil. More than a hundred ruined cities are found, deserted, not ruined; for the houses are quite perfect and habitable still, being built of stone, even to the doors, window-shutters, hinges, and roofs—of fine solid stone. Some of the dates are before our era, and it is quite probable that these cities are the very same that Moses described (Deut. iii. 5). For views of the ruins of some of them, see BOZRAH RABBAH.

Havi'lah (*sand*). 1. Son of Cush, (Gen. x. 7); and, 2. A son of Joktan, (x. 29).—1. On the Red Sea, in Arabia, between Mecca and Sanaa. It is a fertile region, abounding in fruit, gum, and myrrh; mountainous, well-watered, and has a numerous population. The people were called by Eratosthenes (in Strabo), Chaulanitæ. — 2. A district southeast of Sanaa. A third district of the same name is sought for in answer to Gen. ii. 11, which was compassed by one of the rivers of Eden. In Gen. xxv. 18, it is stated that the tribes of Ishmael dwelt from "Havilah unto Shur;" and this seems to call for a locality on the Persian Gulf or the Euphrates.

Hā'voth Jā'ir (Num. xxxii. 41). Jair took a number of small towns in Gilead, in the mountain district south of the Hieromax, and named them "Jair's villages." A descendant of his, of the same name, was a judge of Israel, and lived here in 30 cities (Judg. x. 3, 4). Bashan-havoth-jair were among the 60 cities of Argob (Deut. iii. 14, etc.).

Hawk (NEZ; Arabic *nez*). In Job xxxix. 26, "does the nez fly by thy wisdom?" It was migratory, as are 10 or 12 kinds now. The *sak'r* is used to catch partridges, grouse, quail, herons, hares, and gazelles.

Ha'zer (*enclosed as a court-yard or camp*). These walls are found in many parts of Palestine and Arabia. Sometimes they are roofed in with a tent and become a dwelling for a short time (Is. xxxviii. 12) by shepherds. The name is used with others for several places.

Ha'zor (Josh. xi. 1–12). An ancient royal city, fortified, near Lake Merom. "The head of all those kingdoms," i. e., the chief city in North Canaan. Taken by Joshua, and given to Naphtali. In after-times, a king Jabin, of Hazor, held the Israelites in subjection 20 years. Jabin's army, including 600 chariots of iron, led by Sisera (perhaps intending to conquer all Palestine), were routed by Barak and Deborah (Judg. iv.). Fortified by Solomon (1 K. ix. 15). Referred to by Josephus, and in Macc. xi. 67. — 2. (Josh. xv. 23.) Judah, south. Lost. — 3. (Neh. xi. 33.) Benjamin after the Captivity. Tell Azur, 5 ms. N.E. of Bethel. — 4. (Jer. xlix. 28.) Some noted camping-ground of the Arabs. Lost. There are two or three Hazors named in Josh. xv. 23–25; one of them a *new* village (Hadattah); and one changed to Hezron. There were also BAAL HAZOR and EN HAZOR.

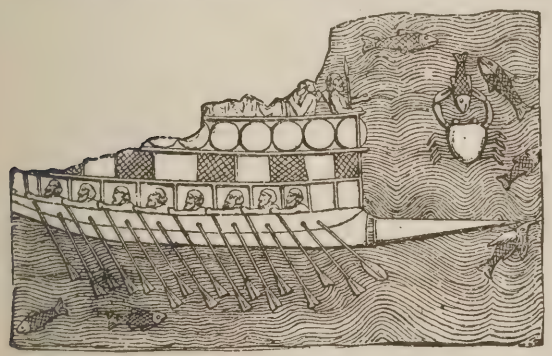
Heathen (GOI, GOYIM). All nations have a term for distinguishing other people from their own. The Hebrews were very particular in this matter, because they were forbidden to marry out of their own nation,

or even to mingle in society with them. The heathen were worshipers of false gods. After the Greeks came into power their name meant the same as heathen (Greek *hethen*), and is the same or similar to "uncircumcised." Goyim also meant wicked as opposed to the righteous Jews.

Heaven 1. RAKIA, *firmament, expanse.* — 2. SHAMAYIM, *the high*, the heavens and earth). Always plural in the Hebrew of the O. T. — 3. MAROM (*mountain*), *height, high region;* SHAHAKIM, *expanse, skies.* — 4. ARABAH (*the desert*), *the heaven:* ARIFIM (*distilling*), *clouds;* Greek, *ouranos* (*air*), *heaven: hupsos* (height), *on high; another* (*from above*), heaven. The "third heaven" of Paul, in 2 Cor. xii. 2, is explained from the Jewish way of naming three parts in heaven, as: 1. The place of clouds in the air; 2. The place of the sun, moon, and stars; 3. The place of God and his angels. Heavens and earth meant the entire universe. Once heaven, earth and under the earth (Phil. ii. 10).



ANIMALS PROHIBITED TO BE USED AS FOOD.



ASSYRIAN GALLEY.

Heb'rew. This name was first used of Abraham in Gen. xiv. 13. Four sources have been offered: 1. From Abram; 2. From ABAR; 3. From EBER (*country beyond*); and 4. From EBER, the patriarch (this would have been IBRI). Hebrew of the Hebrews; a pure-minded Jew.

Heb'ron (*the friend*). Was the third son of Kohath, who was second son of Levi (Ex. vi. 18). The clan is mentioned in the time of David (1 Chr. xv. 9, xxiii. 19), as of the sons of Levi, who only ought to carry the ark of God; and also mighty men of valor, of Jazer, in Gilead (xxvi. 31), who were officers in David's government; and another branch held the same rank on the west side of Jordan. There was a Hebron among the sons of Caleb. The CITY OF HEBRON is one of the most ancient, (built 7 years before Zoan, Num. xiii. 22,) and even older than Damascus (Gen. xii. 18). Its original name was Arba, or Kirjath Arba (city of Arba), from Arba, the father of Anak (xxxiii. 2; Josh. xiv. 15, xv. 13). It was also called MAMRE (Gen. xxiii. 19, xxxv. 27). The ancient city was in a valley, and its pools help to fix its site and identity (2 Sam. iv. 12). Many years of the lifetime of Abraham, Isaac, and Jacob were spent here, where they were all buried; and from Hebron Jacob and his family set out for Egypt by way of Beersheba. The city was given to Caleb by Joshua, who drove out the Anakim. One of the CITIES OF REFUGE. It was David's royal residence for 7 years and a half; where most of his sons were born; and here he was crowned king over all Israel (2 Sam. ii.), when David changed the royal residence to Jerusalem. Fortified by Rehoboam. It was occupied after the captivity; but fell into the hands of the Edomites, from whom it was recovered by Judas Maccabæus (1 Macc. v. 65). It was called Hebron or Castle of Abraham during the Crusades. The modern town is called Khulil (*the friend* "of God"), by the Arabs, and lies on the eastern and southern side of a beautiful valley. The houses are all of stone, well built, having flat roofs, with many domes. The streets are only a few feet wide, and the bazaars are covered either by awnings or arches. Glass is the only manufacture; lamps, and the bracelets and rings worn by women. The court in which the mosque over the tombs of the patriarchs is built is surrounded by an extensive and lofty wall, formed of large stones, strengthened by square buttresses, the greatest antiquity in Hebron, and probably the same as that seen and described in Josephus (Ant. i. 14; B. J. iv. 9, 7). The only other antiquities are the two cisterns for rain-water (pools). The one close to the south gate of the city is 133 feet square, 22 feet deep, and built of hewn limestone, with steps at each corner, down to the water. The other pool at the north end of the town is 85 by 55 feet, and 19 feet deep. The surrounding country is productive and the many ruins show a once dense population and high state of cultivation. Population 5000. Asher (Josh. xix.) 28. ABDON (?).

Heifer (AGLAH, *the young of kine*). They worked with other cattle, in treading out grain (Hosea x. 11), and in plowing (Judg. xiv. 18). Egypt was "a fair heifer" (Jer. xlv. 20), in allusion to the bull Apis worshiped there. Several names are made from it, as Eglah, En-eglaim, and Parah (*young mother-cow*). Heifers are used at the plow now as anciently.

THE ORDINANCE OF THE RED HEIFER (Num. xix.) is a very peculiar item in the ancient religion, concerning cleansing rather than atonement. It was intended to cleanse from the ceremonial defilement which followed from touching a dead body, or a bone of a dead man, or entering a house where there was a person dead. Purification in the usual way required 7 days of time. A son of the high-priest sprinkled the blood of a red heifer before the tabernacle (temple, not on the altar), and the carcass was to be burned entire, outside of the camp, in a clean place (with a bit of cedar wood, and of scarlet cloth), reserving nothing; the ashes were to be kept for use. Mixed with fresh water they were sprinkled on the unclean, on the third, and on the seventh day, with a bunch of hyssop. After changing his clothes and bathing, he was clean. His house or tent was also to be sprinkled, with all its furniture, etc.

Hem of the Gar'ment. The Jews attached a symbolical importance to the hem or fringe, because of the regulation in Num. xv. 38. See FRINGE.

Her'cules (*Hera's glory*). The national god of Tyre, called MELKART (*king of the city*). The worship extended to all colonies of Tyre, especially to Carthage. This was the Baal also. The Greeks make him the most famous hero of their fabulous history, remarkable for his great strength (SAMSON), and especially for 12 "labors" which were connected with the health and safety of men. Hera was the Greek dame of Juno, who was the guardian deity of married women. In Assyria she was *Astarte*, "Queen of Heaven;" and as such is sculptured at Hierapolis, in Asia Minor.



HERA.

Herd. Herdman. The herd was one of the chief sources of wealth, and the ox the most precious, next to the horse and mule. The herd yielded the most esteemed sacrifice. Its supply for sustenance was most important, in flesh, milk, butter, and cheese. The cattle were broken to service in the third year, after which they were rarely killed. The harvest is gathered and threshed by the help of cattle. Pharaoh made some of Joseph's brothers overseers of herds, and David's herdsmen were among the chief officers of his court.

Her'mon (*nose of mountain*). The highest peak of Anti-Lebanon, on or beyond the north border of the land (Josh. xi. 17; Deut. xxxiv. 1; 1 Sam. iii. 20). The Amorites called it *Shenir* (*to shine, as a coat of*

mail); the Sidonians, *Sirion* (*to glitter*); also called *Sion* (*elevated*); and now by the Arabs *Jebel esh Sheikh* (*chief mountain*), and *Jebel eth Thelj* (*snowy mountain*). Its rivers are Jordan, Abana, Pharpar, Orontes, and Leontes. It was the religious centre of pagan Syria, and the temples of Baal gave it a name. The ruins of these temples are now found on many of its lower shoulders, as at Rakleh, Sed Dan, Bustra, Mutaleih, Kefr Kuk, Burkush, Aiba, Hibariyeh, Tilthatha, Ain Hersha, Asheir, Bekkeh, Munseh, and Paneas. At Rakleh there is a god's face, 40 inches in diameter, surrounded by a wreath, all well cut in bold relief, and set in the wall of the temple, which is a ruin, and one of a circle of temples all around, facing the summit of Hermon. The temple at Asheir is on an elevated platform (which is ornamented with a frieze and cornice), 126 by 69 feet, and itself 89 by 40 feet, and 54 feet high. In the Ionic style, with cup and ball ornaments. On the very highest peak are the foundations of a circular wall of large stones, enclosing hewn stones (some beveled), in heaps, disclosing the plan of a small temple (Deut. xii. 2; 2 K. xvii. 10). The central peak is a bald cone of gray limestone, 2000 ft. higher than the surrounding ridges. These lower ridges are thinly clothed with evergreen oaks. The whole of Palestine can be seen from the summit.



HIGH-PRIEST BOWING BEFORE THE ARK IN THE HOLY OF HOLIES.

The mountain is a beautiful sight from every side, wherever visible, near or afar off. Its summit is crowned with perpetual snow, and its lower slopes are clothed with forests. The summer sun melts the snow from the crests of the ridges, leaving it in the deep ravines, where it appears like long white lines at a distance, and has been compared to the white locks of an old man. The name Jebel-esh-Sheikh means the chief mountain, a title which every traveler gives it spontaneously. It may be seen from the hills a few miles north of Jerusalem, and from any part of the country north of that, and also from the heights of Moab. Its height is a little less than ten thousand feet; but as it stands alone and separated by several miles from any other high range, it appears even more majestic and lofty than Lebanon itself, which is higher. Whether this mountain or its slope near Paneas (Cæsarea Philippi) was the scene of the Transfiguration of Jesus, has not been determined; but the common consent of many writers on the subject has connected its name with that event, and the only other locality (Mount Tabor) which at one time was thought to have been the scene is now almost entirely rejected, partly because Josephus gives an account of a Roman fort on its summit, the foundations of which are still traceable.

Herod. (See TABLES for the Table of the Herod family.) Josephus says the Herods were Edomites (xiv. 15, § 2), but Nicholaus of Damascus, a historian of the times, says they returned from exile with other Jews (a story invented to please Herod). Antipater (1.) gained power, first in Idumea and then by fomenting the divisions between Hyrcanus, the high-priest, and his brother Aristobulus. He also came into power in Judæa, although Hyrcanus was nominal ruler. Herod (4.) the Great was only 15 years (20?) when he began to rule, and soon won a popular enthusiasm by good measures of public safety and quiet. Being summoned before the Sanhedrin, he appeared robed in purple, with a strong guard of soldiers, and was not sentenced. Not long after, receiving favor from Sextus, president of Syria, and Cassius, he punished Malichus, his father's murderer. He was made governor of Judæa jointly with his brother Phasael, B. C. 41. Antigonus being driven out of Judæa, joined the Parthians and got possession of Judæa, 40 B. C., Herod flying to Rome, while Phasael killed himself. Octavius Cæsar confirmed Herod in his office, and Herod returned to Judæa, where he tried to gain the favor of the Jews by rebuilding and ornamenting the Temple (commenced B. C. 24), and restoring such cities as Cæsarea, Antipatris, Sebaste (Samaria), and others, besides public buildings in Damascus, Tripoli, Ptolemais, Tyre, Sidon, Askelon, and Antioch (a large open space, paved with marble, having a cloister), and also frequent public games and feasts, all at his own expense. He also made costly presents to Cæsar and Agrippa. He is said to have destroyed the genealogies of the Jewish priestly families. These deeds were prompted by the ambition to connect his name with the prosperity of his country, like Solomon's. The close of his career was stained with many cruel and barbarous crimes. His wives and children plotted against each other. (He had ten wives, two of whom were his own nieces.) Three of his sons (9, 10, 11) he had killed, with the mother of two (10, 11). In the midst of these family troubles, and of seditions in the city, he was seized with a terrible disorder in the bowels, and tried to kill himself, after giving orders for a magnificent funeral. He attempted to destroy the infant Jesus by killing all the children in Bethlehem (about 12), to get rid of an object of jealousy, for Jesus was spoken of as born king of the Jews. He died B. C. 4. He maintained peace at home and abroad by his vigor and timely generosity, and conciliated the good-will of the Romans. Many coins of his reign are still extant. (See MONEY.)

HEROD ANTIPAS (15) had been destined as his father's successor, but was appointed "tetrarch of Galilee and Peræa." He first married a daughter of Aretas (king of Arabia Petræa, and afterwards Herodias, his half-brother "Herod-Philip's" wife. This Herodias caused the death of John the Baptist. Aretas, in revenge for the slight put on his daughter, invaded Herod's territory and defeated him. He went to Rome, at the suggestion of Herodias, to ask for the title of a king, but being there opposed by the friends of Agrippa, he was banished to Lugduni, A. D. 39, where he died, his wife being with him. It was to this Herod that Jesus was sent for examination by Pilate. He built Tiberias, and restored Sephoris, and Bethharem in Peræa, naming it Julias, after the emperor's wife.

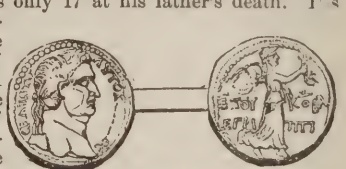
ARCHELAUS (16). The kingdom which had been once intended for his brother Antipas, was left to Archelaus, who was educated in Rome, and Augustus confirmed the choice, giving him Idumea, Judæa, Samaria, Cæsarea, Joppa, and Jerusalem, with the title of Ethnarch. He broke the Mosaic law by marrying his brother's widow, Glaphyra; was denounced by his subjects, appealed to Cæsar, and was banished to Vienne, in Gaul, where he died (A. D. 39).

HEROD PHILIP I (14). His mother was daughter of the high-priest Simon. He married Herodias, sister of Agrippa I, and their daughter was Salome (31). Herodias left him for his half-brother Antipas (Matt. xiv. 3). He was excluded from all share in his father's possessions because of his mother's treachery, and lived a private life.

HEROD PHILIP II (19). He was brought up at Rome, and after his father's death was appointed governor (tetrarch) of Batanæa, Trachonitis, Auranitis, and Jamnia, which he ruled with justice and moderation, without taking part in the intrigues of the rest of his family. He rebuilt Paneas, and named it Cæsarea Philippi, and raised Bethsaida beyond Jordan to a city, naming it Julias after the daughter of the emperor, and died there (A. D. 31). He married Salome (31), but left no children.

HEROD AGRIPPA I (26).—Was educated in Rome with Claudius and Drusus, where Tiberius imprisoned him for an unguarded speech. Caius Caligula, the succeeding emperor, liberated him, and made him tetrarch of Galilee and Peræa (Lysanias). Herod Antipas and Herodias tried in vain to have him deposed, but he defeated their plans by a counter-charge of treason with the Parthians. Agrippa rendered important service to Claudius, and had his dominions enlarged by Samaria and Judæa, so that they equaled in extent those of Herod the Great. He was a strict keeper of the law, and was respected by the Jews. It is supposed that it was to increase their favor that he put to death James the Less, and put Peter in prison (Acts xii.). In the fourth year of his reign over Judæa (A. D. 44), he attended some games in honor of the emperor. Appearing in a robe ornamented with silver embroidery, his flatterers saluted him as a god, when he was seized with a sudden illness, and died in five days (eaten of worms).

HEROD AGRIPPA II (36). He was educated at Rome, and was only 17 at his father's death. His first appointment was the kingdom of Chalcis, and afterwards the tetrarchies of Philip and Lysanias, with the title of king (Acts xxv.). Nero added several cities. He built many splendid public buildings in Jerusalem and Berytus. Juvenal in his Satires notices his relation to his sister Berenice. He died at Rome in the third year of Trajan, A. D. 100, the last of the Herods.



HEAD OF TITUS. COIN OF HEROD AGRIPPA II.

Heron (ANAPHAH). An unclean bird (Lev. xi. 19; Deut. xiv. 18). There are several species "after its kind" in Palestine, one of which is called the White

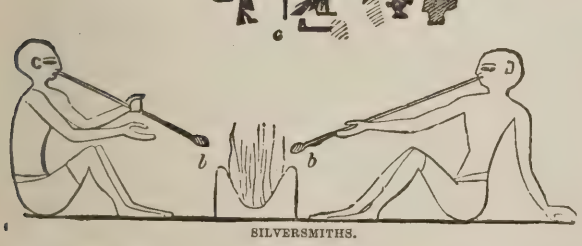
Ibis, which are found in immense flocks about the Huleh lake and marsh. The flesh is excellent.

Hesh'bon (Num. xxi. 26). Capital city of Sihon, king of the Amorites, on the western border of the *Mishor* (Josh. xiii. 17), and on the boundary between Reuben and Gad. The ruins are 20 miles east of Jordan, opposite the north end of the Dead Sea, on an insulated hill, scattering over a space more than a mile in circuit, with not a single edifice entire. Many cisterns are whole, and a large reservoir near the base of the hill recalls the text in Cant. vii. 4, "Thine eyes are like the fish-pools of Heshbon." The view from the summit is very extensive over the great undulating plateau, embracing the ruins of a great number of cities, whose names resemble those of the Scriptures. (See Tristram's *Land of Israel*.)



HERON, OR WHITE IBIS OF EGYPT.

Hezeki'ah (HIZEKIYAH, *strength of Jah*). 12th king of Judah, son of the idolater Ahaz. Made king at 25 (or 20), B. C. 726. He destroyed the images and the instruments of idol-worship, even the image of the brazen serpent, which had been preserved to his time as a precious relic of the wilderness, and repaired the temple and its furniture. He then held a solemn assembly, and after that a feast of the Passover, to which a great many came, and others sent gifts, and the seven days were fully honored, so much so that another seven days were added "with gladness" (2 Chr. xxx. 23). He refused submission and tribute to the king of Assyria, which brought the Assyrian army to Samaria in the fourth year of his reign, and in the 14th year the assault on Judæa was made (2 K. xviii. 13), when Hezekiah made peace, being compelled to rob the temple to pay the tax. A strong confirmation of the leading facts in the Bible narrative has lately been discovered at Nineveh, sculptured in stone, with the names of Hezekiah and others familiar, which leave no doubt in the matter. Sennacherib insisted on an unconditional surrender, in the most offensive manner. Hezekiah humbled himself before God, and being assured by Isaiah of the favor of Jehovah, he called his army together and prayed for help, which came as a plague upon the hosts of the Assyrians (2 K. xix. 35). Sennacherib was killed soon after his return home, in the house of his idol, by two of his sons. Hezekiah only lived a year longer, dying in his 54th year. He was one of the best kings of both Israel and Judah. — 2. Son of Neariah, in the royal line of Judah (1 Chr. iii. 23). — 3. Hizkiah in Zeph. i. 1.



SILVERSMITHS.

Hierap'olis (Col. iv. 13). Five miles north of Laodicea. There are mineral springs, whose waters form stalactites, which gave it an ancient celebrity (Strabo xiii. 629). A great number of sepulchres are found in its vicinity. The ruins show its ancient greatness, and traces are still distinct of a temple of Apollo, a theatre (346 feet), a gymnasium (400 feet sq.), and three Christian churches (one 300 feet).

High Places (*bāmoth*). From the top of Hermon to the crest of the low hills, all over the land, there are evidences that they were used for religious rites, both in idolatrous and in pure worship. The Temple on Moriah was intended to supersede all other high places, and no other worship was allowed, except on special occasions.

High-Priest. The office of the (COHEN, *priest*) high-priest was legal, theological, and historical. The legal included all the law of Moses alluding to it, as the substitute for the first-born. He alone was consecrated by the anointing oil, the under-priests being sprinkled only (Ps. cxxxiii.). His dress was symbolical. (See DRESS.) He alone could enter the Holy of Holies, which he did but once a year (DAY OF ATONEMENT) clothed in pure white. The accidental man-slayer was safe in the City of Refuge during his life-time, and at his death could return to his friends. He could not follow a funeral, nor disfigure himself by mourning. There was an assistant, called SAGAN (second priest), who could act in his stead (Luke iii. 2). The elders or Sanhedrim appointed him before the monarchy. No one could hold the office who was blemished, or was under 10 years (2 Chr. xxxi. 17), and it ended only at death, although one could be, or was deposed for ill-conduct. Theologically he was a type of Jesus the Christ. Historically his office concerns the history of the Jews for 1370 years, including nearly 80 different persons, from Aaron to Phannias.



EGYPTIAN HIGH-PRIEST.

Hinnom, the Valley of (Josh. xviii. 16). On the S. and W. of Mt. Zion. The origin of the name is unknown (Jer. vii. 31). An idol of bronze of great size was set up in the valley, facing Olivet, where children were sacrificed in the fire, which seems to have been kindled inside the idol. Josiah abolished the worship, and strewed human bones over the place, making it unclean, and thus prevented the renewal of the worship there (2 K. xxiii. 10). These inhuman practices gave the place a horrible character, and caused its name to be detested and used as a figure for a place of torment.

Hor, Mount (HAR, *mountain*), (Num. xx. 25). On the edge of Edom, not far from Kadesh and Zalmonah. Aaron was buried here (22–29). The ascent is very steep and difficult — rocky; and on its summit is a rude building called Aaron's tomb. Juniper grows almost to the top. The view from the summit is very extensive in every direction; on the north the passes of Akrabim, where the Jews were defeated, and the mountains around the Dead Sea; on the east the rugged range of Edom (with the Deir, or convent of Petra, in sight); red, bare, and desolate; southward, the wide downs of Mt. Seir; and westward the Arabah, with its hundred watercourses; and above it the great white wilderness, fading into the hot and trembling distance. 5,000 feet high.

Horn (KEREN). Horns on cattle; often used as weapons, and for trumpets for calling workmen to dinner, the soldiers to the field, and for announcing religious ceremonies. Used also for bottles. The elephant's tusks were called horns (from their shape), as also trumpets of metal. The summit of a hill was a horn, as also the corners of the altar for burnt-offerings. The modern Druses wear a horn on the head for ornament, but it was not an ancient custom of the Hebrews. In poetry the horn is strength, and also a nation, or a king or a god.

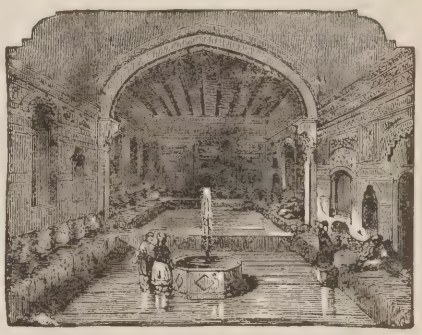
Horse (SUS). Not mentioned among Abraham's animals, but first as coming from Egypt (Gen. xlvii. 17). The horse is almost exclusively used in war in Scripture, and is so sculptured on the monuments both of Egypt and Assyria. Job gives a most poetic description of a war-horse in ch. xxxix. 19–25. "A horse is a vain thing for safety" (Ps. xxxiii. 17), said the poet and the prophet also (Deut. xvii. 16). Solomon disobeyed the letter and spirit of the prohibition not to multiply horses, and his successors did also. Horses are used as symbols by the prophets, as in Zech. i. 8, "a man riding on a red horse;" and he also mentions speckled (or bay) and white horses. John, in Rev. vi., saw four horses go forth: white, red, black, and livid (green), indicating the spiritual condition of the nations. White horses are an emblem of triumph and power. Successful generals rode in triumph on white horses (Rev. xix. 11–15).

Hōsan'na (*save now*). Ps. cxviii. was sung on joyful occasions, such as the feast of Tabernacles. Verses 25 and 26 were sung with loud acclamation. "Hosanna to the Son of David" in Matt. xxi. 9.

Hosē'a (*salvation*). A prophet, called of God, with Amos, to declare his word to Israel. He is supposed to have lived B. C. 785 to 725. His book is the most obscure and difficult to understand of the twelve minor prophets.

Hoshē'a (*safety*). Hosea I, son of Nun (Deut. xxxii. 44). OSHEA, the prophet. — 2. The last king of Israel (Is. vii. 16). Shalmanezer, king of Assyria, besieged and ended the kingdom of Israel B. C. 721 (2 K. xvii.). — 3. Son of Azaziah (1 Chr. xxvii. 30), and the ruler of Ephraim. — 4. One of the people who signed the covenant (Neh. x. 23).

Hospital'ity. One of the chief virtues among the Orientals, and it is most highly esteemed on the desert, being less needed and less valued in the towns. The ancient Egyptians limited their practice to their own people, having a superstitious dread of all foreigners. The O. T. is full of allusions to the rites and the divine commands for their practice, and instances of the national belief of the Hebrews in their value. The laws of Moses give many directions for special cases, as with the stranger, "for ye were strangers in the land of Egypt" (Lev. xix. 34), the poor and the traveler. To break the law was a very great offense, as in the case of Benjamin, at Gibeah (Judg. xiii. 15, xix. 17–21). The Good Samaritan stands for all ages as an example of Christian hospitality. The account of Abraham entertaining the three angels is a perfect picture of how a modern Bedouin sheikh would treat a traveler in our day. (See ABRAHAM.) Oriental respect for the covenant of salt (and bread) is a part of the law of hospitality. To taste another's salt is to make yourself his friend for the time. In every village there is a *mewsil*, inn, for the use of travelers, where they are supplied with food by certain families near it. No money is paid, but presents may be made equivalent to the value of the articles used.



INTERIOR OF A HOUSE IN DAMASCUS.

House (BETH, *to pass the night*). A dwelling for man or cattle. House, tent, palace, tomb, tabernacle, temple; heaven; family. The houses of the rich are made of stone, with two or more stories arched over the rooms and passage-ways, with fine stairways, supplied with wide galleries or verandas, and open places for light and air, generally built around two or three sides of a court, in which is a fountain or pool of water. The wall next to the street is usually blank, with a small door, and a window or two, high up and latticed. (See WINDOW.) The door often has an inscription, seldom the name of the resident. The poor live in houses of mud, sun-dried, usually of one story, roofed with mud laid on poles which are covered with grass or palm-leaves. In the rainy season the rain leaks through (see DROPPING), if not prevented by rolling the mud with a stone roller. When of two stories, the lower is for the use of animals and for storage. In hot countries, people sleep on the roofs, under tents of cloth, or booths of branches. The cool of the evening is also passed on the roof, when proclamation is made by the public crier of any command of the ruler, or news of any public kind. It is also a place for prayer. Some roofs have vines, so trained as to form a shelter from the sun or neighbors. The space is found useful for drying grain, fruit, and clothing from the wash. Stairways lead from the roof to the ground in the court without passing into the house. It is quite usual to build pigeon-houses of bottles on the battlements, and sparrows build their own nests in any corner or hole, even plugging up the chimneys (Ps. lxxxiv., cii. 7), and are caught in great numbers, being almost worthless (Matt. x. 29). Very large houses, convents, and inns, have several courts connected by passages. South of Nablus (Shechem) the roof is supplied with domes for lighting and enlarging the rooms below. The upper room or chamber is the choice place, given only to strangers or friends of

distinction. The sculptures of Egypt and Assyria present houses of more than one story. The guest-room, or divan, is provided with seats all around the room, except by the doors, like wide, low sofas; no chairs are used. The Romans and Greeks used chairs and reclining seats or sofas around the table at banquets. The walls are often ornamented with carvings of wood, and sometimes painted in beautiful patterns. (See CARPENTER.) The furniture is much more simple than ours, and less expensive, except in the houses of the rich.



COURTYARD WITH A FOUNTAIN.

Hul (*region*), (Gen. x. 23). Second son of Aram, grandson of Shem. The plain or valley of the Jordan north of Lake Merom is called Ard el Huleh, and the lake's most ancient name is Huleh, and it is still so called by the Arabs.

Hul'dah (*weasel*), a prophetess (2 K. xxii. 14; 2 Chr. xxxiv. 22), whose husband, Shallum, was master of the wardrobe to king Josiah (2 K. xxii. 14). Huldah was famous as an oracle when Jeremiah was a boy in the school at Anathoth.

Hūram (*high-born*). 1. Son of Bela (1 Chr. xiii. 5). — 2. King of Tyre (1 Chr. xiv. 1). — 3. Hiram, the artificer (ii. 13). He was called Ab (father), a title of respect used now in the East, and the origin of the title of the Bishop of Rome (*pope, papa*, father).

Husks (Gr. *keratia*). The fruit of the carob-tree, which is very common in the East and in the Greek islands, where it is in great request for fattening hogs. It has a sweetish pulp when tender. The ripe pods (10



CAROB FRUIT.

inches long) are dry and have seeds like beans. The leaves are like our ash, but dark and glossy. It blossoms in February, and the pods are ripe in May.

Hyē'na. Not mentioned by name in the O. T. as translated, but meant in the original by the word ZEBUA (Ar. *dabba'*), which is rendered *streaked bird* in Jer. xii. 9 (Hyena in the Sept.). Valley of Zeboim (hyenas in 1 Sam. xiii. 18). It is still found in numbers, ready to attack wounded, dying, or dead animals, eating all, even the very bones, its jaws being most powerful. Their flesh is not eaten, having a bad odor.

Hymn. "In psalms, and hymns, and spiritual songs." The Greek word *Umnos*, or *humnos*, means a song (in praise of Deity), as a part of worship, and there are several collections of such as were used in ancient times, written by Callimachus, Orpheus, Homer, Linus, Sappho, and others. Jesus and his disciples sang a hymn before going out, on the eve of the last supper (Matt. xxvi. 30). The words used are supposed to have been Ps. cxv., cxviii., called the Hallel. Paul and Silas sang hymns in prison at Philippi (Acts xvi. 25; Gr. *humnoun*, praises); and Paul commends their use in his epistles (Eph. v. 19; Col. iii. 16). The hymn differs from the psalm in thought and composition. The different meters were adopted from the Greek models.

Hyssop (EZOR; Gr. *hussopos*). The Arabic *zufa* is a plant growing on a slender square stem, free from thorns or spreading branches, ending in a cluster of heads, having a pleasant aromatic odor, growing on the walls in Palestine. No plant in the East is better fitted for purposes of sprinkling. Its leaves are often eaten (like summer savory) with bread.



HYSSOP.

I

I Am, and I Am that I Am (Heb. AYA ASHER AYA). JAH.

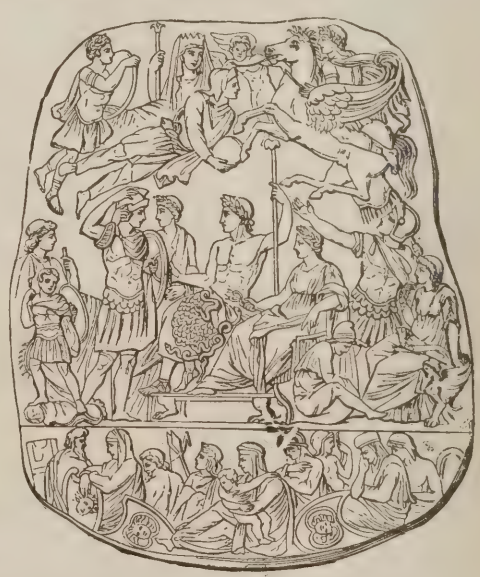
Ib'zan (*of tin*). A native of Bethlehem. Judge of Israel for seven years (Judg. xii. 8, 10). He had thirty sons and thirty daughters.

Ico'nium (Acts xiii. 51). Konieh, a large city; is on a table-land, a fertile plain, near a semicircle of snow-capped mountains in Asia Minor. This level district was Lycaonia, of which Cicero says it was the capital. It was on the route leading from Ephesus to Tarsus, Antioch, and the Euphrates. Here Paul was stoned, and left for dead (xiv. 19). The city is built of the ruins of the ancient structures, and pieces of marble columns, capitals, and carved cornices appear everywhere in the masonry. It is now quite large, the residence of a pasha, surrounded with beautiful groves and gardens, well-watered, and the resort of pilgrims who visit a saint's tomb. In the middle ages it was the capital of the Seljukian Sultans, and is called the cradle of the Ottoman empire. The traditional story of Paul and Thecla is located here. (See Conybeare and Howson's Life of Paul.)

Idol. There are 21 Hebrew words for idols or images for worship. 1. AVEN, *nought* (Beth*el*, house of God, Beth*aven*, house of vanity); nothing, iniquity; 2. ELIL, *no god*, as contrasted with ELOHIM, *God*; 3. EMAH, *terror*; 4. MIFLEZETH, *horror* (Phallus, the productive power of nature and the nature-goddess Ashera; Priapus); 5. BOSHETH, *shameful*; 6. GILLULIM, *filthy gods*; 7. SHIKKUZ, *impurity*; 8. SEMEL, *likeness*; 9. ZELEM, *shadow*; 10. TEMUNAH, *model*; 11. ATSAB, *shape*; 12. EZAB, *fashion*; 13. OZEB, *figure*; 14. ZIR, *a shape*; 15. MAZZEBAH, *statue*; 16. CHAMMANIM, *sun-images*; 17. MASCHITH, *device*; 18. TERAPHIM, *idols* (see TERAPHIM); 19. PESEL, *carved image*; 20. PESILIM, *graven images*; (quarries, in Judg. iii. 19, 26;) 21. NESEC, *molten image*; MASSEKAH, *shaped in a mold*. These various terms are obscure, because very little material has come down to us from antiquity which fixes the form of these images. Jeremiah described in a sarcastic way how these so-called gods were made, but he did not give an idea of the particular shape. All these terms expressed worthlessness and vanity, contempt and abhorrence.

Idolatry (TERAPHIM; Gr. *idolatreia*). The worship of deity made visible, whether of true or false ideas, in images, pictures, stars, fire, or ideal statements, as shown in business pursuits, or in pleasure, or for honor, where self is preferred above the honor and glory of God. Nearly three in four of all the human race are open idolaters; and if judged by the strict moral sense of the term, very many of the other fourth worship self rather than God (Col. iii. 5). By the Jewish law, the idolater was to be stoned to death, and a city given up to it was to be wholly destroyed, with all it contained (Deut. xiii. 12, xvii. 2). The laws of Moses imply that idolatry was known to him, and the paintings and sculptures of Egypt prove its existence there before the time of Moses, but the earliest mention in the Bible is in the incident of Rachel stealing her father's teraphim (images in Gen. xxxi. 19), by which he was guided, as some who consult the clairvoyant or other "fortune-tellers" of our day (a species of idolatry very prevalent among the ignorant and superstitious). The story of Micah and his images shows how widespread the custom was in the age succeeding Joshua and the elders. Solomon did much to encourage idolatry of many kinds, which were brought into the country by his foreign wives (1 K. xi. 7; 2 K. xxiii. 13). It has been a question whether the Hebrews did not so lapse into idolatry as to lose all knowledge of the true God. They lost the true sound of his name, for which we now substitute Jehovah. They may have only mingled foreign rites with the true worship, as many pagan ideas are now adopted into some branches of the Christian Church. We know that the Hebrews worshiped the sun (Baal), moon (Astarte, Diana), the stars (Ashtoreth, Mazaloth in Job), planets, Chiun or Remphan (Saturn, Acts vii. 40–43), and made representations of celestial bodies or ideas, in human form, for worship, as of the sun, moon and stars, (Hera, Diana, see HERA, Cybele, Apollo, Adonis [Tammuz in 2 K. xxi. 3], Venus, etc.); of KEN, in Egypt, and MYLITTA, in Nineveh; and also images of beasts, as the ox (Ps. cvi. 20); Aaron's and Jeroboam's bull-calf; and of a goat (Ashima); fly (Beelzebub); a cock (Nergal); and fish (Dagon); the dog (Nibhaz); the mule and peacock (Adrammelech); the horse and pheasant (Anammelech). The Assyrians (Samaritans also) had a system of ancestor-worship (Asshur and others), and also a lower nature-worship, including the elements, trees, etc. The scapegoat of the Day of Atonement is a recognition of the existence of Satan (Typhon in Egyptian system), but was not a worship of that being, for only sins were sent to Asazel, nothing choice or precious.

The Christian Church now holds that God has sanctioned but one image, which was made by himself, for man's worship, which is the intelligent, rational, holy nature of man, which appears in all completeness and perfection in Jesus the Christ, and is reflected in his followers, as they have more or less received the spirit of the gospel. "God is a spirit, and they that worship him must worship in spirit and in truth" (John iv. 24).



THE GREAT CAMEO.

Ijeab'arim (*heaps*, or *ruins of Abarim*), (Num. xxi. 11). This region, east of the Dead Sea, is still unexplored by any Christian traveler in our day, and therefore it is impossible to say whether the stations of the Israelites can be located or not.

I'jon (*ruin*), (1 K. xv. 20; 2 K. xv. 29). In the N. Jordan valley, now called Tell Dibbin. The hill is a favorable site for a city, overlooking the whole

plain of Merj Aiyun, and on the road leading from the coast into the interior.

Illyr'icum (Rom. xv. 19). Paul preached the gospel of Christ "from Jerusalem round about unto Illyricum." A country on the east shore of the Adriatic Sea, north of Epyrus. Illyricum was at one time one of the four great divisions of the Roman empire, and included the whole country between the Adriatic, the Danube, the Black Sea, and Macedonia.

Imman'uel (*with us El*, or *God with us*). The name of the child (prophetic) which was to be given to the house of David (Is. vii. 14). Isaiah bids Ahaz ask a sign of Jehovah, which he, with pretended humility, refused to do, when this sign of a child by a virgin (virgin is a young woman) was given, and, as some think, the prophesy was fulfilled within a few years, and others look on the child as a type of Jesus the Christ, as seems to be the meaning in Matt. i. 23.

Immortal'ity (Gr. *athanasia*, deathless, not mortal). The Christian believes that the human soul will never die. Some hold the doctrine that only those who believe on Christ will be blessed with immortality, while those who deny him will die (Rom. ii. 7; 2 Tim. i. 10). The same Greek word is also rendered incorruption in 1 Cor. xv. 42, etc., and sincerity in Eph. vi. 24, etc.

In'cense (Heb. KETORAH, LEBONAH; Gr. *thumiama*). A compound of sweet-smelling gums used in acts of worship, and forbidden in private life (Ex. xxx. 27). The mixture is said to have been equal parts of stacte, onycha, frankincense, galbanum. The altar of incense was placed in front of the veil, from which on the great Day of Atonement the high-priest could raise a cloud of perfume which covered the mercy-seat (entered within and filled the holy of holies). It was a type of Christian prayer.

In'dia (Esth. i. 1, viii. 9). The extent of the kingdom of Ahasuerus was from India to Ethiopia, 127 provinces. Acts ii. 9, instead of Judæa read India. The country around the river Indus, now the Punjaub, which Herodotus describes as part of Darius's empire (iii. 98). At a later period it was conquered by Alexander. The name is found in the inscriptions at Persepolis (1 Macc. viii. 8). Modern India, or Hindostan, is more extensive than the ancient. The articles obtained by Solomon from the East were Indian, such as horns of ivory, ebony, broidered work and rich apparel, sandal-wood, apes, peacocks, and tin.

Inn (Heb. MALON). A lodging-place for the night. Only a room is to be had, the traveler must supply himself with furniture, bed, etc. They were built generally two stories high, and near water. One is mentioned in the history of Joseph (Gen. xlii. 27), and by Moses in his day (Ex. iv. 24); by Jeremiah, the habitation (inn) of Chimham (xli. 17), and the same by Luke, where Jesus was born (ii. 7). The Good Samaritan is said to have left money (in our standard about $2.50) to pay charges at the inn (Luke xxii.). The inn is usually built around a yard, having a well or fountain, and entered by a gate which can be closed against intruders at night. The baggage and animals occupy the lower rooms, and the people the upper and better chambers. When the upper rooms were full of crowds at feast times, the late comers would be obliged to take a lower room, among the animals ("in the manger").

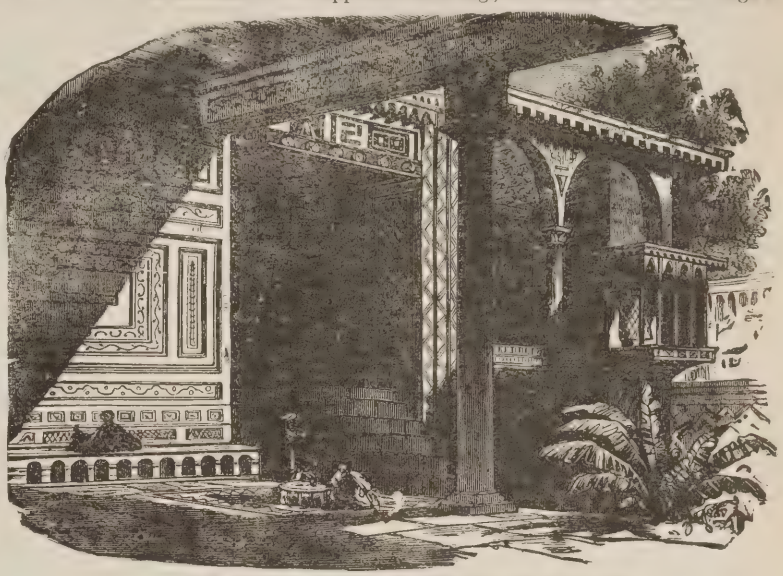
Inspira'tion (from the Latin, *in-breathing*). The supernatural influence of God's spirit on the human mind, by which prophets, apostles, and other sacred writers were qualified to record divine truth without error. Others hold that it is only a divine impression on the mind, by which the understanding is informed. "All Scripture is given by inspiration of God" (2 Tim. iii. 16).



INN. CARAVANSERAI.

Io'nia. That part of the coast of Asia Minor which is between Doris and Æolis. Ionia was celebrated for its 13 cities and its islands. The chief cities were Ephesus, Smyrna, Samos, Chios, and Miletus (Jos. Ant. xvi. 2, 3). India in 1 Macc. viii. 8.

I'ron (Heb. BARZEL; Chal. *parzlah*). The references are many to iron, and as early as the time of Tubal-Cain (Gen. iv. 22). A furnace of iron is taken as the image of the bondage in Egypt (Deut. iv. 28). Iron knives (or steel) are drawn on the monuments in Egypt. The remains of ancient Nineveh furnish articles of iron coated with brouze, which has preserved them. Tin melts at 470°, copper, silver, and gold at 1800°, and cast-iron at 3000°, while malleable iron requires a higher degree, but furnaces of clay, fed with charcoal and supplied with a blast of air from two skin bellows, are used successfully in the East.



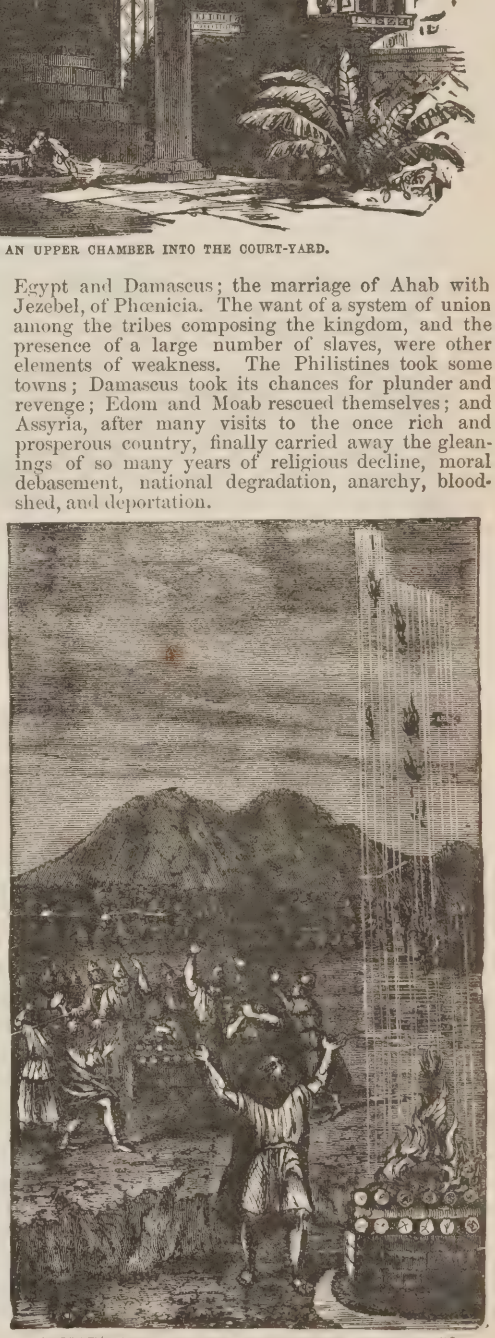
LOOKING OUT FROM AN UPPER CHAMBER INTO THE COURT-YARD.

I'saac (Heb. YIZHAK, *laughing*). Born at Gerar, B. C. 1896, of Sarah (who was 90) and Abraham (who was 100), in fulfilment of a divine promise (Gen. xxi. 17; Gal. iv. 29). He married Rebekah, and was the father of Esau and Jacob. Of all the patriarchs none made so little noise in the world as Isaac, and none excelled him in gentleness and dutifulness as a son, and in faithfulness and constancy as a husband of one wife. His home for a long time was in the rich pasture-land of Gerar. Isaac died at the ripe age of 180. One of the wells at Beersheba is a memorial of him, having been dug as a record of the peace made with Abimelech, king of the Philistines. Buried in the cave of Machpelah.

Ish'mael (*whom God hears*). Son of Abraham and Hagar (Gen. xvi. 15, 16). First-born of the patriarch. Born at Mamre B. C. 1900, but was sent into the wilderness south of Beersheba, Paran, when he was 16 years old. He had a wife from Egypt (xxi. 21), who was mother of his 12 sons, besides a daughter. The prophesy, "He shall be a wild ass of a man, his hand against every man, and every man's hand against him," is now and ever has been true; and also the other saying, Ishmael "shall dwell in the presence of all his brethren," for they have always been free. The desert is called in Arabic, Bedu, and the genuine Arab calls himself Bedawee (*desert-man*), Bedawin (*desert-men*). 4000 years have not changed their disposition, manners, habits, occupation, government, or dress.

Is'rael (*soldier of God*). The name given to Jacob at the time he wrestled with the angel at Peniel. — 2. It was also used as the name of the Hebrew nation. — 3. The north kingdom, not including Judah.

Israel, Kingdom of. The ten tribes which were divided to Jeroboam by the prophet Ahijah of Shiloh (1 K. xi. 31, 35), leaving Judah alone to the house of David; Benjamin, Simeon, and Dan joining Judah afterward. SHECHEM was the first capital (1 K. xii. 25); TIRZAH the second (xiv. 17); and SAMARIA the third. Jezreel was occasionally a royal residence. The holy cities were Dan (Paneas) and Bethel. The population was at one time over three millions, if the number in the armies is correct as given in 2 Chr. xiii. 3. The area of the whole country, in the time of Solomon, occupied by the twelve tribes, was 12,810 sq. ms., of which 9,375 belonged to Israel and 3,435 to Judah. New Hampshire has about 9,000 sq. ms. Ephraim and Judah had always been rivals, and were nearly matched in numbers from the first, and the two largest of the twelve. For three, or, perhaps, nearly four centuries, the ark was in the territory of Ephraim, at Shiloh, until the time of Eli. But when the theocracy was superseded by the kingdom, Saul, the king, was a Benjamite, and Solomon, the son of David, of Judah; but Jeroboam, the leader of the revolt, was an Ephraimite, and, before Solomon's death, was accused of treason, and fled to Egypt. The burdensome taxes of Solomon's reign probably hastened, if it did not cause the revolt of the ten tribes; and the death of Solomon was the notice for Jeroboam's return, and the establishment of the new kingdom of Israel, B. C. 975. This was the most important event, and the greatest misfortune, since Joshua crossed the Jordan. Some of the mistakes which were fatal were: The driving out of the Levites from their possessions, for they carried with them their sacred character and powerful support of the king; the alliance with the kings of Egypt and Damascus; the marriage of Ahab with Jezebel, of Phœnicia. The want of a system of union among the tribes composing the kingdom, and the presence of a large number of slaves, were other elements of weakness. The Philistines took some towns; Damascus took its chances for plunder and revenge; Edom and Moab rescued themselves; and Assyria, after many visits to the once rich and prosperous country, finally carried away the gleanings of so many years of religious decline, moral debasement, national degradation, anarchy, bloodshed, and deportation.



ELIJAH'S ALTAR TO THE LORD, I KINGS, XVIII; Ch. 38

Is'sachar (*hire,*) (Gen. xxx. 17,) (Heb. ISASCAR). Ninth son of Jacob and fifth son of Leah. He is not mentioned again as a person — his name only, as the name of a tribe. In the order of march in the desert, Issachar's (the tribe's) place was on the east of the Tabernacle, with Judah and Zebulon. Only the tribes of Judah and Dan outnumbered them at the passage of the Jordan, Issachar having 64,300 fighting-men. (For location, see map of the Twelve

Tribes.) Its location and boundaries are recorded in Josh. xix. 17–23. Its land was and is now the richest in Palestine. Esdraëlon, the plain (called Jezreel, the seed-plot of God, on account of its rich soil), Mount Tabor, and Gilboa were in its border, and the river Kishon ran through it. Jacob blessed Issachar in the image of "a strong-boned he-ass, couching down between two hedge-rows," which is a picture of contented ease and quiet. When David took the census, near the close of his reign, Issachar had 87,000, of whom 36,000 were mercenary "bands." Shalmaneser carried the tribe captive to Assyria. It was not known as a tribe after the return. We are left to suppose that the tribe fell into idolatry, because there is nothing recorded in favor of its religious history. — 2. The seventh son of Obed Edom (1 Chr. xxvi. 5).

It'aly. In the time of Paul the whole peninsula south of the Alps was included under this name (Acts x. 1). The ITALIAN BAND were soldiers recruited in Italy. Rome was the capital of the Roman Empire.

Ituræ'a (*from Jetur, the son of Ishmael*). (Gen. xxv. 15.) N.E. of Palestine, along the base of Hermon (Luke iii. 1). Philip was "tetrarch of Ituræa and the region of Trachonitis." Now Jedur. It is tableland, with conical hills at intervals, well watered, rich soil, and excellent pasture. The rock is basalt, and the houses are built of it. Its ancient cities are deserted, but standing. Bedawins still pitch their tents there.

crooked in its course, affording to the traveler new and pleasing views every step of the way.

Ja'besh Gil'ead. Jabeth, in Gilead, the largest city in the half-tribe of Manasseh, 6 miles from Pella, now called *Ed Deir*, on *Wady Yabis*. It did not send its contingent against Benjamin (Judg. xxi. 8), and was punished by the destruction of all its people but 400 young women, who were given to the Benjamites for wives. Nahash attacked it (1 Sam. xi.), but Saul came to the rescue. When the bodies of Saul and his sons hung on the walls of Bethshan, the valiant men of Jabesh Gilead made a raid at night and carried them off, and buried them honorably (1 Sam. xxxi. 11–13).

Ja'bin (*intelligent*). King of N. Canaan, at Hazor, who headed a most powerful army against Joshua (xi. 1–4), and was surprised and defeated near the waters of Merom (7). Joshua afterward burnt Jabin's city. — 2. King of Hazor, in the time of the Judges, who lived in the same city of Hazor (rebuilt), raised an army against Israel, and was defeated, etc. Some have thought that the two accounts were of one event, or of two victories over one Jabin: one by Joshua and another by Barak, but it is more probable that there were two kings of that name, as recorded, and there were 150 years between the two kings.

Ja'cob (*supplanter*). Esau and Jacob were twins, sons of Rebekah, wife of Isaac, born B. C. 1836, at the well Lahai-roi. He bought the birthright of his elder brother Esau (at an unfair price in his brother's when a famine brought about the migration to Egypt (see JOSEPH), where he was assigned a home in the pasture-land of Goshen, by the Pharaoh, and where he died, aged 130 (147). His body was borne to the cave of Machpelah, and laid in the tomb with those of Abraham, Sarah, and Isaac. The blessing that Jacob gave his sons was a proof that his faith in God's promise was strong — had increased — and that his idea of the true God had become clearer and more elevated. It is full of fine thoughts, poetic language, and abounds in the most beautiful images.

Jacob's Well. Is in a low spur of Mt. Gerizim, at the mouth of the valley of Shechem. "Formerly there was a square hole opening into a carefully built vaulted chamber, 10 ft. sq., in the floor of which was the true mouth of the well. Now a part of the vault has fallen in, and completely covered up the mouth, so that it looks like a shallow pit." The well is 9 feet diameter, circular, cut through limestone rock nearly 100 feet deep. It sometimes has water in it, but is often quite dry. There was a small church over it in the 4th century, and to the south-west there are a few shapeless ruins still left.

James. Three persons are mentioned by this name in the N. T. The original form of the name in Hebrew is Jacob, and it is so written now by the church in the East; St. Jacob (*Mar Yacoob*). The name has passed through several changes, in many languages. It was in Greek, Iakobos; Latin, Jacobus; Italian, Iacomo, or Giacomo, and Jacopo: Spanish, Iago



VIEW OF JERUSALEM FROM THE SPOT WHERE JESUS WEPT OVER THE CITY.

Ivory (SHEN, *a tooth*). The tusks of the elephant are called teeth, and also horns (Ez. xxvii. 15). Solomon made use of it (Ps. xlv. 8), and had a throne of ivory (1 K. v. 18), overlaid (inlaid) with gold. The tusk of the African elephant sometimes weighs 120 pounds, and measures 10 feet long. There are many beautiful relics of carved ivory that were found in the ruins of Nineveh, and from Egypt, of figures on boxes, and various toilet ornaments — works of art of a high order.

J

There is no distinction in the Hebrew between *j* and *i*. The proper sound is that of *y* when placed before a vowel, as jah, yäh; Jonah, yönah.

Jab'bok (*flowing*). River in Gilead, falling into the Jordan about midway between the Sea of Tiberias and the Dead Sea (Josh. xii. 2). The border of the Ammon was strong (Num. xxi. 24), the river running in a deep defile, deep, narrow, and wild, fringed by willows, cane, and oleanders, evergreen, oak, pine and arbutus. *Wady Zurka*. Some think it was the Hieromax, *Wady Yarmuk*.

The river is one of the very few that flow the year round, and would furnish water-power to drive mills for the supply of the whole region on both sides of the river. It is full of rapids, waterfalls, and is very

distress) and got the patriarchal blessing from his father by a stratagem, in which he was aided by his mother. This blessing was material only, and did not include the spiritual promises. On the way to Padan-Aram, to find a wife among his mother's relatives, he had the dream of the ladder reaching from earth to heaven, at Bethel. Isaac had repeated his blessing when he left home, with the addition of the spiritual promises made to Abraham, and they were confirmed in the dream at Bethel. The beautiful incident of the meeting of Jacob with Rachel at the well exhibits the pure and simple habits of the time, and the courtesy and kindness so native to those who follow the shepherd's life. Jacob served 14 years for Rachel and married Leah besides. At the age of nearly 100 he returned to Canaan, and on the way his name was changed from Jacob to Israel (God's soldier) at Peniel, where he met his brother Esau, who was then a kind of Bedouin wanderer, such as now roam over the same district, although Esau appeared to be much the better man of the two.

The images (gods) that Rachel stole from her father's house, were small figures of certain designs (TERAPHIM), such as are often found buried among the ruins in Palestine, and were used in Pagan worship.

Esau and Jacob met again at Hebron, when they buried their father Isaac.

Soon after this Joseph was sold into Egypt.

Jacob was living at Hebron with his eleven sons,

(Diego), and Xayme, or Jayme (*hayme*); **French**, Jacques, and Jame; and in English, James.

1. JAMES, THE SON OF ZEBEDEE. He first appears as a fisherman, A. D. 27, when he, and his brother John, were called by Jesus to be his disciples (Mark i. 20). His father owned a boat (ship), and employed help. James was numbered with the 12, among the first 4. He was always selected for any special duty. He was present at the raising of Jairus' daughter (Mark i. 29); one of the three on the Mt. of Transfiguration (Matt. xviii. 1); one of the 4 who heard the sermon on the last days (Mark xiii. 3); and one of three in Gethsemane (Matt. xxvi. 37). He joined his brother John in the request that fire should be called down on the Samaritans (Luke ix. 54); and in the ambitious request, with their mother, to sit nearest to Christ in his kingdom (Matt. xx. 20). These requests were refused with indignation by Jesus. He was a man of very resolute purpose and determined action, and was given a high position among the apostles (Acts xii. 2); and he is the only one of the twelve whose death is recorded, which took place about ten years after the crucifixion.

2. JAMES, THE LORD'S BROTHER. The children of Joseph and Mary were Jesus, James, Joses, Jude (Judas), Simon, and three daughters whose names are not given (Matt. xiii. 55, 56; Gal. i. 19, ii. 9, 12). His brethren did not believe in Jesus as the Christ at the first (John vii. 5), and some of them not until a few days before the Day of Pentecost (1 Cor. xv. 7).



JACOB'S WELL. — SHECHEM.

James occupied a prominent position among the apostles, and was surnamed "the Just." James and Peter seem to have been in authority on equal terms when Paul was admitted to the fellowship of the apostles on the word of Barnabas (Acts ix. 27; Gal. i. 18), and after that time he acts as the president of the council in Jerusalem (Acts xii. 17, xv. 13), whose decrees he delivered formally, a position recognized and recorded by Paul (Gal. ii. 9), and honored by a formal visit of ceremony in the presence of all the presbyters (Acts xxi. 18). He is believed to have been appointed Bishop of Jerusalem by Jesus in a vision, as is reported by Epiphanius and others of the early historians of the Church, only that Eusebius says the appointment was by the apostles. He was a very constant attendant on the services in the Temple, and prayed "on his knees" for the salvation of the people, so that he was looked upon as the "bulwark of the church," and it is said that "all who became believers believed through James." This same authority relates that he was thrown from the gable of the Temple to the ground, and then stoned to death, shortly before the siege of Jerusalem. See the HISTORY for the EPISTLE OF JAMES.

3. JAMES, THE SON OF ALPHÆUS (Clopas) and Mary (John xix. 25), one of the apostles (Matt. x. 3; Mark iii. 18, etc.), (Matt. xxvii. 56; Mark xv. 40), and is also called James the Less. He had a brother named Joses, and a sister Salome. The occurrence of the same name in the mother and children of two families does not argue a relation — rather the contrary, and it is not likely that these were relatives of Jesus. See MARY.

Jā'pheth (*light-colored race*, from YAFAH, *fair*). Second son of Noah (Gen. x. 2, 6). Who occupied the isles of Greece (shores and islands), coast of the Great Sea, Asia Minor, Asia, and Europe.

Jā'sher, the Book of (*book of the upright*). A book of heroic poetry and history mentioned in two places in the O. T. (Josh. x. 13, and 2 Sam. i. 18), and probably a book of songs and eulogies of distinguished men in Israel. The Vulgate has "the book of the just one;" the Septuagint "the book of the upright one;" the Syriac "the book of praises" or "psalms."

Jā'son. Greek form of the name Jesus; Hebrew, Joshua.

Jedū'thun (*praising*). One of the conductors of the temple music in the time of David (1 Chr. xv. 17; xxiii. 6). The three were ETHAN, the son of Kushaiah, the Merarite; HEMAN, the Kohathite; and ASAPH, the Gershonite. He played on cymbals in the procession when the ark was brought to Zion, but he was appointed to duty at Gibeon (Ps. cl. 5). His name is in the titles of several psalms (xxxix.; lxii.; lxxvii.), as choir-leader.

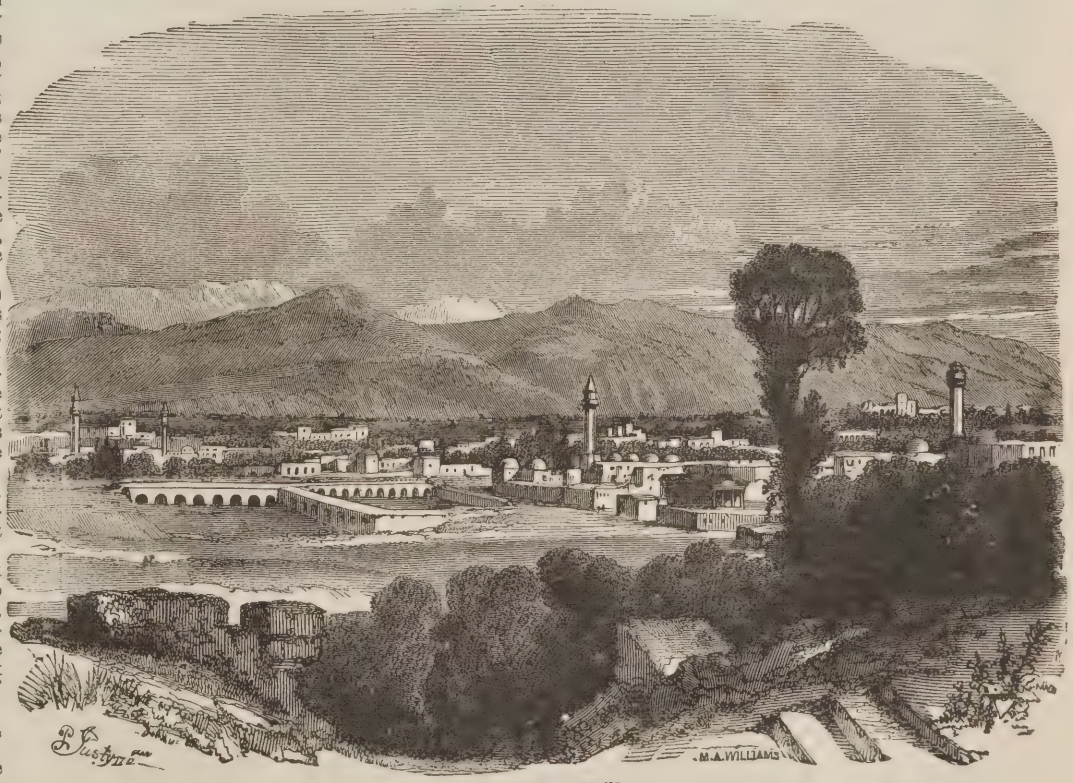
Jehō'ahaz (*Jah holds*). Son and successor of Jehu, who reigned 17 years, B. C. 856–840, in Samaria (2 K. xiii. 1–9). — 2. Shallum, 4th son of Josiah, whom he succeeded as king of Judah, being chosen over his elder brother, B. C. 610, but after a short reign he was deposed (2 K. xxiii. 32; Jer. xxii. 10) by Pharaoh Necho, taken to Riblah, put in chains, and taken to Egypt, where he died. The people lamented for him, and he was the first king of Judah who died in exile. — 3. Youngest son of king Jehoram. His name as king of Judah was Ahaziah.

Jehoi'achin (*appointed by Jah*). Jeconiah, Coniah, Jaconias, Joiakim, and Joacim. Son of Jehiakim and Nehushta, and 19th king of Judah, reigning 3 mos. 10 days. He was 18 years old (2 K. xxiv. 8), or 8 (2 Chr. xxxvi. 9), and was carried captive by Nebuchadnezzar, in revenge for the alliance that his father had made with Egypt. The best of the people, the sacred vessels of the Temple, and all the treasure of the people, were taken to Babylon, leaving a poor and feeble remnant. Jehoiachin was kept a close prisoner nearly all the rest of his life, 36 years, when Evil-Merodach liberated him. (See EVIL-MERODACH.) He was the last of Solomon's line, as predicted by Jeremiah (xxii. 30), the succession passing over to Nathan's line.

Jehoi'akim (*Jah appoints*). 19th king of Judah (B. C. 609–598), 25 years old at his accession. He was first named Eliakim, and was the son of Joash and Zebudah, but Pharaoh Necho changed his name when he made him king in his brother Jehoahaz's stead (2 K. xxiii. 33), who died in Egypt in captivity (v. 34), and he also collected a heavy fine ($200,000) from Judah for Josiah's part with Babylon against Egypt. The battle at Carchemish ended the rule of Egypt in Palestine for that time, and Nebuchadnezzar besieged and took Jerusalem, and carried some of the royal family to Babylon as hostages, among whom were Daniel and his three companions. The prophets Jeremiah and Ezekiel warned the king and people of the results of their idolatries, but instead of repenting, they burned Jeremiah's prophesy, put him in prison, and drove Urijah the prophet into Egypt, where he was killed, and his corpse treated in a barbarous manner (Jer. xxvi. 21–23; xxxvi.). According to the warnings of Ezekiel (xvii.) and Jeremiah (ii. xxvii.), enemies attacked them on all sides (2 K. xxiv. 7); the king lost his life and was buried without honor (Jer. xxii. 17, 19). The king of Babylon came in a few weeks after his death, and carried his son and all the best men and their families and treasures to Babylon. This act of the king in burning Jeremiah's book was the first recorded attack on the liberty of the public press, and it did not succeed; the second edition was enlarged and improved (Jer. xxxvi. 32).

Jehō'nadab (*Jah incites*). The son of Rechab (a Kenite), who assisted Jehu in his reforms, and in the destruction of the Baal worshipers (2 K. x. 15). Jeremiah holds up to the people the obedience of the Rechabites (pilgrims) who kept the law of abstinence from wine, and that to live only in tents, in contrast to the general disregard of the law of Moses (Jer. xxxv.), and prophesies an immortality of the house of Rechab. There is no historical trace of them after the Jewish nation went to pieces, and it is supposed that they became disciples of Jesus.

Jehō'ram (*Jah has exalted*). JORAM. 1. Son of Ahab, king of Israel, and successor to his brother Ahaziah, B. C. 896. His reign was noted for the lives of the two great prophets, Elijah and Elisha. He was killed by an arrow from Jehu's bow in Naboth's vineyard (1 K. xxi. 21). He was the last of the line of Omri. — 2. Eldest son of Jehoshaphat, succeeding him as king of Judah at the age of 32, reigning 8 years, B. C. 893–885. He murdered his 6 brothers, and (by the help of his wife Athaliah, the daughter of Ahab) revived the Baal worship (see ELIJAH). The latter part of his reign was a series of calamities to the nation, and death to his family, himself dying of a painful malady, not regretted, and being buried without honor. — 3. A priest sent to teach the law to the people (2 Chr. xvii. 8).



MODERN TARSUS.

Jehosh'aphat (*Jah is judge*). 1. Son of Asa and Azubah: succeeded to the throne of Judah at the age of 35, and reigned 25 years, B. C. 914–889 (1 K. xv. 24; 2 K. viii. 16; 2 Chr. xvii., xxi.). "The Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Jehovah God of his father." * * "He took away the high places and groves out

of Judah" (2 Chr. xvii. 6; 1 K. xxii. 43). He sent out teachers among the people to instruct them in the law, set up just judges in the walled cities, forming a supreme court at Jerusalem, for references and appeals. He built castles and store-cities, and aimed to restore commerce in the Red Sea. The army was reformed in five sections, and the Arabians, Philistines, and Edomites were laid under tribute. He was saved from a very great danger by his trust in God (2 Chr. xx.; Ps. lxxxiii., xli., xlvii., xlviii.). He made a friendly alliance with the idolatrous kingdom of Israel, and to secure peace married his son Jehoram to Athaliah, the daughter of Ahab. He was saved by a miracle with his army in the desert (2 K. iii.), at the request of a prophet of Jehovah. He was prudent enough to appoint his successor (Jehoram, 2 Chr. xxi. 3) in his lifetime, as David had done to Solomon. — 2. Four others of this name were without note.



THE VALLEY OF TOPHET.

Jehosh'aphat, Valley of (*valley where Jah judges*). (Joel iii. 12.) The valley between Scopus and Olivet and Jerusalem, so named after the greatest king after Solomon (2 Chr. xx.). The nations are to assemble for judgment, where Christ will appear the second time (Acts i. 11). Kidron. The Mohammedans point out a stone in the east wall of the Temple area, near the S. end, from which a bridge will be stretched across the valley to Mt. Moriah, over which all souls must pass — the just in safety, the wicked falling off into Gehenna. This valley has been used as a burial-ground from the days of Josiah (2 K. xxiii. 6); and both Jews and Mohammedans look on the place as a most sacred resting-place; but the modern name cannot be traced beyond the 4th century A. D. Joel's prophesy was a poetical and symbolical figure, intended to teach that God is always present with and defending his faithful children. See JERUSALEM.

Jehosh'eba (*oath to Jah*). Daughter to Jehoram, king of Judah, but her mother is not mentioned. She married Jehoiada, the high-priest, being the only woman of Aaron's line who married into a royal family. She assisted her husband in preserving the young Joash (2 K. xi. 2).

Je'hu (*Jah is he*). 1. First in the 5th dynasty in Israel (see ISRAEL). He was the son of Jehoshaphat (2 K. ix. 2). His grandfather was Nimshi, who was better known than his father. Twenty years before he began to reign he was divinely singled out as the king of Israel by Elijah, and he was anointed by a servant of Elisha, when he was a general in the army, fighting against Hazael, king of Syria, at Ramoth-Gilead (vrs. 4–10). He carried out the directions of the prophesy to the very letter, and also destroyed the Baal (and Astarte) worshipers, their temple and images, but did not entirely purify the national worship, and therefore his line went to destruction in the 4th generation (2 K. xxix. 30; Hos. i. 4). — 2. Son of Hanani, a prophet of Judah, whose prophesy was directed against Israel. He also wrote a life of Jehoshaphat (2 Chr. xvi. 7, xx. 34; 1 K. xvi. 1). — 3. Man of the house of Hezron, in Judah (1 Chr. ii. 38). — 4. Chief in Simeon (iv. 35). — 5. "Jehu, the Anthothite," joined David at Ziglag (xii. 3).

Jeph'thah (Heb. YIFTAH, *he will open*), (Judg. xxii.). Son of Gilead by a concubine. Driven out of the family by the other children, he went to TOB, where he became a leader of a band of marauders, ready for any service except robbery. Samuel names him among those who were raised up by God for his people (1 Sam. xii. 11), and Paul mentions his special faith (Heb. xi. 32). The Elders of Israel not finding any one offering to lead against the Ammonites, who had been masters for 18 years, appealed to Jephthah, who solemnly accepted the position. He tried to secure the aid of Ephraim, but in vain, and also to reason with the king of Ammon; and then after making a rash vow he completely overthrew the enemy, taking 20 cities; when having punished the Ephraimites, he held his office for 6 years. The story of his daughter's sacrifice by his vow has been variously understood. Josephus says she was made a burnt-offering, but modern scholars have inclined to the notion that she was devoted to perpetual virginity, and the sacred service of God in the temple. The story of Iphgenia (doomed as a sacrifice to Diana, and made a priestess in her temple), has been cited as a parallel example of the spirit of the Greeks in that age. The vow that he made was that the first person that came out of his house to meet him should be the Lord's, that is, should be devoted to the Lord; if a man, he should serve as a priest's servant; if a woman, she should be devoted to the sacred duties of religion as a holy virgin (Judg. xi. 39), a companion to the women of the Gibeonites.

Jeho'vah. The short form Jäh (yan), which is used in forming such names as Eli-jah, Isa-jah, Jerem-jah (Jeremiah). GOD (German *Gŏtt*). The Hebrew names are: 1. EL, *might*, as EL-SHADDAI, *God Almighty* (Gen. xiv.); EL-ELOHIM, *God mightier than all gods, God of gods;* EL-BETH-EL, *the place of the mighty God;* also in compounds, as AREZE-EL, *the cedars of God*, that is tall and strong; and peculiarly in poetry. — 2. ELOAH, *strong;* ELOHIM, the plural. ELOAH is used only in poetry, and ELOHIM in both poetry and prose. The plural is used in Hebrew to enlarge and intensify the idea expressed by the singular. ELOHIM is not *the gods*, but is the strongest of all strong beings, the fullness of divine perfections, the sum of all the powers of all imaginable gods. All true sons of Israel were called sons of God (Elohim, John x. 35). The Cainites claimed to be "sons of God" in distinction from the Sethites, who took the more humble name of "sons of Adam," or "sons of the Man" (Gen. vi. 4). The peculiar name of God in relation to the covenant, is — 3. JEHOVAH; but in reading the Scriptures the Jews always pronounced the word ADONAI, which is *Lord*. The vowel points now in use were not invented for centuries after the Hebrew ceased to be a living language, so that the true pronunciation of the name Jehovah was lost, and the word was written YHVH, and pronounced Adonai or Elohim. The vowel points of Adonai (ADONAI) were placed in Jehovah (JAHOVAH), but this is not found in the old copies, and not older than about 1500 A. D. Diodorus Siculus gives the Greek IAŌ for the Hebrew JHVH. The meaning of Jehovah is *underived existence*, HE IS, OR I AM BECAUSE I AM, the God of Abraham, of grace, and truth, and love; self-existence, eternity. Elohim is God *in nature*, Jehovah is God *in grace*. (The temple of Isis, at Sais, had this inscription: "I am all that has been, that is, and that will be," meaning Isis, the universal mother.) The word Jehovah is supposed to mean YAHU, *joy;* VAH, *pain* — the God of good and evil. In Greek, the word is — 4. THEŌS, any deity, idol, or the true God (Matt. i. 23), and Satan (God of this world).—5. KURIŌS, Lord in Matt. i. 20; and in the Septuagint as the translation of Jehovah.

Jeremi'ah (*Jah throws*). 1. The great Hebrew prophet. (See HISTORY OF THE BOOKS.) Seven others of the same name. Jeremiah was one of the most faithful and important of the great spiritual teachers and prophets of the Old Testament age. He was a son of the priest Hilkiah, and, judging from the excellent character of his writings, must have been carefully and thoroughly educated in the school of the prophets. His book is full of the spirit of devotion to Jehovah and his country, and exhibits his entire readiness, under all his severe trials and sufferings, to sacrifice himself for his cause, which was the redemption of Israel from the gross idolatry of the age. He was thrown into prison because he predicted the captivity of the Jews, an event which quickly followed his warning. The book gives a history of about forty years, B. C. 628 to 586, but the chapters are not arranged in chronological order. The Lamentations of Jeremiah are among the finest writings of the Hebrews.

Jer'icho (*city of the moon;* and another, *a fragrant place*). (Num. xxii. 1.) In the Jordan valley, 8 miles from the Dead Sea and 6 from the Jordan. When the Jews crossed the Jordan, Jericho was a large and strong city, whose origin is not recorded. Since it is not mentioned in Gen. xiii., when Abraham and Lot looked over the plain, it must have been built after that time. It was anciently surrounded by palm-trees, of which there were many kinds (Deut. xxxiv. 3; Jos. B. J., 8, § 3), thickly dotted about in pleasure gardens; besides balsam, figs, rose-plants, cypress, and many others. Josephus says, "It will not be easy to light on any climate in the habitable earth that can well be compared to it." It was the first city W. of the Jordan taken by the Israelites. Joshua cursed the city (Josh. vi. 26), and the curse was fulfilled in the person of Hiel the Bethelite (1 K. xvi. 34).

The Roman general Pompey camped there one night, and Gabinius made it one of the five cities of assembly. Under Herod the Great it rose to some importance; was full of treasure of all kinds, and had valuable revenues. Antony gave it to Cleopatra. Herod built a fort there, which he named Cyprus, in honor of his mother; and a tower, Phasælis. He also built a new town higher up the plain, which he also called Phasælis. Norman McLeod thinks the modern village marks the site of Gilgal (*Eastward*, p. 198,.

Near Jericho was a copious spring, which was healed by Elisha (2 K. ii. 19–21), and is now called *Ain es Sultan*. It is about a mile and a half from the modern village of Er Riha.

There are extensive ruins, rubbish and foundations, in several places, on both sides the Wady Kelt (Brook Cherith) and at the Ain es Sultan, marking ancient sites — the most ancient at the fountain. The city of the New Testament was on the banks of the Wady Kelt, on the direct route from Peræa to Jerusalem. It was visited several times by Jesus. Approaching it he cured one blind man (Luke xviii. 35), and leaving it he cured another (Mark x. 46). In the house of Zaccheus (probably in a garden in the suburbs) he related the parable of the Ten Pounds.

Vespasian made it the head of a toparchy. It was destroyed during the siege of Jerusalem. It revived under Saracen rule, and in the time of the Crusades was one of the most fertile regions in Palestine.

The Latins have a tradition that Jesus was baptized in the Jordan, opposite Jericho, and the Greeks point to another place not far off. Both places are visited by great numbers of pilgrims, especially at Easter. Many bottles and cans of the water of the Jordan are carried away as mementos of the place.

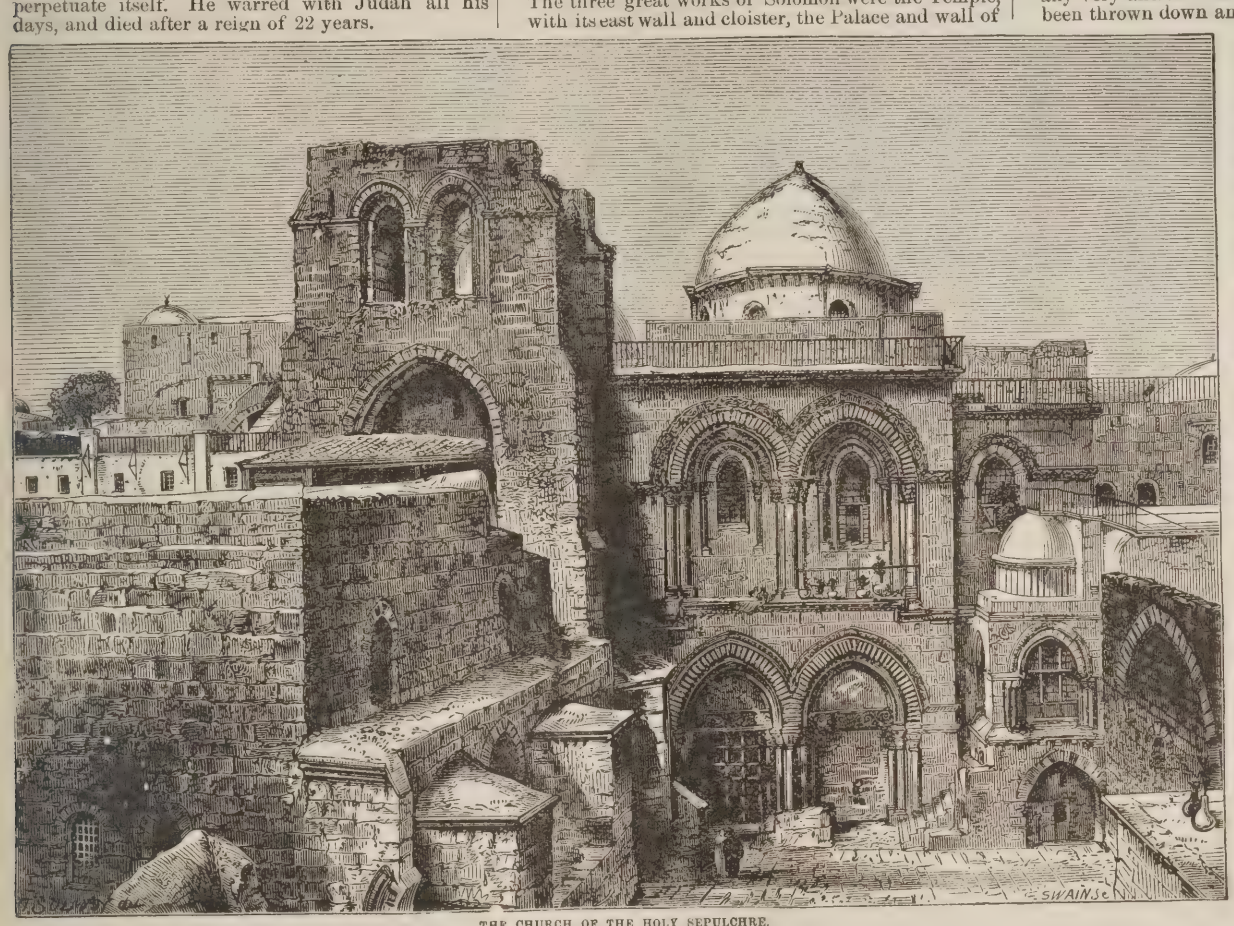
Jer'icho, Plains of. The wide valley of the Jordan around Jericho, about 8 or 10 miles across (2 K. xxv. 5; Jer. xxxix. 5).

Jerobō'am (Heb. YARAB'AM, *many people*). The founder of the kingdom of Israel, an Ephraimite, the son of Nebat by Zeruah, a widow (1 K. xi. 26). He was obliged to fly to Egypt for plotting against Solomon, when a young man, even after Solomon had given him an office of honor and profit (ver. 28). He found an asylum and a kind reception in Egypt, from the Pharaoh Shishak (Sesonchis), successor of the father-in-law of Solomon, who had also received kindly Hadad another enemy of Solomon. On the death of Solomon, and on the request of his friends, Rehoboam hastened to fulfil Ahijah's prophesy in

forming a kingdom out of the 10 tribes, being chosen king B. C. 975. He made haste to change the religion of his people, in order to more certainly separate them from Jerusalem, and set up the calf-worship at Bethel (*Bethaven*), and Dan, and changed the time of holding the feasts. His hand was paralyzed because he attempted to arrest the prophet from Judah who predicted the overthrow of his idolatry, but was restored sound on the prayer of the same prophet. His political policy also was unsound, and did not perpetuate itself. He warred with Judah all his days, and died after a reign of 22 years.

had rested at Kirjath-Jearim 20 years after Eli's death, was brought to Zion, and David assumed the duties of priest as well as king, offering burnt-offerings and peace-offerings under a new tent in the citadel of Zion. The ark was only removed from here to the Temple of Solomon. David's royal gardens were in the valley at En Rogel. David and most of his successors were buried in the citadel, but there are no traces of their tombs. (See p. 27). The sepulchres of David were in or near Ophel (Neh. iii. 16, xii. 37). The three great works of Solomon were the Temple, with its east wall and cloister, the Palace and wall of

above at its level, resting on the uneven surface of the original hill. The piers or columns are from 3 to 8 feet in diameter, and from 5 to 23 feet apart, and there are 15 rows; and opening into this place, which is called Solomon's stables, is a triple gate, under the Aksa mosque. West of these, under the actual Temple site, now under the Aksa mosque, is another series of piers and vaults, which seem to have been built up from more ancient materials. Besides the citadel, now called David's tower, there are scarcely any very ancient remains in the city that have not been thrown down and built up again several times.



THE CHURCH OF THE HOLY SEPULCHRE.

"Wilson's" arch is one of a series forming an approach from Zion to the Temple enclosure. Solomon's aqueduct from the Pools above Etham passes over this arch, and under the street above. This arch has at one time been used as a cistern. The rock was found on sinking a shaft 51 feet 6 inches below the floor. Below this room there were found vaults, tanks, etc., and a secret passage east and west, probably connecting the Temple with Zion.

The extent of the filling up above the original rock can be seen from this plan, where the debris is 85 feet deep at the S. W. corner of the Haram wall. The "chippings" of the stones and absence of any pieces of pottery, etc., show that this dirt close to the wall has never been disturbed since Hiram's builders put it there. The spring of "Robinson's Arch" is seen in its place; and the stones composing the arch were found by Lieut. Warren buried under 40 feet of rubbish: one stone, having broken through the roof of an aqueduct, lay on the rocky bottom at the depth of 63 feet.

This plan is of the city as it now is; with a few signs indicating ancient works, sites of ancient walls, churches, towers, and other structures in different ages; as many as could be laid down without confusing the work.

The city is small, but there is scarcely a place of any note, not even Nineveh or Babylon, that has been, to modern scholars, such a profound puzzle. The descriptions of Josephus are minute, his knowledge being exact and complete; and the hills on which the city stands are so marked and distinct from each other, that it seems almost marvelous that there could have been any difficulty, until we are reminded of the fact that during the middle ages, and especially during the Crusades, it was regarded as a peculiarly sacred city, and as such must needs have every event that is mentioned in the Bible as having happened in or near it located and honored with some monument, costly and showy in proportion to the importance of the event so honored.

Jerobo'am II. Son of Joash, of the dynasty of Jehu, 13th king of Israel (B. C. 825). Corruptions of all kinds, political and religious, were notorious, and were condemned by the prophet Amos (vii.) He reigned 41 years, and extended his father's conquests, taking Hamath, Damascus, the Hauran, Gilead, Ammon, and Moab, and advanced his kingdom to its highest point of prosperity. These successes had been predicted by Jonah (2 K. xiv. 25–28). Amos was falsely reported by Jeroboam's high-priest at Bethel as having said that the king should die by the sword, but Amos meant (vii. 9–17) the *house* of Jeroboam, which was the recognized idea in the N. T. times (John viii. 52; Mark xiv. 57; Acts vi. 13). Ps. xlv. may refer to Jeroboam. He was buried in state with his ancestors.

Jeru'salem (*foundation of peace.*). First mentioned in Gen. xiv. 18, by the name of Salem, whose king was Melchizedek (who is said by the Rabbis to be the patriarch Shem). The name Shalaim (Ps. lxxvi. 2) means two cities, and is applied to the cities or quarters on (modern) Zion and in the Tyropœon valley. At the conquest of Canaan the name of its king was Adoni-zedek (*lord of justice*), (Josh. x. 1, 3,) similar to Melchizedek (*king of righteousness*). Joshua speaks of the city as "The Jebusite" (xv. 8), after the name of its occupiers. In the time of the Judges the name was JEBUS (xix. 10, 11). Judah could not and Benjamin did not drive out the Jebusites (Josh. xv. 63; Judg. i. 21), and the city only became the capital of the nation after about 450 years from the time of Joshua, when David made it his royal residence, and the sanctuary near the centre of his kingdom (Ez. v. 5); leaving Hebron, where he had reigned 7½ years. The seat of the religion had been before this at Shechem, Shiloh, Gibeah, Nod, and Gibeon. Zion was now called the CITY OF DAVID, and was soon enlarged by walls, strengthened by towers, and beautified by a palace for the king, built by the mechanics of Hiram, king of Tyre. The ark, which

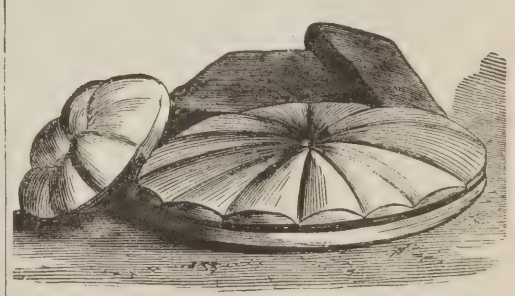
Jerusalem (Josephus). Also a palace for his Egyptian wife; which was not on Zion (1 K. vii. 8, ix. 24; 2 Chr. viii. 11). "All of these were costly stones, * * *sawed with saws*," just such stones as are now found in the great quarry under the city, north of the Temple area, which may be sawed almost as easy as chalk; the buildings probably required for residences by the thousand women of Solomon's house, who were of several nations and of different religions; the colleges for the several priests (very much such a state of things as is now found in the city, except that the various sects support themselves independently of each other); the 1400 chariots, and 12,000 riding-horses requiring stables; and besides all these "all that he desired to build in Jerusalem and in Lebanon," shows the activity of his reign. He also built shrines for Ashtoreth, Chemosh, and Milcom, heathen divinities, on the site now occupied by the village of Siloam, on that part of Olivet called the Mt. of Corruption (1 K. xi.; 2 K. xxiii.); which Josiah destroyed, together with an image of Molech in Hinnom, 360 years after.

The first important relic that we have in our day of the time of Solomon, is a part of the foundation wall of the Temple platform, lately uncovered, a sketch of which is in the margin. These are the kind of stones that were "sawed," now very much harder, after long exposure.

The Son of Sirach (and also Tacitus) speaks of a "sea" of waters that was under the Temple, and this was recently brought to light by *Robinson* and *Barclay*, (City of the Great King, 526.) It is 736 feet in circuit, 42 in depth, and capable of holding two million gallons.

The columns were once covered with metal, but are now bare, or plastered stone. The rain from the mosque of Aksa and other buildings is drained into it. No fountain has been discovered.

Under the S. E. corner of the Temple area are many columns, arched over, supporting the platform



UNLEAVENED BREAD.

One of the most extensive of these monuments is the Church of the Holy Sepulchre, a collection of buildings in a vast mass, without order, 350 ft. long by 280 wide, including 70 sacred localities, presided over by 17 different sects in separate chapels inside the edifice. To describe these various "stations" would require a volume. Although it is no proof of the truth of the traditions which locate the "stations"

in this church, yet De Vogue and others (Sandys) give us a great mass of historical evidence that there has been a Church of the Holy Sepulchre for many ages in the city. The oldest engraved *seal of the city* is that here given, dated A. D. 1150; and there seems to have been a small church inside the larger one at that time, as there is now. The next one, dated 1162–'72, gives the Tower of David and the Temple, besides the Sepulchre; which would favor the opinion of Fergusson, in *Smith's Dict.* (article Jerusalem), that Moriah, Zion, the City of David, and the Holy Sepulchre were all on the same hill, now called the Haram. The history is continued in the seal of Baldwin IV, 1174, with the inscription "Tower of David;" and also by many others, which may be seen in De Vogue's work. The plan of the church of those ancient times is very much like that of the present day. That in Sandys, of 200 years ago, is almost identical. The Knights of St. John, the ruins of whose hospital are in the next block south of the Sepulchre Church, have left a seal of their order, which gives a hint of their objects and duties also. Jerusalem is now a sort of collection of churches and hospitals, with a great many vacant places strewed with ruins. Pilate's house, where Jesus was judged, is located at the N.W. corner of the Haram area, and it probably stood on the site of the Citadel of David. The Crusaders respected the Dome of the Rock, and held sacred service in it, but used the Aksa mosque for a stable, despising it as a work of the Jews, the Temple of Solomon. It was so only in location, for El Aksa was built by the Mohammedans in the seventh century, on the site of the Temple of Solomon, whom they reverence among the prophets, as well as David, and also Jesus, the son of David.

The twelve columns around the centre (with four square piers at equal intervals) are of porphyry, and have gilded capitals; the canopy is of crimson silk. The outside of this church is eight-sided, of marble, covered in the upper part with the finest glazed tiles, in colors, to the top of the dome, which is finished with a spire and bronze crescent. The piece of native rock, the top of which shows white in the picture, is 60 feet long by 55 feet wide, and 12 feet high above the floor at the highest point, and is hollowed out underneath — forming a large room, which is believed by many to have been the real sepulchre of Jesus, now very much enlarged.

was about four miles. Josephus says (Wars, v. 4), there were many towers 30 feet square (some larger), and solid for a height of 30 feet. Above the base there were rooms for the soldiers; and over these again rooms and cisterns for water. There were on the third wall 90 towers, 300 feet apart; 40 on the middle wall, and on the old wall 60. Psephinus, the most northern, was on high ground, N.W. of the city, was 105 feet high, and eight-sided. From its top could be seen the Jordan and the Dead Sea eastward, and the Great Sea westward. The tower Hippicus was named by Herod after his friend; and Phasælus after



CAVITAS. REGIS REGUM OMNIUM.
HOLY SEP. TOWER OF DAVID. TEMPLE.
Amorium I. 1162–1187.

his (Herod's) brother, and it was 135 feet high; finished inside and outside "like a royal palace." Another was named after Mariamne, Herod's queen. It was 75 feet high, and equally splendid. The Castle of Antonia, at the N.W. corner of the Temple area, was built by John Hyrcanus. Pilate's judgment-hall was in this castle, which was probably on the site of David's citadel (John xviii. 28, xix. 9). The towers of Meah and Hananeel are also mentioned in Neh. iii. 1; Jer. xxi. 38.

The ancient plans located St. Stephen's Gate on the north side of the city, at what is now called Damascus Gate. The view shows a few of the tombs and



DOME OF THE ROCK, JERUSALEM.

The Temple has so entirely disappeared, that "not one stone is left on another." And, besides, its very location is still a matter of guesses and speculation. Several churches, a pagan temple, and other buildings, have occupied the platform for ages, and have disappeared, leaving very few traces.

The first mention of a street in the city is in 2 Chr. xxix. 4, where Hezekiah gathered the priests and Levites into the East street and his soldiers in the street of the City of David (xxxii. 5, 6). The Bakers' street is mentioned as that from which the prophet Jeremiah was to receive his daily allowance while he was in prison (Jer. xxxvii. 21). The Cheesemongers' street of Josephus is supposed to have been in the Tyropœon valley.

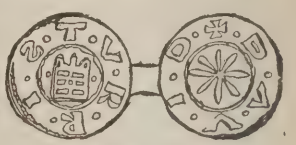
The circuit of the outer wall in the time of Christ

gravestones, of which there are thousands in this valley of Jehoshaphat. The lions on each side of the gateway may date from the Crusades.

The water supply of the city has been remarkable in all ages for being sufficient in times of extreme drought, siege, and famine. Hezekiah "stopped" some sources, which have remained hidden to the present; and it can only be supposed that they were north of the city (2 Chr. xxxii. 4, etc.). Nearly every house has its cistern, or several, large or small. But the one pool of all others was Bethesda, which was near the Sheep-gate.

The masonry is of large blocks of stone, 18 to 20 inches square (A). (See cut, SECTION OF POOL.) The joints are hollowed out, and blocks 16 inches deep inserted half their length (B); the spaces between these blocks being filled by others 8 inches deep. Over these is a coarse plaster with gravel (D); and the inside finish is a thick coat of cement.

The identity of this pool with that mentioned in the Gospel has been the source of many and long arguments, but the conclusion that it is the real Bethesda seems to be gaining in favor. The Siloam is supplied by an underground passage from the Virgin Fountain, 1700 feet long. Recent explorations have discovered a water supply of the Virgin Fountain from a vault in the side of Ophel above it, shown in the plan and section here given. From this and many other recent discoveries it appears that Jerusalem is undermined with a series of water-courses, which are frequently alluded to by Josephus and other ancient writers.



TURRIS DAVID.
Baldwin IV. 1174—1184. A.D.

In all the accounts of the sieges of the city we read of the besiegers suffering from thirst, but of the besieged from hunger only, since there never was a scarcity of water inside of the walls.

The proof of the connection, by an underground passage, of the Fountain of the Virgin with the Pool of Siloam was obtained, with great labor and peril and imminent risk of life, by Lieut. Warren, Sergeant Birtles, and an Arab laborer. They were obliged to crawl along on their backs, carrying instruments, books and pencil, a lighted candle in the mouth, and in a stream of dirty water 12 inches deep, in a passage which was sometimes only 16 to 20 inches high. The passage is about 1700 feet between the two pools, crooked, and occupied the party about four hours in its exploration.



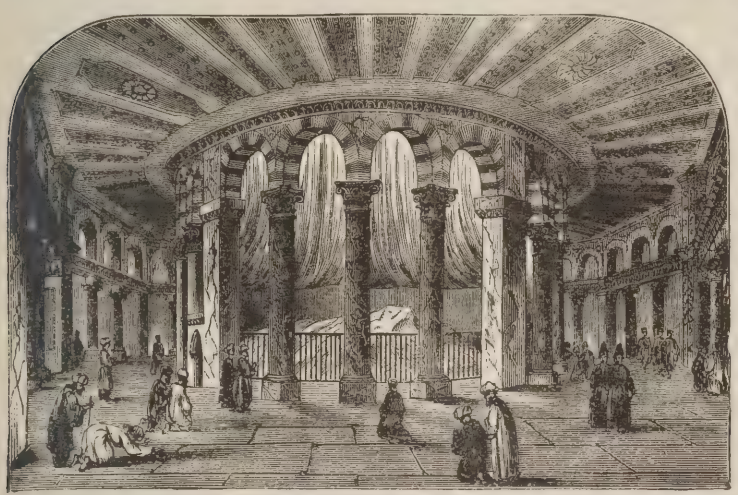
HOSPITALIS JERUSALEM.
Knights of St. John.

Abundance of water was required in the Jewish public worship, a part of which was a ceremonial of ablution. The many sources of supply, and the means of storing it for use during the dry season, sieges, and times of drought, may be seen in the following list of fountains, pools, etc.

The brook *Kidron*. There was "a little river" in this valley, seen by Sir John Maundeville, as late as 1322; the *waters of Gihon* were called "the brook that flowed through the land," and was brought straight down to the west side of the City of David (2 Chr. xxxii. 30). Solomon was anointed king at the lower *fountain* of Gihon (1 K. i. 33–45), which was located somewhere between Acra, Bezetha, and Moriah, and not in Hinnom, as now stated (*Barclay*); the Gihon valley would then commence north of the Damascus Gate, and end in the Tyropœon; *Siloam; En Rogel; Motza* (*spring-head*), Ain el Durrage (?) S.E. of En Rogel; *Dragon's Well* (in Hinnom, not far from the Jaffa Gate, the ancient Valley Gate); *Aqueduct of Pilate*, "whereby he brought water from a distance of 400 furlongs" (Josephus, Wars, ii. ix. 4); the *Stone Aqueduct* described by Aristeus, *Solomon's Pools* at Etham, and the aqueduct from them to the city, giving off a branch to the *Great Pool*, now Lower Gihon. Barclay thinks Herod brought the water from Etham by a more direct route than Solomon, and supplied the Upper Gihon Pool, the *Serpent's Pool* of Josephus. *Pool of Hezekiah*, built by Herod; a very large pool near the Fish Gate (near St. Ann Church, Brocardus, in 1283); *Lacus Quidam*, not located; *The Pool that was made* somewhere in the Tyropœon, of which there are no traces; *Ditch* between Zion and Ophel — bears all the marks of having been an ancient pool; a large pool (100 feet around), near the Absalom Pillar; the Well of Flagellation and two large tanks near Damascus Gate; the "Sea" under the Temple site, into which there are eight well-holes, from the platform above; 43 well-mouths in the Haram area lead down to wells or reservoirs; Well of the Healing, in Valley street; the Pilgrim Pool, near the Herod Gate; Helena's Cistern, in the Coptic convent; Cotton Megara Pool; Lady Mary Pool, near the St. Stephen Gate; Bath of Tiberius, on Zion, near the English Cemetery; several very large pools, or tanks, within a mile radius of the city, more or less in ruins; and the great number of cisterns before

mentioned, under private houses, into which rain-water is conducted.

A picture of a siege of the city was found sculptured on a slab in the ruins of Khorsabad (see cut on page 38), in the "Retiring Chamber" of the palace, and is a concise and interesting record. At that time, it seems that the brook Kidron was full of water, and there was a plenty of olive-trees on the hills about the city. There are now but very few trees near the walls, the most interesting being those in the Garden of Gethsemane. Titus cut down all the trees around Jerusalem, and his tenth legion was camped on Olivet, building their part of the wall surrounding the city along the bottom of the valley of Kidron. The Turks have pleasure-grounds, or gardens, farther up the valley (half a mile or so), where they resort to enjoy the cool shade of the olive-trees, some of which are quite as large as those in Gethsemane, and, it may be, as old. The antiquity of those in Gethsemane is argued from the tax, which is fixed by the Turks at *one medina* for each tree, which rate dates from before or at the time of their conquest; all those planted since everywhere in the empire being taxed one-half of their produce. This would carry the date back to A. D. 634, when Omar took Jerusalem; or to the time when the Turks took it, A.D. 1087.



INTERIOR OF THE DOME OF THE ROCK.

There are no level streets, and the passenger is always ascending or descending, over rough and uncared for ways. The houses are built on heaps of rubbish, which have been gathering for ages. The foundations for the Church of St. James (English) rest on piers built up from the rock through 40 to 50 feet of debris. The streets are often very narrow, the widest being only eight to ten feet. The houses are often built across the street on arches; and the custom of shading them with awnings of mats or boards, suspended by ropes, makes them dark and cool, which is very grateful in that hot climate. Only two or three streets have a name, except such as are being adopted lately by the Franks, generally those used by the Crusaders.

The materials used for building is the native limestone, generally broken into squares, not hewn, or sawn, except by the most wealthy. In many walls may be found fragments of ancient structures, such as cornices, columns, capitals, and mutilated sculptures, built in as raw material. Timber is only brought from other countries, and therefore very costly, and is only used for window-frames and doors, but not for floors or roofs. The windows are always small, and, if large enough to admit a thief, are barred with iron, and give the house a jail-like appearance. Window-glass is only found in the houses of the rich. Only one door opens on the street, and there are no windows in the lower story opening on the street, secluding the houses, but making dismal streets. The interior of the rooms is pleasing, because of the arches and domes required in forming the upper stories and roof. The floors are frequently laid with colored stones, arranged in most beautiful patterns.

The principal trade is in beads, crosses, incense, crucifixes, pilgrim-shells, staffs, pressed flowers, and other keepsakes (besides relics, which are made in great quantities), with the thousands of pilgrims and other travelers, who visit the country every year. Soap-making, and weaving of coarse cotton cloth, are almost the only active manufactures in the city.

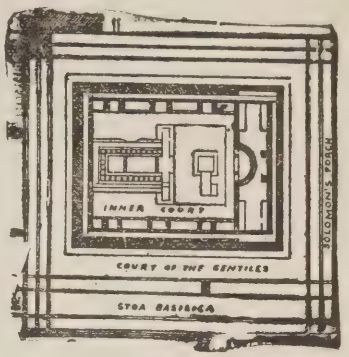
A vast number live professedly on charity. There are separate bazars, frequented by the different people: By the Jews, in the street near their great synagogue, on the east slope of Mount Zion; by the Turks, in David, Damascus, and Temple streets; by the Arabs, in Via Dolorosa (El Wad), near the St. Ann church; and by the Christians, in Patriarch street. The Cotton Bazar was once a very grand structure, but it is now abandoned to rubbish, and only used as a passage-way to the Haram area.

This short account of the "Holy City" would be still more incomplete without some brief notice of Solomon's Temple, and its successors.

Whatever we know about them is to be found in the First Book of Kings, in Jeremiah, in Ezekiel (who saw the first Temple in a vision, ch. xl.), in Josephus, in Aristeas; and after these, the modern books of Williams, Robinson, Barclay, and Paine, in our language; and of those in foreign, the best is the German of Dr. Neuman, of Gotha (*Die Stiftshütte*). Mr. Paine's plan is copied here, because of its simplicity, and seeming fidelity to the original, as critically and clearly interpreted by the author (*Solomon's Temple.* — T. O. Paine). Of the temple of Zerubbabel there is a very short account in Ezra, and in Hecatæus, quoted by Josephus. The size was a third larger than Solomon's, but its ornamentation was less showy. The size of either was less than the average of our churches in the country villages. Josephus is almost the only authority for all we know about the Temple of Herod, which was the one seen by Jesus. There is not a word in the New Testament about its appearance, nor even its location. But it is supposed that while the figures of Josephus are correct as to the ground-plan, his figures of the elevation are twice the real height (Ant. xv. 11, 3).

The bridge on which Titus stood at the siege and destruction of the city (described by Josephus), had fallen long ago, but its remains have been discovered by Robinson and Lt. Warren, and minute accounts published. The view engraved here shows the spring of the arch which rested against the Temple wall (BR., in the plan of Herod's Temple). The bridge was 51 ft. wide, and extended across the valley to Zion, 350 feet; probably resting on 5 or 6 arches. Some of the stones used were of immense size — one, for instance, being 29 ft. long and nearly 6 ft. wide.

The picture also shows where the Palestine Exploration began work on their shaft near this southwest corner of the Temple wall, in which shaft were found the foundation stones of the Temple wall, the stones (voussoirs) which once formed the arch that Titus destroyed (with the bridge from the Temple to Zion), besides many small articles, pottery, etc., of antiquity. The results of the explorations in Jerusalem may be summed up in a few words. The waterworks (aqueducts, cisterns, etc.) of Solomon's age have been traced out, their plan and present condition. Many points in the course of the ancient walls have been brought to light, but not enough to settle the vexed question, except that the so-called Church of the Holy Sepulchre is not on the site of Golgotha, even if it may possibly be over the sepulchre (of Joseph of Arimathea). The area of the Temple platform has been determined almost beyond dispute. The antiquity of the wall is understood to be proven by the marks of the builders which have been untouched and are readable now. Several very ancient houses have been uncovered, and found to be of stone, arched and well built. The text of Josephus which gives the great height of the west wall of the Temple platform has been confirmed. The fragments of the arch (called Robinson's, because he first called attention to it in our day) that connected the Temple platform with Zion, passing over the Tyropœon valley, were found in the rubbish below.



PLAN OF HEROD'S TEMPLE.

A few antiquities, such as coins, pottery, glass, etc., have been found in and around the city, and some of them are engraved in this volume.

The famous "Wailing-place" of the Jews (where they go to bewail the desolation of Zion) is a few rods north of this place.

"The past of Jerusalem is overflowing with thought. But the future is equally impressive. These ruins are not always to remain. The future Temple, and the restored Israel, when 'Jerusalem shall be the throne of the Lord to all nations,' claim the most earnest thought. The day when 'the feet' of the Lord 'shall stand on the mount of Olives, which is over against Jerusalem toward the east,' is full of importance; and whether we look back or forward, we have to speak of Zion as 'the joy of the whole earth,' for 'salvation is of the Jews.' The present missionary work in Jerusalem is deeply interesting. * * But surely there is no spot on earth like Jerusalem." (Dr. Tyng.)

Jesh'imon (*desert*). A more desolate region or place than a MIDBAR (*wilderness*), and applied to the plain and hill-sides at the N. end and on the W. side of the Dead Sea. It consists of a level plain of nitrous earth, into which the feet sink several inches as into ashes, and hills of chalky limestone, without herbage, except a few alkaline plants, and the usual fringe of the Jordan river. The Hill of the Hachilah (*dark red cone*) may have been *Sebbeh* (Masada), so well described by Josephus, as Metsadoth (strong-holds in 1 Sam. xxiii. 19), and the word CHORESH (Heb. for



POOL OF HEZEKIAH.

wood in verse 19) means a thicket, dense and thorny, such as is found along the shore there now.

Jē'sus (Gr. and Latin form of the Heb. Joshua, or Jehoshua, *the help of Jah*, or *Saviour*). 1. The father of SIRACH and grandfather of — 2. The SON OF SIRACH (Eccles. i. 27), author of the BOOK OF ECCLESIASTICUS, or the WISDOM OF JESUS, THE SON OF

SIRACH. See HISTORY OF THE BOOKS. He was also known as Ben Sira, a writer of proverbs which closely resemble those in Wisdom.

2. **Jē'sus,** called JUS'TUS (*the just*). A disciple of Paul at Rome (Col. iv. 11). Tradition makes him Bishop of Eleutheropolis.



KEY TO THE VIEW OF JERUSALEM ON PAGE 1.

The TEMPLE. 1. The Outer Court (of the Gentiles). 2. The Court of the Women. 3. Inner Court, with the Altars. 4. The Gate called Beautiful. 5. Court of the Priests. 6. The Holy of Holies. 7. Valley of Zion.

The CITY. A. The Temple built by Herod. B. The Tower of Antonia. C. Solomon's Palace. D. Bridge over the Tyropœon (Robinson's arch). E. Mount Zion. F. Herod's Palace and Gardens. Now the Armenian Convent and Gardens. G, H. Towers (now called David's). I. Tower of Mariamne (?). K. Tower of Hananeel (?). L. Bezetha. M. The so-called Tomb of Absalom. N, O. Kidron. P. Olivet.

3. **Jesus Christ.** The name of Jesus means Saviour, and was a common name, derived from the ancient Hebrew Jehoshua.

The title CHRIST means anointed, consecrated, sacred, and is used only for the MESSIAH, who came in fulfilment of prophesy.

The date of the birth of Jesus, the Christ, is fixed by scholars at four years before the present era, so that our date should be 1876 instead of 1872.

Jē'thro (*superiority*). JETHER. Father-in-law of Moses (Ex. iv. 18, xviii. 1), and also called Hobab (Num. x. 31; Judg. iv. 11). Reuel (Raguel) was the head of the family into which Moses married (Ex. ii. 18), but was probably his wife's grandfather, for Hobab was his son (Num. x. 29). He became a convert to the worship of Jehovah, and sacrificed (Ex. xviii. 12).

Jō'ab (*Jah his father*). Son of Zeruiah, David's sister. He and his brothers Abishai and Asahel cast their lot with David (1 Sam. xxii. 3), and their history runs close to his. Joab's native power and martial deeds made him the most famous of the three brothers, and he was ambitious and crafty, jealous and revengeful, as is shown in his history as "captain of the host." Joab earned at Jebus his title of commander-in-chief. The duel between 12 young heroes on each side, between the forces of Joab and Abner, took place at the pool of GIBEON, and brought on a general battle, which turned in favor of Joab and David's forces. Abner quarreled with Ishbosheth and went over to David, when Joab killed him, treacherously pretending it was "in blood-revenge" for his brother Asahel, whom Abner had killed. David dared not punish Joab, because he and his two brothers were so useful to him in the army. In the war against Hanun, Joab made a speech which is justly noticed as a perfect model of military address: "Be of good courage, and let us play the men for our people and for the cities of our God, and the Lord do as seemeth him good," (2 Sam. x. 12.) It was in the second year of this war that Uriah was murdered by David, by the help of Joab. He also, at the close of the siege, sent for David, and gave him his share of the spoil, generously waiving his own right.

Jōb (Heb. IYOB, *afflicted*). Job lived in the land of Uz, which was in the south part of the Syrian desert, near the border of Arabia. The many correct allusions in the Book to the manners, customs, occupations, and faith of the people of Arabia and Syria, make it almost certain that the author must have lived in that region, and in some age before or soon after that of Moses.

John. Short form of Jehohanan (*Jah's gift*). There are seven of this name, of no particular note, besides JOHN THE APOSTLE. He was the son of Zebedee and Salome, a native of Bethsaida. He was acquainted with the character of Jesus as the Messiah before his call to be an apostle. In company with his brother James, and Peter, he was specially favored by Jesus on several occasions: at the Transfiguration; the restoring of Jairus' daughter; in the garden Gethsemane; and (including Andrew) at the discourse on the fall of Jerusalem. He was mistaken, with the others of the twelve, in his idea of the temporal mission of the Messiah; and with James joined his mother in the ambitious request for places of dignity and honor. He and James were called Boanerges, for their zeal. John was called also the DIVINE and the REVELATOR, from his writings. His family could not have been poor, because they kept servants, and contributed to the support of Jesus; and he received Mary into his home at Jerusalem, after the crucifixion. He also enjoyed social privileges, and the acquaintance of the high-priest. See HISTORY OF THE BOOKS for the GOSPEL, EPISTLES, and the REVELATION.



EASTERN WELL.

Jō'nah (YONAH, *dove*). Son of Amittai, of Gath-hepher, in Zebulon. See JONAH, in the HISTORY OF THE BOOKS.

Jōn'athan (*Jah gave*). JEHONATHAN. 1. Eldest son of Saul the king. He is first mentioned at the age of 30, when his father was made king (1 Sam. xiii. 2). He was married, and had one son, Mephibosheth (if no more), born about five years before his death (2 Sam. ii. 8, iv. 4). He was the heir to the throne. He was the most intimate friend of David. He fell in battle on Mount Gilboa at the same time with his father, and his death is mourned by David in one of his most beautiful poems (1 Sam. xviii. to xx.; 2 Sam. i. 17–27).

Jop'pa (YAFA, *beauty*). In Dan on the seashore, a seaport in Solomon's time (Josh. xix. 46; 2 Chr. ii. 16). The cedar for the two temples, Solomon's and Zerubbabel's, and the palaces of David and Solomon, was landed here (Ezr. iii. 7). Jonah embarked here when trying to escape from the unpleasant mission to Nineveh. During the wars of the Maccabees it was a stronghold (1 Macc. x. 75). Peter's "vision of tolerance" was on a house-top in this city (Acts x. 9–18). A Christian bishop resided here until the Saracens took the place. Pilgrims from all lands have landed here for many ages to go up to Jerusalem. It was taken and retaken many times during the Crusades. Saladin destroyed, and Richard (Lionheart) rebuilt the fortifications. In the 13th century there was not a house entire on the site. It has now 5000 people, 3 convents, Greek, Latin, and Armenian, and several mosques. The bazaars are interesting and antique. The city is on a hill, close to the sea, and is surrounded by miles of orchards — orange, lemon, and many other fruits, besides gardens, which are scarcely surpassed.

The poet Ovid located here the beautiful myth of Andromeda and the sea-monster, a poetical allusion to the rocky barriers of the port, which to this day make approach to Joppa impossible by sea in a storm.

Jōr'dan (*the descender*). (Heb. YARDEN; Ar. *El Urdon*, descender, and *Esh Sheriah*, the watering-place.) The largest river in Palestine. Rises in Mt. Hermon and empties into the Dead Sea. The sources are in the south, west, and north-west slopes of Hermon, whose melting snows supply the fountains, some of which are so copious that each one of three forms a full stream at once. These three are: the Hasbany, the most northern, longest, and muddiest; the Leddan (Ar. *El-ed Dan*), the largest, but shortest; and the Baniasy (of Paneas), the clearest.

There are, also, a fountain and stream from Ijon; one from Belat, 3 miles N.W. of the Huleh lake, another from *Ain Mellahah*, one mile N.W.; all of which are perennial, and large enough, each one, to turn a mill. About a mile S. of Hasbaiya the fountain of Shiba, 5 miles up the slope of Hermon, sends a stream north of the hill on which stands the Pagan temple of Hibbariyeh in ruins; another stream from the same direction is the Lūsiāny, and flows into the Jordan at El Gujar, after coursing around the ruined castle of Bostra. These streams flow in deep, rocky channels, several feet below the general level of the country. The slopes of Hermon are "alive with streams" which supply the Jordan. The Hasbany, Leddan, and Baniasy unite in the Huleh marsh, pass S. into the Lake Huleh, and flowing west from its S. angle, tumbles down a rocky ravine, with cliffs on each side, full of rapids, sinking 700 feet in 9 ms. to the Sea of Galilee.

From the S. of this sea the Jordan flows in a channel 100 feet wide, rocky, winding, *always descending;* falling over about forty cascades and rapids, sinking

600 feet in 60 miles, in a straight line, but making nearly 200 by its windings, to the Dead Sea, where it is a shallow stream, 500 feet wide, and deep in the rainy, or shallow in the dry season. The surface is there 1300 feet below the ocean. (SEA.)

The tributaries below Genessaret on the east are the Yarmuk (Jabbok?), 5 ms. S. of the sea, 120 feet wide and 4 deep; and the Jabbok, which has two outlets into the Jordan, about midway between the two seas.

There are many winter torrents, dry in summer, and several fountains, as at Pella, Wä'dy Shē'riah, Nim'rin, on the east; and on the west, Bethshan (from the well of Harod), Sā'lim, Wä'dy Fer'räh (from Mokhua), Wä'dy Fasā'il, Wä'dy Nemāirah, Wä'dy Kelt, and the Fountain of Elisha at Jericho, besides many small and nameless fountains and streams on both sides.

This section is the only part referred to in the Bible.

Nearly the whole course is below the ocean level.

Fountain at Hasbaiya	1700	feet above.
" " Paneas	1147	" "
" " Dan	350	" "
Lake Huleh	100	" "
Sea of Galilee	650	" below.
Dead Sea	1312	" "

ordan Valley (ARABAH) is a long, narrow plain, N. to S., bordered by steep and nearly parallel ridges; Gilead on the east, rising 3,000 to 5,000 ft., and Samaria, on the W., rising from 2,000 to 3,000; and is about 6 ms. wide in the northern part, widening to 10 or 12 at Jericho. The sides are not regular, but are broken by ridges, or spurs, from the mountains, which run out into the plain at several places, indicated on the map, as at Bethshan, and SURTABEH (Zarthan). See GEOLOGY in PALESTINE. The surface is not level, but lifted into low hills and ridges. The map shows the course of the river through the Ghor as very winding. The upper Jordan, above the lake and marsh Huleh, is fordable in many places, the brooks being shallow, with stony beds. In the rainy season they often overflow, and are then impassable for a few days at a time. S. of the lake Huleh there is more water, and the fords are fewer. Just north of the Sea of Galilee, near Bethsaida Julias, there is a ford over sand-bars in the dry season. The road from Damascus into Galilee passes over a bridge about 2 ms. S. of the Huleh, called Jacob's Daughters (after a mythical race said to live in oak-trees). Half a m. S. of the Sea of Galilee there is a Roman bridge in ruins, and a ford called SEMAKH. The bridge Mejamia is Saracenic, 5 ms. further S., but there is no ford.

There is no mention of a bridge over the Jordan in the Scriptures, and the Mejamia is the only one now in use, S. of the Sea of Galilee. Opposite Bethshan the river is fordable in the dry season. Near Succoth, just N. of Wady Yabesh (Jabesh), there is an island with sand-bars on each side, forming a ford in summer. This is probably the Bethabara of Judg. vii. 24. S. from this place to the mouth of the Jabbok there are several fords at low water. 10 ms. S. of the Jabbok is the ford on the Shechem Es Salt road, and traces of a Roman bridge. There is a ford both above and below the pilgrim's bathing-place, opposite Jericho. The upper one, called El Mashrāā, is the supposed one crossed by Joshua.

The banks of the river are fringed with trees, flowering shrubs, canes and reeds; oleanders, hollyhocks, purple thistles, marigolds, anemones, willows, tamarisk, cedar, arbutus, aspen, and ghurräh; where beasts and birds in great numbers find shelter.

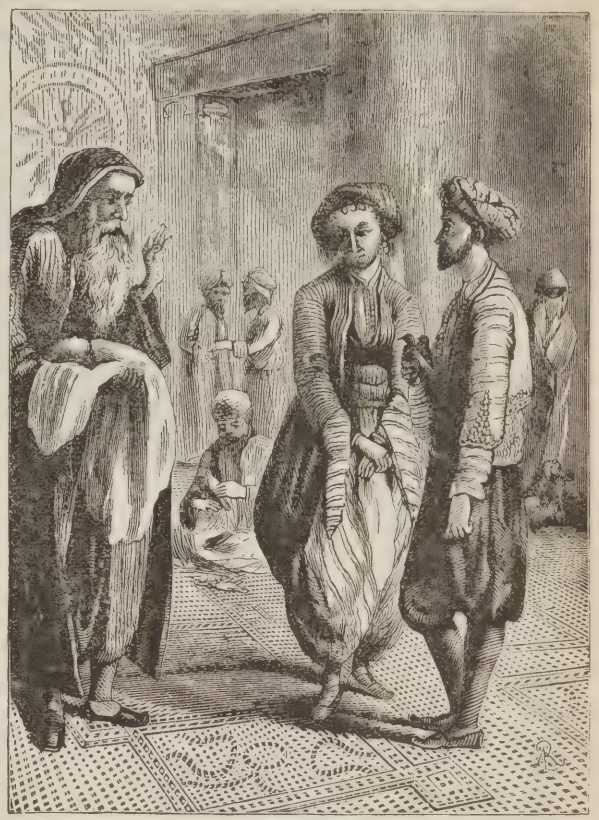
Jō'seph (*he will increase*). The son of Jacob by Rachel, born in Haran, near Damascus, B. C. 1726. He was the favorite son, and on account of the jealousy of his brothers was sold by them to some Ishmaelite traders, who sold him as a slave in Egypt. He was advanced to a post of the highest honor and responsibility by the Pharaoh, and proved worthy in every way of the trust. His descendants formed the tribes of Ephraim and Manasseh, and exerted a great influence in the nation (Gen. xxxv. to l.).

Jō'seph. Son of Heli, husband of Mary, and legal father of Jesus (Matt. i.). He descended from David. Joseph was an artisan of some kind (the original Greek word meaning *smith*, or maker of articles out of any material); and it is probable that he was a carver of wood for interior decoration (a carpenter), and that his son Jesus was taught the same trade. All handicrafts were held in honor, and they were learned and followed by the sons of the best men.

When Jesus was 12 years old, his parents went up to Jerusalem, to the annual feast of the Passover, when the incident of the child among the doctors occurred.

Joseph is not mentioned again in the gospels after that journey.

It is supposed that he died before the crucifixion, from the words of Jesus when on the cross, recommending his mother to the care of the beloved disciple (John xix. 26). The question of his neighbors at Nazareth, as recorded by Mark, seems to indicate that he was then dead.



PRESENTATION OF THE CHILD JESUS IN THE TEMPLE.



CITY OF ASKELON.

Josh'ua (*Jah is help*). (The same in the Hebrew as the original of Jesus.) Called also O'SHEA, the son of Nun. The successor of Moses as leader of the people (Num. xiii. 8). In the N. T. he is called Jesus (Acts vii. 45; Heb. iv. 8). The future captain of invading hosts grew up a slave in the brick-fields of Egypt. Born about the time when Moses fled into Midian, he was a man of nearly forty years when he saw the ten plagues, and shared in the hurried triumph of the Exodus. The keen eye of the aged Lawgiver soon discerned in Hoshea those qualities which might be required in a colleague or successor to himself. He is mentioned first in connection with the fight against Amalek at Rephidim, when he was chosen (Ex. xvii. 9) by Moses to lead the Israelites. When Moses ascended Mount Sinai to receive for the first time (compare Ex. xxiv. 13 and xxxiii. 11) the two Tables, Joshua, who is called his minister or servant, accompanied him part of the way, and was the first to accost him in his descent (Ex. xxxii. 17). Soon afterward he was one of the twelve chiefs who were sent (Num. xiii. 17) to explore the land of Canaan, and one of the two (xiv. 6,) who gave an encouraging report of their journey. The 40 years of wandering were almost passed, and Joshua was one of the few survivors, when Moses, shortly before his death, was directed (Num. xxvii. 18) to invest Joshua solemnly and publicly with definite authority in connection with Eleazar the priest over the people. And after this was done, God himself gave Joshua a charge by the mouth of the dying Lawgiver (Deut. xxi. 14, 23).

Under the direction of God again renewed (Josh. i. 1), Joshua, now in the 85th year (Joseph. *Ant.* v. 1, § 29), assuming the command of the people at Shittim, sent spies into Jericho, crossed the Jordan, fortified a camp at Gilgal, circumcised the people, kept the passover, and was visited by the captain of the Lord's Host. A miracle made the fall of Jericho more terrible to the Canaanites. A miraculous repulse in the first assault on Ai, impressed upon the invaders the warning that they were the instruments of a holy and jealous God. Ai fell; and the law was inscribed on Mount Ebal, and read by their leader in the presence of all Israel. The treaty which the fear-stricken Gibeonites obtained deceitfully was generously respected by Joshua. It stimulated and brought to a point the hostile movements of the five confederated chiefs of the Amorites. Joshua, aided by an unprecedented hailstorm, and a miraculous prolongation of the day, obtained a decisive victory over them at Makedah. He was noted for his bravery and military skill. He died about B. C. 1438.

There were several other persons of this name, of whom very little is known.

Josi'ah (YOSHIAHU, *Jah heals*). 1. Son of Amon, and 15th king of Judah, from B. C. 641 to 610, reigning

31 years, from 8 years old. His history is given in 2 K. xxii., xxiv.; 2 Chr. xxxiv., xxxv., and Jeremiah i. to xii. In his day the Temple was repaired and the BOOK OF THE LAW was found (see HISTORY OF THE BOOKS). He was wounded in a battle against Pharaoh Necho, and died near Jerusalem, where he was buried with great display. — 2. Son of Zephaniah (Zech. vi. 9).



TOMBS IN THE VALLEY OF JEHOSHAPHAT.

Jō'tham (*Jah is upright*). 1. Son of Gideon (Judg. ix. 5.) His parable of the bramble is the oldest of its kind. He lived at Beer. — 2. Son of king Uzziah, succeeding him to the throne of Judah, B. C. 158, at the age of 25, and reigning 16 years (2 K. xv.; 2 Chr. xxvii.). — 3. Son of Jahdai, in Judah's line (1 Chr. ii. 47).

Jū'dah (YEHUDAH, *praise Jah*). The Hebrew. JUDA. JUDAH. 1. Fourth son of Jacob, by Leah. His brothers were Reuben, Simeon, Levi (Judah), Issachar, Zebulon. He was a leader in family matters from his youth up, and more is known of him than of any other of his brothers except Joseph. Reuben advised the brothers to throw Joseph into the pit, and Judah proposed the sale to the traders, both acting honorably to themselves, wishing to save the life of Joseph (Gen. xxvii. 26). See JOSEPH for Judah's conduct in Egypt (Gen. xliv. 14, 16–34). Judah went before Jacob into Egypt (xlvi.). Jacob honors Judah first in his blessings (xlix. 8–10). He had 5 sons, 3 by a Canaanite, the daughter of Shuah — ER, ONAN, and SHELAH — and 2 by the widow of Er (TAMAR), Pharez and Zerah. (See 12 TRIBES.) The boundaries of Judah are more carefully noted than any of the others (Josh. xv. 20–63). The district occupied by the TRIBE OF JUDAH was about 45 miles N. to S., and nearly 50 wide E. to W. See PALESTINE, GEOLOGY, CLIMATE, KINGDOM OF JUDAH. There were several others of this name, but none were specially noted.

Jū'dah, Kingdom of. The kingdom began with the revolt of the 10 tribes, but was really a continuation of the kingdom of Saul and David. Rehoboam, Solomon's son and successor, lost the ten tribes, and also suffered from the Pharaoh SHISHAK, who robbed the Temple (2 Chr. xii.).

Jehoshaphat was the greatest king after David, and increased the power and wealth of his people. His ships being destroyed in a storm, his scheme for commerce was given up.

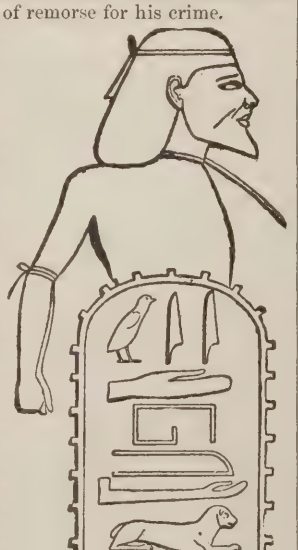
A grave error was committed in a marriage with the house of Ahab, Jehoram taking Athaliah for a wife, who introduced her mother Jezebel's image-worship.

The treasures of the Temple or of the king were several times carried away from Judah. All the vast hoards of David and Solomon were lost by Rehoboam to Shishak (1 K. xiv. 26); Benhadad took from Asa the savings of 40 years. Jehoash sent to Hazael all that Jehoshaphat, Jehoram, Ahaziah, and himself had dedicated, besides his private wealth (2 K. xii. 18); Jehoash of Israel took from Amaziah all the treasures (xiv. 11–14); Ahaz surrendered to Tiglath Pileser (xvi. 8); Hezekiah to Sennacherib 300 talents of silver and 30 of gold (xviii. 14–16); in the days of Josiah (or after he was killed) the Pharaoh could only collect 100 talents of silver, and 1 talent of gold, by taxation, there being no treasure in the Temple, and (perhaps a mistake) Nebuchadnezzar carried off all the treasures of the Temple, with the very vessels that Solomon had made (xxiv. 13), 5400 in number (Ezra i. 11). The royal line was twice almost destroyed, by Jehu and by Athaliah. The real cause of decay in this power was the contest between the church and the state; the priest grew stronger as the king was weaker. Faction grew bold and fierce, and bloodshed was common (Ez. xxii). The nation grew wealthy, luxurious, superstitious, idolatrous, with only a formal show of true religion. The king appointed the high-priest, but did not dare to depose one. The high-priests gained more honor than the kings — especially was it a great honor to trace to Zadok the priest. But the nation could not be saved even by a pure high-priesthood. Society was corrupt and full of contention, and unable to defend itself against Egypt and Babylon. The kingdom lasted 487 years; 387 after Israel seceded, and 133 after Israel's captivity.

Jū'das (Greek-Latin form of Judah).

Jū'das Iscar'iot (from KERIOTH, his native place). Son of Simon (John vi. 71). His early life is not recorded. He was awarded the unhappy notoriety of betraying Jesus, his Lord and Master. He must have been a useful man among the 12, because he was appointed their steward (John xii. 6). Jesus knew his character from the first (vi. 7); but no one else even suspected him up to the very last day, when Peter and John were only made to know by a private sign from the Master who was the betrayer (xiii. 26). He received from the high-priest 30 shekels, the price of a slave, but returned the money when repentance overtook him, after the crucifixion. His tender heart and quick conscience appears in the fact that he killed himself rather than live with the feeling of remorse for his crime.

It seems probable that Judas did not stay to the end of the Lord's Supper.



KING OF JUDÆA, from the Sculptures of Karnak, Egypt. (See SHISHAK.)

Ju'das, JUDE. A disciple, and the writer of the Epistle (see HISTORY OF THE BOOKS). He was "brother of James" (Jude 1), "the Lord's brother" (Gal. i. 19; ii. 9, 12; Matt. xiii. 55; Mark vi. 3). He was not an apostle, for he did not believe on Jesus as the Christ until after the crucifixion (John vii. 5). Only one question of his to Jesus is all that is recorded of him (John xiv. 22). Eusebius (History iii. 20, 32) says, the Lord's relatives were feared by the Emperor Domitian, and were known as late as the end of Trajan's reign.

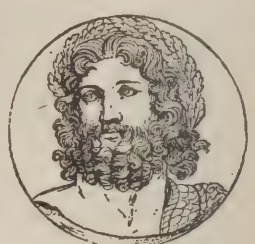
Jūdæ'a. JUDE'A (*Jewish*). The Roman name of the territory of Judah, or the southern of the three divisions, Galilee, Samaria, Judea. (See the Map.) Jewry in John vii. 1, and Dan. v. 13. Judea also in Ezra v. 8, on the return from the captivity. The chief interest in Judæa is in Jerusalem and its vicinity, although there are many names of cities all over its territory, connected with interesting persons and events.

Judæ'a, The Wilderness of. Was along the west shore of the Dead Sea.

Judg'es (SHOFETIM). Patriarchal seniors who administered justice, usually the chief or head of a tribe (Sheikh). Moses introduced the system on the advice of his father-in-law, Jethro (Ex. xviii.). There were two distinct orders of judges. 1. The leader, or chief of the whole nation, instead of or before the kings were elected. — 2. The elder princes or chiefs of families. A list of judges over all Israel is given in CHRONOLOGY, page 20. For BOOK OF JUDGES, see HISTORY OF THE BOOKS.

Jū'niper (ROTHEM). A white-blossomed broom, found in Spain, Barbary, Syria, and the desert of Sinai, and called Spanish broom, in Arabic *Bethem*. The bush is the largest in the desert, and gives shade from the sun, wind, and rain, and the Bedouins make charcoal from the twigs (illustrating Ps. cxx. 4). Job speaks of eating rothem roots (xxx. 4), as a picture of abject poverty and want. Elijah slept under a broom bush (Rob. i. 203).

Jū'piter (Gr. *Zeus*, Latin *Jupiter*, *Divum-pater*, heaven-father). The son of Saturn and Ops, brother and husband of Juno, father and king of gods and men, and supreme ruler of the universe, in the Greek and Roman mythology. Jupiter *Tonans*, the thunderer; *fulminator*, the lightning-wielder; *Pluvius*, the rain-giver. See PAUL.



JUPITER TONANS.

Jut'tah (YUTAH, *inclined*). An ancient city of Judah, allotted to the priests (Josh. xv. 55). The residence of Zecharias, a priest, the father of John the Baptist. It is now a large village, five miles south of Hebron. (See Luke i.) It is found on the Egyptian monuments as *tah-n-nu*, a fort of the Anakim, near Hebron. Called "a city of Juda" in Luke i. 39.

K

Kab'balah. Reception; doctrine received orally. The teachings are: 1. God is above everything; even above being and thinking. Therefore it cannot be said truly that he has either a will, desire, thought, action — language, because these belong to finite man. He cannot be comprehended by the intellect, nor described with words. He is in a peculiar sense without life, for he cannot die, and he in a certain sense does not exist, because that which is incomprehensible does not exist to us. He therefore made known some properties of his existence to us.

The will to create implies limit, therefore the imperfect world, limited and finite, is no work of the infinite; but since there cannot be any accident or chance where infinite wisdom resides, the world (and universe) must have been indirectly created by the 10 intelligences (SEFIROTH), which emanate from the One original emanation, the infinite intelligence (EN SEF). These 10 powers have bodies, the one original emanation (not created) has a form also. They are divided into 3 groups, which operate on the 3 worlds, of intellect, of souls, and of matter.

Kā'desh, K. Barnea (*holy places*). El Mishpat (*spring of judgment*), which is Kadesh (Gen. xiv. 7). The most northern place reached by the Israelites in their direct route to Canaan. Located at Ain el Weibeh, on the western side of the Arabah, N.W. of Petra, where there is the most copious fountain and the most important watering-place in that valley. There are no ruins of any "city" (v. 16), nor of the tomb of Miriam (Jerome, Onom.). See EXODUS.

Kē'desh (*sanctuary*). 1. Kedesh in Galilee, one of the Cities of Refuge. A fortified city in Naphtali (Josh. xix. 37). The residence of Barak (Judg. iv. 6), where he and Deborah assembled their army.

Kē'lah (*fort*). Judah, in the Shefelah (Josh. xv. 44). David rescued it from the Philistines in harvest-time (1 Sam. xxiii. 1). It was then fortified (ver. 7). After the return from Babylon the people of Keilah assisted Nehemiah in rebuilding the walls of Jerusalem (Neh. iii. 17, 18).

Kē'nath (*possession*). A strong city of Bashan, or rather Argob. Taken by Nobah, who changed its name to Nobah (Num. xxxiii. 42).

Kē'nite (*smith*). A tribe much mentioned, but whose origin is not recorded. They may have been a branch of Midian, for Jethro is a Kenite, and lived in Midian when first known by Moses. The RECHABITES are the most noted of this people. Jael, who killed Sisera, was a Kenite (Judg. iv. 11).

Kē'rioth (*cities*). (Josh. xv. 25.) Judah, south. Kuryetein (*two cities*), 15 miles S. of Hebron. The town from which Judas Iscariot was named. — 2. A town in Moab, mentioned with Dibon, Bozrah, and others (Jer. xlviii. 24). Now Kureiyeh, six miles east of Busrah, on the west slope of the Hauran. There are many ruined columns; and a cisterr having a stone roof supported on a triple row of columns, under

which are benches, rising like a theatre. A Greek inscription on one of the benches dates the cistern A. D. 296. The houses had walls four to eight feet thick, of solid basalt, with roofs of slabs of stone, reaching across from wall to wall. In Amos ii. 2, Kirioth means the "cities of Moab."

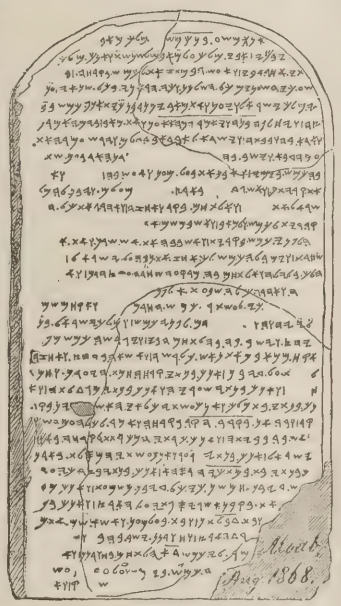
Kid'ron (*turbid*). In the original Hebrew it is always called a dry water-course or wady (*nachal*. See RIVER). East of the walls of Jerusalem, at the foot of Olivet (2 Sam. xv. 23; John xviii. 1). Now called the Valley of Jehoshaphat. See page 52.

Kidron Valley, from AKELDAMA. The valley of the brook Kidron below Jerusalem is full of gardens, which are supplied with water from Siloam, and in the rainy season it is really a beautiful spot; but in the hot, dry, and dusty summer it is almost a desert. In the view the Mount of Olives rises to the right, and the village of Siloam is at its foot, bordering the edge of the Kidron. Scopus is seen in the distance, and the corner of the Temple wall rises high over Ophel, which falls steep down on the west side of the Kidron. Both of these slopes are covered with tombstones, every one of which indicates a dozen graves below, or it may be a hundred bodies to each, for this has been a vast cemetery for all devout persons, both Christian and Mohammedan, and especially Jew, for many ages, and never in higher request than now.

It is thought by some that Solomon's idol shrines were built on the site of Siloam, or on the summit behind it to the right, while others think the pagan high place was more probably on the summit of Olivet. There were also shrines to Moloch in the valley of Tophet or Hinnom, where children were offered to the god in burnt sacrifice. This valley, with its horrid associations, has become the poetic type of hell.

Kir (*a wall*). Where the people of Damascus were carried by the king of Assyria (2 K. xvi. 9). Elam and Kir are mentioned together by Isaiah (xxii. 6).

Kir Hā'resh, Kir Har'aseth, Kir Har'eseth, Kir Hē'res (*brick fort*), and **Kir Mō'ab** (2 K. iii. 25; Is. xvi. 7; Jer. xlviii. 31, 36). One of the chief fortified cities of Moab (built of brick—heres). When Joram, king of Israel, invaded Moab, Kir was the only city not taken, and this was saved by the sacrifice by the king of Moab of his eldest son, on the wall (2 K. iii. 27). *Kerak* (the modern name) stands on the top of a rocky hill, about 10 miles from the Dead Sea, and 3,000 feet above its level.



THE MOABITE STONE.

Rev. Mr. Klein (of the Palestine Exploration) in 1868 found a Semitic monument in Moab, on which there is an inscription (translated by Mr. Deutsch, of the British Museum), giving an account of many cities named in the Bible, which king Mesha built, among which is Karkha (Kerak). This is the oldest monument in the Phœnician language that is known. It adds to our knowledge of that day. In 2 K. i. 1, is a mention of a rebellion of Moab, which was put down by Israel and Judah. This stone gives particulars, not in the Bible, of the acts of the king of Moab; his conquest of cities; rebuilding others; his religious wars; and that he believed himself divinely guided by the god Chemosh.

Almost the whole of the Greek alphabet is found on this stone, such as is in use now, and identical with the Phœnician, even including those letters which were supposed to have been added during the Trojan war; and also the Greek letter ūpsilon, which was supposed to have been added later. The most ancient letters are here shown to be the most simple—mere outlines.

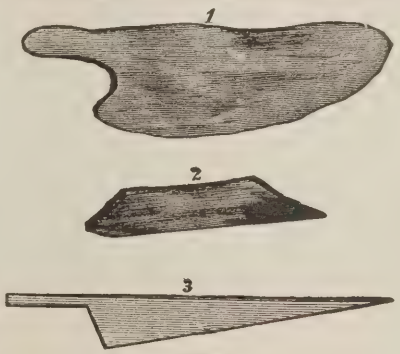
Kir'iah (*town*). Kerioth, Kartah, Kartan, Kiriathaim (Ez. xxv. 9). In Moab. One of the "glories of the country," named among the denunciations of Jeremiah (xlviii. i. 23).

Kir'jath (Josh. xviii. 28). In Benjamin. Lost. — 2. KIRJATHAIM, KIRIATHAIM (*double city*). Reuben, a little south of Heshbon (Num. xxxii. 27). It was a large Christian village in the time of Eusebius and Jerome. *Kureiyat* is a ruin near *Jebel Attarus* south of Wady Zurka Main, south of which is a level plateau called *el Koura* (*plain*), which may be the Plain of Moab. It is one of the oldest of Bible cities (Gen. xiv. 5). It was on the "Plain" (shaveh) Kiriathaim that the Emims were smitten by the eastern kings who plundered Sodom. — 3. A town of Naphtali (1 Chr. vi. 76). Kartan. — 4. KIRJATH ARBA. Hebron. It is supposed that Hebron was the ancient name, the Canaanites calling it Kirjath Arba on their taking possession, when the Israelites restored the ancient name. A tradition says the city was called Arba, or *four*, because Adam, Abraham, Isaac, and Jacob were buried there. But Joshua says *Arba* was a great *man* (xiv. 15). — 5. KIRJATH BAAL (*Baal's city*), (Josh. xv. 60, xviii. 14). Kirjath Jearim. — 6. KIRJATH HUZOTH. Where Balaam was conducted by Balak to offer sacrifice (Num. xxii. 30). Kureiyat. — 7. KIRJATH JEARIM (*city of forests*), (Josh. ix. 17). One of the 4 cities of the Gibeonites, who tricked Joshua. Also Kirjath Arim, peopled after the Captivity (Ezr. ii. 25). — 8. KIRJATH SANNAH (*city of palms*), (Josh. xv. 49). KIRJATH SEPHER (*city of the book*). Judah, called also Debir.

Kiss (NASHAK; Gr. *phileo*). The kiss is used to denote: 1. on the lips, affection; 2. on the cheek, respect, or salutation; 3. a symbol of charity in the early Church (Rom. xvi. 6; 1 Cor. xvi. 20; 2 Cor. xiii. 12, etc.); 4. on the beard, respect to age or authority; 5. on the forehead, condescension; 6. on the back, or palm, of the hand, submission; as also to kiss the feet; 7. on the ground near, a mark of respect; 8. to kiss the hand to an idol, worship (1 K. xix. 18; Hos. xiii. 2).

Kite (AYAH, vulture, in Job xxviii. 7). A bird of prey (Lev. xi. 14; Deut. xiv. 13). The word AYAH was probably the name of the species, and is well translated kite.

Knife (CHEREB), (Josh. v. 2), sword; MAAK'ELETH (Judg. xix. 29), table-knife; MACHALAPHIM (Ezr. i. 9), slaughter-knives; SAKKIN, knife (Prov. xxiii. 2). The most ancient historians mention knives of stone and of iron. The Easterns make little use of the knive at the table. Jeremiah speaks of a pen-knife



KNIVES.

(xxxvi. 23). The razor was used to shave the head of the Nazarite (Num. vi. 5, etc.), and the bodies of priests in Egypt (Herodotus ii. 86).

Knop (CAPTOR, crown, Ex. xxv. 31). Imitation of the blossom of an almond-tree; and a small gourd or cucumber (PEKAIM, cucumbers, in 1 K. vi. 18; vii. 24). See FRINGE, on page 39. Fringes, tassels, and borders were symbolical in the dress of the high-priest and of the Jews generally.

Kō'hath (*assembly*). Son of Levi (Gen. xlvi. 11). KEHATH. He died aged 133 (Ex. vi. 18). Moses and Aaron were of his line. The posterity of Kohath in the Exodus numbered 8600 males, 2750 being over 30. They (except Aaron and his sons) bore the ark and its furniture (Num. iii. 31).

Kō'rah (*bald*). 1. Son of Esau (Gen. xxxvi. 5, 14, 18), one of the "dukes" of Edom. — 2. Another duke, son of Esau (xxxvi. 16). — 3. Son of Hebron (1 Chr. ii. 43). — 4. Son of Izhar, a Levite, and ringleader of a rebellion against Moses and Aaron; the only person of note in it. His sons were not guilty, and escaped his doom. Samuel the prophet was of this family (1 Chr. vi. 22). Ten psalms bear their names in the titles, as choristers in the temple.

Ko'rahites, The. Descendants of Korah 4 (Num. xxvi. 58). KORAHITE.

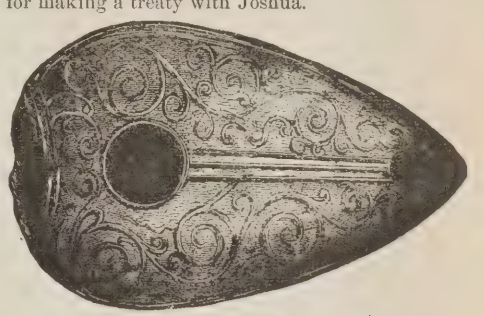
Kō're (*partridge*). 1. A Korahite, ancestor of Shallum (1 Chr. ix. 19, xxvi. 1). — 2. Son of Imnah, an overseer of offerings (2 Chr. xxxi. 14). — 3. (1 Chr. xxvi. 19). "Sons of Kore."

L

La'ban (*white*). 1. (Deut. i. 1.) Libnah? (Num. xxxiii. 20). Ptolemy mentions an *Auara;* the Peutinger tables a *Hauarra;* and the Arabs have a place called *Ain Howara* — all of which mean *white*, and may refer to the same locality.


ANCIENT METAL VESSELS.

La'chish (*obstinate*). An ancient royal Amorite city (Josh. x. 3), whose king, Japhia, joined the alliance with Adonizedec, king of Jerusalem, to smite Gibeon for making a treaty with Joshua.


EARTHEN LAMP.

Laha'iroi, the Well (*the well where God was seen by one who still lives*). Where Hagar took refuge from her imperious mistress, in the desert between Kadesh and Bered, in the way to Shur (Gen. xvi. 14). It was afterwards a favorite camping-ground of Isaac (xxiv. 62; xxv. 11).

La'ish (*strong lion*). An ancient Phœnician city, occupied by a colony of Sidonians, in the valley between Hermon and Lebanon, at one of the great fountains of the Jordan. Its ancient name was Leshem (Josh. xix. 47), and it was an ancient sanctuary.

The LAISH of Isaiah x. 30 was near Jerusalem. Another (Laisa) is mentioned, where Judas encamped, in 1 Macc. ix. 5.

Lamb (Chal. *Immar*). Heb. 1. KEBES (Ez. vi. 9), a male, and KIBSAH, female of the first year. — 2. TALEH (1 Samuel vii. 9), the young of any animal, especially a sucking lamb. — 3. KAR (2 K. iii. 4), a fat ram. — 4. TSON (Ex. xiii. 26), flock of lambs. — 5. SEH (ib. 3), the individuals of the flock. — 6. Greek *Amnos* (John i. 29, 36; Acts viii. 32; 1 Pet. i. 19), a lamb, and, figuratively, of Christ as the lamb for sacrifice. — 7. Greek *Aron* (Luke x. 3), *Arnion*, little lamb. See PASSOVER.


LAMP STAND.

Lā'mech (*powerful*). 1. A descendant of Cain (Gen. iv. 18, 24). He is the only one except Enoch whose history is sketched with a few particulars, before the flood, and is the first recorded polygamist, having two wives, Adah and Zillah.

Lamp (NER, *light*), (Ex. xxv. 37; 1 K. vii. 49, etc.). The lamp used in the tabernacle, and the ten in the Temple. The ancient lamps were rude in design, small, and were supplied with olive oil, and trimmed with a wick of flax. Many specimens have been found lately in Palestine, among anc. ruins. See cuts on pages 2, 59, etc.



ANCIENT LAMP, AS USED IN THE QUARRY UNDER JERUSALEM.

Laodice'a (Rev. i. 11, iii. 14; Col. iv. 13, 15). There were four of the same name: 1. In Phrygia, near Hierapolis; 2. In the east of Phrygia; 3. On the coast of Syria, the port of Aleppo; 4. East of Lebanon. The first is the only one mentioned in Scripture, as one of the SEVEN CHURCHES (which see).

Lap'wing (Lev. xi. 19). An unclean bird. Its feathers are long and very beautiful. The hoopoe (Solomon's bird with the golden crown) is supposed by some to be the one. The Sadducees supposed it was the common hen (DUKIFATH), and others that it was the cock of the woods. There are many legends about the hoopoe, one of which is that a vast flock flew over King Solomon's head, while on a desert journey, shadowing him from the sun, in reward for which he gave them a crown of golden feathers.

Lasæ'a (Acts xxvii. 8). City in Crete, identified in 1856 by Rev. G. Brown, 5 miles inland from Fair Havens. A Venetian MS. of the 16th century describes Lapsæa, with a temple in ruins, and other remains in the harbor. This city is one proof of the accuracy of Luke's account, even in minute details. 16 miles east of Gortyna.

La'sha (*fissure*). Southeast in Palestine, the limit of the country (Gen. x. 19). Callirrhoe answers to the text in its position and character. Herod built a residence there; and recently there have been found on the site tiles, pottery, and coins. En Englaim?

Laz'arus (ancient ELEAZAR, *God is his helper*). 1. Lazarus of Bethany, brother of Martha and Mary (John xi. 1).—2. Lazarus in the parable of the rich man and Lazarus (Luke xvi. 19–31). This is the only instance of a proper name in any of the parables.

Lead (OFERETH; Gr. *molibdos*). Was known very early to the ancient Hebrews, being found in Sinai and Egypt (Ez. xxvii. 13). It was used for weights (Ex. xv. 10; Eccles. xxii. 14). Oxide of lead was used to glaze pottery then as now.

Leath'er (2 K. i. 8; Matt. iii. 4). There are very few notices of leather, unless the word skin means leather in use, as in Lev. xi. 32, xiii. 48; Num. xxxi. 20, etc.

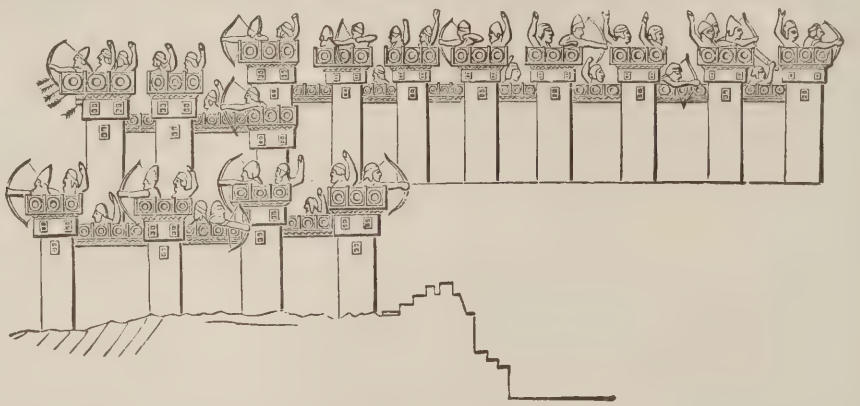
Lebanon (*white*). The white mountain of Palestine, on the north of the country given to the Israelites (Deut. i. 7, xi. 24; Josh. i. 4). There are two ranges, Lebanon on the west, and Anti-Lebanon on the east, almost parallel, extending from near Tyre to Hamath, about 110 miles.

Leeks (CHAZIR, *grass*). There are several plants offered in explanation of the 20 allusions in the O. T. to "leeks."

Lees (SHEMER, *preservation*). Wine was left standing on the lees to give it color and body (Is. xxv. 6). The wine undisturbed was thick.

Le'gion (Matt. xxvi. 53; Luke viii. 30). A portion of the Roman army, about 6,000 infantry.

Leha'bim (Gen. x. 13). Mizraim's third son, perhaps the ancestor of the Lubim, allies of the Egyptians, mentioned in the inscriptions on their monuments at Medinet Habu (dated 1250 B. C.); and also of the Libyans.



SIEGE OF LACHISH.

Len'tiles (ADASHIM). A bean-like plant much esteemed in the East as an article of food.

Leopard (NAMER, *spotted*). Mentioned in 7 passages. The word was compounded into several names of towns, as Beth-nimrah, Nimrah, Nimrim (Leopard-town), etc. (Is. xi. 6; Jer. v. 6, etc.).



ANCIENT PERGAMOS.

Law (TORAH). The Mosaic Law. A guide in the way of moral conduct. Greek *nomos*. The term law is used for the Old Testament as a whole in John x. 34, etc.

The Law of Moses depended on the Abrahamic covenant, which concerned the temporal promises, which were conditional on the keeping of the spiritual laws. Its principles were universal, but it had special rules for the Jews also.

Lĕper (ZARUA; leprosy, ZARAATH; Gr. *lepra, lepros*). Supposed to be the peculiar scourge of an offended deity. The white variety was more common (if there is more than one), covering the entire body, or the most of it, and was called the leprosy of Moses. This was the "clean" hind.

Le'shem (*glancing*—the stone *jacinth*). The city Laish (Josh. xix. 47; Rev. xxi. 20).

Lē'vi (*to adhere*). Third son of Leah, wife of Jacob. Born in Mesopotamia, B. C. 1750 (Gen. xxix. 34). When Dinah went out to see the young women of Shechem, as Josephus says, at an annual festival of nature-worship, such as that mentioned in Numbers xxv. 2, of the people in Moab, she was taken by Shechem as a wife; which was resented as an insult by her brothers, Jacob, Simeon, and Levi, who executed their revenge on the city in a fearful manner (Gen. xxxiv.), destroying the whole city for the error of one man. This is an early instance of a blood feud, which are so common in the East now. Levi plotted with others against Joseph. He went into Egypt with his three sons, Gershon, Kohath, and Merari, and as one of the eldest, was presented to Pharaoh. The descendants of Levi, among whom were Moses and Aaron, were made the ministers of religion and the representatives of the national faith. Jacob prophesied that Levi should be scattered among his brothers, which was fulfilled in the distribution of the tribe among the 48 Levitical cities, which were scattered throughout the whole country. The tribe displaced the earlier priesthood of the first-born as representatives of the holiness of the people.

Lib'nah (*whiteness*). Station in the desert (Num. xxxiii. 20), between Sinai and Kadesh, near Rissah, perhaps on the Red Sea. Laban (Deut. i. 1).—2. A city in the S.W. of Palestine, taken by Joshua next after Makkedah, on the day "that the sun stood still."

Life (HAY, or CHAY), living thing (Gen. i. 20); NEPHESH, soul (xii. 5; Ps. xi. 1); mind (xxiii. 8); person (xiv. 21); heart (Ex. xxiii. 9); Greek *bios*, present life (Luke viii. 14); *zoe* (Matt. vii. 14); *zao*, to live; *pneuma*, spirit, ghost (Rev. xiii. 19); *psuche*, soul (Matt. ii. 20). Life and to live used of the existence of men and animals, and of the enjoyment of what makes life valuable, as happiness (Ps. xvi. 11), and the favor of God (Rom. vi. 4). The true life is immortality in blessedness and glory, and it is believed by some that Jesus taught that such a life was only to be won by a pure life of faith and deeds, believing on him who is the Lord of Life (Matt. xix. 16, 17, 29; Rom. ii. 7, v. 17, vi. 23).



LENTILES.

Lil'y (SHUSHAH, SHOSHANNAH; Gr. *Krinon*). There is a great difference of opinion on this question as to what flower was meant by the Hebrews, or by Jesus, which appears in our translation as the lily. Dr. Thomson (*Land and Book*) says: "The Huleh lily

is very large, and the three inner petals meet above and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. Nothing can be in higher contrast than the luxuriant, velvety softness of this lily, and the crabbed, tangled hedge of thorns about it."

Li'on. There are no lions now in Palestine, but they abound in the deserts, and the swamps of the



COIN STRUCK BY THE ASIARCH AT LAODICEA.

Euphrates. There are several names of places compounded of the name of lion, which show that the animal was known there anciently, as Leboath, Laish (Josh. xv. 32; Judg. xvii. 7).

These seven names for lion indicate different ages: — 1. GUR, or GOR, a cub (Gen. xlix. 9); 2. KEFIR, a young lion (Judg. xiv. 5); 3. ARI, ARYEH, full-grown lion (Gen. xlix. 9); 4. SHAKHAL (*the roarer*), large, strong lion (Job iv. 10); 5. SHAKHAZ, in full vigor (xviii. 8); 6. LABI, or LEBBIYA, an old lion (Gen. xlix. 9), (Coptic *labai*, lioness); 7. LAISH, old, decrepit, feeble (Job iv. 11).

Litter. A couch or sedan chair, borne by men, between mules or on camels, now in use by the Egyptians (Num. vii. 3; Is. lxvi. 20). They are shown in use on the ancient sculptures and paintings.

Liz'ard (Heb. LETAAH). The fan-foot lizard is reddish brown, spotted with white, and lives on insects and worms. It is named from its note, which sounds like "gecko." They lay small, round eggs. Their feet cling to the wall like a fly's, and they run around the house, without noise, always at night.

Loan. The law of Moses required the rich to lend to the poor without interest, only taking security against loss. Foreigners were not included in this rule.

Lock. The common wooden lock of the East is a clumsy wooden bolt kept in place by a few loose pins, which may be lifted by a key with pegs fitted to match Bolts and locks were used. (Judg. iii. 23; Cant. v. 5; Neh. iii. 3).

Lo'cust. Heb. ARBEH (*multitude*), locust in Ex. x. 4, and many other passages; CHAGAB (*locust* generally) grasshopper in Num. xiii. 33, and others; CHARGOL (*locust*) grasshopper; beetle in Lev. xi. 22; SALAM (*bald locust*) locust in Lev. xi. 22; GASAM (*palmer-worm*); GOB (*great grasshopper*), in Nahum iii. 17; Is. xxiii. 4; CHANAMAL (*hail* or *frost?*) locust in Ps. lxxviii. 47; YELEK (*rough*), cankerworm in Nahum iii. 15; caterpillar in Ps. cv. 34; CHASIL (*caterpillar*); ZELAZAL, locust in Deut. xxviii. 42. The clouds of locusts sometimes obscure the sun, and they are very destructive, eating every green thing in their way. See cut



ANCIENT WRITING MATERIALS.

Lod. Built by Shamer (1 Chr. viii. 12). Always connected with Ono. It is called Lydda in the Acts (ix. 32), where Peter healed Æneas of palsy.

Lode'bar (*without pasture*). The native place of Machir ben Ammiel, in whose house Mephibosheth found a home after his father's death, on the E. of Jordan (2 Sam. xvii. 27, ix. 4, 5). This same Machir was one of the first to supply the wants of David when he fled from Absalom. It was near Mahanaim.

Loins. The lower region of the back, the seat of strength (Gen. xxxv. 11, xxxvii. 34). Figuratively, the source of progeny.

Lord's Day, The. (Greek, *He Kuriakē hēmera*, in Rev. i. 10). The first day of the week, the weekly festival in memory of the resurrection of the Lord on that day. Some of the "fathers of the early Church" understand it to mean Easter day.

Lord's Prayer, The. The name (not in the Scriptures) of the prayer spoken by Jesus as a model to his disciples, given in Matt. vi. 9–13; Luke xi. 2–4.

Lord's Supper (Gr. *kuriakon deipnon*, 1 Cor. xi. 20). The great central act of Christian worship described by Paul (verses 23–26) as having been instituted on the night of the betrayal. It was a continuation or a substitute for the Passover (Matt. xxvi. 19, etc.). See AGAPE.

Lot. Son of Haran, nephew of Abraham (Gen. xi. 27), born in Ur of the Chaldees, and settled in Canaan. He took refuge in Egypt with Abram during the famine (xii. 4, xii. 1), and returned with him into the south of Palestine. He chose the Arabah for his pasture-land, leaving Abram on the hills of Benjamin and Judah.



MOUNTAIN OF MOAB, PLAINS OF JORDAN.

Ammon and Moab were the children of Lot (Deut. ii. 9, 19), and as such were exempted from conquest by Moses. (See Ps. lxxxiii.) The Arabs have traditions of Lot (Koran, ch. vii., ix.), in which he is described as a preacher sent to the cities of the plain, which they call Lot's cities. The Dead Sea is also called the Sea of Lot (Bahr Loot).

Lud. Fourth son of Shem (Gen. x. 22), from whom descended the Lydians; who first settled north of Palestine, and afterward in Asia Minor. The name is found on the Egyptian monuments of the 13th, 14th, and 15th centuries B. C., as a powerful people called Luden. See LYDIA.

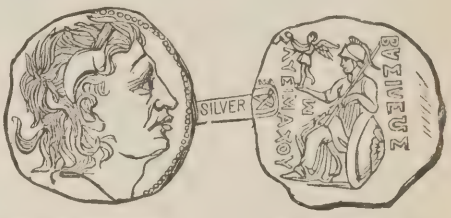
Luke (Gr. *Loukas*; Latin *Lucas*, *born at daylight*). A common name among Romans. A Gentile born at Antioch in Assyria, educated a physician, and an artist (Nicephorus ii. 43). Some have supposed him one of the 70, and also one of the two who saw Jesus at Emmaus, but without good reason. He first appears historically at Tros with Paul, going with him into Macedonia (Acts xvi. 9, 10), and writing his history after that as an eye-witness. See GOSPEL and ACTS in the HISTORY.

It is supposed that he died a martyr between A. D. 75 and 100, but no locality is given.

Lycao'nia (*Lucos*, a wolf, *wolf-country*). An undulating plain, 20 miles by 13, among the mountains in Asia Minor, north of Cilicia.

Ly'cia (LI'KEA). A province and peninsula southwest in Asia Minor, opposite the island of Rhodes; mountainous and well watered with small creeks.

Lyd'da. Greek form of Lod. The first historical notice of this city, since Christ, is the signature of Ætius Lyddensis to the acts of the Council of Nicæa (A. D. 325); after which it is frequently mentioned, especially during the Crusades. The Arabs have a tradition that the final contest between Christ and Antichrist will be at Lydda.



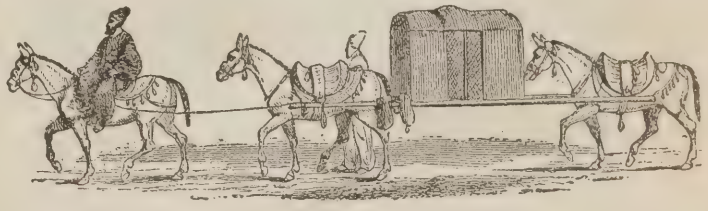
HEAD OF ALEXANDER. COIN OF LYSIMACHUS.

Ly'dia (*from king Lydus*). A province in Asia Minor, on the Sea, south of Mysia, and north of Caria. Taken by the Romans from Antiochus the Great, after the battle of Magnesia, B. C. 190, and given to the king of Pergamus, Eumenes II (1 Macc. viii. 8). The *India and Media* of this passage in Maccabees should be corrected to read *Ionia and Mysia*.

Lyd'ia (*from Lydia?*). The first convert in Europe, by Paul, and his hostess at Philippi (Acts xvi. 14, 15, 40). She was a Jewess and was found by Paul attending Jewish Sabbath worship by the side of a stream.

Lysa'nias (*ending sorrow*). Tetrarch of Abilene, in the 15th year of Tiberius, when Herod Antipas was tetrarch of Galilee, and Herod Philip was tetrarch of Ituræa and Trachonitis.

Lysim'achus (*ending strife*). 1. Son of Ptolemæus (Esth. xi. 1). — 2. Brother of Menelaus, the high priest, and his deputy at the court of Antiochus (2



LITTER.

Macc. iv. 29–42). He was killed by a mob, B. C. 170, on account of his tyranny and sacrilege.

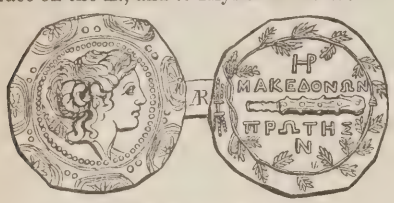
Lys'tra. In Lycaonia. Where divine honors, after the Greek manner, were offered to Paul, and where he was at once stoned. It was the home of Paul's companion, Timothy. The extensive ruins of *Bin bir Kilissi* (*one thousand and one churches*) lie along the eastern declivity of the Karadagh (black mountain), where are to be seen the remains of about 40 churches, some 25 of which are quite entire (*Hamilton*, Asia Minor).

M

Ma'acah (*oppression*). MAACHAH. A small kingdom on the N.E. of Palestine, near Argob (Deut. iii. 14), and Bashan (Josh. xii. 5), founded by a son of Nahor, Abraham's brother (Gen. xxii. 24). The people were not expelled, but mingled with the Jews. Eliphelet, of this nation, was one of David's 30 captains (2 Sam. xxiii. 34), and Jaazaniah was a captain in the army of Israel at the time of the Captivity.

Ma'acah. Mother of Absalom (2 Sam. iii.). Eight others of this name were noted as wives or daughters of famous men.

Macedo'nia. The country N. of Thessaly and the Ægean Sea, S. of the Balkan mts., extending to Thrace on the E., and to Illyria on the W.



COIN OF MACEDONIA

Mach'pelah. The district in which was the field of Ephron the Hittite, containing the cave which was bought by Abraham, and became the burial-place of Abraham himself, Sarah, Isaac, Rebekah, Leah, and Jacob. This cave and the field around it was the only spot which belonged to Abraham in the country. The Haram at Hebron (see view of Hebron) is said to stand over this cave. It is a massive stone structure, in the ancient style, of dark gray stone, 200 ft. long, 115 wide, and 50 high. Some of the stones are 12 to 20 ft. long, by 4 to 5 thick, with beveled edges, like the temple wall at Jerusalem, and must be as old as Solomon's time.

Mad'ai (Gen. x. 2). Third son of Japheth, from whom descended the Medes. See 2 K. xvii. 6; Dan. xi. 1; Esth. i. 3, in all of which passages the same original word is found, although differently translated in each.



CAMEL POST.

Mad'ness (SHAGA, *to be stirred* or *excited*), (1 Sam. xxi. 13); HALEL, *to flash out*, as light or sound (Prov. xxvi. 18); MAINOMAI, or *mania* (John x. 20). Among Oriental nations madmen were looked upon with reverence, as possessed of a sacred character. LUNATICS.

Mag'dala (*tower*). In most of the MSS the name is MAGADAN. Christ came into the limits of Magdala after the miracle of feeding the 4000 on the other side of the lake (Matt. xv. 39). Now called *El Mejdel*, on the west shore of the Sea of Galilee, close to the water, about three miles north of Tiberias, at the southeast corner of the plain of Gennesaret. There was a watch-tower here that guarded the entrance to the plain. Here was the home of Mary Magdalene. Dalmanutha, in Mark viii. 10.

Ma'gi (Heb. CHARTUMIM; Gr. *Magoi*). Wise men, magicians, magians. They are credited all over the East with certain secret learning which in remote antiquity distinguished Egypt and Chaldæa. Among the Jews they were considered a sort of *sacred scribes*, skilled in divining, and interpreting the hidden meaning of certain passages of the Scriptures.

Magic. Wonder-working, in some way beyond the ordinary powers of man. This is only a pretense, and has nothing to do with Natural Philosophy. The belief in magic as a reality is very widespread in the East, and is simply an undue exercise of certain mental faculties, which take the place of religion in undeveloped persons. Some races in Africa have no higher conception of God and religion than the supposed magical powers of the air, minerals, etc., and worship by incantations. Even the Shemites were not exempt, as appears in the notices of Laban's images, but with them it took a kind of second rank to the true religion, being considered unlawful, but still very valuable as an aid to men in various selfish desires (Gen. xxxi. 19, 30, 32–35). This is the first notice of that superstition which in after times worked so much mischief in the Hebrew community. The name TERAPHIM has been derived from Egypt; TER, a shape, figure, or rather, in Coptic, *to change figure*.

Ma'gog. Second son of Japheth (Gen. x. 2), and founder of a race (Rev. xx. 8), the great Scythian tribe, now called Russian.

Mahanaim (*two camps*). 18 ms. E. of Jordan, and 10 N. of Jerash, now Birket Manneh (Tristram).

Mak'tesh (*mortar*). A quarter or part of Jerusalem (Zeph. i. 11). The merchants and mechanics gathered their shops in and around the Tyropœon valley. The Bazaar is now in the same ancient place.

Mam're (*fruitfulness*). An ancient Amorite in alliance with Abram (Gen. xiv. 13–24); his name was given to the site on which HEBRON was built (xxiii. 17, 19).

Mam're. Faces Machpelah (Gen. xxiii. 17, etc). One of Abraham's favorite camping-grounds. In its grove he had his sanctuary, which he called his Bethel (house of God). Here Abraham entertained the 3 angels, and Isaac was promised. The name has not been preserved in any locality.

Manasseh. There was no reason given for depriving Manasseh of his birthright, as there was in the case of his grand-uncle Esau. On leaving Egypt at the Exode, this was the least of the twelve tribes, numbering at Sinai only 32,200; but at the census, just before the crossing of the Jordan, they had increased to 52,700 men over 20 years old, at which Manasseh is honored with a first mention before Ephraim. The division of the tribe is one of the singular facts in the history of the Israelites, and seems to be at variance with the national feeling and laws. Some of this tribe were warriors, and made extensive conquests; as Machir, who took Gilead and Bashan; Jair, who took 60 cities in Argob; and Nobah, who captured Kenath and its vicinity, a tract of country the most difficult in the whole land, being full of fortified cities, and in the possession of Og and Sihon. (See HAURAN, BASHAN, HESHBON, ARGOB, KENATH, NOBAH, etc.)

Man'drakes (Cant. vii. 13). The mandrake is now called ATROPA MANDRAGORA.

Man'ger (Gr. *phatne*). The feeding-place for animals, or a trough made of mortar, or cut out of single stones. See INN.

Manna (Heb. MAN). A month after leaving Egypt the people were in want of food, and murmured against their leaders, when the quails were sent in the evening and the manna appeared in the morning, after the "dew was gone up." It was a small, round thing, like hoar-frost or coriander-seed, and the people said "what is this?" (MANHU.) Moses answered that it was the bread that the Lord had given them to eat (Ex. xvi. 1–3, 11–15).



DOD. LYDDA.

Ma'on. In the mts. of Judah (Josh. xv. 55), near Juttah. It was in the wilderness near this place (bleak and hilly pasture-lands) that David hid himself from Saul. Main 7 miles S.E. of Hebron (Rob.). On a conical hill, 200 feet high, are ruins of foundations of hewn stone, a square enclosure, towers and cisterns. The people use the caves near for dwellings, as of old.

Ma'onites (Judg. x. 12). An ancient and powerful nomad tribe, allied to the Phœnicians, first settled with the Amalekites in the vale of Sodom, and afterwards migrated eastward into Arabia. They named Maon in Judah, Beth-Maon in Moab, and Maan in Edom, 15 ms. E. of Petra. This last is now an important pilgrim station, on the caravan route to Mecca. A castle and other antiquities mark its ancient strength. Mehunim (2 Chr. xxvi. 7). Among the descendants of Caleb, the son of Shammai, the builder of Beth-zur (1 Chr. ii. 45).



MANDRAKE.

Mark. One of the four evangelists. He was a companion to Paul in his first tour, and afterwards of Peter (Acts xv. 39; 1 Pet. v. 13), and it is supposed founded the church in Alexandria. It is believed by many that Mark's Gospel was a report of Peter's preaching, and perhaps dictated by the apostle. He is said to have suffered martyrdom in Egypt, A.D. 68. (Col. iv. 10; 2 Tim. iv. 11.)

Mar'ket (MAARAB). An open place, where people came for business or to converse (Ez. xxvii. 13, 17).

Marriage. Instituted in the garden of Eden. (Gen. i. 27, 28; ii. 18, 24). The Saviour advocated the divine character of marriage apart from civil laws. He opposed divorces except for one cause (Matt. v. 32, xix. 3, 6, 9), and all breaches of the marriage vow (Matt. v. 28). Betrothal preceded the marriage rite and was a binding engagement (Matt. i. 18–25). Groomsman referred to as "the friend of the bridegroom" in John iii. 29. A procession formed part of the ceremony, and took place at night, accompanied by young unmarried women bearing lamps (Matt. xxv.).



WASHING HANDS BEFORE MEALS.

There were three kinds of legal marriage: 1. By written contract; 2. By payment of a sum of money (or an equivalent) before witnesses; and 3. By force — as a man compelling a woman to submit to him.

The wife's rights were food, raiment (including house), and conjugal privileges (Ex. xxi. 10). Her duties were as extensive as the entire household, as shown in Prov. xxxi.

Marriage is used as a type, in both the Old and New Testaments, of true religious union with God in many beautiful passages.



DINNER GROUP.

Mar'tha. Daughter of Simon the leper, and sister of LAZARUS and MARY of BETHANY. She was the elder sister, the head and manager of the household, and was present at the supper at Bethany (John xii. 2).

Mar'tyr (Gr. *martus*). "Witnesses" in Matt. xviii. 16. Simply witness. Witnesses of the gospel, suffering persecution, became *martyrs* in the modern sense.

Mas'aloth (*terraces*). Near Arbela: the great caverns in the Wady al Hamam (*pigeon valley*), which were fortified by Josephus (Josephus, Life, 37). Kulaet Ibu Maan. Herod drove a band of robbers out of them by letting soldiers down the face of the cliff to the mouth of the caves in large boxes.

Mash (Gen. x. 23). 4th son of Aram; settled in Mesopotamia. Mt. Masius (between the Euphrates and the Tigris, in the N.), and the river Masche flowing at its base, preserve the name. A prince of Masou was taken by Rameses II on the Orontes, at Kadesh.

Mas'tich-tree. The gum is used to strengthen the teeth and gums. It was prized by the ancients on this account, and for its medical properties. It is used in the preparation of spirits, as a sweatmeat, and in varnishes. The trees are very wide, and circular, 10 or 15 ft. high, and are found on the shores of the Mediterranean.

Matthew (Mattathias, *the gift of Jehovah*). Is only mentioned at the time of his call to be an apostle, when he was in "the receipt of custom" (Matt. ix. 9). Mark gives him another name — Levi, the son of Alphæus (Mark ii. 14; iii. 18), who has been supposed to have been the same as the Alpheus the father of James the Less, but without reason. On his call he gave a feast by way of a farewell to his friends, to which Jesus was invited (Luke v. 27). His humility is seen in his styling himself "the publican" (Matt. x. 3). He was with the other apostles after the resurrection (Acts i. 13). After this there is no record of him or his acts. It is not known how or where he died. There is a tradition that he lived in Jerusalem 15 years after the crucifixion, and that he became a martyr in Persia. See HISTORY OF THE BOOKS for the GOSPEL.

Mâuz'zim (*forts*). Layard (*Nin.* ii. 456), after describing Hera, the Assyrian Venus, as "standing erect on a lion, and crowned with a tower or mural coronet, which, we learn from Lucian, was peculiar to the Semitic figure of the goddess," adds, "May she be connected with the 'El Maozem,' the deity presiding over bulwarks and fortresses, the 'god of forces' of Dan. xi. 38." See cut, page 45.

Meals. The Jews generally eat their dinner before noon, and their supper after sundown. The chief meal of the Jews was in the evening; of the Egyptians, it was at noon. The early Hebrews sat or squatted round a low table upon which the meal was served, but in later times couches were used to recline upon before the tables. The guests were ranged in order of rank side by side (Gen. xliii. 33), resting upon the left elbow, the right arm being free — this posture explains the text "leaning on Jesus' bosom" (John xiii. 23, xxi. 20). The dishes, as they are to this day, were generally stews of rice, beans, and burgal (cracked wheat), with soups or sauces. The meats were so cooked that when served they fell to pieces. Knives and forks were not used at the table, but spoons, and generally thin slices of bread were doubled up and dipped into the dishes, all eating from the same dish. These pieces of bread also served the purpose of napkins. It was after this manner that Judas ate of the sauce or *sop* at the Last Supper (John xiii. 26). Washing of the hands, from being a necessity, was elevated to a form and ceremony.

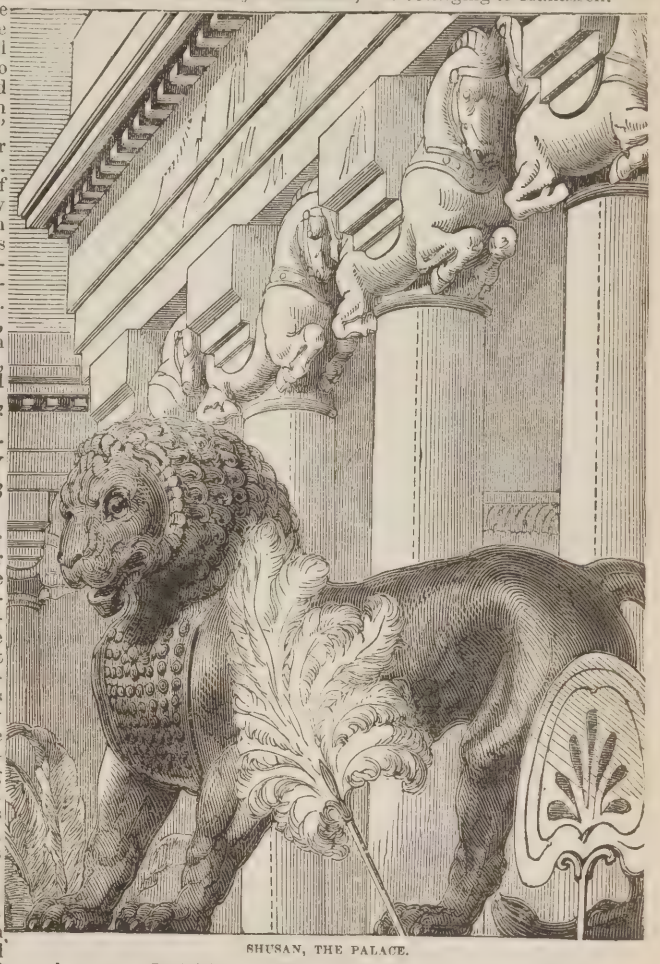
Meat. LEHEM, *bread* (1 Sam. xx. 24): TEREF, *spoil* (Ps. cxi. 5); Gr. *bromu* and *brosis* (Matt. iii. 4; Acts xxvii. 33; Heb. v. 12). Anything that may be eaten. This word was never used for flesh-meat, unless it was included in a general sense, as we now say food.

Medes. Media (Gen. x. 2, Madia; 2 K. xvii. 6, Medes; Esth. i. 3, Media; Dan. xi. 1, Mede). 3d son of Japheth, and founder of a great race. 1500 years of their history is a blank, from their first mention to the time when Isaiah threatened to stir them up against Babylon (xiii. 7, B. C. 72).

Mediator (*interpreter*). Moses was the mediator between Jehovah and the Israelites (Gal. iii. 19, 20.) JESUS CHRIST is the one Mediator between God and men (1 Tim. ii. 5).

Med'icine. The Egyptian physicians (barbers?) were skilled, and perhaps also educated, if we may believe the Greeks, before the Exodus. The first mention of a physician was of the "servants of Joseph," who embalmed his father (Gen. l. 2); they were probably regular attendants on the royal house. Specialists are mentioned by Herodotus (ii. 84), "each physician is for one kind of sickness, such as for the eyes, teeth, head, stomach," etc. The practice of medicine was largely superstitious. The medicines mostly used were salves, balms (Jer. viii. 22), plasters or poultices (2 K. xx. 7); bathing (2 K. v. 10), oils, and mineral baths. Charms and amulets were used by the Jews, also charming by the hand, as in 2 K. v. 11. Knowledge of anatomy is suggested in Job x. 11, and also shown in monumental figures. Physicians received public salaries, and their office was held in high esteem. The Jews at a later period overcame much of their abhorrence of uncleanness, and of their reverence for human remains in the pursuit of medical knowledge. Alexandria became the centre for medical study. (See ALEXANDRIA.) Luke is referred to as "the beloved physician," and his medical education was probably Greek.

Megid'do (*place of troops*). An ancient royal city of the Canaanites, on the south border of the plain of Esdraëlon, commanding a pass leading from the plain to the Samarian hills (Josh. xii. 21). In the territory of Issachar, but belonging to Manasseh.



SHUSAN, THE PALACE.

Melchiz'edek (*king of righteousness*). He lived in the time of Abraham, worshiped God, and was "a priest of the most high God," perhaps a first-born, and a patriarch or elder in the city of Salem (Gen. xiv.). He received Abraham's homage and presents or tithes, and gave him a blessing, and gave bread and wine to his tired and hungry army.



STREET VIEW IN MALTA.

Some have thought that the bread and wine were sacrificial, and that Melchizedek was a type of Christ. Others have strangely imagined that it was an appearance of Christ himself in the disguise of the priest. He really was both a king and a priest — and so far typical of the spiritual king and priest, Jesus the Christ.

Mel'ita. MALTA. A small island, 20 by 12 miles in extent, and 60 miles south of Sicily, where Paul was wrecked when on his way to Rome (Acts xxvii., xxviii.). The island is full of mementos of Paul, who is



MAP OF MELITA — MALTA.

its tutelary saint. The bay where the shipwreck occurred is called St. Paul's, and is a deep inlet on the north side of the island, 5 miles from the port of Malta, and is one mile wide and two miles long, inland, having the small island Salmonetta on the western side of the entrance. The whole island is a barren rock, but has been made fertile to some extent by great labor. The Phœnicians colonized it, from whom the Greeks took it about 736 B. C.; and in turn the Carthaginians became its masters in the Second Punic War, 528 B. C., and the Romans in 242 B. C., and whose officer, Publius, governed it when Paul was there. Its history since then has been full of changes in its masters, in which we read of Vandals, Greeks (A. D. 553), Arabs, Normans (A. D. 1090), Germans (1530, by whom it was given to the Knights of St. John, of Jerusalem), the French (1798), and finally the English, who hold it now. The Anglican Bishop of Gibraltar resides there. The island is a station for several lines of steamers and submarine telegraph cables. The island of Meleda, in the Adriatic Sea, on the coast of Dalmatia, 125 miles southeast of Venice, was once supposed to be the one on which Paul was wrecked; but a more careful examination of all the facts, and of the course of the prevailing winds, and position of the islands and places mentioned, both before and after the shipwreck, have determined the question in favor of Malta. The "barbarous people" of Acts xxviii. 2, were simply not Greeks. The Greeks called every nation or tribe barbarians who did not speak the Greek language.

Mel'ons (Heb. ABATICHIM). Melons are extensively cultivated in the East, and used as a common article of diet; here we make a luxury of them. Thomson says, "Nothing could be regretted in the burning desert more than these delicious (water) melons, whose exuberant juice is so refreshing to the thirsty pilgrim," (Num. xi. 5).

Mem'phis (*the abode of the good one*). In Hebrew MOPH or NOPH (Hosea ix. 6). The ancient Egyptian name was Men-nefru, the *pyramid city*. On the west bank of the Nile, just south of the junction of the three branches, Canopic, Sebennytic, and Pelusiac. It was built on a district which was reclaimed by Menes from a marsh, by turning the Nile into a new channel, east of the ancient one which ran close to the Libyan mountains; and in a position which commanded both the Delta and Upper Egypt. Of all the temples, palaces, walls, and houses which the ancient historians describe, not one stone is left on another — the pyramids only remaining. The necropolis in the vicinity witnesses the ancient importance of the city.

Mephib'osheth (*shame-destroyer*, or *image-breaker*). The name is given in Chr. as Meribbaal — Baal and Bosheth being synonymous. (See IDOL.) 1. Son of Saul by Rizpah (2 Sam. xxi. 8). He was crucified, with six others, by the Gibeonites (as an offering to the god of Famine?), and hung on the cross for five months. Their bones were buried by David in the cave of Kish, at Zelah, when the famine, which had continued for three years, ended. — 2. Son of Jonathan, Saul's son. His life was full of trial and suffering. He was but an infant of 5 years, when his father and grandfather were killed on Mt. Gilboa, living at Gibeah, when he was dropped from the arms of his nurse, both of his feet being permanently injured (2 Sam. iv. 4). He was taken to Lodebar, where he was cared for by Machir, the sheikh.



MELON.

Me'rab (*increase*). Eldest daughter of king Saul (1 Sam. xiv. 49). She was betrothed to David (xviii. 17), but married Adriel, to whom she bore five sons (2 Sam. xxi. 8). See DAVID.

Mera'ri (*unhappy*). Head of the 3d division of the tribe of Levi. The Merarites carried the boards, bars, pillars, sockets, pins, and cords of the Tabernacle, by the help of oxen and carts (Num. iii. 20, etc.). In the division of the land they had 12 cities, in Reuben, Gad, and Zebulon, (Josh. xxi. 7). They furnished a third part of the musicians, and a third of the door-keepers. They are frequently mentioned in the history until the return from captivity (Ezr. viii. 18).

Mer'cy-seat (Heb. KAPPORETH). The lid of the Ark of the Covenant. See ARK.

Mer'ibah (*strife*). A fountain in the desert of Sin, which flowed at the command of Moses (Ex. xii. 1–7). The place was called Massah (*temptation*), and Meribah (*chiding*). — 2. Another fountain of the same character was near Kadesh (Num. xx. 13; Deut. xxxiii. 8). This is also called the Waters of Meribah (Ps. lxxxi. 7, cvi. 32). It was here that Moses sinned in impatience and assumption of power, for which offense he was not permitted to pass over Jordan (Num. xx. 12).



SELLING THE CHILDREN OF JEWISH CAPTIVES.

Me'rom, The Waters of (Josh. xi. 5, 7). Where Jabin, king of Hazor, and his allies were defeated by Joshua. The lake El Huleh or Samochonitis (Jos. Ant. v. 5, 1).

Mes'ech. The sixth son of Japheth (Gen. x. 2), and founder of a nation (Ps. cxx. v.), which traded with Tyre (Ez. xxvii. 13), and was ruined with Egypt (xxxii. 26), and a neighbor of Gog and Magog (xxxviii. 2).

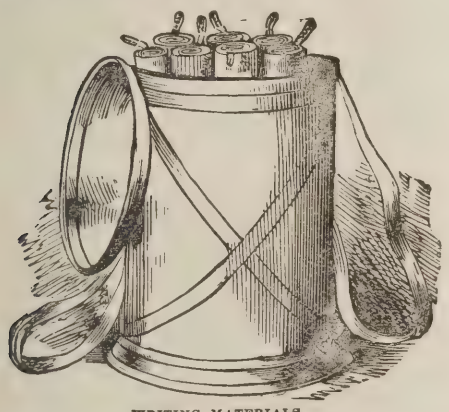
Me'sha. The Joktanites dwelt from Mesha unto Mt. Sephar (Gen. x. 30). The mountain range of Zames (Mesha) runs from near the Persian Gulf S. W., nearly across Arabia. There is a Mount Zafara on the Indian Ocean. Here is now, and has been from remote times, the country of the *Beni Kahtan* (Joktanite Arabs), inhabiting Yemen, Hadramaut, and Oman, separated from the Ishmaelites by the Nejed mountain range.

Me'sha (*safety*). 1. King of MOAB (2 K. iii. 4), who revolted from the 10 tribes after the death of Ahab,

against whom Jehoshaphat and Jehoram led their armies. He was a great sheep-breeder. A monument erected by him is mentioned in the article KIR HARESH, with an engraving of "THE MOABITE STONE." — 2. Son of Caleb, who founded Ziph (1 Chr. ii. 42). — 3. (*retreat*). Son of Shaharaim (1 Chr. viii. 9).

Mesopota'mia (*between the rivers*). Between the Tigris and Euphrates, 700 miles long by 20 to 250 wide. The Aram Naharaim (in the Hebrew) of Gen. xxiv. 10, and Padan Aram of xxv. 20. It is a plain, but is crossed by the Sinjar hills east to west, near its centre, not far from Mosul. The nomad tribes are the only people, and they are driven to the hills in the hot season, when the pastures become dry, dusty, and parched, except near the streams. (See ASSYRIA.) It is becoming the belief among scholars that the Mesopotamia (the city of Nahor) of Terah and Haran of Abraham were near Damascus (*Dr. Beke*), where Bethuel and Laban lived, and Abraham sent a servant to fetch Rebekah to be Isaac's wife; and a hundred years after that Jacob earned his two wives in 21 years. It was also the residence of Balaam (Deut. xxiii. 4). All of these references may apply to the region around Damascus, between the rivers Pharpar and Abana.

Messi'ah. CHRIST. The anointed, (as a king.) The word is found in the original Hebrew many times, in all of which it is translated anointed, except in Daniel ix. 25, 26. The ceremony of ANOINTING was intended to mark what God had set apart for his own purposes. It was His royal stamp, which was to be applied to the high-priest (Ex. xxviii. 41), the offerings, the tabernacle, table, ark, candlestick, altar of incense, laver and vessels attached to them, "to sanctify them, and they shall be most holy; whatsoever toucheth them shall be holy."

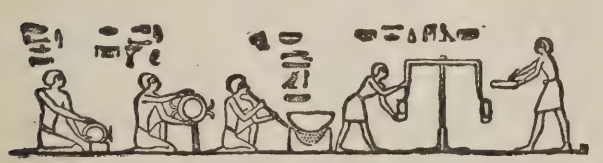


WRITING MATERIALS.

Metals. The earliest record of the production and manufacture of metals is in the reference to Tubal Cain, a Cainite, the son of Lamech (Gen. iv. 22). The first mention of metal as money is in Gen. xxiii. 16. The gold and silver possessed by the Jews was of vast amount, even allowing for over-statements (1 Chr. xxii. 14, xxix. 4). The trade in metals was mostly held by the Phœnicians (Ez. xvii. 7). Metals were also supplied worked in thin plates (Jer. x. 9). The holy vessels used in the Temple were mostly gold (Ezr. v. 14). Tin is mentioned among the spoils of the Midianites (Num. xxxi. 22), and lead in Ez. xv. 10. In the earliest times copper (NEKOSHETH) and bronze were used for many purposes in the place of iron introduced at a later period.



WORKING IN METALS.



WORKING IN METALS.

Methu'selah (*man of offspring*). Son of Enoch (Gen. v. 25–27). He lived 969 years, longer than any other PATRIARCH, and died the year of the flood.

Mi'chal (*who like El?*). The youngest daughter of Saul, espoused to David. Saul had intended to make her a party to his designs, but was foiled by her devotion to David. This was especially illustrated in the incident in 1 Sam. xix. 11–17, by which she assisted the escape of David. Saul afterwards canceled the marriage, but a reunion followed through the mission of Abner (2 Sam. iii. 12–21). Through her conduct on meeting David, after his return from celebrating the entry of the ark into Jerusalem, she was punished with the curse of barrenness (2 Sam. vi. 16–23). Thus it was that the races of Saul and David were not united.



THE PYRAMIDS OF JIZEH FROM THE NILE LOOKING EAST. SHOWING THE SITE OF THE SPHINX.

Mich'mash (*something hidden*). In Benjamin. A pass celebrated by the exploit of Jonathan, Saul's son (1 Sam. xiii., xiv. 4, 16). Jonathan Maccabæus also resided there (1 Macc ix. 73), on account of the military strength of the pass (Ant. xiii. 1, 6). *Mukhmas*, in the *Wady Es Suweinit*, has ruins of many foundations of hewn stones, columns, cisterns, etc., indicating a once strong place, perhaps a city devoted to the heathen deity Chemosh (the two names being similar). The two rocks (see BOZEZ and SENEH) may still be seen; one on each side of the narrow and precipitous valley (*Rob*). Isaiah, in speaking of the invasion of Judah by Sennacherib, says he laid up his carriages at Michmash (x. 28), which agrees with the character of the place, it being too steep for wheels.

Mid'ian (*strife*). Fourth son of Abraham by Keturah, and founder of a nation (Gen. xxv. 2; Num. xxii.), the rulers of Northern Arabia for a long time; inhabiting the peninsula of Sinai, where Moses fled after killing the Egyptian (Ex. ii. 15), and the country east of Edom and Palestine (xxxvii. 28).

Mig'dol (*tower*). 1. A place between which and the Red Sea the Israelites were directed to camp on leaving Egypt (Ex. xiv. 2).—2. A boundary town mentioned by Jeremiah and Ezekiel, on the N. as Syene was on the S. of Egypt. Hecatæus of Miletus places Magdolo 12 ms. S. of Pelusium.

Mile'tus. Seaport and the ancient capital of Ionia, Asia Minor, 36 ms. S. of Ephesus. The presbyters of the Church of Ephesus met Paul at this place on his return from his third missionary journey (Acts xx. 6).

Milk. There are two Hebrew terms for milk, one (CHELEB), meaning *fresh milk*, the other (CHEMAH) *curdled*. Both are frequently used in Scripture; fresh milk is figuratively used to mean abundance (Gen. xlix. 12; Ez. xxv. 4; Joel iii. 18, etc.). It is often mentioned with honey, as a "land flowing with milk and honey," applied to describe Egypt as well as Palestine (Num. xvi. 13). As a term of simplicity it occurs in 1 Cor. iii. 2; Heb. v. 12, 13; 1 Pet. ii. 3; Is. lv. 1). The milk was from goats, cows, sheep, and camels (Prov. xxvii. 27; Deut. xxxii. 14). "Thirty milch camels" were given by Jacob to Esau (Gen. xxxii. 15).

Mill (RECHAIM, *the two mill-stones*, Ex. xi. 5); used in the preparation of manna for food in Num. xi. 8. The ordinary mill was a household machine of two stones two feet in diameter and six inches thick, the lower one hollowed out a little, and the upper fitted to it, and turned from right to left around by a wooden handle. This is the work of women or slaves. Captives (as Samson) were often forced to grind (Judg. xvi. 21); but more generally women were thus employed, as in Ex. xi. 5, and Matt. xxiv. 41.

Mil'let (DOCHAN). Mentioned only in Ez. iv. 9. There was the "common millet" (*Panicum Miliacum*), and the "Turkish millet." It was probably the latter. Millet produced a bread of inferior quality.

Mil'lo (*fullness*). An ancient Jebusite name of a part of the citadel of Jerusalem (2 Sam. v. 9). Solomon raised a levy to build or enlarge this work (and others, 1 K. ix. 15). Hezekiah repaired Millo, *the City of David* (2 Chr. xxxii. 5). The HOUSE OF MILLO was a chief clan of Shechem (Judg. ix. 6, 20). King Joash was murdered by his slaves at "the house of Millo that goeth down to Silla" (2 K. xii. 20), which is supposed to have been the place mentioned first.



WOMAN CHURNING IN A SKIN.

Min'ister (Heb. MESHARETH). One who serves another; the term to distinguish from master; Solomon's servants and ministers (1 K. x. 5). "Moses rose up and his *minister* Joshua" (Ex. xxiv. 13). He who *administers* an office. "God's ministers" (Rom. xiii. 4. 6). "Ministers of Christ" (1 Cor. iv. 1). "Christ came not to be ministered unto, but to minister." Minister "of the circumcision" (Rom. xv. 8).

Min'nith (*given*). A town east of Jordan (Judg. xi 33), celebrated for its wheat (Ez. xxvii. 17), whic

was exported at Tyre. *Menjah*, a ruin, 4 ms. N.E. of Heshbon (*Velue*).

Mines. MINING. (See METALS.) The ancients were skilful miners, and their operations are alluded to by Job (xxviii. 1–11). Evidences remain of Egyptian copper-mining in the Sinai desert. Palestine produced iron and copper. The Phœnicians brought tin from Spain, and possibly from Cornwall in England. There were lead mines bordering the coast of the Red Sea. Iron mining is referred to in Deut. iv. 20.



RUINS AT MILETUS.

Minni (*division*). Armenia (Jer. li. 27). The Minnai of the Assyrian inscriptions were located near lake *Urumieh*. See ARMENIA.

Mir'acles. Two Hebrew words, OTH, sign, and MOFETH, wonder (plural NIFLAOTH, wonders), and three Greek words, *terata*, wonders; *semeia*, signs; *dunameis*, powers, mighty works, are translated miracles. Natural and common events may be used for signs, and do indicate miracles if they were predicted.

The meaning of miracle in our day is a work or sign that is above and beyond nature. A miracle is the result of a new power, or new law, or rather, a law heretofore unknown to us, and higher than those with which we have been acquainted, which produces effects not included in our ordinary experience. It is simply one law operating on another so far as to neutralize it, and produce unexpected results.



A CART USED IN SOME PARTS OF ASIA MINOR.

In the case of healing sickness, the word, or touch, or gesture, is the prediction of the cure, and the supernatural is seen in the prediction, or seeing before time what will come to pass. The prediction and the fulfilment may occur near together, or at a great length of time apart, and two sets of independent witnesses depose to the prediction and the fulfilment, leaving no room for doubt or fraud.

Mir'iam (*bitter*). Sister of Moses, who it is supposed watched her infant brother when he was exposed on the Nile (Ex. ii. 4). Upon the flight of the Israelites from Egypt, Miriam is called prophetess (Ex. xv. 20), where she celebrates the passage of the Red Sea with music. The arrival of Zipporah, Moses' Ethiopian wife, excited the enmity of Miriam, who incited Aaron to sedition (Num. xii.); for this conduct Miriam was stricken with leprosy, and was recovered by the intercession of Moses. She died in the 1st month of the 40th year after the Exodus, at Kadesh-Barnea (Num. xx. 1). See HISTORY OF THE BOOKS.

Mir'ma (*deceit*). Son of Shaharaim (1 Chr. viii. 10).

Mityle'ne.—Chief town in Lesbos (Acts xx. 14, 15). The Romans called it "the beautiful," from its fine buildings. It was a free city in Paul's time. It is a city now, and gives its name to the whole island.

Mixed Multitude (*a medley of people*). Mentioned as amongst the Israelites in their journey from Rameses to Succoth (Ex. xii. 38). See Num. xi. 4. In the return from the Babylonish Captivity, *mixed multitude* refers to Arabians (Neh. xii. 4), which is probably the meaning in the other references.

Mizpah, Mizpeh (*watch-tower*, or *look-out*). Six places of this name: 1. Mispah (also Galeed), where Jacob and Laban set up a memorial stone-heap (Gen. xxxi. 45), saying, The Lord *watch* between us. Mizpah was the Hebrew form of the ancient name of the place. N. of Mahanaim, on some hill-top. Jebel Osha, near Es Salt? The top is broad and flat—a fine place for an assembly—and on the N. slope is a ruin, called Jilad (Gilead). (Grove, in *Smith's Dict.*) —2. THE LAND OF MISPAH. The Hivites of this land helped Jabin against the Israelites (Josh. xi. 3). —3. THE VALLEY OF MIZPEH. Where Joshua chased Jabin and his multitude (ver. 8). Cœle-Syria, or Bukaa? Perhaps the reference is to the Hauran, "eastward" from the waters of Merom.—4. (Ib. xv. 38.) In the Shefelah. Tell es Safieh (*Velde*).—5. A city of Benjamin (Ib. xviii. 26), on Neby Samwil, 4 ms. N.W. of Jerusalem. Here the whole nation assembled to avenge the Levite (Judg. xx.); and to sacrifice before attacking the Philistines by order of Samuel (1 Sam. vii.); and again to elect Saul king (x.); the city of Gibeon was about 1 m. N. of the hill; and perhaps on this very height Solomon offered sacrifice, and was endowed with wisdom (1 K. iii. 4). It was fortified by Asa, who took the materials from Ramah, 3 ms. N.E. Gedaliah, Nebuchadnezzar's governor, lived here when he was killed by the fanatic Ishmael (Jer. xl. 7, 8). After the destruction of the Temple it was held as a holy place, where sacrifice was made (xli. 5) in a house of the Lord. This character continued as late as the time of the Maccabees (1 Macc. iii. 46). There is a village and a mosque (formerly a church) on the summit of *Neby Samwil*. The hill rises steeply 600 ft. above the plain, and commands a very extensive view, especially E., as far as Kerak, in Moab, and W. to the Mediterranean.—6. MIZPEH OF MOAB (1 Sam. xxii. 3). Where David sought an asylum for his father and mother, with the king of Moab (among the relatives of Ruth?).

Miz'raim (*the two Egypts*). EGYPT (Gen. x. 6). This name (not of a man but of a country) represents a centre from which colonies went out from the remotest antiquity. Egypt is now called *Misr* in Arabic. See EGYPT.

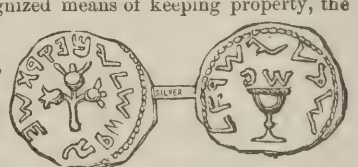
Mo'ab (*from father*). Son of Lot, and founder of a tribe, located E. of the Dead Sea (Gen. xix. 37), in the district once occupied by the Emims (Gen. xiv. 5; Deut. ii. 11). Zoar, the city of this tribe, was most probably N.E. of the Dead Sea, from which the Amorites drove them, and which was given to Reuben. The whole region is undulating, without any high ridges or sudden hills, except near the Dead Sea and Jordan, is covered with sites of ruined towns, on every hill or other convenient place, and its soil is rich. The country must, when prosperous, have presented a scene of plenty and happiness scarcely equaled. The Roman roads have not entirely disappeared, on which there are still milestones of the time of Trajan, Marcus Aurelius, and Severus, with the numbers yet readable.

Mo'lech (MELEK, *king*). The chief god of the Phœnicians—mentioned as the god of the Ammonites. Probably known to the Israelites before the time of Solomon. Human sacrifices (infants) were offered up to this idol, the victims being slowly burnt to death in the arms of the idol, which were of metal, hollow, and could be heated on the inside.

Mon'ey. The most ancient notices of money refer to certain weights of precious metals, but not to coins. The first mention of wealth in the Bible is of the wealth of Abraham when he left Egypt to return to Canaan; and of the 1000 pieces of silver that the Abimelech gave Abraham for Sarah's use (Gen. xiii. 2, xx. 16), unless Job lived before his time, when the "kesitah and ring of gold," which each of his friends gave him after his recovery, would belong to an earlier age.

Abraham bought the cave of Machpelah and weighed to Ephron 400 shekels of silver, current with the merchant (xxiii. 6). Jacob paid 100 kesitahs for a field at Shalem; Achan stole 200 shekels of silver, and a tongue of gold weighing 50 shekels (Josh. vii.).

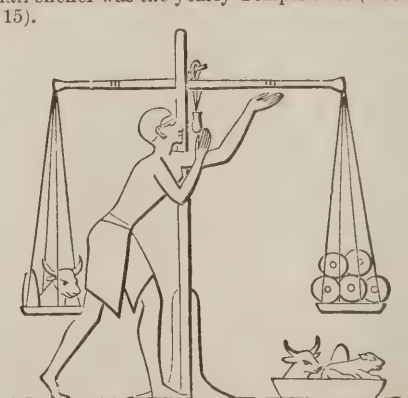
Jewels in the East have in all ages been a convenient and recognized means of keeping property, the precious metals being always weighed, as in the case of the presents to Rebekah (Gen. xxiv. 22). Egyptian (and perhaps also other) money was made into rings, for convenience, as when the sons of Jacob carried bundles of money of certain weight to Egypt to buy corn (xlii. 35, xliii. 21). The Midianites were "spoiled" of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, of 16,750 shekels weight.



HALF-SHEKEL.

Jehoiada "took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, and the priests put therein all the money" (2 K. xii. 9). This is the first mention of a contribution-box, 850 B. C. These small pieces *may* have been coins.

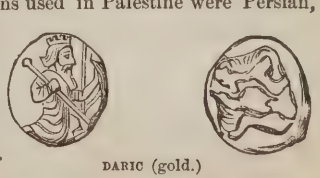
Saul's servants said that they had only the fourth part of a shekel to give the prophet, and it seems to have been customary to give more (1 Sam. ix. 8). A half-shekel was the yearly Temple dues (Ex. xxx 13, 15).



WEIGHING MONEY.

The credit for making the first coins is given to the Lydians, Asia Minor, by Herodotus (i. 94), which were of gold; and to Phidra of Argos, in the island of Ægina, 860 B. C., of silver, by the Parian Chronicle (a series of inscriptions, or records, on marble, dated 200 B. C.).

The earliest coins used in Palestine were Persian, and called Daric (*king's money*, from Darius) 450 B. C. (Ezr. ii. 69; Neh. vii. 70; 1 Chr. xxix. 7). The stater (*standard*) was another Persian coin, of silver and of gold, and also the siglos (Gr. for *shekel?*).



DARIC (gold.)

There are still to be found in the museums of Paris, Gotha, London, and in some private collections, coins of Sardis, Scythopolis (Bethshan), Joppa, Tarsus, Sycamina, Ascalon, Ephesus, Philadelphia, and several other cities of Palestine, of the date of Alexander, 350 B. C. (See pages 2 and 24, under the different names.)



COIN OF TYRE.

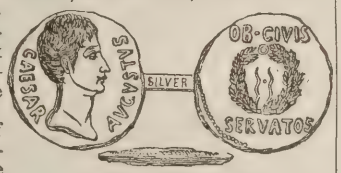
Antiochus VII, 139 B. C., granted the privilege of coining money among the Jews to Simon Maccabæus, and the various pieces are dated "In the first, or second, year of Simon, benefactor of the Jews, High-Priest" (1 Macc. xiii. 34, 42; Ant. xiii. 6). The date was always given in letters. Some coins have "ethnarch." There are some shekels with the inscription SHEKEL HAKODESH, shekel of the Sanctuary, that is the Temple. (See page 6.)



COIN OF CORINTH.

The Port of Cenchrea (Kenkries).

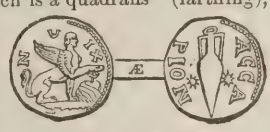
Eleazar, son of Simon, struck coins, both of silver and bronze. Jehonathan, high-priest, struck coins, B. C. 105–78, of which some are still extant.



COIN OF CÆSAR AUGUSTUS

(Tribute Money.)

The money of Herod is less interesting, because of its Greek character, and being of bronze only. The farthing of the New Testament was the smallest of Herod's coins, unless the mite was smaller. The text in Mark xii. 42, is explained, "she threw in two *leptra* (mites), which is a quadrans" (farthing), as though we should say two mills, which are a quarter of a cent (nearly). Such very small coins are often found buried, with others, among the ancient ruins of Palestine. The modern Arabs also use small pieces, which look very much like fish-scales in size and thickness.



FARTHING. ASSARION.

The coin which Peter found in the mouth of the fish was probably the stater, or tetradrachm, the only Greek silver coin in use at that time, equal in value to the shekel, which was not then coined, or in use, unless for Temple dues, (see pages 5, 6, and 8, for cuts of tetradrachm). The tribute-money (Matt. xxii. 15–21) bore the head of a Cæsar, Tiberius (see cut of PENNY) or some earlier one, and was a day's wages of a soldier, and such as was paid the laborers in the vineyard (Matt. xviii. 28, xx. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 15; Rev. vi. 6).



ROMAN MEDAL.

(Struck in Memory of the Fall of Jerusalem.)

The piece of money paid Judas is represented by the tetradrachm of Antiochus IV (cut on page 8), which was equal to the shekel. As there were money changers in the Temple, who changed Gentile coins for the Temple money (shekel of the sanctuary), the thirty pieces may have been Jewish shekels of Simon or Eleazar (page 6).



COIN OF EPHESUS.

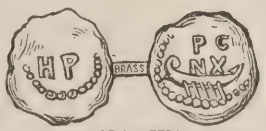
(Temple of Diana.)

The last coins struck by the Jews are those of Barkokab, A. D. 130. (This is doubted by some numismatists.)



COIN OF SARDIS.

The Romans struck several coins and medals in memory of the fall of Jerusalem, one of which is given in the article VESPASIAN. Herod Agrippa also gives a head of Titus, when Emperor, on one of his coins. The Aretas who ruled Damascus when Paul was there struck coins, one of which is now well known. The coin of Ephesus bears a model of the temple of Diana, and a head of Nero.



MITE OF ARCHELAUS.



SHEKEL. ("Year 4. half." "The redemption of Zion.")

There is a curious medal with a head of Christ on a cross, which was found at Urfa, Syria (by Rev. G. B. Nutting, missionary, who loaned it to me), (see cut on page 2). It is very ancient, but



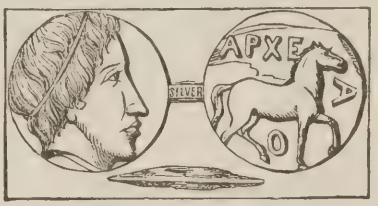
ANTIOCHUS TRYPHON (page 7).

by coins, as for instance in the case of the port of Cenchrea, where the coin of Corinth confirms the text in Acts xviii. 18, and Rom. xvi. 1.

The frequent allusions to burying money and treasure was confirmed as true records a few years ago by the discovery of some earthen jars in a garden at Sidon, containing nearly 8000 pieces of gold, the coinage of Philip of Macedon, and Alexander, his son. There were no banks or places of secure deposit, and the only safety was in burying money or treasure in some secret place, as alluded to in Prov. ii. 4; and also in Jer. xli. 8, where the treasures hid were produced.



PENNY OF TIBERIUS.



DRACHMA OF ARCHELAUS.

Moon (Heb. YARE'AH, *paleness;* LEBONAH, *white;* HODESH, *renewing*, as the new moon). The new moon began the month, and the authorities set a watch on the hill around Jerusalem, who reported its appearance.

The moon was worshiped, as well as the sun, as a power, and was so personified; several moon goddesses being known (Astarte, Diana, Hera, Anaitis, Sin, Isis, Neith, Artemis) two of which are drawn in this work (HERA, DIANA). Moses specially denounced the worship (Deut. iv. 19; xvii. 3), but the idolatry was frequently practiced (2 K. xxiii. 5). The moon was regarded as the power to which women were peculiarly subject; and women worshiped it by offering incense, drink-offerings, and cakes, and by the kissing of the hand towards the bright orb.

The superstition that the moon has a powerful



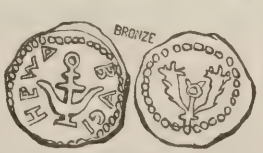
MOUNT ARARAT IN ARMENIA.

effect on both animal and vegetable life is very common in Palestine as well as in nearly all countries.

Mo'reh (*a teacher*). THE OAK OF MOREH (not plain), the first halting-place of Abram in Canaan (Gen. xii. 6), was near Shechem. (Land of Moriah?) The field which Jacob bought probably included this sacred grove. The name Morthia is found on some ancient coins as a title of Neopolis — Shechem. Josephus has a Mamortha, or Mabortha, which he says was a local name (Wars v. 8, 1). THE HILL OF MOREH. At the base of this hill the Midianites encamped on the night when Gideon attacked them with his 300

cannot be dated, except that it is probably later than the time of Constantius.

A coin, if genuine, is often the very best evidence concerning ancient persons and places, which cannot be denied or explained away. Even if they were forged, in some age near the true date, they have still a value according to their antiquity. It is often found that ancient records are confirmed



MITE OF HEROD.

(Judg. vii. 1). Now called Little Hermon or *Jebel ed Duhy*.

Mori'ah. In two passages only. 1. THE LAND OF MORIAH (Gen. xxii. 2) was more than two days' journey from Gerar, where Abram then lived (Beersheba being mentioned just before and just after the event of the journey), and probably in the same region with the oak of Moreh, Shechem. — 2. MOUNT MORIAH would in that case be Mt. Gerizim, according to the tradition of the Samaritans; but it is said, in 2 Chr. iii. 1, that Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah. There must have been two mountains of that name, or the one at Jerusalem is the only one.



ROMANS AT SUPPER.

Mo'ses (Heb. MOSHEH, *drawn out*, of the water; Ar. MOUSA). Ex. ii. to xl.; Lev.; Num.; Deut. The son of Amram of the tribe of Levi. To save him from death, which was decreed by the Pharaoh to all the male infants of the Hebrews, his mother put him afloat, when he was three months old, on the river Nile, in a boat made of papyrus, where he was found by a daughter of the king, who adopted him as her own son (Heb. xi. 23–29). He was educated as an Egyptian in the priests' college at Heliopolis, and was initiated into the sacred order of the priests (Acts vii. 22) named Osarsiph, or Tisithen (Strabo, Ant. ii. 9, 7), and became acquainted in that seat of learning with Greek, Chaldæan, and Assyrian literature. He received a divine commission to deliver his people Israel from the Egyptian bondage, and at the same time the divine name Jehovah (Heb. YEHEVEH = self-existence) was explained to him, with a confirmation of his mission in the three miracles of the burning bush, the serpent rod, and the leprous hand. Supported by his brother Aaron, sustained in a wonderful way by the miracles of the ten plagues, the last of which was the most terrible, in the death of the first-born in all Egypt, Moses led out the Israelites by the way of the Red Sea, blessed with liberty, and a large tribute from their late oppressors.

On this occasion Moses wrote his first recorded poem (Ex. xv.). His sister Miriam also sang a song, the title, or subject only, of which is known.

Moses was at this time 80 years old. His life during the next 40 years is a part of the history of the Israelites, inseparable, and for 38 years entirely unknown. He died at the age of 120, and was not careful of his memory, leaving no monument of stone to mark his grave, which is unknown (Deut. xxiv.).



MOUNT TABOR FROM THE EAST.

He became the champion of his people from the first, and showed his compassion for their sufferings by killing one of the task-masters who was abusing a Hebrew. Pharaoh would have punished him with death for the murder, if he had not fled into Arabia, where he "sat down by a well" in the land of Midian. His first act there was to defend the daughters of Reuel (Jethro), a priest of Midian, against their oppressors, the shepherds. (See MIDIAN.) He became a shepherd in the service of Jethro, and married Zipporah, his daughter, by whom he had two sons, Gershom and Eliezer. During the seclusion of his shepherd life, in the valley of Shoayb (or Hobab),

Mountain. The Hebrew words are, HAR, HARER, or HARAR, and the Chaldee, *tur;* which are translated mount, mountain, and hill. The various parts of a mountain were described by the names of parts of the human body: 1. Head (ROSH, Gen. viii. 5), meaning tops or summits. — 2. Ears (AZNOTH, Josh. xix. 34); projections or spurs. Uzzen Sherah. — 3. Shoulder (KATHEF, Deut. xxxiii. 12), meaning side or slope. — 4. Side (ZAD, 1 Sam. xxiii. 26). — 5. Loins (KISLOTH, Josh. xix. 12); Ha-Cesulloth (*loins village*). — 6. Rib (ZELA, 2 Sam. xvi. 13). — 7. Back (SHEKEM), the origin of the name Shechem, which is on the back of Gerizim. — 8. Thigh (JARKAH, Judg xix. 1, 18). — 9. The Chaldee *tur* is borrowed in the modern name of Olivet, Jebel et Tur.

Mourn'ing. There are a great many allusions to mourning in the Bible. Its customs include: Beating the breast and body; weeping and screaming in an excessive manner; wearing dark-colored garments; songs and shouts of lamentation; funeral feasts; hired mourners; the disuse of perfumes, oil, and fine food, and the use of ashes, and coarse food and clothes. The time of mourning lasted from 7 to 30 days.

Mul'berry-Trees (BACA, BEKAIM). It is not certain that mulberry-trees are meant in 2 Sam. v. 23, 24; 1 Chr. xiv. 14. Some think it was a species of poplar.

Mule (PERED, *mule;* REKESH, *dromedary;* and YEMIM, *warm springs;* are all translated mule. First mentioned in David's time, when horses became common, and they appear to have become favorites all at once, being mentioned in hundreds (Neh. vii. 68). The king's son rode on mules. The law forbade the Jews from raising mules, and they either imported them or broke the law (Lev. xix. 19). Yemim, warm springs, were found by Anah (and not mules, as in Gen. xxxvi. 24), east of the Dead Sea, now called Machærus or Callirrhoe.

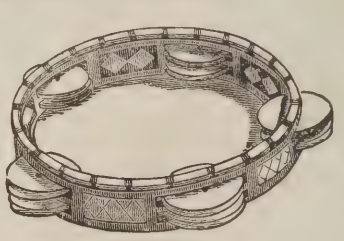
Murder. Was an outrage on the likeness of God in man, and also a damage to society in the loss of a member. There was to be no reprieve of the murderer, for money, as the pagans allowed. The accidental man-slayer might escape to the City of Refuge.

Music. The first record of music is in Gen. iv. 21, referring to Jubal (brother of Tubal-Cain) as the father (teacher?) of musicians upon the harp and organ; probably the lyre and the Pandean pipes. Music was used socially from an early date, as in Gen. xxxi. 27, both as an accompaniment to song and dance. Music was an especial employment of women, and, at a later period, "foreign girls" visited Palestine as musicians (Is. xxiii. 16). David was an accomplished musician, and gave much attention to its cultivation, and introduction into the Temple worship (1 Chr. xxv. 1). It is probable that in this service were female choirs (Ezr. ii. 65). There is no harmony in Oriental music; it is all unison, the several instruments playing the same melody arranged on a different octave. Minor keys are the favorites, and pathetic, expressive music the most acceptable.



MULBERRY.

Musical Instruments. There were three kinds in use. 1. Stringed (harp, guitar, viol, sackbut, kanoon, sheshta, etc.). 2. Wind (trumpet, horn, cornet, pipe, flute, organ, dulcimer). 3. Of percussion (bells, cymbals, timbrel, drums, tabor).



TIMBREL.

The Persians have influenced the art of music more than any other people in the Orient. The notices of their musical instruments in Daniel iii. 7, 15, are fully confirmed in the present condition of the art and variety of instruments in use in Persia. It may be safely said that nearly all of our instruments were borrowed from the Orientals, for they have had from the earliest times all the kinds used by us and others also, adapted to their peculiar ideas of music.

Myrrh (MOR). One of the ingredients in the "oil of holy ointment," and used as a perfume (Prov. vii. 17). It was one of the gifts brought to the infant Jesus (Matt. ii. 11). Myrrh was used for EMBALMING (John xix. 39).

Myr'tle-Tree (Heb. HADAS). It is a shrub or tree common in Southern Europe, North Africa, and Syria. Its berries are used as a substitute for spices. The Jews use it in their adornments at the Feast of Tabernacles (Neh. viii. 15), a custom which dates from the return from Babylon. In many synagogues there may be seen, on the week of the feast, sprigs of myrtle, willow, and sometimes also the flowering-almond, tied with a golden thread.

Isaiah prophesied blessings on the house of Israel by the use of the cedar, acacia, the myrtle, and the olive (Is. xli. 19, lv. 13); and Zechariah saw his vision of the Lord among myrtle-trees (Zech. i. 8, 10, 11). The myrtle was an emblem of justice; and was a common name for women in the form of Hadassah, the Hebrew name of Esther the queen.

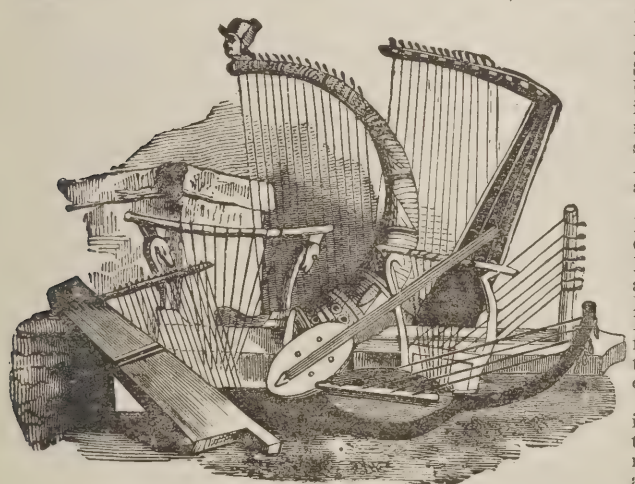
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Na'bal (*fool*). A large owner of sheep and goats, near Carmel of Judah, descended from Caleb. He refused to supply provisions requested by David, through his young men, whom he insulted (1 Sam. xxv. 10, 11). His wife Abigail saved his life by appeasing the wrath of David. The excitement caused by the danger and rescue of Nabal hastened his death, after which David married Abigail (1 Sam. xxv.). See ABIGAIL.

Na'both (*fruit produce*). A Jezreelite who was the owner of a vineyard coveted by king Ahab (see AHAB), near whose palace it was (1 K xxi. 1, 2). Naboth declined to part with his land. Through the order of Jezebel, Ahab's wife, Naboth was publicly accused of blasphemy, conveyed beyond the walls and stoned to death with his children (2 K. ix. 26); the punishment for that crime (Lev. xxiv. 16; Num. xv. 30). Ahab then took possession. Elijah uttered the prophetic curse, "In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine" (1 K. xxi.).

The trial of Naboth was a fearful mockery of justice. He, as an Elder, was set "on high," that is, in the seat of honor, at the head of the divan, among the rulers, and then false witnesses, hired for the business, swore away his life. The prophet denounced the crime, and retribution followed the judicial murder. The same crime was planned against Jesus, and carried out. The retribution in this case being the total loss of judicial power, which had been so grossly abused by the Jewish nation.

Tristram thinks the site of the vineyard can be identified on the rocky slope, near the ruins of ancient Jezreel, where "not a shrub now clothes the bare hillside. A watch-tower there would have given a view of the country for many miles over the route of Jehu"



ANCIENT MUSICAL INSTRUMENTS.

Na'in (*pleasant*). The scene of one of the greatest miracles of Jesus, the raising of the widow's son (Luke xii. 12). It is now a small village of 20 huts, on a rocky slope, in the midst of extensive ruins of an ancient place, on the northwestern end of Little Hermon (*Jebel ed Duhy*). There are sepulchral caves along the steep eastern approach from the plain, and also on the other side of the town (*Rob.*).

Nai'oth (*college buildings*). Where Samuel and his disciples lived (1 Sam. xix. 18, etc.). Where David fled for refuge from Saul. Samuel had a school here. Verse 20 is rendered by the Targum — Jonathan, "They saw the company of scribes singing praises, and Samuel teaching, standing over them." As Naioth was *in* Ramah (ver. 19), it was probably a dwelling used for a school in the town of Ramah. See 2 K. xxii. 14. Huldah lived in a college in Jerusalem.

Name (Heb. SHEM). The root GNA, to know, has given rise to the Sanscrit *naman*, Greek *ŏnŏma*, Latin *nomen*, Gothic *nama*, and our *name*.

No monuments are more enduring than names. Sometimes they are the most ancient records of persons, places, and things. They are fossils of thought. Bible names have almost always a meaning, which is often given by the writer for a purpose. The meaning of a name being known, we are able to get a better knowledge of persons and their history, especially if the name was given for some special reason or act. This work is very difficult, because men's names are so constantly changing with the growth or decay of language, and the substitution of one language for another.

The Hebrews gave but one name to a child, except in peculiar cases (as Solomon, Jedidjah), or where it was necessary to add the father's or mother's name, if the mother was the more noted. There is but one David, but there are several named Jesus, as the Son of Sirach, etc. The ancient custom was more simple than the modern, which (among the Arabs) exalts a man's external affairs by giving him names and titles carrying terms of flattery and display. The custom of naming — simple, compound, or ornamental — indicates very nearly the age of the person so named.

Naph'tali (NIPHTALI, *wrestled*). 5th son of Jacob, 2d-born of Bilhah (Gen. xxx. 8). He had 4 sons when Jacob went into Egypt (xlvi. 24). There is not a word said about him personally in the Scriptures. See EXODUS, TWELVE TRIBES.

Na'than (*gift*). 1. Hebrew prophet in the reigns of David and Solomon. In the consultation with David upon the building of the Temple (2 Sam. vii. 2, 3, 17) Nathan reproves David for his sin with Bathsheba, and prophesies in the form of a parable of "the rich man and the ewe-lamb" (2 Sam. xii. 1–12). Nathan was the educator of Solomon (2 Sam. xii. 25). In the last days of David Nathan assisted the cause of Solomon. He officiated at the inauguration of Solomon (1 K. i. 8). He had a son, Zabud, who was the "king's friend." He wrote a Life of David (1 Chr. xxix. 29) and a Life of Solomon (2 Chr. ix. 29). The loss of his biography of David is a heavy one to history.— 2. Son of David by Bathsheba (1 Chr. iii. 5, xiv. 4, and 2 Sam. v. 14). He appears as one of the forefathers of Joseph in Christ's genealogy (Luke iii. 31). — 3. Related to one of David's "valiant men" (2 Sam. xxiii. 36; 1 Chr. xi. 38).— 4. One of the chief men who returned from Babylon with Ezra on his second expedition (Ezr. viii. 16; 1 Esd. viii. 44).

Nathan'ael (*given of God*). Born at Cana of Galilee. One of the Twelve, under the name of Bartholomew (son of Talmai). (See BARTHOLOMEW.) He was one of the seven Apostles to whom Jesus appeared after the resurrection at the Sea of Tiberias. When introduced to Jesus by Philip, Jesus said, "Behold an Israelite indeed, in whom there is no deceit," thus making his name almost a synonym for sincerity. Tradition says he preached in Arabia Felix, having Matthew's gospel, and was crucified in Armenia or Cilicia.

Nazarene. An inhabitant of NAZARETH. Especially associated with the name of Christ and his followers, who were called Nazarenes (Acts xxiv. 5). It was used as a name of contempt for the disciples. In Christ's family making their home in Nazareth, the prophesy of Isaiah was fulfilled (Is. xi. 1; Jer. xxiii. 5), Christ being the young branch from the royal family of David.

Naz'areth (*the branch*). First mentioned in Matt. ii. 23, or rather, in the order of time, in Luke i. 26, as the scene of the Annunciation to Mary of the birth and character of Jesus (v. 31–33). Before this event the place was unknown to history, but since then its name has become a household word through all the Christian world, equally reverenced with Bethlehem and Jerusalem.



NAZARETH.

A low, undulating ridge of hills encloses the green plain that lies like a lake, with Nazareth built on one of its shores. The valley runs nearly east and west, is about a mile long, and a quarter of a mile wide; the hills vary in height from 100 to 500 feet above its level; the highest, Neby Ismail, being 1800 feet above the ocean. The soil is rich, and well cultivated, producing a great variety of fruit, grain, vegetables, and flowers, which ripen early and in rare perfection. Population about 4000, nearly all Christians (Latin and Greeks), except a few Arabs, and not one Jew.

Naz'arite (Heb. NAZIR). Either a man or woman who, under ancient Hebrew law, bound himself or herself to abstain from wine and all products of the grape; to wear the hair long and uncut, and to observe purification in abstaining from contact with the dead. If they witnessed death, or otherwise approached death, their consecration had to be entirely recommenced. The period of observance of this vow varied from eight days to a month, or even a lifetime. When this period had concluded, offerings were made, the hair was cut off and burnt, and the Nazarite was discharged from his vow (Num. vi.; Amos ii. 11, 12). Paul assisted four Christian Jews in this ceremony (Acts xxi. 20–26).



EGYPTIAN WAR-CHARIOT. TRAINED LEOPARD AS A COACH-DOG.

Neap'olis (*new city*). The first place visited by Paul in Macedonia (Acts xvi. 11). On a rocky promontory, in a wide and beautiful bay, stands the Turkish village Kavala (5000 inhab.), in the midst of the ruins of the ancient city. There was an aqueduct for bringing water from a distance of 12 miles; near the city, it passed a ravine over a double tier of arches, 80 feet above the brook below, in Roman style, hewn and cemented; fine sarcophagi, with inscriptions, of the age of Claudius, Ionic columns, and sculptured figures, besides foundations of ancient houses, etc., are witnesses of its ancient importance.

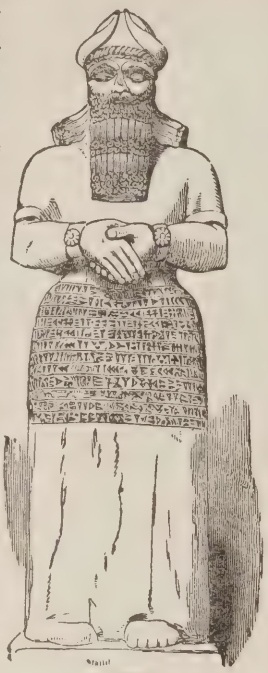
2. Shechem was also called Neapolis in Vespasian's time.

3. The bishops of Neapolis in Arabia were present at the councils of Chalcedon and Constantinople; a place now called Suleim, on Jebel Hauran (*Porter*, Damascus, ii. 85).

Nebai'oth. NEBA'JOTH. Ishmael's first-born (Gen. xxv. 13). Esau married Mahalath, the sister of Nebajoth (xxviii. 9). The country from the Euphrates to the Red Sea was called in Josephus' time Nabatene (Ant. i. 13, 4; Gen. xxv. 18). They were called by the Arabs *Nabat* (or *Nabeet*), and were celebrated for their agriculture, astronomy, magic, and medicine, accounts of which have been recently discovered in some ancient books of theirs, written from 2500 to 600 B. C., consisting of a book of agriculture, one of poisons, the works of Tenkeloosha, the Babylonian, and the Book of the Secrets of the Sun and Moon; all of which were translated in A. D. 904 by Ibn Washiyeh (*Keyser*). The rock-temples of Petra, in Edom, were the works of this people, who are thus proved to have been a highly cultivated race many ages before the Greeks.

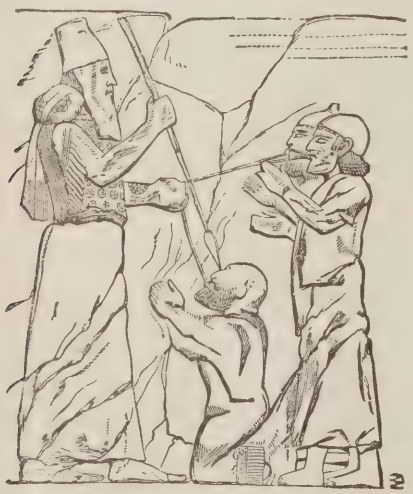
Ne'bo, Mount. From which Moses took his first and last view of the Promised Land (Deut. xxxii. 49),

and where he died and was buried in one of its ravines (xxxiv. 6). Located by Tristram (*Land of Israel*, 535) 3 miles S. W. of Heshbon; overlooking the mouth of the Jordan, over against Jericho, meeting every condition of the text.


NEBO.

Ne'bo (*project*). Town east of Jordan, on the Mishor, in Gad (Num. xxxii. 3, 38); a ruin, 3 miles west of Heshbon, on the side of *Wady Heshban.* — 2. In Benjamin, now called *Beit Nubah*, 12 miles N.W. of Jerusalem, in *Wady Mansur*. The Crusaders built the *Castle of Arnaldi* here (*Will. of Tyre*, xiv. 3).

Ne'bo (*interpreter of the gods*). A Babylonish god. Nebo was the god of learning and letters among the Chaldæans, Babylonians, and Assyrians (Is. xlvi. 1; Jer. xlviii. 1). Nebo was the Babylonian name of the planet Mercury. This word is in the formation of several names, such as Nebuchadnezzar, Nebuzaradan, Nebushasban, etc. The cut represents the statue of the god set up by Pul, king of Assyria, which is in the British Museum, London.


Assyrian king, holding prisoners with a bridle in the lip (2 K. xix. 28), and putting out their eyes (Judg. xvi. 21).

Nebuchadnez'zar, or **Nebuchadrez'zar** (NEBO THE MIGHTY). The son of Nabopolassar, king of Chaldæa and founder of the Babylonian Empire. Nebuchadnezzar, after having succeeded in recovering Carchemish, by defeating Necho, king of Egypt (Jer. xlvi. 2-12), and conquering Phœnicia, Palestine, and Jerusalem, marched into Egypt, when he was informed of the death of his father. Nebuchadnezzar left the conquered Jehoiakim, king of Judah, upon the throne as a tributary prince, but he soon after rebelled, probably anticipating support from Egypt (2 K. xxiv. 1). Phœnicia followed in the rebellion, and Nebuchadnezzar, after having invested Tyre, advanced upon Jerusalem, which immediately submitted. He punished Jehoiakim with death, placing that king's son, Jehoiachin, upon the throne of Judah. This king soon after revolting, caused Nebuchadnezzar for a third time to march to Jerusalem; he took Jehoiachin captive, together with ten thousand, among whom were Ezekiel the prophet, and Mordecai, the uncle of Esther (Esth. ii. 6). He also stripped the Temple and the treasury of riches, and placed the king's uncle, Zedekiah, upon the throne. After nine years, Zedekiah rebelled, the neighboring princes assisting him. The king of Babylon again marched to Judah, and after an obstinate siege of nearly a year, during which time he repelled an incursion of the Egyptians, he entered Jerusalem, seized Zedekiah, whose children he put to death before his eyes, and sent him, fettered, to Babylon, after having put out his eyes (2 K. xxiv. 25; 2 Chr. xxxvi.). Nebuchadnezzar raised his kingdom and city to the greatest splendor; the marvellous hanging-gardens are ascribed to him, erected to please Amytis, his queen, by imitating the groves of her native country, Media. The ruins of Birs Nimroud attest the magnificence of his works; these are situated a few miles from the site of the city of Babylon. He died about B. C. 562, after reigning forty years.

Ne'geb (*south*). The country S. of Beersheba. Its character is that of wide-rolling downs, green in winter but bare in summer, affording pasturage, but not grain-crops. The recent journey of Mr. Palmer, of the Palestine Exploration, through a part of this "south country," seems to have added very little to the stock of knowledge on this district, which is an almost unknown land.

Neg'inah (Neginoth, plural). (Heb.) A term by which all stringed instruments are described (Ps. lxi.; Job xxx. 9).

Nehemiah (*comforter of Jah*). His genealogy is not known, although he was perhaps of the tribe of Judah. He was the son of Hachaliah (Neh. i. 1). His brother was Hanani (Neh. vii. 2); most probably of royal descent, and not of the priesthood, as supposed from Neh. x. 1–8, but as a prince in Neh. ix. 38. His office was that of cup-bearer to King Artaxerxes Longimanus. At his own request he was appointed governor of Jerusalem about B. C. 444, when he relieved the people from the oppression of the Samaritans. In this good work he was assisted by Ezra (Neh. viii. 1, 9, 13, xii. 36). See HISTORY OF THE BOOKS.

Nehush'tan (*brazen*), (Num. xxi. 8). The brazen serpent which Moses set up in the wilderness. It was destroyed by Hezekiah, as it had become debased to the service of idolatry in the reign of Ahaz his father. Hezekiah gave the name Nehushtan to it as a term of derision, implying it to be mere brass (2 K. xviii. 4).

Ner'gal, an Assyrian god, called by the Greeks Mars. He presided over wars. In the monuments he is entitled "the storm ruler," "the king of battle," "the champion of the gods," "the god of the chase," etc. The allusion to Nergal in the Scriptures is in 2 K. xvii. 30, equivalent to the man-lion of Nineveh.

Ne'ro (*brave*). The Roman emperor (Lucius Domitius Ahenobardus), born A. D. 37. He was named Nero Claudius, etc., by his grand-uncle Claudius, who had adopted him. Made emperor A. D. 54. Accused of having burnt Rome, but Nero tortured and burnt Christians, charging them with the crime. Both Paul and Peter suffered martyrdom during his reign. He committed suicide A. D. 68, to avoid retribution. The Cæsar mentioned in Acts xxv. 8, xxvi. 32, xxviii. 19; Phil. iv. 22, is Nero; also Augustus in Acts xxv. 21, 25.

Nicode'mus (NAKDIMON, *innocent of blood*). A Pharisee, ruler of the Jews, teacher of the law (John ii. 23, iii. 1, 10), a member of the Sanhedrin. He was probably wealthy, as his valuable tribute to the tomb of the Lord indicates. His timidity was shown in his night-visit to the Great Teacher, where he received divine instruction, and a prediction of the crucifixion. When that prediction had been fulfilled, and Joseph of Arimathea had begged for and was permitted by Pilate to take the body from the cross, Nicodemus assisted. Tradition says that he lived in intimacy with Gamaliel, and was buried near the grave of Stephen.

Nicolai'tans. A sect of heretics of the Apostolic period. They held it lawful to eat food sacrificed to idols; to join in idolatrous worship; and that God did not create the universe. They held their women in common. John's Gospel, and also his Apocalypse, opposes their teaching. (See HISTORY OF THE BOOKS.) These doctrines have been supposed to have originated with the prophet Balaam. They are sometimes called Shuaibites, from the Midianite Shuaib, which is Balaam.

Nic'olas, Nich'olas, Nico'laus. One of the first seven deacons of the Church of Jerusalem (Acts vi. 5). He was a native of Antioch.

Nicop'olis (*city of victory*). Built by Augustus, in Epirus, on the site where his army encamped the night before the battle of Actium. The Temple of Neptune was placed on the spot occupied by his own tent. Paul requested Titus (iii. 12), to come to him from Crete, or from Dalmatia (2 Tim. iv. 10), to Nicopolis. He also urged Timothy in the same manner (v. 21). There are on the peninsula, N.W. of the Bay of Actium (*Gulf of Arta*), ruins of a temple, a theatre, walls, and other structures, on the hill and the low marshy plain; now deserted. It is possible that Paul was arrested here and taken to Rome for his final trial (*Conybeare* and *Howson*).

Night-hawk Heb. TACHMAS). In the enumeration of unclean animals in Lev. xi. 16, and in Deut. xiv. 15, this word appears. There is much controversy as to its meaning, whether the *night-hawk* or the *white owl*.

Nile. The Hebrew names of the river were SHICHOR (*black*); Yeor (*the river*); Sihor in Jer. ii. 18. The Sanscrit *Nilah* means *dark blue*; and one of the upper branches of the river is now called the Blue Nile. The name Yeor is Egyptian, and is written AUR on the monuments. It is also called HAPEE MU (*the abyss*). Dr. Livingtone's late accounts show this to be the longest river in the world; rising in or beyond the lake Victoria Nyanza, south of the equator, and emptying into the Mediterranean at N. lat. 30°; its course running through 36 degrees, having been traced more than 2700 ms., while it is quite certain that it will be found to be 1000 ms. longer. (The Amazon extends through 30 degrees, and the Missouri and Mississippi together about 35 degrees).


NILE EMBLEM.

Nim'rah (*pure water*). In the "land of Jazer," afterward called Beth Nimrah (Num. xxxii. 3, 36); in the tribe of Gad. The name of Nimrim (*panthers*) is found in several localities east of Jordan (*Porter*). Two miles east of the Jordan, on the road from Jericho to Es Salt, are ruins near copious fountains (Is. xv. 6; Jer. xlviii. 34). Eusebius says it was a village


INUNDATION OF THE NILE. (VIEW AT PHILÆ.)

north of Zoar. If our location of Nimrah is correct, Zoar must have been north of the Dead Sea.

Nim'rod (*the extremely impious rebel*). Son of Cush (Gen. x. 8, 9). He established an empire in Shinar (Babylonia), the chief cities of which were Babel, Erech, Accad, and Calneh; and extended it northward over Assyria, including the cities Nineveh, Rehoboth, Calah, and Resen. There is no authentic account of his life. The tales of Ctesias, and others, except that in the Bible, are guesses or inventions; and of the great cities which he built, very little has been known until within the last twenty-five years, when Layard exhumed the palaces, sculptures, and inscriptions of *Nimroud*. See NINEVEH.



RESTORED FRONT OF THE GREAT ROCK TEMPLE AT IBSAMBUL, ON THE NILE.

Nin'eveh (*Nin-navar = Nin-town*). The ancient capital of Assyria. First mentioned in Gen. x. 11. The country was also called the land of Nimrod by Micah (v. 6). Balaam prophesied the captivity of Israel by Assyria (Num. xxiv. 22), and Asaph sings of their alliance with Moab (Ps. lxxxiii. 8). Jonah was sent to the city about 809 B.C., and Nahum devotes the whole of his book to "the burden of Nineveh," about 725 B.C. Isaiah says that Sennacherib resided in the city; and it was probably the scene of his death (Is. xxxvii. 37), while worshiping in the temple of Nisroch, his god. The last notice of it is by Zephaniah, B.C. 630 (ii. 13). Assyria is alluded to as having been destroyed, according to prophesy, by Ezekiel (xxxi.), and Jeremiah omits it from his catalogue of all nations (xxv.). The city is not mentioned in the inscriptions of the Persian dynasty. Herodotus passed very near, if not over, the site of the city, about 200 years after its destruction, but does not mention it, except as having once been there. Xenophon, with his 10,000 Greeks, encamped near the site (B.C. 401), but does not mention its name (*Anab.* iii. 4, 7), although he describes the mounds as they appear now. Alexander marched over the very place, and won a great victory at Arbela, in sight of it, but his historians make no note of it. The Emperor Claudius planted a colony there, and restored the name Nineve. Tacitus calls it Ninos, when taken by Meherdates. On the coins of Trajan it is Ninus, and on those of Maximinus it is Niniva; Claudeopolis being added on both coins. Many relics of the Romans have been found; vases, sculptures, figures in bronze and marble, terra-cottas, and coins. The site was again deserted when Heraclius gained a victory over the Persians, A. D. 627.

The Arabs named their fort, on the east bank of the Tigris, *Ninawi* (A.D. 637). The accounts of its immense extent are various, and not very reliable. Diodorus Siculus says the dimensions were (according as we estimate his figures, from 32 to 60, or even) 74 miles in circuit. The walls were 100 feet high, and wide enough for three chariots to drive abreast; flanked by 1500 towers, each 200 feet high (accounts which have not yet been verified). Layard says: "If we take the four great mounds of Nimroud, Koyunjik, Khorsabad, and Karamles, as the corners of a square, it will be found to agree pretty accurately with the 60 miles of Herodotus, which make the three days' journey of Jonah." Within this space there are many mounds, and remains of pottery, bricks, etc.

The name of Nineveh is found on the Egyptian monuments of the date of Thothmes III, who is supposed by some to be the Pharaoh of Joseph's time, about 1400 B.C.

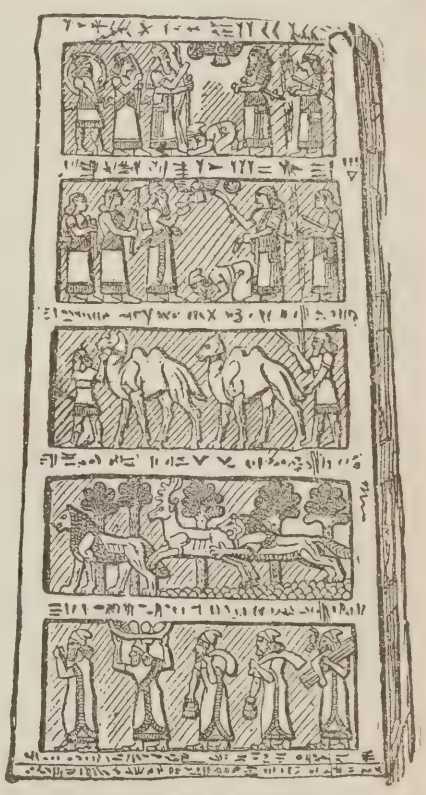
The first notice in modern times of the ruins were by Mr. Rich, in 1820, who brought to London a few bricks, with inscriptions, some cylinders, gems, and other remains. Layard next visited them, in 1840; but Botta, a French consul at Mosul, found the first Assyrian monument, which was of value as a confirmation of Scripture. It was soon followed by a great variety of works of art, in 1844, at Khorsabad, the results of which exploration are in the Assyrian room at the Louvre, Paris. The great work of disentombing the remains of ancient Nineveh was performed by Layard, from 1845 to 1850.

The accounts of Layard's discoveries are published in minute detail, filling volumes, and will repay the time spent in reading them; for, besides giving undoubted and truthful glimpses of antiquity, in almost every phase of society, they are as startling and exciting as the wildest romance, both in text and illustration. But far beyond these in value to us are their uses in confirmation of the Scriptures.



ONE SIDE OF A DOORWAY AT KHORSABAD.

Place and Fresnel discovered, at Khorsabad, colossal, human-headed, winged bulls, which were in groups on each side of great doorways; besides other mythic figures. The most important inscription that has been brought to light, is that on two of the human-headed bulls from Koyunjik (now in the British Museum), giving an account of Sennacherib; his wars with Hezekiah, and the capture of Lachish, with pictures illustrating it (see LACHISH). Nearly equal in value is the Black Obelisk of Nimroud; a piece of black marble, 6 ft. 6 in. high, 1 ft. 6½ in. sq. at the top and 2 ft. sq. at the bottom, the upper half



BLACK OBELISK OF NIMROUD.

covered with 5 panels of figures, with inscriptions between each panel, and also many lines below the lower one: altogether 210 lines. One side only is engraved here: the four may be seen in the work on "Nineveh and its Palaces," by Bonomi. The story may be inferred from the text in 2 K. xvii., xviii. The first panel, at the top, exhibits the king, attended by his eunuch and a bearded officer (perhaps the returned conqueror); a captive kisses his foot, and two officers wait the king's orders. The image of Baal, and a circle enclosing a star (the

sun?) are similar to those on the rocks at Nahr el Kelb. The same images, reversed in position, are in the second panel. One may mean Morning, and the other Evening; and both, with the figures in the other panels bringing and presenting tribute, indicate that the captives were so many, and the tribute so vast, that they consumed the whole day in their presentation. Some of the figures on the obelisk resemble those on the wall of the small temple of Kalabshe, who are enemies of Raamses II, and are understood to represent Jews in both cases. The inscription, as interpreted by Rawlinson, mentions the receiving by the king of tribute from the cities of Tyre, Sidon, and Gebal, in his 21st year; defeating the king of Hamath, and 12 other kings of the upper and *lower* country (Canaan, lower). Dr. Hincks reads the names of Jehu, king of Israel, and dates the obelisk 875 B. C. Dr. Grotefend reads the names of Tiglath, Pileser, Pul, and Shalmanassar, and refers to the accounts in Isaiah (xx.), and Nahum (iii).

from a few rods to several miles in extent. Those forming what is now called Nineveh are *Koyunjik*, which is 3,900 feet long by 1,500 wide and 96 high; *Neby Yunas* (traditional tomb of Jonah), about 40 acres in extent; *Khorsabad*, 6,000 feet square; *Selamieh*, 410 acres; *Nimrud*, 1,000 acres; and in this group of mounds (called Nimroud) there are indications of more than 100 towers, at regular intervals. On the S.W. of this group there is a mound 2,100 feet by 1,200, with a cone at one corner (N.W.) 140 feet high.

A treasure-house of records, such as is alluded to by Ezra (v. 17, vi. 2), was found at Koyunjik, filled with the archives of the empire, written on tablets of terra-cotta, and in perfect order and preservation, piled from the floor to the ceiling, most of which were sent to the British Museum.

Nis'roch (Heb.). The name of an idol of Nineveh (2 K. xix. 37).

Ni'tre (Heb. NETHER). Used as a wash (Jer. ii. 22). This substance is not the same as our nitrate of potassa.



ELATH

Sargon's name was found in another inscription, with his title, Shalmaneser, and the account of the capture of Samaria (which in Assyrian is SAMARINA). He carried off 27,280 families, and placed colonies, in their stead, of people from Assyria (2 K. xviii.). The king of Egypt is called PIRHU (Pharaoh), and Heliopolis is RABEK (Ra — *sun*, bek — *city*). Ashdod, Jamnia, Hamath, Berœa, Damascus, Bambyce, and Charchemish, are mentioned among his captures. He is also styled the conqueror of remote Judœa. He had a statue and inscription in his honor on the island of Cyprus. The son of this king was Sennacherib, who built Koyunjik; and in the great palace there were found inscriptions in honor of his capture of Babylon from Merodach-Baladan (2 K. xx. 12; Is. xxxix. 1); and of Sidon, under King Luliya; and of his expedition into Judœa, in which occur the names KHAZAKIYAHU (Hezekiah), URSALIMA (Jerusalem), and YAHUDA (Jews). The king of Pelusium is mentioned. The tribute of Hezekiah, as recorded, consisted of 30 talents of gold, 300 talents of silver, the vessels and ornaments of the Temple, slaves, both boys and girls, maid-servants and men-servants — confirming the Scripture account (2 K. xviii. 13–16).

The tells or mounds (see Ezr. ii. 59; Ez. iii. 15; 2 K. xix. 12), which are scattered all over the region watered by the Euphrates and Tigris and their confluents, contain the remains of Assyrian, Babylonian, and Persian occupation. They vary in size from 50 to 150 feet high, and also much more in length, being

Natron was and is now used by the Egyptians for washing clothes, for yeast, and for soap; also as a cure for toothache, mixed with vinegar. It is found in the soda lakes of Egypt, 50 miles W. of Cairo.

No'ah (NOACH, *to rest*, or *give comfort*). The second head of the human race, as Adam was the first. From his birth to the age of 500 years there is a blank in his history. Society in his day had become sadly corrupted by the custom of intermarriage of different races, especially of two distinct religious communities, called "The sons of God" (Elohim) and "The Sons of the Man" (Ha-Adam). There were also Nephilim, men of violence, who turned peaceable society upside down. The "Sons of God" (BENE-ELOHIM) were the descendants of Seth, and worshipers of God; the "Sons of the Man" were descendants of Cain, and probably idolaters. The union of the two families or races produced a mixed condition of religion, which could not be pure.

Nob (*high*). David fled from Saul and came to Nob (1 Sam. xxi. 1), which was near Anathoth (Neh. xi. 32). There are on a conical hill, 2¾ miles N. of Jerusalem, traces of a small, but very ancient city — cisterns hewn in the rock, large hewn stones, and ruins of a small tower, besides other indications. From the summit, Zion is in plain view (Is. x. 32).

No'bah (*a barking*). (See KENATH.) Most of the chief towns of the Hauran have traces of the architectural magnificence that Rome lavished on her colonies. The tanks, bridges, and many houses are solidly built, and even at this late day nearly as good as new.

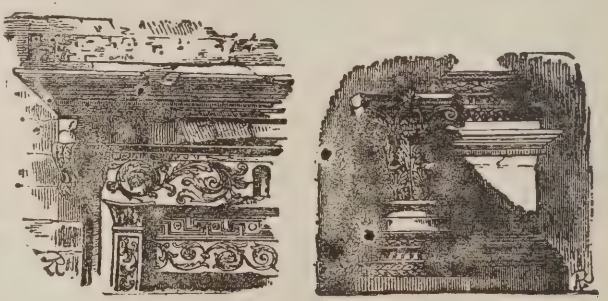
Num'ber. Hebraic numerals were denoted by letters, as seen on the Maccabæan coins. Certain numbers were used as figurative representations, and not actual quantities, such as 7, 10, 40, 100, which represent completeness. 7 is thus used as "seven-fold" in Gen. iv. 24; seven times (meaning completely) in Lev. xxv. 24, and Ps. xii. 6; as also the general use of the number 7. 10 was a number of special selection. The number 12 was specially mystical, and is found in many instances; as 12 months, 12 tribes, 12 stones in the breastplate, 12 loaves of showbread, 12 disciples or apostles. 40 was also very mystical; as 40 days of Moses; 40 years in the wilderness; 40 days and nights of Elijah in the wilderness, and of Jesus on the mount; 40 years each the life of several kings and judges. Seventy-fold, as in Gen. iv. 24, Matt. xviii. 22, etc. The mystic number 666, in Rev. xiii. 18, still remains the subject of controversy. One theory suggests the numerals to mean Latin (l 30, a 1, t 300, e 5, i 10, n 50, o 70, s 200 = 666). In Gr. *lateinos* (Lat. *latinus*), *beast*, or *kingdom*.

Nuts (BOTNIM *and* EGOZ). Spoken of as among the good things of the land to be taken by Jacob's sons to propitiate the governor of Egypt. This nut was most likely the Pistachio. BOTNIM (Pistachio Town), a town of Gad (Josh. xiii. 26), probably derives its name therefrom. The word EGOZ occurs in Cant. vi. 11, and probably means walnut. On Arabic term (derived from the Persian) for walnut is *jaws;* another is *chusf*, which means *tall tree*. Walnuts were anciently very plenty around the Sea of Galilee. They are still cultivated near Sidon as an article of commerce.

O

Oak. There are several Hebrew words which are rendered oak in the A. V.: as EL, to be strong (Gen. xiv. 5); ELAH, terebinth (Is. vi. 13); ELON, oak (Gen. xii. 6); ILAN, strong tree (Dan. iv.); ALLAH, *an oak* (Josh. xxiv. 26); ALLON, evergreen oak (Hos. iv. 13). The most noted trees were Abraham's oak at Mamre, the oak of Shechem, of Deborah, Rebekah's nurse, of the wanderers. — 1. EL (AEL,) *to be strong* (Gen. xiv. 6); the plural of EL is ELIM, also ELOTH and ELATH. Elim is the name of the place where there were 70 palm-trees; the word EL, instead of meaning oak, is used in that instance for grove, ELIM, groves (Ex. xv. 27). There was also a palm-grove at Akabah. In Is. i. 29, ELIM means oaks; the same word, in Is. lxi. 3, and Ez. xxxi. 14, means any thrifty, large tree. — 2. ALAH, *the terebinth.* The most noted one was Abraham's Oak at Mamre, where the three angels appeared to him. It is now represented by an oak (Thomson thinks it was an oak and not the terebinth) of the species *Quercus-pseudo-cocifera.* (See cut on page) — 3. ELON, *some kind of oak.* Translated plain in the A.V. and in the Targum. — 4. ILAN, *strong tree* (Dan iv., only), and possibly an oak. — 5. ALLAH, *an oak* (Josh. xxiv. 26, only). — 6. ALLON, *evergreen oak* (Hos. iv. 13), and also the Holly-leaved oak; the Hairy-cupped oak; the Prickly-cupped; the Kermes, which furnishes the insect used in dyes (Is. i. 18, scarlet).

Oath. An appeal to Divine authority to ratify the truth of an assertion (Heb. vi, 16). Calling on God to witness, as, "God do so to me, and more also, if," etc. (Ruth i. 17; 1 Sam. ii. 17). Idolaters swore by



DETAILS OF NOBAH.

their false gods. Many frivolous forms were used, as, "By the blood of Abel;" "By my head;" "By the Temple," etc. Jesus was asked by the high-priest to swear "By the living God," to the truth of what he was teaching of himself (Matt. xxvi. 63). Jesus is believed to have prohibited profane,

and careless, or false swearing — not telling the truth under oath.

Obadi'ah (*servant of Jah*), also written ABADIAS and ABDIAS. There were 12 persons without note, except the prophet, for which see HISTORY OF THE BOOKS.

O'bed (*serving*). 1. Son of Boaz and Ruth (Ruth iv. 17). The Book of Ruth gives an interesting account of his birth and the social and religious life of the Israelites at that time. — 2. A descendant of Jarha (1 Chr. ii. 37, 38). — 3. One of David's men (xi. 47). — 4. Son of Shemaiah, first-born of Obed-



BETHANY.

edom (xxvi. 7). — 5. Father of Azariah. A captain (2 Chr. xxiii. 1).

O'bed-e'dom (*serving Edom*). 1. A member of the family of Kohath (2 Sam. vi. 10, 11). After the death of Uzzah, the ark which was being taken to the city of David was carried into the house of Obed-edom, where it remained three months (1 Chr. xv. 25). — 2. Son of Jeduthun (1 Chr. xvi. 38). — 3. Treasurer of the Temple (2 Chr. xxv. 24).

O'bil (*chief of the camels*). An Ishmaelite who had charge of a herd of camels (1 Chr. xxvii. 30).

O'both (*bottles*). Encampment in Moab. Lost. (Num. xxi. 10.)



FRUIT, LEAF, AND FLOWER OF THE OLIVE-TREE.

O'ded (*erecting*). 1. Father of Azariah (2 Chr. xv. 1, 8). — 2. A prophet who secured the release of the captives from Judah (xxviii. 9). This incident in the history of the kingdom of Israel is in pleasant contrast with many others. A whole army were liberated, clothed, and fed.

Odonar'kes. Chief of a tribe slain by Jonathan (1 Macc. ix. 66).

Offense. The Heb. HET or CHET (Eccl. x. 4), is translated sin (Lev. xix. 17; xx. 20, etc.), also fault in Gen. xli. 9. MICHSHOL (1 Sam. xxv. 31; Is. viii. 14), "stumbling-block," Gr. *skandalon* in Matt. xvi. 23; xviii. 7; Luke xvii. 1. To eat with offense is to eat so as to be an occasion of sin in another (Rom. xiv. 20). "A temptation to sin," "perplexity," "danger," "that which produces disgust," etc.

Og (*crooked*). King of BASHAN, ruler over sixty cities. He was one of the giant (violent, strong) race of Rephaim (Josh. xiii. 12). This race was probably Shemite in origin, dating earlier than the Canaanites. Og's couch (palanquin, Amos iii. 12) is described as of iron, 15 ft. 9 in. long, and 6 ft. wide (Deut. iii. 11). This would indicate Og's height at 9 feet at least.

Oil. The olive was the chief source of oil (see OLIVES), (Ez. xvi. 13). It was used in the preparation of meat-offerings in the Temple (Lev. v. 11, vi. 21). The second pressing was used for lamps. Oil was an important article of merchandise (1 Chr. xxvii. 28; Ez. xxvii. 17). See OINTMENT, OLIVE.

Oil-tree (Heb. 'EZ SHEMEN). A tree bearing fruit resembling that of the Olive (Is. xli. 19). Olive.

Oint'ment (Heb. SHAMAN, *to be fat;* ROKAH, *to anoint;* MIRKAHATH, the vessel for holding the perfume, or ointment; MISHAH, *oil*). Ointment was a general term for perfumes, cosmetics, for substances used for medicinal, sacred, and ceremonial purposes. Olive oil formed the body of these ointments. A particular ointment was appointed for use in consecration (Ex. xxx. 23, 33, xxix. 7, xxxvii. 29, xl. 9, 15), of myrrh, cassia, sweet cinnamon, sweet calamus, and olive oil. With this, also, the furniture of the Tabernacle was anointed. Dead bodies were anointed with both ointment and oil. Christ refers to this in Matt. xxvi. 12; Mark. xiv. 38; Luke xxiii. 56. It was largely used in medical treatment, alluded to by Christ in curing the blind man (Is. i. 6; John ix. 6; Jer. viii. 22; Rev. iii. 18). As a cosmetic for the face, so common with the Greeks and Romans, it was also used by the Egyptians and Jews, and is now by the inhabitants of Palestine to this day. Allusion is made to the use of ointments in Ruth iii. 3; Eccl. vii. 1, ix. 8; Prov. xxviii. 9, 16; Matt. xxvi. 7; Luke vii. 42; Rev. xviii. 13.

Ol'ive (Heb. ZAYITH, or ZAIT). A tree from 15 to 30 ft. high, bearing berries, smooth, like an oval plum, violet color when ripe, having an oily pulp, and a hard, rough stone. The leaves are like the willow, and of a dull *olive*-green on the smooth upper surface, and silvery pale on the downy under surface. The flowers are small and white.

The body of the tree dies at the heart, and stands up on several legs. The bark of old trees is very rough, like that on old willow-trees. They live to a great age. (See GETHSEMANE.) A sacred olive-tree was kept in the court of the Temple of Pandrosus, on the Acropolis, Athens; and the allusion in Ps. lii. 8 would imply that they were grown in the Temple court on Zion.

Olives, Mount of (HAR-HAZ-ZATHIM, Zech. xiv. 4). "Before Jerusalem, on the east." Referred to as the "ascent of Olivet" in other places (2 Sam. xv. 30, etc.) in the Old Testament, and the various changes of the same in the New (Luke xix. 29; Acts i. 12). The first mention of the mount is at the time David fled over it, and the last is the triumphal progress of the Son of David over its slopes. The description, written, perhaps over 2500 years ago, is now a good one. It is near Jerusalem — a ravine between them — olive-trees (Neh. viii. 15; Mark xi. 8), and gives a very distinct view of the Temple site and the city from its summit, where there is now a chapel (2 Sam. xv. 23, 32). Solomon built chapels for the worship of Ashtoreth, Chemosh, and Milcom, heathen divinities, on a part of Olivet called the "Mount of Corruption" (2 K. xxiii. 13), which some believe to be the highest summit, where the chapel of the Ascension now stands — the same spot that was held sacred by David.

Olivet is a ridge, 300 feet higher than the Temple site, and a mile long, north and south, divided into three or four summits, which are named — commencing at the north — 1. Viri Galilæi, also Vineyard of the Sportsman; 2. Ascension, by the Arabs *Jebel el Tur;* 3. Prophets; and 4. Offense, Arab *Baten el Hawa*, Belly of the Winds.

Olym'pius. A title given to the Greek deity Zeus (JUPITER), (2 Macc. vi. 2), from his residence on Mt. Olympus, in Greece.

O'mega (Gr. Ω). The last letter of the Greek alphabet (Rev. i. 8, 11). Symbol of "the last," as A is of "the first."

Om'ri (*servant of Jah*). 1. "Captain of the host" to Elah, also the 6th king of Israel, a vigorous and unscrupulous ruler (1 K. xvi. 21), in Tirzah, his capital. He transferred his residence to the hill Shomron (Samaria), which he bought of Shemer, where he reigned 6 years more. — 2. Son of Becher (1 Chr. vii. 8). — 3. Son of Judah, a descendant of Pharez (ix. 4). — 4. Son of Michael (xxvi. 18).

On (*Heliopolis*). BETHSHEMESH (Jer. xliii. 13). Egyptian sacred name *ha-ra* (the *city of the sun*), and common name *an*. It was on the E. bank of the Nile, 20 miles N.E. of Memphis; once the capital of the district. Joseph's wife was a daughter of a priest of On (Gen. xli. 45).

O'nan. Son of Judah (Gen. xxxviii. 4). It was Onan's duty to marry his brother's widow, and perpetuate the race; but he took means to prevent the consequences of marriage. Jehovah was angry with him, and slew him as he had slain his brother (ver. 9).

Onē'simus. A slave who had escaped from his master Philemon of Colosse, and had fled to Rome, where Paul converted him and recommended his forgiveness by his master in an epistle (Philemon). (See HISTORY OF THE BOOKS.) Onesimus left Rome in the company of Tychicus, carrying the epistles to Philemon, to the Colossians, and Ephesians (Col. iv. 9). There is a tradition that Onesimus became Bishop of Berœa, where he is said to have been martyred.

Onēsiph'orus (*profit-bringing*). An Ephesian mentioned in 2 Tim. i. 16–18, who rendered Paul generous service during his second captivity in Rome, in acknowledging which, the apostle alludes to the "house of Onesiphorus," and in 2 Tim. iv. 19, to "the household of Onesiphorus," which suggests that the family might have shared in rendering services to Paul.

Oni'as (Heb. ONIYAH, *strength of Jah*). The name of five high-priests; two only are mentioned in the A. V., I and III.



BABYLON.

Father.	*Son.*
JADDUA	1. ONIAS I.....B. C. 330
1. ONIAS	2. SIMON the Just.
2. SIMON	3. ONIAS II.
3. ONIAS	4. SIMON II.
4. SIMON	5. ONIAS III.....B. C. 198.
" "	6. ONIAS IV (Menelaus).
5. ONIAS	7. ONIAS V.

Onias IV assumed the Greek name Menelaus to gain

the favor of the Greek party. He had been reproved by his eldest brother, Onias III, for appropriating the sacred treasures, at which he murdered his brother through an assassin (Andronicus) about B. C. 171 (2 Macc. iii. 4).

Oni'as, The City of. Where stood a temple built by Onias V, and the Jewish settlements in Egypt. The site of the city of Onias was in the district north of Heliopolis.

have been imported there. Jeremiah (x. 9) and Daniel (x. 5) say gold of *Uphaz*, probably meaning Ophir. On the shore of the Red Sea, in Arabia.

Oph'rah (*a faun*). Two places of this name. 1. In Benjamin (Josh. xviii. 23), 5 ms. E. of Bethel, now called *Et Taiyibeh*, a small village on a conical hill, containing ancient ruins. Jesus retired to this obscure place, after the miracle of raising Lazarus, with his disciples (John xi. 54). (See cut on page 52.)

Os'pray (Heb OZNIYAH). An unclean bird. Very powerful; often weighing five pounds. It plunges under the water to catch fish. It belongs to the *Falconidæ*, or Falcon family, and is found in Europe, North America, and occasionally in Egypt (Deut. xiv. 12).

Os'sifrage (Heb. PERES,) (*bone-breaker*). The Lammergeier. An unclean bird (Lev. xi. 13). It attacks the wild goat, young deer, sheep, calves, etc. It is



CONTRIBUTIONS TO RE-BUILD THE TEMPLE.

Ophel. A part of ancient Jerusalem, first mentioned as having its wall built "much" upon by Jotham (2 Chr. xxvii. 3). Manasseh enclosed it with a wall (xxxiii. 14). It was near the water-gate (Neh. iii. 26), and a great corner-tower (v. 27). Josephus calls it Ophla (Ant. ix. 11, 2; B. J. ii. 17, 9). The prophet Micah (iv. 8) calls Ophel the daughter of Zion, which would indicate that Zion was the Temple-site, for Ophel is the hill S. of the S. wall of the Temple. — 2. The Ophel of 2 K. v. 24, was the residence of the prophet Elisha, to which Gehazi returned after begging a present from Naaman, near Samaria.

2. In Manasseh, the native place of Gideon (Judg. vi. 11, viii. 27), and where he was buried. The prophet Micah calls it Aphrah (*dust*, i. 10).

Ori'on. "God who made Arcturus, Orion, and the Pleiades" (Job ix. 9, xxxviii. 31, 32; Amos v. 8). KESIL in Hebrew. Called the giant by the Arabs, which was Nimrod among the Chaldæans. Aben Ezra says Orion means the constellation now called Scorpion, or the bright star in it called Antares.

Ornaments. The ancient monuments show that ornaments were used in great variety in ancient as well as modern times. Every rank uses them, rich or poor,



OPHRAH, ET TAIYIBEH.

O'phir (*dust—red dust?*). In the Himyarite language, *ofir* is *red*, and the people of Mahra call their country red, and the Red Sea *Bahr Ofir*. Ophir was a region from which Solomon obtained gold in Tyrian ships, by the way of Eziongeber. It was in Arabia (Gen. x. 29), where several sons of Joktan settled, giving their names to regions or tribes. Sophir is the form of the name in the Septuagint and Josephus. The gold, silver, precious stones, ivory, apes, peacocks, and almug-wood, are Indian articles, but may and as many as their means permit. If gold cannot be had, then silver, or brass, or tin, or glass, is used. Engraved gems were in use only by the most wealthy and educated. These bore, besides the words or letters, figures of gods or mythical animals, or the portraits of relatives or friends. (See PRECIOUS STONES.)

Or'pah (*forelock*). Wife of Chilion, son of Nõomi. She accompanied her sister-in-law on the road to Bethlehem, but went back to her people and her gods (Ruth i. 4, 14).

found in the highest mountains of Europe, Asia, and Africa, and is frequently seen in the sky flying alone. See EAGLE.

Os'trich (Heb. BATH HAYYA'ANAH, daughters of the wilderness — *female ostriches*. YA'ENIM, *ostriches*, and RANAN, *to wail* — sometimes rendered *peacocks*). The words are generally accepted to mean the ostrich. In Lam. iv. 3, appears the word YA'ENIM (plural), which rightly translates ostrich. NOTSEH, *feathers*, in Job xxix. 13.

Ov'en (Heb. TANNUR). The ovens in the East are of two kinds. The stationary ones are found only in towns, where regular bakers are employed (Hos. vii. 4). The portable ones consist of a large jar made of clay, three feet high, larger at the bottom, with a hole for removing the ashes. Every house possesses such an article (Ex. viii. 3). It was heated with twigs, grass, or wood (Matt. vi. 30), sometimes with dung, and the loaves were placed both inside and outside of it.

Owl. Heb. 1. BATH HAYYA'ANAH (*daughters of the waste places*). See OSTRICH. 2. YANSHUF or YANSHOF. The Ibis, an unclean bird, as in Lev. xi. 17 (See cut on p. 47). Probably not known in Palestine, but a native of Egypt. In Is. xxxiv. 11 it is mentioned in the desolation of Idumæa (Edom). 3. COS (*cup*), little owl (Lev. xi. 17, etc.). 4. KIPPOZ, the owl, which is common in the vicinity (and even in the city) of Jerusalem. LILITH, screech-owl, in Is. xxxiv. 14. The *lilith* was to the Hebrews what the *ghost* or *ghoul* is to the Arab, a "night-monster," and so they called the screech-owl by that name.

Ox. Heb. 1. BAKAR, horned cattle of full age (Is. lv. 25). — 2. PAR, BENBAKAR, calf. — 3. SHOR, one of a drove of full-grown cattle. THOR (the Chaldee form) in Ezr. vi. 9. — 4. AGAL, calf of the first year; EGLAH, a heifer (Hos. x. 11), giving milk (Is. vii. 21), or plowing (Judg. xiv. 18). — 5. AGIL, a bull two (7) years old (vi. 25). — 6. ABARIM (*strong*) bulls. — 7. TEO, wild bull (Is. li. 20); possibly the ORYX. Stall-fed cattle are alluded to in Prov. xv. 17, and 1 K. iv. 23. The cattle on the monuments are long-horned, short-horned, polled, or muley, besides the Abyssinian; and of every variety of color, as ours are. (See p. 5, 22, 66.)

P

Pa'dan A'ram. The family of the founder of the Jewish race settled here, with whom the descendants of Abraham married, as with an aristocratic people. (See HARAN.) *Padan* is Arabic for field, or ploughed land. The wife of the heir of the promise was sought here; and it was, probably, near Damascus, only a few days' journey from where Abraham was living, and not many weeks' (or months') travel, far away in Mesopotamia (Gen. xxxviii., xxxix.).

Pal'ace. The buildings, court-yards, etc., enclosed within the walls of a royal residence. The particular allusion to palace is that by the Herods, which was afterwards the residence of the Roman governor or prætor, hence it was called in Greek Pretorium. Christ was brought before the Roman governor or procurator, Pontius Pilate, in this palace (Mark xv. 16). The most celebrated palace mentioned in the Scriptures is that of Solomon, a detailed description of which occurs in 1 K. vii. 1–12, and in Josephus (Ant. viii. 5, 1, 2).

Pal'estine, Palæsti'na. The translation of the Heb. PELESHETH, which is found only four times, and always in poetical passages in the O. T. (Ex. xv. 14; Is. xiv. 29, 31; Joel iii. 4). The same word is translated "Philistia" in Ps. lx. 8, lxxxiii. 7, lxxxvii. 9. The two words were synonymous at the time our version was made, and Palestine in the Scriptures means only so much of the country as we now call Philistia.

On the Assyrian monuments there is a country described as PALAZTU on the West Sea, separated from Tyre, Damascus, Samaria, and Edom. The Egyptians wrote it at Karnak PULUSATU. The Greeks called it Philistine Syria. Jerome (A. D. 400) also restricts the name to Philistia, and is followed by Procopius.

In our day the name is used of the whole country, including all that the Jews or Hebrews ever occupied.

It was originally called The Land of Canaan, low land (as compared to the high plateaus of Bashan and Gilead, Ps. cv. 11).



RUINS OF BAALBEK.

The name HOLY LAND (TA-NETR) is as old as the Pharaoh Rameses II, and Thothmes III. The Phœnicians called their own country Holy Land, and the Egyptians may have borrowed the term, which argues that the idea of Holy Land belonged to the country before the Hebrews took possession, and is the most generally known now.



OWL.

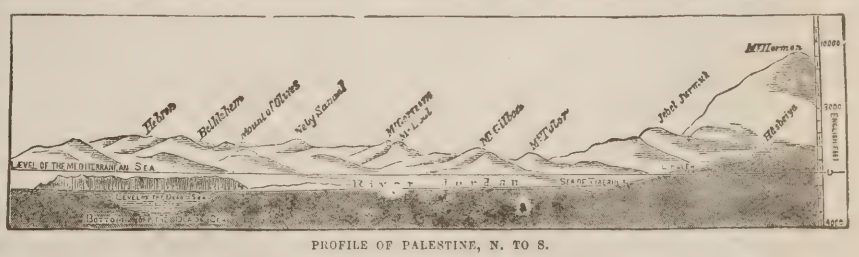
The Land of Israel (1 Sam. xiii. 19), land of Jah (Hos. ix. 3), the holy land (Zech. ii. 12), and the glorious land (Dan. xi. 41), were names in use during the monarchy.

The number of animals in the country is, for its extent, very large. There are now 80 species, and there were probably others that are now extinct, as the unicorn reem, and the lion, which are known to be, at least in the district west of the Jordan. The domestic animals are the same in number of species now as in the Bible age. Very few wild beasts now give any trouble to the flocks, or attack man. Wolves sometimes destroy a few sheep, jackals and hyenas make more noise than havoc, and the leopard skulks into the densest forests, while bears only haunt the highest mountains, as Lebanon and Hermon. Wild goats are still to be found in the wilderness, and gazelles in nearly all parts, but the antelopes and deer have long since been hunted out of the country, and only show themselves in Bashan and Gilead. Marmots, jerboas, rats and mice, are very numerous and troublesome.

Mr. Tristram described 322 species of birds gathered by him and his party, and now safely deposited by him in a museum in London. Swimmers and waders were not well represented; 27 species are native to Palestine. He caught an ostrich in the Belka, east of the Dead Sea. (See the articles on the name of each bird.) The whole country abounds in birds of every kind known in the temperate zone. Caged birds are found in almost every house.

Fish are caught in great plenty on the Great Sea and in Galilee; and one at least of its varieties is painted on the monuments in Egypt.

Reptiles are abundant, especially lizards, tortoises, geckos, and chameleons. The common frog and tree-toad abound in wet places. Snakes are not very numerous, and none large. There are 3 species of scorpion. Mollusks are very numerous, in more than a hundred varieties. Butterflies are as numerous, in proportion, as the flowers



PROFILE OF PALESTINE, N. TO S.

There is no record of any division of the land, except the names of the several peoples inhabiting it, until the 12 tribes took possession, when the several divisions were known by the names of the tribes.

After the Captivity (if not before, 2 Chr. ix. 11) it was called Judæa, meaning the land of the Jews. The Romans divided it into Galilee, Samaria, Judæa, Perea, and gave names and limits to the surrounding country; as Phœnicia, Cœle-Syria, Lysania, Hauran, Edom, etc.

The land is about 140 ms. (Dan to Beersheba) long, and 40 ms. average width, between the Jordan valley and the West Sea; fenced in by this valley on the east, the Lebanon on the north, the desert on the south, and the Great Sea on the west. The whole of this district is high land, from 100 to 3000 feet above the sea-level. The divisions are into Plain, Hill Country, Jordan Valley, and Mountains; each almost a strip from north to south, with a distinct history as well as structure.

GEOLOGY. The great masses of rock under the country are limestone, having few fossils. Over that there is a white cretaceous deposit, full of fossils, flints, ammonites, echinites (cidaris), petrified olives, fish, and others. This deposit is most noticeable on the western slopes of Lebanon, and the eastern slopes of Anti-Lebanon. Geodes of chalcedony, from an oz. weight to 100 lbs., are numerous in Galilee, besides jasper and agate. Soft friable sandstone is found in extensive beds in both ranges. Coal is found near Beirut, in thin veins, and of poor quality. Iron and copper mines were worked anciently (Deut. viii. 9, xxxiii. 25; Eusebius viii. 15, 17). There are two kinds of limestone: the lower, white; and the upper, creamy, with streaks. The great quarry under Jerusalem (cut on p. 59) affords both kinds. The white (Arabic *melekeh*) is chalky, and may be easily cut, and sawed into blocks; the dark (Ar. *mezzeh*) is much harder, and takes a fine polish. Many of the caves are in limestone, some of which, as those in the north at Paneas, and on the Dog river, are immense fountains. Many are used for storing grain, etc., and some for dwellings. The chalk deposits are found on summits only, N. of Hebron, as at Olivet, Bethlehem, Carmel, etc.; S. of Hebron it is more abundant, and near the surface, especially on the E. side of the Arabah, where the Romans named one place *Gypsaria* (Chalk-town). Flints are very abundant in the chalk on the W. shore of the Dead Sea. Sandstone is the under-stratum, in two layers, or series: one dusky-red, twisted, full of caverns, and colored with iron

and other minerals, the other is dark-gray, compact, bearing fossils — the chief underlying rock of the whole region E. of Jordan. The chalk is not of so recent a deposit on the E. of Jordan, and is capped with a soft, friable sandstone, without fossils. The Abarim mountains are different, being sandstone, capped with chalk, bearing fossils. The red sandstone appears at Kerak. Both the sandstone and the limestone on the E. are of an earlier age than those on the W. of Jordan. At Zurka Main, and at Wady Mojib, they form cliffs 400 ft. high. From Hermon to Kerak the whole region is limestone; 1000 ft. higher than Canaan, W. of Jordan.

EARTHQUAKES have been frequent, even in the historical period, the most noted, since that in the days of Uzziah, being those at Aleppo, in 1616—1812; Antioch, 1737; Laodicea, Beirut, Sidon, Tyre, Safed, and Tiberias, 1837.

Palesti'na (*Palestine*). (Heb. PELESHETH.) (Ex. xv. 14; Is. xiv. 29; Joel iii. 4; in Ps. lx. 8; Philistia, which was a synonymous term at one time.) Palestine in the Scripture means Philistia only (which see).

Palm-tree (Heb. TAMAR; Gr. *phoinix*). The variety most common in the East is the date-palm (*phœnix dactilifera*). The palm-tree was always associated with Palestine; the name Phœnix being probably derived from Phœnicia. The coins of Vespasian, commemorating the conquest of Jerusalem by Titus, represent a woman of Judæa, weeping under a palm-tree. The date-palm is endogenous (growing from the end); its average height is about 70 ft. About 8 years after being planted, it yields fruit, averaging about 100 lbs., and continues productive for 100 yrs. Dates take the place of bread to a large extent in the East, and all the other parts of the tree are used for building, fencing, roofs, mats, baskets, couches, bags, etc. There is a saying with the Arabs that "The palm-tree has 360 uses." Jericho, "The City of Palm-Trees" (Deut. xxiv. 3; Judg. i. 16. iii. 13). The palm-groves of Jericho were always famous. See page 52.



VIRGIN'S FOUNTAIN. JERUSALEM.

HAZE'ZON TAMAR (*the pruning of the palm-tree*). Is alluded to in Gen. xlv. 7, and in 2 Chr. xx. 2. **TAMAR** (*the palm*), in the vision of Ezekiel (Ez. xlvii. 19, xlviii. 28). **BETHANY** (*the house of dates*) suggests that there were palms in the district of the Mt. of Olives, whence the people "took branches of palm-trees and went forth to meet Him" (John xii. 13); "Dwelt under the palm-tree of Deborah" (Judg. iv. 5). Women were named after the palm-tree, as the wife of ER, named TAMAR (Gen. xxxviii.; also in 2 Sam. xiii. 1, and xiv. 27). Its form used in decoration in the Temple (2 Chr. iii. 5; 1 K. vi. 29, 32, 35, vii. 36), and in Ezekiel's vision (Ez. xl. 16, xli. 18). "The righteous shall flourish like the palm-tree" (Ps. xcii. 12). Its grace — the lofty and ever-green foliage cresting the top of the tree near to heaven — all suggest abundant illustration. The Jews commemorated victories by carrying palms (1 Macc. xiii. 51; Esd. ii. 44–47), etc. Also, the glorified are mentioned in Rev. vii. 9, as "clothed with white robes, and palms in their hands." See DATES.

Pamphy'lia. A province of Asia (Minor), on the south coast, bordering the same sea as, and west of Cilicia (Acts xx. v. ii. 5). The sea is now called *Adalia*, from the ancient Attalia. The region was only 20 ms. wide, inland, between Taurus and the sea. Paul here first entered Asia, having just left Cyprus, landing at Perga (Acts xiii. 13), where John Mark left him and Barnabas. The language seems from Luke's account (Acts ii. 10) to have been corrupted to some local dialect. The region is now thinly peopled, with a few towns along the coast, in the midst of fine orchards, surrounded by fertile fields. Ruins here and there mark ancient sites.

Par'able (Heb. MASHAL; Greek *parabole;* Latin *parabola*). A similitude, a comparison. See FABLE. The Hebrews used the term marshal (similitude) for the Proverbs (1 Sam. x. 12, xiv. 13), prophesy (Num. xxiii. 7), enigmas (Ps. lxxviii. 2), and narrative (Ez. xii. 22). The parable was used by the Hebrew teachers from the earliest times, and especially by Hillel, Shammai, and other great Rabbis just before the Christian era. The parable is a low form of speech adapted to the ignorance of the great mass of mankind. The Scribes had a kind of parable that was understood by the few only, and therefore it is said that the Sermon on the Mount was open and plain instruction, and "not as the Scribes." Jesus chose this form of teaching the people, who were spiritually blind and deaf (Matt. xiii. 13). The parable attracts, and, if understood, is remembered, though sometimes the meaning is lost. There were probably many spoken which were not recorded (ib. 34). The number is about 30 or 31.

Pa'phos. At Cyprus at the west end of the island (Salamis being at the east end and a road between); the seat of the Roman governor, Surgius Paulus, who "believed" after hearing Paul and Barnabas (Acts xiii. 12). Elymas (*magician, sorcerer*) was struck with blindness (for a season), as a punishment for deceiving people with his magic. They had a fine temple in honor of Aphrodite (Venus), who was worshiped, and was fabled to have risen from the sea at this place (Homer, Od. viii. 362). The temple was at a place now called *Kuklia*, some distance from the new town called *Baffa*.

Pa'ran (*place of caves*). Name of a mountain and a wilderness. The mountain is only mentioned in two poetical passages (Deut. xxxiii. 2; Hab. iii. 3). This name is preserved in Wady FARAN (*faran*), in Sinai; and the mountain is probably that now called Serbal, one of the grandest in the region (*Bartlett*, Forty Days; *Stanley*). The wilderness is described minutely in the Scriptures; and had Palestine on the north, Arabah on the east, and Sinai on the south; corresponding to the desert *Et Tyh* (*the wandering*) of the present (see SINAI). This region is not a desert, or a wilderness, but is called by the Hebrews *Midbar* (*pasture-land*).

Pär'thia (Acts ii. 9). The Parthians here meant were Jews only, who were present at Jerusalem on the day of Pentecost. Originally it was a small mountainous district N.E. of Media, between Aria and Hyrcania, but afterward included a large district. The country is mountainous, climate pleasant, soil fertile, well-watered by many small streams (which do not reach the seas, but are absorbed in the ground), and has many ruins of ancient cities, such as Ctesiphon, Akker-kuf, El Hammam and Takt-i-Bostan, some of the most remarkable Oriental remains, which are evidence of a former state of prosperity and wealth. It is now a part of Persia.

Par'tridge (KORE). The desert partridge, used as a simile by David when pursued by Saul (Sam. xxvi. 20), and as a simile of a man who reaps what he does not sow (Jer. xvii. 11). They are very prolific, laying 20 or more eggs. There are several species in Palestine. The word KORE may also include the black partridge of India and the sand grouse, which latter is very common in Syria.



PATMOS.

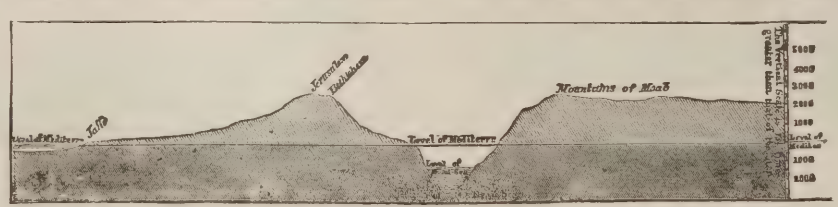
Pass'over (Heb. PESACH; Greek *Pascha*). The first of the three great annual festivals of the Hebrews, held in Nisan 14th to 21st. There are several distinct passages relating to the Passover in Exodus and Deuteronomy, where its original intention, the unleavened bread, the first-born sanctified, are mentioned, and the paschal lamb. In Ex. xxiii.14–19, the paschal lamb is mentioned as My Sacrifice, and the feast is called "of unleavened bread." The redemption of the first-born is noticed in xxiv. 18–26. In Deut. xvi. 1–8, the command is given to keep the Passover in Jerusalem. A lamb was roasted whole — not a bone of it to be broken — and eaten entirely, the same night, with bitter herbs; if not all eaten, the remnant to be burnt. The blood of the victim was to be sprinkled on the door-post.

Pa'triarch (Greek *patriarches*). Head of a family or tribe (Heb. vii. 4; Acts vii. 8, ii. 29). It is a title of many of the ancestors of the Hebrews, as David, Abraham, Noah.

They were the head of the religious faith and practice, as well as leader and judge in civil affairs, and represented God, who is the great father of all men. When the Temple worship took the place of family worship, the patriarch became a sheikh, and was no longer a priest.

The Arabs still keep up this form of government in civil affairs, but not in religious.

Pat'mos (Rev. i. 9). A rocky island, S. of Samos — one of the Sporades, in the Icarian Sea, a part of the Ægean Sea — 15 ms. around; divided almost in two by a narrow isthmus, on the E. side of which are the town and harbor, and near them, on a hill to the S., is the monastery of "St. John the Divine" (built by Alexius Comnenus). In the library of this church are many ancient MSS., two of which contain an account of John after the Ascension. There are no forest-trees, but many flowering shrubs and plants. Walnut and fruit-trees are grown in orchards; and the wine is famous for its strength and flavor. Now called Patina.



PROFILE ACROSS — JAFFA TO MOAB.

Paul. Saul of Tarsus, afterward called Paul, was a Hebrew of the tribe of Benjamin, of a poor family, and after having been taught the trade of weaving

tent-cloth, was destined for the duties of a Rabbi, and sent to the school of the celebrated Gamaliel, after a short preparation in his native city.

His scholarship may be discovered in many of his references and quotations from the Scriptures, the philosophers, and poets.

His zeal for the Jewish church was displayed when Stephen was stoned, in holding the clothes of the executioners.



PAUL.
Engraved on copper, an ideal portrait, found in a cemetery, dated 450 A. D.

Tradition describes him as having a long face, high forehead, aquiline nose, and heavy eyebrows; a dark, but clear complexion, blue eyes, thin hair. The portrait engraved here was found in an ancient tomb, and was engraved on copper, in the fifth century. It is probably only an artist's ideal, and not a likeness, but interesting as a work of early Christian art.

He is one of the most wonderful characters in ancient history. Being called to a peculiar work, he was most peculiarly adapted to that work from nature, education, and circumstances. His labor in establishing the Church occupied nearly thirty years of constant application, in traveling, preaching, writing, and working with his own hands at his trade; sometimes while in prison, chained to a guard, or in a cell, ending when he was "ready to be offered" at the age of nearly 70.

The Table of Events will give an idea of the extent and importance of his work. See TABLES.

Peace-offering (Heb. SHELEM); (Lev. iii.–vii. 11.) There were three kinds: 1. Praise or thanksgiving. 2. Votive. 3. Voluntary or free-will offerings. The sacrifice was accompanied by an offering of "unleavened cakes mingled with oil, and unleavened wafers anointed with oil, of fine flour, fried" (Lev. vii. 12, 13). From the peace-offering the fat was burned on the altar; the right shoulder of the animal sacrificed was given to the priest; the breast was a *wave-offering*. The rest was to be eaten by the offerer upon the day of offering. This was the characteristic of the peace-offering, suggesting, figuratively, peace with God. See OFFERING; SACRIFICE.



PERGA.

Pea'cock (Heb. TUKIIM). Imported into Palestine by the navies of Tarshish by King Solomon (1 K. x. 22; 2 Chr. ix. 21). The importation of peacocks is named with that of ivory and apes. The birds were probably brought from India or Ceylon, where there is reason to believe the navies visited. (See TARSHISH.) The Cingalese word (*tokei*) for peacock bears a close resemblance to the Hebraic.

Pearl (Heb. GABISH). They are formed inside the shells of several species of *mollusca*, and consist of carbonate of lime and animal matter; are hard and smooth, and have a silvery-white lustre. Pearls were held among the most precious stones in the ancient world. Their beauty is due to Nature alone, as they are not improved by Art. The "pearl of great price" is a fine specimen yielded by the pearl-oyster, which is found in the Persian Gulf (Matt. xiii. 45, 46).

Pe'kah (*open-eyed*). Son of Remaliah, captain of Pekahiah, whom he assassinated, and succeeded to his throne B. C. 758, and thus became eighteenth king of Israel. He reigned twenty years, in the seventeenth of which he combined with Rezin, king of Damascus, against Ahaz, king of Judah (2 K. xvi., and 2 Chr. xxviii.).

Pel'ican (Heb. KAATH, *to vomit*). The bird is supposed to be so named from its habit of emptying the pouch under the beak to feed its young. Cormorant, translated in Is. xxxiv. 11, and Zeph. ii. 14, means *pelican*. It is mentioned as among unclean birds in Lev. xi. 18, and Deut. xiv. 17. "A *pelican* in the wilderness" (Ps. cii. 6) as a sign of desolation, for the solitary habits of the bird and its inhabiting desolated spots.



ANCIENT WEIGHTS AND MEASURES.

Perfumes. The Hebrews made their perfumes from SPICES imported from Arabia, and from aromatic plants of their own country. Perfumes were used in the Temple-service in INCENSE and OINTMENT (Ex. xxx. 22–38). They were used in private life both on the person and on garments (Ps. xlv. 8), and beds (Prov. vii. 17). When a royal person went abroad, "pillars of smoke" were thrown about his path (Cant. iii. 6). Perfume was not used in times of mourning (Is. iii. 24). See OINTMENT.

Per'ga. The ancient capital of Pamphylia, on the river Cestrus, 7 ms. from the sea. Diana (Artemis) was worshiped there, in a fine temple near the town. The coins of the city bear figures of Diana and the temple. Paul landed here from Paphos (Acts xiii. 13), and visited the city a second time on his return from the interior (xiv. 25). When Pamphylia was divided, Perga was made the capital of one section, and Side of the other. Called by the Turks *Eski-Kalessi*.

Per'gamos. In Mysia, 3 ms. N. of the ancient Caicus. (See SEVEN CHURCHES).

Persep'olis. The capital of Persia, and partly burnt by Alexander, the temples — built of stone — only escaping. Antiochus Epiphanes attempted to capture and rob the temples, but was defeated (1 Macc. vi. 1, 2; 2 Macc. ix. 2.) This city has been supposed to be identical with Passargadæ, the capital of Cyrus; but that city was 42 ms. N. of Persepolis, at a place now called *Murgaub*, where there is shown a tomb of Cyrus. The site of Persepolis is called Chehl-Minar (*forty pillars*, or *minarets*), from the remaining pillars of the palace built by Darius and Xerxes.



COIN OF PERSEUS.

Per'seus. Son of Philip V and last king of Macedonia. He continued the war with Rome after his father's death (B. C. 179). He was defeated B. C. 168 and died at Alba (1 Macc. viii. 5).

Per'sia (*pure*). The province of Fars — Farsistan; is now not very large; and north of the Persian Gulf. The ancient empire extended north to Media, south to the Persian Gulf, east to Caramania, and west to Susiana; and in its greatest prosperity, from India to Egypt and Thrace (Ez. xxxviii. 5). The north country is mountainous, with very few valleys or plains, but very picturesque, and generally fertile, among which is the famous Shiraz of Arabian poetry. That part bordering the Gulf is sandy, like Arabia, and not very productive.

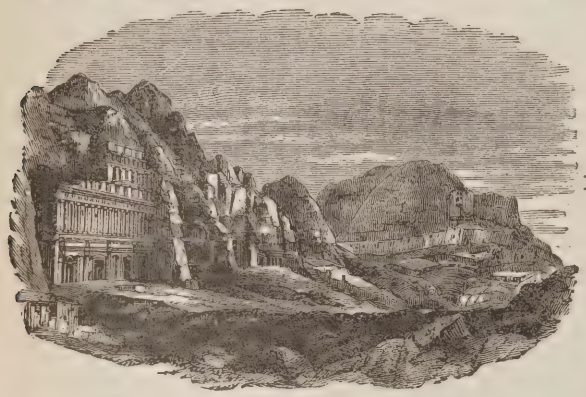


KING AND QUEEN OF PERSIA.

Per'sian (Heb. PARSI). The Persians were probably of the same race as the Medes, both of the Aryan root. Their mention only occurs in the later periods of biblical history. In Daniel, Esther, Nehemiah, and Ezra, a very complete idea of the Persian court and administration is presented. The vizier or secretary of state was invested with great power, as illustrated in the cases of Haman and Mordecai. (See MORDECAI.) The royal signet was the badge of this office. The remarkable influence which Esther and Mordecai exercised over Xerxes was the result of the noble qualities of mind and body for which the Hebrew race was, and still is, conspicuous.

Pe'ter. Originally SIMEON, or SIMON, *heard*. (Cephas, *a stone* — Peter, *a rock*.) The son of Jonas, and a native of Bethsaida, in Galilee. He was married (his wife's name was Concordia?) at the time of his call to follow Jesus; and lived with his mother-in-law, at Capernaum. He was a fisherman, and was fishing with his father and brother Andrew, when Jesus found him. Peter and his brother Andrew were, probably, disciples of John the Baptist. Peter, James, and John, only, of the twelve, were witnesses of the transfiguration and the agony in Gethsemane. It seems that Peter was more intimate than any of the other apostles with Jesus, for the tax-collector asked him if his Master paid tribute; and to him and John was given the duty of providing the lamb for the paschal supper, although Judas carried the purse. He first advocated an exemption from the ceremonial law of Moses. Paul rebuked him for

timidly dissembling on the question of the equality of the Jews and Gentiles, at Antioch. Here the Gospel history ends, and we have tradition only for the rest of his life, which says that he traveled (as Paul did) among the cities and churches to which his epistles were addressed, in Pontus, Galatia, Bithynia, Cappadocia, and Asia; that he visited Rome, and was made bishop of the church there, and suffered martyrdom under Nero, being crucified with his head downward.



PETRA. EDOM.

Pe'tra (Gr. *rock*). The Greek translation of Sela, a celebrated Edomite city (Is. xvi. 1).

Pha'raoh (Heb. PAR'ÔH, *the king*; from PHRA, *the sun*). The title of the kings of Egypt. The Egyptian king represents the sun-god. 1. The earliest mention of *Pharaoh* is in the history of Abraham (Gen. xii. 10–20); probably one of the shepherd-kings. — 2. The *Pharaoh* of Joseph (Gen. xxxvii. 36). — 3. The *Pharaoh* of the oppression, "who knew not Joseph." — 4. The *Pharaoh* who enslaved the Israelites is supposed by some to have been Rameses II; by others, as of Assyrian descent, from Is. lii. 4. The Exodus is dated in his time. — 5. *Pharaoh* the father-in-law of Mered (1 Chr. iv. 18). — 6. *Pharaoh* the father-in-law of Hadad (1 K. xi. 18) (see HADAD); perhaps Osochor. — 7. *Pharaoh*, father-in-law of Solomon, PSUSENNES II (1 K. iii. 1). — 8. *Pharaoh*, the ally of the Jews against Sennacherib (Is. xxxvi. 6). — 9. PHARAOH-NECHO (Jer. xlvi. 2). This and the Pharaoh which follows are the only two mentioned with proper names. He appears to have been an enterprising king, and to have reigned 16 years. He opposed the Assyrians, defeating and fatally wounding Josiah, King of Judah (2 K. xxiii. 29, 30). See also 2 K. xxiii. 30–34; 2 Chr. xxxvi. 1–4. This battle lost to Pharaoh all his Asiatic dominions (2 K. xxiv. 7). — 10. PHARAOH-HOPHRA (*son of the sun*) was the second successor of Necho, and mounted the throne B. C. 589.

Pharisees (Heb. PERUSHIM). One of three sects of Judaism in the time of Christ. The name means separated by special works. The sect included all Hebrews who separated themselves from every kind of Levitical impurity, following the Mosaic law of purity.



PHILADELPHIA.

They are first noticed as a sect about 150 B. C., but their origin is not recorded.

Their influence was very great, ruling, beyond question, the Sanhedrin, and all Jewish society.

Philadel'phia. In Lydia, near Phrygia. (See SEVEN CHURCHES.) There is a village on the ancient site called *Allah Shehr* — "City of God."

Philemon (Gr. *affectionate*). A Christian, probably a native of Colossæ, to whom Paul addressed the Epistle. See HISTORY OF THE BOOKS. In this Epistle Paul recommends the granting pardon to Onesimus, who conveyed the Epistle, with those to the Colossians and Ephesians, from Rome to Colossæ. See Philemon i. 2, iv. 7, 19, etc., and Col. iv. 9, 17. See ONESIMUS. Philemon was probably a man of wealth, influence, and liberality.

Phil'ip (*fond of horses*). 1. Father of Alexander the Great (1 Macc. i. 1, vi. 2). King of Macedonia, B. C. 359–336. — 2. Governor at Jerusalem (B. C. 170). He was very cruel toward the Jews (2 Macc. v. 22). — 3. The foster-brother (ix. 29) of Antiochus Epiphanes, regent of Syria and guardian of Antiochus V (B. C. 164), son of the king (1 Macc. vi. 14, 15, 55, 56, 63). — 4. Philip V, king of Macedonia, B. C. 220–179 (1 Macc. viii. 5).

Phil'ip. One of the twelve apostles. A native of Bethsaida, in Galilee (John i. 44). He became a disciple of John the Baptist, and was the fourth of the twelve in the order of his call. He introduced Nathaniel, who was afterwards called Bartholomew, the fifth apostle. Jesus asked Philip where bread (vi. 5) was to be found for feeding the 5000, and Philip did not even suspect the real source; nor did he seem to know the spiritual character of Jesus and his teaching much later, when he said to him, "Lord, show us the Father" (xiv. 8), and he had heard the voice from heaven, which was sent for the special instruction of such as were so slow to perceive the light — although he was at Cana when the water was made wine. He consulted with Andrew before gratifying the request of the Jews from Greece to see Jesus (out of curiosity only?). Philip was with the other apostles in that "upper room" (Acts i. 13) at Jerusalem, after the ascension, and on the day of Pentecost.

Tradition says he preached in Phrygia. There is no account of his death.

Philip, the Evangelist. A resident (in the latter part of his life) of Cæsarea, where he had a wife and family, of whom four daughters are mentioned as singers. He was one of the SEVEN DEACONS of the Church in Judæa (Acts vi. 5, viii. 29). After Stephen was stoned he went to Samaria, where he baptized the magician Simon. From there he was sent by Peter to Gaza, and on the way (at Ain Karem?) he baptized the Ethiopian eunuch (Acts viii. 26–40). His tour extended from Azotus to Cæsarea, where he settled, and was visited by Paul, Agabus, and others (xxi. 8, 9). His death is not recorded.

Philip'pi In Macedonia, 9 miles from the sea, on the banks of the deep, rapid stream Gangites (now *Angista*). Paul says: "On the Sabbath we went out of the city by the river-side, where prayer was wont to be made" (Acts xvi. 13). The ancient walls can be traced along the course of the river; and there are remains of a gate leading to a bridge across the stream. Philippi was a Roman military colony, originally named Krenides (*springs*), or Datum; and the Jews were probably not permitted to worship inside of the walls.

Philis'tia (*emigrant*). PALESTINE (Ps. xl. 8). A region extending from Joppa, 40 miles south, to Gerar, being 10 miles wide at the north and 20 at the south, and generally called SHEFELAH in the Scriptures. The prophets describe the people as the Philistines from Caphtor (Amos ix. 7), the remnant of the maritime district (Jer. xlvii. 4); and Moses as the Caphtorim that came out of Caphtor (Deut. ii. 23) and drove out the Avim. This would require us to read Gen. x. 14, "and Caphtorim, whence came Philistim." (See CAPHTOR.) The most reasonable supposition seems to be that Philistia was settled by emigrants from Egypt, dating from the time of Amenoph, B. C. 1970, to the Judges in Israel, B. C. 1200.

Their religion was similar to that of Phœnicia — nature-worship. Their name for God was Elohim; but they had other special divinities, such as Dagon Derketo, Baal Zebub, and Ashtoreth, whose images were carried with them on their campaigns besides charms which they wore on their persons (2 Macc. xii. 40). Josephus speaks of a council of 500 rulers at Gaza (Ant. xiii. 13, 3). Dagon was a union of human (the head) and fish-like forms. Oracles, priests, sorcerers, altars, temples, etc., were scattered all over the land.



BAAL OF PHILISTIA.

Phil'istines (Heb. PELESHETH, *wandering*). See PHILISTIA.

Philos'ophy. There was no Hebrew system of philosophy. The divine law furnished the rule about which no speculation was needed. Facts built upon a species of divine philosophy, which led from God to man. The Greek philosophy led the mind from man up towards God. The philosophy of the Hebrews was developed in their national life; their books recording acts and not thoughts. The two books, Job and Ecclesiastes, have many philosophical thoughts. See HISTORY OF THE BOOKS.

The Pharisees were Stoics in their philosophy (see PHARISEES.) The Sadducees advocated human freedom in its purest and widest sense (see SADDUCEES). The Essenes taught a system of mystic asceticism (see ESSENES), which, with the other two sects, completed the cycle of doctrine.



LIONS.

Much interesting detail on these points may be found in the fourth book of Maccabees (see HIST.).

Phœnic'ia. Phœnice (*phoinix — palm-tree*). Phoinos, *purple*, another derivation of the name. Phœnix, the son of Agenor, and brother of Cadmus, is also honored as the source. This was the Greek name, while the native name was KENAAN, as may be seen on a coin of Laodicea, of the time of Antiochus Epiphanes; and from them — the strongest race — the country was called by the Hebrews the Land of Canaan. The country extended from the Ladder of Tyre, or rather the Ras el Abayad (*White Cape*), to the *Nahr el Auly*, above Sidon, 28 miles; with a width at Sidon of 2 miles, and at Tyre of 5; and was called by Josephus the great plain of Sidon (Ant. v. 3, 1). Sidon and Tyre were 20 miles apart. (See SIDON and TYRE.) Sarepta was a colony of Sidon, 8 miles south; and Tyre was either a colony of Sidon, or received the honor of a change of the chief rule to it, after the war with the Philistines, because it was a stronger place than Sidon. Perhaps at this time the island was fortified. There were also colonies in Cyprus, the Grecian Isles, Libya, and in Spain. Phœnicia was extended, in later times, north to the island of Aradus, and Antaradus, the boundary being the river Eleutherus, making a coast of 120 miles. Beirut is now the chief, and almost the only port of this region. Gebal was anciently famous for its ship-builders, sailors (Ez. xxvii. 9), and workers in stone. Tripolis (now *Tarabulus*) was colonized in three distinct districts a few rods apart, each walled in, and named after the cities from whence the emigrants came — Tyre, Sidon, and Aradus. Aradus (Arvad, Gen. x. 18)

was on a small island colonized from Sidon. Massive ruins are still standing there. Carthage, in Africa, was its most famous colony. For rivers, etc., see LEBANON.

The language was Semitic (that is, from Shem), to which family belong the Arabic, Aramaic, and the Hebrew, which are as nearly allied as are English and German. No other language was so widely spread, because of their mariners and colonists. The Greeks gave the honor of the invention of letters to the Phœnicians, having first received 16 letters from Cadmus (*eastern* or *olden*). The letters are supposed to have been originally rude pictures, in outline, of natural objects, as — Aleph, an ox's head; Beth, a house; Gimel, a camel (the hump-back); Daleth, the tent-door; Lamed, an ox-goad; Aiin, an eye; Caph, the back of the head; Reish, the head; and Tau, a cross. The Egyptian phonetic characters were made on the same principle. The names of the Greek letters which end in *a*, are Aramaic in form.

The religion was a nature-worship, recognizing male and female powers; whose symbols were the sun, moon, and planets (7), which has been said to have been the most complete and beautiful form of idolatry ever devised.

Twice were a large number of the priests of Baal destroyed by a reformer in Israel; by Elijah, who killed 450 on Mt. Carmel, and by Jehu, who gathered all the Baal worshipers in Israel, and in true Oriental style gave each one a garment for the grand occasion, and then killed every one, and burned the images and destroyed the temple of Baal (2 K. x. 18–28).

The country has always had a great many tribes,

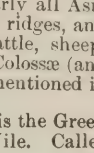


CATTLE TREADING OUT CORN.

each holding to its peculiar religion, and they now live together, but separate, without friendship or mutual trust, suspecting and hating every other faith but their own; and this want of common union is the great obstacle to their progress.

Phry'gia (*parched*). Asia Minor. Inland, S. of Bithynia and Galatia, W. of Cappadocia and Lycaonia, N. of Lycia and Pisidia, and E. of Caria, Lydia, and Mysia. The empire once included nearly all Asia Minor. The surface is level, with few ridges, and very productive of corn, fruit, wine, cattle, sheep, and horses. Laodicea, Hierapolis, and Colossæ (and perhaps Antioch) were the chief cities, mentioned in the New Testament.

Pi-bĕsh'eth (Egyptian *bahest*). *Bubastis* is the Greek form. On the Pelusiac branch of the Nile. Called also Bubastite, and named from the goddess whom the Greeks identified with Artemis (Coptic *Pascht*). The city was built on an artificial elevation, raised by criminals (chiefly), from the mud taken from the canals leading from this place to Suez. Pascht was the goddess of fire, and had a grand temple in her honor, to which multitudes flocked yearly on pilgrimage. Herodotus describes the city very minutely (ii. 5–9). The only remains are a few



CYBELE.

stones of the finest red granite, and heaps of broken pottery, mud-banks, etc. When Ezekiel prophesied its destruction it was in its period of greatest prosperity (xxx. 17).

Pi-hahi'roth (*mouth of the caverns*, or, if Egyptian, *where sedge grows*). Near Suez, a camping-place during the Exodus (xiv. 2, 9). There is a place there now called *Ghuweibet el boos* (the bed of reeds).

Pi'late, Pon'tius. (L. *Pilatus*, probably from *pilum*, armed with a javelin. Pontius — probably of Gens Pontia, a plebeian clan of Samnite origin.) The sixth Roman procurator of Judæa, the successor of Valerius Gratus, under Tiberius Cæsar (Luke iii. 1). Tacitus writes, "The author of that name (Christian) or sect was Christ, who was capitally punished in the reign of Tiberius by Pontius Pilate." The early fathers, Justin Martyr, Eusebius, Tertullian, and others, say that Pilate sent to Rome an official report of the trial of Christ. Pilate oppressed the Jews, and violated the Roman law which respected the Jewish religion; of this there is the especial evidence of Josephus (Ant. xviii. 3, 1). He disregarded the law in having brought into Jerusalem effigies upon the ensigns, and by an attempt to force their introduction. Also in appropriating sacred money or treasure for the construction of an aqueduct (Luke xiii. 1). During the feasts the Roman governors resided in Jerusalem to preserve order. Thus at the feast of the Passover, Pilate was in Jerusalem in his official residence, Herod's palace. It was to the gates of this palace that the Jews brought Christ in the early morning, they not entering the house of a Gentile at the period of Passover (John xviii. 28). Pilate therefore came out to hear the indictment. (See JESUS.) Pilate assumed his office about A. D. 25. After ten years an appeal from the Samaritans (whom he had oppressed) to Vitellus, the President of Syria, caused him to be sent to Rome, to answer the charges brought against him. Tiberius died ere he reached Rome. It is generally held that he committed suicide from mortification.

Pis'gah (*to divide* — i. e., *isolated peak*). Mountain in Moab (Deut. iii. 17, xxxiv. 1; Josh. xii. 3, xiii. 20). Although minutely described in the Scriptures, yet it has been difficult to locate. The present explanation of the matter is, that Abarim was the name of the range; Nebo one of the peaks; and Pisgah the top of Nebo. The passage would then read, "Moses went up to Mount Nebo, to the top of the hill." (See NEBO.) The name Ras el Feshka (the same as Pisgah) must have been transferred across the Dead Sea, as well as the name of the Jebel Mousa, S.E. of Bethany.

Pisid'ia. In Asia Minor, S. of Phrygia, E. of Lydia, W. of Cilicia, and N. of Pamphylia. It is mountainous, but has many fertile plains and valleys. The scenery is wild and grand (some cliffs rising 1000 ft. over a foaming torrent); heightened by forests of oak, pine, and other trees, orchards of fruit-trees, and vineyards. Its people, in the time that Paul traveled through it, were war-like highlanders, and probably exposed the Apostle to the "perils of robbers" that he mentions. Antioch was in Pisidia, though on the border of Phrygia.

Plagues, (The,) of Egypt. The so-called plagues of Egypt form the chief part of the miraculous side of the great deliverance of the Israelites from Egyptian bondage. These plagues will teach essentially the same lessons that the deliverance itself teaches. Indeed, the meaning of the deliverance from Egypt will be best learned from considering these miracles, which show it not to have been a mere symbolical act — shadowing or foreshadowing by this temporal deliverance from worldly bondage a spiritual redemption from spiritual oppression — but to have been itself a conflict with the powers of evil, deep and various, and a victory over them, and so a real redemption from the oppression of spiritual wickedness. The Jewish people were not only oppressed with sore bondage in bricks and mortar, but their spirits were led captive under Egyptian idolatries; and the sight and circumstances of this deliverance shook them clear of these enslaving influences, though not completely. The so-called plagues are *ten* in number: 1. The turning of the waters of the Nile into blood (Ex. vii. 15). 2. Bringing up frogs from the river (Ex. viii. 1). 3. The gnats or mosquitoes (Ex. viii. 16). 4. Of flies (Ex. viii. 20). 5. The murrain of beasts (Ex. ix. 6). 6. The boils upon men and beasts (Ex. ix. 8). 7. Hail, etc. (Ex. ix. 13). 8. The locusts (Ex. x.). 9. The darkness (Ex. x. 21). 10. The destruction of the first-born of man and beast (Ex. xi.). The number *ten* is significant, ending, as it does, with the terrible blow struck direct from heaven — the full outpouring on Egypt of the divine wrath. See EXODUS, in HISTORY OF THE BOOKS.



POTTER AT HIS WHEEL.

Ple'iades (Gr. *pleo*, to sail). A cluster of seven stars in the constellation Taurus. The sun enters Taurus about the middle of April; its appearance was a sign of Spring.

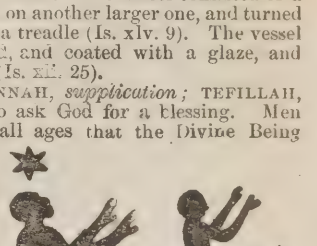
Plow. The plow in the picture "Cows yoked to the plow" shows the style of wooden instrument now in use in Palestine. (See AGRICULTURE.) It is the custom to plow with a camel, or an ass, or with an ox and an ass, or a cow and some of these animals.

Pome'granate. (Heb. RIMMON.) A bush with dark green foliage and crimson flowers. The fruit is red when ripe, and very juicy. The rind is used in the manufacture of leather. It is a native of Asia. The pillars in Solomon's Temple were adorned with carved figures of this fruit (1 K. vii. 18, 20). A fragment of the fruit, with its pearly seeds imbedded in ruby liquid, is very beautiful. "Thy cheeks are like a piece of pomegranate," is the allusion of the poet to the fine transparent tint (Ca. iv. 3).

Poor. The poor received special favors from the law (Deut. xi. 7). 1. The right of GLEANING (Lev. xix. 9, 10). 2. Their portion from the produce of the land in the SABBATICAL YEAR (Ex. xxiii. 11). 3. Possession of land in the JUBILEE year (ver. 25, 30). 4. USURY and pledges (35, 37). 5. Permanent bondage forbidden (Deut. xv. 12, 15). 6. Portions of tithes (Deut. xiv. 28). 7. Their entertainments at feasts (xvi. 11, 14). 8. Payments of WAGES (Lev. xix. 13).

Pot'tery. Was one of the most common and ancient of all manufactures. The clay, when wet, was trodden by the feet to form a paste, then placed on the wheel, and shaped by the hands. The wheel consisted of a wooden disc, placed on another larger one, and turned by the hand, or by a treadle (Is. xlv. 9). The vessel was then smoothed, and coated with a glaze, and burnt in a furnace (Is. xli. 25).

Prayer (Heb. TEHINNAH, *supplication*; TEFILLAH, *to bow down*). To ask God for a blessing. Men have believed in all ages that the Divine Being hears prayer (Deuteronomy iv. 29; 1 Chr. xxviii. 9, etc.), and answers it graciously (Ps. cxlv. 18, 19; 2 Chr. vii. 1) and willingly. Prayer is also called "seeking the Lord" (1 Chr. xvi. 10), entreating the face of the Lord (see FACE), pouring out the heart or soul before Him or before His face (Ps. lxii. 8; 1 Sam. i. 15), crying (1 K. vii. 28) or calling unto God, and a beseeching of God (Ps. lv. 16; Ex. xxxii. 11).



ADORATION. (ANCIENT.)

In the N. T. the approach of the soul unto God, with desire and request for help, is very distinctly stated in many passages (Matt. vi. 6, vii. 7; Luke x. 2; John xiv. 13; Eph. vi. 18; Phil. iv. 6; Col. iv. 2, 3, etc.). Nowhere in the Bible is there any word of explanation of the reason for prayer; the fact is dealt with as a fact, as plain as day and night.

The use of forms, in some cases, seems intended to secure the praise of men rather than of God (Matt. vi. 5). When the form is the most extensive and showy, the true spirit is in danger of being lost.

The Lord's Prayer (Matt. vi. 9–13; Luke xi. 2–4) is the model for all Christian prayer.

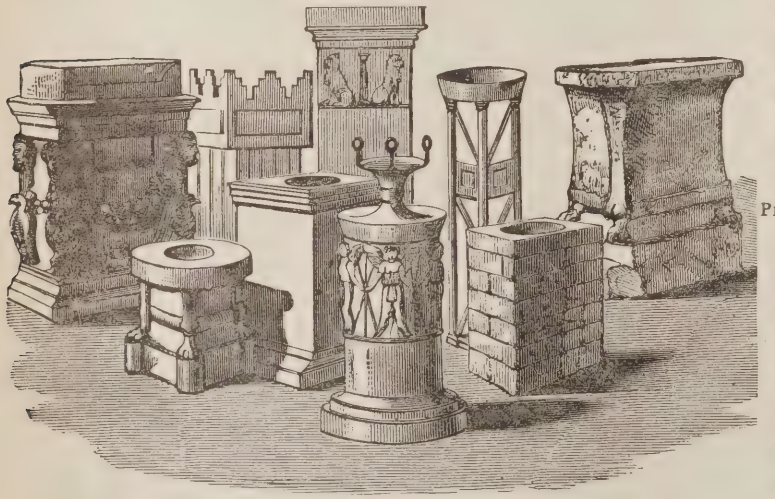


ADORATION. MODERN POSTURES IN PRAYER.

In the Christian Church, Jesus the Christ takes the place of the temple and the altar and the priests and prophets in the old dispensation. He is the intercessor for His people, asking of God the Father blessings for His sake. The Christian form of prayer includes the Hebrew idea of intercession, pleading for benefits; and also adds the higher spiritual desires based on the idea of the brotherhood of all men (Matt. v. 44, ix. 38; 1 Tim. ii. 2, 8; 1 Col. iv. 13; Phil. iv. 6; James v. 14).

Prayer is the free utterance of the soul's wants to God the Father, asking benefits in the name of our Saviour, and interceding for the good of others also. Faith is quickened by prayer; and it may be said that prayer is an indication of the spiritual condition of the soul — it being to the soul what breath is to the body.

Pre'cious Stones. Alluded to very often in the Scriptures, and were known, used, and valued from the earliest times. Engraved gems worn in rings (Cant. v. 14), and used for private seals (Neh. x.), are mentioned in Genesis, and all through the Bible. The twelve stones of the high-priest's breast-plate were engraved with the name of one of the 12 tribes (Ex. xxviii. 17–21), and the whole, when in their proper position on the breast of the high-priest, were called Urim and Thummim (*light and perfection*).



ANCIENT ALTARS, GREEK, ROMAN, AND EGYPTIAN.

The figurative uses of precious stones are very many, and highly poetical and important for instruction, and signify value, beauty, durability, excellence. The names of those most valued were: *Adamant*, the diamond; *Agate; Amethyst; Beryl*, a yellow *Emerald; Carbuncle; Chalcedony; Chrysolite; Chrysoprasus; Chrysoprase* is the leek-green agate; *Emerald; Jacinth; Onyx; Ruby; Sapphire; Sardius; Sardine; Sardonyx; Topaz.*

Pres'bytery (from Gr., meaning *old, elder*). A body of elders in the Christian Church (1 Tim. iv.). Also a body consisting of pastors, ruling elders, laymen, commissioned to represent the churches belonging to the presbytery. This work is subject to the revision of the synod.

Priest (Heb. KOHEN, *to foretell?* or *a mediator, a messenger*), (Job xxxiii. 23). The word priest means one who presides over things relating to God, or, as Paul says, "Every high-priest taken from among men, is constituted on the behalf of men, with respect to their concerns with God, that he may present both gifts and sacrifices for sins" (Heb. v. 1). Adam is the first recorded priest; Noah was the first after the deluge. It is probable that the patriarchs were priests, as in Job i. 5. The prophet differed from the priest in receiving supernatural communications of knowledge, of the past, present, and future. In the patriarchal system, the first-born male was the priest of the family, and succeeded his father. The Mosaic system substituted the tribe of Levi, instead of the first-born (Ex. xxviii.). The Hebrews were promised that, if they would keep the law of Moses, they should be "a peculiar treasure," "a kingdom of priests," "a holy nation" (Ex. xix. 5, 6). [For the dress of the priest, see DRESS.] The age at which they were permitted to serve was not definitely fixed, as in the case of the Levites, but was, probably, at maturity — from 20 yrs. old. The support of the high-priest was, the tithe of 1-10th of the tithes assigned to the Levites (Num. xviii. 28; Neh. x. 38). The candidate for orders must prove his descent from Aaron; be free from bodily defects (Lev. xxi. 16–23); must not mourn outwardly; must marry only a young woman.

Procon'sul (Gr. *anthupatos*, to be deputy). A division of conquered provinces not requiring military rule, was governed by the Roman Senate by proconsuls, civil officers, and their districts were called proconsular. The term was usually one year. A coin of Ephesus gives the title ANTHUPATOS (Acts xix. 38). They did not have the power of life and death.



PTOLEMY I. SOTER (TYRE).

Proc'urator. Is the Latin name of the Roman ruler, translated GOVERNOR in the N. T. (See PILATE.) Gr. *ēgemon.* They were similar in power to the proconsul, and were selected from among those who had been consuls or prætors, or senators. Their term of office depended on the will of the emperor. They wore a military dress and sword, and were attended by six lictors. They had the power of life and death. The head-quarters in Judæa were at Cæsarea, but held judicial wherever they were, as Pilate at Jerusalem. The high-priest could be removed at will by him.

Pros'elyte (Gr. *proselyti;* Heb. GERIM). This word is often used in the Septuagint as the rendering of the Hebrew GER, *a sojourner*, translated "a stranger" (Ex. xii. 48, xx. 10, xxii. 21, etc.). The word, from meaning "one who comes to," means, also, one "who comes over" from one faith to another. The law was liberal to strangers (GERIM); it ordained that they should be treated with forbearance and kindness (Ex. xxii. 21, xxiii. 9; Lev. xix. 33, 34). "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers," etc. The stranger or sojourner was ordered to be welcomed to the Passover Feast upon his observance of certain regulations (Ex. xii. 43, 45). The word in the sense of convert appears in the history and the writings of the prophets in Is. lvi. 3–8, "the sons of the stranger that join themselves to the Lord."

Ptol'emee. 1. Son of Dorymenes (1 Macc. iii. 38). He was active in the expedition which Lysias organized (1 Macc. iii. 38). He had great influence with Antiochus (Epiphanes.) — 2. Son of Agesarchus, governor of Cyprus (2 Macc. viii. 8). — 3. Son of Abubus, who married Simon's daughter. He was governor of the district of Jericho. He murdered Simon and two of his sons (1 Macc. xvi. 11). — 4. Father of LYSIMACHUS I, the Greek translator of ESTHER (Esth. xi. 1). — 5. PTOLEMY VI, PHILOMETOR (1 Macc. i. 18). — 6. Son of DOSITHEUS (Esth. xi. 1). PTOLEMY.



PTOLEMY ARSINOE. PTOLEMY BERENICE.
PTOLEMY II. PHILADELPHUS.

Ptol'emy (*the war-like*). The Greek title of the ruler of Egypt, as Pharaoh was the Egyptian. The line was founded by Alexander the Great, B. C. 323, by making PTOLEMY I SOTER, ruler (323–285). There were fifteen of the race, who were rulers in Egypt and Syria, the last of whom was deposed by the Roman power, B. C. 81.

The most noted among them for their connection with Palestine were those in whose reigns the rival temple at Leontopolis was built (Is. xix. 18), and managed in almost exact imitation to the original at Jerusalem, having been founded by Onias, the son of Onias III (see ONIAS) the rightful successor to the high-priest's office, but who was deprived of his right through political intrigues, and therefore fled to Egypt with a great number of Jews.



PTOLEMY III. ENERGETES.

The history of the eight different Ptolemies who ruled in Egypt fills up a large part of the space between the books — between Malachi and Matthew, and therefore has a positive value to the student of history. The details are to be found in the Maccabees, and Josephus. In the prophesy of Daniel there is a very complete outline of even the military campaigns, marriages of the kings of Syria and the Ptolemies of Egypt, and their influence on the Jews, which can be filled up with the actual names so as to read like an account written by an historian. The king of the North is Antiochus, the king of the South is Ptolemy; the young maiden is Cleopatra, the fenced city is Sidon, etc. Alexandria was built and flourished in this age (see ALEXANDRIA, and APOCRYPHA in the HISTORY OF THE BOOKS).



PTOLEMY V. ENERGETES.

Pub'lican (Lat. *publicanus;* Gr. *telones*). Collectors of the Roman revenue. The publicans of the N. T. were regarded as traitors and classed with sinners (Matt. ix. 11), harlots (xxi. 31, 32), and with the heathen (xviii. 17). No money received from them was permitted to go into the alms-box. They were not allowed to sit in judgment or give testimony. Some of them were the earliest disciples of John the Baptist and of Christ (Luke xviii. 13).

Pul (*king*). An Assyrian king, the first mentioned in Scripture. He made an expedition against MENAHEM, king of Israel. But we learn from the Assyrian monuments that Jehu had already paid tribute to Shalmanezer II, as recorded on the black obelisk.

Menahem reigned ten years, so that Pul's expedition could not be earlier than B. C. 751, or later than B. C. 745.

Pulse (Heb. ZEROHIM, ZERONIM, "to scatter, to sow"). A general name of peas, beans, and such kinds of garden-sauce (Dan. i. 12, 16).

Pun'ishments. Were twofold, capital and secondary. 1. Stoning (Ex. xvii. 4). 2. Hanging (Num. xxv. 4). 3. Burning (Gen. xxxviii. 24). 4. By the sword (Ex. xix. 13). 5. Strangling (John xviii. 31). 6. Drowning (Matt. xviii. 6). 7. Sawing asunder (2 Sam. xii. 31). 8. Pounding in a mortar or beating to death (Prov. xxvii. 22). 9. Precipitation (2 Macc. vi. 10). OF SECONDARY. — 1. Retaliation (Ex. xxi. 24-25). 2. Compensation in money, or goods, or service (Ex. xxi. 18-36). 3. Stripes (Deut. xxv. 3). 4. Scourging (Judg. viii. 16).



PTOLEMY IV. PHILOPATOR (TYRE).

A false accuser suffered what he proposed to inflict wrongfully on another (Deut. xix. 19). Imprisonment was practiced for convenience rather than punishment (Lev. xxiv. 12). Debtors were shut up until they paid (Matt. xviii. 30); stocks were used (xiii. 27). See ANATHEMA.

There is no direct reference to rewards or punishments in the future life in the Old Testament. See HADES.



PTOLEMY VI. PHILOMETOR.

Pute'oli. 8 miles N.W. of Naples, on the Shore; once called the Bay of Cumæ (see Virgil), and also Puteolanus. It was a famous watering-place, on account of its many warm springs Ships landed cargoes of corn, and also passengers from the Levant, at this, the best harbor near Rome. The harbor was protected by a mole, the ruins of which are still to be seen. Scipio sailed from this port to Spain; Cicero had a villa in the vicinity, and Hadrian was buried near. Now called Puzzuoli.



HOUSE TOP AND BATTLEMENT.

Py'thon. A serpent slain by Apollo (Acts xvi. 16). DIVINATION. In the Greek and Roman mythology, Python was a huge serpent (darkness, or ignorance), which was born in the mud of Deucalion's Deluge, and killed near Delphi by Apollo (the sun or intelligence).

Q

Quails (Heb. SELAV). The quail is a bird of passage, about the size of a turtle-dove, and resembling the American partridge. They are plentiful near the shores of the Dead Sea, the Jordan, and in the deserts of Arabia. Its flight is very low, especially when fatigued, and it keeps close to the ground. They migrate in vast flocks, and at night, when they settle, they are so exhausted they may be captured by the hand (Ex. xvi. 13).

Queen (Heb. MALCAH, *wife*), (Esth. i. 9). SHEGAL, *consort* (Neh. ii. 6), GEBIRAH, *powerful* (1 K. xv. 13). Queen is applied to the woman who exercises the highest authority; and this in the East, is not the wife but the mother of the master. The case of Esther is an exception.



PUTEOLI. PUZZUOLI.

R

Ra'amah (*trembling*). Fourth son of Cush (Gen. x. 7). Settled on the Persian Gulf (probably where we find Sheba, on the island Bahreyn), and renowned in Ezekiel's time as trading with Tyre (Ez. xxvii. 22) in spices, precious stones, and gold.

Rab'bah (*greatness*). Several places of this name. 1. (Deut. iii. 11.) A very strong place east of Jordan; almost the only city of the Ammonites. This may have been the city of the Zuzims, in Ham (Gen. xiv. 5). The sarcophagus of the giant Og was here (Deut. iii. 11). The extensive ruins of Rabbah, now called *Amman*, are found on both sides of a perennial stream, the banks and bed also being paved through the city, about 19 miles southeast of Es Salt, and 22 miles from the Jordan, in a long valley, a branch of the Wady Zerka. The theatre is very large and well preserved. Roman and Christian buildings are also found. Some of the columns are five feet in diameter. Ezekiel's prophesy is literally fulfilled, and the place has become a stable for camels and a couching-place for flocks (xxv. 5). David took the city by his general, Joab, when Uriah the Hittite was killed (2 Sam. xi.). It was named Philadelphia by Ptolemy Philadelphus, B. C. 250. Coins of this city are extant, bearing the figure of Astarte. The Christian Church is still in excellent preservation. — 2. The city of AR was also called Rabbath Moab. — 3. A city of Judah (Josh. xv. 60). Lost. 4. In Josh. xi. 8, Zidon is called Zidon Rabbah, translated great Zidon.

Rab'bi (*my master*). A title of respect which the Jews gave to their teachers and physicians, and especially to our Lord (Matt. xxiii. 7, 8). EDUCATION. SCRIBES.

Ra'chel (*a ewe*). The youngest daughter of LABAN, wife of JACOB, mother of JOSEPH and BENJAMIN. The history of Rachel may be found in Gen. xxix., xxxiii., xxxv. See JACOB.

The so-called tomb of Rachel is about half a mile from Bethlehem, near the Jerusalem road.

Ra'ma (Matt. ii. 18). RAMAH (Jer. xxxi. 15). A city in Mt. Ephraim, or Benjamin. Matthew refers to the ancient massacre, and also at the same time to that of the innocents of Bethlehem. The name Ramah forms a part of several names, and means *hight*. 1. In Benjamin (Josh. xviii. 25). Five miles N. of Jerusalem, near Geba. The palm-tree of Deborah (Judg. iv. 5) was near it, in a valley toward Bethel. It is now a poor village in the midst of columns, hewn stones, and other ruins of antiquity. Cirama (1 Esd. v. 20). — 2. In Mt. Ephraim (1 Sam. i. 1). The home of Elkanah, Samuel's father; the birth-place of Samuel, his home and official residence, the station of his altar, and where he was buried (xv. 1). Supposed by some to be the same as the first, in Benj. — 3. (Josh. xix. 29.) Boundary of Asher, 1 mile N.E. of Ras el Ain, two and a half ms. S.E. of Tyre. There is another *Rameh* 10 miles S.E. of Tyre. — 4. In Naphtali (ib. v. 39), one of the fortified cities, 7 miles S.E. of Safed on the way to Acre, on a lofty hill commanding one of the finest views in Palestine. — 5. RAMOTH GILEAD (2 K. viii. 29, 2 Chr. xxii. 6). — 6. Ramleh (Neh. xi. 33), near Joppa.

Ra'math Lehi (Judg. xv. 17). Where Samson slew 1000 men with a jawbone, and named the place *Wielding of the Jawbone.*

Ra'math Mizpeh (*high place of the watch-tower*). (Josh. xiii. 26.) Boundary of Gad. Where Jacob and Laban set up a monument of stones. Lost. Dr. Eli Smith found many names of places on the east of Jordan, which, when more carefully examined and their sites explored, may result in settling many points of topography in that region now wholly uncertain. The Palestine Exploration has made several discoveries, and added much to our knowledge of this region, and are still continuing their work, though encountering many obstacles.

Ram'eses, Raam'ses (Gen. xlvii. 11). The land of Goshen. A city in the same land, enlarged and fortified by the Jews (Ex. i. 11, xii. 37). There were (and now are) other places of this name in Egypt. Abu Kesheyd, a modern village, has an antique monolith, on which is carved a group, Rameses II, between Tum and Ra.

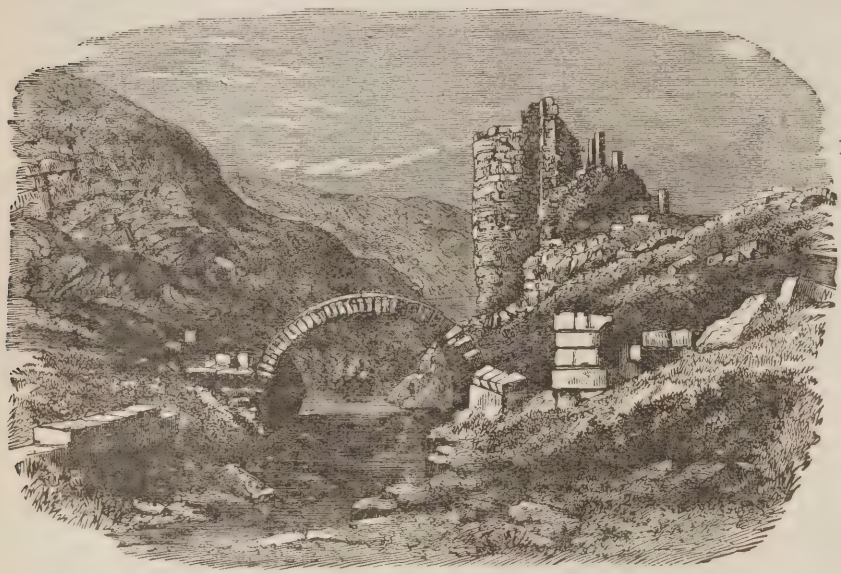
Ra'moth in Gilead (Deut. iv. 43; Josh. xx. 8). Now Es Salt. The site is on a high and picturesque hill, almost surrounded by deep ravines, and encompassed by mountains. Jebel Osha, the highest peak of Gilead, is only 2 ms. N. Vineyards and olive-groves beautify and enrich the place; the ruins are not extensive, being a square castle with towers, and a moat, on the hight, and a great number of tombs and grottos in the ravines.

Rebek'ah. REBECCA (*ensnarer*). Daughter of BETHUEL (Gen. xxii. 23). Sister of LABAN, married to ISAAC. There is a beautiful and touching incident of "Rebekah at the well." This bright little picture, with its conclusion, comprises all the circumstances of a perfect marriage. The sanction of parents, the favor of God, the domestic habits of the wife, her beauty, kindness, modest consent, and her successful hold on her husband's love (even in the same tent with her mother-in-law).

Red Sea (Num. xxi. 14). Called *the sea*, in Ex. xiv. 2, 9, 16, etc. The Gulf of Suez in the Exodus, and also the Gulf of Akabah later in the wandering. Called the *sea of suph* in Ex. x. 19, that is, the sea of *reeds*, or *flags*. A seaweed resembling *wool* (in whiteness) is thrown up in great quantities on the shores of the Red Sea (Diodorus iii. 19). The same word was used to name the weeds, or reeds, in which Moses was laid when an infant (Ex. ii. 3). It is

thought the *papyrus* was meant. The Abyssinians now use papyrus boats.

It is supposed that "the tongue of the Egyptian Sea," the head of the Suez Gulf, has dried up, as predicted by Isaiah (xi. 15, xix. 5), for a distance of 50 ms. The ancient head would have been at *Aboo Kesheyd*, which has been identified with the ancient Hero. Necho's canal, which was wide enough for two triremes to row abreast (Herodotus ii. 158), once led from the gulf to the Nile, but it is now filled with sand. The Suez Canal, just opened, leads to the Mediterranean. The sea is nearly 1400 ms. long by 100 to 200 ms. in its widest part. The deepest water



RABBAH IN MOAB

is 6324 feet, in lat. 22° 30′. It is filled with coral and other rocks and rocky islands for 40 or 50 ms. on each side, leaving a narrow and dangerous channel, which is narrowest opposite El Medeeneh. The Suez Gulf is 130 ms. long and 18 wide. The Akabah Gulf is 100 ms. long by 15 wide. This is a continuation of *Arabah*, and is bordered on both sides by steep and high mountains — Sinai on the west, and the spurs of Mt. Seir, Edom, on the east, from 3000 to 6000 feet high, the highest being to the south. The island of Graia, fortified by the crusaders, lies near the west shore, not far from the north end. The ruins of walls, castles, a church, etc., mostly of the Middle Ages, cover the whole rocky area. The straits at the south end of the sea are called Bab el Mandeb (*Gate of Tears*), from the many shipwrecks which have happened after passing them, either way.



HAND-MILL.

Refi'ner (Heb. ZOREF. MEZAREF). Refining being the separation of the pure metal from the dross, by means of fire, suggested an apt subject for illustration, as in Is. i. 25; Zech. xiii. 9; Mal. iii. 2, 3. A full, figurative allusion to the refiner's process is in Jer. vi. 29, 30. See METALS.

Refuge, Cities of. 6 out of the 48 Levitical cities were set apart as a refuge for any one who should accidentally kill another, to stay there until the death of the high-priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9). There were 3 on each side of Jordan. On the E. side were Bezer, Ramoth in Gilead, and Golan, and on the W. side were Kedesh in Galilee, Shechem, and Hebron. The right of asylum of many cities, in ancient classic nations, and of sanctuary in Christian countries (the privilege of many churches in the Middle Ages especially), are parallel, and show the wisdom of the law-makers, in providing a means of abating the evils of the system of blood-revenge, which are peculiarly Oriental, and very wasteful of human life. Moses abolished the custom of allowing money to be paid as a compensation for a human life, as was the case in Athens and many eastern countries, and is now among the Arabs. The cities are each described under their respective names.

Rehobo'am (*he enlarges the people*). The son of Solomon, by the Ammonite princess Naamah (1 K. xiv. 21, 31), whom he succeeded. By neglecting his father's counselors he hastened the division of the tribes which had been restrained by the government of Solomon.

Reho'both (*room*). A well dug by Isaac (Gen. xxvi. 22). The wells Sitnah, Ezek and Rehoboth were west or southwest of Beersheba. *Wady Ruhaibeh* is 20 miles S.W. of Beersheba, and is claimed as the place by Dr. Bonar (*Desert of Sinai*, 316). — 2. Rehoboth by the River (Gen. xxxvi. 37). On the Euphrates, just below the Khabur, stands *Rahabah*, in the midst of extensive ancient ruins. — 3. THE CITY. One of the four built by Nimrod. As the name means in our tongue, "to be wide," or "spacious," or "streets," the passage in Gen. x. 11, 12, may describe one city, Nineveh, which was spacious, and had several quarters, as Resen, Calah, altogether forming "a great city."

Re'kem (Heb. *flower-garden*). Ain Karem, near Jerusalem, on the west side.

Rephi'dim (*rests*, or *stays*), (Ex. xvii. 1, 8; xix. 2). Station of the Exodus, between Egypt and Sinai. The people murmured for water, and Moses smote the rock in Horeb, "before the people;" and therefore if Horeb and Sinai be located at Jebel Sufsafeh and its vicinity, then Rephidim would be in Wady es Sheikh. WANDERING.

Re'sen. The ruins called *Nimrud*, at Mosul, on the Euphrates, are understood to represent the ancient Calah, and those on the opposite side of the river are the remains of Nineveh; and there are remains between the two, at *Selamiyeh*, which answer to the locality of Resen.

Resurrec'tion. Gr. *anastasis*, uprising; *exanastasis*, a rising up out of (Phil. iii. 11; *egersis*, waking up; "resurrection" in John xi. 25; and several other words, or derivatives, are rendered resurrection.

The idea is the rising again of the body from death, or its return to life in two senses: 1, of those who have been brought back to this life after death, as Lazarus, the widow's son of Nain, etc.; and 2, of all true Christians, who will be raised in the future world.

This is one of the vital points in the Christian's creed. If there is no resurrection, then there is no hope beyond this life. The Old Testament history prefigures the doctrine, in its records of several instances of restoration to life after death, as by Elijah (1 K. xvii. 21–24), and Elisha (2 K. iv. 20, 32–36). The vision of the dry bones may be accepted as touching on the general belief, though not a case of practical proof; the translations of Enoch and Elijah cannot argue resurrection, because death did not take place, and they are simply evidence of a continued existence after this life (Gen. v. 22; 2 K. ii.).

"Life and immortality" are "brought to light by the gospel." The New Testament idea is that it is (1) to be universal (John v. 28, 29; 2 Cor. v. 10; Rev. xx. 13), (2) and that souls will be recognizable; but whether the identity will be from physical or spiritual sources we are not instructed, unless Paul means that it will be spiritual in his argument to the Romans (vi., viii.) and to the Corinthians (1 Cor. xv. 44), where we may possibly see evidence of a belief in the rising of the identical shapes of our bodies of flesh, but changed into a spiritual substance. (3) The belief in a future life for the saints only and a second death for the impenitent is held by many, who find in the life and works of Jesus, and in Paul and John's teaching much to confirm this view. (4) It is the work of Jesus that has secured the resurrection and life of all who believe on him, and his voice will call them from the tomb, who prayed, "Father, I will that they also, whom thou hast given me, may be with me where I am." (5) The time of the resurrection is not determined. There may be two objects or ends to be answered: one being the actual life, which is believed to have been already given to several, whose names are mentioned in the Bible; and the other the great day of judgment. SECOND ADVENT.

Reu'ben (REU, *behold*, and BEN, *a son*). Eldest son of Jacob (Gen. xxix. 32), son of Leah. The tribe of Reuben was located, at their own request, on the E. side of Jordan, and against the wishes of Moses (Num. xxxii. 19).

Rhodes. An island 120 miles long, by 36 wide, opposite the S.W. extremity of Asia Minor, celebrated from remote antiquity for commerce, navigation, literature, and the arts; and during the Middle Ages as the residence of the Knights of St. John. Its maritime code was adopted by the Romans. The soil is fertile and the climate delightful. There are two cities: Rhodes (built B. C. 482), which was celebrated by its having erected over the entrance to its harbor a brass statue of Apollo, 105 feet high (built by Chares of Lindus, B. C. 290, and thrown down by an earthquake, B. C. 224); and Lindus, and a number of villages. Population 30,000. Paul visited the island on his way to Jerusalem (Acts xxi. 1).



ASSYRIAN CHARIOT OF STATE.

Rib'lah (*fertility*). In the land of Hamath (2 K. xxiii. 33), on the east side of Ain (Num. xxxiv. 11). Both places are located in the Orontes valley, 35 ms.

N.E. of Baalbek; Riblah lying on the banks of a mountain stream, in the midst of a vast and fertile plain. Mentioned as Diblath in Ez. vi. 14. At Riblah, Pharaoh Necho deposed king Jehoahaz (2 Chr. xxxvi.), and Nebuchadnezzar put out the eyes of Zedekiah after killing his sons (2 K. xxv. 7).

Rid'dle (Heb. HIDAH, *intricate*). Artifice Dan. viii. 23); a proverb (Prov. i. 6); an oracle (Num. xii. 8); a PARABLE (Ez. xvii. 2); in general, any wise or intricate sentence (Hab. ii. 6). The queen of Sheba came to ask riddles of SOLOMON (1 K. x. 1). The ancients were fond of riddles. They were generally proposed in verse. The only mention of a riddle in the N. T. is in Rev. xiii. 16–18.

Right'eousness (Heb. ZEDEK, ZEDAKAH; Gr. *dikaiōma*). Holiness, justice, rectitude; an attribute of God only (Job xxxvi. 3; Is. li. 5–8; John xvii. 25). The righteousness of Christ includes His spotless holiness and His perfect obedience to the law while on earth, and His suffering its penalty in our stead. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

Ring (TABBA'ATH, GALIL; Gr. *daktulios*). The ring, besides being an ornament, was used as a signet, or sign-manual, when its setting was engraved with some device with or without the name of the owner which was recognized as his personal emblem (Neh. x. 1). Such rings or seals were used by all persons in authority, and when stamped upon the parchment, or on a piece of wax or clay attached, stood instead of the name of the person agreeing to the compact. See SEAL.

River. Seven distinct Hebrew words are translated by "river" in our version. By river we mean a large stream of water, flowing summer and winter, and we have names for smaller streams; as, stream, creek, brook, torrent, rill, rivulet, etc. There are such differences in the original Hebrew, which were overlooked in the translation, and it may be interesting to notice them: 1. AUBAL, YUBAL (Jer. xviii. 8; Dan. viii. 2, 3, 6), *tumult, fullness*. The word used for the deluge is from the same root, and is HAMMABUL (only in Genesis, and Ps. xxix. 10). — 2. NAHAR (Gen. ii. 10; Ex. vii. 19, etc.), *to flow*. This means a river, as we use the word. With the definite article HAN-NAHAR (*the* river), the Euphrates is meant (Gen. xxxi. 21; 2 Sam. x. 16, etc.).—Incorrectly rendered "flood" in Josh. xxiv. 2, where the Euphrates is meant; and in Job xiv. 11; Ps. lxvi. 6, where the Red Sea, or the Jordan, is referred to. The Arab name of river is *nahr;* now used for all perennial streams. — 3. *Nakhal (to receive)*, as, a water-course; therefore, a torrent-bed, common in Palestine, having water only in winter. This is translated "valley" in Gen. xxvi. 17; Num. xxi. 12; "brook," Deut. ii. 13; 2 K. xxiii. 6-12; "river" in



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Amos vi. 14; "streams" in Ps. lxxviii. 20; and in all these cases *valley* is the true meaning. The modern term is WADY for such valleys as are dry in summer. — 4. PELEG (*to flow*, or *division*): "River," in Ps. i. 3; Is. xxx. 25; Job xx. 17; "stream," in Ps. xlvi. 4; "divisions," in Judg. v. 15, 16. The word means artificial streams for irrigation. — 5. APHIK (*force* or *hold*, as the bank of a river): "River" in Cant. v. 12; Ez. vi. 3, xxxi. 12; and "streams" in Ps. cxxvi. 4; in which last passage it refers to the dry water-courses of the Negeb, or South. In 2 Sam. xxii. 16 it is translated "channels," and also in Ps. xviii. 15. — 6. YEOR (the *Nile*), a word adopted into the Hebrew from the Egyptian language. This is the word used for the Nile in Genesis and Exodus, and is mistranslated "flood" in Amos viii. 8, ix. 5. RIVER OF EGYPT. Two terms were used in the original — differing, as will be seen — both of which are translated "river of Egypt." 1. NAHAR MIZRAIM (Gen. xv. 18), meaning *The Nile* (probably before the name YEOR was known to the Hebrews). — 2. NAKHAL MIZRAIM (Num. xxxiv. 5), meaning the dry water-course of El Arish. The Nile is also called SHIHOR (Josh. xiii. 3, etc.). The importance of these corrections is felt, when it is seen that we are able to prove by them that the original Hebrew text was true in every one of its references to the peculiar features of the countries referred to, even in minute particulars.



HIGH-PRIEST, ARK, ALTAR, AND HOLY VESSELS IN THE TABERNACLE ON MOUNT ZION.

Roe. Roebuck (Heb. ZEBI, masc., ZEBIYAH, fem.). The Oriental antelope or gazelle. It is about two and a half feet in hight, of a reddish-brown color, with white feet and belly, has long naked ears, and a short erect tail. The horns are black, about twelve inches long, and bent like a lyre. It inhabits Barbary, Egypt, Arabia, and Syria, and is about half the size of the fallow-deer. It goes in large flocks; it is easily tamed though very timid; its flesh is considered excellent food (Deut. xii. 15, 22).

Roman Empire. Rome is first mentioned in 1 Macc. i. 10, in connection with Antiochus Epiphanes, who had been a hostage there, and was a "wicked root." Pompey made Syria a Roman province B. C. 65, and took Jerusalem two years later (Ant. xiv. 2, 3, 4; Wars i. 6, 7). Herod was made the first king under Roman rule by Antony, B. C. 40, and was confirmed by Augustus, B. C. 30. The tribute paid to Cæsar (Julius) was a fourth part of their agricultural produce in addition to the tithes (Ant. xiv. 10, 6). After A. D. 6, Judæa was made a province of Syria at the request of the Jews, who were worn out by the cruelties of the Herods, with the capital at Cæsarea; Coponius was the first procurator, and Pilate was the fifth. Jesus was crucified during Pilate's reign (A. D. 25 to 35).

The Roman empire was but a narrow strip along the shores of the Mediterranean until Pompey added Asia Minor, Syria, and (Antony) Egypt; Cæsar conquered Gaul; the generals of Augustus Spain, and from the Alps to the Danube. Its population in the time of Christ was 85 millions. Gibbon says it was 120 millions in the time of Claudius, who appointed Felix procurator (A. D. 52–60). Festus succeeded him and heard Paul (Acts xxv., etc.). Vespasian was sent into Judæa in A. D. 67, with a large army. Nero died in 68, and Vespasian was elected emperor by the legions in Judæa. Titus was sent to conduct the war in Judæa by his father A. D. 70, when he took Jerusalem after a siege of four months. Julius Cæsar allowed the Jews to live after their own customs, even in Rome; which privileges were confirmed by Augustus, who also respected their Sabbath (Ant. xiv. 10, 11, 19), and exempted them from military service; but Tiberius and Claudius banished them from Rome, as Suetonius says, because they were continually raising disturbances under the impulse of Chrestus — *i. e.* Christ.

ROME. The city of Rome was founded B. C. 753, on 7 hills, 15 ms. from the mouth of the Tiber Rev. xvii. 9). The modern city lies to the N.W. of the ancient site, on what was the Campus Martius (Field of Mars), a plain north of the seven hills. It is only mentioned in Maccabees, Acts, Epistle to the Romans, and 2d Timothy. The Jews first settled in Rome after Pompey's conquests, when the Jewish king Aristobulus and his son were led in triumph. At the time of Paul's visit (after Augustus had "found the city of brick and left it of marble") the population was one million two hundred thousand (*Gibbon*) — one-half being slaves, and a large part of the freemen dependent on the rich, and living like paupers on public gratuities. Rome became the greatest repository of architecture, pictures, and sculptures that the world ever saw. The luxury, profligacy, and crime of this age is beyond the descriptive power of letters. It is believed that Paul lived here "two whole years," in his own hired house, bound by a chain to a soldier, according to the then custom of keeping certain prisoners (Acts xii. 6, xxviii. 16, 20, 30). Five of Paul's epistles were written at Rome, one of them just before his death, as is believed by beheading.

Rose. 1. Heb. CHABAZZELETH (Cant. ii. 1). I am the rose of Sharon. 2. Gr. *rhodon* (Wis. ii. 8). Roses are greatly prized in the East, for the rose-water, which is in much request. Several varieties are still found in Palestine. The "rose of Sharon" is sacredly associated with the heavenly bridegroom (Cant. ii. 1).

The Rose of Sharon is thought by some to have been the Cistus, Rock-rose, of which there are several varieties in Palestine, and is now chiefly found on the hills, and especially on Mount Carmel, where it almost covers whole districts, tinting entire hillsides, as seen from a distance, in April.

Others, as Tristram (*Nat. Hist.* 476), think it was the Sweet-scented Narcissus, a native of Palestine, growing on Sharon, and nearly all over the country. It is very fragrant, and an especial favorite of the people, who, men and women, carry them for their perfume and fine color, vast numbers being sold in the bazaars.

Dr. Thomson suggested the Mallow, marsh-mallows, which grows into a stout bush, and bears thousands of beautiful flowers. Others again suggest the asphodel or the lily.

Rosh. In Ez. xxxviii. 2, 3, xxxix. 1, this name is translated "chief," and should read "Magog, the prince of Rosh, Meshech, and Tubal." The Russ, or Russians, are also mentioned in the Koran. The country of the children of RASSES (Jud. ii. 23) was ravaged by Holofernes. Meshech is said to be the original Muscovy, and Rosh, the original Russia.

Rye (KUSSEMETH), (Ex. ix. 32). Rye is not an Egyptian or Syrian grain, but rather a northern plant. It is closely allied to wheat, which it much resembles. The sheath is coarser and rougher, and the beard long. It is of less value, and the flour is generally mixed with that of wheat.

S

Sabactha'ni (*hast thou forsaken me?*). A part of our Saviour s exclamation on the cross (Matt. xxvii. 46); the whole is taken from Ps. xx. 1, where it is used prophetically.



VIA DOLOROSA.

Sab'bath (Heb. SHABBATH, *the [day of] rest*). The name given to the seventh day of the week under the old covenant. Division of time into weeks was the custom from the earliest recorded ages, among the rudest as well as the most cultivated people. (CHRONOLOGY.) It is the only ordinance besides marriage which dates from the Creation (Gen. ii. 3), and it is one of the subjects of the Decalogue (Ex. xxxiv. 21). In Leviticus the whole law is repeated (xxiii. 2, 3), and one of the finest of the Psalms was written in honor of the day (Ps. xcii.). The prophets also honor the Sabbath as a holy day (Is. lvi. 1, 2; Ez. xx. 12, xliv. 24, xlvi. 3).

The special rites and services appointed for the day show that it was to be spent in thoughts and exercises on the character and ways of God. The services of the sanctuary were peculiar to the day (Num. xxviii. 9; Lev. xxiv. 3-9); and the laws of Moses were read (Acts xv. 21), "teaching Jacob God's judgments and Israel His law" (Deut. xxxiii. 10).

Josephus alludes to the origin, design, and observance of the day in his discourse against Apion (ii. 18).

Jesus instructed his disciples by His example as well as words, to keep the law of the Sabbath, and to works of kindness and mercy, and exercise of piety (Matt. xii. 1-13; Mark iii. 1-5; Luke iv. 61, vi. 9), and to keep the day in its true spirit, as a day of personal privilege and benevolent usefulness, for "the Sabbath was made for man and not man for the Sabbath."

In Colossians ii. 16, Paul argues from the fact of the Sabbath having been superseded by the Lord's day.

Sabbath Day's Journey. The distance between the tents and the ark in the camp, which was 2000 cubits. The common cubit of 18 inches would be 3000 feet, and the sacred cubit of 19.05 inches would be 4762 feet. The English mile is 5280 feet.

Sack'cloth (Heb. SAK; Gr. *sakkos*). A coarse stuff, of a dark color, often made of goats'-hair (Is. iii. 24; xv. 3), and the coarse, black hair of the camel. In great calamities — in penitence, in trouble — the Jews were sack-cloth about their bodies (Gen. xxxvii. 34). The robe resembled a sack, and was confined by a girdle of the same material (2 Sam. iii. 31). In times of joy those who were clad in sackcloth took it off, and put on their usual clothing (Is. xxxii. 11). See DRESS.

Sac'rifice (Heb. MINCHAH, *to give;* KORBAN, *to approach;* ZEBACH, *to slaughter animals;* OLAH, *whole burnt-offering;* SHELEM, *peace-offering;* CHATTATH, *sin-offering;* ASHAM, *trespass-offering;* Gr. *thusia* (Matt. ix. 13); *doron, gift* (Matt. ii. 11); *eidolothuton, idol-sacrifice* (Acts xv. 29); *prosphora, offering* (Acts xxi. 26). The first recorded sacrifices were those of Cain and Abel (Minchah). Of Noah, after the flood (Gen. viii. 20); a burnt-offering (olah). The sacrifice of Isaac (Gen. xxii. 1-13), the only instance of human sacrifice, having been commanded by God as a test of faith, but not actually offered. In the burnt-offerings of Job (Job i. 5, xlii. 8), the offering was accompanied by repentance and prayer. The sacrifices of the Mosaic period commenced with the offering of the Passover (Ex. xxiv.). The law prescribed five kinds of sacrifices: the burnt-offering, the meat-offering (unbloody), the peace-offering (bloody), the sin-offering, and the trespass-offering. In the consecration of Aaron and his sons (Lev. viii.), there was first a *sin-offering*, as an approach to God; next, a *burnt-offering*, typical of dedication to His service, and the *meat-offering* of thanksgiving; and further, a peace-offering for the congregation, which was accepted by the miraculous descent of fire upon the altar. This was ever afterwards the order of the sacrifices. The sacrifices regularly offered in the Temple were of burnt-offerings: first, the daily burnt-offerings (Ex. xxix. 38-42); second, the double burnt-offerings on the Sabbath (Num. xxviii. 9, 10); third, the burnt-offerings at the great feasts (Num. xxviii. 11, xxix. 39).



THE MULE OF SYRIA.

Sad'ducees (named from ZADOK, the high-priest). A religious sect of the Jews at the time of Christ, who refused to accept that the oral law was the revelation of God to the Israelites, and believed exclusively in the written law. They joined with the Pharisees in asking for a sign from heaven (Matt. xvi. 1, 4, 6), but opposed their doctrines otherwise. The Sadducees never exercised the influence that the Pharisees did, and were more tolerant. They rejected the belief in a resurrection (Matt. xxii. 23), nor did they believe in future rewards and punishments. The high-priest at the time of Christ was of this sect, and the doctrine of the resurrection preached by Christ rendered the Sadducees especially bitter against him (Acts iv. 1, v. 17), but he did not censure the Sadducees as much as the Pharisees.

Sal'cah (Deut. iii. 10; Josh. xiii. 11). A city on the extreme east limit of Bashan and Gad (1 Chr. v. 11). There was a district of the same name (Josh. xii. 5), belonging to Og. Now called *Sulkhad*, at the south end of Jebel Hauran. The great Euphrates desert begins near this city and extends to the Persian Gulf. About three miles in circuit. In it is a castle on a lofty (volcanic) hill, 400 feet high. An inscription on a gate is dated A. D. 246, and one on a tombstone, A. D. 196.

Sa'lem. SHALEM (*peace*). Jerome said Salem was 8 Roman miles from Scythopolis (Bethshean), and in his day contained the ruins of the palace of Melchizidek. Some have identified it with Jerusalem. The plain of Salem has the mountains Ebal and Gerizim, with Shechem, on its west end, and the hills on which Salem stands on its east end. In Psalm lxxvi. 2, Salem means Jerusalem.

Sa'lim (John iii. 23). Near Ænon. 6 miles south of Bethshean and 2 miles west of Jordan is a site of ruins on the *Tell Ridghah*, with a Mohammedan tomb, called *Shekh Salim*. The brook in *Wady Chusneh* runs close by, and a copious fountain gushes out near the tomb, while rivulets wind about in all directions. "Here is much water."

Salt, City of (Josh. xv. 62). In the wilderness, near Engedi and the Dead Sea. It may be the site is found in the modern *Nahr Maleh*, which is near the *Wady Amreh*, which is believed to be *Gomorrah*. The *Valley of Salt*. Two memorable victories occurred here: that of David over the Edomites (2 Sam. viii. 13; Ps. lx.); and that of Amaziah over the same people (2 K. xiv. 7). The site is lost. It has been located by some in the plain at the south end of the Dead Sea.



ANCIENT TEMPLE INTERIOR AT BAALBEK.

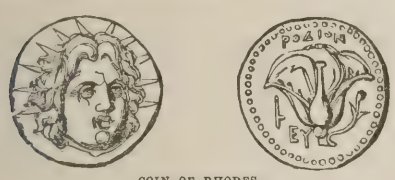
Salva'tion (Heb. YESHAH, YESHA; Gr. *soteria*). Deliverance from temporal evils or earthly destruction (Ex. xiv. 13). GOD is figuratively called "salvation" (Ps. xxvii. 1). JESUS CHRIST has provided the salvation of the Gospel, and is pre-eminently "the SAVIOUR" (Matt. [illegible]).

Sama'ria (*watch mountain*). Six miles N.W. of Shechem, on a hill which is surrounded by a broad basin-shaped valley. Here OMRI built the capital of the kingdom of Israel, on a hill which he bought (B. C. 925) of SHEMAR for two talents of silver (1 K. xvi. 24). The site is singularly beautiful, and is always admired by every visitor. Ahab built a temple

to Baal, with images; and that part of the city was called "the city of the house of Baal" (1 K. xvi. 22), which was destroyed by Jehu (2 K. x. 25).

The Syrians besieged it in 901 B. C. (1 K. xx. 1), and in 892 B. C. (ib. vi. 24, vii. 20), and in both cases without success.

Shalmanezer, king of Assyria, took it after a siege of 3 years, B. C. 721 (2 K. xviii. 9, 10), and carried the people away to Assyria. Esarhaddon repeopled the country from Assyria, and these citizens were called *Samaritans*. Josephus describes it as a very strong city in the time of John Hyrcanus, who took it (B. C. 109) after a year's siege (Ant. xiii. 10, 2). After this time the Jews inhabited the city, until the age of Alexander Jannæus, and until Pompey restored it to the descendants of the original inhabitants (probably the Syro-Macedonians).



COIN OF RHODES.

Herod the Great rebuilt it with some splendor, and called it SEBASTE (Augustus), after his patron, the Emperor Augustus. The wall is 20 stadia in circuit. A magnificent temple was dedicated to Cæsar. 6000 veteran soldiers were colonized here, and a large district given them for their support (Ant. xv. 8, 5; B. J. i. 20, 3, etc.)

The remains of the ancient city are mostly colonnades of Herod's time, or older. There is a group of 16 in a recess near the bottom of the hill, another of 16 near the top, and a long line of columns running around the hill, on one side, on a broad terrace, of which 100 are now standing, and a great many others fallen. The whole hill is covered with rubbish, the remains of a large and well-built city.

The city is not mentioned in the New Testament, and it was commanded, "Into any city of the Samaritans enter ye not."

Samaria, The District of. Was so called before the city was named (1 K. xiii. 32), and included all the tribes who accepted Jeroboam as king, on both sides of the Jordan, and the royal residence was Shechem (1 K. xiii. 25). The name Samaritan became contracted, as the kingdom was divided from time to time. The first limitation was probably the losing of Simeon and Dan. The second, when Pul, king of Assyria (B. C. 771), carried away the Reubenites and Gadites, and the half-tribe of Manasseh (1 Chr. v. 26); the third, when Galilee and Gilead were taken by the Assyrians (2 K. xv. 29); and the fourth, when just before the last king of Israel, Hoshea, was deposed, Asher, Issachar, and Zebulon, and also Ephraim and Manasseh, sent men up to the Passover at Jerusalem (2 Chr. xx. 1–26); in Hezekiah's reign. Thus, the kingdom which once extended from the sea to the desert of Syria, and from Bethel to Dan in the north, was divided, until only the city of Samaria, with a few villages, remained to the name, and even these were wiped out by Shalmanezer (2 K. xvii. 5–26), who placed other people there instead of the Jews (v. 24), B. C. 721.

These new-comers were idolaters, and brought their idols with them (2 K. xvii. 29), and although instructed by Jewish priests, never became pure worshipers of Israel's God. When Judah and Benjamin returned from the Captivity and began to build the Temple, the Samaritans asked permission to assist; and on being refused, they petitioned the king of Assyria and had the work stopped (Ezr. iv.). From this time the "adversaries of Judah and Benjamin" became open enemies, and the feud grew year by year more bitter. In the year B. C. 409, Manasseh, a priest who was expelled from Jerusalem for an unlawful marriage, obtained permission from the Persian king to build a temple on Mt. Gerizim, and made a copy of the law, which was the 5 books of Moses only (called the Pentateuch), and they claimed for this copy the highest antiquity, even above any copy in possession of the Jews.

The Samaritans claimed from Alexander an exemption from taxes on the Sabbatical year, on the plea that they were Jews; but on examination their claim was found to be false. The woman of Samaria also claimed to be a descendant of Jacob, when talking with Jesus (John vi. 12).

The boundaries, according to Josephus, in the time of Christ were from Jenin to Acrabatta. (See MAP.) The soil productions, etc., are described under EPHRAIM and ISSACHAR.



FALLOW DEER. (1 Ki. iv. 22, 23.)

Sam'son (Heb. SHIMSHON, *strong*). Son of MANOAH, in the tribe of DAN (Josh. xv. 33). The account of his birth, life, and exploits, is given in Judg. xiii., xvi. He was the strongest man, and celebrated for his fearless and wonderful acts, for his moral infirmities, and for his tragical end. His sins brought him in great distress and misery (Heb. xi. 32).

Sanbal'lat. A Moabite of HORONAIM, but a resident of Samaria (Neh. ii. 10, 19), and a great enemy of the Jews. He was an officer in the service of Artaxerxes (Neh. iv. 2). See NEHEMIAH in the HISTORY OF THE BOOKS. His daughter married Manasseh, the high priest, Eliashib's grandson, son of Joiada (Tobiah, a companion of his, had "allied" himself to Eliashib's family in the same manner — Neh. xiii. 4), on account of a settled policy of Sanballat, Tobiah, and Geshem, who concerted together for the injury of the Jews. Nehemiah expelled Manasseh for marrying a Gentile wife. Sanballat attempted to entice Nehemiah from Jerusalem to some village near Ono (vi.), but the scheme failed, for the Tirshatha suspected mischief. Nothing further is related of Sanballat in the Scripture, and Josephus continues the history in rather a fabulous manner.

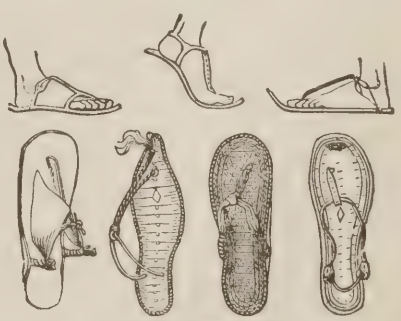
Sanctifica'tion. SANCTIFY (KADASH, *to sanctify*), (Gen. ii. 3); (Gr. *hagiazo*), (Matt. xxii. 17, 19). To be holy. In the O. T. it denotes the consecration of a person to God (Ex. xxxi. 13). To make holy, or to set apart for God (Gen. ii. 3; Ex. xix. 23). The tabernacle, altar, priests, etc., were solemnly set apart and sanctified for divine service (Lev. viii. 10–12). A day was set apart for fasting and prayer (Joel i. 14), and the Sabbath was so regarded (Deut. v. 12). In the N. T. the doctrine is the making truly and perfectly holy what was before defiled and sinful, and is a progressive work of divine grace upon the soul justified by the love of Christ. After a gradual cleansing from sin the sinner is presented "unspotted before the throne of God," which is the work of the Holy Spirit (John xiv. 26, xvii. 17). The ultimate sanctification of every believer in Christ is a covenant of mercy, purchased on the cross.

Sar'dis. A city on a spur of the mountain range Tmolus, about 2 ms. from the river Hermus, the ancient residence of the kings of Lydia. Its original name, in the time of Omphale, was HYDE. It was naturally, from its convenient position and the fertile region surrounding it, a commercial mart of importance. Chestnuts were first made an article of commerce here, and called Nuts of Sardis. Pliny says the art of dyeing wool was invented here, and Phrygia furnished the material from its vast flocks. The carpets of Sardis were very celebrated. The Spartans sent to Sardis for gold to cover the face of Apollo at Amyclæ. The sands of the Pactolus, a brook from Tmolus running near Sardis, furnished the gold. Sardis was a slave mart in very early times, and here traders first became stationary, as distinguished from traveling merchants. It was taken by Antiochus the Great, B. C. 214, and afterward became subject to Pergamus.



THE HOOP'OE. "SOLOMON'S BIRD."

Saul (Heb. SHAUL, *asked for*). 1. Saul of Rehoboth by the river; one of the early kings of Edom (Gen. xxxvi. 37, 38); called SHAUL in 1 Chr. i. 48. — 2. Saul, the son of Kish, of the tribe of Benjamin; he was the first king of Israel; anointed by Samuel privately (1 Sam. ix., x.). Afterwards Saul was elected in a solemn assembly at Mizpah by the determination of the miraculous lot. Saul was remarkably tall, and of a courageous disposition (1 Sam. ix. 2, x. 23). His immediate act upon his election was to head an army and oppose the invasion of the Ammonites. He found them, led by their king Nahash, at Bezek, and totally routed them (1 Sam. xi. 11). After this triumph, Saul was publicly anointed at Gilgal by Samuel (1 Sam. xii.). From this period Saul's reign was marked by a series of transgressions; he assumed upon the priestly office and disregarded God's injunction by ordering the offering up of sacrifices (1 Sam. xiii. 9) during his contest with the Philistines. He rebelled against Jehovah in regard to the destruction



SANDALS. SEE DRESS.

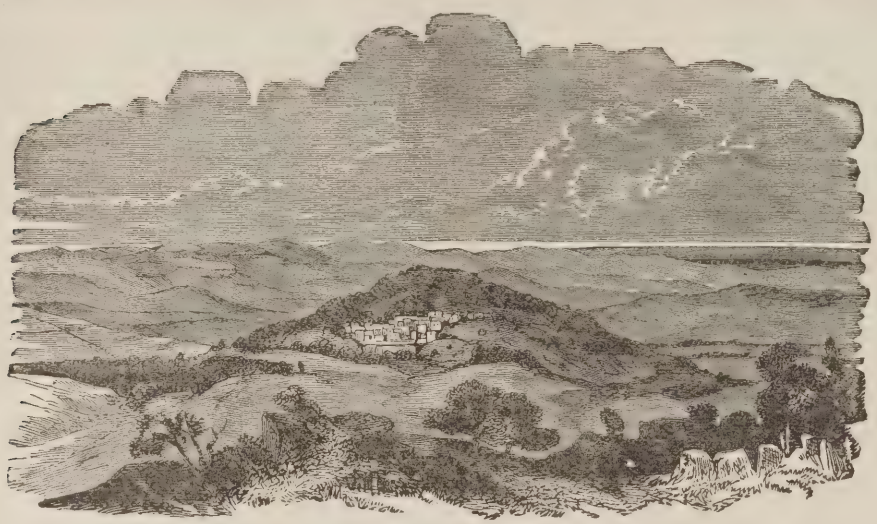
of the Amalekites (1 Sam. xiv. 48). Saul behaved with the utmost cruelty to David — twice attempting his life (1 Sam. xviii. 10, 11, xix. 10). He committed a great atrocity in the murder of Ahimelech, the priest (1 Sam. xxii.), and of eighty-five other priests of the house of Eli, as well as the inhabitants of Nob. He forced David into opposition, who twice mercifully spared his life (1 Sam. xxiv. 3–7, xxvi.).

Saul committed a further offense in consulting the witch of Endor (1 Sam. xxviii. 7), although he had previously expelled all practicers of magical arts (xxviii. 3). At this interview he was warned that he and his sons would die the following day. On that day he met the Philistines in Gilboa, on the plain of Esdraëlon, and after seeing the utter rout of his army and the death of his three sons (Jonathan of the number), he killed himself upon the battlefield. The bodies of Saul and his sons were exposed by the enemy upon the wall of Bethshan, but were

secretly removed by the men of Jabesh-Gilead, who, in the remembrance of their former obligations to Saul (1 Sam. xi.), gave the bodies honorable burial. Their bones were afterwards removed by David to Zelah, and buried in the sepulchre of Kish. Saul was anointed B. C. 1791.

	KISH.
	1 Saul.
1 Saul,	2 Jonathan.
"	3 Ishui.
"	4 Malchi-Shua.
"	5 Abinadab.
"	6 Eshbaal.
"	7 Merab.
"	8 Michal, daughter.
"	9 Armoni.
"	10 Mephibosheth.
2 Jonathan,	11 { Merib-baal. Mephibosheth.
"	12 Micah.
12 Micah,	13 Pithon.
"	14 Melech.
"	15 Tahrea.
"	16 Ahaz.

Saw (Heb. MASSOR). The saws on the monuments are single-handed, the teeth slant toward the handle, opposite to ours, and they were generally of bronze. The handle was fastened to the blade by leather strips. A two-handed saw was found at Nimrud (1 K. vii. 9; 2 Sam. xii. 31).



SAMARIA — MEDITERRANEAN SEA IN THE DISTANCE.

School (Gr. *schole*). A place where disciples meet and learn from their teacher (Acts xix. 9). The Arab school is often primitive — being a room without floor, where the boys sit on mats, on the bare ground, and the apparatus consists of a board a foot square, and a piece of chalk for each boy and the teacher. All read in concert, and spell by naming each letter as we do; as *noon* (n), *fe* (f), *ta* (t), nafata (naptha). Those who are to go into the church or any public service, receive a careful training in all necessary arts and sciences. The foremost men are acquainted with the literature of their own and foreign people, both ancient and modern.

Sci'ence (L. *scientia*, knowledge; Heb. MADDA; Gr. *gnosis*). In Dan. i. 4, and 1 Tim. vi. 20, the original means knowledge and not science.

In Wickliffe's Bible, in Luke i. 77, there is the sentence "science of health," instead of "knowledge of salvation," in the present edition. In Col. ii. 3, is "wisdom and science" for "wisdom and knowledge," as now written, and in 1 Tim. vi. 20, for science in the old edition has "kunyinge" (cunning).

Scor'pion (Heb. AKRAB; Gr. *skorpios*). One of the largest and most malignant of all the insect tribes. It resembles the lobster. Those found in S. Europe seldom exceed 2 ins. in length, but, in tropical climates, they are 10 or 12. They live upon other insects, and kill and devour their own species also. When it is placed in danger, and sees no way of escape, it will sting itself to death. Their sting is very poisonous; it occasions great pain and inflammation, with alternate chills and burning. The scorpion of Judæa when curled up resembles an egg; hence the comparison in Luke xi. 11, 12; Rev. ix. 3–10.

Sea. This word is used in several ways: 1. Ocean (Gen. i. 10). — 2. The Mediterranean Sea (Deut. xi. 24). — 3. Any inland lake or sea (Ez. xlvii. 8). — Any great water-course, as the Nile or Euphrates (Is. xix. 5).

Salt Sea, The. The most ancient name for the Dead Sea (Gen. xiv. 3; Num. xxxiv. 3; Deut. iii. 17; Josh. iii. 16). It is called the Sea of the Arabah (*plain*), in Deut. iii. 17, and the East Sea by Joel (ii. 20), Ezekiel (xlvii. 18), and by Zechariah (xiv. 8). In 2 Esd. v. 7) it is called the Sodomitish Sea. Josephus calls it Lake Asphaltitis. The name Dead Sea was given by the Greeks (Pausanias, v. 7, and Galen, iv. 9); and by the Latins (Justin, xxxiv. 3). The Arabic name is Bahr Lut (*Sea of Lot*). The Dead Sea is the 3d of the lakes in the course of the Jordan, lying deepest in the valley at its S. end. It is 46 ms. long from N. to S., and 10 ms. wide, and its surface is 1,317 feet below the ocean-level (Lynch). The depression was first noticed, in our day, in 1837. The great heat of the region carries off the water by evaporation. The Jordan flows into the N. end. 12 ms. by the path) down the E. shore there enters the Zurka Main (the ancient Callirrhoe — the En Eglaim), and, 8 ms. further down the shore, the Mojib (Arnon); and in the lower bay of the lake, there are 10 or 12 streams, large and small: the largest being the Wady el Jeib, which drains ⅗ds of the Arabah. On the W. side, the first large stream is the Kedron (Wady el Nar), 5 to 6 ms. from the N. end of the lake; 8 ms. further S. is Wady Khureitum; and beyond, at intervals of 3 or 4 ms., there are a great number of smaller streams all around the sea, with or without names. There is no visible outlet. The sea is divided into 2 parts by the peninsula of Lisan (*tongue*, Heb. LASHEN), which is about 9 ms. long, from N.E. to S.W., 4 to 6 ms. wide, and joined to the E. shore by a neck 5 ms. wide. The channel of the sea is 3 to 5 ms. wide opposite the Lisan, and is said to be fordable at the time of the lowest water, in October. The water of the main basin is 1,300 ft. deep in the deepest part, opposite Ain Terabeh. The S. bay (Josh. xv. 2) is very shallow, varying from 12 to 3 ft. Careful observations have found that 20 million cubic ft. of water are poured daily into the sea, while its evaporating capacity is 24 million in the hottest months, and less than 20 in the rainy season. (See Humboldt.) It is believed that the level rises 10 to 15 ft. during the winter rains — falling again during the summer.

The mountains are close to the shore on both the east and west sides, and are quite uniform in hight throughout the whole length, the eastern range being much the higher, and more broken by ravines. The general color is brown or reddish-brown on the east (being sandstone, red and yellow, with porphyry), and gray, with whitish tints, on the west side (being limestone over sandstone). The only vegetation is found near the springs, and in the wadies, where palms, tamarisks, mimosa, osiers, oleanders, and a variety of trees and shrubs, besides grain and flowers, form a grateful relief to the general desolation. A plateau divides the mountains on the east side, half-way up, extending from the head of the sea south as far as the Zurka Main, which is visible, near sunset, from Jerusalem. The western side is divided into several strata, which are quite distinct; and there are three parallel beaches, one above the other — the highest, 50 feet above the water, extending from *Wady Zuweirah* north to *Ain Jidy*, nearly 20 miles. Above *Ain Jidy* there is but one beach (covered with angular bits of flint, not rounded gravel), which skirts the mountains, being widest at the mouths of the largest brooks, as at the Kidron (*Wady Nar*) and *Ain Terabeh*, where it is more than half a mile wide. Many of the headlands come down steep into the water, cutting the beach in two, and therefore cannot be passed, except by climbing. There is a line of driftwood bordering the beach, and marking the high-water line, all around the sea, brought down by the Jordan and other streams, gray and bleached, and some of it having the appearance of great antiquity. On the west shore of the south bay is the Salt Mountain of Sodom, called by the Arabs *Khasm Usdum*. (See GEOLOGY.) There is an island in the sea, west of the Jordan, lying 300 feet from the shore at low water, circular, and 400 feet in diameter. Stones and driftwood entirely cover the island. Some suppose the square stones found here are remains of ancient structures, because there are no similar stones on the shore. The plains at the north and south ends of the sea are flat, barren, stony, gently sloping up from the water, crusted with salt, soft and slimy to the foot, and destitute of vegetation, except a few reeds cluster round a spring. The eastern side of the south bay is an exception, where the vegetation, fed by copious streams of sweet water, is abundant, and with great variety of trees, plants, flowers, and grasses.

The water of the sea is the heaviest known in all the world, being 12¼ lbs. to the gallon, distilled water weighing 9¾ lbs. This weight is due to the mineral salts held in solution. Eggs float with one-third exposed above the surface. The color is like the ocean, a greenish blue. The Jordan may be traced for several miles by its muddy color, as it flows into the clear water of the sea.

The analysis of the water of the Dead Sea by many scientific men, gives generally the same result, with but little variation, which is, that there are salts of magnesia, soda, lime, potash, manganese, ammonia, aluminium, and iron; and of these there are chlorides, sulphates, and bromides. The quantity averages from 13 to 26 parts in 100, according to the season of the year and the part of the sea from which the sample was taken.

Except the absence of vegetation, the appearance of the sea is that of savage and beautiful wildness. The presence of many kinds of birds and wild fowl enlivens the scene. All along the shores, wherever a brook flows in, there the cane-brakes, trees, and shrubs harbor partridges, snipe, ducks, doves, hawks, larks, quails, besides many kinds not yet named, or not identified, in great flocks. Frogs are also to be seen in the marshes (not the salt marshes), and hares in the thickets.

There has been no change in the size of the sea within the historic period; except the filling up of the south bay by silt from the rivers, and the destruction of the cities of the plain is believed to have been independent of the position or character of the sea, or the bed in which it lies. See SODOM, and GEOLOGY.



"THE NORTH BAY OF THE SALT SEA, AT THE SOUTH END OF JORDAN." — Josh. xviii. 19.

Seal (Heb. HOTHAM; Gr. *sphragis*). The seal takes the place of our signature in the East. A name or device, well known as belonging to a certain person,



SEAL OF EGYPTIAN AND ASSYRIAN KINGS.

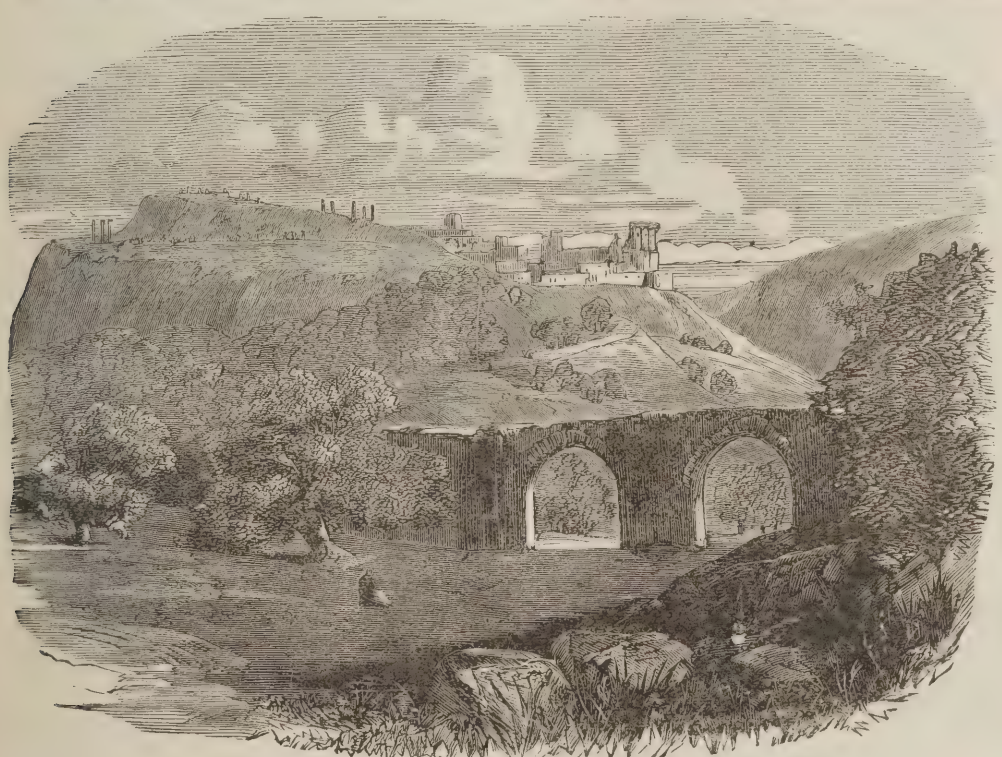
was engraved on a seal of a ring, or on a small cylinder, and this was stamped on the papyrus, or parchment, with ink, or was pressed on a piece of clay, or wax, which was attached to the document. Many seals and cylinders of this kind have been found among the ancient ruins in Assyria and Egypt. Seals were used by the ancient kings in signing or witnessing their treaties or decrees, and there is a piece of clay bearing the impression of both the Assyrian and Egyptian kings' seals in the British Museum, deposited there by Layard, who found it in Assyria, and who thinks it the compact of Sabacho and of Sennacherib.



MARRIAGE-RING.

Doors of tombs, or houses, or treasuries, or any place that was to be guarded from intrusion, were closed, and a piece of clay stuck over the fastening, and this was impressed with the seal of the keeper or owner, so that the least meddling with the clay would break it (Job xxxviii. 14). The modern Orientals carry a seal hung by a string or chain to the neck, or on the finger-ring.

Specimens of engraved seals and gems are found in great numbers in the museums of antiquities, some of which are most valuable as confirmations of history. One in Alnwick Museum bears the name of Osirtasen I, 3000 B. C. See the ring of Thothmes, and of Suphis, pages 32, 38, and the Gnostic amulet, or magical seal of Abraxas, p. 11.



SAMARIA FROM THE RAVINE.

Seir (*rugged*). MOUNT (Gen. xiv. 6), and LAND OF (Gen. xxxii. 3, xxxvi. 30). The mountain and district on the east side of the Arabah, from Akabah to the Dead Sea (Deut. ii. 1, 8). Seir, the Horite, inhabited the land (ib. 20). Called GEBALA (*mountain*) by Josephus; and the northern section, from Petra, is still called JEBAIL by the Arabs. Its north border was probably Mt. Halâk (*naked*), a range of white cliffs which run across the Arabah 8 ms. south of the Dead Sea (Josh. xi. 17). Esau drove out the Horites who dwelt in rock-hewn dwellings (Deut. ii. 12), probably such as are seen now in Petra, and changed its name to EDOM. Ezekiel prophesied the desolation of Mt. Seir, which seems to have been fulfilled in the present condition of the country (Ez. xxxv.). — 2. SEIR (Josh. xv. 10). In Judah, between Kirjath Jearim and Beth Shemesh. The village of SARIS, on the ridge between *Wady Aly* and *W. Ghurab*, is probably near the ancient site, which is rugged enough to bear the name.

Seleu'cia. The seaport of Antioch in Syria. On the sea, near the mouth of the river Orontes. Paul (and Barnabas) sailed from here on his first journey (Acts xiii. 4), and probably landed there on his return (xiv. 26). Named after the first Seleucus, who built the fort and made the harbor, and was buried here B. C. 175. It was a free city in Paul's time Pliny, v. 18). The remains of the ancient works are still sound, and in use, especially the two piers of the harbor called Paul and Barnabas.

Seleu'cus IV, Philop'ator (*loving his country*). King of ASIA (2 Macc. iii. 3), son and successor of ANTIOCHUS THE GREAT. After his father's death he ascended the throne. He was murdered after a reign of twelve years, B. C. 175, by HELIODORUS (Dan. xi. 20). His son gained the crown in B. C. 162 (1 Macc. vii. 1; 2 Macc. xiv. 1).

Sennach'erib (Heb. ZIN-AKKI-IRIB, *the moon increases, brothers*). King of Assyria. He ascended the throne B. C. 702, and in the fourteenth year of Hezekiah attacked the fenced cities of Judah, and took them (2 K. xviii. 13–16) after having successfully made various war expeditions. He attacked Babylon B. C. 699, and then made a second invasion into Palestine. Hezekiah had sought the protection of Egypt, upon which Sennacherib marched into Egypt, and sent proposals to Hezekiah (2 K. ix. 7). Hezekiah not submitting, caused the king of Assyria to send him a threatening written message. Whilst Sennacherib was awaiting the result, his camp received a divine visitation, by which, in one night, one hundred and eighty-five thousand of his men were destroyed (2 K. xviii. 12), on which the king fled to his capital. He reigned for twenty-two years. He appears to have been the first king who fixed the seat of government permanently at Nineveh, which he adorned. Of his closing life we read in 2 K. xix. 37; Is. xxxvii. 38.

Se'phar (Gen. x. 30). A mount in the East. Now called ZAFAR, an ancient seaport town in Yemen, in the province of Hadramaut (*Huzarmaveth*), Arabia, between Oman and Mirbat, on the shore of the Indian Ocean, at the foot of a lofty mountain. Frankincense is only found on the mountain of Zafar. It was the capital of the Himyerite kings. There was a Christian church at Zafar in A. D. 343.

Sepharva'im (2 K. xix. 13; Is. xxxvii. 13; 2 K. xvii. 24). A city of Assyria, from which people were brought to repeople Samaria. Now SIPPARA, on the Euphrates, above Babylon (Ptol. v. 18). A tradition affirms that Noah buried near this city the records of the antediluvian world. It was a great seat of learning. The sun was the chief object of worship, and they burnt their children in the fire to Adrameleeh and Anameleeh, the male and female powers of the sun (2 K. xvii. 31), which pagan worship they carried with them to Samaria.



THE FOUR-HORNED SHEEP OF SYRIA.

Seph'ela. Greek form of the Hebrew HAS SHEFELAH, the ancient name for the plains between the hills of Samaria and Judæa and the Mediterranean Sea. Its northern part is called SHARON (Deut. i. 7; Josh. ix. 1, and in many other passages). Between Ekron and Gaza there were 47 cities besides their villages. It is one of the most productive districts of Palestine, and yearly produces fine crops of grain and fruit. It was anciently the grain-producing district, and was the subject of constant contention between the Israelites and Philistines.

Sep'tuagint (L. *septuaginta*, the seventy). The most ancient Greek version of the O. T. See HISTORY OF THE BOOKS. So named from the sacred idea attached to the number 70.

Ser'pent (Heb. NAHASH, any serpent, but especially the cobra). The serpent is alluded to in many passages in the Bible, and nearly always for its typical qualities, or habits, as intensifying similar things in the human family. Satan is called "The Old Serpent" (Rev. xii. 9; 2 Cor. xi. 1.) See ADDER, ZAHAL, TANNIN, SARAF; Gr. *herpeton, ophis*.



BRAZEN SERPENT SET UP BY MOSES.

Serpent Charming. From the earliest times in the East certain persons have exercised a remarkable power over poisonous snakes, and this is noticed in James iii. 7. The horned cerastes and the hooded snakes are the kinds usually handled. They do not always take out the poison-fangs. The secret of the power seems to be the simple courage and confidence of the men. They use shrill flutes and drums, which seem to attract the attention of the serpents.

Seven Churches of Asia, and Patmos, The. ASIA MINOR holds the next place to Palestine in the Christian heart, being so full of precious associations, which lend a charm to its scenery, and consecrate its venerable ruins. History, both sacred and classic, has given enduring fame to every harbor, valley, mountain, river, or brook, every city and hamlet, and peopled them with the mythological shades of the heathen gods, or the more real forms of celebrated men, from Pagan Troy to Christian Antioch.

It is the land of Homer, one of the earliest and greatest of poets; of Herodotus, the father of classic history; of Paul, the great Apostle, and chief among the founders of the Christian Church; and a host of brilliant men and women whose names are familiar in history and poetry.

Empires have been lost and won on its fields and in its harbors, by Greeks, Romans, Persians, Christians, and Moslems. During two hundred years, the Crusaders marched in countless thousands over its

rugged mountains and rapid streams, inspired with the love of arms, the thirst for glory, enthusiasm for the cross, and fired by hatred of the Moslem. For six hundred years the followers of Mohammed have held the land in a humiliating bondage, aggravated by fanatical hate, intensified by persecution of the Christian people, the desecration and ruin of their churches, and the mutilation or destruction of the monumental art of its past glorious days.

In EPHESUS, desolated Christians deplore the extinction of the first candlestick of the Revelation. The desolation is entire. The temple of Diana, or the church of Mary, will equally elude the search of the curious traveler. The populousness of SMYRNA, on a new site, is derived from Franks, Armenians, and Turks. The God of Mohammed, without a rival or



THE ADDER.

a son, is invoked in the mosques of PERGAMUS and THYATIRA; SARDIS is reduced to a miserable village. PHILADELPHIA alone has been saved, by prophesy or courage. Among the Greek colonies and churches of Asia, Philadelphia only is still erect, a column in a scene of ruins; a pleasing example that the paths of honor and safety may sometimes be the same. The circus and stately theatres of LAODICEA are now peopled with wolves and foxes, and its costly marbles and beautiful sculptures quarried for lime and building materials.

Asia Minor is the natural centre of the Turkish Empire, and is a land of ruins. Its shores are indented with many good harbors, but — except one or two — without trade, shipping, and many even without a fishing-boat. Cities and villages have given place to deserts; and the richest plains are left uncultivated. The fine monuments of all ages are rapidly crumbling beneath the hammers and saws of the Moslem.



GATE OF NABLOUS.

It was the custom of the Romans to send exiles to the most barren and desolate islands; and it is said by Irenæus (and Eusebius, who follows him) that John beheld the visions of the Apocalypse about the close of the reign of the Emperor Domitian. Tertullian relates that John was thrown into a cask of oil (boiling) at Rome; but was saved from injury by a miracle, and then sent to Patmos. It may be as well to note, that this mode of punishment is not recorded by any other writer as having ever been used at Rome; and that the story is probably a tradition only, without foundation.

Following the New Testament hints (for they give no direct account), we find John at Ephesus, where some persecution, or tumult (such as occurred in Paul's case), caused his flight or exile, and drove him to Patmos. While there, his greatest solicitude was for the Seven Churches in Asia, for whose warning and correction he wrote the Revelation. See PATMOS.

Sev'enty, The. 1. The seventy disciples of Jesus sent out (Luke x. 17). — 2. Is also used to denote the Septuagint.

Shech'em (*ridge*). SICHEM (Gen. xxxiii. 18). It is on the water-shed of the ridge dividing the waters of the Jordan and the Mediterranean Sea, between Ebal and Gerizim (Judg. ix. 7). Called Sychar in John iv. 5, in the story of the meeting of Jesus and the woman of Samaria. Now Nablus (Neapolis, so named by Vespasian — Jos., B. J., vi. 8, 1). Also known as Mabortha (Pliny v. 13). The situation is a favored one, and excites the admiration of all travelers, Dr. Clarke saying, that "there is nothing finer in all Palestine." The valley is sheltered by a high mountain on each side, and only about 1500 ft. wide, and elevated 1800 ft. above the sea. Water flows from the city E. and W. to the Jordan and to the Mediterranean Sea. The valley is full of gardens, orchards of all kinds of fruits, watered by fountains, and enlivened by the songs of birds.

Shech'inah (*habitation*). Properly applied to visible manifestations of God's presence. Thus, Num. v. 3, *in the midst whereof I dwell* is rendered by the Targum "among whom *my shekinah* is dwelling." Difference of opinion exists as to whether there were any continuous visible manifestations of God's presence in the Holy of Holies over the *cappereth* or mercy-seat. Jewish authorities hold there was, and that this shekinah did not return to the second temple. Many Christian writers deny its continuous visibility even in the first.

Sheep. Heb. AYIL, a ram (Gen. xv. 9); KAR, a lamb; KEBES, a he-lamb (xxx. 40); fem. KIBSAH, ewe-lamb (Gen. xxi. 28); ZŌN, ZŌNA, ZŌNAH, a flock of small cattle (Gen. iv. 4); RAHEL, RACHEL, fem. "ewe" (Gen. xxxi. 38); SEH, one of a flock, *i. e.*, sheep or goat (Gen. xxii. 7); TALEH, a lamb, young and tender.

Of the Syrian sheep there are two varieties: the Bedaween, which have long and thick tails, but differ in no other respect from the larger kinds of sheep among us. The others have very large and broad tails, with a small end which turns back upon itself; they are a substance between fat and marrow, which is not eaten separately, but mixed with the lean meat in many of their dishes, and also used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs from 60 to 80 pounds, of which the tail itself is usually 10 or 15, and when fattened, twice or thrice that weight. These sheep are often fed by hand, as the fat of the tail is valuable for table use as butter. Vast flocks of sheep are driven into Syria from the high-lands of the Hauran and north Syria, and find a ready market. The four-horned variety is not esteemed the best, as the wool is not so fine or long as that of others. The Aoudad is a species which lives among the highest rocks and is a very active animal. It is about three feet high at the shoulder, and the horns are two feet long, and very useful for making implements.

Shem. Eldest son of Noah (Gen. v. 32), settled between Japheth and Ham, the country from the Mediterranean Sea to the Indian Ocean, and from Lydia to the Red Sea, including Syria (Aram), Chaldea (Arphaxad), Assyria (Asshur), Persia (Elam), and Arabia (Joktan). A special blessing was promised to Shem (Gen. ix. 27).

Shemit'ic. The Shemitic languages (see Gen. x. 21) are also called Aryan, and Syro-Arabic. The extent of this family of languages may be indicated by the boundaries — the highlands of Armenia on the north, the Tigris and its mountain ranges on the east, the Red Sea, Levant, and Asia Minor on the west — the south is limited by the ocean. The uniform climate of this vast region has tended to keep the people to



WILD BULL. ORYX.

their unvarying customs from age to age, whether in the cities, or in the country, or on the trackless waste.

TABLE OF THE SHEMITIC LANGUAGES.

Living.	*Dead.*		*Classic.*
Arabic and its dialects	Ethiopic,		Arabic.
Amharic	Himyaritic.		
Hebrew	Biblical-Hebrew		Hebraic.
	Samaritan Pentateuch		
	Carthaginian, Phœnician	Inscrip'n	
Neo. Syriac	Chaldee, Masora, Targum		Aramaic.
	Biblical-Chaldee, Syriac,		
	Peshito of 2d cent. A. D.		
	Cuneiform of Bab. & Nin.		

The Old Testament has traces of the changes in the languages of Palestine and Assyria, especially in the fragments of ancient poems, which contain many Aramaic words not used anywhere else in the Scriptures. The natural tendency of the Aryans has been, in all cases, to keep their language and customs free from any mixture from their neighbors; adopting very few words and very few habits from other people. Their language, religion, and manners were all unsocial, despotic, conservative; and what treasures they borrowed from the nations around them were not assimilated, but kept entire as when first found.

The Phœnician was so closely allied to the Hebrew as to be used in common: and was more widely distributed (by sailors and merchants) than any other ancient speech.

The successor to Aramaic is Syriac, dating from the 2d century, A. D., in which there is a wealth of foreign works, especially Greek. The Aramaic, after a career of eleven centuries as the sacred language of the Israelites, has, according to a law which works the same in all cases, passed away.

Eastern Aramaic is the language of the Targums and of the Pharisees; while the Western branch is the language of the New Testament of the Christians of the first century. As the sacred dialect disappeared from the popular mind, the works of the scholars rose in importance, in such works as the Targums. The Talmud was the growth of the ages dating from the Captivity to A. D. 426, but there are few additions to our knowledge of the languages used in the work.

Of the Palmyrene dialect the only remains are the inscriptions dating from A. D. 49 to A. D. 250, which contain words borrowed from the Arabic, Greek, and Latin.

The sacred dialect became classic, and confined to

books, after the fall of Jerusalem, the chief seat of its schools being at Edessa until A. D. 440, when it was removed to Nisibis. Since the 8th century it has declined in interest, and was but partly restored to favor by the facilities afforded by the discovery of printing. Chaldaic paraphrases of the Scriptures have thrown much light on manners and customs, and on certain difficult passages of the O. T., especially those claimed by Christians to be prophesies of the Messiah, which are proved beyond a question, by the paraphrases, to have been so regarded by the Jews in all ages, before the appearance of Jesus the Christ.

The Arabic language shows by internal evidence its great antiquity, and its local habitation from the beginning in Arabia. Palgrave says that in Central Arabia, where very little or no foreign influence has ever been felt, that the Arabic is spoken now in the same purity as when Mohammed wrote the Koran, 1200 years ago. It is said in a legend that the language was formed by the union of several dialects, of which the Koreish was the leading one, and in which the Koran was written.

The Arabic is especially rich in words and in grammatical forms, and in greater number and variety than any other language. There are a hundred names for the lion, a thousand for God, and similar numbers for other familiar things.

Its chief value to the Bible student is the vast mass of words that it furnishes in illustration of Hebrew words, by which many obscure passages have been explained. By its help in the names of modern villages, the sites of many ancient cities have been identified. See CAPERNAUM.



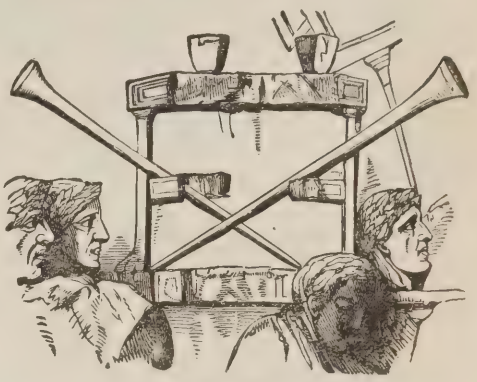
RUINS—BEULAH—HAURAN

Shep'herd (Heb. ROEH, *shepherd, pastor*). (Gen. xlix. 4; Jer. ii. 8.) The wandering character of life, and the dependence upon flocks, rendered the care of sheep among the most important duties of life, from the earliest time in the East. (See SHEEP.) "Abel was a keeper of sheep" (Gen. iv. 2). The employment of a shepherd was not only followed by the chiefs (Gen. xxx. 29), but by their sons and daughters as well (Gen. xxix. 6; Ex. ii. 19). Extensive flocks fed in the wilderness of Judah (1 Sam. xxv. 2); at Bethlehem (1 Sam. xvi. 11; Luke ii. 8); at Gedor (1 Chr. iv.). As the people became more settled, agriculture became more general, and the care of sheep less important. Figurative allusion is continually made, both in the O. and N. T.: Christ applying the expression to himself, and frequently using the term figuratively (Ps. xxiii.; Is. xl. 11, xlix. 9, 10; Jer. xxiii. 3, 4; John x. 12, 14, 16; 1 Pet. v. 4; Luke ii. 8). It is the habit of the shepherd, in the East, to walk before his flock, leading by his voice (John x. 4); the dog following in the rear of it (1 Chr. xxx. 1). In leading to and from the pasturage, the mothers are led by the shepherd (Gen. xxxiii. 13), who *also* carries the tender lambs (Is. xi. 11). Tents and towers were erected for the shepherd as points of observation; such was the tower of Eden (Gen. xxxv. 21). Shepherds used the sling (1 Sam. xvii. 40) both for defense and amusement; they also played upon a flute. Such towers are still found in nearly every little district in Palestine. The shepherd follows the same customs of care, and watching of the flock, today, as in ancient times — in pleasant weather sleeping near them, in the field, under some rude hut (see page 51), or under a tent; leading them to drink, and helping the young lambs, or lame sheep, by carrying or lifting them out of dangerous places by his crook. The custom of giving names to the members of the flock is still in use; the flock recognizing the shepherd's voice and answering to their names. The shepherd is also exposed to danger of his life, in the protection of his flock against robbers and wild beasts. Many shepherds make a heavy cloak of sheep-skin, with the wool on; and others use the coarse goats'-hair, or camels'-hair cloth.

Shi'loh (*rest*), (1 Sam. i. 24, iii. 21; Judg. xxi. 19). In Ephraim, north of Bethel, east of the road to Shechem, south of Lebonah. Now called *Seilun*. This was one of the earliest and most sacred of the Jews' sanctuaries. The ark was kept there (in a tent or tabernacle only), from the last days of Joshua (xviii. 1) to the time of Samuel (1 Sam. iv. 3). Here Joshua completed the division of the land among the tribes (xviii. 10), xix. 51). The Benjamites seized the "daughters of Shiloh," and preserved a tribe from extinction (Judg. xxi. 19), at an annual "feast of the Lord." Eli resided here as judge of Israel, and died of grief at the news that the ark of God was taken (1 Sam. iv. 11, 18). The story of Hannah, Samuel's mother, is an interesting incident, as illustrating the character and life of the Hebrews (1 Sam. i., etc.). Ahijah the prophet lived here when Jeroboam sent his wife to him to inquire what should become of their sick son (1 K. xiv.).

Shi'nar, The Land of (*country of the two rivers*), (Gen. xi. 2). Ancient name of Chaldæa and Babylonia. It is the Jewish name, and is not found in the native inscriptions. Abraham brought the name with him to Canaan.

Ship (Heb. ONIYAH, SEFINAH; Gr. *ploion*). The fullest description of ships is in the narrative of Paul's voyage to Rome (Acts xxvii. xxviii.). Paul sailed first on an Adramyttian vessel from Cæsarea to Myra — a coasting-ship of moderate size (Acts xxvii. 1–6), then in a large Alexandrian corn-ship, in which he was wrecked on the coast of Malta (Acts xxvii. 6, xxviii. 1), and finally in a large Alexandrian corn-ship, from Malta, by Syracuse, to Puteoli (xxviii. 11–13). The ship in which Paul was wrecked held 276 persons (Acts xxvii. 37), and was laden with wheat. From this it is estimated that such ships were between 500 and 1000 tons burden. Ships are often mentioned in the Old Testament, and figuratively in Job ix. 23; Ps. xlviii. 79, civ. 26, cvii. 23. Solomon built a fleet at EZION-GEBER (1 K. ix. 26). The fleet of Jehoshaphat, built in the same place, was destroyed (1 K. xxii. 48, 49; 2 Chr. xx. 36, 37). War-ships are first alluded to in Dan. xi. 40.



SHOW-BREAD.

Shi'shak. A king of Egypt. The reign of Shishak offers the first determined synchronisms of Egyptian and Hebrew history. Sheshenk I., on his accession to the throne, must have found the state weakened by internal strifes and deprived of much of its foreign influence. In the time of the later kings of the Rameses family, two, if not three, sovereigns had a real or titular authority; but before the accession of Sheshenk it is probable that their lines had been united; certainly toward the close of the twenty-first dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (1 Kings ix. 16). Sheshenk took as the title of his standard "He who attains royalty by uniting the two regions [of Egypt]." (De Rougé Etude, &c., p. 204; Lepsius, *Königsbuch*, xliv. 567 A, a). He himself probably married the heiress of the Rameses family, while his son and successor, Usarken, appears to have taken to wife the daughter, and perhaps heiress, of the Tanite twenty-first dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk, at the beginning of his reign, to receive the fugitive Jeroboam (1 Kings xi. 40). Although it was a constant practice for the kings of Egypt to show hospitality to fugitives of importance, Jeroboam would scarcely have been included in their class. Probably it is expressly related that he fled to Shishak because he was well received as an enemy of Solomon. The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes, that, probably at the instigation of Jeroboam, he attacked Rehoboam. Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary. The narrative in Kings mentions only the invasion and exaction (1 Kings xiv. 25, 26). Shishak has left a record of this expedition, sculptured on the walls of the great temple of El-Karnak. It is a list of the countries, cities, and tribes, conquered by or ruled by him, or tributary (to him). In this list Champollion recognizes a name which he translated incorrectly "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. Shishak's name is written SHESHONK, and he is said to have been an Ethiopian. He is shown as presenting to the gods at Thebes the prisoners taken by him in war, each name of a king, or city, or nation) being in an oval shield. See page 58. Shishak is generally supposed to be the Sesostris of profane history.

Shit'tah-Tree. SHIT'TIM. The Acacia-tree, of which there are three or four species in the East. Used in the construction of the tabernacle, ark, table of show-bread, altars, etc. (Ex. xxv., xxvi., xxxvi., xxxvii., xxxviii). "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree (Is. xli. 19). It was probably the only available wood in the wilderness This tree yields the gum-arabic of commerce, from incisions cut deeply in the bark. Probably the burning-bush of Moses (Ex. iii. 2), called SENEH, was the shittah (or acacia) tree. The last camping-ground of Israel was on the plains of Shittim. The Arabs use the gum for food. The bark is very astringent, and used in tanning leather. The wood is very hard, close-grained, of a fine brown color, excellent for cabinet-work. It grows in dry places, where no other tree can live. It is not the *Acacia of*

this country, which is a kind of Locust. Tristram mentions trees on the Dead Sea shore at Engedi and other places, which are four feet in diameter.

Shit'tim (*acacia trees*), (Num. xxxiii. 49). Abel Has Shittim (*meadow of the acacias*). In the Arboth Moab, by Jordan. Jericho (Num. xxii. 1, xxvi. 3). Under the cool shade of the acacia groves the Israelites were led into the worship of Baal Peor by the Midianites, which sin Moses, by command, avenged (xxxi. 1 . Joshua sent spies to Jericho from here (ii. 1).

Shew-Bread (Heb. LEHEM, PANIM, *bread of the faces, of the presence of Jehovah*), (Ex. xxv. 30). On the north side in the holy place of the Tabernacle was the table of acacia wood, 3 feet 6 ins. long, 1 foot 9 ins. wide, and 2 feet 4 ins. high; overlaid with gold; a rim and crown of gold encircling the top, and another the bottom (Ex. xxv. 23–30). A figure of the table (removed by Titus from the Temple of Herod) is carved on the arch of Titus at Rome. Golden rings were attached to the corners of the table, through which poles could be passed for carrying it (as in the case of the ark). Upon it on every Sabbath were placed, in two piles, twelve freshly-baked unleavened loaves of fine flour (typical of the twelve tribes), as an offering (Lev. xxiv. 7). See SACRIFICE. A golden pot filled with incense was placed on the top of each pile, and remained until the next Sabbath, when the incense was burned, the loaves were eaten by the priests in the Sanctuary, and twelve fresh ones laid for an offering (Lev. xxiv. 6, 7; 1 Chr. xxiii. 29). David, in extreme hunger, ate of the shew-bread (1 Sam. xxi. 4–6; Matt. xii. 4). See cut, p. 92.



SIDON FROM THE NORTH.

Shu'nem (*two resting-places*), (Josh. xix. 18). Issachar. Where the Philistines encamped before the battle of Gilboa (1 Sam. xxviii. 4). Here dwelt the good Shunammite, who welcomed Elisha the prophet, who oft passed by, and fitted up a little chamber for him (2 K. iv. 8), and was rewarded (ver. 36). This pleasant village was the native place of Abishag, David's attendant (1 K. i. 3), and possibly the heroine of Solomon's Song. The modern village is on the S.W. flank of Little Hermon, Jebel Duhy, 3 miles from Jezreel, N., in full view of Mt. Carmel, and in the midst of the finest grain-fields in the land.

Shur (*a wall*), (Gen. xvi. 7). Hagar sat by a fountain in the way to Shur, when the angel sent her back with a promise of a blessing. Abraham dwelt between Kadesh and Shur, in Gerar (xx. 1). Ishmael's descendants dwelt from Havilah unto Shur that is before Egypt (xxv. 18). Called also Etham (Ex. xv. 22; Num. xxxiii. 8).

Shu'shan (*lily*). Shushan the palace (Esth. i. 2). One of the most important towns in the whole East. Capital of ELAM, SUSIS, or SUSIANA. Inscriptions, dated B. C. 660, record the capture of the city by Asshur-bani-pal, giving also its plan. Daniel saw his vision of the ram and he-goat at Shushan the palace (Dan. viii. 2). Cyrus made it a Persian city, and its metropolis (Æschylus and Herodotus, although the building of the palace is credited to Darius. Alexander found there $60,000,000, and all the regalia of the great king. After this, Susa was neglected for Babylon. Now called Sus, a vast ruin between the Eulæus and Shapur.

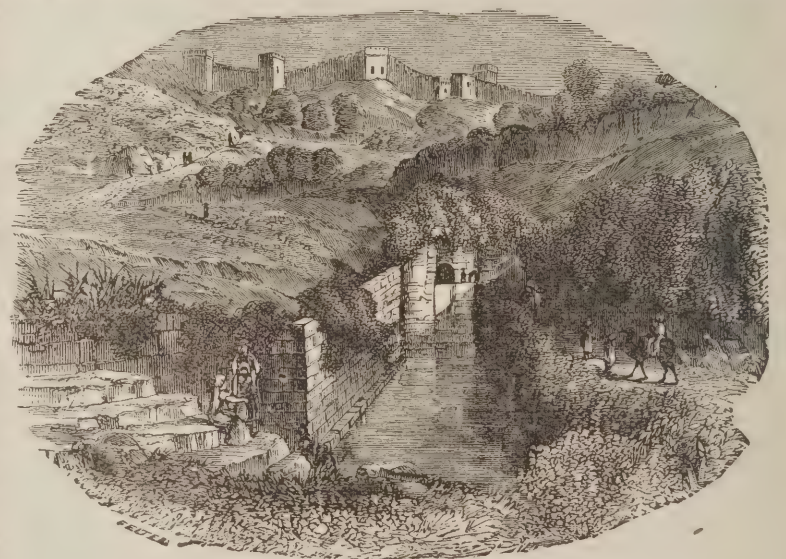
Si'don (*fishing*). ZIDON (Phœnician *Tsidon*), (Gen. x. 15, 19). Great Zidon (Josh. xi. 8). Sidon (Matt. xi. 21; Mark iii. 8; Luke vi. 17). On the coast of the Mediterranean Sea, in the narrow Phœnician plain (2 miles), under the range of Lebanon, to which it once gave its own name (Jos. Ant. v. 3, 1). The city is built on the northern slope of a promontory that juts out into the sea, pointing S.W.; and the citadel is on the height behind it. Zidon was the first-born of Canaan, and probably the city is an older one than Tyre, and the Phœnicians are (often) called Sidonians (never Tyrians) in Josh. xiii. 6; Judg. xviii. 7, etc. Skilled workmen were their special pride, not traders (1 K. v. 6).

It is the most northern city visited by Jesus, and is about 50 miles from Nazareth. Now called *Saide*. The whole neighborhood is one great garden, filled with every kind of fruit-bearing trees, nourished by streams from Lebanon. Its chief exports are silk, cotton, and nutgalls. A mission-station of Americans are working among 5000 people.

There are many ancient sepulchres in the rocks at the base of the mountain east of Sidon, and sepulchral caves in the plain. In one of these caves, in 1855, was discovered one of the most beautiful and interesting Phœnician monuments in existence. It is a sarcophagus of black syenite, with a lid carved in human form, bandaged like a mummy, the face being bare. There is an inscription in Phœnician on the lid, and another on the head. The king of the Sidonians is mentioned in them, and it is said that his mother was a priestess of Ashtoreth. It is supposed to belong to the 11th century B. C. It is now in the Louvre, Paris. See p. 37.

Silk (Heb. MESHI), (Ez. xvi. 10, 13). Silk in the time of the Ptolemies was sold for its weight in gold. It sometimes came in skeins, and was woven into a thin light gauze. It is not known how early or extensively the Jews used it (Rev. xviii. 12; Gen. xli. 42).

Silo'ah (*dart*). SILOAM (*sent*), (Heb. SILOACH), (Neh. iii. 15). Arabic, *Silwan*. One of the few undisputed localities around Jerusalem. The water was "sweet and abundant" in Josephus' day (B. J. v. 4, 1). It is in the Tyropœon valley, 200 feet from the Kidron. There are no less than 40 natural springs within a circle of 10 miles around Jerusalem. The water flows out of a small artificial basin, under the cliff, into a reservoir 53 ft. long by 18 ft. wide and 19 ft. deep. It has been lately proved, by exploring, that the water flows from the Virgin's fountain to Siloam; and there is a remarkable ebb and flow, which varies in frequency with the season and supply of water (John ix. 7). The village of Siloam (*Silwan*) is not mentioned in Scripture, and is probably modern. It is poorly built, and occupies the site of Solomon's idol-shrines (1 K. xi. 7; 2 K. xxiii. 13). See p. 76.



SILOAM, LOOKING TOWARD THE CITY WALL.

Slave (Heb. EBED; Gr. *somata*). Servitude, under the Mosaic law, was more that of bondman than slave. In the patriarchal period the servitude was of two kinds: slaves or servants born in the house, and those who were purchased or taken in war (Gen. xvii. 13). Those born in the house often enjoyed the utmost confidence and privilege. This was illustrated in the case of Abraham commissioning his servant to select a wife for Isaac. Servitude under the law was much restricted (Ex. xxi. 16; Deut. xxiv.). Debt, or poverty, were causes for servitude (Lev. xxv. 39, 40); also, it was the penalty for theft (Ex. xxii. 1–14), the servitude ceasing when an equivalent of labor had been paid. All Hebrew bondmen were released in the year of Jubilee (Lev. xxv. 47–54). Foreign slaves were not so treated. They could become the property of the Hebrews, as captives of war (Deut. xx. 14), or by purchase from the dealers (Lev. xxv. 44). The slave-trade is mentioned as being carried on with Tyre by Javan (Greeks), Tubal, and Meshech (Ez. xxvii. 13). Joseph was the first person recorded as having been sold into slavery (Gen. xxxvii. 27, 28). Slaves were employed upon menial work (Lev. xxv. 39) in the household, and in attendance upon the master. It was a duty of female slaves to grind corn (Ex. xi. 5; Job xxxi. 10; Is. xlvii. 2).

Smyr'na (Rev. ii. 8–11). Designed by Alexander the Great, and built by his successors Antigonus and Lysimachus, near the site of the ancient city of the same name (which had been destroyed by the Lydians 400 years before). It stood at the head of a gulf of the Ægean Sea, by the mouth of the river Meles, having a range of mountains on three sides of it. Tiberius granted the city permission to erect a temple in honor of the Roman emperor and senate. John (Rev. ii. 9) probably referred to the pagan rites in his letter to the church in Smyrna. See SEVEN CHURCHES.

Sod'om (*vineyard* or *burning*). One of the most ancient cities of Canaan, in the Jordan valley, the chief of the five cities (Gen. x. 19). The plain was once like a garden, and was chosen by Lot, when Abram chose Canaan (ib. xiii. 10). As the two patriarchs were standing on a height between Bethel and Ai, they could see Jericho and the Jordan plain (called *ciccar* in the Hebrew, a term peculiar to this district alone); while they could not see the south end of the Dead Sea. But opposed to this is the event of Abraham looking toward the plain, and seeing the smoke go up as from a furnace (xix. 28). And that from no height near Hebron can the Jordan plain near Jericho be seen, while the south end of the Dead Sea and the Lisan are distinctly visible. There is a salt mountain called Usdum (Sodom) on the S.W. shore of the Dead Sea, which may have inherited and preserved the name of the ancient city, but the site of that city is lost.

Sol'dier. See ARMOR. Soldiers are first mentioned in 2 Chr. xxv. 13; and in Ezra viii. 22, and Isaiah xv. 4, and many times in the N. T. Paul alludes to fighting as a soldier (1 Cor. ix. 26), as also James (iv. 2), as well as nearly every writer in the Scriptures. The Christian's life is the life of a soldier, constantly in the armor of faith, fighting against evil.

Sol'omon. In Hebrew, Shelomoh (*the peaceful*). The youngest son of David and Bathsheba (1 Chr. iii. 5). He was educated under the care of Nathan, the prophet, in all that the priests, Levites, and prophets had to teach, and was named by him Jedidiah (*loved of Jah*), (2 Sam. xii. 25). He was only looked upon as the heir of the throne after Absalom's revolt and death; and only after Adonijah endeavored to seize the throne, was Solomon anointed by Nathan, and solemnly acknowledged as king, at the age of 19 or

20, 1015 B. C. (1 K. i. 5.) David died soon after. From that time his history is nearly that of the nation.

Solomon's fame was established by the building of the great temple at Jerusalem (1 K. vi.); but besides that he built his own palace, the queen's palace, the house of the forest of Lebanon, a grand porch, and the porch of judgment (law court). He had increased the walls of the city, and fortified Millo and other strongholds in different parts of the land (2 Chr. xxxii. 5, viii.).

It is in accordance with Eastern royalty that Solomon sometimes acted as a judge in cases of oppression, as in the case of the two children; and it may be that his porch of judgment contained his stated council and judicial chamber.

Son of God. A peculiar appellation of Christ, expressing His eternal relationship to the Father (Ps. ii. 7). Christ always claimed to be the only-begotten son of the Father (Matt. iv. 3, viii. 29, xxvii. 54); and the Jews rightly understood him as thus making himself equal with God (John v. 18, x. 30–33).

Son of Man. A title of Christ, assumed by himself in his humiliation (John i. 51). It is applied to him more than eighty times in the N. T. See HISTORY OF THE BOOKS.

Soul. 1. Heb. NEDIBAH (Job xxx. 15), elevated and happy state. — 2. NEFESH, more than 500 times (Gen. ii. 7, xii. 5, 13). The meanings are: *a*, breath (Job xli. 13); *b*, vital spirit, soul (Gen. xxxv. 18); *c*, life (Ex. iv. 19); *d*, ghost (Job xi. 20); *e*, pleasure (Ps. cv. 22). — 3. NESHAMAH, breath; also blast (2 Sam. ii. 16; Job iv. 9); "spirit," "inspiration." — 4. Gr. *psuche* (Matt. x. 28), the vital breath, life; properly, the soul.

The ancients supposed the soul, or rather the animating principle of life, to reside in the breath. Hence the Hebrew and Greek words, where they refer to man, are translated "soul," and rendered "life" or "breath" (Gen. ii. 7). The immortality of the soul is a fundamental doctrine of revealed religion. The ancient patriarch lived and died persuaded of this truth, and it was in the hope of another life that they received the promises (Gen. l. 33; Num. xxiii. 10). To save the souls of men, Christ gave himself freely to death.

Spain. The ancient name of both Spain and Portugal, and a Roman province in Paul's time, containing many Jews. It is not certain that Paul carried out his intention of visiting Spain (Rom. xx. 24, 28), since neither he nor any other writer of his time has left any evidence of such a visit.



SPARROWS.

Spar'row (Heb. ZIPPOR; Gr. *strouthion*). (Ps. lxxxiv. 3; Matt. x. 29, 31.) A small bird, with quill- and tail-feathers brown; its body gray and black; resembling the small chirping-bird: it is bold and familiar in its habits. These birds are still numerous, troublesome, and cheap, in Jerusalem (Luke xii. 6).

Spar'ta. A celebrated city of ancient Greece, and the capital of Laconia. It was long the rival of ATHENS. Situated in a valley, on the Eurotas, 20 ms. from the sea. The remarkable correspondence related in 2 Macc. v. 9, probably had no foundation in history.

Spike'nard (Heb. NERD; Gr. *nardos*). A highly perfumed ointment, prepared from a plant in India growing in short spikes. Prized by the ancients, and was a favorite perfume at their baths and banquets. It was very costly (John xii. 3).

Spin'ning. Is mentioned in Ex. xxxv. 25, 26; Matt. vi. 28; Luke xii. 27. The distaff round which the flax or wool for spinning was wound, and spindle on which the yarn or thread was wound in spinning. The spindle was held in one hand, while the other was employed in drawing out the thread.

Spirit, The Holy (Heb. NESHAMAH; Lat. *Spiritus*). The *Third person of the Trinity*. The *Spirit of God*. The character and influence of the Holy Spirit are chiefly shown in the N. T. That which was but imperfectly understood in patriarchal times became



SPIKENARD.

full of meaning to Christians. It is called the Holy Spirit of Jehovah in Ps. liii. 10, 11; the Good Spirit, Jehovah, in Ps. cxliii. 10. In the work of the creation the Holy Spirit is mentioned (Gen. i. 2). As the bestower and sustainer of life (Gen. ii. 7; Job xxvii. 3). From the epoch of Samuel, the work of the Spirit is manifest (1 Sam. x. 10, xvi. 14; 2 K. ii. 9; Neh. ix. 30; Is. xi. 27). In the N. T., both preceding and after the birth of Christ, the agency of the Holy Spirit was especially prominent in its manifestations. The presence of the Holy Spirit is constantly associated with the birth and life of Christ and the work of His disciples. The holy conception was of the Spirit (Matt. i. 18). The Holy Spirit openly appeared at Christ's baptism by John, and afterwards led Him into the wilderness (Luke iv. 1). In Christ's charge to the apostles are the words, "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 20; also in John xiv. 16; Acts i. 8). It was probably to correct the prevailing ignorance upon this subject that Christ condemned the blasphemers of the Holy Ghost (Matt. xii. 31). From the date of the Ascension commenced what is termed the "Dispensation of the Spirit" (Eph. iv. 8; John vii. 39). Christ ordained that Christians should be baptized in the name of the Holy Ghost (Matt. xxviii. 19). The rite of "laying on of hands" in its relation to the Holy Spirit is referred to in Acts vi. 6, etc.

Ste'phen (Syr. *Chelil*, a crown). The first Christian martyr; chief of the first seven deacons of the early Church of Jerusalem. He denounced the narrowness of Jewish worship (Acts vi. 13, 14). His continual attacks upon the Jewish ritual and worship caused his being charged with blasphemy before the Sanhedrin. In this tribunal the Pharisees were in the majority. In his defense he gave a critically just and true summary of the Jewish Church: denouncing the local worship, and bringing out clearly the spiritual element in its history; and he showed that in the previous Jewish history the presence of God was not limited to the Temple at Jerusalem; and that there was among the Jews, from the earliest, a spirit of intolerance. He addressed them with calmness (Acts vi. 15), but his words were received with anger. He was sentenced to be stoned to death, and the sentence was at once executed, Saul of Tarsus (Paul) consenting and assisting (Acts vii. 58, viii. 1). He died with the greatest firmness (Acts vii. 60).

The gate now called St. Stephen at Jerusalem is on the east side of the city. In the time of the Crusades it was on the north side, at what is now called Damascus Gate, near the probable site of the crucifixion on the hillock over the so-called cave of Jeremiah, near which it is also probable that Stephen was stoned.

Stocks (Heb. MAHPEKETH). In which the body was placed in a bent position. SAD, when the feet alone were confined. They consisted of two beams, the upper one movable, with grooves between them large enough to receive the ankles of the prisoner. They were often erected in market-places, that the insults of the people might be added to the pain of confinement (Job xiii. 27; Jer. xx. 2).

Sto'ics. A set of fatalistic heathen philosophers, so named from the Greek word *stoa*, "*posch*," or portico, because Zeno, its founder, held his school in a porch of the city, more than three centuries before Christ (Acts xvii. 18). See EPICURUS.

Stork (Heb. HASIDAH, *kindness* or *mercy*). It has the beak and legs long and red; it feeds on field-mice, lizards, snakes, frogs, and insects. Its plumage is white, with the tips of its wings and some small part of its head and thighs black.

Suc'coth (*booths*). (Gen. xxxiii. 17). Where Jacob built booths (of reeds, long grass, branches of trees, etc.), and thus gave the place a name. *Sakut* is a ruin 10 miles S. of *Beisan*, on the W. bank of the Jordan, where there is a copious spring in a fertile plain. But this is on the wrong side of the Jordan, for it belonged to Gad (Josh. xiii. 27). The name may have been transferred across the river. Succoth was mentioned as being near the clay ground where the metal work for Solomon's Temple was cast. — 2. A station of the Wandering (Ex. xii. 37). Site lost.

Swal'low (Heb. DEROR and AGUR, "swallow," "crane"). The well-known bird of passage, common in our country, Europe, and the East (xxxviii. 14).

Swan. The translation of the Heb. TINSHEMETH in Lev. xi. 18 and Deut. xiv. 16. Some think it the purple hen or water-fowl.

Swine (Heb. HAZIR; Gr. *choiros*, *hus*). A well-known animal forbidden as food to the Hebrews, who held its flesh in such detestation that they would not pronounce its name (Lev. xi. 7; Deut. xiv. 8; Is. lxv. 4, lxvi. 3, 17; Matt. viii. 32; Luke v. 14, 16; 2 Pet. ii. 22; Matt. xvii. 6.)

Syc'amine Tree (Gr. *Sukaminos*). A species of the mulberry-tree (*morus*). Both black and white mulberry-trees are common in Syria and Palestine, and are largely cultivated for supplying food for the silk-worm (Luke xvii. 6).

Syc'amore (Heb. SHIKMAH, Gr. *Sukaminos*), (Luke xvii. 6). A tree of Egypt and Palestine, the fruit of which resembles the fig (1 K. x. 27). It grows to the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade, and is planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows from the trunk itself on little sprigs, and in clusters like the grape. To make the fruit eatable, three or four days before gathering it is punctured with a sharp instrument (Amos vii. 14). The wood is very durable, Egyptian mummy-coffins made of it being still perfectly sound. These trees were held in great value (1 Chr. xxvii. 28), and it was one of



GOAT OF SINAI.

Egypt's calamities that her sycamores were destroyed (Ps. lxxviii. 47). The sycamores of America and of England are very different from those of the Scriptures.

Sy'char (*falsehood*), (John iv. 5). A city of Samaria. (See SHECHEM.) Named so from the false worship on Mt. Gerizim (John iv. 22; Hab. ii. 18).

Sye'ne. Properly Sereneh (Ez. xxix. 10, xxx. 6). From Migdol to Syene was a term for the whole

extent of Egypt. Migdol was the last town in Egypt toward the E., and Syene was the last toward the S., and is now known by its ancient name. Its Egyptian name was SUN, which meant "to open," that is, the opening into Egypt from the south.

Syr'acuse. On the E. coast of Sicily. A wealthy and populous place, when visited by Paul (Acts xxviii. 12). Taken by the Romans 200 years B. C.

Syr'ia (from TSUR, Tyre); ARAM (*high*) in the Hebrew. Aram was the fifth son of Shem (Gen. x. 22). Called Aram in Num. xxiii. 7. The country he settled is called Aram or Syria, and extended from the Mediterranean Sea to the Tigris, and from Canaan to Mt. Taurus, and had 6 names for its different sections, for which see ARAM. The country is divided into long, narrow sections, from N. to S. 1. Plains next to the sea, extending from the Ladder of Tyre to the Taurus, including the plains of Phœnicia, of Seleucia, and of the Issus. — 2. The range of mountains called in the N. Amanus, and Bargylus, and in the S. Lebanon. — 3. The valley between Lebanon and Anti-Lebanon, Cœle, or Hollow Syria. — 4. The mountain range rising N. of Aleppo, and ending at Mt. Hermon. — 5. The Syrian desert, extending to the Euphrates. The principal rivers are the Orontes (El Asy, *the rebellious*), and the Litany. The source of the Orontes is a little N. of Baalbek, where, within a few miles, a stream from both Lebanon and Anti-Lebanon unite to form the stream, flowing N. E.; it passes through a lake, 6 ms. long by 2 wide, near Emesa (HUMS); a little below Hamath it receives a branch; being turned west by the Amanus, it receives the Kara Su (*Black river*), flows by Antioch, and empties into the sea; having a course of 200 miles. The Litany rises from a small lake, 6 ms. S.W. of Baalbek, and runs S. until it is turned W. by the hills of Galilee, when it reaches the sea 5 ms. N. of Tyre, having run about 80 miles. There are many other small streams, as the Eleutherus, Lycus, Adonis, the rivers of Damascus (Abana and Pharpar), which are lost in marshy lakes, the Koweik, near Aleppo, terminating in a marsh, and the Sajur, a branch of the Euphrates. The lakes are: The Lake of Antioch; the Salt Lake, near Aleppo; Kades, on the Orontes;



TIGRANES, KING OF SYRIA, B. C. 550.



VILLAGE OF SILOAM

and the Bahr el Meri, near Damascus. The cities are: Antioch, Damascus (150,000); Apameia, Aleppo (70,000); Beirut (50,000); Hamath (30,000), (Num. xiii. 21); Hums (20,000); Tripoli (13,000); Seleucia, Tadmor (Palmyra), and many others, mentioned in their places. Syria was settled by Canaanites and Aramæans, descendants of Ham. Damascus and Zobah were the chief cities in David's time. Assyria made it a province, and Alexander conquered it (B. C. 323); and after him the Seleucid family governed it, one of them building Antioch, which was their only capital until B. C. 114. The Romans, under Pompey, captured it, B. C. 65. The Mohammedans succeeded the Romans A. D. 634, when, for 100 years after, they made Damascus their capital.

T

Ta'anach (*sandy soil*), (Josh. xii. 21). An ancient city of Canaan, built on the end of a ridge which runs northward from the hills of Manasseh into the plains of Esdraëlon, at the base of which is the modern village of the same name (Ar. *Ta'annuk*). It was the headquarters of the army of Deborah and Barak, and Sisera's host was encamped between it and Megiddo (Judg. v. 19).

Ta'anath-Shi'loh (*approach to Shiloh*), (Josh. xvi. 6). Supposed to be Shiloh; Taanath being the Canaanite and Shiloh the Hebrew name of the same city.

Tab'itha (*a gazelle*). Also called DORCAS, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead (Acts ix. 36–42).

Ta'ble (Heb. LUAH, *a table* or *tablet*). Used especially of the tablets or slabs of stone on which were the TEN COMMANDMENTS (Ex. xxiv. 12). Also of other tablets for WRITING (Is. xxx. 8). Heb. MESAB (Cant. i. 12), "at this table." Heb. SHULHAN, *a table spread with food* (Ex. xxv. 23 ff.); Gr. *kline*, *a bed* (Mark vii. 4); also, a *couch* for resting or reclining at MEALS (Matt. ix. 2, 6). See cuts on pages 11, 63.

Tabor, Mt. (*hight*). (Josh. xix. 22.) On the border of Issachar and Zebulon. It is of limestone, 1,800 ft. high, rounded in form, and is studded with forests of oaks, pistachios, terebinths, mock-oranges, and other trees and bushes. Wolves, boars, lynxes, and other wild animals, besides reptiles, are found. It is now called *Jebel et Tur*, and is one of the most favorable points for beautiful and extensive views. See view on page 68.

Tabor, The Plain of. (Heb. ELON, properly *The Oak of Tabor.*) Only mentioned once (1 Sam. x. 3). This plain, or oak of Tabor, was evidently somewhere between Rachel's tomb and Bethel, probably not far from Jerusalem. But its locality cannot be ascertained.

Tad'mor. PALMYRA. City of palms (1 K. ix. 18). Built by Solomon on the route from Palestine to the Euphrates, about midway between Damascus and the river; the whole distance being about 240 miles. The ruins are chiefly of Corinthian colonnades and temples, and, seen from a distance, are peculiarly imposing, and seem to surpass all others in their apparent vastness and general effect. None of Solomon's buildings have been identified, and the ruins are ascribed to works of the date of the 2d or 3d century of our era. (See Wood's *Palmyra.*)

Tal'mud. Is the work which embodies the canonical and civil law of the Jews. It contains those rules, precepts, and interpretations by which the Jewish people profess to be guided, in addition to the O. T., and includes not merely religion, but philosophy, medicine, jurisprudence, history, and the various branches of practical duty. The Jews have been accustomed to divide their law into written and unwritten: the written contained in the Pentateuch, the unwritten handed down orally, until it was found necessary to write it. Some Jews have assigned the same antiquity to both, alleging that Moses received them on the mount.

The Jews have always set a high value on the Talmud, even placing it above the Mosaic law, saying: "The Bible is like water, the Talmud like wine, and the six orders like aromatic wine." The Saviour alluded to this extravagant estimate of the commentary above the text of the law when he said: "Making the word of God of none effect through your tradition" (Mark vii. 13). This work has formed the public opinion among the Jews for many ages, and still has a great influence. As a work it is full of learning, subtilty, and wisdom, marred with the peculiar defect of treating the most minute and trivial things with the same gravity and seriousness as the most important. It is also colored with many curious superstitions. Fables are recorded as well as facts, irreverent trifles as well as the most devout aspirations.

Tar'sus. Chief town of CILICIA; the birthplace of Paul the Apostle (Acts ix. 11, xxi. 39). It was an important city in the time of the Greek kings. Alexander conquered it; and it was under the rule of Antioch, and also that of the Ptolemies. Cæsar changed its name to Juliopolis. Augustus made it a free city. It was a celebrated seat of learning in the time of the early Roman emperors, and was compared by Strabo to Athens and Alexandria, and considered superior to them (xiv. 673). Among its famous

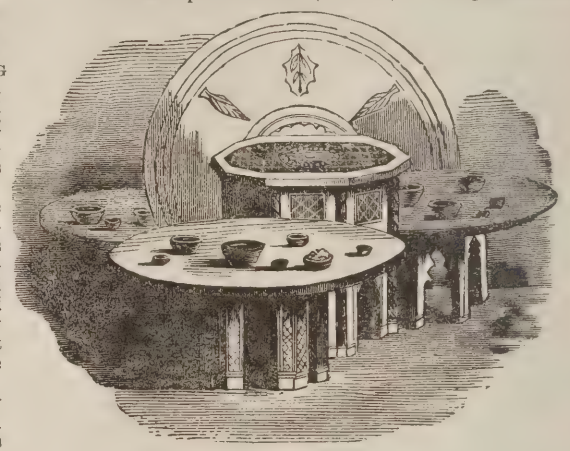
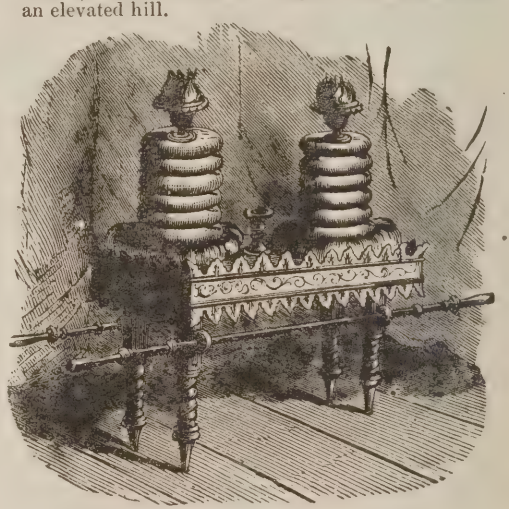


TABLE.

citizens were Athendorus, the tutor of Augustus, and Nestor, the tutor of Tiberius. Anthony and Cleopatra met on the banks of the river Cydnus, which, divides the Tarsus in two.

Tav'erns. Three Taverns. A station on the Apoian road between Puteoli and Rome, where Paul met brethren when on his way from Jerusalem. The modern Cisterna is probably near the site of the ancient place, which was about 30 miles from Rome.

Teko'a (*strikers*), (2 Chr. xi. 6). E. of Hebron; built by Ashur, son of Hezron (2 Chr. ii. 24). Residence of the wise woman who made peace between David and Absalom (2 Sam. xiv.). Ira, the Tekoite, was one of David's 30 "mighty men" (Ib. xxiii. 26). Rehoboam fortified it (2 Chr. xi. 6). Its people helped Nehemiah rebuild the walls of Jerusalem after the return from Babylon (Neh. iii. 5, 27). The prophet Amos was born here (Amos i., vii. 14). The modern name is Tekua, and it is a small village of Arab houses, on an elevated hill.



SHOW-BREAD.

Tell Hum has recently been proved to be the site of the ancient CAPERNAUM. The original building of the synagogue, as appears by an inspection of the ruins, was 74 feet 9 inches long by 56 feet 9 inches wide; longer between north and south, with entrances at the south end. Many finely cut capitals were found in the interior, buried in the rubbish; and also several of the pedestals in their proper places. Epiphanius says there was a Christian church there A. D. 600, some of the ruins of which are found near the synagogue. The plan of the synagogue was always

peculiar, and different from that adopted by the Christians, or Pagans, or Mohammedans, so that there is no difficulty in determining the nature of certain ruins. This building may have been the one built by the centurion (Luke vii. 45), and that in which Jesus delivered the discourse recorded in John vi. One of the stones has a pot of manna sculptured on it.

Temple. The Tabernacle was the sacred tent where man met God in close communion, and was built after a model given to Moses by Jehovah. It was used in the Exodus, on the journey to Canaan, and in the Promised Land until Solomon built the Temple on Zion, after which it is mentioned no more. The Temple is minutely described in Kings, Jeremiah, and Ezekiel, and the three accounts must be read together, for inside measures are given in one and outside in the other; both being necessary for a complete description.

The form cannot be determined. Many plans and elevations have been designed to meet the requirements of text, the last of which seems to answer all of the points. (See *Solomon's Temple*, T. O. Paine; *Die Stiftshütte*, Dr. Neumann.)

The original holy place, the centre of worship among the tribes of Israel was the tabernacle, a large tent, made of cloth, ropes, boards, and poles, with such metal as was necessary for strength and ornament. It was set up and consecrated first at Sinai, in the first year of the Exodus, after an idea which was given to Moses by Jehovah (Ex. xxv.). Joshua was the first keeper. Two skilful workmen (with assistants), built, furnished, and decorated the structure (xxxv. 30 —), when the divine acceptance of it was made known by the presence of a cloud resting above it, and an effulgence of light within (xl.). The tabernacle was called the dwelling (Heb. MISHKAN, place of God); the tent (OHEL); tabernacle of the



THE TABERNACLE AS IT APPEARED IN THE WILDERNESS.

congregation (O MOED); house of the Lord (O HA EDUTH); the holy place, or sanctuary (MIKDASH KODESH), and the temple (HEKAL) of the Lord. It was 45 feet long, 15 wide, and 15 high. The interior was divided into two rooms, the first 30 feet long, 15 wide, the holy place; the second 15 feet square and high (a cube), the holy of holies, into which the high-priest only was permitted to enter, who passed the vail that divided it from the holy place.

Tent (OHEL, Is. xxxiii. 20; Ps. xv. 1). The tent was always the best and most convenient dwelling-place among a wandering pastoral people (Gen. iv. 20). Even after the settlement in Canaan the people outside of the cities lived in tents (Judg. vii. 8; Heb. xi. 9). The tent is still in use by millions of people in Arabia and other eastern countries. The materials are slim poles, cords of wool or palm-fibres, or hemp, pins or nails, and cloth of coarse black hair from the camel or the goat. Canvas of linen is sometimes used, and for display a wealthy ruler often pitches a magnificent tent of silk, decorated with embroidery, gilding, and the most showy Oriental designs of form and color. The common house-tent is divided into two parts: one for men and another for women. The larger ones have several divisions. Those with a double top are very comfortable, even in the hot season, and are often a better protection against the rain than the stone houses, whose roof of earth is very likely to leak.

Tē'rah (*station*). Father of Abraham, and son of Nahor (Gen. xi. 24, 32). He dwelt in Ur, and was an idolater (Josh. xxiv. 2), and died at the age of 205, at Haran (Gen. xi. 31, 32).

Ter'aphim. This word is rendered "images," "idolatry," or the like. Now understood to represent small images used as household gods. As specimens of these images see the cut of forms of ancient gods. A is that of Jupiter; all the others are Egyptian. In the cut of Dagon the form of the god is shown as seated, and of very large size. There were small copies of the same image made for use in the house.

Tertul'lus. A Roman orator, whom the Jews employed to bring forward their accusation against Paul (Acts xxiv. 1–2).

Tet'rarch. Governor of the fourth part of a country. 1. HEROD ANTIPAS (Matt. xiv. 11), who is distinguished as "Herod the tetrarch;" also the title of king is assigned to him (Matt. xiv. 9). — 2. HEROD PHILIP II is called tetrarch of ITUREA (Luke iii. 1); LYSANIAS (iii. 1), tetrarch of ABYLENE. This title was probably applied to petty tributary princes also.

Thad'deus (Heb. TADDAY, *courageous*). JUDE, JUDAS. Also called Lebbeus and Thaddeus (Matt. x.). One of the twelve. He is only mentioned among those who could not see the spiritual kingdom of Jesus (John xiv. 22). Of his life, labors, and death we know nothing. Tradition says he preached at Edessa, and died a martyr there (Mark iii. 8).

Thēbes. A chief city of ancient Egypt, the capital and residence of the kings during the age of its highest splendor. There were three names, Tam, Pamen (*abode of Amon*), and Thebes, No-Ammon (*portion of Ammon*), is the name in the Scriptures (Jer. xlvi. 25; Nah. iii. 8; Ez. xxx. 14).



TENT.

of undoubted antiquity. Two of the mosks were ancient heathen temples. The walls stand on a Greek original foundation of great massiveness, and date from the Middle Ages. This was for several centuries known as "the Orthodox City," and it is mentioned many times in the controversial writings of the early ages. The coins of this city are quite numerous and bear portraits of its rulers with emblems and inscriptions, besides its name.

Thrā'cia (2 Macc. 12, 25). On the ancient maps Thrace included all the country north of Macedonia and the Black Sea. It was afterwards limited to the district east of Macedonia, bordering on the Black Sea.

Throne (Heb. KISSE; Gr. *thronos*). Any elevated seat occupied by a person in authority, as high-priest (1 Sam. i. 9); judge (Ps. cxxii. 5); or a military chief (Jer. i. 15).

Thyati'ra. Built on the river Ly'cus, by Selēu'cus Nicā'tor, as one of the many colonies founded by the Macedonians in Asia Minor, after the conquest of Persia. The more ancient towns on the same site had been named Pelopia, Semir'amis, and Euhip'pa, whose memory is preserved in inscriptions on coins and monuments.

Tibe'rias. A city on the W. shore of the Sea of Galilee (John vi. 23). Some have supposed that it was built on the ruins (or near) of an ancient city, Rakkath, or Chinneroth (see *Land and Book*). Josephus says that it was built over an ancient cemetery, and was therefore an unclean city, according to the ceremonial law of the Jews. It is supposed that Jesus avoided the city on that account, and it is scarcely mentioned in the Gospels. It was the capital of Galilee up to the time of Herod Agrippa II.

The emperor Tiberius, after whom the city and the lake are named, was the successor of Augustus Cæsar, and the second emperor of Rome (A. D. 14).



TIBERIAS, THE CITY AND THE LAKE.

Thessaloni'ca. On that part of the shore of Macedonia called the Thermaic Gulf, and originally called Therma. It was greatly enlarged by Cassander, the son of Antipater, who named the improved city after his wife Thessalonica, who was a sister of Alexander the Great. This was the capital of that part of the Roman Empire, and was noted as the place of exile of the orator Cicero, from whence he wrote some of his letters, when it was the most populous in all the region, in the first and second centuries. Paul selected this as the centre of his operations in Macedonia, because it was on the great Roman road connecting it with the whole country north of the Ægean Sea, and its advantages also as a seaport, thus ranking it with Ephesus and Corinth in importance.

The present population is 70,000, about 10,000 of whom are Jews.

There are some remains of the ancient city, among which is an arch, which is now called by the Turks the Vardar Gate, standing across a street in the west end of the city, probably on the ancient Via Egnatia. This bears an inscription which confirms the Scripture text in Acts xvii. 5. At the other end of the city there is an arch of Constantine, and in the castle there are the remains of a triumphal arch of Marcus Aurelius. There are also columns, architraves, etc.,

Tig'lath-pile'ser (*lord of the Tigris*). King of Assyria; was invited by Ahaz, king of Judah, to

assist him against the kings of Assyria and Israel (1 K. xvi. 7–10).

Ti'gris (*arrow*). River of Mesopotamia. Called Hiddekel in Hebrew. Like the Euphrates, it has two sources: the principal one is near the high mountain-lake Golenjik, which lies in the great bend of the Euphrates, in lat. 38° 10′, long. 39° 20′, and only 2 or 3 ms. from that river.



TOMB-DOOR IN RUINS.

Tim'nah (*divide*). 1. In the north of Judah (Josh. xv. 10), near Bethshemesh. It may be identical with Timnatha of Samson, a city of Dan (xix. 43). The modern village is called Tibneh, 2 ms. W. of Ain Shems (Bethshemesh), on the site of the ancient city. — 2. In the mountain district of Judah (xv. 57), south of Hebron.

Tim'othy. Is first mentioned in Acts xvi. 1, where he is described as the son of a Greek, by a Jewish mother. The father's name is unknown; his mother's was Eunice, and his grandmother's Lois (2 Tim. i. 5).

Tir'hakah (*exalted*). King of ETHIOPIA, or Cush, and of Egypt, and the opponent of SENNACHERIB (2 K. xix. 9). He was a powerful monarch, ruling both Upper and Lower Egypt, and extending his conquests far into Asia.

Tir'zah. City of Canaan (Josh. xii. 24). After the separation of Israel and Judah it was the residence of Jeroboam (1 K. xiv. 17), and of his successors, Baasha, Elah, and Zimri. The royal sepulchres (xvi. 6) of the first four kings of Israel were here.

Tithe (Heb. MA'ASER; Gr. *dekate, a tenth*). The proportion of a man's income devoted to sacred purposes (Gen. xiv. 20, xxviii. 22) prescribed by the Mosaic Law (Num. xxxi. 31). A twofold tithe was required of each citizen. The first consisted of one-tenth of the produce of his fields, trees, and herds, to be given

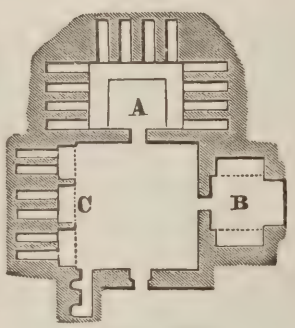


THE ABSALOM TOMB.

to God (Lev. xxvii. 30–32). The Levites paid a tenth part of what they received to the priests (Num. xviii. 26–28). The second tithe required of each landholder one-tenth of the nine parts of his produce remaining after the first tithe, to be used at the Temple in entertaining the Levites (Deut. xii. 17–19, 22–29). Every third year a special provision was made for the poor, either out of this second tithe or in addition to it (Deut. xiv. 28, 29). The system of Tithes was renewed both before and after the Captivity (2 Chr. xxxi. 5, 6, 12); but they were not always regularly paid, and then the Divine blessing was withheld (Mal. iii. 8–12).

Ti'tus (Gr. *Titus*). A Christian teacher of Greek origin (Gal. ii. iii.), the companion of Paul, who converted him (Tit. i. 4; 2 Cor. viii. 23). He was one of those sent upon a mission to Jerusalem from the Church of Antioch (Acts v. 2; Gal. ii. 1). He was thence sent to Corinth, where he labored successfully (2 Cor. viii. 6; xii. 18).

Tomb. The arrangement of the tombs was generally as shown in the plan, and the door was according to the style and wealth of the owner. The door engraved was, when new, very showy and elegant, and probably had a front to match the handsome pediment above, which is so beautifully ornamented with scrolls and flowers. But nearly every ancient tomb in Palestine has been broken into fragments, more or less, and only their ruins remain for our inspection. Inside the tomb there were large rooms, marked A, B, C, from which small chambers called loculi (places) were cut for the deposit of the bodies. No coffins were needed, for the solid rock was a covering, on three sides, and the front was walled up with stones and cement. The door was closed with a round stone, like a millstone, (without the hole in the centre,) and also with a door on hinges.



PLAN OF A TOMB.

In the Sepulchre of the kings of Jerusalem (city of David — that is, City of the King), there were eleven kings of Judah buried, but there is now no trace of this sepulchre. Future explorations may reveal these hidden places.

No tombs at present known can be traced to a date before the Roman occupation of the country.

Tow'er (MIGDAL). Towers were used for defense and for watching vineyards, fields, and the frontiers of the country (Judg. ix. 17, 47–50). The traveler meets with these small watch-towers now all over Palestine. The tower was a symbol of strength and protection, and therefore it is used as a figure of God (Ps. lxi. 3), and of kings and other men in power (Is. ii. 15, xxv. 25).

Town. 1. BATH, *daughter;* used for village, or suburb near a large city. 2. HAV'VOTH, *villages*, meaning dwelling-places (Josh. xiii. 30). 3. HAZER, court or village (Gen. xxv. 16). 4. IR, city (Deut. iii. 5). 5. KIR, wall (Josh. ii. 15). 6. PER'AZOTH, open country, or unwalled camp. 7. Greek, *come*, a hamlet. 8. *Komop'olis*, a large village without walls (Mark i. 38).

Trachoni'tis (*heap of stones*), (Luke iii. 1). The region was called, also, ARGOB, GESHUR, and now EL-LEJAH, and is S. of Damascus, consisting of a plain and the W. slope of Jebel Hauran. On the N. border of this region are extensive ruins of Mismiyeh, where there are inscriptions and sculptures, once adorning what was a beautiful temple. The place was called Phocus. On the slope of the mountain Alsadamum there are the ruins of the cities Saccæa, Kenath, and others not mentioned in the Scriptures.

Josephus gives a very exact and interesting account of these places, in which he describes the houses as made of stone, thick, solid and strong walls, and also many caves were used as dwellings. Cisterns and granaries were cut in the solid rock.

Captain Richard F. Burton (of the pilgrimage to Mecca fame) visited this district last year, and gave a very minute account of its ruins of cities, roads, caves, etc., fully confirming the Scripture notices.

Transfigura'tion (Matt. xvii. 1, 9). The scene is now located by common consent among scholars on Mount Hermon. The apostles Peter, James, and John, were the only witnesses (1 Pet. i. 26; John i. 14).

Tro'as. The ancient city of Troy, according to the Iliad of Homer, was near the foot of Mount Ida, near the shore, in Asia Minor, and was called at one time Alexander Troas. The island of Tenedos was opposite, and only a few miles distant. The whole region south of the Hellespont was called the Troad. The city was a colony of both Rome and Macedonia. It is now called Eski Stambul (Old Constantinople), because Constantine at one time thought of building



COIN OF TROAS.

the capital of his empire at this place. Paul visited Troas three times: first, A. D. 52, when he received the call to come over to Macedonia (Acts xvi. 8–11); and next in A. D. 57, when he met with much success in his preaching; and the last in A. D. 58, when the incident of the falling of Eutychus out of the window, and his recovery by Paul's intercession, occurred (Acts xx. 5–14; 2 Tim. iv. 13).

Trogyl'lium. A point of land opposite the island of Samos, at the boundary between Coria and Ionia (Act xx. 15).

Tu'bal (*to prepare*). Son of Japheth, who with his brothers Javan and Meshech, traded in slaves and vessels of brass (Gen. x. 2; 1 Chr. i. 5).

Tubal-Cain (Persian *tu'pal*, iron; Arabic *kain*, worker). Worker in metals. A son of Lamech (Gen. iv. 22).

Turtle-Dove (TOR). The migratory habits of the dove are alluded to in Canticles, iii. 11, 12; Jeremiah, viii. 7. It was allowed as a sin-offering by the poor (Lev. i. 14, v. 7; Matt. xxi. 22). Abraham offered a turtle-dove and a pigeon before the law was given. (Gen. xv. 9).

Twelve Tribes. The emblems of the tribes were the standards around which the people gathered during the march in the wilderness. There is no account of their use during the wars of conquest in Canaan, but it is probable that they were used at least until the time of king David.

THE ALLOTMENT OF THE TWELVE TRIBES. — The land was promised to Abraham as a dwelling-place for his descendants, who were to be as countless



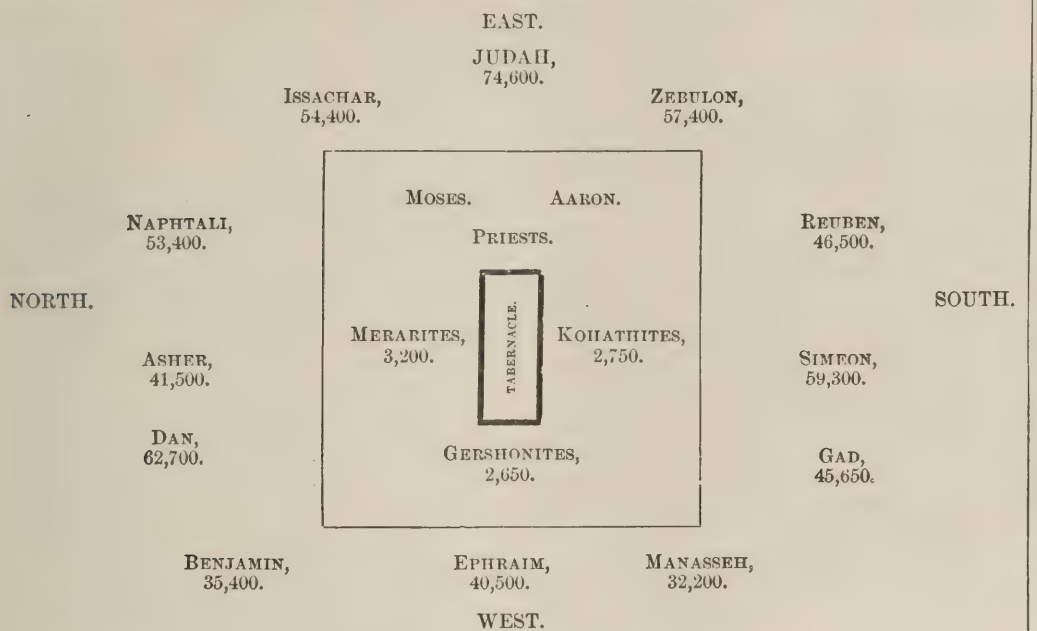
RACHEL'S TOMB, BETWEEN JERUSALEM AND BETHLEHEM.

as the stars of the heavens, or as the sand on the sea-shore; which promise was repeated to Moses, who brought them out of Egypt to the border of the country at Kadesh, by the shortest route from Sinai, but on account of the murmurings there, led them for 38 years in the wilderness. They were finally brought over the Jordan by Joshua, who, after giving Caleb his "mountain" Hebron, divided the land by lot among the nine tribes and a half; two tribes and a half having been located by Moses east of Jordan (Josh. xiv–xxi.).

The lots were drawn at Shiloh, where the Tabernacle had been set up, and where it remained over four hundred years. See SHILOH.

The tribes are named here in the order in which the sons of Jacob stood in his family.

The description of the cities and surroundings forms the great body of this work, and therefore only a few words are here given to each tribe, referring to the maps, and the articles under each separate head, for particulars.



THE ENCAMPMENT AROUND THE TABERNACLE.

The tribe of Reuben was the least distinguished in every way — in men of character, in famous deeds, or in the territory in which they lived. There were four families at the migration into Egypt, and 46,500 men over 20 years old at the Exode, and at the last numbering before the death of Moses, 43,730. Three of this tribe joined Korah in the rebellion against Moses at Sinai, and "perished from among the congregation" (Num. xvi. 33). The station of the tribe on the march was south of the Tabernacle, with Simeon and Gad. The tribe chose to stay on the east side of Jordan, on the mishor or highland pasture of Moab, a section which had never been included in the promise to Abraham (Num. xxxii. 7, 17). This distant position separated them from their brethren on the other side of Jordan, and gradually alienated them from the national religion, as Deborah bewailed in her song (Judg. v. 15, 16). The Syrians overran their country under Hazael B. C. 884 — (2 Ki. x. 32), and the whole tribe was carried into Syria captive by Tiglath-Pileser (1 Chr. v. 6, 26).

There is near Joppa a river Rubin (Reuben), and on its banks there is held a yearly festival in memory of the patriarch who is said to have been buried there. See REUBEN, on p. 82.

The tribe of **Simeon** numbered six families (the head of one of which, Shaul, was a son of a Canaanite woman) when Jacob went down into Egypt (Gen. xlvi.), and at the Exode 59,300 men over 20, but only 22,000 at the last census by Moses.

In the wilderness Simeon was on the south side of the Tabernacle. The only great name of the tribe on record is that of the widow Judith, the heroine of the apocryphal Book of Judith, where she appears as an ideal type of piety, beauty, courage, and chastity. There were 18 cities, with their surroundings, given to Simeon out of the portion allotted to Judah, including the famous well of Beersheba, and one of which (Ziklag) became the private property of David, as a present from Achish the Philistine. A part of the tribe (500 men) took possession of a district in Mount Seir, where they were still living after the return from the captivity (1 Chr. iv. 42, 43).

For **Levi**, see page 60.

Judah numbered three families at the migration to Egypt, all of whom were descendants of Canaanite women, and 74,600 at Sinai; and had increased to 76,500 at the passage over Jordan. The great Caleb was of this tribe, who was one of the spies; and he and Joshua were the only two of the spies who spoke well of Canaan, and the only ones of all the people who left Egypt that were permitted to enter it.

This was the first tribe located west of the Jordan, and its boundaries are more minutely traced than of any other, and included nearly one-third of the whole land. Philistia was not conquered until David's time, and was after that an uncertain possession: the wilderness along the Dead Sea was not favorable to a large population. Simeon and Dan had a part: altogether leaving Judah in actual occupation of only the hill-country with the western slopes (the Shefelah), and the pasture-land of the south **Negeb**). Its stronghold was the district from Jerusalem to Yuttah, which was secured from invasion by steep, narrow defiles on every side, easily defended, while its cities were nearly all on hill-tops. The royal line was descended from Pharez, twin son of the widow of Er, Reuben's son, and David was the first who was named king. When the ten tribes revolted, Judah was left alone, and its history became that of the kingdom of Judah, over which David's successors from Rehoboam to Zedekiah reigned. (See ISRAEL.)

The most important neighbors of Judah were Edom and Egypt, besides the kingdom of Israel. The great internal cause of the decay and the ruin of Judah, was the contest between the kings and the priests for the controlling power, which increased the bitterness of factions, and lessened the bravery of the people for resistance against their enemies (Ez. xxii.); and when in Hilkiah the priest the crown was actually subjected, society had become corrupt, the enemies of Judah, Egypt, and Babylon threatened, and the few faithful and good men left resigned themselves to the bitter lot which the sins of the nations had earned, and went weeping into captivity.

Only one son of **Dan** is mentioned at the migration into Egypt, Hushim (a family?), or Shuham; at the Exode the number of the tribe was 62,700 men over 20, and at the final numbering in Moab they had increased to 64,400. The seventeen cities, in its allotment (including Ekron, one of the five chief cities of Philistia), were seated along the sides and base of the hill-country of Judah and Benjamin. Josephus says their land extended to Dor under Carmel. It was the last tribe located, and had the smallest portion. A long time after the allotment the tribe found its territory too small, and sent a part northward, who located at Laish (Judg. xviii.), taking Micah's priest and his images (idolatrous?) with them. Samson was the most noted man of the tribe, and was a judge of Israel.

Dan is omitted from the genealogies of the Chronicles, and by John in the Revelation, where all the other tribes appear.



INTERIOR OF A TOMB, JERUSALEM.

Four families of the sons of **Naphtali** went down into Egypt with their father, and had increased at the Exode to 53,400 men over 20, and numbered on the Plains of Moab 45,400. The lot of the tribe was drawn the last but one, and included a greater variety of climate, soil, productions, and scenery than any other. Some of its wooded hights are 3,000 or 4,000 feet high, the loftiest west of the Jordan. The broad table-lands and elevated plains are well watered and rich in vegetation. The plains on the shore of the Sea of Galilee were of unrivaled fertility, and called the garden of Palestine, and an earthly paradise (Josephus, B. J. iii. 3, 2; 10, 8; *Robinson*, ii. 402).

The Syrian and Assyrian touched this tribe first in their incursions, when they came by the way of Cœle-



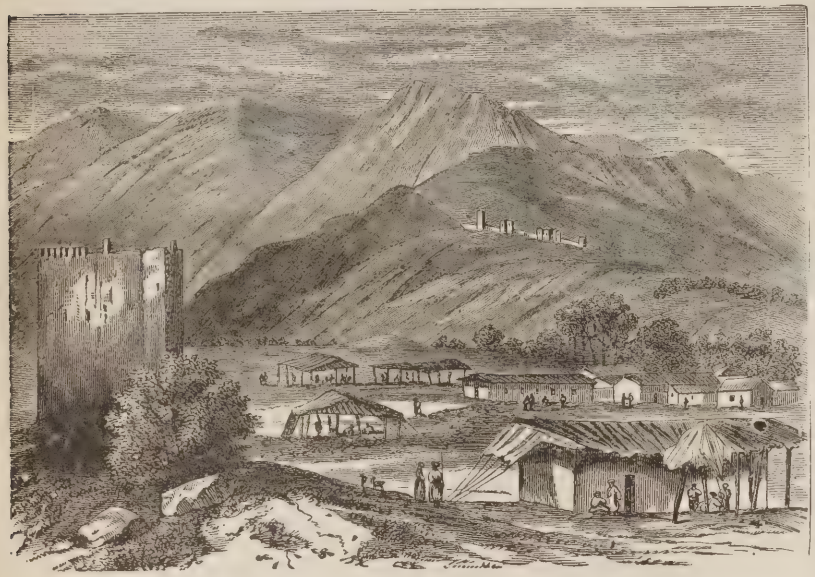
NECROPOLIS.

Syria (2 Ki. v. 29). After the captivity this section became the most populous in the whole country; and in the time of Christ there were many large cities, of which only two now remain, Safed and Tiberias, and these are partly in ruins.

Gad numbered seven families at the migration into Egypt, 45,650 fighting-men at the Exode, and at the Plains of Moab only 40,500. Their territory lay

between the lots of Reuben and Manasseh, east of Jordan, and was one of the most beautiful districts in Syria. (See GAD, AMMON, MOAB and GILEAD.) They probably extended their limits very widely on the victory over the Hagarites (1 Chr. v. 19). Several of its cities were noted in the nation's history — as Mahanaim, Peniel, Ramoth Mizpeh, Galeed, Succoth, and Rabbath Ammon.

Among its great and good men we find the names



MODERN JERICHO.

of Jephthah the Gileadite, a judge of Israel; Elijah the Tishbite, of the inhabitants of Gilead, one of the grandest characters known to history, or poetry even. He owed some of his qualities to the habits and customs of his native district — his wonderful strength; great endurance of fatigue, hunger, and thirst; his wandering mode of life, and his dislike to the restraints of society. His dress was similar to that of the modern Arab in Gilead. Also, Barzillai of Mahanaim, and Machir of Lodebar. (See LODEBAR.) The tribe was carried into captivity by Tiglath-Pileser, and Jeremiah says that the Ammonites occupied its cities xlix. 1—).

Asher had four sons and a daughter, and two grandsons, heads of families, when Jacob went down into Egypt; at the Exode the number was 41,500, which was increased before the crossing of Jordan to 53,400. The district given to the tribe was limited just south of Sidon Tyre was not then founded), and it was never able to either drive out or keep out the Sidonians from their portion. In David's time the tribe had become of so little account that it is not mentioned among the chief rulers of the land (1 Chr. xxvii. 16–22), although some of its people came up to Jerusalem to Hezekiah's Passover (2 Chr. xxx. 11). There are many very interesting ruins in this district, which have been but slightly noticed. Om el Awamid (mother of columns) is one which is a relic of a great city, whose site was on the high table-land east of the Ladder of Tyre. The many columns lying scattered about indicate the magnificence of the buildings when in their perfection. No clue can be got to the name of the place. The whole region is dotted over with ruins of cities without names or history. (See ASHER.)

Issachar (written Isascar in the Hebrew) went into Egypt with four families of his sons, and came out at the Exode with 54,400 men of war, and numbered at Peor, after the pestilence, 64,300. Josephus says the portion of the tribe was the Plain of Esdraëlon (Jezreel). Some of the names of its cities and localities recall incidents and events which are among the most interesting in the history of Israel; such as Nain, Shunem, Endor, Gilboa, Jezreel and Megiddo, Tabor and the Hill Moreh. Two hundred of its chiefs went to Hebron to assist at the crowning of David as king. Tola, one of the Judges of Israel, was of this tribe, and lived at Shamir, where afterward Omri (the descendant of Omri of Issachar?) built Samaria, and founded the house of Ahab. Baasha, of this tribe also, was the third king of Israel, and an idolater; who was succeeded by his son Elah. The tribe sent its people to Hezekiah's Passover. Five years after that they were carried away captive.

Zebulon had three sons who were heads of families at the migration into Egypt, and numbered 57,400 at Sinai, and 60,500 males of full age on the Plains of Moab. The territory of the tribe was one of the richest and most beautiful districts west of the Jordan. Although Joshua distinctly defines the boundaries, yet so many sites of its cities have been lost that it is very difficult to follow the outlines. The plain of Buttauf, the table-lands west of the Sea of Galilee, the finely wooded hills and valleys around Tabor, Hattin, Sefurieh, Nazareth, and as far as the plain of Acre, with a small strip of Esdraelon, were among its treasures. It was to have extended from sea to sea (between the Sea of Galilee and the Mediterranean). The four northern tribes, Asher, Naphtali, Zebulon, and Issachar (perhaps including Dan as fifth), formed a kind of state by themselves, among whom Zebulon won the highest position for warlike deeds, the most brilliant action on record being the victory of Barak and Deborah over Jabin and Sisera, so beautifully sung by Deborah (Judg. v.). After the captivity it became a part of the nation of the Jews, and is not mentioned as a separate tribe. Nazareth and Cana were in its borders, and were made famous for all time by the presence of the "great light" prophesied by Isaiah (ix. 1, 2).

Joseph went down into Egypt as a slave, sold to Ishmaelites, by whom he was sold again to Potiphar, an officer of Pharaoh. (See JOSEPH.) His sons were Ephraim and Manasseh (reversed by Joseph in his blessing, for Manasseh was the first-born), who were given the portion of their father. At the Exode their number was 72,700 men, which increased to 85,200 men at the last census. (See EPHRAIM.)

Ephraim was represented among the spies by Joshua (Oshea), the son of Nun, who was especially honored by Moses with the title of "The help of Jehovah" (Jehoshua). The lot of the sons of Joseph came out second to Judah, and they were located in the centre of the land, but they did not give way to the enervating influences of wealth and plenty as soon as the northern tribes, especially Asher. The history of Ephraim was merged in that of the kingdom of Israel.

The tribe of Ephraim had the fairest portion in all the land; it once was the chief sanctuary and the chief original settlement of the nation; was the especial care of the Lord (Hos. xi. 3, 4); but it distrusted its fellow-tribes, and in its separate life as the kingdom of Israel it fell into tumult, dissension, and ungodliness, which was only closed by the captivity (ib. ver. 8–12).

Manasseh. There is no reason given for depriving Manasseh of his birthright, as there was in the case of his grand-uncle Esau. On leaving Egypt at the Exode this was the least of the twelve tribes, numbering at Sinai only 32,200, but at the census, just before the crossing of the Jordan, they had increased to 52,700 men over 20 years old, at which time Manasseh is honored with a first mention before Ephraim. The division of the tribe is one of the singular facts in the history of the Israelites, and seems to be at variance with the national feeling and laws. Some of this tribe were warriors, and made extensive conquests: as Machir, who took Gilead and Bashan; Jair, who took 60 cities in Argob; and Nobah, who captured Kenath and its vicinity, a tract of country the most difficult in the whole land, being full of fortified cities, and in the possession of Og and Sihon. (See HAURAN, BASHAN, HESHBON, ARGOB, KENATH, NOBAH, etc.)

The lot of the half-tribe west of the Jordan was small, lying along the north border of Ephraim, but since the boundary is so slightly recorded, it is very difficult to follow it. The line is drawn from the river Kanah (supposing that river to have been just south of Cæsarea), to a place on the Jordan "before Shechem" (Josh. xvii. 7, 9, 11; Jos. Ant. v. i. 22). (See DOR, TAANACH, and MEGIDDO.) There is no account of this tribe separate from Ephraim, and it is likely that the two neighbors were spoken of as one people (2 Chr. xxxi. 1; xxxiv. 6, 9).

Benjamin had ten sons and grandsons at the migration into Egypt; at the Exode the tribe numbered 35,400 of full age, and just before the passage of the Jordan it had increased to 45,600. The boundaries of their lot is quite carefully described, and contained 26 large and many small cities. The tribe was nearly destroyed on account of its refusal to punish an offender who had violated the rights of hospitality (Judg. xix., xx.), 600 men only escaping to the rock Rimmon. (See RIMMON and SHILOH.) They were afterward supplied with wives from Jabesh Gilead and at Shiloh.

The first deliverer of Israel in the time of the Judges was Ehud of this tribe, who killed Eglon, the fat king of Moab, and ruled the nation for a long term.

The first king of Israel was Saul, a Benjamite; and also that other Saul, Paul the Apostle, was of this tribe.

The great lottery for the distribution of the land of Canaan was held at Shiloh (see SHILOH), and for four centuries it was the centre of the government of the nation. The ark of the covenant had been kept at Gilgal, near Jericho, while the conquest was going on, but when the whole land was subjected (as far as to general occupation), the prophesy was fulfilled which said, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh," that is, till the tribes assemble at Shiloh to divide by lot the conquered land.

It was one of the earliest and most sacred of the sanctuaries, and only gave way to Moriah at Jerusalem, where a temple was built, whereas a tent or tabernacle only had been used at Shiloh.

The ruins at the site are not large or interesting.



ANCIENT CHARIOT. PHILIP AND THE EUNUCH. (See PHILIP.)

There is a ruined mosk, a chapel, and fort of the Middle Ages, also in ruins, and a few remains of Greek and Roman art. The fountain near is large, flows abundantly, and has sweet water.

Tyre (*rock*; Ar. *sur*; Heb. ZOR). Built both on the land and on an island. The island was connected with the mainland by a causeway in Alexander's siege of the city. The people were called Sidonians (Judg. xviii. 7), in both Tyre and Sidon, which were only

20 miles apart. The Jews never obtained possession of the cities on the coast of Phœnicia (Judg. i. 31), but both people lived in them, nearly always in peace and harmony. The builder of the Temple, Hiram (Abif — father), was of Tyre, but of Jewish descent.



EMBLEMS OF THE TWELVE TRIBES.

The friendship between the people of Phœnicia and the Jews seems never to have been disturbed by war, and the kings of the two nations were at least once united by marriage, as in the instance of king Ahab, who married the daughter of king Ethbaal of Sidon.

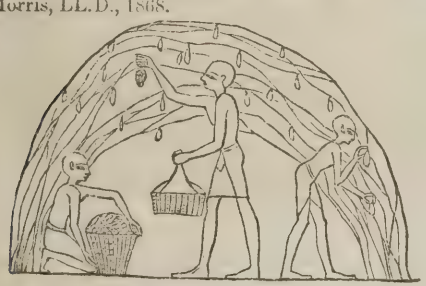
The prophet Joel says the Phœnicians sold Jewish children into slavery to the Greeks (Joel iii. 6–8).

Carthage was founded as a colony from Tyre 143 years after the building of Solomon's Temple.

Its religion was the same as that of the Philistines and other pagan nations, and its gods and worship differed only in name from those of Greece, Assyria, and Egypt. Hercules was worshiped under the name of Melkarth, and the temple in his honor on the island was said by Arrian (ii. 16) to have been the most ancient in the world.

The dye called Tyrian purple was a source of great wealth, and was found in a shell-fish, on the coast near the city, each fish affording only one drop of the precious color.

The population of the city in the time of Christ was equal to that of Jerusalem (probably about 100,000). Cassius, bishop of Tyre, was at the council of Cæsarea. William of Tyre was bishop in the time of the Crusades (A. D. 1124), and his account of the city adds much to our knowledge of its wealth, resources, and customs. He mentions glass and sugar as among its articles of manufacture. Specimens of ancient glass are often found, among the ruins, and in the tombs, and one of the most curious and valuable recently discovered was a bottle of gray glass, holding about three pints, in a tomb near Tyre, by Robert Morris, LL.D., 1868.



PICKING GRAPES. EGYPTIAN MONUMENTS.

One of the stones in the great sea wall of Tyre is still lying in its original position, where it was placed more than 3000 years ago, and is 17 ft. long by 6½ high, and 9 thick, with beveled edges, like all the peculiar Phœnician work of those early ages.

Tyre has been used as a marble-quarry for ages, and its best materials carried away to other cities.

U

Ula'i. River near Shushan, Persia, called by the Greeks *Eulæus* (Dan. viii. 2, 16). The river has changed from its ancient course to a new channel, or rather, it now has two branches by which its waters flow into the Tigris. The Persian kings drank the water of this river only, whether at home or abroad, having it carried with them when on a journey.

Unicorn (Heb. REEM.). Some wild beast, perhaps the Bison, or the Urus, an extinct species of Buffalo. It is alluded to as a powerful and violent animal (Deut. xxxiii. 17; Ps. xxii. 19; Job xxxix. 9).

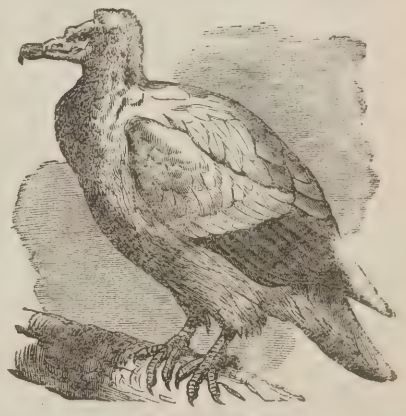
Ur. The land of Haran, Ur of the Chaldees (Gen. xi. 28), from which Terah and Abraham went into Canaan. There are 4 localities offered by the commentators as the one alluded to in the text. 1. Now called Oorfah, and anciently by the Greeks Edessa, where there is a mosque and a pond named in honor of Abraham. Sacred fish are kept in the pond of the kind that were used in the ancient mysteries. 2. Warka, the ancient Orchon of the Greeks, and Huruk of the Assyrians. 3. Ur below Nineveh, near the Tigris. 4. On Mugheir (mother of Bitumeh), 6 miles west of the Euphrates, opposite the junction of the Shat-el-Hie, south of Babylon. The ruins there are extensive and bear inscriptions. The Camarina of the ancients, where for several centuries the Assyrian kings were buried. The latest and best authorities incline to Mugheir as the site of Ur of the Chaldees, although others hold that the first-named might have been settled by a colony of Chaldeans, and named accordingly, and besides, is much nearer Palestine.

Urim and Thum'mim (*fire-lights and perfections*). The first stone in the breast-plate of the high-priest was a blood-red ODHEM (Heb. ADHOM, *red*), as in Isaiah lxiii. 2, and the word for red light is UR (URIM plural). The twelve precious stones, each one bearing the engraved name of one of the twelve tribes of Israel, were put into their places in the breast-plate while it was on the breast of the high-priest, during the solemn ceremonies attending a sacrifice (Lev. viii. 8).

U'sury (Heb. NESEK). Interest. Pay for money borrowed. No Jew could lawfully take interest from a brother Jew, but he was permitted to do so from any other people (Neh. v. 10, 11).

Uz. The land in which Job lived (Job i. 1), and evidently settled by a son of Aram, grandson of Shem (Gen. x. 23). Supposed to have been east or southeast of Palestine (Job i. 15, 17), in the vicinity of the Sabæans and the Chaldæans, and of Edom (Lam. iv. 21). The description of the people corresponds to that of the nomad tribes of Arabia Deserta.

Palgrave gives an account of the district of Hasseem, in North Arabia, which may be the same as the Uz of the ancient Hebrews. The H is a guttural letter, and in both Arabic and Hebrew often changes into K, which is only a little deeper or harder guttural; so Uz might be now written Kuz or Kaz (the *eem* being a termination). There are several other names in the Book of Job that are to be found in this part of Arabia, as Teman, Dumah; and probably a better acquaintance with the country and people will greatly assist our interpretation of that ancient and most excellent poem. The religion of that district, as described in the Book of Job, was pure and high-toned, containing a knowledge of the true God.



EGYPTIAN VULTURE.

Uzzi'ah. Made king of Judah (2 K. xv. 13) at the age of 16 (B. C. 808 to 756), and he reigned 52 years, in an active, wise, and pious manner. He reconquered Edom as far as Elath, fortified it, and made it a port of entry for foreign commerce (2 K. xiv. 22; 2 Chr. xxvi. 1, etc.). He was guided by the counsels of the prophet Zechariah (2 Chr. xxvi. 5). His end was very tragical. While trying to approach the altar for the purpose of burning incense on it, which was the special duty and privilege of the priest, he was smitten with leprosy, from which time he was compelled to live apart, outside of the city. The prophet Amos (i. 1), and Zechariah (xiv. 5), mention an earthquake that happened in his region, which was very notable for its effects. A full account of his reign was written by Isaiah, but the only references to it are found in the first six books of the prophesy: the rest having been lost.



TEMPLE OF MINERVA.

Uzzi'el (*might of El*). 1. A Levite, 4th son of Kohath, ancestor of the Uzzielites, and uncle to Aaron (Ex. vi. 18, 22; Lev. x. 4; Num. iii. 19; 1 Chr. vi. 2). — 2. A Simeonite captain, son of Ishi, who engaged in the expedition against the Amalekites of Seir in Hezekiah's time. — 3. A Levite, of the sons of Jeduthun, active in purifying the temple in the reign of Hezekiah (2 Chr. xxix. 14, 19). — 4. Son of Harkaiah, a priest, in Nehemiah's time, who assisted in repairing the wall (Neh. iii. 8). He was a goldsmith, and probably had charge of the repairs of the sacred vessels.

V

Vale, Valley. Five Hebrew words are translated valley, each conveying a separate meaning.—1. BIKAH (*to cleave*), generally a broad, open valley, enclosed by mountains or otherwise. The plain of Shinar is thus named (Gen. xi. 2). Palestine a "land of hills and valleys" (Deut. xi. 11).—2. GAI and GE (*to flow together*). A narrow valley or ravine. "Doves of the valleys" alluding to the rocks bordering the

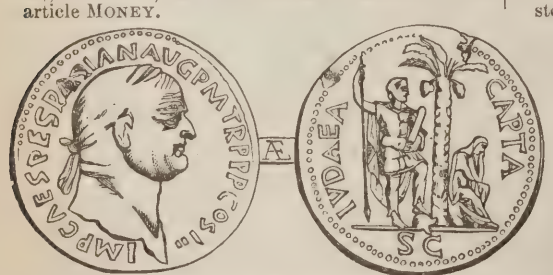


VIEW OF BETHLEHEM.

glens in Palestine being the resort of the doves (Ez. vii. 16). The word GE often is used in combination with other words.—3. NAKHAL (*to receive*) signifies a torrent—bed, or a valley dry in summer, but with a river or torrent flowing in winter. This word corresponds to the modern Arabic term for valley—*wady*. Used also to signify a brook. "My brethren have dealt deceitfully as a *brook*, as the stream of *brooks* they pass away" (Job vi. 15–17). Also used for *valley* and for *stream*, as in 1 Kings xvii. 3, 4.—4. ERNEH (*to be deep*), a low tract of land, surrounded by hills on high ground; as the wide "*valley* of Jezreel," lying between Gilboa and Moreh (Judg. vi. 35). Except in Josh. xix. 27, where the Hebrew word itself is used as Bath-EMEK, this word is translated valley or vale.—5. SHEFELAH (*a low plain*). With the exception, in Josh. xi. 16, where "*the valley of the same*" is used without the article denoting it a proper name, the word Shefelah means the plain of Philistia.

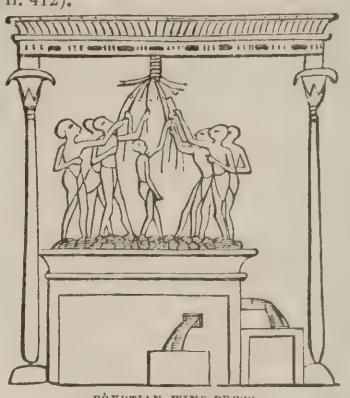
Vash'ti (*a beauty*). The queen of Persia, who was divorced by king Ahazuerus for refusing to appear unveiled before the company of revelers at a royal feast (Esther i).

Vespa'sian (Roman, Ti'tus Fla'vius Vespasia'nus), Emperor of Rome, A. D. 69 to 79 (born 9 A. D., died 79). He subjected the rebellious Jews in all Judea in A. D. 66 (his son Ti'tus destroyed Jerusalem). Vespasian achieved conquests in Africa, Asia, Britain; patronized the arts and sciences, and reformed the army and courts of justice. He began the building of the Colosseum, which afterwards was the scene of the martyrdom of many Christians. He struck coins in memory of his conquests in Judea, one of which is engraved here, and the reverse of another in the article MONEY.



COIN OF VESPASIAN.

Vineyard. The vine, its fruit, the grape, and wine and vinegar produced from it, are frequently mentioned in the Scripture, as is natural from its being a native of the East (supposed to have originated in Margiana, S. of the Caspian Sea). It is mentioned in the earliest histories of all people, and has always been highly valued. Moses, Homer, and Herodotus wrote about it; and before their day, the Egyptians pictured it, and methods of preparing its products for use, on their monuments. Various preparations from the vine are in use, such as, the juice of the unripe grape, for acid; the unripe grapes, dried and powdered, forming a pleasant acid; grapes, both fresh and dried, as raisins; the juice of grapes fresh pressed is valued as a pleasant beverage, called *must;* this juice is also boiled down into DIBS (*molasses*), used at the table; wine, alcohol, and vinegar are made by fermentation; cream-tartar is made from the lees; a fragrant oil is pressed from the seeds; the ashes from the twigs and stalk yield carbonate of potash. A fruitful vine is often used as an emblem of the Hebrew nation, and a period of security, repose, peace, and prosperity is figured by every one sitting under his own vine and fig-tree; and the drinking of wine was also used as a symbol of the highest spiritual blessings (Is. lv. 1, 2). In great contrast to this is the desolation of the house of Israel, figured by the neglected, trodden-down, wasted vineyard, by Isaiah (v. 1–7); and by the vine brought out of Egypt, by Asaph (Ps. lxxx. 8–16). The first notice of wine in the Scriptures is when Noah planted a vineyard (Gen. ix. 20, 21), and suffered (himself and his posterity) from excess in its use. The next is in the story of Lot (xix.). When Isaac blessed Jacob, he prayed the Lord to give him, among other things, plenty of corn and wine (xxvii. 28). Pharaoh's chief butler made *must* for his king (xl. 11). Moses mentions wine (frequently in his laws, and) as a drink-offering (Num. xv. 5, 7, 10; see, also, Judg. ix. 13); but it was forbidden to the priests during their service in the tabernacle (Lev. x. 9); and it is thought that Nadab and Abihu transgressed because of an excess in its use. During a vow the Nazarite was not to drink wine or vinegar, to eat grapes, or touch any product of the vine: (as carbonate of potash enters into some kinds of bread, he may have been restricted to unleavened bread (Num. vi. 3, 4). The people drank wine at their sacred festivals (Deut. xiv. 22–26). The Rechabites abstained from wine (and from living in houses) in obedience to the command of their ancestor. Wine was used in the ceremony of the Passover. There was a custom of giving medicated wine or vinegar to criminals who were condemned to death, to stupefy them, and thus lessen the pains of execution (Prov. xxi. 6, 7; Amos ii. 8), as in the case of the crucifixion, when the soldiers gave Jesus vinegar mixed with some drug, evidently with kind intentions (Matt. xxvii. 34; Mark xv. 23). Mixed wine is frequently mentioned. It was mixed with water, perhaps only to weaken it for common use, or it may be for deception (Is. v. 22), and with milk (Cant. v. 1), and with spices to increase its strength and flavor (Ps. lxxv. 8; Is. v. 22). The wine of Lebanon was peculiarly fine (Hosea xiv. 7), and had a grateful odor, and the Tyrians imported a famous quality from Helbon (Ezr. xxvii. 8). Wine (and other liquids) are kept in skins (bottles made of goat-skins, or from the skins of other animals, especially of the ox for the largest, sewed and pitched, and stored, not generally in their houses, but in a wine-store, where it was fermented. Jesus sanctioned the use of wine, and made a supply at a marriage-feast (John ii.), and is charged with being a wine-bibber by his enemies, in contrast to John the Baptist, who abstained from both bread and wine (Luke vii. 33, 34). Paul advises Timothy to use *a little* wine for its expected relief from his "often infirmities" (1 Tim. iv. 23). The warnings against excess in its use as a beverage are frequent and severe in both the O. T. and the N. T. (Prov. xx. 1, xxiii. 29–35, xxxi. 4, 5; 1 Cor. vi. 10; Gal. v. 21). The wine-press was generally in the vineyard (Is. v. 2; Matt. xxi. 33), outside of the cities (Zech. xiv. 10; Rev. xiv. 20), where, in the vintage, they had a merry time treading the grapes (Judg. ix. 27; Is. xvi. 10; Jer. xxv. 30, xlviii. 33; Neh. xiii. 15; Is. lxiii. 2; Joel ii. 24), which custom furnished strong figures to the prophets of the judgments of the Lord upon Israel (Lam. i. 15; Joel iii. 13), and of his mercies and blessings also (Prov. iii. 10). The vineyards are generally planted on hill-sides, which are often terraced to the summit, far from the village, without hedge or fence, requiring constant watching. The strongest young men are set apart for this duty, and take their stand on the hill-tops or on towers; which custom Isaiah makes the subject of one of his finest figures of the prosperity of Zion (lii. 7, 8). The watchmen are stationed near each other (within sight and hearing of each other's voices), and have certain calls to use in case of danger, or in "publishing" peace and safety, now as in the olden time (*Land and Book*, ii. 412).



EGYPTIAN WINE-PRESS.

Virgin (Heb. BATHULIA, ALMAH; Lat. *virgo, young woman*), (Is. viii. 3, 4; Matt. i. 23; Prov. xxx. 19). The chastity of a young unmarried woman was carefully protected by strict laws, and it was a capital offence to break them, unless the girl consented. To this day in the East it is a rare thing to find an erring girl. Early marriage is perhaps the chief safeguard.

The virgin is used as a type or emblem of the Jewish nation, the bride of the Lord, and of the Christian Church the bride of the Saviour Jesus Christ.

Vis'ion. A supernatural presentation of certain scenery or circumstances to the mind of a person either while awake or asleep (Is. vi.; Ez. i.; Dan. viii.; Acts xxvi. 13). See DREAM.

Vow (Heb. NEDER, *vow of devotion;* Heb. ESAR, *vow of abstinence;* and HEREM, *vow of destruction*). Vows, in general, are mentioned in Job xxii. 27, etc. (Gr. *anath'ema, devoted*). The earliest vow mentioned is Jacob's (Gen. xxviii. 18–22, xxxi. 13). The law regulated the practice of vows. They were entirely voluntary, but once made, were held to be obligatory, and



THE BISON. NOW EXTINCT IN SYRIA.

any who evaded them were regarded as wanting in religious duty. (See Job xxii. 27; Prov. vii. 14; Ps. xxii. 25; l. 14; lvi. 12; lxvi. 13; cxvi. 14; Is. xix. 21; Neh. i. 15.)

Evasions which withheld a part of the devoted thing were not allowed. There was a law restraining one from devoting all his possessions at once.

The practice of shaving the head at the end of a votive period was not limited to the Nazarite vow (Acts xviii. 18; xxi. 24).

W

Wall. Many walls of cities and large buildings are founded on the solid rock, as has been lately verified by digging down to the foundation of the temple wall, and the inspection of many parts of the wall of the city of Jerusalem. A certain style in finishing the



"ROBINSON'S ARCH," AT THE SOUTHWEST CORNER OF THE HARAM AREA.

face of the stones, in which there was a panel raised in the centre, or a band sunk lower than the centre, all round the edge, is now called the "beveled," or "Phœnician" style, and is a constant feature in all the most ancient buildings and walls of cities, not only in Jerusalem, but in all the other ancient cities in Syria.

Some of the stones in these old structures are so large as to excite the wonder of every beholder. The largest are those in the wall of the platform of the temple of the sun at Baalbek, which are 62 feet long. One still lies in the quarry where it was ready for moving, which is 69 feet long by 17 wide and 14 thick. Some walls were made of rough stone, or bricks, and a "facing" put on the outside of fine stone. In Assyria the interior of the wall was often made of brick and the outside faced with stone or porcelain. In Egypt several of the pyramids were built of bricks and faced with stone.

The terrace-walls on the side of hills supported the soil against the deluges of rain, and are found now in nearly every part of Judea, where there is any care given to the cultivation of the soil.



SOLOMON'S CISTERNS, UNDER THE TEMPLE AREA.

Washing the Hands and Feet. As no knives or forks were used at the table, washing of the hands before and after meals was necessary (Matt. xv. 2). Because of the dust and heat of the Eastern climate, washing the feet on entering a house was an act of respect to the company, and of refreshment to the traveler (Gen. xviii. 4). When the feet were washed by the master of the house, it was an especial mark of respect and honor to the guest.

Wa'ter (Heb. MAYIM; Gr. *hudor*). To the ancient Hebrews water was of inestimable value (Ex. xv. 22). It is an emblem of the spiritual blessings of SALVATION, which God bestows upon his people (Is. lv. 1). See JERUSALEM.

The water-carrier is a familiar object in all Oriental cities. He carries the water in a skin, serving it with a brass cup to persons in the street, for a very small price; or in large earthen jars on a donkey for domestic use. There are many such water-carriers at Jerusalem, who carry a supply from the well En Rogel up to the city in the dry season. Thousands of skins or jars full being required each day.

Weav'ing. The ancient monuments of Egypt picture women and men busy at the loom, weaving all kinds of cloth used in dress, and in the decoration of houses. The earliest notices of the art in Genesis are of Joseph in Egypt (Gen. xli. 42), although the Hebrews must have practiced it before going there. The women wove cloth for domestic use, and sometimes for sale also (Prov. xxxi. 13). The hand-loom is very simple, and can be hung up to any tent-pole, and the work set going in a few minutes. The stationary looms are heavier and more complicated, some being stretched on four posts, and fitted to produce most elegant patterns almost equal to embroidery by hand. The remains of cloth found wrapped around mummies, and preserved in other ways, show a skill in ornamentation almost equal to our modern fabrics. Figures appear on both sides in a variety of colors, woven into the cloth, in beautiful patterns, like flowers, fruit, and scroll-work. Gold and silver threads were woven in for decoration (Ps. xlv. 13). In some specimens of cloth hangings from Babylon there were groups of men and animals, like our modern Gobelin tapestry, which is "a wonderful production, the privilege of kings." Women and children weave the smallest articles, such as sashes, at leisure times, amusing each other with stories, and recitations of poetic legends.

The tent-cloth is made of the coarse long hair of the camel, and of the goat (Ex. xxvi. 7; Matt. iii. 4). Paul was probably a weaver of tent-cloth, and not of sail-cloth.

The seamless coat (or cloak, *abba*, see DRESS) spoken of by John (xix. 23), was woven in a hand-loom, and was the common dress of the priests.

The use of the loom, its various parts, and the work of forming cloth, are all made serviceable as emblems and figures to teach ideas of human life and experience (Job vii. 6, etc. See Concordance).

Well. A well (BEER) is a cistern (BOR) with a fountain in it; it supplies itself, while a cistern, and a pool only hold such water as is poured into them from other sources. The original Hebrew never confuses the two, and the constant accuracy of statement, as applied to thousands of places, all over the country, indicate a thorough knowledge of the facts, and a care in giving them.

The value of any land in the East depends very much on the supply of water, from wells, rivers, or rain, the wells often being private property, and jealously guarded (Num. xv. 17; Prov. v. 15), as a mark of wealth and independence.

Some wells are vast excavations, with several rooms and floors, and have steps of stone, down which persons and animals may descend. The water is often elevated from a deep well by machinery, turned by an animal who works in an underground room, halfway down the well.



VIEW OF BEERSHEBA, AND ITS ENVIRONS.

The most common way of raising the water is by a

jar, or skin bottle. Each person brings a rope (John iv. 11), or depends on the favor of another. There are wells in or near towns which are fitted with wheels or the sweep. The sweep on a large scale is called in Egypt the shadoof.

The most primitive machine is a large wheel on which a number of earthen jars are tied, which dip in the well, and as the wheel turns, spill out the water into a trough.

Troughs of stone or cement are found at every well for the use of animals. A stone sarcophagus is quite often used as a trough in Palestine.

Weights and Measures. The notices of weights and measures in the Bible are few and incomplete, and we have to supply the wanting information from other sources; chiefly from the systems of ancient nations, following the chain from Rome up through Greece, Egypt, and Phœnicia, to Babylon, the origin. The system was nearly uniform everywhere, but varied from one age to another. Layard found at Nineveh the weights used by the Babylonians, which were in the form of lions and of ducks, with rings for handles, of different sizes, in a certain system, the lightest weighing about 4 oz., the heaviest about 40 lbs.

TABLE OF SILVER COIN WEIGHTS — PROPORTIONS AND VALUES.

		Prop.	lbs.	oz.	dwt.	grs.
Gerah	(*bean*)	60,000				13.7
Bekah	(*divided*)	6,000			6	17
Shekel	(*weight*)	3,000			13	14
Maneh	(*talent*)	60	2	3	2	12
Kikkar	(*round*)	1	142	9	5	0

	Paris grs.	
1 Gerah =	13.7 =	2½ cts.
10 Gerahs = 1 Bekah	137 =	25 "
2 Bekahs = 1 Shekel	274 =	50 "
50 Shekels = 1 Maneh	13,700 =	25 dolls.
60 Manehs = 1 Kikkar	822,000 =	1500 "

Gold was reckoned at 10, 12, or 13 times the value of silver in different ages.

HEBREW COPPER COINS.

	Grains.	Value.
Mite (lepton)	15 to 20	2 mills.
⅛ of a shekel	81 " 88	3 "
Quarter	125 " 132	5 "
Half (bekah)	235 " 264	1 cent.
Shekel	528	2 cents.

Talent = 1500 shekels.

GREEK COINS.

Lepton	= 2 mills.
Drachm	= 16 cents.
Didrachm	= 32 "
Stater (tetr.)	= 64 "
Mina (pound)	16 dollars.
Talent	960 "

ROMAN COINS.

As (farthing)	1½ cents.
Quadrans	3¾ mills.
Denarius (penny)	15 cents.
Aureus (stater)	3 dollars.
Talent	961 "

EGYPTIAN COPPER COINS.

	Grains.	
½ KeT	70	3 mill
1 KeT	140	6 "
2 KeT	280	1 c. 2 "
5 KeT	700	3 c. 5 "
MeN (Maneh)	1400	7 c.

Silver was 60 to 80, and even once as high as 112 times the value of copper.

MEASURES OF LENGTH.

The names are derived from members of the human body:—the CUBIT, the length of the forearm from the elbow point to the third finger-tip, was the unit, a name and custom derived from Egypt, and recorded on the monuments. There is no record of the unit in the Bible, Josephus, nor in any ancient Hebrew building.

TABLE OF MEASURES OF LENGTH (Egyptian).

	Inches.		Paris lines.	Inches.
Cubit (*sacred*)	19.05	Cubit (*common*)	204.8	18
Span	9.52	Span	102.4	9
Palm (*wide*)	3.17	Palm	34.13	3
Finger "	0.79	Finger	8.53	¾

4 Fingers = 1 Palm.
3 Palms = 1 Span.
2 Spans = 1 Cubit.
6 Cubits = 1 Reed.

Land was measured by the cubit and reed, but never computed by square-measure, for they had no unit such as our acre.

MEASURES OF DISTANCE.

The ordinary day's journey for *one person* was 30 ms.; for *a company*, 10. The Sabbath-day's journey was measured by the distance fixed between the tents and the ark in the wilderness, which was 2,000 cubits (*Smith's Dict.*; Kitto). The common cubit of 18 in. would give 3,000 ft. The sacred cubit of 19.05 in. would give 4,762 feet. It was also the limit outside of the Levitical cities. The moderns reckon by hours' travel, which vary from 4 to 2½ ms., as the length of the hour varies with the length of the day in summer and winter.



A LATTICED WINDOW WITH A DIVAN.

MEASURES OF CAPACITY (Josephus).

There were two sets — one for dry, another for liquid things — both having a unit of the same value, the bath and the ephah (Ex. xlv. 11).

TABLE OF DRY AND LIQUID MEASURES.

Homer	1						
Bath or Ephah	10	1					
Seah	30	3	1				
Hin	60	6	2	1			
Gomer	100	10	3⅓	1⅔	1		
Cab	180	18	6	3	1 4-5	1	
Log	720	72	24	12	7 1-5	4	1

Equal to, in gallons, according to

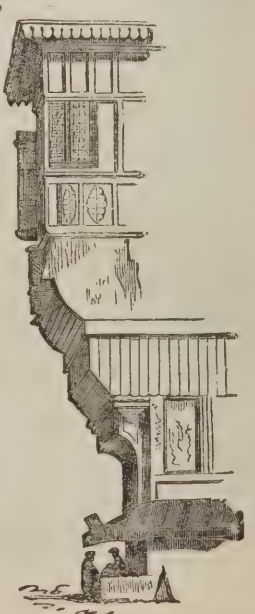
	Josephus.	Rabbins.
Homer	86.6	44.2
Bath	8.6	4.4
Seah	2.8	1.4
Hin	1.4	0.7
Gomer	0.8	0.4
Cab	0.4	0.2
Log	0.1	0.6

Wid'ow. Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, and partly on the triennial third tithe (Deut. xiv. 29; xxvi. 12), in leasing (Deut. xxiv. 19–21), and in religious feasts (Deut. xvi. 11, 14). A certain portion of the spoil taken in war was their due (2 Macc. viii. 28, 30). No one could take a widow's clothing in pledge (Deut. xxiv. 17), nor even other necessaries (Job xxiv. 3). With regard to the re-marriage of widows, the only restriction imposed by the Mosaic law had reference to the contingency of one being left childless, in which case the brother of the deceased husband had a right to marry the widow (Deut. xxv. 5, 6; Matt. xxii. 23–30). In the apostolic Church the widows were sustained at the public expense (Acts vi. 1–6). Paul gives careful directions on this point (1 Tim. v. 3–16). The essential things were that she be a widow indeed, without relatives or property, and of a good moral character. It is possible that these widows, described by Paul so minutely, were selected for office in the church.

Willows (Heb. ARABIM; Arabic *gharob*, and *sufsaf*). The willow was among those trees whose branches were to be used in making booths at the Feast of Tabernacles (Lev. xxiii. 40). It was also an emblem of sorrow and mourning, as in the captivity at Babylon, where the musical instruments, the emblems and instruments for expressing joy were hung on the willows, as a sign of the deep distress of the people, captive in a foreign land. The willow twigs were formed into baskets, mats, and boats, such as are now in use generally in the East.

Wind. The wind is mentioned very often in the Scripture. Those winds which prevail in different seasons, are: the west, and southwest, from the sea (Luke xii. 54); north (Job xxxvii. 9); which is a sure forerunner of fair weather (Prov. xxv. 23); the east wind, which often dries up the soil and blasts the fruits (Gen. xl. 6; Ezek. xvii. 10), and blows with great violence (Ps. xlviii. 7; Jonah iv. 8); and is also called the glow-wind in Ps. xi. 6. This comes from the hot and dusty desert of Syria, or southeast from the desert of Arabia, only in the summer. The Arabs call the east wind Simoom, and the Egyptians Camsin. When it blows over a caravan in the desert the result is often fatal both to man and beast. When there is a local whirlwind the danger is increased, especially when vast clouds of sand are lifted and carried over the country many miles, sometimes burying a caravan with thousands of men and animals, and whole groves of palms. The sirocco is a hot wind, almost motionless, or rather a heat-storm, which burns up or withers vegetation, brooks, and even animals.

Window (CHALLON). An opening in a wall closed with lattice-work, as shown in the engraving. See also cut on p. 49. In Eccl. xii. 3, a term (ARUBBAH) is used to describe the lacework of the lattice. In Cant. ii. 9, the tracery of the window is also noticed (CHARAKKIM). In Judg. v. 28, and Prov. vii. 6, the word used (ESHNAB) means coolness felt from the air passing through the lattice. The window of the upper chamber is often made to project beyond the wall, for the purpose of catching the passing breeze, and also of more extended view. Through such a one the spies escaped from Jericho (Josh. ii. 15), and Paul from Damascus (2 Cor. xi. 33).



WINDOW PROJECTING OVER THE STREET.

In many houses of the cities of Egypt and Asia Minor the windows are built out over the street,

as shown in the small upright cut. These windows are often imitated in Holland and France, and in a few instances in this country, in the oldest buildings. So narrow are the streets in Cairo that persons can shake hands across from the upper windows, pearing in public unless closely veiled, not seeing the men who visit their husbands and brothers, nor even taking their meals with the men of their own family. They were chiefly engaged in domestic duties (Prov. xxxi.). The poor gleaned the remnants of the harvest

The Hebrew alphabet has 22 letters. The arrangement of the letters is after the order as given in Psalm cxix. The meaning of each name as far as known is: 1. ALEPH, an ox; 2. BETH, a house; the Ethiopic is like a round-top tent; 3. GIMEL, a camel,



WILSON'S ARCH UNDER THE TYROPŒON VALLEY. JERUSALEM

which are purposely built out so far to shade the way from the fierce summer heat. The wood-carver's skill is displayed to the best advantage in these lattices, which are sometimes, in the houses of the wealthy, decorated with beautifully designed flowers and set patterns.

(Gen. xxix. 9, xxiv. 15–20). Oriental women are never regarded or treated as equals by the men. See p. 30.

There are several examples of bright and beautiful women in the Scriptures, whose names have become the types and emblems of all that is good and pure and lovely. Such are Ruth, Esther, Mary, Martha, Dorcas. Rachel was honored by her husband with a monument, and tradition points out a small domed stone building near Bethlehem as standing on the site of the one built by Jacob (Gen. xxix.–xxxv.)

the Greek gamma—some say the camel's hump; 4. DALETH, a door, that is, a tent-door, a triangle; Greek delta; 5. HE, no name; Greek E, and also Phœnician turned round; 6. VAU (*waw*), a hook, or tent-peg, the Greek ūpsilon; 7. ZAIN (*sajin*), sword, ancient Greek *san;* 8. CHETH, a fence, Greek ETA;



WASHING HANDS AND FEET.

Writing (Heb. KATHAB, *to write;* SEFER, *a book;* SOFER, *a writer*). The Phœnician is the most ancient alphabet that is known to us. The Egyptian writing may have been more ancient, but that was not alphabetic, being both ideographic and phonetic. Pliny (vii. 56) says the Syrians (Phœnicians) invented writing, but gives the Assyrians credit for great antiquity in the use of the art. The discovery of the Moabite Stone (see p. 59) proves the origin of the Greek letters to have been Phœnician; and it is probable that the Hebrews used the alphabet in common with the Phœnicians, as may be inferred from their names; as Aleph, *ox;* Gimel, *camel.*

TABLE OF DERIVATION OF ALPHABETS.

1 Phœnician.
2 Greek (ancient), Persian (anc.), Numidian, Hebrew (anc.), Aramæan (anc.).
3 From Greek, Etruscan, Umbrian, Oscan, Samnite, Celtiberian, Roman, Runic; Later Greek, Coptic, Gothic, Slavonian.
4 From Persian, Sassanid, Zend, Pehlvi, Armenian?
5 From Aramæan, Palmyrene, Hebrew square, Estrangelo, Nestorian, Sabian, Cufic, Nischi, Peshito, Miguric or Old Turkish.
6 From Hebrew, Samaritan.

The English is the first pure alphabet, without double letters.



WOMAN RIDING A DONKEY.

9. TET (*teth*), a snake, or basket, Greek *theta;* 10. YOD, a hand; the Phœnician and Samaritan yod has a hint

Wom'an, Women (Heb. ISHSHAH, *female;* Gr. *gune, thetein, female*), (Rom. i. 26, 27). Is mentioned in the Scriptures as the beloved and honored companion and help meet of man (Gen. xxii. 23, 24). In the East women have always lived in seclusion, not ap-

of fingers; 11. CAPH, the hollow of the hand, Greek *kappa;* 12. LAMED, ox-goad, Greek *lambda;* the ancient Phœnician was curved like the modern Arabic; 13. MEM, water, or a trident and symbol of the sea; Greek *mu;* 14. NUN, a fish, Greek *nu;* 15. SAMECH, a prop, Greek *sigma;* 16. AIN (*ajin*), an eye; O in Phœnician; 17. PE, a mouth, Greek *pi;* 18. ZADE, a fish-hook, Greek *zeta;* 19. KOF, back of the head (some say ear, others a pole, or eye of a needle); the old Hebrew K became the Greek *koppa*, and the Roman Q; 20. RESH, the head, Greek *ro;* 21. SHIN and SIN, a tooth, Greek *sigma;* 22. TAU, a mark, or sign, perhaps a cross ✕, Greek *tau*.



WOMEN DRAWING WATER AT A WELL.

The form of five of the Hebrew letters was changed when the letters were final (at the end of the word), a system which was useful when sentences were written without spaces between the words; for instance, IWASGLADWHENTHEYSAIDUNTOMELETUSGO UPTOTHEHOUSEOFTHELORD (Ps. cxxii. 1). This writing without division into words is a more close following of speech, which is a continuous flow of sound the mind separating the words, or ideas. The Moabite Stone (page 59), is an instance from antiquity The spaces there show where the stone has been broken or defaced, and letters lost.



PUBLIC WATER-CARRIER.

Abbreviations were common both in books and on coins, and also in inscriptions on the monuments, as ISR for ISRAEL, YAH for JEHOVAH.

Numbers were indicated by letters and figures. Figures are found on the Phœnician coins and monuments in Palmyra and Egypt. The Greeks also used letters in writing numbers. Differences in certain statements of numbers can be explained in this way: the scribe, or copyist, mistaking a C for a G, C being 700, and G being 7000.

The signs used by the Babylonian writers differed from those of Tiberias, and were nearly all above the letters. The present system is uniform everywhere, and dates from about A. D. 1050.

Accents were also marked, for the purpose of noting the tone-syllable (directing the reader in the synagogue), and the chief words in the sentence. There were peculiar styles of recitation for each class of books, the law, prophets, and poets, which are still in use. The metrical chants have been lost. See MUSIC.

The materials which have come down to us from antiquity, are stone, bricks, papyrus, vellum, parchment. Embossed leather is still preserved, bearing the names and date of the Pharaohs 3300 years ago. Papyrus is alluded to in 3 Macc. iv. 20, and 2 John 12 (Gr. *xartes, chartes*); and in Josephus (Ant. iii. 11, 6, xii. 2, 10; and parchment in 2 Tim. iv. 13 (Gr. *membranai*). Skins of clean animals only could be used for the Scriptures; as KELEF (skin of the hairy side), for the tophillim, phylacteries; diksostos (Heb. DIKS), for the mezuzoth; and gĕvil (of undivided skin, dressed). The ink (DEYO, Gr. *melan*, black) was of lampblack wet with gall-juice, sometimes diluted with vitriol. The inkstand KESETH HASSOFER), was carried in a case (KALMARIN), with pens, knife, etc, by a strap over the shoulder, or fastened at the girdle.

The rolls were written in columns (DELATHOTH), one, two, or three, according to the width of the roll), with a margin above of 3 fingers, below of 4, and between the columns of an inch. The columns are about 2 fingers wide in the Herculaneum rolls; and others there are 3 in. 4 fingers.

The case in which the rolls were kept was called KEREK or KARKA.

Tablets of wood covered with wax were used for ordinary writing not intended for keeping a long time. On these the letters were impressed with a stylus (Job xix. 24), sometimes of iron (Ps. xlv. 2). For engraving on stone the pointcalled CHERET (Ex. xxxii. 4; Is. viii. 1), and ZIPPOREN (Jer. xvii. 1), were used.

A reed pen (3 John 13; 3 Macc. iv. 20) was used on parchment and papyrus.

The oldest monument in alphabetical writing is the Moabite Stone (page 59), which is dated as early as B. C. 900, if it does not belong to David's time (B. C. 1025). The ancient Phœnician monuments, dating later than the Moabite Stone, are counted by hundreds.

No vowel-points are found on the coins, in the Palmyrene inscriptions, or on the Phœnician monuments. It is probable that the vowel points were first written by Ezra. The Arabic is the first in point of time to show the use of vowel-points, dating before A. D. 650. The present Arabic system of writing is supposed to date from about A. D. 930.

Moses the Punctator, assisted by his son Judah the Corrector, used the points (to assist his pupils in reading), for the first time that is recorded, about A. D. 775.



STATUE OF THE GOD MOLOCH.

X, Y

Xan'thicus. One of the Macedonian months (Heb. NISAN). MONTH.

Yarn (Heb. MIKVEH, MIKVE). An error in 2 Chr. i. 16. The king's merchants from Coa took the horses from Coa at a price.

Yoke (Heb. MOT "bar"), (Nahum i. 13; MOTAH, "bands" (Ez. xxx. 18); Heb. ZEMED, a pair of oxen, so termed as being yoked together (1 Sam. xi. 7). A symbol of subjection and servitude (1 K. 12, 4). See AGRICULTURE.

The yoke was used as a sign of subjection, especially exemplified by the custom of the Romans, who required conquered armies to pass under it in token of submission. The water-carriers and shepherds use a yoke in carrying jars of water or milk, and it is therefore a badge of servitude. To bear the yoke is to be subject to hard labor. The Hebrew prophets and teachers held constantly before the eyes of the people the important fact that the yoke of the Lord was light — as contrasting true religion with false.

The yoke, as used by the farmers in Palestine, is often a very primitive implement. A straight stick with a rope at each end to tie to the horns of the animals, or it may be a crooked tree-root with green withes twisted into place about the horns of the ox or cow. The horse and ass are yoked about the neck, as also the camel. The most curious team is a camel and a cow yoked to the same plow. Plowing is done in the rainy and cold season, and is a real hardship to both men and animals, and especially so to a cow yoked with a quick-stepping ass; and it was this custom which Moses denounced as a cruelty.



ACRE (ACCHO PTOLEMAIS) FROM THE NORTH.

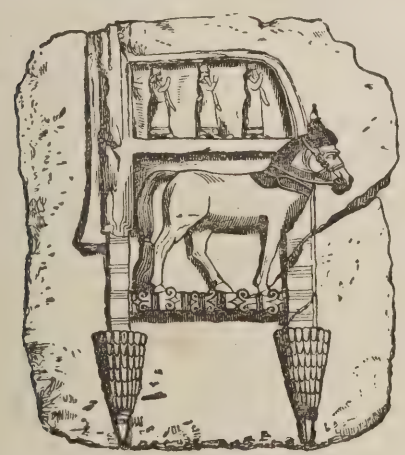
Z

Zaan'aim, The Plain of, or probably the **Oak of.** A sacred tree by Heber's tent, when Sisera took refuge in it (Judg. iv. 11). Near Kedesh Naphtali. Lost.

Zac'chēus (Heb. ZAKKAI). 1. An officer of Judas Maccabeus (2 Macc. x. 19). — 2. A tax-gatherer at Jericho, who climbed into a sycamore-tree to see Jesus as he passed (Luke xix. i. 10). Being "chief among the publicans," he may have had charge of the revenue of the district. Jesus, knowing his private character, chose him for his host, and announced himself as his intended guest. The term "sinner" was applied to him by the Jews because he held office under the Romans. His real nature appears in his penitence and faith, and Jesus pointed out his reward as a child of Abraham (Gal. iii. 7). There is a "house of Zaccheus" at Jericho which looks like the remains of a fort of the tenth century or later. The Rabbinic writings mention a celebrated Zaccheus who lived at Jericho about the time of Christ's visit, whose son, Rabbi Johanan ben Zakkai, was also famous for learning and piety.



GROUP OF IDOLS FROM EGYPT AND GREECE.



ASSYRIAN KING'S THRONE.

Zad'ok (*righteous*). Son of AHITUB 2, and father of Ahimaaz, high-priest of the Jews (1 Chr. xxix. 3, xii. 28). Others of this name are mentioned in 2 K. xv. 33; 1 Chr. vi. 12; Ezr. vii. 2; Neh. iii. 4, xii. 13. Zadok was called the father of all faithful priests after his time (Ez. xl. 46, etc.).

Zar'etan. ZARTHAN (Josh. iii. 16). Supposed to be Kurn Surtabeh, N. of Jericho, in the Ghor.

Zeb'ulun (*dwelling*). 10th son of JACOB; 6th son of LEAH (Gen. xxx. 20, xxxv. 23). His tribe was respected for numbers (Num. i. 30, xxvi. 26). His posterity is often mentioned with Issachar, his nearest brother (Deut. xxxiii. 18). See TWELVE TRIBES.

Zechari'ah (*whom Jah remembers*). The 11th in order of the 12 minor prophets.

Ze'red, The Brook of (*brook of willows*), (Deut. ii. 14). Now called Wady el Ahsy, and running into the S. E. corner of the Dead Sea. Here the wanderings of the Israelites ended; or it may be they continued to the time of the death of Moses.

Zer'eda (*cooling*), (1 K. xi. 26). In Ephraim. The native city of Jeroboam, the first king of the kingdom of Israel, formed by the ten tribes that revolted. It was fortified for Solomon. The site has not been found, but is supposed by some to be the same as Tirzah; and by others, Zeredatha.

Zered'atha (2 Chr. iv. 17). Called *Zarthan* (1 K. vii. 46). The vessels for Solomon's temple were cast in the clay-ground between Succoth and this place, in the plain of Jordan. The finest clay is found on the banks of the Jordan, near Succoth, and is carried away for use in casting brass.

Zin (*coldness*), **The Wilderness of.** A district between the Arabah and the Desert of Paran, or Tyh mountains, and consisting of three terraces, sloping toward the Dead Sea, by the *Wady Fikreh*. KADESH was in this. Josephus speaks of a hill called Sin, where Miriam was buried. This hill may be what is now *Moderah*, isolated, conical, and standing a little S. of Wady Fikreh.

Zi'or. Judah (Josh. xv. 54), 6 ms. N.E. of Hebron. Now *Sair*.

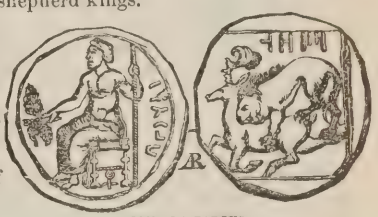
Ziph (*mouthful*). 1. Judah, in the Negeb (Josh. xv. 24). Lost. — 2. Judah, between Carmel and Juttah (Josh. xv. 55); about 3 ms. S. of Hebron. Some of David's greatest perils and most successful escapes belong to this district (1 Sam. xxiii. 14, 15, 24, xxvi. 2). Also called the Wilderness of Ziph. Rehoboam fortified Ziph (2 Chr. xi. 8).

Zip'porah. Daughter of JETHRO, wife of MOSES, and mother of GERSHOM 1 and ELIEZER 2 (Ex. ii. 21, iv. 25, xviii. 2).

Ziz, The Pass of (2 Chr. xx. 16). Pass of Ain Jidy.

Zo'an (*departure*). Tanis, Egypt, on the E. bank of the Tanitic branch of the Nile. It was an important post on the E. of the country, and chief town of a large district of pasture-lands. Called by the Egyptians HA-AWAR, and fortified by SALATIS, the first shepherd king, who stationed here 240,000 men as a protection against the Assyrians. Hebron was built 7 years before Zoan (Num. xiii. 22). There was a great temple here, dedicated to SET (Baal), embellished by Rameses II. The Pharaohs dwelt here, both in the time of Joseph and of the Exodus (Ps. lxxxviii. 12, 43). Mentioned by Isaiah, xix. 13, xxx. 4, 14. The ruins of the temple area show its size, 1250 by 1500 ft., and its remains prove its ancient grandeur. There were 10 or 12 obelisks, all now fallen; the stone for which was originally brought from Syene. The inscriptions and figures are of the age of the shepherd kings.

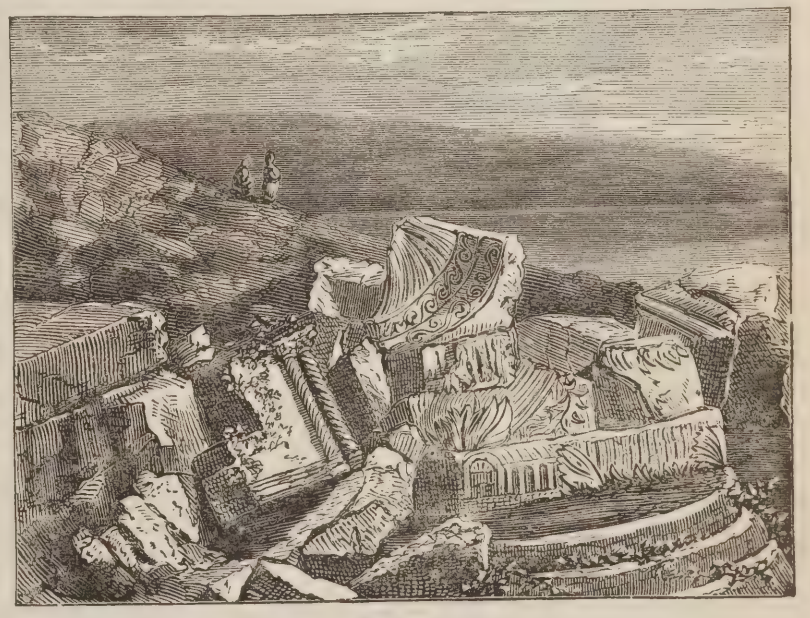
Zo'ar (*little*), (Gen. xiv. 2, 8). One of the oldest cities of Canaan. First called BELA. When the cities of the plain were destroyed, Zoar was spared as a refuge for Lot (ib. xix. 22, 30). Zoar was seen by Moses from the top of Pisgah (Deut. xxxiv. 3). Following Josephus (Ant. i. 11, § 4), the Crusaders, and later travelers, Zoar was on the LISAN, a promontory on the E. side of the Dead Sea, and now seen in extensive ruins in the lower end of Wady Kerak. Palms once flourished here so abundantly as to give it the name of City of Palms William of Tyre, xxii. 30). Some have supposed Zoar to have been much nearer Jericho, and on the E. of Jordan, in the *Wady Seir*, near Nimrin.



COIN OF TARSUS.

Zo'phim (*watchers*), (Num. xxiii. 14). A cultivated field near the top of Pisgah, from which Baalam had his second view of Israel's camp. Perhaps the ruins of *Main*, at the foot of *Jebul Attarus*, surrounded as they are by a fertile plain, mark the site of Zophim.

This hight is "over against Jericho," as the text requires, and there is quite a level field, which is sometimes cultivated almost to the very summit. The view from the top overlooks Judea, and must be higher than Hebron, and therefore about 4,500 feet. The slope down to the Dead Sea is rapid, the distance being 6 miles, and the water-level 5,800 feet; but the eastern slope is very gradual for several miles, and bordered by low hills on which there are ruins, such as Heshbon and Main. In the winter, just before harvest, the prospect is almost an unbroken field of growing grain and grass, the boast of the Arab as the matchless Belka and even in its present condition able to support flocks equal to those mentioned as belonging to the king of Moab in 2 Kings iii. 4. Trees and houses only are absent, but the black tents of the Anezo Arabs are numerous. Hermon and Lebanon are visible to the north, and Sinai and Mt. Hor to the south.



TEL HUM.

IDOLS AND IDOLATRY OF THE EGYPTIANS.



1. ATHOR. 2. PTAH. 3. ISIS. 4. OSIRIS. 5. NEITH. 6. BUBASTIS. 7. APIS (THE BULL.) 8. BEG (THE HAWK.) 9. IBIS (THE CRANE.)
10. SHAU (THE CAT. 11. SCARABÆUS (BEETLE.)

EGYPTIAN IDOLATRY. When the children of Israel came out of the land of Egypt, it was to be expected that they would take with them many of the religious ideas with which they had been imbued, during their long sojourn in the land. We know that before their deliverance, they had lost the knowledge of the true God, and that Moses was commissioned, by the voice from the burning bush, to declare His name unto them. Exodus iii. 13, 14. And even after they had witnessed the wonderful portents by which the Egyptians were dismayed, and the chosen people delivered from bondage, their hearts still hankered after strange gods, as well as for the flesh-pots of Egypt. They had been made a "peculiar people," to preserve the knowledge of Jehovah among the nations of the earth, and many were the woes denounced against them, if they should turn from the living God to serve the idols of the nations among whom they might chance to be placed. Deut. viii. 19, 20. Every nation of antiquity, except the Jews, was idolatrous, bowing down to images graven by art and man's device. All the powers and forces of nature, the beasts of the field, and the fowls of the air, and even the creeping things of the earth, had homage paid to them. But the Egyptians, for the number, variety and strange character of their gods, as well as for the influence they have been supposed to exert on other nations, are worthy the attention of all lovers of Scripture, as well as those who are fond of antiquarian research.

OSIRIS, the god of the sacred river, Nile, is considered by many writers to have been the chief of the idol tribes, and to have personified moral good. Upon his head was the crown of Upper Egypt, where the river took its source, and the serpent which he carried symbolized his immortality. There was a legend concerning him, to the effect that, while on earth engaged in teaching mankind, he was slain, cut to pieces, and embalmed; but that he rose from the dead, and became the judge of all who died, bestowing upon the righteous his name and form.

ISIS, the wife of Osiris, was called the goddess of maternity; and the rites with which she was worshipped were of the most immoral and debasing character.

APIS, or the Sacred Bull, was worshipped more especially at Memphis, and with very peculiar rites. Great care was exercised in selecting the animal. Its colour must be black, with a white spot on the right side, in the shape of a crescent, and a triangular white spot on the forehead. Before it had grown so old as to be useless, it was led with great solemnity to the Nile, and there drowned; afterwards, its body having been embalmed was buried with elaborate ceremonies, while the whole land went into mourning, till another sacred beast could be found. ATHOR was the same as the Venus Aphrodite of the Greeks and Romans, and possibly Ashtoreth of the Jews. NEITH was the goddess of wisdom, and wore the crown of lower Egypt. PTAH, in the form of a child, was also another of deities of Memphis, but for what distinguished, is unknown. BUBASTIS, to whom the cat was sacred, was the goddess of fire, and the ceremonials of her worship were very elaborate. Some scholars have thought her to have been identical with the Diana of the Greeks. The IBIS, or crane, the crocodile, the SCARABÆUS, or beetle, the frog, locust, etc., were set apart as sacred. The temples of the Egyptians were most massive and magnificent, built wholly of stone, even the roofs. The one at Ipsamboul was hewn out of the solid rock of a sandstone mountain, and contained courts lined with colums of sphinxes, profusely ornamented, and lavishly colored; one can imagine the effect which the grandeur of the architecture of Egypt must have had upon the untutored minds of the simple shepherds, Jacob and his children, when they went to dwell, at the invitation of the king, in the land of the Pharaohs.

RELIGIOUS DENOMINATIONS,

THEIR HISTORY AND CREEDS.

COMPILED FROM THE MOST AUTHENTIC SOURCES

AND BROUGHT DOWN TO THE PRESENT TIME.

By REV. WM. H. MUNROE.

THE INHABITANTS OF THE WORLD CLASSIFIED.

In Europe, America, Australia and many of the Polynesian Islands, *Christianity* is the prevailing creed of every state. In Africa the only independent Christian states are Abyssinia and Liberia, while Christianity prevails in several European colonies. The largest empire of Asia—Russia—is also a Christian country. India, the third country in point of extent, is under the rule of a Christian government, and so is a large portion of Farther India.

The Mohammedan countries in Asia are Turkey, Persia, Afghanistan and the Khanates of Central Asia; in Africa, Morocco, the dependencies of Turkey (Egypt, Tunis, Tripoli) and a number of interior states.

Buddhism prevails in India, Farther India, in many parts of China and in Japan. The governments of Burmah and Siam are Buddhist; that of China adheres to the religion of Confucius; the prevalent religion of Japan is Sintooism.

Judaism is represented through the world by the best authorities as follows: the number of Jews in Germany, 500,000; Austria, 1,500,000; Great Britain, 75,000; France, 100,000; European Russia, 2,700,000; Italy, 25,000; Switzerland, 5,000; Belgium, 2,000; Netherlands, 70,000; Luxemburg, 2,000; Denmark, 5,000; Sweden, 1,000; Greece, 1,000; European Turkey, 75,000; Portugal, 5,000; Syria and Asiatic Turkey, 60,000; Morocco and North Africa, 825,000; Eastern Asia, 750,000; America, 750,000.

We divide the Christian Churches into three groups, viz.:

The Roman Catholic Church.—This church is apparently one organization, and the recognition of the Pope as the head of the entire Church is an article of faith. There is one religious organization in Holland (the Jansenists), who, while they claim to belong to the Roman Catholic Church, are not recognized by the Pope. Besides, in the Roman Catholic countries of Europe there are many millions whose connection with the Roman Catholic Church is only nominal, of which the attitude of Italy, Austria, France, Belgium, Spain, Portugal and other states is a conclusive proof.

The Eastern or Oriental Churches.—This group embraces the following denominations: the Greek Church, the Armenian Church, the Nestorians, the Jacobites, the Copts, and the Abyssinians. They all recognize the first Council of Nice and have bishops, for whom they claim an apostolic succession.

The Protestant Churches.—All the churches not belonging to one of the two preceding groups are comprised under the collective name of Protestants.

The population of the globe is estimated at 1,380,000,000, and is subdivided into five races, viz.:

Caucasian	380,000,000
Malay	219,000,000
Mongolian	580,000,000
Ethiopian	200,000,000
American Indians	1,000,000
	1,380,000,000

The general subdivision of religions of the world is distributed very nearly in the following proportions:

Christians	405,000,000
Jews	7,500,000
Mohammedans	160,000,000
Buddhists	350,000,000
Pagans	200,000,000
Other Asiatic Religions	257,500,000
	1,380,000,000

STATISTICS OF CHRISTIANITY IN THE WORLD.

COUNTRIES.	PROTESTANT CHURCH.	ROMAN CHURCH.	GREEK CHURCH.	TOTALS.
AMERICA	40,000,000	47,000,000	15,000	87,015,000
EUROPE	77,000,000	140,000,000	79,635,000	296,635,000
ASIA	1,000,000	5,000,000	8,500,000	14,500,000
AFRICA	1,000,000	1,000,000	3,000,000	5,000,000
AUSTRALIA AND POLYNESIA,	1,500,000	350,000	.....	1,850,000
TOTAL.	120,500,000	193,350,000	91,150,000	405,000,000

Entered, according to Act of Congress, in the year 1873, in the Office of the Librarian of Congress, at Washington.

ABYSSINIAN CHURCH.—The gospel was introduced into Abyssinia about the middle of the fourth century. One Frumentius, traveling from Egypt into Abyssinia, was favorably received by the king, whom he baptized, together with certain of the nobility. Subsequently returning to Egypt, he was consecrated bishop by Athanasius, and returned soon after to the scene of his former labors. For about one thousand years the Abyssinian Church disappears from the sight of the European world. It was near the close of the fifteenth century that it appeared before the Christian world once more. Rome, ever ready for new conquests, was seized with the desire of subjecting this ancient Church to her authority. The Jesuits, after making several fruitless attempts to reconcile the Abyssinian Church to the See of Rome, were recalled. But subsequently other attempts were made, and the Abyssinian Church submitted to the pope of Rome. But this submission was not of long continuance. A love for the ancient faith again revived in the hearts of the people, the usurped power of Rome was overthrown, and the Abyssinian became once more an independent Church, governed by its own patriarch. For many years Abyssinia was a scene of much intrigue, cruel wars and slaughter, in which the Christians suffered intensely. In common with other Eastern churches, this Church believes that the Holy Spirit proceeds from the Father only. It believes in infant baptism and what is called an annual ablution. It is the only Christian Church which practices circumcision. It denies the doctrine of transubstantiation, yet believes in the real presence of Christ in the sacrament. Though cold and formal in many respects, the religion of the Abyssinian Church is not without its life-giving power.

ADAMITES.—The Adamites were a small and obscure sect of the Gnostics. They first appeared in the second century. Their aim was to imitate Adam's state of innocence. In the fifteenth century they appeared in Germany, under the name of Beghards. One tenet of this sect was, that bashfulness and modesty evince a mind not wholly purified, and that those only are perfect and in union with God who can associate with persons of a different sex, like Adam before the fall. They were supposed to be chaste in their morals, but were regarded with suspicion. This sect became extinct about the close of the fifteenth century.

AERIANS.—The Aerians were the followers of Aerius, a native of Pontus. He was a presbyter of the Church and a monk, who flourished in the fourth century. His peculiar opinions gathered around him a band of followers, whom he formed into a sect. He maintained that "by divine appointment there was no difference between bishops and presbyters." This opinion was readily embraced by those who were opposed to what they termed the arrogance of the bishops of that age. Aerius disapproved of prayers for the dead, stated fasts and the celebration of Easter. The aim of Aerius seems to have been a desire to bring religion back to its primitive simplicity.

ALBIGENSES.—The Albigenses were a sect who separated from the Church of Rome in the twelfth century. The term, says one, is used in a broader and in a more limited sense. In "the former sense it applies to all heretics who resided at that time in Languedoc. In the more limited sense it applies to those who in Italy were called Cathari and Bulgari." The writers of the Romish Church condemned them as heretics; of their orthodoxy, however, there can be no doubt. In the year 1200 they had become quite numerous in Toulouse and in many towns of Languedoc. They were the subjects of Raymond, sixth count of Toulouse, who, having embraced their opinions, received them under his protection. Innocent III. was then the pope of Rome. Hearing of the rapid progress of this sect, and fearing its future influence, he resolved to exterminate them. He first excommunicated them, calling on the clergy to

refuse them the sacraments of the Church while living and the rites of burial when dead. All persons were forbidden intercourse with them. A legate was sent from Rome to demand of Raymond their destruction. This was stoutly refused. Moreover, the legate was slain. Innocent III. then called on the faithful everywhere to aid in the destruction of these enemies of the Church. About the year 1209 a large army was collected and equipped under the command of Simon, earl of Montfort. Terrified by the appearance of this formidable host, Raymond yielded to the demands of the pope. A nephew of Raymond prosecuted the war, but was at last forced so submit. On the death of Innocent, his successor, Honorius III., determined to complete the unfinished work of his predecessor. He prevailed on Louis VIII., king of France, to march at the head of a great army, but dying soon after, Louis IX. (called St. Louis) prosecuted the work of his father. In this terrible and bloody war, which continued for several years, and which scarcely has a parallel in history, thousands of innocent ones were cruelly slain. Says one: The Church of the Albigenses had been drowned in blood. This earnest people denied the intercession of the saints, the doctrine of purgatory and other errors of Rome. The charge raised against them by their enemies was that they denied the sacraments. Thus afflicted by bloody wars and persecution, the Church of the Albigenses gradually wasted away.

ANABAPTISTS.—In the year 1537 a convention of Protestants was held at Smalcald, when Luther drew up what are called the Articles of Smalcald. About this time one or two events occurred which impeded the cause of the Reformation. Certain persons called "Anabaptists came to Münster, a city of Westphalia, and declared that they were divinely commissioned to set up a holy empire on the ruins of all human institutions." Great excitement followed this declaration. These fanatical persons constituted one John Bockholdt their leader. The city was captured in 1535, and Bockholdt and his associates were executed, and severe laws were enacted against the sect. The history of this peculiar people is somewhat obscure. The most famous of them were those who caused what is called "the rustic war" in Germany. The more respectable of them, terrified by the fate of their associates, joined themselves with those who were called Mennonites. They believed in baptism by immersion. They denied the equity of all civil law, and maintained that all distinctions of birth and rank should be abolished, and that there should be an equality in property and wealth.

ARIANS.—This sect of Christians consisted of the followers of Arius, a presbyter of Alexandria. On a certain occasion, Alexander, bishop of Alexandria, at a meeting of his clergy, expressed freely his opinions on the doctrine of the three Persons of the Godhead, maintaining that the Son of God is the same in dignity and essence with the Father. Arius dissented from this view, and declared that the Son is totally and really distinct from the Father; or, in other words, he denied the divinity of the Saviour, affirming that he was inferior to the Father both in nature and dignity. The opinions of Arius spread very rapidly, and created no little disturbance in the Church. Alexander called a council at Alexandria, and cast him out of the Church. Shortly after, Constantine the emperor called that famous council of the whole Church which assembled at Nice in the year 325. Before this council Arius was condemned and exiled, and his followers compelled to assent to a creed set forth by the council. Constantine was subsequently induced to recall Arius from his exile, and he moreover commanded the bishop of Alexandria to receive him again into the bosom of the Church. On the evening before the day appointed for his restoration Arius suddenly expired. The doctrines of Arius met with some favor afterward, but between the years 383 and 395 Theodosius deprived the Arians of all their churches, established severe laws against them, and defended the decisions of the Nicene Council against Arius and his followers. Afterward Arianism became a sect outside the Church.

ARMENIANS.—The gospel was introduced into Armenia at a very early period. It is supposed, however, that the Armenian Church was not firmly established until some time after the commencement of the fourth century. In this century, Gregory, called the Illuminator, first succeeded in persuading some individuals, and afterward the king and his nobles, to embrace the Christian religion. He was afterward consecrated the first bishop of Armenia, and labored with considerable success among the people. The Armenian Church, falling away from its original purity, was excluded from the communion of the Church about the year 457. This Church holds that in the person of Christ the human nature and the divine are one. They maintain that the Holy Spirit proceeds from the Father only. In general, the doctrine of this Church is similar to that of the Greek Church.

BAPTISTS.—At the head of the front line of the Baptists in this country stands the name of Roger Williams. He was born in Wales in the year 1598. He was educated at the University of Oxford, and was originally a member of the Church of England. Becoming a Puritan, he emigrated to this country in the year 1630, and settled at Salem, Massachusetts. In the year 1636 he went to what is now called the State of Rhode Island, and settled there. He was in sentiment at this time a Baptist, though not immersed until after he had taken up his residence in Rhode Island. The first Baptist church established in this country was in Providence, Rhode Island. Roger Williams was one of the original members of this church. It is still one of the living churches of the State. Other churches were somewhat later formed in the different colonies by those who settled in Massachusetts, New Jersey, Pennsylvania and New York. This denomination of Christians, by the blessing of God, went on increasing rapidly and enlarging its borders as the population of the country increased. At the present day we find it the most numerous of all the religious denominations of this country, the Methodist alone excepted. The government of the Baptist Church is congregational, each society being in reality a distinct church. The Baptist Church has what are called associations, but they are volantary, and formed simply for the well-being of the Church as a whole. They have numerous colleges, as well as theological seminaries; of the former, the University at Providence is the most prominent; of the latter, that of Newton, Massachusetts, and Crozer, Pennsylvania, are richly endowed and institutions of influence. This Church is celebrated for its genuine, fervent missionary spirit. Among its missionaries who have from time to time gone forth are to be found the illustrious names of the Rev. Adoniram Judson and Luther Rice. In doctrine the Baptist Church is nearly identical with the evangelical churches in general. It accepts the Bible as the authentic and inspired word of God. It believes in the doctrine of the Holy Trinity—three Persons and one God; that man was originally created in holiness after the image of God; that man fell through disobedience, involving the whole race in sin. This Church accepts the great doctrine of the atonement—that Christ died for men; that man is not justified by works of righteousness which he hath done, but by faith in Christ; that the Holy Spirit is the great instrument of the soul's regeneration. One great point of difference between the Baptists and other evangelical Christians is that which pertains to baptism: they regard immersion as the true mode of baptism. They are Calvinistic in sentiment, and hold to what is called close communion.

BAPTISTS (FREE-WILL).—This is a distinct order of Baptists, and was organized in the year 1780. It is Arminian in sentiment. At the head of this body stands the name of the Rev. Benjamin Randall, whose birthplace was Dover, New Hampshire. The first church of this branch of the Baptist Church was established at Durham, New Hampshire. They believe in open communion and baptism by immersion, rejecting the doctrine of unconditional election and final perseverance, according to Calvin's theory. Their church government is congregational.

BAPTISTS (CAMPBELLITE) or DISCIPLES.—The father of this Christian sect was the Rev. Alexander Campbell, who was the son of the Rev. Thomas Campbell, originally of the Presbyterian Church in the north of Ireland, and who came to this country about the beginning of this century. Of all the branches of the Baptist Church in this country, this stands numerically second. Their views on the great doctrine of the Holy Trinity have been questioned at times, but of their orthodoxy there is no doubt. They adhere closely to the doctrine of baptism by immersion, being at variance somewhat with the great body of the Baptists as to the design of baptism. The Lord's Supper is administered among them every Sunday, their communion is open, and their church government is congregational. They believe that regeneration is a consequence of baptism, or follows it.

BEREANS.—This is a small body of Christians founded by the Rev. Wm. Barclay about the year 1773. They are dissenters from the Scotch Presbyterian Church. They hold that all knowledge of God, of his character and his attributes, is to be derived only from the Bible. The sin against the Holy Ghost, or what is called the unpardonable sin, consists in unbelief, or the constant rejection of the truth as it is in Jesus. They believe in the doctrine of the Holy Trinity, and accept the doctrine of election. In common with most evangelical churches, they believe in infant baptism.

CHRISTIANS.—A body of believers, professedly rejecting human creeds, and united on the Holy Scriptures as their standard of faith and duty. They claim no man as their founder, and desire that the Church shall be named, from its divine head—Christian. Seeking for the union of all Christians, they tolerate great latitude of opinion, and have for their only test of fellowship, vital Christian piety. They appeared at the beginning of this century, springing simultaneously from the Baptists in New England, the Methodists in Virginia, and the Presbyterians in Kentucky.

CHURCH OF ENGLAND.—It is quite probable that the gospel was preached in Britain by the apostle St. Paul. Eusebius, when speaking of the labors of the apostles in distant countries, adds that some passed over the ocean into those islands called the British Islands. Tertullian, in A. D. 190, says there are places in Britain inaccessible to Roman arms, which were subdued to Christ. From these and other authorities it is evident that the gospel was preached in

Britain at a very early day, and that the Church was fully organized there at an early period. It is a fact of history not to be disputed that the British bishops were present at the Council of Arles, 314; at Nice in 325; and at Sardica, 347. These facts prove the early establishment of the British Church, now the Church of England. For five centuries she maintained her independence of the Church of Rome, down to the Saxon invasion. In the year 596, Rome sent over Augustine with a band of missionaries to Britain, and there he found the old British Church regularly organized and established. Hence, it is evident that the Church of England does not derive her origin from the Church of Rome, but was established five centuries before Rome sent her missionaries there. During the invasion of the barbarians she suffered severely, and even in the Dark Ages, when the power of the pope was generally recognized in Christendom, there were manly spirits in the Church of England who did not hesitate to speak out boldly against the usurpations of Rome, regardless of consequences. But at last, in common with the whole Church of God, she was forced to submit to the authority of Rome, and thus she continued down to the Reformation of the sixteenth century. It was then that she threw off the yoke Rome had imposed upon her, and asserted her independence once more. The work achieved by the Reformers of the Church of England was one of reformation. They did not create a new Church, but reformed and purified a Church which had become corrupt. Thus does the Church of England stand to-day before the world, an ancient branch of the Church of Christ established in the early days of Christianity. The ministry of the Church of England is of a threefold character, consisting of bishops, priests and deacons, together with two archbishops, who are the head of the English hierarchy, called the archbishop of Canterbury and the archbishop of York. Her form of worship is liturgical, and is found in what is called the Book of Common Prayer, and the administration of the sacraments and other rites and ceremonies of the Church. The doctrines of the Church of England are to be found in the Book of Homilies, her Creeds and the Thirty-nine Articles. A primitive custom still preserved in this Church is that of confirmation, or the laying on of hands. On the controversies of Calvin and Arminius this Church is divided. Both parties always have been, and are still to be, found in the Church.

CONGREGATIONALISTS (ORTHODOX).—In a village in the north of England there was established about the year 1600 an independent church. This organized body of believers ultimately proved to be the origin of Congregationalism in this country. Having fled from the land of persecution, we find this infant church, with its pastor, John Robinson, subsequently settled in Holland. In 1620 these same persons, forming themselves into a colony, emigrated to New England, landing at Plymouth in December of the same year. This little colony consisted of about one hundred souls. Other colonies followed soon after, settling in different parts of Massachusetts. The church founded at Plymouth became the mother church of the Congregationalists, and from time to time sent forth its bands of believers, who formed other churches in different parts. Congregationalism continued to enlarge its borders as the population of the country increased. In 1638 Harvard University was founded at Cambridge. In general, the Congregationalists of New England are Calvinistic in sentiment, as we learn from their Platform or Church Discipline, drawn up in 1648 by the elders assembled at Cambridge. As to the theology of the Congregationalists, it is orthodox and evangelical. Each congregation is a separate and distinct church of itself. The Orthodox Congregationalists to-day comprise much of the wealth, intelligence and influence of New England. Many of the principal colleges and theological seminaries of New England are under its influence.

GREEK CHURCH.—For eight centuries the Greek and Latin or Roman churches were united in one great body. It was in the ninth century that a difficulty arose which resulted in a final separation of the two churches. The disturbing causes which culminated at last in a separation were many. The first, no doubt, was the elevation of the bishop of Constantinople in dignity and influence next to the bishop of Rome. This grew out of that act of Constantine which transferred the seat of empire to Byzantium. When Constantinople became the capital of the empire, the bishops of that city naturally aspired after and claimed equal rank with the bishops of Rome, and the emperors favored the idea. Hence, at the Council of Constantinople, held in the year 381, the bishop of that city was elevated in rank next to the bishop of Rome. This was for a long time a subject of much dissension in the Church. Another subject of dissension was that concerning the procession of the Holy Ghost. This, together with the claims set up for precedence by the two bishops of Rome and Constantinople, contributed in a great degree to divide the two churches. In doctrine the Greek Church differs but little from the Church of Rome. Besides the Holy Scriptures, it receives tradition as the rule of faith. Among the doctrines accepted as the faith of the Greek Church are the following—viz.: It admits the seven sacraments of Rome; baptism is performed by the immersion of the infant three times; the Lord's Supper is administered to the laity in both kinds, and even to infants; the first six general councils of the Church the Greek Church accepts as such. It rejects the doctrine of purgatory. Transubstantiation is accepted by this Church. It maintains that the Holy Spirit proceedeth from the Father only. The doctrines of the Greek Church are more or less to be found in her creeds and in her liturgies and confessions. The patriarch of Constantinople is head of the Greek Church proper.

LUTHERANS, THE.—The founder of the Lutheran Church was Martin Luther, a Reformer of the sixteenth century. He was born in Saxony A. D. 1483, and ordained in 1507. It was during a visit to Rome that Luther's eyes were opened to behold the decay of piety in the Church. Leo X. occupied the papal throne at this time—an infidel at heart, but a man of culture and scholarship. Even the clergy laughed at religion in private. Such a state of things Luther could not endure; his manly spirit was aroused. But that which particularly excited his indignation was the selling of indulgences by Tetzel. Luther boldly attacked Tetzel, denying that the pope could pardon sin or that indulgences were of any avail. On the 15th of June, 1520, Leo issued a bull condemning the heresies of Luther and commanding his books to be destroyed. On the 8th of May, 1521, he was condemned as a heretic, and severe punishments were to be inflicted on all who should espouse his cause. From this time Luther stepped forth bent on the reformation of the Church. It was at the Diet of Augsburg in 1555 that liberty was given to all Protestants who should embrace the Augsburg Confession to join that Church which conscience dictated, and that they should be no longer subject to the dominion of the Roman pontiff. Thus was the Lutheran Church established. The faith of this Church is embraced in the Augsburg Confession and the Articles of Smalcald. The first settlement of the Lutherans of America was made in New York, and composed of emigrants from Holland. But the first Lutheran churches established in this country were those planted on the banks of the Delaware by the Swedes about the year 1636. These eventually united with the Episcopal Church. It was about the year 1710 that German Lutherans began to emigrate to the shores of America in large numbers, though many had previously left the old country from time to time. Settlements were made in New York, Pennsylvania and in the South. It was in the year 1820 that the General Synod of the Lutheran Church was formed. This brought the various scattered congregations together and united them into one body, and was a source of general prosperity to the Church. From that period it has gone on prospering, until it has now become a large and flourishing Church. The Bible is the rule of faith and practice in this Church. Its theology is evangelical, holding as it does to the great doctrine of the Trinity, the divinity of Christ, the depravity of the race, the atonement, and justification by faith.

German Bibles, published in Philadelphia, are used in the German churches in this country, the translation of which was made by that eminent theologian and Biblical scholar, Dr. Martin Luther.

MENNONITES.—The descendents of the ancient Waldenses, so called from Menno Simon, one of the reformers of the sixteenth century. He was born in Holland in 1496, and died 1561. They believe in the Trinity, the divinity of Christ, the depravity of the human race, the atonement, and that faith, repentance and a pious, godfearing life are necessary conditions of salvation. They baptize believers (adults) only. Baptism by all orthodox Mennonites is performed by pouring or sprinkling, and not by immersion. They are utterly averse to oaths, war and capital punishment, which they regard as inconsistent with the spirit of Christianity. They observe the ordinance of feet-washing, teach nonconformity to the world, plainness in speech and apparel, charity, and that Christians should "marry only in the Lord." Their first settlement in America was made in Germantown, Pennsylvania, in 1683. During 1873, 74, 75, on account of religious intoleration, about 8000 emigated from Russia to America. The entire membership of the Church is estimated at about eighty thousand (80,000), with from 500 to 600 ministers and as many churches. They have large settlements in Pennsylvania, New York, Maryland, Virginia, Ohio, Indiana, Nebraska, Kansas, and most of the Western States and Canada.

METHODIST EPISCOPAL CHURCH.—The father of Methodism was John Wesley. He was born in England in the year 1703, and was educated at the University of Oxford. He was a presbyter of the Church of England, and always considered himself a member of that Church. The first preacher of Methodism in this country was one Philip Embury, who emigrated to this country with a band of emigrants from Ireland in the year 1760. After holding meetings for some time in private houses, they concluded to erect a church. The first Methodist church was erected in the city of New York and dedicated to Almighty God in the year 1768. Other preachers of like sentiments with Wesley embarked for this country at different times, and engaged earnestly in the work of preaching the gospel. The first Methodist Conference held in America was at Philadelphia on the 14th of July, 1773. From this date the Methodist Church, with the blessing of God and the earnest preaching of the Word, made rapid strides, adding daily to its numbers until at the present time it may justly be reckoned as the most numerous of all denominations of Christians in this country. Dr. Chalmers has somewhere said, "Methodism is religion in earnest." Wesley had always impressed on the minds of his follow-

ers both in England and America loyalty to the Church of England. But realizing the great fact that Methodism must eventually become an independent Church, Wesley ordained the Rev. Thomas Coke, a presbyter of the Church of England, as general superintendent of the Methodist congregations in this country. Dr. Coke came to this country in the year 1784. It was at an assembly of the Methodist clergy convened at Baltimore that an independent Church was formed. Under the name and title of the Methodist Episcopal Church, articles of religion were adopted and a church government was framed. The Methodist Episcopal Church has two conferences, the Annual and the General Conference, which latter body meets once in four years. This church has what are called class-meetings and love-feasts. Its ministry consists of bishops, presbyters, deacons and local preachers. This Church has of late years displayed in the cause of education much interest. It has numerous universities, colleges, academies and theological institutes. In its twenty-five articles of religion are to be found the index of the Methodist faith.

The Methodist Book Concern in the city of New York is an influential auxiliary in the Church, and from which emanate their religious publications of many thousands of volumes.

METHODIST EPISCOPAL CHURCH (SOUTH.) The Methodist Church made rapid progress in the Southern States from its first introduction. On all questions of reform the Methodist Episcopal Church as a whole has always taken, and does still, a great interest. When the question of American slavery came up, and its moral aspects engaged the minds of men, the hearts of the people North and South waxed warm on the subject, and the result was a separation of the northern and southern divisions of the Church. This event in reality took place in the year 1844. It was, however, in May, 1845, that a formal dissolution of the union of the Church was effected. Thus was formed and established what is now known as the Methodist Episcopal Church South. The doctrine and government of this branch of the Church are identical with those of the Methodist Episcopal Church. Its universities and colleges are now in a prosperous condition.

The publishing house of the Methodist Episcopal Church South is located at Nashville, Tenn. It has a large and well-organized book establishment, from which their publications are distributed throughout the Southern States.

METHODIST EPISCOPAL CHURCH (AFRICAN).—This Church is composed of colored people. It separated from the main body of Methodists in the year 1787. In doctrine it is evangelical, having its bishops, elders and deacons. There are two other branches of the Methodist Church, called respectively the Wesleyan Methodist Church and the Zion African M. E. Church.

EVANGELICAL ASSOCIATION.—This Church originated in Pennsylvania, A. D. 1800, through the labors of Jacob Albright. Its confession of faith and polity resemble closely those of the M. E. Church. Its episcopacy and presiding eldership are quadrennially elective officers. Largely of a missionary character it has pushed its operations into Canada, Germany, Switzerland and Japan.

METHODIST PROTESTANT CHURCH.—This is a branch of the Methodist Episcopal Church. The great question which caused its separation from the main body of the Church was a desire on the part of some to restrain the power and authority of the bishops of the Church, and the introduction of laymen as delegates in the councils of the Church. Accordingly in the year 1830 several societies separated from the Church, and, adopting a constitution and book of discipline, they assumed the name of the Methodist Protestant Church. It is in doctrine identical with the other branches of the Church. It has its annual and general conference, the latter holding its session once in four years. This Church has neither bishops nor presiding elders.

MOHAMMEDANISM.—In the seventh century the Christians suffered less than in the preceding centuries, though at times they were persecuted. A new and powerful enemy, however, different from any they had previously encountered, appeared about the year 612 in Arabia in the person of Mohammed. This distinguished individual was born about the year 569 at Mecca, a city of Arabia. His family were poor, but respectable. Mohammed was an illiterate man, but eloquent. At the commencement of his remarkable career he declared to the world that he was commissioned by God to destroy the polytheism of his day and country, and to purify the religion of the Jews and that of the Christians. The Koran, which is ascribed to him, professes to be a divine composition handed down by God and imparted to his prophet. It was at Mecca that Mohammed conceived and embraced the idea of converting his countrymen and bringing them to a knowledge of divine truth. Hence, retiring from the world, he secluded himself in a cave, and there occupied his time in meditation and prayer. It was there that he convinced himself that he was God's prophet, and sent by God to reform the world. At first he made a few converts, chiefly from among his friends and relatives, and then followed a series of reverses; but he still persevered, and his converts multiplied. It was about the year 622 that he asserted his claim to temporal as well as spiritual power among men, and declared himself to be a civil ruler as well as prophet. It was at this time that he assumed the sword, and determined by it to build up his kingdom and force men to embrace his doctrines. Thus by force, as well as by persuasion, he in a few years reduced Arabia to subjection, so rapidly did his cause progress. Mohammed died at Medina in the year 632. The followers of Mohammed all believe in the absolute necessity of a pilgrimage to the tomb of the prophet; it is viewed as a religious duty. They regard the Koran in the same light that all Christians do the Bible. They believe in one God, who is the Creator and Ruler of the universe, whom all must worship and serve. They believe that Mohammed was a prophet of God, sent by him, and that the Koran contains the divine laws of God. They believe in a day of judgment, when sentence shall be passed on all men according to the life led in this world. They believe in the final destruction of all things and in a general resurrection. They believe in a paradise of the blessed, where all the true followers of God and his prophet shall dwell hereafter in the presence of God, and a hell where the wicked must dwell, an abode for the impious. The duty of fasting is considered as indispensable.

MORAVIANS.—It was near the middle of the ninth century, says a celebrated writer on ecclesiastical history, that two Greek monks, Methodius and Cyril, were sent from Constantinople by the empress Theodora to teach the Moesians, Bulgarians, and subsequently the Bohemians and Moravians, and induce them, if possible, to embrace Christianity. A knowledge of Christianity had previously been imparted to these nations through the influence of Charlemagne, but the light of truth was soon extinguished among them. These missionaries, being Greeks, taught these nations the opinions, worship and rites of the Greeks. In the sixteenth century the Bohemian Brethren, as they were called, or the Moravians, hearing of Luther and his work, sought friendly intercourse with the Reformer. In the year 1547 a large number of this people were driven from their country. A number of years afterward the Bohemians and Swiss became consolidated into one community, assuming the name of the Church of the United Brethren and adopting the doctrines of the Reformed, but adhering to the rules and regulations of the Bohemians.

When the war broke out in Bohemia in 1612 they fled in different directions. A colony went to Upper Lusatia, where they received the protection of Nicolas Lewis, Count Zinzendorf. This man, we are told, became their bishop subsequently. The ministry of this Church consists of three orders, bishops, presbyters and deacons. In doctrine it is identical with the great evangelical churches of this country. It keeps the great festivals of Easter and Christmas. This small but earnest body of believers has always been celebrated for its missionary spirit. It has several celebrated institutions of learning—at Bethlehem and Nazareth, Pennsylvania, and at Salem, North Carolina. The Moravians first emigrated to this country about the year 1750.

PROTESTANT EPISCOPAL CHURCH.—This Church is the daughter of the Church of England. The members of the Church of England who came over with the early colonists to this country were by no means numerous. The greater part of those who came were among those colonists who settled in the Southern States. The establishment of the Church of England in this country was through the instrumentality of that society called the Society for the Propagation of the Gospel in Foreign Parts. The churches thus established and supported were placed under the care of the bishop of London. When in process of time the American colonies severed their connection with the mother-country, the Episcopal churches found therein also severed their connection with the mother Church of England. At the conclusion of the war of the Revolution, when America asserted her independence, the Episcopal churches were in a weak and feeble condition. The first effort made for the organization of the several congregations into one united Church was at an assemblage of clergymen convened at Brunswick, New Jersey, May 8, 1784. This meeting adjourned to October in the same year. The first general convention of this Church met at Philadelphia on the 27th day of September, 1785. At this convention alterations were made in the Prayer Book, and a constitution was proposed, but it was not until the convention which met in Philadelphia in 1789 that the Episcopal Church was finally established. At this convention the Prayer Book was again altered in some respects, and adapted for the use of the Protestant Episcopal Church, together with a constitution. When the Episcopal Church in this country was fully organized and established it had but 3 bishops and about 180 clergymen. It has now 54 bishops and nearly 3000 ministers. Its communicants at the present time number more than 200,000. The growth of this Church has been very rapid, especially during the last twenty years. Like the Church of England, it has three orders of the ministry, bishops, priests or presbyters, and deacons. Its form of worship is liturgical, and is found in the Book of Common Prayer. Its doctrines are to be found in the Book of Homilies, the Creeds, and the Thirty-nine Articles. On the peculiar tenets of Calvin and Arminius this Church is divided, the advocates of both parties being found within her borders. The Episcopal Church is truly a missionary Church, having her missionary fields, with their bishops, in China, Africa, and Japan. In doctrine this Church is

evangelical, and consequently in harmony with the great evangelical churches of this country. It comprises much of the intelligence, wealth, enterprise and influence of the land.

NESTORIANS.—This sect of Christians derives its name from Nestorius, bishop of Constantinople, who lived in the fifth century. The councils of the Church held previous to the fifth century had by their decrees declared that Christ was truly God as well as man, but as to the mode and effects of this mysterious union of God with man in Christ there had been no discussion. The learned men of that age had expressed themselves differently, it is true. The cause of the Nestorian controversy arose from a sermon preached by Anastasius. This man took exception to the use of the term Theotokos, or Mother of God, which the Alexandrians applied to the Virgin Mary, and in his sermon he preached against it. A controversy ensued. Nestorius upheld Anastasius. Cyril, bishop of Alexandria, called a council and denounced him. As a reconciliation between the two bishops seemed now impossible, the emperor Theodosius II. assembled a council at Ephesus in the year 431, and before that council Nestorius was condemned and sent into exile. On the banishment of Nestorius his followers dispersed, diffusing his doctrines through the East, and to this distant day they exist a numerous body in Persia and adjacent countries. They live principally in Koordistan, a mountainous region which separates Persia from the Turkish empire; many dwell also in the plains of Ooroomiah. The Nestorian Church is episcopal in its organization, having its bishops, priests and deacons. It has also a patriarch, who resides in the mountains of Koordistan. They abhor image-worship, and deny auricular confession and the doctrine of purgatory. Mr. Perkins has for many years labored very successfully among this ancient sect of Christians as a missionary sent out by the American Board of Foreign Missions. They hold that no doctrine is essential to salvation which is not found in the Bible. For the Scriptures they have the greatest reverence. They have been styled the Protestants of the East. Religion, it is true, is in a very low condition; the piety of this sect has decayed. But nevertheless, here in its mountain home is to be found, under the name of Nestorians, an ancient branch of the early Church, claiming for its founder the apostle St. Thomas.

PRESBYTERIAN CHURCH IN THE UNITED STATES.—This Church is the offspring of the Church of Scotland. It was in the city of Philadelphia, about the year 1703, that the first Presbyterian church was organized. In the following year the Philadelphia Presbytery was formed. A synod was established in the year 1716. From this period down to the year 1741 prosperity attended the Church. In the year 1741 the synod was unhappily rent asunder by the dissenting elements then existing in the Church. A few years subsequent to this time union and harmony was restored to the Church once more. In the year 1789 the first general assembly of the Presbyterian Church in the United States met. It was convened in the city of Philadelphia. It was at this meeting of the general assembly that we detect a decided growth and prosperity in the history of the Church. From this epoch down to the year 1834 the Church grew very rapidly. In the year 1834 it numbered 22 synods, over 100 presbyteries, nearly 2000 ordained ministers, and more than 200,000 communicants. It was in the midst of this rapid growth and prosperity that a division occurred in the Church in the year 1837, which culminated in the complete separation of the Church into the two divisions known afterward by the names of the Old School and New School respectively. But, though the Church was divided and each school acted on an independent basis, still prosperity marked the future history of each, and moreover from time to time a desire for reunion revealed itself. Several attempts were made, and terms of compromise were proposed. At last, in the year 1869 the long-desired reunion was effected, and the Old and New Schools became once more consolidated into one body under the name and title of The Presbyterian Church in the United States. The government of this Church is vested in what is called the session, which is the primary court of the Church, and consists of the pastor and ruling elders, the pastor presiding as the moderator. The presbytery is composed of all the ministers and one ruling elder from each church embraced within a given district. The synod consists of several presbyteries united. The general assembly is the highest court in the Presbyterian Church, and consists of an equal number of pastors and elders from the presbyteries. The doctrines of the Presbyterian Church in general are Calvinistic, and are embraced in what is called the Westminster Confession of Faith and in the Larger and Shorter Catechisms. The Presbyterian Church is to-day one of the largest and most prosperous of all the religious denominations of this country.

PRESBYTERIANS (CUMBERLAND).—The origin of this Church is a little remarkable. At the beginning of the present century certain parts of the State of Kentucky were visited with an outpouring of the Holy Spirit, resulting in the conversion of many souls. The exigencies of the season seemed to demand in the estimation of some an increase in the ranks of the ministry to meet the wants of the people. Accordingly, in the year 1803 the Cumberland Presbytery ordained to the ministry certain persons who had not gone through with the regular prescribed course of study demanded of those who aspired to the ministerial office. The synod, subsequently learning this fact, demanded of the presbytery that those persons who had been ordained as above mentioned should prepare themselves for an examination in those studies prescribed according to the rules of the Church. This demand was refused, and in 1810 the Cumberland Presbytery was formed, which resulted in the establishment of the present Cumberland Presbyterian Church. The subsequent prosperity of this Church was very rapid. In 1813 a synod was established. In 1828 it was determined that a general assembly should be formed. The first meeting of the general assembly of this Church was convened at Princeton, Ky., in the year 1829. The doctrines of this Church vary somewhat from the Westminster Confession, rejecting the doctrine of election. In government this Church is identical with the Presbyterian Church in general. In the year 1847, agreeably to the statements of the general assembly, the Church had been favored with an unusual degree of prosperity. In the year 1871, according to report, there were connected with this Church 100 presbyteries, about 1100 ministers, besides many licentiates. The number of communicants, according to estimate, was 80,000.

PRESBYTERIAN CHURCH (UNITED).—This Church is at present composed of the two churches known formerly by the name of the Associate and the Associate Reformed Church respectively. It had been the earnest desire of the members of these two churches for many years that a union should be effected, not only for the happiness and convenience of the members in their individual capacity, but also for the well-being of the churches themselves as a whole. There was in reality but little difference between them, and that difference pertained not to doctrine, but to minor matters. Several attempts at union were made from time to time, but all proved unavailing. A general basis, however, was at last agreed upon and presented to the synods and presbyteries, and the result was a union of the two churches. This event took place at the city of Pittsburg, Pennsylvania, on the 26th of May, 1858. The union of these churches was the source of much rejoicing among the people. This Church in doctrine and church government is identical with the other branches of that great body of believers comprehended under the term Presbyterianism. The progress of this Church has, since the union, been a happy one. The members of this Church are celebrated for their earnest piety and zeal in the Master's cause.

PROGRESSIVE FRIENDS.—These are seceders from the Society of Friends, or Quakers, as they are called. They profess to identify themselves with all the great progressive movements of the age, aiming at the amelioration of the ills of life in general. In doctrine they are identical with the Hicksites in many points, rejecting the doctrine of the Trinity and the vicarious atonement. Ostensibly, the Progressive Friends have no creed to which the members are bound to subscribe. They hold what is called their yearly meeting in May, at which time all matters pertaining to the well-being of the society are considered.

QUAKERS, or FRIENDS.—It was in England, about the year 1648, that the sect bearing this name first appeared. The founder, George Fox, a person of melancholic temperament, was born in Leicestershire. He was retiring in his habits of life, and given much to reflection and meditation. It is said that while taking a pensive walk on a certain occasion, and reflecting on the worldliness of the age and the absence of spiritual religion among men, he felt himself called to assume the duties and office of a preacher. Consequently, abandoning his former pursuits, he gave himself to the work of elevating as well as promoting the happiness of his fellow-men. In his work and labor of love he met with considerable opposition at first, being arrested on several occasions and once cast into prison. Subsequently, his cause gained a few supporters, who went out in all directions preaching and adding to the number of the sect. Among those who embraced the principles of this sect was one distinguished by wealth and social position—William Penn, who afterward founded a colony in Pennsylvania. This man gave character and influence to the Society of Friends. By the earnest labors of Fox and his co-workers the sect increased in numbers, spreading all over England and the Continent. The colony founded by William Penn in this country in its early days consisted mostly of Friends. The Society of Friends believes in one God, the Creator of all things. It accepts the Bible as God's inspired word. It believes in the divinity of Christ and the doctrine of the Holy Trinity, and accepts the Holy Spirit as the Comforter. Baptism by water is rejected, the only true baptism being that of the Spirit. The sacrament of the Lord's Supper is rejected as unnecessary Christ is received as the Saviour and Redeemer of the world, and salvation is through faith in him. The Friends have what are called quarterly and yearly meetings, before which business is transacted. In dress the Friends are plain, and in manners modest and unassuming. They never resist an injury, hence war to them is an unnecessary evil. It was in the year 1827 that a division occurred among the Society of Friends. The ground of difference was doctrinal. There are now two societies, each retaining the name of Friends.

The seceders from the main body are commonly called Hicksites, from the name of Elias Hicks, their leader. They deny the doctrine of the Trinity, and consequently the divinity of Christ. They also deny the doctrine of a vicarious atonement and imputed righteousness.

ROMAN CATHOLIC CHURCH.—This Church professes to derive her origin from St. Peter. She regards the apostle St. Peter as her founder. She maintains that our Lord delegated to this apostle an authority which constituted him the head of the college of the apostles, and that this primacy thus delegated is inherited by all the bishops of Rome. The first settlement of Roman Catholics in the United States appears to have taken place in Maryland about the year 1632 or 1633. The large and rapid growth of this Church since its organization in this country is chiefly owing to the vast tide of immigration which has constantly flowed from the Old World to our shores. At the head of this Church stands the pope of Rome. All power centres in him as the successor of St. Peter. Rome maintains that the Church of Christ consists of those believers, and those only, who recognize the pope as the head of the Church, and who submit to his authority. All other Christians, in her opinion, by whatever name they may be called, do not belong to the one universal Church of Christ. Episcopacy, according to the opinion of Rome, is essential to the very being and existence of the Church of Christ. Its order of ministry consists of bishops, priests and deacons. Besides the Bible, it holds to tradition. The government of this Church centres at Rome, and is vested in the pope and the college of cardinals. Its societies and religious orders are numerous. Numerically, this Church exceeds all other churches in Christendom.

SEVENTH-DAY BAPTISTS.—This sect of Christians appeared in England for the first time about the year 1650. In the year 1665 they appeared in this country. They hold to the doctrine of baptism by immersion. In doctrine they are regarded as evangelical, and in church government they are congregational, each society being an independent church. The one peculiarity of this sect of Christians is the observance of the seventh day of the week as the Sabbath. The seventh day being of divine appointment, they hold that it is still in force. Hence they observe it as the day set apart by Almighty God for holy worship, and to be observed as such by his believing people. As a sect they are not very numerous.

SECOND ADVENTISTS (called MILLERITES).—The founder of this sect of Christians was William Miller, who asserted that the end of the world would take place in the year 1843. His convictions were based upon the prophecies of the Old Testament. The sentiments of Mr. Miller produced great excitement throughout this country, and multitudes of people espoused his opinions. Those who are still regarded as his followers believe that the end of the world is near at hand, though they do not pretend to locate the time.

SHAKERS.—This remarkable people appeared first in England. A few members of the society came to this country about the year 1780, and settled near Lebanon Springs, New York. A prominent person who joined them in the year 1757 was Ann Lee, who was styled "the elect lady," or the mother of all the saints. The members of this society live a life of celibacy, the men and women dwelling in separate houses. They are said to be very hospitable to strangers, temperate in their habits, peaceable in their lives, as well as honest and industrious. In their mode of dress they are plain, and in their manners humble and unostentatious. Their worship consists in dancing, mingled with the clapping of the hands and singing. Occasionally, when the Spirit moves them, they speak. Their meals are taken at one common table. The candidate who applies for admission among them must first honorably discharge all his obligations to the outward world and yield up all his former relations and friends; he then becomes a member of the Shaker community. When the soul at death leaves the body it continues to dwell invisibly among the members of the community on earth. The Shakers number several thousand members, scattered through the several States. They have what is called a chief elder and an elderess.

SOCINIANS.—This sect derives its name from Loelius Socinus, who lived in the sixteenth century. He was a lawyer, a man of learning and talent, and celebrated for his moral and upright life. He traveled over many countries that he might obtain a knowledge of the truth. He is said to have been a member of the Swiss Church, accepting the Helvetic Confession. Many who embraced the doctrines of Socinus went to Poland, that they might enjoy a greater freedom in their religious opinions. There the Socinian sect was first established. From Poland the doctrines of Socinus were carried over to Transylvania, and being sustained by persons of influence there, the followers of this sect subsequently began to diffuse their principles through Europe. The Socinians hold that the truths of the Bible must be explained according to the dictates of reason. The Socinians reject the divinity of Christ, and believe the Holy Spirit to be only an energy or power of God, denying the personality of the Spirit.

SWEDENBORGIANS.—This denomination of Christians derives its name from Emanuel Swedenborg. Emanuel Swedenborg was born in Stockholm in 1688, and was the son of Jesper Swedberg, bishop of Skaroa, in Sweden, a man distinguished for piety and learning. Emanuel changed his name from Swedberg to Swedenborg. The first society of Swedenborgians was organized in London in the year 1787. The works of Swedenborg were introduced into this country in the year 1784. A church was first organized in Baltimore in 1798. The doctrines of this Church are the following: First, Swedenborg believed in the unity of God—that the Lord Jesus Christ was God manifested in the flesh, that the work of the redemption might be effected. His views of the Trinity are peculiar. While he denied that there are three Persons in one Divine Being, he at the same time admitted that there are three essential principles in one Divine Being, all meeting in the person of the Lord Jesus Christ. His Trinity seems to be a trinity of principles rather than of persons. He believed that salvation is the result of faith in the Lord Jesus Christ, followed by a life of obedience. As to the resurrection, Swedenborg taught that the body in which men shall rise will not be a material but a spiritual body.

THE RUSSIAN GREEK CHURCH.—This is a branch of the Greek Church. It is a settled fact that Christianity was introduced into Russia near the end of the tenth century. Says a celebrated writer in 961: "Wlodimir, duke of Russia and Muscovy, married Anna, the sister of the Greek emperor Basil, junior, and she did not cease to importune and exhort her husband till he in the year 987 submitted to baptism, assuming the name Basil. The Russians, influenced by the example of their duke, embraced the faith." From this time Christianity obtained a permanent establishment in Russia. It was through Russia's connection with Greece that Christianity was introduced into the former country. Hence the patriarch of Constantinople enjoyed for some time a spiritual supremacy over the Russian Church. It was at the fall of Constantinople in the middle of the fifteenth century that the Church of Russia began to assert her independence, and it was in the year 1509 that the czar of Russia prevailed on Jeremiah, patriarch of Constantinople, to consecrate Job, archbishop of Rostow, the first patriarch of Moscow and metropolitan of all Russia. From this event we may date the independence of the Church of Russia. This Church is now really governed by the czar. The doctrines of the Russian Church are identical with the Greek Church. The Russians have a regard for relics, images and pictures, the invocation of the saints and the crucifix. The Russians pay great respect and attention to Lent. The ceremonies and customs of the Russian branch of the Greek Church are very numerous. Baptism in this Church is performed by the immersion of the infant three times.

THE COPTIC CHURCH.—This is a branch of the Greek Church. The head of this Church is styled the patriarch of Alexandria, and resides at Cairo. The patriarch has under him and subordinate to his authority several bishops. The number of Christians connected with this Church has been variously estimated, some reckoning 50,000, and others more than twice that number. The ecclesiastics of this Church are said to be from the lowest classes of society. This Church recognizes seven sacraments, and, following the example of the Greek Church, they keep four Lents and have several liturgies. The Coptic Church has suffered much from Mohammedan oppression. The clergy and people are in a very wretched condition, and consequently Christianity is in a decayed state. Of all the known branches of the Christian Church the Coptic Church is the poorest, the most degraded and ignorant. Should an infant die without receiving the rite of baptism, they believe it would be blind in the future world. It is said that they circumcise their children, although it is not certain that they do. They maintain that the bread and wine in the Lord's Supper are changed into the body and blood of Christ. Prayer for the dead is a common practice among them. In prayer they call on the Virgin Mary.

THE CHRISTIANS OF ST. THOMAS.—This is a branch of the Greek Church. It is maintained by some that the apostle St. Thomas preached the gospel to the inhabitants of India, and it is affirmed that these Christians are the offspring of the inhabitants of that country, or of those who were converted through the preaching of that apostle to the Christian faith. Their doctrines, says one, are embraced in a very few articles. They are said to acknowledge the patriarch of Antioch. They keep the festival of Easter. At the church-doors a vessel containing holy water is placed, and the Christians as they pass into the church make the sign of the cross with this water.

THE GEORGIAN AND MINGRELIAN CHURCHES are both branches of the Greek Church. Georgia and Mingrelia are countries located in Asia. The situation of the inhabitants of these two countries is very lamentable, their extreme poverty and ignorance rendering them wretched and miserable. They profess a common faith, and are in reality a branch of the Greek Church. Each of these nations has its own pontiff, who acknowledges tribute to the patriarch of Constantinople. The condition of their bishops and priests, so far as culture, refinement and temperance are concerned, is no better than that of the people in general, many of them reciting mass from memory. The doctrine of celibacy

among the priesthood is practically ignored. An infant, so soon as it is born into the world, is brought to the priest, who makes on his brow the sign of the cross, and a few days afterward anoints it with the holy oil; two years subsequent to that time the child is baptized.

THE REFORMED CHURCH IN AMERICA.—This Church is the offspring of the Church of Holland. It was first established in New York, that State being originally settled by the members of this Church about the year 1612. For many years this denomination of Christians experienced many trials and difficulties, which proved a great impediment in the way of its prosperity. The first church building was erected in New York City, the first minister was the Rev. Everardus Bogardus. The condition of this Church in the year 1870 was as follows: Churches, 464; ministers, 493; communicants, 61,444; families, about 40,000. This Church accepts the Bible only as the rule of faith. Its Confession of Faith is that of the Council of Dort and the Heidelberg Catechism. It is strictly Presbyterian in government. Man's helplessness, his conversion by grace alone, and the perseverance of the saints are tenets held strictly by this Church. The consistory is the first court of this Church, consisting of ministers, elders and deacons. Then there is the classis, also the particular synod, and finally the general synod. This Church has a college and theological seminary situated at New Brunswick, New Jersey.

THE REFORMED CHURCH IN THE UNITED STATES OF NORTH AMERICA.—This denomination of Christians first appeared in this country about the year 1720. Quite a large body of emigrants, coming over in the year 1727, accompanied by the Rev. George Michael Weiss, settled in Montgomery county, Pennsylvania. Here they built a church and formed a consistory. Several other settlements were made from time to time in different States. It severed its connection with the mother Church in 1792. From 1825 on to the present time the progress of this Church has been steady and constant. There are now connected with this Church one general synod and four particular synods. These are composed of 32 classis. Connected with this Church are 547 ministers, 1214 congregations and 121,314 communicants. In government this Church is strictly Presbyterian. Its faith is embraced in the Heidelberg Catechism. This Church is quite strong in the West. Much earnestness and zeal for the conversion of souls is manifested by this people.

THE MORMONS (LATTER-DAY SAINTS).—The founder of this very remarkable sect was Joseph Smith, Jr., who was born in Sharon, Windsor county, Vermont, in the year 1805. His parents were among those who walked in the humblest paths of life. The Smith family possessed a name and reputation by no means enviable. Joseph Smith when a boy became apparently interested in religion, and professed to have met with a change of heart, but he soon fell away. Previous to the establishment of this sect, Smith professed to be favored from time to time with miraculous visions. On one of these occasions he declared that an angel appeared to him and directed him to dig in a certain place and at a particular time, assuring him that he should find a metallic book containing mystical characters. Singular and incredible as it would appear to one unacquainted with the history of this strange people, Smith succeeded in establishing a creed and forming a sect. The first congregation of Mormons was established at Kirtland, Ohio. From this place they were expelled, and we next find them in Missouri. A similar experience awaited them in that State, and in the year 1840 we find them settled in Nauvoo, Illinois. There they built a city and temple, and gathered together a numerous company of believers. While dwelling at Nauvoo the Mormons were assailed by the enraged multitude. Smith with others was killed while in jail, for several of them had been arrested and imprisoned. The increase of this sect may be attributed in a measure to persecution. It was while the Mormon sect was settled at Kirtland, Ohio, that Brigham Young united with them. He soon became very prominent among them. At their expulsion from Nauvoo, Young at once became their real leader, and under his guidance and direction they traversed the plains of the far West, and formed a settlement in what is now called the Territory of Utah. Here they built a city, and here they continue to dwell under the name and title of the Latter-Day Saints. The creed of this sect is subject to change according as new revelations are made to the Church. The officers of the Church consist of the presidency of three, the apostles, the seventies, the elders and high priest, the Aaronic priesthood, including bishop, priest, preacher and deacon.

"THE HISTORY OF THE JEWS," says one, "properly commences with the call of Abraham. All anterior to this in the Mosaic records is the history of mankind." As a people they are the most remarkable of all the nations of the earth. They are the descendants of Abraham, who was the son of Terah. We read that "the Lord had said unto Abram, Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. So Abram departed as the Lord had spoken unto him, and he came into the land of Canaan." Again, we read that the Lord appeared unto Abram and made a covenant with him, saying, "I am the Almighty God; walk before me and be thou perfect; and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations have I made thee." Abraham died at a good old age, leaving behind him several sons, one of whom, Isaac by name, was the child of promise. Isaac had two sons, Jacob and Esau. From Jacob, whose name was subsequently changed to Israel, the Israelites descended. Jacob had twelve sons, and from these the twelve tribes of the nation received their names. Joseph, one of the younger sons of Jacob, was by a mysterious providence sold into Egypt, and by the same providence rose to great distinction afterward. The meeting of Joseph with his brethren after years of separation was remarkable. A famine had visited the land of Egypt and extended to Canaan. Pressed by the famine, the sons of Jacob on several occasions went down into Egypt to buy corn. Joseph knew his brethren, though they knew not Joseph. It was on one of these occasions that Joseph made himself known to his brethren. This event resulted in the removal of the patriarch Jacob and his family into Egypt, and in the assignment to them of the land of Goshen. After the death of Joseph and Pharaoh the history of Israel becomes a strangely checkered one. As a people they grew rapidly, and were cruelly oppressed by their masters. It was in the midst of this oppression that they cried unto God, and God remembered his promise made unto Abraham, and heard their cry. He appointed Moses to be their leader, and at the end of 430 years, under Moses, their divinely-constituted guide, the hosts of Israel went out of the land of Egypt into the wilderness, and commenced their memorable journey to the Promised Land. The journey of Israel through the wilderness is a strange history and distinguished by a variety of providences. It is a scene of revolt, of dissatisfaction and of murmurings against the Most High, followed by many and severe visitations from God. At last, when forty long years had passed away, this wonderful people reached the Promised Land, the land promised by God to Abraham, the father of the faithful. There they settle and dwell under a form of government and laws diverse from all other governments known on the earth. Their history is still a checkered one. Their conflicts with the nations of the earth are severe and uncertain at times. But they rise to the rank of a great and powerful nation. They are subsequently overwhelmed and scattered, but afterward they rise again to a period of splendor, and are again overwhelmed and scattered over the whole face of the earth. The first king of Israel was Saul, who was succeeded by David, the sweet psalmist of Israel as he is called, under whose reign the nation rose to great splendor and power. David was succeeded by his son Solomon, the wise man. The reign of this king was peaceable, and distinguished for the building of the temple and its dedication to the worship of Almighty God. But in the reign of Rehoboam the nation was divided, ten tribes following Jeroboam, while the two tribes of Judah and Benjamin remained under Rehoboam. The kingdom of Israel was for many years governed by ungodly rulers, till at last under the reign of Hoshea it was overturned, and thus passed away the kingdom of Israel or the ten tribes. What has become of the ten tribes is still a mystery locked up in the bosom of Jehovah. The kingdom of Judah continued till under the reign of Zedekiah, its last king, Jerusalem was destroyed, the temple overthrown, and the people were carried captive to Babylon, where they remained for seventy years. They were afterward permitted by Cyrus to return to their native land and rebuild the temple; the walls were again rebuilt by Nehemiah. In the reign of Herod the Great, the sceptre being departed from Judah, Jesus Christ was born. Under Titus the temple was overthrown and the Holy City destroyed. From this period the Jews as a nation cease to exist. In the year 1694 the Jews first appeared in the United States. They settled at Newport, Rhode Island. In the year 1729 they made a second settlement in New York. Several other settlements were made at different times in the Southern States. They are now scattered all over the country to the number of several hundred thousand. Though a dispersed people, they still retain many of their ancient customs. Intermarrying with no other people, they preserve their race intact. The seventh day is still observed as a day of rest, sacred and holy, and devoted to the worship of Jehovah. The rite of circumcision, instituted in the days of the patriarch Abraham, is still observed, and takes place on the eighth day after birth. Their celebrated feasts are the feast of Tabernacles, the feast of Purim, the feast of the Passover and the feast of Pentecost. Thus this remarkable people still exist a living monument of the truth of God's word—scattered, it is true, over the whole earth, but preserving, nevertheless, their distinctive characteristics as a race. In their blindness they are still looking for the coming Messiah. They are celebrated for their benevolence and kindness toward their needy and destitute brethren. Among the criminals of our day very few Jews are to be detected. Wherever the Jews are to be found, there may be seen their institutions of charity and benevolence.

THE GNOSTICS.—When our Saviour appeared on the earth there were existing two systems of philosophy, called respectively the Grecian and the Ori-

ental. The latter system pretended to teach "the way to the knowledge of the true God." It was a fruitful source of much harm and evil to the Christian Church, for among the followers of this philosophy are to be found the originators of those sects which for three hundred years disturbed the unity of the Church of Christ. Their great aim was to make the simple truths of the gospel accord with the principles of Oriental philosophy. It is true, these various sects agreed in many points. There were many facts on which all were united, such as the eternity of God, his goodness and his infinite wisdom, and the like. Prominent among these numerous sects were the Gnostics. They appeared in the first century, according to the opinion of some, while others maintain that they arose in the reign of Adrian. They were in expectation, moreover, of an ambassador from God, who, when he came, would impart to mortals the knowledge of the true God. The miracles of our Lord and his apostles attracted the attention of these men, and they at once concluded that our Lord was that long-expected Ambassador from God. Yet they denied his divinity, and as to his humanity, they rejected it, because they believed that everything material was from its very nature only evil. As Christ had no material body, according to their theory he could not suffer; hence they denied the doctrine that Christ suffered for man's sake. With regard to the Old Testament, they would not receive it as the inspired word of God. As these philosophers endeavored to accommodate the simple doctrines of the Christian religion to the tenets of their philosophy, it is easy to conceive that much harm must necessarily result from such a measure.

THE IRVINGITES.—These are the followers of the Rev. Edward Irving. Mr. Irving was born in the year 1792, and was educated at the University of Edinburgh. The Irvingites style themselves the Catholic Apostolic Church. The scene of Mr. Irving's ministerial labors was Glasgow. There he labored for a few years as assistant minister to the Rev. Dr. Chalmers. From Glasgow he was called to take charge of a church in the city of London. It was in the year 1822 that he commenced his labors in that great city. As a preacher he suddenly rose to great distinction in London, and by his burning eloquence he soon gathered around him a large and flourishing congregation of attentive hearers. He was somewhat enthusiastic in his temperament. Shortly after his residence in London his views of Christ were considerably modified from what they had been, for he declared that Christ "took upon him fallen and sinful flesh, with like appetites and desires as are found in us." This, in connection with other opinions promulgated by him from time to time, led to his arraignment and trial before the presbytery of Annan. This occurred in the year 1833. His trial resulted in his condemnation and deposition from the ministry of the Scottish Church. Notwithstanding the course pursued by the presbytery, a portion of his congregation still clung to him. His deposition from the ministry of the Scottish Church was followed by the establishment of the Irvingite Church. Not long after this Mr. Irving died, but his Church survived him and grew quite rapidly, for in the year 1835 we find that there were already in the city of London several congregations which professed to be followers of the Rev. Edward Irving. The sect continued to spread, and congregations were formed in different places. Numerous churches are now to be found in England, Ireland, Scotland, Germany and France. The doctrines of this Church are embraced in what are called the Apostles' Creed, the Nicene Creed and the Athanasian Creed. The ministry of the Irvingite Church, or the Catholic Apostolic Church as it is called, consists of apostles, prophets, evangelists and pastors. In England it embraces many who are found among the most cultivated, refined and wealthy of English society. It is a principle of this Church that each member should dedicate to religious purposes one-tenth of his or her income.

UNITED BRETHREN IN CHRIST.—These Christians have often been associated with, or taken for, the Moravians; but they are not, for their origin is of modern date. They first appeared about the year 1760 or a little later. They are scattered all over this country, and are quite numerous as a body. In church government they resemble the Methodists.

UNITARIANS.—It was in the year 1815 that this sect of Christians assumed an independent organization. Its existence grew out of a controversy which took place in Boston about that time. The germ of Unitarian theology may be traced to the Pilgrim Fathers. The seeds of Unitarianism that were sown in New England soon germinated. The soil being congenial, the tree grew rapidly, spreading its branches everywhere throughout the New England States. As a sect it allows great latitude of opinion, so that at the present time the name by no means indicates the status of one's religious belief. At present there are at least three schools of theology, varying very much in their peculiar tenets of belief. The right of private judgment in all things, originally adopted by this sect, has been carried to the extreme, and has consequently led to unwholesome results. The principal doctrines of this sect are the following, viz.: It believes in the unity of God, who is infinite in his attributes, and is the only object worthy of man's worship and adoration. Accepting the words of the Saviour according to their literal interpretation, "My Father is greater than I," they regard Christ as a creature of God. Their views of the Saviour as to his nature and dignity are varied, some believing him to be a mere man whose example we are to follow, while others regard him as something more than man, declaring him to be the highest of created existences. The Unitarians deny the personality of the Holy Ghost, and consequently his office as a comforter. He is regarded simply as an influence going forth from God. The great doctrine of the vicarious atonement of Christ is rejected. This sect is confined principally to the New England States. As a denomination, it embraces much of the culture, enterprise, wealth and influence of New England. It numbers upward of three hundred societies, scattered over the country, but chiefly to be found in the Northern States.

UNIVERSALISTS.—This sect dates the commencement of its history from a sermon preached by John Murray on September 30, 1770, in New Jersey. The first society was organized at Gloucester, Mass., January 1, 1779. The faith of this body is embraced in what is called the Winchester Confession, set forth by the general convention in 1803. Originally it was maintained that all punishments inflicted on sinful men were confined to this life, but it is now admitted that the consequences of sin unrepented will follow man into the future world, and that man will only be saved from those consequences by a future compliance with the terms of salvation. They have some learned and able speakers, and are a large and influential body in the Eastern States, having a college and seminaries in Massachusetts.

WALDENSES.—This sect of Christians first appeared, according to the most reliable writers, near the middle of the twelfth century. The founder of this sect was Peter Waldus. Says a celebrated writer of ecclesiastical history: "Of all sects that arose in this century none was more famous or obtained a higher reputation for probity and innocence, even with its enemies, and none could count more disciples, than that which was called from its founder the Waldensians. Peter Waldus was a man of unblemished character, and celebrated for his humble, earnest piety. Obtaining a translation of the four Gospels, he immediately devoted himself to the study of this portion of God's word. It was by a diligent study of the word of God that his eyes were opened to a realization of the departure of the Church from the true faith as taught by the Saviour and his apostles, and the decay of piety in the hearts of the people. He resolved, therefore, to assume the office and duties of a preacher, and gathering around him a few devout souls of like sentiment with himself, this little band of God-fearing people went forth to preach the gospel. The people of that age, struck with the earnest piety and devotion of these men, readily embraced their cause, and societies soon sprang up in different places. They were opposed by the bishops of the Church, but their opposition availed nothing. In a short time, comparatively speaking, the sect spread all over Europe. Converts were added daily to the Waldensian Church. No force which Rome could bring against this earnest and devout people could intimidate their zeal or extinguish the flame of piety which burned so ardently in their souls. For three centuries was this noble people cruelly persecuted by the merciless arm of Rome, but they clung tenaciously to the faith once delivered to the saints, and fearlessly bore the standard of the cross. The great aim of Peter and his associates was not the propagation of a new faith, but the reformation of the Church and the inculcation of true piety among the people. They denied the supremacy of the Roman pontiff, and asserted that the power of forgiving sins belonged to God only. They ignored the right of granting indulgences, and denied that prayers for the dead were of any avail. The Waldensian Church has its three orders of the ministry, bishops, presbyters and deacons. The spread of this Church was marvellous. Though proscribed by the Roman pontiffs from age to age, though hunted down by the bloodthirsty inquisitors, yet amidst all their persecutions they preserved their existence." We find the Waldensian Church in the year 1375 in the valleys of Piedmont. From the year 1655 to 1696 they were cruelly persecuted and nearly exterminated by the Roman pontiff. At this distant day, even, they have several congregations in Italy and other parts.

WINEBRENNERIANS.—The founder of this sect was the Rev. John Winebrenner, who was originally a minister of the German Reformed Church, and settled in the city of Harrisburg, Pennsylvania. This Church was first established in 1830. They style themselves the Church of God. They believe in the doctrine of the Trinity—three Persons in one Godhead—and the great doctrine of the atonement. They administer baptism by immersion. In sentiment they are Arminian. One peculiar custom among them is the washing of the saints' feet. This sect is not numerous, being found chiefly in Pennsylvania, Ohio and Indiana.

WYCKLIFFITES.—The followers of John Wycliffe, who was born in 1324 and died in 1384, in England. This was a numerous sect in this early stage of the Christian Church. Wyckliffe translated almost the entire Bible into the English language. His zeal and learning were instrumental in preparing the minds of the people for the great reformation.

SCIENCE AND REVELATION;

OR,

THE TRIUMPH OF THE BIBLE OVER CRITICISM.

EVERY book should be judged by what it purports to be. It would be unfair to expect from it what it does not propose to give. According to this rule, a man has no right to look for instruction in natural things in the Bible, which claims to be a spiritual revelation. But, at the same time, as it professes to be an inspired document, and therefore to contain nothing but truth, it is just, we admit, to expect that any reference which it makes to natural things will be one which may be tested by all scientific discoveries, and which will prove to be thoroughly consistent with them. Now, what have been the results of the scientific tests which have been applied to the Bible? Simply this, that in all cases philosophy has proved herself the handmaid of the revelation which divulges secrets far beyond her gaze.

It is so in *geology*; for, to say nothing of the fact that this science is yet in its infancy, the alleged difficulty in reconciling its discoveries with the Mosaic Cosmogony is met (if it need be) by the fact that the first two verses of Genesis need not be regarded as connected with those that follow, and that whilst these two verses describe the first creation of matter, so far as anything to the contrary is stated, a million of ages may have elapsed between the first creation and God's formation of our globe. Nor is this a new theory of interpretation framed for an unexpected emergency, but one that was maintained by the immortal Chalmers and others long before any difficulty on the subject was supposed to exist.

It is so in *astronomy;* for though in darker days it was felt necessary by ecclesiastics to set themselves against the investigations of the heavenly bodies, yet neither then nor since has anything been developed in this direction that conflicts with the testimony of Him who sits enthroned "far above all heavens," who "calleth the stars by their names," and by the word of whose power "the worlds were made."

It is so in *geography;* for travelers who have visited the East, instead of finding anything in those countries at variance with the usages and customs and localities which the Bible describes, have declared that they found it, especially the New Testament, the best guide to Palestine, and that by its statements they were furnished with better directions than they derived from any other source. "As our knowledge of nature and her laws has increased," says Lieutenant Maury, in his late work on the "Physical Geography of the Sea," "so has our knowledge of many passages of the Bible been improved. The Bible called the earth 'the round world,' yet for ages it was the most damnable heresy for Christian men to say the world is round; and, finally, sailors circumnavigated the globe, and proved the Bible to be right, and saved Christian men of science from the stake. And as for the general system of atmospherical circulation which I have been so long endeavoring to describe, *the Bible tells it all in a single sentence:* 'The wind goeth toward the South and turneth about into the North, it whirleth about continually, and the wind returneth again to his circuits.'" Eccles. i. 6.

Equally marked is the triumph of the Bible in relation to *various readings.* English infidels of the last century raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the Church would be dispersed and ashamed at the sight of the tattered shreds of its *Magna Charta.* But the result has blasted all their hopes, and the oracles of God are found to be preserved in immaculate integrity. The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its fibres deeper into the soil.

The same thing is true in relation to *antiquarian research.* All its labors are but cumulative proofs of the divinity of the Bible, as ancient cities are disinterred and ancient coins discovered. The great blow that the infidel philosophers of Europe predicted would be given to revealed religion by disclosures from Chinese literature, proved to be nothing when a Christian missionary mastered that language, and produced a lexicon containing all its words. Equally fruitless was the hope that the mysterious zodiac in Egypt would throw the world's age far beyond the date of the Mosaic chronology. Reference might also be made to the statement of Sir H. Rawlinson in a lecture delivered by him under the auspices of the Directors of the Scriptural Museum, London, that "the cuneiform inscriptions, the key to deciphering which has only been discovered within the last twenty years, have brought to light a great variety of Assyrian and Babylonian historic records, running contemporaneously with Scripture narrative, and affording innumerable points of contact; and wherever such contact occurs, there is always found to be a coincidence between the two, showing incontestably the genuineness and authenticity of Scripture."

Thus is it true that the Bible has surmounted every trial. There gathers around it a dense "cloud of witnesses," from the ruins of Nineveh and the valley of the Nile; from the slabs and bas-reliefs of Sennacherib and the tombs and monuments of Pharaoh; from the rolls of Chaldee paraphrasts and Syrian versionists; from the cells and libraries of monastic scribes and the dry and dusty labors of scholars and antiquarians. The skepticism of history has been silenced by the vivid reproductions of the ancient and eastern world.

And so will it continue to be. The friends of revelation have nothing to fear from any discoveries that can be made in the heavens above, or the earth beneath, or the waters under the earth. Geology may dive and delve into our globe's deepest recesses, and astronomy may move along her star-paved way until we are dizzied at the story of her ascents; but they can bring back no report which will shake the pillars of the "sure word of prophecy." "Let science perfect yet more her telescopes, and make taller her observatories, and deeper her mines, and more searching her crucibles; let even a new Cuvier and another Newton arise, to carry far higher, and to

sink far deeper than it has ever yet been, the line of human research; and yet will not all this, even though the new masters of physical lore should blaspheme where the older teachers may have adored, bring God into contradiction with himself, or subvert the truth which he has given, or eclipse the light which shineth in this dark place." Still will it be true, however boldly it may be alleged that Jehovah's works conflict with his word, that the higher deductions of reason harmonize with moral truth; and soon in the blended radiance of science and the wonderful testimonies of the Lord, shall nothing be left for their mutual friends to deplore but the long want of that wise, confiding patience, and that candid forbearance, which would have hastened their union and added to their lustre.

The following interesting letter on the subject of Science and Revelation is from the pen of Lieutenant M. F. Maury, of the United States Navy, acknowledged on all sides as one of the most eminent scientific men living:

"Observatory, Washington, January 22, 1855.

"My Dear Sir: Your letter revived very pleasant remembrances. . . . . Your questions are themes. It would require volumes to contain the answers to them. You ask about the 'Harmony of Science and Revelation,' and wish to know if I find '*distinct traces in the Old Testament of scientific knowledge*,' and '*in the Bible any knowledge of the winds and ocean currents.*' Yes; knowledge the most correct and valuable.

"'Canst thou bind the sweet influences of Pleiades?'

"It is a curious fact that the revelations of science have led astronomers of our own day to the discovery that the sun is not the dead centre of motion around which comets sweep and planets whirl; but that it, with its splendid retinue of worlds and satellites, is revolving through the realms of space, at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Alcyon, one of the Pleiades. We do not know how far off in the immensities of space that centre of revolving cycles and epicycles may be; nor have our oldest observers or nicest instruments been able to tell us how far off in the skies that beautiful cluster of stars is hung, whose influences man can never bind. In this question alone, and the answer to it, are involved both the recognition and exposition of the whole theory of gravitation.

"Science taught that the world was round; but potentates pronounced the belief heretical, notwithstanding the Psalmist, while apostrophizing the works of creation in one of his sublime moods of inspiration, when prophets spake as they were moved, had called the world the 'round world,' and bade it to rejoice.

"You recollect when Galileo was in prison, a pump-maker came to him with his difficulties because his pump would not lift water higher than thirty-two feet. The old philosopher thought it was because the atmosphere would not press the water up any higher; but the hand of persecution was upon him, and he was afraid to say the air had weight. Now, had he looked to the science of the Bible, he would have discovered that the 'perfect' man of Uz, moved by revelation, had proclaimed the fact thousands of years before. 'He maketh the weight for the wind.' Job is very learned, and his speeches abound in scientific lore. The persecutors of the old astronomer would have been wiser, and far more just, had they paid more attention to this wonderful book, for there they would have learned that 'He stretcheth out the North over the *empty place*, and hangeth the earth upon nothing.'

"Here is another proof that Job was familiar with the laws of gravitation, for he knew how the world was held in its place; and as for the 'empty place' in the sky, Sir John Herschel has been sounding the heavens with his powerful telescope, and gauging the stars, and where do you think he finds the most barren part—the empty place—of the sky? In the North, precisely where Job told Bildad, the Shuhite, the empty place was stretched out. It is there where comets most delight to roam, and hide themselves in emptiness.

"I pass by the history of creation as it is written on the tablet of the rock and in the Book of Revelation, because the question has been discussed so much and so often that you are no doubt familiar with the whole subject. In both, the order of creation is the same: first the plants to afford sustenance, and then the animals, the chief point of apparent difference being as to the duration of the period between the 'evening and morning.' 'A thousand years are as one day;' and the Mosaic account affords evidences itself that the term day, as there used, is not that which comprehends our twenty-four hours. It was a day that had its evening and morning before the sun was made.

"I will, however, before proceeding further, ask pardon for mentioning a rule of conduct which I have adopted, in order to make progress with these physical researches which have occupied so much of my time and many of my thoughts, and that rule is never to forget who is the Author of the great volume which nature spreads out before us, and always to remember that the same Being is also the author of the book which Revelation holds up to us; and though the two works are entirely different, their records are equally true; and when they bear upon the same point, as now and then they do, it is as impossible that they should contradict each other as it is that either should contradict itself. If the two cannot be reconciled, the fault is ours, and is because, in our blindness and weakness, we have not been able to interpret aright either the one or the other, or both.

"Solomon, in a single verse, describes the circulation of the atmosphere as actual observation is now showing it to be. That it has its laws, and is as obedient to order as the heavenly host in their movements, we infer from the fact announced by him, and which contains the essence of volumes by other men, 'All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.'

"To investigate the laws which govern the winds and rule the sea is one of the most profitable and beautiful occupations that a man, an improving, progressive man, can have. Decked with stars as the sky is, the field of astronomy affords no subjects of contemplation more ennobling, more sublime or more profitable than those which we may find in the air and the sea.

"When we regard them from certain points of view, they present the appearance of wayward things, obedient to no law, but fickle in their movements, and subject only to chance.

"Yet when we go as truth-loving, knowledge-seeking explorers, and knock at their secret chambers, and devoutly ask what are the laws which govern them, we are taught, in terms the most impressive, that when the morning stars sang together, the waves also lifted up their voice, and the winds, too, joined in the almighty anthem. And as discovery advances, we find the marks of order in the sea and in the air, that is in tune with the music of the spheres, and the conviction is forced upon us that the laws of all are nothing else but perfect harmony."

TESTIMONY FOR THE BIBLE.

A SOCIETY of gentlemen in England, most of whom had enjoyed a liberal education, and were persons of polished manners, but who had unhappily imbibed infidel principles, used to assemble at each other's houses for the purpose of ridiculing the Scriptures and hardening one another in their unbelief. At last they unanimously formed a resolution solemnly to burn the Bible, so that they might no more be troubled with a book which was so hostile to their principles and disquieting to their consciences. The day fixed for the purpose at length arrived. A large fire was prepared, a Bible was laid on the table, and a flowing bowl ready to drink its dirge. For the execution of their plans they fixed upon a young gentleman of high birth, brilliant vivacity and elegance of manners. He undertook the task. After a few enlivening glasses, amidst the applause of his jovial compeers, he approached the table, took up the Bible, and was walking leisurely forward to push it into the fire, when, happening to give it a look, all at once he was seized with a trembling, paleness overspread his countenance, and he seemed convulsed. He returned to the table, and laying down the Bible said, with a strong asseveration, "We will not burn *that book* till we get a *better*." Soon after this, the same gay, lively young gentleman died, and on his death-bed was led to true repentance, deriving unshaken hopes of forgiveness and of future blessedness from that book he was once going to burn. He found it, indeed, the best book, not only for a living but a dying hour.

Colonel Allen, a celebrated infidel of this country, was one day summoned from his library to the chamber of a sick daughter, whom her pious mother had instructed in the principles of Christianity, and who, by an unexpected turn in her disease, was about to breathe her last. As soon as he appeared at her bed-side, she said to him, "Father, I am about to die. Shall I believe in the principles which you have recommended, or shall I believe in what my mother has taught me?" He became extremely agitated, his lip quivered, his whole frame shook, and, after waiting a few moments, he replied, "Believe what your mother has taught you."

Lord Byron, in a letter to Mrs. Sheppard, said, "Indisputably, the firm believers in the Gospel have a great advantage over all others, for this simple reason: if it be true, they will have their reward hereafter, and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since (at the worst, for them) 'out of nothing, nothing can arise,' not even sorrow." The following lines, also, are said to have been found in his Bible:

"Within this awful volume lies
The mystery of mysteries;
Oh, happiest they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way!
But better had they ne'er been born
Who read to doubt, or read to scorn."

In Las Casas' journal this record is made concerning Bonaparte: "The emperor had ended the conversation on the subject of religion by desiring my son to bring him the New Testament, and taking it from the beginning he read as far as the conclusion of the speech of Jesus on the mountain. He expressed the highest admiration for the purity, the sublimity, the beauty of the morality it contains, and we all expressed the same feeling."

Lord Bolingbroke declared that "the Gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

The testimony of Rousseau was as follows: "This Divine Book, the only one which is indispensable to the Christian, need only to be read with reflection to inspire love for its author, and the most ardent desire to obey its precepts. Never did virtue speak so sweet a language; never was the most profound wisdom expressed with so much energy and simplicity. No one can arise from its perusal without feeling himself better than he was before." He also said, speaking of the Bible and of the character of Christ, "Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains should himself be a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what sublimity, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest, rewards of virtue, he described exactly the character of Jesus Christ; the resemblance was so striking that all the Fathers perceived it." Yet this was the strange and unhappy man who, through the wickedness and pride of his heart, declared, "I *cannot* believe the Gospel."

"I believe that the Word of God, whereby his will is revealed, continued in revelation and tradition with Moses, and that the Scriptures were from Moses' time to the time of the apostles and evangelists, in whose ages, after the coming of the Holy Ghost, the book of Scripture was shut and closed, so as not to receive any new addition, and that the church hath no power after the Scriptures to teach and command anything contrary to the written Word."—*Bacon.*

"God having to this end ordained his Gospel to be the revelation of his power and wisdom in Christ Jesus. And this is one depth of his wisdom, that he could so plainly reveal so great a measure of it to the gross, distorted apprehension of decayed mankind. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness."—*John Milton.*

"I do declare to the whole world that we believe the Scriptures to contain a declaration of the mind and will of God in and to those ages in which they were written, being given forth by the Holy Ghost, moving in the hearts of holy men of God; that they ought also to be read, believed and fulfilled in our day, being useful for reproof and instruction, that the man of God may be perfect.

"They are a declaration and testimony of heavenly things, but not the heavenly things themselves; and as such, we carry an high respect unto them. We accept them as the words of God himself; and by the assistance of his Spirit, they are read with great instruction and comfort."—*William Penn.*

It is related of a deist who had publicly labored to disprove Christianity, and to bring the Scriptures into contempt as a forgery, that he was afterward found instructing his child from the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was there to be found such morality as in the Bible. In referring to this case, a distinguished divine has uttered the following just and truthful sentiments: "We thank the deist for the confession. However we may scorn a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony that the morality of Scripture is a morality nowhere else to be found, so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues whose neglect and decline would dislocate the happiness of human society."

"The deist was right. Deny or try to disprove the Divine origin of Scripture, nevertheless you must keep the volume as a kind of text-book of morality, if, indeed, you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the quiet and the beauty which are yet round our families."

Sir William Jones's opinion of the Bible was written on the last leaf of one belonging to him, in these strong terms: "I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its Divine origin, contains more sublimity and beauty, more pure morality, more important history and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been composed."

The Hon. Robert Boyle is another instance. His whole life and fortune were spent in illustrating the beauties of the two grand volumes of Creation and Revelation. He has said everything in favor of the Bible that language admits of. He called it "*that matchless book*," and has written a whole volume to illustrate its beauties.

The celebrated John Locke has said: "The morality of the Gospel doth so far excel that of all other books that, to give a man full knowledge of true morality, I would send him to no other book than the New Testament." Being asked, a little before his dissolution, "What was the shortest and surest way for a young man to attain true knowledge of the Christian religion in the full and just extent of it?" he made this memorable reply: "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." During the last years of his life, Mr. Locke applied himself especially to the study of the Holy Scriptures.

Addison says, "After perusing the book of Psalms, let a judge of the beauties of poetry read a literal translation of Horace or Pindar, and he will find in these two last such an absurdity and confusion of style, with such a comparative poverty of imagination, as will make him sensible of the vast superiority of Scripture style."

The learned Salmasius, when on his death-bed, uttered this language: "Oh, I have lost a world of time! If one year more were to be added to my life, it should be spent in reading David's Psalms and Paul's Epistles."

A comparison of the fifty-third chapter of Isaiah with the account given in the four Evangelists of the sufferings of Christ became the instrument of converting the witty but wicked Lord Rochester. He told Bishop Burnet that as he heard this prophecy read, and compared it with the record of our Saviour's passion, he felt an inward force upon him which did so enlighten his mind and convince him that he could resist it no longer, for the words had an authority which did shoot like rays or beams in his mind, so that he was not only convinced by the reasoning he had about it, which satisfied his understanding, but by a power which did so effectually constrain him that he ever afterward believed as firmly in his Saviour as if he had seen him in the clouds.

Amidst the great variety of books which Sir Isaac Newton had constantly before him, that which he studied with the greatest application was the Bible.

The famous Selden, one of the most eminent philosophers and learned men of his time, toward the end of his days declared to Archbishop Usher, "that notwithstanding he had been so laborious in inquiries and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all subjects, yet he could rest his soul on none save *the Scriptures*. The passage which gave him the most satisfaction was that contained in Titus ii. 11–14: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"Come, sit near me, let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward, putting his arms around that friend, he said, "God bless you, my dear friend!" He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my friend. We shall walk no further through this world together, but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F——, do not weep, for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ as a Saviour. Read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never knew the want of any other. It has been my hourly study, and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible."

Sir Walter Scott, in his final sickness, said to Lockhart, his son-in-law, "Bring me a book." "What book?" said Lockhart. "Can you ask?" said the expiring genius. "There is but one—*the Bible*." "I chose the fourteenth chapter of St. John's gospel," says Mr. Lockhart. "He listened with mild devotion, and said, when I had done, 'Well, this is a great comfort. I have followed you distinctly, and I feel as if I were to be myself again.' But this hope was not realized. During his days of decline he was sometimes heard murmuring over snatches from Isaiah and the book of Job, and occasionally a Psalm in the old Scottish version."

In a letter of the celebrated Dr. Chalmers to an American friend, acknowledging the receipt of a highly-valued relic of Edwards, he alludes to the declaration of a countryman of ours on his death-bed. Being inquired of respecting his frame and feelings, he replied, "There is mercy with God in Christ Jesus our Lord." That person was Fisher Ames. Mr. Ames lamented the disuse of the Bible in the schools, and thus wrote on the subject: "Should not the Bible regain the place it once held as a school book? Its morals are pure, its examples captivating and noble. The reverence for the Sacred Book that is thus early impressed lasts long. If not impressed in infancy, it probably never takes firm hold of the mind. One consideration more is important. In no book is there so good English, so pure and so elegant, and by teaching all the same book they will speak alike, and the Bible will justly remain the standard of language as well as of faith."

To a writer in the "Christian Palladium," who in 1847 made a visit to the Hon. John Quincy Adams, that distinguished and venerable statesman said, "My practice, since I was thirty years of age, has been to read in the Bible the first thing I do every morning. This practice I have followed, with but few interruptions, for fifty years."

Similar testimony in the same direction was borne by him in a letter to his son, in 1811, in which he says: "I have for many years made it a practice to read through the Bible once every year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

SCRIPTURE DIFFICULTIES.

LIKE all other ancient writings, the Holy Scriptures present many difficulties. Some of these are not easy of solution, while others may be satisfactorily explained. The existence of difficulties in such a book was to be expected, and therefore cannot be wondered at. It is a matter of astonishment, indeed, that there are not more found in it. This must be evident to any one on reflecting that "the books of Scripture were written by different persons, in almost every variety of circumstance; that they refer to people whose customs and habits were totally dissimilar to our own; that they narrate histories of which we possess no other authentic documents which might reflect light on some obscurity of expression or vagueness of description; that they were written in other languages than those in which we now possess them; and that, in addition to the mutability of language, there are the difficulties of translation out of one tongue into another."

The proper spirit in which to deal with these difficulties is, to remove them as far as practicable, and to cleave and submit to the truth, even when every cloud cannot be cleared away from it. We should imitate the example of the apostles, who, when some of the disciples were offended by what they called a "hard saying," so as to forsake Christ, silenced every objection with this: "Lord, to whom shall we go? Thou hast the words of eternal life, and we are sure that Thou art the Christ, the Son of the living God." Whenever and wherever we see an error assaulting or overlying a truth, let us destroy the error and emancipate the truth; but when we see a truth seemingly in conflict with another truth, let us try to reconcile them, and show them thus reconciled to all.

DIFFICULT TEXTS EXPLAINED.

GENESIS i. 1. *"In the beginning,"* etc. It is not said whether this "beginning" was the commencement of time, or far back of the creation of man, and long before the present geological period.

GENESIS i. 5. *"And God called the light day,"* etc. Though the sun was not made until the fourth day, it is not true that there could be no day without the sun, as some have affirmed. By recent discoveries (or rather the recent revival of old ones) we are taught to believe that light does not consist in certain particles coming to us in a direct ray from the sun, or any other luminous body, but is a subtle fluid diffused through all space, and capable of being acted on in a thousand various ways. It is not said that the sun, as a body, was *created* on the fourth day, but only that it was then *appointed* for a special purpose.

GENESIS i. 26. *"Let us make man in our own image,"* etc.—that is, naturally, in spirituality and immortality; morally, in "righteousness and true holiness," and politically, as having dominion over all the earth.

GENESIS ii. 3. *"He had rested from all his works,"* etc. This refers to God's cessation from *creating* and *making;* and John v. 7 refers to the ceaseless workings of Providence.

GENESIS ii. 5. *"And there was not a man to till the ground."* This verse is not contradictory to chap. i. 27, where the creation of Adam had been already affirmed. The inspired historian first gives a general account of the whole creation, in six days, and then, carrying on his history, describes particularly the formation of Adam and Eve.

GENESIS iv. 6. *"Cain went out from the presence of the Lord"*—that is, went out from the place of worship and of Divine manifestation.

GENESIS iv. 7. *"If thou doest well, shalt thou not be accepted?"* etc. Sacrifices were of two sorts, *eucharistical* and *expiatory;* the former consisting of the fruits of the earth, the latter of a living animal, the life of which God would accept instead of that of the offender. Abel brought a sacrifice of atonement, acknowledging himself a sinner. Cain brought a sacrifice of thanksgiving, expecting to be accepted without repentance. God thus expostulates with Cain: "If thou wert so righteous as to need no atoning sacrifice, thou shouldst be accepted; as thou art not, sin will lie in the way till thou hast removed it by an atoning sacrifice of sin-offering."

GENESIS iv. 17. *"And Cain knew his wife,"* etc. It is asserted that Adam "begat sons and daughters" (Gen. v. 4), meaning, doubtless, sons and daughters not named in any catalogue of his children. Nor did Cain sin by marrying his sister, as there was a necessity for such marriages at the time, and the law forbidding them had not been given.

GENESIS iv. 26. *"Then began men to call upon the name of the Lord."* Men had begun to do so before. Dr. Boothroyd and others translate the passage, "Then began men to be called by the name of Jehovah."

GENESIS vi. 3. *"My spirit shall not always strive with man."* Not always *plead* with man on account of his errors, for he is flesh, yet his day shall be one hundred and twenty years.—DR. BOOTHROYD.

GENESIS vi. 6. *"And it repented the Lord that he had made man,"* etc. God accommodates his language to our conceptions, that we may more easily apprehend his character and perfections. Here, the cause is put for the effect, by a well-known figure of speech, and the change of His mind signifies merely a change of dispensation. The repentance was only apparent.

GENESIS ix. 25. *"And Noah said, Cursed be Canaan, a servant of servants shall he be unto his brethren."* Infidels cavil at this curse, because it falls on the descendants of the offender, *Ham*, the son of Noah. It may be replied, that the curse fell upon the offender in his own proper person. The vices of the Canaanites could not but be their plague, whatever had been the character of Ham. The wretched slavery of that people was not inflicted in consequence of their father's crime, but their slavery was foretold as a punishment on their ancestor. Had he been a good and righteous man, he might have been spared the foresight of so much misery.

GENESIS xxii. 2. *"Take now thy son, thine only son,"* etc. God had no design to accept such a sacrifice; nothing more was intended than to make trial of the faith of the patriarch, and furnish a noble example of obedience to succeeding generations. But if Isaac had been slain, would any injustice have been done? Not surely to Isaac, whose life was forfeited by sin, like that of all other men, and might be taken from him in this way as well as by disease. It would have been painful to his father to be the agent, but the right of the Supreme Governor to prescribe any service to his subjects is indisputable, and in obeying him they can do no wrong.

GENESIS xii. 13. *"Say, I pray thee, thou art my sister,"* etc. Abram, in this instance, evidently did wrong, but neither God nor the historian is responsible for the prevarication. It is merely recorded as a historical fact, without any approval or attempt at palliation. The same thing is true of the faults and sins which are recorded of Moses, David, Jonah, Elijah, Peter, etc. The registering of these things is proof of the stern fidelity of the sacred writers.

GENESIS xxxvi. 2–3, as compared with chap. xxvi. 34. In the East different names were often applied to one person. Esau had three wives, and each of them is spoken of under two names, making six names for them all.

GENESIS xlvi. 8–27. For the genealogical list of Jacob's family, here given, as consistent with itself, and reconcilable with Stephen's statement in Acts vii. 14, see a subsequent chapter.

EXODUS iv. 21. *"I will harden Pharaoh's heart."* Properly, I will permit Pharaoh's heart to be hardened. God did not actually interfere to strengthen and confirm the obstinacy of Pharaoh, but, moved by that obstinacy, He withdrew from him gradually all the restraints of His grace, and as these restraints were removed, the heart of the king was more and more hardened.

EXODUS vii. 11. *"Then Pharaoh also called the wise men and the sorcerers,"* etc. It is not true, as has been alleged, that the magicians performed miracles as well as Moses. In every instance in which they attempted to compete with him they fell infinitely below him, and at last gave up the attempt, confessing that "the finger of God" was with him.

EXODUS xi. 2. *"Speak now in the ears of the people, and let every man borrow of his neighbor,"* etc. There is no evidence that the Israelites designed to deceive the Egyptians; everything in the narrative goes to show that the people expected to return, and were perfectly honest in thus dealing with their neighbors. The word *borrowed* is rendered *ask* in Psalm ii. 8.

EXODUS xx. 5. *"Visiting the iniquities of the fathers upon the children,"* etc. Apart from the teaching of the Bible, it is a fact which observation attests, that, in diseased constitutions, dishonored names, and broken fortunes, the physical consequences of the sins of parents are entailed upon their posterity.

EXODUS xxv. 8. *"Let them make me a sanctuary, that I may dwell among them."*

ACTS vii. 48. *"The Most High dwelleth not in temples made with hands."* The former text describes the majesty of God, the latter his grace. The one is his absolute dwelling, "light inaccessible, and full of glory;" the other is his special and gracious presence: "wheresoever two or three are met together in my name, there am I in the midst."

NUMBERS xxii. 22. *"And God's anger was kindled because he went."* It is true that God told Balaam to go (v. 20), but as he was first positively forbidden to go, and, instead of obeying, yielded to temptation (v. 17), and persuaded Balak's messenger to remain all night (v. 19), and thus sinned, God gave him up to his own wicked heart, and that his punishment might be wrought upon him said, in answer to his solicitations, "Go."

NUMBERS xxv. 9. *"And those that died in the plague were twenty and four thousand."* Paul, in 1 Cor. x. 8, speaks of twenty-three thousand; but he refers only to those who "fell in one day," while the text includes all that died on that occasion, even those who were destroyed by the judges.

DEUTERONOMY x. 6. *"There"* (at Mosera) *"Aaron died, and there he was buried."* It is said, in Numbers, that Aaron died at Mount Hor. Mosera was the name of the district in which Hor is situated. Besides, the word *there* (*scham*) may be here used to designate the time of Aaron's death, and be translated *then*, or *at that time*, as it is in several other passages.

DEUTERONOMY xxxiv. *"Death of Moses."* There is reason to believe that this passage originally formed an introduction to the Book of Joshua, and became separated from it by the division of the books into chapters and verses, or at some earlier period.

JOSHUA x. 13. *"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."* The miracle here recorded was known to those of old who had no means of access to the Divine writings. We find the event mythologically related, and there is not one system of belief of which astronomical observations have formed a part in which this "long day" has not been noticed.

In the original, the phrase, "Sun, stand thou still," is, "Sun, be thou dumb (*withhold thy influence*) while over Gibeon, and thou, moon, over the valley of Ajalon." There are two reasons why Joshua called upon the *"sun"* to stand still, instead of giving the scientific command according to our ideas—*"Earth*, stand thou still." 1. The command was not addressed to the sun only, but to the sun and moon jointly. "Sun, stand thou still," or "withhold thine influence," would have the effect of restraining the operation both of *earth* and moon, and keeping them in their relative positions. 2. The command, as given, would be more intelligible to those to whom the words were addressed. As the Amorites were pre-eminently adorers of the heavenly bodies, it would tend to show them how great was the power of the true God against those very beings whom they worshiped, if Joshua uttered his command, as he did, to the objects of their idolatry. So, likewise, the suspension of a general planetary law would plainly affect the moon as well as the sun, and thus would it appear as though Joshua had been well acquainted with this fact.

The phrase, "Sun, stand thou still," does not necessarily mean that its influence was *suddenly* withdrawn. All we are told is, that the sun "*hasted* not to go down for a whole day." The sun slackened its apparent motion, or we may say the earth slackened, at the Divine command, its actual motion, and thus, though there would be an apparent cessation of the motion of the sun, it would be but gradually stayed, and stayed only for such a period as, in the exercise of His wisdom, God thought fit to permit. But we must observe that the term "Be thou dumb," or "withhold thine influence," is one which is peculiarly applicable. It is a form of expression to be found not only in the Hebrew language but in other idioms; and we have an instance of this in one of the most sublime poets (Dante), who, whether he copied from the Divine writings, or whether it struck his own mind, speaks of the sun as being silent, when referring to those places where the light of the sun is not seen. If, then, we understand that the earth did stay its motion in obedience to the command, "Sun, stand thou still," or "withdraw thine influence," that that motion was gradually slackened for the period during which the miracle lasted, and that then it continued at the rate at which it had gone on before, we shall see an easy mode of understanding how the miracle was performed, and we shall see the entire applicability, both spiritually and philosophically, of the words which were spoken.

JUDGES xi. 30, 31. *Jephthah's vow.* Infidels have made this narrative a ground of railing against the Bible, and Scripture expositors have been greatly embarrassed with it. Some of the latter maintain that the fair victim of what they regard as a rash vow was actually put to death; others contend that she was only devoted to a life of pious celibacy. Both parties, however, have shown that there is here no room for infidel scoffs, since, if such an execution was perpetrated, it was done in flagrant violation of the Divine precepts (Lev. xviii. 21; ch. xx. 2–5; Deut. xii. 29, 30, 31), and only proved that this judge of Israel was extremely ignorant of the Mosaic law; and if he only devoted her to the service of the tabernacle, he still displayed a want of knowledge of the Levitical code, in supposing that he "could not go back" from his vow, there being an express provision that such vows might be commuted. (Lev. xxvii. 1–8.)

That there was no real sacrifice in the case, the following considerations have been adduced to show. How such a sacrifice could be lawful cannot be discerned, as the high priest himself could not offer what he pleased for sacrifice, if it were not of that kind which God had appointed. If Jephthah was stained with the blood of his only child, it is not conceivable that his name would have been enrolled in the New Testament among the illustrious examples of faith and piety. Jephthah in his negotiations with the king of the Ammonites showed himself a man of justice and humanity, soundness of mind, strength of understanding and of argumentation, and accurate acquaintance with the laws and records of his nation. The last words of his vow in the Hebrew will fairly admit of this rendering—"Shall surely be consecrated to the Lord, or I will offer it a burnt-offering." In making his vow, may he not be supposed to have imagined that, on his return, he might meet his flock of sheep or herd of goats, and that in this case his purpose was to offer a hecatomb of these animals as a grateful oblation to God, but that meeting his own daughter, and instantly remembering that the performance of his vow in causing her to spend her days in God's service, and exempt from the duties of a wife and mother, would dash his hope of posterity, this thought occasioned the mental disturbance expressed by rending his clothes? Can it be imagined that the daughter, if she knew she was to be laid upon a flaming altar, would have coolly asked for two months merely to bewail her virginity? If Jephthah could allow her two months, why not twenty years? If, when she returned to her father at the set time, and he sacrificed her, would the historian have gravely added, "And she knew no man"? Does not this clause show that the vow had its fulfillment in her continuing to the end of her days in celibacy? Would the virgins of Israel have gone to Jephthah's daughter to "comfort her four days in a year," if she had been numbered with the dead?

1 SAMUEL xxviii. 7–25. *Saul and the witch of Endor.* Henry thinks that the fallen angels might attend upon the call of a sorceress, and therefore takes it for granted that an evil demon, raised by the arts of witchcraft, assumed the shape of Samuel, and, personating the prophet, answered the inquiries of Saul. The profound silence of Scripture with respect to the manner of operation in effecting this should teach us "not to covet to know these depths of Satan, or the solution of such mysteries of iniquity." Some commentators consider the apparition of Samuel to Saul as a real miracle, produced not by the arts of sorcery but by the finger of God. Modern expositors have supposed that as God overruled Balaam when seeking for enchantments, and compelled him to utter a true prophecy, and as he sent a messenger of death to Ahaziah at the time when that prince was sending to inquire of Baal-zebub, the god of Ekron, so at the instant when Saul was appealing to a witch, the true Samuel was made to appear for his greater terror and punishment, by confirming the immediate execution of the sentence before passed upon him.

2 KINGS xx. 11. *The sun-dial of Ahaz.* This miracle appears, at least in one point, to be even greater than that of Joshua, for whereas Joshua only commanded the sun to stand still while the armies of the Lord fought against their adversaries, it would seem in this case as though the work of creation had been, so to speak, undone, as though the earth had been turned back upon her axis, in order to testify the Lord's favor toward one of his servants, so that the miracle appears to be greater in itself, and more wonderful in proportion to the less amount of cause for its exhibition. "As the miracle," says one, "specifies a particular sun-dial, and claims no other object than the satisfaction of Hezekiah's mind by giving him 'a sign,' it may be held more in accordance with the importance of the case that the miracle should have been wrought upon the *sun-dial*, and not upon the sun.' Be this as it may (though we do not admit the view), it is not *necessary*, for the understanding of the text, to suppose that either the sun or the earth changed its course ten degrees, or even one degree. The intervention of a light mass of vapor between the dial and the sun would have refracted his beams sufficiently to bring back the shadow of the style ten degrees, measuring perhaps ten minutes, or even less.

PSALMS cxl. 10; cxxix. 6; cxliii. 12; lviii.; lix. *Instances of what are called* IMPRECATIONS *in Scripture.* Some of these expressions might be rendered, with equal correctness, predictions of what shall be. If we take the severest sense, we must remember that David wrote them, not as a private man venting his personal feelings, but as a judge pronouncing what God had authorized. Their crimes justly deserved these penalties, and the psalmist, as the mouthpiece of God, faithfully pronounced them.

PSALM cx. 3. *"From the womb of the morning thou hast the dew of thy youth."* Thy progeny shall be numerous and beautiful as the dew-drops of the morning.

PSALM cxliv. 8. *"A right hand of falsehood."* The right hand was held up when taking an oath; this means they were given to false swearing.

PROVERBS xxvi. 4, 5. *"Answer not a fool. . . .* Answer a fool." Contend with a fool, yet reprove a fool.

ECCLESIASTES i. 9. *"There is no new thing under the sun."* No new expedient found to make men happy.

ECCLESIASTES vii. 16. *"Be not righteous overmuch."* Understood, satirically, to mean, if you would pass current with the world, a little religion will go a great way, and please them better than much.

ECCLESIASTES vii. 17. *"Be not overmuch wicked."* Satirically, because you will not be tolerated in society if you exceed certain excesses

ISAIAH xxii. *"I will lay upon his shoulder the key of the house of David."* A large key, carried on the shoulder, was an ensign of authority.

ISAIAH xliv. 20. *"Is there not a lie in my right hand?"* Have I not an idol (*a lie*) near me at all times?

ISAIAH xlv. 7. *"I form the light and create darkness, I make peace and create evil: I the Lord do all these things."* The Lord sends wars, pestilence, calamities and other evils, as punishments for national sins; it is in this, and not the sense of an originator of evil, that he is said to *create evil.*

ISAIAH lxiii. 17. *"O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear?"* "Why dost thou suffer us to err from thy ways, to harden our hearts from fear of thee?"

JEREMIAH xx. 7. *"O Lord, thou hast deceived me, and I was deceived."* The passage alludes to the encouragement God gave the prophet to take office, and critics have rendered it, "Thou didst persuade me, and I was persuaded."

EZEKIEL xiv. 9. *"I, the Lord, have deceived that prophet."* I, Jehovah, have permitted that prophet to be deceived.

HOSEA i. 2. *"Take unto thee a wife of whoredoms."* Eminent critics consider this as spoken in parabolic terms, to show the Jews the abomination of their idolatries.

MATTHEW iii. 4. *"Locusts and wild honey."* A species of the grasshopper or locust, very common in the East, is still used there as an article of food, being dried, ground and made up into bread.

MATTHEW iv. 8. *"All the kingdoms of the world."* All the surrounding kingdoms, many of which could be seen from certain elevated spots in and about Judea.

MATTHEW x. 34. *"Think not that I am come to send peace on earth: I come not to send peace, but a sword."* This is not a contradiction of those passages that announce the Saviour as the Prince of Peace. The gospel may be the *occasion* of war, but in itself it is the *cause* of peace. Its holiness coming into collision with man's sins, its denunciations of iniquity falling on those that love it, its rebuke of the most plausible hypocrisy, and its recognition of the least heartfelt desire "to do justly and love mercy," its enshrining the least seed of truth, and its indifference to the largest husk of ceremony, are calculated as soon as introduced into a fallen world to rouse the resistance of wicked men. But such resistance is not the fruit of Christianity, but of corrupt human nature, hating and seeking to repel the approach of truth.

MATTHEW xii. 31. *"The blasphemy against the Holy Ghost shall not be forgiven unto men."* From the connection, it is generally inferred that the sin against the Holy Ghost was the ascribing the miracles of Christ to Satanic agency, which could only have been occasioned by a wilful and malignant opposition to Christ. When the same is manifested in opposing the revelation of the Holy Spirit against the clearest and strongest convictions of conscience, the result is the same. But as unpardonable sin hardens the heart, where there is a spirit of deep contrition for sin against God, this sin cannot have been committed, though there may have been near approaches to it. "It shall not be forgiven him, neither in this world nor that which is to come," is not to be understood of sin ever being forgiven in the next world, but is a strong expression for, it shall *never* be forgiven. There has been a greater variety of opinions in regard to the sin against the Holy Ghost than any other question within the range of theological discussion. Epiphanius believed it to be "vilifying the Holy Ghost;" Hillary, "the denial of God in Christ;" Cyril, "an unmeet expression of the Spirit;" Augustin, "final impenitence;" Ambrose, "the blasphemy of infidelity;" Lyra, "sinning maliciously against the truth;" Beza, "universal apostasy from God, by which the majesty of God is maliciously opposed;" Musculus, Bucer, Calvin, Piscator, "opposition to the Word of God, while convinced of its Divine authority;" Chrysostom, "blasphemy in the face of miracles."

MATTHEW xvi. 18. *"Thou art Peter, and upon this rock I will build my Church."* Certainly not upon the feeble Peter who denied his Master. Peter's name signified rock, and the words seem to mean, Thy name is *rock*, but upon another rock, upon myself, the sure foundation-stone, I will build my Church.

MATTHEW xvi. 19. *"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Keys* signify authority, Isa. ix. 5; xxii. 22; Rev. iii. 7. The *binding* and *loosing*, as Lightfoot proves from Jewish writings, refers to instructions, *doctrines*, and not to persons, and the passage signifies the inspiration of the apostles to confirm or reject doctrines and customs as the Spirit should teach them.

MATTHEW xiii. 12. *"Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."* One special gift of God to his people is an earnest of others; so that he who has *faith and grace* shall receive further communications of knowledge, wisdom, holiness, and every blessing of salvation, till he has a great abundance, whereas he who has not *faith and grace* shall at last be deprived of all his other attainments and advantages in which he trusted and gloried.

He who hath considerable religious knowledge, and takes that care to improve it which men are observed to do with their wealth, will find it increase; while he who has but little, and manages it as the poor are often observed to do, will find it come to nothing. The little he had learned will slip out of his memory, he will be deprived of it, and in that sense it will be taken from him. God never intended that men should attain heavenly *knowledge*, any more than earthly, without labor, pains and attention.

MARK vi. 5. *"He could there do no mighty work."* Not that he had not power, for he did cure a few sick; but the unbelief of the people prevented them from applying to him. See Matt. xiii. 58.

LUKE xiv. 26. *"If any man come to me, and hate not his father and mother,"* etc. The word "hate" is used in Scripture comparatively with love. Thus, it is stated in Gen. xxix. 31, "When the Lord saw that Leah was hated;" but this is explained in the preceding verse (v. 30), "he loved Rachel more than Leah;" "hated," in verse 31, is the "less loved" in verse 30. So, "if any man hate not his father," etc., must mean, "If any man love his father above me, serve, or sacrifice, or suffer for an earthly relationship more than for me."

LUKE xvi. 9. *"Make to yourselves friends of the mammon of unrighteousness,"* etc. Mammon was the heathen god of plenty. *Mammon* here means *money:* make friendship by a benevolent use of this, especially among the household of faith.

LUKE xviii. 25. *"For it is easier for a camel to go through a needle's eye,"* etc. This proverbial expression will appear less strange if we consider that doors in the East, at least those of the enclosures about their houses, were very low, so made as some defence against the sudden incursions of the mounted Arabs of the desert. Through these their camels were made to enter, kneeling, with considerable difficulty. So that, to force a camel through a doorway as small as the eye of a needle came to be thought of.

JOHN i. 21. *"Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."* John the Baptist was not literally the person of Elias, and it was proper for him to say he was not, in order to correct the false notions of the Jews on that subject. Had he answered in the affirmative, he would have confirmed them in a gross falsehood. Yet John the Baptist was that Elias of whom the prophet Malachi spoke (chap. iv. 5); that is, as Luke expresses it, "He came in the spirit and power of Elias" (chap. i. 17); and so was, as it were, another Elias.

JOHN v. 40. *"Ye will not come to me that ye may have life;"* also, Ezek. xviii. 31, "Why will ye die?" If it be asked, Why does not the Almighty do what he thus seems so much to desire? the answer is, God will not treat men as dead machines, or as irrational and irresponsible creatures. He will not drive men to heaven by force. He draws with cords of love, and with the bands of a man. He stands at the door of the human heart and knocks for admission. He will conciliate where he might coerce and command.

JOHN xix. 14. *"And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your king!"* Mark says Christ was crucified about the *third* hour. The word *sixth*, in the text, is thought by many eminent critics to be a mistake of some copyist, as a few old MSS. read *third* instead. Calvin, Grotius, and some others, think the two Evangelists adopted different modes of reckoning time, in one of which the day was divided into twelve hours, beginning at sunrise, and in the other of which it was divided into four parts, of three hours each, which would make the sixth and third coincide. Some think John followed a Romish custom of reckoning the hours from midnight.

JOHN xix. 34. *"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."* It appears that the spear went through the pericardium and pierced the heart, and that the *water* proceeded from the former, and the *blood* from the latter.

JOHN xx. 29. *"Blessed are they that have not seen, and yet have believed;"* also LUKE x. 23, *"Blessed are the eyes which see the things which ye see."* The former of these passages pronounces a blessing upon those who saw the fulfilment of what others have believed; the latter upon those who should believe the gospel on the ground of their testimony, without having witnessed the facts with their own eyes. There is no contradiction in these blessings, for there is a wide difference between *requiring sight as the ground of faith*, which Thomas did, and *obtaining it as a completion of faith*, which those who saw the coming and kingdom of the Messiah did. The one was a species of unbelief, the other was faith terminating in vision.

ACTS vii. 14. *"Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls."* For explanation of this verse see subsequent chapter.

ACTS xxii. 9. *"And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me."* ACTS ix. 7. *"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."* The statement in these two passages contains a variety, but no contrariety; the former observing that the men "heard a voice," the latter, that "they heard not the voice of him that spoke" to Saul. They heard a sound which terrified them, but did not understand the meaning, which Saul did. The one says that they "saw the light," the other that they "saw no man." In all this there is no inconsistency.

ROMANS v. 9. *"Justified by Christ;"* v. 1. *"Justified by faith."* JAMES ii. 24. *"By works a man is justified."* The contradiction here is only apparent, not real.

We are justified by Christ, *meritoriously;* by faith, *instrumentally;* by works, *declaratively.* Christ's righteousness is the ground of our justification; faith is the medium or means by which that righteousness becomes ours, and a holy life is the visible evidence of our acceptance with God and title to happiness.

ROMANS vi. 17. *"But God be thanked, ye were servants of sin."* The original is often elliptical, and in such cases the deficiency should be supplied: *"Though* ye were the servants of sin," etc.

ROMANS viii. 19. *"For the earnest expectation of the creature waiteth for the manifestation of the sons of God:"* generally understood to mean that the whole visible creation waits anxiously for the time when the sons of God shall be manifested, and the earth and its creatures be restored to the primitive state of their creation.

ROMANS ix. 3. *"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."* It would be absurd to suppose that the apostle wished himself eternally cursed; but the language seems to intimate his willingness to die what was deemed an accursed death, such as Paul's Lord endured, so that he could be the means of saving his countrymen. Compare Gal. iii. 13.

ROMANS ix. 18. *"Whom he will he hardeneth."* He sufferoth to be hardened.

ROMANS ix. 22. *"What if God, willing to show his wrath,"* etc. He may show his wrath in punishing the guilty without any impeachment of his justice. "Vessels of wrath fitted for destruction." Not fitted by God, but by themselves, by their own sins. "Vessels of mercy:" made meet for heaven by Divine grace.

1 CORINTHIANS x. 33. *"I please all men in all things."* GALATIANS i. 10. *"If I yet please men, I should not be the servant of Christ."* The former is that sweet inoffensiveness of spirit which teaches us to lay aside all self-will and self-importance; that charity which "seeketh not her own," and "is not easily provoked." The latter spirit referred to is that sordid compliance with the corruptions of human nature of which flatterers and deceivers have always availed themselves, not for the glory of God or the good of men, but for the promotion of their own selfish designs.

1 CORINTHIANS xi. 27. *"Guilty of the body and blood of the Lord."* Liable to the punishment due to those who "dishonor the symbols of the Lord's body and blood."

1 CORINTHIANS xv. 29. *"Baptized for the dead"* means here, in the room of, filling up the places of the dead who have fallen by martyrdom, or otherwise died in the faith of the same Lord.

2 CORINTHIANS xii. 16. *"Nevertheless, being crafty, I caught you with guile."* The apostle clearly uses the language or charge of an accuser. He does not confess the truth of the charge of craftiness, but concedes it so far only as to turn the point against his accuser.

HEBREWS vi. 46. *"For it is impossible for those who were once enlightened,"* etc. Nothing is impossible with God; but God works by means, and the persons here alluded to are confirmed apostates, who, having abandoned for ever all the means of grace, have cut themselves off from all the hopes of glory.

HEBREWS vii. 3. *"Without father, without mother, without descent, having neither beginning of days nor end of life."* Melchisedec is here taken as a type of Christ, from certain peculiarities respecting him. He was "without *recorded* father, without *recorded* mother, without *priestly* pedigree," either by father or mother's side; nor have we any account of the beginning of his days, or of the end of his life and ministry.

HEBREWS xi. 33; xi. 39. *"Who, through faith, obtained promises."* *"And these a received not the promise."* The "promises" referred to are those which were fulfilled during the Old Testament dispensation. The "promise" mentioned was that of the coming of the Messiah, in the faith of which the fathers lived and died, but saw not its accomplishment.

HEBREWS xii. 17. *"For he found no place of repentance, though he sought it carefully with tears."* No place for repentance in his father's mind. Such as wilfully renounce Christianity will find no place for repentance in God, who has connected apostasy with ruin, though no true penitent ever sought mercy in vain.

JAMES ii. 10. *"He that offendeth in one point is guilty of all."* The Divine law in no respect and in no instance tolerates sin. The man who violates it in one particular shows that there is in him the spirit of disobedience. The angels sinned only once. It was by one offence that Adam incurred the penalty of death.

1 PETER iii. 19, 20. *"He went and preached unto the spirits in prison."* Not in prison in Noah's days, but shut up for their unbelief in the prison of darkness, when the apostle wrote about them.

1 JOHN v. 16. *"There is a sin unto death: I do not say that he shall pray for it."* The sin of malicious unbelief, showing itself by speaking evil of the miraculous works of the Spirit, as the Jews did, apostatizing from the truth, and final impenitence.

JUDE 9. *"Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses."* There are several conjectures respecting this passage, but that which seems most likely is, that Satan would fain have prevented the interment of the body of Moses, that its exposure might lead the Israelites to pay divine honors to it, from their strong propensity to idolatry.

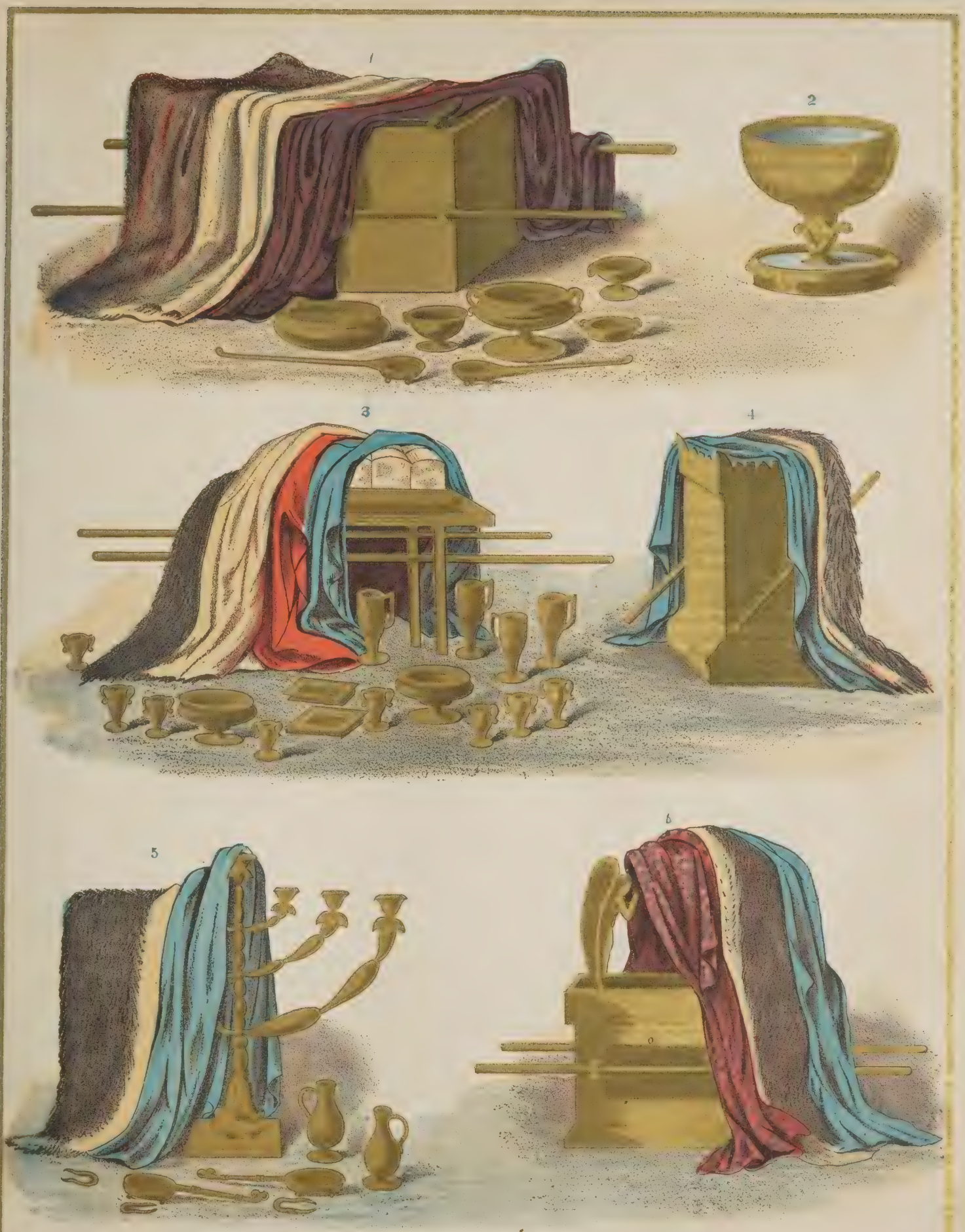
REVELATION ii. 17. *"To him that overcometh will I give a white stone,"* etc. It was a custom among the ancients to give their votes by white or black stones: with these they condemned the guilty, with these they acquitted the innocent. In allusion to this ancient custom, our Lord promises to give the spiritual conqueror the white stone of absolution or approbation; and inseparably connected with it a new name of dignity and honor, even that of a child of God and heir of glory, which is known only to himself, or the inhabitants of that world to which he shall be admitted and who have already received it.

SPECIAL PRAYERS.

RECORDED.	SCRIPTURE NAMES.	SUBJECTS.
Gen. 24.	Abraham's servant.	Success in his mission.
— 32.	Jacob.	Protection against Esau.
Exod. 32.	Moses.	Forgiveness for idolatrous Israel.
— 33.	Moses.	For the Divine presence.
Num. 12.	Moses.	For Miriam, when smitten with leprosy.
Deut. 3.	Moses.	To enter Canaan.
Judges 16.	Samson.	To be avenged on his enemies.
1 Sam. 1.	Hannah.	For a man-child.
2 Sam. 7.	David.	Prayer and thanksgiving after Nathan's message concerning his intention to build the temple.
1 Kings 8.	Solomon.	Dedication of temple.
2 Kings 19.	Hezekiah.	Protection against Sennacherib.
— 20.	Hezekiah.	When dangerously ill.
1 Chron. 4.	Jabez.	For the Divine blessing.
2 Chron. 6.	Solomon.	(See above, 1 Kings viii.)
— 14.	Asa.	When going to battle with Zerah the Ethiopian.
— 20.	Jehoshaphat.	For protection against the armies of the Moabites and Ammonites.
— 30.	Hezekiah.	For the unprepared for keeping the passover.
Ezra 9.	Ezra.	Confession of sin in the people's alliances with the heathen.
Neh. 1.	Nehemiah.	For the remnant in captivity.
— 4.	Nehemiah.	For protection against Sanballat and Tobiah.
— 9.	Levites.	Confession of God's goodness, and their nation's sins.
Prov. 29.	Agur.	For moderation in his desires.
Isa. 37.	Hezekiah.	(See above, 2 Kings xix.)
— 38.	Hezekiah.	(See above, 2 Kings xx.)
Jer. 14.	Jeremiah.	In a great famine.
Dan. 9.	Daniel.	For the restoration of Jerusalem.
Hab. 3.	Habakkuk.	For revival of God's work.
Matt. 6.	Lord's Prayer.	
—	Jesus.	Under suffering in Gethsemane.
— 27.	Jesus.	Suspension of Divine consolation.
Luke 11.	Lord's Prayer.	
— 18.	Publican's prayer.	For Divine mercy.
— 22.	Jesus.	(See above, Matt. xxvi.)
— 23.	Jesus.	For his murderers.
— 23.	Dying thief.	To be remembered by Jesus.
John 12.	Jesus.	Imploring his Father's aid.
— 17.	Jesus.	For himself, his apostles, and all believers.
Acts 1.	Apostles.	On choosing an apostle.
— 4.	Primitive church.	For support under persecution.

SELAH.

THE translators of the Bible have left the Hebrew word *Selah*, which occurs so often in the Psalms, as they found it; and, of course, the English reader often asks his minister or some learned friend what it means. And they have often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning of *eternally, for ever.* Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herder regards it as indicating a change of tone. Matheson thinks it, as a musical note, equivalent, perhaps, to the word *repeat.* According to Luther and others, it means *silence.* Gesenius explains it to mean—"Let the instruments play and the singers stop." Wocher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear, Jehovah!' or, 'Awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear," etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks an abridged expression used for Higgaion Selah—Higgaion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.



1. Brazen Altar. 2. Brazen Laver. 3. Table of Shewbread. 4. Altar of Incense.
5. Golden Candlestick. 6. Ark and Mercy Seat.

LOAG. The Printer.

THE HOLY VESSELS.



HIGH PRIEST IN "LINEN" ROBES.



HIGH PRIEST IN "GARMENTS OF BEAUTY AND GLORY."

SUMMARY

OF

BIBLICAL ANTIQUITIES

DESCRIBING THE

MANNERS AND CUSTOMS OF THE ISRAELITES

RELIGION, DOMESTIC LIFE, DISTRIBUTION OF TIME, PURSUITS AND OCCUPATION, TABERNACLE IN THE WILDERNESS, &c., &c.

By Rev. Dr. SAMUEL COX.

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SECTION I.—RELIGION.

In considering the nature of the Jews economy as a whole, the marked peculiarity of their *religion* has of course been especially noticed; but in order to have a more clear perception of that peculiarity, it seems requisite to enter into somewhat further detail, and to specify their more remarkable institutions. The principles of their religion have already been adverted to, and are in fact so completely interwoven with every topic of that great subject, which may either now, or will hereafter, come under discussion, that no formal enumeration seems to be demanded. They had but one divinely appointed place of public assembly, called the tabernacle, and afterwards the temple, in which all the solemnities of their worship were conducted, and on the one altar of which the appointed sacrifices were presented to the Great Supreme. While this unity was symbolical of that of the object of their adorations, the magnificence with which it was adorned shadowed forth the glory of his perfections as the "king eternal, immortal, invisible."

The temple itself, with the sacrifices of different kinds which belonged to the Mosaic ritual, will presently come under review, remarking only here that the quality of the victims, and the manner of offering them, with all the circumstances of time and place, were prescribed by the law with an authority, and accuracy, and punctiliousness that admitted not of the slightest deviation.

On the Institution and Intention of Sacrifice.—Sacrifice (*sacrificium*), among the old writers, appears to have denoted rather the ceremonies of religious worship than the victim. But its import has not been confined to this. Sometimes it designated the victim consumed on the altar; sometimes any kind of offering, whether consumed or not; and sometimes, in the sense first alluded to, the worship, rites, and solemnities employed in the offering, or in the consecration of gifts or persons to the use or service of the gods.

By the term Sacrifice, we now generally understand an offering, wholly or in part consumed upon the altar. It is not always necessary that the victim should be *burnt*, to constitute a sacrifice in the common acceptation of the term. Sykes observes of the heathen sacrifices, that those offered to the deities of the Ocean were cast into the sea, and it was not always required that the victim should be burnt on the altar. It was enough that it was consumed in some way, or rendered unfit for the use of the offerer. Cruden's definition, therefore, will come nearer our purpose in the term Sacrifice, as employed in this article: "A Sacrifice differs from a mere oblation in this, that in a Sacrifice there must be a real change or destruction of the thing offered, whereas an oblation is but a simple offering of a gift."

In Heb. xiii. 16, the application of the term Sacrifices to works of charity and beneficence is figurative; indicating that such works are agreeable to God, as are sacrifices, when presented not from any reliance on the mere offering, but from faith in his covenant, and a desire to please and obey him.

The history of Sacrifice, and the questions connected with it, obviously divides itself into two distinct streams; the one taking its course through the nations involved in Paganism; the other through the several dispensations of God's church and people recorded in Scripture. It must be evident, also, that each of these streams traverses fields of inquiry through which, in a work of this kind, they cannot be traced in all their windings, but only in a few principal and selected points; the principal of selection being their possessing most interest to the student or inquirer of the present generation.

Every thing tends to carry back the origin of the *mere rite* of Heathen sacrifice (not of course all its variations and conditions) to a point to which no profane testimony reaches, and of which only Scripture can give a satisfactory account, namely, the period when all the nations were one family and language. We must turn, then, to the Scripture account of sacrifice.

The first *express* Scriptural mention of it is in the case of Abel and Cain, (Gen. iv.) though the mention of the skins in which Adam and his wife were clothed has been supposed to indicate that they practiced it; as the permission to eat animal food is not recorded to have been given till after the Flood, and consequently there is no assignable reason on record, except sacrifice, for which the beasts whose skins were worn should be slain. It is occasionally mentioned during the Patriarchal history, as being offered on remarkable occasions; and under the Law it is enjoined with much ceremonial accompaniment and various adaptations to different offenses.

On these points all are agreed. But a great question has been raised upon the origin of sacrifice,—whether it was at first of Divine institution or of human invention, and afterwards adopted by God, and applied to the peculiar circumstances of the Jewish people. Instead of taking the controverted question in the order of time, and beginning with the discussion of the origin of sacrifice, it will, perhaps, be a more convenient plan for the purposes of this article, to give an outline of the different kinds of Sacrifice under the law of Moses, and then briefly notice the question as to its origin and primeval intent.

The materials of the Jewish Sacrifices were various: some offerings consisted of animals—sheep and goats, doves and pigeons, bullock, cow, or heifer.

Other offerings were called meat offerings. Of these, some were accompanied with drink offerings, and were composed of fine flour prepared with salt and oil, and kneaded into thick cakes or thin wafers. The drink offering was a libation of wine at the base of the altar. "Those meat and drink offerings," says Jennings, "were a sort of appendages to the sacrifices; they were offered along with all the burnt offerings, except of birds; and with the peace offering, Numb. xv. 3, &c., but not with the sin offerings, except that which was offered at the cleansing of a leper, Lev. xiv. 10.

"The meat offerings alone, which were not offered along with animal sacrifices, were either public or private. The public were the wave sheaf, Lev. xxiii. 10, 11; and the twelve cakes of shew bread, Lev. xxiv. 5. The private were either enjoined by Law, as that of the priest at his consecration, Lev. vi. 20, and that which the jealous husband was to offer, Numb. v. 15; or they were allowed in case of poverty, when the persons could not afford a more costly sacrifice, Lev. v. 11.

"The meat offerings were all of white flour, except that of the jealous husband, which was of barley meal, without any mixture, and the wave sheaf, which was not ground into flour; all the rest were fine wheat flour, seasoned with salt, Lev. ii. 13: Some were mixed with oil, frankincense, or both, ver. 15. Some were offered unbaked, others baked."

The principal sacrifices of the Law are classed under these four denominations:—

1. Burnt offerings or holocaust, which were burnt and entirely consumed, except the skin. These were esteemed the most excellent of all the sacrifices.

2. Sin offerings. These were not always burnt entirely as the former were. On ordinary occasions, only the fat was burnt on the altar, some of the blood put on the horns of the altar, and part poured out at the foot of it. (Lev. iv. 25, 26.) The flesh was the priest's due. (Lev. vi. 25, 26.)

On certain solemn occasions, however, they were to be entirely consumed, though not as the burnt offerings were, upon the altar, but without the camp, excepting the fat and kidneys, which were burnt on the altar.

3. Trespass offerings. These differ but little from the sin offerings, chiefly indeed in their being offered only for individuals, whereas sin offerings were sometimes used for the whole congregation. In all these three, atonement was understood; the offerer, under a sense of sin, sought reconciliation with God, and re-admission to the communion and benefits of the church.

4. Peace offerings, either of the flock or of the herd, male or female. The fat only, together with the kidneys (and if they were sheep or goats, the rump or tail), were burnt upon the altar. (Lev. iii. 3–5, 9–11.) The breast and right shoulder (called the wave breast and heave shoulder) (Lev. vii. 34) belonged to the Priests, to maintain them during their respective terms of attendance at the sanctuary. With the remainder the offerer made a feast with his friends. With these peace offerings cakes of flour mixed with oil, leavened and unleavened, were offered and became the priest's due. (Lev. vii. 12, 13.) The peace offerings were not, as the three former, offered under a notion of guilt contracted; but "the offerer was supposed," says Jennings, "to be with peace with God, and the offer-

ing was made rather in a way of thankful acknowledgement for mercies received, or as accompanying vows for the obtaining of further blessings; or as a means of preserving and continuing peace with God. Thus the peace offerings are distinguished into sacrifices of thanksgiving, votive offerings, and voluntary or free-will offerings. (Lev. vii. 11, 12, 16.) The sacrifice of thanksgiving is evidently referred to in these words of the Epistle to the Hebrews: "By him let us offer the sacrifice of praise to God." Some peace offerings were required by the Law to be offered at certain times and on particular occasions; as on the feast of Pentecost (Lev. xxiii. 19); by a Nazarite when he had accomplished his vow (Numb. vi. 14); and at the consecration of the priest. (Exod. xxix. 28.) But generally it was referred to the devotion and free-will of the people to offer these sacrifices when and how often they pleased.

The first three kinds of sacrifices were offered, as already stated, for various moral offenses and ceremonial transgressions. Some were public offerings for the use of the whole people, and others, again, private, for the offenses of particular persons.

That these sacrifices under the Law had respect, not only to the peculiar circumstances of the Jews, but also to the *great Sacrifice which was to be offered for the sins of the whole world*, is laid down with a clearness and decision in the Epistle to the Hebrews, which can leave no doubt on the mind of the believer in the New Testament. They were *types*, and as such, the sacrificial terms are applied to Christ by the inspired writers, both in that Epistle and elsewhere. But with regard to the origin of Sacrifice, whether it were, in its beginning, of divine or of human institution, there has been much controversy.

Altars.—If, with many eminent Christian writers, we maintain the divine institution of sacrifices, we must then date the origin of altars, perhaps, with the sacrifice of Abel, while the strong attestation of the divine acceptance given to that sacrifice, to the sacrifices of Noah and of Abraham; the express prescription of them to the friends of Job, as a means of propitiating the Deity; together with the systematic establishment of them by divine authority, in the law of Moses (on which occasion the forms and ceremonies of the altars were distinctly enjoined,) throw an interest around the history of these edifices connected with the highest hopes of man. The first altars were doubtless temporary and crude in their materials.

In sacred history we first read expressly of the altar of Noah, on the memorable occasion of his leaving the ark after the deluge: Abraham erected several; and Jacob consecrated, perhaps, the stone upon which he had slept at Bethel to this purpose; it is certain he returned to this place afterwards (Gen. xxxv.) for the express purpose of erecting an altar at the command of God, and this is the first occasion on which we find the building of an altar enjoined.

The first altar which Moses erected by the command of Deity was constructed of earth; those of Gideon and Manoah were respectively a rock, employed upon the emergency for that purpose. Among the Jews there were three principal altars; the altar of incense, the altar of burnt-offering, and the altar, or table, of shew-bread. These were each built of wood; the first and the last overlaid with gold; the second with brass, and all richly ornamented with the sculpture of the times.

Vows.—The Jews frequently made solemn vows of consecration of themselves, their services, their possessions, or part of their possessions, to God; and Moses recognizes this dedication in various forms, in the twenty-seventh chapter of Leviticus. A vow, in its ordinary moral and religious acceptation, denotes a solemn undertaking to fulfill certain self-imposed obligations—in case of deliverance from danger or sickness—success in any particular enterprise—or any similar benefit received.

The earliest instance of a formal vow recorded in the Old Testament, is that made by Jacob after his remarkable vision, Genesis xxviii. 20–22, by which he resolves to devote himself to God's service, and to appropriate the tenth part of his possessions to sacred purposes. Under the Jewish dispensation, vows made to God were not always so rigidly interpreted as if they admitted of no relaxation. In various cases commutations were allowed; as, for instance, a person who had devoted his house or his field to holy uses, might afterwards redeem it by a certain specified payment. The vows of children and married women were held not to be binding, if disallowed by their parents or husbands. The general regulations respecting vows under the Mosaic dispensation, are given in Leviticus, ch. xxvii. and Numbers, ch. vi. and xxx. In the New Testament, they are rarely mentioned, and no specific directions are given respecting them; but our Lord severely censures the Jews of his day for a gross violation of filial duty, in withholding subsistence from their aged and necessitous parents on the plea of previous dedication.

Jewish Feasts.—The Jewish feasts may be classed under two divisions,—the common and the sacred. Those of ordinary life were often distinguished by splendour and luxurious provision. To these there is frequent reference in the Scriptures. In the most ancient times we read of Abraham making a great feast at the weaning of Isaac. Laban did the same at the marriage of Jacob. The practice of feasting on birth-days and wedding occasions has been perpetuated even to the present age. Nor do our rural districts neglect some joyous demonstrations similar, however inferior, to those of the harvest, vintage, and sheep-shearing of the most ancient times among the Jews and other nations. It was common to ask and bestow special favours during the festivals, which were prolonged for many days; of which we have a specimen in the narrative furnished by the sacred historian of the proceedings of the court of Ahasuerus, when Esther was invited to prefer her request, and promised to have it granted, though it were to "the half of the kingdom."

Feast of Trumpets.—Every new moon, or the first day of every month, was distinguished among the Jews by its sacredness, when it was unlawful to pursue any secular business. The religious services required are mentioned in the Book of Numbers (chap. xxviii. 11–15).

The oppressors of the poor are described as saying, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great . . . that we may buy the poor for silver and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" The new moons were observed with particular sacrifices in addition to the daily ones, attended with the blowing of the sacred silver trumpets (Lev. xxiii. 24; Numb. x. 10).

The silver trumpets were used only by the priests in publishing the approach of festivals, and giving signals of war. The ancient trumpet does not appear to have differed much from the modern horn.

The first day, or new moon of the *seventh* month, Tishri, being the beginning of the Jewish civil year, was regarded above any other commencing days. Extraordinary sacrifices were then offered, and special annunciations made by trumpets; and it was set apart as a Sabbath. The meaning of these appointments was, that the people should understand that the first portions of their time ought to be consecrated to the Lord, and that all their possessions were to be devoted to His service. Being wholly ceremonial, however, these observances disappeared with the Christian dispensation. Still, the record of them may suggest to us, even in these times of spiritual illumination, the propriety of setting apart certain seasons, besides the sacred day, for solemn reminiscences and grateful celebrations.

The three principal festivals of the Jews were the Passover, the Pentecost, and the Feast of Tabernacles: the former was instituted to commemorate the signal deliverance of their nation from Egyptian bondage; the second to mark the promulgation of the law, which was at the expiration of fifty days, and the third to record, and to perpetuate, a lively recollection of their settlement in the promised land, after the inconvenient method of living, and the toilsome marches and counter-marches, to which they had been so long addicted in the wilderness. To each of these solemnities was assigned, apparently with reference to the creation of the world, the period of seven days. At these seasons an immense concourse of people was usually assembled at Jerusalem, from every direction, all clad in the attire of holiday, animated by the pleasing recollections of their past history, which the very institutions themselves were calculated to revive, and exhilarated by the sight of friends and relatives convened for the similar purpose of indulging not only an allowed, but even a prescribed and commanded festivity. These were seasons of singular satisfaction, deeply remembered, often conversed over, greatly anticipated, and repeatedly celebrated in the writings of their inspired authors—seasons when the natural overflowings of earthly affection blended with the elevating delights of a heavenly devotion.

Feast of the Passover.—The *Passover* was also called the *Feast of unleavened bread*, because during its celebration no leaven was allowed to be used in the bread eaten by the people. An account of its original institution is given in Exod. xii. 1–28. This festival lasted from the fifteenth to the twenty-first of the month Abib or Nisan, the first of the sacred year, corresponding with our April. The fourteenth day was sometimes termed the feast of unleavened bread, because on that day, before the evening, all leaven was removed from the houses, in preparation for the festival week. The chief solemnity was the sacred supper, by which it was introduced, and this was more especially denominated the *Passover*. Every family was required to prepare this, unless very small, when two might unite and prepare it together; nor were those persons who happened to be unconnected with families allowed to neglect it. It consisted of a whole lamb or kid, a male, of the first year, without blemish, roasted whole, and served up with unleavened bread, and a salad of bitter herbs. The victims were selected on the tenth, and slain on the evening of the fourteenth. On the first celebration, the lamb was killed at home, and its blood sprinkled on the posts of the door, but afterwards this was done at the Sanctuary, and the blood and fat appropriated to the altar (Deut. xvi. 1–7).

The people were to eat the first passover in haste, with their loins girded, their staff in their hand, and kneading troughs on their shoulders, which ceremony was intended to represent their sudden departure out of Egypt. If any of the flesh of these sacrifices was not eaten on the night of the feast, the utmost scrupulousness was observed in the removal and burning of it the next morning.

The lambs were slain in the court of the priests; and being so numerous, the principal part of the afternoon of the fourteenth day was necessarily devoted to the work. The evening sacrifice was therefore offered on that day before the middle of the afternoon. Though only one person entered with the lamb, the whole were divided into three companies, to be admitted in groups successively. When one company had entered, the gates were shut, and the owners of the lambs, or those that brought them in, assisted each other in killing them, taking off their skins, and removing the entrails and fat. The blood was then handed to the priests, to be sprinkled on the altar and poured out at the base. The common portions of fat were burned on the top. The priests stood in rows from the slaughtering places to the altar, passing the pieces and the blood from one to another, while the Levites sung continually the 113th, 114th, 115th

116th, and 117th Psalms, called the *Hallel*, or hymn of praise. The second and third companies having pursued the same course, the court was washed over with water. Ample directions are given in the 2d Book of Chronicles (chap. xxxv. 1–19).

The lambs having been thus prepared, were taken to the several houses where they were to be eaten, and immediately made ready for roasting by being thrust through with a wooden spit, and then placed before the fire; the commandment requiring that each should be exposed to its heat till very thoroughly roasted. Soon after dark the table was spread and surrounded by the company.

The passover might sometimes occur on the regular sabbath. The slaying of the lambs, however, was not superseded, because the work of the sanctuary was regarded as no desecration of the day. It was not allowed, however, to carry the lambs home till the sabbath was past; the people waiting for them in the courts of the temple till the approach of the second day of the week. The neglect of the passover was considered dangerous to the soul, but any unavoidable circumstance was considered a valid reason for observing it on the following month (Numb. ix. 6–13).

The Pentecost, or Feast of Weeks, or Feast of Harvest as it was also called, and fiftieth day, because being a week of weeks, or seven weeks, reckoning from the second day of the passover, comprehending a period of forty-nine days, was celebrated at the close of harvest, as a day of thanksgiving for its blessings. It lasted only one day, and was distinguished by a first-fruit offering of two loaves of the new flour, in the name of the whole congregation. This was accompanied with several sacrifices, and a great public offering of such sacrifices prescribed for the day, having no connection with this, besides the regular daily service. There were, moreover, many private free-will offerings. (Levit. xxiii. 15–20; Numbers, xxviii. 26–31; Deut. xvi. 9–12.) The Jews say it was usual to sing the hallel during the public sacrifices. It was on the day of Pentecost, when devout men from various nations were assembled at Jerusalem, that the prophesy of Joel was accomplished, and the promise of the Saviour in the miraculous effusion of the Holy Ghost, as recorded in the second chapter of the Acts.

Feast of Tabernacles.—The *Feast of Tabernacles* was so denominated because the people were required, during its observance, to dwell in booths, or sheds, constructed of the boughs of trees, such as were used in the journey through the wilderness. (Nehem. viii. 14–18.) It was celebrated from the 15th to the 23rd of the seventh month, Tishri; the first and the last day, as in the Passover, being regarded as more especially sacred and important. It is also called the *feast of ingathering*, (Exod. xxiii. 16; Levit. xxiii. 39–44; Nehem. viii. 14–18.) because of its connection with the season of vintage, and the gathering of the fruits, at the close of which it was observed. It lasted eight days; and some have thought that the people were required to attend at the Temple during the whole of the eight days. It was celebrated with extraordinary public sacrifices, of which there is an account in Numb. xxix. 12–38, and with private peace-offerings in daily abundance, as recorded in Deut. xvi. 13–15.

Fasts.—The Israelites had their *fasts* as well as their festivals, and these were not only regular as to the times of their observance, but assumed a character of singular humiliation and mourning. The entire day was, in these cases, spent in total abstinence, till the evening. The tenth day of the seventh month, or feast of atonement, was the only public fast-day appointed by the law; but others were afterwards introduced,—as one in the fourth, another in the fifth, and a third in the tenth month. In addition to these, they observed fasts on occasions of a particular nature, or of great importance; such as seasons of national calamity, or of great private misfortune, of which frequent mention is made in the compositions of David.

The Great Day of Atonement.—We have an account of the great day of atonement in the sixteenth chapter of Leviticus. It was the tenth day of the month, Tishri, not quite a week before the feast of tabernacles; and was to be observed not only as a sabbath, but as a day of fasting and general humiliation, on account of the sins of all the people or nation which had been committed during the year. The high-priest was directed to enter into the holy place, with a young bullock and a ram, having washed himself, and put on his linen coats, and other usual attire; then to take two kids of the goats for a sin-offering, and one ram for a burnt-offering. The bullock or sin-offering was for himself and family, probably the whole priesthood and the Levites; the ram for a burnt-offering, to signify that he and his associates were wholly consecrated to the service of God. Two goats were to be brought, for the whole congregation; one to be selected by lot for a sin-offering, the other to be set apart as a scape-goat, to be sent into the wilderness, representatively to bear away the sins of the people. The two goats were regarded as one sacrifice; one of them only being slain.

We are informed in Leviticus that Aaron killed the bullock for himself, and afterwards the goat for the people; that he first carried a censer of coals, with some incense, into the Most Holy Place, and there caused a fragrant cloud to spread over the mercy-seat and fill the apartment. He then brought the blood of the bullock and the blood of the goat and sprinkled them upon the mercy-seat, and seven times upon the floor in front of it. When he came out into the Holy Place, he applied them to the horns of the golden altar, and sprinkled them upon it seven times. Afterwards he placed his hands upon the head of the living goat, confessed over it the iniquities and transgressions of the children of Israel, and then sent it away into the wilderness. When all was over he washed himself in the Holy Place, put on his splendid dress, and offered a burnt-offering for himself and for the people, while the whole bodies of the bullock and the goat, whose blood had been carried into the sanctuary, were sent to be burned without the camp, as altogether polluted and unclean.

According to Maimonides, on this day fifteen animals were offered. "The daily, or morning and evening sacrifice, was offered as usual, besides a bullock, a ram, and seven lambs, all burnt-offerings: a goat for a sin-offering, which was eaten in the evening: then a bullock for a sin-offering, and this they burnt, and a ram for a burnt-offering: these both for the high priest. Then the ram for the consecration, which is called the people's ram. They brought also for the congregation two he-goats; the one for a sin-offering, the other for a scape-goat. Thus all the beasts offered on this great and solemn day were *fifteen*—the two daily sacrifices, one bullock, two rams, and seven lambs, all of these burnt-offerings. Two goats for sin-offerings; one offered without and eaten in the evening, the other offered within and burnt; and one bullock for a sin-offering for the high-priest. The service of all these fifteen beasts is offered by the high-priest only."

Religious Orders.—Several *classes, or orders of religious persons* among the Israelites, demand to be cursorily noticed. The most remarkable of these were the *prophets*, a highly gifted race of men, who addicted themselves to extreme simplicity of dress, and great austerity in their mode of living. They were ordinarily clothed in hair-cloth, or as it is called, sackcloth, a token of mourning, and adopted by them for the purpose of expressing, in a conspicuous sign, the sorrow of their minds for the transgressions of their countrymen. Thus Elijah is described as "a man clothed in a hairy garment, and girt with a girdle of leather about his loins;" and John the Baptist is represented by the historian of the New Testament as having "his raiment of camel's hair, and a leathern girdle about his loins."

Nazarites.—The *Nazarites* were persons who took a particular vow of abstinence, and the rule of the *Rechabites* was founded upon it; whose author, the son of Rechab, lived in the time of Elisha, and interdicted his children from the use of wine, and from securing to themselves temporal possessions. Hence they lived under tents, and imitated the pastoral life of the ancient patriarchal families. After the captivity we have nothing of their history. The term *Nazarite* signifies *separated*, and is commonly applied to persons who make a vow to live in a more holy manner than others, either during a certain specified number of years, or even after the pledge is given, without recantation or change. The Nazarite abstained from every kind of intoxicating liquor, "from wine and strong drink," from vinegar of wine, or vinegar of strong drink, and from grapes, whether moist or dried; he was to let his hair grow, and upon no pretext whatever to approach a dead body, though it were to render funeral honours to a father or mother. If, during the period of a vow, the Nazarite neglected any of these injunctions, the whole ceremony was to recommence. The least admissible time for this consecration was, according to some of the Jewish rabbis, thirty days; and the perpetual Nazarite whose hair had been allowed to grow for many years, might cut it at once. At the expiration of the appointed term, various sacrifices were to be offered, a particular enumeration of which is given in the sixth chapter of the Book of Numbers. After this, the priest shaved the head of the Nazarite, at the door of the tabernacle, and burnt his hair on the fire of the altar. If the person died previous to the expiration of his vow, his son was required to fulfill the time, and offer the same sacrifices. Perpetual Nazarites, like Samson, were consecrated by their parents, but there is a peculiarity attaching to him above all others of whom we read, that of being devoted, even before his birth. Similar rites were observed among the heathen, especially the Egyptians, the Greeks, and the Romans, the origin of which is unquestionably to be referred to the Jewish law.

Levites.—The *Levites* constituted another remarkable class of persons among the Israelites. They were the ministers of religion, and formed a particular order distinct from the other tribes. In addition to the privilege of birth, they were consecrated to their office by certain ceremonies, to which Moses alludes: "Take the Levites from among the children of Israel, and cleanse them; sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. Then let them take a young bullock with his meat-offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering. And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together; and thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites; and Aaron shall offer the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, the other for a burnt-offering, unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine."

Priests.—Each head or chief of the twenty-four classes into which the *priests* were arranged, acquired the title of the Prince of the Priests. Every week one class went up to Jerusalem to perform the priestly office, and on the sabbath-day they all performed in rotation, till the whole had served: on the solemn festivals they were all convened. The prince of

the class ordered the particular family to offer the sacrifices on the given day, and at the end of the week all united in sacrificing. The different offices to be performed by each family and its respective members were determined by the lot.

Certain defects excluded from the priesthood: of those of body, the Jews calculate fifty, common to men and animals, and ninety which are peculiar to the former. The person rejected was clothed in black, and sent without the courts of the priests: he who was chosen by the authorized examiners and judges, appeared in white, and assumed his station amongst the others of his order. Many that were but partially defective in body, resided in the temple, and were employed in preparing the wood for the fire of the altar.

The high priest was decorated with a dress peculiar to himself, consisting first of the *mehil*, a long garment of a purple colour, which, reached down to the feet, and not made of two distinct pieces, sewed together at the shoulders and sides, but woven throughout entire. On the border of this robe were seventy-two golden bells, and a similar number of pomegranates, under which was to be seen the tunic or linen alb, a part of the dress common to all the priests, woven in an open manner, having raised work and figures in it, very fine and twisted, and reaching to the ground. The high priest also wore an *ephod* which was a waistcoat without sleeves. On each shoulder where this garment was fastened, was a precious stone, containing the names of the different Israelitish tribes engraven; on the right shoulder were the names of the six eldest sons of Jacob, after whom they were called, and on the left the six younger. On his breast was a square piece of stuff termed the *breast-plate*, or in Hebrew *hoschen*. It was about half a cubic in dimensions, and was constantly worn in every solemn consultation with the Most High. On the breast-plate were twelve precious stones, graven also with the patriarchal names. It contained also the *urim and thummim*, about which we have very little information. The former word signifies lights, and the latter truth or perfection; and both are considered by the Jews as sacred signs by which the Deity revealed his will. They seem to have been something more than merely two words on the breast-plate, and are represented as beaming forth a miraculous splendour. The high priest was also invested with a *mitre*, a linen band, in length sixteen cubits, and plaited on the head in several folds. Josephus says, "on the head he wears a cap, not pointed, nor extending over his whole head, but covering a little more than half of it;" so that between the mitre and the *holy crown* was a convenient place for the phylacteries. The holy crown was a plate of gold upon the forehead, on which was an inscription of two words: *Kodesh Layhovah*—"Holiness to the Lord." To preserve it in the proper position it was tied with a blue or purple lace or ribbon, drawn through two holes, one in each end, and fastened behind the head.

Scribe, the title of a certain class of law-officers and teachers amongst the Jews; there is still a class of men amongst the Jews known by this name, whose business is to write the copies of the law for the synagogues, phylacteries, mezuzzoth, &c, and whose existence throws some light upon the office of the ancient scribes. They were probably the authorized notaries or solicitors, to whose care not only the copying of the sacred books, but the drawing up of all legal documents, was intrusted, and to whom, consequently, the people applied in all cases of legal difficulty; and as the civil law was also the law of God, the transition from the office of expounders of the law to that of religious teachers, as we find them in the New Testament, was easy and natural. The Talmud uses the words "Scribes" and "Rabbies" indifferently of the same persons, and it was of course the interest of the rabbies to identify themselves with the scribes, as they thereby communicated to their office an antiquity and an authority which belonged only to the latter. But from the Talmud itself it is plain that the two offices are distinct. In the passage quoted above it is asked, "Why were the ancients called scribes?" which question plainly shows that the office of scribe was ancient, and that of rabbi a modern invention. With the scribes probably arose the oral law. The precedents and usages of the courts of law formed the first basis of tradition, and opened the door for the usurpation of the priestly office. In course of time came the pharisees and the rabbies, and they not only availed themselves of the power which the scribes had already acquired, but gradually ejected the scribes also, so that for ages the scribes have ceased to be religious teachers, and have sunk down into the more humble employment of mere scriveners.

From the New Testament it appears that, in our Lord's time, the scribes were teachers of religion and expounders of the Scriptures; for it is said, "When Jesus had ended these sayings, the people were astonished at his doctrines, for he taught them as one having authority, and not as the scribes." (Matt. vii. 28, 29.) And again, "Why then say the scribes that Elias must first come?" (Matt. xvii. 10.) And again, "How say the scribes that Christ is the Son of David?" (Mark xii. 35.) From all which it is evident that their authority as teachers was very great. But it is not so easy to define the precise nature of their office, nor to assign the difference between it and that of the *lawyers*, and the *doctors of the law*. Some suppose that all the three words are synonymous; and others that either the first two or the last two stand for the same office. From Luke xi. 44, however, it appears that the *lawyers* were not identical with the scribes. The Lord had said, "Woe, unto you, scribes and pharisees,"—"Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also. And he said, Woe unto you also, ye lawyers." Here the scribes and lawyers are plainly distinguished. From Acts v. 34, where Gamaliel is called a doctor of the law, it would appear that this latter title stands for Rabbi, which always stands before Gamaliel's name in the Talmud; and that therefore scribe is to be distinguished from doctor of the law as well as from lawyer. Whatever be their faults, their learned labours have at least been useful in preserving the sacred text.

SECTION II.—DOMESTIC LIFE OF THE ISRAELITES.

The people of Israel may next be viewed in their *domestic circumstances*, from which the real character of a nation, no less than that of an individual, may often be most correctly deduced.

Betrothing and Marriage.—The practice of *betrothing* was prevalent among the Jews. This consisted in an engagement for a marriage at a future time, and was generally determined by the parents or brothers, without any consultation of the parties till they were introduced to the ceremony. It often took place in early life, and was performed at least twelve months before the marriage, either by a written document or a piece of silver given to the persons espoused, before witnesses. The woman was then regarded as in fact the wife of the man, but remained with her parents; and the engagement could not be nullified excepting by a bill of divorce. The betrothing frequently assumed the character of a mere pecuniary bargain. We have a remarkable specimen of this in the address of Shechem, respecting the daughter of Jacob, to her father and brother. "Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife." Jacob served seven years for Rachel, because he had no money to offer.

The marriage ceremonies were carefully observed. The bridegroom had young men with him to indulge in hilarity, called in the New Testament "the children of the bride-chamber." Marriages were always attended with great feasts and rejoicings. The bride wore her most splendid attire, to which there are frequent illusions in the Prophets: as for instance, in Isaiah lxi. 10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." It was customary to crown the married couple. When the ceremony was performed in the open air, which was not unfrequent, a canopy was erected supported on four posts, under which the bridegroom stationed himself. The bride, deeply veiled, was led in beside him, and a covenant in writing seems to have been subscribed by the parties (Prov. ii. 17; Mal. ii. 14;) and the near kindred of the parties solemnly blessed them. In modern times the rabbi reads the contract, and the bridegroom places a ring on the forefinger of the bride's left hand. In the evening the parties were conducted to their new abode with torches and lamps, and in great pomp. The feast lasted seven days, with the festive accompaniments of singing and music. Many guests were invited, of whom one was raised to a temporary authority, and was termed the *ruler* or *governor of the feast*. Another, nearly related to the bridegroom, acting in his name, was "the Paranymph," called *the friend of the bridegroom*. When the marriage was celebrated in the higher circles, the guests received magnificent garments, which were hung in a chamber through which they passed, and each robed himself before entering the banquet-hall.

The Birthright.—The *first-born* son inherited peculiar privileges. He received a double portion of his father's estate. (Deut. xxi. 17.) He possessed some authority, similar to that of the father over his younger brethren; at least when the father was taken away; and was regarded with some peculiar respect, as the principal representative of the family. In the family of Jacob, as the first privilege was given to Joseph, so this second one was secured to Judah, because Reuben had rendered himself unworthy of his natural right, by gross sin. (1. Chron. v. 1, 2.) Before the giving of the law, advantages of a kind yet far more important belonged to the birthright. The oldest son seems to have enjoyed a *religious* pre-eminence over the rest of the children, as well as a mere worldly superiority. The father of every family was its proper priest, whose business it was to offer sacrifice to God, in behalf of his whole house, as Job was accustomed to do. In case of his absence or death, this important office, we have reason to believe, fell to the first-born son. In appears moreover, that God, in the natural order of his providence and grace, distributed his benefits not without some regard to this distinction of birth; appointing an inseparable connection between them and the father's peculiar solemn *blessing*, while, in the established order of things, this blessing came to be considered the proper right of the first-born. Such, at least, was the method, which the Divine wisdom respected as regular, in the case of Esau and Reuben.

By virtue of their birthright, they were authorized to expect a large measure of the rich BLESSING pronounced on Abraham, to rest on each of themselves, and to be handed down continually in the line of their posterity, till it should, at last, be crowned with the accomplishment of the Great Promise—the appearance of that *Seed* in whom all the nations of the earth were to be blessed. Reuben lost his natural advantage in this respect by shameful wickedness; as before, Esau had sold his for a morsel of bread; thus profanely despising the rich spiritual blessings with which it was connected. The latter sought the blessing afterwards, "carefully with tears;" but he "found no place of repentance," (or change)—no possibility of altering what was done, by a change in his

father. (Heb. xii. 17.) The right of the priesthood was given, by the law, to the tribe of Levi, and the religious superiority of the first-born seems to have continued no longer. (Numb. iii. 12–18.) It is easy to see, from what has been said, how the term *first-born* came to be used figuratively, to signify a character of highest dignity, or to denote anything of principal importance in its kind. "The first-born of the poor" are those who are pressed with exceeding poverty. (Isa. xiv. 30.) "The first-born of death," is a death of uncommon cruelty. (Job xviii. 13.) So, to express the dignity of the saints, they are called "the church of the first-born." Christ is styled the First-born of God; also, "the first-born of every creature," as being before all things—the Beginning and Head of creation; again "the first-begotten from the dead," as being the Beginning of the resurrection, and the Head of the whole family of believers, who are yet to rise.

Education.—The subject of education stands in immediate connection with that of matrimony and of children; and among the Israelites it seems to have borne a resemblance to the discipline of the Egyptians and early Greeks. Corporeal strength being in great estimation among them as a nation of soldiers, their exercises were of a nature calculated to promote this object. They appear to have been trained to lifting weights and running races: hence they were able to convey intelligence of the issue of battles with the utmost speed. Of Asahel the brother of Joab, it is said that he was as light of foot as a wild roe. The use of the bow, and other military exercises, entered of course into their educational system. With regard to the cultivation of the mind, it must be admitted they did not propose a very extensive range; for, adopting the prejudice that the study of the different languages was little meritorious, being equally in the power of slaves with those of the highest class in society, their attention was restricted chiefly to their own language, of which it may be said, that although it bears evident marks of grandeur and antiquity, it has little of the copiousness, and still less of the elegance of many other dialects. It is doubtful whether they were generally able to write, especially as learned men in Scripture are introduced under the name of scribes, as if the art of committing to writing were the profession of a separate class. With reading it was different, since they were laid under a religious obligation each one to consult for himself the oracles of God: it was their employment on the Sabbath or sacred day; and the remarkable contents of the inspired volume not only supplied ample materials, but suggested powerful motives to serious and frequent perusal. Here was contained all that the world furnished of authentic history; all that could particularly interest them in a national point of view, as being the record of those transactions in which their ancestors were busily engaged, and all that could authenticate their worship, and substantiate their illustrious descent.

Domestic Influence.—It appears that parents had a right to sell their children, and they had ordinarily so much authority, that, after using every proper method of correction, they were, in case of failure, to represent the circumstance to the elders of the city, when the magistrate was empowered to order the rebel to be stoned to death. (Deut. xxi. 18–21.) The apprehension of so melancholy an end to determined perverseness would naturally operate in a powerful manner upon the junior branches of families, and generally restrain their irregularities. It was not unusual among the Jews, in the ordinary enumeration of children, to place the name of the most endeared first in order, irrespective of birth. (See Gen. v. 32; xi. 26.)

The authority of a Jewish father, in his family, was very great. We have seen already how absolute it was in providing for the marriage of a son or daughter. When a daughter married, she passed entirely into another family, unless she happened to have no brother, in which case she became heiress of her father's estate. (Numb. xxvii. 1–9.) A son continued to live, after marriage, in his father's house; and while he did so, the father's authority still rested upon him with full weight; and, at the same time, upon the daughter-in-law, with all their children. The whole Scriptures inculcate on children, in the most solemn manner, the duty of affectionate respect and kindness toward their parents, as long as they lived. The law requires parents, on the other hand, to train up their children, with the most unceasing diligence, in the knowledge of religion and in the fear of God. (Deut. vi. 7; xi. 19.) The gospel enforces the same duty with repeated admonitions.

Music was always cultivated among the Jews with great care and assiduity, not only for religious purposes, but in domestic and social life; in fact, it has been the entertainment of all nations and at all times. In the annual pilgrimages to Jerusalem, it was employed to cheer the march, and the practice of it was not restricted to any particular class.

Musical Instruments were first invented by Jubal, the son of Lamech. "He was the father of all such as handle the harp and organ." (Gen. iv. 22.) (*See Ancient Musical Instruments.*)

Drums and ***Timbrels*** are also mentioned, of which there were different kinds. The Hebrew *toph*, which, in our English version, is interpreted by *timbrel*, is more probably the *tambourine* than the *drum;* of which instrument, however, it may be considered the parent. In most of the passages in which the sex of the performers can be determined, it is played by women, to whom the drum would seem but ill accommodated. Thus, it is Miriam, who "takes it in her hand" after the destruction of the host of Pharaoh, "and all the women went out with her with *timbrels* and with dances." (Exod. xv. 20.) In like manner the daughter of Jephthah meets her unhappy father after his ill-omened victory. (Judges xi. 34.) In the 68th Psalm they are "the damsels who are playing upon the *timbrels;*" and even in two other places (2 Sam. vi. 5, and 1 Chron. xiii. 8) wherein the *timbrels* are mentioned among the instruments, first on which "David and all the house of Israel played before the Lord", and secondly on which "David and all Israel played before God with all their might," there is no ground for disbelieving that women formed part of the musical band. Kircher, in his Musurgia Universalis, describes the *toph* (of which he gives an engraving), as beaten by a rod, and resembling a kettle-drum. The European drums were most probably introduced from the same quarter during the Crusades.

Dancing.—Dancing seems naturally enough connected with the subject of singing and musical instruments; and we have evidence that this was practiced among the Israelites. It was resorted to on a great variety of occasions; as those of victory, domestic joy, and religion. There were both secular and sacred dances, with accompaniments of instrumental music. The term *nehitoth*, which is found in the title of the fifth psalm, signifies dances or choirs of dancing women, and is derived from a root which means *to dance*. A remarkable instance of this nature occurs at an early period of the Jewish history. When Pharaoh and his hosts were drowned in the Red Sea, and the fugitive people of God obtained in consequence a complete deliverance from their enemies, Moses composed his celebrated song, recorded in the 15th chapter of the book of Exodus, and Miriam, his sister, appeared at the head of the women, to congratulate Israel upon this event, in responsive strains and dances, vying with the other sex in expressions of praise, and recognizing with equal joy an interposing Providence: she inspired the song, and led the dance. Moses exclaimed, "I will sing unto the Lord;" and Miriam replied with no tardy zeal, "Sing ye to the Lord, for he hath triumphed gloriously." At a subsequent period, David, when animated to an extraordinary act of piety, upon the ark of God being brought from the house of Obededom into the city, disarrayed himself of his royal decorations, and, substituting the lighter linen vestment of the priests, danced before the ark in holy ecstasy of spirit. The taunting language of Michael upon that occasion, which produced David's vindication of his conduct, as an act of humility and zeal, proves how little capable irreligious persons are of estimating those characteristic demonstrations of an ardent piety, for which eminent saints have been always distinguished.

From a collection of all the passages in Scripture in reference to dancing, it may be inferred:—

1. That dancing was a religious act, or an act connected with notions of religion; both in true and also in idol worship.
2. That it was practiced exclusively on joyful occasions such as national festivals or great victories.
3. That it was performed on such great occasions only by one of the sexes.
4. That it was performed usually in the day-time, in the open air, in highways, fields, and groves.
5. That men who perverted dancing from a sacred use to purposes of amusement were deemed infamous.
6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

Lastly, that there are no instances upon record in the Bible of social dancing for amusement, except that of the "vain fellows," void of shame, alluded to by Michael; of the religious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist.

Dancing appears to have been practiced at a very early period, and may be traced among all nations; but the promiscuous dancing of modern times does not seem to have been known among the Jews, unless we consider the reference in Job xxi. 11, 12, as some evidence of it. "They send forth their little ones like a flock, and their children to dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave."

Salutations.—The Israelites, in common with the eastern nations, observed many civilities in their intercourse with each other. The term *lord* was used whenever they wished to express a marked respect. It is recorded particularly of Sarah that she applied this epithet to her venerable husband. The bowing and prostration of the body were also in use amongst them, often in Scripture termed worshipping.

The following are some of the forms of Oriental bowing and worship, to manifest different degrees of respect, according to the rank or supposed importance of the person reverenced. Upon that remarkable occasion when David, after concealing himself in the cave in the wilderness of En-gedi, and having cut off the skirts of Saul's robe privily, on going forth he cried after Saul, who turned to ascertain the person addressing him, and saw David, who "stooped with his face to the earth, and bowed himself." (1 Sam. xxiv. 20.) Eastern etiquette to this day is illustrative of this subject. When a Persian receives the visit of a superior of eminence, he crosses the open court of his house to meet him at the street-door; if the distinction of the visitor be not quite so great, he receives him at the entrance of the room; if his equal, he simply rises from his seat; if his inferior, he only makes a show of rising.

Kissing was an ordinary mode of salutation. Sometimes the Orientals kissed the beard of the person whom they intended to honour, and some-

times they kissed the ground. At the present day, eastern salutations take up a considerable time. When an Arab meets his friend, he begins, while he is yet at a distance from him, to make gestures that may express his very great satisfaction in seeing him. When he comes up to him, he grasps him by the right hand, and then brings back his own hand to his lips, in token of respect. He next proceeds to place his hand gently under the long beard of the other, and honours it with an affectionate kiss. He inquires particularly, again and again, concerning his health and the health of his family; and repeats, over and over, the best wishes for his prosperity and peace, giving thanks to God that he is permitted once more to behold his face. All this round of gestures and words is, of course, gone over by the friend too, with like formality. But they are not generally satisfied with a single exchange of this sort; they sometimes repeat as often as ten times, the whole tiresome ceremony, with little or no variation. Some such tedious modes of salutation were common also of old; so that a man might suffer very material delay in travelling, if he chanced to meet several acquaintances, and should undertake to salute each according to the custom of the country. On this account, when Elisha sent his servant Gehazi, in great haste, to the Shunammite's house, he said to him: "If thou meet any man, salute him not; and if any salute thee, answer him not again." So, when our Lord sent forth his seventy disciples, among other instructions he bade them "salute no man by the way;" meaning, that their work was too important to allow such a waste of time in the exchange of mere unmeaning ceremonies.

Dress.—In a state of innocence the first parents of our race were destitute of clothing, and their original vestment was made from the leaves of the fig-tree. Subsequently they were directed to employ the skins of animals as a covering, which is the meaning of the Hebrew term. Long before the Flood, spinning and weaving, or needle-work, were known, so as to form a rude kind of cloth; and this manufacture gradually advanced in perfection by the use of wool, cotton, and flax. This art was well understood in the time of Abraham. The *byssus* was a kind of silk formed out of the tuft of the pinna longa, a muscle. The beauty of the dress was considered as dependent on the colours. Blue was in the greatest estimation among the Jews, and moreover was regarded as the sacred colour. It abounded in the sacerdotal vestments, in the hangings of the Tabernacle. But others also were highly esteemed. Thus, in the wilderness, "all the women that were wise-hearted did spin with their hands, and brought what they had spun, both of blue and of purple, of scarlet and of fine linen."

The art of colouring, also, was understood. Sometimes a splendid white was produced by the skill of the fuller, and was preferred on festival days by the rich and noble. To be clothed in white was a mark of honour, and that colour has always been regarded as emblematical of purity and joy. Our Saviour promises his saints they shall be "clothed in white raiment," and that they shall "walk with him in white." When Christ was transfigured on the Mount, his raiment became "exceeding white as snow, so as no fuller on earth can white them." Kings and princes, when they appeared in state, were usually clothed in purple, a colour supplied from a shell-fish. Being very scarce, it was deemed more precious than gold. Scarlet also was worn as a mark of royalty and power.

The *tunic* was probably the most ancient garment, and was in truth but a sort of enlargement of the primitive dress or apron. It was fitted pretty closely to the body, and sewn together at the sides. It was worn next the skin, reaching, as first used, to the elbows, afterwards below the knees, like a shirt, with armholes and sometimes sleeves. It was made of different kinds of cloth, but most commonly of linen. It was bound with a girdle encircling the waist.

Immediately over the tunic was the *upper* or *outer garment*, called also the *cloak*. This was simply a piece of cloth nearly square, several feet in length and in breadth. It was wrapped round the body or tied over the shoulders, fastened with clasps or buckles. The two corners were drawn over the shoulders, so that it hung down in front, which were called its *skirts* or *wings*. The Arabs wear precisely such a garment in the present day. It was frequently used for carrying any things the wearer collected, as herbs and fruits. (2 Kings iv. 39.) The Israelites carried their kneading-troughs, when they went out of Egypt, "bound up in their clothes, upon their shoulders," and this illustrates our Lord's allusion—"Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom." The Arabs use this garment so as to expose only the right arm. The poor employed it as their bedding at night; on which account it was unlawful to keep it as a pledge after sunset. (Exod. xxii. 26, 27.) "They cause the naked to lodge without clothing." (Job xxiv. 7.) In an ampler form it was called a *robe* or *mantle*. The law required that there should be fringes or tassels on the four corners of this garment, with a blue ribbon, to remind the people of the commandments of God. (Numb. xv. 38.) The Pharisees had these made remarkably large, that their religion might be seen of men. (Matt. xxiii. 5.) These were the garments spread before our Lord on his entrance into Jerusalem. (Mat. xxi. 8.)

In winter fur dresses or skins were worn, as at present, in the East. The term rendered *robe* in Jonah iii. 6, is supposed to mean a fur garment; that rendered *sheets* (Judges xiv 12, 13) to refer to some garment worn next the skin, the same probably as the *fine linen* in Prov. xxxi. 24, Is. iii. 23, Mark xv. 46. The *linen cloth* was, it is supposed, an article of bed-clothing, which might be caught up and thrown on in haste; which explains the reference to the young man following Christ when the disciples fled.

It was common to dispense with the upper garment when engaged in any labour or service, as our Lord did when he washed the feet of his disciples, and Peter when employed in fishing. (John xiii. 4, xxi. 7.) David *uncovered* himself when he danced before the Lord. (2 Sam. vi. 14, 20.)

The *girdle* was used to carry weapons, and was therefore especially important to the soldier. When a sword was carried it was fastened to the belt. (2 Sam. xx. 8.) It was also used to carry money, or other things, as handkerchiefs, smoking materials, and professional implements. Secretaries, and writers in general, were accustomed to have an ink-horn fixed upon it. Two girdles seem to have been frequently worn; one for the tunic, the other for the upper garment.

There was a distinction between the dress of men and women in the East, though less marked than with us, and the exchange of dresses was expressely forbidden by Moses, because it was very common with the heathen, and connected with their idolatry. The ordinary dress of females was a loose, flowing outer garment, with a belt and a veil. A variety of the articles of female dress are mentioned by the Prophet Isaiah. Chap. iii. 16–23.

The *veil* was an important part of female dress. In early times it was not deemed essential, but in latter ages no woman of any rank could be seen in public without a veil. Veils were of various kinds. Sometimes they covered the whole body from head to foot; at other times merely the face and head, or breast. Sometimes they hung down in front only from the nose or eyes, and again spreading over the top of the head, like a cap, from the bottom of the forehead, and falling down behind. "A long piece of white muslin, embroidered at each end with coloured silks and gold, or of coloured crape ornamented with gold thread and spangles, rests upon the head, and hangs down behind nearly or quite to the ground. This is called 'tarhah;' it is the head veil, and can be drawn forward to cover the face at pleasure. This veil is always worn in the house. The riding or walking attire of an Egyptian lady is called 'tazyureh.' Whenever she leaves the house she wears a large loose gown, the sleeves of which are nearly equal in width to the whole length of the gown; it is of silk, generally of a pink, a rose, or violet colour. Next is put on the 'burko,' or face-veil, which is a long strip of white muslin, concealing the whole of the face, except the eyes, and reaching nearly to the feet. It is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head. The lady then covers herself with a 'habarah,' which for a married lady is composed of two breadths of glossy black silk, each ell-wide, and three yards long (according to the height of the person), the seam running horizontally. With respect to the manner in which it is worn: a piece of narrow black riband is sewed inside the upper part, about six inches from the edge, to tie round the head."

Anciently the covering of the head was formed of cloth, fitted round it with several folds, and in a variety of forms. It was called a *mitre* or *bonnet*. The mitres of the priests were higher than others, as were those of princes.

A curious kind of head-dress, with as curious a name, the *horn*, was worn as an ornament by Oriental women, and by warriors and distinguished men. It was hollow, of silver, four or five inches in diameter at the base, and rising obliquely from the forehead to a point. It is still used in the East. Many passages in Scripture refer to it; such as "God shall exalt the horn of his anointed."—"He exalteth the horn of his people."—"He hath raised up a horn of salvation for us in the house of his servant David." The horn is evidently significant of power and honour.

The *sandal* belonged to the feet, and was originally a sole of wood, or hide, fastened with thongs or straps. The fastening was called a *latchet*, and it was so made as to be easily slipped off. It was deemed a violation of good manners to wear a sandal in the house. Taking it off was a mark of respect both to persons and places. As the necessity of washing the feet arose from the dust and dirt of travel, from which the sandal was so imperfect a protection, the first act of hospitality was for a menial to unloose the straps and furnish a supply of water.

Having discovered or determined what was most convenient, their fashions never changed; a circumstance which is characteristic of the oriental nations even to the present day. The rich usually possessed a great accumulation of clothes; hence it was common to make presents from the wardrobe.

Cleanliness was in some degree essential to their circumstances, as well as a great refreshment. In walking they could not avoid gathering a considerable quantity of dust, wearing nothing but sandals, and hence it was requisite to wash frequently and abundantly. We read of this being practiced continually on coming into a house, sitting down to meals, and going to bed. They also addicted themselves to anointing, which consisted either of simple oil, or such as had aromatic spices infused. They applied ointments chiefly to those parts of the body which were most exposed to the atmosphere, by which means they were considerably secured against its change and inclemencies. The legal purifications eminently conduced to cleanliness.

The anointing of kings and rulers was specially prescribed. It was sometimes done privately by a prophet, to indicate that the anointed one was destined to the throne. After the establishment of the monarchy it was performed by a priest. It was also practiced to show respect, as when the woman anointed our Saviour's feet with costly ointment. The anoint-

ing of the sick was a practice of the primitive church, and this ceremony is still practiced in the East. The bodies of the dead were anointed to preserve them from corruption, as a method of embalming. (Mark xiv. 8; xvi. 1; Luke xxiii. 5.)

The Hair.—The hair of the Jews, as is the case in eastern countries generally, was almost universally of a black colour. By the men, it was always worn short, except sometimes, perhaps, by delicate and vain persons like Absalom, or by such as were under the Nazarite vow. (Numb. vi. 5.) It was common to anoint the hair, especially on festival occasions. Females, as in all other countries, wore their hair long. "The apostle Paul," says Dr. Nevin, "teaches us that this usage ought never to be abandoned: 'Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.' (1 Cor. xi. 14, 15.) The same apostle, however, was altogether opposed to the fashion of dressing up this simple ornament with an artificial glory of braided tresses and gold and costly gems: on this subject, Peter also thought it proper to leave his inspired admonition. (1 Tim. ii. 9; 1 Peter iii. 3.) Such vain decorations were very common among the Jewish ladies."

The Beard.—"Among the men," remarks the same author, "much more importance was attached to the beard. Ancient nations generally agreed in opinion on this subject. In their estimation, a long heavy beard, hanging down over the breast, was an ornament of peculiar excellency, and added no little to the dignity and respectability of any man's person. To show any contempt towards it, by plucking it, or catching hold of it, or touching it without good reason, was a most grievous insult; such as, in modern times, a man of honour, according to the worldly meaning of the phrase, would consider abundant cause for a challenge and a duel forthwith. Nobody was allowed to touch it, except for the purpose of respectfully and affectionately kissing it, as intimate friends were accustomed to do, when they met. It was, therefore, most base deceit, when Joab 'took Amasa by the beard, with the right hand, to kiss him' (or to kiss *it*), and then smote him with a sword, in the very act of feigned friendship. (2 Sam. xx. 9.) To shave off half the beard, as Hanun did to the messengers of David, was a provocation of the most insolent and outrageous kind; and such a disgrace did these unhappy men feel it to be, that they could not bear to show their faces in Jerusalem till a new growth of hair had covered the nakedness of their chins. (2 Sam. x. 4, 5.) To express great grief, however, it was common to tear out part of the beard, and sometimes to cut it off; at other times, sorrow was signified by neglecting to trim and dress it, and letting it grow without any care. (2 Sam. xiv. 24.) In the East, the same notions about the beard still continue. The Arabians consider it more disgraceful to have it cut off, than it is with us to be publicly whipped. They admire and envy those who have fine beards. 'Pray, do but see,' they cry, 'that beard; the very sight of it would persuade any one that he to whom it belongs is an honest man?' 'For shame of your beard!' they exclaim, when they would reprove a person for acting or speaking wrong. It is a common form of oath, 'By your beard;' or, 'By the life of your beard.' And to express the best wishes for another's welfare, they want no more significant phrase than 'May God preserve your blessed beard!' This comprehends everything."

Tents and Houses.—In the East, persons dwell either in tents or houses. The former were contrived and occupied as soon as they emerged from caves and holes of the earth. The wandering life of the shepherd was always connected with living in tents, which the Arabs prefer to this day. Jabal was the "father of such as dwell in tents and have cattle," before the Deluge, and after it the patriarchs adopted the tent residence.

Tents were of various shapes and sizes, and were formed by setting up poles in the ground, and stretching a covering of skin or cloth over them, which was fastened down by cords and pins, or stakes. If more than three poles were used, the three largest were placed in a row in the middle, and the others on each side; if only three, they were fixed up in a single row. Allusion is made to the easy enlargement of the tent by an alteration of the poles, and a further stretching out of the covering. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." The covering was generally made of the strong black cloth which is formed of goat's hair. The allusion in Solomon's Song is to a number together seen pitched on the top of a hill, or at a distance, "I am black but comely as the tents of Kedar." The larger tents were divided by means of curtains into two or three apartments, and the bottom or ground was covered with mats or carpets. A small hole in the middle served as a fire-place for cooking, and the simple furniture consisted of a few vessels of shells or brass, with goat-skin bottles, and a hand-mill. Of course, the more wealthy possessed a greater supply of furniture, and their tents were often splendidly adorned.

The Arabs so pitch their tents that the entrance may face the tent of their chief, as a token of submission or dependence, and a promptness to interfere for his protection.

The tent being adapted to a wandering and migratory life, as agricultural and other pursuits occupied attention, it was superseded by the more substantial dwelling of a house. Erections of this description, however, were of very early origin, as we may be assured from the architectural display in the tower of Babel. Indeed, we have reason to believe that houses are of earlier origin than the nomadic tent; for in Genesis iv. 17, Cain is represented as having *built* a city in the land of Nod, which he called after the name of his son Enoch. Subsequently the primitive nomade, Jabal, invented a sort of habitation suited to the exigencies of his wandering life. The houses of the common people were mostly built of mud; stone and other materials being used chiefly by persons of a higher grade. The stone was cut into very large pieces, and the beauty of the erection was considered to arise from the manner in which the stones were cut and joined, all being even and well dressed by the level and square. They employed fragrant woods, as cedar and cypress, to wainscot the inside of the finest buildings, and out of these they made the ceiling and the pillars. Josephus has given us an ample description of the architectural magnificence of Solomon, which it may be worth while to cite. "This house," says he, speaking of the king's palace, "was a large and curious building, and was supported by many pillars, which Solomon built to contain a multitude for hearing causes and taking cognizance of suits. It was sufficiently capacious to contain a great body of men, who would come together to have their causes determined. It was a hundred cubits long, and fifty broad, and thirty high, supported by quadrangular pillars, which were all of cedar, but its roof was according to the Corinthian order, with folding doors, and their adjoining pillars of equal magnitude, each fluted with three cavities, which building was at once firm and very ornamental. There was also another house so ordered that its entire breadth was placed in the middle; it was quadrangular, and its breadth was thirty cubits, having a temple over against it, raised upon many pillars; in which temple there was a large and very glorious room, wherein the king sat in judgment. To this was joined another house, that was built for his queen. There were other smaller edifices for diet, and for sleep, after public matters were over; and these were also floored with boards of cedar."

The most remarkable part in the construction of their houses was the *flat roofs*, which were conveniently adapted for a variety of purposes. Sometimes they afforded a cool as well as a secure place of lodging for the night; sometimes they were used for the purpose of concealment, as when the spies of Israel were hid by Rahab (Josh. ii. 6;) sometimes they served the purpose of walking, as in the case of David when he saw Bethsheba from the roof of his palace (2 Sam. xi. 2;) sometimes for conference, as between Samuel and Saul (1 Sam. ix. 25:) sometimes for meditation and prayer, as is recorded of Peter (Acts x. 9.) The roof is covered with earth, or a kind of plaster made of coals, ashes, &c., pounded together. On the outside is a low wall, on the inside a balustrade. On these roofs grass will sometimes spring up, which however speedily withers under the power of the sun: "Let them be as the grass upon the house-tops, which withereth before it groweth up; wherewith the mower filleth not his hand."

Gates were important appendages to the houses, as means of protection, and, to save the trouble of opening the whole, doors were made in them. The wealth of Easterns is sometimes indicated by the loftiness and grandeur of their gates or outer doors; but as the gratification of such a vanity is not unfrequently attended with danger, especially under the rule of extravagant and heartless despots, the precaution is generally adopted of having the outer door or gate so constructed as to present a common-place and even mean appearance. Thus they endeavour to elude the vigilant cupidity of their prowling masters. (Prov. xvii. 19.) Another motive exists for the construction of small and inconvenient entrances to dwellings, especially within the range of Arab visitation. These sons of the desert commonly ride into houses, the doors of which they find open, if they are sufficiently capacious to admit them mounted. The gates of a city were places of great resort. In front of them were generally large spaces appropriated to business, and furnishing convenient places for meeting in private companies, or large assemblies. Walled cities were always secured by gates of wood, iron, or brass. At the gates was the seat of Justice. When Abraham bought a field of the sons of Heth, the bargain was concluded "at the gate of the city." Hence, to be "crushed in the gate," is to be utterly condemned in judgment. The term is used as significant of possession and power, "Thy seed shall possess the gate of his enemies." "The gates of hell" signifies the power of hell.

Furniture.—The simplicity of their furniture is conspicuous from the narrative of the accommodation intended by the good Shunammite to be afforded by the prophet: only a bed, a table, a stool, and a candlestick. The term rendered *stool* indeed signifies an honourable seat, &c.; sometimes applied to a throne. The candlestick also was unquestionably designed as a token of respect, and was probably of a large description, placed upon the ground, and capable of containing two or more lamps destined to burn during the whole night.

The floors in an eastern house are covered with mats or carpets. Coarse mattresses are kept in the side of the wall, to be spread on the floor as beds at night: the poorer persons use skins. It was easy, therefore, to "take up the bed and walk." On the cushions placed along the sides, somewhat raised, it is customary to sit cross-legged, or on the floor; or to lie down, and therefore sometimes in Scripture called a bed. (Amos iii. 12.) The ancient Hebrews practiced this posture, but after the captivity the rich adopted the Persian method of lying down at table on couches. (Amos vi. 4.) In the eating room were commonly three couches or divans, the middle place of the middle one being esteemed the most honourable, and was the position to which the Pharisees aspired at the feasts.

One of the most useful articles in a Jewish dwelling was the goat-skin bottle, made by stripping off the skin of a goat or kid from the neck downward, without ripping it. The hole left by one of the forelegs, which were cut off, served as a spout, the rest being lightly sewed up. Water,

milk, and wine, were kept in this way in their freshest state. Sometimes the bottles were employed to carry provisions, and when old they were liable to break or tear.

Diet.—All the expressions which we find in Scripture in reference to their eating and drinking prove that their food was plain, and generally taken in moderate quantities. They used small rolls, which were not cut, but broken. Their provision consisted of bread and wine, wheat and barley, beans, lentiles, parched corn, raisins, dried figs, honey, butter, oil, sheep, oxen, and calves. They made great use of milk, and a variety of pastry. They abstained from several kinds of food on account of the interdictions of their law. They neither partook of blood nor fat, nor swine's flesh; and many animals were refused as unclean.

Mourning was practiced by the Israelites on a variety of occasions, not only of private affliction, but of public calamity: and the general indications of it were, tearing their clothes, which they did immediately upon receiving any distressing intelligence, beating their breast, uncovering the head, and putting dust and ashes upon it, and shaving off the hair and beard. During the whole period of mourning, they were to desist from washing, or anointing themselves, or enjoying the refreshment of a change of clothes. Their faces were covered, and their feet bared, and they frequently wrapped themselves up in a mantle. It was common also to sit upon the ground, and either maintain a profound silence, or utter some mournful ditty. With all these they connected fasting, either wholly, or with the exception of a little food of the plainest description, after sunset. The usual period of observing these severities, on account of a dead person, was seven days, but for eminent persons they were persevered in for a month, as in the cases of Aaron and Moses. (Numb. xx. 29; Deut xxxiv. 8.)

After death the body was cleansed and laid out, and wrapped in linen cloth, the head being bound with a napkin. It was at length placed on a bier, and carried to the grave. The Jews used no coffin for the dead. The bier was a sort of bed, consisting of a simple frame, without covering, though sometimes it was prepared with great cost and ornament, perfumed with odours and various kinds of spices. (2. Chron. vi. 14.)

Burning the Dead was resorted to on certain extreme occasions, as when some awful calamity or plague prevailed; the obvious intention being to destroy infection. Thus, in Amos vi. 9, 10, "And it shall come to pass if there remain ten men in one house that they shall die. And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the side of the house, Is there yet any with thee? and he shall say, no. Then shall he say, hold thy tongue; for we may not make mention of the name of the Lord."

Common people were buried: and persons of distinction embalmed, preparatory to their being placed in sepulchres: sometimes they burnt perfumes over the body of the deceased. The art of embalming was, probably, acquired in Egypt.

The deceased body was opened on the left side, its contents entirely removed, the brain drawn out through the nostrils, and the cavities filled with drugs and spices, by which the humours were absorbed, and the remains preserved from decay. The body was then anointed with a composition of myrrh and other preservatives, and kept for many days in a solution of the salt of nitre. It was, lastly, wrapped in numerous folds of linen, dipped in oil of myrrh, and besmeared with gum. Having been kept thirty, forty, or even seventy days, it was put into a coffin of sycamore wood or of stone, often resembling the human form in front, which was set up against the wall of the house; though sometimes it was placed in a tomb or family vault. It was usual to paint some resemblance of the deceased individual on the coffin, and thus a perpetual memento of his departure was exhibited in a form that lasted for years and ages.

The Sepulchre was a kind of subterraneous chamber, or closet, sometimes so ingeniously contrived, that it had doors, which turned upon hinges, and a table to lay the body upon, cut out of the same stone. It is observed by Dr. Clarke, that the immediate receptacles for embalmed bodies are relics held in veneration by the Jews, and are called *soroi*, constituting integral parts of mountains, "which have been chiseled with a degree of labour not to be conceived from mere description. These are monuments on which a lapse of ages effects no change; they have defied, and will defy, the attacks of time, and continue as perfect at this hour as they were in the first moment of their completion. Thus we are informed in sacred Scripture, according to the Septuagint version, that when Joseph died, 'they embalmed him, and he was put "ἐν τῇ Σόρῳ" in Egypt;' that is to say, in one of those immense *mono-lithal* receptacles, to which alone the ancients applied the name of Σορος; they were appropriated solely to the burial of men of principal rank; and their existence, after the expiration of three thousand years, is indisputably proved, by the appearance of one of them in the principal *Pyramid of Egypt*."

The sepulchres of the Jews were in general without the bounds of the cities, Jerusalem being the only exception, that privilege being granted to the royal family of David, and one or two other individuals, as a mark of peculiar respect. (2 Chron. xxiv. 16.) Private sepulchres were frequently situated in gardens, and in early times beneath the shadow of some aged and outspreading tree. It was an honour to be buried in the sepulchre of their ancestors (Gen. xlix. 29–32; 2 Sam. xix. 37;) so that, as a disgrace, wicked kings were sometimes not permitted to be buried in the tombs of their fathers. (2 Chron. xxi, 20; xxviii 27.)

In common cases sepulchres were merely dug in the ground, and hence they are sometimes called pits, and death is represented as "going down into the pit:" but those of the wealthy were prepared with greater labour. They were frequently cut in the rocks, so as to form a considerable room, roofed about and on all sides with the solid stone. The dead were placed round the sides, each in a separate niche. These excavations, or occasionally natural caves, were also sometimes divided into several chambers, and were generally entered by descending steps. The entrance was closed with stone doors, or a large flat stone against the opening. Monuments of more or less elegance were erected over the sepulchres in honour of the departed; which illustrates the language of Christ to the Pharisees, "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous." They were constantly whitewashing, repairing, and beautifying them, which is referred to in the same chapter. But another reason for this practice is assigned. By the law of Moses, whoever touched the bone of a man or a grave was rendered unclean for seven days. (Numb. xix. 16.) As this defilement unfitted a person for the sanctuary, it was important that the possibility of contracting it should be prevented, especially at the seasons when multitudes resorted to the sacred festivals at Jerusalem. They therefore painted the sepulchres white, that they might be easily distinguished, and persons thus kept from a contaminating touch. This was done immediately after the rains in each spring, and just before the celebration of the passover.

SECTION III.—DISTRIBUTION OF TIME.

The distribution of time, to which all nations have found it requisite to pay some attention, was, among the ancient Israelites, a matter of peculiar importance, since, without a degree of minute regularity on this point, their various religious observances must have been neglected.

Their *years* were each divided, with reference to the different periods of their commencement, into *civil* and *sacred*. The former began with the new moon following the autumnal equinox, after completing the in-gathering of the fruits. This is generally imagined to have been the time of the creation of the world, and the ancient commencement of the Jewish year, till the period of their emancipation from Egyptian bondage, which, having been accomplished at the vernal equinox, appeared to them a proper reason for new dating their year, in commemoration of so wonderful a manifestation of Providence.

In addition to the common year, the Israelites had what they termed a *sabbatical year*, which was observed every *seven years*, when they were not allowed to cultivate their land; and whatever was produced spontaneously during this period was not considered as belonging to the proprietor of the soil, but the common inheritance of all. They observed also a *year of jubilee* at the expiration of seven sabbatical years, when there was a total suspension of agricultural pursuits; each took possession of his former inheritance, however it might have been alienated, and slaves gained their freedom. The six divisions of the *natural* year mentioned in Genesis viii. 22, namely,—"seed time and harvest, cold and heat, and summer and winter," were adopted by the Jews, and are observed to this day by the Arabs and other easterns. Seed time commenced in October, and ended in December; harvest included the months of April, May, and June; the cold season extended from February to April; the warm or hot season, August and September; and winter had for its season the months of December and January (*See Climate*).

The Hebrew week consisted of seven days, of which six were appropriated to secular employments, and the seventh, or sabbath, to religious services. The term *weeks of years* is occasionally used to denote seven years. Thus we find the expression, seven weeks of years, meaning forty-nine years, the interval between each jubilean year. (*See also Article on Chronology, Bible Dictionary.*)

SECTION IV.—ORDINARY PURSUITS OR OCCUPATIONS OF THE ISRAELITES.

The Israelites may be said to have been chiefly agriculturists, an employment to which all the ages of antiquity seem to have been most addicted, and which, while it is the most natural, may also be regarded as the most healthful of all occupations. The primogenitor of the human race, even in a paradisaical state, was directed to cultivate the soil; for, however the spontaneousness of its productions might have rendered his diligence unnecessary to *its* improvement, *his* advantage both in body and mind were undoubtedly promoted by this arrangement. The wealth of the patriarchs, which was sometimes by no means inconsiderable, consisted principally in cattle; and hence arose the solicitude they always displayed in their various migrations, to find wells and cisterns of water. They appear to have been industrious, and as the natural concomitant, simple in their mode of living. Their goats and sheep, and horned cattle, camels, and asses, shared their chief attention; and the produce of the field and of the flock supplied their table, without the refinements of a luxurious cookery. In the same manner the tribes, with little exception, were husbandmen and shepherds; and from these humble, though, in that age, by no means undignified employments, sprang their most distinguished men.

In the promised land, the Israelites possessed a soil adapted to their taste and simple habits. There were extensive plains suited to tillage and pasturage, and hills and mountains proper for the cultivation of the vine and of fruit trees. The climate also was congenial, the country being

defended from the Arabian deserts by lofty mountains, and refreshed from the Mediterranean by acceptable breezes; and though the rain be seldom, it falls with a calculable regularity. The dews in the meantime, during the intensity of summer, are abundant. The Israelites had large crops of wheat and barley, productive vineyards, and plenty of oil and honey.

Their flocks were attended not only by servants, but frequently by the sons and daughters of the owner, and not uncommonly by himself. In the summer they occupied the loftier parts of the country and the mountainous districts; in the winter they sought the valleys; so that the shepherds, whose perpetual watchfulness was required, were exposed to every change of season and of weather. "In the day," says Jacob, "the drought consumed me, and the frost by night." So the shepherds were keeping watch over their flocks by night when the Saviour was announced by the angel.

From their flocks they derived, as we have intimated, ample means of subsistence and comfort. Milk, cheese, various food and raiment, were their produce. The time of sheep-shearing was alway a great occasion, when they were collected in folds, and large companies assembled and made a complete festival of several days' continuance. (2 Sam. xiii. 23.)

The *plough*, in ancient times, was probably very similar to that which is now used in eastern countries, but was far less complex than ours. It was easily lifted by a man with one of his hands, and was so light as to make but a trifling furrow. The ploughshare was a piece of iron fixed at the end of the shaft that lay flat. Sometimes it had but one, at other times two handles, standing nearly upright, with a slanting pole or beam at the bottom, to which the yoke was attached. The *share* resembled a short sword, and might easily be beaten into it. (Isaiah ii. 4; Joel iii. 10.) The management of so slight and unsteady a plough required constant attention, and illustrates the Saviour's language, Luke ix. 62.

The ground was levelled with a *harrow* of very rude construction. Sometimes a heavy piece of wood to level (Is. xxviii. 24, 25,) sometimes a wicker-drag, or brushwood.

The usual beasts of labour were bulls and cows, he-asses and she-asses. When a bull became restive, a hole was bored through his nostrils, and a ring of iron or twisted cord fixed in it, to which a rope was fastened to pull and manage the animal. This is referred to in the address to the King of Assyria, "Because they rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and I will turn thee back by the way which thou camest." The yoke was fixed over the neck. The ox and ass were not allowed to be yoked together, the ox being a clean beast and the ass unclean; moreover their strength is dissimilar. The *ox-goad* was a pole, seven or eight feet long, having at one end a flat piece of iron for cleaning the plough, and at the other a spike for spurring on the animal. It was sometimes used as a spear in war.

Sowing was commonly begun about the end of October, but barley might be committed to the ground in January or even February. The grain became ripe soon after the latter rains were over, so that on the second day of passover a barley-sheaf was presented as an offering of the first fruits of the harvest. After this *reaping* commenced; first the barley, then the wheat. The time of harvest was seven weeks, from the passover till pentecost, which generally happened near the beginning of June.

The grain was then carried to the *threshing-floor*, in wagons or on beasts. The wagons moved only on two wheels, resembling modern carts. The threshing-floor was in the field, on a rising ground, exposed to the winds, and was beaten hard with a roller. A flail was used to thrash out the lighter grain; oxen or the threshing-machine being employed for the heavier.

The *threshing-instrument* was usually formed as follows: four pieces of timber were conjoined in a stout square frame, and three or four heavy rollers, with axles at each end, reaching across and turning in its opposite sides. Each of the rollers had round it three iron wheels, cut into sharp teeth, like a saw, or armed with thick pieces of the same metal protruding six inches all over the surface. Then a seat was raised over the frame for a man to direct the oxen round the floor. The front part of the machine was turned upwards, so as to pass along without becoming choked with the straw. The *cart*, mentioned in Isaiah xxviii. 27, 28, was only some particular form of this instrument.

The *winnowing* of the grain was accomplished by throwing it up before the wind with a fork or shovel: the straw being cut up by the threshing-machine, readily flew off with the chaff. The grain was then cleared with a sieve: a kind of fan was also used to drive away the straw and chaff. The straw less broken was laid up for the use of the cattle. The chaff was burned, but the wheat was stored up in granaries.

This singular people seem to have had scarcely any notions of trade, manufactures, and commerce. Their own land was adequate to their maintenance, and the tribe of Zebulon only occupied sufficient of the sea-coast to feel a temptation to traffic. In some of the arts, however, they appear to have been well skilled,—as the melting of metals, cutting and engraving precious stones, casting of figures, joining, embroidery, and the making of tapestry. Tradesmen and merchants, who make up so respectable a portion of the community in our country, were, for a long time, of almost no account in theirs; and, in fact, could not be said to have been known at all, as distinct, regular orders, in the system of society. This state of things underwent a little alteration after the time of Solomon. Tradesmen grew more numerous, and began to form, in some measure, a separate class of citizens. Commerce, also, with foreign nations became, in some degree, and especially at two or three different periods, an object of attention. It was not, however, until the time of the captivity that the character of society was very materially changed. After that event a great number of Jews became merchants, and travelled, for the purposes of traffic, into all countries. It grew common, also, to learn particular trades; and hence we find them frequently mentioned in the New Testament.

"It may be asked, how the inhabitants of the cities were employed in those times, when we suppose merchants and tradesmen to have been so few in the land. The answer is, that cities then were generally very small, and pretty much filled with husbandmen. Their small farms lay scattered over the country round, and their chief care was to attend to their cultivation. (Judg. xix. 15, 16.) Several of them belonged to the Levites, who had their particular employment in another way. Some of the larger ones, only, discovered something of the mercantile character; while a *few* artists might possibly be found in many, if not all. This, however, was not enough to give any importance to either kind of occupation, as forming a distinct profession in society.

"***Commerce*** with foreign nations was not forbidden by the law of Moses; but, at the same time, it was not encouraged in the smallest degree. The reason of this was, that the Jews might be kept as far as possible from mingling with other nations, so as to avoid the danger of falling into their idolatries, and to remain a completely separate people, until the wise purposes of God should be answered. Traffic among themselves, of course, was carried on, upon a small scale, from the earliest times. Hence we hear from the first of *weights* and *measures*. Solomon ventured to go far beyond this limited usage of trade; he carried on a traffic with Egypt for horses, and sent forth a number of vessels, by the way of the Red Sea, to the distant countries of Ophir and Tarshish, which brought him in amazing wealth. After his time the Jews seem, till their captivity, to have kept up some trade with other people, though it fell far short of what was carried on while he governed the nation.

"Wheat, honey, oil, and balm, are mentioned as articles that were carried out of the country, in traffic with other nations. (Ezek. xxvii. 17.) No doubt the wine, also, which it yielded so abundantly, of the best quality, was to some considerable extent turned into profit in the same way. (2 Chron. ii. 10, 15.) In return for these and other commodities, a variety of foreign productions were introduced into the land. In the days of David and Solomon, the principal materials for the building of the temple were thus brought from the kingdom of Tyre. We read that, for this purpose, cedar and fir and and almug trees were hewed on Lebanon, and floated on great rafts to Joppa. (2 Chron. ii. 8, 16.) Part of the mountains called Lebanon belonged to Palestine itself; but it seems that the most valuable timber of the kinds just mentioned grew on that part of their long range which fell within the territories of Hiram, the Tyrian king. What the *Almug* or *Algum* trees were, cannot now be known. Vast quantities of gold, silver, brass, iron, and all manner of precious stones, were collected by David from different quarters. From Ophir and Tarshish the ships of Solomon brought gold, silver, precious stones, almug wood, ivory, apes, and peacocks. The commerce with Egypt brought in a large supply of horses and linen yarn; while great companies of camels came, time after time, loaded with every fragrant spice, from the farthest regions of Arabia,—such as cinnamon, cassia, frankincense, and myrrh. So plentiful was the introduction of foreign treasures of every sort into the country, in the days of this prosperous monarch, that he is said to have made 'silver to be in Jerusalem as stones, and cedars as the sycamore trees that were in the vale, for abundance.'

"It would be very desirable, in reading the Scriptures, to have a correct acquaintance with the systems of *measures*, *weights*, and *coins*, which regulated, in different ages, the ancient traffic of the East.

"Measures of Length were at first taken from various parts of the human body. So far, then, as we can determine these parts, we may make a probable guess about the length of the measure; yet it will be *only* probable, because such measures, though suggested at first by the parts from which they are named, become sometimes gradually settled into lengths that vary considerably from their original natural standards. Measures of this sort were the Digit, the Palm, the Span, and the Cubit.

"A *Digit* was the breadth of a man's finger or thumb. A *Palm*, called commonly a *hand-breadth*, was equal to four finger-breadths or digits. A *Span* was equal to the distance between the top of the thumb and the top of the little finger, when they were stretched as far as possible apart: it was as much as three hand-breadths. A *Cubit* was, as one opinion supposes, the distance between the elbow and the wrist of a man's arm; according to another, it was the length of the whole arm, or, at least, from the elbow to the knuckles. It is plain that *two* cubits are mentioned in Scripture, one longer than the other, as much as a hand-breadth, the great difficulty is, however, to determine which of these is the oldest and most common. (Ezek. xl. 5.) It has been, nevertheless, pretty generally agreed to reckon a cubit about a foot and a half of our measure, so as to consider four of them equal to the common height of a man. Ezekiel mentions a measure called a *reed:* it was equal to six cubits of the longer kind.

"In later times, other measures were introduced. The *Furlong* was borrowed from the Greeks: it was one hundred and twenty-five paces in length, equal to the eighth part of a Roman mile. This *Mile*, which is the one intended in the New Testament, being equal to eight furlongs, was, of course, made up of one thousand paces, and was about one hundred and fifty yards shorter than a common English mile. A *Sabbath-day's journey* was about seven furlongs; that is, a little less than a mile. This was a

measure invented by the Jews, to determine precisely how far a man might go on the Lord's day, without breaking the commandment. (Ex. xvi. 29.)

"Hollow Measures were of two kinds, as they were used for liquids or for dry articles. Sometimes, however, the same measure was used for both, as we use the gallon and quart. For dry articles, the common measures, in early times, were the Cab, the Omer, the Seah, the Ephah, and the Homer: for liquids, the Hin, the Log, the Bath, and the Homer, seems to have been the most important in use.

"Measures for liquids seem to have been rated, at first, by the number of egg-shell quantities which they could hold. A *Log* held six egg-shells full. A *Hin* was equal to twelve logs, or as much as seventy-two times the quantity of a single shell. This would be about five quarts of our measure. A *Bath* was equal to six hins, or seven and a half of our gallons. The *Homer*, accordingly, which was used for liquid as well as for dry articles, contained ten baths as well as ten ephahs, and was, of course, something larger than one of our hogsheads. We are to remember that the capacities of all these ancient hollow measures are determined only according to probability.

"In the times of the New Testament, a *Bushel* was in use. It was the Roman bushel, which contained only a peck in English measure. The *Firkin*, mentioned in the account of our Saviour's first miracle, was a Greek measure, and held about as much as the ancient bath, or ephah; that is, seven and a half gallons. (John ii. 6.)

"It was a long time before men began to coin money, as is common now. Gold and and silver were very early used in selling and buying; but they were always *weighed*, like other articles of traffic; so that every piece, whatever its shape might be, was valued just according to its purity and its weight in the balance. In this way, we read that Abraham *weighed* the silver which he paid for the field of Machpelah. While this method continued, it was common for such as were employed in traffic of any kind, to carry with them a pair of balances, and different weights, in a sort of pouch or bag. These weights were generally stones. Hence the meaning of those laws which forbid divers weights in the bag, or unjust balances, becomes clear. (Lev. xix. 36; Duet. xxv. 13, 15; Prov. xvi. 11.) Wicked men sometimes carried a different set of weights with them: one class was too light, and with these they sold; the other, too heavy, and with these they bought, thus defrauding others in their dealings. 'Shall I count them pure,' the Almighty says of such, 'with the wicked balances, and with the bags of deceitful weights?'

"From this early manner of using silver and gold, we find that all the terms used in the Old Testament to signify the value of different sums of money are merely the names of common weights. The most important of these weights was the *Shekel*. The name itself signifies simply a *weight;* which shows that it was very ancient and very much in use. We are not able to know exactly what was its weight before the captivity; for, although the same name was continued long after, even down to the time of Christ, there is much reason to believe that the shekel of early times weighed less than the later one. This last weighed nearly half an ounce; the other, therefore, was probably a good deal under that weight. There was, besides the common shekel, a royal one, called 'the king's shekel,' which seems to have been considerably smaller than the other. A *Gerah* was the twentieth part of a shekel. (Ex. xxx. 13.) There was also a weight called the *Bekah*, or half-shekel. A *Pound* is supposed to have been equal to sixty shekels, and a *Talent* to three thousand. By these different weights both silver and gold were counted, and so valued according to their purity and their scarcity, as it was greater or less at different times. A shekel of silver, according to the later estimation of that weight among the Jews, would be about equal in value to our half-dollars; and so, before the captivity, must have been, in all probability, considerably below that rate.

"After the captivity, the Jews became acquainted with *coins*, or stamped money. The most ancient coin of which we have any knowledge was the *Daric*, a Persian coin, stamped by royal authority: the *Drams* mentioned in Ezra and Nehemiah were this kind of money. The Jews began to coin money for themselves, in the time of the Maccabees, not quite one hundred and fifty years before Christ. A Greek coin, called a *Stater*, was then in common use, and was supposed to be about equal in weight to the early shekel. Accordingly, when the Jews struck off their coin, called after the ancient weight, the *Shekel*, it was made just as heavy as the stater, though, as we have said, it is most probable that the old shekel was considerably lighter. The new shekels were coined both in silver and in gold, and some of them remain to this day. The '*piece of money*' which Peter found in the mouth of a fish was one of the staters mentioned above, equal in value to a shekel of that time, and so just enough to pay the tribute money for two persons. The fourth part of a stater was equal to a *Drachma*, among the Grecian, and to a *Denarius*, or penny, among the Roman coins. This last, in the time of our Saviour, had stamped upon it the head of Cæsar. In value it was about twelve and a half cents of our money. The Roman *Farthing* was in value one-tenth of their penny, and not quite equal to one cent and a half among us. It was used to signify the smallest value, as the price of a couple of sparrows. A smaller piece of money, equal only to a fourth part of the last, is sometimes mentioned under the same name. The smallest of all was the *Mite*, two of them being equal but to one farthing of the least kind: this was the widow's offering.

"Silver and gold, anciently were far more scarce than they are now; and, of course, the same weight would be far more valuable. This ought to be remembered in reading the Scriptures." (*See also Money, Bible Dictionary, page* 66.)

THE TABERNACLE IN THE WILDERNESS.

So far as we have hitherto been able to ascertain the state of mankind, it appears that every nation has recognized the existence of some overruling divinity, and adopted some form of worship, for in those very few instances which might be pleaded as exceptions to this statement, it may be fairly presumed, even though it could not be satisfactorily proved, that the opportunities of observation have in those cases been few—or the persons who have given the report were either considerably disqualified, or indifferent to the inquiry—or the modes of imperfect worship sometimes adopted by newly-discovered regions have been mistaken for the ordinary observations of civil life or parts of a domestic economy, through the existing ignorance of the language, manners, dispositions, and other peculiarities of uncivilized tribes. This universal tendency to religion may not only be regarded as resulting from its early establishment among the Israelites, but in the traditions of a great part of the globe may be distinctly traced the fragments of the Jewish economy in the mutilated forms of service, and the distorted features of truth. It must ever, therefore, be an interesting pursuit to ascertain the worship of that extraordinary people, who were under the peculiar superintendence of Providence during the first ages of their existence, and whose history is so intimately connected with the great moral revolutions of the world. We are thus naturally guided to a consideration of the TABERNACLE, which was erected among them in the wilderness.

The Hebrew term properly signifies a *Tent*, corresponding with the Latin tabernaculum, and the Greek Σκήνη, and was originally applied to the temporary habitations of the patriarchs. Philo calls it very appropriately φορητον ιερον, "a portable temple," The Israelites had two tabernacles, the one the tabernacle of the congregation, which was appropriated to secular uses, the other the tent, or tabernacle of testimony, called also the tabernacle of the Lord, which was devoted to religious purposes.

It was during the extraordinary intercourse with God, which was accorded to Moses in the mount, that the illustrious legislator received particular orders respecting the construction of the tabernacle, with its sacred vessels, to execute which he desired the people to bring in their several offerings for materials, appointing two principal architects, Bezaleel and Aholiab, to complete the design. In six months from the commencement of the work, and on the first day of the first month, in the second year of the departure from Egypt, the erection was finished, and its whole interior miraculously occupied by a cloud of glory.

Construction of the Tabernacle.—The tabernacle consisted of an oblong square, thirty cubits in length, ten in breadth, and ten in height, having two general divisions, the holy place, and the sanctum sanctorum, or most holy, or holy of holies. The former was twenty cubits in length, and ten in width, containing the table of shew bread, the golden candlestick, and the golden altar of incense. The holy of holies, called also the sanctuary, was the same in length and breadth, namely, ten cubits, and was separated from the holy place by a veil or curtain of richly embroidered linen, suspended on four pillars of shittim wood, each overlaid with plates of gold, but having their bases of brass. This division contained the ark of the covenant. A veil of similar make, and supported in the same manner, served the purpose of a door, and separated it from the outward court. The tabernacle was enclosed on three sides, namely, the north, south, and west, by planks of shittim wood, covered with golden plates, with bases of brass, each ten cubits in height, and a cubit and a half in breadth; in number forty-eight: but so far irregularly disposed, that twenty of them were on the north, twenty on the south, and only eight on the west side; all let into one another by two tenons above and two below, and the whole compacted by two bases or cross-bars along the entire length, joined by mortises. Each had five golden rings through which were passed poles covered with gold. The east side was open, concealed only by a rich curtain: this was considered the entrance. The roof was composed of a square frame of planks or boards, resting on their bases, overspread with different kinds of coverings. The first on the inside was of fine linen, embroidered in various colours of hyacinth, purple, scarlet, and crimson; over this were coverings of goats' hair, neatly interwoven; the last consisted of sheep and badgers' skins, dyed of an azure blue or red, adapted to secure the whole from the inclemency of the seasons. These curtains were only on the sides and behind: there were none in front. The tabernacle had no window: the admission of the ordinary light being less adapted to grandeur and religious effect than artificial illumination.

An oblong court of a hundred cubits in length, and fifty in breadth, surrounded the tabernacle. This enclosure was encompassed by sixty pillars covered with silver plates, with capitals of silver and bases of brass; ten of them stood towards the west, ten towards east, twenty towards the north, and twenty towards the south, at a distance from each other of five cubits. These pillars were hung with curtains of twined linen thread, resembling net-work, which enclosed the tabernacle on all sides, with the exception of the entrance of the court, where a curtain still more splendid in its embroidery was disposed, twenty cubits wide, to correspond with the door-way, and sustained by four silver-plated pillars, included in the sixty named above, with capitals and bases of brass.

Furniture of the Tabernacle.—It was in the court, and opposite the entrance, that the altar of burnt offerings was to be seen, five cubits long, five wide and three high, placed on a base of stone work, and covered, within and without, with plates of brass. At the four corners were four projecting brass plated appendages, emphatically denominated the *horns*

of the altar; from each of which a grate, made of brass, was suspended, fastened with four rings and four chains. On these the wood and the sacrifice were burnt, while a pan was placed below to receive the ashes. The brazen laver was a circular vessel, formed of the polished brass which served for looking-glasses. (Exod. xxxviii. 8.) It stood between the altar and tabernacle, a little to the south, and was used by the priests to wash their hands before they officiated. The general pattern of it was probably followed in the much larger one made for the temple afterwards, and called the *molten* or *brazen sea*, which was made use of by the priests for washing their feet when they were to offer sacrifice or enter the temple.

"We may here observe, that, from the obligation of the priests to wash their feet before entering the tabernacle, and for other reasons, it has been inferred that they officiated with bare feet. It is also observed, that in the enumeration of the articles of the priestly dress, sandals are not mentioned, neither does Josephus, in his account, speak of them: we believe ourselves that the priests did officiate barefoot, knowing that it was a common mark of respect in the East to uncover the feet. The Orientals throw off their slippers on all those occasions when we should take off our hats; and not only is this form of showing respect exhibited in religious observances, but in the common intercourse of life. As to the Jews it is impossible to say, unless by inference, what they did in the tabernacle; but it seems fair to conclude that they did the same as afterwards in the temple; and that they there officiated barefoot we have the concurrent testimony of various writers."

On the north side of the holy place was a table of shittim or cedar wood, overlaid with gold, two cubits in length, one in breadth, and one and a half in height. It was edged with a bordering of gold, and had a golden crown in the middle: at each end six loaves were piled up, called the shew bread, to represent the twelve tribes. This bread could be eaten by none but the priests, and was changed on every sabbath day. Opposite this table, to the south, stood the golden candlestick, having seven branches besides the middle, equally distant, and each ornamented with six flowers in the form of lilies, with knobs to the same amount, resembling apples, and bowls like almond shells disposed alternately. Each branch had a golden lamp, which was regularly kindled at night, and extinguished in the morning. The altar of incense occupied the middle spot between the table and the candlestick. It was only two cubits high, and one in length, and one in breadth: over it was a crown of gold, and it was covered with the same precious metal. The incense presented each morning and evening here was of a particular composition; the officiating priest carrying a smoking censer full of fire, which he took from the altar of burnt offerings, and having placed it on this altar of incense, withdrew. Besides these there were several other brazen vessels, which need not be particularly enumerated.

The sanctum sanctorum, or *most holy place*, was highly distinguished for the ark, or mercy seat, which was a chest, made of shittim wood, and overlaid with pure gold, both within and without. In length it was two cubits and a half, a cubit and a half in breadth, and the same in height. The lid which covered it was entirely of pure gold. At the extremities were two cherubim, one at each end, composed of the same mass of pure gold with the lid itself. These were represented stretching their wings, and covering the mercy-seat on high, with their faces looking towards each other. Between the cherubim "the Lord was said to dwell, for there was vouchsafed the visible manifestation of the Deity, commonly known by the name of *Schechinah*. It is a popular opinion that this Schechinah was a mere miraculous light, but one resting on no warrant either of Scripture or Rabbinic tradition. By Schechinah the rabbies certainly meant *a person*, and the comparison of Levit. xvi. 2, 'I will appear in the cloud upon the mercy-seat,' with the vision (Zech. iii. 1) which Zachariah saw of the high priest serving before the angel of the Lord, and of both with the similar appearances so frequently recorded in the law and the prophets, leads to the conclusion that the high priest also beheld the Lord revealed in human form."

As to the contents of the ark, it has generally been supposed to have been appropriated to the law, or tables of the convenant, and St. Paul seems to imply it contained also the golden pot that had manna, and Aaron's rod that budded. (Heb. ix. 4.) Some, however, have interpreted the expression to signify *near*, not *in*, or *within* the ark. It has been said, that it is most probable, since Moses only mentions the volume of the law, that, in the times of Moses and of Solomon this only was deposited in the ark, but that Aaron's rod and the golden pot of manna were afterwards introduced. But in support of the interpretation of the Apostolic phraseology, as indicating only their being placed *near* the ark, it has been stated—1. That the same word *Mitzad* is used where it is said that the Philistines sent back the ark with an offering of jewels of gold, put in a coffer *by the side of it*, where it is certain the word must be understood of the outside, not of the inside; 2. The ark was not large enough to hold the volume of the whole law of Moses, with the other things placed in it; 3. The design of laying up the original volume of the law in the temple was, that it might be reserved as the authentic copy by which all others were to be corrected, and consequently it must be so placed that access might be had to it on all occasions requiring it, which could not have been done, if it had been put within the ark, and shut up there by the cover of the mercy-seat over it, which was not to be removed; 4. When Hilkiah, the high priest, in the time of Joshua, found the copy of the law in the temple, nothing is said of the ark, nor is it there mentioned as taken from thence, but as found elsewhere in the temple.

Speaking of the tabernacle in general, Calmet observes, "This tent was, as it were, the dwelling of the God of Israel, who was considered as residing in the midst of the camp. Round about it were encamped the tribes, Judah, Zebulun, and Issachar to the east; Ephraim, Benjamin, and Manasseh to the west; Dan, Asher, and Naphtali to the north; Reuben, Simeon, and Gad to the south. The tribe of Levi being entirely employed in sacred service, were placed all around the tabernacle; Moses and Aaron were to the east; the family of Gershon, west; that of Merari, north; and that of Kohath, south."

The cherubim are often mentioned in Scripture, and innumerable disputes have arisen respecting them among the learned, who have accommodated the derivation of the word Cherub (as of many others) to the particular rendering which they wished to assign to it. By some it has been traced to רְבִי רְבִיא, *as a child;* by others to רִכְבָּה, *abundance of knowledge;* or lastly, to רִבַּת, *to grow strong.* The Jewish Rabbies for the most part adopted the first notion, and described the cherubim as winged boys, in which conception they have been followed by modern painters and sculptors, from Raphael and Michael Angelo down to the veriest dauber and chipper who has been employed for a village altar-piece or tomb-stone. From Holy Writ we learn that cherubim were employed as the sentinels of Paradise when Adam was expelled from it. Moses was instructed to place cherubim on the Ark of the Covenant. They were to cover the mercy-seat, looking towards one another, with their wings extended on both sides. (Exod. xxv. 19.) Hence, as the Schechinah was wont to rest upon the mercy-seat, God is described by the Psalmists as dwelling between the cherubim (lxxxii. 2); and in more than one instance the sacred historian represents the Almighty as communing with his people from the same spot. (Exod. xxv. 22; Numb. vii. 80.) It must be owned that this description is not very particular, nor is it sufficient to enable us positively to decide upon the forms represented. The account of the cherubim with which Solomon adorned his Temple (1 Kings vi. 23), is not more precise, so that it is no wonder that the cherubim of Ezekiel (i. 2; x. 14) differ widely from this first notion. They are composed of the face of a man, the wings of an eagle, the mane of a lion, and the feet of an ox. Such is the form in which Grotius, Bochart, and Spencer, are inclined to invest the cherubim; and hence some of the commentators strenuously contend for the last of the three derivations, which implies *strength, sc.* of an *ox*. Josephus contents himself with saying that the cherubim were creatures whose exact figure was unknown to mankind; and here the question might safely be allowed to rest; nevertheless, much crude speculation has been hazarded on a subject into which Holy Writ, by its silence, appears scarcely to invite research, and from the investigation of which no profitable knowledge can ever result. Spencer has treated the subject with his customary learning, and little can be added to the matter which the reader will find in his third book *de legibus Hebræorum. diss. 5*; but other writers have indulged in the most wild and mystical reveries, and have fancifully traced the deepest mysteries of religion in the emblematical images of the mercy-seat. In closing these brief remarks on the form of the cherubim, we may state that whatever might have been their exact form and figure, which is rendered doubtful by the different statements of the historical and prophetic writers already quoted, they seem to have been emblematical of angels. The ark being a representation of the throne of God, the cherubim attended, like courtiers, on their sovereign's person. Their faces being opposite each other was illustrative of the general idea conveyed in Scripture of the celestial service, in which the blessed respond to each other in perpetual strains of melody and praise. Their outstretched wings evidently indicate the promptitude and activity of their movements as ministering spirits; and their eyes, fixed upon the ark, point out the reverential eagerness with which it is characteristic of them to investigate the mysteries of redemption. Maimonides ingeniously remarks, that God commanded Moses to make two cherubim, for the purpose of inculcating into the minds of men, the doctrine of the existence of the angels: "If there had been," says he, "but one cherub placed upon the ark, the Israelites would have been tempted to conceive a great error: for they might have supposed that this was the image of God, who was to be worshipped under this particular form. They might also have imagined that there only existed one angel. But the command for the formation of two cherubim, coupled with the declaration 'The Lord our God is one Lord,' put the matter beyond all question. It proves there are angels, but only one God; and precludes the belief of their being Gods, since there is but one God who created the cherubim." Saurin has a beautiful passage with reference to the angels prying into the mysteries of our religion, and in allusion to this disposal of them on the ark, which we feel strongly tempted to introduce. "The cherubim had their eyes fixed upon the ark, which shows the admiration and reverence of the angels for those mysteries typified by the ark. St. Peter alludes to this circumstance when he says, in the first chapter of his first epistle, *which things the angels desire to look into.* This suggests a fine idea of the Christian religion. The angels are exalted to the summit of blessedness and glory, beholding God face to face, and thus draw light and truth from their fountain. They behold his magnificence in the glory that beams on their eyes. They see his goodness in the blessings with which he loads them. They witness his justice in the punishment he inflicts upon the rebel angels. But in the midst of these attractions, in the midst of all this felicity and glory, the angels desire to witness the mysteries of our religion. They find that God is even greater on earth in those astonishing exploits which he performed for our salvation, than amidst the celestial pomp that encircles him."

THE LOCUST.

Although Palestine and the surrounding countries swarm with a great variety of insects, yet a very few species are mentioned in the Scriptures by name, and these only because they furnished the writers with fit symbols from their well-known habits.

Naturalists describe 400 species of beetles, not one of which is alluded to in the Bible, probably because they were the Egyptian sacred scarab, and also for the reason that they were omitted from the list of edible insects in the Law.

The Talmud says there are 800 varieties of locusts, only four of which are named in the Law, as fit for food. Upwards of 40 species have been recently described as frequenting Palestine, all of which are supplied with strong cutting-teeth, and have a voracious appetite, and all are, with one exception, vegetable feeders. The excepted species feeds on insects.

There are three families of locusts that are permitted as food, the types of which are the cricket, the grasshopper, and the migratory locust. The most common and destructive in the Holy Land are of this migratory character, of which there are a number of varieties, differing from each other in some particulars, such as more or less brilliant colors, which are of every hue, white, yellow, scarlet, crimson, blue, and green, and in the intervals of their visitations. The prevailing tint of the early comers is yellow.

The Hebrews had good reason for closely observing their habits, from the terrible results of their visits, and were acquainted with the singular changes they pass through in developing from the egg to the mature locust. The body of the locust increases in size, but never changes its appearance, as the caterpillar does. The three stages, are the larva, pupa, and the complete insect. They have no dormant or chrysalis state. They are voracious in every condition, from the time they first appear as little maggots and just able to creep, to the last, when they fly and are armed like mailed war-horses, as said in Jeremiah li. 14., where he refers to the teeth on the large legs of the full-grown locust, and probably, also, to the spines under its neck and abdomen.

The young locusts all jump in the same direction, seeking for food, and after feeding a few days, a period of rest ensues, when they lie still and fast. Four times they march and eat and fast, before the wings are developed. After the second time, the wings are seen growing in the shape of four buttons on the shoulders.

The eggs are deposited in the sand or dry earth, in April and May, and hatched in six to eight weeks, and in another month the wings appear and the locust is matured.

There are many Hebrew names for the locust in the Scriptures, but translators and commentators have been unable to agree on their precise meaning separately, although there is no doubt as to the general reference to the insect, and to the true locust, as appears in the character given to it in the allusions in the text.

The Hebrew word *arbeh*, meaning multitude, is used in describing the locusts in the plagues of Egypt. The word *chargol*, is translated beetle in Leviticus (xi. 22,) where it is the locust and not the beetle that is intended, for beetles are not eaten, and never were by any eastern people. The other Hebrew names for the locust are *chagab* (grasshopper,) *gazam* (palmer-worm,) *saleam* or *sallom* (bald-locust,) *chasil* (caterpillar,) *yalak* (canker-worm,) *gob* (green-worms,) *tzelatzal* (which may refer to the tsetse fly of Africa, a terrible pest, or to the cicada, a species of locust famous for its loud piercing note, which may be likened to that of the cymbal.) There is one other word, *chanamel* in Ps. lxxviii. 47, which has been supposed to mean the same species of insect, but the improved translation (Conant's) makes it to mean hail.

The locust is alluded to so many times, with such terse and graphic descriptions of its character and habits, that we know the Hebrews must have been very familiar with its ravages, and have had a lively sense of its dreadful power in destroying their fields and orchards.

The locust is said to be migratory, from its habit of gathering in vast numbers and flying from one section of the country to another. They come with the wind and return with it, as related in the account of the plagues of Egypt. They sometimes fly in such vast clouds as to darken the sun like a dense rain-cloud for hours at a time. When they alight on a field or orchard, every green thing vanishes: grass, leaves, twigs, flowers, even the bark of small branches, cut as clean as if nipped with the keen frost of winter, or a fire. The noise of their jaws can be heard at some distance, and when in the midst of fields covered with locusts feeding on grass or growing grain, the effect on the ear is like that of a heavy shower of rain on trees.

I have seen orchards and vineyards stripped of leaves, fruit, and the very stems peeled and made white, as described by the prophet Joel. Such an event, coming in a day, without warning, is a sudden and terrible calamity where it falls on a poor people whose main dependence is on their figs, vines, and olive orchards.

The references to these insects in the Old Testament are many and very fit in most cases, but in one instance there is an error, where the original meaning of locusts is rendered grasshoppers, which casts an unmerited reproach on the comparatively harmless insect. Grasshoppers live from year to year in the same places without doing serious damage to the grass or fruit, and the locusts are a much more apt symbol of the Bedawins, who come suddenly into a district, eat up, destroy or carry away every available thing, devastating the country like their namesakes, the locusts. Some of the Bedawins have earned in our day a reputation similar to that given them in the time when the spies reported that there were giants in Palestine, meaning not giants in stature, but colossal ruffians, like the notorious Abu Gosh, who was a terror to all travellers between Joppa and Jerusalem, in spite of the Turkish soldiers, and the present Sheikh, Goblan, the Leopard of the Belka, who enforces a tribute from every one who passes the Jordan into his dominions, not even excepting the Turkish Government.

The prophet Joel must have studied the habits of the locust, for he uses them fitly as a symbol of the most dreaded judgments for evil-doing. When in their midst at noon, and they are jumping, all in the same general direction, as it is their habit to do, the noise made by them is like that of a prairie fire. It is a rushing, roaring, clicking sound, multiplied myriads of times, filling the ears with its multitude as their numbers do the eyes—for the swarms are sometimes so vast that the eye cannot determine their limits.

They cannot fly in the cool of the evening, nor against or even with a cold wind. The hot sun is necessary to warm them to action in flight. In the evening at sunset they alight and begin to feed. The young locusts —called canker-worms in Joel and Nahum—march before their wings are matured, and climb walls, enter houses by doors and windows like thieves, as they did in the plagues of Egypt, and they even gnaw the wood-work of the rooms.

They cannot fly against a wind, and only come into Palestine with the east or south-east wind, which brings them from the desert, their native place. As they come with the wind, they go away with it. A circular eddy or column of wind always forms in the Jordan valley during the heat of the day, when the down or south current of air meets the up or north current, and these eddies whirl the locusts about in a helpless condition, forming vast heaps; and when the disabled insects are dropped by the failing breeze into the Jordan, the rush and strife of the fish for them is exciting. When an army of locusts is on the march and meets the Jordan, the locusts jump along into the water without the least hesitation, until the fish become gorged with the abundance of the supply, and great numbers of the insects float down stream towards the Dead Sea.



LOCUST.

When on a march, if a locust is injured so it cannot jump, the others quietly eat him. They follow each other, jumping, not walking, keeping in rows or bands where the ground permits, or scattered evenly over the whole surface if in a smooth field. They will turn out for a man on either side, closing again after passing him, but will climb up trees, and after stripping them, drop off the ends of the twigs and go on with the stream. It is difficult to catch them when the sun is hot, but in the cool of the evening or morning they are sluggish from cold, and may be gathered in heaps.

A severe storm of wind drives them into heaps or windrows, like raked hay, and they have been seen in the Hauran after a cold west wind-storm *heaped in a row five feet high and several miles in length.* If the wind blows for a day or more, preventing their flight, the locusts die and the odor from their decaying bodies infects the air for many days.

Those who have read from time to time of the fearful ravages of locusts in our western states, especially in Kansas and Missouri, have had illustrations of many of the texts of Scripture nearer home than Palestine. How terrible their devastation is we have learned from the published accounts, and from the lips of some of our friends who have been driven from their homes. The loss and suffering in this section was so great that the U. S. Government and citizens in the eastern part of the country contributed largely to the aid of the people in these States during the spring of 1874–5.

They speak of them in the same terms as are used by the people in Palestine, and admit their utter inability to contend with them, turn them aside or make any impression on their numbers. Only one difference is noticeable in their accounts, no one in the west has the habit of eating the locusts, while they are a welcome delicacy everywhere in the east.

They are dried in the sun, or over a fire in a pan, and eaten with honey or butter and honey. Sugar is used also with butter to season them. The first time I tasted fried locust I thought it was crisp dough or meal, flavored with fish. They are as palatable as shrimps,

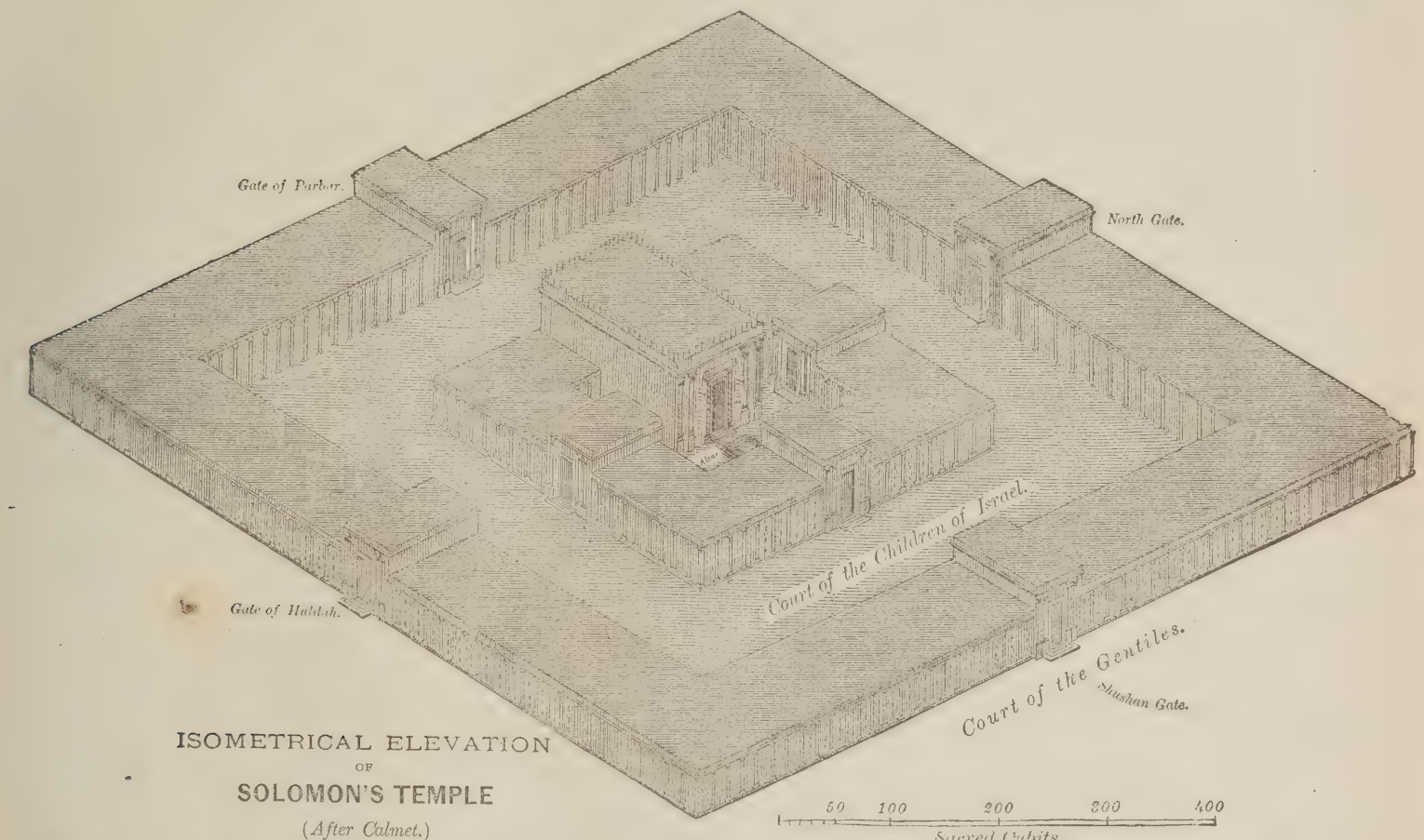
Large numbers are gathered, dried, their heads and wings picked off, and their bodies powdered and put up in bags or earthen jars. Men, birds, animals of all kinds, except camels, perhaps, fish and insects eat them. Camels will eat them if mixed with other food.

There is no reason why the story of John the Baptist eating locusts and honey should not be understood simply as it is written. Any traveller who spends a few days among the Bedawins will be prepared to accept the whole story,—locusts, honey and the camel's hair cloak. (*By A. L. Rawson. For description of Animals &c., see their respective heads in Bible Dictionary.*)

THE TEMPLE OF SOLOMON

AND

HISTORY OF THE JEWISH WORSHIP.



ISOMETRICAL ELEVATION
OF
SOLOMON'S TEMPLE
(*After Calmet.*)

THE Temple of King Solomon was built upon a ground-plot of six hundred cubits square. It was enclosed within a wall of six cubits in height, and six in breadth, and contained several distinct buildings, surrounded with cloisters, and supported by pillars of marble. Here was the court of the Gentiles, of the width of fifty cubits, adorned in a similar manner, which was separated from the court of the Israelites by a wall of five hundred cubits square. The court was a hundred cubits, paved with variously-colored marble. It had four gates, one at each quarter, to each of which was an ascent of seven steps. The separation of this court from the court of the priests was accomplished by a wall of two hundred cubits square, the court of the priests being a hundred cubits, surrounded with cloisters, and apartments where they lived. This court had only three gates, each with eight steps: there was no gate to the west. All these courts were unenclosed at the top, but the cloisters afforded a sufficient shelter.

Opposite to the gate of the priests' court, in the court of the Israelites, was placed a throne for the king, to furnish him with accommodation whenever he came to the temple. The court of the priests contained the altar of burnt-offerings, with ten brazen lavers and a sea of brass, supported by twelve oxen. On the west side of the altar of burnt-offerings was an ascent of twelve steps to the temple, properly so called, which was formed of the *porch*, the *sanctuary*, and the *holy of holies*. The porch was twelve cubits in length, and twenty in breadth, having at the entrance the two celebrated pillars, Jachin and Boaz. The width of the gate was fourteen feet.

The sanctuary, or nave, was forty cubits in length, and twenty in breadth. In this part stood the altar of incense, and here was the table of shew bread. It had ten golden candlesticks. The holy of holies was a square of twenty cubits, having the ark of the covenant, in which were deposited the two tables of stone, graven with the ten commandments and with four cherubim.

Josephus states, that about the temple and against the walls, thirty small houses or cells were constructed, which served the purpose of so many buttresses, as well as ornaments; for there were three stories of these cells, one above another, the second being narrower than the first, and the third than the second, so that their roofs and balustrades, being within each other, made three different terraces, on which a person might walk round the temple. These little houses were ceiled, and their walls wainscoted with cedar, and embellished with carving and fret-work overlaid with gold. Laury observes, that the temple itself, strictly so called, had two stories, of which the upper was raised quite above these little houses and their roofs, for their roofs reached no higher than the top of the first story. The second story, which had no building adjoining to its side, made a large room over the sanctuary and the holy of holies, of equal dimensions with them; and it is no improbable opinion, that this was the upper chamber in which the Holy Ghost was pleased to descend upon the apostles in a visible manner. This upper room was appropriated to the pious laity, as a place for them to come and pay their devotions; and therefore it seems very likely that the apostles were here, with other devout persons, while the temple was full of Jews of all nations, who were come to celebrate the feast of the Pentecost, and that the persons below, hearing the noise which was occasioned by the shaking of the place, ran up to see the cause of it, and, to their great surprise, found the apostles distinguished from the other Jews about them, both by "the cloven tongues which sat upon each of them," and by the several different languages which they spake.

The foundation of the temple was begun at the bottom of the mount, to render it more secure; so that the sides were three hundred and thirty-three cubits, or six hundred and eight feet, in height, before they were raised to the level of the temple; and this afforded a most magnificent prospect to the city. The stones of this foundation, says Josephus, were not only of the largest size, but hard and firm enough to endure all weathers, and be proof against the worm. Besides this, they were so mortised into one another, and so wedged into the rock, that the strength and curiosity of the basis was not less admirable than the intended superstructure, and the one was every way answerable to the other.

The sacred vessels of gold and silver were so numerous, that they brought back five thousand four hundred, even at their return from the captivity, which were deposited in treasuries. There were also "holy chambers" (Ezek. xliv. 19) for the sacerdotal habits, and store-houses, in which the offerings for the support of the priests and Levites, widows and orphans, were preserved. Other places were appropriated to wine and oil for the libations, salt for the sacrifices, and materials for the shew bread. There were, besides, eating-rooms for the priests and guards of the Levites, lodgings for the musicians, and other rooms for different purposes, especially a hall for the council of seventy elders.

Sacrifices were enjoined upon every solemn festival, of which some accounts have been given in previous chapters, but to the principal of which it may be proper in this place to make a brief and connected reference.

On the first day or the great festival of Passover, was to be offered a burnt sacrifice of two young bullocks, one ram, and seven lambs of the first year, with some other offerings of an inferior description: on the second day, besides the usual sacrifices, a sheaf of the first fruit of that year's harvest; and previous to the offering of the first sheaf, no corn was to be eaten. The first and last days were observed as sabbaths, with the sole exception that victuals might be dressed on the first day. The sacrifices appointed at the opening of the feast of Pentecost were, two loaves of the first ripe wheat, seven lambs of the first year, one young bullock, two rams for a burnt-offering, and the usual meat and drink-offerings; a kid for a sin-offering, and two lambs for a peace-offering. The sacrifices peculiar to the feast of Tabernacles were, on the first day, thirteen bullocks, two rams, and fourteen lambs of a year old, all without blemish, and offered in a burnt-offering, with the customary meat and drink-offerings, formed of a certain quantity of flour mingled with oil and wine: a kid for a sin-offering, in the name of all Israel; and the usual morning and evening sacrifices. On the second day they offered twelve bullocks, two rams, and fourteen lambs, with flour and wine, and a kid as before. The same offerings were continued on the five succeeding days, excepting that the number diminished by one bullock every day. On the last day, which was the most solemn, they only presented one bullock, one ram, and seven lambs, besides a goat for a sin-offering, and the usual and voluntary sacrifices. The first fruits of things of later growth were now brought, which were occasionally so plentiful, that it became necessary to extend the period of observing the feast to one more day. Particular sacrifices were also prescribed for other festivals, as the feast of the Trumpets and the New Moon. Besides the presentations just mentioned, were some others, as the *daily* sacrifices, when four lambs were offered, two in the morning, and two in the evening: all of the first year and without blemish. Wine and flour mixed with oil, were also presented for a meat and a drink offering. This was termed a *continual sacrifice*, as nothing was allowed to interrupt its regularity.

The *peace-offerings* were to be voluntary, there being no obligation but of a general nature. The victim was to be brought to the door of the tabernacle, when the votary laid his hands upon it, and killed it: the priest immediately taking some of the blood, and sprinkling it upon the altar and round about, poured the remainder upon the ground. The fat, the kidneys, and the rump, if a sheep or lamb, were then burnt upon the altar; the breast and shoulders belonged to the priest, and the rest to the owner, who was allowed to dress and eat it. These offerings were either votal, supplicatory, or eucharistical. The *meat and drink-offerings* accompanied the burnt-offerings of every festival, the daily and all sacrifices made with fire, and consisted of a certain portion of wine, oil, and fine flour, to every beast that was sacrificed.

The *offerings for cleansing* were on various accounts. The person who committed a trespass knowingly or ignorantly, was to bring his offering to the door of the tabernacle. It was to be a bullock, or goat, for a priest; a goat, sheep, kid, or lamb, for a layman. Should it happen that the individual was too poor to afford either, he was permitted to bring a couple of pigeons, or turtle-doves, or a small quantity of flour. The person having then laid his hands upon this victim's head, confessing the sin, offered it up, and the priest taking up some of the blood with his fingers, and applying it to the horns of the altar of burnt-offerings, poured forth the remainder at the foot. Then he took the fat of the caul, kidneys, and rump, and burnt it upon the altar, praying for the offerer, and pronouncing his forgiveness. The flesh of this victim belonged wholly to the priest. Another ceremony was added for legal impurities, such as touching anything unclean, &c., namely, the ashes of the red heifer, reserved for the purpose. The high priest was to be careful that it was without spot or blemish, and had never been yoked. It was carried out of the camp, and there killed, when he made a seven-fold aspersion of the blood with his fingers towards the sanctuary; it was then thrown into a large fire with its skin, entrails, and a bundle of cedar wood, hyssop, and scarlet, and burnt to ashes; which ashes being laid up for use, all the persons who assisted in the service were unclean until the evening. A person who contracted such pollution as to make him unclean seven days, was to be sprinkled with water, into which some of these ashes had been thrown, on the third and seventh day. If not sprinkled on the third day, he was not considered clean till the tenth. Besides these, were some other offerings for cleansing in particular cases,—such as two pigeons to be presented by a woman after child-birth, or of flour and oil, if unable to bring a lamb: and two sparrows by the leper after his cure. In these cases, one of the birds was a substitute for a lamb, for a burnt-offering, and the other for a sin-offering: wherein the priest sprinkled the blood upon the person or house seven times.

The *offerings of the first fruits* were required not only of the nation at large, on the great festivals before mentioned, but of every individual who had fields, orchards, and vineyards. The time and quantity are not precisely stated. When the person coming to offer arrived at the court of the priests, the Levites sang the thirtieth psalm, when the votary confessed in these words: "I do this day make a public acknowledgment before the Lord your God, that I am entered into the good land, which he sware unto our fathers that he would give us." At the time the priest assisted him to take the basket from his shoulders, and he closed his confession, while it was yet suspended, in the words prescribed by Moses, "A Syrian ready to perish was my father, and he went down to Egypt, and sojourned there with a few," &c. The basket was then placed by the side of the altar, and he offered the burnt-offering and peace-offering; then proceeded to feast with his acquaintances on his share of the peace and meat-offerings. The *offerings of the first-born*, related to the first-born of men, of cattle, and of the fruits of the earth. Of the former, they were redeemed at the age of thirty, for five shekels, when they were presented to the priest, and the mother offered the sacrifice of her purification. The first-born of clean animals could not be redeemed, but were brought to the tabernacle, or temple, and killed, the blood being poured forth at the foot of the altar, the fat burnt on it, and the flesh given to the priest. If it had any natural defect, it could not be sacrificed. If it were an unclean beast, it might be redeemed, or with five shekels, or its neck might be broken by the owner. With regard to vegetable products, the fruit of the new planted tree was not to be gathered during the first three years: on the fourth its productions were the Lord's, and they belonged to the priest, from whom, however, the owner might redeem it at a proper price. Afterwards, it was wholly for his own use. There were four species of *tythes*;—those belonging to the tribe of Levi, which all attached to that tribe might eat, men and women, clean and unclean; the tenths of these tythes, assigned to the priests;—a second tenth, which a layman was required to appropriate, or exchange it for an equivalent in money, with an addition of a fifth part above the value, which was to be brought to Jerusalem to make a feast with for his friends, and the priests, and Levites; and a tythe to be reserved every year, and consumed in feasts at home, to which the Levites, the poor, the fatherless, the widows, and the strangers were to be expressly invited.

There is one solemnity which has already been introduced to notice, but the mention of which we cannot with propriety omit in this place—it is *the day of atonement* or *expiation*. It was a day of fasting, humiliation, and confession, and was instituted principally to expiate the sins of the nation for the preceding year. This solemnity commenced on the evening of the ninth day of the seventh month, and continued till the ensuing evening; an interval wherein the people of Israel scrupulously, and under pain of excommunication, abstained from every description both of labor and of pleasure, and held a solemn convocation to offer a peculiar sacrifice by fire for their transgressions. On this day only throughout the year, the high priest entered into the holy of holies; for which service he prepared himself by various previous abstinences, and wore a particular kind of dress. As soon as he entered, it was his business to present a young bullock for a sin-offering, and a ram for a burnt-offering, on his own account and for his whole family, confessing their and his own sins. He then received from the heads of the assembly two kids for a sin-offering, and a ram for a burnt-offering, for the whole congregation. Two goats being placed before the tabernacle, the high priest cast lots to determine which should be sacrificed and which dismissed, and to the latter the term of *scape-goat* was applied. Taking his censer in one hand, and a quantity of fine incense in the other, to fill the place with the smoke so as to conceal the mercy-seat, he proceeded into the holy of holies; and having placed the censer on the altar, he withdrew and dipped his finger in the blood of the bullock which had been offered, and sprinkled it towards the mercy-seat seven times eastward. He then killed the goat for a sin-offering on account of the people, and sprinkled the mercy-seat with its blood; by which aspersions the tabernacle was purified from all the stain incurred by standing amongst a guilty people.

The goat which had escaped was now brought to the high priest, when, laying his hands upon its head, he confessed both his own sins and those of the people, and immediately afterwards delivered up the scape-goat to a person appointed to take it and set it adrift in a desert place. These ceremonies being completed, the high priest thoroughly washed himself, and having put on the ephod, mitre, breast-plate, and the other priestly garments, offered a burnt-offering of a ram for himself, and another for the people. The assistants, together with the man who had carried away the scape-goat, were deemed unclean till they had bathed and washed themselves. On this same day, the high priest gave the solemn blessing prescribed by Moses, and pronounced the mysterious name of Jehovah. When he withdrew from the most holy place, he walked backwards, keeping his face towards the mercy-seat, and bending towards the earth. All the rest of the day was occupied in prayers and self-denying services.

On the return of the Jews from their captivity, the foundation of a second temple was laid, under the direction of Zerubbabel. The work, however, was suspended for fifteen years soon after its commencement; for which delay God reproved the people by the prophets Haggai and Zechariah. It was then renewed and finished, B. C. 515. When the foundations were laid, the old men who had seen the temple of Solomon are said to have wept profusely at seeing the inferior glory of this edifice; for there was no cloud of glory, no fire from heaven to kindle the sacrifice upon the altar, no Schechinah to blaze forth in the most holy place between the cherubim. The Jews say there was the absence of five important things—the Ark, the Urim and Thummim, the fire from heaven, the Schechinah, and the spirit of prophecy. There was, however, an inward glory, that far surpassed the outward; the presence of him who was "God manifest in the flesh," and who, instead of costly magnificence, bestowed spiritual blessings.

The second temple was rebuilt by Herod, called the Great, who, to pacify a nation disgusted with his cruelties, demolished the building of Zerubbabel in order to erect a more splendid structure. They were reluctant at this avowed intention from feelings of suspicion, but the costly preparations for the edifice removed their scruples; and it was begun seventeen years before the coming of Christ, but not completed till long afterwards.

"THOSE HOLY FIELDS:"

A

GEOGRAPHICAL AND TOPOGRAPHICAL

ACCOUNT OF

CANAAN, GALILEE, SAMARIA, JUDEA;

INCLUDING A

PHYSICAL DESCRIPTION OF THE COUNTRY,—MOUNTAINS, WILDERNESS, DESERT, PLAINS, RIVERS, LAKES, WADYS, THE DEAD SEA, AND THE RIVER JORDAN, CLIMATE, &c.

BY REV. DR. COX.

CANAAN.

OUR object is to compare the Land and the Book and by an examination of the topography of Palestine to illustrate the histories of Scripture. Should any doubt exist in the mind as to the sacred histories, it must be dispelled by the minute agreement traced between the Holy Writ and the Physical Geography; "no fable however devised," no myth or legend of a later age could have adapted itself so precisely to the topographical details of the country. The scenes here described are from actual observations by the most recent scientific explorers of various nations within the present century and from the most authentic works on record.

> "Those holy fields,
> Over whose acres walked those blessed feet
> Which fourteen hundred years ago were nailed,
> For our advantage, on the bitter cross."

Circumstances have contributed to affix a great variety of names to the country in which the Israelites settled. Its most ancient, and, perhaps, even still, its most frequent appellation, is that of *Canaan*, derived from the grandson of Noah, of that name, whose posterity were its inhabitants. *Palestine* is another title derived from the Philistines, whom the Greeks and the Romans called Palestines, who occupied that part of the land which bordered on the sea-coasts, and were long the scourge of their Hebrew neighbours. After Canaan had been conquered by the Jews under Joshua, it was portioned out in twelve parts among eleven of the tribes descended from Jacob. From the tribe of Judah, the most important of the twelve, which continued after the dispersion and dwelt in the richest quarter, it obtained the epithet *Judæa*, after the period of the return from the Babylonish captivity. It has also been termed the *Land of Israel*, obviously from that people having subdued it, and the *Land of promise*, with reference to the remarkable promise of God to Abraham, which assigned this territory as in fee-simple to the descendants of that illustrious patriarch. It has derived the most honourable appellation of the *Holy land*, or the "*cradle of the human race*," from its having become, by the instituted worship of God, his peculiar dwelling; and from its having been subsequently distinguished by the residence, actions, miracles, sufferings, and personal triumphs of the "holy child Jesus." The mighty scenes which have been transacted within the limits of the Holy Land country, are such as could derive no additional glory from any circumstance of an exterior nature, and would render even a barren wilderness, or a solitary rock, of more real consideration than the most extensive region upon the page of history.

The northern boundary of this celebrated country was formed by the mountains of Antilibanus, or the province of Phœnicia; on the south was Idumæa, having on the line of separation also a ridge of mountains; on the east, the lake Asphaltites, the river Jordan, the sea of Tiberias, and the Samochonite lake; on the west, the Mediterranean sea. The extent has been variously computed, and if we reckon the utmost, it must appear comparatively small, when we recollect the descriptions we have of its population and natural opulence. These, however, are partly attributable to the care with which it was cultivated, and partly to the extraordinary blessing of Heaven upon the soil; for the general aspect of the country presents only barren hills with small intervening valleys. Palæstina, or Syria Palæstina, was sometimes considered by the ancients as a part of Phœnice, which extended from Orthosias, near the mouth of the Eleutherus, in lat. 34° 42′ N. to Pelusium, or rather Gaza, lat. 31° 26′, N. excluding the desert between Syria and Egypt, and a distance of nearly 200 geographical miles, while Palestine Proper, which may be considered as reaching from Sidon, in lat. 33° 34′ N. to Gaza, is only 2° 8′, or 128 geographical miles in length, and not more than 105 geographical miles in its greatest breadth.

Profane writers corroborate the Mosaic account of its fertility. Hecatæus, an author of the time of Ptolemy I., mentions it as an excellent and fruitful province, well peopled. Pliny celebrates the course of the river Jordan, the palm trees, and other productions. Some ancient writers, however, as Strabo, for instance, and some modern travellers, have expressed an opposite opinion, and even poured contempt upon this land, as full of barren mountains and woods; but if this testimony may be considered as enhancing the almost miracle of its natural capacities to sustain a large population, it does not contradict the fact of its extraordinary fertility in particular places; and even some of the writers themselves, especially Jerome, while he descants upon its rocky character in general, and upon the frequency of the drought that prevails there, remarks also upon its productiveness. The Jewish legislator gives a detailed account of its fruits, and its oil, wine, and other produce; it is said to have exceeded all other countries. So rich was the soil, that it required no manure to force or to sustain its vigor. The corn was both excellent in quality, and abundant in quantity.

Under the Roman domination Palestine was subdivided into six parts, three on the Western and as many on the Eastern side of the Jordan; the former being Galilæa, Samaria, and Judæa; the latter Ituræa, Peræa, and Moabitis. To the South and East of these was Idumæa, a mountainous, and, for the most part, desert country, long hostile, and at last only imperfectly subdued by the Jewish kings. The Canaanites and their neighbours in Moab and Edom (Idumæa) were small, independent, pastoral communities, probably subject to a patriarchal monarchy. They seem to have successfully resisted the Israelites as long as they preserved that federal union by which they had previously maintained their independence; in some cases the Jews, in others the Canaanites, were driven into the mountains, while their adversaries occupied the valleys; but when the Jewish power was consolidated by the vigour and enterprise of David, the Philistines and other Canaanites to the West of the Jordan were on one hand humbled, if not reduced to a state of dependence, and the mountaineers to the East of that river, in Moab, Ammon, and Edom, were on the other hand, either completely subdued, or so far disabled as never afterwards to become formidable to the Jews.

I.—GALILEE.

Galilee, the northernmost of the subdivisions established under the Asamonean kings, and continued under the Romans, received its name probably from its being on the confines; Galíl signifying, according to Kimkhí, on Joshua, "a boundary." It extends from the southern border of Phœnice to the southern extremity of the Lake of Gennesareth, or Sea of Galilee. Accho, or Ptolemais, the 'Akkà of the Arabs, the Acri of the modern Italians, and the Acre of English writers, was so near the confines as to be sometimes assigned to the territory of Tyre, and sometimes to Galilee. It is a sea-port town, thirty miles below Tyre, and eight north of Mount Carmel. It was in the territory assigned to the tribe of Asher, the key of Syria, standing on an angular promontory jutting into the sea, and very strongly fortified. One of its northern districts was called Cabul (Kabúl) by Hiram, King of Tyre, to whom it was given by Solomon. (1 Kings ix. 13.) Cæsarea Philippi was in the northern part of Galilee, near Mount Hermon. Anciently it was called Paneas, from a grotto sacred to Pan; a name now preserved in the modern appellation Bâniâs. It is enbosomed among mountains, and it stands upon a platform, or terrace, a hundred feet above an extensive plain. The ancient city was surrounded by water, and defended on all sides by natural ravines, except on the east. At present the plain towards the north-west, west and south-west, is covered with columns, capitals, and foundations, bearing testimony to its ancient size and magnificence. Near this place, were the easternmost sources of the Jordan. This is, no doubt, the source visited by Burckhardt, and supposed by him to give rise to one of the tributaries of the Jordan. It is very near Bâniyâs (Paneas). But this was supposed by the ancients to be the issue of a subterranean outlet from a small lake called Phiăla, 120

stadia (15 miles) north-east of Paneas, afterwards called Cæsarea Philippi. Its most ancient name was Dan. (Gen. xiv. 14.) The river passing by it is at this day called Dan on the spot. Its position on the northern boundary of the Jewish territory is evident from the proverbial expression, "from Dan to Beersheba." The Jordan, at a small distance below Paneas, passes through a larger lake called Haúleh, the ancient Samachonitis and after running 120 stadia (15 miles) further, enters the Lake of Gennesareth (*i. e.* the Vale or Nazareth), otherwise called the Sea of Galilee, or Lake of Tiberias (now Tabariyeh), from a Roman town on its western side. After issuing from that lake, it flows nearly south, a very circuitous course, with a very rapid descent, till it enters the Lake Asphaltites, or Dead Sea, (Bahr Zoghar, or Lút.)

The principal tributaries to the Jordan come from the Eastern mountains, and are, 1. The Hieromax, a corruption of Yarmúk (the Hebrew name still preserved by the Arabs), which rises in Auranitis (Haúran) and flows into the Jordan, about four geographical miles from the southernmost point of the lake of Tiberias. 2. The Jabbok (Yabók, now Zerká), which separated the Amorites from the Gileadites. 3. Jazer, (Yá'-zer, Josh. xxi. 39), now Nahr Sír, probably from the Greek Jaser, *i. e.* Yasír, as pronounced in the middle ages. Into the Lake Asphaltites flowed, 4. the Arnon (Zerká Mo'în) a stream formed by a number of mountain torrents, whence the expression used in Scripture, "the stream of the brooks." It separated Moab from Edom. On the western side, the principal affluents of the Jordan are, 1. the river Sichem (Wádí-l-Mujeddeh), probably the brook Cherith. (1 Kings xvii. 15.) 2. A stream from Mount Ephraim (El Beïdán); and, 3. the river of Jericho (El Kalíl).

On the coast, Achzib (Akzíb, Josh. xix. 29), or Ecchippa, nine miles north of Accho (Judg. i. 38), though within the limits of the tribe of Asher, was still possessed by the Canaanites, as were most, if not all, the cities on the coast: the Israelites being a pastoral people, not disposed to venture on the sea, and withheld, as it appears, by Providence, from establishing themselves in places where they would have been drawn into a commerce with idolatrous and distant nations. Ptolemais, under the name of Acé, was made a Roman colony under the Emperor Claudius. Very near to it the river Belus (Rahmán or No'mán), which rises in Mount Carmel, enters the sea; the sand of that stream was considered as particularly useful in the manufacture of glass.

Lower Galilee, which lay between Mount Carmel and the Lake of Gennesareth, contained a small portion of the tribe of Naphtali, the whole of Zebulon, and the northern confines of Issachar. It was separated by the lake from Gadara and Gaulonitis (now Jaulán). The lake was anciently called the Sea of Chinnereth (Numb. xxxiv. 11), from a town of that name, probably the same as Gennesareth, of which remains can be traced near Meniyeh at the north-western extremity of the lake, or, if Jerome be right, the same as Tiberias. This place was called Gennēsar, and by the Greeks the country round it Gennesaritis. From Tiberias on its south-west side it was called the Sea of Tiberias; and the Sea of Galilee is another name by which it is frequently mentioned in the New Testament. "Its width," says Josephus (iii. 35), "is 40 stadia, (five miles,) and its length 140 (17½ miles)." Pliny makes it one mile broader and a mile and a half shorter. In shape it is nearly oval. Its water, which is fresh and drinkable, abounds with fish. The aromatic reed and rush, and the balsam of Judæa, mentioned by Strabo as the produce of its fertile shores, have not been found there in modern times, unless the *Calamus aromaticus* here named be the well-known aquatic plant: the balsam was probably a species of amyris successfully cultivated, but not indigenous, in Judea. There were two cities bearing the name Bethsaida (house of hunting or fishing); one was a city near the desert of the same name in Galilee, on the western shore of the lake Gennesareth. It was the city in which Andrew and Peter followed their trade as fishermen. It was also the native place of Philip. Bethsaida frequently witnessed the miracles, and heard the preaching of our Saviour; and the stubborn unbelief of its inhabitants drew down from him a bitter denunciation of woe. (Matt. xi. 21.) The other town of the same name was on the east bank of Jordan, near which was the wilderness of Bethsaida. There were two Canas in Galilee, —one in the tribe of Asher, near Sidon; the other so remarkable as the place where our Saviour's first miracle was performed, near the northern extremity of the lake, a few miles west of Julias, (Betharamphtha, improved by Herod the Tetrarch, and named in honour of the wife of Tiberius,) close to the entrance of the Jordan, and about 17 or 18 miles north-east of Tiberias. According to Dr. Robinson, the place called Kep Kenna, six miles north-east of Nazareth, is not the spot where stood Cana of Galilee, as most travellers imagine, but that which is now called Kâna-el-Jelil, about seven miles north of Nazareth. Capernaum, (Kafa Nahúm,) on the borders of Zebulon and Naphtali, was probably near the present Tell Húm, on the edge of the lake, two or three miles west of the entrance of the Jordan. This city was about twenty miles north-east from Cana, where Christ often resided, and performed some of his most wonderful miracles. Its exact site, as we have intimated, is uncertain, though it was once the metropolis of Galilee. Dr. Wilson supposes it to have been at the head of the lake, about five miles west of the Jordan, where extensive ruins are found. Dr. Robinson considers it to have been on the spot now called Khan Minyeh, near the fountain called Ain-el-Tîn, north of Tiberias, and where, midway of the coast, the hills retire in a kind of arch, and form a small triangular plain, four miles in length, and two in breadth, and is the ancient land of Genesareth.

Near to Capernaum, and south of Mount Tabor, was the city of Nain, (Beauh), remarkable as the scene of one of our Saviour's most wonderful miracles. (Luke vii. 11–15.) It is now a Turkish village. About two miles from Capernaum, and near Cana, was Chorazin, (Matt. xi. 21,) the precise location of which is now unknown. The low-land alongside the lake from the entrance of the Jordan to Tiberias, about four miles long and two and a half broad, was called the Land of Gennesar, or Gennesareth, and celebrated for its fertility and the mildness of its climate. Not four miles to the south of Tiberias, on the shore of the lake, was Tarichææ, or Tarichæa, (El Meláhah,) from its salt fish, a well fortified and populous city, having upwards of 38,000 inhabitants when taken by Vespasian. Tiberias, (now Tabariyeh,) the last city on the western side of the lake, and in the most fertile part of its shore, was built by Herod the Tetrarch, and so named in honour of his patron the Emperor Tiberius. Jerome says that it was anciently called Chenereth; the Talmud calls it Rakkath. (Josh. xix. 35.)

Tiberias was once famed as a seat of Jewish learning. It is now the rendezvous of Jewish devotees, who flock thither (it being one of the four holy cities) in order to pass their days in praying for their own salvation, and that of their brethren, who remain in worldly pursuits. It has long been celebrated for its hot baths, one of which is too hot to bear the hand in it. The water issues from the ground, and the taste is exceedingly salt and bitter, and has a strong smell of sulphur. The city of Tiberias is nearly encircled with mountains, and is seated on the margin of the lake, which bears the same name. Herod Antipas, it is believed, erected the city on the site of an obscure town or village named Cinnereth, which formerly had given its name to the lake. (Joshua xix. 35.) The Talmud, however, states, as already mentioned, that the town of Rakkath originally occupied its site. "Neither of these identifications," says Dr. Kitto, "seems to us open to much objection, although there appears no means of deciding which of them is entitled to preference." The name of Tiberias is frequently found in history; "it was the scene of some of the most memorable events recorded by Josephus, and was, next to Sepphoris, the most considerable city of Galilee. It had a university, and, after the fall of Jerusalem, was the residence of Jewish patriarchs, rabbins, and learned men, till the fourth century; after which it gradually declined till it was taken by the Saracens under Omar, in the seventh century. But from its reputed sanctity, and the celebrity of its baths, it continued to flourish, and is mentioned in an itinerary of the eighth century, cited by Reland, as containing many churches and synagogues." The present town is called Tabariyeh or Tūbariyeh; it is walled, and of considerable magnitude, but overspread with ruins from the earthquake which, in 1837, destroyed so many of its inhabitants. Before the occurrence of that fearful calamity, the population was estimated at about 4000, but at present half that number is about the maximum. Tiberias is one of the four holy cities of the Talmud, the others being Safed, Hebron, and Jerusalem.

Nazareth, now known by the name of Nassarah, or Nasarah, is from 50 to 70 miles north of Jerusalem, six or seven west-north-west of Mount Tabor, fifteen from the sea of Tiberias, near the parallel of its southern extremity, and north of the plain of Esdraelon, at the head of a valley which runs up from it. On all sides it is surrounded by hills of considerable elevation, in the midst of which it lies embosomed. It was anciently distinguished for its extreme wickedness: but can never cease to be celebrated as a place which gave an appellation to the Saviour as "Jesus of Nazareth," and where he spent thirty years of his life.

We cannot forbear quoting the language of Dr. Robinson. "Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now just as they once met his.

"He must often have visited the fountain near which we had pitched our tents; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain, where the din of battles so oft had rolled, and the garments of the warrior had been dyed in blood; and he looked out, too, upon the sea over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth which has enlightened the world, and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprang up."

Five miles south-east of Sepphoris is Mount Tabor, (now Jebel Tur,) a lofty, pap-shaped, insulated mountain, 30 stadia (nearly four miles) in height, almost inaccessible on its north side, and having a level summit of 26 stadia (three miles,) anciently surrounded by a wall. It was, according to the Jews, 10 miles south-west of Capernaum. Near the base of this mountain, on its north-western side, are the sources of Kishon (Kaïsún, or Nahr-el-Mokatta',) and two miles southward, in the direction of Endor (Handúreh) was Na'ím (Naïn, Luke viii. 11.) Endor was in the tribe of Manasseh, four miles south of Tabor; and rather more than two miles west of Endor was Shunem (Sonna, or Sunem,) the site of which can still be traced. Shunem was a town in the tribe of Issachar, and seated on an eminence at the west end of Little Hermon, three miles north

FURNITURE OF THE TABERNACLE.



THE TABERNACLE IN THE WILDERNESS.

of Jezreel. It is associated with several important incidents of Jewish history. (1 Sam. xxviii. 4; 1 Kings i. 3; 2 Kings viii. 1–6.) It was the place where Elisha often tarried, and where he performed an extraordinary miracle. (2 Kings iv. 8–37.) It was also called Sulem, and was, according to Jerome, five miles south-west of Tabor, and four miles from Zain. A very strong city in this neighbourhood, named Jotapata, was entirely ruined by Vespasian. Japha, a very populous and powerful village, was very near it. Gabara and Gischala seem to have been near the southern borders of Galilee. Legio (now El Lejjún, Abú-Hedá) was near Aphek; Taanach (Jos. xvii. 11) north-west of Shúnem; Megiddo, near it and the river Kishon: and Gath Hepher (2 Kings xiv. 25) in Zabulon, called by the Greeks Diocæsarea, two miles from Sepphoris, was venerated on account of the sepulchre of the prophet Jonah. The stronghold called Zabulon, on the western borders, was not very far from Ptolemaïs, or Accho (now Acri.) Mount Carmel projects into the sea between Ace (Accho or Acri) and the tower of Strato (Turris Stratonis,) afterwards Cæsarea Palæstina, now Kaïsáriyeh; half way between which and Mount Carmel was Dora. The cape terminating Mount Carmel was 120 stadia (fifteen miles) south-west of Ptolemais (Accho,) and that chain of mountains was woody, and abounded in game. At Ecbatana, a town on its flank, Cambyses died, and thus literally fulfilled the oracle, which declared that he should die at a place so named. Mount Hermon (Ps. lxxxiv. 13) is perhaps Jebel Da'í, to the east of Endor, and south-east of Tabor; but this is not the lofty mountain mentioned by the Psalmist. The "Brook," or torrent, "Kishon," which flows into the sea near Hepher (Haïfá) and the Belus or Nu'mán, which discharges its waters near Accho, are the principal streams in Galilee mentioned by the ancients.

The Great Plain lay between Galilee and Samaria, and was therefore sometimes included in the one, and sometimes in the other. It follows the course of the Kishon (Nahr el Mokatta',) which rises in Mount Gilboa (Jilbó'), a continuation of Carmel, approaching the Jordan near Bethshan (Baisan, Scythopolis.) This plain is terminated westwards by the outskirts of Carmel, through which the river forces its way to the sea near Hepha (Haïfá.) That river was perhaps the common boundary of Galilee and Samaria. Asōchis, occasionally mentioned by Josephus, was in this part of Lower Galilee.

II.—SAMARIA.

Samaria extended from the village of Ginæa (Jenín) to the district of Acrobatene, and consisted, like the rest of Palestine, of mountains intersected by fertile valleys. Its capital, Samaria, the city from which this central province of the land of Canaan derived its name, was built on a hill situated about forty miles north from Jerusalem, and not far north-west from Nablouse (Shechem.) It was purchased from Shemer (whence its name,) named Shomerem after its possession, and fortified (1 Kings xvi. 24) by Omri king of Israel, B.C. 928. It withstood two sieges by Benhadad, king of Syria, and was utterly destroyed by Shalmanezer, king of Assyria, in the reign of Hoshea, after a siege of three years. (2 Kings xvii. 1–6.) This overthrow had been foretold by the prophet Micah (i. 6,) and took place 210 years after its foundation (B.C. 718.) The Cuthæan colonists, established there by the Assyrian kings, restored it so completely that it was a very strong city when taken and destroyed by John Hyrcanus (B.C. 131.) It was rebuilt by Gabinius, præfect of Syria (B.C. 58,) and much enlarged by Herod the Great, who called it Sebaste (Augusta,) in honour of Augustus (B.C. 24,) who had given him the city. He surrounded it with a wall 20 stadia (2½ miles) in circumference, and settled 1000 inhabitants in it. The ruins indicate its former magnificence, though now it is an insignificant village. The situation of Samaria is extremely fine, and strong by nature. It is on a hill, surrounded by a broad deep valley, which is encompassed by four other hills, cultivated in terraces to the top, and, like the valley, sown with grain, and planted with fig and olive trees. It exhibits the ruins of an ancient convent. Tirzah (1 Kings xvi. 23) was the capital before the time of Omri. Three or four miles south-east of Samaria was Sichem (Sicisma, Sychem, or Sychar, now Nábulus,) one of the oldest cities of Canaan. The name Sychar is Syriac, signifying drunkenness and falsehood, applied to it as a stigma by the Jews. It is known also by the name of Neapolis, but is now called Nablouse or Naplouse. It lies northerly from Jerusalem, at the distance of between 35 and 40 miles, between Mount Ebal on the north and Gerizim on the south. Shechem, or Sichem, which was placed on a gentle declivity, as its name implies, was destroyed by Abimelech (Judg. ix. 45,) rebuilt by Jeroboam (1 Kings xii. 25,) and restored by the Romans under the name of Neapolis, changed by the Arabs into Nábulus. It lies between two hills: Ebal one mile north-east, and Garizim (Jebel Hesan) one mile and a half south-west. On the latter stood the famous Temple intended to rival that at Jerusalem, built by Sanballat, in the time of Alexander (B.C. 331,) and destroyed by John Hyrcanus 200 years afterwards. Mamortha, or Morthia, was one of the names of Sichem. Here Jeroboam fixed his royal residence, when he drew away the Ten Tribes from Rehoboam, and set up the kingdom of Israel. (1 Kings xii. 25.) This city is associated with memorable events of the patriarchal ages. (Gen. xlix. 29–32: l. 13; Josh. xxiv. 1–32: Judg. ix. 46–49.) It belonged to the tribe of Ephraim. It is, moreōver, distinguished as the place of one of our Lord's most interesting discourses, the result of which was the conversion of several of the Samaritans. (John iv. 4–42.)

The modern town consists chiefly of two long streets parallel to the valley. The approach from the hills is extremely fine. It appears embosomed in the most beautiful bowers, half concealed by luxuriant gardens and stately groves of trees encircling the vale in which it stands. A mile from it, to the east, is the sepulchre of Joseph, in the parcel of ground given by Jacob to his son, and 300 paces south-east is Jacob's well, a perpendicular shaft, 75 feet in depth, and 9 in diameter, sunk in the solid rock, and still containing water. Its population is, according to Mr. Buckingham, about 10,000, who are chiefly Mohammedans. Dr. Clarke speaks of it as affording one of the finest views in the Holy Land. Another royal residence of Jeroboam's successors was Jezreel (near Maximianopolis, anciently Hadad Rimmon,) in the tribe of Manasseh, and on the borders of Issachar, in an extensive plain named from it. Bethshean (Judg. i. 27,) whence the tribe of Manasseh did not expel the Canaanites, afterwards Scythopolis, now Bísán or Baïsan, near a stream bearing its name, and flowing into the Jordan about two miles north-east of it, was the first city south of Galilee. It was the largest of the ten united under the name of Decapolis. El Baïsan or Beysan is a ruin exhibiting many traces of a high antiquity. The situation of this town was on the west of Jordan, 25 miles south of the sea of Tiberias. Anciently it seems to have belonged to the Philistines, who exposed the body of Saul on its walls after his defeat and death at the battle of Gilboa. (1 Sam. xxxi. 10.) On the Jordan, eight miles south of it, was Ænon, near Salim (Mezár,) where John baptized (Hieron. de loc. Ebraïc;) and half way between them, Succoth (Sûkkót.) Tappuah, or En Tappuah (the Spring of Tappuah,) on the confines of Manasseh, but belonging to Ephraim, was near this part of the Jordan. (Josh. xviii. 8.) Taanath Shiloh (Josh. xvi. 6,) in the tribe of Manasseh, was ten miles east of Sichem on the way down to that river (Jerome.)

On the coast, Dor (Josh. xvii. 11,) in the half tribe of Manasseh, was a few miles north of the mouth of the Cherseus, the boundary of Phœnice, according to Ptolemy, seven geographical miles south of the tower of Strato, which was an artificial harbour, adorned and named by Herod, Cæsarea, in honour of Augustus, now Kaïsáriyeh. It was constituted the first Flavian colony by Vespasian, and is said by Pliny and Ptolemy to be the northern boundary of Palestine, 189 miles from the confines of Arabia; but the sacred writers speak of Palestine as reaching to the borders of Tyre. After the destruction of Jerusalem, when Judea became a Roman province, this city became the capital of Palestine, as Antioch was head of Syria. Apollonia, probably a Macedonian settlement, now Arsuf, was near the mouth of a stream called El Hadr, rather more than 15 geographical miles south of Cæsarēa. It was one of the towns fortified by Gabinius. Joppa, (in Hebrew Yáphó, now Yáfá) was 17 geographical miles further south, near a bend in the line of coast. Though possessing merely an insecure roadstead, it was anciently, as now, the port of Jerusalem. According to the Greek mythologists, it was the royal abode of Cepheus before the Deluge; the rings on the neighbouring rock, moreover, and the bones of a sea-monster on the shore, were shown as monuments of the delivery of Andromeda by Perseus. It is doubtful whether it lay within the tribe of Dan, but it was probably on its northern border. (Josh. xix. 46.)

Joppa is situated between Cæsarea and Gaza. It stands on a rocky, oblong hill, the houses and streets rising one above another in tiers, 30 or 40 miles north-west of Jerusalem. To this place Jonah repaired in his vain attempt to escape the presence of the Lord. It was remarkable as the residence of Cornelius, the first Gentile convert to whom Peter was sent. In later times it became distinguished in the history of the crusaders, and most recently in the Egyptian expedition of Napoleon Bonaparte. Sharon (Sarōnas,) the plain between Cæsarea and Joppa, but nearer to the latter, is now called the Vale of Ramleh. At its south-eastern extremity was Lydda (Lúd in Hebrew, now Ludd, called by the Greeks Diospolis,) on the confines of Judea and Samaria. Ramathaïm Zophim (*i. e.* the two Ramahs of the Zóphs,) in Mount Ephraim, only two or three miles west by south of Lydda, was called Ramleh by the Arabs, a name corrupted by the Crusaders into Rámula. Rama was a small town six miles north of Jerusalem, on the way to Bethel, and a short distance west of Gibeah, where the Jews assembled after the destruction of Jerusalem by Nebuzaradan (Jer. xl. 1,) to take their departure as captives in a foreign land. Near this place Rachel was buried. It is now called er-Râm. Ramathaim-Zophim was the place of Samuel's birth, residence, and burial, and where he anointed Saul as king. Rama or Ramathaim, or Ramathaim-Zophim of the Old is thought by many to be the Arimathea of the New Testament, the residence of Joseph, who begged the body of Jesus. Mount Ephraim ran in a north-eastern direction from the point of Rámula towards the Jordan near Neapolis (Sichem, now Nábulus.) Gezer, or Gazer (now Jazur,) in the tribe of Ephraim, on the borders of Ashdod (Azotus,) and a few miles east by south of Joppa, was a very strong fortress. Antipatris (now El Borj) was built by Herod on the site of Caphar Zaba, 150 stadia north of Joppa. (Josh. xiii. 23.) (Beth-Hórón,) the upper and lower built by Sherah, granddaughter of Ephraim (1 Chron. vii. 24,) was about nine geographical miles east of Lydda, and 100 stadia (12½ miles) north-west of Jerusalem. (Josh. xx. 4.) It was near the northern boundary of the tribe of Benjamin (Josh. xviii. 13,) a mile or two north-west of the present Beït el Mahásin. Beththar, where the False Messiah, Ben Cozba, was slain in the 18th year of Hadrian (A.D. 135,) has been confounded with Beth-Horon; but its ruins are probably those four or five miles east of the

Móyet el timsán, just below Arsuf. Five or six miles north-west of Antipatris (El Borj) was Galgúlis, opposite to the modern Kakun. Michmethch, on the south border of Manasseh and the northern boundary of Ephraim, was in sight of Shechem, probably a few miles to the west, near the modern Ajeneïd. Dothan and Thebez, where Abimelech was killed (Judg. ix. 50,) lay probably 10 or 12 miles north-east of Shechem. Dothan, it may be further observed, was situated near Jezreel, about 12 miles north of Samaria, at a narrow pass in the mountains of Gilboa. It is memorable as the place where Joseph's brethren sold him, and where the Syrian troops attempted to seize Elisha. (2 Kings vi. 13–23.)

Between the western territory of the tribe of Manasseh and the southern boundary of Issachar, was Mount Gilboa, now Jilbo', running from north-east to south-west, and joining Carmel at its western extremity. Their highest ridges near Zara'ein (Jezreel) appeared to be separated only by a depression from Mount Hermon. Archi, celebrated as the birth-place of Hushai, the friend of David, lay on the southern border of Ephraim, between Bethel and Beth-horon the nether. Luz, afterwards called Beth-el, from Jacob's miraculous dream (Gen. xxviii. 19), was on the southern side of Ephraim, near the boundary which separated it from Benjamin. (Josh. xviii. 13.) According to Eusebius and Jerome it was 12 Roman miles north of Jerusalem (10 geographical miles, according to Berghaus), and about two miles west of the road to Neapolis (Shechem).

Bethel, now in ruins, is known by the name of Beyteen; it is situated east of a line running from Shechem to Jerusalem, and at about an equal distance from each, according to Eusebius. It was the residence of a Canaanite king, and the Ephraimites to whom it was assigned in the division of the land. The tabernacle was long stationed in this place, and Jeroboam fixed a golden calf there, from which circumstance Amos called it Beth-aven, "the house of idolatry." (1 Kings xii. 28–33.) "Coming to Bethel," was the proverbial expression for idolatry. About a mile south by east was Michmash, overlooking the Vale of Ajalon, and between two or three miles eastward was Beeroth, now El bir (the well), with a bridge over the Nahr-el-fareh, a stream which rises at the western end of that valley and runs into the Jordan to the north-west of Bethabara. Bethaven appears to have been two or three miles north-east of Beeroth; and five or six south-west of Ai (Josh. vii. 2), called Angai in the Septuagint. About 12 miles nearly due north of it was Acrabata (Akrabath, Mishnah, v. 2), the capital of the south-eastern district of Samaria. This seems to be the Acrabim of Eusebius. Within the limits of Ephraim also was Shiloh, where "the Oracle of God" was delivered for more than three hundred years. It was probably about 15 geographical miles north-east of Bethel, and about 2 miles east of Lebonah (Khan Leban), 12 miles south of Neapolis (Nabulus). Shiloh, now called Seilun or Siloun, was about 10 miles south of Shechem, and 25 north of Jerusalem. Here Joshua erected the tabernacle, and divided the land of promise by lot. It was the place where Samuel began to prophesy, and where Abijah lived.

III.—JUDÆA—JERUSALEM.

Judæa, the third division of Palestine west of the Jordan, a name frequently used by ancient and modern writers with greater latitude as synonymous with Palestine, which was itself often put for the whole of Syria, comprehended the small tribes of Dan and Benjamin, and the large ones of Judah and Simeon, together with the coast occupied by the Philistines and the barren mountains of Edom (Idumæa), which had been at length conquered by David. Its capital was JERUSALEM (Ierushalaïm, Hierosolyma). It is called Salem, and was the abode of Melchizedek in the time of Abraham (Jer. xiv. 18), but was afterwards named Jebus, the people of which were the Jebusites, one of the seven nations of Canaan. Whence the term Jeru was derived is uncertain. Some suppose it from Jewish *possession;* others from *Jarah foundation.* If from the former, the whole word signifies "the possession of peace," that is, a peaceful possession; if the latter, "the dwelling of peace." "Many writers," says Lynch, "have undertaken to describe the first sight of Jerusalem; but all that I have read conveys but a faint idea of the reality. There is a gloomy grandeur in the scene which language cannot paint." Its citadel, first taken by David, received the name of Jerusalem at an earlier period. (Josh. x. 1.) It was on the confines of Benjamin and Judah, and therefore assigned to each of those tribes. After its final destruction by Titus, a new city, called Ælia Capitolina, was raised by Hadrian on part of its site; that town, which afterwards recovered its ancient name, is called by the Arabs, El Kods, or Beït el Makdes (the House of Sanctuary). Its position, in 31° 47′ 47″ N. and 35° 11′ 39″ E. was determined by the indefatigable but unfortunate traveller, Dr. Seetzen. The boundaries of the ancient city, which, it seems, can still be traced, may be considered as settling many disputed points respecting the distribution of its different parts, and the position of Mount Sion with respect to Acra and the Temple.

The earliest reference to the site is probably under the apellation of "the Land of Moriah," whither Abraham was commanded to go to present Isaac as a burnt-offering, when it is believed the patriarch trod the very ground of the future city. It is in the midst of the central chain of mountains which runs north and south through Palestine, on the boundary line between the tribes of Benjamin and Judah, 33 miles from the sea, and 24 from the Jordan, and about the same distance north of Hebron. It occupies an irregular promontory amidst a confused mass of rocks and hills. The promontory begins at upwards of a mile from the city to the north-west, at the head of the valleys of Jehoshaphat and Gihon.

On the entrance of the tribes to Canaan, it is introduced to us at once as a royal city (Josh. x.), at which time its known history commences, when it was in possession of the Jebusites. In the first united opposition of the Canaanites against Israel, the leader was Adonizedek, its king. Joshua does not appear ever to have assailed it, and the capture of it by the tribe of Judah (Judg. i. 8), was either partial or temporary. The stronghold, known afterwards as Zion, continued in the hands of its former possessors. The Jebusites still dwelt among the children of Judah and Benjamin, and Jebus, situated on their boundary line, was still referred to as a "city of the stranger, that is not of the children of Israel" (Judg. xix. 12), and seems to have remained for four houndred years under the same rule to the time of the kings. This is not the proper place to recite its history, but we may just add in the words of the author of the Biblical Cyclopædia: "Seventeen times has Jerusalem been taken and pillaged: millions of men have been slaughtered within its walls. No other city has experienced such a fate. This protracted and almost supernatural punishment betokens unexampled guilt."

In its most flourishing state it appears to have had the form of an irregular oblong, occupying the summits of four hills. Sion on the south, Moriah on the east, Acra, in the centre, and Bezetha on the north-west side; Acra being considerably lower than Sion, though naturally higher than Moriah, was lowered and levelled by Simon the Asamonean Prince, in order to make the temple more conspicuous. He also filled up the hollow called Cheesemaker's Valley, which separated Mount Sion from Acra, so that it is now scarcely perceptible. Beyond Acra was Bezetha or Cænopolis (*i. e.* the New City), opposite to the Antonian Tower at the north-west corner of the court of the Temple, but separated from it by a deep artificial foss. Mount Sion alone was inhabited at first; Acra was afterwards added, under the Asmonean kings. Bezetha, the walls of which were begun by Herod Agrippa in the time of Claudius (A. D. 42–55), but finished after his death by the Jews, to the height of 20 cubits (50 feet). "The whole city was bounded by deep and precipitous ravines," says Josephus, "where it was not protected by strong walls. It was built on two hills (Sion and Acra) facing each other and separated by a valley, towards which the houses descended on each side. The hill which bore the upper city was much higher and straighter lengthways than the other; and, on account of its strength, was called a fortress by David, father of Solomon, first builder of the Temple, and is called the Upper Market or Forum by us." The other hill, on which the lower city stood, was in the shape of the waning moon, and was called Acra (summit). Opposite to it there was a third hill, naturally lower, and formerly separated from the other by a deep ravine; but it was filled up by the Asmonean kings, who wished to connect the temple with the city, and also lower the summit of Acra that the Temple might overlook it.

The northern wall of the oldest city (Sion) passed eastwards from the Hippic Tower, by the paved gallery or portico and the senate house, to the western gate of the Temple; from the same point westwards it passed by Bethso to the gate of the Essenes, where it turned southwards above the Spring of Siloam, and thence bending towards the east as far as the Pool of Solomon, and passing by a place called Ophlas, terminated at the eastern gate of the Temple." This account places Mount Sion to the south-west of the Temple, and Bezetha to the west and north-west of it; but the precise position of the reservoirs mentioned in Scripture, which were both within and without the city, is not so easily determined. The position of Golgotha is also doubtful, though the arguments against its identity with the site of the church over the Holy Sepulchre, so urgently put by a late learned and estimable traveller, are by no means convincing, when carefully weighed and compared with the clear statements of Josephus. Without relying too much on local tradition, as only sixty years intervened between the destruction of Jerusalem by Titus and its re-establishment under the name of Ælia by Hadrian, it is not probable that it should have been in the interval so entirely deserted, especially by Christians, as to cause the position of Calvary, the Temple and Mount Sion, spots so memorable, to be entirely lost sight of. A careful examination of the traces of the ancient walls would, it may be hoped, go far towards removing the doubts which have thus arisen as to the places where the great events recorded in Scripture occurred.

The dearth of water in Jerusalem is great: Siloam at the south-east angle of the ancient city, near the valley of the Tyropœon, was the only perennial spring possessed by the inhabitants. There is now also a reservoir or pool near the south-west angle of the ancient city, which may be the Pool of Gihon (1 Kings i. 33,) where Solomon was anointed. Kidron, the only stream near the city, commonly called the Brook Kidron (2 Chron. xxix. 16,) or Cedron (John xviii. 1,) is a deep and rugged ravine, through which a torrent descends to the Dead Sea after continued rains. It marks the eastern side of the city, which is separated by it from the Mount of Olives. Between it and Acra, to the north-east of Mount Sion, was Ophel, in or near which was the Xystus, or paved portico, which connected Mount Sion with Moria. On the southern and south-eastern side of the city was the valley of Ben Hinnom (Josh. xv. 8,) through which runs another torrent, now called the Brook Gihon, perhaps the water mentioned in the 1st Book of Kings (i. 45.) A reservoir adjoining the north-eastern angle of the area in which the Temple stood is supposed to have been the Pool of Bethesda (Beïth Hesdá, *i. e.* the House of Mercy, John v. 2,) and is the Struthium or Sparrow's Pool of Josephus.

"Modern Jerusalem, as to general form, may be called a square, or rather a rhomboid; the north-east and south-west angles are acute, and the north-west and south-east are obtuse. The east wall is nearly straight the whole length. On the north and south sides the wall makes a bend outwardly, and on the west side it makes an inward bend, so that it would not be very inaccurate to call the city a heptagon. There are likewise many little irregularities in the wall.

"Near the bend on the west side is Jaffa gate, called also the gate of Bethlehem, and the Pilgrim's gate, and Bab el Khaleel (the gate of the beloved, *i. e.* Abraham). On the south side is the gate of Sion, called also the gate of David. On the east side, near the Pool of Bethesda, is the gate of Stephen, called likewise the sheep-gate. On the north side is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates, which are opened only occasionally.

"Maundrell measured the city, and judged it to be two miles and a half in circumference. According to Josephus it was thirty-three furlongs, or four miles and one-eighth, in circumference before Titus destroyed it. The present walls were rebuilt in the 16th century, and vary from thirty to seventy feet in height, according to the inequalities of the ground. They are about ten feet thick at the base, narrowing to the top. The stones are evidently of different eras. Some massive pieces near the south-eastern angle, bear marks of great antiquity. Mount Zion was then included; and the city seems, from his description, to have extended further north than it does now."

Two or three scenes in the immediate vicinity of Jerusalem demand especial notice. "All the time not appropriated to duty," says Lieut. Lynch, "was spent in visiting over and over again the interesting localities in and around Jerusalem. Above all others, the spot least doubted, and very far from the least hallowed, was the *garden of Gethsemane*. It is enclosed by a high stone wall, and when we saw it the trees were in blossom, the clover upon the ground in bloom, and altogether, in its aspect, and its associations, was better calculated than any place I know to soothe a troubled spirit.

"Eight venerable trees, isolated from the smaller and less imposing ones which skirt the base of the Mount of Olives, form a consecrated grove. High above, on either hand, towers a lofty mountain, with the deep yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead. Each tree in this grove, cankered and gnarled and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem the young tree springs into existence. These trees are accounted a thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt and prayed, and wept. No cavilling doubts can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation."

Lieut. Lynch thus continues his descriptions: "On the same step, and a little below Gethsemane, facing the city, are the reputed tombs of Absolom, Zachariah, St. James, and Jehoshaphat, the last giving its name to the valley. Some of them are hewn bodily from the rock, and the whole form a remarkable group. That of Absolom in particular, from its peculiar tint, as well as from its style of architecture, reminded us of the descriptions of the sepulchral monuments of Petra. It is eight feet square, surmounted by a rounded pyramid, and there are six semi-columns to each face, which are of the same mass with the body of the sepulchre. The tomb of Zachariah is also hewn square from the rock, and its four sides form a pyramid. The tomb of Jehoshaphat has a handsomely carved door; and a portico with four columns indicates the sepulchre where St. James, the apostle concealed himself." (*See Jerusalem, page* 53 *Bible Dictionary.*)

The Mount of Olives, separated by the deep ravine of Cedron from the eastern side of the city, is three-quarters of a mile distant. On its south-eastern declivity was the tract called Bethphage, and near it Bethany, on a rugged shelf of the mountain, (nearly two miles) from Jerusalem (John xi. 18,) on the road to Jericho (Mark xi. 1.) Bethany is in itself a poor village, but rich in beautiful associations in Scripture history. It is about two miles from Jerusalem, on the south-east declivity of the Mount of Olives. Bethany was the frequent resort of the Saviour of the world in his days, and the scene of some of the most interesting events of his life. There Lazarus and his sisters resided. On the north side of the city, at the distance of seven stadia, was Scopus, called Tsophim by the Jews, an elevation separated from Jarusalem by a low tract. It is in the tribe of Benjamin.

Jericho was one of the oldest cities of the Holy Land; it was situated in the tribe of Benjamin, and was next in size to Jerusalem. Immediately after the entrance into Canaan, it was miraculously subdued, when the inhabitants were all exterminated, excepting Rahab and her family. (Josh. ii. 6.) Joshua pronounced a fearful curse upon whoever should rebuild it, which was executed 520 years afterwards, upon Hiel. (1 Kings xxi. 34.) Before this time, and almost immediately after the death of Joshua, reference is made to it under the name of the city of Palm-trees, which was captured by Eglon, king of Moab. (Judg. iii. 13.) In the time of Elijah and Elisha it became a school of the prophets, and the residence of Elisha. In this vicinity Elisha miraculously healed the waters, and here subsequently our Lord restored two blind men, when he lodged with Zaccheus. Herod the Great built a castle, and died there. At present it is reduced to a wretched hamlet, called Rihah or Rah. Some believe, however, that this is two or three miles or more from the site of the ancient city. The extraordinary fertility of this well-watered and wide valley, to which the mountains slope gradually, its lofty palms, many houses, and splendid palace, with the far-famed balsam garden, rendered it as famous among the ancients as its connection with many miracles recorded in sacred history have made it an object of veneration to the moderns. Gilgal (Galgala) was 10 stadia (1¼ miles) to the south-east. Aï or Ghaï (Josh. vii. viii.) was near Beth-Aven (on the Nahr-el-fareh,) to the east of Bethel. Achor was a place between Aï and Jericho, where Achan was stoned. Gophna (Ophni, Jos. xviii. 24: now Aïn Yebneh,) 15 miles from Jerusalem, on the road to Neapolis, was the capital of a district under the Asmonean kings, about six geographical miles north of Gibeah of Saul, now Jibiá. To the west was the valley of Ajalon, and on the heights on the other side of it, to the north-west, Michmash.

The village of Ajalon, which was in the tribe of Dan, lay between Jerusalem and Ekron, and was distinguished for the miracle of Joshua. Addida (Mark xiii. 13) appears to have been near the modern Genzaleh, south-east of Lydda. Ono, and Modim, the birth-place of the Maccabees, on the western confines of Benjamin, were very near Lydda. Nob is supposed to have been south by west of Ramleh; Emmaus, north-west of Jerusalem, the present Karyet el 'Aneb; Gibeon, three miles eastwards; and very near it Adummim, now Hatrún. Gibeon was situated on the summit of a hill in Benjamin; it was a city of considerable extent, inhabited by Hivites, between five and seven miles from Jerusalem. At the close of David's reign, the sanctuary was there. Near to it was a pool, probably "the great waters," where Abner was defeated by Joab (Jer. xli. 12;) and "a great stone," that is, a monumental pillar. In Josephus it is called Gabaon, now El Jîb. There was the wilderness of Gibeon, and the valley of Gibeon, celebrated for the victory over five allied kings, and for the miracle performed there by Joshua. (Josh. x. 12.) Aphek was a city east of Jerusalem, on the borders of Judah. Anathoth, a sacerdotal city of the tribe of Benjamin, and the birth-place of Jeremiah, was about a mile south-east of Gibeon, and four miles nearly due north of Jerusalem. Ephrata, or Bethlehem of Judah, still retaining its ancient name, was 35 stadia south-east of the capital, and about the same distance north-west of Tekōa. Bethlehem (called also Bethlehem-Judah, to distinguish it from another Bethlehem in Zebulon, and Bethlehem Ephratah, the fruitful, and its inhabitants Ephrathites—Gen. xlviii. 7; Mic. v. 2) was the scene of the Book of Ruth, the birth-place of David, and, above all, of "the Saviour, which is Christ the Lord." Its situation is about six miles a little west from south of Jerusalem, on an eminence overlooking Tekōa, nine miles distant to the south, and in the midst of a very fertile district.

Tekōa was the native place of Amos, whence the desert along the coast of the Lake Asphaltites was named. The whole of that tract, as far as the Red Sea, was an uninterrupted waste in the time of Jerome. North-east of Tekōa, on the shores of the lake, is Merjúk, the ancient Masada; and north-west of Tekōa was the Herodeum, a splendid town and fortress, built by Herod in memory of the victory which placed him on the throne (B. C. 37,) 60 stadia (7½ miles) from Jerusalem. It appears to have been previously called Bethulia. Bethsur (Beïth súr, now Beït Summár) and Bezek (Beït sánï) were on the road from Tekōa to Hebron (El Khalíl,) 22 miles south by east from Jerusalem (Eusebius:) Aristobulias lay three or four miles to the east of that road. Hebron, originally called Kirjath-Arba, or the city of Arba, on account of a giant of that name (Josh. xiv. 15,) and by Moses called Mamre, was situated among mountains, about 20 miles south of Jerusalem, and at an equal distance north-east of Beersheba. It is still known as the flourishing town of Habroun, or El Khalíl, that is, "the friend of the beloved;" or, according to Mr. Fisk, the American missionary, Haleel of Khaleel-Rahmâm, "the beloved of the merciful." It is one of the oldest cities in the world, and was built seven years before Zoan in Egypt. (Numb. xiii. 22.)

Hebron is associated with some of the most interesting passages in sacred history—as the Valley of Eshcol (Numb. xiii. 24, 25;) the Vale of Hebron, once the residence of Jacob (Gen. xxxvii. 14;) Abraham's dwelling, and his family burying-place (Gen. xiii. 18; xxiii. 2, 3, 19; xxv. 10.) On the conquest of Canaan it was assigned to Caleb (Numb. xiii. 30–33,) though finally a city of refuge, and among the possessions of the priests (Josh. xx. 9; xxi. 11, 13.) It was the residence of David till Jerusalem was made the capital, and here he was anointed king (2 Sam. ii. 1–11;) but at the time of the revolt it was among the cities of Judah (2 Chron. xi. 10.) It was the head-quarters of Absolom's rebellion (2 Sam. xv.,) and here Abner was assassinated by Joab (2 Sam. iii. 27.) Some have supposed that Zacharias and Elizabeth lived there, and that it was the birth-place of John the Baptist. The plain and grove of Mamre was east, and the cave of Machpelah south of Hebron; and Debir or Kiryath Sephir four or five miles west by south, to the north-west of which was Telaim. A small stream flows into the Lake Asphaltites, nearly due east of Hebron, by a place now called 'Aïn jeddí, probably the ancient Engadi or Engaddi Zoará (Tsó'ar in Hebrew,) anciently called Hazezon-Tamar (2 Chron. xx. 2,) still marked by ruins, called Zo'ará by the Arabs, a few miles north-west of the southern extremity of the lake. Engedi (or Hazezon-Tamar) was a town 30 miles south-east of Jerusalem, and west of the southern extremity of the Dead Sea, over which its rocks and cliffs tower aloft. It is situated in a fertile district of palms and vineyards, to which

it gives its name. The word signifies "Fountain of the Kid;" and the present Arab designation of Ain Jidy, or Jeddi, has the same meaning.

Zíf and Karmel, a very few miles south-east of Hebron, still mark the places mentioned by those names in Scripture. The Lake Asphaltites, or Asphaltitis, according to recent travellers, is about 40 geographical miles from north to south, and 10 geographical miles in the broadest part from east to west. If Zo'ará mark the site of the ancient Zoar, Sodom must have been the part of the lake nearest to it, since Lot reached Zoar in the intervals between the dawn and sunrise (Gen. xix. 15, 23,) scarcely more than half an hour in that latitude.

On the western side of Judah, Baala or Kirjath-jearim (Josh. xv. 9,) the city of the Gibeonites, was nine miles on the road to Lydda. Beth-shemesh was a city of Judah on the borders of Dan, 30 miles south-west of Jerusalem, and sometimes called Irshemesh, where the ark was sent by the Philistines, when a number were swept off by pestilence for looking into it. (1 Sam. vi. 12–20.) It was the scene of a terrible battle between Israel and Judah. (2 Kings xiv. 11–13.) Bethshemesh, which was 12 miles on the way from Eleutheropolis to Nicopolis (Emmaus,) was about midway between the latter place and Jerusalem, and three miles due south of Emmaus was Timneh. Eleutheropolis, a considerable town under the Christian emperors, 16 miles west-south-west of Jerusalem. Makkeda, where Joshua buried the five kings alive in a cave (Josh. x. 16, 18,) was eight miles east of Eleutheropolis and two or three miles due south of it was Ziklag. Ashtemoh, or Esthemo, in the mountains of Judah, was about as far east of Ziklag. These places were in the extensive district of Judah, called Daróm (Daromas,) or the South. Gedor, or Gederoth (Gedrus,) was about five miles north-west of Eleutheropolis. Jarmuth was four miles and Eshtaol three miles nearly due north of that town. Moreshath, the birth-place of Micah, was about two miles by north-west north of Esthaol.

Juttah, now Yattah, is very near Karmel (Carmelia) and Zíf, a few miles south-east of Hebron. Beersheba, in the tribe of Simeon, still retains its ancient name, and its ruins are found at about 27 miles south-west of Hebron. Beersheba, which signifies "well of the oath" (Gen. xxi. 31,) was originally the name of a well, near which Abraham, and after him Isaac, who was born there, resided. It was 20 miles or upwards south of Hebron, at the southern extremity of Canaan, and afterwards became a place of considerable importance. Near the supposed site of it modern travellers have found wells of water, and they have discovered the remains of an extensive village. Robinson mentions two wells, 55 rods distant from each other; one 12 feet in diameter, and 44½ feet deep; the other 5 feet in diameter, and 42 deep, surrounded by drinking-troughs of stone, and containing excellent water. "Here, then," he exclaims, "is the place where the patriarchs Abraham, Isaac, and Jacob dwelt! Here Abraham dug, perhaps, this very well, and journeyed from hence with Isaac to Mount Moriah to offer him up there in sacrifice. From this place Jacob fled to Padan-aram, after acquiring the birthright and blessing belonging to his brother; and here, too, he sacrificed to the Lord on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges. Here was the border of Palestine Proper, which extended from Dan (on the extreme north) to Beersheba. (Gen. xxi. 31; xxii. 19; xxvi. 23; xxviii. 10; xlvi. 1; 1 Sam. viii. 2; 1 Kings xix. 3; 2 Sam. xvii. 11.) Over these smiling hills the flocks of the patriarchs once roved by thousands, where now we found only a few camels, asses, and goats."

The Jews were plainly not designed by the Almighty to be a maritime people; nor till the time of Herod, perhaps, were they permanently possessed of any part of the coast south of Mount Carmel. The original inhabitants of the country were Philistines, they, with the Caphtorim, were descended from the Casluhim, children of Ham, and at an early period expelled the Hivites, descendents of Canaan, from these tracts (Gen. ii. 23;) they occupied the low-lands along the Mediterranean, from the confines of Egypt to the northern boundary of Judah, and formed five confederate States, named from their chief cities, 'Azzah or Gaza (now Ghazzah,) which may be said to consist of three villages: that in the centre, being the castle, now in ruins, commands a very extensive view over the sea about a mile distant, and over the adjoining country, which being there flat, and in some places covered with palm-groves, recalls the scenery peculiar to Egypt. Many fragments of marble give evidence of its former grandeur. Notwithstanding its productive soil and advantageous position, its population at the close of the last century was reduced to 2000 souls. Cotton, cloths, and soap, were then its principal manufactures, and being the place of transit between Egypt and Syria, a considerable traffic was maintained there by the transit of caravans. 'Askalón ('Askalán,) a "fenced city," and capital of the five Philistine lordships, was situated 12 miles south of Gaza, on the eastern shore of the Mediterranean, and 37 miles from Jerusalem. It was the birth-place of Herod the Great.

Ashdód, called by the Greeks Azotus, lay on the Mediterranean, 15 or 20 miles north of Gaza, between Askalon and Ekron. It is built on the summit of a hill, and contained the temple of Dagon, in which the Philistines placed the ark. Ashdód, (Esdúd) is now celebrated for its scorpions. Gath, which was their capital, was included in the territory of Dan, and is celebrated as the birth-place of Goliath. It was thirty-two miles west from Jerusalem, and appears to have been revived at the time of the destruction of the first temple (B.C. 588.) It was probably not far from Ashdod and Ekron. Ekron, at the northern extremity of the land of the Philistines (Josh. xiii. 3,) was also on the confines of Judah and Dan (1 Sam. vi. 17; Josh. xix. 43;) its site it is supposed, is covered by the present village of Akri, four miles to the south of Ramleh, north-west of Gath, and north of Ashdod. Joshua assigned it to the tribe of Judah. The ark was sent thither by the Philistines after Dagon had fallen before it, and thence returned home. (*See article on Palestine, page 75 Bible Dictionary.*)

IV.—THE COUNTRY EAST OF THE JORDAN.

The whole tract east of the Jordan, from Arnon (Mo'jeb) to Argob, in the northern part of Bashan, was anciently called Gilead, a name subsequently restricted to a particular part of it. (Deut. iii. 12.) From Aroer (Ará'ír) on the Arnon, to the middle of Mount Gilead, as far as the Jabbok (Deut. iii. 16,) the territory of Sihon, King of the Amorites, the whole was assigned to Reuben and Gad; the remainder of Mount Gilead and Bashan, the kingdom of Og, was given to the half tribe of Manasseh. The mountainous country of the Ammonites was separated from Moab by the river Arnon, and from the Amorites by a stream now called Zerká Ma'ín, and its northern boundary was the Jabbok, which separated it from Bashan. The lower mountains on the west, and the valley of the Jordan, which probably formed the territory subsequently called Peræa by the Greeks, were also occupied by the Amorites. The territory of the Ammonites, which had been "given to the children of Lot" (Deut. ii. 19,) was never possessed by the Israelites.

The town of Paneas was called Cæsarea Philippi, from Philip the Tetrarch, who gave it that name in honour of Augustus. Ituræa derived its name from Itur or Jetur, son of Ishmael (1 Chron. i. 31,) and its inhabitants were, on the first establisment of the Israelites in Canaan, continually at war with their neighbours, the half tribe of Manasseh. (1 Chron. v. 19.) They were famous archers and genuine Arabs, dreaded on account of their predatory habits. Gilead seems to have been the mountainous tract between the Yarmúk of the Jews and Arabs, the Hieromax of the Greeks and the Jabbok, now the Zerká or Blue River. To the south of that stream was the country of Reuben and Gad, the Peræa of the Greeks, larger than Galilee, and extending lengthwise from Machærus, on the Bagiras (Zirká ma'ín,) near Mount Nebo, to Pella, near the Jabbok; breadthwise from the Jordan to Philadelphia. The ruggedness and height of its mountains rendered them unproductive; but its valleys, and particularly that of the Jordan, enjoyed the warmth and produced the fruits of tropical climates.

The numerous remains of antiquity still existing in this part of Syria, and the many ancient names still preserved by its inhabitants, who are, as they probably always were, of Nabathæan, *i. e.* Canaanite origin, and still speak the language of their forefathers, present a large field for geographical and historical inquiry.

A deep interest has been awakened in Europe and America on the subject of exploration in the Holy Land, it is expected that further important discoveries will be made east of the Jordan.

PHYSICAL GEOGRAPHY OF PALESTINE.

I.—MOUNTAINS.

Among the celebrated mountains of Palestine we may particularly specify the Lebanons, or the Libanus and Antilibanus, situated on the northern side. The Libanus or Lebanon consists of four ridges of mountains, rising one above another, of which the first and third are the most habitable and fertile; the last is excessively cold, and covered with almost eternal snow. Libanus and Antilibanus are, in fact, two ridges; the former name is applied to the western, the latter to the eastern. Between these ridges is Cœle-Syria, or the valley of Lebanon. (Josh. xi. 17.)

The parallelism of the two great chains of Syrian mountains from the southern bank of the Orontes, opposite Antioch, as far as the Lake of Tiberias, which makes the interval between them a large valley or defile, caused that part of the country to be called Cœle-Syria "the hollow Syria," a name applied differently by different writers, some extending it to the whole of this valley or series of valleys; others, and particularly Strabo, restricting it to the valley between Libanus and Antilibanus properly so-called; each beginning at a small distance from the sea, and extending to the mountains on the borders of the Desert near Damascus. The Scriptures, it may be observed, make no distinction between the parallel chains, but call them both by the same name, Lebanon.

Some of the eastern and north-eastern branches of Lebanon were denominated Hermon, Sion, and Amana. The cedars at present are chiefly at the base of one mountain, about four hundred in number, and covering a space of three-quarters of a mile in circumference. Those of the largest growth are twelve in number, rising towards the summit. Some of them are nearly a hundred feet high, and forty feet in girth. A different temperature prevails in different parts; whence the beautiful description of the Arabian poets—"the Sannim bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet." The wine of Lebanon is still celebrated. Moses refers to that "goodly land and Lebanon."

Mount Gilead, or the mountains of Gilead, constitute a ridge which rises six miles south of the Jabbok, and extends five or six miles from east to west. The modern name is Djeland. There was a tree in Gilead, the

gum of which possessed medicinal properties, and hence called the balm of Gilead. Strabo refers to a field near Jericho which was full of such balsam trees. The fluid that issues, when the bark is cut, by drops, soon coagulates, and has a pungent taste and odoriferous scent.

Gilboa is a ridge of mountains west of the plain of Jordan, and south-east of the plain of Esdraelon, memorable as the field of battle on which Saul and his three sons fell. The present designation is Djebel Gilbo.

Hermon is a mountain branching off south-east from Anti-Lebanon, and running between Damascus and the sea of Tiberias, called by the Sidonians Sirion, by the Amorites Shenir and Sison. Its present name is Jebel-es-Sheikh, and it is the loftiest of all the summits of Lebanon, being about 12,000 feet in height. Hermon is covered on its summit with a crown of snow. Jerome says that its snow was formerly conveyed to Tyre and Sidon, to be used in cooling liquors. It was once celebrated for a temple, much resorted to by the sons of superstition. "Whatever is lovely," says a traveller, "in mountain, plain,, marsh, and lake, is before the eye, and with surprising distinctness. Old Jebel-es-Sheikh, like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of Huleh. What a constellation of venerable names! Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaria and Galilee! There, too, is the vast plain of Cœle-Syria, Upper and Lower, studded with trees, clothed with flocks, and dotted with Arab tents; and there the charming Huleh, with its hundred streams, glittering like silver lace, on robes of green, and its thousand pools sparkling in the morning sun!"

Mount Tabor, is on the northern border of the plain of Esdraelon, 50 miles north from Jerusalem, and six from Nazareth, and in shape resembles a cone with the apex cut off. It is described by Dr. Wilson as "standing apart in its own nobility, and, like nature's own pyramid, not commemorative of death, but instinct with life, and clothed with luxuriant verdure to its very summits." The prospect from the top is described as of the most enchanting kind. The Mediterranean, the plains of Esdraelon and Galilee, Carmel, the heights of Samaria and Gilboa, the sea of Tiberias, and the peaks of Lebanon, are all in view. Its greatest glory, however, is derived from its having been, as is generally believed, the mount of the Saviour's transfiguration.

Mount Carmel is situated on the coast, and extends eastward to the plain of Jezreel, and to Cæsarea on the south. Its height, according to Schubert, is 1300 feet. A city has likewise been built upon it. It is in shape a flattened cone, and is the most beautiful mountain in Palestine, rising about 1500 or 2000 feet above the sea-coast. The name it has obtained seems derived from its fertility, the word in Hebrew signifying the *vine of God*, and is generally used in Scripture to denote any very fruitful spot. As the residence of the prophet Elijah, who is believed to have dwelt in one of its caves, it has acquired great celebrity.

Olivet, or the Mount of Olives, is situated within about a mile of Jerusalem, and is a ridge 700 feet in height, having apparently, as seen from the west, three summits extending from north to south: from the central part our Saviour ascended. The one towards the north is the most lofty, and is usually called the mount of Galilee; the other towards the south of the middle ridge is called the mount of Corruption or Offence.

Mount Calvary, or Golgotha, stood anciently within the walls of the metropolis, and was appropriated as the spot for the execution of criminals. It was, in fact, not properly a mountain, nor even a hill, but a small elevation or rising ground.

Mount Moriah, on which the temple was built, stood in the south-eastern direction from Calvary, and is thought to have been the place where Abraham went to sacrifice Isaac, his beloved son.

Mount Gihon was west of the city, and nearer Calvary. In this place Solomon was anointed king by the prophet Nathan and the high priest Zadock.

Besides these, were *Ebal, Gerizzim, Sion*, the mountains of the Desert in the south, the mountains of Ephraim and of the Philistines in the west, and the central cluster spoken of in Scripture as the mountains of Judea.

Mount Hor is situated about half-way between the Dead and the Red Seas, on the borders of Idumæa. It is called Jabel Haroun or Aaron's Mount, as the place of Aaron's burial, whose tomb is pointed out on the summit. It rises above the other mountains of Seir.

A north-eastern branch of Lebanon is also called Mount Hor, and was part of the boundary of the land of Israel on the north.

The term *Mount Seir*, or *Mountains of Seir*, was applied indefinitely to that range of mountains which extends from the southern extremity of the Dead Sea to the Gulf of Akaba, and is now called *Djebel Shera* and *Hasma*. It forms one of the natural divisions of the country.

II.—WILDERNESSES, DESERTS, AND PLAINS.

In the Scriptures we find frequent mention of wildernesses and deserts. Of these there were two kinds: namely, plains of barren sand, where scarcely the most scanty herbage is to be found, and mountainous tracts of country, thinly inhabited, pervaded frequently by a considerable growth of vegetable productions, with supplies of water, and adapted to the pasturing of cattle, Such were the wildernesses of Judah and of Judæa, where John lived and preached. One of the dreariest of these lay between the Mount of Olives and the Plains of Jericho, which, for its numerous robberies, was called "the Bloody way." The principal tracts comprehended in these designations were, the wildernesses of Jericho, Judah, Engedi, Ziphmaon, Beer-sheba, Tekōa, Gibeon, and Bethaven.

Between the central ridge of mountains and the valley of the Jordan there is a desert a hundred miles in length, and from fifteen to twenty in breadth. It abounds in naked limestone hills, separated from each other by deep winding valleys and narrow stony gullies. The southern portion especially is rent in every direction by ravines, opening to view tremendous gorges along the eastern part of the desert, bounded by high precipitous walls. Excepting a few olives and pomegranates in the neighbourhood of Jericho, a village in the valley of Jordan, and a few shrubs here and there, with small patches of green along the western shore of the Dead Sea, the whole district presents a scene of desolation.

III.—RIVERS, LAKES, AND WADYS.

The Jordan.—The principal river of the Holy Land is the *Jordan*, the other streams being scarcely worthy of such a term. The primary source of this river is a fountain just above Hasbeiya, twenty miles above Bainas or Cæsarea Philippi, and the ancient idolatrous city of Dan. It divides Judea; its course is chiefly southward by west. After proceeding a few miles it runs through the Samochonite lake, then enters on the north side of the sea of Tiberias, and issues again near the city on the south side, and at length falls into the lake Asphaltites. It is deep, its waters turbid, and its general course is rapid.

Until within a few years there were only two instances of Europeans having traversed the entire valley of the Jordan: namely, that of St. Wilibald, first bishop of Aichstädt, who went as a pilgrim in the seventh century; and that of Baldwin I. king of Jerusalem, who was accompanied in his journey by a small body of knights, during the period of the crusades. So late as 1806, the immediate neighbourhood of the southern extremity of the Dead Sea remained utterly unknown. Burckhardt disclosed the districts of Edom and Sinai in 1812. Ulrich Jasper Seetzen, in 1806, discovered the true sources of the Jordan, the eastern districts of its valley, and the whole eastern coast-line of the Dead Sea, penetrating towards the southern end of that sea or lake into the salt valley of Zoar, and reaching the boundary of the Brook of Willows, or Sared, which was once forded by Moses with the children of Israel, when proceeding from Mount Sinai, near the Red to the Dead Sea, where he first stood on Moabitish ground. Seetzen could only effect his purpose under the protection of several independent chieftains of the Bedawin robbers who had partaken of bread and salt with him in their tents, and were consequently bound to afford him defence. He was only able to gain his point by proceeding on foot, in a tattered garment, with a beggar's staff in his hand, divesting himself of valuables of every kind, and carrying a skin of flour or water for his subsistence. He advanced upon his former steps in a second journey in 1807, and hesitated not to be alone for weeks in the most dreary wildernesses. This adventurous traveller at length was sacrificed by some murderous and unknown hand while exploring Southern Arabia.

The British Board of Ordnance engaged Lieutenant Symonds, R. N., in 1841, to undertake a triangulation and determining of the levels of the lake of Tiberias, and the course of the Jordan down to the Dead Sea, and to sound its depths. In 1847, the actual navigation of the river was undertaken by Lieutenant Molyneux. At first his success was but partial. During eight days, and within the distance of about thirty leagues, he had to struggle against the rocks, shoals, and rapids, which were all but impracticable, as well as the Bedawins haunting the banks. From these he escaped by night, and by a quick retreat, to the oasis of Jericho. In a few days, however, he collected fresh forces, and in September embarked once more, and entered the Dead Sea, on whose fearful waves he was tossed by a violent gale for two days; but reaching the northern shore, whence he had set out a short time before, he sunk under fatigue and exhaustion. One year afterwards the third expedition was undertaken, and conducted with admirable success, by the United States Government; a vessel having been fitted out for the purpose, and placed under the command and scientific direction of Lieutenants Lynch and Dale, to whom we are indebted for very valuable and complete information respecting the Jordan, the Dead Sea, and their respective vicinities.

The general course of the river is south, meandering 200 miles, but in a direct line only about 60, to the Dead Sea. Its waters are sometimes turbid, sometimes clear, its flow quick, six or eight feet in depth, but at certain seasons fordable, in some places. It has, moreover, 27 considerable rapids. The channel is deeply embedded in opposite terraces, running nearly parallel, at the distance of from three to five miles, presenting sometimes precipitous banks, forming the commencement of conical hills and rocks, which rise irregularly and in confusion. Between these the river rushes through endless contortions, as if struggling to get free from its appointed limits. It proceeds more slowly towards the end of its course, but turns and twists towards every point of the compass within a short distance.

The Dead Sea, called also the East Sea, the Sea of the Plain, the Sea of Lot, and Asphaltites, is about 40 or 50 miles long, varying with the season as the quantity of water is discharged into it, and from six to eight miles wide. The northern part is very deep—1300 feet. By a projection from the eastern shore on the south, it is contracted into two miles of

breadth. South of this the water is shallow, and in the middle of summer is left a marsh. The whole valley of the Jordan is many feet below the Mediterranean Sea. In the basin of the Dead Sea it reaches the lowest level, which is 1282 feet below the Mediterranean, and 1410 below the level of the Red Sea. It has no outlet. The waters south of the Dead Sea flow northward into it from some distance, which shows that the sea occupied its present bed before the destruction of Sodom and Gomorrah, unless the entire surface of the country has been changed by volcanic action, which appearances render probable. The shores on the east side are formed by perpendicular cliffs, rising into ragged splintered points, sometimes receding a little from the sea, and at other times jutting into it, and varying in height from 1600 to 2800 feet. The western shore preserves a general outline of about 400 feet lower. The evaporation is excessively great in summer, from the intensity of the heat in so confined a basin, and the waters are extremely saline, and pervaded by various infusions bitter and nauseous. No living thing is found in them, though no deadly miasma arises, as was formerly supposed. The water is transparent, of a dull green colour, and very dense and buoyant: in fact a person cannot sink. The specific gravity of the water is found to be a degree of density unknown.

Analysis gives the following results:—

Chloride of Magnesium	145.8971
" " Calcium	31.0746
" " Sodium (common salt)	78.5537
" " Potassium	6.5860
Bromide of Potassium	1.3741
Sulphate of Lime	0.7012
	264.1867
Water	735.8133
	1000.0000

It will thus be seen that one-fourth parts of the water of the Dead Sea consists of various salts. Hence its nauseous, bitter taste and its extraordinary density. The full meaning of the analysis will be perceived when it is remembered that salt water from the ocean contains less than four per cent. of salts and more than ninety-six per cent. of pure fresh water.

The attempt to navigate this sea proved fatal to the Irish traveller, Costigan, in 1835, to Lieutenant Molyneux in 1847; and Lieutenant Dale, U. S. N., who died in Palestine from exposure and fatigue in 1848.

On the southern side is the salt mountain of Usdum (Sodom,) rugged and worn, which Dr. Robinson has described as a ridge, varying from 100 to 150 feet in height, covered with layers of chalky limestone or marl, so as to present chiefly the appearance of common earth or rock; yet the mass of salt very often breaks out, and appears on the sides in precipices 40 or 50 feet high, and several hundred feet in length, pure crystallized fossil salt. "The very stones beneath our feet were pure salt. This continued to be the character of the mountain throughout its whole length, a distance of five geographical miles."

The most remarkable discovery in this region is the pillar of salt which is described as conspicuous on this extraordinary mountain, consisting of a lofty round pillar, apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. The pillar is of salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is about 40 feet high, resting on a kind of oval pedestal, from 40 to 60 feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop, or buttress, connects it with the mountain behind, and the whole is covered with debris of a light stone colour. Its peculiar shape is attributable to the action of the winter rains.

The bottom of the Dead Sea consists of two submerged plains, an elevated and a depressed one, the former averaging thirteen hundred feet below the surface, the latter thirteen. Through the largest and deepest and northern one, is a ravine corresponding with the bed of the Jordan. "It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom or the Dead Sea should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should be also an exact multiple of the height of Jerusalem above it."

Major Wilson of the Royal Engineers in a recent work says, that the American Government Expedition, in 1848, under Lieutenant Lynch, U. S. N., who descended the Jordan in two boats, and spent a considerable time in making an accurate survey of the Dead Sea, *to this Expedition we owed, until quite recently, most of our knowledge of the Jordan Valley:* but during the years from 1868–1874 a complete survey of this part of the country has been made for the Palestine Exploration Fund, by Capt. Warren, R. E., and Lieutenant Conder, R. E.

The Waters of Merom, Lake Huleh, or, as it is now called, *Bahr-El-Huleh,* is a marshy lake about twelve miles from Tiberias, in the northern part of Judea, through which the Jordan flows.

The Lake of Gennesareth (in the Old Testament the *Sea of Chinnereth,*) called also the *Sea of Galilee,* and the *Sea of Tiberias,* is ever memorable and illustrious as the scene of our Saviour's frequent visits and miracles. It is about ten miles south of the former, and the Jordan flows with it. The Jews say "God loved that sea more than all other seas in the world:" nor is the sentiment without some echo in the Christian mind. Its waters are clear and pure. It produces five kinds of fish, all good, namely, "The Musht, Abu Bût, Huffâfah, Abu Kísher, and Bŭrbût. The last, from some superstitious idea, is not eaten by the Jews. The musht, about one foot long, and four or five inches wide, resembles the sole. Burckhardt mentions one called Binni, like the carp." The lake is about twelve miles long and six broad. It has its bed in a valley distinguished by great beauty and fertility, and is surrounded by lofty hills. "The position of this lake, embosomed deep in the midst of higher tracts of country, exposes it, as a matter of course, to gusts of wind, and, in winter, to tempests. One such storm is recorded during the course of our Lord's ministry. In the other instance, when Jesus followed his disciples, walking on the waters, it is only said the wind was contrary, and, as John adds, great."

The other rivers or brooks are principally the Jarmach, in the country of the Gergesenes, rising from the mountains of Gilead; Kirmion, near Damascus, called also Abana; Pharphar, which flows from Mount Hermon; Kishon, which was in the tribes of Issachar and Zebulon; Arnon, originating in the mountains of Arnon, and running into the Dead Sea; and Jabok, which falls into the Jordan. Though most of the streams of Palestine are dignified with the name of rivers, there are few among them, as has already been observed, that deserve the name. They are chiefly brooks which flow towards the Mediterranean on the one side, or towards the Jordan on the other. They are called *Wadys,* an Arabic word, which signifies both the vale itself and the water that runs through it.

The general deficiency of water led to the construction of wells and cisterns, usually having a small round opening at the top. These were very general in the cities, and the remains of many are still observable along the ancient roads. Large reservoirs, or tanks of water, were built in great towns, for public use, such as in Jerusalem, Hebron, Gibeon, and many other places, which are now commonly seen in ruins; but, as Robinson remarks, these are the least doubtful vestiges of antiquity in all Palestine; for, amongst the present race of inhabitants, such works are utterly unknown.

IV.—CLIMATE.

The year was divided at an early period into six seasons, each consisting of two months. They are distinctly mentioned in the promise of God to Noah, as "seed-time and harvest, and cold and heat, and summer and winter." (Gen. viii. 22.) The Arabs now make the same distinctions.

The *harvest* began near the commencement of our April, and ended in the former part of the month of June. In general the temperature during that period is agreeable, but afterwards increases to an unpleasant degree. *Summer* followed with intense heat, so that it was common to sleep on the tops of houses in the open air. This is the time of fruits, which lasted two months. The *hot season* began in the early part of October; after the middle the heat gradually diminished. *Seed-time* lasted from the first part of October to the first part of December. During this time the weather is frequently cloudy and rainy. Towards the end of it the snow begins to fall upon the mountains. Next to this succeeds *winter,* when snow frequently falls, but this only a few hours, excepting on the tops of the mountains. The north winds are cold, and thin ice is formed, but soon melts away under the powerful beams of the sun. Thunder, lightning, and rain, often occur. The brooks are filled, and torrents flow like rivers along the country. The *cold season* extended from the first half of February to the first half of April. Thunder-storms frequently occur, with heavy rain and hail during that period. Then the indications of approaching spring soon present themselves in the budding trees, which are speedily covered with foliage, the fields with grain, and the gardens with flowers. Though it is called the cold season, the weather is progressively warm, and sometimes in its advance considerably hot.

During the months of May, June, July, and August, there is no rain; the only moisture is from the dews, which, however, as a providential compensation, fall most plentifully. In the early part of October a rain of three or four days' continuance descends, by which the ground is prepared for ploughing and sowing. About twenty days of unclouded weather ensue, when the rains return. The heavy showers with which the rainy season commenced were called the *former* or *early rains;* the rain that fell in the spring, just before the harvest, was called the *latter rain.* Commencing at the beginning of April, it brought forward the crops to their perfection. The weather is extremely various throughout the winter. When the sky was red in the evening, it was deemed a sign of fair weather on the following day, but this appearance in the morning led to the anticipation of rain. (Comp. Matt. xvi. 2, 3.) A cloud rising from the west gave warning of rain. (Luke xii. 54.)

In conclusion we may observe, that the soil and climate of Syria vary greatly in different districts, but are on the whole salubrious and productive. In the valleys, the heat and luxuriance of a tropical region are experienced, while the shelving terraces and summits of the mountains present at the same season the mildness and vegetation of spring, or the ice and snow of winter. In the interior of Syria, the want of water is often severely felt, as the beds of the mountain torrents are often dry in the hot season; but wherever the stream is permanent, particularly in the valley of the Jordan, the soil is abundantly productive. In Palestine and much of the southern part of Syria, there is little wood; but the cedars and forests of Lebanon have been famous almost ever since the days of Solomon; and there is no want of timber in the upper branches of the same chain, between Acri and Aleppo. (*See also Bible Dictionary, page* 22.)

RECENT EXPLORATIONS IN BIBLE LANDS.

BY PROF. A. L. RAWSON.

Entered, according to Act of Congress, in the year 1875, in the Office of the Librarian of Congress, at Washington.

"So he (Joshua) sent men to measure the country, and sent with them some geometricians, who could not easily fail of knowing the truth." (Josephus, Ant. v. 1, 21.)

During the twenty-five years just past, students of the Bible have been inquiring, can a connexion be traced between the scenery, the geography, the climate, the productions, and the manners and customs of Bible-lands and the Scripture text, that the one will explain the other?

Dr. Edward Robinson, of New York, after fifteen years special study, made his first journey in Palestine in 1838, "that he might see with his eyes rather than learn from the pages of others." He was accompanied by Dr. Eli Smith, a resident American missionary, at Beirut, and a ripe Arabic scholar, familiar with the manners and customs of the natives. They gathered materials for a Biblical Geography.

They made a second journey in 1852, with other assistants, and the Biblical Researches—the result of the two journeys, and the digest of the knowledge and experience of the two most learned men of the day on the subject—became a standard, and although it has been partly superseded by subsequent researches, it is still a great storehouse of valuable materials.

Burckhardt had travelled east of the Jordan in 1812, and given invaluable information on that almost inaccessible region, which has not yet been entirely superseded.

The difficulties in the way of the single traveller, or of a company engaged in sight-seeing, are so great, as nearly to prevent a careful inspection of sites, or a correct location of them. And, although painstaking and accurate, yet the absence of special training, for forming habits of observation, and the short time spent in each place, render the best work of this kind, unreliable in most instances. The need of a scientific survey by experienced men, has, therefore, long been felt; this was begun a few years since, and is now nearly completed. The first scientific expedition of modern times sent to spy out the land of Canaan, was led by Lieutenant Lynch, (afterwards Commodore Lynch, U. S. N.,) in 1848, and its results have since been the standard for the region of the Jordan and the Dead Sea.

In 1858, Barclay's "City of the Great King" was published, chiefly relating to Jerusalem, exhausting the subject down to that date. In 1859, Rev. W. M. Thomson's "The Land and the Book" was published, popularizing the illustration of the Bible, from the natural scenery and products of Palestine, and the manners and customs of its people. In 1865, Fergusson's, Paine's, and Dr. Newmann's books on the sites of the Temple of Solomon and the Holy Sepulchre, and in 1867, Smith's Bible Dictionary summed up all previous knowledge in Biblical Geography and Topography. A better acquaintance with the country is showing the great value of the Jewish writings in the Talmud in exposition of the Bible text. One of the best modern Hebrew works on this subject is that published by Rabbi Joseph Schwartz in 1845.

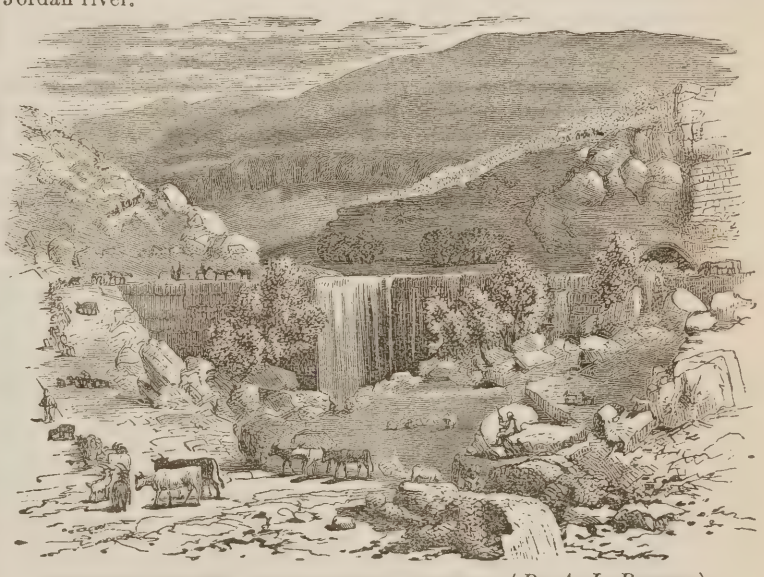
The Count de Vogüé has written a work on the churches of the Holy Land, Madden and De Saulcy on its coins, Mills on the Samaritans, Renan on Phœnicia, and many other authors on special subjects, until the literature on the various topics furnished by the country forms a large library, not only in the English, but also from the independent works of others, in the German, French, Dutch, Greek, Russian and Arabic languages. The motive that gave a fresh stimulus to the work, that has been recently done, was furnished in 1864, by the desire of Miss Burdett Coutts (now Lady Coutts,) to furnish the City of Jerusalem with fresh clean water. To this end she advanced $2,500 to make the Ordnance Survey of the city, (*see Dictionary, pages 53 and 56,*) and it was made by Major Wilson, R. E. Mohammedan prejudice then prevented, as it does now prevent, the carrying out of the works by Christians for the water supply, and Jerusalem from the beautiful city that it was when the Psalmist described it, has become one of the most unhealthy, from its mountain-heaps of rubbish and want of water. Probably nearly every source of water, tank, cistern, and aqueduct, in or around the city have been found and described. The only fountains remaining undiscovered are those mentioned as having been stopped by Hezekiah. Following this enterprise, chiefly through the exertions of Mr. George Grove, the Palestine Exploration Fund Society was formed in 1865. Excavations were begun under Captain Warren, R. E., in 1867, and continued for three years, during which time he also made surveys in the Desert and Mount Sinai, and on both sides of the Jordan river. The Ordnance Survey of the Peninsula of Sinai was made by Major Wilson in 1868, and the journey on the route of the Exode by Palmer and Drake, was made in 1871. On this foot-journey they visited and described a great number of Biblical sites, four of which were unknown before, including the city of Eboda which is near and similar to the rock-hewn city of Petra. Mr. Drake and R. F. Burton made the journeys described in "Unexplored Syria" in the same year.

The French Geographical Society sent out Captains Miculet and Derrien in 1870, who surveyed a part of Phœnicia and a part of the Holy Land, when the war with Prussia stopped the work.

The Fund Society resolved to begin the triangulation of the country in 1871, and sent out their first company under Captain Stewart, R. E. The interpreter and naturalist to the expedition was C. F. T. Drake, the artist, scholar, and traveller. The work to be done was to collect native names and traditions, excavate at supposed ancient sites, make meteorological observations, take notes on geology, botany, and zoology, make plans of architectural remains, and careful surveys for a complete map of the Holy Land, with topographical details, on a scale of an inch to the mile. The work was begun near Ramleh, in the plain of Sharon. Captain Stewart's health failing he was succeeded after his return to England by Lieutenant C. R. Conder, R. E., who is the present leader, with Captain Armstrong and Sergeant Black, assistants, besides eight assistant natives.

The American Palestine Exploration Society was formed in 1870, to cooperate with the English society, and sent out its first surveying party in 1872. It consisted of Lieutenant E. Z. Steever, Jr., U. S. A., chief; Prof. J. A. Paine, archæologist and naturalist; Rev. A. A. Haines and W. G. Ballantine assistants; G. Subbet, native interpreter; Shafateer, native assistant botanist; M. B. Ward, Usef Abood, muleteers, and Usef Moushreck. There was "an advisory committee" of gentlemen residing in Beirut.

Their work was to be similar to that of the English party. When the survey on the east of the Jordan is completed, the work of the two parties is to be united, to form one map of the entire country on both sides of the Jordan river.



SPRINGS OF MOSES, UNDER MOUNT PISGAH. (*By A. L. Rawson.*)

The archæologist, Prof. J. A. Paine, had been in Robert College, Constantinople as a professor. His first work in Syria was the discovery of some inscriptions at the Dog river, near Beirut, on the rocks beside the old and the new roads over the promontory south of the river's mouth. These correct a page in history. The lower road is the work not of the Romans but of the Phœnicians. Antoninus built the part along the river side, between the ford and the bridge. On a stone in this river-wall is readable the name and all the titles of Antoninus or Caracalla. The higher road is the work of the Egyptians. The Egyptian tablets with their figures and inscriptions have been published. The use of the ancient Greek letters in the Phœnician inscriptions at the Dog river and on the Moabite stone proves that the Greeks borrowed their entire alphabet of 22 letters from the east. The American party began their field-work in Moab in the vicinity of Heshbon, and a part of the result has been published in the "Third Statement" of the Society. The survey covers about 500 square miles of territory, south of Heshbon and east of the Dead Sea, including the site of Mount Pisgah, and the Springs of Moses. (*See Engraving.*)

A large botanical collection was made in April and May, and is described in their "statement," through the assistance of the botanists of the Kew Herbarium, England, and of Prof. Asa Gray, LL.D. of Cambridge, Mass. A number of Arabic names are recorded and some few places indentified with Scripture sites. The second party left New York in June, 1875, to continue the survey in Moab and Gilead. Lieut. Steever is succeeded by Col. J. C. Lane, chief, Rev. Selah Merrill is Archæologist, R. Meyer and Mr. Treat assistant engineers. Their instruments are new and the most important were constructed here expressly for their use. There are also French, German and Russian societies at work in Palestine with the best scientific appliances of men and materials.

The Russians are careful in selecting men for their consulates, especially at the important posts of Jerusalem and Joppa, who are well trained in the schools and in the field, and who have made some mark in the world of letters. It was the Russians who recognized the value and bought the sculptured head of Hadrian last year in Jerusalem.

The English Fund Society have had their men at work in the field about three and a half years, and have had recently besides the chief, Lieutenant Conder, Captain Anderson, Corporal Armstrong, Sergeant Black, Mr. Drake (who died June 23d 1874), and Mr. Clermont Ganneau. The local committee in Jerusalem is the British Consul, Mr. Moore, and the Honorary Secretary

and Physician, Dr. Chaplin. The published results of their work fill two volumes, "The Recovery of Jerusalem," and "Our Work in Palestine," extracts from which are to be found in this DICTIONARY. The map is not promised complete before 1877. Some parts of it have been published from time to time as illustrations to the Quarterly Report, and in other works.

The work of the survey of Palestine is peculiar. Greece, Italy, Asia Minor, Egypt and other countries have their ruined cities and isolated temples, which are sometimes a day's journey apart one from another, but Palestine has ruins of cities, temples, and other works thickly scattered over every square mile of the country. The remains of one empire are heaped upon those of another preceding one. Canaanite, Phœnician, Hebrew, Egyptian, Assyrian, Greek, Roman, Christian, Saracen, and Turk have built works that have crumbled away or been pulled down to be rebuilt or covered over. The decay of empires, the storm of conquest, the fury of barbaric irruption, the raids of Bedawins, the oppressive exactions of a foreign tyrannical government, and the sharp, selfish, intolerant hate of religious sects, tell the story of change, decay, ruin, and desolation which broods over Palestine above all other countries. It is a nation of ruins. What the Grecian army destroyed, the Grecian artists restored and improved; so also did the Roman, but when the Saracens came they, like the locust, destroyed but did not restore.

Fine sculptures are daily burned into lime, as at Tel-Hum, where the ruined synagogue in size and ornamentation when sketched by me in 1853 was one of the most extensive and interesting remains of Hebrew art in Palestine. Major Wilson planned what was left of it in 1866, and last year I found that the lime-burners had nearly finished their work. There are few very ancient structures in the Holy Land. Ancient materials are in abundance, but found rebuilt into middle-age or modern structures.

The Herod family are found to have been industrious and prodigal builders of temples, theatres, palaces, walls, aqueducts and roads. Their most notable works were a pagan temple, at Cæsarea, the remains of which were found close to the Christian cathedral; castles at Bethshan, the Samaritan temple on Gerizim, the third temple at Jerusalem, the palace and castle at Machærus, the rock-hewn rooms at Arak-el-Emir, and the fortified cities of Sepphoris and Tiberias, and his tomb at Fureïdis.

Of remains of the ages before that of the Herods there are, as yet very few identified. The foundation-walls of the temple area at Jerusalem are assigned to Hiram's builders, because of the Phœnician marks found on the stones as guides to the workmen in placing them in the wall, and, also for the marginal draft called a bevil. Similar Phœnician work is found at Hebron, Solomon's Pools, Paneas, Baalbek, and many other places. The works uncovered at the Bishops' School for Orphans on Mount Zion, are believed to have been ancient in David's time, since the Jebusites held it as a stronghold against the Hebrews, from the time of Joshua until David took it,—a period of about four hundred years. The so-called Tombs of the Kings, north of the city of Jerusalem, are, probably, no older than the age of the Herods. There are many undoubted ancient tombs of Hebrew excavation, as for instance, the tombs of the Maccabees at Modin, (now called El Meydeh,) described by Josephus. The tomb of Hamarath in the Hauran, is a specimen of the influence of Greek art on native ideas in the time of the Herods, and another example occurs in the curious temple of Siah, near Canatha. The custom of rebuilding from old materials has obscured the identity of all antique buildings in Jerusalem, except the temple area foundations, and the lower part of the so-called David's Tower, near the Jaffa Gate. The city everywhere inside the walls, with very few exceptions, has risen on its accumulations of rubbish, until the present surface is from ten to sixty feet above the original rock on which David and Solomon walked, and probably thirty feet above the soil on which the Saviour stood. The altar Ed, mentioned in Joshua xxii. 34, is identified as the present Kurn Surtabeh in the Jordan valley. There are a few rude stone monuments, said to belong to the "stone age," or a very early period of the history of man. Three groups are described, and we have seen in Palestine, Sinai and Arabia no less than fifteen. One near Jerusalem, north, is called Kabur beni Israelim, and another eastward is not named.

The usual estimate of the extreme antiquity of ruins in Palestine, is exaggerated. The antiquities must be searched out among the modern works, and carefully distinguished as Saracenic, Crusader's, Hebraic, Phœnician, or older. The traces of purely Jewish art are hardly worth mention. They were originally dwellers in tents, their holy place was under a tent until Solomon built the temple, and their instincts led them to avoid architecture as well as sculpture, and all other arts, unless music is admitted an exception.

The life and theology were simple; complications in either were borrowed from or imported by other people The works of others than the Hebrews, therefore, form the greater part of the history of Palestine. The Phœnicians built strong places, but as to ornament, no remains have been discovered, except in sepulchral monuments above or below the surface. The only Phœnician tomb yet found south of Tyre, is at Athlit. Descriptions of their skill we have in the account of the building of Solomon's Temple and in Homer and other ancient writers.

The Assyrians left no art works beside the monuments in memory of their barbaric raids, and very few of them. The Greeks and Romans filled the country with works of all kinds,—temples, theatres, aqueducts, castles, palaces, city walls, and paved roads. They built cities in every part of the land.

One of the most interesting remains of the first century A. D. is the site of Bether, south-west of Jerusalem, where Barcochab led the Jews in their last revolt against the Romans. The place is naturally strong and, artificially, must have been against slings and bows almost impregnable. The age of Justinian was one of activity in building, the remains being found throughout the country, as the two great convents of St. John and of Gilgal in the Jordan Valley, and the Convent Castle (Dayr Kalaah.) The Crusaders built magnificent castles on every strong point, well cut limestone or basalt, some of which were beautifully finished within. The finest now remaining is at Athlit, where the pilgrims first landed in Palestine in the twelfth century. The remains are of great masses of masonry, strong bastioned walls, great vaults running the whole length across the town, groined roofs, sculptured capitals, and give a hint of the grandeur of the work in its best days. The most skilful military architects and engineers of Europe, and the resources of prosperous nations must have been employed. One other noble specimen of their work was a church, and is now a mosk, at Ramleh. Christian buildings of every kind were very numerous in the Hauran.

Saracenic work everywhere is distinguished by its use of small size stones cemented with a material that is now much harder than the stone, and by the peculiar form of the arches. The work of the Mohammedans in the Hauran was of a better class. When the new map of Palestine is published the reader will be able to see at a glance the position of remains of the different ages, and the great number of sites examined by the survey. The observations on the climate and physical character of the country have been constant and are satisfactory. The new map will also show the present extent of vegetation,—groves, gardens, orchards, olive-yards, and vineyards. A large oak forest has been found on the plain of Sharon, undescribed before, and a great number of stunted palm-trees in the Jordan valley, near Bethshan. The general conclusion is that the seasons, rainfall, and vegetation now closely resemble those of the Bible times. Remains of a much more extensive area of cultivation are found in every district, more numerous among the hills, where abandoned terraces, wine and olive presses and vineyard walls and towers indicate occupation in former times.

In geology the work has been extensive and minute. An examination of less than a half of the country has yielded more than 4,000 names of places, which will furnish material for the archæologist in Biblical illustration of the several ages of the history of Palestine, for it appears that every conquering people gave peculiar names to their cities, which, wherever they have been preserved, show the presence at those places of the different peoples.

Of inscriptions not a great number have been found, and the only ones of the age of Joshua, or before the age of the Herods, are those of the Levitical city of Gezer, marking its boundaries and naming the city as Gezer, and the famous Moabite stone found at Dibon, in Moab, giving an account of events about the time of Omri, King of Israel. The inscribed stone from Herod's (third Solomon's) Temple contained a warning to strangers not to pass inside the balustrade of the temple-court.

There have been several localities identified with lost Scripture sites, among them are the Springs of Enon, the scene of John the Baptist's work; the Rock Oreb, and the Wine-Press of Zeeb, where Gideon killed the chiefs of the Midianites, who were the Bedawins of that age. A heretofore unknown city, supposed to be the ruins of Sozuza, have been found ten miles west from Shechem. It was once the seat of a bishopric, and a strong-place, with all the belongings of a well-built town.

The survey has made it possible to follow the steps of Abraham, and to look, as he and Lot did, over the distant plain of the Jordan, from the height between Bethel and Ai. To follow David in all his wanderings, except that in the case of the cave of Adullam, two or three sites answer to the text, in size, accessibility, defensible position, and habitability. Nearly every place mentioned in the accounts of the Saviour, and of the Apostles can now be described. Some uncertainty remains over the question of the site of Capernaum, which can only be ascertained by some ancient local inscription giving its name, being found on one of the several sites now advocated by different persons as the true Capernaum. The same may be said as regards the sites of the Temple of Solomon and of the Holy Sepulchre and of Calvary. At present those sites seem to have been hopelessly lost.

Several corrections of the Hebrew text of the Old Testament, or of our King James' version of it, have been suggested by the survey. The word translated forest in 1 Samuel xxi. 5, means city, and a ruin of the same name is found in the proper locality. In chapter xxvi. of the same book, the Hebrew word Choresh is translated wood, and should not be translated, as it is a name, and still known, attached to a ruin near Ziph.

The route of the Exode can be followed almost exactly through the first and the last years, leaving thirty-eight years of the wandering a blank, as it is in the Pentateuch. The site of Kadesh still bears the same name written in Arabic, with only the necessary variation required by the language. This is also true of nearly all of the Bible names throughout the country. The only exceptions, being such names as have been translated into Arabic, or more ancient Greek, or Latin, when a reverse translation restores the original Hebrew name. Wherever the survey has worked, on either side of the Jordan, new places and names have been found answering the requirements of Bible text, and confirming the truth of the record as far as geography can sustain the sacred history.

CITIES OF THE BIBLE,

WITH

DESCRIPTIVE SCENES AND EVENTS,

AND

PICTORIAL REPRESENTATIONS OF PALESTINE,

INCLUDING MOUNTAINS, VALLEYS, RIVERS, AND EGYPTIAN AND JEWISH ANTIQUITIES

IN THE

HOLY LANDS.

By Rev. WM. F. B. JACKSON.

Entered, according to Act of Congress, in the year 1873, in the Office of the Librarian of Congress, at Washington.



BETHLEHEM.—Foremost among the renowned places of the world since the Saviour's birth has been this little place. Neither history nor tradition has ever lost sight of it. As the traveler climbs the terraced ascent which leads to it from the Mar Saba road, or passes along the winding way from the Holy City, memories of many Christmas Days fill his heart and overflow from his eyes. He thinks of the Jewish mother who so many years ago came up with her husband and the great crowd of travelers to that little village, and "found no room in the inn." On the eastern brow of the ridge on which Bethlehem stands is a great convent, looking stern and lowering like some ancient castle. The pile of buildings is enormous, and is composed of the Church of the Nativity, with the three convents, Latin, Greek and Armenian, on its north-eastern, south-eastern and south-western sides. From here the traveler can look down upon the actual scenes of Scripture stories familiar to him from childhood. Yonder are the fields where the blushing Ruth gleaned barley and walked with her mother-in-law, Naomi; not far off Jacob buried his beloved wife Rachel, "in the way to Ephrath, which is Bethlehem." Under these starry skies David tended his flocks, and defended them from the lion and the bear or from human robbers. And in the adjoining fields the shepherds heard the angels celebrating the birth of the little Child whose cradle was a manger and whose attendants the beasts of the stall. And over those hills had come strange, foreign-looking men speaking an unknown tongue, guided by a single star which stopped and pointed with silver finger to where the young Child lay.

They had found their rightful King, and they worship him and present gifts of gold and frankincense and myrrh. No town mentioned in the Bible has gathered around itself so many associations.

The present inhabitants of the place are said to be three or four thousand in number, and to be all Christians. They live by the cultivation of their fields and by selling relics, coins and rare specimens of antiquity.



JERUSALEM.—It is strange to think of the early history of Jerusalem, and to call to mind for how many years the place was a heathen fortress before the "chosen people" took possession of it and dedicated it to the Lord. After David was proclaimed king over all Israel he made an expedition against Jerusalem, which was then called *Jebus*, because inhabited by Jebusites, the decendants of a son of Canaan. Upon the ruins of the Jebusite castle David erected his palace and called it "the city of David." Thirty-seven years later, Solomon laid the foundations of the temple on the opposite hill of Moriah, on the "threshing-floor of Ornan the Jebusite," and Jerusalem thus became the sacred and civil capital of the Jewish nation. But the vices of royalty soon divided the kingdom; all the tribes but two revolted from the rule of Rehoboam, son of Solomon, and elected Jeroboam, an Ephraimite, as their ruler. Omri, the fifth from Jeroboam, built Samaria, which was thenceforth the capital of Israel. The kingdom of Judah survived that of Israel one hundred and thirty-three years, and then it, too, fell before an Eastern monarch, Nebuchadnezzar, king of Babylon, who destroyed Solomon's temple and carried off its sacred vessels, and took many of the Jews captive to Babylon.

After the capture of Babylon by Cyrus the captives were sent back to their own city, which they began to rebuild, and also the temple. Herod the Great, of Idumean origin, obtained the title of king of Judea from Rome in the year B. C. 38. During his reign the last temple was mostly built, though not completed till some time after his death. Not a stone of this temple now remains, and its very site is a matter of dispute, it having been destroyed by Titus for years after the Crucifixion.



NAZARETH.—This place is interesting from having been the spot where the childhood and manhood of the Saviour were passed before he entered upon his ministerial work. Yet, strangely enough, there remain no authentic records of the early life of Jesus. After his conversation with the doctors in the temple at Jerusalem, we are told that he went with his parents to Nazareth, and was subject unto them. Luke 2 : 41–52. And the fact that the veil of silence or oblivion is thrown over these early years of our Lord should be a source of great comfort to all Christian parents, because it teaches that the childhood of the Saviour was easily and naturally developed, as that of their own children should be, under the quiet influences of careful home-training—"first the blade, then the ear, then the full corn in the ear." The village is on the side of a hill, as we are reminded upon reading Luke 4 : 29. The present population of the town is about four thousand, and its locality is undoubtedly the same as in our Saviour's time. The view from the hills behind the town is one of surpassing loveliness, taking in the plain of Esdraelon, the snowy head of Hermon, the long dark ridge of Carmel, and in the dim distance the whitening crest of the Mediterranean Sea.



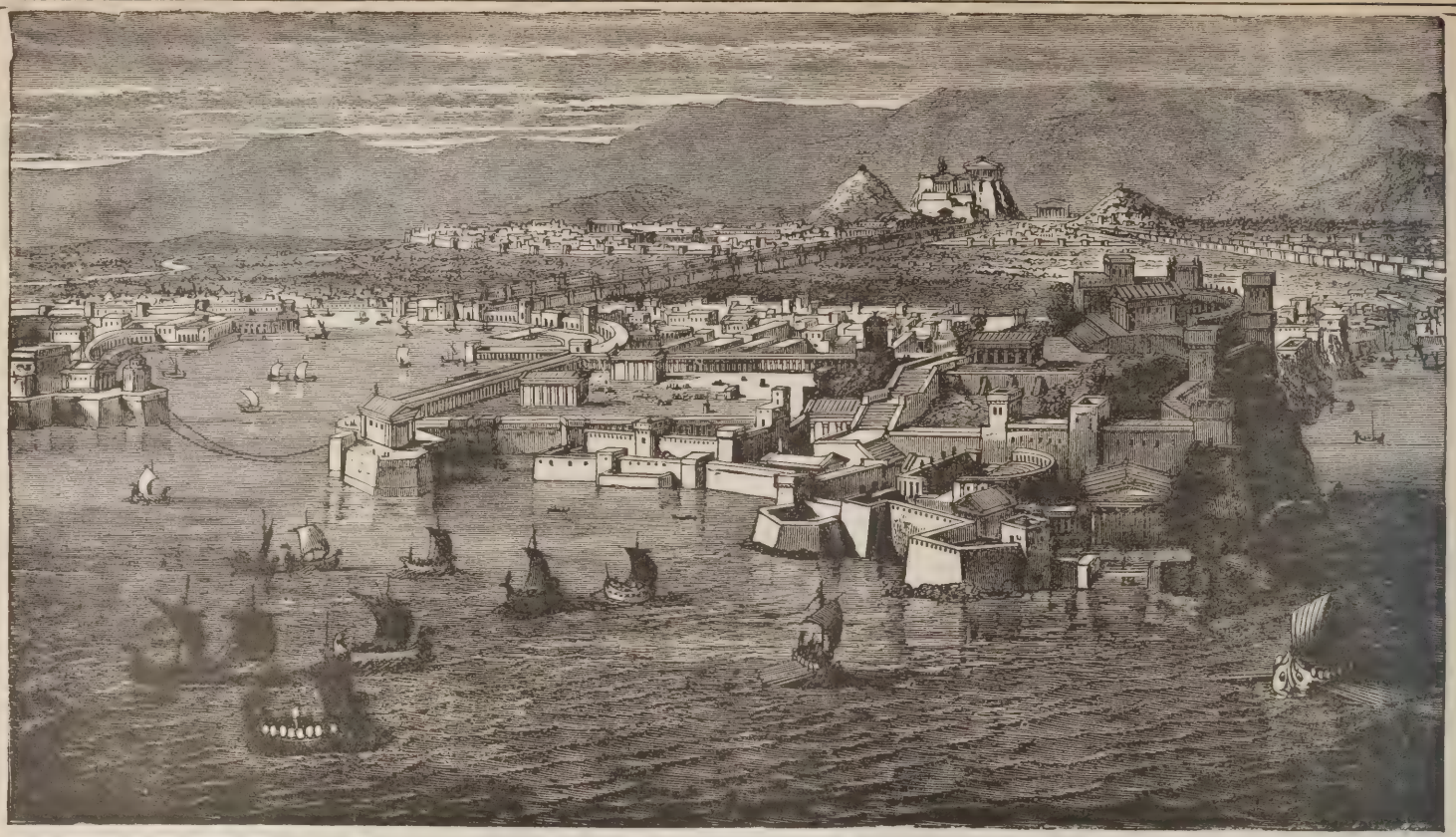
ROME.—The Eternal City is a place of crumbling palaces. The Seven Hills themselves have mouldered into one mass of ruin. The concussions of war, time and barbarism have leveled the old landmarks with which we are familiar in the pages of Livy, Tacitus and Virgil: they have bereaved not only the Palatine of its splendor, but the Tarpeian of its height. We descend, not ascend, to the Pantheon; and in a few damp, dreary and subterranean dungeons we survey the only relics of the gigantic palace of the Cæsars, the "Domus Aurea," the wonder of the ancient world.

But Rome, even in its ruins, still has a history. One may read the records of twenty-five hundred years in all these crumbling monuments. Stand upon the Capitol, and yonder you see the hills on which Hannibal encamped. Through those gates victorious legions marched. The Forum, where great Cæsar fell and Cicero fulminated against Cataline, is before us. There runs the Appian Way, once trodden by the feet of a prisoner from Jerusalem who was to win for his Master a nobler victory, and for himself a more imperishable crown, than Romans ever knew. And there stretches the vast Campagna, desolate and sad, peopled with funereal hollows, a vision that falls dead upon the heart. But a better day is dawning for Rome and Italy, when Protestant civilization shall wave her magic wand, and call forth the city from her ashes, and clothe her, the modern Cinderella, with new and lasting beauty.



THESSALONICA (Acts 27 : 2).—This was the capital of one of the prætorial districts of Macedonia. This city was named after Thessalonice, wife of Cassander, who founded the city on the site of the ancient *Thermæ*. It was once the principal city of the second division of Macedonia, styled by some writers the *metropolis*. Its situation was important, on what is now the Gulf of Salonichi (which is also the modern name of the city), at the mouth of the river Echedorus. The queen from whom it took its name is said to have been murdered by her own son, Antipater. Thessalonica was situated 267 miles east from Apollonia, 66 miles from Amphipolis, 89 from Philippi and 433 west from Byzantium.

In the time of the apostle Paul a great many Jews were residents of the city, and also a large number of Christians, converts from the Jewish population. At this time Jews are said to be very numerous in the town, possessing much influence, but yet very exclusive. At the north-eastern extremity of the bay rises a steep hill on which the present city is laid out, and, like most Eastern towns, the exterior is more prepossessing than the interior. It is not rich in antiquities, but there are the remains of triumphal arches erected to Augustus and Constantine, and also of the ancient hippodrome. The ancient walls are nearly entire, and are five or six miles in circuit. The present population is about sixty thousand.



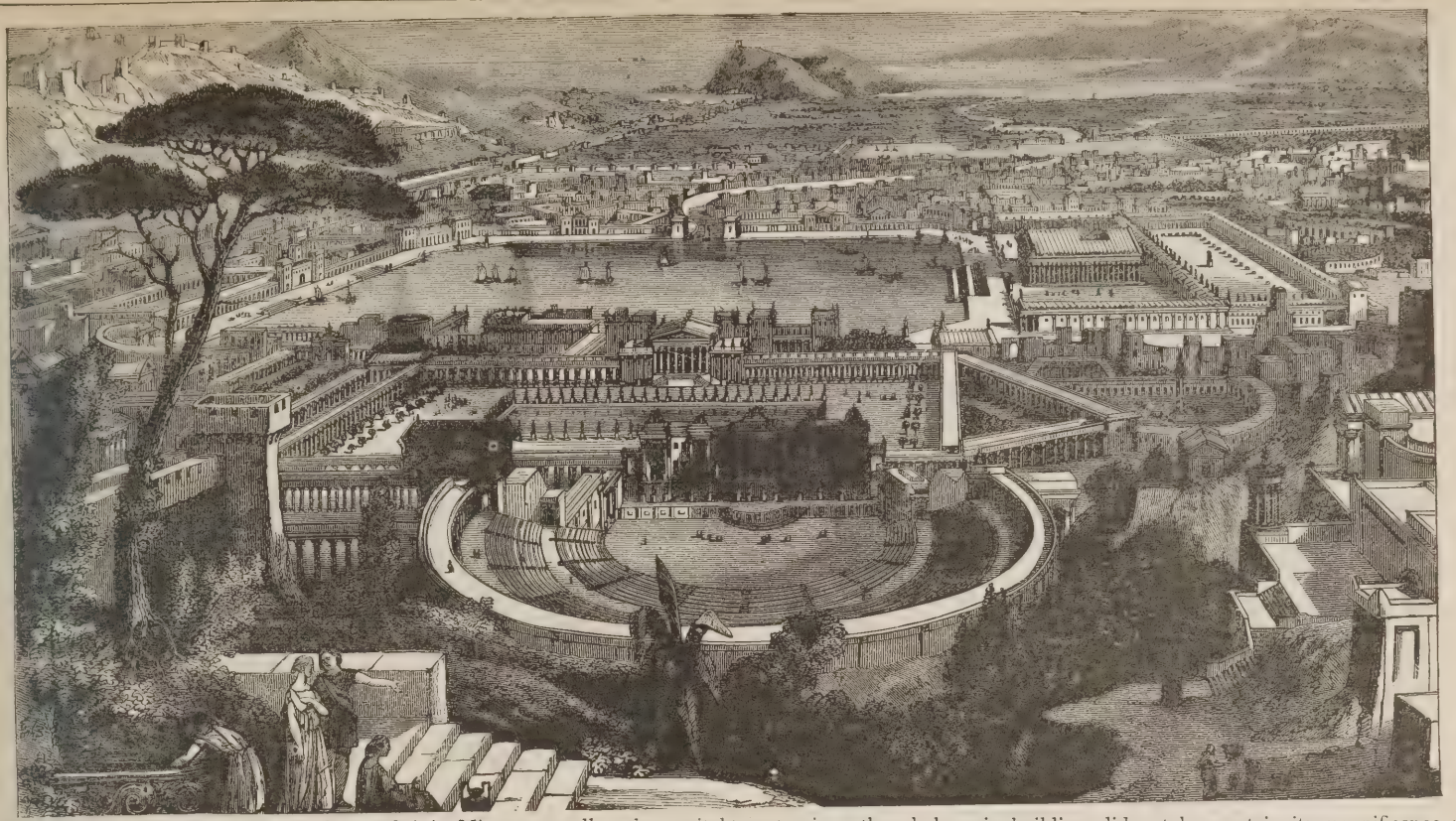
ATHENS.—As Paul stood on Mars' Hill in Athens a grand scene lay before him on either side. Standing with his face to the north, the long walls of the city would be behind him, and the harbor of the Piræus on one side and that of Phalerum on the other. Not far off in the sea lay the island of Salamis, immortalized as the spot near which Athenian valor chastised Asiatic pride and achieved the liberty of Greece. On the right hand of the apostle stood the hill called the Pnyx, where Demosthenes and other famous orators had captivated and inspired multitudes. Just before him lay the crowded city, studded in every part with monuments sacred to religion or patriotism, the brightest achievements of artistic skill. On his left might be seen the Academy, with its groves, walls, fountains, temples, altars and statues. And near by, on the hill of the Acropolis, were clustered such monuments of art and memorials of the national religion as the world has never seen before or since. On Mars' Hill itself there also stood the temple of the Furies, the court-house of the council, and other national and commemorative edifices. Here, then, as in the time of Demosthenes, with the sky of Attica above, the monuments of wealth and art on every side, and the sea glistening in the distance, Paul stood almost in the very footprints of the orator of Greece, and delivered before the sages of Athens his unrivaled discourse.



GATES AT NICÆA (now ISNIK) in BITHYNIA

GATES AT NICÆA.—Nice, whose ancient name was *Nicæa*, was formerly an important city of Bithynia in Asia Minor, of which some ruins still remain. It is famed in ecclesiastical history as having been the seat of the first general council of the Church, which met in the year 325, convoked by Constantine the Great for the purpose of settling the Arian controversy. More than three hundred bishops assembled, called from all parts of the civilized world wherever Christianity had penetrated. After a protracted debate, Arius was condemned as heretical, and the council established the confession of faith known as the Nicene Creed, in which, contrary to the tenets of Arius and his party, and in accordance with the belief of the majority of Christendom, the deity of Christ is plainly set forth. This same council also debated the question of celebrating Easter on the same day throughout the world, as the custom of the Eastern and Western churches in regard to it had differed.

An attempt was made at this council to enact a canon enforcing the celibacy of the clergy, but it was defeated. The modern town, called *Isnick*, contains a few hundred houses, inhabited mostly by Jews, who are engaged in the manufacturing of earthenware and in selling silks, camel's hair and other costly and choice fabrics.



EPHESUS.—This was the chief city of Asia Minor, as well as the capital of the province of Asia. Its natural advantages were very great, and these were largely developed in the time of the New Testament history. The fame of its commercial enterprise was world-wide, and the beauty of its celebrated temple, dedicated to the goddess Artemis, or Diana, evoked the wonder and praise of all beholders. For the construction of this temple the most renowned architects were employed; its foundations were laid with the utmost care; the very purest marble of a dazzling whiteness was obtained from Mount Prion; and the Greek cities throughout Asia vied with each other in helping on the work. But this great masterpiece, though long in building, did not long retain its magnificence and beauty. The fanatical Erostratus applied the torch to it on Alexander's birth night, and thus made himself immortal, while its maker's name has not survived. The temple was, however, rebuilt, and in a more sumptuous manner; and in the time of St. Paul the sale of images of its goddess Diana was very extensive and lucrative. Acts 19:24. Travelers visiting the shrine would not depart without some memorial. The size of the temple, as given by the best authorities, was, in length 425 feet, breadth 320 feet, with columns 60 feet high. The number of columns was 127, each the gift of a king, and 37 of them were adorned and ornamented.



THE APPIAN WAY.—This was the largest, the oldest and the most frequented of the roads by which the city of Rome was reached. It approached the city from the south, and every step of the way was memorable from the monuments erected to commemorate the dead of many generations. Here were the sepulchres of the Scipios, the Furii, the Manilii, the Servilii, Calatini and Marcelli. Near the gate of the city were the twin temples of Honor and Virtue, vowed by the great Marcellus for his conquest of Syracuse. From the steps of these temples the populace had greeted Cicero on his return from exile.

On entering Rome the road becomes a street, and houses, before interspersed between monuments and temples, become more dense and continuous, though the avenue is still broad, spacious, magnificently paved, and fitted for the grand military processions with which the emperors were accustomed to delight the populace. Upon this "queen of roads," as the Via Appia was termed, the apostle Paul walked, a captive, to the imperial city. And while of the many thousand generals and orators and statesmen who trod that way at the same time that he entered Rome not a trace remains, the poor captive, "of bodily presence weak and in speech contemptible," has left a name more enduring than the city's proudest monuments to mere earthly heroes, and an influence co-extensive with the human race.

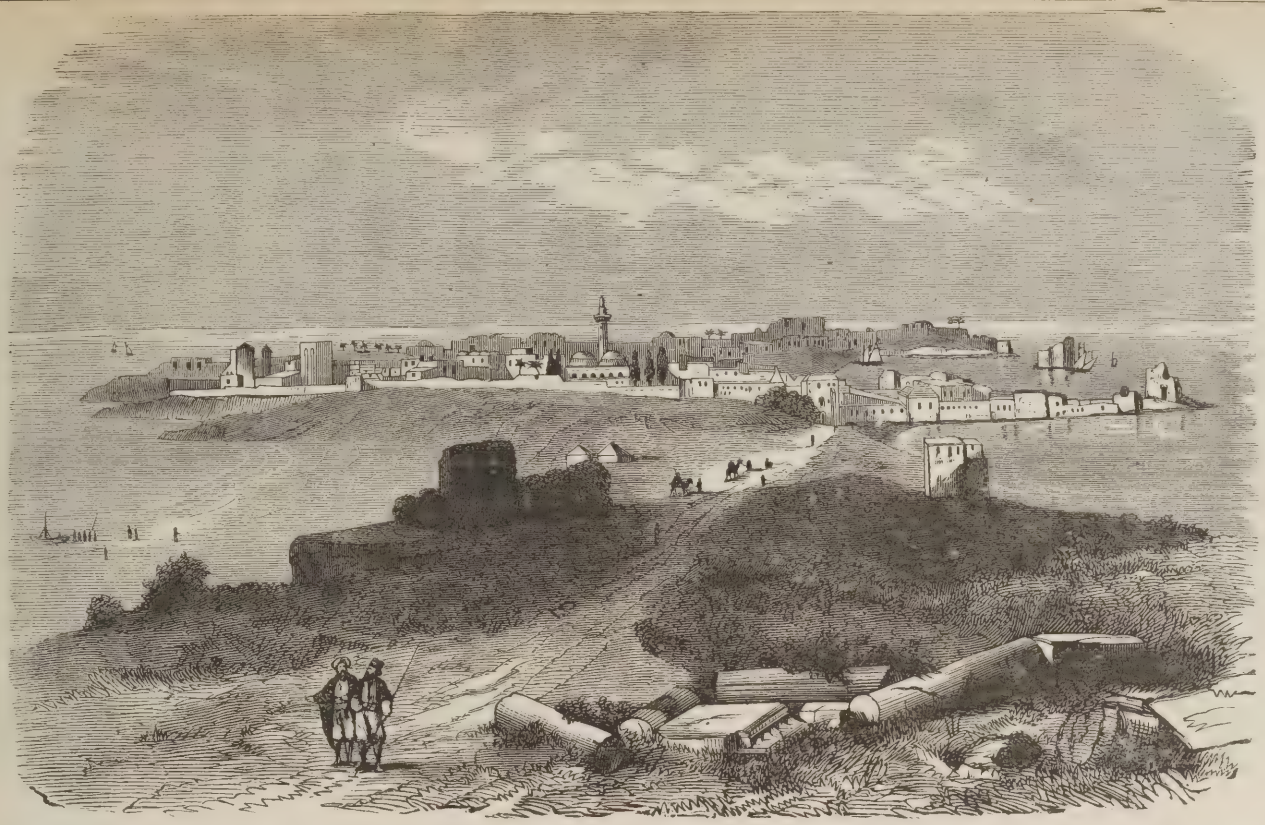


DAMASCUS.—There is a story told of Mohammed, that on his first visit to Damascus, when the city in all its verdant loveliness burst upon his sight, he turned away, refusing to enter it, saying that "as there was but one paradise, he was resolved not to have his in this world." Travelers are almost unanimous in speaking of the tranquillizing effect of its quiet loveliness. It is one of the most ancient cities of the ancient world, going back to the time when the memory of man runneth not to the contrary. Josephus tells us that Uz, the son of Aram, was its founder, but his authority for this statement is not forthcoming. After the dispersion at Babel it is quite probable that some of the wanderers found their way to the banks of the river Abana, and so established a city on one of the most enticing spots of that country. In Abraham's time, nearly forty centuries ago, the city was a flourishing place. The two rivers, Abana and Pharpar, are so beautiful and the cause of so much cleanliness and verdure that one can hardly wonder at the preference which the leper Naaman expressed for them. 2 Kings 5 : 12. Damascus has undergone many changes of government, and flourished more or less under each dynasty. Neither Persian despotism nor Grecian anarchy, Roman patronage nor Moslem misrule, have been able wholly to destroy its *prestige* among ancien capitals.

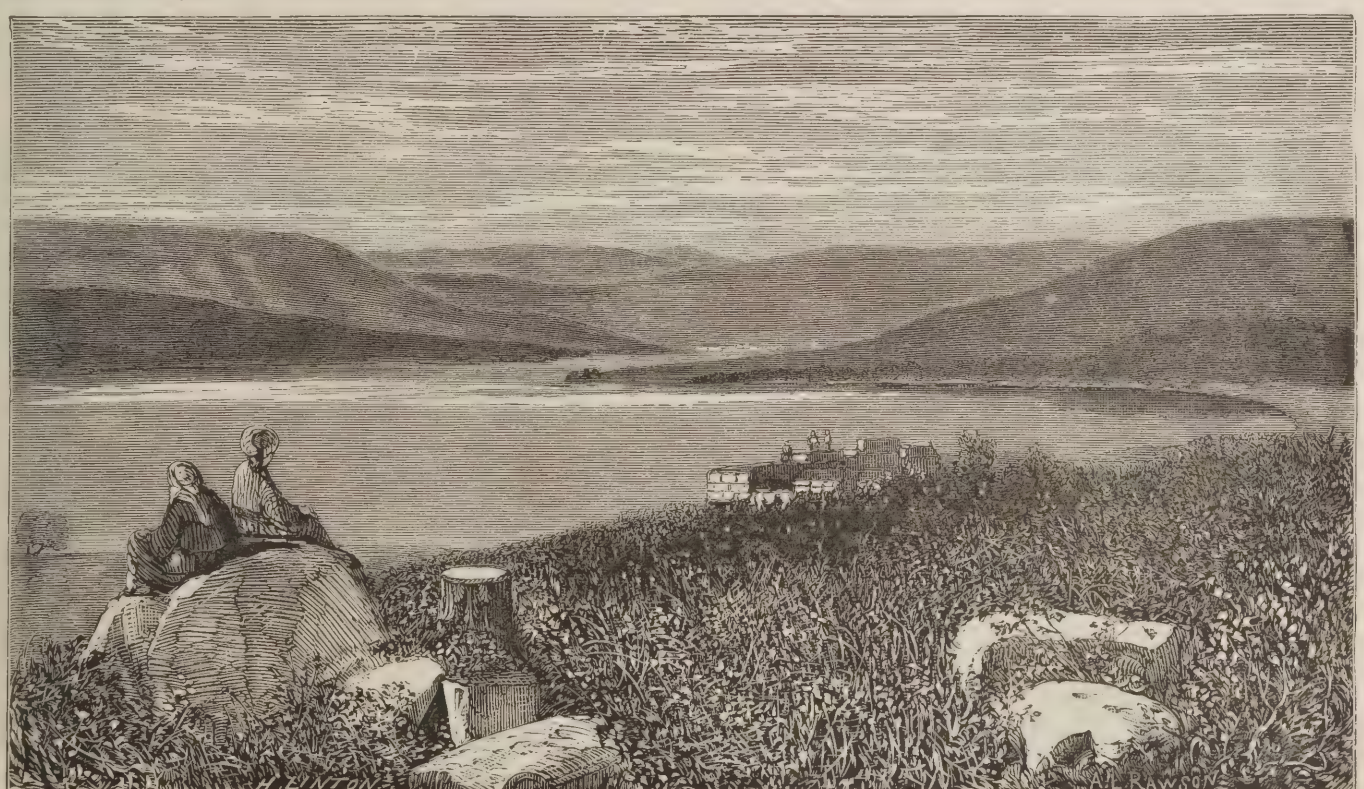
The Presbyterian Church of America is doing a very successful Christian : educational work in this city.



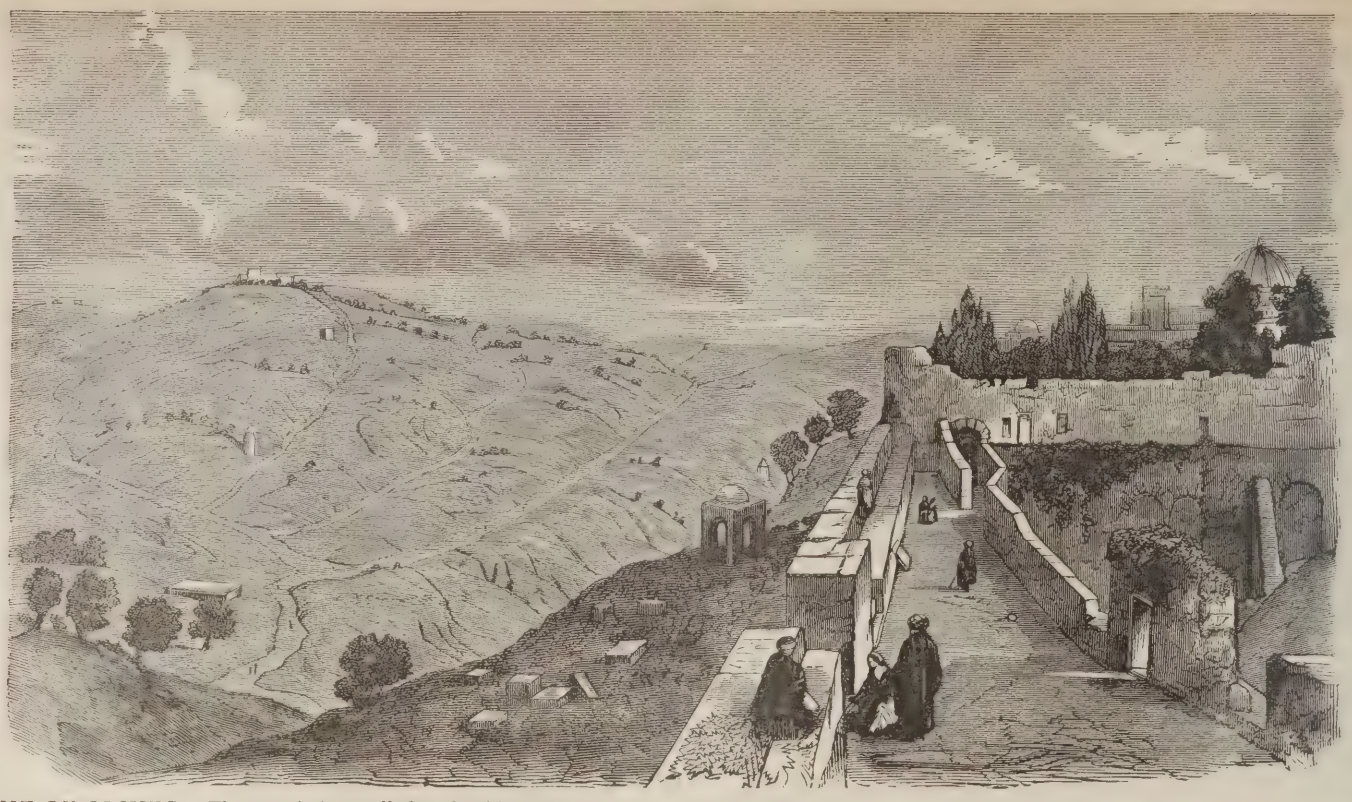
MOUNT HERMON.—The basin of the Lake of Galilee is bounded on the north by a chain of hills, dividing it from a still more northern valley known as the valley of Merom, in which is the small lake of Merom. This valley is totally surrounded, but toward the north it is closed by the peaks of a lofty mountain, which is the concluding elevation of a long chain of hills descending from the north, here at the southern extremity reaching their greatest height, and there abruptly terminating and overhanging the valley of Merom. This chain of hills is known to us by the name of Lebanon, and this southern loftiest spur of the range is Hermon. Upon this mountain was the scene of the Saviour's transfiguration. Mark 9 : 2, 3. Its crest is generally covered with snow, making it a prominent landmark. The view from its summit is one of the most beautiful in the Holy Land. One can trace the outline of the Lake of Galilee, the valley of the Jordan, the heights of Tabor and Carmel, the positions of Nazareth and Samaria. Then toward the west the shores of the Mediterranean would be visible, and the coast of Tyre and Sidon. This mountain was a perpetual symbol of beauty and fertility to the surrounding country: "His fruit shall shake like Lebanon." Among the deep yearnings which filled the heart of the Hebrew lawgiver was the one distinct longing for the goodly mountain, even Lebanon.



TYRE—or, according to its ancient name, *Tzur*—was built upon a promontory jutting out of the Phœnician plain, and also on a rugged seagirt rock. It has been almost impossible to ascertain its ancient topography. According to the best authorities, the city was originally founded on the rocky island, then gradually spread along the shores of the mainland. When the city was destroyed by the armies of Alexander, he gave the name of Palæ-Tyrus, or *ancient* Tyre, to the ruins, in order to distinguish them from the new city, which he built partly on the island and partly on the causeway which joined it to the shore. The ancient city fully deserves the beautiful description of the prophet and poet. Ezek. 27 : 3–26. Like a stately ship with her "masts of cedar" and her "sails of purple and fine linen," she sat upon the sunny sea; but now, like that same ship with tattered sails and scattered masts, she lies upon the shore, at once a terror and a warning to all who trust in mere material greatness and prosperity, and forget the Giver of every good and perfect gift. No contrast could be greater than that between the city in its pride and power and in its decay and desolation; and its present condition is a wonderful illustration of the divine power of prophecy which was given to the Hebrew seer, enabling him to foretell, as in the face of all past and present experience, the dissolution of the mighty Phœnician power.



CAPERNAUM signifies the "field of repentance" or "city of comfort." This city, with those of Chorazin and Bethsaida, was situated upon the shore of the Sea of Galilee, and yet so completely have all these cities been destroyed that it is impossible to determine their respective sites with any degree of exactness. It was to Capernaum that our Saviour came after leaving Nazareth. It was called "his own city." Matt. 9 : 1. Here he began to preach, and here many of his most noted miracles were performed. The people were astonished at his teaching; still, upon the mass of them his gracious words and loving deeds were thrown away; they preferred darkness rather than light. And these words of comfort give place to words of condemnation: "Thou, Capernaum, that art exalted to heaven, shall be thrust down to hell." Luke 10 : 15. Involved in one common fate with Chorazin and Bethsaida, among its neglected ruins no sounds are heard, no vestiges of life are seen, utter desolation prevails. A solemn warning is this deserted city to all who despise gospel privileges and neglect the great salvation.



MOUNT OF OLIVES.—The associations called up by this name are among the most sacred and pleasing connected with our Saviour's history. The "mount" is so intimately concerned with his private life that we read of it and look at it with feelings of deepest interest and affection. Here he sat with his disciples, and told them of the wondrous events which were yet to come—of the destruction of the Holy City, of the sufferings, persecutions and final triumph of his followers. Matt. 24. Here he narrated the parables of the ten virgins and the five talents. Matt. 25. Here he was accustomed to retire each evening for meditation and prayer, and rest of body when weary and harassed by the labors and trials of the day. And here he came on the night of his betrayal to utter that wonderful heart-breaking prayer: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And when the cup had been drained, and death and the grave had been conquered, he led his disciples out again over Olivet, as far as to Bethany, and after a parting blessing ascended to heaven. Luke 24: 50, 51. This mountain is situated immediately beyond the Kedron, on the east of, or, as it is expressed in the Bible, "before," Jerusalem. It was open ground for the dwellers in the city for any purpose, either pleasure or wor ship, and doubtless had its name from the abundance of olives which grew upon it



WAY TO JERICHO.—"A certain man went down from Jerusalem to Jericho, and fell among thieves." Luke 10: 30. How instinctively does the parable of the good Samaritan come into our mind as we think of this city! And though nearly nineteen centuries have passed since our Lord taught us the beautiful story, the circumstances which gave rise to it in his day, and the details of the story, can be witnessed even now in that country. The journey to Jericho from Jerusalem is literally a "going down" over a rough, rugged road. In the Saviour's time, Palestine, in its mountain-passes, was infested by robbers, as Josephus informs us; and on this road in particular it was necessary at one period to station a Roman guard. In consequence of its many dangers it became known as the "road of blood." To this day travelers are not permitted to traverse it without an escort well mounted and armed. The Jericho of the prophet's and the Jericho of Herod's time are not the same, though only a mile and a half apart. The former was the city to which Joshua sent the spies who were hidden by Rahab (Josh. 2.), and the same city was destroyed by the Israelites after a siege of seven days; five centuries afterward it was rebuilt, and a school of prophets clustered there.



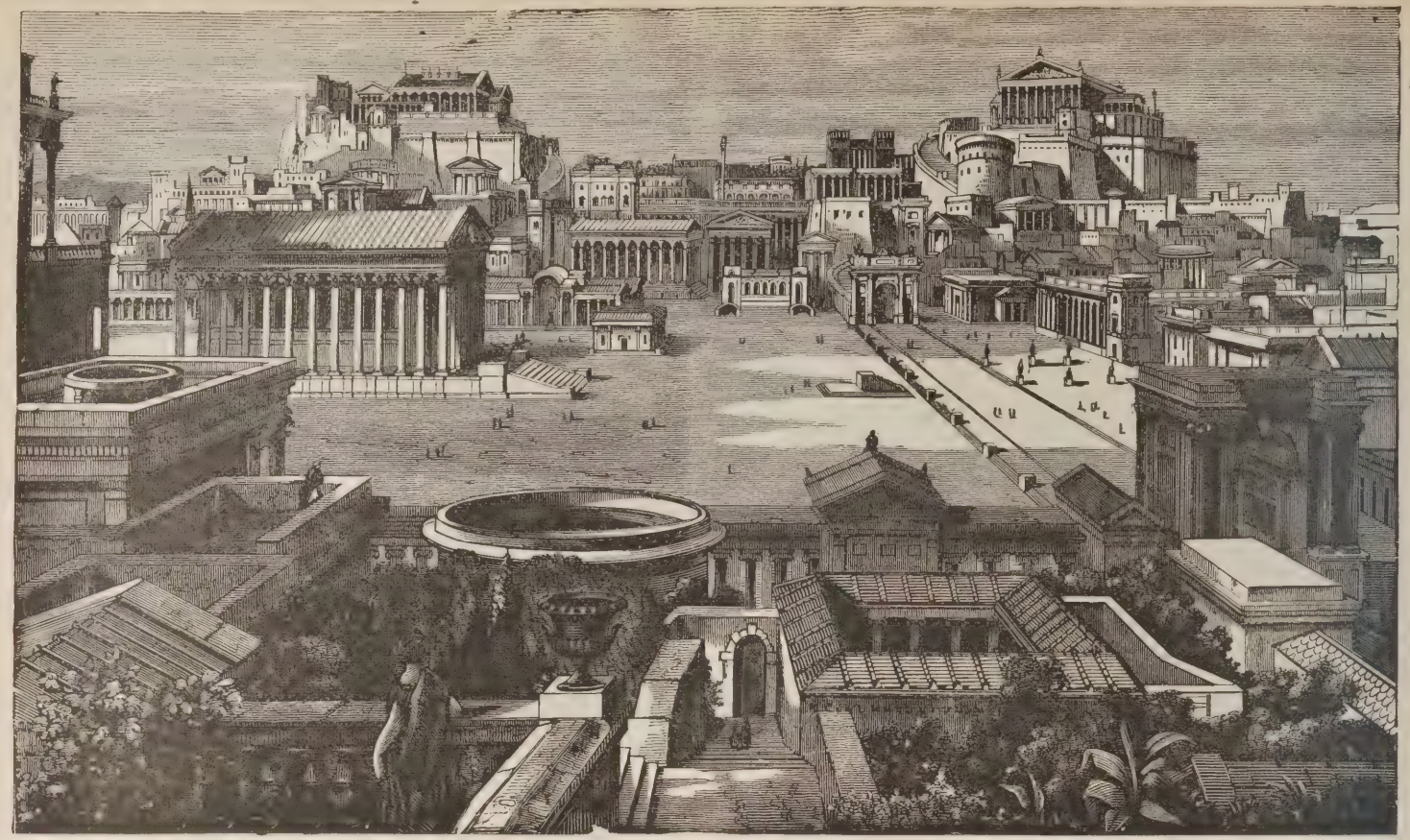
CORINTH (Acts 18: 1)—This was a renowned and voluptuous city of Greece, about twenty-five miles west of Athens, in which Paul resided a year and a half, and where he founded the church to which he afterward addressed two of his Epistles. Situated on the isthmus that separates the Ægean from the Ionian Sea, and possessing singular advantages for commerce, as it was a mart for the exchange of Asiatic and Italian goods, it became celebrated for its wealth and magnificence, as well as the learning and ingenuity of its inhabitants.

The splendor of its arts and its architecture was almost incredible. But whilst commerce made its people wealthy, it made them also luxurious and licentious. More than a century and a half before St. Paul visited Corinth the *old* city had been destroyed by Julius Cæsar, but it was rebuilt, and again it became the centre of commercial traffic, and was an important position for the preaching and spreading of the gospel. The new city was, however, more distinguished than the old, by being more devoted to art, literature and philosophy; and we find that the great tendency of the Corinthian converts was to speculation upon matters of faith, and to value their intellectual gifts and acquirements more than the grace of charity. Preaching Christ crucified was to many of them a stumbling-block, and to more of them foolishness, while to the faithful it was the power of God and the wisdom of God.



CANA OF GALILEE.—It would be a pleasant thing if one were able to identify this scene of our Saviour's first miracle with the certainty which attaches to such places as Bethlehem and Jerusalem and Nazareth. There is something so human, something which appeals so strikingly to the element of joy in man's nature, when we find the Lord of all presiding at a marriage feast, that we feel instinctively what a comfort it would be to stand upon the spot where "the conscious water saw its God and blushed"! And yet this is not permitted to us, for authorities differ as to the exact site of Cana—some inclining to a village of that name situated in a corner of the basin of Sepphorieh, and others to a town somewhat nearer Nazareth.

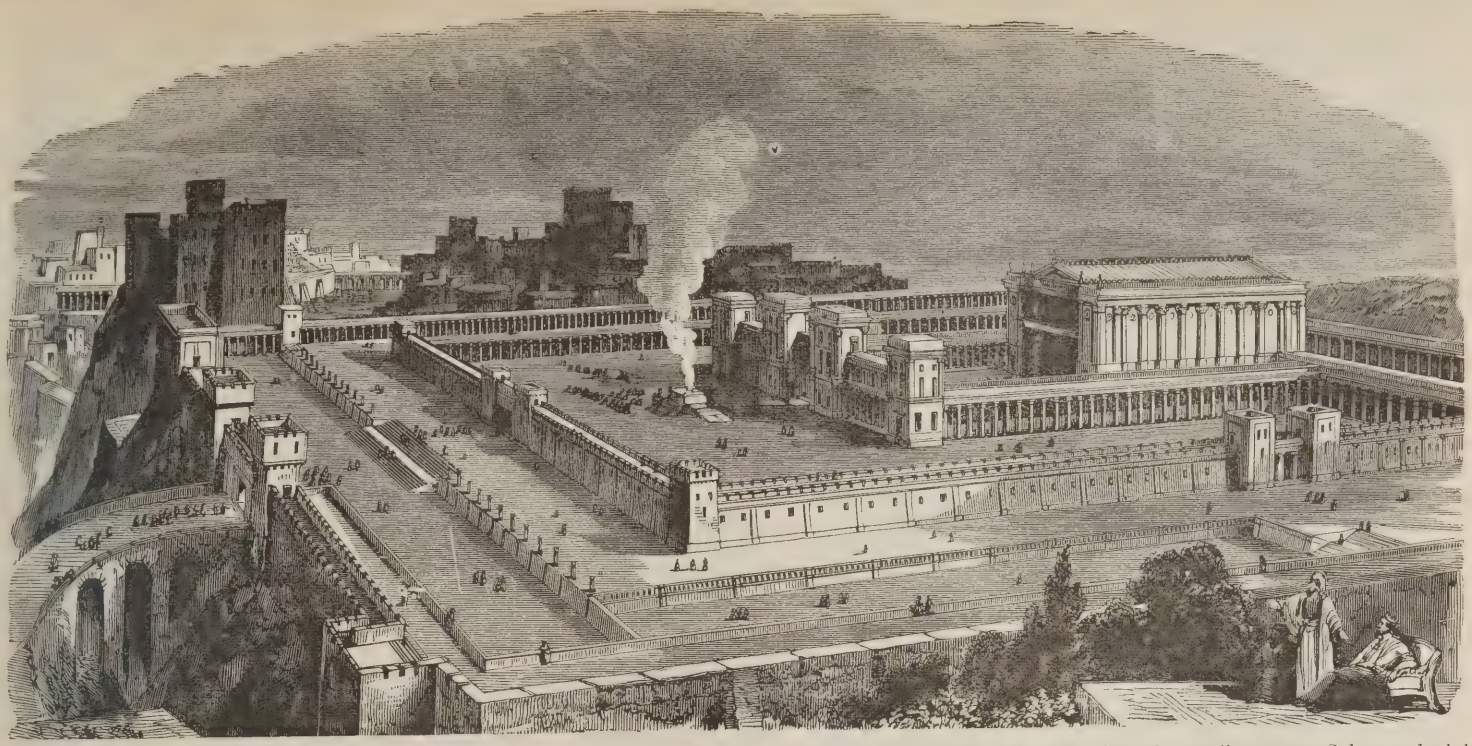
If we remember that the Holy Family dwelt at Nazareth, this fact might help to decide us in favor of the Cana which was nearest their home. According to a long-received opinion, it is a small village about fifteen miles north-west of Tiberias and six miles north-east of Nazareth. This village is now called Kefr Kenna, and is under the government of a Turkish officer. Of course, as far as the Scripture narrative goes, there is nothing decisive, except as to the fact of the gracious miracle which the Saviour performed, by which he meant to teach that our heavenly Father keeps all his best things in reserve for those who love him. Another town of the same name (Kanah) belonged to the tribes of Asher, and seems to have been near Sidon.



THE ETERNAL CITY.—Rome, in all her magnificence and splendor, bursts on our view from an eminence in its vicinity, bringing within the scope of vision Jupiter Tonans; the Temple of Concord (Opimius, by massacres and executions, cut off the most active of his opponents, and then, *in piety* and in imitation of Camillus, built a temple to Concord); the Roman Forum, from whose infernal cauldron boiled forth, for a thousand years, every turbulent passion of the human mind; Jupiter Stator; Temple to Antoninus and Faustina; Temple of Peace; Arch of Constantine, a memorable instance and record of the instability of human power and uncertainty of triumphal honors. The Arch of Titus, with all its tumultuous reminiscences respecting the destruction of Jerusalem and dispersion of God's chosen people, is one of the most exciting objects of contemplation in the Roman Forum. The Palatine Hill, so long the throne of the haughty Cæsars, whose imperial rescripts and mandates moved the mighty engine of the Roman empire; the Pantheon, the "pride of Rome;" the Appian Way, where the beauteous Zenobia, queen of the East, fainting under fetters and chains of gold which required a slave for their support, was forced to *walk* before the magnificent chariot of the victor Aurelian, which was drawn by four elephants and followed by the most illustrious of the senate, the people and the army.



JEZREEL.—The plain of Esdraelon is one of the most fertile in all Palestine, though at this day its cultivation is very much neglected and the district itself almost void of inhabitants. The most prominent village in this vicinity is Jezreel, though its modern name is *Zerin*. It is a miserable place at the present time, containing not more than twenty or thirty houses of a tumble-down character. Yet upon this spot once stood the magnificent palace of King Ahab and the queenly murderess, Jezebel, and three successive monarchies reigned here. We are instinctively reminded of that tale of robbery and bloodshed when the king meanly coveted Naboth's vineyard, which lay in the plain below the palace-crowned height, and when the crafty and cruel queen bribed the witnesses to accuse Nabot of blasphemy, and he was stoned to death. Ahab gets the vineyard, but he find Elijah the prophet at the gate, who prophesies the destruction of his house and the death of himself and his queen. 1 Kings 21. And even now, as the traveler looks down the valley of Jezreel eastward to the Jordan, he sees the road along which Jehu drove so furiously, and coming to the palace commanded Jezebel to be thrown headlong from the window. It is done, and the dogs devour her body after it has been trampled by the hoofs of Jehu's horses. And to this day multitudes of dogs prowl around the place, as if haunted by the memories of ancient bloodshed.



THE SECOND TEMPLE.—The ancient temple of Jerusalem, erected by King Solomon, excelled all the other buildings of the city in its extent and splendor and the sacred interest attached to it. David first planned its construction, encouraged thereto by the prophet Nathan, but the warrior-king was forced to leave its actual execution to his son and successor, the wise Solomon. The materials, however, were all collected in David's time, and four years after his death the grand work was begun, and in seven years completed. On Mount Moriah, where so many years before Abraham showed his wonderful faith in God by the offering of Isaac, and where in later times the angel of the Lord had stood when Jerusalem was threatened with destruction from the pestilence, was Solomon doubtless directed to lay the foundations. But this magnificent structure, after standing 423 years, was destroyed by Nebuchadnezzar, who carried the Jews away into captivity. After the return of the Jews from Babylon the second temple was begun, in the year B. C. 534, and dedicated nineteen years afterward. When the foundations of the temple were laid "the people," writes Ezra, "shouted for joy; but many of the Levites who had seen the first house wept with a loud voice." This building suffered much for two centuries before the Christian era, but was rebuilt with great splendor in Herod the Great's time.



BETHANY ("House of dates. Mark 11 : 1).—A village on the south-east side of the Mount of Olives, about two miles from Jerusalem. It was the residence of Lazarus and his sisters. John 11 : 1. Christ often resorted thither, especially during the last few days of his ministry, and it was the scene of the most interesting events of his life. "And he left them, and went out of the city into Bethany; and he lodged there." Matt. 21 : 17. "And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." Mark 11 : 11. "And being in Bethany, in the house of Simon the leper, as he sat at meat there came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head." Mark 14 : 3. Bethany is now called *El Azariyêh*, the "city of Lazarus." It is in a hollow surrounded with olive, almond, pomegranate, oak and carob trees. The buildings are ruinous and wretched. The house where Lazarus dwelt is pointed out as a square tower, very ancient.



WALLS OF JERICHO (Num. 22 : 1).—Jericho, one of the oldest cities in the Holy Land, was situated in the tribe of Benjamin, about twenty miles from Jerusalem and two from the river Jordan. This or some place in its vicinity is called "the city of palm trees" (Deut. 34 : 3), perhaps from the abundant growth of palm trees in that neighborhood. The word *Jericho* may be from *Jerah*, the moon, and the worship of the moon may have prevailed there.

This city, which was next in size to Jerusalem, was besieged and subdued by the Israelites immediately after the passage of the Jordan, and after it had been reconnoitered by the Jewish spies. The siege was conducted under the divine direction, and at a given signal, by the immediate interposition of miraculous power, the walls fell flat to the earth, probably destroying many lives and throwing the citizens into universal consternation. The Israelites marched directly to the heart of the city, and, obedient to the express commands of God, they put to death every living creature except Rahab and her family, because she had hid the two men sent as spies from the camp of Israel. The city was then set on fire; everything in it, except the vessels of gold, silver, brass and iron which were previously removed, was burnt to ashes, and the very site of it was cursed, verifying God's holy will.



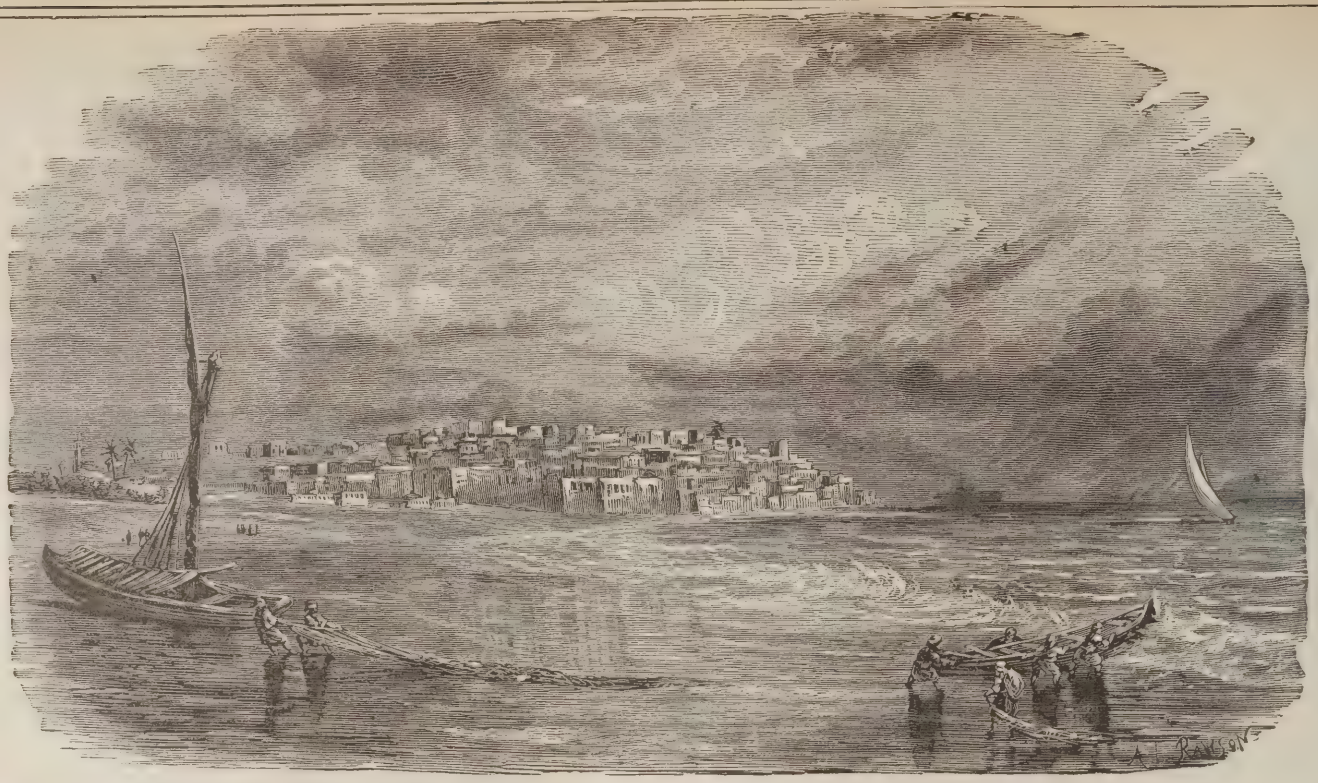
LEBANON FROM THE SEA.—In the central ridge of Lebanon there is a vast recess some eight miles in diameter. In its centre, on a group of little knolls, stands the grove of *cedars*. Stately and solitary, with not another tree or bush in sight, they are monarchs of all they survey, "kings of the vegetable world," so called. Solomon's great wisdom was bounded in its height, on the one side, by "the cedar tree that is in Lebanon." Seen from a distance, they cause a feeling of disappointment, looking like specks on the mountain-side. But as one stands among them, and gazes at the graceful forms of the younger trees with their fan-like branches, and contrasts them with the immense gnarled trunks of the older members of the family—when one thinks of the generations of men who have stood in their shade, the pilgrims who have come from the ends of the earth to pray at their feet—the most sacred feelings of the heart are aroused. The vandalism of visitors, however, would seem to predominate over the more pious feelings. Everywhere on the branches and trunks of the trees the mark of the spoiler is seen. It might seem as if all the jackknives of the world had been cutting and carving on Lebanon; and as the natives find a good supply of firewood here, it would not be safe to prophesy a long continuance for these sacred trees. The balsamic odor of these cedars is alluded to in Hos. 14 : 6; Sol. Song 4 : 11.



JORDAN VALLEY.—The beautiful valley of the Jordan is from four to six (and some say ten) miles wide. The average breadth of the current, as given by different travelers, varies from sixty to one hundred feet. It is, however, very rapid, and rolls a vast body of water into the Dead Sea. The waters of the Jordan are turbid, but when drawn off become clear and bright, pleasant to the taste, and remarkable for the length of time during which they will retain their freshness. Its real source is now said to be the fountain Hasbany, which bubbles up from the bottom of a shallowish pool. The little streamlet has first a flow of about three miles through the valley, then for six or seven it rushes through a dark defile and loses itself in a marsh. The length of the marsh is not short of ten miles, and the termination of the increased volume of waters is in the Lake Huleh. In its course it has received two or three considerable streams, such as the Banias and tell, ere it expands into Lake Merom; its length is nearly 160 miles. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Matt. 3: 13.



MOUNT CALVARY ("skull," called *Golgotha*).—"And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left." Luke 13: 33. "And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Gólgotha." John 19: 17. "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS." John 19: 19. Calvary was the name given to a slight elevation north of the ancient city of Jerusalem, perhaps half a mile distant from the temple. This hill is nearly a bare rock, and probably has not changed its shape for many centuries. The spot now so called is within the walls of the modern city. It was called Golgotha, or "the place of a skull," either from its shape, or from the circumstance that it was the usual place of executing criminals. The first of these opinions is the more likely. A splendid church has been built over the supposed site of the cross and the sepulchre. The building is vast and irregular, as it is intended to cover so many important scenes and events. The scenes of Calvary, as detailed by the evangelists, are full of interest to every genuine disciple.



JOPPA.—This place is famous in New Testament history as being the residence of Simon the tanner, in whose house by the seaside Peter tarried many days. On the flat roof of the house, overlooking the western sea where its white waves fret against the rocks and shoals of the narrow harbor, the apostle saw that wonderful vision which taught him not to call any man "common or unclean," but to believe that the gates of the kingdom of heaven were open to the nations far beyond the sea upon which he was gazing. Here, too, dwelt Dorcas, "full of good works and almsdeeds," whose death the disciples bewailed so bitterly, and who was miraculously restored to life by the apostle. This place is *traditionally* the oldest city in the world, for Pliny says it existed before the Flood, and even historically it is a place of very great antiquity. Its modern name is *Jaffa*, or *Yaffa*, and it is situated on a sandy promontory jutting out from the eastern coast of the Mediterranean Sea, being chiefly remarkable for its trade in fruit, and for being a point where travelers disembark to pursue their journey inland to Jerusalem. It has, in reality, no respectable harbor, and many a time steamers have to pass it without being able to land mails or passengers. It is a town the view of which is best appreciated at a distance, so far as pleasure is concerned. It contains from four to five thousand inhabitants, of which seven hundred are Christians.

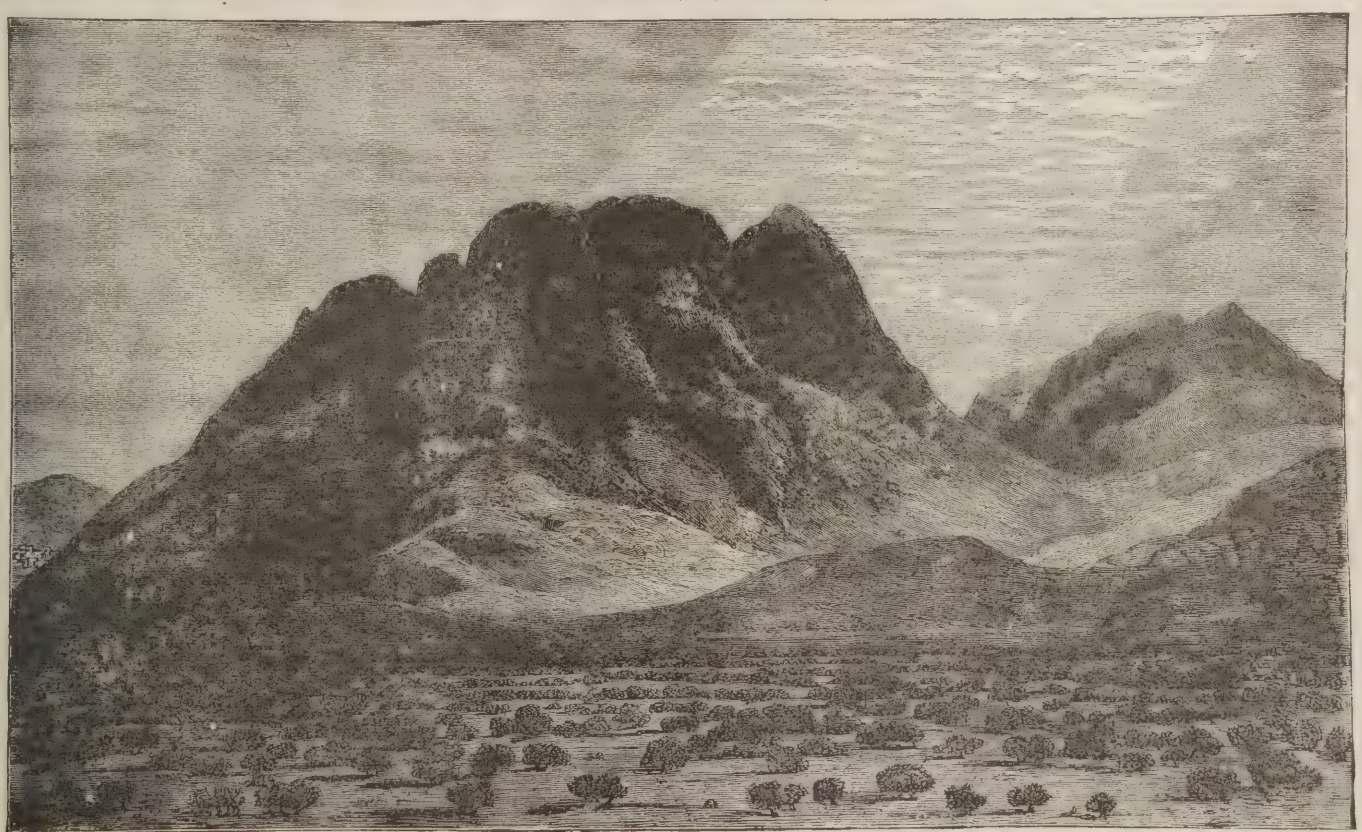


MELITA (Acts 28: 1).—This island is now called *Malta*, and is twelve miles in breadth and twenty in length, lying between Sicily and Africa, about two hundred miles east of Tunis, and in that part of the Mediterranean which in the apostle's day was often called *Adria*, including the Ionian and Sicilian seas, according to the testimony of Strabo and Ptolemy. Here St Paul and his company were shipwrecked on the passage to Rome, and were very kindly treated by the inhabitants, especially by Publius the governor. This island was settled by a Phœnician colony about B. C. 1500. Since the Christian era it has successively belonged to the Goths, Vandals, Saracens, Normans, Germans and French, until Charles V. surrendered it to the Knights of St John of Jerusalem, who were dispossessed by Bonaparte; and by the treaty of 1814 it was allotted to England. At present it is the centre of extensive missionary operations. Publications in the modern Greek, Armenian, Turkish and Arabic languages are widely circulated, and it is also a depository for Bibles in various languages. It is a naval station of importance, having immense fortifications around its capital, Valetta, and a fine harbor.



SHEPHERDS' FIELD, EAST OF BETHLEHEM.—"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid." Luke 2: 8, 9. We are told that here to the shepherds was announced the birth of the infant Saviour in Bethlehem.

The field slopes in an easterly direction from an ancient and dilapidated convent; it is a fertile district, and the hills are terraced, some of which are planted with choice orchards and vines. It is quite probable that here David in his early years watched and fed the sheep. "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep." 1 Sam. 17: 19. Sheep often constituted the chief wealth of a man in patriarchal times, and hence with the Jews the care of sheep was among the earliest and most respectable employments.

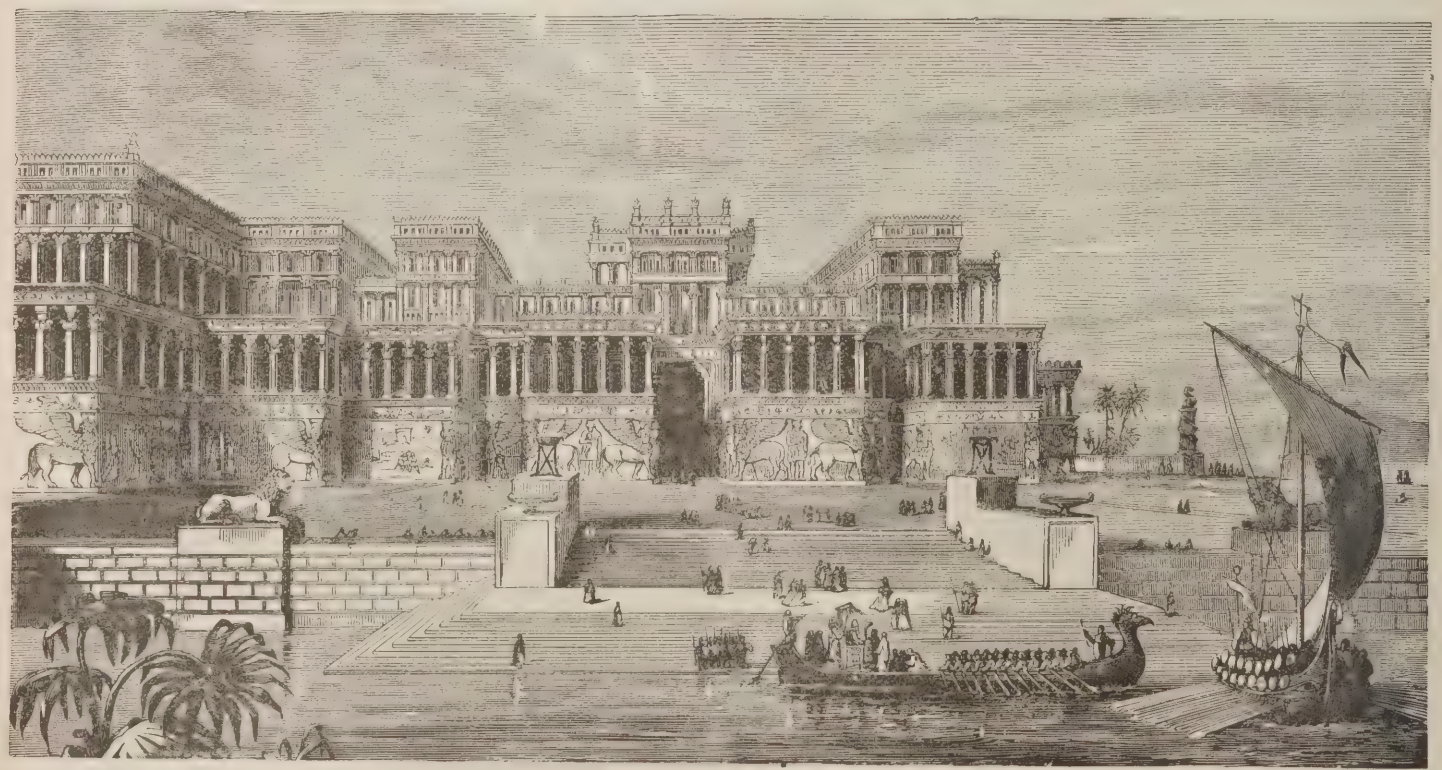


SINAI, a mountain in the peninsula of Arabia Petræa, from the summit of which God published his law to the Israelites. In the book of Deuteronomy the place where Israel received the law is uniformly called Horeb, but in the preceding parts of the Pentateuch it is, with three exceptions, denominated Sinai. A careful examination of all the passages in the inspired volume where the names occur leads us to the conclusion that Horeb is employed to denote the group of mountains of which Sinai is a particular summit. The Sinaitic range of mountains—of which Horeb is thus seen to be the name of the group, and Sinai the name of the particular summit—lies in the centre of the peninsula of Arabia. These mountains are composed of limestone rock, and run in long ranges inclining to the north-west, with rocky, sandy valleys between them. They spread over a field of about forty miles in diameter. A few stunted shrubs and trees are occasionally found in the valleys, where springs and rain supply the requisite moisture, and there are besides some favored spots where patches of lovely verdure and fruitfulness relieve the mind in the midst of prevailing solitude and death. But these few spots of greenness and fertility are wholly unobserved in the general view, and the eye wanders over nothing but a sea of a "great and terrible wilderness."



SEA OF GALILEE, SEA OF CHINNEROTH, LAKE OF GENNESARET or SEA OF TIBERIAS, which last is its present name.—The associations connected with this ample sheet of water are very hallowed and interesting to the zealous disciple. The scenes of our Lord's early life lay not far distant from it, and Capernaum, so often visited by him, was upon its margin. Four at least of Christ's apostles gained a subsistence upon its waters; they were fishermen, and from their laborious craft they were summoned away by the Redeemer of the world to become "fishers of men." In the time of Christ, Palestine was 'ivided into three parts, of which the northern was Galilee, bounded on the north by Anti-Libanus, east by Jordan and the Sea of Galilee, south by Samaria, and west by Phœnicia, which occupied the coast north from Carmel to Tyre. It was distinguished into Upper and Lower, the former lying north, and inhabited partly by Syrians, Phœnicians and Arabians, whence it was called "Galilee of the Gentiles."

A striking peculiarity of the Sea of Galilee is its sudden transition from a placid, unruffled surface to a turbulent and rolling sea. This is accounted for by its peculiar geographical situation: "And the sea arose, by reason of a great win that blew." John 6: 18.



NINEVEH ("dwelling of Ninus") was the capital of ancient Assyria. To Nimrod is ascribed, by the sacred historians, the building of Nineveh. Its early history is wrapt in obscurity. The labors of learned antiquarians are fast filling up the chasm in the ancient history of Assyria and its capital. Nineveh, like many Oriental cities, was of vast dimensions. Its circumference was about sixty miles, affording ample space for the "three days' journey" of the prophet Jonah. London does not, indeed, occupy more than the fourth part of such an area, but Nineveh had within its boundaries gardens, parks, vineyards, orchards, corn-fields and royal demesnes. The whole surface of the country is now covered with fragments of brick and pottery, the wreck and remnant of past and fallen magnificence. Modern research, however, has been able to identify it and exhume many of its wonders. The records of Nineveh have been strangely preserved, and they are of great variety. Several of these bas-reliefs have been exhumed and carefully examined, the cuneiform writing has been deciphered, and the result has been a wonderful confirmation of the inspired annals contained in the Hebrew Scriptures. Our amazement is equal to our gratification when we find a veritable history parallel to that of ancient Israel, and see the actual Assyrian account of events recorded in Kings and Chronicles.



MODERN CORINTH.—Of all the Greek cities, Corinth was perhaps the most celebrated for its luxury, splendour, and licentiousness. It joined the Achaean league against the Romans; and for this its unforgiving conquerors doomed it to destruction. This was about the year B. C. 146. A century or more afterward it was partly rebuilt by Julius Cæsar. There are but few remains of antiquity in modern Corinth. The ruins of two buildings of the Roman town still exist, viz.: a large mass of brickwork on the northern side of the modern bazaar, probably a part of one of Hadrian's baths; and an amphitheatre, cut out of the rock, on the eastern side of the modern town, not far from the bank of the torrent which separates the Acro-Corinthus from the heights to the eastward. The seven Doric columns, mentioned by travelers in all ages, are still erect in the midst of surrounding desolation. Modern Corinth occupies the site of the ancient city, which is the table-land at the foot of the Acro-Corinthus, a huge citadel standing at an elevation of 1,886 feet above the level of the sea, and much more imposing than any other of the celebrated fortresses of Western Europe.



THE LAND OF MOAB.—The prophet Balaam, hired by Moab to curse, is forced by the Holy Spirit to bless, Israel, and Moab finds his curses return upon himself and his people. It is announced that a mighty hero shall arise in Israel, for the future destruction of Moab. This is a magnificent poem, this prophecy, worthy of the greatest bard of any age; and the later prophets take up the strain. Isaiah, Jeremiah, Amos, Ezekiel, and the royal Psalmist, all sing the subjection of Moab, and the dominion of Israel. The land of Moab comprises three divisions, called the "field of Moab," lying south of the Arnon; the "land of Moab" the country opposite Jericho; and the "plains of Moab." All through the land travelers come upon the sites of long ruined towns; the soil is capable of cultivation, and there are proofs that the country was once equal to the support of teeming populations. Here and there the outlines of ancient fields may be traced; and Roman roads have been discovered, on which are mile stones of the times of Trajan, Marcus Aurelius, and Severus, with the numbers of the miles still legible



SIEGE OF JERUSALEM.—"And I will camp against thee round about, and I will lay siege against thee with a mount, and I will raise forts against thee." So runs the prophecy in Isaiah against the Holy city; and the picture which the Jewish historian gives us of this siege is one painted in the very gloomiest colours. It makes the heart sick and the head faint to gaze upon it. The wasting away by disease and famine, the dying outright by cruel slaughter—one knows not which is the more horrible. The city was crowded with the Jews, come up from all quarters to celebrate the passover. The three great evils fell upon them in succession, pestilence, famine and the sword. Josephus estimates that in the siege there perished not less than eleven hundred thousand persons, while ninety-seven thousand more were made captives. Though the number is unquestionably exaggerated, yet the slaughter was terrific, the devastation complete. Flames enveloped the magnificent temple, and its walls, with those of the city, were levelled with the ground.



CRETE.—The modern name of Crete is *Candia*, though its inhabitants call it only by its ancient Greek name. It is an island nearly equi-distant from Europe, Asia, and Africa, but has always been reckoned as belonging to Europe. It is about 160 miles long from east to west; and in breadth is very unequal, the widest part being 40 miles, and the narrowest 6 miles. The Grecian islands having been from earliest times the stepping-stones by which the migratory populations of Europe and Asia have crossed to either continent, it has been supposed that Phœnician and other colonies settled in Crete, and were the parents of early civilization in the island. In the most ancient times there was a want of careful training and rigid discipline, though the old Cretan warriors were somewhat distinguished as light troops and archers, and served as mercenaries both in Greek and Barbarian armies. In still later ages the people became degenerate in morals and character. The chief town is Candia. It is exclusively Turkish in character, and its bazaars are filled with articles of eastern luxury.



SOLOMON'S TEMPLE.—David wished to erect a temple to God's glory, but it was not permitted him, so he could only bequeath the duty to his son. Hiram, the king of Tyre, had loved David, and when messengers came to him from Solomon asking for men, and timber, and stone, to carry on the sacred work, he rejoiced greatly and said, "Blessed be the Lord this day, which hath given unto David a wise son over this great people." For seven years the workmen ply their tasks, and almost noiselessly the building grows under their willing hands, "neither hammer, nor axe, nor any tool of iron being heard in the house, while it was in building" (1 Kings vi. 7); Our illustration represents the construction of the porch, the most startling novelty of the building, and the one in which the foreign architects, from their more exquisite taste, were allowed freest play. The highest skill of Tyrian sculptors was displayed on the two elaborate pillars, which stood immediately under the porch within, not supporting it. Their pedestals of gold, their glittering brazen shafts, their light festoons, and rich capitals —one of which is shown in our engraving —were thought to be so wonderfully beautiful that the Israelites were never weary of praising them.



SIDON.—The modern name of this city is *Saida*, and it is situated on a small promontory jutting out into the Mediterranean Sea. Like most oriental towns, its streets are very narrow, crooked and dirty; but, in contrast to those of Tyre, a neighboring seaport town, its houses are large and well built of stone. Surrounding the town are lovely gardens and orchards, kept in a high state of cultivation, pomegranates, figs, apricots, almonds, oranges, lemons, plums, grow in the richest abundance. Sidon was the oldest of the three cities of Phœnicia. Both in the Pentateuch, and in the poems of Homer, we find the place mentioned. Though in later years Tyre outstripped Sidon in prosperity, they were both famous for their commerce, manufactures, and devotion to the fine arts. During the time of our Lord's visits to these coasts Sidon was under the power of the Romans. Since that time its rulers have varied from pagan to Christian, and from Christian to pagan again.



THE FULFILMENT OF PROPHECY. CYRUS ENTERING A CONQUERED CITY.—ISAIAH xlv., I.



MOSES SMITING THE ROCK, IN THE SIGHT OF THE ELDERS OF ISRAEL.—THEY DRANK OF THAT SPIRITUAL ROCK; AND THAT ROCK WAS CHRIST.



EGYPTIAN TASKMASTERS.



THE KING OF BABYLON RESORTING TO DIVINATION BY ARROWS.—EZEK. XXI., 21.



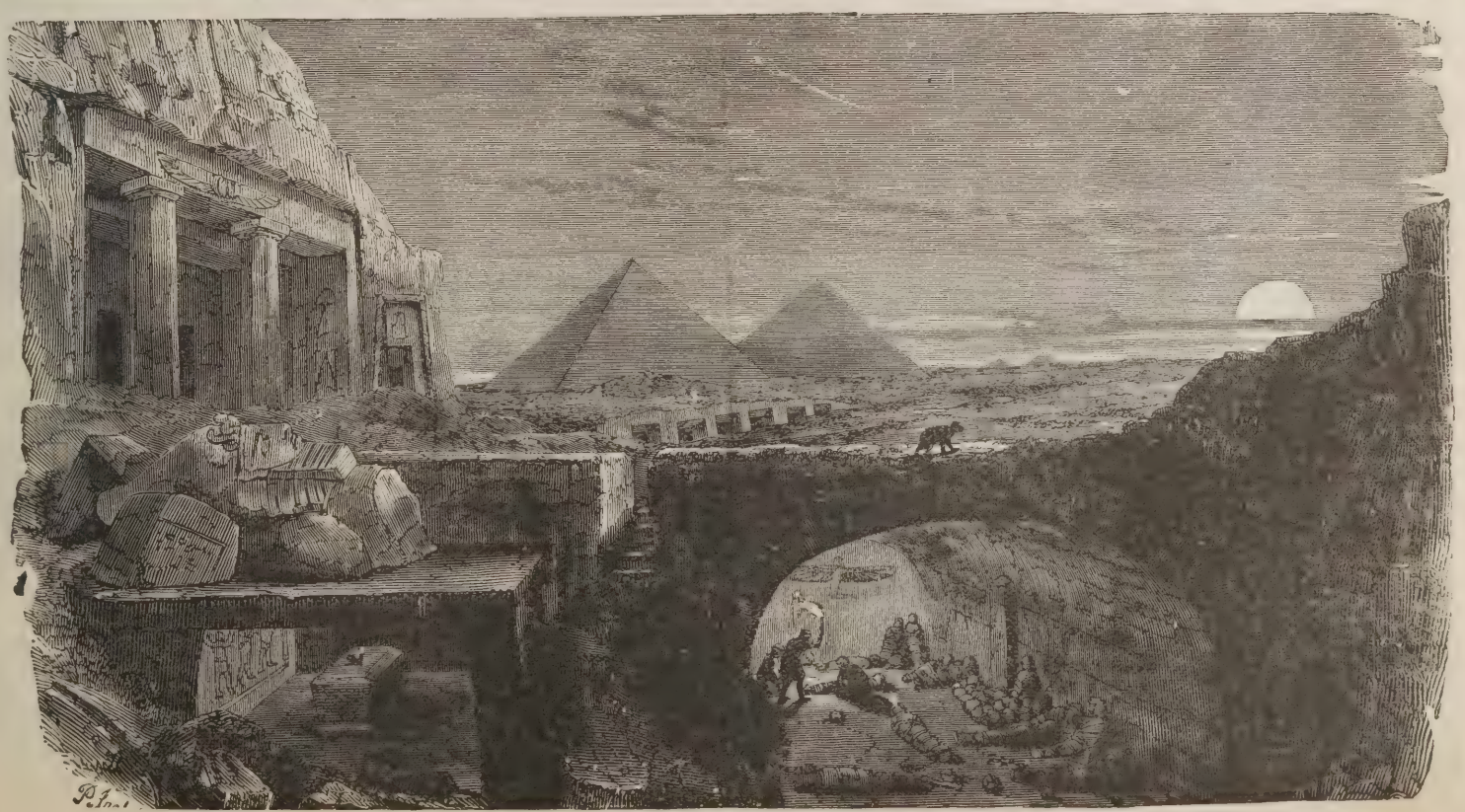
VISION OF JUDGMENT UPON JERUSALEM.



THE MUSICIANS AND SINGERS CASTING LOTS FOR THE DIVISION OF SERVICE IN THE PRESENCE OF DAVID.



ARRIVAL AT A DRY BROOK, EXHIBITING NOTHING BUT THE PARCHED AND DESOLATE BED.—JOB VI. 15.



SEPULCHERAL MONUMENTS AND MUMMY PITS OF ANCIENT EGYPT.



KING DAVID DEDICATING HIS TREASURES TO THE LORD.



JOB RECEIVING PRESENTS OF HIS FRIENDS.—JOB XLII. 11.



DAVID'S RETURN TO JERUSALEM. "THE KING IS COME AGAIN IN PEACE UNTO HIS OWN HOUSE."—2 SAM. XIX. 30.



"MOSES REARED UP THE TABERNACLE, AND FASTENED HIS SOCKETS, AND PUT IN THE BARS THEREOF, AND REARED UP HIS PILLARS."—EXOD. XL. 18.



"THOU SHALT TAKE OF THE FIRST OF ALL THE FRUIT OF THE EARTH, &c."—DEUT. xxvi. 2. (See Hist. Jewish Worship, p. 56).



DAVID IN SOLEMN ASSEMBLY DECLARING GOD'S FAVOR TO HIMSELF AND PROMISE TO HIS SON SOLOMON.—I CHRON. xxviii.



WHEREUPON THE KING TOOK COUNSEL, AND MADE TWO CALVES OF GOLD, AND SAID UNTO THEM, BEHOLD THY GODS, O ISRAEL."—I KINGS XII. 28



"WE CAME TO THE CAMPS OF THE SYRIANS, NO MAN WAS THERE, BUT HORSES AND ASSES TIED, AND TENTS AS THEY WERE."—2 KINGS VII. 10.



DAVID FEIGNING MADNESS BEFORE ACHISH KING OF GATH.—I SAM. XXI., 12.



DAVID SPARES SAUL.—DESTROY HIM NOT: FOR WHO CAN STRETCH FORTH HIS HAND AGAINST THE LORD'S ANNOINTED AND BE GUILTLESS.—I SAM. XXVI.



JOSHUA COMMANDING THE SUN TO STAND STILL.—"SUN, STAND THOU STILL UPON GIBEON, AND THOU MOON, IN THE VALLEY OF AJALON."—JOS. x., 12.



"AND HE SAW A CHARIOT WITH A COUPLE OF HORSEMEN, A CHARIOT OF ASSES, AND A CHARIOT OF CAMELS."—ISAIAH xxi., 9.



JOB IN PROSPERITY.—"THE YOUNG MEN SAW ME, AND HID THEMSELVES: AND THE AGED AROSE AND STOOD UP."—JOB xxix., 8.



JOB AND HIS FRIENDS.—THEY SAT DOWN WITH HIM SEVEN DAYS AND SEVEN NIGHTS, AND NONE SPAKE TO HIM.—JOB ii., 13.



GOING UP TO THE TEMPLE. "GIVE UNTO THE LORD, THE GLORY DUE UNTO HIS NAME; BRING AN OFFERING AND COME INTO HIS COURTS."—PS. xcvi., 8.



QUEEN ESTHER BEFORE AHASUERUS—"WHAT WILT THOU, QUEEN ESTHER? AND WHAT IS THY REQUEST?"—EST v., 3



NERO WITNESSING THE BURNING OF CHRISTIAN MARTYRS AT ROME. WE ARE KILLED ALL THE DAY LONG AS SHEEP FOR THE SLAUGHTER.—ROM., VIII.



ELIJAH CLAIMING THE HOSPITALITY OF THE WIDOW OF ZAREPHATH. FETCH ME, I PRAY THEE, A LITTLE WATER, THAT I MAY DRINK.—I. KINGS, XVII., 10.



"AND THE WATERS RETURNED, AND COVERED THE CHARIOTS, AND THE HORSEMEN, AND ALL THE HOST OF PHARAOH."—EXOD. XIV. 28.



"THE LORD GAVE JOB TWICE AS MUCH AS HE HAD BEFORE, AND BLESSED HIS LATTER DAYS."—JOB XLII. 10-12



DAVID, IN THE ASSEMBLY OF THE LEVITES, COMMANDING THE BRINGING UP OF THE ARK OF THE LORD, TO THE PLACE PREPARED FOR IT.—I CHRON. XV.



"WHEN YE BLOW AN ALARM, THEN THE CAMPS THAT LIE ON THE EAST PARTS SHALL GO FORWARD."—NUM. X. 5.



REJOICING ON THE ACCESSION OF DAVID TO THE THRONE OF ISRAEL. "ALL ISRAEL WERE OF ONE HEART TO MAKE DAVID KING."—I CHRON. xii. 38



DEATH OF AHAB KING OF ISRAEL.—I KINGS xxii. 37.



SOLOMON IN ALL HIS GLORY. "AND KING SOLOMON PASSED ALL THE KINGS OF THE EARTH IN RICHES AND WISDOM."—II CHRON. ix. 22.



SAMSON BETRAYED BY DELILAH INTO THE HANDS OF THE PHILISTINES. "IF I BE SHAVEN, THEN MY STRENGTH WILL GO FROM ME."—JUDGES xvi. 17.



"THE KINGS OF TARSHISH SHALL BRING PRESENTS: THE KINGS OF SHEBA AND SEBA SHALL OFFER GIFTS. —PSALM LXXII. 10.



"PRAISE THE LORD WITH HARP: SING UNTO HIM WITH THE PSALTERY AND AN INSTRUMENT OF TEN STRINGS."—PSALM XXXIII. 2



"HE WENT THROUGH THE CORN-FIELDS ON THE SABBATH-DAY; AND HIS DISCIPLES BEGAN TO PLUCK THE EARS OF CORN."—ST. MARK II. 23.



"THEY SHALL BEAT THEIR SWORDS INTO PLOUGH-SHARES, AND THEIR SPEARS INTO PRUNING-HOOKS."—ISAIAH II. 4.



EVENING MEAL. "THEY SHALL EAT THE FLESH IN THAT NIGHT, ROAST WITH FIRE, AND UNLEAVENED BREAD."—EXODUS XII. 8.



MOSES DESTROYING THE GOLDEN CALF. "HE TOOK THE CALF AND BURNT IT IN THE FIRE, AND GROUND IT TO POWDER."—EXODUS XXXII. 20.



KING JOSIAH COMMANDED THE PRIESTS TO BRING FORTH OUT OF THE TEMPLE OF THE LORD ALL THE VESSELS THAT WERE MADE FOR BAAL.—II KINGS xxiii. 4



POMP AND SPLENDOR OF THE REIGN OF KING SOLOMON.—ECCLE.



COMMANDED THAT THE GATES SHOULD BE SHUT, AND CHARGED THAT THEY SHOULD NOT BE OPENED TILL AFTER THE SABBATH."—NEH. XIII. 9



ISAAC MEETING REBEKAH; "AND REBEKAH LIFTED UP HER EYES, AND WHEN SHE SAW ISAAC, SHE LIGHTED OFF THE CAMEL."—GEN. XXIV. 64.



DAVID OFFERING UP PRAYER AND PRAISE TO GOD. "I WILL SING PRAISE TO THE NAME OF THE LORD MOST HIGH."—PSALM VII. 17.



"BLOW UP THE TRUMPET IN THE NEW MOON, IN THE TIME APPOINTED, ON OUR SOLEMN FEAST DAY."—PSALM LXXXI. 3.



DEPARTURE OF THE ISRAELITES.

When the king arose in Egypt "who knew not Joseph," the Hebrew people were in sad plight. The long-subdued hatred of the Egyptians broke out against them, and cruel task-masters forced them to labor like slaves. But God sent them deliverance by the hand of Moses. Pharaoh was loth to let them go; and not till successive plagues had been sent upon the land, and the first-born in every Egyptian home had been destroyed, did Moses prevail over the king, and secure the right to depart from the land of bondage. Joyful, indeed, were the afflicted people. With their wives and their little ones, their flocks and their herds, and the jewels and raiment of which they had spoiled their oppressors, the Hebrews go forth in eager haste. The temples and the monuments of the hated land are behind them, while before them the Red Sea rolls back its waves, and the inhospitable wilderness stretches its long wastes. For forty years they tread those weary paths, many falling by the way, till at last they enter the Promised Land. But why did they not reach it before? Why this long journey, and these terrible privations of so many years? Was there no shorter and easier path to Canaan? Yes, but they were not fit to travel it, till they had learned by severe discipline the true character of the God whom they had forgotten in Egypt, and had acquired a better knowledge of themselves and their duties. And so with every Christian soul God has a method of discipline. We are called forth from our "land of Egypt and house of bondage," the world and its temptations. And that we may better appreciate the promised rest, we have to be disciplined for it. If we could all remember this, that with every fresh conquest over difficulties a new strength is added, a diviner life imparted, we might almost ask God to rain afflictions upon us, and, looking up through our tears, we should see Him watching how we bear our trials. To bear, is to conquer; to suffer, is to be strong. All nature, even apart from Scripture, teaches us that rough training is needed to bring anything to perfection, and that things thus perfected are the best. Labor and hunger give a tonic to the body such as nothing else can produce. Every rough experience cultivates. You may be finished off in the parlor, but firmness and fiber must be implanted elsewhere. The house is covered before it is painted and it must be strongly framed by hard labor before it is covered. The statue stands kingly in its perfected beauty, but hidden fires upheaved and veined the marble, rough hands tore it from the quarry, and stern blows struck from the rude block the encumbering fragments, before the sculptor chiseled it into pure and polished grace. And so must the Christian's character be wrought out Long the journey may be through the wilderness The waters of Marah may be there with their bitterness; but there are also the springs and the palms of Elim, whose taste is more refreshing, and whose shade more cooling for the drought and barrenness which have preceded; till at last we reach the eternal, heavenly city, and drink of that river which proceedeth out of the throne of God and of the Lamb.



Egyptian. *Philistine.* *Mede or Persian.* *Ethiopian.* *Libyan.*

NATIONS MENTIONED IN EZEKIEL xxx. 5.

When the destruction about to come upon Eygpt is foretold by the prophet Ezekiel, four other nations are joined with her in the impending doom. "Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that are in league, shall fall with them by the sword" (Ezekiel xxx. 5). The physical characteristics of the several peoples are tolerably well defined in our illustration. The Egyptians were nearer the Caucasian than the negro type; with faces rather oval-shaped, but narrower in the men than in the women; forehead small and retiring but well-shaped, hair long, crisp, and generally black; skin of the men dark brown, chiefly from exposure; of the women, olive-colored, or lighter. The Ethiopian was the Cushite of the Bible, and this was equivalent to a Negro, the characteristics of which are too well-known to need description. At the present day Ethiopia is inhabited by many other tribes who are not negroes. The Libyans were also an African people, the descendants of Ham, and called Phut frequently in the Scriptures. The best and most recent critics regard the Lydians as a Shemitic tribe, and consequently the descendants of Lud; they were skilled warriors, excelling especially in horsemanship, and accustomed to serve as mercenaries under foreign princes. In Ezekiel xxvii. 10, the prophet says of Tyre, "They of Persia, and of Lud, and of Phut, were in thine army." The name Chub does not occur elsewhere in the Bible, and many have been the conjectures as to the people so designated, and their locality. The German commentators, especially, have given great attention to this point, but have not been able to come to any conclusion which a majority would be willing to adopt. The most plausible conjecture, on linguistic grounds, is that of Fürst, who supposes the name "to be connected with *Coba*, the existing name of an Ethiopian port, and which, perhaps, was formerly the name of a district." The remarkable prophecies in Ezekiel against Egypt, refer, for the most part, to the invasion of Cambyses, who was the head of twenty-seventh dynasty of the Persians, and turned Egypt into a Persian province, under the government of satraps. After this, Egypt revolted and regained her old right; but about the year B. C. 350 she again became a Persian province, and since that day, a period of twenty-two centuries, no native ruler has sat upon the throne. What a striking fulfilment of the prophecy, "There shall be no more a prince of the land of Egypt." (Ezekiel xxx. 13.) Thus it always is with the nations and the people that forget God. We are told in this Holy Book that "Righteousness exalteth a nation, and in the history of the human race we find the proverb often proved to be true; and on the other hand, when any people have despised God, and broken his commandment, then comes the word, "Ephraim is joined to his idols: Let him alone!" And to be let alone of God is often more terrible than to fall into his hands.



GOLD FROM OPHIR.

From ancient days down to the present times one commodity has been coveted and earnestly sought for by man. He has sacrificed time, labor, life itself, to obtain his desire. The *auri sacra fames*, the accursed lust for gold, of which the Latin poet speaks, has been a great impelling power in the world. And even King Solomon, though the wisest of men, was not without this longing for perishable riches. We read (I. Kings x. 22, and II. Chronicles viii. 18), that Solomon had two fleets, one of which brought to him from Tarshish "gold and silver, ivory and apes, and peacocks," while the other came from Ophir, bringing principally "gold," to the amount of four hundred and fifty talents. And again we read, (I. Kings x. 11, 14). "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones . . . . Now the weight of gold that came to Solomon in one year was six hundred three score and six talents of gold." The amount of a talent of gold is variously estimated, as can be seen by referring to the tables. Whatever it may really have been in those times, there is no doubt that King Solomon was the wealthiest man of whom we have any account. "He exceeded all the kings of the earth for riches and wisdom."

But where was the Land of Ophir? This is a much vexed question, and it would savor of rashness and dogmatism to try to decide it positively. Ophir has been variously placed in the Burmese peninsula, in Hindustan, in Arabia, in Ceylon, in Armenia, in Phrygia, in Spain, on the east coast of Africa, in South America, where it has been identified with Peru, and even in California. Authorities seem to waver, however, between the three places, Hindustan, Arabia, and the east African coast. Still, the evidence for the three places cannot be said to be equal. The Ophir fleet is, both in Kings and Chronicles, connected with the visit of the queen of Sheba to Solomon; and it would give us the impression that the visit of the queen was in some way brought about by hearing of this fleet. Sheba is undoubtedly Saba in Arabia. We have (Psalm xlv. 9, and xlxxii. 15,) the "gold of Sheba" spoken of in the same familiar way as the "gold of Ophir. Above all in the passage where Ophir first occurs, it holds a place in a list of undoubtedly Arabian names (Gen. x. 26–29), so that there must have been an Ophir in Arabia, whether the Ophir of Solomon or not. Recently the claims of India to be regarded as the country where Ophir was, have been much pressed—especially by the distinguished Professor Max Müller, chiefly on linguistic grounds; but Professor Rawlinson, a scientific man of great celebrity, thinks it most reasonable to conclude that the Ophir visited by Solomon's Red Sea fleet was on the south-east coast of Arabia. On that coast was a city called Aphar; the Arabians in ancient times had a very considerable trade, in which it is certain the Sabaeans largely shared. Aphar, or Ophir, was probably in Solomon's time the great emporium of the east, as Tartessus (Tarshish) was of the west. Arabia itself may at that time have produced gold; at any rate, its wealth enabled it to accumulate gold to such an extent, that the "gold of Ophir" or the "gold of Sheba" became proverbial. The researches of modern travelers in Africa are being prosecuted with such vigor, and the discoveries of these days are often such wonderful confirmations of the truths of Scripture, that it would not be surprising if, in a short time, this vexed question of the "Land of Ophir" should be settled beyond a doubt



TIMOTHY INSTRUCTED IN THE HOLY SCRIPTURES.

The picture here presented is one which will commend itself to every Christian mother's heart. Paul, in writing to Timothy, speaks of the "unfeigned faith" which dwelt in the young man, as it had before in his grandmother Lois and his mother Eunice (2 Tim. i. 5). The same apostle also calls to mind the fact that Timothy, from a child, had known the Holy Scriptures—referring, of course, to the Old Testament. Careful home-training had fitted Timothy for the work which the Lord had given him to do. Who can measure the effect of a mother's teaching, for good or for evil? Who can estimate the benefit of a mother's prayers? The influence of such teaching and such prayers has gone like a golden thread with many a prodigal, and tied his heart to that which is holy and good when every other link had been broken; yes, even when the mother's lips were silent in death, and the grass upon her grave had been green for many a year. If the lives of the greatest and best of men could be fully known, it might be seen that the "precious seed," sown by weeping mothers, had sprung up and borne abundant fruit, both for this life and the one which is to come.

It is narrated of Augustine, a bishop and learned writer in the church twelve hundred years ago, that in early life he was heedless, and hated the truth of God. But his mother never ceased to pray for him. For nine long years when her son was grown to manhood, and was rolling in the slime of sin, she still pleaded for him in prayer. She visited a godly man, and entreated him to reason with her son. "But your son," said he, "is too much lifted up with pride to listen to anything I might say. Let him alone, only continue praying to the Lord for him." With many tears she repeated her request, but without avail; all she could do was *to pray*. And that praying mother lived to see her wayward son a holy, Christian man. "I would have been an infidel," said John Randolph, "had it not been for one recollection, and that was when my mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father, which art in Heaven.'"

Mothers, an influence radiates from you which will follow your children wherever they go; an influence for time and for eternity. If, amid trials and temptations, they keep themselves unspotted from the world, they may, under God, be able to trace it to your consistent example. But how if it should turn out the opposite! The child's heart lies open to the mother's influence, as the prepared photographer's plate lies open to the sun's rays—ready to receive the image placed before it. See that the image is pure and fair and good. And that you may show the Saviour to the children, be sure first that you know Him yourselves. It is to those who *believe*, that He is precious. "Mother," said a little child, "I like Christiana better than Christian in the Pilgrim's Progress." "Why do you like her best?" said her mother. "Because, when Christian set off to the Heavenly City he went alone, but when Christiana went she took the children with her." Christian parents, do you see the application?



MUSIC AND ANCIENT MUSICAL INSTRUMENTS.

Music and Musical Instruments.—There can hardly be any question that music is the oldest of the arts, springing as it does immediately from nature; for among nations which have no other arts we yet find music cultivated to a certain degree. We know that before the deluge Jubal, one of Cain's desendants, had been a manufacturer of organs—whatever that instrument may have been; and after the flood those instruments continued in use, as may be proved from many passages in the Scriptures. In considering the style of music now cultivated among ourselves, we can form hardly any idea of ancient Egyptian or Hebrew music, so totally have manners and customs changed. Our information is obtained almost entirely from the remains of Egyptian monuments, upon which are inscribed pictures of the stringed, wind, and other instruments used in those earlier times. In the sculptures, also, of Greece and Rome we find evidences that these nations owed many of their musical ideas to the eastern nations. Among the chief musical instruments mentioned in the Bible we must place the "harp," as the most prominent one. Our readers need not be told how frequent are the references made to it, nor that it was employed on occasions of the highest, most religious joy, such as jubilees and festivals. It was made probably of the best part of resonant wood, furnished with ten strings, played upon with a plectrum, and sometimes with the simple hand. There was a large species of the harp used by the Egyptians to which our modern harp bears a very striking resemblance. So strong was the similarity between the different kinds of stringed instruments, that in describing one we have found the general principle which enters into all of them. The wind instrument were ordinarily divided into trumpets and pipes. As natural horns were probably first used an imitation in metal would be likely to follow. Ram's horns are mentioned as having been used at the famous siege of Jericho. The trumpet was a horn of a straighter kind in very common use for calling together religious assemblies, making proclamations, and praising God. The "pipe," or "flute," an instrument furnished with holes for the finger to play upon, is found pictured upon the ancient Egyptian monuments, and other nations seem to have borrowed its use from Egypt. It was chiefly consecrated to mirth and pleasure by the Hebrews, but sometimes used on mournful occasions, for there was a law of the Jews that every one, no matter how poor he might be, should have at least two pipes on the death of his wife.

Other instruments were such as gave forth sounds on being struck or shaken. Chief among these was the tambourine or trimbrel. Miriam is mentioned as using this to lead the dances of the daughters of Israel when they celebrated their victory over Pharaoh and his host. In Egypt the tambourine was a favorite instrument on sacred and festive occasions, and also in mournings for the dead A species of drum is also represented upon the ancient monuments, made of parchment stretched over the top of a case of metal or wood; and our modern kettle-drum is undoubtedly derived from this. It is probable that the Egyptians had also instruments in the shape of bells or cymbals, some struck violently together like our modern cymbals, and some played partly with the fingers like Spanish the ceastanets. These were made of mixed metal, a compound of brass and silver.



THE OPENING OF THE SIXTH SEAL.—Rev. vi. 12-17.

About mysteries so great as those contained in the Book of the Revelation, it is unavoidable that there should be differences of opinion, and varieties of interpretation. Yet, if we adopt the Apostles' method of "comparing spiritual things with spiritual" it would seem a comparatively easy thing to arrive at the meaning of the portents attending the opening of the Sixth Seal. The magnificent language employed by St. John is such as is frequently used in Scripture to describe great changes or revolutions ther in the civil or religious world. Haggai (ii. 6, 7,) denotes by the earthquake, the commotions attendant on the coming of the desire of all nations. The darkening of the sun, and the moon turning blood-red, and the falling of the stars, and the rolling up of the heavens, and the removal of the mountains, are bold, graphic figures used by the prophets, and especially Isaiah, to predict and signify mighty changes in rulers and governments. But here the interpretation closely follows the symbols (ver. 15, 16, 17); and evidently refers, not to the judgment of the last day, but to temporal judgments, as will be seen by observation of similar language in Hosea and Jeremiah. The changes which were to concern kings and captains, and peoples, bond and free, were to be the result of the triumph of Christian principles. And surely, when we look back to the old Roman world, and notice how its idols were overthrown, and its mighty Emperor, Constantine, became a follower of the Crucified One, here are indeed commotions and revolutions, judgments and triumphs. Enslaved Christianity threw off her fetters. The mighty ones of heathendom fell from their lofty heights, like stars hurled from their spheres. Persecuted believers now dared to hold up their heads and confess their faith before the whole world.

BIBLICAL ILLUSTRATIONS

SHOWING THE

MANNERS AND CUSTOMS OF THE ANCIENTS.

COMPRISING A GALLERY OF

JEWISH AND EGYPTIAN ANTIQUITIES,

SCRIPTURAL SCENERY, NATURAL HISTORY,

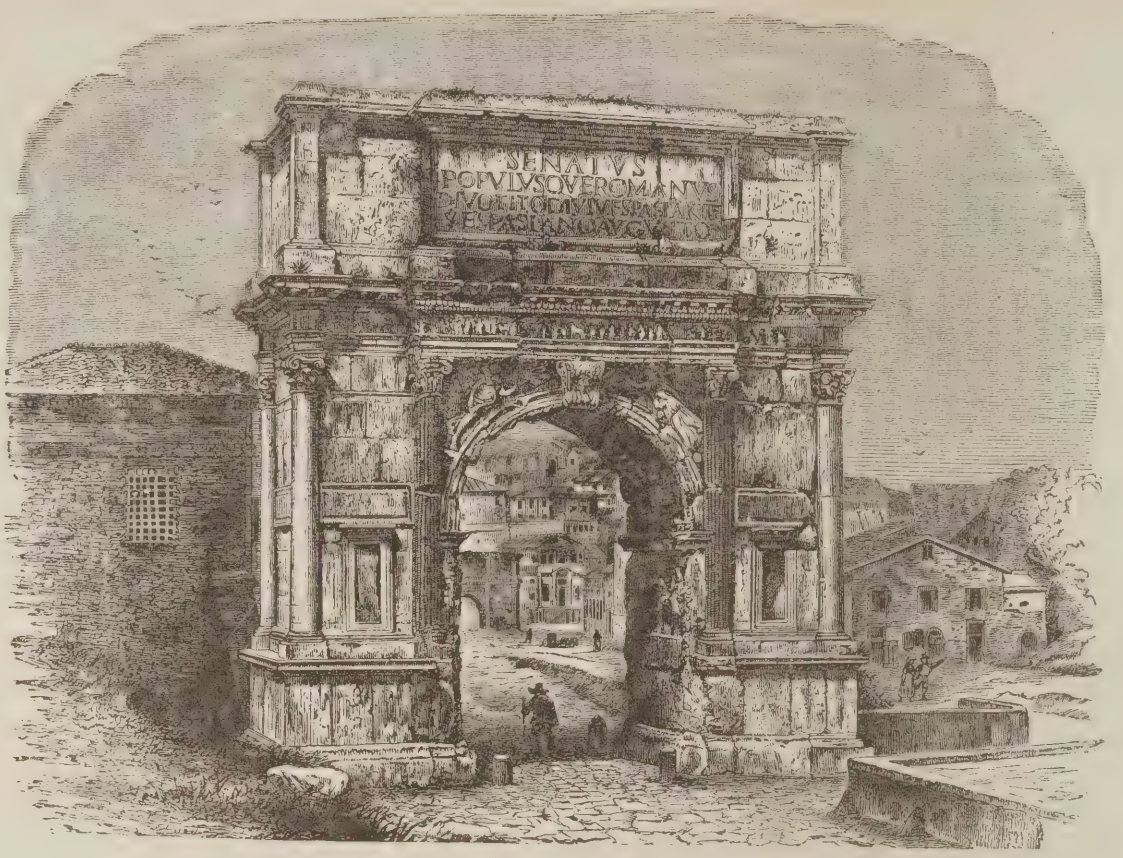
ARTS, SCIENCES, RELIGIOUS RITES, COINS, ARMOR, &c., &c.

SELECTED EXPRESSLY FROM THE MOST AUTHENTIC SOURCES.



THE COLISEUM, ROME.

THE COLISEUM.—The most wonderful building in Rome, to many minds, is the grand old Coliseum, still noble though in ruins. The mind can hardly grasp the idea of its vastness; for centuries, since it began to decay, materials have been quarried out of it for the erection of palaces and churches, without seeming to diminish aught of size; it would appear to be imperishable, and thus to fulfil the proud boast of the ancient proverb. Its form is an oval, 620 feet in length, externally, by 513 feet in breadth; and its vertical height is 157 feet. Early Christianity is associated in a peculiarly affecting manner with Vespasian's great building. Here, during the times of martyrdom, the cry arose, "*Christianos ad leones*," "fling the Christians to the lions," and it was obeyed with alacrity; one of the first victims was Ignatius, bishop of Antioch, during the reign of the Emperor Trajan. But this vast arena, so often drenched with the blood of martyrs, is now consecrated as a Church, though, sadly must it be confessed, much of superstition mingles in the devotions which are here offered.

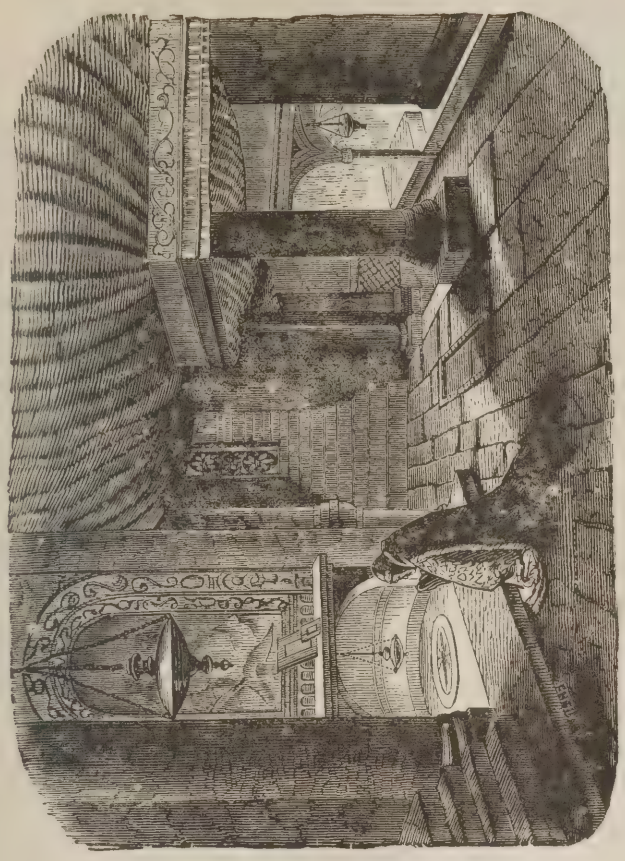


ARCH OF TITUS.

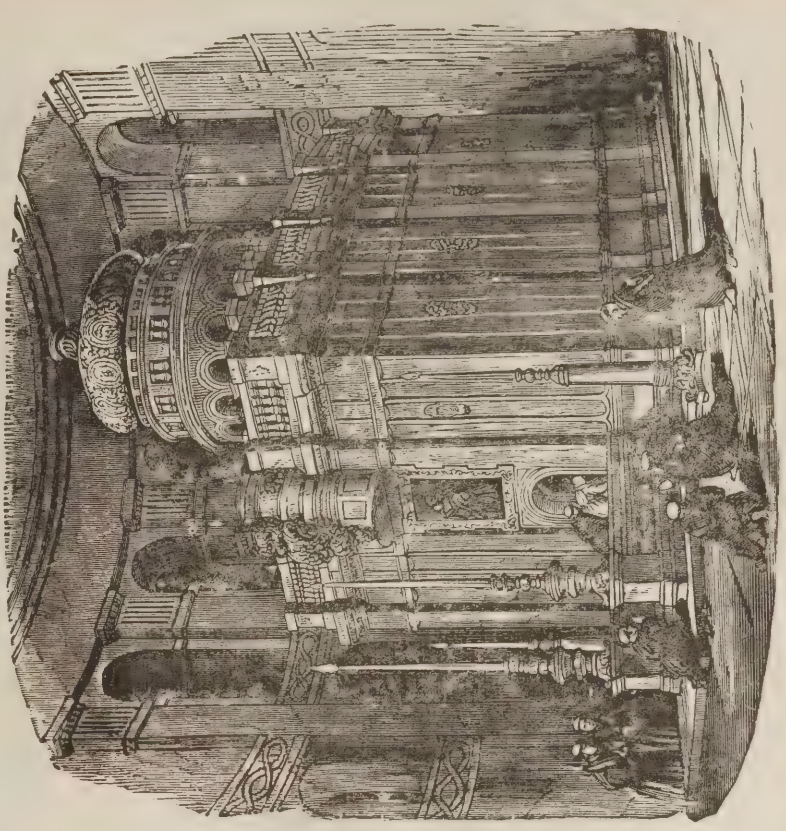
ARCH OF TITUS.—This celebrated structure, though far less impressive, architecturally, than the Coliseum, is little inferior in interest. It was erected by the Senate and the people of Rome in estimation of the services of Titus in conquering the Jews. It is probable that the monument was completed after the death of Titus. It consists of a single arch of Grecian marble of exquisite proportions, with fluted columns on each side. The frieze, which gives it special interest and value, is on the right-hand side passing under the arch going towards the Coliseum. It represents the triumphal procession of captive Jews, the silver trumpets, the tables of shew-bread, and the golden candle-stick, with its seven branches. The candle-stick itself is said to have been thrown into the Tiber from the Milvina Bridge, on the occasion of the battle between Maxentius and Constantine. Should the proposal to turn the course of the Tiber be carried into effect, it is not impossible that this precious relic may yet be recovered. Amongst the many indignities inflicted upon the Jews in Rome, was this, that, on the accession of each new Pope, they were compelled to await him at the Arch of Titus, on his way to be installed at the Lateran, and present to him a copy of the Pentateuch



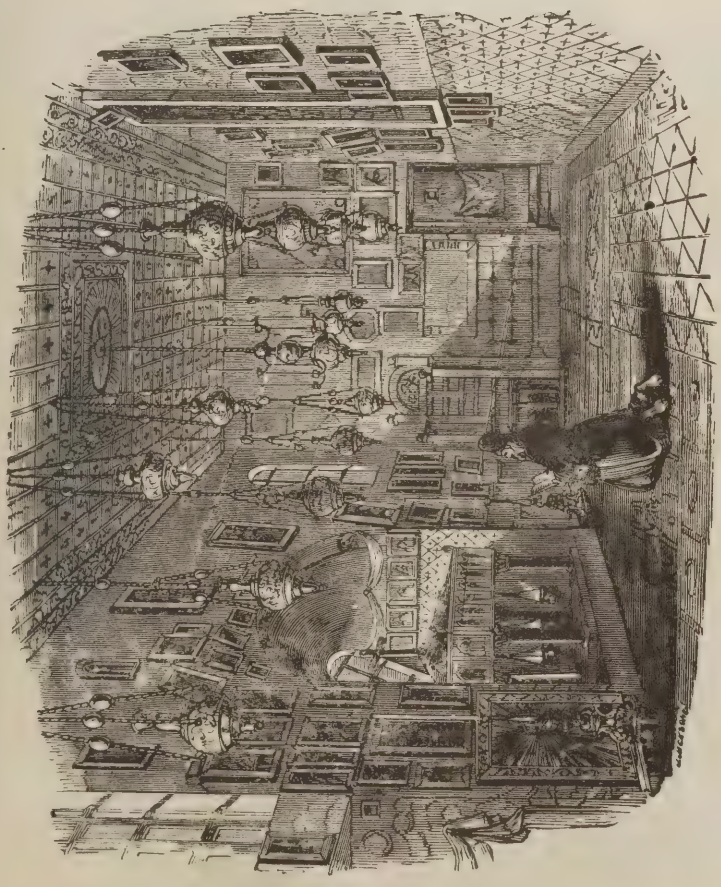
ROME



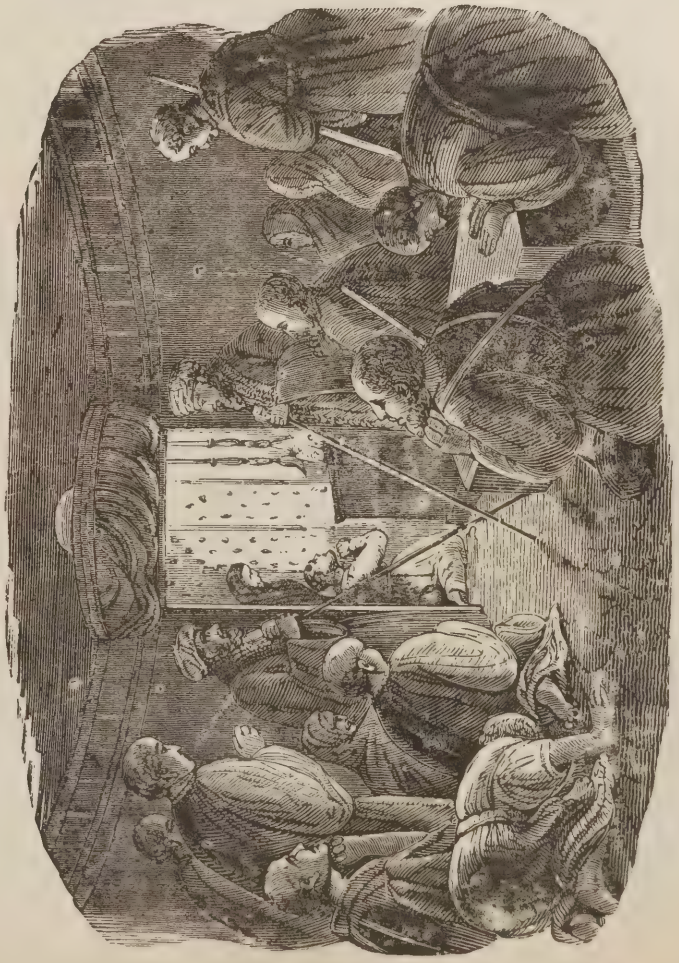
CHURCH OF THE NATIVITY



THE HOLY SEPULCHRE.



CHAPEL OF THE BURNING BUSH.



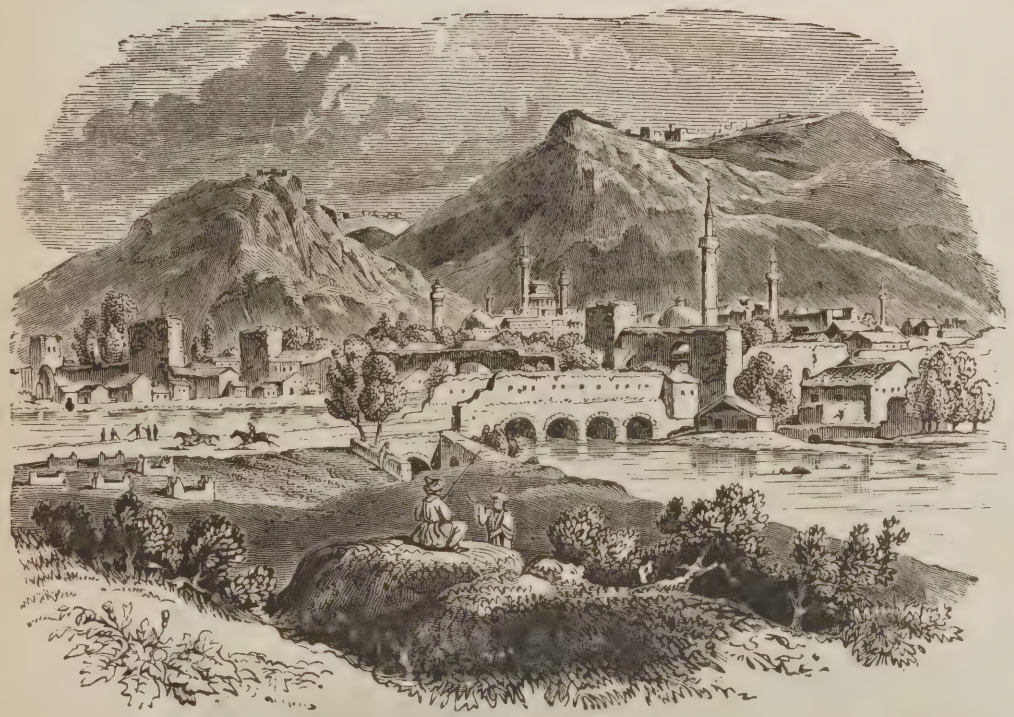
INTERIOR OF THE HOLY SEPULCHRE.



MAR'S HILL, ATHENS.



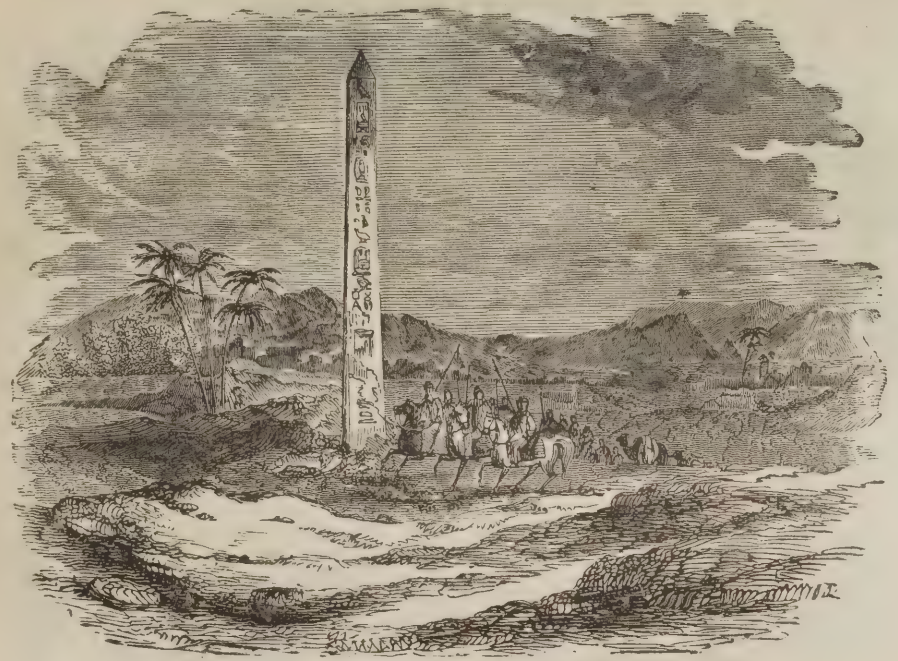
MALTA.



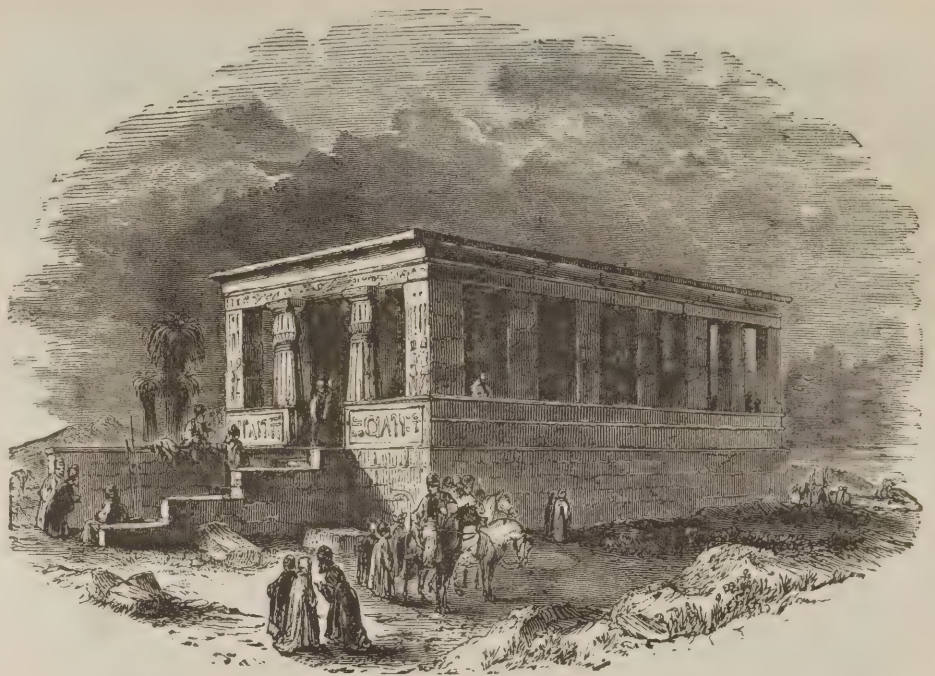
ANTIOCH.



CORINTH.



ON, OR HELIOPOLIS.



EGYPTIAN TEMPLE.



EGYPTIAN MONUMENTS.



PHARAOH'S PALACE.



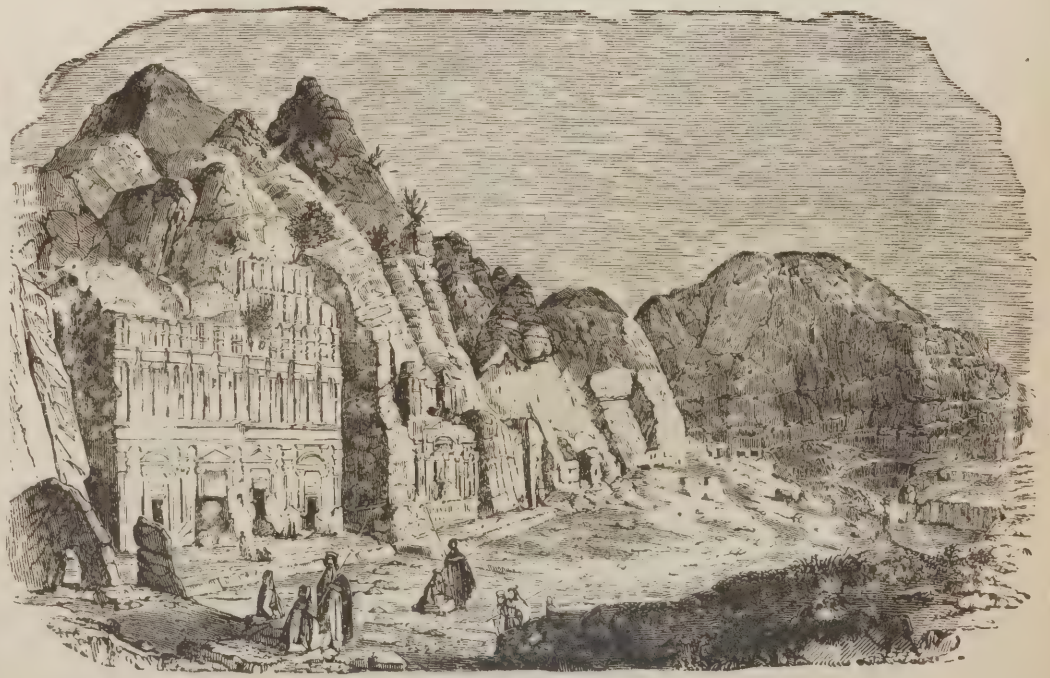
TOMB AT PETRA.



VIEW OF A PORTION OF THE RUINS OF PETRA.



ROCK VALLEY IN THE VICINITY OF PETRA.



A VIEW OF PETRA IN WADY MOUSA.



THE MUJELIBE—BABYLON.



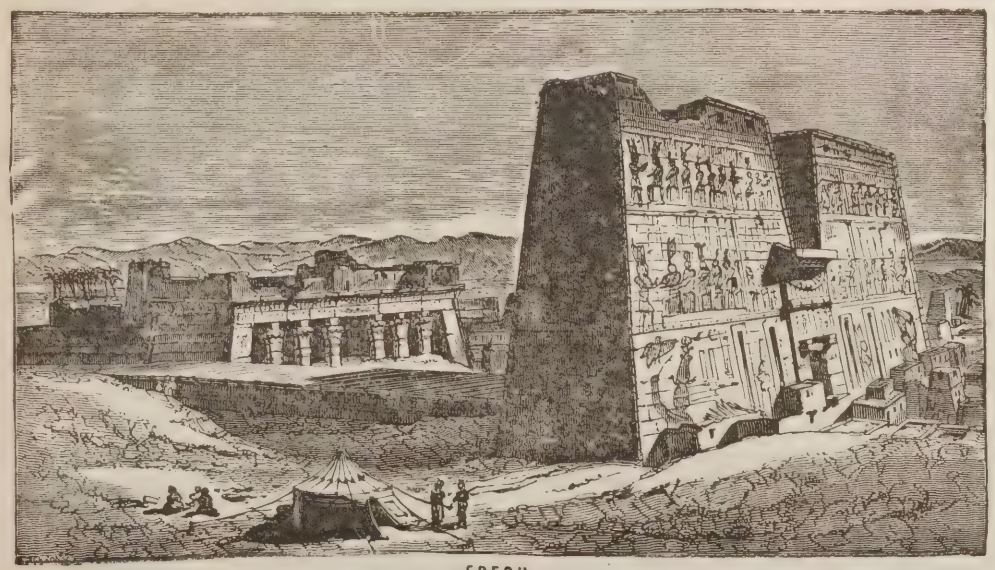
BIRS NIMROD, BABYLON.



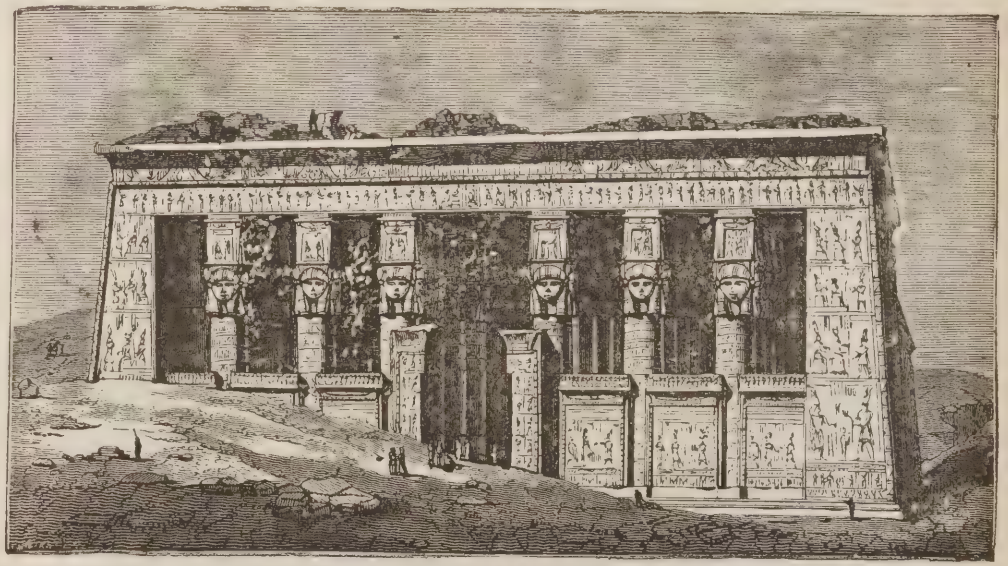
TADMOR—PALMYRA.



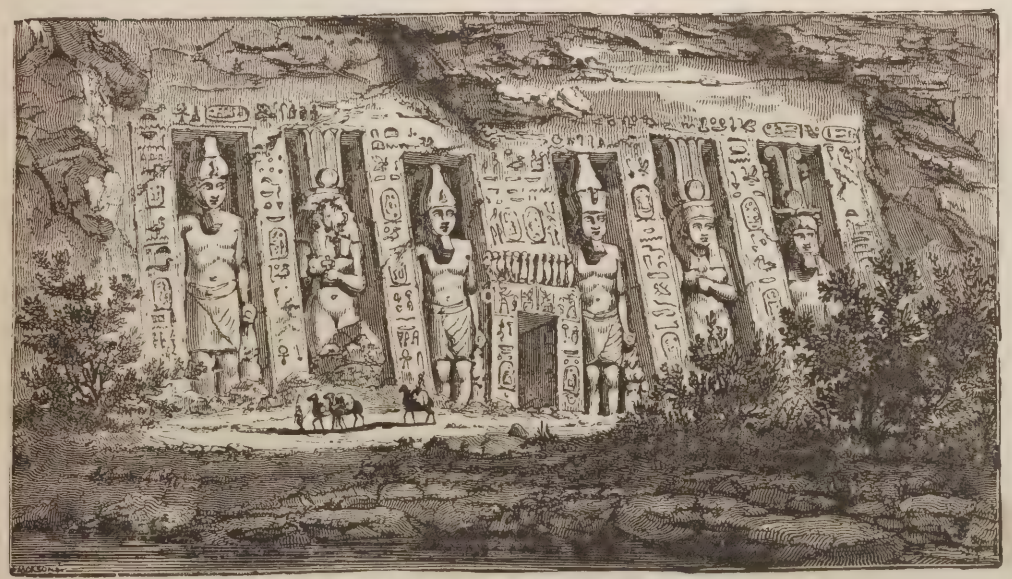
NINEVEH



EDFOU.



DENDERAH.



ROCK-CUT TEMPLE, IPSAMBUL.



SPHINX & PYRAMIDS.



ACELDAMA.



CITADEL ON SITE OF FORT ANTONIA.



CASTLE OF SION.



VAULTS BENEATH SOLOMON'S TEMPLE.



VESTIBULE WITHIN THE GOLDEN GATE.



OLD JEWISH TOWER



CAVE UNDER THE TEMPLE HILL.



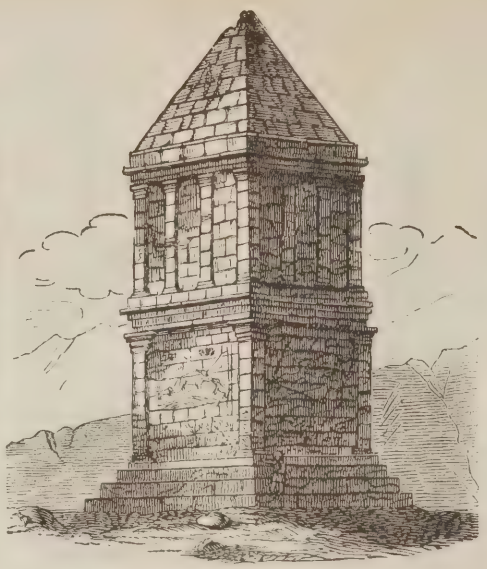
REMAINS OF ANCIENT TEMPLE BRIDGE.



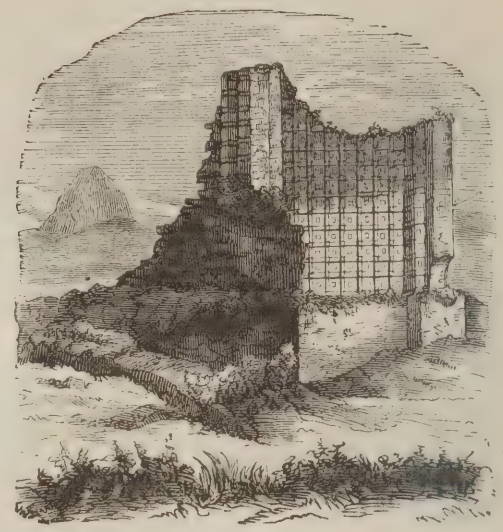
VALLEY OF JEHOSHAPHAT.



THE GRAVE OF DAVID.



ASSYRIAN GRAVE TOWER, LEBANON.



NOAH'S GRAVE IN ARMENIA.



DANIEL'S GRAVE AT SUSA.



RACHEL'S GRAVE.



GRAVEYARD IN SIDON.



JOSEPH'S GRAVE.



GRAVE OF JOSEPH OF ARIMATHEA



ISAIAH'S GRAVE.



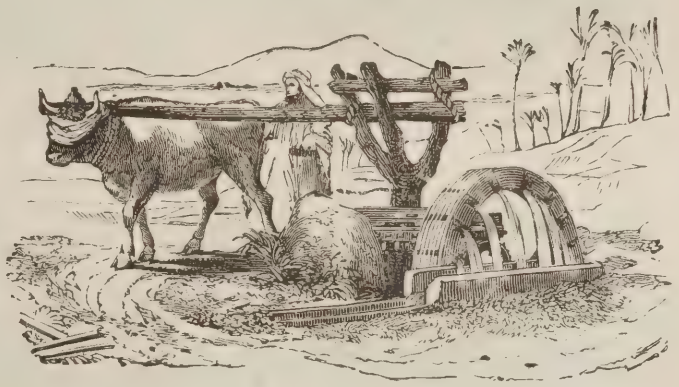
THRESHING BY THE DRAG.



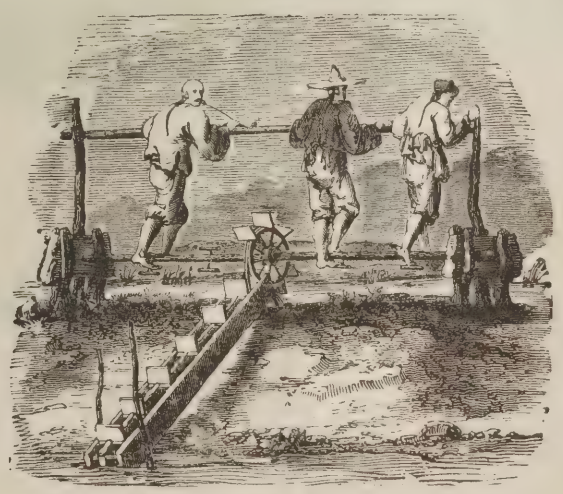
THRESHING BY ANIMALS.



THRESHING BY THE SLEDGE.



THE TABOOT.



RAISING WATER.



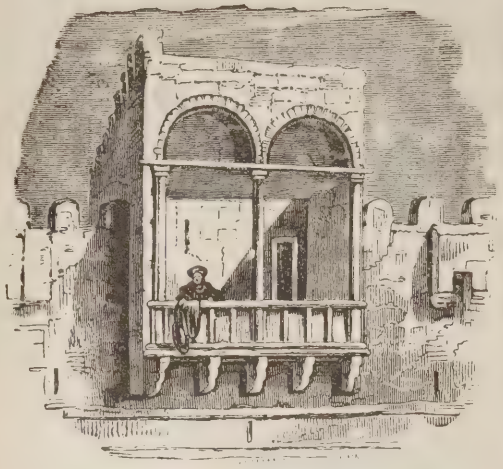
RAISING WATER BY THE CKUTWEH.



ORIENTAL SHEPHERDS.



ORIENTAL CART.



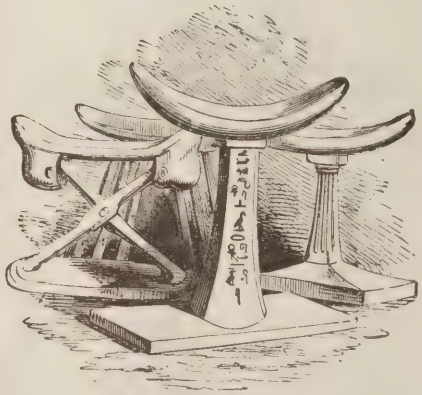
CHAMBER ON THE WALL.



ESCAPE FROM A WINDOW.



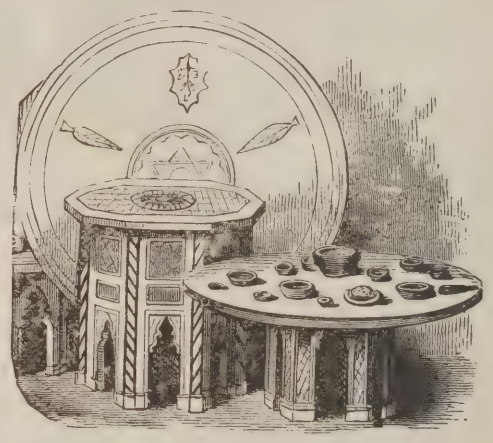
TOWER IN THE DESERT.



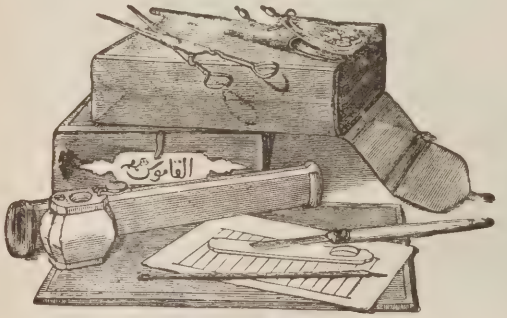
PILLOWS OF STONE AND WOOD.



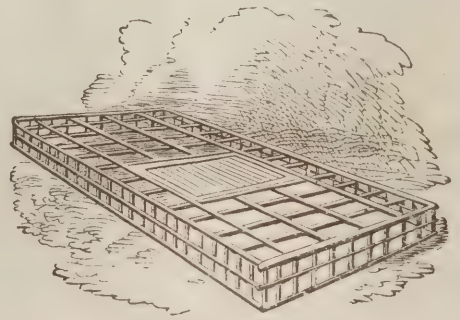
GARDEN BEDSTEAD.



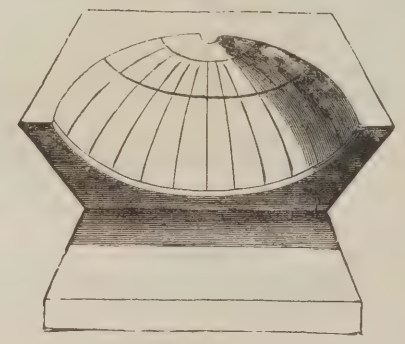
EASTERN TABLES.



EASTERN WRITING MATERIAL.



PALM BEDSTEAD.



SUN-DIAL.



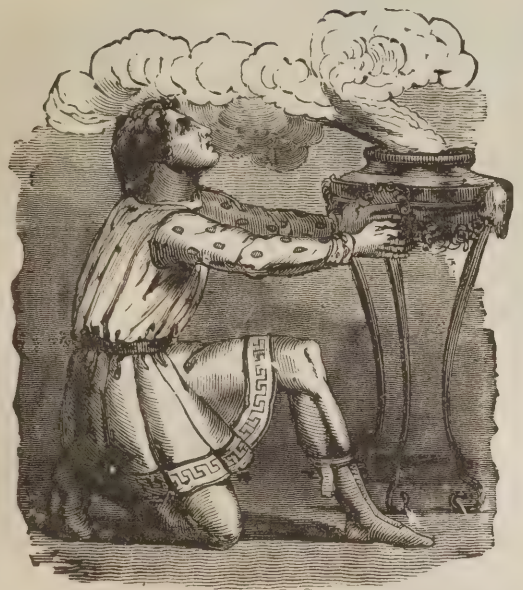
GARDEN HOUSE.



EGYPTIAN CULINARY VESSELS.



BOOTHS.



GREEK WORSHIPPING WITH THE HEAD UNCOVERED.



PRAYING WITH THE HEAD COVERED.



EASTERN POTTER.



JEWISH PHYSICIAN—MODERN ORIENTAL.



SHAVING THE HEAD.



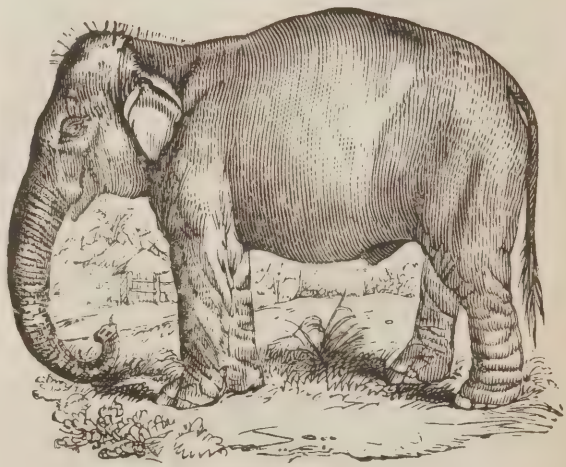
THROWING A JAVELIN.



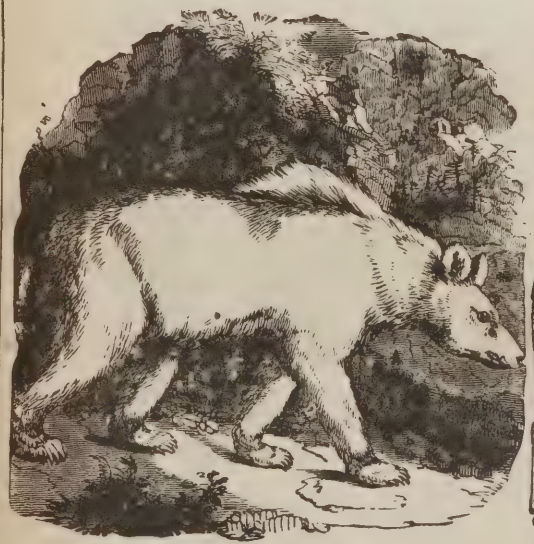
LION.



JACKALS.



ELEPHANT.



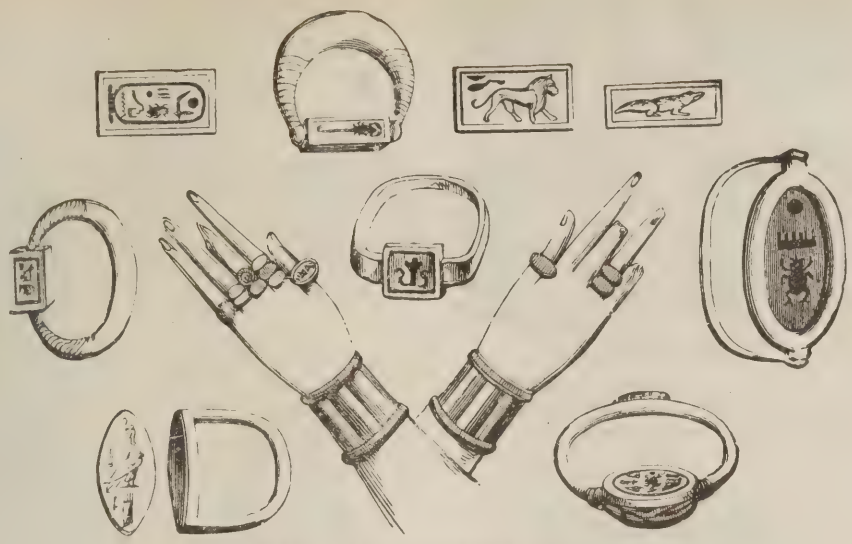
BEAR.



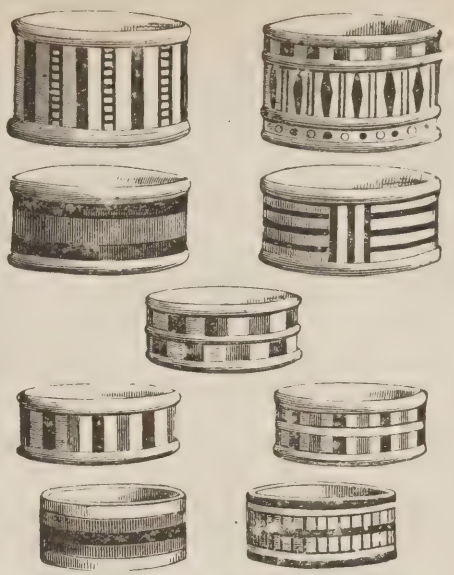
SYRIAN OX CAMEL, AND ASS.



DROMEDARY.



SIGNET RINGS OF ANCIENT EGYPT.



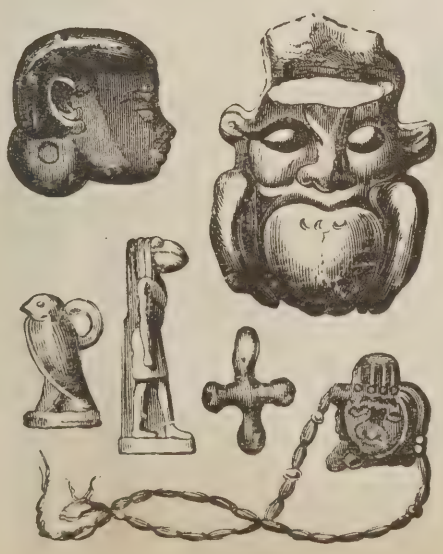
ANCIENT EGYPTIAN ARMLETS.



EGYPTIAN LAMPS.



ANCIENT CYMBALS, ETC.



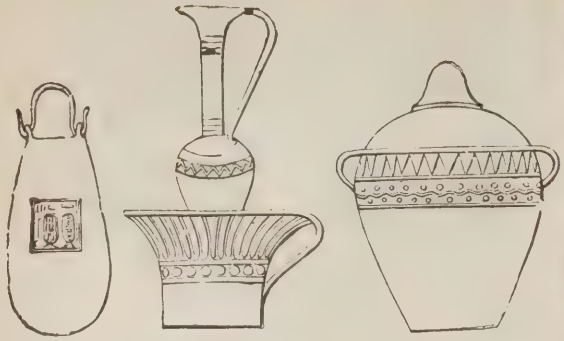
EGYPTIAN AMULETS.



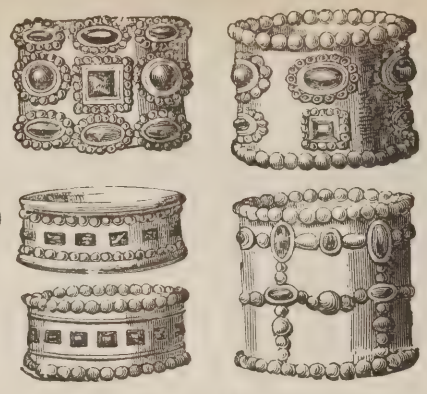
SCARABAEI—ENGRAVED UNDER SURFACES.



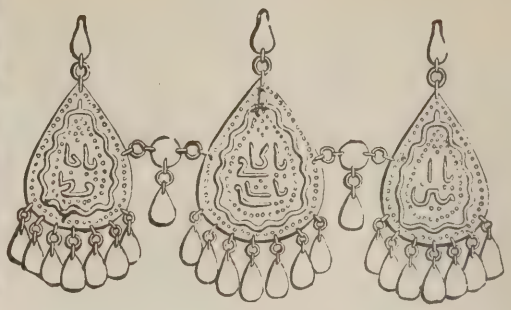
SCARABAEI—BACK AND SIDE VIEWS.



EGYPTIAN VESSELS OF ELEGANT FORM.



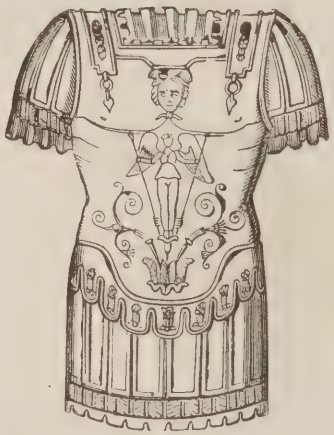
PERSIAN ARMLETS.



THE CHUMARAH.



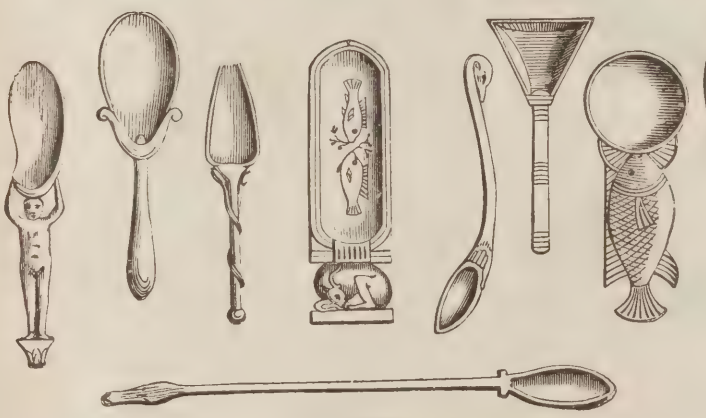
SANDALS.



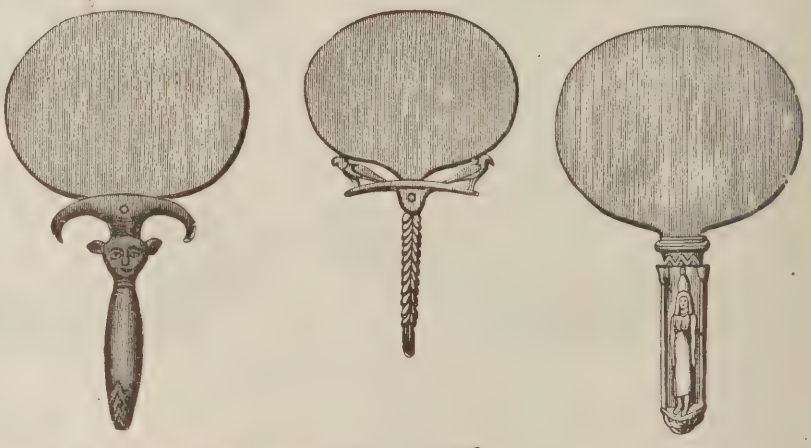
CUIRASS.



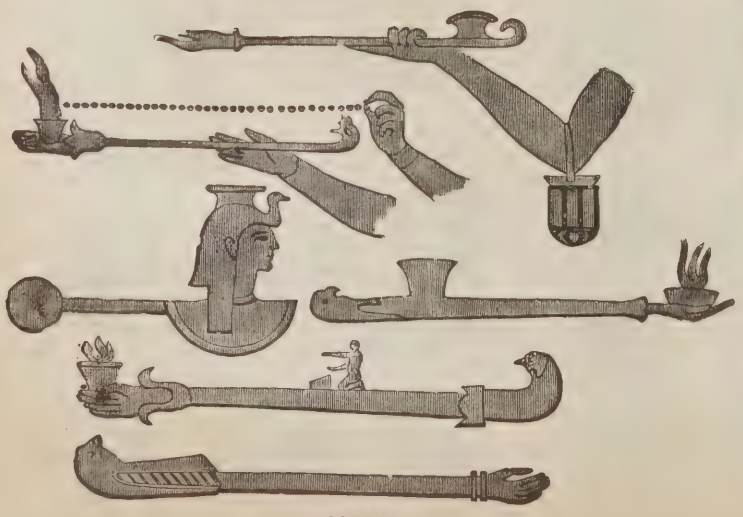
HELMETS.



SPOONS.



METAL MIRRORS.



CENSERS.



DAGGERS.

BIBLICAL NATURAL HISTORY.

ANIMALS, BIRDS, INSECTS AND REPTILES

Found in the HOLY LAND and mentioned in the BIBLE.

By the Rev. W. Houghton, M. A.

Before introducing to the reader the particular names of the different animals mentioned in the Bible, it will be well to make a few prefatory remarks on the zoology of the sacred volume. The importance of natural history in its bearing on the Bible—that book containing so many allusions to various animals—will be apparent to all. Who, for instance, has not often had his curiosity excited, but, perhaps, not always satisfied, as to the particular creatures designated by the terms "unicorn," "behemoth," "leviathan" and "coney"? Although very many books have been written on the subject of biblical zoology, and a vast amount of learning has been expended on elucidating, it is only recently that we have been made acquainted with the actual animal inhabitants of Palestine. It is from residents that we must expect anything like complete information, and we shall look forward to new records with great interest. The animals of which mention is made in the Bible belong principally to the countries of Palestine and Egypt; we have also notices of some that occur in the peninsula of Sinai, as well as of a few foreign importations. The allusions are various: sometimes there is mention made merely of the name of an animal, as in the list of clean and unclean animals; at other times the descriptions are graphic, grand and poetical, as in the case of behemoth and leviathan.

The zoology of Palestine has been influenced to a very great extent by the physical character of the country, for that, it has been well remarked, presents on a small scale an epitome of the natural features of all regions, mountainous and desert, northern and tropical, maritime and inland, pastoral, arable and volcanic. In no other district, not even on the southern slopes of the Himalaya, are the typical fauna of so many distinct regions and zones brought into such close juxtaposition. The bear of the snowy heights of Lebanon and the gazelle of the desert may be hunted within two days' journey of each other; sometimes even the ostrich approaches the southern borders of the land, the wolf of the north and the leopard of the tropics howl within hearing of the same bivouac, while the falcons, the linnets and the buntings recall the familiar inhabitants of our fields, and the sparkling little sun-bird and the grackle of the glen introduce us at once to the most brilliant types of the bird-life of Asia and South Africa. We are told that as many as eighty species of mammals are known to occur in Palestine—a number which, considering the size of the country, is very large.

Some animals once found in Palestine are now extinct. The lion, once far from uncommon, is no longer found there; the auroch or wild bull, the *reem* of the Hebrew Bible (translated "unicorn" in our version), has long since disappeared, and no species of urus or bisons now roams on the hills of Bashan and Lebanon; wolves, jackals and hyænas are often heard around the villages or in the burying-places, but none of the large Carnivora will venture, unprovoked, to attack the traveller. "The leopard skulks only in the densest coverts on the sides of Carmel and Gilead, or in the few forests of Galilee, while the bear has retired to the fastnesses of Hermon and Lebanon."

Wild goats and gazelles occur on the cliffs and valleys, the latter in great numbers in some districts, while the dreaded wild boar is still, as in biblical times, the terror and scourge of the husbandmen. The hyrax or *shâphan* of the Hebrew Bible, the "coney" of our version, still finds refuge amongst the "stony rocks." Several kinds of hares occur, while mice, rats, jerboas, marmots and other rodents are numerous. Bats are seen in the clefts and ravines of almost every valley.

We now proceed to notice the animals mentioned in the Bible, beginning with the quadrumanous order of the Mammalia.

Apes.—Of the Quadrumana not a single representative occurs in Palestine. Apes are mentioned in 1 Kings 10 : 22 and 2 Chron. 9 : 21 as amongst the commodities imported by Solomon from some foreign country: "Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks." In the passage in the Chronicles it is said that the ships "went to Tharshish," bringing gold, etc.

Where Ophir was has long been a question, but it seems almost certain it was somewhere in India, for the peacock is not indigenous to any other country. The gold, ivory, apes and peacocks were no doubt Indian exports, and this is confirmed by the fact that none of the Hebrew words for these commodities are of Semitic origin; all come from the Sanskrit. Thus *koph* is the Sanskrit *kapi; shem habbim* (ivory) means "the tooth of the elephant"—*habbim* is almost certainly a corruption of the Sanskrit *ibha* (an elephant); *tukhi-im* (peacocks) is even at this day represented by *togēi*, the name used for this bird on the Malabar coast. Of course it would be impossible to say what species of monkey was imported by Solomon, but as "algum" (sandal) wood in great abundance was also brought by Solomon's ships from Ophir, and sandal-wood is a native of the mountainous parts of Malabar, there is reason to believe that the apes were imported from some part of Southern India or Ceylon. It is not improbable that the species imported by Solomon would belong to that family.

The ***baboon***, whose figure is so frequently depicted on the Egyptian monuments, would most likely have been known to the Hebrews during their sojourn in Egypt. This creature held a conspicuous place among the sacred animals of that ancient land. It was particularly sacred to Thoth, the lord of letters. No other species of quadrumanous animal has been found represented on the Egyptian monuments. The cynocephalus is not now a native of Egypt; it is found among the mountains of Arabia and Abyssinia.

Lion.—Among the larger Carnivora the lion will first claim our attention. To this animal frequent allusion is made in the Old and New Testaments. It had several Hebrew names: the most common were *ari* or *aryeh*, a lion in general; *kepheer*, a strong and fierce lion, from a root meaning "to be strongly bound together" (very expressive of the great muscular animal); *laish*, a strong lion; *lâbi*, a roaring lion. It appears probable that the short-maned Persian lion was the variety most commonly found in Palestine, though the long-maned lion might also have occurred. The lion so frequently represented in the hunting-scenes on the Assyrian monuments is evidently the short curly-maned variety. The Persian lion, it is said, has not the courage of his African relative. According to Olivier, when he would seize his prey, "he has recourse to cunning rather than force; he crouches among the reeds which border the Tigris and Euphrates, and springs upon all the feeble animals which come there to quench their thirst; but he dares not to attack the boar, which is very common there, and flies as soon as he perceives a man or woman." The Persian lion is, no doubt, a less dangerous animal than the African variety, and this will help us to understand easily those passages in the Bible which record instances of shepherds attacking lions single-handed.

The lions of Palestine had their lairs in forests, which have now long since disappeared with the animals themselves, in the brushwood of the Jordan banks, their favorite haunts, in thickets and caves of the mountains: "Behold, he shall come up like a lion from the swelling of Jordan" (Jer. 49 : 19), driven out from his lair by the overflow of the river. "The lion is come up from his thicket." Jer. 4 : 7. "A lion out of the forest shall slay them." Jer. 5 : 6. "The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravins." Nah. 2 : 12.

In the brushwood and reedy coverts of the Jordan banks lions were found as late as the end of the twelfth century, at least if the words of Phocas, who travelled in Palestine at that time, are reliable. He particularly mentions the reedy coverts "which numbers of lions are accustomed to inhabit." That lions were once common in Palestine is evident from the numerous allusions in the Bible, while recently lions' bones have been found by Dr. Roth in the gravel of the Jordan. Lions are seldom or never found now west of the Euphrates, although they occasionally cross the river. Tristram tells us that not many years ago a lion's carcase was brought into Damascus, and that between the lower Tigris and Euphrates these animals still abound. While Layard was making his excavations below Babylon, he frequently saw marks of their footsteps among the ruins at Niffer. Lions are found far higher up in the jungle of the Khabour or Chebar, on the Upper Tigris, above Mosul and Nineveh. The numerous hunting-scenes on the monuments from Assyria and Babylon testify to the abundance of lions in these countries in ancient times. "From the earliest period the lion was considered the noblest of game, and was included among the wild beasts preserved in the paradises or parks attached to royal residences. On the monuments of Nineveh the triumphs of the king over this formidable animal are deemed no less worthy of record than his victories over his enemies. History and tradition, too, have celebrated the prowess of Ninus and Semiramis in their encounters with the lion, and paintings representing their feats adorned the palaces of Babylon." The lion was a formidable foe to the flocks of Palestine, sometimes attacking them in spite of the assembled shepherds: "Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them." Isa. 31 : 4. Amos of Tekoah, himself a herdsman, gives a graphic description of a shepherd taking out of the "mouth of a lion two legs or a piece of an ear." Not only did the lion lay waste towns and villages (2 Kings 17 : 25, 26; Prov. 22 : 13), but it sometimes attacked and devoured men. 1 Kings 13 : 24; 20 : 36. Lions were captured either in pitfalls or by nets. In the former case deep pits were dug, and their mouths covered over with reeds and branches of trees. A number of men would start the lion from his hiding-place by shouts and loud noises, and drive him in the direction of the pitfalls; when taken, he was killed by spears or arrows. Frequent allusion to the use of pitfalls in hunting is made in the Bible, especially in the Psalms. Ezekiel refers to the lion being taken alive by the net and pitfall: "Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit; and they put him in ward in chains, and brought him to Babylon" (Ezek. 19 : 8, 9); or as some translate this latter passage, "they put him in a cage with nose-rings." The roar of the lion is very frequently mentioned in the Bible, and there are four different Hebrew words which express it. One term, it is said, alludes to the loud roaring of the lion when seeking his prey, another expresses his cry when he has caught it, another his growl when disturbed at his meal, another refers to the noise of the young lions. Among the ancient Jews, as among all Oriental nations, the lion was the symbol of power, strength and royalty. In the Old Testament the lion was the achievement of the tribe of Judah, while in the book of Revelation it was the emblem of Christ, who "prevailed to open the book and to close the seven seals thereof." Rev. 5 : 5. On account of the lion's fierceness it was regarded as an

appropriate metaphor for a cruel enemy. Ps. 7 : 2; 22 : 21; 2 Tim. 4 : 17. In 1 Peter 5 : 8 the lion is represented as a fit emblem of the great spiritual adversary. Lions are subject to great variation, and it is probable that the so-called maneless lion of Guzerat is merely, as it were, an accidental variety. It is probable, therefore, that lions with long shaggy manes, as well as short-maned varieties, occur in Syria and Mesopotamia. The ancient Egyptians used to tame lions and employ them for hunting purposes, and their monarchs are said to have been accompanied in battle by a favorite lion.

Mr. George Smith visited the Louvre and examined the Assyrian collection there. He writes: "In the Assyrian hall, guarded by the great winged bulls at either entrance, are also some sculptures of Assur-bani-pal, the Sardanapalus of the Greeks. One of them exhibits an adventure which happened to him when hunting. This monarch and his attendants had gone forth in chase of the king of beasts, when—probably while they were beating for their game—a lion rushed out of the cover and sprang toward the king. Assur-bani-pal, who had dismounted, met the enraged animal single-handed, and taking hold of him by the ear, ran his spear through the body and despatched him. The scene is depicted with great spirit, and the inscription over it reads as follows: 'I, Assur-bani-pal, by my courage on my feet, a powerful lion of the desert by his ears grasped, and in the service of Assur and Ishtar, the goddess of war, with my spear I pierced through his body.'"

Leopard.—The leopard is frequently mentioned in the Old Testament. Its cunning and insidious habit of concealing itself until some favorable opportunity for plunder presents itself is alluded to by both Jeremiah—"A leopard shall watch over their cities" (5 : 6)—and by Hosea: "As a leopard by the way will I observe them." 13 : 7. Its beautifully marked skin is alluded to in the well-known text, "Can the Ethiopian change his skin, or the leopard his spots?" Its extraordinary swiftness and activity are referred to by Habakkuk, who, speaking of the Chaldean cavalry, says, "Their horses also are swifter than the leopards." 1 : 8. Daniel in his vision takes the leopard as a fit emblem of the rapid conquests of Alexander. 7 : 6.

Leopards still exist in Palestine, though it is probable they were far more abundant formerly. The Hebrew name of the leopard is *nâmer*, and the modern Arabic *nimr*, which means "spotted," the same word being found in all the cognate languages. From the resorts of these animals in certain localities places derived their names, as Beth-nimrah, or Nimrah, a fenced city near the Jordan built by the children of Gad. Num. 32 : 36. The "Nimrim" spoken of by Isaiah (15 : 6) and Jeremiah (48 : 34) was in the land of Moab. "This is a rich verdant spot at the south-east end of the Dead Sea, which still bears the Arabic name of Nimeirah, and where too we found traces enough of the leopard." Of the other Nimrah or Beth-nimrah Tristram remarks: "It is curious to trace the change of names in the history of this place—'the house of leopards' of old; as the country became more densely peopled, and the leopards disappeared, it had changed to the Beth-abara, or 'house of the ford' of the Septuagint and the New Testament, when John the Baptist baptized beyond Jordan. With the present desolation of the land the leopard has resumed its sway, and roams undisturbed; the ford has become disused and almost forgotten, and the Beth-abara of the Roman period has to-day regained its old appellation, 'the stream of the leopards' of the modern Arabs. Deservedly is it so named, for in its thickets the leopards lurk; their fresh footprints were clear and unmistakable on the moist ooze." The leopard is still so numerous in the forests of Gilead "as to be a pest to the herdsmen, who, with their inferior weapons, are somewhat loath to encounter it in the chase, for a wounded leopard is the most terrible and cruel of beasts." Tristram observed their traces about the Dead Sea, and on Mount Tabor and throughout Galilee.

The cheetah, or hunting leopard of India, is also found, though sparingly, in different parts of Palestine; a few, we are told, still haunt Mount Tabor and the hills of Galilee; they are more common in Gilead.

Cat.—It is curious that there is not one single reference to this animal, now so widely distributed and so familiar, in any of the canonical books of the Bible. The cat is mentioned only in Baruch (6 : 22) as one of the animals that sat on the idols of Babylon: "Upon their bodies and heads sat bats, swallows and birds, and the cats also." The tame cat is now quite common in Palestine, but whether it was kept as a domestic animal in the times of the ancient Jews must remain uncertain. It is well known that the cat was a favorite amongst the Egyptians, and that they paid it absurd reverence. It was deemed a capital offence to kill one; and when one died, it was at once embalmed and conveyed to Bubastis, the city sacred to the moon, of which divinity the cat was a symbol. The Jews, there cannot be a doubt, must have been acquainted with this animal when they were in Egypt.

It is supposed that the domesticated cat of the ancient Egyptians was identical with the *Felis maniculata* of Nubia, to which also our cat is by some supposed to be closely related. It is most curious to observe that no mention of the domesticated cats occurs in the writings of the ancient Greeks or Romans; in vain have we sought for any reference. Our English word *cat*, the French *le chat*, the German *katze*, *kat* of the Danes, *cath* of the Welsh, *gatto* of the Italians, are all evidently akin to the Latin *cattus*. It seems, therefore, probable that Northern and Western Europe received the domestic cat through Roman civilization, the Romans themselves having obtained it from Egypt, just as there is every reason to believe the Romans first imported rabbits from Spain or its outlying islands, not earlier than A. D. 230. Had the domestic cat been known to the classical writers, mention must have been frequently made of an animal which plays so large a part in fable.

Dog.—Leaving the cat tribe, we will next come to the *Canidæ*, a family represented in the Bible by dogs, hyænas, wolves, foxes and jackals. The dog, as is well known, always has had, and up to this time still has, a bad reputation in Palestine. The scriptural references to the dog are very numerous, and in not one is the animal spoken of without some degree of aversion. The Hebrew name is *keleb*, with which the modern Arabic *kelb* is identical. Some writers have thought that the word *keleb* is onomatopoetic, akin to our word "to yelp," but the term is evidently derived from a Semitic root, meaning "to be furious," "to lay hold with violence." Hence in the Semitic mind the idea of the dog as a furious attacking beast was implied by his very name. Similarly the Arabic *kelb* is used for a lion as well as a dog. Thus the animal which, amongst the ancient Egyptians, Greeks, Romans and most other nations, has been treated as a faithful friend and companion to man, was by the ancient Jews regarded as merely a wild, greedy animal, running about wherever he would, without a master, and eating even human corpses: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood." 1 Kings 21 : 19. "The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat." vs. 23, 24. This is also their present character. "Every Oriental city and village abounds with troops of hungry and half-savage dogs, which owe allegiance rather to the place than to the persons, and which wander about the streets and fields, howling dismally at night, and devouring even the dead bodies of men when they can reach them." To this the Psalmist alludes in graphic language: "At evening let them return, and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge (grumble) if they be not satisfied." Ps. 59 : 14, 15. Hence the dog is used as an emblem of furious enemies: "For dogs have compassed me; the assembly of the wicked have enclosed me." Ps. 22 : 16. "The Philistine said unto David, Am I a dog that thou comest to me with staves?" 1 Sam. 17 : 43. "Then Abner was wroth for the words of Ish-bosheth, and said, Am I a dog's head . . . that thou chargest me to-day with a fault concerning this woman?" 2 Sam. 3 : 8. It does not appear that the ancient Hebrews ever employed the dog as a watch-dog to guard the house. The passage in Isa. 56 : 10 which has been adduced in favor of the idea—"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber"—clearly from the context refers to dogs that guarded, or rather in this instance neglected to guard, the flocks. "All ye beasts of the field, come to devour, yea, all ye beasts in the forest." "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand." vs. 9, 11. To watch the flocks and to protect them against wild animals was the essential and only duty of the dogs of Palestine in biblical times. See Job 30 : 1: "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." But no doubt they were then, as they are now, very useful in towns and villages as common scavengers, eating offal and dead carcases, which, if left, would probably produce pestilence. It is very curious to observe that although the Jews must have been acquainted with the use of the dog for hunting purposes when they were in Egypt, and could not, one would suppose, be ignorant of the hunting-dogs of their neighbors, the Assyrians, considerably later on in their history, the Jews never cared about hunting, and never employed the dog for that purpose. The Egyptians were very fond of hunting, and had several breeds of dogs, as the figures on the monuments testify. Lion-hunting with dogs was a favorite sport; the chase of the *rîm* or wild ox was much followed, and for both purposes a large and powerful dog was necessary; the figures on the monuments represent a large kind of mastiff. A number of hounds modeled in clay were found at Kouyunjik, one of the two principal mounds of the ancient Nineveh, whereon in former times the temples and palaces of the Assyrian kings once stood, and from whence a great number of marble slabs have been procured. On each of these models the name of the dog is inscribed.

Of the dogs now found in Palestine there are three distinct breeds. First, there is the familiar pariah dog of the towns and villages; secondly, the Syrian sheep-dog or Scotch sheep-dog, but larger: "It is bold, intelligent and faithful, and will rush on the wolf even to its own destruction sooner than desert the flock;" and thirdly, there is the Persian greyhound, "much prized by the Bedouin sheikhs, and used for the chase of the gazelle. With its long shape and the long silky hair of its ears and tail, it is perhaps the most beautiful of its kind." The dogs in the East we are told keep up an incessant howling and barking in the night, but like the jackal they are generally afraid of men. *Rabies* or canine madness is an unknown disease among them.

Wolf.—From the consideration of the dog the transition to his relative and enemy, the wolf, is natural. Although wolves were more abundant in Palestine formerly, they are not uncommon now, and may occasionally be seen in every part of the country. Frequent allusion to this pest of the shepherd is made both in the Old and New Testaments. Its ferocity is referred to in Gen. 49 : 27: "Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." This was spoken in reference to the bold and warlike character of that tribe. Ezekiel speaks of the corrupt princes of Jerusalem in these words: "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain." Ezek. 22 : 27. The allusions to the wolf attacking sheep and lambs are numerous. See John 10 : 12; Matt. 10 : 16; Luke 10 : 3. Its habit of seeking its prey in the evening is referred to in Hab. 1 : 8, where the Chaldean horses are said to be "more fierce than the evening wolves." Compare also Zeph. 3 : 3: "Her judges are evening wolves: they gnaw not the bones till the morrow." The wolf of Palestine is the same species as the common wolf of Europe, though it is of a lighter color than it. Tristram thinks it is a larger and stronger animal. It is certainly a dreadful pest to the shepherds, for it is so excessively crafty, hiding itself somewhere near the folds till dark, that it often manages to run off with its victim unobserved by the dogs. The shepherds are therefore constantly in the habit of firing off their guns in the night to frighten away any would-be hungry invader. "A single wolf is far more destructive than a whole pack of jackals, who always betray their presence, and who can only carry off any silly straggler."

The Hebrew name of the wolf is *zeêb*, which appears to come from a root meaning to be of a tawny or golden color. The Arabic name *dîb*, though in sound apparently akin to the Hebrew, is connected with a root meaning to "terrify," in allusion, no doubt, to the alarm the wolf always causes to the flock. The common European wolf is widely distributed over the whole northern hemisphere.

Jackal.—There is no mention in our Bible of the jackal, but there cannot be a doubt that the Hebrew word *shû'al*, always translated "fox," in most instances denotes the jackal. There are two Hebrew words which almost certainly denote jackals, *iyyîm* and *tannîm*. The former word is translated in our Bible "wild beasts of the island," and occurs in Isa. 13 : 22: "The wild beasts of the islands

(*iyyîm*) shall cry in their desolate houses, and dragons (*tannîm*) in their pleasant palaces;" in chapter 34 : 14, "The wild beasts of the desert (*tsiyyîm*) shall also meet with the wild beasts of the island;" and in Jer. 50 : 39, "The wild beasts of the desert, with the wild beasts of the islands, shall dwell there." The Hebrew word *iyyim*, which occurs only in the plural, and which our translators considered had some reference to islands, denotes *howling* animals, and no term can better express the character of jackals, which keep up all through the night a dismal howling and wailing. The Arabic *ibn âwi*, "sons of howling," is one of the names for jackals, and there can be no doubt that the Hebrew word denotes the same animals. The word *tannîm* also evidently means jackals, and occurs several times in the Bible, sometimes as a parallel with *iyyîm* as in the passage quoted above, "Howling wild beasts shall cry in their desolate houses, even wailing wild beasts in their pleasant palaces." The word occurs thirteen times in the Bible, and is always translated "dragons" in our version: "I am a brother to dragons, and a companion to ostriches." Job 30 : 29. "I will make a wailing like the dragons." Mic. 1 : 8. "Jerusalem heaps, and a den of dragons." Jer. 9 : 11. "Desolate, and a den of dragons." Jer. 10 : 22. "And the wild asses did stand in the high places; they snuffed up the wind like dragons." Jer. 14 : 6. The passage in Lam. 4 : 3, "Even the sea monsters (*tannîm*) draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness," clearly points to jackals. In all the biblical allusions the *tannîm* are spoken of in connection with desolate places, ostriches and wild beasts. It is variously translated "whale," "serpent," "dragon." See more under the article on "Serpent." In a few instances the word *tannîn* occurs in the form of *tannîm*, as in Ezek. 29 : 3; 32 : 2, where it is evident some serpent or sea-creature, and not jackals, is intended. It is necessary to bear in mind this distinction between the singular form of *tannîn* and the plural form of *tannîm*.

The jackal is very common now, as in biblical times, in the Holy Land. Wherever the traveler bivouacs, the loud, wailing, melancholy cries of the jackal are heard. About the ruins of Baalbec packs of jackals secrete themselves by hundreds. Their sudden howl would break the dead stillness of the night, and, caught up from pack to pack, was echoed back from the cavernous temples below, till the air seemed filled as if with the wailing of a thousand infants, and the words of the prophet were brought vividly home: "The jackals shall cry in their desolate houses, even howlers in their pleasant palaces." Travelers tell us that jackals nightly visit the walls of Jerusalem and provoke a defiant chorus from the swarming pariah dogs, as intolerant of them as the hound is of the fox.

The three hundred animals which Samson is said to have made use of for the purpose of setting fire to the standing corn of the Philistines were doubtless jackals which went in packs; but of this we shall treat in the next article.

Fox.—It has been said that the Hebrew word *shû'al*, which in the Authorized Version is in every instance translated "fox," more frequently refers to the jackal, although the same term would, no doubt, be applied by the ancient Jews to the fox as well. Indeed, there is reason to believe they did not distinguish between the two animals, which are very similar in form and appearance, though different in habits. The term *shû'al* has been variously derived. Some Hebraists have referred it to a root *shâ'al*, "to excavate" or "to burrow," which etymology would answer both to the fox and the jackal—the former as a true earth-burrower, the latter as an inhabitant of caves and hollow places.

Samson caught three hundred *shu'âlim*, "and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines." Judg. 15 : 4, 5. Jackals hunt in packs, and Samson might readily have captured as many as three hundred of these animals. There would have been great difficulty in procuring as many foxes. The animals denoted were clearly jackals. In the passage (Ps. 63 : 10) in which the psalmist speaks of his enemies, "They shall fall by the sword, they shall be a portion for foxes," the same animals are meant, for jackals are carrion feeders, and even attack graves for their favorite morsel, which cannot be said of foxes. In the passage of the Cant. 2 : 15, "Take us the foxes, the little foxes, that spoil the vines," the reference may be either to jackals or foxes, both animals being very fond of fruit. The prophet Ezekiel compares the false prophets of Israel to "*shu'âlim* in the deserts," no doubt in allusion to their selfishness and avarice, and their oppression of the poor of the land. In the New Testament our Lord more than once alludes to the fox. "Go ye, and tell that fox" (Luke 13 : 32), was spoken by him in relation to the duplicity of Herod. Allusion is made to this animal's burrowing habits in the memorable words, "Foxes have holes, and the birds have nests; but the Son of man hath not where to lay his head." Matt. 8 : 20. The fox of Palestine, of the south and central country, differs but little from the common fox of this country. It is extremely abundant in Judea and on the east side of Jordan.

Hyæna.—This animal is very common in all parts of Palestine, and quite indifferent as to the character of the country, making "a home alike in the deserts, in the woods or in the tombs; but its favorite haunts are the old rock-hewn tombs with which the Holy Land everywhere abounds." There is no direct mention of the hyæna in our Bible, and scarcely anything is said in the Hebrew. If we except one passage (1 Sam. 13 : 18), where mention is made of the "valley of Zeboim" (*Gê hat-tseboim*)—that is, "valley of hyænas"—there is no other positive allusion to this animal, for the verse in Jer. 12 : 9, "Mine heritage is unto me as a speckled bird" (*ait tsâbûa*), admits of various interpretations. The passage in Jeremiah has been translated variously, as, for instance, "Is my heritage become unto me as a bird of prey, stained with blood?" "My heritage is to me as a ravenous hyæna," "Mine inheritance is unto me as a hyæna and a bird of prey."

The passage in Jer. 12 : 7, 8, 9, is somewhat obscure. The meaning seems to be this: the prophet is complaining of the sins of his people, which cause him to exclaim, "I have forsaken my house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it roareth out against me: therefore have I hated it. Mine heritage is unto me as a ravenous hyena, therefore ravenous wild beasts all round are against her. Come, assemble all the wild beasts, come to devour." "As the roaring of a lion makes men shake from fear, so that they flee from that spot, so I flee from my people, once, indeed, beloved by me, but now, on account of their crimes, an object of horror. As my people are no better than ravenous hyænas, let all other ravenous wild beasts come to lay waste and to devour. Let the Chaldeans and the neighboring nations, the Syrians, Moabites and Ammonites, and other enemies haste to the spoil." This is Maurer's explanation, and it seems natural. We ought to add that the Hebrew *tsâbûa'* is identical with the Arabic *dab'*, and that this latter name denotes "the hyæna."

Tristram says that next to the jackal, hyænas are the most numerous beasts of prey now found in the Holy Land, but that they are cowardly creatures, and are not dreaded by the natives, who regard them as the most abominable of all animals, prowling, as they do, about graveyards, endeavoring to exhume dead bodies. His party met with hyænas in the Jordan valley, at Jerusalem, Nazareth, Tabor and Mount Carmel. The spotted hyæna, which appears to be specifically distinct from its striped relative, is not found in Asia, being confined to South Africa, chiefly about the Cape of Good Hope. Figures of hyænas occur on the paintings of Thebes. The ancient Egyptians did not regard this animal as sacred, but hunted it and shot it with arrows, and caught it in traps, as an enemy to the flocks. The strength of the hyæna's jaw surpasses that of any other carnivorous animal.

Bear.—Mention is made of this animal several times in the Old Testament writings; its ferocity when robbed of its young is referred to in 2 Sam. 17 : 8: "For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field." Again, in Prov. 17 : 12: "Let a bear robbed of her whelps meet a man, rather than a fool in his folly." Hosea (13 : 7, 8) represents God as threatening to punish Israel for having forsaken him, in these words: "I will be unto them as a lion: as a leopard by the way will I observe them: I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart." Bears occasionally attacked the flocks; David tells Saul, just before he slew the Philistine giant with a sling and a stone, how he had killed a bear that attacked his flock: "David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him." 1 Sam. 17 : 34, 35. The prophet Amos tells us that, in his time, the bear was a dangerous animal for a man to meet: "As if a man did flee from a lion, and a bear met him." 5 : 19. The deep and monotonous groaning sound which the bear utters is referred to by Isaiah: "We roar like bears." 59 : 11. When the children of Bethel mocked Elisha, we are told "there came forth two she-bears out of the wood, and tare forty and two of them." 2 Kings 2 : 24. From these passages it is probable that bears were not at all uncommon in biblical times. At present they are comparatively rare in Palestine, occurring in some of the ravines of Galilee, and on Mounts Lebanon and Hermon, where they are said to be by no means uncommon. The Syrian bear seems to be merely a local variety of the common brown bear, differing from it chiefly in the light color of the hair; it is frugivorous more than carnivorous in its habits, and seldom attacks men or flocks unless pressed with hunger. Bears do much damage to the lentil crops and the chick-peas cultivated on the sides of Hermon. From the account given by the Rev. F. H. Holland, it would seem that bears are still common on Mount Hermon, and that they are not at all feared by the people. He says: "I slept on the top of Mount Hermon. Just as the sun was setting I saw two bears rolling each other over in the snow, about four hundred yards distant. We went to sleep, fully expecting a visit from them during the night; but they did not disturb us, though at daybreak we found them still near us. When the sun had risen, they left the snow and went down the mountain-side." The Hebrew name for the bear is *dôb*, being identical with the modern Arabic name *dub*, "a he-bear;" *dubbé*, "a she-bear." Some writers derive the word from a Hebrew root, *dâbâb*, "to walk slowly;" but others, with more probability, refer it to an Arabic root, meaning "to be hairy," *dôb* being thus "the *shaggy* animal." The name of the bear occurs on the Assyrian monuments; the word phonetically is read *dâbu*, evidently the Hebrew *dôb*. It was one of the animals hunted by the great Assyrian kings, Asshur-ni-zir-bal and Asshur-bani-pal, "mighty hunters" indeed, before Asshur and Ishtar their deities. Bears at the present day appear to be not uncommon in the neighborhood of Tiyari, a district north of Assyria. Layard tells us they are very mischievous, robbing the trees of their fruit and the fruit when laid out to dry; the inhabitants pretended to be in so much dread of the bears that they would not venture out alone after dark. These bears are probably the descendants of those hunted by the Assyrian monarch more than twenty-five hundred years ago.

Badger.—It is by no means certain what animal is intended by the Hebrew word *tacash*, which our translators render by "badger." The word occurs several times in the book of Exodus, as denoting some material used for the outer covering of the tabernacle, and for wrapping up sacred things when they were removed. Num. 4 : 8. "Thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins." Ex. 26 : 14; see also Ex. 25 : 5; 35 : 7, 23; 36 : 19; Num. 4 : 6, 8, 10, 14. The prophet Ezekiel (16 : 10) also mentions the word: "I clothed thee with broidered work, and shod thee with badgers' skin." The word does not occur elsewhere. The Hebrew word bears a close resemblance to the Arabic *tuchash*, a general name, as it would seem, for dolphins, seals, dugongs, etc. The more definite Arabic word for a porpoise or dolphin is *dolphin;* sometimes a shoal of these creatures is called *Banat-le-bahr*, "daughters of the sea." Pliny tells us that tents were sometimes made of the skins of seals, as being the only marine animal never struck by lightning, and Suetonius says that Augustus Cæsar always wore a seal-skin as a safety in traveling. It is worthy of remark that Strabo mentions "an island of seals" near to the promontory of Ras Mahomet, which has its name from the abundance of the animals. This is the very spot where Niebuhr saw a great number of porpoises. There is, we think, fair reason for believing that the *tachash* skins for the tabernacle were those of some of the marine Mammalia, probably the dugong or the porpoise, which, being sewed together, would form an efficient tarpaulin, and that the skins for the ladies' sandals were those of seals.

Weasel.—The name of this little active creature occurs only once in the Bible—viz., in Lev. 11 : 29, in the list of "unclean creeping things that creep upon the earth." There is considerable doubt as to whether the animal denoted by the

Hebrew word *choled* be a weasel or a mole-rat. It is certain that the kindred Arabic word *khuld* or *khild* denotes the mole and mole-rat, and the probable root from which the Hebrew name is derived, *châlad*, "to dig," is more truly applicable to the mole-rat than to the weasel. But the authority of the old versions is in favor of the weasel, also that of the Mishna and Talmud, which in several passages speak of the *chuldah* as a fierce carnivorous creature, and one of surprising cunning, killing other beasts of prey bigger than itself, as attacking men and horses, as being considered dangerous to sleeping children, as a little creature of wonderful agility, as gliding into small and narrow holes.

Ferret.—Here again is the Hebrew name (*anâkah*) of some animal that occurs only in the list of unclean creeping things mentioned in the book of Leviticus (11 : 30), and which it is not possible to identify. Some translations render *anâkah* by "shrew-mouse;" others give "hedgehog," "toad," "chameleon," "green lizard," "water-lizard." The Hebrew word is derived by some authors from a root meaning "to sigh" or "groan," and it has been thought that a kind of lizard called *gecko*, which utters a peculiar mournful sound, is the animal denoted.

Hedgehog and Porcupine.—There is a Hebrew word (*kippôd*) occurring three times in the Old Testament, and translated in the Authorized Version by "bittern," which has by some writers been supposed to denote not a bird, but a porcupine or hedgehog. The question as to the meaning of the Hebrew word in the passages where it occurs (Isa. 14 : 23; 34 : 11; Zeph. 2 : 14) will be discussed when we come to the article "bittern." Although we think the evidence rather against either the porcupine or hedgehog representing the Hebrew word, yet as these animals occur frequently in Palestine, and were no doubt known to the ancient Jews. The hedgehog is very common in the North of Palestine. The hedgehog of the South of Judea is smaller and lighter in color, and probably not a distinct species. This animal was known to the ancient Egyptians, but it does not appear to have been associated in their minds with any religious feeling. Small figures of the hedgehog made of earthenware were used as ornaments, and lamps of terra-cotta having the form of this animal have been met with in the tombs. The Arabic name of a hedgehog is *kunfud*, and it is supposed by some that the Hebrew word is identical with it. The porcupine is common in all the rocky districts and mountain glens of the Holy Land, and its flesh is esteemed a great delicacy. It is commonly believed by the natives to be a larger species of hedgehog, but is really an animal of a very different order, being a rodent, and placed by systematists not very far from the beaver on one side and the guinea-pig on the other. It lives on roots and bark, and conceals itself in holes and crevices of the rocks, where it remains dormant during the winter, and is at all times a nocturnal animal. It is so common in the neighborhood of the Dead Sea that a bundle of shed quills may be gathered among the rocks in a day without trouble. It is found in Europe, the whole of North Africa and Western Asia.

Mole.—No true mole has as yet been found in Palestine, but there is a small mole-like creature, the mole-rat, which is common in many parts of the country, and which there is much reason to identify with the Hebrew word *chephôr pêrôth*. There is another Hebrew name, *tinshemeth*, which occurs only in the list of unclean animals (Lev. 11 : 30), and which is rendered "mole." The Hebrew word clearly points to some "burrowing" or "digging" animal, from the root *châphar*, to "cut," "bore," "dig;" and the word, if read as *one* instead of *two* words, may be referred to "dig excessively" or "repeatedly," an idea very suitable both to moles and mole-rats. The mole-rat, although in general external form bearing a close resemblance to the true mole, is really a very distinct animal, and belongs to the order Rodentia, or gnawing animals, and not to the Insectivora, or insect-devourers, like the mole proper and other species of the same family. "The so-called mole of Syria is a very curious and interesting animal. It is the mole-rat, with much of the external appearance of our mole, but considerably larger, ten or eleven inches long, of a silver-gray color, without any external eyes or tail, but with a very large ear orifice, though not apparent through the fur. It is a rodent, with very powerful incisors, like the squirrel's, but much longer, and a broad naked muzzle. It lives in underground communities, making large subterranean chambers for its young and for store-houses, with many runs connected with them, and decidedly partial to the loose *débris* about ruins and stone-heaps, where it can form its chambers with the least trouble."

Mouse.—It is probable that by the Hebrew word *'akhbar* is to be understood not only the common mouse of the field or of the house, but any small destructive rodent, the root of the name meaning "to bite in pieces" or "to gnaw." The mouse is mentioned in Lev. 11 : 29 as one of the unclean creeping things forbidden as food; in Isa. 66 : 17 it is said, "They that sanctify themselves and purify themselves, in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together." In 1 Sam. 6 : 4, 5, five golden mice, images of the mice that marred the land, are mentioned as part of the trespass-offering which the Philistines were ordered to send to the Israelites when they returned the ark. The mice that marred the land of the Philistines were probably some kind of field-mice, of which several kinds occur at the present day in the Holy Land. The short-tailed field-vole, commonly known as the field-mouse, is very common there, and perhaps there is not a more destructive little creature in existence than it. In our own country extensive injury both to newly-sown fields and to plantations has often been caused by this little agricultural pest.

Herodotus says that when Sennacherib invaded Egypt in the time of Sethôs, Vulcan sent a great multitude of field-mice, which devoured all the quivers and bows of the Assyrian army, as well as the thongs by which they managed their shields; thus were the Assyrians overthrown. "There stands to this day in the temple of Vulcan a stone statue of Sethôs, with a mouse in his hand, and this inscription, 'Look on me and learn to reverence the gods.'" "In Palestine they are confined to the sandy and desert districts, where they abound. As is well known, with extremely short fore-legs, their hind-legs are as long as the body, and the tail considerably longer, while the fur is as soft as that of the chinchilla. By this enormous tail the little creatures steer themselves in their leaps—we might almost say flights—as they bound over the plains. The Arabs consider the jerboa a dainty morsel." The hamster is eaten in Northern Syria, and may be included under the *'akhbar* mentioned by Isaiah as the abominable thing some of the people ate. This creature is as destructive in Palestine as in the eastern parts of Europe, and commits great devastation among the corn. It is said that it lays up great stores of beans and other food for the winter's consumption, sometimes amounting to the weight of one hundred pounds. Sand-rats of several species burrow about the roots of bushes in the desert parts of the country, and among the rocks in the hilly districts. Three species were noticed, of a light sandy color above and white beneath, and covered all over the back with bristles like a hedgehog. In one species these bristles, which are enormous for the size of the animal, extend only halfway down the back. They are scarcely larger than a house-mouse. The jerboa, the sand-rat and the dormouse are to the present day all eaten by the Arabs, and probably this was the case in ancient times.

The ***hare*** is mentioned only in the list of animals not allowed to be eaten by the Israelites: "The hare, because he cheweth the cud, but divideth not the hoof, he is unclean unto you." Lev. 11 : 6; Deut. 14 : 7. Of course it is well known that the hare is no ruminant, and does not chew the cud; but as it is in the constant habit of twitching the lips, both when it is eating and at other times, it has been regarded as a ruminant. Goldsmith informs us that "the rhinoceros, the horse, the rabbit, the marmot, and the squirrel all chew the cud by intervals." The fact is that all ruminants are bisulcate—*i. e.*, divide the hoof into two parts—and all bisulcates are ruminant. The hornless ruminants differ somewhat from other ruminants in the structure of the foot. The toes of the camel are conjoined nearly to the apex, and the feet are callous beneath; in the llama the sole is cloven as far as the middle of the fore part. In point of fact, all ruminants are bisulcate, but not to an equal extent. The Hebrew word for the hare is *arnebeth*, and is correctly rendered.

Two species of hare, Tristram writes, are common in the Holy Land; and two others, perhaps only varieties or races of one of the others, are occasionally met with. "In the northern regions and all the wooded and cultivated portions of the country, the only hare is the *Lepus Syriacus*, which is there very common. It is of the same size and color as the English hare, and extremely like it, but is rather shorter in the ear and broader in the head. The common hare of the southern region of Judea and of the Jordan valley is *Lepus Ægyptiacus*, a much smaller animal, scarcely larger than a full-grown rabbit, with very long ears and a light tawny fur. Neither the Turks nor other natives are fond of the flesh of the hare; the Arabs eat it, but the Armenian Christians from a religious scruple abstain from it. Aversion to hare's flesh is not confined to Orientals; to this day, we believe, the Laplanders and some other Europeans regard it with horror."

Bat.—The order known as Cheiroptera is well represented in Palestine, certain cavernous recesses being said to be literally swarming with these animals. The Hebrew word for "bat" is *'atalleph*, which, according to some, is derived from two roots—*'atal*, "to be dark," and *eph*, "flying;" hence the "night-flyer." It is mentioned in the list of unclean birds forbidden as food to the Israelites. Lev. 11 : 19; Deut. 14 : 18. The ancient Hebrews, like the Arabs, regarded the bat as a bird on account of the membranous expansion, so characteristic of this mammal, which bestows upon it the power of flight. Bats are mentioned with moles (mole-rats) by the prophet Isaiah, as frequenting ruins and desolate places: "In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." 2 : 20. In the book of Baruch (6 : 22) it is said of the Babylonian idols: "Upon their bodies and heads sit bats, swallows and birds, and the cat also."

Of the bats of Palestine, one small species of short-tailed bat, well known in the South of Europe, swarms in the quarries under the temple at Jerusalem, and in the cave of Adullam, to such a degree that it is almost impossible to keep a torch alight while creeping through the caverns. Another small species, with a tail as long as its body, and a singular horse-shoe nose, characteristic of several genera, also found in Egypt, dwells in thousands in the caves by the Dead Sea and in the Jordan valley. In Galilee, especially near the Lake of Gennesaret, the caves are inhabited by clouds of a very large tawny-colored bat, an African species. In the wooded districts of the country we also found in caves a large fox-headed bat, measuring more than twenty inches across the wings. Besides these, several other species were collected; among others the greater horse-shoe bat; another horse-shoe bat; the European mouse-colored bat. The common long-eared bat flits constantly about the Sea of Galilee and harbors in the glens near it, and other South European and Egyptian species are met with. In Central Palestine bats are dormant during the winter, but in the neighborhood of the Dead Sea, owing to the warmth of the climate, we found them active throughout the year.

Layard also speaks of the abundance of bats in a cavern near the hill of Koukab: "We advanced cautiously, but not without setting in motion an avalanche of loose stones, which, increasing as it rolled onward, by its loud noise disturbed swarms of bats that hung to the sides and ceiling of the cavern. Flying toward the light, these noisome beasts almost compelled us to retreat. They clung to our clothes, and our hands could scarcely prevent them settling on our faces. The rustling of their wings was like the noise of a great wind, and an abominable stench arose from the recesses of the cave." Figures of bats occur in the tombs of Thebes and Beni Hassan. According to Horapollo, when the Egyptians would symbolize a man who is weak and audacious, they portray a bat, for she flies, though destitute of feathers; and again, when they wished to represent a woman suckling and bringing up her children well, they portray a bat with teeth and breasts, as being the only winged creature which has teeth and breasts.

Horse.—The Hebrew names for the horse occurring in the Bible are usually two, viz., *sûs* and *pârâsh*, and these are of frequent occurrence; but in addition to these terms there are two others, *rechesh*, rendered "dromedary" in our version (see 1 Kings 4 : 28; Esth. 8 : 10, 14), and *rammâk* (plural *rammâkim*), also rendered "dromedary" or camel (Esth. 8 : 10), a word which probably means "a mare." These two terms we may dismiss for the present without further discussion. The term *sûs*, generally denoting any war-horse, whether driven in a chariot or ridden, seems in a few instances to be restricted to a chariot-horse, and to be used in contradistinction to the *pârâsh* or "cavalry horse;" thus in 1 Kings 4 : 26 (Heb. 5 : 6), we read in our version: "Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen," where the Hebrew

words clearly mean "so many horses for his chariots," and so many cavalry or "riding horses." So in Ezek. 27 : 14: "They of the house of Togarmah (Armenia) traded in thy fairs with chariot-horses, riding-horses and mules." Our translators have always rendered *pârâsh* and plural *pârâshîm* by "horseman" and "horsemen;" in some instances the word doubtless has that meaning, as in Ezek. 23 : 6, 12, where the Assyrians are spoken of as "desirable young men," "horsemen riding upon horses." In 2 Sam. 1 : 6 the word is accompanied by another: "Lo! the chariots and horsemen" ("masters of the horses," "riders") "followed hard after him." The passage in Isa. 21 : 7: "And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels." It was not the custom of any of the Orientals to yoke asses or camels to war-chariots. All the allusions to horses that occur in the sacred writings have reference to their use in war with one exception, viz., in Isa. 28 : 28, where the prophet says: "Bread-corn is bruised, for he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horses." From this it would appear that horses were employed in the time of Isaiah for treading out the corn. These nations continue to tread out their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying in like manner by the neck three or four of them together, and whipping them afterwards round about the *nedders*, as they call the threshing-floors, where the sheaves lie open and expanded in the same manner as they are placed by us for threshing." If under Jotham and Uzziah "the land was full of horses, and there was no end to their chariots" (Isa. 2 : 7), some of these animals might have been profitably employed by exercising them for "treading out the corn."

The first mention of horses in the Bible occurs in Gen. 47 : 17, where we are told that the movable effects of the Egyptians, with which they purchased corn from Pharaoh, consisted of horses, sheep, oxen and asses. At the time of the Exodus horses were very abundant in Egypt, though at what time and whence this animal was introduced into the ancient land of the Pharaohs will probably long remain a question undecided, though there is some reason for believing that it came from the East. The breed of horses was carefully attended to by the ancient Egyptians. They were used both in war, proving a formidable element in their armies, and in drawing private carriages (Gen. 41 : 43) and for riding: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward." In the time of Solomon, as we have said, horses for war purposes were extensively imported into Judea from Egypt. The king is said to have had 40,000 stalls of horses for his chariots, and 12,000 cavalry horses (1 Kings 4 : 26); but there is probably an error here, for in 1 Kings 10 : 26; 2 Chron. 1 : 14, the number of chariots is given as 1400, so that, allowing three horses for each chariot, two in use and one as a reserve, the number required would be about 4200, or in round numbers 4000, which is probably the correct reading: "The number 4000 is in due proportion to the 12,000 horses for cavalry, and is in accordance with all that we know of the military establishments of the time and country. Shishak, the Egyptian king, brought only 1200 chariots into the field (2 Chron. 12 : 3); Zerah, the Ethiopian, had but 300 (14 : 9); Hadadezer had 1000 (2 Sam. 8 : 4); the Syrians of Mesopotamia 700. 10 : 18."

In the time of Jehoahaz the cavalry and chariot forces of Israel were very much diminished, chiefly in consequence of their numerous defeats by Hazael and Benhadad, kings of Syria (2 Kings 13 : 3, 7), so that but fifty horses and ten chariots alone remained. As with the military forces of the northern kingdom in their wars with the Syrians, so it was, to a great extent at least, with those of the southern kingdom when invaded by the Assyrian armies. Horses had evidently become scarce; hence Rabshakeh's scornful taunts to Hezekiah about trusting to Egypt "for chariots and for horses;" hence Isaiah's vigorous and pathetic expostulations, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong. . . . For the Egyptians are men, not God; and their horses flesh, and not spirit." Isa. 31 : 1-3. And, in truth, good cause had the people of the kingdom of Judah to fear and to seek for extraneous help from other nations, for the Assyrians were at this time the most powerful nation in the then known world, while their horses were magnificent animals, combining great strength with speed. Hence the prophet Habakkuk exclaims, "their horses are swifter than the leopards, more fierce than evening wolves." 1: 8.

The spirited chariot-horses of Assyria, and the deadly effect of her warriors in the battle-field, are eloquently portrayed by Nahum (3 : 2, 3): "The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; there is none end of their corpses, they stumble upon their corpses."

Horses, it will be remembered, were offered to the Jews by the general of the Assyrian king, as an acceptable present (2 Kings 18 : 23), and in the statistical tablet of Karnak they are mentioned amongst the objects of tribute brought by the people of Naharaina (Mesopotamia) and the neighboring countries to the Egyptians. We may judge, therefore, that the Assyrian horses were celebrated at a very early period. The Egyptians, indeed, appear to have been chiefly indebted to the countries watered by the Tigris and Euphrates for their horses, no representation of this animal occurring, I believe, on Egyptian monuments earlier than the eighteenth dynasty.

Although for many years Arabia has been celebrated for its breed of horses, there is reason to think that in early biblical times the people of that country did not possess any. It is probable that later on in their history they obtained them from the Mesopotamian plains. The Jews, on their return from the Babylonish captivity, brought with them 736 horses and 245 mules (Neh. 7 : 68). In the wars of the Maccabees horses were constantly employed by the Greek kings of Syria. 1 Macc. 1 : 17; 3 : 39, etc.

In the New Testament little mention is made of horses; our Lord does not once mention them, though doubtless the Romans, then in possession of Judea, had horses in the country. Threescore and ten horsemen are mentioned in the Acts of the Apostles (23 : 23) as part of the escort Claudius Lysias ordered to be prepared to conduct St. Paul to Cæsarea. St. James (3 : 3) says, "Behold, we put bits in the horses' mouths that they may obey us, and we turn about their whole body;" and these animals are referred to in the book of the Revelation symbolically. See Rev. 9 : 7, 17; 19 : 14; 6 : 2. Horses of various colors are mentioned (Zech. 1 : 8; 6 : 2) in the prophet's vision of the four chariots; thus, we read of "red horses" in the first chariot; "black" in the second; "white" in the third; and in the fourth "grizzled and bay." About the black and white colors there can be no doubt; the same perhaps may be said of the "red," which may answer to our "bay." The "grizzled" horses, either spotted or roan, are represented by the word *berudîm*. The same word is applied to the skin of goats in Gen. 31 : 10; it is derived by Kimchi from a root (*bârad*) meaning "to have hail-like spots;" *bârad*, in fact, being the ordinary Hebrew word for "hail." Mention is also made of "red" horses in Zech. 1 : 8. The Hebrew word is derived from a root meaning "to be bright red," "foxy." In the magnificent description of a war-horse in the book of Job (39 : 19–25) which is so universally admired, we need only refer to an expression which has given rise to various explanations: "Hast thou given the horse strength? hast thou clothed his neck with thunder?" v. 19. The idea of an animal's neck being clothed with thunder no doubt, to our Western ideas, savors of false and unmeaning metaphor, but to the Eastern mind this would not appear so; indeed we think the very exaggeration of hyperbole is in favor of the expression as rendered in our version. Various explanations have been given, some rendering the Hebrew *ramâh* by "flowing mane;" others, "quivering motion," "thunder-flash," "fury," "flowing mane," etc. Perhaps the "rapid quivering" highly-bred war-horse, with waving mane, neck erect, and quivering muscles, exulting, challenging the battle with its loud neighings, and breathing forth fire, as it were, from its nostrils, may not inappropriately be said, in Oriental hyperbole, to be "clothed with thunder."

In 2 Kings 23 : 11, mention is made of certain horses which "the kings of Judah had given to the sun," and which Josiah took away; also of some "chariots of the sun," which he "burnt with fire." The association of chariot and horses with the sun, to denote his apparent progress in the heavens, is very ancient, and there can be no doubt that the myth of Phaethon, and his four fiery steeds which he was unable to control, had its source in the East, whence also originated the winged horse *Pegasus* of the Greeks. The horses of the Assyrians, as represented on the monuments, were generally richly caparisoned, with plumes on their heads, tassels of wool or silk, dyed many colors, suspended on the forehead or attached to parts of the harness. The early sculptures represent the horses as generally unprovided with saddles, the riders being seated on the naked back; but at a later period a kind of saddle-pad was used, but never stirrups. Assur-bani-pal in hunting used such a covering. The trappings were sometimes of gold and silver. Bits and bridles appear to be not very different from those in common use among ourselves.

Ass—Wild Ass.—The references to this animal, both in its domestic and wild state, are very numerous. Three distinct Hebrew names, *chamôr*, *athôn*, and *'ayir*, occur to represent the domestic animal, and two, *pere* and *'ârôd*, the wild ass. *Chamôr* appears to denote more particularly the male animal, and *athôn* the female. The young of the ass was usually denoted by the Hebrew *'ayir*, according to Fürst, from a root signifying "to suck;" but the word was also applied to a young ass capable of bearing burdens. Jacob sent as a present to his brother Esau amongst other things "twenty she-asses and ten foals" (*ayarîm*). Gen. 32 : 15. See also the well-known verse, "Rejoice greatly, O daughter of Zion: . . . behold, thy king cometh unto thee, . . . lowly and riding upon an ass, even upon a colt the foal of an ass." Zech. 9 : 9. The word is also applied to the young of the wild ass, as in Job 11 : 12: "Vain man would be wise, though man be born like a wild ass's colt."

The domestic ass of the East is a very different animal from that of Western Europe in size, power of endurance, and spirit. Much attention is paid to the breed by crossing the finest specimens. They are much cared for, groomed, and well fed, attaining the height of thirteen or fourteen hands. They have often great vivacity, and exhibit both ingenuity and humor, sometimes decidedly mischievous. The Jews used the ass for riding, carrying burdens and baggage in war (2 Kings 7 : 7, 10), and for ploughing (Deut. 22 : 10); "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass" (Isa. 32 : 20); "The oxen likewise and the young asses that ear the ground shall eat clean provender." Isa. 30 : 24. The word "ear," now obsolete, is derived from the Latin *arare*, "to plough," and has been introduced by our translators from the Anglo-Saxon. The ass was also not uncommonly used for turning a large kind of mill both by Eastern and Western nations. The Egyptians so employed the animal, and doubtless the Hebrews; for although in our version no definite mention is made of this duty, it is evidently implied in the expression of the Greek Testament in Matt. 18 : 6; Luke 17 : 2, "It were better for him that a millstone were hanged around his neck." And here it is worthy of note that (Matt. 18 : 6) our Lord referred to a large kind of millstone to distinguish it from that smaller kind used for grinding spices for the wound after circumcision, or for the delights of the Sabbath. We note our Lord's severity of condemnation against those who would "offend one of his little ones." He selects the largest millstone with which to sink such an offender in the depths of the sea. The same kind of mill, worked by an ass, was used by the ancient Romans.

The joining together under the same yoke of an ox and of an ass was forbidden by the law of Moses (see Deut. 22 : 10): "Thou shalt not plough with an ox and an ass together."

The ass, though not expressly mentioned as forbidden food to the Israelites, was of course so considered, being an animal that "did not divide the hoof and chew the cud." In extreme cases, as in the siege by Benhadad against Samaria, the flesh of the ass was eaten: "There was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver." 2 Kings 6 : 25. Necessity knows no law. The head of the ass would be the worst part of the animal, and fourscore pieces of silver (or eighty shekels, equal to about $25) as the price thereof, will show what great straits the Jews were in.

The passage in Ezekiel (23 : 20), "Whose flesh is as the flesh of asses," clearly refers to the lustful properties.

Mention is made of a breed of white asses in Judg. 5 : 10: "Speak, ye that ride on white asses." The Hebrew word would, like the cognate Arabic, seem more

especially to refer to a color of white mixed or tinged with red, and such animals would be esteemed of great beauty and value. The expression, therefore, "ye that sit on white asses," would thus denote the magistrates and nobles of the land. White animals—in cases where white was a departure from the general color of an animal—have long been, and still are, in great repute amongst Orientals. Note, for instance, the white elephant of the Burmese. Bagdad is celebrated for its breed of white asses.

Turning from biblical notices of the domestic ass, we come to those of the wild one. We find two distinct Hebrew words applied to wild asses, *'ârôd* and *pere*, though there is much reason to believe that the names, being synonymous in etymology, are synonymous in signification. The name *'ârôd*, from the root *ârad*, "to retreat timidly," "to flee swiftly," occurs only in Job 39 : 5, "Who hath sent out the *pere* free? or who hath loosed the bands of the *'ârôd?*" and in its Aramaic form (*'arâd*), in Dan. 5 : 21, where it is said that Nebuchadnezzar's "dwelling was with the wild asses." The word *pere*, from *pârâh*, "to flee swiftly," occurs several times in the Hebrew Scriptures. In the account of the angel's promise to Hagar (Gen. 16 : 12), it is of Ishmael said, "He shall be a wild ('wild ass') man; his hand will be against every man, and every man's hand against him." Most of the allusions in the Bible refer to the wild and shy nature of the wild ass, its extraordinary swiftness, and its home amid barren and desolate deserts: "The forts and towers shall be for dens for ever—a joy of wild asses." Isa. 32 : 14. The prophet Jeremiah compares Israel to "a wild ass used to the wilderness, that snuffeth up the wind at her pleasure" (2 : 24); and in a very few forcible words draws a graphic picture of these animals during a season of drought: "The wild asses did stand in the high places, they snuffed up the wind like dragons (jackals); their eyes did fail because there was no grass." 14 : 6. The obstinate and refractory nature of the wild ass is referred to by the prophet Hosea: "For they are gone up to Assyria—a wild ass alone by himself." 8 : 9. The prophet complains of Ephraim seeking to form political alliances with idolatrous nations, such as Assyria, by offering presents, and compares his conduct to that of a wild ass roaming his own way, perverse and kicking at all restraint. But the fullest and most graphic account of the wild ass appears in the book of Job (39 : 5–8): "Who hath sent out the wild ass free? or who hath loosed the bands of the swift runner ('wild ass')? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing."

Mule.—This well-known and useful animal, the cross between the ass and mare, is not mentioned as being used by the Hebrews before the time of David. The three following Hebrew words, *pered*, *rekesh* and *yêmîm* are rendered "mule" in our version, but the first name only denotes this animal. The meaning of the Hebrew word *rekesh* will be considered when we come to notice camels and dromedaries. The *yêmîm* of Gen. 36 : 24, "This was that Anah that found the mules (*yêmîm*) in the wilderness, as he fed the asses of Zibeon his father," denotes, there can scarcely be a doubt, "warm springs." The wilderness may be a part of Edom south of Moab, and here the warm springs rise in a tract south-east of the Dead Sea, and flow in Wady el-Achsa. The word is probably derived from *yûm*, "to shine," "to glow," "to be hot;" it does not occur elsewhere. Hot springs have long been celebrated for their real or supposed medicinal properties.

The mule became known to the Jews simultaneously with their employment of horses; the first mention of this animal occurs in the history of Absalom, "Then all the king's sons arose, and every man gat him up upon his mule and fled." 2 Sam. 13 : 29. It was when Absalom was riding upon a mule that he met with his death: "And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." 2 Sam. 18 : 9. David appears to have been the first to introduce horses into the Israelitish army; after his victory over Hadadezer, king of Zobah, he reserved for his own use horses enough for one hundred chariots (2 Sam. 8 : 3, 4); and soon after we hear of mules. David himself rode on one; it was on one of his father's mules that Solomon rode from Jerusalem to Gihon when he was anointed king (1 Kings 1 : 33), and subsequently much attention appears to have been bestowed upon the breed and importation of mules. Solomon is said to have received, together with horses, vessels of silver and gold, armor, spices, etc., mules also from many nations as presents. 1 Kings 10 : 25. From Armenia, a country famous for its excellent horses, both mules and horses were exported to Tyre: "They of the house of Togarmah traded in thy fairs with chariot horses, cavalry horses and mules." Ezek. 27 : 14. Mules were not only used for riding, they were also employed as beasts of burden: "Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?" 2 Kings 5 : 17. Provisions were also carried on the backs of mules (1 Chron. 12 : 40), and probably baggage in time of war. "At present mules are exclusively employed both by men of peace in riding, and for bearing burdens throughout Palestine. Though inferior to the horse in speed, their sure-footedness renders them more useful in riding over the hilly country, and their power of endurance is much greater. The Arabs never use them, but among the settled population and in the cities they are ridden by the mercantile and middle classes, horses being confined, for the most part, to the military and the Bedouin. For burdens mules are invaluable, as they carry a much heavier load than the camel, and on uneven ground can make a longer day's journey. They are much longer lived and hardier than horses, and consequently well-bred mules fetch in Syria a higher price than ordinary horses."

Behemoth.—Almost all authorities are now convinced that the animal denoted by the Hebrew word "behemoth" is none other than the hippopotamus. Behemoth has now been "the elephant," now "the mammoth," or "some extinct pachyderm," or "cattle" generally, as "the horse or wild ass, or wild bull," it being supposed that the account of behemoth in the book of Job (40 : 15–24) does not all belong to one and the same animal; that one part of the passage—vs. 15–20, for instance—describes "the elephant," the remaining verses having reference to the "hippopotamus."

In no other book in the Bible do we meet with so many and such grand pictures of animal life as in the book of Job. How sublime is the Hebrew poet in his representation of the war-horse on the field of battle! How graphic are those few words which portray the shyness and retired habits of the wild ass, swifter almost than horse or greyhound, and free as the very wind of heaven that sweeps the plains! Nor is the sacred poet less sublime in the picture which he draws of behemoth, the subject of our present notice.

The following is the description of the hippopotamus, as given in Job 40. We translate the passage thus:

"Behold now the river-horse, whom I made as well as thee; he eateth grass like cattle. Behold now his strength is in his loins, and his power in the muscles of his belly. He bendeth his tail like a cedar; the sinews of his thighs interweave one with another. His bones (leg-bones) are as tubes of copper, his solid bones (ribs) each one as a bar of forged iron. He is the chief of the works of God; his Maker hath furnished him with his scythe (tooth). For the hills bring him forth abundant food, and all the beasts of the field have their pastime there. Beneath the shady trees he lieth down in the covert of the reeds and fens. The shady trees cover him with their shadow, the willows of the stream surround him. Lo, the river swelleth proudly against him, yet he is not alarmed: he is securely confident, though a descending torrent bursts forth against his mouth. Will any one capture him when in his sight? Will any one bore his nostril in the snare?"

"He eateth grass like cattle." Here, no doubt, a contrast is intended. Though an amphibious creature, spending much of his time in the water like his neighbor the crocodile, yet his food is grass, which he seeks on the mountains; these, in some narrow parts of the Nile valley, approach within a few hundred yards of the river's bank. "He bendeth his tail like a cedar;" his strong stiff tail is as unbending as the trunk of a cedar-tree. "His Maker hath furnished him with his scythe" (tooth). This description exactly suits the hippopotamus. Both ancient and modern writers have been struck with the resemblance of the large teeth of this animal to sickles or scythes. Nicander speaks of the "horse which the Nile beyond fire-colored Sais nourishes, and which plies his destructive sickle against the corn-fields."

The chase of the hippopotamus was a favorite amusement of ancient Egyptian sportsmen in those parts of the upper country where it was generally found. "Though not so hostile to man as the voracious crocodile, it was looked upon as an enemy, which they willingly destroyed, since the ravages committed at night in the fields occasioned heavy losses to the farmer; and an additional inducement to kill it was the value attached to its hide, of which they made shields, whips, javelins, and helmets.

Swine, Wild Boar.—There is only one distinct allusion to the wild boar (Heb. *chazir*) in the Bible—viz., in Ps. 80 : 13: "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." The psalmist is evidently writing at a time of great national calamity; he complains that the people are fed with "the bread of tears," and "are a strife unto their neighbors, so that their enemies laugh them to scorn." Calling to mind the former mercies and great things which God had done for his people—how he had brought them, as a transplanted vine, out of Egypt, had cast out the heathen before them, and increased them greatly, so that the vine had taken deep root and filled the land, until the hills were covered with the shadow of it—the psalmist now, in bitterness and heaviness of heart, complains that the hedges of the vineyard are broken down, "so that all they which pass by the way do pluck her; the boar out of the wood doth waste it, and the wild beast of the field doth devour it." In a country like Palestine, "a land of wheat, and barley, and vines," the damage which wild hogs would cause to crops and vineyards can hardly be imagined. "It is astonishing," says Mr. Hartley, in his *Researches in Greece*, "what havoc a wild boar is capable of effecting during a single night. What with eating and trampling under foot, he will destroy a vast quantity of grapes." "Not only does it devour any fruits within reach, but in a single night a party of wild boars will uproot a whole field, and destroy the husbandman's hope for the year."

The wild boar is a ferocious and dangerous animal when attacked or wounded, but never himself begins a fight unless provoked. With his long, sharp and strong tusks he is able to tear open the body of almost any enemy, though vastly his superior in size and strength. In solitary places and retired forests, among reedy marshes and thickets near rivers, he has his lair during the daytime, wandering forth at night in search of food. "They swarm in the thickets all along the banks of the Jordan, from Jericho to the Lake of Gennesaret. From these fastnesses, whence neither dog nor man can dislodge them, they make nightly forays upon the corn-fields and root-crops of the villagers, retiring at daybreak to their coverts. About Jericho they are especially destructive, and when the barley-crop is ripening, the husbandmen have to keep nightly watch to drive them away. Their presence can always be detected by the crashing noise they make in forcing their way through the thickets, when the men fire, guided by the sound."

These animals are nowhere so abundant as among the valleys of Moab and Gilead. "The many streams, of which the Jabbok and the Arnon are the most important, which furrow that long chain of mountains, and descend to the Jordan or Dead Sea, are for the most part thickly shaded by a rich fringe of oleander. Among them, close to the never-failing water, the wild boar multiplies rapidly. Were the country east of Jordan more cultivated, the wild boars would be a perfect pest until their numbers had been reduced. Even under Hermon, in the vineyard district, we heard grievous lamentations of the damage done to the vines by the boars, which devour not only the grapes, but also munch up the bearing shoots."

Swine are always spoken of in the Old and New Testament with horror and disgust. "He that offereth an oblation, as if he offered swine's blood." Isa. 66 : 3. "They that sanctify themselves, ... eating swine's flesh, and the abomination, and the mouse, shall be consumed together." v. 17. "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." Prov. 11 : 22. "Neither cast ye your pearls before swine." Matt. 7 : 6. "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Peter 2 : 22. In the time of our Lord some of the people of Palestine, it appears, kept large herds of swine, as the Gergesenes. Matt. 8 : 28. The prodigal son went and joined himself to a

citizen of a far country; "and he sent him into his fields to feed swine: and he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him." Luke 15:15, 16.

Several reasons appear to have combined to render the pig hateful in the eyes of the ancient Jews; such as its dirty habits, the supposed unwholesomeness of its flesh, its occasional carnivorous ferocity, and, above all, its association with many forms of paganism. "The unclean habits of the swine struck the Hebrews so strongly that they gave rise to the saying, 'The snout of the pig resembles ambulant dirt.' Swine were considered as the fit habitations of 'unclean spirits or devils' driven out of possessed persons; a man wallowing in the last and most disgusting stage of drunkenness was compared with the swine. Pork was pronounced detestable by Mohammed; it was, and is still, abhorred by the Druses, by the Christian Copts—following, probably, the example of their Egyptian ancestors—though they eat the wild boar, by the Arabs and Turks, and most of the South American tribes."

Yet, on the other hand, the flesh of the pig was by some nations held in the greatest esteem as an article of diet. Every one is familiar with the fact that the ancient Greeks and Romans bred pigs largely and ate the flesh with gusto. "The Greeks," as Dr. Kalisch says, "heard without surprise of Homer's divine swineherd, although the transformation of Ulysses' friends into groveling swine was to them equally intelligible. The Romans paid the utmost attention to the rearing of pigs; among them pork was employed medicinally for very numerous purposes; it was dressed in a variety of ways as a delicious dainty, not only with care, but so expensively that sumptuary laws were enacted to check the extravagance. 'There is no animal,' says Pliny, 'that affords a greater variety to the palate of the epicure; all the others have their own peculiar flavor, but the flesh of the pig has nearly fifty different flavors. It was regarded with repugnance by the Egyptian priests, who contended that 'it engenders many superfluous humors.' Maimonides declared that 'pork is too juicy and too rich to be recommended as food;' and he enlarged this observation into the general rule that "all animals forbidden by the Lord are unwholesome nutriment,' whereas ruminants, because thoroughly masticating their food, and perfectly separating the good from the deleterious humors, yield healthful meat. This view occurs in many anterior and subsequent writers, variously, and often strangely, modified. Pork was pronounced injurious, not only to the health of the body, but to the vigor and clearness of the mind."

Camel, Dromedary.—Camels and llamas are placed by zoologists among the Tylopoda, or "cushion-footed" section, which group, indeed, these animals alone form. The llamas belong entirely to the New World, so with them we have no concern here. There are two species of camel, the Arabian or one-humped, and the Bactrian or two-humped, camel. The former is spread from Arabia into all the North of Africa, Syria, Persia; the latter, originally from Central Asia, descends much less to the south than the one-humped animal; it is the only one employed in Turkestan, Thibet and China, and sometimes is led as far north as Lake Baikal. The one-humped camel is the animal more especially known to and employed by the Jews, and alluded to so very frequently in the Bible, though perhaps the Bactrian species was known to the Jews later on in their history, when they came in contact with the Assyrians, who received it sometimes as tribute. The camel has been domesticated from the earliest times, and there is no satisfactory evidence of its existence in an originally wild state at any period. But it is probable that these so-called wild camels, like the wild horses of the American prairies, have descended from animals that had escaped from man's control. In America the llamas represent the camels of the Old World; but the true camels were introduced into Spanish America after its conquest by the Spaniards, they having received the animals from the Moors.

The camel is perhaps the most valuable of all animals to man in the East, being the only creature able to exist on scanty food and water for days together, as it traverses arid deserts and parched sandy plains. With feet admirably formed for journeying over dry and loose sandy soil; with a hump of fat ready on emergencies to supply it with carbon, when even the prickly thorns and mimosas of the burning desert cease to afford food; with nostrils which can close, valve-like, when the sandy storm fills the air; with a stomach so organized as to retain water in its cells, with which to quench its thirst "in barren and dry lands where no water is," the camel well deserves the significant title of the "ship of the desert." The power of the camel to preserve water untainted for some time in its stomach has by some writers been denied. There seems, however, to be no doubt that the power exists, and that in severe emergencies camels have been killed and the water obtained from one of the compartments of the stomach drunk by men perishing from thirst.

The humps on the camel's back are simply lumps of fat. There seems to be no doubt that they serve for supplying nourishment to the animal when exposed to privation of food; at any rate, under such circumstances the lumps are observed to diminish, being no doubt absorbed in the system; just as a fat man will live longer than a lean one without food, or a salmon that has been long without food in fresh water will be fed by the absorption of the fatty matter of its abdomen into the general system of the fish. The camel's hump is considered a great delicacy.

Every one who has seen a camel must have noticed some remarkable callosities or hard parts on those portions of the body and limbs which frequently come in contact with the ground. These are found on the breast and knees. They enable the animal to support its weight and that of its burden without injuring the skin. Their home is the desert, and they were made, in the wisdom of the Creator, to be the carriers of the desert. The coarse and prickly shrubs of the wastes are to them most delicious food, and even of them they eat but little. So few are the wants of their nature that their power of going without food as well as without water is wonderful. They never appear to tire, but commonly march as freshly at eventide as in the morning. If they once begin to fail, they soon lie down and die. As the carriers of the East, the "ships of the desert," another important quality of the camel is their sure-footedness. They travel with much ease and safety up and down the most rugged mountain-passes. They do not choose their way with the like sagacity as the mule, or even as the horse, but they tread much more surely and safely, and never either slip or stumble. . . . The sounds by which the Arabs govern their camels are very few and very guttural. The signal for kneeling is not unlike a gentle snore, and is made by throwing the breath strongly against the palate, but not through the nose. That for stopping is a sort of guttural clucking.

Mention is first made of camels in Gen. 12:16 among the presents which Pharaoh gave to Abraham when he was in Egypt; this shows that these animals were early known to the ancient Egyptians, although no figure of the camel has at present been met with in paintings or hieroglyphics, either in domestic scenes or in subjects relating to religion. The camels of the Egyptians suffered from the same "grievous murrain" which is said to have attacked their horses, asses, oxen and sheep. Ex. 9:3. The Ishmaelites carried on a traffic with the Egyptians, and used camels to carry their spices, balm and myrrh. Gen. 37:25. The Ethiopians had "camels in abundance" (2 Chron. 14:15); the Midianites and the Amalekites possessed immense numbers of these animals, "as the sand of the sea-side for multitude." Judg. 7:12. Job had three thousand camels before his losses, and six thousand afterward. Job 1:3; 42:12. We have testimony to the great number of camels which the Bible states as belonging either to tribes or private individuals. Thus he says, "Some of those who live in the upper parts of Asia possess as many as three thousand camels."

Camels were most numerous in the regions east and south of Canaan, and are so to this day. "The Reubenites, in their wars with the Hagarites, the Arabs of the Western Belka, took of their camels fifty thousand (1 Chron. 5:21); and the powerful tribe of the Beni Sakh'r, who now inhabit that region, boast of 100,000 camels." As a beast of burden generally there are numerous references to the camel (see Gen. 37:25; 1 Kings 10:2; 2 Kings 8:9); it was also used for riding. Rebekah rode on one when she met Isaac. Gen. 24:61–64. Four hundred Amalekites rode on camels and escaped destruction by David's army. 1 Sam. 30:17. In this passage we notice these animals were employed in war; see also Isa. 21:7, where, however, "a chariot of asses," "a chariot of camels," are faulty translations; the words mean either "teams of asses and teams of camels," or, perhaps, better still, "a troop of asses," "a troop of camels," as Mr. Cheyne translates the words. The employment of camels in wars is mentioned by various authors, and the monuments from Babylon and Assyria bear similar witness. When Cyrus made war against Crœsus, he adopted a device which a certain Mede suggested to him. He brought together all the camels that had come in the train of his army to carry provisions and baggage, and took off their loads and mounted riders dressed as horsemen upon them. These were to be put in the forefront of the army against Crœsus' cavalry, foot-soldiers next, and horses last. Cyrus conjectured that his enemy's horses would take flight at the sight of the camels. The two armies joined battle, and the Lydian war-horses, seeing and smelling the camels, turned round and fled. The result was that notwithstanding the bold resistance of the Lydians, who, leaping from their terrified steeds, fought hand to hand on foot with determined bravery, the Lydian army was driven within the walls of Sardis.

The dromedary, which is merely a finer breed of Arabian camel, used when despatch is necessary, is generally supposed to be intended by the Hebrew word *kirkârah*, occurring only in its plural form, *kirkârôth*, in Isa. 66:20: "They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon 'swift beasts.'" It is supposed the name is derived from a root signifying "to run swiftly;" hence a "dromedary." A word of doubtful meaning, apparently in connection with two other Hebrew words, occurs in the book of Esther. 8:10. The dromedary, which in Arabia is called the *heirie*, and in the Sahara the *maharik*, is capable of going at the rate of eight or ten miles an hour for several hours together, and will even accomplish as much as one hundred to one hundred and twenty miles during the twenty-four hours. It is taller and longer in the leg than the other, and differs from the camel as the race-horse does from the wagon-horse. It is less endurant of change of temperature, and cannot bear the cold of the coast. The coarser breed, or baggage camel, is not a swift animal.

By the Jews the camel was not used as food, as an animal which "did not divide the hoof" to the same extent as the ox, sheep and goat. Lev. 11:4. The Persians eat the flesh of the camel, and the Mohammedans are allowed to do so by the Koran. All Eastern nations, however, do not eat the flesh of the camel. The milk of the camel is much esteemed, and is excellent. When fresh it is "rich and strong but not very sweet. It is usually curdled and drunk sour, in which state it is both nourishing and refreshing, and to many a traveling Arab supplies both food and drink. Butter and cheese are made from it, the new milk being churned for the former by being poured into a leathern bottle and then beaten with a stick. The cheese is usually eaten fresh, and is very salt." We read in the history of Jacob that he presented his brother Esau with thirty milch camels, the Jews doubtless using the milk, though they avoided the flesh.

John the Baptist wore a garment made of camel's hair (Matt. 3:4; Mark 1:6), and some have supposed that Elijah "was clad in a dress of the same stuff." In answer to the question that Ahaziah put to the messengers whom he had sent to Baal-zebub, "What manner of man was he which came up to meet you?" they said, "He was an hairy man, and girt with a girdle of leather about his loins." 2 Kings 1:7, 8. Expositors are generally agreed that the expression "hairy man" has not reference to the hair of the body, but to some hairy garment of camel's or goat's skin.

On two occasions Jesus employed proverbs relating to the camel: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:24); "Ye blind guides, which strain at a gnat, and swallow a camel." Matt. 23:24. We have no doubt that the camel is denoted in both passages. In the first the objection has been made that the metaphor of an animal passing through a needle's eye is a bad one, and that the Greek word ought to be read a "cable," and then the metaphor is exact. Another explanation is that there is a small gate at Hebron through which a camel when deprived of its load can with difficulty be dragged, and that this is called the "Needle's Eye." Lord Nugent says: "Entering Hebron, we were proceeding through a double gateway such as is seen in so many of the old Eastern cities, even in some of the modern—one wide-arched road and another narrow one by the side, through the latter of which persons on foot generally pass to avoid the chance of being jostled

or crushed by the beasts of burden coming through the main gateway. We met a caravan of loaded camels thronging this passage. The drivers cried out to my two companions and myself, desiring us to betake ourselves for safety to the gate with the smaller arch, calling it the hole or eye of the needle. If, as on inquiry since I am inclined to believe, the name is applied not to this gate in Hebron only, but generally in cities where there is a footway entrance by the side of the larger one, it may perhaps give an easy or simple solution of what in the text (Mark 20: 25) has appeared to some to be a strained metaphor, whereas that of the entrance gate, low and narrow, through which the sumpter-camel cannot be made to pass unless with great difficulty, and stripped of all the encumbrance of his load, his trappings and his merchandise, may seem to illustrate more clearly the foregoing verse, 'How hardly shall they that have riches enter into the kingdom of God!"

That the disciples understood the words of the Saviour in their literal sense seems clear from their expression of astonishment, "Who then can be saved?" The whole purport of our Lord's words is simply that a rich man who has many temptations to trust in riches cannot enter the kingdom of heaven without divine grace and assistance, a statement which few will be inclined to dispute. With respect to the other proverbial expression, "Straining at a gnat and swallowing a camel," it should be noted that the Greek words would be better rendered, "Straining out a gnat"—that is, straining wine lest little creatures as gnats should be swallowed.

Cattle.—We now come to the Pecora division of the "eventoed" Ungulates, and shall have to consider cattle, sheep, goats and antelopes, so far as they have directly or indirectly a biblical interest. There was no animal that was held in higher esteem by the Jews than the ox; upon this useful animal devolved all the ordinary operations of farming. Oxen were used for ploughing. Deut. 22 : 10; 1 Sam. 14 : 14. "Elisha the son of Shaphat was ploughing with twelve yoke of oxen before him, and he with the twelfth," when "Elijah passed by him, and cast his mantle upon him." 1 Kings 19 : 19. The oxen belonging to Job were ploughing when "the Sabeans fell upon them and took them away." Job 1 : 14, 15. Oxen trod out the corn, and there was a special command not to "muzzle the ox when he treadeth out the corn." Deut. 25 : 4. The prophet Hosea says, "Ephraim is an heifer that is taught, and loveth to tread out the corn." 10 : 11. Oxen were employed for draught purposes, when they were generally yoked in pairs. "And they brought their offerings before the Lord, six covered wagons, and twelve oxen." Num. 7 : 3. "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart." 1 Sam. 6 : 7. Sometimes cattle were used as beasts of burden: "They brought bread on asses, and on camels, and on mules, and on oxen" (1 Chron. 12 : 40); their flesh was eaten, they supplied butter and milk, and were much used in the sacrifices.

The ancient Jews generally pastured their cattle at large in the open country, or in the wooded districts, and the animals would roam about on the hills and plains for a great part of the year, many of them in a half-wild state, and often dangerous. Hence we have the laws with regard to "goring:" "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten. But if the ox were wont to push with his horns in times past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death." Ex. 21 : 28, 29. The Psalmist complains of the trouble his enemies cause him, and compares them to wild bulls: "Many bulls have compassed me: the strong ones of Bashan have beset me round" (Ps. 22 : 12)—words which very graphically describe half-wild cattle gathering together in a circle around some object which excites their suspicion or alarm. At this day the bulls of Palestine frequently become wild. The cattle in Gilead and in the wilderness will vigorously defend themselves against the attacks of wolves, hyænas and other wild beasts by forming themselves into a circle, with the cows and calves behind them. Though as a general rule the cattle were pastured in the plains, forests and hills of the country, they were sometimes stall fed. "Ten fat oxen and twenty oxen out of the pastures." 1 Kings 4 : 23; Heb. 5 : 3. The passage in Prov. 15 : 17 is more explicit: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Compare also Prov. 14 : 4: "Where no oxen are, the crib is clean;" and perhaps Amos, who was himself a herdsman, is more exact still, for the Hebrew word for "stall" which he uses shows that the cattle were "tied up" and fed. Speaking of the wantonness and self-indulgence of the people of Israel, the prophet says (6 : 4): "They lie upon beds of ivory . . . and eat the lambs out of the flock, and the calves out of the midst of the stall." The ancient Egyptians kept large herds of cattle of different breeds, of which three principal distinctions are most deserving of notice, the short, the long-horned cattle and the Indian or humped ox.

At present horned cattle are by no means universally spread over Palestine. They are only suited to districts where the water is easily accessible, and where fresh pasture can be obtained throughout the year. In the Sinaitic peninsula, even in those parts where there are not only camels, but horses, sheep and goats, neat cattle are unknown. Then, in the southern wilderness of Judah, on the downs and bare prairies to the south and east of Beer-sheba, and in all the plain of Philistia, they are very numerous, and their appearance is very striking to the traveler who has been for some time in the hill country of Hebron and the eastern wilderness adjoining the Dead Sea, where they are never seen. In the richer parts of Northern Syria and near Damascus these large cattle are more common. In the wild countries east of Jordan, Southern Bashan, Gilead and Moab, neat cattle form the principal wealth of the Arabs and of the few settled villagers, until we reach the desert itself. The breed is the same as that of Southern Judea, but of larger size, and generally black. Their milk and butter is very rich and abundant, for the forests preserve the verdure of the glades throughout the year, so that the milch-kine do not go dry, as in the south. There is no trace of the Indian humped cattle in Palestine.

The buffalo, so much used as a beast of draught in the East and West, was unknown to the Jews. Originally from India, it was introduced into Egypt, Greece and Italy, as Cuvier says, during the Middle Ages. The ancient Greeks and Romans make no mention of the buffalo. The animal which in the Ghor of Jordan valley takes the place of the ox is the *bhainsa* or tame buffalo of India. It is not known when it was introduced into Palestine. The wild buffalo of India, called the *arnee*, "is fully one-third larger than the largest tame breeds, measuring ten and a half feet from snout to vent, and six or six and a half feet high at the shoulders, and is of such power and vigor as by his charge frequently to prostrate a well-sized elephant." The arna, like the domestic buffalo, loves to wallow in swampy and muddy marshes, where it often lies buried up to the head. Mr. Hodgson says, "There is no animal upon which ages of domesticity have made so small an impression as upon the buffalo, the tame being still most clearly referable to the wild ones at present frequenting all the great swampy jungles of India. The domestic buffalo of the Jordan valley is described as "a huge ungainly creature, very ill-tempered, and frequently dangerous; always black, and with a rough short coat, which is often bare in places."

Amongst the ancient Egyptians the bull was sacred in an especial degree to Osiris, under the form of Apis, the sacred bull of Memphis, or under that of a human figure with a bull's head. The bull and cow were both considered sacred by the Egyptians.

From the people's long residence in Egypt, it was likely that the Jews should to some extent be inclined to adopt the religious practices of those amongst whom they sojourned. Accordingly we find that the bull-god of Egypt was set up by Aaron in the wilderness, as a symbol of Jehovah, under the figure of a golden calf (Ex. 32 : 4, 5); so, too, Jeroboam set up two golden calves at Dan and Bethel. 1 Kings 12 : 28.

It was probably on account of the great value of cattle and their pre-eminent importance that the ox was considered amongst animals the noblest sacrifice, not only by the Jews, but by many other nations. The ox ought to be held in higher esteem than other cattle, because it is the most hard-working companion of man. The Phœnicians and Carthaginians, the Egyptians, as we have seen, and the Persians, paid equal honor to this animal. They offered it on solemn opportunities to their principal deities, to Zeus, to Isis and Osiris, to Baal and the sun. "It formed the *burnt-offering* of the whole Jewish nation on the days of the new moon and on high festivals (Num. 28 : 11, 19, 27, etc.), and for inadvertent transgressions (Num. 15 : 24); of the chiefs of the people at the consecration of the tabernacle (Num. 8 : 12, etc.); of the Levites at their initiation (Num. 8 : 12); and of private individuals on all momentous emergencies. Lev. 1 : 3, etc. It was the *sin-offering* for the whole theocratic community, or for its representative, the high priest (Lev. 4 : 3, 14); for the priests at the inauguration in their solemn functions (Ex. 29 : 14, 36; Lev. 8 : 14–17); and for the high priest when, on the day of atonement, he implored the pardon of God for his sins and those of his house (Lev. 16 : 3, 6, 11); while Aaron, when actually entering upon his pontifical duties, offered a young calf, "a calf, son of the herd." It was even chosen for *thank-offerings* in cases of peculiar joyfulness.

The origin of our present breeds of domestic cattle has been a subject which has given rise to much difference of opinion. Cuvier and many other naturalists are inclined to believe that our domestic animals are the degenerate descendants of the great urus. When the Romans first penetrated the wilds of Western Europe, they found two large kinds of wild oxen, the one called *bison*, the other *urus;* this latter sub-genus has clearly a nearer affinity to the domestic ox than the former, but it is very doubtful whether it is the parent of our domestic race.

Wild Cattle.—Leaving the domestic cattle, we come to the wild cattle of Palestine that appear to have roamed among the forests and hills of the country in biblical times. In Deut. 14 : 5 and Isa. 51 : 20, where the Hebrew words *teô* or *tô* are represented by "wild ox" and "wild bull" respectively, it is probable that the animal denoted by the original word is rather some species of antelope than a bovine animal. There is another Hebrew word of frequent occurrence in the Bible, viz.: *Rĕĕm, rĕeĭm* or *reim*, which our translators always translate "unicorn," but which there can be no doubt means "wild bull."

All readers will remember the beautiful description of the *reem* in the book of Job. Now let us compare it with the account Cæsar gives of the fierce urus which in his time frequented the great Hercynian forest: "These uri are scarcely less than elephants in size, but in their nature, color and forms are bulls. Great is their strength and great their speed, nor do they spare man or beast when they once have caught sight of him. The hunters are most careful to kill those which they take in pitfalls, while the young men exercise themselves by this sort of hunting, and grow hardened by the toil. Those of them who kill most receive great praise when they exhibit in public the horns as trophies of their success. These uri, however, even when they are young, cannot be habituated to man and made tractable. The size and shape of their horns are very different from those of our oxen."

The indomitable nature ascribed to these wild uri exactly agrees with the description of the *reem* as given in chap. 39 of the book of Job, and the apparently implied contrast which is made between the domestic ox and the wild urus finds an analogue in the above extract from Cæsar. The same remark may be made with respect to the great size and strength of the scriptural *reem* when contrasted with the domestic oxen of Palestine, the ancient inhabitants of which land would naturally draw the same comparison between their domestic cattle and the mighty *reem*, as Cæsar's legions did between their cattle and the great Hercynian wild bulls, whose bones are now occasionally found, together with those of the elephant, hyæna, etc., in the Tertiary deposits of this country.

The bison has continued down to this day; it is still to be found in the forests of Lithuania, Moldavia and the Caucasus. It has never been domesticated, but herds are protected to the number of about eight hundred, in the forest of Bialowieza, under the direction of the emperor of Russia. Cæsar and Pliny say that the large horns of the urus were anxiously sought after for making into cups to be used at splendid entertainments or for ornaments, the tips being bound with silver. The ancient monarchs of Assyria also prized the horns of wild cattle for ornaments. Such sentences as the following occur on the monuments: "Silver, gold, lead, copper, iron, horns of wild oxen, without number I received them."

Sheep.—The following Hebrew words occur as the names of this useful animal: *Tsōn*, a collective noun to express a "flock of sheep or goats;" *seh*, "a single sheep or goat;" *ayil*, "a ram," so called from its strength, according to some authorities (others connect the word with a root having the sense of *twisting* or

rolling, in allusion to the twisted horns of the ram); *rāchēl*, "a ewe;" *kebes* or *kibsah*, "a lamb," "yearling sheep," or "one from the first to the third year;" *tāleh*, "a young lamb." Compare 1 Sam. 7 : 9, *teleh chālāb*, "a suckling lamb;" in Arabic the word means any young animal, especially "a young gazelle;" *tala*, in Ethiopic, means "a kid;" the Syriac *taleetha*, "a young girl;" hence our Lord's words to the daughter of Jairus, *Talitha cumi*, "Young girl, arise!" Mark 5 : 41.

We give the principal biblical allusions to these well-known domestic animals which from the earliest periods of civilization have contributed so abundantly to the wants of mankind. Next in value and importance to cattle came sheep in the estimation of the ancient Hebrews. The ram, being the type of strength and boldness, was held in especial honor in the sacrifices: "It was presented as a *holocaust* or a *thank-offering* by the whole people (Lev. 9 : 4, 18; 16 : 5; Num. 28 : 11–14) or its chiefs (Num. 6 : 14, 17; 7 : 15, 21, 27, etc.); by the high priest or an ordinary priest (Lev. 8 : 18, 22; 9 : 2; 16 : 3), and by the God-devoted Nazarite (Num. 6 : 14), but never by a common Hebrew, and as it was primitively employed for a medium of exchange and barter it was the ordinary animal for the trespass-offering instituted to expiate violation of the rights of property. Lev. 5 : 15, 18; 19 : 21; Num. 5 : 8. The lamb (*kebes*), the usual animal food of Eastern tribes, was regularly employed for the daily *public* holocausts (Ex. 29 : 38–42; Num. 28 : 3–8), presented on festivals in increased numbers, and accompanied by bullocks and rams (Num. 28 : 11, 19, 27); and very often for private burnt and thank-offerings, for sin, trespass, and purification offerings. Lev. 1 : 10; 3 : 7; 4 : 32; 5 : 6; 12 : 6–8; 14 : 10; Num. 12 : 14. The gradation in the choice of the victims is plainly manifest from the precepts as to sin offerings: the high priest of the whole community required a bullock; a chief of the people a male kid of the goats or a female lamb. A lamb was not allowed to be sacrificed until it was eight days old. The same prohibition applied to cattle and goats. See Lev. 22 : 27. Neither was it lawful to kill cow and calf or ewe and lamb together in one day. v. 28.

Sheep as food were usually slaughtered only on great occasions and special festivities, and the Jews did not indulge in flesh meat at their ordinary meals, but like the Orientals at the present day, they always welcomed a friend or a stranger as guest with the kid or the lamb. There are not many allusions to sheep as used for food; but compare 1 Sam 25 : 18; 1 Kings 1 : 19; 4 : 23; Ps. 44 : 11; 2 Sam. 12 : 4; Amos 6 : 4.

The wool of the sheep is another most important product of the animal, and was much prized by the Hebrews. "Woollen garments" are mentioned in Lev. 13 : 47. See also Deut. 22 : 11, where it is ordered that no garment made of wool and linen should be worn. Job appeals to his kindness in having constantly clothed the poor in distress: "If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; then let mine arm fall," etc. Job 31 : 19, 20, 22. In the Proverbs we read, "Be thou diligent to know the state of thy flocks, and look well to thy herds. . . . The sheep are for thy clothing." 27 : 23, 26. The virtuous woman "seeketh wool and flax, and worketh willingly with her hands." 31 : 13. Mesha, king of Moab (whose record of his own exploits was a few years ago discovered in that land), was a great sheep-master, and had been in the habit of paying a large tribute of sheep and "rams with the wool" to some of the kings of Israel. 2 Kings 3 : 4. There is a very fine soft wool grown in the Belka and in Moab, and the fleeces of some of the short-wooled Lebanon sheep are choice, while the middle districts of Palestine produce a long-wooled but rather coarse fleece. The art of dyeing wool and other materials was understood by the Hebrews. The Tyrians were celebrated throughout the world for their purple and scarlet dyes. "Rams' skins dyed red" were used as one of the coverings for the tabernacle. Ex. 25 : 5.

Immense numbers of sheep were reared in Palestine in biblical times, as is the case to this day in some portions of the country. The patriarchs were very rich in cattle and sheep. Job possessed 7000 before and 14,000 after his troubles. The Reubenites conquered the Hagarites, and took from them 250,000 sheep. See 1 Chron. 5 : 21. Mesha, king of Moab, a country eminently adapted for sheep pasturing, possessed 100,000 sheep of the pasture, and 100,000 "rams with the wool." See 2 Kings 3 : 4. Tristram sat under the tent of a Beni Sakk'r sheikh, who pastured his sheep in the ancient plains of Moab, and boasted of counting 30,000 in his flock.

In the time of Asa the people gathered themselves together at Jerusalem to a great sacrifice, at which 7000 sheep were offered at one time. 2 Chron. 15 : 11. "Hezekiah, king of Judah, did give to the congregation a thousand bullocks and seven thousand sheep, and the princes gave to the congregation a thousand bullocks and ten thousand sheep." 2 Chron. 30 : 24. Solomon's consumption of sheep for the royal household is said to have been one hundred daily, besides numbers of other animals (1 Kings 4 : 23), while at the feast of the dedication of the temple sheep and oxen were sacrificed "that could not be told nor numbered for multitude." 1 Kings 8 : 5.

We read in Ezekiel that sheep and goats were imported into Tyre from Arabia. "Arabia, and all the princes of Kedar, they occupied (traded) with thee in sheep of the pastures (*kārīm*), rams and he-goats." 27 : 21. The prophet Isaiah mentions sheep of Arabia, which in some parts abounded in sheep and cattle: "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee." 60 : 7. In 2 Chron. 17 : 11 we read that the Arabians brought Jehoshaphat presents of flocks of sheep, "seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats." Kedar and Nebaioth are mentioned as two sons of Ishmael that settled in Arabia. Gen. 25 : 13. In Isaiah they will represent two nomad pastoral tribes.

Shepherds in Palestine and other parts of the East do not drive their sheep, but always lead them without the aid of a dog. They also give names to their sheep, just as in this country we do to our cattle. This illustrates our Lord's parable of the good shepherd: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10 : 1–5. The old rams are often decorated with bells, and share the shepherd's confidence in a special degree. On the hillside he searches out the choicest morsels of herbage, and calls the sheep to partake of them. They have the attachment of a dog to their master. And when the thief and the robber come, the faithful shepherd has often to put his life in his hand to defend his flock. More than one case has occurred in which he had literally to lay it down in the contest. A poor faithful fellow between Tiberias and Tabor, instead of fleeing, actually fought three Bedawin robbers until he was hacked to pieces with their khanjars, and died among the sheep he was defending. All this beautifully and very strikingly illustrates the biblical allusions, "Thou leddest thy people like a flock by the hand of Moses and Aaron." "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." Ps. 77 : 20 and 80 : 1. "I am the good Shepherd, and know my sheep, and am known of mine." John 10 : 14. "The thief cometh not, but for to steal, and to kill, and to destroy." v. 10. "I am the good Shepherd: the good Shepherd giveth his life for the sheep." v. 11.

Not only in Palestine was it the custom to give names to the sheep, it was also usual in Greece. "Passing by a flock of sheep, I asked the shepherd to call one of his sheep. He did so, and it instantly left its pasturage and companions, and ran up to the hand of the shepherd with signs of pleasure and with a prompt obedience."

Owing to the multitude of jackals and wolves, the shepherds are obliged to keep watch over their flocks by night. Thus the shepherds of Bethlehem were "abiding in the field, keeping watch over their flock by night," when the angel of the Lord came and announced to them the "good tidings of great joy to all people." Luke 2 : 8, etc. The same practice continues to this day.

In our own country sheep do not as a general rule require water to drink, the succulent nature of their food being sufficient to prevent thirst; still, in droughty seasons, when the herbage is scorched from great and prolonged heat, sheep will drink with avidity. In the East watering the flocks is a necessary and common operation. When Jacob met his cousin Rachel for the first time in his eventful history, it was at the well-side. Jacob looked, "and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place." Gen. 29 : 2, 3. When Moses fled from Egypt into Midian, he sat down by a well there: "Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock."

There appear to be two breeds of sheep in Palestine, each of them merely a variety of the common sheep of this country; one, which occurs in the northern hills, is said to be "not unlike the merino, with short, fine wool, well shaped, short and fine legs."

Sheep are subject to almost endless variations. The ordinary sheep of Palestine, which is the sheep of the southern parts of the country, and which probably was the sheep of the land in biblical times, is the fat-tailed sheep of the East.

Goats.—Next in importance and value to oxen and sheep come goats in the estimation of the ancient Hebrews. Numerous are the allusions in the Bible to the domestic animal, while references to the wild goat as inhabiting the rocks and the high hills of Palestine occasionally occur.

Goats were used as offerings in the sacrifices; their milk was, and still is, an important item of food: "Thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." Prov. 27 : 27. The milk is used both in a fresh and curdled state, and is made into butter and cheese. Goats' hair was employed as a woven material for the curtains of the tabernacle (Ex. 26 : 7; 36 : 14), and, as we have seen, for a covering for a bolster, or, as some think, for a counterpane. Their flesh, especially that of the kid, was highly prized as food. "Go now to the flock," Rebekah said to Jacob, "and fetch me from thence two good kids of the goats, and I will make them savory meat for thy father, such as he loveth." Gen. 27 : 9. "Gideon went in and made ready a kid" on the occasion of an angel's visit (Judg. 6 : 19), and Manoah said to the angel that appeared to him, "I pray thee, let us detain thee until we shall have made ready a kid for thee." Gen. 13 : 15.

Lambs are not so often killed for food as kids; they are kept for the sake of the wool, while calves were considered too expensive a luxury except on some festive occasion. Hence we see the full force of the complaint which the prodigal's elder brother made to his father: "Thou never gavest me (even) a *kid*, that I might make merry with my friends: but as soon as this thy son was come . . . thou hast killed for him the fatted *calf*." Luke 15 : 29, 30. The ancient Jews kept large quantities of goats as well as sheep, and the present inhabitants of Palestine still rear a great number in some districts. "Goats are only adapted for hilly countries or pastures where there is much brushwood, and in such districts they supersede in Palestine the horned cattle of the plains."

The goat of Syria is a well-marked variety, with long, thick pendant ears often a foot long. The prophet Amos (3 : 12) speaks of a shepherd "taking out of the mouth of the lion two legs, or a piece of an ear." The Syrian goat is larger than the common goat, and has long black hair, thick recurved horns, but there is another variety, which is seen only in the North of Palestine, the mohair goat, which has long silky hair. The varieties of the breeds of goats are perhaps as numerous as those of sheep, and may be almost infinitely multiplied.

The skin of the goat supplies material out of which, in the East, bottles or vessels for carrying water, milk or other fluid are made. These skins were similarly employed by the ancient Hebrews. *Nēbel* is sometimes used for skin-bottles, which is also applied to any vessels made of earthenware. See Isa. 30 : 14: "He shall break it as the breaking of a potter's pitcher that is broken in pieces."

These goat-skin or sheep-skin bottles will help us to understand such biblical expressions as the following: "I am become like a bottle in the smoke, yet do I not forget thy commandments;" "I am become like a shriveled old wine-skin, black and dirty;" a very apt figure to denote the Psalmist's affliction.

Wild goats are mentioned in three places in the Bible. Saul and three thousand

men "went to seek David and his men upon the rocks of the wild goats" (see 1 Sam. 24 : 2); "Knowest thou where the wild goats bring forth?" (Job 39 : 1); "The high hills are a refuge for the wild goats, and the rocks for the conies." Ps. 104 : 18. It will be noticed that the animal in question is always associated with rocks and hills. The Hebrew word is derived from a root meaning "to climb," "to ascend," and fitly describes the ibex, or wild goat, which is found in the peninsula of Sinai and in Palestine. This animal, which is a relative of the Swiss ibex or steinbock, is now called the *beden* or *jaela*, the former being the specific Arabic name, the latter the Hebrew. It is also found in the neighborhood of Engedi, "fountain of the kid," by the Dead Sea shore.

Chamois.—The rendering of the Hebrew *zemer* occurs only in the list of animals allowed for food. Deut. 14 : 5. The Septuagint and the Vulgate give "camelopard" as the animal intended. It certainly is not the camelopard, an animal of South and Central Africa; for though representations of the giraffe occur in the Egyptian monuments as tribute from Ethiopia, it is not possible that it should have been named as lawful food for the Israelites, whether in Palestine or the Sinaitic peninsula.

Hart and Hind.—The following are the scriptural allusions to deer, for which the Hebrew word is *ayyâl*, masc. "hart," and *ayyâlâh*, fem. "hind." They were allowed for food: "As the roebuck and the hart is eaten" (Deut. 12 : 22); "These are the beasts which ye shall eat, . . . the hart and the roebuck." Deut. 14 : 4, 5. Harts are mentioned amongst the fat oxen, sheep and other animals which were daily consumed by those who fed at King Solomon's royal board. See 1 Kings 4 : 23. In Psalms 42 : 1 we have a picture of a deer panting for thirst during a season of drought: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Other Bible references to deer allude chiefly to their activity and surefootedness: "He maketh my feet like hinds' feet, and setteth me upon my high places." 2 Sam. 22 : 34; see also Ps. 18 : 33 and Hab. 3 : 19. The gentleness and affectionate disposition of the deer is alluded to in Prov. 5 : 19, where the hind is compared to a tender wife: "Let her be as the loving hind and pleasant roe." The deer tribe, or Cervidæ, often conceal their fawns after birth for a time. This has been noticed frequently in our own country; both the fallow-deer and the red deer conceal their young, the latter more carefully than the former. This habit appears to be referred to in Job 39 : 1: "Canst thou mark when the hinds do calve? . . . or knowest thou the bearing-time of the hinds?" The timidity of the deer in a thunder-storm is mentioned in Ps. 29, which contains a magnificent description of a storm, poetically called "Jehovah's voice" (*Kôl Yehovah*): "The voice of Jehovah causeth the hinds to be in travail pains." All these allusions are simple and require no explanation; but the passage in Genesis (49 : 21), "Naphtali is a hind let loose, he giveth goodly words," is not so clear, and has been commented upon in various ways.

Antelopes.—It remains for us to consider the biblical allusions to the antelopes, the last family of the *Pecora* division of even-toed ungulates. Of this group four distinct species at present occur either in Palestine or on the borders of the land; they are the gazelle, the oryx, the addax and the bubale. The following names of animals, all of which, it is probable, denote antelopes, occur in the Hebrew Bible: *Tsebî*, translated always in our version by "roe" or "roebuck;" *tô* or *tô̂*, occurring only twice, and translated "wild ox" or "wild bull;" *dishôn*, translated "pygarg" in Deut. 14 : 5 where alone it is named as a clean animal fit for food; and *yachmûr*, rendered "fallow-deer" in the only two places in which it occurs, Deut. 14 : 5, and 1 Kings 4 : 23, where the animal is mentioned as one fit for food, and as part of the provision supplied to King Solomon's table.

There is no doubt the animal denoted by *tsebî* is the beautiful little gazelle, and not the capreoline deer, the roebuck (which our translators have identified with the *tsebî*), an animal which, at present at least, is strictly confined to Europe. The little antelope is several times mentioned in the Bible; it was allowed as food: "The unclean and the clean may eat thereof, as of the gazelle, and as of the hart" (Deut. 12 : 15, 22; 15 : 22); see also 1 Kings 4 : 23, where it is named as one of the animals provided for Solomon's table: "Harts and gazelles (roebucks) and fallow-deer and fatted fowl." The swiftness of the gazelle is alluded to in 2 Sam. 2 : 18; Asahel, one of Zeruiah's sons, was "as light of foot as a gazelle." The gazelle is by far the most abundant of all the large game in Palestine; indeed, it is the only wild animal of the chase which an ordinary traveler has any chance of seeing.

Elephant.—Of the natural order Proboscidia, represented only by the two species of elephant, we have no distinct mention in the canonical books, if we except 1 Kings 10 : 22 and 2 Chron. 9 : 21, where our translators for "ivory" in the text read "elephants' teeth" in the margin. Frequent mention of elephants, however, is made in the apocryphal books of the Maccabees, where we read that Lysias, who had been entrusted with the government of Southern Syria by Antiochus Epiphanes, employed many of these animals in his wars against the Jews. At the celebrated siege of Bethsura, on the Idumean frontier, the royal force under the command of Lysias, in the temporary reign of Antiochus Eupator, consisted of "an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. These went through Idumea and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly. Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp. Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready for battle, and sounded the trumpets. And to the end they might provoke the elephants to fight, they showed them the blood of grapes and mulberries." 1 Macc. 6 : 30–44. It was on this occasion that Eleazar, "perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him, put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name: wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides. Which done, he crept under the elephant, and thrust him under, and slew him, whereupon the elephant fell down upon him, and there he died." 1 Macc. 6 : 43–46. We also read that Antiochus Epiphanes, the father of Antiochus Eupator, "entered Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemy, king of Egypt." 1 Macc. 1 : 17, 18. Elephants are also mentioned in other passages in the books of the Maccabees. Though the name of the elephant is not found in the text of our version, the Hebrew—or rather Hebraized form of the Sanscrit—name occurs in 1 Kings 10 : 22 and 2 Chron. 9 : 21. King Solomon "had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ivory, apes, and peacocks," the Hebrew word literally meaning "teeth of elephants," as in the marginal reading. Ivory, the valued product of the elephant, is frequently mentioned in the Bible; the Hebrew word which, excepting in the two passages quoted above, is always translated "ivory," is *shên*, "a tooth." It is, indeed, the name of the twenty-first letter of the Hebrew alphabet, from its tooth-like form. The first notice of ivory occurs in the passages which speak of its introduction into Palestine from Ophir together with apes, gold and peacocks, and almug trees in the time of Solomon. As all these products are Indian, and the Hebrew words almost certainly Hebraized forms of Sanscrit names, there can be no doubt that the ivory was imported from some part of Hindostan or Ceylon. As Solomon was the first Jewish king to introduce ivory into Judea, so he was the first to use it. In 2 Chron. 9 : 17 we are told that King Solomon "made a great throne of ivory, and overlaid it with pure gold." Later on, Ahab made for himself "a house of ivory" (1 Kings 22 : 39); it must not be supposed that the king's palace was actually made of ivory, but that ivory paneling and carving adorned the walls, roofs and rooms: "The ivory palaces whereby they have made thee glad." The forty-fifth Psalm is evidently a marriage-song celebrating the nuptials of a Jewish monarch and describing the magnificence of an Oriental court.

The luxurious Phœnicians ornamented the benches of their ships with ivory: "Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory brought out of the isles of Chittim." Ezek. 27 : 6. The latter part of the verse is, "Thy benches have they made of boxwood inlaid with ivory, from the isles of Chittim." The literal rendering of the Hebrew is, "Thy benches have they made of ivory, daughters of box trees," or "cedar trees." Such expressions are not uncommon in Hebrew poetry. Compare, for instance, Ps. 17 : 8, "Keep me as the pupil, the daughter of the eye," as being that which gives beauty and brightness to the eye; so Lam. 3 : 13, "the arrows of the quiver" are the "sons of the quiver," because the quiver encloses them; similarly, the ivory is the daughter of the wood into which it is set.

Where did the Jews obtain their ivory from, and was it in all cases the teeth of the elephant? The elephant from South-western India most probably supplied Solomon and Hiram, king of Tyre, with ivory; but we read also that the market of the Tyrians obtained ivory from the neighborhood of the Persian Gulf. "The men of Dedan were thy merchants; many isles were the merchandise of thy hand; they brought thee for a present horns of ivory and ebony." Ezek. 27 : 15. The Dedanites were probably caravan-traders bringing foreign produce from the head of the Red Sea. This tribe seems to have dwelt in the North-west of Arabia. There also appears to have been another tribe of the same name, the Cushite Dedanim, who settled on the shores of the Persian Gulf and became traveling merchants across Mesopotamia into Palestine and Phœnicia. The Egyptians made use of the ivory of the African elephant; the art of inlaying various kinds of wood, such as boxes, tables and other pieces of furniture, was also practiced by the Egyptians. It also appears that ivory was used by the Hebrews, Assyrians and Phœnicians. At present not only do the two existing elephants afford ivory. The fossil mammoth of Siberia, an extinct kind of elephant, with tusks ten feet long, supplies ivory to the Russians; the teeth of the hippopotamus, wild boar and narwhal form ivory of various kinds, that of the first-named animal being of a superior quality. But the ivory known to the ancients was probably that of the Asian and African elephants alone; we can find no distinct allusion to hippopotamus ivory. The British Museum contains several Assyrian and Egyptian works in ivory, as seats of ebony wood inlaid with ivory, high-backed chairs and spoons of ivory. Some of the specimens of Egyptian ivory-work Dr. Birch considers to date back before the Persian invasion, and to be as old as the eighteenth dynasty. The most interesting of the ivory relics found by Layard at Nimroud were, he says, "a carved staff, perhaps a royal sceptre, part of which has been preserved, although in the last stage of decay, and several entire elephants' tusks, the largest being two feet five inches long."

We have seen that ivory was imported into Judea in the time of Solomon from some place in India; but Africa also produced ivory, and Ethiopia supplied Egypt with it. Amongst the ancient Egyptians the elephant, though it gave name to the island of Elephantine, was not considered sacred. It only occurs at Elephantine in the name of the place which in hieroglyphics is styled "the Land of the Elephant."

Coney.—Our English word coney or cony—for it is spelt both ways—is an old name for the rabbit. Though the word "coney" occurs in our Bible, it is certain that no rabbit is denoted by the Hebrew word *shâphân*, mentioned in Lev. 11 : 5; Deut. 14 : 7, where it is named amongst certain other animals which the Jewish law forbade as food: "And the *shâphân*, because he cheweth the cud, but divideth not the hoof, he is unclean unto you." In the one hundred and fourth Psalm, which has been well called "a bright and living picture of God's creative power pouring life and gladness through the universe," and which contains so many beautiful allusions to wild animals, the *shâphân's* habit of dwelling chiefly among the rocks is spoken of: "The high hills are a refuge for the wild goats, and the rocks for the *shâphâns*." v. 18. In the book of Proverbs, amongst the "four things little upon earth, but exceeding wise," are enumerated the *shâphâns* as being "but a feeble folk, yet having their houses in the rocks." 30 : 26. The Hebrew word is probably from an unused root meaning "to hide."

Hyrax.—The hyrax is the single genus constituting the order Hyracoidea; it is neither a rodent, nor, as represented in Leviticus, a ruminant. It has been seen in Palestine and Sinai by many travelers, but in the former country it is not so common as in the latter; it is extremely common in the gorge of the Kedron, from Marsaba eastward, and all down the west side of the Dead Sea.

In Arabia Petræa these little animals are called *gannim Israel*, "Israel's sheep." Prosper Alpinus has these words, "Animal quoddam humile, cuniculo non dis-

simile quod *agnum filiorum Israel* nuncupant." Bruce tells us the same, and thinks the name was given from the hyrax frequenting the rocks of Horeb and Sinai, where the children of Israel wandered forty years. The South African hyrax is called *Dasse* by the Dutch settlers, being the same as the German "badger."

We have now noticed all the Mammalia except the "greyhound," mentioned only in Prov. 30 : 31 as one of the "four things comely in going."

Birds.—According to the account of the creation given in the first chapter of Genesis, birds are said to have made their appearance on the earth on the fifth day, together with creeping creatures that have life, sea-monsters, and other animals with which the waters teem; in verse 20 our Bible reads, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." From this it would seem that the ancient Hebrews held that birds were produced from the waters, and not from the earth, like mammals (see verse 24), similarly the Septuagint, the Vulgate, the Targumim, Luther and some modern translators; but both the verbs in the Hebrew are imperative: "Let the waters swarm with living swarms, and let fowl fly above the earth," etc. Indeed, in chap 2 : 19, birds are expressly said to be produced from the earth.

Birds were used as food by the ancient Hebrews, though probably not to the extent which prevailed amongst the Egyptians; several birds were expressly disallowed as food by the Levitical law, which, indeed, does not differ much from modern custom. All birds of prey, whether diurnal or nocturnal in their habits, were forbidden, such as vultures, eagles, hawks, buzzards, owls. Hence the whole order of raptores was shunned as being repulsive and cruel, feeding upon other animals or upon carrion, though the flesh of the young eagles and hawks was by some nations recommended and eaten as a delicacy. The raven, and doubtless all the family of the Corvidæ, as represented in Palestine in biblical times, such as the jackdaw, hooded crow, rook, alpine chough, etc., were avoided. Some of the *cursorial* or "running" birds, as the ostrich, many of the *grallatores* or "waders," as the heron, bittern, stork and ibis, a few of the *natatores* or "swimmers," as the greedy pelican and the cormorant, were forbidden as food to the people of Israel. Domestic poultry, common and familiar enough in Palestine in our Lord's time, was almost, if not quite, unknown there before the Babylonish captivity. "Fatted fowl" are indeed mentioned in 1 Kings 4 : 23 (Heb. Bib. 5 : 3) as amongst the good things supplied for Solomon's table. A pair of turtle-doves or young pigeons was ordered as a substitute for a kid or a lamb as sin or trespass offering in the case of poor people (Lev. 12 : 6; Num. 6 : 10), and as early as the time of Abraham we read of a turtle-dove and a young pigeon. Gen. 15 : 9. A passage in Isaiah (60 : 8) points, somewhat indefinitely it is true, to the domestication of pigeons by the Hebrews: "Who are these that fly as a cloud, and as the doves to their windows?" like doves flying to their dovecots, alluding perhaps to the towers with latticed openings for the pigeons, which still fly, as of old, to their homes in the neighborhood of all Eastern villages and towns.

Reference to the wonderful migratory habits of some birds is occasionally met with in the Bible. Who will not call to mind with unceasing pleasure the poet's description of spring?—"Lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" (Cant. 2 : 11, 12), or the prophet's pathetic expostulations with unrepentant Judah?—"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Jer. 8 : 7.

Song-birds as pets are very common now in the East both amongst Jews and Moslems, and it is probable that the ancient Jews tamed some kinds. That young birds were taken from their nests either for food or domestication is evident from Deut. 22 : 6, whilst the passage in Job (41 : 5), "Wilt thou play with him [leviathan] as with a bird?" looks very like a reference to tame song-birds. Birds resorting to sacred edifices, not only amongst the Jews and other Eastern nations, but amongst Europeans also, were regarded as deserving protection. A bird that built its nest on a temple was considered under the especial care of the Deity, and it was sacrilege to molest it. The quiet repose and security of the house of God is beautifully depicted in very familiar words: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God." Ps. 84 : 3.

The rapid flight of a bird is employed as a figure to express the transient nature of earthly things: "As for Ephraim, their glory shall fly away like a bird." Hos. 9 : 11.

The singing of birds is alluded to in Cant. 2 : 12 as one of the harbingers of spring; also in Ps. 104 : 10, 12: "He sendeth the springs into the valleys. . . . By them shall the fowls of the heaven have their habitation, which sing among the branches." "In this passage, as the Psalmist is speaking of the trees which overhang the water-courses or wadies and rivers of the country, the singing of the different species of warblers is perhaps pointed to, and especially the bulbul and nightingale, both of which throng the trees that fringe the Jordan and abound in all the wooded valleys, filling the air in early spring with the rich cadence of their notes."

Birds were generally caught in snares or nets, and to this there is frequent allusion in the Bible, the references being for the most part metaphorical to express either the cunning devices of God's enemies (Ps. 9 : 15; 25 : 15; 31 : 4), or the anger of God upon the impenitent. Lam. 1 : 13; Hos. 7 : 12; Ezek. 12 : 13. Traps—but not iron spring-traps—clap-nets, gins or nooses were all employed in capturing birds, and there are many different Hebrew words to denote various kinds of traps. Decoy-birds were apparently sometimes used in catching wild ones: "They set a trap, they catch men; as a cage is full of birds, so are their houses full of deceit." Jer. 5 : 26, 27. The cage here probably denotes a wicker-work trap (*chelûb*) into which birds were enticed by means of a decoy. Compare also Ecclus. 11 : 30: "Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy watcheth he for thy fall." "The employment of decoy-birds is still very common, and much pains are taken to train the decoys for their treacherous office."

The belted kingfisher, sun-bird, etc., the traveler meets with in immense number, and varieties of the larger birds of prey, vultures, eagles and falcons, abound in every part of the Holy Land, being "at first sight its ornithological characteristic." Tristram and party collected 322 species of birds, and he says there are at least 30 other species which may be added to the list. The greater part of these are either the same as or very similar to the birds of our own country. "Of the 322 species of birds we obtained," he says, "26 are, as far as our present knowledge extends, peculiar to Palestine and the districts immediately adjacent; 8 are of Eastern Asia; 32 are common to Arabia or East Africa, being chiefly desert forms; while 260 are reckoned in the lists of European birds." In these favored spots occur birds of Indian and equatorial African type, besides some which are not known elsewhere. The large Indian turtle-dove is common all the year around the Dead Sea; "a night-jar, a sparrow and a grackle, not hitherto found elsewhere, reside permanently here; and a beautiful little sun-bird, sometimes mistaken for a humming-bird, flits among the shrubs in great numbers;" while the butterflies, like those of Nubia and Abyssinia, hover over the flowers in January. We will now proceed to consider the birds mentioned in sacred writ, and will begin with the order Raptores or birds of prey.

Vulture.—The Vulturidæ, a family of raptorial birds, is represented in Palestine by these three species, the griffon vulture, the lämmergeier and the Egyptian vulture, or Pharaoh's hen. Two other large kinds, according to Tristram, the *Vultur nubicus* of Smith, have been observed in the neighboring countries, and may probably occur in the south-east districts of Palestine.

Mention is made of the vulture in three passages, viz., in Job 28 : 7: "There is a path which . . . the vulture's eye hath not seen." The Hebrew word *ayyâh*, here rendered "vulture," is translated "kite" in Lev. 11 : 14 and Deut. 14 : 13. Two other Hebrew words, *dââh* (Lev. 11 : 14) and *dayyâh* (Deut. 14 : 13; Isa. 34 : 15), are also rendered "vulture."

There is little doubt that none of these Hebrew names denote any species of vulture, but rather some smaller bird of prey, as the kite or the buzzard.

The griffon vulture is frequently alluded to in the sacred writings under the Hebrew name of *nesher*, always rendered "eagle" in our version. The modern Arabic name for the griffon vulture is *nesser* or *nasr* (though this name also includes the eagle), evidently the Hebrew *nesher*, and in addition to the evidence afforded by the identity of the names there is that supplied by some of the passages where the bird is mentioned. Thus in Micah (1 : 16) it is said: "Make thee bald and poll thee for thy delicate children; enlarge thy baldness as the *nesher*" (eagle).

The vulture's rapidity of flight is referred to in Job 9 : 26; Deut. 28 : 49; 2 Sam. 1 : 23; Jer. 4 : 13, etc. The high-soaring habits of these birds seem to be referred to in Isa. 40 : 31: "They shall mount up with wings as eagles." See also Prov. 23 : 5; 30 : 19. The power of flight, the acuteness of vision, the habit of selecting craggy rocks whereon to make a nest, the feeding on the slain, are all graphically described in the book of Job: "Doth the *nesher* mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones suck up blood: and where the slain are, there is she." 39 : 27–30. See also Jer 49 : 16. "While the eagles and other birds are content with lower elevations, and sometimes even with trees, the griffon alone selects the stupendous gorges of Arabia Petræa and of the defiles of Palestine, and there in great communities rears its young, where the most intrepid climber can only with ropes and other appliances reach its nests."

Figures of the vulture occur on the Assyrian monuments, sometimes hovering in the air as an expectant sharer of the bodies that would fall in battle, sometimes resting on the bodies and picking out the eyes of the slain. The figures, however, are very badly drawn, the Assyrian artists being "not happy in their delineation of the feathered tribe." Vulture- or eagle-headed human figures occur on the early Assyrian monuments, often in colossal proportions. Some have supposed this figure to be the same as the god Nisroch (2 Kings 19 : 37), in whose temple Sennacherib was slain by his sons. The griffon vulture is a majestic bird, and by no means unamiable or disgusting in its habits. With his fellows he is good-tempered, and, voracious as he is, never grudges to share the feast with as many as choose to join him.

Vultures are most numerous in hot countries, and here they are immensely serviceable in removing putrefying remains which have rapidly decomposed under a high degree of temperature. Their services generally gain for these birds protection from injury. Vultures possess extraordinary powers of smell and vision; they will seldom attack living animals, and even the eagle prefers his food already slain. The Egyptian vulture is an admirable scavenger, feeding on the carrion thrown about towns, "and every kind of filth, offal and garbage; and though elegant in plumage and appearance on the wing, it is most disgusting not only in habits, but in odor and appearance on a close inspection." Unlike the griffons, these birds do not congregate in large numbers, but live in pairs, the male and female seldom separating. They build in cliffs, generally low down; the nest is described as being "an enormous collection of sticks, clods of turf, bullocks' ribs, pieces of sheep-skin, old rags, and whatever else the neighborhood of a camp or village affords." The eggs, generally two in number, are rich red in color or mottled with red. The Egyptian vulture is a migratory bird in Palestine, very common in spring everywhere, but never seen in the winter. It is widely distributed, being found in all the warmer parts of the Old World, from the Pyrenees to Southern India, and throughout the whole of Africa.

Falconidæ.—The falcon tribe is very numerously represented in Palestine, some of the species occurring more abundantly than others. Of the eagles the following kinds have been observed: The golden eagle, not common, being found for the most part in the northern mountain districts; the imperial eagle, not quite so uncommon as the last named, a noble bird, easily recognized by its dark plumage and white shoulders; the tawny eagle; the spotted or rough-footed eagle (*A. nævia*), an occasional visitor to our own country; and Bonelli's eagle. These last three species are said to be tolerably common in Palestine, but nowhere in great numbers together; but by far the most abundant of all the eagles is the short-toed eagle. This is a large and bold bird, with owl-like eyes, and feet and

toes covered, chain-armor fashion, with hard reticulated scales, which serve to protect it against the bite of venomous snakes, upon which, with lizards and frogs, it feeds. There is no more magnificent-looking bird, as it sits with its great flat head bent down on its shoulders, its huge yellow eyes glaring around, and the bright spotting of its breast and abdomen as distinct as that of a missel-thrush. It is very noisy, and always betrays the neighborhood of its nest by the loud harsh scream with which the male and female pursue each other, rising into the air and making short circling flights, after which they suddenly drop down, one to the nest, the other to a neighboring post of observation. They will often dash down from the cliffs to the fields below, swoop for a few minutes like a harrier, and then, seizing a snake, sit down and occupy some minutes in killing the reptile, after which they carry the prize away in their claws, not, like most eagles, devouring it on the spot.

The various hawks or smaller birds of prey seem to be denoted by the Hebrew name *nêts*, occurring in the list of unclean birds (Lev. 11 : 16; Deut. 14 : 15), where again the expression "after its kind" clearly indicates that the term is generic. The passage in Job 39 : 26: "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" appears to refer to the migratory habits of the hawks, most of which in Palestine are migrants from the south, returning thither for their winter sojourn. The kestrel is one of the few that remain in the country all the year round.

The Owl Family.—The following species are inhabitants of Palestine: The great owl, the tawny owl, the little owl, the scops owl, the white or barn-owl, all of which are pretty common; the Indian fish owl, the long and short-horned owls of our own country. The grotesque expression produced by the arrangement of the feathers of the face, the peculiar voice, the habit of flying by night, their frequenting ivy-covered ruins and places of solitude, have all contributed to engender superstitious feelings in the minds of many people. Owls are in popular belief birds of darkness, death and ill-omen.

The following Hebrew words have been rendered owl in the Authorized Version: *Bath-haya'anah*, *yanshuph* or *yanskoph*, *cós*, *kippóz* and *lilith*. The first word designates, without doubt, an "ostrich," and will be considered when we come to treat of that bird. The last-named word, which, in the text of Isa. 34 : 14, is translated "screech-owl," is more correctly given in the margin as "night-monster." The remaining words, there is some reason to believe, denote some kinds of owls. But besides these, there is another Hebrew word, *tachmâs*, occurring in Lev. 11 : 16 and Deut. 14 : 15 as one of the birds that were to be held in abomination by the Israelites, and translated "night-hawk" in our version, which also, we think, denotes some owl.

Yanshûph occurs in Lev. 11 : 17; Deut. 14 : 16 as one of the unclean birds. It is rendered "great owl" by our version. It occurs once more (Isa. 34 : 11, where it is translated "owl") in the prophet's graphic description of desolate Edom: "The owl also and the raven shall dwell in it." The description is very similar to the one in Isa. 13 : 20-22; 14 : 23, and Zeph. 2 : 14, which Delitszch says is founded upon this one. It was a favorite idea of the Hebrew prophets to introduce into the picture of a waste desert-land pools or marshes here and there, to serve to add to the scene of desolation. Thus, of Babylon is is said: "I will make it a possession for bitterns and marshes of water." When a country is liable to inundation from a river, hollow places full of water would remain. Moreover, the prophet does not specially mention Petra. The judgments of Jehovah were to be directed against Bozrah and the land of Idumea. Isa. 34 : 6. The eagle-owl, a magnificent species, inhabits ruins and caves in every part of Palestine, "as in tombs in Carmel, robbers' caves near Gennesaret, the hermit caves above Jericho, among the ruined cities of Southern Judah, and in the desert wadys near Beersheba, among the temples of Rabbath Ammon; in fact, everywhere where man has been and is not." It occurs also very abundantly in the rock-tombs of Petra. Where there are no rocks, the eagle-owl burrows in the sand-banks and lays its eggs there.

The Hebrew word *tachmâs*, occurring only in the list of unclean birds (Lev. 11 : 16; Deut. 14 : 15), and translated "night-hawk" in our version, more probably denotes an owl of some kind. By "night-hawk" is probably meant the "night-jar" or "goat-sucker," of which three species are known in the Holy Land. This bird has been the subject of many superstitions, and absurd properties have been ascribed to it. It utters a strange dismal cry resembling the sound of a spinning-wheel, only heard at night; hence the name of the bird, "night-jar" or "night-churr." It is curious to note, in this connection, a popular belief in the East that there is some kind of owl which glides stealthily into bed-chambers at night and tears the flesh off sleeping children. The women are much afraid of this infant-killing owl, and carefully watch their houses lest the cruel bird should gain admittance through an open window. It is not improbable that *tachmas* may mean the screech-owl common in Palestine.

Perching Birds.—Of the Insessores or perching birds the following only are mentioned in our Bible: The raven, swallow, sparrow, lapwing and cuckoo. The first three are correct renderings of the Hebrew words. The lapwing we shall show to be the hoopoe; the cuckoo is probably some species of sea-gull. Palestine abounds in passerine birds. Tristram has enumerated one hundred and forty-four species (exclusive of the crow family, and taking no account of the many so-called fissirostral birds, as kingfishers, rollers, swifts, cuckoos, hoopoe and others) as collected in the Holy Land. The Hebrew word *'tsippôr* is onomatopoetic and denotes any "chirping" or "singing bird." It is generally translated "bird," "fowl," and in two passages "sparrow." Hence the term is a very comprehensive one, and may be taken to represent finches, larks, warblers, etc., which are very numerous in Palestine, though of course not found altogether or in the same district. "Owing to the great varieties in elevation, temperature and degree of moisture in different parts of Palestine, there is far more difference between the ornithology of one district and another. Thus, the larks, pipits and chats abound in the hill-country and wilderness of Judea. On the maritime plains and in the north of the country we find chiefly the denizens of our own fields and woodland glades, while in the Jordan valley we have an entirely new group of birds, more like those of India or Abyssinia, the bulbul, bushbabbler, orange-winged grackle, and especially the beautiful little sun-bird, a tiny little creature of gorgeous plumage, rivaling the humming-birds of America in the metallic lustre of its feathers, green and purple, with brilliant red and orange plumes under its shoulders."

Distinct mention is made in the Bible of the raven, the "blackbird," as the Hebrew word *'oreb* means. The term is doubtless generic, and includes all the members of the crow family found in Palestine besides the common raven. In the account of the deluge a raven was sent out by Noah from the ark at the end of forty days, "which went forth to and fro until the waters were dried up from off the earth." Gen. 8 : 7. The raven and other birds "after its kind" were to be held in abomination by the Israelites. Lev. 11 : 15. This bird's carnivorous habits and its readiness to pick out the eyes are mentioned in Prov. 30 : 17: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley [Heb. "ravine" or "gorge"] shall pick it out." Ravens are in a few places singled out as instances of God's protecting goodness to the creatures he has made: "Who provideth for the raven his food? when his young ones cry unto God, they wander." Job 38 : 41. See also Ps. 147 : 9; Luke 12 : 24. The glossy blackness of the raven's plumage is referred to in the Canticles, chap. 5 : 11: "His locks are bushy, and black as a raven."

The passage in 1 Kings 17 relating to ravens bringing bread and flesh to the prophet Elijah has been variously explained. Talmudical writers record strange stories about the raven, as that it was originally white, and that it was turned black for its deceitful conduct. As an unclean bird, it was not allowed to perch on the temple, various devices being adopted to scare it away. "Of all the birds of Jerusalem, the raven tribe is the most characteristic and conspicuous, though the larger species are quite outnumbered by its small companions. They are present everywhere to eye and ear, and the odors that float about remind us of their use. The discordant jabber of their evening sittings around the temple area is deafening. The caw of the rook and the chatter of the jackdaw unite in attempting to drown the hoarse croak of the old raven, but clear above the tumult rings out the more musical call-note of the lesser species. Before retiring for the night, popular assemblies of the most uproarious character were held in the trees of Mount Olivet and the Kedron, and not till after sunset did they withdraw in silence."

Sparrow.—It has already been stated that the Hebrew word *'tsippôr* is a general one to denote any kind of passerine bird. It is always translated "bird" or "fowl" in our version, except in two passages in the Psalms, where it is rendered "sparrow." The Psalmist complains: "I have watched" (sorrow having driven away sleep), "and am as a sparrow alone upon the house-top." 102 : 7. Again, in Ps. 84 : 3: "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God." "Are not two sparrows sold for a farthing?" Matt. 10 : 29. See also Luke 12 : 6. Hence we infer that these small birds were commonly sold and used as food in ancient times, as they are at the present day. The lonely sparrow upon the house-top has been referred to the blue thrush of Southern Europe, common in Palestine.

The common house-sparrow is found in Palestine only in towns on the coast; a closely allied species occurs plentifully inland, but the most numerous species is the Spanish sparrow, which Tristram saw in countless myriads in the thorn trees of the Jordan valley. The tree-sparrow may also be seen abundantly on Mount Olivet, and also about the sacred enclosure of the mosque of Omar, and perhaps this is more especially the kind referred to in Ps. 84 : 3.

The Swallow Family is well represented in the Holy Land. Besides the English species, there is the Oriental chimney-swallow, which is common, and does not always migrate in the warmer parts of the country; the *Hirundo rufula*, abundant throughout the country, visiting it in March; the crag-swallow and the marsh-swallow, "the former a South European, the latter an Abyssinian bird, which resides all the year in the Jordan valley, round the Dead Sea and in the wadys of rivers." The alpine or white-bellied is common, returning from the south earlier than the other, large flocks being seen passing northward over Jerusalem as early as the 12th of February. "Its powers of flight are amazing, and it seeks its food at vast distances from its nightly roosting-places, being able to traverse the whole extent of Palestine in an hour or two." Then there is the Galilean swift, which resides in the Jordan valley all the year round, not being found elsewhere in Palestine. This species differs considerably from other swifts in its note, which consists "of a gentle and melodious wail," unlike the harsh scream of other swifts.

Hezekiah in his illness compares his sorrowful mourning to the "twittering" of a swallow. The modern vernacular Arabic for a swift is identical with the Hebrew word. In Palestine the swift is a regular migrant, the swallow only a partial one. The former returns "in myriads every spring, and so suddenly that, while one day not a swift can be seen in the country, on the next they have overspread the whole land and fill the air with their shrill cry."

Hoopoe.—There seems to be no doubt that the Hebrew word (*dukîphath*) translated in our version by "lapwing" denotes the hoopoe. The word occurs only in Lev. 11 : 19 and Deut. 14 : 18, in the list of birds forbidden to be used as food by the ancient Jews. The old versions and commentators generally are agreed on this point. The Coptic *koukouphat*, the Syriac *kikupha*, are allied to the Hebrew word, and both these terms signify the hoopoe.

The Arabs have a superstitious reverence for the hoopoe, which they believe to possess marvelous medicinal qualities; they call it "the doctor." Its head is an indispensable ingredient in all charms and in the practice of witchcraft. The Arabs say also the hoopoe betrays secrets, and that it can point out hidden underground springs of water. This idea has arisen from the grotesque movements of the bird. On settling on the ground it has a strange habit of bending the head slowly down till the point of the bill touches the ground, raising and depressing the crest ominously at the same time. Our word hoopoe is derived from the bird's voice, which resembles the words "hoop, hoop," softly and rapidly uttered.

The hoopoe is about the size of a missel-thrush; the plumage is of a light russet color, wings and tail black, with broad white bars. The long feathers of the crest are each tipped with black.

Cuckoo occurs only in the list of unclean birds (Lev. 11 : 16; Deut. 14 : 15)

as the translation of the Hebrew word *shakhaph*, but it is very improbable that the cuckoo is intended. There is some reason to think the "sea-gull" is the bird denoted by *shakhaph*, and this point will be considered when we come to treat of the swimming-birds. The cuckoo was doubtless well known to the ancient Hebrews, and its familiar voice must have gladdened many a heart when it was heard in the land proclaiming that the winter had gone and summer and flowers once more smiled on the earth. Both our own species and the great spotted cuckoo are now found in the Holy Land, the latter species being the most common of the two. The great spotted cuckoo is an inhabitant of North Africa. Like our own species, it is parasitic in its habits, depositing its eggs, which are of the same color and size as those of the magpie, in the nests of the magpie, raven, jackdaw, etc. So peculiarly characteristic is the note of this bird as to give the bird's name, "cuckoo," amongst many nations.

Dove, Pigeon.—The *Columbidæ*, pigeon and dove family, is represented in Palestine by the following species: The common wood-pigeon of this country, the rock-pigeon, also occurring in our own country near the sea-coast, the rock-pigeon of Egypt, to be seen in countless myriads in the Wady Haman ("ravine of pigeons," from the Arabic *hamâmat*, "a wild pigeon"), leading from the plain of Gennesaret, in the ravine of the Kelt near Jericho, in the recesses of cliffs which shut in the rivers Arnon and Zerka in the land of Moab, and the stock-dove, which visits Palestine in the summer. Of turtle-doves the following are inhabitants of the Holy Land: The common turtle-dove, the collared turtle, the largest species of the group, and the palm-turtle, numerous in the plains of Jericho and Shittim and round the Dead Sea.

There are many allusions to pigeons and turtle-doves in the Bible. Two Hebrew words express either a pigeon or a turtle-dove—viz., *tôr*, always translated "turtle-dove" or "turtle," and *yônâh*, "pigeon" or "dove." Another word, *gôzâl*, occurs in Gen. 15 : 9 as the name of "a young pigeon," from a root meaning "to chirp."

The first mention of a dove occurs in the biblical account of the deluge (Gen. 8 : 8), where we read that Noah sent forth from the ark one of these birds three times. On the first occasion it soon returned; on the second it came back with an olive-leaf in its mouth; on the third time it came back no more. A pair of turtle-doves or two young pigeons was by the Levitical law allowed as a substitute in some of the offerings for a lamb or a kid in the case of poor persons. See Lev. 1 : 14; 5 : 7; 12 : 6, 8; Luke 2 : 24. A Nazarite, in the case of accidental defilement from a dead body, was ordered to bring to the priest on the eighth day two turtles or young pigeons to be sacrificed, one for a burnt offering, the other for a sin offering, as an atonement. Num. 6 : 10. With a view to facilitate the purchase of these birds for offerings, the Jews in our Lord's time established a kind of market within the court of the temple—a proceeding emphatically condemned by Christ. Matt. 21 : 12; John 2 : 14–16.

The rapidity of a pigeon's flight is alluded to in Ps. 55 : 6: "Oh that I had wings like a dove! for then would I fly away, and be at rest." Also in Hos. 11 : 11: "They shall hasten trembling as a bird out of Egypt, and as a dove out of the land of Assyria." The plaintive voice of the dove is alluded to by Hezekiah in his sickness (Isa. 38 : 14): "I did mourn as a dove." See also 59 : 11 and Nah. 2 : 7, in which latter passage the maids of the city of Nineveh, personified as a queen, are represented mourning the fate of their mistress as with the voice of doves. The beautiful metallic lustre seen in certain angles of the light on the necks of some pigeons, notably on that of the stock-dove, is referred to by the Psalmist, though the passage has been variously translated.

The dove is alluded to by our Lord: "Be ye therefore wise as serpents, and harmless as doves." Matt. 10 : 16. Doves' eyes were considered very beautiful. Cant. 1 : 15; 4 : 1; 5 : 12. The wild rock-pigeon builds its nest in lofty cliffs and in deep gorges. This is referred to in Cant. 2 : 14: "O my dove, thou art in clefts of the rock, in the secret places of the cliffs;" "O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth." Jer. 48 : 28.

The collared turtle occurs in great numbers near the springs and streams on the shores of the Dead Sea where trees grow; and here it resides throughout the year. In the summer it spreads northward up the Jordan valley, and may be seen in the woods of Mount Tabor and Gilead. This bird is a larger variety and darker in plumage than the dove so frequently kept in cages familiar to all.

The palm-turtle, like the preceding species, is non-migratory, being a permanent resident in those places it frequents, such as the plains of Jericho and Shittim, round the Dead Sea and other spots where palm trees flourish. But at Jericho, when the palm is no longer found, this turtle frequents the thorny jujube trees. It is a small bird of a ruddy chestnut color, with no collar on the neck, which is clothed with dark feathers having a slight metallic lustre.

The domestication of the pigeon dates from very early times. The prophet Isaiah probably refers to tame birds when he says, "Who are these that fly as a cloud, and as the doves to their windows?" Isa. 60 : 8. In Palestine at the present day the pigeon is "the invariable companion of man wherever he has a settled habitation. The village sheikh marks his wealth by the possession of a large separate dovecot built of mud or brick and roofed over, filled with earthen pots with a wide mouth, each of which is the home of a pair of pigeons. The poorer people rear them in their houses, and in the villages about Carmel there is a row of small square pigeon-holes formed in the wall just under the roof, opposite the door, each of which has a pair of tenants, who fly in and out over the heads of the family through the common door." The pigeon tribe is exceedingly abundant in Palestine. This is accounted for by the botanical character of the country, which is extremely rich in various kinds of clover, trefoil and other leguminous plants, on which the birds delight to feed.

Partridge.—Our common partridge does not occur in Palestine, but the Greek partridge is very common in all the hill-districts, whether woody or rocky. This species is very similar in plumage to the red-legged species, having its sides, flanks and thighs richly barred transversely with fawn-color, white, black and pearl-gray; the legs and bill are also red, but the Greek partridge is a much larger bird than either the red-legged or the common partridge. Large coveys are often seen in the autumn, but in the winter they disperse. The ringing call-note of the bird may be often heard in early mornings "echoing from cliff to cliff, alike amidst the barrenness of the wilderness of Judea and in the glens of the forest of Carmel. The male birds will stand erect on some boulder, sending their cheery challenge to some rival across the wady, till the moment they perceive themselves detected they drop down from their throne and send up the hill faster than any dog, screening themselves from sight by any projecting rock as they run." The Greek partridge is especially common in the wilder parts of Galilee. In Syria what is apparently a variety of the Greek partridge occurs; this is a very fine and large bird, resembling the red-leg of India and Persia. The Greek partridge has a wide geographical range from east to west, being found in West Spain, Greece, Asia Minor, Persia and Northern India. There is another partridge that occurs in Arabia Petræa, the basin of the Dead Sea and its wadys, and in the east of the wilderness of Judea. This is the sand or desert partridge, a small species with plumage delicately penciled, and bill and legs of a bright orange color. It is very plentiful near the cave of Adullam, and lays its beautiful cream-colored eggs in holes and caves and under the shelter of rock crevices, and runs with wonderful agility up and down the cliffs. The genus *Francolinus* is represented in the rich lowland plains of Gennesaret, Acre and Phœnicia by the *F. vulgaris*, a fine and handsome species, the plumage of the adult bird being very rich.

Several species of the extremely beautiful and interesting genus *Pterocles*, sand-grouse, occur in the more arid parts of Palestine and in the wilderness of Judea, as the pin-tailed sand-grouse, the *Kata* of the Arabs, which have been seen passing over the barer parts of the Jordan valley and the Eastern Desert by thousands at a time. The *P. senegalensis* and the *P. exustus* also abound in the wilderness of Judea and near the Dead Sea. Nothing can exceed the beauty of the delicately-marked plumage of this latter bird.

Probably the bird more specially and generally denoted by the Hebrew term *Kôrê* is the Greek partridge, though francolins and sand-grouse may also be included. The partridge is mentioned twice only in Scripture. David speaks of Saul's persecution of him: "The king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains." 1 Sam. 26 : 20. In Jeremiah we read, "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." 17 : 11. In the former passage allusion is made to the mode practiced in the East of hunting down partridges and killing them by throw-sticks, the *zerwattys* of the Arabs. The Greek partridge, perhaps even more than the red-leg, prefers to escape by running or concealing itself under rocks, etc., seldom taking to the wing. Thus they are chased from place to place, and at length killed by a well-directed cast of the throw-stick.

Quails are mentioned only in the narratives giving the account of the enormous quantities of these birds which suddenly appeared on two occasions in the wilderness during the wanderings of the Israelites: on the first occasion the people were in the desert of Sin (Ex. 16 : 13), when "at even the quails came up, and covered the camp;" on the second they were at the station which, in consequence of the judgment which befell them, received the name of Kibroth-hattaavah—*i. e.*, "graves of lust"—a place which has not yet been identified. Num. 11 : 31, 34: "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth." The Psalmist (78 : 27) also refers to the appearance of countless multitudes of these birds: "He rained flesh upon them as dust, even feathered fowl as the sand of the sea." Compare also Ps. 105 : 40.

Domestic Fowls.—From the New Testament we learn that domestic poultry were kept by the Jews in the time of our Lord, who in familiar words called especial attention to the tender care of her offspring bestowed by the hen-bird: "How often would I have gathered thy children together as a hen doth gather her brood under her wings?" Luke 13 : 34; Matt. 23 : 37. The cock is mentioned in connection with Peter's denial of Jesus. Matt. 26 : 34; Mark 14 : 30.

The habit of the cock in the East of crowing during the night at regular times gave rise to the expression "cock-crowing" to indicate a definite portion of time: "Ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." Mark 13 : 35. Similarly the Romans expressed a period of time (the last watch of the night, the break of day, about three o'clock in the morning) by the Latin word *gallicinium*. The Hebrews designated the cock-crowing period by a phrase denoting "the singing of the cock." In Greek, as in Latin, the "cock-crowing time" generally meant the third watch of the night. But though three o'clock A. M. represents the cock-crowing period, midnight also is a season in which "the bird of dawn" not unfrequently crows. This explains very satisfactorily a seeming contradiction in the Gospels. St. Matthew states that our Lord said to Peter, "Before the cock crow thou shalt deny me thrice." 26 : 34. St. Mark (14 : 30) says, "Before the cock crow *twice*." The first-named evangelist gives the general sense, and alludes only to the period customarily denoted—viz., the three-o'clock crowing. Mark is more definite, and mentions both the midnight and early dawn crowing.

For the original home of domestic fowls we must look to India, the Indo-Chinese countries and the northern parts of the Malay Archipelago. There is no representation on the sculptures of Egypt of any kind of domestic fowl among the farm-yard stock, though geese often occur, being represented in the act of being counted in the presence of stewards. No notice of the domestic fowl occurs in the writings of Homer and Hesiod (B. C. 900), but it is mentioned by Theognis and Aristophanes (B. C. 400 and 500). The latter poet calls the cock "the Persian bird," the Greeks probably having obtained it from Persia. Figures of the fowl occur on Babylonian cylinders between the sixth and seventh centuries. When and whence the domestic fowl was introduced into Palestine is a question that has not hitherto received an answer. As no notice of it occurs before the possession of Judea by the Romans, it may have been introduced by these conquerors, who were very fond of poultry both for fighting purposes and for the table, though, as we have seen that the cock was known in Persia at least four or five hundred years before Christ, it might have been received by the Jews from the Persians, with whom, at the time of Cyrus, they were on very friendly terms. Or Solomon, who we know introduced the peacock into Palestine, might at the same time have

imported the domestic fowl from the same country—viz., India. Whatever may be the date of their first introduction, fowls are now extremely common in the Holy Land, the modern Jews keeping poultry in large numbers for the sake of chickens and eggs, not only in their yards, but in their houses at Jerusalem, where they roost at night over their beds.

Peacocks are mentioned three times in our English Bible—viz., in 1 Kings 10 : 22 and 2 Chron. 9 : 21, where they are enumerated among the foreign natural products imported into Judea from Ophir by King Solomon. The other passage occurs in Job 39 : 13.

Ostrich.—There are two or three Hebrew words which denote the ostrich—namely, *bath haya'anâh*, *yâ'ên* and *rânân*—but they are not always correctly translated in our version. The *bath haya'anâh* is mentioned in the list of unclean birds (Lev. 11 : 16; Deut. 14 : 15), where, however, our translators read "owl;" and in Job 30 : 29; Isa. 34 : 13; 43 : 20, where "owl" is again given in the text, but "ostrich," correctly, in the margin. Some authorities derive the Hebrew word *ya'anâh* from a root meaning to "cry out," "to make a loud noise." The literal meaning with *bath* is "daughter of loud crying." Others derive the word from a root meaning "to be greedy;" hence, "daughter of greediness." Either definition would suit the ostrich, though the more probable etymology is that which refers to the loud crying which these birds utter in their natural haunts. The noise of the ostrich has been compared to that of the lion, for which it has been mistaken by the Hottentots in Africa; but Tristram says it sounds more like the hoarse lowing of an ox in pain: it is loud and dolorous, and in the stillness of the desert plains can be heard at a great distance. To this dismal cry reference is made in the book of Job (30 : 28, 29): "I went mourning without the sun: I stood up and cried in the congregation."

The word *yâ'ên* occurs only in the plural number, *ye'ênim* in Lam. 4 : 3: "The daughter of my people is become cruel, like the ostriches in the wilderness." The word is merely the masculine gender of *ya'anah* without the addition of *bath*, "daughter." *Kânân*, or *renen*, which latter term is still used in modern Hebrew, occurs only in Job 39 : 13, where our translators very incorrectly render *renânim* by "peacocks," and the Hebrew word for stork by "ostrich." The verse should be thus rendered: "The wing of the ostrich moveth joyously, but has she the plume and feather of the stork?" The latter bird is proverbially noted for its affection to its young. How unlike to the cruel ostrich, which leaveth her eggs in the earth, and is hardened against her young ones! The word has the same meaning as the other Hebrew one for ostrich, *rânân*—viz., to "howl and utter loud cries." Stupidity and want of affection to her offspring have long been attributed to the ostrich by the Orientals. The Arabs have a proverb, "Stupid as an ostrich," and they give several reasons for their belief, as—(1.) That the ostrich will swallow iron and stones; (2.) When it is hunted, it thrusts its head into a bush and thinks the hunter does not see it; (3.) It neglects its eggs; (4.) It has a small head and few brains. It is well known that the ostrich swallows stones and other hard substances to aid its digestion.

Crane.—Of the Grallatores, or wading-birds, the crane, heron, bittern and stork are mentioned in our Bible, though there is some doubt as to the real meaning of the Hebrew words translated "heron" and "bittern." The following are some of the principal grallatorial birds occurring in Palestine: The common heron; the buff-backed heron; the purple heron; the squacco heron; the bittern; the white and the black storks; and the purple gallinule.

The crane, there can be no doubt, is the correct translation of the Hebrew *âgûr*, which occurs in Isa. 38 : 14: "Like a crane or a swallow so did I chatter;" and in Jer. 8 : 7: "The turtle and the crane and the swallow observe the time of their coming." Our translators have in the first passage (Hezekiah's lament in his illness) rendered *âgûr* by "swallow" and *sûs* by "crane;" this has been noticed under "Swallow." The crane utters a loud trumpeting noise which could not properly be described as "chattering" or "twittering;" but the words of the complaint may be elliptical, as, "I did utter a loud noise as a crane, I did twitter as a swallow." Jeremiah refers to the migratory habits of the crane, which visits the cultivated region of Palestine at the time of its spring migration northward. It is a beautiful bird, and next to the ostrich the largest in the Holy Land. It is a rare visitor to this country now, but formerly it was frequently seen in the winter. These birds resort in immense flocks to their favorite roosting-places in the wilderness south of Beer-sheba during the winter. The structure of the crane's windpipe is singular, for the organ, after leaving the neck of the bird, passes downward and backward between the branches of the merry-thought toward the sternum or breastbone, where it makes several convolutions before it passes to the lungs.

The Bittern.—It cannot be determined with certainty what the Hebrew word *kippôd*, occurring three times in the Old Testament, and translated in our version by "bittern," really denotes. The animal is mentioned in company with the cormorant (Isa. 34 : 11) in the prophet's picture of the desolation of Edom: "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness." The same prophet (14 : 23), speaking of the desolation of Babylon, says, "I will make it a possession for the bittern, and pools of water." Zephaniah (2 : 13, 14), telling of the judgments that were to come upon Assyria, says that Jehovah "will destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness, and packs shall lie down in the midst of her, all the wild beasts of a multitude; the pelican and the bittern also shall lodge in the chapiters thereof; a voice shall sing in the windows."

The Heron.—The Hebrew word *anâphah*, the representative of the heron, occurs only in the list of unclean birds in Lev. 11 : 19; Deut. 14 : 18. Herons of various species are found in Palestine and Egypt, of which the most common is the buff-backed heron, often called erroneously the white ibis, immense flocks of which live and breed in the impenetrable swamps of the Hulch, the ancient Merom. The common heron of this country is frequent in the marshy grounds and by the river-banks in Palestine. From the carnivorous habits of the herons, whose food consists of fish, frogs and sometimes even rats, they would naturally be regarded as unclean birds and unfit for food. The food of the purple gallinules consists of various kinds of seeds, which they readily crack with their formidable bill, using their feet to convey their food to the mouth; they will also eat snails, frogs and other aquatic animals. The purple gallinule has a wide extent of range, being found over a great portion of Africa to the south, and as far as the mountains of the Himalaya to the east. Its figure, or what we take to be its figure, occurs on the Egyptian monuments. Although the herons and the *porphyrio* would doubtless be regarded unfit for food, it is not possible to say definitely what family of birds is denoted by the *anâphah* "after its kind."

The Swan.—It is not very probable that the swan, purely vegetarian in its food, should be included in the Levitical law (Lev. 11 : 18; Deut. 14 : 16) among the birds counted unclean and to be held in abomination. Neither, again, would the swan have been sufficiently familiar to the Israelites to have obtained a place in the list. At present swans are almost unknown in Palestine, and only occasionally found in Egypt.

The Ibis, so celebrated in its connection with the idolatry of the Egyptians, is a bird likely to be noticed in the laws relating to diet. It is frequently depicted on the Egyptian monuments and was sacred to Thoth, who was fabulously reported to have eluded the pursuit of Typho under the form of this bird. It was greatly revered in every part of Egypt, and was everywhere embalmed. Many of these ibis mummies may be seen in the British Museum. The bird is extinct on the Lower Nile, but may be seen by travelers in Abyssinia. It is carnivorous in its habits, feeding on mollusks.

Stork.—There is no doubt about the correctness of our version in the rendering of the Hebrew word *khasîdâh*, which literally signifies "the pious bird," from a root "to desire or love strongly." The stork has long been justly celebrated for its strong attachment to its young. From its carnivorous habits and the unclean nature of its food it was not allowed as food. See Lev. 11 : 19; Deut. 14 : 18. The Psalmist alludes to these birds often frequenting fir trees: "As for the stork, the fir trees are her house." Ps. 104 : 17. Jeremiah notices their migratory habits: "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord." 8 : 7. Zechariah seems to refer to the power of the stork's wings in chap. 5 : 9. The stork is mentioned once more—viz., in the margin of Job 39 : 13. The utility of the stork to man in destroying serpents and reptiles and in clearing away noxious substances has secured for itself protection. Storks migrate sometimes in enormous numbers; Shaw noticed several flocks, half a mile in breadth, while he was journeying over Mount Carmel. These flocks were from Egypt, and each one occupied three hours in passing over.

Cormorant.—There are two Hebrew words for which our version gives "cormorant"—viz., *kâath* and *shâlâk;* the former word is with much reason assigned to the pelican; doubts have been expressed as to what bird the *shâlâk* denotes. The word occurs in the list of unclean or abominable birds (Lev. 11 : 17; Deut. 14 : 17), and is mentioned nowhere else. The Hebrew term points to some plunging bird. *Shâlâk* means "to throw" or "cast down;" hence a bird which plunges down from high rocks into the water.

The solan goose is not common on the shores of Palestine, and may not have been sufficiently known to the ancient Hebrews to obtain a place amongst the forbidden birds, but the cormorant, which answers very well to the requirements of the Hebrew root, is common on the coast, comes up the river Kishon, and visits the Galilean lake; it is also abundant on the Jordan. Another species, called, from its small size, the pigmy cormorant, is found on the Kishon and the Litany. There is no other bird that has an equal claim to represent the *shâlâk* of the Hebrew Scriptures, and we may conclude that the cormorant is the bird probably intended.

Pelican.—The word *kâath*, there can be but little doubt, if any, is rightly translated by "the pelican." It occurs in the list of unclean birds (Lev. 11 : 18; Deut. 14 : 17); in Ps. 102 : 6, where the suppliant exclaims, "I am like a pelican of the wilderness, an owl of ruined places;" in Isa. 34 : 11, where it is said of desolate Edom, "the *kâath* and the bittern shall possess it;" and in Zeph. 2 : 14, where the same is said of Nineveh. The Hebrew word is derived from a root meaning "to vomit," in allusion to the habit the pelican has of pressing its under mandibles against its breast and then disgorging the contents of its pouch to feed its young. It has been objected that the pelican is a water-bird, and cannot, therefore, be the *kâath* of the Scriptures—"the pelican of the wilderness"—as it must of necessity starve in the desert; but the *midbar* (wilderness) is often used to denote a wide open space, cultivated or uncultivated, and is not to be restricted to barren spots destitute of water; moreover, as a matter of fact, the pelican, after having filled its capacious pouch with fish, mollusks, etc., often does retire to places far inland, where it consumes what it has captured. Thus, too, it breeds in the great sandy wastes near the mouths of the Danube. The expression "pelican in the wilderness," in the Psalmist's pitiable complaint, is a true picture of the bird as it sits in apparent melancholy mood with its bill resting on its breast.

Two species of pelican are found on the coasts of Syria, the white pelican and the Dalmatian pelican. The mode of feeding its young with the contents of its pouch, the red tip being pressed against its breast, is by some supposed to be the origin of the fable about the pelican feeding its young with its own blood.

Reptiles.—The Reptilia embrace creatures such as crocodiles, turtles, tortoises, lizards and serpents. Frogs and toads are now commonly placed in a distinct class, the *Amphibia*, because either for longer or shorter periods or throughout the whole of their lives they are provided with gills for aquatic respiration in addition to lungs for aërial respiration. In the Reptilia the heart is generally composed of two auricles opening into a single ventricle, but in the Crocodilina the ventricular part of the heart is separated into two cavities. In all reptiles the venous blood is more or less intermingled with the arterial; the anterior limbs are sometimes absent; the caudal vertebræ frequently form a series equaling in length the rest of the body; the jaws usually possess teeth, and these are constantly reproduced during the life of the animal. But in the Chelonia (tortoises) the jaws are covered by a horny sheath as in birds; in the Crocodilina alone the teeth are provided with sockets; the tongue may be flat and immovable as in crocodiles, tortoises and some lizards, or it may be long, bifid and protrusible, as in serpents and other reptiles. In the Chelonia the body is enclosed in a bony case; in the Crocodilina the outer skeleton consists partly of horny scales developed by the outer layer of the skin, and partly of large bony plates produced by the inner

layer of the skin. According as bony plates are combined with these scales, and constitute an osseous skeleton or not, the Reptilia are divided into two large groups, the Loricata and Squamata; the former group contains the Chelonia (tortoises, turtles) and the Crocodilina (crocodiles, gavials and alligators); the latter the Sauria (lizards) and Ophidia (serpents). The word "reptile" does not occur in our Bible; the creatures designated are usually called "creeping things," but the term is used in a much wider sense. There are two Hebrew words—viz., *remes* and *sherets*—rendered "creeping things" in our version, and both these terms include not only reptiles properly so called, but any crawling creatures, whether possessing feet or not, whether living on the land or in the water. Gen. 1:21, 26, 28, 30; 7:21; Lev. 11:41, etc. Reptiles are very numerous in Palestine, the nature and climate of the country being peculiarly suited to this class of animal life. "The limestone rocks and chalky hills afford the cover and the security, both in summer and winter, in which the serpent tribe delight. The sandy downs and wilderness of Judea are the natural home of the myriads of lizards which dart over the plains, and on the slightest alarm conceal themselves in the sand. The tropical heat and dry atmosphere of the Jordan valley are favorable to their reproduction to an extent only limited by the supply of food."

It is uncertain whether the Crocodilina are represented in Palestine at present. The Sauria are well represented; twenty-two species of lizards belonging to eighteen genera were collected in Palestine. The large fulvous skink, or sand-lizard, with body prettily spotted with orange and red, is found in the sandy and rocky districts near the Dead Sea. The family of Scincidæ, both in structure and habits, seems to establish a sort of connection with or transition to the great division of serpents by the intervention of certain species such as those of *Anguis* and *Acontias*. In shape they are serpent-like, and the legs are sometimes rudimentary and concealed beneath the skin; they do not climb like the true lizards, but confine themselves to dry sandy places. The sheltopusik, a snake-like lizard, with only two rudimentary hind legs and elongated body, is very common in Syria; and though generally regarded as dangerous, it is perfectly harmless, feeding on other small lizards and mice in the cultivated plains.

The Ophidia or serpents of Palestine are very numerous, the conditions of the country favoring their increase, as in the case of the Sauria. Eighteen species were secured by Tristram's party, but a much larger number, it is probable, remains to be described. Thirteen of these eighteen species belong to the colubrine sub-order of snakes. The horned viper, a small but very venomous snake, well known in the sandy deserts of Egypt and Arabia, has been repeatedly observed in Palestine, and is well known in the southern wilderness of Judea. The Amphibia are represented by the edible frog, which abounds in the marshy places of Palestine, and is equally common in Egypt; by the green tree-frog, a beautiful little creature which sits on trees and catches flies as they pass; and by one species of toad, a southern form, abundant in all parts of the country. Neither the common frog of this country nor the toad has been observed in Palestine.

We now proceed to notice the Reptilia and Amphibia which are mentioned in the sacred writings.

The Chelonia, the order of Reptiles, including the tortoises, turtles and terrapenes, characterized by the body being enclosed between a double shield, out of which they protrude the head, tail and extremities, are not definitely mentioned in the Hebrew Bible. Our version in Lev. 11:29 enumerates "the tortoise" amongst the "unclean creeping things" forbidden as food, but the Hebrew word *tsâb* probably denotes rather a large species of lizard than a tortoise. Land-tortoises and marsh-tortoises, as we have seen, are common in many parts of Palestine at the present day, and no doubt formerly existed in the country, and would have been known to the Jews, who would have included them amongst the "unclean creeping things." The Crocodilina, the other order of the Loricata, is represented by the common crocodile, which, under the name of *livyâthan*, is frequently alluded to in the Old Testament, though this word is used also in a generic sense to signify any huge monster of the deep or of the rivers. For instance, in the passage in Ps. 104:25, 26, "This great and wide sea, wherein are things creeping innumerable, both small and great beasts; there go the ships; there is that leviathan whom thou hast made to play therein," some large whale or other cetacean is intended, for "the great and wide sea" here must refer to the Mediterranean, and not to any river as the Nile. In the Authorized Version the Hebrew word is always left untranslated, with the exception of Job 3:8, where it is rendered "mourning." It occurs five times in the text of the Old Testament and once in the margin. Job 3:8. In Ps. 74:13, 14, "Thou didst divide the sea by thy strength; . . . thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness," the Egyptian crocodile is clearly intended. The heads of leviathan symbolically represent the princes of Pharaoh (the great crocodile or "dragon that lieth in the midst of his rivers," Ezek. 29:3) and his army who were destroyed in the Red Sea, and whose dead bodies cast on shore were devoured by the jackals and other wild beasts of the desert, here poetically called "the people inhabiting the wilderness." A similar figure may be seen in Prov. 30:25, 26: "The ants are a *people* not strong;" "The conies are but a feeble *folk*;" and also in Isa. 27:1: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." The most detailed account of leviathan is to be found in the forty-first chapter of Job.

The crocodile of the Nile, found also in the Senegal and other rivers of Africa, is a formidable animal, and often seizes men as they sleep on the shore. The vertebræ of the neck bear upon each other by means of small false ribs, so that lateral motion is difficult; hence a quick turn will serve to place a man out of immediate danger. Crocodiles lay eggs twenty or thirty in number. These eggs are about the size of those of a goose, and are deposited on the sand, where they are hatched by the heat of the sun. Numbers of them and the newly-hatched young ones are devoured by ichneumons, vultures and other predacious animals. The true crocodiles are found in Africa, Asia and America; there are none in Europe or in Australia. The alligators are peculiar to America, the gavials to India. Numerous remains of crocodilean reptiles are found in a fossil state.

The Amphibia, cold-blooded vertebrates, provided either temporarily or permanently with gills for aquatic respiration as well as lungs for aërial respiration, do not appear to be abundantly represented in Palestine, the edible frog, the tree-frog and one species of toad being the only recorded inhabitants. The edible frog is very common both in Egypt and the Holy Land, and so amazingly numerous in some of the lakes and pools of the latter country as "to cover the surface toward evening in one solid, unbroken mass. Its loud croaking at night is said to be perfectly deafening. Frogs are mentioned in the Old Testament only in connection with the account of the second plague of Egypt. Ex. 8 and Ps. 78:45; 105:30; compare also in the Apocrypha, Wisdom 19:10. In the New Testament frogs are mentioned only in Rev. 16:13: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." The green and elegant little tree-frog may be often seen sitting on a leaf of a tree both in Egypt and Palestine; its food consists of flies.

Fish.—The Bible allusions to fish, fisheries and modes of fishing are numerous. According to the account in the first chapter of Genesis, fishes were created on the fifth day, together with great sea-monsters (*tannîm*, "whales"). Gen. 1:21. The fishes of Egypt are more than once alluded to; they are especially mentioned in connection with the first plague: "The fish that is in the river shall die." Ex. 7:18, 21; Ps. 105:29. The Israelites complain bitterly of their want of flesh in the wilderness, and call to mind the days when they ate freely of fish in the land of Egypt. Num. 11:5. The ancient Egyptians consumed large quantities of fish both fresh and salted. The great abundance of fish produced in the Nile was an invaluable provision of nature in a country which had neither extensive pasture-lands nor large herds of cattle, and where corn was the principal production. When the Nile inundated the country and filled the lakes and canals with its overflowing waters, these precious gifts were extended to the most remote villages in the interior of the valley; and the plentiful supply of fish they then obtained was an additional benefit conferred upon them at this season of the year. We can, then, fully understand the force of Isaiah's denunciation in "the burden of Egypt:" "The river shall be wasted and dried up; . . . the reeds and flags shall wither; . . . the paper-reeds by the brooks; . . . the fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." 19:5–8. Fishes are specially mentioned as creatures over which man was to hold dominion (Gen. 1:26, 28; 9:2); their prolific nature is alluded to in Gen. 48:16. Of Ephraim and Manasseh the patriarch Jacob says: "Let them grow, as fishes increase, in the midst of the earth" (see margin); indeed, both the Hebrew word for a fish—viz., *dâg*—and the Chaldee *nûn*, are derived from roots each one meaning "to be prolific." The immense number of fishes that in apostolic times swam in the Lake of Galilee are often alluded to in the New Testament: "They enclosed a great multitude of fishes, and their net began to break." Luke 5:6; see also John 21:6, 11. The Galilean lake still swarms with fish: "The density of the shoals of fish in the Sea of Galilee can scarcely be conceived by those who have not witnessed them. Frequently these shoals cover an acre or more of the surface, and the fish, as they slowly move along in masses, are so crowded, with their back fins just appearing on the level of the water, that the appearance at a little distance is that of a violent shower of rain pattering on the surface."

There is no distinct mention of any particular kind of fish in the Bible. Several kinds are found in the Sea of Galilee. The similarity between the fishes of the Lake of Galilee, the Jordan and its affluents and those of the Nile is a curious fact, and that of the ichthyological fauna of Palestine with that of Africa helps geologically "to join Palestine very closely to that continent."

The sheat-fish, of which various species are known, have the character of being poor and unpalatable food. It has a rank taste, resembles coarse beef in color, and by the doctors is considered unwholesome, though it is much eaten by the Christians; and recently Tristram testifies from experience that these siluroids are most unsavory eating. This seems to us to throw some interesting light on one of our Lord's parables. In Matt. 13:47, 48, we read: "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."

The fishes of the Jordan and its affluents, which do not differ from those of the Lake of Gennesaret, being chiefly bream or barbel, are exceedingly numerous. The Jordan is "alive with fish to its very exit, and carries by the rapidity of its current into the poisonous waters of the Dead Sea millions of fry, chiefly of bream, which are soon stupefied, and become the easy prey of the birds which await them, while myriads of their carcases strew the shore near the mouth." But perhaps in none of the streams of Palestine are fish more abundant than in the river Jabbok. In a small stream among the ruins of Rabbath-ammon, Tristram noticed "one continuous line of fish coming and going," and mentions that with the simplest appliances, as by a shirt extemporized into a bag, his party were able to catch any number. The saline waters of the Dead Sea contain no animal life, but in the salt hot and sulphurous springs near the Dead Sea shoals of minute gudgeons and minnows are found. Those that enter the lake are soon stupefied and die. The fishes of the western streams which flow into the Mediterranean are not so numerous as those east of its watershed.

The ancient Jews do not appear to have paid much attention to fisheries, and there are few biblical allusions to them. The coast of Palestine had few localities suitable for carrying on extensive fisheries, and these fishing-stations were chiefly in the hands of the Phœnicians, as at Tyre and Sidon. Cæsarea was not built before the time of Herod the Great, who named the town in honor of the emperor Augustus. Joppa, on the south-west coast of Palestine, was a seaport-town in Solomon's time, and in the hands of the Jews, but they do not appear to have carried on any fishing-trade; it is probable, however, that the Phœnicians had a fishing-station at Joppa, for we read in Nehemiah (13:16) that at Jerusalem "there dwelt men of Tyre which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah." It is probable that from Joppa—the port of Jerusalem in ancient times as at present—that city was supplied with fish, as is the case now. But Tyre and Sidon were the chief and most important places where the Phœnicians carried on a fishing-trade; the very name of Sidon, accord-

ing to Gesenius, signifies "a fishing-place," and Tyre is mentioned by Ezekiel in connection with fishing-nets: "It shall be a place for the spreading of nets in the midst of the sea." 26 : 5; comp. also verse 14. At this day the people of Tyre, now a poor village, subsist chiefly by fishing; "their boats are the only craft in the harbor of her whose merchants were princes; and the old wharves and the column-strewn promontory, whence all the palaces have been long since swept away, are covered with their nets, spread out to dry over the ruins."

The fishery of the Lake of Galilee in the time of our Lord was extensive and of considerable commercial importance, and the allusions in the New Testament are numerous. Did the ancient Jews carry on a fishing-trade here? There is no reference in the Old Testament Scriptures to any fishery of the Galilean lake, but it is not probable that none should have existed. The existence of a regular fish-market at Jerusalem is implied from the notice of one of the north-western gates of the city, the Fish-gate—the gate, that is, which opened on the fish-market. 2 Chron. 33 : 14; Neh. 3 : 3. The supply, probably, came chiefly from the Mediterranean coasts, and was brought, previously salted, to the market at Jerusalem by Phœnician dealers.

Modes of catching Fish.—Fish were caught by various methods, the most usual one being by nets, which may have been similar to our seine or drag-net. Jesus, walking by the Sea of Galilee, saw Simon Peter and Andrew "casting a net into the sea." The night was the usual time for net-fishing in apostolic times (see Luke 5 : 5): "Master, we have toiled all the night." The casting-net "was used either by a naked fisherman wading from the shore, and by a rapid motion throwing his net, and then drawing it in a circle, or from boats."

Fishing with hook and line was also practiced; it is alluded to by Isaiah (19 : 8): "They that cast angle into the brooks." See also Hab. 1 : 15; Job 41 : 1: "Canst thou draw out the crocodile with a hook?" Our Lord tells Peter "to go to the sea and cast an hook, and take up the fish that first cometh up." Matt. 17 : 27. The ancient Egyptians sometimes used a rod, which was short and of one piece, but they often used the line alone with ground-bait; they did not use a float; there is no mention in the Bible of any fishing-rod.

Fish-worship was prevalent among some ancient nations; hence in the Levitical law the worship of fish is expressly forbidden. Deut. 4 : 18. Dagon, a diminutive of *dag*, "fish," in the sense of endearment, was the national god of the Philistines; his temples were at Gaza and Ashdod. Dagon is represented with the face and hands of a man and the body of a fish. The Babylonians and Assyrians also had their fish-gods.

Mollusks.—The character of the molluscan fauna of Palestine partakes, as might have been expected, of the same variety which marks the other branches of its fauna and flora. There are, however, fewer exceptions to its general character as a part of the Mediterranean basin, and fewer traces of the admixture of African and Indian forms. Northern types, especially of the genus Clausilia, are frequent in the Lebanon and on its southern spurs in Galilee. The molluscan fauna of the maritime plains and the coast possesses no features distinct from those of Lower Egypt and Asia Minor. The shells of the central region are scarce and not generally interesting, while on the borders of the Jordan valley and in the southern wilderness we meet with very distinct groups of *Helix* and of *Bulimus*, chiefly of the species peculiar or common in some few cases to the Arabian desert. The fluviatile mollusca are of a type much more tropical in its character than that of the terrestrial shells. There are here but few species similar to those of the east of Europe. Most of the species are identical with or similar to those of the Nile and Euphrates, and some of the genus *Melanopsis* are peculiar to the Jordan and its feeders.

Bible references to molluscous animals are few; "the snail" is mentioned in Ps. 58 : 8: "As a snail which melteth, let every one of them pass away." Owing to the dry climate of Palestine, slugs are few and scarce, but snails (*Helix*) are very abundant. "God has created nothing without its use," says the Talmud; "he has created the snail to heal bruises, by laying it upon them." The snail is mentioned in our version in Lev. 11 : 30 amongst unclean animals.

Onycha—that is, the horny operculum attached to the foot of some gasteropodous mollusk of the *Strombus* family—occurs in Ex. 30 : 34 as one of the ingredients of the sacred perfume. It is also mentioned in Ecclus. (24 : 15), where wisdom is compared to the pleasant odor yielded by "galbanum, onyx and sweet storax."

Pearls are mentioned in the Old Testament only in Job 28 : 18: "No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies." The Hebrew word *gâbish* occurs also with *abnê*, "stones," in Ezek. 13 : 11; 38 : 22, "stones of ice"—*i.e.*, hailstones.

But although no definite allusion to pearls is made in the Old Testament, the New Testament contains several references to them. Pearls are especially mentioned by our Lord in one of his parables: "The kingdom of heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13 : 45, 46. Pearls are mentioned amongst the jewelry worn by women. 1 Tim. 2 : 9; Rev. 17 : 4. "The twelve gates" of the heavenly Jerusalem "were twelve pearls" (Rev. 21 : 21), where perhaps mother-of-pearl may be more definitely intended. In the expression, "Neither cast ye your pearls before swine" (Matt. 7 : 6), our Lord uses pearls metaphorically for anything valuable, or more especially for wise and precious words, which in Arabic are figuratively called pearls.

Arthropoda.—The following insects are mentioned in the sacred writings: lice, fleas, beetles, locusts, ants, hornets, bees, moths, flies and the cochineal insect, rendered in our version by "crimson" or "scarlet."

Of the class Arachnida, the scorpion and spider are definitely mentioned.

Insecta.—*Lice*, under the Hebrew term *kinnîm* or *kunnâm*, are noticed only in reference to the third great plague of Egypt. See Ex. 8 : 16–18 and Ps. 105 : 31.

The *flea* is mentioned only in 1 Sam. 24 : 14: "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea;" and in 26 : 20. There is no doubt about the Hebrew word *par'ôsh*, which is probably derived from a root meaning "to spring." Fleas are extremely common in Eastern countries, absolutely swarming in some localities.

Coleoptera.—*Beetles.* The beetle is mentioned in our version as one of the flying creeping things allowed for food; the Hebrew word is *chargol*, and clearly must denote some species of locust, and not a beetle, as is evident from the only passage (Lev. 11 : 21–23) where the word occurs. The expression "which have (upper joints) legs above their feet, to leap withal," refers to the saltatorial locusts, and not to any coleopterous insects, which, however, are well represented in Palestine, upward of four hundred species having been described. Some of the large flower-beetles with brilliant metallic coloring are very beautiful.

Locust. See "Biblical Antiquities," p. 12.

Homoptera.—Some species of homopterous insect is denoted by the Hebrew word *tôlah'*, or *tôlaath*, rendered in our version by "scarlet" or "crimson;" it also denotes some vermiform creatures, as worms or larvæ. In most of the passages the dye obtained from the insect rather than the insect itself is spoken of. The terms by which scarlet or crimson are expressed in Hebrew vary; the full expression for the cochineal insect is *tôluath shânî*—*i.e.*, "worm of crimson." *Shânî* is probably derived from *shânâh*, "to shine," alluding to the bright color of the dye. The expression *shenî tolaath*—*i.e.*, "crimson of worm"—also occurs. See Ex. 25 : 4 and Lev. 14 : 4. The *Coccus ilicis* is very common in Palestine, and is still occasionally used as a dye, though it has been supplanted by the *Coccus cacti* of Mexico, which has been introduced into Palestine and other countries. In the Coccidæ family the male alone has wings, the female being apterous. The dye is produced from the female, which is much larger than the male insect. When alive the size of the female is about equal to a cherry-kernel, but when dry it shrivels up to the size of a grain of wheat. Its color is dark red. These insects attach themselves to the twigs and leaves of the Syrian holm oak, on the juices of which they feed. The color is far better described by *crimson* rather than by *scarlet*, the usual rendering. The Arabic name is *kermez*, the origin of our English "crimson." It was one of the dyes used in the drapery of the tabernacle (Ex. 26), and in the holy garments of the high priest. Ex. 28 : 5, 6, 8, 15, 33, etc. Crimson robes were worn by the rich and luxurious. See 2 Sam. 1 : 24; Prov. 31 : 21; Jer. 4 : 30; Rev. 17 : 4, etc. Isaiah (1 : 18) in a well-known passage compares heinous sins to crimson, and Nahum speaks of the soldiers in the army advancing toward Nineveh as wearing crimson dresses. 2 : 3. It was with a crimson robe that the Roman soldiers clothed the Saviour in mockery of his claims to royalty. Matt. 27 : 28.

Hymenoptera.—Of the hymenopterous order mention is made in the Bible of ants, bees and hornets. The ant is noticed in Prov. 6 : 6–8: "Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest;" and again in 30 : 25: "The ants are a people not strong, yet they prepare their meat in the summer." Amongst the Arabs the ant was regarded as a symbol of wisdom, and it was once a custom to place one of these insects in the hand of a newly-born child, with the prayer, "May the boy turn out ingenious and skillful." Ants are common in Palestine, but not more than a dozen different species were collected by Tristram's party, "a very small proportion of the number that must exist there." They vary in habits, color and size, one species being about an inch in length.

Hornet.—Mention of this hymenopterous insect occurs in Ex. 23 : 28; Deut. 7 : 20; Josh. 24 : 12. In all these passages the hornet is referred to as one of the means employed by Jehovah for the extirpation of the Canaanites. There seems little reason to doubt that the word "hornet" (Hebrew, *tsîr'ah*) is used metaphorically in the Pentateuch, though understood in a literal sense by the author of the book of Wisdom. 12 : 8. No actual destruction of the Canaanitish tribes by hornets is mentioned in the biblical narrative; moreover, the word *tsîr'ah* ("wastes") in Ex. 23 : 28 seems to be clearly parallel to *îmah*, "fear," in the preceding verse; and a similar expression is used figuratively in Deut. 1 : 44: "The Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do." See also Ps. 118 : 12: "They compassed me about like bees." Hence *tsîr'ah*, translated "hornet," must be understood metaphorically to designate any plague or punishment that God would inflict upon the enemies of Israel—the stings of terror and confusion—to help his own people to drive them out from before them. Hornets were probably common in Palestine in ancient times. In Josh. 15 : 33 mention is made "of the valley of Zoreah," or Zorah; compare also Judg. 13 : 2; 16 : 31. This place was the home of Samson, who was buried between Zoreah and Eshtaol; *tsor'ah* in Hebrew means "a place of hornets," and in this locality these insects may have been especially common. Hornets belong to the family of Vespidæ, or the "wasp family," none of which, except hornets, are mentioned in the Bible.

Bees are often alluded to in the sacred writings, either with reference to the way in which in great swarms they make their attacks on men or other animals that have excited their anger (compare Deut. 1 : 44; Ps. 118 : 12; Isa. 7 : 18), or in respect of the honey made by these insects. See Judg. 14 : 8: "Behold, there was a swarm of bees and honey in the carcase of the lion." The abundance of bees in the Holy Land in ancient times is shown by the frequency of the expression, "A land flowing with milk and honey." Bees are to this day very common in Palestine. Dr. Thomson speaks of immense swarms of bees which made their home in a gigantic cliff of Wady Kurn. "The people of Malia several years ago," he writes, "let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees that he could not be induced to repeat the exploit." With this we may compare the expression of the Psalmist, "Honey out of the stony rock." See also Deut. 32 : 13 and the passages which refer to the serious attacks made by bees when angry. Deut. 1 : 44; Ps. 118 : 12. In Isa. 7 : 18 we read, "And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." It has been supposed that the expression, "shall hiss for the fly" or "the bee" alludes to the ancient custom of hissing or whistling to the bees to summon them from or to their hives. That the custom prevailed amongst the ancient Romans is evident from numerous passages in classical authors.

Lepidoptera.—Although about two hundred and eighty species of lepidopterous insects have been recorded as occurring in the Holy Land, there is no allusion

to any butterfly or moth in Scripture, with the single exception of the clothes-moths (*Tineidæ*), many species of which are known to occur in Palestine. The destructive habits of the larvæ of the clothes-moth form the subject to which the Bible allusions refer: "They all shall wax old as a garment; the moth shall eat them up" (Isa. 50 : 9); "He consumeth as a garment that is moth-eaten" (Job 13 : 28); "Where moth and rust doth corrupt." Matt. 6 : 19. See also Job 4 : 19; Ps. 39 : 11; Isa. 51 : 8; Hos. 5 : 12; James 5 : 2. In Job 27 : 18 the house of the ungodly man, though a palace, is compared to the house which a moth builds; "it is as brittle and perishable a thing and can be as easily destroyed as the fine spinning of a moth, or even the small case which it makes from remnants of gnawed articles and drags about with it."

Arachnida.—Of the Arachnida, the third class of air-breathing Arthropoda, mention is made in the Bible only of the scorpion and the spider. The first-named animal is several times alluded to: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought." Deut. 8 : 15. Scorpions to this day are very common in the wilderness of Sinai, no less than five distinct species having been found there. The prophet Ezekiel (2 : 6) compares the rebellious house of Israel to scorpions. The apostles were to have power "to tread on serpents and scorpions," and nothing was to hurt them. Luke 10 : 19. In the book of Revelation (9 : 3, 10) St. John in a vision sees locusts coming out of the smoke of the bottomless pit, which "had tails like unto scorpions." The pain from the sting is especially alluded to in verse 5: "Their torment was as the torment of a scorpion when he striketh a man." A scorpion for an egg (Luke 11 : 12) was probably a proverbial expression; the Greeks used to say, "a scorpion for a perch."

The scorpions in the passage, "My father hath chastised you with whips, but I will chastise you with scorpions" (1 Kings 12 : 11), must signify some instrument of scourging; probably they were thongs set with sharp iron points or nails resembling the scorpion's sting.

Spider.—Two Hebrew words—viz., *'accâbîsh* and *semâmîth*—are rendered by "spider" in our version. In Job 8 : 14 it is said of the ungodly ("hypocrite"), "His hope shall be cut off, and his house shall be the house of an *'accâbîsh*." In Isa. 59 : 5 the Jews are said to hatch adders' ("cockatrice") eggs and weave the web of the *'accâbîsh*. There is not the slightest doubt that *'accâbîsh* signifies a spider; the modern Arabic is *'ankabut*, another form of the same word. In both of the scriptural passages allusion is made to the fragile nature of the spider's web, which the slightest violence will rupture: "They weave spiders' webs, but their webs serve not for clothing, neither can men cover themselves with their works." See verse 6 of Isa. 59.

Leeches and Worms.—Of the sub-kingdom Vermes, biblical notices of the horseleech and worm only occur. The former is mentioned only in Prov. 30 : 15: "The horseleech hath two daughters, crying, Give, give." The horseleech is common in the stagnant waters of Palestine. It has small teeth and cannot pierce the skin; but when it gets into the mouth or nostrils of cattle or horses as they drink, it is productive of serious mischief, causing much pain and loss of blood; so tenaciously do these bloodsuckers cling that they are often torn asunder by efforts made to extract them. The leech of commerce, or the medicinal leech, is still more abundant in Palestine than the horseleech. Other genera of discophorous annelids belonging to the leech family, such as Trochelia and Bdelia, are common in the waters of Syria.

Worm.—Three Hebrew words are rendered "worm" in our version, *sâs, rimmâh* and *tola'ah*. The first-named term probably denotes the larva of the clothes-moth; it occurs in Isa. 51 : 8: "The moth shall eat them up like a garment, and the *sâs* (worm) shall eat them like wool." The manna that the Israelites kept till the morning of a week-day "bred worms (*tôlâim*) and stank;" but there was no *rimmâh* (worm) in the manna gathered the night before the Sabbath and kept over it. Job says, "My flesh is clothed with *rimmâh*." 7 : 5; see also 17 : 14. As a symbol of that which is vile and despicable the worm occurs in Ps. 22 : 6; Isa. 41 : 14; as a figure to express the stings of a guilty conscience in another world the worm is used by our Lord, "Their worm shall not die." Mark 9 : 44, etc.

Anthozoa.—The class Anthozoa is represented in Scripture by the coral. The Hebrew word *râmôth* etymologically means "that which grows upward," and is with good reason understood to mean "coral." "No mention shall be made of coral, . . . for the price of wisdom is above rubies." Job 28 : 18. "Syria was thy merchant; . . . they occupied in thy fairs with emeralds and coral." Ezek. 27 : 16. The coral brought to Tyre by the Syrians would have been that of the Red Sea, which is most valuable, although good coral is obtained from the Mediterranean also. The coral is broken off from the rocks to which it is fixed by long hooked poles, and then drawn out. It may be mentioned that the Hebrew word rendered "price" in verse 18 of Job 28 literally means "a drawing out:" "The drawing out of wisdom is above the drawing out of coral." The red coral of commerce is composed of a large quantity of calcareous matter mixed with horny matter. It is the product of multitudes of little creatures of microscopic size called polypes or zoophytes.

TREES, PLANTS AND FLOWERS OF THE BIBLE.

CEDARS, OAKS, HYSSOP, FLAX, THISTLES, FIGS, GRAPES, MUSTARD, LILIES AND THE ROSE.

By W. Carruthers, F.R.S.

Introduction.—The wild flowers which year after year adorn the face of Palestine in the early spring with colors so varied and glowing that they surprise the western traveler are in striking contrast to everything else around them. The red-flowered anemone, the white daisy and the yellow marigold, which cover the undulating downs of Hebron in the beginning of the year, are the lineal descendants and the exact counterparts of those which cheered the eye of Abraham when, an exile from his fatherland, he pitched his tents in the land of promise. The tulips, poppies and anemones which abound in the pastures of Bethlehem are similarly like and related to those which David saw when he watched his father's flocks there. The mountains around the Sea of Galilee are adorned with the same "lilies" which supplied the Saviour with such an apposite illustration when he addressed to the crowds his sermon on the mount. All around has changed. The inhabitants of the land have come and gone again and again, leaving traces behind them in the ruins which abound in mountain, plain and desert alike. Palestine is a land of ruins, and these ruins tell the story of the successive possessors of the soil, of the Canaanite and Israelite, the Roman, the Christian and the Mohammedan, yet the bright and beautiful plants of the mountains and the valleys have remained unchanged through all these changes. One or two intruders have established themselves among the native vegetation, but without affecting the general aspect, except in one case, that of the prickly pear, which is now very abundant in Palestine, as it is in all the countries surrounding the Mediterranean.

Confining attention to the indigenous plants of Palestine, and taking advantage of the fact that these plants have remained the same throughout all the changes that have taken place during the historic period, I propose, under the head of "Trees, Plants and Flowers of the Bible," to place before my readers short sketches of the existing vegetation of the Holy Land, directing special attention to and describing at greater length those plants mentioned in the sacred volume as they turn up in the order we follow. I shall proceed according to the natural system of classification adopted by botanists, and grouping the plants that are closely allied shall compare or contrast them with those familiar to us, and thus endeavor to give the non-scientific reader an intelligent acquaintance with them.

In this investigation it must be remembered that the names of plants employed in the Bible were those in use among the people, and that there is, consequently, the same want of precision as in the popular use of names at the present day, and the same difficulty in identifying the particular species of plants intended. Many of the terms are general, and the attempted correlation of such terms with particular plants is, of course, based on problematical grounds, and always more or less doubtful. To the general reader not a little obscurity was inevitably introduced into the Authorized Version of the Bible from the translators being ignorant of the plants of Palestine, and from the low state of botanical science at the beginning of the seventeenth century. One example will show the difficulties thus presented to the English reader. The various forms of the Hebrew *el*, which it is fair to suppose refer to the same plant, are rendered in different passages as "oak," "elm," "teil" and "plane," and simply in one place by the general word "tree."

The reference to the botanical knowledge of Solomon as an illustration of his wisdom implies a systematic acquaintance with the plants of Palestine, for "he spake of the trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." But no other record exists of this knowledge; indeed, no work has come down to us from the Jews which throws any light on the vegetation of their country during the long time it was in their possession. They could not fail to notice the plants which so remarkably changed the whole aspect of the country in spring, and we consequently find that many of the metaphors and illustrations which give a beauty to passages in the Old Testament and a power to the teaching of our Lord and his disciples are derived from phenomena connected with the life and organization of familiar plants. Coles, in his "Art of Simpling," says truly: "There are in Scripture several expressions and similitudes, either concerning plants or derived from them, which cannot thoroughly be understood without this art;" and he quaintly adds: "If a divine were a good herbarist, he might be much more accurate in the interpretation of Scripture than many in our days are." No change has taken place in the two centuries that have elapsed since Coles wrote to affect the general accuracy of his statements, nor, indeed, was it possible, for our precise knowledge of the plants of Palestine is but of recent date.

Geographical Distribution.—Palestine may be divided into three botanical provinces: The province of the shore plain, the plants of which belong to the flora of the Mediterranean basin. The mountains which run down from the Lebanon range to the sea reduce this plain to a mere shore-line to the north of the Ladder of Tyre. Southward from this headland the plain gradually expands, being eight miles wide at Cæsarea, twelve at Joppa, and twenty at Gaza. It is interrupted by Carmel, which rises so abruptly from the sea as to leave scarce room for a road round its base. The soil of this shore region is light and sandy; it is very fertile where it is well watered, as in the north, but it is generally bare and parched, and to the south of Carmel for some distance inland it is more or less covered with loose drifting sand, which sometimes rises into mounds from fifty to two hundred feet high. The vegetation of this littoral region is the same as that of the islands and of both shores of the Mediterranean from the Straits of Gibraltar eastward, but somewhat modified by the local conditions of a wet and moist winter and an almost tropical summer.

The mountainous table-land, which constitutes the greater part of Palestine. This region is an extension southward of the great mountain ranges of Lebanon and Anti-Lebanon. It is divided into two parallel tracts by the Jordan valley. That

to the west of the Jordan, in Palestine proper, begins with the mountains of Galilee, whose summits are rounded and covered more or less completely with forests of oak, terebinth, maple, etc., and the intervening valleys are well watered and fertile. To the south of the Plain of Esdraelon, which intersects this tract of table-land, the hills are rocky and more barren; they gradually become lower, until beyond Hebron they at last melt away into the desert. This elevated region presents a continuous line when seen from the sea, but a nearer inspection shows the line to be broken by numerous valleys, the courses of which are filled with water only during the rainy season. The eastern boundary toward the Jordan is more continuous, and the valleys which penetrate it are short and steep. Beyond Jordan the table-land, comprising the mountainous regions of Bashan and Moab, has much the same characters as on this side. The Jordan boundary is well defined; eastward and southward the mountains gradually die out toward the desert. The plants of this mountainous table-land belong to what has been called the Oriental region, characterized by the presence of cedars, oaks and planes among the trees, and of spine-bearing species of Caryophyllaceæ Astragalus, Compositæ and Plumbagineæ among the herbs. This is a northern flora, finding its limits southward in Judea and Moab, and stretching northward into Russia and Middle Europe.

The valley of the Jordan is a singular depression in the great table-land of Palestine, about one hundred and fifty miles in length from Dan to the south of the Dead Sea, and with a tolerably uniform breadth of about twelve miles. It is bordered, as we have already seen, by high cliffs cut into by deep ravines. The unnatural depth of the valley gives it an almost tropical heat. The plants, unlike those of the mountain region, have a southern relationship, their affinities being with the vegetation of Arabia and Egypt.

The same picturesque variety characterizes the two great works of God, nature and revelation. The Bible is not a lesson-book of theology and morals; on the contrary, it consists of thrilling history and engaging biography, of stately argument and sacred song, of simple parable and friendly letter. So throughout nature and with that portion of the outer world with which we have specially to deal. The plants which cover the earth are not grouped together so as to exhibit their systematic classification, like what we find in the symmetrically-arranged plots of a botanic garden; they are scattered with apparent disorder, but with marvelous beauty, over the world—buttercups and daisies, oaks and pines, harebells and dandelions.

Classification.—The scientific investigator of the material world has similar work to undertake in his pursuits to that which occupies the scientific investigator of the written word. In elaborating his science the theologian has to select and classify the different doctrines scattered throughout the pages of the Bible, arranging them into a symmetrical whole where each has its true position and its proper importance.

All plants group themselves naturally into two great classes—those which have flowers and true seeds, called phænogams; and those without flowers and seeds, called cryptogams. Every true seed contains a minute plant, with a store of food laid up either within the plant or around it. The structure of this seed-plant divides the phænogams into two groups—the dicotyledons, in which the plant has two seed-leaves or cotyledons, and the monocotyledons, which have but a single seed-leaf. These differences, though somewhat recondite, are, however, very important, and are accompanied by others still more obvious, which pervade the whole aspect and structure of the two groups of plants characterized by them.

In the further division of the dicotyledonous phænogams the flower is of the first importance; its value does not, however, depend on the number of the parts, as Linnæus held, but on the individual structure and relative position of those parts. Consequently, the plants which are placed first in the systematic arrangement of the vegetable kingdom are those characterized by having all the parts of the flower free from each other; and because all these parts spring independently from the end of the flower-stalk, called the receptacle or thalamus, this group of plants is called the Thalamifloræ. The natural order generally placed at the head of the thalamifloral flowering-plants is the Ranunculaceæ, an order familiar to us from childhood, because some of the best-known and most common of our wild flowers are members of it.

Ranunculaceæ.—The pile-wort, which covers with its golden flowers the moist corners of our meadows and pastures in spring, and the yellow buttercup, which enlivens our woods and fields in the early summer with its brilliant yellow flowers, are familiar representatives of this family. Though not so obvious, yet no less beautiful, are the water forms of the same genus, the white flowers of which adorn our ditches and ponds throughout summer. With these and other species of *Ranunculus* are associated in this natural order many well-known herbs and some shrubs which agree in the general structure of the flower, though they differ greatly in appearance. Thus, besides the regular and complete flower of the buttercup, and the larger and gaudier ones of the peony, there are the spurred petals of the larkspur and columbine and the hooded calyx and hammer-like petals of the poisonous monk's-hood, and lastly the apetalous flowers of the clematis and anemone. The want of the petals, the parts which usually give its beauty to the flower, in the two last-named genera is fully compensated by their flowers being furnished with large and often brightly-colored sepals. The plants of this order grow all over the globe, but they are especially abundant in the temperate and arctic regions of the northern hemisphere. They all possess a colorless acrid juice, more or less poisonous; and though in some cases, like monk's-hood, the active principle of this juice is fixed and powerful, it is generally dissipated by heat, or even by the drying to which meadow-grasses are subjected when they are converted into hay.

This order is largely represented in the mountainous region of Palestine. Some generic forms which are unknown to us, or known only in our gardens, are added to those with which we are familiar. The species of buttercup are more numerous than with us, no less than twenty-three having been recorded from the pastures and hill-sides of the Holy Land, the most remarkable being *Ranunculus Asiaticus*, the brilliant scarlet flowers of which abound on the Mount of Olives and elsewhere in early spring. The common traveler's joy of our hedges, so often used in making rustic bowers, reaches Palestine, but it is not so abundant as three other species of the genus, which have large and brightly-colored flowers. The hoary appearance which the white feathery appendages to the fruit give to these plants has suggested the common name of "old man's beard." Some larkspurs, which delight in dry and sandy soils, occur in the desert regions on the south and east of Palestine, while others are found in the more fertile soils of the mountain ranges. The pheasant's eye, naturalized in many places in Europe, is a common plant in the Holy Land, and several other species of the same genus occur with it, some of which are cultivated in our gardens as border-plants.

Several plants of this order largely contribute to the brilliant spring vegetation of Palestine, and of these the most remarkable is a species of anemone. This is more nearly related to the pasque-flower of the English chalk downs, with its bright purple flowers and finely-cut leaves, than to the common anemone, which in early spring everywhere clothes our woods with its more entire leaves and white flowers. This Eastern anemone has a large bright-colored flower, purple, blue, white or more generally brilliant scarlet, often with a crown of a different hue in the centre, from which it has derived its specific name. So striking an object in the landscape of Palestine is this plant that Tristram suggests that it may be the "lily of the field" to which the Saviour referred in the sermon on the mount. "It is found," he says, "everywhere, on all soils and in all situations. It covers the Mount of Olives, it carpets all the plains; nowhere does it attain a more luxurious growth than by the shores of the Lake of Galilee. In the olive-yards of Ephraim, on the bare hills of Nazareth alike, there is no part of the country where it does not shine. Certainly if, in the wondrous richness of bloom which characterizes the land of Israel in spring, any one plant can claim pre-eminence, it is the anemone, the most natural flower for our Lord to pluck and seize upon as an illustration, whether walking in the fields or sitting on the hill-side." It is most probable that the phrase "lilies of the field" (Matt. 6 : 28) should be taken as a general term, for in the next sentence it is covered by the more general expression, "the grass of the field" (verse 30); and it is certain that among the floral treasures of Palestine none could more forcibly recall the royal scarlet of Solomon's robes than the richly-colored, velvet-like flower of this most abundant anemone. And the lesson of trust in God would be specially brought home to the Saviour's auditors when they realized how the fields that had been left dry, parched and lifeless by the autumn sun were now covered by a Father's hand with a wild flower whose dazzling color no royal dyer could equal. The use of dry weeds and grass for heating ovens is as common in the East at the present day as it was in the time of our Lord, so that the figure has lost none of its power to the Oriental, and would vividly suggest child-like confidence in a Father who so cared for what would thus speedily wither and be completely destroyed.

The prophet Isaiah refers to a plant of the order Ranunculaceæ (28 : 25–27) under the name *ketzach*, translated in our version "fitches"—that is, vetch, a small wild pea. The same interpretation is given also in Luther's German and in the generally used French translations. But there can be little doubt that the plant meant is the fennel-flower. Several species of the genus to which this plant belongs are indigenous to Palestine, and the one named is extensively cultivated not only in the Holy Land, but in other countries in the East, on account of its hot and aromatic seeds, which are used both as a condiment and as a medicine. The plant is an annual, about a foot high, with finely-cut fennel-like leaves and bluish flowers, in the centre of which are produced the fruits, consisting of five or six long capsules terminating in hard slender spines. Each capsule opens along the upper margin when ripe, and liberates numerous small black seeds, from which the plant has received the name *Nigella*, as it obtained that of fennel-flower from its leaves. These black seeds are sold on all the little provision-stalls in the bazaars of Palestine and Egypt, and are chiefly used to season bread by being sprinkled over it either before or after it is baked. The case with which the seeds are freed from the capsules exactly accords with the allusion made to them by the prophet: "The fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod." Isa. 28 : 27.

Berberideæ, Nymphæaceæ, Papaveraceæ and Fumariaceæ.—The plants belonging to these four orders, though they may be of little interest to the Bible student, must nevertheless be included in any notice of the plants of Palestine, as some of them supply important elements to the floral beauties of that land. The relation that they bear to the vegetation is nearly the same as that which we find them occupying in our flora; and ten out of the thirty species recorded from the Holy Land are plants which are indigenous also with us.

The berberids are represented among our native plants by the common barberry, a shrub not unfrequent in hedges and copses, and well known by its bunches of small yellow flowers and its yellow-colored bark and wood. It is a plant of interest in many ways. The school-boy amuses himself by exciting the fitful action of its irritable stamens, the botanist refers to its spines as examples of strangely-altered leaves, and the agriculturist finds that his suspicions as to its deleterious influence on his grain-crops are fully confirmed by the recent investigations of De Bary, which have established that the "smut," whose appearance is so much dreaded on the growing grain, is but another development of the "cluster-cup" of the barberry. The barberry of Palestine is found in the mountain-regions, and is a different but closely allied species to our plant, which it resembles in general appearance. Two humble weeds belonging to this order were noticed long ago by Rauwolf in his travels, the one called lion's leaf from a fancied resemblance of its leaf to the imprint of a lion's foot, and the other *Bongardia*. Both have tuberous roots; those of the latter plant are boiled or roasted and used as an article of food by the Persians; while those of the former, sometimes called lion's turnips, are bruised and employed instead of soap in washing woolen garments. Both plants have been collected by all recent botanical travelers. They occur in cultivated fields throughout the whole of Palestine.

The water-lilies are found only in Lake Merom, this being indeed almost the only locality in Palestine in which they could find the permanent water necessary to afford them a suitable habitat. The Nile was celebrated for its water-lilies, but the most remarkable of them, the nelumbium, has, like its companion the papyrus, disappeared from its ancient habitat. It is found in temperate and sub-tropical Asia, from Persia eastward to China and Japan. Herodotus describes two lilies

in the Nile with sufficient accuracy to enable one to determine them as the nelumbium and the common white lotus. He says, "When the waters of the Nile have risen to their extremest height and all the fields are overflowed, there appears above the surface an immense quantity of plants of the lily species, which the Egyptians call the lotus; having cut down these, they dry them in the sun. The seed of the flowers, which resembles that of the poppy, they bake and make into a kind of bread; they also eat the root of this plant, which is round, of an agreeable flavor and about the size of an apple. There is a second species of the lotus, which grows in the Nile, and which is not unlike a rose. The fruit, which grows from the bottom of the root, resembles a wasps' nest; it is found to contain a number of kernels of the size of an olive-stone, which are very grateful either fresh or dried." Strabo also and Theophrastus mention the nelumbium as a native of Egypt. It was held in high esteem by the Egyptians, being used as an emblem of immortality, and often also made an object of worship. It was extensively employed as an architectural ornament, especially for the capitals of the pillars.

There are seven distinct species of poppy known in Palestine, and of these three are the same as plants that are familiar to us. These are the common red poppy (*P. Rhœas*) of our corn-fields, *P. hybridum*, with its globose bristly fruit, and *P. Argemone*, with long bristly fruit. The yellow-horned poppy ornaments the northern shores of Palestine as it does those of our country, and the blue-flowered *Rœmeria Hybrida*, which is very rare with us, is abundant in the corn-fields and cultivated grounds of the Holy Land.

The fumitories are a group of inconspicuous weeds, with irregular flowers and much-divided leaves, which are abundant in waste places and fields. Eleven species have been recorded from Palestine.

Cruciferæ.—The crucifers form a large and well-marked natural group of plants with a singularly uniform and easily recognizable type of flower. The cruciform arrangement of the four petals of which the flower is composed suggested the name of the order. The crucifers are most abundant in temperate and cold climates; they become mountain plants within the tropics. Europe and Asia Minor are their head-quarters, but they are scattered over the whole globe; they always form part of the scanty vegetation met with in the most distant boreal regions, and on the limits of the eternal snow on high mountains.

Whether as worthless weeds or beautiful garden flowers or valuable articles of food, they must have forced themselves on the attention of the most careless observers. The shepherd's purse, rockets and cresses are common wayside and hedge weeds; the small white flowers of the vernal whitlow-grass, the smallest of our land flowering-plants, brighten many a dreary waste in early spring; our meadows and pastures are adorned with the lady's smock, and our cultivated fields are too frequently overrun with rape, charlock and mustard. In the garden few plants surpass in fragrance the wallflower or the stock. But best known among the crucifers are the species which supply the important articles of food; the starch stored up in the roots of the turnip and radish, in the swollen stem of the kohl-rabi, in the leaves of the cabbage and in the inflorescence of the cauliflower make these plants valuable esculents, while the pungency of the horse-radish, water-cress, and especially of the mustard, secures for these an important place as accessories of our diet. The plants of this order bear very much the same relation to the vegetation of Palestine as they do to our flora. Though the actual number of species is nearly double those found here, the majority of them belong to the genera which include our species. The most curious crucifer in Palestine is one which finds its northern limit in the sub-tropical region in the lower valley of the Jordan.

The only cruciferous plant mentioned in Scripture is the mustard. It was referred to by our Lord on three different occasions, and occurs only in the Gospels where the narrative of these occasions are given. In the only instance when the apostles asked for a spiritual blessing from their Master, he replied, "If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Luke 17 : 6. Again, when teaching his disciples that no obstacle should be able to stand before a confiding faith in God, he said, "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove." Matt. 17 : 20. And lastly, in the parable of the mustard-seed, the growth of the kingdom of heaven from the smallest beginnings to ultimate universality is compared to the growth of the mustard: "It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." Mark 4 : 31, 32.

In these passages the Saviour obviously refers to the smallness of the mustard-seed as a fact well known to his auditors. Indeed, the Jews used the phrase "small as a grain of mustard-seed" just as we similarly compare small things to a pepper-corn. The grain of mustard is not absolutely the smallest of all seeds, though it was popularly and proverbially so, and, moreover, the husbandman knew it as the smallest seed which passed through his hands. It is a small grain, producing a large result, the least of the husbandman's seeds becoming the greatest of the husbandman's herbs. This is the point of the parable, and gives the only sense in which the kingdom of heaven is like a grain of mustard-seed. "The mustard is a tiny seed which, sown in a favorable soil, shoots up and becomes to all intents a tree, so that there is no longer any proportion betwixt its 'shadowing ishroud' and the germ from which it sprang. Such is the kingdom of heaven; such is the history of real religion in an individual mind, in a community, in the world at large. Some word in season dropped into the ear or reverting to his memory, the desperado and blasphemer is converted; and that mustard-seed, that faithful saying, is developed into the *Pilgrim's Progress* or the *Olney Hymns*. The one copy of the Scriptures which had been brought away from the ship Bounty, and which at last changed into a Christian community the mutineers and their children, was a mustard-seed. The little text, 'The just by faith shall live,' in the mind of Martin Luther, was the mustard-seed from which shot up the glorious Reformation. The cradle of Bethlehem, the cross of Calvary—that cradle so obscure, that cross such a 'foolishness,' such a 'scandal'—were each of them a grain of mustard-seed, the little and unlikely germ from which a tree of life has risen, extending its branches over every continent and inviting beneath its canopy the millions of mankind."

Capperideæ.—Between three and four hundred plants scattered over the tropics and the countries bordering on them are known belonging to the caper family. Their northern limit in the Old World is reached on the European shores of the Mediterranean. The plants are herbs or shrubs, seldom trees, which agree in many essential characters with the crucifers, and not a few of them possess the acrid or pungent qualities common in that order. The best known plant of the family is *Capparis spinosa*, the unopened flower-buds of which, pickled in vinegar, are the common caper, so largely used as a condiment because of their agreeably pungent and slightly bitter taste. It is a trailing shrub with numerous slender stems armed with recurved or nearly straight spines, placed at the base of the leaves. The broadly ovate leaves are leathery and quite smooth. The flowers are white, with a loose bunch of many long purple anthers in the centre, and the fruit is pear-shaped and borne on a long stalk. It is found springing out of the face of rocks and walls. Sicily is the principal seat of its cultivation for pickling, but it is indigenous to the whole Mediterranean region, and is a common plant in Egypt and Palestine and in all the intervening desert. Three centuries ago Rauwolf found it around Jerusalem; and its patches of bright green, contrasting remarkably with the light-colored rocks on the face of which it grows, have arrested the attention of all travelers. On the face of the mount of temptation, overhanging Jericho, the caper was letting down its festoons of beautiful blossom in the month of January. I also found it in the gorge of the Litany or Leontes. On the sandy plain between Jericho and the Jordan, at the south-east end of the Dead Sea and the plains of Shittim, we found growing plentifully on the ground the variety which has been distinguished as *Capparis Ægyptiaca*, and the trailing branches were often three or four feet long. Three species of a second genus (*Cleome*) of the caper family occur in the desert to the south of Palestine, and one of these reaches north to the depressed region of the Dead Sea. These plants are small and unimportant annual herbs, somewhat resembling the long-podded cruciferous weeds of our fields. The special interest of the caper family here is that several authors have identified the hyssop of Scripture with *Capparis spinosa*. Sprengel first suggested this opinion, which has been exhaustively investigated by Dr. Forbes Royle, and has been adopted with more or less caution by the great majority of writers and travelers in recent times.

To enable us to appreciate the characters that the hyssop of the Bible possesses, we must recall the passages in which it is referred to. The expiatory sacrifices of the Old Testament economy, like the one Sacrifice of the New Testament, were God's appointed means of removing sin and reconciling the sinner to himself by the "shedding of blood." In some of these sacrifices the relation between the shed blood and the transgressor was made manifest by the sprinkling on him of part of the blood. This was done with a bunch of hyssop. The writer of the Epistle to the Hebrews thus refers to its frequent use in the Jewish services: "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9 : 19–22. The Psalmist, having in his view this frequent use of hyssop in the ceremonial law as the means by which the virtue of the sacrifice was transferred to the transgressor, applies it figuratively to the purification of the soul from guilt when he prays, "Purge me with hyssop, and I shall be clean." Ps. 51 : 7. The first recorded use of hyssop as a blood-sprinkler and the first reference to the plant in the Bible is on the eve of the Exodus, when the Israelites employed it to sprinkle the door-posts with the blood of the paschal lamb: "Ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood." Ex. 12 : 22. Reference is made to hyssop in the gospel narrative in connection with the crucifixion of the Saviour: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." John 19 : 28, 29. The cedar was the glory of Lebanon and the pride of every Jew, but it was not more familiar to him than the plant which was in such constant use in the purifying services of his religion. The tall cedar and the humble hyssop would at once suggest to him the most extensive range in the vegetable world.

Resedaceæ, Cistineæ, Violaceæ and Polygalaceæ.—The mignonette family consists of a small and unimportant group of plants confined to the Old World, and chiefly to the Mediterranean region, with the exception of two species—viz., *Reseda luteola* and *R. lutea*. The first is the dyer's weed, which was at one time extensively cultivated as a dye-stuff, supplying, according to the different mordaunts employed, a green, yellow or blue color. Both species are without odor, and in this respect they are in striking contrast to *R. odorata*, the remarkable fragrance of which has given it a foremost place in our gardens for more than a century. This plant is cultivated everywhere in Palestine as with us, and though met with as an outcast from gardens has not been observed in a wild state. It is said to be a native of Egypt. Four other species occur in Palestine, one of which, *R. lutea*, is a British species, and another, *R. alba*, is naturalized in maritime localities in England. Several other species of this family, belonging to the sub-tropical flora of the south, creep up from Arabia and Egypt to the desert borders of Palestine, and one with a berry fruit (*Ochradenus baccatus*) is found as far north as Jericho, as well as in the localities around the Dead Sea.

The plants of the rock-rose family are most abundant in the countries around the Mediterranean. They are small shrubs with simple leaves and large brightly-colored flowers, which open only once, and then perish. They consequently never last longer than a day, expanding under the influence of the bright sun in the morning, and perishing with the setting sun of the evening. They do not open in dull weather when there is no sunshine. The largest genus in the family receives its name, Helianthemum (*sun-flower*), from this obvious characteristic. Their

large pink or yellow flowers make many of the species favorites in our gardens; but as they are southern plants, they are not quite hardy, and require protection in the winter. Our indigenous flora contains four species, all belonging to the genus Helianthemum. Three of these are rare and local plants, but the fourth adorns our dry pastures with its bright yellow flowers all through the summer months. Ten species are met with in Palestine; the large and beautiful flowers of several of them supply a more striking feature to the landscape than their humbler representatives at home. The large pink flowers of *Cistus villosus* are said to give a glow to Mount Carmel in April which is not inferior to that produced by the heather on the mountains of Scotland. Although the rock-rose is not referred to in the Bible, it is generally believed that this odoriferous product is the substance referred to under the name *lot*, rendered "myrrh" in our version.

Few plants are greater favorites in the garden or the field than the violets. Our native flora contains eight species, the best known of which is the sweet violet that in early spring scents our hedge-banks and finds a corner in almost every garden. The species extends through Europe to Asia Minor, but has not yet been seen nearer to Palestine than Aleppo. Four species are, however, included in the indigenous vegetation of the Holy Land, but they belong to that northern flora which finds its southern limits in the mountain regions of the country. They are small plants, and are only met with on the Lebanon and Anti-Lebanon ranges, and there high up among the cedars.

The milkworts belong also to the same northern type of flora as the violets. They are represented by three small plants, one of which (*Polygala vulgaris*) ornaments our grassy banks throughout the length and breadth of the land with its blue, white or pink blossoms. In Palestine there are two similar species, which occur in Lebanon, coming farther down the mountain-sides than the violets, and almost reaching the shore at Sidon.

Caryophylleæ, Frankeniaceæ, Paronychiaceæ and Molluginеæ.—The plants of the four orders here grouped together, while they exhibit many important points of difference, are yet related to each other by so many essential characters that they naturally arrange themselves in one great family. The position of the stamens and the presence or absence of the corolla, which generally supply valuable characters for classification, are of importance here only in relation to the minor groups in which the plants are arranged.

The pink family (Caryophylleæ) consists of rather more than a thousand species of, for the most part, inconspicuous annual or perennial herbs, found in the temperate and frigid regions of the world, chiefly in the northern hemisphere. Many species of *Dianthus* and *Silene* have handsome flowers, and the abundant star-like blossoms of some stitch-worts whiten our hedge-banks in early summer; but the majority of the plants of the order are small and have inconspicuous flowers. Our flora contains nearly sixty species, some being the most common weeds in cultivated grounds and waste places and by the waysides, such as the chickweeds, catch-flies, spurrys and stitch-worts. Boissier records eighty-five species from Palestine, the principal portion of which are found only on the high mountains of the north; a few are desert weeds which occur in the Dead Sea region, and the remainder are met with in stony places and cultivated fields over Palestine. Among these common plants are many that are familiar to us, such as the common chickweed, mouse-ear and soapwort.

The translators of our version have introduced into the text the name of a plant belonging to the pink family—the cockle—as their interpretation of the Hebrew *baeshah* in Job 31 : 40: "Let thistles grow instead of wheat, and cockle instead of barley." Various attempts have been made to connect this word with a special plant. The Seventy in their translation rendered it "bramble bush;" the Vulgate, Syriac and some other early versions have translated it vaguely as "thorn." Celsius considers it to be the aconite, while the hemlock and the nightshade have each been advocated by others. The best authors see no reason for giving up the authorized translation, and consequently consider that our pink-flowered cockle, a very troublesome weed to farmers, or one of its varieties, is the plant intended. The plant is indeed found within the Palestine area, but only as an advanced member of the northern flora, and it is not met with farther south than the mountain ranges of Lebanon and Anti-Lebanon, and consequently not in the cornfields of the country.

The sea-heath family (Frankeniaceæ) contains some thirty species of small plants chiefly found on the coasts of temperate or warm countries. They probably belong to a single genus. In our flora the family is represented by one species, a small plant spreading close on the ground, with wiry stems, numerous tufted leaves and inconspicuous rose-colored flowers, found chiefly in the salt marshes on the south-eastern coast of England. Two species of similar-looking plants are found in Palestine on the shores of the Levant.

The whitow-worts (Paronychiaceæ) are a larger family, consisting of somewhat over one hundred species of humble tufted plants with small leaves and minute flowers, occurring generally in sandy places. Six species are found with us, and about the same number in the sandy fields of Palestine. The family is more numerously represented in the Sinai region and in the deserts to the south of the Holy Land.

The carpet-weeds are a similar group of small inconspicuous weeds found in the warmer regions of the world and having but one species in Palestine—a glaucous plant with small white flowers, found in the northern parts of the country.

The tamarisks are shrubs or trees with erect slender branches, densely covered with very small scale-like leaves. They have somewhat the appearance of the cypress, and are often mistaken by hasty observers for coniferous plants. The numerous small flowers are borne in catkin-like spikes at or near the tips of the branches, and cover the plant, when the flowers are open, with a mass of white or rose color, which almost hides from view the bright green of the foliage. The plants of the order are exclusively confined to the temperate and warmer countries of the northern hemisphere, and usually grow by the sea-side, but are also met with on the margins of rivers and in arid plains. The basin of the Mediterranean is their headquarters. The tree and its products were much valued by the Arabs; their great physician, Avicenna, in his *System of Medicine*, repeatedly dilates upon it, and recommends its different parts, as well as the astringent galls which are often found on it, as valuable medicines. The wood is much esteemed for making vessels because of its compactness and durability, and the charcoal produced from it is so much prized that in some districts the Arabs have almost if not entirely extirpated the tree in order to convert its wood into charcoal. The young leaves are a favorite food of camels and sheep.

The tamarisk has still greater interest to the Bible student because of the connection which many maintain it had with the manna on which God fed the Jews during their wanderings in the desert. Six days after leaving Egypt they arrived at the Wilderness of Sin; here they murmured against Moses for bringing them from Egypt to die of hunger in the wilderness. God, through Moses, promised to rain bread from heaven for their use; and until they ate of the old corn at Gilgal forty years afterward, the wilderness around their camp was covered each morning, except that of the Sabbath, with this bread which the Lord gave them. When the morning sun had dispelled the dew, they found a substance on the ground small as the hoar-frost, round like coriander-seed and white like bdellium. Its taste was like that of oil newly expressed from the olive, or of wafers made with honey. It was gathered in the morning, for when the sun waxed hot it melted; an omer (about three quarts) was taken for each individual, but on the morning of the sixth day two omers were collected, and what remained over till the seventh day was good, while any that might have been kept over on the other days of the week bred worms and putrefied in the morning. It was treated like corn, being ground in mills or pounded in the mortar, and was boiled, baked in pans or made into cakes.

The substance now called manna is the saccharine juice of different plants which exudes through the bark when injured, and is produced generally in greatest abundance in very warm weather. In some cases the sweet juice escapes through a natural rupture in the bark of the plant, in others its production is induced by the punctures of an insect, while in others it flows through incisions made in the bark for the purpose of obtaining it. The manna of commerce is obtained by the last method from the flowering or manna ash, a tree belonging to the Mediterranean region, and cultivated in Calabria for the production of this substance.

The conditions under which "the bread of heaven" was found and the properties it possessed were very different from those of any of the known mannas. It was found covering the surface of the wilderness, wherever the Israelites went, as soon as the heavy night dews disappeared, and not on or under the two manna-producing plants of the wilderness, the tamarisk tree or the camel's thorn. It was supplied, not in small quantities, but in inexhaustible profusion. It was found every morning all the year round for forty years, except on the morning of each seventh day, when the supply was completely suspended. It was prepared for use by processes which could not be applied to saccharine substances, being ground in a mill and afterward boiled or baked. It was not used as a condiment, but formed the food of the hosts of Israel all through the wilderness. Mannas are preserved without difficulty, but this substance very speedily decayed, putrefying and breeding worms if kept more than twenty-four hours; and yet this property was suspended once every week in respect of the Sabbath supply. Every day, when the sun waxed hot, it melted and evaporated, leaving the face of the wilderness without any indication of its recent presence; but mannas do not evaporate. Wherever the manna is referred to in Scripture it is invariably regarded as a miraculous food sent directly from God. The Lord Jesus, when he accepted the manna as a type of himself—the living Bread which came down from heaven—corrects the error of those who, in seeking a sign from him, insinuated that the bread from heaven given by Moses by which he secured the confidence of their fathers was a greater miracle than the feeding of the five thousand, and says that it was the gift of God, and not of Moses.

An omer of manna was taken by Aaron in accordance with divine instruction, and placed in a golden pot, to be preserved as an abiding memorial of God's care of his people. The pot was placed with Aaron's rod inside the ark, which held the tables of the law. Heb. 9 : 4. It would seem, however, that when Solomon removed the ark of the covenant from Zion to the temple the pot of manna had been lost, for it is particularly specified that then there was nothing within the ark but the two tables of stone. 1 Kings 8 : 9.

Elatineæ, Hypericineæ, Malvaceæ, Tiliaceæ and Lineæ.—The water-peppers (Elatineæ) are a small order of marsh annuals scattered over the globe, and represented with us by two minute and somewhat rare plants which form a moss-like turf on the margins of lakes and ponds that often extends for some distance under the water. Their acrid properties have suggested for them our popular name of water-peppers, though they more resemble small chickweeds. A single species closely allied to one of our forms has been observed by Kotschy near Joppa.

The St. John's worts (Hypericineæ) are a group of plants, generally of a shrubby character, which are almost confined to the temperate regions of the earth, being found only on mountains in warmer climes. They have usually smooth leaves, with immersed pellucid glands and conspicuous yellow flowers. Their ornamental appearance has given them a favorite place in shrubberies. Our nine species, belonging to the large genus *Hypericum*, are chiefly found on dry situations in hedge-banks or in copses. A dozen species of the same genus occur in Palestine, chiefly in the Lebanon and Anti-Lebanon ranges. Only a single one (*H. lanuginosum*) has been observed in the lower country, and this has been detected in the neighborhood of Jerusalem and on Mount Carmel. The common species (*H. perforatum*), found in all our woods and hedge-banks, occurs on the shores of Syria and on Lebanon.

The mallows (Malvaceæ) form a considerable group of prominent plants found all over the world except in regions of extreme cold. They are generally shrubs, yet small herbs are found in the order as well as some of the largest trees, such as the enormous baobab of Africa and the scarcely smaller one of Northern Australia. The flowers are often large and brightly colored, and the style is always surrounded by numerous stamens united to form a tube around it. The leaves are large and more or less divided. The plants are furnished with a considerable amount of mucilage, but have no special virtues. They supply, however, a large quantity of textile materials, sometimes from the strong fibres of the bark, but chiefly from the fine soft filaments which cover the seeds of the cotton-plants.

Although represented by only five species of indigenous plants, the mallows form a somewhat conspicuous portion of our native flora, because two species with large lilac or purple flowers are everywhere common by roadsides and in waste places. The others are less common: one, the tree-mallow, is found on rocks by the sea-side; another, the marsh-mallow, occurs in maritime marshes.

Some eighteen species are known in Palestine, and three of these are found in our own country, two being the common wayside mallows (*Malva rotundifolia* and *M. sylvestris*), and the other the marsh-mallow (*Athœa officinalis*). The gay pink-flowered shrub which is so familiar an ornament of our shrubberies in autumn, called *Althœa frutex*, is a Syrian plant. It is the *Hibiscus syriacus*, a plant which, though it grows so freely with us, appears to have become extinct in the localities where it was formerly observed in Syria. The plants in this order which are of most importance to man are those belonging to the small genus *Gossypium*, which have their seeds covered with the long hairy filaments called cotton. One species (*G. herbaceum*) is a native of India, and its natural distribution westward extended probably to Southern Arabia. It has been always used for the manufacture of cloth in India. Four centuries before our era Herodotus refers to this plant in his account of the products of India, when he says that "the wild trees in that country bear fleeces as their fruit, surpassing those of sheep in beauty and excellence, which the Indians make garments of." The use of cotton in Persia and Southern Arabia is probably as ancient as in India. The date of its introduction into Egypt cannot be determined; there is reason to believe that it was known to the Egyptians before the time of the Greek conquest, B. C. 333.

The conquest of Alexander made the Greeks acquainted with cotton. The wool-bearing trees of India surprised his soldiers, and the accounts of these wonders by his admiral Nearchus, and by Aristobulus, one of his generals, have been preserved. "The trees from which the Indians make cloths have a leaf like the black mulberry, but the whole plant resembles the dog-rose. They plant them in the plains, arranged in rows, so that they look like vines at a distance. They bear no fruit, but the capsule containing the wool is, when closed, about the size of a quince; when ripe, it expands, so as to let the wool escape, which is woven into cloths." The Eastern name for cotton was introduced into the languages of Europe when the substance itself became known. The Sanskrit *kurpasa* is converted into *karpas* in Esth. 1 : 6 (a term certainly of foreign origin), into *κάρπασος* of Greek authors, and *carbasus* in the Latin language. The only reference to cotton in Scripture is in the passage just quoted, which contains an account of the decorations of the royal palace of Ahasuerus and its courts on the occasion of a great festival given to his people. The sense is obscured in our version by *karpas* being rendered "green" instead of cotton, the passage reading: "Where there were white, green and blue hangings," instead of hangings of white and blue cotton cloth. The translators have followed the Chaldee paraphrase, although the true meaning had been given both in the Septuagint and the Vulgate. Even if cotton were not at that time a product of Southern Persia, it is more than likely that when the Persian empire extended to India and its court possessed every luxury, the brightly-colored hangings of the neighboring country would form part of the furnishings of the palace.

At the present day cotton is somewhat extensively cultivated in Palestine, the species being *Gossypium herbaceum*. A small proportion of the produce is made into cloth, but the principal portion is exported to France. The Arab women are almost entirely clad in blue cotton that has been spun, woven and dyed by their own hands.

Cotton grows most luxuriantly in our Southern States; it is raised there more cheaply and in larger quantities than in any other part of the world, and is exported in immense quantities to Europe.

The flax family (Lineæ) consists of a small group of herbs found principally in temperate regions, in no way remarkable except for their valuable fibrous bark, which, when prepared, forms the flax of commerce. Besides the common flax, only known as a cultivated plant or as an escape from cultivation, our flora contains four indigenous species of this order. These are the all-seed (*Radiola millegrana*), one of our smallest flowering plants, found in damp sandy places, but often overlooked from its minute size, the white-flowered purging flax so common in pastures, and two blue-flowered species allied to the cultivated flax. Boissier records eleven species of *Linum* from Palestine besides the common flax (*L. usitatissimum*), which is there, as with us, extensively cultivated for its fibre. Flax was the most important of all the fibre-producing plants to the ancient inhabitants of Egypt and Syria. It is frequently referred to in the Bible, and various names are applied to the plant and its raw or manufactured products. The most general term is *pishtah*, the primary meaning of which is the plant itself, and then it was applied to the products, being used with the same latitude of meaning as we use the word "cotton" at the present day. It is applied to the plant itself in the account of the seventh plague sent by God on the land of Egypt. The flax-crop was ready to be harvested when it was completely destroyed by a terrible hail-storm. Ex. 9 : 31. The word is also applied to the plant in the narrative of Rahab's protection of the two spies, when she hid them under the bundle of flax which was drying on the house-top. Josh. 2 : 6. The flax, or raw material in the first stage of the manufacture, is designated by the same word when it is recorded that the new cords with which his brethren bound Samson, so as to deliver him to the Philistines, "became as flax that was burnt with fire" and fell from his hands. Judg. 15 : 14. It is further used to denote the flax when made into wicks for lamps: "The smoking flax shall he not quench" (Isa. 42 : 3); into measuring lines: "Behold a man with a line of flax in his hand, and a measuring reed" (Ezek. 40 : 3); and into the dresses of the priests: "They shall be clothed with linen garments." Ezek. 44 : 17. Of the less comprehensive words the first used is *shesh*, generally translated "fine linen." This word is probably of Egyptian origin, and was employed to characterize the yarn made from the flax. It has been thought that it may be the same word as the Hebrew numeral six, and that it was applied to the yarn because it was composed of six threads; others hold that it is derived from a root meaning white, and was appropriately applied to flax because of its color when prepared. When Pharaoh made Joseph ruler over Egypt, he "arrayed him in vestures of fine linen" (*shesh*) (Gen. 41 : 42); so also among the offerings for the tabernacle presented by the children of Israel from the materials they had brought out of Egypt were "fine linen" (Ex. 25 : 4); and of the same material were made the curtains of the tabernacle, with the door curtains, and the veil that enclosed the holy place. Ex. 26 : 1, 31, 36. *Bad* is a word employed in describing the linen dresses which were worn in religious ceremonies, and may refer to the cloth made from the *shesh* or yarn. The tunic, turban and drawers of the priests, which in Exodus (39 : 27, 28) are ordered to be made of *shesh*, are in Leviticus (6 : 10) to be made of *bad*, establishing that these were the same material, if the words were not precisely synonymous. In the preparation for the erection of the tabernacle the wise-hearted women are said to have spun "fine linen" with their hands; and this continued to be the occupation as well as the dress of women in the days of Solomon (Prov. 31 : 22, incorrectly rendered "*silk*") and afterward. Ezek. 16 : 10, 13. *Butz* is always translated "fine linen," and is employed to designate the robes worn by kings (1 Chron. 15 : 27) and rich men (Esth. 8 : 15), and the official dresses used by the Levite choir when the ark was brought into the temple (2 Chron. 5 : 12), as well as the veil of the temple. 2 Chron. 3 : 14. The word is probably of Assyrian origin, and is applied to "fine linen" obtained from the East (Ezek. 27 : 16) while *shesh* is employed to designate the "fine linen" brought to the market at Tyre from Egypt. v. 7. The *βύσσος* of the New Testament is obviously the Greek form of this word, and is similarly employed to designate costly dresses like that worn by Dives (Luke 16 : 19), and those in which the Lamb's wife and the armies in heaven are arrayed. Rev. 19 : 8, 14. The word is synonymous with the *λίνον* of Rev. 15 : 6, in which the angels were dressed who were the bearers of the seven last plagues. On the other hand the Greek *λίνον* is used as the equivalent of *pishtah* in the rendering of the prophetic account of our Saviour, "the smoking flax shall he not quench." Matt. 12 : 20. *Sadin* is applied to the cloth made from linen, and is used in speaking of the thirty sheets which Samson promised his companions at his marriage if they declared his riddle (Judg. 14 : 12, 13), as well as of the dresses made from this cloth. Isa. 3 : 23; Prov. 31 : 24. *Etun* occurs only once, where it is said to be a product of Egypt. Prov. 7 : 16. The *ὀθόνη* of the New Testament is the Greek form of this word. It is used to characterize the great sheet let down from heaven in Peter's vision at Joppa (Acts 10 : 11), which accords very well with the use of the word in the passage in the Proverbs. The diminutive form *ὀθόνιον* is employed by John to designate the linen clothes in which Joseph wrapped the body of Jesus. John 19 : 40; 20, 5, 6, 7. Matthew and Mark employ the word *σινδών* for the same linen cloth, while Luke uses both words in the same passage. He says, Joseph "went unto Pilate and begged the body of Jesus, and he took it down and wrapped it in linen" (*σινδών*); and afterward, in describing the visit of Peter to the empty grave, he writes that "stooping down he beheld the linen clothes (*ὀθόνια*) laid by themselves." Luke 23; 24. The only other reference in the New Testament to linen is in the account by the evangelist Mark of the remarkable incident that occurred in Gethsemane at the betrayal of the Lord, when a young man who was following him left his only covering, a linen garment, in the hands of his captors, and fled away naked. Mark 14 : 51, 52.

The use of flax as a textile material in Palestine and the neighboring countries dates from the earliest times. Joseph was arrayed in fine linen when he was elevated to be ruler over Egypt. The reference to the miraculous destruction of the flax crop establishes that the cultivation of flax was an important branch of agriculture in Egypt before the Israelites left that country. Egypt was, indeed, the great centre of the linen manufacture in ancient times. The principal part of the dress of the people was made of linen, and it was the only material used for the dress of the priests. The city of Panopolis was inhabited by linen-weavers. All the mummy-cloths are composed exclusively of linen; and though the finest specimens are coarse compared with what can be produced at the present day, they are fine considering the appliances for preparing and weaving which were in use at that time. There are several interesting representations of the cultivation and preparation of flax preserved in the sculptured tombs of Egypt. Roscellini figures one from the Shunmer tomb, and Hamilton another from the grotto of El Kab. In these the plant is seen to rise straight from the soil, and to reach about the middle of the body of the husbandmen. It is pulled up by the roots and bound into bundles or sheaves to be carried to the man who separates the seed from the stem by means of a simple rippling instrument. It is then exposed to the action of water and the sun, in order to separate the fibres from the rest of the stem. It was for this purpose that Rahab had placed the stalks of the flax on the house-top which she employed to hide the spies.

The early cultivation of flax in Palestine is testified to by this narrative of the spies' visit to Jericho, showing as it does that it was an important article of husbandry there before the Israelites got possession of the country. In comparatively modern times it has been superseded as the material for the ordinary dress of the inhabitants of Syria by the cotton-plant, which supplies, with less care in the cultivation and less trouble in preparation, an equally valuable substance.

Geraniaceæ, Zygophyllaceæ, Rutaceæ and Aurantiaceæ.—The geraniums (Geraniaceæ) are a group of strong-scented herbs, easily distinguished by the long beak rising through the centre of their fruits, to which the seed-capsules are attached by a long arm. This character suggested the name geranium to the Greeks because of its supposed resemblance to the bill of a crane, and the same notion is retained in our popular name crane's-bill. The plants of this order are found all over the world. Our flora contains fifteen species belonging to the two genera *Geranium* and *Erodium*. The rose, purple or red flowers of the twelve species of *Geranium*, chiefly adorn our hedgerows and waste places, a few being found in meadows, pastures or woods. The three species of *Erodium* occur on waste places near the sea. Twenty species of the order have been observed in Palestine. One of these (*Biebersteinia multifida*) belongs to a small anomalous group which has no beak to the fruit; it is found on the Lebanon mountains. A single species of the African *Monsonia* reaches the Wady el-Arish, in the valley of the River of Egypt.

The bean-capers (Zygophyllaceæ) are shrubs or herbs with jointed and generally spiny spreading branches, found in the warmer regions of the globe, especially of the northern hemisphere. Many are desert plants; they form one of the most striking features of the vegetation of the desert-region between Egypt and Palestine; a few are found in the depressed sub-tropical region of the Lower Jordan,

and four species are frequent throughout Palestine. Caltrops, the most common of these, is a spreading spiny plant, producing a dry fruit, also covered with spines; it grows in dry and barren places, and is very annoying both to man and beast.

When our Lord warned the multitude against false prophets, he said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of *thistles?*" Matt. 7 : 16. A more appropriate illustration could not be found among the fruits of Palestine, as there does not exist a more remarkable contrast than that between the dry, shelly and spinous capsule of the caltrops and the fleshy, velvety compound fruit of the fig.

The rue family (Rutaceæ) comprises a large number of plants of very different external form—trees, shrubs, herbs—but all distinguished by having pellucid dots on their leaves. The dots are glands filled with a pungent, bitter, aromatic, volatile oil. The plants of the order are distributed over the world, except in cold regions. We have no representative among our wild flowers, but the common rue is a familiar plant, being cultivated in our gardens. It is a small shrub with much-divided bluish-green leaves and yellowish flowers. The volatile oil in the leaves gives it a powerful fetid odor and an acrid juice. Five species of rue are native to the Holy Land, and the common rue is cultivated there, as with us, on account of its odoriferous qualities. The indigenous rues of Palestine are found chiefly in the lower valley of the Jordan and on the desert to the south of Judea; they are the outliers of a tropical flora, reaching its northern limit in this region. The rue was highly prized by the ancients because of its supposed medicinal properties; it was long supposed to be efficacious in warding off contagion. It is only once mentioned in the Bible, on the occasion when our Lord upbraided the Pharisees for their punctilious observance of trifling matters, while they neglected the primary duties of morality and religion. Rigidly interpreting the law concerning tithes, which declared that "all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's" (Lev. 27 : 30), they scrupulously tithe "mint and rue, and all manner of herbs, and pass over judgment and the love of God." Luke 11 : 42.

No representative of the orange tribe (Aurantiaceæ) is found among the plants indigenous to Palestine, but some species are now, and have long been, cultivated there because of their refreshing fruits, and of the fragrance and beauty of their flowers. That the majority of writers have held the citron to be the apple of Scripture requires that we should include it in our notice of the plants of the Bible.

The allusions to the apple in the Song of Solomon imply that the fruit was yellow, fragrant and sweet, and that the tree bearing it afforded a grateful shade. It is mentioned by Joel (1 : 12) as a fruit tree sufficiently familiar and important to be reckoned with the vine, fig, pomegranate and date. That it was indigenous to Palestine is implied in the fact that several places were named after it in the time of Joshua—a city near Hebron (Josh. 15 : 53), a second city in Judah (v. 34), and a district between Ephraim and Manasseh (17 : 8); the king of one of these places was vanquished by Joshua when he took possession of the promised land. 12 : 17.

We must look among the indigenous fruit trees of Palestine for the "apple" of Scripture. Lady Calcott and others maintain the accuracy of our version. Thomson, in arguing for this view, apparently establishes the truth of his position, for he says, "The whole area around Askelon is planted over with orchards of various kinds of fruit which flourish on this coast. It is especially celebrated for its apples, which are the largest and best I have ever seen in this country. When I was here in June, quite a caravan started for Jerusalem loaded with them, and they would not have disgraced even an American orchard." Celsius argues in favor of the quince, which is a native of the Mediterranean basin and extends to India. Its ripe fruit has a fine golden-yellow color; and when the tree is laden with it, it forms a striking and ornamental object. Tristram has suggested the apricot: "In highlands and lowlands alike, by the shores of the Mediterranean and on the banks of the Jordan, in the nooks of Judea, under the heights of Lebanon, in the recesses of Galilee and in the glades of Gilead, the apricot flourishes, and yields a crop of prodigious abundance. Many times have we pitched our tents in its shade and spread our carpets secure from the rays of the sun: 'I sat under his shadow with great delight, and his fruit was sweet to my taste.' 'The smell of thy nose (shall be) like *tappuach*.' There can scarcely be a more deliciously-perfumed fruit than the apricot; and what fruit can better fit the epithet of Solomon, 'Apples of *gold* in pictures of silver,' than this golden fruit, as its branches bend under the weight in their setting of bright yet pale foliage?"

Simarubeæ, Sapindaceæ, Meliaceæ and Vitaceæ.—The small order of quassiads (Simarubeæ), consisting of bitter shrubs or trees, natives of tropical regions, is represented in the flora of Palestine by a single tree, which is found only in the depressed valley of the Dead Sea, reaching as far north as Jericho. This is the *Balanites Ægyptiaca*, a small scrubby thorn tree with a hard wood used for making walking-sticks at Jerusalem, and an oval fruit not unlike a walnut, from which is obtained an oil prepared by the Arabs of Jericho and sold to travelers under the erroneous name of Balm of Gilead.

The larger order of soapworts (Sapindaceæ) is represented in the Holy Land by two maples found on the Lebanon range, while a single species of the meliad order (Meliaceæ) is planted abundantly by the roadsides, but nowhere occurs in a wild state. This is the bead tree, or pride of India (*Melia Azedarach*), forming an agreeable shade to the travelers by its dense mass of compound winged leaves. The sweet-scented lilac flowers are collected into an erect spike, and are succeeded by a cluster of pale blue fruits about the size of currants, which are often used as beads.

The vines (Vitaceæ) form a small order of climbing plants widely distributed over the tropical and sub-tropical regions of the world. They have large simple leaves like the grape-vine or compound leaves like the Virginian creeper, which is, perhaps, not generically distinct from the true vines. The indigenous flora of Europe is without any representative of the order, though the well-known grape-vine has long been under cultivation in the southern countries of the continent. The Romans brought the vine to Britain. The different attempts that have been since made to bring it into cultivation have failed. It was found to be at best but a precarious crop, and it never produced a satisfactory wine, because the summer temperature is neither sufficiently great nor long continued to ripen the grape completely. Farther north than fifty degrees north latitude is too cold, and farther south than thirty-six degrees is too hot, for the vine to attain perfection. It, however, accommodates itself remarkably to artificial treatment, and is consequently extensively cultivated under glass in countries much beyond its northern limits.

The vine has been cultivated from the remotest antiquity on account of its fruit. Representations of it are to be found in the early sculptured monuments of Egypt and Assyria, while the Bible carries its history back to the days of Noah, who "began to be an husbandman, and he planted a vineyard." Gen. 9 : 20. Like other plants which have been from the earliest times associated with man, it is impossible to discover its native locality. It is generally believed that the mountainous region between the Euphrates and the Caspian Sea to the north-east of Palestine is its original country. Wild vines are frequently met with in the woods in this region, but these may be the evidence and the remains of a former cultivation rather than the spontaneous growth of the plant in its native locality. It is certainly not indigenous to Palestine, but is still under cultivation there. A wild vine (*Vitis orientalis*) having compound leaves like those of the Virginian creeper is sometimes met with on the low lands near the coast, and is indigenous to this region.

So numerous are the references to the vine and its products in the Bible that it would be impossible to notice them all. From them we learn that in the days of Abraham the Holy Land produced its grape-harvest, for Melchizedek, king of Salem, brought forth bread and wine for Abraham's refreshment when he was on his way back from delivering Lot out of the hands of his captors. Gen. 14 : 18. When Joseph was carried into Egypt, he found the vine cultivated there; and we learn from the dream of the royal butler that the sweet and unfermented juice of the grape was drunk by Pharaoh: "A vine was before me . . . and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Gen. 40 : 9-11. Some two hundred years later the captive Israelites were familiar with the vine in Egypt, where it must then have been extensively grown, seeing that the fig and it are specially mentioned as the crops which were destroyed by the plague of hail that the Lord rained on Egypt: "He destroyed their vines with hail, and their sycamore trees with great hailstones." Ps. 78 : 47, margin. In the wilderness the memories of the Israelites went back to these fruitful vineyards. In their murmurings against Moses their plaint was, "Wherefore have ye made us to come out of Egypt, to bring us into this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates." Num. 20 : 5.

The terms in which the Lord described to his people while journeying in the wilderness the land which he had given to them shows that the vine had already been extensively cultivated there. It was "a land of wheat, and barley, and vines, and fig trees, and pomegranates" (Deut. 8 : 8), where they should possess vineyards and olive trees which they had not planted. Deut. 6 : 11. And the men whom Moses sent to spy the land, whether it was good or bad, confirmed this description when, having cut down from the valley of Eshcol "a branch with one cluster of grapes, they bare it between two upon a staff" into the camp (Num. 13 : 23), at once an earnest and an evidence to the people of the rich land they were going to possess. When at length, Israel having obtained possession of the land, Judah received as his portion the terraced hills of the south clad with vineyards, the blessing of Jacob was fully realized: "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes." Gen. 49 : 11. The extraordinary productiveness of the vineyards of Judah must have often recalled to the devout husbandman this prophetic blessing of his ancestor, just as the modern aspect of the whole region forcibly recalls to the traveler a later prophetic warning now singularly fulfilled: "I will destroy her vines and her fig trees, whereof she hath said, 'These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them." Hos. 2 : 12. The terraced hills are all bare; not a vine is to be seen in the valley of Eshcol, and there are no traces of Solomon's famous vineyards at Engedi save the terraces and the huge empty cisterns which supplied the vines with water. The Turks and Saracens, who have so long held the land, have been the chief means of bringing about this state of things, the use of wine being forbidden to them by their religion. But they will not always possess the land; and in the picture of restored Israel which the sure word of prophecy gives the vine occupies a prominent place. The few and scattered yet singularly productive vineyards of Judah which travelers see will yet spread until they again cover the terraced hills of that land, as it is said, "I will bring back the captivity of my people Israel, . . . and they shall plant vineyards, and drink the wine thereof." Amos 9 : 14. "The mountains shall drop sweet wine." Amos 9 : 13.

When the vine was planted in a garden or near a house, it was generally trained over trellis-work, so as to secure the shady arbor so coveted in the East. In the vineyard the vine was not carried to such a height; the branches were kept from the ground by short props. The vineyard was enclosed by a fence to protect it from the sheep and cattle, which are fond of the tender leaves, as well as from the wild animals, which made destructive inroads upon it. In the poetic figure of Israel represented as a vine brought out of Egypt, so exquisitely sustained and amplified in the eightieth Psalm, the writer deplores that through the broken-down hedges "the boar out of the wood doth waste it, and the wild beast of the field doth devour it." Ps. 80 : 13.

Jackals and foxes, both alike fond of grapes, are great enemies to the vine-growers. To one or other of these animals Solomon refers when he says, "Take us the foxes, the little foxes that destroy the vines: for our vines bear tender grapes." Cant. 2 : 15.

Besides the fence, each vineyard was provided with a watch-tower, which afforded protection to the cultivator and enabled him to detect the approach of any enemy. The vines require continual attention; they must be carefully pruned and purged that they may bring forth more and better fruit; they must be propped up and weeded; so that during the growth of the vines the tower was always occupied by some one discharging those duties.

Each vineyard had its wine-press, the practice being to express the juice from the grape in the field. The wine-presses were generally hewn out of the solid rock, and large numbers of them remain at the present day. They consisted of two vats or presses, the upper and larger one for treading the grapes, and a smaller one for receiving the juice or must.

Anacardiaceæ, Rhamneæ and Leguminosæ.—The terebinths (Anacardiaceæ) are an order of trees or shrubs with a resinous or milky acrid juice and inconspicuous flowers, found in the warm regions of the world. None of them reach so far north as to find a place among our native plants. In Palestine there are five species, belonging to the two genera *Rhus* and *Pistacia*. One of them, the tanning sumach, is a small tree some fifteen or twenty feet high. It is extensively grown for its leaves, which contain so much tannic acid that they are gathered for use in the preparation of leather. The pistacia tree is cultivated in Palestine for its edible fruits. These are probably the nuts which Israel sent with the balm, honey, etc., as a present to obtain favor for his sons from "the man" Joseph, in Egypt. Gen. 43 : 11. The mastick tree is found chiefly as a shrub along the shores, and is prized because of the resin which exudes from incisions in its bark. This is the gum-mastic used for varnishing pictures, and largely chewed by the Turks under the idea that it sweetens the breath and strengthens the gums. The terebinth is a larger tree, sometimes, indeed, attaining a considerable size; from it is obtained the aromatic resin called Chio turpentine.

The buckthorn family (Rhamneæ) is an order of spiny shrubs or trees found in warm or temperate regions, having two representatives in this country, the common buckthorn and the alder buckthorn, both common in hedges and thickets. Neither of these trees occurs in Palestine, but a species common in our gardens is found on the shores in the north, and Boissier describes no less than five new species from the Lebanon and Anti-Lebanon ranges. Besides these, there are belonging to this family two species of *Zizyphus* and one of *Paliurus* found in Palestine. The common jujube is everywhere cultivated because of its berry-like fleshy fruit, which is eaten both fresh and dried, being somewhat acid when fresh, but sweet and agreeable when dried. The Christ's-thorn is also a common plant especially abundant in the warmer regions of the south. It is a shrub or small tree with angular branches, small oval leaves and numerous long sharp and recurved thorns. Its bright yellow fruit, called *nabquah*, is edible. The *Paliurus aculiatus* is also called Christ's-thorn. It is a shrub with slender flexible branches; the base of its oval leaves is furnished with two sharp spines, one of which is straight and erect, while the other is curved like a hook. Either of these plants might have been employed to form the crown of thorns which in mockery the Roman soldiers placed on the Saviour's head before his crucifixion. Both were equally suited to the purpose and equally accessible to the soldiers.

Reference is no doubt made to the spiny bushes of this order in many passages in the Old Testament under the various terms "thorns," "thistles" and "briers" in our version.

The pea family (Leguminosæ) is one of the largest and most important orders of the vegetable kingdom. Its individual members are easily recognized by the generally compound leaves, the form and structure of their flowers and the pod or dry fruit. They are distributed over all the world, from the equator to the Arctic regions. We have nearly eighty indigenous species, while our gardens and pleasure-grounds abound with exotic forms, introduced for their graceful foliage and beautiful flowers. Boissier describes nearly two hundred species from Palestine, a quarter of which belong to the single genus *Astragalus*. Eleven species of leguminous plants occur both with us and in Palestine; among them is our common white clover, which has been found near the summit of Lebanon. Five other clovers found in our country grow on the sides or at the base of the same mountain. Three out of the seven of our medics also reach Palestine, one (*Medicago sativa*) being found on Lebanon and the others occurring on the shore. And, lastly, an alpine form of the bird's-foot trefoil has been gathered in Lebanon and Anti-Lebanon. These herbaceous plants, with a few other species, are the outliers of the northern flora, finding their southern limits in the high lands of Palestine; another group of leguminous plants, representing tropical vegetation, spreads over the country northward from the deserts and the depressed valley of the Dead Sea in the south. Six species of lupine occur in Palestine, several of which are old favorites in European gardens, though they are now being superseded by the more ornamental American species of the genus. *Retama Rætam* is very abundant in Palestine. This is the *ratam* of the Arabs, and no doubt the *rothem* of the Hebrew Scriptures—a word translated "juniper" in our version in the three passages in which it occurs. The prophet Elijah in his flight to Horeb to escape the persecutions of Jezebel "came and sat down under a juniper tree; and he requested for himself that he might die; . . . and as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him, "Arise and eat." 1 Kings 19 : 4, 5.

Several leguminous plants were cultivated for food by the Jews. The red pottage for which Esau sold his birthright to Jacob (Gen. 25 : 34) was made from the small, dark-colored, disk-like seeds of the lentil. Dr. Robinson, having run short of provisions, was glad to get a supply of lentils at Akabah, which he found "very palatable." He could well conceive that to a weary hunter they might be quite a dainty. They were cultivated in the time of David in Palestine, for we read that one of his mighty men, Shammah, slew a troop of Philistines who were foraging in his field of lentils (2 Sam. 23 : 11); and beans, lentils and parched pulse were among the provisions supplied to David and his attendants by Barzillai, when he was seeking in the wilderness security from his rebel son Absalom. 2 Sam. 17 : 28. Beans and lentils were also part of the ingredients of the bread that Ezekiel was to eat for three hundred and ninety days during the siege of Jerusalem. Ezek. 4 : 9. The lentil is the smallest leguminous plant cultivated for food. It is somewhat like the vetch, but has its flowers generally in pairs, and they are followed by very short pods containing two or three of the small seeds. The farinaceous food sold under the name "Revalenta Arabica" is the flour of these seeds. The bean was cultivated from the earliest times. Representations of its cultivation figure on the sculptured stones of Egypt. It continues to be a favorite food of the Fellahs. The "parched pulse" included in the provision supplied to David was probably a leguminous seed, although this is not implied in the text. Nor is it certain what is the pulse in the only other passage where this word is used. Dan. 1 : 12, 16. The locust tree, or St. John's bread, is cultivated for feeding animals in Palestine and throughout the countries bordering on the Mediterranean. Its popular names have been given to it from the erroneous tradition that its pods, and not the locust insects, were the food of John in the wilderness. It is probable that the husks on which the swine fed (Luke 15 : 16) were the long dark pods of this tree, which contain a certain amount of saccharine and other nutritious substances. The locust tree is very common throughout Palestine, and its husks are to be met with on stalls in all Oriental towns.

Several acacias are found in the deserts to the south of Palestine, in the lower valley of the Jordan and in the ravines that open into it. The species found in Palestine yields from natural or artificial wounds on the bark the gum arabic of commerce. One of the species has been identified with the shittah tree of the Bible. It is mentioned only once, being included among the choice trees enumerated in Isaiah's prophecy with which the Lord would enrich and beautify the desert when his people turned to him: "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." Isa. 41 : 19. A group of such noble trees, foreign to the wilderness, but flourishing by the side of the desert acacia, would force on Israel the conviction that "the hand of the Lord had done it." The wood of this tree, called "shittim-wood," was extensively used in the construction of the tabernacle and its furniture. The ark of the covenant, containing the two tables of the law written by the finger of God and occupying the most holy place in the sanctuary, was an oblong chest of shittim-wood four feet long by two and a half feet wide. The altar of incense and the table on which was placed the show-bread, as well as the staves by which they and the ark of the covenant were borne when the camp was moved, were made of shittim-wood, and all these objects were overlaid with precious gold. The altar of burnt offering placed in the outer court and the staves with which it was carried were made of the same wood overlaid with brass. And, finally, the boards which formed the walls of the tabernacle, with the transverse bars by which they were united into a solid wall when they were erected, were of shittim-wood, as well as the four pillars which supported the curtain that enclosed the most holy place. Ex. 25 and 27 *passim*. The shittah trees growing in the valley of the Dead Sea would supply planks four feet in diameter, so that there would be no difficulty in obtaining in the wilderness those required for the tabernacle, which were seventeen feet long and scarcely a foot broad.

Rosaceæ to Cucurbitaceæ.—The rose family (Rosaceæ) is one of the best-known orders of plants, as it includes many favorite flowers like the rose, meadow-sweet and cinque-foil, and numerous valuable fruits like the apple, cherry, plum and strawberry. The plants of the order are generally distributed over the world, but are most abundant in the temperate regions of the northern hemisphere. The indigenous flora of Palestine does not contain many representatives of the family, and the species that have been noticed are chiefly met with on the mountains of the north or on the shores of the Mediterranean. The translators of our version have rendered *chabatzteleth* "rose." The word occurs in only two places in the Bible, one where the bride in the Song replies, "I am the rose of Sharon and the lily of the valleys" (Cant. 2 : 1), and the other where the prophet, looking forward to the time of gospel blessings, says, "The desert shall rejoice and blossom as the rose." Isa. 35 : 1.

The "briars" with which Gideon threatened to tear the flesh of the men of Succoth who refused to supply his army with bread when pursuing the Midianites, and with which he "taught them" on his return from victory (Judg. 8 : 7, 16), were probably a bramble, perhaps *Rubus discolor*, a species common in our hedges and not rare in Palestine. The "thorn" which, according to the proverb, could pierce the hand of the drunkard (Prov. 26 : 9), and which is referred to in the description of leviathan in these words, "Canst thou bore his jaw through with a thorn?" must have been of some strength, and may have been the indurated spine of the sloe or the hawthorn, which occur in the hilly regions of Palestine.

The common almond, with two other species of the same genus, grows spontaneously on the Lebanon mountains, and they were no doubt extensively cultivated in ancient times in the gardens and the level districts of the Holy Land. In the strange experiments which Jacob performed with the flocks of Laban he used peeled rods of "green poplar, and of the hazel and chestnut tree." Gen. 30 : 37. *Luz*, here translated "hazel," is the same word as that employed by the Arabs for the almond tree, and should be thus rendered in this passage. Luz, the Canaanitish name for Bethel, was probably derived from the existence there of a famous almond tree, or from the extensive cultivation of the almond in that locality.

The word most frequently employed for the almond in the Hebrew Scriptures is *shaked*, a singularly expressive term for this tree, being derived from the verb "to wake," alluding to its being the first tree to wake out of the winter's sleep. In Palestine the tree is white with bloom in January. Both the verb and the name derived from it are used together when the Lord employs the tree as a figure to illustrate the speedy execution of his word: "Jeremiah, what seest thou? and I said, I see a rod of an almond [a wakener] tree. Then said the Lord unto me, Thou hast well seen, for I will hasten [early wake as to] my word to perform it." Jer. 1 : 11, 12. This early clothing of the tree with its white blossoms supplies Solomon with a beautiful metaphor of old age. It is the time when "the almond tree shall flourish." Eccl. 12 : 5. The fruit of the almond tree was amongst the precious productions of Canaan which Jacob sent to Egypt that his sons might obtain favor in the eyes of Egypt's ruler (Gen. 43 : 11), and its form supplied a suitable model for the bowls of the golden candlestick.

The only representative of the myrtle family (Myrtaceæ) found in the Holy Land is the common myrtle, a favorite everywhere from the sweet scent of its wild flowers and bruised leaves. It grows spontaneously in the hilly regions in the North of Palestine, but it is no longer found on the Mount of Olives, though Tristram has met with it in many of the glens near Jerusalem. The returned captives, when celebrating their first feast of tabernacles at Jerusalem, formed their booths of branches of the palm, olive, pine and myrtle cut from the Mount of Olives (Neh. 8 : 15), and the modern Jew of every land still uses it in his observ-

ance of this feast when he can obtain it. The myrtle will again abound in the Holy Land according to that promise of the Lord: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree" (Isa. 55 : 13); even the desert shall be clothed with the "cedar, the acacia, the myrtle and the oil tree." Isa. 41 : 19. The man riding upon the red horse in the vision of Zechariah is represented as standing in a grove of myrtle trees. Zech. 1 : 8, etc.

Nearly related to the henna in a systematic arrangement is the pomegranate, so frequently mentioned in the Bible. It is a shrub or low tree, generally with many stems together, producing blood-red flowers, and globular fruit about the size of an apple. This fruit was highly prized by the children of Israel; in their complaint in the wilderness they longed for the pomegranates they knew in Egypt. Num. 20 : 5. With the vine and fig, this was one of the signs of the fruitful land promised by the Lord to his people (Deut. 8 : 8), and the spies found it in abundance in their excursion into the land. Num. 13 : 23. The frequent use of *Rimmon* for towns and villages indicates the abundance of pomegranate vineyards around them. The beautiful form of the fruit led to its being employed in the ornamentation of the high priest's robe (Ex. 28 : 33, 34), and to its use in the sculptured capitals of the pillars in the temple. 1 Kings 7 : 18.

The delicious and refreshing pulp in which the seeds are embedded makes the pomegranate a highly-prized fruit in all warm countries. The liquid ruby color of this pulp is alluded to in the figurative description of the beautiful complexion of the bride: "Thy temples are like a piece of a pomegranate within thy locks." Cant. 4 : 3. The "spiced wine of the juice of the pomegranate" (Cant. 8 : 2) is made at the present day in the East as it was in the days of Solomon.

The only representative of the gourd family (Cucurbitaceæ) native to our country is the wild bryony, whose long, creeping stem and shining heart-shaped leaves abound in our hedges. Two species of bryony are described by Boissier from the neighborhood of Jerusalem and other localities in Palestine. The bitter cucumber or colocynth, known to us from the familiar drug obtained from the spongy pulp in which its seeds are embedded, is an indigenous plant in Palestine. It grows on the shores of the Levant as well as in the neighborhood of the Dead Sea. The colocynth is probably the "vine of Sodom," which is mentioned in the song of Moses: "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter." Deut. 32 : 32. It "grows most abundantly on the barren sands near Gilgal, and all round the Dead Sea on the low flats, covering much ground with its tendrils, which reach a prodigious length and bear great quantities of fruit." The nauseous taste of the bitter pulp of the colocynth fruit—bitter as gall—agrees with the description of the "grapes" of this vine of Sodom. The gourd which covered the booth erected by Jonah on the east side of Nineveh was, there can be little doubt, one of the climbing gourds, whose large leaves would supply the angry prophet with a grateful shade. Jon. 4 : 5, 9. The sudden destruction of the plant would follow naturally the injury done to its stem by a herbivorous grub or worm.

Several species of the gourd family, though perhaps not indigenous to Palestine, have been long cultivated there. The cucumber and melon were well known in Egypt to the Israelites during their bondage, and they were among the good things mourned for in the wilderness. Num. 11 : 5. At the present day the melon, watermelon and cucumber are largely grown in Palestine and Egypt, and form important articles of food to the people.

Crassulaceæ and Umbelliferæ.—A few fleshy plants allied to our common stonecrop are indigenous to Palestine, flourishing in the most arid localities. These are, however, not referred to in the Bible, and need only a passing allusion here. They are species of *Sedum*, *Umbilicus*, etc., and with them may be mentioned two saxifrages and a *Mesambryanthemum*. This last plant (*M. nodiflorum*) De Saulcy found on the shores of the Dead Sea; and observing the hygrometric properties of its fruits, the dried capsules of which open when moistened by the rain or moisture and close again when dry, he to his own satisfaction established that it was the real rose of Jericho.

The Umbelliferæ are a large group of herbs easily recognized by their numerous small flowers arranged in umbels. In Palestine, as with us, they form a considerable proportion of the wild flowers of the pastures and waste places. Different kinds of the gray and spiny sea-holly grow on the shores of Syria and in arid localities in the interior, while species of *Fœniculum*, *Pimpinella*, *Euplerum*, *Scandix*, *Daucus*, etc., occur in the pastures, and *Œnanthe* and *Helosciadium* are found in wet places like the Sea of Galilee and the Jordan. Few of the plants of this order are remarkable either for their beauty or their economic value, and they are consequently, with the exception of a few cultivated species, not referred to in the Bible. These species are the cumin, dill and coriander, all of them extensively used as spices still, as they were by the Hebrews, because of the essential oil contained in the fruit. The cumin was as carefully cultivated by the Jews in ploughed fields as a crop of cereals, and the fruits were easily separated from their stalks by beating with a rod. Isa. 28 : 25, 27. The Saviour charges the hypocritical scribes and Pharisees with punctiliously tithing the cumin and dill, which are only inferentially included in the Levitical law, while they omitted judgment, mercy and faith. Matt. 23 : 23. The passage referred to contains the only reference to dill to be found in the Scriptures. The translators of our version correctly translated ἄνηθον by "dill," but placed the word in the margin, while they inserted the name of a different plant, "anise," in the text. The coriander is mentioned only in the description given of the manna miraculously provided for the Israelites during their wilderness wandering. This plant was cultivated in Egypt, the fruit being bruised to mix as a spice with bread; and thus being familiar to the Jews, they compared the unknown substance, as regards both its form and color, to the coriander seed. Ex. 16 : 31; Num. 11 : 7.

The milky gum-resin exuded from the stem of *Galbanum officinale* was one of the ingredients of the perfume for the tabernacle. Ex. 30 : 34. This plant is a native of Persia, and is not found in Palestine. It has been supposed that the *rosh*, occurring several times in the Bible, and generally translated "gall" or "bitterness," is a plant. In one passage it is rendered "hemlock:" "Judgment springeth up as hemlock in the furrows of the field." Hos. 10 : 4. It is thought to be derived from a root meaning poison, and to indicate, therefore, a poisonous plant.

Orders of Monopetalous Plants.—Plants belonging to the teazel-worts (Dipsaceæ) are abundant in Palestine; but as neither these nor the more frequent though less obvious species of the natural orders Rubiaceæ and Valerianaceæ are mentioned in Scripture, they require only a passing allusion.

The herbaceous plants of the composite order form a large proportion of our wild flowers. The daisy, hawkweed, thistle and many more are familiar to every one. Equally abundant are the plants of this order in Palestine; but instead of the soft-leaved and defenceless species best known to us, the predominant forms are spiny plants with but little foliage. They belong to the genera *Centaurea*, *Notobasis*, *Scolymus*, *Echinops*, *Cirsium*, etc. In early spring, Porter says, "the plain in Sharon is covered with forests of gigantic thistles;" they abound on hill as on plain, and some species are troublesome weeds in the fields, and are probably among the plants referred to in various places as "thorns" and "thistles."

The wormwood is employed in several passages in the Old Testament in a figurative sense to indicate, in harmony with the noxious qualities of the weed, the evils that sin brings on man. Several species of wormwood occur in Palestine, all of which may be included under the general term *la'anâh*. Wormwood is the name given to the star which John in his vision in Patmos saw fall upon the third part of the rivers, making them bitter. Rev. 8 : 11.

Several species of Campanula are common spring plants in Palestine. True heaths are absent except in the higher hills of the north.

The olive is perhaps the most abundant, as it is the most important, tree now growing in Palestine. Yet in former times it was much more abundant than it is now, for many long-unused oil-presses hewn out of the solid rock are met with far from any indications of the tree. The olive grows to a height of about twenty feet; it has oblong leaves, hoary on their under surface, and numerous clusters of small whitish, fragrant flowers. A large proportion of its numerous flowers fall off in the spring, frequently covering the ground with a white carpet. To this Eliphaz refers in speaking of the wicked man: "He shall cast off his flower as the olive." Job 15 : 33. The fruit, which is nevertheless produced in great abundance, consists of an oily and fleshy pericarp, violet in color when ripe, enclosing a stony kernel. The oil is obtained by placing the fruit in a stone vat, sometimes hewn out of the solid rock, and covering it with a flat stone fitting the cavity, to which pressure is applied by a wooden screw. The oil was, and still is, of great importance to the Oriental, being largely used at meals and in the preparation of food. Among the items in the large store of provisions supplied by Solomon to Hiram's workmen who were employed on Lebanon obtaining the wood for his temple and palace was included "twenty thousand baths of oil." 2 Chron. 2 : 10. Olive oil was the material burnt in house-lamps (Matt. 25 : 3); with it the people anointed their bodies (Ps. 23 : 5), and it was largely employed in the temple service, mixed with the sacrifices (Lev. 2 : 1, etc.), and for the lamp of the tabernacle (Ex. 27 : 20), as well as for the golden candlestick of the temple. The wood of the olive is yellowish, hard and fine-grained, and well fitted for cabinet-work. It was used by Solomon for the cherubim and for the doors and posts in his temple. 1 Kings 6.

The olive is often employed figuratively in the Bible to indicate prosperity and the possession of the favor of God. The land of promise was "a land of oil olive and honey." Deut. 8 : 8. David, in reference to the blessings God had conferred on him, says: "I am like a green olive tree in the house of God." Ps. 52 : 8. And when God blesses his returning people, it is promised that "his branches shall spread, and his beauty shall be as the olive tree." Hos. 14 : 6. The apostle Paul employs a figure drawn from the operation of the husbandman on the olive tree to illustrate the relation of Jew and Gentile to gospel blessing. It is the practice to propagate good varieties of olive, as we do roses and apples, by engrafting them on ordinary stems. So St. Paul says to the Gentile: "If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches." Rom. 11 : 17.

Several species of the sea-lavenders (Statice) are found in Palestine; a large variety grows on the shores of the Dead Sea, and some small spiny species occur on the highest ridges of Lebanon. Among the Indian merchandise offered in Tyre by the men of Dedan were "ivory and ebony" (Ezek. 27 : 15), both obtained from Ceylon.

The storax tree is an abundant plant throughout the hilly regions of Palestine. The bark is smooth and pale, the leaves are small with a downy covering on the under surface, and the white flowers are like orange-blossoms both in appearance and odor. It has been suggested that the *libneh*, translated "poplar" in our version, is this pale-leaved shrub, but the reference in Hosea implies that the *libneh* was a tree of some height, for sacrifices were offered under its good shadow. 4 : 13. A balsamic resinous substance with an agreeable odor sometimes exudes in drops from the bark of the storax, and may be obtained in larger quantity by subjecting the bark to pressure. This is believed to be that substance which was employed in the preparation of the holy incense called *nataf*, a "drop." Ex. 30 : 34.

The periwinkle, familiar to us, is found also in Palestine; but the most important member of the family Apocynaceæ is the oleander, which grows abundantly on the banks of streams and lakes all over the country. Its profusion of pink blossoms in their setting of dark green leaves gives to the locality where it abounds a luxuriance and a beauty that arrests the attention of every traveler. No certain allusion is made in the Bible to a plant bulking thus largely in the landscape of Palestine.

Several species of the allied order of Asclepiads are found in Palestine; the only one deserving special notice is *Calotropis procera*, a tropical plant reaching the confines of the country in the valley of the Dead Sea. This is supposed to be the "apple of Sodom," referred to by Josephus and others. The fruit, about the size of an apple, consists of a loose bladdery skin surrounding a pod filled with small flat seeds, which are furnished with tufts of silky hair. Tempted by the promising fruit, the ignorant traveler would fill his mouth with an expanding mass of dry silky filament, instead of the juice of a fruit.

The box-thorn is widely distributed, being met with almost everywhere over the hilly country. It is clothed with numerous stiff, sharp spines, and is well adapted for hedges, for which it is used in Palestine, as in Italy and other

countries. This is probably one of the plants included in the "brambles," "briars" and "thorns" of our Bible. The mandrake is common in Palestine. It ripens its fruit in April and May, during wheat-harvest, as in the days of Reuben. The mandrake is mentioned as having a pleasant odor. Cant. 7 : 13.

Numerous plants of the borage and labiate families contribute to the floral beauties of Palestine. In spring the marjoram, mint, rosemary, lavender, savory and thyme make the hills fragrant as well as beautiful. The mint is mentioned in the New Testament, and there only in the charge that the Saviour brings against the Pharisees of tithing mint and anise, while they neglected judgment, mercy and faith. Matt. 23 : 23. Our common horse-mint is probably the kind referred to, as it is extensively cultivated in the East. It is much used in cookery, and was one of the "bitter herbs" with which the paschal lamb was eaten. Not only the hills and plains of the table-land, but the barren and rocky districts of the south, and the desert region possess these labiate plants. Several species of speedwell, toad-flax and snap-dragon are found in the corn-fields of Palestine; and the prickly *Acanthus spinosus* is an abundant weed in all the plains. This plant may be included among the "brambles" of the Bible.

Apetalous Plants: Chenopodiaceæ to Euphorbiaceæ.—The chenopod order is represented in Palestine by a species prevailing as weeds in cultivated ground, as well as by forms that grow only on saline localities. Specimens of *Salicornia, Anabasis, Atriplex* and *Chenopodium* are found on the shores of the Dead Sea, as well as of the Levant. These plants abound in the vegetable alkali which is so important an ingredient in the manufacture of soap. Indeed, the word *alkali*, which was originally applied to the ashes of these plants, is derived from *kali* or *el-kali*, the Arabic name for the glass-wort, a prickly bushy herb common on our sandy shores, and found also in Palestine. The Arabs have long manufactured soap from olive oil and the alkaline ashes of this plant, and it is probable that it is to this material that reference is twice made in the Bible under the name "soap." Jer. 2 : 22; Mal. 3 : 2.

Several species of nettles occur in Palestine; that most frequently met with is the Roman nettle. This plant is also found with us, and is easily distinguished from the common nettle by the little balls of green female flowers. In Palestine it grows to a height of six feet, among ruins, where it specially flourishes. This is probably the *kimmosh* of the Hebrews, rendered, in the two passages in which it occurs, "nettle." It deserves notice that in both passages it is associated with its favorite habitat. Of Edom it is prophesied that "thorns shall come up in her palaces, nettles and brambles in the fortresses thereof" (Isa. 34 : 13), while of backsliding Israel it is said, "The pleasant places for their silver, nettles shall possess them, thorns shall be in their tabernacles." Hos. 9 : 6. The plural, *kimmeshonim*, of a scarcely altered form of this word is employed by Solomon in describing the vineyard of the sluggard; it is rendered "thorns" in our version: "It was all grown over with *thorns*, nettles had covered the face thereof, and the stone wall thereof was broken down." Prov. 24 : 31.

The fig and mulberry, though very different in appearance, belong both to the order Moraceæ. The fig is one of the native fruit trees of Palestine. It is found, wild or cultivated, everywhere throughout the country. Moses, in describing the land of promise, characterizes it as a land of "vines and fig trees and pomegranates" (Deut. 8 : 8), and the spies, when they returned, confirmed this description, for they brought figs and pomegranates, as well as grapes, from Eshcol. Num. 13 : 23. The tree often attains a great size, with widespreading branches, and its large leaves, forming a dense crown of foliage, produce a pleasant shadow, which was often preferred to the tent. The Scripture expression, "every man under his fig tree" (1 Kings 4 : 25, etc.), presents a vivid picture of peace, prosperity and security. To the grateful shade of some secluded fig tree Nathanael retired to pray. John 1 : 48. From the large leaves of this tree our first parents while yet in Paradise made aprons to cover the nakedness that their disobedience revealed. Gen. 3 : 7. Like the almond, the fig tree shows its blossom before its leaves are produced. But in the fig the blossom is scarcely discoverable, for it is enclosed in the hidden cavity of the enlarged hollow receptacle, and consists of an immense number of minute colorless flowers, densely covering the surface of the cavity. The whole mass of flowers, with the hollow stalk on which they are borne, is the edible fruit. In the true fig the fruit is borne on the younger portion of the branches in the axils of the leaves, but in the sycamore and some other figs the enlarged receptacle springs from the old parts of their branches, or even from the trunk itself. Some varieties of the fig tree in Palestine produce fruit in early summer, and such a tree was the specimen the Saviour cursed on account of its barrenness. Unusually early in its foliage, while its neighbors were yet leafless and bare, it professed to be a fruit-bearer, and should have had figs already somewhat ripe. But it was a mere pretender, and the Lord cursed it. With the Mount of Olives is associated a second allusion to the fig tree in the New Testament. Stanley thus refers to them both: "One is the parable not spoken, but acted, with regard to the fig tree, which, when all others around it were, as they are still, bare at the beginning of April, was alone clothed with its broad green leaves, though without the corresponding fruit. Fig trees may still be seen overhanging the ordinary road from Jerusalem to Bethany, growing out of the rocks of the solid 'mountain' (Matt. 21 : 21), which might by the prayer of faith be removed, and cast into the distant Mediterranean 'Sea.' On Olivet, too, the brief parable in the great prophecy was spoken when he pointed to the bursting buds of spring in the same trees as they grew around him: '*Behold* the fig tree, and all the trees; when they *now* shoot forth,' when his branch is yet tender, and putteth forth leaves, 'ye see and know of your own selves that summer is now nigh at hand.'" Luke 21 : 29, 30.

The fruitfulness of the fig tree was considered a sign of divine favor, as in Joel we read, "The Lord will do great things; the fig tree and the vine do yield their strength." 2 : 22. On the other hand, the destruction of the fig tree or its crop was received as a judgment from the Lord: "I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree; and the leaf shall fade." Jer. 8 : 13.

In Palestine the fig tree bears two or three crops in the year. The first ripe fruit was called *bikkurah:* "I found Israel like grapes in the wilderness; I saw your fathers as the first ripe fruit in the fig tree at her first time." Hos. 9 : 10. The green or unripe figs were called *pag*, a word which enters into the composition of Bethphage, the village near Bethany on the Mount of Olives. The name literally means "the house of unripe figs." The fig was an important food-substance to the Jew. Pressed together and dried, it was formed into cakes, which could be kept for any length of time, and were stored away for household use; they formed part of the provision of David's army. 1 Sam. 25 : 18; 30 : 12.

The sycamore of Scripture is a true fig, and a very different tree from the maple, which bears the same name in England. It is one of the largest and most important trees in Palestine. Some specimens are described as having immense gnarled trunks fifty feet in circumference. The tree has somewhat the appearance of our oak, having for the size of the tree a short trunk, but large widespreading and umbrageous branches. It was extensively planted in ancient times, as it is now, near houses and by the roadsides, on account of its shade. On one of the sturdy horizontal branches of a roadside sycamore Zaccheus would find a safe and suitable place for seeing Jesus passing beneath. The fruit is eaten, but it is smaller and less palatable than the common fig. The wood was used for furniture and for building; and the tree was of so much value that David took special pains to prevent its unnecessary destruction by appointing a royal commissioner to look after its conservation. 1 Chron. 27 : 28. It was not valued so highly as the cedar, the wood used in palaces. The contrast between these two woods is brought out in the boast of the presumptuous Israelites on whom the Lord threatened judgment: "The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars." Isa. 9 : 10. They would more than repair their losses, for they would replace their common houses built of brick and sycamore by palaces of stone and cedar. The prosperity of Israel during the reign of Solomon is indicated among other ways by the contrast between those two trees: "The king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance." 1 Kings 10 : 27.

The spice-bearing trees producing the cinnamon and cassia of the Bible belong to the laurel family; they did not grow in Palestine, as has already been stated under "Perfumes." The bay tree is considered by the translators of our version to be the equivalent of *etzrah* of Ps. 37 : 35: "I have seen the wicked in great power, and spreading himself like a green bay tree." This word is used in fifteen other places in the Bible, but in all these it is applied to man in order to distinguish a native from a foreigner.

The spiny sea-buckthorn growing on many of our sandy sea-shores is the only representative in our native flora of the Eleagnaceæ, to which the oleaster belongs. This is an abundant tree in Palestine, and is the "oil tree" in Isa. 41 : 19: "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree." From its wood were made the two cherubim in Solomon's temple (1 Kings 6 : 23, "olive tree," in the margin "trees of oil").

The spurge-worts (Euphorbiaceæ) are represented by a larger number of species than is found with us. The box, another member of this family, is mentioned twice in our Bible, in both cases in connection with the predicted prosperity of Israel, when the Lord "will set in the desert the fir tree, the pine, and the box tree together" (Is. 41 : 19), and "the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together." Isa. 60 : 13. The box is found on the mountains of Lebanon, growing to a height of twenty feet or more, and forming a small compact evergreen tree. It is largely exported from the countries bordering the eastern portion of the Mediterranean for the use of the wood-engraver, who finds its hard, even and close-grained wood specially suited to his work. The high polish it can be made to take and its freedom from warping make it a favorite for carving small objects, and it was probably brought with the cedar from Lebanon and employed in Solomon's temple.

Salicineæ to Cupuliferæ and Coniferæ.—The willow family (Salicineæ) is represented in Palestine, as with us, by species of poplar and willow, which find their favorite localities beside the water-courses. Our poplars are found also in Palestine, along with two or three other species. The branches of the willow were employed by the Israelites in the construction of the booths at the feast of tabernacles. Lev. 23 : 40. In the description of behemoth this tree is specified as one which gave him shade: "The shady trees cover him with their shadow; the willows of the brook compass him about." Job 40 : 22. The prosperity of Israel, when the Lord shall pour out his blessing, is likened to the rapid growth of "willows by the water-courses." Isa. 44 : 4. The only other reference to this tree—for the "brook of the willows" (Isa. 15 : 7) is obviously the name of a place—is in that Psalm sung by the Israelites after the captivity, in which with unsurpassed power and pathos the picture of their misery is drawn: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof." Ps. 137 : 1, 2. It has, from its long association with the narrative of Israel's misery, become the symbol of sorrow, and is extensively planted in our cemeteries. Another Hebrew word, *tsaftsafah*, is translated "willow" in our Bible. It occurs only in the passage where Ezekiel, in his figurative description of the king and princes of Jerusalem carried captive to Babylon, speaks of a great eagle as having placed the seed of the land "by great waters, and set it as a willow tree." 17 : 5.

The oaks are the most abundant trees in the hilly table-land of Palestine, in some places forming woods, and in others covering the ground for miles with a dense brushwood from eight to twelve feet high. Our common oak does not occur in Palestine, yet it is found high up on Lebanon. Three species of oak are of frequent occurrence throughout the country. Of these the Valonian oak most nearly resembles our common oak. It has a stout trunk, and attains a height of some twenty to thirty feet. The large acorns, which are eaten by the Arabs, are borne in very large cups densely covered with long recurved teeth. These cups are extensively used by tanners because of the large amount of tannic acid they contain. The tree is common in Galilee, forming forests on Tabor and Carmel; it is also abundant across the Jordan in Bashan, and is no doubt the "oak of Bashan" mentioned several times in the Old Testament. The most common oak is an evergreen species like the holy or holm oak of our parks. To this species belongs the famous oak at Hebron. This is an immense spreading tree with a trunk twenty-six feet in girth, which forks about six feet from the ground into three equal stems, and these afterward divide into many smaller limbs. The branches cover an area ninety-three feet in diameter. The third species is

the gall-oak, a deciduous-leaved tree from twenty to thirty feet high. Its leaves are white on the under surface. It is not so common as the other two, but is seen occasionally in Samaria, Galilee and the Lebanon range. The young branches are attacked by a hymenopterous insect which produces a large crop of bright chestnut-colored galls extensively used in the manufacture of ink and dyes.

The oak is not mentioned in the New Testament, but it is frequently referred to in the Old Testament under several slightly varied terms, all derived from the same root, meaning "strength." The same idea is contained in the technical name of our oak, and the Jews, like ourselves, used the oak proverbially for strength. Thus we read of the Amorite that his "height was like the height of the cedars, and he was strong as the oak." Amos 2 : 9. When Joshua on the eve of his death received the promise of the people that they would serve the Lord, he took a great stone and set it up as a witness under an oak (*allah*) in Shechem. Josh. 24 : 26.

Coniferæ.—Our indigenous flora includes three coniferous plants, a pine, a juniper and a yew. The members of the order are found principally in the colder regions of the globe, and the species occurring in Palestine are confined to the mountains of the North. The most remarkable of them is the cedar, repeatedly referred to in the Scriptures under the name *erez*. This is the name still given to the tree by the Arabs; and though it would not be accurate to restrict it absolutely to the Lebanon cedar, there can be no doubt that this was the plant to which it was in the first instance and in a special manner applied. The cedar is confined in its geographical distribution to Asia Minor, coming south as far as Lebanon. It does not reach Palestine proper, and should not be included among the trees of that country. A closely-allied tree, if not a variety only of the Lebanon cedar, grows on the Atlas Mountains, and the deodar, a third species, is found on the mountains in the North of India. The Lebanon cedar was long supposed to be confined to the small hollow on the north-western slope of Lebanon near Kadisha called "The Cedars," which is over five thousand feet above the level of the sea and more than three thousand feet below the summit of the mountain. Explorers have, however, found in the less accessible mountain fastnesses of Lebanon to the north several other groves, and cedars are known to be common on the Taurus range. The well-known grove of "The Cedars" consists of between four and five hundred trees growing on a platform some six acres in extent, with the summits of Lebanon towering to a great height around on every side. The trunk of the largest tree measures forty-seven feet in circumference, and its total height is about one hundred feet. The noble appearance of the cedar and the interesting associations connected with it have led to its being extensively planted.

The majestic form and large spreading branches of this noble tree made it the glory of Lebanon to the Jew. Isa. 35 : 2. The cedar was the highest tree known to him: "His height was exalted above all the trees of the field. . . . The cedars in the garden of God could not hide him" (Ezek. 31 : 5, 8); and it was considered to be the noblest member of the vegetable kingdom. The cedars were the type of pre-eminent greatness and excellence. "The trees of the Lord" (Ps. 104 : 16) the Psalmist calls them, by a parabolic Hebraism, to indicate their mighty grandeur. An aromatic odor pervades every part of the plant, and is characteristic of the cedar-groves. Everything about this tree has a strong balsamic perfume, and hence the whole forest is so perfumed with fragrance that a walk through it is delightful. This explains such allusions as "His smell shall be as Lebanon." Hos. 14 : 6. The high value set on it in ancient times was shown by its extensive use in the first and second temples and in the palace of Solomon, which from the quantity of this wood employed in its construction was called "the house of the forest of Lebanon" (1 Kings 7 : 2), as well as from the trouble that the Assyrian king took to obtain it from Lebanon for his palace at Nineveh. The labors of the eighty thousand hewers whom Solomon employed in Lebanon to supply the demands of the temple and the palace he was erecting must have made serious havoc among the cedars, from which perhaps they have never recovered. The wood was brought down to the shore and shipped to Joppa, whence it was transported to Jerusalem. Josephus records that Herod also used cedar for the roofing of his temple.

The fir tree was supplied by Hiram from Lebanon, as well as the cedar, for the construction of the temple. The pines of Palestine belong to two species, the Aleppo pine, found in the mountainous tracts throughout the country and common on the Lebanon range above the zone of evergreen oaks; the other, the sea-side pine, forming forests here and there along the coast, or on the sandy plains bordering the coast. Extensive forests of a third pine occur on the mountains of Gilead on the farther side of Jordan. The Aleppo pine is probably the *berosh* or *beroth*, generally translated "fir tree" in our version. Solomon employed fir planks in the temple for the flooring, and he made the two entrance doors and the gilded ceiling of this wood. 1 Kings 6 : 15, 34. The Tyrians used it for the decks of their ships (Ezek. 27 : 5), and David's harps were made of the same material. 2 Sam. 6 : 5. The *tidhar* is associated with the fir and the box on the mountains of Lebanon. Isa. 41 : 19; 60 : 13.

Isaiah specifies the timber of the cedar, cypress and oak as used for making idols. The cypress is extensively planted in the countries of the East as it is with with us, but it has not been noticed as indigenous in the North of Palestine. The trees frequently mistaken for it are species of juniper which are abundant on the Lebanon range about three thousand feet about the level of the sea. The gopher-wood of which Noah constructed the ark is conjectured by some authors to have belonged to some coniferous tree, and the cedar, the pine and the cypress have been severally named. There is absolutely nothing to support these or any of the other opinions that have been advanced as to this wood, and our translators have wisely avoided committing themselves to any equivalent by retaining the Hebrew word.

Among the costly articles of commerce for which the merchants of the earth are said to mourn (Rev. 18 : 12) when the Apocalyptic Babylon is destroyed, is thyne wood, a tree nearly related to *Thuja*, but having jointed branches with rings of small scale-like leaves at the joints. It is found on the Atlas range, and its wood has been always highly prized. It was known to the ancient Romans under the name of citron-wood, and brought a fabulous price in the market. Pliny records that a table made of this wood was sold for one million four hundred thousand sesterces, equal to about seventy thousand dollars of our money.

Monocotyledonous Plants.—The most remarkable plant found in Palestine belonging to this great division of the vegetable kingdom is the palm-tree, the *tamar* of the Old and the φοῖνιξ of the New Testament. The palm has been closely associated with the Holy Land from the earliest times. The Greek name for the coast-region was Phœnicia, and this was derived from the Greek designation for the date palm, and was applied, no doubt, because the abundance of the tree was a characteristic of the country. Some of the coins struck at the Phœnician towns of Tyre and Sidon have on them the emblematic figure of the palm. The earliest known Jewish coins, believed to have been struck by Judas Maccabeus, contain a fair representation of the date tree, showing its large pinnated leaves and bunches of fruits. This same figure is reproduced in the coins struck by Eleazar and Simon during the short period of their successful revolt against the Romans, which was put down by Titus when he defeated the rebels and destroyed Jerusalem in A. D. 70. The well-known coin struck by Vespasian to celebrate this event represents captive Judea as a weeping woman seated on the ground under the shade of a palm tree. To the Jew as well as to the foreigner the palm was a fitting emblem of Palestine; and though it is now almost unknown on the hills and in the valleys of the land, there are many indications of its former abundance. Jericho is again and again called the city of palm trees, and Josephus tells us there was in his time a grove beside the town seven miles long. This has gradually disappeared, and now not a tree remains. Near Gibeah of Benjamin was a place called Baaltamar, "the sanctuary of the palm" (Judg. 20 : 33), which was near to, if it was not the same as, the palm tree under which Deborah dwelt when she judged Israel. Judg. 4 : 5. In Nehemiah's days the inhabitants of Jerusalem were able to supply themselves with palm leaves from the Mount of Olives for the celebration of the feast of tabernacles. Neh. 8 : 15. The name of Bethany, "house of dates," indicates the presence there of groves of palms, and from them, no doubt, were obtained the leaves ("branches") of palm trees which the multitude carried when they conducted the Saviour in triumph over Olivet to Jerusalem. John 12 : 13. Not a palm is now to be found on Olivet, though both the olive which gave its name to the mount, and the fig from which Bethphage was named, still grow together there. A few palms are to be found within the walls of Jerusalem, and groups are met with at Nablous, Nazareth and other places, but they are most abundant on the maritime plains. Palm leaves are among the relics brought from the Holy Land in the Middle Ages; hence a pilgrim safely returned from Palestine came to be called a "palmer."

The date has a tall slender stem uniformly thick throughout and unbroken by branches. It grows to a height of eighty feet, but has an average of thirty feet. The stem is somewhat smooth below, but rough above, from the remains of the bases of the former leaves still adhering to it. The erect habit of the tree is referred to by the prophet when, speaking of the dead idols, he says, "They are upright as the palm tree, but speak not." Jer. 10 : 5. The grace and beauty of the stately stem crowned with its feathery foliage suggested the fitness of employing its name for women; thus Absalom had a "fair sister" whose name was Tamar, and a daughter "of a fair countenance" to whom he gave the same name. 2 Sam. 13 : 1; 14 : 27.

The palm tree was well adapted for architectural purposes, and was employed by Solomon in the temple. 1 Kings 6 : 29–35. The pillars and arches of the temple shown to Ezekiel in a vision, as well as its walls, were ornamented with palm trees. Ezek. 40 and 41.

Some have thought that the sweet flag, found in damp places in the North of Palestine, is the "sweet cane" (Jer. 6 : 20) and the "sweet calamus" (Ex. 30 : 23) of our version. But in Jeremiah it is called "sweet cane from a far country," and consequently was not, like the sweet flag, a native product of Palestine.

Several species of Aroideæ are common in Palestine. They are more obvious than the cuckoo-pint of our hedges because of the bright color of their flowering leaves and the intolerable stench given out by them. This property induced Tristram to suggest that some of the species found in the corn-producing plains might be the "cockle" or noisome weed, *baoshah*, alluded to by Job (31 : 40), seeing this word is derived from a root signifying "to stink like carrion."

The brilliant covering of flowers which in spring surprises and delights every traveler in Palestine is largely due to the numerous and varied forms of liliaceous plants which abound on hill and plain. Tulips and lilies, squills and hyacinths, with fritillarias and asphodels, combine to deck the fields with a wonderous glow of color. To these and the plants belonging to other orders associated with them the Saviour referred when, teaching trust in God, he bade his hearers "consider the lilies of the field." Matt. 6 : 28. A very common Palestine plant is the star of Bethlehem, whose white and green flowers adorn every hill in spring.

The varieties of onion in Palestine are numerous and often beautiful, though not always agreeable to the smell. The wild species adorn the pastures with their white, pink and purple flowers, while those used as vegetables are cultivated everywhere, and one or other of them forms an ingredient in most Oriental dishes. Three kinds are included in the list of good things which the Israelites had enjoyed in Egypt, and which they lusted after in the wilderness: "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried up." Num. 11 : 5, 6. These are known from profane records to have been favorite vegetables in Egypt.

Our common sea-side rush grows in clumps along the shores of the Dead Sea, and other species occur in damp localities in the North of Palestine. No remarkable species of orchids are met with. The plants of this order are terrestrial forms similar to those found in England and the South of Europe.

Several beautiful species of Amaryllidaceæ are natives of the Holy Land. Deserving special notice are the white pancratiums and the yellow *Operanthus*. The hilly pastures abound with patches of violet ixiolirions, and plains and hills alike are adorned with the bright flowers of the polyanthus narcissus.

Many forms of Iridaceæ are found in the plains of Palestine, including species of *Iris*, *Gladiolus* and *Crocus*. The coloring material saffron is collected in the Holy Land from *Crocus sativus* and other species. It consists of the yellow style and stigma of the flower dried in the sun and pounded to make powdered saffron, or pressed into small tablets to form cake saffron. It is chiefly used for coloring con-

fectionery and giving a tint to liqueurs. A recent traveler says "he found saffron a very useful condiment in traveling cookery, a very small pinch of it giving out not only a rich yellow color, but an agreeable flavor to a dish of rice or to an insipid stew." In the well-stocked garden to which the bride is compared saffron is mentioned as having a place. Cant. 4 : 14. (For additional articles see Bible Dictionary.)

The Cyperaceæ are not numerous in Palestine, and with one exception none of them are remarkable. A *Cyperus* with an edible tuber is found in the Jordan and other streams. It may be the *achu*, translated "flag" in the passage, "Can the rush grow up without mire? can the flag grow without water?" (Job 8 : 11), and twice rendered "meadow" in Genesis: "Behold, there came out of the river seven well-favored kine and fat-fleshed, and they fed in a meadow." Gen. 41 : 2, 18. These passages imply that the *achu* was a water-plant suitable for pasture, and in no plants of Palestine are these qualities more strikingly present than in the edible cyperus. The most remarkable plant of Palestine belonging to this order is the famous papyrus, which, though no longer found in its ancient habitat, the Lower Nile, still grows in abundance in Lake Merom and the swamps of the Upper Jordan. It has been seen on the shores of the Sea of Galilee, and luxurious specimens were observed by Tristram growing to a height of sixteen feet, with stems three inches in diameter, in a marsh at the fountain of Ain et Tin, a little to the north of the Sea of Galilee. Lake Huleh, the ancient "waters of Merom," appears to be the present headquarters of the papyrus north of tropical Africa. The plant has fleshy underground root-stocks, which creep to a great length below the mud and throw up their tall three-cornered stems, which usually rise to a height of ten or twelve feet. The root-stocks contain a large amount of starch, and were used as an article of food by the ancient Egyptians. The long slender, bare columns are furnished with a few short leaves near the base, and bear also at the top a few leaves, from the centre of which the great tuft of fruit-bearing leaves spring, giving the whole plant the appearance of a huge long-shanked broom. Internally the stems are composed of a loose cellular tissue, from which was manufactured the ancient paper. The green rind or skin of the stem was removed, and the interior divided longitudinally into long thin slices. A number of these slices were placed on a flat board alongside of each other; a second series was laid over the first at right angles, and they were then beaten carefully with a flat wooden mallet, until by the help of the mucilage in the tissues and some starch, paste or glue which was added they were connected together. This pulpy layer was then exposed to the sun, and as soon as it was dried it was ready for use.

The *gome*, translated in our version "reed" and "bulrush," is no doubt the papyrus. This word occurs four times in the Bible. The mother of Moses "took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." Ex. 2 : 3. Ethiopia is said to send "ambassadors by the sea, even in vessels of bulrushes upon the waters." Isa. 18 : 2. One element in the prophetic illustration of the joyous changes brought about in the Saviour's kingdom is that "in the habitation of dragons shall be grass with reeds and rushes." Isa. 35 : 7. And, lastly, Bildad, to enforce his position that destruction must overtake the man that forgets God, asks, "Can the rush grow up without mire? can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withereth before any other herb." Job 8 : 11, 12. The allusions in the context all accord with what is known of the paper-reed. The Egyptians made various articles besides paper from the papyrus. We have the testimony of several ancient writers that boats or canoes were made from it; Bruce found such boats in use among the Abyssinians when he visited them.

There are many species of grasses in Palestine, but unless in exceptional spots they never form a permanent pasture like what we have. The herbivorous animals obtain all the year round more of their fruit from the young shoots of shrubby plants than from the Gramineæ; consequently, in its Bible meaning, "grass of the field" includes a larger variety of plants than the same phrase as we popularly employ it, though with us it covers many fodder-plants that are not in the strict sense grasses. Among the grasses of the Holy Land are some of our well-known forms. Our common species, the annual meadow-grass, a useful plant in pastures, but a troublesome pest in gravel walks and roads, occurs in similar situations in Palestine. Species of *Poa*, *Festuca*, *Agrostus*, *Panicum*, *Bromus*, *Phalaris* and other grasses are met with associated with forms found only in warmer regions. Some are remarkable for their great size, like the *Arundo Donax* and a species of *Saccharum*. The arundo is abundant all along the banks of the Jordan, and forms immense brakes on the shores of the lakes through which the river runs, as well as at different places around the Dead Sea. It grows to a height of twelve feet, and supports a magnificent and graceful plume of flowers easily moved by a slight breath of wind. This plant is the reed of Palestine, and is without doubt the *agmon* and the *kaneh* of the Old and the κάλαμος of the New Testament.

Wheat, barley, millet and spelt were cultivated by the Jews, and they are still grown in Palestine, with the addition of maize and rice. The great extent to which the whole land was cultivated in former days is seen in the artificial terraces which are everywhere met with. From the insecurity of property in the East, regular farming has been for ages carried on only in the vicinity of towns. The whole of Olivet is cultivated in terraced fields of wheat and barley; scattered trees of olives occur throughout the fields, and here and there a solitary fig tree.

Cryptogamic Plants.—Excepting in regard to a few species of ferns growing in the cracks of the rocks, almost nothing is known of the cryptogamous plants of Palestine. Future travelers must remedy this defect in our knowledge. However, to the Bible student this is of less importance, as no references are made to any of these plants in the Scriptures. (For additional articles—trees, plants, etc.—see Bible Dictionary.)

MINERALS OF THE BIBLE, PRECIOUS STONES, MINING AND METALLURGY.

By the Rev. G. Deane, F.G.S.

THE minerals named in the Bible may be classed in three groups: (1) Gems or precious stones; (2) Those connected with metals, mining and metallurgy; and (3) Mineral substances not referable to either of the preceding classes.

Precious Stones.—From time immemorial precious stones have excited curiosity and commanded admiration. Brilliant and richly-colored gems have a strange fascination. They blaze on the brow of beauty and deck the crown of royalty. Imagination has vested them with strange, fantastic and mystical powers. Religion has claimed them for her service.

Most of the precious stones named in the Bible are included in three distinct lists—the description of the high priest's breastplate (Ex. 28 : 17 ; 39 : 10) ; the account of the ornaments of the king of Tyre in Ezek. 28 : 13; and the apocalyptic vision of the foundations of the New Jerusalem. Rev. 21 : 18–21. Besides these passages, there are others in which particular stones are referred to—*e. g.*, Rev. 4 : 3 ; Job 28 : 19 ; Gen. 2 : 12 ; and others.

To identify the Hebrew and Greek names used in these passages with the names of modern mineralogy is in many cases no easy task. Most probably in those early times when the ritual and priestly dresses, as described in the book of Exodus, were determined, Egypt and Arabia were the only countries through which the Israelites could obtain a knowledge of gems. Subsequently the commerce of Phœnicia and Ezion-geber (1 Kings 9 : 26 ; 22 : 48) on the one hand, and the Babylonian captivity on the other, opened to them a knowledge of the treasures of the East. And later still the conquests of the Greeks and Romans must have had some effect upon the nomenclature of the precious stones.

A second means of determination is found in the etymology of Hebrew and Arabic roots. The ancient names of many of these precious stones are derived from some physical character they possess—*e. g.*, the Hebrew name of the sardius, or sardine stone, is *ôdem*, from a root signifying "to be red," a derivation which manifestly excludes all stones which are not red. There is, moreover, every reason to believe that the modern Arabic names have not been substantially altered for at least two thousand years, and this affords us a further clue to exact determination, on account of the resemblances between Hebrew and Arabic.

A third and still more important aid to identification is found in a comparison of the original texts of the Septuagint, the Vulgate and Josephus. The Septuagint is the Greek version of the Old Testament made in the third century B. C. at Alexandria. The Vulgate is a Latin text of the Bible made under the direction of Jerome at the close of the fourth century A. D., not exclusively by translation from the Septuagint, but from the original Hebrew. The names of the stones given by these three versions are in full agreement, the order in three cases, however, being changed. This agreement is remarkable. Josephus undoubtedly saw the breastplate in the temple services repeatedly. In Jerome's time it was still to be inspected in the temple of Concord, at Rome. And if we had any guarantee that Josephus and Jerome were acquainted with minerals, the agreement of these three lists would go far to settle many disputed points. Even without this guarantee we have here a valuable aid in determination.

The account given in Exodus of the breastplate shows that the names of the children of Jacob were engraved upon the stones thereof, and also upon the two stones worn upon the high priest's shoulders. But how was this engraving accomplished? Pliny explains that in his day fragments of diamond were used for the purpose, just as in our day the same material is used for cutting glass. It is, however, extremely doubtful whether the diamond was known either to the Egyptians or to the Assyrians, and it is much more probable that the adamant of the Old Testament is the *corundum*, which is simply the compact form of what is popularly known as emery-powder. This is the hardest of stones next to the diamond, has been used in India from time immemorial for gem-cutting, and can be shown to have been in extensive use for this purpose in early historical times.

The stones of the breastplate were arranged in four rows of three in each row. But in the lists given in the different versions there are some slight differences in the order. The most curious variation is that the *yâsh'pheh* or *jasper* is the twelfth stone of the Hebrew list, but the sixth of the Septuagint and Vulgate. Rosenmüller conjectures that the Greek translator of the Septuagint in his Hebrew manuscript must have found this transposition of *yâsh'pheh* from the twelfth to the sixth place, and of *yahalôm* from the sixth to the twelfth place. But even if this supposition be correct, there are other difficulties attending the exact identification of the three stones, named in the Hebrew, *yahalôm*, *shôham* and *yâsh'pheh*, which are rendered in our English Bible "diamond," "onyx" and "jasper." There can be little doubt that the Hebrew names represent the beryl, the onyx and the jasper. There is a clear etymological connection between *yâsh'pheh* and jasper. *Yahalôm* and *shôham*, then, represent the onyx and the beryl. But which is which? Braun, Michaelis, Eichhorn and others maintain, on etymological grounds, that the *shôham* is the onyx; others maintain from other considerations that *shôham* is the beryl. The word is used in Gen. 2 : 12 to describe a product of the land of Chavilah, in Job 28 : 16 as a most precious stone classed with sapphire and gold, and also in 1 Chron. 29 : 2 as collected by David for the temple. *Yahalôm*, derived from a root connected with hardness or toughness, would apply to either stone, and as it is used only in Exodus is of very little aid in determination.

The variation in the order of the stones prompts the inquiry whether the breast-

plate which Josephus repeatedly saw, and which Jerome might have seen, in the temple of Concord, was identical with that of ancient times. If the whole of the original stones were preserved, the order also must have been kept, in consequence of the names engraved upon them. But it is not by any means unlikely that in the great vicissitudes of the Hebrew nation some of the original stones may have been lost and have been replaced by others. There is, so far as we are aware, no record of any such loss, nor of any appearance on the breastplate indicative of such replacement.

There is not a tittle of evidence to show that these Oriental stones were known to the Egyptians, nor even to the Assyrians. The classical nations subsequently to the Christian era, as shown by the writings of Dionysius Periegetes, were acquainted with them. And it is probable that the Phœnician merchants, even in the times of the Assyrian and later Egyptian kingdoms, may have imported these precious stones from the far East. Ezekiel speaks of the Arabian merchants dealing in all manner of precious stones. But in the time of Solomon a great change came over not only the commerce of the Hebrews, but also over the paraphernalia of the temple-worship. It may be thought that the religious feeling and intense reverence of the Hebrews would prevent all change in regard to so precious and sacred a relic as the high priest's breastplate; and this argument must be allowed as far as it goes. It may be said that there is no evidence of such changes, and that such a thing was far too important to have been done without some record. The reply to this is obvious: There are distinct records of extensive commerce in precious stones in the times of David and Solomon. Thus in David's charge to Solomon we find these words: "Now I have prepared with all my might for the house of my God the gold for things to be made of gold, . . . onyx stones and stones to be set, glistering stones, and of divers colors, and all manner of precious stones and marble stones in abundance." 1 Chron. 29 : 2; see also 2 Chron. 5 : 1. When all things, then, were made new, it is quite within the bounds of possibility that the breastplate shared in the improvement.

We begin with the stone named in the Hebrew *sappîr*. The modern sapphire is the crystalline corundum, an Oriental stone. And it has been thought by many that the biblical references to sapphire demand transparency and brilliancy. The Hebrew root *sâphar* means "to engrave" or "to write," and accordingly *sappîr* might mean either the "thing which engraves" or "the thing which is engraved." If the former, the stone in all probability would be some variety of the hard corundum. But as the Hebrew derivatives from the root are the terms for a "book," a "writing," an "engraving," and so forth, the latter meaning above named is the most probable. The Talmud states that the tables of the law were made of *sappîr*. The biblical references to sapphire make it represent "the pavement of *sappîr*" under the feet of the God of Israel "like the body of heaven in purity" (Ex. 24 : 10), and also the throne of God above the firmament of heaven. Ezek. 1 : 26. All these references and allusions suit most completely the stone which is well known to have been the sapphire of the Greeks and Romans, viz., the lovely blue *lapis lazuli*, or stone from which the pigment called ultramarine is made. Pliny's description of it is "refulgent with spots of gold, of an azure color sometimes, but very often purple. The best kind comes from Media; it is never transparent, and is not well suited for engraving upon when intersected with hard crystalline particles." There are two points in the description which require a word of explanation. The "spots of gold" and "crystalline particles" are iron pyrites, which occur abundantly in some specimens of lapis. A deep-blue stone, then, with brilliant crystalline particles well represents the star-spangled firmament, "like the body of heaven in its purity," and is also more suitable for a royal pavement than the brilliant glassy sapphire. There seems no reasonable doubt that the sapphire of the breastplate was the much-valued lapis lazuli of the ancients.

The emerald was the third stone of the breastplate, not the fourth, as in our version. The Hebrew root means to "flash lightning"—a meaning which materially aids in determining the stone. The term emerald in Pliny's days was applied to a great number of stones; Pliny names twelve. Of these the Oriental stones are excluded, as we have already shown. There remain to be considered the so-called copper emerald or chrysocolla, the beautiful green malachite and the true emerald of modern mineralogy. Theophrastus speaks of the emerald of Cyprus as a gem "very rare and of a small size.

"It has some peculiar properties, for it renders water of the same color with itself. It soothes the eyes, and people wear seals of this stone in order that they may look at them." We have known persons nowadays who have found the view of their seals and emerald rings very soothing to their eyes. This emerald of Cyprus is the silicious ore of copper called chrysocolla, and though very beautiful is scarcely likely to have been the emerald of the breastplate. Nor has the well-known green carbonate of copper called malachite, which is now so extensively used for ornaments, a much better claim, although there is abundant evidence to show that this in ancient times was called emerald and that it was well known to the Egyptians. The significance of these copper ores in relation to the scriptural emerald arises chiefly from the passage in Rev. 4 : 3, which likens the emerald to a rainbow, as there are some varieties which have curiously-blended tints of blue and green suggestive of the rainbow. The etymology of the Hebrew word, however, as given above, renders it most probable that the stone of the breastplate was the true emerald of modern mineralogy. There is a striking peculiarity in the true emerald when of any considerable size. In one particular position of the light its green color is lost, and it flashes the light back like a brilliant mirror. This is in striking conformity with the meaning of the Hebrew word. All the stones called emerald known to the ancients were green stones. This is the only green stone which has this peculiarity. The conclusion is obvious. Some have felt a difficulty in this conclusion because most of the modern true emeralds come from South America. But the mines of Egypt and Ethiopia were the chief source of supply of emeralds to the Romans, and Mount Zabarah in Upper Egypt still affords them. There is no doubt that these mines were largely worked by the ancient Egyptians, and therefore no reason for doubting that the stone of the breastplate was the true emerald.

Closely allied to the emerald is the *beryl* or *aquamarine*, which was the last or twelfth stone of the breastplate. Beryl is the name now given to the kinds of emeralds which are either not transparent or are destitute of the bright rich green color. This color is due to a slight admixture of chromium. When this metal is absent or is replaced by other metallic oxides, the rich green color disappears. When the stone is crystalline and transparent, with a faint bluish-green or sea-green color, it is called aquamarine. And this appears to have been the beryl of the breastplate.

Topaz and Chrysolite next demand notice. In some curious way these terms have become interchanged. The topaz of the ancients is the chrysolite of the moderns, and *vice versâ*. Besides the references in the books of Exodus, Ezekiel and Revelation, Job speaks of the topaz of Cush. 28 : 19. The ancient topaz, or our chrysolite, is a yellowish-green or greenish-yellow transparent stone, not unlike some kinds of glass in appearance. It was found in Egypt, and specially in an island in the Red Sea, from which it derived its name.

Chrysolite appears in the later versions as the equivalent of the Hebrew *tarshîsh*, the tenth stone, or the first of the fourth row. The finest kind of chrysolite named by Pliny corresponds to the Oriental topaz. The modern Brazilian topaz was unknown to all the nations of antiquity. Pliny mentions other kinds of chrysolite, one of which, distinguished from others by its lesser weight, came from Spain. *Tarshîsh*, the Hebrew name of the breastplate stone, is the Hebrew name of *Tartessus*, in Spain, from which the Phœnician merchants brought many articles of commerce. What, then, can be clearer than that this Spanish chrysolite is the stone which the commerce of the Phœnicians brought in early times to Syria and Egypt? From the account given of it, it is manifestly the same as yellow crystalline quartz—the Scotch cairngorm.

Five other of the stones were different species of the ubiquitous mineral quartz—viz., sardius, agate, amethyst, onyx and jasper; and the two sardonyxes which formed the shoulder-buttons are of the same class.

The sard of the ancients is our brilliant red carnelian. It was highly valued, and was extensively used for signets and carved gems. The finest appear to have come from Babylon, but Egypt and Arabia also supplied numbers.

The precious *onyx* is the banded carnelian often cut across the layers so as to exhibit stripes or spots of black, white, red or other color. Some have maintained that the onyx was a banded stone of two shades, black, brown, red, yellow or some other color, with white, reserving the term *sardonyx* for those containing three layers, one of which was red, as the Arabian stone, which was black or blue covered by opaque white and then a layer of vermilion. Others maintain that the distinction was based upon the mode of arrangement of the layers; if the colored ground was covered by white veins irregularly disposed, so that when cut these veins formed sometimes stripes, sometimes spots or eyes, then the stone was onyx; but if the bands were in regular parallel strata one over the other, then it was sardonyx.

The agate, or achates, well illustrates the great difficulty of determining accurately some of these stones. Its Hebrew name, *shĕbô*, is derived by Gesenius from a root meaning "to take prisoner," but Fürst connects it with an Arabic root meaning "to glitter." It may also be derived from another Arabic root meaning "to be dull and obscure." And thus etymology alone utterly fails to solve the problem. The Hebrew word occurs only in the two descriptions of the breastplate in Exodus, and we therefore have no further aid of other usage to guide us. The achates of the Romans included most of the stones now known as jasper and a number of other inferior colored quartz gems. And the agate of the breastplate was most probably some variety of uncrystallized quartz.

The amethyst is undoubtedly the common amethyst of modern science—crystalline quartz colored by oxides of manganese and iron. The color is violet, sometimes passing into blue. It is to be distinguished from what is called the Oriental amethyst or purple sapphire, which is an exceedingly rare stone of the corundum species.

Jasper is the modern chalcedony. Many of the known Egyptian and Phœnician gems are engraved upon a dark-green variety. And this was most likely the stone of the breastplate. The *iaspis* of Greek and Roman times included many of the stones now called chalcedony, and some of the sub-crystalline kinds of quartz. There is nothing either in the Hebrew root or in the Old Testament references to determine which of these is intended. In the absence of other indication, the Egyptian usage may be considered decisive.

The fourth stone, first of the second row, was, as all admit, the *carbuncle*, or *garnet*. It received the name it bore in classical writings on account of its resemblance to a burning coal. By day the lustre is more feeble; nevertheless, it presents a very fiery appearance. The blazing color of many garnets must be familiar to all who have seen them. The finest in modern times come from South America and Ceylon, but the stone is very widely diffused in nature.

The only remaining stone is the *lĕshĕm*, or *ligure*, the first of the third row. Concerning this conjectures have been numerous. The fossil known as "belemnite," amber, opal and the modern ligurite have all been supported on different grounds, but it is much more probable that the stone known as jacinth or hyacinth—a variety of zircon—is the ligure of olden times. This is electric when rubbed, and is known to have been in esteem in Egypt and Arabia. It is not much worn, on account of its often porous character and the flaws and blebs it frequently contains. Still, despite these defects, it is a magnificent stone of a rich orange color.

It will be readily gathered from what has been said that in the subsequent times of David and Solomon, and still more in the time of Ezekiel, the Oriental stones *may* have come into prominence, and by their transcendent excellence have been prized beyond those previously known. Be this as it may, it is certain that in the early times of the Christian era these were well known to the Greeks and Romans. And accordingly we must give a few lines to the description in the book of Revelation of the precious stones in the apocalyptic vision of St. John. This description is evidently couched in a spirit of high poetic imagery, the idea being to illustrate by the most splendid of known gems the brilliancy of the future city.

Nothing needs to be added to what has already been said concerning sapphire, sardonyx, sardius, topaz—*i. e.*, modern chrysolite—beryl, emerald and amethyst. The two latter may, indeed, be conceived to be the most rare and valuable Oriental stones so named, though in point of richness of color but little is gained thereby. The other stones demand a word or two of explanation.

The chrysolite of St. John is most probably the true Oriental topaz, a brilliant

golden-yellow crystalline stone. The *jacinth* of Greek and Roman days, as its description by Solinus shows, is undoubtedly the true Oriental sapphire, a stone of brilliant transparency and lustre and of splendid blue. The description of Pliny agrees with this, but that of Solinus is perfectly conclusive. He says: "Amongst those things of which we have treated is found also the hyacinthus, of a shining sky-blue color—a stone of price if it be found without blemish, for it is extremely subject to defects. For generally it is either diluted with violet or clouded with dark shades, or else melts away into a watery hue with too much whiteness. The best color of the stone is an equable one, neither dulled by too deep a dye nor too clear with excessive transparency, but which draws a sweetly-colored tint from the double mixture of brightness and violet. This is the gem that feels the influence of the air and sympathizes with the heavens and does not shine equally if the sky be cloudy or bright. For engraving upon, indeed, it is by no means adapted, inasmuch as it defies all grinding; it is not, however, entirely invincible, since it is engraved upon and cut into shape by means of the diamond."

Chalcedony must have received its name from Chalcedon, the place whence it came. The only stone of which there is any evidence bearing this name in the time of St. John is the copper emerald, which Theophrastus describes as found in the copper-mines near Chalcedon. It was a small transparent brilliant green stone, rivaling in color the true emerald. The well-known ornamental stone now called malachite and the silicious ore of copper called chrysocolla are closely allied to it. How the name chalcedony can have been transferred from a stone of this character to the milk-white carnelian and other varieties that now bear the name is one of the many puzzles in mineralogical nomenclature.

Some little difficulty attends the identification of the *jasper* of St. John. In Rev. 4 : 3 the word is used in conjunction with sardine stone and emerald as descriptive of the divine glory, and the walls and first foundation of the New Jerusalem are described as built of it. In Rev. 21 : 11 the light of the city is described as like a crystallizing jasper. This phrase has been considered by some as referring to the diamond. The diamond, no doubt, was known in those days, for Pliny describes at least four forms. But it went by another name; and if St. John had meant diamond, he would have used the right term. Indeed, the use of the word crystal in connection with jasper is a strong confirmation that jasper itself was not necessarily crystalline, and that when applied to illustrate the light of the glory of heaven the further idea of crystalline purity was requisite. The absence from the scriptural accounts both of the diamond and of the ruby, the most precious of modern stones, is noteworthy. Both words, however, occur in the Bible.

Metals.—In a singular and striking passage of the Pentateuch all the metals of the Bible, with one exception, are named together. The thirty-first chapter of Numbers gives an account of the war of vengeance against the Midianites, in which the Israelites destroyed great numbers of their enemies and captured large quantities of spoil. Concerning the spoil we read: "This is the ordinance of the law which the Lord commanded Moses: Only the gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water. And ye shall wash your clothes on the seventh day, and afterward ye shall come into the camp." vs. 21–24. With the single exception of antimony, this passage gives the common names of all the varieties of metals referred to in the Bible. It has been thought by some that "the water of separation" here named is really quicksilver or mercury, which is used for the purification of the precious metals. But this hypothesis is more ingenious than sound. There is no evidence that the Oriental nations knew anything of quicksilver. The Romans of Pliny's time imported it from Spain, and also obtained it artificially from the native sulphide, which likewise came from Spain, but there is not a trace of it in connection with the early Egyptians, Assyrians, Arabians or Persians. Moreover, the hypothesis that "the water of separation" here means quicksilver is entirely out of harmony with the context. In consequence of yielding to the evil counsels of Balaam, the Israelites had been smitten by a loathsome disease through contact with the neighboring Moabites and Midianites. The plague was stayed, but the command went forth from Jehovah to Moses, "Vex the Midianites and smite them." Num. 25 : 17. The Midianites were vexed and smitten, and the spoils of their camp were taken; and then, lest the pestilence should break out once more, "the Lord commanded Moses" to take stringent and effective sanitary measures to destroy the possibility of infection. Whatever can be purified by fire, let it be purified by fire; whatever will not stand the fire, let it pass through "the water of separation." The nineteenth chapter gives a full account of the preparation of this "water of separation," and the reference in our passage undoubtedly is to sanitary precautions, and not to metallic purity. The provisions of the law of Moses made sanitary science a religious duty; and this is only one instance out of many in which the utmost care was taken against the dangers of malignant disease. To explain this "water of separation" as the quicksilver which is used to separate gold and silver from mechanical impurities is absurd.

This passage is noticeable chiefly as bringing together all the metals in use at the time. The Midianites were in all probability those enterprising Arabs who either conducted the commerce between Phœnicia and the lands of the East, or on the other hand preyed as robbers on the mercantile caravans; and in either case they might be expected to possess all the common and well-known metals. The omission of antimony as a metal from the list is easy to understand, because it was not used by the ancients as a metal, but as a paint, and as a means of personal adornment. The Hebrew name is *pûch*, a word which denoted some sort of dye or paint used in decorating the eyes and eyelids. Jezebel, immediately before meeting her death at the command of Jehu, is represented (2 Kings 9 : 30) as putting "her eyes in painting" (*pûch*). So also Jeremiah (4 : 30) and Ezekiel (23 : 40) use the word as a feminine adornment. There is nothing in the mere text of the Hebrew to indicate from what material this paint was made, but the Septuagint, Syriac and other versions agree in tracing it to antimony or stibium. There is distinct evidence both from Egypt and from Assyria that the practice of painting the eyelids, etc., was common in ancient times.

This use of antimony or *pûch* will serve to explain two other passages in which the word occurs. Among the treasures prepared by David for the temple, and transmitted by him to his son Solomon, are "stones of *pûch*," translated in our English version "glistering stones." 1 Chron. 29 : 2. And in Isaiah's grand prophecy of the Church of the Gentiles we find, "I will lay thy stones with *pûch*" (Isa. 54 : 11), in our version, "with fair colors." The reference in both these passages appears to be to some kind of ornamental stone which when set in its appropriate cement or matrix would present an appearance resembling the brilliant eye surrounded by the lustrous eyelash.

Gold is referred to in the Old Testament under six different names, and four of these occur in Job 28 : 15–17. To go fully into the etymology of these terms would be unprofitable for the general reader, but their diversity is interesting as showing the universal attention which gold must have received from the very earliest times. Its yellow color, its brilliant lustre, undimmed by moisture or rust, its weight, its many useful properties, have caused it to be valued from the most remote antiquity. Unlike most other metals, it occurs in nature only in metallic form; and whilst this fact forced it early into notice, its valuable qualities made it highly prized. Its earliest and most common name, *zâhâb*, is derived from its yellow color; *pâz* is native gold as found naturally in the metallic state; *bĕtsĕr* is the term applied to fragments of ore or the dust of gold; *chârûtz*, a name found generally in association with silver, is regarded by Rosenmüller and some Hebraists as indicating lustre or brilliancy, and by others (perhaps with more probability) as implying "dug out;" and the other two names, *sâgûr* (treasured) and *kĕthĕm* (concealed), have reference to the careful and jealous guard with which precious substances are preserved.

Gold is named in Gen. 2 : 11 as found in the land of Havilah. In Palestine itself there is no indication either of streams or valley deposits in which alluvial gold might be found nor of mines from which it might be obtained in its original rocky matrix. The Israelites must have obtained it by commerce. The countries named in the Bible in connection with gold are Ophir (1 Kings 9 : 27, 28; 1 Chron. 10 : 11; 22 : 48; 29 : 4; Job 22 : 24; 28 : 16; Ps. 45 : 9; Isa. 13 : 12); Sheba (1 Kings 10 : 2, 10; Ps. 72 : 15; Isa. 60 : 6; Ezek. 27 : 22); Uphaz (Jer. 10 : 9; Dan. 10 : 5); Parvaim (2 Chron. 3 : 6); and Raamah. Ezek. 27 : 22. Into the almost numberless conjectures as to these localities we do not feel it necessary to enter, but it may be stated in brief that Uphaz is believed to be another form of the name Ophir, Raamah was most probably a town on the Persian Gulf, and the locality of Parvaim is indeterminate. There can be little doubt that Sheba was a district of Arabia, although some prefer to locate it in Ethiopia or Abyssinia. Ophir has given rise to much discussion, some placing it in Arabia, others in India, and others again on the east coast of Africa. In this controversy much stress has been laid upon the alleged absence of gold or of any signs of gold-mines in Arabia. If, however, this fact were conclusive in excluding Ophir from Arabia, by parity of reasoning it would exclude Sheba likewise; but there is overwhelmingly strong evidence that Sheba was in Arabia. There is, moreover, evidence in writers of antiquity that in ancient times Arabia did yield gold; and whether its own soil supplied it or not, there is distinct and conclusive proof that its inhabitants possessed it in abundance. The commerce of the Hebrews, then, brought from the shores of the Red Sea and the Persian Gulf quantities of gold.

In the times of David and Solomon gold existed in enormous quantities among the Hebrews. The figures given in the Old Testament appear almost fabulous. From 1 Chron. 22 : 14 we learn that David had collected together for the purpose of the temple building a hundred thousand talents of gold and a thousand thousand talents of silver, and from 1 Chron. 29 : 3 we learn that, over and above this enormous amount, he contributed from his possessions three thousand talents of gold and seven thousand talents of silver, whilst the people in addition offered "for the service of the house of God five thousand talents and ten thousand drams of gold, and of silver ten thousand talents." 1 Chron. 29 : 7. From these data the total value of the gold and silver has been calculated at nearly one thousand millions sterling—a sum larger than the combined annual expenditure of all the governments of Europe. David had conquered all the tribes and kingdoms that were immediately around Canaan—Syrians, Moabites, Ammonites, Philistines and Amalekites. The spoils of these conquered nations must have been large. Even in the time of Moses the spoils taken from the Midianites enabled the officers and captains of the people to bring to the tabernacle as a thank-offering to Jehovah sixteen thousand seven hundred and fifty shekels of gold. Num. 31 : 52. Gideon also obtained large spoils in gold from the Midianites. Judg. 8 : 26. And there can be little doubt that vast booty fell to the armies of David in the various campaigns. From Hadadezer, king of Zobah, golden shields were captured (2 Sam. 8 : 7), and the royal crown of the Ammonites of Rabbah is described as weighing a talent of gold (2 Sam. 12 : 30), "spoil of the city in great abundance" being also mentioned. After the conquest of Hadadezer, Toi, king of Hamath, sent as presents to David vessels of silver, gold and brass. 2 Sam. 8 : 10. And thus, partly by conquest and partly by tributary gifts, David amassed his treasures. The reign of Solomon is full of evidence of wealth in gold; Hiram, king of Tyre, sent him one hundred and twenty talents (1 Kings 9 : 14), and the queen of Sheba presented a like amount. 1 Kings 10 : 10; 2 Chron. 9 : 9. All these facts conclusively show the abundance of gold at that time—so much that Solomon is stated to have made silver and gold at Jerusalem as stones (2 Chron. 1 : 15), and all his drinking-vessels and vessels of his house were of gold, for "silver was nothing accounted of in the days of Solomon." 1 Kings 10 : 21. The golden magnificence of the times of building the temple dwarfs the previous narrative of the tabernacle work and renders insignificant the splendor of the second temple, that of Zerubbabel. The glory was departed. And yet said Jehovah, "The silver is mine, and the gold is mine. The glory of this latter house shall be greater than of the former; in this place will I give peace." Haggai 2 : 8, 9. The splendors of Herod's temple are attested by contemporary writers, but even its magnificence did not fulfill this prophecy until the Lord of all glory made known in the temple courts his gospel of "peace on earth, good-will to men."

Gold appears to have been used chiefly for personal ornaments and for furniture and decorations. Chains, bracelets, earrings, rings, nose-rings and necklaces are all mentioned. Ex. 35 : 22; Num. 31 : 50; Gen. 24 : 22; 41 : 42, etc. It was

extensively used for purposes of architectural decoration and for household ornaments and vessels. 1 Kings 6 : 22; 10 : 21; Esth. 1 : 7; Dan. 5 : 2, 3, etc. It rendered brilliant the throne of Solomon and his marriage palanquin (1 Kings 10 : 18; Cant. 3 : 10), and the beds or couches of the Persian king. Esth. 1 : 6. For images of idolatrous worship also was it used—the golden calf of Aaron and the Israelites, the two calves of Jeroboam and the gigantic image of Nebuchadnezzar. Ex. 32 : 4; 1 Kings 12 : 28; Dan. 3 : 1.

Although so highly valued for these several purposes, gold did not form the common medium of exchange and commerce. The first biblical reference to it for this purpose is in the purchase by David of the threshing-floor of Ornan the Jebusite. 1 Chron. 21 : 25. Wilkinson states that the money of the Egyptians was in rings of gold and silver, which were carefully weighed in matters of purchase. The practice of the Israelites was doubtless similar, as we find constant references to the *weighing* of money.

Silver is not mentioned earlier than Gen. 13 : 2, where it is said that "Abram was very rich in cattle, in silver and in gold." Like gold, it became exceedingly abundant in the times of David and Solomon. The sources whence it came were Arabia and Tarshish. 2 Chron. 9 : 14, 21; 1 Kings 10 : 22; Jer. 10 : 9; Ezek. 27 : 12. Strabo states that silver-mines occurred in Spain, and that Tartessus was the name of a river near them, and also of the town built at its mouth. The Romans obtained large quantities of silver from Spain, and within the last fifty years the silver produce of that country has revived again. The uses to which silver was put were similar to those of gold. It formed the material of ornaments, dishes, basins, candlesticks and other domestic vessels and implements, architectural decorations and images for idolatrous worship. Demetrius, the craftsman of Ephesus, was a maker of silver shrines for Diana (Acts 19 : 24), when, fearing the failure of his trade through the success of the gospel-preaching, he roused up the superstition of his fellow-citizens to oppose and injure the apostle Paul.

Silver appears to have been the usual medium of exchange. Even so late as Jeremiah (ch. 32 : 9, 10) there was no coined money and the silver was weighed. After the return from Babylon we find Ezra (ch. 8 : 24–28) weighing out the precious metals. See also Neh. 7 : 70. In these passages, however, the words *adarkón, darkĕmôn*, rendered in our version "dram," are regarded as equivalent to the *daric*, a Persian gold coin, with which the Jews had become acquainted during their captivity. In later years Antiochus, king of Syria, gave permission to Simon Maccabeus to "coin money for his country with his own stamp" (1 Macc. 15 : 6), and coins of the Maccabean period are still extant. Pliny states that the Romans had only copper money until the third century before Christ. The Egyptians, as we have seen, used gold and silver rings by weight as money, and in the investigation at Nineveh and Babylon no coins have been found, but on the other hand distinct evidence of money by weight. The Hebrew word for silver, *kĕsĕph*, is the word commonly used for money, indicating clearly that, as in many modern Oriental nations, silver was the criterion of value and the medium of exchange.

Copper, Brass, Bronze, Tin.—It will be convenient to consider these together. Copper and tin, as is well known, are distinct metals; brass is an alloy of copper and zinc, and bronze an alloy of copper and tin.

The nations of antiquity appear to have been ignorant of zinc as a distinct metal. Until the time of Paracelsus (sixteenth century, A. D.) it was not known in a metallic form. There is indeed a passage of Strabo which indicates differently, and to this we shall refer below. The chief ores of zinc are *calamine*, or the carbonate, and *blende*, or the sulphide, from which it is obtained by a somewhat complicated metallurgic process. Whether the alloy of zinc and copper, which we call brass, was known in ancient times is also doubtful. Bronze vessels and implements in abundance have been found amidst the ruins and *débris* of ancient cities, and in the tombs and places of burial of ancient times; but brass is wanting, and the presumption, therefore, is that brass was unknown. It is, of course, quite possible, as Beckmann maintains, that brass was accidentally discovered by the fusing of calamine in connection with copper ores. One of the modern methods of its manufacture is to fuse copper under a mixture of calamine and charcoal. The account given by Pliny of what he calls *cadmia* renders it highly probable that one variety of the substance so called was certainly calamine. And it is not by any means impossible that the ancient smelter may have accidentally fabricated a sort of brass from the presence of zinc and ore in his materials. If this did happen, the resulting alloy would differ from bronze in having a yellower color and a higher lustre, and would doubtless be more highly prized, partly for these qualities and partly for its rarity. This contingency or possibility deserves notice in connection with the biblical metals on account of the statements in Ezra 8 : 27, Ezek. 1 : 4, 7, 27; 8 : 2; and Rev. 1 : 15; 2 : 18. Ezra speaks of two vessels of "fine copper precious as gold," or, as Rosenmüller renders, "of copper shining like gold, and as precious as gold." "Bright brass" also is mentioned in 1 Kings 7 : 45, and "polished brass" in Dan. 10 : 6. These terms manifestly imply some difference from the metal usually styled *nĕchôsheth*, and it has been suggested that they refer to the metal called by the Romans *orichalcum* or *aurichalcum*. Of this Pliny states there were two kinds, natural and artificial. The former was extinct in Pliny's time; Servius describes it as having the lustre of gold and the hardness of copper. Rosenmüller quotes from Aristotle that a metal of this description was found in India, and that among the treasures of Darius were vessels made thereof, distinguishable from gold only by the smell which is peculiar to brass. And he proceeds to identify this metal with one referred to by Chardin as found in Sumatra and the Macassar Islands, having a pale rose-red color between copper and gold, of a fine grain and susceptible of a beautiful polish. The pale rose-red color and metallic lustre here lead a mineralogist to think of the so-called copper nickel—a mixture of nickel and arsenic—but the other characters are not fully in accord with this idea.

Turning now from these somewhat speculative and indeterminate questions, there can be no doubt that copper and tin were known to the Israelites, and that in the great majority of the passages where the word *nĕchôsheth* occurs (translated in our version "brass") the metal referred to is *bronze*. Like the corresponding words in Greek and Latin, the Hebrew term appears to have been applied indifferently to native or pure copper, and also to its alloys. It is evident from Deut. 8 : 9 and Job 28 : 2 that copper was a native product of Palestine. The island of Cyprus also yielded it in abundance. For purposes of the arts and manufactures it was in almost all cases alloyed with tin. This alloy, bronze, possesses properties of special value for such purposes. It is much harder and much more fusible than copper alone; and besides this, according to the method of cooling employed, it can be made hard and elastic or softer and malleable.

A question of much interest arises as to whence came the tin used for this purpose in ancient times. The only modern localities are Cornwall and Brittany; Bohemia, Saxony and Silesia; Spain, Portugal and the South of France; Russia and Sweden; North and South America; Australia; and some districts bordering on the now notorious Straits of Malacca. Taking into account on the one hand the abundance or scarcity in which it occurs in these several districts, and on the other the probabilities of ancient mercantile enterprise, there can be little doubt that the tin of antiquity must have come from either Spain or Cornwall or the Straits of Malacca. And one instinctively turns to the commerce of Phœnicia and to the ever-recurring Tarshish (Ezek. 27 : 12) as the medium of tin supply in ancient times. Some have maintained that the supply of tin to Egypt came from the East; but the great probability is not that the East supplied Egypt, but that Egypt supplied the East, and that the chief source of this metal in antiquity was through Phœnician commerce, from Spain and from a district beyond Spain. The testimony of Strabo and Diodorus Siculus shows that this last-named district was Britain, and therefore it is highly probable that the tin contained in the bronzes now in the British Museum left these shores centuries ago.

A metal serviceable for so many purposes as bronze found abundant use in armor and weapons, for vessels of the temple and for various domestic purposes, for chains and fetters, for pillars and for ornaments. The "bow of steel" in Job 20 : 24; Ps. 18 : 34 should be rendered "bow of copper" (or bronze), and doubtless refers to some suitable alloy of copper combining flexibility with strength. The cutting implements of Egypt were for the most part of bronze. The use of emery-powder would render such implements effective even in sculpturing hard rocks, just as in our own day, by the use of fine sand, very hard rocks may be sawn by means of a comparatively soft saw, or as, by the aid of diamond-dust or emery, extremely hard minerals may be cut and polished by the lapidary's wheel. The principle in all these cases is the same: the minute fragments of the very hard material become embedded in the metal edge of the weapon and give it a cutting power which would otherwise be unattainable. In addition to these uses, we learn from Ex. 38 : 8 (see also Job 37 : 18) that the bronze laver of the tabernacle and its base were made out of the mirrors of the women of the Israelites.

Bronze also was most probably the material of the brazen serpent of Moses (Num. 21 : 9), which was preserved till the days of Hezekiah, and was then destroyed because it had become the object of idolatrous worship. 2 Kings 18 : 4. In Nebuchadnezzar's vision, related in Dan. 2 : 32, the warlike character of the Macedonian empire is represented by the portion of the image made of bronze, whilst the next part, made of iron, typified the Roman empire. It is a singular commentary on this vision that the Macedonian age was an age of bronze weapons, but that with the Roman power came a more general use of iron for warlike purposes. The Hebrew word *nĕchôsheth* is also used in some passages of the Old Testament (Lev. 26 : 19; Deut. 28 : 23; Job 6 : 12; Jer. 6 : 28; 15 : 20; Isa. 48 : 4; Ezek. 22 : 18, etc.) in a metaphorical sense as indicating either strength or obstinacy or insensibility or baseness or fixedness. Perhaps Alexander, the coppersmith of Ephesus (2 Tim. 4 : 14), had gained either from the reflex influence of his handicraft, or from a study of these metaphorical passages, those qualities which he manifested in his opposition to St. Paul.

Iron and Steel.—The descendants of Cain are represented in the book of Genesis (chap. 4) as the great inventors and discoverers of remote antiquity. Lamech was the father of the first musician, and the first metal artificer; Jubal discovered the charms of music, and Tubal-cain invented the first processes of metallurgy. It has been suggested that the hard and dangerous life led by the exiled Cainites forced them as a means of self-defence to metal weapons, and as a means of subsistence to metal tools.

Iron was used for tools of various kinds (Deut. 19 : 5; 27 : 5; 1 Kings 6 : 7; 2 Kings 6 : 5, 6; Isa. 10 : 34; 2 Sam. 12 : 31; 1 Chron. 20 : 3); for weapons and implements both for war and for hunting (Job 41 : 7; 20 : 24; 1 Sam. 17 : 7; 2 Sam. 23 : 7); for war-chariots (Josh. 17 : 16, 18; Judg. 1 : 19; 4 : 3, 13); for nails and fastenings of the temple (1 Chron. 22 : 3; Josephus, *Ant.* 15 : 11, § 3); for bars and fetters (Ps. 105 : 18; 107 : 16; Isa. 45 : 2); and for a variety of similar uses. In the New Testament we find an iron gate (Acts 12 : 10), a surgical implement (1 Tim. 4 : 2), and iron breastplates. Rev. 9 : 9. The word also occurs in a variety of metaphorical meanings implying hard bondage (Deut. 4 : 20; 28 : 48; 1 Kings 8 : 51); severity of government (Ps. 2 : 9); fortitude and strength (Job 40 : 18; Jer. 1 : 18; Dan. 2 : 33); destructive power and cruel oppression (Dan. 7 : 7; Amos 1 : 3); and many others.

Steel occurs in our version in four places (2 Sam. 22 : 35; Job 20 : 24; Ps. 18 : 34; Jer. 15 : 12) as the rendering of Hebrew words which in all other passages unquestionably mean "bronze" or "copper." It is very doubtful whether the ancient nations were acquainted either with cast-iron or with steel. These, as is well known, differ from wrought or malleable iron in having a proportion of carbon in combination, which renders them more fusible and harder. Cast-iron has the most carbon, but steel, from its peculiar qualities of hardness and elasticity, according to the tempering, is the most useful in matters of cutlery and so forth. The question as relating to cast-iron is purely speculative, and does not affect any passages of Scripture. But as regards steel there are two passages which must be noticed. Jeremiah 15 : 12 reads, "Shall iron [*barzel*] break [or crush] iron from the north and copper [or bronze]?" Here manifestly "iron from the north" and bronze or copper are represented as having greater tenacity or hardness than ordinary iron. According to Pliny, iron was hardened by being plunged red hot into water, and he mentions different kinds of iron of varying excellence, according to the quality of the water in which it had been tempered. The excellence of the iron depended, of course, not upon the quality of the water, but upon the quality of the ore and the method of manufacture. But there can be no doubt that some districts produced iron of a very superior quality to that of others. One of these favored districts was near the southern shores of the Black Sea, where a

people called the Chalybes dwelt. As this district lay to the north of Palestine, it is most probable that the "northern iron" of Jer. 15:12 is this steel of the Chalybes. This and the neighboring districts retained their celebrity for a lengthened period, and throughout the Middle Ages the steel of Damascus had a wide reputation.

Lead.—This metal, most widely used nowadays, does not appear to have been extensively employed in olden times. It was found in the rocks of the Sinai desert, was known in Egypt and common in Palestine. The first biblical reference to it is in Ex. 15:10, where it is said that the Egyptians "sank like lead" in the sea. It is named amongst the spoils of the Midianites (Num. 31:22) and amongst the merchandise of Tyre. Ezek. 27:12. It was used for weights and plummets. Zech. 5:7; Amos 7:7, 8; Acts 27:28.

There is no evidence in ancient times of the use of lead for the multitude of household and architectural purposes which now render it so useful a metal. There are, however, indications of three uses to which it is still put. It was employed for purifying silver; and to this we shall return in treating of metallurgy. Solder also appears to have been known and used. Pliny makes distinct reference to the use of lead for this purpose. He says: "Pieces of black lead [*i. e.*, our lead] cannot be soldered without the intervention of white lead [*i. e.*, our tin], nor can this be done without employing oil; nor can white lead, on the other hand, be united without the aid of black lead." This passage renders it clear that, in Pliny's time as now, a mixture of lead and tin was employed for soldering. There is evidence also, from the earthenware of Nineveh and Egypt, that oxide of lead was employed for glazing, probably after a similar method to that of modern days.

In Job 19:23, 24, a wish is expressed that words might be "graven with an iron pen and lead in the rock for ever." Some have regarded this as implying the use of an iron style on a leaden tablet. Both Pliny and Pausanias refer to this method of engraving or writing. But it is more in accordance with the passage to suppose that the letters were cut in rock, and the cavities so cut were then filled up with molten lead. The English translator of Rosenmüller's *Mineralogy of the Bible* paraphrases the passage thus: "May the pen be of iron, and the ink of lead, with which they are written on an everlasting rock."

Mining and Metallurgy.—We have already noticed incidentally several matters connected with these subjects, but there are some things which, in consequence of their intrinsic importance or of special mention in the Bible, demand a few words more of separate treatment.

The first of these is the wonderfully graphic account given in Job 28 of ancient mining operations. The late Sir R. Murchison, referring to this passage, contrasts the facts that gold occurs generally in alluvial gravels, and that where it occurs in veins those veins are for the most part thicker at the surface than at greater depths, with the fact that silver, and especially silver-bearing lead ore, occur for the most part in veins which increase and expand as they go deeper. On this contrast he bases the observation that the yield of gold is not likely to increase more than that of silver, and therefore there is no fear that gold may be greatly depreciated in value relatively to silver. And he concludes, "as a geologist, that Providence seems to have adjusted the relative value of these two precious metals for the use of man, and that their relations, having remained the same for ages, will long survive all theories."

The passage in the book of Job is a striking description of mining operations in olden times: "Surely there is a source for the silver, and a place for the gold which they fine. Iron is taken out of the earth, and he [*i.e.*, the miner or workman] poureth forth stone as copper. He hath made an end of darkness, and he searcheth to every extremity [*i.e.*, to great depths and with diligent care] for the stone of darkness and of the shadow of death. He breaketh through a shaft away from those who tarry above; there, forgotten of every foot, they hang and swing far from men. The earth, from it cometh forth bread, and beneath it is upturned like fire: its stones are the place of the sapphire, which also hath dust of gold. A way that no bird of prey knoweth, and the eye of the hawk hath not seen it; which the proud beasts of prey have not trodden, nor the lion passed along. He layeth his hand upon the stone, he turneth up mountains from the root. He cutteth channels in the rocks, and his eye seeth all rare things. He bindeth fast the rivers that they leak not, and that which is hidden he bringeth to light." Job 28:1–11.

There are, as we have already seen, traces of ancient mining in Egypt, in the desert of Sinai, in Palestine and in the adjoining lands, and this poetic description must be held as applying to some of these operations. The writer sketches the vast labor and dangerous enterprise which men will undertake in order to win from the earth its treasures, and then passes on to the question: "Where shall wisdom be found, and where is the place of understanding?" These shall baffle the skill of the miner, and are more difficult of attainment than the precious treasures of the earth. For "the fear of the Lord that is wisdom; and to depart from evil is understanding." vs. 12:28.

It may be well here briefly to summarize what is known concerning the mines of biblical antiquity. Clearly, gold, silver and tin were brought to the lands of the Bible mainly by commerce, though there are traces or records of gold-working in Egypt, and of both gold and silver in Arabia and Edom. Copper and iron were both native products of Palestine, and were worked also in the island of Meroë, at the mouth of the Nile and in the peninsula of Sinai. The island of Cyprus is also mentioned as a source of copper, and there is every probability that both iron and copper were worked in other districts likewise, though there is no distinct and explicit proof. The allusion of Jeremiah to the "northern iron" of the Chalybes has been explained. There were lead-mines in Egypt, near the coast of the Red Sea, and also near Sinai, and it is not improbable that these lead-mines may have yielded small quantities of silver also.

Diodorus Siculus gives a minute description of the method of mining and refining gold. Shafts were sunk into what Diodorus calls veins of marble of excessive whiteness (evidently quartz-rock), from which day-and-night relays of convicts extracted the auriferous quartz. This was then broken up with picks and chisels, and further reduced by iron pestles in stone mortars to small fragments. Then it was ground to powder, spread upon a broad inclined table, and washed with water and fine sponges until the gold became pure from earthy matter. Finally, it was put, with a little lead, tin, salt and bran, into earthen crucibles closed with clay, and subjected for five days and nights to the fire of a furnace. From this description it may be seen that gold-mining in these ancient times did not radically differ from that of one hundred years ago.

Concerning the arts of *metallurgy* in ancient times we are left in much ignorance. These arts must have existed in considerable excellence amongst the Egyptians and Assyrians; and the accounts given in the Bible of the buildings of David and Solomon show that the Israelites, and especially the Phœnicians, were accomplished metal-workers. Situated between the great ancient empires of the East and West, Palestine was alternately the prey of each, and the carrying away of metal-workers into captivity shows the esteem in which they were then held. See 1 Sam. 13:19; 2 Kings 24:14, 15; Jer. 24:1; 29:2. The book of Ecclesiasticus (chap. 38:27, 28), in the Apocrypha, gives an account of a smith's workshop which those who are used to factories and foundries will fully appreciate: "So every carpenter and workmaster, that laboreth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work: the smith also sitting by the anvil, and considering the iron work, the vapor of the fire wasteth his flesh, and he fighteth with the heat of the furnace; the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly."

In the Bible are references to casting (Ex. 25:12; 26:37; 2 Chron. 4:17; Isa. 40:19); soldering and welding (Isa. 41:7); hammering into sheets (Num. 16:38; Isa. 44:12; Jer. 10:4, 9); gilding and overlaying with metal. Ex. 25:11–24; 26:37; 1 Kings 6:20; 2 Chron. 3:5; Isa. 40:19; Zech. 13:9. But perhaps the most interesting of all such allusions are those to the melting and separation and refining of metals. Ps. 12:6; Prov. 17:3, etc.; Isa. 1:25; Jer. 6:29; Ezek. 22:18–20. Malachi (3:2, 3) makes use of a striking metaphor derived from the metallurgy of silver. Before the discovery of quicksilver lead was used for the purification of the precious metals. How far the ancients were acquainted with what is now known as "Pattison's method" of obtaining silver from argentiferous lead-ore is uncertain, but Pliny apparently hints at something of the kind in these words: "When submitted to the action of fire, part of the ore precipitates itself in the form of lead, while the silver is left floating on the surface."

Clearly, however, the passage from Malachi above named refers to the process of "cupellation." "He [the Messiah] shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Miscellaneous Mineral Substances.—In dealing with those minerals which are not connected with either metals or precious stones we have to consider the rocks and soils, and then the mineral substances which are found along the shores of the Dead Sea. We shall include some reference to what is known of the geology of Palestine, and to the physical agencies which have produced the extraordinary valley that extends from the slopes of Lebanon to the northern part of the Red Sea.

Rocks and Soils.—It is much to be regretted that until recently no systematic and organized effort has been made geologically to survey the lands of the Bible. The observations of private travelers, valuable though they are, cannot supply the place of an authoritative survey by specially trained observers. The report of Dr. Anderson, the geologist of the American expedition of 1848, and the published works of Seetzen, Russegger, Ritter, Lartet, Tristram, Grove, Stanley and others have furnished a quantity of most valuable information concerning the physical structure of Palestine, but problems of great interest are still left unsettled and there is a great lack of accurate geological maps and definite information. This want is now to some extent being met. *The Ordnance Survey of the Peninsula of Sinai*, published in 1869, has led the way to the more important enterprise of the promoters of the Palestine Exploration Fund in undertaking an accurate and comprehensive survey of Palestine, both topographical and geological. The reports of Lieutenant Conder, published in the *Quarterly Statements* of the society, give promise of the successful termination of this work, and we look forward with high interest to the publication of the full results, as likely to explain many things which at present are obscure and imperfectly known. Meanwhile, we must be content with the knowledge that has already been gained; and propose to give here a brief and general *résumé* of the chief matters of interest that throw light on the sacred narrative.

Sand is abundant in Egypt, occurs in some parts of the desert of Sinai, though not by any means general in that district, and is found along the shores of the seas and lakes and in some of the mountain torrents of Palestine. The "sand of the sea" is often used in the Bible as a figure expressive of great number or abundance (Gen. 32:12; 41:49, etc.), and in other passages (Job 6:3; Prov. 27:3) as expressive of weight. When Moses killed the Egyptian who was oppressing his Hebrew brother, he hid his body in the sand. Ex. 2:12. In the final blessing of Moses (Deut. 33:18, 19), Issachar is exhorted to rejoice in his tents, "for they shall suck of the abundance of the seas, and of the treasures hid in the sands." The parable of the house built on the sand, with which the sermon on the mount concludes, must be familiar to the reader. On one of the sandy flats of a mountain torrent the house is built in the dry season; and when the rains set in, the roaring stream sweeps all before it.

The sand and sand-drifts of Egypt and the East have been likened to glaciers: "sands and sand-drifts which in purity, in brightness, in firmness, in destructiveness, are the snows and glaciers of the south." The sand-blown hills and dunes which line some portions of the Mediterranean coast are referred to by Jeremiah in the words, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" Jer. 5:22. The might of Jehovah makes the feebleness and mobility of the sand the barrier to the strength of the ocean.

Clay is repeatedly referred to in the Bible as the material of bricks, pottery and seals. The word is sometimes used to denote mud, and is then in our version generally translated "mire," or "dirt." Isa. 57:20; Jer. 38:6, etc. But in other

passages it clearly refers to alluvial clay or potter's clay, which was used for the purposes above named. It is very doubtful whether the finer kinds of porcelain clay existed either in Egypt, Palestine or Assyria. Most of these finer kinds of clay are the result of a peculiar disintegration of rocks containing felspar. The *kaolin*, or porcelain clay of Cornwall, results from the decomposition of light gray or almost white granite. The felspar of the granite, which consists of silicate of alumina and potass, is acted upon by water containing carbonic acid in solution, and thus becomes gradually decomposed. The potass compounds, being soluble, are washed out, and the silicate of alumina remains as a fine impalpable white powder. This powder then becomes separated by rain wash and streams from much of the quartz and mica with which in the granite it was associated, and forms the clay so much valued for the finer sort of pottery. So far as we are aware, there is no evidence that potter's clay of this very pure character existed in the lands of the Bible. But other kinds of clay, also suited for purposes of pottery, undoubtedly occurred, and are repeatedly mentioned.

In Jer. 18 : 3 is a reference to the potter's wheel. The earliest distinct reference to pottery (with the exception of Rebekah's pitcher, Gen. 24 : 14, which may possibly have been of earthenware) is found in the narrative of Gideon's little army, who hid their torches in earthen pitchers, which they subsequently broke. Judg. 7 : 16, 19. From Jer. 32 : 14 it appears that in ancient times earthen vessels were employed, as iron safes are with us, to preserve documents from destruction by fire or vermin. The utter desolation of the patriarch Job is forcibly shown by the use he made of a potsherd. Job 2 : 8.

Two distinct kinds of *bricks* were made use of in olden time. The bricks of Assyria were kiln-baked, and were generally set in bitumen or asphaltum. Those of Egypt on the other hand were sun-dried, sometimes made with straw, sometimes without straw. The Assyrian method of manufacture is mentioned in connection with the building of the tower of Babel (Gen. 11 : 3), and the Egyptian method—both with and without straw—was one of the employments of the Hebrews during their Egyptian bondage. Ex. 1 : 14; 5 : 7. Sun-dried bricks were used at Nineveh, and in later times kiln-burnt bricks were employed in Egypt, as the mention of a brick-kiln there by the prophet Jeremiah (43 : 9) indicates. The Israelites appear to have followed the method of burning in kilns. 2 Sam. 22 : 31.

The third use to which clay was put—viz., for *seals* (Job 38 : 14)—seems strange to us in modern times. The luxury of sealing-wax was unknown then, and clay took its place. Even the seals of public documents were made of clay impressed by the tablet and then baked. In Assyria small cylinders of hard stone engraved with devices and letters were used to impress the clay seals. The mummy-pits of Egypt, and sometimes doors, were in like manner sealed with clay. The den of lions in which Daniel was placed was sealed in like manner. And it is not improbable that the sealing of our Lord's tomb was effected similarly. Matt. 27 : 66.

Several Hebrew words are used to denote *rock*, *stone* or *pebble*.

The employment of stones for building-purposes is too obvious to need much comment. Altars were commanded to be made of earth or of unhewn stone (Ex. 20 : 25), and in the narrative of the building of Solomon's temple, it is stated that "the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." 1 Kings 6 : 7. Some of the enormous stones which modern explorations on the temple site have brought to light are believed to have been part of the original erection of Solomon. The references of the New Testament to Christ as the "foundation-stone" or "chief corner-stone" in the great spiritual temple of his Church will be familiar to the reader: Eph. 2 : 20–22; 1 Pet. 2 : 4–8; Mark 12 : 10; Matt. 16 : 16–18.

In further illustration of the use of memorial stones, and also as raising further questions of some importance, may be quoted Deut. 27 : 2–8: "And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in Mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the Lord thy God: and thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly."

Limestone appears to have been *gir*, which in Isa. 27 : 9 is translated "chalk." Almost the whole of Palestine west of the Jordan is limestone. The reports of Lieutenant Conder to the Palestine Exploration Society render it evident that there are at least three systems of limestone strata. The lowest of these is described as highly crystalline and dolomitic—*i. e.*, containing magnesia as well as lime; in some districts it is much disturbed and contorted. It is found generally in proximity to basaltic or other trap-rock, and is probably metamorphic in origin. Connected with this are other strata somewhat similar, but containing fossils which fix the geological age of the upper beds as that of the English Lower Chalk formation, and of the underlying metamorphic limestone as Neocomian or Upper Jurassic.

One point in connection with limestone rock which is of great interest in biblical history is the formation of natural caverns. All limestone districts are full of caves, fissures and hollows. The geological history of such caverns is very simple. All rocks are penetrated more or less by cracks and fissures; those which have been subjected to much uptilting and contortion will, of course, be more affected with fissures and clefts than others. Into these fissures and clefts rain-water from the surface penetrates; this rain-water, having previously passed through the surface-soil filled with decaying vegetation, becomes charged with carbonic and organic acids. Thus charged, it is capable of dissolving the limestone, and so in the course of years the rock becomes disintegrated and hollowed into caverns. In some caverns another chemical action becomes superadded. Water charged with carbonic acid can dissolve only a definite quantity of limestone. If, by evaporation or heat, the amount of carbonic acid becomes lessened, the limestone is again deposited in the form of carbonate of lime; and thus arise the stalactites and stalagmites which crowd many natural caverns in limestone. Those who are familiar with caves will readily be able to understand the method of formation of the caves of Palestine. Such caves have been the abode of both men and of wild beasts.

Caves at Jerusalem, Bethlehem and Mount Olivet are still kept sacred to the scenes of the Saviour's history, and scattered all over the country are cave-memorials of past Hebrew life. The cave of the five kings at Makkedah; the "caves and dens, and strongholds," and "rocks," and "pits," and "holes," in which the Israelites took shelter from the Midianites in the time of Gideon, from the Philistines in the time of Saul; the cleft of the cliff Etam, into which Samson went down to escape the vengeance of his enemies; the caves of David at Adullam and at Maon, and of Saul at Engedi; the cave in which Obadiah hid the prophets of the Lord; the caves of the robber-hordes above the plain of Gennesaret; the sepulchral caves of the Gadarene demoniacs,—continue from first to last what has truly been called the "cave-life" of the Israelite nation. The stream of their national existence, like the actual streams of the Grecian rivers, from time to time disappears from the light of day and runs underground in these subterraneous recesses, to burst forth again when the appointed moment arrives—a striking type, as it is a remarkable instance, of the preservation of the spiritual life of the chosen people; "burning, but not consumed;" "chastened, but not killed." See Judg. 6 : 2; 1 Sam. 13 ; 6; 14 : 11; Judg. 15 : 8; 1 Sam. 22 : 1; 23 : 25; 24 : 3; 1 Kings 18 : 4, 13; Mark 5 : 3; Josephus, *Bell. Jud.*, 1 : 16, 2–4; 3 : 7. 36; 8, 1.

Alabaster.—This term occurs in the New Testament in the account of the woman who brought the "alabaster box of very precious ointment," and breaking the box—*i. e.*, in all probability removing the seal of the vase—poured it on the head of our Saviour as he sat in the house of Simon the leper. Matt. 26 : 7; Mark 14 : 3: Luke 7 : 37. The term *alabaster* is confined by modern mineralogists to crystalline snow-white sulphate of lime or crystallized gypsum. But the word is really derived from a place called Alabastron, in Egypt, where vases and vessels for holding perfumes were manufactured in ancient times.

Marble is the rendering in our version of four different Hebrew words (*shêsh* or *shaish*, *bahat*, *dar* and *sochêrêth*). These words all occur in Esther 1 : 6 as descriptive of different stones ornamenting the palace of the Persian king. In other passages the first of the above words occurs alone. 1 Chron. 29 : 2; Cant. 5 : 15. Undoubtedly these terms apply to different varieties of ornamental stone. Marble in modern nomenclature is applied to all the ornamental varieties of limestone. Some of these rocks derive their beauty from the infiltration of metallic oxides and the different chemical substances they contain; others are the result of organic agencies, and are filled with the relics of extinct life. It is utterly impossible to identify the above terms with any known species of marble of modern times. *Shêsh* was most likely the snow-white crystalline carbonate of lime of metamorphic origin, like to the marbles of Paris or Carrara, and used abundantly for purposes of statuary. The Septuagint renders *bahat* by σμαραγδίτης—*i. e.*, emerald; it may have been green serpentine, or perhaps malachite. *Dar*, in Arabic, means a pearl; and Michaelis has suggested that in Esther it signifies what mineralogists now call "satin spar," a peculiar fibrous variety of gypsum which when polished has a beautiful pearly lustre. *Sochêrêth* is generally considered to have been a spotted or variegated marble, of which there are many well-known kinds.

The Dead Sea Minerals.—The very peculiar geological conditions of the Dead Sea have resulted in the deposit of a number of minerals along its shores. *Gypsum*, *rock salt*, *brimstone* and *bitumen* demand a word or two of notice.

Nitre, or more correctly *natron*, a natural carbonate of soda, which occurs abundantly in some lakes of Egypt, does not appear to have been found at the Dead Sea. This substance is mentioned in Prov. 25 : 20: "As vinegar upon nitre, so is he that singeth songs to an heavy heart;" and in Jer. 2 : 22: "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me." These passages are readily understood when it is remembered that the substance referred to is not what we call nitre or saltpetre, but is a substance closely allied to ordinary washing-soda and to the carbonate of soda, which effervesces vigorously with acids.

Gypsum and Rock-Salt are the natural deposits resulting from the evaporation of sea-water, and both occur abundantly in the neighborhood of the Dead Sea. Gypsum has already been discussed. Salt is of frequent mention in the Bible. Eating salt together is in the East a pledge of amity and friendship. Hence the "covenant of salt" (Lev. 3 : 13; Num. 18 : 19; 2 Chron. 13 : 5) was an indissoluble pact, and "salted with the salt of the palace" (Ezra 4 : 14) meant, not maintenance, but the sign of faithfulness to the king. Salt was used in the sacrifices and offerings of the Israelites (Lev. 2 : 13; Ezek. 43 : 24), probably with the same idea of honor and fidelity. Salt is the condiment that sweetens food and preserves from putrefaction; hence the references of our Lord to his people as the "salt of the earth." Matt. 5 : 13; Mark 9 : 49, 50; Luke 14 : 34. The sterility of the salt districts of the Dead Sea appears to have suggested the figure of a "salt land," and the custom of "sowing with salt" as indicating barrenness and utter desolation and ruin. See Jer. 17 : 6; Judg. 9 : 45; Deut. 29 : 23; Zeph. 2 : 9.

Brimstone, or ***Sulphur,*** occurs nearly pure in lumps or balls in the deposits of the Dead Sea. This sulphur is most probably the result of deposit from the hot sulphurous springs which occur in places along the shores. It might possibly be the result of chemical reaction of decomposing carbonaceous matter upon gypsum. Any way, there it is; and its intense inflammability is used in the Scriptures as the symbol or figure of divine wrath and vengeance. Gen. 19 : 24; Deut. 29 : 23; Job 18 : 15; Isa. 34 : 9; Ezek. 38 : 22; Rev. 19 : 20; 20 : 10; 21 : 8.

Bitumen, in Hebrew *chêmâr*, sometimes translated "slime" (Gen. 14 : 10; 11 : 3), has already been alluded to as the mortar used for cementing the bricks of Babylon. It is found in the neighborhood of that city, and also in connection with the Dead Sea. The bitumen-pits in the vale of Siddim caused the defeat of the kings of Sodom and Gomorrah, as recorded in Gen. 14. The river-cradle of Moses was rendered water-tight by means of bitumen. Ex. 2 : 3. (For additional articles see Bible Dictionary.)

ROMAN ARMS AND ARTICLES OF TOILETTE.

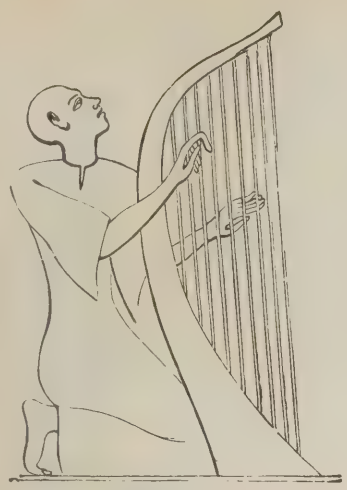


1. Poniards (Daggers).
2. Poniards and Battle-Axes.
3. Roman Helmets.
4. A Curb.
5. Armor, Quiver and Lance (Spear).
6. A Horse-Bit.
7. Spur.
8. Horseshoe.
9. Collar.
10. Head-Needle.
11. Ear-Picker.
12. Theatre-Tickets.
13. Fortune's Urn.
14. Dice.
15. Mirror.
16. Ear-Rings.
17. Bracelets.
18. Comb.
19. Pronged Hooks (Fishing-Books).
20. Breastpin and Clasp.
21. Clarino, Flute and Chalmey.
22. Seal (Signet).
23. Door-Scraper.

ROMAN UTENSILS FOR COOKING, TOOLS, ETC.



1. A Spit.
2. A Measuring Urn.
3. A Skimmer.
4. Frying-Pan.
5. A Vase (Vessel).
6. Soup-Pot.
7. Tongs (Pincers)
8. Boiler.
9. Sugar or Manna Boiler.
10. Soup Ladle.
11. Pot Ladle (Scoop).
12. Grater.
13. A Boiler.
14–25. Weights and Plummets.
26. Hinges.
27. Corn Measure.
28. Hinges.
29. A Measure.
30. Fire-Grate.
31. Measure.
32. Hashing-Knife.
33. Steelyard (for weighing).
34. A Plane.
35. Mallet.
36. Pincers (Nippers).
37. Forked or Cloven Hatchet.
38. Pickaxe.
39. Compasses.
40. Saw.
41. Hatchet (Axe).
42. Pitchfork.
43. Nail.
44. A Broad Goblet used at Feasts.
45. Wine-Scoop.
46. A Round Cup or Bowl.
47. A Roman Lamp.
48. Knife.
49. Keys.
50. Knockers.
51. Furniture Rings.
52. Keys.
53, 54. Locks.
55. Rings to Ornament Furniture.
56. A Little Bell (Call-Bell).



EGYPTIAN HARP.



ETHIOPIAN CAR DRAWN BY OXEN.



BODY OF ARCHERS.



EGYPTIAN MAN-SERVANT.



EGYPTIAN ENTERTAINMENT.



EGYPTIAN WITH A TRAY OF MEATS.



EAR-RINGS OF MEN



EGYPTIAN MITRES.



TEREBINTH.



WHITE MULBERRY TREE.



CAROB.





SEA-GOOSE FOOT.



APPLES OF SODOM.



PRICKLY OAK.



SYCAMORE.



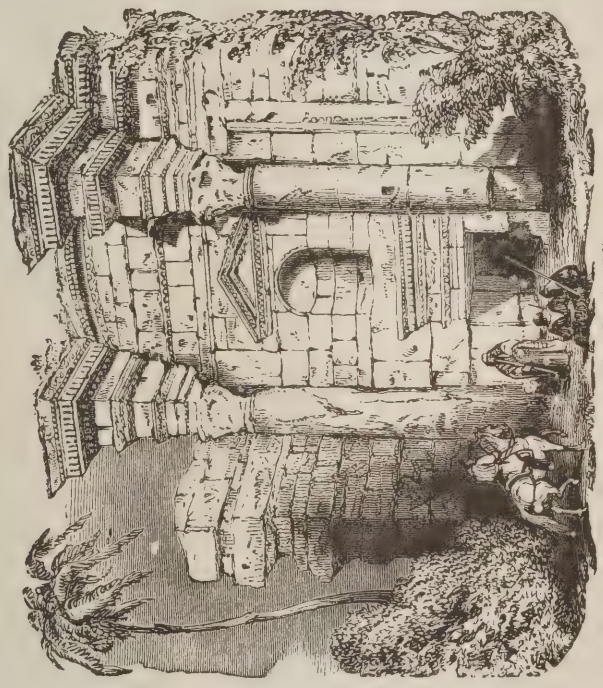
OLIVE TREE.



JEZREEL.



HERMON, FROM MEROMSEE.



RUINS OF AMMON.



BAALBEC.



KAIPHA.



SAREPTA.



PEACE OFFERING.



MEAT OFFERING.



BURNT OFFERING.



SIN OFFERING



THE GOLDEN CANDLESTICK.



ALTAR OF INCENSE.

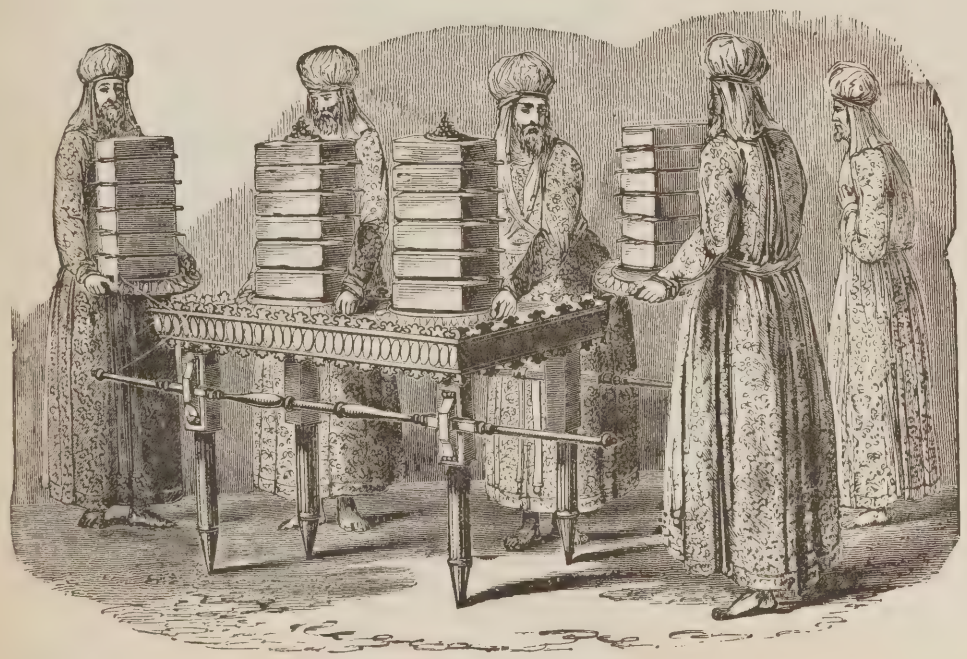
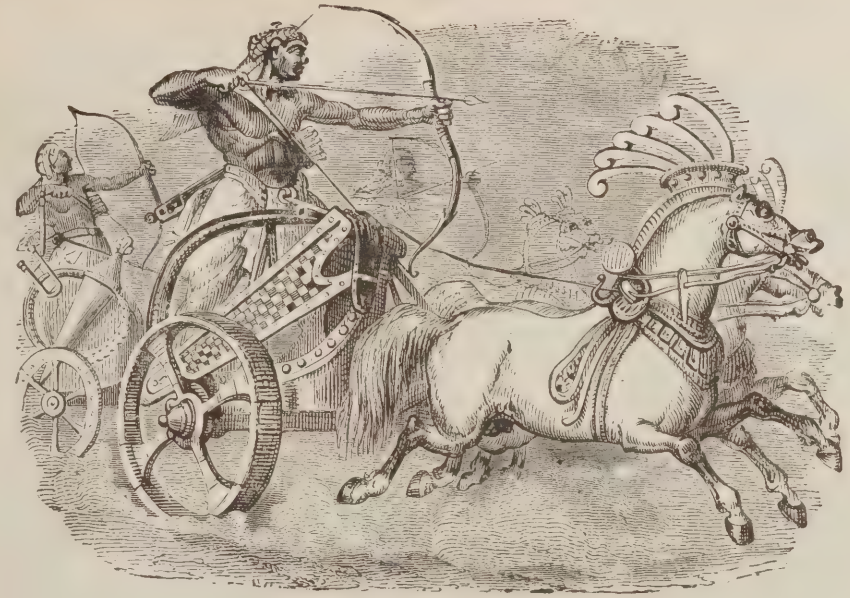


TABLE OF SHEW-BREAD.



ALTAR OF BURNT OFFERING.



EGYPTIAN WAR CHARIOTS.



EGYPTIAN FOOT SOLDIERS.



WARRIOR & ARMOUR BEARER.



EGYPTIAN SOLDIERS.



EASTERN FORMS OF OBEISANCE.



APPLICATION TO A SANTON.



CUP BEARERS.



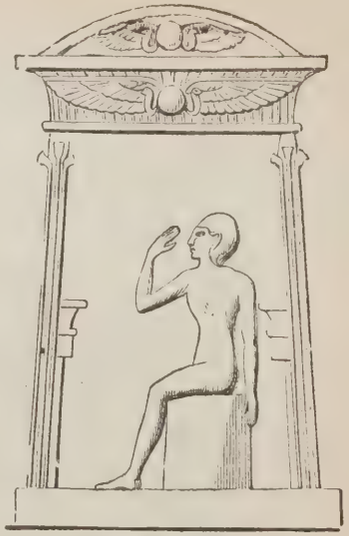
DRAWING WATER FROM THE NILE.



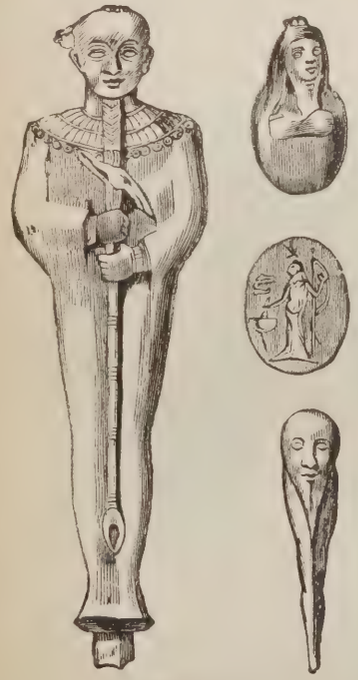
ARK BORNE BY PRIESTS.



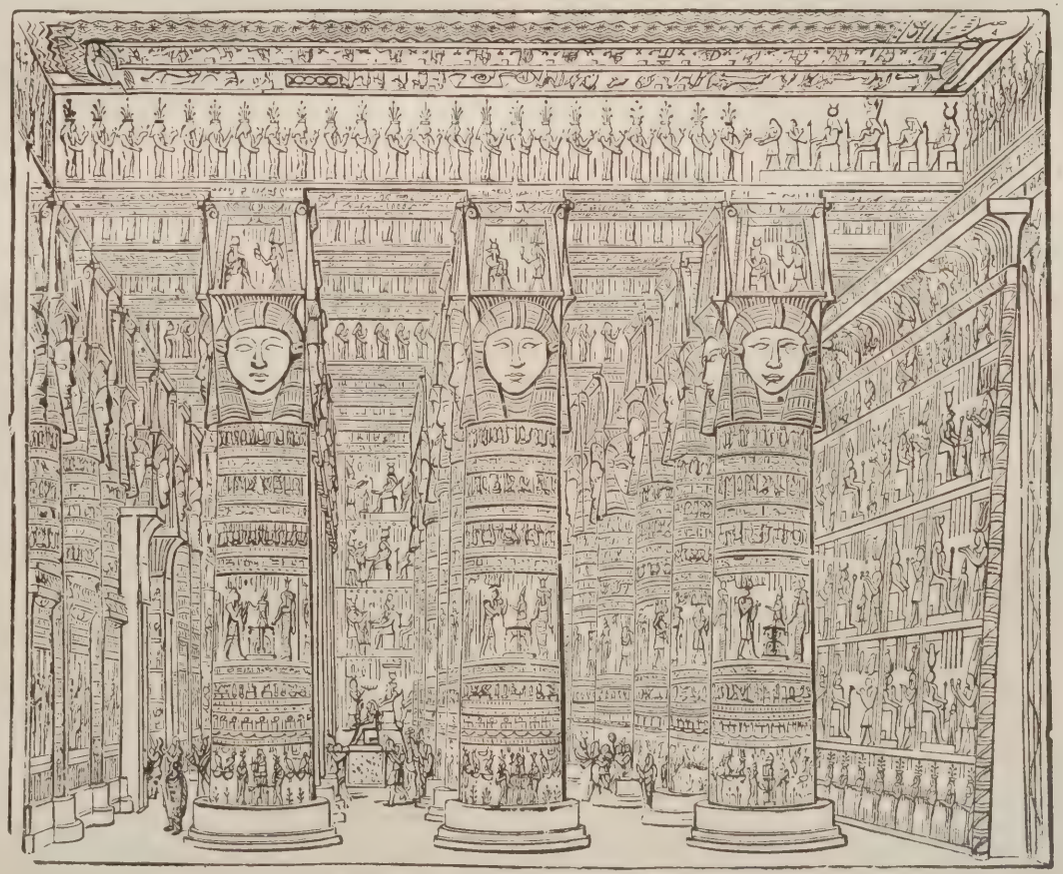
BAS-RELIEF FROM THE ARCH OF TITUS.



SHRINE WITH IDOL.



TERAPHIM.



INTERIOR OF THE PORTICO OF THE GREAT TEMPLE OF DENDERAH.



GODS OF WOOD.



KING ON THRONE WITH ATTENDANTS.



NIMROD.



WINGED HUMAN-HEADED BULL.



CAPTIVE JEWS.



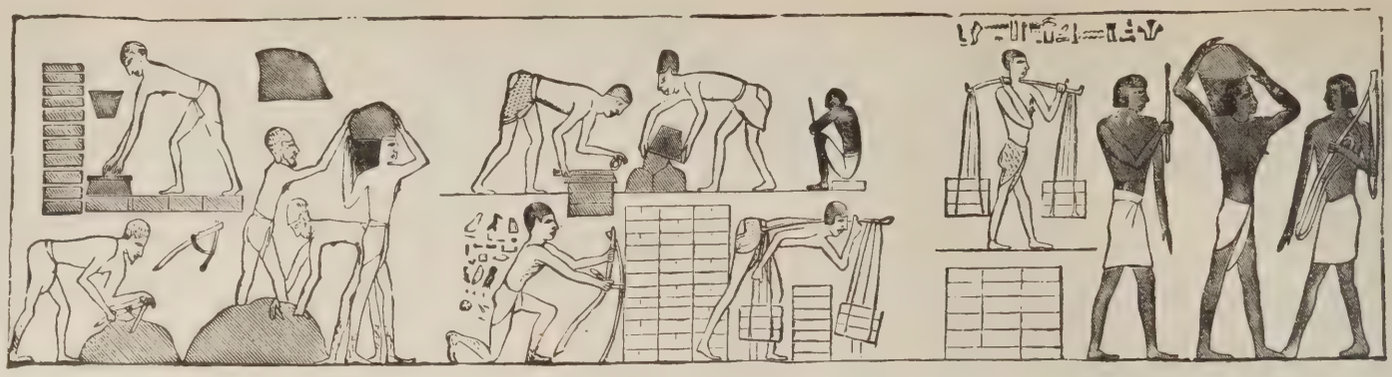
THE GREAT KING.



STATUE OF CYRUS.



NISROCH.



BRICK MAKING.



EGYPTIAN COFFIN MAKING.



PROCESSION OF VOCAL AND INSTRUMENTAL PERFORMERS.



EGYPTIAN SOLDIERS MARCHING.



COSTUMES OF EGYPTIAN PRIESTS AND PRIESTESSES.



ASSYRIAN SCULPTURE.



WEIGHING A SOUL IN THE BALANCE.



ASSYRIANS TAKING AWAY TREASURE.



CAPTIVES BEFORE THE KING.



POTTERS AT WORK.



FRANKINCENSE.



(English.) (Asia Minor.)

EARS OF WHEAT.



REEDS.



OLIVE-BRANCH WITH FRUIT.



CONE OF THE PINE.



DOURRA.



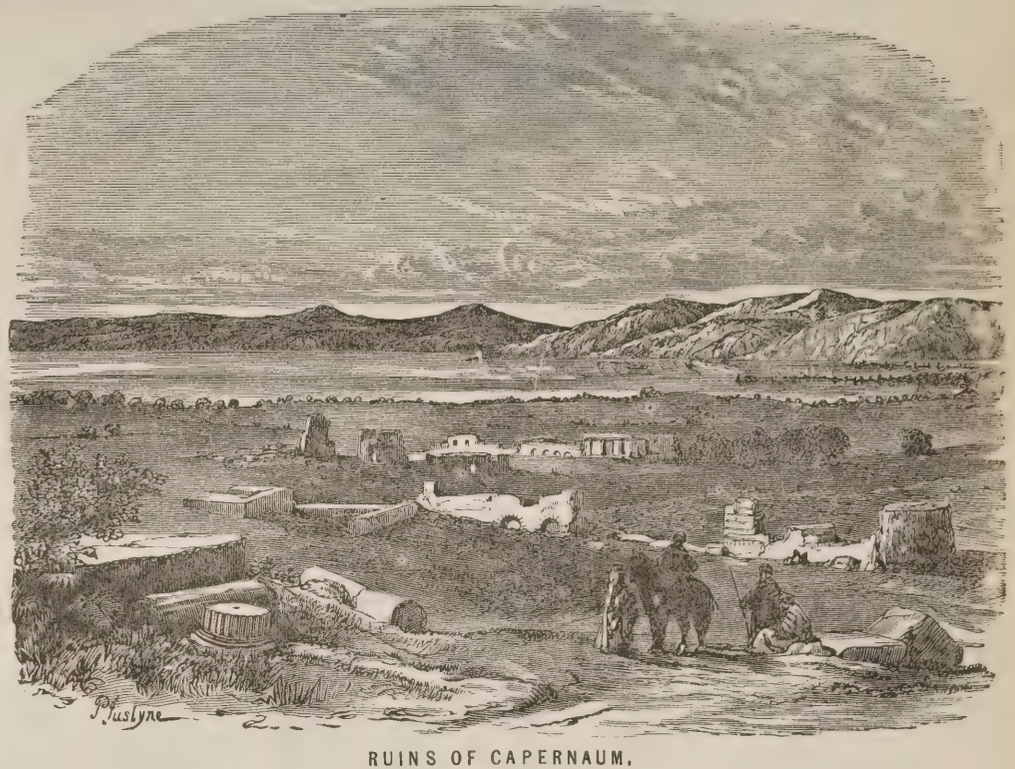
LILY.



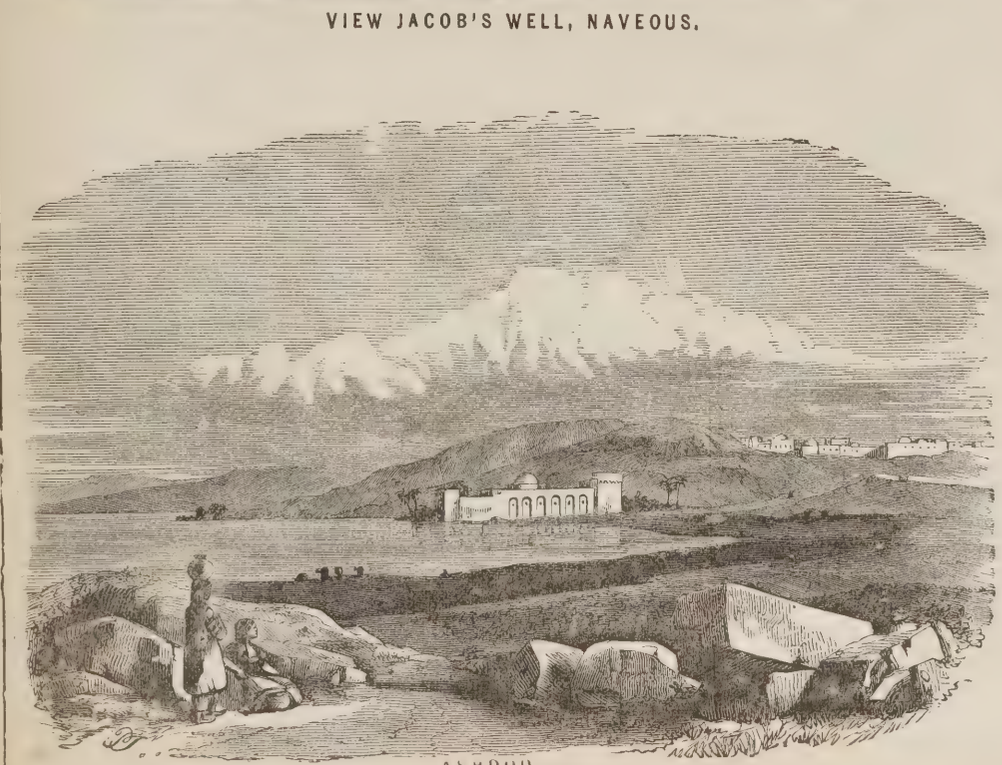
JONAH'S GOURD.



VIEW JACOB'S WELL, NAVEOUS.



RUINS OF CAPERNAUM.



ASHDOD.



POOL AT HEBRON.



QUARTER-SHEKEL (COPPER).



COIN OF AGRIPPA (COPPER).



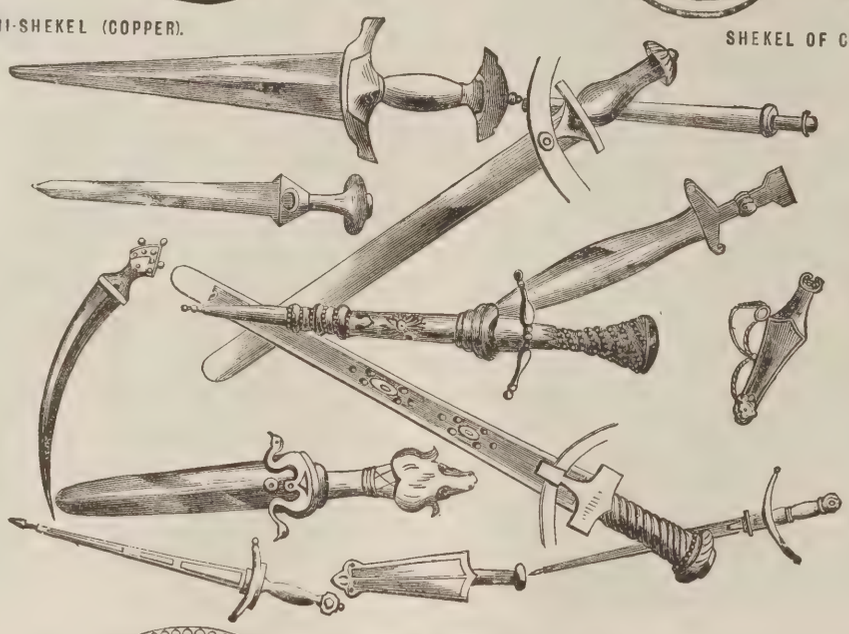
COIN OF ARCHELAUS (COPPER).



DEMI-SHEKEL (COPPER).



SHEKEL OF COPPER.



"ANCIENT SWORDS."



AUGUSTUS.



AUGUSTUS. OBVERSE.



SHEKEL OF SILVER.



NERO.



TITUS.



JUDÆA CAPTA.



CLAUDIUS



TIBERIUS.

A

COMPREHENSIVE AND ILLUSTRATED HISTORY

OF THE

BOOKS OF THE OLD AND NEW TESTAMENTS,

CONTAINING

A CONCISE ACCOUNT OF ALL THE BOOKS OF THE BIBLE, GIVING THE ORIGIN AND MEANING OF THE NAME OF EACH BOOK, THE PURPOSE FOR WHICH, AND THE CIRCUMSTANCES UNDER WHICH, THEY WERE WRITTEN, THE NAMES OF THE WRITERS, THE EXTENT OF TIME COVERED, AND A SHORT SYNOPSIS OF THE PROMINENT EVENTS RECORDED IN EACH BOOK, AND CONTEMPORANEOUS AUTHORS;

WITH OTHER

INTERESTING NARRATIVES

RELATING TO THE

CHRONOLOGY OF THE BOOKS OF THE BIBLE

AND THE

LIVES AND HISTORIES OF THE WRITERS.

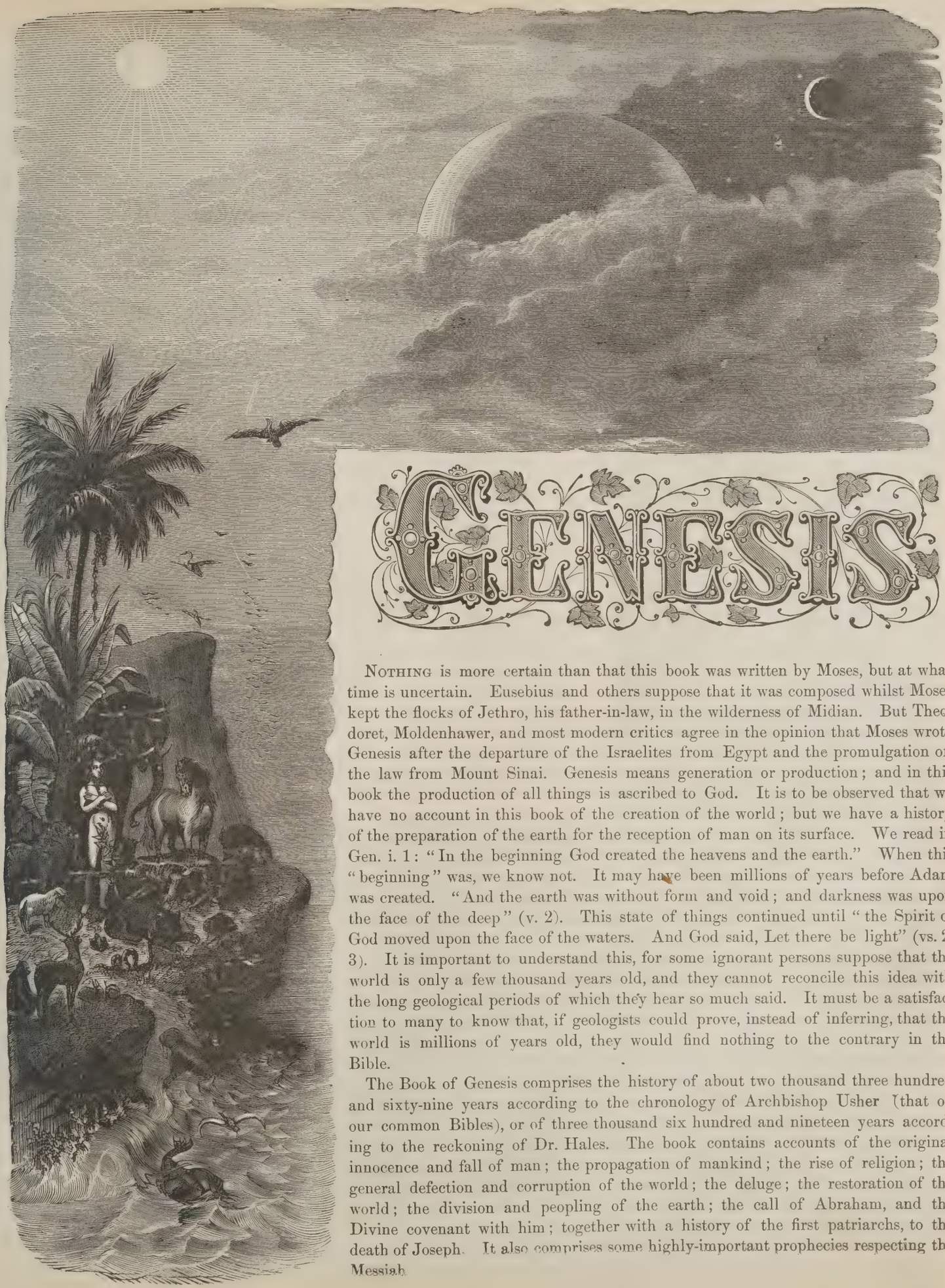
BY THE

REV. ALFRED NEVIN, D.D.

THE WHOLE BEAUTIFULLY ILLUSTRATED WITH SCRIPTURE SUBJECTS, SELECTED FROM THE VARIOUS BOOKS.



"AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE, SAYING WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME: AND WORSHIP HIM THAT MADE HEAVEN, AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS."—REVELATION XIV. 6, 7



GENESIS

NOTHING is more certain than that this book was written by Moses, but at what time is uncertain. Eusebius and others suppose that it was composed whilst Moses kept the flocks of Jethro, his father-in-law, in the wilderness of Midian. But Theodoret, Moldenhawer, and most modern critics agree in the opinion that Moses wrote Genesis after the departure of the Israelites from Egypt and the promulgation of the law from Mount Sinai. Genesis means generation or production; and in this book the production of all things is ascribed to God. It is to be observed that we have no account in this book of the creation of the world; but we have a history of the preparation of the earth for the reception of man on its surface. We read in Gen. i. 1: "In the beginning God created the heavens and the earth." When this "beginning" was, we know not. It may have been millions of years before Adam was created. "And the earth was without form and void; and darkness was upon the face of the deep" (v. 2). This state of things continued until "the Spirit of God moved upon the face of the waters. And God said, Let there be light" (vs. 2, 3). It is important to understand this, for some ignorant persons suppose that the world is only a few thousand years old, and they cannot reconcile this idea with the long geological periods of which they hear so much said. It must be a satisfaction to many to know that, if geologists could prove, instead of inferring, that the world is millions of years old, they would find nothing to the contrary in the Bible.

The Book of Genesis comprises the history of about two thousand three hundred and sixty-nine years according to the chronology of Archbishop Usher (that of our common Bibles), or of three thousand six hundred and nineteen years according to the reckoning of Dr. Hales. The book contains accounts of the original innocence and fall of man; the propagation of mankind; the rise of religion; the general defection and corruption of the world; the deluge; the restoration of the world; the division and peopling of the earth; the call of Abraham, and the Divine covenant with him; together with a history of the first patriarchs, to the death of Joseph. It also comprises some highly-important prophecies respecting the Messiah.



THE BOOK OF EXODUS.

THE title of this book is derived from the Septuagint version, and is significant of the principal transaction which it records, namely, the exodus or departure of the Israelites from Egypt. The book comprises a history of the events which took place during a period of one hundred and forty-five years, from the year of the world 2369 to 2514 inclusive, from the death of Joseph to the erection of the tabernacle. Twenty-five passages are said to be quoted from Exodus by our Saviour and his apostles, in express words, and nineteen allusions to the sense are made in the New Testament. That Moses was the author of this book there can be no doubt, although the period at which it was written cannot with certainty be determined. As, however, it is a history of matters of fact, it was doubtless written after the giving of the law on Mount Sinai and the erecting of the tabernacle; for events cannot be historically related until they have actually taken place, and the author of this book was evidently an eye and ear witness of the events he has narrated.

The Book of Exodus records the cruel persecution of the Israelites in Egypt under Pharaoh-Rameses II.; the birth, exposure and preservation of Moses; his subsequent flight into Midian; his call and mission to Pharaoh-Amenophis II.; the miracles performed by him and his brother Aaron; the ten plagues also miraculously inflicted on the Egyptians; the institution of the passover, and the departure of the children of Israel from Egypt; their passage across the Red Sea, and the destruction of the Egyptian army; the subsequent journeyings of the Israelites in the desert, their idolatry and frequent murmurings against God; the promulgation of the law from Mount Sinai, and the erection of the tabernacle. This is, of course, on the supposition that the sojourn of the Israelites in Egypt was for 215 years, the 430 being computed from the giving of the promise to Abraham.

The scope of the Book of Exodus is to preserve the memorial of the departure of the Israelites from the land of Egypt, and to represent the Church of God afflicted and preserved, together with the providential care of God toward her, and the judgments inflicted on her enemies. It plainly points out the accomplishment of the Divine promises and prophecies delivered to Abraham, that his posterity would be very numerous, and that they would be afflicted in a land not their own, whence they should depart, in the fourth generation, with great substance.

Further, in Israel passing from Egypt through the Red Sea, the Wilderness and Jordan, to the promised land, this book shadows forth the state of the Church in the wilderness of this world until her arrival at the heavenly Canaan—an eternal rest. St. Paul, in 1 Cor. x. 1, etc., as well as in various parts of his Epistle to the Hebrews, has shown that these things prefigured and were applicable to the Christian Church.



THE BOOK OF LEVITICUS.

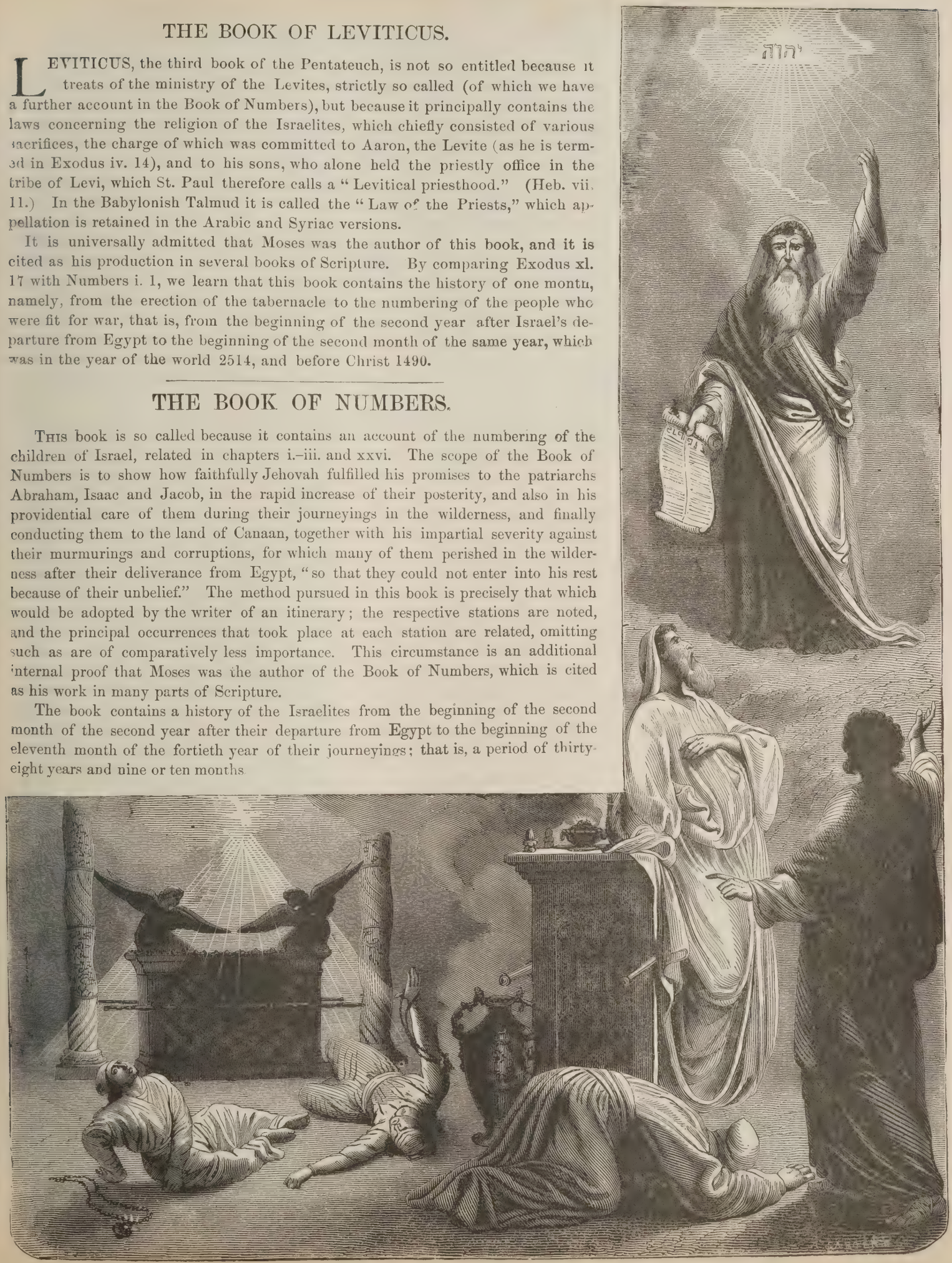
LEVITICUS, the third book of the Pentateuch, is not so entitled because it treats of the ministry of the Levites, strictly so called (of which we have a further account in the Book of Numbers), but because it principally contains the laws concerning the religion of the Israelites, which chiefly consisted of various sacrifices, the charge of which was committed to Aaron, the Levite (as he is termed in Exodus iv. 14), and to his sons, who alone held the priestly office in the tribe of Levi, which St. Paul therefore calls a "Levitical priesthood." (Heb. vii. 11.) In the Babylonish Talmud it is called the "Law of the Priests," which appellation is retained in the Arabic and Syriac versions.

It is universally admitted that Moses was the author of this book, and it is cited as his production in several books of Scripture. By comparing Exodus xl. 17 with Numbers i. 1, we learn that this book contains the history of one month, namely, from the erection of the tabernacle to the numbering of the people who were fit for war, that is, from the beginning of the second year after Israel's departure from Egypt to the beginning of the second month of the same year, which was in the year of the world 2514, and before Christ 1490.

THE BOOK OF NUMBERS.

THIS book is so called because it contains an account of the numbering of the children of Israel, related in chapters i.–iii. and xxvi. The scope of the Book of Numbers is to show how faithfully Jehovah fulfilled his promises to the patriarchs Abraham, Isaac and Jacob, in the rapid increase of their posterity, and also in his providential care of them during their journeyings in the wilderness, and finally conducting them to the land of Canaan, together with his impartial severity against their murmurings and corruptions, for which many of them perished in the wilderness after their deliverance from Egypt, "so that they could not enter into his rest because of their unbelief." The method pursued in this book is precisely that which would be adopted by the writer of an itinerary; the respective stations are noted, and the principal occurrences that took place at each station are related, omitting such as are of comparatively less importance. This circumstance is an additional internal proof that Moses was the author of the Book of Numbers, which is cited as his work in many parts of Scripture.

The book contains a history of the Israelites from the beginning of the second month of the second year after their departure from Egypt to the beginning of the eleventh month of the fortieth year of their journeyings; that is, a period of thirty-eight years and nine or ten months.



THE BOOK OF DEUTERONOMY.

DEUTERONOMY, which signifies the "Second Law," or "The Law Repeated," is so called because it contains a repetition of the law of God given by Moses to the Israelites. From a comparison of ch. i. 5 with xxiv. 1, it appears to have been written by Moses in the plains of Moab, a short time before his death.

The period of time comprised in this book is five lunar weeks, or, according to some chronologers, about two months, viz.: from the first day of the eleventh month of the fortieth year after the exodus of Israel from Egypt, to the eleventh day of the twelfth month of the same year, A.M. 2553, B.C. 1451. From the account of Moses' death, recorded in the thirty-fourth chapter of this book, and the insertion of some explanatory words in other parts of Deuteronomy, it has been insinuated that Moses could not have been the author; but the following remark will clearly prove this notion to be unfounded. The words of Moses evidently conclude with the thirty-third chapter: the thirty-fourth was added to complete the history; the first eight verses, probably, immediately after his death, by his successor, Joshua; the last four by some later writer, probably Samuel or Ezra, or some prophet that succeeded him.

The scope of the Book of Deuteronomy is to repeat to the Israelites, before Moses left them, the chief laws of God which had been given to them; that those who were not born at the time when they were originally delivered, or were incapable of understanding them, might be instructed in these laws and excited to attend them, and consequently be better prepared for the promised land upon which they were entering. With this view, the sacred historian recapitulates the various mercies which God had bestowed upon them and their forefathers from their departure out of Egypt; the victories which, by divine assistance, they had attained over their enemies; their rebellion, ingratitude, and chastisements. The moral, ceremonial, and judicial laws are repeated, with additions and explanations; and the people are urged to obedience in the most affectionate manner.

The Jews divide this book into ten parasches or chapters: in our Bibles it consists of thirty-four chapters, the contents of which may be arranged as follows: Part I. is simply a repetition of the history related in the preceding books, comprising—1. A relation of the events that took place in the wilderness, from their leaving Mount Horeb until their arrival at Kadesh (ch. i.). 2. Their journey from Kadesh till they came to the land of the Amorites, and the defeat of Sihon their king, and of Og, king of Bashan. 3. An exhortation to obey the divine law and to avoid idolatry, founded on their past experience of the goodness of God (iv.) Part II. is a repetition of the moral, ceremonial, and judicial law. Part III. contains the confirmation of the law; for which purpose the law was to be written on stones, and set up on Mount Ebal. Part IV. contains the personal history of Moses until his death, and his appointment of Joshua to be his successor.







THE BOOK OF JOSHUA.

THE Book of Joshua, which in all copies of the Old Testament immediately follows the Pentateuch, is so called because it contains a narration of the achievements of Joshua the son of Nun, who had been the minister of Moses, and succeeded him in the command of the children of Israel.

From the absence of Chaldee words, and others of a later date, some are of opinion not only that the book is of great antiquity, but also that it was composed by Joshua himself. This opinion was held by several of the fathers and talmudical writers, as well as by many modern eminent biblical scholars.

The objections to this idea are founded chiefly on the clause, "unto this day," which occurs several times, (ch. iv. 9; viii. 28.) But this, at least in the case of Rahab, is no valid reason for rejecting the idea of his authorship; for assuming, what is most probable, that this book was composed towards the close of Joshua's long career, or compiled from written documents left by him, Rahab might have been still alive. A more simple and satisfactory way of accounting for the frequent insertion of the clause, "unto this day," is the opinion, that it was a comment introduced by Ezra when revising the sacred canon; and this difficulty being removed, the direct proofs of the book having been produced by a witness of the transactions related in it; the strong and vivid descriptions of the passing scenes, and the use of the words "we" and "us," (ch. v. 1–6,) viewed in connection with the fact, that, after his farewell address to the people, Joshua "wrote these words in the book of the law of God"—all afford strong presumptive proofs that the entire book was the work of that eminent individual. Its inspiration and canonical authority are fully established by the repeated testimonies of other Scripture writers. As a narrative of God's faithfulness in giving the Israelites possession of the promised land, this history is the most valuable, and bears the same character as a sequel to the Pentateuch, that the Acts of the Apostles do to the Gospels.

The Book of Joshua comprises the history of about seventeen years, or, according to some chronologers, of twenty-seven or thirty years. "It is one of the most important documents in the old covenant, and it should never be separated from the Pentateuch, of which it is at once both the continuation and the completion." The Pentateuch contains a history of the acts of the great Jewish legislator, and the laws upon which the Jewish church was to be established; the Book of Joshua relates the history of Israel under the command and government of Joshua, the conquest of Canaan, and its subsequent division among the Israelites.

The scope and design of the inspired writer of this book were evidently to demonstrate the faithfulness of God, in the perfect accomplishment of all his promises to the patriarchs Abraham, Isaac and Jacob, and also to Moses, that the children of Israel should obtain possession of the land of Canaan





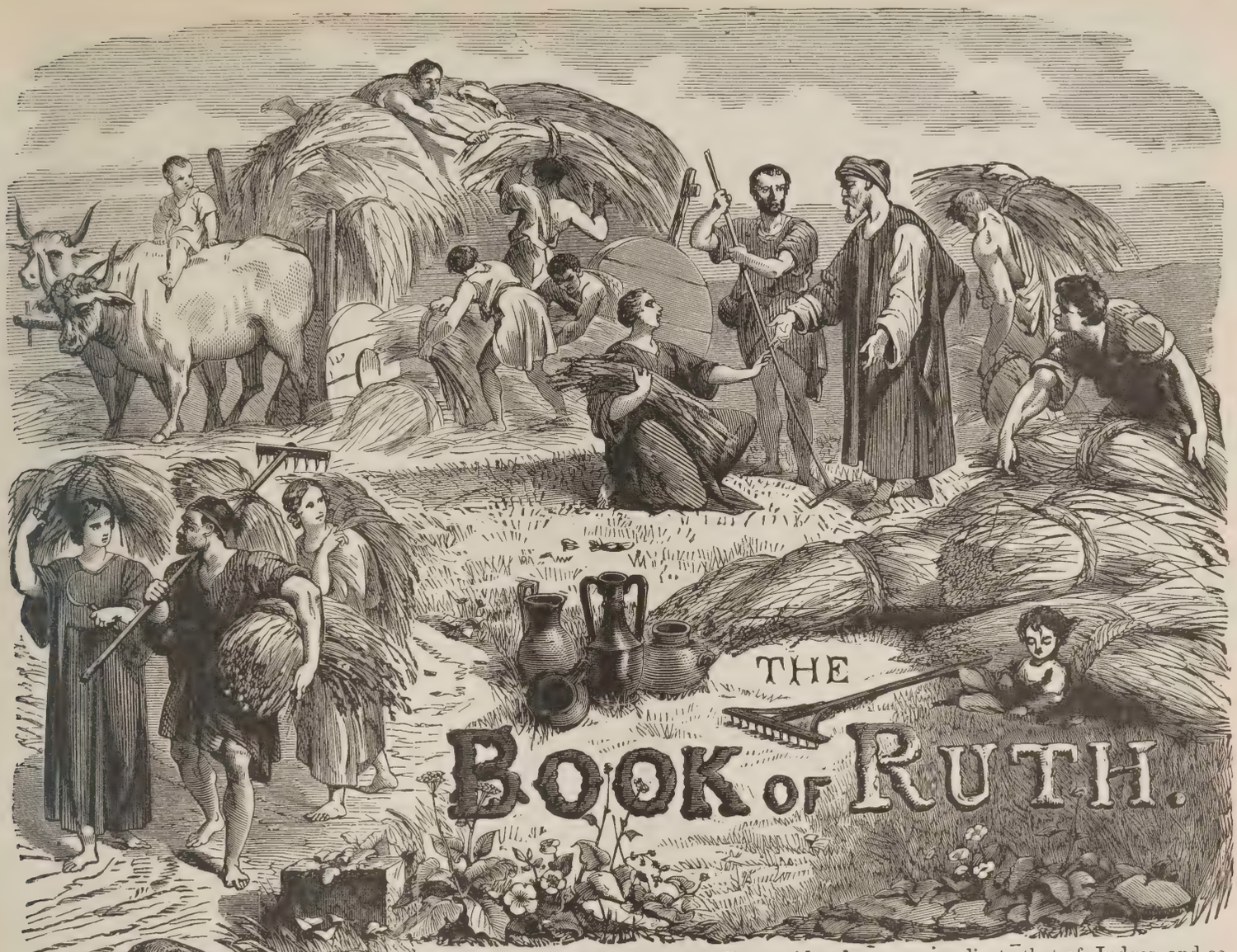
THE BOOK OF JUDGES

Is the title given to this book, from its containing the history of those non-regal rulers who governed the Hebrews from the time of Joshua to that of Eli, and whose functions in time of peace consisted chiefly in the administration of justice, although they occasionally led the people in their wars against their public enemies. The date and authorship of this book are not precisely known It is certain however, that it preceded the Second Book of Samuel, (cf. ch. ix. 35, with 2 Samuel xi. 21,) as well as the conquest of Jerusalem by David, (cf. ch. i. 21, with 2 Samuel v. 6.) Its author was in all probability Samuel, the last of the judges (see ch. xix. 1; xxi. 25,) and the date of the first part of it is fixed in the reign of Saul, while the five chapters at the close might not be written till after David's establishment as king in Israel, (see ch. xviii. 31.) It is a fragmentary history, being a collection of important facts and signal deliverances at different times and in various parts of the land, during the intermediate period of three hundred years between Joshua and the establishment of monarchy. The inspired character of this book is confirmed by allusions to it in many passages of Scripture, (cf. ch. iv. 2; vi. 14; with 1 Samuel xii. 9-12; ch. ix. 53, with 2 Samuel xi. 21; ch. vii. 25, with Psalms lxxxiii. 11; cf. ch. v. 4, 5, with Psalms vii. 5; ch. xiii. 5; xvi. 17, with Matt. ii. 13-23; Acts xiii. 20; Heb. xi. 32.)

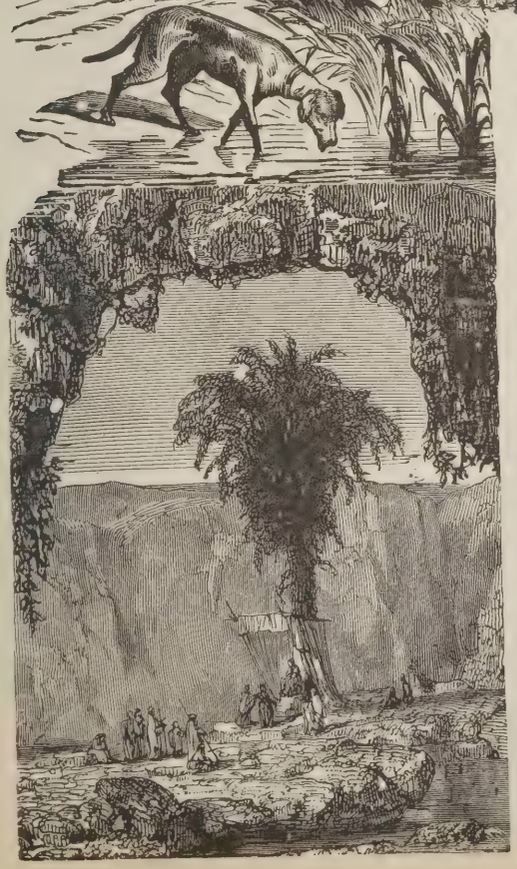
Among the many internal proofs of the genuineness and fidelity of the history contained in this book, we would refer particularly to the account of Jepthah, who vows inconsiderately that if he should return conqueror of the Ammonites he would offer up whatever should first come forth out of the door of his house to meet him; in consequence of which, his only daughter is immolated by a cruel father, acting contrary to the Mosaic law, which forbids human victims.

The first part embraces the history of the Elders, who ruled the Israelites after the death of Joshua. The second part contains the history of the Judges from Othniel to Eli; and the third, which narrates several memorable actions performed not long after the death of Joshua, is thrown to the end of the book, that it might not interrupt the thread of the narrative.

In this, as in other books of the Bible, the reader should bear in mind the principle that the Scriptures do not sanction many acts therein recorded



THE BOOK OF RUTH.



THE Book of Ruth is generally considered as an appendix to that of Judges, and as an introduction to that of Samuel; it is therefore, with great propriety, placed between the books of Judges and Samuel. In the ancient Jewish canon of the Old Testament, Judges and Ruth formed one book, because the transactions which it contained happened in the time of the Judges. The book derives its name from Ruth the Moabitess, whose history it relates, and whom the Chaldee paraphrast supposes to have been the daughter of Eglon, king of Moab. This conjecture, however, is wholly unsupported by Scripture; nor is it at all likely that a king's daughter would abandon her native country to seek bread in another land, and marry a stranger.

Like the Book of Judges, Ruth has been ascribed to Hezekiah and also to Ezra; but the most probable and, indeed, generally received opinion is that of the Jews, who state it to have been written by the prophet Samuel. From the genealogy recorded in ch. iv. 17–22, it is evident that this history could not have been reduced into its present form before the time of Samuel.

The scope of this book is partly to show the genealogy of King David through the line of Ruth, a heathen proselyte to the Jewish religion, and the wife of Boaz, whose adoption into the line of Christ has generally been considered as a pre-intimation of the admission of the Gentiles into the Christian Church. It had been foretold to the Jews that the Messiah should be of the tribe of Judah, and it was afterward further revealed that he should be of the family of David; and therefore it was necessary, for the full understanding of these prophecies, that the history of the family in that tribe should be written *before* these prophecies were revealed, in order to prevent the least suspicion of fraud or design. And thus this book, these prophecies and their accomplishment serve to illustrate each other. A further design of this book is to evidence the care of Divine Providence over those who sincerely fear God, in raising the pious Ruth from a state of the deepest adversity to one of the highest prosperity.



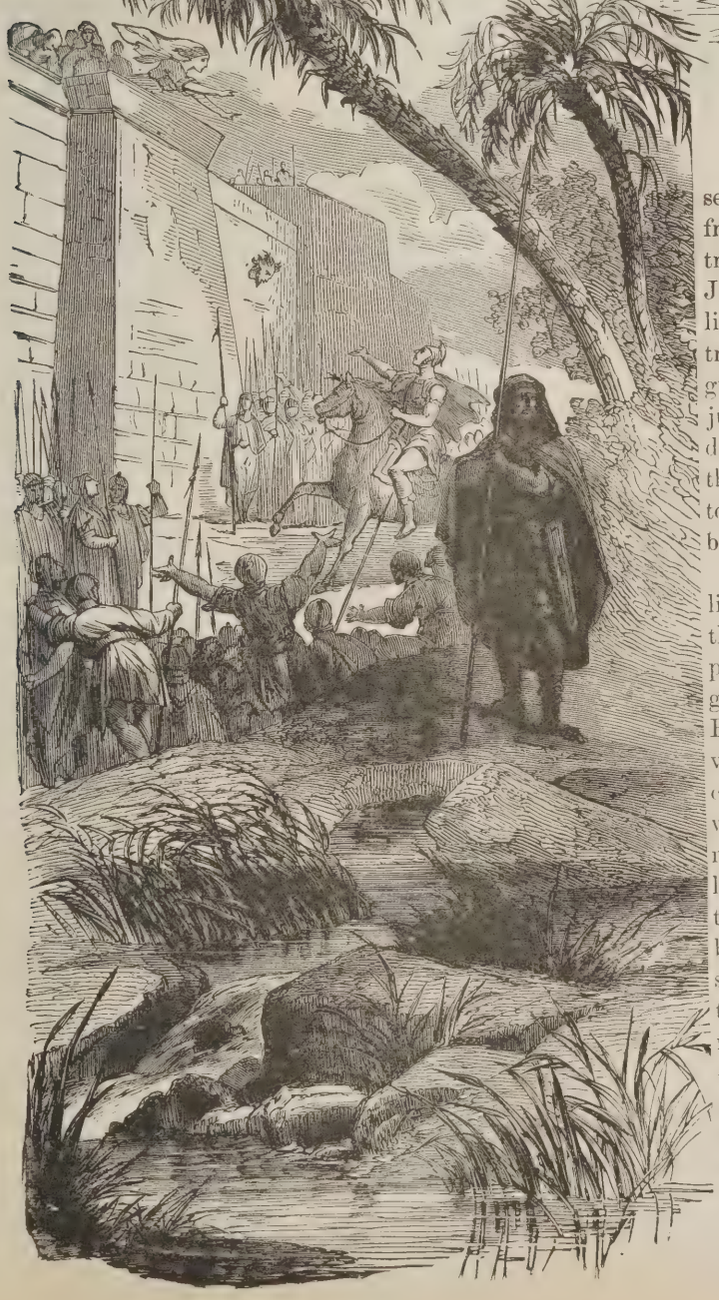
THE FIRST BOOK OF SAMUEL.

IN the Jewish canon of Scripture the two books of Samuel form but one, termed in Hebrew the Book of Samuel, probably because the first book was written by that prophet, whose history and transactions it relates. The books of Samuel appear to have derived their appellation from 1st Chron. xxix. 29, where the transactions of David's reign are said to be "written in the book of Samuel the Seer." In the Septuagint version they are called the First and Second Books of Kings or of the Kingdoms. In the Vulgate they are designated as the First and Second Books of Kings, and by Jerome they are termed the Books of the Kingdoms, as being two of the four books in which the history of the kings of Judah and Israel is related.

Jahn is of opinion that the books of Samuel and the two books of Kings were written by one and the same person, and published about the forty-fourth year of the Babylonish captivity; and he has endeavored to support his conjecture with much ingenuity, though unsuccessfully, by the uniformity of plan and style which he thinks are discernible in these books. The more prevalent, as well as more probable, opinion is that of the Talmudists, which was adopted by the most learned fathers of the Christian Church (who unquestionably had better means of ascertaining this point than we have), namely, that the first twenty-four chapters of the First Book of Samuel were written by the prophet whose name they bear, and that the remainder of that book, together with the whole of the Second Book, was committed to writing by the prophets Gad and Nathan, agreeably to the practice of the prophets who wrote memoirs of the transactions of their respective times.

The First Book of Samuel contains the history of the Jewish Church and polity, from the birth of Samuel, during the judicature of Eli, to the death of Saul, the first king of Israel—a period of nearly eighty years—namely, from the year of the world 2869 to 2949.





THE SECOND BOOK OF SAMUEL.

The Second Book of Samuel contains the history of David, the second king of Israel, during a period of nearly forty years, namely, from the year of the world 2948 to 2988; and, by recording the translation of the kingdom from the tribe of Benjamim to that of Judah, it relates the partial accomplishment of the prediction delivered in Gen. xlix. 10. The victories of David, his wise administration of civil government, his efforts to promote true religion, his grievous sins and deep repentance, together with the troubles and judgments inflicted upon him and his people by God, are all fully described. This book consists of three principal divisions, relating the troubles and triumphs of David, and his transactions subsequent to his recovery of the throne, whence he was driven for a short time by the rebellion of his son Absalom.

This second book bears an exact relation to the preceding, and is likewise connected with that which succeeds. We see throughout the effects of that enmity against other nations which had been implanted in the minds of the Israelites by the Mosaic law, and which gradually tended to the extirpation of idolatry. "This book," says Bishop Gray, "as well as the first, contains intrinsic proofs of its verity. By describing without disguise the misconduct of those characters who were highly reverenced among the people, the sacred writer demonstrates his impartial sincerity, and, by appealing to monuments that attested the veracity of his relations when he wrote, he furnished every possible evidence of his faithful adherence to truth. The books of Samuel connect the chain of sacred history by detailing the circumstances of an interesting period. They describe the reformation and improvements of the Jewish Church established by David; and as they delineate minutely the life of that monarch they point out his typical relation to Christ." In the falls of David we behold the strength and prevalence of human corruption, and in his repentance and recovery the extent and efficacy of Divine grace. The two books of Samuel are of very considerable importance for illustrating the Book of Psalms, to which they may be considered as a key. No mention of the author's name is made in the book of Kings, nor in any other of the sacred writings, nor in the Apocrypha.





THE FIRST BOOK OF KINGS.

IN the ancient copies of the *Hebrew Bible*, the Books of Kings constitute one book. Various titles have been given them; in the *Septuagint* and the *Vulgate* they are called the Third and Fourth Book of Kings. Their inspired character was acknowledged by the Jewish Church, which ranked them in the sacred canon; and, besides, is attested by our Lord, who frequently quotes from them, (cf. 1 Kings xvii. 9; 2 Kings v. 14, with Luke iv. 24–27; 1 Kings x. 1, with Matt. xii. 42.)

The two books of Kings are closely connected with those of Samuel. The origin and gradual increase of the united kingdom of Israel under Saul and his successor David having been described in the latter, the books of Kings relate its height of glory under Solomon, its division into two kingdoms under his son and successor Rehoboam, the causes of that division, and the consequent decline of the two kingdoms of Israel and Judah until their final subversion, the ten tribes being carried captive into Assyria by Shalmaneser, and Judah and Benjamin to Babylon by Nebuchadnezzar.

Concerning the author or authors of these books, the sentiments of learned men are extremely divided. Some have been of opinion that David, Solomon and Hezekiah wrote the history of their own reigns; others that Nathan, Gad, Isaiah, Jeremiah, and other prophets who flourished in the kingdoms of Israel and Judah, undertook the office of historiographers. We know that several of the prophets wrote the lives of those kings who reigned in their times, for the names and writings of these prophets are mentioned in several places in the books of Kings and Chronicles.

The First Book of Kings embraces a period of one hundred and twenty-six years, from the anointing of Solomon and his admission as a partner to the throne with David, A. M. 2989, to the death of Jehoshaphat, A. M. 3115. It relates the latter part of David's life, his death, and the accession of Solomon, whose reign comprehended the most prosperous and glorious period of the Israelitish history. It prefigured the peaceful reign of the Messiah; Solomon's erection and consecration of the temple at Jerusalem (the beauty and perfection of which was a type of the beauty and perfection of the Church of God); his awful defection from the true religion; the sudden decay of the Jewish nation after his death, when it was divided into two kingdoms, under Rehoboam, who reigned over the kingdom of Judah, comprising the tribes of Judah and Benjamin, and under Jeroboam, who was sovereign of the other ten tribes that revolted from the house of David, and which in the sacred writings are designated as the kingdom of Israel.



THE SECOND BOOK OF KINGS.

THE Second Book of Kings contains the contemporary history of the two kingdoms of Israel and Judah, from the death of Jehoshaphat, A. M. 3115, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar, A. M. 3416, a period of three hundred years.

The last three verses of the preceding book have been improperly separated from this. The history of the two kingdoms is interwoven in this book, and presents a long succession of wicked sovereigns in the kingdom of Israel from Ahaziah to Hoshea, in whose reign Samaria was captured by Shalmaneser, king of Assyria, and the ten tribes were taken captive into that country.

In the kingdom of Judah we find some few pious princes among many who were corrupt. Sixteen sovereigns filled the Jewish throne from Jehoram to Zedekiah, in whose reign the kingdom of Judah was totally subverted, and the people carried captive into Babylon. During this period numerous prophets flourished —Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Jeremiah, Habakkuk, Daniel, Ezekiel, etc.

We have here the acts of Elijah and Elisha portrayed. Chap. ii. v. 11, Elijah is carried up to heaven in a fiery chariot. Like Enoch, he was translated, *that he should not see death;* Elisha pathetically laments the loss of the great prophet, but attends him with an encomium. He was possessed of Elijah's mantle, the badge of his office, which we may suppose, he put on, and wore for his master's sake.

The Second Book of Kings comprises twenty-five chapters, which may be divided into two parts, containing—1. The history of the two monarchies until the end of the kingdom of Israel; and, 2. The history of Judah alone until its subversion. The two books of Kings, particularly the second, abound with impressive and lively narrations; and the strict impartiality with which the author of each book has related events and circumstances dishonorable to his nation affords the most convincing evidence of his fidelity and integrity. They delineate the long-suffering of God toward his people, and his severe chastisements for their iniquitous abuse of his mercy and goodness; at the same time, they mark most clearly the veracity of the Almighty, both in his promises and in his threatenings, and show the utter vanity of trusting in an arm of flesh, and the weakness and instability of human kingdoms from which justice and piety are banished.

Considering the conciseness of the narrative and the simplicity of the style, the amount of information which this book conveys of the characters, conduct, and manners of kings and people during so long a period is truly wonderful.





THE BOOKS OF CHRONICLES.

THE ancient Jews comprised the two Books of Chronicles in one book; but in the Hebrew books now printed for their use they have adopted the same division which is found in our Bibles, apparently (Calmet thinks) for the purpose of conforming to our mode of reference in concordances, the use of which they borrowed from the Romish Church.

The Jews entitle these books "The Words of Days," or "Annals," probably from the circumstance of their being compiled out of diaries or annals in which were recorded the various events related in these books. The appellation of Chronicles was given to these books by Jerome, because they contained an abstract, in order of time, of the whole of the sacred history to the time when they were written.

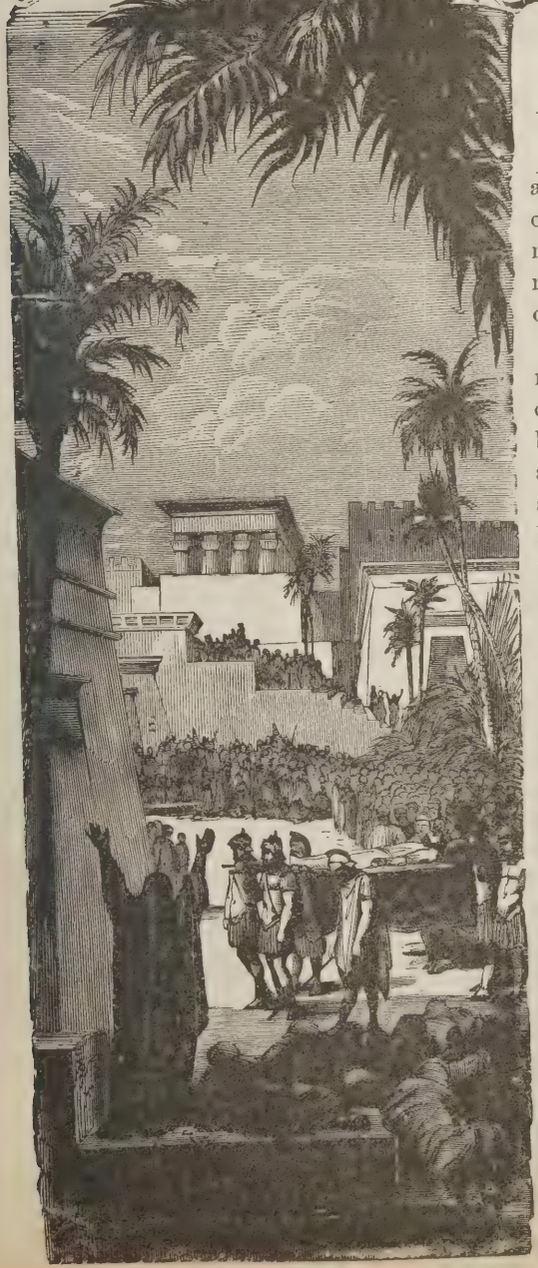
These books were evidently compiled from others, which were written at different times, some before and others after the Babylonish captivity. It is certain that the Books of Chronicles are not the original records or memorials of the transactions of the sovereigns of Israel and Judah, which are so often referred to in the Books of Kings. Those ancient registers were much more copious than the Books of Chronicles, which contain ample extracts from original documents, to which they very frequently refer.

Concerning the author of the Books of Chronicles we have no distinct information. Some have conjectured that he was the same who wrote the Books of Kings; but the great difference, Calmet remarks, in the dates, narratives, genealogies, and proper names, strongly militates against this hypothesis. The Hebrews commonly assign the Chronicles to Ezra, who, they say, composed them after the return from the captivity. There are various marks, however, about these books which prove conclusively that Ezra did not compose them.

The authenticity of the Chronicles is abundantly supported by the general mass of external evidence, by which, also, their divine authority is fully established, as well as by the indirect attestations of the Lord and his apostles.

The principal scope of these books is to exhibit with accuracy the genealogies, the rank, the functions and the order of the priests and Levites, that after their captivity they might more easily assume their proper ranks and re-enter on their ministry. The books are also an abridgment of all the sacred history, but more especially from the origin of the Jewish nation to their return from the first captivity. The First Book traces the rise and propagation of the people of Israel from Adam, and afterwards gives a circumstantial account of the reign and transactions of David. In the Second Book the narrative is continued, and relates the progress and dissolution of the kingdom of Judah to the return of the Jews from the Babylonish captivity.





THE BOOKS OF CHRONICLES. (CONTINUED.)

INDEPENDENTLY of the important moral and religious instruction to be derived from the two Books of Chronicles, as illustrating the Divine dispensation toward a highly-favored but ungrateful people, the Second Book is extremely valuable in a critical point of view, not only as it contains some historical particulars which are not mentioned in any other part of the Old Testament, but also because it affords us many genuine readings which, by the inaccuracies of transcribers, are now lost in the older books of the Bible.

The discrepancies between the Books of Kings and Chronicles, though very numerous, are not of any great moment, and admit of an easy solution, being partly caused by various lections and partly arising from the nature of the books, which, being supplementary to those of Samuel and Kings, omit what is there related more at large and supply what is there wanting. It should further be recollected that after the captivity, the Hebrew language was slightly varied from what it had formerly been; that different places had received new names or undergone sundry vicissitudes; that certain things were now better known to the returned Jews under other appellations than under those by which they had formerly been distinguished; and that, from the materials to which the author had access, he has selected those passages which appeared to him best adapted to his purpose and most suitable to the time in which he wrote.

As the Books of Samuel, Kings and Chronicles relate the same histories, they should be constantly read together, not only for the purpose of obtaining a more comprehensive view of Jewish history, but also in order to illustrate or amend from one book what is obscure in either of the others.

Chapter I. First Book of Chronicles has *Adam* for its first word, and *Abraham* for its last. Between the creation of the former, and birth of the latter, were 2,000 years; almost the one half of which time Adam himself lived. Adam was the common father of our flesh, Abraham the common father of the faithful. By the breach which the former made of the covenant of innocency, we were all made miserable; by the covenant of grace made with the latter, we are all, or may be made happy. We all are, by nature the seed of Adam, branches of that wild olive. Let us see to it, that, by faith we become the seed of Abraham (Rom. iv. 11, 12,) that we be planted with the good olive, and partake of its root and fatness.

The Second Book of Chronicles, portrays minutely, King Solomon's preparations for building the second temple at Jerusalem, and the only portion of King Solomon's life rehearsed at length, are those, in connection with the erection and dedication of that magnificent sanctuary, which formed the most glorious epoch of his reign.



THE BOOK OF EZRA.

THE Books of Ezra and Nehemiah were anciently reckoned by the Jews as one volume, and were divided by them into the First and Second Books of Ezra. The same division is recognized by the Greek and Latin Churches, but the third book, assigned to Ezra and received as canonical by the Greek Church, is the same in substance as the book which properly bears his name, but interpolated. The *fourth* book, which has been attributed to him, is a manifest forgery, in which the marks of falsehood are plainly discernible. It was never unanimously received as canonical either by the Greek or Latin Church, although some of the fathers have cited it, and the Latin Church has borrowed some words out of it. It is now extant in Greek, but was never extant in Hebrew. It is evident that the author of the Book of Ezra was personally present at the transactions recorded in it, the narrative being in the first person. It also bears upon the face of it every character of natural simplicity, and contains more particulars of time, persons and places than could have been introduced by any other individual.

That the last chapters of this book were written by Ezra himself there can be no doubt, as he particularly describes himself in the beginning of the seventh chapter, and likewise frequently introduces himself in the subsequent chapters.

The Jews, indeed, ascribe the whole of this book to Ezra, and their opinion is adopted by most Christian commentators. But as the writer of the first six chapters appears, from ch. v. 4, to have been at Jerusalem in the reign of Darius Hystaspes, and it is evident, from the beginning of the seventh chapter, that Ezra did not go thither until the reign of Artaxerxes Longimanus (a distance of sixty years), some persons have ascribed the first six chapters to a more ancient author. This, however, does not necessarily follow, and we think there can be no doubt that these chapters were written by Ezra as well as the last four.

THE BOOK OF NEHEMIAH.

THE Book of Nehemiah, we have already noticed, is in some versions termed the Second Book of Ezra or Esdras, from an opinion which anciently obtained, and was adopted by Athanasius, Epiphanius, Chrysostom and other eminent fathers of the Church, that Ezra was the author of this book. In the modern Hebrew Bibles it has the name of Nehemiah prefixed to it, which is also re'.ined in our English Bibles. The author of this book was *not* the Nehemiah who returned to Jerusalem from Babylon with Zerubbabel. That Nehemiah, whose name this book bears, and who was cup-bearer to Artaxerxes Longimanus, was the author of it, there cannot be any reasonable doubt, the whole of it being written in his name, and, what is very unusual when compared with the preceding sacred historians, being written in the first person. The insertion of the greater part of the register in chap. xii. 1–26 (which is supposed to militate against this generally-received opinion) may be accounted for by supposing it either to have been added by some subsequent author, or perhaps by the authority of the great synagogue, for it seems to be unconnected with the narrative of Nehemiah, and, if genuine, must ascribe to him a degree of longevity which appears scarcely creditable. According to some writers, Nehemiah was of the tribe of Levi, while others are of opinion that he was of the royal house of Judah.

This book may be divided into four parts, namely: I. The departure of Nehemiah from Shushan, with a royal commission to build the walls Jerusalem, and his first arrival there (ch. i., ii. 1–11). II. An account of the building of the walls, notwithstanding the obstacles interposed by Sanballat (ch. ii. 12–20; iii–vii. 4). III. The first reformation accomplished by Nehemiah (ch. vii. 5; xii. 47). IV. The second reformation accomplished by Nehemiah on his second return to Jerusalem, and his correction of the abuses which had crept in during his absence (ch. xiii). The administration of this pious and truly patriotic governor lasted about thirty six years, to the year of the world 3574.



THE BOOK OF ESTHER.

THIS book, which derives its name from the person whose history it chiefly relates, is by the Jews termed Megillah Esther, or the volume of Esther. The history it contains comes in between the sixth and seventh chapters of Ezra. Its authenticity was questioned by some of the fathers, in consequence of the name of God being omitted throughout; but it has always been received as canonical by the Jews, who hold this book in the highest estimation, placing it on the same level with the law of Moses. They believe that, whatever destruction may attend the other sacred writings, the Pentateuch and the Book of Esther will always be preserved by a special providence. Concerning the author of this book, the opinions of biblical critics are so greatly divided that it is difficult to determine by whom it was written. Augustine and some of the fathers of the Christian Church ascribe it to Ezra. By other writers it is ascribed to the joint labors of the Great Synagogue, who, from the time of Ezra to Simon the Just, superintended the edition and canon of Scripture. The transactions recorded in this book relate to the time Artaxerxes Longimanus, the same who reigned during the time of Ezra and Nehemiah. They commence about the year of the world 3544, and continue through a period not exceeding eighteen or twenty years. The Book of Esther relates the elevation of a Jewish captive to the throne of Persia, and the providential deliverance of herself and people from the machinations of the cruel Haman and his associates, whose intended mischief recoiled upon themselves, thus affording a practical comment on the declaration of the royal sage: "Though hand join in hand, the wicked shall not go unpunished; but the seed of the righteous shall be delivered." (Prov. xi. 21.)

The scope of Esther is clearly to describe the historical occasion and origin of the Purim festival, and the writer probably wrote in Persia. At the feast of Purim this book is read through in the synagogues.



THE BOOK OF JOB.

THIS book has derived its title from the venerable patriarch Job whose prosperity, afflictions and restoration from the deepest adversity are here recorded, together with his exemplary and unequaled patience under all his calamities.

The Book of Job undoubtedly contains the history of a real character, the point to be considered is the age in which he lived, a question concerning which there is as great a diversity of opinion as upon any other subject connected with this





THE BOOK OF JOB. (CONTINUED.)

venerable monument of sacred antiquity. Thus, some think that he lived in the days of Moses, from a supposed resemblance between the style of Moses and that of Job; others, in the time of the Judges, from an expression in Job xxvii. 12, because at that time all was vanity, and every man did that which was good in his own eyes. Grotius thinks the events of the history are such as cannot be placed later than the sojourning of the Israelites in the wilderness. Bishop Warburton, in like manner, admits them to bear the marks of high antiquity.

The subject of this book is the history of the patriarch Job, who at the period in question was an emir, or Arab prince, of distinguished wealth, eminence and authority, resident in the county of Uz, or Idumæa. The principal object offered to our contemplation in this production is the example of a good man, eminent for his piety and of approved integrity, suddenly precipitated from the very summit of prosperity into the lowest depths of ruin, who, having been first bereaved of his wealth, his possessions and his children, is afterward afflicted with the most excruciating anguish of a loathsome disease, which entirely covers his body. He sustains all with the mildest submission and the most complete resignation to the will of Providence. Independently of the important instruction and benefit which may be derived from a devout perusal of the Book of Job, this divine poem is of no small value, as transmitting to us a faithful delineation of the patriarchal doctrines of religion.





THE BOOK OF PSALMS.

IN the Hebrew this book is entitled *Sapher Tehillim*, which signifies the "Book of Hymns or Praises," because the greater part of them treat of the praises of God, whilst the remainder consist either of the complaints of an afflicted soul, or of penitential effusions, or of the prayers of a heart overwhelmed with grief. In the Roman edition of the Septuagint version, printed in 1587, which professes to follow the Vatican manuscript, the book is simply denominated the "Psalms;" and in the Alexandrian manuscript, preserved in the British Museum, it is entitled the "Psalter with Odes or Hymns." The Syriac version, in Bishop Walton's polyglot, styles it the "Book of Psalms of David the King and Prophet," and the Arabic version commences with the "First Book of Psalms of David the Prophet, King of the Sons of Israel."

The right of the book of Psalms to a place in the sacred canon has never been disputed; they are frequently alluded to in the Old Testament, and are often cited by our Lord and his apostles as the work of the Holy Spirit. They are generally termed the Psalms of David, that Hebrew monarch being their chief author. Many of the ancient Fathers were of opinion that he was their sole author, while others equally eminent held contrary views. An attentive examination of the Psalms will at once prove them to be the compositions of various authors, in various ages, some much more ancient than the time of David, some of a much later age, and others evidently composed during the Babylonish captivity. At what time and by whom the Psalms were collected into one volume we have no certain information. That they were collected together at different times and by different persons is very evident from an examination of their contents. "The hearts of the pious in all ages have felt the value of the Psalms as helps to devotion, and many have labored for expressions in which to set forth their praise." All the Fathers of the Church are unanimously eloquent in their commendation of the Psalms. Athanasius styles them an epitome of the whole Scriptures; Basil, a compendium of all theology; Luther, a little Bible and the summary of the Old Testament; Melanchthon, the most elegant writing in the world. How highly the Psalter was valued subsequently to the Reformation we may estimate by the numerous editions executed in the infancy of printing, and by the number of commentators who have undertaken its illustration.



THE BOOK OF PROVERBS.

THE Book of Proverbs has always been ascribed to Solomon, whose name it bears, although, from the frequent repetition of the same sentences, as well as some variations in style which have been discovered, doubts have been entertained whether he really was the author of every maxim it comprises. Dr. Mason Good says: "The latter part of it, from the beginning of the twenty-fifth chapter, evidently forming an appendix, was collected after his death, and added to what appears to have been more immediately arranged by himself." The proverbs in the thirtieth chapter are expressly called "The words of Agur the son of Jakeh," and the thirty-first chapter is entitled "The words of King Lemuel." It seems certain that the collection called the Proverbs of Solomon was arranged in the order we now have it by different hands; but it is not therefore to be concluded that they are not the productions of Solomon, who, we are informed, spoke no less than three thousand proverbs. (1 Kings iv. 32.) As it is nowhere said that Solomon himself made a collection of proverbs and sentences, the general opinion is that several persons made a collection of them, perhaps as they were uttered by him—Hezekiah, among others, as mentioned in the twenty-fifth chapter. Agur, Isaiah and Ezra might have done the same. The Jewish writers affirm that Solomon wrote the Canticles, or song bearing his name, in his youth, the Proverbs in his riper years, and Ecclesiastes in his old age. The scope of this book is "to instruct men in the deepest mysteries of true wisdom and understanding, the height and perfection of which is the true knowledge of the Divine will and the sincere fear of the Lord." To this end the book is filled with the choicest aphorisms, infinitely surpassing all the ethical sayings of the ancient sages, and comprising in themselves distinct doctrines, the duties of piety toward God, of equity and benevolence toward man, and of sobriety and temperance in all things; together with precepts for the right education of children, and for the relative situations of subjects, magistrates and sovereigns.

A proverb is a pithy sentence, concisely expressing some well-established truth, susceptible of various illustrations and applications. The word is of Latin derivation, literally meaning *for a word, speech, or discourse, i. e.*, one expression for many. The Hebrew word for proverb (*mashal*) means a comparison. Many suppose it was used because the form or matter of the proverb, or both, involved the idea of *comparison*. Most of the proverbs are in couplets or triplets, or some modification of them, the numbers of which correspond, in structure and length, as if arranged to be compared one with another. They illustrate the varieties of parallelism, a distinguishing feature of *Hebrew* poetry.

THE BOOK OF ECCLESIASTES.

THE title of this book in our Bibles is derived from the Septuagint version, Ecclesiastes signifying a preacher, or one who harangues a public congregation. In Hebrew it is termed "The Preacher," by whom may be intended either the person assembling the people or he who addresses them when convened. Although this book does not bear the name of Solomon, it is evident from several passages that he was the author of it.

The beautiful descriptions which this book contains of the phenomena in the natural world and their causes, of the circulation of the blood (as the late Bishop Horsely thought), and of the economy of the human frame, all show it to be the work of a philosopher. It is generally supposed to have been written by Solomon in his old age, after he repented of his sinful practices, and when, after having seen and observed much, as well as having enjoyed all that he could wish, he was fully convinced of the vanity of everything except holiness toward God.

The tendency of the book is excellent when rightly understood; and Solomon speaks in it with great clearness of the revealed truths of a future life and of a future judgment.

The design of this book is *to contrast the vanity of all mere human pursuits, when made the chief end,* as contrasted *with the real blessedness of true wisdom,* i. e., religion. The immortality of the soul is dwelt on incidentally as subsidiary to the main scope. Moses' law took this truth for granted, but drew its sanctions of rewards and punishments, in accordance with the theocracy, which was under a special providence of God as the *temporal* King of Israel, from *the present life,* rather than the future. But after that Israel chose an earthly King, God withdrew, in part, his extraordinary providence, so that under Solomon temporal rewards did not invariably follow virtue, and punishment vice.

We may therefore consider it as an inquiry into that most important and disputed question, What is the sovereign good of man, that which is ultimately good, and which, in all its bearings and relations, is conducive to the best interests of man? This is the object of the preacher's inquiry, and, after discussing various erroneous opinions, he finally determines that it consists in true wisdom.

The scope of the whole argument, therefore, is the praise and recommendation of wisdom as the supreme good to creatures responsible for their actions—that wisdom which is from above, and which is holy, spiritual and undefiled, and which, in the writings of Solomon, is but another word for true religion.







THE SONG OF SOLOMON.

FEW poems have excited more attention, or have found more translators and commentators, than the Song of Songs; but the learned are not yet agreed respecting its arrangement and design. The majority consider it as an inspired book, and certainly on the best evidence, while others affirm it to be merely a humane composition. In addition to other Divine compositions of Solomon, we are informed (1 Kings iv. 32) that his songs were a thousand and five, of which the present book is supposed to be one. In the first verse it is called, by way of eminence and distinction, according to the Hebrew idiom, Shir Hashirim, that is, a "Song of Songs," or "The Most Beautiful Song."

By the unanimous voice of antiquity, the author of this ancient poem is asserted to have been Solomon, and this tradition is corroborated by many internal marks of authenticity.

If the canon of the Hebrew Scriptures was settled by Ezra (which we have seen was most probably the case) there can be no doubt that the Song of Solomon is a sacred book. To use the strong language of Bishop Warburton, "Ezra wrote, and we believe, acted, by the inspiration of the Most High, amid the last blaze, indeed, yet in the full lustre of expiring prophecy. And such a man would not have placed any book that was not sacred in the same volume with the law and the prophets." In addition to this evidence, various other considerations authorize us to infer that the Song of Solomon was from the most early period deemed a sacred book, and ranked with the Hagiographa or holy writings of the Jews, and hence was received among the canonical books of the Old Testament.

Origen and Jerome tell us that the Jews forbade it to be read by any until he was thirty years of age. It certainly needs a degree of spiritual maturity to enter aright into the holy mystery of love which it allegorically sets forth. To such as have attained this maturity, of whatever age they be, the Song of Songs is one of the most edifying of the sacred writings. Rosenmuller justly says, the sudden transitions of the bride from the court to the grove, are inexplicable, on the supposition that it describes merely human love.





THE BOOK OF ISAIAH.

CONCERNING the family and descent of the prophet Isaiah nothing certain has been recorded, except what he himself tells us (i. 1), namely, that he was the son of Amos, and discharged the prophetic office in the days of Uzziah, Jotham, Ahaz and Hezekiah, who successively flourished between A. M. 3194 and 3305.

The name of Isaiah, as has been remarked by several commentators, is in some measure descriptive of his high character, since it signifies the salvation of Jehovah, and was given with singular propriety to him who foretold the advent of the Messiah. Isaiah was contemporary with the prophets Amos, Hosea, Joel and Micah.

He is uniformly spoken of in the Scriptures as a prophet of the highest dignity. Bishop Lowth calls him the prince of all the prophets, and pronounces the whole of his book to be poetical, with the exception of a few detached passages. Until the latter part of the eighteenth century Isaiah was universally regarded both by Jews and Christians, as the sole author of the book which bears his name.

Isaiah has, with singular propriety, been denominated the "evangelical prophet," on account of the number and variety of his prophecies concerning the advent and character, the ministry and preaching, the sufferings and death and the extensive permanent kingdom of the Messiah.

No one, indeed, can be at a loss in applying them to the mission and character of Jesus Christ and to the events which are cited in his history by the writers of the New Testament. Bishop Lowth says: "This prophet abounds in such transcendent excellences that he may be said to afford the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamental. He unites energy with copiousness and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery, the utmost propriety, elegance, dignity and diversity; in his language, uncommon beauty and energy."

The expectation of Messiah is so strong in Isaiah, that Jerome, *ad Paulinum*, calls his book, not a prophecy, but the *gospel:* "He is not so much a prophet as an evangelist." Messiah was already shadowed forth in Gen. xlix. 10, as the Shiloh or *tranquilizer:* also Psalms ii., xlv., lxxii., cx. Isaiah brings it out more definitely; and, whereas they dwelt on His kingly office, Isaiah develops most His priestly and prophetic office. Psalms cx., also, have set forth His priesthood; but His *kingly*, rather than, as Isaiah, His *suffering* priesthood.

THE BOOK OF JEREMIAH.

THE prophet Jeremiah was of the sacerdotal race, being (as he himself records) one of the priests that dwelt in Anahoth (ch. i. 1), in the land of Benjamin, a city appropriated out of that tribe to the use of the priests, the sons of Aaron (Josh. xxi. 18), and situate, as we learn from Jerome, about three Roman miles north of Jerusalem. Jeremiah appears to have been very young when called to the exercise of the prophetical office, from which he modestly endeavored to excuse himself by pleading his youth and incapacity; but being overruled by the Divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity during a course of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. The idolatrous apostasy and other criminal enormities of the people of Judah, and the severe judgments which God was preparing to inflict upon them, though not without a distant prospect of restoration and deliverance, from the principal subjects of the prophecies of Jeremiah.

The style of Jeremiah, though not deficient in elegance or sublimity, is considered by Dr. Lowth as being inferior in both respects to that of Isaiah. Although the sentiments of Jeremiah are not always the most elevated, nor his periods uniformly neat and compact, yet his style is beautiful and tender, especially when he has occasion to excite the softer passions of grief and pity.



THE BOOK OF LAMENTATIONS.

THAT Jeremiah was the author of the Elegies or Lamentations which bear his name is evident, not only from a very ancient and almost uninterrupted tradition, but also from the argument and style of the book, which correspond exactly with those of his prophecies. Josephus, Jerome, Junius, Archbishop Usher, Michaelis and other eminent writers are of opinion that the Lamentations of Jeremiah were the same which are mentioned in 2 Chron. xxxv. 25 as being composed by the prophet on the death of the pious King Josiah, and which are there said to have been perpetuated by "an ordinance in Israel." But whatever may have become of those Lamentations, it is evident that these cannot be the same; for their whole tenor plainly shows that they were not composed till after the subversion of the kingdom of Judah. The calamities which Jeremiah had foretold in his prophecies are here deplored as having actually taken place, namely: the impositions of the false prophets who had seduced the people by their lying declarations, the destruction of the holy city and temple, the overthrow of the state and the extermination of the people.



THE BOOK OF EZEKIEL.

EZEKIEL, whose name imports The Strength of God, was the son of Buzi, of the sacerdotal race, and one of the captives carried by Nebuchadnezzar to Babylon, with Jehoiachim, king of Judah. It does not appear that he had prophesied before he came into Mesopotamia. The principal scene of his predictions was some place on the river Chebar, which flows into the Euphrates, about two hundred miles to the north of Babylon, where the prophet resided; though he was occasionally carried in vision to Jerusalem.

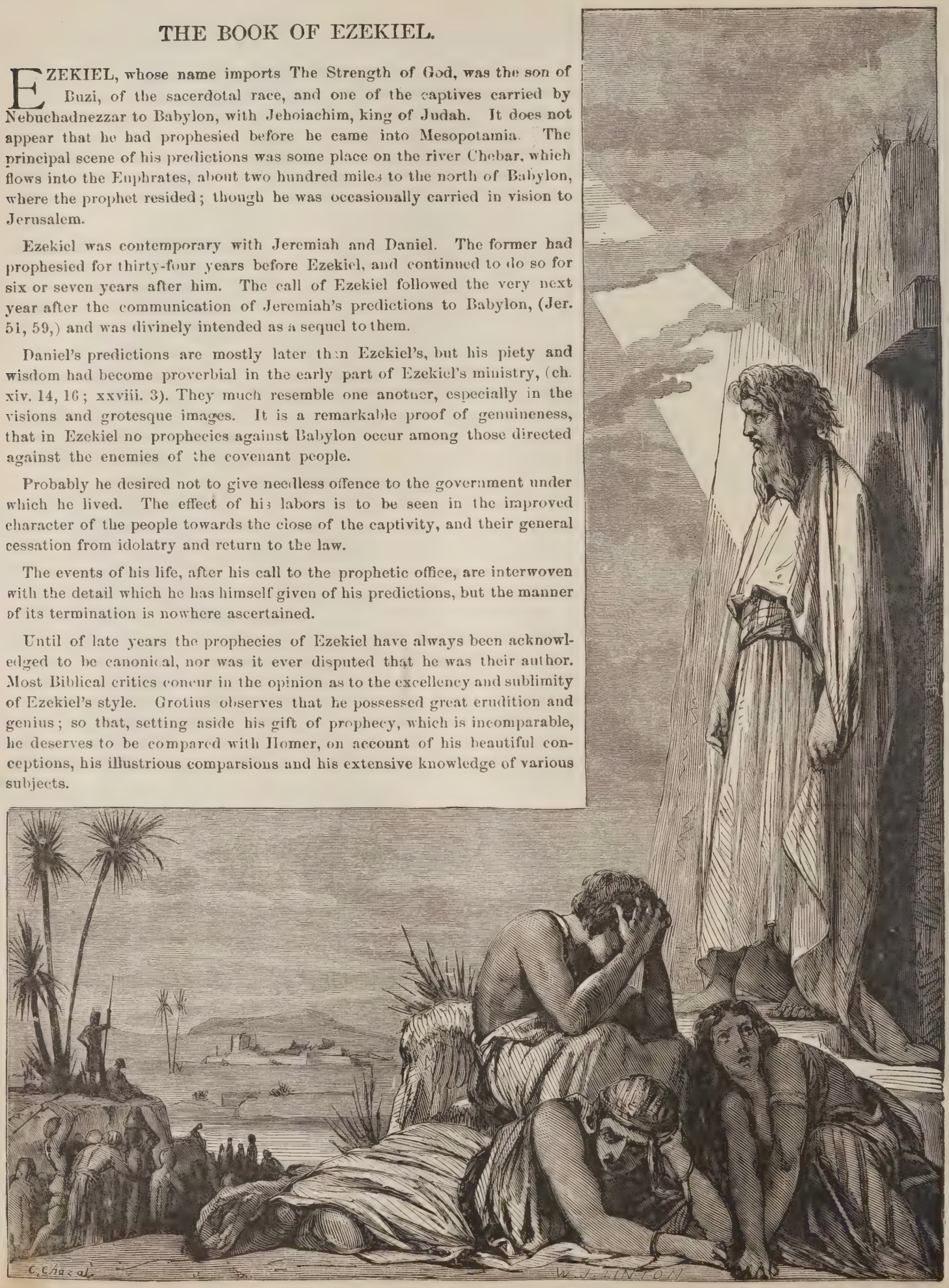
Ezekiel was contemporary with Jeremiah and Daniel. The former had prophesied for thirty-four years before Ezekiel, and continued to do so for six or seven years after him. The call of Ezekiel followed the very next year after the communication of Jeremiah's predictions to Babylon, (Jer. 51, 59,) and was divinely intended as a sequel to them.

Daniel's predictions are mostly later than Ezekiel's, but his piety and wisdom had become proverbial in the early part of Ezekiel's ministry, (ch. xiv. 14, 16; xxviii. 3). They much resemble one another, especially in the visions and grotesque images. It is a remarkable proof of genuineness, that in Ezekiel no prophecies against Babylon occur among those directed against the enemies of the covenant people.

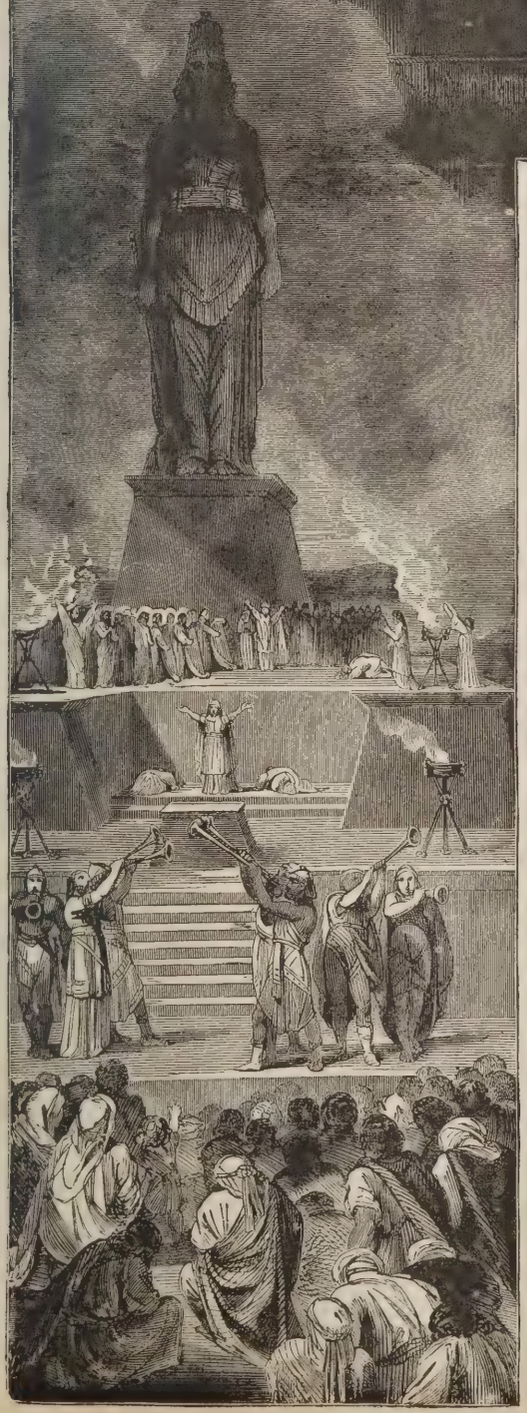
Probably he desired not to give needless offence to the government under which he lived. The effect of his labors is to be seen in the improved character of the people towards the close of the captivity, and their general cessation from idolatry and return to the law.

The events of his life, after his call to the prophetic office, are interwoven with the detail which he has himself given of his predictions, but the manner of its termination is nowhere ascertained.

Until of late years the prophecies of Ezekiel have always been acknowledged to be canonical, nor was it ever disputed that he was their author. Most Biblical critics concur in the opinion as to the excellency and sublimity of Ezekiel's style. Grotius observes that he possessed great erudition and genius; so that, setting aside his gift of prophecy, which is incomparable, he deserves to be compared with Homer, on account of his beautiful conceptions, his illustrious comparsions and his extensive knowledge of various subjects.







THE BOOK OF DANIEL.

DANIEL, the fourth of the prophets, if not of royal birth (as the Jews affirm), was of noble descent. He was carried captive to Babylon at an early age, in the fourth year of Jehoiachim, king of Judah, in the year 606 before the Christian era. Having been instructed in the language and literature of the Chaldeans, which at that time was greatly superior to the learning of the ancient Egyptians, he afterwards held a very distinguished office in the Babylonian empire. He was contemporary with Ezekiel, who mentions his extraordinary piety and wisdom. (Ezek. xiv. 14, 20.) Daniel lived in great credit with the Babylonian monarchs, and his uncommon merit procured him the same regard from Darius and Cyrus, the first two sovereigns of Persia. He lived throughout the captivity, but it does not appear that he returned to his own country when Cyrus permitted the Jews to revisit their native land. The pseudo-Epiphanius, who wrote the lives of the prophets, says that he died at Babylon, and this assertion has been adopted by most succeeding writers; but as the last of his visions of which we have any account took place in the third year of Cyrus, about 534 years before the Christian era, when he was about ninety-four years of age, at Susa, on the Tigris, it is not improbable that he died there.

Although the name of Daniel is not prefixed to his book, the many passages in which he speaks in the first person sufficiently prove that he was the author. Josephus accounts Daniel one of the greatest of the prophets, and says that he conversed familiarly with God, and not only predicted future events, as other prophets did, but also determined the time of their accomplishment. The book of Daniel may be divided into two parts. The first is historical, and relates various circumstances that happened to himself and to the Jews, under several kings of Babylon; the second is strictly prophetical, and comprises the visions and prophecies with which he was favored, and which enabled him to foretell numerous important events relative to the monarchies of the world, the time of the advent and death of the Messiah, the restoration of the Jews and the conversion of the Gentiles. Of the genuineness and authenticity of the Book of Daniel we have every possible evidence, both external and internal.

The period of Daniel's prophecies is that from the downfall of the theocracy at the captivity till its final restoration—yet future,—the period of the dominion of the world powers, not set aside by Christ's first coming, (John xviii. 36, for, to have taken the earth-kingdom *then*, would have been to take it from Satan's hand, Mat. iv. 8–10,) but to be superseded by His universal and everlasting kingdom at His second coming, (Rev. ix. 15.)



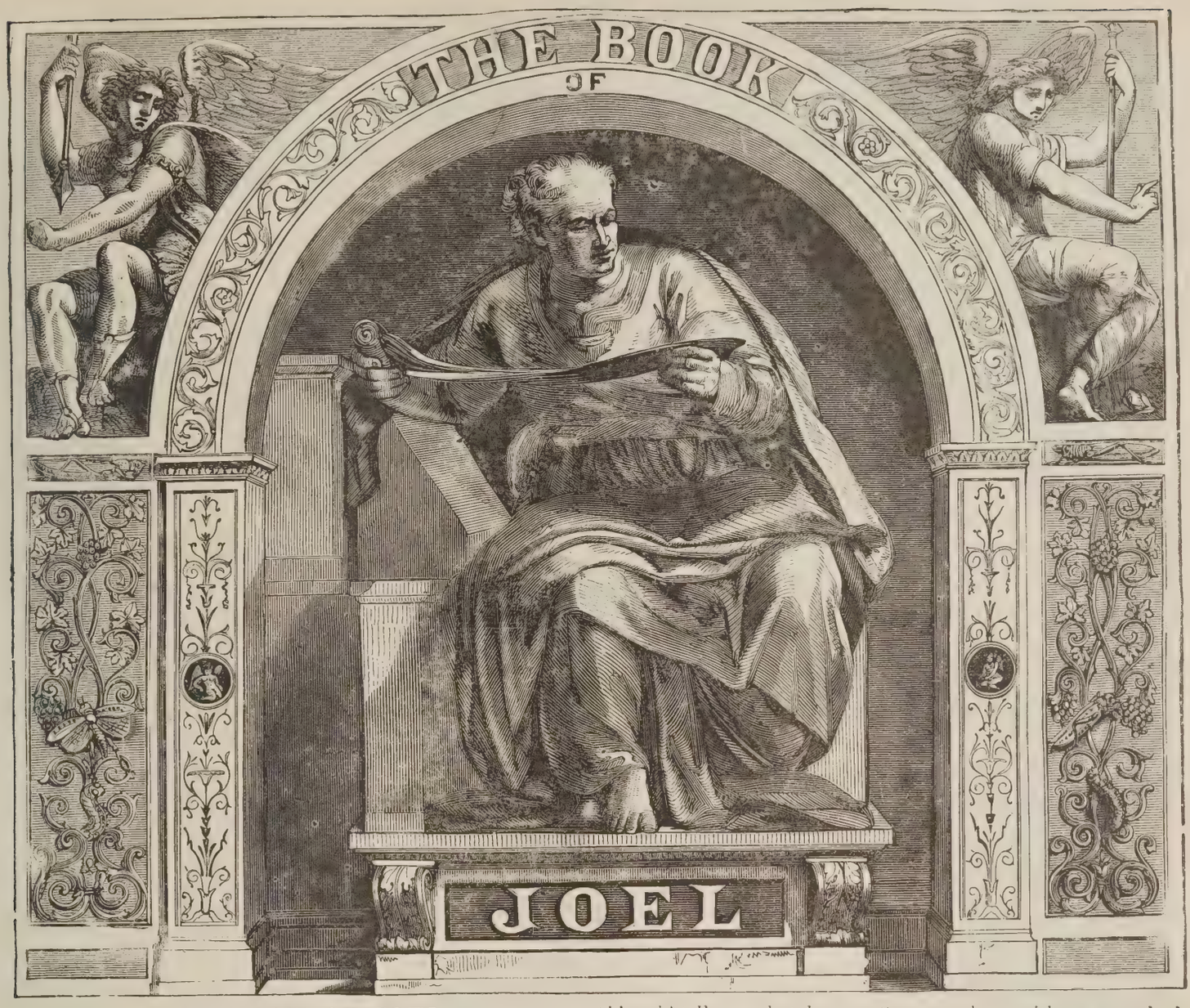
THE BOOK OF HOSEA.

CONCERNING the family of Hosea we have no certain information except what is furnished to us by the first verse of his prophecy, which states that he was the son of Beeri, whom some Jewish commentators confound with Beerah, a prince of the Reubenites who was carried into captivity with the ten tribes by Tiglath-pileser, king of Assyria. He prophesied during the reigns of Uzziah, Jotham and Ahaz, and in the third year of Hezekiah, kings of Judah, and during the reign of Jeroboam II., king of Israel. It is most probable that he was an Israelite, and lived in the kingdom of Samaria or of the ten tribes, as his predictions are chiefly directed against their wickedness and idolatry.

His first prophecy foretells the overthrow of Jehu's house, fulfilled on the death of Jeroboam, Jehu's great-grandson, (2 Kings xv. 12,) in Zachariah, Jeroboam's son, the fourth and last from Jehu, conspired against by Shallum. This first prediction was doubtless in Jeroboam's life, as Zachariah, his son, was only suffered to reign six months; thus the inscription is verified that "the word of the Lord came unto him in the days of Jeroboam." Again, in ch. x. 14, Shalmaneser's expedition against Israel is alluded to *as past*—i. e., the first inroad against King Hoshea, who began to reign in the twelfth year of Ahaz; so that as Ahaz's whole reign was sixteen years, the prophecy seems to have been given about the beginning of Hezekiah's reign.

Messianic references are not frequent; but the predictions of the future conversion of Israel to the Lord their God, and David their king, and of the fulfillment of the promise to Abraham, that his spiritual seed should be as the sand of the sea, clearly refer to the New Testament dispensation.

Rosenmüller and others are of opinion that the title of this book is a subsequent addition, and that Hosea did not prophesy longer than from forty to sixty years, and that he died, or at least wrote his predictions, previous to the year 725 before the Christian era. His writings were originally, without doubt, in a metrical form, although that arrangement is now, perhaps, irrecoverably lost. The design of this book is—1. Partly to detect, reprove and convince the Jewish nation generally, and the Israelites in particular, of their many and heinous sins, especially of their gross idolatry; 2. Partly to denounce the imminent and utter rejection, final captivity, and destruction of the Israelites by the Assyrians, if the former persisted in their wicked career; and, 3. To invite them to repentance, with promises of mercy; predictions of the future restoration of the Israelites and Jews, and their ultimate conversion to Christianity.



THE BOOK OF JOEL.

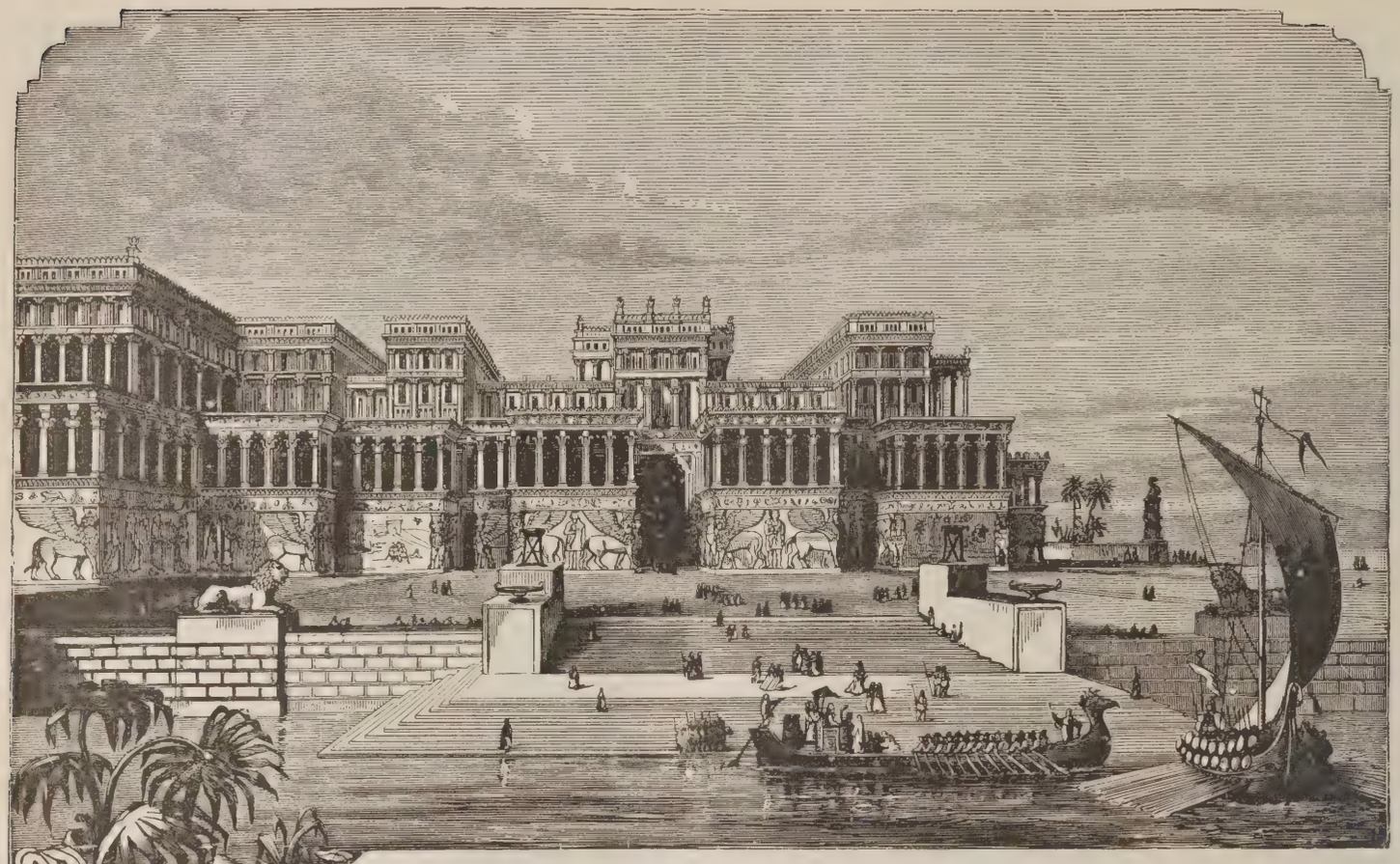
THERE is great diversity of opinion among learned men concerning the family, condition and pursuits of this prophet. Although several persons of the name of Joel are mentioned in the Old Testament, we have no information concerning the prophet himself, except what is contained in the title of his predictions (ch. i. 1)—that he was the son of Pethuel. According to some reports collected and preserved by the pseudo-Epiphanius, he was of the tribe of Reuben, and was born at Bethhoron, a town situated on the confines of the territories of Juda and Benjamin. The celebrated Rabbi Kimchi and others place him in the reign of Joram, and are of opinion that he foretold the seven years' famine which prevailed in that king's reign.

THE BOOK OF AMOS.

AMOS is the third of the minor prophets, according to the order adopted in our modern Bibles. He is supposed to have been a native of Tekoah, a small town in the kingdom of Judah, situate about four leagues to the south of Jerusalem. There is, however, no proof of his being a native of this place, except his retiring thither when driven from Bethel by Amaziah, the high priest of Bethel. We have more certain information of his rank and condition in life, for he himself tells us that he was "no prophet, neither a prophet's son;" in other words, that he was not educated in the schools of the prophets, but was called to the prophetic office from being a herdsman and a gatherer (or cultivator) of sycamore fruit. That he prophesied during the reigns of Uzziah, king of Juda, and of Jeroboam II., son of Joash, we are not only informed from the first verse of his predictions, but we also have internal evidence of it from the argument or subject-matter of his book.

THE BOOK OF OBADIAH.

THE time when this prophet flourished is wholly uncertain. Jerome, with the Jews, is of opinion that he was the same person who was governor of Ahab's house and who hid and fed one hundred prophets whom Jezebel would have destroyed. Some other critics think that he was the Obadiah whom Josiah constituted overseer of the works of the temple, mentioned in 2 Chron. xxxiv. 12. Dupin refers him to the time of Ahaz, in whose reign the Edomites, in conjunction with the Israelites, made war against the tribe of Judah, because his prophecy is almost wholly directed against the Edomites or Idumæans. Grotius, Huet, Dr. Lightfoot and other commentators, however, make him to be contemporary with Hosea, Joel and Amos.



THE BOOK OF JONAH.

THIS book is by the Hebrews called Sepher Jonah, or the Book of Jonah, from its author, Jonah the son of Amittai, who was a native of Gath-Hepher, in the tribe of Zebulon, which formed part of the kingdom of Israel and afterwards of Galilee. According to Bishop Lloyd, he is supposed to have prophesied to the ten tribes toward the close of Jehu's reign, or in the beginning of Jehoahaz's reign, though Witsius, Blair, Bishop Newcome and others, with greater probability, place him under Jeroboam II., about forty years later. With the exception of his sublime ode in the second chapter, the Book of Jonah is a simple narrative. It is very probable that at the time Jonah promised the restoring and enlarging of the coasts of Israel in the days of Jeroboam II. (2 Kings xiv. 25), when both the king and people were exceedingly wicked, he also invited them to repentance and reformation. But the Israelites still continuing impenitent and obdurate, God took occasion to send him to Nineveh, the capital of the Assyrian empire, to denounce the impending Divine judgments against its abandoned inhabitants. Jonah, declining the commission, was cast into the sea from the vessel in which he was sailing to Tarshish, and was swallowed by a large fish. The time of Jonah's continuance in the belly of the fish was a type of our Lord's continuance in the grave. (Luke ix. 30.) The fame of the prophet's miraculous preservation was so widely propagated as to reach even Greece.

THE BOOK OF MICAH.

MICAH, the third of the minor prophets according to the arrangement in the Hebrew and all modern copies, as well as in the Septuagint, was a native of Morasthi, a small town in the southern part of the territory of Judah. As we learn from the commencement of his predictions, he prophesied in the reigns of Jotham, Ahaz and Hezekiah, kings of that country, consequently he was contemporary with Isaiah, Joel, Hosea and Amos. The time, place and manner of his death are unknown. The genuineness of his prophecies relating to the complete destruction of Jerusalem and of the temple is supported by the testimony of Jeremiah (ch. xxvi. 18, 19). The prophecy of Micah is perhaps the most important single testimony in the Old Testament, and the most comprehensive, respecting the personal character of the Messiah and his successive manifestation to the world.

THE BOOK OF NAHUM.

NAHUM, the seventh of the minor prophets, is supposed to have been a native of Elkosh or Elkosha, a village in Galilee. The scope of this prophecy is to denounce the certain and imminent destruction of the Assyrian empire, and particularly the inhabitants of Nineveh, its metropolis, who, after a transient repentance in consequence of Jonah's preaching, had relapsed into their former sins, which were even more aggravated. With this denunciation the prophet introduces consolation for his countrymen, whom he encourages to trust in God. In boldness, ardor and sublimity, Nahum is superior to all the minor prophets. The preparation for the destruction of Nineveh, and the description of its downfall and desolation are expressed in the most vivid colors, and with images that are truly pathetic and sublime.



THE BOOK OF HABAKKUK.

WE have no certain information concerning the tribe or birthplace of Habakkuk. The pseudo-Epiphanius affirms that he was of the tribe of Simeon and was born at Bethcazar. Some commentators have supposed that he prophesied in Judea in the reign of Manasseh, but Archbishop Usher places him, with greater probability, in the reign of Jehoiakim (compare Hab. i. 5, 6), consequently this prophet was contemporary with Jeremiah. Several apocryphal predictions and other writings are ascribed to Habakkuk, but without any foundation. His genuine writings are comprised in the three chapters which have been transmitted to us, and the subject of them is the same with that of Jeremiah, namely, the destruction of Judah and Jerusalem by Chaldeans for the heinous sins of the Jewish people, and the consolation of the faithful amid all their national calamities.

The prophecy of Habakkuk consists of two parts. The first is in the form of a dialogue between God and the prophet, and the second is a sublime ode or hymn, which was probably intended to be used in the public service. In the former he humbly expostulates with God for punishing the Jews by the instrumentality of the Chaldeans. In answer to this complaint, God replies that he will in due time perform his promises to his people of deliverance by the Messiah (implying also the nearer deliverance by Cyrus). The destruction of the Babylonish empire is then foretold, together with the judgment that would be inflicted upon the Chaldeans for their covetousness, cruelty and idolatry. In the latter the prophet implores God to hasten the deliverance of his people, and takes occasion to recount the wonderful works of the Almighty in conducting his people through the wilderness, and giving them possession of the promised land.





THE BOOK OF ZEPHANIAH.

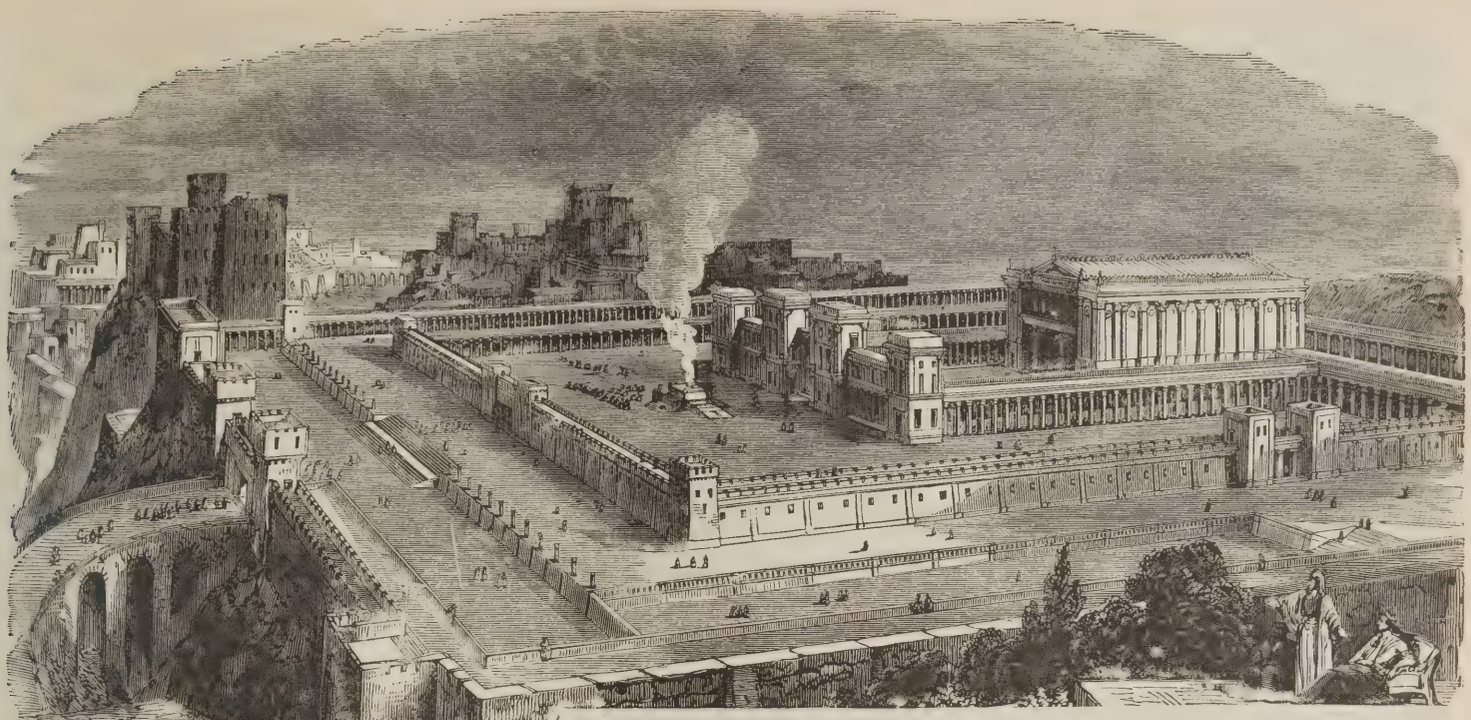
THIS prophet, who was "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah" (ch. i. 1), is supposed to be of the tribe of Simeon; but though he has mentioned his ancestors for no less than four generations, nothing certain can be inferred from thence as to the family to which he belonged. We learn, however, from his prophecy, that he delivered his predictions in the reign of Josiah, consequently he prophesied about the time that Jeremiah entered upon his prophetic office, and in method and subject he greatly resembles him. On this account Zephaniah has been considered as the abbreviator of Jeremiah; but it is evident that he prophesied before Jeremiah, because the latter (Jer. ii. 5, 20, 22) seems to speak of those abuses as partially removed which the former (Zeph. i. 4, 5, 9.) describes as existing to a most flagitious extent. From his account of the disorders prevailing in Judah, it is probable that he discharged the prophetic office before the eighteenth year of Josiah; that is, before that prince had reformed the abuses and corruptions of his dominions.

In consequence of the idolatry and other iniquities prevailing in the kingdom of Judah, whose inhabitants had disregarded the denunciations and admonitions of former prophets, Zephaniah was commissoned to proclaim the enormity of their wickedness, and to denounce the imminent desolation that awaited them; to excite them to repentance, to foretell the destruction of their enemies, and to comfort the pious Jews with promises of future blessings.

The prophecy begins with the nation's sin, and the fearful retribution coming at the hands of the Chaldeans These are not mentioned by name, as in Jeremiah; for the prophecies of the latter, being nearer the fulfilment, become more explicit than those of an earlier date.

The second chapter dooms the persecuting states in the neighborhood, as well as Judea itself. The third chapter denounces Jerusalem; but concludes with the promise of her joyful re-establishment in the theocracy.

The style though not generally sublime, is graphic and vivid in details, (cf. ch. i. 4–12.) The language is pure, and free from Aramaisms. There are occasional coincidences with former prophets, (cf. ch. ii. 14 with Isa. xxxiv. 11; ch. ii. 15 with Isa. lxvii. 8; ch. iii. 10 with Isa xviii 1; ch. ii. 8 with Isa. xvi. 6; also ch. i. 5 with Jer. viii. 2; ch. i. 12 with Jer. lxviii. 11.) Such coincidences in part arise from the phraseology of Hebrew prophetic poetry being the common language of the inspired brotherhood





THE BOOK OF HAGGAI.

HAGGAI, the tenth in order of the minor prophets, but the first of the three who were commissioned to make known the Divine will to the Jews after their return from captivity was born at Babylon, and was one of the Jews who returned with Zerubbabel in consequence of the edict of Cyrus. He was buried at Jerusalem among the priests and was supposed to be of the family of Aaron. After the return of the Jews to Jerusalem from their captivity in the first year of Cyrus, they commenced the rebuilding of the temple, (Ezra ii., iii.,) were interrupted by the neighboring satraps, who prejudiced the Persian monarch against them, until the second year of Darius. Discouraged by these impediments they ceased for fourteen years to prosecute the erection of the second temple. But God, disposing that sovereign to renew the decrees of Cyrus, raised up the prophet Haggai, about 520 before Christ, and in consequence of his exhortations they resumed the work which was completed in a few years. They were further encouraged to proceed in this undertaking by the prophet assuring them from God, that the glory of this latter house should far exceed the glory of the former.

THE BOOK OF ZECHARIAH.

ALTHOUGH the names of Zechariah's father and grandfather are specified (ch. i. 1) it is not known from what tribe or family he was descended, nor where he was born. He was one of the captives who returned to Jerusalem after the decree of Cyrus, and was contemporary with Haggai. The prophecy of Zechariah consist of two parts, the first concerns events then taking place, namely, the restoration of the temple, with predictions relative to the advent of the Messiah; the second predictions of remote events, particularly the coming of Christ, and the war of Romans against the Jews.

THE BOOK OF MALACHI.

THE name of Malachi, the last of the minor prophets signifies, "my angel," or "my messenger" was contemporary with Nehemiah. He predicts "the Son of righteousness shall arise with healing in his wings," before whom shall go a forerunner, John the Baptist, in the spirit of Elijah. The Old Testament closes with predictions of Messiah's coming, and the New Testament opens with the record of their fulfilment. "Prophecy has been the oracle of the Mosaic and Christian dispensations, to uphold the authority of the one, and reveal the promise of the other; and its last admonitions were like those of a faithful departing minister embracing and summing up his duties. Resigning its charge to the personal precursor of Christ, it expired with the Gospel on its tongue."





THE OLD AND THE NEW DISPENSATIONS UNITED IN CHRIST.

It has often been a matter for contemplation to the thoughtful mind why the salvation offered to man by Jesus Christ was so long in preparation, why so many centuries must have passed before the Saviour could appear. God has not rested in his work of redeeming love. The Old Testament was, indeed, stern and severe, but it was a glorious preparation for the coming of the Redeemer. The infancy of fallen humanity was rude and barbarous; through the blackest darkness the rays of truth had to cleave their way; only a rigorous dicipline of law could mortify the pride of the Jew, and lead him heart-broken and trembling to the promised Redeemer. And when we turn to heathendom a still more mournful sight greets us. Having "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," they were given up to uncleanness, bound by it, hand and foot. And yet, for these many centuries, among the heathens as well as among God's chosen people the Jews, there were dim longings, and blind gropings, for a Deliverer; the fingers of the soul had never, even in the deepest degredation, ceased to reach forth, though trembling, towards the Desire of all Nations. And at last after the decay of Judaism, and after the rolling away of Paganism, was heard the voice of one crying in the wilderness—"Prepare ye the way of the Lord!" For four hundred years no prophetic voice had broken the almost agonizing silence. Malachi had been the last to utter words of warning and of comfort, and the world has waited almost hopelessly. But all things were now ready, the fulness of the time was come; and this rough man, with coat of camel's hair, and leathern girdle, and feeding on the rudest desert fare, was the forerunner of Him for whom the world had waited. The Messiah came—came to turn men from their idols to serve the living God; to break down the wall of partition between Jew and Gentile, and to declare the universal brotherhood of man and fatherhood of God. Thus, were the ancient prophecies fulfilled; thus, were the longings of heathendom satisfied. "The testimony of Jesus is the spirit of prophecy," says the Apostle; meaning that all the rays of light, streaming from prophetic sources for the enlightening of the moral darkness of the race, converge to and are centred in Jesus Christ. He is the bond of union between the past and the future, the elder dispensation and the younger. The ancient Temple and all its magnificence of ritual have passed away: thus the sceptre departed from Judah, for Shiloh was come.



This Gospel has been received by the Christian Church from the apostolic age as written by St. Matthew, whose call to be an apostle is recorded by himself, by St. Mark and St. Luke. He was previously a publican, or collector of taxes, at Capernaum, and his name, according to Mark and Luke, was Levi, son of Alphæus. It is uncertain whether the Evangelist bore two names originally, or took that of Matthew when he relinquished his previous occupation; either supposition is in accordance with the customs of his countrymen. Little is known of his after-life; he is said to have preached the gospel in Macedonia, Greece and Ethiopia, and to have died at an advanced age.

He seems to have kept an accurate record of our Lord's public discourses, which he relates far more fully than the other Evangelists; such as, for instance, the Sermon on the Mount, several parables, the discourses on John the Baptist, the denunciations against the Pharisees, and the prophecies concerning the destruction of Jerusalem and the second advent. These discourses form, indeed, the most important portion of the Gospel; to which the narrative is generally subordinate, presenting, more briefly, the substance of fuller accounts in the other Gospels, especially that of St. Mark. This accounts for some striking deviations from the chronological sequence of events observed by the other Evangelists.

This Gospel is also remarkable for its frequent and copious citations from the Old Testament, more especially from the Messianic prophecies. The great object of the Evangelist was undoubtedly to prove to his countrymen, in the first place, that Christianity was the perfect development of Judaism, and that the announcements on which the national hopes of a deliverer rested were fulfilled in Jesus, the true King, Priest and Prophet foretold in their Scriptures. He is at the same time careful to show that this fulfillment included the conversion of the Gentiles and the communication of all religious blessings and privileges to the whole race of man.

St. Jerome seems to say that this Gospel was written by the Evangelist in Hebrew. It is, however, certain that the early Christians had little knowledge of any other copies than the Greek; and it is most probable that it was at least rewritten in Greek by the apostle, or under his guidance, with some additions to the narrative, together with interpretations and explanations, by which it might be adapted to the use of converts from heathenism. The date of publication is not certain: the narrative has expressions which indicate an interval of some years after our Lord's ascension, but there is no doubt that the entire Gospel was published long before the overthrow of the temple and final dispersion of the Jewish nation. All internal indications are in accordance with the statement of Irenæus that St. Matthew published his Gospel while St. Peter and St. Paul were founding the church at Rome.





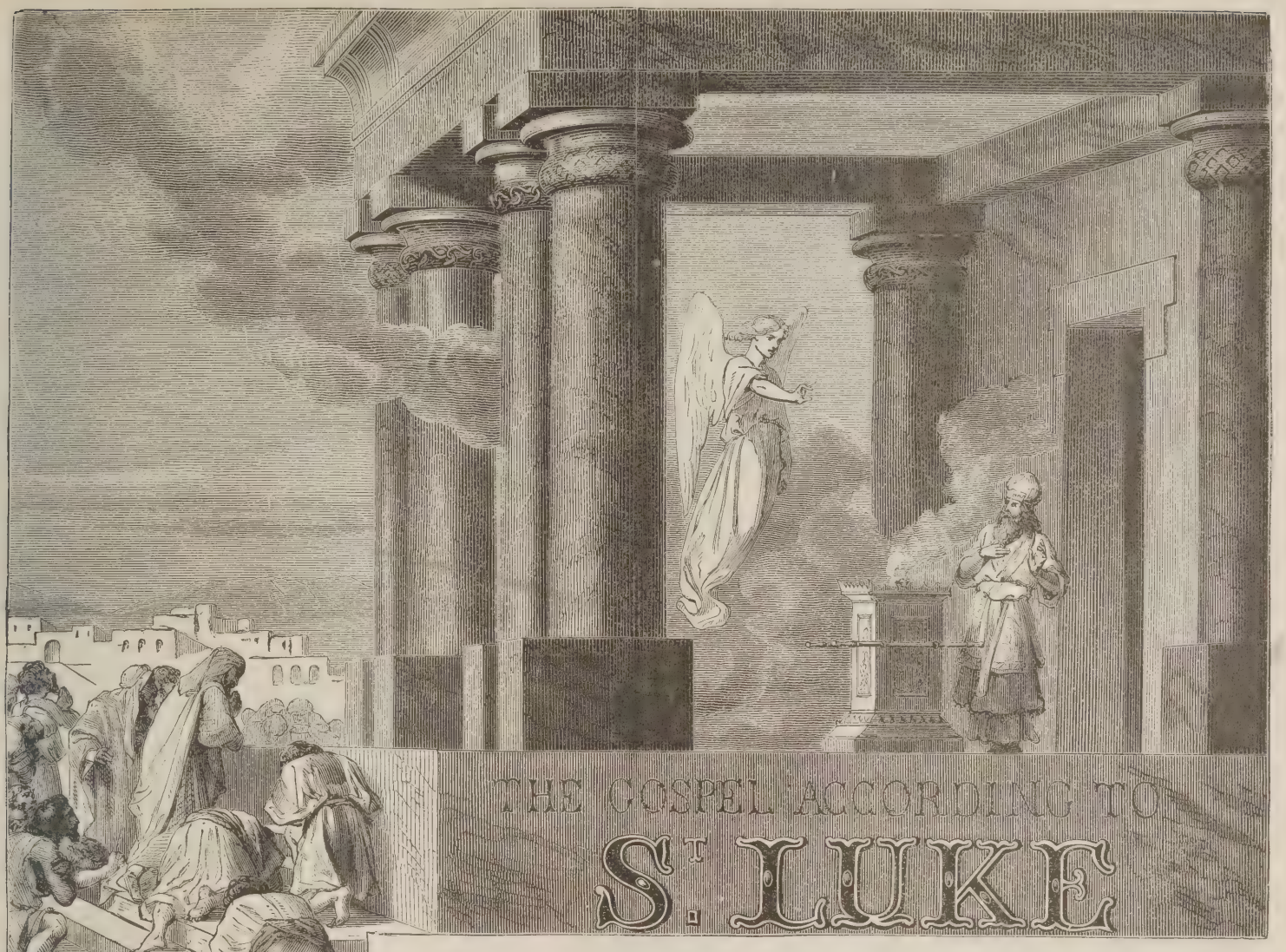
THE GOSPEL OF ST. MARK.

MARK was not, like Matthew and John, an apostle of Jesus Christ, but he had the advantage of the friendship and knowledge of Peter, who (1 Pet. v. 13) calls him his son, probably from having been the means of his conversion. Mark was sister's son to Barnabas (Col. iv. 10) and the son of Mary, a woman of Jerusalem, at whose house was held at least one notable prayer-meeting (Acts lxii. 12). His Hebrew name was John, and Michaelis supposes that he adopted the surname of Mark when he left Judea to preach the gospel in foreign countries, according to the custom of the Jews to adopt a name more familiar to the Gentiles whom they visited than their Hebrew appellations.

After Peter's deliverance (Acts xii. 11, 12), Mark went from Jerusalem with Paul and Barnabas, and soon after accompanied them to other countries as their minister (Acts xiii. 5); but, declining to attend them through their whole progress, he returned to Jerusalem, and kept up an intercourse with Peter and the other apostles. Afterward, however, when Paul and Barnabas settled at Antioch, on the termination of their journey, we find Mark with them, and disposed to accompany them in their future journeys. At this time he went with Barnabas to Cyprus (Acts xv. 37–39), and subsequently accompanied Timothy to Rome, at the desire of Paul (2 Tim. iv. 11), during his confinement in that city, whence Mark sent his salutations to Philemon (24) and to the church at Colosse (Col. iv. 10). "From Eusebius, Epiphanius and Jerome," continues Horne, "we learn that Mark, after he had written his Gospel, went to Egypt, and having planted a church at Alexandria, Jerome states that he died and was buried there in the eighth year of the reign of Nero. Baronius, Cave, Wetstein and other writers affirm that St. Mark suffered martyrdom; but this is not mentioned by Eusebius or any other ancient writer, and is contradicted by Jerome, whose expressions seem to imply that he died a natural death.

St. Peter having publicly preached the Christian religion, many who were present entreated Mark, as he had for a long time been that apostle's companion, and had a clear understanding of what Peter had delivered, that he would commit the particulars to writing. Accordingly, when Mark had finished his Gospel, he delivered it to the persons who made this request.

Regarding the date of this Gospel nothing certain is known. If the tradition reported by Irenæus can be relied upon, it was written at Rome, "after the departure of Peter and Paul;" and if by that word "departure" we are to infer their *death*, we may date it somewhere between the years 64 and 68; but, in all likelihood, this is too late.



THE GOSPEL ACCORDING TO S. LUKE

LUKE first appears historically at Troas with Paul, going with him into Macedonia (Acts xvi. 9, 10), and writing his history after that as an eye-witness.

It is supposed that Luke was descended from Gentile parents, and in his youth had embraced Judaism, from which he was converted to Christianity. The Hebraic-Greek style of writing, and the accurate knowledge of Jewish doctrines, ceremonies and usages, which characterize him in his Gospel and in the Acts of the Apostles, evince the author to have been a Jew; whilst his Greek name and his intimate knowledge of the Greek language are thought to be sufficient proof that he was of Grecian birth and education. His Gospel has been divided into five divisions:

I. Birth of Christ, with the circumstances that preceded, attended and followed it (ch. i.; ii. 1–40).

II. Christ's infancy and youth (ch. ii. 41–52).

III. Preaching of John, and baptism and genealogy of Christ (ch. iii.).

IV. Discourses, miracles and actions of Christ during his ministry (ch. iv.; ix. 50).

V. Christ's last journey to Jerusalem; his passion, death, resurrection and ascension (ch. ix. 51–62; x.–xxiv.).

Horne says: "If St. Paul had not informed us (Col. iv. 14) that St. Luke was by profession a physician, and consequently a man of letters, his writings would have sufficiently evinced that he had had a liberal education; for, although his Gospel presents as many Hebraisms perhaps as any of the sacred writings, yet his language contains more numerous Græcisms than that of any other writer of the New Testament. The style of this evangelist is pure, copious and flowing, and bears a considerable resemblance to that of his great master, St. Paul. Many of his words and expressions are exactly paral.' to those which are to be found in the best classic authors, and several eminent critics have long since pointed out the singular skill and propriety with which St. Luke has named and described the various diseases which he had occasion to notice. As an instance of his copiousness, Dr. Campbell has remarked that each of the evangelists has a number of ·ords which are used by none of the rest; but in St. Luke's Gospel the number of such words as are used in none of the other Gospels is greater than that of the peculiar words found in all the three Gospels. There is also more composition in his sentences than is found in the other three Gospels, and consequently less simplicity."

The *time* and *place* of the publication of his Gospel are alike uncertain. But we can approximate to it. It must at any rate have been issued before the Acts, for there the "Gospel" is expressly referred to as the same author's "former treatise" (Acts i. 1). Now, the book of the Acts was not published for two whole years after Paul's arrival as a prisoner at Rome.

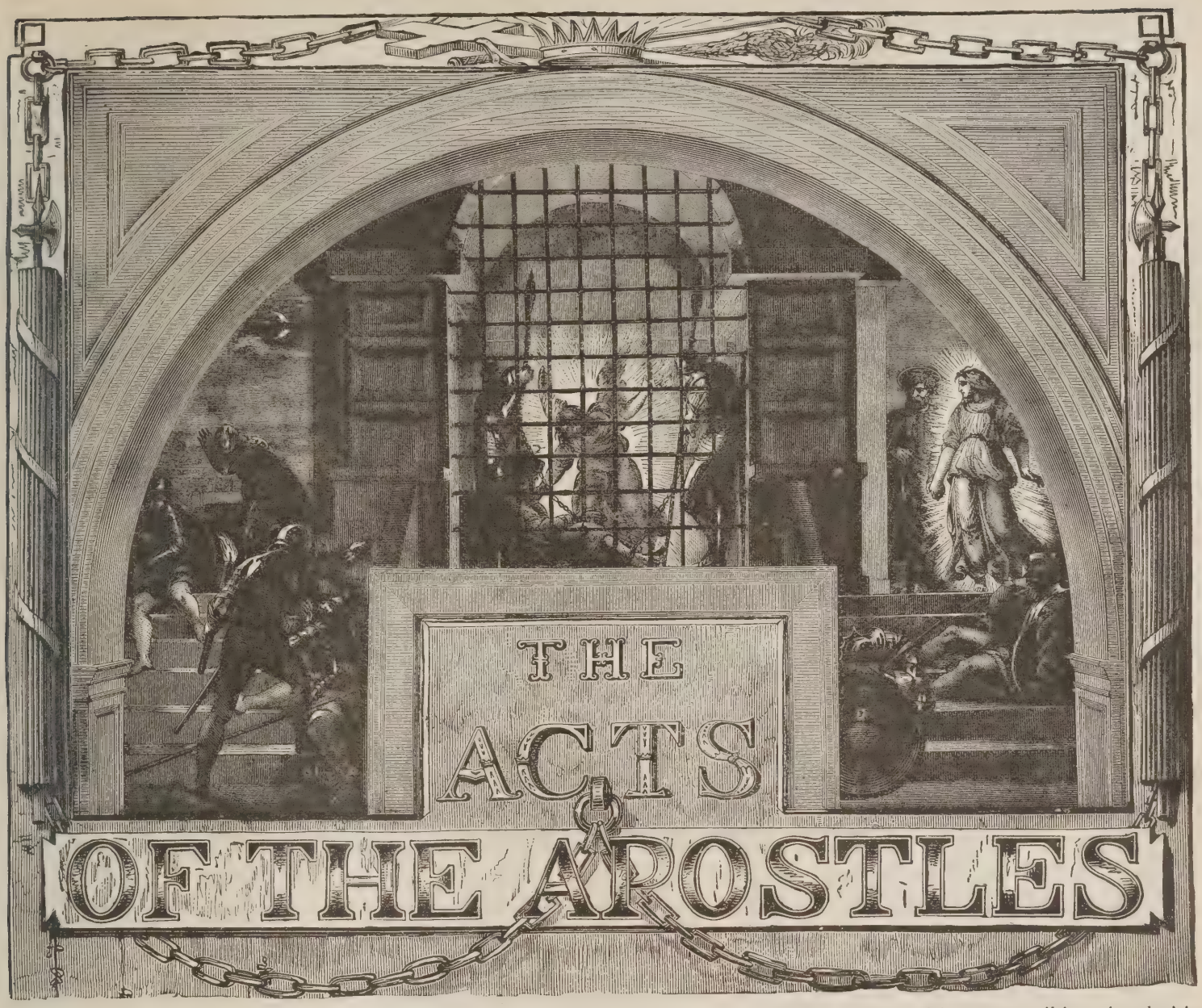


THE GOSPEL OF ST. JOHN.

JOHN was the son of Zebedee, a fisherman of the town of Bethsaida, on the Sea of Galilee, and the younger brother of James the elder. His mother's name was Salome. It is supposed from his account of the disciples of John the Baptist becoming followers of Christ, that he was one of the two (ch. i. 35–40), but of this there is no certainty.

According to Lampe, there are three degrees in the call of John, viz.: 1. His call to discipleship (John i. 37–42); after which he continued for a short time to follow his business; 2. His call to be one of the immediate companions of Christ (Matt. iv. 21, 22); and, 3. His call to the apostleship, when the surname of Boanerges was given to him and his brother (Mark iii. 17). He is supposed to have been the youngest of the twelve, but this is mere conjecture. He was certainly admitted to intimate intercourse with the Saviour, and is described as the disciple whom Jesus loved (John xiii. 23; xix. 26). He was an eye-witness, in company with Peter and James only, to the resurrection of Jairus's daughter to life (Luke viii. 51), to Christ's transfiguration (Luke ix. 28), and to his agony in the garden (Mark xiv. 33). He was also present at the crucifixion—though we have no right to say, as some do, that he was the only one of the apostles present at that awful event—and received the mother of Jesus as a precious legacy from her dying son (John xix. 26, 27). He had several interviews with Christ after his resurrection; and our Saviour is supposed to have intimated John's continuance upon earth until after the destruction of Jerusalem (John xxi. 22), but the text appealed to does not warrant this interpretation.

After the ascension of Christ, and the effusion of the Holy Spirit on the day of Pentecost, John became one of the chief apostles of the circumcision, and exercised his ministry in Jerusalem and its vicinity, as narrated in the Acts of the Apostles (ii. 1–11; iii.; iv. 1–22, and viii. 5–26). Ecclesiastical history informs us that after the death of Mary, the mother of Jesus, John proceeded to Asia Minor, where he founded and presided over seven churches in as many cities, but resided chiefly at Ephesus. Thence he was, probably toward the close of Domitian's reign, banished to the Isle of Patmos, where he wrote his Revelation (Rev. i. 9). On his liberation from exile by the accession of Nerva to the imperial throne, John returned to Ephesus, where he wrote his Gospel and Epistles, and died in the hundredth year of his age, about the year of Christ 100, in the third year of the reign of the emperor Trajan, and about thirty years after the destruction of Jerusalem. John's Gospel is supposed to have been written about the year 97, or three years before the evangelist's death.



THE title of this book is very ancient, being found in all the oldest copies, though with some variety of form. Dr. J. Addison Alexander, in his Introduction to the Acts of the Apostles, says: "The title does not mean, nor is the book in fact, a history of the twelve apostles, most of whom are barely named in the first chapter. It is not the biography of Peter and Paul, as apostles by way of eminence; for each of them is prominent in one part only, and the whole life of neither is recorded in detail. It is not a general history of the apostolical period as distinguished from the ministry of Christ himself; for many interesting facts belonging to that subject are omitted, some of which have been preserved in the Epistles. But the book before us is a special history of the planting and extension of the Church, both among Jews and Gentiles, by the gradual establishment of radiating centres or sources of influence at certain salient points throughout a large part of the empire, beginning at Jerusalem and ending at Rome. That this is really the theme and purpose of the history any reader may satisfy himself by running through it with this general idea in his mind. While the Greek of this book is comparatively classical and pure, it has certain peculiarities of language, not the less real because slight and unimportant in themselves, distinguishing its style from every other except that of the third Gospel, which, besides bearing a general resemblance not to be mistaken, coincides with it in some of its most striking singularities of thought and diction. This remarkable coincidence creates, of course, a strong presumption that the two books which exhibit it are works of the same author. This presumption is still further strengthened by the fact that the two together make up an unbroken history, the one beginning where the other ends, to wit, at the Ascension. It is further strengthened by the latter book's purporting on its face to be the sequel or continuation of another, the contents of which as there described (Acts i. 1) exactly correspond to those of the third Gospel. It is still further strengthened by the circumstance that both books are ascribed to Theophilus, and seem to have been primarily meant for his instruction. All these considerations go to confirm, and are themselves confirmed by, the unanimous tradition of the ancient church, that the third Gospel and the Acts of the Apostles are works of the same author. The remarkable dearth of information as to Luke, beyond his name, profession, and the general fact that he was one of Paul's most intimate associates and perhaps for many years his medical attendant, gives the more importance to the uniform tradition of the early church, not only that he wrote these books, but that he wrote them under Paul's direction and control, thereby imparting to them, in addition to the common seal of inspiration, the specific stamp of apostolical authority."

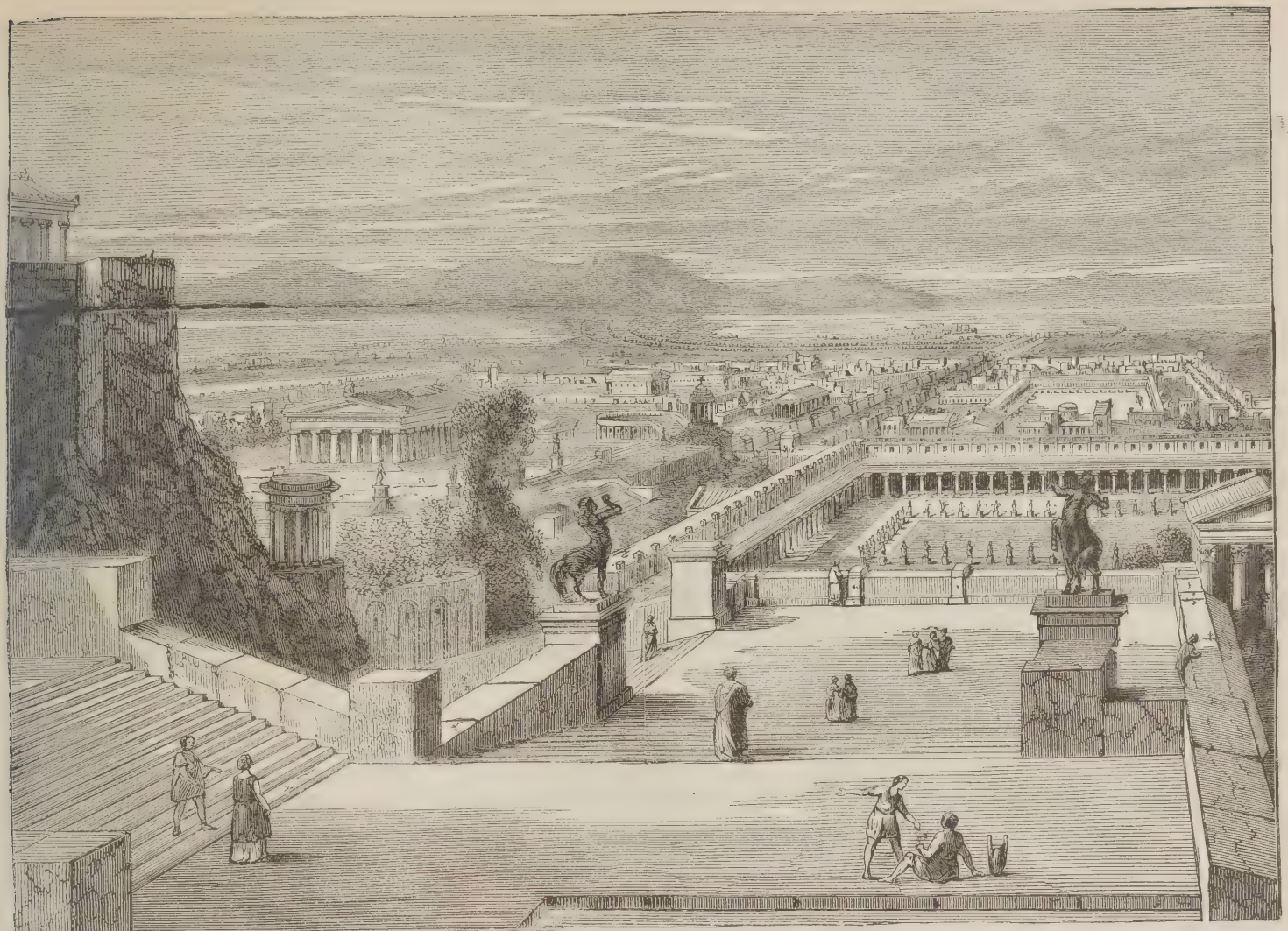


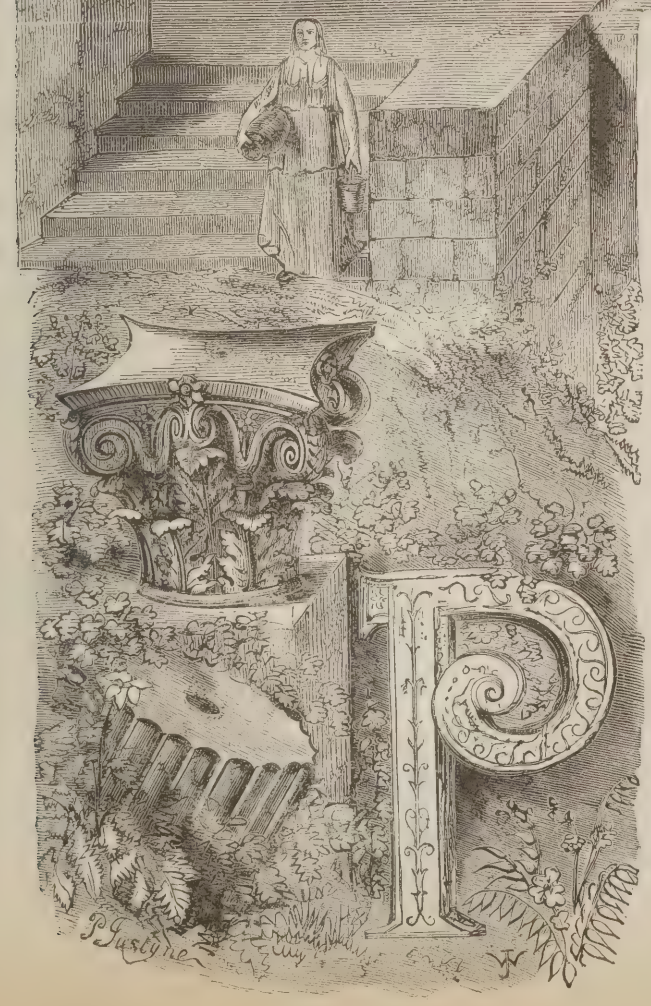


EPISTLE TO THE ROMANS.

THE epistle to the Romans, though fifth in the order of time, is placed first of all the apostolical letters, either from the pre-eminence of Rome, as being the mistress of the world, or because it is the longest and most comprehensive of all St. Paul's epistles. A great variety of opinions have been held as to the precise date when this Epistle was written. The most probable date is that which assigns it to the end of 57 or the beginning of 58, at which time St. Paul was at Corinth, whence he was preparing to go to Jerusalem with the collections which had been made by the Christians of Macedonia and Achaia for their poor brethren in Judea (ch. xv. 25–27). That this Epistle has always been acknowledged to be a genuine and authentic production of St. Paul is attested not only by the ancient Syriac and Latin versions, and by the express declarations and quotations of Irenæus, Theophilus of Antioch, Clement of Alexandria, Tertullian, Origen, and by all subsequent ecclesiastical writers, but it was also cited or alluded to by several of the apostolic fathers, and by the churches of Vienna and Lyons.

In perusing this Epistle, it is desirable to read uninterruptedly at least the first eleven chapters, as every sentence, at least in the argumentative part, bears an intimate relation to and is dependent upon the whole discourse, and cannot be understood unless we comprehend the scope of the whole. And in order to enter fully into its spirit, we must enter into the spirit of a Jew in those times, and endeavor to realize in our minds his utter aversion for the Gentiles, his valuing and exalting himself upon his relation to God and to Abraham, and also upon his law, pompous worship, circumcision, etc., as if the Jews were the only people in the world who had a right to the favor of God. Attention to this circumstance will show the beauties of the apostle's style and argument, and that this Epistle is indeed "a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, and, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition."





FIRST EPISTLE TO THE CORINTHIANS.

CHRISTIANITY was planted at Corinth by St. Paul himself. He resided there for a year and six months, between the years 51 and 53. The church consisted partly of Jews and partly of Gentiles, but chiefly of the latter. Hence the apostle had to combat sometimes Jewish superstition and sometimes heathen licentiousness. On St. Paul's departure from Corinth, he was succeeded by Apollos, "an eloquent man, and mighty in the Scriptures," who preached the gospel with great success.

We learn that St. Paul maintained a constant intercourse with the churches which he had planted, and was thoroughly acquainted with all their circumstances. They applied to him for advice in difficult cases which their own understanding could not solve, and he was ready on all occasions to correct their mistakes and give them counsel.

SECOND EPISTLE TO THE CORINTHIANS.

THE preceding Epistle, we are aware, was written from Ephesus, about A. D. 57, previous to St. Paul's departure from that city. On quitting Ephesus he went to Troas, which place was situated on the shore of the Ægean Sea, in expectation of meeting Titus, and receiving an account of the success with which he hoped his former Epistle had been attended, and of the state of the Corinthian church. Not meeting Titus at Troas, Paul proceeded to Macedonia, where he obtained the desired interview, and received satisfactory information concerning the promising state of affairs at Corinth. From this country, and probably from Philippi, the apostle wrote his second letter (ch. viii. 1–14, ix. 1–5), which he sent by Titus and his associates, who were commissioned to hasten and finish the contribution among the Christians at Corinth for the use of their poor brethren in Judea.

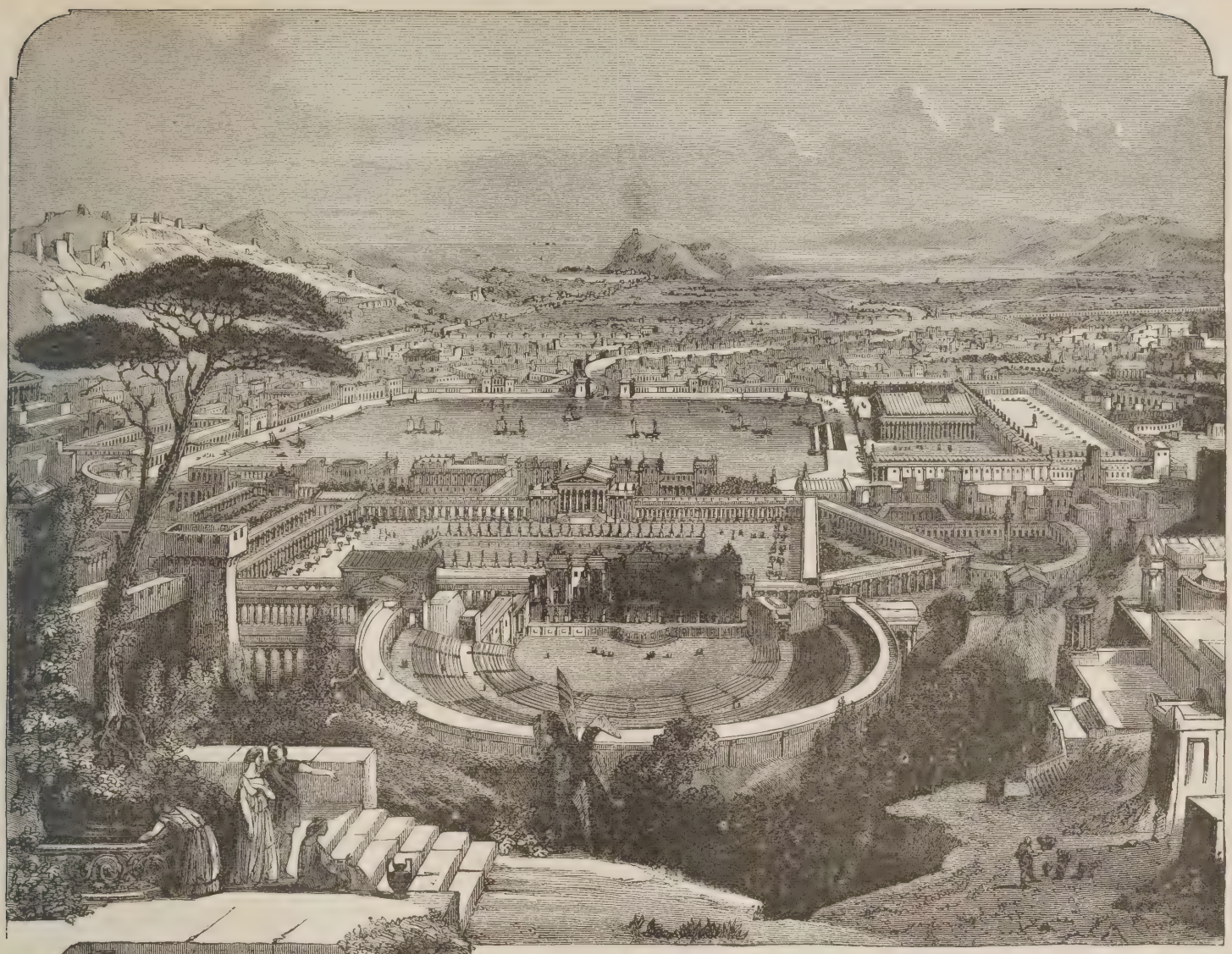


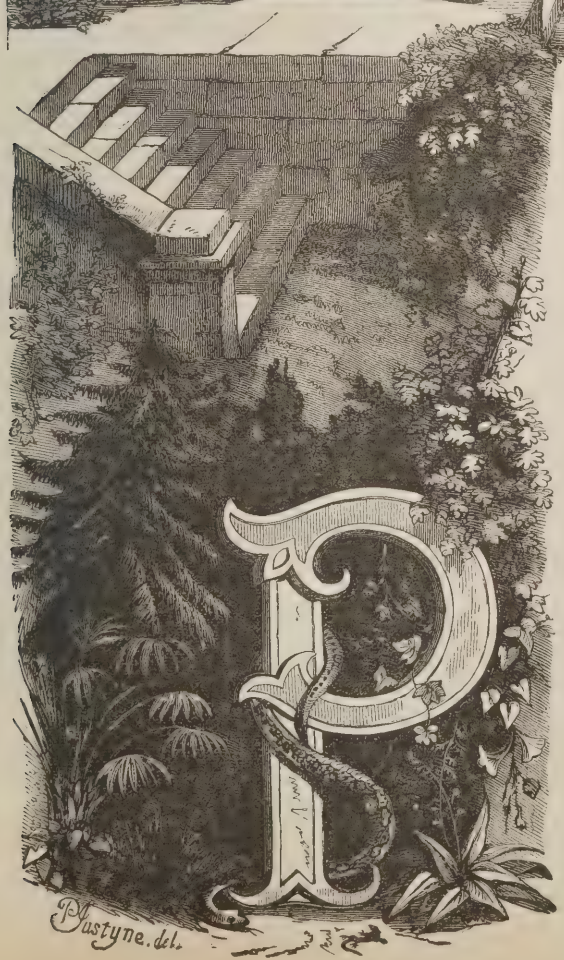
EPISTLE TO THE GALATIANS.

CHRISTIANITY was very early planted in Galatia by St. Paul, and it appears from the Acts of the Apostles that he visited the churches in that country more than once. Two distinct visits are clearly marked, namely: the first about the year 50 (Acts xvi. 6), and the second about the year 54 or 55 (xviii. 23). There is great diversity of opinion among learned men concerning the date of the Epistle to the Galatians. Theodoret, who is followed by Dr. Lightfoot and others, imagines that it was one of those epistles which St. Paul wrote from Rome during his first imprisonment; but this opinion is contradicted by the apostle's silence concerning his bonds, which he has often mentioned in the letters that are known to have been written at that time. The genuineness of this Epistle has never been doubted. It is cited by the apostolic fathers, and is declared to be authentic by many subsequent writers. It is worthy of remark that this Epistle was acknowledged to be genuine by the heretic Marcion, who reckoned it the earliest written of all St. Paul's letters, and accordingly placed it first in this Apostolicon, or collection of apostolical writings.

His purpose, then, in writing this epistle was (i.) to defend his apostolic authority, (ch. i. 11–19; ii. 1–14;) (ii.) to counteract the evil influence of the Judaisers in Galatia, (ch. iii. and iv.) and to shew that their doctrine destroyed the very *essence of* Christianity, by lowering its spirituality to an outward ceremonial system; (iii.) to give exhortation for the strengthening of Galatian believers in faith towards Christ, and in the fruits of the Spirit, (ch. v. and vi.) He had already, face to face, testified against the Judaising teachers, (ch. i. 9; iv. 16; Acts xviii. 23;) and now that he has heard of the continued and increasing prevalence of the evil, he writes *with his own hand* (ch. vi. 11—a labour which he usually delegated to an amanuensis) this epistle to oppose it. The sketch he gives in it of his apostolic career confirms and expands the account in Acts; and shews his independence of human authority, however exalted. His protest against Peter in ch. ii. 14–21, disproves the figment, not merely of papal, but even of that apostle's supremacy; and shews that Peter, save when specially inspired, was fallible like other men.

There is much in common between this epistle and that to the Romans on the subject of justification by faith only, and not by the law. But the epistle to the Romans handles the subject in a didactic and logical mode, without any special reference: this epistle, in a controversal manner, and with special reference to the Judaisers in Galatia.

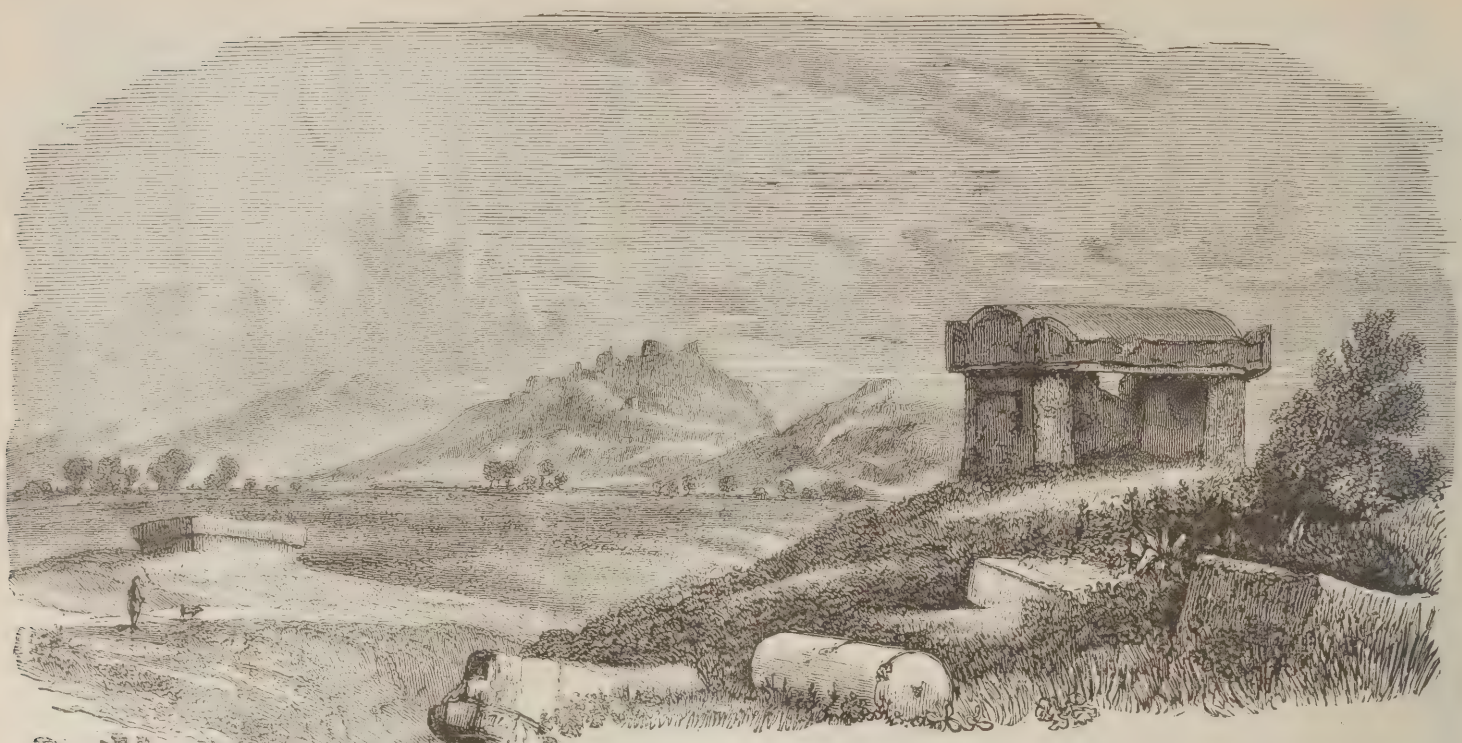




THE EPISTLE TO THE EPHESIANS.

THE apostle Paul is universally admitted to be the author of the Epistle to the Ephesians. It is expressly cited as his production by Ignatius, who has no fewer than six distinct allusions to it, and, as he was contemporary with Paul, his testimony alone is sufficient to determine its genuineness. The subscription to this Epistle states that it was the first in order of those written from Rome, and sent to the Ephesians by Tychicus, who was also the bearer of the Epistle to the Colossians, the similarity of which in style and subject shows that it was written at the same time. St. Paul's first visit to Ephesus is recorded in Acts xviii. 19–21. That this Epistle was written during St. Paul's first imprisonment at Rome is evident from its allusions to his confinement (ch. iii. 1; iv. 1; vi. 20); and as he does not express in it any hopes of a speedy release (which he does in his other epistles sent from that city), we conclude, with Dr. Lardner, Bishop Tomline, and others, that it was written during the early part of St. Paul's imprisonment, probably in the year 61, soon after his arrival in Rome.

The style of this Epistle is exceedingly animated, and corresponds with the state of the apostle's mind at the time of writing. Overjoyed with the account which messengers had brought to him of their faith and holiness (ch. i. 15), and transported with the consideration of the unsearchable wisdom of God displayed in the work of man's redemption, and of his astonishing love toward the Gentiles in making them partakers, through faith, of all the benefits of Christ's death, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. "No true Christian," says Dr. Macknight, "can read the doctrinal part of the Epistle to the Ephesians without being impressed and roused by it, as by the sound of a trumpet."



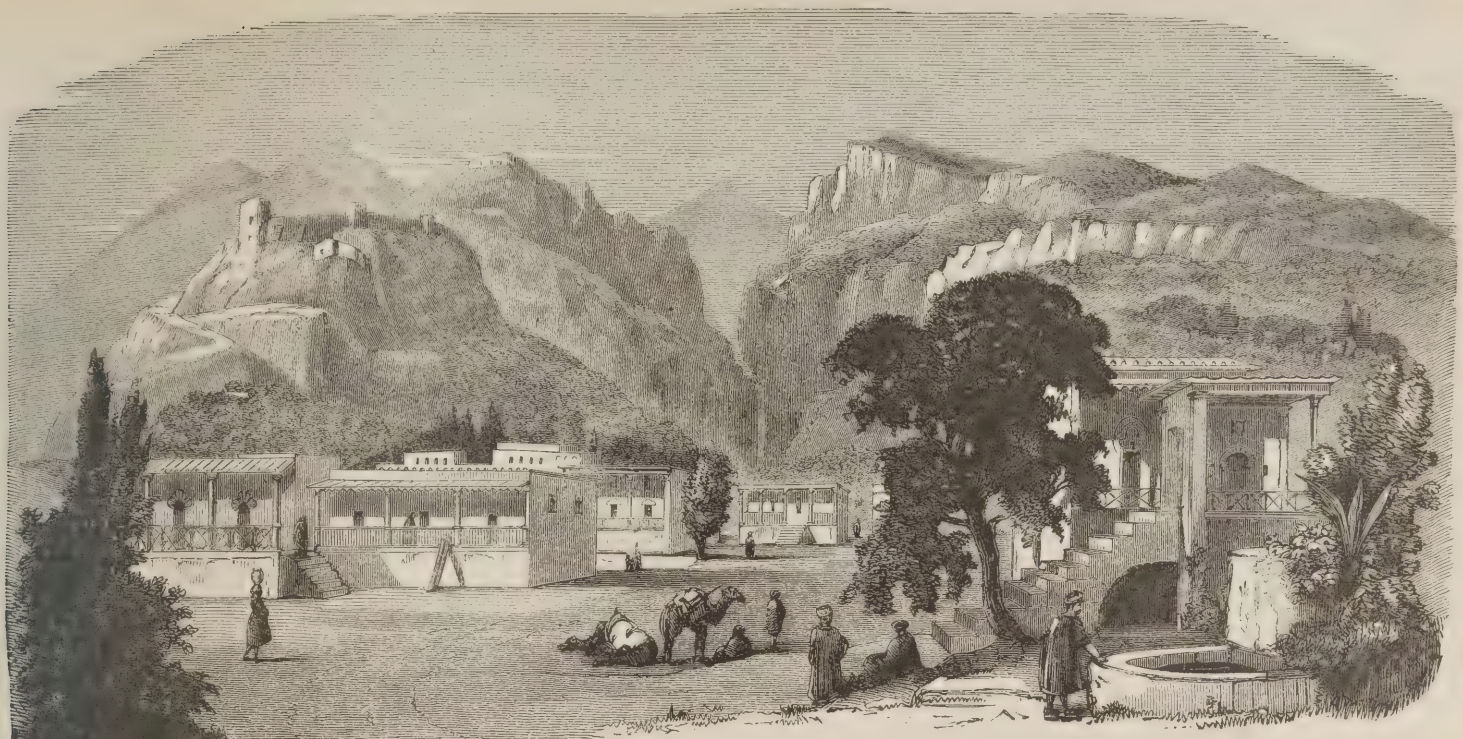


THE EPISTLE TO THE PHILIPPIANS.

CHRISTIANITY was first planted at Philippi, in Macedonia, by St. Paul, A. D. 50, the particulars of which are related in Acts xvi. 9–40; and it appears from Acts xx. 6 that he again visited both places in 57, though no particulars are recorded concerning that visit. Of all the churches planted by St. Paul, that at Philippi seems to have cherished the most tender concern for him: and though it appears to have been but a small community, its members were particularly generous toward him. When the gospel was first preached in Macedonia, no other church contributed anything toward his support except the Philippians, who, while he was preaching at Thessalonica, the metropolis of that country, sent him money twice, that the success of the gospel might not be hindered by its preacher becoming burdensome to the Thessalonians.

It appears, from St. Paul's own words, that this Epistle was written while he was a prisoner at Rome; and from the expectation of soon being released and restored to them, as well as from the intimations contained in this letter that he had then been a considerable time at Rome, it is probable that he wrote the Epistle to the Philippians toward the close of his first imprisonment, at the end of A. D. 62, or perhaps at the commencement of 63. The genuineness of this book has never been questioned. The scope of this Epistle was to confirm the Philippians in the faith, to encourage them to walk in a manner becoming the gospel of Christ, to caution them against the intrusion of Judaizing teachers, and to testify his gratitude for their Christian bounty. It is remarkable that the Epistle to the church of Philippi is the only one of all St. Paul's letters to the churches in which not one censure is expressed or implied against any of its members; on the contrary, sentiments of unqualified commendation and confidence pervade every part of this Epistle.

We have here an account of the life and death of blessed St. Paul; his life was Christ, and his death was gain. Observe 1. It is the undoubted character of every good Christian, that to him to live is Christ. The glory of Christ ought to be the end of our life, the grace of Christ the principle of our life, and the word of Christ the rule of it. The Christian life is derived from Christ, and directed to him. He is the principal Rule and End of it. 2. All those to whom to live is Christ, to them to die *will be gain:* it is great gain, a present gain, everlasting gain. Death is a great loss to a carnal, worldly man; for he loses all his comforts and all his hopes; but to a good Christian it is gain, for it is the end of all his weakness and misery, and the perfection of his comforts, and accomplishment of his hopes.



THE EPISTLE TO THE COLOSSIANS.

BY whom or at what time Christianity was planted at Colossæ we have no certain information. Dr. Lardner, Bishop Tomline, Bœhmer and others are of opinion that the church at Colossæ was founded by St Paul, and this they arrive at from a variety of considerations. That Paul, however, did *not* plant the church at Colossæ is evident from his own declaration in ch. ii. 1, where he says that neither the Colossians nor the Laodiceans had then "seen his face in the flesh." But though it is impossible now to ascertain who was the founder of the church at Colossæ, the Epistle itself furnishes us with a guide to its date. In Col. iv. 3 the apostle alludes to his imprisonment, from which circumstance, as well as from its close affinity to the Epistle addressed to the Ephesians, it is evident that it was written nearly at the same time. Accordingly most commentators and critics refer it to the year 62. Its genuineness was never disputed.

The style is peculiar; many *Greek* phrases occur here found nowhere else, cf. ch. ii. 8, "*spoil you*;" "making a show of them openly," (ch. ii. 15;) "beguile of your reward," and "intruding," (v. 18;) "rule," (ch. iii. 15;) "comfort," (ch. iv. 11.) The loftiness and artificial elaboration of style correspond to the majestic nature of his theme; the majesty of Christ's person and office, in contrast to the beggarly system of the Judaisers; the discussion of which was forced on him by the controversy. Hence arises his use of unusual phraseology. On the other hand, in the epistle to the Ephesians, subsequently written, in which he was not so hampered by the exigencies of controversy, he dilates on the same glorious truths, so, congenial to him, more at large, freely and uncontroversially, in the fuller outpouring of his spirit, with less of the elaborate and antithetical language of system such as was needed in cautioning the Colossians against the particular errors threatening them. Hence arises the striking similarity of many of the phrases in the two epistles written about the same time, and generally in the same vein of spiritual thought; whilst the peculiar phrases of the epistle to the Colossians are such as are natural, considering the controversial purpose of that epistle. The spirit of the great apostle of the Gentiles breathes in every sentence of this pithy and earnest composition. Ardor undamped by imprisonment, interest unchilled by distance, zeal for the purity and simplicity of the gospel, uncompromising to all who introduce rash speculation or vile and unscriptural vagaries, whether under the shape of higher wisdom or superior sanctity, are undubitable traits of Paul's character, and unmistakable features in the Epistle to the Colossians.

THE FIRST EPISTLE TO THE THESSALONIANS.

CHRISTIANITY was first planted at Thessalonica by St. Paul, A. D. 50, who formed a church composed of both Jews and Gentiles, though the latter were most numerous. (Acts xvii. 2-4.) The unbelieving Jews, however, having stirred up a persecution against him and his company, they were forced to flee to Berea, and thence to Athens, from which city he proceeded to Corinth. The First Epistle to the Thessalonians is generally admitted to have been one of the earliest written, if, indeed, it be not the very first of all St. Paul's letters, and we find that he was anxious that it should be read to all the Christian Churches in Macedonia. The genuineness of this First Epistle has never been disputed. The immediate occasion of Paul's writing this Epistle was the favorable report which Timothy had brought him of the steadfastness of the Thessalonians in the faith of the gospel. He therefore wrote to confirm them in that faith, lest they should be turned aside from it by the persecutions of the unbelieving Jews, and also to excite them to a holy conversation becoming the dignity of their high and holy calling. The Epistle concludes with various practical advices and instructions.

SECOND EPISTLE TO THESSALONIANS.

THE Second Epistle to the Thessalonians was evidently written soon after the first (A. D. 52), and from the same place, for Sylvanus or Silas and Timothy are joined together with the apostle in the inscription of this Epistle, as well as of the former. The Epistle was occasioned by the information communicated to Paul by the person who had conveyed his first letter to the Thessalonians respecting the state of the church. Among other things he was informed, from some expressions in it, that many of them expected that the day of judgment would happen in that age, and that such of them as thought the advent of Christ and the end of the world was at hand were neglecting their secular affairs, as being inconsistent with a due preparation for that important and awful event. As soon, therefore, as the state of the Thessalonians was made known to Paul, he wrote this Second Epistle to correct their misapprehension, to rescue them from an error which (appearing to rest on apostolical authority) must ultimately be injurious to the spread of the gospel, and to recommend various Christian duties.

Although this Epistle is the shortest of all St. Paul's letters to the churches, it is not inferior to any of them in sublimity of sentiment and in that excellent spirit by which all the writings of this apostle are so eminently distinguished. Besides those marks of genuineness and authority which it possesses in common with the rest of the apostolical epistles, it has *one* peculiar to itself in the exact representation it contains of the papal power, under the characters of the "man of sin" and the "mystery of iniquity."

THE FIRST EPISTLE TO TIMOTHY.

TIMOTHY, to whom this Epistle was addressed, was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Greek, but his mother was a Jewess, and a person of excellent character. The pious care taken in his education soon appeared to have the desired success, for we are assured by St. Paul that from his childhood Timothy was well acquainted with the Holy Scriptures. It is generally supposed that he was converted to the Christian faith during the first visit made by Paul and Barnabas to Lystra. From the time of his conversion, Timothy made such proficiency in the knowledge of the gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all his brethren in those parts.

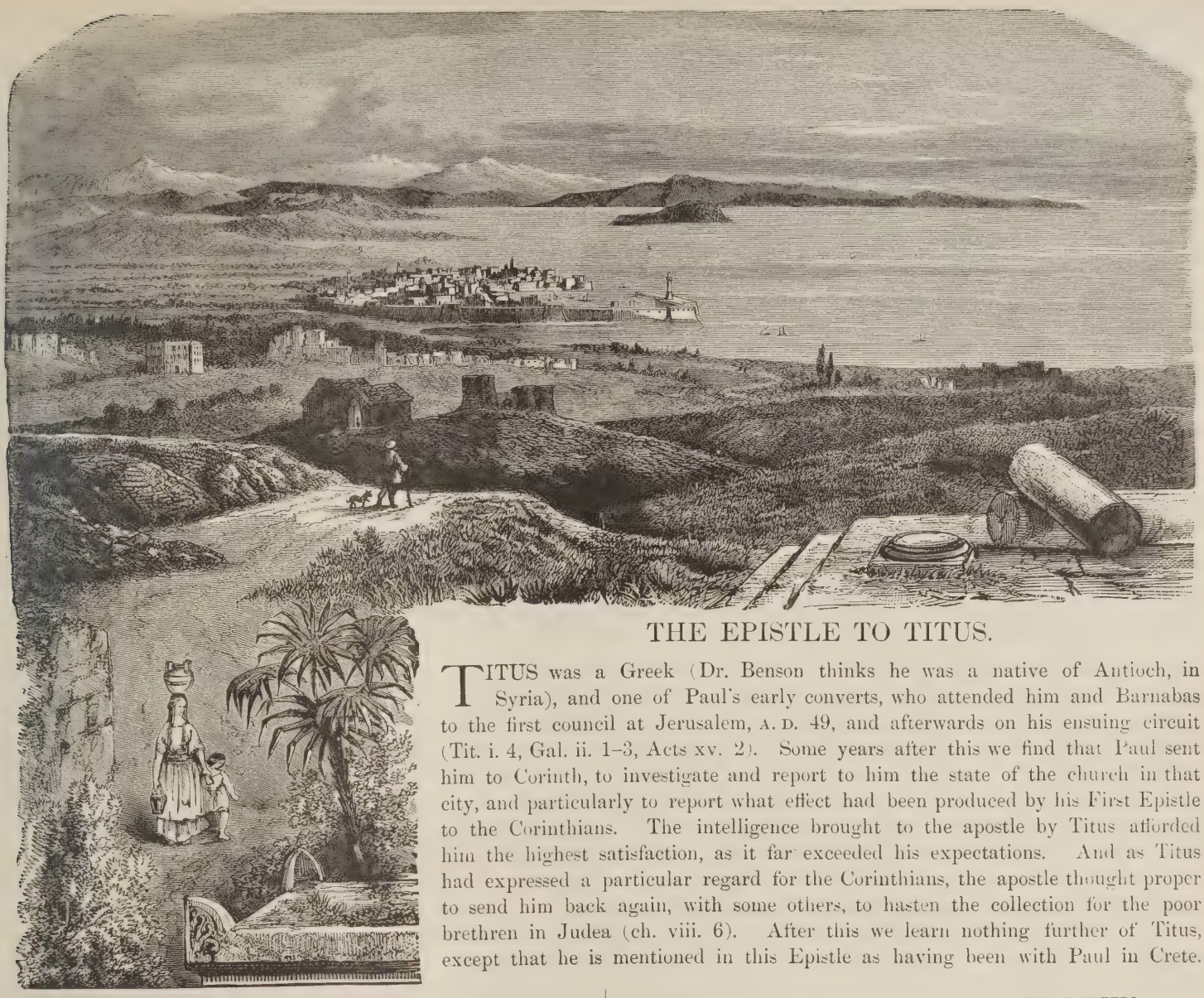
The date of this Epistle has been much disputed, and considerable discussion has taken place on the subject. From a careful examination of the evidence, we think it is safe to conclude that it was written about the end of the year 64. But whatever uncertainty may have prevailed concerning the date of this Epistle, it has always been acknowledged to be the undisputed production of St. Paul. Both the First and Second Epistles to Timothy are cited or alluded to by the apostolical fathers, Clement of Rome and Polycarp, and the First Epistle by Ignatius, and by all subsequent ecclesiastical writers. Timothy having been left at Ephesus to regulate the affairs of the church in that city, St. Paul wrote this Epistle chiefly to instruct him in the choice of proper officers in the churches, as well as in the exercise of a regular ministry. Whoever carefully and impartially examines the style of this Epistle will find that the language and genius of the apostle of the Gentiles pervades it throughout, and that the animating, urgent and affecting motives which it presents are such as proceeded from the heart.

THE SECOND EPISTLE TO TIMOTHY.

THAT Paul was a prisoner when he wrote the second Epistle to Timothy is evident from ch. i. 8, 12, 16, and ch. ii. 9, and that his imprisonment was in Rome appears from ch. i. 17, and is universally admitted. But whether he wrote it during his first imprisonment, recorded in Acts xxviii., or during a second imprisonment there (which was the uniform tradition of the primitive church), is a point that has been much disputed. The former opinion is advocated by Drs. Hammond, Lightfoot, Lardner and Hug, and the latter by Drs. Benson, Macknight, Paley and others. From various considerations, we are inclined to believe that the last-mentioned opinion is correct, and that this Epistle was written by Paul at Rome, during an imprisonment different from that recorded in Acts xxviii. Paul was released from his confinement A. D. 63, and, after visiting various churches, returned to Rome early in 65, where, after being confined rather more than a year, it is generally agreed that he suffered martyrdom A. D. 66.

It is generally supposed that Timothy was at Ephesus when Paul wrote his Second Epistle to him. This opinion is advocated by Drs. Lardner, Benson and Macknight, but is opposed by Michaelis, who has shown that Timothy was most probably somewhere in Asia Minor when Paul sent this letter to him, because the apostle, toward the close of the first chapter, mentions several persons who dwelt in that region, and also because (2 Tim. iv. 13) he requests Timothy to bring with him the cloak, books and parchments which he had left behind him at Troas, and because Troas does not lie in the route from Ephesus to Rome, to which city Timothy was desired to "make haste to come to him before winter" (ch. iv 21). Michaelis concludes, therefore, that Paul, not knowing exactly where Timothy was at that time, wrote to him this Epistle, which he entrusted to a safe person (whom Dr. Benson supposes to have been Tychicus) that was traveling into Asia Minor, with an order to deliver it to him wherever he could find him.

As this Epistle was written to St. Paul's most intimate friend under the miseries of a jail and the near prospect of death, and was not designed for the use of others, it may serve to exhibit the temper and character of the apostle, and to convince us that he was no deceiver, but believed the doctrines he preached.



THE EPISTLE TO TITUS.

TITUS was a Greek (Dr. Benson thinks he was a native of Antioch, in Syria), and one of Paul's early converts, who attended him and Barnabas to the first council at Jerusalem, A. D. 49, and afterwards on his ensuing circuit (Tit. i. 4, Gal. ii. 1–3, Acts xv. 2). Some years after this we find that Paul sent him to Corinth, to investigate and report to him the state of the church in that city, and particularly to report what effect had been produced by his First Epistle to the Corinthians. The intelligence brought to the apostle by Titus afforded him the highest satisfaction, as it far exceeded his expectations. And as Titus had expressed a particular regard for the Corinthians, the apostle thought proper to send him back again, with some others, to hasten the collection for the poor brethren in Judea (ch. viii. 6). After this we learn nothing further of Titus, except that he is mentioned in this Epistle as having been with Paul in Crete.

THE EPISTLE TO PHILEMON.

PHILEMON was an inhabitant of Colossæ, as appears from Paul's mentioning Onesimus in his Epistle to the Colossians (ch. iv. 9) as one of them, and also from his saluting Archippus in this Epistle (ver. 2), who appears, from Col. iv. 17, to have been a pastor of that church. Philemon was most probably a converted Gentile, and a person of great worth as a man and of some note as a citizen in his own country. It appears, from verses 1, 10, 13 and 23 of this Epistle, that Paul was under confinement when he wrote it; and as he expresses (v. 22) his expectation of shortly being released, it is probable that it was written during his first imprisonment at Rome, towards the end of A. D. 62 or early in 63, and was sent, together with the Epistle to the Ephesians and Colossians, by Tychicus and Onesimus. Stronger external testimony to the authenticity of any part of the Bible does not exist than that which we have for the Epistle to Philemon. The whole of this Epistle is a most beautiful composition. Such deference and respect for Philemon, such affection and concern for Onesimus, such distant but just insinuation, such an admirable address pervade the whole, that this alone might be sufficient to convince us that Paul was not unacquainted with the world, and was not that weak and visionary enthusiast which the enemies of revelation have sometimes represented him to be.

THE EPISTLE TO THE HEBREWS.

THE nature and authenticity of this Epistle have been more controverted, perhaps, than any other book of the New Testament. Who the Hebrews were to whom this letter was addressed learned men are by no means agreed. The most ancient opinion, however, and the one best corroborated by the contents of the Epistle itself, is, that it was directed to the Hebrews in Palestine, and probably to the church of Cæsarea. As to the language in which this Epistle was written, there have been two principal opinions; one, that it was originally written in Hebrew, and translated into Greek by Luke or Barnabas; and the other, that it was written in Greek. The point is a much litigated one, but Horne "feels compelled to draw the conclusion that the original language must have been Greek." The question is one, however, which by no means affects the genuineness and authenticity of the gospel. The authorship of this Epistle has been ascribed to different persons, but the Christian Church generally believe it to be the genuine production of the great apostle to the Gentiles. As to the time when this Epistle was written, the majority of commentators place it between A. D. 61 and 64. This Epistle is considered by the most eminent Bible critics a finished model of didactic writing. The internal excellence of this Epistle, as connecting the Old Testament and the New, is most convincing and instructive.

THE EPISTLE OF JAMES.

CONSIDERABLE doubt has existed respecting the author of this Epistle. Two apostles of the name of James are mentioned in the New Testament. The first was the son of Zebedee, a fisherman upon the Lake of Galilee, and the brother of the evangelist John; and as he is uniformly mentioned by the evangelists before John (except in Luke ix. 28), he is supposed to have been the elder of the two. As he was put to death by Herod Agrippa A. D. 44 (Acts xii.), it is evident that he was not the author of the Epistle which bears his name. The other James was the son of Alpheus or Cleopas. He is called the brother or near relation of our Lord (Gal. i. 18, 19), and is generally termed the Less, partly to distinguish him from the other James, and probably because he was lower of stature. There is no doubt that this was the apostle who wrote this Epistle. The time when this Epistle was composed is uncertain; some place it early, A. D. 45, others think its date later, perhaps 61 or 62 A. D. Some writers think this Epistle does not harmonize with the Epistles of Paul. On this topic little can be said. The two apostles had each his own aspect of a cardinal truth, and their expressions have reference to the special need of those they respectively addressed. Paul vindicates the power of a living faith, James shows that if it be not a living faith it is worthless. The two are not at variance. On account of his distinguished piety and sanctity he was named James the Just. Notwithstanding the high opinion that was generally entertained of his character, his life was prematurely terminated by martyrdom. According to Hegesippus, an ecclesiastical historian who flourished about the close of the second century, this event took place about A. D. 62. This Epistle is one of the most pathetic and instructive in the New Testament. Its style possesses all that beautiful and elegant simplicity which so eminently characterizes the sacred writers

THE FIRST EPISTLE OF PETER.

SIMON, surnamed Cephas or Peter (which appellation signifies a stone or rock), was the son of Jonas or Jonah, and was born in Bethsaida, on the coast of the Sea of Galilee, following the occupation of fisherman on that lake until called by Jesus to be his apostle. In the evangelical history of this apostle the distinguishing features in his character are signally portrayed, and in no small degree enhance the credibility of the sacred historians, that they have blended without disguise several traits of his precipitance and presumption with the honorable testimony which the narration of facts affords to the sincerity of his attachment to Christ, and the fervor of his zeal in the cause of his blessed Master. After our Saviour's ascension, Peter took an active part in the affairs of the infant church. It was he who proposed the election of a successor to the traitor Judas (Acts. i. 15–26), and on the ensuing day of Pentecost he preached Christ so effectually that three thousand souls were added to the church. After laboring zealously for many years in the cause of Christ, he was finally crucified at Rome, A. D. 63, during the reign of the Emperor Nero. The design of this Epistle was to support the Christians under afflictions and trials, to which they were subjected, and to instruct them how to behave in the midst of the opposition and cruelty with which they were treated, submissive to civil authority, attentive to their duties in their several stations, and leading blameless and exemplary lives This Epistle is sparing in words, but full of sense, majestic, and one of the finest books of the New Testament. The genuineness and canonical authority of this Epistle have never been disputed.

THE SECOND EPISTLE OF PETER.

SOME doubts were entertained by the primitive churches respecting the authenticity of this Epistle, which has been received as the genuine production of Peter ever since the fourth century, except by the Syrian Church, in which it is read as an excellent book, though not of canonical authority. We have, however, most satisfactory evidence of its genuineness and authenticity. Clement of Rome has three allusions to the second and one to the third chapter of this Epistle, and it is twice referred to by Hermas, once by Justin Martyr, and also by Athenagoras. Various reasons have been assigned why this Epistle was not earlier acknowledged as the writing of Peter. Jerome informs us that the difference in style between this and the former Epistle was in his day the principal cause of its authority being disputed, and the same objection has been adopted by other modern writers. No objection, however, can be drawn from this circumstance, as it is well known that different subjects suggest different styles. Both external and internal evidence show that the Second Epistle of Peter is unquestionably the production of that apostle, and claims to be received and studied with the same devout care and attention as the other inspired writings of the New Testament. That Peter was old and near his death when he wrote this Epistle is evident from chap. i. 14; and that it was written soon after the First Epistle appears from the apology he makes (ch. i. 13, 15) for writing this Second Epistle to the Hebrew Christians. The scope of the Epistle is to confirm the doctrines and instructions delivered in the former, to establish the Hebrew Christians in the faith of the gospel, to caution them against false teachers, and to warn them against those profane scoffers who should make a mock of Christ's coming to judgment. He warns them to prepare for that great event by a holy and unblamable conversation.

THE FIRST EPISTLE OF JOHN.

ALTHOUGH no name is prefixed to this book, its authenticity as a genuine production of the apostle John is unquestionable. It was almost universally received as his composition in the Eastern and Western Churches, and is declared to be genuine by many of the most eminent ancient and modern ecclesiastical writers. The Epistle is characterized by artless simplicity and benevolence, blended with singular modesty and candor, together with a wonderful sublimity of sentiment. It is not properly speaking an epistle, but rather a didactic discourse upon the principles of christianity in doctrine and practice, opening sublimely with the fundamental topics of God's perfection, and man's depravity, and Christ's propitiation, perspicuously propounding the deepest mysteries of our holy faith maintaining the sanctity of its precepts with energy of argument, and exhibiting in all its parts the most dignified simplicity of language With regard to the date of this Epistle, there is a considerable diversity of opinion, but the most probable of these various opinions is that which assigns to it an early date, namely, before the destruction of Jerusalem and the subversion of the Jewish polity. From all the evidence before us, we conclude that St. John wrote his First Epistle in A. D. 68, or at the latest in 69; though it is impossible to ascertain from what place he sent it—whether from Patmos, as Grotius supposes, or from some city in Judea, as Dr. Macknight supposes, or from Ephesus, as Irenæus and Eusebius relate from ancient tradition, which has been generally received. The style of the Epistle is pure, clear and flowing, and an affectionate spirit prevades the whole.



SECOND AND THIRD EPISTLES OF JOHN.

IN the fourth century, when Eusebius wrote his ecclesiastical history, these two epistles were classed among the books which were received by the majority of Christians, though some doubts were entertained by others respecting their authenticity. Testimonies are not wanting, however, to prove that they were both known and received as genuine productions of the apostle John. The Second Epistle is cited by Irenæus, and received by Clement of Alexandria. Origen mentions all three epistles, though he says that the second and third were not allowed to be genuine by all persons. Dionysius of Alexandria mentions them as being ascribed to St. John.

The Second Epistle is an epitome of the first, and touches, in few words, on the same points. The "Lady Electa" is commended for her virtuous and religious education of her children, and is exhorted to abide in the doctrine of Christ, to persevere in the truth, and carefully to avoid the delusions of false teachers. But chiefly does the apostle beseech this Christian matron to practice the great and indispensable commandment of Christian love and charity.

The Third Epistle of John is addressed to a converted Gentile, a respectable member of some Christian church, called Caius, but who he was is a matter of uncertainty, as there are three persons of this name mentioned in the New Testament. Michaelis and most modern critics suppose the person to whom this Epistle was addressed to be the Caius of Corinth, as hospitality was a leading feature of his character. His hospitable temper, particularly toward the ministers of the gospel, is strongly marked in the fifth, sixth, seventh and eighth verses of this Epistle. The scope of this Epistle is to commend his steadfastness in the faith and his general hospitality, especially to the ministers of Christ; to caution him against the ambitious and turbulent practices of Diotrephes, and to recommend Demetrius to his friendship, referring what he further had to say to a personal interview. Commentators are by no means agreed as to who this Diotrephes was. Bede, Erasmus, Michaelis and others suppose him to have been the author of a new sect, and that, as he delivered false doctrines, he objected to those who propagated the true faith. The character of Demetrius, on the contrary, was in every respect conformable to the precepts of the gospel, and St. John recommends him as an example to Caius, and the other members of the church.

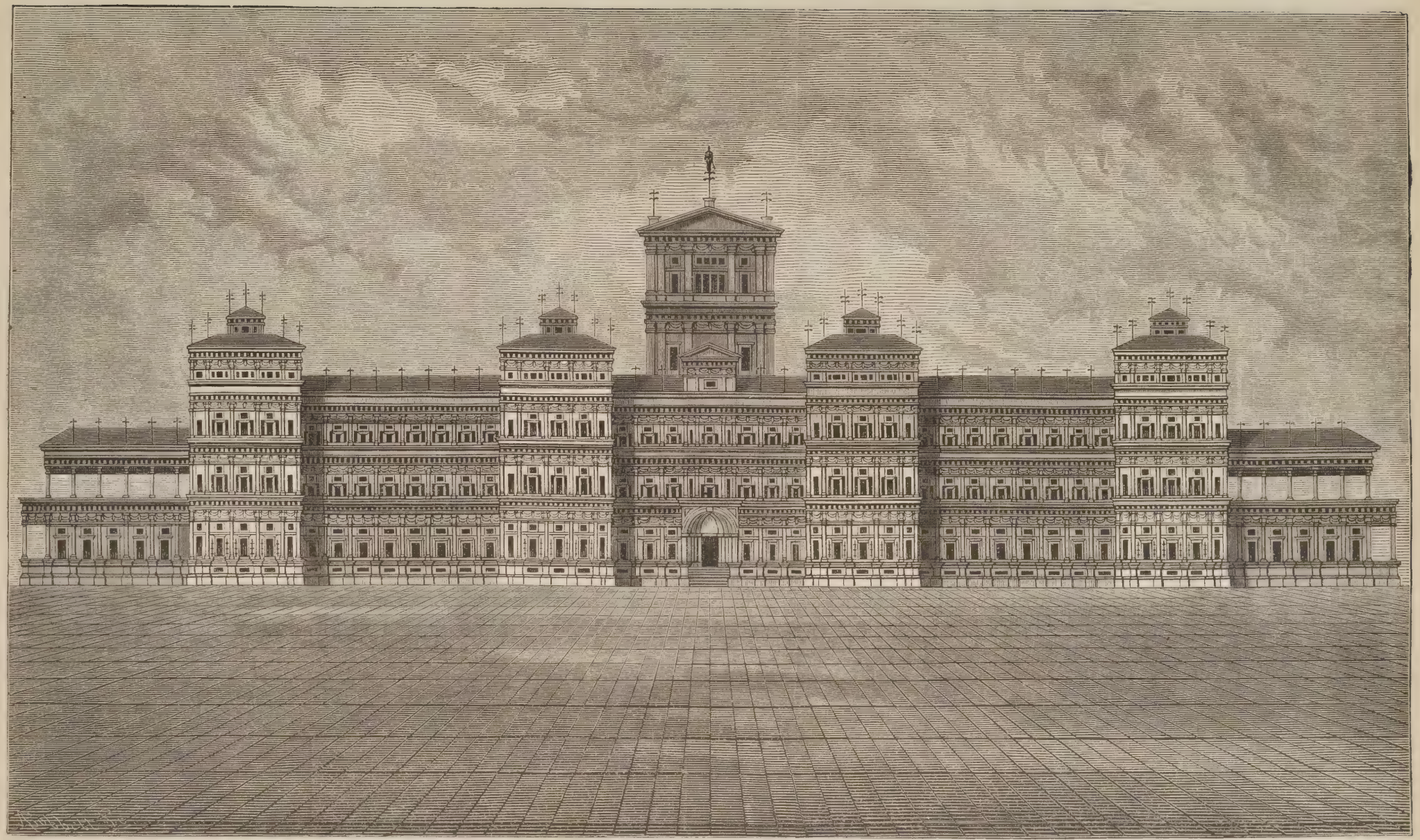
THE EPISTLE OF JUDE.

JUDE or Judas, who was surnamed Thaddeus and Lebbeus, and who was also called the brother of our Lord (Matt. xiii. 25), was the son of Alpheus, brother of James the Less, and one of the twelve apostles. As he continued with the rest of the apostles after our Lord's resurrection and ascension (Acts i. 13), and was also with them on the day of Penticost, it is not unreasonable to suppose that, after having received the extraordinary gifts of the Holy Spirit, he preached the gospel for some time in Judea, and performed miracles in the name of Christ. He is said to have propagated Christianity in Arabia, Syria, Mesopotamia and Persia, and suffered martyrdom in the last named country. The Syrians still claim him as their apostle. When and where this epistle was written, and to whom it was addressed, are uncertain and immaterial. The design of the Epistle is to guard believers against the false teachers who had begun to insinuate themselves into the Christian Church, and to contend with the utmost earnestness and zeal for the true faith.



THE BOOK OF REVELATION.

THIS wonderful book stands alone among the sacred writings of the new dispensation, and occupies a place among them in many respects analogous to that of the Book of Daniel in the Old Testament. It has been very generally ascribed in all ages of the Church to the apostle and evangelist St. John. We learn from the book itself that the visions which it records were seen by the writer while he was in Patmos, a small island in the Ægean Sea, as a prisoner "for the testimony of Jesus Christ" (chap. i. 9); and Irenæus fixes the date of the visions, and therefore (as may be assumed) that of the composition of the book, about the end of the reign of Domitian, in or shortly before A. D. 96. No book has been more commented upon or has given rise to a greater variety of interpretations than the Apocalypse, which has ever been accounted the most difficult portion of the New Testament. Although many parts of the Apocalypse are necessarily obscure to us, because they contain predictions of events still in the future, yet enough is sufficiently clear to convey to us the most important religious instruction. The book is to us precisely what the prophecies of the Old Testament were to the Jews, nor is it in any degree more inexplicable. "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a poor virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established forever on the throne of David. Yet still the pious Jew preserved his faith entire amidst all these wonderful and apparently contradictory intimations. He looked into the holy books in which they were contained with reverence, and with an eye of patient expectation 'waited for the consolation of Israel.'"



TEMPLE OF SOLOMON.



BIRD'S EYE VIEW OF THE HOLY LAND.

Showing Cities, Mountains, Seas, Rivers, and other Important Places mentioned in the HOLY SCRIPTURES.

1. Damascus.
2. River Pharpar.
3. River Abana.
4. Safet.
5. Mount of Beatitudes.
6. Ruins of Capernaum.
7. Plains of Gennesaret.
8. Sea of Tiberias.
9. Site of Bethsaida.
10. City of Tiberias.
11. Village of Magdala.
12. Nazareth.
13. Mount Tabor.
14. Endor.
15. Nain.
16. Acre.
17. Great Plain of Esdraelon.
18. Haifa.
19. Mount Carmel.
20. Convent of Mt. Carmel.
21. Bay of Acre.
22. Ruins of Samaria.
23. Mount Ebal.
24. Mount Gerizim.
25. Shechem.
26. Mountains of Gilead.
27. The Jordan joining the Dead Sea.
28. Waters of Gadarah.
29. Jokneam.
30. Ruins of Cæsarea.
31. River Akhdar.
32. Lydda.
33. Ramah.
34. Samuel's Tomb.
35. Emmaus.
36. Beer.
37. Bethel.
38. Gilgal.
39. Hills of Ephraim.
40. Jordan Place of Baptism.
41. Jericho.
42. Mount of Temptation.
43. Bethany.
44. Bethphage.
45. Brook Kedron.
46. Siloam.
47. Monastery of St. Saba.
48. The Dead Sea.
49. Mount of Olives.
50. Garden of Gethsemane.
51. Point of Ascension.
52. Valley of Jehoshaphat.
53. Mosque of Omar.
54. Palace of the Pasha.
55. Church of the Holy Sepulchre.
56. Calvary.
57. Castle of David.
58. Bethlehem or Jaffa Gate.
59. Mount Zion.
60. Valley of Hinnom.
61. Ramlah.
62. Jaffa, formerly Joppa.
63. Vale of Sharon.
64. Wilderness of St. John.
65. Bethlehem.
66. Chapel of Nativity.
67. Engedi.
68. Caves of Adullam.
69. Tomb of Rachel.
70. Convent of St. John.
71. Hebron.
72. Borders of Edom or Idumea.
73. Zoar.
74. Askelon.
75. Gaza.
76. River Eschol.
77. Ziklag.
78. Moab, the country beyond Jordan.
79. The Mediterranean Sea.
80. Tyre.
81. Sidon.
82. Mountains of Lebanon.
83. Vale of Lebanon.
84. Ruins of Cæsarea Philippi.
85. Waters of Merom.
86. Anti-Lebanon.
87. Mount Hermon.

HISTORY OF HEROD, KING OF THE JEWS.

By Rev G. F. Maclear, D.D.

ANTIPATER appointed his eldest son, Phasael, Governor of Judæa, and conferred the tetrarchy of Galilee on his youngst son, Herod. Of the two sons thus appointed to prominent positions, the younger, Herod, soon began to display uncommon abilities, and the most unbounded ambition. Though only twenty-five years of age, the new governor of Galilee turned his energies at once to the efficient management of his province. Numerous robber-bands, which infested the confines of Syria, were resolutely attacked; their chief, Hezekias, was put to death, and security was restored. Such decision won the praises of multitudes in the towns and cities of Syria.

Two years later, B.C. 44, Cæsar was assassinated at Rome, and Antipater addressed himself to the task of meeting the new situation, unexpected even by his sagacity. Cassius, the chief conspirator in the murder of Cæsar, became pro-consul of Syria, and arriving in Judæa, enforced upon the country the enormous tribute of seven hundred talents of silver. Antipater commissioned Herod to collect the quota from Galilee, while Malichus, a powerful Jew, and an adherent of Hyrcanus, was directed to obtain the rest. Herod, with characteristic energy, employed himself in raising two hundred talents for Galilee, and so gained the favour of Cassius, while the people of Lydda, Gophna, and Emmaus, being backward in their contributions, were sold into slavery; but so incensed was the pro-consul at Malichus for his dilatoriness, that he would have put him to death, had it not been for the intervention of Antipater, who advanced one hundred talents on his account. Herod was now confirmed in the government of Cœle-Syria, and Cassius even promised him the kingdom of Judæa, if the arms of the Republic proved triumphant.

An unexpected power appeared in the country, and Judæa became the victim of the strife for empire between Rome and Parthia. While Antonius was wasting his time in the society of Cleopatra, Queen of Egypt, the Parthians, under Pacorus, having been bribed by Antigonus, advanced through Syria, and made themselves masters of Sidon, Ptolemais, and all the coast except Tyre. Hence a division of the Parthian forces marched against Jerusalem, and their leader, admitted within the walls, proposed to act as umpire between the rival claimants for the throne of Judæa.

Meanwhile the Parthians had obtained possession of Jerusalem. Antigonus was made king, and Hyrcanus and Phasael were delivered into his power. The latter, knowing his death was certain, beat out his brains against the walls of his prison. Thus Jerusalem was left in the hands of a foreign army, who committed the greatest excesses.

Herod in the meantime had not been idle. On arriving at Rome he found Antonius at the summit of power. The triumvir received him with the utmost distinction, and introduced him to Octavius, who at once recalled the services which the Idumean had rendered to the great Julius. A Parthian campaign was at this time being diligently planned by Antonius, and he found in Herod a useful ally. Within seven days, therefore, he procured a decree of the senate, nominating him king of Judæa, and Herod, successful beyond his most sanguine hopes, walked in procession between Octavius and Antonius, preceded by the consuls and other magistrates, to the Capitol, where the usual sacrifices were offered, and the decree investing him with royal power was enrolled.

Herod did not remain long at Rome. Everything depended on the celerity of his movements. The close of the week, therefore, saw him appointed king, and hurrying to Brundusium. Thence he took ship for Ptolemais, and arrived there after an absence of barely three months. Collecting a body of troops, he speedily won over all Galilee, where the recollection of his energy as governor was still fresh. Then he set out to attack Antigonus, who had unsuccessfully laid siege to Masâda, in the hope of obtaining possession of Mariamne. Joppa next fell into his hands; and having raised the siege of Masâda, and liberated his relatives, he proceeded, in conjunction with the Roman general Silo, to lay siege to Jerusalem, B.C. 37, and recommenced the siege, aided by Sosius, at the head of 50,000 troops.

But his progress was still slow. Forty days were spent in taking the first wall, fifteen in taking the second. Then the outer court of the Temple and the lower city were reduced. At last the signal for the assault was given, and an indiscriminate massacre ensued. Multitudes were cut down in the narrow streets, many more while crowded together in their houses. The fury of the legions was roused, and the massacre was only stayed by the repeated solicitations of Herod, who stood with a drawn sword before the entrance of the Holy of Holies, and threatened to cut down any one of the Roman soldiers who attempted to enter.

Herod had now attained the highest object of his ambition. By Roman aid, and under the influence of Roman supremacy, he had become sole ruler of Palestine, and he maintained his power unchallenged until his death. The eventful year, B.C. 31, was drawing on. The rival potentates of Judæa and Egypt had long been watching and fencing with each other, when the battle of Actium ended all their intrigues, and both found themselves obliged to petition for existence from the conqueror. Herod had raised a body of troops to assist Antonius, but the designs of Cleopatra had involved him in a war with Malchus, an Arabian prince. In the first campaign he had been signally defeated, owing to the unwillingness of the Jews to undertake a war against a nation with whom they had no quarrel. But in the spring of B.C. 31, a sudden earthquake convulsed the cities of southern Palestine, and the Arabs, taking advantage of the consternation, slew the Jewish ambassadors who had come to treat for peace. The news of their barbarity roused the whole people, and enabled Herod to win a decisive victory over his foes at Philadelphia, and to gain something like popular favour from his subjects. Thus, successful beyond all his expectations, Herod returned to Jerusalem with greater power secured to him than he had ever enjoyed before.

Herod's return to his capital was the signal for fresh cruelties. The secret orders entrusted to the guardian of Mariamne had been a second time divulged; she persisted in refusing the monarch's affection, and reproached him bitterly with his cruelty towards her family. At length, carried away by rage and jealousy, Herod executed not only Mariamne's guardian, Soemus, but his queen herself. Mariamne submitted to the axe of the executioner with calmness and intrepidity, B.C. 29, and showed herself in death worthy of the noble race of which she came. The horrible reality of the deed, and a sense of his own loss, wrung his spirit to madness. It was long before he recovered fully from the mental derangement which came on.

By the tribute he paid to Rome year by year he acknowledged the tenure on which he held his power. He filled Jerusalem with edifices built in the Greek taste. He inaugurated public exhibitions, and spectacles of all kinds. A theatre rose within, an amphitheatre without, the walls of Jerusalem. Quinquennial games were celebrated on a scale of the utmost magnificence. Shows of gladiators and combats of wild beasts were exhibited within the City of David itself.

He had already built two castles in the southern part of Jerusalem, erected a palace on the impregnable hill of Sion, restored and enlarged the Baris, and called it Antonia, in memory of his former patron. He now converted other places into strong fortresses. South-western Galilee needed a defence against Phœnicia, and his kingdom required a naval harbour and a maritime city. Thirty miles south of Mount Carmel a convenient point offered itself for the latter purpose, at a spot called Strato's Tower. This he converted into a magnificent city, called Cæsarea, with a harbour equal in size to the Piræus at Athens. West of Mount Tabor he built Gabatha; east of the Jordan he fortified the ancient Heshbon; while Samaria, which had been destroyed by John Hyrcanus, rose once more from its ruins, not only considerably increased, but also adorned with a new and magnificent temple, and called *Sebaste* or *Augusta*, in honour of the Roman Emperor.

While thus rebuilding the ruined cities of his kingdom, Herod repeatedly endeavoured, by acts of munificence and liberality, to conciliate the good-will of his subjects. Thus, when in B.C. 24, the crops in Palestine failed for the second time, he not only opened his own private stores, but sent to Petronius, the Roman governor of Egypt, a personal friend, and obtained permission to export corn from that country, with which he not only supplied the wants of his own people, but was even able to send seed into Syria. In this way, and by remitting more than once a great part of the heavy taxation, he earned for himself general gratitude, both from his heathen and Jewish subjects.

At length he resolved to take a step which should ingratiate himself with all classes. He determined to rival Solomon, and rebuild the Temple. Since the restoration of the second Temple by Zorobabel, that structure had fallen in many places into ruin, and had suffered much during the recent wars. He announced his intention, about the year B.C. 20, on the occasion of the Feast of the Passover. But his proposition roused the greatest mistrust, and he found himself obliged to proceed with the utmost caution, and to use every means to allay suspicion. Two years were spent in bringing together the materials, and vast preparations were made before a single stone of the old building was touched. At last, in the year B.C. 18, the foundations of the Temple of Zorobabel were removed, and on those laid centuries before by Solomon, the new pile arose, built of hard white stones of enormous size. Eighteen months were spent in building the Porch, the Holy Place, and the Holy of Holies. Eight years more elapsed before the courts and cloisters and other extensive and splendid buildings around the sacred structure were completed.

On the highest level of the rocky platform of Moriah rose the Naos, or Temple proper, erected solely by priestly hands, divided, as in the days of Solomon, into a Holy Place and a Holy of Holies by a veil or curtain of the finest work. "No figures, no sculpture, as in Persian and Egyptian temples, adorned the front. Golden vines and clusters of grapes, the typical plant and fruit of Israel, ran along the wall; and the greater and lesser lights of heaven were wrought into the texture of the veil. The whole façade was covered with plates of gold, which, when the sun shone upon them in the early day, sent back his rays with an added glory, so great that gazers standing on Olivet had to shade their eyes when turning towards the Temple mount."

The pavement was inlaid with marble of many colours. The most beautiful gateways led into this court, of great height, and ornamented

with the utmost skill. One of these, on the eastern side, looking towards the Mount of Olives, was known as "Solomon's Porch;" close by it was another, the pride of the Temple area, as one writer says, "more like the gopura of an Indian temple than anything we are acquainted with in architecture." This, in all probability, was the one called the "Beautiful Gate" in the New Testament.

The Sanctuary was completed in the year B.C. 16, the anniversary of Herod's inauguration, and was celebrated with a magnificent feast and the most lavish sacrifices. Immediately afterwards Herod undertook a journey to Rome to fetch home his two sons, Alexander and Aristobulus. He was received with every mark of attention by Augustus, and returned to his capital about the spring of B.C. 15. Agrippa was now on a visit to Asia, to inspect these provinces of the empire for his master. Herod thereupon invited him to visit Judæa. Agrippa consented, and escorted by Herod, passed through his new cities of Sebaste and Cæsarea.

Returning from Asia Minor, B.C. 14, Herod landed at his new port of Cæsarea, and proceeding to Jerusalem, recounted the privileges he had secured for the nation, and remitted a fourth of the year's tribute. It might have been hoped that the close of his reign would make some atonement for the atrocities of earlier years; but a scene of bloodshed was now to be enacted far more awful than any which had darkened his reign, as if to show that the "spirit of the injured Mariamne hovered over Herod's devoted house, and, involving the innocent as well as the guilty in the common ruin, designated the dwelling of her murderous husband as the perpetual scene of misery and bloodshed."

On the return of the young princes, Alexander and Aristobulus, they were received by the populace with the utmost enthusiasm, in spite of their education in a foreign land. Their grace and beauty, their engaging manners, above all their descent from the ancient Asmonean line, made them objects of hope and joy on the part of the nation. But the keenest hatred of Pherôras and Salome was now aroused, and they began to whisper into Herod's ear that the young men were bent on avenging their mother's death. The king had given them in marriage, Alexander to Galphyra, the daughter of Archelaus, king of Cappadocia; Aristobulus to Mariamne, a daughter of Salome. Proud of the popularity his sons had acquired, Herod for some time refused to attach any credence to these vile insinuations. At length he adopted an expedient which led to the most disastrous results. By an earlier wife, named Doris, he had a son Antipater. After his alliance with the Asmonean princess he had put Doris away. Now he recalled her and her son, and made the young man a sort of spy over his two step-brothers. Cunning, ambitious, and unscrupulous, Antipater threw himself heart and soul into all the plots of Pherôras and Salome, and continued to make the two princes objects of more and more suspicion to their father.

The arrival at Jerusalem of Archelaus, king of Cappadocia, and father-in-law of Alexander, caused a temporary lull. This monarch succeeded in reinstating the young prince in his father's favour; but the reconciliation was only on the surface. His brother Pherôras, Salome, and, worst of all, Antipater, again filled Herod's mind with apprehensions and suspicions, and he determined once more to seek the advice of Augustus. Accordingly he set out for Rome in B.C. 8, and preferred his complaints against his sons before the emperor. Augustus advised that he should hold a court of arbitration, and recommended Berytus, in Phœnicia, as the place of meeting. There one hundred and fifty princes therefore assembled together, with Saturninus and Volumnius, the prefects of Syria. Before this tribunal Herod laid his complaints, pleaded his cause, and publicly accused his sons. After hearing the charge Saturninus advised that mercy should be extended towards the young men; Volumnius and the majority urged their condemnation, and eventually they were strangled at Samaria, at the very same place where their father had celebrated his marriage with their mother.

But the execution of those unfortunate princes did but little towards removing the elements of discord in Herod's household. Repeated dissensions had arisen between him and his brother Pherôras, who was at length ordered to retire to his own tetrarchy of Perœa. There he sickened and died, and his widow was accused of having poisoned him. The investigation that ensued revealed a new and still more formidable conspiracy, which Antipater and Pherôras had formed against Herod's life. Antipater was absent at Rome, but he was allowed to return to Cæsarea, and on reaching Jerusalem was instantly seized, and brought to trial before the Roman governor of Syria, Quintilius Varus. The charge was proved, and he was condemned to death, but his execution was respited till the will of the emperor could be ascertained.

Herod was now upwards of seventy years of age, and already felt the approach of his last mortal malady. Removing for change of air to Jericho, he resolved to make the final alterations in his will. Passing over Archelaus and Philip, whom Antipater had accused of treachery, he nominated Antipas, a son by Malthace, a Samaritan, his successor in the kingdom; and left magnificent bequests to Cæsar, to Cæsar's wife Julia, to her sons, and to the members of his own family.

Before Herod left for Jericho, and while he was still residing in the magnificent palace he had built on Zion, his fears and suspicions were still further increased by the visit to his capital of certain magi from the East, bearing the strange intelligence that they had seen in the East the star of a new-born King of the Jews, and had come to worship Him.

The inquiry respecting an *hereditary King of the Jews* roused the alarm of the Idumean tyrant, and, hastily convening an assembly of the chief priests and scribes, he inquired where, according to their prophetical books, the long-expected Messiah was to be born. Without any hesitation they pointed to the words of the prophet Micah, which declared that Bethlehem, in Judæa, was the favoured spot. Concealing his wicked intentions, the monarch therefore bade the magi repair to Bethlehem, bidding them let him know as soon as they had found the young child, that he, too, might come and do Him reverence.

Thus advised, the magi set out, and at Bethlehem they found "the young Child, and Mary his Mother, and they fell down and worshipped Him." For true it was that while Herod's blood-stained reign was drawing near its close, and when, after a life of tyranny and unsurpation, he was sinking "into the jealous decrepitude of his savage old age," a lowly Virgin had at Bethlehem brought "forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger." The advent of this true King of kings, "in great humility," had moved all heaven to its centre; and while Herod's palaces were the scenes of jealousies, suspicion, and murders, and his subjects were groaning under the yoke of his iron rule, the heavenly song had floated over the hills of Bethlehem, and shepherds keeping watch over their flocks had heard the words, breaking the stillness of the night, "Glory to God in the highest, and on earth peace, goodwill toward men."

After they had offered their homage and their gifts to the heavenly Child, the magi would naturally have returned to Herod; but warned of God in a dream of peril awaiting them if they did so, they returned to their own land another way. Thus foiled, the jealousy of Herod assumed a more malignant aspect, and, unable to identify the royal Infant of the seed of David, he issued an edict that all the children of Bethlehem and its neighbourhood, from two years old and under, should be slain.

"Herod's whole career was red with the blood of murder. He had massacred priests and nobles; he had decimated the Sanhedrin; he had caused the high priest, his brother-in-law, the young and noble Aristobulus, to be drowned in pretended sport before his eyes; he had ordered the strangulation of his favourite wife, the beautiful Asmonean princess Mariamne, though she seems to have been the only human being whom he passionately loved. His sons Alexander, Aristobulus, and Antipater; his uncle Joseph; Antigonus and Alexander, the uncle and father of his wife; his mother-in-law Alexandra; his kinsman Cortobanus; his friends Dositheus and Gadias were but a few of the multitudes who fell victims to his sanguinary, suspicious, and guilty terrors. His reign which was so cruel that, in the energetic language of the Jewish ambassadors to the Emperor Augustus, 'the survivors during his lifetime were even more miserable than the sufferers.'"

Herod's disorder increased with the utmost violence. He lay in the magnificent palace which he had built for himself under the palm-trees of Jericho, racked with pain, and tormented with thirst. Still cherishing hopes of recovery, he now caused himself to be conveyed across the Jordan to Callirrhoë, not far from the Dead Sea, hoping to obtain relief from its warm bituminous springs. But the use of the waters produced no effect. He was conveyed back to Jericho, where he ordered the chiefs of the nation, under pain of death, to assemble. As they arrived they were shut up in the Hippodrome, and Herod charged Salome and Alexas, immediately upon his decease, to put them to death. Scarcely had he given these orders when a dispatch arrived from Rome, announcing the ratification by the emperor of the sentence pronounced upon Antipater. Thereupon the tyrant's desire for life instantly returned, but a paroxysm of racking pain coming on, he called for an apple and a knife, and in an unguarded moment tried to stab himself. His cousin Achiab stayed his hand, and Antipater, hearing the clamour from a neighbouring apartment, and thinking his father was dead, made a determined effort to escape by bribing his guards. No sooner did Herod hear of this, than, though almost insensible, he raised himself on his elbow, and ordered one of the spearmen to dispatch his son on the spot. Thus Antipater paid the penalty of his life of treachery and hypocrisy. Herod now once more amended his will, nominating his eldest son Archelaus as his successor on the throne, and appointing Herod Antipas tetrarch of Galilee and Perœa; Herod Philip, tetrarch of Auranitis, Trachonitis and Batanæa; and Salome mistress of Jamnia, Azotus, and some other towns.

Five days more of excruciating agony remained for the miserable monarch, and then, "choking as it were with blood, devising massacres in its very delirium, the soul of Herod passed forth into the night." Archelaus at once assumed the direction of affairs at Jerusalem, and proceeded to give his father a magnificent funeral. First, clad in armour, advanced a numerous force of troops, with their generals and officers; then followed five hundred of Herod's domestics and freedmen, bearing aromatic spices. Next came the body, covered with purple, with a diadem on the head, and a sceptre in the right hand, and lying on a bier of gold studded with precious stones. After the bier, which was surrounded by Herod's sons and relatives, came his body-guard; then his foreign mercenaries, men from Thrace, Germany, and Gaul, "whose stalwart and ruddy persons were at this time familiar in Jerusalem." In this order the procession advanced slowly from Jericho to Herodium, not far from Tekōa, a distance of about twenty-five miles, where the late monarch had erected a fortress. Here, in the tower-crowned citadel to which he had given his name, and not far from the spot where He was born whom the Idumean king had sought to cut off with the innocents of Bethlehem, Herod was buried.

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENTS, AND OF THE APOCRYPHA,

WITH THE NUMBER OF THEIR CHAPTERS.

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Deuteronomy 34	Job 42	Obadiah 1
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II. Kings 25	Lamentations 5	Zechariah 14
I. Chronicles 29	Ezekiel 48	Malachi 4

THE BOOKS CALLED APOCRYPHA.

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II. Esdras 16	Ecclesiasticus 51	The Idol Bel, and the Dragon.
Tobit 14	Baruch, with the Epistle of	The Prayer of Manasses.
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THE BOOKS OF THE NEW TESTAMENT.

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CALLED

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Cycle of the Moon, 0007.——Indiction, 0005.——Creation from Tisri, 0001.

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1 *The creation of heaven and earth.* 14 *Of the sun, moon, and stars.* 26 *Of man in the image of God.* 29 *Also the appointment of food.*

IN the [a]beginning [b]God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep: [c]and the Spirit of God moved upon the face of the waters.

3 ¶ [d]And God said, [e]Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided †the light from the darkness.

5 And God called the light [f]Day, and the darkness he called Night: †and the evening and the morning were the first day.

6 ¶ And God said, [g]Let there be a †firmament in the midst of the waters: and let it divide the waters from the waters.

7 And God made the firmament, [h]and divided the waters which *were* under the firmament from the waters which *were* [i]above the firmament: and it was so.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 ¶ And God said, [k]Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth [l]bring forth †grass, the herb yielding seed, *and* the fruit-tree yielding [m]fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [n]lights in the firmament of the heaven, to divide †the day from the night; and let them be for signs, and [o]for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God [p]made two great lights; the greater light †to rule the day, and [q]the lesser light to rule the night: *he made* [r]the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

Before CHRIST 4004.

[a] John 1. 1, 2. Heb. 1. 10.
[b] Ps. 8. 3. & 33. 6. & 89. 11, 12. & 102. 25. & 136. 5. & 146. 6. Isa. 44. 24. Jer. 10. 12. & 51. 15. Zech. 12. 1. Acts 14. 15. & 17. 24. Col. 1. 16, 17. Heb. 11. 3. Rev. 4. 11. & 10. 6.
[c] Ps. 33. 6. Isa. 40. 13, 14.
[d] Ps. 33. 9
[e] 2 Cor. 4. 6.
†Heb. *between the light and between the darkness.*
[f] Ps. 74. 16. & 104. 20.
†Heb. *and the evening was, and the morning was.*
[g] Job. 37. 18 Ps. 136. 5. Jer. 10. 12. & 51. 15.
†Heb. *expansion.*
[h] Prov. 8. 28
[i] Ps. 148. 4.
[k] Job 26. 10. & 38. 8. Ps. 33. 7. & 95. 5. & 104. 9. & 136. 6. Prov. 8. 29. Jer. 5. 22. 2 Pet. 3. 5.
[l] Heb. 6. 7.
†Heb. *tender grass.*
[m] Luke 6. 44.
[n] Deut. 4. 19. Ps. 74. 16. & 136. 7.
†Heb. *between the day and between the night.*
[o] Ps. 74. 17. & 104. 19.
[p] Ps. 136. 7, 8, 9. & 148. 3, 5.
†Heb. *for the rule of the day.*
[q] Ps. 8. 3.
[r] Job 38. 7.

Before CHRIST 4004.

[s] Jer. 31. 35.

‖ Or, *creeping.*
†Heb. *soul.*
†Heb. *let fowl fly.*
†Heb. *face of the firmament of heaven.*
[a] ch. 6. 20. & 7. 14. & 8. 19. Ps. 104. 26.
[w] ch. 8. 17.

[x] ch. 5. 1. & 9. 6. Ps. 100. 3. Eccl. 7. 29. Acts 17. 20, 28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. Jam. 3. 9.
[y] ch. 9. 2. Ps. 8. 6.
[z] 1 Cor. 11. 7.
[a] ch. 5. 2. Mal. 2. 15. Matt. 19. 4. Mark 10. 6.
[b] ch. 9. 1, 7. Lev. 26. 9. Ps. 127. 3. & 128. 3, 4.
†Heb. *creepeth.*

†Heb. *seeding seed.*

[c] ch. 9. 3. Job 36. 31. Ps. 104. 14, 15. & 136. 25. & 146. 7. Acts 14. 17.
[d] Ps. 145. 15, 16, & 147. 9.
[e] Job 38. 41.
† Heb. *a living soul.*
[f] Ps. 104. 24. 1 Tim. 4. 4.

18 And to [s]rule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the ‖ moving creature that hath †life, and †fowl *that* may fly above the earth in the †open firmament of heaven.

21 And [u]God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, [w]Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, [x]Let us make man in our image, after our likeness: and [y]let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, [z]in the image of God created he him; [a]male and female created he them.

28 And God blessed them, and God said unto them, [b]Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that †moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb †bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [c]to you it shall be for meat.

30 And to [d]every beast of the earth, and to every [e]fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* †life, *I have given* every green herb for meat: and it was so.

31 And [f]God saw every thing that he had made: and behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. II.

1 *The first sabbath.* 4 *The manner of the creation.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THUS the heavens and the earth were finished, and [a] all the host of them.

2 [b] And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God [c] blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God †created and made.

4 ¶ [d] These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every [e] plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not [f] caused it to rain upon the earth, and *there was* not a man [g] to till the ground.

6 But ‖there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man †*of* the [h] dust of the ground, and [i] breathed into his [k] nostrils the breath of life; and [l] man became a living soul.

8 ¶And the LORD God planted [m] a garden [n] eastward in [o] Eden; and there [p] he put the man whom he had formed.

9 And out of the ground made the LORD God to grow [q] every tree that is pleasant to the sight, and good for food; [r] the tree of life also in the midst of the garden, [s] and the tree of knowledge of good and evil.

10 ¶And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth [t] the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: [w] there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of †Ethiopia.

14 And the name of the third river *is* [x] Hiddekel: that *is* it which goeth ‖toward the east of Assyria. And the fourth river *is* Euphrates.

15 ¶And the LORD God took ‖the man, and [y] put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden †thou mayest freely eat:

17 [z] But of the tree of the knowledge of good and evil, [a] thou shalt not eat of it: for in the day that thou eatest thereof [b] †thou shalt surely die.

18 ¶And the LORD God said, *It is* not good that the man should be alone: [c] I will make him an help †meet for him.

19 [e] And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and [j] brought *them* unto ‖Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam †gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 ¶And the LORD God caused a [g] deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22 And the rib, which the LORD God had taken from man, †made he a woman, and [h] brought her unto the man.

23 And Adam said, This *is* now †bone of my bones, and flesh of my flesh: she shall be called †Woman, because she was [k] taken out of †man.

24 [l] Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 [m] And they were both naked, the man and his wife, and were not [n] ashamed.

CHAP. III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.* 16 *The punishment of mankind.* 22 *Their casting out of paradise.*

NOW [a] the serpent was [b] more subtile than any beast of the field which the LORD God had made: and he said unto the woman, †Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 [c] But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 [d] And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then [e] your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶And when the woman saw that the tree *was* good for food, and that it *was* †pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, [f] and did eat; and gave also unto her husband with her, [g] and he did eat.

7 And [h] the eyes of them both were opened, [i] and they knew that they *were* naked: and they sewed fig-leaves together, and made themselves ‖aprons.

8 And they heard [k] the voice of the LORD God walking in the garden in the †cool of the day: and Adam and his wife [l] hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: [m] and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldest not eat?

12 And the man said, [n] The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, [o] The serpent beguiled me, and I did eat.

14 ¶And the LORD God said [p] unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and [q] dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between [r] thy seed and [s] her seed: [t] it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; [u] in sorrow thou shalt bring forth children: [w] and thy desire *shall be* ‖ to thy husband, and he shall [x] rule over thee.

17 And unto Adam he said, [y] Because thou hast hearkened unto the voice of thy wife, [z] and hast eaten of the tree [a] of which I commanded thee, saying, Thou shalt not eat of it: [b] cursed *is* the ground for thy sake; [c] in sorrow shalt thou eat *of* it all the days of thy life;

Before CHRIST 4004.

a Ps. 33. 6.

b Ex. 20.11. & 31. 17. Deut. 5. 14. Heb. 4. 4.

c Neh. 9.14. Isa. 58. 13.

† Heb. *created to make.*

d ch. 1. 1. Ps. 90. 1, 2.

e ch. 1. 12. Ps. 104. 14.

f Job 38.26, 27, 28.

g ch. 3. 23.

‖ Or, *a mist which went up from, &c.*

† Heb. *dust of the ground.*

h ch. 3. 19, 23. Ps. 103. 14. Eccl. 12. 7. Isa. 64. 8. 1 Cor.15.47.

i Job 33. 4. Acts 17. 25.

k ch. 7. 22. Isa. 2. 22.

l 1 Cor. 15. 45.

m ch.13.10. Isa. 51. 3. Ezek.28.13 Joel 2. 3.

n ch. 3. 24.

o ch. 4. 16. 2 Kings 19. 12. Ezek.27.23.

p ver. 15.

q Ezek.31.8.

r ch. 3. 22. Prov. 3.18. & 11. 30. Rev. 2. 7. & 22. 2, 14.

s ver. 17.

t ch. 25. 18.

w Num.11. 7.

† Heb. *Cush*

x Dan.10.4.

‖ Or, *eastward to Assyria.*

‖ Or, *Adam.*

y ver. 8.

† Heb. *eating thou shalt eat.*

z ver. 9.

a ch. 3.1, 3, 11, 17.

b ch. 3.3,19. Rom. 6. 23. 1 Cor.15.56. Jam. 1. 15. 1 John 5.16

† Heb. *dying thou shalt die.*

c ch. 3. 12. 1 Cor. 11. 9. 1 Tim. 2.13.

† Heb. *as before him.*

e ch. 1. 20, 24.

f Ps. 8. 6. See ch.6.20.

‖ Or, *the man.*

† Heb. *called.*

g ch. 15. 12 1 Sam. 26. 12.

† Heb. *builded.*

h Prov. 18. 22. Heb. 13. 4.

i ch. 29. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. Eph. 5. 30.

† Heb. *Isha.*

k 1 Cor. 11. 8.

† Heb. *Ish.*

l ch. 31. 15. Ps. 45. 10. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph.5.3.16.

m ch. 3. 7, 10, 11.

n Ex.32.25. Isa. 47. 3.

a Rev. 12.9. & 20. 2.

b Matt. 10. 16. 2 Cor. 11. 3.

† Heb. *Yea, because, &c.*

c ch. 2. 17.

d ver. 13. 2 Cor. 11. 3. 1 Tim. 2.14.

e ver. 7. Acts 26. 18.

† Heb. *a desire.*

f 1 Tim.2.14

g ver.12,17.

h ver. 5.

i ch. 2. 25.

‖ Or, *things to gird about.*

k Job 38. 1.

† Heb. *wind.*

l Job 31. 33. Jer. 23. 24. Amos 9. 3.

m ch. 2. 25. Ex. 3. 6. 1 John 3.20

n ch. 2. 18. Job 31. 33. Prov.28.13.

o ver. 4. 2 Cor. 11. 3. 1 Tim. 2.14.

p Ex.21.29, 32.

q Isa.65.25. Mic. 7. 17.

r Matt. 3.7. & 13. 38. & 23. 33. John 8. 44. Acts 13. 10. 1 John 3. 8.

s Ps.132.11. Isa. 7. 14. Mic. 5. 3. Matt. 1. 23, 25. Luke 1. 31, 34, 35. Gal. 4. 4.

t Rom. 16. 20. Col. 2. 15. Heb. 2. 14. 1 John 5. 5. Rev. 12. 7, 17.

u Ps. 48. 6. Isa. 13. 8. & 21. 3. John 16. 21 1 Tim. 2.15.

w ch. 4. 7.

‖ Or, *subject to thy husband.*

x 1 Cor. 11. 3. & 14. 34. Eph. 5. 22, 23, 24. 1 Tim. 2.11, 12. Tit. 2. 5. 1 Pet. 3.1,5, 6.

y 1 Sam.15. 23.

z ver. 6.

a ch. 2. 17.

b Eccl. 1. 2, 3. Isa. 24. 5, 6. Rom. 8. 20.

c Job 5. 7. Eccl. 2. 23.

18 [d]Thorns also and thistles shall it †bring forth to thee; and [e]thou shalt eat the herb of the field:

19 [f]In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: [g]for dust thou *art*, and [h]unto dust shalt thou return.

20 And Adam called his wife's name † ‖Eve, because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶And the LORD God said, [i]Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, [k]and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, [l]to till the ground from whence he was taken.

24 So he drove out the man: and he placed [m]at the east of the garden of Eden [n]Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. IV.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curse of Cain.*

AND Adam knew Eve his wife; and she conceived, and bare ‖Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother †Abel: and Abel was †a keeper of sheep, but Cain was [a]a tiller of the ground.

3 And †in process of time it came to pass, that Cain brought [b]of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of [c]the firstlings of his †flock, and of the fat thereof. And the LORD had [d]respect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not respect: and Cain was very wroth, [e]and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not ‖be accepted? and if thou doest not well, sin lieth at the door: and ‖unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and [f]slew him.

9 ¶And the LORD said unto Cain, [g]Where *is* Abel thy brother? And he said, [h]I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's †blood [i]crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength: A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ‖My punishment *is* greater than I can bear.

14 [k]Behold, thou hast driven me out this day from the face of the earth; and [l]from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [m]*that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him [n]seven-fold. And the LORD [o]set a mark upon Cain, lest any finding him should kill him.

Before CHRIST 4004.

d Job 31.40. †Heb. *cause to bud.*
e Ps. 104.14.
f Eccl. 1.13. 2 Thess. 3. 10.
g ch. 2. 7.
h Job 21.26. & 34. 15. Ps. 104. 29. Eccl. 3. 20. & 12. 7. Rom. 5. 12. Heb. 9. 27.
†Heb. *Chavah.*
‖That is, *living.*
i ver. 5. Like Is. 19. 12. & 47.12, 13. Jer. 22. 23.
k ch. 2. 9.
l ch. 4. 2. & 9. 20.
m ch. 2. 8.
n Ps. 104.4. Heb. 1. 7.

4003.

‖That is, *gotten*, or, *acquired.*
†Heb. *Hebel.*
† Heb. *a feeder.*
a ch. 3. 23. & 9. 20.
†Heb. *at the end of days.*
b Num. 18. 12.
c Num. 18. 17. Prov. 3. 9.
† Heb. *sheep*, or, *goats.*
d Heb. 11.4.
e ch. 31. 2.

‖Or, *have the excellency.* Heb. 11. 4.
‖Or, *subject unto thee.* ch. 3. 16.

about 3875

f Mat 23.35 1John 3. 12 Jude 11.
g Ps. 9. 12.
h John 8.44.

†Heb. *bloods.*
i Heb. 12.24. Rev. 6. 10.

‖Or, *Mine iniquity is greater than that it may be forgiven.*
k Job 15.20 —24.
l Ps. 51. 11.
m ch. 9. 6. Num. 35. 19, 21, 27.

n Ps. 79.12.
o Ezek. 9.4, 6.

Before CHRIST about 3875.

p 2 Kings 13 23. & 24. 20. Jer. 23. 29. & 52. 3. about 3875
† Heb. *Chanock.*
q Ps. 49. 11.

† Heb. *Lemech.*

r Rom. 4.11, 12.
† Heb. *whetter.*
‖Or, *I would slay a man in my wound, &c.*
‖Or, *in my hurt.*
s ver. 15.
t ch. 5. 3.
† Heb. *Sheth.*
‖That is, *appointed*, or, *put.*

3874.

u ch. 5. 6.
† Heb. *Enosh.*
‖Or, *to call themselves by the name of the* LORD.

3769.

w 1 Kings 18. 24. Ps. 116. 17. Joel 2. 32. Zeph. 3. 9. 1 Cor. 1. 2.

16 ¶And Cain [p]went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife, and she conceived, and bare †Enoch: and he builded a city, [q]and called the name of the city after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat †Lamech.

19 ¶And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the [r]father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an †instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for ‖I have slain a man to my wounding, and a young man ‖to my hurt.

24 [s]If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶And Adam knew his wife again, and she bare a son, and [t]called his name † ‖Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, [u]to him also there was born a son; and he called his name †Enos: then began men ‖[w]to call upon the name of the LORD.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godliness and translation of Enoch.*

THIS *is* the [a]book of the generations of Adam: In the day that God created man, in [b]the likeness of God made he him:

2 [c]Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and [d]called his name Seth:

4 [e]And the days of Adam after he had begotten Seth were eight hundred years: [f]and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: [g]and he died.

6 And Seth lived an hundred and five years, and [h]begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years; and he died.

9 ¶And Enos lived ninety years, and begat †Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years; and he died.

12 ¶And Cainan lived seventy years, and begat †Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years; and he died.

15 ¶And Mahalaleel lived sixty and five years, and begat †Jared:

4004.

a 1 Chron. 1. 1. Luke 3. 36.
b ch. 1. 26. Eph. 4. 24. Col. 3. 10.
c ch. 1. 27.

3874.

d ch. 4. 25.
e 1 Chron. 1. 1, &c.
f ch. 1. 28.

g ch. 3. 19. Heb. 9. 27.

3769.

h ch. 4. 26.

3679.

† Heb. *Kenan.*

3609.

† Gr. *Malaleel.*

3544.

† Heb. *Jared.*

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years; and he died.

18 ¶And Jared lived an hundred sixty and two years, and he begat [i]Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years; and he died.

21 ¶And Enoch lived sixty and five years, and begat †Methuselah:

22 And Enoch [k]walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And [l]Enoch walked with God, and he *was* not: for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat †Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years; and he died.

28 ¶And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name †‖Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground [m]which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 ¶And Noah was five hundred years old: and Noah begat [n]Shem, Ham, [o]and Japheth.

CHAP. VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 14 *The order and form of the ark.*

AND it came to pass, [a]when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they [b]took them wives of all which they chose.

3 And the LORD said, [c]My Spirit shall not always strive with man, [d]for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same *became* mighty men, which *were* of old, men of renown.

5 ¶And God saw that the wickedness of man *was* great in the earth, and *that* ‖every [e]imagination of the thoughts of his heart *was* only evil †continually.

6 And [f]it repented the LORD that he had made man on the earth, and it [g]grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; †both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah [h]found grace in the eyes of the LORD.

9 ¶These *are* the generations of Noah: [i]Noah was a just man, *and* ‖perfect in his generations, *and* Noah [k]walked with God.

10 And Noah begat three sons, [l]Shem, Ham, and Japheth.

11 The earth also was corrupt [m]before God; and the earth was [n]filled with violence.

12 And God [o]looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, [p]The end of all flesh is come before me; for the earth is filled with violence through them: [q]and behold, I will destroy them ‖with the earth.

14 ¶Make thee an ark of gopher-wood: †rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 [r]And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and [s]thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, [t]two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *sort* [u]shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 [w]Thus did Noah; [x]according to all that God commanded him, so did he.

CHAP. VII.

1 *Noah, with his family, and the living creatures, enter the ark.* 17 *The beginning and continuance of the flood.*

AND the LORD said unto Noah, [a]Come thou and all thy house into the ark: for [b]thee have I seen righteous before me in this generation.

2 Of every [c]clean beast thou shalt take to thee by †sevens, the male and his female: [d]and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth [e]forty days and forty nights: and every living substance that I have made will I †destroy from off the face of the earth.

5 [f]And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶[g]And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

Before CHRIST 3544.

3382.

[i] Jude 14. 15.

3317.

†Gr. *Mathusala.*

[k] ch. 6. 9. & 17. 1. & 24. 40. 2 Kings 20. 3. Ps. 16. 8. & 116. 9. & 128. 1. Mic. 6. 8. Mal. 2. 6.

[l] 2 Kings 2. 11. Heb. 11. 5.

3130.

†Heb. *Lemech.*

2948.

†Gr. *Noe.* Luke 3. 36. Heb. 11. 7. 1 Pet. 3. 20.

‖ That is, *rest,* or, *comfort.*

[m] ch. 3. 17. & 4. 11.

2353.

[n] ch. 6. 10.

[o] ch. 10. 21.

Before CHRIST 2448.

‖ Or, *upright.*

[k] ch. 5. 22.

[l] ch. 5. 32.

[m] ch. 7. 1. & 10. 9. & 13. 13. 2 Chron. 34. 27. Luke 1. 6. Rom. 2. 13. & 3. 19.

[n] Ezek. 8. 17. & 28. 16. Hab. 2. 8, 17.

[o] ch. 18. 21. Ps. 14. 2. & 33. 13, 14. & 53. 2. 3.

[p] Jer. 51. 13 Ezek. 7. 2, 3, 6. Amos 8. 2. 1 Pet. 4. 7.

[q] ver. 17.

‖ Or, *from the earth.*

†Heb. *nests.*

[r] ver. 13. ch. 7. 4, 21, 22, 23. 2 Pet. 2. 5.

[s] ch. 7. 1, 7, 13. 1 Pet. 3. 20. 2 Pet. 2. 5

[t] ch. 7. 8, 9, 15, 16.

[u] ch. 7. 9, 15. See ch. 2. 19.

[w] Heb. 11. 7. See Ex. 40. 16.

[x] ch. 7. 5, 9, 16.

2349.

[a] ver. 7, 13. Matt. 24. 38. Luke 17. 26. Heb. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.

[b] ch. 6. 9. Ps. 33. 18, 19. Prov. 10. 9. 2 Pet. 2. 9.

[c] ver. 8. Lev. ch. 11.

†Heb. *seven seven.*

[d] Lev. 10. 10. Ezek. 44. 23.

[e] ver. 12, 17.

†Heb. *blot out.*

[f] ch. 6. 22.

2349.

[g] ver. 1.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, ‖ after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all [h] the fountains of the great deep broken up, and ‖ [i] the windows of heaven were opened.

12 [k] And the rain was upon the earth forty days and forty nights.

13 In the self-same day [l] entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 [m] They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every † sort.

15 And they [n] went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, [o] as God had commanded him: and the LORD shut him in.

17 [p] And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: [q] and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth: [r] and all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail: and the mountains were covered.

21 [s] And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in [t] whose nostrils *was* † the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and [u] Noah only remained *alive*, and they that *were* with him in the ark.

24 [w] And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1 *The waters assuage.* 4 *The ark resteth on Ararat.* 18 *Noah goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice.*

AND God [a] remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: [b] and God made a wind to pass over the earth, and the waters assuaged.

2 [c] The fountains also of the deep, and the windows of heaven were stopped, and [d] the rain from heaven was restrained.

3 And the waters returned from off the earth † continually: and after the end [e] of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters † decreased continually, until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened [f] the window of the ark which he had made:

7 And he sent forth a raven, which went forth † to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and † pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark.

11 And the dove came into him in the evening, and lo, in her mouth *was* an olive-leaf pluckt off. So Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

2348.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, [g] thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee [h] every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and [i] be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their † kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of [k] every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled [l] a † sweet savour; and the LORD said in his heart, I will not again [m] curse the ground any more for man's sake; ‖ for the [n] imagination of man's heart *is* evil from his youth: [o] neither will I again smite any more every thing living, as I have done.

22 [p] † While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and [q] day and night, shall not cease.

CHAP. IX.

1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant,* 13 *signified by the rainbow.* 18 *Noah replenisheth the world,* 21 *is drunken, and mocked of his son,* 25 *curseth Canaan,* 29 *and dieth.*

AND God blessed Noah and his sons, and said unto them, [a] Be fruitful, and multiply, and replenish the earth.

2 [b] And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 [c] Every moving thing that liveth shall be meat for you; even as the [d] green herb have I given you [e] all things.

Before CHRIST 2349.

‖ Or, *on the seventh day.*

[h] ch. 8. 2. Prov. 8. 28. Ezek. 26. 19.
‖ Or, *flood-gates.*
[i] ch. 1. 7. & 8. 2. Ps. 78. 23.
[k] ver. 4. 17.
[l] ver. 1. 7. ch. 6. 18. Heb. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.
[m] ver. 2, 3, 8, 9.
† Heb. *wing*
[n] ch. 6. 20.
[o] ver. 2, 3.
[p] ver. 4, 12.
[q] Ps. 104. 26.
[r] Ps. 104. 6. Jer. 3. 23.
[s] ch. 6. 13, 17 ver. 4. Job 22. 16. Matt. 24. 39. Luke 17. 27. 2 Pet. 3. 6.
[t] ch. 2. 7.
† Heb. *the breath of the spirit of life.*
[u] 1 Pet. 3. 20. 2 Pet. 2. 5. & 3. 6.
[w] ch. 8. 3. & ch. 8. 4. compared with ver. 11. of this chap.
[a] ch. 19. 29. Ex. 2. 24. 1 Sam. 1. 19.
[b] Ex. 14. 21.
[c] ch. 7. 11.
[d] Job 38. 37
† Heb. *in going and returning.*
[e] ch. 7. 24.
† Heb. *were in going and decreasing.*

Before CHRIST 2349.

[f] ch. 6. 16.
† Heb. *in going forth and returning.*
† Heb. *caused her to come.*
[g] ch. 7. 13.
[h] ch. 7. 15.
[i] ch. 1. 22.
† Heb. *families.*
[k] Lev. ch. 11.
[l] Lev. 1. 9. Ezek. 20. 41. 2 Cor. 2. 15. Eph. 5. 2.
† Heb *a savour of rest.*
[m] ch. 3. 17. & 6. 17.
‖ Or. *though.*
[n] ch. 6. 5. Job 14. 4. & 15. 14. Ps. 51. 5. Jer. 17. 9. Matt. 15. 19. Rom. 1. 21. & 3. 23.
[o] ch. 9. 11, 15.
[p] Isa. 54. 8.
† Heb. *As yet all the days of the earth.*
[q] Jer. 33. 20, 25.
[a] ch. 1. 28. ver. 7, 19. ch. 10. 32.
[b] ch. 1. 28. Hos. 2. 18.
[c] Deut. 12. 15. & 14. 3, 9, 11. Acts 10. 12, 13.
[d] ch. 1. 29.
[e] Rom. 14. 14, 20. 1 Cor. 10. 23, 26. Col. 2. 16. 1 Tim. 4. 3, 4.

4 [f]But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require: [g]at the hand of every beast will I require it, and [h]at the hand of man; at the hand of every [i]man's brother will I require the life of man.

6 [k]Whoso sheddeth man's blood, by man shall his blood be shed: [l]for in the image of God made he man.

7 And you, [m]be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶And God spake unto Noah, and to his sons with him, saying,

9 And I, [n]behold, I establish [o]my covenant with you, and with your seed after you;

10 [p]And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And [q]I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, [r]This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations.

13 I do set [s]my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And [u]I will remember my covenant, which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember [w]the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: [x]and Ham *is* the father of †Canaan.

19 [y]These *are* the three sons of Noah: [z]and of them was the whole earth overspread.

20 And Noah began *to be* [a]a husbandman, and he planted a vineyard:

21 And he drank of the wine, [b]and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 [c]And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, [d]Cursed *be* Canaan: [e]a servant of servants shall he be unto his brethren.

26 And he said, [f]Blessed *be* the LORD God of Shem; and Canaan shall be ‖his servant.

27 God shall ‖enlarge Japheth, [g]and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

Before CHRIST 2348.

[f] Lev. 17. 10, 11, 14. & 19. 26. Deut. 12. 23. 1 Sam. 14. 34. Acts 15. 20, 29.
[g] Ex. 21. 28.
[h] ch. 4. 9, 10. Ps. 9. 12.
[i] Acts 17. 26.
[k] Ex. 21. 12, 14. Lev. 24. 17. Matt. 26. 52. Rev. 13. 10.
[l] ch. 1. 27.
[m] ver. 1, 19. & ch. 1. 28.
[n] ch. 6. 18.
[o] Isa. 54. 9.
[p] Ps. 145. 9.
[q] Isa. 54. 9.
[r] ch. 17. 11.
[s] Rev. 4. 3.
[u] Ex. 28. 12 Lev. 26. 42, 45. Ezek. 16. 60.
[w] ch. 17. 13, 19.

2347.

[x] ch. 10. 6. †Heb. *Chenaan.*
[y] ch. 5. 32.
[z] ch. 10. 32. 1 Chron. 1. 4, &c.
[a] ch. 3. 19, 23. & 4. 2. Prov. 12. 11.
[b] Prov. 20. 1. 1 Cor. 10. 12.
[c] Ex. 20. 12. Gal. 6. 1.
[d] Deut. 27. 16.
[e] Josh. 9. 23. 1 Kings 9. 20, 21.
[f] Ps. 144. 15. Heb. 11. 16.

‖Or, *servant to them.*
‖Or, *persuade.*

[g] Eph. 2. 13, 14. & 3, 6.

1998.

Before CHRIST 1998.

[c] ch. 9. 1, 7, 19.
[h] 1 Chron. 1. 5, &c.

‖Or, as some read it, *Rodanim.*

[c] Ps. 72. 10. Jer. 2. 10. & 25. 22. Zeph. 2. 11.
[d] 1 Chron. 1. 8, &c.

about 2218.

[e] Jer. 16. 16. Mic. 7. 2.
[f] ch. 6. 11.
[g] Mic. 5. 6.

†Or, *Babylon.*
‖Or, *he went out into Assyria.*
‖Or, *the streets of the city.*

[k] 1 Chron. 1. 12.

†Heb. *Tzidon.*

[i] ch. 13. 12, 14. 15. 17. & 15. 18—21. Num. 34. 2—12. Josh. 12. 7, 8.

†Heb. *Azzah.*

[k] 1 Chron. 1. 17. &c.

†Heb. *Arpachshad.*

†Heb. *Shelah.*

[l] ch. 11. 12.

2247.

[m] 1 Chron. 1. 19.

‖That is, *division.*

CHAP. X.

1 *The generations of Noah.* 8 *Nimrod the first monarch.*

NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: [a]and unto them were sons born after the flood.

2 [b]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖Dodanim.

5 By these were [c]the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶[d]And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty [e]hunter [f]before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 [g]And the beginning of his kingdom was †Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land ‖went forth Asshur, and builded Nineveh, and ‖the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, ([h]out of whom came Philistim,) and Caphtorim.

15 ¶And Canaan begat †Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 [i]And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto †Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The [k]children of Shem; Elam, and Asshur, and †Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat †[l]Salah; and Salah begat Eber.

25 [m]And unto Eber were born two sons: the name of one *was* ‖Peleg, for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 [m]These *are* the families of the sons of Noah, after their generations, in their nations: [o]and by these were the nations divided in the earth after the flood.

CHAP. XI.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.*

AND the whole earth was of one †language, and of one †speech.

2 And it came to pass, as they journeyed ‖from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And †they said one to another, Go to, let us make brick, and †burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower, [a]whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 [b]And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, [c]the people *is* one, and they have all [d]one language; and this they begin to do: and now nothing will be restrained from them, which they have [e]imagined to do.

7 Go to, [f]let us go down, and there confound their language, that they may [g]not understand one another's speech.

8 So [h]the LORD scattered them abroad from thence [i]upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ‖Babel, [k]because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ [l]These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, [m]and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 [n]And Eber lived four and thirty years, and begat [o]Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat [p]Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat [q]Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

Before CHRIST about 2218.

n ver. 1.

o ch. 9. 19.

† Heb. *lip.*

† Heb. *words.*

about 2247.

‖ Or, *eastward*, as ch. 13. 11.

2 Sam. 6. 2. with 1 Chron. 13. 6.

† Heb. *a man said to his neighbour.*

† Heb. *burn them to a burning.*

a Deut. 1. 28.

b ch. 18. 21.

c ch. 9. 19. Acts. 17. 26.

d ver. 1.

e Ps. 2. 1.

f ch. 1. 26. Ps. 2. 4. Acts 2. 4, 5, 6.

g ch. 42. 23. Deut. 28. 49. Jer. 5. 15. 1 Cor. 14. 2, 11.

h Luke 1. 51.

i ch. 10. 25, 32.

‖ That is, *confusion.*

k 1 Cor. 14. 23.

l ch. 10. 22. 1 Chron. 1. 17.

2346.

2311.

m See Luke 3. 36.

2281.

2247.

n 1 Chron. 1. 19.

o Called, Luke 3. 35, *Phalec.*

2217.

2185.

p Luke 3. 35, *Saruch.*

2155.

2126.

q Luke 3. 34, *Thara.*

Before CHRIST 2056.

r Josh. 24. 2. 1 Chron. 1. 26.

1996.

s ch. 17. 15. & 20. 12.

t ch. 22. 20.

u ch. 16. 1, 2. & 18. 11, 12.

w ch. 12. 1.

x Neh. 9. 7. Acts 7. 4.

y ch. 10. 19.

about 1923.

1921.

a ch. 15. 7. Neh. 9. 7. Isa. 41. 2. Acts. 7. 3. Heb. 11. 8.

b ch. 17. 6. & 18. 18. Deut. 26. 5. 1 Kings 3. 8.

c ch. 24. 35.

d ch. 28. 4. Gal. 3. 14.

e ch. 27. 29. Ex. 23. 22. Num. 24. 9.

f ch. 18. 18. & 22. 18. & 26. 4. Ps. 72. 17. Acts. 3. 25. Gal. 3. 8.

1921.

g ch. 14. 14.

h ch. 11. 31.

i Heb. 11. 9.

k Deut. 11. 30. Judg. 7. 1.

l ch. 10. 18, 19. & 13. 7.

m ch. 17. 1.

n ch. 13. 15. & 17. 8. Ps. 105. 9, 11.

o ch. 13. 4.

p ch. 13. 4.

† Heb. *in going and journeying.*

q ch. 13. 3.

r ch. 26. 1.

s Ps. 105. 13.

t ch. 43. 1.

u ver. 14. ch. 26. 7.

w ch. 20. 11. & 26. 7.

x ch. 20. 5, 13 See ch. 26. 7.

26 And Terah lived seventy years, and [r]begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [s]Sarai; and the name of Nahor's wife [t]Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But [u]Sarai was barren; she *had* no child.

31 And Terah [w]took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from [x]Ur of the Chaldees, to go into [y]the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

1 *God calleth Abram, and blesseth him with the promise of Christ.* 6 *He journeyeth through Canaan.* 10 *He is driven by a famine into Egypt.*

NOW the [a]LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 [b]And I will make of thee a great nation, [c]and I will bless thee, and make thy name great; [d]and thou shalt be a blessing:

3 [e]And I will bless them that bless thee, and curse him that curseth thee: [f]and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him, and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and [g]the souls that they had gotten [h]in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram [i]passed through the land unto the place of Sichem, [k]unto the plain of Moreh. [l]And the Canaanite *was* then in the land.

7 [m]And the LORD appeared unto Abram, and said, [n]Unto thy seed will I give this land: and there builded he an [o]altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and [p]called upon the name of the LORD.

9 And Abram journeyed, †[q]going on still toward the south.

10 ¶ And there was [r]a famine in the land: and [s]Abram went down into Egypt to sojourn there; for the famine *was* [t]grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* [u]a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they [w]will kill me, but they will save thee alive.

13 [x]Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶And it came to pass, that when Abram was come into Egypt, the Egyptians [y] beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was [z] taken into Pharaoh's house.

16 And he [a] entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD [b] plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, [c] What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 [d] And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 14 *God renewetb the promise to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, [a] into the south.

2 [b] And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys [c] from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the [d] place of the altar, which he had made there at the first: and there Abram [e] called on the name of the LORD.

5 ¶And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And [f] the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was [g] a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: [h] and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, [i] Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* †brethren.

9 [k] *Is* not the whole land before thee? Separate thyself, I pray thee, from me: [l] if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all [m] the plain of Jordan, that it *was* well watered every where, before the LORD [n] destroyed Sodom and Gomorrah, [o] *even* as the garden of the LORD, like the land of Egypt, as thou comest unto [p] Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot [q] dwelled in the cities of the plain, and [r] pitched *his* tent toward Sodom.

13 But the men of Sodom [s] *were* wicked, and [t] sinners before the LORD exceedingly.

14 ¶And the LORD said unto Abram, after that Lot [u] was separated from him, Lift up now thine eyes, and look from the place where thou art, [w] northward, and southward, and eastward, and westward:

15 For all the land which thou seest, [x] to thee will I give it, and [y] to thy seed for ever.

16 And [z] I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and [a] dwelt in the †plain of Mamre, [b] which *is* in Hebron, and built there an altar unto the LORD.

CHAP. XIV.

1 *The battle of the kings.* 12 *Lot is taken prisoner.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithe.*

AND it came to pass, in the days of Amraphel king [a] of Shinar, Arioch king of Ellasar, Chedorlaomer king of [b] Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [c] Admah, and Shemeber king of Zeboiim, and the king of Bela, which is [d] Zoar.

3 All these were joined together in the vale of Siddim, [e] which is the salt sea.

4 Twelve years [f] they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote [g] the Rephaims [h] in Ashteroth Karnaim, and [i] the Zuzims in Ham, [k] and the Emims in ‖Shaveh Kiriathaim,

6 [l] And the Horites in their mount Seir, unto ‖El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt [m] in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* [n] slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled [o] to the mountain.

11 And they took [p] all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's [q] brother's son, [r] who dwelt in Sodom, and his goods, and departed.

13 ¶And there came one that had escaped, and told Abram the Hebrew; for [s] he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: [t] and these *were* confederate with Abram.

14 And when Abram heard that [u] his brother was taken captive, he ‖armed his ‖trained *servants*, [w] born in his own house, three hundred and eighteen, and pursued *them* [x] unto Dan.

15 And he divided himself against them, he and his servants, by night, and [y] smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back [z] all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶And the king of Sodom [a] went out to meet him, [b] (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him,) at the valley of Shaveh, which *is* the [c] king's dale.

Before CHRIST about 1920.

[y] ch. 39. 7. Matt. 5. 28.
[z] ch. 20. 2.
[a] ch. 20. 14.
[b] ch. 20. 18. 1 Chron. 16. 21. Ps. 105. 14. Heb. 13. 4.
[c] ch. 20. 9. & 26. 10.
[d] Prov. 21. 1

about 1918.

[a] ch. 12. 9.
[b] ch. 24. 35. Ps. 112. 3. Prov. 10. 22
[c] ch. 12. 8, 9.
[d] ch. 12. 7, 8.
[e] Ps. 116. 17.
[f] ch. 36. 7.
[g] ch. 26. 20.
[h] ch. 12. 6.
[i] 1 Cor. 6. 7.
† Heb. *men brethren:* See ch. 11. 27, 31.
[k] Ex. 2. 13. Ps. 133. 1. Acts 7. 26.
[l] ch. 20. 15. & 34. 10. Rom. 12. 18. Heb. 12. 14. Jam. 3. 17.
[m] ch. 19. 17. Deut. 34. 3. Ps. 107. 34.
[n] ch. 19. 24, 25.
[o] ch. 2. 10. Isa. 51. 3.
[p] ch. 14. 2, 8. & 19. 22.

about 1917

[q] ch. 19. 29.
[r] ch. 14. 12. & 19. 1. 2 Pet. 2. 7, 8.
[s] ch. 18. 20. Ezek. 16. 49. 2 Pet. 2. 7, 8.
[t] ch. 6. 11.
[u] ver. 11.
[w] ch. 28. 14.

Before CHRIST about 1917.

[x] ch. 12. 7. & 15. 18. & 17. 8. & 24. 7. & 26. 4. Num. 34. 12 Deut. 34. 4. Acts 7. 5.
[y] 2 Chron. 20. 7. Ps. 37. 22, 29. & 112. 2.
[z] ch. 15. 5. & 22. 17. & 26. 4. & 28. 14. & 32. 12. Ex. 32. 13. Num. 23. 10 Deut. 1. 10. 1 Kings 4. 20. 1 Chron. 27. 23. Isa. 48. 19. Jer. 33. 22. Rom. 4. 16, 17, 18. Heb. 11. 12.
[a] ch. 14. 13. † Heb. *plains.*
[b] ch. 35. 27. & 37. 14.

[a] ch. 10. 10. & 11. 2.
[b] Isa. 11. 11.
[c] Deut. 29. 23.
[d] ch. 19. 22.

about 1913

[e] Deut. 3. 17 Num. 34. 12 Josh. 3. 16. Ps. 107. 34.
[f] ch. 9. 26.
[g] ch. 15. 20. Deut. 3. 11.
[h] Josh. 12. 4. & 13. 12.
[i] Deut. 2. 20.
[k] Deut. 2. 10, 11. ‖ Or, *the plain of Kiriathaim.*
[l] Deut. 2. 12, 22. ‖ Or, *the plain of Paran,* ch. 21. 21. Num. 12. 16. & 13. 3.
[m] 2 Chron. 20. 2.
[n] ch. 11. 3.
[o] ch. 19. 17, 30.
[p] ver. 16, 21.
[q] ch. 12. 5.
[r] ch. 13. 12.
[s] ch. 13. 18.
[t] ver. 24.
[u] ch. 13. 8. ‖ Or, *led forth.* ‖ Or, *instructed.*
[w] ch. 15. 3. & 17. 12, 27. Eccl. 2. 7.
[x] Deut. 34. 1 Judg. 18. 29.
[y] Isa. 41. 2, 3
[z] ver. 11, 12.
[a] Judg. 11. 34. 1 Sam. 18. 6.
[b] Heb. 7. 1.
[c] 2 Sam. 18. 18.

18 And [d]Melchizedek king of Salem brought forth bread and wine: and he *was* [e]the priest of [f]the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, [g]possessor of heaven and earth:

20 And [h]blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes [i]of all.

21 And the king of Sodom said unto Abram, Give me the †persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I [k]have lifted up my hand unto the LORD, the most high God, [l]the possessor of heaven and earth,

23 That [m]I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men [n]which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV.

1 *God encourageth Abram,* 4 *promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by faith.* 7 *Canaan is promised, and confirmed by a vision.*

AFTER these things the word of the LORD came unto Abram [a]in a vision, saying, [b]Fear not, Abram: I *am* thy [c]shield, *and* thy exceeding [d]great reward.

2 And Abram said, Lord GOD, what wilt thou give me, [e]seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, [f]one born in my house is mine heir.

4 And behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that [g]shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and [h]tell the [i]stars, if thou be able to number them: and he said unto him, [k]So shall thy seed be.

6 And he [l]believed in the LORD; and he [m]counted it to him for righteousness.

7 And he said unto him, I *am* the LORD that [n]brought thee out of [o]Ur of the Chaldees, [p]to give thee this land to inherit it.

8 And he said, Lord GOD, [q]whereby shall I know that I shall inherit it?

9 And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and [r]divided them in the midst, and laid each piece one against another: but [s]the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, [t]a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety [u]that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and [w]they shall afflict them four hundred years;

14 And also that nation whom they shall serve, [x]will I judge: and afterward [y]shall they come out with great substance.

15 And [z]thou shalt go [a]to thy fathers in peace; [b]thou shalt be buried in a good old age.

16 But [c]in the fourth generation they shall come hither again: for the iniquity [d]of the Amorites [e]*is* not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and †a burning lamp that [f]passed between those pieces.

18 In that same day the LORD [g]made a covenant with Abram, saying, [h]Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 *Sarai being barren giveth Hagar to Abram.* 15 *Ishmael is born.*

NOW Sarai, Abram's wife, [a]bare him no children: and she had an handmaid, [b]an Egyptian, whose name *was* [c]Hagar.

2 [d]And Sarai said unto Abram, Behold now, the LORD [e]hath restrained me from bearing: I pray [f]thee go in unto my maid; it may be that I may †obtain children by her. And Abram [g]hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram [h]had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was [i]despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: [k]the LORD judge between me and thee.

6 [l]But Abram said unto Sarai, [m]Behold, thy maid *is* in thy hand; do to her †as it pleaseth thee. And when Sarai †dealt hardly with her, [n]she fled from her face.

7 ¶And the Angel of the LORD found her by a fountain of water in the wilderness, [o]by the fountain in the way to [p]Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and [q]submit thyself under her hands.

10 And the angel of the LORD said unto her, [r]I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the Angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, [s]and shalt call his name ‖Ishmael; because the LORD hath heard thy affliction.

12 [t]And he will be a wild man; his hand *will be* against every man, and every man's hand against him; [u]and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him [x]that seeth me?

14 Wherefore the well was called [y]‖Beer-lahai-roi; behold, *it is* [z]between Kadesh and Bered.

15 ¶And [a]Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, [b]Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

Before CHRIST about 1913.

d Heb. 7. 1.
e Ps. 110. 4. Heb. 5. 6.
f Mic. 6. 6. Acts 16. 17. Ruth 3. 10. 2 Sam. 2. 5.
g ver. 22. Matt. 11. 25.
h ch. 24. 27.
i Heb. 7. 4.

† Heb. *souls.*
k Ex. 6. 8. Dan. 12. 7. Rev. 10. 5, 6.
l ver. 19. ch. 21. 33.
m So Esther 9. 15, 16.

n ver. 13.

a Dan. 10. 1. Acts 10. 10, 11.
b ch. 26. 24. Dan. 10. 12. Luke 1. 13, 30.
c Ps. 3. 3. & 5. 12. & 84. 11. & 91. 4. & 119. 114.
d Ps. 16. 5. & 58. 11. Prov. 11. 18.
e Acts 7. 5.
f ch. 14. 14.
g 2 Sam. 7. 12. & 16. 11. 2 Chron. 32. 21.

h Ps. 147. 4.
i Jer. 33. 22.
k ch. 22. 17. Ex. 32. 13. Deut. 1. 10. & 10. 22. 1 Chron. 27. 23. Rom. 4. 18. Heb. 11. 12. See ch. 13. 16.
l Rom. 4. 3, 9. 22. Gal. 3. 6. Jam. 2. 23.
m Ps. 106. 31
n ch. 12. 1.
o ch. 11. 28, 31.
p Ps. 105. 42, 44. Rom. 4. 13.
q See ch. 24. 13, 14. Judg. 6. 17, 37. 1 Sam. 14. 9, 10. 2 Kings 20. 8. Luke 1. 18.
r Jer. 34. 18, 19.
s Lev. 1. 17.
t Gen. 2. 21. Job. 4. 13.

u Ex. 12. 40. Ps. 105. 23. Acts 7. 6.
w Ex. 1. 11. Ps. 105. 25.

x Ex. 6. 6. Deut. 6. 22.
y Ex. 12. 36. Ps. 105. 37.
z Job 5. 26.
a Acts 13. 36
b ch. 25. 8.

Before CHRIST about 1913.

c Ex. 12. 40.
d 1 Kings 21. 26.
e Dan. 8. 23. Matt. 23. 32. 1 Thes. 2. 16.
† Heb. *a lamp of fire.*
f Jer. 34. 18, 19.
g ch. 24. 7.
h ch. 12. 7. & 13. 15. & 26. 4. Ex. 23. 31. Num. 34. 3. Deut. 1. 7. & 11. 24. & 34. 4. Josh. 1. 4. 1 Kings 4. 21. 2 Chron. 9. 26. Neh. 9. 8. Ps. 105. 11. Isa. 27. 12.

a ch. 15. 2, 3.
b ch. 21. 9.
c Gal. 4. 24.
d ch. 30. 3.
e ch. 20. 18. & 30. 2. 1 Sam. 1. 5, 6.
f So ch. 30. 3, 9.
† Heb. *be builded by her.*
g ch. 3. 17.

1911.

h ch. 12. 5.

i 2 Sam. 6. 16. Prov. 30. 21, 23.

k ch. 31. 53. 1 Sam. 24. 12.
l Prov. 15. 1. 1 Pet. 3. 7.
m Job 2. 6. Ps. 106. 41, 42. Jer. 38. 5.
† Heb. that which is *good in thine eyes.*
† Heb. *afflicted her.*
n Ex. 2. 15.
o ch. 25. 18.
p Ex. 15. 22.

q Tit. 2. 9. 1 Pet. 2. 18.
r ch. 17. 20. & 21. 18. & 25. 12.

s ch. 17. 19. Matt. 1. 21. Luke 1. 13, 31.
‖ That is, *God shall hear.*
t ch. 21. 20.

u ch. 25. 18.

x ch. 31. 42.
y ch. 24. 62. & 25. 11.
‖ That is, *the well of him that liveth and seeth me.*
z Num. 13. 26.
a Gal. 4. 22.
b ver. 11.

1910.

CHAP. XVII.

1 *God reneweth the covenant.* 10 *Circumcision is instituted.* 16 *Isaac is promised.* 23 *Abraham and Ishmael are circumcised.*

Before CHRIST 1910.

AND when Abram was ninety years old and nine, the LORD [a]appeared to Abram, and said unto him, [b]I *am* the Almighty God; [c]walk before me, and be thou ‖ [d]perfect.

2 And I will make my covenant between me and thee, and [e]will multiply thee exceedingly.

3 And Abram [f]fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be [g]a father of †many nations.

5 Neither shall thy name any more be called Abram; but [h]thy name shall be ‖Abraham: [i]for a father of many nations have I made thee.

6 And I will make thee exceedingly fruitful, and I will make [k]nations of thee; and [l]kings shall come out of thee.

7 And I will [m]establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; [n]to be a God unto thee, and to [o]thy seed after thee.

8 And [p]I will give unto thee, and to thy seed after thee, the land †[q]wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and [r]I will be their God.

9 ¶And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep, between me and you, and thy seed after thee; [s]Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be [t]a token of the covenant betwixt me and you.

12 And †he that is eight days old [u]shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul [w]shall be cut off from his people; he hath broken my covenant.

15 ¶And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ‖Sarah *shall* her name *be*.

16 And I will bless her, [x]and give thee a son also of her: yea, I will bless her, and †she shall be *a mother* [y]of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, [z]and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, [a]Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and [b]will multiply him exceedingly: [c]twelve princes shall he beget, [d]and I will make him a great nation.

Before CHRIST 1910.

21 But my covenant will I establish with Isaac, [e]which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son;

27 And [f]all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels.* 17 *The destruction of Sodom is revealed to Abraham.*

1898.

AND the LORD appeared unto him in the [a]plains of Mamre: and he sat in the tent-door in the heat of the day;

2 [b]And he lifted up his eyes and looked, and lo, three men stood by him: [c]and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let [d]a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And [e]I will fetch a morsel of bread, and †[f]comfort ye your hearts; after that ye shall pass on: [g]for therefore †are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, †Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And [h]he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶And they said unto him, Where *is* Sarah thy wife? And he said, Behold, [i]in the tent.

10 And he said, I [k]will certainly return unto thee [l]according to the time of life; and lo, [m]Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now [n]Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah [o]after the manner of women.

12 Therefore Sarah [p]laughed within herself, saying, [q]After I am waxed old shall I have pleasure, my [r]lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 [s]Is any thing too hard for the LORD? [t]At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

a ch. 12. 1.
b ch. 28. 3. & 35. 11. Ex. 6. 3. Deut. 10. 17.
c ch. 5. 22. & 48. 15. 1 Kings. 2. 4. & 8. 25. 2 Kings. 20. 3.
‖ Or, *upright*, or, *sincere*.
d ch. 6. 9. Deut. 18. 13. Job 1. 1. Matt. 5. 48.
e ch. 12. 2. & 13. 16. & 22. 17.
f ver. 17.
g Rom. 4. 11, 12, 16. Gal. 3. 29.
† Heb. *multitude of nations*.
h Neh. 9. 7.
‖ That is, *Father of a great multitude*.
i Rom. 4. 17.
k ch. 35. 11.
l ver. 16. ch. 35. 11. Mat. 1. 6, &c.
m Gal. 3. 17.
n ch. 26. 24. & 28. 13. Heb. 11. 16.
o Rom. 9. 8.
p ch. 12. 7. & 13. 15. Ps. 105. 9, 11
† Heb. *of thy sojournings*.
q ch. 23. 4. & 28. 4.
r Ex. 6. 7. Lev. 26. 12. Deut. 4. 37. & 14. 2, & 26. 18. & 29. 13.
s Acts. 7. 8.
t Acts 7. 8. Rom. 4. 11.
† Heb. *a son of eight days*.
u Lev. 12. 3. Luke 2. 21. John 7. 22. Phil. 3. 5.
w Ex. 4. 24.
x ch. 18. 10.
† Heb. *she shall become nations*.
y ch. 35. 11. Gal. 4. 31. 1 Pet. 3. 6.
z ch. 18. 12. & 21. 6.
a ch. 18. 10. & 21. 2. Gal. 4. 28.
b ch. 16. 10.
c ch. 25. 12, 16.
d ch. 21. 18.
e ch. 21. 2.
f ch. 18. 19.
a ch. 13. 18. & 14. 13.
b Heb. 13. 2.
c ch. 19. 1. 1 Pet. 4. 9.
d ch. 19. 2. & 43. 24.
e Judg. 6. 18. & 13. 15.
† Heb. *stay*.
f Jud. 19. 5. Ps. 104. 15.
g ch. 19. 8. & 33. 10.
† Heb. *you have passed*.
† Heb. *Hasten*.
h ch. 19. 3.
i ch. 24. 67.
k ver. 14.
l 2 Kings 4. 16.
m ch. 17. 19, 21. & 21. 2. Rom. 9. 9.
n ch. 17. 17. Rom. 4. 19. Heb. 11. 11, 12, 19.
o ch. 31. 35.
p ch. 17. 17.
q Luke 1. 18.
r 1 Pet. 3. 6.
s Jer. 32. 17. Zech. 8. 6. Matt. 3. 9. & 19. 26. Luke 1. 37.
t ch. 17. 21. ver. 10. 2 Kings 4. 16.

16 ¶And the men rose up from thence, and looked toward Sodom: and Abraham went with them [u] to bring them on the way.

17 And the LORD said, [w] Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [x] blessed in him?

19 For I know him, [y] that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because [z] the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 [a] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, [b] I will know.

22 And the men turned their faces from thence, [c] and went toward Sodom: but Abraham [d] stood yet before the LORD.

23 ¶And Abraham [e] drew near, and said, [f] Wilt thou also destroy the righteous with the wicked?

24 [g] Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and [h] that the righteous should be as the wicked, that be far from thee: [i] Shall not the Judge of all the earth do right?

26 And the LORD said, [k] If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, [l] Behold now, I have taken upon me to speak unto the LORD, which *am* [m] *but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, [n] Oh, let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. [o] And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are stricken with blindness.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife is made a pillar of salt.* 31 *The incestuous origin of Moab and Ammon.*

AND there [a] came two angels to Sodom at even; and Lot sat in the gate of Sodom; and [b] Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground;

Before CHRIST 1898.

[u] Rom. 15. 24. 3 John 6.
[w] Ps. 25.14. Amos 3. 7. John15.15.
[x] ch. 12. 3. & 22. 18. Acts 3. 25. Gal. 3. 8.
[y] Deut. 4.9, 10. & 6. 7. Josh.24.15. Eph. 6. 4.
[z] ch. 4. 10. & 19. 13. Jam. 5. 4.
[a] ch. 11. 5. Ex. 3. 8.
[b] Deut. 8.2. & 13. 3. Josh.22.22. Luke16.15. 2 Cor.11.11.
[c] ch. 19. 1.
[d] ver. 1.
[e] Heb.10.22
[f] Num. 16. 22. 2 Sam. 24. 17.
[g] Jer. 5. 1.
[h] Job 8. 20. Isa.3.10.11
[i] Job 8. 3. & 34. 17. Ps. 58. 11. & 94. 2. Rom. 3. 6.
[k] Jer. 5. 1. Ezek.22.30.
[l] Luke18.1.
[m] ch. 3. 19. Job 4. 19. Eccl. 12.7. 1 Cor. 15. 47, 48. 2. Cor. 5. 1.
[n] Judg. 6. 39.
[o] Jam.5.16.
[a] ch.18.22.
[b] ch. 18.1, &c.

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[c] Heb. 13.2.
[d] ch. 18. 4.
[e] See Luke 24. 28.
[f] ch. 18. 8.
[g] Isa. 3. 9.
[h] Judg. 19. 22.
[i] ch. 4. 1. Rom. 1. 24, 27. Jude 7.
[k] Judg. 19. 23.
[l] See Judg. 19. 24.
[m] See ch. 18. 5.
[n] 2 Pet. 2. 7, 8.
[o] Ex. 2. 14.
[p] See 2 Kings 6. 18. Acts 13. 11.
[q] ch. 7. 1. 2 Pet. 2.7.9.
[r] ch. 18. 20.
[s] 1 Chron. 21. 15.
[t] Matt.1.18.
[u] Num. 16. 21, 45.
[x] Ex. 9. 21. Luke17.28. & 24. 11.
[y] Num. 16. 24, 26. Rev. 18. 4.
† Heb. *are found.*
‖ Or, *punishment.*
[a] Luke 18. 13. Rom. 9. 15, 16.
[b] Ps. 34. 22.
[c] 1 Kings 19. 3.
[d] ver. 26. Matt. 24. 16, 17, 18. Luke 9. 62. Phil. 3. 13, 14.
[e] Acts10.14.

2 And he said, Behold now, my lords, [c] turn in, I pray you, into your servant's house, and tarry all night, and [d] wash your feet, and ye shall rise up early, and go on your ways. And they said, [e] Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; [f] and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 [g] And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? [h] bring them out unto us, that we [i] may know them.

6 And [k] Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 [l] Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; [m] for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* [n] came in to sojourn, [o] and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men [p] that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, [q] bring *them* out of this place:

13 For we will destroy this place, because the [r] cry of them is waxen great before the face of the LORD; and [s] the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, [t] which married his daughters, and said, [u] Up, get you out of this place; for the LORD will destroy this city: [x] but he seemed as one that mocked unto his sons-in-law.

15 ¶And when the morning arose, then the angels hastened Lot, saying, [y] Arise, take thy wife, and thy two daughters which † are here, lest thou be consumed in the ‖ iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; [a] the LORD being merciful unto him; [b] and they brought him forth, and set him without the city.

17 ¶And it came to pass, when they had brought them forth abroad, that he said, [c] Escape for thy life; [d] look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, [e] not so, my Lord!

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither! (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, [f]I have accepted †thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [g]I cannot do any thing till thou be come thither. Therefore [h]the name of the city was called ‖Zoar.

23 ¶The sun was †risen upon the earth when Lot entered into Zoar.

24 Then [i]the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and [k]that which grew upon the ground.

26 ¶But his wife looked back from behind him, and she became [l]a pillar of salt.

27 ¶And Abraham gat up early in the morning to the place where [m]he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, [n]the smoke of the country went up as the smoke of a furnace.

29 ¶And it came to pass, when God destroyed the cities of the plain, that God [o]remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶And Lot went up out of Zoar, and [p]dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth [q]to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we [r]may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: [s]the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: [t]the same *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 *Abraham sojourneth at Gerar.* 2 *He denieth his wife, and loseth her.*

AND Abraham journeyed from [a]thence toward the south country, and dwelled between [b]Kadesh and Shur, and [c]sojourned in Gerar.

2 And Abraham said of Sarah his wife, [d]She *is* my sister: and Abimelech king of Gerar sent, and [e]took Sarah.

3 But [f]God came to Abimelech [g]in a dream by night, and said to him, [h]Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* †a man's wife.

4 But Abimelech had not come near her: and he said, LORD, [i]wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: [k]in the ‖integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for [l]I also withheld thee from sinning [m]against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; [n]for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, [o]know thou that thou shalt surely die, thou, [p]and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, [q]that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me [r]that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely [s]the fear of God *is* not in this place; and [t]they will slay me for my wife's sake.

12 And yet indeed [u]*she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when [x]God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, [y]say of me, He *is* my brother.

14 And Abimelech [z]took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, [a]my land *is* before thee: dwell †where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given [b]thy brother a thousand *pieces* of silver: [c]behold, he *is* to thee [d]a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.

17 ¶So Abraham [e]prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children.*

18 For the LORD [f]had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAP. XXI.

1 *Isaac is born.* 4 *He is circumcised.* 9 *Hagar and Ishmael are cast forth.*

AND the LORD [a]visited Sarah as he had said, and the LORD did unto Sarah [b]as he had spoken.

2 For Sarah [c]conceived, and bare Abraham a son in his old age, [d]at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [e]Isaac.

4 And Abraham [f]circumcised his son Isaac, being eight days old, [g]as God had commanded him.

5 And [h]Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶And Sarah said, [i]God hath made me to laugh, *so that* all that hear [k]will laugh with me.

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[f] Job 42.8,9. Ps. 145.19.
† Heb. *thy face.*
[g] See ch. 32. 25, 26. Ex. 32. 10. Deut. 9.14. Mark 6. 5.
[h] ch. 13. 10. & 14. 2.
‖ That is, *little.* ver. 20.
† Heb. *gone forth.*
[i] Deut. 29. 23. Isa. 13. 19. Jer. 20. 16. & 50. 40. Ezek. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17.29 2 Pet. 2. 6. Jude 7.
[k] ch. 14. 3. Ps. 107. 34.
[l] Luke 17. 32.
[m] ch. 18.22.
[n] Rev. 18.9.
[o] ch. 8. 1. & 18. 23.
[p] ver. 17, 19.
[q] ch. 16.2,4. ch. 38. 8, 9. Deut. 25.5.
[r] Mark 12. 19.

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[s] Deut. 2. 9.
[t] Deut. 2.19.

about 1898.

[a] ch. 18. 1.
[b] ch. 16.7,14
[c] ch. 26. 6.
[d] ch. 12.13 & 26. 7.
[e] ch. 12.15.
[f] Ps. 105.14.
[g] Job 33.15
[h] ver. 7.

Before CHRIST about 1898.

† Heb. *married to an husband.*
[i] ch. 18. 23. ver. 18.
[k] 2 Kings 20. 3. 2 Cor. 1. 12.
‖ Or, *simplicity,* or, *sincerity.*
[l] ch. 31. 7. & 35. 5. Ex. 34. 24. 1 Sam. 25. 26, 34.
[m] ch. 39. 9. Lev. 6. 2. Ps. 51. 4.
[n] 1 Sam. 7. 5. 2 Kings 5. 11. Job 42. 8. Jam. 5. 14, 15.
[o] 1 John 5.16
[p] ch. 2. 17.
[p] Num. 16. 32, 33.
[q] ch. 26. 10. Ex. 32. 21. Josh. 7. 25.
[r] ch. 34. 7.
[s] ch. 42. 18. Ps. 36. 1. Prov. 16. 6.
[t] ch. 12. 12. & 26. 7.
[u] See ch. 11. 29.
[x] ch. 12. 1, 9. 11, &c. Heb. 11. 8.
[y] ch. 12. 13.
[z] ch. 12. 16.
[a] ch. 13. 9.
† Heb. *as is good in thine eyes.*
[b] ver. 5.
[c] ch. 26. 11.
[d] ch. 24. 65.
[e] Job 42. 9, 10.
[f] ch. 12. 17.

[a] 1 Sam. 2. 21.
[b] ch. 17. 19, & 18. 10, 14. Gal. 4. 23, 28.
[c] Acts 7. 8. Gal. 4. 22. Heb. 11. 11.
[d] ch. 17. 21.
[e] ch. 17. 19.
[f] Acts 7. 8.
[g] ch. 17. 10, 12.

about 1897.

[h] ch. 17. 1, 17
[i] Ps. 126. 2. Isa. 54. 1. Gal. 4. 27.
[k] Luke 1.58.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar [m] the Egyptian, [n] which she had born unto Abraham, [o] mocking.

10 Wherefore she said unto Abraham, [p] Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight [q] because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for [r] in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make [s] a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and [t] sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And [u] God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for [w] I will make him a great nation.

19 And [x] God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God [y] was with the lad; and he grew, and dwelt in the wilderness, [z] and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother [a] took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that [b] Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, [c] God *is* with thee in all that thou doest:

23 Now therefore [d] swear unto me here by God † that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants [e] had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them [f] made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, [g] What *mean* these seven ewe-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that [h] they may be a witness unto me, that I have digged this well.

31 Wherefore he [i] called that place ‖ Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a ‖ grove in Beer-sheba, and [k] called there on the name of the LORD, [l] the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

CHAP. XXII.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.*

AND it came to pass after these things, that [c] God did tempt Abraham, and said unto him, Abraham: and he said, † Behold, *here* I *am*.

2 And he said, Take now thy son, [b] thine only *son* Isaac, whom thou lovest, and get thee [c] into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and [d] laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, † Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the ‖ lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and [e] laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, [f] Lay not thine hand upon the lad, neither do thou any thing unto him: for [g] now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place ‖ Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

l ch. 18. 11, 12.
m ch. 16. 1.
n ch. 16. 15.
o Gal. 4. 22.
p Gal. 4. 30 See ch. 25. 6. & 36. 6, 7.
q ch. 17. 18.
r Rom. 9. 7, 8 Heb. 11. 18.
s ver. 18. ch. 16. 10. & 17. 20.
t John 8. 35.
u Ex. 3. 7.
w ver 13.
x Num. 22. 31. See 2 Kings 6. 17, 18, 20. Luke 24. 16, 31.
y ch. 28. 15. & 39. 2, 3, 21.
z ch. 16. 12.
a ch. 24. 4.
b ch. 20. 2. & 26. 26.
c ch. 26. 28.
d Josh. 2. 12 1 Sam. 24. 21. † Heb. *if thou shalt lie unto me.*
e See ch. 26. 15, 18, 20, 21, 22.
f ch. 26. 31.
g ch. 33. 8.
h ch. 31. 48, 52.
i ch. 26. 33. ‖ That is, *The well of the oath.*
k ch. 4. 26.
l Deut. 33. 27. Isa. 40. 28. Rom. 16. 26. 1 Tim. 1. 17.
a 1 Cor. 10. 13. Heb. 11. 17. Jam. 1. 12. 1 Pet. 1. 7. † Heb. *Behold me.* *b* Heb. 11. 17
c 2 Chron. 3. 1.
d John 19. 17.
† Heb. *Behold me.*
‖ Or, *kid.*
e Heb. 11. 17 Jam. 2. 21.
f 1 Sam. 15. 22. Mic. 6. 7, 8.
g ch. 26. 5. Jam. 2. 22.
‖ That is, *The* LORD *will see*, or, *provide.*

about 1897. about 1892. about 1891. about 1892. 1872. *Jos. Ant.*

16 And said, [h]By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed [i]as the stars of the heaven, [k]and as the sand which *is* upon the sea-†shore; and [l]thy seed shall possess [m]the gate of his enemies;

18 [n]And in thy seed shall all the nations of the earth be blessed; [o]because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to [p]Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶And it came to pass after these things, that it was told Abraham, saying, Behold, [q]Milcah, she hath also born children unto thy brother Nahor;

21 [r]Huz his first born, and Buz his brother, and Kemuel the father [s]of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And [t]Bethuel begat [u]Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in [a]Kirjath-arba; the same *is* [b]Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 [c]I *am* a stranger and a sojourner with you: [d]give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* †[e]a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for † as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the †audience of the children of Heth, *even* of all that [f]went in at the gate of his city, saying,

11 [g]Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it,* I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred [h]shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham [i]weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶And [k]the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, [l]were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

CHAP. XXIV.

1 *Abraham sweareth his servant;* 12 *his prayer;* 14 *his sign.* 15 *Rebekah meeteth him,* 18 *and fulfilleth his sign.* 34 *The servant sheweth his message.* 50 *Laban and Bethuel approve it.* 58 *Rebekah consenteth to go.*

AND Abraham [a]was old, *and* †well stricken in age: and the LORD [b]had blessed Abraham in all things.

2 And Abraham said [c]unto his eldest servant of his house, that [d]ruled over all that he had, [e]Put, I pray thee, thy hand under my thigh:

3 And I will make thee [f]swear by the LORD, the God of heaven, and the God of the earth, that [g]thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 [h]But thou shalt go [i]unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 ¶The LORD God of heaven, which [k]took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, [l]Unto thy seed will I give this land; [m]he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then [n]thou shalt be clear from this my oath; only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶And the servant took ten camels, of the camels of his master, and departed; [o]‖for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto [p]the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time †[q]that women go out to draw *water:*

12 And he said, [r]O LORD God of my master

Before CHRIST 1872.

h Ps. 105. 9. Luke 1. 73. Heb. 6. 13, 14.
i ch. 15. 5. Jer. 33. 22.
k ch. 13. 16.
† Heb. *lip.*
l ch. 24. 60.
m Mic. 1. 9.
n ch. 12. 3. & 18. 18. & 26. 4. Acts 3. 25. Gal. 3. 8, 9, 16, 18.
o ver. 3. 10. ch. 26. 5.
p ch. 21. 31.
q ch. 11. 29.
r Job 1. 1.
s Job 32. 2.
t ch. 24. 15.
u Called, Rom. 9. 10. *Rebecca.*

Before CHRIST 1860.

h Ex. 30. 15. Ezek. 45. 12
i Jer. 32. 9.
k ch. 25. 9. & 49. 30, 31, 32. & 50. 13. Acts 7. 16.
l See Ruth 4. 7, 8, 9, 10. Jer. 32. 10, 11.

1857.

a ch. 18. 11. & 21. 5. †Heb. *gone into days.*
b ch. 13. 2. ver. 35. Ps. 112. 3. Prov. 10. 22.
c ch. 15. 2.
d ver. 10. ch. 39. 4, 5, 6.
e ch. 47. 29. 1 Chron. 29. 24. Lam. 5. 6.
f ch. 14. 22. Deut. 6. 13. Josh. 2. 12.
g ch. 26. 35. & 27. 46. & 28. 2. Ex. 34. 16. Deut. 7. 3.
h ch. 28. 2.
i ch. 12. 1.
k ch. 12. 1, 7.
l ch. 12. 7. & 13. 15. & 15. 18. & 17. 8. Ex. 32. 13. Deut. 1. 8. & 34. 4. Acts 7. 5.
m Ex. 23. 20 23. & 33. 2. Heb. 1. 14.
n Josh. 2. 17, 20.
o ver. 2. ‖ Or, *and.*
p ch. 27. 43.
† Heb. *that women which draw water go forth.*
q Ex. 2. 16. 1 Sam. 9. 11.
r ver. 27. ch. 26. 24. & 28. 13. & 32. 9. Ex. 3. 6, 15.

1860.

a Josh. 14. 15. Judg. 1. 10.
b ch. 13. 18. ver. 19.
c ch. 17. 8. 1 Chron. 29. 15. Ps. 105. 12. Heb. 11. 9, 13.
d Acts 7. 5.
† Heb. *a prince of God.*
e ch. 13. 2. & 14. 14. & 24. 35.
† Heb. *full money.*
† Heb. *ears*
f ch. 34. 20, 24. Ruth 4. 4.
g See 2 Sam. 24. 21—24.

Abraham, I pray thee, [r]send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, [s]I stand *here* by the well of water; and [t]the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou [u]hast appointed for thy servant Isaac; and [w]thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of [x]Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel [y]*was* † very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 [z]And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether [a]the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden [b]‖ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, [c]I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [d]bowed down his head, and worshipped the LORD.

27 And he said, [e]Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of [f]his mercy and his truth: I *being* in the way, the LORD [g]led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* [h]Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; [i]and, behold, he stood by the camels at the well.

31 And he said, Come in, [i]thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and [k]gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, [l]I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD [m]hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife [n]bare a son to my master when she was old: and [o]unto him hath he given all that he hath.

37 And my master [p]made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 [q]But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 [r]And I said unto my master, Peradventure the woman will not follow me.

40 [s]And he said unto me, The LORD, [t]before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 [u]Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, [w]O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 [x]Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 [y]And before I had done [z]speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I [a]put the ear-ring upon her face, and the bracelets upon her hands.

48 [b]And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take [c]my master's brother's daughter unto his son.

49 And now if ye will [d]deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, [e]The thing proceedeth from the LORD: we cannot [f]speak unto thee bad or good.

51 Behold, Rebekah [g]*is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he [h]worshipped the LORD, *bowing himself* to the earth.

Before CHRIST 1857.

[r] Neh. 1. 11. Ps. 37. 5.
[s] ver. 43.
[t] ch. 29. 9. Ex. 2. 16.
[u] See Judg. 6. 17, 37. 1 Sam. 6. 7. & 14. 8. & 20. 7.
[w] ch. 11. 29. & 22. 23.
[x] ch. 26. 7. † Heb. *good of countenance.*
[y] 1 Pet. 3. 8. & 4. 9.
[z] ver. 7. [t] ch. 17. 1.
[a] ver. 12. 56.
[b] Ex. 32. 2, 3. Isa. 3. 19, 20, 21. Ezek. 16. 11, 12. 1 Pet. 3. 3. ‖ Or. *jewel for the forehead.*
[c] ch. 22. 23.
[d] ver. 52. Ex. 4. 31.
[e] Ex. 18. 10. Ruth 4. 14. 1 Sam. 25. 32, 39. 2 Sam. 18. 28. Luke 1. 68.
[f] ch. 32. 10. Ps. 98. 3.
[g] ver. 48.
[h] ch. 29. 5.
[i] ch. 26. 29. Judg. 17. 2. Ruth 3. 10. Ps. 115. 15.
[k] ch. 43. 24. Judg. 19. 21.

Before CHRIST 1857.

[l] Job 23. 12. John 4. 34. Eph. 6. 5, 6, 7.
[m] ver. 1. ch. 13. 2.
[n] ch. 21. 2.
[o] ch. 21. 10. & 25. 5.
[p] ver. 3.
[q] ver. 4.
[r] ver. 5.
[s] ver. 7. [t] ch. 17. 1.
[u] ver. 8.
[w] ver. 12.
[x] ver. 13.
[y] ver. 15, &c. [z] 1 Sam. 1.
[a] Ezek. 16. 11, 12.
[b] ver. 26.
[c] ch. 22. 23.
[d] ch. 47. 29. Josh. 2. 14.
[e] Ps. 118. 23. Matt. 21. 42. Mark 12. 11.
[f] ch. 31. 24.
[g] ch. 20. 15.
[h] ver. 26.

53 And the servant brought forth †[i]jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [k]precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, [l]Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us ‖ *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and [m]her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou [n]*the mother* of thousands of millions, and [o]let thy seed possess the gate of those which hate them.

61 ¶And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the [p]well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out ‖ [q]to meditate in the field at the even-tide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, [r]she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac [s]was comforted after his mother's *death*.

CHAP. XXV.

2 *The sons of Abraham by Keturah.* 7 *His age, and death.* 12 *The generations of Ishmael.* 21 *Isaac prayeth for Rebekah, being barren.* 24 *The birth of Esau and Jacob.* 29 *Esau selleth his birthright.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And [a]she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶And [b]Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and [c]sent them away from Isaac his son, while he yet lived, eastward, unto [d]the east country.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and [e]died in a good old age, an old man, and full *of years;* and [f]was gathered to his people.

9 And [g]his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 [h]The field which Abraham purchased of the sons of Heth: [i]there was Abraham buried, and Sarah his wife.

11 ¶And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the [k]well Lahai-roi.

12 ¶Now these *are* the generations of Ishmael, Abraham's son, [l]whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And [m]these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 ‖ Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; [n]twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he [o]gave up the ghost and died; and was gathered unto his people.

18 [p]And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he † died [q]in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: [r]Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, [s]the daughter of Bethuel the Syrian of Padan-aram, [t]the sister to Laban the Syrian.

21 And Isaac entreated the LORD for his wife, because she *was* barren: [u]and the LORD was entreated of him, and [w]Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? [x]And she went to inquire of the LORD.

23 And the LORD said unto her, [y]Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and [z]*the one* people shall be stronger than *the other* people; and [a]the elder shall serve the younger.

24 ¶And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, [b]all over like an hairy garment: and they called his name Esau.

26 And after that came his brother out, and [c]his hand took hold on Esau's heel; and [d]his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was [e]a cunning hunter, a man of the field; and Jacob *was* [f]a plain man, [g]dwelling in tents.

28 And Isaac loved Esau, because † he did [h]eat of *his* venison: [i]but Rebekah loved Jacob.

29 ¶And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, † with that same red *pottage;* for I *am* faint: therefore was his name called ‖ Edom.

31 And Jacob said, Sell me this day thy birthright.

Before CHRIST 1857.

† Heb. *vessels.*
i Ex. 3. 22. & 11. 2. & 12. 35.
k 2 Chron. 21. 3. Ezra 1. 6.
l ver. 56, & 59.
‖ Or, *a full year*, or, *ten* months. Judg. 14. 8.
m ch. 35. 8.
n ch. 17. 16.
o ch. 22. 17.
p ch. 16. 14. & 25. 11.
‖ Or, *to pray.*
q Josh. 1. 8. Ps. 1. 2. & 77. 12. & 119. 15. & 143. 5.
r Josh. 15. 18.
s ch. 38. 12.

about 1853.

a 1 Chron. 1. 32.
b ch. 24. 36.
c ch. 21. 14.
d Judg. 6. 3.

1822.

Before CHRIST 1822.

e ch. 15. 15. & 49. 29.
f ch. 35. 29. & 49. 33.
g ch. 35. 29. & 50. 13.
h ch. 23. 16.
i ch. 49. 31.
k ch. 16. 14. & 24. 62.
l ch. 16. 15.

about 1900.

m 1 Chron. 1. 29.
‖ Or, *Hadad.* 1 Chron. 1. 30.
n ch. 17. 20.

1773.

o ver. 8.
p 1 Sam. 15. 7.
† Heb. *fell.* Ps. 78. 64.
q ch. 16. 12.
r Matt. 1. 2.

1857.

s ch. 22. 23.
t ch. 24. 29.

1838.

u 1 Chron. 5. 20. 2 Chron. 33. 13. Ezra. 8. 23.
w Rom. 9. 10.
x 1 Sam. 9. 9. & 10. 22.
y ch. 17. 16. & 24. 60.
z 2 Sam. 8. 14.
a ch. 27. 29. Mal. 1. 3. Rom. 9. 12.
b ch. 27. 11, 16, 23.
c Hos. 12. 3.
d ch. 27. 36.

1837.

e ch. 27. 3, 5.
f Job 1. 1, 8. & 2. 3. Ps. 37. 37.
g Heb. 11. 9.
† Heb. *venison was in his mouth.*
h ch. 27. 19, 25, 31.
i ch. 27. 6.
† Heb. *with that red*, with that *red* pottage.
‖ That is, *red.*

32 And Esau said, Behold, I *am* †at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and [k]he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and [l]he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

CHAP. XXVI.

1 *Isaac because of famine goeth to Gerar.* 26 *Abimelech's covenant with him at Beer-sheba.*

AND there was a famine in the land, beside [a]the first famine that was in the days of Abraham. And Isaac went unto [b]Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in [c]the land which I shall tell thee of:

3 [d]Sojourn in this land, and [e]I will be with thee, and [f]will bless thee; for unto thee, and unto thy seed, [g]I will give all these countries, and I will perform [h]the oath which I sware unto Abraham thy father;

4 And [i]I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; [k]and in thy seed shall all the nations of the earth be blessed;

5 [l]Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and [m]he said, She *is* my sister: for [n]he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she [o]*was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and [p]thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [q]toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and †received in the same year [r]an hundred-fold: and the LORD [s]blessed him:

13 And the man [t]waxed great, and †went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of ‖servants: and the Philistines [u]envied him.

15 For all the wells [w]which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for [x]thou art much mightier than we.

17 ¶And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: [y]and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of †springing water.

20 And the herdmen of Gerar [z]did strive with Isaac's herdmen, saying, the water *is* ours: and he called the name of the well ‖Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it ‖Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ‖Rehoboth; and he said, For now the LORD hath made room for us, and we shall [a]be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, [b]I *am* the God of Abraham thy father: [c]fear not, for [d]I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he [e]builded an altar there, and [f]called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, [g]and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing [h]ye hate me, and have [i]sent me away from you?

28 And they said, †We saw certainly that the LORD [k]was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 †That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: [l]thou *art* now the blessed of the LORD.

30 [m]And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and [n]sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ‖Shebah: [o]therefore the name of the city *is* ‖Beer-sheba unto this day.

34 ¶[p]And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which [q]were †a grief of mind unto Isaac and to Rebekah.

CHAP. XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing.* 34 *Esau complaineth, and by importunity obtaineth a blessing.*

AND it came to pass, that when Isaac was old, and [a]his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I [b]know not the day of my death:

3 [c]Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and †take me *some* venison;

Before CHRIST about 1805.

†Heb. *going to die.*
[k] Heb. 12. 16.
[l] Eccl. 8.15. Isa. 22. 13. 1 Cor.15.32.

‖That is, *Contention.*
‖That is, *Hatred.*

about 1804.
[a] ch. 12.10.
[b] ch. 20. 2.
‖That is, *Room.*
[a] ch. 17. 6. & 23. 3. & 41. 52. Ex. 1. 7.
[c] ch. 12. 1.
[b] ch. 17. 7. & 24. 12. & 28. 13. Ex. 3. 6. Acts 7. 32.
[d] ch. 20. 1. Ps. 39. 12. Heb. 11. 9.
[c] ch. 28.15.
[f] ch. 12. 1.
[g] ch. 13.15. & 15. 18.
[h] ch. 22. 16. Ps. 105. 9.
[i] ch. 15. 5. & 22. 17.
[k] ch. 12. 3. & 22. 18.
[c] ch. 15. 1.
[d] ver. 3. 4.
[e] ch. 12. 7. & 13. 18.
[f] Ps.116.17.
[l] ch. 22. 16, 18.
[g] ch. 21. 22.
[h] Judg. 11. 7.
[i] ver. 16.
†Heb. *Seeing we saw.*
[k] ch. 21. 22, 23.
[m] ch.12.13. & 20. 2, 13.
[n] Prov. 29. 25.
[o] ch. 24.16.
†Heb. *If thou shalt, &c.*
[l] ch. 24. 31. Ps. 115. 15.
[m] ch. 19. 3.
[n] ch. 21.31.
[p] ch. 20. 9.
‖That is, *an oath.*
[o] ch. 21.31.
‖That is, *the well of the oath.*
[q] Ps.105.15.
†Heb. *found.*
[r] Mat. 13.8. Mark 4. 8.
[s] ver. 3. ch. 24. 1. 35. Job 42. 12.
[t] ch. 24. 35. Ps. 112. 3. Prov.10.22.
†Heb. *went going.*
‖Or, *husbandry.*
[u] ch. 37. 11. Eccl. 4. 4.
[w] ch. 21.30.
[x] Ex. 1. 9.

Before CHRIST about 1804.

[y] ch. 21.31.
†Heb. *living.*
[z] ch. 21. 25.
‖That is, *Esek.*
‖That is, *Sitnah.*
‖That is, *Rehoboth.*

1796.
[p] ch. 36. 2.
[q] ch. 27. 46. & 28. 1, 8.
†Heb. *bitterness of spirit.*

about 1760.
[a] ch. 48.10. 1 Sam. 3. 2.
[b] Prov.27.1 Jam. 4. 14.
[c] ch. 25. 27. 28.
†Heb. *hunt.*

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul [d]may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, [e]obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them [f]savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he [g]may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, [h]Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will [i]feel me, and I shall seem to him as a deceiver; and I shall bring [k]a curse upon me, and not a blessing.

13 And his mother said unto him, [l]Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother [m]made savoury meat, such as his father loved.

15 And Rebekah took †[n]goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, [o]that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* †to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I [p]may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because [q]his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, [r]that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, [s]the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore [t]God give thee of [u]the dew of heaven, and [w]the fatness of the earth, and [x]plenty of corn and wine:

29 [y]Let people serve thee, and nations bow down to thee: be lord over thy brethren, and [z]let thy mother's sons bow down to thee: [a]cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and [b]eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac †trembled very exceedingly, and said, Who? where *is* he that hath †taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, [c]*and* he shall be blessed.

34 And when Esau heard the words of his father, [d]he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father!

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, [e]Is not he rightly named ‖Jacob? for he hath supplanted me these two times: [f]he took away my birth-right; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, [g]Behold, I have made him thy lord, and all his brethren have I given to him for servants; and [h]with corn and wine have I ‖sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, [i]and wept.

39 And Isaac his father answered, and said unto him, Behold, [k]thy dwelling shall be ‖the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and [l]shalt serve thy brother; and [m]it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶And Esau [n]hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, [o]The days of mourning for my father are at hand; [p]then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [q]comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother [r]to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, [s]I am weary of my life because of the daughters of Heth: [t]if Jacob take a wife of the daughters of Heth, such as these

Before CHRIST about 1760.

d ver. 27. ch. 48. 9, 15. & 49. 28. Deut. 33. 1.
e ver. 13.
f ver. 4.
g ver. 4.
h ch. 25. 25.
i ver. 22.
k ch. 9. 25. Deut. 27. 18.
l ch. 43. 9. 1 Sam. 25. 24. 2 Sam. 14. 9. Matt. 27. 25.
m ver. 4, 9.
† Heb. *desirable.*
n ver. 27.
o ver. 4.
† Heb. *before me.*
p ver. 12.
q ver. 16.
r ver. 4.
s Hos. 14. 6.

Before CHRIST about 1760.

t Heb. 11. 20
u Deut. 33. 13, 28.
2 Sam. 1. 21.
w ch. 45. 18.
x Deut. 33. 28.
y ch. 9. 25. & 25. 23.
z ch. 49. 8.
a ch. 12. 3. Num. 24. 9.
b ver. 4.
† Heb. *trembled with a great trembling greatly.*
† Heb. *hunted.*
c ch. 28. 3, 4. Rom. 11. 29.
d Heb. 12. 17
e ch. 25. 26. ‖ That is, *a supplanter.*
f ch. 25. 33.
g Fulfilled. 2 Sam. 8. 14. ver. 29.
h ver. 28. ‖ Or, *supported.*
i Heb. 12. 17
k ver. 28. Heb. 11. 20. ‖ Or, *of the fatness.*
l ch. 25. 23. Obad. 18, 19, 20. 2 Sam. 8. 14.
m 2 Kings 8. 20.
n ch. 37. 4, 8.
o ch. 50. 3, 4, 10.
p Obad. 10.
q Ps. 64. 5.
r ch. 11. 31.
s ch. 26. 35. & 28. 8.
t ch. 24. 3.

which are of the daughters of the land, what good shall my life do me?

CHAP. XXVIII.

1 *Isaac blesseth Jacob, and sendeth him to Padan-aram.* 12 *The vision of Jacob's ladder.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

Before CHRIST about 1760.

1760.

AND Isaac called Jacob, and [a]blessed him, and charged him, and said unto him, [b]Thou shalt not take a wife of the daughters of Canaan.

2 [c]Arise, go to [d]Padan-aram, to the house of [c]Bethuel thy mother's father; and take thee a wife from thence of the daughters of [f]Laban thy mother's brother.

3 [g]And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be †a multitude of people;

4 And give thee [h]the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land †[i]wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing [k]that the daughters of Canaan †pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had [l]Mahalath the daughter of Ishmael Abraham's son, [m]the sister of Nebajoth, to be his wife.

10 ¶And Jacob [n]went out from Beer-sheba, and went toward [o]Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he [p]dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold [q]the angels of God ascending and descending on it.

13 [r]And, behold, the LORD stood above it, and said, [s]I *am* the LORD God of Abraham thy father, and the God of Isaac: [t]the land whereon thou liest, to thee will I give it, and to thy seed;

14 And [u]thy seed shall be as the dust of the earth, and thou shalt †spread abroad [w]to the west, and to the east, and to the north, and to the south: and in thee and [x]in thy seed shall all the families of the earth be blessed.

15 And, behold, [y]I *am* with thee, and will [z]keep thee in all *places* whither thou goest, and will [a]bring thee again into this land; for [b]I will not leave thee, [c]until I have done *that* which I have spoken to thee of.

16 ¶And Jacob awaked out of his sleep, and he said, Surely the LORD is in [d]this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [e]set it up *for* a pillar, [f]and poured oil upon the top of it.

19 And he called the name of [g]that place ‖ Beth-el: but the name of that city *was called* Luz at the first.

20 [h]And Jacob vowed a vow, saying, If [i]God will be with me, and will keep me in this way that I go, and will give me [k]bread to eat, and raiment to put on,

21 So that [l]I come again to my father's house in peace; [m]then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, [n]shall be God's house: [o]and of all that thou shalt give me I will surely give the tenth unto thee.

CHAP. XXIX.

1 *Jacob cometh to the well of Haran:* 18 *He covenanteth for Rachel:* 23 *He is deceived with Leah:* 28 *He marrieth also Rachel, and serveth for her seven years more.*

THEN Jacob †went on his journey, [a]and came into the land of the †people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, †[b]*Is* he well? And they said, He *is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, †*it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶And while he yet spake with them, [c]Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and [d]rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob [e]kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* [f]her father's brother, and that he *was* Rebekah's son; [g]and she ran and told her father.

13 And it came to pass, when Laban heard the †tidings of Jacob his sister's son, that [h]he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, [i]Surely thou *art* my bone and my flesh. And he abode with him †the space of a month.

15 ¶And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed; but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, [k]I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

a ch. 27. 33.
b ch. 24. 3.
c Hos. 12. 12
d ch. 25. 20.
e ch. 22. 23.
f ch. 24. 29.
g ch. 17. 1. 6.
† Heb. *an assembly of people.*
h ch. 12. 2.
† Heb. *of thy sojournings.*
i ch. 17. 8.
k ch. 24. 3. & 26. 35.
† Heb. were *evil in the eyes, &c.*
about 1760.
l ch. 36. 3, she is called *Bashemath*
m ch. 25. 13.
n Hos. 12. 12.
o Called. Acts 7. 2, *Charran.*
p ch. 41. 1. Job 33. 15.
q John 1. 51. Heb. 1. 14.
r ch. 35. 1. & 48. 3.
s ch. 26. 24.
t ch. 13. 15. & 35. 12.
u ch. 13. 16.
† Heb. *break forth*
w ch. 13. 14. Deut. 12. 20
x ch. 12. 3. & 18. 18. & 22. 18. & 26. 4.
y See ver. 20, 21. ch. 26. 24. & 31. 3.
z ch. 48. 16. Ps. 121. 5, 7, 8.
a ch. 35. 6.
b Deut. 28. 6 Josh. 1. 5. 1 Kings 8. 57. Heb. 13. 5.
c Num. 23. 19.
d Ex. 3. 5. Josh. 5. 15.
e ch. 31. 13. 45. & 35. 14.
f Lev. 8. 10, 11, 12. Num. 7. 1.
g Judg. 1. 23, 26. Hos. 4. 15.
‖ That is, *the house of God.*
† Heb. Is there *peace to him?*
b ch. 43. 27.
† Heb. *yet the day* is *great.*
c Ex. 2. 16.
d Ex. 2. 17.
e ch. 33. 4. & 45. 14, 15.
f ch. 13. 8. & 14. 14, 16.
g ch. 24. 28.
† Heb. *hearing.*
h ch. 24. 29.
i ch. 2. 23. Judg. 9. 2. 2 Sam. 5. 1. & 19. 12, 13.
† Heb. *a month of days.*
k ch. 31. 41. 2 Sam. 3. 14.

20 And Jacob [l]served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may [m]go in unto her.

22 And Laban gathered together all the men of the place, and [n]made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, †to give the younger before the first-born.

27 [o]Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he [p]loved also Rachel more than Leah, and served with him [q]yet seven other years.

31 ¶And when the LORD [r]saw that Leah *was* hated, he [s]opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name ‖Reuben: for she said, Surely the LORD hath [t]looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name ‖Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called ‖Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name [u]‖Judah; and †left bearing.

CHAP. XXX.

1 *Rachel's grief for her barrenness.* 5 *Bilhah beareth Dan and Naphtali.* 9 *Leah beareth Gad and Asher.* 14 *Reuben findeth mandrakes.* 17 *Leah beareth Issachar, Zebulun, and Dinah.* 22 *Rachel beareth Joseph.* 25 *Jacob desireth to depart.* 37 *His policy, whereby he becometh rich.*

AND when Rachel saw that [a]she bare Jacob no children, Rachel [b]envied her sister; and said unto Jacob, Give me children, [c]or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, [d]*Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold [e]my maid Bilhah, go in unto her; [f]and she shall bear upon my knees, [g]that I may also †have children by her.

4 And she gave him Bilhah her handmaid [h]to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath [i]judged me, and hath also heard my voice, and hath given me a son: therefore called she his name ‖Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With †great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ‖[k]Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah, her maid, and [l]gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name ‖Gad.

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, †Happy am I, for the daughters [m]will call me blessed: and she called his name ‖Asher.

14 ¶And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, [n]Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, [o]*Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ‖Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name ‖[p]Zebulun.

21 And afterwards she bare a daughter, and called her name ‖Dinah.

22 ¶And God [q]remembered Rachel, and God hearkened to her, and [r]opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away [s]my reproach:

24 And she called his name ‖Joseph; and said, [t]The LORD shall add to me another son.

25 ¶And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, [u]Send me away, that I may go unto [x]mine own place, and to my country.

26 Give *me* my wives and my children, [y]for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* [z]I have learned by experience that the LORD hath blessed me [a]for thy sake.

28 And he said, [b]Appoint me thy wages, and I will give *it*.

29 And he said unto him, [c]Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* †increased unto a multitude; and the LORD hath blessed thee †since my coming: and now, when shall I [d]provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if

Before CHRIST about 1760.

l ch. 30. 26. Hos. 12. 12.

1753.

m Judg. 15. 1.

n Judg. 14. 10. John 2. 1, 2.

o Judges 14. 12.

p ver. 20. Deut. 21. 15

q ch. 30. 26. & 31. 41. Hos. 12. 12.

r Ps. 127. 3.

s ch. 30. 1.

about 1752

‖ That is, *see a son.*

t Ex. 3. 7. & 4. 31. Deut. 26. 7. Ps. 25. 18. & 106. 44.

about 1751

‖ That is, *hearing.*

about 1750

‖ That is, *joined.* See Num. 18. 2, 4.

about 1749

u Matt. 1. 2.

‖ That is, *praise.*

† Heb. *stood from bearing.*

about 1749

a ch. 29. 31.

b ch. 37. 11.

c Job 5. 2.

d ch. 16. 2. 1 Sam. 1. 5.

e ch. 16. 2.

f ch. 50. 23. Job 3. 12.

g ch. 16. 2.

† Heb. *be built by her*

h ch. 16. 3. & 35. 22.

about 1748

i Ps. 35. 24. & 43. 1. Lam. 3. 59.

‖ That is, *judging.*

Before CHRIST about 1747.

† Heb. *wrestlings of God.* ch. 23. 6.

‖ That is, *my wrestling.*

about 1749

about 1748

k Called, Matt. 4. 13, *Nephthalim.*

about 1747

l ver. 4.

‖ That is, *a troop*, or, *company.* Isa. 65. 11.

† Heb. *in my happiness.*

m Prov. 31. 28. Luke 1. 48.

‖ That is, *happy.*

about 1748

n ch. 25. 30.

o Num. 16. 9, 13.

about 1747

‖ That is, *an hire.*

‖ That is, *dwelling.*

about 1745

p Called, Matt. 4. 13. *Zebulon.*

‖ That is, *judgment.*

q ch. 8. 1. 1 Sam. 1. 19.

r ch. 29. 31.

s 1 Sam. 1. 6. Isa. 4. 1. Luke 1. 25.

‖ That is, *adding.*

t ch. 35. 17.

u ch. 24. 54, 56.

x ch. 18. 33. & 31. 55.

y ch. 29. 20, 30.

z ch. 39. 3, 5.

a See ch. 25. 24.

b ch. 29. 15.

c ch. 31. 6, 38, 39, 40. Matt. 24. 45. Tit. 2. 10.

† Heb. *broken forth.* ver. 43.

† Heb. *at my foot.*

d 1 Tim. 5. 8.

thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and [c] *of such* shall be my hire.

33 So shall my [f] righteousness answer for me †in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶And [g] Jacob took him rods of green poplar, and of the hazel and chesnut-tree; and pilled white streaks in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [h] increased exceedingly, and [i] had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

1 *Jacob departeth secretly.* 19 *Rachel stealeth her father's images.* 36 *Jacob's complaint of Laban.* 43 *The covenant of Laban and Jacob at Galeed.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [a] glory.

2 And Jacob beheld [b] the countenance of Laban, and, behold, it *was* not [c] toward him †as before.

3 And the LORD said unto Jacob, [d] Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, [e] I see your father's countenance, that it *is* not toward me as before; but the God of my father [f] hath been with me.

6 And [g] ye know that with all my power I have served your father.

7 And your father hath deceived me, and [h] changed my wages [i] ten times; but God [k] suffered him not to hurt me.

8 If he said thus, [l] The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath [m] taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the ‖rams which leaped upon the cattle *were* ring-streaked, speckled, and grizzled.

11 And [n] the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled: for [o] I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, [p] where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now [q] arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, [r] *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for [s] he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram: for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the †[t] images that *were* her father's.

20 And Jacob stole away †unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and [u] set his face *toward* the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took [x] his brethren with him, and pursued after him seven days' journey: and they overtook him in the mount Gilead.

24 And God [y] came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou [z] speak not to Jacob †either good or bad.

25 ¶Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and [a] carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and †steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me [b] to kiss my sons and my daughters? [c] thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the [d] God of your father spake unto me [e] yester-

Before CHRIST about 1745.

Before CHRIST 1739.

1739.

[c] ch. 31. 8.

[f] Ps. 37. 6. †Heb. *to-morrow.* Ex. 13. 14.

‖Or, *he-goats.*

[g] See ch. 31. 9—12.

[h] ver. 30. [i] ch. 13. 2. & 24. 35. & 26. 13, 14.

[a] Ps. 49. 16.

[b] ch. 4. 5.

[c] Deut. 28. 54. †Heb. *as yesterday and the day before.* 1 Sam. 19. 7.

[d] ch. 28. 15, 20, 21. & 32. 9.

[e] ver. 2.

[f] ver. 3.

[g] ver. 38, 39, 40, 41. ch. 30. 29.

[h] ver. 41. [i] Num. 14. 22. Neh. 4. 12. Job 19. 3. Zech. 8. 23. [k] ch. 20. 6. Ps. 105. 14. [l] ch. 30. 32. [m] ver. 1, 16.

[n] ch. 48. 16.

[o] Ex. 3. 7.

[p] ch. 28. 18, 19, 20.

[q] ver. 3. ch. 32. 9.

[r] ch. 2. 24.

[s] ch. 29. 15, 27.

†Heb. *teraphim.* Judg. 17. 5. 1 Sam. 19. 13. Hos. 3. 4. [t] ch. 35. 2. †Heb. *the heart of Laban.* [u] ch. 46. 28. 2 Kings 12. 17. Luke 9. 51, 53. [x] ch. 13. 8.

[y] ch. 20. 3. Job 33. 15. Matt. 1. 20. [z] ch. 24. 50. †Heb. *from good to bad.*

[a] 1 Sam. 30. 2.

†Heb. *hast stolen me.* [b] ver. 55. Ruth 1. 9, 14. 1 Kings 19. 20. Acts 20. 37. [c] 1 Sam. 13. 13. 2 Chron. 16. 9. [d] ver. 53. ch. 28. 13. [e] ver. 24.

night, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou [f]stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, [g]let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban †searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot [h]rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 [i]That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of [k]my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I [l]served thee fourteen years for thy two daughters, and six years for thy cattle: and [m]thou hast changed my wages ten times.

42 [n]Except the God of my father, the God of Abraham, and [o]the Fear of Isaac, had been with me, surely thou hadst sent me away now empty. [p]God hath seen mine affliction and the labour of my hands, and [q]rebuked *thee* yesternight.

43 ¶And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine; and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, [r]let us make a covenant, I and thou; [s]and let it be for a witness between me and thee.

45 And Jacob [t]took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it ‖Jegar-sahadutha: but Jacob called it ‖Galeed.

48 And Laban said, [u]This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And [x]‖Mizpah; for he said, The LORD watch betweeu me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, [y]judge betwixt us. And Jacob [z]sware by [a]the Fear of his father Isaac.

54 Then Jacob ‖offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and [b]blessed them: and Laban departed, and [c]returned unto his place.

CHAP. XXXII.

3 *Jacob's message to Esau.* 9 *He prayeth for his deliverance.* 13 *He sendeth a present to Esau.* 24 *He wrestleth with an angel at Peniel, where he is called Israel.* 31 *He halteth.*

AND Jacob went on his way, and [a]the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's [b]host: and he called the name of that place ‖Mahanaim.

3 And Jacob sent messengers before him to Esau his brother [c]unto the land of Seir, [d]the †country of Edom.

4 And he commanded them, saying, [e]Thus shall ye speak unto my lord Esau; thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And [f]I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that [g]I may find grace in thy sight.

6 ¶And the messengers returned to Jacob, saying, We came to thy brother Esau, and also [h]he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and [i]distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶[k]And Jacob said, [l]O God of my father Abraham, and God of my father Isaac, the LORD [m]which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 †I am not worthy of the least of all the [n]mercies, and of all the truth, which thou hast shewed unto thy servant; for with [o]my staff I passed over this Jordan; and now I am become two bands.

11 [p]Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* [q]the mother †with the children.

12 And [r]thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Before CHRIST 1739.

x Judg. 11. 29. 1 Sam. 7. 5.
‖ That is, *a beacon*, or, *watch-tower.*
y ch. 16. 5.
z ch. 21. 23.
a ver. 42.
‖ Or, *killed beasts.*
† Heb. *felt.*
b ch. 28. 1.
c ch. 18. 33. & 30. 25.
a Ps. 91. 11. Heb. 1. 14.
b Josh. 5. 14 Ps. 103. 21. & 148. 2. Luke 2. 13.
‖ That is, *two hosts*, or, *camps.*
c ch. 33. 14, 16.
d ch. 36. 6, 7, 8. Deut. 2. 5. Josh. 24. 4.
† Heb. *field.*
e Prov. 15. 1.
f ch. 30. 43.
g ch. 33. 8, 15
h ch. 33. 1.
i ch. 35. 3.
k Ps. 50. 15.
l ch. 28. 13.
m ch. 31. 3, 13.
† Heb. *I am less than all*, &c.
n ch. 24. 27.
o Job 8. 7.
p Ps. 59. 1, 2.
q Hos. 10. 14
† Heb. *upon*
r ch. 28. 13, 14, 15.

Before CHRIST 1739.

f ver. 19. Judg. 18. 24
g See ch. 44. 9.
h Ex. 20. 12. Lev. 19. 32.
i Ex. 22. 10, &c.
k Ex. 22. 12.
l ch. 29. 27, 28.
m ver. 7.
n Ps. 124. 1, 2.
o ver. 53. Isa. 8. 13.
p ch. 29. 32. Ex. 3. 7.
q 1 Chron. 12. 17. Jude 9.
r ch. 26. 28.
s Josh. 24. 27.
t ch. 28. 18.
‖ That is, *the heap of witness.* Chald.
‖ That is, *the heap of witness.* Heb.
u Josh. 24. 27.

13 ¶And he lodged there that same night; and took of that which came to his hand [s]a present for Esau his brother;

14 Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will [t]appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept †of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, [u]and passed over the ford Jabbok.

23 And he took them, and †sent them over the brook, and sent over that he had.

24 ¶And Jacob was left alone; and there [x]wrestled a man with him, until the †breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and [y]the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And [z]he said, Let me go, for the day breaketh: and he said, [a]I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [b]Thy name shall be called no more Jacob, but ‖Israel: for as a prince hast thou [c]power with God, and [d]with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: and he said, [e]Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place ‖Peniel: for [f]I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAP. XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-Elohe-Israel.*

AND Jacob lifted up his eyes, and looked, and, behold, [a]Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and [b]bowed himself to the ground seven times, until he came near to his brother.

4 [c]And Esau ran to meet him, and embraced him, [d]and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those †with thee? And he said, The children [e]which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, †What *meanest* thou by [f]all this drove which I met? And he said, *These are* [g]to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; †keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I [h]have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, [i]my blessing that is brought to thee; because God hath dealt graciously with me, and because I have †enough: [k]and he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according †as the cattle that goeth before me and the children be able to endure; until I come unto my lord [l]unto Seir.

15 And Esau said, Let me now †leave with thee *some* of the folk that *are* with me: and he said, †What needeth it? [m]Let me find grace in the sight of my lord.

16 ¶So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to [n]Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called ‖Succoth.

18 ¶And Jacob came to [o]Shalem, a city of ‖[p]Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And [q]he bought a parcel of a field, where he had spread his tent, at the hand of the children of ‖Hamor, Shechem's father, for an hundred ‖pieces of money.

20 And he erected there an altar, and [r]called it ‖El-Elohe-Israel.

CHAP. XXXIV.

1 *Dinah is ravished by Shechem.* 4 *He sueth to marry her.* 13 *The sons of Jacob offer the condition of circumcision to the Shechemites.* 30 *Jacob reproveth Simeon and Levi.*

AND [a]Dinah, the daughter of Leah, which she bare unto Jacob, [b]went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, [c]saw her, he [d]took her, and lay with her, and †defiled her.

3 And his soul clave unto Dinah the daughter of

Before CHRIST 1739.

s ch. 43. 11. Prov. 18. 16.

t Prov. 21. 14.

† Heb. *my face.* Job 42. 8, 9.

u Deut. 3. 16.

† Heb. *caused to pass.*

x Hos. 12. 3, 4. Eph. 6. 12.

† Heb. *ascending of the morning.*

y See Mat. 26. 41. 2 Cor. 12. 7.

z See Luke 24. 28

a Hos. 12. 4.

b ch. 35. 10. 2 Kings 17. 34.

‖ That is, *a prince of God.*

c Hos. 12. 3, 4.

d ch. 25. 31. & 27. 33.

e Judg. 13. 18.

‖ That is, *the face of God.*

f ch. 16. 13. Ex. 24. 11. & 33. 20. Deut. 5. 24. Judg. 6. 22. & 13. 22. Isa. 6. 5.

Before CHRIST 1739.

b ch. 18. 2. & 42. 6. & 43. 26.

c ch. 32. 28.

d ch. 45. 14, 15.

† Heb. *to thee.*

e ch. 48. 9. Ps. 127. 3. Isa. 8. 18.

† Heb. *What is all this band to thee?*

f ch. 32. 16.

g ch. 32. 5.

† Heb. *be that to thee that is thine.*

h ch. 43. 3. 2 Sam. 3. 13. & 14. 24, 28, 32. Mat. 18. 10.

i Judg. 1. 15 1 Sam. 25. 27. & 30. 26. 2 Kings 5. 15.

† Heb. *all things.* Phil. 4. 18

k 2 Kings 5. 23.

† Heb. *according to the foot of the work, &c. and according to the foot of the children.*

l ch. 32. 3.

† Heb. *set, or, place.*

† Heb. *Wherefore is this?*

m ch. 34. 11. & 47. 25. Ruth 2. 13.

n Josh. 13. 27. Judg. 8. 5. Ps. 60. 6.

‖ That is, *booths.*

o John 3. 23

‖ Called, Acts 7. 16. *Sychem.*

p Josh. 24. 1 Judg. 9. 1.

q Josh. 24. 32. John 4. 5.

‖ Called, Acts 7. 16, *Emmor.*

‖ Or, *lambs.*

r ch. 35. 7.

‖ That is, *God the God of Israel.*

about 1732.

a ch. 30. 21.

b Tit. 2. 5.

c ch. 6. 2. Judg. 14. 1.

d ch. 20. 2.

† Heb. *humbled her.* Deut. 22. 29.

Jacob, and he loved the damsel, and spake †kindly unto the damsel.

4 And Shechem [c]spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: (now his sons were with his cattle in the field: and Jacob [f]held his peace until they were come.)

6 ¶And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they [g]were very wroth, because he [h]had wrought folly in Israel, in lying with Jacob's daughter; [i]which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and [k]the land shall be before you; dwell and [l]trade ye therein, and [m]get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much [n]dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father [o]deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for [p]that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be,* that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* [q]more honourable than all the house of his father.

20 ¶And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that [r]went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶And it came to pass on the third day, when they were sore, that two of the sons of Jacob, [s]Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the †edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, [t]Ye have [u]troubled me [x]to make me to stink among the inhabitants of the land, among the Canaanites, and the Perizzites: [y]and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

Before CHRIST about 1732.

† Heb. *to the heart of the damsel.* See Isa. 40. 2. Hos. 2. 14.
c Judg. 14. 2
f 1 Sam. 10. 27. 2 Sam. 13. 20.
g ch. 49. 7. 2 Sam. 13. 21.
h Josh. 7. 15 Judg. 20. 6.
i Deut. 23. 17. 2 Sam. 13. 12.
k ch. 13. 9. & 20. 15.
l ch. 42. 34.
m ch. 47. 27.
n Ex. 22. 16, 17. Deut. 22. 29. 1 Sam. 18. 25.
o See 2 Sam. 13. 24, &c.
p Josh. 5. 9.
q 2 Chron. 4. 9.
r ch. 23. 10.

Before CHRIST about 1732.

s ch. 49. 5, 6, 7.
† Heb. *mouth.*
t ch. 49. 6.
u Josh. 7. 25
x Ex. 5. 21. 1 Sam. 13. 4.
y Deut. 4. 27 Ps. 105. 12.
a ch. 28. 19.
b ch. 28. 13.
c ch. 27. 43.
d ch. 18. 19. Josh. 24. 15.
e ch. 31. 19, 34. Josh. 24. 2, 23. 1 Sam. 7. 3.
f Ex. 19. 10.
g ch. 32. 7, 24. Ps. 107. 6.
h ch. 28. 20. & 31. 3, 42.
i Hos. 2. 13.
k Josh. 24. 26. Judg. 9. 6.
l Ex. 15. 16. & 23. 27. & 34. 24. Deut. 11. 25. Josh. 2. 9. & 5. 1. 1 Sam. 14. 15. 2 Chron. 14. 14.
m ch. 28. 19. 22.
n Eccles. 5. 4.
‖ That is, *The God of Beth-el.*
o ch. 28. 13.
p ch. 24. 59.
‖ That is, *the oak of weeping.*
q Hos. 12. 4.
r ch. 17. 5.
s ch. 32. 28.
t ch. 17. 1. & 48. 3, 4. Ex. 6. 3.
u ch. 17. 5, 6, 16. & 28. 3. & 48. 4.
w ch. 12. 7. & 13. 15. & 26. 3, 4. & 28. 13.
x ch. 17. 22.

CHAP. XXXV.

1 *God sendeth Jacob to Beth-el.* 2 *He purgeth his house of idols.* 9 *God blesseth Jacob at Beth-el.* 16 *Rachel travaileth of Benjamin, and dieth in the way to Edar.* 23 *The sons of Jacob.* 28 *The age, death, and burial of Isaac.*

AND God said unto Jacob, Arise, go up to [a]Beth-el, and dwell there: and make there an altar unto God, [b]that appeared unto thee [c]when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his [d]household, and to all that *were* with him, Put away [e]the strange gods that *are* among you, and [f]be clean and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, [g]who answered me in the day of my distress, [h]and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [i]ear-rings which *were* in their ears; and Jacob hid them under [k]the oak which *was* by Shechem.

5 And they journeyed: and [l]the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶So Jacob came to [m]Luz, which *is* in the land of Canaan, that *is* Beth-el, he and all the people that *were* with him.

7 And he [n]built there an altar, and called the place ‖El-beth-el; because [o]there God appeared unto him, when he fled from the face of his brother.

8 But [p]Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called ‖Allon-bachuth.

9 ¶And [q]God appeared unto Jacob again when he came out of Padan-aram; and blessed him.

10 And God said unto him, Thy name *is* Jacob: [r]thy name shall not be called any more Jacob, [s]but Israel shall be thy name; and he called his name Israel.

11 And God said unto him, [t]I *am* God Almighty: be fruitful and multiply; [u]a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land [w]which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God [x]went up from him in the place where he talked with him.



ORIGINALS.—Gust. Doré.

MOSES AND AARON BEFORE PHARAOH.—Exodus vii. 10.



ORIGINALS.—Gust. Dore.

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN.—GENESIS XLV. 1.

14 And Jacob [y] set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, [z] Beth-el.

16 ¶And they journeyed from Beth-el; and there was but † a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; [a] thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died,) that she called his name ‖ Benoni: but his father called him ‖ Benjamin.

19 And [b] Rachel died, and was buried in the way to [c] Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave [d] unto this day.

21 ¶And Israel journeyed, and spread his tent beyond [e] the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and [f] lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

23 The sons of Leah; [g] Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's hand-maid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶And Jacob came unto Isaac his father unto [h] Mamre, unto the [i] city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost and died, and [k] was gathered unto his people, *being* old and full of days; and [l] his sons Esau and Jacob buried him.

CHAP. XXXVI.

3 *Esau's three wives.* 6 *His removing to mount Seir.* 15 *The dukes which descended of his sons.*

NOW these *are* the generations of Esau, [a] who *is* Edom.

2 [b] Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and [c] Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And [d] Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And [e] Adah bare to Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the † persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 [f] For their riches were more than that they might dwell together: and [g] the land wherein they were strangers could not bear them, because of their cattle.

8 Thus dwelt Esau in [h] mount Seir: [i] Esau *is* Edom.

9 ¶And these *are* the generations of Esau the father of the † Edomites, in mount Seir:

10 These *are* the names of Esau's sons; [k] Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were, Teman, Omar, ‖ Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, [l] Amalek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 ¶And these *are* the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 ¶And these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ¶ [m] These are the sons of Seir [n] the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and ‖ Heman: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; ‖ Alvan, and Manahath, and Ebal, ‖ Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found [o] the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; ‖ Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and ‖ Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶And [p] these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of

Before CHRIST about 1732.

y ch. 28. 18.

z ch. 28. 19.

† Heb. *a little piece of ground.* 2 Kings 5. 19.

a ch. 30. 24. 1 Sam. 4. 20.

about 1729.

‖ That is, *the son of my sorrow.*

‖ That is, *the son of the right hand.*

b ch. 48. 7.

c Ruth 1. 2. & 4. 11. Micah 5. 2. Matt. 2. 6.

d 1 Sam. 10. 2. 2 Sam. 18. 18.

e Mic. 4. 8.

f ch. 49. 4. 1 Chron. 5. 1. See 2 Sam. 16. 22. & 20. 3. 1 Cor. 5. 1.

g ch. 46. 8. Ex. 1. 2.

about 1715.

about 1840.

h ch. 13. 18. & 23. 2, 19.

i Josh. 14. 15. & 15. 13.

1716.

k ch. 15. 15. & 25. 8.

l So ch. 25. 9. & 49. 31.

about 1796.

a ch. 25. 30.

b ch. 26. 34.

c ver. 25

about 1760.

d ch. 28. 9.

e 1 Chron. 1. 35.

about 1740.

†Heb. *souls*

f ch. 13. 6, 11

g ch. 17. 8. & 28. 4.

h ch. 32. 3. Deut. 2. 5. Josh. 24. 4.

i ver. 1.

† Heb. *Edom.*

Before CHRIST about 1740.

k 1 Chron. 1. 35, &c.

‖ Or, *Zephi.* 1 Chron. 1. 36.

l Ex. 17. 8, 14. Num. 24. 20. 1 Sam. 15. 2, 3, &c.

about 1676.

m 1 Chron. 1. 38.

n ch. 14. 6. Deut. 2. 12, 22.

‖ Or, *Homam,* 1 Chron. 1. 39.

‖ Or, *Alian,* 1 Chron. 1. 40.

‖ Or, *Shephi* 1 Chron. 1. 40.

o See Lev. 19. 19.

‖ Or, *Amram,* 1 Chron. 1. 41.

‖ Or, *Jakan,* 1 Chron. 1. 42.

about 1780.

p 1 Chron. 1. 43.

Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and [q]Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of [r]the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke ‖ Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations, in the land of their possession: he *is* Esau, the father of †the Edomites.

CHAP. XXXVII.

2 *Joseph is hated of his brethren.* 5 *His two dreams.* 18 *His brethren conspire his death.* 21 *Reuben saveth him.* 26 *They sell him to the Ishmaelites.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land †[a] wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob: Joseph *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father [b]their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* [c]the son of his old age: and he made him a coat of *many* ‖ colours.

4 And when his brethren saw that their father loved him more than all his brethren, they [d]hated him, and could not speak peaceably unto him.

5 ¶And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, [e]behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and, behold, [f]the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and [g]thy brethren indeed come to bow down ourselves to thee to the earth?

11 And [h]his brethren envied him; but his father [i]observed the saying.

12 ¶And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said to him, Here *am I.*

14 And he said to him, Go, I pray thee, †see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of [k]Hebron, and he came to Shechem.

15 ¶And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: [l]tell me, pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in [m]Dothan.

18 And when they saw him afar off, even before he came near unto them, [n]they conspired against him to slay him.

19 And they said one to another, Behold, this †dreamer cometh.

20 [o]Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And [p]Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* ‖ colours that *was* on him.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 [q]And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of [r]Ishmaelites came from Gilead, with their camels bearing spicery, and [s]balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and [t]conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and [u]let not our hand be upon him; for he *is* [x]our brother, *and* [y]our flesh: and his brethren †were content.

28 Then there passed by [z]Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, [a]and sold Joseph to the Ishmaelites for [b]twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and he [c]rent his clothes.

30 And he returned unto his brethren, and said, The child [d]*is* not: and I, whither shall I go?

31 And they took [e]Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an [f]evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob [g]rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters [h]rose up to comfort him; but he refused to be comforted; and he said, For [i]I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And [k]the Midianites sold him into Egypt unto

Before CHRIST about 1780.

Before CHRIST about 1729.

† Heb. *see the peace of thy brethren, &c.* ch. 29. 6.
k ch. 35. 27.
l Cant. 1. 7.
q 1 Chron. 1. 50. *Hadad Pai* After his death was an Aristocracy. Ex. 15. 15. about 1496.
r 1 Chron. 1. 51.
‖ Or, *Aliah.*
m 2 Kings 6. 13.
n 1 Sam. 19. 1. Ps. 31. 13. & 37. 12. 32. & 94. 21. Matt. 27. 1. Mark 14. 1. John 11. 53 Acts 23. 12.
† Heb. *Edom.*
† Heb. *master of dreams.*
o Prov. 1. 11, 16. & 6. 17. & 27. 4.
p ch. 42. 22.
† Heb. *of his father's sojournings.* 1729.
a ch. 17. 8. & 23. 4. & 28. 4. & 36. 7. Heb. 11. 9.
‖ Or, *pieces.*
b 1 Sam. 2. 22, 23, 24.
q Prov. 30. 20. Amos 6. 6.
c ch. 44. 20.
r see ver. 28, 36.
s Jer. 8. 22.
‖ Or, *pieces.* Judg. 5. 30. 2 Sam. 13. 18.
d ch. 27. 41. & 49. 23.
t ch. 4 10. ver. 20. Job 16. 18.
u 1 Sam. 18. 17.
x ch. 42. 21.
y ch. 29. 14.
† Heb. *hearkened.*
z Judg. 6. 3. ch. 45. 4. 5.
a Ps. 105. 17 Acts 7. 9.
b See Matt. 27. 9.
c Job 1. 20.
e ch. 42. 6, 9. & 43. 26. & 44. 14.
f ch. 46. 29.
d ch. 42. 13, 36. Jer. 31. 15.
e ver. 23.
g ch. 27. 29.
h Acts 7. 9.
i Dan. 7. 28. Luke 2. 19, 51. about 1729.
f ver. 20. ch. 44. 28.
g ver. 29. 2 Sam. 3. 31.
h 2 Sam. 12. 17.
i ch. 42. 38. & 44. 29, 31.
k ch. 39. 1.

Potiphar, an †officer of Pharaoh's, *and* †‖captain of the guard.

CHAP. XXXVIII.

6 *Er marrieth Tamar.* 13 *She deceiveth Judah.* 27 *She beareth twins, Pharez and Zarah.*

AND it came to pass at that time, that Judah went down from his brethren, and [a]turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah [b]saw there a daughter of a certain Canaanite, whose name *was* [c]Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name [d]Er.

4 And she conceived again, and bare a son; and she called his name [e]Onan.

5 And she yet again conceived, and bare a son; and called his name [f]Shelah: and he was at Chezib, when she bare him.

6 And Judah [g]took a wife for Er his first-born, whose name *was* Tamar.

7 And [h]Er, Judah's first-born, was wicked in the sight of the LORD; [i]and the LORD slew him.

8 And Judah said unto Onan, Go in unto [k]thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be [l]his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did †displeased the LORD: wherefore he slew [m]him also.

11 Then said Judah to Tamar his daughter-in-law, [n]Remain a widow at thy father's house, till Shelah my son be grown; for he said, Lest peradventure he die also as his brethren *did:* and Tamar went and dwelt [o]in her father's house.

12 And †in process of time, the daughter of Shuah, Judah's wife died: and Judah [p]was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up [q]to Timnath, to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and [s]sat in †an open place, which *is* by the way to Timnath: for she saw [t]that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law:) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, [u]I will send *thee* †a kid from the flock: and she said, [w]Wilt thou give *me* a pledge, till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, [x]Thy signet, and thy bracelets, and thy staff that *is* in thine hand: and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and [y]laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* ‖openly by the way-side? And they said, There was no harlot in this *place.*

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place.*

23 And Judah said, Let her take *it* to her, lest we †be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath [z]played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, bring her forth, [a]and let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are, am* I with child: and she said, [b]Discern, I pray thee, whose *are* these, [c]the signet, and bracelets, and staff.

26 And Judah [d]acknowledged *them,* and said, [e]She hath been more righteous than I; because that [f]I gave her not to Shelah my son: and he knew her again [g]no more.

27 ¶And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, ‖How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ‖[h]Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.

CHAP. XXXIX.

1 *Joseph advanced in Potiphar's house.* 7 *He resisteth his mistress's temptation.* 20 *He is cast into prison.*

AND Joseph was brought down to Egypt: and [a]Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, [b]bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And [c]the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD [d]made all that he did to prosper in his hand.

4 And Joseph [e]found grace in his sight, and he served him: and he made him [f]overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that [g]the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph [h]was *a* goodly *person,* and well-favoured.

7 ¶And it came to pass after these things, that his master's wife cast her eyes upon Joseph: and she said, [i]Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me, but thee,

Before CHRIST about 1729.

† Heb. *eunuch:* But the word doth signify not only *eunuchs,* but also *chamberlains, courtiers,* and *officers* Esth. 1. 10.
† Heb. *chief of the slaughtermen,or.executioners.*
‖ Or, *chief marshal.*
a ch. 19. 3. 2 Kings 4. 8
about 1727.
b ch. 34. 2. *c* 1 Chron. 2. 3.
d ch. 46. 12. Num. 26. 19.
e ch. 46. 12. Num. 26. 19.
f ch. 46. 12. Num. 26. 20.
g ch. 21. 21.
h ch. 46. 12. Num. 26. 19.
i 1 Chron. 2. 3.
k Deut. 25. 5 Matt. 22. 24.
l Deut. 25. 6.

† Heb. *was evil in the eyes of the* LORD.
m ch. 46. 12. Num. 26. 19.
n Ruth 1. 13

o Lev. 22. 13.
† Heb. *the days were multiplied.*
p 2 Sam. 13. 39.

q Josh. 15. 10, 57. Judg. 14. 1.

s Prov. 7. 12.
† Heb. *the door of eyes* or, *of Enajim.*
t ver. 11, 26.

u Ezek. 16. 33.
† Heb. *a kid of the goats.*
w ver. 20.

x ver. 25.

y ver. 14.

Before CHRIST about 1727.

‖ Or, *in Enajim.*

† Heb. *become a contempt.*

z Judg. 19. 2

a Lev. 21. 9. Deut. 22. 21.

b ch. 37. 32.

c ver 18.

d ch. 37. 33. *e* 1 Sam. 24. 17. *f* ver. 14.

g Job 34. 31 32.

‖ Or, *Wherefore hast thou made this breach against thee?*
‖ That is, *a breach.*
h ch. 46. 12. Num. 26. 20. 1 Chron. 2. 4. Matt. 1. 3.

1729.

a ch. 37. 36. Ps. 105. 17.

b ch. 37. 28.

c ver. 21. ch. 21. 22. & 26. 24, 28. & 28. 15. 1 Sam. 16. 18. & 18. 14, 28. Acts 7. 9.
d Ps. 1. 3.

e ch. 18. 3. & 19. 19. ver. 21.
f Gen. 24. 2.

g ch. 30. 27.

h 1 Sam. 16. 12.

i 2 Sam. 13. 11.

because thou *art* his wife: [k]how then can I do this great wickedness, and [l]sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And [m]she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a †loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she [n]spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his [o]wrath was kindled.

20 And Joseph's master took him, and [p]put him into the [q]prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and †shewed him mercy, and [r]gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison [s]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because [t]the LORD was with him: and *that* which he did, the LORD made *it* to prosper.

CHAP. XL.

1 *The butler and baker of Pharaoh in prison.* 5 *He interpreteth their dreams.* 23 *The ingratitude of the butler.*

AND it came to pass after these things, *that* the [a]butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was [b]wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 [c]And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore †look ye *so* sadly to-day?

8 And they said unto him, [d]We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [e]*Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, [f]This *is* the interpretation of it: The three branches [g]*are* three days:

13 Yet within three days shall Pharaoh [h]‖ lift up thy head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But †[i]think on me when it shall be well with thee, and [k]shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: [l]and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three ‖ white baskets on my head:

17 And in the uppermost basket *there was* of all manner of †bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, [m]This *is* the interpretation thereof: The three baskets *are* three days:

19 [n]Yet within three days shall Pharaoh ‖ lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's [o]birth-day, that he [p]made a feast unto all his servants: and he [q]‖ lifted up the head of the chief butler and of the chief baker among his servants.

21 And he [r]restored the chief butler unto his butlership again; and [s]he gave the cup into Pharaoh's hand:

22 But he [t]hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but [u]forgat him.

CHAP. XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass, at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

Before CHRIST 1729.

k Prov. 6. 29, 32. l ch. 20. 6. Lev. 6. 2. 2 Sam. 12. 13. Ps. 51. 4.

m Prov. 7. 13, &c.

† Heb. *great.*

n Ex. 23. 1. Ps. 120. 3.

o Prov. 6. 34, 35.

p Ps. 105. 18 1 Pet. 2. 19.

q See ch. 40. 3, 15. & 41. 14.

† Heb. *extended kindness unto him.*

r Ex. 3. 21. & 11. 3. & 12. 36. Ps. 106. 46. Prov. 16. 7. Dan. 1. 9. Acts 7. 9, 10.

s ch. 40. 3, 4.

t ver. 2, 3.

about 1720.

a Neh. 1. 11,

b Prov. 16. 14.

c ch. 39. 20, 23.

about 1718.

Before CHRIST about 1718.

† Heb. are *your faces evil?* Neh. 2. 2.

d ch. 41. 15.

e See ch. 41. 16. Dan. 2. 11, 28, 47.

f ver. 18. ch. 41. 12, 25. Judg. 7. 14. Dan. 2. 36. & 4. 19.

g ch. 41. 26.

h 2 Kings 25. 27. Ps. 3. 3. Jer. 52. 31.

‖ Or, *reckon.*

† Heb. *remember me with thee.*

i Luke 23. 42.

k Josh. 2. 12 1 Sam. 20. 14, 15. 2 Sam. 9. 1. 1 Kings 2. 7

l ch. 39. 20.

‖ Or, *full of holes.*

† Heb. *meat of Pharaoh, the work of a baker,* or, *cook.*

m ver. 12.

n ver. 13.

‖ Or, *reckon thee,* and take thy office *from thee.*

o Matt. 14. 6

p Mark 6. 21.

q ver. 13, 19. Matt. 25. 19.

‖ Or, *reckoned.*

r ver. 13.

s Neh. 2. 1.

t ver. 19.

u Job 19. 14 Ps. 31. 12. Eccl. 9. 15, 16. Amos 6. 6

1715.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, †rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning, [a]that his spirit was troubled; and he sent and called for all the [b]magicians of Egypt, and all the [c]wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was [d]wroth with his servants, [e]and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And [f]we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, [g]servant to the captain of the guard; and we told him, and he [h]interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, [i]as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ [k]Then Pharaoh sent and called Joseph, and they [l]†brought him hastily [m]out of the dungeon: and he shaved *himself,* and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: [n]and I have heard say of thee, *that* ‖thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, [o]*It is* not in me: [p]God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, [q]In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed, and well-favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

21 And when they had †eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, ‖withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and [r]I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: [s]God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be [t]seven years of famine.

28 [u]This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come [x]seven years of great plenty throughout all the land of Egypt:

30 And there shall [y]arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine [z]shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following: for it *shall be* very †grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the [a]thing *is* ‖established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this,* and let him appoint ‖officers over the land, and [b]take up the fifth part of the land of Egypt in the seven plenteous years.

35 And [c]let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land †[d]perish not through the famine.

37 ¶ And [e]the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is,* a man [f]in whom the spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

40 [g]Thou shalt be over my house, and according unto thy word shall all my people †be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have [h]set thee over all the land of Egypt.

42 And Pharaoh [i]took off his ring from his hand, and put it upon Joseph's hand, and [k]arrayed him in vestures of ‖fine linen, [l]and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had: [m]and they cried before him, ‖†Bow the knee: and he made him *ruler* [n]over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name ‖Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah ‖priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he [o]stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [p]as the sand of the

Before CHRIST 1715.

† Heb. *fat.*

[a] Dan. 2. 1. & 4. 5, 19.
[b] Ex. 7. 11, 22. Isa. 29. 14. Dan. 1. 20. & 2. 2. & 4. 7.
[c] Matt. 2. 1.
[d] ch. 40. 2, 3.
[e] ch. 39. 20.
[f] ch. 40. 5.
[g] ch. 37. 36.
[h] ch. 40. 12, &c.
[i] ch. 40. 22.
[k] Ps. 105. 20
[l] Dan. 2. 25. †Heb. *made him run.*
[m] 1 Sam. 2. 8 Ps. 113. 7, 8.
[n] ver. 12. Ps. 25. 14. Dan. 5. 16.
‖ Or, *when thou hearest a dream thou canst interpret it*
[o] Dan. 2. 30. Acts 3. 12. 2 Cor. 3. 5.
[p] ch. 40. 8. Dan. 2. 22, 28, 47. & 4. 2.
[q] ver. 1.
†Heb. *come to the inward parts of them.*
‖ Or, *small.*
[r] ver. 8. Dan. 4. 7.
[s] Dan. 2. 28, 29, 45. Rev. 4. 1.

Before CHRIST 1715.

[t] 2 Kings 8. 1.
[u] ver. 25.
[x] ver. 47.
[y] ver. 54.
[z] ch. 47. 13.
† Heb. *heavy.*
[a] Num. 23. 19. Isa. 46. 10, 11.
‖ Or, *prepared of God.*
‖ Or, *overseers.*
[b] Prov. 6. 6, 7, 8.
[c] ver. 48.
† Heb. *be not cut off.*
[d] ch. 47. 15, 19.
[e] Ps. 105. 19. Acts 7. 10.
[f] Num. 27. 18. Job. 32. 8. Prov. 2. 6. Dan. 4. 8, 18. & 5. 11, 14. & 6. 3.
[g] Ps. 105. 21, 22. Acts 7. 10.
† Heb. *be armed,* or, *kiss.*
[h] Dan. 6. 3.
[i] Esth. 3. 10. & 8. 2, 8.
[k] Esth. 8. 15
‖ Or, *silk.*
[l] Dan. 5. 7, 29.
[m] Esth. 6. 9.
‖ Or, *Tender father.* ch. 45. 8.
† Heb. *Abrech.*
[n] ch. 42. 6. & 45. 8, 26. Acts 7. 10.
‖ Which in the Coptic signifies, *A revealer of secrets,* or, *The man to whom secrets are revealed.* about 1715
‖ Or, *prince* Ex. 2. 16. 2 Sam. 8. 18. & 20. 26.
[o] 1 Sam. 16. 21. 1 Kings 12. 6, 8. Dan. 1. 19.
[p] ch. 22. 17. Judg. 7. 12. 1 Sam. 13. 5 Ps. 78. 27.

sea, very much, until he left numbering; for *it was* without number.

50 [q]And unto Joseph were born two sons before the years of famine came: which Asenath the daughter of Poti-pherah ‖ priest of On bare unto him.

51 And Joseph called the name of the first-born ‖ Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he ‖ Ephraim: For God hath caused me to be [r]fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 [s]And the seven years of dearth began to come, [t]according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened † all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 [x]And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

CHAP. XLII.

2 Jacob sendeth his ten sons to buy corn in Egypt. 16 They are imprisoned by Joseph for spies. 24 Simeon is kept for a pledge. 36 Jacob refuseth to send Benjamin.

NOW when [a]Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may [b]live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, [c]Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was [d]in the land of Canaan.

6 And Joseph *was* the governor [e]over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and [f]bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake † roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph [g]remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men;* thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest *is* this day with our father, and one [h]*is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: [i]By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be † kept in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he † put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; [k]*for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But [l]bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, [m]We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; [n]therefore is this distress come upon us.

22 And Reuben answered them, saying, [o]Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is [p]required.

23 And they knew not that Joseph understood *them;* for † he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and [q]thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as [r]one of them opened his sack to give his ass provender in the inn, he espied his money: for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart † failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30 The man, *who is* the lord of the land, [s]spake † roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, [t]Hereby shall I know that ye *are* true *men:* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall [u]traffick in the land.

35 ¶ And it came to pass as they emptied their

Before CHRIST 1715.

[q] ch. 46.20. & 48. 5.

‖ Or, *prince* ver. 45.

[r] 2 Sam. 8.18. about 1712.

‖ That is, *forgetting.*

about 1711.

‖ That is, *fruitful.*

[r] ch. 49. 22.

1708.

[s] Ps. 105.16 Acts 7. 11.

[t] ver. 30.

† Heb. *all wherein* was.

[u] ch. 42. 6. & 47.14.24.

[x] Deut. 9.28

1707.

[a] Acts 7.12.

[b] ch. 43.8. Ps. 118.17. Isa. 38. 1.

[c] ver. 38.

[d] Acts 7.11.

[e] ch. 41. 41.

[f] ch. 37. 7.

† Heb. *hard things with them.*

[g] ch. 37.5,9.

Before CHRIST 1707.

[h] ch. 37. 30. Lam. 5.7. See ch. 44. 20.

[i] See 1 Sam 1. 26 & 17. 55.

† Heb. *bound.*

† Heb. *gathered.*

[k] Lev. 25.43 Neh. 5. 15.

[l] ver. 34. ch. 43. 5. & 44. 23.

[m] Job 36. 8, 9. Hos. 5. 15.

[n] Prov. 21. 13. Matt. 7. 2.

[o] ch. 37. 21.

[p] ch. 9. 5. 1 Kings 2. 32. 2 Chron. 24 22. Ps. 9. 12. Luke 11.50 51.

† Heb. *an interpreter was between them*

[q] Matt. 5 44 Rom. 12.17, 20,21.

[r] See ch. 43. 21.

† Heb. *went forth.*

[s] ver. 7.

† Heb. *with us hard things.*

[t] ver. 15, 19, 20.

[u] ch. 34.10.

sacks, that, behold, [x] every man's bundle of money *was* in his sack; and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye [y] bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for [z] his brother is dead, and he is left alone: [a] if mischief befall him by the way in the which ye go, then shall ye [b] bring down my gray hairs with sorrow to the grave.

CHAP. XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 31 *He maketh them a feast.*

AND the famine *was* [a] sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man † did solemnly protest unto us, saying, Ye shall not see my face, except your [b] brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man † asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenor of these words: † could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: [c] if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned ‖ this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and [d] carry down the man a present, a little [e] balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money [f] that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [g] ‖ If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [h] ruler of his house, Bring *these* men home, and † slay, and make ready; for *these* men shall † dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time, are we brought in; that he may † seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, [i] † we came indeed down at the first time to buy food:

21 And [k] it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: † I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [l] gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [m] bowed themselves to him to the earth.

27 And he asked them of *their* † welfare, and said, † *Is* your father well, the old man [n] of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. [o] And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, [p] his mother's son, and said, *Is* this your younger brother, [q] of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for [r] his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and [s] wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on [t] bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* [u] an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was [x] five times so much as any of theirs. And they drank, and † were merry with him.

CHAP. XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

AND he commanded † the steward of his house, saying, Fill the men's sacks *with* food, as much

Before CHRIST 1707.

x See ch. 43. 21.
y ch. 43. 14.
z ver. 13 & ch. 37. 33. & 44. 28.
a ver. 4. & ch. 44. 29.
b ch. 37. 35. & 44. 31.
a ch. 41. 54. 57.
† Heb. *protesting protested.*
b ch. 42. 20. & 44. 23.
† Heb. *asking asked us.*
† Heb. *mouth.*
† Heb. *Knowing, could we know?*
c ch. 44. 32. Philem. 18, 19.
‖ Or, *twice by this.*
d ch. 32. 20. Prov. 18. 16.
e ch. 37. 25. Jer. 8. 22.
f ch. 42. 25. 35.
g Esth. 4. 16
‖ Or, *and I as I have been, &c.*
h ch. 24. 2. & 39. 4. & 44. 1.

Before CHRIST 1707.

† Heb. *kill a killing.* 1 Sam. 25. 11.
† Heb. *eat.*
† Heb. *roll himself upon us.* Job 30. 14.
i ch. 42. 3, 10
† Heb. *coming down we came down.*
k ch. 42. 27, 35.
† Heb. *your money came to me.*
l ch. 18. 4. & 24. 32.
m ch. 37. 7, 10.
† Heb. *peace,* ch. 37. 14.
† Heb. Is there *peace to your father?*
n ch. 42. 11, 13.
o ch. 37. 7, 10.
p ch. 35. 17, 18.
q ch. 42. 13.
r 1 Kings 3 26.
s ch. 42. 24.
t ver. 25.
u ch. 46. 34. Ex. 8. 26.
x ch. 45. 22.
† Heb. *drunk largely:* See Hag. 1. 6. John 2. 10.
† Heb. him *that* was *over his house.*

as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they, and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he ‖ divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, [a] the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, [b] both let him die, and we also will be my lord's bond-men.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they [c] rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they [d] fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly ‖ divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold [e] we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [f] God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and [g] let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and [h] a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, [i] Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, [k] Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And [l] our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that [m] my wife bare me two *sons:*

28 And the one went out from me, and I said, [n] Surely he is torn in pieces; and I saw him not since:

29 And if ye [o] take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that [p] his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, [q] If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, [r] let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall † come on my father.

CHAP. XLV.

1 *Joseph maketh himself known to his brethren.* 9 *He sendeth for his father* 25 *Jacob is revived with the news.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

2 And he † wept aloud; and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [a] I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were ‖ troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said, I *am* Joseph your brother, [b] whom ye sold into Egypt.

5 Now therefore [c] be not grieved, † nor angry with yourselves, that ye sold me hither: [d] for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you, † to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me [e] a father to Pharaoh and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

10 And [f] thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy chil-

Before CHRIST 1707.

‖ Or. *maketh trial.*

† Heb. *find my father.* Ex. 18. 8. Job 31. 29. Ps. 116. 3. & 119. 143.

† Heb. *gave forth his voice in weeping.* Num. 14. 1.

‖ Or, *make trial.* ver. 5.

‖ Or, *terrified.* Job. 4. 5. & 23. 15. Matt. 14. 26. Mark 6. 50.

† Heb. *neither let there be anger in your eyes.*

† Heb. *to put for you a remnant.*

dren, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee, (for yet *there are* five years of famine;) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* [g] my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and [h] bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it †pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat [i] the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also †regard not your stuff: for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the †commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and [k] five changes of raiment.

23 And to his father he sent after this *manner;* ten asses †laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. [l] And †Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-sheba.* 5 *Thence he with his company goeth into Egypt.*

AND Israel took his journey with all that he had, and came to [a] Beer-sheba, and offered sacrifices [b] unto the God of his father Isaac.

2 And God spake unto Israel [c] in the visions of the night, and said, Jacob, Jacob! and he said, Here *am* I.

3 And he said, I *am* God, [d] the God of thy father: fear not to go down into Egypt; for I will there [e] make of thee a great nation:

4 [f] I will go down with thee into Egypt; and I will also surely [g] bring thee up *again:* and [h] Joseph shall put his hand upon thine eyes.

5 And [i] Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons [k] which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, [l] Jacob, and all his seed with him;

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And [m] these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [n] Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And [o] the sons of Simeon; ‖ Jemuel, and Jamin, and Ohad, and ‖ Jachin, and ‖ Zohah, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of [p] Levi; ‖ Gershon, Kohath, and Merari.

12 ¶ And the sons of [q] Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but [r] Er and Onan died in the land of Canaan. And [s] the sons of Pharez were Hezron, and Hamul.

13 ¶ [t] And the sons of Issachar; Tola, and ‖ Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; [u] Ziphion, and Haggi, Shuni, and ‖ Ezbon, Eri, and ‖ Arodi, and Areli.

17 ¶ [x] And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 [y] These *are* the sons of Zilpah, [z] whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, [a] Jacob's wife; Joseph, and Benjamin.

20 ¶ [b] And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah ‖ priest of On bare unto him.

21 ¶ [c] And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [d] Ehi, and Rosh, [e] Muppim, and ‖ Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob; all the souls *were* fourteen.

23 ¶ [f] And the sons of Dan; ‖ Hushim.

24 ¶ [g] And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 [h] These *are* the sons of Bilhah, [i] which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 [k] All the souls that came with Jacob into Egypt, which came out of his †loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: [l] all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, [m] to direct his face unto Goshen; and they came [n] into the land of Goshen.

Before CHRIST 1706.

1706.

[a] ch. 21. 31. 33. & 28. 10.
[b] ch. 26. 24. 25. & 28. 13. & 31. 42.
[c] ch. 15. 1. Job 33. 14, 15.
[d] ch. 28. 13.
[e] ch. 12. 2. Deut. 26. 5.
[f] ch. 28. 15. & 48. 21.
[g] ch. 15. 16. & 50. 13, 24, 25. Ex. 3. 8.
[h] ch. 50. 1.
[i] Acts 7. 15.
[k] ch. 45, 19, 21.
[l] Deut. 26. 5. Josh. 24. 4. Ps. 105. 23. Isa. 52. 4.
[m] Ex. 1. 1. & 6. 14.
[n] Num. 26. 5. 1 Chron. 5 1.
[o] Ex. 6. 15. 1 Chron. 4. 24.
[p] 1 Chron. 6. 1, 16.
[q] 1 Chron. 2. 3. & 4. 21.
[r] ch. 38. 3, 7, 10.
[s] ch. 38. 29. 1 Chron. 2. 5.
[t] 1 Chron. 7. 1.
[u] Num. 26. 15, &c.
[x] 1 Chron. 7. 30.
[y] ch. 30. 10.
[z] ch. 29. 24.
[a] ch. 44. 27.
[b] ch. 41. 50.
[c] 1 Chron. 7. 6. & 8. 1.
[d] Num. 26. 38.
[e] Num. 26. 39.
[f] 1 Chron. 7. 12.
[g] 1 Chron. 7. 13.
[h] ch. 30. 5, 7.
[i] ch. 29. 29.
[k] Ex. 1. 5.
[l] Deut. 10. 22. See Acts 7. 14.
[m] ch. 31. 21.
[n] ch. 47. 1.

Before CHRIST 1706.

‖ Or, *prince.*

† Heb. *was good in the eyes of Pharaoh.* ch. 41. 37.
‖ Or, *Nemuel.*
‖ Or, *Jarib.*
‖ Or, *Zra'*, 1 Chron. 4. 24.
‖ Or, *Gershom.*
† Heb. *let not your eye spare,* &c.
‖ Or, *Puch, and Jashub.*
† Heb. *mouth.* Num. 3. 16.
‖ Or, *Ozni.*
‖ Or, *Arod.*
† Heb. *carrying.*
† Heb. *his.*
‖ Or, *Shupham.* 1 Chron. 7. 12. *Shuppim.*
‖ *Hupham.* Num. 26. 39.
‖ Or, *Shuham.* Num. 26. 42.
† Heb. *thigh.* ch. 35. 11.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he [o]fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, [p]Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, [q]I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for †their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, [r]What *is* your occupation?

34 That ye shall say, Thy servants' [s]trade hath been about cattle 'from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* [u]an abomination unto the Egyptians.

CHAP. XLVII.

2 Joseph presenteth five of his brethren, and his father, before Pharaoh. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

[1] THEN Joseph [a]came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in [b]the land of Goshen.

2 And he took some of his brethren, *even* five men, and [c]presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [d]What *is* your occupation? And they said unto Pharaoh, [e]Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, [f]For to sojourn in the land are we come: for thy servants have no pasture for their flocks, [g]for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants [h]dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 [i]The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; [k]in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, †How old *art* thou?

9 And Jacob said unto Pharaoh, 'The days of the years of my pilgrimage *are* an hundred and thirty years: [m]few and evil have the days of the years of my life been, and [n]have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob [o]blessed Pharaoh, and went out from before Pharaoh.

11 ¶And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of [p]Rameses, [q]as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread ‖†according to *their* families.

13 ¶And *there was* no bread in all the land; for the famine *was* very sore, [r]so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 [s]And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for [t]why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he †fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not aught left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 [u]Only the land of the ‖priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: [x]let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* [y]except the land of the ‖priests only, *which* became not Pharaoh's.

27 ¶And Israel [z]dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and [a]grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so †the whole age of Jacob was an hundred forty and seven years.

29 And the time [b]drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [c]put, I pray thee, thy hand under my thigh, and [d]deal kindly and truly with me; [e]bury me not, I pray thee, in Egypt:

30 But [f]I will lie with my fathers, and thou shalt carry me out of Egypt, and [g]bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: and he sware unto him. And [h]Israel bowed himself upon the bed's head.

Before CHRIST 1706.

o So ch. 45. 14.
p So Luke 2. 29, 30.
q ch. 47. 1.
† Heb. *they are men of cattle.*
r ch. 47. 2, 3.
s ver. 32.
t ch. 30. 35. & 34. 5. & 37. 12.
u ch. 43. 32. Ex. 8. 26.
1706.
a ch. 46. 31.
b ch. 45. 10. & 46. 28.
c Acts 7. 13.
d ch. 46. 33.
e ch. 46. 34.
f ch. 15. 13. Deut. 26. 5.
g ch. 43. 1. Acts 7. 11.
h ch. 46. 34.
i ch. 20. 15.
k ver. 4.
† Heb. *How many* are *the days of the years of thy life?*
l Heb. 11. 9. 13. Ps. 39. 12.
m Job 14. 1.
n ch. 25. 7. & 35. 28.
o ver. 7.
p Ex. 1. 11. & 12. 37.
q ver. 6.
‖ Or, *as a little child is nourished.*
† Heb. *according to the little ones.*
r ch. 50. 21. s ch. 41. 30. Acts 7. 11.

Before CHRIST 1706.

s ch. 41. 56.
1702.
t ver. 19.
† Heb. *led them.*
1701.
u Ezra 7. 24. ‖ Or, *princes.* ch. 41. 45. 2 Sam. 8. 18.
x ch. 33. 15.
y ver. 22. ‖ Or, *princes.* ver. 22.
z ver. 11.
a ch. 46. 3.
1689.
† Heb. *the days of the years of his life.* See ver. 9.
b So Deut. 31. 14. 1 Kings 2. 1.
c ch. 24. 2.
d ch. 24. 49.
e So ch. 50. 25.
f 2 Sam. 19. 37.
g ch. 49. 29. & 50. 5, 13.
h ch. 48. 2. 1 Kings 1. 47. Heb. 11. 21.

CHAP. XLVIII.

1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 3 *He repeateth the promise.* 21 *He prophesieth their return to Canaan.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at [a] Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, [b] *for* an everlasting possession.

5 ¶ And now, thy [c] two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [d] Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, [e] They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and [f] I will bless them.

10 (Now [g] the eyes of Israel were † dim for age, *so that* he could not see:) and he brought them near unto him; and [h] he kissed them, and embraced them.

11 And Israel said unto Joseph, [i] I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, [k] guiding his hands wittingly; for Manasseh *was* the first-born.

15 ¶ And [l] he blessed Joseph, and said, God, [m] before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel [n] which redeemed me from all evil, bless the lads; and let [o] my name be named on them, and the name of my fathers Abraham and Isaac: and let them † grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father [p] laid his right hand upon the head of Ephraim, it ‖ displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, [q] I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly [r] his younger brother shall be greater than he, and his seed shall become a † multitude of nations.

20 And he blessed them that day, saying, [s] In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but [t] God shall be with you, and bring you again unto the land of your fathers.

22 Moreover [u] I have given to thee one portion above thy brethren, which I took out of the hand [x] of the Amorite with my sword and with my bow.

CHAP. XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessings in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may [a] tell you *that* which shall befall you [b] in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and [c] hearken unto Israel your father.

3 ¶ Reuben, thou *art* [d] my first-born, my might, [e] and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, † [f] thou shalt not excel; because thou [g] wentest up to thy father's bed; then defiledst thou *it:* ‖ he went up to my couch.

5 ¶ [h] Simeon and Levi *are* [i] brethren; ‖ [k] instruments of cruelty *are in* their habitations.

6 O my soul, [l] come not thou into their secret; [m] unto their assembly, [n] mine honour, be not thou united! for [o] in their anger they slew a man, and in their self-will they ‖ digged down a wall.

7 Cursed *be* their anger, for *it was* fierce: and their wrath, for it was cruel: [p] I will divide them in Jacob, and scatter them in Israel.

8 ¶ [q] Judah, thou *art he* whom thy brethren shall praise; [r] thy hand *shall be* in the neck of thine enemies; [s] thy father's children shall bow down before thee.

9 Judah *is* [t] a lion's whelp; from the prey, my son, thou art gone up: [u] he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?

10 [x] The sceptre shall not depart from Judah, nor [y] a lawgiver [z] from between his feet, [a] until Shiloh come: [b] and unto him *shall* the gathering of the people *be.*

11 [c] Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His [d] eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ [e] Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass, couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed [f] his shoulder to bear, and became a servant unto tribute.

16 ¶ [g] Dan shall judge his people, as one of the tribes of Israel.

17 [h] Dan shall be a serpent by the way, † an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18 [i] I have waited for thy salvation, O LORD!

19 ¶ [k] Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

Before CHRIST 1689.

1689.

a ch. 28. 13, 19. & 35. 6, 9, &c.

b ch. 17. 8.

c ch. 41. 50. & 46. 20. Josh. 13. 7. & 14. 4.

d ch. 35. 9, 16, 19.

e So ch. 33. 5.

f ch. 27. 4.

g ch. 27. 1. † Heb. *heavy:* Isa. 6. 10. & 59. 1.

h ch. 27. 27.

i ch. 45. 26.

k ver. 19.

l Heb. 11. 21

m ch. 17. 1. & 24. 40.

n ch. 28. 15. & 31. 11, 13, 24. Ps. 34. 22. & 121. 7.

o Amos 9. 12. Acts 15. 17.

† Heb. *as fishes do increase:* See Num. 26. 34, 37.

p ver. 14. ‖ *was evil in his eyes.* ch. 28. 8.

q ver. 14.

Before CHRIST 1689.

r Num. 1. 33, 35. & 2. 19, 21. Deut. 33. 17. Rev. 7. 6, 8.

† Heb. *fulness.*

s So Ruth 4. 11, 12

t ch. 46. 4. & 50. 24.

u Josh. 24. 32. John 4. 5.

x ch. 15. 16. & 34. 28. Josh. 17. 14, &c.

a Deut. 33. 1 Amos 3. 7.

b Deut. 4. 30 Num. 24. 14. Isa. 2. 2. & 30. 6. Jer. 23. 20. Dan. 2. 28, 29. Acts 2. 17. Heb. 1. 2.

c Ps. 34. 11.

d ch. 29. 32.

e Deut. 21. 17. Ps. 78. 51.

† Heb. *do not thou excel.*

f 1 Chron. 5. 1.

g ch. 35. 22. 1 Chron. 5. 1. Deut. 27. 20.

‖ Or, *my couch is gone.*

h ch. 29. 33, 34.

i Prov. 18. 9.

k Or, *their swords* are *weapons of violence.*

k ch. 34. 25.

l Prov. 1. 15, 16.

m Ps. 26. 9. Eph. 5. 11.

n Ps. 16. 9. & 30. 12. & 57. 8.

o ch. 34. 26.

[Or, *hough-ed oxen.*

p Josh. 19. 1. & 21. 5, 6, 7.

q ch. 29. 35. Deut. 33. 7.

r Ps. 18. 40.

s ch. 27. 29. 1 Chron. 5. 2.

t Hos. 5. 4. Rev. 5. 5.

u Num. 23. 24. & 24. 9.

x Jer. 30. 21.

y Ps. 60. 7.

z Deut. 28. 57.

a Isa. 11. 1. & 62. 11. Ezek. 21. 27. Matt. 21. 9.

b Isa. 2. 2. & 11. 10. & 42. 1, 4. & 49. 6, 7, 22, 23. & 55. 4, 5. & 60. 1, 3, 4, 5.

c 2 Kings 18. 32.

d Prov. 23. 29.

e Deut. 33. 18, 19.

f 1 Sam. 10. 9.

g Deut. 33. 22. Judg. 18. 1, 2.

h Judg. 18. 27.

† Heb. *an arrow-snake.*

i Ps. 25. 6. & 119. 166, 174. Isa. 25. 9.

k Deut. 33. 20. 1 Chron. 5. 18.

21 ¶ [m]Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well, *whose* †branches run over the wall:

23 The archers have [n]sorely grieved him, and shot *at him*, and hated him:

24 But his [o]bow abode in strength, and the arms of his hands were made strong by the hands of [p]the mighty *God* of Jacob: ([q]from thence [r]*is* the shepherd, [s]the stone of Israel:)

25 [t]*Even* by the God of thy father, who shall help thee, [u]and by the Almighty, [x]who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors, [y]unto the utmost bound of the everlasting hills; [z]they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall [a]raven *as* a wolf; in the morning he shall devour the prey, [b]and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them: every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I [c]am to be gathered unto my people: [d]bury me with my fathers [e]in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah which *is* before Mamre, in the land of Canaan, [f]which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

31 ([g]There they buried Abraham and Sarah his wife; [h]there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and [i]was gathered unto his people.

CHAP. L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth.*

AND Joseph [a]fell upon his father's face, and [b]wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to [c]embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians †[d]mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto [e]the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 [f]My father made me swear, saying, Lo, I die: in my grave [g]which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they [h]mourned with a great and very sore lamentation: [i]and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called ‖Abelmizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For [k]his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [l]bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, [m]they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they †sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; [n]for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of [o]the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and [p]fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [q]Fear not: [r]for *am* I in the place of God?

20 [s]But as for you, ye thought evil against me; *but* [t]God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [u]I will nourish you, and your little ones. And he comforted them, and spake †kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children [x]of the third *generation*: [y]the children also of Machir, the son of Manasseh, [z]were †brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die; and [a]God will surely visit you, and bring you out of this land, unto the land [b]which he sware to Abraham, to Isaac, and to Jacob.

25 And [c]Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they [d]embalmed him, and he was put in a coffin in Egypt.

Before CHRIST 1689.

m Deut. 33. 23.
† Heb. *daughters.*
n ch. 37. 4. 24, 28. & 39. 20. & 42.21. Ps. 118. 13.
o Job 29.20. Ps. 37. 15.
p Ps. 132. 2, 5.
q ch. 45. 11. & 47. 12. & 50. 21.
r Ps. 80. 1.
s Isa. 28.16.
t ch. 28. 13, 21. & 35. 3, & 43. 23.
u ch. 17. 1. & 35. 11.
x Deut. 33. 13.
y Deut. 33. 15. Hab. 3. 6.
z Deut. 33. 16.
a Judg. 20. 21, 25. Ezek. 22. 25, 27.
b Num. 23. 24. Esth. 8. 11. Ezek. 39.10. Zech. 14. 1, 7.
c ch. 15. 15. & 25. 8.
d ch. 47. 30. 2 Sam. 19. 37.
e ch. 50. 13.
f ch. 23. 16.
g ch. 23. 19. & 25. 9.
h ch. 35. 29.
i ver. 29.
a ch. 46. 4.
b 2 Kings. 13. 14.
c ver. 26. 2 Chron. 16. 14. Matt. 26. 12. Mark 14. 8. & 16. 1. Luke 24. 1. John 12. 7. & 19. 39, 40.
† Heb. *wept.*
d Num. 20. 29. Deut. 34. 8.
e Esth. 4. 2.
f ch. 47. 29.
g 2 Chron. 16. 14. Isa. 22. 16. Matt. 27. 60.

Before CHRIST 1689.

h 2 Sam. 1. 17. Acts 8. 2.
i 1 Sam. 31. 13. Job 2. 13.
‖ That is, *the mourning of the Egyptians.*
k ch. 49. 29, 30. Acts 7. 16
l ch. 23. 16.
m Job 15. 21, 22.
† Heb. *charged.*
n Prov. 28. 13.
o ch. 49. 25.
p ch. 37. 7, 10.
q ch. 45. 5.
r Deut. 32. 35. Job 34. 29. Rom. 12. 19 Heb. 10. 30.
s 1 Kings 5. 7 *s* 2 Sam. 16. 5. Isa. 10. 7.
t ch. 45. 5, 7 Acts 3. 13, 14, 15.
u ch. 47. 12. Matt. 5. 44. 1635.
† Heb. *to their hearts* ch. 34. 3.
x Job 42. 16.
y Num. 32. 39.
z ch. 30. 3.
† Heb. *borne.*
a ch. 15. 14. & 46. 4. & 48. 21. Ex. 3. 16, 17. Heb. 11. 22.
b ch. 15. 14. & 26. 3. & 35. 12. & 46. 4.
c Ex. 13. 19. Josh. 24. 32 Acts 7, 16.
d ver. 2. 1635.

The SECOND Book of Moses, called EXODUS.

CHAP. I.

22 *Pharaoh commandeth the male children to be cast into the river.*

NOW [a]these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the †loins of Jacob were [b]seventy souls: for Joseph was in Egypt *already*.

6 And [c]Joseph died, and all his brethren, and all that generation.

7 ¶ [d]And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there [e]arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, [f]the people of the children of Israel *are* more and mightier than we.

10 [g]Come on, let us [h]deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them task-masters, [i]to afflict them with their [k]burdens. And they built for Pharaoh treasure-cities, Pithom, [l]and Raamses.

12 †But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they [m]made their lives bitter with hard bondage, [n]in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve *was* with rigour.

15 ¶And the king of Egypt spake to the Hebrew midwives (of which the name of the one *was* Shiphrah, and the name of the other Puah;)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live.

17 But the midwives [o]feared God, and did not [p]as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have you done this thing, and have saved the men-children alive?

19 And [q]the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 [r]Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, [s]that he made them houses.

22 And Pharaoh charged all his people, saying, [t]Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAP. II.

2 *Moses is born,* 3 *and in an ark cast into the flags.* 11 *He slayeth an Egyptian.* 21 *He marrieth Zipporah.*

AND there went a [a]man of the house of Levi, and took *to wife* a daughter of Levi.

Before CHRIST 1706.

a Gen. 46. 8. ch. 6. 14.

† Heb. *thigh.*

b Gen. 46. 26. 27. ver. 20. Deut. 10. 22.

1635.

c Gen. 50. 26. Acts 7. 15.

d Gen. 46. 3. Deut. 26. 5. Ps. 105. 25. Acts 7. 17.

e Acts 7. 18.

f Ps. 105. 24.

g Ps. 10. 2. & 83. 3, 4.

h Job 5. 13. Ps. 105. 25. Prov. 16. 25. & 21. 30. Acts 7. 19.

i Gen. 15. 13. ch. 3. 7. Deut. 26. 6.

k ch. 2. 11. & 5. 4, 5. Ps. 81. 6.

l Gen. 47. 11.

† Heb. *And as they afflicted them, so they multiplied,* &c.

m ch. 2. 23. & 6. 9. Num. 20. 15. Acts 7. 19, 34.

about 1635.

n Ps. 81. 6.

o Prov. 16. 6.

p Dan. 3. 16, 18. & 6. 13. Acts 5. 29.

q See Josh. 2. 4, &c 2 Sam. 17. 19, 20.

r Prov. 11. 18. Eccl. 8. 12. Isa. 3. 10. Heb. 6. 10.

s See 1 Sam. 2. 35. 2 Sam. 7. 11, 13, 27, 29. 1 Kings 2. 24. & 11. 38. Ps. 127. 1.

about 1573.

t Acts 7. 19.

a ch. 6. 20. Num. 26. 59. 1 Chron. 23. 14.

Before CHRIST 1571.

b Acts 7. 20. Heb. 11. 23.

c ch. 15. 20. Num. 26. 59.

d Acts 7. 21.

e Acts 7. 21.

‖ That is, *drawn out.*

f Acts 7. 23, 24. Heb. 11. 24, 25, 26.

g ch. 1. 11.

1531.

h Acts 7. 24.

i Acts 7. 26.

k Acts 7. 27, 28.

† Heb. *a man, a prince.* Gen. 13. 8.

l Acts 7. 29. Heb. 11. 27.

m Gen. 24. 11. & 29. 2.

n ch. 3. 1.

‖ Or, *prince,* as Gen. 41. 45.

o Gen. 24. 11. & 29. 10. 1 Sam. 9. 11.

p Gen. 20. 10.

q Num. 10. 29. called also *Jethro,* or, *Jether.* ch. 3. 1. & 4. 18. & 18. 1, &c.

r Gen. 31. 54. & 43. 25.

s ch. 4. 25. & 18. 2.

2 And the woman conceived and bare a son: and [b]when she saw him that he *was a* goodly *child,* she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* on the flags by the river's brink.

4 [c]And his sister stood afar off, to wit what would be done to him.

5 ¶And the [d]daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it,* she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give *thee* thy wages. And the woman took the child and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became [e]her son. And she called his name ‖Moses: and she said, Because I drew him out of the water.

11 ¶And it came to pass in those days, [f]when Moses was grown, that he went out unto his brethren, and looked on their [g]burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he [h]slew the Egyptian, and hid him in the sand.

13 And [i]when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, [k]Who made thee †a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But [l]Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by [m]a well.

16 [n]Now the ‖priest of Midian had seven daughters: [o]and they came and drew *water,* and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and [p]watered their flock.

18 And when they came to [q]Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may [r]eat bread.

21 And Moses was content to dwell with the man: and he gave Moses, [s]Zipporah his daughter.

22 And she bare *him* a son, and he called his name

‖ 'Gershom; for he said, I have been "a stranger in a strange land.

23 ¶ And it came to pass, [x] in process of time, that the king of Egypt died: and the children of Israel [y] sighed by reason of the bondage, and they cried; and [z] their cry came up unto God, by reason of the bondage.

24 And God [a] heard their groaning, and God [b] remembered his [c] covenant with Abraham, with Isaac, and with Jacob.

25 And God [d] looked upon the children of Israel, and God †[e] had respect unto *them*.

CHAP. III.

2 *God appeareth to Moses in a burning bush.* 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His message to Israel.*

NOW Moses kept the flock of Jethro his father-in-law, [a] the priest of Midian: and he led the flock to the back side of the desert, and came to [b] the mountain of God, *even* to Horeb.

2 And [c] the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this [d] great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called [e] unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here *am* I.

5 And he said, Draw not nigh hither: [f] put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

6 Moreover he said, [g] I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for [h] he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and [i] have heard their cry [k] by reason of their taskmasters; for [l] I know their sorrows:

8 And [m] I am come down to [n] deliver them out of the hand of the Egyptians, and to bring them up out of that land, [o] unto a good land, and a large, unto a land [p] flowing with milk and honey; unto the place of [q] the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, [r] the cry of the children of Israel is come unto me: and I have also seen the [s] oppression wherewith the Egyptians oppress them.

10 [t] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, [u] Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, [x] Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, [y] I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* [z] my name for ever, and this *is* my memorial unto all generations.

16 Go, and [a] gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, [b] I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [c] I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And [d] they shall hearken to thy voice; and [e] thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [f] met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt [g] will not let you go, ‖ no, not by a mighty hand.

20 And I will [h] stretch out my hand, and smite Egypt with [i] all my wonders which I will do in the midst thereof: and [k] after that he will let you go.

21 And [l] I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 [m] But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and [n] ye shall spoil ‖ the Egyptians

CHAP. IV.

1 *Moses' rod is turned into a serpent.* 14 *Aaron is appointed to assist him.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.*

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, [a] A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may [b] believe that [c] the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous [d] as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and, behold, [e] it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice,

‖ That is, *a stranger here.*
† Heb. *knew.*

Before CHRIST 1531.

x Ps.135.13. Hos. 12. 5.
a ch. 4. 29.
b Gen. 50. 24. ch. 2. 25. & 4. 31. Luke 1. 68.
c Gen. 15. 14, 16. ver. 8.
d ch. 4. 31.
e ch. 5. 1, 3.
f Num. 23. 3, 4, 15, 16.
g ch. 5. 2. & 7. 4.
‖ Or, *but by strong hand.*
h ch. 6. 6. & 7. 5. & 9. 15.
i ch. 7. 3. & 11. 9. Deut. 6. 22. Neh. 9. 10. Ps. 105. 27. & 135. 9. Jer. 32. 20. Acts 7. 36. See ch. 7. to ch. 13.
k ch. 12. 31.
l ch. 11. 3. & 12. 36. Ps. 106. 46. Prov. 16. 7.
m Gen. 15. 14. ch. 11. 2. & 12. 35, 36.
n Job 27. 17 Prov. 13. 22. Ezek. 39. 10
‖ Or, *Egypt.*
a ver. 17, 20.
b ch. 19. 9.
c ch. 3. 15.
d Num. 12. 10. 2 Kings 5. 27.
e Deut. 32. 39. Num. 12. 13, 14. 2 Kings 5. 14. Matt. 8. 3.

Before CHRIST 1491.

a ch. 2. 16.
b ch. 18. 5. 1 Kings 19. 8.
c Deut. 33. 16. Isa. 63. 9. Acts 7. 30.
d Ps. 111. 2. Acts 7. 31.
e Deut. 33. 16.
f ch. 19. 12. Josh. 5. 15. Acts 7. 33.
g Gen. 28. 13. ver. 15. ch. 4. 5. Matt. 22. 32. Mark 12. 26. Luke 20. 37 Acts 7. 32.
h Sol Kings 19. 13. Isa. 6. 1, 5. Neh. 9. 9. Ps. 106. 44. Acts 7. 34.
i ch. 2. 23, 24.
k ch. 1. 11.
l Gen. 18. 21 ch. 2. 25.
m Gen. 11. 5, 7. & 18. 21. & 50. 24.
n ch. 6. 6, 8. & 12. 51.
o Deut. 1. 25. & 8. 7, 8, 9.
p ver. 17. ch. 13. 5. & 33. 3. Num. 13. 27. Deut. 26. 9, 15. Jer. 11. 5. & 32. 22. Ezek. 20. 6.
q Gen. 15. 18.
r ch. 2, 23.
s ch. 1. 11, 13, 14, 22.
t Ps. 105. 26. Micah 6. 4.
u See ch. 6. 12. 1 Sam. 18, 18. Isa. 6. 5. 8. Jer. 1. 6.
x Gen. 31. 3. Deut. 31. 23. Josh. 1. 5. Rom. 8. 31.
y ch. 6. 3. John 8. 58. 2 Cor. 1. 20. Heb. 13. 8. Rev. 1. 4.

that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and [f] the water which thou takest out of the river † shall become blood upon the dry *land*.

10 ¶ And Moses said unto the LORD, O my LORD, I *am* not † eloquent, neither † heretofore, nor since thou hast spoken unto thy servant: but [g] I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, [h] Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be [i] with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, [k] send, I pray thee, by the hand *of him whom* thou ‖ wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, [l] he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And [m] thou shalt speak unto him, and [n] put words in his mouth: and I will be with thy mouth, and with his mouth, and [o] will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and [p] thou shalt be to him instead of God.

17 And thou shalt take [q] this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went, and returned to † Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for [r] all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took [s] the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [t] wonders before Pharaoh which I have put in thine hand: but [u] I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, [x] Israel *is* my son, [y] *even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, [z] I will slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD [a] met him, and sought to kill him.

25 Then Zipporah took [c] a sharp ‖ stone, and cut off the foreskin of her son, and † cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness [d] to meet Moses. And he went, and met him in [e] the mount of God, and kissed him.

28 And Moses [f] told Aaron all the words of the LORD who had sent him, and all the [g] signs which he had commanded him.

29 ¶ And Moses and Aaron [h] went, and gathered together all the elders of the children of Israel.

30 [i] And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people [k] believed: and when they heard that the LORD had [l] visited the children of Israel, and that he [m] had looked upon their affliction, then [n] they bowed their heads and worshipped.

Before CHRIST 1491.

f ch. 7. 19. † Heb. *shall be and shall be.*
† Heb. *a man of words.*
† Heb. *since yesterday, nor since the third day.*
g ch. 6. 12. Jer. 1. 6.
h Ps. 94. 9.
i Isa. 50. 4. Jer. 1. 9. Matt. 10. 19. Mark 13. 11. Luke 12. 11, 12. & 21. 14, 15.
k See Jonah 1. 3.
‖ Or, *shouldest.*
l ver. 27. 1 Sam. 10. 2, 3, 5.
m ch. 7. 1, 2.
n Num. 22. 38. & 23. 5, 12, 16. Deut. 18. 18. Isa. 51. 16. Jer. 1. 9.
o Deut. 5. 31.
p ch. 7. 1. & 18. 19.
q ver. 2.
† Heb. *Jether.*
r ch. 2. 15, 23. Matt. 2. 20.
s ch. 17. 9. Num. 20. 8, 9.
t ch. 3. 20.
u ch. 7. 3, 13. & 9. 12, 35. & 10. 1. & 14. 8. Deut. 2. 30. Josh. 11. 20. Isa. 63. 17. John 12. 40. Rom. 9. 18.
x Hos. 11. 1. Rom. 9. 4. 2 Cor. 6. 18.
y Jer. 31. 9. Jam. 1. 18.
z ch. 11. 5. & 12. 29.
a Num. 22. 22.
b Gen. 17. 14.
c Josh. 5. 2, 3.
‖ Or, *knife.*
† Heb. *made it touch.*
d ver. 14.
e ch. 3. 1.
f ver. 15, 16.
g ver. 8, 9.
h ch. 3. 16.
i ver. 13.
k ch. 3. 18. ver. 8, 9.
l ch. 3. 16.

Before CHRIST 1491.

m ch. 2. 25. & 3. 7.
n Gen. 24. 26. ch. 12. 27. 1 Chron. 29. 20.
a ch. 10. 9.
b 2 Kings 18. 35. Job 21. 15.
c ch. 3. 19.
d ch. 3. 18.
e ch. 1. 11.
f ch. 1. 7, 9.
g ch. 1. 11.
† Heb. *Let the work be heavy upon the men.*
† Heb. *a matter of a day in his day.*
h. ch. 6. 9.

CHAP. V.

1 *Pharaoh chideth Moses and Aaron for their message.* 5 *He increaseth the Israelites' task.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold [a] a feast unto me in the wilderness.

2 And Pharaoh said, [b] Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, [c] neither will I let Israel go.

3 And they said, [d] The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your [e] burdens.

5 And Pharaoh said, Behold, the people of the land now *are* [f] many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the [g] taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish *aught* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 † Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where you can find it: yet not aught of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* † daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go, *and* do sacrifice to the LORD.

18 Go therefore now, *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *aught* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 [h] And they said unto them, The LORD look upon you, and judge; because ye have made our savour

† to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people: † neither hast thou delivered thy people at all.

CHAP. VI.

1 *God reneweth his promise by his name JEHOVAH.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for [a] with a strong hand shall he let them go, and with a strong hand [b] shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* ‖ the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob by *the name of* [c] God Almighty, but by my name [d] JEHOVAH was I not known to them.

4 [e] And I have also established my covenant with them, [f] to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And [g] I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore say unto the children of Israel, [h] I *am* the LORD, and [i] I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will [k] redeem you with a stretched-out arm, and with great judgments:

7 And I will [l] take you to me for a people, and [m] I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out [n] from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did † [o] swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: [p] but they hearkened not unto Moses, for † anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have [q] not hearkened unto me; how then shall Pharaoh hear me, [r] who *am* of uncircumcised lips?

13 And the LORD spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: [s] The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 [t] And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of [u] the sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

17 [x] The sons of Gershon; Libni, and Shimi, according to their families.

18 And [y] the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And [z] the sons of Merari; Mahali and Mushi: these *are* the families of Levi, according to their generations.

20 And [a] Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. And the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And [b] the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the [c] sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba daughter of [d] Amminadab, sister of Naashon to wife; and she bare him [e] Nadab and Abihu, Eleazar and Ithamar.

24 And the [f] sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and [g] she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* that Aaron and Moses, [h] to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their [i] armies.

27 These *are* they which [k] spake to Pharaoh king of Egypt, [l] to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, [m] I *am* the LORD: [n] speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, [o] I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

1 *Moses is encouraged to go to Pharaoh.* 7 *His age.* 8 *His rod is turned into a serpent.* 13 *Pharaoh's heart is hardened.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, See, I have made thee [a] a god to Pharaoh: and Aaron thy brother shall be [b] thy prophet.

2 Thou [c] shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And [d] I will harden Pharaoh's heart, and [e] multiply my [f] signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, [g] that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt, [h] by great judgments.

5 And the Egyptians [i] shall know that I *am* the LORD, when I [k] stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron [l] did as the LORD commanded them, so did they.

7 And Moses *was* [m] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, [n] Shew a miracle for you: then thou shalt say unto Aaron, [o] Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh,

Before CHRIST 1491.

† Heb. *to stink.* Gen. 34. 30. 1 Sam. 13. 4. & 27. 12. 2 Sam. 10. 6. 1 Chron. 19. 6.

† Heb. *delivering thou hast not delivered.*

a ch. 3. 19.

b ch. 11. 1. & 12. 31, 33, 39.

‖ Or, JEHOVAH.

c Gen. 17. 1. & 35. 11. & 48. 3.
d ch. 3. 14. Ps. 68. 4. & 83. 18. John 8. 58. Rev. 1. 4.
e Gen. 15. 18. & 17. 4, 7.
f Gen. 17. 8. & 28. 4.
g ch. 2. 24.
h ver. 2, 8, 29.
i ch. 3. 17. & 7. 4. Deut. 26. 8. Ps. 81. 6. & 136. 11, 12.
k ch. 15. 13. Deut. 7. 8.
1 Chron. 17. 21. Neh. 1. 10.
l Deut. 4. 20. & 7. 6. & 14. 2. & 26. 18. 2 Sam. 7. 24.
m Gen. 17. 7, 8. ch. 29, 45, 46. Deut. 29. 13. Rev. 21. 7.
n ch. 5. 4, 5. Ps. 81. 6.

† Heb. *lift up my hand.* See Gen. 14. 22. Deut. 32. 40.
o Gen. 15. 18. & 26. 3. & 28. 13. & 35. 12.
p ch. 5. 21.

† Heb. *shortness,* or, *straitness.*
q ver. 9.
r ver. 30. ch. 4. 10. Jer. 1. 6.

s Gen. 46. 9. 1 Chron. 5. 3.

t 1 Chron. 4. 24. Gen. 46. 10.

u Gen. 46. 11. Num. 3. 17. 1 Chron. 6. 1, 16.

1619.

x 1 Chron. 6. 17. & 23. 7.
y Num. 26. 57. 1 Chron. 6. 2, 18.

Before CHRIST 1491.

z 1 Chron. 6. 19. & 23. 21.

a ch. 2. 1, 2. Num. 26. 59.

b Num. 16. 1. 1 Chron. 6. 37, 38.
c Lev. 10. 4. Num. 3. 30. about 1530.
d Ruth 4. 19, 20. 1 Chron. 2. 10. Matt. 1. 4.
e Lev. 10. 1. Num. 3. 2. & 26. 60. 1 Chron. 6. 3. & 24. 1.
f Num. 26. 11.
g Num. 25. 7, 11. Josh. 24. 33.

h ver. 13.

i ch. 7. 4. & 12. 17, 51. Num. 33. 1. 1491.
k ch. 5. 1, 3. & 7. 10.
l ver. 13. ch. 32. 7. & 33. 1. Ps. 77. 20.

m ver. 2.

n ver. 11. ch. 7. 2.

o ver. 12. ch. 4. 10.

a ch. 4. 16. Jer. 1. 10.
b ch. 4. 16.

c ch. 4. 15.

d ch. 4. 21.
e ch. 11. 9.
f ch. 4. 7.
g ch. 10. 1. & 11. 9.

h ch. 6. 6.

i ver. 17. ch. 8. 22. & 14. 4, 18. Ps. 9. 16.
k ch. 3. 20.

l ver. 2.

1491.

m Deut. 29. 5. & 31. 2. & 34. 7. Acts 7. 23, 30.

n Isa. 7. 11. John 2. 18. & 6. 30.
o ch. 4. 2, 17.

SCRIPTURE NATURAL HISTORY.--BOTANY.

The Chromo-Lithographs of Scriptural Natural History—Botany and Zoology—give a large number of figures of the principal plants and animals mentioned in the Bible; they are strictly correct both in outline and color, having been tested and approved by eminent Zoologists and Botanists; the letter-press describes the several animals and plants; and they serve, not merely to aid the reader in understanding the Bible in its direct notices of natural objects, but also, and eminently, to throw light on much of the gorgeous imagery in its prophetic, psalmodic, parabolic, and didactic passages.

THE TEIL TREE, OR TEREBINTH TREE.

Fig. 1. Teil Tree, or Terebinth Tree (*Pistacia Terebinthus*).—A tree, called variously, in English versions, "teil tree," "terebinth," "oak," "elm," and "plane" or "plain," is designated, in the Hebrew Bible, El or Elah; gave name to valleys mentioned in Gen. xiv. 6 and 1 Sam. xvii. 2, 19, xxi. 9; was the place of Abraham's tent at Hebron, called in English "the plain of Mamre," Gen. xiii. 18; is distinguished from the oak in Isa. vi. 13 and Hos. iv. 13; figures in the countries round the Mediterranean somewhat as the oak does in Great Britain; and is umbrageous, long-lived, and notable for a fragrant balsamic gum.

THE WILLOW TREE.

Fig. 2. Willow Tree (*Salix Babylonica*).—The weeping willow, figured here, grows wild on the banks of the Euphrates, and other Oriental streams; commonly attains a height of about thirty feet; and seems to be the willow mentioned in Ps. cxxxvii. 2. Three other species of willows, the osier, the white, and the Egyptian, appear to be indicated in Lev. xxiii. 40, Job xl. 22, Isa. xv. 7, lxiv. 4, and Ezek. xvii. 5.

THE ALOES TREE.

Fig. 3. Aloes Tree, or Lign Aloes (*Aquilaria agallochum*).—The aloes tree differs exceedingly from the plants yielding the gum aloes of medicine; grows in the islands and peninsulas of the Indian Ocean; attains a great height and girth; secretes, in its decaying wood, a richly fragrant oily resin; and emits, in the combustion of its sound wood, a delightful odor. Its resin held anciently, and still holds, a high rank among fragrant spices. (See Num. xxiv. 6; Ps. xlv. 8; Prov. vii. 17; Cant. iv. 14; John xix. 39.)

THE ALMOND TREE.

Fig. 4. Almond Tree (*Amygdalus communis*).—This tree abounds in Western Asia and Southern Europe; attains a height of about fifteen feet; bears beautiful, well-shaped whitish blossoms, and pleasant oleaceous, well-known drupes, Exod. xxv. 33, 34, xxxvii. 19, 20, Num. xvii. 8, Gen. xliii. 11; blooms so early as January, and has a Hebrew name formed from a word signifying "to watch," so that a rod of it serves as a symbol of speedy performance, Jer. i. 11, 12; and produces its flowers before the time of foliage, on bare, withered-looking branches, like a crown on its head, so as to be a fine emblem of old age, Eccles. xii. 5.

HYSSOP.

Fig. 5. Hyssop (*Capparis spinosa*).—The hyssop of Scripture is certainly not the herb now called hyssop, nor does it seem to be any one of more than twenty other plants which botanists have compared with it; but it very probably is the species of caper figured here. This grows on the fissured rocks of the Sinaitic peninsula; is a climbing or creeping shrub, with hard woody stem, bright green leaves, and pendent fringes or tassels, and was believed by ancient writers, from the time of Hippocrates, to possess detergent properties. (See Exod. xii. 22; Lev. xiv. 4–7, 49–52; Num. xix. 6; 1 Kings iv. 33; Ps. li. 7; John xix. 29; Heb. ix. 19.)

THE WALNUT TREE.

Fig. 6. Walnut Tree (*Juglans regia*).—The "nuts" of Cant. vi. 11 are believed to be walnuts or walnut trees; but the "nuts" of Gen. xliii. 11 appear to be pistacia-nuts.

THE MYRTLE TREE.

Fig. 7. Myrtle Tree (*Myrtus communis*).—This beautiful evergreen shrub grows wild in all the countries around the Mediterranean; attains there the height of a small tree; and has been famous in all ages for its form, its foliage, and its fragrance. (See Neh. viii. 15; Isa. xli. 19, lv. 13; Zech. i. 8, 10, 11).

THE OLIVE TREE.

Fig. 8. Olive Tree (*Olea Europœa*).—This tree, though called European, is a native of Asia; abounded so in Canaan as to occasion that land to be called a land of olives, of olive-yards, and of oil olive; flourished eminently on the hill adjacent to Jerusalem, named from it the Mount of Olives; is naturally a low creeping bush with crooked branches, but rises under good cultivation into a massive tree, yet rarely attains a height of more than thirty feet; grows very slowly, very hardily, and to a very great age; and is mentioned in Scripture about thirty-seven times in association either with most affecting incidents or with peculiarly rich doctrines. Our figure of it shows it as a very old tree.

THE PALM TREE.

Fig. 9. Date Palm (*Phœnix dactylifera*).—The date palm inhabits the countries south and east of the Mediterranean; grows adjacent to water, even where there are mere springs in the midst of deserts; has a cylindrical endogenous stem, rising to the height of more than sixty feet; carries fronds six or eight feet long, in fan-like expansion, on the top of its stem; and bears its fruit or dates pendulously from points below the fronds. The fronds are sometimes called branches, and were used as emblems of victory or triumph. Either palm trees or their branches are mentioned twenty-two times in Scripture.

SYCAMORE TREE.

Fig. 10. Sycamore Tree (*Ficus sycomorus*).—This is a species of fig tree; differs widely from the kind of maple tree called sycamore; abounds in Palestine and Egypt; and is much esteemed there for both its timber and its fruit. (See 1 Kings x. 27; 1 Chron. xxvii. 28; 2 Chron. i. 15, ix. 27; Ps. lxxviii. 47; Amos vii. 14; Luke xix. 4.)

POMEGRANATE TREE.

Fig. 11. Pomegranate Tree (*Punica granatum*).—This tree is nearly allied to the myrtle; grows wild in Asia and Northern Africa; was anciently common in Palestine, but now exists there in only a degenerate condition; bears a beautiful and delicious fruit, larger than a golden pippin; is mentioned, either as to itself or as to its fruit, either literally or metaphorically, and always with high didactic import, in about twenty-one passages of Scripture; and gave its Hebrew name, Rimmon, to several Scripture towns or villages.

THE FIG TREE.

Fig. 12. Fig Tree (*Ficus carica*).—This tree is a native of Asia, Africa, and Southern Europe; was one of the characteristic products of Palestine in the Hebrew times; rises to a height of from fifteen to twenty-five feet; has leaves about the size of a man's hand; bears a well-known fruit, more edible dried than fresh; and is mentioned in the Bible, directly or indirectly, about forty-eight times.

THE GRAPE VINE.

Fig. 13. Grape Vine (*Vitis vinifera*).—The "true vine," or that which bears wine-producing grapes, differs from numerous other vines; has been diffused over a great extent of the world's surface; was one of the characteristic economical plants of Palestine in the Hebrew times; is designated by one Hebrew word for itself, and by eleven other Hebrew words for different conditions of its grapes and their juices; has twisted, irregular stems, with very long flexible branches, supporting themselves by tendrils; produces grapes or wines in endless varieties of quality; and is mentioned, directly or indirectly, in about three hundred passages of Scripture, and associated there, either literally or metaphorically, with multitudes of precious moral truths.

THE CEDAR OF LEBANON.

Fig. 14. Cedar Tree (*Cedrus Libani*).—This evergreen conifer once covered a large extent of Lebanon, and still lingers near the head of one of the Lebanon valleys; was famous for its massiveness, its great strength, its great age, and its fragrant timber; and is mentioned in the Bible about fifty-five times.

SHITTAH TREE.

Fig. 15. Shittah Tree (*Acacia Seyal*).—This tree inhabits the countries from Upper Egypt eastward to India; is akin to the beautiful acacias which adorn the greenhouses and warm walls of British gardens; grows to a height of from fifteen to twenty feet; and has comparatively light and very durable timber, called in Scripture shittim-wood. The tree is mentioned in Isa. xli. 19; and its wood is mentioned twenty-six times in the Pentateuch.

SCRIPTURE NATURAL HISTORY.—BOTANY.


I.
Teil-Tree or Terebinth


II.
Willow-Tree.


III.
Aloes.


IV.
Almond-Tree.


V.
Hyssop.


VI.
Walnut-Tree.


VII.
Myrtle-Tree.


VIII.
Olive-Tree.


IX.
Palm.


X
Sycamore-Tree.


XI.
Pomegranate-Tree.


XII.
Fig-Tree.


XIII.
Grape-Vine.


XIV.
Cedar of Lebanon.


XV.
Shittah-Tree.

and they did so [p] as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it [q] became a serpent.

11 Then Pharaoh also [r] called the wise men, and [s] the sorcerers: now the magicians of Egypt, they also [t] did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart that he hearkened not unto them; [u] as the LORD had said.

14 ¶ And the LORD said unto Moses, [x] Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come: and [y] the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, [z] The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, [a] that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this [b] thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in my hand upon the waters which *are* in the river, and [c] they shall be turned [d] to blood.

18 And the fish that *is* in the river shall die, and the river shall stink: and the Egyptians shall [e] loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and [f] stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their †pools of water, that they may become blood: and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he [g] lifted up the rod and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the [h] waters that *were* in the river were turned into blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians [i] could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 [k] And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; [l] as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled after that the LORD had smitten the river.

CHAP. VIII.

1 *Frogs are sent.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardened.*

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go [a] that they may serve me.

2 And if thou [b] refuse to let *them* go, behold, I will smite all thy borders with [c] frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into [d] thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy ‖ kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, [e] Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and [f] the frogs came up, and covered the land of Egypt.

7 [g] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [h] Entreat the LORD that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ‖ Glory over me: ‖ when shall I entreat for thee and for thy servants, and for thy people, † to destroy the frogs from thee, and thy houses, *that* they may remain in the river only?

10 And he said, ‖ To-morrow. And he said, *Be it* according to thy word: that thou mayest know that [i] *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 ¶ And Moses and Aaron went out from Pharaoh: and Moses [k] cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was [l] respite, [m] he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and [n] it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And [o] the magicians did so with their enchantments to bring forth lice, but they [p] could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* [q] the finger of God: and Pharaoh's [r] heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, [s] Rise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the LORD, [t] Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send ‖ swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And [u] I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

Before CHRIST 1491.

p ver 9.
q ch. 4. 3.
r Gen. 41. 8.
s 2 Tim. 3. 8.
t ver. 22. ch. 8. 7, 18.
u ch. 4. 21. ver. 4.
x ch. 8. 15. & 10. 1, 20, 27.
y ch. 4. 2, 3. & ver. 10.
z ch. 3. 18.
a ch. 3. 12, 18. & 5. 1, 3.
b ch. 5. 2. ver. 5.
c ch. 4. 9.
d Rev. 16. 4, 6.
e ver. 24.
f ch. 8. 5, 6, 16. & 9. 22. & 10. 12, 21. & 14. 21, 26.
† Heb. *gathering of their waters.*
g ch. 17. 5.
h Ps. 78. 44. & 105. 29.
i ver. 18.
k ver. 11.
l ver. 3.
a ch. 3. 12, 18.
b ch. 7. 14. & 9. 2.
c Rev. 16. 13.
d Ps. 105. 30.
‖ Or, *dough.*

Before CHRIST 1491.

e ch. 7. 19.
f Ps. 78. 45. & 105. 30.
g ch. 7. 11.
h ch. 9. 28. & 10. 17. Num. 21. 7. 1 Kings 13. 6. Acts 8. 24.
‖ Or, *Have this honour over me,* &c.
‖ Or, *against when.*
† Heb. *to cut off.*
‖ Or, *against to-morrow.*
i ch. 9. 14. Deut. 33. 26. 2 Sam. 7. 22. 1 Chron. 17. 20. Ps. 86. 8. Isa. 46. 9. Jer. 10. 6, 7.
k ver. 30. ch. 9. 33. & 10. 18. & 32. 11. Jam. 5. 16, 17, 18.
l Eccl. 8. 11.
m ch. 7. 14.
n Ps. 105. 31.
o ch. 7. 11.
p Luke 10. 18. 2 Tim. 3. 8, 9.
q 1 Sam. 6. 3, 9. Ps. 8. 3. Mat. 12. 28. Luke 11. 20.
r ver. 15.
s ch. 7. 15.
t ver. 1.
‖ Or, *a mixture of* noisome beasts, &c.
u ch. 9. 4, 6, 26. & 10. 23. & 11. 6, 7. & 12. 13.

23 And I will put †a division between my people and thy people: ‖to-morrow shall this sign be.

24 And the LORD did so: and [x]there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was ‖corrupted by reason of the swarm *of flies*.

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice [y]the abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go [z]three days' journey into the wilderness, and sacrifice to the LORD our God, as [a]he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [b]entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh [c]deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and [d]entreated the LORD:

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh [e]hardened his heart at this time also, neither would he let the people go.

CHAP. IX.

1 *The murrain of beasts.* 27 *Pharaoh sueth to Moses,* 35 *but yet is hardened.*

THEN the LORD said unto Moses, [a]Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou [b]refuse to let *them* go, and wilt hold them still,

3 Behold, the [c]hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And [d]the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [e]all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And [f]the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be [g]a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became [h]a boil breaking forth *with* blains upon man, and upon beast.

11 And the [i]magicians could not stand before Moses, because of the boils: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; [k]as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, [l]Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: [m]that thou mayest know that *there is* none like me in all the earth.

15 For now I will [n]stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for [o]this *cause* have I †raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that †regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be [p]hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven, and [q]the LORD sent thunder and hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast, and the hail [r]smote every herb of the field and brake every tree of the field.

26 [s]Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent and called for Moses and Aaron, and said unto them, [t]I have sinned this time: [u]the LORD *is* righteous, and I and my people *are* wicked.

28 [x]Entreat the LORD (for *it is* enough) that there be no *more* † mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will [y]spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the [z]earth *is* the LORD's.

30 But as for thee and thy servants, [a]I know that ye will not yet fear the LORD God.

Before CHRIST 1491.

† Heb. *a redemption.* ‖ Or. *by to-morrow.*
[x] Ps. 78. 45. & 105. 31.
¶ Or. *destroyed.*
[y] Gen. 43. 32. & 46. 34. Deut. 7. 25, 26. & 12. 31.
[z] ch. 3. 18.
[a] ch. 3. 12.
[b] ver. 8. ch. 9. 28. 1 Kings 13. 6.
[c] ver. 15.
[d] ver. 12.
[e] ver. 15. ch. 4. 21.
[a] ch. 8. 1.
[b] ch. 8. 2.
[c] ch. 7. 4.
[d] ch. 8. 22.
[e] Ps. 78. 50.
[f] ch. 7. 14. & 8. 32.
[g] Rev. 16. 2.

Before CHRIST 1491.

[h] Deut. 28. 27.
[i] ch. 8. 18, 19. 2 Tim. 3. 9.
[k] ch. 4. 21.
[l] ch. 8. 20.
[m] ch. 8. 10.
[n] ch. 3. 20.
[o] Rom. 9. 17. See ch. 14. 17. Prov. 16. 4. 1 Pet. 2. 9.
† Heb. *made thee stand.*
† Heb. *set not his heart unto.* ch. 7. 23.
[p] Rev. 16. 21.
[q] Josh. 10. 11. Ps. 18. 13. & 78. 47. & 105. 32. & 148. 8. Isa. 30. 30. Ezek. 38. 22. Rev. 8. 7.
[r] Ps. 105. 33.
[s] ch. 8. 22. & 9. 4, 6. & 10. 23. & 11. 7. & 12. 13. Isa. 32. 18, 19.
[t] ch. 10. 16.
[u] 2 Chron. 12. 6. Ps. 129. 4. & 145. 17. Lam. 1. 18. Dan. 9. 14.
[x] ch. 8. 8, 28. & 10. 17. Acts. 8. 24.
† Heb. *voices of God.* Ps. 29. 3. 4.
[y] 1 Kings 8. 22, 38. Ps. 143. 6. Isa. 1. 15.
[z] Ps. 24. 1. 1 Cor. 10. 26, 28.
[a] Isa. 26. 10.

31 And the flax and the barley was smitten: [b] for the barley *was* in the ear, and the flax *was* boiled.

32 But the wheat and the rye were not smitten: for they *were* † not grown up.

33 And Moses went out of the city from Pharaoh, and [c] spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And [d] the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken † by Moses.

CHAP. X.

7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses.

AND the LORD said unto Moses, Go in unto Pharaoh: [a] for I have hardened his heart, and the heart of his servants; [b] that I might shew these my signs before him:

2 And that [c] thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to [d] humble thyself before me? Let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the [e] locusts into thy coast:

5 And they shall cover the † face of the earth, that one cannot be able to see the earth: and [f] they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they [g] shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be [h] a snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* † who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for [i] we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, [k] Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and [l] eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night: *and* when it was morning, the east wind brought the locusts.

Before CHRIST 1491.

b Ruth 1. 22. & 2. 23.
† Heb. *hidden, or, dark.*
c ver. 29. ch. 8. 12.
d ch. 4. 21.
† Heb. *by the hand of Moses.* ch. 4. 13.
a ch. 4. 21. & 7. 14.
b ch. 7. 4.
c Deut. 4. 9. Ps. 44. 1. & 71. 18. & 78. 5, &c. Joel 1. 3.
d 1 Kings 21. 29. 2 Chron. 7. 14. & 34. 27. Job 42. 6. Jer. 13. 18. Jam. 4. 10. 1 Pet. 5. 6.
e Prov. 30. 27. Rev. 9. 3.
† Heb. *eye.* ver. 15.
f ch. 9. 32. Joel 1. 4. & 2. 25.
g ch. 8. 3, 21
h ch. 23. 33. Josh. 23. 13 1 Sam. 18. 21. Eccl. 7. 26. 1 Cor. 7. 35.
† Heb. *who and who,* &c.
i ch. 5. 1.
k ch. 7. 19.
l ver. 4, 5.

Before CHRIST 1491.

m Ps. 78. 46. & 105. 34.
n Joel 2. 2.
o ver. 5.
p Ps. 105. 35.
† Heb. *hastened to call.*
q ch. 9. 27.
r ch. 9. 28. 1 Kings 13. 6.
s ch. 8. 30.
† Heb. *fastened.*
t Joel 2. 20.
u ch. 4. 21. & 11. 10.
x ch. 9. 22.
† Heb. *that one may feel darkness.*
y Ps. 105. 28.
z ch. 8. 22.
a ver. 8.
b ver. 10.
† Heb. *into our hands.*
c ver. 20. ch. 4. 21. & 14. 4, 8.
d Heb. 11. 27.
a ch. 12. 31, 38, 39.
b ch. 3. 22. & 12. 35.
c ch. 3. 21. & 12. 36. Ps. 106. 46.
d 2 Sam. 7. 9. Esther 9. 4.
e ch. 12. 12, 23, 29. Amos 5. 17.

14 And [m] the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* [n] before them there were no such locusts as they, neither after them shall be such.

15 For they [o] covered the face of the whole earth, so that the land was darkened; and they [p] did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh † called for Moses and Aaron in haste; and he said, [q] I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and [r] entreat the LORD your God that he may take away from me this death only.

18 And he [s] went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind which took away the locusts, and † cast them [t] into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD [u] hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, [x] Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, † even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven: and there was a [y] thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [z] but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and [a] said, Go ye, serve the LORD: only let your flocks and your herds be stayed: let your [b] little ones also go with you.

25 And Moses said, Thou must give † us also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [c] hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well, [d] I will see thy face again no more.

CHAP. XI

1 God's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death of the first-born.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: [c] when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, [b] jewels of silver, and jewels of gold.

3 [c] And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man [d] Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, [e] About midnight will I go out into the midst of Egypt:

5 And [f]all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* behind the mill; and all the first-born of beasts.

6 [g]And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 [h]But against any of the children of Israel [i]shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And [k]all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people †that follow thee; and after that I will go out. And he went out from Pharaoh in †a great anger.

9 And the LORD said unto Moses, [l]Pharaoh shall not hearken unto you; that [m]my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; [n]and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 29 *The first-born are slain.* 31 *The Israelites are driven out of the land.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 [a]This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a ‖lamb according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls: every man according to his eating shall make your count for the lamb.

5 Your lamb shall be [b]without blemish, a male †of the first year: ye shall take *it* out from the sheep or from the goats:

6 And ye shall keep it up until the [c]fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it †in the evening.

7 And they shall take of the blood, and strike *it* on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and [d]unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but [e]roast *with* fire; his head with his legs, and with the purtenance thereof.

10 [f]And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; [g]it *is* the LORD'S passover.

12 For I [h]will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and [i]against all the ‖gods of Egypt I will execute judgment: [k]I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you †to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you [l]for a memorial; and ye shall keep it a [m]feast to the LORD throughout your generations: ye shall keep it a feast [n]by an ordinance for ever.

15 [o]Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, [p]that soul shall be cut off from Israel.

16 And in the first day *there shall be* [q]an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save *that* which every †man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for [r]in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ [s]In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 [t]Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, [u]even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, [x]Draw out, and take you a ‖lamb, according to your families, and kill the passover.

22 [y]And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and [z]strike the lintel and the two side-posts with the blood that *is* in the basin: and none of you shall go out at the door of his house until the morning.

23 [a]For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and [b]will not suffer [c]the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, [d]according as he hath promised, that ye shall keep this service.

26 [e]And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, [f]It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [g]bowed the head and worshipped.

28 And the children of Israel went away, and [h]did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ [i]And it came to pass, that at midnight [k]the LORD smote all the first-born in the land of Egypt, [l]from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the †dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [m]great cry in Egypt: for *there was* not a house where *there was* not one dead.

Before CHRIST 1491.

[f] ch. 12. 12, 29. Amos 4. 10.
[g] ch. 12. 30. Amos 5. 17.
[h] ch. 8. 22.
[i] Josh. 10. 21.
[k] ch. 12. 33.
† Heb. *that is at thy feet.* So Judg. 4. 10. & 8. 5. 1 Kings 20. 10. 2 Kings 3. 9
† Heb. *heat of anger.*
[l] ch. 3. 19. & 7. 4. & 10. 1.
[m] ch. 7. 3.
[n] ch. 10. 20, 27. Rom. 2. 5. & 9. 22.
[a] ch. 13. 4. Deut. 16. 1.
‖ Or, *kid.*
[b] Lev. 22. 19, 20, 21. Mal. 1. 8, 14. Heb. 9. 14. 1 Pet. 1. 19.
† Heb. *son of a year.* Lev. 23. 12.
[c] Lev. 23. 5. Num. 9. 3. & 28. 16. Deut. 16. 1, 6.
† Heb. *between the two evenings.* ch. 16. 12.
[d] ch. 34. 25. Deut. 16. 3. Num. 9. 11. 1 Cor. 5. 8.
[e] Deut. 16. 7.
[f] ch. 23. 18. & 34. 25.
[g] Deut. 16. 5.
[h] ch. 11. 4, 5. Amos 5. 17.
[i] Num. 33. 4
‖ Or, *princes* ch. 21. 6. & 22. 28. Ps. 82. 1, 6. John 10. 34, 35.
[k] ch. 6. 2.

Before CHRIST 1491.

† Heb. *for a destruction*
[l] ch. 13. 9.
[m] Lev. 23. 4. 5. 2 Kings 23. 21.
[n] ver. 24, 43. & ch. 13. 10.
[o] ch. 13. 6, 7. & 23. 15. & 34. 18, 25. Lev. 23. 5, 6. Numb. 28. 17. Deut. 16. 3, 8. 1 Cor. 5. 7.
[p] Gen. 17. 14. Num. 9. 13.
[q] Lev. 23. 7, 8. Num. 28. 18, 25.
† Heb. *soul.*
[r] ch. 13. 3.
[s] Lev. 23. 5. Num. 28. 16.
[t] Ex. 23. 15. & 34. 18. Deut. 16. 3. 1 Cor. 5. 7, 8
[u] Num. 9. 13.
[x] ver. 3. Num. 9. 4. Josh. 5. 10. 2 Kings 23. 21. Ezra 6. 20. Matt. 26. 18, 19. Mark 14. 12,—16. Luke 22. 7, &c.
‖ Or, *kid.*
[y] Heb. 11. 28.
[z] ver. 7.
[a] ver. 12, 13.
[b] Ezek. 9. 6. Rev. 7. 3. & 9. 4.
[c] 2 Sam. 24. 16. 1 Cor. 10. 10. Heb. 11. 28.
[d] ch. 3. 8, 17.
[e] ch. 13. 8, 14. Deut. 32. 7. Josh. 4. 6. Ps. 78. 6.
[f] ver. 11.
[g] ch. 4. 31.
[h] Heb. 11. 28.
[i] ch. 11. 4.
[k] Num. 8. 17. & 33. 4. Ps. 78. 51. & 105. 36. & 135. 8. & 136. 10.
[l] ch. 4. 23. & 11. 5.
† Heb *house of the pit.*
[m] ch. 11. 6. Prov. 21. 13 Amos 5. 17. Jam. 2. 13.

31 ¶ And [n] he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, [o] both ye and the children of Israel: and go, serve the LORD, as ye have said.

32 [p] Also take your flocks and your herds, as ye have said, and be gone: and [q] bless me also.

33 [r] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, [s] We *be* all dead *men*.

34 And the people took their dough before it was leavened, their ‖ kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians [t] jewels of silver, and jewels of gold, and raiment.

36 [u] And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and [x] they spoiled the Egyptians.

37 ¶ And [y] the children of Israel journeyed from [x] Rameses to Succoth, about [a] six hundred thousand on foot *that were* men, beside children.

38 And † a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because [b] they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel who dwelt in Egypt, *was* [c] four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all [d] the hosts of the LORD went out from the land of Egypt.

42 It *is* † [e] a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* [f] the ordinance of the passover: there shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast [g] circumcised him, then shall he eat thereof.

45 [h] A foreigner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house: [i] neither shall ye break a bone thereof.

47 [k] All the congregation of Israel shall † keep it.

48 And [l] when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 [m] One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 [n] And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt [o] by their armies.

CHAP. XIII.

The first-born are sanctified to God. 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,

2 [a] Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of † bondage; for [c] by strength of hand the LORD brought you out from this *place:* [d] there shall no leavened bread be eaten.

4 [e] This day came ye out, in the month Abib.

5 ¶ And it shall be when the LORD shall [f] bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [g] sware unto thy fathers to give thee, a land flowing with milk and honey; [h] that thou shalt keep this service in this month.

6 [i] Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall [k] no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt [l] shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for [m] a sign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 [n] Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee;

12 [o] That thou shalt † set apart unto the LORD all that openeth the matrix; and every firstling that cometh of a beast which thou hast, the males *shall be* the LORD's.

13 And [p] every firstling of an ass thou shalt redeem with a ‖ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children [q] shalt thou redeem.

14 ¶ [r] And it shall be when thy son asketh thee † in time to come, saying, What *is* this? that thou shalt say unto him, [s] By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that [t] the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for [u] a token upon thine hand, and for frontlets between thine eyes: for *by* strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people [x] repent when they see war, and [y] they return to Egypt:

18 But God [z] led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ‖ harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [a] God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [b] they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [c] the LORD went before them by day in a

Before CHRIST 1491.

n ch. 11. 1. Ps. 105. 38.
o ch. 10. 9.
p ch. 10. 26.
q Gen. 27. 34.
r ch. 11. 8. Ps. 105. 38.
s Gen. 20. 3.
‖ Or. *dough*, ch. 8. 3.
t ch. 3. 22. & 11. 2.
u ch. 3. 21. & 11. 3.
x Gen. 15. 14. ch. 3. 22. Ps. 105. 37.
y Num. 33. 3, 5.
z Gen. 47. 11
a Gen. 12. 2. & 46. 3. ch. 38. 26. Num. 1. 46. & 11. 21.
† Heb. *a great mixture.* Num. 11. 4.
b ch. 6. 1. & 11. 1. & ver. 33.
c Gen. 15. 13 Acts 7. 6. Gal. 3. 17.
d ch. 7. 4. & ver. 51.
† Heb. *a night of observations.*
e See Deut. 16. 6.
f Num. 9. 14.
g Gen. 17. 12, 13.
h Lev. 22. 10.
i Num. 9. 12. John 19. 33, 36.
k ver. 6. Num. 9. 13.
† Heb. *do it.*
l Num. 9. 14.
m Num. 9. 14. & 15. 15, 16. Gal. 3. 28.
n ver. 41.
o ch. 6. 26.
a ver. 12, 13, 15. ch. 22. 29, 30. & 34. 19. Lev. 27. 26. Num. 3. 13. & 8. 16, 17. & 18. 15. Deut. 15. 19. Luke 2. 23.

Before CHRIST 1491.

b ch. 12. 42. Deut. 16. 3.
† Heb. *servants.*
c ch. 6. 1.
d ch. 12. 8.
e ch. 23. 15. & 34. 18. Deut. 16. 1.
f ch. 3. 8.
g ch. 6. 8.
h ch. 12. 25, 26.
i ch. 12. 15, 16.
k ch. 12. 19.
l ver. 14. ch. 12. 26.
m See ver. 16. ch. 12. 14. Num. 15. 39. Deut. 6. 8. & 11. 18. Prov. 1. 9. Isa. 49. 16. Jer. 22. 24. Matt. 23. 5.
n ch. 12. 14, 24.
o ver. 2. ch. 22. 29. & 34. 19. Lev. 27. 26. Num. 8. 17. & 18. 15. Deut. 15. 19. Ezek. 44. 30
† Heb. *cause to pass over.*
p ch. 34. 20. Num. 18. 15, 16.
‖ Or, *kid.*
q Num. 3. 46, 47. & 18. 15, 16.
r ch. 12. 26. Deut. 6. 20. Josh. 4. 6, 21.
† Heb. *to-morrow.*
s ver. 3.
t ch. 12. 29.
u ver. 9.
x ch. 14. 11, 12. Num. 14. 1, —4.
y Deut. 17. 16.
z ch. 14. 2. Num. 33. 6, &c.
‖ Or, *by five in a rank.*
a Gen. 50. 25. Josh. 24. 32. Acts 7. 16.
b Num. 33. 6.
c ch. 14. 19, 24. & 40. 38. Num. 9. 15. & 10. 34. & 14. 14. Deut. 1. 33. Neh. 9. 12, 19. Ps. 78. 14. & 99. 7. & 105. 39. Isa. 4. 5. 1 Cor. 10. 1.

pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 21 *The Israelites pass through the Red sea,* 23 *which droweth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, [a] that they turn and encamp before [b] Pi-hahiroth, between [c] Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, [d] They *are* entangled in the land, the wilderness hath shut them in.

4 And [e] I will harden Pharaoh's heart, that he shall follow after them; and I [f] will be honoured upon Pharaoh, and upon all his host; [g] that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶And it was told the king of Egypt that the people fled: and [h] the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took [i] six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD [k] hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and [l] the children of Israel went out with an high hand.

9 But the [m] Egyptians pursued after them (all the horses *and* chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel [n] cried out unto the LORD.

11 [o] And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 [p] *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶And Moses said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: ‖ for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 [r] The LORD shall fight for you, and ye shall [s] hold your peace.

15 ¶And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

16 But [t] lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will [u] harden the hearts of the Egyptians, and they shall follow them: and I will [x] get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians [y] shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶And the angel of God [z] which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and [a] it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

21 And Moses [b] stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and [c] made the sea dry *land*, and the waters were [d] divided.

22 And [e] the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* [f] a wall unto them on their right hand, and on their left.

23 ¶And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch [g] the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, ‖ that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [h] fighteth for them against the Egyptians.

26 ¶And the LORD said unto Moses, [i] Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea [k] returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [l] †overthrew the Egyptians in the midst of the sea.

28 And [m] the waters returned, and [n] covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

29 [o] But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD [p] saved Israel that day out of the hand of the Egyptians: and Israel [q] saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great †work which the LORD did upon the Egyptians: and the people feared the LORD, and [r] believed the LORD, and his servant Moses.

CHAP. XV.

1 *Moses' song.* 23 *The waters at Marah are bitter.*

THEN sang [a] Moses and the children of Israel this song unto the LORD, and spake, saying, I will [b] sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and [c] song, and he is become my salvation: he *is* my God, and I will prepare him [d] an habitation; my [e] father's God, and I [f] will exalt him.

3 The LORD *is* a man of [g] war: the LORD *is* his [h] name.

4 [i] Pharaoh's chariots and his host hath he cast

Before CHRIST 1491.

a ch. 13. 18.
b Num. 33. 7.
c Jer. 44. 1.
d Ps. 71. 11.
e ch. 4. 21. & 7. 3.
f ch. 9. 16. ver. 17. 18. Rom. 9. 17, 22, 23.
g ch. 7. 5.
h Ps. 105. 25.
i ch. 15. 4.
k ver. 4
l ch. 6. 1. & 13. 9. Num. 33. 3.
m ch. 15. 9. Josh. 24. 6.
n Josh. 24. 7. Neh. 9. 9. Ps. 34. 17. & 107. 6.
o Ps. 106. 7, 8.
p ch. 5. 21. & 6. 9.
q 2 Chron. 20. 15, 17. Isa. 41. 10, 13, 14.
‖ Or, *for whereas ye have seen the Egyptians to-day,* &c.
r ver. 25. Deut. 1. 30. & 3. 22. & 20. 4. Josh. 10. 14, 42. & 23. 3. 2 Chron. 20. 29. Neh. 4. 20. Isa. 31. 4.
s Isa. 30. 15.
t ver. 21, 26. ch. 7. 19.
u ver. 8. ch. 7. 3.

Before CHRIST 1491.

x ver. 4.
y ver. 4.
z ch. 13. 21. & 23. 20. & 32. 34. Num. 20. 16. Isa. 63. 9.
a See Isa. 8. 14. 2 Cor. 4. 3.
b ver. 16.
c Ps. 66. 6.
d ch. 15. 8. Josh. 3. 16. & 4. 23. Neh. 9. 11. Ps. 74. 13. & 106. 9. & 114. 3. Isa. 63. 12.
e ver. 29. ch. 15. 19. Num. 33. 8. Ps. 66. 6. & 78. 13. Isa. 63. 13. 1 Cor. 10. 1. Heb. 11. 29.
f Hab. 3. 10.
g See Ps. 77. 17, &c.
‖ Or, *and made them to go heavily.*
h ver. 14.
i ver. 16.
k Josh. 4. 18
l ch. 15. 1, 7.
† Heb. *shook off.* Deut. 11. 4. Ps. 78. 53. Neh. 9. 11. Heb. 11. 29.
m Hab. 3. 8, 13.
n Ps. 106. 11.
o ver. 22. Ps. 77. 20. & 78. 52, 53.
p Ps. 106. 8, 10.
q Ps. 58. 10. & 59. 10.
† Heb. *hand.*
r ch. 4. 31. & 19. 9. Ps. 106. 12. John 2. 11. & 11. 45.
a Judg. 5. 1. 2 Sam. 22. 1. Ps. 106. 12.
b ver. 21.
c Deut. 10. 21. Ps. 18. 2. & 22. 3. & 59. 17. & 62. 6. & 109. 1. & 118. 14. & 140. 7. Isa. 12. 2. Hab. 3. 18, 19.
d Gen. 28. 21, 22. 2 Sam. 7. 5. Ps. 132. 5.
e ch. 3. 15, 16.
f 2 Sam. 22. 47. Ps. 99. 5. & 118. 28. Isa. 25. 1.
g Ps. 24. 8. Rev. 19. 11.
h ch. 6. 3. Ps. 83. 18.
i ch. 14. 23.

into the sea: [k]his chosen captains also are drowned in the Red sea.

5 [l]The depths have covered them: [m]they sank into the bottom as a stone.

6 [n]Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine [o]excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* [p]consumed them [q]as stubble.

8 And [r]with the blast of thy nostrils the waters were gathered together, [s]the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 [t]The enemy said, I will pursue, I will overtake, I will [u]divide the spoil: my lust shall be satisfied upon them; I will draw my sword, mine hand shall ‖ destroy them.

10 Thou didst [x]blow with thy wind, [y]the sea covered them: they sank as lead in the mighty waters.

11 [z]Who *is* like unto thee, O LORD, among the ‖ gods? who *is* like thee, [a]glorious in holiness, fearful *in* praises, [b]doing wonders?

12 Thou stretchedst out [c]thy right hand, the earth swallowed them.

13 Thou in thy mercy hast [d]led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto [e]thy holy habitation.

14 [f]The people shall hear, *and* be afraid: [g]sorrow shall take hold on the inhabitants of Palestina.

15 [h]Then [i]the dukes of Edom shall be amazed; [k]the mighty men of Moab, trembling shall take hold upon them; [l]all the inhabitants of Canaan shall melt away.

16 [m]Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still [n]as a stone; till thy people pass over, O LORD, till the people pass over, [o]*which* thou hast purchased.

17 Thou shalt bring them in, and [p]plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in; *in* the [q]sanctuary, O LORD, *which* thy hands have established.

18 [r]The LORD shall reign for ever and ever.

19 For the [s]horse of Pharaoh went in with his chariots and with his horsemen into the sea, and [t]the LORD brought again the waters of the sea upon them: but the children of Israel went on dry *land* in the midst of the sea.

20 ¶And Miriam [u]the prophetess, [x]the sister of Aaron, [y]took a timbrel in her hand; and all the women went out after her, [z]with timbrels, and with dances.

21 And Miriam [a]answered them, [b]Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of [c]Shur; and they went three days in the wilderness, and found no water.

23 ¶And when they came to [d]Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called ‖ Marah.

24 And the people [e]murmured against Moses, saying, What shall we drink?

25 And he [f]cried unto the LORD; and the LORD shewed him a tree, [h]*which* when he had cast into the waters, the waters were made sweet: there he [i]made for them a statute and an ordinance, and there [k]he proved them,

26 And said, [l]If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [m]diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD [n]that healeth thee.

27 ¶ [o]And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

Before CHRIST 1491.

k ch. 14. 7.
l ch. 14. 28.
m Neh. 9. 11
n Ps. 118. 15, 16.
o Deut. 33. 26.
p Ps. 59. 13.
q Isa. 5. 24. & 47. 14.
r ch. 14. 21. 2 Sam. 22. 16. Job 4. 9. 2 Thes. 2. 8.
s Ps. 78. 13. Hab. 3. 10.
t Judg. 5. 30
u Gen. 49. 27. Isa. 53. 12. Luke 11. 22
‖ Or, *re-possess.*
x ch. 14. 21. Ps. 147. 18.
y ver. 5. ch. 14. 28.
z 2 Sam. 7. 22. 1 Kings 8. 23. Ps. 71. 19. & 86. 8. & 89. 6, 8. Jer. 10. 6. & 49. 19.
‖ Or, *mighty ones.*
a Isa. 6. 3.
b Ps. 77. 14.
c ver. 6.
d Ps. 77. 15, 20. & 78. 52. & 80. 1. & 106. 9. Isa. 63. 12, 13. Jer. 2. 6.
e Ps. 78. 54.
f Num. 14. 14. Deut. 2. 25. Josh. 2. 9, 10.
g Ps. 48. 6.
h Gen. 36. 40.
i Deut. 2. 4.
k Num. 22. 3. Hab. 3. 7.
l Josh. 5. 1.
m Deut. 2. 25. & 11. 25. Josh. 2. 9.
n 1 Sam. 25. 37.
o ch. 19. 5. Deut. 32. 9. 2 Sam. 7. 23. Ps. 74. 2. Isa. 43. 1, 3. & 51. 10. Jer. 31. 11. Tit. 2. 14. 1 Pet. 2. 9. 2 Pet. 2. 1.
p Ps. 44. 2. & 80. 8.
q Ps. 78. 54.
r Ps. 10. 16. & 29. 10. & 146. 10. Isa. 57. 15.
s ch. 14. 23. Prov. 21. 31.
t ch. 14. 28, 29.
u Judg. 4. 4. 1 Sam. 10. 5.
x Num. 26. 59.
y 1 Sam. 18. 6.
z Judg. 11. 34. & 21. 21. 2 Sam. 6. 16. Ps. 68. 11, 25. & 149. 3. & 150. 4.
a 1 Sam. 18. 7.
b ver. 1.
c Gen. 16. 7. & 25. 18.
d Num. 33. 8
‖ That is, *bitterness.*
e ch. 16. 2. & 17. 3.
f ch. 14. 10. & 17. 4. Ps. 50. 15.
h See 2 Kings 2. 21. & 4. 41.

Before CHRIST 1491.

i See Josh. 24. 25.
k ch. 16. 4. Deut. 8. 2, 16. Judg. 2. 22. & 3. 1, 4. Ps. 66. 10. & 81. 7.
l Deut. 7. 12, 15.
m Deut. 28. 27, 60.
n ch. 23. 25. Ps. 41. 3, 4. & 103. 3. & 147. 3.
o Num. 33. 9.

1491.

a Num. 33. 10, 11.
b Ezek. 30. 15.

c ch. 15. 24. Ps. 106. 25. 1 Cor. 10. 10.

d Lam. 4. 9.

e Num. 11. 4, 5.

f Ps. 78. 24, 25. & 105. 40. John 6. 31, 32. 1 Cor. 10. 3.
† Heb. *the portion of a day in his day.*
Prov. 30. 8. Matt. 6. 11.
g ch. 15. 25. Deut. 8. 2, 16.
h See ver. 22. Lev. 25. 21.
i See ver. 12, 13. & ch. 6. 7. Num. 16. 28, 29, 30.
k See ver. 10. Isa. 35. 2. & 40. 5. John 11. 4, 40.
l Num. 16. 11.

m See 1 Sam. 8. 7. Luke 10. 16 Rom. 13. 2
n Num. 16. 16.

o ver. 7. ch. 13. 21. Num. 16. 19. 1 Kings 8. 10, 11.
p ver. 8.
q ver. 6.
r ver. 7.
s Num. 11. 31. Ps. 78. 27, 28. & 105. 40.
t Num. 11. 9.
u Num. 11. 7. Deut. 8. 3. Neh. 9. 15. Ps. 78. 24. & 105. 40.

CHAP. XVI.

2 *The Israelites murmur for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent,* 14 *and manna.*

AND they [a]took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of [b]Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel [c]murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, [d]Would to God we had died by the hand of the LORD in the land of Egypt, [e]when we sat by the flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶Then said the LORD unto Moses, Behold, I will rain [f]bread from heaven for you; and the people shall go out and gather † a certain rate every day, that I may [g]prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and [h]it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, [i]At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see [k]the glory of the LORD: for that he heareth your murmurings against the LORD: and [l]what *are* we, that ye murmur against us?

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but [m]against the LORD.

9 ¶And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, [n]Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD [o]appeared in the cloud.

11 ¶And the LORD spake unto Moses, saying,

12 [p]I have heard the murmurings of the children of Israel; speak unto them, saying, [q]At even ye shall eat flesh, and [r]in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even [s]the quails came up, and covered the camp: and in the morning [t]the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* [u]a

small round thing, *as* small as the hoar frost on the ground:

15 And when the children of Israel saw *it*, they said one to another, ‖ It *is* manna: for they wist not what it *was*. And Moses said unto them, [x] This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating: [y] an omer † for every man *according to* the number of your † persons, take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [z] he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* [a] the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not [b] stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD; to-day ye shall not find it in the field.

26 [c] Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long [d] refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and [e] it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [f] Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up [g] before the Testimony, to be kept.

35 And the children of Israel did eat manna [h] forty years, [i] until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

Before CHRIST 1491.

‖ Or, *What is this?* or, *it is a portion.*

x John 6. 31, 49, 58. 1 Cor. 10. 3.

y ver. 36. † Heb. *by the poll*, or, *head.* † Heb. *souls.*

z 2 Cor. 8. 15.

a Gen. 2. 3. ch. 20. 8. & 31. 15. & 35. 3. Lev. 23. 3.

b ver. 20.

c ch. 20. 9, 10.

d 2 Kings 17. 14. Ps. 78. 10, 22. & 106. 13.

e Num. 11. 7, 8.

f Heb. 9. 4.

g ch. 25. 16, 21. & 40. 20. Num. 17. 10. Deut. 10. 5. 1 Kings 8. 9.

h Num. 33. 38. Deut. 8. 2, 3. Neh. 9. 20, 21. John 6. 31, 49.

Before CHRIST 1491.

i Josh. 5. 12. Neh. 9. 15.

CHAP. XVII.

1 *The people murmur for water at Rephidim.* 8 *Amalek is overcome.* 15 *Moses buildeth the altar JEHOVAH-nissi.*

AND [a] all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 [b] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [c] tempt the LORD?

3 And the people thirsted there for water; and the people [d] murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?

4 And Moses [e] cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [f] stone me.

5 And the LORD said unto Moses, [g] Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith [h] thou smotest the river, take in thine hand, and go.

6 [i] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [k] ‖ Massah, and ‖ Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ [l] Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto [m] Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with [n] the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses [o] held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, [p] Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for [q] I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it ‖ JEHOVAH-nissi:

16 For he said, ‖ Because † the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

a ch. 16. 1. Num. 33. 12, 14.

b Num. 20. 3, 4.

c Deut. 6. 16 Ps. 78. 18, 41. Isa. 7. 12. Matt. 4. 7. 1 Cor. 10. 9.

d ch. 16. 2.

e ch. 14. 15.

f 1 Sam. 30. 6. John 8. 59. & 10. 31.

g Ezek. 2. 6.

h ch. 7. 20. Num. 20. 8.

i Num. 20. 10, 11. Ps. 78. 15, 20. & 105. 41. & 114. 8. 1 Cor. 10. 4.

k Num. 20. 13. Ps. 81. 7. & 95. 8. Heb. 3. 8. ‖ That is, *tentation.* ‖ That is, *chiding*, or, *strife.*

l Gen. 36. 12. Num. 24. 20 Deut. 25. 17. 1 Sam. 15. 2.

m Called *Jesus.* Acts 7. 45. Heb. 4. 8.

n ch. 4. 20.

o Jam. 5. 16.

p ch. 34. 27.

q Num. 24. 20. Deut. 25. 19. 1 Sam. 15. 3, 7. & 30. 1, 17. 2 Sam. 8. 12. Ezra. 9. 14. ‖ That is, *the* LORD *my banner:* See Judg. 6. 24. ‖ Or, *Because the hand of* Amalek is *against the throne of the* LORD, therefore, &c. † Heb. *the hand upon the throne of the* LORD

CHAP. XVIII.

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him.*

WHEN [a] Jethro the priest of Midian, Moses' father-in-law, heard of all that [b] God had done

a ch. 2. 16. & 3 1.

b Ps. 44. 1. & 77. 14, 15. & 78. 4. & 105. 5, 43. & 106. 2, 8.

for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, [c]after he had sent her back,

3 And her [d]two sons; of which the [e]name of the one *was* ‖Gershom; (for he said, I have been an alien in a strange land:)

4 And the name of the other *was* ‖Eliezer; (for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh:)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at [f]the mount of God:

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶And Moses [g]went out to meet his father-in-law, and did obeisance, and [h]kissed him: and they asked each other of *their* †welfare; and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Israel's sake, *and* all the travail that had †come upon them by the way, and *how* the LORD [i]delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [k]Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* [l]greater than all gods: [m]for in the thing wherein they dealt [n]proudly, *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law, [o]before God.

13 ¶And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because [p]the people come unto me to inquire of God:

16 When they have [q]a matter, they come unto me, and I judge between †one and another, and I do [r]make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 †Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; [s]thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and [t]God shall be with thee: Be thou [u]for the people to God-ward, that thou mayest [x]bring the causes unto God:

20 And thou shalt [y]teach them ordinances and laws, and shalt shew them [z]the way wherein they must walk, and [a]the work that they must do.

21 Moreover, thou shalt provide out of all the people, [b]able men, such as [c]fear God, [d]men of truth, [e]hating covetousness; and place *such* over them *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people [f]at all seasons: [g]and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and [h]they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be [i]able to endure, and all this people shall also go to [k]their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And [l]Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they [m]judged the people at all seasons: the [n]hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶And Moses let his father-in-law depart: and [o]he went his way into his own land.

CHAP. XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 12 *The mountain must not be touched.* 16 *The presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [a]came they *into* the wilderness of Sinai.

2 For they were departed from [b]Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before [c]the mount.

3 And [d]Moses went up unto God, and the LORD [e]called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 [f]Ye have seen what I did unto the Egyptians, and *how* [g]I bare you on eagles' wings, and brought you unto myself.

5 Now [h]therefore, if ye will obey my voice indeed, and keep my covenant, then [i]ye shall be a peculiar treasure unto me above all people: for [k]all the earth *is* mine:

6 And ye shall be unto me a [l]kingdom of priests, and an [m]holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And [n]all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee [o]in a thick cloud, [p]that the people may hear when I speak with thee, and [q]believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶And the LORD said unto Moses, Go unto the people, and [r]sanctify them to-day and to-morrow, and let them [s]wash their clothes,

11 And be ready against the third day: for the third day the LORD [t]will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: [u]whosoever toucheth the mount shall be surely put to death:

13 There shall not a hand touch it, but he shall surely be stoned or shot through: whether *it be* beast or man, it shall not live: when the ‖[x]trumpet soundeth long, they shall come up to the mount.

Before CHRIST 1491.

c ch. 4. 26.

d Acts 7. 29
e ch. 2. 22.
‖ That is, *a stranger there.*
‖ That is, *my God is an help.*

f ch. 3. 1, 12
g Gen. 14. 17. & 18, 2. & 19. 1. 1 Kings 2. 19.
h Gen. 29. 13. & 33. 4.
† Heb. *peace.* Gen. 43. 27. 2 Sam. 11. 7.
† Heb. *found them.* Gen. 44. 34. Num. 20. 14.
i Ps. 78. 42. & 81. 7. & 106. 10. & 107. 2.
k Gen 14. 20. 2 Sam. 18. 28. Luke 1. 68.
l 2 Chron. 2. 5. Ps. 95. 3. & 97. 9. & 135. 5.
m ch. 1. 10, 16, 22. & 5. 2, 7. & 14. 8, 18.
n 1 Sam. 2. 3. Neh. 9. 10, 16, 29. Job 40. 11, 12. Ps. 31. 23. & 119. 21. Luke 1. 51.
o Deut. 12. 7 1 Chron. 29 22. 1 Cor. 10. 18, 21, 31.
p Lev. 24. 12. Num. 15. 34.
q ch. 23. 7. & 24. 14. Deut. 17. 8. 2 Sam. 15. 3. Job 31. 13. Acts 18. 15. 1 Cor. 6. 1.
† Heb. *a man and his fellow.*
r Lev. 24. 15 Num. 15. 33. & 27. 6, &c. & 36. 6, 7, 8, 9.
† Heb. *Fading thou wilt fade.*
s Num. 11. 14, 17. Deut. 1. 9, 12.
t ch. 3. 12.
u ch. 4. 16. & 20. 19. Deut. 5. 5.
x Num. 27. 5.
y Deut. 4. 1, 5. & 5. 1. & 6. 1, 2. & 7. 11.
z Ps. 143. 8.
a Deut. 1. 18
b ver. 25. Deut. 1. 15, 16. & 16. 18. 2 Chron. 19. 5.—10. Acts 6. 3.
c Gen. 42. 18. 2 Sam. 23. 3. 2 Chron. 19. 9.
d Ezek. 18. 8.
e Deut. 16. 19.

Before CHRIST 1491.

f ver. 26.
g ver. 26. Lev. 24. 11. Num. 15. 33. & 27. 2. & 36. 1. Deut. 1. 17. & 17. 8.
h Num. 11. 17.
i ver. 18.
k Gen. 18. 33. & 30. 25. ch. 16. 29. 2 Sam. 19. 39.
l Deut. 1. 15. Acts 6. 5.

m ver. 22.

n Job 29. 16

o Num. 10. 29, 30.

1491.

a Num. 33. 15.
b ch. 17. 1, 8
c ch. 3. 1, 12.
d ch. 20. 21. Acts 7. 38.
e ch. 3. 4.
f Deut. 29. 2
g Deut 32. 11. Isa. 63. 9. Rev. 12. 14.
h Deut. 5. 2
i Deut. 4. 20. & 7. 6. & 14. 2, 21. & 26. 18. & 32. 8, 9. 1 Kings 8. 53. Ps. 135. 4. Cant. 8. 12. Isa. 41. 8. & 43. 1. Jer. 10. 16. Mal. 3. 17. Tit. 2. 14.
k ch. 9. 29. Deut. 10. 14 Job 41. 11. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.
l Deut. 33. 2, 3, 4. 1 Pet. 2. 5, 9. Rev. 1. 6. & 5. 10. & 20. 6.
m Lev. 20. 24, 26. Deut. 7. 6. & 26. 19. & 28. 9. Isa. 62. 12. 1 Cor. 3. 17. 1 Thes. 5. 27.
n ch. 24. 3, 7. Deut. 5. 27. & 26. 17.
o ver. 16. ch. 20. 21. & 24. 15, 16. Deut. 4. 11. Ps. 18. 11, 12. & 97. 2. Matt. 17. 5.
p Deut. 4. 12, 36. John 12. 29, 30.
q ch. 14. 31.
r Lev. 11. 44, 45. Heb. 10. 22.
s ver. 14. Gen. 35. 2. Lev. 15. 5.
t ver. 16, 18. ch. 34. 5. Deut. 33. 2.
u Heb. 12. 20.
‖ Or, *cornet.*
x ver. 16, 19.

14 ¶ And Moses went down from the mount unto the people, and [y] sanctified the people; and they washed their clothes.

15 And he said unto the people, [z] Be ready against the third day: [a] come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were [b] thunders and lightnings, and a [c] thick cloud upon the mount, and the [d] voice of the trumpet exceeding loud; so that all the people that *was* in the camp [e] trembled.

17 And [f] Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And [g] mount Sinai was altogether on a smoke, because the LORD descended upon it [h] in fire: [i] and the smoke thereof ascended as the smoke of a furnace, and [k] the whole mount quaked greatly.

19 And [l] when the voice of the trumpet sounded long, and waxed louder and louder, [m] Moses spake, and [n] God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, † charge the people, lest they break through unto the LORD [o] to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, [p] sanctify themselves, lest the LORD [q] break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [r] Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

1 *The ten commandments.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God spake [a] all these words, saying,

2 [b] I *am* the LORD thy God, which have brought thee out of the land of Egypt, [c] out of the house of † bondage.

3 [d] Thou shalt have no other gods before me.

4 [e] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 [f] Thou shalt not bow down thyself to them, nor serve them: For I the LORD thy God *am* [g] a jealous God, [h] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And [i] showing mercy unto thousands of them that love me, and keep my commandments.

7 [k] Thou shalt not take the name of the LORD thy God in vain: for the LORD [l] will not hold him guiltless that taketh his name in vain.

8 [m] Remember the sabbath-day to keep it holy.

9 [n] Six days shalt thou labour, and do all thy work:

10 But the [o] seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, [p] nor thy stranger that *is* within thy gates:

Before CHRIST 1491.

y ver. 10.
z ver. 11.
a 1 Sam. 21. 4. 5. Zech. 7. 3. 1 Cor. 7. 5.
b Ps. 77. 18. Heb. 12. 18, 19. Rev. 4. 5. & 8. 5. & 11. 19.
c ver. 9. ch. 40. 34. 2 Chron. 5. 14.
d Rev. 1. 10. & 4. 1.
e Heb. 12. 21.
f Deut. 4. 10.
g Deut. 4. 11. & 33. 2. Judg. 5. 5. Ps. 68. 7, 8. Isa. 6. 4. Hab. 3. 3.
h ch. 3. 2. & 24. 17. 2 Chron. 7. 1, 2, 3.
i Gen. 15. 17. Ps. 144. 5. Rev. 15. 8.
k Ps. 68. 8. & 77. 18. & 114. 7. Jer. 4. 24. Heb. 12. 26.
l ver. 13.
m Heb. 12. 21.
n Neh. 9. 13. Ps. 81. 7.
† Heb. *contest.*
o See ch. 3. 5. 1 Sam. 6. 19.
p Lev. 10. 3.
q 2 Sam. 6. 7, 8.
r ver. 12. Josh. 3. 4.
a Deut. 5. 22
b Lev. 26. 1, 13. Deut. 5. 6. Ps. 81. 10. Hos. 13. 4.
c ch. 13. 3.
† Heb. *servants.*
d Deut. 5. 7. & 6. 14. 2 Kings 17. 35. Jer. 25. 6. & 35. 15.
e Lev. 26. 1. Deut. 4. 16. & 5. 8. & 27. 15. Ps. 97. 7.
f ch. 23. 24. Josh. 23. 7. 2 Kings 17. 35. Isa. 44. 15, 19.
g ch. 34. 14. Deut. 4. 24. & 6. 15. Josh. 24. 19 Nah. 1. 2.
h ch. 34. 7. Lev. 20. 5. & 26. 39, 40. Num. 14. 18, 33. 1 Kings 21. 29. Job 5. 4. & 21. 19. Ps. 79. 8. & 109. 4. Isa. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18.
i ch. 34. 7. Deut. 7. 9. Ps. 89. 34. Rom. 11. 28
k ch. 23. 1. Lev. 19. 12. Deut. 5. 11. Ps. 15. 4. Matt. 5. 33.
l Mic. 6. 11.
m ch. 31. 13, 14. Lev. 19. 3, 30. & 26. 2. Deut. 5. 12.

Before CHRIST 1491.

n ch. 23. 12. & 31. 15. & 34. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14
o Gen. 2. 2, 3. ch. 16. 26. & 31. 15.
p Neh. 13. 16, 17, 18, 19.

q Gen. 2. 2.
r ch. 23. 26. Lev. 19. 3. Deut. 5. 16. Jer. 35. 7, 18, 19. Matt. 15. 4. & 19. 19. Mark 7. 10. & 10. 19. Luke 18. 20. Eph. 6. 2.
s Deut. 5. 17 Matt. 5. 21. Rom. 13. 9.
t Deut. 5. 18 Matt. 5. 27.
u Lev. 19. 11. Deut. 5. 19. Matt. 19. 18. Rom. 13. 9. 1 Thes. 4. 6.
w ch. 23. 1. Deut. 5. 20. & 19. 16. Matt. 19. 18.
x Deut. 5. 21 Mic. 2. 2. Hab. 2. 9. Luke 12. 15 Acts 20. 33. Rom. 7. 7. & 13. 9. Eph 5. 3, 5. Heb. 13. 5.
y Job 31. 9. Prov. 6. 29. Jer. 5. 8. Matt. 5. 28.
z Heb. 12. 18.
a Rev. 1. 10, 12.
b ch. 19. 18.
c Deut. 5. 27. & 18. 16. Gal. 3. 19, 20. Heb. 12. 19.
d Deut. 5. 25
e 1 Sam. 12. 20. Isa. 41. 10, 13.
f Gen. 22. 1. Deut. 13. 3.
g Deut. 4. 10 & 6. 2. & 10. 12. & 17. 13, 19. & 19. 20. & 28. 58. Prov. 3. 7. & 16. 6. Isa. 8. 13.
h ch. 19. 16. Deut. 5. 5. 1 Kings 8. 12.
i Deut. 4. 36. Neh. 9. 13.
k ch. 32. 1, 2, 4.
l Lev. 1. 2.
m Deut. 12. 5, 11, 21. & 14. 23. & 16. 6, 11. & 26. 2.
n Gen. 12. 2. Deut. 7. 13.
o Deut. 27. 5 Josh. 8. 31.
†Heb. *build them with hewing.*

a ch. 24. 3, 4.
b Lev. 25. 39, 40, 41. Deut. 15. 12. Jer. 34. 14.
† Heb. *with his body.*
c Deut. 15. 16, 17.
† Heb. *saying shall say.*
d ch. 12. 12. & 22. 8, 28.
e Ps. 40. 6.
f Neh. 5. 5.
g ver. 2, 3.
† Heb. *be evil in the eyes of,* &c.

11 For [q] *in* six days the LORD made heaven and earth, the sea and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day and hallowed it.

12 ¶ [r] Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 [s] Thou shalt not kill.

14 [t] Thou shalt not commit adultery.

15 [u] Thou shalt not steal.

16 [w] Thou shalt not bear false witness against thy neighbour.

17 [x] Thou shalt not covet thy neighbour's house, [y] thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And [z] all the people [a] saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain [b] smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [c] Speak thou with us, and we will hear: but [d] let not God speak with us, lest we die.

20 And Moses said unto the people, [e] Fear not: [f] for God is come to prove you, and [g] that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto [h] the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel; Ye have seen that I have talked with you [i] from heaven.

23 Ye shall not make [k] with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, [l] thy sheep, and thine oxen: in all [m] places where I record my name I will come unto thee, and I will [n] bless thee.

25 And [o] if thou wilt make me an altar of stone, thou shalt not † build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAP. XXI.

Sundry laws for men-servants, &c.

NOW these *are* the judgments which thou shalt [a] set before them.

2 [b] If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in † by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

5 [c] And if the servant † shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the [d] judges, he shall also bring him to the door, or unto the door-post; and his master shall [e] bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man [f] sell his daughter to be a maid-servant, she shall not go out [g] as the men-servants do.

8 If she † please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to

sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, [h]and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ [i]He that smiteth a man, so that he die, shall be surely put to death.

13 And [k]if a man lie not in wait, but God [l]deliver *him* into his hand; then [m]I will appoint thee a place whither he shall flee.

14 But if a man come [n]presumptuously upon his neighbour, to slay him with guile; [o]thou shalt take him from mine altar, that he may die.

15 ¶And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶And [p]he that stealeth a man, and [q]selleth him, or if he be [r]found in his hand, he shall surely be put to death.

17 ¶And [s]he that ‖curseth his father or his mother, shall surely be put to death.

18 ¶And if men strive together, and one smite ‖another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad [t]upon his staff, then shall he that smote *him* be quit: only he shall pay *for* †the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely †punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for [u]he *is* his money.

22 ¶If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall [x]pay as the judges *determine.*

23 And if *any* mischief follow, then thou shalt give life for life,

24 [y]Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶If an ox gore a man or a woman, that they die: then [z]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for [a]the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

Before CHRIST 1491.

h 1 Cor. 7. 5.

i Gen. 9. 6. Lev. 24. 17. Num. 35. 30, 31. Matt. 26. 52.

k Num. 35. 22. Deut. 19. 4, 5.

l 1 Sam. 24. 4, 10, 18.

m Num. 35. 11. Deut. 19. 3. Josh. 20. 2.

n Num. 15. 30. & 35. 20. Deut. 19. 11, 12. Heb. 10. 26.

o 1 Kings 2. 28,—34. 2 Kings 11. 15.

p Deut. 24. 7.

q Gen. 37. 28.

r ch. 22. 4.

s Lev. 20. 9. Prov. 20. 20. Matt. 15. 4. Mark 7. 10.

‖ Or, *revileth.*

‖ Or, *his neighbour.*

t 2 Sam. 3. 29.

† Heb. *his ceasing.*

† Heb. *avenged.* Gen. 4. 15, 24. Rom. 13. 4.

u Lev. 25. 45, 46.

x ver. 30. Deut. 22. 18, 19.

y Lev. 24. 20. Deut. 19. 21. Matt. 5. 38.

z Gen. 9. 5.

a ver. 22. Num. 35. 31.

Before CHRIST 1491.

b See Zech. 11. 12, 13. Matt. 26. 15. Phil. 2. 7.

c ver. 28.

‖ Or, *goat.*

a 2 Sam. 12. 6. Luke 19. 8. See Prov. 6. 31.

b Matt. 24. 43.

c Num. 35. 27.

d ch. 21. 2.

e ch. 21. 16.

f See ver. 1, 7. Prov. 6. 31.

g ver. 4.

h ch. 21. 6. & ver. 28.

i Deut. 25. 1 2 Chron. 19. 10.

k Heb. 6. 16.

l Gen. 31. 39

m Deut. 22. 28, 29.

32 If the ox shall push a man-servant, or a maid-servant; he shall give unto their master [b]thirty shekels of silver, and the [c]ox shall be stoned.

33 ¶And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

CHAP. XXII.

1 *Of theft and other offences.* 29 *Of the first fruits.*

IF a man shall steal an ox, or a ‖sheep, and kill it, or sell it; he shall restore five oxen for an ox, and [a]four sheep for a sheep.

2 ¶If a thief be found [b]breaking up, and be smitten that he die, *there shall* [c]no blood *be shed* for him.

3 If the sun be risen upon him *there shall be* blood *shed* for him: *for* he should make full restitution; if he have nothing, then he shall be [d]sold for his theft.

4 If the theft be certainly [e]found in his hand alive, whether it be ox, or ass, or sheep; he shall [f]restore double.

5 ¶If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard shall he make restitution.

6 ¶If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith;* he that kindled the fire shall surely make restitution.

7 ¶If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; [g]if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the [h]judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing which *another* challengeth to be his: the [i]cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall an [k]oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And [l]if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶And if a man borrow *aught* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶And [m]if a man entice a maid that is not be-

trothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall †pay money according to the [n]dowry of virgins.

18 ¶ [o]Thou shalt not suffer a witch to live.

19 ¶ [p]Whosoever lieth with a beast shall surely be put to death.

20 ¶ [q]He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ [r]Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ¶ [s]Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they [t]cry at all unto me, I will surely [u]hear their cry;

24 And my [x]wrath shall wax hot, and I will kill you with the sword; and [y]your wives shall be widows, and your children fatherless.

25 ¶ [z]If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 [a]If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he [b]crieth unto me, that I will hear; for I *am* [c]gracious.

28 ¶ [d]Thou shalt not revile the ‖gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to offer* †[e]the first of thy ripe fruits, and of thy †liquors: [f]the first-born of thy sons shalt thou give unto me.

30 [g]Likewise shalt thou do with thine oxen, *and* with thy sheep: [h]seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be [i]holy men unto me: [k]neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

CHAP. XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.* 4 *Of charitableness.* 10 *Of the year of rest.* 12 *Of the Sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice.* 20 *An Angel is promised.*

THOU [a]shalt not ‖raise a false report: put not thine hand with the wicked to be an [b]unrighteous witness.

2 ¶ [c]Thou shalt not follow a multitude to *do* evil; [d]neither shalt thou †speak in a cause to decline after many to wrest *judgment:*

3 ¶ Neither shalt thou countenance a poor man in his cause.

4 ¶ [e]If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 [f]If thou see the ass of him that hateth thee lying under his burden, ‖and wouldest forbear to help him, thou shalt surely help with him.

6 [g]Thou shalt not wrest the judgment of thy poor in his cause.

7 [h]Keep thee far from a false matter; [i]and the innocent and righteous slay thou not: for [k]I will not justify the wicked.

8 ¶ And [l]thou shalt take no gift; for the gift blindeth †the wise, and perverteth the words of the righteous.

9 ¶ Also [m]thou shalt not oppress a stranger: for ye know the †heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And [n]six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy ‖oliveyard.

12 [o]Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you, [p]be circumspect: and [q]make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ [r]Three times thou shalt keep a feast unto me in the year.

15 [s]Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: [t]and none shall appear before me empty:)

16 [u]And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and [x]the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 [y]Three times in the year all thy males shall appear before the LORD God.

18 [z]Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my ‖sacrifice remain until the morning.

19 [a]The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. [b]Thou shalt not seethe a kid in his mother's milk.

20 ¶ [c]Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, [d]provoke him not; for he will [e]not pardon your transgressions: for [f]my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then [g]I will be an enemy unto thine enemies, and ‖an adversary unto thine adversaries.

23 [h]For mine Angel shall go before thee, and [i]bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not [k]bow down to their gods, nor serve them, [l]nor do after their works: [m]but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall [n]serve the LORD your God, and [o]he shall bless thy bread, and thy water; and [p]I will take sickness away from the midst of thee.

26 ¶ [q]There shall nothing cast their young, nor be barren in thy land: the number of thy days I will [r]fulfil.

27 I will send [s]my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their †backs unto thee.

28 And [t]I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 [w]I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [x]I will set thy bounds from the Red sea

Before CHRIST 1491.

† Heb. *weigh.*
n Gen. 23. 16. 34. 12. 1 Sam. 18. 25
o Lev. 19. 26 31. & 20. 27. 1 Sam. 28. 3, 9.
p Lev. 18. 23. & 20. 15.
q Num. 25. 2, 7, 8.
r ch. 23. 9. Jer. 7. 6. Zech. 7. 10. Mal. 3. 5.
s Ps. 94. 6. Isa. 1. 17, 23. & 10. 2.
t Job 35. 9. Luke 18. 7.
u ver. 23. Ps. 18. 6. & 145. 19. Jam. 5. 4.
x Job 31. 23. Ps. 69. 24.
y Ps. 109. 9. Lam. 5. 3.
z Neh. 5. 7. Ps. 15. 5. Ezek. 18. 8, 17.
a Job 22. 6. & 24. 3. 9. Ezek. 18. 7, 16. Amos 2. 8.
b ver. 23.
c ch. 34. 6. Ps. 86. 15.
d Eccl. 10. 20. Acts 23. 5.
‖ Or, *judges.* ver. 8 9. Ps. 82. 6.
† Heb. *thy fulness.*
e ch. 23. 16, 19. Prov. 3. 9.
† Heb. *tear.*
f ch. 13. 2, 12. & 34. 19.
g Deut. 15. 19.
h Lev. 22. 27.
i ch. 19. 6.
k Lev. 22. 8. Ezek. 4. 14.
a ver. 7. Ps. 15. 3. & 101. 5. See 2 Sam. 19. 27, with 16. 3.
‖ Or, *receive*
b ch. 20. 16. Ps 35. 11. See 1 Kings 21. 10, 13. Matt. 26. 59, 60, 61. Acts 6. 11, 13.
c Gen. 7. 1. & 19. 4. 7. ch. 32. 1, 2. Josh. 24. 15. 1 Sam. 15. 9. Job 31. 34. Matt. 27. 24, 26. Luke 23. 23. Acts 24. 27.
d ver. 6, 7. Ps. 72. 2.
† Heb. *answer.*
e Job 31. 29. Matt. 5. 44. Rom. 12. 20.
f Deut. 22. 4
‖ Or, *wilt thou cease to help him?* or, *and wouldest cease to leave* thy business *for him; thou shalt surely leave* it to join *with him.*
g ver. 2. Job 31. 13, 21. Isa. 10. 1, 2. Jer. 5. 28. & 7. 6. Amos 5. 12. Mal. 3. 5.

Before CHRIST 1491.

h ver. 1. Luke 3. 14. Eph. 4. 25.
i Ps. 94. 21. Jer. 7. 6. Matt. 27. 4.
k ch. 34. 7. Rom. 1. 18.
l 1 Sam. 8. 3. & 12. 3. Ps. 26. 10. Prov. 15. 27. & 17. 8, 23. & 29. 4. Isa. 1. 23. & 5. 23. & 33. 15 Ezek. 22. 12. Amos 5. 12. Acts 24. 26.
† Heb. *the seeing.*
m ch. 22. 21. Ps. 94. 6. Ezek. 22. 7. Mal. 3. 5.
† Heb. *seed.*

n Lev. 25. 3, 4.
‖ Or, *olive-trees.*
o ch. 20. 8, 9. Luke 13. 14.
p Josh. 22. 5 Ps. 39. 1. Eph. 5. 15.
q Num. 32. 38. Josh. 23. 7. Ps. 16. 4. Hos. 2. 17. Zech. 13. 2.
r ch. 34. 23.
s ch. 12. 15. & 13. 6. & 34. 18.
t ch. 34. 20.
u ch. 34. 22.
x Deut. 16. 13.
y ch. 34. 23.
z ch. 12. 8. & 34. 25.
‖ Or, *feast.*
a ch. 22. 29. & 34. 26. Neh. 10. 35.
b ch. 34. 26.
c ch. 14. 19. & 32. 34. & 33. 2, 14. Josh. 5. 13. & 6. 2. Ps. 91. 11. Isa. 63. 9.
d Ps. 78. 40, 56. Eph. 4. 30. Heb. 3. 10, 16.
e ch. 32. 34. Heb. 3. 11. 1 John 5. 16
f Isa. 9. 6. John 10. 30, 38.
g Gen. 12. 3. Jer. 30. 20.
‖ Or, *I will afflict them that afflict thee.*
h ver. 20.
i Josh. 24. 8, 11.
k ch. 20. 5.
l Lev. 18. 3.
m ch. 34. 13.
n Josh. 22. 5. & 24. 14, 15, 21. 24. Matt. 4. 10.
o Deut. 7. 13 & 28. 5, 8.
p ch. 15. 26.
q Deut. 7. 14. & 28. 4. Job 21. 10.
r Gen. 25. 8. & 35. 29. Ps. 55. 23. & 90. 10.
s Gen. 35. 5. ch. 15. 14, 16 Josh. 2. 9, 11. 2 Chron. 14. 14.
t Deut. 7. 23.
† Heb. *neck.* Ps. 18. 40.
n Deut. 7. 20.
w Deut. 7. 22.
x Gen. 15. 18. Ps. 72. 8.

even unto the sea of the Philistines, and from the desert unto the river: for I will [y] deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 [z] Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [a] it will surely be a snare unto thee.

CHAP. XXIV.

1 Moses is called up into the mountain. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 15 Moses continueth forty days and forty nights in the mount.

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, [a] Nadab, and Abihu, [b] and seventy of the elders of Israel; and worship ye afar off.

2 And Moses [c] alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [d] All the words which the LORD hath said will we do.

4 And Moses [e] wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve [f] pillars according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses [g] took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar.

7 And he [h] took the book of the covenant, and read in the audience of the people: and they said, [i] All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold [k] the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then [l] went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they [m] saw the God of Israel: and *there was* under his feet as it were a paved work of a [n] sapphire-stone, and as it were the [o] body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he [p] laid not his hand: also [q] they saw God, and did [r] eat and drink.

12 ¶ And the LORD said unto Moses, [s] Come up to me into the mount, and be there: and I will give thee [t] tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and [u] his minister Joshua: and Moses [w] went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and [x] a cloud covered the mount.

16 And [y] the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like [z] devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [a] Moses was in the mount forty days and forty nights.

CHAP XXV.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat with the cherubims. 23 The table with the furniture thereof.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they † bring me an ‖ offering: [a] of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and ‖ fine linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and shittim-wood,

6 [b] Oil for the light, [c] spices for anointing oil, and for [d] sweet incense,

7 Onyx-stones, and stones to be set in the [e] ephod, and in the [f] breast-plate.

8 And let them make me a [g] sanctuary; that [h] I may dwell among them.

9 [i] According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ [k] And they shall make an ark *of* shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 [l] The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark [m] the testimony which I shall give thee.

17 And [n] thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‖ of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And [o] the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21 [p] And thou shalt put the mercy-seat above upon the ark; and [q] in the ark thou shalt put the testimony that I shall give thee.

22 And [r] there I will meet with thee, and I will commune with thee from above the mercy-seat, from [s] between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

Before CHRIST 1491.

y Josh. 21. 44. Judg. 1. 4. & 11. 21.
z ch. 34. 12, 15. Deut. 7. 2.
a ch. 34. 12. Deut. 7. 16. & 12. 30. Josh. 23. 13. Judg. 2. 3. 1 Sam. 18. 21. Ps. 106. 36.
a ch. 28. 1. Lev. 10. 1, 2.
b ch. 1. 5. Num. 11. 16.
c ver. 13, 15, 18.
d ver. 7. ch. 19. 8. Deut. 5. 27. Gal. 3. 19, 20.
e Deut. 31. 9
f Gen. 28. 18. & 31. 45.
g Heb. 9. 18.
h Heb. 9. 19.
i ver. 3.
k Heb. 9. 20. & 13. 20. 1 Pet. 1. 2.
l ver. 1.
m See Gen. 32. 30. ch. 3. 6. Judg. 13. 22. Isa. 6. 1, 5. with ch. 33. 20, 23. John 1. 18. 1 Tim. 6. 16. 1 John 4. 12
n Ezek. 1. 26. & 10. 1. Rev. 4. 3.
o Matt. 17. 2
p ch. 19. 21.
q ver. 10. ch. 33. 20. Gen. 16. 13. & 32. 30. Deut. 4. 33. Judg. 13. 22.
r Gen. 31. 54. ch. 18. 12. 1 Cor. 10. 18
s ver. 2, 15, 18.
t ch. 31. 18. & 32. 15, 16. Deut. 5. 22.
u ch. 32. 17. & 33. 11.
w ver. 2.
x ch. 19. 9, 16. Matt. 17. 5.
y ch. 16. 10. Num. 14. 10.
z ch 3. 2. & 19. 18. Deut. 4. 36. Heb. 12. 18, 29.
a ch. 34. 28. Deut. 9. 9.

† Heb. *take for me.*
‖ Or, *heave-offering.*
a ch. 35. 5, 21. 1 Chron. 29. 3, 5, 9, 14. Ezra 2. 68. & 3. 5. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12 & 9. 7.
‖ Or, *Ur.* Gen. 41. 42.
b ch. 27. 20.
c ch. 30. 23.
d ch. 30. 34.
e ch. 28. 4, 6.
f ch. 28. 15.
g ch. 36. 1, 3, 4. Lev. 4. 6. & 10. 4. & 21. 12. Heb. 9. 1, 2
h ch. 29. 45. 1 Kings 6. 13. 2 Cor. 6. 16. Heb. 3. 6. Rev. 21. 3.
i ver. 40.
k ch. 37. 1. Deut. 10. 3. Heb. 9. 4.
l 1 Kings 8. 8.
m ch. 16. 34. & 31. 18. Deut. 10. 2. 5. & 31. 26. 1 Kings 8. 9 2 Kings 11. 12. Heb. 9. 4.
n ch. 37. 6. Rom. 3. 25. Heb. 9. 5.

‖ Or, *of the matter of the mercy-seat.*
o 1 Kings 8. 7. 1 Chron. 28. 18. Heb. 9. 5.
p ch. 26. 34.
q ver. 16.
r ch. 29. 42. 43. & 30. 6, 36. Lev. 16. 2. Num. 17. 4.
s Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Ps. 80. 1. & 99. 1. Isa. 37. 16.

23 ¶ [t]Thou shalt also make a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make [u]the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ‖ to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [w]shew-bread before me alway.

31 ¶ [x]And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and [y]they shall ‖ light the lamps thereof, that they may [z]give light over against † it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And [a]look that thou make *them* after their pattern, † which was shewed thee in the mount.

CHAP. XXVI.

Directions for the Tabernacle.

MOREOVER, [a]thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims † of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And [b]thou shalt make curtains *of* goat's *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ‖ tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And [c]thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two † tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards.

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be † coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

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[t] ch. 37. 10. 1 Kings 7. 48. 2 Chron. 4. 8. Heb. 9. 2.

[u] ch. 37. 16. Num. 4. 7.

‖ Or, *to pour out withal.*

[w] Lev. 24. 5, 6.

[x] ch. 37. 17. 1 Kings 7. 49. Zech. 4. 2. Heb. 9. 2. Rev. 1. 12. & 4. 5.

[y] ch. 27. 21. & 30. 8. Lev. 24. 3, 4. 2 Chron. 13. 11.

‖ Or, *cause to ascend.*

[z] Num. 8. 2.

† Heb. *the face of it.*

[a] ch. 26. 30. Num. 8. 4. 1 Chron. 28. 11, 19. Acts 7. 44. Heb. 8. 5.

† Heb. *which thou wast caused to see.*

[a] ch. 36. 8.

† Heb. *the work of a cunning workman, or, embroiderer.*

Before CHRIST 1491.

[b] ch. 36. 14.

‖ Or, *covering.*

† Heb. *in the remainder*, or, *surplusage.*

[c] ch. 36. 19.

† Heb. *bands.*

† Heb. *twined.*

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle [a]according to the fashion thereof which was shewed thee in the mount.

31 ¶ And [e]thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *shall be of* gold upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail [f]the ark of the testimony: and the vail shall divide unto you between [g]the holy *place* and the most holy.

34 And [h]thou shalt put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And [i]thou shalt set the table without the vail, and [k]the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And [l]thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging [m]five pillars *of* shittim-*wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

The altar of burnt-offering, with the vessels thereof, &c.

AND thou shalt make [a]an altar *of* shittim-wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and [b]thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of net-work *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: [c]† as it was shewed thee in the mount, so shall they make *it*.

9 ¶ And [d]thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass: the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits*: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And [e]thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp † to burn always.

21 In the tabernacle of the congregation [f]without the vail, which *is* before the testimony, [g]Aaron and his sons shall order it from evening to morning before the LORD: [h]*It shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAP. XXVIII.

1 *Aaron and his sons are set apart for the priest's office.* 2 *Holy garments are appointed.* 30 *The Urim and Thummim.* 31 *The robe of the ephod.* 40 *The garments for Aaron's sons.*

AND take thou unto thee [a]Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And [b]thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And [c]thou shalt speak unto all *that are* wise-hearted, [d]whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; [e]a breast-plate, and [f]an ephod, and [g]a robe, and [h]a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ [i]And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the ‖ curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

Before CHRIST 1491.

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[a] ch. 38. 1. Ezek. 43.13

[a] Num. 18. 7. Heb. 5. 1, 4.

[b] See Num. 16. 38.

[b] ch. 29. 5, 29. & 31. 10. & 39. 1, 2. Lev. 8. 7, 30. Num. 20. 26, 28.

[c] ch. 31. 6 & 36. 1.

[d] ch. 31. 3. & 35. 30, 31.

[e] ver. 15.

[f] ver. 6.

[g] ver. 31.

[h] ver. 39.

[i] ch. 39. 2.

[c] ch. 25. 40. & 26. 30. † Heb. *be shewed.*

[d] ch. 38. 9.

‖ Or, *embroidered.*

[d] ch. 25. 9. 40. & 27. 8. Acts. 7. 44. Heb. 8. 5.

[e] ch. 36. 35. Lev. 16. 2. 2 Chron. 3. 14. Matt. 27. 51. Heb. 9. 3.

[f] ch. 25. 16. & 40. 21.

[g] Lev. 16. 2. Heb. 9. 2, 3.

[h] ch. 25. 21. & 40. 20. Heb. 9. 5.

† Heb. *fifty by fifty.*

[i] ch. 40. 22. Heb. 9. 2.

[k] ch. 40. 24.

[l] ch. 36. 37.

[e] Lev. 24. 2. † Heb. *to ascend up.*

[f] ch. 26. 31, 33.

[g] ch. 30. 8. 1 Sam. 3. 3. 2 Chron. 13. 11.

[h] ch. 28. 43. & 29. 9, 28. Lev. 3. 17. & 16. 34. & 24. 9. Num. 18. 23. & 19. 21. 1 Sam. 30. 25.

[m] ch. 36. 38.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and [l]Aaron shall bear their names before the LORD upon his two shoulders [m]for a memorial.

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And [n]thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 [o]And thou shalt †set in it settings of stones, *even* four rows of stones; *the first* row *shall be* a ‖sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their †inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulder pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy *place*, [p]for a memorial before the LORD continually.

30 ¶ And [q]thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And [r]thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath*, upon the ‖hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And [t]thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [u]bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [w]accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needle-work.

40 ¶ [x]And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt [y]anoint them, and †[z]consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them [a]linen breeches to cover †their nakedness: from the loins even unto the thighs they shall †reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near [b]unto the altar to minister in the holy *place;* that they [c]bear not iniquity and die. [d]*It shall be* a statute for ever unto him, and his seed after him.

CHAP. XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt-offering.* 45 *God's promise to dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: [a]Take one young bullock, and two rams without blemish,

2 And [b]unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, [c]and shalt wash them with water.

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l ver. 29. ch. 39. 7.
m See Josh. 4. 7. Zech. 6. 14.
n ch. 39. 8.
o ch. 39. 10, &c.
† Heb. *fill it in fillings of stone.*
‖ Or, *ruby.*
† Heb. *fillings.*
p ver. 12.
q Lev. 8. 8. Num. 27. 21. Deut. 33. 8. 1 Sam. 28. 6. Ezra 2. 63. Neh. 7. 65.
r ch. 39. 22.
‖ Or, *skirts.*
t ch. 39. 30. Zech. 14. 20.
u ver. 43. Lev. 10. 17. & 22. 9. Num. 18. 1. Isa. 53. 11. Ezek. 4. 4, 5, 6. John 1. 29. Heb. 9. 28. 1 Pet. 2. 24.
w Lev. 1. 4. & 22. 27. & 23. 11. Isa. 56. 7.
x ver. 4. ch. 39. 27, 28, 29, 41. Ezek. 44. 17, 18.
y ch. 29 7. & 30. 30 & 40 15. Lev. 10. 7.
† Heb. *fill their hand.*
z ch. 29. 9, &c. Lev. ch. 8. Heb. 7. 28.
a ch. 39. 28. Lev. 6. 10. & 16. 4. Ezek. 44. 18.
† Heb. *flesh of their nakedness.*
† Heb. *be.*
b ch. 20. 26.
c Lev. 5. 1. 17. & 20. 19, 20. & 22. 9. Num. 9. 13. & 18. 22.
d ch. 27. 21. Lev. 17. 7.
a Lev. 8. 2.
b Lev. 2. 4. & 6. 20, 21, 22.
c ch. 40. 12. Lev. 8. 6. Heb. 10. 22.

5 [d]And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with [e]the curious girdle of the ephod:

6 [f]And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing [g]oil, and pour *it* upon his head, and anoint him.

8 And [h]thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his sons) and †put the bonnets on them; and [i]the priest's office shall be theirs for a perpetual statute: and thou shalt †[k]consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and [l]Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou [m]shalt take of the blood of the bullock, and put *it* upon [n]the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And [o]thou shalt take all the fat that covereth the inwards, and ‖the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But [p]the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it *is* a sin-offering.

15 ¶[q]Thou shalt also take one ram; and Aaron and his sons shall [r]put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ‖unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a [s]sweet savour, an offering made by fire unto the LORD.

19 ¶[t]And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [u]the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and [w]he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder: for it *is* a ram of consecration:

23 [x]And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt †[y]wave them *for* a wave-offering before the LORD.

25 [z]And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take [a]the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and [b]it shall be thy part.

27 And thou shalt sanctify [c]the breast of the wave-offering, and the shoulder of the heave-offering, which is waved and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons:

28 And it shall be Aaron's and his sons' [d]by a statute for ever, from the children of Israel: for it *is* an heave-offering: and [e]it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶And the holy garments of Aaron [f]shall be his sons' after him, [g]to be anointed therein, and to be consecrated in them.

30 *And* †[h]that son that is priest in his stead shall put them on [i]seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶And thou shalt take the ram of the consecration, and [k]seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the [l]bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And [m]they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: [n]but a stranger shall not eat *thereof*, because they *are* holy.

34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then [o]thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [p]seven days shalt thou consecrate them.

36 And thou shalt [q]offer every day a bullock *for* a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, [r]and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; [s]and it shall be an altar most holy: [t]whatsoever toucheth the altar shall be holy.

38 ¶Now this *is that* which thou shalt offer upon the altar; [u]two lambs of the first year [w]day by day continually.

39 The one lamb thou shalt offer [x]in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou shalt [y]offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* [z]a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: [a]where I will meet you to speak there unto thee.

43 And there I will meet with the children of Israel; and ‖*the tabernacle* [b]shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will [c]sanctify also both

Before CHRIST 1491.

d ch. 28. 2. Lev. 8. 7.
e ch. 28. 8.
f Lev. 8. 9.
g ch. 28. 41. & 30. 25. Lev. 8. 12. & 10. 7. & 21. 10. Num. 35. 25.
h Lev. 8. 13.
†Heb. *bind.*
i Num. 18. 7.
† Heb. *fill the hand of*
k ch. 28. 41. Lev. 8. 22, &c. Heb. 7. 28.
l Lev. 1. 4. & 8. 14.
m Lev. 8. 15.
n ch. 27. 2. & 30. 2.
o Lev. 3. 3.
‖ It seemeth by Anatomy, and the Hebrew Doctors, to be *the midriff*
p Lev. 4. 11, 12, 21. Heb. 13. 11.
q Lev. 8. 18.
r Lev. 1. 4,—9.
‖ Or, *upon.*
s Gen. 8. 21.
t ver. 3. Lev. 8. 22.
u ch. 30. 26, 31. Lev. 8. 30.
w ver. 1. Heb. 9. 22.
x Lev. 8. 26.
† Heb. *shake to and fro.*
y Lev. 7. 30.
z Lev. 8. 28.

Before CHRIST 1491.

a Lev. 8. 29.
b Ps. 99. 6.
c Lev. 7. 31, 34. Num. 18. 11, 18. Deut. 18. 3.
d Lev. 10. 15.
e Lev. 7. 34.
f Num. 20. 26, 28.
g Num. 18. 8. & 35. 25.
† Heb. he *of his sons.*
h Num. 20. 28.
i Lev. 8. 35. & 9. 1, 8.
k Lev. 8. 31.
l Matt. 12. 4.
m Lev. 10. 14, 15, 17.
n Lev. 22. 10.
o Lev. 8. 32.
p Ex. 40. 12. Lev. 8. 33, 34, 35.
q Heb. 10. 11.
r ch. 30. 26, 28, 29 & 40. 10.
s ch. 40. 10.
t ch. 30. 29. Matt. 23. 19.
u Num. 28. 3. 1 Chron. 16. 40. 2 Chron. 2. 4. & 13. 11. & 31. 3. Ezra 3. 3.
w See Dan. 9. 27. & 12. 11.
x 2 Kings 16. 15. Ezek. 46. 13, 14, 15.
y 1 Kings. 18. 29, 36. 2 Kings 16. 15. Ezra 9. 4, 5. Ps. 141. 2. Dan. 9. 21.
z ver. 38. ch. 30. 8. Num. 28. 6. Dan. 8. 11, 12, 13.
a ch. 25. 22. & 30. 6, 36. Num. 17. 4.
‖ Or, Israel.
b ch. 40. 34. 1 Kings 8. 11. 2 Chron. 5. 14. & 7. 1, 2, 3. Ezek. 43. 5. Hag. 2. 7, 9. Mal. 3. 1.
c Lev. 21. 15. & 22. 9, 16.

Aaron and his sons, to minister to me in the priest's office.

45 ¶ And [d]I will dwell among the children of Israel, and will be their God.

46 And they shall know that [e]I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAP. XXX.

1 *The altar of incense.* 11 *The ransom of souls.* 17 *The brazen laver.* 22 *The holy anointing oil.* 34 *The composition of the perfume.*

AND thou shalt make [a]an altar [b]to burn incense upon: *of* shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be; and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the †top thereof, and the †sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two †corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the [c]mercy-seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon †[d]sweet incense every morning: when [e]he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron ‖†lighteth the lamps †at even, he shall burn incense upon it; a perpetual incense before the LORD, throughout your generations.

9 Ye shall offer no [f]strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And [g]Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 And the LORD spake unto Moses, saying,

12 [h]When thou takest the sum of the children of Israel after †their number, then shall they give every man [i]a ransom for his soul unto the LORD, when thou numberest them: that there be no [k]plague among them when *thou* numberest them.

13 [l]This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: ([m]a shekel *is* twenty gerahs:) [n]an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The [o]rich shall not †give more, and the poor shall not †give less than half a shekel, when *they* give an offering unto the LORD to make an [p]atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and [q]shalt appoint it for the service of the tabernacle of the congregation; that it may be [r]a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 [s]Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt [t]put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons [u]shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and [w]it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee [x]principal spices, of pure [y]myrrh five hundred *shekels,* and of sweet cinnamon half so much, *even* two hundred and fifty *shekels,* and of sweet [z]calamus two hundred and fifty *shekels,*

24 And of [a]cassia five hundred *shekels,* after the shekel of the sanctuary, and of oil-olive an [b]hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the ‖apothecary: it shall be [c]an holy anointing oil.

26 [d]And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: [e]whatsoever toucheth them shall be holy.

30 [f]And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: [g]it *is* holy, *and* it shall be holy unto you.

33 [h]Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, [i]shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, [k]Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:*

35 And thou shalt make it a perfume, a confection [l]after the art of the apothecary, †tempered together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, [m]where I will meet with thee: [n]it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, [o]ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 [p]Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAP. XXXI.

2 *Bezaleel and Aholiab are called, and made meet for the work of the tabernacle.* 12 *The observation of the sabbath is again commanded.* 18 *Moses receiveth the two tables.*

AND the LORD spake unto Moses, saying,

2 [a]See, I have called by name Bezaleel the [b]son of Uri, the son of Hur, of the tribe of Judah:

Before CHRIST 1491.

d Ex. 25. 8. Lev. 26. 12. Zech. 2. 10. John 14. 17. 23. 2 Cor. 6. 16. Rev. 21. 3.
e ch. 20. 2.
a ch. 37. 25. & 40. 5.
b See ver. 7. 8. 10. Lev. 4. 7.—18. Rev. 8. 3.
† Heb. *roof.*
† Heb. *walls.*
† Heb. *ribs.*
‖ Or, *perfumer.*
c ch. 37. 29. Num. 35. 25. Ps. 89. 20. & 133. 2.
d ch. 40. 9. Lev. 8. 10. Num. 7. 1.
e ch. 25. 21. 22.
† Heb. *incense of spices.*
d ver. 34. 1 Sam. 2. 28. 1 Chron. 23. 13. Luke 1. 9.
e ch. 27. 21.
‖ Or, *setteth up.*
† Heb. *causeth to ascend.*
† Heb. *between the two evens.*
f ch. 12. 6. Lev. 10. 1.
g Lev. 16. 18. & 23. 27.
h ch. 38. 25. Num. 1. 2, 5. & 26. 2. 2 Sam. 24. 2.
† Heb. *them that are to be numbered:* See Num. 31. 50.
i Job 33. 24. & 36. 18. Ps. 49. 7. Matt. 20. 28. Mark 10. 45. 1 Tim. 2. 6. 1 Pet. 1. 18. 19.
k 2 Sam. 24. 15.
l Matt. 17. 24.
m Lev. 27. 25. Num. 3. 47. Ezek. 45. 12.
n ch. 38. 26.
o Job 34. 19. Prov. 22. 2. Eph. 6. 9. Col. 3. 25.
† Heb. *multiply.*
† Heb. *diminish.*
p ver. 12.
q ch. 38. 25.
r Num. 16. 40.
s ch. 38. 8. 1 Kings 7. 38.

Before CHRIST 1491.

t ch. 40. 7, 30.
u ch. 40. 31, 32. Ps. 26. 6. Isa. 52. 11. John 13. 10. Heb. 10. 22.
w ch. 28. 43.
x Cant. 4. 14. Ezek. 27. 22.
y Ps. 45. 8. Prov. 7. 17.
z Cant. 4. 14. Jer. 6. 20.
a Ps. 45. 8.
b ch. 29. 40.
c ver. 29. 33. 36. Lev. 8. 10. 30.
f ch. 29. 7, &c. Lev. 8. 12. 30.
g ver. 25, 37.
h ver. 38.
i Gen. 17. 14. ch. 12. 15. Lev. 7. 20, 21.
k ch. 25. 6. & 37. 29.
l ver. 25.
† Heb. *salted.* Lev. 2. 13.
m ch. 29. 42. Lev. 16. 2.
n ver. 32. ch. 29. 37. Lev. 2. 3.
o ver. 32.
p ver. 33.
a ch. 35. 30. & 36. 1.
b 1 Chron. 2. 20.

3 And I have [c]filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him [d]Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are [e]wise-hearted I have put wisdom; that they may make all that I have commanded thee:

7 [f]The tabernacle of the congregation, and [g]the ark of the testimony, and [h]the mercy-seat that *is* thereupon, and all the †furniture of the tabernacle,

8 And [i]the table and his furniture, and [k]the pure candlestick with all his furniture, and the altar of incense,

9 And [l]the altar of burnt-offering with all his furniture, and [m]the laver and his foot,

10 And [n]the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 [o]And the anointing oil, and [p]sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

12 ¶And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, [q]Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 [r]Ye shall keep the sabbath therefore: for it *is* holy unto you. Every one that defileth it shall surely be put to death: for [s]whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 [t]Six days may work be done, but in the [u]seventh *is* the sabbath of rest, †holy to the LORD: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* [x]a sign between me and the children of Israel for ever: for [y]*in* six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.

18 ¶And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, [z]two tables of testimony, tables of stone, written with the finger of God.

CHAP. XXXII.

1 *The people, in the absence of Moses, cause Aaron to make a calf.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 30 *He prayeth for the people.*

AND when the people saw that Moses [a]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [b]Up, make us gods which shall [c]go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the [d]golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron

4 [e]And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made [f]proclamation, and said, To-morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the [g]people sat down to eat and to drink, and rose up to play.

7 ¶And the LORD said unto Moses, [h]Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, [i]have corrupted *themselves*:

8 They have turned aside quickly out of the way which [k]I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, [l]These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [m]I have seen this people, and behold, it *is* a stiff-necked people:

10 Now therefore [n]let me alone, that [o]my wrath may wax hot against them, and that I may consume them: and [p]I will make of thee a great nation.

11 [q]And Moses besought †the LORD, his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 [r]Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and [s]repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou [t]swarest by thine own self, and saidst unto them, [u]I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [w]repented of the evil which he thought to do unto his people.

15 ¶And [x]Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the [y]tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for †being overcome: *but* the noise of *them that* sing do I hear.

19 ¶And it came to pass as soon as he came nigh unto the camp, that [z]he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 [a]And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, [b]What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: [c]thou knowest the people, that they *are set* on mischief.

Before CHRIST 1491.

c ch. 35. 31. 1 Kings 7. 14.
d ch. 35. 34.
e ch. 28. 3. & 35. 10, 35. & 36. 1.
f ch. 36. 8.
g ch. 37. 1.
h ch. 37. 6.
† Heb. *vessels.*
i ch. 37. 10.
k ch. 37. 17.
l ch. 38. 1.
m ch. 38. 8.
n ch. 39. 1. 41. Num. 4. 5, 6, &c.
o ch. 30. 25, 31. & 37. 29.
p ch. 30. 34. & 37. 29.
q Lev. 19. 3, 30. & 26. 2. Ezek. 20. 12, 20. & 44. 24.
r ch. 20. 8. Deut. 5. 12. Ezek. 20. 12.
s ch. 35. 2. Num. 15. 35.
t ch. 20. 9.
u Gen. 2. 2. ch. 16. 23. & 20. 10.
† Heb. *holiness.*
x ver. 13. Ezek. 20. 12, 20.
y Gen. 1. 31. & 2. 2.

1491.

z ch. 24. 12. & 32. 15, 16. & 34. 28, 29. Deut. 4. 13. & 5. 22. & 9. 10, 11. 2 Cor. 3. 3.

1491.

a ch. 24. 18. Deut. 9. 9.
b Acts 7. 40.
c ch. 13. 21.
d Judg. 8. 24, 25, 26, 27.

Before CHRIST 1491.

e ch. 20. 23. Deut. 9. 16. Judg. 17. 3, 4. 1 Kings 12. 28. Neh. 9. 18. Ps. 106. 19. Isa. 46. 6. Acts 7. 41. Rom. 1. 23.
f Lev. 23. 2, 4, 21, 37. 2 Kings 10. 20. 2 Chron. 30. 5.
g 1 Cor. 10. 7.
h Deut. 9. 12. ver. 1. ch. 33. 1. Dan. 9. 24.
i Gen. 6. 11, 12. Deut. 4. 16. & 32. 5. Judg. 2. 19. Hos. 9. 9.
k ch. 20. 3, 4, 23. Deut. 9. 16.
l 1 Kings 12. 28.
m ch. 33. 3, 5. & 34. 9. Deut. 9. 6, 13. & 31. 27. 2 Chron. 30. 8. Isa. 48. 4. Acts 7. 51.
n Deut. 9. 14, 19.
o ch. 22. 24.
p Num. 14. 12.
q Deut. 9. 18, 26, 27, 28, 29. Ps. 74. 1, 2. & 106. 23.
† Heb. *the face of the* LORD.
r Num. 14. 13. Deut. 9. 28. & 32. 27.
s ver. 14.
t Gen. 22. 16. Heb. 6. 13.
u Gen. 12. 7. & 13. 15. & 15. 7, 18. & 26. 4. & 28. 13. & 35. 11, 12.
w Deut. 32. 26. 2 Sam. 24. 16. 1 Chron. 21. 15. Ps. 106. 45. Jer. 18. 8. & 26. 13, 19. Joel 2. 13. Jonah 3. 10. & 4. 2.
x Deut. 9. 15.
y ch. 31. 18.

† Heb. *weakness.*

z Deut. 9. 16, 17.

a Deut. 9. 21.

b Gen. 20. 9. & 26. 10.

c ch. 14. 11. & 15. 24. & 16. 2, 20, 28. & 17. 2, 4.

23 For they said unto me, [a]Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there [c]came out this calf.

25 ¶And when Moses saw that the people *were* [f]naked, (for Aaron [g]had made them naked unto *their* shame among †their enemies,)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side *and* go in and out from gate to gate throughout the camp, and [h]slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 [i]‖For Moses had said, †Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶And it came to pass on the morrow, that Moses said unto the people, [k]Ye have sinned a great sin: and now I will go up unto the LORD; [l]peradventure I shall [m]make an atonement for your sin.

31 And Moses [n]returned unto the LORD, and said, Oh, this people have sinned a great sin, and have [o]made them gods of gold.

32 Yet now, if thou wilt forgive their sin: and if not, [p]blot me, I pray thee, [q]out of thy book which thou hast written.

33 And the LORD said unto Moses, [r]Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: [s]Behold, mine Angel shall go before thee: nevertheless, [t]in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because [u]they made the calf which Aaron made.

CHAP. XXXIII.

1 *The Lord refuseth to go as he had promised with the people.* 9 *The Lord talketh familiarly with Moses.* 12 *Moses desireth to see the glory of God.*

AND the LORD said unto Moses, Depart *and* go up hence, thou [a]and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [b]Unto thy seed will I give it:

2 [c]And I will send an angel before thee; [b]and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 [e]Unto a land flowing with milk and honey: [f]for I will not go up in the midst of thee; for thou *art* a [g]stiff-necked people: lest [h]I consume thee in the way.

4 ¶And when the people heard these evil tidings, [i]they mourned: [k]and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, [l]Ye *are* a stiff-necked people: I will come up [m]into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may [n]know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

Before CHRIST 1491.

d ver. 1.
e ver. 4.
f ch. 33. 4, 5.
g 2 Chron. 28. 19.
†Heb. *those that rose up against them.*
h Num 25. 5. Deut. 33. 9.
i Num. 25. 11, 12, 13. Deut. 13. 6.—11. & 33. 9, 10. 1 Sam. 15. 18, 22. Prov. 21. 3. Zech. 13. 3. Matt. 10. 37.
‖Or, *And Moses said, Consecrate yourselves to-day to the* LORD, *because every man* hath been *against his son, and against his brother*, &c.
†Heb. *Fill your hands.*
k 1 Sam. 12. 20, 23. Luke 15. 18.
l 2 Sam. 16. 12. Amos 5. 15.
m Num. 25. 13.
n Deut. 9. 18.
o ch. 20. 23.
p Ps. 69. 28. Rom. 9. 3.
q Ps. 56. 8. & 139. 16. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.
r Lev. 23. 30 Ezek. 18. 4.
s ch. 33. 2, 14, &c. Num. 20. 16.
t Deut. 32. 35. Amos 3. 14. Rom. 2. 5, 6.
u 2 Sam. 12. 9. Acts 7. 41.

a ch. 32. 7.
b Gen. 12. 7. ch. 32. 13.
c ch. 32. 34. & 34. 11.
d Deut. 7. 22. Josh. 24. 11.
e ch. 3. 8.
f ver. 15, 17.
g ch. 32. 9. & 34. 9. Deut. 9. 6, 13.
h ch. 23. 21. & 32. 10. Num. 16. 21, 45.
i Num. 14. 1, 39.
k Lev. 10. 6. 2 Sam. 19. 24. 1 Kings 21. 27. 2 Kings 19. 1. Esther 4. 1, 4. Ezra 9. 3. Job 1. 20. & 2. 12. Isa. 32. 11. Ezek. 24. 17, 23. & 26. 16.
l ver. 3.
m See Num. 16. 45, 46.
n Deut. 8. 2. Ps. 139. 23.

Before CHRIST 1491.

o ch. 29. 42, 43.
p Deut. 4. 29. 2 Sam. 21. 1.
q Num. 16. 27.
r ch. 25. 22. & 31. 18. Ps. 99. 7.
s ch. 4. 31.
t Gen. 32. 30. Num. 12. 8. Deut. 34. 10.
u ch. 24. 13.
x ch. 32. 34.
y ver. 17. Gen. 18. 19. Ps. 1. 6. Jer. 1. 5. John 10. 14, 15. 2 Tim. 2. 19.
z ch. 34. 9.
a Ps. 25. 4. & 27. 11. & 86. 11. & 119. 33.
b Deut. 9. 26, 29. Joel 2. 17.
c ch. 13. 21. & 40. 34.—38. Isa. 63. 9.
d Deut. 3. 20. Josh. 21. 44. & 22. 4. & 23. 1. Ps. 95. 11.
e ver. 3. ch. 34. 9.
f Num. 14. 14.
g ch. 34. 10. Deut. 4. 7, 34. 2 Sam. 7. 23. 1 Kings 8. 53. Ps. 147. 20.
h Gen. 19. 21. James 5. 16.
i ver. 12.
k ver. 20. 1 Tim. 6. 16.
l ch. 34. 5, 6, 7. Jer. 31. 14.
m Rom. 9. 15, 16, 18.
n Rom. 4. 4, 16.
o Gen. 32. 30. Deut. 5. 24. Judg. 6. 22. & 13. 22. Isa. 6. 5. Rev. 1 16, 17. See ch. 24. 10.
p Isa. 2. 21.
q Ps. 91. 1, 4.
r ver. 20. John 1. 18.

a ch. 32. 16, 19. Deut. 10. 1.
b ver. 28. Deut. 10. 2, 4.

7 And Moses took the tabernacle, and pitched it without the camp afar off from the camp, [o]and called it the Tabernacle of the Congregation. And it came to pass, *that* every one which [p]sought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man [q]*at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* [r]talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door: and all the people rose up and [s]worshipped, every man *in* his tent-door.

11 And [t]the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but [u]his servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶And Moses said unto the LORD, See, [x]thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, [y]I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, [z]if I have found grace in thy sight, [a]shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* [b]thy people.

14 And he said, [c]My presence shall go *with thee*, and I will give thee [d]rest.

15 And he said unto him, [e]If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? [f]*Is it* not in that thou goest with us? So [g]shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, [h]I will do this thing also that thou hast spoken: for [i]thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me [k]thy glory.

19 And he said, [l]I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; [m]and will be [n]gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for [o]there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [p]in a cleft of the rock, and will [q]cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall [r]not be seen.

CHAP. XXXIV.

1 *The tables are renewed.* 5 *The name of the LORD proclaimed.* 10 *God maketh a covenant with them.* 28 *Moses cometh down with the tables: his face shineth, and he covereth it with a vail.*

AND the LORD said unto Moses, [a]Hew thee two tables of stone like unto the first: [b]and I will write upon *these* tables the words that were in the first tables which thou brakest.

2 And be ready in the morning, and come up in

the morning unto mount Sinai, and present thyself there to me [c]in the top of the mount.

3 And no man shall [d]come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and [e]proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD [f]God, merciful and gracious, long-suffering, and abundant in [g]goodness and [h]truth,

7 [i]Keeping mercy for thousands, [k]forgiving iniquity and transgression and sin, and [l]that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

8 And Moses made haste, and [m]bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, [n]let my Lord, I pray thee, go among us (for [o]it *is* a stiff-necked people), and pardon our iniquity and our sin, and take us for [p]thine inheritance.

10 ¶ And he said, Behold, [q]I make a covenant: before all thy people I will [r]do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* [s]a terrible thing that I will do with thee.

11 [t]Observe thou that which I command thee this day: Behold, [u]I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [x]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for [y]a snare in the midst of thee:

13 But ye shall [z]destroy their altars, break their †images, and [a]cut down their groves:

14 For thou shalt worship [b]no other god: for the LORD, whose [c]name *is* Jealous, *is* a [d]jealous God:

15 [e]Lest thou make a covenant with the inhabitants of the land, and they [f]go a whoring after their gods, and do sacrifice unto their gods, and *one* [g]call thee, and thou [h]eat of his sacrifice;

16 And thou take of [i]their daughters unto thy sons, and their daughters [k]go a whoring after their gods, and make thy sons go a whoring after their gods.

17 [l]Thou shalt make thee no molten gods.

18 ¶ The feast of [m]unleavened bread shalt thou keep. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the [n]month Abib thou camest out from Egypt.

19 [o]All that openeth the matrix *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But [p]the firstling of an ass thou shalt redeem with a ‖lamb: and if thou redeem *him* not, then [q]shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me [r]empty.

21 ¶ [s]Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ [t]And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the †year's end.

23 ¶ [u]Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.

24 For I will [x]cast out the nations before thee, and [y]enlarge thy borders: [z]neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 [a]Thou shalt not offer the blood of my sacrifice with leaven, [b]neither shall the sacrifice of the feast of the passover be left until the morning.

26 [c]The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. [d]Thou shalt not seethe a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou [e]these words: for after the tenor of these words I have made a covenant with thee, and with Israel.

28 [f]And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water. And [g]he wrote upon the tables the words of the covenant, the ten †commandments.

29 ¶ And it came to pass when Moses came down from mount Sinai (with the [h]two tables of testimony in Moses' hand, when he came down from the mount) that Moses wist not that [i]the skin of his face shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: [k]and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [l]a vail on his face.

34 But [m]when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him.

CHAP. XXXV.

1 *The sabbath.* 4 *The free gifts for the tabernacle.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, [a]These *are* the words which the LORD hath commanded, that *ye* should do them.

2 [b]Six days shall work be done, but on the seventh day there shall be to you †an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 [c]Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, [d]This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: [e]whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair,*

Before CHRIST 1491.

c ch. 19. 20. & 24. 12.
d ch. 19. 12, 13, 21.
e ch. 33. 19. Num. 14. 17.
f Num. 14. 18. 2 Chron. 30. 9. Neh. 9. 17. Ps. 86. 15. & 103. 8. & 111. 4. & 112. 4. & 116. 5. & 145. 8. Joel 2. 13.
g Ps. 31. 19. Rom. 2. 4.
h Ps. 57. 10. & 108. 4.
i ch. 20. 6. Deut. 5. 10. Ps. 86. 15. Jer. 32. 18. Dan. 9. 4.
k Ps. 103. 3. & 130. 4. Dan. 9. 9. Eph. 4. 32. 1 John 1. 9.
l ch. 23. 7, 21. Josh. 24. 19. Job 10. 14. Mich. 6. 11. Nah. 1. 3.
m ch. 4. 31.
n ch. 33. 15, 16.
o ch. 33. 3.
p Deut. 32. 9. Ps. 28. 9. & 33. 12. & 78. 62. & 94. 14. Jer. 10. 16. Zech. 2. 12.
q Deut. 5. 2. & 29. 12, 14.
r Deut. 4. 32. 2 Sam. 7. 23. Ps. 77. 14. & 78. 12. & 147. 20.
s Deut. 10. 21. Ps. 145. 6. Isa. 64. 3.
t Deut. 5. 32. & 6. 3, 25. & 12. 28, 32. & 28. 1.
u ch. 33. 2.
x ch. 23. 32. Deut. 7. 2. Judg. 2. 2.
y ch. 23. 33.
z ch. 23. 24. Deut. 12. 3. Judg. 2. 2.
† Heb. *statues.*
a Deut. 7. 5. & 12. 2. Judg. 6. 25. 2 Kings 18. 4. & 23. 14. 2 Chron. 31. 1. & 34. 3, 4.
b ch. 20. 3, 5.
c So Isa. 9. 6. & 57. 15.
d ch. 20. 5.
e ver. 12.
f Deut. 31. 16. Judg. 2. 17. Jer. 3. 9. Ezek. 6. 9.
g Num. 25. 2. 1 Cor. 10. 27.
h Ps. 106. 28. 1 Cor. 8. 4, 7, 10.
i Deut. 7. 3. 1 Kings 11. 2. Ezra 9. 2. Neh. 13. 25.
k Num. 25. 1, 2. 1 Kings 11. 4.
l ch. 32. 8. Lev. 19. 4.
m ch. 12. 15. & 23. 15.

Before CHRIST 1491.

n ch. 13. 4.
o ch. 13. 2. 12. & 22. 29. Ezek. 44. 30. Luke 2. 23.
p ch. 13. 13. Num. 18. 15.
‖ Or, *kid.*
q ch. 23. 15. Deut. 16. 16. 1 Sam. 9. 7, 8. 2 Sam. 24. 24.
r ch. 20. 9. & 23. 12. & 35. 2. Deut. 5. 12, 13. Luke 13. 14.

s ch. 23. 16. Deut. 16. 10. 13.
† Heb. *revolution of the year.*
t ch. 23. 14, 17. Deut. 16. 16.
u ch. 33. 2. Lev. 18. 24. Deut. 7. 1. Ps. 78. 55. & 80. 8.
x Deut. 12. 20. & 19. 8.
y See Gen. 35. 5. 2 Chron. 17. 10. Prov. 16. 7. Acts 18. 10.
z ch. 23. 18.
a ch. 12. 10.
b ch. 23. 19. Deut. 26. 2, 10.
c ch. 23. 19. Deut. 14. 21.
d ver. 10. Deut. 4. 13. & 31. 9.
e ch. 24. 18. Deut. 9. 9, 18.
f ver. 1. ch. 31. 18. & 32. 16. Deut. 4. 13. & 10. 2, 4.
† Heb. *words.*
g ch. 32. 15.
h Matt. 17. 2. 2 Cor. 3. 7, 13.
i ch. 24. 3.
k 2 Cor. 3. 13.
l 2 Cor. 3. 16.

a ch. 34. 32.

b ch. 20. 9. & 31. 14, 15. Lev. 23. 3. Num. 15. 32, &c. Deut. 5. 12. Luke 13. 14.
† Heb. *holiness.*
c ch. 16. 23.

d ch. 25. 1, 2

e ch. 25. 2.

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,
8 And oil for the light, and spices for anointing oil, and for the sweet incense,
9 And onyx-stones, and stones to be set for the ephod, and for the breast-plate.
10 And [g] every wise-hearted among you shall come, and make all that the LORD hath commanded;
11 [h] The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;
12 [i] The ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering;
13 The [k] table, and his staves, and all his vessels, [l] and the shew-bread;
14 [m] The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;
15 [n] And the incense-altar, and his staves, [o] and the anointing oil, and [p] the sweet incense, and the hanging for the door at the entering in of the tabernacle;
16 [q] The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;
17 [r] The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;
18 The pins of the tabernacle, and the pins of the court, and their cords;
19 [s] The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.
21 And they came, every one [t] whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.
22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.
23 And [u] every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.
24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man with whom was found shittim-wood for any work of the service, brought *it*.
25 And all the women that were [w] wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.
26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.
27 And [x] the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate;
28 And [y] spice, and oil for the light, and for the anointing oil, and for the sweet incense.
29 The children of Israel brought a [z] willing offering unto the LORD, every man and woman, whose heart made them willing to bring, for all manner of work which the LORD had commanded to be made by the hand of Moses.
30 ¶ And Moses said unto the children of Israel, See, [a] the LORD hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;
31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;
32 And to devise curious works, to work in gold, and in silver, and in brass,
33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.
34 And he hath put in his heart that he may teach, *both* he, and [b] Aholiab, the son of Ahisamach, of the tribe of Dan.
35 Them hath he [c] filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAP. XXXVI.

The offerings are delivered to the workmen.

THEN wrought Bezaleel and Aholiab, and every [a] wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the [b] sanctuary, according to all that the LORD had commanded.
2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one [c] whose heart stirred him up to come unto the work to do it:
3 And they received of Moses all the offering which the children of Israel [d] had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.
4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;
5 ¶ And they spake unto Moses, saying, [e] The people bring much more than enough for the service of the work which the Lord commanded to make.
6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.
7 For the stuff they had was sufficient for all the work to make it, and too much.
8 ¶ [f] And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.
9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.
10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.
11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.
12 [g] Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.
13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.
14 ¶ [h] And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

Before CHRIST 1491.

[f] ch. 25. 6.
[g] ch. 31. 6.
[h] ch. 26. 1, 2, &c.
[i] ch. 25. 10, &c.
[k] ch. 25. 23.
[l] ch. 25. 30. Lev. 24. 5, 6.
[m] ch. 25. 31, &c.
[n] ch. 30. 1.
[o] ch. 30. 23.
[p] ch. 30. 34.
[q] ch. 27. 1.
[r] ch. 27. 9.
[s] ch. 31. 10. & 39. 1, 41. Num. 4. 5, 6, &c.
[t] ver. 5, 22, 26, 29. ch. 25. 2. & 26. 2. 1 Chron. 28. 2, 9. & 29. 9. Ezra 7. 27. 2 Cor. 8. 12. & 9. 7.
[u] 1 Chron. 29. 8.
[w] ch. 28. 3. & 31. 6. & 36. 1. 2 Kings 23. 7. Prov. 31. 19, 22, 24.
[x] 1 Chron. 29. 6. Ezra 2. 68.
[y] ch. 30. 23.
[z] ver. 21. 1 Chron. 29. 9.
[a] ch. 31. 2, &c.

Before CHRIST 1491.

1491.

[a] ch. 28. 3. & 31. 6. & 35. 10, 35.
[b] ch. 25. 8.
[c] ch. 35. 2, 26. 1 Chron. 29. 5.
[d] ch. 35. 27.
[e] 2 Cor. 8. 2, 3.
[f] ch. 26. 1.
[g] ch. 26. 5.
[h] ch. 26. 7.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 [i]And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

20 ¶[k]And he made boards for the tabernacle *of* shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were †coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, †under every board two sockets.

31 ¶And he made [l]bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶And he made [m]a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶And he made a [n]hanging for the tabernacle-door *of* blue, and purple, and scarlet, and fine twined linen, †of needle-work;

38 And the five pillars of it, with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

Before CHRIST 1491.

i ch. 26. 14.

k ch. 26. 15.

† Heb. *twined.*

† Heb. *two sockets, two sockets under one board.*

l ch. 26. 26.

m ch. 26. 31.

n ch. 26. 36.

† Heb. *the work of a needle-worker*, or, *embroiderer.*

CHAP. XXXVII.

1 *The ark.* 6 *The mercy-seat with cherubims.* 10 *The table with his vessels.*

AND Bezaleel made [a]the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

a ch. 25. 10.

Before CHRIST 1491.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶And he made the [b]mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

b ch. 25. 17.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub ‖on the end on this side, and another cherub ‖on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

‖ Or, *out of*, &c.
‖ Or, *out of*, &c.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶And he made [c]the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

c ch. 25. 23.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [d]dishes, and his spoons, and his bowls, and his covers ‖to cover withal, *of* pure gold.

d ch. 25. 29.

‖ Or, *to pour out withal.*

17 ¶And he made the [e]candlestick *of* pure gold; *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same:

e ch. 25. 31.

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶[f]And he made the incense-altar *of* shittim-

f ch. 30. 1.

wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood and overlaid them with gold.

29 ¶ And he made [g] the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAP. XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of brass.*

AND [a] he made the altar of burnt-offering *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* four-square; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of net-work under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made [b] the laver *of* brass, and the foot of it *of* brass, of the ‖ looking-glasses of *the women* † assembling, which assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made [c] the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brazen sockets twenty; the hooks of the pillars, and their fillets, *were of* silver.

11 And for the north side, *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars, and their fillets, *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars, and their fillets, *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [d] pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of [e] the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [f] by the hand of Ithamar, son to Aaron the priest.

22 And [g] Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after [h] the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 [i] A bekah for † every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [k] six hundred thousand, and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast [l] the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

The clothes of service, and holy garments, viewed and approved by Moses.

AND of [a] the blue, and purple, and scarlet, they made [b] clothes of service, to do service in the holy *place*, and made the holy garments for Aaron; [c] as the LORD commanded Moses.

2 [d] And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was*

Before CHRIST 1491.

Before CHRIST 1491.

g ch. 30. 23, 34.

a ch. 27. 1.

b ch. 30. 18.

‖ Or, *brazen glasses.*
† Heb. *assembling by troops*, as 1 Sam. 2. 22.

c ch. 27. 9.

d ch. 27. 19.

e Num. 1. 50. 53. & 9. 15. & 10. 11. & 17. 7, 8. & 18. 2. 2 Chron. 24. 6. Acts 7. 44.

f Num. 4. 28, 33.

g ch. 31. 2, 6.

h ch. 30. 13, 24. Lev. 5. 15. & 27. 3, 25. Num. 3. 47. & 18. 16.

i ch. 30. 13, 15.
† Heb. *a poll.*

k Num. 1. 46.

l ch. 26. 19, 21, 25, 32.

a ch. 35. 23.

b ch. 31. 10. & 35. 19.

c ch. 28. 4.

d ch. 28. 6.

upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ [e]And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [f]memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ [g]And he made the breast-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 [h]And they set in it four rows of stones: *the first* row *was* a ‖ sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod:

21 And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ [i]And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made [k]bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ [l]And they made coats *of* fine linen, *of* woven work, for Aaron and for his sons,

28 [m]And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and [n]linen breeches *of* fine twined linen,

29 [o]And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ [p]And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did [q]according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the shew-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and †the sweet incense, and the hanging for the tabernacle door;

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel [r]made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses [s]blessed them.

CHAP. XL.

1 *The tabernacle is commanded to be reared.* 13 *Aaron and his sons to be sanctified.* 34 *A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the [a]first month shalt thou set up [b]the tabernacle of the tent of the congregation.

3 And [c]thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And [d]thou shalt bring in the table, and [e]set in order †the things that are to be set in order upon it; [f]and thou shalt bring in the candlestick, and light the lamps thereof.

5 [g]And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And [h]thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

Before CHRIST 1491.

e ch. 28. 9.
f ch. 28. 12.
g ch. 28. 15.
h ch. 28. 17, &c.
‖ Or, *ruby*
i ch. 28. 31.
k ch. 28. 33.
l ch. 28. 39, 40.
m ch. 28. 4, 39. Ezek. 44. 18.

Before CHRIST 1491.

n ch. 28. 42.
o ch. 28. 39.
p ch. 28. 36, 37.
q ver. 42, 43. ch. 25. 40.
r ch. 35. 10.
s Lev. 9. 22, 23. Num. 6. 23. Josh. 22. 6. 2 Sam. 6. 18. 1 Kings 8. 14. 2 Chron. 30. 27.
a ch. 12. 2. & 13. 4.
b ver. 17. & ch. 26. 1, 30.
c ver. 21. ch. 26. 33. Num. 4. 5.
d ver. 22. ch. 26. 35.
e ver. 23. ch. 25. 30. Lev. 24. 5, 6.
† Heb. *the order thereof.*
f ver. 24, 25.
g ver. 26.
h ver. 30. ch. 30. 18.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and [k] it shall be an altar †most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 [l] And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, [m] and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be [n] an everlasting priesthood throughout their generations.

16 Thus did Moses; according to all that the LORD commanded him, so did he.

17 ¶And it came to pass in the first month, in the second year, on the first *day* of the month, *that* the [o] tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶And he took and put [p] the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and [q] set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ [r] And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 [s] And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ [t] And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And [u] he lighted the lamps before the LORD, as the LORD commanded Moses.

26 ¶ [x] And he put the golden altar in the tent of the congregation, before the vail:

27 [y] And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ [z] And he set up the hanging *at* the door of the tabernacle.

29 [a] And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and [b] offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ [c] And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons, washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; [d] as the LORD commanded Moses.

33 [e] And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ [f] Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses [g] was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 [h] And when the cloud was taken up from over the tabernacle, the children of Israel †went onward in all their journeys:

37 But [i] if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For [k] the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Before CHRIST 1491.

i ch. 30.26.

k ch. 29. 36, 37. †Heb. *holiness of holinesses.*

l Lev. 8. 1,—13.

m ch.28.41.

n Num. 25. 13.

1490.

o ver. 1. Num. 7. 1.

p ch. 25.16.

q ch. 26.33. & 35. 12.

r ch. 26. 35.

Before CHRIST 1490.

s ver. 4.

t ch. 26. 35.

u ver. 4. ch. 25. 37.

x ver. 5. ch. 30. 6.

y ch. 30. 7.

z ver. 5. ch. 26. 36.

a ver. 6.

b ch. 29.38, &c.

c ver. 7. ch. 30. 18.

d ch. 30. 19, 20.

e ver. 8. ch. 27.9,16.

f ch. 29.43. Lev. 16. 2. Num. 9.15. 1 Kings 8. 10, 11. 2 Chron. 5. 13. & 7. 2. Isa. 6. 4. Hag. 2. 7.9. Rev. 15. 8.

g Lev. 16.2. 1 Kings 8. 11. 2 Chron. 5. 14.

h Num. 9. 17. & 10.11. Neh. 9. 19. † Heb. *journeyed.*

i Num. 9. 19,—22.

k ch. 13. 21. Num. 9. 15.

The THIRD Book of Moses, called LEVITICUS.

CHAP. I.

1 *The burnt-offerings.* 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD [a] called unto Moses, and spake unto him [b] out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, [c] If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-sacrifice of the herd, let him offer a male [d] without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 [e] And he shall put his hand upon the head of the burnt-offering; and it shall be [f] accepted for him [g] to make atonement for him.

5 And he shall kill the [h] bullock before the LORD: [i] and the priests, Aaron's sons, shall bring the blood, [k] and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and [l] lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a [m] sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male [n] without blemish.

11 [o] And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

Before CHRIST 1490.

a Ex. 19. 3.

b Ex. 40.34, 35. Num. 12. 4, 5.

c ch. 22. 18, 19.

d Ex. 12. 5. ch. 3. 1. & 22. 20, 21. Deut.15.21. Mal. 1. 14. Eph. 5. 27. Heb. 9. 14. 1 Pet. 1.19.

e ch. 4. 15. & 3. 2, 8, 13. & 8. 14, 22. & 16. 21. Ex. 29. 10, 15. 19.

f ch. 22. 21, 27. Isa. 56. 7. Rom. 12. 1. Phil. 4. 18.

g ch. 4. 20, 26, 31, 35. & 9. 7. & 16. 24. Num. 15. 25.

2 Chron.29. 23, 24. Rom. 5. 11.

h Mic. 6. 6.

i 2 Chron. 35. 11. Heb. 10.11.

k ch. 3. 8. Heb. 12. 24. 1 Pet. 1. 2.

l Gen. 22. 9.

m Gen.8.21. Ezek. 20. 28, 41. 2 Cor. 2. 15. Eph. 5. 2. Phil. 4. 18.

n ver. 3.

o ver. 5.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of [p] turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and ‖ wring off his head, and burn *it* on the altar: and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with ‖ his feathers, and cast it [q] beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* [r] shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: [s] it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAP. II.

The meat-offering of flour with oil and incense.

AND when any will offer [a] a meat-offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons, the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priest shall burn [b] the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And [c] the remnant of the meat-offering *shall be* Aaron's and his sons': [d] *it is* a thing most holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers [e] anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* ‖ in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial [f] thereof, and shall burn *it* upon the altar: *it is* an [g] offering made by fire, of a sweet savour unto the LORD.

10 And [h] that which is left of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy, of the offerings of the LORD made by fire.

11 No meat-offering which ye shall bring unto the LORD shall be made with [i] leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ [k] As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not † be burnt on the altar for a sweet savour.

13 And every oblation of thy meat-offering [l] shalt thou season with salt; neither shalt thou suffer [m] the salt of the covenant of thy God to be lacking from thy meat-offering: [n] with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, [o] thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of [p] full ears.

15 And [q] thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn [r] the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1 The peace-offering of the herd, 6 of the flock.

AND if his oblation *be* a [a] sacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he shall offer it [b] without blemish before the LORD.

2 And [c] he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD; [d] the ‖ fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ‖ caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons [e] shall burn it on the altar, upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD be *of* the flock, male or female; [f] he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD: the fat thereof, *and* the whole rump, (it shall he take off hard by the backbone;) and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* [g] the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then [h] he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [i] all the fat *is* the LORD's.

17 *It shall be* a [k] perpetual statute for your generations throughout all your dwellings, that ye eat neither [l] fat nor [m] blood.

Before CHRIST 1490.

p ch. 5. 7. & 12. 8. Luke 2. 24.

‖ Or, *pinch off the head with the nail.*

q ch. 6. 10.

r Gen. 15. 10.

s ver. 9, 13.

a ch. 6. 14. & 9. 17. Num. 15. 4.

b ver. 9. & ch. 5. 12. & 6. 15. & 24. 7. Isa. 66. 3. Acts 10. 4.

c ch. 7. 9. & 10. 12. 13.

d Ex. 29. 37. Num. 18. 9.

e Ex. 29. 2.

‖ Or, *on a flat plate, or, slice.*

f ver. 2.

g Ex. 29. 18.

h ver. 3.

i ch. 6. 17. See Matt. 16. 12. Mark 8. 15. Luke 12. 1. 1 Cor. 5. 8. Gal. 5. 9.

k Ex. 22. 29. ch. 23. 10, 11.

† Heb. *ascend.*

l Mark 9. 49. Col. 4. 6.

m Num. 18. 19.

n Ezek. 43. 24.

Before CHRIST 1490.

o ch. 23. 10. 14.

p 2 Kings 4. 42.

q ver. 1.

r ver. 2.

a ch. 7. 11. 29. & 22. 21.

b ch. 1. 3.

c ch. 1. 4. 5. Ex. 29. 10.

d Ex. 29. 13, 22. ch. 4. 8, 9.

‖ Or, *suet.*

‖ Or, *midriff over the liver*, and *over the kidneys.*

e ch. 6. 12. Ex. 29. 13.

f ver. 1, &c.

g See ch. 21. 6, 8, 17, 21, 22. & 22. 25. Ezek. 44. 7. Mal. 1. 7, 12.

h ver. 1, 7, &c.

i ch. 7. 23, 25. 1 Sam. 2. 15. 2 Chron. 7. 7.

k ch. 6. 18. & 7. 36. & 17. 7. & 23. 14.

l ver. 16. compare with Deut. 32. 14. Neh. 8. 10.

m Gen. 9. 4. ch. 7. 23. 26. & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 33. Ezek. 44. 7, 15.

CHAP. IV.

1 *The sin-offering of ignorance,* 3 *for the priest,* 27 *for any of the people.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, saying, [a] If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 [b] If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, [c] a young bullock without blemish unto the LORD for a sin-offering.

4 And he shall bring the bullock [d] unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed [e] shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall [f] put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [g] all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 [h] As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 [i] And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung;

12 Even the whole bullock shall he carry forth † without the camp unto a clean place, [k] where the ashes are poured out, and [l] burn him on the wood with fire: † where the ashes are poured out shall he be burnt.

13 ¶ And [m] if the whole congregation of Israel sin through ignorance, [n] and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation [o] shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 [p] And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did [q] with the bullock for a sin-offering, so shall he do with this: [r] and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and [s] done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or [t] if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And [u] he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it *is* a sin-offering.

25 [x] And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as [y] the fat of the sacrifice of peace-offerings: [z] and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And [a] if † any one of the † common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or [b] if his sin which he hath sinned come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 [c] And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And [d] he shall take away all the fat thereof, [e] as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a [f] sweet savour unto the LORD; [g] and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, [h] he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [i] according to the offerings made by fire unto the LORD: [k] and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Before CHRIST 1490.

a ch. 5. 15, 17. Num. 15. 22, &c. 1 Sam. 14. 27. Ps. 19. 12.
b ch. 8. 12.
c ch. 9. 2.
d ch. 1. 3,4.
e ch. 16. 14. Num. 19. 4.
f ch. 8. 15. & 9. 9. & 16. 18.
g ch. 5. 9.
h ch. 3. 3, 4, 5.
i Ex. 29. 14. Num. 19. 5.
† Heb. *to without the camp.*
k ch. 6. 11.
l Heb. 13. 11
† Heb. *at the pouring out of the ashes.*
m Num. 15. 24. Josh. 7. 11.
n ch. 5. 2, 3, 4, 17.
o ch. 1. 4.
p ver. 5. Heb. 9. 12, 13, 14.
i ch. 3. 5.
k ver. 26, 31.

Before CHRIST 1490.

q ver. 3.
r Num. 15. 25. Dan. 9. 24. Rom. 5. 11. Heb. 2. 17. & 10. 10, 11, 12. 1 John 1. 7. & 2. 2.
s ver. 2, 13.
t ver. 14.
u ver. 4, &c.
x ver. 30.
y ch. 3. 5.
z ver. 20. Num. 15. 28.
a ver. 2. Num. 15. 28.
† Heb. *any soul.*
† Heb. *people of the land.*
b ver. 23.
c ver. 4, 24.
d ch. 3. 14.
e ch. 3. 3.
f Ex. 29. 18. ch. 1. 9.
g ver. 26.
h ver. 28.

CHAP. V.

1 *The trespass-offering in sacrilege,* 17 *and in sins of ignorance.*

AND if a soul sin, [a]and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it,* then he shall [b]bear his iniquity.

2 Or [c]if a soul touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and [d]guilty.

3 Or if he touch [e]the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it,* then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips [f]to do evil, or [g]to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it,* then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things,* that he shall [h]confess that he hath sinned in that *thing:*

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And [i]if †he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two [k]turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and [l]wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and [m]the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the ‖ [n]manner: [o]and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; [p]he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [q]*even* a memorial thereof, and burn *it* on the altar, [r]according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 [s]And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [t]*the remnant* shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 [u]If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then [x]he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after [y]the shekel of the sanctuary, for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and [z]shall add the fifth part thereto, and give it unto the priest: [a]and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a [b]soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; [c]though he wist *it* not, yet is he [d]guilty, and shall bear his iniquity.

18 [e]And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest; [f]and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass-offering: [g]he hath certainly trespassed against the LORD.

CHAP. VI.

1 *The trespass-offering for sins done wittingly.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin-offering.*

AND the LORD spake unto Moses, saying,

2 If a soul sin, and [a]commit a trespass against the LORD, and [b]lie unto his neighbour in that [c]which was delivered him to keep, or in ‖ †fellowship, or in a thing taken away by violence, or hath [d]deceived his neighbour;

3 Or [e]have found that which was lost, and lieth concerning it, and [f]sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [g]restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‖ † in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, [h]a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 [i]And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: it *is* the burnt-offering, ‖ because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 [k]And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them [l]beside the altar.

11 And [m]he shall put off his garments, and put on other garments, and carry forth the ashes without the camp [n]unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon [o]the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ [p]And this *is* the law of the meat-offering.

Before CHRIST 1490.

a 1 Kings 8. 31. Matt. 26. 63.

b ver. 17. ch. 7. 18. & 17. 16. & 19. 8. & 20. 17. Num. 9. 13.

c ch. 11. 24, 25, 31, 39. Num. 19. 11, 13, 16.

d ver. 17.

e ch. 12. & 13. & 15.

f See 1 Sam. 25. 22. Acts 23. 12.

g See Mark 6. 23.

h ch. 16. 21. & 26. 40. Num. 5. 7. Ezra 10. 11, 12.

i ch. 12. 8. & 14. 21.

† Heb. *his hand cannot reach to the sufficiency of a lamb.*

k ch. 1. 14.

l ch. 1. 15.

m ch. 4. 7, 18. 30, 34.

‖ Or, *ordinance.*

n ch. 1. 14.

o ch. 4. 26.

p Num. 5. 15.

q ch. 2. 2.

r ch. 4. 35.

s ch. 4. 26.

t ch. 2. 3.

u ch. 22. 14.

x Ezra 10. 19.

y Ex. 30. 13. ch. 27. 25.

Before CHRIST 1490.

z ch. 6. 5. & 22. 14. & 27. 13, 15, 27, 31. Num. 5. 7.

a ch. 4. 26.

b ch. 4. 2.

c ver. 15. ch. 4. 2, 13, 22, 27. Ps. 19. 12. Luke 12. 48.

d ver. 1, 2.

e ver. 15.

f ver. 16.

g Ezra 10. 2.

a Num. 5. 6.

b ch. 19. 11. Acts 5. 4. Col. 3. 9.

c Ex. 22. 7, 10.

‖ Or, *in dealing.*

† Heb. *putting of the hand.*

d Prov. 24. 28. & 26. 19.

e Deut. 22. 1, 2, 3.

f Ex. 22. 11. ch. 19. 12. Jer. 7. 9. Zech. 5. 4.

g ch. 5. 16. Num. 5. 7. 2 Sam. 12. 6. Luke 19. 8.

‖ Or, *in the day of his being found guilty.*

† Heb. *in the day of his trespass.*

h ch. 5. 15.

i ch. 4. 26.

k ch. 16. 4. Ex. 28. 39, 40, 41, 43. Ezek. 44. 17, 18.

l ch. 1. 16.

m Ezek. 44. 19.

n ch. 4. 12.

o ch. 3. 3, 9, 14.

p ch. 2. 1. Num. 15. 4

‖ Or, *for the burning.*

The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the [q]memorial of it, unto the LORD.

16 And [r]the remainder thereof shall Aaron and his sons eat: [s]with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 [t]It shall not be baken with leaven. [u]I have given it *unto them for* their portion of my offerings made by fire. [x]It *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 [y]All the males among the children of Aaron shall eat of it. [z]*It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [a]every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 [b]This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an [c]ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons [d]that is anointed in his stead shall offer it: *It is* a statute for ever unto the LORD; [e]it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, [f]This *is* the law of the sin-offering: [g]In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [h]it *is* most holy.

26 [i]The priest that offereth it for sin shall eat it: [k]in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 [l]Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden [m]shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 [n]All the males among the priests shall eat thereof: [o]it *is* most holy.

30 [p]And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

CHAP. VII.

1 *The law of the trespass-offering,* 11 *and of the peace-offerings.* 22 *The fat,* 26 *and the blood, are forbidden.* 28 *The priest's portion in the peace-offerings.*

LIKEWISE [a]this *is* the law of the trespass-offering: [b]it *is* most holy.

2 [c]In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it [d]all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 [e]Every male among the priests shall eat thereof: it shall be eaten in the holy place: [f]it *is* most holy

7 As the sin-offering *is*, so *is* [g]the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And [h]all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and ‖ in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And [i]this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers [k]anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering, [l]leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* an heave-offering unto the LORD, [m]*and* it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 [n]And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But [o]if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be [p]imputed unto him that offereth it: it shall be an [q]abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, [r]having his uncleanness upon him, even that soul [s]shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing*, *as* [t]the uncleanness of man, or *any* [u]unclean beast, or any [w]abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul [x]shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [y]Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the † beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

Before CHRIST 1490.

q ch. 2. 2, 9.
r ch. 2. 3. Ezek. 44. 29.
s ver. 26. ch. 10. 12, 13. Num. 18. 10.
t ch. 2. 11.
u Num. 18. 9, 10.
x ver. 25. ch. 2. 3. & 7. 1. Ex. 29. 37.
y ver. 29. Num. 18. 10.
z ch. 3. 17.
a ch. 22. 3, 4, 5, 6, 7. Ex. 29. 37.
b Ex. 29. 2.
c Ex. 1. 36.
d ch. 4. 3.
e Ex. 29. 25.
f ch. 4. 2.
g ch. 1. 3, 5, 11. & 4. 24, 29, 33.
h ver. 17. ch. 21. 22.
i ch. 10. 17, 18. Num. 18. 9, 10. Ezek. 44. 28, 29.
k ver. 16.
l Ex. 29. 37. & 30. 29.
m ch. 11. 33. & 15. 12.
n ver. 18. Num. 18. 10.
o ver. 25.
p ch. 4. 7, 11, 12, 18, 21. & 10. 18. & 16. 27. Heb. 13. 11.
a ch. 5. & 6. 1,—7.
b ch. 6. 17, 25. & 21. 22.
c ch. 1. 3. 5, 11. & 4. 24, 29, 33.
d ch. 3. 4, 9, 10, 14, 15, 16. & 4. 8, 9. Ex. 29. 13.

Before CHRIST 1490.

e ch. 6. 16, 17, 18. Num. 18. 9, 10.
f ch. 2. 3.
g ch. 6. 25, 26. & 14. 13.
h ch. 2. 3, 10. Num. 18. 9. Ezek. 44. 29.
‖ Or, *on the flat plate*, or, *slice*.
i ch. 3. 1. & 22. 18, 21.
k ch. 2. 4. Num. 6. 15.
l Amos 4. 5.
m Num. 18. 8, 11, 19.
n ch. 22. 30.
o ch. 19. 6, 7, 8.
p Num. 18. 27.
q ch. 11. 10, 11, 41. & 19. 7.
r ch. 15. 3.
s Gen. 17. 14.
t ch. 12. & 13. & 15.
u ch. 11. 24, 28.
w Ezek. 4. 14.
x ver. 20.
y ch. 3. 17.
† Heb. *carcass*. ch. 17. 15. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 [z]Moreover, ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, [a]He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 [b]His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that [c]the breast may be waved *for* a wave-offering before the LORD.

31 [d]And the priest shall burn the fat upon the altar: [e]but the breast shall be Aaron's and his sons'.

32 And [f]the right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For [g]the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, [h]in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law [i]of the burnt-offering, [k]of the meat-offering, [l]and of the sin-offering, [m]and of the trespass-offering, [n]and of the consecrations, and [o]of the sacrifice of the peace-offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel [p]to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

1 *Moses consecrateth Aaron and his sons.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 [a]Take Aaron and his sons with him, and [b]the garments, and [c]the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [d]This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, [e]and washed them with water.

7 [f]And he put upon him the [g]coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he [h]put in the breast-plate the Urim and the Thummim.

9 [i]And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD [k]commanded Moses.

10 [l]And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [m]poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 [n]And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and † put bonnets upon them; as the LORD commanded Moses.

14 [o]And he brought the bullock for the sin-offering: and Aaron and his sons [p]laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it;* [q]and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 [r]And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD [s]commanded Moses.

18 ¶ [t]And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; [u]as the LORD commanded Moses.

22 ¶ And [w]he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 [x]And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 [y]And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [z]upon Aaron's hands, and upon his son's hands, and waved them *for* a wave-offering before the LORD.

28 [a]And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering:

Before CHRIST 1490.

z Gen. 9. 4. ch. 3. 17. & 17. 10,—14.
a ch. 3. 1.
b ch. 3. 3, 4, 9, 14.
c Ex. 29. 24, 27. ch. 8. 27. & 9. 21. Num. 6. 20.
d ch. 3. 5, 11, 16.
e ver. 34.
f ver. 34. ch. 9. 21. Num. 6. 20.
g Ex. 29. 28. ch. 10. 14, 15. Num. 18. 18, 19. Deut. 18. 3.
h ch. 8. 12, 30. Ex. 40. 13, 15.
i ch. 6. 9.
k ch. 6. 14.
l ch. 6. 25.
m ver. 1.
n ch. 6. 20. Ex. 29. 1.
o ver. 11
p ch. 1. 2.
a Ex. 29. 1, 2, 3.
b Ex. 28. 2, 4.
c Ex. 30. 24, 25.
d Ex. 29. 4.
e Ex. 29. 4.
f Ex. 29. 5.
g Ex. 28. 4.

Before CHRIST 1490.

h Ex. 28. 30.
i Ex. 29. 6.
k Ex. 28. 37, &c.
l Ex. 30. 26, 27, 28, 29.
m ch. 21. 10, 12. Ex. 29. 7. & 30. 30. Ps. 133. 2.
n Ex. 29. 8, 9.
† Heb. *bound.*
o Ex. 29. 10. Ezek. 43. 19.
p ch. 4. 4.
q Ex. 29. 12, 36. ch. 4. 7. Ezek. 43. 20. 26. Heb. 9. 22.
r Ex. 29. 13. ch. 4. 8.
s ch. 4. 11, 12. Ex. 29. 14.
t Ex. 29. 15.
u Ex. 29. 18.
w Ex. 29. 19, 31.
x Ex. 29. 22.
y Ex. 29. 23.
z Ex. 29. 24, &c.
a Ex. 29. 25.

they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' [b]part; as the LORD commanded Moses.

30 And [c]Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, [d]Boil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 [e]And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [f]seven days shall he consecrate you.

34 [g]As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [h]keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

1 *The first offerings of Aaron for himself and the people.* 23 *Moses and Aaron bless the people.* 24 *Fire cometh from the Lord upon the altar.*

AND [a]it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [b]Take thee a young calf for a sin-offering, [c]and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [d]Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and [e]a meat-offering mingled with oil: for [f]to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and [g]the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and [h]offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and [i]offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 [k]And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and [l]put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 [m]But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; [n]as the LORD commanded Moses.

11 [o]And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, [p]which he sprinkled round about upon the altar.

13 [q]And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 [r]And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ [s]And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it [t]according to the ‖manner.

17 And he brought [u]the meat-offering, and † took an handful thereof, and burnt *it* upon the altar, [v]besides the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* [y]a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, [z]and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved [a]*for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and [b]blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: [c]and the glory of the LORD appeared unto all the people.

24 And [d]there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, [e]they shouted, and fell on their faces.

CHAP. X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 8 *The priests are forbidden wine when they are to go into the tabernacle.*

AND [a]Nadab and Abihu, the sons of Aaron, [b]took either of them his censer, and put fire therein, and put incense thereon, and offered [c]strange fire before the LORD, which he commanded them not.

2 And there [d]went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them [e]that come nigh me, and before all the people I will be [f]glorified. [g]And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of [h]Uzziel the uncle of Aaron, and said unto them, Come near, [i]carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [k]Uncover not your heads, neither rend your clothes; lest ye die, and lest [l]wrath come upon all the people: but let your brethren, the

Before CHRIST 1490.

b Ex. 29.26.
c Ex. 29. 21. & 30.30. Num. 3. 3.
d Ex. 29. 31, 32.
e Ex. 29.34.
f Ex. 29. 30. 35. Ezek. 43. 5, 26.
g Heb.7.16.
h Num. 3. 7. & 9. 19. Deut. 11.1. 1 Kings2.3.
c Ezek. 43. 27.
h ch. 4. 3. & 8. 14. Ex. 29. 1.
c ch. 8. 18.
d ch. 4. 23. Ezra 6. 17. & 10. 19.
e ch. 2. 4.
f ver. 6, 23. Ex. 29. 43.
g ver. 23. Ex. 24. 16.
h ch. 4. 3. 1 Sam.3.14. Heb. 5. 3. & 7. 27. & 9. 7.
i ch. 4. 16, 20. Heb. 5. 1.
k ch. 8. 15.
l See ch.4.7.
m ch. 8. 16.

Before CHRIST 1490.

n ch. 4. 8.
o ch. 4. 11. & 8. 17.
p ch. 1. 5. & 8. 19.
q ch. 8. 20
r ch. 8. 21.
s ver. 3. Isa. 53. 10. Heb. 2. 17. & 5. 3.
t ch. 1.3,10. ‖ Or, *ordinance.*
u ver. 4. ch. 2. 1, 2. † Heb. *filled his hand out of it.*
x Ex.29.38.
y ch.3.1,&c.
z ch. 3.5,16.
a Ex. 29. 24, 26. ch. 7. 30.31, 32. 33, 34.
b Num. 6. 23. Deut. 21. 5. Luke24.50.
c ver. 6. Num. 14. 10. & 16. 19, 42.
d Gen. 4. 4. Judg. 6.21. 1 Kings 18. 38. 2 Chron. 7. 1. Ps. 20. 3.
e 1 Kings 18. 39. 2 Chron. 7. 3. Ezra 3. 11.
a ch. 11. 6. & 22. 9. Num. 3. 3. 4. & 26. 61. 1 Chron.24. 2.
b ch. 16.12. Num. 16. 18.
c Ex. 30. 9.
d ch. 9. 24. Num. 16. 35. 2 Sam. 6. 7.
e Ex. 19.22. & 29. 43. ch. 21. 6,17. 21. Isa. 52. 11. Ezek.20.41. & 42. 13.
f Isa. 49.3. Ezek.28.22. John13.31, 32, & 14.13. 2 Thess. 1. 10.
g Ps. 39. 9.
h Ex. 6. 18. 22. Num. 3.19. 30.
i Luke 7. 1, Acts 5. 6, 9, 10. & 8. 2.
k Ex. 33. 5. ch. 13. 45. & 21. 1, 10. Num.6.6,7. Deut. 33. 9. Ezek. 24. 16, 17.
l Num. 16. 22, 46. Josh. 7. 1. & 22. 18. 20. 2 Sam.24.1.

whole house of Israel, bewail the burning which the LORD hath kindled.

7 [m]And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: [n]for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶And the LORD spake unto Aaron, saying,

9 [o]Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may [p]put difference between holy and unholy, and between unclean and clean;

11 [q]And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take [r]the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for [s]it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for [t]so I am commanded.

14 And [u]the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 [x]The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶And Moses diligently sought [y]the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 [z]Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, [a]the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, [b]as I commanded.

19 And Aaron said unto Moses, Behold, [c]this day have they offered their sin-offering, and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering today, [d]should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

CHAP. XI.

2 *What beasts may,* 4 *and what may not be eaten.* 9 *What fishes.* 13 *What fowls.* 20 *The creeping things which are unclean.*

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [a]These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

Before CHRIST 1490.

m ch. 21.12.
n Ex. 28.41. ch. 8. 30.
o Ezek. 44. 21. Luke 1. 15. 1 Tim. 3. 3. Tit. 1. 7.
p ch. 11.47. & 20. 25. Jer. 15. 19. Ezek. 22. 26. & 44. 23.
q Deut. 24. 8. Neh. 8. 2, 8, 9, 13. Jer. 18. 18. Mal. 2. 7.
r Ex. 29. 2. ch. 6. 16. Num. 18. 9, 10.
s ch. 21. 22.
t ch. 2. 3. & 6. 16.
u Ex. 29. 24, 26, 27. ch. 7. 31, 34. Num. 18. 11.
x ch. 7. 19, 30, 34.
y ch. 9. 3, 15.
z ch 6. 26, 29.
a ch. 6. 30.
b ch. 6. 26.
c ch. 9. 8, 12.
d Jer. 6. 20. & 14. 12. Hos. 9. 4. Mal. 1. 10, 13.
a Deut. 14. 4. Acts 10. 12, 14.

Before CHRIST 1490.

c Isa. 65. 4. & 66. 3, 17.
d Isa. 52. 11. See Matt. 15. 11, 20. Mark 7. 2, 15, 18. Acts 10. 14, 15. & 15. 29. Rom. 14. 14, 17. 1 Cor. 8. 8. Col. 2. 16, 21. Heb. 9. 10.
e Deut. 14. 9.
f ch. 7. 18. Deut. 14. 3.
g Deut. 14. 12.
h Matt. 3. 4. Mark 1. 6.
i ch. 14. 8. & 15. 5. Num. 19. 19, 22. & 31. 24.
k Isa. 66. 17.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; [c]he *is* unclean unto you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; [d]they *are* unclean to you.

9 ¶[e]These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an [f]abomination unto you:

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶[g]And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; [h]the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth *aught* of the carcass of them [i]shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and [k]the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, [l] it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [m] ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel, shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, †*wherein there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any sowing-seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And [n] he that eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever †hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 [o] Ye shall not make your †selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [p] ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 [q] For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [r] ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 [s] To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAP. XII.

The purification of a woman after child-birth.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [a] woman have conceived seed, and borne a man-child, then [b] she shall be unclean seven days; [c] according to the days of the separation for her infirmity shall she be unclean.

3 And in the [d] eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three-score and six days.

6 And [e] when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb † of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female.

8 [f] And if †she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: [g] and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a ‖ rising, [a] a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; [b] then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he [c] shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see, that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 [d] And the priest shall see *him:* and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath*

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l ch. 15.12.

m ch. 6.28. & 15. 12.

† Heb. *a gathering together of waters.*

n ch. 17.15. & 22. 8. Deut.14 21. Ezek. 4. 14. & 44. 31.

† Heb. *doth multiply feet.*

o ch. 20. 25. †Heb. *souls*

p Ex. 19. 6. ch. 19. 2. & 20. 7, 26. 1 Thess.4.7. 1 Pet. 1. 15, 16.

q Ex. 6. 7.

r ver. 44.

s ch. 10. 10.

a ch. 15. 19.

b Luke 2.22.

c ch. 15. 19.

d Gen.17.12 Luke 1. 59. & 2. 21. John 7. 22, 23.

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e Luke 2.22.

†Heb. *a son of his year.*

f ch. 5.7. Luke 2. 24.

† Heb. *her hand find not sufficiency of.*

g ch. 4. 26.

‖ Or, *swelling.*

a Deut. 28. 27. Isa. 3. 17.

b Deut. 17. 8, 9. & 24. 8. Luke 17.14.

c ch. 11. 25. & 14. 8.

d Num. 12. 10, 12. 2 Kings 5. 27. 2 Chron.26. 20.

† Heb. *the quickening of living flesh.*

the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed into white, he shall come unto the priest;

17 And the priest shall see him: and behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a [c] boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose † hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald; *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall [f] put a covering upon his upper lip, and shall cry, [g] Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone, [h] without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof, of linen, or of woollen: whether in a skin, or in any † thing made of skin:

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* [i] a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

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[c] Ex. 9. 9.

† Heb. *head is pilled.*

† Heb. *a burning of fire.*

[f] Ezek. 24. 17, 22. Mic. 3. 7.
[g] Lam. 4. 15.

[h] Num. 5. 2. & 12. 14. 2 Kings 7. 3. & 15. 5. 2 Chron. 26. 21. Luke 17. 12.

† Heb. *work of.*

† Heb. *vessel*, or, *instrument.*

[i] ch. 14. 44.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague after that it is washed: and behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, †*whether* it *be* bare within or without.

56 And if the priest look, and behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 *The rites and sacrifices in cleansing of the leper.* 37 *The signs of leprosy in a house.*

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He [a]shall be brought unto the priest:

3 And the priest shall go forth out of the camp: and the priest shall look, and behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two ‖birds alive *and* clean, and [b]cedar-wood, and [c]scarlet and [d]hyssop.

5 And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he shall [e]sprinkle upon him that is to be cleansed from the leprosy, [f]seven times, and shall pronounce him clean, and shall let the living bird loose †into the open field.

8 And he that is to be cleansed [g]shall wash his clothes, and shave off all his hair, [h]and wash himself in water, that he may be clean: and after that he shall come into the camp, and [i]shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day [k]he shall take two he-lambs without blemish, and one ewe-lamb †of the first year without blemish, and three tenth-deals of fine flour *for* [l]a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean, shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and [m]offer him for a trespass-offering, and the log of oil, and [n]wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [o]in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for [p]as the sin-offering *is* the priest's, *so is* the trespass-offering: [q]it *is* most holy

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* [r]upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD.

17 And of the rest of the oil that *is* in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: [s]and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer [t]the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering, and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And [u]if he *be* poor, and †cannot get so much; then he shall take one lamb *for* a trespass-offering †to be waved, and make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 [w]And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 [x]And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 [y]And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, [z]and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD

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† Heb. whether *it* be *bald in the head thereof, or in the forehead thereof.*

‖ Or, *sparrows.*

† Heb. *upon the face of the field.*

† Heb. *the daughter of her year*

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m ch. 5. 2, 18. & 6. 6,7.
n Ex. 29. 24.
o Ex. 29. 11. ch. 1. 5, 11. & 4. 4, 24.
p ch. 7. 7.
q ch. 2. 3. & 7. 6. & 21. 22.
r Ex. 29. 20. ch. 8. 23.
s ch. 4. 26.
t ch. 5. 1, 6. & 12. 7.
a Matt. 8. 2, 4. Mark 1. 40, 44. Luke 5. 12, 14. & 17. 14.
u ch. 5. 7. & 12. 8. † Heb. *his hand reach not.* † Heb. *for a waving.*
b Num. 19. 6
c Heb. 9. 19.
d Ps. 51. 7.
w ch. 12. 8. & 15. 14, 15.
x ver. 11.
y ver. 12.
e Heb. 9. 13.
f 2 Kings 5. 10, 14.
z ver. 14.
g ch. 13. 6.
h ch. 11. 25.
i Num. 12. 15.
k Matt. 8. 4. Mark 1. 44. Luke 5. 14.
l ch. 2. 1. Num. 15. 4, 15.

30 And he shall offer the one of [a] the turtle-doves, or of the young pigeons, such as he can get;
31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the LORD.
32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get [b] *that which pertaineth* to his cleansing.
33 ¶ And the LORD spake unto Moses and unto Aaron, saying,
34 [c] When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;
35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [d] a plague in the house:
36 Then the priest shall command that they ‖ empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean; and afterward the priest shall go in to see the house:
37 And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house, with hollow streaks, greenish, or reddish, which in sight *are* lower than the wall;
38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:
39 And the priest shall come again the seventh day, and shall look; and behold, *if* the plague be spread in the walls of the house;
40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:
41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:
42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.
43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;
44 Then the priest shall come and look; and behold, *if* the plague be spread in the house, it *is* [e] a fretting leprosy in the house: it *is* unclean.
45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place.
46 Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even.
47 And he that lieth in the house shall wash his clothes: and he that eateth in the house shall wash his clothes.
48 And if the priest † shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.
49 And [f] he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:
50 And he shall kill the one of the birds in an earthen vessel, over running water:
51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:
52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:
53 But he shall let go the living bird out of the city into the open fields, and [g] make an atonement for the house: and it shall be clean.
54 This *is* the law for all manner of plague of leprosy, and [h] scall,
55 And for the [i] leprosy of a garment, [k] and of an house,
56 And [l] for a rising, and for a scab, and for a bright spot:
57 To [m] teach † when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

Before CHRIST 1490.

[a] ver. 22. ch. 16. 15.
[b] ver. 10.
[c] Gen. 17. 8. Num. 32. 22. Deut. 7. 1. & 32. 49.
[d] Ps. 91. 10. Prov. 3. 33. Zech. 5. 4. ‖ Or, *prepare.*
[e] ch. 13. 51. Zech. 5. 4.
† Heb. *in coming in shall come in, &c.*
[f] ver. 4.

Before CHRIST 1490.

[g] ver. 20.
[h] ch. 13. 30.
[i] ch. 13. 47.
[k] ver. 34.
[l] ch. 13. 2.
[m] Deut. 24. 8. Ezek. 44. 23. † Heb. *in the day of the unclean, and in the day of the clean.*
[a] ch. 22. 4. Num. 5. 2. 2 Sam. 3. 29. Matt. 9. 20. Mark 5. 25. Luke 8. 43. ‖ Or, *running of the reins.*
† Heb. *vessel.*
[b] ch. 11. 25. & 17. 15.
[c] ch. 6. 28. & 11. 32, 33.
[d] ver. 28. ch. 14. 8.
[e] ch. 14. 22, 23.
[f] ch. 14. 30, 31.
[g] ch. 14. 19, 31.

CHAP. XV.

1 *The uncleanness of men in their issues.* 19 *The uncleanness of women in their issues.*

AND the LORD spake unto Moses and to Aaron, saying,
2 Speak unto the children of Israel, and say unto them, [a] When any man hath a ‖ running issue out of his flesh, *because of* his issue, he *is* unclean.
3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.
4 Every bed whereon he lieth that hath the issue, is unclean: and every † thing whereon he sitteth, shall be unclean.
5 And whosoever toucheth his bed, shall wash his clothes, [b] and bathe *himself* in water, and be unclean until the even.
6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
9 And what saddle soever he rideth upon that hath the issue, shall be unclean.
10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
11 And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
12 And the [c] vessel of earth that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.
13 And when he that hath an issue is cleansed of his issue; then [d] he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.
14 And on the eighth day he shall take to him [e] two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest:
15 And the priest shall offer them, [f] the one *for* a sin-offering, and the other *for* a burnt-offering; [g] and the priest shall make an atonement for him before the LORD for his issue.

16 And [h]if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and [i]be unclean until the even.

19 ¶And [k]if a woman have an issue, *and* her issue in her flesh be blood, she shall be †put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it he shall be unclean until the even.

24 And [l]if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth shall be unclean.

25 And if [m]a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation; she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But [n]if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye [o]separate the children of Israel from their uncleanness: that they die not in their uncleanness, when they [p]defile my tabernacle that *is* among them.

32 [q]This *is* the law of him that hath an issue, [r]and *of him* whose seed goeth from him, and is defiled therewith;

33 [s]And of her that is sick of her flowers, and of him that hath an issue, of the man, [t]and of the woman, [u]and of him that lieth with her that is unclean.

CHAP. XVI.

1 *How the high priest must enter into the holy place.* 20 *The scape-goat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses after [a]the death of the two sons of Aaron, when they offered before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [b]come not at all times into the holy *place* within the vail, before the mercy-seat which *is* upon the ark; that he die not: for [c]I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron [d]come into the holy *place:* [e]with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on [f]the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore [g]shall he wash his flesh in water, and *so* put them on.

5 And he shall take of [h]the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and [i]make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the †scape-goat.

9 And Aaron shall bring the goat upon which the LORD's lot †fell, and offer him *for* a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make [k]an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself:

12 And he shall take [l]a censer full of burning coals of fire from off the altar before the LORD, and his hands full of [m]sweet incense beaten small, and bring *it* within the vail:

13 [n]And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the [o]mercy-seat that *is* upon the testimony, that he die not.

14 And [p]he shall take of the blood of the bullock, and [q]sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶[r]Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood [s]within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16 And he shall [t]make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that †remaineth among them in the midst of their uncleanness.

17 [u]And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and [x]make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

Before CHRIST 1490.

h ch. 22. 4. Deut. 23. 10.
i 1 Sam. 21. 4.
k ch. 12. 2.
† Heb. *in her separation.*
l See ch. 20. 18.
m Matt. 9. 20. Mark 5. 25. Luke 8. 43.
n ver. 13.
o ch. 11. 47. Deut. 24. 8 Ezek. 44. 23
p Num. 5. 3. & 19. 13, 20. Ezek. 5. 11. & 23. 38.
q ver. 2.
r ver. 16.
s ver. 19.
t ver. 25.
u ver. 24.
a ch. 10, 1, 2.

Before CHRIST 1490.

b Ex. 30. 10. ch. 23. 27. Heb. 9. 7. & 10. 19.
c Ex. 25. 22. & 40. 34. 1 Kings 8. 10, 11, 12.
d Heb. 9. 7, 12. 24. 25.
e ch. 4. 3.
f Ex. 28. 39, 42, 43. ch. 6. 10. Ezek. 44. 17, 18.
g Ex. 30. 20. ch. 8. 6, 7.
h See ch. 4. 14. Num. 29. 11. 2 Chron. 29. 21. Ezra 6. 17. Ezek. 45. 22, 23.
i ch. 9. 7. Heb. 5. 2. & 7. 27, 28. & 9. 7.
† Heb. *Azazel.*
† Heb. *went up.*
k 1 John 2. 2.
l ch. 10. 1. Num. 16. 18, 46. Rev. 8. 5.
m Ex. 30. 34.
n Ex. 30. 1, 7, 8. Num. 16. 7, 18, 46. Rev. 8. 3, 4.
o Ex. 25. 21.
p ch. 4. 5. Heb. 9. 13, 25. & 10. 4.
q ch. 4. 6.
r Heb. 2. 17. & 5. 2. & 9. 7, 28.
s ver. 2. Heb. 6. 19. & 9. 3, 7, 12.
t See Ex. 29. 36. Ezek. 45. 18 Heb. 9. 22, 23.
† Heb. *dwelleth.*
u See Ex. 34. 3. Luke 1. 10.
x Ex. 30. 10. ch. 4. 7, 18. Heb. 9. 22, 23.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [y] hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [z] reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [a] putting them upon the head of the goat, and shall send *him* away by the hand of † a fit man into the wilderness:

22 And the goat shall [b] bear upon him all their iniquities unto a land † not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, [c] and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, [d] and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And [e] the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, [f] and bathe his flesh in water, and afterward come into the camp.

27 [g] And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* [h] in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to [i] cleanse you, *that* ye may be clean from all your sins before the LORD.

31 [k] It *shall be* a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

32 [l] And the priest whom he shall anoint, and whom he shall † [m] consecrate to minister in the priest's office in his father's stead, shall make the atonement, and [n] shall put on the linen clothes, *even* the holy garments:

33 And [o] he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 [p] And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [q] once a year. And he did as the LORD commanded Moses.

CHAP. XVII.

1 *The blood of all slain beasts must be offered to the Lord.* 7 *They must not offer to devils.* 10 *All eating of blood is forbidden.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, [a] that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 [b] And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD: blood shall be [c] imputed unto that man, he hath shed blood; and that man [d] shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices [e] which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest [f] shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [g] burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices [h] unto devils, after whom they [i] have gone a whoring: This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, [k] that offereth a burnt-offering or sacrifice,

9 And [l] bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ [m] And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; [n] I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 [o] For the life of the flesh *is* in the blood; and I have given it to you upon the altar, [p] to make an atonement for your souls: for [q] it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which [r] hunteth and catcheth any beast or fowl that may be eaten; he shall even [s] pour out the blood thereof, and [t] cover it with dust.

14 [u] For *it is* the life of all flesh, the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 [x] And every soul that eateth † that which died *of itself*, or that which was torn *with beasts*, (*whether it be* one of your own country, or a stranger,) [y] he shall both wash his clothes, [z] and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then [a] he shall bear his iniquity.

CHAP. XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a] I *am* the LORD your God.

3 [b] After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and [c] after the doings of the

Before CHRIST 1490.

y Ezek. 43. 20.
z ver. 16. Ezek. 45. 20
a Isa. 53. 6.
† Heb. *a man of opportunity.*
b Isa. 53. 11, 12. John 1. 29. Heb. 9. 28. 1 Pet. 2. 24.
† Heb. *of separation.*
c Ezek. 42. 14. & 44. 19.
d ver. 3, 5.
e ch. 4. 10.
f ch. 15. 5.
g ch. 4. 12, 21. & 6. 30. Heb. 13. 11.
h Ex. 30. 10. ch. 23. 27. Num. 29. 7. Isa. 58. 3, 5. Dan. 10. 3, 12.
i Ps. 51. 2. Jer. 33. 8. Eph. 5. 26. Heb. 9. 13, 14. & 10. 1, 2. 1 John 1. 7, 9.
k ch. 23. 32.
l ch. 4. 3, 5, 16.
† Heb. *fill his hand.*
m Ex. 29. 29, 30. Num. 20. 26, 28.
n ver. 4.
o ver. 6, 16, 18, 19, 24.
p ch. 23. 31. Num. 29. 7.
q Ex. 30. 10. Heb. 9. 7, 25.

Before CHRIST 1490.

a See Deut. 12. 5, 15, 21.
b Deut. 12. 5, 6, 13, 14.
c Rom. 5. 13.
d Gen. 17. 14
e Gen. 21. 33. & 22. 2. & 31. 54. Deut. 12. 2. 1 Kings 14. 23. 2 Kings 16. 4. & 17. 10. 2 Chron. 28. 4. Ezek. 20. 28. & 22. 9.
f ch. 3, 2.
g Ex. 29. 18. ch. 3. 5, 11, 16. & 4. 31. Num. 18. 17.
h Deut. 32. 17. 2 Chron. 11. 15. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.
i Ex. 34. 15. ch. 20. 5. Deut. 31. 16. Ezek. 23. 8.
k ch. 1. 2, 3.
l ver. 4.
m Gen. 9. 4. ch. 3. 17. & 7. 26, 27. & 19. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33. Ezek. 44. 7.
n ch. 20. 3, 5, 6. & 26. 17. Jer. 44. 11. Ezek. 14. 8. & 15. 7.
o ver. 14.
p Matt. 26. 28. Mark 14. 24. Rom. 3. 25. & 5. 9. Eph. 1. 7. Col. 1. 14, 20. Heb. 13. 12. 1 Pet. 1. 2. 1 John 1. 7. Rev. 1. 5.
q Heb. 9. 22.
† Heb. *that hunteth any hunting.*
r ch. 7. 26.
s Deut. 12. 16, 24. & 15. 23.
t Ezek. 24. 7. u ver. 11, 12. Gen. 9. 4. Deut. 12. 23.
x Ex. 22. 31. ch. 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.
† Heb. *a carcass.*
y ch. 11. 25.
z ch. 15. 5.
a ch. 5. 1. & 7. 18. & 19. 8. Num. 19. 20.
a ver. 4. Ex. 6. 7. ch. 11. 44. & 19. 4, 10, 34. & 20. 7. Ezek. 20. 5, 7, 19, 20.
b Ezek. 20. 7, 8. & 23. 8.
c Ex. 23. 24. ch. 20. 23. Deut. 12. 4, 30, 31.

land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 [d]Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments: [e]which if a man do, he shall live in them: [f]I *am* the LORD.

6 ¶None of you shall approach to any that is †near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 [g]The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 [h]The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 [i]The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister) thou shalt not uncover her nakedness.

12 [k]Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 [l]Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 [m]Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 [n]Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 [o]Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take ‖a wife to her sister, [p]to vex *her*, to uncover her nakedness, besides the other in her life-*time*.

19 [q]Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, [r]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [s]pass through *the fire* to [t]Molech, neither shalt thou [u]profane the name of thy God: I *am* the LORD.

22 [x]Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 [y]Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* [z]confusion.

24 [a]Defile not ye yourselves in any of these things: [b]for in all these the nations are defiled which I cast out before you:

25 And [c]the land is defiled: therefore I do [d]visit the iniquity thereof upon it, and the land itself [e]vomiteth out her inhabitants.

26 [f]Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That [g]the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, [h]that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye [i]defile not yourselves therein: [k]I *am* the LORD your God.

CHAP. XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a]Ye shall be holy: for I the LORD your God *am* holy.

3 ¶[b]Ye shall fear every man his mother and his father, and [c]keep my sabbaths: I *am* the LORD your God.

4 ¶[d]Turn ye not unto idols, [e]nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶And [f]if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 ¶And [g]when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶[h]Ye shall not steal, neither deal falsely, [i]neither lie one to another.

12 ¶And ye shall not [k]swear by my name falsely, [l]neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶[m]Thou shalt not defraud thy neighbour, neither rob *him:* [n]the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶Thou shalt not curse the deaf, [o]nor put a stumbling-block before the blind, but shalt [o]fear thy God: I *am* the LORD.

15 ¶[q]Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶[r]Thou shalt not go up and down *as* a talebearer among thy people; neither shalt thou [s]stand against the blood of thy neighbour; I *am* the LORD.

17 ¶[t]Thou shalt not hate thy brother in thine heart: [u]thou shalt in any wise rebuke thy neighbour, ‖and not suffer sin upon him.

18 ¶[x]Thou shalt not avenge, nor bear any grudge against the children of thy people, [y]but thou shalt love thy neighbour as thyself: I *am* the LORD.

Before CHRIST 1490.

d Deut. 4. 1, 2. & 6. 1. Ezek. 20. 19.

e Ezek. 20. 11, 13, 21. Luke 10. 28. Rom. 10. 5. Gal. 3. 12.
f Ex. 6. 2, 6, 29. Mal. 3. 6.
† Heb. *remainder of his flesh.*
g ch. 20. 11.

h Gen. 49. 4. ch. 20. 11. Deut. 22. 30. & 27. 20. Ezek. 22. 10. Amos. 2. 7. 1 Cor. 5. 1.
i ch. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11.
k ch. 20. 19.
l ch. 20. 20.
m Gen. 38. 18, 26. ch. 20. 12. Ezek. 22. 11.
n ch. 20. 21. Matt. 14. 4. See Deut. 25. 5. Matt. 22. 24. Mark 12. 19.
o ch. 20. 14.
‖ Or, one *wife to another.* Ex. 26. 3.
p 1 Sam. 1. 6, 8.
q ch. 20. 18. Ezek. 18. 6. & 22. 10.
r ch. 20. 10. Ex. 20. 14. Deut. 5. 18. & 22. 22. Prov. 6. 29, 32. Mal. 3. 5. Matt. 5. 27. Rom. 2. 22. 1 Cor. 6. 9. Heb. 13. 4.
s ch. 20. 2. 2 Kings 16. 3. & 21. 6. & 23. 10. Jer. 19. 5. Ezek. 20. 31. & 23. 37, 39.
t 1 Kings 11. 7, 33. Called, Acts 7. 43. *Moloch.*
u ch. 19. 12. & 20. 3. & 21. 6. & 22. 2, 32. Ezek. 36. 20, &c. Mal. 1. 12.
x ch. 20. 13. Rom. 1. 27. 1 Cor. 6. 9. 1 Tim. 1. 10.
y ch. 20. 15, 16. Ex. 22. 19.
z ch. 20. 12.
a ver. 30. Matt. 15. 18, 19. 20. Mark 7. 21, 22. 23. 1 Cor. 3. 17.
b ch. 20. 23. Deut. 18. 12.
c Num. 35. 34. Jer. 2. 7. & 16. 18. Ezek. 36. 17.
d Ps. 89. 32. Isa. 26. 21. Jer. 5. 9, 29. & 9. 9. & 14. 10. & 23. 2. Hos. 2. 13. & 8. 13. & 9. 9.
e ver. 28.
f ver. 5, 30. ch. 20. 22, 23.

Before CHRIST 1490.

g ch. 20. 22. Jer. 9. 19. Ezek. 36. 13 17.

h ver. 3, 26. ch. 20. 23. Deut. 18. 9.
i ver. 24.
k ver. 2, 4. *a* ch. 11. 44. & 20. 7, 26. 1 Pet. 1. 16.
b Ex. 20. 12.
c Ex. 20. 8. & 31. 13.
d Ex. 20. 4. ch. 26. 1. 1 Cor. 10. 14. 1 John 5. 21.
e Ex. 34. 17. Deut. 27. 15.
f ch. 7. 16.
g ch. 23. 22. Deut. 24. 19, 20, 21. Ruth 2. 15, 16.
h Ex. 20. 15. & 22. 1, 7, 10. Deut. 5. 19.
i ch. 6. 2. Eph. 4. 25. Col. 3. 9.
k Ex. 20. 7. ch. 6. 3. Deut. 5. 11. Matt. 5. 33. Jam. 5. 12.
l ch. 18. 21.
m Mark 10. 19. 1 Thes. 4. 6.
n Deut. 24. 14, 15. Mal. 3. 5. Jam. 5. 4.
o Deut. 27. 18. Rom. 14. 13.
p ver. 32. ch. 25. 17. Gen. 42. 18. Eccl. 5. 7. 1 Pet. 2. 17.
q Ex. 23. 2, 3. Deut. 1. 17. & 16. 19. & 27. 19. Ps. 82. 2. Prov. 24. 23. Jam. 2. 9.
r Ex. 23. 1. Ps. 15. 3. & 50. 20. Prov. 11. 13. & 20. 19. Ezek. 22. 9.
s Ex. 23. 1, 7. 1 Kings 21. 13. Matt. 26. 60, 61. & 27. 4.
t 1 John 2. 9, 11. & 3. 15.
u Matt. 18. 15. Luke 17. 3. Gal. 6. 1. Eph. 5. 11. 1 Tim. 5. 20. 2 Tim. 4. 2. Tit. 1. 13. & 2. 15.
‖ Or, *that thou bear not sin for him:* See Rom. 1. 32. 1 Cor. 5. 2. 1 Tim. 5. 22. 2 John 11.
x 2 Sam. 13. 22. Prov. 20. 22. Rom. 12. 17, 19. Gal. 5. 20. Eph. 4. 31. 1 Pet. 2. 1. Jam. 5. 9.
y Matt. 5. 43 & 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: [z] Thou shalt not sow thy field with mingled seed: [a] neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman that *is* a bond-maid ‖† betrothed to an husband, and not at all redeemed, nor freedom given her; ‖† she shall be scourged: they shall not be put to death, because she was not free.

21 And [b] he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be † holy [c] to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ [d] Ye shall not eat *any thing* with the blood: [e] neither shall ye use enchantment, nor observe times.

27 [f] Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not [g] make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ [h] Do not † prostitute thy daughter to cause her to be a whore: lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ [i] Ye shall keep my sabbaths, and [k] reverence my sanctuary: I *am* the LORD.

31 ¶ [l] Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ [m] Thou shalt rise up before the hoary head, and honour the face of the old man, and [n] fear thy God: I *am* the LORD.

33 ¶ And [o] if a stranger sojourn with thee in your land, ye shall not ‖ vex him.

34 [p] *But* the stranger that dwelleth with you shall be unto you as one born among you, and [q] thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ [r] Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 [s] Just balances, just † weights, a just ephah, and a just hin shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 [t] Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAP. XX.

6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of beastiality.*

AND the LORD spake unto Moses, saying,

2 [a] Again thou shalt say to the children of Israel, [b] Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

3 And [c] I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to [d] defile my sanctuary, and [e] to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and [f] kill him not;

5 Then [g] I will set my face against that man, and [h] against his family, and will cut him off, and all that [i] go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And [k] the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ [l] Sanctify yourselves therefore and be ye holy: for I *am* the LORD your God.

8 [m] And ye shall keep my statutes, and do them: [n] I *am* the LORD which sanctify you.

9 ¶ [o] For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother: [p] his blood *shall be* upon him.

10 ¶ And [q] the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 [r] And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death: their blood *shall be* upon them.

12 [s] And if a man lie with his daughter-in-law, both of them shall surely be put to death: [t] they have wrought confusion; their blood *shall be* upon them.

13 [u] If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 [x] And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they: that there be no wickedness among you.

15 [y] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast; they shall surely be put to death; their blood *shall be* upon them.

17 [z] And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 [a] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath † discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 [b] And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: [c] for he uncovereth his near kin: they shall bear their iniquity.

20 [d] And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 [e] And if a man shall take his brother's wife, it *is* † an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

Before CHRIST 1490.

z Deut. 22. 9. 10.
a Deut. 22. 11.
‖ Or, *abused by any.*
† Heb. *reproached by*, or, *for man.*
‖ Or, *they.*
† Heb. *there shall be a scourging.*
b ch. 5. 15. & 6. 6.
† Heb. *holiness of praises to the* LORD.
c Deut. 12. 17, 18. Prov. 3. 9.
d ch. 17. 10, &c. Deut. 12. 23.
e Deut. 18. 10, 11, 14. 1 Sam. 15. 23. 2 Kings 17. 17. & 21. 6. 2 Chron. 33. 6. Mal. 3. 5.
f ch. 21. 5. Jer. 9. 26. & 48. 37. Isa. 15. 2.
g ch. 21. 5. Deut. 14. 1. Jer. 16. 6. & 48. 37.
h Deut. 23. 17.
† Heb. *profane.*
i ver. 3. ch. 26. 2.
k Eccl. 5. 1.
l Ex. 22. 18. ch. 20. 6, 27. Deut. 18. 10. 1 Sam. 28. 7. 1 Chron. 10. 13. Isa. 8. 19. Acts 16. 16.
m Prov. 20. 29. 1 Tim. 5. 1.
n ver. 14.
o Ex. 22. 21. & 23. 9.
‖ Or, *oppress.*
p Ex. 12. 48, 49.
q Deut. 10. 19.
r ver. 15.
s Deut. 25. 13, 15. Prov. 11. 1. & 16. 11. & 20. 10.
† Heb. *stones.*
t ch. 18. 4, 5. Deut. 4. 5, 6. & 5. 1. & 6. 25.
a ch. 18. 21.
b ch. 18. 21. Deut. 12. 31. & 18. 10. 2 Kings 17. 17. & 23. 10. 2 Chron. 33. 6. Jer. 7. 31. & 32. 35. Ezek. 20. 26, 31.

Before CHRIST 1490.

c ch. 17. 10.
d Ezek. 5. 11. & 23. 38, 39.
e ch. 18. 21.
f Deut. 17. 2, 3, 5.
g ch. 17. 10.
h Ex. 20. 5.
i ch. 17. 7.
k ch. 19. 31.
l ch. 11. 44. & 19. 2. 1 Pet. 1. 16.
m ch. 19. 37.
n Ex. 31. 13. ch. 21. 8. Ezek. 37. 28.
o Ex. 21. 17. Deut. 27. 16. Prov. 20. 20. Matt. 15. 4.
p ver. 11, 12, 13, 16, 27. 2 Sam. 1. 16.
q ch. 18. 20. Deut. 22. 22. John 8. 4, 5.
r ch. 18. 8. Deut. 27. 23.
s ch. 18. 15.
t ch. 18. 23.
u ch. 18. 22. Deut. 23. 17. See Gen. 19. 5. Judg. 19. 22.
x ch. 18. 17. Deut. 27. 23.
y ch. 18. 23. Deut. 27. 21.
z ch. 18. 9. Deut. 27. 22. See Gen. 20. 12.
a ch. 18. 19. See ch. 15. 24.
† Heb. *made naked.*
b ch. 18. 12, 13.
c ch. 18. 6.
d ch. 18. 14.
e ch. 18. 16.
† Heb. *a separation.*

22 ¶ Ye shall therefore keep all my [f] statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, [g] spue you not out.

23 [h] And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and [i] therefore I abhorred them.

24 But [k] I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, [l] which have separated you from *other* people.

25 [m] Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: [n] and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that ‖ creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: [o] for I the LORD *am* holy, and [p] have severed you from *other* people, that ye should be mine.

27 ¶ [q] A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: [r] their blood *shall be* upon them.

CHAP. XXI.

1 *Of the priests' mourning.* 7, 13 *Of their marriages.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, [a] There shall none be defiled for the dead, among his people:

2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

4 *But* ‖ he shall not defile himself, *being* a chief man among his people, to profane himself.

5 [b] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and [c] not profane the name of their God: for the offerings of the LORD made by fire, *and* [d] the bread of their God they do offer: therefore they shall be holy.

7 [e] They shall not take a wife *that is* a whore, or profane; neither shall they take a woman [f] put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: [g] for I the LORD, which sanctify you, *am* holy.

9 ¶ [h] And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 [i] And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and [k] that is consecrated to put on the garments, [l] shall not uncover his head, nor rend his clothes;

11 Neither shall he [m] go in to any dead body, nor defile himself for his father, or for his mother;

12 [n] Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for [o] the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And [p] he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for [q] I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not [r] approach to offer the ‖ bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing [s] superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crooked-backed, or ‖ a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or [t] hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to [u] offer the offerings of the LORD made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the [x] most holy, and of the [y] holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that [z] he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

The priests in their uncleanness must abstain from the holy things.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they [a] separate themselves from the holy things of the children of Israel, and that they [b] profane not my holy name *in those things* which they [c] hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [d] having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath [e] a † running issue; he shall not eat of the holy things, [f] until he be clean. And [g] whoso toucheth any thing *that is* unclean *by* the dead, or [h] a man whose seed goeth from him;

5 Or [i] whosoever toucheth any creeping thing, whereby he may be made unclean, or [k] a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such shall be unclean until the even, and shall not eat of the holy things, unless he [l] wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because [m] it *is* his food.

8 [n] That which dieth of itself, or is torn *with beasts,* he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, [o] lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 [p] There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul † with his money, he shall eat of it, and he that is born in his house; [q] they shall eat of his meat.

12 If the priest's daughter also be *married* unto † a stranger, she may not eat of an offering of the holy things.

Before CHRIST 1490.

f ch. 18. 26. & 19. 37.
g ch. 18. 25, 28.
h ch. 18. 3, 24, 30.
i ch. 18. 27. Deut. 9. 5.
k Ex. 3. 17. & 6. 8.
l ver. 26. Ex. 19. 5. & 33. 16. Deut. 7. 6. & 14. 2. 1 Kings 8. 53.
m ch. 11. 47. Deut. 14. 4.
n ch. 11. 43. ‖ Or, *move.h.*
o ver. 7. ch. 19. 2. 1 Pet. 1. 16.
p ver. 24. Tit. 2. 14.
q ch. 19. 31. Ex. 22. 18. Deut. 18. 10, 11. 1 Sam. 28. 7, 8.
r ver. 9.
a Ezek. 44. 25.
b ch. 19. 27, 28. Deut. 14. 1. Ezek. 44. 20.
c ch. 18. 21. & 19. 12.
d See ch. 3. 11.
e Ezek. 44. 22.
f See Deut. 24. 1, 2.
g ch. 20. 7, 8.
h Gen. 38. 24
i ver. 29, 30. ch. 8. 12. & 16. 32. Num. 35. 25.
k Ex. 28. 2. ch. 16. 32.
l ch. 10. 6.
m Num. 19. 14. See ver. 1, 2.
n ch. 10. 7.
o Ex. 28. 36. ch. 8. 9, 12, 30.
p ver. 7. Ezek. 44. 22.
q ver. 8.

Before CHRIST 1490.

r ch. 10. 3. Num. 16. 5. Ps. 64. 4.
‖ Or, *food.* ch. 3. 11.
s ch. 22. 23.
‖ Or, *too slender.*
t Deut. 23. 1.
u ver. 6.
x ch. 2. 3, 10. & 6. 17, 29, & 7. 1. & 24. 9. Num. 18. 9.
y ch. 22. 10, 11, 12. Num. 18. 19.
z ver. 12.
a Num. 6. 3.
b ch. 18. 21.
c Ex. 28. 38. Num. 18. 32. Deut. 15. 19.
d ch. 7. 20.
e ch. 15. 2. † Heb. *running of the reins.*
f ch. 14. 2. & 15. 13.
g Num. 19. 11, 22.
h ch. 15. 16.
i ch. 11. 24, 43, 44.
k ch. 15. 7, 19.
l ch. 15. 5. Heb. 10. 22.
m ch. 21. 22. Num. 18. 11, 13.
n Ex. 22. 31. ch. 17. 15. Ezek. 44. 31.
o Ex. 28. 43. Num. 18. 22, 32.
p See 1 Sam. 21. 6.
† Heb. *with the purchase of his money.*
q Num. 18. 11, 13.
† Heb. *a man, a stranger.*

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [r]returned unto her father's house, [s]as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ [t]And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

15 And [u]they shall not profane the holy things of the children of Israel which they offer unto the LORD:

16 Or ‖ suffer them [x]to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [y]Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 [z]*Ye shall offer* at your own will a male without blemish of the beeves, of the sheep, or of the goats.

20 [a]*But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And [b]whosoever offereth a sacrifice of peace-offerings unto the LORD [c]to accomplish *his* vow, or a free-will-offering in beeves, or ‖ sheep, it shall be perfect to be accepted: there shall be no blemish therein.

22 [d]Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make [e]an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a ‖ lamb that hath any thing [f]superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither [g]from a stranger's hand shall ye offer [h]the bread of your God of any of these; because their [i]corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 [k]When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow, or ‖ ewe, ye shall not kill it [l]and her young both in one day.

29 And when ye will [m]offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up, ye shall leave [n]none of it until the morrow: I *am* the LORD.

31 [o]Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 [p]Neither shall ye profane my holy name; but [q]I will be hallowed among the children of Israel: I *am* the LORD which [r]hallow you,

33 [s]That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* [a]the feasts of the LORD, which ye shall [b]proclaim *to be* holy convocations, *even* these *are* my feasts.

3 [c]Six days shall work be done; but the seventh day *is* the sabbath of rest, an holy convocation: ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

4 ¶ [d]These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [e]In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 [f]In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation, ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g]When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ‖ † sheaf of [h]the first-fruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 [k]And the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And [l]ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number [m]fifty days; and ye shall offer [n]a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baken with leaven, *they are* [o]the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice [p]one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of [q]peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: [r]they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And [s]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners

Before CHRIST 1490

r Gen.38.11
s ch. 10. 14. Num. 18. 11, 19.
t ch. 5. 15, 16.
u Num. 18. 32.
‖ Or. *lade themselves with the iniquity of trespass in their eating*
x ver. 9.
y ch. 1. 2, 3, 10. Num. 15. 14.
z ch. 1. 3.
a Deut. 15. 21. & 17. 1. Mal. 1.8,14. Eph. 5. 27. Heb. 9. 14. 1 Pet. 1 19.
b ch. 3. 1. 6.
c ch. 7. 16. Num. 15. 3. 8. Deut. 23. 21. 23. Ps. 61. 8. & 65. 1. Eccl. 5. 4,5.
‖ Or, *goats.*
d ver. 20. Mal. 1. 8.
e ch. 1.9,13. & 3. 3. 5.
‖ Or, *kid.*
f ch. 21.18.
g Num. 15. 15, 16.
h ch. 21. 6, 17.
i Mal. 1. 14.
k Ex.22.30.
‖ Or, *she-goat.*
l Deut.22.6.
m ch. 7.12. Ps. 107. 22. & 116. 17. Amos 4. 5.
n ch. 7. 15.
o ch.19.37. Num. 15. 40. Deut. 4.40.
p ch.18.21.
q ch. 10. 3. Matt. 6. 9. Luke 11. 2.
r ch. 20. 8.
s Ex. 6. 7. ch. 11. 45. & 19. 36. & 25. 38. Num. 15. 41.
a ver. 4.37.
b Ex. 32. 5. 2 Kings 10. 20. Ps. 81. 3.

Before CHRIST 1490

c Ex. 20. 9. & 23. 12. & 31. 15. & 34. 21. ch. 19. 3. Deut. 5. 13. Luke 13.14
d ver. 2, 37. Ex. 23. 14.
e Ex. 12. 6, 14, 18. & 13. 3, 10. & 23. 15. & 34.18. Num. 9. 2, 3. & 28. 16, 17. Deut. 16. 1,—8. Josh. 5. 10.
f Ex.12.16. Num. 28. 18, 25.
g Ex. 23. 16, 19. & 34. 22, 26. Num. 15. 2, 18. & 28.26. Deut. 18. 9. Josh. 3. 15.
‖ Or, *handful.*
† Heb. *omer.*
h Rom. 11. 16. 1 Cor.15.20 Jam. 1. 18. Rev. 14. 4.
i Ex. 29.24.
k ch. 2. 14, 15, 16.
l ch. 25. 8. Ex. 34. 22. Deut. 16.9.
m Acts 2.1
n Num. 28. 26.
o Ex. 23.16, 19. & 22 29. & 34. 22,26. Num. 15. 17. & 28.26. Deut. 26.1.
p ch. 4. 23, 28. Num. 28. 30.
q ch. 3. 1.
r Num. 18. 12. Deut. 18. 4.
s ch. 19. 9.

of thy field when thou reapest, [t]neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [u]seventh month, in the first *day* of the month, shall ye have a sabbath, [x]a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 [y]Also on the tenth *day* of this seventh month *there shall be* a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day; for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, [z]he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, [a]the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye †celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [b]The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD; [c]on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a †[d]solemn assembly; *and* ye shall do no servile work *therein.*

37 [e]These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 [f]Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have [g]gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And [h]ye shall take you on the first day the †boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; [i]and ye shall rejoice before the LORD your God seven days.

41 [k]And ye shall keep it a feast unto the LORD seven days in the year: *it shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 [l]Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 [m]That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses [n]declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

13 *The law of blasphemy.* 17 *Of murder.*

AND the LORD spake unto Moses, saying,

2 [a]Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, †to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [b]the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve [c]cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, [d]upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 [e]Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And [f]it shall be Aaron's and his sons'; [g]and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son [h]blasphemed the name *of the* LORD, and [i]cursed; and they [k]brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they [l]put him in ward, †[m]that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [n]lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God [o]shall bear his sin.

16 And he that [p]blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.

17 ¶ [q]And he that †killeth any man shall surely be put to death.

18 [r]And he that killeth a beast shall make it good; †beast for beast.

19 And if a man cause a blemish in his neighbour; as [s]he hath done, so shall it be done unto him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again.*

21 [t]And he that killeth a beast, he shall restore it: [u]and he that killeth a man, he shall be put to death.

22 Ye shall have [x]one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel

Before CHRIST 1490.

t Deut. 24. 19.

u Num. 29. 1.
x ch. 25. 9.

y ch. 16. 30. Num. 29. 7.

z Gen. 17. 14.

a ch. 20. 3. 5, 6.

† Heb. *rest.*

b Ex. 23. 16. Num. 29. 12. Deut. 16. 13. Ezra 3. 4. Neh. 8. 14. Zech. 14. 16. John 7. 2.

c Num. 29. 35. Neh. 8. 18. John 7. 37.
† Heb. day of *restraint.*
d Deut. 16. 8. 2 Chron. 7. 9. Neh. 8. 18. Joel 1. 14. & 2. 15.
e ver. 2, 4.

f Num. 29. 39.

g Ex. 23. 16. Deut. 16. 13.

h Neh. 8. 15.
† Heb. *fruit.*

i Deut. 16. 14, 15.

k Num. 29. 12. Neh. 8. 13.

l Neh. 8. 14, 15, 16.

m Deut. 31. 13. Ps. 78. 5, 6.

Before CHRIST 1490.

n ver. 2.

a Ex. 27. 20, 21.

† Heb. *to cause to ascend.*

b Ex. 31. 8. & 39. 37.

c Ex. 25. 30.

d 1 Kings 7. 48. 2 Chron. 4. 19. & 13. 11. Heb. 9. 2.

e Num. 4. 7. 1 Chron. 9. 32. 2 Chron. 2. 4.
f 1 Sam. 21. 6 Matt. 12. 4. Mark 2. 26. Luke 6. 4.
g Ex. 29. 33. ch. 8. 3. & 21. 22.

h ver. 16.

i Job 1. 5, 11, 22. & 2. 5, 9, 10. Isa. 8. 21.
k Ex. 18. 22. 26.
l Num. 15. 34.
† Heb. *to expound unto them according to the mouth of the* LORD
m Ex. 18. 15, 16. Num. 27. 5. & 36. 5, 6.
n Deut. 13. 9. & 17. 7.
o ch. 5. 1. & 20. 17. Num. 9. 13.
p 1 Kings 21. 10, 13. Ps. 74. 10, 18. Matt. 12. 31. Mark 3. 28. Jam. 2. 7.

q Ex. 21. 12. Num. 35. 31. Deut. 19. 11, 12.
† Heb. *smiteth the life of a man.*
r ver. 21.
† Heb. *life for life.*
s Ex. 21. 24. Deut. 19. 21. Matt. 5. 38. & 7. 2.
t Ex. 21. 33. ver. 18.
u ver. 17.

x Ex. 12. 49. ch. 19. 34. Num. 15. 16.

Obituary.

Elva Rachel Shell, daughter of Mr. and Mrs. Silas Shell, was born Nov. 27, 1888, and departed this life at her home in Tocsin, Nov. 27, 1894, aged 5 years, 11 months and 29 days. Little Elva while on earth was purely happy because she knew no evil, nor had she made means by sin to be acquainted with misery. She arrived not at the mischief of being wise, nor endured evils to come by forseeing them. Her earthly home was happy; her loving parents had bestowed upon her all that parents could bestow. But God has called her home. Elva, in her loving smiles and pureness, by the hand of the All Wise Creator got eternity without a burden, and exchanged but one heaven for another where all is joy, peace and happiness, and sickness and death shall not come.

Funeral services were held at the U. B. church conducted by Rev. Smith, and the senseless clay was lain to rest in Murray cemetery.

Lovely Elva, how brief thy stay,
Short and hasty was thy day;
Ending soon thy journey here,
Pain and grief no more to bear.

Hard it is from thee to part,
For it rends the aching heart;
But an heir of glory's gone,
Let the will of God be done.

This little lamb I take, said He,
And lay her in my breast;
Protection she shall find in me,
In me be ever blest.

His words the happy parents hear,
And shout with joy divine,
O, Savior, all we have and are
Shall be forever thine.

C. B.

We, the pupils of Tocsin school, District No. 10, and schoolmates of dear Elva do sadly deplore the demise of our loving playmate, Elva Shell. Therefore be it

Resolved, that we sympathetically extend to the bereaved parents, sisters and relatives our most heartfelt sympathy in this their hour of bereavement.

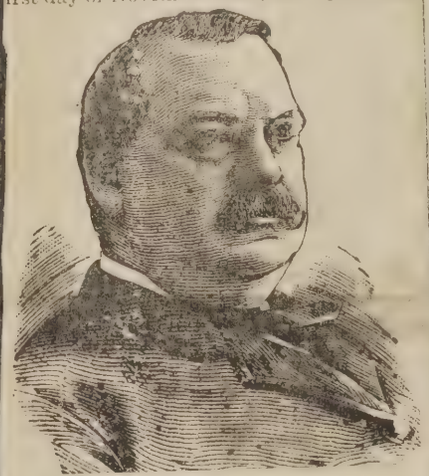
Iva Kunkel,
Nellie Hesler,
Birdie Lepley,
Effie Foley,
and pupils of our school.

...ations of the secretary to the careful attention of congress.

The report referred to is an exhaustive review of public land and Indian affairs. The president adds: I am convinced that the proper solution of the Indian problem and the success of every step taken in that direction depend to a very large extent upon the intelligence and honesty of the reservation agents and the interest they have in their work. An agent fitted for his place can do much toward preparing the Indians under his charge for citizenship and allotment of their lands, and his advice as to any matter concerning their welfare will not mislead. An unfit agent will make no effort to advance the Indians on his reservation toward civilization or preparation for allotment of lands in severalty, and his opinion as to their condition is this

...nd its expenditures $444,427,475.11, leaving a deficit of $20,000,000.

The first day of November, 1894, the total stock of money of all kinds in the country was $2,240,773,888, as against $2,204,651,000 on the first day of November, 1893, and the money of all kinds in circulation, or not included in the treasury holdings, was $1,672,093,422, or $24.27 per capita, upon an estimated population of 68,887,000. At the same date there was held in the treasury gold bullion amounting to $44,615,108.55, and silver bullion which was purchased at a cost of $127,379,998. The purchase of silver bullion under the act of July 14, 1890, ceased on the first day of November, 1893, and up to that



PRESIDENT CLEVELAND.

time there had been purchased during the fiscal year 11,917,658.78 fine ounces at a cost of $8,715,521.32, an average cost of $0.7313 per ounce. The total amount of silver purchased from the time that law took effect until the repeal of the purchasing clause on the date last mentioned was 168,674,682.53 fine ounces, which cost $155,931,002.25, the average price per ounce being $0.9244. The total amount of standard silver dollars coined at the mints of the United States since the passage of the act of February 28, 1878, is $421,776,408, of which $378,169,793 were coined under the provisions of that act, $38,531,143 under the provisions of the act of July 14, 1890, and $5,078,472 under the act providing for the coinage of trade dollar bullion. The total coinage of all metals at our mints during the last fiscal year consisted of 63,485,220 pieces valued at $106,216,739.06, of which there was $99,474,912.50 in gold coin, $758 in standard silver dollars, $6,024,140.30 in subsidiary silver coin and $716,119.26 in minor coin.

[y] that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAP. XXV.

85 *Compassion of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land †keep [a] a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 [b] That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes †of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet †of the jubilee to sound, on the tenth *day* of the seventh month, [c] in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and [d] proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; [e] and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: [f] ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: [g] ye shall eat the increase thereof out of the field.

13 [h] In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell aught unto thy neighbour, or buyest *aught* of thy neighbour's hand, [i] ye shall not oppress one another:

15 [k] According to the number of years after the jubilee, thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 [l] Ye shall not therefore oppress one another; [m] but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ [n] Wherefore ye shall do my statutes, and keep my judgments, and do them; [o] and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and [p] ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [q] What shall we eat the seventh year? behold, [r] we shall not sow nor gather in our increase:

21 Then I will [s] command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 [t] And ye shall sow the eighth year, and eat *yet* of [u] old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold ‖†for ever; for [x] the land *is* mine, for ye *are* [y] strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ [z] If thy brother be waxen poor, and hath sold away *some* of his possession, and if [a] any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and †himself be able to redeem it;

27 Then [b] let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: [c] and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations; it shall not go out in the jubilee.

31 But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: †they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding [d] the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ‖a man purchase of the Levites, then the house that was sold, and the city of his possession [e] shall go out in *the year of* jubilee; for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But [f] the field of the suburbs of their cities may not be sold, for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and †fallen in decay with thee; then thou shalt †[g] relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 [h] Take thou no usury of him, or increase; but [i] fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 [k] I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And [l] if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not †compel him to serve as a bond-servant:

40 *But* as an hired servant, *and* as a sojourner he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children [m] with him, and shall return unto his

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Before CHRIST 1490.

y ver. 14.

1491.

† Heb. *rest.*
a Ex. 23. 10. See ch. 26. 34, 35. 2 Chron. 36. 21.

b 2 Kings 19. 29.

† Heb. *of thy separation.*

† Heb. *loud of sound.*

c ch. 23. 24, 27.

d Isa. 61. 2. & 63. 4. Jer. 34. 8, 15, 17. Luke 4. 19.

e ver. 13. Num. 36. 4.

f ver. 5.

g ver. 6, 7.

h ver. 10. ch. 27. 24. Num. 36. 4.

i ver. 17. ch. 19. 13. 1 Sam. 12. 3, 4. Mic. 2. 2. 1 Cor. 6. 8.

k ch. 27. 18, 23.

l ver. 14.

m ver. 43. ch. 19. 14, 32.

n ch. 19. 37.

o ch. 26. 5. Deut. 12. 10. Ps. 4. 8. Prov. 1. 33. Jer. 23. 6.

p ch. 26. 5. Ezek. 34. 25, 27, 28.

q Matt. 6. 25, 31.

Before CHRIST 1491.

r ver. 4, 5. *s* Deut. 28. 8. See Ex. 16. 29.

t 2 Kings 19. 29.

u Josh. 5. 11, 12.

‖ Or, *to be quite cut off*
† Heb. *for cutting off.*
x Deut. 32. 43. 2 Chron. 7. 20. Ps. 85. 1. Joel 2. 18. & 3. 2.

y 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. 1 Pet. 2. 11.

z Ruth 2. 20. & 4. 4, 6.

a See Ruth 3. 2, 9, 12. Jer. 32. 7, 8.

† Heb. *his hand hath attained and found sufficiency.* ch. 5. 7

b ver. 50, 51, 52.

c ver. 13.

† Heb. *redemption belongeth unto it.*

d See Num. 35. 2. Josh. 21. 2, &c.

‖ Or, one *of the Levites redeem* them.

e ver. 28.

f See Acts 4. 36, 37.

† Heb. *his hand faileth.*

† Heb. *strengthen.*

g Deut. 15. 7, 8. Ps. 37, 26 & 41. 1. & 112. 5, 9. Prov. 14. 31. Luke 6. 35. Acts 11. 29. Rom. 12. 18. 1 John 3. 17

h Ex. 22. 25. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5. Prov. 28. 8. Ezek. 18. 8, 13, 17. & 22. 12.

i ver. 17. Neh. 5. 9.

k ch. 22. 32, 33.

l Ex. 21. 2. Deut. 15. 12. 1 Kings 9. 22. 2 Kings 4. 1 Neh. 5. 5. Jer. 34. 14.

† Heb. *serve thyself with him with the service,* &c. ver. 46. Ex. 1. 14. Jer. 25. 14. & 27. 7. & 30. 8.

m Ex. 21. 3.

own family, and [n]unto the possession of his fathers shall he return.

42 For they *are* [o]my servants which I brought forth out of the land of Egypt; they shall not be sold †as bond-men.

43 [p]Thou shalt not rule over him [q]with rigour, but [r]shalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of [s]the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And [t]ye shall take them as an inheritance for your children after you, to inherit *them for* a possession, †they shall be your bond-men for ever: but over your brethren the children of Israel, [u]ye shall not rule one over another with rigour.

47 ¶And if a sojourner or a stranger †wax rich by thee, and [x]thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may [y]redeem him:

49 Either his uncle, or his uncle's son may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if [z]he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, [a]according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed ‖in these *years*, then [b]he shall go out in the year of jubilee, *both* he, and his children with him.

55 For [c]unto me the children of Israel *are* servants, they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of idolatry.* 3 *A blessing to them that keep the commandments.* 14 *A curse to those that break them.*

YE shall make you [a]no idols nor graven image, neither rear you up a ‖standing image, neither shall ye set up *any* ‖†image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶[b]Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶[c]If ye walk in my statutes and keep my commandments, and do them;

4 [d]Then I will give you rain in due season, [e]and the land shall yield her increase, and the trees of the field shall yield their fruit:

5 And [f]your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and [g]ye shall eat your bread to the full, and [h]dwell in your land safely.

Before CHRIST 1491.

n ver. 28.
o ver. 55. Rom. 6. 22. 1 Cor. 7. 23.
†Heb. *with the sale of a bond-man.*
p Eph. 6. 9. Col. 4. 1.
q ver. 46. Ex. 1. 13.
r ver. 17. Ex. 1. 17. 21. Deut. 25. 18. Mal. 3. 5.
s Isa. 56. 3, 6.

t Isa. 14. 2.

†Heb. *ye shall serve yourselves with them.* ver. 39.
u ver. 43.
†Heb. *his hand obtain,* &c. ver. 26.
x ver. 25, 35.
y Neh. 5. 5.
z ver. 26.
a Job 7. 1. Isa. 16. 14. & 21. 16.
‖Or, *by these means.*
b ver. 41. Ex. 21. 2, 3.
c ver. 42.

a Ex. 20. 4, 5. Deut. 5. 8. & 16. 22. & 27. 15. Ps. 97. 7.
‖Or, *pillar*
‖Or, *figured stone.*
†Heb. *a stone of picture.*
b ch. 19. 30.
c Deut. 11. 13, 14, 15. & 28. 1,—14.
d Isa. 30. 23. Ezek. 34. 26. Joel 2. 23, 24.
e Ps. 67. 6. & 85. 12. Ezek. 34. 27. & 36. 30. Zech. 8. 12.
f Amos 9. 13.
g ch. 25. 19. Deut. 11. 15. Joel 2. 19, 26.
h ch. 25. 18. Job 11. 18. Ezek 34. 25, 27, 28.

i 1 Chron. 22. 9. Ps. 29. 11. & 147. 14. Isa. 45. 7. Hag. 2. 9.
k Job 11. 19. Ps 3. 5. & 4. 8. Isa. 25. 9. Jer. 30. 10. Ezek. 34. 25. Hos. 2. 18. Zeph. 3. 13.
†Heb. *cause to cease.*
l 2 Kings 17. 25. Ezek. 5. 17. & 14. 15.
m Ezek. 14. 17.
n Deut. 32. 30. Josh. 23. 10.
o Ex. 2. 25. 2 Kings 13. 23.
p Gen. 17. 6, 7. Neh. 9. 23. Ps. 107. 38.

Before CHRIST 1491.

q ch. 25. 22.
r Ex. 25. 8. & 29. 45. Josh. 22. 19. Ps. 76. 2. Ezek 37. 26, 27, 28. Rev. 21. 3.
s ch. 20. 23. Deut. 32. 19.
t 2 Cor. 6. 16.
u Ex. 6. 7. Jer. 7. 23. & 11. 4. & 30. 22. Ezek. 11. 20. & 36. 28.
w ch. 25. 38. 42. 55.
x Jer. 2. 20. Ezek. 34. 27.
y Deut. 28. 15. Lam. 2. 17. Mal. 2. 2.
z ver. 43. 2 Kings 17. 15.
†Heb. *upon you.*
a Deut. 28. 65. 66. 67. & 32. 25. Jer. 15. 8.
b Deut. 28. 22
c 1 Sam. 2. 33.
d Deut. 28. 33, 51. Job 31. 8. Jer. 5. 17. & 12. 13. Mic. 6. 15.
e ch. 17. 10.
f Deut. 28. 25. Judg. 2. 14. Jer. 19. 7.
g Ps. 106. 41.
h ver. 36. Ps. 53. 5. Prov. 28. 1.
i 1 Sam. 2. 5. Ps. 119. 164. Prov. 24. 16.
k Isa. 25. 11. & 26. 5. Ezek. 7. 24. & 30. 6.
l Deut. 28. 23.
m Ps. 127. 1. Isa. 49. 4.
n Deut 11. 17. & 28. 18. Hag. 1. 10.
‖Or, *at all adventures with me,* and so ver. 24.
o Deut. 32. 24. 2 Kings 17. 25. Ezek. 5. 17. & 14. 15.
p Judg. 5. 6 2 Chron. 15. 5. Isa. 33. 8. Lam. 1. 4. Zech. 7. 14.
q Jer. 2. 30. & 5. 3. Amos 4. 6.—12.
r 2 Sam. 22. 27. Ps. 18. 26.
s Ezek. 5. 17. & 6. 3. & 14. 17. & 29. 8. & 33. 2.
t Num. 14. 12. Deut. 28. 21. Jer. 14. 12. & 24. 10. & 29. 17, 18. Amos 4. 10.
u Ps. 105. 16. Isa. 3. 1. Ezek. 4. 16. & 5. 16. & 14. 13.
x Isa. 9. 20. Mic. 6. 14. Hag. 1. 6.
y ver. 21, 24.
z Isa. 59. 18. & 63. 3. & 66. 15. Jer. 21. 5. Ezek. 5. 13, 15. & 8. 18.

6 And [i]I will give peace in the land, and [k]ye shall lie down, and none shall make *you* afraid: and I will †rid [l]evil beasts out of the land, neither shall [m]the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [n]five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will [o]have respect unto you, and [p]make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat [q]old store, and bring forth the old because of the new.

11 [r]And I will set my tabernacle among you: and my soul shall not [s]abhor you.

12 [t]And I will walk among you, and [u]will be your God, and ye shall be my people.

13 [w]I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, [x]and I have broken the bands of your yoke, and made you go upright.

14 ¶[y]But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall [z]despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you, I will even appoint †over you [a]terror, [b]consumption, and the burning ague, that shall [c]consume the eyes, and cause sorrow of heart: and [d]ye shall sow your seed in vain; for your enemies shall eat it.

17 And [e]I will set my face against you, and [f]ye shall be slain before your enemies: [g]they that hate you shall reign over you, and [h]ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [i]seven times more for your sins.

19 And I will [k]break the pride of your power; and I [l]will make your heaven as iron, and your earth as brass:

20 And your [m]strength shall be spent in vain: for [n]your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶And if ye walk ‖contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.

22 [o]I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and [p]your *high*-ways shall be desolate.

23 And if ye [q]will not be reformed by me by these things, but will walk contrary unto me;

24 [r]Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And [s]I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, [t]I will send the pestilence among you: and ye shall be delivered into the hand of the enemy.

26 [u]*And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and [x]ye shall eat and not be satisfied.

27 And [y]if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also [z]in


LORD I will
follow THEE

fury; and I, even I, will chastise you seven times for your sins.

29 [a]And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And [b]I will destroy your high places and cut down your images, and [c]cast your carcasses upon the carcasses of your idols, and my soul shall [d]abhor you.

31 [e]And I will make your cities waste, and [f]bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 [g]And I will bring the land into desolation: and your enemies which dwell therein shall be [h]astonished at it.

33 And [i]I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate and your cities waste.

34 [k]Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your [l]sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, [m]I will send a faintness into their hearts in the lands of their enemies; and [n]the sound of a †shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall, when none pursueth.

37 And [o]they shall fall one upon another, as it were before a sword, when none pursueth: and [p]ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you [q]shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 [r]If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their [s]uncircumcised hearts be [t]humbled, and they then accept of the punishment of their iniquity:

42 Then will I [u]remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will [x]remember the land.

43 [y]The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they [z]despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [a]I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will [b]for their sakes remember the covenant of their ancestors, [c]whom I brought forth out of the land of Egypt [d]in the sight of the heathen, that I might be their God: I *am* the LORD.

46 [e]These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel [f]in mount Sinai by the hand of Moses.

CHAP. XXVII.

1 *He that maketh a singular vow must be the Lord's.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When a man shall make a singular vow, the persons *shall be* for the LORD, by thy estimation.

3 And thy estimation shall be, of the male from twenty years old even unto sixty years old; even thy estimation shall be fifty shekels of silver, [b]after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed shall the priest value him.

9 And if *it be* a beast whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: †as thou valuest it *who art* the priest, so shall it be.

13 [c]But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 [d]And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: ‖an homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall [e]reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 [f]And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, [g]when it goeth out in the jubilee, shall be holy unto the LORD, as a field [h]devoted: [i]the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of [k]his possession;

23 [l]Then the priest shall reckon unto him the worth

Before CHRIST 1491.

a Deut. 28. 53. 2 Kings 6. 29. Ezek. 5. 10. Lam. 4. 10.
b 2 Chron. 34. 3, 4, 7. Isa. 27. 9. Ezek. 6. 3, 4, 5, 6, 13.
c 2 Kings. 23. 20. 2 Chron. 34. 5.
d Lev. 20. 23. Ps. 78. 59. & 89. 38. Jer. 14. 19.
e Neh. 2. 3. Jer. 4. 7. Ezek. 6. 6.
f Ps. 74. 7. Lam. 1. 10. Ezek. 9. 6. & 21. 7.
g Jer. 9. 11. & 25. 11, 18.
h Deut. 28. 37. 1 Kings 9. 8 Jer. 18. 16. & 19. 8. Ezek. 5. 15.
i Deut. 4. 27. & 28. 64.
Ps. 44. 11. Jer. 9. 16. Ezek. 12. 15. & 20. 23. & 22. 15. Zech. 7. 14.
k 2 Chron. 36. 21.
l ch. 25. 2.
m Ezek. 21. 7. 12. 15.
n ver. 17. Job 15. 21. Prov. 28. 1.
† Heb. *driven.*
o Isa. 10. 4. See Judg. 7. 22. 1 Sam. 14. 15, 16.
p Josh. 7. 12, 13. Judg. 2. 14.
q Deut. 4. 27. & 28. 65. Neh. 1. 9. Jer. 3. 25. & 29. 12, 13. Ezek. 4. 17. & 6. 9. & 20. 43. & 24. 23. & 33. 10. & 36. 31. Hos. 5. 15. Zech. 10. 9.
r Num. 5. 7. 1 Kings 8. 33, 35, 47. Neh. 9. 2. Dan. 9. 3, 4. Prov. 28. 13. Luke 15. 18. 1 John 1. 9.
s See Jer. 6. 10. & 9. 25, 26. Ezek. 44. 7. Acts 7. 51. Rom. 2. 29. Col. 2. 11.
t 1 Kings 21. 29. 2 Chron. 12. 6, 7, 12. & 32. 26. & 33. 12, 13.
u Ex. 2. 24. & 6. 5. Ps. 106. 45. Ezek. 16. 60.
x Ps. 136. 23.
y ver. 34, 35.
z ver. 15.
a Deut. 4. 31. 2 Kings 13. 23. Rom. 11. 2.
b Rom. 11. 28.
c ch. 22. 33. & 25. 38.
d Ps. 98. 2. Ezek. 20. 9, 14, 22.
e ch. 27. 34. Deut. 6. 1. & 12. 1. & 33. 4. John 1. 17.
f ch. 25. 1.

Before CHRIST 1491.

a Num. 6. 2. See Judg. 11. 30, 31, 39. 1 Sam. 1. 11, 28.
b Ex. 30. 13.

† Heb. *according to thy estimation, O priest, &c.*
c ver. 15, 19.

d ver. 13.

‖ Or, the land of *an homer, &c.*

e ch. 25. 15, 16.

f ver. 13.

g ch. 25. 10, 28, 31.
h ver. 28.
i Num. 18. 14. Ezek. 44. 29.

k ch. 25. 10, 25.
l ver. 18.

of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 [m] In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: [n] twenty gerahs shall be the shekel.

26 ¶ Only the †[o] firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD'S.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, [p] and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 [q] Notwithstanding, no devoted thing that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 [r] None devoted, which shall be devoted of men, shall be redeemed: *but* shall surely be put to death.

30 And [s] all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

31 [t] And if a man will at all redeem *aught* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [u] passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, [x] neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 [y] These *are* the commandments which the LORD commanded Moses for the children of Israel in mount Sinai.

Before CHRIST 1491.

m ch. 25. 28.

n Ex. 30. 13. Num. 3. 47. & 18. 16. Ezek. 45. 12.

† Heb. *firstborn*, &c.

o Ex. 13. 2, 12. & 22. 30. Num. 18. 17. Deut. 15. 19.

p ver. 11, 12, 13.

q ver. 21. Josh. 6. 17, 18, 19.

r Num. 21. 2, 3.

s Gen. 28. 22. Num. 18. 21, 24. 2 Chron. 31. 5, 6, 12. Neh. 13. 12. Mal. 3. 8, 10.

t ver. 13.

u See Jer. 33. 13. Ezek. 20. 37. Mic. 7. 14.

x ver. 10.

y ch. 26. 46.

The FOURTH Book of Moses, called NUMBERS.

CHAP. I.

1 *God commandeth Moses to number the people.*

AND the Lord spake unto Moses [a] in the wilderness of Sinai, [b] in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 [c] Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls:

3 From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of [d] Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 [e] These *were* the renowned of the congregation, princes of the tribes of their fathers, [f] heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the

Before CHRIST 1490.

a Ex. 19. 1. Num. 10. 11, 12.

b Ex. 25. 22.

c Ex. 30. 12. & 38. 26. ch. 26. 2, 63, 64. 2 Sam. 24. 2. 1 Chron. 21. 2.

d ch. 2. 14. he is called *Reuel*.

e ch. 7. 2. 1 Chron. 27. 16.

f Ex. 18. 21, 25.

tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 [g] These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered, were [h] six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But [i] the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 [k] Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 [l] But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, [m] and shall encamp round about the tabernacle.

51 [n] And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: [o] and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, [p] every man by his own camp, and every man by his own standard, throughout their hosts.

53 [q] But the Levites shall pitch round about the tabernacle of testimony; that there be no [r] wrath upon the congregation of the children of Israel: [s] and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 [a] Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: † [b] far off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and [c] Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him, *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred throughout their armies: [d] these shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of ‖ Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies, [e] and they shall set forth in the second rank.

Before CHRIST 1490.

m ch. 3. 23, 29, 35, 38.
n ch. 10.17, 21.
o ch. 3. 10, 38. & 18.22.
p ch.2.2,34.
q ver. 50.
r Lev. 10.6. ch. 8. 19. & 16. 46. & 18. 5 1 Sam.6.19.
s ch. 3. 7,8. & 8. 24, 25, 26. & 18. 3, 4, 5. & 31. 30, 47. 1 Chron. 23. 32. 2 Chron. 13. 10.
a ch. 1. 52.
† Heb. *over against.*
b Josh. 3. 4.
c ch. 10. 14. Ruth 4. 20. 1 Chron. 2. 10. Matt. 1. 4. Luke 3. 32, 33.
d ch. 10.14.
g ch. 26. 64.
h Ex. 38.26. See Ex. 12. 37. ch. 2. 32. & 26. 51.
i ch. 2. 33. See ch. 3. & 4. & 26. 57. 1 Chron. 6. & 21. 6.
k ch. 2. 33. & 26. 62.
l Ex. 38.21. ch. 3. 7, 8. & 4. 15, 25, 26, 27, 33.
‖ *Deuel.* ch. 1. 14. & 7. 42, 47. & 10. 20.
e ch. 10. 18.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies: [g] and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred: [h] they shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: [i] all those that were numbered of the camps throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But [k] the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: [l] so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAP. III.

5 *The Levites are given to the priests for the service of the tabernacle.*

THESE also *are* the generations of Aaron and Moses, in the day *that* the LORD spake with Moses in mount Sinai. 1491.

2 And these *are* the names of the sons of Aaron; Nadab the [a] first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, [b] the priests which were anointed, † whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 [d] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do [e] the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And [f] thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, [g] and they shall wait on their priest's office: [h] and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,

12 And I, behold, [i] I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because [k] all the first-born *are* mine; [l] *for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number [m] the children of Levi after the house of their fathers, by their families: [n] every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the † word of the LORD, as he was commanded.

17 [o] And these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; [p] Libni, and Shimei.

19 And the sons of Kohath by their families; [p] Amram, and Izehar, Hebron, and Uzziel.

20 [q] And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 [r] The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [s] the charge of the sons of Gershon in the tabernacle of the congregation *shall be* [t] the tabernacle, and [u] the tent, [x] the covering thereof, and [y] the hanging for the door of the tabernacle of the congregation,

26 And [z] the hangings of the court, and [a] the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and [b] the cords of it, for all the service thereof.

27 ¶ [c] And of Kohath *was* the family of the Am-

Before CHRIST 1490.

[f] ch. 10.17, 21.

[g] ch. 10.22.

[h] ch. 10.25.

[i] Ex. 38.26. ch. 1. 46. & 11. 21.

[k] ch. 1. 47.

[l] ch. 24. 2, 5, 6.

Before CHRIST 1491.

[a] Lev. 10. 1. ch. 26. 61. 1 Chron. 24. 2.

[b] Ex. 28.41. Lev. 8. † Heb. *whose hand he filled.*

[c] 1 Chron. 26. 23.

[d] ch. 8. 6. & 18. 2.

[e] See ch. 1. 50. & 8. 11, 15, 24, 26.

[f] ch. 8. 19. & 18. 6.

[g] ch. 18. 7. [h] ver. 38. ch. 1. 51. & 16. 40.

[i] ver. 41. ch. 8. 16. & 18. 6.

[k] Ex. 13. 2. Lev. 27. 26. ch. 8. 16. Luke 2. 23.

[l] Ex. 13.12, 15. ch. 8. 17.

[m] ver. 39. ch. 26. 62.

† Heb. *mouth.*

[n] Gen. 46.11 Ex. 6. 16. ch. 26. 57. 1 Chron. 6. 1,16,& 23.6.

[o] Ex. 6. 17.

[p] Ex. 6. 18.

[q] Ex. 6. 19.

[r] ch. 1. 53.

[s] ch. 4. 24, 25, 26.

[t] Ex. 25. 9.

[u] Ex. 26. 1.

[x] Ex. 26. 7, 14.

[y] Ex. 26. 36.

[z] Ex. 27. 9.

[a] Ex. 27. 16.

[b] Ex. 35. 18.

ramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 [d] The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And [e] their charge *shall be* [f] the ark, and [g] the table, and [h] the candlestick, and [i] the altars, and the vessels of the sanctuary wherewith they minister, and [k] the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: [l] *these* shall pitch on the side of the tabernacle northward.

36 And †[m] *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ [n] But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, [o] keeping the charge of the sanctuary, [p] for the charge of the children of Israel; and [q] the stranger that cometh nigh shall be put to death.

39 [r] All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, [s] Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 [t] And thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 [u] Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be [x] redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, [y] which are more than the Levites:

47 Thou shalt even take [z] five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* [a] the shekel *is* twenty gerahs.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; [b] a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses [c] gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

1 *The age and time of the Levites' service.* 17 *The office of the priests.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 [a] From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 [b] This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* [c] the most holy things.

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down [d] the covering vail, and cover [e] the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in [f] the staves thereof.

7 And upon the [g] table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ‖ cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [h] candlestick of the light, [i] and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon [k] the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the ‖ basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the

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Before CHRIST 1490.

[d] ch. 1. 53.

[e] ch. 4. 15. [f] Ex. 25. 10. [g] Ex. 25. 23. [h] Ex. 25. 31. [i] Ex. 27. 1. & 30. 1. [k] Ex. 26. 32.

[l] ch. 1. 53.

† Heb. *the office of the charge.*

[m] ch. 4. 31, 32.

[n] ch. 1. 53.

[o] ch. 18. 5. [p] ver. 7, 8 [q] ver. 19.

[r] See ch. 26. 62.

[s] ver. 15.

[t] ver. 12, 45.

[u] ver. 12, 41.

[x] Ex. 13. 13. ch. 18. 15.

Before CHRIST 1490.

[y] ver. 39, 43. [z] Lev. 27. 6. ch. 18. 16. [a] Ex. 30. 13. Lev. 27. 25. ch. 18. 16. Ezek. 45. 12.

[b] ver. 46, 47.

[c] ver. 48.

[a] See ch. 8. 24. 1 Chron. 23 3, 24, 27.

[b] ver. 15.

[c] ver. 19.

[d] Ex. 26. 31. [e] Ex. 25. 10, 16.

[f] Ex. 25. 13.

[g] Ex. 25. 23, 29, 30. Lev. 24. 6, 8.

‖ Or, *pour out withal.*

[h] Ex. 25. 31 [i] Ex. 25. 37, 38.

[k] Ex. 30. 1, 3.

‖ Or, *bowls.*

sanctuary, as the camp is to set forward; after that, [l] the sons of Kohath shall come to bear *it:* [m] but they shall not touch *any* holy thing, lest they die. [n] These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* [o] the oil for the light, and the [p] sweet incense, and [q] the daily meat-offering, and the [r] anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto [s] the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 [t] But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 [u] From thirty years old and upward until fifty years old shalt thou number them; all that enter in † to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for ‖ burdens:

25 And [x] they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the †appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 [y] From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the † service, to do the work of the tabernacle of the congregation.

31 And [z] this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; [a] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall [b] reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

Before CHRIST 1490.

[l] ch. 7. 9. & 10. 21. Deut. 31 9. 2Sam. 6.13. 1Chron. 15. 2, 15.
[m] 2 Sam. 6. 6, 7. 1Chron. 13. 9, 10.
[n] ch. 3. 31.
[o] Ex. 25. 6. Lev. 24. 2.
[p] Ex.30.34.
[q] Ex.29.40.
[r] Ex.30.23.
[s] ver. 4.
[t] See Ex. 19. 21. 1 Sam.6.19.
[u] ver. 3.
† Heb. *to war the warfare.*
‖ Or, *carriage.*
[x] ch. 3. 25, 26.
† Heb. *mouth.*
[y] ver. 3.
† Heb. *warfare.*
[z] ch. 3. 36, 37.
[a] Ex.26.15.
[b] Ex.38.21.

Before CHRIST 1490.

[c] ver. 2.
[d] ver. 22.
[e] ver. 29.
[f] ver. 3,23. 30.
[g] ver. 15, 24, 31.
[h] ver. 1,21.

34 ¶ [c] And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 [d] These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered [e] according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 [f] From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, [g] every one according to his service, and according to his burden: thus were they numbered of him, [h] as the LORD commanded Moses.

CHAP. V.

5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every [a] leper, and every one that hath an [b] issue, and whosoever is defiled by the [c] dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, [d] in the midst whereof I dwell.

4 And the children of Israel did so, and put them

[a] Lev. 13.3, 46. &ch. 12. 14.
[b] Lev. 15. 2.
[c] Lev. 21.1. ch. 9. 6, 10. & 19. 11,13. & 31. 19.
[d] Lev. 26. 11, 12. 2 Cor. 6. 16.

out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [c] When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 [f] Then they shall confess their sin which they have done: and he shall recompense his trespass [g] with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides [h] the ram of the atonement, whereby an atonement shall be made for him.

9 And every ‖ [i] offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be [k] his.

11 ¶And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man [l] lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, [m] bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness ‖† *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thy husband:

21 Then the priest shall [n] charge the woman with an oath of cursing, and the priest shall say unto the woman, [o] the LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to swell;

22 And this water that causeth the curse [p] shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. [q] And the woman shall say, Amen, amen.

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c Lev. 6. 2, 3.

f Lev. 5. 5. & 26. 40. Josh. 7. 19.

g Lev. 6. 5.

h Lev. 6. 6, 7. & 7. 7.

‖ Or, *heave-offering.*

i Ex. 29. 28. Lev. 6. 17, 18, 26. & 7. 6, 7, 9, 10, 14. ch. 18. 8, 9, 19. Deut. 18. 3, 4. Ezek. 44. 29, 30.

k Lev. 10. 13.

l Lev. 18. 20.

m 1 Kings 17. 18. Ezek. 29. 16.

‖† Or, *being in the power of thy husband,* Rom. 7. 2.
† Heb. *under thy husband.*

n Josh. 6. 26. 1 Sam. 14. 24. Neh. 10. 29.

o Jer. 29. 22.
† Heb. *fall*

p Ps. 109. 18.

q Deut. 27. 15.

Before CHRIST 1490.

r Lev. 8. 27.

s Lev. 2. 2, 9.

t Deut. 28. 37. Ps. 83. 9, 11. Jer. 24. 9. & 29. 18, 22. & 42. 18. Zech. 8. 13.

u ver. 19.

x Lev. 20. 17, 19, 20.

‖ Or, *make themselves Nazarites.*

a Lev. 27. 2. Judg. 13. 5. Acts 21. 23. Rom. 1. 1.

b Amos. 2. 12. Luke 1. 15.

‖ Or, *Nazariteship.*
† Heb. *vine of the wine.*

c Judg. 13. 5. & 16. 17. 1 Sam. 1. 11.

d Lev. 21. 11. ch. 19. 11, 16.

e Lev. 21. 1, 2. 11. ch. 9. 6.
† Heb. *separation.*

f Acts 18. 18. & 21. 24.

g Lev. 5. 7. & 14. 22. & 15. 14, 29.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall [r] wave the offering before the LORD, and offer it upon the altar:

26 [s] And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that,* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman [t] shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* [u] instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman [x] shall bear her iniquity.

CHAP. VI.

1 *The law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ‖ [a] separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

3 [b] He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his ‖ separation shall he eat nothing that is made of the † vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [c] razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, [d] he shall come at no dead body.

7 [e] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the † consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [f] shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [g] on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an

atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year [h] for a trespass-offering: but the days that were before shall [†] be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: [i] When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish [k] for a sin-offering, and one ram without blemish [l] for peace-offerings,

15 And a basket of unleavened bread, [m] cakes of fine flour mingled with oil, and wafers of unleavened bread [n] anointed with oil, and their meat-offering and their [o] drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 [p] And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the [q] sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and [r] shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave-offering before the LORD: [s] this *is* holy for the priest, with the wave-breast, and heave-shoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise [t] ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and [u] keep thee:

25 The LORD [w] make his face shine upon thee, and [x] be gracious unto thee:

26 [y] The LORD lift up his countenance upon thee, and [z] give thee peace.

27 [a] And they shall put my name upon the children of Israel, and [b] I will bless them.

CHAP. VII.

1 *The offering of the princes at the dedication of the tabernacle.*

AND it came to pass on the day that Moses had fully [a] set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That [b] the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, [†] and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites:

7 Two wagons and four oxen [c] he gave unto the sons of Gershon, according to their service:

8 [d] And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, [e] under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because [f] the service of the sanctuary belonging unto them [g] *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for [h] dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was [i] Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after [k] the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a [l] meat-offering:

14 One spoon of ten *shekels* of gold, full of [m] incense:

15 [n] One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a [o] sin-offering:

17 And for [p] a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first

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h Lev. 5. 6.
† Heb. *fall*
i Acts 21. 26.
c ch. 4. 25.
d ch. 4. 31.
e ch. 4. 28, 33.
k Lev. 4. 2, 27, 32.
l Lev. 3. 6.
m Lev. 2. 4.
f ch. 4. 15.
g ch. 4. 6, 8, 10, 12, 14. 2 Sam. 6. 13. *h* See Deut. 20. 5. 1 Kings 8. 63. 2 Chron 7. 5, 9. Ezra 6. 16. Neh. 12. 27. Ps. 30, title.
n Ex. 29. 2.
o ch. 15. 5, 7, 10.
i ch. 2. 3.
p Acts 21. 24.
h Ex. 30. 13.
l Lev. 2. 1.
q 1 Sam. 2. 15.
m Ex. 30. 34.
n Lev. 1. 2.
r Ex. 29. 23, 24.
o Lev. 4. 23.
p Lev. 3. 1.
s Ex. 29. 27, 28.
t Lev. 9. 22. 1 Chron. 23. 13.
u Ps. 121. 7. John 17. 11.
w Ps. 31. 16. & 67. 1. & 80. 3, 7, 19. & 119. 135. Dan. 9. 17.
x Gen. 43. 29.
y Ps. 4. 6.
z John 14. 27. 2 Thess. 3. 16.
a Deut. 28. 10. 2 Chron. 7. 14. Isa. 43. 7. Dan. 9. 18, 19.
b Ps. 115. 12.
a Ex. 40. 18. Lev. 8. 10, 11.
b ch. 1. 4, &c.
† Heb. *who stood.*

year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

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57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and

thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve.

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was [q]anointed.

89 And when Moses was gone into the tabernacle of the congregation [r]to speak with ‖him, then he heard [s]the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a]lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 [b]And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c]beaten work: [d]according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle [e]water of purifying upon them, and †[f]let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with [g]his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 [h]And thou shalt bring the Levites before the tabernacle of the congregation: [i]and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel [k]shall put their hands upon the Levites:

11 And Aaron shall †offer the Levites before the LORD *for* an †offering of the children of Israel, that †they may execute the service of the LORD.

12 [l]And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be [m]mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and [n]offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; [o]instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 [p]For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And [q]I have given the Levites *as* †a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: [r]that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 [s]And the Levites were purified, and they washed their clothes; [t]and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 [u]And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: [x]as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: [y]From twenty and five years old and upward they shall go in †to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall †cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, [z]to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep [a]the passover at his appointed season.

3 In the fourteenth day of this month, †at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And [b]they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶And there were certain men, who were [c]defiled by the dead body of a man, that they could not keep the passover on that day: [d]and they came before Moses and before Aaron on that day:

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n ver. 11, 13.
o ch. 3. 12, 45.
p Ex. 13. 2, 12, 13, 15. ch. 3. 13. Luke 2. 23.
q ch. 3. 9. † Heb. *given.*
q ver. 1.
r ch. 1. 53. & 16. 46. & 18. 5. 2 Chron. 26. 16
r ch. 12. 8. Ex. 33. 9, 11. ‖ That is, *God.*
s Ex. 25. 22.
s ver. 7.
t ver. 11, 12.
a Ex. 25. 37. & 40. 25
u ver. 15.
x ver. 5, &c.
b Ex. 25. 31.
c Ex. 25. 18.
d Ex. 25. 40.
y See ch. 4. 3. 1 Chron. 23. 3, 24, 27. † Heb. *to war the warfare of* &c. 1 Tim. 1. 18.
† Heb. *return from the warfare of the service.*
z ch. 1. 53.
e ch. 19. 9, 17, 18. † Heb. *let them cause a razor to pass over,* &c.
f Lev. 14. 8, 9.
g Lev. 2. 1.
h See Ex. 29. 4. & 40. 12.
i Lev. 8. 3.
k Lev. 1. 4.
† Heb. *wave.*
† Heb. *wave-off ring.*
† Heb. *they may be to execute,* &c.
l Ex. 29. 10.
m ch. 3. 45. & 16. 9.

Before CHRIST 1490.

a Ex. 12. 1, &c. Lev. 23. 5. ch. 28. 16. Deut. 16. 1, 2.
† Heb. *between the two evenings.* Ex. 12. 6.
b Josh. 5. 10.
c ch. 5. 2. & 19. 11, 16. See John 18. 28.
d Ex. 18. 15, 19, 26. ch. 27. 2.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and [c]I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 [f]The fourteenth day of the second month at even they shall keep it, *and* [g]eat it with unleavened bread and bitter *herbs*.

12 [h]They shall leave none of it unto the morning, [i]nor break any bone of it: [k]according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul [l]shall be cut off from among his people: because he [m]brought not the offering of the LORD in his appointed season, that man shall [n]bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: [o]ye shall have one ordinance both for the stranger, and for him that was born in the land.

15 ¶ And [p]on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and [q]at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud [r]was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: [s]as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud †tarried long upon the tabernacle many days, then the children of Israel [t]kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud †abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [u]abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they [x]kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

11 *The Israelites remove from Sinai to Paran.....14 The order of their march.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of an whole piece shalt thou make them: that thou mayest use them for the [a]calling of the assembly, and for the journeying of the camps.

3 And when [b]they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [c]heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then [d]the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie [e]on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, [f]ye shall blow, but ye shall not [g]sound an alarm.

8 [h]And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And [i]if ye go to war in your land against the enemy that [k]oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [l]remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also [m]in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you [n]for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud [o]was taken up from off the tabernacle of the testimony.

12 And the children of Israel took [p]their journeys out of the [q]wilderness of Sinai; and the cloud rested in the [r]wilderness of Paran.

13 And they first took their journey [s]according to the commandment of the LORD by the hand of Moses.

14 ¶ [t]In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* [u]Nahshon the son of Amminadab

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And [x]the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, [y]bearing the tabernacle.

18 ¶ And [z]the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [a]sanctuary: and ‖ *the other* did set up the tabernacle against they came.

22 ¶ And [b]the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And [c]the standard of the camp of the children

Before CHRIST 1490.	Before CHRIST 1490.
e ch. 27. 5.	a Isa. 1.13. b Jer. 4. 5. Joel 2. 15. c Ex.18.21. ch. 1. 16. & 7. 2. d ch. 2 3.
f 2 Chron. 30. 2, 15. g Ex. 12. 8.	e ch. 2. 10.
h Ex.12.10. i Ex.12.46. John19.36. k Ex.12.43.	f ver. 3. g Joel 2. 1. h ch. 31. 6. Josh. 6. 4. 1Chron.15. 24. 2Chron.13. 12. i ch. 31. 6. Josh. 6. 5. 2Chron.13. 14. k Judg. 2. 18. & 4. 3. & 6. 9. & 10. 8. 12. 1 Sam. 10. 18. Ps. 106.42.
l Gen. 17. 14. Ex. 12. 15. m ver. 7. n ch. 5. 31.	l Gen. 8. 1. Ps. 106. 4. m ch. 29.1. Lev. 23. 24. 1Chron.15. 24. 2 Chron. 5. 12. & 7. 6. & 29. 26. Ezra 3. 10. Neh. 12.35. Ps. 81. 3. n ver. 9. o ch. 9. 17.
o Ex.12.49.	p Ex.40.36. ch. 2.9, 16, 24, 31. q Ex. 19.1. ch. 1. 1. & 9. 5. r Gen. 21. 21. ch. 12. 16. & 13. 3, 26. Deut. 1. 1. s ver. 5, 6. ch. 2. 34. t ch. 2. 3,9. u ch. 1. 7.
p Ex.40.34. Neh. 9. 12, 19. Ps. 78. 14. 1490. q Ex.13.21. & 40. 38.	
r Ex.40.36. ch. 10. 11. 33, 34. Ps 80. 1.	
s 1Cor.10.1.	
† Heb. *prolonged.*	
t ch. 1. 53. & 3. 8.	
	x ch. 1. 51. y ch. 4. 24. 31. & 7. 6, 7, 8. z ch. 2. 10, 16.
† Heb. *was.*	
u Ex 40. 36, 37.	
x ver. 19.	a ch. 4. 4, 15. & 7. 9. ‖ That is, *the Gershonites and the Merarites:* See ver.17. ch. 1 51. b ch. 2. 18, 24.
	c ch. 2. 25, 31. Josh. 6. 9.

of Dan set forward, *which was* the rere-ward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 †[d]Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶And Moses said unto Hobab, the son of [e]Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, [f]I will give it you: come thou with us, and [g]we will do thee good: for [h]the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee: forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [i]instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that [k]what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶And they departed from [l]the mount of the LORD three days' journey: and the ark of the covenant of the LORD [m]went before them in the three days' journey, to search out a resting-place for them.

34 And [n]the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [o]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the †many thousands of Israel.

CHAP. XI.

1 The people lust for flesh, and loathe manna...31 Quails are given in wrath at Kibroth-hattaavah.

AND [a]*when* the people ‖complained, †it displeased the LORD: and the LORD heard *it:* [b]and his anger was kindled; and the [c]fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses [d]prayed unto the LORD, the fire †was quenched.

3 And he called the name of the place ‖Taberah: because the fire of the LORD burnt among them.

4 ¶And the [e]mixed multitude that *was* among them †fell a lusting: and the children of Israel also †wept again, and said, [f]Who shall give us flesh to eat?

5 [g]We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.

6 But now [h]our soul *is* dried away; *there is* nothing at all, besides this manna, *before* our eyes.

7 And [i]the manna *was* as coriander-seed, and the †colour thereof as the colour of [k]bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and [l]the taste of it was as the taste of fresh oil.

9 And [m]when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶Then Moses heard the people weep throughout their families, every man in the door of his tent: and [n]the anger of the LORD was kindled greatly; Moses also was displeased.

11 [o]And Moses said unto the LORD, Wherefore

Before CHRIST 1490.

† Heb. *These.*
[d] ch. 2. 34.
[e] Ex. 2. 18.
[f] Gen. 12. 7.
[g] Judg. 1. 16. & 4. 11.
[h] Gen. 32. 12. Ex. 3. 8. & 6. 7, 8.
[i] Job 29. 15.
[k] Judg. 1. 16.
[l] See Ex. 3. 1.
[m] Deut. 1. 33. Josh. 3. 3, 4, 6. Ps. 132. 8. Jer. 31. 2. Ezek. 20. 6.
[n] Ex. 13. 21. Neh. 9. 12, 19.
[o] Ps. 68. 1. 2. & 132. 8.
† Heb. *ten thousand thousands.*
[a] Deut. 9. 22.
‖ Or, *were as it were complainers.*
† Heb. *it was evil in the ears of, &c.*
[b] Ps. 78. 21.
[c] Lev. 10. 2. ch. 16. 35. 2 Kings 1. 12. Ps. 106. 18.
[d] Jam. 5. 16.
† Heb. *sunk.*
‖ That is, *A burning.* Deut. 9. 22.
[e] As Ex. 12. 38.
† Heb. *lusted a lust.*
† Heb. *returned and wept.*
[f] Ps. 78. 18. & 106. 14. 1 Cor. 10. 6.
[g] Ex. 16. 3.
[h] ch. 21. 5.
[i] Ex. 16. 14, 31.
† Heb. *eye of it as the eye of.*
[k] Gen. 2. 12.
[l] Ex. 16. 31.
[m] Ex. 16. 13, 14.
[n] Ps. 78. 21.
[o] Deut. 1. 12.

Before CHRIST 1490.

[p] Isa. 40. 11.
[q] Isa. 49. 23. 1 Thess. 2. 7.
[r] Gen. 26. 3. & 50. 24. Ex. 13. 5.
[s] Matt. 15. 33. Mark 8. 4.
[t] Ex. 18. 18.
[u] See 1 Kings 19. 4. Jonah 4. 3.
[x] Zeph. 3. 15.
[y] See Ex. 24. 1, 9.
[z] Deut. 16. 18.
[a] ver. 25. Gen. 11. 5. & 18. 21. Ex. 19. 20.
[b] 1 Sam. 10. 6. 2 Kings 2. 15. Neh. 9. 20. Isa. 44. 3. Joel 2. 28.
[c] Ex. 19. 10.
[d] Ex. 16. 7.
[e] ver. 5. Acts 7. 39.
[f] Ps. 78. 29. & 106. 15.
† Heb. *month of days.*
[g] ch. 21. 5.
[h] Gen. 12. 2. & x. 12. 37. & 38. 26. ch. 1. 46.
[i] See 2 Kings 7. 2. Matt. 15. 33. Mark 8. 4. John 6. 7, 9.
[k] Isa. 50. 2. & 59. 1.
[l] ch. 23. 19. Ezek. 12. 25. & 24. 14.
[m] ver. 16.
[n] ver. 17. ch. 12. 5.
[o] See 2 Kings 2. 15.
[p] See 1 Sam. 10. 5, 6, 10. & 19. 20, 21, 23. Joel 2. 29. Acts 2. 17, 18. 1 Cor. 14. 1, &c.
[q] See 1 Sam. 20. 26. Jer. 36. 5.

hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [p]Carry them in thy bosom, as a [q]nursing-father beareth the sucking child, unto the land which thou [r]swarest unto their fathers?

13 [s]Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 [t]I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [u]kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not [x]see my wretchedness.

16 ¶And the LORD said unto Moses, Gather unto me [y]seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and [z]officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will [a]come down and talk with thee there; and [b]I will take of the spirit which *is* upon thee, and will put *it* upon them: and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [c]Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept [d]in the ears of the LORD, saying, Who shall give us flesh to eat? [e]for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 [f]*But* even a †whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, [g]Why came we forth out of Egypt?

21 And Moses said, [h]The people among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 [i]Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [k]Is the LORD'S hand waxed short? thou shalt see now whether [l]my word shall come to pass unto thee, or not.

24 ¶And Moses went out, and told the people the words of the LORD, and [m]gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [n]came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that* [o]when the spirit rested upon them, [p]they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but [q]went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of

Moses, *one* of his young men, answered and said, My lord Moses, [r]forbid them.

29 And Moses said unto him, Enviest thou for my sake? [s]would God that all the LORD's people were prophets, *and* that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a [t]wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, †as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [u]homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the [x]flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place ‖ Kibroth-hattaavah: because there they buried the people that lusted.

35 [y]*And* the people journeyed from Kibroth-hattaavah unto Hazeroth: and †abode at Hazeroth.

CHAP. XII.

God rebuketh the sedition of Miriam and Aaron.

AND Miriam and Aaron spake against Moses because of the ‖ Ethiopian woman whom he had married: for [a]he had †married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? [b]hath he not spoken also by us? And the LORD [c]heard *it*.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 [c]And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 [f]And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him [g]in a vision, *and* will speak unto him [h]in a dream.

7 [i]My servant Moses *is* not so, [k]who *is* faithful in all [l]mine house.

8 With him will I speak [m]mouth to mouth, even [n]apparently, and not in dark speeches; and [o]the similitude of the LORD shall he behold: wherefore then [p]were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and [q]behold, Miriam *became* [r]leprous, *white* as snow: and Aaron looked upon Miriam, and behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, [s]lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be [t]as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, [u]If her father had but spit in her face, should she not be ashamed seven days? let her be [x]shut out from the camp seven days, and after that let her be received in *again*.

15 [y]And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from [z]Hazeroth, and pitched in the wilderness of Paran.

CHAP. XIII.

1 *The names of the men who were sent to search the land.* 26 *Their relation.*

AND the LORD spake unto Moses, saying,

2 [a]Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them [b]from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, [d]Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [e]Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [f]Oshea the son of Nun, Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [g]southward, and go up into [h]the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* [i]fat or lean, whether there be wood therein, or not. And [k]be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the first ripe grapes.

21 ¶ So they went up, and searched the land [l]from the wilderness of Zin unto [m]Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where [n]Ahiman, Sheshai, and Talmai, [o]the children of Anak, *were*. (Now [p]Hebron was built seven years before [q]Zoan in Egypt.)

23 [r]And they came unto the ‖ brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the ‖ brook ‖ Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

Before CHRIST 1490.

r See Mark 9. 38. Luke 9. 49. John 3. 26.
s 1 Cor. 14. 5.

t Ex. 16. 13. Ps. 78. 26, 27, 28. & 105. 40.
† Heb. *as it were the way of a day.*

u Ex. 16. 36. Exek. 45 11

x Ps. 78. 30, 31.

‖ That is, *The graves of lust.*
Deut. 9. 22.

y ch. 33. 17.

† Heb. *they were in,* &c

‖ Or, *Cushite.*
a Ex. 2. 21.
† Heb. *taken.*
b Ex. 15. 20. Mic. 6. 4.
c Gen. 29. 33. ch. 21. 1. 2 Kings 19. 4. Isa. 37. 4. Ezek. 35. 12, 13.
e Ps. 76. 9.

f ch. 11. 25. & 16. 19.

g Gen. 15. 1. & 46. 2. Job 33. 15. Ezek. 1. 1. Dan. 8. 2. & 10. 8, 16, 17. Luke 1. 11, 22. Acts 10. 11, 17. & 22. 17, 18.
h Gen. 31. 10, 11. 1 Kings 3. 5. Matt. 1. 20.
i Ps. 105. 26.
k Heb. 3. 2, 5.
l 1 Tim. 3. 15.
m Ex. 33. 11. Deut. 34. 10.
n 1 Cor. 13. 12.
o Ex. 33. 19.
p 2 Pet. 2. 10. Jude 8.
q Deut. 24. 9.
r 2 Kings 5 27. & 15. 5. 2 Chron. 26. 19, 20.
s 2 Sam. 19. 19. & 24. 10. Prov. 30. 32.
t Ps. 88. 4.

Before CHRIST 1490.

u See Heb. 12. 9.

x Lev. 13. 46. ch. 5. 2, 3.
y Deut. 24. 9. 2 Chron. 26. 20, 21.

z ch. 11. 35. & 33. 18.

a ch. 32. 8. Deut 1 22

1490.

b ch. 12. 16. & 32. 8. Deut. 1. 19. & 9. 23.

c ch. 34. 19. 1 Chron. 4. 15.
d ver. 30. ch. 14. 6, 30. Josh. 14. 6, 7, 13, 14. Judg. 1. 12.
e ver. 16.

f ver. 8. Ex. 17. 9. ch. 14. 6, 30.

g ver. 21.
h Gen. 14. 10. Judg. 1. 9, 19.

i Neh. 9. 25, 35. Ezek. 34. 14.
k Deut. 31. 6, 7, 23.

l ch. 34. 3. Josh. 15. 1.
m Josh. 19. 28.

n Josh. 11. 21, 22. & 15. 13, 14. Judg. 1. 10.
o ver. 33.
p Josh. 21. 11.
q Ps. 78. 12. Isa. 19. 11. & 30. 4.
r Deut. 1. 24, 25.
‖ Or, *valley.* ch. 32. 9. Judg. 16. 4.
‖ Or, *valley.*
‖ That is, *a cluster of grapes.*

26 ¶And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, [a]unto the wilderness of Paran, to [b]Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [u]milk and honey; [x]and this *is* the fruit of it.

28 Nevertheless, [y]the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we saw [z]the children of Anak there.

29 [a]The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [b]Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 [c]But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they [d]brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and [e]all the people that we saw in it *are* †men of a great stature.

33 And there we saw the giants, [f]the sons of Anak, *which come* of the giants: and we were in our own sight as [g]grasshoppers, and so we were [h]in their sight.

CHAP. XIV.

The people murmur at the news.

AND all the congregation lifted up their voice, and cried; and [a]the people wept that night.

2 [b]And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or [c]would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, [d]Let us make a captain, and [e]let us return into Egypt.

5 Then [f]Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶[g]And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, [h]The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD [i]delight in us, then he will bring us into this land, and give it us; [k]a land which floweth with milk and honey.

9 Only [l]rebel not ye against the LORD, [m]neither fear ye the people of the land; for [n]they *are* bread for us: their †defence is departed from them, [o]and the LORD *is* with us: fear them not.

10 [p]But all the congregation bade stone them with stones. And [q]the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶And the LORD said unto Moses, How long will this people [r]provoke me? and how long will it be ere they [s]believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and [t]will make of thee a greater nation and mightier than they.

13 ¶And [u]Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: [x]*for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* [y]thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not [z]able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* [a]long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, [b]visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 [c]Pardon, I beseech thee, the iniquity of this people [d]according unto the greatness of thy mercy, and [e]as thou hast forgiven this people, from Egypt even ‖until now.

20 And the LORD said, I have pardoned [f]according to thy word:

21 But *as* truly *as* I live, [g]all the earth shall be filled with the glory of the LORD.

22 [h]Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now [i]these ten times, and have not hearkened to my voice;

23 [k]†Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant [l]Caleb, because he had another spirit with him, and [m]hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites, and the Canaanites dwelt in the valley.) To-morrow turn you, [n]and get you into the wilderness by the way of the Red sea.

26 ¶And the LORD spake unto Moses and unto Aaron, saying,

27 [o]How long *shall I bear with* this evil congregation, which murmur against me? [p]I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [q]*As truly as* I live, saith the LORD, [r]as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and [s]all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land *concerning* which I †sware to make you dwell therein, [t]save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 [u]But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which [x]ye have despised.

Before CHRIST about 1490.

a ver. 3.
b ch. 20. 1, 16. & 32. 8. & 33. 36. Deut. 1. 19. Josh. 14. 6.
u Ex. 3. 8. & 33. 3.
x Deut. 1. 25.
y Deut. 1. 28. & 9. 1, 2.
z ver. 33.
a Ex. 17. 8. ch. 14. 43. Judg. 6. 3. 1 Sam. 14. 48. & 15. 3, &c.
b See ch. 14. 6. 24. Josh. 14. 7.
c ch. 32. 9. Deut. 1. 28. Josh. 14. 8.
d ch. 14. 36, 37.
e Amos 2. 9. †Heb. *men of statures.*
f Deut. 1. 28. & 2. 10. & 9. 2.
g Isa. 40. 22.
h 1 Sam. 17. 42.
a ch. 11. 4.
b Ex. 16. 2. & 17. 3. ch. 16. 41. Ps. 106. 25.
c See ver. 28, 29.
d Neh. 9. 17.
e See Deut. 17. 16. Acts 7. 39.
f ch. 16. 4, 22.
g ver. 24. 30, 38. ch. 13. 6, 8.
h ch. 13. 27. Deut. 1. 25.
i Deut. 10. 15.
2 Sam. 15. 25, 26. & 22. 20. 1 Kings 10. 9. Ps. 22. 8. & 147. 10, 11. Isa. 62. 4.
k ch. 13. 27.
l Deut. 9. 7, 23, 24.
m Deut. 7. 18. & 20. 3.
n ch. 24. 8. †Heb. *shadow.* Ps. 121. 5. Isa. 30. 2, 3. Jer. 48. 45.
o Gen. 48. 21. Ex. 33. 16. Deut. 20. 1, 3, 4. & 31. 6, 8. Josh. 1. 5. Judg. 1. 22. 2 Chron. 13. 12. & 15. 2. & 20. 17. & 32. 8. Ps. 46. 7, 11. Isa. 41. 10. Amos 5. 14. Zech. 8. 23.
p Ex. 17. 4.
q Ex. 16. 10. & 24. 16, 17. & 40. 34. Lev. 9. 23. ch. 16. 19, 42. & 20. 6.
r ver. 23. Deut. 9. 7, 8, 22. Ps. 95. 8. Heb. 3. 8, 16.

Before CHRIST about 1490.

s Deut. 1. 32. & 9. 23. Ps. 78. 22, 32, 42. & 106. 24. John 12. 37. Heb. 3. 18.
t Ex. 32. 10.
u Ex. 32. 12. Ps. 106. 23. Deut. 9. 26, 27, 28. & 32. 27. Ezek. 20. 9, 14.
x Ex. 15. 14. Josh. 2. 9, 10. & 5. 1.
y Ex. 13. 21. & 40. 38. ch. 10. 34. Neh. 9. 12. Ps. 78. 14. & 105. 39.
z Deut. 9. 28. Josh. 7. 9.
a Ex. 34. 6, 7. Ps. 103. 8. & 145. 8. Jonah 4. 2.
b Ex. 20. 5. & 34. 7.
c Ex. 34. 9.
d Ps. 106. 45.
e Ps. 78. 38.
‖Or, *hitherto.*
f Ps. 106. 23 Jam. 5. 16. 1 John 5. 14, 15, 16.
g Ps. 72. 19.
h Deut. 1. 35. Ps. 95. 11. & 106. 26. Heb. 3. 17, 18.
i Gen. 31. 7.
k ch. 32. 11. Ezek. 20. 15 †Heb. *If they see the land.*
l Deut. 1. 36. Josh. 14. 6, 8, 9, 14.
m ch. 32. 12.
n Deut. 1. 40.
o ver. 11. Ex. 16. 28. Matt. 17. 7.
p Ex. 16. 12.
q ver. 23. ch. 26. 65. & 32. 11. Deut. 1. 35. Heb. 3. 17.
r See ver. 2.
s ch. 1. 45. & 26. 64.
† Heb. *lifted up my hand.* Gen. 14. 22.
t ver. 38. ch. 26. 65. & 32. 12. Deut. 1. 36, 38.
u Deut. 1. 39.
x Ps. 106. 24.

32 But *as for* you, [y] your carcasses, they shall fall in this wilderness.

33 And your children shall ‖[z] wander in the wilderness [a] forty years, and [b] bear your whoredoms, until your carcasses be wasted in the wilderness.

34 [c] After the number of the days in which ye searched the land, *even* [d] forty days (each day for a year shall) ye bear your iniquities, *even* forty years; [e] and ye shall know ‖my breach of promise.

35 [f] I the LORD have said, I will surely do it unto all [g] this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 [h] And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [i] died by the plague before the LORD.

38 [k] But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: [l] and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, [m] we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress [n] the commandment of the LORD? but it shall not prosper.

42 [o] Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: [p] because ye are turned away from the LORD, therefore the LORD will not be with you.

44 [q] But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 [r] Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto [s] Hormah.

CHAP. XV.

The law of the meat-offering, and the drink-offering.

AND the LORD spake unto Moses, saying,

2 [a] Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And [b] will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice [c] in †performing a vow, or in a free-will-offering, or [d] in your solemn feasts, to make a [e] sweet savour unto the LORD, of the herd, or of the flock:

4 Then [f] shall he that offereth his offering unto the LORD bring [g] a meat-offering of a tenth-deal of flour mingled [h] with the fourth *part* of an hin of oil.

5 [i] And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 [k] Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or [l] peace-offerings unto the LORD:

9 Then shall he bring [m] with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD:

11 [o] Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [p] One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 [q] Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of [r] the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 [s] Ye shall offer up a cake of the first of your dough *for* an heave-offering: as *ye do* [t] the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 ¶ And [u] if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be [x] if *aught* be committed by ignorance †without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, [y] with his meat-offering, and his drink-offering, according to the ‖manner, and [z] one kid of the goats for a sin-offering.

25 [a] And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And [b] if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 [c] And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

Before CHRIST 1490.

y 1 Cor. 10. 5. Heb. 3. 17.
‖ Or, *feed.*
z ch. 32. 13. Ps. 107. 40. 1490.
a See Deut. 2. 14.
b Ezek. 23. 35.
c ch. 13. 25.
d Ps. 95. 10. Ezek. 4. 6.
e See 1 Kings 8. 56. Ps. 77. 8. & 105. 42. Heb. 4. 1.
‖ Or *altering of my purpose.*
f ch. 23. 19.
g ver. 27, 29. ch. 26. 65. 1 Cor. 10. 5.
h ch. 13. 31, 32.
i 1 Cor. 10. 10. Heb. 3. 17. Jude 5.
k ch. 26. 65. Josh. 14. 6, 10.
l Ex. 33. 4.
m Deut. 1. 41.
n ver. 25. 2 Chron. 24 20.
o Deut. 1. 42.
p 2 Chron. 15. 2.
q Deut. 1. 43.
r ver. 43. Deut. 1. 44.
s ch. 21. 3. Judg. 1. 17.
a ver. 18. Lev. 23. 10. Deut. 7. 1.
b Lev. 1. 2, 3.
c Lev. 7. 16. & 22. 18, 21.
† Heb. *separating.* Lev. 27. 2.
d Lev. 23. 8, 12, 36. ch. 28. 19, 27. & 29. 2, 8, 13. Deut. 16. 10
e Gen. 8. 21 Ex. 29. 18.
f Lev. 2. 1. & 6. 14.
g Ex. 29. 40 Lev. 23. 13.
h Lev. 14. 10. ch. 28. 5.
i ch. 28. 7, 14.
k ch. 28. 12, 14.

Before CHRIST 1490.

l Lev. 7. 11.
m ch. 28. 12, 14.
o ch. 28.
p ver. 29. Ex. 12. 49. ch. 9. 14.
q ver. 2. Deut. 26. 1.
r Josh. 5. 11, 12.
s Deut. 26. 2, 10. Prov. 3. 9, 10.
t Lev. 2. 14. & 23. 10, 16,
u Lev. 4. 2.
x Lev. 4. 13.
† Heb. *from the eyes.*
y ver. 8, 9, 10.
‖ Or, *ordinance.*
z See Lev. 4. 23. ch. 28. 15. Ezra 6. 17. & 8. 35.
a Lev. 4. 20.
b Lev. 4. 27, 28.
c Lev. 4. 35.

29 [d]Ye shall have one law for him that †sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ [e]But the soul that doeth *aught* †presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath [f]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; [g]his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, [h]they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [i]in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, [k]The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid [m]them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye [n]seek not after your own heart and your own eyes, after which ye use [o]to go a whoring:

40 That ye may remember, and do all my commandments, and be [p]holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAP. XVI.

The rebellion of Korah, Dathan, and Abiram.

NOW [a]Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took *men;*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b]famous in the congregation, men of renown:

3 And [c]they gathered themselves together against Moses and against Aaron, and said unto them, † *Ye take* too much upon you, seeing [d]all the congregation *are* holy, every one of them, [e]and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, [f]he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* [g]holy; and will cause *him* to come near unto him: even *him* whom he hath [h]chosen will he cause to [i]come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* [k]a small thing unto you, that the God of Israel hath [l]separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: [m]and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 [n]*Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou [o]make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into [p]a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, [q]Respect not thou their offering: [r]I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, [s]Be thou and all thy company [t]before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also and Aaron each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [u]the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 [x]Separate yourselves from among this congregation, that I may [y]consume them in a moment.

22 And they [z]fell upon their faces, and said, O God, [a]the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, [b]Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, [c]Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* [d]of mine own mind.

29 If these men die †the common death of all men,

Before CHRIST 1490.

d ver. 15. † Heb. *doth.*
e Deut. 17. 12. Ps. 19. 13. Heb. 10. 26. 1 Pet. 2. 10. † Heb. *with an high hand.*
f 2 Sam. 12. 9. Prov. 13. 13.
g Lev. 5. 1. Ezek. 18. 20
h Ex. 31. 14, 15. & 35. 2, 3.
i Lev 24. 12.
k Ex. 31. 14, 15.
l Lev. 24. 14. 1 Kings 21. 13. Acts 7. 58.
m Deut. 22. 12. Matt. 23. 5.
n See Deut 29. 19. Job 31. 7. Jer. 9. 14. Ezek. 6. 9.
o Ps. 73. 27. & 106. 39. James 4. 4.
p Lev. 11. 44, 45. Rom. 12. 1. Col. 1. 22. 1 Pet. 1. 15, 16.

Before CHRIST about 1471

a Ex. 6. 21. ch. 26. 9. & 27. 3. Jude 11.
b ch. 26. 9.
c Ps. 106. 16. † Heb. It is *much for you.*
d Ex. 19. 6.
e Ex. 29. 45. ch. 14. 14. & 35. 34.
f ch. 14. 5. & 20. 6.
g ver. 3. Lev. 21. 6, 7, 8, 12, 15.
h Ex. 28. 1. ch. 17. 5. 1 Sam. 2. 28. Ps. 105. 26.
i ch. 3. 10. Lev. 10. 3. & 21. 17, 18. Ezek. 40. 46 & 44. 15, 16
k 1 Sam. 18. 23. Isa. 7. 13.
l ch. 3. 41, 45. & 8. 14. Deut. 10. 8.
m Ex. 16. 8. 1 Cor. 3. 5.
n ver. 9.
o Ex. 2. 14. Acts 7. 27, 35.
p Ex. 3. 8. Lev. 20. 24.
† Heb. *bore out.*
q Gen. 4. 4, 5.
r 1 Sam. 12. 3. Acts 20. 33. 2 Cor. 7. 2.
s ver. 6, 7.
t 1 Sam. 12. 3, 7.
u ver. 42. Ex. 16. 7, 10. Lev. 9. 6, 23. ch. 14. 10.
x ver. 45. See Gen. 19 17, 22. Jer. 51. 6. Acts 2. 40. Rev. 18. 4.
y ver. 45. Ex. 32. 10. & 33. 5.
z ver. 45. ch 14. 5.
a ch. 27. 16. Job 12. 10. Eccl. 12. 7. Isa. 57. 16. Zech. 12. 1. Heb. 12. 9.
b Gen. 19. 12, 14. Isa. 52. 11. 2 Cor. 6. 17. Rev. 18. 4.
c Ex. 3. 12. Deut. 18. 22 Zech. 2. 9, 10. & 4. 9. John 5. 36.
d ch. 24. 13. Jer. 23. 16. Ezek. 13. 17 John 5. 30. & 6. 38. † Heb. *as every man dieth.*

or if they be [e] visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD † make [f] a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they [g] go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ [h] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and [i] all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there [k] came out a fire from the LORD, and consumed [l] the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for [m] they are hallowed.

38 The censers of these [n] sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: [o] and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, [p] that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow [q] all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, [r] the cloud covered it, and [s] the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 [t] Get you up from among this congregation, that I may consume them as in a moment. And [u] they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: [x] for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAP. XVII.

Aaron's rod among all the rods of the tribes only flourisheth.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [a] where I will meet with you.

5 And it shall come to pass, *that* the man's rod [b] whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, [c] whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him † a rod apiece, for each prince one, according to their father's houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in [d] the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring [e] Aaron's rod again before the testimony, to be kept [f] for a token against the † rebels; [g] and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 [h] Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAP. XVIII.

1 *The charge of the priests and Levites.* 8 *The priests' portion.* 21 *The Levites' portion.*

AND the LORD said unto Aaron, [a] Thou, and thy sons, and thy father's house with thee, shall [b] bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [c] joined unto thee, and [d] minister unto thee: but [e] thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and [f] the charge of all the tabernacle: [g] only they shall not come nigh the vessels of the sanctuary and the altar, [h] that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: [i] and a stranger shall not come nigh unto you.

5 And ye shall keep [k] the charge of the sanctuary,

Before CHRIST about 1471.

e Ex. 20. 5. & 32. 34. Job 35. 15. Isa. 10. 3. Jer. 5. 9.
† Heb. *create a creature.* Isa. 45. 7.
f Job 31. 3. Isa. 28. 21.
g ver. 33. Ps. 55. 15.
h ch. 26. 10. & 27. 3. Deut. 11. 6. Ps. 106. 17.
i See ver. 17 & ch. 26. 11. 1 Chron. 6. 22, 37.
k Lev. 10. 2. ch. 11. 1. Ps. 106. 18.
l ver. 17.
m See Lev. 27. 28.
n Prov. 20. 2. Hab. 2. 10.
o ch. 17. 10. & 26. 10. Ezek. 14. 8.
p ch. 3. 10. 2 Chron. 26. 18.
q ch. 14. 2. Ps. 106. 25.
r Ex. 40. 34.
s ver. 19. ch. 20. 6.
t ver. 21, 24.
u ver. 22. ch. 20. 6.
x Lev. 10. 6. ch. 1. 53. & 8. 19. & 11. 33. & 18. 5. 1 Chron. 27. 24. Ps. 106. 29.

Before CHRIST about 1471.

a Ex. 25. 22. & 29. 42. 43. & 30. 36.
b ch. 16. 5.
c ch. 16. 11.
† Heb. *a rod for one prince, a rod for one prince.*
d Ex. 38. 21. Num. 18. 2. Acts 7. 44.
e Heb. 9. 4.
f ch. 16. 38.
† Heb. *children of rebellion.*
g ver. 5.
h ch. 1. 51, 53. & 18. 4, 7.
a ch. 17. 12.
b Ex. 28. 38.
c See Gen. 29. 34.
d ch. 3. 6, 7.
e ch. 3. 10.
f ch. 3. 25, 31, 36.
g ch. 16. 40.
h ch. 4. 15.
i ch. 3. 10.
k Ex. 27. 21. & 30. 7. Lev. 24. 3. ch. 8. 2.

and the charge of the altar; [l]that there be no wrath any more upon the children of Israel.

6 And I, behold, I have [m]taken your brethren the Levites from among the children of Israel: [n]to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore [o]thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [p]within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶And the LORD spake unto Aaron, Behold, [q]I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them [r]by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things *reserved* from the fire: every oblation of theirs, every [s]meat-offering of theirs, and every [t]sin-offering of theirs, and every [u]trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 [x]In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; [y]the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto [z]thee, and to thy sons, and to thy daughters with thee, by a statute for ever: [a]every one that is clean in thy house shall eat of it.

12 [b]All the †best of the oil, and all the best of the wine and of the wheat, [c]the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, [d]which they shall bring unto the LORD, shall be thine; [e]every one that is clean in thine house shall eat *of* it.

14 [f]Every thing devoted in Israel shall be thine.

15 Every thing that openeth [g]the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless, [h]the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, [i]according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [k]which *is* twenty gerahs.

17 [l]But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: [m]thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [n]wave-breast and as the right shoulder are thine.

19 [o]All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: [p]it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [q]I *am* thy part and thine inheritance among the children of Israel.

21 And behold, [r]I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* [s]the service of the tabernacle of the congregation.

22 [t]Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, [u]lest they bear sin, †and die.

23 [x]But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 [y]But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, [z]Among the children of Israel they shall have no inheritance.

25 ¶And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* [a]a tenth *part* of the tithe.

27 [b]And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the †best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, [c]then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* [d]your reward for your service in the tabernacle of the congregation.

32 And ye shall [e]bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [f]pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

The water of separation made of the ashes of a red heifer.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, [a]*and* upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her [b]forth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and [c]sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall burn the heifer in his sight; [d]her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take [e]cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 [f]Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

Before CHRIST about 1471.

l ch. 16. 46.
m ch. 3. 12, 45.
n ch. 3. 9. & 8. 19.
o ver. 5. ch. 3. 10.
p Heb. 9. 3, 6.
q Lev. 6. 16, 18, 26. & 7. 6, 32. ch. 5. 9.
r Ex. 29. 29. & 40. 13, 15.
s Lev. 2. 2, 3. & 10. 12, 13.
t Lev. 4. 22. 27. & 6. 25, 26.
u Lev. 5. 1. & 7. 7. & 10. 12. & 14. 13.
x Lev. 6. 16, 18, 26, 29. & 7. 6.
y Ex. 29. 27, 28. Lev. 7. 30, 34.
z Lev. 10. 14. Deut. 18. 3.
a Lev. 22. 2, 3, 11, 12, 13.
b Ex. 23. 19. Deut. 18. 4. Neh. 10. 35, 36.
† Heb. *fat.* ver. 29.
c Ex. 22. 29.
d Ex. 22. 29. & 23. 19. & 34. 26. Lev. 2. 14. *h.* 15. 19. Deut. 26. 2.
e ver. 11.
f Lev. 27. 28.
g Ex. 13. 2. & 22. 29. Lev. 27. 26. ch. 3. 13.
h Ex. 13. 13. & 34. 20.
i Lev. 27. 2, 6. ch. 3. 47.
k Ex. 30. 13. Lev. 27. 25. ch. 3. 47. Ezek. 45. 12
l Deut. 15. 19.
m Lev. 3. 2, 5.
n Ex. 29. 26, 28. Lev. 7. 31, 32, 34.
o ver. 11.
p Lev. 2. 13. 2 Chron. 13. 5.
q Deut. 10. 9. & 12. 12. & 14. 27, 29. & 18. 1, 2. Josh. 13. 14, 33. & 14. 3. & 18. 7. Ps. 16. 5. Ezek. 44. 28
r ver. 24, 26. Lev. 27. 30, 32. Neh. 10. 37. & 12. 44. Heb. 7. 5, 8, 9.
s ch. 3. 7, 8.
t ch. 1. 51.

Before CHRIST about 1471.

u Lev. 22. 9. † Heb. *to die.*
x ch. 3. 7.
y ver. 21.
z ver. 20. Deut. 10. 9. & 14. 27, 29. & 18. 1.
a Neh. 10. 38.
b ver. 30.
† Heb. *fat.* ver. 12.
c ver. 27.
d Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 13. 1 Tim. 5. 18.
e Lev. 19. 8. & 22. 16.
f Lev. 22. 2, 15.
a Deut. 21. 3 1 Sam. 6. 7.
b Lev. 4. 12, 21. & 16. 27. Heb. 13. 11.
c Lev. 4. 6. & 16. 14, 19. Heb. 9. 13.
d Ex. 29. 14. Lev. 4. 11, 12.
e Lev. 14. 4, 6, 49.
f Lev. 11. 25 & 15. 5.



ORIGINAL.—Gustave Doré.

THE CONFUSION OF TONGUES.—Genesis xi



ORIGINAL.—Gustave Dore.

EGYPTIANS URGE MOSES TO DEPART.—Exodus xii. 31–33

9 And a man *that is* clean shall gather up [g] the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel [h] for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ [i] He that toucheth the dead body of any † man shall be unclean seven days.

12 [k] He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, [l] defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because [m] the water of separation was not sprinkled upon him, he shall be unclean; [n] his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent shall be unclean seven days.

15 And every [o] open vessel which hath no covering bound upon it, *is* unclean.

16 And [p] whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the † [q] ashes of the burnt heifer of purification for sin, and † running water shall be put thereto in a vessel:

18 And a clean person shall take [r] hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: [s] and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath [t] defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [u] whatsoever the unclean *person* toucheth shall be unclean; and [x] the soul that toucheth *it* shall be unclean until even.

CHAP. XX.

2 *The children of Israel murmur for want of water.* 7 *Moses, smiting the rock, bringeth forth water at Meribah.*

THEN [a] came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and [b] Miriam died there, and was buried there.

2 [c] And there was no water for the congregation: [d] and they gathered themselves together against Moses and against Aaron.

3 And the people [e] chode with Moses, and spake, saying, Would God that we had died [f] when our brethren died before the LORD!

4 And [g] why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [h] they fell upon their faces: and [i] the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 [k] Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and [l] thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod [m] from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, [n] Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and [o] the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because [p] ye believed me not, to [q] sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 [r] This *is* the water of ‖ Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ [s] And Moses sent messengers from Kadesh unto the king of Edom, [t] Thus saith thy brother Israel, Thou knowest all the travail that hath † befallen us:

15 [u] How our fathers went down into Egypt, [w] and we have dwelt in Egypt a long time; [x] and the Egyptians vexed us, and our fathers:

16 And [y] when we cried unto the LORD, he heard our voice, and [z] sent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 [a] Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, [b] then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, [c] Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom [d] refused to give Israel passage through his border: wherefore Israel [e] turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [f] Kadesh, [g] and came unto Mount Hor.

Before CHRIST about 1471

g Heb. 9. 13.
h ver. 13, 20, 21. ch. 31. 23.
i ver. 16. Lev. 21. 1. ch. 5. 2. & 9. 6, 10. & 31. 19. Lam. 4. 14. Hag. 2. 13.
† Heb. *soul of man.*
k ch. 31. 19.
l Lev. 15. 31
m ver. 9. ch. 8. 7.
n Lev. 7. 20. & 22. 3.
o Lev. 11. 32 ch. 31. 20.
p ver. 11.
† Heb. *dust*
q ver. 9.
† Heb. *living water shall be given.* Gen. 26. 19.
r Ps. 51. 7.
s Lev. 14. 9.
t ver. 13.
u Hag. 2. 13
x Lev 15. 5.

1453.
a ch. 33. 36.
b Ex. 15. 20. ch. 26. 59.
c Ex. 17. 1.
d ch. 16. 19, 42.
e Ex. 17. 2. ch. 14. 2.
f ch. 11. 1, 33. & 14. 37. & 16. 32, 35. & 49.

Before CHRIST 1453.

g Ex. 17. 3.
h ch. 14. 5. & 16. 4, 22, 45.
i ch. 14. 10.
k Ex. 17. 5.
l Neh. 9. 15. Ps. 78. 15, 16 & 105. 41. & 114. 8. Isa. 43. 20. & 48. 21.
m ch. 17. 10.
n Ps. 106. 33.
o Ex. 17. 6. Deut. 8. 15. 1 Cor. 10. 4.
p ch. 27. 14. Deut. 1. 37. & 3. 26. & 32. 51.
q Lev. 10. 3. Ezek. 20. 41. & 36. 23. & 38. 16. 1 Pet. 3. 15.
r Deut. 33. 8 Ps. 95. 8. & 106. 32. &c.
‖ That is, *strife.* See Ex. 17. 7.
s Judg. 11. 16, 17.
t Deut. 2. 4, &c. & 23. 7. Obad. 10. 12.
† Heb. *found us.* Ex. 18. 8.
u Gen. 46. 6. Acts 7. 15.
w Ex. 12. 40
x Ex. 1. 11, &c. Deut. 26. 6. Acts 7. 19.
y Ex. 2. 23. & 3. 7.
z Ex. 3. 2. & 14. 19. & 23. 20. & 33. 2.
a See ch. 21 22. Deut. 2. 27.
b Deut. 2. 6, 28.
c Judg. 11. 17.
d See Deut. 2. 27, 29.
e Deut. 2. 4, 5. 8. Judg. 11. 18.
f ch. 33. 37.
g ch. 21. 4.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [h]gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because [i]ye rebelled against my †word at the water of Meribah.

25 [k]Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 [l]And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [m]Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron [n]thirty days, *even* all the house of Israel.

CHAP. XXI.

7 *The people repenting, are healed by a brazen serpent.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* [a]king Arad the Canaanite, which dwelt in the south, heard tell that Israel came [b]by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 [c]And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [d]I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place ‖ Hormah.

4 ¶ And [e]they journeyed from mount Hor by the way of the Red sea, to [f]compass the land of Edom: and the soul of the people was much ‖ †discouraged because of the way.

5 And the people [g]spake against God, and against Moses, [h]Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and [i]our soul loatheth this light bread.

6 And [k]the LORD sent [l]fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ [m]Therefore the people came to Moses, and said, We have sinned, for [n]we have spoken against the LORD, and against thee; [o]pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [p]Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and [q]pitched in Oboth.

11 And they journeyed from Oboth, and [r]pitched at ‖ Ije-abarim, in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ [s]From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [t]Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, ‖ What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [u]and †lieth upon the border of Moab.

16 And from thence *they went* [x]to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ [y]Then Israel sang this song, † Spring up, O well; ‖ sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* [z]the law-giver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the †country of Moab, to the top of ‖ Pisgah, which looketh [a]toward ‖ Jeshimon.

21 ¶ And [b]Israel sent messengers unto Sihon king of the Amorites, saying,

22 [c]Let me pass through thy land: we will not turn into the fields, or into the vineyards: we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be past thy borders.

23 [d]And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: [e]and he came to Jahaz, and fought against Israel:

24 And [f]Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the †villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared.

28 For there is [g]a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed [h]Ar of Moab, *and* the lords of the high places of Arnon.

29 Wo to thee, Moab! thou art undone, O people of [i]Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even [k]unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [m]Jazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ [n]And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle [o]at Edrei.

34 And the LORD said unto Moses, [p]Fear him not: for I have delivered him into thy hand, and all his people, and his land; and [q]thou shalt do to him as thou

Before CHRIST 1453.

h Gen.25.8. ch. 27. 13. & 31. 2. Deut. 32. 50.
i ver. 12.
† Heb. *mouth.*
k ch. 33. 38. Deut. 32.50.
l Ex. 29.29, 30.
1452.
m ch.33.38. Deut. 10. 6. & 32. 50.
n So Deut. 34. 38.
1452.
a ch. 33.40. See Judg.1 16.
b ch. 13. 21.
c Gen. 28. 20. Judg. 11. 30.
d Lev. 27. 28.
‖ That is, *utter destruction.*
e ch. 20. 22. & 33. 41.
f Judg. 11. 18.
‖ Or, *grieved.*
† Heb. *shortened.*
Ex. 6. 9.
g Ps. 78. 19
h Ex. 16. 3. & 17. 3.
i ch. 11. 6.
k 1 Cor.10.9
l Deut. 8.15
m Ps.78.34.
n ver. 5.
o Ex. 8. 8, 28. 1 Sam. 12. 19. 1 Kings13. 6. Acts 8. 24.
p 2 Kings 18. 4. John 3.14, 15.
q ch. 33. 43.
r ch. 33. 44.
‖ Or, *heaps of Abarim.*
s Deut.2.13

Before CHRIST 1452.

t ch. 22. 36. Judg.11.18
‖ Or, *Vaheb in Suphah.*
u Deut. 2. 18. 29.
† Heb. *leaneth.*
x Judg. 9. 21.
y Ex. 15. 1. Ps. 105.2. & 106. 12.
† Heb. *Ascend.*
‖ Or, *answer.*
z Isa.33.22.
† Heb. *field.*
‖ Or, *the hill.*
a ch. 23.28.
‖ Or, *the wilderness.*
b Deut. 2. 26, 27. Judg.11.19
c ch. 20. 17.
d Deut. 29. 7.
e Deut.2.32 Judg.11.20
f Deut. 2. 33. & 29. 7. Josh. 12. 1, 2. & 24. 8. Neh. 9. 22. Ps. 135. 10, 11. &136.19. Amos 2. 9.
† Heb. *daughters.*
g Jer.48 45, 46.
h Deut.2.9, 18. Isa. 15. 1.
i Judg. 11. 24. 1 Kings 11. 7, 33. 2 Kings 23 13. Jer. 48.7,13
k Jer. 48. 18, 22.
l Isa. 15. 2.
m ch. 32. 1. Jer. 48. 32.
n Deut.3 1. & 29. 7.
o Josh. 13. 12.
p Deut.3.2.
q ver. 24. Ps. 135. 10, 11.&136.20.

didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 [r] So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAP. XXII.

Balak's message for Balaam. 22 An angel would have slain him, if his ass had not saved him.

AND [a] the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 ¶ And [b] Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And [c] Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto [d] the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 [e] He sent messengers therefore unto Balaam the son of Beor to [f] Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the †face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, [g] curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with [h] the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, [i] Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 [k] And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure †I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for [l] they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, †Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: [m] come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [n] If Balak would give me his house full of silver and gold, [o] I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [p] tarry ye also here this night, that I may know what the LORD will say unto me more.

20 [q] And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but [r] yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: [s] and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And [t] the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [u] opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, [x] for now would I kill thee.

30 [y] And the ass said unto Balaam, *Am* not I thine ass, †upon which thou hast ridden ‖ ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD [z] opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [a] bowed down his head, and ‖ fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out †to withstand thee, because *thy* way is [b] perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [c] I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it †displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: [d] but only the word that I shall speak unto thee, that thou shalt speak: so Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, [e] he went out to meet him unto a city of Moab, [f] which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed [g] to promote thee to honour?

Before CHRIST 1452.

r Deut. 3. 3, 4, &c.

a ch. 33. 48.

b Judg. 11. 25.

c Ex. 15. 15.

d ch. 31. 8. Josh. 13. 21.

e Deut. 23. 4. Josh. 13. 22. & 24. 9. Neh. 13. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.

f See ch. 23. 7. Deut. 23. 4.

† Heb. *eye.*

g ch. 23. 7.

h 1 Sam. 9. 7, 8.

i ver. 19.

k Gen. 20. 3. ver. 20.

†Heb. *I shall prevail in fighting against him.*

l ch. 23. 20. Rom. 11. 29.

†Heb. *Be not thou letted from, &c.*

m ver. 6.

n ch. 24. 13.

Before CHRIST 1452.

o 1 Kings 22. 14. 2 Chron. 18. 13.

p ver. 8.

q ver. 9.

r ver. 35. ch. 23. 12, 26. & 24. 13.

s Ex. 4. 24.

t See 2 Kings 6. 17. Dan. 10. 7. Acts 22. 9. 2 Pet. 2. 16. Jude 11.

u 2 Pet. 2. 16.

x Prov. 12. 10.

y 2 Pet. 2. 16.

†Heb. *who hast ridden upon me.*

‖ Or, *ever since thou wast, &c.*

z See Gen. 21. 19. 2 Kings 6. 17. Luke 24. 16, 31.

a Ex. 34. 8.

‖ Or, *bowed himself.*

†Heb. *to be an adversary unto thee.*

b 2 Pet. 2. 14, 15.

c 1 Sam. 15. 24, 30. & 26. 21. 2 Sam. 12. 13. Job 34. 31, 32.

†Heb. *be evil in thine eyes.*

d ver. 20.

e Gen. 14. 17

f ch. 21. 13.

g ver 17. ch. 24. 11.

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? [h]the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto ‖ Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [i]high places of Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

AND Balaam said unto Balak, [a]Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam [b]offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, [c]Stand by thy burnt-offering, and I will go; peradventure the LORD will come [d]to meet me: and whatsoever he sheweth me I will tell thee. And ‖ he went *to* an high place.

4 [e]And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [f]put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he [g]took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, [h]Come, curse me Jacob, and come, [i]defy Israel.

8 [k]How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, [l]the people shall dwell alone, and [m]shall not be reckoned among the nations.

10 [n]Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let †me die [o]the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? [p]I took thee to curse mine enemies, and behold, thou hast blessed *them* altogether.

12 And he answered and said, [q]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ‖ Pisgah, [r]and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and [s]put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, [t]Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 [u]God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and [x]he hath blessed, and I cannot reverse it.

21 [y]He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: [z]the LORD his God *is* with him, [a]and the shout of a king *is* among them.

22 [b]God brought them out of Egypt; he hath as it were [c]the strength of an unicorn.

23 Surely *there is* no enchantment ‖ against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, [d]What hath God wrought!

24 Behold, the people shall rise up [e]as a great lion, and lift up himself as a young lion: [f]he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, [g]All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, [h]Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh [i]toward Jeshimon.

29 And Balaam said unto Balak, [k]Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

1 *Balaam prophesieth the happiness of Israel.* 15 *He prophesieth of the Star of Jacob.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at [a]other times, †to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel [b]abiding *in his tents* according to their tribes, and [c]the Spirit of God came upon him.

3 [d]And he took up his parable, and said, Balaam the son of Beor hath said, and the man †whose eyes are open hath said:

4 He hath said, *which* heard the words of God, which saw the vision of the Almighty, [e]falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, [f]as the trees of lign-aloes [g]which the LORD hath planted, *and* as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* [h]in many waters, and his king shall be higher than [i]Agag, and his [k]kingdom shall be exalted.

8 [l]God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall [m]eat up the nations his enemies, and shall [n]break their bones, and [o]pierce *them* through with his arrows.

Before CHRIST 1452.

h ch. 23. 26. & 24. 13. 1 Kings 22. 14. 2 Chron. 18. 13.
‖ Or, *a city of streets.*
i Deut. 12. 2.
a ver. 29.
b ver. 14. 30.
c ver. 15.
d ch. 24. 1.
‖ Or, *he went solitary.*
e ver. 16.
f ver. 16. ch. 22. 35. Deut. 18. 18 Jer. 1. 9.
g ver. 18. ch. 24. 3, 15, 23. Job 27. 1. & 29. 1. Ps. 78. 2. Ezek. 17. 2. Mic. 2. 4. Hab. 2. 6.
h ch. 22. 6, 11, 17.
i 1 Sam. 17. 10.
k Isa. 47. 12, 13.
l Deut. 33. 28.
m Ex. 33. 16. Ezra 9. 2. Eph. 2. 14.
n Gen. 13. 16. & 22. 17.
† Heb. *my soul*, or, *my life.*
o Ps. 116. 15.
p ch. 22. 11. 17. & 24. 10.
q ch. 22. 38.
‖ Or, *the hill.*
r ver. 1, 2.
s ver. 5. ch. 22. 35.
t Judg. 3. 20.

Before CHRIST 1452.

u 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. Jam. 1. 17. Tit. 1. 2.
x Gen. 12. 2. & 22. 17. Num. 22. 12.
y Rom. 4. 7, 8.
z Ex. 13. 21. & 29. 45, 46. & 33. 14.
a Ps. 89. 15.
b ch. 24. 8.
c Deut. 33. 17. Job 39. 10, 11.
‖ Or, *in.*
d Ps. 31. 19. & 44. 1.
e Gen. 49. 9.
f Gen. 49. 27.
g ver. 12. ch. 22. 38. 1 Kings 22. 14.
h ver. 13.
i ch. 21. 20.
k ver. 1.
a ch. 23. 3, 15.
† Heb. *to the meeting of enchantments.*
b ch. 2. 2, &c.
c ch. 11. 25. 1 Sam. 10. 10. & 19. 20, 23. 2 Chron. 15. 1.
d ch. 23. 7, 18.
† Heb. *who had his eyes shut*, but now opened.
e See 1 Sam. 19. 24. Ezek. 1. 28. Dan. 8. 18. & 10. 15, 16. 2 Cor. 12. 2, 3, 4. Rev. 1. 10, 17.
f Ps. 1. 3. Jer. 17. 8.
g Ps. 104. 16.
h Jer. 51. 13. Rev. 17. 1, 15.
i 1 Sam. 15. 9.
k 2 Sam. 5. 12. 1 Chron. 14. 2.
l ch. 23. 22.
m ch. 14. 9. & 23. 24.
n Ps. 2. 9. Isa. 38. 13. Jer. 50. 17.
o Ps. 45. 5. Jer. 50. 9.

9 [p]He couched, he lay down as a lion, and as a great lion: who shall stir him up? [q]Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶And Balak's anger was kindled against Balaam, and he [r]smote his hands together: and Balak said unto Balaam, [s]I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: [t]I thought to promote thee unto great honour; but lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 [u]If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore, and* [x]I will advertise thee what this people shall do to thy people [y]in the latter days.

15 ¶[z]And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 [a]I shall see him, but not now: I shall behold him, but not nigh: there shall come [b]a Star out of Jacob, and [c]a Sceptre shall rise out of Israel, and shall ‖smite the corners of Moab, and destroy all the children of Sheth.

18 And [d]Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 [e]Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶And when he looked on Amalek, he took up his parable, and said, Amalek *was* ‖the first of the nations, but his latter end ‖*shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless, †the Kenite shall be wasted, ‖until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of [f]Chittim, and shall afflict Asshur, and shall afflict [g]Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and [h]returned to his place: and Balak also went his way.

CHAP. XXV.

6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.*

AND Israel abode in [a]Shittim, and [b]the people began to commit whoredom with the daughters of Moab.

2 And [c]they called the people unto [d]the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [g]Take all the heads of the people, and hang them up before the LORD against the sun, [h]that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [i]the judges of Israel, [k]Slay ye every one his men that were joined unto Baal-peor.

6 ¶And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, [l]who *were* weeping *before* the door of the tabernacle of the congregation.

7 And [m]when Phinehas, [n]the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: So [o]the plague was stayed from the children of Israel.

9 And [p]those that died in the plague were twenty and four thousand.

10 ¶And the LORD spake unto Moses, saying,

11 [q]Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous †for my sake among them) that I consumed not the children of Israel in [r]my jealousy.

12 Wherefore say, [s]Behold, I give unto him my covenant of peace:

13 And he shall have it, and [t]his seed after him, *even* the covenant of [u]an everlasting priesthood: because he was [x]zealous for his God, and [y]made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a †chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of [z]Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶And the LORD spake unto Moses, saying,

17 [a]Vex the Midianites and smite them:

18 For they vex you with their [b]wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAP. XXVI.

The sum of all Israel is taken in the plains of Moab.

AND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 [a]Take the sum of all the congregation of the children of Israel, [b]from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them [c]in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD [d]commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶[e]Reuben the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

Before CHRIST 1452.

p Gen. 49. 9.
q Gen. 12. 3. & 27. 29.
r Ezek. 21. 14, 17. & 22. 13.
s ch. 23. 11. Deut. 23. 4, 5. Josh. 24. 9, 10. Neh. 13. 2.
t ch. 22. 17, 37.
u ch. 22. 18.
x Mic. 6. 5. Rev. 2. 14.
y Gen. 49. 1. Dan. 2. 28. & 10. 14.
z ver. 3, 4.
a Rev. 1. 7.
b Matt. 2. 2. Rev. 22. 16.
c Gen. 49. 10. Ps. 110. 2.
‖ Or, *smite through the princes of Moab.* 2 Sam. 8. 2. Jer. 48. 45.
d 2 Sam. 8. 14. Ps. 60. 8, 9, 12.
e Gen. 49. 10.
‖ Or, *the first of the nations that warred against Israel.* Ex. 17. 8.
‖ Or, shall be *even to destruction.* Ex. 17. 14. 1 Sam. 15. 3, 8.
†Heb. *Kain.* Gen. 15. 19.
‖ Or, *how long* shall it be ere *Asshur carry thee away captive?*
f Gen. 10. 4. Dan. 11. 30.
g Gen. 10. 21, 25.
h See ch. 31. 8.
a ch. 33. 49. Josh. 2. 1. Mic. 6. 5.
b ch. 31. 16. 1 Cor. 10. 8.
c Josh. 22. 17. Ps. 106. 28. Hos. 9. 10.
d Ex. 34. 15, 16. 1 Cor. 10. 20.
e Ex. 20. 5.
f Ps. 106. 29.
g Deut. 4. 3. Josh. 22. 17.
h ver. 11. Deut. 13. 17.
i Ex. 18. 21, 25.
k Ex. 32. 27. Deut. 13. 6, 9, 13, 15.
l Joel 2. 17.
m Ps. 106. 30.
n Ex. 6. 25.
o Ps. 106. 30.
p Deut. 4. 3. 1 Cor. 10. 8.
q Ps. 106. 30.
†Heb. *with my zeal:* See 2 Cor. 11. 2.
r Ex. 20. 5. Deut. 32. 16, 21. 1 Kings 14. 22. Ps. 78. 58. Ezek. 16. 38. Zeph. 1. 18. & 3. 8.
s Mal. 2. 4, 5. & 3. 1.
t See 1 Chron. 6. 4, &c.
u Ex. 40. 15.
x Acts 22. 3. Rom. 10. 2
y Heb. 2. 17.
†Heb. *house of a father.*
z ch. 31. 8. Josh. 13. 21.
a ch. 31. 2.
b ch. 31. 16. Rev. 2. 14.
a Ex. 30. 12. & 38. 25, 26. ch. 1. 2.
b ch. 1. 3.
c ver. 63. ch. 22. 1. & 31. 12. & 33. 48. & 35. 1.
d ch. 1. 1.
e Gen. 46. 8 Ex. 6. 14. 1 Chron. 5. 1.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* [f] famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 [g] And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: [h] and they became a sign.

11 Notwithstanding [i] the children of Korah died not.

12 ¶ The sons of Simeon after their families: of [k] Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [l] Jachin, the family of the Jachinites:

13 Of [m] Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of [n] Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of ‖ Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [o] Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

19 ¶ [p] The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And [q] the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ [r] *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of ‖ Pua, the family of the Punites:

24 Of ‖ Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ [s] *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ [t] The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [u] Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* [x] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ‖ And [y] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of [z] Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ [a] The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [b] Ahiram, the family of the Ahiramites:

39 Of [c] Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were [d] Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ [e] These *are* the sons of Dan after their families: of ‖ Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ [f] *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ [g] *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of [h] Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them, *were* forty and five thousand and four hundred.

51 [i] These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 [k] Unto these the land shall be divided for an inheritance, according to the number of names.

54 [l] To many thou shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

55 Notwithstanding, the land shall be [m] divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

Before CHRIST 1452.

f ch. 16. 1, 2.

g ch. 16. 32, 35.

h ch. 16. 38. See 1 Cor. 10. 6. 2 Pet. 2. 6.

i Ex. 6. 24. 1 Chron. 6. 22.

k Gen. 46. 10. Ex. 6. 15, *Jemuel.*

l 1 Chron. 4. 24, *Jarib.*

m Gen. 46. 10, *Zohar.*

n Gen. 46. 16, *Ziphion.*

‖ Or, *Ezbon*, Gen. 46. 16.

o Gen. 46. 16, *Arodi.*

p Gen. 38. 2, &c. & 46. 12.

q 1 Chron. 2. 3.

r Gen. 46. 13. 1 Chron. 7. 1.

‖ Or, *Phuvah.*

‖ Or, *Job.*

s Gen. 46. 14.

t Gen. 46. 20.

u Josh. 17. 1. 1 Chron. 7. 14, 15.

x Called *Abiezer*, Josh. 17. 2. Judg. 6. 11, 24, 34.

Before CHRIST 1452.

y ch. 27. 1. & 36. 11.

z 1 Chron. 7. 20, *Bered.*

a Gen. 46. 21. 1 Chron. 7. 6.

b Gen. 46. 21, *Ehi.* 1 Chron. 8. 1, *Aharah.*

c Gen. 46. 21, *Muppim and Huppim.*

d 1 Chron. 8. 3, *Addar.*

e Gen. 46. 23.

‖ Or, *Hushim.*

f Gen. 46. 17. 1 Chron. 7. 30.

g Gen. 46. 24. 1 Chron. 7. 13.

h 1 Chron. 7. 13, *Shallum.*

i See ch. 1. 46.

k Josh. 11. 23. & 14. 1.

l ch. 33. 54. † Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.*

m ch. 33. 54. & 34. 13. Josh. 11. 23. & 14. 2.

57 ¶ [n]And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [o]Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 [p]And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And [q]Nadab and Abihu died, when they offered strange fire before the LORD.

62 [r]And those that were numbered of them were twenty and three thousand, all males from a month old and upward: [s]for they were not numbered among the children of Israel, because there was [t]no inheritance given them among the children of Israel.

63 ¶These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel [u]in the plains of Moab by Jordan *near* Jericho.

64 [x]But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They [y]shall surely die in the wilderness. And there was not left a man of them, [z]save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

¶ *The law of inheritance.* 12 *Moses being told of his death, sueth for a suecessor.*

THEN came the daughters of [a]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father [b]died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD [c]in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be †done away from among his family, because he hath no son? [d]Give unto us *therefore* a possession among the brethren of our father.

5 And Moses [e]brought their cause before the LORD.

6 ¶And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: [f]thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel [g]a statute of judgment, as the LORD commanded Moses.

12 ¶And the LORD said unto Moses, [h]Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also [i]shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye [k]rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the [l]water of Meribah in Kadesh in the wilderness of Zin.

15 ¶And Moses spake unto the LORD, saying,

16 Let the LORD, [m]the God of the spirits of all flesh, set a man over the congregation,

17 [n]Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [o]as sheep which have no shepherd.

18 ¶And the LORD said unto Moses, Take thee Joshua the son of Nun, a man [p]in whom *is* the spirit, and [q]lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation: and [r]give him a charge in their sight.

20 And [s]thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel [t]may be obedient.

21 [u]And he shall stand before Eleazar the priest, who shall ask *counsel* for him [x]after the judgment of Urim before the LORD: [y]at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, [z]and gave him a charge as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

Offerings are to be observed.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* [a]my bread for my sacrifices made by fire, *for* †a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, [b]This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot †day by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer †at even:

5 And [c]a tenth *part* of an ephah of flour for a [d]meat-offering, mingled with the fourth *part* of an [e]hin of beaten oil.

6 *It is* [f]a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: [g]in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering:

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-

Before CHRIST 1452.

n Gen. 46. 11. Ex. 6. 16, 17, 18, 19. 1 Chron. 6. 1, 16.

o Ex. 2. 1, 2. & 6. 20.

p ch. 3. 2.

q Lev. 10. 1, 2. ch. 3. 4. 1 Chron. 24. 2.

r See ch. 3. 39.

s ch. 1. 49.

t ch. 18. 20, 23, 24. Deut. 10. 9. Josh. 13. 14, 33. & 14. 3.

u ver. 3.

x ch. 1. Deut. 2. 14, 15.

y ch. 14. 28, 29. 1 Cor. 10. 5, 6.

z ch. 14. 30.

a ch. 26. 33. & 36. 1, 11. Josh. 17. 3.

b ch. 14. 35. & 26. 64, 65.

c ch. 16. 1, 2.

† Heb. *diminished.*

d Josh. 17. 4.

e Ex. 18. 15, 19.

f ch. 36. 2.

g ch. 35. 29.

h ch. 33. 47. Deut. 3. 27. & 32. 49. & 34. 1.

i ch. 20. 24, 28. & 31. 2. Deut. 10. 6.

k ch. 20. 12, 24. Deut. 1. 37. & 32. 51. Ps. 106. 32.

l Ex. 17. 7.

m ch. 16. 22. Heb. 12. 9.

n Deut. 31. 2. 1 Sam. 8. 20. & 18. 13. 2 Chron. 1. 10.

o 1 Kings 22. 17. Zech. 10. 2. Matt. 9. 36 Mark 6. 34.

p Gen. 41. 38. Judg. 3. 10. & 11. 29. 1 Sam. 16. 13, 18.

q Deut. 34. 9.

r Deut. 31. 7.

s See ch. 11. 17, 28. 1 Sam. 10. 6, 9. 2 Kings 2. 15.

t Josh. 1. 16, 17.

u See Josh. 9. 14. Judg. 1. 1. & 20. 18, 23, 26. 1 Sam. 23. 9. & 30. 7.

x Ex. 28. 30.

y Josh. 9. 14. 1 Sam. 22. 10, 13, 15.

z Deut. 3. 28. & 31. 7.

a Lev. 3. 11. & 21. 6, 8. Mal. 1. 7, 12.

† Heb. *a savour of my rest.*

b Ex. 29. 38.

† Heb. *in a day.*

† Heb. *between the two evenings.*

Ex. 12. 6.

c Ex. 16. 36. ch. 15. 4.

d Lev. 2. 1.

e Ex. 29. 40.

f Ex. 29. 42. See Amos 5. 25.

g Ex. 29. 42.

offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof:

10 *This is* [h] the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 ¶And [i] in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And [k] three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And [l] one kid of the goats for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, and his drink-offering.

16 [m] And in the fourteenth day of the first month *is* the passover of the LORD.

17 [n] And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the [o] first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: [p] they shall be unto you without blemish:

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And [q] one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And [r] on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶Also [s] in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [t] two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering and his meat-offering ([u] they shall be unto you without blemish) and their drink-offerings.

CHAP. XXIX.

The offering at the feasts.

AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: [a] it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering, to make an atonement for you:

6 Beside [b] the burnt-offering of the month, and his meat-offering, and [c] the daily burnt-offering, and his meat-offering, and their drink-offerings, [d] according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶And [e] ye shall have on the tenth *day* of this seventh month an holy convocation: and ye shall [f] afflict your souls: ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; [g] they shall be unto you without blemish:

9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin-offering; besides [h] the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶And [i] on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And [k] ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [l] after the manner:

19 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish

Before CHRIST 1452.

h Ezek. 46. 4.
i ch. 10. 10. 1 Sam. 20. 5. 1 Chron. 23. 31. 2 Chron. 2. 4. Ezra 3. 5. Neh. 10. 33. Isa. 1. 13, 14. Ezek. 45. 17. & 46. 6. Hos. 2. 11. Col. 2. 16.
k ch. 15. 4, —12.
l ver. 22. ch. 15. 24.
m Ex. 12. 6, 18. Lev. 23. 5. ch. 9. 3. Deut. 16. 1. Ezek. 45. 21.
n Lev. 23. 6.
o Ex. 12. 16. Lev. 23. 7.
p ver. 31. Lev. 22. 20. ch. 29. 8. Deut. 15. 21
q ver. 15.
r Ex. 12. 16. & 13. 6. Lev. 23. 8.
s Ex. 23. 16. & 34. 22. Lev. 23. 10, 15. Deut. 16. 10. Acts 2. 1.
t See Lev. 23. 18, 19.

Before CHRIST 1452.

u ver. 19.
a Lev. 23. 24.
b ch. 28. 11.
c ch. 28. 3.
d ch. 15. 11, 12.
e Lev. 16. 29. & 23. 27.
f Ps. 35. 13. Isa. 58. 5.
g ch. 28. 19.
h Lev. 16. 3, 5.
i Lev. 23. 33. Deut. 16. 13. Ezek. 45. 25.
k Ezra 3. 4.
l ver. 3, 4, 9, 10. ch. 15. 12. & 28. 7, 14.

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [m] after the manner:

22 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a [n] solemn assembly: ye shall do no servile work *therein:*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall ‖ do unto the LORD in your [o] set feasts, beside your [p] vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP. XXX.

Vows are not to be broken.

AND Moses spake unto [a] the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 [b] If a man vow a vow unto the LORD, or [c] swear an oath to bind his soul with a bond; he shall not † break his word, he shall [d] do according to all that proceedeth out of his mouth.

Before CHRIST 1452.

m ver. 18.

n Lev. 23. 36.

‖ Or, *offer.*
o Lev. 23. 2. 1 Chron. 23. 31. 2 Chron. 31. 3. Ezra 3. 5. Neh. 10. 33. Isa. 1. 14.
p Lev. 7. 11, 16. & 22. 21, 23.

a ch. 1. 4, 16. & 7. 2.
b Lev. 27. 2 Deut. 23. 21 Judg. 11. 30, 35. Eccles. 5. 4.
c Lev. 5. 4. Matt. 14. 9. Acts 23. 14.
† Heb. *profane.* Ps. 55. 20.
d Job 22. 27. Ps. 22. 25. & 50. 14. & 66. 13, 14. & 116. 14, 18. Nah. 1. 15.

Before CHRIST 1452.

† Heb. *her vows* were *upon her.* Ps. 56. 12.

e Gen. 3. 16.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows or of her bonds wherewith she hath bound her soul shall stand; and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband when † she vowed, or uttered aught out of her lips, wherewith she bound her soul:

7 And her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband [e] disallowed her on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity.

16 These *are* the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAP. XXXI.

The Midianites are spoiled, and Balaam slain.

AND the LORD spake unto Moses, saying,

2 [a] Avenge the children of Israel of the Midianites: afterward shalt thou [b] be gathered unto thy people.

a ch. 25. 17.

b ch. 27. 13.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

† Heb. *A thousand of a tribe, a thousand of a tribe.*

5 So there were delivered out of the thousands of

Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and [c] the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and [d] they slew all the [e] males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [f] Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [g] Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And [h] they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the † battle.

15 And Moses said unto them, Have ye saved [i] all the women alive?

16 Behold, [k] these caused the children of Israel, through the [l] counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and [m] there was a plague among the congregation of the LORD.

17 Now therefore [n] kill every male among the little ones, and kill every woman that hath known man by lying with † him.

18 But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And [o] do ye abide without the camp seven days: whosoever hath killed any person, and [p] whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all † that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified [q] with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 [r] And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey † that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

Before CHRIST 1452.

c ch. 10. 9.

d Deut. 20. 13. Judg. 21. 11. 1 Sam. 27. 9. 1 Kings 11 15, 16.

e See Judg. 6. 1, 2, 33.

f Josh. 13. 21.

g Josh. 13. 22.

h Deut. 20. 14.

† Heb. *host of war*

i See Deut. 20. 13. 1 Sam. 15. 3.

k ch. 25. 2.

l ch. 24. 14. 2 Pet. 2. 15. Rev. 2. 14.

m ch. 25. 9.

n Judg. 21. 11.

† Heb. *a male.*

o ch. 5. 2.

p ch. 19. 11, &c.

† Heb. *instrument*, or, *vessel of skins.*

q ch. 19. 9, 17.

r Lev. 11. 25.

† Heb. *of the captivity.*

Before CHRIST 1452.

s Josh. 22. 8. 1 Sam. 30. 4

t See ver. 30. 47. & ch. 18. 26.

u See ver. 42,—47.

‖ Or, *goats.*

x ch. 3. 7, 8, 25. 31, 36. & 18. 3, 4.

y ch. 18. 8, 19.

z ver. 30.

† Heb. *hand.*

† Heb. *found.*

a Ex. 30. 12, 16.

† Heb. *heave-offering.*

27 And [s] divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: [t] one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take [u] one portion of fifty, of the persons, of the beeves, of the asses, and of the ‖ flocks, of all manner of beasts, and give them unto the Levites, [x] which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And three score and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, unto Eleazar the priest, [y] as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even [z] of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our † charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, [a] to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* [b] the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tabernacle of the congregation, [c] *for* a memorial for the children of Israel before the LORD.

CHAP. XXXII.

1 *The Reubenites and Gadites sue for their inheritance on that side Jordan.*
39 *They conquer it.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [a] Jazer, and the land of Gilead, that behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and [b] Nimrah, and Heshbon, and Elealeh, and [c] Shebam, and Nebo, and [d] Beon,

4 *Even* the country [e] which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore † discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, [f] when I sent them from Kadesh-barnea [g] to see the land.

9 For [h] when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 [i] And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [k] from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because [l] they have not † wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: [m] for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them [n] wander in the wilderness forty years, until [o] all the generation that had done evil in the sight of the LORD was consumed.

14 And behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the [p] fierce anger of the LORD toward Israel.

15 For if ye [q] turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But [r] we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 [s] We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; [t] because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [u] Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And [x] the land be subdued before the LORD: then afterward [y] ye shall return, and be guiltless before the LORD, and before Israel; and [z] this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure [a] your sin will find you out.

24 [b] Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 [c] Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 [d] But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So [e] concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [f] Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh, the son of Joseph, [g] the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built [h] Dibon, and Ataroth, and [i] Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And [l] Beth-nimrah, and Beth-haran, [m] fenced cities: and folds for sheep.

37 And the children of Reuben [n] built Heshbon, and Elealeh, and Kirjathaim,

38 And [o] Nebo, and [p] Baal-meon, ([q] their names being changed,) and Shibmah: and † gave other names unto the cities which they builded.

39 And the children of [r] Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses [s] gave Gilead unto Machir, the son of Manasseh; and he dwelt therein.

Before CHRIST 1452.

[b] Deut. 20. 14.

[c] Ex. 30. 16.

[a] ch. 21. 32. Josh. 13. 25. 2 Sam. 24. 5.

[b] ver. 38. *Beth-nimrah.*
[c] ver. 38. *Shibmah.*
[d] ver. 38. *Baal-meon.*
[e] ch. 21. 24, 34.

† Heb. *break.*

[f] ch. 13. 3, 26.
[g] Deut. 1. 22.
[h] ch. 13. 24, 31 Deut. 1. 24, 28.

[i] ch. 14. 11, 21. Deut. 1. 34.

[k] ch. 14. 28, 29. Deut. 1. 35.
[l] ch. 14. 24, 30.
† Heb. *fulfilled after me.*
[m] ch. 14. 24. Deut. 1. 36. Josh. 14. 8, 9.
[n] ch. 14. 33, 34. 35.
[o] ch. 26. 64, 65.

[p] Deut. 1. 34.
[q] Deut. 30. 17. Josh. 22. 16, 18. 2 Chron. 7. 19. & 15. 2.

[r] Josh. 4. 12, 13.

[s] Josh. 22. 4.

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[t] ver. 33. Josh. 12. 1. & 13. 8.

[u] Deut. 3. 18. Josh. 1. 14. & 4. 12, 13.

[x] Deut. 3. 20. Josh. 11. 23. & 18. 1.
[y] Josh. 22. 4.
[z] Deut. 3. 12, 15, 16, 18. Josh. 1. 15. & 13. 8, 32. & 22. 4, 9.
[a] Gen. 4. 7. & 44. 16. Isa. 59. 12.
[b] ver. 16, 34, &c.

[c] Josh. 1. 14.

[d] Josh. 4. 12.

[e] Josh. 1. 13.

[f] Deut. 3. 12,—17. & 29. 8. Josh. 12. 6. & 13. 8 & 22. 4.
[g] ch. 21. 24, 33, 35.

[h] ch. 33. 45, 46.
[i] Deut. 2. 36.

[l] ver. 3. *Nimrah.*
[m] ver. 24.
[n] ch. 21. 27.
[o] Isa. 46. 1.
[p] ch. 22. 41.
[q] See ver. 3. Ex. 23. 13. Josh. 23. 7.
† Heb. *they called by names the names of the cities.*
[r] Gen. 50. 23.
[s] Deut. 3. 12, 13, 15. Josh. 13. 31. & 17. 1.

41 And [t]Jair the son of Manasseh went and took the small towns thereof, and called them [u]Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

Two and forty journeys of the Israelites.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they [a]departed from Rameses in [b]the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out [c]with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* first-born, [d]which the LORD had smitten among them: [e]upon their gods also the LORD executed judgments.

5 [f]And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from [g]Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And [h]they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [i]passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and [k]came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the [l]wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [m]Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [n]wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched [o]at ‖ Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and [p]encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in [q]Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and [r]encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from [s]Bene-jaakan, and [t]encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, [u]and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [w]wilderness of Zin, which *is* Kadesh.

37 And they removed from [x]Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [y]Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [z]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount [a]Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and [b]pitched in Oboth.

44 And [c]they departed from Oboth, and pitched in ‖ Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched [c]in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-[f]diblathaim.

47 And they removed from Almon-diblathaim, [g]and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and [h]pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ‖ [i]Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [k]When ye are passed over Jordan into the land of Canaan;

52 [l]Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [m]ye shall divide the land by lot for an

Before CHRIST 1452.

t Deut.3.14. Josh.13.30. 1 Chron. 2. 21, 22, 23.
u Judg. 10. 4. 1 Kings 4. 13.

a Ex.12.37. 1491.
b Ex. 12. 2. & 13. 4.
c Ex. 14. 8.
d Ex.12.29.
e Ex. 12.12. & 18. 11. Isa. 19. 1. Rev. 12. 8.
f Ex.12.37.
g Ex. 13.20.
h Ex. 14. 2, 9.
i Ex. 14.22. & 15. 22,23.
k Ex.15.27.
l Ex. 16. 1.
m Ex.17. 1. & 19. 2.
1490.
n Ex. 16. 1. & 19. 1, 2.
o ch. 11. 34. ‖ That is, *the graves of lust.*
p ch. 11.35.
q ch. 12.16.

Before CHRIST 1490.

r Deut.10.6
s See Gen. 36. 27. Deut. 10. 6. 1 Chron. 1. 42.
t Deut. 10. 7.
u Deut. 2.8. 1 Kings 9. 26. & 22. 48.
1453.
w ch. 20. 1. & 27. 14.
x ch. 20. 22, 23. & 21. 4.
y ch. 20.25, 28. Deut. 10. 6. & 32. 50.
1452.
z ch. 21. 1, &c.
a ch. 21. 4.
b ch. 21.10.
c ch. 21.11. ‖ Or, *heaps of Abarim.*
d ch. 21.11.
e ch. 32. 34.
f Jer. 48. 22. Ezek. 6. 14.
g ch. 21. 20. Deut. 32. 49.
h ch. 22. 1.
‖ Or, *the plains of Shittim.*
i ch. 25. 1. Josh. 2. 1.
k Deut. 7. 1, 2. & 9. 1. Josh. 3. 17.
l Ex. 23.24, 33. & 34.13. Deut. 7. 2, 5. & 12. 3. Josh.11.12. Judg. 2. 2.
m ch. 26. 53, 54, 55.

inheritance among your families: *and* to the more ye shall †give the more inheritance, and to the fewer ye shall †give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [n] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into [a] the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [b] your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of [c] the salt sea eastward:

4 And your border shall turn from the south [d] to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south [e] to Kadesh-barnea, and shall go on to [f] Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon [g] unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you [h] mount Hor:

8 From mount Hor ye shall point out *your border* [i] unto the entrance of Hamath: and the goings forth of the border shall be to [k] Zedad:

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at [l] Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham [m] to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the †side of the sea [n] of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at [o] the salt sea. This shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, [p] This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 [q] For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [r] Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one [s] prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAP. XXXV.

1 *Eight and forty cities for the Levites, with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 [a] Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* [b] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and †to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* [c] forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [d] of the possession of the children of Israel: [e] from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which †he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [f] When ye be come over Jordan into the land of Canaan;

11 Then [g] ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person †at unawares.

Before CHRIST 1452.

† Heb. *multiply his inheritance.*
† Heb. *diminish his inheritance.*
n Josh. 23. 13. Judg. 2. 3. Ps. 106. 34, 36. See Ex. 23. 33. Ezek. 28. 24.
a Gen. 17. 8. Deut. 1. 7. Ps. 78. 55. & 105. 11. Ezek. 47. 14.
b Josh. 15. 1. See Ezek. 47. 13, &c.
c Gen. 14. 3. Josh. 15. 2.
d Josh. 15. 3
e ch. 13. 26. & 32. 8.
f See Josh. 15. 3, 4.
g Gen. 15. 18. Josh. 15. 4, 47. 1 Kings 8. 65. Isa. 27. 12.
h ch. 33. 37.
i ch. 13. 21. 2 Kings 14. 25.
k Ezek. 47. 15.
l Ezek. 47. 17.
m 2 Kings 23. 33. Jer. 39. 5, 6.
† Heb. *shoulder.*
n Deut. 3. 17. Josh. 11. 2. & 19. 35. Matt. 14. 34. Luke 5. 1.
o ver. 3.
p ver. 1. Josh. 14. 1, 2.
q ch. 32. 33. Josh. 14. 2, 3.
r Josh. 14. 1. & 19. 51.

Before CHRIST 1452.

s ch. 1. 4, 16.

1451.

a Josh 14. 3, 4. & 21. 2. See Ezek. 45. 1, &c. & 48. 8, &c.
b ver. 13. Deut. 4. 41. Josh. 20. 2, 7, 8. & 21. 3, 13, 21, 27, 32, 36, 38.
† Heb. *above them ye shall give.*
c Josh. 21. 41.
d Josh. 21. 3.
e ch. 26. 54.
† Heb. *they inherit.*
f Deut. 19. 2 Josh. 20. 2.
g Ex. 21. 13.
† Heb. *by error.*

12 [g] And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, [i] six cities shall ye have for refuge.

14 [k] Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and [l] for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 [m] And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him † with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 [n] The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But [o] if he thrust him of hatred, or hurl at him [p] by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly [q] without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then [r] the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and [s] he shall abide in it unto the death of the high priest, [t] which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; † he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for [u] a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [x] mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* † guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest

Before CHRIST 1451.

h Deut. 19. 6. Josh. 20. 3, 5, 6.
i ver. 6.
k Deut. 4. 41. Josh. 20. 8.
l ch. 15. 16.
m Ex. 21. 12, 14. Lev. 24. 17. Deut. 19. 11, 12.
† Heb. *with a stone of the hand.*
n ver. 21, 24, 27. Deut. 19. 6, 12. Josh. 20. 3, 5.
o Gen. 4. 8. 2 Sam. 3. 27. & 20. 10. 1 Kings 2. 31, 32.
p Ex. 21. 14. Deut. 19. 11.
q Ex. 21. 13.
r ver. 12. Josh. 20. 6.
s Josh. 20. 6.
t Ex. 29. 7. Lev. 4. 3. & 21. 10.
† Heb. *no blood* shall be *to him.* Ex. 22. 2.
u ch. 27. 11.
x Deut. 17. 6. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.
† Heb. *guilty to die.*

Before CHRIST 1451.

y Ps. 106. 38. Mic. 4. 11.
† Heb. *there can be no expiation for the land.*
z Gen. 9. 6.
a Lev. 18. 25. Deut. 21. 23.
b Ex. 29. 45, 46.
a ch. 26. 29.
b ch. 26. 55. & 33. 54. Josh. 17. 3.
c ch. 27. 1, 7. Josh. 17. 3, 4.
† Heb. *unto whom they shall be.*
d Lev. 25. 10.
e ch. 27. 7.
† Heb. *be wives.*
f ver. 12.
† Heb. *cleave to the, &c.*
g 1 Kings 21. 3.
h 1 Chron. 23. 22.
i ch. 27. 1.
† Heb. to some that were *of the families.*
k ch. 26. 3. & 33. 50.

33 So ye shall not pollute the land wherein ye *are:* for blood [y] it defileth the land: and † the land cannot be cleansed of the blood that is shed therein, but [z] by the blood of him that shed it.

34 [a] Defile not therefore the land which ye shall inhabit, wherein I dwell: for [b] I the LORD dwell among the children of Israel.

CHAP. XXXVI.

The daughters of Zelophehad marry their father's brothers' sons.

AND the chief fathers of the families of the [a] children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, [b] The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and [c] my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe † whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when [d] the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph [e] hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them † marry to whom they think best; [f] only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall † [g] keep himself to the inheritance of the tribe of his fathers.

8 And [h] every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad;

11 [i] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married † into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel [k] in the plains of Moab by Jordan *near* Jericho.

The FIFTH Book of Moses, called DEUTERONOMY.

CHAP. I.

1 Moses' speech rehearsing the story of God's promise, 19 of sending the spies to search the land.

THESE *be* the words which Moses spake unto all Israel [a]on this side Jordan in the wilderness, in the plain over against ‖the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir [b]unto Kadesh-barnea.)

3 And it came to pass [c]in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 [d]After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth [e]in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us [f]in Horeb, saying, Ye have dwelt long [g]enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto †all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have †set the land before you: go in and possess the land which the LORD sware unto your fathers, [h]Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And [i]I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and behold, [k]ye *are* this day as the stars of heaven for multitude.

11 ([l]The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, [m]as he hath promised you!)

12 [n]How can I myself alone bear your cumbrance, and your burden, and your strife?

13 [o]†Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, [p]and †made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and [q]judge righteously between *every* man and his [r]brother, and the stranger *that is* with him.

17 [s]Ye shall not †respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for [t]the judgment *is* God's: and the cause that is too hard for you, [u]bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, [x]we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and [y]we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; [z]fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and [a]I took twelve men of you, one of a tribe:

24 And [b]they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, [c]*It is* a good land which the LORD our God doth give us.

26 [d]Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD [e]hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have †discouraged our heart, saying, [f]The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover, we have seen the sons of the [g]Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 [h]The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God [i]bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [k]ye did not believe the LORD your God,

33 Who went in the way before you, [m]to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, [n]and sware, saying,

35 [o]Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 [p]Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because [q]he hath †wholly followed the LORD.

37 [r]Also the LORD was angry with me, for your sakes, saying, Thou also shalt not go in thither.

38 [s]*But* Joshua the son of Nun, [t]which standeth before thee, he shall go in thither. [u]Encourage him: for he shall cause Israel to inherit it.

39 [x]Moreover, your little ones, which [y]ye said should be a prey, and your children, which in that day [z]had

Before CHRIST 1451.

a Josh. 9, 1, 10. & 22. 4, 7.
‖ Or, *Zuph.*
b Num. 13. 26.
c ch. 9. 23. c Num. 33. 38.
1451.
d Num. 21. 24, 33.
e Num. 21. 33. Josh. 13. 12.
1451.
f Ex. 3. 1.
g See Ex. 19. 1. Num. 10. 11.
† Heb. *all his neighbours.*
† Heb. *given.*
h Gen. 12. 7. & 15. 18. & 17, 7, 8. & 26. 4. & 28. 13.
i Ex. 18. 18. Num. 11. 14.
k Gen. 15 5. ch. 10. 22. & 28. 62.
l 2 Sam. 24. 3.
m Gen. 15. 5. & 22. 17. & 26. 4. Ex. 32. 13.
n 1 Kings 3. 8, 9.
o See Ex. 18. 21. Num. 11. 16, 17.
† Heb. *give.*
p Ex. 18. 25.
† Heb. *gave.*
q ch. 16. 18. John 7. 24.
r Lev. 24. 22.
s Lev. 19. 15. ch. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. James 2. 1.
† Heb. *acknowledge faces.*
t 2 Chron. 19. 6.
u Ex. 18. 22, 26.
x Num. 10. 12. ch. 8. 15. Jer. 2. 6.

Before CHRIST 1490.

y Num. 13. 26.
z Josh. 1. 9.
1490.
a Num. 13. 3.
b Num. 13. 22, 23, 24.
c Num. 13. 27.
d Num. 14. 1, 2, 3, 4. Ps. 106. 24. 25.
e ch. 9. 28.
† Heb. *melted.* Josh. 2. 11.
f Num. 13. 28, 31, 32, 33. ch. 9. 1, 2.
g Num. 13. 28.
h Ex. 14. 14, 25. Neh. 4. 20.
i Ex. 19. 4. ch. 32. 11, 12. Isa. 46. 3, 4. & 63. 9. Hos. 11. 3. See on Acts 13. 18.
k Ps. 106. 24. Jude 5.
l Ex. 13. 21. Ps. 78. 14.
m Num. 10. 33. Ezek. 20. 6.
n ch. 2. 14, 15.
o Num. 14. 22, 23. Ps. 95. 11.
p Num. 14. 24, 30. Josh. 14. 9.
q Num. 14. 24.
† Heb. *fulfilled* to go *after.*
r Num. 20. 12. & 27. 14. ch. 3. 26. & 4. 21. & 34. 4. Ps. 106. 32.
s Num. 14. 30.
t Ex. 24. 13. & 33. 11. See 1 Sam. 16. 22.
u Num. 27. 18, 19. ch. 31. 7, 23.
x Num. 14. 31.
y Num. 14. 3.
z Isa. 7. 15, 16. Rom. 9. 11.

no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 [a] But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, [b] We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, [c] Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and †[d] went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, [e] as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 [f] So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAP. II.

The story is continued, that they were not to meddle with the Edomites, Moabites, nor Ammonites, &c.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, [a] as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [b] long enough: turn you northward.

4 And command thou the people, saying, [c] Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, †no, not so much as a foot-breadth; [d] because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: [e] these forty years the LORD thy God *hath been* with thee: thou hast lacked nothing.

8 [f] And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [g] Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, ‖ Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [h] Ar unto [i] the children of Lot *for* a possession.

10 ([k] The Emims dwelt therein in times past, a people great, and many, and tall as [l] the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 [m] The Horims also dwelt in Seir before-time, but the children of Esau †succeeded them, when they had destroyed them from before them and dwelt in their ‖ stead; as Israel did unto the land of his possession, which the LORD gave unto them.)

13 Now rise up, *said I*, and get you over [n] the ‖ brook Zered: and we went over the brook Zered.

14 And the space in which we came [o] from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; [p] until all the generation of the men of war were wasted out from among the host, [q] as the LORD sware unto them.

15 For indeed the [r] hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto [s] the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [t] Zamzummims;

21 [u] A people great, and many, and tall as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, [x] which dwelt in Seir, when he destroyed [y] the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And [z] the Avims which dwelt in Hazerim, *even* unto [a] Azzah, [b] the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and [c] pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: †begin to possess *it*, and contend with him in battle.

25 [d] This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon [e] with words of peace, saying,

27 [f] Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: [g] only I will pass through on my feet;

29 ([h] As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 [i] But Sihon king of Heshbon would not let us pass by him: for [k] the LORD thy God [l] hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to [m] give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 [n] Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And [o] the LORD our God delivered him before us; and [p] we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and [q] ut-

Before CHRIST 1490.

a Num. 14. 25.
b Num. 14. 40.
c Num. 14. 42.
† Heb. *ye were presumptuous and went up.*
d Num. 14. 44, 45.
e Ps. 118. 12.
f Num. 13. 25. & 20. 1, 22. Judg. 11. 17.
a Num. 14. 25. ch. 1. 40.
b See ver. 7, 14.
c Num. 20. 14.
† Heb. *even to the treading of the sole of the foot.*
d Gen. 36. 8. Josh. 24. 4.
e ch. 8. 2, 3, 4.
f Judg. 11. 18.
g 1 Kings 9 26.
‖ Or, *Use no hostility against Moab.*
h Num. 21. 28.
i Gen. 19. 36, 37.
k Gen. 14. 5.
l Num. 13. 22, 33. ch. 9. 2.
m ver. 22. Gen. 14. 6. & 36. 20.
† Heb. *inherited them.*

Before CHRIST 1451.

‖ Or, *room.*
n Num. 21. 12.
‖ Or, *valley.* Num. 13. 23.
o Num. 13. 26.
p Num. 14. 33. & 26. 64.
q Num. 14. 35. ch. 1. 34, 35. Ezek. 20. 15.
r Ps. 78. 33. & 106. 26.
s Gen. 19. 38.
t Gen. 14. 5. *Zuzims.*
u See ver. 10.
x Gen. 36. 8.
y Gen. 14. 6. & 36. 20, —30. ver. 12.
z Josh. 13. 3.
a Jer. 25. 20.
b Gen. 10. 14. Amos 9. 7.
c Num. 21. 13, 14. Judg. 11. 18, 21.
† Heb. *begin to possess.*
d Ex. 15. 14, 15. ch. 11. 25. Josh. 2. 9, 10.
e ch. 20. 10.
f Num. 21. 21, 22. Judg. 11. 19.
g Num. 20. 19.
h See Num. 20. 18. ch. 23. 3, 4. Judg. 11. 17, 18.
i Num. 21. 23.
k Josh. 11. 20.
l Ex. 4. 21.
m ch. 1. 8.
n Num. 21. 23.
o ch. 7. 2. & 20. 16.
p Num. 21. 24. ch. 29. 7.
q Lev. 27. 28. ch. 7. 2. 26.

terly destroyed † the men, and the women, and the little ones of every city; we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 [r] From Aroer which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: [s] the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [t] Jabbok, nor unto the cities in the mountains, nor unto [u] whatsoever the LORD our God forbade us.

CHAP. III.

23 Moses' prayer to enter into the land. 27 He is permitted to see it.

WHEN we turned, and went up the way to Bashan: and [a] Og the king of Bashan came out against us, he and all his people, to battle [b] at Edrei.

2 And the LORD said unto me, Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [c] Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also the king of Bashan, and all his people: [d] and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, [e] all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king [f] of Heshbon, utterly destroying the men, women, and children of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* [g] Hermon the Sidonians call Sirion; and the Amorites call it [h] Shenir;)

10 [i] All the cities of the plain, and all Gilead, and [k] all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 [l] For only Og king of Bashan remained of the remnant of [m] giants; behold, his bedstead *was* a bedstead of iron; *is* it not in [n] Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, [o] from Aroer, which *is* by the river Arnon, and half mount Gilead, and [p] the cities thereof, gave I unto the Reubenites and to the Gadites.

13 [q] And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 [r] Jair the son of Manasseh took all the country of Argob, [s] unto the coasts of Geshuri, and Maachathi; and [t] called them after his own name, Bashan-havoth-jair, unto this day.

15 [u] And I gave Gilead unto Machir.

16 And unto the Reubenites [w] and unto the Gadites I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, [x] *which is* the border of the children of Ammon:

17 The plain also, and Jordan, and the coast *thereof*, from [y] Chinnereth [z] even unto the sea of the plain, [a] *even* the salt sea, ‖ under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it; [b] ye shall pass over armed before your brethren the children of Israel, all *that are* † meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [c] return every man unto his possession which I have given you.

21 ¶ And [d] I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for [e] the LORD your God he shall fight for you.

23 And [f] I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant [g] thy greatness, and thy mighty hand: for [h] what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see [i] the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD [k] was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 [l] Get thee up into the top of ‖ Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [m] charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in [n] the valley over against Beth-peor.

CHAP. IV.

Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto [a] the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 [b] Ye shall not add unto the word which I command you, neither shall ye diminish *aught* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of [c] Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you statutes, and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them:* for this *is* [d] your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

Before CHRIST 1451.

† Heb. *every city of men, and women, and little ones.*
r ch. 3. 12. & 4. 48. Josh. 13. 9.
s Ps. 44. 3.
t Gen. 32. 22. Num. 21. 24. ch. 3. 16.
u ver. 5, 9, 19.
a Num. 21. 33, &c. ch. 29. 7.
b ch. 1. 4.
c Num. 21. 24.
d Num. 21. 35.
e 1 Kings 4. 13.
f ch. 2. 24. Ps. 135. 10, 11, 12. & 136. 19, 20, 21.
g ch. 4. 48. Ps. 29. 6.
h 1 Chron. 5. 23.
i ch. 4. 49.
k Josh. 12. 5 & 13. 11.
l Amos 2. 9.
m Gen. 14. 5.
n 2 Sam. 12. 26. Jer. 49. 2. Ezek. 21. 20.
o ch. 2. 36. Josh. 12. 2.
p Num. 32. 33. Josh. 12. 6. & 13. 8, &c.
q Josh. 13. 29.
r 1 Chron. 2. 22.
s Josh. 13. 13. 2 Sam. 3. 3. & 10. 6.
t Num. 32. 41.
u Num. 32. 39.
w 2 Sam. 24. 5.
x Num. 21. 24. Josh. 12. 2.

Before CHRIST 1451.

y Num. 34. 11.
z ch. 4. 49. Num. 34. 11. Josh. 12. 3.
a Gen. 14. 3.
‖ Or, *under the springs of Pisgah*, or, *the hill.*
b Num. 32. 20, &c.
† Heb. *sons of power.*
c Josh. 22. 4.
d Num. 27. 18.
e Ex. 14. 14. ch. 1. 30. & 20. 4.
f See 2 Cor. 12. 8, 9.
g ch. 11. 2.
h Ex. 15. 11. 2 Sam. 7. 22. Ps. 71. 19. & 86. 8. & 89. 6, 8.
i Ex. 3. 8. ch. 4. 22.
k Num. 20. 12. & 27. 14. ch. 1. 37. & 31. 2. & 32. 51, 52. & 34. 4. Ps. 106. 32.
l Num. 27. 12.
‖ Or, *the hill.*
m Num. 27. 18, 23. ch. 1. 38. & 31. 3, 7.
n ch. 4. 46. & 34. 6.
a Lev. 19. 37. & 20. 8. & 22. 31. ch. 5. 1. & 8. 1. Ezek. 20. 11. Rom. 10. 5.
b ch. 12. 32. Josh. 1. 7. Prov. 30. 6. Eccl. 12. 13. Rev. 22. 18, 19.
c Num. 25. 4, &c. Josh. 22. 17. Ps. 106. 28, 29.
d Job 28. 28. Ps. 19. 7. & 111. 10. Prov. 1. 7.

7 For [c]what nation *is there so* great, who *hath* [d]God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [g]keep thy soul diligently, [h]lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but [i]teach them thy sons, and thy sons' sons:

10 *Specially* [k]the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the [l]mountain burned with fire unto the †midst of heaven, with darkness, clouds, and thick darkness.

12 [m]And the LORD spake unto you out of the midst of the fire: [n]ye heard the voice of the words, but saw no similitude; [o]† only *ye heard* a voice.

13 [p]And he declared unto you his covenant, which he commanded you to perform, *even* [q]ten commandments; and [r]he wrote them upon two tables of stone.

14 ¶ And [s]the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 [t]Take ye therefore good heed unto yourselves; (for ye saw no manner of [u]similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;)

16 Lest ye [x]corrupt *yourselves*, and [y]make you a graven image, the similitude of any figure, [z]the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou [a]lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* [b]all the host of heaven, shouldest be driven to [c]worship them, and serve them, which the LORD thy God hath ‖divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and [d]brought you forth out of the iron furnace, *even* out of Egypt, [e]to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, [f]the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee *for* an inheritance:

22 But [g]I must die in this land, [h]I must not go over Jordan: but ye shall go over, and possess [i]that good land.

23 Take heed unto yourselves, [k]lest ye forget the covenant of the LORD your God, which he made with you, [l]and make you a graven image, *or* the likeness of any *thing* which the LORD thy God hath forbidden thee.

24 For [m]the LORD thy God *is* a consuming fire, *even* [n]a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and [o]shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and [p]shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 [q]I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD [r]shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And [s]there ye shall serve gods, the work of men's hands, wood and stone, [t]which neither see, nor hear, nor eat, nor smell.

29 [u]But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things †are come upon thee, [x]*even* in the latter days, if thou [y]turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* [z]a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For [a]ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* [b]from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 [c]Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, [d]by temptations, [e]by signs, and by wonders, and by war, and [f]by a mighty hand, and [g]by a stretched-out arm, [h]and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God: [i]*there is* none else beside him.

36 [k]Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because [l]he loved thy fathers, therefore he chose their seed after them, and [m]brought thee out in his sight with his mighty power out of Egypt;

38 [n]To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that [o]the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 [p]Thou shalt keep therefore his statutes and his commandments which I command thee this day, [q]that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses [r]severed three cities on this side Jordan, toward the sun-rising;

42 [s]That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, [t]Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead,

Before CHRIST 1451.

c 2 Sam. 7. 23.
f Ps. 46. 1. & 145. 18. & 148. 14. Isa. 55. 6.
g Prov. 4. 23.
h Prov. 3. 1, 3. & 4. 21.
i Gen. 18. 19. ch. 6. 7. & 11. 19. Ps. 78. 5, 6. Eph. 6. 4.
k Ex. 19. 9, 16. & 20. 18. Heb. 12. 18, 19.
l Ex. 19. 18. ch. 5. 23.
† Heb. *heart.*
m ch. 5. 4, 22.
n ver. 33, 36.
o Ex. 20. 22. 1 Kings 19. 12.
† Heb. *save a voice*
p ch. 9 9, 11.
q Ex. 34. 28.
r Ex. 24. 12. & 31. 18.
s Ex. 21. 1. & ch. 22. & ch. 23.
t Josh. 23. 11.
u Isa. 40. 18.
x Ex. 32. 7.
y Ex. 20. 4, 5. ver. 23. ch. 5. 8.
z Rom. 1. 23.
a ch. 17. 3. Job 31. 26, 27.
b Gen. 2. 1. 2 Kings 17. 16. & 21. 3.
c Rom. 1. 25.
‖ Or, *imparted.*
d 1 Kings 8. 51. Jer. 11. 4.
e Ex. 19. 5. ch. 9. 29. & 32. 9.
f Num. 20. 12. ch. 1. 37. & 3. 26.
g See 2 Pet. 1. 13, 14, 15.
h ch. 3. 27.
i ch. 3. 25.
k ver. 9.
l ver. 16. Ex. 20. 4, 5.
m Ex. 24. 17. ch. 9. 3. Isa. 33. 14. Heb. 12. 29.
n Ex. 20. 5. ch. 6. 15. Isa. 42. 8.

Before CHRIST 1451.

o ver. 16.
p 2 Kings 17. 17, &c.
q ch. 30. 18, 19. Isa. 1. 2. Mic. 6. 2.
r Lev. 26. 33. ch. 28. 62, 64. Neh. 1. 8.
s ch. 28. 64. 1 Sam. 26. 19. Jer. 16. 13.
t Ps. 115. 4, 5. & 135. 15, 16. Isa. 44. 9. & 46. 7.
u Lev. 26. 39, 40. ch. 30. 1, 2, 3. 2 Chron. 15. 4. Neh. 1. 9. Isa. 55. 6, 7. Jer. 29. 12, 13, 14.
† Heb. *have found thee.* Ex. 18. 8. ch. 31. 17.
x Gen. 49. 1. ch. 31. 29. Jer. 23. 20. Hos. 3. 5.
y Joel 2. 12.
z 2 Chron. 30. 9. Neh. 9. 31. Ps. 116. 5. Jonah 4. 2.
a Job 8. 8.
b Matt. 24. 31.
c Ex. 24. 11. & 33. 20. ch. 5. 24, 26.
d ch. 7. 19. & 29. 3.
e Ex. 7. 3.
f Ex. 13. 3.
g Ex. 6. 6.
h ch. 26. 8. & 34. 12.
i ch. 32. 39. 1 Sam. 2. 2. Isa. 45. 5, 18, 22. Mark 12. 29, 32.
k Ex. 19. 9, 19. & 20. 18, 22. & 24. 16. Heb. 12. 18.
l ch. 10. 15.
m Ex. 13. 3, 9, 14.
n ch. 7. 1. & 9. 1, 4, 5.
o ver. 35. Josh. 2. 11.
p Lev. 22. 31.
q ch. 5. 16. & 6. 3, 18. & 12. 25, 28. & 22. 7. Eph. 6. 3.
r Num. 35. 6, 14.
s ch. 19. 4.
t Josh. 20. 8.

of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, [u]in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [x]smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land [y]of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 [z]From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* [a]Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [b]springs of Pisgah.

CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and †keep, and do them.

2 [a]The LORD our God made a covenant with us in Horeb.

3 The LORD [b]made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 [c]The LORD talked with you face to face in the mount, out of the midst of the fire,

5 ([d]I stood between the LORD and you at that time, to shew you the word of the LORD: for [e]ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ [f]I *am* the LORD, thy God, which brought thee out of the land of Egypt, from the house of †bondage.

7 [g]Thou shalt have none other gods before me.

8 [h]Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, [i]visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 [k]And shewing mercy unto thousands of them that love me, and keep my commandments.

11 [l]Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 [m]Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 [n]Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* the [o]sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 [p]And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence [q]through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ [r]Honour thy father and thy mother, as the LORD thy God hath commanded thee; [s]that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 [t]Thou shalt not kill.

18 [u]Neither shalt thou commit adultery.

19 [x]Neither shalt thou steal.

20 [y]Neither shalt thou bear false witness against thy neighbour.

21 [z]Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and [a]he wrote them in two tables of stone, and delivered them unto me.

23 [b]And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and [c]we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [d]liveth.

25 Now therefore why should we die? for this great fire will consume us: [e]if we †hear the voice of the LORD our God any more, then we shall die.

26 [f]For who *is there of* all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and [g]speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [h]they have well said all that they have spoken.

29 [i]O that there were such an heart in them, that they would fear me, and [k]keep all my commandments always, [l]that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, [m]and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: [n]ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in [o]all the ways which the LORD your God hath commanded you, that ye may live, [p]and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW these *are* [a]the commandments, the statutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye †go to possess it:

Before CHRIST 1451.

u ch. 3. 29.
x Num. 21. 24. ch. 1. 4.
y Num. 21. 35. ch. 3. 3, 4.
z ch. 2. 36. & 3. 12.
a ch. 3. 9. Ps. 133. 3.
b ch. 3. 17.
† Heb. *keep to do them.*
1491.
a Ex. 19. 5. ch. 4. 23.
b See Matt. 13. 17. Heb. 8. 9.
c Ex. 19. 9, 19. & 20. 22. ch. 4. 33, 36. & 34. 10.
d Ex. 20. 21. Gal. 3. 19.
e Ex. 19. 16. & 20. 18. & 24. 2.
f Ex. 20. 2, &c. Lev. 26. 1. ch. 6. 4. Ps. 81. 10.
† Heb. *servants.*
g Ex. 20. 3.
h Ex. 20. 4.
i Ex. 34. 7.
k Jer. 32. 18 Dan. 9. 4.
l Ex. 20. 7. Lev. 19. 12. Matt. 5. 33.
m Ex. 20. 8.
n Ex. 23. 12. & 35. 2. Ezek. 20. 12
o Gen. 2. 2. Ex. 16. 29, 30. Heb. 4. 4.
p ch. 15. 15. & 16. 12. & 24. 18, 22.
q ch. 4. 34, 37.

Before CHRIST 1451.

r Ex. 20. 12. Lev. 19. 3. ch. 27. 16. Eph. 6. 2, 3. Col. 3. 20.
s ch. 4. 40.
t Ex. 20. 13. Matt. 5. 21.
u Ex. 20. 14. Luke 18. 20. Jam. 2. 11.
x Ex. 20. 15. Rom. 13. 9.
y Ex. 20. 16.
z Ex. 20. 17. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Rom. 7. 7. & 13. 9.
a Ex. 24. 12. & 31. 18. ch. 4. 13.
b Ex. 20. 18, 19.
c Ex. 19. 19.
d ch. 4. 33. Judg. 13. 22.
e ch. 18. 16. † Heb. *add to hear*
f ch. 4. 33.
g Ex. 20. 19. Heb. 12. 19.
h ch. 18. 17.
i ch. 32. 29. Ps. 81. 13. Isa. 48. 18. Matt. 23. 37 Luke 19. 42.
k ch. 11. 1.
l ch. 4. 40.
m Gal. 3. 19.
n ch. 17. 20. & 28. 14. Josh. 1. 7. & 23. 6. Prov. 4. 27.
o ch. 10. 12. Ps. 119. 6. Jer. 7. 23. Luke 1. 6.
p ch. 4. 40.
a ch. 4. 1. & 5. 31. & 12. 1.
† Heb. *pass over.*

2 [b]That thou mightest fear the LORD thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life; [c]and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, [d]as the LORD God of thy fathers hath promised thee, in [e]the land that floweth with milk and honey.

4 [f]Hear, O Israel: The LORD our God *is* one LORD:

5 And [g]thou shalt love the LORD thy God [h]with all thine heart, and with all thy soul, and with all thy might.

6 And [i]these words which I command thee this day, shall be in thine heart:

7 And [k]thou shalt †teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 [l]And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 [m]And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, [n]which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; [o]when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of †bondage.

13 Thou shalt [p]fear the LORD thy God, and serve him, and [q]shalt swear by his name.

14 Ye shall not [r]go after other gods, [s]of the gods of the people which *are* round about you;

15 (For [t]the LORD thy God *is* a jealous God among you;) [u]lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ [x]Ye shall not tempt the LORD your God, [y]as ye tempted *him* in Massah.

17 Ye shall [z]diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou [a]shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 [b]To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* [c]when thy son asketh thee †in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt; and the LORD brought us out of Egypt [d]with a mighty hand:

22 [e]And the LORD shewed signs and wonders, great and †sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, [f]to fear the LORD our God, [g]for our good always, that [h]he might preserve us alive, as *it is* at this day.

25 And [i]it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAP. VII.

1 *All communion with the nations is forbidden.*

WHEN the [a]LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, [b]the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations [c]greater and mightier than thou;

2 And when the LORD thy God shall [d]deliver them before thee, thou shalt smite them, *and* [e]utterly destroy them, [f]thou shalt make no covenant with them, nor shew mercy unto them:

3 [g]Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: [h]so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall [i]destroy their altars, and break down their †images, and cut down their groves, and burn their graven images with fire.

6 [k]For thou *art* an holy people unto the LORD thy God: [l]the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* [m]the fewest of all people:

8 But [n]because the LORD loved you, and because he would keep [o]the oath which he had sworn unto your fathers, [p]hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, [q]the faithful God, [r]which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And [s]repayeth them that hate him to their face, to destroy them: [t]he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ [u]Wherefore it shall come to pass, †if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee [x]the covenant and the mercy which he sware unto thy fathers:

13 And he will [y]love thee, and bless thee, and multiply thee: [z]he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 [a]Thou shalt be blessed above all people: [a]there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the [b]evil diseases of

Before CHRIST 1451.

b Ex.20.20. ch. 10.12, 13. Ps. 111.10. & 128.1. Eccles. 12. 13.
c ch. 4. 40. Prov. 3.1.2.
d Gen.15.5. & 22. 17.
e Ex. 3. 8.
f Isa. 42.8. Mark 12. 29, 32. John 17. 3. 1 Cor. 8.4,6.
g ch. 10.12. Matt. 22.37 Mark 12. 30. Luke 10. 27.
h 2 Kings 23. 25
i ch. 11. 18. & 32. 46. Ps. 37. 31. & 40. 8. & 119. 11, 98. Prov. 3. 3. Isa. 51. 7.
k ch. 4. 9. & 11. 19. Ps. 78. 4, 5, 6. Eph. 6. 4.
† Heb. *whet*, or, *sharpen.*
l Ex. 13. 9, 16. ch. 11. 18. Prov. 3. 3. & 6. 21. & 7. 3.
m ch.11.20. Isa. 57. 8.
n Josh. 24. 13. Ps. 105. 44.
o ch. 8.10, &c.

† Heb. *bond-men*, or, *servants*
p ch.10.12, 20. & 13. 4. Matt. 4.10. Luke 4. 8.
q Ps. 63.11. Isa. 45. 23. & 65. 16. Jer. 4. 2. & 5. 7. & 12. 16.
r ch. 8.19. & 11. 28. Jer.25. 6.
s ch. 13.7.
t Ex. 20. 5. ch. 4. 24.
u ch. 7. 4. & 11. 17.
x Matt.4.7 Luke 4. 12.
y Ex. 17. 2, 7. Num. 20.3, 4.& 21. 4, 5. 1 Cor. 10. 9.
z ch.11. 13, 22. Ps. 119. 4.
a Ex.15.26. ch. 12. 28. & 13. 18.
b Num. 33. 52, 53.
c Ex.13.14.
† Heb. *to-morrow.*

d Ex. 3. 19. & 13. 3.
e Ex. 7. & 8. & 9.& 10. & 11. & 12. Ps. 135. 9.
† Heb. *evil.*

Before CHRIST 1451.

f ver. 2.
g ch. 10.13. Job 35.7.8. Jer. 32. 39.
h ch. 4. 1. & 8. 1. Ps. 41. 2. Luke 10. 28.
i Lev.18. 5. ch. 24. 13. Rom. 10. 3, 5.

a ch. 31. 3. Ps. 44. 2, 3.

b Gen. 15. 19, &c. Ex. 33. 2.

c ch. 4. 38. & 9. 1.

d ver. 23. ch. 23. 14.
e Lev. 27. 28, 29. Num. 33. 52. ch. 20. 16, 17. Josh. 6. 17. & 8. 24. & 9. 24. & 10. 28,40. & 11. 11, 12.
f Ex.23.32. & 34. 12, 15, 16. Judg. 2. 2. See ch. 20. 10, &c. Josh. 2. 14. & 9. 18. Judg.1.24.
g Josh. 23. 12. 1 Kings11. 2. Ezra 9. 2.
h ch. 6. 15.
i Ex. 23.24. & 34. 13. ch. 12. 2, 3.
† Heb. *statues*, or, *pillars.*
k Ex. 19. 6. ch. 14. 2. & 26. 19. Ps. 50. 5. Jer. 2. 3.
l Ex. 19. 5. Amos 3. 2. 1 Pet. 2. 9.
m ch.10.22.
n ch. 10.15.
o Ex. 32.13. Ps. 105.8, 9, 10. Luke 1. 55, 72, 73.
p Ex. 13.3, 14.
q Isa. 49.7. 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24. 2Thess.3.3. 2 Tim.2.13. Heb. 11.11. 1 John 1.9.
r Ex. 20. 6. ch. 5. 10. Neh. 1. 5. Dan. 9. 4.
s Isa.59.18. Nah. 1. 2.
t ch. 32. 35.
u Lev.26.3. ch. 28. 1.
† Heb. *because.*
x Ps. 105. 8, 9. Luke 1. 55, 72. 73.
y John 14. 21.
z ch. 28. 4.

a Ex.23.26, &c.

b Ex. 9. 14. & 15. 26. ch. 28. 27, 60.

Egypt which thou knowest upon thee; but will lay them upon all *them* that hate thee.

16 And [c]thou shalt consume all the people which the LORD thy God shall deliver thee; [d]thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* [e]a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I, how can I [f]dispossess them?

18 [g]Thou shalt not be afraid of them: *but* shalt well [h]remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 [i]The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 [k]Moreover, the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* [l]among you, [m]a mighty God and terrible.

22 [n]And the LORD thy God will †put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them †unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And [o]he shall deliver their kings into thine hand, and thou shalt destroy their name [p]from under heaven: [q]there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods [r]shall ye burn with fire: thou [s]shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [t]snared therein: for it *is* [u]an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it: [x]for it *is* a cursed thing.

CHAP. VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day [a]shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God [b]led thee these forty years in the wilderness, to humble thee, *and* [c]to prove thee, [d]to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and [e]suffered thee to hunger, and [f]fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth [g]not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD, doth man live.

4 [h]Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

5 [i]Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, [k]to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, [l]a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land †of oil-olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land [m]whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 [n]When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 [o]Lest *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thine herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 [p]Then thy heart be lifted up, and thou [q]forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [r]led thee through that great and terrible wilderness, [s]*wherein were* fiery serpents, and scorpions, and drought, where *there was* no water: [t]who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with [u]manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, [x]to do thee good at thy latter end:

17 [y]And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: [z]for *it is* he that giveth thee power to get wealth, [a]that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, [b]I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, [c]so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Moses dissuadeth them from the opinion of their own righteousness.

HEAR, O Israel: Thou *art* to [a]pass over Jordan this day, to go in to possess nations [b]greater and mightier than thyself, cities great and [c]fenced up to heaven,

2 A people great and tall, [d]the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God *is* he which [e]goeth over before thee: *as a* [f]consuming fire [g]he shall destroy them, and he shall bring them down before thy face: [h]so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 [i]Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but [k]for the wickedness of these nations the LORD doth drive them out from before thee.

5 [l]Not for thy righteousness, or for the uprightness

Before CHRIST 1451.

c ver. 2.
d ch. 13. 8. & 19. 13, 21. & 25. 12.
e Ex. 23. 33. ch. 12. 30. Judg. 8. 27. Ps. 106. 36.
f Num. 33. 53.
g ch. 31. 6.
h Ps. 105. 5.
i ch. 4. 34. & 29. 3.
k Ex. 23. 28. Josh. 24. 12.
l Num. 11. 20. & 14. 9, 14, 42. & 16. 3. Josh. 3. 10.
m ch. 10. 17. Neh. 1. 5. & 4. 14. & 9. 32.
n Ex. 23. 29, 30.
† Heb. *pluck off.*
o Josh. 10. 24, 25, 42. & 12. 1, &c.
p Ex. 17. 14. ch. 9. 14. & 25. 19. & 29. 20.
q ch. 11. 25. Josh. 1. 5. & 10. 8. & 23. 9.
r ver. 5. Ex. 32. 20. ch. 12. 3. 1 Chron. 14. 12.
s Josh. 7. 1, 21.
t Judg. 8. 27. Zeph. 1. 3.
u ch. 17. 1.
x Lev. 27. 28. ch. 13. 17. Josh. 6. 17, 18. & 7. 1.
a ch. 4. 1. & 5. 32, 33. & 6. 1, 2, 3.
b ch. 1. 3. & 2. 7. & 29. 5. Ps. 136. 16. Amos 2. 10.
c Ex. 16. 4. ch. 13. 3.
d 2 Chron. 32. 31. John 2. 25.
e Ex. 16. 2, 3.
f Ex. 16. 12, 14, 35.
g Ps. 104. 29. Matt. 4. 4. Luke 4. 4.
h ch. 29. 5. Neh. 9. 21.
i 2 Sam. 7. 14. Ps. 89. 32. Prov. 3. 12. Heb. 12. 5, 6. Rev. 3. 19.
k ch. 5. 33.

Before CHRIST 1451.

l ch. 11. 10, 11, 12. † Heb. *of olive-tree of oil.*
m ch. 33. 25.
n ch. 6. 11, 12.
o ch. 28. 47. & 32. 15. Prov. 30. 9. Hos. 13. 6.
p 1 Cor. 4. 7.
q Ps. 106. 21.
r Isa. 63. 12, 13, 14. Jer. 2. 6.
s Num. 21. 6. Hos. 13. 5.
t Num. 20. 11. Ps. 78. 15. & 114. 8.
u ver. 3. Ex. 16. 15.
x Jer. 24. 5, 6. Heb. 12. 11.
y ch. 9. 4. 1 Cor. 4. 7.
z Prov. 10. 22. Hos. 2. 8.
a ch. 7. 8, 12.
b ch. 4. 26. & 30. 18.
c Dan. 9. 11, 12.
a ch. 11. 31. Josh. 3. 16. & 4. 19.
b ch. 4. 38. & 7. 1, & 11. 23.
c ch. 1. 28.
d Num. 13. 22, 28, 32, 33.
e ch. 31. 3. Josh. 3. 11.
f ch. 4. 24. Heb. 12. 29.
g ch. 7. 23.
h Ex. 23. 31. ch. 7. 24.
i ch. 8. 17. Rom. 11. 6, 20. 1 Cor. 4. 4, 7.
k Gen. 15. 16. Lev. 18. 24, 25. ch. 18. 12.
l Tit. 3. 5.

of thine heart dost thou go to possess their land: but for the wickedness of these nations, the LORD thy God doth drive them out from before thee, and that he may perform [m] the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* [n] a stiff-necked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [o] from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also [p] in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 [q] When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then [r] I abode in the mount forty days and forty nights, I neither did eat bread, nor drink water:

10 [s] And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, [t] in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, [u] Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are [x] quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, [y] the LORD spake unto me, saying, I have seen this people, and behold, [z] it *is* a stiff-necked people:

14 [a] Let me alone, that I may destroy them, and [b] blot out their name from under heaven: [c] and I will make of thee a nation mightier and greater than they.

15 [d] So I turned and came down from the mount, and [e] the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And [f] I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I [g] fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 ([h] For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) [i] But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [k] I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at [l] Taberah, and at [m] Massah, and at [n] Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise [o] when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and [p] ye believed him not, nor hearkened to his voice.

24 [q] Ye have been rebellious against the LORD from the day that I knew you.

25 [r] Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 [s] I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest [t] the land whence thou broughtest us out, say, [u] Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 [x] Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.

CHAP. X.

1 *God's mercy in restoring the two tables,* 6, *and in continuing the priesthood.*

AT that time the LORD said unto me, [a] Hew thee two tables of stone like unto the first, and come up unto me into the mount, and [b] make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and [c] thou shalt put them in the ark.

3 And I made an ark *of* [d] shittim-wood, and [e] hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And [f] he wrote on the tables, according to the first writing, the ten † commandments, [g] which the LORD spake unto you in the mount, out of the midst of the fire, [h] in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and [i] came down from the mount, and [k] put the tables in the ark which I had made; [l] and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth [m] of the children of Jaakan to [n] Mosera: [o] there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 [p] From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time [q] the LORD separated the tribe of Levi, [r] to bear the ark of the covenant of the LORD, [s] to stand before the LORD to minister unto him, and [t] to bless in his name, unto this day.

9 [u] Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And [x] I stayed in the mount, according to the ‖ first time, forty days and forty nights; and [y] the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 [z] And the LORD said unto me, Arise, † take *thy*

Before CHRIST 1451.

m Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 4. & 28. 13.
n ver. 13. Ex. 32. 9. & 33. 3. & 34. 9.
o Ex. 14. 11. & 16. 2. & 17. 2. Num. 11. 4. & 20. 2. & 25. 2. ch. 31. 27.
p Ex. 32. 4. Ps. 106. 19.

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q Ex. 24. 12, 15.
r Ex. 24. 18. & 34. 28.
s Ex. 31. 18.
t Ex. 19. 17. & 20. 1. ch. 4. 10. & 10. 4. & 18. 16.
u Ex. 32. 7.
x ch. 31. 29. Judg. 2. 17.
y Ex. 32. 9.
z ver. 6. ch. 10. 16. & 31. 27. 2 Kings 17. 14.
a Ex. 32. 10.
b ch. 29. 20. Ps. 9. 5. & 109. 13.
c Num. 14. 12.
d Ex. 32. 15.
e Ex. 19. 18. ch. 4. 11. & 5. 23.
f Ex. 32. 19.
g Ex. 34. 28. Ps. 106. 23.
h Ex. 32. 10, 11.
i Ex. 32. 14. & 33. 17. ch. 10. 10. Ps. 106. 23.
k Ex. 32. 20. Isa. 31. 7.

Before CHRIST 1451.

l Num. 11. 1, 3, 5.
m Ex. 17. 7.
n Num. 11. 4, 34.
o Num. 13. 3. & 14. 1. p Ps. 106. 24, 25.
q ch. 31. 27.
r ver. 18.
s Ex. 32. 11, &c.
t Gen. 41. 57. 1 Sam. 14. 25.
u Ex. 32. 12. Num. 14. 16.
x ch. 4. 20. 1 Kings 8. 51. Neh. 1. 10. Ps. 95. 7.

1491.

a Ex. 34. 1, 2.
b Ex. 25. 10.
c Ex. 25. 16, 21.
d Ex. 25. 5, 10. & 37. 1.
e Ex. 34. 4.
f Ex. 34. 28. † Heb. *words.*
g Ex. 20. 1.
h Ex. 19. 17. ch. 9. 10. & 18. 16.
i Ex. 34. 29.
k Ex. 40. 20.
l 1 Kings 8. 9.
m Num. 33. 31.
n Num. 33. 30.
o Num. 20. 28. & 33. 38.
p Num. 33. 32, 33.
q Num. 3. 6. & 4. 4. & 8. 14. & 16. 9.
r Num. 4. 15.
s ch. 18. 5.
t Lev. 9. 22. Num. 6. 23. ch. 21. 5.
u Num. 18. 20, 24. ch. 18. 1, 2. Ezek. 44. 28.

1491.

x Ex. 34. 28. ch. 9. 18, 25. ‖ Or, *former days.*
y Ex. 32. 14, 33, 34. & 33. 17. ch. 9. 19.
z Ex. 32. 34. & 33. 1. † Heb. *go in journey.*

journey before the people, that they may go in and possess the land which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, [a] what doth the LORD thy God require of thee but [b] to fear the LORD thy God, [c] to walk in all his ways, and [d] to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [e] for thy good?

14 Behold, [f] the heaven and the heaven of heavens *is* the LORD'S thy God, [g] the earth *also*, with all that therein *is*.

15 [h] Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore [i] the foreskin of your heart, and be no more [k] stiff-necked.

17 For the LORD your God *is* [l] God of gods, and [m] Lord of lords, a great God, [n] a mighty, and a terrible, which [o] regardeth not persons, nor taketh reward:

18 [p] He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 [q] Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 [r] Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou [s] cleave, [t] and swear by his name.

21 [u] He *is* thy praise, and he *is* thy God, [x] that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt [y] with three score and ten persons; and now the LORD thy God hath made thee [z] as the stars of heaven for multitude.

CHAP. XI.

18 *A careful study is required in God's words.* 26 *The blessing and curse is set before them.*

THEREFORE thou shalt [a] love the LORD thy God, and [b] keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen [c] the chastisement of the LORD your God, [d] his greatness, [e] his mighty hand, and his stretched-out arm,

3 [f] And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; [g] how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And [h] what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ‖substance that †*was* in their possession, in the midst of all Israel:

7 But [i] your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may [k] be strong, and go in and possess the land, whither ye go to possess it;

9 And [l] that ye may prolong *your* days in the land [m] which the LORD sware unto your fathers to give unto them, and to their seed, [n] a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, [o] where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 [p] But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God †careth for: [q] the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken [r] diligently unto my commandments which I command you this day, [s] to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That [t] I will give *you* the rain of your land in his due season, [u] the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 [x] And I will †send grass in thy fields for thy cattle, that thou mayest [y] eat and be full.

16 Take heed to yourselves, [z] that your heart be not deceived, and ye turn aside, and [a] serve other gods, and worship them;

17 And *then* [b] the LORD'S wrath be kindled against you, and he [c] shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* [d] ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore [e] shall ye lay up these my words in your heart and in your soul, and [f] bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 [g] And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 [h] And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That [i] your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, [k] as the days of heaven upon the earth.

22 ¶ For if [l] ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and [m] to cleave unto him;

23 Then will the LORD [n] drive out all these nations from before you, and ye shall [o] possess greater nations and mightier than yourselves.

24 [p] Every place whereon the soles of your feet shall tread shall be yours: [q] from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 [r] There shall no man be able to stand before you: *for* the LORD your God shall [s] lay the fear of you, and the dread of you upon all the land that ye shall tread upon, [t] as he hath said unto you.

26 ¶ [u] Behold, I set before you this day a blessing and a curse:

27 [x] A blessing, if ye obey the commandments of the LORD your God which I command you this day;

28 And a [y] curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the

Before CHRIST 1451.

a Mic. 6. 8.
b ch. 6. 13
c ch. 5. 33.
d ch. 6. 5. & 11. 13. & 30. 16, 20. Matt. 22. 37.
e ch. 6. 24.
f 1 Kings 8. 27. Ps. 115. 16. & 148. 4.
g Gen. 14. 19. Ex. 19. 5. Ps. 24. 1.
h ch. 4. 37.
i See Lev. 26. 41. ch. 30. 6. Jer. 4. 4. Rom. 2. 28, 29. Col. 2. 11.
k ch. 9. 6, 13.
l Josh. 22. 22. Ps. 136. 2. Dan. 2. 47. & 11. 36.
m Rev. 17. 14. & 19. 16.
n ch. 7. 21.
o 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
p Ps. 68. 5. & 146. 9.
q Lev. 19. 33, 34.
r ch. 6. 13. Matt. 4. 10. Luke 4. 8.
s ch. 11. 22. & 13. 4.
t Ps. 63. 11.
u Ex. 15. 2. Ps. 22. 3. Jer. 17. 14.
x 1 Sam. 12. 24. 2 Sam. 7. 23. Ps. 106. 21, 22.
y Gen. 46. 27. Ex. 1. 5. Acts 7. 14.
z Gen. 15. 5. ch. 1. 10. & 28. 62.
a ch. 10. 12. & 30. 16, 20.
b Zech. 3. 7.
c ch. 8. 5.
d ch. 5. 24.
e ch. 7. 19.
f Ps. 78. 12. & 135. 9.
g Ex. 14. 27, 28. & 15. 9, 10. Ps. 101. 11.
h Num. 16. 1, 31. & 27. 3. Ps. 106. 17.

‖ Or. *living substance which followed them.*
† Heb. was *at their feet.*

i ch. 5. 3. & 7. 19.
k Josh. 1. 6, 7.
l ch. 4. 40. & 5. 16. Prov. 10. 27.
m ch. 9. 5.
n Ex. 3. 8.
o Zech. 14. 18.
p ch. 8. 7.

† Heb. *seeketh.*

q 1 Kings 9. 3.
r ver. 22. ch. 6. 17.
s ch. 10. 12.
t Lev. 26. 4. ch. 28. 12.
u Joel 2. 23. James 5. 7.
x Ps. 104. 14.

† Heb. *give.*

y ch. 6. 11. Joel 2. 19.
z ch. 29. 18. Job 31. 27.
a ch. 8. 19. & 30. 17.
b ch. 6. 15.
c 1 Kings 8. 35. 2 Chron. 6. 26. & 7. 13.
d ch. 4. 26. & 8. 19, 20. & 30. 18. Josh. 23. 13, 15, 16.
e ch. 6. 6. & 32. 46.
f ch. 6. 8.
g ch. 4. 9, 10. & 6. 7.
h ch. 6. 9.
i ch. 4. 40. & 6. 2. Prov. 3. 2. & 4. 10. & 9. 11.
k Ps. 72. 5. & 89. 29.
l ver. 13. ch. 6. 17.
m ch. 10. 20. & 30. 20.
n ch. 4. 38. & 9. 5.
o ch. 9. 1.
p Josh. 1. 3. & 14. 9.
q Gen. 15. 18. Ex. 23. 31. Num. 34. 3, &c.
r ch. 7. 24.
s ch. 2. 25.
t Ex. 23. 27.
u ch. 30. 1, 15, 19.
x ch. 28. 2.
y ch. 28. 15.

way which I command you this day, to go after other gods which ye have not known.

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [z] the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, [a] beside the plains of Moreh?

31 [b] For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe [c] to do all the statutes and judgments which I set before you this day.

CHAP. XII.

1 *Monuments of idolatry are to be destroyed.* 16, 23 *Blood is forbidden.*

THESE [a] *are* the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, [b] all the days that ye live upon the earth.

2 [c] Ye shall utterly destroy all the places, wherein the nations which ye shall ‖ possess served their gods, [d] upon the high mountains, and upon the hills, and under every green tree:

3 And [e] ye shall † overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 [f] Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall [g] choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And [h] thither ye shall bring your burnt-offerings, and your sacrifices, and your [i] tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds, and of your flocks:

7 And [k] there ye shall eat before the LORD your God, and [l] ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, [m] every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.

10 But *when* [n] ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety:

11 Then there shall be [o] a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all † your choice vows which ye vow unto the LORD.

12 And [p] ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as [q] he hath no part nor inheritance with you.

13 [r] Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 [s] But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, [t] thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [u] the unclean and the clean may eat thereof, [x] as of the roe-buck, and as of the hart.

16 [y] Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave-offering of thine hand:

18 [z] But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 [a] Take heed to thyself that thou forsake not the Levite † as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, [b] as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 [c] Even as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 [d] Only † be sure that thou eat not the blood: [e] for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; [f] that it may go well with thee, and with thy children after thee, [g] when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy [h] holy things which thou hast, and [i] thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And [k] thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, [l] that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When [m] the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou † succeedest them, and dwellest in their land;

30 Take heed to thyself [n] that thou be not snared † by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 [o] Thou shalt not do so unto the LORD thy God; for every † abomination to the LORD which he hateth

Before CHRIST 1451.

z ch. 27.12, 13. Josh. 8. 33.

a Gen.12.6. Judg. 7. 1.

b ch. 9. 1. Josh. 1. 11.

c ch. 5. 32. & 12. 32.

a ch. 6. 1.

b ch. 4. 10. 1 Kings 8. 40.

c Ex. 34.13. ch. 7. 5.

‖ Or, *inherit.*

d 2 Kings 16. 4. & 17. 10, 11. Jer. 3. 6.

e Num. 33. 52. Judg. 2. 2.

† Heb. *break down.*

f ver. 31.

g ver. 11. ch. 26. 2. Josh. 9. 27. 1 Kings 8. 29. 2 Chron. 7. 12. Ps. 78. 68.

h Lev. 17. 3, 4.

i ver. 17. ch. 14. 22, 23. & 15. 19, 20.

k ch. 14.26.

l ver.12,18. Lev. 23. 40. ch. 16. 11, 14, 15.& 26. 11. & 27. 7.

m Judg.17. 6. & 21. 25.

n ch.11.31.

o ver. 5,14, 18, 21, 26. & ch.14.23. & 15. 20. & 16. 2, &c. & 17. 8. & 18. 6.& 23.16. & 26. 2. & 31. 11. Josh. 18. 1. 1 Kings 8. 29. Ps. 78. 68.

† Heb. *the choice of your vows.*

p ver. 7.

q ch. 10. 9. & 14. 29.

r Lev. 17.4.

s ver. 11.

Before CHRIST 1451.

t ver. 21.

u ver. 22. x ch. 14. 5. & 15. 22.

y Gen. 9. 4. Lev. 7. 26. & 17. 10. ch. 15. 23. & ver. 23, 24.

z ver.11,12. & ch. 14.23.

a ch. 4.27.

† Heb. *all thy days.*

b Gen. 15. 18. & 28.14. Ex. 34. 24. ch. 11. 24. & 19. 8.

c ver. 15.

d ver. 16.

† Heb. *be strong.*

e Gen. 9. 4. Lev 17.11, 14.

f ch. 4. 40. Isa. 3. 10.

g Ex. 15.26. ch. 13. 18. 1 Kings 11. 38.

h Num. 5. 9, 10. & 18. 19.

i 1 Sam. 1. 21, 22, 24.

k Lev. 1. 5, 9, 13. & 17. 11.

l ver. 25.

m Ex. 23. 23. ch. 19.1. Josh. 23. 4.

† Heb. *inheritest* or, *possessest them.*

n ch. 7. 16.

† Heb. *after them.*

o ver. 4. Lev. 18. 3, 26, 30. 2 Kings 17. 15.

† Heb. *abomination of the.*

have they done unto their gods; for [p] even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: [q] thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

1 *Enticers to idolatry are to be stoned to death.* 16 *Idolatrous cities are not to be spared.*

IF there arise among you a prophet, or a [a] dreamer of dreams, [b] and giveth thee a sign or a wonder,

2 And [c] the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [d] proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall [e] walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and [f] cleave unto him.

5 And [g] that prophet, or that dreamer of dreams, shall be put to death; because he hath †spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. [h] So shalt thou put the evil away from the midst of thee.

6 ¶ [i] If thy brother, the son of thy mother, or thy son, or thy daughter, or [k] the wife of thy bosom, or thy friend, [l] which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt [m] not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But [n] thou shalt surely kill him; [o] thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt from the house of †bondage.

11 And [p] all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

12 ¶ [q] If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, ‖ the children of Belial, [r] are gone out from among you, and have [s] withdrawn the inhabitants of their city, saying, [t] Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [u] destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt [x] burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be [y] an heap for ever; it shall not be built again.

17 And [z] there shall cleave nought of the ‖ cursed thing to thine hand: that the LORD may [a] turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, [b] as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, [c] to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

3 *What may and what may not be eaten,* 4 *of beasts,* 9 *of fishes,* 11 *of fowls.*

YE *are* [a] the children of the LORD your God: [b] ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 [c] For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ [d] Thou shalt not eat any abominable thing.

4 [e] These *are* the beasts which ye shall eat: The ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild-goat, and the ‖ †pygarg, and the wild-ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, [f] nor touch their dead carcass.

9 ¶ [g] These ye shall eat, of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 [h] But these *are they* of which ye shall not eat: The eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And [i] every creeping thing that flieth *is* unclean unto you: [k] they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ [l] Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: [m] for thou *art* an holy people unto the LORD thy God. [n] Thou shalt not seethe a kid in his mother's milk.

22 [o] Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 [p] And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the [q] firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always

Before CHRIST 1451.

p Lev. 18. 21. & 20. 2. ch. 18. 10. Jer. 32. 35. Ezek. 23. 37
q ch. 4. 2. & 13. 18. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.
a Zech. 10. 2.
b Matt. 24. 24. 2 Thess. 2. 9.
c See ch. 18. 22. Jer. 28. 9. Matt. 7. 22.
d ch. 8. 2. See Matt. 24. 24. 1 Cor. 11. 19. 2 Thess. 2. 11. Rev. 13. 14.
e 2 Kings 23. 3. 2 Chron. 34. 31.
f ch. 10. 20. & 30. 20.
g ch. 18. 20. Jer. 14. 15. Zech 13. 3.
† Heb. *spoken revolt against the* LORD.
h ch. 17. 7. & 22. 21, 22, 24. 1 Cor. 5. 13.
i ch. 17. 2.
k See Gen. 16. 5. ch. 28. 54. Prov. 5. 20. Mic. 7. 5.
l 1 Sam. 18. 1, 8. & 20. 17.
m Prov. 1. 10.
n ch. 17. 5.
o ch. 17. 7. Acts 7. 58.
† Heb. *bond-men.*
p ch. 17. 13. & 19. 20.
q Josh. 22. 11. &c. Judg. 20. 1, 2.
‖ Or, *naughty men*; See Judg. 19. 22. 1 Sam. 2. 12. & 25. 17, 25. 1 Kings 21. 10, 13. 2 Cor. 6. 15.
r 1 John 2. 19. Jude 19.
s 2 Kings 17. 21.
t ver. 2, 6.
u Ex. 22. 20. Lev. 27. 28. Josh. 6. 17, 21.
x Josh. 6. 24.
y Josh. 8. 28. Isa. 17. 1. & 25. 2. Jer. 49. 2.

Before CHRIST 1451.

z ch. 7. 26. Josh. 6. 18.
‖ Or, *devoted.*
a Josh. 6. 26.
b Gen. 22. 17. & 26. 4, 24. & 28. 14.
c ch. 12. 25, 28, 32.
a Rom. 8. 16. & 9. 8, 26. Gal. 3. 26.
b Lev. 19. 28. & 21. 5. Jer. 16. 6. & 41. 5. & 47. 5. 1 Thess. 4. 13.
c Lev. 20. 26. ch. 7. 6. & 26. 18, 19.
d Ezek. 4. 14. Acts 10. 13, 14.
e Lev. 11. 2, &c.
‖ Or, *bison.*
† Heb. *dishon.*
f Lev. 11. 26, 27.
g Lev. 11. 9.
h Lev. 11. 13.
i Lev. 11. 20.
k See Lev. 11. 21.
l Lev. 17. 15. & 22. 8. Ezek. 4. 14.
m ver. 2.
n Ex. 23. 19. & 34. 26.
o Lev. 27. 30. ch. 12. 6, 17. Neh. 10. 37.
p ch. 12. 5, 6, 7, 17, 18.
q ch. 15. 19, 20.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* [r]if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul †desireth: [s]and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And [t]the Levite that *is* within thy gates; thou shalt not forsake him: for [u]he hath no part nor inheritance with thee.

28 ¶ [x]At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 [y]And the Levite, (because [z]he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that [a]the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAP. XV.

1 *The seventh year a year of release for the poor.* 19 *All firstling males of cattle to be sanctified unto the Lord.*

AT the end of [a]*every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every †creditor that lendeth *aught* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 [b]Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release:

4 ‖Save when there shall be no poor among you; [c]for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only [d]if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [e]thou shalt lend unto many nations, but thou shalt not borrow; and [f]thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, [g]thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

8 [h]But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a †thought in thy †wicked heart, saying, The seventh year, the year of release, is at hand; and thine [i]eye be evil against thy poor brother, and thou givest him nought; and [k]he cry unto the LORD against thee, and [l]it be sin unto thee.

10 Thou shalt surely give him, and [m]thine heart shall not be grieved when thou givest unto him: because that [n]for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For [o]the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [p]if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath [q]blessed thee thou shalt give unto him.

15 And [r]thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, [s]if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee: for he hath been worth [t]a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ [u]All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 [x]Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 [y]And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: [z]the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 [a]Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAP. XVI.

1 *The feast of the passover,* 9 *of weeks,* 13 *of tabernacles.*

OBSERVE the [a]month of Abib, and keep the passover unto the LORD thy God: for [b]in the month of Abib the LORD thy God brought thee forth out of Egypt [c]by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and [d]the herd, in the [e]place which the LORD shall choose to place his name there.

3 [f]Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for thou camest forth out of the land of Egypt in haste:) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 [g]And there shall be no leavened bread seen with thee in all thy coasts seven days; [h]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not ‖sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice

Before CHRIST 1451.

r ch. 12.21

† Heb. *asketh of thee.*
s ch. 12. 7, 18. & 26.11.
t ch. 12.12, 18, 19.
u Num.18. 20. ch. 18. 1, 2.
x ch. 26.12. Amos 4. 4.
y ch. 26.12.
z ver. 27. ch. 12. 12.
a ch.15.10. Prov. 3. 9, 10. See Mal. 3. 10.

a Ex. 21.2. & 23.10.11. Lev. 25. 2, 4. ch. 31. 10. Jer. 34. 14.
† Heb. *master of the lending of his hand.*
b See ch. 23. 20.
‖ Or, *To the end that there be no poor amongyou.*
c ch. 28. 8.
d ch. 28.
c ch. 28.12, 44.
f ch.28.13. Prov. 22.7.
g 1 John 3. 17.
h Lev. 25. 35. Matt. 5.42. Luke 6.34, 35.
† Heb. *word.*
† Heb. *Belial.*
i ch. 28.54, 56. Prov. 23. 6. & 28. 22.
Matt.20.15.
k ch. 24.15.
l Matt. 25. 41, 42.
m 2 Cor. 9. 5, 7.
n ch. 14.29. & 24. 19. Ps. 41. 1. Prov. 22.9.
o Matt. 26. 11. Mark 14.7. John 12.8.

Before CHRIST 1451.

p Ex. 21.2. Lev. 25.39. Jer. 34. 14.
q Prov. 10. 22.
r ch. 5. 15. & 16. 12.
s Ex. 21. 5, 6.
t See Isa. 16. 14. & 21. 16.
u Ex. 13.2. & 34. 19. Lev. 27.26. Num. 3.13.
x ch. 12. 5, 6, 7, 17. & 14. 23. & 16. 11, 14.
y Lev. 22 20. ch. 17. 1.
z ch. 12.15, 22.
a ch. 12.16, 23.

a Ex. 12.2, &c.
b Ex. 13. 4. & 34. 18.
c Ex.12.29, 42.
d Num. 28. 19.
e ch. 12. 5, 26.
f Ex.12.15, 19, 39. &13. 3, 6, 7. & 34. 18.
g Ex. 13.7.
h Ex.12.10. & 34. 25.
‖ Or, *kill.*

the passover [t]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [k]roast and eat *it* [l]in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and [m]on the seventh day *shall be* a †solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ [n]Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with ‖a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, [o]according as the LORD thy God hath blessed thee:

11 And [p]thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 [q]And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ [r]Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy †corn, and thy wine.

14 And [s]thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates:

15 [t]Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ [u]Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [x]they shall not appear before the LORD empty:

17 Every man *shall give* †as he is able, [y]according to the blessing of the LORD thy God which he hath given thee.

18 ¶ [z]Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 [a]Thou shalt not wrest judgment; [b]thou shalt not respect persons, [c]neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‖words of the righteous.

20 †That which is altogether just shalt thou follow, that thou mayest [d]live, and inherit the land which the LORD thy God giveth thee.

21 ¶ [e]Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 [f]Neither shalt thou set thee up *any* ‖image; which the LORD thy God hateth.

CHAP. XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.*

THOU [a]shalt not sacrifice unto the LORD thy God *any* bullock, or ‖sheep, wherein is blemish, *or* any evil favouredness, for that *is* an abomination unto the LORD thy God.

2 ¶ [b]If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, [c]in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [d]the sun, or moon, or any of the host of heaven, [e]which I have not commanded;

4 [f]And it be told thee, and thou hast heard *of it*, and inquired diligently, and behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and [g]shalt stone them with stones, till they die.

6 [h]At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 [i]The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So [k]thou shalt put the evil away from among you.

8 ¶ [l]If there arise a matter too hard for thee in judgment, [m]between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, [n]and get thee up into the place which the LORD thy God shall choose;

9 And [o]thou shalt come unto the priests the Levites, and [p]unto the judge that shall be in those days, and inquire; [q]and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And [r]the man that will do presumptuously, †and will not hearken unto the priest [s]that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and [t]thou shalt put away the evil from Israel.

13 [u]And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [x]I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee [y]whom the LORD thy God shall choose: *one* [z]from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply [a]horses to himself, nor cause the people [b]to return to Egypt, to the end that he should multiply horses: forasmuch as [c]the LORD hath said unto you, [d]Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that [e]his heart turn not away: neither shall he greatly multiply to himself silver and gold.

Before CHRIST 1451.

i Ex. 12. 6.
k Ex. 12. 8, 9. 2 Chron. 35. 13.
l 2 Kings 23. 23. John 2. 13, 23. & 11. 55.
m Ex. 12. 16. & 13. 6. Lev. 23. 8.
† Heb. *restraint.*
Lev. 23. 36.
n Ex. 23. 16. & 34. 22. Lev. 23. 15. Num. 28. 26. Acts 2. 1.
‖ Or, *sufficiency.*
o ver. 17. 1 Cor. 16. 2.
p ch. 12. 7, 12, 18. ver. 14.
q ch. 15. 15.
r Ex. 23. 16. Lev. 23. 34. Num. 29. 12.
† Heb. *floor, and thy wine-press.*
s Neh. 8. 9, &c.
t Lev. 23. 39, 40.
u Ex. 23. 14, 17. & 34. 23.
x Ex. 23. 15. & 34. 20.
† Heb. *according to the gift of his hand.*
2 Cor. 8. 12.
y ver. 10.
z ch. 1. 16. 1 Chron. 23. 4. & 26. 29. 2 Chron. 19. 5. 8.
a Ex. 23. 2, 6. Lev. 19. 15.
b ch. 1. 17. Prov. 24. 23.
c Ex. 23. 8. Prov. 17. 23. Eccles. 7. 7.
‖ Or, *matters.*
† Heb. *Justice, justice.*
d Ezek. 18. 5, 9.
e Ex. 34. 13. 1 Kings 14. 15. & 16. 33. 2 Kings 17. 16. & 21. 3. 2 Chron. 33. 3.
f Lev. 26. 1.
‖ Or, *statue*, or, *pillar.*
a ch. 15. 21. Mal. 1. 8, 13, 14.
‖ Or, *goat.*

Before CHRIST 1451.

b ch. 13. 6.
c Josh. 7. 11, 15. & 23. 16. Judg. 2. 20. 2 Kings 18. 12. Hos. 8. 1.
d ch. 4. 19. Job 31. 26.
e Jer. 7. 22, 23, 31. & 19. 5. & 32. 35.
f ch. 13. 12, 14.
g Lev. 24. 14, 16. ch. 13. 10. Josh. 7. 25.
h Num. 35. 30. ch. 19. 15. Matt 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.
i ch. 13. 9. Acts 7. 58.
k ver. 12. ch. 13. 5. & 19. 19.
l 2 Chron. 19. 10. Hag. 2. 11. Mal. 2. 7.
m See Ex. 21. 13, 20, 22, 28. & 22. 2. Num. 35. 11, 16, 19. ch. 19. 4, 10, 11.
n ch. 12. 5. & 19. 17. Ps. 122. 5.
o See Jer. 18. 18.
p ch. 19. 17.
q Ezek. 44. 24.
r Num. 15. 30. Ezra 10. 8. Hos. 4. 4.
† Heb. *not to hearken.*
s ch. 18. 5, 7.
t ch. 13. 5.
u ch. 13. 11. & 19. 20.
x 1 Sam. 8. 5, 19, 20.
y See 1 Sam. 9. 15. & 10. 24. & 16. 12. 1 Chron. 22. 10.
z Jer. 30. 21.
a 1 Kings 4. 26. & 10. 26, 28. Ps. 20. 7. *b* Isa. 31. 1. Ezek. 17. 15.
c Ex. 13. 17. Num. 14. 3, 4.
d ch. 28. 68. Hos. 11. 5.
e See Jer. 42. 15.
e See 1 Kings 11. 3, 4.

18 [f]And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [g]*that which is* before the priests the Levites.

19 And [h]it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he [i]turn not aside from the commandment *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAP. XVIII.

1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 15 *Christ the prophet is to be heard.*

THE priests the Levites, *and* all the tribe of Levi, [a]shall have no part nor inheritance with Israel: they [b]shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and [c]they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 [d]The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For [e]the LORD thy God hath chosen him out of all thy tribes, [f]to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he [g]sojourned, and come with all the desire of his mind [h]unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [i]as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like [k]portions to eat, beside †that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, [l]thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter [m]to pass through the fire, [n]*or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 [o]Or a charmer, or a consulter with familiar spirits, or a wizard, or a [p]necromancer.

12 For all that do these things *are* an abomination unto the LORD: and [q]because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be ‖ perfect with the LORD thy God.

14 For these nations, which thou shalt ‖ possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ [r]The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the LORD thy God in Horeb [s]in the day of the assembly, saying, [t]Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Before CHRIST 1451.

f 2 Kings 11. 12.
g ch. 31. 9, 26. See 2 Kings 22. 8.
h Josh. 1. 8. Ps. 119. 97, 98.
i ch. 5. 32. 1 Kings 15. 5.
a Num. 18. 20. & 26. 62. ch. 10. 9.
b Num. 18. 8, 9. 1 Cor. 9. 13.
c Lev. 7. 30,—34.
d Ex. 22. 29. Num. 18. 12, 24.
e Ex. 28. 1. Num. 3. 10.
f ch. 10. 8. & 17. 12.
g Num. 35. 2, 3.
h ch. 12. 5.
i 2 Chron. 31. 2.
k 2 Chron. 31. 4. Neh. 12. 44, 47.
† Heb. *his sales by the fathers.*
l Lev. 18. 26, 27, 30. ch. 12. 29, 30, 31.
m Lev. 18. 21. ch. 12. 31.
n Lev. 19. 26, 31. & 20. 27. Isa. 8. 19.
o Lev. 20. 27.
p 1 Sam. 28. 7.
q Lev. 18. 24, 25. ch. 9. 4.
‖ Or, *upright*, or, *sincere.* Gen. 17. 1.
‖ Or, *inherit.*
r ver. 18. John 1. 45. Acts 3. 22. & 7. 37.
s ch. 9. 10.
t Ex. 20. 19. Heb. 12. 19.

Before CHRIST 1451.

u ch. 5. 28.
x ver. 15. John 1. 45. Acts 3. 22. & 7. 37.
y Isa. 51. 16. John 17. 8.
z John 4. 25. & 8. 28. & 12. 49, 50.
a Acts 3. 23.
b ch. 13. 5. Jer. 14. 14, 15. Zech. 13. 3.
c ch. 13. 1, 2. Jer. 2. 8.
d Jer. 28. 9.
e See ch. 13. 2.
f ver. 20.
a ch. 12. 29.
† Heb. *inheritest*, or, *possessest.*
b Ex. 21. 13. Num. 35. 10, 14. Josh. 20. 2.
c Num. 35. 15. ch. 4. 42.
† Heb. *from yesterday the third day.*
† Heb. *iron.*
† Heb. *wood.*
† Heb. *findeth.*
d Num. 35. 12.
† Heb. *smite him in life.*
† Heb. *from yesterday the third day.*
e Gen. 15. 18. ch. 12. 20.
f Josh. 20. 7, 8.
g Ex. 21. 12, &c. Num. 35. 16, 24. ch. 27. 24. Prov. 28. 17.
† Heb. *in life.*

17 And the LORD said unto me, [u]They have well *spoken that* which they have spoken.

18 [x]I will raise them up a Prophet from among their brethren, like unto thee, and [y]will put my words in his mouth; [z]and he shall speak unto them all that I shall command him.

19 [a]And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But [b]the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or [c]that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 [d]When a prophet speaketh in the name of the LORD, [e]if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it [f]presumptuously: thou shalt not be afraid of him.

CHAP. XIX.

1 *The cities of refuge.* 15 *Two witnesses at the least.* 16 *The punishment of a false witness.*

WHEN the LORD thy God [a]hath cut off the nations, whose land the LORD thy God giveth thee, and thou †succeedest them, and dwellest in their cities, and in their houses;

2 [b]Thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And [c]this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not †in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the †head slippeth from the †helve, and †lighteth upon his neighbour, that he die; he shall flee unto one of these cities, and live:

6 [d]Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and †slay him; whereas he *was* not worthy of death, inasmuch as he hated him not †in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [e]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; [f]then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But [g]if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him †mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 [h]Thine eye shall not pity him, [i]but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ [k]Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ [l]One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness [m]rise up against any man to testify against him ‖ *that which is* wrong;

17 Then both the men between whom the controversy *is* shall stand before the LORD, [n]before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 [o]Then shall ye do unto him, as he had thought to have done unto his brother: so [p]shalt thou put the evil away from among you.

20 [q]And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 [r]And thine eye shall not pity; *but* [s]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

The priest's exhortation to encourage the people to battle.

WHEN thou goest out to battle against thine enemies, and seest [a]horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* [b]with thee, which brought thee up out of the land of Egypt.

2 And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts †faint, fear not, and do not †tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, [c]to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [d]dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* †eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 [e]And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, [f]What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart †faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies †to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, [g]then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, [h]thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [i]the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou †take unto thyself: and [k]thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But [l]of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That [m]they teach you not to do after all their abominations which they have done unto their gods; so should ye [n]sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down (‖ for the tree of the field *is* man's *life*) †to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until †it be subdued.

CHAP. XXI.

18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley;

5 And the priests the sons of Levi shall come near, (for [a]them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD,) and [b]by their †word shall every controversy and every stroke be *tried;*

6 And all the elders of that city *that are* next unto the slain *man*, [c]shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, [d]and lay not innocent blood †unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So [e]shalt thou put away the *guilt of* innocent blood

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h ch. 13. 8. & 25. 12.
i Num. 35. 33, 34. ch. 21. 9. 1 Kings 2. 31.
k ch. 27. 17. Job 24. 2. Prov. 22. 28. Hos. 5. 10.
l Num. 35. 30. ch. 17. 6. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.
m Ps. 27. 12. & 35. 11.
‖ Or, *falling away.*
n ch. 17. 9. & 21. 5.
o Prov. 19. 5, 9. Dan. 6. 24.
p ch. 13. 5. & 17. 7. & 21. 21. & 22. 21, 24. & 24. 7.
q ch. 17. 13. & 21. 21.
r ver. 13.
s Ex. 21. 23. Lev. 24. 20. Matt. 5. 38.
a See Ps. 20. 7. Isa. 31. 1.
b Num. 23. 21. ch. 31. 6, 8. 2 Chron. 13. 12. & 32. 7, 8.
† Heb. *be tender.*
† Heb. *make haste.*
c ch. 1. 30. & 3. 22. Josh. 23. 10.
d See Neh. 12. 27. Ps. 30, title.
† Heb. *made it common:* See Lev. 19. 23, 24. ch. 28. 30.
e ch. 24. 5.
f Judg. 7. 3.
† Heb. *melt.*
† Heb. to be *in the head of the people.*
g 2 Sam. 20. 18, 20.

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h Num. 31. 7.
i Josh. 8. 2.
† Heb. *spoil.*
k Josh. 22. 8.
l Num. 21. 2, 3, 35. & 33. 52. ch. 7. 1, 2. Josh. 11. 14.
m ch. 7. 4. & 12. 30, 31. & 18. 9.
n Ex. 23. 33.
‖ Or, *for, Oman, the tree of the field is to be employed in the siege.*
† Heb. *to go from before thee.*
† Heb. *it come down.*
a ch. 10. 8. 1 Chron. 23. 13.
b ch. 17. 8, 9.
† Heb. *mouth.*
c See Ps. 19. 12. & 26. 6. Matt. 27. 24.
d Jonah 1. 14.
† Heb. *in the midst.*
e ch. 19. 13.

from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife:

12 Then thou shalt bring her home to thine house, and she shall shave her head, and ‖†pare her nails:

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [j]bewail her father and her mother a full month: and after that, thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast [g]humbled her.

15 ¶ If a man have two wives, one beloved, [h]and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be hers that was hated:

16 Then it shall be, [i]when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born, before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, [k]by giving him a double portion of all †that he hath: for he *is* [i]the beginning of his strength; [m]the right of the first-born *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice: *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: [n]so shalt thou put evil away from among you, [o]and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin [p]worthy of death, and he be to be put to death, and thou hang him on a tree:

23 [q]His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [r]he that is hanged *is* †accursed of God;) that [s]thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAP. XXII.

2 *Of humanity towards brethren.* 5 *The sex is to be distinguished by apparel.* 20, 22 *Of adultery.* 25 *Of rape,* 28 *and of fornication.* 30 *Of incest.*

[a]THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ [b]Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, [c]thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; [d]that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ [e]Thou shalt not sow thy vineyard with divers seeds: lest the †fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ [f]Thou shalt not plough with an ox and an ass together.

11 ¶ [g]Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee [h]fringes upon the four †quarters of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and [i]go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath [k]wrought folly in Israel, to play the whore in her father's house: [l]so shalt thou put evil away from among you.

22 ¶ [m]If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be [n]betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that

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¶ Or, *suffer to grow.* † Heb. *make,* or, *dress.* *f* See Ps. 45. 10.

g Gen. 34. 2. ch. 22. 29. Judg. 19. 24.

h Gen. 29. 33.

i 1 Chron. 5. 2. & 26. 10. 2 Chron. 11. 19, 22.

k See 1 Chron. 5. 1. † Heb. *that is found with him.*

l Gen. 49. 3.

m Gen. 25. 31, 33.

n ch. 13. 5. & 19. 19, 20. & 22. 21, 24.

o ch. 13. 11.

p ch. 19. 6. & 22. 26. Acts 23. 29. & 25. 11, 25. & 26. 31.

q Josh. 8. 29. & 10. 26, 27. John 19. 31.

r Gal. 3. 13. † Heb. *the curse of God:* See Num. 25. 4. 2 Sam. 21. 6.

s Lev. 18. 25. Num. 35. 34.

a Ex. 23. 4.

b Ex. 23. 5.

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c Lev. 22. 28.

d ch. 4. 40.

e Lev. 19. 19. † Heb. *fulness of thy seed.*

f See 2 Cor. 6. 14, 15, 16.

g Lev. 19. 19.

h Num. 15. 38. Matt. 23. 5. † Heb. *wings.*

i Gen. 29. 21. Judg. 15. 1.

k Gen. 34. 7. Judg. 20. 6, 10. 2 Sam. 13. 12, 13.

l ch. 13. 5.

m Lev. 20. 10. John. 8. 5.

n Matt. 1. 18, 19.

they die; the damsel, because she cried not, *being* in the city; and the man, because he hath [o]humbled his neighbour's wife: [p]so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man ‖ force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ [q]If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; [r]because he hath humbled her, he may not put her away all his days.

30 ¶ [s]A man shall not take his father's wife, nor [t]discover his father's skirt.

CHAP. XXIII.

1 *Uncleanness to be avoided in the host.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 [a]An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 [b]Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [c]because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 [d]Thou shalt not seek their peace, nor their †prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite, [e]for he *is* thy brother: thou shalt not abhor an Egyptian, because [f]thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ [g]If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening †cometh on, [h]he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon: and it shall be when thou †wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee:

14 For the LORD thy God [i]walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no †unclean thing in thee, and turn away from thee.

15 ¶ [k]Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you in that place which he shall choose in one of thy gates where it †liketh him best: [l]thou shalt not oppress him.

17 ¶ There shall be no ‖ whore [m]of the daughters of Israel, nor [n]a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ [o]Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 [p]Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: [q]that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [r]When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 [s]That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing-corn of thy neighbour, [t]then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbour's standing-corn.

CHAP. XXIV.

1 *Of divorce.* 6, 10 *Of pledges.* 7 *Of man-stealers.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

WHEN a [a]man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found †some uncleanness in her: then let him write her a bill of †divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [b]Her former husband which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ [c]When a man hath taken a new wife, he shall not go out to war, †neither shall he be charged with any business: *but* he shall be free at home one year, and shall [d]cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ [e]If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; [f]and thou shalt put evil away from among you.

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o ch. 21. 14.
p ver. 21, 22.
‖ Or, *take strong hold of her.*
2 Sam. 13. 14.
q Ex. 22. 16, 17.
r ver. 24.
s Lev. 18. 8. & 20. 11. ch. 27. 20. 1 Cor. 5. 1.
t See Ruth 3. 9. Ezek. 16. 8.
a Neh. 13. 1, 2.
b See ch. 2. 29.
c Num. 22. 5, 6.
d Ezra 9. 12.
† Heb. *good.*
e Gen. 25. 24, 25, 26. Obad. 10. 12.
f Ex. 22. 21. & 23. 9. Lev. 19. 34. ch. 10. 19.
g Lev. 15. 16.
† Heb. *turneth toward.*
h Lev. 15. 5.
† Heb. *sittest down.*
i Lev. 26. 12.

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† Heb. *nakedness of any thing.*
k 1 Sam. 30. 15.
† Heb. *is good for him.*
l Ex. 22. 21.
‖ Or, *sodomitess.*
m Lev. 19. 29. See Prov. 2. 16.
n Gen. 19. 5. 2 Kings 23. 7.
o Ex. 22. 25. Lev. 25. 36, 37. Neh. 5. 2, 7. Ps. 15. 5. Luke 6. 34, 35.
p See Lev. 19. 34. & ch. 15. 3.
q ch. 15. 10.
r Num. 30. 2. Eccl. 5. 4, 5.
s Num. 30. 2. Ps. 66. 13, 14.
t Matt. 12. 1. Mark 2. 23. Luke 6. 1.
a Matt. 5. 31. & 19. 7. Mark 10. 4.
† Heb. *matter of nakedness.*
† Heb. *cutting off.*
b Jer. 3. 1.
c ch. 20. 7.
† Heb. *not any thing shall pass upon him.*
d Prov. 5. 18.
e Ex. 21. 16.
f ch. 19. 19.

8 ¶ Take heed in [g] the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 [h] Remember what the LORD thy God did [i] unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost † lend thy brother any thing, thou shalt not go into his house to fetch his pledge:

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee:

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 [k] In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and [l] bless thee; and [m] it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not [n] oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day [o] thou shalt give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and † setteth his heart upon it: [p] lest he cry against thee unto the LORD, and it be sin unto thee.

16 [q] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ [r] Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless, [s] nor take a widow's raiment to pledge:

18 But [t] thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ [u] When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may [x] bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, † thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* † afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And [y] thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 13 *Of unjust weights.*

IF there be a [a] controversy between men, and they come unto judgment, that *the judges* may judge them; then they [b] shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* [c] worthy to be beaten, that the judge shall cause him to lie down, [d] and to be beaten before his face, according to his fault, by a certain number.

3 [e] Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should [f] seem vile unto thee.

4 ¶ [g] Thou shalt not muzzle the ox when he † treadeth out *the corn.*

5 ¶ [h] If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her ‖ husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth, [i] shall succeed in the name of his brother *which is* dead, that [k] his name be not put out of Israel.

7 And if the man like not to take his ‖ brother's wife, then let his brother's wife go up to the [l] gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, [m] I like not to take her,

9 Then shall his brother's wife come unto him in the presence of the elders, and [n] loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not [o] build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, [p] thine eye shall not pity *her.*

13 ¶ [q] Thou shalt not have in thy bag † divers weights, a great and a small:

14 Thou shalt not have in thine house † divers measures, a great and a small:

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; [r] that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For [s] all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ [t] Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary: and he [u] feared not God.

19 Therefore it shall be, [x] when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt [y] blot out the remembrance of Amalek from under heaven; thou shalt not forget *it.*

CHAP. XXVI.

The covenant between God and the people.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 [a] That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [b] go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, [c] A Syrian [d] ready to perish *was* my father;

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g Lev. 13. 2. & 14. 2.
h See Luke 17. 32. 1 Cor. 10. 6. 1490.
i Num. 12. 10.
† Heb. *lend the loan of any thing to, &c.*
k Ex. 22. 26.
l Job 29. 11, 13. & 31. 20. 2 Cor. 9. 13. 2 Tim. 1. 18.
m ch. 6. 25. Ps. 106. 31. & 112. 9. Dan. 4. 27.
n Mal. 3. 5.
o Lev. 19. 13. Jer. 22. 13. James 5. 4.
† Heb. *lifteth his soul unto it.*
Ps. 25. 1. & 86. 4.
p James 5. 4.
r 2 Kings 14. 6. 2 Chron. 25. 4.
Jer. 31. 29, 30. Ezek. 18. 20.
r Ex 22. 21, 22. Prov. 22. 22. Isa. 1. 23. Jer. 5. 28. & 22. 3. Ezek. 22. 29. Zech. 7. 10. Mal. 3. 5.
s Ex. 22. 26.
t ver. 22. ch. 16. 12.
u Lev. 19. 9. 10. & 23. 22.
x ch. 15. 10. Ps. 41. 1. Prov. 19. 17.
† Heb. *thou shalt not bough it after thee.*
† Heb. *for thee.*
y ver. 18.

a ch. 19. 17. Ezek. 44. 24.
b See Prov. 17. 15.
c Luke 12. 48.
d Matt. 10. 17.
e 2 Cor. 11. 24.
f Job 18. 3.
g Prov. 12. 10. 1 Cor. 9. 9. 1 Tim. 5. 18.
† Heb. *thresheth.*
Hos. 10. 11.
h Matt. 22. 24. Mark 12. 19. Luke 20. 28.
‖ Or, *next kinsman.*
Gen. 38. 8. Ruth 1. 12, 13. & 3. 9.

i Gen. 38. 9.
k Ruth 4. 10.
‖ Or, *next kinsman's wife.*
l Ruth 4. 1, 2.
m Ruth 4. 6.
n Ruth 4. 7.
o Ruth 4. 11.
p ch. 19. 13.
q Lev. 19. 35, 36. Prov. 11. 1. Ezek. 45. 10. Mic. 6. 11.
† Heb. *a stone and a stone.*
† Heb. *an ephah and an ephah.*
r Ex. 20. 12.
s Prov. 11. 1. 1 Thess. 4. 6.
t Ex. 17. 8.
u Ps. 36. 1. Prov. 16. 6. Rom. 3. 18.
x 1 Sam. 15. 3.
y Ex. 17. 14.

a Ex. 23. 19. & 34. 26. Num. 18. 13. ch. 16. 10. Prov. 3. 9.
b ch. 12. 5.
c Hos. 12. 12.
d Gen. 43. 1, 2. & 45. 7, 11.

and [c] he went down into Egypt, and sojourned there with a [f] few, and became there a nation, great, mighty, and populous:

6 And [g] the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And [h] when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And [i] the LORD brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and [k] with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* [l] a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me: and thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And [m] thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the [n] tithes of thine increase the third year, *which is* [o] the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, [p] neither have I forgotten *them*:

14 [q] I have not eaten thereof in my mourning, neither have I taken away *aught* thereof for *any* unclean *use*, nor given *aught* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 [r] Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast [s] avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And [t] the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [u] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be [x] an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

The curses pronounced on mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day [a] when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that [b] thou shalt set thee up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, [c] in mount Ebal, and thou shalt plaster them with plaster.

5 And there shall thou build an altar unto the LORD thy God, an altar of stones: [d] thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law, very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed and hearken, O Israel, [e] this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand [f] upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And [g] these shall stand upon mount Ebal † to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And [h] the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 [i] Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*: [k] and all the people shall answer and say, Amen.

16 [l] Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

17 [m] Cursed *be* he that removeth his neighbour's land-mark: and all the people shall say, Amen.

18 [n] Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19 [o] Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 [p] Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 [q] Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

22 [r] Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 [s] Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

24 [t] Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

25 [u] Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26 [x] Cursed *be* he that confirmeth not *all* the words

[c] Gen. 46. 1. 6. Acts 7. 15. [f] Gen. 46. 27. ch. 10. 22. [g] Ex. 1. 11, 14. [h] Ex. 2. 23, 24, 25. & 3. 9. & 4. 31. [i] Ex. 12.37, 51. & 13. 3, 14, 16. ch. 5. 15. [k] ch. 4. 34. [l] Ex. 3. 8. [m] ch. 12. 7, 12, 18. & 16. 11. [n] Lev. 27. 30. Num. 18. 24. [o] ch. 14. 28, 29. [p] Ps. 119. 141, 153, 176. [q] Lev. 7. 20. & 21. 1, 11. Hos. 9. 4. [r] Isa. 63.15. Zech. 2. 13. [s] Ex. 20. 19. [t] Ex. 6. 7. & 19. 5. ch. 7. 6. & 14. 2. & 28. 9. [u] ch. 4. 7, 8. & 28. 1. Ps. 148. 14. [x] Ex. 19. 6. ch. 7. 6. & 28. 9. 1 Pet. 2. 9. [a] Josh. 4. 1. [b] Josh. 8. 32. [c] ch. 11. 29. Josh. 8. 30. [d] Ex. 20. 25. Josh. 8. 31. [e] ch. 26. 18. [f] ch. 11. 29. Josh. 8. 33. Judg. 9. 7. [g] ch. 11. 29. Josh. 8. 33. † Heb. *for a cursing.* [h] ch. 33. 10. Josh. 8. 33. Dan. 9. 11. [i] Ex. 20. 4, 23. & 34. 17. Lev. 19. 4. & 26. 1. ch. 4. 16, 23. & 5. 8. Isa. 44. 9. Hos. 13. 2. [k] See Num. 5. 22. Jer. 11. 5. 1 Cor. 14. 16. [l] Ex. 20. 12. & 21. 17. Lev. 19. 3. ch. 21. 18. [m] ch. 19. 14. Prov. 22. 28. [n] Lev. 19. 14. [o] Ex. 22. 21, 22. ch. 10. 18. & 24. 17. Mal. 3. 5. [p] Lev. 18. 8. & 20. 11. ch. 22. 30. [q] Lev. 18 23. & 20. 15. [r] Lev. 18. 9. & 20. 17. [s] Lev. 18. 17. & 20. 14. [t] Ex. 20. 13. & 21. 12, 14. Lev. 24. 17. Num. 35. 31. ch. 19. 11. [u] Ex. 23. 7, 8. ch. 10. 17. & 16. 19. Ezek. 22. 12. [x] ch. 28. 15. Ps. 119. 21. Jer. 11. 3. Gal. 3. 10.

of this law to do them: and all the people shall say, Amen.

CHAP. XXVIII.

The blessings for obedience. 15 *The curses for disobedience.*

AND it shall come to pass, [a] if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day: that the LORD thy God [b] will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and [c] overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 [d] Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* [e] in the field.

4 Blessed *shall be* [f] the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy ‖ store.

6 [g] Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD [h] shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall [i] command the blessing upon thee in thy ‖ store-houses, and in all that thou [k] settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

9 [l] The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art [m] called by the name of the LORD; and they shall be [n] afraid of thee.

11 And [o] the Lord shall make thee plenteous ‖ in goods, in the fruit of thy † body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven [p] to give the rain unto thy land in his season, and [q] to bless all the work of thine hand: and [r] thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee [s] the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 [t] And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [u] if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and [x] overtake thee:

16 Cursed *shalt* thou *be* [y] in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee [z] cursing, [a] vexation, and [b] rebuke, in all that thou settest thine hand unto † for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me.

21 The LORD shall make [c] the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 [d] The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‖ sword, and with [e] blasting, and with mildew; and they shall pursue thee until thou perish.

23 And [f] thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 [g] The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and [h] shalt be † removed into all the kingdoms of the earth.

26 And [i] thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with [k] the botch of Egypt, and with [l] the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and [m] astonishment of heart:

29 And thou shalt [n] grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee.*

30 [o] Thou shalt betroth a wife, and another man shall lie with her: [p] thou shalt build an house, and thou shalt not dwell therein: [q] thou shalt plant a vineyard, and shalt not † gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and † shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them.*

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and [r] fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 [s] The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad [t] for the sight of thine eyes which thou shalt see.

35 The Lord shall [u] smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [x] bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [y] there shalt thou serve other gods, wood and stone.

37 And thou shalt become [z] an astonishment, a proverb, [a] and a by-word, among all nations whither the LORD shall lead thee.

38 [b] Thou shalt carry much seed out into the field, and shalt gather *but* little in: for [c] the locust shall consume it.

39 Thou shalt plant vineyards and dress *them,* but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil: for thine olive shall cast *his fruit.*

Before CHRIST 1451.

a Ex.15.26. Lev. 26. 3. Isa. 55. 2.

b ch. 26. 19.

c ver. 15. Zech. 1. 6.

d Ps. 128. 1. 4.
e Gen. 39.5.

f ver. 11. Gen. 22. 17. & 49. 25. ch. 7. 13. Ps. 107. 38. & 127. 3. & 128. 3. Prov. 10. 22. 1 Tim. 4. 8.
‖ Or, *dough,* or, *kneading-trough.*
g Ps. 121. 8.
h Lev. 26. 7, 8. 2 Sam. 22. 38, 39, 41. Ps. 89. 23.
See ver. 25.
i Lev. 25. 21.
‖ Or, *barns.* Prov. 3. 10.
k ch. 15. 10.
l Ex. 19. 5, 6. ch. 7. 6. & 26. 18, 19. & 29. 13.

m Num. 6. 27. 2 Chron. 7. 14. Isa. 63. 19. Dan. 9. 18, 19.
n ch. 11. 25.
o ver. 4. ch. 30. 9. Prov. 10. 22.
‖ Or, *for good.*
† Heb. *belly.*
p Lev. 26. 4. ch. 11. 14.
q ch. 14. 29.
r ch. 15. 6.
s Isa. 9. 14, 15.

t ch. 5. 32. & 11. 16.

u Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 13. Mal. 2. 2.
x ver. 2.
y ver. 3. &c.

z Mal. 2. 2.
a 1 Sam. 14. 20. Zech. 14. 13.
b Ps. 80. 16. Isa. 30. 17. & 51. 20. & 66. 15.
† Heb. *which thou wouldest do.*

Before CHRIST 1451.

c Lev. 26. 25. Jer. 24. 10.

d Lev. 26. 16.

‖ Or, *drought.*
e Amos 4. 9.

f Lev. 26. 19.

g ver. 7. Lev. 26. 17, 37. ch. 32. 30. Isa. 30. 17.
h Jer. 15. 4. & 24. 9. Ezek. 23. 46.
† Heb. *for a removing.*
i 1 Sam. 17. 44, 46. Ps. 79. 2. Jer. 7. 33. & 16. 4. & 34. 20.
k ver. 35. Ex. 9. 9. & 15. 26.
l 1 Sam. 5. 6. Ps. 78. 66.
m Jer. 4. 9.
n Job 5. 14. Isa. 59. 10.

o Job 31. 10. Jer. 8. 10.
p Job 31. 8. Jer. 12. 13. Amos 5. 11. Mic. 6. 15. Zeph. 1. 13.
q ch. 20. 6.
† Heb. *profane, or, use it as common meat:* as ch. 20. 6.
† Heb. *shall not return to thee.*

r Ps. 119. 82.

s ver. 51. Lev. 26. 16. Jer. 5. 17.

t ver. 67.

u ver. 27.

x 2 Kings 17. 4, 6. & 14. 12, 14. & 25. 7, 11. 2 Chron. 33. 11. & 36. 6, 20.
y ch. 4. 28. & ver. 64. Jer. 16. 13.
z 1 Kings 9. 7, 8. Jer. 24. 9. & 25. 9. Zech. 8. 13.
a Ps. 44. 14.
b Mic. 6. 15. Hag. 1. 6.
c Joel 1. 4.

41 Thou shalt beget sons and daughters, but † thou shalt not enjoy them: for [d] they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust ‖consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 [e] He shall lend to thee, and thou shalt not lend to him: [f] he shall be the head, and thou shalt be the tail.

45 Moreover, [g] all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee [h] for a sign and for a wonder, and upon thy seed for ever.

47 [i] Because thou servedst not the LORD thy God with joyfulness and with gladness of heart, [k] for the abundance of all *things;*

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he [l] shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 [m] The LORD shall bring a nation against thee from far, from the end of the earth, [n] *as swift* as the eagle flieth, a nation whose tongue thou shalt not † understand;

50 A nation † of fierce countenance, [o] which shall not regard the person of the old, nor shew favour to the young:

51 And he shall [p] eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [q] besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the LORD thy God hath given thee.

53 And [r] thou shalt eat the fruit of thine own † body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [s] his eye shall be evil toward his brother, and toward [t] the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [u] her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her † young one that cometh out [x] from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear [y] this glorious and fearful name THE LORD THY GOD;

59 Then the LORD will make thy plagues [z] wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all [a] the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague which *is* not written in the book of this law, them will the LORD † bring upon thee, until thou be destroyed.

62 And ye [b] shall be left few in number, whereas ye were [c] as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD [d] rejoiced over you to do you good, and to multiply you; so the LORD [e] will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD [f] shall scatter thee among all people from the one end of the earth even unto the other; and [g] there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And [h] among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: [i] but the LORD shall give thee there a trembling heart, and failing of eyes, and [k] sorrow of mind.

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 [l] In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and [m] for the sight of thine eyes which thou shalt see.

68 And the LORD [n] shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, [o] Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you.*

CHAP. XXIX.

1 *Moses exhorteth them to obedience, by the memory of the works they have seen.* 29 *Secret things belong unto God.*

THESE *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides [a] the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, [b] Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 [c] The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet [d] the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 [e] And I have led you forty years in the wilderness: [f] your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 [g] Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [h] Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and [i] gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

Before CHRIST 1451.

† Heb. *they shall not be thine.*
[d] Lam. 1. 5.
‖ Or. *possess.*
[e] ver. 12.
[f] ver. 13. Lam. 1. 5.
[g] ver. 15.
[h] Isa. 8. 18. Ezek. 14. 8.
[i] Neh. 9. 35, 36, 37.
[k] ch. 32. 15.
[l] Jer. 28. 14.
[m] Jer. 5. 15. & 6. 22, 23. Luke 19. 43.
[n] Jer. 48. 40. & 49. 22. Lam. 4. 19. Ezek. 17. 3, 12. Hos. 8. 1.
† Heb. *hear.*
‡ Heb. *strong of face.*
Prov. 7. 13. Eccl. 8. 1. Dan. 8. 23.
[o] 2 Chron. 36. 17. Isa. 47. 6.
[p] ver. 33. Isa. 1. 7. & 62. 8.
[q] 2 Kings 25. 1, 2, 4.
[r] Lev. 26. 29. 2 Kings 6. 28, 29. Jer. 19. 9. Lam. 2. 20. & 4. 10.
† Heb. *belly.*
[s] ch. 15. 9.
[t] ch. 13. 6.
[u] ver. 54.
† Heb. *after-birth.*
[x] Gen. 49. 10.
[y] Ex. 6. 3.

Before CHRIST 1451.

[z] Dan. 9. 12.
[a] ch. 7. 15.
† Heb. *cause to ascend.*
[b] ch. 4. 27.
[c] ch. 10. 22. Neh. 9. 23.
[d] ch. 30. 9. Jer. 32. 41.
[e] Prov. 1. 26. Isa. 1. 24.
[f] Lev. 26. 33. ch. 4. 27, 28. Neh. 1. 8. Jer. 16. 13.
[g] ver. 36.
[h] Amos 9. 4.
[i] Lev. 26. 36.
[k] Lev. 26. 16.
[l] Job 7. 4.
[m] ver. 34.
[n] Jer. 44. 7. Hos. 8. 13. & 9. 3.
[o] ch. 17. 16.
[a] ch. 5. 2, 3.
[b] Ex. 19. 4.
[c] ch. 4. 34. & 7. 19.
[d] See Isa. 6. 9, 10. & 63. 17. John 8. 43. Acts 28. 26, 27. Eph. 4. 18. 2 Thess. 2. 11, 12.
[e] ch. 1. 3. & 8. 2.
[f] ch. 8. 4.
[g] See Ex. 16. 12. ch. 8. 3. Ps. 78. 24, 25.
[h] Num. 21. 23, 24, 33. ch. 2. 32. & 3. 1.
[i] Num. 32. 33. ch. 3. 12, 13.

9 [k]Keep therefore the words of this covenant, and do them, that ye may [l]prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from [m]the hewer of thy wood, unto the drawer of thy water:

12 That thou shouldest †enter into covenant with the LORD thy God, and [n]into his oath, which the LORD thy God maketh with thee this day:

13 That he may [o]establish thee to-day for a people unto himself, and *that* he may be unto thee a God, [p]as he hath said unto thee, and [q]as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only [r]do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, [s]and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their †idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, [t]whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; [u]lest there should be among you a root that beareth ‖ †gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk [w]in the ‖ imagination of mine heart, [x]to add †drunkenness to thirst:

20 [y]The LORD will not spare him, but then [z]the anger of the LORD and [a]his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD [b]shall blot out his name from under heaven.

21 And the LORD [c]shall separate him unto evil out of all the tribes of Israel according to all the curses of the covenant that †are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses †which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, [d]and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [e]like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations shall say, [f]Wherefore hath the LORD done thus unto this land? what *meaneth* the heart of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and ‖ *whom* he had not †given unto them:

27 And the anger of the LORD was kindled against this land, [g]to bring upon it all the curses that are written in [h]this book:

28 And the LORD [h]rooted them out of their land in anger and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us, and to our children for ever, that *we* may do all the words of this law.

CHAP. XXX.

1 Great mercies promised unto the repentant. 15 Life and death are before them.

AND [a]it shall come to pass, when [b]all these things are come upon thee, the blessing and the curse, which I have set before thee, and [c]thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 And shalt [d]return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 [e]That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and [f]gather thee from all the nations whither the LORD thy God hath scattered thee.

4 [g]If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And [h]the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 [i]And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [k]rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11 ¶ For this commandment which I command thee this day, [l]it *is* not hidden from thee, neither *is* it far off.

12 [m]It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, [n]I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

Before CHRIST 1452.

k ch. 4. 6. Josh. 1. 7. 1 Kings 2. 3.
l Josh. 1. 7.
m See Josh. 9. 21. 23, 27.
† Heb. *pass*
n Neh. 10. 29.
o ch. 28. 9.
p Ex. 6. 7.
q Gen. 17. 7.
r Jer. 31. 31. 32, 33. Heb. 8. 7, 8.
s See Acts 2. 39. 1 Cor. 7. 14.
† Heb. *dungy gods*
t ch. 11. 16.
u Acts 8. 23. Heb. 12. 15.
‖ Or, *a poisonful herb.*
† Heb. *rosh.*
w Num. 15. 39. Eccl. 11. 9.
x Or, *stubbornness.* Jer. 3. 17. & 7. 24. Isa. 30. 1.
† Heb. *the drunken to the thirsty.*
y Ezek. 14. 7, 8.
z Ps. 74. 1.
a Ps. 79. 5. Ezek. 23. 25
b ch. 9. 14.
c Matt. 24. 51.
† Heb. *is written.*
† Heb. *wherewith the* LORD *hath made it sick.*
d Ps. 107. 34. Jer. 17. 6. Zeph. 2. 9.
e Gen. 19. 24, 25. Jer. 20. 16.
f 1 Kings 9. 8, 9. Jer. 22. 8, 9.
‖ Or, who *had not given to them* any portion.
† Heb. *divided.*
g Dan. 9. 11, 13, 14.
h 1 Kings 14. 15. 2 Chron. 7. 20. Ps. 52. 5. Prov. 2. 22.

Before CHRIST 1451.

a Lev. 26. 40.
b ch. 28,
c ch. 4. 29, 30. 1 Kings 8. 47, 48.
d Neh. 1. 9. Isa. 55. 7. Lam. 3. 40. Joel 2, 12, 13.
e Ps. 106. 45. & 126. 1, 4. Jer. 29. 14. Lam. 3. 22, 32.
f Ps. 147. 2. Jer. 32. 37. Ezek. 34. 13 & 36. 24.
g ch. 28. 64. Neh. 1. 9.
h ch. 10. 16. Jer. 32. 39. Ezek. 11. 19 & 36. 26.
i ch. 28. 11.
k ch. 28. 63. Jer. 32. 41.
l Isa. 45. 19.
m Rom. 10. 6, &c.
n ver. 1. 19. ch. 11. 26.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 [o]I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 [p]I call heaven and earth to record this day against you, *that* [q]I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him (for he *is* thy [r]life, and the length of thy days) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moses encourageth the people, and Joshua.* 9. *He delivereth the law unto the priests.* 14 *God giveth a charge to Joshua.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I [a]*am* an hundred and twenty years old this day; I can no more [b]go out and come in: also the LORD hath said unto me, [c]Thou shalt not go over this Jordan.

3 The LORD thy God, [d]he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua he shall go over before thee, [e]as the LORD hath said.

4 [f]And the LORD shall do unto them [g]as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 [h]And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 [i]Be strong and of a good courage, [k]fear not, nor be afraid of them: for the LORD thy God, [l]he *it is* that doth go with thee, [m]he will not fail thee, nor forsake thee.

7 ¶And Moses called unto Joshua, and said unto him in the sight of all Israel, [n]Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, [o]he *it is* that doth go before thee; [p]he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶And Moses wrote this law, [q]and delivered it unto the priests the sons of Levi, [r]which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the [s]year of release, [t]in the feast of tabernacles,

11 When all Israel is come to [u]appear before the LORD thy God in the place which he shall choose, [x]thou shalt read this law before all Israel in their hearing.

12 [y]Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children [z]which have not known *any thing*, [a]may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶And the LORD said unto Moses, [b]Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [c]I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

15 And [d]the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶And the LORD said unto Moses, Behold, thou shalt †sleep with thy fathers, and this people will [e]rise up, and [f]go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will [g]forsake me, and [h]break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and [i]I will forsake them, and I will [k]hide my face from them, and they shall be devoured, and many evils and troubles shall †befall them; so that they will say in that day, [l]Are not these evils come upon us, because our God *is* [m]not among us?

18 And [n]I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be [o]a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, [p]and waxen fat; [q]then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, [r]when many evils and troubles are befallen them, that this song shall testify †against them as a witness: for it shall not be forgotten out of the mouths of their seed: for [s]I know their imagination [t]which †they go about even now, before I have brought them into the land which I sware.

22 ¶Moses therefore wrote this song the same day, and taught it the children of Israel.

23 [u]And he gave Joshua the son of Nun a charge, and said, [x]Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶And it came to pass, when Moses had made an end of [y]writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, [z]and put it in the side of the ark of the covenant of the LORD your God, that it may be there [a]for a witness against thee.

27 [b]For I know thy rebellion, and thy [c]stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, [d]and call heaven and earth to record against them.

29 For I know that after my death ye will utterly [e]corrupt *yourselves*, and turn aside from the way which I have commanded you; and [f]evil will befall you [g]in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

Before CHRIST 1451.

o ch. 4. 26. & 8. 19.
p ch. 4. 26. & 31. 28.
q ver. 15.
r Ps. 27. 1. & 66. 9. John 11. 25.
a Ex. 7. 7. ch. 34. 7.
b Num. 27. 17. 1 Kings 3. 7.
c Num. 20. 12. & 27. 13. ch. 3. 27.
d ch. 9. 3.
e Num. 27. 21. ch. 3. 28.
f ch. 3. 21.
g Num. 21. 24, 33.
h ch. 7. 2.
i Josh. 10. 25. 1 Chron. 22. 13.
k ch. 1. 29. & 7. 18.
l ch. 20. 4.
m Josh. 1. 5. Heb. 13. 5.
n ver. 23. ch. 1. 38. 3. 28. Josh. 1. 6.
o Ex. 13. 21. 22. & 13. 14. ch. 9. 3.
p Josh. 1. 5, 9. 1 Chron. 28. 20.
q ver. 25. ch. 17. 18.
r Num. 4. 15. Josh. 3. 3. 1 Chron. 15. 12, 15.
s ch. 15. 1.
t Lev. 23. 34.
u ch. 16. 16.
x Josh. 8. 34, 35. 2 Kings 23. 2. Neh. 8. 1, 2, 3, &c.
y ch. 4. 10.
z ch. 11. 2.
a Ps. 78. 6, 7.

Before CHRIST 1451.

b Num. 27. 13. ch. 34. 5.
c ver. 23. Num. 27. 19.
d Ex. 33. 9.
† Heb. *lie down.* 2 Sam. 7. 12.
e Ex. 32. 6.
f Ex. 34. 15. Judg. 2. 17.
g ch. 32. 15. Judg. 2. 12 & 10. 6, 13.
h Judg. 2. 20.
i 2 Chron. 15. 2.
k ch. 32. 20. Ps. 104. 29. Isa. 8. 17. & 64. 7. Ezek. 39. 23.
† Heb. *find them.* Neh. 9. 32.
l Judg. 6. 13.
m Num. 14. 42.
n ver. 17.
o ver. 26.
p ch. 32. 15. Neh 9. 25, 26. Hos. 13. 6.
q ver. 16.
r ver. 17.
† Heb. *before.*
s Hos. 5. 3. & 13. 5, 6.
t Amos 5. 25, 26.
† Heb. *do.*
u ver. 14.
x ver. 7. Josh. 1. 6.
y ver. 9.
z See 2 Kings 22. 8.
a ver. 19.
b ch. 9. 24. & 32. 20.
c Ex. 32. 9. ch. 9. 6.
d ch. 30. 19. & 32. 1.
e ch. 32. 5. Judg. 2. 19. Hos. 9. 9.
f ch. 28. 15.
g Gen. 49. 1. ch. 4. 30.

30 And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended.

CHAP. XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance.* 48 *God sendeth him up to mount Nebo, to see the land.*

GIVE [a]ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 [b]My doctrine shall drop as the rain, my speech shall distil as the dew, [c]as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: [d]ascribe ye greatness unto our God.

4 *He is* [e]the Rock, [f]his work *is* perfect: for [g]all his ways *are* judgment: [h]a God of truth and [i]without iniquity, just and right *is* he.

5 †[k]They have corrupted themselves, ‖their spot *is* not *the spot* of his children: *they are* a [l]perverse and crooked generation.

6 Do ye thus [m]requite the LORD, O foolish people and unwise? *is* not he [n]thy father *that* hath [o]bought thee? hath he not [p]made thee, and established thee?

7 ¶Remember the days of old, consider the years of †many generations: [q]ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High [r]divided to the nations their inheritance, when he [s]separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For [t]the LORD'S portion *is* his people; Jacob *is* the †lot of his inheritance.

10 He found him [u]in a desert land, and in the waste howling wilderness; he ‖led him about, he [x]instructed him, he [y]kept him as the apple of his eye.

11 [z]As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 [a]He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [b]honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, [c]with the fat of kidneys of wheat; and thou didst drink the pure [d]blood of the grape.

15 ¶But [e]Jeshurun waxed fat, and [f]kicked: [g]thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he [h]forsook God *which* [i]made him, and lightly esteemed the [k]Rock of his salvation.

16 [l]They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 [m]They sacrificed unto devils, ‖not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 [n]Of the Rock *that* begat thee thou art unmindful, and hast [o]forgotten God that formed thee.

19 [p]And when the LORD saw *it*, he ‖abhorred *them*, [q]because of the provoking of his sons, and of his daughters.

20 And he said, [r]I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, [s]children in whom *is* no faith.

21 [t]They have moved me to jealousy with *that which is* not God; they have provoked me to anger [u]with their vanities: and [x]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For [y]a fire is kindled in mine anger, and ‖shall burn unto the lowest hell, and ‖shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will [z]heap mischiefs upon them; [a]I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with †burning heat, and with bitter destruction: I will also send [b]the teeth of beasts upon them, with the poison of serpents of the dust.

25 [c]The sword without, and terror †within, shall †destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 [d]I said, I would scatter them into corners, I would make the remembrance of them to cease from among men;

27 Were it not that I feared the wrath of the enemy, lest their adversaries [e]should behave themselves strangely, *and* lest they should [f]say, ‖Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, [g]neither *is there any* understanding in them.

29 [h]O that they were wise, *that* they understood this, [i]*that* they would consider their latter end!

30 How should [k]one chase a thousand, and two put ten thousand to flight, except their Rock [l]had sold them, and the LORD had shut them up?

31 For [m]their rock *is* not as our Rock, [n]even our enemies themselves *being* judges:

32 For [o]their vine ‖*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* [p]the poison of dragons, and the cruel [q]venom of asps.

34 *Is* not this [r]laid up in store with me, *and* sealed up among my treasures?

35 [s]To me *belongeth* vengeance, and recompense; their foot shall slide in *due* time, for [t]the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 [u]For the LORD shall judge his people, [x]and repent himself for his servants; when he seeth that *their* †power is gone, and [y]*there is* none shut up, or left.

37 And ye shall say, [z]Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be †your protection.

39 See now that [a]I, *even* I, *am* he, and [b]*there is* no god with me: [c]I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 [d]For I lift up my hand to heaven, and say, I live for ever.

41 [e]If I whet my glittering sword, and mine hand take hold on judgment; [f]I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows [g]drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives from the beginning of [h]revenges upon the enemy.

43 ‖[i]Rejoice, O ye nations, *with* his people: for he will [k]avenge the blood of his servants, and [l]will render vengeance to his adversaries, and [m]will be merciful unto his land, *and* to his people.

44 ¶And Moses came and spake all the words of

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a ch. 4. 26. & 30. 19. & 31. 28. Ps. 50. 4. Isa. 1. 2. Jer. 2. 12. & 6. 19.
b Isa. 55. 10, 11. 1 Cor. 3. 6, 7, 8.
c Ps. 72. 6. Mic. 5. 7.
d 1 Chron. 29. 11.
e 2 Sam. 22. 3. & 23. 3. Ps. 18. 2, 31, 46. Hab. 1. 12.
f 2 Sam. 22. 31.
g Dan. 4. 37. Rev. 15. 3.
h Jer. 10. 10.
i Job 34. 10. Ps. 92. 15.
† Heb. *He hath corrupted to himself.*
k ch. 31. 29.
‖ Or, that they are *not his children,* that is, *their blot.*
l Matt. 17. 17. Luke 9. 41. Phil. 2. 15.
m Ps. 116. 12.
n Isa. 63. 16.
o Ps. 74. 2.
p ver. 15. Isa. 27. 11. & 44. 2.
† Heb. *generation and generation.*
q Ex. 13. 14. Ps. 44. 1. & 78. 3, 4.
r Zech. 9. 2. Acts 17. 26.
s Gen. 11. 8.
t Ex. 15. 16. & 19. 5. 1 Sam. 10. 1. Ps. 78. 71.
† Heb. *cord.*
u ch. 8. 15. Jer. 2. 6. Hos. 13. 5.
‖ Or, *compassed him about.*
x Deut. 4. 36.
y Ps. 17. 8. Prov. 7. 2. Zech. 2. 8.
z Ex. 19. 4. ch. 1. 31. Isa. 31. 5. & 46. 4. & 63. 9. Hos. 11. 3.
a ch. 33. 29. Isa. 58. 14.
b Job 29. 6. Ps. 81. 16.
c Ps. 81. 16. & 147. 14.
d Gen. 49. 11.
e ch. 33. 5, 26. Isa. 44. 2.
f 1 Sam. 2. 29.
g ch. 31. 20. Ps. 17. 10. Jer. 2. 7. & 5. 7, 28.
h ch. 31. 16. Isa. 1. 4.
i ver. 6. Isa. 51. 13.
k 2 Sam. 22. 47. Ps. 89. 26.
l 1 Kings 14. 22. 1 Cor. 10. 22.
m Lev. 17. 7. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.
‖ Or, whichwere *not God.*

Before CHRIST 1451.

n Isa. 17. 10.
o Jer. 2. 32.
p Judg. 2. 14.
‖ Or, *despised.* Lam. 2. 6.
q Isa. 1. 2.
r ch. 31. 17.
s Isa. 30. 9. Matt. 17. 17.
t ver. 16. Ps. 78. 58.
u 1 Sam. 12. 21. Ps. 31. 6. Acts 14. 15.
x Hos. 1. 10. Rom. 10. 19.
y Jer. 15. 14. & 17. 4. Lam. 4. 11.
‖ Or, *hath burned.*
‖ Or, *hath consumed.*
z Isa. 26. 15.
a Ps. 7. 12, 13.
† Heb. *burning coals.* Hab. 3. 5.
b Lev. 26. 22.
c Lam. 1. 20. 2 Cor. 7. 5.
† Heb. *from the chambers.*
† Heb. *bereave.*
d Ezek. 20. 13, 14, 23.
e Jer. 19. 4.
f Ps. 140. 8.
‖ Or, *Our high hand, and not the* LORD, *hath done all this.*
g Isa. 27. 11.
h ch. 5. 29. Luke 19. 42.
i Isa. 47. 7. Lam. 1. 9.
k Josh. 23. 10.
l Ps. 44. 12. Isa. 50. 1.
m 1 Sam. 2. 2.
n 1 Sam. 4. 8.
o Isa. 1. 10.
‖ Or, *is worse than the vine of Sodom,* &c.
p Ps. 58. 4.
q Ps. 140. 3. Rom. 3. 13.
r Job 14. 17. Rom. 2. 5.
s Ps. 94. 1. Rom. 12. 19.
t 2 Pet. 2. 3
u Ps. 135. 14.
x Judg. 2. 18.
† Heb. *hand.*
y 1 Kings 14. 10. 2 Kings 9. 8.
z Judg. 10. 14.
† Heb. *an hiding for you.*
a Ps. 102. 27. Isa. 41. 4.
b Isa. 45. 5.
c 1 Sam. 2. 6. Ps. 68. 20.
d Gen. 14. 22.
e Isa. 27. 1.
f Isa. 1. 24.
g Jer. 46. 10.
h Job 13. 24.
‖ Or, *Praise his people, ye nations:* or, *Sing ye.*
i Rom. 15. 10.
k Rev. 6. 10.
l ver. 41.
m Ps. 85. 1.

this song in the ears of the people, he, and ‖ Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [n]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; [o]because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 [p]And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this [q]mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as [r]Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because [s]ye trespassed against me among the children of Israel at the waters of ‖ Meribah-Kadesh, in the wilderness of Zin; because ye [t]sanctified me not in the midst of the children of Israel.

52 [u]Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* [a]the blessing wherewith Moses [b]the man of God blessed the children of Israel before his death.

2 And he said, [c]The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [d]ten thousands of saints: from his right hand *went* † a fiery law for them.

3 Yea, [e]he loved the people; [f]all his saints *are* in thy hand: and they [g]sat down at thy feet; *every one* shall [h]receive of thy words.

4 [i]Moses commanded us a law; [k]*even* the inheritance of the congregation of Jacob.

5 And he was [l]king in [m]Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: [n]let his hands be sufficient for him; and be thou [o]an help *to him* from his enemies.

8 ¶ And of Levi he said, [p]*Let* thy Thummim and thy Urim *be* with thy holy one, [q]whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not [r]seen him; [s]neither did he acknowledge his brethren, nor knew his own children: for [t]they have observed thy word, and kept thy covenant.

10 ‖ [u]They shall teach Jacob thy judgments, and Israel thy law; ‖ [x]they shall put incense † before thee, [y]and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and [z]accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, [a]Blessed of the LORD *be* his land, for the precious things of heaven, for [b]the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things † put forth by the † moon,

15 And for the chief things of [c]the ancient mountains, and for the precious things [d]of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of [e]him that dwelt in the bush: let *the blessing* [f]come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory *is like* the [g]firstling of his bullock, and his horns *are like* [h]the horns of † unicorns: with them [i]he shall push the people together to the ends of the earth: and [k]they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, [l]Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall [m]call the people unto the mountain; there [n]they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that [o]enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And [p]he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* † seated: and [q]he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: [r]he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, [s]satisfied with favour, and full with the blessing of the LORD, [t]possess thou the west and the south.

24 ¶ And of Asher he said, [u]*Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him [x]dip his foot in oil.

25 ‖ Thy shoes *shall be* [y]iron and brass; and as thy days, *so shall* thy strength *be.*

26 ¶ *There is* [z]none like unto the God of [a]Jeshurun, [b]*who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God [c]*is thy* [c]refuge, and underneath *are* the everlasting arms: and [d]he shall thrust out the enemy from before thee; and shall say, Destroy *them.*

28 [e]Israel then shall dwell in safety alone; [f]the fountain of Jacob *shall be* upon a land of corn and wine; also his [g]heavens shall drop down dew.

29 [h]Happy *art* thou, O Israel: [i]who *is* like unto thee, O people saved by the LORD, [k]the shield of thy help, and who *is* the sword of thy excellency! and thine enemies [l]‖ shall be found liars unto thee; and [m]thou shalt tread upon their high places.

CHAP. XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.*

AND Moses went up from the plains of Moab, [a]unto the mountain of Nebo, to the top of ‖ Pisgah, that *is* over against Jericho: and the LORD [b]shewed him all the land of Gilead, [c]unto Dan,

2 And all Naphtali, and the land of Ephraim, and

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‖ Or, *Joshua.*

n ch. 6. 6. & 11. 18. Ezek. 40. 4.
o ch. 30. 19. Lev. 18. 5. Prov. 3. 2, 22. & 4. 22. Rom. 10. 5.
p Num. 27. 12, 13.
q Num. 33. 47, 48. ch. 34. 1.
r Num. 20. 25, 28. & 33. 38.
s Num. 20. 11, 12, 13. & 27. 14.
‖ Or, *strife at Kadesh.*
t See Lev. 10. 3.
u Num. 27. 12. ch. 34. 4.
a Gen. 49. 28.
b Ps. 90. title.
c Ex. 19. 18, 20. Judg. 5. 4, 5. Hab. 3. 3.
d See Ps. 68. 17. Dan. 7. 10. Acts 7. 53. Gal. 3. 19. Heb. 2. 2. Rev. 5. 11. & 9. 16.
† Heb. *a fire of law.*
1491.
e Ex. 19. 5. ch. 7. 7, 8. Ps. 47. 4. Hos. 11. 1. Mal. 1. 2.
f ch. 7. 6. 1 Sam. 2. 9. Ps. 50. 5.
g Luke 10. 39. Acts 22. 3.
h Prov. 2. 1.
i John 1. 17. & 7. 19.
k Ps. 119. 111.
l See Gen. 36. 31. Judg. 9. 2. & 17. 6.
m ch. 32. 15.
n Gen. 49. 8.
o Ps. 146. 5.
p Ex. 28. 30.
q Ex. 17. 7. Num. 20. 13. ch. 8. 2, 3, 16. Ps. 81. 7.
r Gen. 29. 32. 1 Chron. 17. 17. Job 37. 24.
s Ex. 32. 26, 27, 28.
t See Jer. 18. 18. Mal. 2. 5, 6.
‖ Or, *Let them teach, &c.*
u Lev. 10. 11 ch. 17. 9, 10, 11. & 24. 8. Ezek. 44. 23, 24. Mal. 2. 7.
‖ Or, *Let them put incense*
x Ex. 30. 7, 8. Num. 16. 40.
1 Sam. 2. 28.
† Heb. *at thy nose.*
y Lev. 1. 9, 13, 17. Ps. 51. 19. Ezek. 43. 27
z 2 Sam. 24. 23. Ps. 20. 3. Ezek. 20. 40, 41. & 43. 27.

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a Gen. 49. 25.
b Gen. 27. 28.
† Heb. *thrust forth.*
† Heb. *moons.*
c Gen. 49 26.
d Hab. 3. 6.
e Ex. 3. 2, 4. Acts 7. 30, 35.
f Gen. 49. 26.
g 1 Chron. 5. 1.
h Num. 23. 22. Ps. 92. 10.
† Heb. *an unicorn.*
i 1 Kings 22. 11. Ps. 44. 5.
k Gen. 48. 19.
l Gen. 49. 13, 14, 15.
m Isa. 2. 3.
n Ps. 4. 5.
o See Josh. 13. 10, &c. 1 Chron. 12. 8, &c.
p Num. 32. 16, 17, &c.
† Heb. *cicled.*
q Josh. 4. 12
r Josh. 19. 47. Judg. 18. 27.
s Gen. 49. 21.
t See Josh. 19. 32, &c.
u Gen. 49. 20.
x See Job 29. 6.
‖ Or, Under *thy shoes* shall be *iron.*
y ch. 8. 9.
z Ex. 15. 11. Ps. 86. 8. Jer. 10. 6.
a ch. 32. 15.
b Ps. 68. 4, 33, 34. & 104. 3. Hab. 3. 8.
c Ps. 90. 1.
d ch. 9. 3, 4, 5.
e Num. 23. 9. Jer. 23. 6. & 33. 16.
f ch. 8. 7, 8.
g Gen. 27. 28. ch. 11. 11.
h Ps. 144. 15.
i 2 Sam. 7. 23.
k Ps. 115. 9, 10, 11.
l 2 Sam. 22. 45. Ps. 18. 44. & 66. 3. & 81. 15.
‖ Or, *shall be subdued.*
m ch. 32. 13. *a* Num. 27. 12. & 33. 47. ch. 32. 49.
‖ Or, *the hill.*
b ch. 3. 27.
c Gen. 14. 14.

Manasseh, and all the land of Judah, [d] unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e] the city of palm-trees, unto Zoar.

4 And the LORD said unto him, [f] This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [g] I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ [h] So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but [i] no man knoweth of his sepulchre unto this day.

7 ¶ [k] And Moses *was* an hundred and twenty years old when he died: [l] his eye was not dim, nor his † natural force † abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab [m] thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the [n] spirit of wisdom; for [o] Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there [p] arose not a prophet since in Israel like unto Moses, [q] whom the LORD knew face to face,

11 In all [r] the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

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d ch. 11.24.
e Judg.1.16 & 3. 13. 2 Chron. 28. 15.
f Gen.12.7. & 13. 15. & 15. 18.& 26. 3. & 28. 13.
g ch. 3. 27. & 32. 52.
h ch. 32.50. Josh. 1.1,2.
i See Jude 9.
k ch. 31. 2.

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l See Gen. 27. 1. & 48. 10. Josh.14.10, 11.
1451.
† Heb. *moisture.*
† Heb. *fled.*
m See Gen. 50. 3, 10. Num. 20. 29.
n Isa. 11. 2. Dan. 6. 3.
o Num. 27. 18, 23.
p See ch. 18. 15. 18.
q Ex.33.11. Num. 12. 6, 8. ch. 5. 4.
r ch. 4. 34.

The Book of JOSHUA.

CHAP. I.

The Lord appointeth Joshua to succeed Moses.

NOW after the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' [a] minister, saying,

2 [b] Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 [c] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 [d] From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 [e] There shall not any man be able to stand before thee all the days of thy life: [f] as I was with Moses, *so* [g] I will be with thee: [h] I will not fail thee, nor forsake thee.

6 [i] Be strong and of a good courage: for ‖ unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law [k] which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest ‖ prosper whithersoever thou goest.

8 [m] This book of the law shall not depart out of thy mouth; but [n] thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt ‖ have good success.

9 [o] Have not I commanded thee? Be strong and of a good courage; [p] be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host and command the people, saying, Prepare you victuals; for [q] within three days ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [r] the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren † armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which [s] the LORD your God giveth them: [t] then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sun-rising.

16 ¶ And they answered Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God [t] be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAP. II.

Rahab concealeth the two spies sent from Shittim.

AND Joshua the son of Nun ‖ sent [a] out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and [b] came into an harlot's house, named [c] Rahab, and † lodged there.

2 And [d] it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 [e] And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But [f] she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which

Before CHRIST 1451.

a Ex.24.13. Deut. 1. 38.
b Deut.34.5.
c Deut. 11. 24. ch. 14. 9.
d Gen. 15. 18. Ex. 23. 31. Num. 34. 3,—12.
e Deut.7.24.
f Ex. 3. 12.
g Deut. 31. 8, 23. ver. 9, 17. ch. 3. 7. & 6. 27. Isa. 43. 2,5.
h Deut. 31. 6, 8. Heb. 13. 5.
i Deut. 31. 7, 23.
‖ Or, *thou shalt cause this people to inherit the land,* &c.
k Num. 27. 23. Deut. 31. 7. ch. 11. 15.
l Deut.5.32. & 28. 14.
‖ Or, *do wisely.* Deut. 29. 9.
m Deut.17. 18. 19.
n Ps. 1. 2.
‖ Or, *do wisely,* ver. 7.
o Deut. 31. 7, 8. 23.
p Ps. 27. 1. Jer. 1. 8.
q ch. 3. 2. See Deut.9. 1. & 11. 31.
r Num. 32. 20.—28. ch. 22. 2, 3, 4.

Before CHRIST 1451.

† Heb. *marshalled by five:* as Ex. 13. 18.
s ch. 22. 4, &c.
t ver. 5. 1 Sam. 20. 13. 1 Kings 1. 37.

‖ Or, *had sent.*
a Num. 25. 1.
b Heb. 11. 31. James 2. 25.
c Matt. 1. 5.
† Heb. *lay.*
d Ps. 127. 1. Prov.21.30.
e See 2Sam. 17. 19, 20.
f See Ex. 1. 17. 2 Sam. 17. 19.

pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that [g] your terror is fallen upon us, and that all the inhabitants of the land † faint because of you.

10 For we have heard how the LORD [h] dried up the water of the Red sea for you, when ye came out of Egypt; and [i] what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had [k] heard *these things*, [l] our hearts did melt, neither † did there remain any more courage in any man, because of you: for [m] the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, [n] swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto [o] my father's house, and [p] give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life † for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that [q] we will deal kindly and truly with thee.

15 Then she [r] let them down by a cord through the window: for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* [s] blameless of this thine oath which thou hast made us swear.

18 [t] Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: [u] and thou shalt † bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, [x] his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly [y] the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do † faint because of us.

CHAP. III.

1 *Joshua cometh to Jordan.* 14 *The waters of Jordan are divided.*

AND Joshua rose early in the morning; and they removed [a] from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass [b] after three days, that the officers went through the host;

3 And they commanded the people, saying, [c] When ye see the ark of the covenant of the LORD your God, [d] and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 [e] Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way † heretofore.

5 And Joshua said unto the people, [f] Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, [g] Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to [h] magnify thee in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with thee.

8 And thou shalt command [k] the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, [l] ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that [m] the living God *is* among you, and *that* he will without fail [n] drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [o] the LORD of all the earth passeth over before you into Jordan.

12 Now therefore [p] take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, [q] as soon as the soles of the feet of the priests that bear the ark of the LORD, [r] the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they [s] shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the [t] ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [u] the feet of the priests that bare the ark were dipped in the brim of the water, (for [x] Jordan overfloweth all his banks [y] all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside [z] Zaretan; and those that came down [a] toward the sea of the plain, *even* [b] the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, [c] and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAP. IV.

Twelve men are appointed to take twelve stones for a memorial out of Jordan.

AND it came to pass, when all the people were clean passed [a] over Jordan, that the LORD spake unto Joshua, saying,

Before CHRIST 1451.

g Gen. 35.5. Ex. 23. 27. Deut. 2. 25. & 11. 25.
† Heb. *melt.*
h Ex. 14.21. ch. 4. 23.
i Num. 21. 24, 34, 35.
k Ex. 15. 14, 15.
l ch. 5. 1. & 7. 5. Isa. 13. 7.
† Heb. *rose up.*
m Deut. 4. 39.
n See 1 Sam. 20. 14, 15, 17.
o See 1 Tim. 5. 8.
p ver. 18.
† Heb. *instead of you to die.*
q Judg. 1. 24. Matt. 5. 7.
r Acts 9. 25.
s Ex. 20. 7.
t ver. 12.
u ch. 6. 23.
† Heb. *gather.*
x Matt. 27. 25.
y Ex. 23. 31. ch. 6. 2. & 21. 44.
† Heb. *melt,* ver. 9.
a ch. 2. 1.

Before CHRIST 1451.

b ch. 1. 10, 11.
c See Num. 10. 33.
d Deut. 31. 9, 25.
e Ex. 19. 12.
† Heb. *since yesterday, and the third day.*
f Ex. 19. 10, 14, 15. Lev. 20. 7. Num. 11. 18. ch. 7. 13. 1 Sam. 16. 5. Joel 2. 16.
g Num. 4. 15.
h ch. 4. 14. 1 Chron. 29. 25. 2 Chron. 1. 1.
i ch. 1. 5.
k ver. 3.
l ver. 17.
m Deut. 5. 26. 1 Sam. 17. 26. 2 Kings 19. 4. Hosea 1. 10. Matt. 16. 16. 1 Thess. 1. 9.
n Ex. 33. 2. Deut. 7. 1. Ps. 44. 2.
o ver. 13. Mic. 4. 13. Zech. 4. 14. & 6. 5.
p ch. 4. 2.
q ver. 15, 16.
r ver. 11.
s Ps. 78. 13. & 114. 3. Acts 7. 45.
t ver. 13.
u 1 Chron. 12. 15. Jer. 12. 5. & 49. 19.
y ch. 4. 18. & 5. 10, 12.
z 1 Kings 4. 12. & 7. 46.
a Deut. 3. 17.
b Gen. 14. 3. Num. 34. 3.
c See Ex. 14. 29.
a Deut. 27. 2. ch. 3. 17.

2 [b]Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where [c]the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in [d]the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* [e]when your children ask *their fathers* †in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That [f]the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for [g]a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people.

12 And [h]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand ‖prepared for war, passed over before the LORD unto battle, to the plains of Jericho.

14 ¶On that day the LORD [i]magnified Joshua in the sight of all Israel, and they feared him as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear [k]the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were †lifted up unto the dry land, that the waters of Jordan returned unto their place, [l]and †flowed over all his banks, as *they did* before.

19 ¶And the people came up out of Jordan on the tenth *day* of the first month, and encamped [m]in Gilgal, in the east border of Jericho.

20 And [n]those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, [o]When your children shall ask their fathers †in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, [p]Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [q]which he dried up from before us, until we were gone over:

24 [r]That all the people of the earth might know the hand of the LORD, that it *is* [s]mighty: that ye might [t]fear the LORD your God †for ever.

Before CHRIST 1451.

b ch. 3. 12.

c ch. 3. 13.

d ver. 19, 20.

e ver. 21. Ex. 12. 26. & 13. 14. Deut. 6. 20. Ps. 44. 1. & 78. 3, 4, 5, 6. † Heb. *to-morrow.*

f ch. 3. 13, 16.

g Ex. 12. 14. Num. 16. 40.

h Num. 32. 20, 27, 28.

‖ Or, *ready armed.*

i ch. 3. 7.

† Heb. *when the people had made an end to be circumcised.*

k See Gen. 34. 25.

l Gen. 34. 14. 1 Sam. 14. 6. See Lev 18 3. ch. 24. 14. Ezek. 20. 7. & 23. 3, 8.

‖ That is, *rolling.*

m ch. 4. 19.

n Ex. 12. 6. Num. 9. 5.

o Ex. 16. 35.

p Gen. 18 2. & 32. 24. Ex. 23. 23. Zech. 1. 8. Acts 1. 10.

q Num. 22. 23.

Before CHRIST 1451.

o ver. 6. † Heb. *to-morrow.*

p ch. 3. 17.

q Ex. 14. 21. r 1 Kings 8. 42, 43. 2 Kings 19. 19. Ps. 106. 8.

s Ex. 15. 16. 1 Chron. 29. 12. Ps. 89. 13.

t Ex. 14. 31. Deut. 6. 2. Ps. 89. 7. Jer. 10. 7. † Heb. *all days.*

a Num. 13. 29.

b Ex. 15. 14, 15. ch. 2. 9, 10, 11. Ps. 48. 6. Ezek. 21. 7.

c 1 Kings 10. 5.

‖ Or, *knives of flints.*

d Ex. 4. 25.

‖ Or, *Gibeah-haaraloth.*

e Num. 14. 29. & 26. 64, 65. Deut. 2. 16.

f Num. 14. 33. Deut. 1. 3. & 2. 7, 14. Ps. 95. 10.

g Num. 14. 23. Ps. 95. 11. Heb. 3. 11.

h Ex. 3. 8.

i Num. 14. 31. Deut. 1. 39.

CHAP. V.

2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.*

AND it came to pass, when all the kings of the Amorites which *were* on the side of Jordan westward, and all the kings of the Canaanites [a]which *were* by the sea, [b]heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; [c]neither was there spirit in them any more, because of the children of Israel.

2 ¶At that time the LORD said unto Joshua, Make thee ‖[d]sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at ‖the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: [e]All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked [f]forty years in the wilderness, till all the people *that were* men of war which came out of Egypt were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [g]he would not shew them the land which the LORD sware unto their fathers that he would give us, [h]a land that floweth with milk and honey.

7 And [i]their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, †when they had done circumcising all the people, that they abode in their places in the camp, [k]till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away [l]the reproach of Egypt from off you: Wherefore the name of the place is called ‖[m]Gilgal unto this day.

10 ¶And the children of Israel encamped in Gilgal, and kept the passover [n]on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched *corn* in the self-same day.

12 ¶And [o]the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood [p]a man over against him [q]with his sword drawn in his hand: and Joshua went unto

him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* ‖ captain of the host of the LORD am I now come. And Joshua [r] fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, [s] Loose thy shoe from off thy foot, for the place whereon thou standest *is* holy: and Joshua did so.

CHAP. VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 22 *Rahab is saved.*

NOW Jericho †was straitly shut up, because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, [a] I have given into thine hand Jericho, and the [b] king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once: thus shalt thou do six days.

4 And seven priests shall bear before the ark seven [c] trumpets of ram's horns: and the seventh day ye shall compass the city seven times, and [d] the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down †flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of ram's horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of ram's horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, [e] and the †rere-ward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor †make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, [f] and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of ram's horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be ‖ accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [g] she hid the messengers that we sent.

18 And ye, [h] in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, [i] and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* †consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [k] the wall fell down †flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [l] utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [m] as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, [n] and her father, and her mother, and her brethren, and all that she had; and they brought out all her †kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: [o] only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and [p] she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, [q] Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 [r] So the LORD was with Joshua; and [s] his fame was *noised* throughout all the country.

CHAP. VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.*

BUT the children of Israel committed a trespass in the accursed thing: for [a] ‖ Achan, the son of Carmi, the son of ‖ Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let †about two or three thousand men go up and smite Ai: *and* make not all the people to labour thither; for they *are but* few.

Before CHRIST 1451.

‖ Or. *prince.* See Ex. 23. 20. Dan. 10.13, 21. & 12. 1. Rev. 12.7.& 19. 11, 14.
[r] Gen. 17.3.
[s] Ex. 3. 5. Acts 7. 33.

† Heb. *didshut up, and was shut up.*
[a] ch. 2. 9, 24. & 8. 1.
[b] Deut. 7. 24.

† Heb. *under it.*
[c] See Judg. 7. 16. 22.
[d] Num. 10. 8.

† Heb. *gathering host.*
[e] Num. 10. 25.

† Heb. *make your voice to be heard.*

[f] Deut. 31. 25.

Before CHRIST 1451.

‖ Or. *devoted.* Lev. 27. 28. Mic. 4. 13.
[g] ch. 2. 4.
[h] Deut.7.26 & 13. 17. ch. 7. 1, 11, 12.
[i] ch. 7. 25. 1 Kings 18. 17, 18. Jonah1.12.
† Heb. *holiness.*
[k] ver. 5. Heb. 11.30
† Heb. *under it.*
[l] Deut. 7.2
[m] ch. 2.14. Heb. 11.31.
[n] ch. 2. 13.
† Heb. *families.*
[o] ver 19.
[p] See Matt. 1. 5.
[q] 1 Kings 16. 34.
[r] ch. 1. 5.
[s] ch. 9.1, 3.

[a] ch. 22.20. ‖ 1 Chron. 2. 7. *Achar.*
‖ Or, *Zimri,* 1 Chron. 2. 6.

† Heb. *about* 2000 *men, or about* 3000 *men.*

4 So there went up thither of the people about three thousand men; [b]and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them ‖ in the going down: wherefore [c]the hearts of the people melted, and became as water.

6 ¶ And Joshua [d]rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and [e]put dust upon their heads.

7 And Joshua said, Alas! O Lord GOD, [f]wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their † backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land shall hear *of it*, and shall environ us round, and [g]cut off our name from the earth: and [h]what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore † liest thou thus upon thy face?

11 [i]Israel hath sinned, and they have also transgressed my covenant which I commanded them: [k]for they have even taken of the accursed thing, and have also stolen, and [l]dissembled also, and they have put *it* even among their own stuff.

12 [m]Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because [n]they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, [o]sanctify the people, and say, [p]Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which [q]the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 [r]And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath [s]transgressed the covenant of the LORD, and because he [t]hath wrought ‖ folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [u]was taken.

19 And Joshua said unto Achan, My son, [x]give, I pray thee, glory to the LORD God of Israel, [y]and make confession unto him; and [z]tell me now what thou hast done, hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done.

Before CHRIST 1451.

b Lev. 26. 17. Deut. 28. 25.

‖ Or, *in Morad.*

c ch. 2. 9, 11. Lev. 26. 36. Ps. 22. 14.

d Gen. 37. 29, 34.

e 1 Sam. 4. 12. 2 Sam. 1. 2. & 13. 19. Neh. 9. 1. Job 2. 12.

f Ex. 5. 22. 2 Kings 3. 10.

† Heb. *necks.*

g Ps. 83. 4.

h See Ex. 32. 12. Num. 14. 13.

† Heb. *fallest.*

i ver. 1.

k ch. 6. 17. 18.

l See Acts 5. 1, 2.

m See Num. 14. 45. Judg. 2. 14.

n Deut. 7. 26. ch. 6. 18.

o Ex. 19. 10.

p ch. 3. 5.

q Prov. 16. 33.

r See 1 Sam. 14. 38, 39.

s ver. 11.

t Gen. 34. 7. Judg. 20. 6.

‖ Or, *wickedness*

u 1 Sam. 14. 42.

x See 1 Sam. 6. 5. Jer. 13. 16. John 9. 24.

y Num. 5. 6, 7. 2 Chron. 30. 22. Ps. 51. 3. Dan. 9. 4.

z 1 Sam. 14. 43.

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† Heb. *tongue.*

† Heb. *poured.*

a ver. 26. ch. 15. 7.

b ch. 6. 18. 1 Chron. 2. 7.

c Deut. 17. 5.

d ch. 8. 29. 2 Sam. 18. 17. Lam. 3. 53.

e Deut. 13. 17. 2 Sam. 21. 14.

f ver. 24. Isa. 65. 10. Hos. 2. 15.

That is, *trouble.*

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a † wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto [a]the valley of Achor.

25 And Joshua said, [b]Why hast thou troubled us? the LORD shall trouble thee this day. [c]And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they [d]raised over him a great heap of stones unto this day. So [e]the LORD turned from the fierceness of his anger: wherefore the name of that place was called, [f]The valley of ‖ Achor, unto this day.

CHAP. VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 30 *Joshua buildeth an altar.* 33 *Propoundeth blessings and cursings.*

AND the LORD said unto Joshua, [a]Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, [b]I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king, as thou didst unto [c]Jericho and her king: only [d]the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, [e]ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass when they come out against us, as at the first, that [f]we will flee before them,

6 (For they will come out after us) till we have † drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. [g]See, I have commanded you.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

a Deut. 1. 21. & 7. 18. & 31. 8. ch. 1. 9.

b ch. 6. 2.

c ch. 6. 21.

d Deut. 20. 14.

e Judg. 20. 29.

f Judg. 20. 32.

† Heb. *pulled.*

g 2 Sam. 13. 28.

11 [h]And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ‖of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and †their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶And it came to pass when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he [i]wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel [k]made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thine hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no †power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [l]let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 [m]Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he [n]commanded Joshua.

28 And Joshua burnt Ai, and made it [o]an heap for ever, *even* a desolation unto this day.

29 [p]And the king of Ai he hanged on a tree until even-tide: [q]and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and [r]raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶Then Joshua built an altar unto the LORD God of Israel [s]in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the [t]book of the law of Moses, an altar of whole stones, over which no man hath lifted up *any* iron: and [u]they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 ¶And [x]he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, [y]which bare the ark of the covenant of the LORD, as well [z]the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; [a]as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward [b]he read all the words of the law, [c]the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [d]with the women, and the little ones, and [e]the strangers that †were conversant among them.

CHAP. IX.

1 *The kings combine against Israel.* 3 *The Gibeonites, by craft, obtain a league.*

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of [a]the great sea over against Lebanon, [b]the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite heard *thereof;*

2 That they [c]gathered themselves together, to fight with Joshua and with Israel, with one †accord.

3 ¶And when the inhabitants of [d]Gibeon [e]heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua [f]unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the [g]Hivites, Peradventure ye dwell among us; and [h]how shall we make a league with you?

8 And they said unto Joshua, [i]We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, [k]From a very far country thy servants are come, because of the name of the LORD thy God: for we have [l]heard the fame of him, and all that he did in Egypt,

10 And [m]all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of

Before CHRIST 1451.

h ver. 5.

‖ Or, *of Ai.*

† Heb. *their lying in wait.* ver. 4.

i Judg. 20. 34. Eccl. 9. 12.

k Judg. 20. 36, &c.

† Heb. *hand.*

l Deut. 7. 2.

m Num. 31. 22, 26.

n ver. 2.

o Deut. 13. 16.

p ch. 10. 26. Ps. 107. 40. & 110. 5.

q Deut. 21. 23. ch. 10. 27.

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r ch. 7. 26. & 10. 27.

s Deut. 27. 4, 5.

t Ex. 20. 25. Deut. 27. 5, 6.

u Ex. 20. 24.

x Deut. 27. 2, 8.

y Deut. 31. 9, 25.

z Deut. 31. 12.

a Deut. 11. 29. & 27. 12.

b Deut. 31. 11. Neh. 8. 3.

c Deut. 28. 2, 15, 45. & 29. 20, 21. & 30. 19.

d Deut. 31. 12.

e ver. 33.

† Heb. *walked.*

a Num. 34. 6.

b Ex. 3. 17. & 23. 23.

c Ps. 83. 3, 5.

† Heb. *mouth.*

d ch. 10. 2. 2 Sam. 21. 1, 2.

e ch. 6. 27.

f ch. 5. 10.

g ch. 11. 19.

h Ex. 23. 32. Deut. 7. 2. & 20. 16. Judg. 2. 2.

i Deut. 20. 11. 2 Kings 10. 5.

k Deut. 20. 15.

l Ex. 15. 14. Josh. 2. 10.

m Num. 21. 24, 33.

Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country spake to us, saying, Take victuals †with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us:

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled, *were* new, and behold they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And ‖the men took of their victuals, [n]and asked not *counsel* at the mouth of the LORD.

15 And [o]Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [p]Gibeon, and Chephira, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, [q]because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest [r]wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be [s]hewers of wood, and drawers of water unto all the congregation; as the princes had [t]promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, [u]We *are* very far from you; when [x]ye dwell among us?

23 Now therefore ye *are* [y]cursed, and there shall †none of you be freed from being bond-men, and [z]hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [a]commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore [b]we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* [c]in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua †made them that day [d]hewers of wood and drawers of water for the congregation and for the altar of the LORD, even unto this day, [e]in the place which he should choose.

CHAP. X.

1 *Five kings war against Gibeon.* 12 *The sun and moon stand still at the word of Joshua.*

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; [a]as he had done to Jericho and her king, so he had done to [b]Ai and her king; and [c]how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they [d]feared greatly, because Gibeon *was* a great city, as one of the †royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: [e]for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, [f]gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua [g]to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and [h]all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, [i]Fear them not: for I have delivered them into thine hand; [k]there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD [l]discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up [m]to Beth-horon, and smote them to [n]Azekah, and unto Makkedah.

11 And it came to pass as they fled from before Israel, *and* were in the going down to Beth-horon, [o]that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [p]Sun, †stand thou still upon Gibeon, and thou Moon, in the valley of [q]Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [r]*Is* not this written in the book of ‖Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was [s]no day like that before it or after it, that the LORD hearkened unto the voice of a man: for [t]the LORD fought for Israel.

15 ¶ [u]And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and †smite the hindmost of them; suffer them

Before CHRIST 1451.

† Heb. *in your hand.*

‖ Or, *they received the men by reason of their victuals.*

n Num. 27. 21. Isa. 30. 1, 2. See Judg. 1. 1. 1 Sam. 22. 10. & 23. 10, 11. & 30. 8. 2 Sam. 2. 1. & 5. 19.

o ch. 11. 19. 2 Sam. 21. 2.

p ch. 18. 25, 26, 28. Ezra 2. 25.

q Exod. 5. 2. Ps. 15. 4.

r See 2 Sam. 21. 1, 2, 6. Ezek. 17. 13, 15, 18, 19. Zech. 5. 3, 4. Mal. 3. 5.

s Deut. 29. 11.

t ver. 15.

u ver. 6, 9.

x ver. 16.

y Gen. 9. 25.

† Heb. *not be cut off from you.*

z ver. 21, 27.

a Ex. 23. 32. Deut. 7. 1, 2.

b Ex. 15. 14

c Gen. 16. 6.

† Heb. *gave*, or, *delivered to be.*

1 Chron. 9. 2. Ezra 8. 20.

d ver. 21. 23.

e Deut. 12. 5.

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a ch. 6. 21.

b ch. 8. 22, 26, 28.

c ch. 9. 15.

d Ex. 15. 14, 15, 16. Deut. 11. 25.

† Heb. *cities of the kingdom.*

e ver. 1. ch. 9. 15.

f ch. 9. 2.

g ch. 5. 10. & 9. 6.

h ch. 8. 1.

i ch. 11. 6. Judg. 4. 14.

k ch. 1. 5.

l Judg. 4. 15. 1 Sam. 7. 10, 12. Ps. 18. 14. Isa. 28. 21.

m ch. 16. 3, 5.

n ch. 15. 35.

o Ps. 18. 13, 14. & 77. 17. Isa. 30. 30. Rev. 16. 21.

p Isa. 28. 21. Hab. 3. 11.

† Heb. *be silent.*

q Judg. 12. 12.

r 2 Sam. 1. 18.

‖ Or, *the upright.*

s See Isa. 38. 8.

t Deut. 1. 30. ver. 42. & ch. 23. 3.

u ver. 43.

† Heb. *cut off the tail.*

not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: [x]none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [y]put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, [z]Fear not, nor be dismayed, be strong and of good courage: for [a]thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they [b]were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they [c]took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah [d]as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel: and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶And from Lachish Joshua passed unto Eglon, and all Israel with him: and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto [e]Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 ¶And Joshua returned, and all Israel with him, to [f]Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [g]commanded.

41 And Joshua smote them from Kadesh-barnea even unto [h]Gaza, [i]and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time; [k]because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

Divers kings overcome at the waters of Merom.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he [a]sent to Jobab king of Madon, and to the king [b]of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of [c]Cinneroth, and in the valley, and in the borders [d]of Dor on the west,

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, [e]and *to* the Hivite under [f]Hermon [g]in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, [h]even as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were †met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶And the LORD said unto Joshua, [i]Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt [k]hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto ‖great Zidon, and unto [l]‖†Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them [m]as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not †any left to breathe: and he burnt Hazor with fire.

Before CHRIST 1451.

Before CHRIST 1451.

[x] Ex. 11.7.

[y] Ps. 107. 40. & 110. 5. & 149. 8, 9. Isa. 26. 5, 6. Mal. 4. 3.

[z] Deut. 31. 6, 8. ch. 1. 9.

[a] Deut. 3. 21. & 7. 19.

[b] ch. 8. 29.

[c] Deut. 21. 23. ch. 8. 29.

[d] ch. 6. 21.

[e] See ch. 14. 13. & 15. 13. Judg. 1. 10.

[f] See ch. 15. 15. Judg. 1. 11.

[g] Deut. 20. 16, 17.

[h] Gen. 10. 19.

[i] ch. 11. 16.

[k] ver. 14.

1450.

[a] ch. 10. 3.

[b] ch. 19. 15.

[c] Num. 34. 11.

[d] ch. 17. 11. Judg. 1. 27. 1 Kings 4. 11.

[e] Judg. 3. 3.

[f] ch. 13. 11.

[g] Gen. 31. 49.

[h] Gen. 22. 17. & 32. 12. Judg. 7. 12. 1 Sam. 13. 5.

† Heb. *assembled by appointment.*

[i] ch. 10. 8.

[k] 2 Sam. 8. 4.

‖ Or, *Zidonrabbah.*

[l] ch. 13. 6.

‖ Or, *salt pits.*

† Heb. *burnings.*

[m] ver. 6.

† Heb. *any breath.*

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, [n]as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still †in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ [o]As the LORD commanded Moses his servant, so [p]did Moses command Joshua, and [q]so did Joshua: †he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, [r]the hills, and all the south country, [s]and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 [t]*Even* from ‖the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon under mount Hermon: and [u]all their kings he took, and smote them, and slew them.

18 ‖Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save [x]the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For [y]it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, [z]as the LORD commanded Moses.

21 ¶ And at that time came Joshua and cut off [a]the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in [b]Gath, [c]and in Ashdod, there remained.

23 So Joshua took the whole land, [d]according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel [e]according to their divisions by their tribes. [f]And the land rested from war.

Before CHRIST 1450.

n Num.33. 52. Deut. 7. 2. & 20.16,17.
† Heb. *on their heap.*
o Ex.34.11, 12.
p Deut.7.2.
q ch. 1. 7.
† Heb. *he removed nothing.*
r ch. 12. 8.
s ch. 10.41.
t ch. 12. 7.
‖ Or, *the smooth mountain.*
u Deut. 7. 24. ch. 12. 7.
‖ Till 1445, ver. 23.
x ch. 9.3,7.
y Deut.2.30. Judg. 14.4. 1 Sam 2.25. 1 Kings12. 15. Rom. 9.18.
z Deut. 20. 16, 17.
a Num.13. 22, 33. Deut. 1.28. ch. 15. 13, 14.
b 1Sam.17. 4.
c ch. 15.46.
d Num.34. 2, &c.
e Num. 26. 53. ch. 14.&15. & 16. & 17. & 18. & 19.
f ch. 14.15. & 21. 41. & 22. 4. & 23. 1.

1445. ver. 18.

CHAP. XII.

The one and thirty kings on the other side Jordan which Joshua smote.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, [a]from the river Arnon, [b]unto mount Hermon, and all the plain on the east:

2 [c]Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And [d]from the plain to the sea of Cinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, [e]the way to Beth-jeshimoth; and from ‖the south, under ‖[f]Ashdoth-pisgah:

4 ¶ And [g]the coast of Og king of Bashan, *which was* of [h]the remnant of the giants, [i]that dwelt at Ashtaroth and at Edrei.

5 And reigned in [k]mount Hermon, [l]and in Salcah,

1452.

a Num. 21. 24.
b Deut.3.8, 9.
c Num. 21. 24. Deut 2.33, 36. & 3. 6, 16.
d Deut. 3. 17.
e ch. 13.20.
‖Or, *Teman.*
‖ Or, *the springs of Pisgah*, or, *the hill.*
f Deut. 3. 17. & 4. 49.
g Num. 21. 35. Deut. 3. 4, 10.
h Deut. 3. 11. ch. 13. 12.
i Deut.1.4.
k Deut.3.8.
l Deut.3.10. ch. 13. 11.

Before CHRIST 1452.

m Deut. 3. 14.
n Num.21. 24, 33.
o Num. 32. 29. 33. Deut. 3.11, 12. ch. 13. 8.
p ch.11.17.
q Gen. 14. 6. & 32. 3. Deut.2.1,4.
r ch. 11.23.
s ch. 10.40. & 11. 16.
t Ex. 3. 8. & 23. 23. ch. 9. 1.
u ch. 6. 2. 1451.
x ch. 8. 29.
y ch. 10.23.
z ch. 10.33.
a ch. 10.38.
b ch. 10.29.
c ch. 10.23.
d ch. 8. 17. Judg. 1.22.
e 1 Kings 4. 10.
‖ Or, *Sharon.* Isa. 33. 9.
f ch.11.10. 1450.
g ch. 11. 1. & 19. 15.
h ch. 19.37.
i ch. 11. 2.
k Gen. 14. 1. 2. Isa. 9. 1.

1445.

a Sam.14. 10. & 23. 1.
† Heb. *to possessit.* Deut. 31.3.
b Judg.3.1.
c Joel 3 4.
d ver. 13. 2 Sam. 3.3. & 13.37,38.
e Jer. 2. 18.
f Judg.3.3. 1 Sam. 6.4, 16. Zeph. 2. 5.
g Deut. 2. 23.
‖ Or, *the care.*
h ch.19.30.
i SeeJudg. 1. 34.
k 1 Kings 5. 18. Ps. 83. 7. Ezek. 27.9.
l ch. 12. 7.

6 [n]Them did Moses the servant of the LORD, and the children of Israel smite: and [o]Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country [p]which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth up to [q]Seir; which Joshua [r]gave unto the tribes of Israel *for* a possession according to their divisions;

8 [s]In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; [t]the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 [u]The king of Jericho, one; [x]the king of Ai, which *is* beside Beth-el, one;

10 [y]The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; [z]the king of Gezer, one;

13 [a]The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 [b]The king of Libnah, one; the king of Adullam, one;

16 [c]The king of Makkedah, one; [d]the king of Beth-el, one;

17 The king of Tappuah, one; [e]the king of Hepher, one;

18 The king of Aphek, one; the king of ‖Lasharon, one;

19 The king of Madon, one; [f]the king of Hazor, one;

20 The king of [g]Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 [h]The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the [i]coast of Dor, one; the king of [k]the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

2 *The bounds of the land not yet conquered. Balaam slain.*

NOW Joshua [a]was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land †to be possessed.

2 [b]This *is* the land that yet remaineth: [c]all the borders of the Philistines, and all [d]Geshuri,

3 [e]From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: [f]five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also [g]the Avites:

4 From the south all the land of the Canaanites, and ‖Mearah that *is* beside the Sidonians, [h]unto Aphek to the borders of [i]the Amorites:

5 And the land of [k]the Giblites, and all Lebanon toward the sun-rising, [l]from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill-country from

Lebanon unto [m]Misrephoth-maim, *and* all the Sidonians, them [n]will I drive out from before the children of Israel: only [o]divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, [p]which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, [q]and all the plain of Medeba unto Dibon;

10 And [r]all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 [s]And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of [t]the remnant of the giants. [u]For these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled [x]not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 [y]Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, [z]as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was [a]from Aroer that *is* on the bank of the river Arnon, [b]and the city that *is* in the midst of the river, [c]and all the plain by Medeba:

17 Heshbon, and all her cities that *are* in the plain; Dibon, and ‖ Bamoth-baal, and Beth-baal-meon,

18 [d]And Jahaza, and Kedemoth, and Mephaath,

19 [e]And Kirjathaim, and [f]Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and [g]‖ Ashdoth-pisgah, and Beth-jeshimoth,

21 [h]And all the cities of the plain, and all the kingdom of Sihon king of the Amorites which reigned in Heshbon, [i]whom Moses smote [k]with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ [l]Balaam also the son of Beor, the ‖ soothsayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben, after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 [m]And their coast was Jazer, and all the cities of Gilead, [n]and half the land of the children of Ammon, unto Aroer that *is* before [o]Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, [p]Beth-aram, and Beth-nimrah, [q]and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge [r]of the sea of Cinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and [s]all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and [t]Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the [u]children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward.

33 [x]But unto the tribe of Levi, Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, [y]as he said unto them.

CHAP. XIV.

Caleb by privilege obtaineth Hebron.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a]which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance to them.

2 [b]By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 [c]For Moses had given the inheritance of two tribes and an half-tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For [d]the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in,* with their suburbs for their cattle, and for their substance.

5 [e]As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the [f]Kenezite said unto him, Thou knowest [g]the thing that the LORD said unto Moses the man of God concerning me and thee [h]in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD [i]sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless, [k]my brethren that went up with me made the heart of the people melt: but I wholly [l]followed the LORD my God.

9 And Moses sware on that day, saying, [m]Surely the land [n]whereon thy feet have trodden shall be thine inheritance, and thy children's for ever; because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, [o]as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel † wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 [p]As yet I *am as* strong this day, as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both [q]to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that

Before CHRIST 1445.

m ch. 11. 8.
n See ch. 23. 13. Judg. 2. 21, 23.
o ch. 14.1.2.
p Num.32. 33. Deut. 3.12, 13. ch. 22. 4.
q ver. 16. Num. 21. 30.
r Num. 21. 24, 25.
s ch. 12. 5.
t Deut.3.11. ch. 12. 4.
u Num. 21. 24, 35.
x ver. 11.
y Num. 18. 20. 23. 24. ch. 14. 3, 4.
z ver. 33.
a ch. 12. 2.
b Num. 21. 28.
c Num. 21. 30. ver. 9.
‖ Or, *the high places of Baal, and house of Baal-meon:* See Num. 22. 38.
d Num. 21. 23.
e Num. 32. 37.
f Num. 32. 38.
g Deut. 3. 17. ch. 12. 3.
‖ Or, *springs of Pisgah,* or, *the hill.*
h Deut. 3. 10.
i Num. 21. 24.
k Num. 31. 8.
l Num. 22. 5. & 31. 8.
‖ Or, *diviner.*
m Num. 32. 35.
n Compare Num. 21. 26, 28, 29. with Deut. 2. 19. & Judg. 11. 13, 15, &c.
o 2 Sam.11. 1. & 12. 26.
p Num.32. 36.
q Gen. 33. 17. 1 Kings 7. 46.
r Num. 34. 11.

Before CHRIST 1445.

s Num. 32. 41. 1 Chron. 2. 23.
t ch. 12. 4.
u Num. 32. 39, 40.
x ver. 14. ch. 18. 7.
y Num. 18. 20. Deut. 10. 9. & 18. 1, 2.
about 1444.
a Num. 34. 17, 18.
b Num. 26. 55. & 33. 54. & 34. 13.
c ch. 13. 8, 32, 33.
d Gen.48.5. 1 Chron. 5. 1, 2.
e Num. 35. 2. ch. 21. 2.
f Num.32. 12. & ch. 15. 17.
g Num. 14. 24. 30. Deut. 1. 36, 38.
h Num. 13. 26.
i Num. 13. 6. & 14. 6.
k Num. 13. 31, 32. Deut. 1. 28.
l Num. 14. 24. Deut. 1. 36.
m Num. 14. 23, 24. Deut. 1. 36. ch. 1. 3.
n See Num. 13. 22.
o Num. 14. 30.
1444.
† Heb. *walked.*
p See Deut. 34. 7.
q Deut. 31. 2.

day how [r]the Anakims *were* there, and *that* the cities *were* great *and* fenced: [s]if so be the LORD *will be* with me, then [t]I shall be able to drive them out, as the LORD said.

13 And Joshua [u]blessed him, [x]and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

14 [y]Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day; because that he [z]wholly followed the LORD God of Israel.

15 And [a]the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. [b]And the land had rest from war.

CHAP. XV.

The borders of the lot of Judah.

THIS then was the lot of the tribe of the children of Judah by their families; [a]*even* to the border of Edom, the [b]wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the †bay that looketh southward:

3 And it went out to the south side [c]to ‖Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed [d]toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan:

6 And the border went up to [e]Beth-hogla, and passed along by the north of Beth-arabah; and the border went up [f]to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from [g]the valley of Achor, and so northward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [h]En-rogel:

8 And the border went up [i]by the valley of the son of Hinnom, unto the south side of the [k]Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end [l]of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto [m]the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn [n]to Baalah, which *is* [o]Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north side, and went down to Beth-shemesh, and passed on to [p]Timnah:

11 And the border went out unto the side of [q]Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* [r]to the great sea, and the coast *thereof:* this *is* the coast of the children of Judah round about, according to their families.

13 ¶ [s]And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [t]‖the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence [u]the three sons of Anak, [x]Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And [y]he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ [z]And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And [a]Othniel the [b]son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 [c]And it came to pass, as she came *unto him,* that she moved him to ask of her father a field: and [d]she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a [e]blessing; for thou hast given me a south land, give me also springs of water: and he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biz-jothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And [f]Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 *And* in the valley, [g]Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, ‖and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, [h]and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that *lay* †near Ashdod, with their villages:

47 Ashdod, with her towns and her villages; Gaza, with her towns and her villages, unto [i]the river of Egypt, and [k]the great sea, and the border *thereof:*

Before CHRIST 1444.

r Num. 13. 28, 33.
s Ps. 18. 32, 34. & 60. 12. Rom. 8. 31.
t ch. 15. 14. Judg. 1. 20.
u ch. 22. 6.
x ch. 10. 37. & 15. 13. Judg. 1. 20. See ch. 21. 11, 12. 1 Chron. 6. 55, 56.
y ch. 21. 12.
z ver. 8, 9.
a Gen. 23. 2. ch. 15. 13.
b ch. 11. 23.

a Num. 34. 3.
b Num. 33. 36.

† Heb. *tongue.*
c Num. 34. 4.
‖ Or, *the going up to Acrabbim.*

d Num. 34. 5.

e ch. 18. 19.

f ch. 18. 17.

g ch. 7. 26.

h 2 Sam. 17. 17. 1 Kings 1. 9.
i ch. 18. 16. 2 Kings 23. 10. Jer. 19. 2, 6.
k ch. 18. 28. Judg. 1. 21. & 19. 10.
l ch. 18. 16.

m ch. 18. 15.

n 1 Chron. 13. 6.
o Judg. 18. 12.

p Gen. 38. 13. Judg. 14. 1.

q ch. 19. 43.

r ver. 47. Num. 34. 6, 7.

s ch. 14. 13.

Before CHRIST 1444.

t ch. 14. 15.
‖ Or. *Kirjath-arba.*
u Judg. 1. 10, 20.
x Num. 13. 22.
y ch. 10. 38. Judg. 1. 11.

z Judg. 1. 12.

a Judg. 1. 13. & 3. 9.
b Num. 32. 12. ch. 14. 6.

c Judg. 1. 14.

d See Gen. 24. 64. 1 Sam. 25. 23.
e Gen. 33. 11.

f 1 Sam. 27. 6.

g Num. 13. 23.

‖ Or, *or.*

h 2 Kings 14. 7.

† Heb. *by the place of.*

i ver. 4.
k Num. 34. 6.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,
49 And Dannah, and Kirjath-sannah, which *is* Debir,
50 And Anab, and Eshtemoh, and Anim,
51 [l]And Goshen, and Holon, and Giloh; eleven cities with their villages:
52 Arab, and Dumah, and Eshean,
53 And ‖ Janum, and Beth-tappuah, and Aphekah,
54 And Humtah, and [m]Kirjath-arba (which *is* Hebron) and Zior; nine cities with their villages:
55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,
57 Cain, Gibeah, and Timnah; ten cities with their villages:
58 Halhul, Beth-zur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:
60 [n]Kirjath-baal (which *is* Kirjath-jearim) and Rabbah; two cities with their villages:
61 In the wilderness, Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.
63 ¶ As for the Jebusites, the inhabitants of Jerusalem, [o]the children of Judah could not drive them out: [p]but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

1 *The general borders of the sons of Joseph,* 5 *and of Ephraim.*

AND the lot of the children of Joseph † fell from Jordan by Jericho, unto the water of Jericho, on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,
2 And goeth out from Bethel to [a]Luz, and passeth along unto the borders of Archi to Ataroth,
3 And goeth down westward to the coast of Japhleti, [b]unto the coast of Beth-horon the nether, and to [c]Gezer: and the goings out thereof are at the sea.
4 [d]So the children of Joseph, Manasseh and Ephraim, took their inheritance.
5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was [e]Ataroth-addar, [f]unto Beth-horon the upper;
6 And the border went out toward the sea to [g]Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;
7 And it went down from Janohah to Ataroth, [h]and to Naarath, and came to Jericho, and went out at Jordan.
8 The border went out from Tappuah westward unto the [i]river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
9 And [k]the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
10 [l]And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAP. XVII.

The lot of Manasseh.

THERE was also a lot for the tribe of Manasseh; for he *was* the [a]first-born of Joseph; *to wit,* for [b]Machir the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had [c]Gilead and Bashan.
2 There was also *a lot* for [d]the rest of the children of Manasseh by their families; [e]for the children of ‖ Abiezer, and for the children of Helek, [f]and for the children of Asriel, and for the children of Shechem, [g]and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.
3 ¶ But [h]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
4 And they came near before [i]Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [k]The LORD commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.
5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side Jordan;
6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.
7 ¶ And the coast of Manasseh was from Asher to [l]Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.
8 *Now* Manasseh had the land of Tappuah: but [m]Tappuah on the border of Manasseh *belonged* to the children of Ephraim:
9 And the coast descended [n]unto the ‖ river Kanah, southward of the river. [o]These cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the out-goings of it were at the sea:
10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.
11 [p]And Manasseh had in Issachar and in Asher, [q]Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.
12 Yet [r]the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.
13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to [s]tribute; but did not utterly drive them out.
14 [t]And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* [u]one lot and one portion to inherit, seeing I *am* [x]a great people, forasmuch as the LORD hath blessed me hitherto?
15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyself there in the land of the Perizzites and of the ‖ giants, if mount Ephraim be too narrow for thee.
16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have [y]chariots of iron, *both they*

Before CHRIST 1444.

l ch. 10. 41. & 11. 16.
‖ Or, *Janus.*
m ch. 14. 15. & ver. 13.
n ch. 18. 14.
o See Judg. 1. 8, 21. 2 Sam. 5. 6.
p Judg. 1. 21.
† Heb. *went forth.*
a ch. 18. 13. Judg. 1. 26.
b ch. 18. 13. 2 Chron. 8. 5.
c 1 Chron. 7. 28. 1 Kings 9. 15.
d ch. 17. 14.
e ch. 18. 13.
f 2 Chron. 8. 5.
g ch. 17. 7.
h 1 Chron. 7. 28.
i ch. 17. 9.
k ch. 17. 9.
l Judg. 1. 29 See 1 Kings 9. 16.
a Gen. 41. 51. & 46. 20. & 48. 18.
b Gen. 50. 23. Num. 26. 29. & 32. 39, 40. 1 Chron. 7. 14.

Before CHRIST 1444.

c Deut. 3. 15.
d Num. 26. 29,—32.
e 1 Chron. 7. 18.
‖ Num. 26. 30, *Jezer.*
f Num. 26. 31.
g Num. 26. 32.
h Num. 26. 33. & 27. 1. & 36. 2.
i ch. 14. 1.
k Num. 27. 6, 7.
l ch. 16. 6.
m ch. 16. 8.
n ch. 16. 8.
‖ Or, *brook of reeds.*
o ch. 16. 9.
p 1 Chron. 7. 29.
q 1 Sam. 31. 10. 1 Kings 4. 12.
r Judg. 1. 27, 28.
s ch. 16. 10.
t ch. 16. 4.
u Gen. 48. 22.
x Gen. 48. 19. Num. 26. 34, 37.
‖ Or, *Rephaims.* Gen. 14. 5. & 15. 20.
y Judg. 1. 19. & 4. 3.

who *are* of Beth-shean and her towns, and *they* who *are* [z]of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:*

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, [a]though they have iron chariots, *and* though they *be* strong.

CHAP. XVIII.

The tabernacle is set up at Shiloh.

AND the whole congregation of the children of Israel assembled together [a]at Shiloh, and [b]set up the tabernacle of the congregation there: and the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [c]How long *are* ye slack to go to possess the land which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them, and they shall come *again* to me.

5 And they shall divide it into seven parts: [d]Judah shall abide in their coast on the south, and [e]the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, [f]that I may cast lots for you here before the LORD our God.

7 [g]But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: [h]and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 [i]And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz ([k]which *is* Bethel) southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side [l]of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at [m]Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to [n]the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before [o]the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to [p]En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to [q]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against [r]‖ Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north † bay of the salt-sea at the south end of Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and [s]Jebusi, (which *is* Jerusalem) Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

The children of Israel give an inheritance to Joshua.

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: [a]and their inheritance was within the inheritance of the children of Judah.

2 And [b]they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: [c]therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

z ch. 19. 18. 1 Kings 4. 12.
a Deut. 20. 1.
a ch. 19. 51. & 21. 2. & 22. 9. Jer. 7. 12.
b Judg. 18. 31. 1 Sam. 1. 3, 24. & 4. 3, 4.
c Judg. 18. 9.
d ch. 15. 1.
e ch. 16. 1, 4.
f ch. 14. 2. & ver. 10.
g ch. 13. 33.
h ch. 13. 8.
i See ch. 16. 1.
k Gen. 28. 19. Judg. 1. 23.
l ch. 16. 3.
m See ch. 15. 9.
n ch. 15. 9.
o ch. 15. 8.
p ch. 15. 7.
q ch. 15. 6.
r ch. 15. 6. ‖ Or, *the plain.*
† Heb. *tongue.*
s ch. 15. 8.
a ver. 9.
b 1 Chron. 4. 28.
c ver. 1.

11 [d]And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* [e]before Jokneam,

12 And turned from Sarid eastward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-‖methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem; twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the out-goings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, [f]*even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city †Tyre; and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to [g]Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the out-goings thereof were at Jordan:

34 And *then* [h]the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And [i]Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‖ before ‖ Japho.

47 And [k]the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [l]Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* [m]Timnath-[n]serah in mount Ephraim: and he built the city, and dwelt therein.

51 [o]These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot [p]in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAP. XX.

1 *God commandeth,* 7 *and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [a]Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly, may flee thither; and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of [b]the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 [c]And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, [d]until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they †appointed [e]Kedesh in Galilee in

Before CHRIST 1444.

d Gen. 49. 13.
e ch. 12. 22.

‖ Or, *which is drawn.*

f Judg. 1. 35.

‖ Or. *over against.*
‖ Or. *Joppa.* Acts 9. 36.
k See Judg. 18.

l Judg. 18. 29.

m ch. 24. 30.
n 1 Chron. 7. 24.

1444.

o Num. 34. 17. ch. 14. 1.

p ch. 18. 1, 10.

f ch. 11. 8. Judg. 1. 31.

† Heb. *Tzor.*
2 Sam. 5. 11.
g Gen. 38. 5. Judg. 1. 31. Mic. 1. 14.

h Deut. 33. 23.

a Ex. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2, 9.

b Ruth 4. 1, 2.

c Num. 35. 12.

d Num. 35. 12, 25.

† Heb. *sanctified.*
e ch. 21. 32. 1 Chron. 6. 76.

mount Naphtali, and [f]Shechem in mount Ephraim, and [g]Kirjath-arba, (which *is* Hebron,) in the [h]mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned [i]Bezer in the wilderness upon the plain out of the tribe of Reuben, and [k]Ramoth in Gilead out of the tribe of Gad, and [l]Golan in Bashan out of the tribe of Manasseh.

9 [m]These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [n]until he stood before the congregation.

CHAP. XXI.

Eight and forty cities given unto the Levites.

THEN came near the heads of the fathers of the Levites unto [a]Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [b]Shiloh in the land of Canaan, saying, [c]The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and [d]the children of Aaron the priest, *which were* of the Levites, [e]had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And [f]the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And [g]the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 [h]The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 [i]And the children of Israel gave by lot unto the Levites these cities with their suburbs, [k]as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* †mentioned by name,

10 [l]Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 [m]And they gave them ‖the city of Arba the father of [n]Anak (which *city is* Hebron) [o]in the hill-*country* of Judah, with the suburbs thereof round about it.

12 But [p]the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus [q]they gave to the children of Aaron the priest, [r]Hebron with her suburbs, *to be* a city of refuge for the slayer; [s]and Libnah with her suburbs,

14 And [t]Jattir with her suburbs, [u]and Eshtemoa with her suburbs,

15 And [x]Holon with her suburbs, [y]and Debir with her suburbs,

16 And [z]Ain with her suburbs, [a]and Juttah with her suburbs, *and* [b]Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, [c]Gibeon with her suburbs, [d]Geba with her suburbs,

18 Anathoth with her suburbs, and [e]Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ [f]And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [g]Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon, with her suburbs; two cities.

26 All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

27 ¶ [h]And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh *they gave* [i]Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer, and Beesh-terah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, [k]Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ [l]And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, [m]Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, [n]Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 [o]All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them. Thus *were* all these cities.

Before CHRIST 1444.

[f] ch. 21. 21. 2 Chron. 10. 1.
[g] ch. 14. 15. & 21. 11, 13.
[h] Luke 1. 39.
[i] Deut. 4. 43. ch. 21. 36. 1 Chron. 6. 78.
[k] ch. 21. 38. 1 Kings 22. 3.
[l] ch. 21. 27.
[m] Num. 35. 15.
[n] ver. 6.
[a] ch. 14. 1. & 17. 4.
[b] ch. 18. 1.
[c] Num. 35. 2.
[d] ver. 8, 19.
[e] See ch. 24. 33.
[f] ver. 20, &c.
[g] ver. 27, &c.
[h] ver. 34, &c.
[i] ver. 8.
[k] Num. 35. 2.
† Heb. *called.*
[l] ver. 4.
[m] 1 Chron. 6. 55.
‖ Or, *Kirjath-arba.* Gen. 23. 2.
[n] ch. 15. 13, 14.
[o] ch. 20. 7. Luke 1. 39.
[p] ch. 14. 14. 1 Chron. 6. 56.
[q] 1 Chron. 6. 57, &c.
[r] ch. 15. 54. & 20. 7.
[s] ch. 15. 42.
[t] ch. 15. 48.
[u] ch. 15. 50.
[x] 1 Chron. 6. 58, *Hilen.* ch. 15. 51.
[y] ch. 15. 49.
[z] 1 Chron. 6. 59. *Ashan.* ch. 15. 42.
[a] ch. 15. 55.
[b] ch. 15. 10.
[c] ch. 18. 25.
[d] ch. 18. 24, *Gaba.*
[e] 1 Chron. 6. 60, *Alemeth.*
[f] ver. 5. 1 Chron. 6. 66.
[g] ch. 20. 7.
[h] ver. 6. 1 Chron. 6. 71.
[i] ch. 20. 8.
[k] ch. 20. 7.
[l] ver. 7. See 1 Chron. 6. 77.
[m] ch. 20. 8.
[n] ch. 20. 8.
[o] Num. 35. 7.

43 ¶ And the LORD gave unto Israel [p] all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein.

44 [q] And the LORD gave them rest round about, according to all that he sware unto their fathers: and [r] there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 [s] There failed not aught of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAP. XXII.

The two tribes and half with a blessing are sent home.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept [a] all that Moses the servant of the LORD commanded you, [b] and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, [c] which Moses the servant of the LORD gave you on the other side Jordan.

5 But [d] take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, [e] to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

6 So Joshua [f] blessed them, and sent them away; and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh, Moses had given *possession* in Bashan: [g] but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: [h] divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto [i] the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel [k] heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, [l] the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel [m] sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, [n] Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each † chief house a prince throughout all the tribes of Israel; and [o] each one *was* an head of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, [p] that ye might rebel this day against the LORD?

17 *Is* the iniquity [q] of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel today against the LORD, that to-morrow [r] he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, [s] wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 [t] Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD [u] God of gods, the LORD God of gods, he [x] knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himself [y] require *it;*

24 And if we have not *rather* done it for fear of *this* thing, saying, † In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD. So shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* [z] a witness between us, and you, and our generations after us, that we might [a] do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

Before CHRIST 1444.

p Gen. 13. 15. & 15.18. & 26. 3. & 28. 4, 13.
q ch. 11. 23. & 22. 4.
r Deut. 7. 24.
s ch. 23.14.
a Num. 32. 20. Deut. 3. 18.
b ch. 1. 16, 17.
c Num. 32. 33. Deut. 29. 8. ch. 13. 8.
d Deut. 6. 6, 17. & 11.22.
e Deut. 10. 12.
f Gen. 47. 7. Ex. 39. 43. ch. 14. 13. 2 Sam. 6. 18. Luke 24. 50.
g ch. 17. 5.
h Num. 31. 27. 1 Sam. 30. 14.
i Num. 32. 1, 26, 29.
k Deut. 13. 12, &c. Judg. 20. 12.
l Judg. 20. 1.
m Deut. 13. 14. Judg. 20. 12.

Before CHRIST 1444.

n Ex. 6. 25. Num. 25. 7.
† Heb. *house of the father.*
o Num. 1. 4.
p See Lev. 17. 8, 9. Deut. 12. 13, 14.
q Num. 25. 3, 4. Deut. 4. 3.
r Num. 16. 22.
s ch. 18. 1.
t ch. 7. 1, 5.
u Deut. 10. 17.
x 1 Kings 8. 39. Job 10. 7. & 23. 10. Ps. 44. 21. & 139. 1, 2. Jer. 12. 3. 2 Cor. 11. 11, 31.
y Deut. 18. 19. 1 Sam. 20. 16.
† Heb. *To-morrow.*
z Gen. 31. 48. ch. 24. 27. ver. 34.
a Deut. 12. 5, 6, 11, 12, 17, 18, 26, 27.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, [b] to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, †it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [c] among us, because ye have not committed this trespass against the LORD: †now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel [d] blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar ‖ *Ed:* for it *shall be* a witness between us that the LORD *is* God.

CHAP. XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 11 *and by threatenings.*

AND it came to pass, a long time after that the LORD [a] had given rest unto Israel from all their enemies round about, that Joshua [b] waxed old *and* †stricken in age.

2 And Joshua [c] called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [d] LORD your God *is* he that hath fought for you.

4 Behold, [e] I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea †westward.

5 And the LORD your God, [f] he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, [g] as the LORD your God hath promised unto you.

6 [h] Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [i] that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That ye [k] come not among these nations, these that remain among you; neither [l] make mention of the name of their gods, nor cause to swear *by them,* neither serve them, nor bow yourselves unto them:

8 ‖ But [m] cleave unto the LORD your God, as ye have done unto this day.

9 ‖ [n] For the LORD hath driven out from before you great nations and strong: but *as for* you, [o] no man hath been able to stand before you unto this day.

10 [p] One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, [q] as he hath promised you.

Before CHRIST 1444.

[b] Deut. 12. 13, 14.

† Heb. *it was good in their eyes.*

[c] Lev. 26. 11, 12. 2Chron.15. 2. † Heb. *then.*

[d] 1 Chron. 29. 20. Neh. 8. 6. Dan. 2. 19. Luke 2. 28.

‖ That is, a witness: So ch. 24. 27.

about 1427.

[a] ch. 21.44. & 22. 4.

[b] ch. 13.1. † Heb. *come into days.*

[c] Deut. 31. 28. ch. 24. 1. 1 Chron. 28. 1.

[d] Ex.14.14. ch. 10. 14, 42.

[e] ch. 13.2, 6. & 18. 10. † Heb. *at the sun-set.*

[f] Ex.23.30. & 33. 2. & 34. 11. Deut.11.23 ch. 13. 6.

[g] Num. 33. 53.

[h] ch. 1. 7.

[i] Deut. 5. 32. & 28.14.

[k] Ex.23.33. Deut. 7. 2, 3. Prov. 4. 14. Eph. 5. 11.

[l] Ex. 23.13. Ps. 16. 4. Jer. 5. 7. Zeph. 1. 5. See Num. 32. 38.

‖ Or, *But if ye will cleave,* &c.

[m] Deut. 10. 20. & 11. 22. & 13. 4. ch. 22. 5.

‖ Or, *Then the* LORD *will drive.*

[n] Deut. 11. 23.

[o] ch. 1. 5.

[p] Lev.26.8. Deut.32.30 See Judg. 3. 31. & 15. 15. 2 Sam. 23. 8.

[q] Ex.14.14. & 23 27. Deut. 3. 22.

Before CHRIST about 1427.

[r] ch. 22. 5. † Heb. *your souls.*

[s] Heb. 10. 38, 39. 2 Pet. 2. 20, 21.

[t] Deut. 7. 3.

[u] Judg.2.3.

[x] Ex.23.33. Num. 33. 55. Deut. 7. 16. 1 Kings 11. 4.

[y] 1 Kings 2. 2. See Heb. 9. 27.

[z] ch. 21.45. Luke 21.33

[a] Deut. 28. 63.

[b] Lev. 26. 16. Deut.28.15, 16, &c.

[a] Gen.35.4.

[b] ch. 23. 2.

[c] 1 Sam.10. 19.

[d] Gen. 11. 26, 31.

[e] Gen. 31. 53.

[f] Gen.12.1 Acts 7. 2, 3.

[g] Gen. 21. 2, 3. Ps. 127. 3.

[h] Gen. 25. 24, 25, 26.

[i] Gen. 36.8. Deut. 2. 5.

[k] Gen. 46. 1, 6. Acts 7. 15.

[l] Ex. 3. 10.

[m] Ex. 7. & 8 & 9. & 10. & 12.

[n] Ex.12.37, 51.

[o] Ex. 14. 2.

[p] Ex. 14. 9.

[q] Ex.14.10.

[r] Ex.14.20.

[s] Ex.14. 27, 28.

[t] Deut. 4. 34. & 29. 2.

[u] ch. 5. 6.

[x] Num.21. 21, 33. Deut. 2. 32. & 3. 1.

[y] See Judg. 11. 25

11 [r] Take good heed therefore unto † yourselves, that ye love the LORD your God.

12 Else if ye do in any wise [s] go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall [t] make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that [u] the LORD your God will no more drive out *any of* these nations from before you: [x] but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And behold, this day [y] I *am* going the way of all the earth; and ye know in all your hearts and in all your souls, that [z] not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 [a] Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you [b] all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 *Joshua assembleth the tribes at Shechem.* 14 *He reneweth a covenant between them and God.*

AND Joshua gathered all the tribes of Israel to [a] Shechem, and [b] called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [c] presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, [d] Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and [e] they served other gods.

3 And [f] I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [g] gave him Isaac.

4 And I gave unto Isaac [h] Jacob and Esau: and I gave unto [i] Esau mount Seir, to possess it; [k] but Jacob and his children went down into Egypt.

5 [l] I sent Moses also and Aaron, and [m] I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I [n] brought your fathers out of Egypt: and [o] ye came unto the sea; [p] and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they [q] cried unto the LORD, [r] he put darkness between you and the Egyptians, [s] and brought the sea upon them, and covered them; and [t] your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness [u] a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; [x] and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then [y] Balak the son of Zippor, king of Moab,

arose and warred against Israel, and [z]sent and called Balaam the son of Beor to curse you:

10 [a]But I would not hearken unto Balaam; [b]therefore he blessed you still: so I delivered you out of his hand.

11 And [c]ye went over Jordan, and came unto Jericho: and [d]the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And [e]I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* [f]not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and [g]cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ [h]Now therefore fear the LORD, and serve him in [i]sincerity and in truth; and [k]put away the gods which your fathers served on the other side of the flood, and [l]in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [m]choose you this day whom ye will serve, whether [n]the gods which your fathers served that *were* on the other side of the flood, or [o]the gods of the Amorites in whose land ye dwell: [p]but as for me and my house, we will serve the LORD.

16 And the people answered, and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, [q]Ye cannot serve the LORD: for he *is* an [r]holy God: he *is* [s]a jealous God; [t]he will not forgive your transgressions, nor your sins.

20 [u]If ye forsake the LORD, and serve strange gods, [x]then he will turn and do you hurt, and consume you, after that he hath done you good.

Before CHRIST about 1427.

[z] Num. 22. 5. Deut. 23. 4.
[a] Deut. 23. 5.
[b] Num. 23. 11, 20. & 24. 10.
[c] ch. 3. 14, 17. & 4. 10, 11, 12.
[d] ch. 6. 1. & 10. 11. & 11. 1.
[e] Ex. 23. 28. Deut. 7. 20.
[f] Ps. 44. 3, 6.
[g] Deut. 6. 10, 11. ch. 11. 13.
[h] Deut. 10. 12. 1 Sam. 12. 24.
[i] Gen. 17. 1. & 20. 5. Deut. 18. 13. Ps. 119. 1. 2 Cor. 1. 12. Eph. 6. 24.
[k] ver. 2, 23. Lev. 17. 7. Ezek. 20. 18
[l] Ezek. 20. 7, 8. & 23. 3.
[m] See Ruth 1. 15. 1 Kings 18. 21. Ezek. 20. 39 John 6. 67.
[n] ver. 14.
[o] Ex. 23. 24, 32, 33. & 34. 15. Deut. 13. 7. & 29. 18. Judg. 6. 10.
[p] Gen. 18. 19.
[q] Matt. 6. 24.
[r] Lev. 19. 2. 1 Sam. 6. 20. Ps. 99. 5, 9. Isa. 5. 16.
[s] Ex. 20. 5.
[t] Ex. 23. 21.
[u] 1 Chron. 28. 9. 2 Chron. 15. 2. Ezra 8. 22. Isa. 1. 28. & 65. 11, 12. Jer. 17. 13.
[x] ch. 23. 15. Isa. 63. 10. Acts 7. 42.

Before CHRIST about 1427.

[y] Ps. 119. 173.
[z] ver. 14. Gen. 35. 2, Judg. 10. 16. 1 Sam. 7. 3.
[a] See Ex. 15. 25. 2 Kings 11. 17.
[b] ver. 26.
[c] Deut. 31. 24.
[d] See Judg. 9. 6.
[e] See Gen. 28. 18. ch. 4. 3.
[f] Gen. 35. 4.
[g] See Gen. 31. 48, 52. Deut. 31. 19, 21, 26. ch. 22. 27, 28, 34.
[h] Deut. 32. 1.
[i] Judg. 2. 6.
[k] Judg. 2. 8.

about 1426

[l] ch. 19. 50. Judg. 2. 9.
[m] Judg. 2. 7.
† Heb. *prolonged their days after Joshua.*
[n] See Deut. 11. 2. & 31. 13.
[o] Gen. 50. 25. Ex. 13. 19.
[p] Gen. 33 19.
‖ Or, *lambs.*

about 1420

[q] Ex. 6. 25. Judg. 20. 28.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that [y]ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [z]put away (*said he*) the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua [a]made a covenant with the people that day, and set them a statute and an ordinance [b]in Shechem.

26 ¶ And Joshua [c]wrote these words in the book of the law of God, and took [d]a great stone, and [e]set it up there [f]under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be [g]a witness unto us; for [h]it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So [i]Joshua let the people depart, every man unto his inheritance.

29 ¶ [k]And it came to pass after these things, that Joshua the son of Nun the servant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in [l]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And [m]Israel served the LORD all the days of Joshua, and all the days of the elders that † overlived Joshua, and which had [n]known all the works of the LORD that he had done for Israel.

32 ¶ And [o]the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground [p]which Jacob bought of the sons of Hamor the father of Shechem for an hundred ‖ pieces of silver; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* [q]Phinehas his son, which was given him in mount Ephraim.

The Book of JUDGES.

CHAP. I.

1 *The acts of Judah and Simeon.* 8 *Jerusalem taken.* 21 *The acts of Benjamin, Manasseh, &c.*

NOW after the death of Joshua it came to pass, that the children of Israel [a]asked the LORD, saying, Who shall go up for us against the Canaanites first to fight against them?

2 And the LORD said, [b]Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and [c]I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [d]Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having † their thumbs and their great toes cut off, ‖ gathered *their meat* under my table; [e]as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 (Now [f]the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 ¶ [g]And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the ‖ valley.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [h]Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 [i]And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

Before CHRIST about 1425.

[a] Num. 27. 21. ch. 20. 18.
[b] Gen. 49. 8.
[c] ver. 17.
[d] 1 Sam. 11. 8.

† Heb. *the thumbs of their hands and of their feet.*
‖ Or, *gleaned.*
[e] Lev. 24. 19. 1 Sam. 15. 33. Jam. 2. 13.
[f] See Josh 15. 63.
[g] Josh. 10. 36. & 11. 21. & 15. 13.
‖ Or, *low country.*
[h] Josh. 14. 15. & 15. 13, 14.
[i] Josh. 15. 15.

1444.

12 [k]And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, [l]Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 [m]And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, [n]Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 ¶ [o]And the children of the Kenite, Moses' father-in-law, went up out [p]of the city of palm-trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of [q]Arad; [r]and they went and dwelt among the people.

17 [s]And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called [t]Hormah.

18 Also Judah took [u]Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And [x]the LORD was with Judah; and ‖ he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had [y]chariots of iron.

20 [z]And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 [a]And the children of Benjamin did not drive but the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: [b]and the LORD *was* with them.

23 And the house of Joseph [c]sent to descry Beth-el. Now the name of the city before *was* [d]Luz.

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [e]we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ [f]Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ [g]Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the [h]inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ [i]Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites [k]dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ [l]Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he [m]dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath [n]became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres [o]in Aijalon, and in Shaalbim: yet the hand of the house of Joseph † prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* [p]from ‖ the going up to Akrabbim, from the rock, and upward.

CHAP. II.

1 *An angel rebuketh the people at Bochim.* 20 *The Canaanites are left to prove Israel.*

AND an ‖ angel of the LORD came up from Gilgal [a]to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and [b]I said, I will never break my covenant with you.

2 And [c]ye shall make no league with the inhabitants of this land: [d]ye shall throw down their altars: [e]but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be *as* [f]*thorns* in your sides, and [g]their gods shall be a [h]snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place ‖ Bochim: and they sacrificed there unto the LORD.

6 ¶ And when [i]Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 [k]And the people served the LORD all the days of Joshua, and all the days of the elders that † outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And [l]Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 [m]And they buried him in the border of his inheritance in [n]Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which [o]knew not the LORD, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they [p]forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed [q]other gods, of the gods of the people that *were* round about them, and [r]bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, [s]and served Baal and Ashtaroth.

14 ¶ [t]And the anger of the LORD was hot against Israel, and he [u]delivered them into the hands of spoilers that spoiled them, and [x]he sold them into the

Before CHRIST about 1425.

[k] Josh. 15. 16, 17. [l] ch. 3. 9.

[m] Jos. 15. 18, 19.

[n] Gen. 33. 11.

about 1425

[o] ch. 4. 11, 17. 1 Sam. 15. 6. 1 Chron. 2. 55. Jer. 35. 2 [p] Deut. 34. 3. [q] Num. 21. 1. [r] Num. 10. 32. [s] ver. 3. [t] Num. 21. 3. Josh. 19. 4. [u] Josh. 11. 22.

[x] ver. 2. 2 Kings 18. 7.

‖ Or, *he possessed the mountain.*

[y] Josh. 17. 16, 18. [z] Num. 14. 24. Deut. 1. 36. Josh. 14. 9 13. & 15. 13, 14. [a] See Josh. 15. 63. & 18. 28.

[b] ver. 19.

[c] Josh. 2. 1 & 7. 2. ch. 18. 2. [d] Gen. 28. 19.

[e] Josh. 2. 12, 14.

[f] Josh. 17. 11, 12, 13.

[g] Josh. 16. 10. 1 Kings 9. 16.

[h] Josh. 19. 15.

[i] Josh. 19. 24,—30.

Before CHRIST about 1425.

[k] Ps. 106. 34, 35.

[l] Josh. 19. 38.

[m] ver. 32.

[n] ver. 30.

[o] Josh. 19. 42.

† Heb. *was heavy.*

[p] Num. 34. 4. Josh. 15. 3. ‖ Or, *Maaleh-akrabbim.*

‖ Or, *messenger.*

[a] ver. 5.

[b] Gen. 17. 7.

[c] Deut. 7. 2.

[d] Deut. 12. 3. [e] ver. 20. Ps. 106. 34.

[f] Josh. 23. 13. [g] ch. 3. 6. [h] Ex. 23. 33. & 34. 12. Deut. 7. 16. Ps. 106. 36.

‖ That is, *weepers.*

[i] Josh. 22. 6. & 24. 28. about 1444

[k] Josh. 24. 31. † Heb. *prolonged days after Joshua.*

[l] Josh. 24. 29. about 1426 [m] Josh. 24. 30. [n] Josh. 19. 50. & 24. 30, *Timnath-serah.* [o] Ex. 5. 2. 1 Sam. 2. 12. 1 Chron. 28. 9. Jer. 9. 3. & 22. 16. Gal. 4. 8. 2 Thess. 1. 8. Tit. 1. 16. about 1406 [p] Deut. 31. 16. [q] Deut. 6. 14. [r] Ex. 20. 5. [s] ch. 3. 7. & 10. 6. Ps. 106. 36. [t] ch. 3. 8. Ps. 106. 40, 41, 42. [u] 2 Kings 17. 20. [x] ch. 3. 8. & 4. 2. Ps. 44. 12. Isa. 50. 1.

hands of their enemies round about, so that they [v] could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and [z] as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless [a] the LORD raised up judges, which †delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they [b] went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then [c] the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: ([d] for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.)

19 And it came to pass, [e] when the judge was dead, *that* they returned, and ‖corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they †ceased not from their own doings, nor from their stubborn way.

20 ¶ [f] And the anger of the LORD was hot against Israel; and he said, Because that this people hath [g] transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 [h] I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 [i] That through them I may [k] prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD ‖left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

CHAP. III.

1 *The nations which were left to prove Israel.* 6 *By communion with them they commit idolatry.*

NOW these *are* [a] the nations which the LORD left, to prove Israel by them, (*even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;)

3 *Namely*, [b] five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ [d] And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And [e] they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 [f] And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, [g] and served Baalim, and [h] the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he [i] sold them into the hand of [k] Chushan-rishathaim king of †Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

Before CHRIST about 1406.

y Lev 26. 37. Josh. 7. 12, 13.
z Lev. 26. Deut. 28.
a ch. 3. 9, 10. 15. 1 Sam. 12. 11. Acts 13.20.
† Heb. *saved.*
b Ex. 34.15, 16. Lev. 17. 7.
c Josh. 1. 5.
d See Gen. 6. 6. Deut. 32.36. Ps. 106. 44, 45.
e ch. 3. 12. & 4. 1. & 8. 33.
‖ Or, *were corrupt.*
† Heb. *they let nothing fall of their.*
f ver. 14.
g Josh. 23. 16.
h Josh. 23. 13.
i ch. 3. 1, 4.
k Deut. 8. 2, 16. & 13. 3.
‖ Or, *suffered.*
a ch. 2. 21, 22.
b Josh. 13. 3.
c ch. 2. 22.
d Ps. 106. 35.
e Ex. 34. 16. Deut. 7. 3.
about 1406.
f ch. 2. 11.
g ch. 2. 13.
h Ex. 34.13. Deut. 16.21.
ch. 6. 25.
i ch. 2. 14.
k Hab. 3. 7.
about 1402.
† Heb. *Aram-naharaim.*

Before CHRIST about 1402.

l ver. 15. & ch. 4. 3. &6. 7. & 10. 10. 1 Sam. 12. 10. Neh. 9.27. Ps. 22. 5. & 106. 44. & 107. 13, 19.
about 1394.
m ch. 2. 16.
† Heb. *saviour.*
n ch. 1. 13.
about 1354.
o See Num. 27. 18. ch. 6. 34. & 11.29. & 13. 25. & 14. 6, 19. 1 Sam. 11. 6. 2 Chron. 15. 1.
† Heb. *was*
† Heb. *Aram.*
about 1336.
p ch. 2. 19.
q 1 Sam. 12. 9.
r ch. 5. 14.
s ch. 1. 16.
t Deut. 28. 40.
u ver. 9. Ps. 78. 34.
‖ Or, *the son of Gemini.*
† Heb. *shut of his right hand.* ch. 20. 16.
x Josh. 4. 20.
‖ Or, *graven images*
† Heb. *a parlour of cooling:* See Amos 3.15.
‖ Or, *it came out at the fundament.*
‖ Or, *doeth his casement.* 1 Sam. 24.3.
y ch. 5. 14. & 6. 34. 1 Sam. 13. 3.
z Josh. 17. 15. ch. 7. 24. & 17. 1. & 19. 1.
a ch. 7. 9, 15. 1 Sam. 17. 47.
b Josh. 2.7. ch. 12. 5.

9 And when the children of Israel [l] cried unto the LORD, the LORD [m] raised up a †deliverer to the children of Israel, who delivered them, *even* [n] Othniel the son of Kenaz, Caleb's younger brother.

10 And [o] the Spirit of the LORD †came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of †Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ [p] And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened [q] Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and [r] Amalek, and went and smote Israel, and possessed [s] the city of palm-trees.

14 So the children of Israel [t] served Eglon the king of Moab eighteen years.

15 But when the children of Israel [u] cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, ‖a Benjamite, a man †left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length: and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again [x] from the ‖quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in †a summer-parlour, which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade: and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and ‖the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ‖covereth his feet in his summer-chamber.

25 And they tarried till they were ashamed: and behold, he opened not the doors of the parlour, therefore they took a key and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried; and passed beyond the quarries, and escaped into Seirath.

27 And it came to pass when he was come, that [y] he blew a trumpet in the [z] mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for [a] the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took [b] the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all †lusty, and all men of valour: and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel: and [c]the land had rest fourscore years.

31 ¶And after him was [d]Shamgar the son of Anath, which slew of the Philistines six hundred men [e]with an ox-goad; [f]and he also delivered [g]Israel.

CHAP IV.

4, 6 Deborah and Barak deliver Israel from Jabin and Sisera.

AND [a]the children of Israel again did evil in the sight of the LORD when Ehud was dead.

2 And the LORD [b]sold them into the hand of Jabin king of Canaan that reigned in [c]Hazor, the captain of whose host *was* [d]Sisera, which dwelt in [e]Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD; for he had nine hundred [f]chariots of iron; and twenty years [g]he mightily oppressed the children of Israel.

4 ¶And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 [h]And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called [i]Barak the son of Abinoam out [k]of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And [l]I will draw unto thee, to the [m]river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall [n]sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶And Barak called [o]Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [p]at his feet: and Deborah went up with him.

11 Now Heber [q]the Kenite, *which was* of the children of [r]Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, [s]which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera †gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: [t]is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [u]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not †a man left.

17 Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me: fear not. And when he had turned in unto her into the tent, she covered him with a ‖mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened [x]a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? thou shalt say, No.

21 Then Jael Heber's wife [y]took a nail of the tent, and †took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep, and weary. So he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So [z]God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel †prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

The song of Deborah and Barak.

THEN [a]sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the [b]avenging of Israel, [c]when the people willingly offered themselves.

3 [d]Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [e]when thou wentest out of Seir, when thou marchedst out of the field of Edom, [f]the earth trembled, and the heavens dropped, the clouds also dropped water.

5 [g]The mountains †melted from before the LORD, *even* [h]that Sinai from before the LORD God of Israel.

6 In the days of [i]Shamgar the son of Anath, in the days of [k]Jael, [l]the highways were unoccupied, and the †travellers walked through †by-ways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose [m]a mother in Israel.

8 They [n]chose new gods; then *was* war in the gates: [o]was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel that [p]offered themselves willingly among the people: Bless ye the LORD.

10 ‖[q]Speak, ye [r]that ride on white asses, [s]ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the †[t]righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

Before CHRIST about 1336.

† Heb. *fat.*
c ver. 11.
d ch. 5. 6, 8. 1 Sam. 13. 19, 22. It seems to concern only the country next to the Philistines.
e 1 Sam. 17. 47, 50.
f ch. 2. 16.
g So part is called Israel. ch. 4. 1, 3, &c. & 10. 7. 17. & 11. 4, &c. 1 Sam. 4. 1.

about 1316.

a ch. 2. 19.
b ch. 2. 14.
c Josh. 11. 1, 10. & 19. 36.
d 1 Sam. 12. 9. Ps. 83. 9. It seems to concern only North Israel.
e ver. 13, 16.
f ch. 1. 19.
g ch. 5. 8. Ps. 106. 42.
h Gen. 35. 8.

about 1296.

i Heb. 11. 32.
k Josh. 19. 37.
l Ex. 14. 4.
m ch. 5. 21. 1 Kings 18. 40. Ps. 83. 9, 10.
n ch. 2. 14.
o ch. 5. 18.
p See Ex. 11. 8. 1 Kings 20. 10.
q ch. 1. 16.
r Num. 10. 29.
s ver. 6.
† Heb. *gathered by cry*, or, *proclamation.*
t Deut. 9. 3. 2 Sam. 5. 24. Ps. 68. 7. Isa. 52. 12.
u Ps. 83. 9, 10. See Josh. 10. 10.

Before CHRIST about 1296.

† Heb. *unto one.*
‖ Or. *rug*, or, *blanket.*
x ch. 5. 25.
y ch. 5. 26.
† Heb. *put.*
z Ps. 18. 47.
† Heb. *going went and was hard.*

about 1296.

a See Ex. 15. 1. Ps. 30. title.
b Ps. 18. 47.
c 2 Chron. 17. 16.
d Deut. 32. 1, 3. Ps. 2. 10.
e Deut. 33. 2. Ps. 68. 7.
f 2 Sam. 22. 8. Ps. 68. 8. Isa. 64. 3. Hab. 3. 3, 10.
g Deut. 4. 11. Ps. 97. 5.
† Heb. *flowed.*
h Ex. 19. 18.
i ch. 3. 31.
k ch. 4. 17.
l Lev. 26. 22. 2 Chron. 15. 5. Isa. 33. 8. Lam. 1. 4. & 4. 18.
† Heb. *walkers of paths.*
† Heb. *crooked ways.*
m Isa. 49. 23.
n Deut. 32. 16. ch. 2. 12, 17.
o So 1 Sam. 13. 19, 22. ch. 4. 3.
p ver. 2.
‖ Or, *Meditate.*
q Ps. 105. 2. & 145. 5.
r ch. 10. 4. & 12. 14.
s Ps. 107. 32.
† Heb. *righteousnesses of the* LORD.
t 1 Sam. 12. 7. Ps. 145. 7.

12 [u]Awake, awake, Deborah; awake, awake, utter a song: arise, Barak, and [x]lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth [y]have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 [z]Out of Ephraim *was there* a root of them [a]against Amalek; after thee, Benjamin, among thy people; out of [b]Machir came down governors, and out of Zebulun they that †handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also [c]Barak: he was sent on †foot into the valley. ‖For the divisions of Reuben *there were* great †thoughts of heart.

16 Why abodest thou [d]among the sheep-folds, to hear the bleatings of the flocks? ‖For the divisions of Reuben *there were* great searchings of heart.

17 [e]Gilead abode beyond Jordan: and why did Dan remain in ships? [f]Asher continued on the sea-‖shore, and abode in his ‖breaches.

18 [g]Zebulun and Naphtali *were* a people *that* †jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; [h]they took no gain of money.

20 [i]They fought from heaven; [k]the stars in their †courses fought against Sisera.

21 [l]The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horse-hoofs broken by the means of the ‖prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; [m]because they came not to the help [n]of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall [o]Jael the wife of Heber the Kenite be, [p]blessed shall she be above women in the tent.

25 [q]He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 [r]She put her hand to the nail, and her right hand to the workmen's hammer; and †with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 †At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down †dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned †answer to herself,

30 [s]Have they not sped? have they *not* divided the prey; †to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 [t]So let all thine enemies perish, O LORD: but *let* them that love him *be* [u]as the sun [x]when he goeth forth in his might. And the land had rest forty years.

CHAP. VI.

1 *The Israelites for their sin are oppressed by Midian.* 28 *Joash defendeth his son, and calleth him Jerubbaal.*

AND [a]the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand [b]of Midian seven years.

Before CHRIST about 1296.

u Ps. 57. 8.
x Ps. 68. 18.
y Ps. 49. 14.
z ch. 3. 27.
a ch. 3. 13.
b Num. 32. 39, 40.
† Heb. *draw with the pen, &c.*
c ch. 4. 14.
† Heb. *his feet.*
‖ Or, *in the divisions, &c.*
† Heb. *impressions.*
d Num. 32. 1.
‖ Or, *in.*
e See Josh. 13. 25, 31.
f Josh. 19. 29, 31.
‖ Or, *port.*
‖ Or, *creeks.*
g ch. 4. 10.
† Heb. *exposed to reproach.*
h ch. 4. 16. Ps. 44. 12. See ver. 30.
i See Josh. 10. 11. Ps. 77. 17, 18.
k ch. 4. 15.
† Heb. *paths.*
l ch. 4. 7.
‖ Or, *trampplings*, or, *plungings.*
m ch. 21. 9, 10. Neh. 3. 5.
n 1 Sam. 17. 47. & 18. 17. & 25. 28.
o ch. 4. 17.
p Luke 1. 28.
q ch. 4. 19.
r ch. 4. 21.
† Heb. *she hammered.*
† Heb. *Between.*
† Heb. *destroyed.*
† Heb. *her words.*
s Ex. 15. 9.
† Heb. *to the head of a man.*
t Ps. 83. 9, 10.
u 2 Sam. 23. 4.
x Ps. 19. 5.
a ch. 2. 19.
b Hab. 3. 7.

Before CHRIST about 1256.

† Heb. *was strong.*
c 1 Sam. 13. 6. Heb. 11. 38.
d ch. 3. 13.
e Gen. 29. 1. ch. 7. 12. & 8. 10. 1 Kings 4. 30. Job 1. 3.
f Lev. 26. 16. Deut. 28. 30, 33, 51. Mic. 6. 15.
‖ Or, *goat.*
g ch. 7. 12.
h ch. 3. 15. Hos. 5. 15.
about 1249
† Heb. *a man a prophet.*
i Ps. 44. 2, 3.
k 2 Kings 17. 35, 37, 38. Jer. 10. 2.
l Josh. 17. 2.
m Heb. 11. 32. called *Gideon.*
† Heb. *to cause it to flee.*
n ch. 13. 3. Luke 1. 11, 28.
o Josh. 1. 5.
p So Ps. 89. 49. Isa. 59. 1. & 63. 15.
q Ps. 44. 1.
r 2 Chron. 15. 2.
s 1 Sam. 12. 11. Heb. 11. 32, 34.
t Josh. 1. 9. ch. 4. 6.
u See 1 Sam. 9. 21.
† Heb. *my thousand is the meanest* Ex. 18. 21, 25. Mic. 5. 2.
x Ex. 3. 12. Josh. 1. 5.
y Ex. 4. 1,—8. ver. 36, 37. 2 Kings 20. 8. Ps. 86. 17. Isa. 7. 11.
z Gen. 18. 3. 5. ch. 13. 15.
‖ Or, *meat-offering.*
a Gen. 18. 6, 7, 8.
† Heb. *a kid of the goats.*
b ch. 13. 19.
c See 1 Kings 18. 33, 34.

2 And the hand of Midian †prevailed against Israel: *and* because of the Midianites the children of Israel made them [c]the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and [d]the Amalekites, [e]and the children of the east, even they came up against them:

4 And they encamped against them, and [f]destroyed the increase of the earth, till thou come unto Gaza; and left no sustenance for Israel, neither ‖sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came [g]as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel [h]cried unto the LORD.

7 ¶And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent †a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the land of all that oppressed you, and [i]drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [k]fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash [l]the Abi-ezrite: and his son [m]Gideon threshed wheat by the wine-press, †to hide *it* from the Midianites.

12 And the [n]angel of the LORD appeared unto him, and said unto him, The LORD *is* [o]with thee, thou mighty man of valour.

13 And Gideon said unto him, O my Lord, if the LORD be with us, why then is all this befallen us? and [p]where *be* all his miracles [q]which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath [r]forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, [s]Go in this thy might, and thou shalt save Israel from the hand of the Midianites: [t]have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, [u]†my family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, [x]Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then [y]shew me a sign that thou talkest with me.

18 [z]Depart not hence, I pray thee, until I come unto thee, and bring forth my ‖present, and set *it* before thee. And he said, I will tarry until thou come again.

19 ¶[a]And Gideon went in, and made ready †a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and [b]lay *them* upon this rock, and [c]pour out the broth. And he did so.

21 ¶Then the angel of the LORD put forth the

end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and [d]there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon [e]perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! [f]for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, [g]Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it ‖ Jehovah-shalom: unto this day it *is* yet [h]in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, ‖ even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and [i]cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this † rock, ‖ in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him ‖ [k]Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all [l]the Midianites, and the Amalekites, and the children of the east were gathered together, and went over, and pitched in [m]the valley of Jezreel.

34 But [n]the Spirit of the LORD † came upon Gideon, and he [o]blew a trumpet; and Abi-ezer † was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said,

37 [p]Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *besides*, then shall I know that thou wilt save Israel by my hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, [q]Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

1, 7 *Gideon's army of two and thirty thousand is brought to three hundred.*

THEN [a]Jerubbaal (who *is* Gideon) and all the people that *were* with him, rose up early and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel [b]vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [c]Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there; and it shall be *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon; Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [d]By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same [e]night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt [f]hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the ‖ armed men that *were* in the host.

12 And the Midianites, and the Amalekites, and [g]all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came

Before CHRIST about 1249.

d Lev. 9. 24. 1 Kings 18. 38. 2 Chron. 7. 1.
e ch. 13. 21.
f Gen. 16. 13. & 32. 30. Ex. 33. 20. ch. 13. 22.
g Dan. 10. 19.
‖ That is, *the* LORD send *peace:* See Gen. 22. 14. Ex. 17. 15. Jer. 33. 16. Ezek. 48. 35.
h ch. 8. 32.
‖ Or, *and.*
i Ex. 34. 13. Deut. 7. 5.
† Heb. *strong place.*
‖ Or, *in an orderly manner.*
‖ That is, *Let Baal plead.*
k 1 Sam. 12. 11. 2 Sam. 11. 21. *Jerubbesheth;* that is, *Let the shameful thing plead:* See Jer. 11. 13. Hos. 9. 10.
about 1249
l ver. 3.
m Josh. 17. 16.
n ch. 3. 10. 1 Chron. 12. 18. 2 Chron. 24. 20.
† Heb. *clothed.*
o Num. 10. 3. ch. 3. 27.
† Heb. *was called after him.*
p See Ex. 4. 3, 4, 6, 7.

Before CHRIST about 1249.

q Gen. 18. 32.
a ch. 6. 32.
b Deut. 8. 17. Isa. 10. 13. 1 Cor. 1. 29. 2 Cor. 4. 7.
c Deut. 20. 8.
d 1 Sam. 14. 6.
e Gen. 46. 2, 3.
f ver. 13, 14, 15. See Gen. 24. 14. 1 Sam. 14. 9, 10.
‖ Or, *ranks by five.* Ex. 13. 18.
g ch. 6. 5, 33, & 8. 10.

unto a tent, and smote it that it fell, and overturned it that the tent lay along.

14 And his fellow answered, and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put † a trumpet in every man's hand, with empty pitchers, and ‖ lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they [h] stood every man in his place round about the camp; [i] and all the host ran, and cried, and fled.

22 And the three hundred [k] blew the trumpets, and [l] the LORD set [m] every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah ‖ in Zererath, *and* to the † border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all [n] mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and [o] took the waters unto [p] Beth-barah and Jordan.

25 And they took [q] two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon [r] the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the [s] other side Jordan.

CHAP. VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuse to relieve Gideon's army.*

AND [a] the men of Ephraim said unto him, † Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? and they did chide with him † sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 [b] God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their † [c] anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of [d] Succoth, Give, I pray you, loaves of bread unto the people that follow me: for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, [e] *Are* the hands of Zebah and Zalmunna now in thine hand, that [f] we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, [g] then I will † tear your flesh with the thorns of the wilderness and with briers.

8 ¶ And he went up thence [h] to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When I [i] come again in peace, [k] I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of [l] all the hosts of the children of the east: for there fell ‖ an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of [m] Nobah and Jogbehah, and smote the host: for the host was [n] secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [o] took the two kings of Midian, Zebah and Zalmunna, and † discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up,*

14 And caught a young man of the men of Succoth, and inquired of him: and he † described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did [p] upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 [q] And he took the elders of the city, and thorns of the wilderness, and briers, and with them he † taught the men of Succoth.

17 [r] And he beat down the tower of [s] Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [t] Tabor? And they answered, As thou *art,* so *were* they; each one † resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and [u] slew Zebah and Zalmunna, and took away the ‖ ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: [x] the LORD shall rule over you.

Before CHRIST about 1249.

† Heb. *the breaking thereof.*

† Heb. *trumpets in the hand of all of them.* ‖ Or, *fire-brands,* or, *torches.*

h Ex. 14. 13, 14. 2 Chron. 20. 17.
i 2 Kings 7. 7.
k Josh. 6. 4, 16, 20. See 2 Cor. 4. 7.
l Ps. 83. 9. Isa. 9. 4.
m 1 Sam. 14. 20. 2 Chron. 20. 23.
‖ Or, *toward.*
† Heb, *lip.*

n ch. 3. 27.

† Heb. *made to know.*

o ch. 3. 28.
p John 1. 28.
q ch. 8. 3. Ps. 83. 11.
r Isa. 10. 26.

s ch. 8. 4.

a See ch. 12. 1. 2 Sam. 19. 41.
† Heb. *What thing* is *this thou hast done unto us?*
† Heb. *strongly.*

b ch. 7. 24, 25. Phil. 2. 3.
† Heb. *spirit.*
c Prov. 15. 1.

d Gen. 33. 17. Ps. 60. 6.

e See 1 Kings 20. 11.
f See 1 Sam. 25. 11.

g ver. 16.
† Heb. *thresh.*

h Gen. 32. 30. 1 Kings 12. 25.

i 1 Kings 22. 27.
k ver. 17.

l ch. 7. 12.

‖ Or, *an hundred and twenty thousand, every one drawing a sword.* ch. 20. 2, 15, 17, 25. 2 Kings 3. 26.
m Num. 32. 35, 42.
n ch. 18. 27. 1 Thess. 5 3.
o Ps. 83. 11.
† Heb. *terrified.*

† Heb. *writ.*

p ver. 6.

q ver. 7.

† Heb. *made to know.*
r ver. 9.
s 1 Kings 12. 25.

t ch. 4. 6. Ps. 89. 12.
† Heb. *according to the form,* &c.

u Ps. 83. 11.

‖ Or, *ornaments like the moon.*

x 1 Sam. 8. 7. & 10. 19 & 12. 12.

24 ¶ And Gideon said unto them, I would desire a request of you, that you would give me every man the ear-rings of his prey. (For they had golden ear-rings, [y] because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, was a thousand and seven hundred *shekels* of gold; beside ornaments, and ‖ collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon [z] made an ephod thereof, and put it in his city, *even* [a] in Ophrah: and all Israel [b] went thither a whoring after it: which thing became [c] a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. [d] And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had [e] threescore and ten sons † of his body begotten: for he had many wives.

31 [f] And his concubine that *was* in Shechem, she also bare him a son, whose name he † called Abimelech.

32 ¶ And Gideon the son of Joash died [g] in a good old age, and was buried in the sepulchre of Joash his father, [h] in Ophrah of the Abi-ezrites.

33 And it came to pass [i] as soon as Gideon was dead, that the children of Israel turned again, and [k] went a whoring after Baalim, [l] and made Baal-berith their god.

34 And the children of Israel [m] remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 [n] Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

Abimelech, by conspiracy with the Shechemites, and murder of his brethren, is made king.

AND Abimelech the son of Jerubbaal went to Shechem unto [a] his mother's brethren, and communed with them, and with all the family of the house of his mother's father. saying,

2 Speak, I pray you, in the ears of all the men of Shechem, † Whether *is* better for you, either that all the sons of Jerubbaal, *which are* [b] threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* [c] your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined † to follow Abimelech; for they said, He *is* our [d] brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of [e] Baal-berith, wherewith Abimelech hired [f] vain and light persons, which followed him.

5 And he went unto his father's house [g] at Ophrah, and [h] slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, † by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of [i] mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 [k] The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, [l] Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, [m] wherewith by me they honour God and man, and † go to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, [n] which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the ‖ bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my [o] shadow: and if not, [p] let fire come out of the bramble, and devour the [q] cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him [r] according to the deserving of his hands:

17 (For my father fought for you, and † adventured his life far, and delivered you out of the hand of Midian:

18 [s] And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother:)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [t] rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, [u] let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to [x] Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then [y] God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [z] dealt treacherously with Abimelech:

24 [a] That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which slew them, and upon the men of Shechem which † aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ‖ mer-

Before CHRIST about 1249.

y Gen. 25. 13. & 37. 25, 28.

‖ Or, *sweet jewels.*

z ch. 17. 5.

a ch. 6. 24.

b Ps. 106. 39.

c Deut. 7. 16.

d ch. 5. 31.

e ch. 9. 2, 5.

† Heb. *going out of his thigh.*

f ch. 9. 1.

† Heb. *set.*

g Gen. 25. 8. Job 5. 26. about 1209.

h ver. 27. ch. 6. 24.

i ch. 2. 19.

k ch. 2. 17.

l ch. 9. 4, 46.

m Ps. 78. 11, 42. & 106. 13, 21.

n ch. 9. 16, 17, 18. Eccl. 9. 14, 15.

Before CHRIST about 1209.

about 1209.

i Deut. 11. 29. & 27. 12. Josh. 8. 33. John 4. 20.

k See 2 Kings 14. 9.

l ch. 8. 22, 23.

m Ps. 104. 15.

† Heb. *go up and down for* other *trees.*

n Ps. 104. 15.

‖ Or, *thistle.*

o Isa. 30. 2. Dan. 4. 12. Hos. 14. 7.

p ver. 20. Num. 21. 28. Ezek. 19. 14.

q 2 Kings 14. 9. Ps. 104. 16. Isa. 2. 13. & 37. 24. Ezek. 31. 3.

r ch. 8. 35.

† Heb. *cast his life.*

s ver. 5, 6.

t Isa. 8. 6. Phil. 3. 3.

u ver. 15, 56, 57.

x 2 Sam. 20. 14.

about 1206.

y 1 Sam. 16. 14. & 18. 9, 10. See 1 Kings 12. 15. & 22. 22. 2 Chron. 10. 15. & 18. 19, &c. Isa. 19. 2, 14.

z Isa. 33. 1.

a 1 Kings 2. 32. Esth. 9. 25. Ps. 7. 16. Matt. 23. 35, 36.

† Heb. *strengthened his hands to kill.*

‖ Or, *songs*: See Isa. 16. 9, 10. Jer. 25. 30.

† Heb. or, *by the oak of the pillar.* See Josh. 24. 26.



ORIGINAL—Gust. Dore.

QUEEN VASHTI REFUSING TO OBEY THE COMMAND OF AHASUERUS.—Esther i. 12.



BOAZ AND RUTH.

ry, and went into [b] the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, [c] Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of [d] Hamor the father of Shechem: for why should we serve him?

29 And [e] would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‖ kindled.

31 And he sent messengers unto Abimelech † privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and behold, they fortify the city against thee.

32 Now therefore up by night, thou, and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again, and said, See, there come people down by the † middle of the land, and another company come along by the plain of ‖ Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou [f] saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and [g] he took the city, and slew the people that *was* therein, and [h] beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house [i] of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [k] Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen † me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [l] cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

54 Then [m] he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ [n] Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came [o] the curse of Jotham the son of Jerubbaal.

CHAP. X.

Tola judgeth Israel in Shamir.

AND after Abimelech there [a] arose to ‖ † defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that [b] rode on thirty ass colts, and they had thirty cities, [c] which are called ‖ Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And [d] the children of Israel did evil again in the sight of the LORD, and [e] served Baalim, and Ashtaroth, and [f] the gods of Syria, and the gods of [g] Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he [h] sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and † oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Ben-

Before CHRIST about 1206.

b ver. 4.
c 1 Sam. 25. 10. 1 Kings 12. 16.
d Gen. 34. 2, 6.
e 2 Sam. 15. 4.
‖ Or, *hot.*
† Heb. *craftily*, or, *to Tormah.*
† Heb. *as thy hand shall find.* 1 Sam. 10. 7. & 25. 8. Eccl. 9. 10.
† Heb. *navel.* ‖ Or, *the regarders of the times.* Deut. 18. 14.
f ver. 28, 29
g ver. 20.
h Deut. 29. 23. 1 Kings 12. 25. 2 Kings 3. 25.
i Jos. 8. 33.
k Ps. 68. 14.
† Heb. *I have done.*
l 2 Sam. 11. 21.
m So 1 Sam. 31. 4.
n ver. 24. Job 31. 3. Ps. 94. 23. Prov. 5. 22.
o ver. 20.

about 1206
a ch. 2. 16. ‖ Or, *deliver.* † Heb. *save.*
b ch. 5. 10. & 12. 14.
c Deut. 3. 14. ‖ Or, *the villages of Jair.* Num. 32. 41.
about 1161
d ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.
e ch. 2. 13.
f ch. 2. 12.
g 1 Kings 11. 33. Ps. 106. 36.
about 1161
h ch. 2. 14. 1 Sam. 12. 9.
† Heb. *crushed.*

jamin, and against the house of Ephraim: so that Israel was sore distressed.

10 ¶ [i]And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* [k]from the Egyptians, and [l]from the Amorites, [m]from the children of Ammon, [n]and from the Philistines?

12 [o]The Zidonians also, [p]and the Amalekites, and the Maonites [q]did oppress you; and ye cried to me, and I delivered you out of their hand.

13 [r]Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and [s]cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: [t]do thou unto us whatsoever †seemeth good unto thee; deliver us only, we pray thee, this day.

16 [u]And they put away the †strange gods from among them, and served the LORD: and [x]his soul †was grieved for the misery of Israel.

17 Then the children of Ammon were †gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in [y]Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall [z]be head over all the inhabitants of Gilead.

CHAP. XI.

The covenant between Jephthah and the Gileadites.

NOW [a]Jephthah the Gileadite was [b]a mighty man of valour, and he *was* the son of †an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled †from his brethren, and dwelt in the land of Tob: and there were gathered [c]vain men to Jephthah, and went out with him.

4 ¶ And it came to pass †in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, [d]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 [e]And the elders of Gilead said unto Jephthah, Therefore we [f]turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be [g]our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, [h]The LORD †be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him [i]head and captain over them: and Jephthah uttered all his words [k]before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [l]Because Israel took away my land, when they came up out of Egypt, from Arnon even unto [m]Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [n]Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and [o]walked through the wilderness unto the Red sea, and [p]came to Kadesh;

17 Then [q]Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: [r]but the king of Edom would not hearken *thereto.* And in like manner they sent unto the king of Moab; but he would not *consent.* And Israel [s]abode in Kadesh.

18 Then they went along through the wilderness, and [t]compassed the land of Edom, and the land of Moab, and [u]came by the east side of the land of Moab, [x]and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [y]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, [z]Let us pass, we pray thee, through thy land unto my place.

20 [a]But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they [b]smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed [c]all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [d]Chemosh thy god giveth thee to possess? So whomsoever [e]the LORD our God shall drive out from before us, them will we possess.

25 And now *art* thou any thing better than [f]Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in [g]Heshbon and her towns, and in [h]Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD [i]the Judge [k]be judge this day between the children of Israel and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then [l]the Spirit of the LORD came upon ‖Jephthah, and he passed over Gilead, and Manasseh, and

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Before CHRIST about 1183.

i 1 Sam. 12. 10.

k Ex. 14. 30.
l Num. 21. 21, 24, 25.
m ch. 3. 12, 13.
n ch. 3. 31.
o ch. 5. 19.
p ch. 6. 3.
q Ps. 106. 42, 43.
r Deut. 32. 15. Jer. 2. 13.
s Deut. 32. 37, 38. 2 Kings 3. 13. Jer. 2. 28.
t 1 Sam. 3. 18. 2 Sam. 15. 26.
† Heb. *is good in thine eyes.*
u 2 Chron. 7. 14. & 15. 8. Jer. 18. 7, 8.
† Heb. *gods of strangers*
x Ps. 106. 44, 45. Isa. 63. 9.
† Heb. *was shortened.*
† Heb. *cried together.*
y ch. 11. 11, 29. Gen. 31. 49.
z ch. 11. 8, 11.

Before CHRIST about 1161.

a Heb. 11. 32, called, *Jephthae.*
b ch. 6. 12. 2 Kings 5. 1.
† Heb. *a woman a harlot.*

† Heb. *from the face.*
c ch. 9. 4. 1 Sam. 22. 2.
† Heb. *after days.*

d Gen. 26. 27.

e ch. 10. 18.
f Luke 17. 4.
g ch. 10. 18.

h Jer. 42. 5.
† Heb. *be the hearer between us.*
i ver. 8.

k ch. 10. 17. & 20. 1. 1 Sam. 10. 17. & 11. 15.

l Num. 21. 24, 25, 26.

m Gen. 32. 22.

n Deut. 2. 9, 19.

o Num. 14. 25. Deut. 1. 40. Josh. 5. 6.
p Num. 13. 26. & 20. 1. Deut. 1. 46.
q Num. 20. 14.
r Num. 20. 18, 21.

s Num. 20. 1.

t Num. 21. 4. Deut. 2. 1, —8.
u Num. 21. 11.
x Num. 21. 13. & 22. 36.

y Num. 21. 21. Deut. 2. 26.
z Num. 21. 22. Deut. 2. 27.
a Num. 21. 23. Deut. 2. 32.

b Num. 21. 24, 25. Deut. 2. 33, 34.
c Deut. 2. 36.

d Num. 21. 29. 1 Kings 11. 7. Jer. 48. 7.
e Deut. 9. 4. 5. & 18. 12. Josh. 3. 10.
f Num. 22. 2. See Josh. 24. 9.
g Num. 21. 25.
h Deut. 2. 36.

i Gen. 18. 25.
k Gen. 16. 5. & 31. 53. 1 Sam. 24. 12, 15.
l ch. 3. 10.
‖ Jephthah seems to have been Judge only of North-east *Israel.*

passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [m] vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that † whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, [n] shall surely be the LORD'S, ‖ [o] and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them: and the LORD delivered them into his hands.

33 And he smote them from Aroer even till thou come to [p] Minnith, *even* twenty cities, and unto ‖ the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to [q] Mizpeh unto his house, and behold, [r] his daughter came out to meet him with timbrels and with dances: and she *was his* only child; ‖ † beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he [s] rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I [t] have opened my mouth unto the LORD, and [u] I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, [x] do to me according to that which hath proceeded out of thy mouth; forasmuch as [y] the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may † go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who [z] did with her *according* to his vow which he had vowed: and she knew no man. And it was a ‖ custom in Israel,

40 *That* the daughters of Israel went † yearly ‖ to lament the daughter of Jephthah the Gileadite four days in a year.

CHAP. XII.

The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites.

AND [a] the men of Ephraim † gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites [c] *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the [d] passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now ‖ Shibboleth; and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him ‖ Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons and thirty daughters *whom* he sent abroad, and took in thirty daughters from abroad for his sons: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him ‖ Elon, a Zebulonite, judged Israel, and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him ‖ Abdon the son of Hillel a Pirathonite, judged Israel.

14 And he had forty sons and thirty † nephews, that [e] rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, [f] in the mount of the Amalekites.

CHAP. XIII.

1 *Israel is in the hand of the Philistines.* 24 *Samson is born.*

AND the children of Israel † [a] did evil again in the sight of the LORD; ‖ and the LORD delivered them [b] into the hand of the Philistines forty years.

2 ¶ And there was a certain man of [c] Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the [d] angel of the LORD appeared unto the woman, and said unto her, Behold, now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [e] drink not wine, nor strong drink, and eat not any unclean *thing:*

5 For lo, thou shalt conceive, and bear a son; and no [f] razor shall come on his head: for the child shall be [g] a Nazarite unto God from the womb: and he shall [h] begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, [i] A man of God came unto me, and his [k] countenance *was* like the countenance of an angel of God, very terrible: but I [l] asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah: and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

Before CHRIST about 1143.

m Gen. 28. 20. 1 Sam. 1. 11.

† Heb. *that which cometh forth, which shall come forth.*
n See Lev. 27. 2, 3, &c. 1 Sam. 1. 11, 28. & 2. 18.
‖ Or, *or I will offerit,* &c.
o Ps. 66. 13. See Lev. 27. 11, 12.
p Ezek. 27. 17.
‖ Or. *Abel.*

q ch. 10. 17. & ver. 11.
r Ex. 15. 20. 1 Sam. 18. 6. Ps. 68. 25. Jer. 31. 4.
‖ Or, *he had not of his own either son or daughter.*
† Heb. *of himself.*
s Gen. 37. 29, 34.
t Eccl. 5. 2.
u Num. 30. 2. Ps. 15. 4. Eccl. 5. 4, 5.
x Num. 30. 2.
y 2 Sam. 18. 19, 31.

† Heb. *go and go down.*

z ver. 31. 1 Sam. 1. 22, 24. & 2. 18.
‖ Or, *ordinance.*
† Heb. *from year to year.*
† Or, *to talk with* ch. 5. 11.

a See ch. 8. 1.
† Heb. *were called.*

b 1 Sam. 19. 5. & 28. 21. Job 13. 14. Ps. 119. 109.

c See 1 Sam. 25. 10. Ps. 78. 9.

Before CHRIST about 1143.

d Josh. 22. 11. ch. 3. 28. & 7. 24.

‖ Which signifieth *a stream,* or, *flood.* Ps. 69. 2. 15. Isa. 27. 12.

about 1137.

‖ He seems to have been only a civil Judge to do justice in North-east *Israel.*

about 1130.
‖ A civil Judge in North-east *Israel.*

about 1120.
‖ A civil Judge also in North-east *Israel.*
† Heb. *sons' sons.*
e ch. 5. 10. & 10. 4.

about 1112.

f ch. 3. 13, 27. & 5. 14.

about 1161.
† Heb. *added to commit,* &c.
a ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.
‖ This seems a partial Captivity.
b 1 Sam. 12. 9.
c Josh. 19. 41.
d ch. 6. 12. Luke 1. 11, 13, 28, 31
e ver. 14. Num. 6. 2, 3. Luke 1. 15.
f Num. 6. 5. 1 Sam. 1. 11.
g Num. 6. 2.
h See 1 Sam. 7. 13. 2 Sam. 8. 1. 1 Chron. 18. 1.
i Deut. 33. 1. 1 Sam. 2. 27. & 9. 6. 1 Kings 17. 24.
k Matt. 28. 3. Luke 9. 29. Acts 6. 15.
l ver. 17, 18.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. †How shall we order the child, and ‖† *how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, [m]neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

15 ¶And Manoah said unto the angel of the LORD, I pray thee, [n]let us detain thee, until we shall have made ready a kid †for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass, we may do thee honour?

18 And the angel of the LORD said unto him, [o]Why askest thou thus after my name, seeing it *is* ‖secret?

19 So Manoah took a kid, with a meat offering, [p]and offered *it* upon a rock unto the LORD; and *the angel* did wondrously, and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar, and Manoah and his wife looked on *it*, and [q]fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. [r]Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, [s]We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶And the woman bare a son, and called his name [t]Samson. And [u]the child grew, and the LORD blessed him.

25 [x]And the Spirit of the LORD began to move him at times in †the camp of Dan, [y]between Zorah and Eshtaol.

CHAP. XIV.

Samson desireth a wife of the Philistines.

AND Samson went down [a]to Timnath, and [b]saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore [c]get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d]thy brethren, or among all my people, that thou goest to take a wife of the [e]uncircumcised Philistines? And Samson said unto his father, Get her for me; for †she pleaseth me well.

4 But his father and his mother knew not that it *was* [f]of the LORD, that he sought an occasion against the Philistines: for at that time [g]the Philistines had dominion over Israel.

5 ¶Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath, and behold, a young lion roared †against him.

6 And [h]the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶And Samson said unto them, I will now [i]put forth a riddle unto you: if ye can certainly declare it me [k]within the seven days of the feast and find *it* out, then I will give you thirty ‖sheets and thirty [l]change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [m]Entice thy husband, that he may declare unto us the riddle, [n]lest we burn thee and thy father's house with fire: have ye called us †to take that we have? *is it* not *so?*

16 And Samson's wife wept before him and said, [o]Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him ‖the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶And [p]the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their ‖spoil, and gave change of garments unto them which expounded the riddle. And

Before CHRIST about 1161.

† Heb. *What shall be the manner of the, &c.*
‖ Or, what *shall he do?*
† Heb. what shall be *his work?*
m ver. 4.
n Gen. 18. 5. ch. 6. 18.
† Heb. *before thee.*
o Gen. 32. 29.
‖ Or, *wonderful.* Isa. 9. 6.
p ch. 6. 19, 20.
q Lev. 9. 24. 1 Chron. 21. 16. Ezek. 1. 28. Matt. 17. 6.
r ch. 6. 22.
s Gen. 32. 30. Ex. 33. 20. Deut. 5. 26. ch. 6. 22.
t Heb. 11. 32.
u 1 Sam. 3. 19. Luke 1. 80. & 2. 52.
x ch. 3. 10. 1 Sam. 11. 6. Matt. 4. 1.
† Heb. *Mahaneh-dan,* as ch. 18. 12.
y Josh. 15. 33. ch. 18. 11.

about 1141.
a Gen. 38. 13. Josh. 15. 10.
b Gen. 34. 2.
c Gen. 21. 21. & 34. 4.
d Gen. 24. 3, 4.

Before CHRIST about 1141.

e Gen. 34. 14. Ex. 34. 16. Deut. 7. 3.
† Heb. *she is right in mine eyes.*
f Josh. 11. 20. 1 Kings 12. 15. 2 Kings 6. 33. 2 Chron. 10. 15. & 22. 7. & 25. 20.
g ch. 13. 1. Deut. 28. 48.
† Heb. *in meeting him.*
h ch. 3. 10. & 13. 25. 1 Sam. 11. 6.
i 1 Kings 10. 1. Ezek. 17. 2. Luke 14. 7.
k Gen. 29. 27.
‖ Or, *shirts.*
l Gen. 45. 22. 2 Kings 5. 22.
m ch. 16. 5.
n ch. 15. 6.
† Heb. *to possess us,* or, *to impoverish us.*
o ch. 16. 15.
‖ Or, the rest of *the seven days, &c.*
p ch. 3. 10. & 13. 25.
‖ Or, *apparel.*

his anger was kindled, and he went up to his father's house.

20 But Samson's wife [q]was *given* to his companion, whom he had used as [r]his friend.

CHAP. XV.

Samson burneth the Philistines' corn with foxes and fire-brands.

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly [a]hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? †take her, I pray thee, instead of her.

3 ¶And Samson said concerning them, ‖Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took ‖fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 ¶Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. [b]And the Philistines came up, and burnt her and her father with fire.

7 ¶And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.

9 ¶Then the Philistines went up, and pitched in Judah, and spread themselves [c]in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah †went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* [d]rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶*And* when he came unto Lehi, the Philistines shouted against him: and [e]the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands †loosed from off his hands.

15 And he found a †new jaw-bone of an ass, and put forth his hand, and took it, and [f]slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, †heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ‖Ramath-lehi.

18 ¶And he was sore athirst, and called on the LORD, and said, [g]Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave a hollow place that *was* in ‖the jaw, and there came water thereout; and when he had drunk, [h]his spirit came again, and he revived. Wherefore he called the name thereof ‖En-hakkore, which *is* in Lehi unto this day.

20 ‖And he judged Israel [i]in the days of the Philistines twenty years.

CHAP. XVI.

Samson escapeth, and carrieth away the gates of Gaza.

THEN went Samson to Gaza, and saw there †an harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [a]compassed *him* in, and laid wait for him all night in the gate of the city, and were †quiet all the night, saying, In the morning when it is day we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, †bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶And it came to pass afterward, that he loved a woman ‖in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, [b]Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to ‖afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 ¶And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven ‖†green withs, that were never dried, then shall I be weak, and be as †another man.

8 Then the lords of the Philistines brought up to her seven green withs, which had not been dried, and she bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs as a thread of tow is broken when it †toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes †that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he

Before CHRIST ab ut1141.

about 1140

Before CHRIST about1140.

[a] ch.14.20.

[b] ch.14.15.

[c] ver. 19.

[d] ch. 14. 4.

[e] ch. 3. 10. & 14. 6.

[f] ch. 3. 31. Lev. 26. 8. Josh.23.10.

[q] ch. 15. 2. [r] John 3. 29.

‖ That is, *the lifting up of the jaw-bone*, or, *casting away of the jaw-bone.*

[g] Ps. 3. 7.

‖ Or, *Lehi.*

[h] Gen. 45. 27. Isa. 40. 29.

‖ That is, *the well of him that called*, or, *cried.* Ps. 34. 6.

‖ He seems to have judged South-west Israel during twenty years of their servitude of the Philistines.

[i] ch. 13. 1. about 1120

† Heb. *let her be thine*

‖ Or. *Now shall I be blameless from the Philistines, though*, &c.

‖ Or, *torches.*

† Heb. *a woman a harlot.*

[a] 1 Sam.23. 26. Ps. 118.10, 11, 12. Acts 9. 24.

† Heb. *silent.*

† Heb. *with the bar.*

‖ Or, *by the brook.*

‖ Or, *new cords.*

† Heb. *moist.*

† Heb. *one.*

† Heb. *went down.*

† Heb. *smelleth.*

† Heb. *wherewith work hath not been done.*

† Heb. *were melted.*

† Heb. *moist.*

† Heb. *a heap, two heaps.*

‖ Or, *humble.*

[b] ch.14.15. See Prov.2. 16,—19.&5. 3,—11. & 6. 24, 25, 26.& 7, 21, 22, 23.

awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, [c]How canst thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass when she pressed him daily with her words, and urged him, *so* that his soul was †vexed unto death;

17 That he [d]told her all his heart, and said unto her, [e]There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 [f]And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD [g]was departed from him.

21 ¶ But the Philistines took him, and †put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again ‖after he was shaven.

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [h]praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country; †which slew many of us.

25 And it came to pass, when their hearts were [i]merry, that they said, Call for Samson that he may make us sport. And they called for Samson out of the prison-house; and he made †them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* upon the [k]roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said O Lord GOD, [l]remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and ‖on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let †me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and [m]buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

CHAP. XVII.

Micah hireth a Levite to be his priest.

AND there was a man of mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, [a]Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to [b]make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother [c]took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an [d]ephod, and [e]teraphim, and †consecrated one of his sons, who became his priest.

6 [f]In those days *there was* no king in Israel, [g]*but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of [h]Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, †as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, [i]and be unto me a [k]father and a priest, and I will give thee ten *shekels* of silver by the year, and ‖†a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah [l]consecrated the Levite; and the young man [m]became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

CHAP. XVIII.

The Danites send five men to seek out an inheritance.

IN [a]those days *there was* no king in Israel: and in those days [b]the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, †men of valour, from [c]Zorah, and from Eshtaol, [d]to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the [e]house of Micah, they lodged there.

3 When they *were* by the house of Micah, they

Before CHRIST about 1120.

c ch. 14.16.

† Heb. *shortened.*
d Mic. 7. 5.
e Num. 6.5. ch. 13. 5.

about 1406

a Gen. 14. 19. Ruth 3.10.

b See Ex. 20. 4. 23. Lev. 19. 4.

f Prov. 7. 26, 27.

e Isa. 46. 6.

g Num. 14. 9, 42, 43. Josh. 7. 12. 1 Sam. 16. 14. & 18.12. & 28.15,16. 2 Chron. 15. 2.

† Heb. *bored out.*

‖ Or, *as when he was shaven*

h Dan. 5.4.

† Heb. *and who multiplied our slain.*
i ch. 9. 27.

† Heb. *before them.*

k Deut. 22. 8.

l Jer.15.15.

‖ Or, *he leaned on them.*

† Heb. *sons.*
c ch. 13.25.
d Num. 13. 17. Josh. 2. 1.

† Heb. *my soul.*

Before CHRIST about 1120.

d ch. 8. 27.
e Gen. 31. 19. 30. Hos. 3. 4.

† Heb. *filled the hand.* Ex. 29. 9. 1 Kings 13. 33.

f ch. 18. 1. & 19. 1. & 21. 25. Deut. 33. 5.

g Deut. 12. 8.

h See Josh. 19. 15 ch. 19. 1. Ruth 1.1,2. Mic. 5. 2. Matt. 2. 1, 5, 6.

† Heb. *in making his way.*
i ch. 18.19.
k Gen 45.8. Job 29. 16.

‖ Or, *a double suit, &c.*

† Heb. *an order of garments.*

l ver. 5.

m ch. 18. 30.

a ch. 17. 6. & 21. 25.
b Josh. 19. 47.

† Heb. *sons.*
c ch. 13. 25.
d Num. 13. 17. Josh. 2. 1.

e ch. 17. 1.

knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath [f]hired me, and I am his priest.

5 And they said unto him, [g]Ask counsel, we pray thee, [h]of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, [i]Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to [k]Laish, and saw the people that *were* therein, [l]how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no †magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to [m]Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, [n]Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye [o]still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people [p]secure, and to a large land: for God hath given it into your hands; [q]a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men †appointed with weapons of war.

12 And they went up, and pitched in [r]Kirjath-jearim, in Judah: wherefore they called that place [s]Mahaneh-dan unto this day: behold *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto [t]the house of Micah.

14 ¶ [u]Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that [x]there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and †saluted him.

16 And the [y]six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And [z]the five men that went to spy out the land went up, *and* came in thither, *and* took [a]the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, [b]lay thine hand upon thy mouth, and go with us, [c]and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, †that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest †angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and [d]came unto Laish, unto a people *that were* at quiet and secure: [e]and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* [f]far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* [g]by Beth-rehob. And they built a city, and dwelt therein.

29 And [h]they called the name of the city [i]Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan [k]until the day of the captivity of the land.

31 And they set them up Micah's graven image which he made, [l]all the time that the house of God was in Shiloh.

CHAP. XIX.

A Levite goeth to Beth-lehem to fetch home his wife.

AND it came to pass in those days, [a]when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him †a concubine out of [b]Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there ‖†four whole months.

3 And her husband arose, and went after her, to speak †friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in law, †[c]Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

Before CHRIST about 1406.

Before CHRIST about 1406.

f ch. 17. 10.

g 1 Kings 22. 5. Isa. 30. 1. Hos. 4. 12.
h See ch. 17. 5. & ver. 14.
i 1 Kings 22. 6.

k Josh. 19. 47. called, *Leshem.*
l ver. 27, 28.
† Heb. *possessor.* or, *heir of restraint.*

m ver. 2.

n Num. 13. 30. Josh. 2. 23, 24.
o 1 Kings 22. 3.

p ver. 7, 27.
q Deut. 8. 9

† Heb. *girded.*
r Josh. 15. 60.

s ch. 13. 25.

t ver. 2.

u 1 Sam. 14. 28.

x ch. 17. 5.

† Heb. *asked him of peace.* Gen. 43. 27. 1 Sam. 17. 22.
y ver. 11.
z ver. 2, 14.
a ch. 17. 4, 5

b Job 21. 5. & 29. 9. & 40. 4. Prov. 30. 32. Mic. 7. 16.
c ch. 17. 10.

† Heb. *that thou art gathered together.*

† Heb. *bitter of soul.* 2 Sam. 17. 8.

d ver. 7, 10. Deut. 33. 22.
e Josh. 19. 47.
f ver. 7.
g Num. 13. 21. 2 Sam. 10. 6.
h Josh. 19. 47.
i Gen. 14. 14. ch. 20. 1. 1 Kings 12. 29, 30. & 15. 20.

k ch. 13. 1. 1 Sam. 4. 2, 3, 10, 11. Ps. 78. 60, 61.
l Josh. 18. 1. ch. 19. 18. & 21. 12.

a ch. 17. 6. & 18. 1. & 21. 25.

† Heb. *a woman a concubine,* or, *a wife a concubine.*
b ch. 17. 7.
‖ Or, *a year* and *four months.*
† Heb. *days four months.*
† Heb. *to her heart.* Gen. 34. 3.

† Heb. *strengthen.*
c Gen. 18. 5.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day † draweth toward evening, I pray you tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go † home.

10 But the man would not tarry that night, but he rose up and departed, and came † over against [a] Jebus, which *is* Jerusalem: and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city [e] of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over [f] to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in [g] Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that [h] took them into his house to lodging.

16 ¶ And behold, there came an old man from [i] his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah; but the men of the place *were* Benjamites

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to [k] the house of the LORD; and there *is* no man that † receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, [l] Peace *be* with thee; howsoever, *let* all thy wants *lie* upon me; [m] only lodge not in the street.

21 [n] So he brought him into his house, and gave provender unto the asses: [o] and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, [p] the men of the city, certain [q] sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, [r] Bring forth the man that came into thine house, that we may know him.

23 And [s] the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, [t] do not this folly.

24 [u] Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and [x] humble ye them, and do with them what seemeth good unto you: but unto this man do not † so vile a thing.

Before CHRIST about 1406.

† Heb. *till the day declined.*

† Heb. *is weak.*

† Heb. it is *the pitching time of the day.*

† Heb. *to thy tent.*

† Heb. *to over against.*

d Josh. 18. 28.

e Josh. 15. 8, 63. ch. 1. 21. 2 Sam. 5. 6.

f Josh. 18. 28.

g Josh. 18. 25.

h Matt. 25. 43. Heb 13. 2.

i Ps 104.23.

k Josh. 18. 1. ch. 18. 31. & 20. 18. 1 Sam. 1. 3, 7.

† Heb. *gathereth.* ver. 15.

l Gen. 43. 23. ch. 6. 23.

m Gen. 19. 2.

n Gen. 24. 32. & 43. 24.

o Gen. 18. 4. John 13. 5.

p Gen. 19. 4. ch. 20. 5. Hos. 9. 9. & 10. 9.

q Deut. 13. 13.

r Gen. 19. 5. Rom. 1. 26, 27.

s Gen. 19. 6, 7.

t 2 Sam. 13. 12.

u Gen. 19. 8.

x Gen. 34. 2. Deut. 21. 14.

† Heb. *the matter of this folly.*

Before CHRIST about 1406.

y Gen. 4. 1.

z ch. 20. 5.

a ch. 20. 6. See 1 Sam. 11. 7.

b ch. 20. 7. Prov. 13. 10.

a Deut. 13. 12. Josh. 22. 12. ch. 21. 5. 1 Sam. 11. 7.

b ch. 18. 29. 1 Sam. 3. 20. 2 Sam. 3. 10. & 24. 2.

c Judg. 10. 17. & 11. 11. 1 Sam. 7. 5. & 10. 17.

d ch. 8. 10.

† Heb. *the man the Levite.*

e ch. 19. 15.

f ch. 19. 22.

g ch. 19. 25, 26.

† Heb. *humbled.*

h ch. 19. 29.

i Josh. 7. 15.

k ch. 19. 30.

† Heb. *fellows.*

l Deut. 13. 14. Josh. 22. 13, 16.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they [y] knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But [z] none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [a] divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, [b] take advice, and speak *your minds*.

CHAP. XX.

The war between the Benjamites and the Israelites.

THEN [a] all the children of Israel went out, and the congregation was gathered together as one man, from [b] Dan even to Beer-sheba, with the land of Gilead, unto the LORD [c] in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen [d] that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And † the Levite, the husband of the woman that was slain, answered and said, [e] I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 [f] And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: [g] and my concubine have they † forced, that she is dead.

6 And [h] I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they [i] have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; [k] give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house:

9 But now this *shall be* the thing which we will do to Gibeah: *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, † knit together as one man.

12 ¶ [l] And the tribes of Israel sent men through all

the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, [m] the children of Belial, which *are* in Gibeah, that we may put them to death, and [n] put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [o] left-handed; every one could sling stones at an hair-*breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and [p] went up to the house of God, and [q] asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And [r] the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people, the men of Israel, encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 ([s] And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And [t] Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, [u] went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for [x] the ark of the covenant of God *was* there in those days,

28 [y] And Phinehas, the son of Eleazar, the son of Aaron, [z] stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.

29 And Israel [a] set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began † to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to ‖ the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: [b] but they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: [c] for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 [d] And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait ‖ drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed ‖ sign between the men of Israel † and the liers in wait, that they should make a great † flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began † to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites [e] looked behind them, and behold, † the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil † was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down ‖ with ease † over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of [f] Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 [g] But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that † came to hand: also they set on fire all the cities that † they came to.

CHAP. XXI.

The people bewail the desolation of Benjamin.

NOW [a] the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

Before CHRIST about 1406.

m Deut. 13. 13. ch. 19. 22.
n Deut. 17.
o ch. 3. 15. 1 Chron. 12. 2.
p ver. 23. 26
q Num. 27. 21. ch. 1. 1.
r Gen. 49. 27.
s ver. 26, 27.
t ver. 21.
u ver. 18.
x Josh. 18. 1. 1 Sam. 4. 3, 4.
y Josh. 24. 33.
z Deut. 10. 8. & 18. 5.
a So Josh. 8. 4.

‖ Or, *Beth-el.*
b Josh. 8. 14. Isa. 47. 11.
c Josh. 8. 15.
d Josh. 8. 19.
‖ Or, *made a long* sound with the trumpets. Josh. 6. 5.
‖ Or, *time.*
† Heb. *with*
† Heb. *elevation.*
† Heb. *to smite the wounded.*
e Josh. 8. 20.
† Heb. *the whole consumption.*
† Heb. *touched them.*
‖ Or, from *Menuchah*, &c.
† Heb. *unto over against.*
f Josh. 15. 32.
g ch. 21. 13.
† Heb. *was found.*
† Heb. *were found.*
† Heb. *to smite of the people wounded as at*, &c.
a ch. 20. 1.

2 And the people came [b] to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and [c] built there an altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? [d] For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? and behold, there came none to the camp from [e] Jabesh-gilead to the assembly.

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [f] Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [g] Ye shall utterly destroy every male, and every woman that † hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred † young virgins that had known no man by lying with any male: and they brought them unto the camp to [h] Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* † to speak to the children of Benjamin [i] that *were* in the rock Rimmon, and to ‖ call peaceably unto them.

Before CHRIST about1406.

b ch. 20. 18, 26.

c 2 Sam. 24. 25.

d Judg. 5. 23.

e 1 Sam. 11. 1. & 31. 11.

f ver. 5. & ch. 5. 23. 1 Sam. 11. 7.

g Num. 31. 17.
† Heb. *knoweth the lying with man.*

† Heb. *young women virgins.*
h Josh. 18. 1.

† Heb. *and spake and called.*
i ch. 20. 47.
‖ Or, *proclaim peace.*
Deut. 20. 10.

Before CHRIST about1406.

k ver. 6.

l ver. 1. Judg. 11. 35.

† Heb. *from year to year.*
‖ Or, *toward the sun-rising.*
‖ Or, *on.*

m See Ex. 15. 20. ch. 11. 34. 1 Sam. 18. 6. Jer. 31. 13.

‖ Or, *Gratify us in them.*

n See ch. 20. 48.

o ch. 17. 6. & 18. 1. & 19. 1.
p Deut. 12. 8. ch. 17. 6.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people [k] repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not give them wives of our daughters: [l] for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh † yearly *in a place* which *is* on the north side of Beth-el, ‖ on the east side ‖ of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh come out [m] to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ‖ Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and [n] repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 [o] In those days *there was* no king in Israel: [p] every man did *that which was* right in his own eyes.

The Book of RUTH.

CHAP. I.

Elimelech driven by famine into Moab, dieth there.

NOW it came to pass in the days when [a] the judges † ruled, that there was [b] a famine in the land. And a certain man of [c] Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, [d] Ephrathites of Beth-lehem-judah. And they came [e] into the country of Moab, and † continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Before CHRIST about1322.

a Judg. 2. 16.
† Heb. *judged.*
b See Gen. 12. 10. & 26. 1. 2 Kings 8. 1.
c Judg. 17. 8.

d See Gen. 35. 19.
e Judg. 5. 30.
† Heb. *were.*

Before CHRIST about1312.

about 1312

f Ex. 4. 31. Luke 1. 68.
g Ps. 132. 15. Matt. 6. 11.

h See Josh. 24. 15.
i 2 Tim. 1. 16, 17, 18.
k ver. 5. ch. 2. 20.
l ch. 3. 1.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [f] visited his people in [g] giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, [h] Go, return each to her mother's house: [i] the LORD deal kindly with you, as ye have dealt with [k] the dead, and with me.

9 The LORD grant you that ye may find [l] rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, [m] that they may be your husbands?
12 Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, ‖ *if* I should have an husband also to-night, and should also bear sons;
13 Would ye †tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for †it grieveth me much for your sakes, that [n] the hand of the LORD is gone out against me.
14 And they lifted up their voice, and wept again. And Orpah kissed her mother-in-law; but Ruth [o] clave unto her.
15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto [p] her gods: [q] return thou after thy sister-in-law.
16 And Ruth said, ‖ [r] Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: [s] thy people *shall be* my people, and thy God my God:
17 Where thou diest, will I die, and there will I be buried: [t] the LORD do so to me, and more also, *if aught* but death part thee and me.
18 [u] When she saw that she †was steadfastly minded to go with her, then she left speaking unto her.
19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that [v] all the city was moved about them, and they said, [w] *Is* this Naomi?
20 And she said unto them, Call me not ‖ Naomi, call me ‖ Mara: for the Almighty hath dealt very bitterly with me.
21 I went out full, [x] and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?
22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, which returned out of the country of Moab: and they came to Beth-lehem [b] in the beginning of barley-harvest.

CHAP. II.

Ruth gleaneth in the fields of Boaz.

AND Naomi had a [a] kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* [b] ‖ Boaz.
2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [c] glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.
3 And she went, and came, and gleaned in the field after the reapers; and her †hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.
4 ¶ And behold, Boaz came from Beth-lehem, and said unto the reapers, [d] The LORD *be* with you: and they answered him, The LORD bless thee.
5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?
6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel [e] that came back with Naomi out of the country of Moab:
7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.
8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:
9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.
10 Then she [f] fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?
11 And Boaz answered and said unto her, It hath fully been shewed me, [g] all that thou hast done unto thy mother-in-law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.
12 [h] The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, [i] under whose wings thou art come to trust.
13 Then she said, ‖ [k] let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken †friendly unto thine handmaid, [l] though I be not like unto one of thy handmaidens.
14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and [m] was sufficed, and left.
15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and †reproach her not:
16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.
17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.
18 ¶ And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her [n] that she had reserved after she was sufficed.
19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did [o] take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.
20 And Naomi said unto her daughter-in-law, [p] Blessed *be* he of the LORD, who [q] hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [r] ‖ one of our next kinsmen.
21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.
22 And Naomi said unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they ‖ meet thee not in any other field.
23 So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest and of wheat-harvest; and dwelt with her mother-in-law.

CHAP. III.

1 *By Naomi's instruction,* 6 *Ruth lieth at Boaz's feet.*

THEN Naomi her mother-in-law said unto her, My daughter, [a] shall I not seek [b] rest for thee, that it may be well with thee?
2 And now *is* not Boaz of our kindred, [c] with

Before CHRIST about 1312.

m Gen. 38. 11. Deut. 25. 5.
‖ Or, *if I were with a husband.* † Heb. *hope.*
† Heb. *I have much bitterness.*
n Judg. 2. 15. Job 19. 21. Ps. 32. 4. & 38. 2. & 39. 9, 10.
o Prov. 17. 17. & 18. 24.
p Judg. 11. 24.
r See Josh. 24. 15, 19. 2 Kings 2. 2. Luke 24. 28.
‖ Or, *Be not against me.*
s 2 Kings 2. 2, 4, 6.
t ch. 2. 11, 12.
u 1 Sam. 3. 17. & 25. 22. 2 Sam. 19. 13. 2 Kings 6. 31.
x Acts 21. 14.
† Heb. *strengthened herself.*
y Matt. 21. 10.
z See Isa. 23. 7. Lam. 2. 15.
‖ That is, *pleasant.*
‖ That is, *bitter.*
a Job 1. 21.
b Ex. 9. 31, 32. ch. 2. 23. 2 Sam. 21. 9.
a ch. 3. 2, 12.
b ch. 4. 21. ‖ Called, *Booz.* Matt. 1. 5.
c Lev. 19. 9. Deut. 24. 19.
† Heb. *hap. happened.*
d Ps. 129. 7, 8. Luke 1. 28. 2 Thess. 3. 16.
e ch. 1. 22.

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f 1 Sam. 25. 23.
g ch. 1. 14, 16, 17.
h 1 Sam. 24. 19.
i ch. 1. 16. Ps. 17. 8. & 36. 7. & 57. 1. & 63. 7.
‖ Or, *I find favour.*
k Gen. 33. 15. 1 Sam. 1. 18.
† Heb. *to the heart.* Gen. 34. 3. Judg. 19. 3.
l 1 Sam. 25. 41.
m ver. 18.
† Heb. *shame her not.*
n ver. 14.
o ver. 10. Ps. 41. 1.
p ch. 3. 10. 2 Sam. 2. 5. Job 29. 13.
q Prov. 17. 17.
r ch. 3. 9. & 4. 6.
‖ Or, *one that hath right to redeem:* See Lev. 25. 25.
‖ Or, *fall upon thee.*
a 1 Cor. 7. 36. 1 Tim. 5. 8.
b ch. 1. 9.
c ch. 2. 8.

whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing floor.

3 Wash thyself therefore, [d]and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ‖uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and [e]his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶And it came to pass at midnight, that the man was afraid, and ‖turned himself: and behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: [f]spread therefore thy skirt over thine handmaid; for thou *art* ‖[g]a near kinsman.

10 And he said, [h]Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than [i]at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the †city of my people doth know that thou *art* [k]a virtuous woman.

12 And now it is true that I *am thy* [l]near kinsman: howbeit [m]there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will [n]perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [o]*as* the LORD liveth: lie down until the morning.

14 ¶And she lay at his feet until the morning: and she rose up before one could know another. And he said, [p]Let it not be known that a woman came into the floor.

15 Also he said, Bring the ‖vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? and she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, [q]Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAP. IV.

Boaz calleth into judgment the next kinsman.

THEN went Boaz up to the gate, and sat him down there: and behold, [a]the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of [b]the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And †I thought to advertise thee, saying, [c]Buy *it* [d]before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: [e]for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, [f]to raise up the name of the dead upon his inheritance.

6 ¶[g]And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 [h]Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, [i]that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [k]The LORD make the woman that is come into thine house like Rachel and like Leah, which two did [l]build the house of Israel: and ‖do thou worthily in [m]Ephratah and †be famous in Bethlehem:

12 And let thine house be like the house of Pharez, [n]whom Tamar bare unto Judah, of [o]the seed which the LORD shall give thee of this young woman.

13 ¶So Boaz [p]took Ruth, and she was his wife: and when he went in unto her, [q]the LORD gave her conception, and she bare a son.

14 And [r]the women said unto Naomi, Blessed *be* the LORD, which hath not †left thee this day without a ‖kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and †a nourisher of †thine old age: for thy daughter-in-law, which loveth thee, which is [s]better to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 [t]And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶Now these *are* the generations of Pharez: [u]Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat [x]Nahshon, and Nahshon begat [y]‖Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat [z]David.

Before CHRIST about 1312.

d 2 Sam. 14. 2.

‖ Or, *lift up the clothes that are on his feet.*

e Judg. 19. 6, 9, 22. 2 Sam. 13. 28. Esth. 1. 10.

‖ Or, *took hold on.*

f Ezek. 16. 8.

‖ Or, *one that hath right to redeem.*

g ch. 2. 20. & ver. 12.

h ch. 2. 20.

i ch. 1. 8.

† Heb. *gate.*

k Prov. 12. 4.

l ver. 10.

m ch. 4. 1.

n Deut. 25. 5. ch. 4. 5. Matt. 22. 24.

o Judg. 8. 19. Jer. 4. 2.

p Rom. 12. 17. & 14. 16. 1 Cor. 10. 32. 2 Cor. 8. 21. 1 Thess. 5. 22.

‖ Or, *sheet*, or, *apron.*

q Ps. 37. 3, 5.

a ch. 3. 12.

b 1 Kings 21. 8. Prov. 31. 23.

Before CHRIST about 1312.

† Heb. *I said I will reveal in thine ear.*

c Jer. 32. 7, 8.

d Gen. 23. 18.

e Lev. 25. 25.

f Gen. 38. 8. Deut. 25. 5, 6. ch. 3. 13. Matt. 22. 24.

g ch. 3. 12, 13.

h Deut. 25. 7, 9.

i Deut. 25. 6.

k Ps. 127. 3. & 128. 3.

l Deut. 25. 9.

‖ Or, *get thee riches*, or, *power.*

m Gen. 35. 16, 19.

† Heb. *proclaim* thy *name.*

n Gen. 38. 29. 1 Chron. 2. 4. Matt. 1. 3.

o 1 Sam. 2. 20.

p ch. 3. 11.

q Gen. 29 31. & 33. 5.

r Luke 1. 58. Rom. 12. 15.

† Heb. *caused to cease unto thee.*

‖ Or, *redeemer.*

† Heb. *to nourish.* Gen. 45. 11. Ps. 55. 22.

† Heb. *thy gray hairs.*

s 1 Sam. 1. 8.

t Luke 1. 58, 59.

u 1 Chron. 2. 4, &c. Matt. 1. 3.

x Num. 1. 7.

y Matt. 1. 4, &c.

‖ Or, *Salmah.*

z 1 Chron. 2. 15. Matt. 1. 6.

The FIRST Book of SAMUEL,

Otherwise called The FIRST Book of the KINGS.

CHAP. I.

Hannah having borne Samuel, presenteth him to the LORD.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* [a]Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, [b]an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [c]†yearly [d]to worship and to sacrifice unto the LORD of hosts in [e]Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah [f]offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave ‖a worthy portion; for he loved Hannah; [g]but the LORD had shut up her womb.

6 And her adversary also †[h]provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, ‖†when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I [i]better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of [k]the temple of the LORD:)

10 [l]And she *was* †in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she [m]vowed a vow, and said, O LORD of hosts, if thou wilt indeed [n]look on the affliction of thine handmaid, and [o]remember me, and not forget thine handmaid, but wilt give unto thine handmaid †a man-child, then I will give him unto the LORD all the days of his life, and [p]there shall no razor come upon his head.

12 And it came to pass, as she †continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman †of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [q]poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of [r]Belial: for out of the abundance of my ‖complaint and grief have I spoken hitherto.

17 Then Eli answered and said, [s]Go in peace: and [t]the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, [u]Let thine handmaid find grace in thy sight. So the woman [x]went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah [y]knew Hannah his wife; and [z]the LORD remembered her.

20 Wherefore it came to pass, †when the time was come about after Hannah had conceived, that she bare a son, and called his name ‖Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, [a]went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will [b]bring him, that he may appear before the LORD, and there [c]abide [d]for ever.

23 And [e]Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; [f]only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she [g]took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto [h]the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and [i]brought the child to Eli.

26 And she said, O my lord, [k]*as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 [l]For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 [m]Therefore also I have ‖lent him to the LORD; as long as he liveth ‖he shall be lent to the LORD. And he [n]worshipped the LORD there.

CHAP. II.

1 *Hannah's song of thankfulness.* 12 *The sin of Eli's sons.*

AND Hannah [a]prayed, and said, [b]My heart rejoiceth in the LORD, [c]mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I [d]rejoice in thy salvation.

2 [e]*There is* none holy as the LORD: for *there is* [f]none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; [g]let *not* †arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 [h]The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 [i]*They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that [k]the barren hath borne seven; and [l]she that hath many children is waxed feeble.

6 [m]The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD [n]maketh poor, and maketh rich: [o]he bringeth low, and lifteth up.

8 [p]He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, [q]to set *them* among princes, and to make them inherit the throne of glory: for [r]the pillars of the earth *are* the LORD's, and he hath set the world upon them.

9 [s]He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be [t]broken to pieces; [u]out of heaven shall he thunder upon them:

Before CHRIST about 1171.

[a] 1 Chron. 6. 27, 34.
[b] Ruth 1. 2.
[c] Ex. 23. 14. Deut. 16. 16. Luke 2. 41.
† Heb. *from year to year.*
[d] Deut. 12. 5, 6, 7.
[e] Josh. 18. 1.
[f] Deut. 12. 17, 18. & 16. 11.
‖ Or, *a double portion.*
[g] Gen. 30. 2.
† Heb. *angered her.*
[h] Job 24. 21
‖ Or, *from the time that she, &c.*
† Heb. *from her going up.*
[i] Ruth 4. 15.
[k] ch. 3. 3.
[l] Job 7. 11. & 10. 1.
† Heb. *bitter of soul.*
2 Sam. 17. 8.
[m] Gen. 28. 20. Num. 30. 3. Judg. 11. 30.
[n] Gen. 29. 32. Ex. 4. 31. 2 Sam. 16. 12. Ps. 25. 18.
[o] Gen. 8. 1. & 30. 22.
† Heb. *seed of men.*
[p] Num. 6. 5. Judg. 13. 5.
† Heb. *multiplied to pray.*
† Heb. *hard of spirit.*
[q] Ps. 62. 8. & 142. 2.
[r] Deut. 13. 13.
‖ Or. *meditation.*
[s] Judg. 18. 6. Mark 5. 34. Luke 7. 50. & 8. 48.
[t] Ps. 20. 4, 5.
[u] Gen. 33. 15. Ruth 2. 13.
[x] Eccl. 9. 7.

Before CHRIST about 1171.

[y] Gen. 4. 1.
[z] Gen. 30. 22.
† Heb. *in revolution of days.* about 1171.
‖ That is, *asked of God.*
[a] ver. 3.
[b] Luke 2. 22.
[c] ver 11, 28. & ch. 2. 11, 18. & 3. 1.
[d] Ex. 21. 6.
[e] Num. 30. 7.
[f] 2 Sam. 7. 25.
[g] Deut. 12. 5, 6, 11.
[h] Josh. 18. 1.
[i] Luke 2. 22. about 1165.
[k] Gen. 42. 15. 2 Kings 2. 2, 4, 6.
[l] Matt. 7. 7.
[m] ver. 11, 22.
‖ Or, *returned him, whom I have obtained by petition, to the* LORD.
‖ Or, *he whom I have obtained by petition shall be returned.*
[n] Gen. 24. 26, 52.
[a] Phil. 4. 6.
[b] See Luke 1. 46, &c.
[c] Ps. 92. 10. & 112. 9.
[d] Ps. 9. 14. & 13. 5. & 20. 5. & 35. 9.
[e] Ex. 15. 11. Deut. 3. 24. & 32. 4. Ps. 86. 8. & 89. 6, 8.
[f] Deut. 4. 35. 2 Sam. 22. 32.
[g] Ps. 94. 4. Mal. 3. 13. Jude 15.
† Heb. *hard.*
[h] Ps. 37. 15, 17. & 76. 3.
[i] Ps. 34. 10. Luke 1. 53.
[k] Ps. 113. 9.
[l] Isa. 54. 1. Jer. 15. 9.
[m] Deut. 32. 39. Job 5. 18. Hos. 6. 1.
[n] Job 1. 21.
[o] Ps. 75. 7.
[p] Ps. 113. 7, 8. Dan. 4. 17. Luke 1. 52.
[q] Job 36. 7.
[r] Job 38. 4, 5, 6. Ps. 24. 2. & 102. 25. & 104. 5. Heb. 1. 3.
[s] Ps. 91. 11. & 121. 3.
[t] Ps. 2. 9.
[u] ch. 7. 10. Ps. 18. 13.

[r] the LORD shall judge the ends of the earth; and he shall give strength unto his king, and [s] exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. [t] And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* [a] sons of Belial; [b] they knew not the LORD.

13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they [c] burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great [d] before the LORD: for men [e] abhorred the offering of the LORD.

18 ¶ [f] But Samuel ministered before the LORD, *being* a child, [g] girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she [h] came up with her husband, to offer the yearly sacrifice.

20 ¶ And Eli [k] blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ‖ loan which is [l] lent to the LORD. And they went unto their own home.

21 And the LORD [m] visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel [n] grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with [o] the woman that † assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for ‖ I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people ‖ to transgress.

25 If one man sin against another, the judge shall judge him: but if a man [p] sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, [q] because the LORD would slay them.

26 And the child Samuel [r] grew on, and was [s] in favour both with the LORD, and also with men.

27 ¶ [t] And there came a man of God unto Eli, and said unto him, Thus saith the LORD, [u] Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I [x] choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [y] did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [z] kick ye at my sacrifice and at mine offering, which I have commanded *in my* [a] habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [b] I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, [c] Be it far from me; for them that honour me [d] I will honour, and [e] they that despise me shall be lightly esteemed.

31 Behold, [f] the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see ‖ an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be [g] an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die † in the flower of their age.

34 And this *shall be* [h] a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: [i] in one day they shall die both of them.

35 And [k] I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and [l] I will build him a sure house; and he shall walk before [m] mine Anointed for ever.

36 [n] And it shall come to pass, *that* every one that is left in thine house, shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, † Put me, I pray thee, into ‖ one of the priest's offices, that I may eat a piece of bread.

CHAP. III.

How the word of the Lord was first revealed to Samuel.

AND [a] the child Samuel ministered unto the LORD before Eli. And [b] the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, [c] and his eyes began to wax dim, *that* he could not see;

3 And ere [d] the lamp of God went out [e] in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 ‖ Now Samuel [f] did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, [g] at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli [h] all *things*

Before CHRIST about 1165.

x Ps. 96.13. & 98. 9.
y Ps. 89.24.
z ver. 18. ch. 3. 1.
a Deut. 13. 13.
b Judg. 2. 10. Jer. 22. 16. Rom. 1. 28.
c Lev. 3. 3, 4, 5, 16.
† Heb. *as on the day.*
d Gen. 6. 11.
e Mal. 2. 8.
f ver. 11.
g Ex. 28. 4. 2 Sam. 6. 14.
h ch. 1. 3.
k Gen. 14. 19.
‖ Or, *petition which she asked, &c.*
l ch. 1. 28.
m Gen. 21. 1.
n ver. 26. ch. 3. 19. Judg. 13. 24. Luke 1. 80. & 2. 40.
o See Ex. 38. 8.
† Heb. *assembled by troops.*
‖ Or, *I hear evil words of you.*
‖ Or, *to cry out.*
p Num. 15. 30.
q Josh. 11. 20. Prov. 15. 10.
r ver. 21.
s Prov. 3. 4. Luke 2. 52. Acts 2. 47. Rom. 14. 18.
t 1 Kings 13. 1.
u Ex 4. 14, 27.
x Ex. 28. 1, 4. Num. 16. 5. & 18. 1, 7.
y Lev. 2. 3, 10. & 6. 16. & 7. 7, 8, 34, 35. & 10. 14, 15. Num. 5. 9, 10. & 18. 8.—19.
z Deut. 32. 15.
a Deut. 12. 5, 6.

Before CHRIST about 1165.

b Ex. 29. 9.
c Jer. 18. 9, 10.
d Ps. 18. 20. & 91. 14.
e Mal. 2. 9.
f 1 Kings 2. 27. Ezek. 44. 10. See ch. 4. 11, 18, 20. & 14. 3. & 22. 18, &c.
‖ Or, *the afflictiom of the tabernacle, for all the wealth which God would have given Israel.*
g See Zech. 8. 4.
† Heb. *men.*
h 1 Kings 13. 3.
i ch. 4. 11.
k 1 Kings 2. 35. 1 Chron. 29. 22. Ezek. 44. 15.
l 2 Sam. 7. 11, 27. 1 Kings 11. 38.
m Ps. 2. 2. & 18. 50.
n 1 Kings 2. 27.
† Heb. *Join.*
‖ Or, *somewhat about the priesthood.*
a ch. 2. 11.
b Ps. 74. 9. Amos 8. 11. See ver. 21.
about 1141.
c Gen. 27. 1. & 48. 10. ch. 2. 22. & 4. 15.
d Ex. 27. 21. Lev. 24. 3. 2 Chron. 13. 11.
e ch. 1. 9.
‖ Or, *Thus* did *Samuel before he knew the* LORD, *and before the word of the* LORD *was revealed unto him.*
f See Acts 19. 2.
g 2 Kings 21. 12. Jer. 19. 3.
h ch. 2. 30, —36.

which I have spoken concerning his house: †when I begin, I will also make an end.

13 ‖ [i]For I have told him, that I will [k]judge his house for ever, for the iniquity which he knoweth: because [l]his sons made themselves ‖vile, and he †[m]restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house [n]shall not be purged with sacrifice nor offering for ever.

15 ¶And Samuel lay until the morning, and opened the doors of the house of the LORD: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: [o]God do so to thee, and †more also, if thou hide *any* ‖thing from me, of all the things that he said unto thee.

18 And Samuel told him †every whit, and hid nothing from him. And he said, [p]It *is* the LORD: let him do what seemeth him good.

19 ¶And Samuel [q]grew, and [r]the LORD was with him, [s]and did let none of his words fall to the ground.

20 And all Israel, [t]from Dan even to Beer-sheba, knew that Samuel *was* ‖established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by [u]the word of the LORD.

CHAP. IV.

The Israelites are overcome by the Philistines at Eben-ezer.

AND the word of Samuel ‖†came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside [a]Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when †they joined battle, Israel was smitten before the Philistines: and they slew of †the army in the field about four thousand men.

3 ¶And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us †fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, [b]which dwelleth *between* [c]the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing †heretofore.

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 [d]Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [e]as they have been to you: †quit yourselves like men, and fight.

10 ¶And the Philistines fought, and [f]Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

11 And [g]the ark of God was taken; and [h]the two sons of Eli, Hophni and Phinehas, †were slain.

12 ¶And there ran a man of Benjamin out of the army, and [i]came to Shiloh the same day with his clothes rent, and [k]with earth upon his head.

13 And when he came, lo, Eli sat upon [l]a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and [m]his eyes †were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, [n]What †is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. ‖And he had judged Israel forty years.

19 ¶And his daughter-in-law, Phinehas' wife, was with child *near* ‖to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed; for her pains †came upon her.

20 And about the time of her death, [o]the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, †neither did she regard *it*.

21 And she named the child ‖[p]I-chabod, saying, [q]The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law and her husband.)

22 And she said, The glory is departed from Israel: for the ark of God is taken.

CHAP. V.

The ark is brought into Ashdod, and set in the house of Dagon.

AND the Philistines took the ark of God, and brought it [a]from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of [b]Dagon, and set it by Dagon.

3 ¶And when they of Ashdod arose early on the morrow, behold, Dagon *was* [c]fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and [d]set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD: and [e]the head of Dagon, and both the palms of his hands *were* cut off upon the threshold; only ‖*the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, [f]tread on the threshold of Dagon in Ashdod unto this day.

6 But [g]the hand of the LORD was heavy upon them

Before CHRIST about 1141.

† Heb. *beginning and ending.*
‖ Or, *And I will tell him,* &c.
i ch. 2. 29. 30, 31, &c.
k Ezek. 7. 3. & 18. 30.
l ch. 2. 12, 17, 22.
‖ Or, *accursed.*
† Heb. *frowned not upon them.*
m ch. 2. 23, 25.
n Num. 15. 30, 31. Isa. 22. 14.
o Ruth 1. 17.
† Heb. *so add.*
‖ Or, *word.*
† Heb. *all the things,* or, *words.*
p Job 1. 21. & 2. 10. Ps. 39. 9. Isa. 39. 8.
q ch. 2. 21.
r Gen. 39. 2, 21, 23.
s ch. 9. 6.
t Judg. 20. 1.
about 1141
‖ Or, *faithful.*
u ver. 1, 4.

‖ Or, *came to pass.*
† Heb. *was.*
a ch. 5. 1. & 7. 12.

† Heb. *the battle was spread*

† Heb. *the array.*

† Heb. *take unto us.*

b 2 Sam. 6. 2. Ps. 80. 1. & 99. 1.
c Ex. 25. 18, 22. Num. 7. 89.

a ch. 4. 1. & 7. 12.

b Judg. 16. 23.

c Isa. 19. 1. & 46. 1, 2.

d Isa. 46. 7.

† Heb. *yesterday, or, the third day.*

d 1 Cor. 16. 13.
e Judg. 13. 1.
† Heb. *be men.*

Before CHRIST about 1141.

f ver. 2. Lev. 26. 17. Deut. 28. 25. Ps. 78. 9, 62.
g ch. 2. 32. Ps. 78. 61.
h ch. 2. 34. Ps. 78. 64.
† Heb. *died.*
i 2 Sam. 1. 2.
k Josh. 7. 6. 2 Sam. 13. 19. & 15. 32. Neh. 9. 1. Job 2. 12.
l ch. 1. 9.

m ch. 3. 2.
† Heb. *stood.*

n 2 Sam. 1. 4.
† Heb. *is the thing?*

about 1141

‖ He seems to have been a Judge to do justice only, and that in South west *Israel.*
‖ Or, *to cry out.*
† Heb. *were turned.*
o Gen 35. 17.
† Heb. *set not her heart.*
‖ That is, *where is the glory?* or, there is *no glory.*
p ch. 14. 3.
q Ps. 26. 8. & 78. 61.

e Jer. 50. 2. Ezek. 6. 4, 6. Mic. 1. 7.
‖ Or, *the fishy part.*

f See Zeph. 1. 9.
g ver. 7, 11. Ex. 9. 3. Ps. 32. 4. Acts 13. 11.

of Ashdod, and he [h] destroyed them, and smote them with [i] emerods, *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that after they had carried it about, [k] the hand of the LORD was against the city [l] with a very great destruction: and [m] he smote the men of the city both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to † us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay † us not, and our people: for there was a deadly destruction throughout all the city; [n] the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

The Philistines take counsel how to send back the ark.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines [a] called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not [b] empty; but in any wise return him [c] a trespass-offering: then ye shall be healed, and it shall [d] be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, [e] *according to* the number of the lords of the Philistines: for one plague *was* on † you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that [f] mar the land; and ye shall [g] give glory unto the God of Israel: peradventure he will [h] lighten his hand from off you, and from off [i] your gods, and from off your land.

6 Wherefore then do ye harden your hearts, [k] as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‖ wonderfully among them, [l] did they not let † the people go, and they departed?

7 Now therefore make [m] a new cart, and take two milch-kine [n] on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put [o] the jewels of gold which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to [p] Beth-shemesh, *then* ‖ he hath done us this great evil: but if not, then [q] we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 ¶ And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when [r] the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 [s] And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the ‖ great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua the Beth-shemite.

19 ¶ And [t] he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, [u] Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of [x] Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

They of Kirjath-jearim bring the ark into the house of Abinadab, to keep it.

AND the men of [a] Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of [b] Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do [c] return unto the LORD with all your hearts, *then* [d] put away the strange gods, and [e] Ashtaroth, from among you, and [f] prepare your hearts unto the LORD, and [g] serve him only: and he will deliver you out of the hand of the Philistines.

Before CHRIST about 1141.

[h] ch. 6. 5.
[i] Deut. 28. 27. Ps. 78. 66.
[k] Deut. 2. 15. ch. 7. 13. & 12. 15.
[l] ver. 11.
[m] ver. 6. Ps. 78. 66.
† Heb. *me, to slay me and my.*
† Heb. *me not, and my.*
[n] ver. 6, 9.
about 1140
[a] Gen. 41. 8. Ex. 7. 11. Dan. 2. 2. & 5. 7. Matt. 2. 4.
[b] Ex. 23. 15. Deut. 16. 16.
[c] Lev. 5. 15, 16.
[d] ver. 9.
[e] See ver. 17, 18. Josh. 13. 3. Judg. 3. 3.
† Heb. *them.*
[f] ch. 5. 6.
[g] Josh. 7. 19. Isa. 42. 12. Mal. 2. 2. John 9. 24.
[h] See ch. 5. 6, 11. Ps. 39. 10.
[i] ch. 5. 3, 4, 7.
[k] Ex. 7. 13. & 8. 15. & 14. 17.
‖ Or, *reproachfully.*
[l] Ex. 12. 31.
† Heb. *them.*
[m] 2 Sam. 6. 3.
[n] Num. 19. 2.
[o] ver. 4, 5.
[p] Josh. 15. 10.
‖ Or. *it.*
[q] ver. 3.

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[r] Josh. 13. 3.
[s] ver. 4.
‖ Or, *great stone.*
[t] See Ex. 19. 21. Num. 4. 5, 15, 20. 2 Sam. 6. 7.
[u] 2 Sam. 6. 9. Mal. 3. 2.
[x] Josh. 18. 14. Judg. 18. 12. 1 Chron. 13. 5, 6.
[a] ch. 6. 21 Ps. 132. 6
[b] 2 Sam. 6. 4.
[c] Deut. 30. 2,—10. 1 Kings 8. 48. Isa. 55. 7. Hos. 6. 1. Joel 2. 12.
[d] Gen. 35. 2. Josh. 24. 14, 23.
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[e] Judg. 2. 13.
[f] 2 Chron. 30. 19. Job 11. 13, 14.
[g] Deut. 6. 13. & 10. 20. & 13. 4. Matt 4. 10. Luke 4. 8.

4 Then the children of Israel did put away [h] Baalim, and Ashtaroth, and served the LORD only.

5 And Samuel said, [i] Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, [k] and drew water, and poured *it* out before the LORD, and [l] fasted on that day, and said there, [m] We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, † [o] Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD: and [q] Samuel cried unto the LORD for Israel; and the LORD ‖ heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: [r] but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel [s] took a stone, and set *it* between Mizpeh and Shen, and called the name of it ‖ Ebenezer, saying, Hitherto hath the LORD helped us.

13 ¶ [t] So the Philistines were subdued, and they [u] came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines: and there was peace between Israel and the Amorites.

15 And Samuel [x] judged Israel all the days of his life.

16 And he went from year to year † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And [y] his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he [z] built an altar unto the LORD.

CHAP. VIII.

By occasion of the ill government of Samuel's sons, the Israelites ask a king.

AND it came to pass, when Samuel was old, that he [a] made his [b] sons judges over Israel.

2 Now the name of his first-born was ‖ Joel: and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons [c] walked not in his ways, but turned aside [d] after lucre, and [e] took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [f] make us a king to judge us like all the nations.

6 ¶ But the thing † displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for [g] they have not rejected thee, but [h] they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore ‖ hearken unto their voice: ‖ howbeit, yet protest solemnly unto them, and [i] shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, [k] This will be the manner of the king that shall reign over you: [l] He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And [m] he will take your fields, and your vineyards, and your olive-yards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his † officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD [n] will not hear you in that day.

19 ¶ Nevertheless, the people [o] refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be [p] like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, [q] Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

19 *Samuel entertaineth Saul at the feast.* 25 *Samuel, after secret communication, bringeth Saul on his way.*

NOW there was a man of Benjamin whose name *was* [a] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ‖ a Benjamite, a mighty man of ‖ power.

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: [b] from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of [c] Shalisha, but they found *them* not; then they passed through the land of Sha-

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h Judg. 2. 11.
i Judg. 20. 1. 2 Kings 25. 23.
k 2 Sam. 14. 14.
l Neh. 9. 1, 2. Dan. 9. 3, 4, 5. Joel 2. 12.
m Judg. 10. 10. 1 Kings 8. 47. Ps. 106. 6.

† Heb. *Be not silent from us crying.*
o Isa. 37. 4.
q Ps. 99. 6. Jer. 15. 1.
‖ Or, *answered.*

r See Josh. 10. 10. Judg. 4. 15. & 5. 20. ch. 2. 10. 2 Sam. 22. 14, 15.
s Gen. 28. 18. & 31. 45. & 35. 14. Josh. 4. 9. & 24. 26.
‖ That is, *The stone of help.*
ch. 4. 1.
t Judg. 13. 1.
u ch. 13. 5.
x ver. 6. ch. 12. 11. Judg. 2. 16.
† Heb. *and he circuited.*
y ch. 8. 4.
z Judg. 21. 1.

about 1112.
a Deut. 16. 18. 2 Chron. 19. 5.
b See Judg. 10. 4. & 12. 14, compared with Judg. 5. 10.
‖ *Vashni,* 1 Chron. 6. 28.
c Jer. 22. 15, 16, 17.
d Ex. 18. 21. 1 Tim. 3. 3. & 6. 10.
e Deut. 16. 19. Ps. 15. 5.
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f ver. 19, 20. Deut. 17. 14. Hos. 13. 10. Acts 13. 21.
† Heb. *was evil in the eyes of Samuel.*

g See Ex. 16. 8.
h ch. 10. 19. & 12. 17, 19. Hos. 13. 10, 11.
‖ Or, *obey.*
‖ Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.*
i ver. 11.
k See Deut. 17. 16. &c. ch. 10. 25.
l ch. 14. 52.
m 1 Kings 21. 7. See Ezek. 46. 18.
† Heb. *eunuchs.* Gen. 37. 36.
n Prov. 1. 25, 26, 27, 28. Isa. 1. 15. Mic. 3. 4.
o Jer. 44. 16.
p ver. 5.
q ver. 7. Hos. 13. 11.

a ch. 14. 51. 1 Chron. 8. 33. & 9. 39.
‖ Or, *the son of a man of Jemini.*
‖ Or, *substance.*
b ch. 10. 23.
c 2 Kings 4. 42.

lim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city [d]a man of God, and *he is* an honourable man; [e]all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, [f]what shall we bring the man? for the bread †is spent in our vessels, and *there is* not a present to bring to the man of God: what †have we?

8 And the servant answered Saul again, and said, Behold, †I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man [g]went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was before time called [h]a Seer.)

10 Then said Saul to his servant, †Well said; come, let us go: so they went unto the city where the man of God *was*.

11 ¶ *And* as they went up †the hill to the city, [i]they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for [k]*there is* a ‖sacrifice of the people to-day [l]in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before ye go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about †this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ [m]Now the LORD had †told Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time, I will send thee a man out of the land of Benjamin, [n]and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have [o]looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, [p]Behold the man whom I spake to thee of! this same shall †reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thy heart.

20 And as for [q]thine asses that were lost †three days ago, set not thy mind on them; for they are found. And on whom [r]*is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, [s]*Am* not I a Benjamite, of the [t]smallest of the tribes of Israel? and [u]my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou †so to me?

22 And Samuel took Saul, and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up [x]the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is ‖left! set *it* before thee, *and* eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon [y]the top of the house.

26 And they arose early: and it came to pass about the spring of the day that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still †a while, that I may shew thee the word of God.

CHAP. X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction.*

THEN [a]Samuel took a vial of oil, and poured *it* upon his head, [b]and kissed him, and said, *Is it* not because [c]the LORD hath anointed thee *to be* captain over [d]his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by [e]Rachel's sepulchre in the border of Benjamin [f]at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left †the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up [g]to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will †salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to [h]the hill of God, [i]where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down [k]from the high place with a psaltery, and a tabret, and a pipe, and a harp before them; [l]and they shall prophesy:

6 And [m]the Spirit of the LORD will come upon thee, and [n]thou shalt prophesy with them, and shalt be turned into another man.

7 And †let it be, when these [o]signs are come unto thee, †*that* thou do as occasion serve thee; for [p]God *is* with thee.

8 And thou shalt go down before me [q]to Gilgal; and behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: [r]seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that when he had turned his †back to go from Samuel, God †gave him another heart: and all those signs came to pass that day.

10 And [s]when they came thither to the hill, behold, [t]a company of prophets met him; and [u]the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass when all that knew him

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d Deut. 33. 1. 1 Kings 13. 1.
e ch. 3. 19.
f See Judg. 6. 18. & 13. 17. 1 Kings 14. 3. 2 Kings 4. 42. & 8. 8.
† Heb. *is gone out of.* &c.
† Heb. *is with us.*
† Heb. *there is found in my hand.*
g Gen. 25. 22.
h 2 Sam. 24. 11. 2 Kings 17. 13. 1 Chron. 26. 28. & 29. 29. 2 Chron. 16. 7, 10. Isa. 30. 10. Amos 7. 12.
† Heb. *Thy word is good.*
† Heb. *in the ascent of the city.*
i Gen. 24. 11.
k Gen. 31. 54. ch. 16. 2.
‖ Or, *feast.*
l 1 Kings 3. 2.
† Heb. *to-day.*
m ch. 15. 1. Acts 13. 21.
† Heb. *revealed the ear of Samuel.* ch. 20. 2.
n ch. 10. 1.
o Ex. 2. 25. & 3. 7, 9.
p ch. 16. 12. Hos. 13. 11.
† Heb. *restrain in.*
q ver. 3.
† Heb. *to-day three days.*
r ch. 8. 5, 19. & 12. 13.
s ch. 15. 17.
t Judg. 20. 46, 47, 48. Ps. 68. 27.
u See Judg. 6. 15.
† Heb. *according to this word.*

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x Lev. 7. 32, 33. Ezek. 24. 4.
‖ Or, *reserved.*
y Deut. 22. 8. 2 Sam. 11. 2. Acts 10. 9.
† Heb *to-day.*
a ch. 9. 16. & 16. 13. 2 Kings 9. 3, 6.
b Ps. 2. 12.
c Acts 13. 21.
d Deut. 32. 9. Ps. 78. 71.
e Gen. 35. 19, 20.
f Josh. 18. 28.
† Heb. *the business.*
g Gen. 28. 22. & 35. 1, 3, 7.
† Heb. *ask thee of peace:* as Judges 18. 15.
h ver. 10.
i ch. 13. 3.
k ch. 9. 12.
l Ex. 15. 20, 21. 2 Kings 3. 15. 1 Cor. 14. 1.
m Num. 11. 25. ch. 16. 13.
n ver. 10. ch. 19. 23, 24.
† Heb. *it shall come to pass, that when these signs, &c.*
o Ex. 4. 8. Luke 2. 12.
† Heb. *do for thee as thy hand shall find.* Judg. 9. 33.
p Judg. 6. 12.
q ch. 11. 14, 15. & 13. 4.
r ch. 13. 8.
† Heb. *shoulder.*
† Heb. *turned.*
s ver. 5.
t ch. 19. 20.
u ver. 6.

beforetime, saw, that, behold, he prophesied among the prophets, then the people said †one to another, What *is* this *that* is come unto the son of Kish? [t]*Is* Saul also among the prophets?

12 And one † of the same place answered and said, But [u]who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together [x]unto the LORD [a]to Mizpeh;

18 And said unto the children of Israel, [b]Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 [c]And ye have this day rejected your God, who himself saved you out of all your adversities, and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had [d]caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they [e]inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, [f]he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him [g]whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [h]† God save the king.

25 Then Samuel told the people [i]the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home [k]to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 [l]But the [m]children of Belial said, How shall this man save us? And they despised him, [n]and brought him no presents. But ‖ he held his peace.

CHAP. XI.

Nahash offereth them of Jabesh-gilead a reproachful condition.

THEN [a]Nahash the Ammonite came up, and encamped against [b]Jabesh-gilead: and all the men of Jabesh said unto Nahash, [c]Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* [d]a reproach upon all Israel.

3 And the elders of Jabesh said unto him, †Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers [e]to Gibeah of Saul, and told the tidings in the ears of the people: and [f]all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 [g]And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and [h]hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [i]Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out †with one consent.

8 And when he numbered them in [k]Bezek, the children [l]of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have ‖ help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow [m]we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that [n]Saul put the people [o]in three companies; and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, [p]Who *is* he that said, Shall Saul reign over us? [q]bring the men, that we may put them to death.

13 And Saul said, [r]There shall not a man be put to death this day: for to-day [s]the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go [t]to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king [u]before the LORD in Gilgal: and [x]there they sacrificed sacrifices of peace-offerings before the LORD: and there Saul and all the men of Israel rejoiced greatly.

CHAP. XII.

Samuel testifieth his integrity.

AND Samuel said unto all Israel, Behold, I have hearkened unto [a]your voice in all that ye said unto me, and [b]have made a king over you.

2 And now, behold, the king [c]walketh before you: [d]and I am old and gray-headed; and behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD, and before [f]his anointed; [g]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* †bribe ‖ to [h]blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

Before CHRIST 1095.

† Heb. a *man to his neighbour.*
x ch. 19. 24. Matt. 13. 54, 55. John 7. 15. Acts 4. 13.
† Heb. *from thence.*
y Isa. 54. 13. John 6. 45. & 7. 16.
z Judg. 11. 11. & 20. 1. ch. 11. 15.
a ch. 7. 5, 6.
b Judg. 6. 8, 9.
c ch. 8. 7, 19. & 12. 12.
d Josh. 7. 14, 16, 17. Acts 1. 24, 26.
e ch. 23. 2, 4, 10, 11.
f ch. 9. 2.
g 2 Sam. 21. 6.
h 1 Kings 1. 25, 39. 2 Kings 11. 12.
† Heb. *Let the king live.*
i See Deut. 17. 14, &c. ch. 8. 11.
k Judg. 20. 14. ch. 11. 4.
l ch. 11. 12.
m Deut. 13. 13.
n 2 Sam. 8. 2. 1 Kings 4. 21. & 10. 25. 2 Chron. 17. 5. Ps. 72. 10. Matt. 2. 11.
‖ Or, *he was as though he had been deaf.*
a ch. 12. 12.
b Judg. 21. 8.
c Gen. 26. 28. Ex. 23. 32. 1 Kings 20. 34. Job 41. 4. Ezek. 17. 13
d Gen. 34. 14. ch. 17. 26.

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† Heb. *Forbearus.*
e ch. 10. 26. & 15. 34. 2 Sam. 21. 6.
f Judg. 2. 4. & 21. 2.
g Judg. 3. 10. & 6. 34. & 11. 29. & 13. 25. & 14. 6. ch. 10. 10. & 16. 13.
h Judg. 19. 29.
i Judg. 21. 5, 8, 10.
† Heb. *as one man.*
Judg. 20. 1.
k Judg. 1. 5.
l 2 Sam. 24. 9.
‖ Or, *deliverance.*
m ver. 3.
n See ch. 31. 11.
o Judg. 7. 16.
p ch. 10. 27.
q See Luke 19. 27.
r 2 Sam. 19. 22.
s Ex. 14. 13, 30. ch. 19. 5.
1095.
t ch. 10. 8.
u ch. 10. 17.
x ch. 10. 8.
a ch. 8. 5, 19, 20.
b ch. 10. 24. & 11. 14, 15.
c Num. 27. 17. ch. 8. 20.
d ch. 8. 1, 5.
f ver. 5. ch. 10. 1. & 24. 6. 2 Sam. 1. 14, 16.
g Num. 16. 15. Acts 20. 33. 1 Thess. 2. 5.
† Heb. *ransom.*
‖ Or, *that I should hide mine eyes at him.*
h Deut. 16. 19.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, [i]that ye have not found aught [k]in mine hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, [l]*It is* the LORD that ‖ advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may [m]reason with you before the LORD of all the † righteous acts of the LORD, which he did † to you and to your fathers.

8 [n]When Jacob was come into Egypt, and your fathers [o]cried unto the LORD, then the LORD [p]sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they [q]forgat the LORD their God, [r]he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of [s]the Philistines, and into the hand of the king [t]of Moab, and they fought against them.

10 And they cried unto the LORD, and said, [u]We have sinned, because we have forsaken the LORD, [x]and have served Baalim and Ashtaroth: but now [y]deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent [z]Jerubbaal, and Bedan, and [a]Jephthah, and [b]Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that [c]Nahash the king of the children of Ammon came against you, [d]ye said unto me, Nay; but a king shall reign over us: when [e]the LORD your God *was* your king.

13 Now therefore, [f]behold the king [g]whom ye have chosen, *and* whom ye have desired! and behold, [h]the LORD hath set a king over you.

14 If ye will [i]fear the LORD, and serve him, and obey his voice, and not rebel against the † commandment of the LORD, then shall both ye, and also the king that reigneth over you, † continue following the LORD your God.

15 But if ye will [k]not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, [l]as *it was* against your fathers.

16 ¶ Now therefore [m]stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not [n]wheat-harvest to-day? [o]I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that [p]your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and [q]all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, [r]Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart.

21 And [s]turn ye not aside: [t]for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For [u]the LORD will not forsake his people [x]for his great name's sake: because [y]it hath pleased the LORD to make you his people.

Before CHRIST 1095.

[i] John 18. 38. Acts 23. 9. & 24. 10, 20.
[k] Ex. 22. 4.
[l] Mic. 6. 4.
‖ Or, *made.*
[m] Isa. 1. 18. & 5. 3, 4. Mic. 6. 2, 3.
† Heb. *righteousnesses*, or, *benefits.*
[n] Judg. 5. 11.
† Heb. *with.*
[o] Gen. 46. 5, 6.
[o] Ex. 2. 23.
[p] Ex. 3. 10. & 4. 16.
[q] Judg. 3. 7.
[r] Judg. 4. 2.
[s] Judg. 10. 7. & 13. 1.
[t] Judg. 3. 12.
[u] Judg. 10. 10.
[x] Judg. 2. 13.
[y] Judg. 10. 15, 16.
[z] Judg. 6. 14, 32.
[a] Judg. 11. 1.
[b] ch. 7. 13.
[c] ch. 11. 1.
[d] ch. 8. 3, 19.
[e] Judg. 8. 23. ch. 8. 7. & 10. 19.
[f] ch. 10. 24.
[g] ch. 8. 5. & 9. 20.
[h] Hos. 13. 11.
[i] Josh. 24. 14. Ps. 81. 13, 14.
† Heb. *mouth.*
† Heb. *be after.*
[k] Lev. 26. 14. 15, &c. Deut. 28. 15, &c. Josh. 24. 20.
[l] ver. 9.
[m] Ex. 14. 13, 31.
[n] Prov. 26. 1.
[o] Josh. 10. 12. ch. 7. 9, 10. Jam. 5. 16, 17, 18.
[p] ch. 8. 7.
[q] Ex. 14. 31. See Ezra 10. 9.
[r] Ex. 9. 28. & 10. 17. Jam. 5. 15. 1 John 5. 16.
[s] Deut. 11. 16.
[t] Jer. 16. 19. Hab. 2. 18. 1 Cor. 8. 4.
[u] 1 Kings 6. 13. Ps. 94. 14.
[x] Josh. 7. 9. Ps. 106. 8. Jer. 14. 21. Ezek. 20. 9, 14.
[y] Deut. 7. 7, 8. & 14. 2. Mal. 1. 2.

Before CHRIST 1093.

† Heb. *from ceasing.*
[z] Acts 12. 5. Rom. 1. 9. Col. 1. 9. 2 Tim. 1. 3.
[a] Ps. 34. 11. Prov. 4. 11.
[b] 1 Kings 8. 36. 2 Chron. 6. 27. Jer. 6. 16.
[c] Eccl. 12. 13.
[d] Isa. 5. 12.
‖ Or. *what a great thing, &c.*
[e] Deut. 10. 21. Ps. 126. 2, 3.
[f] Josh. 24. 20.
[g] Deut. 28. 36.
† Heb. *the son of one year in his reigning.*
1093.
[a] ch. 10. 26.
[b] ch. 10. 5.
‖ Or, *the hill.*
† Heb. *did stink.* Gen. 34. 30. Ex. 5. 21.
[c] Judg. 6. 2.
† Heb. *trembled after him.*
[d] ch. 10. 8.
† Heb. *bless him.*
† Heb. *entreated the face.*
[e] 2 Chron. 16. 9.
[f] ch. 15. 11.
[g] ch. 15. 28.
[h] Ps. 89. 20. Acts 13. 22.

23 Moreover as for me, God forbid that I should sin against the LORD † [z]in ceasing to pray for you: but [a]I will teach you the [b]good and the right way:

24 [c]Only fear the LORD, and serve him in truth with all your heart: for [d]consider ‖ how [e]great *things* he hath done for you.

25 But if ye shall still do wickedly, [f]ye shall be consumed, [g]both ye and your king.

CHAP. XIII.

1 *Saul's selected band.* 3 *He calleth the Hebrews to Gilgal against the Philistines.*

SAUL † reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in [a]Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote [b]the garrison of the Philistines that *was* in ‖ Geba; and the Philistines heard *of it.* And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also † was had in abomination with the Philistines: and the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people [c]did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people † followed him trembling.

8 ¶ [d]And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might † salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not † made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [e]Thou hast done foolishly: [f]thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 [g]But now thy kingdom shall not continue: [h]the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* †present with him, about [i]six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in †Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* [k]Ophrah, unto the land of Shual:

18 And another company turned the way *to* [l]Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [m]Zeboim toward the wilderness.

19 ¶Now [n]there was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews make *them* swords or spears;)

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had †a file for the mattocks, and for the coulters, and for the forks, and for the axes, and †to sharpen the goads.

22 So it came to pass in the day of battle, that [o]there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 [p]And the ‖garrison of the Philistines went out to the passage of Michmash.

CHAP. XIV.

Jonathan goeth and miraculously smiteth the Philistines' garrison.

NOW ‖it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* [a]about six hundred men;

3 And [b]Ahiah, the son of Ahitub, [c]I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, [d]wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶And between the passages by which Jonathan sought to go over [e]unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The †forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that †the LORD will work for us: for *there is* no restraint to the LORD [f]to save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thine heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, †Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and [h]this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were ‖an half-acre of land, *which* a yoke *of oxen might plough.*

15 And [i]there was trembling in the host, in the field, and among all the people: the garrison, and [k]the spoilers, they also trembled, and the earth quaked: so it was †[l]a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they [m]went on beating down *one another.*

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶And it came to pass while Saul [n]talked unto the priest, that the ‖noise that *was* in the host of the Philistines went on, and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him †assembled themselves, and they came to the battle: and behold, [o]every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which [p]had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 [q]So the LORD saved Israel that day: and the battle passed over [r]unto Beth-aven.

24 ¶And the men of Israel were distressed that day: for Saul had [s]adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 [t]And all *they of* the land came to a wood; and there was [u]honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth; for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

Before CHRIST 1093.

† Heb. *found.*
i ch. 14. 2.

† Heb. *Gibah.*
ver. 3.

k Josh. 18. 23.

l Josh. 16. 3. & 18. 13, 14.

m Neh. 11. 34.

n See 2 Kings 24. 14. Jer. 24. 1.

† Heb. *a file with mouths.*

† Heb. *to set.*

o So Judg. 5. 8.

p ch. 14. 1, 4.
‖ Or, *standing camp.*

about 1087.
‖ Or, *there was a day.*

a ch. 13. 15.

b ch. 22. 9, 11, 20. called *Ahimelech.*
c ch. 4. 21.
d ch. 2. 28.

e ch. 13. 23.

† Heb. *tooth.*

† Heb. *Be still.*

Before CHRIST about 1087.

h See Gen. 24. 14. Judg. 7. 11.

‖ Or, *half a furrow of an acre of land.* Judg. 7. 21.
i 2 Kings 7. 7. Job 18. 11.
k ch. 13. 17.
† Heb. *a trembling of God.*
l Gen. 35. 5.
m ver. 20.

n Num. 27. 21.
‖ Or, *tumult.*

† Heb. *were cried together.*
o Judg. 7. 22. 2 Chron. 20. 23.

p ch. 13. 6.

q Ex. 14. 30. Ps. 44. 6, 7. Hos. 1. 7.
r ch. 13. 5.

s Josh. 6. 26.

t Deut. 9. 28. Matt. 3. 5.
u Ex. 3. 8. Num. 13. 27. Matt. 3. 4.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ‖ faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [x] with the blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ‖ transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox † with him that night, and slew *them* there.

35 And Saul [y] built an altar unto the LORD: † the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [z] he answered him not that day.

38 And Saul said, [a] Draw ye near hither all the † chief of the people: and know and see wherein this sin hath been this day.

39 For [b] *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ‖ [c] Give a perfect *lot*. [d] And Saul and Jonathan were taken: but the people † escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, [e] Tell me what thou hast done. And Jonathan told him, and said, [f] I did but taste a little honey with the end of the rod that *was* in mine hand, *and* lo, I must die.

44 And Saul answered, [g] God do so, and more also: [h] for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [i] *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of [k] Ammon, and against Edom, and against the kings of [l] Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he ‖ gathered an host, and [m] smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now [n] the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* † Abner, the son of Ner, Saul's uncle.

51 [o] And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, [p] he took him unto him.

CHAP. XV.

Samuel sendeth Saul to destroy Amalek.

SAMUEL also said unto Saul, [a] The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, [b] how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and [c] utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and ‖ laid wait in the valley.

6 ¶ And Saul said unto [d] the Kenites, [e] Go, depart, get you down from among the Amalekites, lest I destroy you with them: for [f] ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 [g] And Saul smote the Amalekites from [h] Havilah, *until* thou comest to [i] Shur, that *is* over against Egypt.

8 And [k] he took Agag the king of the Amalekites alive, and [l] utterly destroyed all the people with the edge of the sword.

9 But Saul and the people [m] spared Agag, and the best of the sheep, and of the oxen, and ‖ of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 [n] It repenteth me that I have set up Saul *to be* king: for he is [o] turned back from following me, [p] and hath not performed my commandments. And it [q] grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [r] Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, [s] Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

Before CHRIST about 1087.

‖ Or, *weary.*

x Lev. 3.17. & 7. 26. & 17. 10. & 19. 26. Deut.12.16, 23, 24.

‖ Or, *dealt treacherously.*

† Heb. *in his hand.*

y ch. 7. 17.

† Heb. *that altar he began to build unto the* LORD.

z ch. 28. 6.

a Josh. 7. 14. ch. 10. 19.

† Heb. *corners.*

b 2 Sam. 12. 5.

c Prov. 16. 33. Acts 1. 24.

d Josh. 7. 16. ch. 10. 20, 21.

† Heb. *went forth.*

e Josh. 7. 19.

f ver. 27.

g Ruth 1. 17.

h ver. 39.

i 2 Sam. 14. 11. 1 Kings 1. 52. Luke 21. 18.

Before CHRIST about 1087.

k ch. 11. 11.

l 2 Sam. 10. 6.

‖ Or, *wrought mightily.*

m ch. 15. 3, 7.

n ch. 31. 2. 1 Chron. 8. 33.

† Heb. *Abiner.*

o ch. 9. 1.

p ch. 8. 11.

about 1079.

a ch. 9. 16.

b Ex. 17. 8, 14. Num. 24. 20. Deut.25.17 18, 19.

c Lev. 27. 28, 29. Josh. 6. 17, 21.

‖ Or, *fought.*

d Num. 24. 21. Judg. 1. 16. & 4. 11.

e Gen. 18. 25. & 19. 12, 14. Rev. 18. 4.

f Ex. 18. 10, 19. Num. 10. 29, 32.

g ch. 14. 48.

h Gen.2.11. & 25. 18.

i Gen. 16.7.

k See 1 Kings 20. 34, 35, &c.

l See ch. 30. 1.

m ver.3,15.

‖ Or, *of the second sort.*

n ver. 35. Gen. 6. 6, 7. 2 Sam. 24. 16.

o Josh. 22. 16. 1 Kings9.6.

p ch. 13.13. ver. 3. 9.

q ver. 35. ch. 16. 1.

r Josh. 15. 55.

s Gen. 14. 19. Judg. 17.2. Ruth 3. 10.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: [t]for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, [u]When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until † they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, [x]I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 [y]But the people took of the spoil, sheep and oxen, the chief of the things, which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, [z]Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, [a]to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of † witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, [b]he hath also rejected thee from *being* king.

24 ¶ [c]And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I [d]feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: [e]for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, [f]he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, [g]The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine *that is* better than thou.

29 And also the ‖ Strength of Israel [h]will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* [i]honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [k]As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to [l]Gibeah of Saul.

35 And [m]Samuel came no more to see Saul until the day of his death: nevertheless Samuel [n]mourned for Saul: and the LORD [o]repented that he had made Saul king over Israel.

CHAP. XVI.

Samuel anointeth David.

AND the LORD said unto Samuel, [a]How long wilt thou mourn for Saul, seeing [b]I have rejected him from reigning over Israel? [c]fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for [d]I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer † with thee, and say, [e]I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and [f]I will shew thee what thou shalt do: and [g]thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town [h]trembled at his † coming, and said, [i]Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: [k]sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass when they were come, that he looked on [l]Eliab, and [m]said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on [n]his countenance, or on the height of his stature; because I have refused him: [o]for *the* LORD *seeth* not as man seeth; for man [p]looketh on the † outward appearance, but the LORD looketh on the [q]heart.

8 Then Jesse called [r]Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [s]‖ Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, [t]There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, [u]Send and fetch him: for we will not sit † down till he come hither.

12 And he sent, and brought him in. Now he *was* [x]ruddy, *and* withal † of a beautiful countenance, and goodly to look to. [y]And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and [z]anointed him in the midst of his brethren: and [a]the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ [b]But the Spirit of the LORD departed from Saul, and [c]an evil spirit from the LORD ‖ troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* [d]before thee, to seek out a man *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall [e]play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me

Before CHRIST about 1079.

t ver. 9, 21. Gen. 3. 12. Prov. 28. 13.

u ch. 9. 21.

† Heb. *they consume.*

x ver. 13.

y ver. 15.

z Ps. 50. 8, 9. Prov. 21. 3. Isa. 1. 11, 12, 13, 16, 17. Jer. 7. 22, 23. Mic. 6. 6, 7, 8. Heb. 10. 6, 7, 8, 9.
a Eccl. 5. 1. Hos. 6. 6. Matt. 5. 24. & 9. 13. & 12. 7. Mark 12. 33.
† Heb. *divination.* Deut. 18. 10.
b ch. 13. 14.
c See 2 Sam. 12. 13.
d Ex. 23. 2. Prov. 29. 25. Isa. 51. 12, 13.
e See ch. 2. 30.
f See 1 Kings 11. 30.
g ch. 28. 17, 18. 1 Kings 11. 31.
‖ Or, *eternity*, or, *victory.*
h Num. 23. 19. Ezek. 24. 14. 2 Tim. 2. 13. Tit. 1. 2.
i John 5. 44. & 12. 43.
k Ex. 17. 11. Num. 14. 45. See Judg. 1. 7.

Before CHRIST about 1079.

l ch. 11. 4.
m See ch. 19. 24.
n ver. 11. ch. 16. 1.
o ver. 11.

about 1063.
a ch. 15. 35.
b ch. 15. 23.
c ch. 9. 16. 2 Kings 9. 1.
d Ps. 78. 70. & 89. 19, 20. Acts 13. 22.
† Heb. *in thy hand.*
e ch. 9. 12. & 20. 29.
f Ex. 4. 15.
g ch. 9. 16.
h ch. 21. 1.
† Heb. *meeting.*
i 1 Kings 2. 13. 2 Kings 9. 22.
k Ex. 19. 10, 14.
l ch. 17. 13. called *Elihu.* 1 Chron. 27. 18.
m 1 Kings 12. 26.
n Ps. 147. 10, 11.
o Isa. 55. 8.
p 2 Cor. 10. 7.
† Heb. *eyes.*
q 1 Kings 8. 39. 1 Chron. 28. 9. Ps. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12. Acts 1. 24.
r ch. 17. 13.
s ch. 17. 13.
‖ *Shimeah*, 2 Sam. 13. 3. *Shimma*, 1 Chron. 2. 13.
t ch. 17. 12.
u 2 Sam. 7. 8. Ps. 78. 70.
† Heb. *round.*
x ch. 17. 42. Cant. 5. 10.
† Heb. *fairofeyes.*
y So ch. 9. 17.
z ch. 10. 1. Ps. 89. 20.
a See Num. 27. 18. Judg. 11. 29. & 13. 25. & 14. 6. ch. 10. 6, 10.

about 1065.
b ch. 11. 6. & 18. 12. & 28. 15. Judg. 16. 20. Ps. 51. 11.
c Judg. 9. 23. ch. 18. 10. & 19. 9.
‖ Or, *terrified.*
d Gen. 41. 46. ver. 21, 22. 1 Kings 10. 8.
e ver. 23. 2 Kings 3. 15.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and [f] a mighty valiant man, and a man of war, and prudent in ‖ matters, and a comely person, and [g] the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, [h] which *is* with the sheep.

20 And Jesse [i] took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and [k] stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when [l] the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAP. XVII.

Goliath cometh forth to challenge a combat with the Israelites.

NOW the Philistines [a] gathered together their armies to battle, and were gathered together at [b] Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‖ Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and † set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named [c] Goliath, of [d] Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* † armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a ‖ target of brass between his shoulders.

7 And the [e] staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye [f] servants to Saul? choose ye a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and [g] serve us.

10 And the Philistine said, I [h] defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* [i] the son of that [k] Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had [l] eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the [m] names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three oldest followed Saul.

15 But David went and returned from Saul [n] to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren:

18 And carry these ten † cheeses unto the † captain of *their* thousand, and [o] look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the ‖ trench, as the host was going forth to the ‖ fight, and shouted for the battle,

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came and † saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake [p] according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled † from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be *that* the man who killeth him, the king will enrich him with great riches, and [q] will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away [r] the reproach from Israel? for who *is* this [s] uncircumcised Philistine, that he should [t] defy the armies of [u] the living God?

27 And the people answered him after this manner, saying, [x] So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's [y] anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? [z] *Is there* not a cause?

30 ¶ And he turned from him toward another, and [a] spake after the same † manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he † sent for him.

32 ¶ And David said to Saul, [b] Let no man's heart fail because of him; [c] thy servant will go and fight with this Philistine.

33 And Saul said to David, [d] Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ‖ lamb out of the flock:

35 And I went out after him and smote him, and delivered *it* out of his mouth: and when he arose

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Before CHRIST about 1063.

f ch. 17. 32, 34, 35, 36.
‖ Or, *speech.*
g ch. 3. 19. & 18. 12, 14.
h ver. 11. ch. 17. 15, 34.
† Heb. *cheeses of milk.*
† Heb. *captain of a thousand.*
i see ch. 10. 27. & 17. 18. Gen. 43. 11. Prov. 18. 16.
k Gen. 41. 46. 1 Kings 10. 8. Prov. 22. 29.
‖ Or, *place of the carriage.* ch. 26. 5.
‖ Or, *battle array*, or, *place of fight.*
† Heb. *the vessels from upon him.*
† Heb. *asked his brethren of peace*, as Judg. 18. 15.
l ver. 14, 16.
a ch. 13. 5.
b Josh. 15. 35. 2 Chron. 28. 18.
‖ Or, *the coast of Dammim*, called *Pasdammim*, 1 Chron. 11. 13.
† Heb. *ranged the battle.*
c 2 Sam. 21. 19.
d Josh. 11. 22.
† Heb. *clothed.*
‖ Or, *gorget.*
e 2 Sam. 21. 19.
f ch. 8. 17.
g ch. 11. 1.
h ver. 26. 2 Sam. 21. 21.
i ver. 58. Ruth 4. 22. ch. 16. 1, 18.
k Gen. 35. 19.
l ch. 16. 10, 11. See 1 Chron. 2. 13, 14, 15.
m ch. 16. 6, 8, 9. 1 Chron. 2. 13.

Before CHRIST about 1063.

n ch. 16. 19.
o Gen. 37. 14.
p ver. 8.
q Josh. 15. 16.
r ch. 11. 2.
s ch. 14. 6.
t ver. 10.
u Deut. 5. 26.
x ver. 25.
y Gen. 37. 4, 8, 11. Matt. 10. 36.
z ver. 17.
a ver. 26, 27.
† Heb. *word.*
† Heb. *took him.*
b Deut. 20. 1, 3.
c ch. 16. 18.
d See Num. 13. 31. Deut. 9. 2.
‖ Or, *kid.*

against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, [c] The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and [f] the LORD be with thee.

38 ¶ And Saul †armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these, for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the ‖ brook and put them in a shepherd's †bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he [g] disdained him: for he was *but* a youth, and [h] ruddy, and of a fair countenance.

43 And the Philistine said unto David, [i] *Am* I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.

44 And the Philistine [k] said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: [l] but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast [m] defied.

46 This day will the LORD †deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give [n] the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth: [o] that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD [p] saveth not with sword and spear: for [q] the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So [r] David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, [s] they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to [t] Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul [x] with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, [y] *I am* the son of thy servant Jesse the Beth-lehemite.

CHAP. XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise.*

AND it came to pass, when he had made an end of speaking unto Saul, that [a] the soul of Jonathan was knit with the soul of David, [b] and Jonathan loved him as his own soul.

2 And Saul took him that day, [c] and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* ‖ behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the ‖ Philistine, that [d] the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with †instruments of music.

7 And the women [e] answered *one another* as they played, and said, [f] Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying †[g] displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but [i] the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that [i] the evil spirit from God came upon Saul, [k] and he prophesied in the midst of the house: and David played with his hand, as at other times: [l] and *there was* a javelin in Saul's hand.

11 And Saul [m] cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was [n] afraid of David, because [o] the LORD was with him, and was [p] departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and [q] he went out and came in before the people.

14 And David ‖ behaved himself wisely in all his ways; and [r] the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But [s] all Israel and Judah loved David, because he went out and came in before them.

Before CHRIST about 1063.

c Ps. 18. 16. 17. & 63. 7. & 77. 11. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.
f ch. 20. 13. 1 Chron. 22. 11, 16.
† Heb. *clothed David with his clothes.*
x ver. 54.
y ver. 12.
¶ Or, *valley.*
† Heb. *vessel.*
a Gen. 44. 30.
b ch. 19. 2. & 20. 17. 2 Sam. 1. 26. Deut. 13. 6.
c ch. 17. 15.
g Ps. 123. 4, 5. 1 Cor. 1. 27, 28.
h ch. 16. 12.
i ch. 24. 14. 2 Sam. 3. 8. & 9. 8. & 16. 9. 2 Kings 8. 13.
k 1 Kings 20. 10, 11.
l 2 Sam. 22. 33, 35. Ps. 124. 8. & 125. 1. 2 Cor. 10. 4. Heb. 11. 33, 34.
m ver. 10.
† Heb. *shut thee up.*
n Deut. 28. 26.
o Josh. 4. 24. 1 Kings 8. 43. & 18. 36. 2 Kings 19. 19. Isa. 52. 10.
p Ps. 44. 6, 7. Hos. 1. 7. Zech. 4. 6.
q 2 Chron. 20. 15.
r ch. 21. 9. See Judg. 3. 31. & 15. 15. ch. 23. 21.
s Heb. 11. 34.
t Josh. 15. 36.

Before CHRIST about 1063.

u See ch. 16. 21, 22.
x ver. 54.
y ver. 12.
a Gen. 44. 30.
b ch. 19. 2. & 20. 17. 2 Sam. 1. 26. Deut. 13. 6.
c ch. 17. 15.
‖ Or, *prospered.* ver. 14, 15, 30.
‖ Or, *Philistines*
d Ex. 15. 20. Judg. 11. 34.
† Heb. *three-stringed instruments.*
e Ex. 15. 21.
f ch. 21. 11. & 29. 5.
† Heb. *was evil in his eyes.*
g Eccl. 4. 4.
h ch. 15. 28.
i ch. 16. 14.
k ch. 19. 24. 1 Kings 18. 29. Acts 16. 16.
l ch. 19. 9.
m ch. 19. 10 & 20. 33. Prov. 27. 4.
n ver. 15. 29.
o ch. 16. 13, 18.
p ch. 16. 14. & 28. 15.
q ver. 16. Num. 27. 17. 2 Sam. 5. 2.
‖ Or, *prospered.* ver. 5.
r Gen. 39. 2, 3, 23. Josh. 6. 27.
s ver. 5.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, [t]her will I give thee to wife: only be thou †valiant for me, and fight [u]the LORD's battles. For Saul said, [x]Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, [y]Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto [z]Adriel the [a]Meholathite to wife.

20 [b]And Michal, Saul's daughter, loved David: and they told Saul, and the thing †pleased him.

21 And Saul said, I will give him her, that she may be [c]a snare to him, and that [d]the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt [e]this day be my son-in-law, in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, †On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [f]dowry, but an hundred foreskins of the Philistines, to be [g]avenged of the king's enemies. But Saul [h]thought to made David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and [i]the days were not †expired.

27 Wherefore David arose and went, he and [k]his men, and slew of the Philistines two hundred men; and [l]David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines [m]went forth: and it came to pass, after they went forth, *that* David [n]behaved himself more wisely than all the servants of Saul: so that his name was much †set by.

CHAP. XIX.

Jonathan discloseth his father's purpose to kill David.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, [a]delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan [b]spake good of David unto Saul his father, and said unto him, Let not the king [c]sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

5 For he did put his [d]life in his hand, and [e]slew the Philistine, and [f]the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: [g]wherefore then wilt thou [h]sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, [i]as †in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from †him.

9 And [k]the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 [l]Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal [m]let David down through a window: and he went, and fled, and escaped.

13 And Michal took an †image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? and Michal answered Saul, He said unto me, Let me go; [n]why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And [o]Saul sent messengers to take David: [p]and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also [q]prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and [r]the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 [s]And he stripped off his clothes also, and prophesied before Samuel in like manner, and †lay down [t]naked all that day and all that night. Wherefore they say, [u]*Is* Saul also among the prophets?

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t ch. 17. 25. †Heb. *a son of valour.* *u* Num. 32. 20, 27, 29. ch. 25. 28. *x* ver. 21, 25. 2 Sam. 12. 9. *y* See ver. 23. ch. 9. 21. 2 Sam. 7. 18.

z 2 Sam. 21. 8. *a* Judg. 7. 22. *b* ver. 28. †Heb. *was right in his eyes.* *c* Ex. 10. 7. *d* ver. 17. *e* See ver. 26.

†Heb. *according to these words* *f* Gen. 34. 12. Ex. 22. 17. *g* ch. 14. 24. *h* ver. 17.

i See ver. 21. †Heb. *fulfilled* *k* ver. 13. *l* 2 Sam. 3. 14.

m 2 Sam 11. 1. *n* ver. 5. †Heb. *precious.* ch. 26. 21. 2 Kings 1. 13. Ps. 116. 15.

a ch. 18. 1.

b Prov. 31. 8, 9. *c* Gen. 42. 22. Ps. 35. 12. & 109. 5. Prov. 17. 13. Jer. 18. 20.

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d Judg. 9. 17. & 12. 3. ch. 28. 21. Ps. 119. 109. *e* ch. 17. 49, 50. *f* 1 Sam. 11. 13. 1 Chron. 11. 14. *g* ch. 20. 32. *h* Matt. 27. 4.

i ch. 16. 21. & 18. 2, 13. †Heb. *yesterday third day.* about 1062 †Heb. *his face.* *k* ch. 16. 14. & 18. 10, 11.

l Ps. 59. title.

m So Josh. 2. 15. Acts 9. 24, 25. †Heb. *teraphim.* Gen. 31. 19. Judg. 17. 5.

n 2 Sam. 2. 22.

o See John 7. 32, 45, &c. *p* 1 Cor. 14. 3, 24, 25. ch. 10. 5, 6. *q* Num. 11. 25. Joel 2. 28.

r ch. 10. 10.

s Isa. 20. 2. *t* Heb. *fell.* Num. 24. 4. *t* Mic. 1. 8. See 2 Sam. 6. 14, 20. *u* ch. 10. 11.

CHAP. XX.

David consulteth with Jonathan for his safety.

Before CHRIST about 1062.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will † shew it me: and why should my father hide this thing from me? it *is* not *so*.

† Heb. *uncover mine ear.* ver. 12. ch. 9. 15.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, ‖ Whatsoever thy soul † desireth, I will even do *it* for thee.

‖ Or, *say what* is *thy mind, and I will do*, &c. † Heb. *speaketh*, or, *thinketh*.

5 And David said unto Jonathan, Behold, to-morrow *is* the [a] new moon, and I should not fail to sit with the king at meat: but let me go, that I may [b] hide myself in the field unto the third *day* at even.

a Num. 10. 10. & 28. 11. *b* ch. 19. 2.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run [c] to Bethlehem his city: for *there is* a yearly ‖ sacrifice there for all the family.

c ch. 16. 4.

‖ Or, *feast.* ch. 9. 12.

7 [d] If he say thus, *It is* well: thy servant shall have peace: but if he be very wroth, *then* be sure that [e] evil is determined by him.

d See Deut. 1. 23. 2 Sam. 17. 4. *e* ch. 25. 17. Esth. 7. 7.

8 Therefore thou shalt [f] deal kindly with thy servant; for [g] thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [h] if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

f Josh. 2. 14 *g* ver. 16. ch. 18. 3. & 23. 18. *h* 2 Sam. 14. 32.

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have † sounded my father about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and † shew it thee;

† Heb. *searched.*

13 [i] The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and [k] the LORD be with thee, as he hath been with my father.

† Heb. *uncover thine ear.* ver. 2. *i* Ruth 1. 17. *k* Josh. 1. 5. ch. 17. 37. 1 Chron. 22. 11, 16.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* [l] thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

l 2 Sam. 9. 1, 3, 7. & 21. 7.

16 So Jonathan † made *a covenant* with the house of David, *saying*, [m] Let the LORD even require *it* at the hand of David's enemies.

† Heb. *cut.* *m* ch. 25. 22. See ch. 31. 2 2 Sam. 4. 7. & 21. 8.

17 And Jonathan caused David to swear again, ‖ because he loved him: [n] for he loved him as he loved his own soul.

‖ Or, *by his love toward him.* *n* ch. 18. 1.

18 Then Jonathan said to David, [o] To-morrow *is* the new-moon: and thou shalt be missed, because thy seat will be † empty.

o ver. 5. † Heb. *missed.*

19 And *when* thou hast stayed three days *then* thou shalt go down ‖ † quickly, and come to [p] the place where thou didst hide thyself † when the business was *in hand*, and shalt remain by the stone ‖ Ezel.

‖ Or, *diligently.* † Heb. *greatly.* *p* ch. 19. 2. † Heb. *in the day of the business.*

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and † no hurt; [q] *as* the LORD liveth.

‖ Or, *that sheweth the way.* † Heb. *not any thing.* *q* Jer. 4. 2.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [r] the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

r ver. 14, 15. See ver. 42.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* [s] not clean; surely he *is* not clean.

s Lev. 7. 21. & 15. 5, &c.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan [t] answered Saul, David earnestly asked *leave* of me *to go* to Bethlehem:

t ver. 6.

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ‖ † Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

‖ Or, *thou perverse rebel.* † Heb. *Son of perverse rebellion.*

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he † shall surely die.

† Heb. *is the son of death.*

32 And Jonathan answered Saul his father, and said unto him, [u] Wherefore shall he be slain? what hath he done?

u ch. 19. 5. Matt. 27. 23. Luke 23. 22.

33 And Saul [x] cast a javelin at him to smite him: [y] whereby Jonathan knew that it was determined of his father to slay David.

x ch. 18. 11. *y* ver. 7.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow † beyond him.

† Heb. *to pass over him.*

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed,

haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto † his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, [z]Go in peace, ‖ forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAP. XXI.

David at Nob obtaineth of Ahimelech hallowed bread.

THEN came David to Nob to [a]Ahimelech the priest: and Ahimelech was [b]afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is † present.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [c]hallowed bread: [d]if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the [e]vessels of the young men are holy, and *the bread is* in a manner common, ‖ yea, though it were sanctified this day [f]in the vessel,

6 So the priest [g]gave him hallowed *bread:* for there was no bread there but the shew-bread, [h]that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* [i]Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in [k]the valley of Elah, [l]behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to ‖ Achish the king of Gath.

11 And [m]the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, [n]Saul hath slain his thousands, and David his ten thousands?

12 And David [o]laid up these words in his heart, and was sore afraid of Achish, the king of Gath.

13 And [p]he changed his behaviour before them, and feigned himself mad in their hand, and ‖ scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man ‖ is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* come into my house?

CHAP. XXII.

Companies resort unto David at Adullam.

DAVID therefore departed thence, and [a]escaped [b]to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 [c]And every one *that was* in distress, and every one that † *was* in debt, and every one *that was* † discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet [d]Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ‖ tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse [e]give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that sheweth † me that [f]my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered [g]Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to [h]Ahimelech the son of [i]Ahitub.

10 [k]And he inquired of the LORD for him, and [l]gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, † Here I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David,

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† Heb. *instruments.*
† Heb. *that was his.*

z ch. 1. 17.

‖ Or, the LORD be witness of that *which*, &c. See ver. 23.

a Ps. 57, title, & 142, title.
b 2 Sam. 23. 13.

c Judg. 11. 3.
† Heb. *had a creditor.*
† Heb. *bitter of soul.*

a ch. 14. 3. called *Ahiah*, called also *Abiathar*, Mark 2. 26.
b ch. 16. 4.

d 2 Sam. 24. 11. 1 Chron. 21. 9. 2 Chron. 29. 25.

† Heb. *found.*

c Ex. 25. 30. Lev. 24. 5. Matt. 12 4.
d Ex. 19. 15. Zech. 7. 3.

‖ Or, *grove in a high place.*

e 1 Thess. 4. 4.

e ch. 8. 14.

‖ Or, *especially when this day there is* other *sanctified in the vessel.*
f Lev. 8. 26.
g Matt. 12. 3, 4. Mark 2. 25, 26. Luke 6. 3, 4.
h Lev. 24. 8, 9.
i ch. 22. 9. Ps. 52. title.

† Heb. *uncovereth mine ear.*
ch. 20. 2.
f ch. 18. 3. & 20. 30.

g ch. 21. 7. Ps. 52, title, & ver. 1, 2, 3.
h ch. 21. 1.
i ch. 14. 3.
k Num. 27. 21.
l ch. 21. 6, 9.

k ch. 17. 2, 50.
l See ch. 31. 10.

† Heb. *Behold me.*

‖ Or, *Abimelech*, Ps. 34, title.
m Ps. 56, title.
n ch. 18. 7. & 29. 5.
o Luke 2. 19.

which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to inquire of God for him? be it far from me. Let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, † less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the ‖ † footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king [m] would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and [n] slew on that day fourscore and five persons that did wear a linen ephod.

19 [o] And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ [p] And one of the sons of Ahimelech the son of Ahitub, named Abiathar, [q] escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: [r] for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safe-guard.

CHAP. XXIII.

David inquiring of the Lord by Abiathar, rescueth Keilah.

THEN they told David, saying, Behold, the Philistines fight against [a] Keilah, and they rob the threshing-floors.

2 Therefore David [b] inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again. And the LORD answered him and said, Arise, Go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [c] fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and [d] he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, [e] to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah † deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 ¶ Then David and his men, [f] *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in [g] a mountain in the wilderness of [h] Ziph. And Saul [i] sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and [k] that also Saul my father knoweth.

18 And they two [l] made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then [m] came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* † on the south of ‖ Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down: and [n] our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know, and see his place where his † haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness [o] of Maon in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down ‖ into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: [p] and David made haste to get away for fear of Saul; for Saul and his men [q] compassed David and his men round about to take them.

27 ¶ [r] But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have † invaded the land.

28 Wherefore Saul returned from pursuing after

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† Heb. *little or great.*

‖ Or, *guard.* † Heb. *runners.*

m See Ex. 1. 17.

n See ch. 2. 31.

o ver. 9, 11.

p ch. 23. 6.

q ch. 2. 33.

r 1 Kings 2. 26.

a Josh. 15. 44.

b ver. 4, 6, 9. ch. 30. 8. 2 Sam. 5. 19, 23.

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c ch. 22. 20.

d Num. 27. 21. ch. 30. 7.

e ch. 22. 19.

† Heb. *shut up.*

f ch. 22. 2. & 25. 13.

g Ps. 11. 1.

h Josh. 15. 55.

i Ps. 54. 3, 4.

k ch. 24. 20.

l ch. 18. 3. & 20. 16, 42. 2 Sam. 21. 7.

m See ch. 26. 1. Ps. 54, title.

† Heb. *on the right hand.* ‖ Or, *the wilderness.*

n Ps. 54. 3.

† Heb. *foot shall be.*

o Josh. 15. 55. ch. 25. 2.

‖ Or, *from the rock.*

p Ps. 31. 22.

q Ps. 17. 9.

about 1061.

r See 2 Kings 19. 9.

† Heb. *spread themselves upon, &c.*

David, and went against the Philistines: therefore they called that place ‖ Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at [s] En-gedi.

CHAP. XXIV.

David in a cave at En-gedi, having cut off Saul's skirt, spareth his life.

AND it came to pass, [a] when Saul was returned from † following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and [b] went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and [c] Saul went in to [d] cover his feet: and [e] David and his men remained in the sides of the cave.

4 [f] And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of † Saul's robe privily.

5 And it came to pass afterward, that [g] David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, [h] The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David † [i] stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, [k] Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee; but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* [l] neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou [m] huntest my soul to take it.

12 [n] The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? [o] after a dead dog, after [p] a flea.

15 [q] The LORD therefore be judge, and judge between me and thee, and [r] see, and [s] plead my cause, and † deliver me out of thine hand.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, [t] *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 [u] And he said to David, Thou *art* [x] more righteous than I: for [y] thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me; forasmuch as when [z] the LORD had † delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou hast done unto me this day.

20 And now, behold, [a] I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 [b] Swear now therefore unto me by the LORD, [c] that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto [d] the hold.

CHAP. XXV.

1 *Samuel dieth.* 2 *David in Paran sendeth to Nabal.*

AND [a] Samuel died: and all the Israelites were gathered together, and [b] lamented him, and buried him in his house at Ramah. And David arose, and went down [c] to the wilderness of Paran.

2 And *there was* a man [d] in Maon, whose ‖ possessions *were* in [e] Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did [f] shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name;

6 And thus shall ye say to him that liveth *in prosperity*, [g] Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we † hurt them not, [h] neither was there aught missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in [i] a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and † ceased.

10 ¶ And Nabal answered David's servants, and said, [k] Who *is* David? and who *is* the son of Jesse? there be many servants now-a-days that break away every man from his master.

11 [l] Shall I then take my bread, and my water, and my † flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred [m] abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's

Before CHRIST about 1061.

‖ That is, *the rock of divisions.*
[s] 2 Chron. 20. 2.

[a] ch. 23. 28.
† Heb. *after.*
[a] ch. 23. 17.
[b] Ps. 38. 12.
[b] Gen. 21. 23.
[c] 2 Sam. 21. 6, 8.
[c] Ps. 141. 6.
[d] Judg. 3. 24.
[e] Ps. 57, title, & 142, title.
[f] ch. 26. 8.
[d] ch. 23. 29.

about 1060.
[a] ch. 28. 3.
[b] Num. 20. 29. Deut. 34. 8.
† Heb. *the robe which* was *Saul's.*
[c] Gen. 21. 21. Ps. 120. 5.
[g] 2 Sam. 24. 10.
[d] ch. 23. 24.
‖ Or, *business.*
[h] ch. 26. 11.
[e] Josh. 15. 55.
† Heb. *cut off.*
[i] Ps. 7. 4. Matt. 5. 44. Rom. 12. 17. 19.
[f] Gen. 38. 13. 2 Sam. 13. 23.
[k] Ps. 141. 6. Prov. 16. 28. & 17. 9.
† Heb. *ask him in my name of peace.*
ch. 17. 22.
[g] 1 Chron. 12. 18. Ps. 122. 7. Luke 10. 5.
† Heb. *shamed.*
[h] ver. 15, 21.
[i] Neh. 8. 10. Esth. 9. 19.
[l] Ps. 7. 3. & 35. 7.
[m] ch. 26. 20
[n] Gen. 16. 5. Judg. 11. 27. ch. 26. 10. Job 5. 8.
† Heb. *rested.*
[k] Judg. 9. 28. Ps. 73. 7, 8. & 123. 3, 4.
[l] Judg. 8. 6.
[o] ch. 17. 43. 2 Sam. 9. 8.
† Heb. *slaughter.*
[p] ch. 26. 20.
[q] ver. 12.
[r] 2 Chron. 24. 22.
[s] Ps. 35. 1. & 43. 1. & 119. 154. Mic. 7. 9.
† Heb. *judge.*
[t] ch. 26. 17.
[u] ch. 26. 21.
[x] Gen. 38. 26.
[m] ch. 30. 24.

wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he †railed on them.

15 But the men *were* very good unto us, and [n]we were not †hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were [o]a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do: for [p]evil is determined against our master, and against all his household: for he *is such* a son of [q]Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and [r]took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred ‖clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, [s]Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so, as* she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath [u]requited me evil for good.

22 [x]So and more also do God unto the enemies of David, if I [y]leave of all that *pertain* to him by the morning light [z]any that pisseth against the wall.)

23 And when Abigail saw David, she hasted, [a]and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, speak in thine †audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, †regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; ‖Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [b]*as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath [c]withholden thee from coming to *shed* blood, and from †[d]avenging thyself with thine own hand, now [e]let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now [f]this ‖blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that †follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for [g]the LORD will certainly make my lord a sure house; because my lord [h]fighteth the battles of the LORD, and [i]evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he [k]sling out, †*as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be †no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, [l]Blessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast [m]kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath [n]kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had [o]not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, [p]Go up in peace to thine house; see, I have hearkened to thy voice, and have [q]accepted thy person.

36 ¶ And Abigail came to Nabal; and behold, [r]he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, [s]Blessed *be* the LORD, that hath [t]pleaded the cause of my reproach from the hand of Nabal, and hath [u]kept his servant from evil: for the LORD hath [x]returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [y]thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went †after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam [z]of Jezreel; [a]and they were also both of them his wives.

44 ¶ But Saul had given [b]Michal his daughter, David's wife, to ‖Phalti the son of Laish, which *was* of [c]Gallim.

CHAP. XXVI.

Saul cometh to Hachilah against David.

AND the Ziphites came unto Saul to Gibeah, saying, [a]Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose and came to the place where Saul had pitched: and David beheld the place where

Before CHRIST about 1060.

†Heb. *flew upon them.*
n ver. 7.
†Heb. *shamed.*
o Ex. 14. 22. Job 1. 10.
p ch. 20. 7.
q Deut. 13. 13. Judg. 19. 22.
r Gen. 32. 13. Prov. 18. 16. & 21. 14.
‖ Or, *lumps.*
s Gen. 32. 16, 20.
u Ps. 109. 5. Prov. 17. 13.
x Ruth 1. 17. ch. 3. 17. & 20. 13, 16.
y ver. 34.
z 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8.
a Josh. 15. 18. Judg. 1. 14.
†Heb. *ears.*
† Heb. *lay it to his heart.*
That is, *fool.*
b 2 Kings 2, 2.
c Gen. 20. 6. ver. 33.
† Heb. *saving thyself.*
d Rom. 12. 19.
e 2 Sam. 18. 32.
f Gen. 33. 11. ch. 30. 26. 2 Kings 5. 15.
‖ Or, *present.*
†Heb. *walk at the feet of,* &c. ver. 42.
g Judg. 4. 10.
h 2 Sam. 7. 11, 27. 1 Kings 9. 5. 1 Chron. 17. 10, 25.
i ch. 24. 11.
k Jer. 10. 18.
†Heb. *in the midst of the bow of a sling.*
† Heb. *no staggering,* or, *stumbling.*

Before CHRIST about 1060.

l Gen. 24. 27. Ex. 18. 10. Ps. 41. 13. & 72. 18. Luke 1. 68.
m ver. 26.
n ver. 26.
o ver. 22.
p ch. 20. 42. 2 Sam. 15. 9. 2 Kings 5. 19. Luke 7. 50. & 8. 48.
q Gen. 19. 21.
r 2 Sam. 13. 23.
s ver. 32.
t Prov. 22. 23.
u ver. 26. 34.
x 1 Kings 2. 44. Ps. 7. 16.
y Ruth 2. 10, 13. Prov. 15. 33.
† Heb. *at her feet.* ver. 27.
z Josh. 15. 56.
a ch. 27. 3. & 30. 5.
b 2 Sam. 3. 14.
‖ *Phaltiel.* 2 Sam. 3. 15.
c Isa. 10. 30.
a ch. 23. 19. Ps. 54, title.

Saul lay, and [b]Abner the son of Ner, the captain of his host. And Saul lay in the ‖ trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai [c]the son of Zeruiah, brother to Joab, saying, Who will [d]go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: [e]for who can stretch forth his hand against the LORD'S anointed, and be guiltless?

10 David said furthermore, *As* the LORD liveth, [f]the LORD shall smite him; or [g]his day shall come to die; or he shall [h]descend into battle, and perish.

11 [i]The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because [k]a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? Wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* † worthy to die, because ye have not kept your master the LORD'S anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, [l]*Is* this thy voice, my son David? and David said, *It is* my voice, my lord, O king.

18 And he said, [m]Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have [n]stirred thee up against me, let him †accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; [o]for they have driven me out this day from †abiding in the [p]inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek [q]a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, [r]I have sinned: return, my son David: for I will no more do thee harm, because my soul was [s]precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 [t]The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch forth mine hand against the LORD'S anointed.

24 And behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still [u]prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

Saul hearing David to be in Gath, seeketh no more for him.

AND David said in his heart, I shall now † perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, [a]and he passed over with the six hundred men that *were* with him [b]unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David [c]with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore [d]Ziklag pertaineth unto the kings of Judah unto this day.

7 And † the time that David dwelt in the country of the Philistines was † a full year and four months.

8 ¶ And David and his men went up, and invaded [e]the Geshurites, [f]and the ‖ Gezrites, and the [g]Amalekites: for those *nations were* of old the inhabitants of the land, [h]as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ‖ Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of [i]the Jerahmeelites, and against the south of [k]the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel † utterly to abhor him; therefore he shall be my servant for ever.

CHAP. XXVIII.

The witch, encouraged by Saul, raiseth up Samuel.

AND [a]it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto

Before CHRIST about 1060.

b ch. 14.50. & 17. 55.
‖ Or, *midst of his carriages.*
c ch. 17. 20.
c 1 Chron. 2. 16.
d Judg. 7. 10. 11.
† Heb. *shut up.* ch. 24. 18.
e ch. 24. 6. 7. 2 Sam. 1. 16.
f ch. 25. 38. Ps. 94. 1, 2, 23. Luke 18. 7. Rom. 12. 19.
g See Gen. 47. 29. Deut. 31. 14 Job 7. 1. & 14. 5. Ps. 37. 13.
h ch. 31. 6.
i ch. 24. 6, 12.
k Gen. 2. 21. & 15. 12.
† Heb. *the sons of death.* 2 Sam. 12. 5.
l ch. 24. 16.
m ch. 24. 9, 11.
n 2 Sam. 16. 11. & 24. 1.
† Heb. *smell.* Gen. 8. 21. Lev. 26. 31.
o Deut. 4. 28. Ps. 120. 5.
† Heb. *cleaving.*
p 2 Sam. 14. 16. & 20. 19.
q ch. 24. 14.
r ch. 15. 24. & 24. 17.

Before CHRIST about 1060.

s ch. 18. 30.
t Ps. 7. 8. & 18. 20.
u Gen. 32. 28.

about 1058.
† Heb. *be consumed.*
a ch. 25. 13.
b ch. 21. 10.
c ch. 25. 43.
d See Josh. 15. 31. & 19. 5.
† Heb. *the number of days.*
† Heb. a year *of days:* Seech. 29. 3, till 1056.
e Josh. 13. 2.
f Josh. 16. 10. Judg. 1. 29.
‖ Or, *Gerzites.*
g Ex. 17. 16. See ch. 15. 7, 8.
h Gen. 25. 18
‖ Or, *Did you not make a road, &c.*
i See 1 Chron. 2. 9, 25.
k Judg. 1. 16
† Heb. *to stink.*
a ch. 29. 1.
about 1056.

David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now [b] Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away [c] those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in [d] Shunem: and Saul gathered all Israel together, and they pitched in [e] Gilboa.

5 And when Saul saw the host of the Philistines, he was [f] afraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, [g] the LORD answered him not, neither by [h] dreams, nor [i] by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and [k] he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath [l] cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [m] gods ascending out of the earth.

14 And he said unto her, † What form *is* he of? and she said, An old man cometh up; and he *is* covered with [n] a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, [p] I am sore distressed; for the Philistines make war against me, and [q] God is departed from me, and [r] answereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‖ to him, [t] as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 [u] Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul † fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have [x] put my life in mine hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they arose up, and went away that night.

CHAP. XXIX.

Achish dismisseth David with commendations of his fidelity.

NOW [a] the Philistines gathered together all their armies [b] to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rere-ward [c] with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me [d] these days, or these years, and I have [e] found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [f] Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest [g] in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, [h] Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and [i] thy going out and thy coming in with me in the host *is* good in my sight: for [k] I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless † the lords favour thee not.

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been † with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, [l] as an angel of God: notwithstanding, [m] the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

Before CHRIST about 1056.

b ch. 25. 1.

c ver. 9. Ex. 22. 18. Lev. 19. 31. & 20. 27. Deut. 18. 10, 11.
d Josh. 19. 18.
2 Kings 4. 8.
e ch. 31. 1.
f Job 18. 11.
g ch. 14. 37. Prov. 1. 28. Lam. 2. 9.
h Num. 12. 6.
i Ex. 28. 30. Num. 27. 21. Deut. 33. 8.
k Deut. 18. 11. 1 Chron. 10. 13. Isa. 8. 19.
l ver. 3.
m Ex. 22. 28.
† Heb. *What* is *his form?*
n ch. 15. 27. 2 Kings 2. 8, 13.
p Prov. 5. 11, 12, 13. & 14. 14.
q ch. 18. 12.
r ver. 6.
† Heb. *by the hand of prophets.*
‖ Or, *for himself.* Prov. 16. 4.
t ch. 15. 28.
† Heb. *My hand.*
u ch. 15. 9. 1 Kings 20. 42. 1 Chron. 10. 13. Jer. 48. 10.

Before CHRIST about 1056.

† Heb. *made haste, and fell with the fulness of his stature*
x Judg. 12. 3. ch. 19. 5. Job 13. 14.
a ch. 28. 1.
b ch. 4. 1.
c ch. 28. 1, 2.
d See ch. 27. 7.
e Dan. 6. 5.
f 1 Chron. 12. 19.
g As ch. 14. 21.
h ch. 18. 7. & 21. 11.
i 2 Sam. 3. 25. 2 Kings 19. 27.
k ver. 3.
† Heb. *thou art not good in the eyes of the lords.*
† Heb. *do not evil in the eyes of the lords.*
† Heb. *before thee.*
l 2 Sam. 14. 17, 20. & 19. 27.
m ver. 4.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. [n]And the Philistines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites spoil Ziklag.* 7 *David pursueth them.*

AND it came to pass, when David and his men were come to Ziklag on the third day, that the [a]Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives that *were* therein; they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's [b]two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: [c]for the people spake of stoning him, because the soul of all the people was †grieved, every man for his sons, and for his daughters: [d]but David encouraged himself in the LORD his God.

7 [e]And David said to Abiathar the priest, Ahimelech's son, I pray thee bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 [f]And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: [g]for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and [h]when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of [i]the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [k]Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, [l]eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of †the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: [m]David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶ And David came to the [n]two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ‖saluted them.

22 Then answered all the wicked men, and *men* [o]of Belial, of †those that went with David, and said, Because they went not with us, we will not give them *aught* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but [p]as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day †forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a †present for you, of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in [q]south Ramoth, and to *them* which *were* in [r]Jattir,

28 And to *them* which *were* in [s]Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in [t]Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of [u]the Jerahmeelites, and to *them* which *were* in the cities of the [x]Kenites,

30 And to *them* which *were* in [y]Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [z]Hebron, and to all the places where David himself and his men were wont to haunt.

CHAP. XXXI.

Saul and his armour-bearer kill themselves.

NOW [a]the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down ‖slain in mount [b]Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew [c]Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And [d]the battle went sore against Saul, and the †archers †hit him; and he was sore wounded of the archers.

4 [e]Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest [f]these uncircumcised come and thrust me through, and ‖abuse me. But his armour-bearer would not:

Before CHRIST about 1056.

n 2 Sam. 4. 4.

a See ch. 15. 7. & 27. 8.

m ver. 8.

n ver. 10.

‖ Or, *asked them how they did.*

b ch. 25. 42, 43. 2 Sam. 2. 2.

o Deut. 13. 13. Judg. 19. 22.

† Heb. *men.*

c Ex. 17. 4.

† Heb. *bitter.*

d Judg. 18. 25. ch. 1. 10. 2 Sam. 17. 8. 2 Kings 4. 27. Ps. 42. 5. & 56. 3, 4, 11. Hab. 3. 17, 18.

e ch. 23. 6, 9.

f ch. 23. 2, 4.

p See Num. 31. 27. Josh. 22. 8.

† Heb. *and forward.*

† Heb. *blessing.* Gen. 33. 11. ch. 25. 27.

g ver. 21.

q Josh. 19. 8.

r Josh. 15. 48.

s Josh. 13. 16.

t Josh. 15. 50.

u ch. 27. 10.

x Judg. 1. 16.

y Judg. 1. 17.

z Josh. 14. 13. 2 Sam. 2. 1.

h So Judg. 15. 19. ch. 14. 2.

i ver. 16. 2 Sam. 8. 18. 1 Kings 1. 38, 44. Ezek. 25. 16. Zeph. 2. 5.

k Josh. 14. 13. & 15. 13.

a 1 Chron. 10. 1,—12.

‖ Or, *wounded.*

b ch. 28. 4.

c ch. 14. 49. 1 Chron. 8. 33.

d See 2 Sam. 1. 6, &c.

† Heb. *shooters, men with bows.*

† Heb. *foundhim.*

e So Judg. 9. 54.

f ch. 14. 6. & 17. 26.

‖ Or, *mock me.*

l 1 Thess. 5. 3.

† Heb. *their morrow.*

[e] for he was sore afraid. Therefore Saul took a sword, and [h] fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to [i] publish *it in* the house of their idols, and among the people.

10 [k] And they put his armour in the house of [l] Ashtaroth: and [m] they fastened his body to the wall of [n] Beth-shan.

11 ¶ [o] And when the inhabitants of Jabesh-gilead heard ‖ of that which the Philistines had done to Saul,

12 [p] All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [q] burnt them there.

13 And they took their bones, and [r] buried *them* under a tree at Jabesh, and [s] fasted seven days.

Before CHRIST about 1056.

[g] 2 Sam. 1. 14.
[h] 2 Sam. 1. 10.
[i] 2 Sam. 1. 20.
[k] ch. 21. 9.
[l] Judg. 2. 13.
[m] 2 Sam. 21. 12.
[n] Josh. 17. 11. Judg. 1. 27.
[o] ch. 11. 3, 9, 11.
‖ Or, *concerning him.*
[p] See ch. 11. 1,—11.
[q] Jer. 34. 5. Amos 6. 10.
[r] 2 Sam. 2. 4, 5. & 21. 12, 13, 14.
[s] Gen. 50. 10.

The SECOND Book of SAMUEL,

Otherwise called The SECOND Book of the KINGS.

CHAP. I.

David lamenteth Saul and Jonathan with a song.

NOW it came to pass after the death of Saul, when David was returned from [a] the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that behold, [b] a man came out of the camp from Saul [c] with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, † How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon [d] mount Gilboa, behold, [e] Saul leaned upon his spear; and lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, † Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for ‖ anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and [f] slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and [g] rent them; and likewise all the men that *were* with him.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [h] How wast thou not [i] afraid to [k] stretch forth thine hand to destroy the LORD's anointed?

15 And [l] David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, [m] Thy blood *be* upon thy head; for [n] thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 ([o] Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [p] in the book ‖ of Jasher.)

19 The beauty of Israel is slain upon thy high places: [q] how are the mighty fallen!

20 [r] Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest [s] the daughters of [t] the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye [u] mountains of Gilboa, [x] *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* [y] anointed with oil.

22 From the blood of the slain, from the fat of the mighty, [z] the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and ‖ pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were [a] stronger than lions.

24 Ye daughters of Israel, weep over Saul who clothed you in scarlet, with *other* delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: [b] thy love to me was wonderful, passing the love of women.

27 [c] How are the mighty fallen, and the weapons of war perished!

CHAP. II.

David goeth to Hebron, where he is made king of Judah.

AND it came to pass after this, that David [a] inquired of the LORD, saying, Shall I go up into any

Before CHRIST 1056.

[a] 1 Sam. 30. 17, 26.
[b] ch. 4. 10.
[c] 1 Sam. 4. 12.
† Heb. *What was,* &c. 1 Sam. 4. 16.
[d] 1 Sam. 31. 1.
[e] See 1 Sam. 31. 2, 3, 4.
† Heb. *Behold me.*
‖ Or, *my coat of mail,* or, *my embroidered coat hinder-eth me, that my,* &c.
[f] Judg. 9. 54.
[g] ch. 3. 31. & 13. 31.

Before CHRIST 1056.

[h] Num. 12. 8.
[i] 1 Sam. 31. 4.
[k] 1 Sam. 24. 6. & 26. 9. Ps. 105. 15.
[l] ch. 4. 10, 12.
[m] 1 Sam. 26. 9. 1 Kings 2. 32, 33, 37.
[n] ver. 10. Luke 19. 22.
[o] 1 Sam. 31. 3.
[p] Josh. 10. 13.
‖ Or, *of the upright.*
[q] ver. 27.
[r] 1 Sam. 31. 9. Mic. 1. 10. See Judg. 16. 23.
[s] See Ex. 15. 20. Judg. 11. 34. 1 Sam. 18. 6.
[t] 1 Sam. 31. 4.
[u] 1 Sam. 31. 1.
[x] So Judg. 5. 23. Job 3. 3, 4. Jer. 20. 14.
[y] 1 Sam. 10. 1.
[z] 1 Sam. 18. 4.
‖ Or, *sweet.*
[a] Judg. 14. 18.
[b] 1 Sam. 18. 1, 3. & 19. 2. & 20. 17, 41. & 23. 16.
[c] ver. 19.
[a] Judg. 1. 1. 1 Sam. 23. 2, 4, 9. & 30. 7, 8.

of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b] Hebron.

2 So David went up thither, and his [c] two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And [d] his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 [e] And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* [f] the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, [g] Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now [h] the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and † be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But [i] Abner the son of Ner, captain of † Saul's host, took ‖ Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son *was* forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 And [k] the † time that David was king in Hebron, over the house of Judah, was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to [l] Gibeon.

13 And Joab the son of Zeruiah, and the servants of David went out, and met † together by [m] the pool of Gibeon: and they sat down, the one on the one side of the pool and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose, and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side: so they fell down together: wherefore that place was called ‖ Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [n] three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* [o] *as* light † of foot † [p] as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left † from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ‖ armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him [q] under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless [r] thou hadst spoken, surely then † in the morning the people had ‖ gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bith-ron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

During the war David still waxeth stronger.

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And [a] unto David were sons born in Hebron: and his first-born was Amnon, [b] of Ahinoam the Jezreelitess;

3 And his second, ‖ Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai king of [c] Geshur;

4 And the fourth, [d] Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [e] Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou [f] gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I [g] a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his

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Before CHRIST 1056.

[b] 1 Sam. 30. 31. ver. 11. ch. 5. 1, 3. 1 Kings 2. 11.
[c] 1 Sam. 30. 5.
[d] 1 Sam. 27. 2, 3. & 30. 1. 1 Chron. 12. 1.
[e] ver. 11. ch. 5. 5.
[f] 1 Sam. 31. 11, 13.
[g] Ruth 2. 20. & 3. 10. Ps. 115. 15.
[h] 2 Tim. 1. 16, 18.
† Heb. *be ye the sons of valour.*
[i] 1 Sam. 14. 50.
† Heb. *the host which* was *Saul's.*
‖ Or, *Esh-baal.* 1 Chron. 8. 33. & 9. 39.
1055.
[k] ch. 5. 5. 1 Kings 2. 11.
† Heb. *number of days.*
[l] Josh. 18. 25.
† Heb. *them together.*
[m] Jer. 41. 12.
‖ That is, *The field of strong men.*
[n] 1 Chron. 2. 16.
[o] 1 Chron. 12. 8.
† Heb. *of his feet.*
† Heb. *as one of the roes that is in the field.*
[p] Ps. 18. 33. Cant. 2. 17. & 8. 14.
† Heb. *from after Abner.*
‖ Or, *spoil.* Judg. 14. 19.

Before CHRIST about 1053.

[q] ch. 3. 27. & 4. 6. & 20. 10.
[r] ver. 14. Prov. 17. 14.
† Heb. *from the morning.*
‖ Or, *gone away.*
[a] 1 Chron. 3. 1,—4.
[b] 1 Sam. 25. 43.
‖ Or, *Daniel,* 1 Chron. 3. 1.
[c] 1 Sam. 27. 8. ch. 13. 37.
[d] 1 Kings 1. 5.
[e] ch. 21. 8, 10.
[f] ch. 16. 21.
[g] Deut. 23. 18. 1 Sam. 24. 15. ch. 9. 8. & 16. 9.

friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 [h]So do God to Abner, and more also, except, [i]as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, [k]from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, †that is, [l]Thou shalt not see my face, except thou first bring [m]Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me, [n]for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [o]Phaltiel the son of Laish.

16 And her husband went with her †along weeping behind her to [p]Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David †in times past *to be* king over you:

18 Now then do *it:* [q]for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of [r]Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise and go, and [s]will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest [t]reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know [u]thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [w]took him aside in the gate to speak with him ‖ quietly, and smote him there [x]under the fifth *rib* that he died, for the blood of [y]Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, [z]I and my kingdom *are* guiltless before the LORD for ever from the †blood of Abner the son of Ner:

29 [a]Let it rest on the head of Joab, and on all his father's house; and let there not †fail from the house of Joab one [b]that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother [c]Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [d]Rend your clothes, and [e]gird you with sackcloth, and mourn before Abner. And king David *himself* followed the †bier.

32 And they buried Abner in Hebron: and the king lifted up his voice and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a [f]fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before †wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came [g]to cause David to eat meat while it was yet day, David sware, saying, [h]So do God to me, and more also, if I taste bread or aught else, [i]till the sun be down.

36 And all the people took notice *of it*, and it †pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day †weak, though anointed king; and these men the sons of Zeruiah [k]*be* too hard for me. [l]The LORD shall reward the doer of evil according to his wickedness.

CHAP. IV.

Baanah and Rechab slay Ish-bosheth.

AND when Saul's son heard that Abner was dead in Hebron, [a]his hands were feeble, and all the Israelites were [b]troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the †other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [c]Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to [d]Gittaim, and were sojourners there until this day.)

4 And [e]Jonathan, Saul's son, had a son *that was* lame of *his* feet: he was five years old when the tidings came of Saul and Jonathan [f]out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame: and his name *was* ‖ Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him [g]under the fifth *rib:* and Rechab and Baanah his brother escaped.

Before CHRIST about 1053.

h Ruth 1. 17. 1 Kings 19. 2.
i 1 Sam. 15. 28. & 16. 1, 12. & 28. 17. 1 Chron. 12. 23.
k Judg. 20. 1. ch. 17. 11. 1 Kings 4. 25.

1048.

† Heb. *saying.*
l So Gen. 43. 3.
m 1 Sam. 18. 20.

n 1 Sam. 18. 25, 27.

o 1 Sam. 25. 44. *Phalti.*
† Heb. *going and weeping.*
p ch. 19. 16.

† Heb. *both yesterday and the third day.*
q ver. 9.

r 1 Chron. 12. 29.

† Heb. *tender.*
k ch. 19. 7.
l See ch. 19. 13. 1 Kings 2. 5, 6, 33, 34. Ps. 28. 4. & 62. 12. 2 Tim. 4. 14.

s ver. 10, 12.

t 1 Kings 11. 37.

† Heb. *second.*
c Josh. 18. 25.

d Neh. 11. 33.

e ch. 9. 3.

f 1 Sam. 29. 1, 11.

‖ Or, *Meribbaal,* 1 Chron. 8. 34. & 9. 40.

u 1 Sam. 29. 6. Isa. 37. 28.

v 1 Kings 2. 5. So ch. 20. 9, 10.

Before CHRIST about 1048.

‖ Or, *peaceably.*
x ch. 4. 6.
y ch. 2. 23.
z Deut. 19. 13. & 21. 8, 9. 1 Kings 2. 31.
† Heb. *bloods.*
a 1 Kings 2. 32, 33.
† Heb. *be cut off.*
b Lev. 15. 2.
c ch. 2. 23.

d Josh. 7. 6. ch. 1. 2, 11.
e Gen. 37. 34.
† Heb. *bed.*

f ch. 13. 12, 13.

† Heb. *children of iniquity.*

g ch. 12. 17. Jer. 16. 7.

h Ruth 1. 17.
i ch. 1. 12.

† Heb. *was good in their eyes.*

† Heb. *tender.*
k ch. 19. 7.
l See ch. 19. 13. 1 Kings 2. 5, 6, 33, 34. Ps. 28. 4. & 62. 12. 2 Tim. 4. 14.

a Ezra 4. 4. Isa. 13. 7.
b Matt. 2. 3.

† Heb. *second.*
c Josh. 18. 25.

d Neh. 11. 33.

e ch. 9. 3.

f 1 Sam. 29. 1, 11.

‖ Or, *Meribbaal,* 1 Chron. 8. 34. & 9. 40.

g ch. 2. 23.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, [h]which sought thy life; and the LORD hath avenged my lord the king this day of Saul and of his seed.

9 ¶And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, [i]who hath redeemed my soul out of all adversity,

10 When [k]one told me, saying, Behold, Saul is dead, (†thinking to have brought good tidings.)I took hold of him, and slew him in Ziklag, ‖who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now [l]require his blood of your hand, and take you away from the earth?

12 And David [m]commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the [n]sepulchre of Abner in Hebron.

CHAP. V.

The tribes come to Hebron to anoint David over Israel.

THEN [a]came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, [b]we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, [c]thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, [d]Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 [e]So all the elders of Israel came to the king to Hebron; [f]and king David made a league with them in Hebron [g]before the LORD: and they anointed David king over Israel.

4 ¶David *was* thirty years old when he began to reign, [h]*and* he reigned forty years.

5 In Hebron he reigned over Judah [i]seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶And the king and his men went [k]to Jerusalem unto [l]the Jebusites the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: ‖thinking, David cannot come in hither.

7 Nevertheless, David took the strong hold of Zion: [m]the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, [n]*he shall be chief and captain.* ‖Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, [o]The city of David. And David built round about from Millo and inward.

10 And David †went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶And [p]Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and †masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶And [q]David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And [r]these *be* the names of those that were born unto him in Jerusalem; ‖Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and ‖Elishua, and Nepheg, and Japhia,

16 And Elishama, and ‖Eliada, and Eliphalet.

17 ¶[s]But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, [t]and went down to the hold.

18 The Philistines also came and spread themselves in [u]the valley of Rephaim.

19 And David [x]inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to [y]Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place ‖Baal-perazim.

21 And there they left their images, and David and his men [z]‖burned them.

22 ¶[a]And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when [b]David inquired of the LORD, he said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou [c]hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then [d]shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so as the LORD had commanded him; and smote the Philistines from [e]Geba until thou come to [f]Gazer.

CHAP. VI.

David fetcheth the ark from Kirjath-jearim on a new cart.

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And [a]David arose, and went with all the people that *were* with him from ‖Baale of Judah, to bring up from thence the ark of God, ‖whose name is called by the name of The LORD of hosts [b]that dwelleth *between* the cherubims.

3 And they †set the ark of God [c]upon a new cart, and brought it out of the house of Abinadab that *was* in ‖Gibeah: and Uzzah and Ahio the sons of Abinadab drave the new cart.

4 And they brought it out of [d]the house of Abinadab, which *was* at Gibeah, †accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶And when they came to [e]Nachon's threshing-floor, Uzzah [f]put forth *his hand* to the ark of God, and took hold of it: for the oxen ‖shook *it*.

7 And the anger of the LORD was kindled against Uzzah, and [g]God smote him there for *his* ‖error; and there he died by the ark of God.

8 And David was displeased, because the LORD

Before CHRIST about 1048.

h 1 Sam. 19. 2, 10, 11. & 23. 15. & 25. 29.

i Gen. 48. 16. 1 Kings 1. 29. Ps. 31. 7.

k ch. 1. 2, 4, 15.

† Heb. *he was in his own eyes as a bringer, &c.*

‖ Or, *which was the reward I gave him for his tidings.*

l Gen. 9. 5, 6.

m ch. 1. 15.

n ch. 3. 32.

a 1 Chron. 11. 1. & 12. 23.

b Gen. 29. 14.

c 1 Sam. 18. 13.

d 1 Sam. 16. 1, 12. Ps. 78. 71. See ch. 7. 7.

e 1 Chron. 11. 3.

f 2 Kings 11. 17.

g Judg. 11. 11. 1 Sam. 23. 18.

h 1 Chron. 26. 31. & 29. 27.

i ch. 2. 11. 1 Chron. 3. 4.

k Judg. 1. 21.

l Josh. 15. 63. Judg. 1. 8. & 19. 11, 12.

† Or, *saying David shall not, &c.*

m ver. 9. 1 Kings 2. 10. & 8. 1.

n 1 Chron. 11. 6,—9.

‖ Or, *Because they had said, even the blind and the lame. He shall not come into the house.*

o ver. 7.

† Heb. *went going and growing.*

about 1043.

p 1 Kings 5. 2. 1 Chron. 14. 1.

† Heb. *hewers of the stone of the wall.*

Before CHRIST about 1048.

q Deut. 17. 17. 1 Chron. 3. 9. & 14. 3.

r 1 Chron. 3. 5. & 14. 4.

‖ Or, *Shimea*, 1 Chron. 3. 5.

‖ Or, *Elishama*, 1 Chron. 3. 6.

‖ Or, *Beeliada*, 1 Chron. 14. 7.

s 1 Chron. 11. 16. & 14. 8.

1047.

t ch. 23. 14.

u Josh. 15. 8. Isa. 17. 5.

x ch. 2. 1. 1 Sam. 23. 2, 4. & 30. 8.

y Isa. 28. 21.

‖ That is, *The plain of breaches*

z Deut. 7. 5, 25. 1 Chron. 14. 12.

‖ Or, *took them away.*

a 1 Chron. 14. 13.

b ver. 19.

c So 2 Kings 7. 6.

d Judg. 4. 14.

e 1 Chron. 14. 16, *Gibeon.*

f Josh. 16. 10.

1042.

a 1 Chron. 13. 5, 6.

‖ Or, *Baalah*, that is, *Kirjath-jearim.* Josh. 15. 9, 60.

‖ Or, *at which the name, even the name of the LORD of hosts, was called upon*

b 1 Sam. 4. 4. Ps. 80. 1.

† Heb. *made to ride.*

c See Num. 7. 9. 1 Sam. 6. 7.

‖ Or, *the hill.*

d 1 Sam. 7. 1.

† Heb. *with.*

e 1 Chron. 13. 9. he is called *Chidon.*

f See Num. 4. 15.

‖ Or, *stumbled.*

g 1 Sam. 6. 19.

‖ Or, *rashness.*

had †made a breach upon Uzzah: and he called the name of the place ‖Perez-uzzah to this day.

9 And [h]David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom [i]the Gittite.

11 [k]And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD [l]blessed Obed-edom and all his household.

12 ¶And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [m]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when [n]they that bare the ark of the LORD had gone six paces, he sacrificed [o]oxen and fatlings.

14 And David [p]danced before the LORD with all *his* might; and David *was* girded [q]with a linen ephod.

15 [r]So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And [s]as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶[t]And they brought in the ark of the LORD, and set it in [u]his place, in the midst of the tabernacle that David had †pitched for it: and David [x]offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, [y]he blessed the people in the name of the LORD of hosts.

19 [z]And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 ¶[a]Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who [b]uncovered himself to-day in the eyes of the handmaids of his servants, as one of the [c]vain fellows ‖shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, [d]which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and ‖of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child [e]unto the day of her death.

CHAP. VII.

David's prayer and thanksgiving.

AND it came to pass, [a]when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in [b]an house of cedar, [c]but the ark of God dwelleth within [d]curtains.

3 And Nathan said to the king, Go, do all that *is* [e]in thine heart: for the LORD *is* with thee.

4 ¶And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell †my servant David, Thus saith the LORD, [f]Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house [g]since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in [h]a tent and in a tabernacle.

7 In all *the places* wherein I have [i]walked with all the children of Israel spake I a word with ‖any of the tribes of Israel, whom I commanded [k]to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore, so shalt thou say unto my servant David, Thus saith the LORD of hosts, [l]I took thee from the sheep-cote, †from following the sheep, to be ruler over my people, over Israel:

9 And [m]I was with thee whithersoever thou wentest, [n]and have cut off all thine enemies †out of thy sight, and have made thee [o]a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint a place for my people Israel, and will [p]plant them, that they may dwell in a place of their own, and move no more; [q]neither shall the children of wickedness afflict them any more as beforetime.

11 And as [r]since the time that I commanded judges *to be* over my people Israel, and have [s]caused thee to rest from all thine enemies. Also the LORD telleth thee [t]that he will make thee an house.

12 ¶And [u]when thy days be fulfilled, and thou [x]shalt sleep with thy fathers, [y]I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [z]He shall build an house for my name, and I will [a]stablish the throne of his kingdom for ever.

14 [b]I will be his father, and he shall be my son. [c]If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, [d]as I took *it* from Saul, whom I put away before thee.

16 And [e]thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶Then went king David in, and sat before the LORD, and he said, [f]Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; [g]but thou hast spoken also of thy servant's house for a great while to come. [h]And *is* this the †manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, [i]knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore [k]thou art great, O Lord GOD: for [l]*there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And [m]what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land,

Before CHRIST 1042.

† Heb. *broken.*
‖ That is, *The breach of Uzzah.*
h Ps. 119. 120. See Luke 5. 8, 9.
i 1 Chron. 13. 13.
k 1 Chron. 13. 14.
l Gen. 30. 27. & 39. 5.
m 1 Chron. 15. 25.
n Num. 4. 15. Josh. 3. 3. 1 Chron. 15. 2, 15.
o See 1 Kings 8. 5. 1 Chron. 15. 26.
p See Ex. 15. 20. Ps. 30. 11.
q 1 Sam. 2. 18. 1 Chron. 15. 27.
r 1 Chron. 15. 28.
s 1 Chron. 15. 29.
t 1 Chron. 16. 1.
u 1 Chron. 15. 1. Ps. 132. 8.
† Heb. *stretched.*
x 1 Kings 8. 5, 62, 63.
y 1 Kings 8. 55. 1 Chron. 16. 2.
z 1 Chron. 16. 3.
about 1042.
a Ps. 30, title.
b ver. 14, 16. 1 Sam. 19. 24.
c Judg. 9. 4.
‖ Or, *openly.*
d 1 Sam. 13. 14. & 15. 28.
‖ Or, *of the handmaids* of my servants.
e See 1 Sam. 15. 35. Isa. 22. 14. Matt. 1. 25.
1042.
a 1 Chron. 17. 1, &c.
b ch. 5. 11.
c See Acts 7. 46.
d Ex. 26. 1. & 40. 21.
e 1 Kings 8. 17, 18. 1 Chron. 22. 7. & 28. 2.

Before CHRIST 1042.

† Heb. *to my servant, to David.*
f See 1 Kings 5. 3. & 8. 19. 1 Chron. 22. 8. & 28. 3.
g 1 Kings 8. 16.
h Ex. 40. 18, 19, 34.
i Lev. 26. 11, 12. Deut. 23. 14.
‖ 1 Chron. 17. 6, *any of the judges.*
k ch. 5. 2. Ps. 78. 71, 72. Matt. 2. 6. Acts 20. 28.
l 1 Sam. 16. 11, 12. Ps. 78. 70.
† Heb. *from after.*
m 1 Sam. 18. 14. ch. 5. 10. & 8. 6, 14.
n 1 Sam. 31. 6. Ps. 89. 23.
† Heb. *from thy face.*
o Gen. 12. 2.
p Ps. 44. 2. & 80. 8. Jer. 24. 6. Amos 9. 15.
q Ps. 89. 22.
r Judg. 2. 14, 15, 16. 1 Sam. 12. 9, 11. Ps. 106. 42.
s ver. 1.
t Ex. 1. 21. ver. 27. 1 Kings 11. 38.
u 1 Kings 2. 1.
x Deut. 31. 16. 1 Kings 1. 21. Acts 13. 36.
y 1 Kings 8. 20. Ps. 132. 11.
z 1 Kings 5. 5. & 6. 12. & 8. 19. 1 Chron. 22. 10. & 28. 6.
a ver. 16. Ps. 89. 4, 29, 36, 37.
b Ps. 89. 26, 27. Heb. 1. 5.
c Ps. 89. 30, 31, 32, 33.
d 1 Sam. 15. 23, 28. & 16. 14. 1 Kings 11. 13, 34.
e ver. 13. Ps. 89. 36, 37. John 12. 34.
f Gen. 32. 10.
g ver. 12, 13.
h Isa. 55. 8.
† Heb. *law.*
i Gen. 18. 19. Ps. 139. 1.
k 1 Chron. 16. 25. 2 Chron. 2. 5. Ps. 48. 1. & 86. 10. & 96. 4. & 135. 5. & 145. 3. Jer. 10. 6.
l Deut. 3. 24. & 4. 35. & 32. 39. 1 Sam. 2. 2. Ps. 86. 8. & 89. 6, 8. Isa. 45. 5, 18, 22.
m Deut. 4. 7, 32, 34. & 33. 29. Ps. 147. 20.

before [n] thy people which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For [o] thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: [p] and thou, LORD, art become their God.

25 And now, O Lord GOD, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast † revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and [q] thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now † let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed [r] for ever.

CHAP. VIII.

David subdueth the Philistines and the Moabites.

AND [a] after this it came to pass, that David smote the Philistines, and subdued them: and David took ‖ Metheg-ammah out of the hand of the Philistines.

2 And [b] he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites [c] became David's servants, *and* [d] brought gifts.

3 ¶ David smote also ‖ Hadadezer, the son of Rehob, king of [e] Zobah, as he went to recover [f] his border at the river Euphrates.

4 And David took ‖ from him a thousand ‖ *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David [g] houghed all the chariot-*horses*, but reserved of them *for* an hundred chariots.

5 [h] And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians [i] became servants to David, *and* brought gifts. [k] And the LORD preserved David whithersoever he went.

7 And David took [l] the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from ‖ Betah, and from ‖ Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When ‖ Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [m] Joram his son unto king David, to † salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer † had wars with Toi.) And *Joram* † brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David [n] did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

Before CHRIST 1042.

[n] Deut. 9. 26. Neh. 1. 10.
[o] Deut. 26. 18.
[p] Ps. 48. 14.
† Heb. *opened the ear.* Ruth 4. 4. 1 Sam. 9. 15.
[q] John 17. 17.
† Heb. *be thou pleased and bless.*
[r] ch. 22. 51.
[a] 1 Chron. 18. 1, &c.
‖ Or, *the bridle of Ammah.*
[b] Num. 24. 17.
[c] ver. 6, & 14.
[d] Ps. 72. 10. See 1 Sam. 10. 27.
‖ Or, *Hadarezer* 1 Chron. 18. 3.
[e] ch. 10. 6. Ps. 60. title.
[f] See Gen. 15. 18.
‖ Or, *of his.*
‖ As 1 Chron. 18. 4.
[g] Josh. 11. 6, 9.
[h] 1 Kings 11. 23, 24, 25.
[i] ver. 2.
[k] ver. 14. ch. 7. 9.
[l] See 1 Kings 10. 16.
‖ Or, *Tibhath.*
‖ Or, *Cun*, 1 Chron. 18. 8.
‖ *Tou*, 1 Chron. 18. 9.
[m] 1 Chron. 18. 10. *Hadoram.*
† Heb. *ask him of peace.*
† Heb. *was a man of wars with.*
† Heb. *in his hand were.*
[n] 1 Kings 7. 51. 1 Chron. 18. 11. & 26. 26.

Before CHRIST about 1040.

13 And David gat *him* a name when he returned from † smiting of the Syrians in [o] the valley of salt, [p] ‖ *being* eighteen thousand *men.*

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and [q] all they of Edom became David's servants. [r] And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 [s] And Joab the son of Zeruiah *was* over the host; and [t] Jehoshaphat the son of Ahilud *was* ‖ recorder;

17 And [u] Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the ‖ scribe;

18 [x] And Benaiah the son of Jehoiada *was over* both the [y] Cherethites and the Pelethites; and David's sons were ‖ chief rulers.

† Heb. *smiting.*
[o] 2 Kings 14. 7.
[p] See 1 Chron. 18. 12. Ps. 60, title.
‖ Or, *slaying.*
[q] Gen. 27. 29, 37, 40. Num. 24. 18.
[r] ver. 6.
[s] ch. 19. 13. & 20. 23. 1 Chron. 11. 6. & 18 15.
[t] 1 Kings 4. 3.
‖ Or, *remembrancer*, or, *writer of chronicles.*
[u] 1 Chron. 24. 3.
‖ Or, *secretary.*
[x] 1 Chron. 18. 17.
[y] 1 Sam. 30. 14.
‖ Or, *princes.* ch. 20. 26.

CHAP. IX.

David by Ziba sendeth for Mephibosheth.

AND David said, Is there yet any that is left of the house of Saul, that I may [a] shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* [b] Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [c] the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [d] lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [e] Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when ‖ Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: [f] for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such [g] a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [h] I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits* that thy master's son may have food to eat: but Mephibosheth thy master's son [i] shall eat bread alway at my table. Now Ziba had [k] fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, [l] whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: [m] for he did eat continually at the king's table; and [n] was lame on both his feet.

[a] 1 Sam. 18. 3. & 20. 14, 15, 16, 17, 42. Prov. 27. 10.
[b] ch. 16. 1. & 19. 17, 29.
[c] 1 Sam. 20. 14.
[d] ch. 4. 4.
[e] ch. 17. 27.
‖ Called, *Merib-baal* 1 Chron. 8. 34.
[f] ver. 1, 3.
[g] 1 Sam. 24. 14. ch. 16. 9.
[h] See ch. 16. 4. & 19. 29.
[i] ver. 7, 11, 13. ch. 19. 28.
[k] ch. 19. 17.
[l] 1 Chron. 8. 34.
[m] ver. 7, 10.
[n] ver. 3.

CHAP. X.

David's messengers are sent to comfort Hanun the son of Nahash.

Before CHRIST about1037.

AND it came to pass after this, that the [a]king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, †Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [b]*even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶And when the children of Ammon saw that they [c]stank before David, the children of Ammon sent and hired [d]the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen, and of king Maacah a thousand men, and of ‖Ish-tob, twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of [e]the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and [f]the Syrians of Zobah and of Rehob, and Ish-tob, and Maacah *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 [g]Be of good courage, and let us [h]play the men for our people, and for the cities of our God: and [i]the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond ‖the river: and they came to Helam: and ‖Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [k]horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and [l]served them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

While Joab besiegeth Rabbah, David committeth adultery with Bath-sheba.

AND it came to pass, †after the year was expired, at the time when kings go forth *to battle*, that [a]David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶And it came to pass in an evening-tide, that David arose from off his bed, [b]and walked upon the roof of the king's house: and from the roof he [c]saw a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and inquired after the woman. And *one* said, *Is* not this ‖Bath-sheba the daughter of ‖Eliam, the wife [d]of Uriah the Hittite?

4 And David sent messengers and took her: and she came in unto him, and [e]he lay with her; (‖for she was [f]purified from her uncleanness:) and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* †how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and [g]wash thy feet. And Uriah departed out of the king's house, and there †followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, [h]The ark, and Israel, and Judah, abide in tents; and [i]my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *As* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him [k]drunk: and at even he went out to lie on his bed [l]with the servants of his lord, but went not down to his house.

14 ¶And it came to pass in the morning, that David [m]wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the †hottest battle, and retire ye †from him, that he may [n]be smitten, and die.

16 And it came to pass, when Joab observed the

about1037.
[a] 1 Chron. 19. 1, &c.

† Heb. *In thine eyes doth David?*

[b] Isa. 20. 4. & 47. 2.

[c] Gen. 34. 30. Ex. 5. 21. 1 Sam. 13. 4.
[d] ch. 8. 3, 5.
‖ Or, *the men of Tob:* See Judg. 11. 3, 5.
[e] ch. 23. 8.

[f] ver. 6.

[g] Deut. 31. 6.
[h] 1 Sam. 4. 9. 1 Cor. 16. 13.
[i] 1 Sam. 3. 18.

about1036.

‖ That is, *Euphrates.*
‖ Or, *Shophach,* 1 Chron. 19. 16.

Before CHRIST about1036.

[k] 1 Chron. 19. 18, *footmen.*

[l] ch. 8. 6.

about1035
† Heb. *at the return of the year.*
1 Kings 20. 22, 26. 2 Chron. 36. 10.
[a] 1 Chron. 20. 1.

[b] Deut. 22. 8.
[c] Gen. 34. 2. Job 31. 1. Matt. 5. 28.

‖ Or, *Bathshuah* 1 Chron. 3. 5.
‖ Or, *Ammiel.*
[d] ch. 23. 39.
[e] Ps. 51, title. Jam. 1. 14.
‖ Or, *and when she had purified herself,* &c. *she returned.*
[f] Lev. 15, 19 28. & 18. 19.

† Heb. *of the peace of,* &c.

[g] Gen. 18. 4. & 19. 2.
† Heb. *went out after him.*

[h] ch. 7. 2, 6.
[i] ch. 20. 6.

[k] Gen. 19. 33, 35.
[l] ver. 9.

[m] See 1 Kings 21. 8, 9.

† Heb. *strong.*
† Heb. *from after him.*
[n] ch. 12. 9.

city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [o]Abimelech the son of [p]Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants: and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing †displease thee, for the sword devoureth †one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she [q]became his wife, and bare him a son. But the thing that David had done †displeased the LORD.

CHAP. XII.

Nathan's parable of the ewe-lamb, causeth David to be his own judge.

AND the LORD sent Nathan unto David. And [a]he came unto him, and [b]said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own †meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* ‖shall surely die.

6 And he shall restore the lamb [c]four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I [d]anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 [e]Wherefore hast thou [f]despised the commandment of the LORD, to do evil in his sight? [g]thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [h]the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will [i]take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: [k]but I will do this thing before all Israel, and before the sun.

13 [l]And David said unto Nathan, [m]I have sinned against the LORD. And Nathan said unto David, The LORD also hath [n]put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD [p]to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David †fasted, and went in, and [q]lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then †vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? and they said, He is dead.

20 Then David arose from the earth, and washed, and [r]anointed *himself*, and changed his apparel, and came into the house of the LORD, and [s]worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted, and wept: [t]for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but [u]he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [x]she bare a son, and [y]he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name ‖Jedidiah, because of the LORD.

Before CHRIST about 1035.

Before CHRIST about 1034.

o Judg. 9. 53.
p Judg. 6. 32. *Jerubbaal.*

† Heb. *be evil in thine eyes.*
† Heb. *so and such.*

q ch. 12. 9.

† Heb. *was evil in the eyes of.*

about 1034.

a Ps. 51, title.
b See ch. 14. 5, &c. 1 Kings 20. 35,—41. Isa. 5. 3.

† Heb. *morsel.*

‖ Or, is *worthy to die*, or, is *a son of death.* 1 Sam. 26. 16.
c Ex. 22. 1. Luke 19. 8.
d 1 Sam. 16. 13.

e See 1 Sam. 15. 19.
f Num. 15. 31.
g ch. 11. 15, 16, 17, 27.
h Amos 7. 9
i Deut. 28. 30. ch. 16. 22.
k ch. 16. 22.
l See 1 Sam. 15. 24.
m ch. 24. 10. Job 7. 20. Ps. 32. 5. & 51. 4. Prov. 28. 13.
n ch. 24. 10. Ps. 32. 1. Job 7. 21. Mic. 7. 18. Zech. 3. 4.
p Isa. 52. 5. Ezek. 36. 20 23. Rom. 2. 24.

† Heb. *fasted a fast.*
q ch. 13. 31

† Heb. *do hurt.*

r Ruth 3. 3.
s Job 1. 20.

t See Isa. 38. 1, 5. Jonah 3. 9.

u Job 7. 8, 9, 10. 1033.
x Matt. 1. 6.
y 1 Chron. 22. 9.

‖ That is, *Beloved of the Lord.*

26 ¶ And [z]Joab fought against [a]Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and † it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 [b]And he took their king's crown from off his head, (the weight whereof *was* a talent of gold with the precious stones,) and it was *set* on David's head. And he brought forth the spoil of the city † in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAP. XIII.

Amnon feigning himself sick, ravisheth Tamar.

AND it came to pass after this, [a]that Absalom the son of David had a fair sister, whose name *was* [b]Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and † Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, [c]the son of Shimeah David's brother: and Jonadab *was* a very subtle man.

4 And he said unto him, Why *art* thou, *being* the king's son, † lean † from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and [d]make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took ‖ flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him: but he refused to eat. And Amnon said, [e]Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he [f]took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not † force me; for [g]† no such thing ought to be done in Israel: do not thou this [h]folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; [i]for he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice: but being stronger than she, [k]forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* [l]a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put [m]ashes on her head, and rent her garment of divers colours that *was* on her, and [n]laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath † Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; † regard not this thing. So Tamar remained † desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 ¶ And Absalom spake unto his brother Amnon [o]neither good nor bad: for Absalom [p]hated Amnon, because he had forced his sister Tamar.

23 And it came to pass after two full years, that Absalom [q]had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers: let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's [r]heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not; ‖ have not I commanded you? be courageous, and be † valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man † gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and [s]tare his garments, and [t]lay on the earth; and all his servants stood by with their clothes rent.

Before CHRIST 1033.

[z] 1 Chron. 20. 1.
[a] Deut. 3. 11.
† Heb. *my name be called upon it.*
[b] 1 Chron. 20. 2.
† Heb. *very great.*

about 1032.

[a] ch. 3. 2, 3.
[b] 1 Chron. 3. 9.
† Heb. *Aminon.*
† Heb. *it was marvellous*, or, *hidden in the eyes of Amnon.*
[c] See 1 Sam. 16. 9.
† Heb. *thin.*
† Heb. *morning by morning.*
[d] Gen. 18. 6.
‖ Or, *paste.*
[e] Gen. 45. 1.
[f] Gen. 39. 12.
† Heb. *humble me.* Gen. 34. 2.
[g] Lev. 18. 9. 11. & 20. 17.
† Heb. *it ought not so to be done.*
[h] Gen. 34. 7. Judg. 19. 23. & 20. 6.

Before CHRIST about 1032.

[i] See Lev. 18. 9, 11.
[k] Deut. 22. 25. See ch. 12. 11.
† Heb. *with great hatred greatly.*
[l] Gen. 37. 3. Judg. 5. 30. Ps. 45. 14.
[m] Josh. 7. 6. ch. 1. 2. Job 2. 12.
[n] Jer. 2. 37.
† Heb. *set not thy heart.*
† Heb. *and desolate.*
[o] Gen. 24. 50. & 31. 24.
[p] Lev. 19. 17, 18. 1030.
[q] See Gen. 38. 12, 13. 1 Sam. 25. 4, 36.
[r] Judg. 19. 6, 9, 22. Ruth 3. 7. 1 Sam. 25. 36. Esth. 1. 10. Ps. 104. 15.
‖ Or, *will you not, since I have commanded you?*
Josh. 1. 9.
† Heb. *sons of valour.*
† Heb. *rode.*
[s] ch. 1. 11.
[t] ch. 12. 16.

32 And [u]Jonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the †appointment of Absalom this hath been ‖determined from the day that he forced his sister Tamar.

33 Now therefore [x]let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 [y]But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: †as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept †very sore.

37 ¶But Absalom fled, and went to [z]Talmai, the son of ‖Ammihud, king of Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to [a]Geshur, and was there three years.

39 And *the soul of* king David ‖longed to go forth unto Absalom: for he was [b]comforted concerning Amnon, seeing he was dead.

CHAP. XIV.

Absalom by Joab is brought into the king's presence.

NOW Joab the son of Zeruiah perceived that the king's heart *was* [a]toward Absalom.

2 And Joab sent to [b]Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, [c]and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab [d]put the words in her mouth.

4 ¶And when the woman of Tekoah spake to the king, she [e]fell on her face to the ground, and did obeisance, and said, †[f]Help, O king.

5 And the king said unto her, What aileth thee? And she answered, [g]I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* †none to part them, but the one smote the other, and slew him.

7 And behold, [h]the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder †upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [i]the iniquity *be* on me, and on my father's house: [k]and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *aught* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, †that thou wouldest not suffer [l]the revengers of blood to destroy any more, lest they destroy my son. And he said, [m]*As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against [n]the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again [o]his banished.

14 For we [p]must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; ‖neither doth God respect *any* person: yet doth he [q]devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be †comfortable: for [r]as an angel of God, so *is* my lord the king †to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and [s]he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, [t]according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and †thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ‖his servant.

23 So Joab arose [u]and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him [x]not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶†But in all Israel there was none to be so much praised as Absalom for his beauty: [y]from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it;* because *the hair* was heavy on him, therefore he polled it;) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And [z]unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶So Absalom dwelt two full years in Jerusalem, [a]and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent

Before CHRIST 1030.

u ver. 3
† Heb. *mouth.*
‖ Or, *settled.*
x ch. 19.19.
y ver. 38.
† Heb. *according to the word of thy servant.*
† Heb. *with a great weeping, greatly.*
1030.
z ch. 3. 3.
‖ Or, *Ammihur.*
a ch. 14. 23, 32. & 15. 8.
‖ Or, *was consumed.* Ps. 84. 2.
b Gen. 38. 12.

1027.
a ch. 13. 39.
b 2 Chron. 11. 6.
c See Ruth 3. 3.
d ver. 19. Ex. 4. 15.
e 1 Sam. 20. 41. ch. 1. 2.
† Heb. *Save.*
f See 2 Kings 6. 26, 28.
g See ch. 12. 1.
† Heb. *no deliverer between them.*
h Num. 35. 19. Deut. 19. 12.
† Heb. *upon the face of the earth.*
i Gen. 27. 13. 1 Sam. 25. 24. Matt. 27. 25.
k ch. 3. 28, 29. 1 Kings 2. 33.
† Heb. *that the revengers of blood do not multiply to destroy.*
l Num. 35. 19.
m 1 Sam. 14. 45. Acts 27. 34.

Before CHRIST 1027.

n Judg. 20. 2.
o ch. 13. 37, 38.
p Job 34. 15. Heb. 9. 27.
‖ Or, *because God hath not taken away his life, he hath also devised means, &c.*
q Num. 35. 15, 25, 28.
† Heb. *for rest.*
r ver. 20. ch. 19. 27.
† Heb. *to hear.*
s ver. 3.
t ver. 17. ch. 19. 27.
† Heb. *blessed.*
‖ Or, *thy.*
u ch. 13. 37.
x Gen. 43. 3. ch. 3. 13.
† Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*
y Isa. 1. 6.
z See ch. 18. 18.
a ver. 24.

him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is †near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [b]kissed Absalom.

CHAP. XV.

Absalom, by fair speeches and courtesies, stealeth the hearts of Israel.

AND [a]it came to pass after this, that Absalom [b]prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy †came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but ‖*there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, [c]Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: [d]so Absalom stole the hearts of the men of Israel.

7 ¶And it came to pass [e]after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 [f]For thy servant [g]vowed a vow [h]while I abode in Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [i]called; and they went [k]in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, [l]David's counsellor, from his city, *even* from [m]Giloh, while he offered sacrifices. And the conspiracy was strong; for the people [n]increased continually with Absalom.

13 ¶And there came a messenger to David, saying, [o]The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us [p]flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and †bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall †appoint.

16 And [q]the king went forth, and all his household †after him. And the king left [r]ten women *which were* concubines to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; [s]and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶Then said the king to [t]Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day †make thee go up and down with us? seeing I go [u]whither I may; return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [x]*As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ‖Kidron, and all the people passed over, toward the way of the [y]wilderness.

24 ¶And lo, Zadok also, and all the Levites *were* with him, [z]bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he [a]will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no [b]delight in thee; behold, *here am* I, [c]let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a [d]seer? return into the city in peace, and [e]your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, [f]I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶And David went up by the ascent of *mount* Olivet, †and wept as he went up, and [g]had his head covered, and he went [h]barefoot: and all the people that *was* with him [i]covered every man his head, and they went up, [k]weeping as they went up.

31 ¶And *one* told David, saying, [l]Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, [m]turn the counsel of Ahithophel into foolishness.

32 ¶And it came to pass, that *when* David was

Before CHRIST 1027.

† Heb. *near my place.*

1025.

b Gen. 33.4. & 45. 15. Luke 15. 20.

1024.

a ch. 12. 11. *b* 1 Kings 1. 5.

† Heb. *to come.*

‖ Or, *none will hear thee from the king* downward.

c Judg. 9. 29.

d Rom. 16. 18.

1023.

e 1 Sam. 16. 1.

f 1 Sam. 16. 2.
g Gen. 28. 20, 21.
h ch. 13. 38.

i 1 Sam. 9. 13. & 16. 3, 5.
k Gen. 20. 5.

l Ps. 41. 9. & 55. 12, 13, 14.
m Josh. 15. 51.
n Ps. 3 1.

Before CHRIST 1023.

o ver. 6. Judg. 9. 3.
p ch. 19. 9. Ps. 3, title.

† Heb. *thrust.*

† Heb. *choose.*
q Ps. 3, title.

† Heb. *at his feet.*
r ch. 16. 21, 22.

s ch. 8. 18.

t ch. 18. 2.

† Heb. *make thee wander in going.*
u 1 Sam. 23. 13.
x Ruth 1. 16, 17. Prov. 17. 17. & 18. 24.

‖ Called, John 18. 1, *Cedron.*
y ch. 16. 2.

z Num. 4. 15.

a Ps. 43. 3.

b Num. 14. 8. 2 Sam. 22. 20. 1 Kings 10. 9. 2 Chron. 9. 8. Isa. 62. 4.
c 1 Sam. 3. 18.
d 1 Sam. 9. 9.
e See ch. 17. 17.
f ch. 17. 16.

† Heb. *going up and weeping.*
g ch. 19. 4. Esth. 6. 12.
h Isa. 20. 2, 4.
i Jer. 14. 3, 4.
k Ps. 126. 6.
l Ps. 3. 1, 2. & 55. 12, &c.
m ch. 16. 23. & 17. 14, 23.

come to the top *of the mount*, where he worshipped God, behold, Hushai the [n]Archite came to meet him [o]with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be [p]a burden unto me:

34 But if thou return to the city, and say unto Absalom, [q]I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, *so will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [r]thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there [s]with them their two sons, Ahimaaz, Zadok's *son*, and Jonathan, Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, [t]David's friend came into the city, [u]and Absalom came into Jerusalem.

CHAP. XVI.

5 Shimei curseth David. 9 David with patience abstaineth from revenge.

AND [a]when David was a little past the top *of the hill*, behold, [b]Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, [c]that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? [d]And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 [e]Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, †I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* [f]Shimei, the son of Gera: ‖he came forth, and cursed still as he came.

6 And he cast stones at David, and all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou †bloody man, and thou [g]man of Belial:

8 The LORD hath [h]returned upon thee all [i]the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and †behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶Then said Abishai the son of Zeruiah unto the king, Why should this [k]dead dog [l]curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, [m]What have I to do with you, ye sons of Zeruiah? so let him curse, because [n]the LORD hath said unto him, Curse David. [o]Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, [p]my son, which [q]came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine ‖†affliction, and that the LORD will [r]requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and †cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶And [s]Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, [t]David's friend, was come unto Absalom, that Hushai said unto Absalom, †God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? [u]why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel choose, his will I be, and with him will I abide.

19 And again, [x]whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's [y]concubines, which he hath left to keep the house; and all Israel shall hear that thou [z]art abhorred of thy father: then shall [a]the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines [b]in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the †oracle of God: so *was* all the counsel of Ahithophel [c]both with David and with Absalom.

CHAP. XVII.

Ahithophel's counsel is overthrown by Hushai's.

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* [a]weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and I will [b]smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying †pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise †what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his †saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath †given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* †chafed in their minds, as [c]a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be †overthrown at the first, that whosoever hear-

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Before CHRIST 1023.

n Josh. 16. 2.
o ch. 1. 2.
p ch. 19.35.
q ch. 16.19.
r ch. 17. 15, 16.
s ver. 27.
t ch. 16. 16. 1 Chron. 27. 33.
u ch. 16.15.
a ch. 15.30, 32.
b ch. 9. 2.
c ch. 15. 23. & 17. 29.
d ch. 19.27.
e Prov. 18. 13.
f ch. 19. 16. 1 Kings 2. 8, 44.
g Or, *he still came forth and cursed.*
h Judg. 9. 24, 56, 57. 1 Kings 2. 32, 33.
i See ch. 1. 16. & 3. 28, 29. & 4. 11, 12.
k 1 Sam.24. 14.
l Ex. 22. 28.
m ch. 19.22. 1 Pet. 2. 23.
n See 2 Kings 18. 25. Lam. 3. 38.
o Rom. 9. 20.
p ch. 12.11.
q Gen. 15.4.
r ch. 16.12.
s ch. 15.37.
t ch. 15. 37.
u ch. 19.25. Prov.17.17.
x ch. 15.34.
y ch. 15.16. & 20. 3.
z Gen. 34. 30. 1 Sam.13.4.
a ch. 2. 7. Zech. 8. 13.
b ch. 12. 11, 12.
c ch. 15.12.
a See Deut. 25. 18. ch. 16. 14.
b Zech. 13. 7.
c Hos. 13.8.

‖ Or, *tears.*
† Heb. *eye.* Gen. 29. 32. 1 Sam.1.11. Ps. 25. 18.
† Heb. *dusted him with dust.*
† Heb. *Let the king live.*
† Heb. *word.*
† Heb. *man of blood.*
† Heb. *was right in the eyes of,* &c. 1 Sam. 18. 20.
† Heb. *what is in his mouth.*
† Heb. *behold thee in thy evil.*
† Heb. *word.*
† Heb. *counselled.*
† Heb. *bitter of soul.* Judg. 18. 25.
† Heb. *fallen.*

eth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly [d]melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, [e]from Dan even to Beer-sheba, [f]as the sand that *is* by the sea for multitude; and †that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For [g]the LORD had †appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ [h]Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel: and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night [i]in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 [k]Now Jonathan and Ahimaaz [l]stayed by [m]Enrogel; (for they might not be seen to come into the city;) and a wench went and told them; and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house [n]in Bahurim, which had a well in his court; whither they went down.

19 And [o]the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And [p]the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, [q]Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, †he saddled *his* ass, and arose, and gat him home to his house, to [r]his city, and †put his household in order, and [s]hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to [t]Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son whose name *was* ‖Ithra, an Israelite, that went in to [u]†Abigail the daughter of ‖Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that [x]Shobi the son of Nahash of Rabbah of the children of Ammon, and [y]Machir the son of Ammiel of Lo-debar, and [z]Barzillai the Gileadite of Rogelim,

28 Brought beds, and ‖basins, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, [a]in the wilderness.

CHAP. XVIII.

Absalom, hanging in an oak, is slain by Joab.

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, [a]and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 [b]But the people answered, Thou shalt not go forth: for if we flee away, they will not †care for us; neither if half of us die, will they care for us: but now *thou art* †worth ten thousand of us: therefore now *it is* better that thou †succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. [c]And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel; and the battle was in the [d]wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood †devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should †receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: [e]for in our hearing the king charged thee and Abishai and Ittai, saying, †Beware that none *touch* the young man Absalom.

Before CHRIST 1023.

d Josh. 2. 11.

e Judg. 20. 1
f Gen. 22. 17.
† Heb. *that thy face, or, presence go, &c.*

g ch. 15. 31, 34.
† Heb. *commanded.*

h ch. 15. 35.

i ch. 15. 28.

k ch. 15. 27, 36.
l Josh. 2. 4, &c.
m Josh. 15. 7. & 18. 16.

n ch. 16. 5.

o See Josh. 2. 6.

p See Ex. 1. 19. Josh. 2. 4, 5.

q ver. 15, 13.

† Heb. *done.*
r ch. 15. 12.
† Heb. *give charge concerning his house.*
s Matt. 27. 5.

t Gen. 32. 2. Josh. 13. 26. ch. 2. 8.

Before CHRIST 1023.

‖ Or, *Jether an Ishmaelite.*
u 1 Chron. 2. 16, 17.
† Heb. *Abigal.*
‖ Or, *Jesse.* See 1 Chron. 2. 13, 16.
x See ch. 10. 1. & 12. 30.
y ch. 9. 4.
z ch. 19. 31, 32. 1 Kings 2. 7.
‖ Or, *cups.*

a ch. 16. 2.

b ch. 21. 17.

c ver. 12.

d Josh. 17. 15, 18.

† Heb. *multiplied to devour.*

† Heb. *weigh upon my hand.*
e ver. 5.
† Heb. *Beware whosoever ye be of, &c.*

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus †with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the †midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and [f]laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which *is* in [g]the king's dale: for he said, [h]I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath †avenged him of his enemies.

20 And Joab said unto him, Thou shalt not †bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go, tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But †howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ‖ ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and [i]the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, †Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, ‖ †All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath †delivered up the men that lifted up their hand against my lord the king.

29 And the king said, †Is the young man Absalom safe? And Ahimaaz answered, when Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside *and* stand here. And he turned aside, and stood still.

31 And behold, Cushi came; and Cushi said, †Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, [k]O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAP. XIX.

Joab causeth the king to cease his mourning.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the †victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day [a]into the city, as people being ashamed steal away when they flee in battle.

4 But the king [b]covered his face, and the king cried with a loud voice, [c]O my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 †In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, †that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak †comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines: and now he is [d]fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why †speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* [e]my bones and my flesh: wherefore then are ye the last to bring back the king?

13 [f]And say ye to Amasa, *Art* thou not of my bone, and of my flesh? [g]God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, [h]even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [i]Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [k]Shimei the son of Gera, a Benjamite,

Before CHRIST 1023.

† Heb. *before thee.*

† Heb. *heart.*

† Heb. *salvation, or. deliverance.*

† Heb. *judged him from the hand, &c.*

† Heb. *be a man of tidings.*

† Heb. *be what may.*

‖ Or, *convenient.*

† Heb. *I see the running.*

‖ Or, *Peace be to thee.*

† Heb. *Peace.*

† Heb. *shut up.*

† Heb. *Is there peace?*

† Heb. *Tidings is brought.*

Before CHRIST 1023.

k ch. 19. 4.

a ver. 32.

b ch. 15. 30.

c ch. 18. 33.

† Heb. *By loving, &c.*

† Heb. *that princes or servants are not to thee.*

† Heb. *to the heart of thy servants.*

Gen. 34. 3.

d ch. 15. 14.

† Heb. *are ye silent?*

e ch. 5. 1.

f ch. 17. 25.

g Ruth 1. 17.

h Judg. 20. 1.

i Josh. 5. 9.

k ch. 16. 5. 1 Kings 2. 8.

which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [l]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over he king's household, and to do †what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, [m]Let not my lord impute iniquity unto me, neither do thou remember [n]that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should [o]take it to his heart.

20 For thy servant doth know that I have sinned; therefore behold, I am come the first this day of all [p]the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he [q]cursed the LORD's anointed?

22 And David said, [r]What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [s]shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore [t]the king said unto Shimei, Thou shalt not die: and the king sware unto him.

24 ¶And [u]Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, [x]Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And [y]he hath slandered thy servant unto my lord the king; [z]but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but †dead men before my lord the king: [a]yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶And [b]Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [c]he had provided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, †How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day [d]fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother: but behold thy servant [e]Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt †require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king [f]kissed Barzillai, and blessed him: and he returned unto his own place.

40 Then the king went on to Gilgal, and †Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and [g]have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* [h]near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye †despise us, that our advice should not be first had in bringing back our king? And [i]the words of the men of Judah were fiercer than the words of the men of Israel.

CHAP. XX.

By occasion of the quarrel, Sheba maketh a party in Israel.

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, [a]We have no part in David, neither have we inheritance in the son of Jesse: [b]every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶And David came to his house at Jerusalem; and the king took the ten women *his* [c]concubines, whom he had left to keep the house, and put them in †ward, and fed them, but went not in unto them. So they were †shut up unto the day of their death, †living in widowhood.

4 ¶Then said the king to Amasa, [d]†Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom:

Before CHRIST 1023.

[l] ch. 9. 2, 10. & 16. 1, 2.

† Heb. *the good in his eyes.*

[m] 1 Sam. 22. 15.

[n] ch. 16. 5, 6, &c.

[o] ch. 13. 33.

[p] See ch. 16. 5.

† Heb. *ch ose.*

[q] Ex. 22. 28.

[r] ch. 16. 10.

† Heb. *Chimhan.*

[s] 1 Sam. 11. 13.

[t] 1 Kings 2. 8, 9, 37, 46.

[u] ch. 9. 6.

[x] ch. 16. 17.

† Heb. *set us at light.*

[y] ch. 16. 3.

[z] See Judg. 8. 1. & 12. 1.

[z] ch. 14. 17, 20.

† Heb. *men of death,* 1 Sam. 26 16.

[a] ch. 9. 7, 10, 13.

about 1022.

[a] ch. 19. 43.

[b] 1 Kings 12. 16. 2 Chron. 10. 16.

[b] 1 Kings 2. 7.

[c] ch. 15. 16. & 16. 21, 22.

† Heb. *a house of ward.*

[c] ch. 17. 27.

† Heb. *bound.*

† Heb. *in widowhood of life.*

[d] ch. 19. 13.

† Heb. *Cail.*

† Heb. *How many days are the years of my life?*

take thou [e] the lord's servants and pursue after him, lest he get him fenced cities, and † escape us.

7 And there went out after him Joab's men, and the [f] Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? [g] And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so [h] he smote him therewith [i] in the fifth *rib*, and shed out his bowels to the ground, and † struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto [k] Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they [l] cast up a bank against the city, and ‖ it stood in the trench: and all the people that *were* with Joab † battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, ‖ They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up [m] the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri † by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people [n] in her wisdom: and they cut off the head of Sheba the son of Bichri and cast *it* out to Joab. And he blew a trumpet, and they † retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now [o] Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* [p] over the tribute: and [q] Jehoshaphat the son of Ahilud *was* ‖ recorder:

25 And Sheva *was* scribe: and [r] Zadok and Abiathar *were* the priests:

26 [s] And Ira also the Jairite was ‖ a chief ruler about David.

CHAP. XXI.

The three years' famine for the Gibeonites cease.

THEN there was a famine in the days of David three years, year after year; and David † inquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [a] of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them, in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless [b] the inheritance of the LORD?

4 And the Gibeonites said unto him, ‖ We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that ‖ devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD [c] in Gibeah of Saul, [d] ‖ *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of [e] the LORD'S oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of [f] Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ‖ Michal the daughter of Saul, whom she † brought up for Adriel, the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill [g] before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley-harvest.

10 ¶ And [h] Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, [i] from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of [k] Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [l] Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son: and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [m] Zelah, in

Before CHRIST about 1022.

e ch. 11. 11. 1 Kings 1. 33.
† Heb. *deliver himself from our eyes.*
f ch. 8. 18. 1 Kings 1. 38.
g Matt. 26. 49. Luke 22. 47.
h 1 Kings 2. 5.
i ch. 2. 23.
† Heb. *doubled not his stroke.*
k 2 Kings 15. 29. 2 Chron. 16. 4.
l 2 Kings 19. 32.
‖ Or, *it stood against the outmost wall.*
† Heb. *marred to throw down.*
‖ Or *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end:* See Deut. 20. 11.
m 1 Sam. 26. 19. ch. 21. 3.
† Heb. *by his name.*
n Eccl. 9. 14, 15.
† Heb. *were scattered.*
o ch. 8. 16, 18.

Before CHRIST 1021.

p 1 Kings 4. 6.
q ch. 8. 16. 1 Kings 4. 3.
‖ Or, *remembrancer.*
r ch. 8. 17. 1 Kings 4. 4.
s ch. 23. 38.
‖ Or, *a prince.* Gen. 41. 45. Ex. 2. 16. ch. 8. 18.
1021.
† Heb. *sought the face, &c.* See Num. 27. 21.
a Josh. 9. 3, 15, 16, 17.
b ch. 20. 19.
‖ Or, it is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill, &c.*
‖ Or, *cut us off.*
c 1 Sam. 10. 26. & 11. 4.
d 1 Sam. 10. 24.
‖ Or, *chosen of the* LORD.
e 1 Sam. 18. 3. & 20. 8, 15, 42. & 23. 18.
f ch. 3. 7.
‖ Or, *Michal's sister.*
† Heb. *bare to Adriel.* 1 Sam. 18. 19.
1019.
g ch. 6. 17.
h ver. 8. ch. 3. 7.
i See Deut. 21. 23.
k 1 Sam. 31. 11, 12, 13.
l 1 Sam. 31. 10.
m Josh. 18. 28.

the sepulchre of Kish his father: and they performed all that the king commanded. And after that [n] God was entreated for the land.

15 ¶ Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of ‖ the giant, the weight of whose † spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, [o] Thou shalt go no more out with us to battle, that thou quench not the [p] † light of Israel.

18 [q] And it came to pass after this, that there was again a battle with the Philistines at Gob: then [r] Sibbechai the Hushathite slew ‖ Saph, which *was* of the sons of ‖ the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of ‖ Jaare-oregim, a Beth-lehemite, slew [s] *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And [t] there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ‖ the giant.

21 And when he ‖ defied Israel, Jonathan the son of [u] Shimeah the brother of David slew him.

22 [x] These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAP. XXII.

A psalm of thanksgiving for God's powerful deliverance and manifold blessings.

AND David [a] spake unto the LORD the words of this song in the day *that* the LORD had [b] delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, [c] The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; [d] in him will I trust: *he is* my [e] shield, and the [f] horn of my salvation, my high [g] tower, and my [h] refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the ‖ waves of death compassed me, the floods of † ungodly men made me afraid;

6 The ‖ [i] sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress [k] I called upon the LORD, and cried to my God: and he did [l] hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then [m] the earth shook and trembled: [n] the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke † out of his nostrils, and [o] fire out of his mouth devoured: coals were kindled by it.

10 He [p] bowed the heavens also, and came down; and [q] darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen [r] upon the wings of the wind.

12 And he made [s] darkness pavilions round about him, † dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were [t] coals of fire kindled.

14 The LORD [u] thundered from heaven, and the Most High uttered his voice.

15 And he sent out [x] arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the [y] rebuking of the LORD, at the blast of the breath of his ‖ nostrils.

17 [z] He sent from above, he took me; he drew me out of ‖ many waters:

18 [a] He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 [b] He brought me forth also into a large place: he delivered me, because he [c] delighted in me.

21 [d] The LORD rewarded me according to my righteousness: according to the [e] cleanness of my hands hath he recompensed me.

22 For I have [f] kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his [g] judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also [h] upright † before him, and have kept myself from mine iniquity.

25 Therefore [i] the LORD hath recompensed me according to my righteousness; according to my cleanness † in his eye-sight.

26 With [k] the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and [l] with the froward thou wilt ‖ shew thyself unsavoury.

28 And the [m] afflicted people thou wilt save: but thine eyes *are* upon [n] the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my ‖ lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have ‖ run through a troop: by my God have I leaped over a wall.

31 *As for* God, [o] his way *is* perfect; [p] the word of the LORD *is* ‖ tried: he *is* a buckler to all them that trust in him.

32 For [q] who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my [r] strength *and* power: and he † [s] maketh my way [t] perfect.

34 He † maketh my feet [u] like hinds' *feet:* and [x] setteth me upon my high places.

35 [y] He teacheth my hands † to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath † made me great.

37 Thou hast [z] enlarged my steps under me; so that my † feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen [a] under my feet.

40 For thou hast [b] girded me with strength to battle: [c] them that rose up against me hast thou † subdued under me.

Before CHRIST 1019.

n So Josh. 7. 26. ch. 24. 25. about1018

‖ Or. *Rapha.* † Heb. *the staff.* or, *the head.*

o ch. 18. 3. *p* 1 Kings 11. 36. &15. 4. Ps. 132. 17. † Heb. *candle,* or, *lamp.* *q* 1 Chron. 20. 4. *r* 1 Chron. 11. 29. ‖ Or, *Sappai.* ‖ Or, *Rapha.* ‖ Or. *Jair.* *s* See 1 Chron. 20. 5. *t* 1 Chron. 20. 6. ‖ Or, *Rapha.* ‖ Or. *reproached.* 1 Sam. 17. 10, 25, 26. *u* 1 Sam. 16. 9, *Shammah.* *x* 1 Chron. 20. 8.

a Ex. 15. 1. Judg. 5. 1. *b* Ps. 18, title, & Ps. 34. 19.

c Deut. 32. 4. Ps. 18.2,&c. & 31. 3. & 71. 3. & 91. 2. & 144. 2. *d* Heb.2.13. *e* Gen. 15.1. *f* Luke 1. 69. *g* Prov. 18. 10. *h* Ps. 9. 9.& 14. 6. & 59. 16. & 71. 7. Jer. 16. 19. ‖ Or. *pangs.* † Heb. *Belial.* ‖ Or, *cords.* *i* Ps. 116. 3. *k* Ps. 116. 4. & 120. 1. Jonah 2. 2. *l* Ex. 3. 7. Ps. 34. 6, 15, 17. *m* Judg. 5. 4. Ps. 77. 18. & 97. 4. *n* Job 26. 11. † Heb. *by.* *o* Ps. 97. 3. Hab. 3. 5. Heb. 12. 29. *p* Ps.144.5. Isa. 64. 1 *q* Ex. 20.21. 1 Kings 8. 12. Ps. 97. 2. *r* Ps. 104.3. *s* ver. 10. Ps. 97. 2. † Heb. *binding of waters.*

Before CHRIST 1018.

t ver. 9. *u* Judg. 5. 20. Ps. 29. 3. Isa. 30. 30. *x* Deut. 32. 23. Ps. 7. 13. & 77. 17. & 144. 6. Hab. 3. 11. *y* Ex. 15. 8. Nah. 1. 4. Matt. 8. 26. ‖ Or, *anger.* Ps. 74. 1. *z* Ps 144. 7. ‖ Or, *great.* *a* ver. 1. *b* Ps. 31. 8. & 118. 5. *c* ch. 15. 26. Ps. 22. 8. *d* ver. 25. 1 Sam. 26. 23. 1 Kings 8. 32. Ps. 7. 8. *e* Ps. 24. 4. *f* Gen. 18. 19. Ps. 119. 3. & 128. 1. *g* Deut. 7. 12. Ps. 119. 30, 102. *h* Gen. 6. 9. & 17. 1. Job 1. 1. † Heb. *to him.* *i* ver. 21. † Heb. *before his eyes.* *k* Matt. 5.7. *l* Lev.26.23. ‖ Or, *wrestle,* Ps. 18. 26. *m* Ex. 3. 7, 8. Ps. 72. 12, 13. *n* Job 40. 11, 12. Isa. 2. 11, 12. 17. Dan. 4. 37. ‖ Or. *candle.* Job 29. 3. Ps. 27. 1. ‖ Or, *broken a troop.* *o* Deut. 32. 4. Dan. 4. 37. Rev. 15. 3. *p* Ps. 12. 6. & 119. 140. ‖ Or, *refined.* *q* 1 Sam. 2. 2. Isa. 45. 5, 6. *r* Ex. 15. 2. Ps. 27. 1. & 28. 7, 8. & 31. 4. Isa. 12. 2. † Heb. *riddeth,* or, *looseth.* *s* Heb. 13. 21. *t* Deut. 18. 13. Job 22. 3. Ps. 101.2,6. & 119. 1. † Heb. *equalleth.* *u* ch. 2. 18. Hab. 3. 19. *x* Deut. 32. 13. Isa. 33. 16. & 58. 14. *y* Ps. 144.1. † Heb. *for the war.* † Heb. *multiplied me.* *z* Prov.4.12. † Heb. *ankles.* *a* Mal. 4.3. *b* Ps. 18. 32, 39. *c* Ps. 44. 5. † Heb. *caused to bow.*

41 Thou hast also given me the [d]necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* [e]unto the LORD, but he answered them not.

43 Then did I beat them as small [f]as the dust of the earth, I did stamp them [g]as the mire of the street, *and* did spread them abroad.

44 [h]Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* [i]head of the heathen: [k]a people *which* I knew not shall serve me.

45 †Strangers shall ‖†submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid [l]out of their close places.

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the [m]rock of my salvation.

48 It *is* God that †avengeth me, and that [n]bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the [o]violent man.

50 Therefore I will give thanks unto thee, O LORD, among [p]the heathen, and I will sing praises unto thy name.

51 [q]*He is* the tower of salvation for his king: and sheweth mercy to his [r]anointed, unto David, and [s]to his seed for evermore.

CHAP. XXIII.

David in his last words professeth his faith in God's promises.

NOW these *be* the last words of David. David the son of Jesse said, [a]and the man *who was* raised up on high, [b]the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 [c]The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, [d]the Rock of Israel spake to me, ‖He that ruleth over men *must be* just, ruling [e]in the fear of God.

4 And [f]*he shall be* as the light of the morning *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; [g]yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 ¶But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be †fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶These *be* the names of the mighty men whom David had: ‖The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: ‖*he lifted up his spear* against eight hundred, †whom he slew at one time.

9 And after him *was* [h]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [i]Shammah the son of Agee the Hararite. [k]And the Philistines were gathered together ‖into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And [l]‖three of the thirty chief went down, and came to David in the harvest-time unto [m]the cave of Adullam: and the troop of the Philistines pitched in [n]the valley of Rephaim.

14 And David *was* then in an [o]hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* [p]the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And [q]Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, †*and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of [r]Kabzeel, †who had done many acts, [s]he slew two †lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, †a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was ‖more honourable than the thirty, but he attained not to the *first* three. And David set him [t]over his ‖†guard.

24 [u]Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 [x]Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the ‖brooks of [y]Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

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Before CHRIST 1018.

d Gen.49.8. Ex. 23. 27. Josh.10.24.
e Job 27. 9. Prov. 1. 28. Isa. 1. 15. Mic. 3. 4.
f 2 Kings 13. 7. Ps. 35. 5. Dan. 2. 35.
g Isa. 10. 6. Mic. 7. 10. Zech. 10. 5.
h ch. 3. 1. & 5. 1. & 19. 9, 14. & 20. 1, 2. 22.
i Deut. 28. 13. ch.8.1,—14 Ps. 2. 8.
k Isa. 55. 5.
† Heb. *Sons of the stranger.*
‖ Or, *yield feigned obedience.*
† Heb. *lie:* See Deut. 33. 29. Ps. 66. 3. & 81. 15.
l Mic. 7. 17.
m Ps.89.26.
† Heb. *giveth avengement for me.*
1 Sam. 25. 39. ch. 18. 19, 31.
n Ps. 144.2.
o Ps. 140. 1.
p Rom. 15. 9.
q Ps. 144. 10.
r Ps. 89. 20.
s ch. 7. 12, 13. Ps. 89. 29.
a ch. 7. 8, 9. Ps. 78. 70, 71. & 89.27.
b 1 Sam.16. 12, 13. Ps. 89. 20.
c 2 Pet. 1. 21.
d Deut. 32. 4. 31. ch. 22. 2,32.
‖ Or, *Be thou ruler, &c.* Ps. 110. 2.
e Ex. 18.21. 2 Chron. 19. 7, 9.
f Judg. 5. 31. Ps. 89. 36. Prov. 4. 18. Hos. 6. 5. See Ps.110. 3.
g ch. 7. 15, 16. Ps. 89. 29. Isa. 55. 3.
† Heb. *filled.*
‖ Or, *Joshebbasshebet the Tachmonite, head of the three.*
‖ See 1 Chron. 11. 11. & 27. 2.
† Heb. *slain.*
h 1 Chron. 11. 12. & 27. 4.
i 1 Chron. 11. 27.

Before CHRIST 1018.

k See 1 Chron. 11. 13, 14.
‖ Or, *for foraging.*
l 1 Chron. 11. 15.
‖ Or, *the three captains over the thirty.*
m 1 Sam. 22. 1.
n ch. 5. 18.
o 1 Sam. 22. 4, 5.
p Lev. 17. 10.
q 1 Chron. 11. 20.
† Heb. *slain.*
r Josh. 15. 21.
† Heb. *great of acts.*
s Ex. 15.15. 1 Chron. 11. 22.
† Heb. *lions of God.*
† Heb. *a man of countenance,* or, *sight:* called 1 Chron. 11. 23, *a man of great stature.*
‖ Or, *honourable among the thirty.*
t ch. 8. 18. & 20. 23.
‖ Or, *council.*
† Heb. *at his command.*
1 Sam. 22. 14.
u ch. 2. 18.
x See 1 Chron. 11. 27.
‖ Or, *valleys.* Deut. 1.24.
y Judg.2.9.

35 Hezrai the Carmelite, Paarai the Arbite,
36 Igal the son of Nathan of Zobah, Bani the Gadite,
37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,
38 [z]Ira an Ithrite, Gareb an Ithrite,
39 [a]Uriah the Hittite: thirty and seven in all.

CHAP. XXIV.

David tempted by Satan, forceth Joab to number the people.

AND [a]again the anger of the LORD was kindled against Israel, and ‖he moved David against them to say, [b]Go, number Israel and Judah.

2 For the king said to Joab, the captain of the host, which *was* with him, ‖Go now through all the tribes of Israel, [c]from Dan even to Beer-sheba, and number ye the people, that [d]I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶And they passed over Jordan, and pitched in [e]Aroer, on the right side of the city that *lieth* in the midst of the ‖river of Gad, and toward [f]Jazer:

6 Then they came to Gilead, and to the ‖land of Tahtim-hodshi; and they came to [g]Dan-jaan, and about to [h]Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: [i]and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶And [k]David's heart smote him after that he had numbered the people. And David said unto the LORD, [l]I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have [m]done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [n]Gad, David's [o]seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall [p]seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; [q]for his mercies *are* ‖great; and [r]let me not fall into the hand of man.

15 ¶So [s]the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 [t]And when the angel stretched out his hand upon Jerusalem to destroy it, [u]the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of [x]Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, [y]I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶And Gad came that day to David, and said unto him, [z]Go up, rear an altar unto the LORD in the threshing-floor of †Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? [a]And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that [b]the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: [c]behold, *here be* oxen for burnt-sacrifice, and threshing-instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God [d]accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So [e]David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. [f]So the LORD was entreated for the land, and [g]the plague was stayed from Israel.

Before CHRIST 1017.

z ch. 20. 26.
a ch. 11. 3, 6.
1017.
a ch. 21. 1.
‖ *Satan,* See 1 Chron. 21. 1.
Jam. 1. 13, 14.
b 1 Chron. 27. 23, 24.
‖ Or, *Compass.*
c Judg. 20. 1.
d Jer. 17. 5.
e Deut. 2. 36. Josh. 13. 9, 16.
‖ Or, *valley.*
f Num. 32. 1, 3.
‖ Or, *nether land newly inhabited.*
g Josh. 19. 47 Judg. 18. 29.
h Josh. 19. 28. Judg. 18. 28.
i See 1 Chron. 21. 5.
k 1 Sam. 24. 5.
l ch. 12. 13.
m 1 Sam. 13. 13.
n 1 Sam. 22. 5.
o 1 Sam. 9. 9. 1 Chron. 29. 29.
p See 1 Chron. 21. 12.

Before CHRIST 1017.

q Ps. 103. 8, 13, 14. & 119. 156.
‖ Or, *many.*
r See Isa. 47. 6. Zech. 1. 15.
s 1 Chron. 21. 14. & 27. 24.
t Ex. 12. 23. 1 Chron. 21. 15.
u Gen. 6. 6. 1 Sam. 15. 11. Joel 2. 13, 14.
x 1 Chron. 21. 15, *Ornan:* See ver. 18. 2 Chron. 3. 1.
y 1 Chron. 21. 17.
z 1 Chron. 21. 18, &c.
† Heb. *Araniah.*
a See Gen. 23. 8,—16.
b Num. 16. 48, 50.
c 1 Kings 19. 21.
d Ezek. 20. 40, 41.
e See 1 Chron. 21. 24, 25.
f ch. 21. 14.
g ver. 21.

The FIRST Book of the KINGS,

Commonly called The THIRD Book of the KINGS.

CHAP. I.

Solomon, by David's appointment, is anointed king.

NOW king David was old *and* †stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, †Let there be sought for my lord the king †a young virgin: and let her stand before the king, and let her †cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a [a]Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the

Before CHRIST 1015.

† Heb. *entered into days.*
† Heb. *Let them seek.*
† Heb. *a damsel, a virgin.*

Before CHRIST 1015.

† Heb. *be a cherisher unto him.*
a Josh. 19. 18.

king, and ministered to him: but the king knew her not.

5 ¶ Then [b]Adonijah the son of Haggith exalted himself, saying, I will †be king: and [c]he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him †at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* [d]and *his mother* bare him after Absalom.

7 And †he conferred with Joab the son of Zeruiah, and with [e]Abiathar the priest: and [f]they, †following Adonijah, helped *him.*

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and [g]Shimei, and Rei, and [h]the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which *is* by ‖ Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of [i]Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, [k]Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and †confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, †What wouldest thou?

17 And she said unto him, My lord, [l]thou swarest by the LORD thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 [m]And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall [n]sleep with his fathers, that I and my son Solomon shall be counted †offenders.

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 [o]For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, [p]†God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came †into the king's presence, and stood before the king.

29 And the king sware, and said, [q]*As* the LORD liveth, that hath redeemed my soul out of all distress,

30 [r]Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, [s]Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, [t]Take with you the servants of your lord, and cause Solomon my son to ride upon †mine own mule, and bring him down to [u]Gihon:

34 And let Zadok the priest and Nathan the prophet [x]anoint him there king over Israel: and [y]blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too.*

37 [z]As the LORD hath been with my lord the king, even so be he with Solomon, and [a]make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, [b]and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of [c]oil out of the tabernacle, and [d]anointed Solomon. And they blew the trumpet; [e]and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with ‖ pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for [f]thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites,

Before CHRIST 1015.

b 2 Sam. 3. 4.
† Heb. *reign.*
c 2 Sam. 15. 1.
† Heb. *from his days.*
d 2 Sam. 3. 3, 4. 1 Chron. 3. 2.
† Heb. *his words were with Joab.*
e 2 Sam. 20. 25.
f ch. 2. 22, 28.
† Heb. *helped after Adonijah.*
g ch. 4. 18.
h 2 Sam. 23. 8.
‖ Or, *the well Rogel.* 2 Sam. 17. 17.
i 2 Sam. 3. 4.
† Heb. *fill up.*
† Heb. *What to thee?*
l ver. 13, 30.
m ver. 7, 8, 9, 25.
n Deut. 31. 16. ch. 2. 10.
† Heb. *sinners.*
o ver. 19.

Before CHRIST 1015.

p 1 Sam. 10. 24.
† Heb. *Let king Adonijah live.*
† Heb. *before the king.*
q 2 Sam. 4. 9.
r ver. 17.
s Neh. 2. 3. Dan. 2. 4.
t 2 Sam. 20. 6.
† Heb. *which belongeth to me:* See Esth. 6. 8.
u 2 Chron. 32. 30.
x 1 Sam. 10. 1. & 16. 3, 12. 2 Sam. 2. 4. & 5. 3. ch. 19. 16. 2 Kings 9. 3. & 11. 12.
y 2 Sam. 15. 10. 2 Kings 9. 13. & 11. 14.
z Josh. 1. 5, 17. 1 Sam. 20. 13.
a ver. 47.
b 2 Sam. 8. 18. & 23. 20, —23.
c Ex. 30. 23, 25, 32. Ps. 89. 20.
d 1 Chron. 29. 22.
e 1 Sam. 10. 24.
‖ Or, *flutes.*
f 2 Sam. 18. 27.

and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon [g] sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, [h] God make the name of Solomon better than thy name, and make his throne greater than thy throne. [i] And the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath [k] given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and [l] caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, [m] there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

CHAP. II.

David, having given a charge to Solomon, dieth.

NOW [a] the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 [b] I go the way of all the earth: [c] be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest [d] ‖ prosper in all that thou doest, and whithersoever thou turnest thyself.

4 That the LORD may [e] continue his word which he spake concerning me, saying, [f] If thy children take heed to their way, to [g] walk before me in truth, with all their heart, and with all their soul, [h] there shall not † fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the son of Zeruiah [i] did to me, *and* what he did to the two captains of the hosts of Israel, unto [k] Abner the son of Ner, and unto [l] Amasa the son of Jether, whom he slew, and † shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [m] according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of [n] Barzillai the Gileadite, and let them be of those that [o] eat at thy table: for so [p] they came to me when I fled because of Absalom thy brother.

8 And behold, *thou hast* with thee [q] Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a † grievous curse in the day when I went to Mahanaim: but [r] he came down to meet me at Jordan, and [s] I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore [t] hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head [u] bring thou down to the grave with blood.

10 ¶ So [x] David slept with his fathers, and was buried in [y] the city of David.

11 And the days that David [z] reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ [a] Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon: and she said, [b] Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was [c] mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for [d] it was his from the LORD.

16 And now I ask one petition of thee, † deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [e] Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and [f] bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; [g] and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for [h] Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, [i] God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he [k] promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to [l] Anathoth, unto thine own fields; for thou *art* † worthy of death: but I will not at this time put thee to death, [m] because thou barest the ark of the Lord GOD before David my father, and because [n] thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [o] fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: (for Joab [p] had turned after Adonijah, though he turned not after

Before CHRIST 1015.

1014.

[g] 1 Chron. 29. 23.
[h] ver. 37.
[i] Gen. 47. 31.
[k] ch. 3. 6. Ps. 132. 11, 12.
[l] ch. 2. 28.
[m] 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34.
[a] Gen. 47. 29. Deut. 31. 14.
[b] Josh. 23. 14.
[c] Deut. 17. 19, 20.
[d] Deut. 29. 9. Josh. 1. 7. 1 Chron. 22. 12, 13. ‖ Or, *do wisely.*
[e] 2 Sam. 7. 25.
[f] Ps. 132. 12.
[g] 2 Kings 20. 3.
[h] 2 Sam. 7. 12, 13. ch. 8. 25. † Heb. *be cut off from thee from the throne.*
[i] 2 Sam. 3. 39. & 18. 5, 12, 14. & 19. 5, 6, 7.
[k] 2 Sam. 3. 27.
[l] 2 Sam. 20. 10. † Heb. *put*
[m] ver. 9. Prov. 20. 26.
[n] 2 Sam. 12. 31, 38.
[o] 2 Sam. 9. 7, 10. & 19. 28.
[p] 2 Sam. 17 27.
[q] 2 Sam. 16. 5. † Heb. *strong.*
[r] 2 Sam. 19. 18.

Before CHRIST 1015.

1014.

[s] 2 Sam. 19. 23.
[t] Ex. 20. 7. Job 9. 28.
[u] Gen. 42. 38. & 44. 31.
[x] ch. 1. 21. Acts 2. 29. & 13. 36.
[y] 2 Sam. 5. 7.
[z] 2 Sam. 5. 4. 1 Chron. 29. 26, 27.
[a] 1 Chron. 29. 23. 2 Chron. 1. 1.
[b] 1 Sam. 16. 4, 5.
[c] ch. 1. 5.
[d] 1 Chron. 22. 9, 10. & 28. 5, 6, 7. Prov. 21. 30. Dan. 2. 21. † Heb. *turn not away my face.* Ps. 132. 10.
[e] ch. 1. 3, 4.
[f] Ex. 20. 12
[g] See Ps. 45. 9.
[h] ch. 1. 7.
[i] Ruth 1. 17.
[k] 2 Sam. 7. 11, 13. 1 Chron. 22. 10.
[l] Josh. 21. 18. † Heb. *a man of death.*
[m] 1 Sam. 23. 6. 2 Sam. 15. 24, 29.
[n] 1 Sam. 22. 20, 23. 2 Sam. 15. 24.
[o] 1 Sam. 2. 31,—35.
[p] ch. 1. 7.

Absalom;) and Joab fled unto the tabernacle of the LORD, and [q] caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, [r] Do as he hath said, and fall upon him, and bury him; [s] that thou mayest take away the innocent blood which Joab shed, from me, and from the house of my father.

32 And the LORD [t] shall return his blood upon his own head, who fell upon two men more righteous [u] and better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* [x] Abner the son of Ner, captain of the host of Israel, and [y] Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and [z] upon the head of his seed for ever: [a] but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and [b] Zadok the priest did the king put in the room of [c] Abiathar.

36 ¶ And the king sent and called for [d] Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over [e] the brook Kidron, thou shalt know for certain that thou shalt surely die: [f] thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto [g] Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest [h] all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall [i] return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and [k] the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [l] kingdom was established in the hand of Solomon.

CHAP. III.

Solomon's judgment between the two harlots, maketh him renowned.

AND [a] Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the [b] city of David, until he had made an end of building his [c] own house, and [d] the house of the LORD, and [e] the wall of Jerusalem round about.

2 [f] Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon [g] loved the LORD, [h] walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And [i] the king went to Gibeon to sacrifice there; [k] for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ [l] In Gibeon the LORD appeared to Solomon [m] in a dream by night: and God said, Ask what I shall give thee.

6 [n] And Solomon said, Thou hast shewed unto thy servant David my father great ‖ mercy, according as he [o] walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou [p] hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: [q] and I *am but* a little child: I know not *how* [r] to go out or come in.

8 And thy servant *is* in the midst of thy people which thou [s] hast chosen, a great people, [t] that cannot be numbered nor counted for multitude.

9 [u] Give therefore thy servant an † understanding heart [x] to judge thy people, that I may [y] discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast [z] not asked for thyself † long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies: but hast asked for thyself understanding † to discern judgment;

12 [a] Behold, I have done according to thy word: [b] lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [c] given thee that which thou hast not asked, both [d] riches, and honour: so that there ‖ shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, [e] as thy father David did walk, then I will [f] lengthen thy days.

15 And Solomon [g] awoke; and behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and [h] made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and [i] stood before him.

17 And the one woman said, O my lord, I and

Before CHRIST 1014.

q ch. 1. 50.

r Ex. 21.14.

s Num. 35. 33. Deut. 19.13 & 21. 8, 9.

t Judg. 9. 24, 57. Ps. 7. 16.

u 2 Chron. 21. 13.

x 2 Sam. 3. 27.

y 2 Sam. 20. 10.

z 2 Sam. 3. 29.

a Prov. 25. 5.

1014.

b Num. 25. 11, 12, 13. 1 Sam. 2 35. See 1 Chron. 6. 53. & 24. 3.

c ver. 27.

d 2 Sam. 16. 5. ver. 8.

e 2 Sam. 15. 23.

f Lev. 20. 9. Josh. 2. 29. 2 Sam. 1. 16.

1011.

g 1 Sam. 27 2.

h 2 Sam. 16. 5.

i Ps. 7. 16. Ezek. 17. 19

k Prov. 25. 5.

Before CHRIST 1014.

l ver. 12. 2 Chron. 1. 1.

1014.

a ch. 7. 8. & 9. 24.

b 2 Sam. 5. 7.

c ch. 7. 1.

d ch. 6. 1.

e ch. 9. 15, 19.

f Lev. 17. 3, 4, 5. Deut. 12. 2, 4, 5. ch. 22. 43.

g Deut. 6. 5. & 30. 16, 20. Ps. 31. 23. Rom. 8. 28. 1 Cor. 8. 3.

h ver. 6, 14.

i 2 Chron. 1. 3.

k 1 Chron. 16. 39. 2 Chron. 1. 3.

l ch. 9. 2. 2 Chron. 1. 7.

m Num. 12. 6. Matt. 1. 20. & 2. 13, 19.

n 2 Chron. 1. 8, &c.

‖ Or, *bounty.*

o ch. 2. 4. & 9. 4. 2 Kings 20. 3. Ps. 15. 2.

p ch. 1. 48.

q 1 Chron. 29. 1.

r Num. 27. 17.

s Deut. 7. 6.

t Gen. 13. 16. & 15. 5.

u 2 Chron. 1. 10. Prov. 2. 3,—9. James 1. 5.

† Heb. *hearing.*

x Ps. 72. 1, 2.

y Heb. 5. 14.

z Jam. 4. 3.

† Heb. *many days*

† Heb. *to hear.*

a 1 John 5. 14, 15.

b ch. 4. 29, 30, 31. & 5. 12. & 10. 24. Eccl. 1. 16.

c Matt. 6. 33. Ephes. 3. 20.

d ch. 4. 21, 24. & 10. 23, 25, &c. Prov. 3. 16.

‖ Or, *hath not been.*

e ch. 15. 5.

f Ps. 91. 16. Prov. 3. 2.

g So Gen. 41. 7.

h So Gen. 40. 20. ch. 8. 65. Esth. 1. 3. Dan. 5. 1. Mark 6. 21.

i Num. 27. 2.

this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I arose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for [k] her bowels † yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the [l] wisdom of God *was* † in him, to do judgment.

CHAP. IV.

1 *Solomon's princes.* 7 *His twelve officers for provision.*

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had: Azariah the son of Zadok the ‖ priest;

3 Elihoreph and Ahiah, the sons of Shisha, ‖ scribes; [a] Jehoshaphat the son of Ahilud, the ‖ recorder.

4 And [b] Benaiah the son of Jehoiada *was* over the host: and Zadok and [c] Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over [d] the officers: and Zabud the son of Nathan *was* [e] principal officer, *and* [f] the king's friend:

6 And Ahishar *was* over the household: and [g] Adoniram the son of Abda *was* over the ‖ tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: ‖ The son of Hur, in mount Ephraim:

9 ‖ The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 ‖ The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 ‖ The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 ‖ The son of Geber, in Ramoth-gilead; to him *pertained* [h] the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* [i] the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo *had* ‖ Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin.

19 Geber the son of Uri *was* in the country of Gilead, *in* [k] the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, [l] as the sand which *is* by the sea in multitude, [m] eating and drinking, and making merry.

21 And [n] Solomon reigned over all kingdoms from [o] the river unto the land of the Philistines, and unto the border of Egypt: [p] they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's † provision for one day was thirty † measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over [q] all the kings on this side the river: and [r] he had peace on all sides round about him.

25 And Judah and Israel [s] dwelt † safely, [t] every man under his vine and under his fig-tree, [u] from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And [x] Solomon had forty thousand stalls of [y] horses for his chariots, and twelve thousand horsemen.

27 And [z] those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ‖ dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And [a] God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children [b] of the east country, and all [c] the wisdom of Egypt.

31 For he was [d] wiser than all men; [e] than Ethan the Ezrahite, [f] and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And [g] he spake three thousand proverbs: and his [h] songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And [i] there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAP. V.

Hiram sendeth to congratulate Solomon.

AND [a] Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had

Before CHRIST 1014.

k Gen. 43. 30. Isa. 49. 15. Jer. 31. 20. Hos. 11. 8. † Heb. *were hot.*

l ver. 9, 11, 12. † Heb. *in the midst of him.*

‖ Or, *the chief officer.* ¶ Or, *secretaries.* a 2 Sam. 8. 16. & 20.24. ‖ Or, *remembrancer.* b ch. 2. 35. c See ch. 2. 27. d ver. 7. e 2 Sam. 8. 18. & 20.26. f 2Sam.15. 37. & 16.16. 1 Chron. 27. 33. g ch. 5. 14. ‖ Or, *levy.*

‖ Or, *Ben-hur.*

‖ Or, *Ben-dekar.*

‖ Or, *Ben-hesed.*

‖ Or. *Ben-abinadab.*

Before CHRIST 1014.

‖ Or, *Ben-geber.* h Num. 32. 41. i Deut. 3.4. ‖ Or, *to Mahanaim.*

k Deut. 3.8.

l Gen. 22. 17. ch. 3. 8. Prov. 14.28. m Ps. 72. 3, 7. Mic. 4. 4. n 2 Chron. 9. 26. Ps. 72. 8. o Gen. 15. 18. Josh. 1. 4. p Ps. 68.29. & 72.10,11. † Heb. *bread.* † Heb. *cors.*

q Ps. 72.11. r 1 Chron. 22. 9. s See Jer. 23. 6. † Heb. *confidently* t Mic. 4. 4. Zech. 3. 10. u Judg. 20. 1. x ch. 10.26. 2 Chron. 1. 14. & 9. 25. y See Deut.17.16. z ver. 7.

‖ Or, *mules*, or, *swift beasts.* Esth. 8.14. Mic. 1. 13. a ch. 3. 12.

b Gen. 25.6. c See Acts 7. 22. d ch. 3. 12. e 1 Chron. 15. 19. Ps. 89,title. f See 1 Chron. 2. 6. & 6. 33. & 15. 19. Ps. 88,title. g Prov. 1.1. Eccl. 12. 9. h Cant. 1.1.

i ch. 10. 1. 2 Chron. 9. 1, 23.

a ver. 10. & 18. 2 Chron. 2. 3, *Huram.*

anointed him king in the room of his father: [b]for Hiram was ever a lover of David.

2 And [c]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God, [d]for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me [e]rest on every side, *so that there is* neither adversary nor evil occurrent.

5 [f]And behold, I †purpose to build an house unto the name of the LORD my God, [g]as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou, that they hew me [h]cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt †appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 ¶And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have †considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: [i]and I will convey them by sea in floats unto the place that thou shalt †appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, [k]in giving food for my household.

10 So Hiram gave Solomon cedar-trees and fir-trees *according to* all his desire.

11 [l]And Solomon gave Hiram twenty thousand †measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, [m]as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶And king Solomon raised a †levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon ten thousand a month by courses; a month they were in Lebanon, *and* two months at home. And [n]Adoniram *was* over the levy.

15 [o]And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* [p]hewed stones, to lay the foundation of the house.

18 And Solomon's builders, and Hiram's builders did hew *them*, and the ‖stone-squarers: so they prepared timber and stones to build the house.

CHAP. VI.

The building of Solomon's temple.

AND [a]it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that [b]he †began to build the house of the LORD.

2 And [c]the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof, before the house.

4 And for the house he made [d]‖windows of narrow lights.

5 ¶And ‖against the wall of the house he built [e]†chambers round about, *against* the walls of the house round about, *both* of the temple [f]and of the oracle: and he made †chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made †narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And [g]the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right †side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 [h]So he built the house, and finished it; and covered the house ‖with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [i]if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [k]which I spake unto David thy father:

13 And [l]I will dwell among the children of Israel, and will not [m]forsake my people Israel.

14 [n]So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ‖both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the [o]most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with ‖knops and †open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with †pure gold; and *so* covered the altar *which was of* cedar.

Before CHRIST 1014.

b 2 Sam. 5. 11. 1 Chron. 14. 1. Amos 1. 9.
c 2 Chron. 2. 3.
d 1 Chron. 22. 8. & 28. 3.
e ch. 4. 24. 2 Chron. 22. 9.
f 2 Chron. 2. 4.
† Heb. *say.*
g 2 Sam. 7. 13. 1 Chron. 17. 12. & 22. 10.
h 2 Chron. 2. 8, 10.
† Heb. *say.*
† Heb. *heard.*
i 2 Chron. 2. 16.
† Heb. *send.*
k See Ezra 3. 7. Ezek. 27. 17. Acts 12. 20.
l See 2 Chron. 2. 10.
† Heb. *cors.*
m ch. 3. 12.
† Heb. *tribute* of men.
n ch. 4. 6.
o ch. 9. 21. 2 Chron. 2. 17, 18.
p 1 Chron. 22. 2.
‖ Or, *Giblites:* as Ezek. 27. 9.
a 2 Chron. 3. 1, 2.

Before CHRIST 1012.

b Acts 7. 47.
† Heb. *built.*
c See Ezek. 41. 1, &c.
d See Ezek. 40. 16. & 41. 16.
‖ Or, *windows broad within, and narrow without:* or, *skewed* and *closed.*
‖ Or, *upon.* or, *joining to.*
e See Ezek. 41. 6.
† Heb. *floors.*
f ver. 16, 19, 20, 21, 31.
† Heb. *ribs.*
† Heb. *narrowings.* or, *rebatements.*
g See Deut. 27. 5, 6. ch. 5. 18.
† Heb. *shoulder.*
h ver. 14, 38.
‖ Or, *the vault-beams and the ceilings with cedar.*
i ch. 2. 4. & 9. 4.
k 2 Sam. 7. 13. 1 Chron. 22. 10.
l Ex. 25. 8. Lev. 26. 11. 2 Cor. 6. 16. Rev. 21. 3.
m Deut. 31. 6.
n ver. 38.
‖ Or, *from the floor of the house unto the walls,* &c. and so ver. 16.
o Ex. 26. 33. Lev. 16. 2. ch. 8. 6. 2 Chron. 3. 8. Ezek. 45. 3. Heb. 9. 3.
‖ Or, *gourds.*
† Heb. *openings of flowers.*
† Heb. *shut up.*

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also [p] the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle [q] he made two cherubims *of* ‖ † olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [r] ‖ they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and † open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* side-posts *were* ‖ a fifth part *of the wall.*

32 The ‖ two doors also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and † open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple, posts *of* olive-tree, ‖ a fourth part *of the wall.*

34 And the two doors *were of* fir-tree: the [s] two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers; and covered *them* with gold, fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ [t] In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul (which *is* the eighth month) was the house finished ‖ throughout all the parts thereof, and according to all the fashion of it. So was he [u] seven years in building it.

CHAP. VII.

1 *The building of Solomon's house,* 2 *of the house of Lebanon.*

BUT Solomon was building his own house [a] thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the † beams that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and † light *was* against light *in* three ranks.

5 And all the ‖ doors and posts *were* square with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* ‖ before them: and the *other* pillars and the thick beam *were* ‖ before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar † from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, [b] whom he had taken *to wife*, like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, *even* great stones; stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, [c] and for the porch of the house.

13 ¶ And king Solomon sent and fetched [d] Hiram out of Tyre.

14 [e] He *was* † a widow's son of the tribe of Naphtali, and [f] his father *was* a man of Tyre, a worker in brass; and [g] he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he † cast [h] two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work: and the pomegranates *were* [i] two hundred in rows round about upon the other chapiter.

21 [k] And he set up the pillars in [l] the porch of the temple: and he set up the right pillar, and called the name thereof ‖ Jachin: and he set up the left pillar, and called the name thereof ‖ Boaz.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And he made [m] a molten sea, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [n] compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon [o] twelve oxen, three looking

Before CHRIST 1005.

‖ Or, *according to them.*

[p] Ex. 30. 1, 3, 6.

‖ Or, *according to them.*

[q] Ex. 37. 7, 8, 9. 2 Chron. 3. 10, 11, 12.

† Heb. *from floor to floor.*

‖ Or, *city.*

† Heb. *trees of oil.*

[b] ch. 3. 1. 2 Chron. 8. 11.

[r] Ex. 25. 20. & 37. 9. 2 Chron. 5. 8.

‖ Or, *the cherubims stretched forth their wings.*

[c] John 10. 23. Acts 3. 11.

† Heb. *openings of flowers.*

[d] 2 Chron. 4. 11, *Huram:* See ver. 40.

[e] 2 Chron. 2. 14.

† Heb. *the son of a widow woman.*

[f] 2 Chron. 4. 16.

‖ Or, *five-square.*

[g] Ex. 31. 3. & 35. 1.

‖ Or, *leaves of the doors.*

† Heb. *openings of flowers.*

† Heb. *fashioned.*

[h] 2 Kings 25. 17. 2 Chron. 3. 15. & 4. 12. Jer. 52. 21.

‖ Or, *four-square.*

[s] Ezek. 41. 23, 24, 25.

[t] ver. 1.

‖ Or, *with all the appurtenances thereof: and with all the ordinances thereof.*

1005.

[u] Compare ver. 1.

[i] See 2 Chron. 3. 16. & 4. 13. Jer. 52. 23.

[k] 2 Chron. 3. 17.

[l] ch. 6. 3.

‖ That is, *He shall establish.*

‖ That is, *In it is strength.*

[m] 2 Kings 25. 13. 2 Chron. 4. 2. Jer. 52. 17.

† Heb. *from his brim to his brim.*

[n] 2 Chron. 4. 3.

[o] 2 Chron. 4. 4, 5. Jer. 52. 20.

1005. till 992.

[a] ch. 9. 10. 2 Chron. 8. 1.

† Heb. *ribs.*

† Heb. *sight against sight.*

‖ Or, *spaces and pillars were square in prospect.*

toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained [p] two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, four square, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* †*joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the †proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then [q] made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right †side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And †Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all [r] the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two [r] net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* †upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 [s] And the pots, and the shovels, and the basins: and all these vessels which Hiram made to king Solomon for the house of the LORD, *were of* †bright brass.

46 [t] In the plain of Jordan did the king cast them, †in the clay-ground between [u] Succoth and [x] Zarthan.

47 And Solomon left all the vessels *unweighed,* †because they were exceeding many: neither was the weight of the brass †found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [y] the altar of gold, and [z] the table of gold, whereupon [a] the shewbread *was,*

49 And the candlesticks of pure gold, five on the right *side,* and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basins, and the spoons, and the †censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place, and* for the doors of the house, *to wit,* of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the †things [b] which David his father had dedicated: *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAP. VIII.

1 *The feast of the dedication of the temple.* 22 *Solomon's prayer.*

THEN [a] Solomon assembled the elders of Israel, and all the heads of the tribes, the †chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [b] that they might bring up the ark of the covenant of the LORD [c] out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the [d] feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, [e] and the priests took up the ark.

4 And they brought up the ark of the LORD, [f] and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, [g] sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests [h] brought in the ark of the covenant of the LORD unto [i] his place, into the oracle of the house, to the most holy *place, even* [k] under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they [l] drew out the staves, that the †ends of the staves were seen out in the ‖ holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 [m] *There was* nothing in the ark [n] save the two tables of stone, which Moses [o] put there at Horeb, ‖ [p] when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place,* that the cloud [q] filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Before CHRIST 1005.

p See 2 Chron. 4. 5.

† Heb. *made bright,* or, *scoured.*
t 2 Chron. 4. 17.
† Heb. *in the thickness of the ground.*
u Gen. 33. 17.
x Josh. 3. 16.
† Heb. *for the exceeding multitude.*
† Heb. *searched.*
1 Chron. 22. 14.
y Ex. 37. 25, &c.
z Ex. 37.10, &c.
a Ex. 25. 30. Lev. 24. 5, —8.
† Heb. *ash-pans.*
† Heb. *holy things of David.*
b 2 Sam. 8. 11. 2 Chron. 5. 1.

† Heb. *in the base.*
a 2 Chron. 5. 2, &c
† Heb. *princes.*
b 2 Sam. 6. 17.
c 2 Sam. 5. 7, 9. & 6.12 16.
d Lev. 23. 34. 2 Chron. 7. 8. 1004.
e Num. 4. 15. Deut. 31. 9. Josh. 3.3,6. 1 Chron. 15. 14, 15.
f ch. 3. 4. 2 Chron. 1. 3.
† Heb. *nakedness.*
g 2 Sam. 6. 13.
q 2 Chron. 4. 6.
h 2 Sam. 6. 17.
i Ex. 26.33, 34. ch. 6. 19.
† Heb. *shoulder.*
k ch. 6. 27.
l Ex. 25.14, 15.
† Heb. *Hirom:* See ver. 13.
† Heb. *heads.*
‖ Or, *ark:* as 2 Chron. 5. 9.
m Ex. 25. 21. Deut. 10. 2.
r ver.17,18.
n Deut. 10. 5. Heb. 9. 4.
o Ex. 40. 20.
‖ Or, *where.*
p Ex. 34. 27, 28. Deut. 4. 13. ver. 21.
† Heb. *upon the face of the pillars.*
s Ex. 27. 3. 2 Chron. 4. 16.
q Ex. 40. 34, 35. 2 Chron. 5. 13, 14. & 7. 2.

12 ¶ [r]Then spake Solomon, The LORD said that he would dwell [s]in the thick darkness.

13 [t]I have surely built thee an house to dwell in, [u]a settled place for thee to abide in for ever.

14 And the king turned his face about, and [x]blessed all the congregation of Israel: and all the congregation of Israel stood;

15 And he said, [y]Blessed *be* the LORD God of Israel, which [z]spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 [a]Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that [b]my name might be therein; but I chose [c]David to be over my people Israel.

17 And [d]it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 [e]And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless, [f]thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, [g]as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* [h]the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before [i]the altar of the LORD in the presence of all the congregation of Israel, and [k]spread forth his hands toward heaven:

23 And he said, LORD God of Israel, [m]*there is* no God like thee, in heaven above, or on earth beneath, [n]who keepest covenant and mercy with thy servants that [o]walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [p]† There shall not fail thee a man in my sight to sit on the throne of Israel; † so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 [q]And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [r]will God indeed dwell on the earth? behold the heaven and [s]heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [t]My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [u]‖ toward this place.

30 [x]And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ‖ toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, † and [y]an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, [z]condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ [a]When thy people Israel be smitten down before the enemy, because they have sinned against thee, and [b]shall turn again to thee, and confess thy name, and pray, and make supplication unto thee ‖ in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ [c]When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou [d]teach them [e]the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ [f]If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their ‖ cities, whatsoever plague, whatsoever sickness *there be;*

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, [g]knowest the hearts of all the children of men;)

40 [h]That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover, concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy [i]strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: [k]that all people of the earth may know thy name, to [l]fear thee, as *do* thy people Israel; and that they may know that † this house which I have builded is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD † toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their ‖ cause.

46 If they sin against thee, ([m]for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives [n]unto the land of the enemy, far or near;

47 [o]*Yet* if they shall † bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that

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Before CHRIST 1004.

r 2 Chron. 6. 1, &c.
s Lev. 16. 2. Ps. 18. 11. & 97. 2.
t 2 Sam. 7. 13.
u Ps. 132. 14.
x 2 Sam. 6. 18.
y Luke 1. 68.
z 2 Sam. 7. 5, 25.
a 2 Sam. 7. 6. 2 Chron. 6. 5, &c.
b ver. 29. Deut. 12. 11.
c 1 Sam. 16. 1. 2 Sam. 7. 8. 1 Chron. 28. 4.
d 2 Sam. 7. 2. 1 Chron. 17. 1.
e 2 Chron. 6. 8, 9.
f 2 Sam. 7. 5, 12, 13. ch. 5. 3, 5.
g 1 Chron. 28. 5, 6.
h ver. 9. Deut. 31. 26.
i 2 Chron. 6. 12, &c.
k Ex. 9. 33. Ezra 9. 5. Isa. 1. 15.
m Ex. 15. 11. 2 Sam. 7. 22.
n Deut. 7. 9. Neh. 1. 5. Dan. 9. 4.
o Gen. 17. 1. ch. 3. 6. 2 Kings 20. 3.
p ch. 2. 4. 2 Sam. 7. 12. 16.
† Heb. *There shall not be cut off unto thee a man from my sight.*
† Heb. *only if.*
q 2 Sam. 7. 25.
r 2 Chron. 2. 6. Isa. 66. 1. Jer. 23. 24. Acts 7. 49. & 17. 24.
s 2 Cor. 12. 2.
t Deut. 12. 11.
u Dan. 6. 10.
‖ Or, *in this place.*
x 2 Chron. 20. 9. Neh. 1. 6.

Before CHRIST 1004.

‖ Or, *in this place.*
† Heb. *and he require an oath of him,* Lev. 5. 1.
y Ex. 22. 11.
z Deut. 25. 1.
a Lev. 26. 17. Deut. 28. 25.
b Lev. 26. 39, 40. Neh. 1. 9.
‖ Or, *toward.*
c Lev. 26. 19. Deut. 28. 23.
d Ps. 25. 4. & 27. 11. & 94. 12. & 143. 8.
e 1 Sam. 12. 23.
f Lev. 26. 16, 25, 26. Deut. 28. 21, 22, 27, 38, 42, 52. 2 Chron. 20. 9.
‖ Or, *jurisdiction.*
g 1 Sam. 16. 7. 1 Chron. 28. 9. Ps. 11. 4. Jer. 17. 10. Acts 1. 24.
h Ps. 130. 4.
i Deut. 3. 24.
k 1 Sam. 17. 46. 2 Kings 19. 19. Ps. 67. 2.
l Ps. 102. 15.
† Heb. *thy name is called upon this house.*
† Heb. *the way of the city*
‖ Or, *right.*
m 2 Chron. 6. 36. Prov. 20. 9. Eccl. 7. 20. James 3. 2. 1 John 1. 8, 10.
n Lev. 26. 34, 44. Deut. 28. 36, 64.
o Lev. 26. 40.
† Heb. *bring back to their heart.*

carried them captives, [p] saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* [q] return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and [r] pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their ‖ cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [s] give them compassion before them who carried them captive, that they may have compassion on them:

51 For [t] they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, [u] from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [x] as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood [y] and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: [z] there hath not † failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: [a] let him not leave us, nor forsake us:

58 That he may [b] incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel † at all times, as the matter shall require:

60 [c] That all the people of the earth may know that [d] the LORD *is* God, *and that there is* none else.

61 Let your [e] heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [f] the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 [g] The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because [h] the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held [i] a feast, and all Israel with him, a great congregation, from [k] the entering in of Hamath unto [l] the river of Egypt, before the LORD our God, [m] seven days and seven days, *even* fourteen days.

66 [n] On the eighth day he sent the people away: and they ‖ blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAP. IX.

God's covenant in a vision with Solomon.

AND [a] it came to pass, when Solomon had finished the building of the house of the LORD, [b] and the king's house, and [c] all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [d] as he had appeared unto him at Gibeon.

3 And the LORD said unto him, [e] I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, [f] to put my name there for ever; [g] and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt [h] walk before me, [i] as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, [k] as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 [l] *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 [m] Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed [n] for my name, will I cast out of my sight; [o] and Israel shall be a proverb and a by-word among all people:

8 And [p] at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [q] Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And [r] it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 ([s] *Now* Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they † pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? [t] And he called them the land of ‖ Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of [u] the levy which king

Before CHRIST 1004.

[p] Neh. 1. 6. Ps. 106. 6. Dan. 9. 5.
[q] Jer. 29. 12, 13, 14.
[r] Dan. 6. 10.

‖ Or, *right.*

[s] Ezra 7. 6. Ps. 106. 46.

[t] Deut. 9. 29. Neh. 1. 10.
[u] Deut. 4. 20. Jer. 11. 4.

[x] Ex. 19. 5. Deut. 9. 26, 29. & 14. 2.

[y] 2 Sam. 6. 18.

[z] Deut. 12. 10. Josh. 21. 45. & 23. 14.

† Heb. *fallen.*

[a] Deut. 31. 6. Josh. 1. 5.
[b] Ps. 119. 36.

† Heb. *the thing of a day in his day.*

[c] Josh. 4. 24. 1 Sam. 17. 46. 2 Kings 19. 19.
[d] Deut. 4. 35, 39.
[e] ch. 11. 4. & 15. 3, 14. 2 Kings 20. 3.
[f] 2 Chron. 7. 4, &c.

[g] 2 Chron. 7. 7.

[h] 2 Chron. 4. 1.

Before CHRIST about 992.

[i] ver. 2. Lev. 23. 34.
[k] Num. 34. 8. Josh. 13. 5. Judg. 3. 3. 2 Kings 14. 25.
[l] Gen. 15. 18. Num. 34. 5.
[m] 2 Chron. 7. 8.
[n] 2 Chron. 7. 9, 10.

‖ Or, *thanked.*

about 992.

[a] 2 Chron. 7. 11, &c.
[b] ch. 7. 1.
[c] 2 Chron. 8. 6.

[d] ch. 3. 5.

[e] 2 Kings 20. 5. Ps. 10. 17.

[f] ch. 8. 29.
[g] Deut. 11. 12.

[h] Gen. 17. 1.
[i] ch. 11. 4, 6, 38. & 14. 8. & 15. 5.

[k] 2 Sam. 7. 12, 16. ch. 2. 4. & 6. 12. 1 Chron. 22. 10. Ps. 132. 12.
[l] 2 Sam. 7. 14. 2 Chron. 7. 19, 20. Ps. 89. 30, &c.
[m] Deut. 4. 26. 2 Kings 17. 23. & 25. 21.
[n] Jer. 7. 14.
[o] Deut. 28. 37. Ps. 44. 14.
[p] 2 Chron. 7. 21.
[q] Deut. 29. 24, 25, 26. Jer. 22. 8, 9.

[r] ch. 6. 37, 38. & 7. 1. 2 Chron. 8. 1.

[s] 2 Chron. 8. 2.

† Heb. *were not right in his eyes.*
[t] Josh. 19. 27.

‖ That is, *displeasing*, or, *dirty.*

[u] ch. 5. 13.

Solomon raised; for to build the house of the LORD, and his own house, and [x]Millo, and the wall of Jerusalem, and [y]Hazor, and [z]Megiddo, and [a]Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, [b]and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and [c]Beth-horon the nether,

18 And [d]Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for [e]his chariots, and cities for his horsemen, and †that which Solomon [f]desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 [g]*And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children [h]that were left after them in the land, [i]whom the children of Israel also were not able utterly to destroy, [k]upon those did Solomon levy a tribute of [l]bond-service unto this day.

22 But of the children of Israel did Solomon [m]make no bond-men: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, [n]five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶But [o]Pharaoh's daughter came up out of the city of David unto [p]her house which *Solomon* had built for her: [q]then did he build Millo.

25 ¶[r]And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense †upon the altar that *was* before the LORD. So he finished the house.

26 ¶And [s]king Solomon made a navy of ships in [t]Ezion-geber, which *is* beside Eloth, on the †shore of the Red sea, in the land of Edom.

27 [u]And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to [x]Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

The queen of Sheba admireth the wisdom of Solomon.

AND when the [a]queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came [b]to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her †questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the †attendance of his ministers, and their apparel, and his ‖cup-bearers, [c]and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true †report that I heard in mine own land of thy ‖acts and of thy wisdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had seen *it:* and behold, the half was not told me: †thy wisdom and prosperity exceedeth the fame which I heard.

8 [d]Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 [e]Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, [f]to do judgment and justice.

10 And she [g]gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 [h]And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of ‖almug-trees, and precious stones.

12 [i]And the king made of the almug-trees ‖†pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such [k]almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that* which Solomon gave her †of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchant-men, and of the traffick of the spice-merchants, and [l]of all the kings of Arabia, and of the ‖governors of the country.

16 ¶And king Solomon made two hundred targets *of* beaten gold; six hundred *shekels* of gold went to one target.

17 And *he made* [m]three hundred shields *of* beaten gold; three pounds of gold went to one shield: and the king put them in the [n]house of the forest of Lebanon.

18 ¶[o]Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round †behind: and *there were* †stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not †the like made in any kingdom.

21 ¶[p]And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; ‖none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of [q]Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ‖ivory, and apes, and peacocks.

23 So [r]king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶And all the earth †sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶[s]And Solomon [t]gathered together chariots, and horsemen: and he had a thousand and four

Before CHRIST about 992.

[x] ver. 24. 2 Sam. 5. 9. about 992.
[y] Josh. 19. 36
[z] Josh. 17. 11.
[a] Josh. 16. 10. Judg. 1. 29. about 1014.
[b] Josh. 16. 10.
[c] Josh. 16. 3. & 21. 22. 2 Chron. 8. 5.
[d] Josh. 19. 44. 2 Chron. 8. 4, 6, &c.
[e] ch. 4. 26.
† Heb. *the desire of Solomon which he desired.*
[f] ver. 1.
[g] 2 Chron. 8. 7, &c.
[h] Judg. 1. 21, 27, 29. & 3. 1.
[i] Josh. 15. 63. & 17. 12.
[k] Judg. 1. 28.
[l] See Gen. 9. 25, 26. Ezra 2. 55, 58. Neh. 7. 57. & 11. 3.
[m] Lev. 25. 39.
[n] See 2 Chron. 8. 10.
[o] ch. 3. 1. 2 Chron. 8. 11.
[p] ch. 7. 8.
[q] 2 Sam. 5. 9. ch. 11. 27. 2 Chron. 32. 5.
[r] 2 Chron. 8. 12, 13, 16.
† Heb. *upon it.*
[s] 2 Chron. 8. 17, 18.
[t] Num. 33. 35. Deut. 2. 8. ch. 22. 48.
† Heb. *lip.*
[u] ch. 10. 11.
[x] Job 22. 24.
† Heb. *on the hinderpart thereof.*
† Heb. *bands.*
[a] 2 Chron. 9. 1, &c. Matt. 12. 42. Luke 11. 31.
[b] See Judg. 12. 12. Prov. 1. 6.
† Heb. *words.*
† Heb. *standing.*
‖ Or, *butlers.*
[c] 1 Chron. 26. 16.
† Heb. *word.*

Before CHRIST about 992.

‖ Or, *sayings.*
† Heb. *thou hast added wisdom and goodness to the fame.*
[d] Prov. 8. 34.
[e] ch. 5. 7.
[f] 2 Sam. 8. 15. Ps. 72. 2. Prov. 8. 15.
[g] Ps. 72. 10, 15.
[h] ch. 9. 27.
‖ 2 Chron. 2. 8. & 9. 10, 11, *algum-trees.*
[i] 2 Chron. 9. 11.
‖ Or, *rails.*
† Heb. *a prop.*
[k] 2 Chron. 9. 10.
† Heb. *according to the hand of king Solomon.*
[l] 2 Chron. 9. 24. Ps. 72. 10.
‖ Or, *captains.*
[m] ch. 14. 26.
[n] ch. 7. 2.
[o] 2 Chron. 9. 17, &c.
† Heb. *on the hinderpart thereof.*
† Heb. *bands.*
† Heb. *so.*
[p] 2 Chron. 9. 20, &c.
‖ Or, *there was no silver in them.*
[q] Gen. 10. 4. 2 Chron. 20. 36.
‖ Or, *elephants' teeth.*
[r] ch. 3. 12, 13. & 4. 30.
† Heb. *sought the face of.*
[s] ch. 4. 26. 2 Chron. 1. 14. & 9. 25.
[t] Deut. 17. 16.

hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 [u]And the king †made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees that *are* in the vale, for abundance.

28 ¶[x] †And Solomon had horses brought out of Egypt, and [y]linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: [z]and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out †by their means.

CHAP. XI.

Solomon's acts, reign, and death.

BUT [a]king Solomon loved [b]many strange women, ‖together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, [c]Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, [d]*that* his wives turned away his heart after other gods: and his [e]heart was not perfect with the LORD his God, [f]as *was* the heart of David his father.

5 For Solomon went after [g]Ashtoreth the goddess of the Zidonians, and after ‖Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and †went not fully after the LORD, as *did* David his father.

7 [h]Then did Solomon build an high place for Chemosh, the abomination of Moab, in [k]the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶And the LORD was angry with Solomon, because [l]his heart was turned from the LORD God of Israel, [m]which had appeared unto him twice,

10 And [n]had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this †is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, [o]I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 [p]Howbeit, I will not rend away all the kingdom; *but* will give [q]one tribe to thy son, for David my servant's sake, and for Jerusalem's sake [r]which I have chosen.

14 ¶And the LORD [s]stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 [t]For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, [u]after he had smitten every male in Edom;

Before CHRIST about 992.

u 2 Chron. 1. 15.—17.
† Heb. *gave.*
x Deut. 17. 16. 2 Chron. 1. 16. & 9. 28.
† Heb. *And the going forth of the horses which* was *Solomon's.*
y Ezek. 27. 7.
z Josh. 1. 4. 2 Kings 7. 6.
† Heb. *by their hand.*

a Neh. 13. 26.
b Deut. 17. 17.
‖ Or, *beside.*

c Ex. 34. 16. Deut. 7. 3, 4.

about 984.

d Deut. 17. 17. Neh. 13. 26.
e ch. 8. 61.
f ch. 9. 4.
g ver. 33. Judg. 2. 13. 2 Kings 23. 13.
‖ Called, *Molech,* ver. 7.
† Heb. *fulfilled not after.* Num. 14. 24.
h Num. 33. 52.
i Num. 21. 29. Judg. 11. 24.
k 2 Kings 23. 13.

l ver. 2, 3.
m ch. 3. 5. & 9. 2.
n ch. 6. 12. & 9. 6.

† Heb. *it is with thee.*
o ver. 31. ch. 12. 15, 16.

p 2 Sam. 7. 15. Ps. 89. 33.
q ch. 12. 20.
r Deut. 12. 11.

s 1 Chron. 5. 26.

t 2 Sam. 8. 14. 1 Chron. 18. 12, 13.
u Num. 24. 19. Deut. 20. 13.

Before CHRIST about 984.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 [x]And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, †Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, †Nothing: howbeit, let me go in any wise.

23 ¶And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord [y]Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, [z]when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶And [a]Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he [b]lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: [c]Solomon built Millo, *and* †repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he †was industrious, he made him ruler over all the †charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet [d]Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and [e]rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for [f]thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 [g]Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom

x 1 Kings 2. 10, 34.
† Heb. *Send me away.*
† Heb. *Not* thing.

y 2 Sam. 8. 3.
z 2 Sam. 8. 3. & 10. 8, 18.

a ch. 12. 2. 2 Chron. 13. 6.
b 2 Sam. 20. 21.
c ch. 9. 24.
† Heb. *closed.*

† Heb. *did work.*
† Heb. *burden.* about 980.
d ch. 14. 2.

e See 1 Sam. 15. 27. & 24. 5.
f ver. 11, 13.

g ver. 5, 6, 7.



ARTAXERXES GRANTING LEAVE TO THE JEWS.—Ezra vii. 13.



THE JUDGMENT OF SOLOMON.—1 KINGS III. 11-28.

out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But [h] I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that [i] David my servant may have a †light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that [k] I will be with thee, and [l] build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And [m] the rest of the ‖acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 [n] And the †time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 [o] And Solomon slept with his fathers, and was buried in the city of David his father: and [p] Rehoboam his son reigned in his stead.

CHAP. XII.

The Israelites assemble at Shechem to crown Rehoboam.

AND [a] Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when [b] Jeroboam the son of Nebat, who was yet in [c] Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our [d] yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, [e] If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people †roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people: for [f] the cause was from the LORD, that he might perform his saying, which the LORD [g] spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [h] What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But [i] *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam [k] sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam †made speed to get him up to his chariot, to flee to Jerusalem.

19 So [l] Israel ‖rebelled against the house of David unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [m] only.

21 ¶ And when [n] Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and four score thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But [o] the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; [p] for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam [q] built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built [r] Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David.

27 If this people [s] go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and [t] made

Before CHRIST about 980.

[h] ch. 12.16, 17.

[i] 1 Kings 15. 4. 2 Kings 8. 19. Ps. 132. 17. † Heb. *lamp*, or, *candle*.

[k] Josh. 1.5. [l] 2 Sam. 7. 11, 27

about 980.

[m] 2 Chron. 9. 29. ‖ Or, *words*, or, *things*.

[n] 2 Chron. 9. 30. † Heb. *days*.

about 975.

[o] 2 Chron. 9. 31.

[p] Matt. 1.7. called *Roboam*.

Before CHRIST 975.

975.

[a] 2 Chron. 10. 1, &c.

[b] ch. 11. 26.

[c] ch. 11. 40.

[d] 1 Sam. 8. 11,—18. ch. 4. 7.

[e] 2 Chron. 10. 7. Prov. 15. 1.

† Heb. *hardly*.

[f] ver. 24. Judg. 14. 4. 2 Chron. 10. 15. & 22. 7. & 25. 20.

[g] ch. 11. 11, 31.

[h] 2 Sam. 20. 1.

[i] ch. 11. 13, 36.

[k] ch. 4. 6. & 5. 14.

† Heb. *strengthened himself*.

[l] 2 Kings 17. 21. ‖ Or, *fell away*.

[m] ch. 11. 13, 32.

[n] 2 Chron. 11. 1.

[o] 2 Chron. 11. 2.

[p] ver. 15.

[q] See Judg. 9. 45.

[r] Judg. 8. 17.

[s] Deut. 12. 5, 6.

[t] 2 Kings 10. 29. & 17. 16.

two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: [u]behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in [x]Beth-el, and the other put he in [y]Dan.

30 And this thing became [z]a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an [a]house of high places, [b]and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto [c]the feast that *is* in Judah, and he ‖ offered upon the altar. So did he in Beth-el, ‖ sacrificing unto the calves that he had made: [d]and he placed in Beth-el the priests of the high places which he had made.

33 So he ‖ offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had [e]devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, † and [f]burnt incense.

CHAP. XIII.

1 *Jeroboam's hand withereth;* 6 *and, at the prayer of the prophet, is restored.*

AND behold, there came [a]a man of God out of Judah by the word of the LORD unto Beth-el: [b]and Jeroboam stood by the altar ‖ to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD; Behold, a child shall be born unto the house of David, [c]Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave [d]a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [e]Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought † the LORD, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and [f]I will give thee a reward.

8 And the man of God said unto the king, [g]If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, [h]Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his † sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, [i]I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For † it was said to me [k]by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, [l]of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit,* for the prophet whom he had brought back.

24 And when he was gone, [m]a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof,* he said, It *is* the man of God who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him.*

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor † torn the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, *saying,* [n]Alas, my brother!

Before CHRIST 975.

u Ex. 32. 4, 8.
x Gen. 28. 19. Hos. 4. 15.
y Judg. 18. 29.
z ch. 13. 34. 2 Kings 17. 21.
a ch. 13. 32.
b Num. 3. 10. ch. 13. 33. 2 Kings 17. 32. 2 Chron. 11 14, 15. Ezek. 44. 7, 8.
c Lev. 23. 33, 34. Num. 29. 12. ch. 8. 2, 5.
‖ Or, *went up to the altar,* &c.
‖ Or, *to sacrifice.*
d Amos 7. 13.
‖ Or, *went up to the altar,* &c.
e Num. 15. 39.
† Heb. *to burn incense.*
f ch. 13. 1.
a 2 Kings 23. 17.
b ch. 12. 32, 33.
‖ Or, *to offer.*
c 2 Kings 23. 15, 16.
d Isa. 7. 14. John 2. 18. 1 Cor. 1. 22.
e Ex. 8. 8. & 9. 28. & 10. 17. Num. 21. 7. Acts 8. 24. Jam. 5. 16.
† Heb. *the face of the* LORD.
f 1 Sam. 9. 7. 2 Kings 5. 15.
g So Num. 22. 18. & 24. 13.
h 1 Cor. 5. 11.
† Heb. *son.*

Before CHRIST 975.

i ver. 8, 9.
† Heb. *a word* was. *k* ch. 20. 35. 1 Thess. 4. 15.
l ver. 9.
m ch. 20. 36.
† Heb. *broken.*
† Heb. *broken.*
n Jer. 22. 18.

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; [o]lay my bones beside his bones:

32 [p]For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of [q]Samaria, shall surely come to pass.

33 ¶ [r]After this thing Jeroboam returned not from his evil way, but †made again of the lowest of the people priests of the high places: whosoever would, he †consecrated him, and he became *one* of the priests of the high places.

34 [s]And this thing became sin unto the house of Jeroboam, even [t]to cut *it* off, and to destroy *it* from off the face of the earth.

CHAP XIV.

Jeroboam sendeth his wife to the prophet Ahijah at Shiloh.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that [a]*I should be* king over this people.

3 [b]And take †with thee ten loaves, and ‖cracknels, and a ‖cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, [c]and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes †were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* †heavy *tidings*.

7 Go, tell Jeroboam, thus saith the LORD God of Israel, [d]Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [e]rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, [f]who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that were before thee: [g]for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and [h]hast cast me behind thy back:

10 Therefore behold, [i]I will bring evil upon the house of Jeroboam, and [k]will cut off from Jeroboam him that pisseth against the wall, [l]*and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 [m]Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* [n]when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him and bury him: for he only of Jeroboam shall come to the grave, because in him [o]there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 [p]Moreover, the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall [q]root up Israel out of this [r]good land, which he gave to their fathers, and shall scatter them [s]beyond the river, [t]because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, [u]who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to [x]Tirzah: *and* [y]when she came to the threshold of the door, the child died:

18 And they buried him; and all Israel mourned for him, [z]according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he [a]warred, and how he reigned, behold, they *are* written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he †slept with his fathers; and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [b]Rehoboam *was* forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city [c]which the LORD did choose out of all the tribes of Israel, to put his name there: [d]and his mother's name *was* Naamah an Ammonitess.

22 [e]And Judah did evil in the sight of the LORD, and they [f]provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them [g]high places, and ‖images [h]and groves, on every high hill, and [i]under every green tree.

24 [k]And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ [l]And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 [m]And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [n]which Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the †guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ [o]Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And there was [p]war between Rehoboam and Jeroboam all *their* days.

31 [q]And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. [r]And his mother's name *was* Naamah an Ammonitess. And [s]Abijam his son reigned in his stead.

CHAP. XV.

1 *Abijam's wicked reign.* 7 *Asa succeedeth him.*

NOW [a]in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

Before CHRIST 975.

o 2 Kings 23. 17, 18.
p ver. 2. 2 Kings 23. 16, 19.
q See ch. 16. 24. about 974.
r ch. 12 31, 32. 2 Chron. 11 15. & 13. 9
† Heb. *returned and made.*
† Heb. *filled his hand.* Judg. 17. 12.
s ch. 12. 30.
t ch. 14. 10.

956.

a ch. 11. 31.
b See 1 Sam. 9. 7, 8.
† Heb. *in thy hand.*
‖ Or, *cakes.*
‖ Or, *bottle.*
c ch. 11. 29.
† Heb. *stood for his hoariness.*

† Heb. *hard.*

d See 2 Sam. 12. 7, 8. ch. 16. 2.
e ch. 11. 31.
f ch. 11. 33, 38. & 15. 5.

g ch. 12. 28. 2 Chron. 11. 15.
h Neh. 9. 26. Ps. 50. 17. Ezek. 23. 35
about 956.
i ch. 15. 29.
k ch. 21 21. 2 Kings 9. 8.
l Deut. 32. 36. 2 Kings 14. 26.
m ch. 16. 4. & 21. 24.

n ver. 17.

Before CHRIST 956.

o 2 Chron. 12. 12. & 19. 3.
p ch. 15. 27, 28, 29.
q 2 Kings 17. 6. Ps. 52. 5.
r Josh. 23. 15, 16.
s 2 Kings 15. 29.
t Ex. 34. 13. Deut. 12. 3. 4.
u ch. 12. 30. & 13. 34. & 15. 30. 34. & 16. 2.
x ch. 16. 6, 8, 15. 23. Cant. 6. 4.
y ver. 12.
z ver. 13.

a 2 Chron. 13. 2, &c.

† Heb. *lay down*

954.

b 2 Chron. 12. 13.
c ch. 11. 36.
d ver. 31.

972.

e 2 Chron. 12. 1.
f Deut. 32. 21. Ps. 78. 58. 1 Cor. 10. 22.
g Deut. 12. 2. Ezek. 16. 24, 25.
‖ Or, *standing images*, or, *statues.*
h 2 Kings 17. 9, 10.
i Isa. 57. 5.

971.

k Deut. 23. 17. ch. 15. 12. & 22. 46. 2 Kings 23. 7.
l ch. 11. 40. 2 Chron. 12. 2.
m 2 Chron. 12. 9, 10, 11.
n ch. 10. 17.

† Heb. *runners.*

o 2 Chron. 12. 15.
p ch. 12. 24. & 15. 6. 2 Chron. 12. 15.
q 2 Chron. 12. 16.

958.

r ver. 21.
s 2 Chron. 12. 16, *Abijah.* Matt. 1. 7, *Abia.*

958.

a 2 Chron. 13. 1, 2.

2 Three years reigned he in Jerusalem. [b] And his mother's name *was* [c] Maachah, the daughter of [d] Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and [e] his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, [f] for David's sake did the LORD his God give him a ‖ lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David [g] did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [h] save only in the matter of Uriah the Hittite.

6 [i] And there was war between Rehoboam and Jeroboam all the days of his life.

7 [k] Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 [l] And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his ‖ mother's name *was* Maachah, the daughter of Abishalom.

11 [m] And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 [n] And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also [o] Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa † destroyed her idol, and [p] burnt *it* by the brook Kidron.

14 [q] But the high places were not removed: nevertheless Asa's [r] heart was perfect with the LORD all his days.

15 And he brought in the † things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And [s] Baasha king of Israel went up against Judah, and built [t] Ramah, [u] that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to [x] Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at [y] Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may † depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [z] Ijon, and [a] Dan, and [b] Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

Before CHRIST 958.

[b] 2 Chron. 11. 20, 21, 22.
[c] 2 Chron. 13. 2, *Michaiathe daughterof Uriel.*
[d] 2 Chron. 11. 21, *Absalom.*
[e] ch. 11. 4. Ps 119. 80.
[f] ch. 11.32, 36. 2 Chron. 21. 7.
‖ Or, *candle.* ch. 11. 36.
[g] ch. 14. 8.
[h] 2 Sam.11. 4, 15.&12.9.
[i] ch. 14. 30.
[k] 2 Chron. 13. 2, 3, 22.

955.
[l] 2 Chron. 14. 1.

‖ That is, *grandmother's.* ver. 2.
[m] 2 Chron. 14. 2.

about 951.
[n] ch. 14.24. & 22. 46.
[o] 2 Chron. 15. 16.
† Heb. *cut off.*
[p] So Ex. 32. 20.
[q] ch. 22.43. 2 Chron. 15. 17, 18.
[r] See ver.3.
† Heb. *holy.*

[s] 2 Chron. 16. 1, &c.
[t] Josh. 18. 25.
[u] See ch. 12. 27.
[x] 2 Chron. 16. 2.
[y] ch. 11. 23, 24.
† Heb. *go up.*

[z] 2 Kings 15. 29.
[a] Judg. 18. 29.
[b] 2 Sam. 20. 14.

Before CHRIST about 951.

[c] 2 Chron. 16. 6.
† Heb. *free.*
[d] Josh. 21. 17.
[e] Josh. 18. 26.
[f] 2 Chron. 16. 12.
[g] 2 Chron. 17. 1. 954.
[h] Matt.1.8, called *Josaphat.*
† Heb. *reigned.*
[i] ch. 12. 30. & 14. 16.
[k] ch.14.14.
[l] Josh. 19. 44. & 21.23. ch. 16. 15.
[m] ch. 14. 10, 14.
[n] ch. 14. 9, 16
[o] ver. 16.
[p] ch.12.28, 29. & 13. 33. & 14. 16.

about 930.
[a] ver. 7. 2 Chron. 19. 2. & 20. 34.
[b] ch. 14. 7.
[c] ch. 15. 34.
[d] ver. 11.
[e] ch. 14. 10. & 15. 29.
[f] ch. 14.11.
[g] 2 Chron. 16. 1.

930.
[h] ch. 14.17. & 15. 21.
[i] ver. 1.

22 [c] Then king Asa made a proclamation throughout all Judah; none *was* † exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them [d] Geba of Benjamin, and [e] Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless [f] in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: [g] and [h] Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam † began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in [i] his sin wherewith he made Israel to sin.

27 ¶ [k] And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at at [l] Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [m] the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 [n] Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD GOD of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

32 [o] And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in [p] the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

1 7 *Jehu's prophecy against Baasha.* 6 *Elah succeedeth him.*

THEN the word of the LORD came to [a] Jehu the son of Hanani against Baasha, saying,

2 [b] Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and [c] thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will [d] take away the posterity of Baasha, and the posterity of his house; and will make thy house like [e] the house of Jeroboam the son of Nebat.

4 [f] Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, [g] *are* they not written in the book of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in [h] Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet [i] Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil

that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because [k]he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 [l]And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, †steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him [m]not one that pisseth against a wall, ‖neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, [n]according to the word of the LORD, which he spake against Baasha †[o]by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger [p]with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped [q]against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, [r]in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, †[s]Samaria.

25 ¶ But [t]Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he [u]walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their [x]vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, †as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, [y]that he took to wife Jezebel the daughter of Ethbaal king of the [z]Zidonians, [a]and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in [b]the house of Baal, which he had built in Samaria.

33 [c]And Ahab made a grove; and Ahab [d]did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, [e]according to the word of the LORD, which he spake by Joshua the son of Nun.

Before CHRIST 930.

k ch. 15.27, 29. See Hos. 1. 4.

930.

l 2 Kings 9. 31.

† Heb. *which was over.*

929.

m 1 Sam. 25. 22.

‖ Or, *both his kinsmen and his friends.*

n ver. 3.

† Heb. *by the hand of.*

o ver. 1.

p Deut. 32. 21. 1 Sam. 12. 21. Isa. 41. 29. Jonah 2. 8. 1 Cor. 8. 4. & 10. 19.

929.

q ch. 15.27.

r ch. 12.28. & 15.26,34.

† Heb. *at the end of days.*

925.

† Heb. *Shomeron.*

s See ch. 13. 32. 2 Kings 17 24. John 4. 4.

t Mic. 6.16.

u ver. 19.

x ver. 13.

Before CHRIST about 925.

918.

† Heb. *was it a light thing, &c.*

y Deut. 7. 3.

z Judg. 18. 7.

a ch. 21. 25, 26. 2 Kings 10 18. & 17. 16.

b 2 Kings 10. 21, 26, 27.

c 2 Kings 13. 6. & 17. 10. & 21. 3. Jer. 17. 2.

d ver. 30. ch. 21. 25.

e Josh. 6. 26.

about 910.

† Heb. *Elijahu.* Luke 1. 17. & 4. 25, he is called, *Elias.*

a 2 Kings 3. 14.

b Deut. 10. 8.

c Jam. 5. 17.

d Luke 4. 25.

e Obad. 20. Luke 4. 26, called *Sarepta.*

CHAP. XVII.

1 *Elijah is fed by ravens.* 17 *He raiseth the widow's son.*

AND †Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [a]*As* the LORD God of Israel liveth, [b]before whom I stand, [c]there shall not be dew nor rain [d]these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass †after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to [e]Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD †sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat ‖*many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake †by Elijah.

17 ¶And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, [f]What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 [g]And he †stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come †into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he [h]revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶And the woman said to Elijah, Now by this [i]I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

CHAP. XVIII.

Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to pass *after* [a]many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and [b]I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called †Obadiah, which *was* †the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when †Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, †that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that [c]the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here;* and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶And it came to pass when Ahab saw Elijah, that Ahab said unto him, [d]*Art* thou he that [e]troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, [f]in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount [g]Carmel, and the prophets of Baal four hundred and fifty, [h]and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and [i]gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, [k]How long halt ye between two ‖opinions? if the LORD *be* God, follow him: but if [l]Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, [m]I, *even* I only, remain a prophet of the LORD; [n]but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that [o]answereth by fire, let him be God. And all the people answered and said, †It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, ‖hear us. But *there was* [p]no voice, nor any that ‖answered. And they ‖leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry †aloud: for he *is* a god: either ‖he is talking, or he †is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and [q]cut themselves after their manner with knives and lancets, till †the blood gushed out upon them.

29 And it came to pass, when mid-day was past,

Before CHRIST about 910.

† Heb. *giveth.*

‖ Or, *a full year.*

† Heb. *by the hand of.*

f See Luke 5. 8.

g 2 Kings 4. 34, 35.
† Heb. *measured.*

† Heb. *into his inward parts*
h Heb. 11. 35.

i John 3. 2. & 16. 30.

Before CHRIST about 906.

a Luke 4. 25. Jam. 5. 17.
b Deut. 28. 12.

† Heb. *Obadiahu.*
† Heb. *over* his *house.*

† Heb. *Izebel.*

c 2 Kings 2. 16. Ezek. 3. 12, 14. Matt. 4. 1. Acts 8. 39.

d ch. 21. 20.
e Josh. 7. 25. Acts 16. 20.

f 2 Chron. 15. 2.

g Josh. 19. 26.
h ch. 16. 33.

i ch. 22. 6.

k 2 Kings 17. 41. Matt. 6. 24.
‖ Or, *thoughts.*
l See Josh. 24. 15.
m ch. 19. 10, 14.
n ver. 19.

o ver. 38. 1 Chron. 21. 26.
† Heb. *The word* is *good.*

‖ Or, *answer.*
p Ps. 115. 5. Jer. 10. 5. 1 Cor. 8. 4. & 12. 2.
‖ Or, *heard.*
‖ Or, *leaped up and down at the altar*
† Heb. *with a great voice.*
‖ Or, *he meditateth.*
† Heb. *hath a pursuit.*
q Lev. 19. 28. Deut. 14. 1.
† Heb. *poured out blood upon them.*

† Heb. *that we cut not off* ourselves *from the beasts.*

[r] and they prophesied until the *time* of the † offering of the *evening* sacrifice, that *there was* [s] neither voice, nor any to answer, nor any † that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. [t] And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [u] Israel shall be thy name:

32 And with the stones he built an altar [x] in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he [y] put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and [z] pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water † ran round about the altar; and he filled [a] the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near and said, LORD [b] God of Abraham, Isaac, and of Israel, [c] let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* [d] I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then [e] the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, [f] The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, ‖ [g] Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and [h] slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* ‖ a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; [i] and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he [k] girded up his loins, and ran before Ahab † to the entrance of Jezreel.

CHAP. XIX.

Elisha, taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal how he had [a] slain all the prophets with the sword.

Before CHRIST about 906.

[r] 1 Cor. 11. 4, 5.
† Heb. *ascending.*
[s] ver. 26.
† Heb. *attention.*
[t] ch. 19. 10.
[u] Gen. 32. 28. & 35. 10. 2 Kings 17. 34.
[x] Col. 3. 17.
[y] Lev. 1. 6, 7, 8.
[z] See Judg. 6. 20.
† Heb. *went.*
[a] ver. 32, 38.
[b] Ex. 3. 6.
[c] ch. 8. 43. 2 Kings 19. 19. Ps. 83. 18.
[d] Num. 16. 28.
[e] Lev. 9. 24. Judg. 6. 21. 1 Chron. 21. 26. 2 Chron. 7. 1.
[f] ver. 24.
‖ Or, *apprehend.*
[g] 2 Kings 10. 25.
[h] Deut. 13. 5. & 18. 20.
‖ Or, *a sound of a noise of rain.*
[i] James 5. 17, 18.
[k] 2 Kings 4. 29. & 9. 1.
† Heb. *till thou come to Jezreel.*

Before CHRIST about 906.

[b] Ruth 1. 17. ch. 20. 10. 2 Kings 6. 31.
[c] Num. 11. 15. Jonah 4. 3, 8.
† Heb. *for his life.*
† Heb. *bolster.*
[d] So Ex. 34. 28. Deut. 9. 9, 18. Matt. 4. 2.
[e] Ex. 3. 1.
[f] Rom. 11. 3.
[g] Num. 25. 11, 13. Ps. 69. 9.
[h] ch. 18. 4.
[i] ch. 18. 22. Rom. 11. 3.
[k] Ex. 24. 12.
[l] Ezek. 1. 4. & 37. 7.
[m] So Ex. 3. 6. Isa. 6. 2.
[n] ver. 9.
[o] ver. 10.
[p] 2 Kings 8. 12, 13.
[q] 2 Kings 9. 1,—3.
[r] Luke 4. 27, called, *Eliseus.*
[s] 2 Kings 8. 12. & 9. 14, &c. & 10. 6, &c. & 13. 3.
[t] See Hos. 6. 5.
[u] Rom. 11. 4.
‖ Or, *I will leave.*
[x] See Hos. 13. 2.
[a] ch. 18. 40.

2 Then Jezebel sent a messenger unto Elijah, saying, [b] So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he [c] requested † for himself that he might die: and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his † head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat, because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat [d] forty days and forty nights unto [e] Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, [f] I have been very [g] jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and [h] slain thy prophets with the sword; and [i] I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand [k] upon the mount before the LORD. And behold, the LORD passed by, and [l] a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that [m] he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. [n] And behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 [o] And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: [p] and when thou comest, anoint Hazael *to be* king over Syria:

16 And [q] Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [r] Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And [s] it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu [t] shall Elisha slay.

18 [u] Yet ‖ I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, [x] and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and

said, [y] Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, † Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and [z] boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAP. XX.

By the direction of the prophet the Syrians are slain.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is † pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and † I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, [a] The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that † follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this † message as he *was* [b] drinking, he and the kings in the ‖ pavilions, that he said unto his servants, ‖ Set *yourselves in array*. And they set *themselves in array* against the city.

13 ¶ And behold, there † came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, [c] I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the ‖ young men of the princes of the provinces. Then he said, Who shall † order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* [d] drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: [e] for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army † that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to [f] Aphek, † to fight against Israel.

27 And the children of Israel were numbered, and ‖ were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore [g] will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ‖ † into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, [h] put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch

Before CHRIST 906.

y Matt. 8. 21, 22. Luke 9. 61, 62.
† Heb. *Go return.*
z 2 Sam. 24. 22.

901.

† Heb. *desirable.*

† Heb. *I kept not back from him.*

† Heb. *that was fallen.*

900.

† Heb. *to the war with Israel.*
‖ Or, *were victualled.*

a ch. 19. 2.

† Heb. are *at my feet:* So Ex. 11. 8. Judg. 4. 10.

† Heb. *word.*
b ver. 16.
‖ Or, *tents.*
‖ Or, *place* the engines: *And they placed engines.*
† Heb. *approached.*
c ver. 28.

‖ Or, *servants.*

† Heb. *bind, or, tie.*

Before CHRIST 901.

d ver. 11. ch. 16. 9.

e 2 Sam. 11. 1.

f Josh. 13. 4.

g ver. 13.

‖ Or, *from chamber to chamber.*
† Heb. *into a chamber within a chamber.* ch. 22. 25.
h Gen. 37. 34.

it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, [i]The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶And a certain man of [k]the sons of the prophets said unto his neighbour [l]in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, [m]a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, †so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And [n]as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then [o]shall thy life be for his life, or else thou shalt †pay a talent of silver.

40 And as thy servant was busy here and there, †he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [p]Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel [q]went to his house heavy and displeased, and came to Samaria.

CHAP. XXI.

Elijah denounceth judgments against Ahab and Jezebel.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy [a]vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or* if it †seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, [b]that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶But Jezebel his wife came to him, and said, unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth †on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst [c]blaspheme God and the king. And *then* carry him out and [d]stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 [e]They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. [f]Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶[g]And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, [h]which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [i]In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, [k]Hast thou found me, O mine enemy? And he answered, I have found *thee:* because [l]thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, [m]I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [n]him that pisseth against the wall, and [o]him that is shut up and left in Israel,

22 And will make thine house like the house of [p]Jeroboam the son of Nebat, and like the house of [q]Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [r]of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the ‖wall of Jezreel.

24 [s]Him that dieth of Ahab in the city the dogs shall eat: and him that dieth in the field shall the fowls of the air eat.

Before CHRIST 900.

i ch. 15. 20.

k 2 Kings 2. 3, 5, 7, 15.
l ch. 13. 17, 18.

† Heb. *in the top of the people.*

m ch. 13. 24.

† Heb. *smiting and wounding.*

n See 2 Sam. 12. 1, &c.

o 2 Kings 10. 24.
† Heb. *weigh.*

† Heb. *he was not.*

p ch. 22. 31, —37.

q ch. 21. 4.

Before CHRIST 899.

c Ex. 22. 28. Lev. 24. 15, 16. Acts 6. 11.
d Lev. 24. 14.

e Isa. 58. 4.

f See 2 Kings 9 26.

899.

g Ps. 9. 12.

h ch. 13. 32. 2 Chron. 22. 9.

i ch. 22. 38.

k ch. 18. 17.

l 2 Kings 17. 17. Rom. 7. 14.
m ch. 14. 10. 2 Kings 9. 8.
n 1 Sam. 25. 22.
o ch. 14. 10.

p ch. 15. 29.
q ch. 16. 3, 11.

r 2 Kings 9. 36.
‖ Or, *ditch.*
s ch. 14. 11. & 16. 4.

a 1 Sam. 8. 14.

† Heb. *be good in thine eyes.*

b Lev. 25. 23. Num. 36. 7. Ezek. 46. 18

25 ¶ But [t]there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, [u]whom Jezebel his wife ‖ stirred up.

26 And he did very abominably in following idols, according to all *things* [x]as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and [y]put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* [z]in his son's days will I bring the evil upon his house.

CHAP. XXII.

Ahab, seduced by false prophets, is slain at Ramoth-gilead.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that [a]Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that [b]Ramoth in Gilead *is* ours, and we *be* † still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [c]I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel [d]gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And [e]Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him: for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an ‖ officer, and said Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a † void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, [f]what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel [g]scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: [h]I saw the LORD sitting on his throne, [i]and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall ‖ persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, [k]Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 [l]Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [m]Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ‖ into † an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, [n]the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, ‖ I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel [o]disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat [p]cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow † at a venture,

Before CHRIST 899.

t ch. 16. 30, &c.
u ch. 16. 31.
‖ Or, *incited.*
x Gen. 15. 16. 2 Kings 21. 11.
y Gen. 37. 34.
z 2 Kings 9. 25.

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a 2 Chron. 18. 2, &c.
b Deut. 4. 43.
† Heb. *silent from taking it.*
c 2 Kings 3. 7.
d ch. 18. 19.
e 2 Kings 3. 11.
‖ Or, *eunuch.*
† Heb. *floor.*
f Num. 22. 38.

Before CHRIST 897.

g Matt. 9. 36.
h Isa. 6. 1. Dan. 7. 9.
i Job 1. 6. & 2. 1. Ps. 103. 20, 21. Dan. 7. 10. Zech. 1. 10. Matt. 18. 10. Heb. 1. 7, 14.
‖ Or, *deceive.*
k Judg. 9. 23. Job 12. 16. Ezek. 14. 9. 2 Thess. 2. 11.
l Ezek. 14. 9.
m 2 Chron. 18. 23.
‖ Or, *from chamber to chamber.*
† Heb. *a chamber in a chamber.* ch. 20. 30.
n Num. 16. 29. Deut. 18. 20, 21, 22.
‖ Or, *when he was to disguise himself, and enter into the battle.*
o 2 Chron. 35. 22.
p 2 Chron. 18. 31. Prov. 13. 20.
† Heb. *in his simplicity.* 2 Sam. 15. 11.

and smote the king of Israel between the †joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am †wounded.

35 And the battle †increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the †midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city and every man to his own country.

37 ¶ So the king died, and †was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour: according [q]unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and [r]the ivory house which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And [s]Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And [t]he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless [u]the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And [x]Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

46 [y]And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 [z]*There was* then no king in Edom: a deputy *was* king.

48 [a]Jehoshaphat ‖[b]made ships of Tharshish to go to Ophir for gold: [c]but they went not: for the ships were broken at [d]Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And [e]Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ [f]Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and [g]walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For [h]he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

Before CHRIST 897.

† Heb. *joints and the breastplate.*
† Heb. *made sick.*
† Heb. *ascended.*
† Heb. *bosom.*
† Heb. *came.*
q ch. 21. 19.
r Amos 3. 15.
s 2 Chron. 20. 31.
t 2 Chron. 17. 3.
u ch. 14. 23. & 15. 14. 2 Kings 12. 3.

Before CHRIST 914.

x 2 Chron. 19. 2. 2 Cor. 6. 14.
y ch. 14. 24. & 15. 12.

913.

z Gen. 25. 23. 2 Sam. 8. 14. 2 Kings 3. 9. & 8. 20.
a 2 Chron. 20. 35, &c.
‖ Or, had *ten ships.*
b ch. 10. 22.
c 2 Chron. 20. 37.
d ch. 9. 26.
e 2 Chron. 21. 1.

889. Now he begins to reign alone.

f ver. 40. 898.
g ch. 15. 26.
h Judg. 2. 11. ch. 16. 31.

The SECOND Book of the KINGS,

Commonly called The FOURTH Book of the KINGS.

CHAP. I.

Elijah bringeth fire from heaven upon them whom Ahaziah sent to apprehend him.

THEN Moab [a]rebelled against Israel [b]after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of [c]Ekron, whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, †Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, †What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* [d]an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then [e]let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and †fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, [f]be precious in thy sight.

Before CHRIST about 896.

a 2 Sam. 8. 2.
b ch. 3. 5.
c 1 Sam. 5. 10.
† Heb. *The bed whither thou art gone up, thou shalt not come down from it.*
† Heb. *What was the manner of the man?*

Before CHRIST about 896.

d See Zech. 13. 4. Matt. 3. 4.
e Luke 9. 54.
† Heb. *bowed.*
f 1 Sam. 26. 21. Ps. 72. 14.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (*is it* not because *there is* no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And ‖ Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

CHAP. II.

9 Elijah is taken up by a fiery chariot into heaven. 23 Bears destroy the children that mocked Elisha.

AND it came to pass, when the LORD would [a] take up Elijah into heaven by a whirlwind, that Elijah went with [b] Elisha from Gilgal.

2 And Elijah said unto Elisha, [c] Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and [d] *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And [e] the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood † to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and [f] they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, † Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that behold, *there appeared* [g] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Before CHRIST 896.

‖ The second year that *Jehoram* was *Prorex,* and the eighteenth of *Jehoshaphat,* ch. 3. 1.

a Gen. 5. 24.

b 1 Kings 19. 21.
c See Ruth 1. 15, 16.

d 1 Sam. 1. 26.
ver. 4, 6.
ch. 4. 30.

e 1 Kings 20. 35.
ver. 5, 7, 15.
ch. 4. 1, 38. & 9. 1.

† Heb. *in sight,* or, *over against.*

f So Ex. 14. 21.
Josh. 3. 16.
ver. 14.

† Heb. *Thou hast done hard in asking.*

g ch. 6. 17.
Ps. 104. 4.

Before CHRIST 896.

i ch. 13. 14.

† Heb. *lip.*

k ver. 8.

l ver. 7.

† Heb. *sons of strength.*

m See 1 Kings 18. 12.
Ezek. 8. 3.
Acts 8. 39.

† Heb. *one of the mountains*

n See Ex. 15. 25.
ch. 4. 41. & 6. 6.
John 9. 6.

a ch. 1. 17.

† Heb. *statue.*

b 1 Kings 16. 31, 32.

c 1 Kings 12. 28, 31, 32.

d See Isa. 16. 1.

e ch. 1. 1.

12 ¶ And Elisha saw *it,* and he cried, [i] My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the † bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? And when he also had smitten the waters, [k] they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* [l] to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty † strong men: let them go, we pray thee, and seek thy master: [m] lest peradventure the Spirit of the LORD hath taken him up, and cast him upon † some mountain, or into some valley. And he said, ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground † barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and [n] cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land.*

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 Jehoram's reign. 4 Mesha rebelleth.

NOW [a] Jehoram the son of Ahab began to reign over Israel in Samaria *in* the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother; for he put away the † image of Baal [b] that his father had made.

3 Nevertheless, he cleaved unto [c] the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand [d] lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when [e] Ahab was dead, that

the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [f] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven day's journey: and there was no water for the host, and for the cattle † that followed them.

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But [g] Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom [h] went down to him.

13 And Elisha said unto the king of Israel, [i] What have I to do with thee? [k] get thee to [l] the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, [m] *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a [n] minstrel. And it came to pass, when the minstrel played, that [o] the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, [p] Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and † mar every good piece of land with stones.

20 And it came to pass in the morning, when [q] the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they † gathered all that were able to † put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely † slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‖ they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: † only in [r] Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom; but they could not.

27 Then [s] he took his eldest son, that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall: and there was great indignation against Israel: [t] and they departed from him, and returned to *their own* land.

Before CHRIST 896.

895.

f 1 Kings 22. 4.

† Heb. *at their feet.* See Ex. 11. 8.

g 1 Kings 22. 7.

h ch. 2. 25.

i Ezek. 14. 3.

k So Judg. 10. 14. Ruth 1. 15.

l 1 Kings 18. 19.

m 1 Kings 17. 1. ch. 5. 16.

n See 1 Sam. 10. 5.

o Ezek. 1. 3. & 3. 14, 22. & 8. 1.

p ch. 4. 3.

† Heb. *grieve.*

q Ex. 29. 39, 40.

† Heb. *were cried together.*

† Heb. *gird himself with a girdle.*

† Heb. *destroyed.*

Before CHRIST 895.

‖ Or, *they smote in it even smiting.*

† Heb. *until he left the stones thereof in Kir-haraseth.*

r Isa. 16. 7, 11.

s Amos 2. 1.

t ch. 8. 20.

CHAP. IV.

1 *Elisha multiplieth the widow's oil.* 38 *He healeth the deadly pottage.*

NOW there cried a certain woman of the wives of [a] the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come [b] to take unto him my two sons to be bond-men.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [c] ‖ borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ‖ debt, and live thou and thy children of the rest.

8 ¶ And † it fell on a day, that Elisha passed to [d] Shunem, where *was* a great woman; and she † constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold, now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her?

a 1 Kings 20. 35.

b See Lev. 25. 39. Matt. 18. 25.

c See ch. 3. 16.

‖ Or, *scant not.*

‖ Or, *creditor.*

† Heb. *there was a day.*

d Josh. 19. 18.

† Heb. *laid hold on him.*

And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [c] About this † season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, [f] do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new-moon, nor sabbath. And she said, *It shall be* † well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; † slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God [g] to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *Is it* well with thy husband? *Is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught † him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* † vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? [h] did I not say, Do not deceive me?

29 Then he said to Gehazi, [i] Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, [k] salute him not; and if any salute thee, answer him not again: and [l] lay my staff upon the face of the child.

30 And the mother of the child said, [m] *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor † hearing. Wherefore he went again to meet him, and told him, saying, The child is [n] not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He [o] went in therefore, and shut the door upon them twain, [p] and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and [q] he stretched himself upon the child; and the flesh of the child waxed warm

Before CHRIST 895.

† Heb. *once hither, and once thither.*
c Gen. 18. 10, 14.
† Heb. *set time.*
f ver. 28.
r 1 Kings 17. 21.
s ch. 8. 1, 5.
t 1 Kings 17. 23. Heb. 11. 35.
about 891.
u ch. 2. 1.
x ch. 8. 1.
y ch. 2. 3. Luke 10. 39. Acts 22. 3.
z Ex. 10. 17.
a See Ex. 15. 25. ch. 2. 21. & 5. 10. John 9. 6.
† Heb. *evil thing.*
b 1 Sam. 9. 4.
† Heb. *peace.*
c 1 Sam. 9. 7. 1 Cor. 9. 11. Gal. 6. 6.
‖ Or, *in his scrip, or, garment.*
d Luke 9. 13. John 6. 9.
e Luke 9. 17. John 6. 11.
f Matt. 14. 20. & 15. 37. John 6. 13.
about 894.
a Luke 4. 27.
b Ex. 11. 3.
† Heb. *before.*
‖ Or, *gracious.*
† Heb. *lifted up, or, accepted in countenance.*
‖ Or, *victory.*
† Heb. *was before.*
† Heb. *before.*
† Heb. *gather in.*
† Heb. *by his feet.* Matt. 28. 9.
† Heb. *bitter.* 1 Sam. 1. 10.
h ver. 16.
i 1 Kings 18. 46. ch. 9. 1.
k Luke 10. 4.
l See Ex. 7. 19. & 14. 16. ch. 2. 8, 14. Acts 19. 12.
m ch. 2. 2.
c 1 Sam. 9. 8. ch. 8. 8, 9.
† Heb. *in his hand.*
† Heb. *attention.*
n John 11. 11.
o ver. 4. Matt. 6. 6.
p 1 Kings 17. 20.
d Gen. 30. 2. Deut. 32. 39. 1 Sam. 2. 6.
q 1 Kings 17. 21. Acts 20. 10.

35 Then he returned, and walked in the house † to and fro; and went up, [r] and stretched himself upon him: and [s] the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and [t] took up her son, and went out.

38 ¶ And Elisha came again to [u] Gilgal. And *there was* a [x] dearth in the land; and the sons of the prophets *were* [y] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* [z] death in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal. And [a] he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no † harm in the pot.

42 ¶ And there came a man from [b] Baal-shalisha, [c] and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn ‖ in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, [d] What! should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [e] They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, [f] and left *thereof*, according to the word of the LORD.

CHAP. V.

Naaman is sent to Samaria to be cured of his leprosy.

NOW [a] Naaman, captain of the host of the king of Syria, was [b] a great man † with his master, and ‖ † honourable, because by him the LORD had given ‖ deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she † waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* † with the prophet that *is* in Samaria! for he would † recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [c] took † with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I [d] God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had

heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and [c]wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, †‖I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and †strike his hand over the place, and recover the leper.

12 *Are* not ‖Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and [f]his flesh came again like unto the flesh of a little child, and [g]he was clean.

15 ¶And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that *there is* [h]no God in all the earth, but in Israel: now therefore, I pray thee, take [i]a blessing of thy servant.

16 But he said, [k]*As* the LORD liveth, before whom I stand, [l]I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and [m]he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him †a little way.

20 ¶But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, †*Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the ‖tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went †no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman [n]shall cleave unto thee and unto thy seed for ever. And he went out from his presence [o]a leper *as white* as snow.

CHAP. VI.

The army which was sent to Dothan, to apprehend Elisha, is smitten with blindness.

AND [a]the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the †axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And [b]he cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my ‖camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, †None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 ¶And he said, Go, and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in [c]Dothan.

14 Therefore sent he thither horses, and chariots, and a †great host: and they came by night, and compassed the city about.

15 And when the ‖servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for [d]they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and

Before CHRIST about 894.

† Heb. *not hither, or thither.*

c See ch. 4. 41. John 9. 7.

† Heb. *I said.*
‖ Or, *I said with myself, He will surely come out, &c.*
† Heb. *more up and down.*

n 1 Tim. 6. 10.
o Ex. 4. 6. Num. 12. 10. ch. 15. 5.

Before CHRIST about 893.

‖ Or, *Amana.*

a ch. 4. 38.

f Job 33. 25.
g Luke 4. 27.

† Heb. *iron.*

h Dan. 2. 47. & 3. 29. & 6. 26, 27.
i Gen. 33. 11.
k ch. 3. 14.
l Gen. 14. 23. See Matt. 10. 8. Acts 8. 18, 20.

b ch. 2. 21.

‖ Or, *encamping.*

m ch. 7. 2, 17.

† Heb. *a little piece of ground*, as Gen. 35. 16.

† Heb. *No.*

† Heb. *Is there peace?*

c Gen. 37. 17.

† Heb. *heavy.*

‖ Or, *minister.*

d 2 Chron. 32. 7. Ps. 55. 18. Rom. 8. 31.

‖ Or, *secret place.*

behold, the mountain *was* full of [e]horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And [f]he smote them with blindness, according to the word of Elisha.

19 ¶And Elisha said unto them, This *is* not the way, neither *is* this the city: †follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? [g]set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So [h]the bands of Syria came no more into the land of Israel.

24 ¶And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, ‖If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So [i]we boiled my son, and did eat him: and I said unto her on the †next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶And it came to pass, when the king heard the words of the woman, that he [k]rent his clothes; and he passed by upon the wall, and the people looked, and behold, *he had* sackcloth within upon his flesh.

31 Then he said, [l]God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and [m]the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, [n]See ye how this son of [o]a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; [p]what should I wait for the LORD any longer?

CHAP. VII.

Elisha prophesieth incredible plenty in Samaria.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, [a]To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 [b]Then †a lord on whose hand the king leaned answered the man of God, and said, Behold, [c]*if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶And there were four leprous men [d]at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians [e]to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [f]the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they [g]arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it:* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning-light, †some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left †in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents

Before CHRIST about 893.

[e] ch. 2. 11. Ps. 34. 7. & 68. 17. Zech. 1. 8. & 6. 1,—7.
[f] Gen. 19. 11.
† Heb. *come ye after me.*
[g] Rom. 12. 20.
[h] ch. 5. 2. ver. 8, 9.
about 892.
‖ Or, *Let not the* LORD *save thee.*
[i] Lev. 26. 29. Deut. 28. 53, 57.
† Heb. *other.*
[k] 1 Kings 21. 27.
[l] Ruth 1. 17. 1 Kings 19. 2.
[m] Ezek. 8. 1. & 20. 1.
[n] Luke 13. 32.
[o] 1 Kings 18. 4.
[p] Job 2. 9.
about 892.
[a] ver. 18, 19.

Before CHRIST about 892.

[b] ver. 17, 19, 20.
† Heb. *a lord which* belonged *to the king leaning upon his hand.*
ch. 5. 18.
[c] Mal. 3. 10.
[d] Lev. 13. 46.
[e] 2 Sam. 5. 24. ch. 19. 7. Job 15. 21.
[f] 1 Kings 10. 29.
[g] Ps. 48. 4, 5, 6. Prov. 28. 1.
† Heb. *we shall find punishment.*
† Heb. *in it.*

of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [h]according to the word of the LORD.

17 ¶And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, [i]as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, [k]Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 The Shunammite, for Elisha's miracle's sake, hath her land restored by the king. 16 Jehoram's wicked reign in Judah.

THEN spake Elisha unto the woman, [a]whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD [b]hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with [c]Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had [d]restored a dead body to life, that behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain ‖ officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

7 ¶And Elisha came to Damascus: and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto [e]Hazael, [f]Take a present in thine hand, and go, meet the man of God, and [g]inquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present † with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit, the LORD hath shewed me, that [h]he shall surely die.

11 And he settled his countenance † steadfastly, until he was ashamed: and the man of God [i]wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know [k]the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and [l]wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! [m]*is* thy servant a dog, that he should do this great thing? And Elisha answered, [n]The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? and he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

16 ¶And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, [o]Jehoram the son of Jehoshaphat king of Judah † began to reign.

17 [p]Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for [q]the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah, for David his servant's sake, [r]as he promised him to give him always a † light, *and* to his children.

20 ¶In his days [s]Edom revolted from under the hand of Judah, [t]and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 ‖Yet Edom revolted from under the hand of Judah unto this day. [u]Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David; and [x]‖Ahaziah his son reigned in his stead.

25 ¶In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 [y]Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the ‖ daughter of Omri king of Israel.

27 [z]And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 ¶And he went [a]with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And [b]king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at ‖ Ramah, when he fought against Hazael king of Syria. [c]And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was † sick.

CHAP. IX.

Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.

AND Elisha the prophet called one of [a]the children of the prophets, and said unto him, [b]Gird

Before CHRIST about 892.

h ver. 1.

i ch. 6. 32. ver. 2.

k ver. 1.

about 891. *a* ch. 4. 35.

b Ps. 105. 16. Hag. 1. 11.

c ch. 5. 27.

d ch. 4. 35.

885.

‖ Or, *eunuch.*

885.

e 1 Kings 19. 15.
f 1 Sam. 9. 7. 1 Kings 14. 3. ch. 5. 5.
g ch. 1. 2.

† Heb. *in his hand.*

h ver. 15.
† Heb. *and set it.*
i Luke 19. 41.
k ch. 10. 32. & 12. 17. & 13. 3, 7. Amos 1. 3.

Before CHRIST about 885.

l ch. 15. 16. Hos. 13. 16. Amos 1. 13.
m 1 Sam. 17. 43.
n 1 Kings 19. 15.

892.

o 2 Chron. 21. 3, 4.
† Heb. *reigned.* Began to reign in consort with his father.
p 2 Chron. 21. 5, &c.
q ver. 26.
r 2 Sam. 7. 13. 1 Kings 11. 36. & 15. 4. 2 Chron. 21. 7.
† Heb. *candle,* or, *lamp.*
s Gen. 27. 40. ch. 3. 27. 2 Chron. 21. 8, 9, 10.
t 1 Kings 22. 47.
‖ And so fulfilled, Gen. 27. 40.
u 2 Chron. 21. 10.

885.

x 2 Chron. 22. 1.
‖ Called, *Azariah,* 2 Chron. 22. 6. and *Jehoahaz,* 2 Chron. 21. 17. & 25. 23.
y See 2 Chron. 22. 2.
‖ Or, *granddaughter:* See ver. 18.
z 2 Chron. 22. 3, 4.

884.

a 2 Chron. 22. 5.
b ch. 9. 15.
† Heb. *wherewith the Syrians had wounded.*
‖ Called, *Ramoth,* ver. 28.
c ch. 9. 16. 2 Chron. 22. 6. 7.
† Heb. *wounded.*

884.

a 1 Kings 20. 35.
b ch. 4. 29. Jer. 1. 17.

up thy loins, and take this box of oil in thine hand, [a]and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among [d]his brethren, and carry him to an †inner chamber;

3 Then [e]take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, [f]Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [g]at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [h]I will cut off from Ahab [i]him that pisseth against the wall, and [k]him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of [l]Jeroboam the son of Nebat, and like the house of [m]Baasha the son of Ahijah:

10 [n]And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door and fled.

11 ¶Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came [o]this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and [p]took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu †is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But [q]king †Joram was returned to be healed in Jezreel of the wounds which the Syrians †had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* †let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. [r]And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, what hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the ‖driving *is* like the driving of Jehu the son of Nimshi; for he driveth †furiously.

21 And Joram said, †Make ready. And his chariot was made ready. And [s]Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and †met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu †drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he †sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [t]the LORD laid this burden upon him;

26 Surely I have seen yesterday the †blood of Naboth, and the blood of his sons, saith the LORD; and [u]I will requite thee in this ‖plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to [x]Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶And when Jehu was come to Jezreel, Jezebel heard *of it;* [y]and she †painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, [z]*Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three ‖eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for [a]she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake †by his servant Elijah the Tishbite, saying, [b]In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcass of Jezebel shall be [c]as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

Before CHRIST 884.

c ch. 8. 28, 29.

d ver. 5, 11.

† Heb. *chamber in a chamber.*

e 1 Kings 19. 16.

f 1 Kings 19. 16. 2 Chron. 22. 7.

g 1 Kings 18. 4. & 21. 15.

h 1 Kings 14. 10. & 21. 21.

i 1 Sam. 25. 22.

k Deut. 32. 36.

l 1 Kings 14. 10. & 15. 29. & 21. 22.

m 1 Kings 16. 3. 11.

n 1 Kings 21. 23. ver. 35, 36.

o Jer. 29. 26. John 10. 20. Acts 26. 24. 1 Cor. 4. 10.

p Matt. 21. 7.

† Heb. *reigneth.*

q ch. 8. 29.

† Heb. *Jehoram.*

† Heb. *smote.*

† Heb. *let no escaper go,* &c.

r ch. 8. 29.

Before CHRIST 884.

‖ Or, *marching.*

† Heb. *in madness.*

† Heb. *Bind.*

s 2 Chron. 22. 7.

† Heb. *found.*

† Heb. *filled his hand with a bow.*

† Heb. *bowed.*

t 1 Kings 21. 29.

† Heb. *bloods.*

u 1 Kings 21. 19.

‖ Or, *portion.*

x In the kingdom of *Samaria,* 2 Chron. 22. 9.

about 886. Then he began to reign as Viceroy to his Father in his sickness. 2 Chron. 21. 18, 19. But in Joram's 12th Year he began to reign alone, ch. 8. 25. about 884.

y Ezek. 23. 40.

† Heb. *put her eyes in painting.*

z 1 Kings 16. 9,—20.

‖ Or, *chamberlains.*

a 1 Kings 16. 31.

† Heb. *by the hand of.*

b 1 Kings 21. 23.

c Ps. 83. 10.

CHAP. X.

Jehu by his letters causeth seventy of Ahab's children to be beheaded.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to †them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* †mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons *being* seventy persons, *were* with the great men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, that they took the king's sons, and [a]slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, [b]I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall [c]fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [d]†by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his ‖kinsfolks, and his priests, until he left him none remaining.

12 ¶And he arose and departed, and came to Samaria. *And* as he *was* at the †shearing-house in the way,

13 [e]Jehu †met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down †to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶And when he was departed thence, he †lighted on [f]Jehonadab the son of [g]Rechab *coming* to meet him: and he †saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, [h]give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my [i]zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, [k]he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, [l]which he spake to Elijah.

18 ¶And Jehu gathered all the people together, and said unto them, [m]Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the [n]prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, †Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the [o]house of Baal; and the house of Baal was ‖full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, [p]his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with †the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the †[q]images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, [r]and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶Howbeit, *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, [s]the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, [t]thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu †took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from [u]the sins of Jeroboam, which made Israel to sin.

32 ¶In those days the LORD began †to cut Israel short: and [x]Hazael smote them in all the coasts of Israel;

33 From Jordan †eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, ‖even [y]Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that

Before CHRIST 884.

884.

† Heb. *nourishers*

a 1 Kings 21. 21.

b ch. 9. 14, 24.

c 1 Sam. 3. 19.

† Heb. *statues.*

d 1 Kings 21. 19, 21, 29.

† Heb. *by the hand of*

‖ Or, *acquaintance.*

† Heb. *house of shepherds binding* sheep.

e ch. 8. 29. 2 Chron. 22. 8.

† Heb. *found.*

† Heb. *to the peace of*, &c.

† Heb. *found.*

f Jer. 35. 6, &c.

g 1 Chron. 2. 55.

† Heb. *blessed.*

h Ezra 10. 19.

i 1 Kings 19. 10.

k ch. 9. 8. 2 Chron. 22. 8.

l 1 Kings 21. 21.

m 1 Kings 16. 31, 32.

n 1 Kings 22. 6.

† Heb. *Sanctify.*

o 1 Kings 16. 32.

‖ Or, so *full*, that they stood *mouth to mouth.*

p 1 Kings 20. 39.

† Heb. *the mouth.*

† Heb. *statues.*

q 1 Kings 14. 23.

r Ezra 6. 11 Dan. 2. 5. & 3. 29.

s 1 Kings 12. 28, 29.

t See ver. 35. ch. 13. 1, 10. & 14. 23. & 15. 8, 12.

† Heb. *observed not.*

u 1 Kings 14. 16.

about 860.

† Heb. *to cut off the ends.*

x ch. 8. 12.

† Heb. *toward the rising of the sun.*

‖ Or, *even to Gilead and Bashan.*

y Amos 1. 3

he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And † the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

† Heb. *the days* were.

CHAP. XI.

13 *Athaliah slain.* 17 *Jehoiada restoreth the worship of God.*

Before CHRIST 884.

AND when [a]Athaliah [b]the mother of Ahaziah saw that her son was dead, she arose and destroyed all the † seed royal.

[a] 2 Chron. 22. 10.
[b] ch. 8. 26.
† Heb. *seed of the kingdom.*

2 But ‖ Jehosheba, the daughter of king Joram, sister of Ahaziah, took ‖ Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

‖ 2 Chron. 22. 11. *Jehoshabeath.*
‖ Or, *Jehoash.*

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And [c]the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

Before CHRIST 878.

[c] 2 Chron. 23. 1, &c.

5 And he commanded them, saying, This *is* the thing that ye shall do: A third part of you that enter in [d]on the sabbath shall even be keepers of the watch of the king's house;

[d] 1 Chron. 9. 25.

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, ‖ that it be not broken down.

‖ Or, *from breaking up.*

7 And two ‖ † parts of all you that go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.

‖ Or, *companies.*
† Heb. *bands.*

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain. And be ye with the king as he goeth out and as he cometh in.

9 [e]And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

[e] 2 Chron. 23. 8.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

† Heb. *shoulder.*

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, † [f]God save the king.

† Heb. *Let the king live.*
[f] 1 Sam. 10. 24.

13 ¶ [g]And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

[g] 2 Chron. 23. 12, &c.

14 And when she looked, behold, the king stood by [h]a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her clothes, and cried, Treason, treason!

[h] ch. 23. 3. 2 Chron. 34. 31.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ [i]And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; [k]between the king also and the people.

[i] 2 Chron. 23. 16.
[k] 2 Sam. 5. 3.

18 And all the people of the land went into the [l]house of Baal, and brake it down; his altars and his images [m]brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And [n]the priest appointed † officers over the house of the LORD.

[l] ch. 10. 26.
[m] Deut. 12. 3. 2 Chron. 12. 17.
[n] 2 Chron. 23. 18, &c.
† Heb. *offices.*

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 [o]Seven years old *was* Jehoash when he began to reign.

[o] 2 Chron. 24. 1.

CHAP. XII.

Jehoash reigneth well all the days of Jehoiada.

IN the seventh year of Jehu, [a]Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

[a] 2 Chron. 24. 1.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But [b]the high places were not taken away: the people still sacrificed and burnt incense in the high places.

[b] 1 Kings 15. 14. & 22. 43. ch. 14. 4.

4 ¶ And Jehoash said to the priests, [c]All the money of the ‖ † dedicated things that is brought into the house of the LORD, *even* [d]the money of every one that passeth *the account*, † the money that every man is set at, *and* all the money that † [e]cometh into any man's heart to bring into the house of the LORD,

[c] ch. 22. 4.
‖ Or, *holy things.*
† Heb. *holinesses.*
[d] Ex. 30. 13.
† Heb. *the money of the souls of his estimation,* Lev. 27. 2. 856.
† Heb. *ascendeth upon the heart of a man.*
[e] Ex. 35. 5. 1 Chron. 29. 9.

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* † in the three and twentieth year of king Jehoash [f]the priests had not repaired the breaches of the house.

† Heb. *in the twentieth year and third year.*
[f] 2 Chron. 24. 5.

7 [g]Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

[g] 2 Chron. 24. 6.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took [h]a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the † door put therein all the money *that was* brought into the house of the LORD.

[h] 2 Chron. 24. 8, &c.
† Heb. *threshold.*

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's ‖ scribe and the high priest came up, and they † put up in bags, and

‖ Or, *secretary.*
† Heb. *bound up.*

told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they †laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that †was laid out for the house to repair *it*.

13 Howbeit, [i]there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, [k]they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 [l]The trespass-money and sin-money was not brought into the house of the LORD: [m]it was the priests'.

17 ¶Then [n]Hazael king of Syria went up, and fought against Gath, and took it: and [o]Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah [p]took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he †went away from Jerusalem.

19 ¶And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And [q]his servants arose, and made a conspiracy, and slew Joash in ‖the house of Millo, which goeth down to Silla.

21 For [r]Jozachar the son of Shimeath, and Jehozabad the son of ‖Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and [s]Amaziah his son reigned in his stead.

CHAP. XIII.

Jehoahaz's wicked reign.

IN †the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and †followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶And [a]the anger of the LORD was kindled against Israel, and he delivered them into the hand of [b]Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz [c]besought the LORD, and the LORD hearkened unto him: for [d]he saw the oppression of Israel, because the king of Syria oppressed them.

5 ([e]And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, †as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* †walked therein: [f]and there †remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, [g]and had made them like the dust by threshing.

8 ¶Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and ‖Joash his son reigned in his stead.*

10 ¶In the thirty and seventh year of Joash king of Judah began ‖Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; *but* he walked therein.

12 [h]And the rest of the acts of Joash, and [i]all that he did, and [k]his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.

14 ¶Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! [l]the chariot of Israel, and the horsemen thereof!

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, †Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [n]Aphek, till thou have consumed *them*.

18 And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* [o]whereas now thou shalt smite Syria *but* thrice.

20 ¶And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man †was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶But [q]Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 [r]And the LORD was gracious unto them, and had compassion on them, and [s]had respect unto them, [t]because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his †presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz †took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. [u]Three times did Joash beat him, and recovered the cities of Israel.

Before CHRIST 878.

† Heb. *brought it forth.*

† Heb. *went forth.*

i See 2 Chron. 24. 14.

k ch. 22. 7.

l Lev. 5. 15, 18.
m Lev. 7. 7. Num. 18. 9.
about 840.
n ch. 8. 12.
o See 2 Chron. 24. 23.
p 1 Kings 15. 18. ch. 18. 15, 16.

† Heb. *went up.*

q ch. 14. 5. 2 Chron. 24. 25.
839.
‖ Or, *Beth-millo.*
r 2 Chron. 24. 26, *Zabad.*
839.
‖ Or, *Shimrith.*
s 2 Chron. 24. 27.

856.
† Heb. *the twentieth year and third year.*

† Heb. *walked after.*

about 849.
a Judg. 2. 14.
b ch. 8. 12.
about 842.
c Ps. 78. 34.
d Ex. 3. 7. ch. 14. 26.
e See ver. 25. & ch. 14. 25, 27.

† Heb. *as yesterday and third day.*
† Heb. *he walked.*
f 1 Kings 16. 33.
† Heb. *stood.*

Before CHRIST about 842.

g Amos 1. 3.

839.
‖ ver. 10, *Jehoash.*
* Alone, 841.

‖In consort with his Father, ch. 14. 1.

h ch. 14. 15.
i See ver. 14, & 25.
k ch. 14. 9, &c. 2 Chron. 25. 17, &c.
825.

about 839.

l ch. 2. 12.

† Heb. *Make thy hand to ride.*

n 1 Kings 20. 26.

o ver. 25.

about 838.

† Heb. *went down.*

q ch. 8. 12.

r ch. 14. 27.

s Ex. 2. 24, 25.
t Ex. 32. 13

† Heb. *face.*
about 839.

† Heb. *returned and took.*

about 836.
u ver. 18, 19.

CHAP. XIV.

1 *Amaziah's good reign.* 5 *His justice on the murderers of his father.*

IN [a]the second year of Joash son of Jehoahaz king of Israel reigned [b]Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 [c]Howbeit, the high places were not taken away: as yet the people did sacrifice, and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [d]which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [e]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 [f]He slew of Edom in [g]the valley of salt ten thousand, and took ‖ Selah by war, [h]and called the name of it Joktheel unto this day.

8 ¶ [i]Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [k]The thistle that *was* in Lebanon sent to the [l]cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and [m]thine heart hath lifted thee up: glory *of this*, and tarry †at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at [n]Beth-shemesh, which *belongeth* to Judah.

12 And Judah †was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from [o]the gate of Ephraim unto [p]the corner-gate, four hundred cubits.

14 And he took all [q]the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ [r]Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ [s]And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now [t]they made a conspiracy against him in Jerusalem: and he fled to [u]Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [x]Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built [y]Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel [z]from the entering of Hamath unto [a]the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [b]Jonah, the son of Amittai, the prophet, which *was* of [c]Gath-hepher.

26 For the LORD [d]saw the affliction of Israel, *that it was* very bitter: for [e]*there was* not any shut up, nor any left, nor any helper for Israel.

27 [f]And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [g]*which belonged* to Judah, for Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and [h]Zachariah his son reigned in his stead.

CHAP XV.

1 *Azariah's good reign.* 5 *Jotham succeedeth him.*

IN the twenty and seventh year of Jeroboam king of Israel [a]began [b]Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 [c]Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD [d]smote the king, so that he was a leper unto the day of his death, and [e]dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and [f]they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the

Before CHRIST 839.

839.
a ch. 13. 10.
b 2 Chron. 25. 1.

c ch. 12. 3.

d ch. 12. 20.

e Deut. 24. 16. Ezek. 18. 4, 20.

about 827.
f 2 Chron. 25. 11.
g 2 Sam. 8. 13. Ps. 60. title. about 826. *Joseph.* Ant. IX.
‖ Or, *the rock.*
h Josh. 15. 38.
i 2 Chron. 25. 17, 18, &c.
k See Judg 9. 8.
l 1 Kings 4. 33.

m Deut. 8. 14. 2 Chron. 32. 25. Ezek. 28. 2, 5, 17. Hab. 2. 4.
† Heb. *at thy house.*

n Josh. 19. 38. & 21. 16.
† Heb. *was smitten.*

o Neh. 8. 16. & 12. 39.
p Jer. 31. 38. Zech. 14. 10.
q 1 Kings 7. 51.

about 825.
r ch. 13. 12.

s 2 Chron. 25. 25, &c.

Before CHRIST about 825.

t 2 Chron. 25. 27. 810.
u Josh. 10. 31.

x ch. 15. 13. & 2 Chron. 26. 1. he is called *Uzziah.*

y ch. 16. 6. 2 Chron. 26. 2.

825. Now he begins to reign alone.

z Num. 13. 21. & 34. 8.
a Deut. 3. 17.

b Jonah 1. 1. Matt. 12. 39, 40, called *Jonas.* 822.
c Josh. 19. 13.
d ch. 13. 4.
e Deut. 32. 36.
f ch. 13. 5.

g 2 Sam. 8. 6. 1 Kings 11. 24. 2 Chron. 8. 3.
h After an interregnum of 11 years. ch. 15. 8. 784.

This is the 27th year of Jeroboam's Partnership in the Kingdom with his Father, who made him consort at his going to the Syrian Wars. It is the 16th year of Jeroboam's Monarchy. about 765.
a ch. 14. 21. 2 Chron. 26. 1, 3. 4.
b Called *Uzziah*, ver. 13, 30, &c. & 2 Chron. 26. 1.
c ver. 35. ch. 12. 3. & 14. 4.
d 2 Chron. 26. 19,—21.
e Lev. 13. 46. about 758.
f 2 Chron. 26. 23.

about 773. There having been an interregnum for 11 years.

LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and [g] smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* [h] the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [i] Uzziah king of Judah; and he reigned † a full month in Samaria.

14 For Menahem the son of Gadi went up from [k] Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote [l] Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all [m] the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ *And* [n] Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to [o] confirm the kingdom in his hand.

20 And Menahem † exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, [p] Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel [q] came Tiglath-pileser king of Assyria, and took [r] Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and [s] reigned in his stead, [t] in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [u] Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did [x] according to all that his father Uzziah had done.

35 [y] Howbeit, the high places were not removed: the people sacrificed and burned incense still in the high places. [z] He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah, [a] Rezin the king of Syria, and [b] Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead

CHAP. XVI.

1 *Ahaz's wicked reign.* 19 *Hezekiah succeedeth him.*

IN the seventeenth year of Pekah the son of Remaliah, [a] Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, [b] and made his son to pass through the fire, according to the [c] abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and [d] on the hills, and under every green tree.

5 ¶ [e] Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria [f] recovered Elath to Syria, and drave the Jews from † Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers [g] to † Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz [h] took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus, and [i] took it, and carried *the people of* it captive to Kir, and slew Rezin.

Before CHRIST 772.

about 772.

[g] As prophesied, Amos 7. 9.

[s] After an Anarchy for some years. ch. 17. 1. Hos. 10. 3, 7, 15.

[h] ch. 10.30.

758.

[t] In the Fourth Year of Ahaz, in the Twentieth Year after Jotham had begun to reign: *Ush.*

about 772.

[i] Ma't. 1. 8, 9. called *Ozias*, and ver. 1, *Azariah.*

† Heb. *a month of days.*

[k] 1 Kings 14. 17.

[u] 2 Chron. 27. 1.

[x] ver. 3.

[y] ver. 4.

[l] 1 Kings 4. 24.

[z] 2 Chron. 27. 3, &c.

[m] ch. 8.12.

772.

about 742. At the end of Jotham's reign.

[a] ch. 16. 5. Isa. 7. 1.

742.

[b] ver. 27.

771.

[n] 1 Chron. 5. 26. Isa. 9. 1. Hos. 8. 9.

[o] ch. 14. 5.

about 742.

† Heb. *caused to come forth.*

[a] 2 Chron. 28. 1, &c.

[b] Lev. 18. 21. 2 Chron. 28. 3. Ps. 106. 37, 38.

761.

[c] Deut. 12. 31.

[d] Deut. 12. 2. 1 Kings 14. 23.

742.

[e] Isa. 7. 1, 4, &c.

[f] ch. 14.22.

† Heb. *Eloth.*

759.

[g] ch. 15.29.

† Heb. *Tilgath-pileser.* 1 Chron. 5. 26. & 2 Chron. 28. 20. *Tilgath-pilneser.*

740.

[h] ch. 12.18. See 2 Chron. 28. 21.

759.

[p] Isa. 7. 1.

[q] 1 Chron. 5. 26. Isa. 9. 1.

740.

† Heb. *Dammesek.*

[i] Foretold, Amos 1. 5.

10 ¶And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and [k]the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of †his peace-offerings upon the altar.

14 And he brought also the [l]brazen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn [m]the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶[n]And king Ahaz cut off [o]the borders of the bases, and removed the laver from off them; and took down [p]the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and [q]was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAP. XVII.

Hoshea's wicked reign.

IN the twelfth year of Ahaz king of Judah began [a]Hoshea the son of Elah, to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶Against him came up [b]Shalmaneser king of Assyria; and Hoshea became his servant, and †gave him ‖presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶Then [c]the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶[d]In the ninth year of Hoshea the king of Assyria took Samaria, and [e]carried Israel away into Assyria, [f]and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And [g]walked in the statutes of the heathen whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, [h]from the tower of the watchmen to the fenced city.

10 [i]And they set them up †images and [k]groves [l]in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, [m]whereof the LORD had said unto them, [n]Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, †by all the prophets, *and by* all [o]the seers, saying, [p]Turn ye from your evil ways, and keep my commandments, *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but [q]hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, [r]and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed [s]vanity, and [t]became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they shoul [u]not do like them.

16 And they left all the commandments of the LORD their God, and [x]made them molten images, *even* two calves, [y]and made a grove, and worshipped all the host of heaven, [z]and served Baal.

17 [a]And they caused their sons and their daughters to pass through the fire, and [b]used divination and enchantments, and [c]sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left [d]but the tribe of Judah only.

19 Also [e]Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and [f]delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For [g]he rent Israel from the house of David; and [h]they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, [i]as he had said by all his servants the prophets. [k]So was Israel carried away out of their own land to Assyria unto this day.

24 ¶[l]And the king of Assyria brought *men* [m]from Babylon, and from Cuthah, and from [n]Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

Before CHRIST 730.

k 2 Chron. 26. 16, 19.

† Heb. *which* were *his*.
l 2 Chron. 4. 1.

m Ex. 29. 39, 40, 41.

739.
n 2 Chron. 28. 24.
o 1 Kings 7. 27, 28.
p 1 Kings 7. 23, 25.

q 2 Chron. 28. 27.

730.
a After an Interregnum. ch. 15. 30.

b ch. 18. 9.
† Heb. *rendered*. 2 Sam. 8. 2.
‖ Or, *tribute*.

725.

723.
c ch. 18. 9.
721.
d ch. 18. 10, 11. Hos. 13. 16, foretold.
e Lev. 26. 32, 33. Deut. 28. 36 64. & 29. 27, 28.
f 1 Chron. 5. 26.

Before CHRIST 721.

g Lev. 18. 3. Deut. 18. 9. ch. 16. 3.

h ch. 18. 8.

i 1 Kings 14. 23. Isa. 57. 5.
† Heb. *statues*.
k Ex. 34. 13. Deut. 16. 21 Mic. 5. 14.
l Deut. 12. 2 ch. 16. 4.

m Ex. 20. 3, 4. Lev. 26. 1. Deut. 5. 7, 8.
n Deut. 4. 19.
† Heb. *by the hand of all*.
o 1 Sam. 9. 9.
p Jer. 18. 11. & 25. 5. & 35. 15.

q Deut. 31. 27. Prov. 29. 1.
r Deut. 29. 25.

s Deut. 32. 21. 1 Kings 16. 13. 1 Cor. 8. 4.
t Ps. 115. 8. Rom. 1. 21.
u Deut. 12. 30, 31.
x Ex. 32. 8. 1 Kings 12. 28.
y 1 Kings 14. 15, 23. & 15. 13. & 16. 33.
z 1 Kings 16. 31. & 22. 53. ch. 11. 18.
a Lev. 18. 21. ch. 16. 3. Ezek. 23. 37
b Deut. 18. 10.
c 1 Kings 21. 20.
d 1 Kings 11. 13, 32.
e Jer. 3. 8.

f ch. 13. 3. & 15. 29.

g 1 Kings 11. 11, 31.
h 1 Kings 12. 20, 28.

i 1 Kings 14. 16.
k ver. 6.

l Ezra 4. 2, 10.
m See ver. 30.
n ch. 18. 34, *Ivah*.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of [o]Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 [p]And the Avites made Nibhaz and Tartak, and the Sepharvites [q]burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, [r]and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 [s]They feared the LORD, and served their own gods, after the manner of the nations ‖ whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, [t]whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, [u]Ye shall not fear other gods, nor [x]bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and [y]a stretched-out arm, [z]him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment which he wrote for you, [a]ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you [b]ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 [c]So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAP. XVIII.

1 *Hezekiah's good reign.* 4 *He destroyeth idolatry, and prospereth.*

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [a]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* [b]Abi the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ [c]He removed the high places, and brake the †images, and cut down the groves, and brake in pieces the [d]brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it ‖ Nehushtan.

5 He [e]trusted in the LORD God of Israel; [f]so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he [g]clave to the LORD, *and* departed not †from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD [h]was with him: *and* he [i]prospered whithersoever he went forth: and he [k]rebelled against the king of Assyria, and served him not.

8 [l]He smote the Philistines, *even* unto †Gaza, and the borders thereof, [m]from the tower of the watchmen to the fenced city.

9 ¶ And [n]it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, (that *is*, [o]the ninth year of Hoshea king of Israel,) Samaria was taken.

11 [p]And the king of Assyria did carry away Israel unto Assyria, and put them [q]in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 [r]Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now [s]in the fourteenth year of king Hezekiah did †Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah [t]gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave †it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a †great host against Jerusalem: and they went up, and came to Jerusalem: and when they were come up, they came and stood by the conduit of the upper pool, [u]which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the ‖ scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, [x]What confidence *is* this wherein thou trustest?

20 Thou ‖ sayest, (but *they are but* † vain words,) ‖ *I*

Before CHRIST about 678.

b 2 Chron. 29. 1. *Abijah.*

c 2 Chron. 31. 1.
† Heb. *statues.*
d Num. 21. 9.
‖ That is, *a piece of brass.*
e ch. 19. 10. Job 13. 15. Ps. 13. 5.
f ch. 23. 25.
g Deut. 10. 20. Josh. 23. 8.
† Heb. *from after him.*
h 2 Chron. 15. 2. about 725.
i 1 Sam. 18. 5, 14. Ps. 60. 12.
k ch. 16. 7.
l 1 Chron. 4, 41. Isa. 14. 29.
† Heb. *Azzah.*
m ch. 17. 9.
n ch. 17. 3. about 723.

o ver. 24.

p Ezra 4. 9.
q Lev. 18. 21. Deut. 12. 31. about 721.

r 1 Kings 12. 31.

o ch. 17. 6.

p ch. 17. 6.
q 1 Chron. 5. 26.

s Zeph. 1. 5.
‖ Or, *who carried them away from thence.*

r ch. 17. 7. Dan. 9. 6, 10.

713.
s 2 Chron. 32. 1. &c. Isa. 36. 1, &c.
† Heb. *Sanherib.*

t Gen. 32. 28. & 35. 10. 1 Kings 11. 31.
u Judg. 6. 10.
x Ex. 20. 5.

y Ex. 6. 6.
z Deut. 10. 20.

t ch. 16. 8.

a Deut. 5. 32.

† Heb. *them.*
b Deut. 4. about 710. 23.

† Heb. *heavy.*

c ver. 32, 33.

u Isa. 7. 3.

‖ Or, *secretary.*
x 2 Chron. 32. 10, &c.
‖ Or, *talkest.*
† Heb. *word of the lips.*
‖ Or, *but counsel and strength are for the war.*

about 726.
a 2 Chron. 28. 27. & 29. 1. He is called *Ezekias*, Matt. 1. 9.

have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 [y]Now behold, thou †trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it; so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he [z]whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give ‖pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink †their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, [a]Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, ‖†Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ‖cistern:

32 Until I come and take you away to a land like your own land, [b]a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he ‖persuadeth you, saying, the LORD will deliver us.

33 [c]Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 [d]Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and [e]Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries that have delivered their country out of mine hand, [f]that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah [g]with *their* clothes rent, and told him the words of Rab-shakeh.

Before CHRIST about 710.

y Ezek. 29. 6, 7.
† Heb. *trustest thee.*
z ver. 4. 2 Chron. 31. 1. & 32. 12.
‖ Or, *hostages.*
† Heb. *the water of their feet?*
a 2 Chron. 32. 15.
‖ Or. *Seek my favour.* † Heb. *Make with me a blessing,* Gen. 32.20. & 33. 11. Prov.18.16.
‖ Or, *pit.*
b Deut. 8.7, 8.
‖ Or, *deceiveth.*
c ch. 19.12. 2 Chron. 32. 14. Isa. 10. 10, 11.
d ch. 19. 13.
e ch. 17. 24, *Ava.*
f Dan. 3. 15.

Before CHRIST 710.

g Isa. 33. 7.
a Isa. 37. 1, &c.
b Luke 3.4, called *Esaias.*
‖ Or. *provocation.*
c 2 Sam. 16. 12.
d ch. 18. 35.
e Ps. 50. 21.
† Heb. *found.*
f Isa. 37.6, &c.
g ch. 18.17.
h ver. 35, 36, 37. Jer. 51. 1.
i ch. 18.14.
710.
k See 1 Sam. 23. 27.
l ch. 18. 5.
m ch. 18. 33.
n Ezek. 27. 23.
o ch. 18. 34.
p Isa. 37. 14, &c.
q 1 Sam. 4. 4. Ps. 80. 1.
r 1 Kings 18. 39. Isa. 44. 6. Jer. 10. 10, 11, 12.
s Ps. 31. 2.
t 2 Chron. 6. 40.
u ver. 4.
† Heb. *given.*
x Ps. 115.4. Jer. 10. 3.

CHAP. XIX.

Hezekiah mourning, sendeth to Isaiah to pray for them.

AND [a]it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [b]Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and ‖blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 [c]It may be the LORD thy God will hear all the words of Rab-shakeh, [d]whom the king of Assyria his master hath sent to reproach the living God; and will [e]reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are †left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶[f]And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the [g]servants of the king of Assyria have blasphemed me.

7 Behold, I will send [h]a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed [i]from Lachish.

9 And [k]when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God [l]in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 [m]Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of [n]Eden which *were* in Thelasar?

13 [o]Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶[p]And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD and said, O LORD God of Israel, [q]which dwellest *between* the cherubims, [r]thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, [s]bow down thine ear, and hear: [t]open, LORD, thine eyes, and see: and hear the words of Sennacherib, [u]which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have †cast their gods into the fire: for they *were* no gods, but [x]the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, [y] that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [z] *That* which thou hast prayed to me against Sennacherib king of Assyria [a] I have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin [b] the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem [c] hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the [d] Holy *One* of Israel.

23 †[e] By thy messengers thou hast reproached the LORD, and hast said, [f] With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down † the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* ‖ the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ‖ besieged places.

25 ‖ Hast thou not heard long ago *how* [g] I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that [h] thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were † of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* [i] the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But [k] I know thy ‖ abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore [l] I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back [m] by the way by which thou camest.

29 And this *shall be* [n] a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 [o] And † the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: [p] the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For [q] I will defend this city, to save it, for mine own sake, and [r] for my servant David's sake.

35 ¶ And [s] it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at [t] Nineveh.

Before CHRIST 710.

y Ps. 83. 18.

z Isa. 37. 21, &c.
a Ps. 65. 2.

b Lam. 2. 13.

c Job 16. 4. Ps. 22. 7, 8. Lam. 2. 15.

d Ps. 71. 22. Isa. 5. 24. Jer. 51. 5.
† Heb. *By the hand of.*
e ch. 18. 17.
f Ps. 20. 7.

† Heb. *the tallness,&c.*

‖ Or, *the forest* and *his fruitful field.*
Isa. 10. 18.
‖ Or, *fenced.*
¶ Or, *Hast thou not heard* how *I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps?*
g Isa. 45. 7.
h Isa. 10. 5.
† Heb. *short of hand.*
i Ps. 129. 6.
k Ps. 139. 1, &c.
‖ Or, *sitting.*
l Job 41. 2. Ezek. 29. 4. & 38. 4. Amos 4. 2.
m ver. 33, 36, 37.
n 1 Sam. 2. 34. ch. 20. 8, 9. Isa. 7. 11, 14. Luke 2. 12.
o 2 Chron. 32. 22, 23.
† Heb. *the escaping of the house of Judah that remaineth.*
† Heb. *the escaping.*
p Isa. 9. 7.

q ch. 20. 6.

r 1 Kings 11. 12. 13.
s 2 Chron. 32. 21. Isa. 37. 36.

t Gen. 10. 11.

Before CHRIST 709.

u 2 Chron. 32. 21.
y ver. 7.
† Heb. *Ararat.*
z Ezra 4. 2.

713.
a 2 Chron. 32. 24, &c. Isa. 38. 1, &c.
† Heb. *Give charge concerning thy house.* 2 Sam. 17. 23.
b Neh. 13. 22.
c Gen. 17. 1. 1 Kings 3. 6.
† Heb. *with a great weeping.*
‖ Or, *city.*

d 1 Sam. 9. 16. & 10. 1.

e ch. 19. 20. Ps. 65. 2.
f Ps. 39. 12. & 56. 8.

g ch. 19. 34.

h Isa. 38. 21.

i See Judg. 6. 17, 37, 39. Isa. 7. 11, 14. & 38. 22.

k See Isa. 38. 7, 8.

l See Josh 10. 12, 14. Isa. 38. 8.
712.
† Heb. *degrees.*
m Isa. 39. 1, &c.
‖ Or, *Merodach-baladan.*
n 2 Chron. 32. 27, 31.
‖ Or. *spicery.*

‖ Or, *jewels.*
† Heb. *vessels.*

o ver. 13.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that [u] Adrammelech and Sharezer his sons [y] smote him with the sword: and they escaped into the land of † Armenia: and [z] Esar-haddon his son reigned in his stead.

CHAP. XX.

1 *Hezekiah, by prayer, hath his life lengthened.* 20 *Manasseh succeedeth him.*

IN [a] those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, [b] remember now how I have [c] walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept † sore.

4 And it came to pass, afore Isaiah was gone out into the middle ‖ court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah [d] the captain of my people, Thus saith the LORD, the God of David thy father, [e] I have heard thy prayer, I have seen [f] thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and [g] I will defend this city for mine own sake, and for my servant David's sake.

7 And [h] Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, [i] What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, [k] This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and [l] he brought the shadow ten degrees backward, by which it had gone down in the † dial of Ahaz.

12 ¶ [m] At that time ‖ Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And [n] Hezekiah hearkened unto them, and shewed them all the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his ‖ † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, [o] All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine

house, and that which thy fathers have laid up in store unto this day, [p] shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, [q] shall they take away; ‖ and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [r] Good *is* the word of the LORD which thou hast spoken. And he said, ‖ *Is it* not *good*, if peace and truth be in my days?

20 ¶ [s] And the rest of the acts of Hezekiah, and all his might, and how he [t] made a pool, and a conduit, and [u] brought water into the city, *are* they not written in the book of the Chronicles of the kings of Judah?

21 And [x] Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

1 *Manasseh's reign.* 3 *His great idolatry.*

MANASSEH [a] *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, [b] after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places [c] which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, [d] as did Ahab king of Israel; and [e] worshipped all the host of heaven, and served them.

4 And [f] he built altars in the house of the LORD, of which the LORD said, [g] In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 [h] And he made his son pass through the fire, and observed [i] times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [k] In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8 [l] Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh [m] seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 [n] Because Manasseh king of Judah hath done these abominations, [o] *and* hath done wickedly above all that the Amorites did, which *were* before him, and [p] hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both [q] his ears shall tingle.

13 And I will stretch over Jerusalem [r] the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, † wiping *it*, and turning *it* upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 [s] Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem † from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now [t] the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?

18 And [u] Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ [x] Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, [y] as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he [z] forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ [a] And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [b] Josiah his son reigned in his stead.

CHAP. XXII.

1 *Josiah's good reign.* 8 *Hilkiah findeth the book of the law.*

JOSIAH [a] *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah the daughter of Adaiah of [b] Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and [c] turned not aside to the right hand or to the left.

3 ¶ [d] And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is [e] brought into the house of the LORD, which [f] the keepers of the † door have gathered of the people:

5 And let them [g] deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work, which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, [h] there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan

Before CHRIST about 710.

[p] ch. 24. 13. & 25. 13. Jer. 27. 21, 22. & 52. 17.
[q] ch. 24. 12. 2 Chron. 33. 11.
‖ Fulfilled, Dan. 1. 3.
[r] 1 Sam. 3. 18. Job 1. 21. Ps. 39. 9.
‖ Or, *Shall there not be peace and truth*, &c.
about 710.
[s] 2 Chron. 32. 32.
[t] Neh. 3. 16. about 698.
[u] 2 Chron. 32. 30.
[x] 2 Chron. 32. 33.

about 698.
[a] 2 Chron. 33. 1, &c.

[b] ch. 16. 3.

[c] ch. 18. 4.

[d] 1 Kings 16. 32, 33.
[e] Deut. 4. 19. & 17. 3. ch. 17. 16.
[f] Jer. 32. 34
[g] 2 Sam. 7. 13. 1 Kings 8. 29. & 9. 3.

[h] Lev. 18. 21. & 20. 2. ch. 16. 3. & 17. 17.
[i] Lev. 19. 26, 31. ch. 17. 17. Deut. 18. 10, 11.

[k] 2 Sam. 7. 13. 1 Kings 8. 29. & 9. 3. ch. 23. 27. Ps. 132. 13, 14. Jer. 32. 34.
[l] 2 Sam. 7. 10.

[m] Prov. 29. 12.

[n] ch. 23. 26, 27. & 24. 3, 4. Jer. 15. 4.
[o] 1 Kings 21. 26.
[p] ver. 9.

[q] 1 Sam. 3. 11. Jer. 19. 3.
[r] See Isa. 34. 11. Lam. 2. 8. Amos 7. 7, 8.
† Heb. *he wipeth and turneth it upon the face thereof.*

Before CHRIST about 698.

[s] ch. 24. 4.
† Heb. *from mouth to mouth.*

[t] 2 Chron. 33. 11,—19.

[u] 2 Chron. 33. 20. 643.

[x] 2 Chron. 33. 21,—23.

[y] ver. 2, &c.

[z] 1 Kings 11. 33.

641.
[a] 2 Chron. 33. 24, 25.

[b] Matt. 1. 10. called *Josias.*

641.
[a] 2 Chron. 34. 1.

[b] Josh. 15. 39.

[c] Deut. 5. 32.

about 624.
[d] 2 Chron. 34. 8, &c.

[e] ch. 12. 4.
[f] ch. 12. 9. Ps. 84. 10.
† Heb. *threshold.*
[g] ch. 12. 11, 12, 14.

[h] ch. 12. 15.

the scribe, [i]I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have †gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and [k]Achbor the son of ‖Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* [l]the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of [m]Tikvah, the son of ‖Harhas, keeper of the †wardrobe; (now she dwelt in Jerusalem ‖in the college;) and they communed with her.

15 ¶And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, [n]I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 [o]Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to [p]the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine [q]heart was tender, and thou hast [r]humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become [s]a desolation and [t]a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou [u]shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

Josiah causeth the book to be read in a solemn assembly.

AND [a]the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, †both small and great: and he read in their ears all the words of the book of the covenant [b]which was found in the house of the LORD.

3 ¶And the king [c]stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for [d]the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he †put down †the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the ‖planets, and to [e]all the host of heaven.

6 And he brought out the [f]grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon [g]the graves of the children of the people.

7 And he brake down the houses [h]of the sodomites that *were* by the house of the LORD, [i]where the women wove †hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from [k]Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 [l]Nevertheless, the priests of the high places came not up to the altar of the LORD in Jerusalem, [m]but they did eat of the unleavened bread among their brethren.

10 And he defiled [n]Topheth, which *is* in [o]the valley of the children of Hinnom, [p]that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the ‖chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* [q]on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [r]Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ‖brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ‖the mount of Corruption, which [s]Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he [t]brake in pieces the †images, and cut down the groves, and filled their places with the bones of men.

15 ¶Moreover, the altar that *was* at Beth-el, *and* the high place [u]which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the

Before CHRIST about 624.

i Deut. 31. 24. &c. 2 Chron. 34. 14, &c.

† Heb. *melted.*

k Abdon, 2 Chron. 34. 20. ‖ Or, *Micah.*

l Deut. 29. 27.

m Tikvath, 2 Chron. 34. 22. ‖ Or, *Hasrah.* † Heb. *garments.* ‖ Or, *in the second part.*

n Deut. 29. 27. Dan. 9. 11, 12, 13, 14.

o Deut. 29. 25, 26, 27.

p 2 Chron. 34. 26, &c.

q Ps.51.17. Isa. 57. 15.
r 1 Kings 21. 29.

s Lev. 26. 31, 32.
t Jer. 26. 6. & 44. 22.

u Ps.37.37. Isa. 57.1,2.

a 2 Chron. 34. 29, 30, &c.

† Heb. *from small even unto great.*
b ch. 22. 8.
c ch. 11.14, 17.

Before CHRIST 624.

d ch. 21. 3, 7.

† Heb. *caused to cease.* † Heb. *chemarim,* Hos. 10. 5. Foretold, Zeph. 1. 4.

‖ Or, *twelve signs,* or, *constellations.*
e ch. 21. 3.
f ch. 21. 7.

g 2 Chron. 34. 4.
h 1 Kings 14.24.& 15. 12.
i Ezek. 16. 16.
† Heb. *houses.*

k 1 Kings 15. 22.

l See Ezek. 44.10,—14.
m 1 Sam.2. 36.

n Isa. 30. 33. Jer. 7. 31. & 19. 6, 11, 12, 13.
o Josh. 15. 8.
p Lev. 18. 21. Deut.18.10 Ezek.23.37 39.

‖ Or, *eunuch,* or *officer.*

q See Jer. 19. 13. Zeph. 1. 5.
r ch. 21. 5.

‖ Or, *ran from thence.*

‖ That is, the mount of Olives.
s 1 Kings 11. 7.

t Ex.23.24. Deut. 7. 5, 25.
† Heb. *statues.*

u 1 Kings 12. 28, 33.

sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the [x] word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* [y] the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones † alone, with the bones of [z] the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* [a] in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And [b] he ‖ [c] slew all the priests of the high places that *were* there upon the altars, and [d] burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [e] Keep the passover unto the LORD your God, [f] as *it is* written in the book of this covenant.

22 Surely [g] there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, [h] the *workers with* familiar spirits, and the wizards, and the ‖ images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of [i] the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 [k] And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, [l] because of all the † provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as [m] I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [n] My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 ¶ [o] In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at [p] Megiddo, when he [q] had seen him.

30 [r] And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And [s] the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ ‖ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* [t] Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands [u] at Riblah in the land of Hamath, ‖ that he might not reign in Jerusalem; and † put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And [x] Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [y] turned his name to [z] Jehoiakim, and took Jehoahaz away: [a] and he came to Egypt, and died there.

35 And Jehoiakim gave [b] the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ [c] Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIV.

8 *Jehoiachin's evil reign.* 10 *Jerusalem is taken.*

IN [a] his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 [b] And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c] according to the word of the LORD, which he spake † by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, [d] for the sins of Manasseh, according to all that he did;

4 [e] And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 [f] So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And [g] the king of Egypt came not again any more out of his land: for [h] the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ ‖ [i] Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ [k] At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city † was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 [l] And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his ‖ officers: [m] and the king of Babylon [n] took him [o] in the eighth year of his reign.

13 [p] And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and [q] cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, [r] as the LORD had said.

14 And [s] he carried away all Jerusalem, and all the princes, and all the mighty men of valour, [t] *even* ten thousand captives, and [u] all the craftsmen, and smiths;

Before CHRIST 624.

[x] 1 Kings 13. 2.

[y] 1 Kings 13. 1, 30.

† Heb. *to escape.*
[z] 1 Kings 13. 31.

[a] See 2 Chron. 34. 6, 7.

[b] 1 Kings 13. 2.
‖ Or, *sacrificed.*
[c] Ex. 22.20. 1 Kings 18. 40. ch. 11. 18.
[d] 2 Chron. 34. 5.
[e] 2 Chron. 35. 1.
[f] Ex. 12. 3. Lev. 23. 5. Num. 9. 2. Deut. 16. 2.
[g] 2 Chron. 35. 18, 19. about 623. His 18th year ending.
[h] ch. 21. 6.
‖ Or, *teraphim,* Gen. 31.19.

[i] Lev. 19. 31. & 20. 27. Deut.18.11.

[k] ch. 18. 5.

[l] ch. 21. 11, 12. & 24. 3, 4. Jer. 15. 4.
† Heb. *angers.*
[m] ch.17.18, 20. & 18.11. & 21. 13.
[n] 1 Kings 8. 29. & 9.3. ch. 21. 4, 7.

610.
[o] 2 Chron. 35. 20.

[p] Zech. 12. 11.
[q] ch. 14. 8.
[r] 2 Chron. 35. 24.

[s] 2 Chron. 36. 1.

‖ Called *Shallum,* 1 Chron. 3. 15. Jer. 22. 11.
[t] ch. 24. 18.

[u] ch. 25. 6. Jer. 52. 27.

Before CHRIST 610.

‖ Or, *because he reigned.*
† Heb. *set a mulct upon the land,* 2 Chron. 36. 3.
[x] 2 Chron. 36. 4.
[y] See ch. 24. 17. Dan. 1. 7.
[z] Matt. 1. 11, called *Jakim.*
[a] Jer. 22. 11, 12. Ezek. 19. 3, 4.
610.
[b] ver. 33.
[c] 2 Chron. 36. 5.

607.
606.
603.
600.
[a] 2 Chron. 36. 6. Jer. 25. 1, 9. Dan. 1. 1.
[b] Ezek. 19. 8. Jer. 25. 9. & 32. 28.
[c] ch. 20. 17. & 21. 12, 13. 14. & 23.27.
† Heb. *by the hand of.*
[d] ch. 21. 2, 11. & 23. 26.

[e] ch. 21.16.

599.
[f] See 2 Chron. 36. 6, 8. Jer. 22. 18, 19. & 36.30.
[g] See Jer. 37.5,7.
[h] Jer. 46. 2.

‖ Called *Jeconiah,* 1 Chron. 3. 16. Jer. 24. 1, and *Coniah,* Jer. 22. 24, 28.
[i] 2 Chron. 36. 9.
[k] Dan. 1. 1.

† Heb. *came into siege.*
[l] Jer. 24. 1. & 29. 1, 2. Ezek.17.12
‖ Or, *eunuchs.*
599.
[m] *Nebuchadnezzar's* eighthyear Jer. 25. 1.
[n] See ch. 25. 27.
[o] See Jer. 52. 28.
[p] ch.20.17. Isa. 39. 6.
[q] See Dan. 5. 2, 3.
[r] Jer. 20.5.
[s] Jer. 24. 1.
[t] See Jer. 52. 28.
[u] So 1 Sam. 13. 19, 22.

none remained, save [x]the poorest sort of the people of the land.

15 And [y]he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his ‖officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And [z]all the men of might, *even* seven thousand, and craftsmen, and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶And [a]the king of Babylon made Mattaniah [b]his father's brother king in his stead, and [c]changed his name to Zedekiah.

18 [d]Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* [e]Hamutal, the daughter of Jeremiah of Libnah.

19 [f]And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem, and Judah, until he had cast them out from his presence, [g]that Zedekiah rebelled against the king of Babylon.

CHAP. XXV.

Zedekiah taken, his sons slain, and his eyes put out.

AND it came to pass [a]in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the [b]*fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶And [c]the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about;) and [d]*the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon [e]to Riblah; and they †gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and †[f]put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶And in the fifth month, [g]on the seventh *day* of the month, (which *is* [h]the nineteenth year of king Nebuchadnezzar king of Babylon,) [i]came Nebuzar-adan, ‖captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 [k]And he burnt the house of the LORD, [l]and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, [m]brake down the walls of Jerusalem round about.

11 [n]Now the rest of the people *that were* left in the city, and the †fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard [o]left of the poor of the land *to be* vine-dressers and husbandmen.

13 And [p]the [q]pillars of brass that *were* in the house of the LORD, and [r]the bases, and [s]the brazen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And [t]the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, †one sea, and the bases which Solomon had made for the house of the LORD; [u]the brass of all these vessels was without weight.

17 [x]The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶[y]And the captain of the guard took [z]Seraiah the chief priest, and [a]Zephaniah the second priest, and the three keepers of the †door:

19 And out of the city he took an ‖officer that was set over the men of war, and [b]five men of them that †were in the king's presence, which were found in the city, and the ‖principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. [c]So Judah was carried away out of their land.

22 ¶[d]And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the [e]captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But [f]it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed †royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, [g]and came to Egypt: for they were afraid of the Chaldees.

27 ¶[h]And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign [i]did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake †kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did [k]eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Before CHRIST 599.

x ch. 25. 12. Jer. 40. 7.
y 2 Chron. 36. 10. Esther 2. 6. Jer. 22. 24, &c.
‖ Or, *eunuchs.*
z See Jer. 52. 28.

599.

a Jer. 37. 1.
b 1 Chron. 3. 15. 2 Chron. 36. 10.
c So ch. 23. 34. 2 Chron. 36. 4.
d 2 Chron. 36. 11. Jer. 37. 1. & 52. 1.
e ch. 23. 31. 593.
f 2 Chron. 36. 12.
g 2 Chron. 36. 13. Ezek. 17. 15.

590.

a 2 Chron. 36. 17. Jer. 34. 2. & 39. 1. & 52. 4, 5. Ezek. 24. 1.

588.

b Jer. 39. 2. & 52. 6.
c Jer. 39. 2. & 52. 7, &c.
d Jer. 39. 4, —7. & 52. 7. Ezek. 12. 12.
e ch. 23. 33. Jer. 52. 9.
† Heb. *spake judgment with him.*
† Heb. *made blind.*
f Jer. 39. 7. Ezek. 12. 13.
g See Jer. 52. 12, —14.
h See ch. 24. 12. & ver. 27.
i Jer. 39. 9.
‖ Or, *chief marshal.*
k 2 Chron. 36. 19. Ps. 79. 1.
l Jer. 39. 8. Amos 2. 5.
m Neh. 1. 3. Jer. 52. 14.
n Jer. 39. 9. & 52. 15.
† Heb. *fallen away.*
o ch. 24. 14. Jer. 39. 10. & 40. 7. & 52. 16.
p ch. 20. 17. Jer. 27. 19, 22. & 52. 17, &c.
q 1 Kings 7. 15.
r 1 Kings 7. 27.
s 1 Kings 7. 23.

Before CHRIST 588.

t Exod. 27. 3. 1 Kings 7. 45, 50.
† Heb. *the one sea.*
u 1 Kings 7. 47.
x 1 Kings 7. 15. Jer. 52. 21.
y Jer. 52. 24, &c.
z 1 Chron. 6. 14. Ezra 7. 1.
a Jer. 21. 1. & 29. 25.
† Heb. *threshold.*
‖ Or, *eunuch.*
b See Jer. 52. 25.
† Heb. *saw the king's face.* Esther 1. 14.
‖ Or, *scribe of the captain of the host.*
c Lev. 26. 33. Deut. 28. 36, 64. ch. 23. 27.
d Jer. 40. 5.
e Jer. 40. 7, 8, 9.

588.

f Jer. 41. 1, 2.
† Heb. *of the kingdom.*
g Jer. 43. 4, 7.

562.

h Jer. 52. 13, &c.
i See Gen. 40, 13, 20.
† Heb. *good things with him.*
k 2 Sam. 9. 7.

The First Book of the CHRONICLES.

CHAP. I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.*

ADAM, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 ¶ [b] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and ‖ Riphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖ Dodanim.
8 ¶ [c] The sons of Ham; Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
10 And Cush [d] begat Nimrod. He began to be mighty upon the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [e] Caphtorim.
13 And [f] Canaan begat Zidon his first-born, and Heth,
14 The Jebusite also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Archite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 ¶ The sons of [g] Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ‖ Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two sons: the name of the one *was* ‖ Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.
20 And [h] Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 Hadoram also, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.
24 ¶ [i] Shem, Arphaxad, Shelah,
25 [k] Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 [l] Abram; the same *is* Abraham.
28 The sons of Abraham; [m] Isaac, and [n] Ishmael.
29 ¶ These *are* their generations. The [o] first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 ¶ Now [p] the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.
34 And [q] Abraham begat Isaac. [r] The sons of Isaac; Esau, and Israel.
35 ¶ The sons of [s] Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz; Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and Timna, and Amalek.
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
38 And [t] the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sons of Lotan; Hori, and ‖ Homam: and Timna *was* Lotan's sister.
40 The sons of Shobal; ‖ Alian, and Manahath, and Ebal, ‖ Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
41 The sons of Anah; [u] Dishon. And the sons of Dishon; ‖ Amram, and Eshban, and Ithran, and Cheran.
42 The sons of Ezer; Bilhan, and Zavan, *and* ‖ Jakan. The sons of Dishan; Uz, and Aran.
43 ¶ Now these *are* the [x] kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.
44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.
47 And when Hadad was dead, Samlah of Mazrekah reigned in his stead.
48 [y] And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.
49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
50 And when Baal-hanan was dead, ‖ Hadad reigned in his stead: and the name of his city *was* ‖ Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
51 ¶ Hadad died also. And the [z] dukes of Edom were; duke Timnah, duke ‖ Aliah, duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAP. II.

1 *The sons of Israel.* 3 *The posterity of Judah.*

THESE *are* the sons of ‖ Israel; [a] Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 ¶ The sons of [b] Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of [c] Shua the Canaanitess. And [d] Er, the first-born of Judah, was evil in the sight of the LORD; and he slew him.
4 And [e] Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah *were* five.
5 The sons of [f] Pharez; Hezron, and Hamul.
6 And the sons of Zerah; ‖ Zimri, [g] and Ethan, and Heman, and Calcol, and ‖ Dara: five of them in all.
7 And the sons of [h] Carmi; ‖ Achar, the troubler of Israel, who transgressed in the thing [i] accursed.
8 And the sons of Ethan; Azariah.
9 The sons also of Hezron, that were born unto him; Jerahmeel, and ‖ Ram, and ‖ Chelubai.

Before CHRIST 4004, &c.

a Gen. 4. 25, 26. & 5. 3, 9.

b Gen. 10. 2, &c.

‖ Or, *Diphath*, as it is in some Copies.

‖ Or, *Rodanim*, according to some Copies.

c Gen. 10. 6, &c.

d Gen. 10. 8, 13, &c.

e Deut. 2. 23.

f Gen. 10. 15, &c.

g Gen. 10. 22. & 11. 10.

‖ Or, *Mash*, Gen. 10. 23.

‖ That is, *Division*, Gen. 10. 25.

h Gen. 10. 26.

i Gen. 11. 10, &c. Luke 3. 34, &c.

k Gen. 11. 15.

l Gen. 17. 5.

m Gen. 21. 2, 3.

n Gen. 16. 11, 15.

o Gen. 25. 13,—16.

‖ Or, *Hadar*, Gen. 25. 15.

p Gen. 25. 1, 2.

q Gen. 21. 2, 3.

r Gen. 25. 25, 26.

Before CHRIST about 1676.

s Gen. 36. 9, 10.

‖ Or, *Zepho*, Gen. 36. 11.

t Gen. 36. 20.

‖ Or, *Heman*, Gen. 36. 22.

‖ Or, *Alvan*, Gen. 36. 23.

‖ Or, *Shepho*, Gen. 36. 23.

u Gen. 36. 25.

‖ Or, *Hemdan*, Gen. 36. 26.

about 1676.

‖ Or, *Achan*, Gen. 36. 27.

x Gen. 36. 31, &c.

y Gen. 36. 37.

‖ Or, *Hadar*, Gen. 36. 39.

‖ Or, *Pau*, Gen. 36. 39. about 1496.

z Gen. 36. 40.

‖ Or, *Alvah*.

1752, &c.

‖ Or, *Jacob*.

a Gen. 29. 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.

b Gen. 38. 3. & 46. 12. Num. 26. 19.

c Gen. 38. 2.

d Gen. 38. 7.

e Gen. 38. 29, 30. Matt. 1. 3.

f Gen. 46. 12. Ruth 4. 18.

‖ Or. *Zibdi*, Josh. 7. 1.

g 1 Kings 4. 31.

‖ Or, *Darda*.

h See ch. 4. 1.

‖ Or, *Achan*.

i Josh. 6. 18. & 7. 1.

‖ Or, *Aram*, Matt. 1. 3, 4.

‖ Or, *Caleb*, ver. 18, 42.



ORIGINALS—Gust. Dore.

SOLOMON RECEIVING THE QUEEN OF SHEBA.—2 Chronicles ix. 1.



ORIGINAL—Gust. Doré.

THE TRIUMPH OF MORDECAI.—ESTHER VI. 2.

10 And Ram [k]begat Amminadab; and Amminadab begat Nahshon, [l]prince of the children of Judah;
11 And Nahshon begat ‖ Salma, and Salma begat Boaz,
12 And Boaz begat Obed, and Obed begat Jesse.
13 ¶ [m]And Jesse begat his first-born Eliab, and Abinadab the second, and ‖ Shimma the third,
14 Nethaneel the fourth, Raddai the fifth,
15 Ozem the sixth, David the seventh:
16 Whose sisters *were* Zeruiah, and Abigail. [n]And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.
17 And [o]Abigail bare Amasa: and the father of Amasa *was* ‖ Jether the Ishmaelite.
18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb took unto him [p]Ephrath, which bare him Hur.
20 And Hur begat Uri, and Uri begat [q]Bezaleel.
21 ¶ And afterwards Hezron went in to the daughter of [r]Machir the father of Gilead, whom he †married when he *was* threescore years old; and she bare him Segub.
22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.
23 [s]And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.
24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife bare him [t]Ashur the father of Tekoa.
25 ¶ And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.
26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.
27 And the sons of Ram, the first-born of Jerahmeel, were, Maaz, and Jamin, and Eker.
28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.
29 And the name of the wife of Abishur *was* Abihail; and she bare him Ahban, and Molid.
30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.
31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And [u]the children of Sheshan; Ahlai.
32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.
33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.
34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.
35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.
36 And Attai begat Nathan, and Nathan begat Zabad,
37 And Zabad begat Ephlal, and Ephlal begat Obed,
38 And Obed begat Jehu, and Jehu begat Azariah,
39 And Azariah begat Helez, and Helez begat Eleasah,
40 And Eleasah begat Sisamai, and Sisamai begat Shallum,
41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.
42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his first-born, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.
43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.
44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.
45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.
46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.
47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.
49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [y]Achsah.
50 ¶ These were the sons of Caleb the son of Hur, the first-born of ‖ Ephratah; Shobal the father of Kirjath-jearim,
51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.
52 And Shobal the father of Kirjath-jearim had sons; ‖ Haroeh, *and* ‖ half of the Manahethites.
53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites.
54 The sons of Salma; Beth-lehem, and the Netophathites, ‖ Ataroth, the house of Joab, and half of the Manahethites, the Zorites.
55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [z]Kenites that came of Hemath, the father of the house of [a]Rechab.

CHAP. III.

1 *The sons of David.* 10 *His line to Zedekiah.*

NOW these were the sons of David, which were born unto him in Hebron; the first-born [a]Amnon, of Ahinoam the [b]Jezreelitess; the second, ‖ Daniel, of Abigail the Carmelitess:
2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:
3 The fifth, Shephatiah of Abital: the sixth, Ithream by [c]Eglah his wife.
4 *These* six were born unto him in Hebron; and [d]there he reigned seven years and six months: and [e]in Jerusalem he reigned thirty and three years.
5 [f]And these were born unto him in Jerusalem; ‖ Shimea, and Shobab, and Nathan, and [g]Solomon, four, of ‖ Bath-shua the daughter of ‖ Ammiel:
6 Ibhar also, and ‖ Elishama, and Eliphelet,
7 And Nogah, and Nepheg, and Japhia,
8 And Elishama, and ‖ Eliada, and Eliphelet, [h]nine.
9 *These were* all the sons of David, beside the sons of the concubines, and [i]Tamar their sister.
10 ¶ And Solomon's son *was* [k]Rehoboam, ‖ Abia his son, Asa his son, Jehoshaphat his son,
11 Joram his son, ‖ Ahaziah his son, Joash his son,
12 Amaziah his son, ‖ Azariah his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,

Before CHRIST about 1471.

[k] Ruth 4. 19, 20. Matt. 1. 4.
[l] Num. 1. 7. & 2. 3. about 1090.
‖ Or, *Salmon*, Ruth 4. 21. Matt. 1. 4.
[m] 2 Sam. 16. 6.
‖ Or, *Shammah*, 1 Sam. 16. 9.
[n] 2 Sam. 2. 18.
[o] 2 Sam. 17. 25.
‖ 2 Sam. 17. 25. *Ithra an Israelite.* about 1471.
[p] ver. 50.
[q] Exod. 31. 2.
[r] Num. 27. 1.
† Heb. *took.*
[s] Num. 32. 41. Deut. 3. 14. Josh. 13. 30.
about 1471.
[t] ch. 4. 5.
[u] See ver. 34, 35.
[x] ch. 11. 41.
[y] Josh. 15. 17.
‖ Or, *Ephrath*, ver. 19.
‖ Or, *Reaiah*, ch. 4. 2.
‖ Or, *half of the Menuchites* or, *Hatsi-huen-menu-choth.*
‖ Or, *Asurites*, or, *crowns of the house of Joab.*
[z] Judg. 1. 16.
[a] Jer. 35. 2. about 1053, &c.
[a] 2 Sam. 3. 2.
[b] Josh. 15. 56.
‖ Or, *Chileab*, 2 Sam. 3. 3.
[c] 2 Sam. 3. 5.
[d] 2 Sam. 2. 11.
[e] 2 Sam. 5. 5.
[f] 2 Sam. 5. 14. ch. 14. 4.
‖ Or, *Shammua*, 2 Sam. 5. 14
[g] 2 Sam. 12. 24.
‖ Or, *Bath-sheba* 2 Sam. 11. 3.
‖ Or, *Eliam*, 2 Sam. 11. 3.
‖ Or, *Elishua*, 2 Sam. 5. 15.
‖ Or, *Beeliada*, ch. 14. 7.
[h] See 2 Sam. 5. 14, 15, 16.
[i] 2 Sam. 13. 1.
[k] 1 Kings 11 43. & 15. 6.
‖ Or, *Abijam*, 1 Kings 15. 1.
‖ Or, *Azariah*, 2 Chron. 22. 6. or *Jehoahaz*, 2 Chron. 21. 17.
‖ Or, *Uzziah*, 2 Kings 15. 30.

14 Amon his son, Josiah his son.
15 And the sons of Josiah *were*, the first-born ‖ Johanan, the second ‖ Jehoiakim, the third ‖ Zedekiah, the fourth Shallum.
16 And the sons of [l]Jehoiakim: ‖ Jeconiah his son, Zedekiah [m] his son.
17 ¶ And the sons of Jeconiah; Assir, † Salathiel [n] his son,
18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:
20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.
21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; [o]Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.
23 And the sons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.
24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

Before CHRIST about 1053.

‖ Or, *Jehoahaz*, 2 Kings 23. 30.
‖ Or, *Elakim*, 2 Kings 23. 34.
‖ Or, *Mattaniah*, 2 Kings 24. 17.
l Matt. 1. 11.
‖ Or, *Jehoiachin*, 2 Kings 24. 6.
or, *Coniah*, Jer. 22. 24.
m 2 Kings 24. 17, being his Uncle.
† Heb. *Shealtiel.*
n Matt. 1. 12.
o Ezra 8. 2.
† Heb. *Hiskijahu.*

CHAP. IV.

The posterity of Jabez, and his prayer.

THE sons of Judah; [a]Pharez, Hezron, and ‖ Carmi, and Hur, and Shobal.
2 And ‖ Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.
3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:
4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of [b]Hur, the first-born of Ephratah, the father of Beth-lehem.
5 ¶ And [c]Ashur the father of Tekoa had two wives, Helah and Naarah.
6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.
7 And the sons of Helah *were* Zereth, and Jezoar, and Ethnan.
8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.
9 ¶ And Jabez was [d]more honourable than his brethren: and his mother called his name ‖ Jabez, saying, Because I bare him with sorrow.
10 And Jabez called on the God of Israel, saying, † Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest † keep *me* from evil, that it may not grieve me! And God granted him that which he requested.
11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.
12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ‖ Irnahash. These *are* the men of Rechah.
13 And the sons of Kenaz; [e]Othniel, and Seraiah: and the sons of Othniel; ‖ Hathath.
14 And Meonothai begat Ophrah; and Seraiah begat Joab, the father of the ‖ valley of ‖ Charashim; for they were craftsmen.
15 And the sons of Caleb the son of Jephunneh;

Before CHRIST 1300, &c.

‖ Or, *Uknaz.*
‖ Or, *the jewess.*
‖ Or, *Jehudijah*, mentioned before.
g Gen. 38. 1, 5. & 46. 12.
‖ Or, *Jemuel*, Gen. 46. 10. Ex. 6. 15. Num. 26. 12.
‖ Or, *Jachin, Zohar.*
† Heb. *unto.*
h Josh. 19. 2.
‖ Or, *Balak*, Josh. 19. 3.
‖ Or, *Eltolad*, Josh. 19. 4.
‖ Or, *Hazar-susah*, Josh. 19. 5.
‖ Or, *Ether*, Josh. 19. 7.
‖ Or, *Baalath-beer*, Josh. 19. 8.
‖ Or, *as they divided themselves by nations among them.*
† Heb. *coming.*
about 715.

Iru, Elah, and Naam: and the sons of Elah, ‖ even Kenaz.
16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.
17 And the sons of Ezra *were* Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.
18 And his wife ‖ Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.
19 And the sons of *his* wife ‖ Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.
20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.
21 ¶ The sons of Shelah [g] the son of Judah *were*, Er, the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,
22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.
23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.
24 ¶ The sons of Simeon *were*, ‖ Nemuel, and Jamin, ‖ Jarib, Zerah, *and* Shaul:
25 Shallum his son, Mibsam his son, Mishma his son.
26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.
27 And Shimei had sixteen sons and six daughters: but his brethren had not many children, neither did all their family multiply † like to the children of Judah.
28 And they dwelt at [h] Beer-sheba, and Moladah, and Hazar-shual,
29 And at ‖ Bilhah, and at Ezem, and at ‖ Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, and ‖ Hazarsusim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.
32 And their villages *were*, ‖ Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:
33 And all their villages that *were* round about the same cities unto ‖ Baal. These *were* their habitations, and ‖ their genealogy.
34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,
35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,
36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,
37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.
38 These † mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.
39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.
40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.
41 And these written by name came in the days

‖ Or, *the city of Nahash.*
e Josh. 15. 17.
‖ Or, *Hathath*, and *Meonothai*, who *begat*, &c.
f Neh. 11. 35.
‖ Or, *inhabitants of the valley.*
‖ That is, *craftsmen.*

of Hezekiah king of Judah, and [i]smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote [k]the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAP. V.

The line of Reuben unto the captivity.

NOW the sons of Reuben, the first-born of Israel, (for [a]he *was* the first-born; but, forasmuch as he [b]defiled his father's bed, [c]his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For [d]Judah prevailed above his brethren, and of him *came* the [e]chief ‖ruler; but the birthright *was* Joseph's:)

3 The sons, *I say*, of [f]Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom ‖Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, ([g]when the genealogy of their generations was reckoned,) *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of ‖Shema, the son of Joel, who dwelt in [h]Aroer, even unto Nebo, and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied [i]in the land of Gilead.

10 And in the days of Saul they made war [k]with the Hagarites, who fell by their hand: and they dwelt in their tents †throughout all the east *land* of Gilead.

11 ¶And the children of Gad dwelt over against them, in the land of [l]Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [m]Sharon, upon †their borders.

17 All these were reckoned by genealogies in the days of [n]Jotham king of Judah, and in the days of [o]Jeroboam king of Israel.

18 ¶The sons of Reuben, and the Gadites, and half the tribe of Manasseh, †of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with [p]Jetur, and Nephish, and Nodab.

20 And [q]they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was entreated of them; because they [r]put their trust in him.

21 And they †took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of †men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until [s]the captivity.

23 ¶And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, †famous men, *and* heads of the house of their fathers.

25 ¶And they transgressed against the God of their fathers, and went a [t]whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of [u]Pul king of Assyria, and the spirit of [x]Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto [y]Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

1 *The sons of Levi.* 4 *The line of the priests.*

THE sons of Levi; [a]‖Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, [b]Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; [c]Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [d]Ahitub begat Zadok, and [e]Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* [f]that executed the priest's office †in the [g]temple that Solomon built in Jerusalem:)

11 And [h]Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‖Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [i]Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, [k]when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶The sons of Levi; [l]‖Gershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

Before CHRIST about 715.

i 2 Kings 18. 8.

k See 1 Sam. 15. 8. & 30. 17. & 2 Sam. 8. 12.

1300, &c.

a Gen. 29. 32. & 49. 3.
b Gen. 35. 22. & 49. 4.
c Gen. 48. 15, 22.
d Gen. 49. 8, 10. Ps. 60. 7. & 108. 8.
e Mic. 5. 2. Matt. 2. 6.
‖Or, *prince.*
f Gen. 46. 9. Ex. 6. 14. Num. 26. 5.
g See ver. 17.
‖Or, *Shemaiah*, ver. 4.
h Josh. 13. 15, 16.
i Josh. 22. 9.
k Gen. 25. 12.
†Heb. *upon all the face of the east.*
l Josh. 13. 11, 24.
m ch. 27. 29.
†Heb. *their goings forth.*
n 2 Kings 15. 5, 32.
o 2 Kings 14. 16, 28.
†Heb. *sons of valour.*
p Gen. 25. 15. ch. 1. 31.
q See ver. 22.

Before CHRIST 1300, &c.

r Ps. 22. 4, 5.
†Heb. *led captive.*
†Heb. *souls of men*; as Num. 31. 35.
s 2 Kings 15. 29. & 17. 6.
†Heb. *men of names.*
t 2 Kings 17. 7.

about 771.
u 2 Kings 15. 19.
about 740.
x 2 Kings 15, 29.
y 2 Kings 17. 6. & 18. 11.

a Gen. 46. 11. Ex. 6. 16. Num. 26. 57. ch. 23. 6.
‖Or, *Gershom*, ver. 16.
b See ver. 22.
c Lev. 10. 1.
d 2 Sam. 8. 17.
e 2 Sam. 15. 27.
f See 2 Chron. 26. 17, 18.
†Heb. *in the house.*
g 1 Kings 6. 2 Chron. 3.
h See Ezra 7. 3.
‖Or, *Meshullam* ch. 9. 11.
i Neh. 11. 11
k 2 Kings 25. 18.
l Ex. 6. 16.
‖Or, *Gershon*, ver. 1.

18 And the sons of Kohath *were,* Amram, and Izhar, and Hebron, and Uzziel.
19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.
20 Of Gershom; Libni his son, Jahath his son, [m]Zimmah his son,
21 ‖Joah his son, ‖Iddo his son, Zerah his son, ‖Jeaterai his son.
22 The sons of Kohath; ‖Amminadab his son, Korah his son, Assir his son,
23 Elkanah his son, and Ebiasaph his son, and Assir his son,
24 Tahath his son, ‖Uriel his son, Uzziah his son, and Shaul his son.
25 And the sons of Elkanah; [n]Amasai, and Ahimoth.
26 *As for* Elkanah: the sons of Elkanah; ‖Zophai his son, and [o]Nahath his son,
27 [p]Eliab his son, Jeroham his son, Elkanah his son.
28 And the sons of Samuel; the first-born ‖Vashni, and Abiah.
29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
30 Shimea his son, Haggiah his son, Asaiah his son.
31 And these *are they* whom David set over the service of song in the house of the LORD, after that the [q]ark had rest.
32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office, according to their order.
33 And these *are* they that †waited with their children. Of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,
34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of ‖Toah,
35 The son of ‖Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
36 The son of Elkanah, the son of ‖Joel, the son of Azariah, the son of Zephaniah,
37 The son of Tahath, the son of Assir, the son of [r]Ebiasaph, the son of Korah,
38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,
40 The son of Michael, the son of Baaseiah, the son of Malchiah,
41 The son of [s]Ethni, the son of Zerah, the son of Adaiah,
42 The son of Ethan, the son of Zimmah, the son of Shimei,
43 The son of Jahath, the son of Gershom, the son of Levi.
44 And their brethren the sons of Merari *stood* on the left hand: ‖Ethan the son of ‖Kishi, the son of Abdi, the son of Malluch,
45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46 The son of Amzi, the son of Bani, the son of Shamer,
47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.
49 ¶But Aaron and his sons offered [t]upon the altar of the burnt-offering, and [u]on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.
54 ¶[x]Now these *are* their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.
55 [y]And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.
56 [z]But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.
57 And [a]to the sons of Aaron they gave the cities of Judah, *namely,* Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,
58 And ‖Hilen with her suburbs, Debir with her suburbs,
59 And ‖Ashan with her suburbs, and Beth-shemesh with her suburbs:
60 And out of the tribe of Benjamin; Geba with her suburbs, and ‖Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.
61 And unto the sons of Kohath [b]*which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manasseh, [c]by lot, ten cities.
62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.
63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [d]twelve cities.
64 And the children of Israel gave to the Levites *these* cities with their suburbs.
65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.
66 And [e]*the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.
67 [f]And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,
68 And [g]Jokmean with her suburbs, and Beth horon with her suburbs,
69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:
70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.
71 Unto the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

Before CHRIST about1300, &c.

m ver. 42.
‖ Or, *Ethan,* ver. 42.
‖ Or, *Adaiah,* ver. 41.
‖ Or, *Ethni,* ver. 41.
‖ Or, *Izhar,* ver. 2, 18.
‖ Or, *Zephaniah, Azariah, Joel.* ver. 36.
n See ver. 35, 35.
‖ Or, *Zuph,* ver. 35. 1 Sam. 1. 1.
o ver. 34, *Toah.*
p ver. 34, *Eliel.*
‖ Called also *Joel,* ver. 33. & 1 Sam. 8. 2.

about1280, &c.

q ch. 16. 1.

† Heb. *stood.*

‖ ver. 26, *Nahath.*
‖ Or, *Zophai.*
‖ ver. 24, *Shaul, Uzziah, Uriel.*
r Ex. 6. 24.

s See ver. 21.

‖ Called *Jeduthun,* ch. 9. 16. & 25. 1, 3, 6.
‖ Or, *Kushaiah.* ch. 15. 17.

Before CHRIST about1444, &c.

t Lev. 1. 9.
u Ex. 30. 7.

x Josh. 21.

y Josh. 21. 11, 12.

z Josh. 14. 13. & 15. 13.

a Josh. 21. 13.

‖ Or. *Holon,* Josh. 21. 15.
‖ Or, *Ain,* Josh. 21. 16.

‖ Or, *Almon,* Josh. 21. 18.

b ver. 66.

c Josh. 21. 5.

d Josh. 21. 7, 34.

e ver. 61.

f Josh. 21. 21.

g See Josh. 21. 22,—35, where many of these cities have other names.

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,
73 And Ramoth with her suburbs, and Anem with her suburbs:
74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
75 And Hukok with her suburbs, and Rehob with her suburbs:
76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.
77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:
78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
79 Kedemoth also with her suburbs, and Mephaath with her suburbs:
80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

1 *The sons of Issachar.* 6 *Of Benjamin.* 13 *Of Naphtali.*

NOW the sons of Issachar *were* [a]Tola, and ‖ Puah, Jashub, and Shimron, four.
2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [b]whose number *was* in the days of David two and twenty thousand and six hundred.
3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five; all of them chief men.
4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.
5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.
6 ¶ *The sons* of [c]Benjamin; Bela, and Becher, and Jediael, three.
7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.
8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.
9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.
10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.
11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.
12 [d]Shuppim also, and Huppim, the children of ‖ Ir, *and* Hushim, the sons of ‖ Aher.
13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and [e]Shallum, the sons of Bilhah.
14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:
15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.
16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam, and Rakem.
17 And the sons of Ulam; [f]Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.
18 And his sister Hammoleketh bare Ishod, and [g]Abiezer, and Mahalah.
19 And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.
20 ¶ And [h]the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,
21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.
22 And Ephraim their father mourned many days, and his brethren came to comfort him.
23 ¶ And when he went into his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.
24 (And his daughter *was* Sherah, who built Bethhoron the nether, and the upper, and Uzzen-sherah.)
25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,
26 Laadan his son, Ammihud his son, Elishama his son,
27 ‖ Non his son, Jehoshua his son.
28 ¶ And their possessions and habitations *were* Beth-el, and the towns thereof, and eastward [i]Naaran, and westward Gezer, with the † towns thereof; Shechem also and the towns thereof, unto ‖ Gaza and the towns thereof:
29 And by the borders of the children of [k]Manasseh, Beth-shean and her towns, Taanach and her towns, [l]Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.
30 ¶ [m]The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.
31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.
32 And Heber begat Japhlet, and [n]Shomer, and Hotham, and Shua their sister.
33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.
34 And the sons of [o]Shamer; Ahi, and Rohgah, Jehubbah, and Aram.
35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.
36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,
37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.
38 And the sons of Jether; Jephunneh, and Pispah, and Ara.
39 And the sons of Ulla; Arah, and Hahniel, and Rezia.

Before CHRIST 1444, &c.

[a] Gen. 46. 13. Num. 26. 23. ‖ *Phuvah, Job.*
[b] 2 Sam. 24. 1, 2. ch. 27. 1.
[c] Gen. 46. 21. Num. 26. 38. ch. 8. 1, &c.
[d] Num. 26. 39. *Shupham,* and *Hupham.* ‖ Or, *Iri,* ver. 7. ‖ Or, *Ahiram,* Num. 26. 38.

Before CHRIST 1444, &c.

[e] Gen. 46. 24. *Shillem.*
[f] 1 Sam. 12. 11.
[g] Num. 26. 30, *Jezer.*
[h] Num. 26. 35.
‖ Or, *Nun,* Num. 13. 8, 16.
[i] Josh. 16. 7, *Naarath.* † Heb. *daughters.* ‖ Or, *Adasa.*
[k] Josh. 17. 7.
[l] Josh. 17. 11.
[m] Gen. 46. 17. Num. 26. 44.
[n] ver. 34, *Shamer.*
[o] ver. 32, *Shumer.*

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

CHAP. VIII.

The sons and chief men of Benjamin.

Before CHRIST 1444, &c.

NOW Benjamin begat [a]Bela his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, ‖ Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and ‖ Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to [b]Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and [c]Shema, who *were* heads of the fathers of the inhabitants of Ajalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of ‖ Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the ‖ father of Gibeon; whose [d]wife's name *was* Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ‖ Zacher.

32 And Mikloth begat ‖ Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And [e]Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and [f]Abinadab, and ‖ Esh-baal.

34 And the son of Jonathan *was* ‖ Merib-baal; and Merib-baal begat [g]Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and ‖ Tarea, and Ahaz.

36 And Ahaz begat [h]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: [i]Rapha *was* his son, Eleasah his son, Azel his son.

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

CHAP. IX.

The genealogies of Israel and Judah.

SO [a]all Israel were reckoned by genealogies; and behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

2 ¶ [b]Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and [c]the Nethinims.

3 And in [d]Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh:

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ [e]And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And ‖ Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; † very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub,

1400, &c. [a] Gen. 46. 21. Num. 26. 38. ch. 7. 6.

‖ Or. *Ard.* Gen. 46. 21.

‖ Or, *Shupham*, Num. 26. 39.

See ch. 7. 12.

[b] ch. 2. 52.

[c] ver. 21.

‖ Or, *Shema*, ver. 13.

‖ Called *Jehiel*, ch. 9. 35.

[d] ch. 9. 35.

‖ Or, *Zechariah*, ch. 9. 37.

‖ Or, *Shimeam*, ch. 9. 38.

[e] 1 Sam. 14. 51.

[f] 1 Sam. 14. 49, *Ishui*.

‖ Or, *Ishbosheth*, 2 Sam. 2. 8.

‖ Or, *Mephibosheth*, 2 Sam. 4. 4. & 9. 6, 10.

[g] 2 Sam. 9, 12.

Before CHRIST 1400, &c.

‖ Or, *Tahrea*, ch. 9. 41.

[h] *Jarah*, ch. 9. 42.

[i] ch. 9. 43, *Rephaiah*.

1200, &c. [a] Ezra 2. 59

about 536. [b] Ezra 2. 70. Neh. 7. 73.

[c] Josh. 9. 27. Ezra 2. 43. & 8. 20.

[d] Neh. 11. 1.

[e] Neh. 11. 10, &c.

‖ Neh. 11. 11, *Seraiah*.

† Heb. *mighty men of valour*.

and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren of the house of his father, the Korahites, *were* over the work of the service, keepers of the †gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And [f] Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom [g] David and Samuel [h] the seer †did ordain in their ‖set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come [i] after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* ‖set office, and were over the ‖chambers and treasuries of the house of God.

27 ¶And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should †bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‖instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [k] the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the first-born of Shallum the Korahite, had the ‖set office [l] over the things that were made ‖in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, [m] *were* over the †shew-bread, to prepare *it* every sabbath.

33 And these *are* [n] the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for †they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* [o] Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 [p] And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [q] *and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

CHAP. X.

2 Saul's overthrow. 8 The Philistines triumph over Saul.

NOW [a] the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down ‖slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and ‖Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the †archers †hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and †abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 [b] And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶So Saul died for his transgression which he †committed against the LORD, [c] *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, [d] to inquire *of it;*

14 And inquired not of the LORD: therefore he slew him, and [e] turned the kingdom unto David the son of †Jesse.

CHAP. XI.

David by a general consent is made king at Hebron.

THEN [a] all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover †in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ‖[b] feed my people Israel, and thou shalt be ruler over my people Israel.

Before CHRIST 1200, &c.

1056.

1048.

† Heb. *thresholds.*

‖ Or, *trust.*

‖ Or, *storehouses.*

† Heb. *bring them in by tale, and carry them out by tale.*

‖ Or, *vessels.*

‖ Or, *trust.*

‖ Or, *on flat plates,* or, *slices.*

† Heb. *bread of ordering.*

† Heb. *transgressed.*

† Heb. *Isai.*

† Heb. *both yesterday and the third day.*

‖ Or, *rule.*

f Num. 31. 6.

g ch. 26. 1, 2.

h 1 Sam. 9. 9.

i 2 Kings 11. 5.

k Ex. 30. 23.

l Lev. 2. 5. & 6. 21.

m Lev. 24. 8.

n ch. 6. 31. & 25. 1.

o ch. 8. 29.

p ch. 8. 33.

q ch. 8. 35.

a 1 Sam. 31. 1, 2.

‖ Or, *wounded.*

‖ Or, *Ishui,* 1 Sam. 14. 49.

† Heb. *shooters with bows.*

† Heb. *found him.*

† Or, *mock me.*

b 1 Sam. 31. 10.

c 1 Sam. 13. 13. & 15. 23.

d 1 Sam. 28. 7.

e 1 Sam. 15. 28. 2 Sam. 3. 9, 10. & 5. 3.

a 2 Sam. 5. 1.

b Ps. 78. 71.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and [c] they anointed David king over Israel, according to the word of the LORD † by [d] Samuel.

4 ¶ And David and all Israel [e] went to Jerusalem, which *is* Jebus; [f] where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be † chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called ‖ it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab † repaired the rest of the city.

9 So David † waxed greater and greater: for the LORD of hosts *was* with him.

10 ¶ [g] These also *are* the chief of the mighty men whom David had, who ‖ strengthened themselves with him in his kingdom, *and* with all Israel, to make him king according to [h] the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; Jashobeam ‖ an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at ‖ Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they ‖ set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great ‖ deliverance.

15 ¶ Now ‖ three of the thirty captains [i] went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped [k] in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 ¶ [l] And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 [m] Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not unto the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, † who had done many acts; [n] he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, † a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies *were*, [o] Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 ‖ Shammoth the ‖ Harorite, Helez the ‖ Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 ‖ Sibbecai the Hushathite, ‖ Ilai the Ahohite,

30 Maharai the Netophathite, ‖ Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite.

32 ‖ Hurai of the brooks of Gaash, ‖ Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of ‖ Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahaim the son of ‖ Sacar the Hararite, ‖ Eliphal the son of ‖ Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 ‖ Hezro the Carmelite, ‖ Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar ‖ the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hotham the Aroerite,

45 Jediael the ‖ son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAP. XII.

The companies that came to David at Ziklag.

NOW [a] these *are* they that came to David to [b] Ziklag, † while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the right hand and [c] the left in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of ‖ Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

Before CHRIST 1048.

c 2 Sam. 5. 3.

† Heb. *by the hand of.*

d 1 Sam. 16. 1, 12, 13.

e 2 Sam. 5. 6.

f Judg. 1. 21. & 19. 10.

† Heb. *head.*

‖ That is, *Zion.* 2 Sam. 5. 7.

† Heb. *revived.*

† Heb. *went in going and increasing.*

g 2 Sam. 23. 8.

‖ Or, *held strongly with him.*

h 1 Sam. 16. 1, 12.

‖ Or, *son of Hachmoni.*

1047.

‖ Or, *Ephes-dammim,* 1 Sam. 17. 1.

‖ Or, *stood.*

‖ Or, *salvation.*

‖ Or, *three captains over the thirty.*

i 2 Sam. 23. 13.

k ch. 14. 9.

‖ Or, *Shamrite.*

† Heb. *with their lives.*

l 2 Sam. 23. 18, &c.

‖ Or, *Hasmaah.*

m 2 Sam. 23. 19, &c.

† Heb. *great of deeds.*

Before CHRIST 1047.

n 2 Sam. 23. 20.

† Heb. *a man of measure.*

o 2 Sam. 23. 24.

‖ Or, *Shammah.*

‖ Or, *Harodite,* 2 Sam. 23. 25.

‖ Or, *Paltite,* 2 Sam. 23. 26.

‖ Or, *Mebunnai.*

‖ Or, *Zalmon.*

‖ Or, *Heleb.*

‖ Or, *Hiddai.*

‖ Or, *Abialbon.*

‖ Or, *Jashen.* See 2 Sam. 23. 32, 33.

‖ Or, *Sharar.*

‖ Or, *Eliphelet.*

‖ Or, *Ahasbai.*

‖ Or, *Hezrai.*

‖ Or, *Paarai the Arbite.*

‖ Or, *the Haggerite.*

about 1058.

a 1 Sam. 27. 2.

b 1 Sam. 27. 6.

† Heb. being *yet shut up.*

c Judg. 20. 16.

‖ Or, *Shemaah.*

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men †of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* [d] †as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: ‖one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had †overflown all his [e] banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out †to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall †be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no ‖wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then †the spirit came upon [f] Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, [g] when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, [h] He will fall to his master Saul †to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David ‖against [i] the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

23 ¶And these *are* the numbers of the ‖†bands *that were* ready armed to the war, *and* [k] came to David to Hebron, to [l] turn the kingdom of Saul to him, [m] according to the word of the LORD.

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready ‖armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

Before CHRIST about 1058.

† Heb. *of the host.*

[d] 2 Sam. 2. 18.
† Heb. *as the roes upon the mountains to make haste.*

‖ Or, *one that was least could resist an hundred, and the greatest a thousand.*
† Heb. *filled over.*
[e] Josh. 3. 15.

† Heb. *before them*

† Heb. *one one.*

‖ Or, *violence.*

† Heb. *the spirit clothed Amasai:* So Judg. 6. 34.
[f] 2 Sam. 17. 25.

about 1056.

[g] 1 Sam. 29. 2.

[h] 1 Sam. 29. 4.
† Heb. *on our heads.*

‖ Or, *with a band.*
[i] 1 Sam. 30. 1, 9, 10.

1048.
‖ Or, *captains* or *men.*
† Heb. *heads.*
[k] 2 Sam. 2. 3, 4. & 5. 1. ch. 11. 1.
[l] ch. 10. 14.
[m] 1 Sam. 16. 1, 3.
‖ Or, *prepared.*

Before CHRIST 1048.

[n] 2 Sam. 8. 17.
† Heb. *brethren.* Gen. 31. 23.
† Heb. *a multitude of them.*
[o] 2 Sam. 2. 8, 9.
† Heb. *men of names.*

[p] Esth. 1. 13.

‖ Or, *rangers of battle,* or, *ranged in battle.*
‖ Or, *set the battle in array.*
† Heb. *without a heart and a heart.* Ps. 12. 2.

‖ Or, *keeping their rank.*

‖ Or, *victual of meal.*

† Heb. *let us break forth* and *send.*
[a] 1 Sam. 31. 1. Isa. 37. 4.
† Heb. *in the cities of their suburbs.*
† Heb. *bring about.*
[b] 1 Sam. 7. 1, 2.
[c] 1 Sam. 7. 1. 2 Sam. 6. 1.
[d] Josh. 13. 3.
[e] 1 Sam. 6. 21. & 7. 1.
[f] Josh. 15. 9, 60.
[g] 1 Sam. 4. 4. 2 Sam. 6. 2.
† Heb. *made the ark to ride.*
[h] See Num. 4. 15. ch. 15. 2, 13.
[i] 1 Sam. 7. 1.
[k] 2 Sam. 6. 5.

28 And [n] Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the †kindred of Saul, three thousand: for hitherto †[o] the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, †famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, [p] *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, ‖expert in war, with all instruments of war, fifty thousand, which could ‖keep rank: *they were* †not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, ‖expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* ‖meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

CHAP. XIII.

David fetcheth the ark from Kirjath-jearim.

AND David consulted with the captains of thousands, and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, †let us send abroad unto our brethren every where, *that are* [a] left in all the land of Israel, and with them *also* to the priests and Levites *which are* †in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us †bring again the ark of our God to us: [b] for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So [c] David gathered all Israel together, from [d] Shihor of Egypt even unto the entering of Hemath, to bring the ark of God [e] from Kirjath-jearim.

6 And David went up, and all Israel, to [f] Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [g] that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they †carried the ark of God [h] in a new cart [i] out of the house of Abinadab: and [k] Uzza and Ahio drave the cart.

8 [k]And David and all Israel played before God with all *their* might, and with †singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶And when they came unto the threshing-floor of ‖Chidon, Uzza put forth his hand to hold the ark; for the oxen †stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, [l]because he put his hand to the ark; and there he [m]died before God.

11 And David was displeased because the LORD had made a breach upon Uzza: wherefore that place is called ‖Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David †brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 [n]And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed [o]the house of Obed-edom, and all that he had.

CHAP. XIV.

1 *Hiram's kindness to David.* 2 *His felicity.*

NOW [a]Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶And David took †more wives at Jerusalem: and David begat more sons and daughters.

4 Now [b]these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ‖Beeliada, and Eliphalet.

8 ¶And when the Philistines heard that [c]David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves [d]in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place ‖Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 [e]And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God: and God said unto him, Go not up after them; turn away from them, [f]and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from [g]Gibeon even to Gazer.

Before CHRIST 1045.

k 2 Sam. 6. 5.
† Heb. *songs.*
‖ Called *Nachon*, 2 Sam. 6. 6.
† Heb *shook it.*
l Num. 4. 15. ch. 15. 13, 15.
m Lev. 10. 2.
‖ That is, *The breach of Uzza.*
† Heb. *removed.*
n 2 Sam. 6. 11.
o As Gen. 39. 27. ch. 26. 5.
a 2 Sam. 5. 11, &c.
† Heb. *yet.*
b ch. 3. 5.
‖ Or, *Eliada*, 2 Sam. 5. 16.
c 2 Sam. 5. 17.
1047.
d ch. 11.15.
‖ That is, *a place of breaches.*
e 2 Sam. 5. 22.
f 2 Sam. 5. 23.
g 2 Sam. 5. 25, *Geba.*

Before CHRIST 1042.

h Josh. 6. 27. 2 Chron. 26. 8.
i Deut. 2. 25. & 11. 25.
a ch. 16. 1.
† Heb. It is *not to carry the ark of God, but for the Levites.*
b Num. 4. 2, 15. Deut. 10. 8. & 31. 9. about 1042.
c 1 Kings 8. 1. ch. 13. 5.
d Ex. 6. 22.
e Ex. 6. 18.
f 2 Sam. 6. 3.
g ch. 13. 7. ch. 13.10, 11.
h Ex. 25.14. Num. 4.15. & 7. 9.
i ch. 6. 33.
k ch. 6. 39.
l ch. 6. 44.
‖ ver. 18, *Jaaziel.*
m Ps. 46, title.
‖ Or, *on the eighth to oversee.* Ps. 6, title.

17 And [h]the fame of David went out into all lands; and the LORD [i]brought the fear of him upon all nations.

CHAP. XV.

1 *David ordereth the priests and Levites to bring the ark from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michal despiseth him.*

AND *David* made him houses in the city of David, and prepared a place for the ark of God, [a]and pitched for it a tent.

2 Then David said, †None ought to carry the [b]ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David [c]gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his ‖brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of [d]Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of [e]Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For [f]because ye *did it* not at the first, [g]the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as [h]Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [i]Heman the son of Joel; and of his brethren, [k]Asaph the son of Berechiah; and of the sons of Merari their brethren, [l]Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and ‖Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries [m]on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‖on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, ‖ *was* for † song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, [n] did blow with the trumpets, before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So [o] David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ‖ song with the singers: David also *had* upon him an ephod of linen.

28 [p] Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, [q] *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

CHAP. XVI.

1 *David's festival sacrifice.* 7 *His psalm of thanksgiving.*

SO [a] they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to [b] record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel † with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered [c] first *this psalm* to thank the LORD, into the hand of Asaph and his brethren.

8 [d] Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* [e] *covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob, for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance;

19 When ye were but † few, [f] even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he [g] reproved kings for their sakes,

22 *Saying*, [h] Touch not mine anointed, and do my prophets no harm.

23 [i] Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods [k] of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 [l] O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 [m] And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 [n] Blessed *be* the LORD God of Israel for ever and ever. And all [o] the people said, Amen, and praised the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters.

39 And Zadok the priest, and his brethren the priests, [p] before the tabernacle of the LORD [q] in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually [r] † morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name.

Before CHRIST about 1042.

‖ Or. was *for the carriage: he instructed about the carriage.* † Heb. *lifting up.*

n Num. 10. 8. Ps. 81. 3.

o 2 Sam. 6. 12, 13, &c. 1 Kings 8.1

‖ Or, *carriage.*

p ch. 13. 8.

q 2 Sam. 6. 16.

a 2 Sam. 6. 17,—19.

b Ps. 38. & 70, title.

† Heb. *with instruments of psalteries and harps.*

c See 2Sam. 23. 1.

d Ps. 105. 1,—15.

Before CHRIST about 1042.

e Gen. 17. 2. & 26. 3. & 28. 13. & 35. 11.

† Heb. *the cord* † Heb. *men of number.*

f Gen. 34. 30.

g Gen. 12. 17. & 20. 3. Ex. 7. 15, —18.

h Ps. 105. 15.

i Ps. 96. 1, &c.

k Lev. 19. 4.

l Ps. 106. 1. & 107. 1. & 118. 1. & 136. 1.

m Ps. 106. 47, 48.

n 1 Kings 8. 15.

o Deut. 27. 15.

p ch. 21. 29. 2 Chron. 1. 3.

q 1 Kings 3. 4.

r Ex. 29. 38. Num. 28. 3.

† Heb. *in the morning, and in the evening.*

to give thanks to the LORD, [s]because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* †porters.

43 [s]And all the people departed every man to his house: and David returned to bless his house.

CHAP. XVII.

11 *Nathan promiseth David a blessing.* 16 *David's prayer.*

NOW [a]it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day: but †have gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, *even* †from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the LORD will build thee an house.

11 ¶And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 [b]I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But [c]I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶[d]And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* †great things.

20 O LORD, *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem, *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, †hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore ‖let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

CHAP. XVIII.

David subdueth the Philistines and the Moabites.

NOW after this [a]it came to pass that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶And David smote ‖Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and [b]seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-*horses*, but reserved of them an hundred chariots.

5 And when the Syrians of †Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from ‖Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [c]Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶Now when ‖Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent ‖Hadoram his son to king David, ‖to inquire of his welfare, and †to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer †had war with Tou;)

Before CHRIST about 1042.

[s] ver. 34. 2 Chron. 5. 13. & 7. 3. Ezra 3. 11. Jer. 33. 11.

† Heb. *for the gate.*

[t] 2 Sam. 6. 19, 20.

† Heb. *greatnesses.*

[a] 2 Sam. 7. 1, &c.

† Heb. *have been.*

† Heb. *hast revealed the ear of thy servant.*

† Heb. *from after.*

‖ Or, *it hath pleased thee.*

about 1040.

[a] 2 Sam. 8. 1, &c.

‖ Or, *Hadadezer*, 2 Sam. 8. 3.

[b] 2 Sam. 8. 4, *seven hundred.*

† Heb. *Darmesek.*

[b] 2 Sam. 7. 14, 15.

[c] Luke 1. 33.

‖ Called in the book of Samuel *Betah, and Berothai.*

[c] 1 Kings 7. 15, 23. 2 Chron. 4. 12, 15, 16.

‖ Or, *Toi*, 2 Sam. 8. 9.

‖ Or, *Joram*, 2 Sam. 8. 10.

‖ Or, *to salute.*

† Heb. *to bless.*

† Heb. *was the man of wars.*

[d] 2 Sam. 7. 18.

and *with him* all manner of vessels of gold, and silver, and brass.

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, †Abishai the son of Zeruiah slew of the Edomites in the valley of salt [a]eighteen thousand.

13 ¶ [c]And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, ‖ recorder.

16 And Zadok the son of Ahitub, and ‖ Abimelech the son of Abiathar, *were* the priests; and ‖ Shavsha *was* scribe;

17 [f]And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief † about the king.

CHAP. XIX.

David sendeth messengers to comfort Hanun the son of Nahash.

NOW [a]it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served; and he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, [b]and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that † the battle was set against him before and behind, he chose out of all the ‖ choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of †Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the ‖ river: and ‖ Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

Rabbah is besieged by Joab, and spoiled by David.

AND [a]it came to pass, that † after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah: but David tarried at Jerusalem. And [b]Joab smote Rabbah, and destroyed it.

2 And David [c]took the crown of their king from off his head, and found it † to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, [d]that there ‖ † arose war at ‖ Gezer with the Philistines: at which time [e]Sibbechai the Hushathite slew ‖ Sippai, *that was* of the children of ‖ the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of ‖ Jair slew Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weaver's beam.

6 And yet again [f]there was war at Gath, where was † a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot:* and he also was † the son of the giant.

7 But when he ‖ defied Israel, Jonathan the son of ‖ Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and

Before CHRIST about1043.

† Heb. *Abshai.*
[a] 2 Sam. 8. 13.
[c] 2 Sam. 8. 14, &c.

‖ Or, *remembrancer.*
‖ Called, *Ahimelech*, 2 Sam. 8. 17.
‖ Called, *Seraiah*, 2 Sam. 8. 17, and *Sisha*, 1 Kings 4. 3.
[f] 2 Sam. 8. 18.
† Heb. *at the hand of the king.*

about1037.
[a] 2 Sam. 10. 1, &c.

† Heb. *In thine eyes doth David*, &c.

[a] 2 Sam. 11. 1.
† Heb. *at the return of the year.*

[b] 2 Sam. 12. 26.
about1033.
[c] 2 Sam. 12. 30, 31.
† Heb. *the weight of.*

† Heb. *to stink.*

[b] ch. 18. 5, 9.

Before CHRIST about1037.

† Heb. *Abshai.*

about1036

‖ That is, *Euphrates.*
‖ Or, *Shobach*, 2 Sam. 10. 16.

[d] 2 Sam. 21. 18.
‖ Or, *continued.*
about1018.
† Heb. *stood.*
‖ Or, *Gob.*
[e] ch. 11. 29.
‖ Or, *Saph*, 2 Sam. 21. 18.
‖ Or, *Rapha*
‖ Called, also *Jaareoregim*, 2 Sam. 21. 19.
[f] 2 Sam. 21. 20.
† Heb. *a man of measure.*
† Heb. *born to the giant.* or, *Rapha.*
‖ Or, *reproached.*
‖ Called, *Shammah*, 1 Sam. 16. 9.

they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

David, tempted by Satan, forceth Joab to number the people.

AND [a]Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; [b]and bring the number of them to me, that I may know *it*.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's words prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 [c]But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 †And God was displeased with this thing, therefore he smote Israel.

8 And David said unto God, [d]I have sinned greatly, because I have done this thing: [e]but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶And the LORD spake unto Gad, David's [f]seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I †offer thee three *things;* choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, †Choose thee

12 [g]Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very ‖great *are* his mercies: but let me not fall into the hand of man.

14 ¶So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an [h]angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and [i]he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of ‖Ornan the Jebusite.

16 And David lifted up his eyes, and [k]saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶Then the [l]angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ‖And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked, and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground

22 Then David said to Ornan, †Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.

25 So [m]David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and [n]he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 [o]For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at [p]Gibeon.

30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.

CHAP. XXII.

David instructeth Solomon in God's promises, and his duty in building the temple.

THEN David said, [a]This *is* the house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together [b]the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [c]without weight;

4 Also cedar-trees in abundance: for the [d]Zidonians and they of Tyre brought much cedar-wood to David.

5 And David said, [e]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceedingly magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

Before CHRIST about 1017.

1017.
a 2 Sam. 24. 1, &c.

b ch. 27. 23.

c ch. 27. 24.

† Heb. *And it was evil in the eyes of the* LORD *concerning this thing.*
d 2 Sam. 24. 10.
e 2 Sam. 12. 13.

f See 1 Sam. 9. 9.

† Heb. *stretch out.*

† Heb. *Take to thee.*
g 2 Sam. 24. 13.

h 2 Sam. 24. 16.

i See Gen. 6. 6.

‖ Or, *Araunah,* 2 Sam. 24. 18.
k 2 Chron. 3. 1.

l 2 Chron. 3. 1.

‖ Or, *When Ornan turned back and saw the angel,* then he *and his four sons with him hid themselves.*
† Heb. *Give.*

m 2 Sam. 24. 24.

n Lev. 9. 24. 2 Chron. 3. 1. & 7. 1.

o ch. 16. 39.

p 1 Kings 3. 4. ch. 16. 39. 2 Chron. 1. 3.

‖ Or, *many.*

a Deut. 12. 5. 2 Sam. 24. 18. ch. 21. 18, 19, 26, 28. 2 Chron. 3. 1.
b 1 Kings 9. 21.

c ver. 14. 1 Kings 7. 47.
d 1 Kings 5. 6.

e ch. 29. 1.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, [f]it was in my mind to build an house [g]unto the name of the LORD my God.

8 But the word of the LORD came to me, saying, [h]Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 [i]Behold, a son shall be born to thee, who shall be a man of rest; and I will give him [k]rest from all his enemies round about: for his name shall be ‖ Solomon, and I will give peace and quietness unto Israel in his days.

10 [l]He shall build an house for my name; and [m]he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, [n]the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD [o]give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 [p]Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: [q]be strong, and of good courage; dread not, nor be dismayed.

14 Now behold, ‖ in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron [r]without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers and ‖ workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise, *therefore*, and be doing, and [s]the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? [t]and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now [u]set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to [x]bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built [y]to the name of the LORD.

CHAP. XXIII.

David in his old age maketh Solomon king.

SO when David was old and full of days, he made [a]Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of [b]thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* ‖ to set forward the work of the house of the LORD; and six thousand *were* [c]officers and judges:

5 Moreover, four thousand *were* porters; and four thousand praised the LORD with the instruments [d]which I made, *said David*, to praise *therewith*.

6 And [e]David divided them into †courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the [f]Gershonites *were* ‖ Laadan and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, ‖ Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah † had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ [g]The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of [h]Amram; Aaron and Moses: and [i]Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, [k]to burn incense before the LORD, [l]to minister unto him, and [m]to bless in his name for ever.

14 Now *concerning* Moses the man of God, [n]his sons were named of the tribe of Levi.

15 [o]The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, [p]‖ Shebuel *was* the chief.

17 And the sons of Eliezer *were*, [q]Rehabiah ‖ the chief. And Eliezer had none other sons; but the sons of Rehabiah † were very many.

18 Of the sons of Izhar; ‖ Shelomith the chief.

19 [r]Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ [s]The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and [t]Kish.

22 And Eleazar died, and [u]had no sons, but daughters: and their ‖ brethren the sons of Kish [x]took them.

23 [y]The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of [z]Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [a]twenty years and upward.

25 For David said, The LORD God of Israel [b]hath given rest unto his people, ‖ that they may dwell in Jerusalem for ever;

26 And also unto the Levites: they shall no *more* [c]carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites *were* †numbered from twenty years old and above:

28 Because † their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for [d]the shew-bread, and for [e]the fine flour for meat-offering, and for [f]the unleavened cakes, and for [g]*that which is baked in* the ‖ pan, and for that which is fried, and for all manner of [h]measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD

Before CHRIST about 1017.

f 2 Sam. 7. 2. 1 Kings 8. 17. ch. 17. 1. & 28. 2.
g Deut. 12. 5, 11.
h 1 Kings 5. 3. ch. 28. 3.
i ch. 28. 5.
k 1 Kings 4. 25. & 5. 4.
‖ That is, *peaceable.*
l 2 Sam. 7. 13. 1 Kings 5. 5. ch. 17. 12, 13. & 28. 6.
m Heb. 1. 5.
n ver. 16.
o 1 Kings 3. 9, 12. Ps. 72. 1.
p Josh. 1. 7, 8. ch. 28. 7.
q Deut. 31. 7, 8. Josh. 1. 6, 7, 9. ch. 28. 20.
‖ Or, *in my poverty.*
r As ver. 3.
‖ That is, *masons and carpenters.*
s ver. 11.
t Deut. 12. 10. Josh. 22. 4. 2 Sam. 7. 1. ch. 23. 25.
u 2 Chron. 20. 3.
x 1 Kings 8. 6, 21. 2 Chron. 5. 7. & 6. 11.
y ver. 7. 1 Kings 5. 3.

1015.

a 1 Kings 1. 33,—39. ch. 28. 5.

1015.

about 1045.

b Num. 4. 3, 47.
‖ Or, *to oversee.*
c Deut. 16. 18. ch. 26. 29. 2 Chron. 19. 8.

Before CHRIST about 1045.

d See 2 Chron. 29. 25, 26. Amos 6. 5.
e Ex. 6. 16. Num. 26. 57. ch. 6. 1, &c. 2 Chron. 8. 14. & 29. 25.
† Heb. *divisions.*
f ch. 26. 21.
‖ Or, *Libni*, ch. 6. 17.
‖ Or, *Zizah*, ver. 11.
† Heb. *did not multiply sons.*
g Ex. 6. 18.
h Ex. 6. 20.
i Ex. 28. 1. Heb. 5. 4.
k Ex. 30. 7. Num. 16. 40. 1 Sam. 2. 28.
l Deut. 21. 5.
m Num. 6. 23.
n See ch. 26. 23, 24, 25.
o Ex. 2. 22. & 18. 3, 4.
p ch. 26. 24.
‖ *Shubael*, ch. 24. 20.
q ch. 26. 25.
‖ Or, *the first.*
† Heb. *were h'g'rly multiplied.*
‖ *Shelomoth*, ch. 24. 22.
r ch. 24. 23.
s ch. 24. 26.
t ch. 24. 29.
u ch. 24. 28.
‖ Or, *kinsmen.*
x See Num. 36. 6, 8.
y ch. 24. 30.
z Num. 10. 17, 21.
a ver. 27. See Num. 1. 3. & 4. 3. & 8. 24. Ezra 3. 8.
b ch. 22. 18.
‖ Or, *and he dwelleth in Jerusalem*, &c.
c Num. 4. 5, &c.

† Heb. *numbers.*
† Heb. *their station was at the hand of the sons of Aaron*, Neh. 11. 24.

d Ex. 25. 30. e Lev. 6. 20. ch. 9. 29, &c.
f Lev. 2. 4.
g Lev. 2. 5, 7.
‖ Or, *flat plate.*
h Lev. 19. 35.

[i] in the sabbaths, in the new moons, and on the [k] set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should [l] keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and [m] the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAP XXIV.

The division of the sons of Aaron by lot into four and twenty orders.

NOW *these are* the divisions of the sons of Aaron. [a] The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But [b] Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one † principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [c] Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service [d] to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; [e] Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning [f] Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; [g] Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of* [h] *Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 [i] The sons of Merari *were* Mahli, and Mushi: the sons of Jaaziah; Beno.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, [k] who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 [l] The sons also of Mushi: Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAP. XXV.

The number and offices of the singers.

MOREOVER David and the captains of the host separated to the service of the sons of [a] Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ‖ Asarelah, the sons of Asaph under the hands of Asaph, which prophesied † according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ‖ Zeri, and Jeshaiah, Hashabiah, and Mattithiah, ‖ six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ‖ Uzziel, ‖ Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the ‖ words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [b] † according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, [c] the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who, with his brethren and sons, *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

Before CHRIST 1015.

i Num. 10. 10. Ps. 81. 3.
k Lev. 23. 4.
l Num. 1. 53.
m Num. 3. 6,—9.

1015.

a Lev. 10. 1, 6. Num. 26. 60.
b Num. 3. 4. & 26. 61.

† Heb. *house of the father.*

c Neh. 12. 4, 17. Luke 1. 5.

d ch. 9. 25.

e ch. 23. 16, *Shebuel.*

f ch. 23. 17.

g ch. 23. 18, *Shelomith.*

h ch. 23. 19. & 26. 31.

Before CHRIST 1015.

i Ex. 6. 19. ch. 23. 21.

k ch. 23. 22.

l ch. 23. 23.

about 1015.

a ch. 6. 33, 39, 44.

‖ Otherwise called *Jesharelah*, ver. 14.
† Heb. *by the hands of the king:* So ver. 6.
‖ Or, *Izri*, ver. 11.
‖ With Shimei mentioned, ver. 17.

‖ Or, *Azareel*, ver. 18.
‖ Or, *Shubael*, ver. 20.

‖ Or, *matters.*

b ver. 2.
† Heb. *by the hands of the king.*

c 2 Chron. 23. 13.

15 The eighth to Jeshaiah, *he,* his sons, and his brethren *were* twelve:
16 The ninth to Mattaniah, *he,* his sons, and his brethren, *were* twelve:
17 The tenth to Shimei, *he,* his sons, and his brethren, *were* twelve:
18 The eleventh to Azareel, *he,* his sons, and his brethren, *were* twelve:
19 The twelfth to Hashabiah, *he,* his sons, and his brethren, *were* twelve:
20 The thirteenth to Shubael, *he,* his sons, and his brethren, *were* twelve:
21 The fourteenth to Mattithiah, *he,* his sons, and his brethren, *were* twelve:
22 The fifteenth to Jeremoth, *he,* his sons, and his brethren, *were* twelve:
23 The sixteenth to Hananiah, *he,* his sons, and his brethren, *were* twelve:
24 The seventeenth to Joshbekashah, *he,* his sons, and his brethren, *were* twelve:
25 The eighteenth to Hanani, *he,* his sons, and his brethren, *were* twelve:
26 The nineteenth to Mallothi, *he,* his sons, and his brethren, *were* twelve:
27 The twentieth to Eliathah, *he,* his sons, and his brethren, *were* twelve:
28 The one and twentieth to Hothir, *he,* his sons, and his brethren, *were* twelve:
29 The two and twentieth to Giddalti, *he,* his sons, and his brethren, *were* twelve:
30 The three and twentieth to Mahazioth, *he,* his sons, and his brethren, *were* twelve:
31 The four and twentieth to Romamti-ezer, *he,* his sons, and his brethren, *were* twelve.

CHAP. XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.*

Before CHRIST about 1015.

CONCERNING the divisions of the porters: Of the Korhites *was* ‖ Meshelemiah the son of Kore, of the sons of ‖ Asaph.
2 And the sons of Meshelemiah *were,* Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,
3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.
4 Moreover the sons of Obed-edom *were* Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth.
5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed ‖ him.
6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.
7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.
8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.
9 And Meshelemiah had sons and brethren, strong men, eighteen.
10 Also [a] Hosah of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief;)
11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

‖ Or, *Shelemiah,* ver. 14.
‖ Or, *Ebiasaph,* ch. 6. 37. & 9. 19.
‖ That is, Obed-edom, as ch. 13. 14.
a ch. 16. 38.

Before CHRIST about 1015.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.
13 ¶ And they cast lots, ‖ as well the small as the great, according to the house of their fathers, for every gate.
14 And the lot eastward fell to ‖ Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.
15 To Obed-edom southward; and to his sons the house of † Asuppim.
16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going ‖ up, ward against ward.
17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim, two *and* two.
18 At Parbar westward, four at the causeway, *and* two at Parbar.
19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.
20 ¶ And of the Levites, Ahijah *was* [b] over the treasures of the house of God, and over the treasures of the † dedicated things.
21 *As concerning* the sons ‖ of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* ‖ Jehieli.
22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.
23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:
24 And [c] Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.
25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and [d] Shelomith his son.
26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host had dedicated.
27 † Out of the spoils won in battles did they dedicate to maintain the house of the LORD.
28 And all that Samuel [e] the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.
29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for [f] officers and judges.
30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* † officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.
31 Among the Hebronites *was* [g] Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour [h] at Jazer of Gilead.
32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and † affairs of the king.

‖ Or, as *well for the small as for the great.*
‖ Called *Meshelemiah,* ver. 1.
† Heb. *gatherings.*
‖ See 1 Kings 10. 5. 2 Chron. 9. 4.
b ch. 28. 12. Mal. 3. 10.
† Heb. *holy things.*
‖ Or, *Libni,* ch. 6. 17.
‖ Or, *Jehiel,* ch. 23. 8. & 29. 8.
c ch. 23. 16.
d ch. 23. 18.
† Heb. *Out of the battles and spoils.*
e 1 Sam. 9. 9.
f ch. 23. 4.
† Heb. *over the charge.*
g ch. 23. 19.
h See Josh. 21. 39.
† Heb. *thing.*
i 2 Chron. 19. 11.

CHAP. XXVII.

The twelve captains for every several month.

NOW the children of Israel after their number, *to wit*, the chief fathers, and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* [a]Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* ‖Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a ‖chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* [b]mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* [d]Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* [e]Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* [f]Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* [g]Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* [h]Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* [i]Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* ‖Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, [k]Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, [l]Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because [m]the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because [n]there fell wrath for it against Israel; neither †was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the store-houses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: †over the increase of the vineyards for the wine-cellars *was* Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai.

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's uncle, was a counsellor, a wise man, and a ‖scribe: and Jehiel the ‖son of Hachmoni *was* with the king's sons:

33 And [o]Ahithophel *was* the king's counsellor: and [p]Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and [q]Abiathar: and the general of the king's army *was* [r]Joab.

CHAP. XXVIII.

David encourageth Solomon to build the temple.

AND David assembled all the princes of Israel, [a]the princes of the tribes, and [b]the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and [c]the stewards over all the substance and ‖possession of the king, ‖and of his sons, with the ‖officers, and with [d]the mighty men, and with all the valiant men unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, [e]I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for [f]the footstool of our God, and had made ready for the building:

3 But God said unto me, [g]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed †blood.

4 Howbeit the LORD God of Israel [h]chose me before all the house of my father to be king over Israel for ever: for he hath chosen [i]Judah *to be* the ruler; and of the house of Judah, [k]the house of my father; and [l]among the sons of my father he liked me to make *me* king over all Israel:

5 [m]And of all my sons, (for the LORD hath given me many sons,) [n]he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, [o]Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

Before CHRIST about 1015.

a 2 Sam. 23. 8. ch. 11. 11.

‖ Or, *Dodo*, 2 Sam. 23. 9.

‖ Or, *principal officer*, 1 Kings 4. 5.

b 2 Sam. 23. 20, 22, 23. ch. 11. 22, &c.

c 2 Sam. 23. 24. ch. 11. 26.

d ch. 11. 28.

‖ Or, *secretary.*
‖ Or, *Hachmonite.*
o 2 Sam. 15. 12.
p 2 Sam. 15. 37. & 16. 16.
q 1 Kings 1. 7.
r ch. 11. 6.

e ch. 11. 27.

f 2 Sam. 21. 18. ch. 11. 29.

g ch. 11. 28.

h 2 Sam. 23. 28. ch. 11. 30.

i ch. 11. 31.

‖ Or, *Heled*, ch. 11. 30.

k ch. 26. 30.

l 1 Sam. 16. 6, *Eliab.*

Before CHRIST about 1015.

m Gen. 15. 5.

about 1017.

n 2 Sam. 24. 15. ch. 21. 7.
† Heb. *ascended.*

about 1015.

† Heb. *over that which was of the vineyards.*

a ch. 27. 16.
b ch. 27. 1, 2.

c ch. 27. 25.
‖ Or, *cattle.*
‖ Or, *and his sons.*
‖ Or, *eunuchs.*
d ch. 11. 10.

e 2 Sam. 7. 2. Ps. 132. 3. 4, 5.
f Ps. 99. 5. & 132. 7.
g 2 Sam. 7. 5, 13. 1 Kings 5. 3. ch. 17. 4. & 22. 8.
† Heb. *bloods.*
h 1 Sam. 16. 7,—13.
i Gen. 49. 8. ch. 5. 2. Ps. 60. 7. & 78. 68.
k 1 Sam. 26. 1.
l 1 Sam. 16. 12, 13.
m ch. 3. 1, &c. & 23. 1.
n ch. 22. 9.
o 2 Sam. 7. 13, 14. ch. 22. 8, 10. 2 Chron. 1. 9.

7 Moreover I will establish his kingdom for ever, [p] if he be † constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, [q] know thou the God of thy father, and serve him [r] with a perfect heart, and with a willing mind: for [s] the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: [t] if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; [u] for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son [x] the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern † of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, [y] of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shew-bread, for every table: and *likewise* silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basins *he gave gold* by weight for every basin; and *likewise silver* by weight for every basin of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [z] cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, *said David*, [a] the LORD made me understand in writing, by *his* hand upon me, *even* all the works of this pattern.

20 And David said to Solomon his son, [b] Be strong, and of good courage, and do *it*: fear not, nor be dismayed, for the LORD God, *even* my God, *will be* with thee; [c] he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And behold, [d] the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship [e] every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

Before CHRIST about 1015.

p ch. 22. 13. † Heb. *strong.*

q Jer. 9. 24. Hos. 4. 1. John 17. 3. *r* 2 Kings 20. 3. Ps. 101. 2. *s* 1 Sam. 16. 7. 1 Kings 8. 39. ch. 29. 17. Ps. 7. 9. & 139. 2. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23. *t* 2 Chron. 15. 2. *u* ver. 6. *x* See Ex. 25. 40. ver. 19.

† Heb. *of all that was with him.* *y* ch. 26. 20.

z Ex. 25. 18,—22. 1 Sam. 4. 4. 1 Kings 6. 23, &c. *a* See Ex. 25. 40 ver. 11, 12.

b Deut. 31. 7, 8. Josh. 1. 6, 7, 9. ch. 22. 13. *c* Josh. 1. 5.

d ch. 24, & 25, & 26.

e Ex. 35. 25, 26, & 36. 1, 2.

Before CHRIST 1015.

a 1 Kings 3. 7. ch. 22. 5. Prov. 4. 3.

b See Isa. 54. 11, 12 Rev. 21. 18, &c.

c 1 Kings 9. 28.

† Heb. *to fill his hand.* *d* ch. 27. 1.

e ch. 27. 25, &c.

f ch. 26. 21.

g 2 Cor. 9. 7.

h Matt. 6. 13. 1 Tim. 1. 17. Rev. 5. 13.

i Rom. 11. 36.

† Heb. *retain*, or, *obtain strength.* † Heb. *of thy hand.* *k* ch. 39. 12. Heb. 11. 13. 1 Pet. 2. 11. *l* Job 14. 2. Ps. 90. 9, & 102. 11, & 144. 4. † Heb. *expectation.* *m* 1 Sam. 16. 7. ch. 28. 9.

CHAP. XXIX.

10 *David's thanksgiving and prayer.* 26 *His reign and death.*

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* [a] young and tender, and the work *is* great; for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [b] onyx-stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of [c] Ophir, and seven thousand talents of refined silver to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing † to consecrate his service this day unto the LORD?

6 ¶ Then [d] the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with [e] the rulers over the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of [f] Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they [g] offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 [h] Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 [i] Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be † able to offer so willingly after this sort? for all things *come* of thee, and † of thine own have we given thee.

15 For [k] we *are* strangers before thee, and sojourners, as *were* all our fathers: [l] our days on the earth *are* as a shadow, and *there is* none † abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou [m] triest the

heart, and [n]hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are ‖present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and ‖ prepare their heart unto thee:

19 And [o]give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which [p]I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [q]anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [r]† submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and [s]bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 [t]And the time that he reigned over Israel *was* forty years; [u]seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he [x]died in a good old age, [y]full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold they *are* written in the ‖† book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, [z]and the times that went over him, and over Israel, and over all the kingdoms of the countries.

Before CHRIST 1015.

n Prov. 11. 20.
‖ Or, *found.*
‖ Or, *stablish*, Ps. 10. 17.
o Ps. 72. 1.
p ver. 2. ch. 22. 14.
q 1 Kings 1. 35, 39.
r Eccles. 8. 2.
† Heb. *gave the hand under Solomon:* See Gen. 24. 2. & 47. 29. 2 Chron. 30. 8. Ezek. 17. 18.
s 1 Kings 3. 13. 2 Chron. 1. 12. Eccles. 2. 9.
t 2 Sam. 5. 4. 1 Kings 2. 11.
u 2 Sam. 5. 5.
x Gen. 25. 8.
y ch. 23. 1.
‖ Or, *history.*
† Heb. *words.*
z Dan. 2. 21.

The Second Book of the CHRONICLES.

CHAP. I.

Solomon's choice of wisdom is blessed by God.

AND [a]Solomon the son of David was strengthened in his kingdom, and [b]the LORD his God *was* with him, and [c]magnified him exceedingly.

2 Then Solomon spake unto all Israel, to [d]the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [e]Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 [f]But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, [g]the brazen altar that [h]Bezaleel the son of Uri, the son of Hur, had made, ‖ he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and [i]offered a thousand burnt-offerings upon it.

7 ¶ [k]In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me [l]to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: [m]for thou hast made me king over a people †like the dust of the earth in multitude.

10 [n]Give me now wisdom and knowledge, that I may [o]go out and come in before this people: for who can judge this thy people, *that is so* great?

11 [p]And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as [q]none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 [r]And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with the king at Jerusalem.

15 [s]And the king †made silver and gold at Jerusalem *as plentcous* as stones, and cedar-trees made he as the sycamore-trees that *are* in the vale, for abundance.

16 [t]And †Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, †by their means.

CHAP. II.

Solomon's labourers for the building of the temple.

AND Solomon [a]determined to build an house for the name of the LORD, and an house for his kingdom.

2 And [b]Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

Before CHRIST 1015.

a 1 Kings 2. 46.
b Gen. 39. 2.
c 1 Chron. 29. 25.
d 1 Chron. 27. 1.
e 1 Kings 3. 4. 1 Chron. 16. 39. & 21. 29.
f 1 Sam. 6. 2, 17. 1 Chron. 15. 1.
g Ex. 27. 1, 2. & 38. 1, 2.
h Ex. 31. 2.
‖ Or, was *there.*
i 1 Kings 3. 4.
k 1 Kings 3. 5, 6.
l 1 Chron. 28. 5.
m 1 Kings 3. 7, 8.
† Heb. *much as the dust of the earth.*
n 1 Kings 3. 9.
o Num. 27. 17. Deut. 31. 2.
p 1 Kings 3. 11, 12, 13.
q 1 Chron. 29. 25. ch. 9. 22. Eccles. 2. 9.
r 1 Kings 4. 26. & 10. 26, &c. ch. 9. 25.
s 1 Kings 10. 27. ch. 9. 27. Job 22. 24.
† Heb. *gave.*
t 1 Kings 10. 28, 29. ch. 9. 28.
† Heb. *the going forth of the horses which was Solomon's.*
† Heb. *by their hand.*
a 1 Kings 5. 5.
b 1 Kings 5. 15. ver. 18.

3 ¶ And Solomon sent to ‖ Huram the king of Tyre, saying, [c] As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, [d] I build an house to the name of the LORD my God, to dedicate *it* to him, *and* [e] to burn before him † sweet incense, and for [f] the continual shew-bread, and for [g] the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for [h] great *is* our God above all gods.

6 [i] But who † is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill † to grave with the cunning men that *are* with me in Judah, and in Jerusalem, [k] whom David my father did provide.

8 [l] Send me also cedar-trees, fir-trees, and ‖ algum-trees out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon;) and behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* † wonderful great.

10 [m] And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, [n] Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, [o] Blessed *be* the LORD God of Israel, [p] that made heaven and earth, who hath given to David the king a wise son, † endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 [q] The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine which [r] my lord hath spoken of, let him send unto his servants;

16 [s] And we will cut wood out of Lebanon, † as much as thou shalt need: and we will bring it to thee in floats by sea to † Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ [t] And Solomon numbered all † the strangers that *were* in the land of Israel, after the numbering wherewith [u] David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set [x] threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a-work.

Before CHRIST 1015.

‖ Or, *Hiram.* 1 Kings 5. 1.
c 1 Chron. 14. 1.
d ver. 1.
e Ex. 30. 7. † Heb. *incense of spices.*
f Ex. 25. 30. Lev. 24. 8.
g Num. 28. 3, 9, 11.
h Ps. 135. 5.
i 1 Kings 8. 27. ch. 6. 18. Isa. 66. 1. † Heb. *hath retained,* or, *obtained strength.*
† Heb. *to grave gravings.*
k 1 Chron. 22. 15.
l 1 Kings 5. 6. ‖ Or, *almuggim,* 1 Kings 10. 11.
† Heb. *great and wonderful.*
m 1 Kings 5. 11.
n 1 Kings 10. 9. ch. 9. 8.
o 1 Kings 5. 7.
p Gen. 1. & 2. Ps. 33. 6. & 102. 25. & 124. 8. & 136. 5, 6. Acts 4. 24. & 14. 15. Rev. 10. 6. † Heb. *knowing prudence and understanding.*
q 1 Kings 7. 13, 14.
r ver. 10.
s 1 Kings 5. 8, 9. † Heb. *according to all thy need.* † Heb. *Japho.* Josh. 19. 46. Acts 9. 36.
t As ver. 2. 1 Kings 5. 13, 15, 16. & 9. 20, 21. ch. 8. 7, 8. † Heb. *the men the strangers.*
u 1 Chron. 22. 2.
x As it is ver. 2.

Before CHRIST 1012.

1012.
a 1 Kings 6. 1, &c.
b Gen. 22. 2, 14. ‖ Or, *which was seen of David his father.*
c 1 Chron. 21. 18. & 22. 1. ‖ Or, *Araunah,* 2 Sam. 24. 18.
d 1 Kings 6. 2. † Heb. *founded.*
e 1 Kings 6. 3.
f 1 Kings 6. 17.
† Heb. *covered.*
g 1 Kings 6. 23, &c. ‖ Or, (as some think) *of moveable work.*
‖ Or, *toward the house.*
h Ex. 26. 31. Matt. 27. 51. Heb. 9. 3. † Heb. *caused to ascend.*
i 1 Kings 7. 15.—21. Jer. 52. 21. † Heb. *long.*
k 1 Kings 7. 20.
l 1 Kings 7. 21. ‖ That is, *he shall establish.* ‖ That is, *in it is strength.*
a Ex. 27. 1, 2. 2 Kings 16. 14. Ezek. 43. 13, 16.
b 1 Kings 7. 23. † Heb. *from his brim to his brim.*

CHAP. III.

The place and time of building the temple.

THEN [a] Solomon began to build the house of the LORD at [b] Jerusalem in mount Moriah, ‖ where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floor of [c] ‖ Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things* [a] *wherein* Solomon was † instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the [e] porch that *was* in the front *of the house,* the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And [f] the greater house he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he † garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 [g] And in the most holy house he made two cherubims ‖ of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* ‖ inward.

14 ¶ And he made the [h] vail *of* blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

15 Also he made before the house [i] two pillars of thirty and five cubits † high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made [k] an hundred pomegranates, and put *them* on the chains.

17 And he [l] reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand ‖ Jachin, and the name of that on the left ‖ Boaz.

CHAP. IV.

The altar of brass and ornaments for the house.

MOREOVER he made [a] an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ [b] Also he made a molten sea of ten cubits † from

brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 [c]And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, ‖ with flowers of lilies; *and* it received and held [d]three thousand baths.

6 ¶ He made also [e]ten lavers, and put five on the right hand, and five on the left, to wash in them: †such things as they offered for the burnt-offering they washed in them; but the sea *was* for the priests to wash in.

7 [f]And he made ten candlesticks of gold [g]according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 [h]He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred ‖ basins of gold.

9 ¶ Furthermore [i]he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And [k]he set the sea on the right side of the east end, over against the south.

11 And [l]Huram made the pots, and the shovels, and the ‖ basins. And Huram †finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and [m]the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;

13 And [n]four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* †upon the pillars.

14 He made also [o]bases, and ‖ lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did [p]Huram his father make to king Solomon for the house of the LORD, of †bright brass.

17 [q]In the plain of Jordan did the king cast them, in the †clay ground between Succoth and Zeredathah.

18 [r]Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

19 ¶ And [s]Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon [t]the shew-bread *was set;*

20 Moreover the candlesticks with their lamps, that they should burn [u]after the manner before the oracle, of pure gold;

21 And [x]the flowers, and the lamps, and the tongs, *made he of* gold, *and* that †perfect gold;

22 And the snuffers, and the ‖ basins, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

Before CHRIST 1012.

c 1 Kings 7. 24, 25, 26.

‖ Or, *like a lily-flower.*
d See 1 Kings 7. 26.
e 1 Kings 7. 38.
† Heb. *the work of burnt-offering.*
f 1 Kings 7. 49.
g Ex. 25. 31, 40. 1 Chron. 28. 12, 19.
h 1 Kings 7. 48.

‖ Or, *bowls.*
i 1 Kings 6. 36.

k 1 Kings 7. 39.

l See 1 Kings 7. 40.
‖ Or, *bowls.*
† Heb. *finished to make.*
m 1 Kings 7. 41.

n See 1 Kings 7. 20.

† Heb. *upon the face.*
o 1 Kings 7. 27, 43.
‖ Or, *caldrons.*

p 1 Kings 7. 14, 45.

† Heb. *made bright*, or, *scoured.*
q 1 Kings 7. 46.
† Heb. *thicknesses of the ground.*
r 1 Kings 7. 47.
s 1 Kings 7. 48, 49, 50.
t Ex. 25. 30.

u Ex. 27. 20, 21.
x Ex. 25. 31, &c.
† Heb. *perfections of gold.*
‖ Or, *bowls.*

Before CHRIST 1005.

1005.
a 1 Kings 7. 51.

1004.
b 1 Kings 8. 1, &c.

c 2 Sam. 6 12.

d 1 Kings 8. 2.
e See ch. 7. 8, 9, 10.

‖ Or, *they are there*, as 1 Kings 8. 8.
f Deut. 10. 2. 5. ch. 6. 11.
‖ Or, *where.*

† Heb. *found.*

g 1 Chron. 25. 1.

h 1 Chron. 15. 24.

i Ps. 136. See 1 Chron. 16. 34, 41.

k Ex. 40. 35. ch. 7. 2

a 1 Kings 8. 12, &c.
b Lev. 16. 2.

CHAP. V.

God being praised, giveth a visible sign of his favour.

THUS [a]all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ [b]Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD [c]out of the city of David, which *is* Zion.

3 [d]Wherefore all the men of Israel assembled themselves unto the king [e]in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And ‖ there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses [f]put *therein* at Horeb, ‖ when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place*, (for all the priests *that were* †present were sanctified, *and* did not *then* wait by course:

12 [g]Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren; *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, [h]and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, [i]For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: [k]for the glory of the LORD had filled the house of God.

CHAP. VI.

Solomon's prayer at the consecration of the temple.

THEN [a]said Solomon, The LORD hath said that he would dwell in the [b]thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 [c]But I have chosen Jerusalem, that my name might be there; and [d]have chosen David to be over my people Israel.

7 Now [e]it was in the heart of David my father to build an house for the name of the LORD God of Israel;

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, [f]wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ¶ [g]And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 (For Solomon had made a brazen scaffold, of five cubits †long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,)

14 And said, O LORD God of Israel, [h]*there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 [i]Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [k]† There shall not fail thee a man in my sight to sit upon the throne of Israel; [l]yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? [m]Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth ‖ toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall †make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, †and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel ‖ be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee ‖ in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the [n]heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there [o]be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them †in the cities of their land; whatsoever sore, or whatsoever sickness *there be:*

29 *Then* what prayer, *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands ‖ in this house;

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [p]knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, †so long as they live †in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning the stranger, [q]which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that †this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their ‖ cause.

36 ¶ If they sin against thee, (for *there is* [r]no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and

Before CHRIST 1004.

Before CHRIST 1004.

c ch. 12.13.

d 1 Chron. 28. 4.

e 2 Sam 7. 2. 1Chron.17. 1. & 28. 2.

f ch. 5.10.

g 1Kings8. 22.

h Ex.15.11. Deut. 4. 39. & 7. 9.

i 1 Chron. 22. 9.

k 2 Sam.7. 12. 16. 1 Kings 2. 4. & 6. 12. ch. 7. 18.

l Ps.132.12

m ch. 2. 6. Isai. 66. 1. Acts 7. 49.

n 1 Kings 17. 1.

o ch. 20. 9.

p 1 Chron. 28. 9.

q John 12. 20. Acts 8. 27.

r Prov. 20. 9. Eccles. 7. 20. James 3. 2. 1 John 1.8.

‖ Or, *in this place.*

† Heb. *pray.*

† Heb. *and he require an oath of him.*

‖ Or, *be smitten.*

‖ Or, *toward.*

† Heb. *in the land of their gates.*

† Heb. *the length thereof, &c.*

‖ Or, *toward this house.*

† Heb. *all the days which.*

† Heb. *upon the face of the land.*

† Heb. *There shall not a man be cut off.*

† Heb. *thy name is called upon this house.*

‖ Or, *right.*

†they carry them away captives unto a land far off or near;

37 Yet *if* they †bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name;

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their ‖cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent †unto the prayer *that is made* in this place.

41 Now [s]therefore arise, O LORD God, into thy [t]resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints [u]rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: [x]remember the mercies of David thy servant.

CHAP. VII.

God giveth to Solomon promises upon condition.

NOW [a]when Solomon had made an end of praying, the [b]fire came down from heaven, and consumed the burnt-offering and the sacrifices; and [c]the glory of the LORD filled the house.

2 [d]And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, [e]*saying*, For *he is* good; [f]for his mercy *endureth* for ever.

4 ¶[g]Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 [h]And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised †by their ministry; and [i]the priests sounded trumpets before them, and all Israel stood.

7 Moreover [k]Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶[l]Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto [m]the river of Egypt.

9 And in the eighth day they made †a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And [n]on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus [o]Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, [p]and have chosen this place to myself for an house of sacrifice.

13 [q]If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, †which are called by my name, shall [r]humble themselves, and pray, and seek my face, and turn from their wicked ways; [s]then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now [t]mine eyes shall be open, and mine ears attent †unto the prayer *that is made* in this place.

16 For now have [u]I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 [x]And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments:

18 Then will I establish the throne of thy kingdom according as I have covenanted with David thy father, saying, [y]†There shall not fail thee a man *to be* ruler in Israel.

19 [z]But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [a]Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomon's buildings.* 17 *He fetcheth gold from Ophir.*

AND [a]it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 [b]And he built Tadmor in the wilderness, and all the store-cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and †all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

Before CHRIST 1004.

† Heb. *they that take them captives carry them away.*
† Heb. *bring back to their heart.*
‖ Or, *right.*
† Heb. *to the prayer of this place.*
† Heb. *to the prayer of this place.*
† Heb. *There shall not be cut off to thee.*
† Heb. *by their hand.*
† Heb. *a restraint.*
† Heb. *all the desire of Solomon which he desired to build.*

Before CHRIST 1044.

992.

[a] Solomon's buildings. 17 He fetcheth gold from Ophir.
[a] 1 Kings 9. 1, &c.
[b] Deut. 12. 5.
[c] ch. 6. 26, 28.
[d] Jam. 4. 10.
[e] ch. 6. 27, 30.
[f] ch. 6. 40.
[g] 1 Kings 8. 62, 63.
[h] 1 Chron. 15. 16.
[i] ch. 5. 12.
[k] 1 Kings 8. 64.
[l] 1 Kings 8. 65.
[m] Josh. 13. 3.
[n] 1 Kings 8. 66.
[o] 1 Kings 9. 1, &c.
[p] Deut. 12. 5.
[q] ch. 6. 26, 28.
[r] Jam. 4. 10.
[s] ch. 6. 27, 30.
[t] ch. 6. 40.
[u] 1 Kings 9. 3. ch. 6. 6.
[x] 1 Kings 9. 4, &c.
[y] ch. 6. 16.
[z] Lev. 26. 14, 33. Deut. 28. 15, 36, 37.
[a] Deut. 29. 24. Jer. 22. 8, 9.
[a] 1 Kings 9. 10, &c.
[b] 1 Kings 9. 17, &c.
[a] Ps. 132. 8, 9, 10, 16. [t] 1 Chron. 28. 2.
[u] Neh. 9. 25.
[x] Ps. 132. 1. Isai. 55. 3.
[a] 1 Kings 8. 54.
[b] Lev. 9. 24. Judges 6. 21. 1 Kings 18. 38. 1 Chron. 21. 26.
[c] 1 Kings 8. 10, 11. ch. 5. 13, 14. Ezek. 10. 3, 4.
[d] ch. 5. 14.
[e] ch. 5. 13. Ps. 136. 1.
[f] 1 Chron. 16. 41. ch. 20. 21.

7 ¶ [c]*As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* [d]two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon [e]brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* †holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate [f]every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, [g]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the [h]courses of the priests to their service, and [i]the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [k]porters also by their courses at every gate: for †so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then went Solomon to [l]Ezion-geber, and to ‖Eloth, at the sea-side in the land of Edom.

18 [m]And Huram sent him by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

The queen of Sheba admireth the wisdom of Solomon.

AND [a]when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his ‖cup-bearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true †report which I heard in mine own land of thine ‖acts, and of thy wisdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it:* and behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, [b]which brought gold from Ophir, brought [c]algum-trees and precious stones.

11 And the king made *of* the algum-trees ‖†terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought. And all the kings of Arabia and ‖governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and †stays on each side of the sitting-place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* †pure gold: ‖none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ‖ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year,

Before CHRIST 992.

c 1 Kings 9. 20, &c.

d See 1 Kings 9. 23.

e 1 Kings 3. 1. & 7. 8. & 9. 24.

† Heb. *holiness.*

f Ex. 29. 38. Num. 28. 3, 9, 11, 26. & 29. 1, &c.

g Ex. 23. 14. Deut. 16. 16.

h 1 Chron. 24. 1.

i 1 Chron. 25. 1.

k 1 Chron. 9. 17. & 26. 1.

† Heb. *so was the commandment of David the man of God.*

l 1 Kings 9. 26. ‖Or, *Elath,* Deut. 2. 8. 2 Kings 14. 22.

m 1 Kings 9. 27. ch. 9. 10, 13.

about 992.

a 1 Kings 10. 1, &c. Matt. 12. 42. Luke 11. 31.

‖ Or, *butlers.*

† Heb. *word.*

Before CHRIST about 992.

‖ Or, *sayings.*

b ch. 8. 18.

c 1 Kings 10. 11, *almug-trees.* ‖ Or, *stays.* † Heb. *highways.*

‖ Or, *captains.*

† Heb. *hands.*

† Heb. *shut up.* ‖ Or, there was *no silver* in them.

‖ Or, *elephants' teeth.*

25 ¶ And Solomon [d] had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ [e] And he reigned over all the kings [f] from the ‖ river even unto the land of the Philistines, and to the border of Egypt.

27 [g] And the king †made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that *are* in the low plains in abundance.

28 [h] And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ [i] Now the rest of the acts of Solomon, first and last, *are* they not written in the †book of Nathan the prophet, and in the prophecy of [k] Ahijah the Shilonite, and in the visions of [l] Iddo the seer against Jeroboam the son of Nebat?

30 [m] And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

Before CHRIST about 992.

[d] 1 Kings 4. 26. & 10. 26.
[e] 1 Kings 4. 21.
[f] Gen. 15. 18. Ps. 72. 8.
‖ That is, *Euphrates.*
[g] 1 Kings 10. 27. ch. 1. 15.
†Heb. *gave.*
[h] 1 Kings 10. 28. ch. 1. 16.
[i] 1 Kings 11. 41.
† Heb. *words.*
[k] 1 Kings 11. 29.
[l] ch. 12. 25. & 13. 22.
[m] 1 Kings 11. 42, 43.

CHAP. X.

The Israelites assemble at Shechem to crown Rehoboam.

AND [a] Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, [b] whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father †put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people, [c] for the cause was of God, that the LORD might perform his word, which he spake by the [d] hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam †made speed to get him up to *his* chariot, to flee to Jerusalem.

19 [e] And Israel rebelled against the house of David unto this day.

Before CHRIST 975.

† Heb. *strengthened himself.*
[e] 1 Kings 12. 19.

CHAP. XI.

Rehoboam, preparing to subdue Israel, is forbidden by Shemaiah.

AND [a] when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men* which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came [b] to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel †resorted to him out of all their coasts.

14 (For the Levites left [c] their suburbs and their possession, and came to Judah and Jerusalem: for [d] Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 [e] And he ordained him priests for the high places, and for [f] the devils, and for [g] the calves which he had made.)

16 [h] And after them out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they [i] strengthened the kingdom of Judah,

Before CHRIST 975.

[a] 1 Kings 12. 1, &c.
[a] 1 Kings 12. 21, &c.
[b] 1 Kings 11. 40.
[b] ch. 12. 15.

974.

† Heb. *presented themselves to him.*
[c] Num. 35. 2.
[d] ch. 13. 9.
† Heb. *laded.*
[e] 1 Kings 12. 31. & 13. 33. & 14. 9. Hos. 13. 2.
[f] Lev. 17. 7. 1 Cor. 10. 20.
[g] 1 Kings 12. 28.
[h] See ch. 15. 9. & 30. 11, 18.
[i] ch. 12. 1.

and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children, Jeush, and Shamariah, and Zaham.

20 And after her he took [k] Maachah, the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam [l] made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired † many wives.

CHAP. XII.

Rehoboam, forsaking the Lord, is punished by Shishak.

AND [a] it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, [b] he forsook the law of the LORD, and all Israel with him.

2 [c] And it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; [d] the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came [e] Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [f] Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel, and the king [g] humbled themselves; and they said, [h] The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, [i] the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them ‖ some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless [k] they shall be his servants; that they may know [l] my service, and the service of the kingdoms of the countries.

9 [m] So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had [n] made.

10 Instead of which, king Rehoboam made shields of brass, and committed *them* [o] to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

Before CHRIST 974.

k 2 Kings 15. 2. She is called Michaiah the daughter of Uriel, ch. 13. 2.

l See Deut. 21. 15, 16, 17.

† Heb. *a multitude of wives.*

972.

a ch. 11. 17.

b 1 Kings 14. 22, 23, 24.

c 1 Kings 14. 24, 25. 971.

d ch. 16. 8.

e ch. 11. 2.

f ch. 15. 2.

g James 4. 10.

h Ex. 9. 27.

i 1 Kings 21. 28, 29.

‖ Or, *a little while.*

k See Isa. 26. 13.

l Deut. 28. 47, 48.

m 1 Kings 14. 25, 26.

n 1 Kings 10. 16, 17. ch. 9. 15, 16.

o 2 Sam. 8. 18.

Before CHRIST 971.

‖ Or, *and yet in Judah there were good things:* See Gen. 18. 24. & 1 Kings 14. 13. ch. 19. 3.

p 1 Kings 14. 21.

q ch. 6. 6.

‖ Or, *fixed.*

† Heb. *words.*

r ch. 9. 29. & 13. 22.

s 1 Kings 14. 30.

t 1 Kings 14. 31, *Abijam.*

958.

a 1 Kings 15. 1, &c.

b See ch. 11. 20. 957.

† Heb. *bound together.*

c Josh. 18. 22.

d 2 Sam. 7. 12, 13, 16.

e Num. 18. 19.

f 1 Kings 11. 26. & 12. 20.

g Judg. 9. 4.

h 1 Kings 12. 28. & 14. 9. Hos. 8. 6.

i ch. 11. 14, 15.

k Ex. 29. 35.

† Heb. *to fill his hand:* See Ex. 29. 1. Lev. 8. 2.

l ch. 2. 4.

m Lev. 24. 6.

n Ex. 27. 20, 21. Lev. 24. 2, 3.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‖ and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for [p] Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, [q] the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he ‖ prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemaiah the prophet, [r] and of Iddo the seer concerning genealogies? [s] And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and [t] Abijah his son reigned in his stead.

CHAP. XIII.

Abijah succeeding, maketh war against Jeroboam.

NOW [a] in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* [b] Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah † set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount [c] Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel [d] gave the kingdom over Israel to David for ever, *even* to him and to his sons [e] by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [f] rebelled against his lord.

7 And there are gathered unto him [g] vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam [h] made you for gods.

9 [i] Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? [k] so that whosoever cometh † to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 [l] And they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the [m] shew-bread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof [n] to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And behold, God himself *is* with us for *our* captain, [o]and his priests with sounding trumpets to cry alarm against you. O children of Israel, [p]fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God [q]smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [r]because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [s]Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD [t]struck him, and [u]he died.

21 ¶But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the ‖story of the prophet [x]Iddo.

CHAP. XIV.

Asa destroyeth idolatry, and overcometh Zerah.

SO Abijah slept with his fathers, and they buried him in the city of David: and [a]Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and [b]the high places, and [c]brake down the †images, [d]and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the †images: and the kingdom was quiet before him.

6 ¶And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built, and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶[e]And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto [f]Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa [g]cried unto the LORD his God, and said, LORD, *it is* [h]nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and [i]in thy name we go against this multitude. O LORD, thou *art* our God; let not ‖man prevail against thee.

12 So the LORD [k]smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto [l]Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were †destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for [m]the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

Asa and Judah make a covenant with God.

AND [a]the spirit of God came upon Azariah the son of Oded:

2 And he went out to †meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; [b]The LORD *is* with you, while ye be with him; and [c]if ye seek him, he will be found of you; but [d]if ye forsake him, he will forsake you.

3 Now [e]for a long season Israel *hath been* without the true God, and without [f]a teaching priest, and without law.

4 But [g]when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And [h]in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 [i]And nation was †destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the †abominable idols out of all the land of Judah and Benjamin, and out of the cities [k]which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and [l]the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 [m]And they offered unto the LORD †the same time, of [n]the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they [o]entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

Before CHRIST 957.

o Num. 10. 8.
p Acts 5. 39.
q ch. 14.12.
r 1 Chron. 5. 20. Ps. 22. 5.
957.
s Josh. 15. 9.
t 1 Sam.25. 38.
u 1 Kings 14. 20.
‖ Or, *commentary.*
x ch. 12.15.
955.
a 1 Kings 15. 8, &c.
about 951.
b See 1 Kings15. 14. ch. 15. 17.
c Ex.34.13.
† Heb. *statues.*
d 1 Kings 11. 7.
† Heb. *sun images.*
941
e ch. 16. 8.

Before CHRIST 941.

f Josh. 15. 44.
g Ex.14.10. ch. 13. 14. Ps. 22. 5.
h 1Sam.14. 6.
i 1 Sam. 17 45. Prov.18 10.
‖ Or, *mortal man.*
k ch. 13.15.
l Gen. 10. 19. & 20. 1.
† Heb. *broken.*
m Gen. 35. 5. ch. 17. 10.
a Num.24. 2. Judg. 3.10. ch. 20. 14. & 24. 20.
† Heb. *before Asa.*
b James 4. 8.
c ver. 4. 15. 1 Chron. 28. 9. ch. 33. 12, 13. Jer. 29. 13. Matt. 7. 7.
d ch.24.20.
e Hos. 3. 4.
f Lev.10.11
g Deut. 4. 29.
h Judg. 5. 6.
i Matt. 24. 7.
† Heb. *beaten in pieces.*
† Heb. *abominations.*
k ch. 13.19.
l ch. 11.16.
m ch.14.15.
† Heb. *in that day.*
n ch. 14.13.
o 2 Kings 23. 3. ch. 34. 31. Neh. 10.29.

13 [p]That whosoever would not seek the LORD God of Israel [q]should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and [r]sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* [s]Maachah the ‖ mother of Asa the king, he removed her from *being* queen, because she had made an †idol in a grove: and Asa cut down her idol, and stamped *it,* and burnt *it* at the brook Kidron.

17 But [t]the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

Asa diverteth Baasha from building of Ramah.

IN the six and thirtieth year of the reign of Asa, [a]Baasha king of Israel came up against Judah, and built Ramah, [b]to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at †Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha, king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of †his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard *it,* that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building, and he built therewith Geba and Mizpah.

7 ¶ And at that time [c]Hanani the seer came to Asa king of Judah, and said unto him, [d]Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not [e]the Ethiopians and [f]the Lubims †a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 [g]For the eyes of the LORD run to and fro throughout the whole earth, ‖ to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein [h]thou hast done foolishly: therefore from henceforth [i]thou shalt have wars.

10 Then Asa was wroth with the seer, and [k]put him in a prison-house; for *he was* in a rage with him because of this *thing.* And Asa †oppressed *some* of the people the same time.

11 ¶ [l]And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

Before CHRIST 941.

p Ex. 22. 20.
q Deut. 13. 5, 9, 15.
r ver. 2.
s 1 Kings 15. 13.
‖ That is, *grandmother.*
1 Kings 15. 2, 10.
† Heb. *horror.*
t ch. 14. 3, 5.
1 Kings 15. 14, &c.

940, *viz.* From the rending of the ten tribes from Judah, over which Asa was now king.
a 1 Kings 15. 17, &c.
b ch. 15. 9.
† Heb. *Darmesek.*
† Heb. *which* were *his.*

941.
c 1 Kings 16. 1. ch. 19. 2.
d Isa. 31. 1. Jer. 17. 5.
e ch. 14. 9.
f ch. 12. 3.
† Heb. *in abundance.*
g Job 34. 21. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19. Zech. 4 10.
‖ Or, *strongly to hold with them,* &c.
h 1 Sam. 13. 13.
i 1 Kings 15. 32.
k ch. 18. 26. Jer. 20. 2. Matt. 14. 3.
† Heb. *crushed.*
l 1 Kings 15. 23.

Before CHRIST 941.

m Jer. 17. 5.

914.
n 1 Kings 15. 24.
† Heb. *digged.*
o Gen. 50. 2. Mark 16. 1. John 19. 39, 40.
p ch. 21. 19. Jer. 34. 5.

a 1 Kings 15. 24.

b ch. 15. 8.

‖ Or, *of his father, and of David.*

c 1 Kings 12. 28.

d 1 Sam. 10. 27. 1 Kings 10. 25.
† Heb. *gave.*
e 1 Kings 10. 27. ch. 18. 1.

913.
‖ That is, *was encouraged.*
f 1 Kings 22. 43. ch. 15. 17. & 19. 3. & 20. 33.
g ch. 15. 3.

912.

h ch. 35. 3. Neh. 8. 7.

i Gen. 35. 5.
† Heb. *was.*

k 2 Sam. 8. 2.

‖ Or, *palaces.*

† Heb. *at his hand.*

l Judg. 5. 2, 9.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he [m]sought not to the LORD, but to the physicians.

13 ¶ [n]And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres which he had †made for himself in the city of David, and laid him in the bed which was filled [o]with sweet odours, and divers kinds *of spices* prepared by the apothecaries' art: and they made [p]a very great burning for him.

CHAP. XVII.

Jehoshaphat, succeeding Asa, reigneth and prospereth.

AND [a]Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, [b]which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways ‖ of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after [c]the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah [d]† brought to Jehoshaphat presents; [e]and he had riches and honour in abundance.

6 And his heart ‖ was lifted up in the ways of the LORD: moreover [f]he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [g]to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

9 [h]And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And [i]the fear of the LORD † fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines [k]brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah ‖ castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And † next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, [l]who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of

valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides [m] *those* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

Jehoshaphat goeth with Ahab against Ramoth-gilead.

NOW Jehoshaphat [a] had riches and honour in abundance, and [b] joined affinity with Ahab.

2 [c] And † after *certain* years he went down to Ahab, to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD † besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesieth good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* ‖ officers, and said, † Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a ‖ void place at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until † they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king † with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, [e] even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, ‖ but evil?

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [f] spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out and do *even* so.

22 Now therefore, behold, [g] the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and [h] smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go ‖ into † an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, [i] Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again † from pursuing him.

33 And a *certain* man drew a bow † at a venture, and smote the king of Israel † between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am † wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

Before CHRIST 912.

897.
[a] ch. 17. 5.
[b] 2 Kings 8. 18.
[c] 1 Kings 22. 2, &c.
† Heb. *at the end of years.*
[m] ver. 2.

Before CHRIST 897.

[d] 1 Sam. 23. 2, 4, 9. 2 Sam. 2. 1.
† Heb. *yet*, or, *more.*
‖ Or, *eunuchs.*
† Heb. *Hasten.*
‖ Or, *floor.*
† Heb. *thou consume them.*
[e] Num. 22. 18, 20, 35. & 23. 12, 26. & 24. 13. 1 Kings 22. 14.
† Heb. *with one mouth.*

‖ Or, *but for evil.*
[f] Job 1. 6.
[g] Job. 12. 16. Isa. 19. 14. Ezek. 14. 9.
[h] Jer. 20. 2. Mark 14. 65. Acts 23. 2.
‖ Or, *from chamber to chamber.*
† Heb. *a chamber in a chamber.*
[i] ch. 16. 10.
† Heb. *from after him.*
† Heb. *in his simplicity.*
† Heb. *between the joints and between the breast-plate*
† Heb. *made sick.*

CHAP. XIX.

Jehoshaphat, reproved by Jehu, visiteth his kingdom.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani [a]the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and [b]love them that hate the LORD? therefore *is* [c]wrath upon thee from before the LORD.

3 Nevertheless, there are [d]good things found in thee, in that thou hast taken away the groves out of the land, and hast [e]prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and †he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶And he set judges in the land throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do: for [f]ye judge not for man, but for the LORD, [g]who *is* with you †in the judgment.

7 Wherefore now let the fear of the LORD be upon you: take heed and do *it:* for [h]*there is* no iniquity with the LORD our God, nor [i]respect of persons, nor taking of gifts.

8 ¶Moreover, in Jerusalem did Jehoshaphat [k]set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do [l]in the fear of the LORD, faithfully, and with a perfect heart.

10 [m]And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* [n]wrath come upon [o]you, and upon your brethren: this do, and ye shall not trespass.

11 And behold, Amariah the chief priest *is* over you [p]in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. †Deal courageously, and the LORD shall be [q]with the good.

CHAP. XX.

1 *Jehoshaphat proclaimeth a fast.* 5 *His prayer.*

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they *be* [a]in Hazazon-tamar, which *is* [b]En-gedi.

3 And Jehoshaphat feared, and set †himself to [c]seek the LORD, and [d]proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD; even out of all the cities of Judah they came to seek the LORD.

5 ¶And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou [e]God in heaven? and [f]rulest *not* thou over all the kingdoms of the heathen? and [g]in thine hand *is* *there not* power and might, so that none is able to withstand thee?

7 *Art* not thou [h]our God, †*who* [i]didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham [k]thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 [l]If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy [m]name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab, and mount Seir, whom thou [n]wouldest not let Israel invade, when they came out of the land of Egypt, but [o]they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, [p]to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not [q]judge them? for we have no might against this great company that cometh against us; neither know we what to do: but [r]our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives and their children.

14 ¶Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [s]came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [t]Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the †cliff of Ziz; and ye shall find them at the end of the ‖brook, before the wilderness of Jeruel.

17 [u]Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them: [x]for the LORD *will be* with you.

18 And Jehoshaphat [y]bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [z]Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, [a]and †that should praise the beauty of holiness, as they went out before the army, and to say, [b]Praise the LORD; [c]for his mercy *endureth* for ever.

22 ¶†And when they began †to sing and to praise, [d]the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and ‖they were smitten.

23 For the children of Ammon and Moab stood

Before CHRIST 896.

896.

a 1 Sam. 9. 9.

b Ps. 139. 21.
c ch. 32. 25.

d ch. 17. 4, 6. See ch. 12. 12.
e ch. 30. 19. Ezra 7. 10.

† Heb. *he returned and went out.*

f Deut. 1. 17.
g Ps. 82. 1. Eccles. 5. 8.
† Heb. *in the matter of judgment.*
h Deut. 32. 4. Rom. 9. 14.
i Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
k Deut. 16. 18. ch. 17. 8.
l 2 Sam. 23. 3.
m Deut. 17. 8, &c.

n Num. 16. 46.
o Ezek. 3. 18.

p 1 Chron. 26. 30.

† Heb. *take courage and do.*
q ch. 15. 2.

a Gen. 14. 7.
b Josh. 15. 62.
† Heb. *his face.*
c ch. 19. 3.
d Ezra 8. 21. Jer. 36. 9. Jonah 3. 5.
e Deut. 4. 39. Josh. 2. 11. 1 Kings 8. 23. Matt. 6. 9.
f Ps. 47. 2, 8. Dan. 4. 17, 25, 32.
g 1 Chron. 29. 12. Ps. 62. 11. Matt. 6. 13.

Before CHRIST 896.

h Gen. 17. 7. Ex. 6. 7.
†Heb. *thou.*
i Ps. 44. 2.
k Isa. 41. 8. James 2. 23.

l 1 Kings 8. 33, 37. ch. 6. 28, 29, 30.
m ch. 6. 20.

n Deut. 2. 4, 9, 19.

o Num. 20. 21.

p Ps. 83. 12.

q 1 Sam. 3. 13.

r Ps. 25. 15. & 121. 1, 2. & 123. 1, 2. & 141. 8.

s Num. 11. 25, 26, & 24. 2. ch. 15. 1. & 24. 20.

t Ex. 14. 13, 14. Deut. 1. 29, 30. & 31. 6, 8. ch. 32. 7.

† Heb. *ascent.*
‖ Or, *valley.*

u Ex. 14. 13, 14.

x Num. 14. 9. ch. 15. 2. & 32. 8.
y Ex. 4. 31.

z Isa. 7. 9.
a 1 Chron. 16. 29.
† Heb. *praisers.*
b 1 Chron. 16. 34. Ps. 136. 1.
c 1 Chron. 16. 41. ch. 5. 13. & 7. 3. 6
† Heb. *And in the time that they, &c.*
† Heb. *in singing and praise.*
d Judg. 7. 22. 1 Sam. 14. 20
‖ Or, *they smote one another.*

up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped †to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and †none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶And on the fourth day they assembled themselves in the valley of ‖Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the †fore-front of them, to go again to Jerusalem with joy; for the LORD had [e]made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And [f]the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his [g]God gave him rest round about.

31 ¶[h]And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit, [i]the high places were not taken away: for as yet the people had not [k]prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the †book of Jehu the son of Hanani, [l]who †*is* mentioned in the book of the kings of Israel.

35 ¶And after this [m]did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 ‖And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. [n]And the ships were broken, that they were not able to go to [o]Tarshish.

CHAP. XXI.

Jehoram, succeeding Jehoshaphat, slayeth his brethren.

NOW [a]Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son ‖reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to ‖Jehoram; because he *was* the first-born.

Before CHRIST 896.

† Heb. *for the destruction.*

† Heb. there was *not an escaping.*

‖ That is, *blessing.*

† Heb. *head.*

e Neh. 12. 43.

f ch. 17. 10.

g ch. 15. 15. Job. 34. 29.
h 1 Kings 22. 41, &c.

i See ch. 17. 6.
k ch. 12. 14. & 19. 3.

† Heb. *words.*
l 1 Kings 16. 1, 7.
† Heb. *was made to ascend.*
m 1 Kings 22. 48, 49.

896.
‖ At first Jehoshaphat was unwilling. 1 Kings 22. 49.

n 1 Kings 22. 48.
o ch. 9. 21.

889.
a 1 Kings 22. 50.

‖ Alone.

892.
‖ Jehoram made partner of the kingdom with his father, 2 Kings 8. 16.

Before CHRIST about 892.

b In consort, 2 Kings 8. 17, &c.

c ch. 22. 2.

† Heb. *lamp,* or, *candle.*
889.
d 2 Sam. 7. 12, 13. 1 Kings 11. 36. 2 Kings 8. 19. Ps. 132. 11. &c.
e 2 Kings 8 20, &c.
† Heb. *hand.*

f Lev. 17. 7. & 20. 5. ver. 13.
‖ Which was writ before his death, 2 Kings 2. 1.

g ver. 11.
h Ex. 34. 15. Deut. 31. 16.
i 1 Kings 16. 31,—33. 2 Kings 9. 22.
k ver. 4.
† Heb. *a great stroke.*
l ver. 18, 19.

about 887.
m 1 Kings 11. 14, 23.

† Heb. *carried captive.* See ch. 22. 1.
n ch. 24. 7.
887.
‖ Or, *Ahaziah,* ch. 22. 1. or, *Azariah,* ch. 22. 6.
885.
‖ His son, *Ahaziah, Primex,* 2 Kings 9. 29, soon after.
o ver. 15.
p ch. 16. 14.

† Heb. *without desire,* Jer. 22. 18.

a 2 Kings 8. 24, &c. See ch. 21. 17. ver. 6.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶[b]Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of [c]Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a †light to him and to his [d]sons for ever.

8 ¶[e]In his days the Edomites revolted from under the †dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to [f]commit fornication, and compelled Judah *thereto.*

12 ¶And there came a ‖writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast [g]made Judah and the inhabitants of Jerusalem to [h]go a whoring, like to the [i]whoredoms of the house of Ahab, and also hast [k]slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with †a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by [l]disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶Moreover, the LORD [m]stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and †carried away all the substance that was found in the king's house, and [n]his sons also, and his wives; so that there was never a son left him, save ‖Jehoahaz the youngest of his sons.

18 ¶‖And after all this the LORD smote him [o]in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like [p]the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed †without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAP. XXII.

1 *Ahaziah reigneth wickedly.* 5 *He is slain by Jehu.*

AND the inhabitants of Jerusalem made [a]Ahaziah his youngest son king in his stead: for the band

LION AND LIONESS.

Fig. 1. Lion and Lioness (*Felis leo*).—The Lion is the most powerful of all the *Carnivora*. It is found in all parts of Africa, and in some parts of Asia, as in Hindostan. It appears to have been very common in Syria and Palestine in the times to which Old Testament history relates, although it is now utterly unknown in these countries. A full-grown Lion measures about 9½ feet from the nose to the extremity of the tail; weighs from about 450 to upward of 500 pounds; gives a fore-paw stroke equal to the impact of about 25 pounds; and, with paw and claws, can break and cut the backbone of an ox. One Hebrew word, designating an adult Lion, occurs in the Old Testament about ninety times; another, designating a fierce or strong Lion, occurs several times; a third, designating the Lion as a roarer, or perhaps indicating a peculiar variety of the Lion, occurs seven times; a fourth, designating a young Lion, in the intermediate stage between cubship and maturity, occurs upward of thirty times; a fifth, designating a Lion's cub or whelp, occurs at least eight or nine times; and a sixth, designating the Lioness, but translated "the stout lion," occurs along with most of the preceding in Job iv. 10, 11. The numerous passages which mention the Lion either narrate striking historical incidents, or contain powerful illustrations of character, or make impressive metaphorical exhibitions of majesty, dominion, or doctrine.

THE APE.

Fig. 2. (1.) Chimpanzee (*Troglodytes niger*); (2.) Barbary Ape (*Inuus sylvanus*). Apes are mentioned in Scripture only along with peacocks, only as brought in Solomon's ships from Tarshish, and only in 1 Kings x. 22 and 2 Chron. ix. 21. If the birds designated by the Hebrew word in these passages were really peacocks, they must have been obtained from India; but if they were some other kind of rare and beautiful birds, they may have been obtained from Africa; and in either case the apes may have been got from countries easily accessible by ships from the outlet of the Mediterranean. The two species figured are characteristic ones in these countries. The Chimpanzee is an African species, one of those in which there is the greatest resemblance to the human form, and perhaps also the highest development of intelligence. The Barbary Ape is common in the north of Africa, and is the only species found in Europe, and there only on the Rock of Gibraltar.

THE LEOPARD.

Fig. 3. Leopard (*Felis leopardus*).—The Leopard is widely diffused throughout Africa and many parts of Asia. It anciently abounded on the hills of Palestine, and still is found in the woods of Lebanon. It is nearly allied to the Panther and the Tiger; has a fierceness almost equal to that of the Tiger and the Lion; far excels them in swiftness of leap; and is spotted all over with a diversity of colors. (See Song of Sol. iv. 8; Isa. xi. 6; Jer. v. 6; Jer. xiii. 23; Dan. vii. 6; Hos. xiii. 7; Hab. i. 8; Rev. xiii. 2.)

THE BEAR.

Fig. 4. Bear (*Ursus arctos*).—Bears are the largest kind of plantigrade flesh-eating quadrupeds, and have great strength, much ferocity, and a power of climbing trees. The brown Bear, or common Bear of Europe, is one of the fiercest species, and may have so far roamed into Asia as to infest lands known to the Hebrews. The Syrian Bear is nearly allied to that species, but has a proportionally longer and lower body, and a more projected head; and it anciently roamed in Palestine, and still is found in the wooded lofty parts of Lebanon. (See 1 Sam. xvii. 34, 36, 37; 2 Sam. xvii. 8; 2 Kings ii. 24; Prov. xvii. 12, xxviii. 15; Isa. xi. 7; Lam. iii. 10; Dan. vii. 5; Hos. xiii. 8; Amos v. 19; Rev. xiii. 2.)

THE WOLF.

Fig. 5. Wolf (*Lupus vulgaris*).—Whether or not the wolf and the dog are of one species, is one of the difficult and unsettled questions of Natural History. The common Wolf is found both in Europe and in Asia. But there are many other species of wolves, not differing, however, much more than the varieties of dogs do from each other, in all parts of the world except Australia. The Wolf is wild, ravenous, greedy, and crafty; prowls by night in search of prey, and has keenness of scent and sharpness of appetite for sheep. (See Gen. xlix. 27; Isa. xi. 6; Isa. lxv. 25; Jer. v. 6; Ezek. xxii. 27; Hab. i. 8; Zeph. iii. 3; Matt. vii. 15; Matt. x. 16; Luke x. 3; John x. 12; Acts xx. 29.)

THE BADGER.

Fig. 6. Badger (*Meles taxus*).—A Hebrew word translated "badger" occurs in Exod. xxv. 5, xxvi. 14, xxxv. 7, 23, xxxvi. 19, xxxix. 34, Num. iv. 6, 8, 10, 11, 12, 14, 25, and Ezek. xvi. 10, and is associated with another word signifying "skins;" and it is variously regarded by critics as designating some distinctive color, some particular kind of ornamental leather, and some species of animal. But those who view it as meaning an animal differ widely as to what the animal was, and only a few of them believe it to designate a Badger. This is a comparatively small animal of the bear family, not larger than a fox. It is common throughout almost all Europe, except the most northern regions. It exists in many parts of Britain, and is frequent in some; although, being nocturnal in its habits, it is not very often seen.

THE FOX.

Fig. 7. Fox (*Vulpes vulgaris*).—There are several species of Fox in Palestine and the neighboring countries, and probably all of them are included in the term in most, if not all, instances of its use in Scripture. The species here figured is the common Fox, well known in this country, and of which we have at least two well-marked varieties, differing considerably in size. The word *fox*, however, seems sometimes to be used in Scripture with reference to some different species, or more probably to an animal of an entirely different kind, as when we read of the "little foxes which spoil the vines" (Song of Solomon, ii. 15), and Samson's tying three hundred foxes together, in pairs, by their tails (Judges xv. 3). (See Judges xv. 4; Neh. iv. 3; Ps. lxiii. 10; Song of Sol. ii. 15; Lam. v. 18; Ezek. xiii. 4; Matt. viii. 20; Luke ix. 58; Luke xiii. 32.)

THE HIPPOPOTAMUS.

Fig. 8. Hippopotamus (*Hippopotamus amphibius*).—Either the Hippopotamus in itself, or that animal treated as the representative of all the great Pachydermata and Herbivora, is regarded by most critics as the Behemoth of Job xl. 15-24. The Hippopotamus is not now found in the Jordan nor in any river of the neighboring countries; nor is it found in the lower parts of the Nile. In the upper parts of that river, however, and in many of the rivers of Africa, it is plentiful. It is one of the large *Pachydermata*, so called from the thickness of their skins. The Hippopotamus is entirely aquatic in its habits. It is generally inoffensive, but capable of fighting fiercely when attacked. Its snorting, when it comes to the surface of the water to breathe, often betrays it to the hunter.

THE RHINOCEROS.

Fig. 9. Rhinoceros (*Rhinoceros indicus*).—The word "reem," in the Hebrew Scriptures, is variously regarded by critics as designating a group of Herbivora, a wild bull, a wild buffalo, and a Rhinoceros; and is translated in the Vulgate "rhinoceros," and in the English Bible "unicorn." Two species of Rhinoceros are one-horned, and five species are two-horned; and when there are two horns, the one is placed above the other, farther up on the forehead. The Rhinoceros is a very powerful animal, and breaks its way through the thickets in which it lives, through which almost no other animal could pass, small trees readily yielding to its enormous force. It is entirely a vegetable feeder. (See Num. xxiii. 22; Num. xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 21, xxix. 6, xcii. 10; Isa. xxxiv. 7).

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of men that came with the Arabians to the camp had slain all the [b]eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 [c]Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* [d]Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and [e]went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 [f]And he returned to be healed in Jezreel because of the wounds †which were given him at Ramah, when he fought with Hazael king of Syria. And ‖Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the †destruction of Ahaziah [g]was of God by coming to Joram: for when he was come, he [h]went out with Jehoram against Jehu the son of Nimshi, [i]whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that when Jehu was [k]executing judgment upon the house of Ahab, and [l]found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 [m]And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who [n]sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ [o]But when Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah.

11 But [p]Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAP. XXIII.

Jehoiada restoreth the worship of God.

AND [a]in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath [b]said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you [c]entering on the sabbath, of the priests and of the Levites, *shall be* porters of the †doors;

Before CHRIST 885.

b ch. 21. 17.

c See 2 Kings 8. 26.

d ch. 21. 6.

884.

e 2 Kings 8. 28, &c.

f 2 Kings 9. 15.
† Heb. *wherewith they wounded him.*
‖ Otherwise called *Ahaziah*, ver. 1. and *Jehoahaz*, ch. 21. 17.
† Heb. *treading down.*

g Judg. 14. 4. 1 Kings 12. 15. ch. 10. 15.

h 2 Kings 9. 21.

i 2 Kings 9. 6, 7.

k 2 Kings 10. 10, 11.

l 2 Kings 10. 13, 14.

m 2 Kings 9. 27, at *Migddo* in the kingdom of *Samaria.*

n ch. 17. 4.

884.

o 2 Kings 11. 1, &c.

† Heb. *Conspiracy.*

p 2 Kings 11. 2, *Jehosheba.*

878.

a 2 Kings 11. 4, &c.

b 2 Sam. 7. 12. 1 Kings 2. 4. & 9. 5. ch. 6. 16. & 7. 18. & 21. 7.

c 1 Chron. 9. 25.
† Heb. *thresholds.*

Before CHRIST 878.

d 1 Chron. 23. 28, 39.

e See 1 Chron. 24. & 25.

† Heb. *shoulder.*
† Heb. *house.*

f Deut. 17. 18.

† Heb. *Let the king live.*

g 1 Chron. 25. 8.

h Neh. 3. 28.

i Deut. 13. 9.

k 1 Chron. 23. 6, 30, 31. & 24. 1.

l Num. 28. 2.
† Heb. *by the hands of David*, 1 Chron. 25. 2. 6.

m 1 Chron. 26. 1, &c.

n 2 Kings 11. 19.

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [d]they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [e]the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right †side of the †temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and [f]*gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, †God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets: also the singers with instruments of music, and [g]such as taught to sing praise. Then Athaliah rent her clothes, and said, †Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering [h]of the horse-gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [i]slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had [k]distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the [l]law of Moses, with rejoicing and with singing, *as it was ordained* †by David.

19 And he set the [m]porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 [n]And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the

high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

Joash reigneth well all the days of Jehoiada.

JOASH [a]*was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash [b]did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded † to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and [c]gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 [d]And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of [e]Moses the servant of the LORD, and of the congregation of Israel, for the [f]tabernacle of witness?

7 For [g]the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the [h]dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment [i]they made a chest, and set it without at the gate of the house of the LORD.

9 And they made † a proclamation through Judah and Jerusalem, to bring in to the LORD [k]the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and [l]when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, [m]whereof were made vessels for the house of the LORD, *even* vessels to minister, and ‖ to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David

Before CHRIST 878.

about 840.

a 2 Kings 11. 21, & 12. 1, &c.

b See ch. 26. 5.

† Heb. *to renew.*

856.

c 2 Kings 12. 4.

d 2 Kings 12. 7.

e Ex. 30. 12, 13, 14, 16.
f Num. 1. 50. Acts 7. 44.
g ch. 21. 17.

h 2 Kings 12. 4.

i 2 Kings 12. 9.

† Heb. *a voice.*
k ver. 16.

l 2 Kings 12. 10.

† Heb. *the healing went up upon the work.*

m See 2 Kings 12. 13.
‖ Or, *pestils.*

about 850.

Before CHRIST about 840.

about 840.

n 1 Kings 14. 23.
o Judg. 5. 8. ch. 19. 2. & 28. 13. & 29. 8. & 32. 25.
p ch. 36. 15. Jer. 7. 25, 26. & 25. 4.
q ch. 15. 1. & 20. 14.
† Heb. *clothed,* as Judg. 6. 34.
r Num. 14. 41.
s ch. 15. 2.

840.
t Matt. 23. 35. Acts 7. 58, 59.

840.
† Heb. *in the revolution of the year.*
u 2 Kings 12. 17.

839.
† Heb. *Darmesek.*
x Lev. 26. 8. Deut. 32. 30. Is. 30. 17.
y Lev. 26. 25. Deut. 28. 25.
z ch. 22. 8. Is. 10. 5.
a 2 Kings 12. 20.
b ver. 21.

‖ Or, *Jozachar,* 2 Kings 12. 21.
‖ Or, *Shomer.*

839.
c 2 Kings 12. Ja.
† Heb. *founding.*
‖ Or, *commentary.*
d 2 Kings 12. 21.

among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served [n]groves and idols: and [o]wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he [p]sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And [q]the Spirit of God † came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [r]Why transgress ye the commandments of the LORD, that ye cannot prosper? [s]because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and [t]stoned him with stones at the commandment of the king, in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it* and require *it*.

23 ¶ And it came to pass † at the end of the year, *that* [u]the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of † Damascus.

24 For the army of the Syrians [x]came with a small company of men, and the LORD [y]delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they [z]executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) [a]his own servants conspired against him for the blood of the [b]sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these *are* they that conspired against him; ‖ Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of ‖ Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of [c]the burdens *laid* upon him, and the † repairing of the house of God, behold, they *are* written in the ‖ story of the book of the kings. [d]And Amaziah his son reigned in his stead.

CHAP. XXV.

1 *Amaziah's reign.* 17 *He provoketh Joash to his overthrow,*

AMAZIAH [a]*was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, [b]but not with a perfect heart.

3 ¶ [c]Now it came to pass, when the kingdom was † established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [d]The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he

numbered them [c]from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath [f]power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the †army of Israel? And the man of God answered, [g]The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go †home again: wherefore their anger was greatly kindled against Judah, and they returned home †in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went [h]to the valley of Salt and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But †the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [i]he brought the gods of the children of Seir, and set them up *to be* [k]his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after [l]the gods of the people, which [m]could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath †[n]determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [o]Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ‖thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by †a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for [p]it *came* of God, that he might deliver them into the hand *of their enemies*, because they [q]sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was †put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of [r]Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to †the corner-gate, four hundred cubits.

24 And *he took* all the gold and silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ [s]And Amaziah, the son of Joash king of Judah, lived after the death of Joash, son of Jehoahaz king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away †from following the LORD they †made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of ‖Judah.

CHAP. XXVI.

Uzziah invadeth the priest's office, and is smitten.

THEN all the people of Judah took [a]‖Uzziah who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And [b]he sought God in the days of Zechariah, who [c]had understanding †in the visions of God: and, as long as he sought the LORD, God made him to prosper.

6 And he went forth and [d]warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ‖about Ashdod, and among the Philistines.

7 And God helped him against [e]the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites [f]gave gifts to Uzziah: and his name †spread abroad *even* to the entering in of Egypt: for he strengthened *himself* exceedingly.

9 Moreover, Uzziah built towers in Jerusalem at the [g]corner-gate, and at the valley-gate, and at the turning *of the wall*, and ‖fortified them.

10 Also he built towers in the desert, and ‖digged many wells: for he had much cattle, both in the low country, and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in ‖Carmel: for he loved †husbandry.

11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

Before CHRIST 839.

c Num. 1. 3.

† Heb. *smitten.*

f ch. 20. 6.

† Heb. *band.*
g Prov. 10. 22.

† Heb. *to their place.*
† Heb. *in heat of anger.*

about 827.

h 2 Kings 14. 7.

† Heb. *from after.*
† Heb. *conspired a conspiracy.*

‖ That is, *the city of David*, as it is 2 Kings 14. 20.

† Heb. *the sons of the band.*

i See ch. 28. 23.
k Ex. 20. 3, 5.

l Ps. 96. 5.
m ver. 11.

† Heb. *counselled.*
n 1 Sam. 2. 25.

826.

o 2 Kings 14, 8, 9, &c.

‖ Or, *furze-bush*, or, *thorn.*

† Heb. *a beast of the field.*

p 1 Kings 12. 15. ch. 22. 7.
q ver. 14.

Before CHRIST 826.

r See ch. 21. 17. & 22. 1, 6.

† Heb. *the gate of it that looketh.*

s 2 Kings 14. 17.

810.

† Heb. *from after.*
† Heb. *conspired a conspiracy.*

‖ That is, *the city of David*, as it is 2 Kings 14. 20.

810.

a 2 Kings 14. 21. 22. & 15. 1, &c.
Or, *Azariah.*

b See ch. 24. 2.
c Gen. 41. 15. Dan. 1. 17. & 2. 19. & 10. 1.
† Heb. *in the seeing of God.*
d Isa. 14. 29.

‖ Or, *in the country of Ashdod.*
e ch. 21. 16.

f 2 Sam. 8. 2. ch. 17. 11.
† Heb. *went.*

g 2 Kings 14. 13. Neh. 3. 13, 19, 32. Zech. 14. 10.
‖ Or, *repaired.*
‖ Or, *cut out many cisterns.*
‖ Or, *fruitful fields.*
† Heb. *ground.*

13 And under their hand *was* †an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and †slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name †spread far abroad; for he was marvellously helped, till he was strong.

16 ¶But [h]when he was strong, his heart was [i]lifted up to *his* destruction: for he transgressed against the LORD his God, and [k]went into the temple of the LORD to burn incense upon the altar of incense.

17 And [l]Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It* [m]*appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the [n]priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, [o]the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests looked upon him, and behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [p]hasted also to go out, because the LORD had smitten him.

21 [q]And Uzziah the king was a leper unto the day of his death, and dwelt in a [r]†several house, *being* a leper: for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶Now the rest of the acts of Uzziah, first and last, did [s]Isaiah the prophet, the son of Amoz, write.

23 [t]So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

1 Jotham reigneth well. 9 Ahaz succeedeth him.

JOTHAM [a]*was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit, he entered not into the temple of the LORD. And [b]the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of ‖Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. †So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he ‖prepared his ways before the LORD his God.

7 ¶Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶[c]And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAP. XXVIII.

Ahaz reigning wickedly, is afflicted by the Syrians.

AHAZ [a]*was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also [b]molten images for [c]Baalim.

3 Moreover, he ‖burnt incense in [d]the valley of the son of Hinnom, and burnt [e]his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore [f]the LORD his God delivered him into the hand of the king of Syria; and they [g]smote him, and carried away a great multitude of them captives, and brought *them* to †Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶For [h]Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all †valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* †next to the king.

8 And the children of Israel carried away captive of their [i]brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, [k]because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* [l]reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for [m]bond-men and bond-women unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: [n]for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men [o]which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed

Before CHRIST about 809.

† Heb. *the power of an army.*

† Heb. *stones of slings.*

† Heb. *went forth.* about 765.

h Deut. 32. 15.
i Deut. 8. 14. ch. 25. 19.
k 2Kings 16. 12, 13.
l 1 Chron. 6. 10.

m Num. 16. 40. & 18. 7.
n Ex. 30. 7, 8.

o Num. 12. 10. 2 Kings 5. 27.

p As Esth. 6. 12.

q 2 Kings 15. 5.
r Lev. 13. 46. Num. 5. 2.
† Heb. *free.*

s Isa.

t 2 Kings 15. 7. Isa. 6. 1.

Before CHRIST 742.

about 742.
c 2 Kings 15, 38.

741.
a 2 Kings 16. 2.

b Ex. 34. 17. Lev. 19. 4. *c* Judg. 2. 11.
‖ Or, *offered sacrifice.*
d 2 Kings 23. 10.
e Lev. 18. 21. 2 Kings 16. 3. ch. 33. 6.
f Isa. 7. 1. about 741.
g 2 Kings 16. 5, 6.
† Heb. *Darmesek.*

h 2 Kings 15. 27.

† Heb. *sons of valour.*

† Heb. *the second to the king.*

i ch. 11. 4.

k Ps. 69. 26. Isa. 10. 5. & 47. 6. Ezek. 25. 12, 15. & 26. 2. Obad. 10, &c. Zech. 1. 15.
l Ezra 9. 6. Rev. 18. 5.
m Lev. 25. 39, 42, 43, 46.

n Jam. 2. 13.

o ver. 12.

753.
a 2 Kings 15. 32, &c.

b 2 Kings 15. 35.

‖ Or, *the tower,* ch. 33. 14. Neh. 3. 26.

† Heb. *This.*

‖ Or, *established.*

them, and shod them, and [p] gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [q] the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ [r] At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away † captives.

18 [s] The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimso also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of [t] Israel: for he [u] made Judah naked, and transgressed sore against the LORD.

20 And [x] Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For [y] he sacrificed unto the gods of † Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that [z] they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, [a] and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ‖ to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ [b] Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

1 *Hezekiah's good reign.* 4 *He restoreth religion.*

HEZEKIAH [a] began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah the daughter [b] of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, [c] opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites; [d] Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have [e] turned away their faces from the habitation of the LORD, and † turned *their* backs.

Before CHRIST 741.

[p] 2 Kings 6. 22. Prov. 25. 21, 22. Luke 6. 27. Rom. 12. 20.

about 741.

[q] Deut. 34. 3. Judg. 1. 16.

[r] 2 Kings 16. 7.

† Heb. *a captivity.*

[s] Ezek. 16. 27, 57.

[t] ch. 21. 2.

[u] Ex. 32. 25.

740.

[x] 2 Kings 15. 29. & 16. 7, 8, 9.

[y] See ch. 25. 14.

† Heb. *Darmesek.*

[z] Jer. 44. 17, 18.

[a] See ch. 29. 3, 7.

‖ Or, *to offer.*

[b] 2 Kings 16. 19, 20.

726.

726.

[a] 2 Kings 18. 1.

[b] ch. 26. 5.

726.

[c] See ch. 28. 24. ver. 7.

[d] 1 Chron. 15. 12. ch. 35. 6.

[e] Jer. 2. 27. Ezek. 8. 16.

† Heb. *given the neck.*

Before CHRIST 726.

[f] ch. 28. 24.

[g] ch. 24. 18.

† Heb. *commotion.* Deut. 28. 25.

[h] 1 Kings 9. 8. Jer. 18. 16. & 19. 8. & 25. 9, 18. & 29. 18.

[i] ch. 28. 5, 6, 8, 17.

[k] ch. 15. 12.

‖ Or, *be not now deceived.*

[l] Num. 3. 6. & 8. 14. & 18. 2, 6.

‖ Or, *offer sacrifice.*

[m] ver. 5.

‖ Or, *in the business of the* LORD, ch. 30. 12.

[n] 1 Chron. 23. 28.

726.

[o] ch. 28. 24.

[p] Lev. 4. 3, 14.

[q] Lev. 8. 14, 15, 19, 24. Heb. 9. 21.

† Heb. *near.*

7 [f] Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 Wherefore the [g] wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to [h] hissing, as ye see with your eyes.

9 For lo, [i] our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make [k] a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, ‖ be not now negligent: for the LORD hath [l] chosen you to stand before him, to serve him, and that ye should minister unto him, and ‖ burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and [m] sanctified themselves, and came, according to the commandment of the king, ‖ by the words of the LORD, [n] to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD, in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did [o] cast away in his transgression, have we prepared and sanctified, and behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a [p] sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [q] sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought † forth the he-goats *for* the

sin-offering before the king and the congregation; and they laid their [r]hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, [s]to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 [t]And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, [u]according to the commandment of David, and of [x]Gad the king's seer, and Nathan the prophet: [y]for *so was* the commandment †of the LORD †by his prophets.

26 And the Levites stood with the instruments [z]of David, and the priests with [a]the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And †when the burnt-offering began, [b]the song of the LORD began *also* with the trumpets, and with the †instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the †singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, [c]the king and all that were †present with him bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have ‖consecrated yourselves unto the LORD, come near and bring sacrifices and [d]thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and, as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore [e]their brethren the Levites †did help them till the work was ended, and until the *other* priests had sanctified themselves: [f]for the Levites *were* more [g]upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with [h]the fat of the peace-offerings, and [i]the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

CHAP. XXX.

Hezekiah proclaimeth a solemn passover.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second [a]month.

3 For they could not keep it [b]at that time, [c]because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing †pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters †from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, [d]turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of [e]the kings of Assyria.

7 And be not ye [f]like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore [g]gave them up to desolation, as ye see.

8 Now †be ye not [h]stiff-necked, as your fathers *were*, *but* †yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, [i]that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* [k]compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* [l]gracious and merciful, and will not turn away *his* face from you, if ye [m]return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but [n]they laughed them to scorn, and mocked them.

11 Nevertheless, [o]divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah [p]the hand of God was to give them one heart to do the commandment of the king and of the princes, [q]by the word of the LORD.

13 ¶And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the [r]altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were [s]ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in †their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: [t]therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* [u]many of Ephraim, and Manasseh, Issachar and Zebulun, had not cleansed themselves, [x]yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* [y]prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

Before CHRIST 726.

r Lev. 4. 15, 24.
s Lev. 14. 20.
t 1 Chron. 16. 4. & 25. 6.
u 1 Chron. 23. 5. & 25. 1. ch. 8. 14.
x 2 Sam. 24. 11.
y ch. 30. 12.
† Heb. *by the hand of the* LORD.
† Heb. *by the hand of.*
z 1 Chron. 23. 5. Amos 6. 5.
a Num. 10. 8, 10. 1 Chron. 15. 24. & 16. 6.
† Heb. *in the time.*
b ch. 23. 18.
† Heb. *hands of instruments.*
† Heb. *song.*
c ch. 20. 18.
† Heb. *found.*
‖ Or, *filled your hand,* ch. 13. 9.
d Lev. 7. 12.
c ch. 35. 11.
† Heb. *strengthened them.*
f ch. 30. 3.
g Ps. 7. 10.
h Lev. 3. 16.
i Num. 15. 5, 7, 10.
a Num. 9. 10, 11.
b Ex. 12. 6, 18.
c ch. 29. 34.

Before CHRIST 726.

† Heb. *was right in the eyes of the king*
† Heb. *from the hand.*
d Jer. 4. 1. Joel 2. 13.
e 2 Kings 15. 19, 29.
f Ezek. 20. 18.
g ch. 29. 8.
† Heb. *harden not your necks.*
h Deut. 10. 16.
† Heb. *give the hand:* See 1 Chron. 29. 24. Ezra 10. 19.
i ch. 29. 10.
k Ps. 106. 46.
l Ex. 34. 6.
m Isa. 55. 7.
n ch. 36. 16.
o So ch. 11, 16. ver. 18, 21.
p Phil. 2. 13.
q ch. 29. 25.
r ch. 28. 24.
s ch. 29. 34.
† Heb. *their standing.*
t ch. 29. 34.
u ver. 11.
x Ex. 12. 43, &c.
y ch. 19. 3.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel *that were* †present at Jerusalem kept [z]the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with †loud instruments unto the LORD.

22 And Hezekiah spake †comfortably unto all the Levites [a]that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and [b]making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep [c]other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah †[d]did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests [e]sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation [f]that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶Then the priests the Levites arose and [g]blessed the people: and their voice was heard, and their prayer came *up* to †his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

The people forward in destroying idolatry.

NOW when all this was finished, all Israel *that were* †present went out to the cities of Judah, and [a]brake the †images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, †until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶And Hezekiah appointed [b]the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites [c]for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the [d]law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the [e]portion of the priests and the Levites, that they might be encouraged in [f]the law of the LORD.

5 ¶And as soon as the commandment †came abroad, the children of Israel brought in abundance [g]the first-fruits of corn, wine, and oil, and ‖honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [h]tithe of holy things which were consecrated unto the LORD their God, and laid *them* †by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, [i]Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶Then Hezekiah commanded to prepare ‖chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes, and the dedicated *things* faithfully: [k]over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers †under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And †next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the [l]cities of the priests, in *their* ‖set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites [m]from twenty years old and upward, in their charges, by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ‖set office they sanctified themselves in holiness.

19 Also of the sons of Aaron the priests, *which were* in [n]the fields of the suburbs of their cities, in every several city, the men that were [o]expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶And thus did Hezekiah throughout all Judah, and [p]wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

Sennacherib invading Judah, Hezekiah fortifieth himself.

AFTER [a]these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought †to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that †he was purposed to fight against Jerusalem,

Before CHRIST 726.

† Heb. *found.*
z Ex. 12. 15. & 13. 6.

† Heb. *instruments of strength.*
† Heb. *to the heart of all, &c.*
a ch. 17. 9. & 35. 3. Deut. 33. 10.
b Ezra 10. 11.
c See 1 Kings 8. 65.
† Heb. *lifted up, or, offered.*
d ch. 35. 7. 8.
e ch. 29. 34.
f ver. 11. 18.
† Heb. *at the hand.*
g Num. 6. 23.
† Heb. *the habitation of his holiness,* Ps. 68. 5.

† Heb. *found.*
a 2 Kings 18. 4.
† Heb. *statues,* ch. 30. 14.
† Heb. *until to make an end.*
b 1 Chron. 23. 6. & 24. 1.
‖ Or, *trust.*
c 1 Chron. 23. 30, 31.
d Num. 28. & 29.
e Num. 18. 8. &c. Neh. 13.10.
f Mal. 2. 7.
† Heb. *brake forth.*
g Ex. 22. 29. Neh. 13.12.
‖ Or, *dates.*
h Lev. 27. 30. Deut. 14. 28.
† Heb. *heaps, heaps.*

Before CHRIST 726.

i Mal. 3.10.
‖ Or, *storehouses.*
k Neh. 13. 13.
† Heb. *at the hand.*
† Heb. *at his hand.*
l Josh. 21. 9.
‖ Or, *trust.* 1 Chron. 9. 22.
m 1 Chron. 23, 24, 27.
‖ Or, *trust.*
n Lev. 25. 34. Num. 35.2.
o ver. 12. 13, 14, 15.
p 2 Kings 20. 3.
a 2 Kings 18. 13. &c. Isa. 36. 1, &c.
† Heb. *to break them up.*
† Heb. *his face was to war.*

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that †ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also [a]he strengthened himself, [b]and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired [c]Millo *in* the city of David, and made ‖darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and †spake comfortably to them, saying,

7 [d]Be strong and courageous, [e]be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for [f]*there be* more with us than with him.

8 With him *is* an [g]arm of flesh; but [h]with us *is* the LORD our God to help us, and to fight our battles. And the people †rested themselves upon the words of Hezekiah king of Judah.

9 ¶ [i]After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his †power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 [k]Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ‖in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, [l]The LORD our God shall deliver us out of the hand of the king of Assyria?

12 [m]Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? [n]were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore [o]let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 [p]He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, [q]As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 [r]Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem [s]that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* [t]the work of the hands of man.

20 [u]And for this *cause* Hezekiah the king, and [v]the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ [w]And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels †slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and †[x]presents to Hezekiah king of Judah: so that he was [y]magnified in the sight of all nations from thenceforth.

24 ¶ [z]In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he ‖gave him a sign.

25 But Hezekiah [a]rendered not again according to the benefit *done* unto him; for [b]his heart was lifted up: [c]therefore there was wrath upon him, and upon Judah and Jerusalem.

26 [d]Notwithstanding, Hezekiah humbled himself for †the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them [e]in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of †pleasant jewels:

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks and herds in abundance: for [f]God had given him substance very much.

30 [g]This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit, in *the business of* the †ambassadors of the princes of Babylon, who [h]sent unto him to inquire of the wonder that was *done* in the land, God left him, to [i]try him, that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his †goodness, behold, they *are* written in [j]the vision of Isaiah the prophet, the son of Amoz, *and* in the [k]book of the kings of Judah and Israel.

33 [l]And Hezekiah slept with his fathers, and they buried him in the ‖chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him [m]honour at his death: and Manasseh his son reigned in his stead.

CHAP. XXXIII.

1 *Manasseh's wicked reign.* 3 *He setteth up idolatry.*

MANASSEH [a]*was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the [b]abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For †he built again the high places which Hezekiah his father had [c]broken down; and he reared up altars for Baalim, and [d]made groves, and worshipped [e]all the host of heaven, and served them.

Before CHRIST 713.

† Heb. *overflowed.*

[b] Isa. 22. 9, 10.
[c] ch. 25. 23.

[d] 2 Sam. 5. 9. 1 Kings 9. 24.
‖ Or, *swords*, or, *weapons.*

† Heb. *spake to their heart.*
ch. 20. 22. Isa. 40. 2.
[e] Deut. 31. 6.
[f] ch. 20. 15.
[g] 2 Kings 6. 16.
[h] Jer. 17. 5. 1 John 4. 4.
[i] ch. 13. 12. Rom. 8. 31.
† Heb. *leaned.*

710.
[k] 2 Kings 18. 17.

† Heb. *dominion.*

[l] 2 Kings 18. 19.
‖ Or, *in the strong hold.*

[m] 2 Kings 18. 30.

[n] 2 Kings 18. 22.

[o] 2 Kings 18. 33, 34, 35.

[p] 2 Kings 18. 29.

† Heb. *kindnesses.*
[n] Isa. 36, & 37, & 38, & 39.
[o] 2 Kings 18, & 19, & 20.
[p] 2 Kings 20. 21.
‖ Or, *highest.*
[q] Prov. 10. 7.

698.
[a] 2 Kings 21. 1, &c.
[b] Deut. 18. 9. 2 Chron. 28. 3.
† Heb. *he returned and built.*
[c] 2 Kings 18. 4. ch. 30. 14. & 31. 1. & 32. 12.
[d] Deut. 16. 21.
[e] Deut. 17. 3.

Before CHRIST 710.

[y] 2 Kings 19. 2, 4, about 710.
[z] 2 Kings 19. 35, &c.

† Heb. *made him fall.*

710.

† Heb. *precious things.*
[a] ch. 17. 5.
[b] ch. 1. 1.

713.
[c] 2 Kings 20. 1. Isa. 38. 1.
‖ Or, *wrought a miracle for him.*
[d] Ps. 116. 12.
[e] ch. 26. 16. Hab. 2. 4.
[f] ch. 24. 18.
[g] Jer. 26. 18, 19.
† Heb. *the lifting up.*

[h] 2 Kings 20. 19.

† Heb. *instruments of desire.*

[i] 2 Chron. 29. 12.

[k] Isa. 22. 9, 11.

712.
† Heb. *interpreters.*
[l] 2 Kings 20. 12. Isa. 39. 1.
[m] Deut. 8. 2.

4 Also he built altars in the house of the LORD, whereof the LORD had said, [f] In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven [g] in the two courts of the house of the LORD.

6 [h] And he caused his children to pass through the fire in the valley of the son of Hinnom: [i] also he observed times, and used enchantments, and used witchcraft, and [k] dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And [l] he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In [m] this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 [n] Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ [o] Wherefore the LORD brought upon them the captains of the host †of the king of Assyria, which took Manasseh among the thorns, and [p] bound him with ‖fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and [q] humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was [r] entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh [s] knew that the LORD he *was* God.

14 Now after this, he built a wall without the city of David, on the west side of [t] Gihon, in the valley, even to the entering in at the fish-gate, and compassed [u] about ‖Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the [x] strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and [y] thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 [z] Nevertheless, the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of [a] the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of ‖the seers.

20 ¶ [b] So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Before CHRIST 698.

f Deut. 12. 11. 1 Kings 8. 29. & 9. 3. ch. 6. 6. & 7. 16.
g ch. 4. 9.
h Lev. 18. 21. Deut. 18. 10. 2 Kings 23. 10. ch. 28. 3. Ezek. 23. 37, 39.
i Deut. 18. 10, 11.
k 2 Kings 21. 6.
l 2 Kings 21. 7.
m Ps. 132. 14.
n 2 Sam. 7. 10.

677.

o Deut. 28. 36. Job 36. 8.
† Heb. *which* were *the king's.*
p Ps. 107. 10, 11.
‖Or, *chains.*
q 1 Pet 5. 6.
r 1 Chron. 5. 20. Ezra 8. 23.
s Ps. 9. 16. Dan. 4. 25.
t 1 Kings 1. 33.
u ch. 27. 3.
‖Or, *the tower.*
x ver. 3, 5, 7.
y Lev. 7. 12.
z ch. 32. 12.
a 1 Sam. 9. 9.
‖Or, *Hosai.*
b 2 Kings 21. 18.

Before CHRIST 677.

c 2 Kings 21. 19, &c.
d ver. 12.
† Heb. *multiplied trespass.*
e 2 Kings 21. 23, 24.

641.

a 2 Kings 22. 1, &c.

634.

b ch. 15. 2.

630.

c 1 Kings 13. 2.
d ch. 33. 17, 22.
e Lev. 26. 30. 2 Kings 23. 4.
‖Or, *sun images.*
f 2 Kings 23. 4.
† Heb. *face of the graves.*
g 1 Kings 13. 2.
‖Or, *mauls.*
h Deut. 9. 21.
† Heb. *to make powder.*

624.

i 2 Kings 22. 3.
k See 2 Kings 12. 4, &c.
‖Or, *to rafter.*

21 ¶ [c] Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, [d] as Manasseh his father had humbled himself; but Amon †trespassed more and more.

24 [e] And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

1 *Josiah's good reign.* 3 *He destroyeth idolatry.*

JOSIAH [a] *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to [b] seek after the God of David his father: and in the twelfth year he began [c] to purge Judah and Jerusalem [d] from the high places, and the groves, and the carved images, and the molten images.

4 [e] And they brake down the altars of Baalim in his presence; and the ‖images that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them,* [f] and strewed *it* upon the †graves of them that had sacrificed unto them.

5 And he [g] burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ‖mattocks round about.

7 And when he had broken down the altars and the groves, and had [h] beaten the graven images †into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now [i] in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered [k] the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and mend the house:

11 Even to the artificers and builders gave they *it,* to buy hewn stone, and timber for couplings, and ‖to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of music.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: [t]and of the Levites *there were* scribes, and officers, and porters.

14 ¶And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [m]found a book of the law of the LORD *given* by †Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed †to thy servants, they do *it*.

17 And they have †gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read †it before the king.

19 And it came to pass when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ‖Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of [n]Tikvath, the son of ‖Hasrah, keeper of the †wardrobe; (now she dwelt in Jerusalem ‖in the college:) and they spake to her to that *effect*.

23 ¶And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶[o]Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, †great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his [p]place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were †present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the [q]abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. [r]*And* all his days they departed not †from following the LORD, the God of their fathers.

CHAP. XXXV.

Josiah keepeth a most solemn passover.

MOREOVER [a]Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the [b]fourteenth *day* of the first month.

2 And he set the priests in their [c]charges, and [d]encouraged them to the service of the house of the LORD,

3 And said unto the Levites [e]that taught all Israel, which were holy unto the LORD, [f]Put the holy ark [g]in the house which Solomon the son of David king of Israel did build: [h]*it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the [i]houses of your fathers after your courses, according to the [k]writing of David king of Israel, and according to the [l]writing of Solomon his son:

5 And [m]stand in the holy *place* according to the divisions of †the families of the fathers of your brethren †the people, and *after* the division of the families of the Levites.

6 So kill the passover, and [n]sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah †[o]gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes †gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Cononiah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, †gave unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests [p]stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests [q]sprinkled *the blood* from their hands, and the Levites [r]flayed *them*.

12 And they removed the burnt-offerings, that

Before CHRIST 624.

[t] 1 Chron. 23. 4, 5.

[m] 2 Kings 22. 8, &c.
† Heb. *by the hand of.*

† Heb. *to the hand of.*
† Heb. *poured out, or, melted.*

†Heb. *in it.*

‖Or. *Achbor.*
[n] 2 Kings 22. 12.

[n] 2 Kings 22. 14.
‖Or. *Harhas.*
† Heb. *garments.*
‖Or. *in the school, or, in the second part.*

[o] 2 Kings 23. 1, &c.

Before CHRIST 624.

† Heb. *from great even to small.*

[p] 2 Kings 11. 14. & 23. 3. ch. 6. 13.

† Heb. *found.*

[q] 1 Kings 11. 5.

[r] Jer. 3. 10.
† Heb. *from after.*

about 623.
[a] 2 Kings 23. 21, 22.
[b] Ex. 12. 6. Ezra 6. 19.
[c] ch. 23. 18. Ezra 6. 18.
[d] ch. 29. 5, 11.
[e] Deut 23. 10. ch. 30. 22. Mal. 2. 7.
[f] See ch. 34. 14.
[g] ch. 5. 7.
[h] 1 Chron. 23. 26.
[i] 1 Chron. 9. 10.
[k] 1 Chron. 23, & 24, & 25, & 26.
[l] ch. 8. 14.
[m] Ps. 134. 1.
† Heb. *the house of the fathers.*
† Heb. *the sons of the people.*
[n] ch. 29. 5, 15. & 30. 3, 15. Ezra 6. 20.
† Heb. *offered.*
[o] ch. 30. 24.

† Heb. *offered.*

† Heb. *offered.*

[p] Ezra 6. 18.

[q] ch. 29. 22.
[r] See ch. 29. 34.

they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written [s]in the book of Moses. And so *did they* with the oxen.

13 And they [t]roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* [u]sod they in pots, and in caldrons, and in pans, and †divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers of the sons of Asaph *were* in their †place, according to the [x]commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [y]*waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* †present kept the passover at that time, and the feast of [z]unleavened bread seven days.

18 And [a]there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ [b]After all this, when Josiah had prepared the †temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against †the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but [c]disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore †wounded.

24 [c]His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried ‖in *one of* the sepulchres of his fathers. And [f]all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah [g]lamented for Josiah: and [h]all the singing men and the singing women spake of Josiah in their lamentations to this day, [i]and made them an ordinance in Israel: and behold, they *are* written in the Lamentations.

26 Now the rest of the acts of Josiah, and his †goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

Before CHRIST 623.

s Lev. 3. 3.

t Ex. 12. 8, 9. Deut. 16. 7.

u 1 Sam. 2. 13, 14, 15. † Heb. *made* them *run.*

† Heb. *station.*
x 1 Chron. 25. 1, &c.
y 1 Chron. 9. 17, 18. & 26. 14, &c.

z Ex. 12. 15. & 13. 6. ch. 30. 21.
a 2 Kings 23. 22, 23.

610.
b 2 Kings 23. 29. Jer. 46. 2.
† Heb. *house.*

† Heb. *the house of my war.*

c So 1 Kings 22. 34.

† Heb. *made sick,* 1 Kings 22. 34.
e 2 Kings 23. 30.

‖ Or, *among the sepulchres.*
f Zech. 12. 11.
g Lam. 4. 20.
h See Matt. 9. 23.
i Jer. 22. 20.

† Heb. *kindnesses.*

Before CHRIST 610.

c 2 Kings 23. 30, &c.

† Heb. *removed him.*
† Heb. *mulcted.*

610.
c 2 Kings 23. 36, 37.
d 2 Kings 24. 1.
‖ Or, *chains:* f retold, Hab. 1. 6.
607. 606.
e See 2 Kings 24. 6. Jer. 22. 18, 19. & 26.30.
f 2 Kings 24. 13. Dan. 1. 1, 2. & 5. 2.

599.
‖ Or, *Jeconiah.* 1 Chron. 3. 16. or, *Coniah,* Jer. 22. 24.
g 2 Kings 24. 8.
† Heb. *at the return of the year.*
h 2 Kings 24.10,—17.
i Dan. 1. 1, 2. & 5. 2.
599.
† Heb. *vessels of desire.*
‖ Or, *Mattaniah his father's brother,* 2 Kings 24. 17.
k Jer. 37. 1.
l 2 Kings 24. 18. Jer. 52. 1, &c.
593.
m Jer. 52. 3. Ezek. 17. 15, 18.
n 2 Kings 17. 14.
o Jer. 25. 3, 4. & 35. 15. & 44. 4.
† Heb. *by the hand of his messengers.*
‖ That is, *continually and carefully.*
p Jer. 5.12, 13.
q Prov. 1. 25, 30.
r Jer. 32.3. & 38. 6. Matt. 23. 34.
s Ps. 74. 1. & 79. 5.
† Heb. *healing.*
590.
t Deut. 28. 49. 2 Kings 25. 1, &c. Ezra 9. 7.
588.
u Ps. 74.20. & 79. 2, 3.
x 2 Kings 25. 13, &c.

CHAP. XXXVI.

Jehoahaz succeeding, is deposed by Pharaoh.

THEN [a]the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt †put him down at Jerusalem, and †condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ [c]Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 [d]Against him came up Nebuchadnezzar king of Babylon, and bound him in ‖fetters, to [e]carry him to Babylon.

7 [f]Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah. And ‖Jehoiachin his son reigned in his stead.

9 ¶ [g]Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And †when the year was expired, [h]king Nebuchadnezzar sent, and brought him to Babylon, [i]with the †goodly vessels of the house of the LORD, and made ‖[k]Zedekiah his brother king over Judah and Jerusalem.

11 ¶ [l]Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And [m]he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he [n]stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 [o]And the LORD God of their fathers sent to them †by his messengers, rising up ‖betimes and sending; because he had compassion on his people, and on his dwelling-place:

16 [p]But they mocked the messengers of God, and [q]despised his words, and [r]misused his prophets, until the [s]wrath of the LORD arose against his people, till *there was* no †remedy.

17 [t]Therefore he brought upon them the king of the Chaldees, who [u]slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 [x]And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 [y]And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And †[z]them that had escaped from the sword carried he away to Babylon; [a]where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of [b]Jeremiah, until the land [c]had enjoyed her sabbaths: *for* as long as she lay desolate [d]she kept sabbath, to fulfil threescore and ten years.

Before CHRIST 588.

588.
y 2 Kings 25. 9. Ps. 74. 6, 7. & 79.1,7.
† Heb. *the remainder from the sword.*
z 2 Kings 25. 11.
a Jer. 27. 7.
b Jer. 25. 9, 11, 12. & 26 6, 7. & 29. 10.
c Lev. 26. 34, 35, 43. Dan. 9. 2.
d Lev. 25. 4. 5.

Before CHRIST 536.

536.
e Ezra 1. 1.
f Jer. 25. 12, 13. & 29. 10. & 33 10, 11, 14.
g Isa. 44. 28.
h Ezra 1. 2, 3.

22 ¶[e]Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of [f]Jeremiah might be accomplished, the LORD stirred up the spirit of [g]Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 [h]Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

EZRA.

CHAP. I.

The proclamation of Cyrus for the building of the temple.

NOW in the first year of Cyrus king of Persia, that the word of the LORD [a]by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, [b]that he †made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, the LORD God of heaven hath given me all the kingdoms of the earth; and he hath [c]charged me to build him an house at Jerusalem, which is in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, ([d]he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place †help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that *is* in Jerusalem.

5 ¶Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit [e]God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them ‖strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

7 ¶[f]Also Cyrus the king brought forth the vessels of the house of the LORD, [g]which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [h]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* †the captivity that were brought up from Babylon unto Jerusalem.

Before CHRIST 536.

a 2 Chron. 36. 22, 23. Jer. 25. 12. & 29. 10.
b ch. 5. 13, 14.
† Heb. *caused a voice to pass.*
c Isa. 44. 28. & 45. 1, 13.
d Dan. 6. 26.
† Heb. *lift him up.*
e Phil. 2. 13.
‖ That is, *helped them.*
f ch. 5. 14. & 6. 5.
g 2 Kings 24. 13. 2 Chron. 36. 7.
h See ch. 5. 14.
† Heb. *the transportation.*

CHAP. II.

The number that return of the people and priests.

NOW [a]these *are* the children of the province that went up out of the captivity, of those which had been carried away, [b]whom Nebuchadnezzar the king of Babylon had carried away unto Babylon,

about 536.
a Neh. 7. 6, &c.
b 2 Kings 24. 14, 15, 16. & 25.11. 2 Chron. 36. 20.

Before CHRIST 536.

‖ Or, *Azariah,* Neh. 7. 7.
‖ Or, *Raamiah.*
‖ Or, *Mispereth.*
‖ Or, *Nehum.*
c See Neh. 7. 10.
d Neh. 7. 11.
‖ Or, *Binnui,* Neh. 7. 15.
‖ Or, *Hariph,* Neh. 7. 24.
‖ Or, *Gibeon,* Neh. 7. 25.
‖ Or, *Beth-azmaveth,* Neh. 7. 2[8].

and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, ‖Seraiah, ‖Reelaiah, Mordecai, Bilshan, ‖Mizpar, Bigvai, ‖Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, [c]seven hundred seventy and five.

6 The children of [d]Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ‖Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of ‖Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of ‖Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of ‖Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.
29 The children of Nebo, fifty and two.
30 The children of Magbish, an hundred fifty and six.
31 The children of the other [c]Elam, a thousand two hundred fifty and four.
32 The children of Harim, three hundred and twenty.
33 The children of Lod, ‖ Hadid, and Ono, seven hundred twenty and five.
34 The children of Jericho, three hundred forty and five.
35 The children of Senaah, three thousand and six hundred and thirty.
36 ¶ The priests: the children of [f]Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37 The children of [g]Immer, a thousand fifty and two.
38 The children of [h]Pashur, a thousand two hundred forty and seven.
39 The children of [i]Harim, a thousand and seventeen.
40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of ‖ Hodaviah, seventy and four.
41 ¶ The singers: the children of Asaph, an hundred twenty and eight.
42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
43 ¶ [k]The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of ‖ Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of ‖ Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of ‖ Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of ‖ Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha.
55 ¶ The children of [l]Solomon's servants: the children of Sotai, the children of Sophereth, the children of ‖ Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel.
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Ami.
58 All the [m]Nethinims, and the children of [n]Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, ‖ Addan, *and* Immer: but they could not shew their father's house, and their ‖ seed, whether they *were* of Israel:

Before CHRIST about 536.

c See ver. 7.

‖ Or, *Harid*, as it is in some copies.

f 1 Chron. 24. 7.

g 1 Chron. 24. 14.

h 1 Chron. 9. 12.

i 1 Chron. 24. 8.

‖ Or, *Judah*, ch. 3. 9. called also *Hodevah*, Neh. 7. 43.

k 1 Chron. 9. 2

‖ Or, *Sia.*

‖ Or, *Shamlai.*

‖ Or, *Nephishesim.*

‖ Or, *Bazlith*, Neh. 7. 54.

l 1 Kings 9. 21.

‖ Or, *Perida*, Neh. 7. 57.

‖ Or, *Amon*, Neh. 7. 59.

m Josh. 9. 21, 27. 1 Chron. 9. 2.

n 1 Kings 9. 21.

‖ Or, *Addon*, Neh. 7. 61.

‖ Or, *pedigree.*

Before CHRIST about 536.

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of [o]Barzillai the Gileadite, and was called after their name:
62 These sought their register *among* those that were reckoned by genealogy, but they were not found: [p]therefore † were they, as polluted, put from the priesthood.
63 And the ‖ Tirshatha said unto them, that they [q]should not eat of the most holy things, till there stood up a priest with [r]Urim and with Thummim.
64 ¶ [s]The whole congregation together *was* forty and two thousand three hundred *and* threescore,
65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women.
66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;
67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.
68 ¶ [t]And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:
69 They gave after their ability unto the [u]treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.
70 [x]So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

o 2 Sam. 17. 27.

p Num. 3. 10.
† Heb. *they were polluted from the priesthood.*

‖ Or, *governor*: See Neh. 8. 9.

q Lev. 22. 2, 10, 15, 16.
r Ex. 28. 30. Num. 27. 21.
s Neh. 7. 67.

t Neh. 7. 70.

u 1 Chron. 26. 20.

x ch. 6. 16, 17. Neh. 7. 73.

CHAP. III.

1 *The altar is set up.* 4 *Offerings frequented.*

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.
2 Then stood up ‖ Jeshua the son of Jozadak, and his brethren the priests, and ‖ Zerubbabel the son of [b]Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* [c]written in the law of Moses the man of God.
3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, *even* [d]burnt-offerings morning and evening.
4 [e]They kept also the feast of tabernacles, [f]as *it is* written, and [g]*offered* the daily burnt-offerings by number, according to the custom, † as the duty of every day required;
5 And afterward *offered* the [h]continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.
6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But † the foundation of the temple of the LORD was not *yet* laid.
7 They gave money also unto the masons, and to the ‖ carpenters; and [i]meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of [k]Joppa, [l]according to the grant that they had of Cyrus king of Persia.

‖ Or, *Joshua*, Hag. 1. 1. & 2. 2. Zech. 3. 1.
‖ Called *Zorobabel*, Matt. 1. 12. Luke 3. 27.
b Matt. 1. 12. & Luke 3. 27. called *Salathiel.*
c Deut. 12. 5.
d Num. 28. 3, 4.
e Neh. 8. 14, 17. Zech. 14. 16, 17.
f Ex. 23. 16.
g Num. 29. 12, &c.
† Heb. *the matter of the day in his day.*
h Ex. 29. 38. Num. 28. 3, 11, 19, 26. & 29. 2, 8, 13.
† Heb. *the temple of the* LORD *was not yet founded.*

‖ Or, *workmen.*
i 1 Kings 5, 6, 9. 2 Chron. 2. 10. Acts 12. 20.
k 2 Chron. 2. 16. Acts 9. 36.
l ch. 6. 3.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; [m] and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood [n] Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of ‖ Judah, [†] together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, [o] they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the [p] ordinance of David king of Israel.

11 [q] And they sang together by course in praising and giving thanks unto the LORD; [r] because *he is* good, [s] for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 [t] But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

17 *The decree of Artaxerxes.* 23 *The building is hindered.*

NOW when [a] the adversaries of Judah and Benjamin heard that † the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him [b] since the days of Esarhaddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [c] Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as [d] king Cyrus the king of Persia hath commanded us.

4 Then [e] the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of † Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote ‖ Bishlam, Mithredath, Tabeel, and the rest of their † companions unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the ‖ scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their † companions; [f] the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 [g] And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, [h] and † at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have ‖ set up the walls *thereof,* and † joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again, then* will they not † pay [i] toll, tribute, and custom, and *so* thou shalt endamage the ‖ revenue of the kings.

14 Now because † we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved sedition † within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again,* and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their † companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And † I commanded, and search hath been made, and it is found that this city of old time hath † made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have [k] ruled over all *countries* [l] beyond the river: and toll, tribute, and custom, was paid unto them.

21 † Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease † by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAP. V.

Zerubbabel and Jeshua set forward the building of the temple.

THEN the prophets, [b] Haggai the prophet, and [c] Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up [d] Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

Before CHRIST 535.

535.

m 1 Chron. 23. 24, 27.

n ch. 2. 40.

‖ Or, *Hodaviah*, ch. 2. 40.

† Heb. *as one.*

o 1 Chron. 16. 5, 6, 42.

p 1 Chron. 6. 31. & 16. 4. & 25. 1.

q Ex. 15. 21. 2 Chron. 7. 3. Neh. 12. 24.

r 1 Chron. 16. 34. Ps. 136. 1.

s 1 Chron. 16. 41. Jer. 33. 11.

t See Hag. 2. 3.

a See ver. 7, 8, 9.

† Heb. *the sons of the transportation.*

about 678.

b 2 Kings 17. 24. 32, 33. & 19. 37. ver. 10.

c Neh. 2. 20.

d ch. 1. 1, 2, 3.

e ch. 3. 3.

534.

529.

† Heb. *Ahasuerosh.*

522.

‖ Or, *in peace.*

† Heb. *societies.*

‖ Or, *secretary.*

† Chald. *societies.*

f 2 Kings 17. 30, 31.

Before CHRIST about 678.

g ver. 1.

about 678.

h So ver. 11. 17. & ch. 7. 12. † Chald. *Cheemath.*

522.

‖ Or, *finished.*

† Chald. *sewed together.*

† Chald. *give.*

i ch. 7. 24.

‖ Or, *strength.*

† Chald. *we are salted with the salt of the palace.*

† Chald. *made.*

† Chald. *in the midst thereof.*

† Chald. *societies.*

† Chald. *by me a decree is set.*

† Chald. *lifted up itself.*

k 1 Kings 4. 21. Ps. 72. 8.

l Gen. 15. 18. Josh. 1. 4.

† Chald. *Make a decree.*

† Chald. *by arm and power.*

520.

b Hag. 1. 1.

c Zech. 1. 1.

d ch. 3. 2.

3 ¶ At the same time came to them [e]Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, [f]Who hath commanded you to build this house, and to make up this wall?

4 [g]Then said we unto them after this manner, What are the names of the men †that make this building?

5 But [h]the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned [i]answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, [k]and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, †wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with †great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, [l]Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [m]and set up.

12 But [n]after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [o]Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of [p]Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And [q]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, [r]whose name *was* Sheshbazzar, whom he had made ‖governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* [s]laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and [t]*yet* it is not finished.

17 Now therefore, if *it seem* good to the king, [u]let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

13 *The temple finished.* 16 *The feast of dedication kept.*

THEN Darius the king made a decree, [a]and search was made in the house of the †rolls, where the treasures were †laid up in Babylon.

2 And there was found at ‖Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 [b]*With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let [c]the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and †brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 [d]Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and †your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, †I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not †hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 [e]That they may offer sacrifices †of sweet savours unto the God of heaven, and [f]pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, †let him be hanged thereon; [g]and let his house be made a dunghill for this.

12 And the God that hath caused his [h]name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 [i]And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the †commandment of [k]Cyrus, and [l]Darius, and [m]Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of †the children of the captivity, kept [n]the dedication of this house of God with joy,

17 And [o]offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all

Before CHRIST 520.

e ver. 6. ch. 6. 6.
f ver. 9.
g ver. 10.
† Chald. *that build this building?*
h See ch. 7. 6, 28. Ps. 33. 18.
i ch. 6. 6.
519.
k ch. 4. 9.
† Chald. *in the midst whereof.*
† Chald. *stones of rolling.*
l ver. 3, 4.
† Chald. *by me a decree is made.*
† Chald. *made to cease.*
m 1 Kings 6. 1.
n 2 Chron. 36. 16, 17.
o 2 Kings 24. 2. & 25. 8, 9, 11.
536.
p ch. 1. 1.
q ch. 1. 7, 8. & 6. 5.
r Hag. 1. 14. & 2. 2, 21.
‖ Or, *deputy.*
s ch. 3. 8, 10.
t ch. 6. 15.
u ch. 6. 1, 2.
a ch. 5. 17.
† Chald. *books.*
† Chald. *made to descend.*
‖ Or, *Ecbatana*, or, *in a coffer.*

Before CHRIST 519.

b 1 Kings 6. 36.
c ch. 1. 7, 8. & 5. 14.
† Chald. *go.*
d ch. 5. 3.
† Chald. *their societies.*
† Chald. *by me a decree is made.*
† Chald. *made to cease.*
e ch. 7. 23. Jer. 29. 7.
† Chald. *of heat.*
f 1 Tim. 2. 1, 2.
† Chald. *let him be destroyed.*
g Dan. 2. 5. & 3. 29.
h 1 Kings 9. 3.
i ch. 5. 1, 2.
† Chald. *decree.*
k ch. 1. 1. & 5. 13. ver. 3.
515.
l ch. 4. 24.
m ch. 7. 1.
† Chald. *the sons of the transportation.*
n 1 Kings 8. 63. 2 Chron. 7. 5.
o ch. 8. 35.

Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their [p] divisions, and the Levites in their [q] courses, for the service of God, which *is* at Jerusalem; †[r] as it is written in the book of Moses.

19 And the children of the captivity kept the passover [s] upon the fourteenth *day* of the first month.

20 For the priests and the Levites were [t] purified together, all of them *were* pure, and [u] killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the [x] filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the [y] feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [z] turned the heart [a] of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP. VII.

The gracious commission of Artaxerxes to Ezra.

NOW after these things, in the reign of [b] Artaxerxes king of Persia, Ezra the son of Seraiah, [c] the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* [d] a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, [e] according to the hand of the LORD his God upon him.

7 [f] And there went up *some* of the children of Israel, and of the priests, and [g] the Levites, and the singers, and the porters, and [h] the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month † began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, [i] according to the good hand of his God upon him.

10 For Ezra had prepared his heart to [k] seek the law of the LORD, and to do *it*, and to [l] teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [m] king of kings, ‖ Unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, [n] and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent † of the king, and of his [o] seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, [p] whose habitation *is* in Jerusalem;

16 [q] And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, [r] offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their [s] meat-offerings and their drink-offerings, and [t] offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred † measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 † Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, [u] set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [x] teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or † to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ [y] Blessed *be* the LORD God of our fathers, [z] which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And [a] hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as [b] the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

CHAP. VIII.

The companions of Ezra, who returned from Babylon.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; [b] Hattush.

3 Of the sons of Shechaniah, of the sons of [c] Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

Before CHRIST 515.

p 1 Chron. 24. 1.
q 1 Chron. 23. 6.
† Chald. *according to the writing.*
r Num. 3. 6. & 8. 9.
s Ex. 12. 6.
t 2 Chron. 30. 15.
u 2 Chron. 35. 11.
x ch. 9. 11.
y Ex. 12. 15. & 13. 6. 2 Chron. 30. 21. & 35. 17.
z Prov. 21. 1.
a 2 Kings 23. 29. 2 Chron. 33. 11. ch. 1. 1. & ver. 6, &c.
b Neh. 2. 1.
c 1 Chron. 6. 14.
d ver. 11, 12, 21.
e ver. 9. ch. 8. 22, 31.
f ch. 8. 1.
g See ch. 8. 15, &c.
457.
h ch. 2. 43. & 8. 20.
about 457.
† Heb. was *the foundation of the going up.*
i ver. 6. Neh. 2. 8, 18.
k Ps. 119. 45.
l ver. 6. 25. Deut. 33. 10. Neh. 8. 1, —8. Mal. 2. 7.
m Ezek. 26. 7. Dan. 2. 37.
‖ Or, *To Ezra the priest, a perfect scribe of the law of the God of heaven,* peace, &c.
n ch. 4. 10.
† Chald. *from before the king.*
o Esther 1. 14.

Before CHRIST about 457.

p 2 Chron. 6. 2. Ps. 135. 21.
q ch. 8. 25.
r 1 Chron. 29. 6, 9.
s Num. 15. 4,—13.
t Deut. 12. 5, 11.
† Chald. *cors.*
† Heb. *Whatsoever* is *of the decree.*
u Ex. 18. 21, 22. Deut. 16. 18.
x ver. 10. 2 Chron. 17. 7. Mal. 2. 7. Matt. 23. 2, 3.
† Chald. *to rooting out.*
y 1 Chron. 29. 10.
z ch. 6. 22.
a ch. 9. 9.
b See ch. 5. 5. & ver. 6, 9. & ch. 8. 18.
b 1 Chron. 3. 22.
c ch. 2. 3.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan ‖ the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ‖ Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there ‖ abode we in tents three days: and I viewed the people, and the priests, and found there none of the [d] sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and † I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they [e] brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 [f] Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I [g] proclaimed a fast there, at the river of Ahava, that we might [h] afflict ourselves before our God, to seek of him a [i] right way for us, and for our little ones, and for all our substance.

22 For [k] I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, [l] The hand of our God *is* upon all them for [m] good that seek him; but his power and his wrath *is* [n] against all them that [o] forsake him.

23 So we fasted and besought our God for this: and he was [p] entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them [q] the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

Before CHRIST about 457.

‖ Or, *the youngest son.*

d See ch. 7. 7.

† Heb. *I put words in their mouth:* See 2 Sam. 14. 3, 19.

e Neh. 8. 7. & 9. 4, 5.

f See ch. 2. 43.

g 2 Chron. 20. 3.
h Lev. 16. 29. & 23. 29. Isa. 58. 3, 5.
i Ps. 5. 8.
k So 1 Cor. 9. 15.
l ch. 7. 6, 9, 28.
m Ps. 33. 18, 19. & 34. 15, 22. Rom. 8. 28.
n Ps. 34. 16.
o 2 Chron. 15. 2.
p 1 Chron. 5. 20. 2 Chron. 33. 13. Isa. 19. 22.
q ch. 7. 15, 16.

Before CHRIST about 457.

† Heb. *yellow*, or, *shining brass.*
† Heb. *desirable.*
r Lev. 21. 6, 7, 8. Deut. 33. 8.
s Lev. 22. 2, 3. Num. 4. 4, 15, 19, 20.

t ch. 7. 6, 9, 28.

u Neh. 2. 11.

x ver. 26, 30.

y So ch. 6. 17.

z ch. 7. 21.

457.

a Ex. 34. 16. Deut. 7. 3. Neh. 13. 23.
b ch. 6. 21. Neh. 9. 2.
c Deut. 12. 30, 31.
d Ex. 34. 16. Deut. 7. 3.
e Ex. 19. 6. & 22. 31. Deut. 7. 6. & 14. 2.
f 2 Cor. 6. 14.
g Job 1. 20.
h Ps. 143. 4.
i ch. 10. 3. Isa. 66. 2.
k Ex. 29. 39.
‖ Or, *affliction.*
l Ex. 9. 29, 33.
m Dan. 9. 7, 8.
n Ps. 38. 4.
‖ Or, *guiltiness.*
o 2 Chron. 28. 9. Rev. 18. 5.
p Ps. 106. 6. Dan. 9. 5, 6, 8.

27 Also twenty basons of gold, of a thousand drams; and two vessels of † fine copper, † precious as gold.

28 And I said unto them, Ye *are* [r] holy unto the LORD; the vessels *are* [s] holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them*, before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and [t] the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we [u] came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels [x] weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazer the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [y] offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's [z] commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

CHAP. IX.

Ezra prayeth unto God with confession of sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not [b] separated themselves from the people of the lands, [c] *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have [d] taken of their daughters for themselves, and for their sons: so that the [e] holy seed have [f] mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, [g] I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down [h] astonied.

4 Then were assembled unto me every one that [i] trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the [k] evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my ‖ heaviness; and having rent my garment and my mantle, I fell upon my knees, and [l] spread out my hands unto the LORD my God,

6 And said, O my God, I am [m] ashamed and blush to lift up my face to thee, my God: for [n] our iniquities are increased over *our* head, and our ‖ trespass is [o] grown up unto the heavens.

7 Since the days of our fathers *have* [p] we *been* in a

great trespass unto this day; and for our iniquities [q] have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to [r] confusion of face, as *it is* this day.

8 And now for a †little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us ‖a nail in his holy place, that our God may [s] lighten our eyes, and give us a little reviving in our bondage.

9 [t] For we *were* bond-men; [u] yet our God hath not forsaken us in our bondage, but [x] hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and †to repair the desolations thereof, and to give us [y] a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded †by thy servants the prophets, saying, The land unto which ye go to possess it, is an unclean land with the [z] filthiness of the people of the lands, with their abominations, which have filled it †from one end to another with their uncleanness.

12 Now therefore [a] give not your daughters unto their sons, neither take their daughters unto your sons, [b] nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and [c] leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [d] †hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we [e] again break thy commandments, and [f] join in affinity with the people of these abominations? wouldest not thou be [g] angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, [h] thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* [i] before thee [k] in our trespasses; for we cannot [l] stand before thee because of this.

CHAP. X.

Ezra mourning, assembleth the people.

NOW [a] when Ezra had prayed, and when he had confessed, weeping and casting himself down [b] before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people †wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have [c] trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a [d] covenant with our God †to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that [e] tremble at [f] the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: [g] be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, [h] to swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he [k] did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be †forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and [l] all the people sat in the street of the house of God, trembling because of *this* matter, and for †the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and †have taken strange wives to increase the trespass of Israel.

11 Now therefore [m] make confession unto the LORD God of your fathers, and do his pleasure: and [n] separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for ‖we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until [o] the fierce wrath of our God ‖for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah †were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they [p] gave their hands that they would put away their wives; and *being* [q] guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

Before CHRIST 457.

[q] Deut. 28. 36, 64. Neh. 9. 30.
[r] Dan. 9. 7, 8.
† Heb. *moment.*
‖ Or, *a pin:* that is, *a constant and sure abode:* so Isa. 22. 23.
[s] Ps. 13. 3. & 34. 5.
[t] Neh. 9. 36.
[u] Ps. 136. 23.
[x] ch. 7. 28.
† Heb *to set up.*
[y] Isa. 5. 2.
† Heb. *by the hand of thy servants.*
[z] ch. 6. 21.
† Heb. *from mouth to mouth:* as 2 Kings 21. 16.
[a] Ex. 23 32. & 34. 16. Deut. 7. 3.
[b] Deut. 23. 6.
[c] Prov. 13. 22. & 20. 7.
[d] Ps. 103. 10.
† Heb. *hast withheld beneath our iniquities.*
[e] John 5. 14. 2 Pet. 2. 20, 21.
[f] ver. 2. Neh. 13. 23, 27.
[g] Deut. 9. 8.
[h] Neh. 9. 33. Dan. 9. 14. Rom. 3. 19.
[i] 1 Cor. 15. 17.
[l] Ps. 130. 3.
[a] Dan. 9. 20.
[b] 2 Chron. 20. 9.
† Heb. *wept a great weeping.*
[c] Neh. 13. 27.
[d] 2 Chron. 34. 31.
† Heb. *to bring forth.*
[e] ch. 9. 4.
[f] Deut. 7. 2, 3.
[g] 1 Chron. 28. 10.
[h] Neh. 5. 12.
[k] Deut. 9. 18.

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† Heb. *devoted.*
[l] See 1 Sam. 12. 18.
† Heb. *the showers.*
† Heb. *have caused to dwell,* or, *have brought back.*
[m] Josh. 7. 19. Prov. 28. 13.
[n] ver. 3.
‖ Or, *we have greatly offended in this thing.*
[o] 2 Chron. 30. 8.
‖ Or, *till this matter be despatched,*
† Heb. *stood.*

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[p] 2 Kings 10. 15. 1 Chron. 29. 24. 2 Chron. 30. 8.
[q] Lev. 6. 4, 6.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.
27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.
28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.
29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.
30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.
31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,
32 Benjamin, Malluch, *and* Shemariah.
33 Of the sons of Hashum; Mattenai-Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei,
34 Of the sons of Bani; Maadai, Amram, and Uel,
35 Benaiah, Bedeiah, Chelluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Jaasau,
38 And Bani, and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 ‖ Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, *and* Joseph.
43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
44 All these had taken strange wives: and *some* of them had wives by whom they had children.

Before CHRIST 456.

Before CHRIST 456.

‖ Or, *Malnadebai*, according to some copies.

The BOOK of NEHEMIAH.

CHAP. I.

Nehemiah mourneth, fasteth, and prayeth.

Before CHRIST about 446.

Before CHRIST about 445.

THE words of [a]Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,
2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.
3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: [b]the wall of Jerusalem also [c]*is* broken down, and the gates thereof are burned with fire.
4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,
5 And said, I beseech thee, [d]O LORD God of heaven, the great and terrible God, [e]that keepeth covenant and mercy for them that love him and observe his commandments:
6 Let thine ear now be attentive, and [f]thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and [g]confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.
7 [h]We have dealt very corruptly against thee, and have [i]not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.
8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [k]*If* ye transgress, I will scatter you abroad among the nations:
9 [l]But *if* ye turn unto me, and keep my commandments, and do them; [m]though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.
10 [n]Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.
11 O LORD, I beseech thee, [o]let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who [p]desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's [q]cup-bearer.

a ch. 10. 1.
b ch. 2. 17.
c 2 Kings 25. 10.
d Dan. 9. 4.
e Ex. 20. 6.
f 1 Kings 8. 28, 29. 2 Chron. 6. 40. Dan. 9. 17, 18.
g Dan. 9. 20.
h Ps. 106. 6. Dan. 9. 5.
i Deut. 28. 15.
k Lev. 26. 33. Deut. 4. 25, 26, 27. & 28. 64.
l Lev. 26. 39, &c. Deut. 4. 29, 30, 31. & 30. 2.
m Deut. 30. 4.
n Deut. 9. 29. Dan. 9. 15.
o ver. 6.
p Isa. 26. 8. Heb. 13. 18.
q ch. 2. 1.

a Ezra 7. 1.
b ch. 1. 11.
c Prov. 15. 13.
d 1 Kings 1. 31. Dan. 2. 4. & 5. 10. & 6. 6, 21.
e ch. 1. 3.
† Heb. *wife*.
f ch. 5. 14. & 13. 6.
g ch. 3. 7.
h Ezra 5. 5. & 7. 6, 9, 28. ver. 18.
445.
i Ezra 8. 32.

CHAP. II.

Artaxerxes sendeth Nehemiah to Jerusalem.

AND it came to pass in the month Nisan, in the twentieth year of [a]Artaxerxes the king, *that* wine *was* before him: and [b]I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.
2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but [c]sorrow of heart. Then I was very sore afraid,
3 And said unto the king, [d]Let the king live for ever: why should not my countenance be sad, when [e]the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?
4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.
5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.
6 And the king said unto me, (the †queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him [f]a time.
7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;
8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* [g]to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, [h]according to the good hand of my God upon me.
9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.
10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.
11 So I [i]came to Jerusalem, and was there three days.
12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there* *any* beast with me, save the beast that I rode upon.

13 And I went out by night [k]by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were [l]broken down, and the gates thereof were consumed with fire.

14 Then I went on to the [m]gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the [n]brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more [o]a reproach.

18 Then I told them of [p]the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they [q]strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they [r]laughed us to scorn, and despised us, and said, What *is* this thing that ye do? [s]will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: [t]but ye have no portion, nor right, nor memorial, in Jerusalem.

CHAP. III.

The names and order of them that builded the wall.

THEN [a]Eliashib the high priest rose up with his brethren the priests, [b]and they builded the sheep-gate; they sanctified it, and set up the doors of it; [c]even unto the tower of Meah they sanctified it, unto the tower of [d]Hananeel.

2 And † next unto him builded [e]the men of Jericho. And next to them builded Zaccur the son of Imri.

3 [f]But the fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and [g]set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to [h]the work of their LORD.

6 Moreover, [i]the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [k]throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they ‖ fortified Jerusalem unto the [l]broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the † other piece, [m]and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 [n]The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto [o]the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But [p]the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [q]Shiloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the [r]pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury, at the [s]turning *of the wall*.

20 After him Baruch the son of ‖ Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto [t]the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the [u]court of the prison. After him, Pedaiah the son of Parosh.

26 Moreover, [x]the Nethinims ‖ dwelt in [y]‖ Ophel, unto *the place* over against [z]the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the [a]horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer, over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

Before CHRIST 445.

k 2 Chron. 26. 9. ch. 3. 13.
l ch. 1. 3. & ver. 17.
m ch. 3. 15.
n 2 Sam. 15. 23. Jer. 31. 40.
o ch. 1. 3. Ps. 44. 13. & 79. 4. Jer. 24. 9. Ezek. 5. 14, 15. & 22. 4.
p ver. 8.
q 2 Sam. 2. 7.
r Ps. 44. 13. & 79. 4. & 80. 6.
s ch. 6. 6.
t Ezra 4. 3.
a ch. 12. 10.
b John 5. 2.
c ch. 12. 39.
d Jer. 31. 38. Zech. 14. 10.
† Heb. *at his hand.*
e Ezra 2. 34.
f 2 Chron. 33. 14. ch. 12. 39. Zeph. 1. 10.
g See ch. 6. 1. & 7. 1.
h Judg. 5. 23.
i ch. 12. 39.
k ch. 2. 8.
‖ Or, *left Jerusalem unto the broad wall.*
l ch. 12. 38.

Before CHRIST 445.

† Heb. *second measure.*
m ch. 12. 38.
n ch. 2. 13.
o ch. 2. 13.
p ch. 2. 14.
q John 9. 7.
r 2 Kings 20. 20. Isa. 22. 11.
s 2 Chron. 26. 9.
‖ Or, *Zaccai.*
t ver. 19.
u Jer. 32. 2. & 33. 1. & 37. 21.
x Ezra 2. 43. ch. 11. 21.
‖ Or, which *dwelt in Ophel*, repaired *unto.*
y 2 Chron. 27. 3.
‖ Or, *the tower.*
z ch. 8. 1, 3. & 12. 37.
a 2 Kings 11. 16. 2 Chron. 23. 15. Jer. 31. 40.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the ‖ going up of the corner.

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

‖ Or, *corner-chamber.*

CHAP. IV.

While the enemies scoff, Nehemiah prayeth.

BUT it came to pass [a] that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

[a] ch. 2. 10, 19.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they †fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

† Heb. *leave to themselves.*

3 Now [b] Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

[b] ch. 2. 10, 19.

4 [c] Hear, O our God; for we are †despised: and [d] turn their reproach upon their own head, and give them for a prey in the land of captivity:

[c] Ps. 123.3, 4.
† Heb. *despite.*
[d] Ps. 79.12. Prov. 3. 34.

5 And [e] cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

[e] Ps. 69. 27, 28. & 109. 14. 15. Jer. 18. 23.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* [f] when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem †were made up, *and* that the breaches began to be stopped, then they were very wroth,

[f] ver. 1.
† Heb. *ascended.*

8 And [g] conspired all of them together to come *and* to fight against Jerusalem, and †to hinder it.

[g] Ps. 83. 3, 4, 5.
† Heb. *to make an error to it.*

9 Nevertheless [h] we made our prayer unto our God, and set a watch against them day and night, because of them.

[h] Ps. 50.15.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ‖ From all places whence ye shall return unto us *they will be upon you.*

‖ Or, *That from all places ye must return to us.*

13 ¶ Therefore set I †in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

† Heb. *from the lower parts of the place, &c.*

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [i] Be not ye afraid of them: remember the LORD *which is* [k] great and terrible, and [l] fight for your brethren, your sons, and your daughters, your wives, and your houses.

[i] Num. 14. 9. Deut. 1. 29.
[k] Deut. 10. 17.
[l] 2 Sam. 10. 12.

15 And it came to pass, when our enemies heard that it was known unto us, [m] and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

[m] Job 5.12.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

† Heb. *on his loins.*

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded †by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [n] our God shall fight for us.

[n] Ex. 14. 14, 25. Deut. 1. 30. & 3. 22. & 20. 4. Josh. 23.10.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ‖ *saving that* every one put them off for washing.

‖ Or, *every one* went *with his weapon for water,* See Judg. 5. 11.

CHAP. V.

The Jews complain of their debt and bondage.

AND there was a great [a] cry of the people and of their wives against their [b] brethren the Jews.

[a] Isa. 5. 7.
[b] Lev. 25. 35, 36, 37. Deut. 15. 7.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them,* that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now [c] our flesh *is* as the flesh of our brethren, our children as their children: and lo, we [d] bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought into bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

[c] Isa. 58. 7.
[d] Ex. 21.7. Lev. 25.39.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then †I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, [e] Ye exact usury, every one of his brother. And I set a great assembly against them.

† Heb. *my heart consulted in me.*
[e] Ex. 22. 25. Lev. 25. 36. Ezek. 22. 12.

8 And I said unto them, We, after our ability, have [f] redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer.*

[f] Lev. 25. 48.

9 Also I said, It *is* not good that ye do: ought ye not to walk [g] in the fear of our God [h] because of the reproach of the heathen our enemies?

[g] Lev. 25. 36.
[h] 2 Sam. 12. 14. Rom. 2. 24. 1 Pet. 2. 12.

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth *part* of the money,

and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, [i]and took an oath of them, that they should do according to this promise.

13 Also [k]I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and †emptied. And all the congregation said, Amen, and praised the LORD. [l]And the people did according to this promise.

14 ¶Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year [m]even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not [n]eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but [o]so did not I, because of the [p]fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* [q]at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* [r]which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this [s]required not I the bread of the governor, because the bondage was heavy upon this people.

19 [t]Think upon me, my God, for good, *according* to all that I have done for this people.

CHAP. VI.

Sanballat practiseth by craft to terrify Nehemiah.

NOW it came to pass, [a]when Sanballat, and Tobiah, and ‖ Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (but [b]though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem [c]sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of [d]Ono. But they [e]thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and ‖ Gashmu saith *it*, [f]*that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And lo, I perceived that God had not sent him; but that [g]he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 [h]My God, think thou upon Tobiah and Sanballat, according to these their works, and on the [i]prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that [k]when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for [l]they perceived that this work was wrought of our God.

17 ¶Moreover, in those days the nobles of Judah †sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my ‖ words to him. *And* Tobiah sent letters to put me in fear.

CHAP. VII.

A register of those who returned from Babylon.

NOW it came to pass, when the wall was built, and I had [a]set up the doors, and the porters, and the singers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler [b]of the palace, charge over Jerusalem: for he *was* a faithful man, and [c]feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* †large and great: but the people *were* few therein, and the houses *were* not builded.

5 ¶And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 [d]These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

Before CHRIST 445.

i Ezra 10.5. Jer. 34. 8. 9.
k Matt. 10. 14. Acts 13. 51. & 18. 6.
† Heb. *empty*, or, *void.*
l 2 Kings 23. 3.
m ch. 13. 6.
n 1 Cor. 9. 4, 15.
o 2 Cor. 11. 9. & 12. 13.
p ver. 9.
q 2 Sam. 9. 7. 1 Kings 18. 19.
r 1 Kings 4. 22.
s ver. 14, 15.
t ch. 13. 22.
a ch. 2. 10, 19. & 4. 1, 7.
‖ Or, *Gashmu*, ver. 6.
b ch. 3. 1, 3.
c Prov. 26. 24, 25.
d 1 Chron. 8. 12. ch. 11. 35.
e Ps. 37. 12, 32.
‖ Or, *Geshem*, ver. 1.
f ch. 2. 19.

Before CHRIST 445.

about 445.
g Ezek. 13. 22.
h ch. 13. 29.
i Ezek. 13. 17.
k ch. 2. 10. & 4. 1, 7. & 6. 1.
l Ps. 126. 2.
† Heb. *multiplied their letters passing to Tobiah.*
‖ Or, *matters.*
a ch. 6. 1.
b ch. 2. 8.
c Ex. 18. 21.
† Heb. *broad in spaces.*
about 536.
d Ezra 2. 1, &c.

7 Who came with Zerubbabel, Jeshua, Nehemiah, ‖ Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this;*
8 The children of Parosh, two thousand an hundred seventy and two.
9 The children of Shephatiah, three hundred seventy and two.
10 The children of Arah, six hundred fifty and two.
11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.
12 The children of Elam, a thousand two hundred fifty and four.
13 The children of Zattu, eight hundred forty and five.
14 The children of Zaccai, seven hundred and threescore.
15 The children of ‖ Binnui, six hundred forty and eight.
16 The children of Bebai, six hundred twenty and eight.
17 The children of Azgad, two thousand three hundred twenty and two.
18 The children of Adonikam, six hundred threescore and seven.
19 The children of Bigvai, two thousand threescore and seven.
20 The children of Adin, six hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Hashum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and four.
24 The children of ‖ Hariph, an hundred and twelve.
25 The children of ‖ Gibeon, ninety and five.
26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.
27 The men of Anathoth, an hundred twenty and eight.
28 The men of ‖ Beth-azmaveth, forty and two.
29 The men of ‖ Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.
30 The men of Ramah and Gaba, six hundred twenty and one.
31 The men of Michmas, an hundred and twenty and two.
32 The men of Beth-el and Ai, an hundred twenty and three.
33 The men of the other Nebo, fifty and two.
34 The children of the other [e] Elam, a thousand two hundred fifty and four.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred forty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
38 The children of Senaah, three thousand nine hundred and thirty.
39 ¶ The priests: the children of [f] Jedaiah, of the house of Jeshua, nine hundred seventy and three.
40 The children of [g] Immer, a thousand fifty and two.
41 The children of [h] Pashur, a thousand two hundred forty and seven.
42 The children of [i] Harim, a thousand and seventeen.

Before CHRIST about 536.

‖ Or, *Seraiah:* See Ezra 2. 2.

‖ Or, *Bani.*

‖ Or, *Hodaviah,* Ezra 2. 40, or, *Judah,* Ezra 3. 9.

‖ Or, *Siaha.*

‖ Or, *Shamlai.*

‖ Or, *Nephusim.*

‖ Or, *Bazluth.*

‖ Or, *Peruda.*

‖ Or, *Jora.*
‖ Or, *Gibbar.*

‖ Or, *Ami.*

[k] Ezra 2. 59.

‖ Or, *Azmaveth.*
‖ Or, *Kirjath-arim.*

‖ Or, *pedigree.*

[e] See ver. 12.

‖ Or, *the governor,* ch. 8. 9.

[f] 1 Chron. 24. 7.

[g] 1 Chron. 24. 14.
[h] See 1 Chron. 9. 12. & 24. 9.

[i] 1 Chron. 24. 8.

† Heb. *part.*

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‖ Hodevah, seventy and four.
44 ¶ The singers: the children of Asaph, an hundred forty and eight.
45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,
47 The children of Keros, the children of ‖ Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of ‖ Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phaseah,
52 The children of Besai, the children of Meunim, the children of ‖ Nephishesim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of ‖ Bazlith, the children of Mehida, the children of Harsha,
55 The children of Barkos, the children of Sisera, the children of Tamah,
56 The children of Neziah, the children of Hatipha.
57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ‖ Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Amon.
60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
61 [k] And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, ‖ Addon, and Immer: but they could not shew their father's house, nor their ‖ seed, whether they *were* of Israel.
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.
63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64 These sought their register *among* those that were reckoned by genealogy, but it was not found. therefore were they, as polluted, put from the priesthood.
65 And ‖ the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.
66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore.
67 Beside their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.
68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:
69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.
70 ¶ And † some of the chief of the fathers gave

unto the work. [l]The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work [m]twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; [n]and when the seventh month came, the children of Israel *were* in their cities.

CHAP. VIII.

The religious manner of reading and hearing the law.

AND all [a]the people gathered themselves together as one man into the street that *was* [b]before the water-gate; and they spake unto Ezra the [c]scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought [d]the law before the congregation both of men and women, and all † that could hear with understanding, [e]upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water-gate † from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a † pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the † sight of all the people; (for he was above all the people;) and when he opened it, all the people [f]stood up:

6 And Ezra blessed the LORD, the great God. And all the people [g]answered, Amen, Amen, with [h]lifting up their hands: and they [i]bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [k]caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ¶ [l]And Nehemiah, which *is* ‖ the Tirshatha, and Ezra the priest the scribe, [m]and the Levites that taught the people, said unto all the people, [n]This day *is* holy unto the LORD your God; [o]mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, [p]and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

2 And all the people went their way to eat, and to drink, and to [q]send portions, and to make great mirth, because they had [r]understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even ‖ to understand the words of the law.

14 And they found written in the law which the LORD had commanded † by Moses, that the children of Israel should dwell in [s]booths in the feast of the seventh month:

15 And [t]that they should publish and proclaim in all their cities, and [u]in Jerusalem, saying, Go forth unto the mount, and [x]fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the [y]roof of his house, and in their courts, and in the courts of the house of God, and in the street of the [z]water-gate, [a]and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very [b]great gladness.

18 Also [c]day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* † a solemn assembly, [d]according unto the manner.

CHAP. IX.

A solemn fast, and repentance of the people.

NOW in the twenty and fourth day of [a]this month the children of Israel were assembled with fasting, and with sackclothes, [b]and earth upon them.

2 And [c]the seed of Israel separated themselves from all † strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and [d]read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the ‖ stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be [e]thy glorious name, which is exalted above all blessing and praise.

6 [f]Thou, *even* thou, *art* LORD alone; [g]thou hast made heaven, [h]the heaven of heavens, with [i]all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [k]preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose [l]Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of [m]Abraham;

8 And foundest his heart [n]faithful before thee, and madest a [o]covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say,* to his seed, and [p]hast performed thy words; for thou *art* righteous:

9 [q]And didst see the affliction of our fathers in Egypt, and [r]heardest their cry by the Red sea;

Before CHRIST 536.

l ch. 8. 9.

m So Ezra 2. 69.

n Ezra 3. 1.

about 445.

a Ezra 3. 1.
b ch. 3. 26.
c Ezra 7. 6.

d Deut. 31. 11, 12.

† Heb. *that understood in hearing.*

e Lev. 23. 24.

† Heb. *from the light.*

† Heb. *tower of wood.*

† Heb. *eyes.*

f Judg. 3. 20.

g 1 Cor. 14. 16.
h Lam. 3. 41. 1 Tim. 2. 8.
i Ex. 4. 31. & 12. 27. 2 Chron. 20. 18.

k Lev. 10. 11. Deut. 33. 10. 2 Chron. 17. 7, 8, 9. Mal. 2. 7.

l Ezra 2. 63. ch. 7. 65. & 10. 1.

‖ Or, *the governor.*

m 2 Chron. 35. 3.

ver. 8.

n Lev. 23. 24. Num. 29. 1.
o Deut. 16. 14, 15. Eccles. 3. 4.
p Esth. 9. 19, 22. Rev. 11. 10.

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q ver. 10.
r ver. 7, 8.

‖ Or, *that they might instruct in the words of the law.*

† Heb. *by the hand of.*

s Lev. 23. 34, 42. Deut. 16. 13.
t Lev. 23. 4.
u Deut. 16. 16.
x Lev. 23. 40.

y Deut. 22. 8.

z ch. 12. 37.

a 2 Kings 14. 13. ch. 12. 39.

b 2 Chron. 30. 21.
c Deut. 31. 10, &c.

† Heb. *a restraint.*

d Lev. 23. 36. Num. 29. 35.

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a ch. 8. 2.

b Josh. 7. 6. 1 Sam. 4. 12. 2 Sam. 1. 2. Job 2. 12.
c Ezra 10. 11. ch. 13. 3, 30.

† Heb. *strange children.*

d ch. 8. 7, 8.

‖ Or, *scaffold.*

e 1 Chron. 29. 13.

f 2 Kings 19. 15, 19. Ps. 86. 10. Isa. 37. 16, 20.
g Gen. 1. 1. Ex. 20. 11. Rev. 14. 7.
h Deut. 10. 14. 1 Kings 8. 27.
i Gen. 2. 1.
k Ps. 36. 6.
l Gen. 11. 31. & 12. 1.
m Gen. 17. 5.
n Gen. 15. 6.
o Gen. 12. 7. & 15. 18. & 17. 7, 8.
p Josh. 23. 14.
q Ex. 2. 25. & 3. 7.
r Ex. 14. 10.

10 And [s]shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they [†]dealt proudly against them. So didst thou [u]get thee a name, as *it is* this day.

11 [x]And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, [y]as a stone into the mighty waters.

12 Moreover, thou [z]leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 [a]Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them [b]right judgments, and †true laws, good statutes and commandments:

14 And madest known unto them thy [c]holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [d]gavest them bread from heaven for their hunger, and [e]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [f]go in to possess the land †which thou hadst sworn to give them.

16 [g]But they and our fathers dealt proudly, and [h]hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, [i]neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed [k]a captain to return to their bondage: but thou *art* †a God ready to pardon, [l]gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, [m]when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy [n]manifold mercies forsookest them not in the wildernesss; the [o]pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy [p]good Spirit to instruct them, and withheldest not thy [q]manna from their mouth, and gavest them [r]water for their thirst.

21 Yea, [s]forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their [t]clothes waxed not old, and their feet swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of [u]Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 [x]Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So [y]the children went in and possessed the land, and [z]thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them †as they would.

25 And they took strong cities, and a [a]fat land, and possessed [b]houses full of all goods, ‖ wells digged, vineyards and oliveyards, and †fruit-trees in abundance: so they did eat, and were filled, and [c]became fat, and delighted themselves in thy great [d]goodness.

26 Nevertheless, they [e]were disobedient, and rebelled against thee, and [f]cast thy law behind their backs, and slew thy [g]prophets which testified against them to turn them to thee, and they wrought great provocations.

27 [h]Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou [i]heardest *them* from heaven; and according to thy manifold mercies [k]thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest †[l]they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest *them* from heaven; and [m]many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they [n]dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, ([o]which if a man do, he shall live in them;) and †withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou †forbear them, and testifiedst [p]against them by thy Spirit †[q]in thy prophets: yet would they not give ear: [r]therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake [s]thou didst not utterly consume them, nor forsake them; for thou *art* [t]a gracious and merciful God.

32 Now therefore, our God, the great, the [u]mighty, and the terrible God, who keepest covenant and mercy, let not all the †trouble seem little before thee, †that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, [x]since the time of the kings of Assyria unto this day.

33 Howbeit, [y]thou *art* just in all that is brought upon us; for thou hast done right, but [z]we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have [a]not served thee in their kingdom, and in [b]thy great goodness that thou gavest them, and in the large and [c]fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, [d]we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And [e]it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have [f]dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we [g]make a sure *covenant* and write *it;* and our princes, Levites, *and* priests, †[h]seal *unto it*.

CHAP. X.

The names of them that sealed the covenant.

NOW †those that sealed *were*, [a]Nehemiah ‖ the Tirshatha, [b]the son of Hachaliah, and Zidkijah,

2 [c]Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

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s Ex. 7, 8, 9, 10, 12, & 14, chapters.
t Ex. 18. 11.
u Ex. 9. 16. Isa. 63. 12, 14. Jer. 32. 20. Dan. 9. 15.
x Ex. 14. 21, 22, 27, 28. Ps. 78. 13.
y Ex. 15. 5, 10.
z Ex. 13. 21.
a Ex. 19. 20. & 20. 1.
b Ps. 19. 8, 9. Rom. 7. 12.
†Heb. *laws of truth.*
c Gen. 2. 3. Ex. 20. 8, 11.
d Ex. 16. 14, 15. John 6. 31.
e Ex. 17. 6. Num. 20. 9, &c.
f Deut. 1. 8.
† Heb. *which thou hadst lift up thy hand to give them.* Num. 14. 30.
g ver. 29. Ps. 106. 6.
h Deut. 31. 27. 2 Kings 17. 14. 2 Chron. 30. 8. Jer. 19. 15.
i Ps. 78. 11, 42. 43.
k Num. 14. 4.
† Heb. *a God of pardons.*
l Ex. 34. 6. Num. 14. 18. Ps. 86. 5, 15. Joel 2. 13.
m Ex. 32. 4.
n ver. 27. Ps. 106. 45.
o Ex. 13. 21, 22. Num. 14. 14. 1 Cor. 10. 1.
p Num. 11. 17. Isa. 63. 11.
q Ex. 16. 15. Josh. 5. 12.
r Ex. 17. 6.
s Deut. 2. 7.
t Deut. 8. 4. & 29. 5.
u Num. 21. 21, &c.
x Gen. 22. 17.
y Josh. 1. 2, &c.
z Ps. 44. 2, 3.
† Heb. *according to their will.*
a ver. 35. Num. 13. 27. Deut. 8. 7, 8. Ezek. 20. 6.
b Deut. 6. 11.
‖ Or, *cisterns.*
† Heb. *tree of food.*
c Deut. 32. 15.
d Hos. 3. 5.
e Judge 2. 11, 12. Ezek. 20. 21.
f 1 Kings 14. 9. Ps. 50. 17.

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g 1 Kings 18. 4. & 19. 10. 2 Chron. 24. 20, 21. Matt. 23. 37. Acts 7. 52.
h Judg. 2. 14. & 3. 8, &c. Ps. 106. 41, 42.
i Ps. 106. 44.
k Judg. 2. 18. & 3. 9.
† Heb. *they returned to do evil.*
l So Judges 3. 11, 12, 30. & 4. 1. & 5. 31. & 6. 1.
m Ps. 106. 43.
n ver. 16.
o Lev. 18. 5. Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12.
† Heb. *they gave a withdrawing shoulder,* Zech. 7. 11.
† Heb. *protract over them.*
p 2 Kings 17. 13. 2 Chron. 36. 15. Jer. 7. 25. & 25. 4.
† Heb. *in the hand of thy prophets.*
q See Acts 7. 51. 1 Pet. 1. 11. 2 Pet. 1. 21.
r Isa. 5. 5. & 42. 24.
s Jer. 4. 27. & 5. 10, 18.
t ver. 17.
u Ex. 34. 6, 7. ch. 1. 5.
† Heb. *weariness.*
† Heb. *that hath found us.*
x 2 Kings 17. 3.
y Dan. 9. 14. Ps. 119. 137.
z Ps. 106. 6. Dan. 9. 5, 6, 8.
a Deut. 28. 47.
b ver. 25.
c ver. 25.
d Deut. 28. 48. Ezra 9. 9.
e Deut. 28. 33, 51.
f Deut. 28. 48.
g 2 Kings 23. 3. 2 Chron. 29. 10. & 34. 31. ch. 10. 29. Ezra 10. 3.
† Heb. *are at the sealing,* or, *sealed.*
h ch. 10. 1.
† Heb. *at the sealings* ch. 9. 38.
a ch. 8, 9.
‖ Or, *the governor.*
b ch. 1. 1.
c See ch. 12. 1,—21.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people: [d]Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 ¶ [e]And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, [f]and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, [g]and entered into a curse, and into an oath, [h]to walk in God's law, which was given † by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;
30 And that we would not give [i]our daughters unto the people of the land, nor take their daughters for our sons:
31 [k]And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the [l]seventh year, and the [m]exaction of † every debt.
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For [n]the shew-bread, and for the [o]continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings to make an atonement for Israel, and *for* all the work of the house of our God.
34 And we cast the lots among the priests, the Levites, and the people, [p]for the wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, [q]as *it is* written in the law:
35 And [r]to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the first-born of our sons, and of our cattle, as *it is* written [s]in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God.
37 [t]And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and [u]the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.
38 And the priest the son of Aaron shall be with the Levites [x]when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to [y]the chambers, into the treasure-house.
39 For the children of Israel and the children of Levi [z]shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: [a]and we will not forsake the house of our God.

CHAP. XI.

A catalogue of those who dwelt at Jerusalem.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem [a]the holy city, and nine parts *to dwell* in *other* cities.
2 And the people blessed all the men that [b]willingly offered themselves to dwell, at Jerusalem.
3 ¶ [c]Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and [d]the Nethinims, and [e]the children of Solomon's servants.
4 And [f]at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [g]Perez;
5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.
6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.
7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.
8 And after him Gabbai, Sallai, nine hundred twenty and eight.
9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.
10 [h]Of the priests: Jedaiah the son of Joiarib, Jachin.
11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.
12 And their brethren that did the work of the house *were* eight hundred twenty and two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,
13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,
14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‖ the son of *one of* the great men.
15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;
16 And Shabbethai and Jozabad, of the chief of

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d See Ezra 2. 3, &c. ch. 7. 8, &c.

e Ezra 2. 86,—43.

f Ezra 9.1. & 10. 11, 12, 19. ch. 13. 3.

g Deut. 29. 12, 14. ch. 5. 12, 13. Ps. 119. 106.

h 2 Kings 23. 3. 2 Chron. 34. 31.

† Heb. *by the hand of.*

i Ex. 34.16. Deut. 7. 3. Ezra 9. 12, 14.

k Ex.20.10. Lev. 23. 3. Deut. 5. 12. ch. 13. 5, &c.

l Ex. 23. 10, 11. Lev. 25. 4.

m Deut.15. 1, 2. ch. 5. 12.

† Heb. *every hand.*

n Lev. 24. 5, &c. 2 Chron. 2. 4.

o See Num. 28. & 29.

p ch.13.31. Isa. 40. 16.

q Lev. 6.12.

r Ex. 23. 19. & 34. 26. Lev. 19.23. Num. 18. 12. Deut. 26.2.

s Ex. 13. 2, 12, 13. Lev. 27. 26, 27. Num. 18. 15, 16.

t Lev. 23. 17. Num. 15. 19. & 18. 12, &c. Deut. 18. 4. & 26. 2.

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u Lev. 27. 30. Num. 18. 21, &c.

x Num. 18. 26.

y 1 Chron. 9. 26. 2 Chron. 31. 11.

z Deut. 12. 6, 11. 2 Chron. 31. 12. ch. 13. 12.

a ch. 13. 10, 11.

a ver. 18. Matt. 4. 5. & 27. 53.

b Judg. 5.9.

c 1 Chron. 9. 2, 3.

d Ezra 2. 43.

e Ezra 2. 55.

f 1 Chron. 9. 3, &c.

g Gen. 38. 29, *Pharez.*

h 1 Chron. 9. 10, &c.

‖ Or, *the son of Haggedolim.*

the Levites, †*had* the oversight of 'the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in [k]the holy city *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept †the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 'But the Nethinims dwelt in ‖Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For [m]*it was* the king's commandment concerning them, that ‖a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of [n]Zerah the son of Judah, *was* [o]at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [p]Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin ‖from Geba *dwelt* ‖at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, [q]the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

CHAP. XII.

The solemnity of the dedication of the walls.

NOW these *are* the [a]priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: [b]Seraiah, Jeremiah, Ezra,

2 Amariah, ‖Malluch, Hattush,

3 ‖Shechaniah, ‖Rehum, ‖Meremoth,

4 Iddo, ‖Ginnetho, [c]Abijah,

5 ‖Miamin, ‖Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 ‖Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of [d]Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, [e]*which was* over ‖the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [f]Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, [g]according to the commandment of David the man of God, [h]ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the ‖thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah 'the governor, and of Ezra the priest, [k]the scribe.

27 ¶ And at 'the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, [m]both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof* [n]*one* went on the right hand upon the wall [o]toward the dung-gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons [p]with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

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† Heb. were *over*.
i 1 Chron. 26. 29.

k ver. 1.

† Heb. *at the gates.*

l See ch. 3. 26.
‖ Or, *the tower.*

m See Ezra 6. 8, 9. & 7. 20, &c.
‖ Or, *to a sure ordinance.*

n Gen. 38. 30, *Zarah.*
o 1 Chron. 18. 17. & 23. 28.

p Josh. 14. 15.

q 1 Chron. 4. 14.
a Ezra 2. 1, 2.
b See ch. 10. 2.—8.
‖ Or, *Melicu*, ver. 14.
‖ Or, *Shebaniah*, ver. 14.
about 536.
‖ Or. *Harim*, ver. 15.
‖ Or, *Meraioth*, ver. 15.
‖ Or, *Ginnethon*, ver. 16.
c Luke 1. 5.
‖ Or, *Miniamin*, ver. 17.
‖ Or, *Moadiah*, ver. 17.
‖ Or, *Sallai*, ver. 20.
d Ezra 3. 2. Hag. 1. 1. Zech. 3. 1.

Before CHRIST 445.

e ch. 11. 17.
‖ That is, *the psalms of thanksgiving.*

f 1 Chron. 9. 14, &c.

g 1 Chron. 23, & 25, & 26.
h Ezra 3. 11.

‖ Or, *treasuries*, or, *assemblies.*

i ch. 8. 9.
k Ezra 7. 6, 11.
445.
l Deut. 20. 5.
Ps. 30. title.
m 1 Chron. 25. 6.
2 Chron. 5. 13. & 7. 6.

‖ Or, *of Geba.*
‖ Or, *to Michmash.*

n See ver. 38.
o ch. 2. 13. & 3. 13.

p Num. 10. 2, 8.

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with [q] the musical instruments of David the man of God, and Ezra the scribe before them.

37 [r] And at the fountain-gate, which was over against them, they went up by [s] the stairs of the city of David, at the going up of the wall, above the house of David, even unto [t] the water-gate eastward.

38 [u] And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond [x] the tower of the furnaces even unto [y] the broad wall;

39 [z] And from above the gate of Ephraim, and above [a] the old gate, and above [b] the fish-gate, [c] and the tower of Hananeel, and the tower of Meah, even unto [d] the sheep-gate: and they stood still in [e] the prison-gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers † sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ [f] And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions ‖ of the law for the priests and Levites: † for Judah rejoiced for the priests and for the Levites † that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, [g] according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [h] and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: [i] and they ‖ sanctified *holy things* unto the Levites; [k] and the Levites sanctified *them* unto the children of Aaron.

CHAP. XIII.

Divers abuses reformed by Nehemiah.

ON that day [a] † they read in the book of Moses in the † audience of the people; and therein was found written, [b] that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but [c] hired Balaam against them, that he should curse them: [d] howbeit, our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, [e] that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, † having the oversight of the chamber of the house of our God, *was* allied unto Tobiah.

5 And he had prepared for him a great chamber, [f] where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, († [g] which was commanded *to be given* to the Levites, and the singers, and the porters,) and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: [h] for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and † after certain days ‖ obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in [i] preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they [k] cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had [l] not been given *them:* for the Levites and the singers, that did the work, were fled every one to [m] his field.

11 Then [n] contended I with the rulers, and said, [o] Why is the house of God forsaken? And I gathered them together, and set them in their † place.

12 [p] Then brought all Judah the tithe of the corn and the new wine and the oil unto the ‖ treasuries.

13 [q] And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah: and † next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted [r] faithful, and † their office *was* to distribute unto their brethren.

14 [s] Remember me, O my God, concerning this, and wipe not out my † good deeds that I have done for the house of my God, and for the ‖ offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine-presses [t] on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, [u] which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 [x] Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 [y] Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that, when the gates of Jerusalem [z] began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: [a] and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye † about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that [b] they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. [c] Remember me, O my God, *concerning* this also, and spare me according to the ‖ greatness of thy mercy.

Before CHRIST 445.

[q] 1 Chron. 23. 5.

[r] ch. 2. 14. & 3. 15.
[s] ch. 3. 15.

[t] ch. 3. 26. & 8. 1, 3, 16.
[u] See ver. 31.

[x] ch. 3. 11.
[y] ch. 3. 8.
[z] 2 Kings 14. 13. ch. 8. 16.
[a] ch. 3. 6.
[b] ch. 3. 3.
[c] ch. 3. 1.
[d] ch. 3. 32.
[e] Jer. 32. 2.

† Heb. *made* their voice *to be heard.*

[f] 2 Chron. 13. 11, 12. ch. 13. 5, 12 13.

‖ That is, *appointed by the law.*
† Heb. *for the joy of Judah.*
† Heb. *that stood.*

[g] 1 Chron. 25. & 26.

[h] 1 Chron. 25. 1, &c. 2 Chron. 29. 30.

[i] Num. 18. 21. 24.
‖ That is, *set apart.*
[k] Num. 18. 26.

[a] Deut. 31. 11, 12. 2 Kings 23. 2. ch. 8. 3, 8. & 9. 3. Isa. 34. 16.
† Heb. *there was read.*
† Heb. *ears.*
[b] Deut. 23. 3, 4.
[c] Num. 22. 5. Josh. 24. 9, 10.
[d] Num. 23. 11. & 24. 10. Deut. 23. 5.
[e] ch. 9. 2. & 10. 28.
† Heb. *being set over,* ch. 12. 44.

[f] ch. 12. 44.

Before CHRIST about 434.

† Heb. *the commandment of the Levites.* about 434.
[g] Num. 18. 21, 24.
[h] ch. 5. 14.
† Heb. *at the end of days.*
‖ Or, *I carnestly requested.*
[i] ver. 1, 5.

[k] 2 Chron. 29. 5. 15, 16, 18.

[l] Mal. 3. 8.

[m] Num. 35. 2.
[n] ver. 17, 25. Prov. 28. 4.
[o] ch. 10. 39.
† Heb. *standing.*
[p] ch. 10. 38, 39. & 12. 44.
‖ Or, *storehouses*
[q] ch. 12. 44. 2 Chron. 31. 12.
† Heb. *at their hand.*

[r] ch. 7. 2. 1 Cor. 4. 2.
† Heb. it was *upon them.*
[s] ver. 22, 31. ch. 5. 19.
† Heb. *kindnesses.*
‖ Or, *observations.*
[t] Ex. 20. 10.

[u] Jer. 17. 21, 22. ch. 10. 31.

[x] ver. 11.

[y] Jer. 17. 21, 22, 23.

[z] Lev. 23. 32.

[a] Jer. 17. 21, 22.

† Heb. *before the wall?*

[b] ch. 12. 30.

[c] ver. 14. 31.
‖ Or, *multitude.*

23 ¶ In those days also saw I Jews *that* †[d] had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and †could not speak in the Jews' language, but according to the language † of each people.

25 And I [e]contended with them, and ‖cursed them, and smote certain of them, and plucked off their hair, and made them [f]swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 [g]Did not Solomon king of Israel sin by these things? yet [h]among many nations was there no king like him, [i]who was beloved of his God, and God made him king over all Israel: [k]nevertheless even him did outlandish women cause to sin.

Before CHRIST about 434.

about 434.

† Heb. *had made to dwell* with them.

d Ezra 9. 2.

† Heb. *they discerned not to speak.*

† Heb. *of people and people.*

e ver. 11. Prov. 28. 4.

‖ Or. *reviled them.*

f Ezra 10. 5. ch. 10. 29, 30.

g 1 Kings 11. 1, &c.

Before CHRIST about 434.

h 1 Kings 3. 13. 2 Chron. 1. 12.

i 2 Sam. 12. 24.

k 1 Kings 11. 4, &c.

l Ezra 10. 2.

m ch. 12. 10, 22.

n ch. 6. 14.

† Heb. *for the defilings.*

o Mal. 2. 4, 11, 12.

p ch. 10. 30.

q ch. 12. 1, &c.

r ch. 10. 34.

s ver. 14, 22.

27 Shall we then hearken unto you to do all this great evil, to [l]transgress against our God in marrying strange wives?

28 And *one* of the sons [m] of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 [n]Remember them, O my God, †because they have defiled the priesthood, and [o]the covenant of the priesthood, and of the Levites.

30 [p]Thus cleansed I them from all strangers, and [q]appointed the wards of the priests and the Levites, every one in his business;

31 And for [r]the wood-offering, at times appointed, and for the first-fruits. [s]Remember me, O my God, for good.

The BOOK of ESTHER.

CHAP. I.

1 *Ahasuerus maketh royal feasts.* 10 *Vashti sent for.*

NOW it came to pass in the days of [a]Ahasuerus, (this *is* Ahasuerus which reigned [b]from India even unto Ethiopia, [c]*over* an hundred and seven and twenty provinces:)

2 *That* in those days, when the king Ahasuerus [d]sat on the throne of his kingdom, which *was* in [e]Shushan the palace,

3 In the third year of his reign, he [f]made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were † present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and ‖blue *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: [g]the beds *were of* gold and silver, upon a pavement ‖of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and †royal wine in abundance, †according to the state of the king.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when [h]the heart of the king was merry with wine, he commanded Mehuman, Biztha, [i]Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ‖chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she *was* †fair to look on.

12 But the queen Vashti refused to come at the king's commandment †by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the [k]wise men, [l]which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

Before CHRIST about 521.

a Ezra 4. 6. Dan. 9. 1.

b ch. 8. 9.

c Dan. 6. 1.

d 1 Kings 1. 46.

e Neh. 1. 1.

about 519

f Gen. 40. 20. ch. 2. 18. Mark 6. 21.

† Heb. *found.*

‖ Or, *violet.*

g See ch. 7. 8. Ezek. 23. 41. Amos 2. 8. & 6. 4.

‖ Or, *of porphyre, and marble, and alabaster, and stone of blue colour.*

† Heb. *wine of the kingdom.*

† Heb. *according to the hand of the king.*

h 2 Sam. 13. 28.

i ch. 7. 9.

‖ Or, *eunuchs.*

† Heb. *good of countenance.*

† Heb. *which was by the hand of* his *eunuchs.*

k Jer. 10. 7. Dan. 2. 12. Matt. 2. 1.

l 1 Chron. 12. 32.

Before CHRIST about 519.

m Ezra 7. 14.

n 2 Kings 25. 19.

† Heb. *What to do.*

o Eph. 5. 33.

† Heb. *If it be good with the king.*

† Heb. *from before him.*

† Heb. *that it pass not away.* ch. 8. 8. Dan. 6. 8, 12, 15.

† Heb. *unto her companion*

p Eph. 5. 33. Col. 3. 18. 1 Pet. 3. 1.

† Heb. *was good in the eyes of the king.*

q ch. 8. 9.

r Eph. 5. 22, 23, 24. 1 Tim. 2. 12.

† Heb. *that one should publish* it *according to the language of his people.*

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a ch. 1. 19, 20.

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [m]seven princes of Persia and Media, [n]which saw the king's face, *and* which sat the first in the kingdom;)

15 †What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall [o]despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 †If it please the king, let there go a royal commandment †from him, and let it be written among the laws of the Persians and the Medes, †that it be not altered, That Vashti come no more before Ahasuerus: and let the king give her royal estate †unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall [p]give to their husbands honour, both to great and small.

21 And the saying †pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, [q]into every province according to the writing thereof, and to every people after their language, that every man should [r]bear rule in his own house; and †that *it* should be published according to the language of every people.

CHAP. II.

Out of the choice of virgins, a queen is to be chosen.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and [a]what was decreed against her.

2 Then said the king's servants that ministered

unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, †unto the custody of ‖Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 [b]Who had been carried away from Jerusalem with the captivity which had been carried away with ‖Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he †brought up Hadassah, (that *is*, Esther,) [c]his uncle's daughter: for she had neither father nor mother, and the maid *was* †fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were [d]gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her [e]things for purification, with †such things as belonged to her, and seven maidens *which were* meet to be given her, out of the king's house: and †he preferred her and her maids unto the best *place* of the house of the women.

10 [f]Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

11 And Mordecai walked every day before the court of the women's house, †to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, [g]the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house-royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and ‖favour †in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king [h]made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a †release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat [i]in the king's gate.

20 [k]Esther had not *yet* shewed her kindred, nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ‖Bigthan and Teresh, of those which kept †the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, [m]who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in [n]the book of the Chronicles before the king.

CHAP. III.

Haman sceketh revenge upon all the Jews.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the [b]Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants that *were* [c]in the king's gate, bowed, and reverenced Haman; for the king had so commanded concerning him. But Mordecai [d]bowed not, nor did *him* reverence.

3 Then the king's servants which *were* in the king's gate, said unto Mordecai, Why transgressest thou the [e]king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai [f]bowed not, nor did him reverence, then was Haman [g]full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman [h]sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, (that *is*, the month Nisan,) in the twelfth year of king Ahasuerus, [i]they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and [k]their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not †for the king's profit to suffer them.

9 If it please the king, let it be written †that they may be destroyed: and I will †pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king [l]took [m]his ring from his hand, and

Before CHRIST 518.

† Heb. *unto the hand.* ‖ Or. *Hegai*, ver. 8.

b 2 Kings 24. 14, 15. 2 Chron. 36. 10, 20. Jer. 24. 1. ‖ Or. *Jehoiachin*, 2 Kings 24. 6.

† Heb. *nourished*, Eph. 6. 4.

c ver. 15. † Heb. *fair of form and good of countenance.*

d ver. 3.

e ver. 3, 12. † Heb. *her portions.*

† Heb. *he changed her.*

f ver. 20.

† Heb. *to know the peace.*

about 515.

g ver. 7.

Before CHRIST about 515.

‖ Or. *kindness.* † Heb. *before him.*

about 514.

h ch. 1. 3. † Heb. *rest.*

i ver. 21. ch. 3. 2.

k ver. 10

‖ Or. *Bigthana*, ch. 6. 2. † Heb. *the threshold.*

m ch. 6. 2.

n ch. 6. 1.

about 510.

b Num. 24. 7. 1 Sam. 15. 8.

c ch. 2. 19.

d ver. 5. Ps. 15. 4.

e ver. 2.

f ver. 2. ch. 5. 9.

g Dan. 3. 19.

h Ps. 83. 4.

cl0.

i ch. 9. 24.

k Ezra 4. 13. Acts 16. 20. † Heb. *meet*, or, *equal.* † Heb. *to destroy them.* † Heb. *weigh.*

l Gen. 41. 42.

m 5h. 8. 2, 8.

gave it unto Haman the son of Hammedatha the Agagite, the Jews' ‖ enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 [n]Then were the king's ‖ scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, [o]according to the writing thereof, and *to* every people after their language; [p]in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were [q]sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, [r]in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and [t]*to take* the spoil of them for a prey.

14 [u]The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but [x]the city Shushan was perplexed.

CHAP. IV.

The great mourning of Mordecai and the Jews.

WHEN Mordecai perceived all that was done, Mordecai [a]rent his clothes, and put on sackcloth [b]with ashes, and went out into the midst of the city, and [c]cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and † many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her † chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlain's † whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai, unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of [d]the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him [e]the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the [f]inner court, who is not called, [g]*there is* one law of his to put *him* to death, except such [h]to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there † enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth, whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* † present in Shushan, and fast ye for me, and neither eat nor drink [i]three days, night or day: I also and my maidens will fast likewise: and so will I go in unto the king, which *is* not according to the law; [k]and if I perish, I perish.

17 So Mordecai † went his way, and did according to all that Esther had commanded him.

CHAP. V.

Esther obtaineth the grace of the golden sceptre.

NOW it came to pass [a]on the third day, that Esther put on *her* royal *apparel*, and stood in [b]the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* [c]she obtained favour in his sight: and [d]the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? [e]it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ [f]And the king said unto Esther at the banquet of wine, [g]What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is:*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and † to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, [h]that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman [i]refrained himself: and when he came home, he sent and † called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and [k]the multitude of his children, and all *the things* wherein the king had promoted him, and

Before CHRIST 510.

‖ Or, *oppressor*, ch. 7. 6.

n ch. 8. 9. ‖ Or, *secretaries.*

o ch. 1. 22. & 8. 9.

p 1 Kings 21. 8. ch. 8. 8, 10.

q ch. 8. 10.

r ch. 8. 12. &c.

t ch. 8. 11.

u ch. 8. 13, 14.

x See ch. 8. 15. Prov. 29. 2.

about 510.

a 2 Sam. 1. 11.

b Josh. 7. 6. Ezek. 27. 30.

c Gen. 27. 34.

† Heb. *sackcloth and ashes were laid under many.* Isa. 58. 5. Dan. 9. 3.

† Heb. *eunuchs.*

† Heb. *whom he had set before her.*

d ch. 3. 9.

e ch. 3. 14, 15.

f ch. 5. 1.

g Dan. 2. 9.

Before CHRIST about 510.

h ch. 5. 2. & 8. 4.

† Heb. *respiration.* Job 9. 18.

† Heb. *found.*

i See ch. 5. 1.

k See Gen. 43. 14.

† Heb. *passed.*

a See ch. 4. 16.

b See ch. 4. 11. & ch. 6. 4.

c See Esth. 15. 7, 8. Prov. 21. 1.

d ch. 4. 11. & 8. 4.

e So Mark 6. 23.

† Heb. *to do.*

h ch. 3. 5.

i So 2 Sam. 13. 22.

† Heb. *caused to come.*

k ch. 9. 7, &c.

how he had [l]advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a †[m]gallows be made of fifty cubits high, and to-morrow [n]speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused [o]the gallows to be made.

CHAP. VI.

Ahasuerus rewardeth Mordecai.

ON that night †could not the king sleep, and he commanded to bring [a]the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of ‖Bigthana and Teresh, two of the king's chamberlains, the keepers of the †door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? (Now Haman was come [b]into the outward court of the king's house, [c]to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man †whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man †whom the king delighteth to honour,

8 †Let the royal apparel be brought †which the king *useth* to wear, and [d]the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and †bring him on horseback through the street of the city, [e]and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: †let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman [f]hasted to his house mourning, [g]and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto [h]the banquet that Esther had prepared.

CHAP. VII.

Esther maketh suit for her own life and her people's.

SO the king and Haman came †to banquet with Esther the queen.

2 And the king said again unto Esther on the second day [a]at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are [b]sold, I and my people, †to be destroyed, to be slain, and to perish. But if we had been sold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, †that durst presume in his heart to do so?

6 And Esther said, †The adversary and enemy *is* this wicked Haman. Then Haman was afraid ‖before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace-garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon [c]the bed whereon Esther *was*. Then said the king, Will he force the queen also †before me in the house? As the word went out of the king's mouth, they [d]covered Haman's face.

9 And [e]Harbonah, one of the chamberlains, said before the king, Behold also [f]the †gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So [g]they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAP. VIII.

Esther maketh suit to reverse Haman's letters.

ON that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen. And Mordecai came before the king; for Esther had told [a]what he *was* unto her.

2 And the king took off [b]his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, †and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then [c]the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse †the letters devised by Haman the son of

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[l] ch. 3. 1.

[m] ch. 7. 9.
[n] ch. 6. 4.
† Heb. *tree.*

[o] ch. 7. 10.

† Heb. *the king's sleep fled away.*
[a] ch. 2. 23.
‖ Or, *Bigthan,* ch. 2. 21.
† Heb. *threshold.*

[b] See ch. 5. 1.
[c] ch. 5. 14.
† Heb. *whose heart hath filled him.*
† Heb. *The man adversary.*
‖ Or, *at the presence of.*

† Heb *in whose honour the king delighteth.*
† Heb. *with me.*

[d] Job 9. 24.
[e] ch. 1. 10.
[f] ch. 5. 14. Ps. 7. 16. Prov. 11. 5, 6.
† Heb. *in whose honour the king delighteth.*
† Heb. *Let them bring the royal apparel.*
† Heb. *wherewith the king clotheth* himself.
[d] 1 Kings 1. 33.
† Heb. *cause him to ride.*
[e] Gen. 41. 43.
† Heb. *suffer not a whit to fall.*

[f] 2 Chron. 26. 20.
[g] 2 Sam. 15. 30. Jer. 14. 3, 4.

[h] ch. 5. 8.

† Heb. *to drink.*

[a] ch. 5. 6.

[b] ch. 3. 9. & 4. 7.
† Heb. *that they should destroy, and kill, and cause to perish.*

† Heb. *and she wept, and besought him.*
[c] ch. 4. 11. & 5. 2.

† Heb. *the device.*

[a] ch. 2. 7.
[b] ch. 3. 10.

Hammedatha the Agagite, ‖ which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how can I †endure to see [d]the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, [e]I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [f]may no man reverse.

9 [g]Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* [h]from India unto Ethiopia, an hundred twenty and seven provinces, unto every province [i]according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 [k]And he wrote in the king Ahasuerus's name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and [l]*to take* the spoil of them for a prey,

12 [m]Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 [n]The copy of the writing for a commandment to be given in every province *was* †published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of ‖ blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and [o]the city of Shushan rejoiced, and was glad:

16 The Jews had [p]light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast [q]and a good day. And many of the people of the land [r]became Jews; for [s]the fear of the Jews fell upon them.

CHAP. IX.

The Jews slay their enemies, and the sons of Haman.

NOW [a]in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, [b]when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews [c]had rule over them that hated them;)

2 The Jews [d]gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to [e]lay hand on such as sought their hurt: and no man could withstand them; for [f]the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and †officers of the king helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai [g]waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did †what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 [h]The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; [i]but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace †was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now [k]what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also [l]according unto this day's decree, and †let Haman's ten sons [m]be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan [n]gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; [o]but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces [p]gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, [q]but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar; and on the fourteenth day †of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together [r]on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar [s]*a day of* gladness and feasting, [t]and a good day, and of [u]sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was [y]turned unto them from sorrow to joy, and from mourning

Before CHRIST about 510.

‖ Or, *who wrote.*
† Heb. *be able that I may see.*
[d] ch. 7. 4. Neh. 2. 3.
[e] ver. 1. Prov. 13. 22.
[f] See ch. 1. 19. Dan. 6. 8, 12, 15.
[g] ch. 3. 12.
[h] ch. 1. 1.
[i] ch. 1. 22. & 3. 12.
[k] 1 Kings 21. 8. ch. 3. 12, 13.
[l] See ch. 9. 10, 15, 16.
[m] ch. 3. 13, &c. & 9. 1.
[n] ch. 3. 14, 15.
† Heb. *revealed.*
‖ Or, *violet.*
[o] See ch. 3. 15. Prov. 29. 2.
[p] Ps. 97. 11.
[q] 1 Sam 25. 8. ch. 9. 19, 22.
[r] Ps. 18. 43.
[s] Gen. 35. 5. Ex. 15. 16. Deut. 2. 25. & 11. 25. ch. 9. 2.

about 509.

[a] ch. 8. 12.
[b] ch. 3. 13.
[c] 2 Sam. 22. 41.
[d] ch. 8. 11. & ver. 16.

Before CHRIST about 509.

[e] Ps. 71. 13, 24.
[f] ch. 8. 17.
† Heb. *those which did the business that belonged to the king.*
[g] 2 Sam. 3. 1. 1 Chron. 11. 9. Prov. 4. 18.
† Heb. *according to their will.*
[h] ch. 5. 11. Job 18. 19. & 27. 13, 14, 15. Ps. 21. 10.
[i] See ch. 8. 11.
† Heb. *came.*
[k] ch. 5. 6. & 7. 2.
[l] ch. 8. 11.
† Heb. *let men hang.*
[m] 2 Sam. 21. 6, 9.
[n] ver. 2. & ch. 8. 11.
[o] ver. 10.
[p] ver. 2. & ch. 8. 11.
[q] See ch. 8. 11.

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† Heb. *in it.*
[r] ver. 11, 15.
[s] Deut. 16. 11, 14.
[t] ch. 8. 17.
[u] ver. 22. Neh. 8. 10, 12.
[y] Ps. 30. 11.

into a good day: that they should make them days of feasting and joy, and of [z]sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, [a]had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to †consume them, and to destroy them;

25 But †[b]when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should [c]return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of ‖Pur. Therefore, for all the words of [d]this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as [e]joined themselves unto them, so as it should not †fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not †fail from among the Jews, nor the memorial of them †perish from their seed.

29 Then Esther the queen, [f]the daughter of Abihail, and Mordecai the Jew, wrote with †all authority, to confirm this [g]second letter of Purim.

30 And he sent the letters unto all the Jews, to [h]the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed †for themselves and for their seed, the matters of [i]the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Before CHRIST 509.

z ver. 19. Neh. 8. 11.

a ch. 3. 6, 7.

† Heb. *crush.*

† Heb. *when she came.*
b ver. 13, 14. ch. 7. 5, &c. & 8. 3, &c.
c ch. 7. 10. Ps. 7. 16.

‖ That is, *lot.*
d ver. 20.

e ch. 8. 17. Isa. 56. 3, 6. Zech. 2. 11.
† Heb. *pass.*

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† Heb. *pass.*
† Heb. *be ended.*
f ch. 2. 15.
† Heb. *all strength.*
g See ch. 8. 10. & ver. 20.
h ch. 1. 1.

† Heb. *for their souls.*
i ch. 4. 3, 16.

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a Gen. 10. 5. Ps. 72. 10. Isa. 24. 15.

b ch. 8. 15. & 9. 4.
† Heb. *made him great.*
c Gen. 41. 40. 2 Chron. 28. 7.
d Neh. 2. 10. Ps. 122. 8, 9.

CHAP. X.

1 *Ahasuerus's greatness. Mordecai's advancement.*

AND the king Ahasuerus laid a tribute upon the land, and *upon* [a]the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, [b]whereunto the king †advanced him, *are* they not written in the book of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* [c]next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, [d]seeking the wealth of his people, and speaking peace to all his seed.

The BOOK of JOB.*

CHAP. I.

The holiness, and religious care of Job for his children.

THERE was a man [a]in the land of Uz, whose name *was* [b]Job; and that man was [c]perfect and upright, and one that [d]feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His ‖substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great ‖household; so that this man was the greatest of all the †men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, [e]and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and [f]cursed God in their hearts. Thus did Job †continually.

6 ¶Now [g]there was a day [h]when the sons of God came to present themselves before the LORD, and †Satan came also †among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From [i]going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, †[k]Hast thou considered my servant Job, that *there is* none like him in the earth, [l]a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD and said, Doth Job fear God for nought?

Before CHRIST about 1520.

* *Moses* is thought to have wrote the Book of *Job*, whilst among the *Midianites*, Before Christ about 1520.
a Gen. 22. 20, 21.
b Ezek. 14. 14. Jam. 5. 11.
c Gen. 6. 9. & 17. 1. ch. 2. 3.
d Prov. 8. 13. & 16. 6.
‖ Or, *cattle.*
‖ Or, *husbandry.*
† Heb. *sons of the east.*

e Gen. 8. 20. ch. 42. 8.

f 1 Kings 21. 10, 13.
† Heb. *all the days.*
g ch. 2. 1.
h 1 Kings 22. 19. ch. 38. 7.
† Heb. *the adversary.*
1 Chron. 21. 1. Rev. 12. 9, 10.
† Heb. *in the midst of them.*
i ch. 2. 2. Matt. 12. 43. 1 Pet. 5. 8.
† Heb. *Hast thou set thy heart on.*
k ch. 2. 3.
l ver. 1.

Before CHRIST about 1520.

m Ps. 34. 7. Isa. 5. 2.
n Ps. 128. 1, 2. Prov. 10. 22.
‖ Or, *cattle.*
o ch. 2. 5. & 19. 21.
† Heb. *if he curse thee not to thy face.*
p Isa. 8. 21. Mal. 3. 13, 14.
† Heb. *hand.* Gen. 16. 6.
q Eccles. 9. 12.

‖ Or, *a great fire.*

† Heb. *rushed.*

r ver. 4, 13.

† Heb. *from aside*, &c.

10 [m]Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? [n]thou hast blessed the work of his hands, and his ‖substance is increased in the land.

11 [o]But put forth thine hand now, and touch all that he hath, †and he will [p]curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy †power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶And there was a day [q]when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, ‖The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and †fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, [r]Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind †from the wilderness, and smote the four corners of the

house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, [s]and rent his ‖mantle, and shaved his head, and [t]fell down upon the ground, and worshipped,

21 And said, [u]Naked came I out of my mother's womb, and naked shall I return thither: The LORD [x]gave, and the LORD hath [y]taken away; [z]blessed be the name of the LORD.

22 [a]In all this Job sinned not, nor ‖charged God foolishly.

CHAP. II.

Satan obtaineth further leave to tempt Job.

AGAIN [a]there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And [b]Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, [c]a perfect and an upright man, one that feareth God, and escheweth evil? and still he [d]holdeth fast his integrity, although thou movedst me against him, †[e]to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 [f]But put forth thine hand now, and touch his [g]bone and his flesh, and he will curse thee to thy face.

6 [h]And the LORD said unto Satan, Behold, he *is* in thine hand; ‖but save his life.

7 ¶So went Satan forth from the presence of the LORD, and smote Job with sore boils [i]from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; [k]and he sat down among the ashes.

9 ¶Then said his wife unto him, [l]Dost thou still [m]retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! [n]shall we receive good at the hand of God, and shall we not receive evil? [o]In all this did not Job [p]sin with his lips.

11 ¶Now when Job's three [q]friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the [r]Temanite, and Bildad the [s]Shuhite, and Zophar the Naamathite: for they had made an appointment together to come [t]to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and [u]sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground [x]seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAP. III.

Job curseth the day and services of his birth.

AFTER this opened Job his mouth, and cursed his day.

2 And Job †spake, and said,

3 [a]Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and [b]the shadow of death ‖stain it; let a cloud dwell upon it; ‖let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; ‖let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, [c]who are ready to raise up ‖their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see †the dawning of the day.

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 [d]Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 [e]Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which [f]built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or [g]as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the †weary be at rest.

18 *There* the prisoners rest together; [h]they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 [i]Wherefore is light given to him that is in misery, and life unto the [k]bitter *in* soul;

21 Which †[l]long for death, but it *cometh* not; and dig for it more than [m]for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, [n]and whom God hath hedged in?

24 For my sighing cometh †before I eat, and my roarings are poured out like the waters.

25 For †the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAP. IV.

Eliphaz reproveth Job for want of religion.

THEN Eliphaz the Temanite answered and said,

2 *If* we assay †to commune with thee, wilt thou be grieved? but †who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou [a]hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou [b]hast strengthened †the feeble knees

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* [c]thy fear, [d]thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, [e]who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, [f]they that plough iniquity, and sow wickedness, reap the same.

Before CHRIST about 1520.

s Gen. 37. 29. Ezra 9. 3. ‖Or, *robe.* t 1 Pet. 5. 6. u Ps. 49.17. Eccles. 5. 15. 1 Tim. 6.7. x Eccles. 5. 19. Jam. 1. 17. y Matt. 20. 15. z Ephes. 5. 20. 1 Thess. 5. 18. a ch. 2. 10. ‖Or, *attributed folly to God.*

a ch. 1. 6.

b ch. 10.21, 22. & 16.16. & 28. 3. Ps. 23. 4. & 44. 19. & 107. 10, 14. Jer. 13. 16. Amos 5. 8. ‖Or. *challenge it.* ‖Or, *let them terrify it, as those* who have *a bitter day.* Amos 8.10. ‖Or, *let it not rejoice among the days.* c Jer. 9. 17, 18. ‖Or, *a leviathan.* †Heb. *the eyelids of the morning.* ch. 41. 18. d ch. 10.18. e Gen. 30.3. Isa. 66. 12.

o ch. 1. 7.

c ch. 1. 1, 8.

d ch. 27. 5, 6.

† Heb. *to swallow him up.* e ch. 9. 17.

f ch. 1. 11. g ch. 19.20.

h ch. 1. 12.

‖Or, *only.*

i Isa. 1. 6.

f ch. 15.28.

g Ps. 58. 8.

† Heb. *wearied* in *strength.* h ch. 39. 7.

i Jer. 20.18.

k 1 Sam. 1. 10. 2 Kings 4. 27. Prov. 31. 6. † Heb. *wait.* l Rev. 9. 6. m Prov. 2. 4.

k 2 Sam. 13. 19. ch. 42. 6. Ezek. 27. 30. Matt. 11. 21.

l ch. 21. 15. m ver. 3.

n ch. 1. 21. Rom. 12. 12.

o ch. 1. 22. p Ps. 39. 1.

n ch. 19. 8. Lam. 3. 7. † Heb. *before my meat.* † Heb. *I feared a fear, and it came upon me.*

q Prov. 17. 17. r Gen. 36. 11. Jer. 49. 7. s Gen. 25.2. t ch. 42.11. Rom. 12. 15.

u Neh. 9.1. Lam. 2. 10. Ezek. 27. 30. x Gen. 50. 10.

† Heb. *a word.* † Heb. *who can refrain from words?*

a Isa. 35. 3.

b Isa. 35. 3. † Heb. *the bowing knees.* Heb. 12.12.

† Heb. *answered.* a ch. 10.18, 19. Jer. 15. 10. & 20. 14.

c ch. 1. 1. d Prov. 3. 26.

e Ps. 37. 25.

f Ps. 7. 14. Prov. 22. 8. Hos. 10. 13. Gal. 6. 7, 8.

9 By the blast of God they perish, and ‖ by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and [g] the teeth of the young lions, are broken.

11 [h] The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was † secretly brought to me, and mine ear received a little thereof.

13 [i] In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear † came upon me, and [k] trembling, which made † all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, ‖ *there was* silence, and I heard a voice, *saying*,

17 [l] Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, [m] he put no trust in his servants; ‖ and his angels he charged with folly:

19 [n] How much less *in* them that dwell in [o] houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 [p] They are † destroyed from morning to evening; they perish for ever without any regarding *it*.

21 [q] Doth not their excellency *which is* in them go away? [r] they die, even without wisdom.

CHAP. V.

God is to be regarded in affliction.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou ‖ turn?

2 For wrath killeth the foolish man, and ‖ envy slayeth the silly one.

3 [a] I have seen the foolish taking root: but suddenly I cursed his habitation.

4 [b] His children are far from safety, and they are crushed in the gate, [c] neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and [d] the robber swalloweth up their substance.

6 Although ‖ affliction cometh not forth of the dust, neither doth trouble spring out of the ground,

7 Yet man is [e] born unto ‖ trouble, as † the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 [f] Which doeth great things † and unsearchable; marvellous things † without number:

10 [g] Who giveth rain upon the earth, and sendeth waters upon the † fields:

11 [h] To set up on high those that be low; that those which mourn may be exalted to safety.

12 [i] He disappointeth the devices of the crafty, so that their hands ‖ cannot perform *their* enterprise.

13 [k] He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 [l] They ‖ meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But [m] he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 [n] So the poor hath hope, and iniquity stoppeth her mouth.

17 [o] Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 [p] For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 [q] He shall deliver thee in six troubles: yea, in seven [r] there shall no evil touch thee.

20 [s] In famine he shall redeem thee from death: and in war † from the power of the sword.

21 [t] Thou shalt be hid ‖ from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: [u] neither shalt thou be afraid of the beasts of the earth.

23 [x] For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know ‖ that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not ‖ sin.

25 Thou shalt know also that [y] thy seed *shall be* ‖ great, and thine offspring [z] as the grass of the earth.

26 [a] Thou shalt come to *thy* grave in a full age, like as a shock of corn † cometh in in his season.

27 Lo this, we have [b] searched it, so it *is*; hear it, and know thou *it* † for thy good.

CHAP. VI.

Job sheweth that his complaints are not causeless.

BUT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity † laid in the balances together!

3 For now it would be heavier [a] than the sand of the sea: therefore ‖ my words are swallowed up.

4 [b] For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: [c] the terrors of God do set themselves in array against me.

5 Doth the wild ass bray † when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* † the thing that I long for!

9 Even [d] that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for [e] I have not concealed the words of [f] the Holy One.

11 What *is* my strength, that I should hope? And what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh † of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 † [g] To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 [h] My brethren have dealt deceitfully as a brook, *and* [i] as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, † they vanish: † when it is hot, they are † consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of [k] Tema looked, the companies of [l] Sheba waited for them.

20 They were [m] confounded because they had hoped; they came thither, and were ashamed.

21 ‖ For now [n] ye are † nothing; ye see *my* casting down, and [o] are afraid.

Before CHRIST about 1520.

‖ That is, *by his anger:*
as Isa. 30. 33.
See Ex. 15. 8.
[a] ch. 1. 19. & 15. 30. Isa. 11. 4. 2 Thess. 2. 8.
[g] Ps. 58. 6.
[h] Ps. 34. 10.
† Heb. *by stealth.*
[i] ch. 33. 15.
† Heb. *met me.*
[k] Hab. 3. 16.
† Heb. *the multitude of my bones.*
‖ Or, *I heard a still voice.*
[l] ch. 9. 2.
[m] ch. 15. 15. & 25. 5. 2 Pet. 2. 4.
‖ Or, *nor in his angels.*
in whom *he put light.*
[n] ch. 15. 16.
[o] 2 Cor. 4. 7. & 5. 1.
[p] Ps. 90. 5, 6
† Heb. *beaten in pieces.*
[q] Ps. 39. 11. & 49. 14.
[r] ch. 36. 12.

‖ Or, *look.*
‖ Or, *indignation.*
[a] Ps. 37. 35, 36. Jer. 12. 2, 3.
[b] Ps. 119. 155. & 127. 5.
[c] Ps. 109. 12.
[d] ch. 18. 9.
‖ Or, *iniquity.*
[e] Gen. 3. 17, 18, 19. 1 Cor. 10. 13.
‖ Or, *labour.*
† Heb. *the sons of the burning coal lift up to fly.*
[f] ch. 9. 10. & 37. 5. Ps. 40. 5. & 72. 18. & 145. 3. Rom. 11. 33.
† Heb. *and there is no search.*
† Heb. *till there be no number.*
[g] ch. 28. 26. Ps. 65. 9, 10. & 147. 8. Jer. 5. 24. & 10. 13. & 51. 16. Acts 14. 17.
† Heb. *out places.*
[h] 1 Sam. 2. 7. Ps. 113. 7.
[i] Neh. 4. 15. Ps. 33. 10. Isa. 8. 10.
‖ Or, *cannot perform any thing.*
[k] Ps. 9. 15. 1 Cor. 3. 19.
[l] Deut. 28. 29. Isa. 59. 10. Amos. 8. 9.
‖ Or, *run into.*
[m] Ps. 35. 10.
[n] 1 Sam. 2. 9. Ps. 107. 42.
[o] Ps. 94. 12.

Before CHRIST about 1520.

Prov. 3. 11, 12. Heb. 12. 5. Jam. 1. 12. Rev. 3. 19.
[p] Deut. 32. 39. 1 Sam. 2. 6. Isa. 30. 26. Hos. 6. 1.
[q] Ps. 34. 19. & 91. 3. Prov. 24. 16. 1 Cor. 10. 13.
[r] Ps. 91. 10.
[s] Ps. 33. 19. & 37. 19.
† Heb. *from the hands.*
[t] Ps. 31. 20.
‖ Or, *when the tongue scourgeth.*
[u] Isa. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25.
[x] Ps. 91. 12. Hos. 2. 18.
‖ Or, *that peace is thy tabernacle.*
‖ Or, *err.*
[y] Ps. 112. 2.
‖ Or, *much.*
[z] Ps. 72. 16.
[a] Prov. 9. 11. & 10. 27.
† Heb. *ascendeth.*
[b] Ps. 111. 2.
† Heb. *for thyself.*
Prov. 9. 12.

† Heb. *lifted up.*
[a] Prov. 27. 3.
‖ That is, *I want words to express my grief.*
Ps. 77. 4.
[b] Ps. 38. 2.
[c] Ps. 88. 15, 16.
† Heb. *at grass.*

† Heb. my *expectation.*
[d] 1 Kings 19. 4.

[e] Acts 20. 20.
[f] Lev. 19. 2. Isa. 57. 15. Hos. 11. 9.

† Heb. *brazen.*

† Heb. *To him that melteth.*
[g] Prov. 17. 17.
[h] Ps. 38. 11. & 41. 9.
[i] Jer. 15. 18.
† Heb. *they are cut off.*
† Heb. *in the heat thereof.*
† Heb. *extinguished.*
[k] Gen. 25. 15.
[l] 1 Kings 10. 1. Ps. 72. 10. Ezek. 27. 22, 23.
[m] Jer. 14. 3.
‖ Or, *For now ye are like to them.*
Heb. *to it.*
[n] ch. 13. 4.
† Heb. *not.*
[o] Ps. 38. 11.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?
23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
25 How forcible are right words! but what doth your arguing reprove?
26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?
27 Yea, †ye overwhelm the fatherless, and ye [p]dig *a pit* for your friend.
28 Now therefore be content, look upon me; for *it is* †evident unto you if I lie.
29 [q]Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* ‖in it.
30 Is there iniquity in my tongue? cannot †my taste discern perverse things?

CHAP. VII.

Job excuseth his desire of death.

IS *there* not ‖[a]an appointed time to man upon earth? *are not* his days also like the days of an hireling?
2 As a servant †earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:
3 So am I made to possess [b]months of vanity, and wearisome nights are appointed to me.
4 [c]When I lie down, I say, When shall I arise, and †the night be gone? and I am full of tossings to and fro unto the dawning of the day.
5 My flesh is [d]clothed with worms and clods of dust; my skin is broken, and become loathsome.
6 [e]My days are swifter than a weaver's shuttle, and are spent without hope.
7 O remember that [f]my life *is* wind: mine eye †shall no more ‖see good.
8 [g]The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and ‖I *am* not.
9 *As* the cloud is consumed and vanisheth away: so [h]he that goeth down to the grave shall come up no *more.*
10 He shall return no more to his house, [i]neither shall his place know him any more.
11 Therefore I will [k]not refrain my mouth; I will speak in the anguish of my spirit; I will [l]complain in the bitterness of my soul.
12 *Am* I a sea, or a whale, that thou settest a watch over me?
13 [m]When I say, My bed shall comfort me, my couch shall ease my complaint;
14 Then thou scarest me with dreams, and terrifiest me through visions:
15 So that my soul chooseth strangling, *and* death rather †than my life.
16 [n]I loath *it;* I would not live alway: [o]let me alone; [p]for my days *are* vanity.
17 [q]What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?
18 And *that* thou shouldest visit him every morning, *and* try him every moment?
19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?
20 I have sinned; what shall I do unto thee, [r]O thou preserver of men? why [s]hast thou set me as a mark against thee, so that I am a burden to myself?
21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be.*

Before CHRIST about 1520.

† Heb. *ye cause to fall upon.*
p Ps. 57. 6.
† Heb. *before your face.*
q ch. 17. 10.
‖ That is, *in this matter.*
† Heb. *my palate,* ch. 12. 11. & 34. 3.
‖ Or, *a warfare.*
a ch. 14. 5, 13, 14. Ps. 39. 4.
† Heb. *gapeth after.*
b See ch. 29. 2.
c Deut. 28. 67. ch. 17. 12.
† Heb. *the evening be measured.*
d Isa. 14. 11.
e ch. 9. 25. & 16. 22. & 17. 11. Ps. 90. 6. & 102. 11. & 103. 15. & 144. 4. Isa. 38. 12. & 40. 6. James 4. 14.
f Ps. 78. 39. & 89. 47.
† Heb. *shall not return.*
‖ To see, that is, *to enjoy.*
g ch. 20. 9.
‖ That is, *I can live no longer.*
h 2 Sam. 12. 23.
i ch. 8. 18. & 20. 9. Ps. 103. 16.
k Ps. 39. 1, 9. & 40. 9.
l 1 Sam. 1. 10. ch. 10. 1.
m ch. 9. 27.
† Heb. *than my bones.*
n ch. 10. 1.
o ch. 10. 20. & 14. 6. Ps. 39. 13.
p Ps. 62. 9.
q Ps. 8. 4. & 144. 3. Heb. 2. 6.
r Ps. 36. 6.
s ch. 16. 12. Ps. 21. 12. Lam. 3. 12.

Before CHRIST about 1520.

a Gen. 18. 25. Deut. 32. 4. 2 Chron. 19. 7. ch. 34. 12, 17. Dan. 9. 14. Rom. 3. 5.
b ch. 1. 5, 18.
† Heb. *in the hand of their transgression.*
c ch. 5. 8. & 11. 13. & 22. 23, &c.
d Deut. 4. 32. & 32. 7. ch. 15. 18.
e Gen. 47. 9. 1 Chron. 29. 15. ch. 7. 6. Ps. 39. 5. & 102. 11. & 144. 14.
† Heb. *not.*
f Ps. 129. 6. Jer. 17. 6.
g ch. 11. 20. & 18. 14. & 27. 8. Ps. 112. 10. Prov. 10. 28.
† Heb. *a spider's house,* Isa. 59. 5, 6.
h ch. 27. 18.
i ch. 7. 10. & 20. 9. Ps. 37. 36.
k Ps. 113. 7.
† Heb. *take the ungodly by the hand.*
† Heb. *shouting for joy.*
l Ps. 35. 26. & 109. 29.
† Heb. *shall not be.*
a Ps. 143. 2. Rom. 3. 20.
‖ Or, *before God.*
b ch. 36. 5.
c Isa. 2. 19, 21. Hag. 2. 6, 21. Heb. 12. 26.
d ch. 26. 11.
e Gen. 1. 6. Ps. 104. 2, 3.
† Heb. *heights.*
f Gen. 1. 16. ch. 38. 31, &c. Amos 5. 8.
† Heb. *Ash, Cesil, and Cimah*

CHAP. VIII.

Bildad sheweth God's justice in dealing with men.

THEN answered Bildad the Shuhite, and said,
2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?
3 [a]Doth God pervert judgment? or doth the Almighty pervert justice?
4 If [b]thy children have sinned against him, and he have cast them away †for their transgression;
5 [c]If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;
6 If thou *wert* pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.
7 Though thy beginning was small, yet thy latter end should greatly increase.
8 [d]For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:
9 (For [e]we *are but of* yesterday, and know †nothing, because our days upon earth *are* a shadow:)
10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?
11 Can the rush grow up without mire? can the flag grow without water?
12 [f]Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.
13 So *are* the paths of all that forget God; and the [g]hypocrite's hope shall perish:
14 Whose hope shall be cut off, and whose trust *shall be* †a spider's web.
15 [h]He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.
16 He *is* green before the sun, and his branch shooteth forth in his garden.
17 His roots are wrapped about the heap, *and* seeth the place of stones.
18 [i]If he destroy him from his place, then *it* shall deny him, *saying,* I have not seen thee.
19 Behold, this *is* the joy of his way, and [k]out of the earth shall others grow.
20 Behold, God will not cast away a perfect *man,* neither will he †help the evil doers:
21 Till he fill thy mouth with laughing, and thy lips with †rejoicing.
22 They that hate thee shall be [l]clothed with shame; and the dwelling place of the wicked †shall come to nought.

CHAP. IX.

Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,
2 I know *it is* so of a truth: but how should [a]man be just ‖with God?
3 If he will contend with him, he cannot answer him one of a thousand.
4 [b]*He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?
5 Which removeth the mountains, and they know not: which overturneth them in his anger;
6 Which [c]shaketh the earth out of her place, and [d]the pillars thereof tremble;
7 Which commandeth the sun, and it riseth not; and sealeth up the stars;
8 [e]Which alone spreadeth out the heavens, and treadeth upon the †waves of the sea;
9 [f]Which maketh †Arcturus, Orion, and Pleiades, and the chambers of the south;

10 [g]Which doeth great things past finding out; yea, and wonders without number.

11 [h]Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 [i]Behold, he taketh away, †who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, [k]the †proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 [l]Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds [m]without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if *of* judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *If I say* I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, [n]He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: [o]he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now [p]my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the †‖swift ships: [q]as the eagle *that* hasteth to the prey.

27 [r]If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

28 [s]I am afraid of all my sorrows, I know that thou [t]wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 [u]If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall ‖abhor me.

32 For [x]*he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 [y]Neither is there †any ‖days-man betwixt us, *that* might lay his hand upon us both.

34 [z]Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; †but *it is* not so with me.

CHAP. X.

Job expostulateth with God about his afflictions.

MY [a]soul is ‖weary of my life; I will leave my complaint upon myself; [b]I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise †the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or, [c]seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 †[d]Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 [e]Thine hands †have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that [f]thou hast made me as the clay; and wilt thou bring me into dust again?

10 [g]Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast †fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then [h]thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, [i]wo unto me; [k]and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore [l]see thou mine affliction;

16 For it increaseth. [m]Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest ‖thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 [n]Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 [o]*Are* not my days few? [p]cease *then, and* [q]let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, [r]*even* to the land of darkness, [s]and the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAP. XI.

Zophar reproveth Job for justifying himself.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should †a man full of talk be justified?

3 Should thy ‖lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For [a]thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But Oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that [b]God exacteth of thee *less* than thine iniquity *deserveth.*

7 [c]Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* †as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 [d]If he ‖cut off, and shut up, or gather together, then †who can hinder him?

Before CHRIST about 1520.

g ch. 5. 9. Ps. 71. 15.
h ch. 23. 8, 9. & 35. 14.
i Isa. 45. 9. Jer. 18. 6. Rom. 9. 20.
† Heb. *who can turn him away?*
k ch. 11. 10. *k* ch. 26. 12. Isa. 30. 7.
† Heb. *helpers of pride*, or, *strength.*
l ch. 10. 15.
m ch. 2. 3. & 34. 6.
n Eccles. 9. 2, 3. Ezek. 21. 3.
o 2 Sam. 15. 30. & 19. 4. Jer. 14. 4.
p ch. 7. 6, 7.
† Heb. *ships of desire.*
‖ Or, *ships of Eglah.*
q Hab. 1. 8.
r ch. 7. 13.
s Ps. 119. 120.
t Ex. 20. 7.
u Jer. 2. 22.
‖ Or, *make me to be abhorred.*
x Eccles. 6. 10. Isa. 45. 9. Jer. 49. 19. Rom. 9. 20.
y ver. 19. 1 Sam. 2. 25.
† Heb. *one that should argue.*
‖ Or, *umpire.*
z ch. 13. 20, 21, 22. & 32. 7. Ps. 39. 10.
† Heb. *but I am not so with myself.*
a 1 Kings 19. 4. ch. 7. 16. Jonah 4. 3, 8.
‖ Or, *cut off while I live.*
b ch. 7. 11.
† Heb. *the labour of thy hands?* Ps. 138. 8. Isa. 64. 8.
c 1 Sam. 16. 7.

Before CHRIST about 1520.

† Heb. *It is upon thy knowledge.*
d Ps. 139. 1, 2.
e Ps. 119. 73.
† Heb. *took pains about me.*
f Gen. 2. 7. & 3. 19. Isa. 64. 8.
g Ps. 139. 14, 15, 16.
† Heb. *hedged.*
‖ That is, *thy plagues.* Ruth 1. 21.
h Ps. 139. 1.
i Isa. 3. 11.
k ch. 9. 12, 15, 20, 21.
l Ps. 25. 18.
m Isa. 38. 13. Lam. 3. 10.
n ch. 3. 11.
o See ch. 7. 6, 16. & 8. 9. Ps. 39. 5.
p Ps. 39. 13.
q ch. 7. 16, 19.
r Ps. 88. 12.
s Ps. 23. 4.
† Heb. *a man of lips.*
‖ Or, *devices.*
a ch. 6. 10. & 10. 7.
b Ezra 9. 13.
c Eccles. 3. 11. Rom. 11. 33.
† Heb. *the heights of heaven.*
d ch. 9. 12. & 12. 14. Rev. 3. 7.
‖ Or, *make a change.*
† Heb. *who can turn him away?* ch. 9. 12.

11 For [e]he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For †[f]vain man would be wise, though man be born *like* a wild ass's colt.

13 [g]If thou [h]prepare thine heart, and [i]stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and [k]let not wickedness dwell in thy tabernacles.

15 [l]For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt [m]forget *thy* misery, *and* remember *it* as waters *that* pass away;

17 And *thine* age †[n]shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* [o]thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall †make suit unto thee.

20 But [p]the eyes of the wicked shall fail, and †they shall not escape, and [q]their hope *shall be as* ‖the giving up of the ghost.

CHAP. XII.

Job maintaineth himself against his friends.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But [a]I have †understanding as well as you; †I *am* not inferior to you: yea, †who knoweth not such things as these?

4 [b]I am *as* one mocked of his neighbour, who [c]calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 [d]He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 [e]The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 [f]In whose hand *is* the ‖soul of every living thing, and the breath of †all mankind.

11 [g]Doth not the ear try words? and the † mouth taste his meat?

12 [h]With the ancient *is* wisdom; and in length of days understanding.

13 ‖[i]With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, [k]he breaketh down, and it cannot be built again: he [l]shutteth †up a man, and there can be no opening.

15 Behold, he [m]withholdeth the waters, and they dry up: also he [n]sendeth them out, and they overturn the earth.

16 [o]With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and [p]maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

Before CHRIST about 1520.

e Ps. 10.11, 14. & 35. 22. & 94.11.
† Heb. *empty.*
f Ps. 73.22. & 92. 6. Eccles. 3. 18. Rom. 1. 22.
g ch. 5. 8. & 22. 21.
h 1 Sam. 7. 3. Ps. 78. 8.
i Ps. 88. 9. & 143. 6.
k Ps. 101.3.
l See Gen. 4. 5, 6. ch. 22. 26. Ps. 119. 6. 1 John 3. 21.
m Isa. 65. 16.
† Heb. *shall arise above the noon-day.*
n Ps. 37. 6. & 112 4. Isa. 58. 8, 10.
o Lev. 26. 5. 6. Ps. 3. 5. & 4. 8. Prov. 3. 24.
† Heb., *entreat thy face,* Ps. 45. 12.
p Lev. 26. 16. Deut. 28. 65.
† Heb. *flight shall perish from them.*
q ch. 8. 14. & 18. 14. Prov. 11. 7.
‖ Or, *a puff of breath.*

a ch. 13. 2.
† Heb. *a heart.*
† Heb. *I fall not lower than you.*
† Heb. *with whom* are *not such as these?*
b ch. 16.10. & 17. 2, 6. & 21. 3. & 30. 1.
c Ps. 91.15.
d Prov. 14. 2.
e ch. 21. 7. Ps. 37. 1, 35. & 73. 11, 12. & 92. 7. Jer. 12. 1. Mal. 3. 15.
f Num. 16. 22. Dan. 5. 23. Acts 17. 28.
‖ Or, *life.*
† Heb. *all flesh of man.*
g ch. 34. 3.
† Heb. *palate.* ch. 6. 30.
h ch. 32. 7.
‖ That is, *with God.*
i ch. 9. 4. & 36. 5.
k ch. 11.10.
l Isa. 22.22. Rev. 3. 7.
† Heb. *upon.*
m 1 Kings 8. 35. & 17. 1.
n Gen. 7. 11, &c.
o ver. 13.
p 2 Sam. 15. 31. & 17. 14, 23. Isa. 19. 12. & 29. 14. 1 Cor. 1.19.

Before CHRIST about 1520.

q ch. 32. 9. Isa. 3. 1, 2, 3.
† Heb. *the lip of the faithful.*
r Ps. 107. 40. Dan. 2. 21.
‖ Or, *looseth the girdle of the strong.*
s Dan. 2.22. Matt. 10. 26. 1 Cor. 4. 5.
t Ps. 107. 38. Isa. 9. 3. & 26. 15.
† Heb. *leadeth in.*
u Ps. 107. 4, 40.
x Deut. 28. 29. ch. 5. 14.
† Heb. *wander.*
y Ps. 107. 27.

a ch. 12. 3.
b ch. 23. 3. & 31. 35.
c ch. 6. 21. & 16. 2.
d Prov. 17. 28.
e ch. 17. 5. & 32. 21. & 36. 4.
† Heb. *Be silent from me.*
f ch. 18. 4.
g 1 Sam. 28. 21 Ps. 119. 109
h Ps. 23. 4. Prov. 14. 32.
i ch. 27. 5.
† Heb. *prove,* or, *argue.*
k ch. 33. 6. Isa. 50. 8.
l ch. 9. 34. & 33. 7.
m Ps. 39. 10.
n Deut. 32. 20. Ps. 13. 1. & 44. 24. & 88. 14. Isa. 8. 17.
o Deut. 32. 42. Ruth 1. 21. ch. 10. 9. & 19. 11. & 33. 10. Lam. 2 5.
p Isa. 42. 8.
q ch. 20.11. Ps. 25. 7.

20 [q]He removeth away †the speech of the trusty, and taketh away the understanding of the aged.

21 [r]He poureth contempt upon princes, and ‖weakeneth the strength of the mighty.

22 [s]He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 [t]He increaseth the nations, and destroyeth them: he enlargeth the nations, and †straiteneth them *again.*

24 He taketh away the heart of the chief of the people of the earth, and [u]causeth them to wander in a wilderness *where there is* no way.

25 [x]They grope in the dark without light, and he maketh them to †[y]stagger like *a* drunken *man.*

CHAP. XIII.

Job reproveth his friends of partiality.

LO, mine eye hath seen all *this,* mine ear hath heard and understood it.

2 [a]What ye know, *the same* do I know also: I *am* not inferior unto you.

3 [b]Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, [c]ye *are* all physicians of no value.

5 O that ye would altogether hold your peace; and [d]it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 [e]Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 †Hold your peace, let me alone, that I may speak, and let come on me what *will.*

14 Wherefore [f]do I take my flesh in my teeth, and [g]put my life in mine hand?

15 [h]Though he slay me, yet will I trust in him: [i]but I will †maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold, now, I have ordered *my* cause; I know that I shall be justified.

19 [k]Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 [l]Only do not two *things* unto me: then will I not hide myself from thee.

21 [m]Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 [n]Wherefore hidest thou thy face, and [o]holdest me for thine enemy?

25 [p]Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and [q]makest me to possess the iniquities of my youth.

27 [r]Thou puttest my feet also in the stocks, and †lookest narrowly unto all my paths; thou settest a print upon the †heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAP. XIV

Job entreateth God for favour, by the shortness of life.

MAN *that is* born of a woman *is* †of few days, and [a]full of trouble.

2 [b]He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And [c]dost thou open thine eyes upon such an one, and [d]bringest me into judgment with thee?

4 †Who [e]can bring a clean *thing* out of an unclean? not one.

5 [f]Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 [g]Turn from him, that he may †rest, till he shall accomplish, [h]as an hireling, his day.

7 For there is hope of a tree, if it be cut down, [i]that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and †wasteth away: yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: [k]till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again?* all the days of my appointed time [l]will I wait [m]till my change come.

15 [n]Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 [o]For now thou numberest my steps: dost thou not watch over my sin?

17 [p]My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling †cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou †washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and [q]he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAP. XV.

Eliphaz reproveth Job's impiety in justifying himself.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter †vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, †thou castest off fear, and restrainest ‖prayer before God.

5 For thy mouth †uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 [a]Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? [b]or wast thou made before the hills?

8 [c]Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 [d]What knowest thou that we know not? *what* understandest thou, which *is* not in us?

10 [e]With us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 [f]What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 [g]Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 [h]How much more abominable and filthy *is* man, [i]which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen, I will declare;

18 Which wise men have told [k]from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and [l]no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, [m]and the number of years is hidden to the oppressor.

21 †A dreadful sound *is* in his ears: [n]in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He [o]wandereth abroad for bread, *saying*, Where *is it?* he knoweth that [p]the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 [q]Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and [r]by the breath of his mouth shall he go away.

31 Let not him that is deceived [s]trust in vanity: for vanity shall be his recompense.

32 It shall be ‖accomplished [t]before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 [u]They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Before CHRIST about 1520.

r ch. 33. 11.
† Heb. *observest.*
† Heb. *roots.*

† Heb. *short of days.*
a ch. 5. 7. Eccles. 2. 23.
b ch. 8. 9. Ps. 90. 5, 6, 9. & 102. 11. & 103. 15. & 144. 4. Isa. 40. 6. James 1. 10, 11. & 4. 14. 1 Pet. 1. 24.
c Ps. 144. 3.
d Ps. 143. 2.
† Heb. *Who will give?*
e Gen. 5. 3. Ps. 51. 5. John 3. 6. Rom. 5. 12. Eph. 2. 3.
f ch. 7. 1.
g ch. 7. 16, 19. & 10. 20. Ps. 39. 13.
† Heb. *cease.*
h ch. 7. 1.
i ver. 14.

† Heb. *is weakened,* or, *cut off.*

k Ps. 102. 26. Isa. 51. 6. & 65. 17. & 66. 22. Acts 3. 21. Rom. 8. 20. 2 Pet. 3. 7, 10, 11. Rev. 20. 11. & 21. 1.

l ch. 13. 15.
m ver. 7.
n ch. 13. 22.

o ch. 10. 6, 14. & 13. 27. & 31. 4. & 34. 21. Ps. 56. 8. & 139. 1, 2, 3. Prov. 5. 21. Jer. 32. 19.
p Deut. 32. 34. Hos. 13. 12.
† Heb. *fadeth.*
† Heb. *overflowest.*

q Eccles. 9. 5. Isa. 63. 16.

† Heb. *knowledge of wind.*

† Heb. *thou makest void.*
‖ Or, *speech.*

Before CHRIST about 1520.

† Heb. *teacheth.*
a Luke 19. 22.
b Ps. 90. 2. Prov. 8. 25.
c Rom. 11. 34. 1 Cor. 2. 11.
d ch. 13. 2.

e ch. 32. 6, 7.

f 1 Kings 8. 46. 2 Chron. 6. 36. ch. 14. 4. Ps. 14. 3. Prov. 20. 9. Eccles. 7. 20. 1 John 1. 8, 10.
g ch. 4. 18. & 25. 5.
h ch. 4. 19. Ps. 14. 3. & 53. 3.
i ch. 34. 7. Prov. 19. 28.
k ch. 8. 8.
l Joel 3. 17.

m Ps. 90. 12.

† Heb. *A sound of fears.*
n 1 Thess. 5. 3.

o Ps. 59. 15. & 109. 10.
p ch 18. 12.

q ch. 17. 10.

r ch. 4. 9.

s Isa. 59. 4.

‖ Or, *cut off.*
t ch. 22. 16. Ps. 55. 23.

u Ps. 7. 14. Isa. 59. 4. Hos. 10. 13.
‖ Or. *iniquity.*

CHAP. XVI.

Job maintaineth his innocence.

THEN Job answered and said,
2 I have heard many such things: ‖[a] miserable comforters *are* ye all.
3 Shall † vain words have an end? or what emboldeneth thee that thou answerest?
4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words against you, and [b] shake my head at you.
5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief.*
6 Though I speak, my grief is not assuaged: and *though* I forbear, † what am I eased?
7 But now he hath made me weary: thou hast made desolate all my company.
8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.
9 [c] He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; [d] mine enemy sharpeneth his eyes upon me.
10 They have [e] gaped upon me with their mouth; they [f] have smitten me upon the cheek reproachfully; they have [g] gathered themselves together against me.
11 God [h] † hath delivered me to the ungodly, and turned me over into the hands of the wicked.
12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and [i] set me up for his mark.
13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.
14 He breaketh me with breach upon breach, he runneth upon me like a giant.
15 I have sewed sackcloth upon my skin, and [k] defiled my horn in the dust.
16 My face is foul with weeping, and on mine eyelids *is* the shadow of death;
17 Not for *any* injustice in mine hands: also my prayer *is* pure.
18 O earth, cover not thou my blood, and [l] let my cry have no place.
19 Also now, behold, [m] my witness *is* in heaven, and my record *is* on † high.
20 My friends † scorn me: *but* mine eye poureth out *tears* unto God.
21 [n] O that one might plead for a man with God, as a man *pleadeth* for his ‖ neighbour!
22 When † a few years are come, then I shall [o] go the way *whence* I shall not return.

CHAP. XVII.

Job appealeth from men to God.

MY ‖ breath is corrupt, my days are extinct, [a] the graves *are ready* for me.
2 *Are there* not mockers with me? and doth not mine eye † continue in their [b] provocation?
3 Lay down now, put me in a surety with thee: who *is* he *that* [c] will strike hands with me?
4 For thou hast hid their heart from understanding; therefore shalt thou not exalt *them.*
5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.
6 He hath made me also [d] a by-word of the people: and ‖ aforetime I was as a tabret.
7 [e] Mine eye also is dim by reason of sorrow, and all ‖ my members *are* as a shadow.

Before CHRIST about 1520.

‖ Or, *troublesome.*
a ch. 13. 4.
† Heb. *words of wind.*
b Ps. 22. 7. & 109. 25. Lam. 2. 15.
† Heb. *what goeth from me?*
c ch. 10. 16, 17.
d ch. 13. 24.
e Ps. 22. 13.
f Lam. 3. 30. Mic. 5. 1.
g Ps. 35. 15.
h ch. 1. 15, 17.
† Heb. *hath shut me up.*
i ch. 7. 20.
k ch. 30. 19. Ps. 7. 5.
l ch. 27. 9. Ps. 66. 18, 19.
m Rom. 1. 9.
† Heb. *in the high places.*
† Heb. are *my scorners.*
n ch. 31. 35. Eccles. 6. 10. Isa. 45. 9. Rom. 9. 20.
‖ Or, *friend.*
† Heb. *years of number.*
o Eccles. 12. 5.
‖ Or, *spirit is spent.*
a Ps. 88. 3, 4.
† Heb. *lodge.*
b 1 Sam. 1. 6, 7.
c Prov. 6. 1. & 17. 18. & 22. 26.
d ch. 30. 9.
‖ Or, *before them.*
e Ps. 6. 7. & 31. 9.
‖ Or, *my thoughts.*

Before CHRIST about 1520.

f Ps. 24. 4.
† Heb. *shall add strength.*
g ch. 6. 29.
h ch. 7. 6. & 9. 25.
† Heb. *the possessions.*
† Heb. *near.*
† Heb. *cried*, or, *called.*
i ch. 18. 13.
k ch. 3. 17. 18, 19.
a Ps. 73. 22.
b ch. 13. 14.
† Heb. *his soul.*
c Prov. 13. 9. & 20. 20. & 24. 20.
d ch. 21. 17. Ps. 18. 28.
‖ Or, *lamp.*
e ch. 5. 13.
f ch. 22. 10. Ps. 9. 15. & 35. 8.
g ch. 5. 5.
† Heb. *hidden.*
h ch. 15. 21. & 20. 25. Jer. 6. 25. & 20. 3. & 46. 5. & 49. 29.
† Heb. *scatter him.*
i ch. 15. 23.
† Heb. *bars.*
k ch. 8. 14. & 11. 20. Ps. 112. 10. Prov. 10. 28.
l ch. 29. 19. Isa. 5. 24. Amos 2. 9. Mal. 4. 1.
m Ps. 34. 16. & 109. 13. Prov. 2. 22. & 10. 7.
† Heb. *They shall drive him.*
n Isa. 14. 22. Jer. 22. 30.
o Ps. 37. 13.
‖ Or, *lived with him.*
† Heb. *laid hold on horror.*
p Jer. 9. 3. & 10. 25. 1 Thess. 4. 5. 2 Thess. 1. 8. Tit. 1. 16.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.
9 The righteous also shall hold on his way, and he that hath [f] clean hands † shall be stronger and stronger.
10 But as for you all, [g] do ye return, and come now: for I cannot find *one* wise *man* among you.
11 [h] My days are past, my purposes are broken off, *even* † the thoughts of my heart.
12 They change the night into day: the light *is* † short because of the darkness.
13 If I wait, the grave *is* mine house: I have made my bed in darkness.
14 I have † said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.
15 And where *is* now my hope? as for my hope, who shall see it?
16 They shall go down [i] to the bars of the pit, when *our* [k] rest together *is* in the dust.

CHAP. XVIII.

Bildad reproveth Job of presumption and impatience.

THEN answered Bildad the Shuhite, and said,
2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.
3 Wherefore are we [a] counted as beasts, *and* reputed vile in your sight?
4 [b] He teareth † himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?
5 Yea, [c] the light of the wicked shall be put out, and the spark of his fire shall not shine.
6 The light shall be dark in his tabernacle, [d] and his ‖ candle shall be put out with him.
7 The steps of his strength shall be straitened, and [e] his own counsel shall cast him down.
8 For [f] he is cast into a net by his own feet, and he walketh upon a snare.
9 The gin shall take *him* by the heel, *and* [g] the robber shall prevail against him.
10 The snare *is* † laid for him in the ground, and a trap for him in the way.
11 [h] Terrors shall make him afraid on every side, and shall † drive him to his feet.
12 His strength shall be hunger-bitten, and [i] destruction *shall be* ready at his side.
13 It shall devour the † strength of his skin: *even* the first-born of death shall devour his strength.
14 [k] His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.
15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.
16 [l] His roots shall be dried up beneath, and above shall his branch be cut off.
17 [m] His remembrance shall perish from the earth, and he shall have no name in the street.
18 † He shall be driven from light into darkness, and chased out of the world.
19 [n] He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
20 They that come after *him* shall be astonied at [o] his day, as they that ‖ went before † were affrighted.
21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* [p] knoweth not God.

CHAP. XIX.

Job craveth pity. 25 *He believeth the resurrection.*

THEN Job answered and said,
2 How long will ye vex my soul, and break me in pieces with words?

3 These [a] ten times have ye reproached me: ye are not ashamed *that* ye ‖ make yourselves strange to me.
4 And be it indeed *that* I have erred, mine error remaineth with myself.
5 If indeed ye will [b] magnify *yourselves* against me, and plead against me my reproach:
6 Know now that God hath overthrown me, and hath compassed me with his net.
7 Behold, I cry out of ‖ wrong, but I am not heard: I cry aloud, but *there is* no judgment.
8 [c] He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.
9 [d] He hath stripped me of my glory, and taken the crown *from* my head.
10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.
11 He hath also kindled his wrath against me, and [e] he counteth me unto him as *one of* his enemies.
12 His troops come together, and [f] raise up their way against me, and encamp round about my tabernacle.
13 [g] He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.
15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.
16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.
17 My breath is strange to my wife, though I entreated for the children's *sake* of † mine own body.
18 Yea, ‖ [h] young children despised me; I arose, and they spake against me.
19 [i] All † my inward friends abhorred me: and they whom I loved are turned against me.
20 [k] My bone cleaveth to my skin ‖ and to my flesh, and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends; [l] for the hand of God hath touched me.
22 Why do ye [m] persecute me as God, and are not satisfied with my flesh?
23 † O that my words were now written! O that they were printed in a book!
24 That they were graven with an iron pen and lead in the rock for ever!
25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:
26 ‖ And *though* after my skin *worms* destroy this *body*, yet [n] in my flesh shall I see God:
27 Whom I shall see for myself, and mine eyes shall behold, and not † another; ‖ *though* my reins be consumed † within me.
28 But ye should say, [o] Why persecute we him, ‖ seeing the root of the matter is found in me?
29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, [p] that ye may know *there is* a judgment.

CHAP. XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for *this* † I make haste.
3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
4 Knowest thou *not* this of old, since man was placed upon earth,
5 [a] That the triumphing of the wicked *is* † short, and the joy of the hypocrite *but* for a moment?
6 [b] Though his excellency mount up to the heavens, and his head reach unto the † clouds;
7 *Yet* he shall perish for ever [c] like his own dung: they which have seen him shall say, Where *is* he?
8 He shall fly away [d] as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.
9 [e] The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.
10 ‖ His children shall seek to please the poor, and his hands [f] shall restore their goods.
11 His bones are full *of* [g] *the sin* of his youth, [h] which shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;
13 *Though* he spare it, and forsake it not; but keep it still † within his mouth:
14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.
15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.
16 He shall suck the poison of asps: the viper's tongue shall slay him.
17 He shall not see [i] the rivers, ‖ the floods, the brooks of honey and butter.
18 That which he laboured for [k] shall he restore, and shall not swallow *it* down: † according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.
19 Because he hath † oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;
20 [l] Surely he shall not † feel quietness in his belly, he shall not save of that which he desired.
21 ‖ There shall none of his meat be left; therefore shall no man look for his goods.
22 In the fulness of his sufficiency he shall be in straits: every hand of the ‖ wicked shall come upon him.
23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him [m] while he is eating.
24 [n] He shall flee from the iron weapon, *and* the bow of steel shall strike him through.
25 It is drawn, and cometh out of the body; yea, [o] the glittering sword cometh out of his gall: [p] terrors *are* upon him.
26 All darkness *shall be* hid in his secret places: [q] a fire not blown shall consume him: it shall go ill with him that is left in his tabernacle.
27 The heaven shall reveal his iniquity; and the earth shall rise up against him.
28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.
29 [r] This *is* the portion of a wicked man from God, and the heritage † appointed unto him by God.

CHAP. XXI.

The judgment of the wicked is in another world.

BUT Job answered and said,
2 Hear diligently my speech, and let this be your consolations.
3 Suffer me that I may speak; and after that I have spoken, [a] mock on.
4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be † troubled?
5 † Mark me, and be astonished, [b] and lay *your* hand upon *your* mouth.

Before CHRIST about 1520.

a Gen. 31. 7. Lev. 26. 26. ‖ Or, *harden yourselves against me.* *b* Ps. 38. 16.

‖ Or, *violence.*

c ch. 3. 23. Ps. 88. 8.

d Ps. 89. 44.

e ch. 13. 24. Lam. 2. 5. *f* ch. 30. 12

g Ps. 31. 11. & 38. 11. & 69. 8. & 88. 8, 18.

† Heb. *my belly.* ‖ Or, *the wicked.* *h* 2 Kings 2. 23. *i* Ps. 41. 9. & 55. 13, 14, 20. † Heb. *the men of my secret.* *k* ch. 30. 30. Ps. 102. 5. Lam. 4. 8. ‖ Or, *as.* *l* ch. 1. 11. Ps. 38. 2. *m* Ps. 69. 26.

† Heb. *Who will give, &c.*

‖ Or, *After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.* *n* Ps. 17. 15. 1 Cor. 13. 12. 1 John 3. 2. † Heb. *a stranger.* ‖ Or, *my reins within me are consumed with earnest desire* [for that day.] † Heb. *in my bosom.* *o* ver. 22. ‖ Or, *and what root of matter is found in me?* *p* Ps. 58. 10, 11.

† Heb. *my haste is in me.* *a* Ps. 37. 35, 36. † Heb. *from near.*

Before CHRIST about 1520.

b Isa. 14. 13, 14. Obad. 3, 4. † Heb. *cloud.* *c* Ps. 83. 10. *d* Ps. 73. 20. & 90. 5.

e ch. 7. 8, 10. & 8. 18. Ps. 37. 36. & 103. 16. ‖ Or, *The poor shall oppress his children.* *f* ver. 18. *g* ch. 13. 26. Ps. 25. 7. *h* ch. 21. 26.

† Heb. *in the midst of his palate.*

i Ps. 36. 9. Jer. 17. 6. ‖ Or, *streaming brooks.* *k* ver. 10, 15. † Heb. *according to the substance of his exchange.* † Heb. *crushed.*

l Eccles. 5. 13, 14. † Heb. *know.* ‖ Or, *There shall be none left for his meat.* ‖ Or, *troublesome.*

m Num. 11. 33. Ps. 78. 30, 31. *n* Isa. 24. 18. Jer. 48. 43. Amos 5. 19. *o* ch. 16. 13. *p* ch. 18. 11.

q Ps. 21. 9.

r ch. 27. 13. & 31. 2, 3. † Heb. *of his decree from God.*

a ch. 16. 10. & 17. 2. † Heb. *shortened.* † Heb. *Look unto me.* *b* Judg. 18. 19. ch. 29. 9. & 40. 4. Ps. 39. 9.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 [c]Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses †*are* safe from fear, [d]neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not: their cow calveth, and [e]casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They [f]spend their days ‖in wealth, and in a moment go down to the grave.

14 [g]Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 [h]What *is* the Almighty, that we should serve him? and [i]what profit should we have, if we pray unto him?

16 Lo, their good *is* not in their hand: [k]the counsel of the wicked is far from me.

17 [l]How oft is the ‖candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* [m]distributeth sorrows in his anger.

18 [n]They are as stubble before the wind, and as chaff that the storm †carrieth away.

19 God layeth up ‖his iniquity [o]for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and [p]he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 [q]Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth †in his full strength, being wholly at ease and quiet.

24 His ‖breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall [r]lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, [s]Where *is* the house of the prince? and where *are* †the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 [t]That the wicked is reserved to the day of destruction? they shall be brought forth to †the day of wrath.

31 Who shall declare his way [u]to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the †grave, and shall †remain in the tomb.

33 The clods of the valley shall be sweet unto him, and [x]every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth †falsehood?

CHAP. XXII.

Eliphaz sheweth that man's goodness profiteth not God.

THEN Eliphaz the Temanite answered and said,

2 [a]Can a man be profitable unto God, ‖as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast [b]taken a pledge from thy brother for nought, and †stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou [c]hast withholden bread from the hungry.

8 But *as for* †the mighty man, he had the earth; and the †honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of [d]the fatherless have been broken.

10 Therefore [e]snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of [f]waters cover thee.

12 *Is* not God in the height of heaven? and behold †the height of the stars, how high they are!

13 And thou sayest, ‖[g]How doth God know? can he judge through the dark cloud?

14 [h]Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which [i]were cut down out of time, †whose foundation was overflown with a flood:

17 [k]Which said unto God, Depart from us: and [l]what can the Almighty do ‖for them?

18 Yet he filled their houses with good *things:* but [m]the counsel of the wicked is far from me.

19 [n]The righteous see *it* and are glad: and the innocent laugh them to scorn.

20 Whereas our ‖substance is not cut down, but ‖the remnant of them the fire consumeth.

21 Acquaint now thyself ‖with him, and [o]be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and [p]lay up his words in thine heart.

23 [q]If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou [r]lay up gold ‖as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy ‖defence, and thou shalt have †plenty of silver.

26 For then shalt thou have thy [s]delight in the Almighty, and [t]shalt lift up thy face unto God.

27 [u]Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and [x]he shall save the †humble person.

30 ‖He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAP. XXIII.

God, who is invisible, observeth our ways.

THEN Job answered and said,

2 Even to-day *is* my complaint bitter: †my stroke is heavier than my groaning.

3 [a]Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

Before CHRIST about 1520.

c ch. 12. 6. Ps. 17. 10, 14. & 73. 3, 12. Jer. 12. 1. Hab. 1. 16.

† Heb. are *peace from fear.*

d Ps. 73. 5.

e Ex. 23. 26.

f ch. 36. 11. ‖ Or, *in mirth.*

g ch. 22. 17.

h Ex. 5. 2. ch. 34. 9.

i ch. 35. 3. Mal. 3. 14.

k ch. 22. 18. Ps. 1. 1. Prov. 1. 10.

l ch. 18. 6. ‖ Or, *lamp.*

m Luke 12. 46.

n Ps. 1. 4. & 35. 5. Isa. 17. 13. & 29. 5. Hos. 13. 3.

† Heb. *stealeth away.*

‖ That is, *the punishment of his iniquity.*

o Ex. 20. 5.

p Ps. 75. 8. Isa. 51. 17. Jer. 25. 15. Rev. 14. 10. & 19. 15.

q Isa. 40. 13. & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.

† Heb. *in his very perfection,* or, *in the strength of his perfection.*

‖ Or, *milk pails.*

r ch. 20. 11. Eccles. 9. 2.

s ch. 20. 7.

† Heb. *the tent of the tabernacles of the wicked.*

t Prov. 16. 4. 2 Pet. 2. 9.

† Heb. *the day of wraths.*

u Gal. 2. 11.

† Heb. *graves.*

† Heb. *watch in the heap.*

x Heb. 9. 27.

† Heb. *transgression.*

a ch. 35. 7. Ps. 16. 2. Luke 17. 10.

‖ Or, *if he may be profitable,* doth his *good success* depend *thereon?*

Before CHRIST about 1520.

b Ex. 22. 26, 27. Deut. 24. 10, &c. ch. 24. 3, 9. Ezek. 18. 12.

† Heb. *stripped the clothes of the naked.*

c See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42.

† Heb. *the man of arm.*

† Heb. *eminent,* or, *accepted for countenance.*

d ch. 31. 21. Isa. 10. 2. Ezek. 22. 7.

e ch. 18. 8, 9, 10. & 19. 6.

f Ps. 69. 1, 2. & 124. 4. Lam. 3. 54.

† Heb. *the head of the stars.*

‖ Or, *What.*

g Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7.

h Ps. 139. 11, 12.

i ch. 15. 32. Ps. 55. 23. & 102. 24. Eccles. 7. 17.

† Heb. *a flood was poured upon their foundation* Gen. 7. 11. 2 Pet. 2. 5.

k ch. 21. 14.

l Ps. 4. 6.

‖ Or, *to them.*

m ch. 21. 16.

n Ps. 58. 10. & 107. 42.

‖ Or, *estate.*

‖ Or, *their excellency.*

‖ That is, *with God.*

o Isa. 27. 5.

p Ps. 119. 11.

q ch. 8. 5, 6. & 11. 13, 14.

r 2 Chron. 1. 15.

‖ Or, *on the dust.*

* Or, *gold.*

† Heb. *silver of strength.*

s ch. 27. 10. Isa. 58. 14.

t ch. 11. 15.

u Ps. 50. 14, 15. Isa. 58. 9.

x Prov. 29. 23. James 4. 6. 1 Pet. 5. 5.

† Heb. *him that hath low eyes.*

‖ Or, *The innocent shall deliver the island.* Gen. 18. 26, &c.

† Heb. *my hand.*

a ch. 13. 3. & 16. 21.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 [b]Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 [c]Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But he [d]knoweth †the way that I take: *when* [e]he hath tried me, I shall come forth as gold.

11 [f]My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; †[g]I have esteemed the words of his mouth more than ‖my necessary *food.*

13 But he *is* in one *mind,* and [h]who can turn him? and *what* [i]his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* [k]appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God [l]maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAP. XXIV.

1 *Wickedness goeth often unpunished.* 17 *There is a secret judgment for the wicked.*

WHY, seeing [a]times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the [b]landmarks; they violently take away flocks, and ‖feed *thereof.*

3 They drive away the ass of the fatherless, they [c]take the widow's ox for a pledge.

4 They turn the needy out of the way: [d]the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his †corn in the field: and †they gather the vintage of the wicked.

7 They [e]cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and [f]embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 [g]The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 [h]The eye also of the adulterer waiteth for the twilight, [i]saying, No eye shall see me: and †disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the day-time: they [k]know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat †consume the snow-waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; [l]he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil-entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, ‖and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet [m]his eyes *are* upon their ways.

24 They are exalted for a little while, but †are gone and brought low; they are †taken out of the way as all *other,* and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not [a]his light arise?

4 [b]How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* [c]a worm; and the son of man *which is* a worm?

CHAP. XXVI.

Job reproveth the uncharitable spirit of Bildad.

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, ‖and the inhabitants thereof.

6 [a]Hell *is* naked before him, and destruction hath no covering.

7 [b]He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 [c]He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 [d]He hath compassed the waters with bounds, †until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 [e]He divideth the sea with his power, and by his understanding he smiteth through †the proud.

13 [f]By his Spirit he hath garnished the heavens; his hand hath formed [g]the crooked serpent.

14 Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

Before CHRIST about 1520.

b Isa. 27. 4, 8. & 57. 16.
c ch. 9. 11.
d Ps. 139. 1, 2, 3.
† Heb. *the way that is with me.*
e Ps. 17. 3. & 66. 10. Jam. 1. 12.
f Ps. 44. 18.
† Heb. *I have hid,* or, *laid up.*
g John 4. 32, 34.
‖ Or, *my appointed portion.*
h ch. 9. 12, 13. & 12. 14. Rom. 9. 19.
i Ps. 115. 3.
k 1 Thess. 3. 3.
l Ps. 22. 14.
a Acts 1. 7.
b Deut. 19. 14. & 27. 17. Prov. 22. 28. & 23. 10. Hos. 5. 10.
‖ Or, *feed them.*
c ch. 22. 6. Deut. 24. 6, 10, 12, 17.
d Prov. 28. 28.
† Heb. *mingled corn,* or, *dredge.*
† Heb. *the wicked gather the vintage.*
e Ex. 22. 26, 27. Deut. 24. 12, 13. ch. 22. 6.
f Lam. 4. 5.
g Ps. 10. 8.
h Prov. 7. 9.
i Ps. 10. 11.
† Heb. *setteth his face in secret.*

Before CHRIST about 1520.

k John 3. 20.
† Heb. *violently take.*
l Prov. 10. 7.
‖ Or, *he trusteth not his own life.*
m Ps. 11. 4. Prov. 15. 3.
† Heb. *are not.*
† Heb. *closed up.*
a Jam. 1. 17.
b ch. 4. 17, &c. & 15. 14, &c. Ps. 130. 3. & 143. 2.
c Ps. 22. 6.
‖ Or, *with the inhabitants.*
a Ps. 139. 8, 11. Prov. 15. 11. Heb. 4. 13.
b ch. 9. 8. Ps. 24. 2. & 104. 2. &c. c Prov. 30. 4.
d ch. 38. 8. Ps. 33. 7. & 104. 9. Prov. 8. 29. Jer. 5. 22.
† Heb. *until the end of light with darkness.*
e Ex. 14. 21. Ps. 74. 13. Isa. 51. 15. Jer. 31. 35.
† Heb. *pride.*
f Ps. 33. 6.
g Isa. 27. 1.

CHAP. XXVII.

The blessings which the wicked have are turned into curses.

MOREOVER, Job †continued his parable, and said,

2 *As* God liveth, [a]*who* hath taken away my judgment; and the Almighty, *who* hath †vexed my soul;

3 All the while my breath *is* in me, and ‖the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die [b]I will not remove mine integrity from me.

6 My righteousness I [c]hold fast, and will not let it go: [d]my heart shall not reproach *me* †so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 [e]For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 [f]Will God hear his cry when trouble cometh upon him?

10 [g]Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you ‖by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 [h]This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 [i]If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and [k]his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but [l]the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and [m]as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 [n]Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: †he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

There is a knowledge of natural things.

SURELY there is ‖a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the ‖earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath ‖dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

Before CHRIST about 1520.

† Heb. *added to take up.*
[a] ch. 34. 5.
† Heb. *made my soul bitter.* Ruth 1. 20. 2 Kings 4. 27.
‖ That is, *the breath which God gave him,* Gen. 2. 7.
[b] ch. 2. 9. & 13. 15.
[c] ch. 2. 3.
[d] Acts 24. 16.
† Heb. *from my days.*
[e] Matt. 16. 26. Luke 12. 20.
[f] ch. 35. 12. Ps. 18. 41. & 109. 7. Prov. 1. 28. & 28. 9. Isa. 1. 15. Jer. 14. 12. Ezek. 8. 18. Mic. 3. 4. John 9. 31. Jam. 4. 3.
[g] See ch. 22. 26, 27.
‖ Or, *being in the hand,* &c.
[h] ch. 20. 29.
[i] Deut 28. 41. Esth. 9. 10. Hos. 9. 13.
[k] Ps. 78. 64.
[l] Prov. 28. 8. Eccles. 2. 26.
[m] Isa. 1. 8. Lam. 2. 6.
[n] ch. 18. 11.
† Heb. *in fleeing he would flee.*
‖ Or, *a mine.*
‖ Or, *dust.*
‖ Or, *gold ore.*

Before CHRIST about 1520.

‖ Or, *flint.*
†Heb. *from weeping.*
[a] ver. 20. Eccles. 7. 24.
[b] Prov. 3. 15.
[c] ver. 22. Rom. 11. 33, 34.
† Heb. *Fine gold shall not be given for it*
[d] Prov. 3. 13, 14, 15. & 8. 10, 11, 19. & 16. 16.
‖ Or, *vessels of fine gold.*
‖ Or, *Kamoth.*
[e] ver. 12.
‖ Or, *heaven.*
[f] ver. 14.
[g] Prov. 15. 3.
[h] Ps. 135. 7.
[i] ch. 38. 25.
‖ Or, *number it.*
[k] Deut. 4. 6. Ps. 111. 10. Prov. 1. 7. & 9. 10. Eccles. 12. 13.
† Heb. *added to take up.*
[a] See ch. 7. 3.
[b] ch. 18. 6.
‖ Or, *lamp.* Ps. 18. 28.
[c] Ps. 25. 14.
[d] Gen. 49. 11. Deut. 32. 13. & 33. 24. ch. 20. 17.
[e] Ps. 81. 16.
† Heb. *with me.*
[f] ch. 21. 5.
† Heb. *the voice of the nobles was hid.*
[g] Ps. 137. 6.

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ‖rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods †from overflowing; and *the thing that is* hid bringeth he forth to light.

12 [a]But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the [b]price thereof; neither is it found in the land of the living.

14 [c]The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 †It [d]cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* ‖jewels of fine gold.

18 No mention shall be made of ‖coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 [e]Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the ‖air.

22 [f]Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* [g]seeth under the whole heaven;

25 [h]To make the weight for the winds; and he weigheth the waters by measure.

26 When he [i]made a decree for the rain, and a way for the lightning of the thunder;

27 Then did he see it, and ‖declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, [k]the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

CHAP. XXIX.

Job bemoaneth himself of his former prosperity.

MOREOVER, Job †continued his parable, and said,

2 Oh that I were [a]as *in* months past, as *in* the days *when* God preserved me;

3 [b]When his ‖candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when [c]the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When [d]I washed my steps with butter, and [e]the rock poured †me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and [f]laid *their* hand on their mouth.

10 †The nobles held their peace, and their [g]tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because [h]I delivered the poor that cried, and the fatherless, and *him that had* none to help him.
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
14 [i]I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.
15 I was [k]eyes to the blind, and feet *was* I to the lame.
16 I *was* a father to the poor: and [l]the cause *which* I knew not I searched out.
17 And I brake [m]†the jaws of the wicked, and †plucked the spoil out of his teeth.
18 Then I said, [n]I shall die in my nest, and I shall multiply *my* days as the sand.
19 [o]My root *was* †spread out [p]by the waters, and the dew lay all night upon my branch.
20 My glory *was* †fresh in me, and [q]my bow was †renewed in my hand.
21 Unto me *men* gave ear, and waited, and kept silence at my counsel.
22 After my words they spake not again; and my speech dropped upon them.
23 And they waited for me as for the rain; and they opened their mouth wide *as* for [r]the latter rain.
24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

Job's honour is turned into extreme contempt.

BUT now *they that are* †younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?
3 For want and famine *they were* ‖solitary: fleeing into the wilderness †in former time desolate and waste.
4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.
5 They were driven forth from among *men*, (they cried after them as *after* a thief;)
6 To dwell in the cliffs of the valleys, *in* †caves of the earth, and *in* the rocks.
7 Among the bushes they brayed; under the nettles they were gathered together.
8 *They were* children of fools, yea, children of †base men: they were viler than the earth.
9 [a]And now am I their song, yea, I am their by-word.
10 They abhor me, they flee far from me, †and spare not [b]to spit in my face.
11 Because he [c]hath loosed my cord, and afflicted me, they have also let loose the bridle before me.
12 Upon *my* right *hand* rise the youth; they push away my feet, and [d]they raise up against me the ways of their destruction.
13 They mar my path, they set forward my calamity, they have no helper.
14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*
15 Terrors are turned upon me: they pursue †my soul as the wind: and my welfare passeth away as a cloud.
16 [e]And now my soul is poured out upon me; the days of affliction have taken hold upon me.

Before CHRIST about 1520.

h Ps. 72. 12. Prov. 21. 13. & 24. 11.
i Deut. 24. 13. Ps. 132. 9. Isa. 59. 17. & 61. 10. Ephes. 6. 14. &c. 1 Thess. 5. 8.
k Num. 10. 31.
l Prov. 29. 7.
m Ps. 58. 6. Prov. 30. 14.
† Heb. *the jaw-teeth, or, the grinders.*
† Heb. *cast.*
n Ps. 30. 6.
o ch. 18. 16.
† Heb. *opened.*
p Ps. 1. 3. Jer. 17. 8.
† Heb. *new.*
q Gen. 49. 24.
† Heb. *changed.*
r Zech. 10. 1.

† Heb. *of fewer days than I.*

‖ Or. *dark as the night.*
† Heb. *yesternight.*

† Heb. *holes.*

† Heb. *men of no name.*
a ch. 17. 6. Ps. 35. 15. & 69. 12. Lam. 3. 14, 63.
† Heb. *and withhold not spittle from my face.*
b Num. 12. 14. Deut. 25. 9. Isa. 50. 6. Matt. 26. 67. & 27. 30.
c See ch. 12. 18.
d ch. 19. 12.

† Heb. *my principal one.*
e Ps. 42. 4.

Before CHRIST about 1520.

† Heb. *turned to be cruel.*
† Heb. *the strength of thy hand.*
‖ Or. *wisdom.*
f Heb. 9. 27.

† Heb. *heap.*
g Ps. 35. 13, 14. Rom. 12. 15.
† Heb. *for him that was hard of day.*
h Jer. 8. 15.

i Ps. 38. 6. & 42. 9. & 43. 2.
k Ps. 102. 6. Mic. 1. 8.
‖ Or. *ostriches.*
l Ps. 119. 83. Lam. 4. 8. & 5. 10.
m Ps. 102. 3.

17 My bones are pierced in me in the night season: and my sinews take no rest.
18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.
19 He hath cast me into the mire, and I am become like dust and ashes.
20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not.*
21 Thou art †become cruel to me: with †thy strong hand thou opposest thyself against me.
22 Thou liftest me up to the wind; thou causest me to ride *upon it,* and dissolvest my ‖substance.
23 For I know *that* thou wilt bring me *to* death, and *to* the house [f]appointed for all living.
24 Howbeit he will not stretch out *his* hand to the †grave, though they cry in his destruction.
25 [g]Did not I weep †for him that was in trouble? was *not* my soul grieved for the poor?
26 [h]When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.
27 My bowels boiled, and rested not: the days of affliction prevented me.
28 [i]I went mourning without the sun: I stood up, *and* I cried in the congregation.
29 [k]I am a brother to dragons, and a companion to ‖owls.
30 [l]My skin is black upon me, and [m]my bones are burned with heat.
31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

Job maketh a solemn protestation of his integrity.

I MADE a covenant with mine [a]eyes; why then should I think upon a maid?
2 For what [b]portion of God *is there* from above? and *what* inheritance of the Almighty from on high?
3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?
4 [c]Doth not he see my ways, and count all my steps?
5 If I have walked with vanity, or if my foot hath hasted to deceit;
6 †Let me be weighed in an even balance, that God may know mine integrity.
7 If my step hath turned out of the way, and [d]mine heart walked after mine eyes, and if any blot hath cleaved to my hands;
8 *Then* [e]let me sow, and let another eat; yea, let mine offspring be rooted out.
9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;
10 *Then* let my wife grind unto [f]another, and let others bow down upon her.
11 For this *is* an heinous crime; yea, [g]it *is* an iniquity *to be punished by* the judges.
12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.
13 If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;
14 What then shall I do when [h]God riseth up? and when he visiteth, what shall I answer him?
15 [i]Did not he that made me in the womb make him? and ‖did not one fashion us in the womb?
16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;
17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;
18 (For from my youth he was brought up with

a Matt. 5. 28.

b ch. 20. 29. & 27. 13.

c 2 Chron. 16. 9. ch. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.

† Heb. *Let him weigh me in balances of justice.*
d See Num. 15. 39. Eccles. 11. 9. Ezek. 6. 9. Matt. 5. 29.
e Lev. 26. 16. Deut. 28. 30, 38, &c.

f 2 Sam. 12. 11. Jer. 8. 10.

g Gen. 38. 24. Lev. 20. 10. Deut. 22. 22. See ver. 28.

h Ps. 44. 21.

i ch. 34. 19. Prov. 14. 31. & 22. 2. Mal. 2. 10.
‖ Or. *did he not fashion us in one womb?*

me, as *with* a father, and I have guided ‖ her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not [k]blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand [l]against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from ‖ the bone.

23 For [m]destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 [n]If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 [o]If I rejoiced because my wealth *was* great, and because mine hand had †gotten much;

26 [p]If I beheld †the sun when it shined, or the moon walking †*in* brightness;

27 And my heart hath been secretly enticed, or †my mouth hath kissed my hand:

28 This also *were* [q]an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 [r]If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 ([s]Neither have I suffered †my mouth to sin by wishing a curse to his soul.)

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 [t]The stranger did not lodge in the street: *but* I opened my doors ‖ to the traveller.

33 If I covered my transgressions ‖ [u]as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great [x]multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 [y]Oh that one would hear me! ‖ behold, my desire [z]*is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof †complain:

39 If [a]I have eaten †the fruits thereof without money, or [b]have †caused the owners thereof to lose their life:

40 Let [c]thistles grow instead of wheat, and ‖ cockle instead of barley. The words of Job are ended.

CHAP. XXXII.

Elihu is angry with Job and his three friends.

SO these three men ceased †to answer Job, because he *was* [d]righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel [e]the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified †himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had †waited till Job had spoken, because they *were* †elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* †young, [f]and ye *are* very old; wherefore I was afraid, and †durst not shew you mine opinion.

Before CHRIST about 1520.

‖ That is, *the widow.*

k See Deut. 24. 13.

l ch. 22. 9.

‖ Or, *the chanel-bone.*

m Isa. 13. 6. Joel 1. 15.

n Mark 10. 24. 1 Tim. 6. 17.

o Ps. 62. 10. Prov. 11. 28.

† Heb. *found much.*

p Deut. 4. 19. & 11. 16. & 17. 3. Ezek. 8. 16.

† Heb. *the light.*

† Heb. *bright.*

† Heb. *my hand hath kissed my mouth.*

q ver. 11.

r Prov. 17. 5.

s Matt. 5. 44. Rom. 12. 14.

† Heb. *my palate.*

t Gen. 19. 2. 3. Judg. 19. 20, 21. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9.

‖ Or, *to the way.*

‖ Or, *after the manner of men.*

u Gen. 3. 8, 12. Prov. 28. 13. Hos. 6. 7.

x Ex. 23. 2.

y ch. 33. 6.

‖ Or, *behold, my sign* is that *the Almighty will answer me.*

z ch. 13. 22.

† Heb. *weep.*

a Jam. 5. 4.

† Heb. *the strength thereof.*

b 1 Kings 21. 19.

† Heb. *caused the soul of the owners thereof to expire,* or, *breathe out.*

c Gen. 3. 18.

‖ Or, *noisome weeds.*

† Heb. *from answering.*

d ch. 33. 9.

e Gen. 22. 21.

† Heb. *his soul.*

† Heb. *expected Job, in words.*

† Heb. *elder for days.*

† Heb. *few of days.*

f ch. 15. 10.

† Heb. *feared.*

Before CHRIST about 1520.

d 1 Kings 3. 12. & 4. 29. ch. 35. 11. & 38. 36. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17. & 2. 21. Matt. 11. 25. James 1. 5.

e 1 Cor. 1. 26.

† Heb. *understandings.*

† Heb. *words.*

f Jer. 9. 23. 1 Cor. 1. 29.

‖ Or, *ordered* his *words.*

† Heb. *they removed speeches from themselves.*

† Heb. *words.*

† Heb. *the spirit of my belly.*

† Heb. *is not opened.*

† Heb. *that I may breathe.*

g Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. Matt. 22. 16.

† Heb. *in my palate.*

a Gen. 2. 7.

b ch. 9. 34. 35. & 13. 20. 21. & 31. 35.

† Heb. *according to thy mouth.*

† Heb. *cut out of the clay.*

c ch. 9. 34. & 13. 21.

† Heb. *in mine ears.*

d ch. 9. 17. & 10. 7. & 11. 4. & 16. 17. & 23. 10, 11. & 27. 5. & 29. 14. & 31. 1.

e ch. 13. 24. & 16. 9. & 19. 11.

f ch. 13. 27. & 14. 16. & 31. 4.

g Isa. 45. 9.

† Heb. *he answereth not.*

h ch. 40. 5. Ps. 62. 11.

i Num. 12. 6. ch. 4. 13.

k ch. 36. 10, 15.

† Heb. *he revealeth,* or, *uncovereth.*

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and [d]the inspiration of the Almighty giveth them understanding.

9 [e]Great men are not *always* wise; neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your †reasons, whilst ye searched out †what to say.

12 Yea, I attended unto you, and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 [f]Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not ‖ directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: †they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of †matter, †the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* †hath no vent; it is ready to burst like new bottles.

20 I will speak, †that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, [g]accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

CHAP. XXXIII.

Elihu offereth himself, instead of God, to reason with Job.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken †in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 [a]The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 [b]Behold, I *am* †according to thy wish in God's stead: I also am †formed out of the clay.

7 [c]Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken †in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 [d]I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, [e]he counteth me for his enemy.

11 [f]He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou [g]strive against him? for †he giveth not account of any of his matters.

14 [h]For God speaketh once, yea twice, *yet man* perceiveth it not.

15 [i]In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 [k]Then †he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* †purpose, and hide pride from man.
18 He keepeth back his soul from the pit, and his life †from perishing by the sword.
19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*
20 [l]So that his life abhorreth bread, and his soul †dainty meat.
21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen, stick out.
22 Yea, his soul draweth near unto the grave, and his life to the destroyers.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ‖a ransom.
25 His flesh shall be fresher †than a child's: he shall return to the days of his youth:
26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.
27 ‖He looketh upon men, and *if any* [m]say, I have sinned, and perverted *that which was* right, and it [n]profited me not;
28 ‖He will [o]deliver his soul from going into the pit, and his life shall see the light.
29 Lo, all these *things* worketh God †oftentimes with man,
30 [p]To bring back his soul from the pit, to be enlightened with the light of the living.
31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.
32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.
33 If not, [q]hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAP. XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE Elihu answered and said,
2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.
3 [a]For the ear trieth words, as the †mouth tasteth meat.
4 Let us choose to us judgment: let us know among ourselves what *is* good.
5 For Job hath said, [b]I am righteous: and [c]God hath taken away my judgment.
6 [d]Should I lie against my right? †my wound *is* incurable without transgression.
7 What man *is* like Job, [e]*who* drinketh up scorning like water?
8 Which goeth in company with the workers of iniquity, and walketh with wicked men.
9 For [f]he hath said, It profiteth a man nothing that he should delight himself with God.
10 Therefore hearken unto me, ye †men of understanding: [g]far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.
11 [h]For the work of a man shall he render unto him, and cause every man to find according to *his* ways.
12 Yea, surely God will not do wickedly, neither will the Almighty [i]pervert judgment.
13 Who hath given him a charge over the earth? or who hath disposed †the whole world?

Before CHRIST about 1520.

† Heb. *work.*
† Heb. *from passing by the sword.*
l Ps. 107. 18.
† Heb. *meat of desire.*
‖ Or, *an atonement.*
† Heb. *than childhood.*
‖ Or, *He shall look upon men, and say, I have sinned,* &c.
m 2 Sam. 12. 13. Prov. 28. 13. Luke 15. 21. 1 John 1. 9.
n Rom. 6. 21.
‖ Or, *He hath delivered my soul,* &c., *and my life.*
o Isa. 38. 17.
† Heb. *twice* and *thrice.*
p ver. 28. Ps. 56. 13.
q Ps. 34. 11.
a ch. 6. 30. & 12. 11.
† Heb. *palate.*
b ch. 33. 9.
c ch. 27. 2.
d ch. 9. 17.
† Heb. *mine arrow,* ch. 6. 4. & 16. 13.
e ch. 15. 16.
f ch. 9. 22, 23, 30. & 35. 3. Mal. 3. 14.
† Heb. *men of heart.*
g Gen. 18. 25. Deut. 32. 4. 2 Chron. 19. 7. ch. 8. 3. & 36. 23. Ps. 92. 15. Rom. 9. 14.
h Ps. 62. 12. Prov. 24. 12. Jer. 32. 19. Ezek. 33. 20. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 22. 12.
i ch. 8. 3.
† Heb. *all of it.*

Before CHRIST about 1520.

14 If he set his heart †upon man, *if* he [k]gather unto himself his spirit and his breath;
15 [l]All flesh shall perish together, and man shall turn again unto dust.
16 If now *thou hast* understanding, hear this: hearken to the voice of my words.
17 [m]Shall even he that hateth right †govern? and wilt thou condemn him that is most just?
18 [n]*Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?
19 *How much less to him* that [o]accepteth not the persons of princes, nor regardeth the rich more than the poor? for [p]they all *are* the work of his hands.
20 In a moment shall they die, and the people shall be troubled [q]at midnight, and pass away: and †the mighty shall be taken away without hand.
21 [r]For his eyes *are* upon the ways of man, and he seeth all his goings.
22 [s]*There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.
23 For he will not lay upon man more *than right;* that he should †enter into judgment with God.
24 [t]He shall break in pieces mighty men †without number, and set others in their stead.
25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are †destroyed.
26 He striketh them as wicked men †in the open sight of others;
27 Because they [u]turned back †from him, and [x]would not consider any of his ways:
28 So that they [y]cause the cry of the poor to come unto him, and he [z]heareth the cry of the afflicted.
29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:
30 That the hypocrite reign not, lest [a]the people be ensnared.
31 Surely it is meet to be said unto God, [b]I have borne *chastisement,* I will not offend *any more:*
32 *That which* I see not, teach thou me: if I have done iniquity, I will do no more.
33 †*Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.
34 Let men †of understanding tell me, and let a wise man hearken unto me.
35 [c]Job hath spoken without knowledge, and his words *were* without wisdom.
36 ‖My desire *is that* Job may be tried unto the end, because of *his* answers for wicked men.
37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAP. XXXV.

Comparison is not to be made with God.

ELIHU spake moreover, and said,
2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?
3 For [a]thou saidst, What advantage will it be unto thee? *and,* What profit shall I have ‖*if I be cleansed* from my sin?
4 †I will answer thee, and [b]thy companions with thee.
5 [c]Look unto the heavens, and see; and behold the clouds *which* are higher than thou.
6 If thou sinnest, what doest thou [d]against him?

Before CHRIST about 1520.

† Heb. *upon him.*
k Ps. 104. 29.
l Gen. 3. 19. Eccles. 12. 7.
m Gen. 18. 25. 2 Sam. 23. 3.
† Heb. *bind.*
n Ex. 22. 28.
o Deut. 10. 17. 2 Chron. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
p ch. 31. 15.
q Ex. 12. 29, 30.
† Heb. *they shall take away the mighty.*
r 2 Chron. 16. 9. ch. 31. 4. Ps. 34. 15. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19.
s Ps. 139. 12. Amos 9. 2, 3. Heb. 4. 13.
† Heb. *go.*
t Dan. 2. 21.
† Heb. *without searching out.*
† Heb. *crushed.*
† Heb. *in the place of beholders.*
u 1 Sam. 15. 11.
† Heb. *from after him.*
x Ps. 28. 5. Isa. 5. 12.
y ch. 35. 9. Jam. 5. 4.
z Ex. 22. 23.
a 1 Kings 12. 28, 30. 2 Kings 21. 9.
b Dan. 9. 7,—14.
† Heb. Should it be *from with thee?*
† Heb. *of heart.*
c ch. 35. 16.
‖ Or, *My father, let Job be tried.*
a ch. 21. 15. & 34. 9.
‖ Or, by it *more than by my sin.*
† Heb. *I will return to thee words.*
b ch. 34. 8.
c ch. 22. 12.
d Prov. 8. 36. Jer. 17. 19.

or *if* thy transgressions be multiplied, what doest thou unto him?

7 [c]If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art:* and thy righteousness *may profit* the son of man.

9 [f]By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, [g]Where *is* God my maker, [h]who giveth songs in the night;

11 Who [i]teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 [k]There they cry, but none giveth answer, because of the pride of evil men.

13 [l]Surely God will not hear vanity, neither will the Almighty regard it.

14 [m]Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore [n]trust thou in him.

15 But now, because *it is* not *so*, ‖ he hath [o]visited in his anger; yet ‖ he knoweth *it* not in great extremity:

16 [p]Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAP. XXXVI.

Elihu sheweth how God is just in his ways.

ELIHU also proceeded and said,

2 Suffer me a little and I will shew thee † that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any:* [a]*he is* mighty in strength *and* † wisdom.

6 He preserveth not the life of the wicked: but giveth right to the ‖ poor.

7 [b]He withdraweth not his eyes from the righteous: but [c]with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And [d]if *they be* bound in fetters, *and* be holden in cords of affliction,

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 [e]He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall [f]spend their days in prosperity, and their years in pleasures.

12 But if they obey not, † they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart [g]heap up wrath: they cry not when he bindeth them.

14 [h]† They die in youth, and their life *is* among the ‖ unclean.

15 He delivereth the ‖ poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait, [i]*into* a broad place, where *there is* no straitness; and †[k]that which should be set on thy table *should be* full of [l]fatness.

17 But thou hast fulfilled the judgment of the wicked: ‖ judgment and justice take hold *on thee.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then [m]a great ransom cannot † deliver thee.

19 [n]Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, [o]regard not iniquity: for [p]this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: [q]who teacheth like him?

23 [r]Who hath enjoined him his way? or [s]who can say, Thou hast wrought iniquity?

24 Remember that thou [t]magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we [u]know *him* not, [x]neither can the number of his years be searched out.

27 For he [y]maketh small the drops of water: they pour down rain according to the vapour thereof;

28 [z]Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he [a]spreadeth his light upon it, and covereth † the bottom of the sea.

31 For [b]by them judgeth he the people; he [c]giveth meat in abundance.

32 [d]With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 [e]The noise thereof sheweth concerning it, the cattle also concerning † the vapour.

CHAP. XXXVII.

God is to be feared because of his great works.

AT this also my heart trembleth, and is moved out of his place.

2 † Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his † lightning unto the † ends of the earth.

4 After it [a]a voice roareth; he thundereth with the voice of his excellency: and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; [b]great things doeth he, which we cannot comprehend.

6 For [c]he saith to the snow, Be thou *on* the earth; † likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; [d]that all men may know his work.

8 Then the beasts [e]go into dens, and remain in their places.

9 † Out of the south cometh the whirlwind: and cold out of the † north.

10 [f]By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth † his bright cloud:

12 And it is turned round about by his counsels: that they may [g]do whatsoever he commandeth them upon the face of the world in the earth.

13 [h]He causeth it to come, whether for † correction, or [i]for his land, or [k]for mercy.

14 Hearken unto this, O Job: stand still, and [l]consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 [m]Dost thou know the balancings of the clouds, the wondrous works of [n]him which is perfect in knowledge?

Before CHRIST about 1520.

e ch. 22. 2, 3. Ps. 16. 2. Prov. 9. 12. Rom. 11. 35.
f Ex. 2. 23. ch. 34. 28.
g Isa. 51. 13.
h Ps. 42. 8. & 77. 6. & 149. 5. Acts 16. 25.
i Ps. 94. 12.
k Prov. 1. 28.
l ch. 27. 9. Prov. 15. 29. Isa. 1. 15. Jer. 11. 11.
m ch. 9. 11.
n Ps. 37. 5, 6.
‖ That is, *God.*
o Ps. 89. 32.
‖ That is, *Job.*
p ch. 34. 35, 37. & 38. 2.
† Heb. *that there are yet words for God.*
a ch. 9. 4. & 12. 13, 16. & 37. 23. Ps. 99. 4.
† Heb. *heart.*
‖ Or, *afflicted.*
b Ps. 33. 18. & 34. 15.
c Ps. 11. 8.
d Ps. 107. 10.
e ch. 33. 16, 23.
f ch. 21. 13. Isa. 1. 19, 20.
† Heb. *they shall pass away by the sword.*
g Rom. 2. 5.
h ch. 15. 32. & 22. 16. Ps. 55. 23.
† Heb. *Their soul dieth.*
‖ Or, *sodomites.* Deut. 23. 17.
‖ Or, *afflicted.*
i Ps. 18. 19. & 31. 8. & 118. 5.
† Heb. *the rest of thy table.*
k Ps. 23. 5.
l Ps. 36. 8.
‖ Or, *judgment and justice should uphold thee.*
m Ps. 49. 7.
† Heb. *turn thee aside.*
n Prov. 11.

Before CHRIST about 1520.

o Ps. 66. 18.
p See Heb. 11. 25.
q Isa. 40. 13, 14. Rom. 11. 34
1 Cor. 2. 16.
r ch. 34. 13.
s ch. 34. 10.
t Ps. 92. 5. Rev. 15. 3.
u 1 Cor. 13. 12.
x Ps. 90. 2. & 102. 24, 27. Heb. 1. 12.
y Ps. 147. 8.
z Prov. 3. 20.
a ch. 37. 3.
† Heb. *the roots.*
b ch. 37. 13. & 38. 23.
c Ps. 136. 25. Acts 14. 17.
d Ps. 147. 8.
e 1 Kings 18. 41, 45.
† Heb. *that which goeth up.*
† Heb. *Hear in hearing.*
† Heb. *light.*
† Heb. *wings of the earth.*
a Ps. 29. 3. & 68. 33.
b ch. 5. 9. & 9. 10. & 36. 26. Rev. 15. 3.
c Ps. 147. 16, 17.
† Heb. *and to the shower of rain, and to the showers of rain of his strength.*
d Ps. 109. 27.
e Ps. 104. 22.
† Heb. *Out of the chamber.*
† Heb. *scattering winds.*
f ch. 38. 29, 30. Ps. 147. 17, 18.
† Heb. *the cloud of his light.*
g Ps. 148. 8.
h Ex. 9. 18, 23. 1 Sam. 12. 18, 19. Ezra 10. 9. ch. 36. 31.
† Heb. *a rod.*
i ch. 38. 26, 27.
k 2 Sam. 21. 10. 1 Kings 18. 45.
l Ps. 111. 2.
m ch. 36. 29.
n ch. 36. 4.

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*
18 Hast thou with him [o]spread out the sky, *which is* strong, *and* as a molten looking-glass?
19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.
20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.
21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.
22 †Fair weather cometh out of the north: with God *is* terrible majesty.
23 *Touching* the Almighty, [p]we cannot find him out: [q]*he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.
24 Men do therefore [r]fear him: he respecteth not any *that are* [s]wise of heart.

CHAP. XXXVIII.

God, by his mighty works, convinceth Job of ignorance.

THEN the LORD answered Job [a]out of the whirlwind, and said,
2 [b]Who *is* this that darkeneth counsel by [c]words without knowledge?
3 [d]Gird up now thy loins like a man; for I will demand of thee, and †answer thou me.
4 [e]Where wast thou when I laid the foundations of the earth? declare, †if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
6 Whereupon are the †foundations thereof †fastened? or who laid the corner-stone thereof:
7 When the morning stars sang together, and all [f]the sons of God shouted for joy?
8 [g]Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?
9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it,
10 And ‖[h]brake up for it my decreed *place*, and set bars and doors,
11 And said, Hitherto shalt thou come, but no further: and here shall †thy proud waves [i]be stayed?
12 Hast thou [k]commanded the morning since thy days; *and* caused the day-spring to know his place;
13 That it might take hold of the †ends of the earth, that [l]the wicked might be shaken out of it?
14 It is turned as clay *to* the seal; and they stand as a garment.
15 And from the wicked their [m]light is withholden, and [n]the high arm shall be broken.
16 Hast thou [o]entered into the springs of the sea? or hast thou walked in the search of the depth?
17 Have [p]the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?
18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.
19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,
20 That thou shouldest take it ‖to the bound thereof, and that thou shouldest know the paths *to* the house thereof?
21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?
22 Hast thou entered into [q]the treasures of the snow? or hast thou seen the treasures of the hail,
23 [r]Which I have reserved against the time of trouble, against the day of battle and war?
24 By what way is the light parted, *which* scattereth the east wind upon the earth?
25 Who [t]hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
26 To cause it to rain on the earth, *where* no man *is;* *on* the wilderness, wherein *there is* no man;
27 [t]To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?
28 [u]Hath the rain a father? or who hath begotten the drops of dew?
29 Out of whose womb came the ice? and the [x]hoary frost of heaven, who hath gendered it?
30 The waters are hid as *with* a stone, and the face of the deep †is [y]frozen.
31 Canst thou bind the sweet influences of [z]‖†Pleiades, or loose the bands of †Orion?
32 Canst thou bring forth ‖Mazzaroth in his season? or canst thou †guide Arcturus with his sons?
33 Knowest thou [a]the ordinances of heaven? canst thou set the dominion thereof in the earth?
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, †Here we *are?*
36 [b]Who hath put wisdom in the inward parts? or who hath given understanding to the heart?
37 Who can number the clouds in wisdom? or †who can stay the bottles of heaven,
38 ‖When the dust †groweth into hardness, and the clods cleave fast together?
39 [c]Wilt thou hunt the prey for the lion? or fill †the appetite of the young lions,
40 When they couch in *their* dens, *and* abide in the covert to lie in wait?
41 [d]Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

Of the wild goats, and hinds, &c.

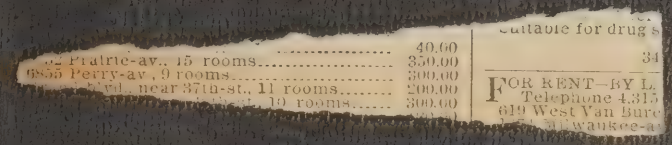
KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when [a]the hinds do calve?
2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.
5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
6 [b]Whose house I have made the wilderness, and the †barren land his dwellings.
7 He scorneth the multitude of the city, neither regardeth he the crying †of the driver.
8 The range of the mountains *is* his pasture, and he searcheth after every green thing.
9 Will the [c]unicorn be willing to serve thee, or abide by thy crib?
10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?
12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?
13 *Gavest thou* the goodly wings unto the peacocks? or ‖wings and feathers unto the ostrich?

Before CHRIST about 1520.

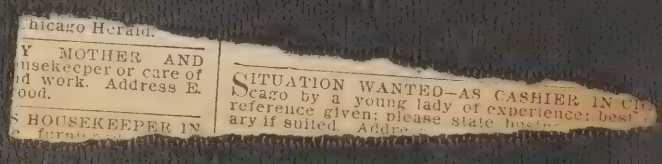
o Gen. 1. 6. Isa. 44. 24.
p 1 Tim. 6. 16.
q ch. 36. 5.
r Matt. 10. 28.
s Matt. 11. 25. 1 Cor. 1. 26.
† Heb. *Gold.*
a So Ex. 19. 16, 18. 1 Kings 19. 11. Ezek. 1. 4. Nah. 1. 3.
b ch. 34. 35. & 42. 3.
c 1 Tim. 1. 7.
d ch. 40. 7.
† Heb. *make me know.*
e Ps. 104. 5. Prov. 8. 29. & 30. 4.
† Heb. *if thou knowest understanding.*
† Heb. *sockets.*
† Heb. *made to sink.*
f ch. 1. 6.
g Gen. 1. 9. Ps. 33. 7. & 104. 9. Prov. 8. 29. Jer. 5. 22.
‖ Or, *established my decree upon it.*
h ch. 26. 10.
† Heb. *the pride of thy waves.*
i Ps. 89. 9. & 93. 4.
k Ps. 74. 16. & 148. 5.
† Heb. *wings.*
l Ps. 104. 35.
m ch. 18. 5.
n Ps. 10. 15.
o Ps. 77. 19.
p Ps. 9. 13.
‖ Or, *at.*
q Ps. 135. 7.
r Ex. 9. 18. Josh. 10. 11. Isa. 30. 30. Ezek. 13. 11. 13. Rev. 16. 21.

Before CHRIST about 1520.

s ch. 28. 26.
t Ps. 107. 35.
u Jer. 14. 22. Ps. 147. 8.
x Ps. 147. 16.
† Heb. *is taken.*
y ch. 37. 10.
z ch. 9. 9. Amos 5. 8.
‖ Or, *the seven stars.*
† Heb. *Cimah.*
† Heb. *Cesil.*
‖ Or, *the twelve signs.*
† Heb. *guide them.*
a Jer. 31. 35.
† Heb. *Behold us.*
b ch. 32. 8. Ps. 51. 6. Eccles. 2. 26.
† Heb. *who can cause to lie down.*
‖ Or, *When the dust is turned into mire.*
† Heb. *is poured.*
c Ps. 104. 21. & 145. 15.
† Heb. *the life.*
d Ps. 147. 9. Matt. 6. 26.
a Ps. 29. 9.
b ch. 24. 5. Jer. 2. 24. Hos. 8. 9.
† Heb. *salt places.*
† Heb. *of the exactor,* ch. 3. 18.
c Num. 23. 22. Deut. 33. 17.
‖ Or, *the feathers of the stork and ostrich*



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14 Which leaveth her eggs in the earth, and warmeth them in the dust,
15 And forgetteth that the foot may crush them, or that the wild beast may break them.
16 She is [d]hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;
17 Because God hath deprived her of wisdom, neither hath he [e]imparted to her understanding.
18 What time she lifteth up herself on high, she scorneth the horse and his rider.
19 Hast thou given the horse strength? hast thou clothed his neck with thunder?
20 Canst thou make him afraid as a grasshopper? the glory of his nostrils † *is* terrible.
21 ‖ He paweth in the valley, and rejoiceth in *his* strength: [f]he goeth on to meet the † armed men.
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
23 The quiver rattleth against him, the glittering spear and the shield.
24 He swalloweth the ground with fierceness and rage; neither believeth he that *it is* the sound of the trumpet.
25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.
26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?
27 Doth the eagle mount up † at thy command, and [g]make her nest on high?
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
29 From thence she seeketh the prey, *and* her eyes behold afar off.
30 Her young ones also suck up blood: and [h]where the slain *are*, there *is* she.

CHAP. XL.

Job humbleth himself to God.

MOREOVER, the LORD answered Job, and said,
2 Shall he that [a]contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.
3 ¶ Then Job answered the LORD, and said,
4 [b]Behold, I am vile; what shall I answer thee? [c]I will lay my hand upon my mouth.
5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.
6 ¶ [d]Then answered the LORD unto Job out of the whirlwind, and said,
7 [e]Gird up thy loins now like a man: [f]I will demand of thee, and declare thou unto me.
8 [g]Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with [h]a voice like him?
10 [i]Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.
12 Look on every one *that is* [k]proud, *and* bring him low; and tread down the wicked in their place.
13 Hide them in the dust together; *and* bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.
15 ¶ Behold now ‖ Behemoth, which I made with thee; he eateth grass as an ox.
16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.
17 ‖ He moveth his tail like a cedar; the sinews of his stones are wrapped together.
18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.
19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*
20 Surely the mountains [l]bring him forth food, where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.
23 Behold, † he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.
24 ‖ He taketh it with his eyes: *his* nose pierceth through snares.

CHAP. XLI.

Of God's great power in the leviathan.

CANST thou draw out ‖ [a]leviathan with an hook? or his tongue with a cord † *which* thou lettest down?
2 Canst thou [b]put an hook into his nose? or bore his jaw through with a thorn?
3 Will he make many supplications unto thee? will he speak soft *words* unto thee?
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
6 Shall thy companions make a banquet of him? shall they part him among the merchants?
7 Canst thou fill his skin with barbed irons? or his head with fish-spears?
8 Lay thine hand upon him, remember the battle, do no more.
9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?
10 None *is so* fierce that dare stir him up: who then is able to stand before me?
11 [c]Who hath prevented me that I should repay *him?* [d]*whatsoever is* under the whole heaven is mine.
12 I will not conceal his parts, nor his power, nor his comely proportion.
13 Who can discover the face of his garment? *or* who can come *to him* ‖ with his double bridle?
14 Who can open the doors of his face? his teeth *are* terrible round about.
15 *His* † scales *are his* pride, shut up together *as with* a close seal.
16 One is so near to another, that no air can come between them.
17 They are joined one to another, they stick together, that they cannot be sundered.
18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.
19 Out of his mouth go burning lamps, *and* sparks of fire leap out.
20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck remaineth strength, and † sorrow is turned into joy before him.
23 † The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

Before CHRIST about 1520.

d Lam. 4. 3.
e ch. 35. 11.
† Heb. *terrors.*
‖ Or, His feet *dig.*
f Jer. 8. 6.
† Heb. *the armour.*
g Jer. 49. 16. Obad. 4.
h Matt. 24. 28. Luke 17. 37.
a ch. 33. 13.
b Ezra 9. 6. ch. 42. 6. Ps. 51. 4.
c ch. 29. 9. Ps. 39. 9.
d ch. 38. 1.
e ch. 38. 3.
f ch. 42. 4.
g Ps. 51. 4. Rom. 3. 4.
h ch. 37. 4. Ps. 29. 3. 4.
i Ps. 93. 1. & 104. 1.
k Isa. 2. 12. Dan. 4. 37.
‖ Or. *the elephant,* as some think.

Before CHRIST about 1520.

‖ Or. *He setteth up.*
l Ps. 104. 14.
† Heb. *he oppresseth.*
‖ Or, *Will any take him in his sight,* or, *bore* his *nose with a gin?* ch. 41. 1, 2.
‖ That is, *a whale,* or, *a whirlpool.*
a Ps. 104. 26. Isa. 27. 1.
† Heb. which *thou drownest.*
b Isa. 37. 29.
c Rom. 11. 35.
d Ex. 19. 5. Deut. 10. 14. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.
‖ Or. *within.*
† Heb. *pieces of shields.*
† Heb. *sorrow rejoiceth.*
† Heb. *the fallings.*

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the ‖ habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 †Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, ‖ who is made without fear.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

CHAP. XLII.

1 *Job submitteth himself unto God.* 16 *Job's age and death*

THEN Job answered the LORD, and said,

2 I know that thou [a]canst do every *thing*, and *that* ‖ no thought can be withholden from thee.

3 [b]Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; [c]things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: [d]I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee:

6 Wherefore I [e]abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now [f]seven bullocks and seven rams, and [g]go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall [h]pray for you: for †him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted †Job.

10 [i]And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD †gave Job [k]twice as much as he had before.

11 Then came there unto him [l]all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed [m]the latter end of Job more than his beginning: for he had [n]fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 [o]He had also seven sons, and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this [p]lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and [q]full of days.

Before CHRIST about 1520.

‖ Or, *breast plate.*

† Heb. *sharp pieces of potsherd.*

‖ Or, *who behave themselves without fear.*

a Gen. 18. 14. Matt. 19. 26. Mark 10. 27. & 14. 36. Luke 18. 27.
‖ Or, *no thought of thine can be hindered.*
b ch. 38. 2.
c Ps. 40. 5. & 131. 1. & 139. 6.
d ch. 38. 3. & 40. 7.
e Ezra 9. 6. ch. 40. 4.

f Num. 23. 1.
g Matt. 5. 24.
h Gen. 20. 17. James 5. 15, 16. 1 John 5. 16.
† Heb. *his face*, or, *person.*
1 Sam. 25. 35. Mal. 1. 8.
† Heb. *the face of Job.*
i Ps. 14. 7. & 126. 1.
† Heb. *added all that had been to Job unto the double.*
k Isa. 40. 2.
l See ch. 19. 13.

m ch. 8. 7. James 5. 11.
n See ch. 1. 3.
o ch. 1. 2.
p ch. 5. 26. Prov. 3. 16.
q Gen. 25. 8.

The BOOK of PSALMS.

PSALM I.

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*

BLESSED [a]*is* the man that walketh not in the counsel of the ‖ ungodly, nor standeth in the way of sinners, [b]nor sitteth in the seat of the scornful.

2 But [c]his delight *is* in the law of the LORD; [d]and in his law doth he meditate day and night.

3 And he shall be like a tree [e]planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not †wither; and whatsoever he doeth shall [f]prosper.

4 The ungodly *are* not so: but *are* [g]like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For [i]the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

WHY [a]do the heathen ‖ rage, and the people †imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his [b]Anointed, *saying*,

† Luke 20. 42. Acts 1. 20.

a Prov. 4. 14, 15.
‖ Or, *wicked.*
b Ps. 26. 4. Jer. 15. 17.
c Ps. 119. 35, 47, 92.
d Josh. 1. 8. Ps. 119. 1, 97.
e Jer. 17. 8. Ezek. 47. 12.
† Heb. *fade.*
f Gen. 39. 3, 23. Ps. 128. 2. Isa. 3. 10.
g Job 21. 18. Ps. 35. 5. Isa. 17. 13. & 29. 5. Hos. 13. 3.
i Ps. 37. 18. Nah. 1. 7. John 10. 14. 2 Tim. 2. 19.

1047.
a Ps. 46. 6. Acts 4. 25, 26.
‖ Or. *tumultuously assemble.*
† Heb. *meditate.*
b Ps. 45. 7. John 1. 41.

c Jer. 5. 5. Luke 19. 14.
d Ps. 11. 4.
e Ps. 37. 13. & 59. 8. Prov. 1. 26.
‖ Or, *trouble.*
† Heb. *anointed.*
† Heb. *upon Zion, the hill of my holiness.*
f 2 Sam. 5. 7
‖ Or. *for a decree.*
g Acts 13. 33 Heb. 1. 5. & 5. 5.
h Ps. 22. 27. & 72. 8. & 89. 27. Dan. 7. 13, 14 See John 17. 4, 5. & 19. 15.
i Ps. 89. 23. Rev. 2. 27. & 12. 5.
k Heb. 12. 28
l Phil. 2. 12.
m Gen. 41. 40. 1 Sam. 10. 1. John 5. 23.
n Rev. 6. 16, 17.
o Ps. 34. 8. & 84. 12. Prov. 16. 20. Isa. 30. 18. Jer. 17. 7. Rom. 9. 33. & 10. 11. 1 Pet. 2. 6.

3 [c]Let us break their bands asunder, and cast away their cords from us.

4 [d]He that sitteth in the heavens [e]shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and ‖ vex them in his sore displeasure.

6 Yet have I †set my King †[f]upon my holy hill of Zion.

7 I will declare ‖ the decree: the LORD hath said unto me, [g]Thou *art* my Son; this day have I begotten thee.

8 [h]Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 [i]Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 [k]Serve the LORD with fear, and rejoice [l]with trembling.

12 [m]Kiss the Son, lest he be angry, and ye perish *from* the way, when [n]his wrath is kindled but a little. [o]Blessed *are* all they that put their trust in him.

PSALM III.

The security of God's protection.

¶ A Psalm of David, * when he fled from Absalom his son.

LORD, [a] how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, [b] *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* [c] a shield ‖ for me; my glory, and [d] the lifter up of mine head.

4 I cried unto the LORD with my voice, and [e] he heard me out of his [f] holy hill. Selah.

5 [g] I laid me down and slept; I awaked; for the LORD sustained me.

6 [h] I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God; [i] for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 [k] Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

PSALM IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happiness is in God's favour.*

¶ To the ‖ chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; ‖ have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the [a] LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 [b] Stand in awe, and sin not: [c] commune with your own heart upon your bed, and be still. Selah.

5 Offer [d] the sacrifices of righteousness, and [e] put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? [f] LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put [g] gladness in my heart, more than in the time *that* their corn and their wine increased.

8 [h] I will both lay me down in peace, and sleep: [i] for thou, LORD, only makest me dwell in safety.

PSALM V.

1 *David prayeth, and professeth his study in prayer.* 7 *David, professing his faith, prayeth unto God to guide him.*

¶ To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the [a] voice of my cry, my King, and my God: for [b] unto thee will I pray.

3 [c] My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 [d] The foolish shall not stand † in thy sight: thou hatest all workers of iniquity.

6 [e] Thou shalt destroy them that speak leasing: [f] the LORD will abhor † the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship [g] toward † thy holy temple.

8 [h] Lead me, O LORD, in thy righteousness, because of † mine enemies; [i] make thy way straight before my face.

9 For *there is* no ‖ faithfulness † in their mouth; their inward part *is* † very wickedness; [k] their throat *is* an open sepulchre; [l] they flatter with their tongue.

10 ‖ Destroy thou them, O God; [m] let them fall ‖ by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee [n] rejoice: let them ever shout for joy, because † thou defendest them: Let them also that love thy name be joyful in thee.

12 For thou, LORD, [o] wilt bless the righteous; with favour wilt thou † compass him as *with* a shield.

PSALM VI.

David's complaint in his sickness.

¶ To the chief Musician on Neginoth ‖ * upon Shemnith, A Psalm of David.

O [a] LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 [b] Have mercy upon me, O LORD; for I *am* weak: O LORD, [c] heal me: for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, [d] how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake!

5 [e] For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; ‖ all the night make I my bed to swim; I water my couch with my tears.

7 [f] Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 [g] Depart from me, all ye workers of iniquity; for the LORD hath [h] heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM VII.

David prayeth against the malice of his enemies.

¶ *Shiggaion of David, which he sang unto the LORD, *concerning the ‖ words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: [a] save me from all them that persecute me, and deliver me:

2 [b] Lest he tear my soul like a lion, [c] rending *it* in pieces, while *there is* † none to deliver.

3 O LORD my God, [d] if I have done this; if there be [e] iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, [f] I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, [g] lift up thyself because of the rage of mine enemies: and [h] awake for me *to* the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, [i] according to my righteousness, and according to mine integrity *that is* in me.

9 O let the wickedness of the wicked come to an end; but establish the just: [k] for the righteous God trieth the hearts and reins.

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* 2 Sam. 15. & 16. & 17. & 18. 1023.
a 2 Sam. 15. 12. & 16. 15.
b 2 Sam. 16. 8. Ps. 71. 11.
c Gen. 15. 1. Ps. 28. 7. & 119. 114.
‖ Or, *about.*
d Ps. 27. 6.
e Ps. 34. 4.
f Ps. 2. 6. & 43. 3. & 99. 9.
g Lev. 26. 6. Ps. 4. 8. Prov. 3. 24.
h Ps. 27. 3.
i Job 16. 10. & 29. 17. Ps. 58. 6. Lam. 3. 30.
k Prov. 21. 31. Isa. 43. 11. Jer. 3. 23. Hos. 13. 4. Jonah 2. 9. Rev. 7. 10. & 19. 1.

‖ Or, *overseer,* Hab. 3. 19.

‖ Or, *be gracious unto me.*

a 2 Tim. 2. 19. 2 Pet. 2. 9.
b Ephes. 4. 26.
c Ps. 77. 6. 2 Cor. 13. 5.
d Deut. 33. 19. Ps. 50. 14. & 51. 19. 2 Sam. 15. 12.
e Ps. 37. 3. & 62. 8.
f Num. 6. 26. Ps. 80. 3, 7, 19. & 119. 135.
g Isa. 9. 3.
h Job 11. 18, 19. Ps. 3. 5.
i Lev. 25. 18, 19. & 26. 5. Deut. 12. 10.

a Ps. 3. 4.
b Ps. 65. 2.
c Ps. 30. 5. & 88. 13. & 130. 6.
d Hab. 1. 13.
† Heb. *before thine eyes.*
e Rev. 21. 8.
f Ps. 55. 23.
† Heb. *the man of blood and deceit.*
g 1 Kings 8. 29, 30, 35, 38. Ps. 28. 2. & 132. 7. & 138. 2.
† Heb. *the temple of thy holiness.*
h Ps. 25. 5.
† Heb. *those which observe me.* Ps. 27. 11.
i Ps. 25. 4. & 27. 11.
‖ Or, *steadfast.*
† Heb. *in his mouth,* that is, *in the mouth of any of them.*
† Heb. *wickednesses.*
k Luke 11. 44. Rom. 3. 13.
l Ps. 62. 4.
‖ Or, *Make them guilty*
m 2 Sam. 15. 31. & 17. 14. 23.
‖ Or, *from their counsels.*
n Isa. 65. 13.
† Heb. *thou coverest over,* or, *protectest them.*
o Ps. 115. 13.
† Heb. *crown him.*

‖ Or, *upon the eighth:* See 1 Chron. 15. 21.
* Ps. 12, title.
a Ps. 38. 1. Jer. 10. 24 & 46. 28.
b Ps. 41. 4.
c Hos. 6. 1.
d Ps. 90. 13.
e Ps. 30. 9. & 88. 11. & 115. 17. & 118. 17. Isa. 38. 18.
‖ Or, *every night.*
f Job 17. 7. Ps. 31. 9. & 38. 10. & 88. 9. Lam. 5. 17.
g Ps. 119. 115. Matt. 7. 23. & 25. 41. Luke 13. 27.
h Ps. 3. 4.

* Hab. 3. 1.
* 2 Sam. 16.
‖ Or, *business.*
about 1062.
a Ps. 31. 15.

b Isa. 38. 13.
c Ps. 50. 22.
† Heb. *not a deliverer.*
d 2 Sam. 16. 7. 8.
e 1 Sam. 24. 11.
f 1 Sam. 24. 7. & 26. 9.

g Ps. 94. 2.
h Ps. 44. 23.

i Ps. 18. 20. & 35. 24.
k 1 Sam. 16. 7. 1 Chron. 28. 9. Ps. 139. 1. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23.

10 †My defence *is* of God, which saveth the ᵗupright in heart.
11 ‖God judgeth the righteous, and God is angry *with the wicked* every day.
12 If he turn not, he will ᵐwhet his sword; he hath bent his bow, and made it ready.
13 He hath also prepared for him the instruments of death; ⁿhe ordaineth his arrows against the persecutors.
14 ᵒBehold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.
15 †He made a pit, and digged it, ᵖand is fallen into the ditch *which* he made.
16 ᵠHis mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.
17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

PSALM VIII.

God's glory magnified by his works, and by his love to man.

¶ To the chief Musician *upon Gittith,*
A Psalm of David.

O LORD our Lord, how ᵃexcellent *is* thy name in all the earth! who ᵇhast set thy glory above the heavens.
2 ᶜOut of the mouth of babes and sucklings hast thou †ordained strength because of thine enemies, that thou mightest still ᵈthe enemy and the avenger.
3 When I ᵉconsider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;
4 ᶠWhat is man, that thou art mindful of him? and the son of man, that thou visitest him?
5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
6 ᵍThou madest him to have dominion over the works of thy hands; ʰthou hast put all *things* under his feet:
7 †All sheep and oxen, yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.
9 ⁱO LORD our Lord, how excellent *is* thy name in all the earth!

PSALM IX.

David praiseth God for executing of judgment.

¶ To the chief Musician upon Muth-labben,
A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.
2 I will be glad and ᵃrejoice in thee: I will sing praise to thy name, O ᵇthou Most High.
3 When mine enemies are turned back, they shall fall and perish at thy presence.
4 For †thou hast maintained my right and my cause; thou satest in the throne judging †right.
5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast ᶜput out their name for ever and ever.
6 ‖O thou enemy! destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.
7 ᵈBut the LORD shall endure for ever: he hath prepared his throne for judgment.
8 And ᵉhe shall judge the world in righteousness, he shall minister judgment to the people in uprightness.
9 ᶠThe LORD also will be †a refuge for the oppressed, a refuge in times of trouble.

† Heb. *My buckler is upon God.*
ᵗ Ps. 125. 4.
‖ Or. *God is a righteous judge.*
ᵐ Deut. 32. 41.
ⁿ Deut. 32. 23, 42. Ps. 64. 7.
ᵒ Job 15. 35. Isa. 33. 11. & 59. 4. Jam. 1. 15.
† Heb. *He hath digged a pit.*
ᵖ Psalm 7. 10. Job 4. 8. Ps. 9. 15. & 10. 2. & 35. 8. & 94. 23. & 141. 10. Prov. 5. 22. & 26. 27. Eccles. 10. 8.
ᵠ 1 Kings 2. 32. Esth. 9. 25.
*Ps. 81. & 84, title.
ᵃ Ps. 148. 13.
ᵇ Ps. 113. 4.
ᶜ See Matt. 11. 25. & 21. 16. 1 Cor. 1. 27.
† Heb. *founded.*
ᵈ Ps. 44. 16.
ᵉ Ps. 111. 2.
ᶠ Job 7. 17. Ps. 144. 3. Heb. 2. 6.
ᵍ Gen. 1. 26, 28.
ʰ 1 Cor. 15. 27. Heb. 2. 8.
† Heb. *Flocks and oxen all of them.*
ⁱ ver. 1.

1018.

ᵃ Ps. 5. 11.
ᵇ Ps. 56. 2. & 83. 18.
† Heb. *thou hast made my judgment.*
† Heb. *in righteousness.*
ᶜ Deut. 9. 14. Prov. 10. 7.
‖ Or. *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.*
ᵈ Ps. 102. 12, 26. Heb. 1. 11.
ᵉ Ps. 96. 13. & 98. 9.
ᶠ Ps. 32. 7. & 37. 39. & 46. 1. & 91. 2.
† Heb. *a high place.*
ᵍ Ps. 91. 14.
ʰ Ps. 107. 22.
ⁱ Gen. 9. 5.
‖ Or. *afflicted.*
ᵏ Ps. 13. 5. & 20. 5. & 35. 9.
ˡ Ps. 7. 15, 16. & 35. 8. & 57. 6. & 94. 23. Prov. 5. 22. & 22. 8. & 26. 27.
ᵐ Ex. 7. 5. & 14. 4, 10, 31.
‖ That is, *meditation.*
ⁿ Ps. 19. 14. & 92. 3.
ᵒ Job 8. 13. Ps. 50. 22.
ᵖ ver. 12. Ps. 12. 5.
ᵠ Prov. 23. 18. & 24. 14.
†Heb. *In the pride of the wicked he doth persecute.*
ᵃ Ps. 7. 16. & 9. 15, 16. Prov. 5. 22.
ᵇ Ps. 94. 4.
† Heb. *soul's.*
ᶜ Prov. 28. 4 Rom. 1. 32.
‖ Or, *the covetous blesseth himself, he abhorreth the* LORD.
ᵈ Ps. 14. 2.
‖ Or, *all his thoughts are, There is no God.*
ᵉ Ps. 14. 1. & 53. 1.
ᶠ Prov. 24. 1 Isa. 26. 11.
ᵍ Ps. 12. 5.
ʰ Ps. 30. 6. Eccles. 8. 11. Isa. 56. 12.
ⁱ Rev. 18. 7.
† Heb. *unto generation and generation.*
ᵏ Rom. 3. 14
† Heb. *deceits.*
ˡ Job 20. 12.
ᵐ Ps. 12. 2.
‖ Or, *iniquity.*
ⁿ Hab. 3. 14.
ᵒ Ps. 17. 11.
† Heb. *hide themselves.*
ᵖ Ps. 17. 12. Mic. 7. 2.
† Heb. *in the secret places.*
† Heb. *he breaketh himself.*
‖ Or. *into his strong parts.*
ᵠ Job 22. 13 Ps. 73. 11. & 94. 7. Ezek. 8. 12. & 9. 9.
ʳ Mic. 5. 9.
‖ Or. *afflicted.*
† Heb. *cleaveth.*
ˢ 2 Tim. 1. 12.
ᵗ 1 Pet. 4. 19.
ᵘ Ps. 68. 5. Hos. 14. 3.
ᵘ Ps. 37. 17

10 And they that ᵍknow thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.
11 Sing praises to the LORD, which dwelleth in Zion: ʰdeclare among the people his doings.
12 ⁱWhen he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the ‖humble.
13 Have mercy upon me, O LORD: consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:
14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will ᵏrejoice in thy salvation.
15 ˡThe heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.
16 The LORD is ᵐknown *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. ‖ⁿHiggaion. Selah.
17 The wicked shall be turned into hell, *and* all the nations ᵒthat forget God.
18 ᵖFor the needy shall not always be forgotten: ᵠthe expectation of the poor shall *not* perish for ever.
19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.
20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

PSALM X.

1 *David complaineth to God.* 12 *He prayeth for remedy.* 17 *He professeth his confidence.*

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?
2 †The wicked in *his* pride doth persecute the poor: ᵃlet them be taken in the devices that they have imagined.
3 For the wicked ᵇboasteth of his †heart's desire, and ᶜ‖blesseth the covetous, *whom* the LORD abhorreth.
4 The wicked, through the pride of his countenance, ᵈwill not seek *after God:* ‖God *is* not in all his ᵉthoughts.
5 His ways are always grievous; ᶠthy judgments *are* far above out of his sight: *as for* all his enemies, ᵍhe puffeth at them.
6 ʰHe hath said in his heart, I shall not be moved: ⁱfor *I shall* †never *be* in adversity.
7 ᵏHis mouth is full of cursing and †deceit and fraud: ˡunder his tongue *is* mischief, ᵐand ‖vanity.
8 He sitteth in the lurking-places of the villages: ⁿin the secret places doth he murder the innocent: ᵒhis eyes †are privily set against the poor.
9 ᵖHe lieth in wait †secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.
10 †He croucheth, *and* humbleth himself, that the poor may fall ‖by his strong ones.
11 He hath said in his heart, God hath forgotten: ᵠhe hideth his face; he will never see *it.*
12 Arise, O LORD; O God, ʳlift up thine hand: forget not the ‖humble.
13 Wherefore doth the wicked contemn God? he hath said in his heart, thou wilt not require *it.*
14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor †ˢcommitteth himself unto thee; ᵗthou art the helper of the fatherless.
15 ᵘBreak thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 [x]The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt ‖[y]prepare their heart, thou wilt cause thine ear to hear:

18 To [z]judge the fatherless and the oppressed, that the man of the earth may no more ‖oppress.

PSALM XI.

David encourageth himself in God against his enemies.

¶ To the chief Musician, *A Psalm* of David.

[a]IN the LORD put I my trust: [b]how say ye to my soul, Flee *as* a bird to your mountain?

2 For lo, [c]the wicked bend *their* bow, [d]they make ready their arrow upon the string, that they may †privily shoot at the upright in heart.

3 [e]If the foundations be destroyed, what can the righteous do?

4 [f]The LORD *is* in his holy temple, the LORD'S [g]throne *is* in heaven: [h]his eyes behold, his eyelids try the children of men.

5 The LORD [i]trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 [k]Upon the wicked he shall rain ‖snares, fire and brimstone, and ‖an horrible tempest: [l]*this shall be* the portion of their cup.

7 For the righteous LORD [m]loveth righteousness; [n]his countenance doth behold the upright.

PSALM XII.

David's confidence in God's tried promises.

¶ To the chief Musician ‖*upon Sheminith, A Psalm of David.

HELP, ‖LORD; for [a]the godly man ceaseth; for the faithful fail from among the children of men.

2 [b]They speak vanity every one with his neighbour: [c]*with* flattering lips *and* with †a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh [d]†proud things:

4 Who have said, With our tongue will we prevail; our lips †*are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, [e]now will I arise, saith the LORD; I will set *him* in safety *from him that* ‖[f]puffeth at him.

6 The words of the LORD *are* [g]pure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve †them from this generation for ever.

8 The wicked walk on every side, when †the vilest men are exalted.

PSALM XIII.

3 *David prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

¶ To the ‖chief Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? [a]how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: [b]lighten mine eyes, [c]lest I sleep the *sleep of* death.

4 [d]Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have [e]trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath [f]dealt bountifully with me.

x Ps. 29. 10. & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19. Dan. 4. 34. & 6. 26. 1 Tim. 1. 17.
‖ Or, *establish.*
y 1 Chron. 29. 18.
z Ps. 82. 3. Isa. 11. 4.
‖ Or, *terrify.*

a Ps. 56. 11.
b See 1 Sam. 26. 19, 20. about 1060.
c Ps. 64. 3, 4.
d Ps. 21. 12.
† Heb. *in darkness.*
e Ps. 82. 5.
f Hab. 2. 20.
g Ps. 2. 4. Isa. 66. 1. Matt. 5. 34. & 23. 22. Acts 7. 49. Rev. 4. 2.
h Ps. 33. 13. & 34. 15, 16. & 66. 7.
i Gen. 22. 1. James 1. 12.
k Gen. 19. 24. Ezek. 38. 22.
‖ Or, *quick burning coals.*
‖ Or, *a burning tempest.*
l See Gen. 43. 34. 1 Sam. 1. 4. & 9. 23.
Ps. 75. 8.
m Ps. 45. 7. & 146. 8.
n Job 36. 7. Ps. 33. 18. & 34. 15. 1 Pet. 3. 12.
‖ Or, *upon the eighth.*
*Ps. 6, title.
‖ Or, *Save.*
a Isa. 57. 1. Mic. 7. 2.
b Ps. 10. 7.
c Ps. 28. 3. & 62. 4. Jer. 9. 8. Rom. 16. 18.
† Heb. *a heart and a heart.* 1 Chron. 12. 33.
d 1 Sam. 2. 3. Ps. 17. 10. Dan. 7. 8, 25.
† Heb. *great things.*
† Heb. *are with us.*
e Ex. 3. 7, 8. Isa. 33. 10.
‖ Or, *would ensnare him.*
f Ps. 10. 5.
g 2 Sam. 22. 31. Ps. 18. 30. & 19. 8. & 119. 140. Prov. 30. 5.
† Heb. *him:* that is, *every one of them.*
† Heb. *the vilest of the sons of men are exalted.*
‖ Or, *overseer.*
a Deut. 31. 17. Job 13. 24. Ps. 44. 24. & 88. 14. & 89. 46. Isa. 59. 2.
b Ezra 9. 8.
c Jer. 51. 39.
d Ps. 25. 2. & 35. 19. & 38. 16.
e Ps. 33. 21.
f Ps. 116. 7. & 119. 17.

a Ps. 10. 4. & 53. 1, &c.
b Gen. 6. 11, 12. Rom. 3. 10, &c.
c Ps. 33. 13. & 102. 19.
d Rom. 3. 10, 11, 12.
† Heb. *stinking.*
e Jer. 10. 25. Amos 8. 4. Mic. 3. 3.
f Ps. 79. 6. Isa. 64. 7.
† Heb. *they feared a fear.* Ps. 53. 5.
g Ps. 9. 9. & 142. 5.
† Heb. *Who will give,* &c. See Rom. 11. 26.
h Ps. 53. 6.
i Job 42. 10. Ps. 126. 1.

a Ps. 24. 3, &c.
† Heb. *sojourn.*
b Ps. 2. 6. & 3. 4.
c Isa. 33. 15.
d Zech. 8. 16. Ephes. 4. 25.
e Lev. 19. 16. Ps. 34. 13.
f Ex. 23. 1.
‖ Or, *receiveth,* or, *endureth.*
g Esth. 3. 2.
h Judg. 11. 35.
i Ex. 22. 25. Lev. 25. 36. Deut. 23. 19. Ezek. 18. 8. & 22. 12.
k Ex. 23. 8. Deut. 16. 19
l Ps. 16. 8. 2 Pet. 1. 10.

‖ Or, *A golden Psalm of David.*
*So Ps. 56. & 57, & 58. & 59, & 60.
a Ps. 25. 20.
b Job 22. 2, 3. & 35. 7, 8. Ps. 50. 9. Rom. 11. 35.
‖ Or, *give gifts to another.*
c Ex. 23. 13. Josh. 23. 7. Hos. 2. 16, 17.
d Deut. 32. 9. Ps. 73. 26. & 119. 57. & 142. 5. Jer. 10. 16. Lam. 3. 24.
† Heb. *of my part.*
e Ps. 11. 6.
f Ps. 17. 3.
g Acts 2. 25, &c.
h Ps. 73. 23. & 110. 5. & 121. 5.
i Ps. 15. 5.
k Ps. 30. 12. & 57. 8.
† Heb. *dwell confidently.*
l Ps. 49. 15. Acts 2. 27, 31. & 13. 25.
m Lev. 19. 28. Num. 6. 6.
n Matt. 7. 14.
o Ps. 17. 15. & 21. 6. Matt. 5. 8. 1 Cor. 13. 12. 1 John 3. 2.
p Ps. 36. 8.

PSALM XIV.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conscience.*

¶ To the chief Musician, *A Psalm* of David.

THE [a]fool hath said in his heart, *There is* no God. [b]They are corrupt, they have done abominable works, *there is* none that doeth good.

2 [c]The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 [d]They are all gone aside, they are *all* together become †filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who [e]eat up my people *as* they eat bread, and [f]call not upon the LORD.

5 There †were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his [g]refuge.

7 †[h]Oh that the salvation of Israel *were come* out of Zion! [i]when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

David describeth a citizen of Zion.

¶ A Psalm of David.

LORD, [a]who shall †abide in thy tabernacle? who shall dwell in [b]thy holy hill?

2 [c]He that walketh uprightly, and worketh righteousness, and [d]speaketh the truth in his heart.

3 [e]*He that* backbiteth not with his tongue, nor doeth evil to his neighbour, [f]nor ‖taketh up a reproach against his neighbour.

4 [g]In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* [h]sweareth to *his own* hurt, and changeth not.

5 [i]*He that* putteth not out his money to usury, [k]nor taketh reward against the innocent. He that doeth these *things* [l]shall never be moved.

PSALM XVI.

David, in distrust of merits, sheweth the hope of his calling, of the resurrection, and life everlasting.

¶ ‖*Michtam of David.

PRESERVE me, O God: [a]for in thee do I put my trust.

2 *O my soul,* thou hast said unto the LORD, Thou *art* my Lord: [b]my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* ‖hasten *after* another *god:* their drink-offerings of blood will I not offer, [c]nor take up their names into my lips.

5 [d]The LORD *is* the portion †of mine inheritance and [e]of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: [f]my reins also instruct me in the night seasons.

8 [g]I have set the LORD always before me: because [h]*he is* at my right hand, [i]I shall not be moved.

9 Therefore my heart is glad, [k]and my glory rejoiceth: my flesh also shall †rest in hope.

10 [l]For thou wilt not leave [m]my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the [n]path of life: [o]in thy presence *is* fulness of joy; [p]at thy right hand *there are* pleasures for evermore.

PSALM XVII.

David craveth defence of God against his enemies

¶ A Prayer of David.

HEAR †the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* †not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; [a]thou hast visited *me* in the night; [b]thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 [c]Hold up my goings in thy paths, *that* my footsteps †slip not.

6 [d]I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 [e]Shew thy marvellous loving-kindness, O thou ‖that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 [f]Keep me as the apple of the eye, [g]hide me under the shadow of thy wings,

9 From the wicked †that oppress me, *from* †my deadly enemies, *who* compass me about.

10 [h]They are inclosed in their own fat: with their mouth they [i]speak proudly.

11 They have now [k]compassed us in our steps: [l]they have set their eyes bowing down to the earth;

12 †Like as a lion *that* is greedy of his prey, and as it were a young lion †lurking in secret places.

13 Arise, O LORD, †disappoint him, cast him down: deliver my soul from the wicked, [m]‖*which is* thy sword.

14 ‖From men *which are* thy hand, O LORD, from men of the world, [n]*which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* ‖they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, [o]I will behold thy face in righteousness: [p]I shall be satisfied, when I awake, with thy likeness.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

¶ To the chief Musician, *A Psalm* of David, *the servant of the LORD, who spake unto the LORD the words of *this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I [a]WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, †my strength, [b]in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, [c]*who is worthy* to be praised: so shall I be saved from mine enemies.

4 [d]The sorrows of death compassed me, and the floods of †ungodly men made me afraid.

5 The ‖sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 [e]Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke †out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 [f]He bowed the heavens also, and came down: and darkness *was* under his feet.

10 [g]And he rode upon a cherub and did fly: yea, [h]he did fly upon the wings of the wind.

11 He made darkness his secret place; [i]his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 [k]At the brightness *that was* before him his thick clouds passed, hail-*stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest [l]gave his voice; hail-*stones* and coals of fire.

14 [m]Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them.

15 [n]Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 [o]He sent from above, he took me, he drew me out of ‖many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity, but the LORD was my stay.

19 [p]He brought me forth also into a large place: he delivered me, because he delighted in me.

20 [q]The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright †before him; and I kept myself from mine iniquity.

24 [r]Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands †in his eyesight.

25 [s]With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and [t]with the froward thou wilt ‖shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down [u]high looks.

28 [x]For thou wilt light my ‖candle: the LORD my God will enlighten my darkness.

29 For by thee I have ‖run through a troop; and by my God have I leaped over a wall.

30 *As for* God, [y]his way *is* perfect: [z]the word of the LORD is ‖tried: he *is* a buckler [a]to all those that trust in him.

31 [b]For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that [c]girdeth me with strength, and maketh my way perfect.

33 [d]He maketh my feet like hinds' *feet,* and [e]setteth me upon my high places.

34 [f]He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and ‖thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, [g]that †my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

† Heb. *justice.*
† Heb. *without lips of deceit.*
[a] Ps. 16. 7.
[b] Job 23. 10. Ps. 26. 2. & 66. 10. & 139. 2. Zech. 13. 9. Mal. 3. 2, 3. 1 Pet. 1. 7.
[c] Ps. 119. 133.
† Heb. *be not moved.*
[d] Ps. 116. 2.
[e] Ps. 31. 21.
‖ Or, *that savest them which trust in thee from those that rise up against thy right hand.*
[f] Deut. 32. 10. Zech. 2. 8.
[g] Ruth 2. 12. Ps. 36. 7. & 57. 1. & 61. 4. & 63. 7. & 91. 1, 4. Matt. 23. 37.
† Heb. *that waste me.*
† Heb. *my enemies against the soul.*
[h] Deut. 32. 15. Job 15. 27. Ps. 73. 7. & 119. 70.
[i] 1 Sam. 2. 3. Ps. 31. 18.
[k] 1 Sam. 23. 26.
[l] Ps. 10. 8, 9, 10.
† Heb. *The likeness of him,* (that is, *of every one of them,*) *is as a lion* that *desireth to raven.*
† Heb. *sitting.*
† Heb. *prevent his face.*
[m] Isa. 10. 5.
‖ Or, *by thy sword.*
‖ Or, *From men by thy hand.*
[n] Ps. 73. 12. Luke 16. 25. James 5. 5.
‖ Or, *their children are full.*
[o] 1 John 3. 2.
[p] Ps. 4. 6, 7. & 16. 11. & 65. 4.

* Ps. 36, title.
* 2 Sam. 22.
[a] Ps. 144. 1.
† Heb. *my rock.*
[b] Heb. 2. 13.
[c] Ps. 76. 4.
[d] Ps. 116. 3.
† Heb. *Belial.*
‖ Or. *cords.*
[e] Acts 4. 31.

† Heb. *by his.*

[f] Ps. 144. 5.
[g] Ps. 99. 1.
[h] Ps. 104. 3.
[i] Ps. 97. 2.
[k] Ps. 97. 3.
[l] Ps. 29. 3.
[m] Josh. 10. 10. Ps. 144. 6. Isa. 30. 30.
[n] Ex. 15. 8. Ps. 106. 9.
[o] Ps. 144. 7.
‖ Or. *great waters.*
[p] Ps. 31. 8. & 118. 5.
[q] 1 Sam. 24. 20.

† Heb. *with.*

[r] 1 Sam. 26. 23.
† Heb. *before his eyes.*
[s] 1 Kings 8. 32.
[t] Lev. 26. 23, 24, 27, 28. Prov. 3. 34.
‖ Or, *wrestle.*
[u] Ps. 101. 5. Prov. 6. 17.
[x] Job 18. 6.
‖ Or, *lamp,* Job 29. 3.
‖ Or, *broken.*
[y] Deut. 32. 4. Dan. 4. 37. Rev. 15. 3.
[z] Ps. 12. 6. & 119. 140. Prov. 30. 5.
‖ Or, *refined.*
[a] Ps. 17. 7.
[b] Deut. 32. 31, 39. 1 Sam. 2. 2. Ps. 86. 8. Isa. 45. 5.
[c] Ps. 91. 2.
[d] 2 Sam. 2. 18. Hab. 3. 19.
[e] Deut. 32. 13. & 33. 29.
[f] Ps. 144. 1.
‖ Or, *with thy meekness thou hast multiplied me.*
[g] Prov. 4. 12.
† Heb. *mine ancles.*

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast †subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them:* [z]*even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did [a]cast them out as the dirt in the streets.

43 [b]Thou hast delivered me from the strivings of the people; *and* [c]thou hast made me the head of the heathen: [d]a people *whom* I have not known shall serve me.

44 †As soon as they hear of me, they shall obey me: †the strangers [e]shall ‖†submit themselves unto me.

45 [f]The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my Rock; and let the God of my salvation be exalted.

47 *It is* God that †avengeth me, [g]and ‖subdueth the people under me.

48 He delivereth me from mine enemies: yea, [h]thou liftest me up above those that rise up against me: thou hast delivered me from the †violent man.

49 [i]Therefore will I ‖give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 [k]Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed [l]for evermore.

† Heb. *caused to bow.*
h Job 27. 9. & 35. 12 Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.
i Zech. 10. 5.
k 2 Sam. 2. 9, 10. & 3. 1.
l 2 Sam. 8.
m Isa. 52. 15. & 55. 5.
† Heb. *at the hearing of the ear.*
† Heb. *the sons of the stranger.*
n Deut. 33. 29. Ps. 66. 3. & 81. 15.
‖ Or, *yield unfeigned obedience.*
† Heb. *lie.*
o Mic. 7. 17.
† Heb. *giveth avengements for me.*
p Ps. 47. 3.
‖ Or, *destroyeth.*
q Ps. 59. 1.
† Heb. *man of violence.*
r Rom. 15. 9.
‖ Or, *confess.*
s Ps. 144. 10.
t 2 Sam. 7. 13.

PSALM XIX.

1 *The creatures shew God's glory;* 7 *the word, his grace.*

¶ To the chief Musician, A Psalm of David.

THE [a]heavens declare the glory of God; and the firmament sheweth his handy work.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, ‖†*where* their voice is not heard.

4 [b]‖ Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, [c]*and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 [d]The ‖law of the LORD *is* perfect, ‖converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: [e]the commandment of the LORD *is* pure, [f]enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* †true *and* righteous altogether.

10 More to be desired *are they* than gold, [g]yea, than much fine gold: [h]sweeter also than honey and †the honey-comb.

11 Moreover, by them is thy servant warned: *and* [i]in keeping of them *there is* great reward.

12 [k]Who can understand *his* errors? [l]cleanse thou me from [m]secret *faults.*

13 [n]Keep back thy servant also from presumptuous *sins;* [o]let them not have dominion over me: then shall I be upright, and I shall be innocent from ‖the great transgression.

a Gen. 1. 6. Isa. 40. 22. Rom. 1. 19, 20.
‖ Or, *without* these *their voice is heard.*
† Heb. *without their voice heard.*
b Rom. 10. 18.
‖ Or, *Their rule,* or, *direction.*
c Eccles. 1. 5.
d Ps. 111. 7.
‖ Or, *doctrine.*
‖ Or, *restoring.*
e Ps. 12. 6.
f Ps. 13. 3.
† Heb. *truth.*
g Ps. 119. 72, 127. Prov. 8. 10, 11, 19.
h Ps. 119. 103.
† Heb. *the dropping of honeycombs.*
i Prov. 29. 18.
k Ps. 40. 12.
l Lev. 4. 2, &c.
m Ps. 90. 8.
n Gen. 20. 6. 1 Sam. 25. 32, 33, 34, 39.
o Ps. 119. 133. Rom. 6. 12, 14.
‖ Or, *much.*
p Ps. 51. 15.
† Heb. *my rock.* Ps. 18. 1.
q Isa. 43. 14. & 44. 6. & 47. 4. 1 Thess. 1. 10.

14 [p]Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, †my strength, and my [q]redeemer.

PSALM XX.

The church blesseth the king in his exploits.

¶ To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; [a]the name of the God of Jacob †defend thee.

2 Send †thee help from [b]the sanctuary, and †strengthen thee out of Zion.

3 Remember all thy offerings, and †accept thy burnt-sacrifice. Selah.

4 [c]Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will [d]rejoice in thy salvation, and [e]in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth [f]his anointed; he will hear him †from his holy heaven †with the saving strength of his right hand.

7 [g]Some *trust* in chariots, and some in horses: [h]but we will remember the name of the LORD our God.

8 They are brought down and fallen; but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

a Prov. 18. 10.
† Heb. *set thee on a high place.*
† Heb. *thy help.*
b 1 Kings 6. 16. 2 Chron. 20. 8. Ps. 73. 17.
† Heb. *support thee.*
† Heb. *turn to ashes:* or, *make fat.*
c Ps. 21. 2.
d Ps. 19. 4.
e Ex. 17. 15. Ps. 60. 4.
f Ps. 2. 2.
† Heb. *from the heaven of his holiness.*
† Heb. *by the strength of the salvation of his right hand.*
g Ps. 33. 16, 17. Prov. 21. 31. Isa. 31. 1.
h 2 Chron. 32. 8.

PSALM XXI.

A thanksgiving for victory.

¶ To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and [a]in thy salvation how greatly shall he rejoice!

2 [b]Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou [c]settest a crown of pure gold on his head.

4 [d]He asked life of thee, *and* thou gavest *it* him, [e]*even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made †him most blessed for ever: [f]thou hast †made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the Most High he [g]shall not be moved.

8 Thine hand shall [h]find out all thine enemies: thy right hand shall find out those that hate thee.

9 [i]Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall [k]swallow them up in his wrath, [l]and the fire shall devour them.

10 [m]Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they [n]imagined a mischievous device, *which* they are not able *to perform.*

12 Therefore ‖shalt thou make them turn their †back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

a 2 Sam. 12. 30. 1 Chron. 20. 2.
d Ps. 61. 5, 6.
e 2 Sam. 7. 19. Ps. 91. 16.
† Heb. *set him* to be *blessings,* Gen. 12. 2. Ps. 72. 17.
f Ps. 16. 11. & 45. 7. Acts 2. 28.
† Heb. *gladded him with joy.*
g Ps. 16. 8.
h 1 Sam. 31. 3.
i Mal. 4. 1.
k Ps. 56. 1, 2.
l Ps. 18. 8. Isa. 26. 11.
m 1 Kings 13. 34. Job 18. 16, 17, 19. Ps. 37. 28. & 109. 13. Isa. 14. 20.
n Ps. 2. 1.
‖ Or, *thou shalt set them as a butt:* See Job 7. 20. & 16. 12. Lam. 3. 12.
† Heb. *shoulder.*

PSALM XXII.

9 *David prayeth in great distress.* 23 *He praiseth God.*

¶ To the chief Musician upon ‖Aijeleth Shahar, A Psalm of David.

MY [a]God, my God, why hast thou forsaken me? *why art thou so* far †from helping me, *and from* [b]the words of my roaring?

2 O my God, I cry in the day-time, but thou hearest not; and in the night season, and †am not silent.

‖ Or, *the hind of the morning.*
a Matt. 27. 46. Mark 15. 34.
† Heb. *from my salvation.*
b Heb. 5. 7.
† Heb. *there is no silence to me.*

3 But thou *art* holy, *O thou* that inhabitest the [c]praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: [d]they trusted in thee, and were not confounded.

6 But I *am* [e]a worm, and no man; [f]a reproach of men, and despised of the people.

7 [g]All they that see me laugh me to scorn: they †shoot out the lip, [h]they shake the head, *saying*,

8 [i]†He trusted on the LORD *that* he would deliver him: [k]let him deliver him, ‖seeing he delighted in him.

9 [l]But thou *art* he that took me out of the womb: thou ‖didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: [m]thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* † none to help.

12 [n]Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 [o]They †gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, [p]and all my bones are ‖out of joint; [q]my heart is like wax: it is melted in the midst of my bowels.

15 [r]My strength is dried up like a potsherd; and [s]my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For [t]dogs have compassed me: the assembly of the wicked have inclosed me: [u]they pierced my hands and my feet.

17 I may tell all my bones: [x]they look *and* stare upon me.

18 [y]They part my garments among them and cast lots upon my vesture.

19 But be [z]not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword, [a]†my darling †from the power of the [b]dog.

21 [c]Save me from the lion's mouth: [d]for thou hast heard me from the horns of the unicorns.

22 [e]I will declare thy name unto [f]my brethren: in the midst of the congregation will I praise thee.

23 [g]Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but [h]when he cried unto him, he heard.

25 [i]My praise *shall be* of thee in the great congregation: [k]I will pay my vows before them that fear him.

26 [l]The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart [m]shall live for ever.

27 [n]All the ends of the world shall remember and turn unto the LORD: [o]and all the kindreds of the nations shall worship before thee.

28 [p]For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 [q]All *they that be* fat upon earth shall eat and worship: [r]all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; [s]it shall be accounted to the LORD for a generation.

31 [t]They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

[c] Deut. 10. 21.
[d] Ps. 25. 2, 3. & 31. 1. & 71. 1. Isa. 49. 23. Rom. 9. 33.
[e] Job 25. 6. Isa. 41. 14.
[f] Isa. 53. 3.
[g] Matt. 27. 39. Mark 15. 29. Luke 23.35
† Heb. *open.*
[h] Job 16. 4. Ps. 109. 25.
[i] Matt. 27. 43.
† Heb. *He rolled* himself *on the* LORD.
[k] Ps. 91.14.
‖ Or, *if he delight in him.*
[l] Ps. 71. 6.
‖ Or, *keptest me in safety.*
[m] Isa. 46.3. & 49. 1.
† Heb. *not a helper.*
[n] Deut. 32. 14. Ps. 68. 30. Ezek. 39. 18. Amos 4. 1.
[o] Job 16.10. Ps. 35. 21. Lam. 2. 16. & 3. 46.
† Heb. *opened their mouths against me.*
[p] Dan. 5. 6.
‖ Or, *sundered.*
[q] Josh. 7.5. Job 23. 16.
[r] Prov. 17. 22.
[s] Job 29.10. Lam. 4. 4. John 19.28
[t] Rev.22.15
[u] Matt. 27. 35. Mark 15. 24. Luke 23. 33. John 19. 23, 37. & 20. 25.
[x] Luke 23. 27, 35.
[y] Luke 23. 34. John 19. 23, 24.
[z] ver. 11. Ps. 10. 1.
[a] Ps. 35. 17.
† Heb. *my only one.*
† Heb. *from the hand.*
[b] ver. 16.
[c] 2 Tim. 4. 17.
[d] Isa. 34. 7. Acts 4. 27.
[e] Heb. 2.12. Ps. 40. 9.
[f] John 20. 17. Rom. 8. 29.
[g] Ps. 135. 19. 20.
[h] Heb. 5. 7.
[i] Ps. 35. 18. & 40. 9, 10. & 111. 1.
[k] Ps. 66. 13. & 116. 14. Eccles. 5. 4.
[l] Lev. 7. 11, 12, 15, 16. Ps. 69. 32. Isa. 65. 13.
[m] John 6. 51.
[n] Ps. 2. 8. & 72. 11. & 86. 9. & 98. 3. Isa. 49. 6.
[o] Ps. 96. 7.
[p] Ps. 47. 8. Obad. 21. Zech. 14. 9. Matt. 6. 13.
[q] Ps. 45. 12.
[r] Isa. 26. 19. Phil. 2. 10.
[s] Ps. 87. 6.
[t] Ps. 78. 6. & 86. 9. & 102. 18. Isa. 60. 3. See Rom. 3. 21, 22.

[a] Isa. 40. 11. Jer. 23. 4. Ezek.34.11 12, 23. John 10. 11. 1 Pet. 2. 25. Rev. 7. 17.
[b] Phil.4.19.
[c] Ezek. 34. 14.
† Heb. *pastures of tender grass.*
[d] Rev. 7. 17.
† Heb. *waters of quietness.*
[e] Ps. 5. 8. & 31. 3. Prov. 8. 20. 1017.
[f] Job 3. 5. & 10. 21 22. & 24. 17. Ps. 44. 19.
[g] Ps. 3. 6. & 27. 1. & 118. 6.
[h] Isa. 43.2.
[i] Ps. 104. 15.
† Heb. *maketh fat.*
[k] Ps 92. 10.
† Heb. *to length of days.*

[a] Ex. 9. 29. & 19. 5. Deut. 10. 14. Job 41. 11. Ps. 50. 12. 1 Cor. 10. 28. 28.
[b] Gen. 1. 9. Job 38. 6. Ps. 104. 5. & 136. 6. 2 Pet. 3. 5.
[c] Ps. 15. 1.
[d] Isa. 33. 15, 16.
† Heb. *The clean of hands.*
[e] Job 17. 9. 1 Tim. 2. 8.
[f] Matt.5.8.
[g] Ps. 15. 4.
[h] Ps. 27. 8. & 105. 4.
‖ Or, O God of *Jacob.*
[i] Isa. 26. 2.
[k] Ps. 97. 6. Hag. 2. 7. Mal. 3. 1. 1 Cor. 2. 8.
[a] Ps. 86. 4. & 143. 8. Lam. 3. 41.
[b] Ps. 22. 5. & 31. 1. & 34. 8. Isa. 28. 16. & 49. 23. Rom. 10. 11.
[c] Ps. 13. 4.
[d] Ex. 33.13. Ps. 5. 1. & 27. 11. & 86. 11. & 119. & 143. 8, 10.
[e] Ps. 103. 17. & 106.1. & 107. 1. Isa. 63. 15. Jer. 33. 11.
† Heb. *thy bowels.*
[f] Job 13.26 & 20. 11. Jer. 3. 25.
[g] Ps. 51. 1.

[h] Ps. 31. 3. & 79. 9. & 109. 21. & 143. 11.
[i] See Rom. 5. 20.

PSALM XXIII.

David's confidence in God's grace.

¶ A Psalm of David.

THE LORD *is* [a]my shepherd; [b]I shall not want.

2 [c]He maketh me to lie down in †green pastures: [d]he leadeth me beside the †still waters.

3 He restoreth my soul: [e]he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of [f]the shadow of death, [g]I will fear no evil: [h]for thou *art* with me; thy rod and thy staff they comfort me.

5 [i]Thou preparest a table before me in the presence of mine enemies: thou †[k]anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD †for ever.

PSALM XXIV.

The citizens of God's spiritual kingdom.

¶ A Psalm of David.

THE [a]earth *is* the LORD's and the fulness thereof; the world, and they that dwell therein.

2 [b]For he hath founded it upon the seas, and established it upon the floods.

3 [c]Who shall ascend into the hill of the LORD? and who shall stand in his holy place?

4 [d]†He that hath [e]clean hands, and [f]a pure heart; who hath not lifted up his soul unto vanity, nor [g]sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that [h]seek thy face, ‖O Jacob. Selah.

7 [i]Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; [k]and the King of glory shall come in.

8 Who *is* this King of glory? the LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? the LORD of hosts, he *is* the King of glory. Selah.

PSALM XXV.

David's confidence in prayer.

¶ *A Psalm* of David.

UNTO [a]thee, O LORD, do I lift up my soul.

2 O my God, I [b]trust in thee: let me not be ashamed, [c]let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 [d]Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation: on thee do I wait all the day.

6 Remember, O LORD, [e]†thy tender mercies and thy loving-kindnesses; for they *have been* ever of old.

7 Remember not [f]the sins of my youth, nor my transgressions: [g]according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 [h]For thy name's sake, O LORD, pardon mine iniquity; [i]for it *is* great.

12 What man *is* he that feareth the LORD? [k]him shall he teach in the way *that* he shall choose.
13 [l]His soul †shall dwell at ease; and [m]his seed shall inherit the earth.
14 [n]The secret of the LORD *is* with them that fear him; ‖and he will shew them his covenant.
15 [o]Mine eyes *are* ever toward the LORD; for he shall †pluck my feet out of the net.
16 [p]Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.
17 The troubles of my heart are enlarged: *O* bring thou me out of my distresses.
18 [q]Look upon mine affliction and my pain; and forgive all my sins.
19 Consider mine enemies; for they are many; and they hate me with †cruel hatred.
20 O keep my soul, and deliver me: [r]let me not be ashamed; for I put my trust in thee.
21 Let integrity and uprightness preserve me; for I wait on thee.
22 [s]Redeem Israel, O God, out of all his troubles.

[k] Ps. 37.23.
[l] Prov. 19. 23. † Heb. *shall lodge in goodness.*
[m] Ps. 37. 11, 22, 29.
[n] Prov. 3. 32. See John 7. 17. & 15. 15. ‖ Or, *and his covenant to make them know* it.
[o] Ps. 141.8. † Heb. *bringforth.*
[p] Ps. 69.16. & 86. 16.
[q] 2 Sam.16. 12. † Heb. *hatred of violence.*
[r] ver. 2.
[s] Ps. 130. 8.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

¶ *A Psalm* of David.

JUDGE [a]me, O LORD; for I have [b]walked in mine integrity: [c]I have trusted also in the LORD; *therefore* I shall not slide.
2 [d]Examine me, O LORD, and prove me; try my reins and my heart.
3 For thy loving-kindness *is* before mine eyes: and [e]I have walked in thy truth.
4 [f]I have not sat with vain persons, neither will I go in with dissemblers.
5 I have [g]hated the congregation of evil doers; [h]and will not sit with the wicked.
6 [i]I will wash mine hands in innocency: so will I compass thine altar, O LORD:
7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.
8 LORD, [k]I have loved the habitation of thy house, and the place †where thine honour dwelleth.
9 ‖[l]Gather not my soul with sinners, nor my life with †bloody men:
10 In whose hands *is* mischief, and their right hand is †full of [m]bribes.
11 But as for me, I will walk [n]in mine integrity: redeem me, and be merciful unto me.
12 [o]My foot standeth in an [p]even place: [q]in the congregations will I bless the LORD.

[a] Ps. 7. 8.
[b] ver. 11. 2 Kings 20. 3. Prov. 20. 7.
[c] Ps. 28. 7. & 31. 14. Prov.29.25.
[d] Ps. 7. 9. & 17. 3. & 66. 10. & 139. 23. Zech. 13. 9.
[e] 2 Kings 20. 3.
[f] Ps. 1. 1. Jer. 15. 17.
[g] Ps. 31. 6. & 139. 21, 22.
[h] Ps. 1. 1.
[i] See Ex. 30. 19, 20. Ps. 73. 13 1 Tim. 2. 8.
[k] Ps. 27. 4. † Heb. *of the tabernacle of thyhonour.*
[l] See 1 Sam. 25. 29. Ps. 28. 3. † Heb. *men of blood.*
[m] Ex. 23. 8. Deut. 16. 19. 1 Sam. 8. 3. Isa. 33. 15.
[n] ver. 1.
[o] Ps. 40. 2.
[p] Ps. 27.11.
[q] Ps. 22.22. & 107. 32. & 111. 1.

PSALM XXVII.

David sustaineth his faith by the power of God.

¶ *A Psalm* of David.

THE LORD *is* [a]my light and [b]my salvation; whom shall I fear? [c]the LORD *is* the strength of my life; of whom shall I be afraid?
2 When the wicked, *even* mine enemies and my foes, †came upon me to [d]eat up my flesh, they stumbled and fell.
3 [e]Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.
4 [f]One *thing* have I desired of the LORD, that will I seek after; that I may [g]dwell in the house of the LORD all the days of my life, to behold ‖[h]the beauty of the LORD, and to inquire in his temple.
5 For [i]in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall [k]set me up upon a rock.

[a] Ps 84.11. Isa. 60. 19, 20. Mic. 7. 8.
[b] Ex. 15. 2.
[c] Ps. 62. 2, 6. & 118.14, 21. Isa. 12. 2.
[d] Heb. *approached against me.*
[e] Ps. 14. 4.
[f] Ps. 3. 6.
[g] Ps. 26. 8.
[h] Ps. 65. 4. Luke 2. 37. ‖ Or, *the delight.*
[i] Ps.90. 17.
[k] Ps. 31.20. & 83. 3. & 91. 1. Isa. 4. 6.
[l] Ps. 3. 3. † Heb. *of shouting.*
‖ Or, *My heart said unto thee, Let my face seek thy face,* &c.
[m] Ps. 24. 6. & 105. 4.
[n] Ps. 69.17. & 143. 7.
[o] Isa.49.15. † Heb. *will gather me.* Isa. 40.11.
[p] Ps. 25. 4. & 86. 11. & 119. † Heb. *a way of plainness,* Ps. 26. 12. † Heb. *those which observe me,* Ps. 5. 8. & 54. 5.
[q] Ps. 35. 25.
[r] 1 Sam. 22. 9. 2 Sam. 16. 7, 8. Ps. 35. 11.
[s] Acts 9. 1.
[t] Ps. 56. 13. & 116. 9. & 142. 5. Jer. 11. 19. Ezek. 26. 20.
[u] Ps. 31. 24. & 62. 1, 5. & 130. 5. Isa. 25. 9. Hab. 2. 3.
[a] Ps. 83. 1. † Heb. *from me.*
[b] Ps. 84. 4. & 143. 7.
[c] 1 Kings 6. 22, 23. & 8. 28, 29. Ps. 5. 7. ‖ Or, *toward the oracle of thy sanctuary.*
[d] Ps. 138. 2.
[e] Ps. 26. 9.
[f] Ps. 12. 2. & 55. 21. & 62. 4. Jer. 9. 8.
[g] 2 Tim. 4. 14. Rev. 18. 6.
[h] Job 34. 27. Isa. 5. 12.
[i] Ps. 18. 2.
[k] Ps. 13. 5. & 22. 4. ‖ Or, *his strength.* † Heb. *strength of salvations.*
[l] Ps. 20. 6.
[m] Deut. 9. 29. 1 Kings 8. 51, 53. ‖ Or, *rule.* Ps. 78. 71.
[n] Ezra 1. 4.
[a] 1 Chron. 16. 28, 29. Ps. 96. 7, 8, 9. † Heb. *ye sons of the mighty.* † Heb. *the honour of his name.* ‖ Or, *in his glorious sanctuary.*
[b] 2 Chron. 20. 21.
[c] Job 37. 4, 5. ‖ Or. *great waters.* † Heb. *in power.* † Heb. *in majesty.*
[d] Isa. 2. 13.
[e] Ps. 114. 4
[f] Deut. 3. 9.

6 And now shall [t]mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices †of joy; I will sing, yea, I will sing praises unto the LORD.
7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.
8 ‖*When thou saidst,* [u]Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.
9 [a]Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.
10 [b]When my father and my mother forsake me, then the LORD †will take me up.
11 [c]Teach me thy way, O LORD, and lead me in †a plain path, because of †mine enemies.
12 [d]Deliver me not over unto the will of mine enemies: for [e]false witnesses are risen up against me, and such as [f]breathe out cruelty.
13 *I had fainted,* unless I had believed to see the goodness of the LORD [g]in the land of the living.
14 [h]Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

[t] Ps. 3. 3. † Heb. *of shouting.*
‖ Or, *My heart said unto thee, Let my face seek thy face,* &c.
[u] Ps. 24. 6. & 105. 4.
[a] Ps. 69.17. & 143. 7.
[b] Isa.49.15. † Heb. *will gather me.* Isa. 40.11.
[c] Ps. 25. 4. & 86. 11. & 119. † Heb. *a way of plainness,* Ps. 26. 12. † Heb. *those which observe me,* Ps. 5. 8. & 54. 5.
[d] Ps. 35. 25.
[e] 1 Sam. 22. 9. 2 Sam. 16. 7, 8. Ps. 35. 11.
[f] Acts 9. 1.
[g] Ps. 56. 13. & 116. 9. & 142. 5. Jer. 11. 19. Ezek. 26. 20.
[h] Ps. 31. 24. & 62. 1, 5. & 130. 5. Isa. 25. 9. Hab. 2. 3.

PSALM XXVIII.

6 *David blesseth God.* 9 *He prayeth for the people.*

¶ *A Psalm* of David.

UNTO thee will I cry, O LORD my rock; [a]be not silent †to me: [b]lest, *if* thou be silent to me, I become like them that go down into the pit.
2 Hear the voice of my supplications, when I cry unto thee, [c]when I lift up my hands ‖[d]toward thy holy oracle.
3 [e]Draw me not away with the wicked, and with the workers of iniquity, [f]which speak peace to their neighbours, but mischief *is* in their hearts.
4 [g]Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.
5 Because [h]they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.
6 Blessed *be* the LORD, because he hath heard the voice of my supplications.
7 The LORD *is* [i]my strength, and my shield; my heart [k]trusteth in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.
8 The LORD *is* ‖their strength, and he *is* the †[l]saving strength of his anointed.
9 Save thy people, and bless [m]thine inheritance: ‖feed them also, [n]and lift them up for ever.

[a] Ps. 7. 8.
[b] ver. 11. 2 Kings 20. 3. Prov. 20. 7.
[c] Ps. 28. 7. & 31. 14. Prov.29.25.
[d] Ps. 7. 9. & 17. 3. & 66. 10. & 139. 23. Zech. 13. 9.
[e] 2 Kings 20. 3.
[f] Ps. 1. 1. Jer. 15. 17.
[g] Ps. 31. 6. & 139. 21, 22.
[h] Ps. 1. 1.
[i] See Ex. 30. 19, 20. Ps. 73. 13 1 Tim. 2. 8.
[k] Ps. 27. 4. † Heb. *of the tabernacle of thyhonour.*
‖ Or, *Take not away.*
[l] See 1 Sam. 25. 29. Ps. 28. 3. † Heb. *men of blood.*
[m] Ex. 23. 8. Deut. 16. 19. 1 Sam. 8. 3. Isa. 33. 15.
[n] ver. 1.
[o] Ps. 40. 2.
[p] Ps. 27.11.
[q] Ps. 22.22. & 107. 32. & 111. 1.

PSALM XXIX.

David exhorteth princes to give glory to God.

¶ A Psalm of David.

GIVE [a]unto the LORD, O †ye mighty, give unto the LORD glory and strength.
2 Give unto the LORD †the glory due unto his name; worship the LORD ‖in the [b]beauty of holiness.
3 The voice of the Lord *is* upon the waters: [c]the God of glory thundereth: the LORD *is* upon ‖many waters.
4 The voice of the LORD *is* †powerful; the voice of the LORD *is* †full of majesty.
5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh [d]the cedars of Lebanon.
6 [e]He maketh them also to skip like a calf; Lebanon and [f]Sirion like a young unicorn.

[a] 1 Chron. 16. 28, 29. Ps. 96. 7, 8, 9. † Heb. *ye sons of the mighty.* † Heb. *the honour of his name.* ‖ Or, *in his glorious sanctuary.*
[b] 2 Chron. 20. 21.
[c] Job 37. 4, 5. ‖ Or. *great waters.* † Heb. *in power.* † Heb. *in majesty.*
[d] Isa. 2. 13.
[e] Ps. 114. 4
[f] Deut. 3. 9.

7 The voice of the LORD †divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of [g]Kadesh.

9 The voice of the LORD maketh [h]the hinds ‖ to calve, and discovereth the forests: and in his temple ‖ doth every one speak of *his* glory.

10 The LORD [i]sitteth upon the flood; yea, [k]the LORD sitteth King for ever.

11 [l]The LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM XXX.

David praiseth God for his deliverance.

¶ A Psalm *and* Song, **at* the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast [a]lifted me up, and hast not made my foes to [b]rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast [c]healed me.

3 O LORD, [d]thou hast brought up my soul from the grave: thou hast kept me alive, that I should not [e]go down to the pit.

4 [f]Sing unto the LORD, O ye saints of his, and give thanks ‖ at the remembrance of his holiness.

5 For [g]†his anger *endureth but* a moment; [h]in his favour *is* life: weeping may endure †for a night, [i]but †joy *cometh* in the morning.

6 And [k]in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast †made my mountain to stand strong: [l]thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? [m]Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 [n]Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that ‖ *my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

David, showing his confidence in God, craveth his help.

¶ To the chief Musician, A Psalm of David.

IN [a]thee, O LORD, do I put my trust; let me never be ashamed: [b]deliver me in thy righteousness.

2 [c]Bow down thine ear to me; deliver me speedily: be thou †my strong rock, for an house of defence to save me.

3 [d]For thou *art* my rock and my fortress; therefore [e]for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 [f]Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them [g]that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast [h]known my soul in adversities;

8 And hast not [i]shut me up into the hand of the enemy: [k]thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: [l]mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and [m]my bones are consumed.

11 [n]I was a reproach among all mine enemies, but [o]especially among my neighbours, and a fear to mine acquaintance: [p]they that did see me without fled from me.

12 [q]I am forgotten as a dead man out of mind: I am like a †broken vessel.

13 [r]For I have heard the slander of many: [s]fear *was* on every side: while they [t]took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 [u]Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 [x]Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* [y]‖ let them be silent in the grave.

18 [z]Let the lying lips be put to silence; which [a]speak †grievous things proudly and contemptuously against the righteous.

19 [b]*Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 [c]Thou shalt hide them in the secret of thy presence from the pride of man: [d]thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for [e]he hath shewed me his marvellous kindness [f]in a ‖ strong city.

22 For [g]I said in my haste, [h]I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 [i]O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 [k]Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM XXXII.

Confession of sins giveth ease to the conscience.

¶ ‖ *A Psalm* of David, Maschil.

BLESSED *is he whose* [a]transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD [b]imputeth not iniquity, and [c]in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy [d]hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. [e]I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 [f]For this shall every one that is godly [g]pray unto thee †in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 [h]Thou *art* my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with [i]songs of deliverance. Selah.

† Heb. *cutteth out.*

g Num. 13. 26.
h Job 39. 1, 2, 3.
‖ Or, *to be in pain.*
‖ Or, *every whit of it uttereth, &c.*
i Gen. 6. 17. Job 38. 8, 25.
k Ps. 10. 16.
l Ps. 28. 8.

* Deut. 20. 5. 2 Sam. 5. 11. & 6. 20. 1042.
a Ps. 28. 9.
b Ps. 25. 2. & 35. 19, 24.

c Ps. 6. 2. & 103. 3.
d Ps. 86. 13.

e Ps. 28. 1.

f 1 Chron. 16. 4. Ps. 97. 12.
‖ Or, *to the memorial.*
g Ps. 103. 9. Isa. 26. 20. & 54. 7, 8. 2 Cor. 4. 17.
† Heb. there is but *a moment in his anger.*
h Ps. 63. 3.
† Heb. *in the evening*
i Ps. 126. 5.
† Heb. *singing.*
k Job 29. 18
† Heb. *settled strength for my mountain.*
l Ps. 104. 29.
m Ps. 6. 5. & 88. 11, & 115. 17. & 118. 17. Isa. 38. 18.
n 2 Sam. 6. 14. Isa. 61. 3. Jer. 31. 4.
‖ That is, my *tongue*, or, my *soul:* See Gen. 49. 6. Ps. 16. 9. & 57. 8.

a Ps. 22. 5. & 25. 2. & 71. 1. Isa. 49. 23.
b Ps. 143. 1.
c Ps. 71. 2.
† Heb. *to me for a rock of strength.*
d Ps. 18. 1.
e Ps. 23. 3. & 25. 11.

f Luke 23. 46. Acts 7. 59.
g Jonah 2. 8.

h John 10. 27.
i Deut. 32. 30. 1 Sam. 17. 46. & 24. 18.
k Ps. 4. 1. & 18. 19.

l Ps. 6. 7.

m Ps. 32. 3. & 102. 3.
n Ps. 41. 8. Isa. 53. 4.
o Job 19. 13. Ps. 38. 11. & 88. 8, 18.
p Ps. 64. 8.

q Ps. 88. 4, 5.
† Heb. *a vessel that perisheth.*
r Jer. 20. 10.
s Jer. 6. 25. & 20. 3. Lam. 2. 22.
t Matt. 27. 1.

u Num. 6. 25, 26. Ps. 4. 6. & 67. 1.
x Ps. 25. 2.

y 1 Sam. 2. 9. Ps. 115. 17.
‖ Or, *let them be cut off for the grave.*
z Ps. 12. 3.
a 1 Sam. 2. 3. Ps. 94. 4. Jude 15.
† Heb. *a hard thing.*
b Isa. 64. 4. 1 Cor. 2. 9.
c Ps. 27. 5. & 32. 7.
d Job 5. 21.

e Ps. 17. 7.
f 1 Sam. 23. 7.
‖ Or, *fenced city*
g 1 Sam. 23. 26. Ps. 116. 11.
h Isa. 38. 11, 12. Lam. 3. 54. Jonah 2. 4.
i Ps. 34. 9.

k Ps. 27. 14.

‖ Or, A Psalm *of David giving instruction.*
a Ps. 85. 2. Rom. 4. 6, 7, 8.
b 2 Cor. 5. 19.
c John 1. 47.

d 1 Sam. 5. 6, 11. Job 33. 7. Ps. 38. 2.
e Prov. 28. 13. Isa. 65. 24. Luke 15. 18, 21, &c. 1 John 1. 9.
f 1 Tim. 1. 16.
g Isa. 55. 6. John 7. 34.
† Heb. *in a time of finding.*
h Ps. 9. 9. & 27. 5. & 31. 20. & 119. 114.
i Ex. 15. 1. Judg. 5. 1. 2 Sam. 22. 1.

8 I will instruct thee, and teach thee in the way which thou shalt go: †I will guide thee with mine eye.

9 [k]Be ye not as the horse, *or* as the mule, *which* have 'no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 [m]Many sorrows *shall be* to the wicked; but [n]he that trusteth in the LORD, mercy shall compass him about.

11 [o]Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

PSALM XXXIII.

God is to be praised for his goodness.

REJOICE [a]in the LORD, O ye righteous: *for* [b]praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery [c]*and* an instrument of ten strings.

3 [d]Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 [e]He loveth righteousness and judgment: [f]the earth is full of the ‖goodness of the LORD.

6 [g]By the word of the LORD were the heavens made; and [h]all the host of them 'by the breath of his mouth.

7 [k]He gathereth the waters of the sea together as an heap: he layeth up the depth in store-houses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For 'he spake, and it was *done;* he commanded, and it stood fast.

10 [m]The LORD †bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 [n]The counsel of the LORD standeth for ever, the thoughts of his heart †to all generations.

12 [o]Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath [p]chosen for his own inheritance.

13 [q]The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; [r]he considereth all their works.

16 [s]There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 [t]An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 [u]Behold, the eye of the LORD *is* [x]upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and [y]to keep them alive in famine.

20 [z]Our soul waiteth for the LORD: [a]he *is* our help and our shield.

21 For our [b]heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

David praiseth God, and exhorteth others thereto by his experience.

¶ *A Psalm* of David when he changed his behaviour before ‖Abimelech; who drove him away, and he departed.

I WILL [a]bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her [b]boast in the LORD: [c]the humble shall hear *thereof,* and be glad.

† Heb. *I will counsel* thee, *mine eye* shall be *upon thee.*
k Prov. 26. 3. Jam. 3. 3.
l Job 35.11.
m Prov. 13. 21. Rom. 2. 9.
n Ps. 34. 8. & 84. 12. Prov. 16. 20. Jer. 17. 7.
o Is. 64. 10. & 68. 3.

a Ps. 32.11. & 97. 12.
b Ps. 147. 1.

c Ps. 92. 3. & 144. 9.
d Ps. 96. 1. & 98. 1. & 144. 9. & 149. 1. Isa. 42. 10. Rev. 5. 9.
e Ps. 11. 7. & 45. 7.
f Ps. 119. 64.
‖ Or, *mercy.*
g Gen. 1. 6, 7. Heb. 11. 3. 2 Pet. 3. 5.
h Gen. 2. 1.
i Job 26.13.
k Gen. 1. 9. Job 26. 10. & 38. 8.
l Gen. 1. 3. Ps. 148. 5.
m Isa. 8.10. & 19. 3.
† Heb. *maketh frustrate.*
n Job 23. 13. Prov.19.21. Isa. 46. 10.
† Heb. *to generation and generation.*
o Ps. 65. 4. & 144. 15.
p Ex. 19.5. Deut. 7. 6.
q 2 Chron. 16. 9. Job 28. 24. Ps. 11. 4. & 14. 2. Prov. 15. 3.
r Job 34.21. Jer. 32. 19.
s Ps. 44. 6.

t Ps. 20. 7. & 147. 10. Prov. 21. 31.
u Job 36.7. Ps. 34. 15. 1 Pet. 3. 12.
x Ps. 147 11.
y Job 5. 20. Ps. 37. 19.
z Ps. 62. 1, 5. & 130. 6.
a Ps. 115.9, 10, 11.
b Ps. 13. 5. Zech. 10. 7. John 16.22.

‖ Or, *Achish,* 1 Sam. 21. 13.
a Ephes. 5. 20. 1 Thess. 5. 18. 2 Thess. 1. 3. & 2. 13.
b Jer. 9. 24. 1 Cor. 1.31. 2 Cor. 10. 17.
c Ps. 119. 74. & 142.7.

d Ps. 69. 30. Luke 1. 46.
e Matt. 7. 7. Luke 11. 9.
‖ Or, *they flowed* unto him.
f Ps. 3. 4.
g ver. 17. 19. 2 Sam. 22. 1.
h Dan.6.22. Heb. 1. 14.
f See Gen. 32. 1, 2. 2 Kings 6. 17. Zech. 9. 8.
k 1 Pet.2.3.
l Ps. 2. 12.
m Ps.31.23.
n Job 4. 10, 11.
o Ps. 84.11.
p Ps. 32. 8.
q 1 Pet. 3. 10, 11.
r 1 Pet. 2. 22.
s Ps. 37. 27. Isa. 1. 16, 17.
t Rom. 12. 18. Heb. 12.14.
u Job 36.7. Ps. 33. 18. 1 Pet. 3.12.
x ver. 6, 17.
y Lev. 17. 10. Jer. 44. 11. Amos 9. 4.
z Prov. 10. 7.
a ver. 6, 15, 19. Ps. 145. 19, 20.
b Ps. 145. 18.
c Ps. 51. 17. Isa. 57. 15. & 61. 1. & 66. 2.
† Heb. *to the broken of heart.*
† Heb. *contrite of spirit.*
d Prov. 24. 16. 2 Tim. 3. 11, 12.
e ver. 6, 17.
f John 19. 36.
g Ps. 94. 23.
‖ Or, *shall be guilty.*
h 2 Sam. 4. 9. 1 Kings 1. 29. Ps. 71. 23. & 103. 4. Lam. 3. 58.
a Ps. 43. 1. & 119.154. Lam. 3. 58.
b Ex.14.25.
c Isa.42.13.
d ver. 26. Ps. 40. 14, 15. & 70. 2, 3.
e Ps. 129. 5.
f Job 21.18. Ps. 1. 4. & 83. 13. Isa. 29. 5. Hos. 13. 3.
† Heb. *darkness and slipperiness.*
g Ps. 73.18. Jer. 23. 12.
h Ps. 9. 15.
i 1 Thess. 5. 3.
† Heb. which *he knoweth not of.*
k Ps. 7. 15, 16. & 57. 6. & 141. 9,10. Prov. 5. 22.
l Ps. 13. 5.
m See Ps. 51. 8.
n Ex.15.11. Ps. 71. 19.

3 O [d]magnify the LORD with me, and let us exalt his name together.

4 I [e]sought the LORD, and he heard me, and delivered me from all my fears.

5 ‖They looked unto him, and were lightened: and their faces were not ashamed.

6 [f]This poor man cried, and the LORD heard *him,* and [g]saved him out of all his troubles.

7 The angel of the LORD [i]encampeth round about them that fear him, and delivereth them.

8 O [k]taste and see that the LORD *is* good: [l]blessed *is* the man *that* trusteth in him.

9 [m]O fear the LORD, ye his saints; for *there is* no want to them that fear him.

10 [n]The young lions do lack, and suffer hunger: [o]but they that seek the LORD shall not want any good *thing.*

11 Come, ye children, hearken unto me: [p]I will teach you the fear of the LORD.

12 [q]What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from [r]speaking guile.

14 [s]Depart from evil, and do good; 'seek peace, and pursue it.

15 [u]The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their [x]cry.

16 [y]The face of the LORD *is* against them that do evil, [z]to cut off the remembrance of them from the earth.

17 *The righteous* cry, and [a]the LORD heareth, and delivereth them out of all their troubles.

18 [b]The LORD *is* nigh [c]†unto them that are of a broken heart; and saveth †such as be of a contrite spirit.

19 [d]Many *are* the afflictions of the righteous: [e]but the LORD delivereth him out of them all.

20 He keepeth all his bones: [f]not one of them is broken.

21 [g]Evil shall slay the wicked: and they that hate the righteous ‖shall be desolate.

22 The LORD [h]redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

PSALM XXXV.

David prayeth for his own safety, and his enemies' confusion.

¶ *A Psalm* of David.

PLEAD [a]*my cause,* O LORD, with them that strive with me: [b]fight against them that fight against me.

2 [c]Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 [d]Let them be confounded and put to shame that seek after my soul: let them be [e]turned back and brought to confusion that devise my hurt.

5 [f]Let them be as chaff before the wind: and let the angel of the LORD chase *them.*

6 Let their way be †[g]dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they [h]hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let [i]destruction come upon him †at unawares; and [k]let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: [l]it shall rejoice in his salvation.

10 [m]All my bones shall say, LORD, [n]who *is* like

unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 †[o] False witnesses did rise up; †they laid to my charge *things* that I knew not.

12 [p] They rewarded me evil for good *to* the †spoiling of my soul.

13 But as for me, [q] when they were sick, my clothing *was* sackcloth: I ‖humbled my soul with fasting; [r] and my prayer returned into mine own bosom.

14 I †behaved myself †as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine †adversity they rejoiced, and gathered themselves together: *yea*, [s] the abjects gathered themselves together against me, and I knew *it* not; they did [t] tear *me*, and ceased not:

16 With hypocritical mockers in feasts, [u] they gnashed upon me with their teeth.

17 LORD, how long wilt thou [x] look on? rescue my soul from their destructions, †[y] my darling from the lions.

18 [z] I will give thee thanks in the great congregation: I will praise thee among †much people.

19 [a] Let not them that are mine enemies †wrongfully rejoice over me: *neither* [b] let them wink with the eye [c] that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they [d] opened their mouth wide against me, *and* said, [e] Aha, aha! our eye hath seen *it*.

22 *This* thou hast [f] seen, O LORD: [g] keep not silence: O LORD, be not [h] far from me.

23 [i] Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 [k] Judge me, O LORD my God, [l] according to thy righteousness; and [m] let them not rejoice over me.

25 [n] Let them not say in their hearts, †Ah, so would we have it: let them not say, [o] We have swallowed him up.

26 [p] Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be [q] clothed with shame and dishonour that [r] magnify *themselves* against me.

27 [s] Let them shout for joy, and be glad, that favour †my righteous cause: yea, let them [t] say continually, Let the LORD be magnified, [u] which hath pleasure in the prosperity of his servant.

28 [x] And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

PSALM XXXVI.

The grievous state of the wicked.

¶ To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that* [a] *there is* no fear of God before his eyes.

2 For [b] he flattereth himself in his own eyes, †until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and [c] deceit: [d] he hath left off to be wise, *and* to do good.

4 [e] He deviseth ‖mischief upon his bed; he setteth himself [f] in a way *that is* not good; he abhorreth not evil.

5 [g] Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like †the great mountains; [h] thy judgments *are* a great deep: O LORD, [i] thou preservest man and beast.

† Heb. *Witnesses of wrong.*
[o] Ps. 27.12.
† Heb. *they asked me.*
[p] Ps. 38.20. & 109. 3, 4, 5. Jer. 18. 20. John 10.32.
† Heb. *depriving.*
[q] Job 30.25. Ps. 69. 10, 11.
‖ Or, *afflicted.*
[r] Matt. 10. 13. Luke 10. 6.
† Heb. *walked.*
† Heb. *as a friend, as a brother to me.*
† Heb. *halting.*
Ps. 38. 17.
[s] Job 30. 1, 8, 12.
[t] Job 16. 9.
[u] Job 16. 9. Ps. 37. 12. Lam. 2. 16.
[x] Hab. 1. 13.
† Heb. *my only one.*
[y] Ps. 22.20.
[z] Ps. 22.25, 31. & 40. 9, 10. & 111.1.
† Heb. *strong.*
[a] Ps. 13. 4. & 25. 2. & 38. 16.
† Heb. *falsely.*
Ps. 38. 19.
[b] Job 15.12. Prov. 6. 13. & 10. 10.
[c] Ps. 69. 4. & 109. 3. & 119. 161. Lam. 3. 52. John 15.25.
[d] Ps. 22.13.
[e] Ps. 40. 15. & 54. 7. & 70. 3.
[f] Ex. 3. 7. Acts 7. 34.
[g] Ps. 28. 1. & 83. 1.
[h] Ps. 10. 1. & 22.11,19. & 38. 21. & 71. 12.
[i] Ps. 44. 23. & 80. 2.
[k] Ps. 26. 1.
[l] 2 Thess.1. 6.
[m] ver. 19.
[n] Ps. 27.12. & 70. 3. & 140. 8.
† Heb. *Ah, ah, our soul.*
[o] Lam. 2. 16.
[p] ver. 4. Ps. 40. 14.
[q] Ps. 109. 29. & 132. 18.
[r] Ps. 38.16.
[s] Rom. 12. 15. 1 Cor. 12. 26.
† Heb. *my righteousness.*
Prov. 8. 18.
[t] Ps. 70. 4.
[u] Ps. 149.4.
[x] Ps. 50.15. & 51. 14. & 71. 24.
[a] Rom. 3. 18.
[b] Deut. 29. 19. Ps. 10. 3. & 49. 18.
† Heb. *to find his iniquity to hate.*
[c] Ps. 12. 2.
[d] Jer. 4.22.
[e] Prov.4.16. Mic. 2. 1.
‖ Or. *vanity.*
[f] Isa. 65.2.
[g] Ps. 57.10. & 108. 4.
† Heb. *the mountains of God.*
[h] Job 11. 8. Ps. 77. 19. Rom. 11.33.
[i] Job 7. 20. Ps. 145. 9. 1 Tim. 4. 10.
[k] Ps. 31.19.
† Heb. *precious.*
[l] Ruth 2.12 Ps. 17. 8. & 91. 4.
[m] Ps. 65. 4.
† Heb. *watered.*
[n] Job 20.17 Rev. 22. 1.
[o] Ps. 16. 11.
[p] Jer. 2. 13. John 4. 10, 14.
[q] 1 Pet.2.9.
† Heb. *draw out at length.*
[r] Jer.22.16.
[s] Ps. 7. 10. & 94. 15. & 97. 11.
[t] Ps. 1. 5.
[a] ver. 7. Ps. 73. 3. Prov. 23.17. & 24. 1, 19.
[b] Ps. 90. 5, 6.
† Heb. *in truth,* or, *stableness.*
[c] Isa.58.14.
† Heb. *Roll thy way upon the* LORD.
[d] Ps. 55.22. Prov. 16. 3. Matt. 6. 25. Luke 12.22 1 Pet. 5. 7.
[e] Job 11.17. Micah 7. 9.
[f] Ps. 62.1.
† Heb. *Be silent to the* LORD.
[g] Isa.30.15. Lam. 3. 26.
[h] ver. 1, 8. Jer. 12. 1.
[i] Ps. 73. 3. Ephes. 4. 26.
[k] Job 27. 13, 14.
[l] ver. 11,22, 29. Isa. 57. 13.
[m] Heb. 10. 36, 37.
[n] Job 7.10. & 20. 9.
[o] Matt. 5.5.
‖ Or. *practiseth.*
[p] Ps. 35.16.
[q] Ps. 2. 4.
[r] 1 Sam.26. 10.
† Heb. *the upright of way.*
[s] Mic. 5. 6.
[t] Prov. 15. 16. & 16. 8. 1 Tim. 6. 6.
[u] Job 38. 15. Ps. 10. 15. Ezek. 30. 21, &c.
[x] Ps. 1. 6.
[y] Isa. 60. 21.
[z] Job 5. 20. Ps. 33. 19.
† Heb. *the preciousness of lambs.*
[a] Ps. 102.3.
[b] Ps. 112. 5, 9.
[c] Prov. 3. 33.
[d] ver. 9.

7 [k] How †excellent *is* thy loving-kindness, O God! therefore the children of men [l] put their trust under the shadow of thy wings.

8 [m] They shall be †abundantly satisfied with the fatness of thy house; and thou shalt make them drink of [n] the river [o] of thy pleasures.

9 [p] For with thee *is* the fountain of life: [q] in thy light shall we see light.

10 O †continue thy loving-kindness [r] unto them that know thee; and thy righteousness to the [s] upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, [t] and shall not be able to rise.

PSALM XXXVII.

David persuadeth to patience and confidence in God.

¶ *A Psalm* of David.

FRET [a] not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down [b] like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and †verily thou shalt be fed.

4 [c] Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 †[d] Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 [e] And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 [f] †Rest in the LORD, [g] and wait patiently for him: [h] fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: [i] fret not thyself in any wise to do evil.

9 [k] For evil doers shall be cut off: but those that wait upon the LORD, they shall [l] inherit the earth.

10 For [m] yet a little while, and the wicked *shall* not *be:* yea, [n] thou shalt diligently consider his place, and it *shall* not *be.*

11 [o] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked ‖plotteth against the just, [p] and gnasheth upon him with his teeth.

13 [q] The LORD shall laugh at him: for he seeth that [r] his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay †such as be of upright conversation.

15 [s] Their sword shall enter into their own heart, and their bows shall be broken.

16 [t] A little that a righteous man hath *is* better than the riches of many wicked.

17 For [u] the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD [x] knoweth the days of the upright: and their inheritance shall be [y] for ever.

19 They shall not be ashamed in the evil time: and [z] in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as †the fat of lambs: they shall consume; [a] into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but [b] the righteous sheweth mercy, and giveth.

22 [c] For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him [d] shall be cut off.

23 [c]The steps of a *good* man are ‖ ordered by the LORD: and he delighteth in his way.
24 [f]Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.
25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed [g]begging bread.
26 [h]*He is* †ever merciful, and lendeth; and his seed *is* blessed.
27 [i]Depart from evil, and do good; and dwell for evermore.
28 For the LORD [k]loveth judgment, and forsaketh not his saints; they are preserved for ever: [l]but the seed of the wicked shall be cut off.
29 [m]The righteous shall inherit the land, and dwell therein for ever.
30 [n]The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.
31 [o]The law of his God *is* in his heart; none of his ‖ steps shall slide.
32 The wicked [p]watcheth the righteous, and seeketh to slay him.
33 The LORD [q]will not leave him in his hand, nor [r]condemn him when he is judged.
34 [s]Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: [t]when the wicked are cut off, thou shalt see *it*.
35 [u]I have seen the wicked in great power, and spreading himself like ‖ a green bay-tree.
36 Yet he [x]passed away, and lo, he *was* not: yea, I sought him, but he could not be found.
37 Mark the perfect *man*, and behold the upright: for [y]the end of *that* man *is* peace.
38 [z]But the transgressors shall be destroyed together: the end of the wicked shall be cut off.
39 But [a]the salvation of the righteous *is* of the LORD: *he is* their strength [b]in the time of trouble.
40 And [c]the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, [d]because they trust in him.

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

¶ A Psalm of David, *to bring to remembrance.*

O [e]LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.
2 For [b]thine arrows stick fast in me, and [c]thy hand presseth me sore.
3 *There is* no soundness in my flesh because of thine anger; [d]neither *is there any* †rest in my bones because of my sin.
4 For [e]mine iniquities are gone over mine head: as an heavy burden they are too [f]heavy for me.
5 My wounds stink, *and* are corrupt because of my foolishness.
6 I am †troubled; [g]I am bowed down greatly; [h]I go mourning all the day long.
7 For my loins are filled with a [i]loathsome *disease:* and *there is* [k]no soundness in my flesh.
8 I am feeble and sore broken: [l]I have roared by reason of the disquietness of my heart.
9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.
10 My heart panteth, my strength faileth me: as for [m]the light of mine eyes, it also †is gone from me.
11 [n]My lovers and my friends [o]stand aloof from my †sore; and ‖ my kinsmen [p]stand afar off.
12 They also that seek after my life [q]lay snares *for me:* and they that seek my hurt [r]speak mischievous things, and [s]imagine deceits all the day long.
13 But [t]I, as a deaf *man*, heard not; [u]and *I was* as a dumb man *that* openeth not his mouth.
14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.
15 For ‖ in thee, O LORD, [x]do I hope: thou wilt ‖ hear, O LORD my God.
16 For I said, *Hear me,* [y]lest *otherwise* they should rejoice over me: when my [z]foot slippeth, they [a]magnify *themselves* against me.
17 For I *am* ready †to halt, and my sorrow *is* continually before me.
18 For I will [b]declare mine iniquity; I will be [c]sorry for my sin.
19 But mine enemies †*are* lively, *and* they are strong: and they that [d]hate me wrongfully are multiplied.
20 They also [e]that render evil for good are mine adversaries; [f]because I follow *the thing that* good *is*.
21 Forsake me not, O LORD: O my God, [g]be not far from me.
22 Make haste †to help me, O LORD [h]my salvation.

PSALM XXXIX.

David's care of his thoughts, and prayer.

¶ To the chief Musician, *even* to *Jeduthun,*
A Psalm of David.

I SAID, I will [a]take heed to my ways, that I sin not with my tongue: I will keep †[b]my mouth with a bridle, [c]while the wicked is before me.
2 [d]I was dumb with silence; I held my peace, *even* from good; and my sorrow was †stirred.
3 My heart was hot within me; while I was musing [e]the fire burned: *then* spake I with my tongue.
4 LORD, [f]make me to know mine end, and the measure of my days, what it *is; that* I may know ‖ how frail I *am*.
5 Behold, thou hast made my days *as* an handbreadth; and [g]mine age *is* as nothing before thee: [h]verily every man †at his best state *is* altogether vanity. Selah.
6 Surely every man walketh in †[i]a vain shew: surely they are disquieted in vain: [k]he heapeth up *riches*, and knoweth not who shall gather them.
7 And now, LORD, what wait I for? [l]my hope *is* in thee.
8 Deliver me from all my transgressions: make me not [m]the reproach of the foolish.
9 [n]I was dumb, I opened not my mouth; because [o]thou didst *it*.
10 [p]Remove thy stroke away from me: I am consumed by the †blow of thine hand.
11 When thou with rebukes dost correct man for iniquity, thou makest †his beauty [q]to consume away like a moth: [r]surely every man *is* vanity. Selah.
12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: [s]for I *am* a stranger with thee *and* a sojourner, [t]as all my fathers *were*.
13 [u]O spare me, that I may recover strength, before I go hence, and [x]be no more.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.*

¶ To the chief Musician, A Psalm of David.

I †[a]WAITED patiently for the LORD; and he inclined unto me, and heard my cry.
2 He brought me up also out of †an horrible pit.

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[c] 1 Sam. 2. 9. Prov. 16. 9. ‖ Or, *establisheth.* [f] Ps. 34.19, 20. & 40. 2. & 91. 12. Prov.24.16. Mic. 7. 8. 2 Cor. 4. 9. [g] Job 15.23 Ps. 59. 15. & 109. 10. [h] Deut. 15. 8. 10. Ps. 112. 5, 9. † Heb. *all the day.* [i] Ps. 34.14. Isa. 1. 16, 17. [k] Ps. 11. 7. [l] Ps. 21. 10. Prov. 2. 22. Isa. 14. 20. [m] Prov. 2. 21 [n] Matt. 12. 35.

[o] Deut. 6.6. Ps. 40. 8. & 119. 98. Isa. 51. 7. ‖ Or, *goings.* [p] Ps. 10. 8. [q] 2 Pet. 2.9. [r] Ps.109.31. [s] ver. 9. Ps. 27. 14. Prov.20.22. [t] Ps. 52. 5, 6. & 91. 8. [u] Job 5. 3.

‖ Or, *a green tree that groweth in his own soil.* [x] Job 20. 5, &c. [y] Isa. 32. 17. & 57. 2. [z] Ps. 1. 4. & 52. 5. [a] Ps. 3. 8. [b] Ps. 9. 9. [c] Isa. 31. 5. [d] 1 Chron. 5. 20. Dan. 3. 17. 28. & 6. 23.

* Ps. 70, title. [a] Ps. 6. 1. [b] Job 6. 4. [c] Ps. 32. 4. [d] Ps. 6. 2. † Heb. *peace,* or, *health.* [e] Ezra 9. 6. Ps. 40. 12. [f] Matt. 11. 28. † Heb. *wried.* [g] Ps. 35.14. [h] Job 30.28 Ps. 42. 9. & 43. 2. [i] Job 7. 5. [k] ver. 3. [l] Job 3. 24. Ps. 22. 1. Isa. 59. 11. [m] Ps. 6. 7. & 88. 9. † Heb. *is not with me.* [n] Ps. 31.11. [o] Luke 10. 31, 32. † Heb. *stroke.* ‖ Or, *my neighbours* [p] Luke 23. 49. [q] 2 Sam.17. 1, 2, 3.

[r] 2 Sam. 16. 7, 8. [s] Ps. 35. 20. [t] See 2 Sam. 16. 10. [u] Ps. 39. 2, 9. ‖ Or, *thee do I wait for.* [x] 2 Sam. 16. 12. Ps. 39. 7. ‖ Or, *answer.* [y] Ps. 13. 4. [z] Deut. 32. 35. [a] Ps. 35. 26. † Heb. *for halting.* Ps. 35. 15. [b] Ps. 32. 5. Prov. 28. 13. [c] 2 Cor. 7. 9, 10. † Heb. being *living, are strong.* [d] Ps. 35. 39. [e] Ps. 35. 12. [f] See 1 John3.12 & 1 Pet. 3.13. [g] Ps. 35. 22. † Heb. *for my help.* [h] Ps. 27. 1. & 62. 2, 6. Isa. 12. 2.

* 1 Chron. 16. 41. & 25. 1. Ps. 62. & 77, title. [a] 1 Kings 2, 4. 2 Kings 10. 31. † Heb. *a bridle,* or, *muzzle for my mouth.* [b] Ps. 141. 3. Jam. 3. 2. [c] Col. 4. 5. [d] Ps. 38. 13. † Heb. *troubled.* [e] Jer. 20. 9. [f] Ps. 90.12. & 119. 84. ‖ Or, *what time I have* here. [g] Ps. 90. 4. [h] ver. 11. Ps. 62. 9. & 144. 4. † Heb. *settled.* † Heb. *an image.* [i] 1 Cor. 7. 31. Jam. 4. 14. [k] Job 27. 17. Eccles. 2. 18, 21, 26. & 5. 14. Luke 12. 20, 21. [l] Ps. 38 15. [m] Ps. 44. 13. & 79. 4. [n] Lev.10.3. Job 40.4.5. Ps. 38. 13. [o] 2 Sam. 16. 10. Job 2. 10 [p] Job 9.34. & 13. 21. † Heb. *conflict.* † Heb. *that which is to be desired in him to melt away.* [q] Job 4. 19. & 13. 28. Isa. 50. 9. Hos. 5. 12. [r] ver. 5. [s] Lev. 25. 23. 1 Chron. 29. 15. Ps. 119. 19. 2 Cor. 5. 6. Heb. 11. 13. 1 Pet. 1. 17. & 2. 11. [t] Gen. 47. 9. [u] Job 10.20 21. & 14. 5, 6. [x] Job 14. 10. 11, 12.

† Heb. *In waiting I waited.* [a] Ps. 27.14. & 37. 7. † Heb. *a pit of noise.*

out of [b] the miry clay, and [c] set my feet upon a rock, *and* [d] established my goings.

3 [e] And he hath put a new song in my mouth, *even* praise unto our God: [f] many shall see *it*, and fear, and shall trust in the LORD.

4 [g] Blessed *is* that man that maketh the LORD his trust, and [h] respecteth not the proud, nor such as [i] turn aside to lies.

5 [k] Many, O LORD my God, *are* thy wonderful works *which* thou hast done, [l] and thy thoughts *which are* to us-ward: ‖they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 [m] Sacrifice and offering thou didst not desire; mine ears hast thou †opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* [n] written of me,

8 [o] I delight to do thy will, O my God: yea, thy law *is* †[p] within my heart.

9 [q] I have preached righteousness in the great congregation: lo, [r] I have not refrained my lips, O LORD, [s] thou knowest.

10 [t] I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: [u] let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: [x] mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore [y] my heart †faileth me.

13 [z] Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 [a] Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 [b] Let them be [c] desolate for a reward of their shame that say unto me, Aha, aha.

16 [d] Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation [e] say continually, The LORD be magnified.

17 [f] But I *am* poor and needy; *yet* [g] the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

1 *God's care of the poor.* 10 *David fleeth to God for succour.*

¶ To the chief Musician, A Psalm of David.

BLESSED [a] *is* he that considereth ‖the poor: the LORD will deliver him †in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: [b] and ‖thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt †make all his bed in his sickness.

4 I said, LORD, be merciful unto me: [c] heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he [d] speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise †my hurt.

8 †An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 [e] Yea, †mine own familiar friend, in whom I trusted, [f] which did eat of my bread, hath †lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and [g] settest me before thy face for ever.

13 [h] Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

David's zeal to serve God in the temple.

¶ To the chief Musician, ‖ Maschil, for the sons of Korah.

AS the hart †panteth after the water-brooks, so panteth my soul after thee, O God.

2 [a] My soul thirsteth for God, for [b] the living God: when shall I come and appear before God?

3 [c] My tears have been my meat day and night, while [d] they continually say unto me, Where *is* thy God?

4 When I remember these *things*, [e] I pour out my soul in me: for I had gone with the multitude, [f] I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 [g] Why art thou †cast down, O my soul? and *why* art thou disquieted in me? [h] hope thou in God: for I shall yet ‖praise him ‖*for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from ‖the hill Mizar.

7 [i] Deep calleth unto deep at the noise of thy water-spouts: [k] all thy waves and thy billows are gone over me.

8 *Yet* the LORD will [l] command his loving-kindness in the day-time, and [m] in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? [n] why go I mourning because of the oppression of the enemy?

10 *As* with a ‖sword in my bones, mine enemies reproach me; [o] while they say daily unto me, Where *is* thy God?

11 [p] Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIII.

David prayeth to be restored to the temple.

[a] JUDGE me, O God, and [b] plead my cause against an ‖ungodly nation: O deliver me †from the deceitful and unjust man.

2 For thou *art* the God of [c] my strength: why dost thou cast me off? [d] why go I mourning because of the oppression of the enemy?

3 [e] O send out thy light and thy truth: let them lead me; let them bring me unto [f] thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God †my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 [g] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

b Ps. 69. 2, 14.
c Ps. 27. 5.
d Ps. 37. 23.
e Ps. 33. 3.
f Ps. 52. 6.
g Ps. 34. 8. Jer. 17. 7.
h Ps. 101. 3, 7.
i Ps. 125. 5.
k Ex. 11. 15. Job 5. 9. & 9. 10. Ps. 71. 15. & 92. 5. & 139. 6, 17.
l Isa. 55. 8.
‖ Or, *none can order them unto thee.*
m 1 Sam. 15. 22. Ps. 50. 8. & 51. 16. Isa. 1. 11. & 66. 3. Hos. 6. 6. Matt. 9. 13. & 12. 7. Heb. 10. 5.
† Heb. *digged.* Ex. 21. 6.
n Luke 24. 44.
o Ps 119.16, 24, 47, 92. John 4. 34. Rom. 7. 22.
† Heb. *in the midst of my bowels.*
p Ps. 37.31. Jer. 31. 33. 2 Cor. 3. 3.
q Ps. 22. 22, 25. & 35. 18.
r Ps.119.13.
s Ps. 139. 2.
t Acts 20. 20. 27.
u Ps. 43. 3. & 57. 3. & 61. 7.
x Ps. 38. 4.
y Ps. 73. 26.
† Heb. *forsaketh.*
z Ps. 70. 1, &c.
a Ps. 35. 4, 26. & 70. 2, 3. & 71. 13.
b Ps. 70. 3.
c Ps. 73. 19.
d Ps. 70. 4.
e Ps. 35. 27.
f Ps. 70. 5.
g 1 Pet. 5. 7.
a Prov. 14. 21.
‖ Or, *the weak*, or, *sick.*
† Heb. *in the day of evil.*
b Ps. 27. 12.
‖ Or, *do not thou deliver.*
† Heb. *turn.*
c 2 Chron. 30. 20. Ps. 6. 2. & 147. 3.
d Ps. 12. 2. Prov. 26.24, 25, 26.
† Heb. *evil to me.*
† Heb. *a thing of Belial.*
e 2 Sam. 15. 12. Job 19. 19. Ps. 55. 12, 13, 20. Jer. 20. 10.
† Heb. *the man of my peace.*
f Obad. 7. John 13.18.
† Heb. *magnified.*
g Job 36. 7. Ps. 34. 15.
h Ps. 106. 48.

1023.

‖ Or, A Psalm, *giving instruction of the sons*, &c. See 1 Chron. 6, 33, 37. & 25. 5.
† Heb. *brayeth.*
a Ps. 63. 1. & 84. 2. John 7. 37.
b 1 Thess. 1. 9.
c Ps. 80. 5. & 102. 9.
d ver. 10. Ps. 79. 10. & 115. 2.
e Job 30.16. Ps. 62. 8.
f Isa. 30.29
g ver. 11. & Ps. 43. 5.
† Heb. *bowed down.*
h Lam. 3. 24.
‖ Or, *give thanks.*
‖ Or, *his presence* is *salvation.*
‖ Or, *the little hill*, Ps. 133. 3.
i Jer. 4. 20. Ezek. 7. 26.
k Ps. 88. 7. Jonah 2. 3.
l Lev. 25. 21. Deut. 28. 8. Ps. 133. 3.
m Job 35. 10. Ps. 32. 7. & 63. 6. & 149. 5.
n Ps. 38. 6. & 43. 2.
‖ Or, *killing.*
o ver. 3. Joel 2. 17. Mic. 7. 10.
p ver. 5. & Ps. 43. 5.

1023.

a Ps. 26. 1. & 35. 24.
b Ps. 35. 1.
‖ Or, *unmerciful.*
† Heb. *from a man of deceit and iniquity.*
c Ps. 28. 7.
d Ps. 42. 9.
e Ps. 40. 11. & 57. 3.
f Ps. 3. 4.
† Heb. *the gladness of my joy.*
g Ps. 42. 5, 11.

PSALM XLIV.

The church complaineth of her present evils.

¶ To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, [a] our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* [b] thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For [c] they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, [d] because thou hadst a favour unto them.

4 [e] Thou art my King, O God: command deliverances for Jacob.

5 Through thee [f] will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For [g] I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast [h] put them to shame that hated us.

8 [i] In God we boast all the day long, and praise thy name for ever. Selah.

9 But [k] thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to [l] turn back from the enemy: and they which hate us spoil for themselves.

11 [m] Thou hast given us † like sheep *appointed* for meat; and hast [n] scattered us among the heathen.

12 [o] Thou sellest thy people † for nought, and dost not increase *thy wealth* by their price.

13 [p] Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 [q] Thou makest us a by-word among the heathen, [r] a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; [s] by reason of the enemy and avenger.

17 [t] All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, [u] neither have our ‖ steps declined from thy way;

19 Though thou hast sore broken us in [x] the place of dragons, and covered us [y] with the shadow of death.

20 If we have forgotten the name of our God, or [z] stretched out our hands to a strange god:

21 [a] Shall not God search this out? for he knoweth the secrets of the heart.

22 [b] Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 [c] Awake, why sleepest thou, O LORD? arise, [d] cast *us* not off for ever.

24 [e] Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For [f] our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise † for our help, and redeem us for thy mercies' sake.

PSALM XLV.

The majesty and grace of Christ's kingdom.

¶ To the chief Musician *upon Shoshannim, for the sons of Korah, ‖ Maschil, A Song of loves.

MY heart † is inditing a good matter: I speak of the things which I have made touching the King: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: [a] grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy [b] sword upon *thy* thigh, [c] O *most* mighty, with thy glory and thy majesty.

4 [d] And in thy majesty † ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee.

6 [e] Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 [f] Thou lovest righteousness, and hatest wickedness: therefore ‖ [g] God, thy God, [h] hath anointed thee with the oil [i] of gladness above thy fellows.

8 [k] All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 [l] King's daughters *were* among thy honourable women: [m] upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; [n] forget also thine own people, and thy father's house;

11 So shall the King greatly desire thy beauty: [o] for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* [p] the rich among the people shall entreat † thy favour.

13 [q] The King's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 [r] She shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

16 Instead of thy fathers shall be thy children, [s] whom thou mayest make princes in all the earth.

17 [t] I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM XLVI.

The confidence which the church hath in God.

¶ To the chief Musician ‖ for the sons of Korah, *A Song upon *Alamoth.

GOD *is* our [a] refuge and strength, [b] a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into † the midst of the sea;

3 [c] *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* [d] a river, the streams whereof shall make glad [e] the city of God, the holy *place* of the tabernacles of the Most High.

5 God *is* [f] in the midst of her; she shall not be moved: God shall help her, † *and that* right early.

6 [g] The heathen raged, the kingdoms were moved: he uttered his voice, [h] the earth melted.

7 [i] The LORD of hosts *is* with us; the God of Jacob *is* † our refuge. Selah.

8 [k] Come, behold the works of the LORD, what desolations he hath made in the earth.

9 [l] He maketh wars to cease unto the end of the earth; [m] he breaketh the bow, and cutteth the spear in sunder; [n] he burneth the chariot in the fire.

10 Be still, and know that I *am* God: [o] I will be

a Ex. 12. 26, 27. Ps. 78. 3.
b Ex. 15. 17. Deut. 7. 1. Ps. 78. 55. & 80. 8.
c Deut. 8. 17. Josh. 24. 12.
d Deut. 4. 37. & 7. 7, 8.
e Ps. 74. 12.
f Dan. 8. 4.
g Ps. 33. 16. Hosea 1. 7.
h Ps. 40. 14.
i Ps. 34. 2. Jer. 9. 24. Rom. 2. 17.
k Ps. 60. 1. 10. & 74. 1. & 88. 14. & 89. 38. & 108. 11.
l Lev. 26. 17. Deut. 28. 25. Josh. 7. 8, 12.
m Rom. 8. 36.
† Heb. *as sheep of meat.*
n Deut. 4. 27. & 28. 64. Ps. 60. 1.
o Isa. 52. 3, 4. Jer. 15. 13.
† Heb. *without riches.*
p Deut. 28. 37. Ps. 79. 4. & 80. 6.
q Jer. 24. 9.
r 2 Kings 19. 21. Job 16. 4. Ps. 22. 7.
s Ps. 8. 2.
t Dan. 9. 13.
u Job 23. 11. Ps. 119. 51, 157.
‖ Or, *goings.*
x Isa. 34. 13. & 35. 7.
y Ps. 23. 4.
z Job 11. 13. Ps. 68. 31.
a Job 31. 14. Ps. 139. 1. Jer. 17. 10.
b Rom. 8. 36.
c Ps. 7. 6. & 35. 23. & 59. 4, 5. & 78. 65.
d ver. 9.
e Job 13. 24. Ps. 13. 1. & 88. 14.
f Ps. 119. 25.
† Heb. *a help for us.*
*Ps. 69. & 80, title.
‖ Or, *of instruction.*
† Heb. *boileth.* or, *bubbleth up.*
a Luke 4. 22.
b Isa. 49. 2. Heb. 4. 12. Rev. 1. 16. & 19. 15.
c Isa. 9. 6.
d Rev. 6. 2.
† Heb. *prosper thou, ride thou.*
e Ps. 93. 2. Heb. 1. 8.
f Ps. 33. 5.
‖ Or, *O God.*
g Isa. 61. 1.
h 1 Kings 1. 39, 40.
i Ps. 21. 6.
k Cant. 1. 3
l Cant. 6. 8.
m See 1 Kings 2. 9.
n See Deut. 21. 13.
o Ps. 95. 6. Isa. 54. 5.
p Ps. 22. 29. & 72. 10. Isa. 49. 23. & 60. 3.
† Heb. *thy face.*
q Rev. 19. 7, 8.
r Cant. 1. 4.
s 1 Pet. 2. 9. Rev. 1. 6. & 5. 10. & 20. 6.
t Mal. 1. 11.
[Or, *of.*
* Is. 48, & 66.
* 1 Chron. 15. 20.
a Ps. 62. 7, 8. & 91. 2. & 142. 5.
b Deut. 4. 7. Ps. 145. 18.
† Heb. *the heart of the seas.*
c Ps. 93. 3, 4. Jer. 5. 22. Matt. 7. 25.
d See Isa. 8. 7.
e Ps. 48. 1, 8. Isa. 60. 14.
f Deut. 23. 14. Isa. 12. 6. Ezek. 43. 7, 9. Hos. 11. 9. Joel 2. 27. Zeph. 3. 15. Zech. 2. 5, 10, 11. & 8. 3.
† Heb. *when the morning appeareth:* See Ex. 14. 24, 27. 2 Chron. 20. 20. Ps. 30. 5. & 143. 8.
g Ps. 2. 1.
h Josh. 2. 9, 24.
i ver. 11. Num. 14. 9. 2 Chron. 13. 12.
† Heb. *a high place for us.* Ps. 9. 9.
k Ps. 66. 5.
l Isa. 2. 4.
m Ps. 76. 3.
n Ezek. 39. 9.
o Isa. 2. 11, 17.

exalted among the heathen, I will be exalted in the earth.

11 [p]The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted to entertain the kingdom of Christ.

¶ To the chief Musician, A Psalm ‖ for the sons of Korah.

O [a]CLAP your hands, all ye people, shout unto God with the voice of triumph.

2 For the LORD Most High *is* [b]terrible; [c]*he is* a great King over all the earth.

3 [d]He shall subdue the people under us, and the nations under our feet.

4 He shall choose our [e]inheritance for us, the excellency of Jacob whom he loved. Selah.

5 [f]God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises; sing praises unto our King, sing praises.

7 [g]For God *is* the King of all the earth: [h]sing ye praises ‖ with understanding.

8 [i]God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 ‖The princes of the people are gathered together, [k]*even* the people of the God of Abraham: [l]for the shields of the earth *belong* unto God: he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the church.

¶ A Song *and* Psalm ‖ for the sons of Korah.

GREAT *is* the LORD, and greatly to be praised [a]in the city of our God, *in* the [b]mountain of his holiness.

2 [c]Beautiful for situation, [d]the joy of the whole earth, *is* mount Zion, [e]*on* the sides of the north, [f]the city of the great King.

3 God is known in her palaces for a refuge.

4 For lo, [g]the kings were assembled, they passed by together.

5 They saw *it*, *and* so they marvelled; they were troubled, *and* hasted away.

6 Fear [h]took hold upon them there, [i]*and* pain, as of a woman in travail.

7 Thou [k]breakest the ships of Tarshish [l]with an east wind.

8 As we have heard, so have we seen in [m]the city of the LORD of hosts, in the city of our God: God will [n]establish it for ever. Selah.

9 We have thought of [o]thy loving-kindness, O God, in the midst of thy temple.

10 According to [p]thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 †Mark ye well her bulwarks, ‖consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will [q]be our guide *even* unto death.

PSALM XLIX.

Worldly prosperity is not to be admired.

¶ To the chief Musician. A Psalm ‖ for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both [a]low and high, rich and poor, together.

p ver. 7.

‖ Or, *of.*

a Isa. 55. 12.
b Deut. 7. 21. Neh. 1. 5. Ps. 76. 12.
c Mal. 1. 14.
d Ps. 18. 47.
e 1 Pet. 1. 4.
f Ps. 68. 24, 25.
g Zech. 14. 9.
h 1 Cor. 14. 15, 16.
‖ Or, every one *that hath understanding.*
i 1 Chron. 16. 31. Ps. 93. 1. & 96. 10. & 97. 1. & 99. 1. Rev. 19. 6
‖ Or, *The voluntary of the people are gathered* unto *the people of the God of Abraham.*
k Rom. 4. 11, 12.
l Ps. 89. 18.

‖ Or, *of.*

a Ps. 46. 4. & 87. 3.
b Isa. 2. 2, 3. Mic. 4. 1. Zech. 8. 3.
c Ps. 50. 2. Jer. 3. 19. Lam. 2. 15. Dan. 8. 9. & 11. 16.
d Ezek. 20. 6.
e Isa. 14. 13.
f Matt. 5. 35.
g 2 Sam. 10. 6, 14, 16. 18, 19.
h Ex. 15. 15.
i Hos. 13. 13.
k Ezek. 27. 26
l Jer. 18. 17.
m ver. 1, 2.
n Isa. 2. 2. Mic. 4. 1.
o Ps. 26. 3. & 40. 10.
p Deut. 28. 58. Josh. 7. 9. Ps. 113. 3. Mal. 1. 11 14.

† Heb. *Set your heart to her bulwarks.*
‖ Or, *raise up.*
q Isa. 58. 11.

‖ Or *of.*

a Ps. 62. 9.
b Ps. 78. 2. Matt. 13. 35.
c Ps. 38. 4.
d Job 31. 24, 25. Ps. 52. 7. & 62. 10. Mark 10. 24 1 Tim. 6. 17.
e Matt. 16. 26.
f Job 36. 18, 19.
g Ps. 89. 48.
h Eccl. 2. 16
i Prov. 11. 4. Eccl. 2. 18. 21.
† Heb. *to generation and generation.*
k Gen. 4. 17.
l ver. 20. Ps. 39. 5 & 82. 7.
m Luke 12. 20.
† Heb. *delight in their mouth*
n Ps. 47. 3. Dan. 7. 22. Mal. 4. 3. Luke 22. 30 1 Cor. 6. 2. Rev. 2. 26. & 20. 4.
o Job 4. 21. Ps. 39. 11.
‖ Or, *strength.*
‖ Or, *the grave* being *a habitation to every one of them.*
p Ps. 56. 13. Hos. 13. 14.
† Heb. *from the hand of the grave.*
‖ Or, *hell.*
q Job 27. 19
† Heb. *in his life.*
r Deut. 29. 19. Luke 12. 19
† Heb. The soul *shall go.*
s Gen. 15. 15.
t Job 33. 30. Ps. 56. 13.
u ver. 12.
x Eccl. 3. 19

‖ Or, *for Asaph:* See 1 Chron. 15. 17. & 25. 2. 2 Chron 29. 30
a Neh 9. 32. Isa. 9. 6. Jer. 32. 18.
b Ps. 48. 2.
c Deut. 33. 2. Ps. 80. 1.
d Lev. 10. 2. Num. 16. 35. Ps. 97. 3. Dan. 7. 10.
e Deut. 4. 26. & 31. 28. & 32. 1. Isa. 1. 2. Mic. 6. 1, 2.
f Deut. 33. 3. Isa. 13. 3.
g Ex. 24. 7.
h Ps. 97. 6.
i Ps. 75. 7.
k Ps. 81. 8.
l Ex. 20. 2.
m Isa. 1. 11. Jer. 7. 22.
n Hos. 6. 6.
o Mic. 6. 6. Acts 17. 25.

† Heb. *with me.*

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 [b]I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* [c]the iniquity of my heels shall compass me about?

6 They that [d]trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor [e]give to God a ransom for him:

8 (For [f]the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* [g]not see corruption.

10 For he seeth *that* [h]wise men die, likewise the fool and the brutish person perish, [i]and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* forever, *and* their dwelling-places †to all generations; they [k]call *their* lands after their own names.

12 Nevertheless [l]man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their [m]folly: yet their posterity †approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and [n]the upright shall have dominion over them in the morning; [o]and their ‖beauty shall consume ‖in the grave from their dwelling.

15 But God [p]will redeem my soul †from the power of ‖the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 [q]For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though †while he lived [r]he blessed his soul, (and *men* will praise thee, when thou doest well to thyself,)

19 †He shall [s]go to the generation of his fathers; they shall never see [t]light.

20 [u]Man *that is* in honour, and understandeth not, [x]is like the beasts *that* perish.

PSALM L.

The majesty of God in the church.

¶ A Psalm ‖ of Asaph.

THE [a]mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, [b]the perfection of beauty, [c]God hath shined.

3 Our God shall come, and shall not keep silence: [d]a fire shall devour before him, and it shall be very tempestuous round about him.

4 [e]He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather [f]my saints together unto me; [g]those that have made a covenant with me by sacrifice.

6 And [h]the heavens shall declare his righteousness: for [i]God *is* judge himself. Selah.

7 [k]Hear, O my people, and I will speak; O Israel, and I will testify against thee: [l]I *am* God, *even* thy God.

8 [m]I will not reprove thee [n]for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 [o]I will take no bullock out of thy house, *nor* he-goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* †mine.

12 If I were hungry, I would not tell thee: [p]for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 [q]Offer unto God thanksgiving; and [r]pay thy vows unto the Most High:

15 And [s]call upon me in the day of trouble: I will deliver thee, and thou shalt [s]glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 [u]Seeing thou hatest instruction, and [x]castest my words behind thee.

18 When thou sawest a thief, then thou [y]consentedst with him, and †hast been [z]partaker with adulterers.

19 †Thou givest thy mouth to evil, and [a]thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, [b]and I kept silence; [c]thou thoughtest that I was altogether *such an one* as thyself: *but* [d]I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that [e]forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 [f]Whoso offereth praise glorifieth me: and [g]to him †that ordereth *his* conversation *aright* will I shew the salvation of God.

PSALM LI.

God delighteth not in sacrifice, but in sincerity.

¶ To the chief Musician, A Psalm of David, *when Nathan the prophet came unto him, after he had gone in to Bath-sheba.* about1034. *2 Sam. 12. 1. & 11. 2, 4.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies [a]blot out my transgressions.

2 [b]Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For [c]I acknowledge my transgressions: and my sin *is* ever before me.

4 [d]Against thee, thee only, have I sinned, and done *this* evil [e]in thy sight: [f]that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 [g]Behold, I was shapen in iniquity; [h]and in sin did my mother †conceive me.

6 Behold, thou desirest truth [i]in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 [k]Purge me with hyssop, and I shall be clean: wash me, and I shall be [l]whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken [m]may rejoice.

9 [n]Hide thy face from my sins, and [o]blot out all mine iniquities.

10 [p]Create in me a clean heart, O God; and renew ‖a right spirit within me.

11 Cast me not away [q]from thy presence; and take not thy [r]Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* [s]free Spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from †[t]blood-guiltiness, O God, thou God of my salvation: *and* [u]my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips, and my mouth shall shew forth thy praise.

16 For [x]thou desirest not sacrifice; ‖else would I give *it:* thou delightest not in burnt-offering.

17 [y]The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with [z]the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

David, upon his confidence in God's mercy, giveth thanks.

¶ To the chief Musician, Maschil. *A Psalm* of David, *when Doeg the Edomite came and *told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O [a]mighty man? the goodness of God *endureth* continually.

2 [b]Thy tongue deviseth mischiefs; [c]like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* [d]lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, ‖O *thou* deceitful tongue.

5 God shall likewise †destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place and [e]root thee out of the land of the living. Selah.

6 [f]The righteous also shall see, and fear, [g]and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but [h]trusted in the abundance of his riches, *and* strengthened himself in his ‖wickedness.

8 But I *am* [i]like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name; [k]for *it is* good before thy saints.

PSALM LIII.

David describeth the corruption of a natural man.

¶ To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

THE [a]fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: [b]*there is* none that doeth good.

2 God [c]looked down from heaven upon the children of men, to see if there were *any* that did understand, that did [d]seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity [e]no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 [f]There †were they in great fear, *where* no fear was: for God hath [g]scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 [h]†Oh that the salvation of Israel *were come* out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

David, upon his confidence in God's help, promiseth sacrifice.

¶ To the chief Musician on Neginoth, Maschil, *A Psalm* of David, *when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

[p] Ex. 19 5. Deut. 10. 14 Job 41. 11. Ps. 24. 1. 1 Cor. 10. 26, 28.
[q] Hos. 14. 2. Heb. 13. 15.
[r] Deut. 23. 21. Job 22. 27. Ps. 76. 11. Eccles. 5. 4, 5.
[s] Job 22. 27. Ps. 91. 15. & 107. 6, 13, 19, 28. Zech. 13. 9.
[t] ver. 23. Ps. 22. 23.
[u] Rom. 2. 21, 22.
[x] Neh. 9. 26.
[y] Rom. 1. 32.
† Heb. *thy portion was with adulterers.*
[z] 1 Tim. 5. 22.
†Heb. *Thou sendest.*
[a] Ps. 52. 2.
[b] Eccles. 8. 11, 12. Isa. 26. 10. & 57. 11.
[c] See Rom. 2. 4.
[d] Ps. 90. 8.
[e] Job 8. 13. Ps. 9. 17. Isa. 51. 13.
[f] Ps. 27. 6. Rom. 12. 1.
[g] Gal. 6. 16
† Heb. *that disposeth his way.*

[a] ver. 9. Isa. 43. 25. & 44. 22. Col. 2. 14.
[b] Heb. 9. 14. 1 John 1. 7, 9. Rev. 1. 5.
[c] Ps. 32. 5. & 38. 18.
[d] Gen. 20. 6. & 39. 9. Lev. 5. 19. & 6. 2. 2 Sam. 12. 13.
[e] Luke 15. 21.
[f] Rom. 3. 4.
[g] Job 14. 4. Ps. 58. 3. John 3. 6. Rom. 5. 12. Ephes. 2. 3.
[h] Job 14. 4.
† Heb. *warm me.*
[i] Job 38. 36.
[k] Lev. 14. 4, 6, 49. Num. 19. 18. Heb. 9. 19.
[l] Isa. 1. 18.
[m] Matt. 5. 4.
[n] Jer. 16. 17.
[o] ver. 1.
[p] Acts 15. 9. Ephes. 2. 10.
‖ Or, *a constant spirit*
[q] Gen. 4. 14. 2 Kings 13. 23.
[r] Rom. 8. 9. Ephes. 4. 30.
[s] 2 Cor. 3. 17.
† Heb. *bloods.*
[t] 2 Sam. 11. 17. & 12. 9.
[u] Ps. 35. 28.

[x] Num. 15. 27, 30. Ps. 40. 6. & 50. 8. Isa. 1. 11. Jer. 7. 22. Hos. 6. 6.
‖ Or, *that I should give it.*
[y] Ps. 34. 18. Isa. 57. 15. & 66. 2.
[z] Ps. 4. 5. Mal. 3. 3.

*1 Sam. 22. 9. *Ezek. 22. 9.

[a] 1 Sam. 21. 7.

[b] Ps. 50. 19.
[c] Ps. 57. 4. & 59. 7. & 64. 3.
[d] Jer. 9. 4, 5.
‖ Or, *and the deceitful tongue.*
† Heb. *beat thee down.*
[e] Prov. 2. 22.
[f] Job 22. 19. Ps. 37. 34. & 40. 3. & 64. 9. Mal. 1. 5.
[g] Ps. 55. 10.
[h] Ps. 49. 6.
‖ Or, *substance.*
[i] Jer. 11. 16. Hos. 14. 6.
[k] Ps. 54. 6.

[a] Ps. 10. 4. & 14. 1, &c.
[b] Rom. 3. 10.
[c] Ps. 33. 13.
[d] 2 Chron. 15. 2. & 19. 3.
[e] Jer. 4. 22.
[f] Lev. 26. 17, 36. Prov. 28. 1.
† Heb. *they feared a fear.*
[g] Ps. 14. 5.
[h] Ezek. 6. 5.
† Heb. *Who will give salvations, &c.*

*1 Sam. 22. 19. & 26. 1.

2 Hear my prayer, O God: give ear to the words of my mouth.

3 For [a]strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: [b]the LORD *is* with them that uphold my soul.

5 He shall reward evil unto †mine enemies; cut them off [c]in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; [d]for *it is* good.

7 For he hath delivered me out of all trouble: [e]and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

David in his prayer complaineth of his fearful case.

¶ To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication. 1023.

2 Attend unto me, and hear me; I [a]mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: [b]for they cast iniquity upon me, and in wrath they hate me.

4 [c]My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath †overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues: for I have seen [d]violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 [e]For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did [f]magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou, †a man mine equal, [g]my guide, and mine acquaintance.

14 †We took sweet counsel together, *and* [h]walked unto the house of God in company.

15 Let death seize upon them, *and* let them [i]go down quick into ‖hell; for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD shall save me.

17 [k]Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for [l]there were many with me.

19 God shall hear and afflict them, [m]even he that abideth of old. Selah. ‖Because they have no changes, therefore they fear not God.

20 He hath [n]put forth his hands against such as [o]be at peace with him: †he hath broken his covenant.

21 [p]*The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 [q]Cast thy ‖burden upon the LORD, and he shall sustain thee: [r]he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: [s]†bloody and deceitful men †shall not live out half their days; but I will trust in thee.

PSALM LVI.

David professeth his confidence in God's word.

¶ To the chief Musician upon Jonath-elem-rechokim, ‖Michtam of David, when the *Philistines took him in Gath.

BE [a]merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 †Mine enemies would daily [b]swallow *me* up: for *they be* many that fight against me, O thou Most High.

3 What time I am afraid, I will trust in thee.

4 [c]In God I will praise his word, in God I have put my trust; [d]I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 [e]They gather themselves together, they hide themselves, they mark my steps, [f]when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: [g]*are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for [h]God *is* for me.

10 [i]In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For [k]thou hast delivered my soul from death *wilt* not *thou deliver* my feet from falling, that I may walk before God in [l]the light of the living?

PSALM LVII.

David encourageth himself to praise God.

¶ To the chief Musician, ‖Al-taschith, Michtam of David, *when he fled from Saul in the cave.

BE [a]merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: [b]yea, in the shadow of thy wings will I make my refuge, [c]until *these* calamities be overpast.

2 I will cry unto God Most High; unto God [d]that performeth *all things* for me.

3 [e]He shall send from heaven, and save me ‖*from* the reproach of him that would [f]swallow me up. Selah. God [g]shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, [h]whose teeth *are* spears and arrows, and [i]their tongue a sharp sword.

5 [k]Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 [l]They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 [m]My heart is ‖fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, [n]my glory; awake psaltery and harp: I *myself* will awake early.

9 [o]I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

10 [p]For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

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a Ps. 86. 14.
b Ps. 118. 7.
† Heb. *those that observe me.*
c Ps. 89. 49.
d Ps. 52. 9.
e Ps. 59. 10. & 92. 11.
a Isa. 38. 14.
b 2 Sam. 16. 7, 8. & 19. 19.
c Ps. 116. 3.
† Heb. *covered me.*
d Jer. 6. 7.
e Ps. 41. 9.
f Ps. 35. 26. & 38. 16.
† Heb. *a man according to my rank.*
g 2 Sam. 15. 12. & 16. 23. Ps. 41. 9. Jer. 9. 4.
† Heb. *Who sweetened counsel.*
h Ps. 42. 4.
i Num. 16. 30.
‖ Or, *the grave.*
k Dan. 6. 10. Luke 18. 1. Acts 3. 1. & 10. 3, 9, 30. 1 Thess. 5. 17.
l 2 Chron. 32. 7, 8.
m Deut. 33. 27.
‖ Or, *with whom* also there be *no changes, yet they fear not God.*
n Acts 12. 1.
o Ps. 7. 4.
† Heb. *he hath profaned.*
p Ps. 28. 3. & 57. 4. & 62. 4. & 64. 3. Prov. 5. 3, 4. & 12. 18.
q Ps. 37. 5. Matt. 6. 25. Luke 12. 22 1 Pet. 5. 7.
‖ Or, *gift.*
r Ps. 37. 24.
s Ps. 5. 6.
† Heb. *men of bloods and deceit.*
† Heb. *shall not half their days.*
t Job 15. 32. Prov. 10. 27 Eccles. 7. 17.
‖ Or, *a golden* Psalm *of David.* So Ps. 16. * 1 Sam. 21. 11.
a Ps. 57. 1.
† Heb. *Mine observers,* Ps. 54. 5.
b Ps. 57. 3.
c ver. 10, 11.
d Ps. 118. 6. Isa. 31. 3. Heb. 13. 6.
e Ps. 59. 3. & 140. 2.
f Ps. 71. 10.
g Mal. 3. 16.
h Rom. 8. 31.
i ver. 4.
k Ps. 116. 8.
l Job 33. 30.
‖ Or, *Destroy not A golden* Psalm. * 1 Sam. 22. 1. & 24. 3. Ps. 142, title.
a Ps. 56. 1.
b Ps. 17. 8. & 63. 7.
c Isa. 26 20.
d Ps. 138. 8.
e Ps. 144. 5, 7.
‖ Or, *he reproacheth him that would swallow me up.*
f Ps. 56. 1.
g Ps. 40. 11. & 43. 3. & 61. 7.
h Prov. 30. 14.
i Ps. 55. 21. & 64. 3.
k ver. 11. Ps. 108. 5.
l Ps. 7. 15, 16. & 9. 15.
m Ps. 108. 1, &c.
‖ Or, *prepared.*
n Ps. 16. 9. & 30. 12. & 108. 1. 2.
o Ps. 108. 3.
p Ps. 36. 5. & 71. 19. & 103. 11. & 108. 4.

11 [q]Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

1 *David reproveth wicked judges.* 3 *Describeth the wicked.*

¶ To the chief Musician, ‖ * Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; [a]ye weigh the violence of your hands in the earth.

3 [b]The wicked are estranged from the womb: they go astray † as soon as they be born, speaking lies.

4 [c]Their poison *is* † like the poison of a serpent: *they are* like [d]the deaf ‖adder *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, ‖ charming never so wisely.

6 [e]Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 [f]Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: [g]*like* the untimely birth of a woman. *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away [h]as with a whirlwind, † both living, and in *his* wrath.

10 [i]The righteous shall rejoice when he seeth the vengeance: [k]he shall wash his feet in the blood of the wicked.

11 [l]So that a man shall say, Verily *there is* † a reward for the righteous: verily he is a God that [m]judgeth in the earth.

PSALM LIX.

David, praying to be delivered from his enemies, trusteth in God.

¶ To the chief Musician, ‖ * Al-taschith, Michtam of David; *when Saul sent, and they watched the house to kill him.

DELIVER [a]me from mine enemies, O my God: † defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For lo, they lie in wait for my soul: [b]the mighty are gathered against me; [c]not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: [d]awake † to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 [e]They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: [f]swords *are* in their lips: for [g]who, *say they*, doth hear?

8 But [h]thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: [i]for God *is* † my defence.

10 The God of my mercy shall [k]prevent me: God shall let [l]me see *my desire* upon † mine enemies.

11 [m]Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 [n]*For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 [o]Consume *them* in wrath, consume *them*, that they *may* not *be:* and [p]let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And [q]at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them [r]wander up and down † for meat, ‖ and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, [s]O my strength, will I sing: [t]for God *is* my defence, *and* the God of my mercy.

PSALM LX.

David complaineth to God of former judgment.

¶ To the chief Musician upon Shushan-eduth, ‖ Michtam of David, to teach; * when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD [a]thou hast cast us off, thou hast † scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: [b]heal the breaches thereof; for it shaketh.

3 [c]Thou hast shewed thy people hard things: [d]thou hast made us to drink the wine of astonishment.

4 [e]Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 [f]That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath [g]spoken in his holiness; I will rejoice, I will [h]divide [i]Shechem, and mete out [k]the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; [l]Ephraim also *is* the strength of mine head; [m]Judah *is* my lawgiver;

8 [n]Moab *is* my washpot; [o]over Edom will I cast out my shoe: [p]Philistia, ‖ triumph thou because of me.

9 Who will bring me *into* the † strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* [q]hadst cast us off? and *thou*, O God, *which* didst [r]not go out with our armies?

11 Give us help from trouble: for [s]vain *is* the † help of man.

12 Through God [t]we shall do valiantly: for he *it is that* shall [u]tread down our enemies.

PSALM LXI.

David fleeth to God upon his former experience.

¶ To the chief Musician upon Neginah, *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* [a]a strong tower from the enemy.

4 [b]I will abide in thy tabernacle for ever: [c]I will ‖ trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 [d]† Thou wilt prolong the king's life: *and* his years † as many generations.

7 He shall abide before God for ever: O prepare mercy [e]and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

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q ver. 5.

‖ Or, *Destroy not, A golden* Psalm *of David.* * Ps. 57, title.
a Ps. 94. 20. Isa. 10. 1.
b Ps. 51. 5. Isa. 48. 8. † Heb. *from the belly.*
c Ps. 140. 3. Eccl. 10. 11. † Heb. *according to the likeness.*
d Jer. 8. 17. ‖ Or, *asp.* ‖ Or, *be the charmer never so cunning.*
e Job 4. 10. Ps. 3. 7.
f Josh. 7. 5. Ps. 112. 10.
g Job 3. 16. Eccl. 6. 3.
h Prov. 10. 25. † Heb. *as living as wrath.*
i Ps. 52. 6. & 64. 10. & 107. 42.
k Ps. 68. 23.
l Ps. 92. 15. † Heb. *fruit of the, &c.* Isa. 3. 10.
m Ps. 67. 4. & 96. 13. & 98. 9.

‖ Or, *Destroy not, A golden* Psalm *of David.* * Ps. 57, title. * 1 Sam. 19. 11.
a Ps. 18. 48. † Heb. *set me on high.*
b Ps. 56. 6.
c 1 Sam. 24. 11.
d Ps. 35. 23. & 44. 23. † Heb. *to meet me.*
e ver. 14.
f Ps. 57. 4. Prov. 12. 18.
g Ps. 10. 11, 13. & 64. 5. & 73. 11. & 94. 7.
h 1 Sam. 19. 16. Ps. 2. 4.
i ver. 17. & Ps. 62. 2. † Heb. *my high place.*
k Ps. 21. 3.
l Ps. 54. 7. & 92. 11. & 112. 8. † Heb. *mine observers,* Ps. 56. 2.
m So Gen. 4. 12, 15.
n Prov. 12. 13. & 18. 7.
o Ps. 7. 9.
p Ps. 83. 18.
q ver. 6.
r Job 15. 23. Ps. 109. 10. † Heb. *to eat.* ‖ Or, *if they be not satisfied, then they will stay all night.*
s Ps. 18. 1.
t ver. 9, 10.

* Ps 80, title. ‖ Or, *A golden* Psalm. * 2 Sam. 8. 3, 13. 1 Chron. 18. 3, 12. about 1040.
a Ps. 44. 9. † Heb. *broken.*
b 2 Chron. 7. 14.
c Ps. 71. 20.
d Isa. 51. 17, 22. Jer. 25. 15.
e Ps. 20. 5.
f Ps. 108. 6, &c.
g Ps. 89. 35.
h Josh. 1. 6.
i Gen. 12. 6.
k Josh. 13. 27.
l See Deut. 33. 17.
m Gen. 49. 10.
n 2 Sam. 8. 2.
o Ps. 108. 9. 2 Sam. 8. 14.
p 2 Sam. 8. 1 ‖ Or, *triumph thou over me:* (by an irony:) See Ps. 108. 10. † Heb. *city of strength,* 2 Sam. 11. 1. & 12. 26.
q ver. 1. & Ps. 44. 9. & 108. 11.
r Josh 7. 12.
s Ps. 111. 8. & 146. 3. † Heb. *salvation.*
t Num. 24. 18. 1 Chron. 19. 13.
u Isa. 63. 3.

a Prov. 18. 10.
b Ps. 27. 4.
c Ps. 17. 8. & 57. 1. & 91. 4. ‖ Or, *make my refuge.*
d Ps. 21. 4. † Heb. *Thou shalt add days to the days of the king.* † Heb. *as generation and generation.*
e Ps. 40. 11. Prov. 20. 28.

PSALM LXII.

No trust is to be put in worldly things.

¶ To the chief Musician, to *Jeduthun, A Psalm of David,

1 ‖TRULY [a]my soul †waiteth upon God: from him *cometh* my salvation.

2 [b]He only *is* my rock and my salvation; *he is* my †defence; [c]I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: [d]as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: [e]they bless with their mouth, but they curse †inwardly. Selah.

5 [f]My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 [g]In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, [h]pour out your heart before him: God *is* [i]a refuge for us. Selah.

9 [k]Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* ‖altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: [l]if riches increase, set not your heart *upon them.*

11 God hath spoken [m]once; twice have I heard this; that [n]‖power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* [o]mercy: for [p]thou renderest to every man according to his work.

PSALM LXIII.

1 *David's thirst for God.* 4 *His manner of blessing God.*

¶ A Psalm of David, *when he was in the wilderness of Judah.

1 O GOD, thou *art* my God; early will I seek thee: [a]my soul thirsteth for thee, my flesh longeth for thee in a dry and †thirsty land, †where no water is;

2 To see [b]thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 [c]Because thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee [d]while I live: I will lift up my hands in thy name.

5 My soul shall be [e]satisfied as *with* †marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When [f]I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore [g]in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul to destroy *it*, shall go into the lower parts of the earth.

10 †[h]They shall fall by the sword; they shall be a portion for foxes.

11 But the king shall rejoice in God; [i]every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM LXIV.

David prayeth for deliverance, complaining of his enemies.

¶ To the chief Musician, A Psalm of David.

1 HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 [a]Who whet their tongue like a sword, [b]*and* bend *their bows to shoot* their arrows, *even* bitter words.

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 [c]They encourage themselves *in* an evil ‖matter: they commune †of laying snares privily; [d]they say, Who shall see them?

6 They search out iniquities; ‖they accomplish †a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 [e]But God shall shoot at them *with* an arrow; suddenly †shall they be wounded.

8 So they shall make [f]their own tongue to fall upon themselves: [g]all that see them shall flee away.

9 [h]And all men shall fear, and shall [i]declare the work of God; for they shall wisely consider of his doing.

10 [k]The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

The blessedness of God's chosen by reason of benefits.

¶ To the chief Musician, A Psalm *and* Song of David.

1 PRAISE †waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, [a]unto thee shall all flesh come.

3 [b]†Iniquities prevail against me: *as for* our transgressions, thou shalt [c]purge them away.

4 [d]Blessed *is the man whom* thou [e]choosest, and causest to approach *unto thee, that* he may dwell in thy courts: [f]we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of [g]all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; [h]*being* girded with power:

7 [i]Which stilleth the noise of the seas, the noise of their waves, [k]and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the out-goings of the morning and evening ‖to rejoice.

9 Thou [l]visitest the earth, and ‖[m]waterest it: thou greatly enrichest it [n]with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: ‖thou settlest the furrows thereof: †thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest †the year with *thy* goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills †rejoice on every side.

13 The pastures are clothed with flocks; [o]the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM LXVI.

David declareth God's especial goodness to himself.

¶ To the chief Musician, A Song *or* Psalm.

1 MAKE [a]a joyful noise unto God, †all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How [b]terrible *art thou in* thy works! [c]through the greatness of thy power shall thine enemies ‖†submit themselves unto thee.

1048.
*1 Chron. 25. 1, 3.

‖ Or, *only.*
[a] Ps. 33. 20.
† Heb. *is silent.*
Ps. 65. 1.
[b] ver. 6.
† Heb. *high place.*
Ps. 59. 9, 17.
[c] Ps. 37. 24.
[d] Isa. 30. 13.

[e] Ps. 28. 3.
† Heb. *in their inward parts.*
[f] ver. 1, 2.

[g] Jer. 3. 23.

[h] 1 Sam. 1. 15. Ps. 42. 4. Lam. 2. 19.
[i] Ps. 18. 2.
[k] Ps. 39. 5, 11. Isa. 40. 15, 17. Rom. 3. 4.
‖ Or, *alike.*
[l] Job 31. 25. Ps. 52. 7. Luke 12. 15. 1 Tim. 6. 17.
[m] Job 33. 14.
[n] Rev. 19. 1.
‖ Or, *strength.*
[o] Ps. 86. 15. & 103. 8. Dan. 9. 9.
[p] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Ezek. 7. 27. & 33. 20. Matt. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

*1 Sam. 22. 5. & 23. 14, 15, 16.
[a] Ps. 42. 2. & 84. 2. & 143. 6.
† Heb. *weary.*
† Heb. *without water.*
[b] See 1 Sam. 4. 21. 1 Chron. 16. 11. Ps. 27. 4. & 78. 61.
[c] Ps. 30. 5.
[d] Ps. 104. 33. & 146. 2.
[e] Ps. 36. 8.
† Heb. *fatness.*
[f] Ps. 42. 8. & 119. 55. & 149. 5.
[g] Ps. 61. 4.
† Heb. *They shall make him run out* like water *by the hands of the sword.*
[h] Ezek. 35. 5.
[i] Deut. 6. 13. Isa. 45. 23. & 65. 16. Zeph. 1. 5.

[a] Ps. 11. 2. & 57. 4.
[b] Ps. 58. 7. Jer. 9. 3.
[c] See Prov. 1. 11.
‖ Or, *speech.*
† Heb. *to hide snares.*
[d] Ps. 10. 11. & 59. 7.
‖ Or, *we are consumed by that which they have thoroughly searched.*
† Heb. *a search searched.*
[e] Ps. 7. 12, 13.
† Heb. *their wound shall be.*
[f] Prov. 12. 13. & 18. 7.
[g] Ps. 31. 11. & 52. 6.
[h] Ps. 40. 3.
[i] Jer. 50. 28. & 51. 10.
[k] Ps. 32. 11. & 58. 10. & 68. 3.

† Heb. *is silent.* Ps. 62. 1.

[a] Isa. 66. 23.

[b] Ps. 38. 4. & 40. 12.
† Heb. *Words* or, *Matters of iniquities.*
[c] Ps. 51. 2. & 79. 9. Isa. 6. 7. Heb. 9. 14. 1 John 1. 7. 9.
[d] Ps. 33. 12. & 84. 4.
[e] Ps. 4. 3.
[f] Ps. 36. 8.
[g] Ps. 22. 27.
[h] Ps. 93. 1.
[i] Ps. 89. 9. & 107. 29. Matt. 8. 26.
[k] Ps. 76. 10. Isa. 17. 12, 13.
‖ Or, *to sing.*
[l] Deut. 11. 12.
‖ Or, *after thou hadst made it to desire* rain.
[m] Ps. 68. 9, 10. & 104. 13. Jer. 5. 24.
[n] Ps. 46. 4.
‖ Or, *thou causest* rain *to descend into the furrows thereof.*
† Heb. *thou dissolvest it.*
† Heb. *the year of thy goodness.*
† Heb. *are girded with joy.*
[o] Isa. 55. 12.

[a] Ps. 100. 1.
† Heb. *all the earth.*
[b] Ps. 65. 5.
[c] Ps. 18. 44.
‖ Or, *yield feigned obedience.* Ps. 18. 44. & 81. 15.
† Heb. *lie*

4 [d]All the earth shall worship thee, and [e]shall sing unto thee; they shall sing *to* thy name. Selah.

5 [f]Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 [g]He turned the sea into dry *land:* [h]they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; [i]his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which †holdeth our soul in life, and [k]suffereth not our feet to be moved.

10 For [l]thou, O God, hast proved us: [m]thou hast tried us, as silver is tried.

11 [n]Thou broughtest us into the net; thou laidest affliction upon our loins.

12 [o]Thou hast caused men to ride over our heads; [p]we went through fire and through water: but thou broughtest us out into a †wealthy *place.*

13 [q]I will go into thy house with burnt-offerings: [r]I will pay thee my vows,

14 Which my lips have †uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of †fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 [s]Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [t]If I regard iniquity in my heart, the Lord will not hear *me:*

19 *But* verily God [u]hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

A prayer for the enlargement of God's kingdom.

¶ To the chief Musician on Neginoth, A Psalm *or* Song.

GOD be merciful unto us, and bless us; *and* [a]cause his face to shine †upon us. Selah.

2 That [b]thy way may be known upon earth, [c]thy saving health among all nations.

3 [d]Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for [e]thou shalt judge the people righteously, and †govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 [f]*Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us, and [g]all the ends of the earth shall fear him.

PSALM LXVIII.

A prayer at the removing of the ark.

¶ To the chief Musician, A Psalm *or* Song of David.

LET [a]God arise, let his enemies be scattered: let them also that hate him flee †before him.

2 [b]As smoke is driven away, *so* drive *them* away: [c]as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 But [d]let the righteous be glad; let them rejoice before God: yea, let them †exceedingly rejoice.

4 [e]Sing unto God, sing praises to his name: [f]extol him that rideth upon the heavens [g]by his name JAH, and rejoice before him.

5 [h]A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 [i]God setteth the solitary †in families: [k]he bringeth out those which are bound with chains: but [l]the rebellious dwell in a dry *land.*

7 O God, [m]when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 [n]The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 [o]Thou, O God, didst †send a plentiful rain, whereby thou didst †confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: [p]thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great *was* the †company of those that published *it.*

12 [q]Kings of armies †did flee apace: and she that tarried at home divided the spoil.

13 [r]Though ye have lien among the pots, [s]*yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 [t]When the Almighty scattered kings ‖in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 [u]Why leap ye, ye high hills? [x]*this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 [y]The chariots of God *are* twenty thousand, ‖*even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place.*

18 [z]Thou hast ascended on high, [a]thou hast led captivity captive: [b]thou hast received gifts †for men; yea, *for* [c]the rebellious also, [d]that the LORD God might dwell *among them.*

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and [e]unto GOD the Lord *belong* the issues from death.

21 But [f]God shall wound the head of his enemies, [g]*and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring [h]again from Bashan; I will bring *my people* again [i]from the depths of the sea:

23 [k]That thy foot may be ‖dipped in the blood of *thine* enemies, [l]*and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 [m]The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the Lord, ‖from [n]the fountain of Israel.

27 There *is* [o]little Benjamin *with* their ruler, the princes of Judah ‖*and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath [p]commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem [q]shall kings bring presents unto thee.

30 Rebuke ‖the company of spear-men, [r]the multitude of the bulls, with the calves of the people.

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d Ps. 22. 27. & 67. 3. & 117. 1.
e Ps. 96. 1, 2.
f Ps. 46. 8.
g Ex. 14. 21.
h Josh. 3. 14, 16.
i Ps. 11. 4.
† Heb. *putteth.*
k Ps. 121. 3.
l Ps. 17. 3. Isa. 48. 10.
m Zech. 13. 9. 1 Pet. 1. 6, 7.
n Lam. 1. 13.
o Isa. 51. 23.
p Isa. 43. 2.
† Heb. *moist.*
q Ps. 100. 4. & 116. 14, 17, 18, 19.
r Eccles. 5. 4.
† Heb. *opened.*
† Heb. *marrow.*
s Ps. 34. 11.
t Job 27. 9. Prov. 15. 29. & 28. 9. Isa. 1. 15. John 9. 31. James 4. 3.
u Ps. 116. 1, 2.
a Num. 6. 25. Ps. 4. 6. & 31. 16. & 80. 3, 7, 19. & 119. 135.
† Heb. *with us.*
b Acts 13. 25.
c Luke 2. 30, 31. Tit. 2. 11.
d Ps. 66. 4.
e Ps. 96. 10, 13. & 98. 9.
† Heb. *lead.*
f Lev. 26. 4. Ps. 85. 12. Ezek. 34. 27.
g Ps. 22. 27.
a Num. 10. 35. Isa. 33. 3.
† Heb. *from his face.*
b Isa. 9. 18. Hos. 13. 3.
c Ps. 97. 5. Mic. 1. 4.
d Ps. 32. 11. & 58. 10. & 64. 10.
† Heb. *rejoice with gladness.*
e Ps. 66. 4.
f Deut 33. 26. ver. 33.
g Ex. 6. 3.
h Ps. 10. 14, 18. & 146. 9.
i 1 Sam. 2. 5. Ps. 113. 9.
† Heb. *in a house.*
k Ps. 107. 10, 14. & 146. 7. Acts 12. 6, &c.
l Ps. 107. 34, 40.
m Ex. 13. 21. Judg. 4. 14. Hab. 3. 13.
n Ex. 19. 16, 18. Judg. 5. 4. Isa. 64. 1, 3.
o Deut. 11. 11, 12. Ezek. 34. 26.
† Heb. *shake out.*
† Heb. *confirm it.*
p Deut. 26. 5, 9. Ps. 74. 19.
† Heb. *army.*
q Num. 31. 8, 9, 54. Josh. 10. 16. & 12. 8.
† Heb. *did flee, did flee.*
r Ps. 81. 6.
s Ps. 105. 37.
t Num. 21. 3. Josh. 10. 10. & 12. 1, &c.
‖ Or, *for her, she was.*
u Ps. 114. 4, 6.
x Deut. 12. 5, 11. 1 Kings 9. 3. Ps. 87. 1, 2. & 132. 13, 14.
y Deut. 33. 2. 2 Kings 6. 16, 17. Dan. 7. 10. Heb. 12. 22. Rev. 9. 16.
‖ Or, *even many thousands.*
z Acts 1. 9. Ephes. 4. 8.
a Judg. 5. 12.
b Acts 2. 4, 33.
† Heb. *in the man.*
c 1 Tim. 1. 13.
d Ps. 78. 60.
e Deut. 32. 39. Prov. 4. 23. Rev. 1. 18. & 20. 1.
f Ps. 110. 6. Hab. 3. 13.
g Ps. 55. 23.
h Num. 21. 33.
i Ex. 14. 22.
k Ps. 58. 10.
‖ Or, *red.*
l 1 Kings 21. 19.
m 1 Chron. 13. 8. & 15. 16. Ps. 47. 5.
‖ Or, *ye that are of the fountain of Israel.*
n Deut. 33. 28. Isa. 48. 1.
o 1 Sam. 9. 21.
‖ Or, with *their company.*
p So Ps. 42. 8.
q 1 Kings 10. 10, 24, 25. 2 Chron. 32. 23. Ps. 72. 10. & 76. 11. Isa. 60. 16, 17.
‖ Or, *the beasts of the reeds.* Jer. 51. 32, 33.
r Ps. 22. 12.

till every one [s]submit himself with pieces of silver: ‖ scatter thou the people *that* delight in war.

31 [t]Princes shall come out of Egypt; [u]Ethiopia shall soon [x]stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah.

33 To him [y]that rideth upon the heavens of heavens, *which were* of old; lo, [z]he doth †send out his voice, *and that* a mighty voice.

34 [a]Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the ‖ clouds.

35 O God, [b]*thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

[s] 2 Sam. 8. 2, 6.
‖ Or, *he scattereth.*
[t] Isa. 19. 19, 21.
[u] Ps. 72. 9. Isa. 45. 14. Zeph. 3. 10. Acts 8. 27.
[x] Ps. 44. 20.
[y] Ps. 18. 10. & 104. 3. ver. 4.
[z] Ps. 29. 3, &c.
† Heb. *givc.*
[a] Ps. 29. 1.
‖ Or, *heavens.*
[b] Ps. 45. 4. & 65. 5. & 66. 5. & 76. 12.

PSALM LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.*

¶ To the chief Musician * upon Shoshannim, *A Psalm* of David.

SAVE me, O God; for [a]the waters are come in unto *my* soul.

2 [b]I sink in †deep mire, where *there is* no standing: I am come into †deep waters, where the floods overflow me.

3 [c]I am weary of my crying: my throat is dried: [d]mine eyes fail while I wait for my God.

4 They that [e]hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my †sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach: shame hath covered my face.

8 [f]I am become a stranger unto my brethren, and an alien unto my mother's children.

9 [g]For the zeal of thine house hath eaten me up; [h]and the reproaches of them that reproached thee are fallen upon me.

10 [i]When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; [k]and I became a proverb to them.

12 They that sit in the gate speak against me; and [l]I *was* the song of the †drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, [m]*in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: [n]let me be delivered from them that hate me, and out of [o]the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit [p]shut her mouth upon me.

16 Hear me, O LORD; [q]for thy loving-kindness *is* good: [r]turn unto me according to the multitude of thy tender mercies.

17 And [s]hide not thy face from thy servant; for I am in trouble: †hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known [t]my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and [u]I looked *for some* †to take pity, but *there was* none; and for [x]comforters, but I found none.

21 They gave me also gall for my meat; [y]and in my thirst they gave me vinegar to drink.

22 [z]Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 [a]Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 [b]Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 [c]Let †their habitation be desolate: *and* †let none dwell in their tents.

26 For [d]they persecute [e]*him* whom thou hast smitten; and they talk to the grief of †those whom thou hast wounded.

27 [f]Add ‖ iniquity unto their iniquity: [g]and let them not come into thy righteousness.

28 Let them [h]be blotted out of the book of the living, [i]and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 [k]I will praise the name of God with a song, and will magnify him with thanksgiving.

31 [l]*This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 [m]The ‖ humble shall see *this, and* be glad: and [n]your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not [o]his prisoners.

34 [p]Let the heaven and earth praise him, the seas, [q]and every thing that †moveth therein.

35 [r]For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 [s]The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

[s] Ps. 38, title.
[a] Ps. 40. 13, &c. & 71. 12.
† Heb. *to my help.*
[b] Ps. 35. 4, 26. & 71. 13.
[c] Ps. 40. 15.
[d] Ps. 40. 17.
[e] Ps. 141. 1.
[p] Num. 16. 33.
[q] Ps. 63. 3.
[r] Ps. 25. 16. & 86. 16.
[s] Ps. 27. 9. & 102. 2.
† Heb. *make haste to hear me.*
[t] Ps. 22. 6, 7. Isa. 53. 3. Heb. 12. 2.
[u] Ps. 142. 4. Isa. 63. 5.
† Heb. *to lament* with me.
[x] Job 16. 2.
[y] Matt. 27. 34, 48. Mark 15. 23. John 19. 29.
[z] Rom. 11. 9, 10.
[a] Isa. 6. 9, 10. John 12. 39, 40. Rom. 11. 10. 2 Cor. 3. 14.
[b] 1 Thess. 2. 16.
[c] Matt. 23. 38. Acts 1. 20.
† Heb. *their palace.*
† Heb. *let there not be a dweller.*
[d] See 2 Chron. 28. 9. Zech. 1. 15.
[e] Isa. 53. 4.
† Heb. *thy wounded.*
[f] Rom. 1. 28.
‖ Or, *punishment of iniquity.*
[g] Isa. 26. 10. Rom. 9. 31.
[h] Ex. 32. 32. Phil. 4. 3. Rev. 3. 5. & 13. 8.
[i] Ezek. 1. 39. Luke 10. 20. Heb. 12. 23.
[k] Ps. 28. 7.
[l] Ps. 50. 13, 14, 23.
[m] Ps. 34. 2.
‖ Or, *meek.*
[n] Ps. 22. 26.
[o] Ephes. 3. 1.
[p] Ps. 96. 11. & 148. 1. Isa. 44. 23. & 49. 13.
[q] Isa. 55. 12.
† Heb. *creepeth.*
[r] Ps. 51. 18. Isa. 44. 26.
[s] Ps. 102. 28.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked.

¶ To the chief Musician, *A Psalm* of David, * to bring to remembrance.

MAKE haste, [a]O God, to deliver me; make haste †to help me, O LORD.

2 [b]Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 [c]Let them be turned back for a reward of their shame that say, Aha, aha!

4 Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, let God be magnified.

5 [d]But I *am* poor and needy: [e]make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

PSALM LXXI.

David prayeth in confidence of faith, and experience of God's favour.

IN [a]thee, O LORD, do I put my trust; let me never be put to confusion.

2 [b]Deliver me in thy righteousness, and cause me to escape: [c]incline thine ear unto me, and save me.

3 [d]†Be thou my strong habitation, whereunto I may continually resort: thou hast given [e]commandment to save me; for thou *art* my rock and my fortress.

4 [f]Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

1023.
[a] Ps. 25. 2, 3. & 31. 1.
[b] Ps. 31. 1.
[c] Ps. 17. 6.
[d] Ps. 31. 2, 3.
† Heb. *Be thou to me for a rock of habitation.*
[e] Ps. 44. 4.
[f] Ps. 140. 1, 4.

5 For thou *art* [g] my hope, O Lord GOD: *thou art* my trust from my youth.

6 [h] By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 [i] I am as a wonder unto many; but thou *art* my strong refuge.

8 Let [k] my mouth be filled *with* thy praise *and with* thy honour all the day.

9 [l] Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that † lay wait for my soul [m] take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 [n] O God, be not far from me: O my God, [o] make haste for my help.

13 [p] Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 [q] My mouth shall shew forth thy righteousness *and* thy salvation all the day; for [r] I know not the numbers *thereof*.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 [s] Now also † when I am old and gray-headed, O God, forsake me not; until I have shewed † thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 [t] Thy righteousness also, O God, *is* very high, who hast done great things: [u] O God, who *is* like unto thee?

20 [x] *Thou*, which hast shewed me great and sore troubles, [y] shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee † [z] with the psaltery *even* thy truth, O my God: unto thee will I sing with the harp, O thou [a] Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and [b] my soul, which thou hast redeemed.

24 [c] My tongue also shall talk of thy righteousness all the day long: for [d] they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

David praying for Solomon, sheweth the goodness and glory of his kingdom, in type, and of Christ's, in truth.

¶ *A Psalm* ‖ * for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 [a] He shall judge thy people with righteousness, and thy poor with judgment.

3 [b] The mountains shall bring peace to the people, and the little hills, by righteousness.

4 [c] He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee [d] as long as the sun and moon endure, throughout all generations.

6 [e] He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish: [f] and abundance of peace † so long as the moon endureth.

[g] Jer. 17. 7, 17.
[h] Ps. 22. 9, 10. Isa. 46. 3.
[i] Isa. 8. 18. Zech. 3. 8. 1 Cor. 4. 9.
[k] Ps. 35. 28.
[l] ver. 18.
† Heb. *watch*, or, *observe*.
[m] 2 Sam. 17. 1. Matt. 27. 1.
[n] Ps. 22. 11, 19. & 35. 22. & 38. 21, 22.
[o] Ps. 70. 1.
[p] ver. 24. Ps. 35. 4, 26. & 40. 14. & 70. 2.
[q] ver 8, 24. Ps. 35. 28.
[r] Ps. 40. 5. & 139. 17, 18.
[s] ver. 9.
† Heb. *unto old age and gray hairs.*
† Heb. *thine arm.*
[t] Ps. 57. 10.
[u] Ps. 35. 10. & 86. 8. & 89. 6, 8.
[x] Ps. 60. 3.
[y] Hos. 6. 1, 2.
† Heb. *with the instrument of psaltery.*
[z] Ps. 92. 1, 2, 3. & 150. 3.
[a] 2 Kings 19. 22. Isa. 60. 9.
[b] Ps. 103. 4.
[c] ver. 8, 15.
[d] ver. 13.
‖ Or, *of*.
* Ps. 127, title.
[a] Isa. 11. 2, 3, 4. & 32. 1.
[b] Ps. 85. 10. Isa. 32. 17. & 52. 7.
[c] Isa. 11. 4.
[d] ver. 7. 17. Ps. 89. 36, 37.
[e] 2 Sam. 23. 4. Hos. 6. 3.
[f] Isa. 2. 4. Dan. 2. 44. Luke 1. 33.
† Heb. *till there be no moon.*

8 [g] He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 [h] They that dwell in the wilderness shall bow before him; [i] and his enemies shall lick the dust.

10 [k] The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 [l] Yea, all kings shall fall down before him: all nations shall serve him.

12 For he [m] shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and [n] precious shall their blood be in his sight.

15 And he shall live, and to him † shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: [o] and *they* of the city shall flourish like grass of the earth.

17 [p] His name † shall endure for ever: † his name shall be continued as long as the sun: and [q] *men* shall be blessed in him: [r] all nations shall call him blessed.

18 [s] Blessed *be* the LORD God, the God of Israel, [t] who only doeth wondrous things.

19 And [u] blessed *be* his glorious name for ever: [x] and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

[g] See Ex. 23. 31. 1 Kings 4. 21, 24. Ps. 2. 8. & 80. 11. & 89. 25. Zech. 9. 10.
[h] Ps. 74. 14.
[i] Isa. 49. 23. Mic. 7. 17.
[k] 2 Chron. 9. 21. Ps. 45. 12. & 68. 29. Isa. 49. 7. & 60. 6, 9.
[l] Isa. 49. 22, 23.
[m] Job 29. 12.
[n] Ps. 116. 15.
† Heb. one *shall give.*
[o] 1 Kings 4. 20.
[p] Ps. 89. 36.
† Heb. *shall be.*
† Heb. *shall be as a son to continue his father's name for ever.*
[q] Gen. 12. 3. & 22. 18. Jer. 4. 2.
[r] Luke 1. 48.
[s] 1 Chron. 29. 10. Ps. 41. 13. & 106. 48.
[t] Ex. 15. 11. Ps. 77. 14. & 136. 4.
[u] Neh. 9. 5.
[x] Num. 14. 21. Zech. 14. 9.

PSALM LXXIII.

Knowledge of God's purposes in destroying of the wicked, and sustaining the righteous.

¶ ‖ A Psalm of * Asaph.

TRULY ‖ God *is* good to Israel, *even* to such as are † of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 [a] For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* † firm.

5 [b] They *are* not † in trouble *as other* men; neither are they plagued † like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them [c] *as* a garment.

7 [d] Their eyes stand out with fatness: † they have more than heart could wish.

8 [e] They are corrupt, and [f] speak wickedly *concerning* oppression: they [g] speak loftily.

9 They set their mouth [h] against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: [i] and waters of a full *cup* are wrung out to them.

11 And they say, [k] How doth God know? and is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who [l] prosper in the world; they increase *in* riches.

13 [m] Verily I have cleansed my heart *in* vain, and [n] washed my hands in innocency.

14 For all the day long have I been plagued, and † chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 [o] When I thought to know this, † it *was* too painful for me;

[g] See Ex. 23. 31. 1 Kings 4. 21, 24. Ps. 2. 8. & 80. 11. & 89. 25. Zech. 9. 10.
[h] Ps. 74. 14.
[i] Isa. 49. 23. Mic. 7. 17.
[k] 2 Chron. 9. 21. Ps. 45. 12. & 68. 29. Isa. 49. 7. & 60. 6, 9.
[l] Isa. 49. 22, 23.
[m] Job 29. 12.
[n] Ps. 116. 15.
† Heb. one *shall give.*
[o] 1 Kings 4. 20.
[p] Ps. 89. 36.
† Heb. *shall be.*
† Heb. *shall be as a son to continue his father's name for ever.*
[q] Gen. 12. 3. & 22. 18. Jer. 4. 2.
[r] Luke 1. 48.
[s] 1 Chron. 29. 10. Ps. 41. 13. & 106. 48.
[t] Ex. 15. 11. Ps. 77. 14. & 136. 4.
[u] Neh. 9. 5.
[x] Num. 14. 21. Zech. 14. 9.
‖ Or, *A Psalm for Asaph.*
* Ps. 50, title.
‖ Or, *Yet.*
† Heb. *clean of heart.*
[a] Job 21. 7. Ps. 37. 1. Jer. 12. 1.
† Heb. *fat.*
[b] Job 21. 6.
† Heb. *in the trouble of other men.*
† Heb. *with.*
[c] So Ps. 109. 18.
[d] Job 15. 27. Ps. 17. 10. & 119. 70. Jer. 5. 28.
† Heb. *they pass the thoughts of the heart.*
[e] Ps. 53. 1.
[f] Hos. 7. 16.
[g] 2 Pet. 2. 18. Jude 16.
[h] Rev. 13. 6.
[i] Ps. 75. 8.
[k] Job 22. 13. Ps. 10. 11. & 94. 7.
[l] ver. 3.
[m] Job 21. 15. & 34. 9. & 35. 3. Mal. 3. 14.
[n] Ps. 26. 6.
† Heb. *my chastisement was.*
[o] Eccl. 8. 17.
† Heb. *it was labour in mine eyes*

17 Until [p]I went into the sanctuary of God; *then* understood I [q]their end.

18 Surely [r]thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 [s]As a dream when *one* awaketh; *so*, O Lord, [t]when thou awakest, thou shalt despise their image.

21 Thus my heart was [u]grieved, and I was pricked in my reins.

22 [x]So foolish *was* I, and †ignorant; I was *as* a beast †before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 [y]Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 [z]Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

26 [a]My flesh and my heart faileth: *but* God *is* the †strength of my heart, and [b]my portion for ever.

27 For lo, [c]they that are far from thee shall perish: thou hast destroyed all them that [d]go a whoring from thee.

28 But *it is* good for me to [e]draw near to God: I have put my trust in the Lord GOD, that I may [f]declare all thy works.

PSALM LXXIV.

The Prophet complaineth of the desolation of the sanctuary.

¶‖ Maschil of Asaph.

O GOD, why hast thou [a]cast *us* off for ever? *why* doth thine anger [b]smoke against [c]the sheep of thy pasture?

2 Remember thy congregation, [d]*which* thou hast purchased of old; the ‖[e]rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 [f]Thine enemies r‖ar in the midst of thy congregations; [g]they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down [h]the carved work thereof at once with axes and hammers.

7 [i]†They have cast fire into thy sanctuary, they have defiled [k]*by casting down* the dwelling-place of thy name to the ground.

8 [l]They said in their hearts, Let us †destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: [m]*there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 [n]Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For [o]God *is* my King of old, working salvation in the midst of the earth.

13 [p]Thou didst †divide the sea by thy strength: [q]thou brakest the heads of the ‖dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him [r]*to be* meat [s]to the people inhabiting the wilderness.

15 [t]Thou didst cleave the fountain and the flood: thou driedst up †mighty rivers.

16 The day *is* thine, the night also *is* thine: [x]thou hast prepared the light and the sun.

17 Thou hast [y]set all the borders of the earth: [z]thou hast †made summer and winter.

18 [a]Remember this, *that* the enemy hath reproached, O LORD, and *that* [b]the foolish people have blasphemed thy name.

19 O deliver not the soul [c]of thy turtle-dove unto the multitude *of the wicked:* [d]forget not the congregation of thy poor for ever.

20 [e]Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: [f]remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee †increaseth continually.

PSALM LXXV.

1 *The Prophet praiseth God.* 2 *He promiseth to judge uprightly.*

¶ To the chief Musician, ‖ *Al-taschith, A Psalm *or* Song ‖ of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name *is* near, thy wondrous works declare.

2 ‖When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, [a]Lift not up the horn:

5 Lift not up your horn on high: speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the †south.

7 But [b]God *is* the judge: [c]he putteth down one, and setteth up another.

8 For [d]in the hand of the LORD *there is* a cup, and the wine is red; it is [e]full of mixture, and he poureth out of the same: [f]but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 [g]All the horns of the wicked also will I cut off; *but* [h]the horns of the righteous shall be exalted.

PSALM LXXVI.

A declaration of God's majesty in the church.

¶ To the chief Musician on Neginoth, A Psalm *or* Song of ‖ Asaph.

IN [a]Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 [b]There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent [c]than the mountains of prey.

5 [d]The stout-hearted are spoiled, [e]they have slept their sleep: and none of the men of might have found their hands.

6 [f]At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and [g]who may stand in thy sight when once thou art angry?

8 [h]Thou didst cause judgment to be heard from heaven; [i]the earth feared and was still,

p Ps. 77.13.
q Ps. 37.38.
r Ps. 35. 6.
s Job 20. 8. Ps. 90. 5. Isa. 29. 7, 8.
t Ps. 78.65.
u ver. 3.
x Ps. 92. 6. Prov. 30. 2. † Heb. *I knew not.* † Heb. *with thee.*
y Ps. 32. 8. Isa. 58. 8.
z Phil. 3. 8.
a Ps. 84. 2. & 119. 81. † Heb. *rock.*
b Ps. 16. 5. & 119. 57.
c Ps. 119. 155.
d Ex.34.15. Num. 15. 39. James 4. 4.
e Heb. 10. 22.
f Ps. 107. 22. & 118. 17.
‖ Or, A Psalm *for Asaph to give instruction.*
a Ps. 44. 9, 23. & 60. 1, 10. & 77. 7. Jer. 31. 37. & 33. 24.
b Deut. 29. 20.
c Ps. 95. 7. & 100. 3.
d Ex.15.16. Deut. 9. 29.
‖ Or, *tribe.*
e Deut. 32. 9. Jer. 10. 16.
f Lam. 2. 7.
g Dan. 6. 27.
h 1 Kings 6. 18, 29, 32, 35.
i 2 Kings 25. 9. † Heb. *They have sent thy sanctuary into the fire.*
k Ps. 89. 39.
l Ps. 83. 4. † Heb. *break.*
m 1 Sam. 3. 1. Amos 8. 11.
n Lam. 2. 3.
o Ps. 44. 4.
p Ex.14.21. † Heb. *break.*
q Isa. 51. 9, 10. Ezek. 29. 3. & 32. 2.
‖ Or, *whales.*
r Num. 14. 9.
s Ps. 72. 9.
t Ex. 17. 5, 6. Num. 20. 11. Ps. 105. 41. Isa. 48. 21.
u Josh. 3. 13. &c.
† Heb. *rivers of strength.*
x Gen. 1. 14. &c.
y Acts 17. 26.
z Gen. 8.22. † Heb. *made them.*
a ver. 22. Rev. 16. 19.
b Ps. 39. 8.
c Cant. 2.14
d Ps. 68. 10.
e Gen. 17. 7, 8. Lev. 26. 44. 45. Ps. 106. 45. Jer. 33. 21.
f ver. 18. Ps. 89. 51.
† Heb. *ascendeth.* Jonah 1. 2.
‖ Or, *Destroy not.*
* Ps. 57, title.
‖ Or, *for Asaph.*
‖ Or, *When I shall take a set time.*
a Zech. 1. 21.
† Heb. *desert.*
b Ps. 50. 6. & 58. 11.
c 1 Sam. 2. 7. Dan. 2. 21.
d Job 21.20 Ps. 60. 3. Jer. 25. 15. Rev. 14. 10. & 16. 19.
e Prov. 23. 30.
f Ps. 73.10.
g Ps. 101. 8. Jer. 48. 25.
h Ps. 89.17. & 148. 14.
‖ Or, *for Asaph.*
a Ps. 48. 1, &c.
b Ps. 46. 9. Ezek. 39. 9.
c Ezek. 38. 12, 13. & 39. 4.
d Isa. 46. 12.
e Ps. 13. 3. Jer. 51. 39.
f Ex. 15. 1, 21. Ezek. 39. 20. Nah. 2. 13. Zech. 12. 4.
g Nah. 1. 6.
h Ezek. 38. 20.
i 2 Chron. 20. 29, 30.

9 When God [k]arose to judgment, to save all the meek of the earth. Selah.

10 [l]Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 [m]Vow, and pay unto the LORD your God: [n]let all that be round about him bring presents †unto him that ought to be feared.

12 He shall cut off the spirit of princes: [o]*he is* terrible to the kings of the earth.

PSALM LXXVII.

The Psalmist sheweth what fierce combat he had with diffidence.

¶ To the chief Musician, * to Jeduthun, A Psalm ‖ of Asaph.

I [a]CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 [b]In the day of my trouble I [c]sought the LORD: †my sore ran in the night and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and [d]my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 [e]I have considered the days of old, the years of ancient times.

6 I call to remembrance [f]my song in the night: [g]I commune with mine own heart: and my spirit made diligent search.

7 [h]Will the Lord cast off for ever? and will he [i]be favourable no more?

8 Is his mercy clean gone for ever? doth [k]*his* promise fail †for evermore?

9 Hath God [l]forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* [m]my infirmity: *but I will remember* the years of the right hand of the Most High.

11 [n]I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 [o]Thy way, O God, *is* in the sanctuary: [p]who *is so* great a God as *our* God!

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 [q]Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 [r]The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 †The clouds poured out water: the skies sent out a sound: [s]thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: [t]the lightnings lightened the world: [u]the earth trembled and shook.

19 [x]Thy way *is* in the sea, and thy path in the great waters, [y]and thy footsteps are not known.

20 [z]Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

An exhortation both to learn and to preach the law of God.

¶ * ‖ Maschil of Asaph.

GIVE [a]ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 [b]I will open my mouth in a parable: I will utter dark sayings of old:

3 [c]Which we have heard and known, and our fathers have told us.

4 [d]We will not hide *them* from their children, [e]shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For [f]he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, [g]that they should make them known to their children:

6 [h]That the generation to come might know *them, even* the children *which* should be born: *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And [i]might not be as their fathers, [k]a stubborn and rebellious generation; a generation †[l]*that* set not their heart aright, and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, *and* †carrying bows, turned back in the day of battle.

10 [m]They kept not the covenant of God, and refused to walk in his law;

11 And [n]forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, [p]*in* the field of Zoan.

13 [q]He divided the sea, and caused them to pass through; and [r]he made the waters to stand as an heap.

14 [s]In the day-time also he led them with a cloud, and all the night with a light of fire.

15 [t]He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought [u]streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by [x]provoking the Most High in the wilderness.

18 And [y]they tempted God in their heart by asking meat for their lust.

19 [z]Yea, they spake against God; they said, Can God †furnish a table in the wilderness?

20 [a]Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and [b]was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they [c]believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, [d]and opened the doors of heaven,

24 [e]And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ‖Man did eat angels' food: he sent them meat to the full.

26 [f]He caused an east wind † to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and †feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 [g]So they did eat, and were well filled: for he gave them their own desire.

30 They were not estranged from their lust: but [h]while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and †smote down the ‖chosen *men* of Israel.

32 For all this [i]they sinned still, and [k]believed not for his wondrous works.

33 [l]Therefore their days did he consume in vanity, and their years in trouble.

k Ps. 9. 7, 8, 9. & 72. 4.
l See Ex. 9. 16. & 18. 11. Ps. 65. 7.
m Eccl. 5. 4, 5, 6.
n 2 Chron. 32. 22, 23. Ps. 68. 29. & 89. 7.
† Heb. *to fear.*
o Ps. 68. 35.
* Ps. 39, & 62, title.
‖ Or, *for Asaph.*
a Ps. 3. 4.
b Ps. 50. 15.
c Isa. 26. 9, 16.
† Heb. *my hand.*
d Ps. 142. 3. & 143. 4.
e Deut. 32. 7. Ps. 143. 5. Isa. 51. 9.
f Ps. 42. 8.
g Ps. 4. 4.
h Ps. 74. 1.
i Ps. 85. 1.
k Rom. 9. 6.
† Heb. *to generation and generation.*
l Isa. 49. 15.
m Ps. 31. 22.
n Ps. 143. 5.
o Ps. 73. 17.
p Ex. 15. 11.
q Ex. 6. 6. Deut. 9. 29.
r Ex. 14. 21. Josh. 3. 15, 16. Ps. 114. 3. Hab. 3. 8, &c.
† Heb. *The clouds were poured forth with water.*
s 2 Sam. 22. 15. Hab. 3. 11.
t Ps. 97. 4.
u 2 Sam. 22. 8.
x Hab. 3. 15.
y Ex. 14. 28.
z Ex. 13. 21. & 14. 19. Ps. 78. 52. & 80. 1. Isa. 63. 11, 12. Hos. 12. 13.
* Ps. 74, title.
‖ Or, A Psalm *for Asaph to give instruction.*
a Isa. 51. 4.
b Ps. 49. 4. Matt. 13. 35.
c Ps. 44. 1.
d Deut. 4. 9. & 6. 7. Joel 1. 3.
e Ex. 12. 26, 27. & 13. 8, 14. Josh. 4. 6, 7.
f Ps. 147. 19.
g Deut. 4. 9. & 6. 7. & 11. 19.
h Ps. 102. 18.
i 2 Kings 17. 14. Ezek. 20. 18.
k Ex. 32. 9. & 33. 3. & 34. 9. Deut. 9. 6, 13. & 31. 27. Ps. 68. 6.
† Heb. that *prepared not their heart.*
l ver. 37. 2 Chron. 20. 33.
† Heb. *throwing forth.*
m 2 Kings 17. 15.
n Ps. 106. 13.
o Ex. 7. & 8, & 9. & 10, & 11. & 12.
p Gen. 32. 3. Num. 13. 22. ver. 43. Isa. 19. 11, 13. Ezek. 30. 14.
q Ex. 14. 21.
r Ex. 15. 8. Ps. 33. 7.
s Ex. 13. 21. & 14. 24. Ps. 105. 39.
t Ex. 17. 6. Num. 20. 11. Ps. 105. 41. 1 Cor. 10. 4.
u Deut. 9. 21. Ps. 105. 41.
x Deut. 9. 22. Ps. 95. 8. Heb. 3. 16.
y Ex. 16. 2.
z Num. 11. 4.
† Heb. *order.*
a Ex. 17. 6. Num. 20. 11.
b Num. 11. 1, 10.
c Heb. 3. 18. Jude 5.
d Gen. 7. 11. Mal. 3. 10.
e Ex. 16. 4, 14. Ps. 105. 40. John 6. 31. 1 Cor. 10. 3.
‖ Or. *Every one did eat the bread of the mighty.* Ps. 103. 20.
f Num. 11. 31.
† Heb. *to go.*
† Heb. *fowl of wing.*
g Num. 11. 20.
h Num. 11. 33.
† Heb. *made to bow.*
‖ Or, *young men.*
i Num. 14. & 16. & 17.
k ver. 22.
l Num. 14. 29. 35. & 26. 64, 65.

34 [m]When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that [n]God *was* their Rock, and the high God [o]their Redeemer.

36 Nevertheless they did [p]flatter him with their mouth, and they lied unto him with their tongues.

37 For [q]their heart was not right with him, neither were they steadfast in his covenant.

38 [r]But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time [s]turned he his anger away, [t]and did not stir up all his wrath.

39 For [u]he remembered [x]that they *were but* flesh; [y]a wind that passeth away, and cometh not again.

40 How oft did they ‖[z]provoke him in the wilderness, *and* grieve him in the desert!

41 Yea, [a]they turned back and tempted God, and [b]limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them ‖from the enemy.

43 How [c]he had †wrought his signs in Egypt, and his wonders in the field of Zoan:

44 [d]And had turned their rivers into blood: and their floods, that they could not drink.

45 [e]He sent divers sorts of flies among them, which devoured them; and [f]frogs which destroyed them.

46 [g]He gave also their increase unto the caterpillar, and their labour unto the locust.

47 [h]He †destroyed their vines with hail, and their sycamore-trees with ‖frost.

48 [i]†He gave up their cattle also to the hail, and their flocks to ‖hot thunder-bolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*

50 †He made a way to his anger; he spared not their soul from death, but gave ‖their life over to the pestilence;

51 [k]And smote all the first-born in Egypt; the chief of *their* strength in [l]the tabernacles of Ham:

52 But [m]made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he [n]led them on safely, so that they feared not: but the sea [o]†overwhelmed their enemies.

54 And he brought them to the border of his [p]sanctuary, *even to* this mountain, [q]*which* his right hand had purchased.

55 [r]He cast out the heathen also before them, and [s]divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 [t]Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But [u]turned back, and dealt unfaithfully like their fathers: they were turned aside [x]like a deceitful bow.

58 [y]For they provoked him to anger with their [z]high places, and moved him to jealousy with their graven images.

59 When God heard *this,* he was wroth, and greatly abhorred Israel:

60 [a]So that he forsook the tabernacle of Shiloh, the tent, *which* he placed among men;

61 [b]And delivered his strength into captivity, and his glory into the enemy's hand.

62 [c]He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and [d]their maidens were not †given to marriage.

64 [e]Their priests fell by the sword; and [f]their widows made no lamentation.

65 Then the Lord [g]awaked as one out of sleep, *and* [h]like a mighty man that shouteth by reason of wine.

66 And [i]he smote his enemies in the hinder parts; he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion [k]which he loved.

69 And he [l]built his sanctuary like high *palaces,* like the earth which he hath †established for ever.

70 [m]He chose David also his servant, and took him from the sheepfolds:

71 †From following the [n]ewes great with young he brought him [o]to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the [p]integrity of his heart; and guided them by the skilfulness of his hands.

PSALM LXXIX.

The Psalmist complaineth of the desolation of Jerusalem.

¶ A Psalm ‖of Asaph.

O GOD, the heathen are come into [a]thine inheritance; [b]thy holy temple have they defiled; [c]they have laid Jerusalem on heaps.

2 [g]The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; [e]and *there was* none to bury *them.*

4 [f]We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 [d]How long, LORD? wilt thou be angry for ever? shall thy [h]jealousy burn like fire?

6 [i]Pour out thy wrath upon the heathen that have [k]not known thee, and upon the kingdoms that have [l]not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 [m]O remember not against us ‖former iniquities: let thy tender mercies speedily prevent us: for we are [n]brought very low.

9 [o]Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, [p]for thy name's sake.

10 [q]Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the †revenging of the blood of thy servants *which is* shed:

11 Let [r]the sighing of the prisoner come before thee; according to the greatness of †thy power †preserve thou those that are appointed to die;

12 And render unto our neighbours [s]seven-fold into their bosom [t]their reproach, wherewith they have reproached thee, O Lord.

13 So [u]we thy people and sheep of thy pasture will give thee thanks for ever: [x]we will shew forth thy praise †to all generations.

PSALM LXXX.

The Psalmist complaineth of the miseries of the church.

¶ To the chief Musician *upon Shoshannim-eduth, A Psalm ‖of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph [a]like a flock; [b]thou that dwellest *between* the cherubims, [c]shine forth.

m See Hos. 5. 15.
n Deut. 32. 4, 15, 31.
o Ex. 15.13. Deut. 7. 8. Isa. 41.14. & 44. 6. & 63. 9.
p Ezek. 33. 31.
q ver. 8.
r Num. 14. 18, 20.
s Isa. 48. 9.
t 2 Kings 21. 29.
u Ps. 103. 14, 16.
x Gen. 6. 3. John 3. 6.
y Job 7. 7, 16 Jam. 4. 14.
‖ Or, *rebel against him.*
z ver. 17. Ps. 95. 9, 10. Isa. 7. 13. & 63. 10. Ephes. 4. 30. Heb. 3. 16, 17.
a Num. 14. 22. Deut. 6. 16.
b ver. 20.
‖ Or, *from affliction.*
c ver. 12. Ps. 105. 27, &c.
† Heb. *set.*
d Ex. 7. 20. Ps. 105. 29.
e Ex. 8. 24. Ps. 105. 31.
f Ex. 8. 6. Ps. 105. 30
g Ex. 10. 13, 15. Ps. 105. 34, 35.
h Ex. 9. 23, 25. Ps. 105. 33.
† Heb. *killed.*
‖ Or, *great hailstones.*
i Ex. 9. 23, 24, 25. Ps. 105. 32.
† Heb. *He shut up.*
‖ Or, *lightnings.*
† Heb. *He weighed a path.*
‖ Or, *their beasts to the murrain,* Ex. 9. 3, 6.
k Ex. 12. 29. Ps. 105. 36. & 136. 10.
l Ps. 106. 22.
m Ps. 77. 20
n Ex. 14. 19, 20.
o Ex. 14. 27, 28. & 15. 10.
† Heb. *covered.*
p Ex. 15. 17.
q Ps. 44. 3.
r Ps. 44. 2.
s Josh. 13. 7. & 19. 51. Ps. 136. 21, 22.
t Judg. 2. 11, 12.
u ver. 41. Ezek. 20. 27, 28.
x Hos. 7. 16.
y Deut. 32. 16, 21. Judg. 2. 12, 20. Ezek. 20. 28.
z Deut. 12. 2. 4. 1 Kings 11. 7. & 12. 31.
a 1 Sam. 4. 11. Jer. 7. 12, 14. & 26. 6, 9.
b Judg. 18. 30.
c 1 Sam. 4. 10.
d Jer. 7. 34. & 16. 9. & 25. 10.
† Heb. *praised.*
e 1 Sam. 4. 11. & 22. 18.
f Job 27. 15. Ezek. 24. 23.
g Ps. 44. 23.
h Isa. 42. 13.
i 1 Sam. 5. 6, 12. & 6. 4.
k Ps. 87. 2.
l 1 Kings 6.
† Heb. *founded.*
m 1 Sam. 16. 11, 12. 2 Sam. 7. 8.
† Heb. *from after.*
n Gen. 33. 13. Isa. 40. 11.
o 2 Sam. 5. 2 1 Chron. 11. 2.
p 1 Kings 9. 4.
‖ Or, *for Asaph.*
a Ex 15. 17. Ps. 74. 2.
b Ps. 74. 7.
c 2 Kings 25. 9, 10. 2 Chron. 36. 19. Mic. 3. 12.
d Jer. 7. 33. & 16. 4. & 34. 20.
e Ps. 141. 7. Jer. 14. 16. & 16. 4. Rev. 11. 9.
f Ps. 44. 13. & 80. 6.
g Ps. 74. 1, 9, 10. & 85. 5. & 89. 46.
h Zeph. 1. 18. & 3. 8.
i Jer. 10. 25. Rev. 16. 1.
k Isa. 45. 4, 5. 2 Thess. 1. 8.
l Ps. 53. 4.
m Isa. 64. 9.
‖ Or. *the iniquities of them that were before us.*
n Deut. 28. 43. Ps. 142. 6.
o 2 Chron. 14. 11.
p Jer. 14. 7, 21.
q Ps. 42. 10. & 115. 2.
† Heb. *vengeance.*
r Ps. 102. 20
† Heb. *thine arm.*
† Heb. *reserve the children of death.*
s Gen. 4. 15. Isa. 65. 6, 7. Jer. 32. 18. Luke 6. 38.
t Ps. 74. 18, 22. & 95. 7.
u Ps. 74. 1. & 100. 3.
x Isa. 43. 21.
† Heb. *to generation and generation.*
* Ps. 45, & 69, title.
‖ Or, *for Asaph.*
a Ps. 77. 20.
b Ex. 25. 20, 22. 1 Sam. 4. 4. 2 Sam. 6. 2. Ps. 99. 1.
c Deut. 33. 2. Ps. 50. 2. & 94. 1.

2 [d]Before Ephraim and Benjamin and Manasseh stir up thy strength, and †come *and* save us.
3 [e]Turn us again, O God, [f]and cause thy face to shine; and we shall be saved.
4 O LORD God of hosts, how long †wilt thou be angry against the prayer of thy people?
5 [g]Thou feedest them with the bread of tears; and givest them tears to drink in great measure.
6 [h]Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.
7 [i]Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.
8 Thou hast brought [k]a vine out of Egypt: [l]thou hast cast out the heathen and planted it.
9 Thou [m]preparedst *room* before it, and didst cause it to take deep root, and it filled the land.
10 The hills were covered with the shadow of it, and the boughs thereof *were like* †the goodly cedars.
11 She sent out her boughs unto the sea, and her branches [n]unto the river.
12 Why hast thou *then* [o]broken down her hedges, so that all they which pass by the way do pluck her?
13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.
14 Return, we beseech thee, O God of hosts: [p]look down from heaven, and behold, and visit this vine;
15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest [q]strong for thyself.
16 *It is* burnt with fire, *it is* cut down: [r]they perish at the rebuke of thy countenance.
17 [s]Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.
18 So will not we go back from thee: quicken us, and we will call upon thy name.
19 [t]Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

An exhortation to a solemn praising of God.

¶ To the chief Musician * upon Gittith, *A Psalm* of ‖ Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.
2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.
3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day.
4 For [a]this *was* a statute for Israel, *and* a law of the God of Jacob.
5 This he ordained in Joseph *for* a testimony, when he went out ‖ through the land of Egypt: [b]*where* I heard a language *that* I understood not.
6 [c]I removed his shoulder from the burden: his hands †were delivered [d]from the pots.
7 [e]Thou calledst in trouble, and I delivered thee; [f]I answered thee in the secret place of thunder: I [g]proved thee at the waters of ‖ Meribah. Selah.
8 [h]Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;
9 [i]There shall no [k]strange god be in thee; neither shalt thou worship any strange god.
10 [l]I *am* the LORD thy God which brought thee out of the land of Egypt: [m]open thy mouth wide, and I will fill it.
11 But my people would not hearken to my voice; and Israel would [n]none of me.
12 [o]So I gave them up ‖ unto their own hearts' lust: *and* they walked in their own counsels.
13 [p]Oh that my people had hearkened unto me, *and* Israel had walked in my ways!
14 I should soon have subdued their enemies, and turned my hand against their adversaries.
15 [q]The haters of the LORD should have ‖ †submitted themselves unto him: but their time should have endured for ever.
16 He should [r]have fed them also †with the finest of the wheat: and with honey [s]out of the rock should I have satisfied thee.

PSALM LXXXII.

The Psalmist, having exhorted the judges, prayeth to God.

¶A Psalm ‖ of Asaph.

GOD [a]standeth in the congregation of the mighty; he judgeth among [b]the gods.
2 How long will ye judge unjustly, and [c]accept the persons of the wicked? Selah.
3 †Defend the poor and fatherless: [d]do justice to the afflicted and needy.
4 [e]Deliver the poor and needy: rid *them* out of the hand of the wicked.
5 They [f]know not, neither will they understand: they walk on in darkness: [g]all the foundations of the earth are †out of course.
6 [h]I have said, Ye *are* gods; and all of you *are* children of the Most High.
7 But [i]ye shall die like men, and fall like one of the princes.
8 [k]Arise, O God, judge the earth: [l]for thou shalt inherit all nations.

PSALM LXXXIII.

A prayer against them that oppress the church.

¶A Song *or* Psalm ‖ of Asaph.

KEEP [a]not thou silence, O God: hold not thy peace, and be not still, O God.
2 For lo, [b]thine enemies make a tumult; and they that [c]hate thee have lifted up the head.
3 They have taken crafty counsel against thy people, and consulted [d]against thy hidden ones.
4 They have said, Come, and [e]let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.
5 For they have consulted together with one †consent: they are confederate against thee:
6 [f]The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
8 Assur also is joined with them: †they have holpen the children of Lot. Selah.
9 Do unto them as *unto* the [g]Midianites; as *to* [h]Sisera, as *to* Jabin, at the brook of Kison:
10 *Which* perished at En-dor: [i]they became *as* dung for the earth.
11 Make their nobles like [k]Oreb, and like Zeeb: yea, all their princes as [l]Zebah, and as Zalmunna:
12 Who said, Let us take to ourselves the houses of God in possession.
13 [m]O my God, make them like a wheel; [n]as the stubble before the wind.
14 As the fire burneth a wood, and as the flame [o]setteth the mountains on fire;
15 So persecute them [p]with thy tempest, and make them afraid with thy storm.
16 [q]Fill their faces with shame; that they may seek thy name, O LORD.

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d Num. 2. 18,—23.
† Heb *come for salvation to us.*
e ver. 7, 19. Lam. 5. 21.
f Num. 6. 25. Ps. 4. 6. & 67. 1.
† Heb. *wilt thou smoke,* Ps. 74. 1.
g Ps. 42. 3. & 102. 9. Isa. 30. 20.
h Ps. 44. 13. & 79. 4.
i ver. 3, 19.

k Isa. 5. 1. 7. Jer. 2. 21. Ezek. 15. 6. & 17. 6. & 19. 10.
l Ps. 44. 2. & 78. 55.
m Ex. 23. 28. Josh. 24. 12.
† Heb. *the cedars of God.*
n Ps. 72. 8.
o Ps. 89. 40, 41. Isa. 5. 5. Nah. 2. 2.

p Isa. 63. 15.

q Isa. 49. 5.

r Ps. 39. 11. & 76. 7.

s Ps. 89. 21.

t ver. 3, 7.

* Ps. 8, title.
‖ Or, *for Asaph.*

a Lev. 23. 24. Num. 10. 10.
‖ Or, *against.*
b Ps. 114. 1.
c Isa. 9. 4. & 10. 27.
† Heb. *passed away.*
d Ex. 1. 14.
e Ex. 2. 23. & 14. 10. Ps. 50. 15.
f Ex. 19. 19.
g Ex. 17. 6, 7. Num. 20. 13.
‖ Or, *strife.*
h Ps. 50. 7.
i Ex. 20. 3, 5.
k Deut. 32. 12. Isa. 43. 12.
l Ex. 20. 2.
m Ps. 37. 3, 4. John 15. 7. Eph. 3. 20.
n Ex. 32. 1. Deut. 32. 15, 18.
o Acts 7. 42. & 14. 16. Rom. 1. 24, 26.
‖ Or, *to the hardness of their hearts.* or, *imaginations.*
p Deut. 5. 29. & 10. 12, 13. & 32. 29. Isa. 48. 18.
q Ps. 18. 45. Rom. 1. 30.
‖ Or, *yielded feigned obedience.* Ps. 18. 44. & 66. 3.
† Heb. *lied.*
r Deut. 32. 13, 14. Ps. 147. 14.
† Heb. *with the fat of wheat.*
s Job 29. 6.

‖ Or, *for Asaph.*
a 2 Chron. 19. 6. Eccl. 5. 8.
b Ex. 21. 6. & 22. 28.
c Deut. 1. 17. 2 Chron. 19. 7. Prov. 18. 5.
† Heb. *Judge.*
d Jer. 22. 3.
e Job 29. 12. Prov. 24. 11.
f Mic. 3. 1.
g Ps. 11. 3. & 75. 3.
† Heb. *moved.*
h Ex. 22. 9, 28. ver. 1. John 10. 34.
i Job 21. 32. Ps. 49. 12. Ezek. 31. 14.
k Mic. 7. 2, 7.
l Ps. 2. 8. Rev. 11. 15.

‖ Or, *for Asaph.*
a Ps. 28. 1. & 35. 22. & 109. 1.
b Ps. 2. 1. Acts 4. 25.
c Ps. 81. 15.
d Ps. 27. 5. & 31. 20.
e See Esth. 3. 6, 9. Jer. 11. 19. & 31. 36.
† Heb. *heart.*
f See 2 Chron. 20. 1, 10, 11.

† Heb. *they have been an arm to the children of Lot.*
g Num. 31. 7. Judg. 7. 22.
h Judg. 4. 15, 24. & 5. 21.
i 2 Kings 9. 37. Zeph. 1. 17.
k Judg. 7. 25.
l Judg. 8. 12, 21.
m Isa. 17. 13, 14.
n Ps. 35. 5.

o Deut. 33. 22.
p Job 9. 17.

q Ps. 35. 4, 26.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
18 [r]That *men* may know that thou, whose [s]name alone *is* JEHOVAH, *art* [t]the Most High over all the earth.

PSALM LXXXIV.

The Prophet longeth for the communion of the sanctuary.

¶ To the chief Musician *upon Gittith, A Psalm ‖ for the sons of Korah.

HOW [a]amiable *are* thy tabernacles, O LORD of hosts!
2 [b]My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.
4 [c]Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.
5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them*,
6 *Who* passing through the valley ‖ [d]of Baca make it a well; the rain also † filleth the pools.
7 They go ‖ [e]from strength to strength, *every one of them* in Zion [f]appeareth before God.
8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.
9 [g]Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better than a thousand. † I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.
11 For the LORD God *is* a [h]sun and [i]shield: the LORD will give grace and glory; [k]no good *thing* will he withhold from them that walk uprightly.
12 O LORD of hosts, [l]blessed *is* the man that trusteth in thee.

PSALM LXXXV.

The Psalmist prayeth for the continuance of former mercies.

¶ To the chief Musician. A Psalm * ‖ for the sons of Korah.

LORD, thou hast been ‖ favourable unto thy land: thou hast [a]brought back the captivity of Jacob.
2 [b]Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.
3 Thou hast taken away all thy wrath: ‖ thou hast turned *thyself* from the fierceness of thine anger.
4 [c]Turn us, O God of our salvation, and cause thine anger toward us to cease.
5 [d]Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?
6 Wilt thou not [e]revive us again: that thy people may rejoice in thee?
7 Shew us thy mercy, O LORD, and grant us thy salvation.
8 [f]I will hear what God the LORD will speak: for [g]he will speak peace unto his people, and to his saints: but let them not [h]turn again to folly.
9 Surely [i]his salvation *is* nigh them that fear him; [k]that glory may dwell in our land.
10 Mercy and truth are met together; [l]righteousness and peace have kissed *each other*.
11 [m]Truth shall spring out of the earth; and righteousness shall look down from heaven.
12 [n]Yea, the LORD shall give *that which is* good; and [o]our land shall yield her increase.
13 [p]Righteousness shall go before him; and shall set *us* in the way of his steps.

r Ps. 59. 13.
s Ex. 6. 3.
t Ps. 92. 8.

‖ Or, *A prayer* being a Psalm *of David.*

*Ps. 8, title.

‖ Or, *of.* 1023.

a Ps. 27. 4.
b Ps. 42. 1, 2. & 63. 1. & 73. 26. & 119. 20.
c Ps. 65. 4.

‖ Or, *of mulberry-trees make him a well, &c.*

d 2 Sam. 5. 22, 23.
† Heb. *covereth.*
‖ Or, *from company to company.*
e Prov. 4. 18. 2 Cor. 3. 18.
f Deut. 16. 16. Zech. 14. 16.
g Gen. 15. 1. ver. 11.
† Heb. *I would choose rather to sit at the threshold.*
h Isa. 60. 19.
i Gen. 15. 1. ver. 9. Ps. 115. 9, 10, 11. & 119. 114. Prov. 2. 7.
k Ps. 34. 9, 10.
l Ps. 2. 12.

*Ps. 42, title.

‖ Or, *of.*
‖ Or, *well pleased.* Ps. 77. 7.
a Ezra 1. 11. & 2. 1. Ps. 14. 7. Jer. 30. 18. & 31. 23. Ezek. 39. 25. Joel 3. 1.
b Ps. 32. 1.
‖ Or, *thou hast turned thine anger from waxing hot.* Deut. 13. 17.
c Ps. 80. 7.
d Ps. 74. 1. & 79. 5. & 80. 4.
e Hab. 3. 2.
f Hab. 2. 1.
g Zech. 9. 10.
h 2 Pet. 2. 20, 21.
i Isa. 46. 13.
k Zech. 2. 5. John 1. 14.
l Ps. 72. 3. Isa. 32. 17. Luke 2. 14.
m Isa. 45. 8.
n Ps. 84. 11. James 1. 17.
o Ps. 67. 6.
p Ps. 89. 14.

‖ Or, *of.*
a Ps. 48. 1.
b Ps. 78. 67, 68.
c See Isa. 60.
d Ps. 89. 10. Isa. 51. 9.
e Ps. 22. 30.
f Ezek. 13. 9.

‖ Or, *of.*
‖ Or, A Psalm *of Heman the Ezrahite, giving instruction.*
*1 Kin. 4. 31. 1 Chron. 2. 6.
a Ps. 27. 9. & 51. 14.
b Luke 18. 7.

PSALM LXXXVI.

David strengtheneth his prayer by the consciousness of his religion.

¶‖A Prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.
2 Preserve my soul; for I *am* ‖ holy: O thou my God, save thy servant [a]that trusteth in thee.
3 [b]Be merciful unto me, O LORD: for I cry unto thee ‖ daily.
4 Rejoice the soul of thy servant: [c]for unto thee, O Lord, do I lift up my soul.
5 [d]For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.
7 [e]In the day of my trouble I will call upon thee: for thou wilt answer me.
8 [f]Among the gods *there is* none like unto thee, O Lord; [g]neither *are there any works* like unto thy works.
9 [h]All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.
10 For thou *art* great, and [i]doest wondrous things: [k]thou *art* God alone.
11 [l]Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.
12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.
13 For great *is* thy mercy toward me: and thou hast [m]delivered my soul from the lowest ‖ hell.
14 O God, [n]the proud are risen against me, and the assemblies of † violent *men* have sought after my soul; and have not set thee before them.
15 [o]But thou, O Lord, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.
16 O [p]turn unto me, and have mercy upon me; give thy strength unto thy servant, and save [q]the son of thine handmaid.
17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

1 *The nature and glory of the church.* 4. *Its increase.*

¶ A Psalm *or* Song ‖ for the sons of Korah.

HIS foundation *is* [a]in the holy mountains.
2 [b]The LORD loveth the gates of Zion more than all the dwellings of Jacob.
3 [c]Glorious things are spoken of thee, O city of God. Selah.
4 I will make mention of [d]Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.
5 And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.
6 [e]The LORD shall count, when he [f]writeth up the people, *that* this *man* was born there. Selah.
7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

¶ A Song *or* Psalm ‖ for the sons of Korah, to the chief Musician upon Mahalath Leannoth, ‖ Maschil of * Heman the Ezrahite.

O LORD [a]God of my salvation, I have [b]cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life [c]draweth nigh unto the grave.

4 [d]I am counted with them that go down into the pit: [e]I am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are [f]cut off ‖ from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and [g]thou hast afflicted *me* with all thy waves. Selah.

8 [h]Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: [i]*I am* shut up, and I cannot come forth.

9 [k]Mine eye mourneth by reason of affliction: LORD, [l]I have called daily upon thee, [m]I have stretched out my hands unto thee.

10 [n]Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness in destruction?

12 [o]Shall thy wonders be known in the dark? [p]and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and [q]in the morning shall my prayer prevent thee.

14 LORD, [r]why castest thou off my soul? *why* [s]hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* [t]I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me ‖ daily like water; they [u]compassed me about together.

18 [x]Lover and friend hast thou put far from me *and* mine acquaintance into darkness.

PSALM LXXXIX.

The Psalmist praiseth God for his covenant and wonderful power.

¶ ‖ Maschil of * Ethan the Ezrahite.

I [a]WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness † to all generations.

2 For I have said, Mercy shall be built up for ever: [b]thy faithfulness shalt thou establish in the very heavens.

3 [c]I have made a covenant with my chosen, I have [d]sworn unto David my servant,

4 [e]Thy seed will I establish for ever, and build up thy throne [f]to all generations. Selah.

5 And [g]the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation [h]of the saints.

6 For [i]who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 [k]God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD [l]like unto thee? or to thy faithfulness round about thee?

9 [m]Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 [n]Thou hast broken ‖ Rahab in pieces, as one that is slain; thou hast scattered thine enemies † with thy strong arm.

11 [o]The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

12 [p]The north and the south thou hast created them: [q]Tabor and [r]Hermon shall rejoice in thy name.

13 Thou hast † a mighty arm: strong is thy hand, *and* high is thy right hand.

14 [s]Justice and judgment *are* the ‖ habitation of thy throne: [t]mercy and truth shall go before thy face.

15 Blessed *is* the people that know the [u]joyful sound: they shall walk, O LORD, in the [x]light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength; [y]and in thy favour our horn shall be exalted.

18 For ‖ the LORD *is* our defence; and the Holy One of Israel *is* our King.

19 Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* [z]chosen out of the people.

20 [a]I have found David my servant; with my holy oil have I anointed him:

21 [b]With whom my hand shall be established: mine arm also shall strengthen him.

22 [c]The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 [d]And I will beat down his foes before his face, and plague them that hate him.

24 But [e]my faithfulness and my mercy *shall be* with him: and [f]in my name shall his horn be exalted.

25 [g]I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* [h]my Father, my God, and [i]the Rock of my salvation.

27 Also I will make him [k]*my* first-born, [l]higher than the kings of the earth.

28 [m]My mercy will I keep for him for evermore, and [n]my covenant shall stand fast with him.

29 [o]His seed also will I make *to endure* for ever, [p]and his throne [q]as the days of heaven.

30 [r]If his children [s]forsake my law, and walk not in my judgments;

31 If they † break my statutes, and keep not my commandments;

32 Then [t]will I visit their transgression with the rod, and their iniquity with stripes.

33 [u]Nevertheless, my loving-kindness † will I not utterly take from him, nor suffer my faithfulness † to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I sworn [x]by my holiness † that I will not lie unto David.

36 [y]His seed shall endure for ever, and his throne [z]as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast [a]cast off and [b]abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: [c]thou hast profaned his crown *by casting it* to the ground.

40 [d]Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is [e]a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

c Ps. 107. 18.
d Ps. 28. 1.
e Ps. 31. 12.
f Isa. 53. 8. ‖ Or, *by thy hand.*
g Ps. 42. 7.
h Job 19. 13, 19. Ps. 31. 11. & 142. 4.
i Lam. 3. 7.
k Ps. 38. 10.
l Ps. 86. 3.
m Job 11. 13. Ps. 143. 6.
n Ps. 6. 5. & 30. 9. & 115. 17. & 118. 17. Isa. 38. 18.
o Job 10. 21. Ps. 143. 3.
p Ps. 31. 12. ver. 5. Eccl. 8. 10. & 9. 5.
q Ps. 5. 3. & 119. 147.
r Ps. 43. 2.
s Job 13. 24. Ps. 13. 1.
t Job 6. 4. ‖ Or, *all the day.*
u Ps. 22. 16.
x Job 19. 13. Ps. 31. 11. & 38. 11.
‖ Or, A Psalm for *Ethan the Ezrahite, to give instruction.*
* 1 Kings 4. 31. 1 Chron. 2. 6.
a Ps. 101. 1.
† Heb. *to generation and generation:* So ver. 4. Ps. 119. 90.
b Ps. 119. 89.
c 1 Kings 8. 16. Isa. 42. 1.
d 2 Sam. 7. 11. &c. 1 Chron. 17. 10. &c. See Jer. 30. 9. Ezek. 34. 23. Hos. 3. 5.
e ver. 29, 36.
f See ver. 1. Luke 1. 32, 33.
g Ps. 19. 1. & 97. 6. Rev. 7. 10, 11, 12.
h ver. 7.
i Ps. 40. 5. & 71. 19. & 86. 8. & 113. 5.
k Ps. 76. 7, 11.
l Ex. 15. 11. 1 Sam. 2. 2. Ps. 35. 10. & 71. 19.
m Ps. 65. 7. & 93. 3, 4. & 107. 29.
n Ex. 14. 26, 27, 28. Ps. 87. 4. Isa. 30. 7. & 51. 9.
‖ Or, *Egypt.*
† Heb. *with the arm of thy strength.*
o Gen. 1. 1. 1 Chron. 29. 11. Ps. 24. 1, 2. & 50. 12.
p Job 26. 7.
q Josh. 19. 22.
r Josh. 12. 1.
† Heb. *an arm with might.*
s Ps. 97. 2.
‖ Or, *establishment.*
t Ps. 85. 13.
u Num. 10. 10. & 23. 21. Ps. 98. 6.
x Ps. 4. 6. & 44. 3.
y ver. 24. Ps. 75. 10. & 92. 10. & 132. 17.
‖ Or, *our shield is of the* LORD, *and our king is of the Holy One of Israel,*
Ps. 47. 9.
z ver. 3. 1 Kings 11. 34.
a 1 Sam. 16. 1, 12.
b Ps. 80. 17.
c 2 Sam. 7. 13.
d 2 Sam. 7. 9.
e Ps. 61. 7.
f ver. 17.
g Ps. 72. 8. & 80. 11.
h 2 Sam. 7. 14. 1 Chron. 22. 10.
i 2 Sam. 22. 47.
k Ps. 2. 7. Col. 1. 15, 18.
l Num. 24. 7.
m Isa. 55. 3.
n ver. 34.
o ver. 4. 36.
p ver. 4. Isa. 9. 7. Jer. 33. 17.
q Deut. 11. 21.
r 2 Sam. 7. 14.
s Ps. 119. 53. Jer. 9. 13.
† Heb. *profane my statutes.*
t 2 Sam. 7. 14. 1 Kings 11. 31.
u 2 Sam. 7. 13.
† Heb. *I will not make void from him.*
† Heb. *to lie.*
x Amos 4. 2.
† Heb. *If I lie.*
y 2 Sam. 7. 16. Luke 1. 33. John 12. 34. ver. 4. 29.
z Ps. 72. 5, 17. Jer. 33. 20.
a 1 Chron. 28. 9. Ps. 44. 9. & 60. 1, 10.
b Deut. 32. 19. Ps. 78. 59.
c Ps. 74. 7. Lam. 5. 16.
d Ps. 80. 12.
e Ps. 44. 13. & 79. 4.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.
44 Thou hast made his †glory to cease, and [f]cast his throne down to the ground.
45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.
46 [g]How long, LORD, wilt thou hide thyself for ever? [h]shall thy wrath burn like fire?
47 [i]Remember how short my time is: wherefore hast thou made all men in vain?
48 [k]What man *is he that* liveth, and shall not [l]see death? shall he deliver his soul from the hand of the grave? Selah.
49 Lord, where *are* thy former loving-kindnesses, *which* thou [m]swarest unto David [n]in thy truth?
50 Remember, Lord, the reproach of thy servants; [o]*how* I do bear in my bosom *the reproach of* all the mighty people;
51 [p]Wherewith thine enemies have reproached, O LORD: wherewith they have reproached the footsteps of thine anointed.
52 [q]Blessed *be* the LORD for evermore. Amen, and Amen.

† Heb. *brightness.*
f ver. 39.
g Ps. 79. 5.
h Ps. 78. 63.
i Job 7. 7. & 10. 9. & 14. 1. Ps. 39. 5. & 119. 84.
k Ps. 49. 9.
l Heb. 11. 5.
m 2 Sam. 7. 15. Isa. 55. 3.
n Ps. 54. 5.
o Ps. 69. 9, 19.
p Ps. 74. 22.
q Ps. 41. 13.

PSALM XC.

Moses setteth forth God's providence, and divine chastisements.

¶ ‖ A Prayer *of Moses the man of God.

LORD, [a]thou hast been our dwelling-place †in all generations.
2 [b]Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.
3 Thou turnest man to destruction; and sayest, [c]Return, ye children of men.
4 [d]For a thousand years in thy sight *are but* as yesterday ‖when it is past, and *as* a watch in the night.
5 Thou carriest them away as with a flood; [e]they are *as* a sleep; in the morning [f]*they are* like grass *which* ‖groweth up.
6 [g]In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.
7 For we are consumed by thine anger, and by thy wrath are we troubled.
8 [h]Thou hast set our iniquities before thee, our [i]secret *sins* in the light of thy countenance.
9 For all our days are †passed away in thy wrath: we spend our years, ‖as a tale *that is told.*
10 †The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.
11 Who knoweth the power of thine anger? even according to thy fear *so is* thy wrath.
12 [k]So teach *us* to number our days, that we may †apply *our* hearts unto wisdom.
13 Return, O LORD, how long? and let it [l]repent thee concerning thy servants.
14 O satisfy us early with thy mercy; [m]that we may rejoice and be glad all our days.
15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have been evil.
16 Let [n]thy work appear unto thy servants, and thy glory unto their children.
17 [o]And let the beauty of the LORD our God be upon us: and [p]establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

‖ Or, *A Prayer,* being a Psalm *of Moses.*
* Deut. 33. 1.
a Deut. 33. 27. Ezek. 11. 16.
† Heb. *in generation and generation.*
b Prov. 8. 25. 26.
c Gen. 3. 19. Eccl. 12. 7.
d 2 Pet. 3. 8.
‖ Or, *when he hath passed* them.
e Ps. 73. 20.
f Ps. 103. 15. Isa. 40. 6.
‖ Or, *is changed.*
g Ps. 92. 7. Job 14. 2.
h Ps. 50. 21. Jer. 16. 17.
i Ps. 19. 12.
† Heb. *turned away.*
‖ Or, *as a meditation.*
† Heb. As for *the days of our years, in them* are *seventy years.*
k Ps. 39. 4.
† Heb. *cause to come.*
l Deut. 32. 36. Ps. 135. 14.
m Ps. 85. 6. & 149. 2.
n Hab. 3. 2.
o Ps. 27. 4.
p Isa. 26. 12.

PSALM XCI.

1 *The state of the godly.* 3 *Their safety.* 9 *Their habitation.*

HE [a]that dwelleth in the secret place of the Most High shall †abide [b]under the shadow of the Almighty.
2 [c]I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.
3 Surely [d]he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.
4 [e]He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.
5 [f]Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;
6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.
7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.
8 Only [g]with thine eyes shalt thou behold and see the reward of the wicked.
9 Because thou hast made the LORD *which is* [h]my refuge, *even* the Most High, [i]thy habitation;
10 [k]There shall no evil befall thee, neither shall any plague come nigh thy dwelling.
11 [l]For he shall give his angels charge over thee, to keep thee in all thy ways.
12 They shall bear thee up in *their* hands, [m]lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and ‖adder: the young lion and the dragon shalt thou trample under feet.
14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath [n]known my name.
15 [o]He shall call upon me, and I will answer him: [p]I *will be* with him in trouble; I will deliver him, and [q]honour him.
16 With †long life will I satisfy him, and shew him my salvation.

a Ps. 27. 5. & 31. 20. & 32. 7.
† Heb. *lodge.*
b Ps. 17. 8.
c Ps. 142. 5.
d Ps. 124. 7.
e Ps. 17. 8. & 57. 1 & 61. 4.
f Job 5. 19, &c. Ps. 112. 7. & 121. 6. Prov. 3. 23, 24. Isa. 43. 2.
g Ps. 37. 34. Mal. 1. 5.
h ver. 2.
i Ps. 71. 3. & 90. 1.
k Prov. 12. 21.
l Ps. 34. 7. & 71. 3. Matt. 4. 6. Luke 4. 10, 11. Heb. 1. 14.
m Job 5. 23. Ps. 37. 24.
‖ Or, *asp.*
n Ps. 9. 10.
o Ps. 50. 15.
p Isa. 43. 2.
q 1 Sam. 2. 30.
† Heb. *length of days.* Prov. 3. 2.

PSALM XCII.

The Prophet exhorteth to praise God for his great works.

¶ A Psalm *or* Song for the sabbath-day.

IT *is* [a]*a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O Most High.
2 To [b]shew forth thy loving-kindness in the morning, and thy faithfulness †every night.
3 [c]Upon an instrument of ten strings, and upon the psaltery; ‖upon the harp with †a solemn sound.
4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.
5 [d]O LORD, how great are thy works! *and* [e]thy thoughts are very deep.
6 [f]A brutish man knoweth not; neither doth a fool understand this.
7 When [g]the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:
8 [h]But thou, LORD, *art most* high for evermore.
9 For lo, thine enemies, O LORD, for lo, thine enemies shall perish; all the workers of iniquity shall [i]be scattered.
10 But [k]my horn shall thou exalt like *the horn of* an unicorn: I shall be [l]anointed with fresh oil.
11 [m]Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.
12 [n]The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.

a Ps. 147. 1.
b Ps. 89. 1.
† Heb. *in the nights.*
c 1 Chron. 23. 5. Ps. 33. 2.
‖ Or, *upon the solemn sound with the harp.*
† Heb. *Higgaion,* Ps. 9. 16.
d Ps. 40. 5. & 139. 17.
e Isa. 28. 29. Rom. 11. 33, 34.
f Ps. 73. 22. & 94. 8.
g Job 12. 6. & 21. 7. Ps. 37. 1, 2, 35, 38. Jer. 12. 1, 2. Mal. 3. 15.
h Ps. 56. 2. & 83. 18.
i Ps. 68. 1. & 89. 10.
k Ps. 89. 17, 24.
l Ps. 23. 5.
m Ps. 54. 7. & 59. 10. & 112. 8.
n Ps. 52. 8. Isa. 65. 22. Hos. 14. 5, 6.

13 Those that be planted in the house of the LORD shall [o]flourish in the courts of our God.
14 They shall still bring forth fruit in old age; they shall be fat and †flourishing;
15 To shew that the LORD *is* upright: [p]*he is* my rock, and [q]*there is* no unrighteousness in him.

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE [a]LORD reigneth, [b]he is clothed with majesty; the LORD is clothed with strength, [c]*wherewith* he hath girded himself: [d]the world also is established, that it cannot be moved.
2 [e]Thy throne *is* established †of old: thou *art* from everlasting.
3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.
4 [f]The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.
5 Thy testimonies are very sure: holiness becometh thine house, O LORD, †for ever.

PSALM XCIV.

The Prophet sheweth the blessedness of affliction.

O LORD †God, [a]to whom vengeance belongeth; O God, to whom vengeance belongeth, †shew thyself.
2 [b]Lift up thyself, thou [c]Judge of the earth: render a reward to the proud.
3 LORD, [d]how long shall the wicked, how long shall the wicked triumph?
4 *How long* shall they [e]utter *and* speak hard things? *and* all the workers of iniquity boast themselves?
5 They break in pieces thy people, O LORD, and afflict thine heritage.
6 They slay the widow and the stranger, and murder the fatherless.
7 [f]Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.
8 [g]Understand, ye brutish among the people: and *ye* fools, when will ye be wise?
9 [h]He that planted the ear, shall he not hear? he that formed the eye, shall he not see?
10 He that chastiseth the heathen, shall not he correct? he that [i]teacheth man knowledge, *shall not he know?*
11 [k]The LORD knoweth the thoughts of man, that they *are* vanity.
12 [l]Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;
13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.
14 [m]For the LORD will not cast off his people, neither will he forsake his inheritance.
15 But judgment shall return unto righteousness: and all the upright in heart †shall follow it.
16 Who will rise up for me against the evil-doers? *or* who will stand up for me against the workers of iniquity?
17 [n]Unless the LORD *had been* my help, my soul had ‖almost dwelt in silence.
18 When I said, [o]My foot slippeth; thy mercy, O LORD, held me up.
19 In the multitude of my thoughts within me thy comforts delight my soul.
20 Shall [p]the throne of iniquity have fellowship with thee, which [q]frameth mischief by a law?
21 [r]They gather themselves together against the soul of the righteous, and [s]condemn the innocent blood.
22 But the LORD is [t]my defence; and my God *is* the rock of my refuge.
23 And [u]he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

PSALM XCV.

An exhortation to praise God for his goodness.

O COME, let us sing unto the LORD: [a]let us make a joyful noise to [b]the Rock of our salvation.
2 Let us †come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
3 For [c]the LORD *is* a great God, and a great King above all gods.
4 †In his hand *are* the deep places of the earth: ‖the strength of the hills *is* his also.
5 †[d]The sea *is* his, and he made it: and his hands formed the dry *land*.
6 O come, let us worship and bow down: let [e]us kneel before the LORD our maker.
7 For he *is* our God; and [f]we *are* the people of his pasture, and the sheep of his hand. [g]To-day if ye will hear his voice,
8 Harden not your heart, [h]as in the †provocation, *and* as *in* the day of temptation in the wilderness:
9 When [i]your fathers tempted me, proved me, and [k]saw my work.
10 [l]Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:
11 Unto whom [m]I sware in my wrath, †that they should not enter into my rest.

PSALM XCVI.

An exhortation to praise God for his general judgment.

O [a]SING unto the LORD a new song: sing unto the LORD, all the earth.
2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.
3 Declare his glory among the heathen, his wonders among all people.
4 For [b]the LORD *is* great, and [c]greatly to be praised: [d]he *is* to be feared above all gods.
5 For [e]all the gods of the nations *are* idols: [f]but the LORD made the heavens.
6 Honour and majesty *are* before him; strength and [g]beauty *are* in his sanctuary.
7 [h]Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.
8 Give unto the LORD the glory †*due unto* his name: bring an offering, and come into his courts.
9 O worship the LORD [i]‖in the beauty of holiness: fear before him, all the earth.
10 Say among the heathen *that* [k]the LORD reigneth: the world also shall be established that it shall not be moved: [l]he shall judge the people righteously.
11 [m]Let the heavens rejoice, and let the earth be glad; [n]let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice
13 Before the LORD; for he cometh, for he cometh to judge the earth: [o]he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

The church rejoiceth at God's judgments upon idolaters.

THE [a]LORD reigneth; let the earth rejoice; let the †multitude of [b]isles be glad *thereof*.
2 [c]Clouds and darkness *are* round about him: [d]righteousness and judgment *are* [e]the ‖habitation of his throne.

o Ps. 100. 4. & 135. 2.
† Heb. *green.*
p Deut. 32. 4.
q Rom. 9. 14.
a Ps. 96. 10. & 97. 1. & 99. 1. Isa. 52. 7. Rev. 19. 6.
b Ps. 104. 1.
c Ps. 65. 6.
d Ps. 96. 10.
e Ps. 45. 6. Prov. 8. 22, &c.
† Heb. *from then.*
f Ps. 65. 7. & 89. 9.
† Heb. *to length of days.*
† Heb. *God of revenges.*
a Deut. 32. 35. Nah. 1. 2.
† Heb. *shine forth.*
Ps. 80. 1.
b Ps. 7. 6.
c Gen. 18. 25.
d Job 20. 5.
e Ps. 31. 18. Jude 15.
f Ps. 10. 11, 13. & 59. 7.
g Ps. 73. 22. & 92. 6.
h Ex. 4. 11. Prov. 20. 12.
i Job 35. 11. Isa. 28. 26.
k 1 Cor. 3. 20.
l Job 5. 17. Prov. 3. 11. 1 Cor. 11. 32. Heb. 12. 5, &c.
m 1 Sam. 12. 22. Rom. 11. 1, 2.
†Heb. shall be *after it.*
n Ps. 124. 1, 2.
‖ Or, *quickly.*
o Ps. 38. 16.
p Amos 6. 3.
q Ps. 58. 2. Isa. 10. 1.
r Matt. 27. 1.
s Ex. 23. 7. Prov. 17. 15.
t Ps. 59. 9. & 62. 2, 6.
u Ps. 7. 16. Prov. 2. 22. & 5. 22.
a Ps. 100. 1.
b Deut. 32. 15. 2 Sam. 22. 47.
† Heb. *prevent his face.*
c Ps. 96. 4. & 97. 9. & 135. 5.
† Heb. *In whose.*
‖ Or, *the heights of the hills* are *his.*
† Heb. *Whose the sea* is.
d Gen. 1. 9, 10.
e 1 Cor. 6. 20.
f Ps. 79. 13. & 80. 1. & 100. 3.
g Heb. 3. 7, 15. & 4. 7.
h Ex. 17. 2, 7. Num. 14. 22, &c. & 20. 13. Deut. 6. 16.
† Heb. *contention.*
i Ps. 78. 18. 40, 56. 1 Cor. 10. 9.
k Num. 14. 22.
l Heb. 3. 10, 17.
m Num. 14. 23, 28, 30. Heb. 3. 11, 18. & 4. 3, 5.
† Heb. *if they enter into my rest.*
a 1 Chron. 16. 23, —33. Ps. 33. 3.
b Ps. 145. 3.
c Ps. 18. 3.
d Ps. 95. 3.
e See Jer. 10. 11, 12.
f Ps. 115. 15. Isa. 42. 5.
g Ps. 29. 2.
h Ps. 29. 1, 2.
† Heb. *of his name.*
i Ps. 29. 2. & 110. 3.
‖ Or, *in the glorious sanctuary.*
k Ps. 93. 1. & 97. 1. Rev. 11. 15. & 19. 6.
l ver. 13. Ps. 67. 4. & 98. 9.
m Ps. 69. 34.
n Ps. 98. 7, &c.
o Ps. 67. 4. Rev. 19. 11.
a Ps. 96. 10.
† Heb. *many,* or, *great isles.*
b Isa. 66. 9.
c 1 Kings 8. 12. Ps. 18. 11.
d Ps. 89. 14.
‖ Or, *establishment.*

3 [e]A fire goeth before him, and burneth up his enemies round about.
4 [f]His lightnings enlightened the world; the earth saw, and trembled.
5 [g]The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.
6 [h]The heavens declare his righteousness, and all the people see his glory.
7 [i]Confounded be all they that serve graven images, that boast themselves of idols; [k]worship him, all *ye* gods.
8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.
9 For thou, LORD, *art* [l]high above all the earth: [m]thou art exalted far above all gods.
10 Ye that love the LORD, [n]hate evil: [o]he preserveth the souls of his saints; [p]he delivereth them out of the hand of the wicked.
11 [q]Light is sown for the righteous, and gladness for the upright in heart.
12 [r]Rejoice in the LORD, ye righteous; [s]and give thanks ‖ at the remembrance of his holiness.

e Ps. 18. 8. & 50. 3. Dan. 7. 10. Hab. 3. 5.
f Ex. 19. 18. Ps. 77. 18. & 104. 32.
g Judg. 5. 5 Mic. 1. 4. Nah. 1. 5.
h Ps. 19. 1. & 50. 6.
i Ex. 20. 4. Lev. 26. 1. Deut. 5. 8. & 27. 15.
k Heb. 1. 6.
l Ps. 83. 18.
m Ex. 18. 11. Ps. 95. 3. & 96. 4.
n Ps. 34. 14. & 37. 27. & 101. 3. Amos 5. 15. Rom. 12. 9.
o Ps. 31. 23. & 37. 28. & 145. 20. Prov. 2. 8.
p Ps. 37. 39, 40. Dan. 3. 28. & 6. 22, 27.
q Job 22. 28 Ps. 112. 4. Prov. 4. 18.
r Ps. 33. 1.
s Ps. 30. 4.
‖ Or, *to the memorial.*

PSALM XCVIII.

The Psalmist exhorteth all to praise God.

¶ A Psalm.

O [a]SING unto the LORD a new song: for [b]he hath done marvellous things: [c]his right hand, and his holy arm, hath gotten him the victory.
2 [d]The LORD hath made known his salvation: [e]his righteousness hath he ‖ openly shewed in the sight of the heathen.
3 He hath [f]remembered his mercy and his truth toward the house of Israel: [g]all the ends of the earth have seen the salvation of our God.
4 [h]Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.
5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.
6 [i]With trumpets and sound of cornet make a joyful noise before the LORD, the King.
7 [k]Let the sea roar, and the fulness thereof; the world, and they that dwell therein.
8 Let the floods [l]clap *their* hands: let the hills be joyful together
9 Before the LORD; [m]for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.

a Ps. 33. 3. & 96. 1. Isa. 42. 10.
b Ex. 15. 11. Ps. 77. 14. & 86. 10. & 105. 5. & 136. 4. & 139. 14.
c Ex. 15. 6. Isa. 59. 16. & 63. 5.
d Isa. 52. 10 Luke 2. 30, 31.
e Isa. 62. 2. Rom. 3. 25, 26.
‖ Or, *revealed.*
f Luke 1. 54, 55, 72.
g Isa. 49. 6. & 52. 10. Luke 2. 30, 31. & 3. 6. Acts 13. 47. & 28. 28.
h Ps. 95. 1. & 100. 1.
i Num. 10. 10. 1 Chron. 15. 28. 2 Chron. 29. 27.
k Ps. 96. 11, &c.
l Isa. 55. 12.
m Ps. 96. 10, 13.

PSALM XCIX.

The Prophet setteth forth the kingdom of God in Zion.

THE [a]LORD reigneth; let the people tremble: [b]he sitteth *between* the cherubims; let the earth † be moved.
2 The LORD *is* great in Zion; and he *is* [c]high above all people.
3 Let them praise [d]thy great and terrible name; *for* it *is* holy.
4 [e]The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.
5 [f]Exalt ye the LORD our God, and worship at [g]his footstool; *for* ‖ [h]he *is* holy.
6 [i]Moses and Aaron among his priests, and Samuel among them that call upon his name; they [k]called upon the LORD, and he answered them.
7 [l]He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

a Ps. 93. 1.
b Ex. 25. 22 Ps. 18. 10. & 80. 1.
† Heb. *stagger.*
c Ps. 97. 9.
d Deut. 28. 58. Rev. 15. 4.
e Job 36. 5, 6, 7.
f ver. 9.
g 1 Chron. 28. 2. Ps. 132. 7.
‖ Or, *it is holy.*
h Lev. 19. 2.
i Jer. 15. 1.
k Ex. 14. 15. & 15. 25. 1 Sam. 7. 9. & 12. 18.
l Ex. 33. 9.
m Num. 14. 20. Jer. 46. 28. Zeph. 3. 7.
n See Ex. 32. 2, &c. Num. 20. 12, 24. Deut. 9. 20.
o ver. 5. Ex. 15. 2 Ps. 34. 3. & 118. 28.
* Ps. 145, title.
‖ Or, *thanksgiving.*
a Ps. 95. 1. & 98. 4.
† Heb. *all the earth.*
b Ps. 119. 73. & 139. 13, &c. & 149. 2. Eph. 2. 10.
‖ Or, *and his we are.*
c Ps. 95. 7. Ezek. 34. 30, 31.
d Ps. 66. 13. & 116. 17, 18, 19.
e Ps. 136. 1, &c.
† Heb. *to generation and generation.*

8 Thou answeredst them, O LORD our God; [m]thou wast a God that forgavest them, though [n]thou tookest vengeance of their inventions.
9 [o]Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

PSALM C.

An exhortation to praise God for his power.

¶ * A Psalm of ‖ praise.

MAKE [a]a joyful noise unto the LORD, † all ye lands.
2 Serve the LORD with gladness: come before his presence with singing.
3 Know ye that the LORD he *is* God: [b]*it is* he *that* hath made us, ‖ and not we ourselves; [c]*we are* his people, and the sheep of his pasture.
4 [d]Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.
5 For the LORD *is* good; [e]his mercy *is* everlasting; and his truth *endureth* † to all generations.

Ps. 89. 1
a Ps. 89. 1.
b 1 Sam. 18. 14.
c 1 Kings 9. 4. & 11. 4.
† Heb. *thing of Belial.*
d Ps. 97. 10.
e Josh. 23. 6 1 Sam. 12. 20, 21. Ps. 40. 4. & 125. 5.
f Matt. 7. 23 2 Tim. 2. 19.
g Ps. 18. 27. Prov. 6. 17.
‖ Or, *perfect in the way.* Ps. 119. 1.
† Heb. *shall not be established.*
h Ps. 75. 10. Jer. 21. 12.
i Ps. 48. 2, 8.
‖ Or, *for.*
* Ps. 61. 2. & 142. 2.
a Ex. 2. 23. 1 Sam. 9. 16. Ps. 18. 6.
b Ps. 27. 9. & 69. 17.
c Ps. 71. 2. & 88. 2.
d Ps. 119. 83. Jam. 4. 14.
‖ Or, (as some read) *into smoke.*
e Job 30. 30. Ps. 31. 10. Lam. 1. 13.
f Ps. 37. 2. ver. 11.
g Job 19. 20 Lam. 4. 8.
‖ Or, *flesh.*
h Job 30. 29
i Isa. 34. 11. Zeph. 2. 14.
k Ps. 77. 4.
l Ps. 38. 11.
m Acts 26. 11.
n Acts 23. 12.
o Ps. 42. 3. & 80. 5.
p Ps. 30. 7.

PSALM CI.

David maketh a vow and profession of godliness.

¶ A Psalm of David.

I [a]WILL sing of mercy and judgment: unto thee, O LORD, will I sing.
2 I will [b]behave myself wisely in a perfect way. O when wilt thou come unto me? I will [c]walk within my house with a perfect heart.
3 I will set no † wicked thing before mine eyes: [d]I hate the work of them [e]that turn aside; *it* shall not cleave to me.
4 A froward heart shall depart from me: I will not [f]know a wicked *person.*
5 Whoso privily slandereth his neighbour, him will I cut off: [g]him that hath an high look and a proud heart will not I suffer.
6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh ‖ in a perfect way, he shall serve me.
7 He that worketh deceit shall not dwell within my house: he that telleth lies † shall not tarry in my sight.
8 I will [h]early destroy all the wicked of the land; that I may cut off all wicked doers [i]from the city of the LORD.

PSALM CII.

The mercies of God are to be recorded.

¶ A prayer ‖ of the afflicted, * when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry [a]come unto thee.
2 [b]Hide not thy face from me in the day *when* I am in trouble; [c]incline thine ear unto me: in the day *when* I call, answer me speedily.
3 [d]For my days are consumed ‖ like smoke, and [e]my bones are burned as an hearth.
4 My heart is smitten, and [f]withered like grass; so that I forget to eat my bread.
5 By reason of the voice of my groaning [g]my bones cleave to my ‖ skin.
6 I am like [i]a pelican of the wilderness: I am like an owl of the desert.
7 I [k]watch, and am as a sparrow [l]alone upon the house-top.
8 Mine enemies reproach me all the day; *and* they that are [m]mad against me are [n]sworn against me.
9 For I have eaten ashes like bread, and [o]mingled my drink with weeping,
10 Because of thine indignation and thy wrath: for [p]thou hast lifted me up, and cast me down.

11 [q]My days *are* like a shadow that declineth; and [r]I am withered like grass.

12 But [s]thou, O LORD, shalt endure for ever; and thy [t]remembrance unto all generations.

13 Thou shalt arise, *and* [u]have mercy upon Zion; for the time to favour her, yea, the [x]set time, is come.

14 For thy servants take pleasure in [y]her stones, and favour the dust thereof.

15 So the heathen shall [z]fear the name of the LORD; and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, [a]he shall appear in his glory.

17 [b]He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be [c]written for the generation to come; and [d]the people which shall be created shall praise the LORD.

19 For he hath [e]looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 [f]To hear the groaning of the prisoner; to loose †those that are appointed to death;

21 To [g]declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He †weakened my strength in the way; he [h]shortened my days.

24 [i]I said, O my God, take me not away in the midst of my days: [k]thy years *are* throughout all generations.

25 [l]Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 [m]They shall perish, but [n]thou shalt †endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But [o]thou *art* the same, and thy years shall have no end.

28 [p]The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

An exhortation to bless God for his mercy.

¶ *A Psalm* of David.

BLESS [a]the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 [b]Who forgiveth all thine iniquities; who [c]healeth all thy diseases;

4 Who [d]redeemeth thy life from destruction; [e]who crowneth thee with loving-kindness and tender mercies;

5 Who satisfieth thy mouth with good *things; so that* [f]thy youth is renewed like the eagle's.

6 [g]The LORD executeth righteousness and judgment for all that are oppressed.

7 [h]He made known his ways unto Moses, his acts unto the children of Israel.

8 [i]The LORD *is* merciful and gracious, slow to anger, and †plenteous in mercy.

9 [k]He will not always chide; neither will he keep *his anger* for ever.

10 [l]He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 [m]For †as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he [n]removed our transgressions from us.

13 [o]Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; [p]he remembereth that we *are* [q]dust.

15 *As for* man, [r]his days *are* as grass: [s]as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and †it is gone; and [t]the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness [u]unto children's children;

18 [x]To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his [y]throne in the heavens; and [z]his kingdom ruleth over all.

20 [a]Bless the LORD, ye his angels, †that excel in strength, that [b]do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* [c]his hosts; [d]*ye* ministers of his, that do his pleasure.

22 [e]Bless the LORD, all his works in all places of his dominion: [f]bless the LORD, O my soul.

PSALM CIV.

A meditation upon the mighty power and providence of God.

BLESS [a]the LORD, O my soul. O LORD my God, thou art very great; [b]thou art clothed with honour and majesty:

2 [c]Who coverest *thyself* with light as *with* a garment: [d]who stretchest out the heavens like a curtain:

3 [e]Who layeth the beams of his chambers in the waters: [f]who maketh the clouds his chariot: [g]who walketh upon the wings of the wind:

4 [h]Who maketh his angels spirits; [i]his ministers a flaming fire:

5 †[k]*Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 [l]Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 [m]At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 ‖[n]They go up by the mountains; they go down by the valleys unto [o]the place which thou hast founded for them.

9 [p]Thou hast set a bound that they may not pass over; [q]that they turn not again to cover the earth.

10 †He sendeth the springs into the valleys, *which* †run among the hills.

11 They give drink to every beast of the field: the wild asses †quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* †sing among the branches.

13 [r]He watereth the hills from his chambers: [s]the earth is satisfied with [t]the fruit of thy works.

14 [u]He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth [x]food out of the earth:

15 And [y]wine *that* maketh glad the heart of man, *and* †oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, [z]which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for [a]the conies.

19 [b]He appointed the moon for seasons: the sun [c]knoweth his going down.

q Job 14. 2. Ps. 109. 23. & 144. 4. Eccl. 6. 12.
r ver. 4. Isa. 40. 6, 7, 8. Jam. 1. 10.
s ver. 26. Ps. 9. 7. Lam. 5. 19.
t Ps.135.13.
u Isa.60.10. Zech. 1. 12.
x Isa. 40. 2.
y Ps. 79. 1.
z 1 Kings 8. 43. Ps. 138. 4. Isa. 60. 3.
a Isa.60.1,2
b Neh. 1. 6, & 2. 8.
c Rom.15.4. 1 Cor.10.11.
d Ps. 22. 31. Isa. 43. 21.
e Deut. 26. 15. Ps. 14. 2. & 33. 13, 14.
f Ps. 79.11.
† Heb. *the children of death.*
g Ps. 22. 22.
† Heb. *afflicted.*
h Job 21.21.
i Isa. 38.10.
k Ps. 90. 2. Hab. 1. 12.
l Gen. 1. 1. & 2. 1. Heb. 1. 10.
m Isa. 34.4. & 51. 6. & 65. 17. & 66. 22. Rom. 8. 20. 2 Pet. 3. 7, 10, 11, 12.
n ver. 12.
† Heb. *stand.*
o Mal. 3. 6. Heb. 13. 8. Jam. 1. 17.
p Ps. 69.36.
a ver. 22. Ps. 104. 1. & 146. 1.
b Ps. 130. 8. Isa. 33. 24. Matt. 9.2,6. Mark 2. 5, 10, 11. Luke 7. 47.
c Ex. 15.26. Ps. 147. 3. Jer. 17.14.
d Ps. 34. 22. & 56. 13.
e Ps. 5. 12.
f Isa.40.31.
g Ps. 146.7.
h Ps.147.19
i Ex.34.6,7. Num. 14. 18. Deut. 5. 10. Neh. 9. 17. Ps. 86. 15. Jer. 32. 18.
† Heb. *great of mercy.*
k Ps. 30. 5. Isa. 57. 16. Jer. 3. 5. Mic. 7. 18.
l Ezra 9.13.
m Ps.57.10. Eph. 3. 18.
† Heb. *according to the height of the heaven.*
n Isa.43.25. Mic. 7. 18.
o Mal. 3.17.
p Ps.78.39.
q Gen. 3.19. Eccl. 12. 7.
r Ps.90.5,6. 1 Pet. 1. 24.
s Job 14.1,2 Jam. 1. 10, 11.
† Heb. *it is not.*
t Job 7. 10, 11. & 2. 8.
u Ex. 20. 6.
x Deut. 7. 9.
y Ps. 11. 4.
z Ps. 47. 2. Dan. 4. 25, 34, 35.
a Ps.148. 2.
† Heb. *mighty in strength:* See Ps. 78. 25.
b Matt.6.10 Heb. 1. 14.
c Gen. 32.2. Josh. 5. 14. Ps. 68. 17.
d Dan. 7. 9, 10. Heb. 1. 14.
e Ps.145.10.
f ver. 1.
a Ps. 103. 1. ver. 35.
b Ps. 93. 1.
c Dan. 7. 9.
d Isa.40.22. & 45. 12.
e Amos 9. 6.
f Isa. 19.1.
g Ps. 18. 10.
h Heb. 1. 7.
i 2 Kings 2. 11. & 6. 17.
† Heb. *He hath foundedthe earth upon her bases.*
k Job 26. 7. & 38. 4, 6. Ps. 24. 2. & 136. 6. Eccl. 1. 4.
l Gen. 7.19.
m Gen. 8. 1.
‖ Or, *The mountains ascend, the valleys descend.*
n Gen. 8. 5.
o Job 38.10, 11.
p Job 26.10 Ps. 33. 7. Jer. 5. 22.
q Gen. 9.11, 15.
† Heb. *Who sendeth.*
† Heb. *walk.*
† Heb. *break.*
† Heb. *give a voice.*
r Ps. 147. 8.
s Ps. 65. 9, 10.
t Jer. 10.13. & 14. 22.
u Gen. 1.29, 30. & 3. 18. & 9. 3. Ps. 147. 8.
x Ps.136.25. & 147. 9. Job 28. 5.
y Judg. 9. 13. Ps. 23. 5. Prov. 31. 6, 7.
† Heb. *to make* his *face shine with oil,*or, *more than oil.*
z Num. 24. 6.
a Prov. 30. 26.
b Gen. 1.14.
c Job 38.12.

20 [d]Thou makest darkness, and it is night: wherein †all the beasts of the forest do creep *forth*.
21 [e]The young lions roar after their prey, and seek their meat from God.
22 The sun ariseth, they gather themselves together, and lay them down in their dens.
23 Man goeth forth unto [f]his work and to his labour until the evening.
24 [g]O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.
25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.
26 There go the ships: *there is* that [h]leviathan, *whom* thou hast †made to play therein.
27 [i]These wait all upon thee; that thou mayest give *them* their meat in due season.
28 *That* thou givest them, they gather: thou openest thine hand, they are filled with good.
29 Thou hidest thy face, they are troubled: [k]thou takest away their breath, they die, and return to their dust.
30 [l]Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.
31 The glory of the LORD †shall endure for ever: the LORD [m]shall rejoice in his works.
32 He looketh on the earth, and it [n]trembleth: [o]he toucheth the hills, and they smoke.
33 [p]I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.
34 My meditation of him shall be sweet: I will be glad in the LORD.
35 Let [q]the sinners be consumed out of the earth, and let the wicked be no more. [r]Bless thou the LORD, O my soul. Praise ye the LORD.

d Isa. 45. 7.
† Heb. *all the beasts thereof do trample on the forest.*
e Job 38. 39. Joel 1. 20.
f Gen. 3. 19.
g Prov. 3. 19.
h Job 41. 1.
† Heb. *formed.*
i Ps. 136. 25. & 145. 15. & 147. 9.
k Job 34 14, 15. Ps. 146. 4. Eccl. 12. 7.
l Isa. 32. 15. Ezek. 37. 9.
† Heb. *shall be.*
m Gen. 1. 31.
n Hab. 3. 10.
o Ps. 144. 5.
p Ps. 63. 4. & 146. 2.
q Ps. 37. 38. Prov. 2. 22.
r ver. 1.

PSALM CV.

An exhortation to praise God, and to seek out his works.

O [a]GIVE thanks unto the LORD; call upon his name: [b]make known his deeds among the people.
2 Sing unto him, sing psalms unto him: [c]talk ye of all his wondrous works.
3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
4 Seek the LORD, and his strength: [d]seek his face evermore.
5 [e]Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant, ye children of Jacob his chosen.
7 He *is* the LORD our God: [f]his judgments *are* in all the earth.
8 He hath [g]remembered his covenant for ever, the word *which* he commanded to a thousand generations.
9 [h]Which *covenant* he made with Abraham, and his oath unto Isaac;
10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:
11 Saying, [i]Unto thee will I give the land of Canaan, †the lot of your inheritance:
12 [k]When they were *but* a few men in number; yea, very few, [l]and strangers in it.
13 When they went from one nation to another, from *one* kingdom to another people;
14 [m]He suffered no man to do them wrong: yea, he reproved kings for their sakes;
15 *Saying*, Touch not mine anointed, and do my prophets no harm.

a 1 Chron. 16. 8,—22. Isa. 12. 4.
b Ps. 145. 4, 5, 11.
c Ps. 77. 12. & 119. 27.
d Ps. 27. 8.
e Ps. 77. 11.
f Isa. 26. 9.
g Luke 1. 72.
h Gen. 17. 2. & 22. 16, &c. & 26. 3. & 28. 13. & 35. 11. Luke 1. 73. Heb. 6. 17.
i Gen. 13. 15. & 15. 18.
† Heb. *the cord.*
k Gen. 34. 30. Deut. 7. 7. & 26. 5.
l Heb. 11. 9.
m Gen. 35. 5.
n Gen. 12. 17. & 20. 3, 7.
o Gen. 41. 54.
p Lev. 26. 26. Isa. 3. 1. Ezek. 4. 16.
q Gen. 45. 5. & 50. 20.
r Gen. 37. 28, 36.
s Gen. 39. 20. & 40. 15.
† Heb. *his soul came into iron.*
t Gen. 41. 25
u Gen. 41. 14.
x Gen. 41. 40.
† Heb. *possession.*
y Gen. 46. 6.
z Ps. 78. 51. & 106. 22.
a Ex. 1. 7.
b Ex. 1. 8, &c.
c Ex. 3. 10. & 4. 12, 14.
d Num. 16. 5. & 17. 5.
e Ex. 7, & 8, & 9, & 10, & 11. & 12. Ps. 78. 43, &c.
† Heb. *words of his signs.*
f Ps. 106. 22
g Ex. 10. 22.
h Ps. 99. 7.
i Ex. 7. 20. Ps. 78. 44.
k Ex. 8. 6. Ps. 78. 45.
l Ex. 8. 17, 24. Ps. 78. 45.
m Ex. 9. 23, 25. Ps. 78. 48.
† Heb. *He gave their rain hail.*
n Ps. 78. 47.
o Ex. 10. 4, 13, 14. Ps. 78. 46.
p Ex. 12. 29. Ps. 78. 51.
q Gen. 49. 3.
r Ex. 12. 35.
s Ex. 12. 33.
t Ex. 13. 21. Neh. 9. 12.
u Ex. 16. 12, &c. Ps. 78. 18, 27.
x Ps. 78. 24, 25.
y Ex. 17. 6. Num. 20. 11. Ps. 78. 15, 16. 1 Cor. 10. 4.
z Gen. 15. 14.
† Heb. *singing.*
a Deut. 6. 10, 11. Josh. 13. 7, &c. Ps. 78. 55.
b Deut. 4. 1, 40. & 6. 21.—25.
† Heb. *Hallelujah.*
† Heb. *Hallelujah.*
a 1 Chron. 16. 34.
b Ps. 107. 1. & 118. 1. & 136. 1.
c Ps. 40. 5.

16 Moreover [o]he called for a famine upon the land: he brake the whole [p]staff of bread.
17 [q]He sent a man before them, *even* Joseph, *who* [r]was sold for a servant:
18 [s]Whose feet they hurt with fetters: †he was laid in iron:
19 Until the time that his word came: [t]the word of the LORD tried him.
20 [u]The king sent and loosed him: *even* the ruler of the people, and let him go free.
21 [x]He made him lord of his house, and ruler of all his †substance:
22 To bind his princes at his pleasure; and teach his senators wisdom.
23 [y]Israel also came into Egypt; and Jacob sojourned [z]in the land of Ham.
24 And [a]he increased his people greatly; and made them stronger than their enemies.
25 [b]He turned their heart to hate his people, to deal subtilly with his servants.
26 [c]He sent Moses his servant; *and* Aaron [d]whom he had chosen.
27 [e]They shewed †his signs among them, [f]and wonders in the land of Ham.
28 [g]He sent darkness, and made it dark; and [h]they rebelled not against his word.
29 [i]He turned their waters into blood, and slew their fish.
30 [k]Their land brought forth frogs in abundance, in the chambers of their kings.
31 [l]He spake, and there came divers sorts of flies, *and* lice in all their coasts.
32 [m]†He gave them hail for rain, *and* flaming fire in their land.
33 [n]He smote their vines also and their fig-trees; and brake the trees of their coasts.
34 [o]He spake, and the locusts came, and caterpillars, and that without number,
35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
36 [p]He smote also all the first-born in their land, [q]the chief of all their strength.
37 [r]He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.
38 [s]Egypt was glad when they departed: for the fear of them fell upon them.
39 [t]He spread a cloud for a covering; and fire to give light in the night.
40 [u]*The people* asked, and he brought quails, and [x]satisfied them with the bread of heaven.
41 [y]He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.
42 For he remembered [z]his holy promise, *and* Abraham his servant.
43 And he brought forth his people with joy, *and* his chosen with †gladness:
44 [a]And gave them the lands of the heathen: and they inherited the labour of the people;
45 [b]That they might observe his statutes, and keep his laws. †Praise ye the LORD.

PSALM CVI.

The Psalmist exhorteth to praise God.

PRAISE †ye the LORD. [a]O [b]give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.
2 [c]Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, *and* he that [d]doeth righteousness at [e]all times.

4 [f]Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 [g]We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; [h]but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless he saved them [i]for his name's sake, [k]that he might make his mighty power to be known.

9 [l]He rebuked the Red sea also, and it was dried up: so [m]he led them through the depths, as through the wilderness.

10 And he [n]saved them from the hand of him that hated *them,* and redeemed them from the hand of the enemy.

11 [o]And the waters covered their enemies: there was not one of them left.

12 [p]Then believed they his words; they sang his praise.

13 [q]†They soon forgat his works, they waited not for his counsel:

14 [r]But †lusted exceedingly in the wilderness, and tempted God in the desert.

15 [s]And he gave them their request; but [t]sent leanness into their soul.

16 [u]They envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 [x]The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 [y]And a fire was kindled in their company; the flame burned up the wicked.

19 [z]They made a calf in Horeb, and worshipped the molten image.

20 Thus [a]they changed their glory into the similitude of an ox that eateth grass.

21 They [b]forgat God their saviour, which had done great things in Egypt;

22 Wondrous works in [c]the land of Ham, *and* terrible things by the Red sea.

23 [d]Therefore he said that he would destroy them, had not Moses his chosen [e]stood before him in the breach, to turn away his wrath, lest he should destroy *them.*

24 Yea, they despised [f]†the pleasant land, they [g]believed not his word:

25 [h]But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 [i]Therefore he [k]lifted up his hand against them, to overthrow them in the wilderness:

27 †[l]To overthrow their seed also among the nations, and to scatter them in the lands.

28 [m]They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 [n]Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him [o]for righteousness unto all generations for evermore.

32 [p]They angered *him* also at the waters of strife, [q]so that it went ill with Moses for their sakes:

33 [r]Because †they provoked his spirit, so that he spake unadvisedly with his lips.

34 [s]They did not destroy the nations, [t]concerning whom the LORD commanded them:

35 [u]But were mingled among the heathen, and learned their works.

36 And [x]they served their idols: [y]which were a snare unto them.

37 Yea, [z]they sacrificed their sons and their daughters unto [a]devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and [b]the land was polluted with blood.

39 Thus were they [c]defiled with their own works, and [d]went a whoring with their own inventions.

40 Therefore [e]was the wrath of the LORD kindled against his people, insomuch that he abhorred [f]his own inheritance.

41 And [g]he gave them into the hands of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 [h]Many times did he deliver them; but they provoked *him* with their counsel; and were ‖brought low for their iniquity.

44 Nevertheless he regarded their affliction, when [i]he heard their cry:

45 [k]And he remembered for them his covenant, and [l]repented [m]according to the multitude of his mercies.

46 [n]He made them also to be pitied of all those that carried them captives.

47 [o]Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 [p]Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. †Praise ye the LORD.

PSALM CVII.

The Psalmist exhorteth, in praising God, to observe his providence.

O [a]GIVE thanks unto the LORD, for [b]*he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so,* [c]whom he hath redeemed from the hand of the enemy;

3 And [d]gathered them out of the lands, from the east, and from the west, from the north, and †from the south.

4 They [e]wandered in [f]the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 [g]Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the [h]right way, that they might go to a city of habitation.

8 [i]O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For [k]he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as [l]sit in darkness and in the shadow of death, *being* [m]bound in affliction and iron;

11 Because they [n]rebelled against the words of God, and contemned [o]the counsel of the Most High;

12 Therefore he brought down their heart with labour; they fell down, and *there was* [p]none to help.

13 [q]Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

d Ps. 15.2.
e Acts 24. 16. Gal. 6. 9.
f Ps. 119. 132.
g Lev. 26. 40. 1 Kings 8. 47. Dan. 9. 5.
h Ex. 14.11, 12.
i Ezek. 20. 14.
k Ex. 9. 16.
l Ex. 14. 21. Ps. 18. 15. Nah. 1. 4.
m Isa. 63. 11, 12, 13, 14.
n Ex. 14.30.
o Ex. 14.27, 28. & 15. 5.
p Ex. 14.31. & 15. 1.
q Ex. 15.24. & 16. 2. & 17. 2. Ps. 78. 11.
† Heb. *They made haste, they forgat.*
r Num. 11. 4, 33. Ps. 78. 18. 1 Cor. 10. 6.
† Heb. *lusted a lust.*
s Num. 11. 31. Ps. 78. 29.
t Isa. 10. 16.
u Num. 16. 1, &c.
x Num. 16. 31, 32. Deut. 11. 6.
y Num. 16. 35, 46.
z Ex. 32. 4.
a Jer. 2. 11. Rom. 1. 23.
b Ps. 78. 11, 12.
c Ps. 78. 51. & 105 23, 27.
d Ex 32.10, 11, 32. Deut. 9. 19, 25. & 10. 10. Ezek. 20. 13.
e Ezek.13.5. & 22. 30.
f Deut.8.7. Jer. 3. 19. Ezek. 20. 6.
† Heb. *a land of desire.*
g Heb.3.18.
h Num. 14. 2, 27.
i Num. 14. 28, &c. Ps. 95. 11. Ezek. 20. 15. Heb. 3. 11, 18.
k Ex. 6. 8. Deut. 32. 40.
† Heb. *To make them fall.*
l Lev.26.33. Ps. 44. 11. Ezek. 20. 23.
m Num.25. 2,3.& 31.16. Deut. 4. 3. & 32. 17. Hos. 9. 10. Rev. 2. 14
n Num. 25. 7, 8.
o Num. 25. 11, 12, 13.
p Num. 20. 3, 13. Ps. 81. 7.
q Num. 20. 12. Deut. 1. 37. & 3. 26.
r Num. 20. 10.
s Judg. 1. 21, 27, 28, 29, &c.
t Deut. 7. 2, 16. Judg. 2. 2.
u Judg.2.2. & 3. 5. 6. Isa. 2. 6. 1 Cor. 5. 6.
x Judg. 2. 12, 13, 17, 19. & 3. 6, 7.
y Ex. 23.33. Deut. 7. 16. Judg. 2. 3, 14, 15.
z 2 Kings 16. 3. Isa. 57. 5. Ezek. 16. 20. & 20. 26.
a Lev.17. 7. Deut. 32. 17. 2 Chron. 11. 15. 1 Cor.10.20.
b Num. 35. 33.
c Ezek.20. 18, 30, 31.
d Lev. 17.7. Num. 15. 39. Ezek. 20. 30.
e Judg. 2. 14, &c. Ps. 78. 59, 62.
f Deut. 9. 29.
g Judg. 2. 14. Neh. 9. 27, &c.
h Judg. 2. 16. Neh. 9. 27.
‖ Or, *impoverished,* or, *weakened.*
i Judg. 3. 9. & 4 3. & 6. 7. & 10. 10. Neh. 9. 27, &c.
k Lev. 26. 41, 42.
l Judg.2.18.
m Ps. 51. 1. & 69. 16. Isa. 63. 7. Lam. 3. 32.
n Ezra 9. 9. Jer. 42. 12.
o 1 Chron. 16. 35, 36.
p Ps. 41. 13.
† Heb. *Hallelujah.*
a Ps. 106. 1. & 118. 1. & 136. 1.
b Ps.119.68. Matt. 19. 17.
c Ps. 106.10.
d Ps.106 47. Isa. 43. 5, 6. Jer. 29. 14. & 31. 8, 10. Ezek. 39. 27, 28.
† Heb. *from the sea.*
e ver. 40.
f Deut. 32. 10.
g ver. 13, 19, 28. Ps. 50. 15. Hos. 5. 15.
h Ezra 8.21
i ver. 15,21, 31.
k Ps. 34. 10. Luke 1. 53.
l Luke 1.79.
m Job 36. 8.
n Lam.3.42.
o Ps. 73. 24. & 119. 24. Luke 7. 30. Acts 20. 27.
p Ps. 22.11. Isa. 63. 5.
q ver. 6, 19, 28.

14 [r]He brought them out of darkness and the shadow of death, and brake their bands in sunder.
15 [s]Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
16 For he hath [t]broken the gates of brass, and cut the bars of iron in sunder.
17 Fools, [u]because of their transgression, and because of their iniquities are afflicted.
18 [x]Their soul abhorreth all manner of meat; and they [y]draw near unto the gates of death.
19 [z]Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.
20 [a]He sent his word, and [b]healed them, and [c]delivered *them* from their destructions.
21 [d]Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
22 And [e]let them sacrifice the sacrifices of thanksgiving, and [f]declare his works with †rejoicing.
23 They that go down to the sea in ships, that do business in great waters;
24 These see the works of the LORD, and his wonders in the deep.
25 For he commandeth and †[g]raiseth the stormy wind, which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths: [h]their soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken man, and †are at their wit's end.
28 [i]Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
29 [k]He maketh the storm a calm, so that the waves thereof are still.
30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.
31 [l]Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
32 Let them exalt him also [m]in the congregation of the people, and praise him in the assembly of the elders.
33 He [n]turneth rivers into a wilderness, and the water-springs into dry ground;
34 A [o]fruitful land into †barrenness, for the wickedness of them that dwell therein.
35 [p]He turneth the wilderness into a standing water, and dry ground into water-springs.
36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;
37 And sow the fields, and plant vineyards, which may yield fruits of increase.
38 [q]He blesseth them also, so that they [r]are multiplied greatly; and suffereth not their cattle to decrease.
39 Again, they are [s]minished and brought low through oppression, affliction, and sorrow.
40 [t]He poureth contempt upon princes, and causeth them to wander in the ‖wilderness, *where there is* no way.
41 [u]Yet setteth he the poor on high ‖from affliction, and [x]maketh *him* families like a flock.
42 [y]The righteous shall see *it*, and rejoice: and all [z]iniquity shall stop her mouth.
43 [a]Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD.

r Ps. 68. 6. & 146. 7. Acts 12. 7, &c. & 16. 26, &c.
s ver. 8, 21, 31.
t Isa. 45. 2.
u Lam. 3. 39.
x Job 33.20
y Job 33.22 Ps. 9. 13. & 88. 3.
z ver. 6, 13, 28.
a 2 Kings 20. 4, 5. Ps. 147. 15, 18. Matt. 8. 8.
b Ps. 30. 2. & 103. 3.
c Job 33. 28, 30. Ps. 30. 3. & 49. 15. & 56. 13. & 103. 4.
d ver. 8, 15, 31.
e Lev. 7. 12. Ps. 50. 14. & 116. 17. Heb. 13. 15.
f Ps. 9. 11. & 73. 28. & 118. 17.
† Heb. *singing.*
† Heb. *maketh to stand.*
g Jonah 1. 4.
h Ps. 22. 14. & 119. 28. Nah. 2. 10.
† Heb. *all their wisdom is swallowed up.*
i ver. 6, 13, 19.
k Ps. 89. 9. Matt. 8. 26.
l ver. 8, 15, 21.
m Ps. 22. 22, 25. & 111. 1.
n 1 Kings 17. 1, 7.
o Gen. 13. 10. & 14. 3. & 19. 25.
† Heb. *saltness.*
p Ps. 114. 8. Isa. 41. 18.
q Gen. 12. 2. & 17. 16, 20.
r Ex. 1. 7.
s 2 Kings 10. 32.
t Job 12. 21, 24.
‖ Or, *void place.*
u 1 Sam. 2. 8. Ps. 113. 7, 8.
‖ Or, *after.*
x Ps. 78. 52.
y Job 22. 19 Ps. 52. 6. & 58. 10.
z Job 5. 16. Ps. 63. 11. Prov. 10. 11. Rom. 3. 19.
a Ps. 64. 9. Jer. 9. 12. Hos. 14. 9.

PSALM CVIII.

David encourageth himself to praise God.

¶ A Song *or* Psalm of David.

O [a]GOD, my heart is fixed; I will sing and give praise, even with my glory.
2 [b]Awake, psaltery and harp: I *myself* will awake early.
3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.
4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the ‖clouds.
5 [c]Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 [d]That thy beloved may be delivered: save *with* thy right hand, and answer me.
7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; [e]Judah *is* my lawgiver;
9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.
10 [f]Who will bring me into the strong city? who will lead me into Edom?
11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?
12 Give us help from trouble: for vain *is* the help of man.
13 [g]Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

a Ps. 57. 7.
b Ps. 57. 8, —11.
‖ Or, *skies.*
c Ps. 57. 5, 11.
d Ps. 60. 5, &c.
e Gen. 49. 10.
f Ps. 60. 9.
g Ps. 60. 12.

PSALM CIX.

David complaineth of his slanderous enemies.

¶ To the chief Musician, A Psalm of David.

HOLD [a]not thy peace, O God of my praise;
2 For the mouth of the wicked and the †mouth of the deceitful †are opened against me: they have spoken against me with a lying tongue.
3 They compassed me about also with words of hatred; and fought against me [b]without a cause.
4 For my love they are my adversaries: but I *give myself unto* prayer.
5 And [c]they have rewarded me evil for good, and hatred for my love.
6 Set thou a wicked man over him: and let [d]‖Satan stand at his right hand.
7 When he shall be judged, let him †be condemned: and [e]let his prayer become sin.
8 Let his days be few; *and* [f]let another take his ‖office.
9 [g]Let his children be fatherless, and his wife a widow.
10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.
11 [h]Let the extortioner catch all that he hath; and let the stranger spoil his labour.
12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
13 [i]Let his posterity be cut off; *and* in the generation following let their [k]name be blotted out.
14 [l]Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother [m]be blotted out.
15 Let them be before the LORD continually, that he may [n]cut off the memory of them from the earth.
16 Because that he remembered not to shew

a Ps. 83. 1.
† Heb. *mouth of deceit.*
† Heb. *have opened* themselves.
b Ps. 35. 7. & 69. 4. John 15. 25.
c Ps. 35. 7, 12. & 38. 20.
d Zech. 3. 1.
‖ Or, *an adversary.*
† Heb. *go out guilty,* or, *wicked.*
e Prov. 28. 9
f Acts 1. 20.
‖ Or, *charge.*
g Ex. 22. 24.
h Job 5. 5. & 18. 9.
i Job 18. 19. Ps. 37. 28.
k Prov. 10. 7
l Ex. 20. 5.
m Neh. 4. 5. Jer. 18. 23.
n Job 18. 17 Ps. 34. 16.

mercy, but persecuted the poor and needy man, that he might even slay the [c]broken in heart.

17 [p]As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it [q]come †into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone [r]like the shadow when it declineth: I am tossed up and down as the locust.

24 My [s]knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a [t]reproach unto them: *when* they looked upon me [u]they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 [x]That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 [y]Let them curse, but bless thou: when they arise, let them be ashamed; but let [z]thy servant rejoice.

29 [a]Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, [b]I will praise him among the multitude.

31 For [c]he shall stand at the right hand of the poor, to save *him* †from those that condemn his soul.

PSALM CX.

The kingdom, priesthood, and passion of Christ.

¶ A Psalm of David.

THE [a]LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 [b]Thy people *shall be* willing in the day of thy power, [c]in the beauties of holiness ‖from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and [d]will not repent, [e]Thou *art* a priest for ever after the order of Melchizedek.

5 The Lord [f]at thy right hand shall strike through kings [g]in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies: [h]he shall wound the heads over ‖many countries.

7 [i]He shall drink of the brook in the way: [k]therefore shall he lift up the head.

PSALM CXI.

God to be praised for his glorious and gracious works.

PRAISE †ye the LORD. [a]I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 [b]The works of the LORD *are* great, [c]sought out of all them that have pleasure therein.

3 His work *is* [d]honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: [e]the LORD *is* gracious and full of compassion.

5 He hath given †[f]meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* [g]verity and judgment; [h]all his commandments *are* sure.

8 [i]They †stand fast for ever and ever, *and are* [k]done in truth and uprightness.

9 [l]He sent redemption unto his people: he hath commanded his covenant for ever: [m]holy and reverend *is* his name.

10 [n]The fear of the LORD *is* the beginning of wisdom: ‖a good understanding have all they †that do *his commandments:* his praise endureth for ever.

PSALM CXII.

Godliness hath the promises of this life, and of the life to come.

PRAISE †ye the LORD. [a]Blessed *is* the man *that* feareth the LORD, *that* [b]delighteth greatly in his commandments.

2 [c]His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 [d]Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 [e]Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 [f]A good man sheweth favour, and lendeth: he will guide his affairs [g]with †discretion.

6 Surely [h]he shall not be moved for ever: [i]the righteous shall be in everlasting remembrance.

7 [k]He shall not be afraid of evil tidings: his [l]heart is fixed, [m]trusting in the LORD.

8 His heart *is* established, [n]he shall not be afraid, until he [o]see *his desire* upon his enemies.

9 [p]He hath dispersed, he hath given to the poor; [q]his righteousness endureth for ever; [r]his horn shall be exalted with honour.

10 [s]The wicked shall see *it*, and be grieved, [t]he shall gnash with his teeth, and [u]melt away: [x]the desire of the wicked shall perish.

PSALM CXIII.

An exhortation to praise God for his excellency and mercy.

PRAISE †ye the LORD. [a]Praise, O ye servants of the LORD, praise the name of the LORD.

2 [b]Blessed be the name of the LORD from this time forth and for evermore.

3 [c]From the rising of the sun unto the going down of the same the LORD'S name *is* to be praised.

4 The LORD *is* [d]high above all nations, *and* [e]his glory above the heavens.

5 [f]Who *is* like unto the LORD our God, who †dwelleth on high,

6 [g]Who humbleth *himself* to behold *the things that are* in heaven, and in the earth?

7 [h]He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may [i]set *him* with princes, *even* with the princes of his people.

9 [k]He maketh the barren woman †to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

PSALM CXIV.

An exhortation, by the example of dumb creatures.

WHEN [a]Israel went out of Egypt, the house of Jacob [b]from a people of strange language;

2 [c]Judah was his sanctuary, *and* Israel his dominion.

o Ps. 34. 18.
p Prov. 14. 14. Ezek. 35. 6.
q Numb. 5. 22. † Heb. *within him.*
r Ps. 102. 11. & 144. 4.
s Heb. 12. 12.
t Ps. 22. 6, 7.
u Matt. 27. 39.
x Job 37. 7.
y 2 Sam. 16. 11, 12.
z Isa. 65. 14.
a Ps. 35. 26. & 132. 18.
b Ps. 35. 18. & 111. 1.
c Ps. 16. 8. & 73. 23. & 110. 5. & 121. 5. † Heb. *from the judges of his soul.*
a Matt. 22. 44. Mar. 12. 36. Luk. 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13. 1 Pet. 3. 22. See Ps. 45. 6, 7.
b Jud. 5. 2.
c Ps. 96. 9. ‖ Or, *more than the womb of the morning: thou shalt have, &c.*
d Num. 23. 19.
e Heb. 5. 6. & 6. 20. & 7. 17, 21. See Zech. 6. 13.
f Ps. 16. 8.
g Ps. 2. 5, 12. Rom. 2. 5. Rev. 11. 18.
h Ps. 68. 21. Hab. 3. 13. ‖ Or, *great,*
i Judg. 7. 5, 6.
k Isa. 53. 12. † Heb. *Hallelujah*
a Ps. 35. 18. & 89. 5. & 107. 32. & 109. 30. & 149. 1.
b Job 38, & 39, & 40, & 41. Ps. 92. 5. & 139. 14. Rev. 15. 3.
c Ps. 143. 5.
d Ps. 145. 4, 5, 10.
e Ps. 86. 5. & 103. 8. † Heb. *prey.*
f Matt. 6. 26, 33.
g Rev. 15. 3.
h Ps. 19. 7.
i Isa. 49. 8. Matt. 5. 18. † Heb. are *established.*
k Ps. 19. 9. Rev. 15. 3.
l Matt. 1. 21. Luke 1. 68.
m Luke 1. 49.
n Deut. 4. 6. Job 28. 28. Prov. 1. 7. & 9. 10. Eccl. 12. 13. ‖ Or, *good success.* Prov. 3. 4. † Heb. *that do them.*
† Heb. *Hallelujah.*
a Ps. 128. 1.
b Ps. 119. 16, 35, 47, 70, 143.
c Ps. 25. 13. & 37. 26. & 102. 28.
d Mat. 6. 33.
e Job 11. 17. Ps. 97. 11.
f Ps. 37. 26. Luke 6. 35.
g Eph. 5. 15. Col. 4. 5. † Heb. *judgment.*
h Ps. 15. 5.
i Pro. 10. 7.
k Pro. 1. 33.
l Ps. 57. 7.
m Ps. 64. 10.
n Pro. 3. 33.
o Ps. 59. 10. & 118. 7.
p 2 Cor. 9. 9.
q Deut. 24. 13. ver. 3.
r Ps. 75. 10.
s See Luke 13. 28.
t Ps. 37. 12.
u Ps. 58. 7, 8
x Prov. 10. 28. & 11. 7.
† Heb. *Hallelujah.*
a Ps. 135. 1.
b Dan. 2. 20.
c Isa. 59. 19. Mal. 1. 11.
d Ps. 97. 9. & 99. 2.
e Ps. 8. 1.
f Ps. 89. 6. † Heb. *exalteth* himself *to dwell.*
g Ps. 11. 4. & 138. 6. Isa. 57. 15.
h 1 Sam. 2. 8. Ps. 107. 41.
i Job 36. 7.
k 1 Sam. 2. 5. Ps. 68. 6. Isa. 54. 1. Gal. 4. 27. † Heb. *to dwell in a house.*
a Ex. 13. 3.
b Ps. 81. 5.
c Ex. 6. 7. & 19. 6. & 25. 8. & 29. 45, 46. Deut. 27. 9.

3 [d]The sea saw *it*, and fled: [e]Jordan was driven back.
4 [f]The mountains skipped like rams, *and* the little hills like lambs.
5 [g]What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;
8 [h]Which turned the rock *into* a standing water, the flint into a fountain of waters.

PSALM CXV.

God is to be praised for his blessings.

NOT [a]unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say, [b]Where *is* now their God?
3 [c]But our God *is* in the heavens: he hath done whatsoever he hath pleased.
4 [d]Their idols *are* silver and gold, the work of men's hands.
5 They have mouths, but they speak not: eyes have they, but they see not:
6 They have ears, but they hear not: noses have they, but they smell not:
7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.
8 [e]They that make them are like unto them; *so is* every one that trusteth in them.
9 [f]O Israel, trust thou in the LORD: [g]he *is* their help and their shield.
10 O house of Aaron, trust in the LORD: he *is* their help and their shield.
11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.
12 The LORD hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.
13 [h]He will bless them that fear the LORD, *both* small †and great.
14 The LORD shall increase you more and more, you and your children.
15 Ye *are* [i]blessed of the LORD [k]which made heaven and earth.
16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.
17 [l]The dead praise not the LORD, neither any that go down into silence.
18 [m]But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

The Psalmist professeth his love and duty to God for his deliverance.

I [a]LOVE the LORD, because he hath heard my voice *and* my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon *him* †as long as I live.
3 [b]The sorrows of death compassed me, and the pains of hell †gat hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
5 [c]Gracious *is* the LORD, and [d]righteous; yea, our God *is* merciful.

d Ex.14.21. Ps. 77. 16.
e Josh. 3. 13, 16.
f Ps. 29. 6. & 68. 16. Hab. 3. 6.
g Hab. 3. 8.
h Ex. 17. 6. Num. 20. 11. Ps. 107. 35.
a See Isa. 48. 11. Ezek. 36. 32.
b Ps. 42. 3, 10. & 79. 10. Joel 2. 17.
c 1 Chron. 16. 26. Ps. 135. 6. Dan. 4. 35.
d Deut 4. 28. Ps. 135. 15, 16, 17. Jer. 10. 3, &c.
e Ps. 135. 18. Isa. 44. 9, 10, 11. Jonah 2. 8. Hab. 2. 18, 19.
f See Ps. 118. 2, 3, 4. & 135. 19, 20.
g Ps. 33. 20. Prov. 30. 5.
h Ps. 128.1, 4.
† Heb. *with.*
i Gen. 14. 19.
k Gen. 1. 1. Ps. 96. 5.
l Ps. 6. 5. & 88. 10, 11, 12. Isa. 38.18.
m Ps.113. 2. Dan. 2. 20.
a Ps. 18. 1.
† Heb. *in my days.*
b Ps. 18. 4, 5, 6.
† Heb. *found me.*
c Ps. 103. 8.
d Ezra.9.15 Neh. 9. 8. Ps. 119.137. & 145. 17.

6 The LORD preserveth the simple: I was brought low, and he helped me.
7 Return unto thy [e]rest, O my soul; for [f]the LORD hath dealt bountifully with thee.
8 [g]For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.
9 I will walk before the LORD [h]in the land of the living.
10 [i]I believed, therefore have I spoken: I was greatly afflicted:
11 [k]I said in my haste, [l]All men *are* liars.
12 What shall I render unto the LORD *for* all his benefits toward me?
13 I will take the cup of salvation, and call upon the name of the LORD.
14 [m]I will pay my vows unto the LORD now in the presence of all his people.
15 [n]Precious in the sight of the LORD *is* the death of his saints.
16 O LORD, truly [o]I *am* thy servant; I *am* thy servant, *and* [p]the son of thy handmaid: thou hast loosed my bonds.
17 I will offer to thee [q]the sacrifice of thanksgiving, and will call upon the name of the LORD.
18 [r]I will pay my vows unto the LORD now in the presence of all his people,
19 In the [s]courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

e Jer. 6. 16. Matt.11.29.
f Ps. 13. 6. & 119. 17.
g Ps. 56.13.
h Ps. 27. 13.
i 2 Cor. 4. 13.
k Ps. 31.22.
l Rom. 3. 4.
m ver. 18. Ps. 22. 25. Jonah 2. 9.
n Ps. 72.14.
o Ps.143.12. & 119. 125. & 143. 12.
p Ps. 86.16.
q Lev. 7.12. Ps. 50. 14. & 107. 22.
r ver. 14.
s Ps. 96. 8. & 100. 4. & 135. 2.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O [a]PRAISE the LORD, all ye nations; praise him, all ye people.
2 For his merciful kindness is great toward us: and [b]the truth of the LORD *endureth* for ever. Praise ye the LORD.

a Rom. 15. 11.
b Ps. 100. 5.

PSALM CXVIII.

The coming of Christ in his kingdom is expressed.

O [a]GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.
2 [b]Let Israel now say, that his mercy *endureth* for ever.
3 Let the house of Aaron now say, that his mercy *endureth* for ever.
4 Let them now that fear the LORD say, that his mercy *endureth* for ever.
5 [c]I called upon the LORD †in distress: the LORD answered me, *and* [d]*set me* in a large place.
6 [e]The LORD *is* †on my side; I will not fear: what can man do unto me?
7 [f]The LORD taketh my part with them that help me: therefore shall [g]I see *my desire* upon them that hate me.
8 [h]*It is* better to trust in the LORD than to put confidence in man.
9 [i]*It is* better to trust in the LORD than to put confidence in princes.
10 All nations compassed me about: but in the name of the LORD will I †destroy them.
11 They [k]compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.
12 They compassed me about [l]like bees; they are quenched [m]as the fire of thorns: for in the name of the LORD I will †destroy them.
13 Thou hast thrust sore at me that I might fall: but the LORD helped me.
14 [n]The LORD *is* my strength and song, and is become my salvation.

a 1 Chron. 16. 8, 34. Ps. 106. 1. & 107. 1. & 136. 1.
b See Ps. 115. 9, &c.
c Ps. 120. 1.
† Heb. *out of distress.*
d Ps. 18. 19.
e Ps. 27. 1. & 56. 4, 11. & 146. 5. Isa 51 12 Heb. 13. 6.
† Heb. *for me.*
f Ps. 54. 4.
g Ps. 59.10.
h Ps. 40. 4. & 62. 8, 9. Jer. 17. 5, 7.
i Ps. 146. 3.
† Heb. *cut them off.*
k Ps. 88. 17.
l Deut. 1. 44.
m Eccl. 7.6. Nah. 1. 10.
† Heb. *cut down.*
n Ex. 15. 2. Isa. 12. 2.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 [o]The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 [p]I shall not die, but live, and [q]declare the works of the LORD.

18 The LORD hath [r]chastened me sore: but he hath not given me over unto death.

19 [s]Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

20 [t]This gate of the LORD, [u]into which the righteous shall enter.

21 I will praise thee: for thou hast [x]heard me, and [y]art become my salvation.

22 [z]The stone *which* the builders refused is become the head *stone* of the corner.

23 †This is the LORD'S doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 [a]Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath shewed us [b]light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: [c]*thou art* my God, I will exalt thee.

29 [d]O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This Psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED *are* the ‖undefiled in the way, [a]who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 [b]They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 [c]Then shall I not be ashamed, when I have respect unto all thy commandments.

7 [d]I will praise thee with uprightness of heart, when I shall have learned †thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewith shall a young man cleanse his way? By taking heed *thereto* according to thy word.

10 With my whole heart have I [e]sought thee: O let me not [f]wander from thy commandments.

11 [g]Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: [h]teach me thy statutes.

13 With my lips have I [i]declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will [k]meditate in thy precepts, and have respect unto thy ways.

16 I will [l]delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 [m]Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 †Open thou mine eyes, that I may behold wondrous things out of thy law.

19 [n]I *am* a stranger in the earth: hide not thy commandments from me.

20 [o]My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do [p]err from thy commandments.

22 [q]Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did [r]meditate in thy statutes.

24 [s]Thy testimonies also *are* my delight, *and* †my counsellors.

DALETH.

25 [t]My soul cleaveth unto the dust: [u]quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: [x]teach me thy statutes.

27 Make me to understand the way of thy precepts: so [y]shall I talk of thy wondrous works.

28 [z]My soul †melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me.*

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt [a]enlarge my heart.

HE.

33 [b]Teach me, O LORD, the way of thy statutes; and I shall keep it [c]*unto* the end.

34 [d]Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I [e]delight.

36 Incline my heart unto thy testimonies, and not to [f]covetousness.

37 [g]†Turn away mine eyes from [h]beholding vanity; *and* [i]quicken thou me in thy way.

38 [k]Establish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have [l]longed after thy precepts: [m]quicken me in thy righteousness.

VAU.

41 [n]Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 ‖So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk †at liberty: for I seek thy precepts.

46 [o]I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will [p]delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy

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[o] Ex. 15. 6.

[p] Ps. 6. 5. Hab. 1. 12.
[q] Ps. 73. 28.

[r] 2 Cor. 6. 9.

[s] Isa. 26. 2.

[t] Ps. 24. 7.
[u] Isa. 35. 8. Rev. 21. 27. & 22. 14, 15.
[x] Ps 116. 1.
[y] ver. 14.

[z] Matt. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. Eph. 2. 20. 1 Pet. 2. 4, 7.
† Heb. *This is from the* LORD.

[a] Matt. 21. 9. & 23. 39. Mark 11. 9. Luke 19. 38. See Zech. 4. 7.
[b] Est. 8. 16. 1 Pet. 2. 9.

[c] Ex. 15. 2. Isa. 25. 1.
[d] ver. 1.

‖ Or, *perfect, or, sincere.*
[a] Ps. 128. 1.

[b] 1 John 3. 9. & 5. 18.

[c] Job 22. 26. 1 John 2. 28.
[d] ver. 171.
† Heb. *judgments of thy righteousness.*

[e] 2 Chron. 15. 15.
[f] ver. 21, 118.
[g] Ps. 37. 31. Luke 2. 19, 51.
[h] ver. 26, 33, 64, 68, 108, 124, 135. Ps. 25. 4.
[i] Ps. 34. 11.

[k] Ps. 1. 2. ver. 23, 48, 78.
[l] Ps. 1. 2. ver. 35, 47, 70, 77.

[m] Ps. 116. 7.
† Heb. *Reveal.*

[n] Gen. 47. 9. 1 Chron. 29. 15. Ps. 39. 12. 2 Cor. 5. 6. Heb. 11. 13.
[o] Ps. 42. 1, 2. & 63. 1. & 84. 2. ver. 40, 131.
[p] ver. 10, 110, 118.
[q] Ps. 39. 8.

[r] ver. 15.

[s] ver. 77, 92.
† Heb. *men of counsel.*

[t] Ps. 44. 25.
[u] ver. 40. Ps. 143. 11.

[x] ver. 12. Ps. 25. 4. & 27. 11. & 86. 11.
[y] Ps. 145. 5, 6.
[z] Ps. 107. 26
† Heb. *droppeth.*

[a] 1 Kings 4. 29. Isa. 60. 5. 2 Cor. 6. 11.

[b] ver. 12.
[c] ver. 112. Matt. 10. 22. Rev. 2. 26.
[d] ver. 73. Prov. 2. 6. Jam. 1. 5.
[e] ver. 16.

[f] Ezek. 33. 31. Mark 7. 21, 22. Luke 12. 15. 1 Tim. 6. 10. Heb. 13. 5.
[g] Isa. 33. 15.
† Heb. *Make to pass.*
[h] Prov. 23. 5.
[i] ver. 40.
[k] 2 Sam. 7. 25.
[l] ver. 20.
[m] ver. 25, 37, 88, 107, 149, 156, 159.
[n] Ps. 106. 4. ver. 77.
‖ Or, *So shall I answer him that reproacheth me in a thing.*

† Heb. *at large.*

[o] Ps. 138. 1. Matt. 10. 18, 19. Acts 26. 1, 2.
[p] ver. 16.

commandments, which I have loved; and I will [q] meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to [r] hope.

50 This *is* my [s] comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly [t] in derision: *yet* have I not [u] declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 [x] Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 [y] I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 [z] *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy †favour with *my* whole heart: be merciful unto me [a] according to thy word.

59 I [b] thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The ‖bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 [c] At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 [d] The earth, O LORD, is full of thy mercy: [e] teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 [f] Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* [g] good, and doest good; [h] teach me thy statutes.

69 The proud have [i] forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 [k] Their heart is as fat as grease; *but* I [l] delight in thy law.

71 [m] *It is* good for me that I have been afflicted; that I might learn thy statutes.

72 [n] The law of thy mouth *is* better unto me than thousands of gold and silver.

JOD.

73 [o] Thy hands have made me and fashioned me: [p] give me understanding, that I may learn thy commandments.

74 [q] They that fear thee will be glad when they see me; because [r] I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* †right, and [s] *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be †for my comfort, according to thy word unto thy servant.

77 [t] Let thy tender mercies come unto me, that I may live: for [u] thy law *is* my delight.

78 Let the proud [x] be ashamed; [y] for they dealt perversely with me without a cause: *but* I will [z] meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 [a] My soul fainteth for thy salvation: *but* [b] I hope in thy word.

82 [c] Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For [d] I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 [e] How many *are* the days of thy servant? [f] when wilt thou execute judgment on them that persecute me?

85 [g] The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* †faithful; [h] they persecute me [i] wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 [k] Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED.

89 [l] For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* † unto all generations: thou hast established the earth, and it †abideth.

91 They continue this day according to [m] thine ordinances: for all *are* thy servants.

92 Unless [n] thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 [o] I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! [p] it *is* my meditation all the day.

98 Thou through thy commandments hast made me [q] wiser than mine enemies: for † they *are* ever with me.

99 I have more understanding than all my teachers: [r] for thy testimonies *are* my meditation.

100 [s] I understand more than the ancients, because I keep thy precepts.

101 I have [t] refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 [u] How sweet are thy words unto my †taste! *yea, sweeter* than honey to my mouth.

104 Through thy precepts I get understanding: therefore [x] I hate every false way.

NUN.

105 [y] Thy word *is* a ‖lamp unto my feet, and a light unto my path.

106 [z] I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: [a] quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, [b] the free-will offerings of my mouth, O LORD, and [c] teach me thy judgments.

109 [d] My soul *is* continually in my hand: yet do I not forget thy law.

110 [e] The wicked have laid a snare for me: yet I [f] erred not from thy precepts.

[q] ver. 15.
[r] ver. 74, 81, 147.
[s] Rom. 15. 4.
[t] Jer. 20. 7.
[u] Job 23. 11. Ps. 44. 18. ver. 157.
[x] Ezra 9. 3.
[y] Ps. 63. 6.
[z] Ps. 16. 5. Jer. 10. 16. Lam. 3. 24.
† Heb. *face.*
[a] Job 11. 19. ver. 41.
[b] Luke 15. 17, 18.
‖ Or, *companies.*
[c] Acts 16. 25.
[d] Ps. 33. 5.
[e] ver. 12, 26.
[f] ver. 71. Jer. 31. 18, 19. Heb. 12. 11.
[g] Ps. 106. 1. & 107. 1. Mat. 19. 17.
[h] ver. 12, 26.
[i] Job 13. 4. Ps. 109. 2.
[k] Ps. 17. 10. Isa. 6. 10. Acts 28. 27.
[l] ver. 35.
[m] ver. 67. Heb. 12. 10, 11.
[n] ver. 127. Ps. 19. 10. Prov. 8. 10, 11, 19.
[o] Job 10. 8. Ps. 100. 3. & 138. 8. & 139. 14.
[p] ver. 34, 144.
[q] Ps. 34. 2.
[r] ver. 49, 147.
† Heb. *righteousness.*
[s] Heb. 12. 10.
† Heb. *to comfort me.*
[t] ver. 41.
[u] ver. 24, 47, 174.
[x] Ps. 25. 3.
[y] ver. 86.
[z] ver. 23.
[a] Ps. 73. 26. & 84. 2.
[b] ver. 74, 114.
[c] ver. 123. Ps. 69. 3.
[d] Job 30. 30.
[e] Ps. 39. 4.
[f] Rev. 6. 10
[g] Ps. 35. 7. Prov. 16. 27.
† Heb. *faithfulness.*
[h] ver. 78.
[i] Ps. 35. 19. & 38. 19.
[k] ver. 40.
[l] Ps. 89. 2. Matt. 24. 34, 35. 1 Pet. 1. 25.
† Heb. *to generation and generation,* Ps. 89. 1.
† Heb. *standeth.*
[m] Jer. 33. 25.
[n] ver. 24.
[o] Matt. 5. 18. & 24. 35.
[p] Ps. 1. 2.
[q] Deut. 4. 6, 8.
† Heb. *it is ever with me.*
[r] 2 Tim. 3. 15.
[s] Job 32. 7, 8, 9.
[t] Prov. 1. 15
[u] Ps. 19. 10. Prov. 8. 11.
† Heb. *palate.*
[x] ver. 128.
[y] Prov. 6. 23.
‖ Or, *candle.*
[z] Neh. 10. 29.
[a] ver. 88.
[b] Hos. 14. 2. Heb. 13. 15.
[c] ver. 12, 26.
[d] Job 13. 14.
[e] Ps. 140. 5. & 141. 9.
[f] ver. 10, 21.

111 [g]Thy testimonies have I taken as an heritage for ever: for [h]they *are* the rejoicing of my heart.
112 I have inclined mine heart †to perform thy statutes always, [i]*even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.
114 [k]Thou *art* my hiding-place and my shield: [l]I hope in thy word.
115 [m]Depart from me, ye evil-doers: for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not [n]be ashamed of my hope.
117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually
118 Thou hast trodden down all them that [o]err from thy statutes: for their deceit *is* falsehood.
119 Thou †puttest away all the wicked of the earth [p]*like* dross: therefore I love thy testimonies.
120 [q]My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.
122 Be [r]surety for thy servant for good: let not the proud oppress me.
123 [s]Mine eyes fail for thy salvation, and for the word of thy righteousness.
124 Deal with thy servant according unto thy mercy, and [t]teach me thy statutes.
125 [u]I *am* thy servant; give me understanding, that I may know thy testimonies.
126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.
127 [x]Therefore I love thy commandments above gold; yea, above fine gold.
128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I [y]hate every false way.

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.
130 The entrance of thy words giveth light; [z]it giveth understanding unto the simple.
131 I opened my mouth, and panted: for I [a]longed for thy commandments.
132 [b]Look thou upon me, and be merciful unto me, [c]†as thou usest to do unto those that love thy name.
133 [d]Order my steps in thy word: and [e]let not any iniquity have dominion over me.
134 [f]Deliver me from the oppression of man: so will I keep thy precepts.
135 [g]Make thy face to shine upon thy servant: and [h]teach me thy statutes.
136 [i]Rivers of waters run down mine eyes, because they keep not thy law.

TSADDI.

137 [k]Righteous *art* thou, O LORD, and upright *are* thy judgments.
138 [l]Thy testimonies *that* thou hast commanded *are* †righteous and very †faithful.
139 [m]My zeal hath †consumed me; because mine enemies have forgotten thy words.
140 [n]Thy word *is* very †pure: therefore thy servant loveth it.
141 I *am* small and despised: *yet* do not I forget thy precepts.
142 Thy righteousness *is* an everlasting righteousness, and thy law *is* [o]the truth.

[g] Deut. 33. 4.
[h] ver. 77, 92, 174.
† Heb. *to do.*
[i] ver. 33.
[k] Ps. 32. 7. & 91. 1.
[l] ver. 81.
[m] Ps. 6. 8. & 139. 19. Matt. 7. 23.
[n] Ps. 25. 2. Rom. 5.5.& 9. 33. & 10. 11.
[o] ver. 21.
† Heb. *causest to cease.*
[p] Ezek. 22. 18.
[q] Hab.3.16.
[r] Heb. 7. 22.
[s] ver. 81, 82.
[t] ver. 12.
[u] Ps. 116. 16.
[x] ver. 72. Ps. 19. 10. Prov. 8. 11.
[y] ver. 104.
[z] Ps. 19. 7. Prov. 1. 4.
[a] ver. 20.
[b] Ps. 106. 4.
[c] 2 Thess.1. 6, 7.
† Heb. *according to the custom toward those,* &c.
[d] Ps. 17. 5.
[e] Ps. 19.13. Rom. 6. 12.
[f] Luke 1. 74.
[g] Ps. 4. 6.
[h] ver. 12, 26.
[i] Jer. 9. 1. & 14. 17.
See Ezek. 9. 4.
[k] Ezra 9. 15. Neh. 9. 33. Jer. 12. 1. Dan. 9. 7.
[l] Ps. 19. 7, 8, 9.
† Heb. *righteousness.*
† Heb. *faithfulness.*
[m] Ps. 69. 9. John 2. 17.
† Heb. *cut me off.*
[n] Ps. 12. 6. & 18. 30. & 19. 8. Prov. 30. 5.
† Heb. *tried,* or, *refined.*
[o] ver. 151. Ps. 19. 9. John 17.17
† Heb. *found me.*
[p] ver. 77.
[q] ver. 34, 73, 169.
‖ Or, *that I may keep.*
[r] Ps. 5. 3. & 88. 13. & 130. 6.
[s] ver. 74.
[t] Ps. 63. 1, 6.
[u] ver. 40, 154.
[x] Ps 145.18
[y] ver. 142.
[z] Luke 21. 33.
[a] Lam. 5. 1.
[b] 1 Sam. 24. 15. Ps. 35. 1. Mic. 7. 9.
[c] ver. 40.
[d] Job 5. 4.
‖ Or, *Many.*
[e] ver. 149.
[f] Ps. 44.18. ver. 51.
[g] ver. 136. Ezek. 9. 4.
[h] ver. 88.
† Heb. *The beginning of thy word* is *true.*
[i] 1 Sam.24. 11, 14. & 26. 18. ver. 23.
[k] Prov.3. 2. Isa. 32. 17.
† Heb. *they shall have no stumbling-block.*
[l] Gen. 49. 18. ver. 174.
[m] Prov. 5. 21.
[n] ver. 144.
[o] ver. 7.
[p] Josh. 24. 22. Prov. 1. 29. Luke 10. 42.
[q] ver. 166
[r] ver. 16, 24, 47, 77, 111.

143 Trouble and anguish have †taken hold on me: *yet* thy commandments *are* [p]my delights.
144 The righteousness of thy testimonies *is* everlasting: [q]give me understanding, and I shall live.

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.
146 I cried unto thee: save me, ‖and I shall keep thy testimonies.
147 [r]I prevented the dawning of the morning, and cried: [s]I hoped in thy word.
148 [t]Mine eyes prevent the *night*-watches, that I might meditate in thy word.
149 Hear my voice, according unto thy loving-kindness: O LORD, [u]quicken me according to thy judgment.
150 They draw nigh that follow after mischief: they are far from thy law.
151 Thou *art* [x]near, O LORD; [y]and all thy commandments *are* truth.
152 Concerning thy testimonies, I have known of old that thou hast founded them [z]for ever.

RESH.

153 [a]Consider mine affliction, and deliver me: for I do not forget thy law.
154 [b]Plead my cause, and deliver me: [c]quicken me according to thy word.
155 [d]Salvation *is* far from the wicked: for they seek not thy statutes.
156 ‖Great *are* thy tender mercies, O LORD: [e]quicken me according to thy judgments.
157 Many *are* my persecutors and mine enemies: *yet* do I not [f]decline from thy testimonies.
158 I beheld the transgressors, and [g]was grieved; because they kept not thy word.
159 Consider how I love thy precepts: [h]quicken me, O LORD, according to thy loving-kindness.
160 †Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 [i]Princes have persecuted me without a cause: but my heart standeth in awe of thy word.
162 I rejoice at thy word, as one that findeth great spoil.
163 I hate and abhor lying: *but* thy law do I love.
164 Seven times a day do I praise thee, because of thy righteous judgments.
165 [k]Great peace have they which love thy law: and †nothing shall offend them.
166 [l]LORD, I have hoped for thy salvation, and done thy commandments.
167 My soul hath kept thy testimonies; and I love them exceedingly.
168 I have kept thy precepts and thy testimonies: [m]for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: [n]give me understanding according to thy word.
170 Let my supplication come before thee: deliver me according to thy word.
171 [o]My lips shall utter praise, when thou hast taught me thy statutes.
172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.
173 Let thine hand help me; for [p]I have chosen thy precepts.
174 [q]I have longed for thy salvation, O LORD; and [r]thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 [s] I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

PSALM CXX.

David prayeth against Doeg, and reproveth his tongue.

¶ A Song of degrees.

IN [a] my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 ‖ What shall be given unto thee? or what shall be † done unto thee, thou false tongue?

4 ‖ Sharp arrows of the mighty, with coals of juniper.

5 Wo is me, that I sojourn in [b] Mesech, [c] *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* ‖ *for* peace: but when I speak, they *are* for war.

PSALM CXXI.

The safety of the godly, who put their trust in God's protection.

¶ A Song of degrees.

I ‖ WILL lift up mine eyes unto the hills, from whence cometh my help.

2 [a] My help *cometh* from the LORD, which made heaven and earth.

3 [b] He will not suffer thy foot to be moved: [c] he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* [d] thy shade [e] upon thy right hand.

6 [f] The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall [g] preserve thy soul.

8 The LORD shall [h] preserve thy going out and thy coming in from this time forth, and even for evermore.

PSALM CXXII.

David professeth his joy for the church, and prayeth therefor.

¶ A Song of degrees of David.

I WAS glad when they said unto me, [a] Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is [b] compact together:

4 [c] Whither the tribes go up, the tribes of the LORD unto [d] the testimony of Israel, to give thanks unto the name of the LORD.

5 [e] For there † are set thrones of judgment, the thrones of the house of David.

6 [f] Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will [g] seek thy good.

PSALM CXXIII.

The godly profess their confidence in God.

¶ A Song of degrees.

UNTO thee [a] lift I up mine eyes, O thou [b] that dwellest in the heavens.

[s] Isa. 53. 6. Luke 15. 4, &c. 1 Pet. 2. 25.

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[a] Ps. 118. 5. Jonah 2. 2.

‖ Or, *What shall the deceitful tongue give unto thee? or, what shall it profit thee?*

† Heb. *added.*

‖ Or, *It is as the sharp arrows of the mighty man, with coals of juniper.*

[b] Gen. 10. 2. Ezek. 27. 13.

[c] Gen. 25. 13. 1 Sam. 25. 1. Jer. 49. 28, 29.

‖ Or, *a man of peace.*

‖ Or, *Shall I lift up mine eyes to the hills? whence should my help come? See* Jer. 3. 23.

[a] Ps. 124. 8.

[b] 1 Sam. 2. 9. Prov. 3. 23, 26.

[c] Ps. 127. 1. Isa. 27. 3.

[d] Isa. 25. 4.

[e] Ps. 16. 8. & 109. 31.

[f] Ps. 91. 5. Isa. 49. 10. Rev. 7. 16.

[g] Ps. 41. 2. & 97. 10. & 145. 20.

[h] Deut. 28. 6. Prov. 2. 8. & 3. 6.

[a] Isa. 2. 3. Zech. 8. 21.

[b] See 2 Sam. 5. 9.

[c] Ex. 23. 17. Deut. 16. 16.

[d] Ex. 16. 34.

[e] Deut. 17. 8. 2 Chron. 19. 8.

† Heb. *do sit.*

[f] Ps. 51. 18.

[g] Neh. 2. 10.

[a] Ps. 121. 1. & 141. 8.

[b] Ps. 2. 4. & 11. 4. & 115. 3.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

¶ A Song of degrees of David.

IF *it had not been* the LORD who was on our side, [a] now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had [b] swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped [c] as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 [d] Our help *is* in the name of the LORD, [e] who made heaven and earth.

PSALM CXXV.

1 *The safety of such as trust in God.* 4 *A prayer for the godly.*

¶ A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

3 For [a] the rod of † the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their [b] crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* [c] peace *shall be* upon Israel.

PSALM CXXVI.

The church celebrateth her incredible return out of captivity.

¶ A Song of degrees.

WHEN the LORD † turned again the captivity of Zion, [a] we were like them that dream.

2 Then [b] was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD † hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 [c] They that sow in tears shall reap in ‖ joy.

6 He that goeth forth and weepeth, bearing ‖ precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

PSALM CXXVII.

1 *The virtue of God's blessing.* 3 *Good children are his gift.*

¶ A Song of degrees ‖ for Solomon.

EXCEPT the LORD build the house, they labour in vain † that build it: except [c] the LORD keep the city, the watchman waketh *but* in vain.

[a] Prov. 22. 8. Isa. 14. 5.

† Heb. *wickedness.*

[b] Prov. 2. 15.

[c] Ps. 128. 6. Gal. 6. 16.

† Heb. *returned the returning of Zion.* Ps. 53. 6. & 85. 1. Hos. 6. 11. Joel 3. 1.

[a] Acts 12. 9.

[b] Job 8. 21.

† Heb. *hath magnified to do with them.*

[c] See Jer. 31. 9, &c.

‖ Or, *singing.*

‖ Or, *seed basket.*

‖ Or, *of Solomon.* Ps. 72, title

† Heb. that are *builders of it in it.*

[a] Ps. 121. 3, 4, 5.

2 *It is* vain for you to rise up early, to sit up late, to [b]eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, [c]children *are* an heritage of the LORD: *and* [d]the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that †hath his quiver full of them: [e]they shall not be ashamed, but they ‖shall speak with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

¶ A Song of degrees.

BLESSED [a]*is* every one that feareth the LORD; that walketh in his ways.

2 [b]For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* [c]as a fruitful vine by the sides of thine house: thy children [d]like olive-plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 [e]The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt [f]see thy children's children, *and* [g]peace upon Israel.

PSALM CXXIX.

An exhortation to praise God for saving Israel in their great afflictions.

¶ A Song of degrees.

MANY ‖a time have they afflicted me from [a]my youth, [b]may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The ploughers ploughed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as [c]the grass *upon* the house-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by, say, [d]The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

PSALM CXXX.

The Psalmist professeth his hope in prayer.

¶ A Song of degrees.

OUT [a]of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 [b]If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* [c]forgiveness with thee, that [d]thou mayest be feared.

5 [e]I wait for the LORD, my soul doth wait, and [f]in his word do I hope.

6 [g]My soul *waiteth* for the LORD more than they that watch for the morning: ‖*I say*, *more than* they that watch for the morning.

7 [h]Let Israel hope in the LORD: for [i]with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And [k]he shall redeem Israel from all his iniquities.

[b] Gen. 3. 17, 19.
[c] Gen. 33.5. & 48. 4. Josh. 24. 3, 4.
[d] Deut. 28. 4.
† Heb. *hath filled his quiver with them.*
[e] See Job 5. 4. Prov. 27. 11.
‖ Or, *shall subdue*, as Ps. 18. 47. or, *destroy.*

[a] Ps. 112.1. & 115. 13. & 119. 1.
[b] Isa. 3. 10.
[c] Ezek. 19. 10.
[d] Ps. 52. 8. & 144. 12.
[e] Ps. 134. 3.
[f] Gen. 50. 23. Job 42. 16.
[g] Ps. 125.5.

‖ Or, *Much.*
[a] See Ezek. 23. 3. Hos. 2. 15. & 11. 1.
[b] Ps. 124.1.
[c] Ps. 37. 2.
[d] Ruth 2.4. Ps. 118. 26.

[a] Lam. 3. 55. Jonah 2. 2.
[b] Ps. 143. 2. Rom. 3. 20, 23, 24.
[c] Ex. 34. 7.
[d] 1 Kings 8. 40. Ps. 2. 11. Jer. 33. 8,9.
[e] Ps. 27. 14. & 33. 20. & 40. 1. Isa. 8. 17. & 26. 8. & 30. 18.
[f] Ps.119.81
[g] Ps. 63. 6. & 119. 147.
‖ Or, *which watch unto the morning.*
[h] Ps. 131.3.
[i] Ps. 86. 5, 15. Isa. 55. 7.
[k] Ps. 103. 3, 4. Matt. 1. 21.

[a] Rom. 12. 16.
† Heb. *walk.*
† Heb. *wonderful*, Job 42. 3. Ps. 139. 6.
† Heb. *my soul.*
[b] Matt. 18. 3. 1 Cor. 14. 20.
[c] Ps. 130.7.
† Heb. *from now.*

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[a] Ps. 65. 1.
[b] Gen. 49. 24.
[c] Prov. 6. 4.
[d] Acts 7.46.
† Heb. *habitations.*
[e] 1 Sam. 17. 12.
[f] 1 Sam.7.1
[g] 1 Chron. 13. 5.
[h] Ps. 5. 7. & 99. 5.
[i] Num. 10. 35. 2 Chron. 6. 41, 42.
[k] Ps. 78. 61.
[l] Job 29.14. ver. 16. Isa. 61. 10.
[m] Ps. 89. 3, 4, 33, &c. & 110. 4.
[n] 2 Sam. 7. 12. 1 Kings 8. 25. 2 Chron. 6. 16. Luke 1. 69. Acts 2. 30.
† Heb. *thy belly.*
[o] Ps. 48. 1, 2.
[p] Ps.68.16.
[q] Ps. 147. 14.
‖ Or, *surely.*
[r] 2 Chron. 6. 41, ver. 9. Ps. 149. 4.
[s] Hos. 11. 12.
[t] Ezek. 29. 21. Luke 1. 69.
[u] See 1 Kings 11. 36. & 15. 4. 2 Chron. 21. 7.
‖ Or, *candle.*
[x] Ps. 35.26. & 109. 29.

[a] Gen.13.8. Heb. 13. 1.
† Heb. *even together.*
[b] Ex. 30. 25, 30.
[c] Deut. 4. 48.
[d] Lev. 25. 21. Deut. 28. 8. Ps. 42. 8.

[a] Ps. 135. 1, 2.
[b] 1 Chron. 9. 33.

PSALM CXXXI.

David, professing his humility, exhorteth Israel to hope in God.

¶ A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: [a]neither do I †exercise myself in great matters, or in things too †high for me.

2 Surely I have behaved and quieted †myself [b]as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 [c]Let Israel hope in the LORD †from henceforth and for ever.

PSALM CXXXII.

David's prayer at the removing of the ark.

¶ A Song of degrees.

LORD, remember David, *and* all his afflictions: 2 How he sware unto the LORD, [a]*and* vowed unto [b]the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will [c]not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I [d]find out a place for the LORD, †an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it [e]at Ephratah: [f]we found it [g]in the fields of the wood.

7 We will go into his tabernacles: [h]we will worship at his footstool.

8 [i]Arise, O LORD, into thy rest; thou, and [k]the ark of thy strength.

9 Let thy priests [l]be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 [m]The LORD hath sworn *in* truth unto David; he will not turn from it; [n]Of the fruit of †thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne for evermore.

13 [o]For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 [p]This *is* my rest for ever: here will I dwell; for I have desired it.

15 [q]I will ‖abundantly bless her provision: I will satisfy her poor with bread.

16 [r]I will also clothe her priests with salvation, [s]and her saints shall shout aloud for joy.

17 [t]There will I make the horn of David to bud: [u]I have ordained a ‖lamp for mine anointed.

18 His enemies will I [x]clothe with shame: but upon himself shall his crown flourish.

PSALM CXXXIII.

The benefit of the communion of saints.

¶ A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for [a]brethren to dwell †together in unity!

2 *It is* like [b]the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 As the dew of [c]Hermon, *and as the dew* that descended upon the mountains of Zion: for [d]there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to bless God.

¶ A Song of degrees.

BEHOLD, bless ye the LORD, [a]all *ye* servants of the LORD, [b]which by night stand in the house of the LORD.

2 [c]Lift up your hands ‖*in* the sanctuary, and bless the LORD.

3 [d]The LORD that made heaven and earth [e]bless thee out of Zion.

[c] 1 Tim. 2. 8. ‖ Or, *in holiness.* [d] Ps. 124. 8. [e] Ps. 128. 5. & 135. 21

PSALM CXXXV.

An exhortation to praise God for his mercy and for his power.

PRAISE ye the LORD. Praise ye the name of the LORD: [a]praise *him*, O ye servants of the LORD.

2 [b]Ye that stand in the house of the LORD, in [c]the courts of the house of our God,

3 Praise the LORD; for [d]the LORD *is* good; sing praises unto his name; [e]for *it is* pleasant.

4 For [f]the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that [g]the LORD *is* great, and *that* our LORD *is* above all gods.

6 [h]Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 [i]He causeth the vapours to ascend from the ends of the earth; [k]he maketh lightnings for the rain; he bringeth the wind out of his [l]treasuries:

8 [m]Who smote the first-born of Egypt, †both of man and beast:

9 [n] *Who* sent tokens and wonders into the midst of thee, O Egypt, [o]upon Pharaoh, and upon all his servants:

10 [p]Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and [q]all the kingdoms of Canaan:

12 [r]And gave their land *for* an heritage, an heritage unto Israel his people.

13 [s]Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, †throughout all generations.

14 [t]For the LORD will judge his people, and he will repent himself concerning his servants.

15 [u]The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 [x]Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD [y]out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

[a] Ps. 113. 1. & 134. 1. [b] Luke 2. 37. [c] Ps. 92. 13. & 96. 8. & 116. 19. [d] Ps. 119. 68. [e] Ps. 147. 1. [f] Ex. 19. 5. Deut. 7. 6, 7. & 10. 15. [g] Ps. 95. 3. & 97. 9. [h] Ps. 115. 3. [i] Jer. 10. 13. & 51. 16. [k] Job 28. 25, 26. & 38. 24, &c. Zech. 10. 1. [l] Job 38. 22. [m] Ex. 12. 12, 29. Ps. 78. 51. & 136. 10. † Heb. *from man unto beast.* [n] Ex. 7, & 8, & 9, & 10, & 14. [o] Ps. 136. 15. [p] Num. 21. 24, 25, 26, 34, 35. Ps. 136. 17, &c. [q] Josh. 12. 7. [r] Ps. 78. 55. & 136. 21, 22. [s] Ex. 3. 15. Ps. 102. 12. † Heb *to generation and generation.* [t] Deut. 32. 36. [u] Ps. 115. 4, 5, 6, 7, 8. [x] Ps. 115. 9, &c. [y] Ps. 134. 3.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

O [a]GIVE thanks unto the LORD; for *he is* good: [b]for his mercy *endureth* for ever.

2 O give thanks to [c]the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 To him [d]who alone doeth great wonders: for his mercy *endureth* for ever.

5 [e]To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 [f]To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 [g]To him that made great lights: for his mercy *endureth* for ever:

[a] Ps. 106. 1. & 107. 1. & 118. 1. [b] 1 Chron. 16, 34, 41. 2 Chron. 20. 21. [c] Deut. 10. 17. [d] Ps. 72. 18. [e] Gen. 1. 1. Prov. 3. 19. Jer. 51. 15. [f] Gen. 1. 9. Ps. 24. 2. Jer. 10. 12. [g] Gen. 1. 14.

8 [h]The sun †to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 [i]To him that smote Egypt in their first-born: for his mercy *endureth* for ever:

11 [k]And brought out Israel from among them: for his mercy *endureth* for ever:

12 [l]With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 [m]To him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 [n]But †overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 [o]To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 [p]To him which smote great kings: for his mercy *endureth* for ever:

18 [q]And slew famous kings: for his mercy *endureth* for ever:

19 [r]Sihon king of the Amorites: for his mercy *endureth* for ever:

20 [s]And Og the king of Bashan: for his mercy *endureth* for ever:

21 [t]And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who [u]remembered us in our low estate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 [x]Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

[h] Gen. 1. 16 † Heb. *for the rulings by day.* [i] Ex. 12. 29. Ps. 135. 8. [k] Ex. 12. 51. & 13. 3. 17. [l] Ex. 6. 6. [m] Ex. 14. 21. 22. Ps. 78. 13. [n] Ex. 14. 27. Ps. 135. 9. † Heb. *shaked off.* [o] Ex. 13. 18. & 15. 22. Deut. 8. 15. [p] Ps. 135. 10, 11. [q] Deut. 29. 7. [r] Num. 21. 21. [s] Num. 21. 33. [t] Josh. 12. 1, &c. Ps. 135. 12. [u] Gen. 8. 1. Deut. 32. 36. Ps. 113. 7. [x] Ps. 104. 27. & 145. 15. & 147. 9.

PSALM CXXXVII.

The constancy of the Jews in captivity.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us †a song; and they that †[a]wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD's song in a †strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my [b]tongue cleave to the roof of my mouth; if I prefer not Jerusalem above †my chief joy.

7 Remember, O LORD, [c]the children of Edom in the day of Jerusalem; who said, †Rase *it*, rase *it*, *even* to the foundation thereof.

8 O daughter of Babylon, [d]who art to be †destroyed; happy *shall he be*, †[e]that rewardeth thee as thou hast served us.

9 Happy *shall he be* that taketh and [f]dasheth thy little ones against †the stones.

about 570 † Heb. *the words of a song.* † Heb. *laid us on heaps.* [a] Ps. 79. 1. † Heb. *land of a stranger.* [b] Ezek. 3. 26. † Heb. *the head of my joy.* [c] Jer. 49. 7, &c. Lam. 4. 22. Ezek. 25. 12. Obad. 10, &c. † Heb. *Make bare.* [d] Isa. 13. 1, 6, &c. & 47. 1. Jer. 25. 12. & 50. 2. † Heb. *wasted.* † Heb. *that recompenseth unto thee thy deed which thou didst to us.* [e] Jer. 50. 15, 29. Rev. 18. 6. [f] Isa. 13. 16. † Heb. *the rock.*

PSALM CXXXVIII.

David praiseth God for the truth of his word.

¶ *A Psalm* of David.

I WILL praise thee with my whole heart: [a]before the gods will I sing praise unto thee.

2 [b]I will worship [c]toward thy holy temple, and

[a] Ps. 119. 46 [b] Ps. 28. 2. [c] 1 Kings 8 29, 30. Ps. 5. 7.

praise thy name for thy loving-kindness and for thy truth: for thou hast [a]magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 [c]All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 [f]Though the LORD *be* high, yet [g]hath he respect unto the lowly: but the proud he knoweth afar off.

7 [h]Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 [i]The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: [k]forsake not the works of thine own hands.

PSALM CXXXIX.

David praiseth God for his all-seeing providence.

¶ To the chief Musician, A Psalm of David.

O LORD, [a]thou hast searched me, and known *me*.

2 [b]Thou knowest my down-sitting and mine up-rising, thou [c]understandest my thought afar off.

3 [d]Thou ‖ compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O LORD, [e]thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 [f]*Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 [g]Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 [h]If I ascend up into heaven, thou *art* there: [i]if I make my bed in hell, behold thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, [k]the darkness †hideth not from thee; but the night shineth as the day: †the darkness and the light *are* both alike *to thee*.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth †right well.

15 [l]My ‖ substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book †all *my members* were written, ‖ *which* in continuance were fashioned, when *as yet there was* none of them.

17 [m]How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt [n]slay the wicked, O God: [o]depart from me therefore, ye bloody men.

20 For they speak [p]against thee wickedly, *and* thine enemies take *thy name* in vain.

21 [q]Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 [r]Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* †wicked way in me, and [s]lead me in the way everlasting.

PSALM CXL.

David prayeth to be delivered from Saul and Doeg.

¶ To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: [a]preserve me from the †violent man;

2 Which imagine mischiefs in *their* heart; [b]continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; [c]adders' poison *is* under their lips. Selah.

4 [d]Keep me, O LORD, from the hands of the wicked; [e]preserve me from the violent man; who have purposed to overthrow my goings.

5 [f]The proud have hid a snare for me, and cords; they have spread a net by the way side; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; ‖ [s]*lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, [h]let the mischief of their own lips cover them.

10 [i]Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not †‖ an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will [k]maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM CXLI.

David prayeth that his suit may be acceptable to God.

¶ A Psalm of David.

LORD, I cry unto thee: [a]make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let [b]my prayer be †set forth before thee [c]*as* incense; *and* [d]the lifting up of my hands *as* [e]the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: [f]and let me not eat of their dainties.

5 [g]‖ Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered [h]at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But [i]mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; †leave not my soul destitute.

9 Keep me from [k]the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 [l]Let the wicked fall into their own nets, whilst that I withal ‖ escape.

[a] Isa. 42. 21.
[c] Ps. 102. 15, 22.
[f] Ps. 113. 5, 6. Isa. 57. 15.
[g] Prov. 3. 34. James 4. 6. 1 Pet. 5. 5.
[h] Ps. 23. 3, 4.
[i] Ps. 57. 2. Phil. 1. 6.
[k] See Job 10. 3, 8. & 14. 15.
[a] Ps. 17. 3. Jer. 12. 3.
[b] 2 Kings 19. 27.
[c] Matt. 9. 4. John 2. 24, 25.
[d] Job 31. 4.
‖ Or, *winnowest.*
[e] Heb. 4. 13.
[f] Job 42. 3. Ps. 40. 5. & 131. 1.
[g] Jer. 23. 24. Jonah 1. 3.
[h] Amos 9. 2, 3, 4.
[i] Job 26. 6. Prov. 15. 11.
[k] Job 26. 6. & 34. 22. Dan. 2. 22. Heb. 4. 13.
† Heb. *darkeneth not.*
† Heb. *as is the darkness so is the light.*
† Heb. *greatly.*
[l] Job 10. 8, 9. Eccl. 11. 5.
‖ Or, *strength,* or, *body.*
† Heb. *all of them.*
‖ Or, what *days they should be fashioned.*
[m] Ps. 40. 5.
[n] Isa. 11. 4.
[o] Ps. 119. 115.
[p] Jude 15.
[q] 2 Chron. 19. 2. Ps. 119. 158.
[r] Job 31. 6. Ps. 26. 2.
† Heb. *way of pain,* or, *grief*
[s] Ps. 5. 8. & 143. 10.
[a] ver. 4.
† Heb. *man of violences.*
[b] Ps. 56. 6.
[c] Ps. 58. 4. Rom. 3. 13.
[d] Ps. 74. 1.
[e] ver. 1.
[f] Ps. 35. 7. & 57. 6. & 119. 110. & 141. 9. Jer. 18. 22.
‖ Or, *let them not be exalted.*
[g] Deut. 32. 27.
[h] Ps. 7. 16. & 94. 23. Prov. 12. 13. & 18. 7.
[i] Ps. 11. 6.
† Heb. *a man of tongue.*
‖ Or, *an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to his overthrow.*
[k] 1 Kings 8. 45. Ps. 9. 4.
[a] Ps. 70. 5.
[b] Rev. 5. 8. & 8. 3, 4.
† Heb. *directed.*
[c] Rev. 8. 3.
[d] Ps. 134. 2. 1 Tim. 2. 8.
[e] Ex. 29. 39.
[f] Prov. 23. 6.
[g] Prov. 9. 8. & 19. 25. & 25. 12. Gal. 6. 1.
‖ Or, *let the righteous smite me kindly, and reprove me; let not their precious oil break my head, &c.*
[h] 2 Cor. 1. 9.
[i] 2 Chron. 20. 12. Ps. 25. 15. & 123. 1, 2.
† Heb. *make not my soul bare.*
[k] Ps. 119. 110. & 140. 5. & 142. 3.
[l] Ps. 35. 8.
† Heb. *pass over.*

PSALM CXLII.

David sheweth that all his comfort was in prayer unto God.

¶ * ‖ Maschil of David; A Prayer * when he was in the cave.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication;
2 [a]I poured out my complaint before him; I shewed before him my trouble.
3 [b]When my spirit was overwhelmed within me, then thou knewest my path. [c]In the way wherein I walked have they privily laid a snare for me.
4 [d]‖ I looked on *my* right hand, and beheld, but [e]*there was* no man that would know me: refuge †failed me; †no man cared for my soul.
5 I cried unto thee, O LORD: I said, [f]Thou *art* my refuge *and* [g]my portion [h]in the land of the living.
6 Attend unto my cry; for I am [i]brought very low: deliver me from my persecutors; for they are stronger than I.
7 Bring my soul out of prison, that I may praise thy name: [k]the righteous shall compass me about; [l]for thou shalt deal bountifully with me.

* Ps. 57, title. ‖ Or, A Psalm *of David, giving instruction.* *I Sam. 22. 1. & 24. 3.
a Ps. 102, title. Isa. 26. 16.
b Ps. 143. 4.
c Ps. 140. 5.
d Ps. 69. 20. ‖ Or, *Look on the right hand and see.*
e Ps. 31. 11. & 88. 8, 18. † Heb. *perished from me.*
† Heb. *no man sought after my soul.*
f Ps. 46. 1. & 91. 2.
g Ps. 16. 5. & 73. 26. & 119. 57. Lam. 3. 24.
h Ps. 27. 13.
i Ps. 116. 6.
k Ps. 34. 2.
l Ps. 13. 6. & 119. 17.

PSALM CXLIII.

David strengtheneth his faith by meditation and prayer.

¶ A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: [a]in thy faithfulness answer me, *and* in thy righteousness.
2 And [b]enter not into judgment with thy servant: for [c]in thy sight shall no man living be justified.
3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.
4 [d]Therefore is my spirit overwhelmed within me; my heart within me is desolate.
5 [e]I remember the days of old, I meditate on all thy works; I muse on the work of thy hands.
6 [f]I stretch forth my hands unto thee: [g]my soul *thirsteth* after thee, as a thirsty land. Selah.
7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, [h]‖ lest I be like unto them that go down into the pit.
8 Cause me to hear thy loving kindness [i]in the morning; for in thee do I trust: [k]cause me to know the way wherein I should walk; for [l]I lift up my soul unto thee.
9 Deliver me, O LORD, from mine enemies: I †flee unto thee to hide me.
10 [m]Teach me to do thy will; for thou *art* my God: [n]thy Spirit *is* good; lead me into [o]the land of uprightness.
11 [p]Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.
12 And of thy mercy [q]cut off mine enemies, and destroy all them that afflict my soul; for [r]I *am* thy servant.

a Ps. 31. 1.
b Job 14. 3.
c Ex. 34. 7. Job 4. 17. & 9. 2. & 15. 14. & 25. 4. Ps. 130. 3. Eccl. 7. 20. Rom. 3. 20. Gal. 2. 16.
d Ps. 77. 3. & 142. 3.
e Ps. 77. 5, 10, 11.
f Ps. 88. 9.
g Ps. 63. 1.
h Ps. 28. 1. ‖ Or, *for I am become like, &c.* Ps. 88. 4.
i See Ps. 46. 5.
k Ps. 5. 8.
l Ps. 25. 1.
† Heb. *hide me with thee.*
m Ps. 25. 4, 5. & 139. 24.
n Neh. 9. 20
o Isa. 26. 10.
p Ps. 119. 25, 37, 40, &c.
q Ps. 54. 5.
r Ps. 116. 16

PSALM CXLIV.

David blesseth God for his mercy both to him and to man.

¶ *A Psalm* of David.

BLESSED *be* the LORD †my strength, [a]which teacheth my hands †to war, *and* my fingers to fight;
2 [b]‖ My goodness and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.
3 [c]LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

† Heb. *my rock.* Ps. 18. 2, 31.
a 2 Sam. 22. 35. Ps. 18. 34.
† Heb. *to the war, &c.*
b 2 Sam. 22. 2, 3, 40, 48. ‖ Or. *My mercy.*
c Job 7. 17. Ps. 8. 4. Heb. 2. 6.

4 [d]Man is like to vanity: [e]his days *are* as a shadow that passeth away.
5 [f]Bow thy heavens, O LORD, and come down: [g]touch the mountains, and they shall smoke.
6 [h]Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.
7 [i]Send thine †hand from above; [k]rid me, and deliver me out of great waters, from the hand of [l]strange children;
8 Whose mouth [m]speaketh vanity, and their right hand *is* a right hand of falsehood.
9 I will [n]sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.
10 [o]*It is he* that giveth ‖ salvation unto kings: who delivereth David his servant from the hurtful sword.
11 [p]Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:
12 That our sons *may be* [q]as plants grown up in their youth; *that* our daughters *may be* as corner-stones, †polished *after* the similitude of a palace:
13 *That* our garners *may be* full, affording †all manner of store; *that* our sheep may bring forth thousands and ten thousands in our streets:
14 *That* our oxen *may be* †strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.
15 [r]Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

d Job 4. 19. & 14. 2. Ps. 39. 5. & 62. 9.
e Ps. 102. 11.
f Ps. 18. 9. Isa. 64. 1.
g Ps. 104. 32.
h Ps. 18. 13, 14.
i Ps. 18. 16. † Heb. *hands.*
k ver. 11. Ps. 69. 1, 2, 14.
l Ps. 54. 3. Mal. 2. 11.
m Ps. 12. 2.
n Ps. 33. 2, 3. & 40. 3.
o Ps. 18. 50. ‖ Or, *victory.*
p ver. 7, 8.
q Ps. 128. 3.
† Heb. *cut.*
† Heb. *from kind to kind.*
† Heb. *able to bear burdens,* or, *laden* with flesh.
r Deut. 33. 29. Ps. 33. 12. & 65. 4. & 146. 5.

PSALM CXLV.

David praiseth God for his providence and mercy.

¶ David's [a]*Psalm* of praise.

I WILL extol thee, my God, O King, and I will bless thy name for ever and ever.
2 Every day will I bless thee; and I will praise thy name for ever and ever.
3 [b]Great *is* the LORD, and greatly to be praised; †and [c]his greatness *is* unsearchable.
4 [d]One generation shall praise thy works to another, and shall declare thy mighty acts.
5 I will speak of the glorious honour of thy majesty, and of thy wondrous †works.
6 And *men* shall speak of the might of thy terrible acts: and I will †declare thy greatness.
7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.
8 [e]The LORD *is* gracious, and full of compassion; slow to anger, and †of great mercy.
9 [f]The LORD *is* good to all: and his tender mercies *are* over all his works.
10 [g]All thy works shall praise thee, O LORD; and thy saints shall bless thee.
11 They shall speak of the glory of thy kingdom, and talk of thy power;
12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
13 [h]Thy kingdom *is* †an everlasting kingdom, and thy dominion *endureth* throughout all generations.
14 The LORD upholdeth all that fall, and [i]raiseth up all *those that be* bowed down.
15 [k]The eyes of all ‖ wait upon thee: and [l]thou givest them their meat in due season.
16 Thou openest thine hand, [m]and satisfiest the desire of every living thing.
17 The LORD *is* righteous in all his ways, and ‖ holy in all his works.

a Ps. 100, title.
b Ps. 96. 4. & 147. 5. † Heb. *and of his greatness* there is *no search.*
c Job 5. 9. & 9. 10. Rom. 11. 33.
d Isa. 38. 19. † Heb. *things,* or, *words.* † Heb. *declare it.*
e Ex. 34. 6, 7. Num. 14. 18. Ps. 86. 5, 15. & 103. 8. † Heb. *great in mercy.*
f Ps. 100. 5. Nah. 1. 7.
g Ps. 19. 1.
h Ps. 146. 10. 1 Tim. 1. 17. † Heb. *a kingdom of all ages.*
i Ps. 146. 8.
k Ps. 104. 27. ‖ Or, *look unto thee.*
l Ps. 136. 25.
m Ps. 104. 21. & 147. 9. ‖ Or, *merciful,* or, *bountiful.*

18 [n]The LORD *is* nigh unto all them that call upon him, to all that call upon him [o]in truth.
19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
20 [p]The LORD preserveth all them that love him: but all the wicked will he destroy.
21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

The Psalmist voweth perpetual praises to God.

PRAISE †ye the LORD. [a]Praise the LORD, O my soul.
2 [b]While I live will I praise the LORD: I will sing praises unto my God while I have any being.
3 [c]Put not your trust in princes, *nor* in the son of man, in whom *there is* no ‖help.
4 [d]His breath goeth forth, he returneth to his earth; in that very day [e]his thoughts perish.
5 [f]Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:
6 [g]Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever:
7 [h]Which executeth judgment for the oppressed: [i]which giveth food to the hungry. [k]The LORD looseth the prisoners:
8 [l]The LORD openeth *the eyes of* the blind: [m]the LORD raiseth them that are bowed down: the LORD loveth the righteous:
9 [n]The LORD preserveth the strangers; he relieveth the fatherless and widow: [o]but the way of the wicked he turneth upside down.
10 [p]The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

The Prophet exhorteth to praise God for his care of the church.

PRAISE ye the LORD: for [a]*it is* good to sing praises unto our God; [b]for *it is* pleasant; *and* [c]praise is comely.
2 The LORD doth [d]build up Jerusalem: [e]he gathereth together the outcasts of Israel.
3 [f]He healeth the broken in heart, and bindeth up their †wounds.
4 [g]He telleth the number of the stars; he calleth them all by *their* names.
5 [h]Great *is* our LORD, and of [i]great power: †[k]his understanding *is* infinite.
6 [l]The LORD lifteth up the meek: he casteth the wicked down to the ground.
7 Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:
8 [m]Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.
9 [n]He giveth to the beast his food, *and* [o]to the young ravens which cry.
10 [p]He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.
11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.
12 Praise the LORD, O Jerusalem; praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.
14 †[q]He maketh peace *in* thy borders, *and* [r]filleth thee with the †finest of the wheat.
15 [s]He sendeth forth his commandment *upon* earth: his word runneth very swiftly.
16 [t]He giveth snow like wool: he scattereth the hoar frost like ashes.
17 He casteth forth his ice like morsels: who can stand before his cold?
18 [u]He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.
19 [x]He sheweth †his word unto Jacob, [y]his statutes and his judgments unto Israel.
20 [z]He hath not dealt so with any nation: and *as for* his judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

The Psalmist exhorteth to praise God.

PRAISE †ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.
2 [a]Praise ye him, all his angels: praise ye him, all his hosts.
3 Praise ye him, sun and moon: praise him, all ye stars of light.
4 Praise him, [b]ye heavens of heavens, and [c]ye waters that *be* above the heavens.
5 Let them praise the name of the LORD: for [d]he commanded, and they were created.
6 [e]He hath also established them for ever and ever: he hath made a decree which shall not pass.
7 Praise the LORD from the earth, [f]ye dragons and all deeps:
8 Fire, and hail; snow, and vapour: stormy wind [g]fulfilling his word:
9 [h]Mountains, and all hills; fruitful trees, and all cedars:
10 Beasts, and all cattle; creeping things, and †flying fowl:
11 Kings of the earth, and all people; princes, and all judges of the earth:
12 Both young men, and maidens; old men, and children:
13 Let them praise the name of the LORD: for [i]his name alone is †excellent; [k]his glory *is* above the earth and heaven.
14 [l]He also exalteth the horn of his people, [m]the praise of all his saints; *even* of the children of Israel, [n]a people near unto him. Praise ye the LORD.

PSALM CXLIX.

The Prophet exhorteth to praise God for his love to the church.

PRAISE †ye the LORD. [a]Sing unto the LORD a new song, *and* his praise in the congregation of saints.
2 Let Israel rejoice in [b]him that made him: let the children of Zion be joyful in their [c]King.
3 [d]Let them praise his ‖name in the dance: let them sing praises unto him with the timbrel and harp.
4 For [e]the LORD taketh pleasure in his people: [f]he will beautify the meek with salvation.
5 Let the saints be joyful in glory: let them [g]sing aloud upon their beds.
6 *Let* the high *praises* of God *be* †in their mouth, and [h]a two-edged sword in their hand;
7 To execute vengeance upon the heathen, *and* punishments upon the people;
8 To bind their kings with chains, and their nobles with fetters of iron;
9 [i]To execute upon them the judgment written: [k]this honour have all his saints. Praise ye the LORD.

n Deut. 4. 7. o John 4. 24.
p Ps. 31. 23. & 97. 10.
† Heb. *Hallelujah.* a Ps. 103. 1. b Ps. 104. 33. c Ps. 118. 8, 9. Isa. 2. 22. ‖ Or, *salvation.* d Ps. 104. 29. Eccl. 12. 7. Isa. 2. 22. e See 1 Cor. 2. 6. f Ps 144. 15 Jer. 17. 7. g Gen. 1. 1. Rev. 14. 7. h Ps. 103. 6. i Ps. 107. 9. k Ps. 68. 6. & 107. 10, 14. l Matt. 9. 30. John 9. 7,—32. m Ps. 145. 14. & 147. 6. Luke 13. 13 n Deut. 10. 18. Ps. 68. 5. o Ps. 147. 6. p Ex. 15. 18. Ps. 10. 16. & 145. 13. Rev. 11. 15.
a Ps. 92. 1. b Ps. 135. 3. c Ps. 33. 1. d Ps. 102. 16 e Deut. 30. 3 f Is. 51. 17. Isa. 57. 15. & 61. 1. Luke 4. 18. † Heb. *griefs.* g See Gen. 15. 5. Isa. 40. 26. h 1 Chron. 16. 25. Ps. 48. 1. & 96. 4. & 145. 3. i Neh. 1. 3. † Heb. *of his understanding* there is *no number.* k Isa. 40. 28. l Ps. 146. 8, 9. m Job 38. 26, 27. Ps. 104. 13, 14. n Job 38. 41 Ps. 104. 27, 28. & 136. 25. & 145. 15. o Job 38. 41. Matt. 6. 26. p Ps. 33. 16, 17, 18. Hos. 1. 7. ‡ Heb. *Who maketh thy border peace.* q Isa. 60. 17, 18. r Ps. 132. 15. † Heb. *fat of wheat.* Deut. 32. 14. Ps. 81. 16.
s Ps. 107. 20. Job 37. 12. t Job 37. 6. u ver. 15. See Job 37. 10. x Deut 33. 2, 3, 4. Ps. 76. 1. & 78. 5. & 103. 7. † Heb. *his words.* y Mal. 4. 4. z See Deut. 4. 32, 33, 34. Rom. 3. 1, 2.
† Heb. *Hallelujah.* a Ps. 103. 20, 21. b 1 Kings 8. 27. 2 Cor. 12. 2. c Gen. 1. 7. d Gen. 1. 1, 6, 7. Ps. 33. 6, 9. e Ps. 89. 37. & 119. 90, 91. Jer. 31. 35, 36. & 33. 25. f Isa. 43. 20. g Ps. 147. 15.—18. h Isa. 44. 23. & 49. 13. & 55. 12. † Heb. *birds of wing.* i Ps. 8. 1. Isa. 12. 4. † Heb. *exalted.* k Ps. 113. 4. l Ps. 75. 10. m Ps. 149. 9. n Eph. 2. 17.
† Heb. *Hallelujah.* a Ps. 33. 3. Isa. 42. 10. b See Job 35. 10. Ps. 100. 3. Isa. 54. 5. c Zech. 9. 9. Matt. 21. 5. d Ps. 81. 2. & 150. 4. ‖ Or, *with the pipe.* e Ps. 35. 27. f Ps. 132. 16 g Job 35. 10 † Heb. *in their throat.* h Heb. 4. 12. Rev. 1. 16. i Deut. 7. 1, 2. k Ps. 148. 14.

PSALM CL.

An exhortation to praise God with all kind of instruments.

PRAISE † ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 [a] Praise him for his mighty acts: praise him according to his excellent [b] greatness.

3 Praise him with the sound of the ‖ trumpet: [c] praise him with the psaltery and harp.

4 Praise him [d] with the timbrel and ‖ dance; praise him with [e] stringed instruments and organs.

5 Praise him upon the loud [f] cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

† Heb. *Hallelujah*

a Ps. 145. 5, 6.
b Deut. 3. 24
‖ Or, *cornet.* Ps. 98. 6.
c Ps. 81. 2. & 149. 3.
d Ex. 15. 20.
‖ Or, *pipe.* Ps. 149. 3.
e Ps. 33. 2. & 92. 3. & 144. 9. Isa. 38. 20.
f 1 Chron. 15. 16, 19, 28. & 16. 5. & 25. 1, 6.

The PROVERBS.

CHAP. I.

1 *The use of the proverbs.* 7 *An exhortation to fear God and believe his word.*

THE [a] proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To [b] receive the instruction of wisdom, justice, and judgment, and † equity;

4 To give subtilty to the [c] simple, to the young man knowledge and ‖ discretion.

5 [d] A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and ‖ the interpretation: the words of the wise, and their [e] dark sayings.

7 ¶ [f] The fear of the LORD *is* ‖ the beginning of knowledge: *but* fools despise wisdom and instruction.

8 [g] My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For [h] they *shall be* † an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, [i] consent thou not.

11 If they say, Come with us, let us [k] lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, [l] as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, [m] walk not thou in the way with them; [n] refrain thy foot from their path:

16 [o] For their feet run to evil, and make haste to shed blood:

17 Surely in vain the net is spread † in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 [p] So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ † [q] Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief places of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, [r] I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ [s] Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye [t] have set at nought all my counsel, and would none of my reproof:

26 [u] I also will laugh at your calamity: I will mock when your fear cometh;

27 When [x] your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 [y] Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they [z] hated knowledge, and did not [a] choose the fear of the LORD:

30 [b] They would none of my counsel: they despised all my reproof.

31 Therefore [c] shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the ‖ turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But [d] whoso hearkeneth unto me shall dwell safely, and [e] shall be quiet from fear of evil.

Before CHRIST written about 1000.

a 1 Kings 4. 32. ch. 10. 1. & 25. 1. Eccl. 12. 9.
b ch. 2. 1, 9.
† Heb. *equities.*
c ch. 9. 4.
‖ Or, *advisement.*
d ch. 9. 9.
‖ Or, *an eloquent speech.*
e Ps. 78. 2.
f Job 28. 28 Ps. 111. 10. ch. 9. 10. Eccl. 12. 13.
‖ Or, *the principal part.*
g ch. 4. 1. & 6. 20.
h ch. 3. 22.
† Heb. *an adding.*
i Gen. 39. 7, &c. Ps. 1. 1. Eph. 5. 11.
k Jer. 5. 26.
l Ps. 28. 1. & 143. 7.
m Ps. 1. 1. ch. 4. 14.
n Ps. 119. 101.
o Isa. 59. 7. Rom. 3. 15.
† Heb. *in the eyes of every thing that hath a wing.*
p ch. 15. 27. 1 Tim. 6. 10.
† Heb. *Wisdoms*, that is, *excellent wisdom.*
q ch. 8. 1, &c. & 9. 3. John 7. 37.
r Joel 2. 28.
s Isa. 65. 12. & 66. 4. Jer. 7. 13. Zech. 7. 11.

Before CHRIST about 1000.

t Ps. 107. 11. ver. 30. Luke 7. 30.
u Ps. 2. 4.
x ch. 10. 24.
y Job 27. 9. & 35. 12. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13. Jam. 4. 3.
z Job 21. 14. ver. 22.
a Ps. 119. 173.
b ver. 25. Ps. 81. 11.
c Job 4. 8. ch. 14. 14. & 22. 8. Isa. 3. 11. Jer 6. 19.
‖ Or, *ease of the simple.*
d Ps. 25. 12, 13.
e Ps. 112. 7.

CHAP. II.

Wisdom promiseth godliness to her children.

MY son, if thou wilt receive my words, and [a] hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart unto understanding;

3 Yea, if thou criest after knowledge, *and* † liftest up thy voice for understanding;

4 [b] If thou seekest her as silver, and searchest for her as *for* hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 [c] For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: [d] *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and [e] preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, [f] understanding shall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to [g] walk in the ways of darkness;

14 Who [h] rejoice to do evil, *and* [i] delight in the frowardness of the wicked;

15 [k] Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from [l] the strange woman, [m] *even* from the stranger *which* flattereth with her words;

17 [n] Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

a Ps. 119. 11.
† Heb. *givest thy voice.*
b ch. 3. 14. Matt. 13 44.
c 1 Kings 3. 9, 12. Jam. 1. 5.
d Ps. 84. 11. ch. 30. 5.
e 1 Sam. 2. 9 Ps. 66. 9.
f ch. 6. 22.
g John 3. 19, 20.
h ch. 10. 23. Jer. 11. 15.
i Rom. 1. 32.
k Ps. 125. 5.
l ch. 5. 20.
m ch. 5. 3. & 6. 24. & 7. 5.
n See Mal. 2. 14, 15.

18 For [o]her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 [p]For the upright shall dwell in the land, and the perfect shall remain in it.

22 [q]But the wicked shall be cut off from the earth, and the transgressors shall be ‖rooted out of it.

CHAP. III.

An exhortation to obedience, faith, and mortification.

MY son, forget not my law; [a]but let thine heart keep my commandments:

2 For length of days, and †long life, and [b]peace shall they add to thee.

3 Let not mercy and truth forsake thee: [c]bind them about thy neck; [d]write them upon the table of thine heart:

4 [e]So shalt thou find favour and ‖good understanding in the sight of God and man.

5 ¶[f]Trust in the LORD with all thine heart; [g]and lean not unto thine own understanding.

6 [h]In all thy ways acknowledge him, and he shall [i]direct thy paths.

7 ¶[k]Be not wise in thine own eyes: [l]fear the LORD, and depart from evil.

8 It shall be †health to thy navel, and †[m]marrow to thy bones.

9 [n]Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 [o]So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶[p]My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; [q]even as a father the son *in whom* he delighteth.

13 ¶[r]Happy *is* the man *that* findeth wisdom, and †the man *that* getteth understanding.

14 [s]For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and [t]all the things thou canst desire are not to be compared unto her.

16 [u]Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 [x]Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a [y]tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 [z]The LORD by wisdom hath founded the earth; by understanding hath he ‖established the heavens.

20 [a]By his knowledge the depths are broken up, and [b]the clouds drop down the dew.

21 ¶My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and [c]grace to thy neck.

23 [d]Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 [e]When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 [f]Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶[g]Withhold not good from †them to whom it is due, when it is in the power of thine hand to do *it*.

28 [h]Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 ‖Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ¶[i]Strive not with a man without cause, if he have done thee no harm.

31 ¶[k]Envy thou not †the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: [l]but his secret *is* with the righteous.

33 ¶[m]The curse of the LORD *is* in the house of the wicked: but [n]he blesseth the habitation of the just.

34 [o]Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory, but shame †shall be the promotion of fools.

CHAP. IV.

Solomon sheweth what instruction he had of his parents.

HEAR, [a]ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, [b]tender and only *beloved* in the sight of my mother.

4 [c]He taught me also, and said unto me, Let thine heart retain my words: [d]keep my commandments, and live.

5 [e]Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: [f]love her, and she shall keep thee.

7 [g]Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 [h]Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head [i]an ornament of grace: ‖a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; [k]and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, [l]thy step shall not be straitened; [m]and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶[n]Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 [o]For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 [p]But the path of the just [q]*is* as the shining light, that shineth more and more unto the perfect day.

19 [r]The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶My son, attend to my words; incline thine ear unto my sayings.

21 [s]Let them not depart from thine eyes; [t]keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and [u]†health to all their flesh.

Before CHRIST about 1000.

o ch. 7. 27.

p Ps. 37. 29.

q Job 18. 17. Ps. 37. 28. & 104. 35. ‖Or, *plucked up*

a Deut. 8. 1. & 30. 16, 20.

†Heb. *years of life.*
b Ps. 119. 165
c Ex. 13. 9. Deut. 6. 8. ch. 6. 21. & 7. 3.
d Jer. 17. 1. 2 Cor. 3. 3.
e Ps. 111. 10. See 1 Sam. 2. 26. Luke 2. 52. Acts 2. 47. Rom. 14. 18.
‖Or, *good success.*
f Ps 37. 3 5.
g Jer. 9. 23.
h 1 Chron. 28. 9.
i Jer 10. 23.
k Rom. 12. 16.
l Job 1. 1. ch. 16. 6.
†Heb. *medicine.*
†Heb. *watering, or, moistening.*
m Job 21. 24.
n Ex 22 29. & 23. 19. & 34. 26 Deut. 26. 2, &c. Mal. 3. 10, &c Luke 14 13
o Deut 28. 8
p Job 5. 17. Ps. 94. 12 Heb 12 5, 6. Rev 3. 19
q Deut. 8 5.
r ch. 8. 34, 35.
†Heb *the man* that *draweth out understanding.*
s Job 28. 13, &c. Ps. 19. 10. ch. 2 4 & 8. 11, 19. & 16 16.
t Matt. 13. 44.
u ch. 8. 18. 1 Tim. 4. 8.
x Matt. 11. 29, 30.
y Gen. 2. 9. & 3. 22.
z Ps 104. 24. & 136. 5. ch. 8. 27. Jer. 10. 12. & 51. 15.
‖Or, *prepared.*
a Gen. 1. 9.
b Deut. 33. 28. Job 36. 28.
c ch. 1. 9.
d Ps. 37. 24. & 91. 11, 12. ch. 10. 9.
e Lev. 26. 6. Ps. 3. 5. & 4. 8.
f Ps. 91. 5. & 112. 7.

Before CHRIST about 1000.

g Rom. 13. 7. Gal. 6. 10.
†Heb. *the owners thereof.*
h Lev. 19. 13. Deut. 24. 15.
‖Or, *practise no evil.*
i Rom. 12. 18.
k Ps. 37. 1. & 73. 3. ch. 24. 1.
†Heb. *a man of violence.*
l Ps. 25. 14.
m Lev. 26. 14, &c Ps. 37. 22. Zech. 5. 4. Mal. 2. 2.
n Ps. 1. 3.
o Jam. 4. 6. 1 Pet 5. 5.
†Heb. *exalteth the fools.*

a Ps. 34. 11. ch. 1. 8.

b 1 Chron. 29. 1.

c 1 Chron. 28 9. Eph. 6. 4.
d ch. 7. 2.

e ch. 2. 2, 3.

f 2 Thess. 2. 10.
g Matt. 13. 44. Luke 10 42
h 1 Sam. 2. 30.

i ch. 1. 9. & 3. 22.
‖Or, *she shall compass thee with a crown of glory.*
k ch. 3. 2.

l Ps 18. 36.

m Ps. 91. 11, 12.

n Ps. 1. 1. ch. 1. 10, 15.

o Ps. 36. 4. Isa. 57. 20.

p Matt. 5. 14, 45. Phil. 2. 15.
q 2 Sam. 23. 4.
r 1 Sam. 2. 9. Job 18. 5, 6. Isa. 59. 9, 10. Jer. 23. 12. John 12. 35
s ch. 3. 3, 21.
t ch. 2. 1.
u ch. 3. 8. & 12. 18.
†Heb. *medicine.*

23 ¶ Keep thy heart †with all diligence; for out of it *are* the issues of life.

24 Put away from thee †a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look straight before thee.

26 Ponder the path of thy feet, and ‖let all thy ways be established.

27 [x] Turn not to the right hand nor to the left: [y]remove thy foot from evil.

CHAP. V.

Solomon exhorteth to the study of wisdom.

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may [a]keep knowledge.

3 ¶ [b] For the lips of a strange woman drop *as* an honey-comb, and her †mouth *is* [c]smoother than oil:

4 But her end is [d]bitter as wormwood, [e]sharp as a two-edged sword.

5 [f] Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them.*

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with †thy wealth; and thy labours *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I [g]hated instruction, and my heart [h]despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with [i]the wife of thy youth.

19 [k] *Let her be as* the loving hind and pleasant roe; let her breasts †satisfy thee at all times; and †be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with [l]a strange woman, and embrace the bosom of a stranger?

21 [m] For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ [n] His own iniquities shall take the wicked himself, and he shall be holden with the cords of his †sins.

23 [o] He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAP. VI.

Against suretiship, idleness, and mischievousness.

MY son, [a]if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver †thyself, when thou art come into the hand of thy friend; go, humble thyself, ‖and make sure thy friend.

4 [b] Give not sleep to thine eyes, nor slumber to thine eye-lids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ [c] Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [d] How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

11 [e] So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 [f] He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart, [g]he deviseth mischief continually; [h]he †soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he [i]be broken [k]without remedy.

16 ¶ These six *things* doth the LORD hate; yea, seven *are* an abomination †unto him:

17 [l] †A proud look, [m]a lying tongue, and [n]hands that shed innocent blood,

18 [o] An heart that deviseth wicked imaginations, [p]feet that be swift in running to mischief,

19 [q] A false witness *that* speaketh lies, and he [r]that soweth discord among brethren.

20 ¶ [s] My son, keep thy father's commandment, and forsake not the law of thy mother:

21 [t] Bind them continually upon thine heart, *and* tie them about thy neck.

22 [u] When thou goest, it shall lead thee; when thou sleepest, [x]it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 [y] For the commandment *is* a ‖lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

24 [z] To keep thee from the evil woman, from the flattery ‖of the tongue of a strange woman.

25 [a] Lust not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For [b]by means of a whorish woman *a man is brought* to a piece of bread; [c]and †the adulteress will [d]hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, [e]he shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman, [f]lacketh †understanding: he *that* doeth it, destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 †He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Before CHRIST about 1000.

† Heb. *above all keeping.*
† Heb. *frowardness of mouth, and perverseness of lips.*
‖ Or, *all thy ways shall be ordered aright.*
x Deut. 5. 32. & 28. 14. Josh. 1. 7.
y Isa. 1. 16. Rom. 12. 9.
a Mal. 2. 7.
b ch. 2. 16. & 6. 24.
† Heb. *palate.*
c Ps. 55. 21.
d Eccl. 7. 26.
e Heb. 4. 12.
f ch. 7. 27.
g ch. 1. 29.
h ch. 1. 25. & 12. 1.
i Mal. 2. 14.
k See Cant. 2. 9. & 4. 5. & 7. 3.
† Heb. *water thee.*
† Heb. *err thou always in her love.*
l ch. 2. 16. & 7. 5.
m 2 Chron. 16. 9. Job 31. 4. & 34. 21. ch. 15. 3. Jer. 16. 17. & 32. 19. Hos. 7. 2. Heb. 4. 13.
n Ps. 9. 15.
† Heb. *sin.*
o Job 4. 21. & 36. 12.
a ch. 11. 15. & 17. 18. & 20. 16. & 22. 26. & 27. 13.

Before CHRIST about 1000.

‖ Or, *so shalt thou prevail with thy friend.*
b Ps. 132. 4.
c Job 12. 7.
d ch. 24. 33, 34.
e ch. 10. 4. & 13. 4. & 20. 4.
f Job 15. 12 Ps. 35. 19. ch. 10. 10.
g Mic. 2. 1.
h ver. 19.
† Heb. *casteth forth.*
i Jer. 19. 11.
k 2 Chron. 36. 16.
† Heb. *of his soul.*
l Ps. 18. 27. & 101. 5.
† Heb. *Haughty eyes.*
m Ps. 120. 2, 3.
n Isa. 1. 15.
o Gen. 6. 5.
p Isa. 59. 7. Rom. 3. 15.
q Ps. 27. 12. ch. 19. 5, 9.
r ver. 14.
s ch. 1. 8. Eph. 6. 1.
t ch. 3. 3. & 7. 3.
u ch. 3. 23, 24.
x ch. 2. 11.
y Ps. 19. 8. & 119. 105.
‖ Or, *candle.*
z ch. 2. 16. & 5. 3. & 7. 5.
‖ Or, *of the strange tongue.*
a Matt. 5. 28.
b ch. 29. 3.
c Gen. 39. 14.
† Heb. *the woman of a man*, or, *a man's wife.*
d Ezek. 13. 18.
e Ex. 22. 1, 4.
f ch. 7. 7.
† Heb. *heart.*
† Heb. *He will not accept the face of any ransom.*

CHAP. VII.

Solomon persuadeth to a sincere and kind familiarity with wisdom.

MY son, keep my words, and [a]lay up my commandments with thee.

2 [b]Keep my commandments, and live; [c]and my law as the apple of thine eye.

3 [d]Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister, and call understanding *thy* kinswoman:

5 [e]That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among †the youths, a young man [f]void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 [g]In the twilight, †in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and subtile of heart.

11 ([h]She *is* loud and stubborn; [i]her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* †with an impudent face said unto him,

14 †*I have* peace-offerings with me; this day have I paid my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with [k]fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the good-man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money †with him, *and* will come home at the ‖day appointed.

21 With [l]her much fair speech she caused him to yield, [m]with the flattering of her lips she forced him.

22 He goeth after her †straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks:

23 Till a dart strike through his liver; [n]as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, [o]many strong *men* have been slain by her.

27 [p]Her house *is* the way to hell, going down to the chambers of death.

CHAP. VIII.

Wisdom is to be desired for the blessedness it bringeth.

DOTH not [a]wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear; for I will speak of [b]excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth: and wickedness *is* †an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing †froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 [c]For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I Wisdom dwell with ‖prudence, and find out knowledge of witty inventions.

13 [d]The fear of the LORD *is* to hate evil: [e]pride, and arrogancy, and the evil way, and [f]the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; [g]I have strength.

15 [h]By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 [i]I love them that love me: and [k]those that seek me early shall find me.

18 [l]Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 [m]My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I ‖lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 [n]The LORD possessed me in the beginning of his way, before his works of old.

23 [o]I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 [p]Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the ‖fields, nor ‖the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set ‖a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 [q]When he gave to the sea his decree, that the waters should not pass his commandment; when [r]he appointed the foundations of the earth:

30 [s]Then I was by him, *as* one brought up *with him:* [t]and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and [u]my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for [x]blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 [y]Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall †[z]obtain favour of the LORD.

36 But he that sinneth against me [a]wrongeth his own soul: all they that hate me love death.

Before CHRIST about 1000.

a ch. 2. 1.
b Lev. 18. 5. ch. 4. 4. Isa. 55. 3.
c Deut. 32. 10.
d Deut. 6. 8. & 11. 18. ch. 3. 3. & 6. 21.
e ch. 2. 16. & 5. 3. & 6. 24.
† Heb. *the sons.*
f ch. 6. 32. & 9. 4, 16.
g Job 24. 15.
† Heb. *in the evening of the day.*
h ch. 9. 13.
i 1 Tim. 5. 13. Tit. 2. 5.
† Heb. *she strengthened her face, and said.*
† Heb. *Peace-offerings are upon me.*
k Isa. 19. 9.
† Heb. *in his hand.*
‖ Or, *the new moon.*
l ch. 5. 3.
m Ps. 12. 2.
† Heb. *suddenly.*
n Eccl. 9. 12.
o Neh. 13. 26.
p ch. 2. 18. & 5. 5. & 9. 18.
q ch. 1. 20. & 9. 3.

Before CHRIST about 1000.

b ch. 22. 20.
† Heb. *the abomination of my lips.*
† Heb. *wreathed.*
c Job 28. 15, &c. Ps. 19. 10. & 119. 127. ch. 3. 14, 15. & 4. 5, 7. & 16. 16.
‖ Or. *subtilty.*
d ch. 16. 6.
e ch. 6. 17.
f ch. 4. 24.
g Eccl. 7. 19.
h Dan. 2. 21. Rom. 13. 1.
i 1 Sam. 2. 30. Ps. 91. 14. John 14. 21.
k Jam. 1. 5.
l ch. 3. 16. Matt. 6. 33.
m ch. 3. 14 ver. 10.
‖ Or, *walk.*
n ch. 3. 19. John 1. 1.
o Ps. 2. 6.
p Job 15. 7, 8.
‖ Or, *open places.*
‖ Or, *the chief part.*
‖ Or, *a circle.*
q Gen. 1. 9, 10. Job 38. 10, 11. Ps. 33. 7. & 104. 9. Jer. 5. 22.
r Job 38. 4.
s John 1. 1, 2, 18.
t Matt. 3. 17. Col. 1. 13.
u Ps. 16. 3.
x Ps. 119. 1, 2. & 128. 1, 2. Luke 11. 28.
y ch. 3. 13, 18
† Heb. *bring forth.*
z ch. 12. 2.
a ch. 20. 2.

CHAP. IX.

The discipline and doctrine of wisdom.

WISDOM hath [a]builded her house, she hath hewn out her seven pillars:

2 [b]She hath killed † her beast; [c]she hath mingled her wine; she hath also furnished her table.

3 She hath [d]sent forth her maidens: [e]she crieth [f]upon the highest places of the city,

4 [g]Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 [h]Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked *man getteth* himself a blot.

8 [i]Reprove not a scorner, lest he hate thee; [k]rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser; teach a just *man*, [l]and he will increase in learning.

10 [m]The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 [n]For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 [o]If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ [p]A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat [q]in the high places of the city.

15 To call passengers who go right on their ways:

16 [r]Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 [s]Stolen waters are sweet, and bread † *eaten* in secret is pleasant.

18 But he knoweth not that [t]the dead *are* there; *and that* her guests *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth, are sundry observations of moral virtues, and their contrary vices.

THE proverbs of Solomon. [a]A wise son maketh a glad father; but a foolish son *is* the heaviness of his mother.

2 [b]Treasures of wickedness profit nothing: [c]but righteousness delivereth from death.

3 [d]The LORD will not suffer the soul of the righteous to famish: but he casteth away ‖ the substance of the wicked.

4 [e]He becometh poor that dealeth *with* a slack hand; but [f]the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* [g]a son that causeth shame.

6 Blessings *are* upon the head of the just: but [h]violence covereth the mouth of the wicked.

7 [i]The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: [k]but † a prating fool ‖ shall fall.

9 [l]He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 [m]He that winketh with the eye causeth sorrow; [n]but a prating fool ‖ shall fall.

11 [o]The mouth of a righteous *man is* a well of life: but [p]violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but [q]love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but [r]a rod *is* for the back of him that is void of † understanding.

14 Wise *men* lay up knowledge: but [s]the mouth of the foolish *is* near destruction.

15 [t]The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof ‖ erreth.

18 He that hideth hatred *with* lying lips, and [v]he that uttereth a slander, *is* a fool.

19 [x]In the multitude of words there wanteth not sin; but [y]he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want † of wisdom.

22 [z]The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 [a]*It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 [b]The fear of the wicked, it shall come upon him: but [c]the desire of the righteous shall be granted.

25 As the whirlwind passeth, [d]so *is* the wicked no *more:* but [e]the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 [f]The fear of the LORD † prolongeth days: but [g]the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness: but the [h]expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: [i]but destruction *shall be* to the workers of iniquity.

30 [k]The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 [l]The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* † frowardness.

CHAP. XI.

A [a]† FALSE balance *is* abomination to the LORD: but † a just weight *is* his delight.

2 [b]*When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 [c]The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 [d]Riches profit not in the day of wrath: but [e]righteousness delivereth from death.

5 The righteousness of the perfect shall † direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but [f]transgressors shall be taken in *their own* naughtiness.

7 [g]When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 [h]The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An [i]hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 [k]When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

Before CHRIST about 1000.

a Matt. 16. 18. Eph. 2. 20, 21, 22. 1 Pet. 2. 5.
b Matt. 22. 3, &c.
† Heb. *her killing.*
c ver. 5. ch. 23. 30.
d Rom. 10. 15.
e ch. 8. 1,2.
f ver. 14.
g ver. 16. ch. 6. 32. Matt. 11. 25.
h ver. 2. Cant. 5. 1. Isa. 55. 1. John 6. 27.
i Matt. 7. 6.
k Ps. 141. 5.
l Matt. 13. 12.
m Job 28. 28. Ps. 111. 10. ch. 1. 7.
n ch. 3. 2. 16. & 10. 27.
o Job 35. 6, 7. ch. 16. 26.
p ch. 7. 11.
q ver. 3.
r ver. 4.
s ch. 20. 17.
† Heb. *of secrecies.*
t ch. 2. 18. & 7. 27.
a ch. 15. 20. & 17. 21, 25. & 19. 13. & 29. 3, 15.
b Ps. 49. 6, &c. ch. 11. 4. Luke 12. 19, 20.
c Dan. 4. 27.
d Ps. 10. 14. & 34. 9, 10. & 37. 25.
‖ Or, *the wicked for* their *wickedness.*
e ch. 12. 24. & 19. 15.
f ch. 13. 4. & 21. 5.
g ch. 12. 4. & 17. 2. & 19. 26.
h ver. 11. Esth. 7. 8.
i Ps. 9. 5, 6. & 112. 6. Eccl. 8. 10.
k ver. 10.
† Heb. *a fool of lips.*
‖ Or, *shall be beaten.*
l Ps. 23. 4. ch. 28. 18. Isa. 33. 15, 16.
m ch. 6. 13.
n ver. 8.
‖ Or, *shall be beaten.*
o Ps. 37. 30. ch. 13. 14. & 18. 4.
p Ps. 107. 42. ver. 6.
q ch. 17. 9. 1 Cor. 13. 4. 1 Pet. 4. 8.

Before CHRIST about 1000.

r ch. 26. 3.
† Heb. *heart.*
s ch. 18. 7. & 21. 23.
t Job 31. 24. Ps. 52. 7. ch. 18. 11. 1 Tim. 6. 17.
‖ Or, *causeth to err.*
u Ps. 15. 3.
x Eccl. 5. 3.
y Jam. 3. 2.
† Heb. *of heart.*
z Gen. 24. 35. & 26. 12. Ps. 37. 22.
a ch. 14. 9. & 15. 21.
b Job 15. 21.
c Ps. 145. 19. Matt. 5. 6. 1 John 5. 14, 15.
d Ps. 37. 9, 10.
e ver. 30. Ps. 15. 5. Matt. 7. 24, 25. & 16. 18.
f ch. 9. 11.
† Heb. *addeth.*
g Job 15. 32, 33. & 22. 16. Ps. 55. 23. Eccl. 7. 17.
h Job 8. 13. & 11. 20. Ps. 112. 10. ch. 11. 7.
i Ps. 1. 6. & 37. 20.
k Ps. 37. 22, 29. & 125. 1. ver. 25.
l Ps. 37. 30.
† Heb. *frowardnesses.*
a Lev. 19. 35, 36. Deut. 25. 13,—16. ch. 16. 11. & 20. 10, 23.
† Heb. *balances of deceit.*
† Heb. *a perfect stone.*
b ch. 15. 33 & 16. 18. & 18. 12. Dan. 4. 30, 31.
c ch. 13. 6.
d ch. 10. 2. Ezek. 7. 19. Zeph. 1. 18.
e Gen. 7. 1.
† Heb. *rectify.*
f ch. 5. 22. Eccl. 10. 8.
g ch. 10. 28.
h ch. 21. 18.
i Job 8. 13.
k Esth. 8. 15. ch. 28. 12, 28.

11 [l]By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is †void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 [m]†A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 [n]Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 [o]He that is surety for a stranger †shall smart *for it:* and he that hateth †suretiship is sure.

16 [p]A gracious woman retaineth honour: and strong *men* retain riches.

17 [q]The merciful man doeth good to his own soul; but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but [r]to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 [s]*Though* hand *join* in hand, the wicked shall not be unpunished: but [t]the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which †is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked [u]*is* wrath.

24 There is that [x]scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 [y]‖The liberal soul shall be made fat: [z]and he that watereth shall be watered also himself.

26 [a]He that withholdeth corn, the people shall curse him: but [b]blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: [c]but he that seeketh mischief, it shall come unto him.

28 [d]He that trusteth in his riches shall fall: but [e]the righteous shall flourish as a branch.

29 He that troubleth his own house [f]shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life: and [g]he that †winneth souls *is* wise.

31 [h]Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAP. XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 [a]A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the [b]root of the righteous shall not be moved.

4 [c]A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* [d]as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 [e]The words of the wicked *are* to lie in wait for blood: [f]but the mouth of the upright shall deliver them.

7 [g]The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: [h]but he that is †of a perverse heart shall be despised.

9 [i]*He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 [k]A righteous *man* regardeth the life of his beast: but the ‖tender mercies of the wicked *are* cruel.

11 [l]He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* [m]*is* void of understanding.

12 The wicked desireth ‖the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 †[n]The wicked is snared by the transgression of *his* lips: [o]but the just shall come out of trouble.

14 [p]A man shall be satisfied with good by the fruit of *his* mouth: [q]and the recompense of a man's hands shall be rendered unto him.

15 [r]The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 [s]A fool's wrath is †presently known: but a prudent *man* covereth shame.

17 [t]*He that* speaketh truth sheweth forth righteousness: but a false witness deceit.

18 [u]There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: [x]but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 [y]Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 [z]A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 [a]The hand of the diligent shall bear rule: but the ‖slothful shall be under tribute.

25 [b]Heaviness in the heart of man maketh it stoop: but [c]a good word maketh it glad.

26 The righteous *is* more ‖excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

CHAP. XIII.

A WISE son *heareth* his father's instruction: [a]but a scorner heareth not rebuke.

2 [b]A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 [c]He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 [d]The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 [e]Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth †the sinner.

7 [f]There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: [g]but the ‖lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well-advised *is* wisdom.

11 [h]Wealth *gotten* by vanity shall be diminished: but he that gathereth †by labour shall increase.

Before CHRIST ab. ut 1000.

l ch. 29. 8. † Heb. *destitute of heart.* *m* Lev. 9. 16. ch. 20. 19. † Heb. *He that walketh, being a tale-bearer.* *n* 1 Kings 12. 1, &c. ch. 15. 22. & 24. 6. *o* ch. 6. 1. † Heb. *shall be sore broken.* † Heb. *those that strike hands.* *p* ch. 31. 30. *q* Matt. 5. 7. & 25. 34, &c. *r* Hos. 10. 12. Gal. 6. 8, 9. Jam. 3. 18. *s* ch. 16. 5. *t* Ps. 112. 2. † Heb. *departeth from.* *u* Rom. 2. 8, 9. *x* Ps. 112. 9. *y* 2 Cor. 9. 6, 7, 8, 9, 10. ‖ Or, *The soul of blessing.* *z* Matt. 5. 7. *a* Amos 8. 5, 6. *b* Job 29. 13. *c* Esth. 7. 10. Ps. 7. 15, 16. & 9. 15, 16. & 10. 2. & 57. 6. *d* Job 31. 24. Ps. 52. 7. Mark 10. 24. Luke 12. 21. 1 Tim. 6. 17. *e* Ps. 1. 3. & 52. 8. & 92. 12, &c. Jer. 17. 8. *f* Eccl. 5. 16. *g* Dan. 12. 3. 1 Cor. 9. 19, &c. Jam. 5. 20. † Heb. *taketh.* *h* Jer. 25. 29. 1 Pet. 4. 17, 18.

a ch. 8 35. *b* ch. 10. 25. *c* ch. 31. 23. 1 Cor. 11. 7. *d* ch. 14. 30. *e* ch. 1. 11, 18. *f* ch. 14. 3. *g* Ps. 37. 36, 37. ch. 11. 21. Matt. 7. 24, 25, 26, 27. *h* 1 Sam. 25. 17. † Heb. *perverse of heart.*

Before CHRIST about 1000.

i ch. 13. 7. *k* Deut. 25. 4. ‖ Or, *bowels.* *l* Gen. 3. 19. ch. 28. 19. *m* ch. 6. 32 ‖ Or, *the fortress.* † Heb. *The snare of the wicked is in the transgression of lips.* *n* ch. 18. 7. *o* 2 Pet. 2. 9. *p* ch. 13. 2. & 18. 20. *q* Isa. 3. 10, 11. *r* ch. 3. 7. Luke 18. 11. *s* ch. 29. 11. † Heb. *in that day.* *t* ch. 14. 5. *u* Ps. 57. 4. & 59. 7. & 64. 3. *x* Ps. 52. 5. ch. 19. 9. *y* ch. 6. 17. & 11. 20. Rev. 22. 15. *z* ch. 13. 16. & 15. 2. *a* ch. 10. 4. ‖ Or, *deceitful.* *b* ch. 15. 13. *c* Isa. 50. 4. ‖ Or, *abundant.*

a 1 Sam. 2. 25. *b* ch. 12. 14. *c* Ps. 39. 1. ch. 21. 23. Jam. 3. 2. *d* ch. 10. 4. *e* ch. 11. 3, 5, 6. † Heb. *sin.* *f* ch. 12. 9. *g* Job 18. 5, 6. & 21. 17. ch. 24. 20. ‖ Or, *candle.* *h* ch. 10. 2. & 20. 21. † Heb. *with the hand.*

12 Hope deferred maketh the heart sick: but [t]*when* the desire cometh, *it is* a tree of life.

13 Whoso [k]despiseth the word shall be destroyed: but he that feareth the commandment ‖ shall be rewarded.

14 [l]The law of the wise *is* a fountain of life, to depart from [m]the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 [n]Every prudent *man* dealeth with knowledge: but a fool †layeth open *his* folly.

17 A wicked messenger falleth into mischief: but [o]†a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but [p]he that regardeth reproof shall be honoured.

19 [q]The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools †shall be destroyed.

21 [r]Evil pursueth sinners: but to the righteous, good shall be repaid.

22 A good *man* leaveth an inheritance to his children's children: and [s]the wealth of the sinner *is* laid up for the just.

23 [t]Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 [u]He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 [x]The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAP. XIV.

EVERY [a]wise woman [b]buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: [c]but *he that is* perverse in his ways, despiseth him.

3 In the mouth of the foolish *is* a rod of pride: [d]but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 [e]A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but [f]knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 [g]Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth †his own bitterness: and a stranger doth not intermeddle with his joy.

11 [h]The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 [i]There is a way which seemeth right unto a man, but [k]the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and [l]the end of that mirth *is* heaviness.

14 The backslider in heart shall be [m]filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 [n]A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 [o]The poor is hated even of his own neighbour: but †the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: [p]but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 [q]A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 [r]The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 [s]*He that is* slow to wrath *is* of great understanding: but *he that is* †hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but [t]envy [u]the rottenness of the bones.

31 [x]He that oppresseth the poor reproacheth [y]his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but [z]the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but [a]*that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach †to any people.

35 [b]The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

CHAP. XV.

A [a]SOFT answer turneth away wrath: but [b]grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: [c]but the mouth of fools †poureth out foolishness.

3 [d]The eyes of the LORD *are* in every place, beholding the evil and the good.

4 †A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 [e]A fool despiseth his father's instruction: [f]but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 [g]The sacrifice of the wicked *is* an abomination to the LORD; but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD; but he loveth him that [h]followeth after righteousness.

10 ‖Correction *is* [i]grievous unto him that forsaketh the way: *and* [k]he that hateth reproof shall die.

11 [l]Hell and destruction *are* before the LORD: how much more then [m]the hearts of the children of men?

12 [n]A scorner loveth not one that reproveth him; neither will he go unto the wise.

13 [o]A merry heart maketh a cheerful countenance: but [p]by sorrow of the heart the spirit is broken.

Before CHRIST about 1000.

t ver. 19.
k 2 Chron. 36. 16.
‖ Or, *shall be in peace.*
l ch. 10. 11. & 14. 27. & 16. 22.
m 2 Sam. 22. 6.
n ch. 12. 23. & 15. 2.
† Heb. *spreadeth.*
o ch. 25. 23.
† Heb. *an ambassador of faithfulness.*
p ch. 15. 5, 31.
q ver. 12.
† Heb. *shall be broken.*
r Ps. 32. 10.
s Job 27. 16, 17. ch. 28. 8. Eccl. 2. 26.
t ch. 12. 11.
u ch. 19. 18. & 22. 15. & 23. 13. & 29. 15, 17.
x Ps. 34. 10. & 37. 3.
a ch. 24. 3.
b Ruth 4. 11.
c Job 12. 4.
d ch. 12. 6.
e Ex. 20. 16. & 23. 1. ch. 6. 19. & 12. 17. ver. 25.
f ch. 8. 9. & 17. 24.
g ch. 10. 23.
† Heb. *the bitterness of his soul.*
h Job 8. 15.
i ch. 16. 25.
k Rom. 6. 21.
l ch. 5. 4. Eccl. 2. 2.
m ch. 1. 31. & 12. 14.
n ch. 22. 3.

Before CHRIST about 1000.

o ch. 19. 7.
† Heb. *many* are *the lovers of the rich.*
p Ps. 41. 1. & 112. 9.
q ver. 5.
r ch. 13. 14.
s ch. 16. 32. Jam. 1. 19.
† Heb. *short of spirit.*
t Ps. 112. 10.
u ch. 12 4.
x ch. 17. 5. Matt. 25. 40. 45.
y See Job 31. 15. 16. ch. 22. 2.
z Job 13. 15. & 19. 26. Ps 23. 4. & 37. 37. 2 Cor. 1. 9. & 5. 8. 2 Tim. 4. 18.
a ch. 12. 16. & 29. 11.
† Heb. *to nations.*
b Matt. 24. 45, 47.
a Judg. 8. 1, 2. 3. ch. 25. 15.
b 1 Sam. 25. 10, &c. 1 Kings 12. 13, 14, 16.
c ver. 28. ch. 12. 23. & 13. 16.
† Heb. *belcheth*, or, *bubbleth.*
d Job 34. 21. ch. 5. 21. Jer. 16. 17. & 32. 19. Heb. 4. 13.
† Heb. *The healing of the tongue.*
e ch. 10. 1.
f ch. 13. 18. ver. 31, 32.
g ch. 21. 27. & 28. 9. Isa. 1. 11. & 61. 8. & 66. 3. Jer. 6. 20. & 7. 22. Amos 5. 22.
h ch. 21. 21. 1 Tim. 6. 11.
‖ Or, *Instruction.*
i 1 Kings 22. 8.
k ch. 5. 12. & 10. 17.
l Job 26. 6. Ps. 139. 8.
m 2 Chron. 6. 30. Ps. 7. 9. & 44. 21. John 2. 24, 25. & 21. 17. Acts 1. 24.
n Amos 5. 10. 2 Tim. 4. 3.
o ch. 17. 22.
p ch. 12. 25.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: [q] but he that is of a merry heart *hath* a continual feast.

16 [r] Better *is* little with the fear of the LORD, than great treasure and trouble therewith.

17 [s] Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 [t] A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 [u] The way of the slothful *man is* as an hedge of thorns: but the way of the righteous † *is* made plain.

20 [x] A wise son maketh a glad father: but a foolish man despiseth his mother.

21 [y] Folly *is* joy to *him that is* † destitute of wisdom: [z] but a man of understanding walketh uprightly.

22 [a] Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and [b] a word *spoken* † in due season, how good *is it!*

24 [c] The way of life *is* above to the wise, that he may depart from hell beneath.

25 [d] The LORD will destroy the house of the proud: but [e] he will establish the border of the widow.

26 [f] The thoughts of the wicked *are* an abomination to the LORD: [g] but *the words* of the pure *are* † pleasant words.

27 [h] He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous [i] studieth to answer: but the mouth of the wicked poureth out evil things.

29 [k] The LORD *is* far from the wicked: but [l] he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart; *and* a good report maketh the bones fat.

31 [m] The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth ‖ instruction despiseth his own soul: but he that ‖ heareth reproof † getteth understanding.

33 [n] The fear of the LORD *is* the instruction of wisdom; [o] and before honour *is* humility.

CHAP. XVI.

THE [a] ‖ preparations of the heart in man, [b] and the answer of the tongue, *is* from the LORD.

2 [c] All the ways of a man *are* clean in his own eyes; but [d] the LORD weigheth the spirits.

3 [e] † Commit thy works unto the LORD, and thy thoughts shall be established.

4 [f] The LORD hath made all *things* for himself: [g] yea, even the wicked for the day of evil.

5 [h] Every one *that is* proud in heart *is* an abomination to the LORD: [i] *though* hand *join* in hand, he shall not be † unpunished.

6 [k] By mercy and truth iniquity is purged: and [l] by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 [m] Better *is* a little with righteousness, than great revenues without right.

9 [n] A man's heart deviseth his way: [o] but the LORD directeth his steps.

10 † A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 [p] A just weight and balance *are* the LORD's: † all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for [q] the throne is established by righteousness.

13 [r] Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 [s] The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and [t] his favour *is* [u] as a cloud of the latter rain.

16 [x] How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 [y] Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 ‖ He that handleth a matter wisely shall find good: and whoso [z] trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 [a] Understanding *is* a well-spring of life unto him that hath it: but the instruction of fools *is* folly.

23 [b] The heart of the wise † teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honey-comb, sweet to the soul, and health to the bones.

25 [c] There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 [d] † He that laboureth, laboureth for himself; for his mouth † craveth it of him.

27 † An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 [e] A froward man † soweth strife: and [f] a whisperer separateth chief friends.

29 A violent man [g] enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 [h] The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 [i] *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit, than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAP. XVII.

BETTER *is* [a] a dry morsel, and quietness therewith, than an house full of ‖ sacrifices *with* strife.

2 A wise servant shall have rule over [b] a son that causeth shame, and shall have part of the inheritance among the brethren.

3 [c] The fining-pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 [d] Whoso mocketh the poor reproacheth his Maker: *and* [e] he that is glad at calamities shall not be † unpunished.

6 [f] Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 † Excellent speech becometh not a fool; much less do † lying lips a prince.

8 [g] A gift *is as* † a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 [h] He that covereth a transgression ‖ seeketh love; but [i] he that repeateth a matter, separateth *very* friends.

10 ‖ A reproof entereth more into a wise man than an hundred stripes into a fool.

Before CHRIST about 1000.

q ch. 17. 22.

r Ps. 37. 16. ch. 16. 8. 1 Tim. 6. 6.

s ch. 17. 1.

t ch. 26. 21. & 29. 22.

u ch. 22. 5.

† Heb. is *raised up as a causey.*

x ch. 10. 1. & 29. 3.

y ch. 10. 23.

† Heb. *void of heart.*

z Eph. 5. 15.

a ch. 11. 14. & 20. 18.

b ch. 25. 11.

† Heb. *in his season.*

c Phil. 3. 20. Col. 3. 1, 2.

d ch. 12. 7. & 14. 11.

e Ps. 68. 5, 6. & 146. 9.

f ch. 6. 16, 18.

g Ps. 37. 30.

† Heb. *words of pleasantness*

h ch. 11. 19. Isa. 5. 8. Jer. 17. 11.

i 1 Pet. 3. 15.

k Ps. 10. 1. & 34. 16.

l Ps. 145. 18, 19.

m ver. 5.

‖ Or, *correction.*

‖ Or, *obeyeth.*

† Heb. *possesseth a heart.*

n ch. 1. 7.

o ch. 18. 12.

a ver. 9. ch. 19. 21. & 20. 24. Jer. 10. 23.

‖ Or, *disposings.*

b Matt. 10. 19, 20.

c ch. 21. 2.

d 1 Sam. 16. 7.

e Ps. 37. 5. & 55. 22. Matt. 6. 25. Luke 12. 22. Phil. 4. 6. 1 Pet. 5. 7.

† Heb. *Roll.*

f Isa. 43. 7. Rom. 11. 36.

g Job 21. 30. Rom. 9. 22.

h ch. 6. 17. & 8. 13.

i ch. 11. 21.

† Heb. *held innocent.*

k Dan. 4. 27. Luke 11. 41.

l ch. 14. 16.

m Ps. 37. 16. ch. 15. 16.

n ver. 1. ch. 19. 21.

o Ps. 37. 23. Prov. 20. 24. Jer. 10. 23.

† Heb. *Divination.*

p Lev. 19. 36. ch. 11. 1.

† Heb. *all the stones.*

Before CHRIST about 1000.

q ch. 25. 5. & 29. 14.

r ch. 14. 35. & 22. 11.

s ch. 19. 12. & 20. 2.

t ch. 19. 12.

u Job 29. 23. Zech. 10. 1.

x ch. 8. 11, 19.

y ch. 11. 2. & 17. 19. & 18. 12.

‖ Or, *He that understandeth a matter.*

z Ps. 2. 12. & 34. 8. & 125. 1. Isa. 30. 18. Jer. 17. 7.

a ch. 13. 14. & 14. 27.

b Ps. 37. 30. Matt. 12. 34.

† Heb. *maketh wise.*

c ch. 14. 12.

d ch. 9. 12. Eccl. 6. 7.

† Heb. *The soul of him that laboureth.*

† Heb. *boweth unto him.*

† Heb. *A man of Belial.*

e ch. 6. 14, 19. & 15. 18. & 26. 21. & 29. 22.

† Heb. *sendeth forth.*

f ch. 17. 9.

g ch. 1. 10, &c.

h ch. 20. 29.

i ch. 19. 11.

a ch. 15. 17.

‖ Or, *good cheer.*

b ch. 10. 5. & 19. 26.

c Ps. 26. 2. ch. 27. 21. Jer. 17. 10. Mal. 3. 3.

d ch. 14. 31. e Job 31. 29. Obad. 12.

† Heb. *held innocent.*

f Ps. 127. 3. & 128. 3.

† Heb. *A lip of excellency.*

† Heb. *A lip of lying.*

g ch. 18. 16. & 19. 6.

† Heb. *a stone of grace.*

h ch. 10. 12.

‖ Or, *procureth.*

i ch. 16. 28.

‖ Or, *a reproof worketh more a wise man, than to strike a fool an hundred times.*

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let [k] a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso [l] rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore [m] leave off contention, before it be meddled with.

15 [n] He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, [o] seeing *he hath* no heart *to it?*

17 [p] A friend loveth at all times, and a brother is born for adversity.

18 [q] A man void of † understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* [r] he that exalteth his gate seeketh destruction.

20 † He that hath a froward heart findeth no good: and he that hath [s] a perverse tongue falleth into mischief.

21 [t] He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 [u] A merry heart doeth good ‖ *like* a medicine: [x] but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom [y] to pervert the ways of judgment.

24 [z] Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 [a] A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 [b] Also to punish the just *is* not good, *nor* to strike princes for equity.

27 [c] He that hath knowledge spareth his words: *and* a man of understanding is of ‖ an excellent spirit.

28 [d] Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

CHAP. XVIII.

THROUGH ‖ desire, a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 [a] The words of a man's mouth *are as* deep waters, [b] *and* the well-spring of wisdom *as* a flowing brook.

5 [c] *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 [d] A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 [e] The words of a ‖ tale-bearer *are* ‖ as wounds, and they go down into the † innermost parts of the belly.

9 He also that is slothful in his work is [f] brother to him that is a great waster.

10 [g] The name of the LORD *is* a strong tower: the righteous runneth into it, and † is safe.

11 [h] The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 [i] Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that † answereth a matter [k] before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 [l] A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city; and *their* contentions *are* like the bars of a castle.

20 [m] A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 [n] Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 [o] *Whoso* findeth a wife, findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth entreaties; but the rich answereth [p] roughly.

24 A man *that hath* friends must shew himself friendly: [q] and there is a friend *that* sticketh closer than a brother.

CHAP. XIX.

BETTER [a] *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: [b] and his heart fretteth against the LORD.

4 [c] Wealth maketh many friends; but the poor is separated from his neighbour.

5 [d] A false witness shall not be † unpunished, and *he that* speaketh lies shall not escape.

6 [e] Many will entreat the favour of the prince: and [f] every man *is* a friend to † him that giveth gifts.

7 [g] All the brethren of the poor do hate him: how much more do his friends go [h] far from him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

8 He that getteth † wisdom loveth his own soul: he that keepeth understanding [i] shall find good.

9 [k] A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less [l] for a servant to have rule over princes.

11 [m] The ‖ discretion of a man deferreth his anger; [n] and *it is* his glory to pass over a transgression.

12 [o] The king's wrath *is* as the roaring of a lion; but his favour *is* [p] as dew upon the grass.

13 [q] A foolish son *is* the calamity of his father: [r] and the contentions of a wife *are* a continual dropping.

14 [s] House and riches *are* the inheritance of fathers: and [t] a prudent wife *is* from the LORD.

15 [u] Slothfulness casteth into a deep sleep; and an idle soul shall [x] suffer hunger.

16 [y] He that keepeth the commandment keepeth his own soul: *but* he that despiseth his ways shall die

17 [z] He that hath pity upon the poor, lendeth unto the LORD; and ‖ that which he hath given will he pay him again.

18 [a] Chasten thy son while there is hope, and let not thy soul spare ‖ for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must † do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise [b] in thy latter end.

Before CHRIST about 1000.

k Hos. 13. 8.

l Ps. 109. 4, 5. Jer. 18. 20. See Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9.

m ch. 20. 3. 1 Thess. 4. 11.

n Ex. 23. 7. ch. 24. 24. Isa. 5. 23.

o ch. 21. 25, 26.

p Ruth 1. 16. ch. 18. 24.

q ch. 6. 1. & 11. 15.

† Heb. *heart.*

r ch. 16. 18

† Heb. *the froward of heart.*

s Jam. 3. 8.

t ch. 10. 1. & 19. 13. ver. 25.

u ch. 15. 13, 15. & 12. 25.

‖ Or, *to a medicine.*

x Ps. 22. 15.

y Ex. 23. 8.

z ch. 14. 6. Eccl. 2. 14. & 8. 1.

a ch. 10. 1. & 15. 20. & 19. 13. ver. 21.

b ver. 15. ch. 18. 5.

c Jam. 1. 19.

‖ Or, *a cool spirit.*

d Job 18. 5.

‖ Or, *He that separateth himself seeketh according to* his *desire*, and *intermeddleth in every business:* See Jude 19.

a ch. 10. 11. & 20. 5.

b Ps. 78. 2.

c Lev. 19. 15. Deut. 1. 17. & 16. 19. ch. 24. 23. & 28. 21.

d ch. 10. 14. & 12. 13. & 13. 3. Eccl. 10. 12.

e ch. 12. 18. & 26. 22.

‖ Or, *whisperer.*

‖ Or, *like as when men are wounded.*

† Heb. *chambers.*

f ch. 28. 24.

g 2 Sam. 22. 3, 51. Ps. 18. 2. & 27. 1. & 61. 3, 4. & 91. 2. & 144. 2.

† Heb. *is set aloft.*

h ch. 10. 15.

i ch. 11. 2. & 15. 33. & 16. 18.

† Heb. *returneth a word.*

k John 7. 51.

Before CHRIST about 1000.

l Gen. 32. 20. 1 Sam. 25. 27. ch. 17. 8. & 21. 14.

m ch. 12. 14. & 13. 2.

n See Matt. 12. 37.

o ch. 19. 14. & 31. 10.

p Jam. 2. 3.

q ch. 17. 17.

a ch. 28. 6.

b Ps. 37. 7.

c ch. 14. 20.

d ver. 9. Ex. 23. 1. Deut. 19. 16, 19.

ch. 6. 19. & 21. 28.

† Heb. *held innocent.*

e ch. 29. 26.

f ch. 17. 8. & 18. 16. & 21. 14.

† Heb. *a man of gifts.*

g ch. 14. 20.

h Ps. 38. 11.

† Heb. *a heart.*

i ch. 16. 20.

k ver. 5.

l ch. 30. 22. Eccl. 10. 6, 7.

m ch. 14. 29. Jam. 1. 19.

‖ Or, *prudence.*

n ch. 16. 32.

o ch. 16. 14. 15. & 20. 2. & 28. 15.

p Hos. 14. 5.

q ch. 10. 1. & 15. 20. & 17. 21, 25.

r ch. 21. 9, 19. & 27. 15.

s 2 Cor. 12. 14.

t ch. 18. 22.

u ch. 6. 9.

x ch. 10. 4. & 20. 13. & 23. 21.

y Luke 10. 28. & 11. 28.

z ch. 28. 27. Eccl. 11. 1. Matt. 10. 42. & 25. 40. 2 Cor. 9. 6, 7, 8. Heb. 6. 10.

‖ Or, *his deed.*

a ch. 13. 24. & 23. 13. & 29. 17.

‖ Or, *to his destruction:* or, *to cause him to die.*

† Heb. *add.*

21 [c]*There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 [d]The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 [e]A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 [f]Smite a scorner, and the simple †[g]will beware: and [h]reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* [i]a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 †An ungodly witness scorneth judgment: and [k]the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, [l]and stripes for the back of fools.

CHAP. XX.

WINE [a]*is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 [b]The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger [c]sinneth *against* his own soul.

3 [d]*It is* an honour for a man to cease from strife: but every fool will be meddling.

4 [e]The sluggard will not plough by reason of the ‖cold; *[f]therefore* shall he beg in harvest, and *have* nothing.

5 [g]Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 [h]Most men will proclaim every one his own ‖goodness: but [i]a faithful man who can find?

7 [k]The just *man* walketh in his integrity: [l]his children *are* blessed after him.

8 [m]A king that sitteth in the throne of judgment, scattereth away all evil with his eyes.

9 [n]Who can say, I have made my heart clean, I am pure from my sin?

10 [o]†Divers weights, *and* †divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is [p]known by his doings, whether his work *be* pure, and whether *it be* right.

12 [q]The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 [r]Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but [s]the lips of knowledge *are* a precious jewel.

16 [t]Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 [u]†Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 [x]*Every* purpose is established by counsel: [y]and with good advice make war.

19 [z]He that goeth about *as* a tale-bearer revealeth secrets: therefore meddle not with him [a]that ‖flattereth with his lips.

20 [b]Whoso curseth his father or his mother, [c]his ‖lamp shall be put out in obscure darkness.

21 [d]An inheritance *may be* gotten hastily at the beginning; [e]but the end thereof shall not be blessed.

22 [f]Say not thou, I will recompense evil; *but* [g]wait on the LORD, and he shall save thee.

23 [h]Divers weights *are* an abomination unto the LORD; and †a false balance *is* not good.

24 [i]Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and [k]after vows to make inquiry.

26 [l]A wise king scattereth the wicked, and bringeth the wheel over them.

27 [m]The spirit of man *is* ‖the candle of the LORD, searching all the inward parts of the belly.

28 [n]Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and [o]the beauty of old men *is* the gray head.

30 The blueness of a wound †cleanseth away evil: so *do* stripes the inward parts of the belly.

CHAP. XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 [a]Every way of a man *is* right in his own eyes: [b]but the LORD pondereth the hearts.

3 [c]To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [d]†An high look, and a proud heart, *and* ‖the ploughing of the wicked, *is* sin.

5 [e]The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty, only to want.

6 [f]The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall †destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 [g]*It is* better to dwell in a corner of the housetop, than with †a brawling woman in †a wide house.

10 [h]The soul of the wicked desireth evil: his neighbour †findeth no favour in his eyes.

11 [i]When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 [k]Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 [l]A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15 *It is* joy to the just to do judgment: [m]but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth ‖pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 [n]The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 [o]*It is* better to dwell †in the wilderness, than with a contentious and an angry woman.

20 [p]*There is* treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 [q]He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

22 [r]A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 [s]Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Before CHRIST about 1000.

c Job 23.13 Ps. 33. 10, 11. ch. 16. 1, 9. Isa. 14. 26, 27. & 46. 10. Acts 5. 39. Heb. 6. 17. *d* 1 Tim. 4. 8. *e* ch. 15. 19 & 26. 13, 15. *f* ch. 21. 11. † Heb. *will be cunning* *g* Deut. 13 11. *h* ch. 9. 8. *i* ch. 17. 2. † Heb. *a witness of Belial.* *k* Job 15. 16. & 20. 12, 13. & 34. 7. *l* ch. 10. 13. & 26. 3.

a Gen. 9. 21. ch. 23. 29, 30 Isa. 28. 7. Hos. 4. 11. *b* ch. 16. 14. & 19. 12. *c* ch. 8. 36. *d* ch. 17. 14. *e* ch. 10. 4. & 19. 24. ‖Or, *winter.* *f* ch. 19. 15. *g* ch. 18. 4. *h* ch. 25. 14. Matt. 6. 2. Luke 18. 11. ‖Or, *bounty.* *i* Ps. 12. 1. Luke 18. 8. *k* 2 Cor. 1. 12 *l* Ps. 37. 26. & 112. 2. *m* ver. 26. *n* 1 Kings 8. 46. 2 Chron. 6. 36. Job 14. 4. Ps. 51. 5. Eccl. 7. 20. 1 Cor. 4. 4. 1 John 1. 8. *o* Deut. 25. 13, &c. ver. 23. ch. 11. 1. & 16. 11. Mic 6. 10, 11 † Heb. *A stone and a stone.* † Heb. *An ephah and an ephah.* *p* Matt. 7. 16 *q* Ex. 4. 11. Ps. 94. 9. *r* ch. 6. 9 & 12 11. & 19 15. Rom. 12. 11. *s* Job 28. 12, 16, 17, 18, 19 ch. 3. 15. & 8. 11. *t* ch. 22. 26, 27. & 27. 13. *u* ch. 9. 17. † Heb. *Bread of lying.* or, *falsehood.* *x* ch. 15. 22. & 24. 6. *y* Luke 14. 31 *z* ch 11. 13. *a* Rom. 16. 18. ‖Or, *enticeth.* *b* Ex. 21. 17 Lev. 20 9 Matt. 15. 4. *c* Job 18. 5, 6 ch. 24. 20. ‖Or, *candle.* *d* ch. 28. 20. *e* Hab. 2. 6. *f* Deut. 32. 35. ch. 17. 13. & 24. 29. Rom. 12. 17, 19. 1 Thess. 5. 15. 1 Pet. 3. 9. *g* 2 Sam. 16. 12.

Before CHRIST about 1000.

h ver. 10. † Heb. *balances of deceit.* *i* Ps. 37. 23. ch. 16. 9. Jer. 10. 23. *k* Eccl. 5. 4, 5. *l* Ps. 101. 5, &c. ver 8 *m* 1 Cor. 2. 11 ‖Or, *lamp* *n* Ps 101. 1. ch 29 14. *o* ch 16 31. † Heb is *a purging medicine against evil.*

a ch. 16. 2. *b* ch. 24. 12. Luke 16. 15. *c* 1 Sam 15. 22. Ps. 50. 8. ch. 15. 8. Isa. 1. 11, &c. Hos. 6. 6. Mic. 6. 7, 8. *d* ch. 6. 17. † Heb. *Haughtiness of eyes* ‖Or, *the light of the wicked.* *e* ch. 10. 4. & 13. 4. *f* ch. 10. 2. & 13. 11. & 20. 21. 2 Pet. 2. 3. † Heb. *saw them,* or, *dwell with them.* *g* ver. 19. ch. 19. 13. & 25. 24. & 27. 15. † Heb. *a woman of contentions* † Heb. *a house of society.* *h* Jam. 4. 5. † Heb. *is not favoured.* *i* ch. 19. 25. *k* Matt. 7. 2. & 18. 30, &c. Jam. 2. 13. *l* ch. 17. 8, 23. & 18. 16. *m* ch 10. 29. ‖Or, *sport.* *n* ch. 11. 8. Isa. 43. 3, 4. *o* ver. 9. † Heb. *in the land of the desert* *p* Ps. 112. 3. Matt. 25. 3, 4. *q* ch. 15. 9. Matt. 5. 6. *r* Eccl. 9. 14, &c. *s* ch. 12. 13. & 13. 3. & 18. 21. Jam. 3. 2.

24 Proud *and* haughty scorner *is* his name, who dealeth † in proud wrath.
25 [t] The desire of the slothful killeth him; for his hands refuse to labour.
26 He coveteth greedily all the day long: but the [u] righteous giveth and spareth not.
27 [x] The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it † with a wicked mind?
28 [y] † A false witness shall perish: but the man that heareth, speaketh constantly.
29 A wicked man hardeneth his face: but *as for* the upright, he ‖ directeth his way.
30 [z] *There is* no wisdom nor understanding nor counsel against the LORD.
31 [a] The horse *is* prepared against the day of battle: but [b] ‖ safety *is* of the LORD.

CHAP. XXII.

A [a] *GOOD* name *is* rather to be chosen than great riches, *and* ‖ loving favour rather than silver and gold.
2 [b] The rich and poor meet together: [c] the LORD *is* the maker of them all.
3 [d] A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.
4 [e] ‖ By humility *and* the fear of the LORD *are* riches, and honour, and life.
5 [f] Thorns *and* snares *are* in the way of the froward: [g] he that doth keep his soul shall be far from them.
6 [h] ‖ Train up a child † in the way he should go: and when he is old, he will not depart from it.
7 [i] The rich ruleth over the poor, and the borrower *is* servant † to the lender.
8 [k] He that soweth iniquity shall reap vanity: ‖ and the rod of his anger shall fail.
9 [l] † He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.
10 [m] Cast out the scorner, and contention shall go out: yea, strife and reproach shall cease.
11 [n] He that loveth pureness of heart, ‖ *for* the grace of his lips the king *shall be* his friend.
12 The eyes of the LORD preserve knowledge, and he overthroweth ‖ the words of the transgressor.
13 [o] The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.
14 [p] The mouth of strange women *is* a deep pit: [r] he that is abhorred of the LORD shall fall therein.
15 Foolishness *is* bound in the heart of a child; *but* [r] the rod of correction shall drive it far from him.
16 He that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich, *shall* surely *come* to want.
17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
18 For *it is* a pleasant thing if thou keep them † within thee: they shall withal be fitted in thy lips.
19 That thy trust may be in the LORD, I have made known to thee this day, ‖ even to thee.
20 Have not I written to thee [s] excellent things in counsels and knowledge,
21 [t] That I might make thee know the certainty of the words of truth; [u] that thou mightest answer the words of truth ‖ to them that send unto thee?
22 [x] Rob not the poor, because he *is* poor: [y] neither oppress the afflicted in the gate:
23 [z] For the LORD will plead their cause, and spoil the soul of those that spoiled them.
24 Make no friendship with an angry man; and with a furious man thou shalt not go:

Before CHRIST about 1000.

† Heb. *in the wrath of pride.*
t ch. 13. 4.
u Ps. 37. 26. & 112. 9.
x Ps. 50. 9. ch. 15. 8. Isa. 66. 3. Jer. 6. 20. Amos 5. 22.
† Heb. *in wickedness?*
y ch. 19. 5, 9.
† Heb. *A witness of lies.*
‖ Or, *considereth.*
z Isa. 8. 9, 10 Jer. 9. 23. Acts 5. 39.
a Ps. 20. 7. & 33. 17. Isa. 31. 1.
b Ps. 3. 8.
‖ Or, *victory.*
a Eccl. 7. 1.
‖ Or, *favour is better than, &c.*
b ch. 29. 13. 1 Cor. 12. 21.
c Job 31. 15. ch. 14. 31.
d ch. 14. 16. & 27. 12.
e Ps. 112. 3. Matt. 6. 33.
‖ Or. *The reward of humility, &c.*
f ch. 15. 19.
g 1 John 5. 18.
h Eph. 6. 4. 2 Tim. 3. 15.
‖ Or, *Catechise.*
† Heb. *in his way.*
i Jam. 2. 6.
† Heb. *to the man that lendeth.*
k Job 4. 8. Hos. 10. 13.
‖ Or, *and with the rod of his anger he shall be consumed.*
l 2 Cor. 9. 6.
† Heb. *Good of eye.*
m Gen. 21. 9, 10. Ps. 101. 5.
n Ps. 101. 6. ch. 16. 13.
‖ Or, *and hath grace in his lips.*
‖ Or, *the matters.*
o ch. 26. 13.
p ch. 2. 16. & 5. 3. & 7. 5. & 23. 27.
q Eccl. 7. 26.
r ch. 13. 24. & 19. 18. & 23. 13, 14. & 29. 15, 17.
† Heb. *in thy belly.*
‖ Or, trust *thou also.*
s ch. 8. 6.
t Luke 1. 3, 4.
u 1 Pet. 3. 15.
‖ Or, *to those that send thee.*
x Ex. 23. 6. Job 31. 16, 21.
y Zech. 7. 10. Mal. 3. 5.
z 1 Sam. 24. 12 & 25. 39. Ps. 12. 5. & 35. 1, 10. & 68. 5. & 140. 12. ch. 23. 11. Jer. 51. 36.

Before CHRIST about 1000.

a ch. 28. 20. 1 Tim. 6. 9, 10.
b ch. 3. 5. Rom. 12. 16.
† Heb. *Wilt thou cause thine eyes to fly upon.*
c Ps. 141. 4.
d Deut. 15. 9.
e Ps. 12. 2.
f ch. 9. 8. Matt. 7. 6.
g Deut. 19. 14. & 27. 17. ch. 22. 28.
‖ Or, *bound.*
h Job 31. 21 ch. 22. 23.
i ch. 13. 24. & 19. 18. & 22. 15. & 29. 15, 17.
k 1 Cor. 5. 5.
l ver 24, 25 ch 29 3.
‖ Or, *even I will rejoice*
m Ps. 37. 1. & 73 3. ch. 3. 31. & 24. 1.
n ch. 28. 14
o Ps. 37. 37. ch. 24. 14. Luke 16. 25
‖ Or, *reward.*
p ch. 4. 23.
q Isa. 5. 22. Matt. 24. 49. Luke 21. 34 Rom. 13. 13. Eph. 5. 18.
† Heb. *of their flesh.*
r ch. 19. 15.
s ch. 1. 8. & 30. 17. Eph. 6. 1, 2.
t ch. 4. 5, 7. Matt. 13. 44.
u ch. 10. 1. & 15. 20. ver. 15.
x ch. 22. 14.

25 Lest thou learn his ways, and get a snare to thy soul.
26 [a] Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.
27 If thou hast nothing to pay, why should he [b] take away thy bed from under thee?
28 [c] Remove not the ancient ‖ landmark, which thy fathers have set.
29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before † mean *men.*

CHAP. XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:
2 And put a knife to thy throat, if thou *be* a man given to appetite.
3 Be not desirous of his dainties: for they *are* deceitful meat.
4 [a] Labour not to be rich: [b] cease from thine own wisdom.
5 † Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.
6 [c] Eat thou not the bread of *him that hath* [d] an evil eye, neither desire thou his dainty meats:
7 For as he thinketh in his heart, so *is* he: Eat and drink, [e] saith he to thee; but his heart *is* not with thee.
8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.
9 [f] Speak not in the ears of a fool: for he will despise the wisdom of thy words.
10 [g] Remove not the old ‖ landmark; and enter not into the fields of the fatherless:
11 [h] For their Redeemer *is* mighty; he shall plead their cause with thee.
12 Apply thine heart unto instruction, and thine ears to the words of knowledge.
13 [i] Withhold not correction from the child: for *if* thou beatest him with a rod, he shall not die.
14 Thou shalt beat him with the rod, and [k] shalt deliver his soul from hell.
15 My son, [l] if thine heart be wise, my heart shall rejoice, ‖ even mine.
16 Yea, my reins shall rejoice, when thy lips speak right things.
17 [m] Let not thine heart envy sinners: but [n] *be thou* in the fear of the LORD all the day long.
18 [o] For surely there is an ‖ end; and thine expectation shall not be cut off.
19 Hear thou, my son, and be wise, and [p] guide thine heart in the way.
20 [q] Be not among wine-bibbers; among riotous eaters † of flesh:
21 For the drunkard and the glutton shall come to poverty: and [r] drowsiness shall clothe *a man* with rags.
22 [s] Hearken unto thy father that begat thee, and despise not thy mother when she is old.
23 [t] Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.
24 [u] The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.
25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.
26 My son, give me thine heart, and let thine eyes observe my ways.
27 [x] For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 [y]She also lieth in wait ‖as *for* a prey, and increaseth the transgressors among men.

29 [z]Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who [a]hath redness of eyes?

30 [b]They that tarry long at the wine; they that go to seek [c]mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like ‖an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down †in the midst of the sea, or as he that lieth upon the top of a mast.

35 [d]They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* †[e]I felt *it* not: [f]when shall I awake? I will seek it yet again.

CHAP. XXIV.

BE not thou [a]envious against evil men, [b]neither desire to be with them:

2 [c]For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 [d]A wise man †*is* strong; yea, a man of knowledge †increaseth strength.

6 [e]For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 [f]Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that [g]deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* †small.

11 [h]If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not [i]he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man [k]according to his works?

13 My son, [l]eat thou honey, because *it is* good; and the honey-comb, *which is* sweet †to thy taste:

14 [m]So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, [n]then there shall be a reward, and thy expectation shall not be cut off.

15 [o]Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting-place:

16 [p]For a just *man* falleth seven times, and riseth up again: [q]but the wicked shall fall into mischief.

17 [r]Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and †it displease him, and he turn away his wrath from him.

19 [s]‖Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For [t]there shall be no reward to the evil *man*; [u]the ‖candle of the wicked shall be put out.

21 My son, [x]fear thou the LORD and the king: *and* meddle not with †them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

Before CHRIST about 1000.

y ch. 7. 12. Eccl. 7. 26. ‖Or, *as a robber.*
z Isa. 5. 11, 22.
a Gen. 49. 12.
b ch. 20. 1. Eph. 5. 18.
c Ps. 75. 8. ch. 9. 2.

‖Or, *a cockatrice.*

† Heb. *in the heart of the sea.*
d Jer. 5. 3. ch. 27. 22.
† Heb. *I knew it not.*
e Eph. 4. 19.
f See Deut. 29. 19. Isa. 56. 12.

a Ps. 37. 1, &c. & 73. 3. ch. 3. 31. & 23. 17. ver. 19.
b Prov. 1. 15.
c Ps. 10. 7.

d ch. 21. 22. Eccl. 9. 16.
† Heb. is *in strength.*
† Heb. *strengtheneth might.*
e ch. 11. 14. & 15. 22. & 20. 18. Luke 14. 31
f Ps. 10. 5. ch. 14. 6.
g Rom. 1. 30.
† Heb. *narrow.*
h Ps. 82. 4. Isa. 58. 6, 7. 1 John 3. 16.
i ch. 21. 2.
k Job 34. 11. Ps. 62. 12. Jer. 32. 19. Rom. 2. 6. Rev. 2. 23. & 22. 12.
l Cant. 5. 1.
† Heb. *upon thy palate.*
m Ps. 19. 10. & 119. 103.
n ch. 23. 18.
o Ps. 10. 9, 10.
p Job 5. 19. Ps. 34. 19. & 37. 24. Mic. 7. 8.
q Esth. 7. 10 Amos 5. 2. & 8. 14. Rev. 18. 21.
r Job 31. 29. Ps. 35. 15, 19. ch. 17. 5. Obad. 12.
† Heb. *it be evil in his eyes.*
s Ps. 37. 1. & 73. 3. ch. 23. 17. ver. 1.
‖Or, *Keep not company with the wicked.*
t Ps. 11. 6.
u Job 18. 5, 6. & 21. 17. ch. 13. 9. & 20. 20.
‖Or, *lamp.*
x Rom. 13. 7 1 Pet. 2. 17.
† Heb. *changers.*

Before CHRIST about 1000.

y Lev. 19. 15. Deut. 1. 17. & 16. 19. ch. 18. 5. & 28. 21. John 7. 24.
z ch. 17. 15. Isa. 5. 23.
† Heb. *a blessing of good.*
† Heb. *that answereth right words.*
a 1 Kings 5. 17, 18. Luke 14. 28.
b Eph. 4. 25.
c ch. 20. 22 Matt. 5. 39, 44. Rom. 12. 17, 19.
d Gen. 3. 18.

† Heb. *set my heart.*

e ch. 6. 9, &c.

† Heb. *a man of shield.*

about 700.
a 1 Kings 4. 32.

b Deut. 29. 29. Rom. 11. 33.
c Job 29. 16
† Heb. there is *no searching.*
d 2 Tim. 2. 21.
e ch. 20. 8.

f ch. 16. 12. & 29. 14.
† Heb. *Set not out thy glory.*
g Luke 14. 8, 9, 10.

h ch. 17. 14. Matt. 5. 25.

i Matt. 5. 25. & 18. 15.
‖Or, *discover not the secret of another.*

k ch. 15. 23. Isa. 50. 4.
† Heb. *spoken upon his wheels.*

l ch. 13. 17.

m ch. 20. 6.
† Heb. *in a gift of falsehood.*
n Jude 12.
o Gen. 32. 4, &c. 1 Sam. 25. 24, &c. ch. 15. 1. & 16. 14.
p ver. 27.
‖Or, *Let thy foot be seldom in thy neighbour's house.*
† Heb. *full of thee.*
q Ps. 57. 4. & 120. 3, 4. ch. 12. 18.

23 These *things* also *belong* to the wise. [y]*It is* not good to have respect of persons in judgment.

24 [z]He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and †a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips †that giveth a right answer.

27 [a]Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 [b]Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 [c]Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And lo, [d]it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* †considered *it* well: I looked upon *it*, *and* received instruction.

33 [e]*Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as †an armed man.

CHAP. XXV.

Observations about the kings, and about avoiding quarrels.

THESE [a]*are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 [b]*It is* the glory of God to conceal a thing: but the honour of kings *is* [c]to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings †*is* unsearchable.

4 [d]Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 [e]Take away the wicked *from* before the king, and [f]his throne shall be established in righteousness.

6 †Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 [g]For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 [h]Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 [i]Debate thy cause with thy neighbour *himself;* and ‖discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 [k]A word †fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 [l]As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 [m]Whoso boasteth himself †of a false gift *is like* [n]clouds and wind without rain.

15 [o]By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 [p]Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 ‖Withdraw thy foot from thy neighbour's house; lest he be †weary of thee, and *so* hate thee.

18 [q]A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre: so *is* he that [r]singeth songs to an heavy heart.

21 [s]If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, [t]and the LORD shall reward thee.

23 [u]‖ The north wind driveth away rain: so *doth* an angry countenance [x]a backbiting tongue.

24 [y]*It is* better to dwell in the corner of the house-top, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt spring.

27 [z]*It is* not good to eat much honey: so *for men* [a]to search their own glory *is not* glory.

28 [b]He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

CHAP. XXVI.

Observations about fools, sluggards, and busy-bodies.

AS snow in summer, [a]and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so [b]the curse causeless shall not come.

3 [c]A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 [d]Answer a fool according to his folly, lest he be wise in † his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh ‖ damage.

7 The legs of the lame † are not equal: so *is* a parable in the mouth of fools.

8 ‖ As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

10 ‖ The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 [e]As a dog returneth to his vomit, [f]*so* a fool † returneth to his folly.

12 [g]Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 [h]The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 [i]The slothful hideth his hand in *his* bosom; ‖ it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* ‖ meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth † fire-brands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, [k]Am not I in sport?

20 † Where no wood is, *there* the fire goeth out: so [l]where *there is* no ‖ tale-bearer, the strife † ceaseth.

21 [m]*As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 [n]The words of a tale-bearer *are* as wounds, and they go down into the † innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth, ‖ dissembleth with his lips, and layeth up deceit within him;

25 [o]When he † speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 ‖ *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 [p]Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAP. XXVII.

Observations of self-love, and of care to avoid offences.

BOAST [a]not thyself of † to-morrow; for thou knowest not what a day may bring forth.

2 [b]Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* † heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 † Wrath *is* cruel, and anger *is* outrageous; but [c]who *is* able to stand before ‖ envy?

5 [d]Open rebuke *is* better than secret love.

6 [e]Faithful *are* the wounds of a friend; but the kisses of an enemy *are* ‖ deceitful.

7 The full soul † loatheth an honey-comb; but [f]to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend † by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not: neither go into thy brother's house in the day of thy calamity: *for* [g]better *is* a neighbour *that is* near, than a brother far off.

11 [h]My son, be wise, and make my heart glad, [i]that I may answer him that reproacheth me.

12 [k]A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 [l]Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 [m]A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 [n]Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 [o]Hell and destruction are † never full: so [p]the eyes of man are never satisfied.

21 [q]*As* the fining-pot for silver, and the furnace for gold; so *is* a man to his praise.

22 [r]Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* † look well to thy herds:

24 For † riches *are* not for ever: and doth the crown *endure* † to every generation?

25 [s]The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

Before CHRIST about 700.

r Dan. 6. 18. Rom. 12. 15.
s Ex. 23. 4, 5. Matt. 5. 44. Rom. 12. 20.
t 2 Sam. 16. 12.
u Job 37. 22. ‖ Or, *The north wind bringeth forth rain: so doth a backbiting tongue an angry countenance.*
x Ps. 101. 5.
y ch. 19. 13. & 21. 9, 19.
z ver. 16.
a ch. 27. 2.
b ch. 16. 32.

a 1 Sam. 12. 17.
b Num. 23. 8. Deut. 23. 5.
c Ps. 32. 9. ch. 10. 13.
d Matt. 16. 1,—4. & 21. 24.—27. † Heb. *his own eyes.*
‖ Or, *violence.* † Heb. *are lifted up.*
‖ Or, *As he that putteth a precious stone in a heap of stones.*
‖ Or, *A great man grieveth all, and he hireth the fool, he hireth also transgressors.*
e 2 Pet. 2. 22.
f Exod. 8. 15. † Heb. *iterateth his folly.*
g ch. 29. 20. Luke 18. 11. Rom. 12. 16. Rev. 3. 17.
h ch. 22. 13.
i ch. 19. 24.
‖ Or, *he is weary.*
‖ Or. *is enraged.*
† Heb. *flames, or, sparks.*
k Eph. 5. 4. † Heb. *without wood.*
l ch. 22. 10. ‖ Or, *whisperer.* † Heb. *is silent.*
m ch. 15. 18. & 29. 22.
n ch. 18. 8. † Heb. *chambers.*

Before CHRIST about 700.

‖ Or, *is known.*
o Ps. 28. 3. Jer. 9. 8. † Heb. *maketh his voice gracious.* ‖ Or, *Hatred is covered in secret.*
p Ps. 7. 15, 16. & 9. 15. & 10. 2. & 57. 6. ch. 28. 10. Eccl. 10. 8.

a Luke 12. 19, 20. Jam. 4. 13, &c. † Heb. *to-morrow day.*
b ch. 25. 27. † Heb. *heaviness.*
† Heb. *Wrath is cruelty, and anger an overflowing.*
c 1 John 3. 12. ‖ Or, *jealousy.* ch. 6. 34.
d ch. 28. 23. Gal. 2. 14.
e Ps. 141. 5. ‖ Or, *earnest, or, frequent.* † Heb. *treadeth under foot.*
f Job 6. 7. † Heb. *from the counsel of the soul.*
g ch. 17. 17. & 18. 24. See ch. 19. 7.
h ch. 10. 1. & 23. 15, 24.
i Ps. 127. 5.
k ch. 22. 3.
l See Ex. 22. 26. ch. 20. 16.
m ch. 19. 13.
n 1 Cor. 9. 7, 13.
o ch. 30. 16. Hab. 2. 5. † Heb. *not.*
p Eccl. 1. 8. & 6. 7.
q ch. 17. 3.
r Isa. 1. 5. Jer. 5. 3. ch. 23. 35.
† Heb. *set thy heart.* † Heb. *strength.* † Heb. *to generation and generation.*
s Ps. 104. 14.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the †maintenance for thy maidens.

CHAP. XXVIII.

General observations of impiety, and religious integrity.

THE [a]wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but ‖ by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 [b]A poor man that oppresseth the poor *is like* a sweeping rain † which leaveth no food.

4 [c]They that forsake the law praise the wicked: [d]but such as keep the law contend with them.

5 [e]Evil men understand not judgment: but [f]they that seek the LORD understand all *things*.

6 [g]Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 [h]Whoso keepeth the law *is* a wise son: but he that ‖is a companion of riotous *men* shameth his father.

8 [i]He that by usury and †unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 [k]He that turneth away his ear from hearing the law, [l]even his prayer *shall be* abomination.

10 [m]Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: [n]but the upright shall have good *things* in possession.

11 The rich man *is* wise †in his own conceit; but the poor that hath understanding searcheth him out.

12 [o]When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is ‖ hidden.

13 [p]He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man [q]that feareth alway: but he that hardeneth his heart shall fall into mischief.

15 [r]*As* a roaring lion, and a ranging bear; [s]*so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 [u]A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 [x]Whoso walketh uprightly shall be saved; but [y]*he that is* perverse *in his* ways shall fall at once.

19 [z]He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: [a]but he that maketh haste to be rich shall not be ‖ innocent.

21 [b]To have respect of persons *is* not good: for, [c]for a piece of bread *that* man will transgress.

22 ‖ [d]He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 [e]He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same [f]*is* the companion of †a destroyer.

25 [g]He that is of a proud heart stirreth up strife: [h]but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 [i]He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 [k]When the wicked rise, [l]men hide themselves: but when they perish, the righteous increase.

Before CHRIST about 700.

† Heb. *life.*

a Lev. 26. 17, 36. Ps. 53. 5.

‖ Or, *by men of understanding and wisdom shall they likewise be prolonged.*
b Matt. 18. 28.
† Heb. *without food.*
c Ps. 10. 3. & 49. 18. Rom. 1. 32.
d 1 Kings 18. 18, 21. Matt. 3. 7. & 14. 4. Eph. 5. 11.
e Ps. 92. 6.
f John 7. 17. 1 Cor. 2. 15. 1 John 2. 20, 27.
g ch. 19. 1. ver. 18.
h ch. 29. 3.
‖ Or, *feedeth gluttons.*
i Job 27. 16, 17. ch. 13. 22. Eccl. 2. 26.
† Heb. *by increase.*
k Zech. 7. 11.
l Ps. 66. 18. & 109. 7. ch. 15. 8.
m ch. 26. 27.
n Matt. 6. 33.
† Heb. *in his eyes.*
o ver. 28. ch. 11. 10. & 29. 2. Eccl. 10. 6.
‖ Or, *sought for.*
p Ps. 32. 3, 5. 1 John 1. 8, 9, 10.
q Ps. 16. 8. ch. 23. 17.
r Rom. 2. 5. & 11. 20.
s 1 Pet. 5. 8.
t Ex. 1. 14, 16, 22. Matt. 2. 16.
u Gen. 9. 6. Ex. 21. 14.
x ch. 10. 9, 25.
y ver. 6.
z ch. 12. 11.
a ch. 13. 11. & 20. 21. & 23. 4. ver. 22. 1 Tim. 6. 9.
‖ Or, *unpunished.*
b ch. 18. 5. & 24. 23.
c Ezek. 13. 19.
‖ Or, *He that hath an evil eye hasteth to be rich.*
d ver. 20.
e ch. 27. 5, 6.
f ch. 18. 9.
† Heb. *a man destroying.*
g ch. 13. 10.
h 1 Tim. 6. 6.
i Deut. 15. 7, &c. ch. 19. 17. & 22. 9.
k ver. 12. ch. 29. 2.
l Job 24. 4.

Before CHRIST about 700.

† Heb. *A man of reproofs.*
a 1 Sam. 2. 25. 2 Chron. 36. 16. ch. 1. 24,—27.
b Esth. 8. 15. ch. 11. 10. & 28. 12, 28.
‖ Or, *increased.*
c Esth. 3. 15.
d ch. 10. 1. & 15. 20. & 27. 11.
e ch. 5. 9, 10. & 6. 26. & 28. 7. Luke 15. 13, 30.
† Heb. *a man of oblations.*
f Job 29. 16 & 31. 13. Ps. 41. 1.
g ch. 11. 11.
‖ Or, *set a city on fire.*
h Ezek. 22. 30.
i Matt. 11. 17.
† Heb. *Men of blood.*
k Gen. 4. 5, 8. 1 John 3. 12
l Judg. 16. 17. ch. 12. 16. & 14. 33.
‖ Or, *the usurer.*
m ch. 22. 2.
n Matt. 5. 45.
o ch. 20. 28. & 25. 5.
p Ps. 72. 2, 4, 13, 14.
q ver. 17.
r ch. 10. 1. & 17. 21, 25.
s Ps. 37. 36. & 58. 10. & 91. 8. & 92. 11.
t ch. 13. 24. & 19. 18. & 22. 15. & 23. 13, 14. ver. 15.
u 1 Sam. 3. 1. Amos 8. 11, 12.
‖ Or, *is made naked.*
x John 13. 17. Jam. 1. 25.
‖ Or, *in his matters.*
y ch. 26. 12.
z ch. 15. 18. & 26. 21.
a Job 22. 29 ch. 15. 33. & 18. 12. Isa. 66. 2. Dan. 4. 30, 31, &c. Matt. 23. 12. Luke 14. 11. & 18. 14. Acts 12. 23. Jam. 4. 6, 10. 1 Pet. 5. 5.
b Lev. 5. 1.
c Gen. 12. 12. & 20. 2, 11.
† Heb. *shall be set on high.*
d See Ps. 20. 9. ch. 19. 6.
† Heb. *the face of a ruler.*
a ch. 31. 1.
b Ps. 73. 22.
† Heb. *know.*

CHAP. XXIX.

Observations of public and private government.

†[a]HE that, being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 [b]When the righteous are ‖ in authority, the people rejoice: but when the wicked beareth rule, [c]the people mourn.

3 [d]Whoso loveth wisdom rejoiceth his father: [e]but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but †he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 [f]The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 [g]Scornful men ‖ bring a city into a snare: but wise *men* [h]turn away wrath.

9 *If* a wise man contendeth with a foolish man, [i]whether he rage or laugh, *there is* no rest.

10 †[k]The blood-thirsty hate the upright: but the just seek his soul.

11 A [l]fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and ‖ the deceitful man [m]meet together: [n]the LORD lighteneth both their eyes.

14 [o]The king that [p]faithfully judgeth the poor, his throne shall be established for ever.

15 [q]The rod and reproof give wisdom: but [r]a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: [s]but the righteous shall see their fall.

17 [t]Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 [u]Where *there is* no vision, the people ‖ perish: but [x]he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty ‖ in his words? [y]*there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 [z]An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 [a]A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief, hateth his own soul: [b]he heareth cursing, and bewrayeth *it* not.

25 [c]The fear of man bringeth a snare: but whoso putteth his trust in the LORD †shall be safe.

26 [d]Many seek †the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

CHAP. XXX.

1 *Agur's confession of faith:* 7 *The two points of his prayer.*

THE words of Agur the son of Jakeh, *even* [a]the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 [b]Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor †have the knowledge of the holy.

4 [c]Who hath ascended up into heaven, or descended? [d]who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 [e]Every word of God *is* †pure: [f]he *is* a shield unto them that put their trust in him.

6 [g]Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; †deny me *them* not before I die:

8 Remove far from me vanity and lies; give me neither poverty nor riches; [h]feed me with food †convenient for me:

9 [i]Lest I be full, and †deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 †Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation [k]*that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how [l]lofty are their eyes! and their eyelids are lifted up.

14 [m]*There is* a generation, whose teeth *are as* swords, and their jaw-teeth *as* knives, [n]to devour the poor from off the earth, and the needy from *among* men.

15 The horse-leech hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, †*It is* enough:

16 [o]The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 [p]The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of ‖the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the †midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 [q]For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* †exceeding wise:

25 [r]The ants *are* a people not strong, yet they prepare their meat in the summer;

26 [s]The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them †by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 ¶There be three *things* which go well, yea, four are comely in going:

30 A lion, *which is* strongest among beasts, and turneth not away for any;

31 A ‖†greyhound; an he-goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Before CHRIST about 700.

c John 3.13
d Job 38.4, &c. Ps. 104. 3, &c. Isa. 40. 12, &c.
e Ps. 12.6. & 18.30. & 19. 8. & 119.140.
† Heb. *purified.*
f Ps. 18.30. & 84. 11. & 115. 9, 10, 11.
g Deut. 4.2. & 12. 32. Rev. 22. 18, 19.
† Heb. *withhold not from me.*
h Matt. 6.11
† Heb. *of my allowance.*
i Deut. 8.12, 14, 17. & 31. 20. & 32. 15. Neh. 9. 25, 26. Job 31. 24, 25, 28. Hos. 13. 6.
† Heb. *belie* thee.
† Heb. *Hurt not with thy tongue.*
k Luke 18. 11.
l Ps. 131. 1. ch. 6. 17.
m Job 29.17 Ps. 52. 2. & 57. 4. ch. 12. 18.
n Ps. 14. 4. Amos 8. 4.
† Heb. *Wealth.*
o ch. 27. 20. Hab. 2. 5.
p Gen. 9.22. Lev. 20. 9. ch. 20. 20. & 23. 22.
‖ Or, *the brook.*
† Heb. *heart.*
† Heb. *She tasteth.*
† Heb. *She spreadeth.*
p Eph. 4.28. Heb. 13.16.
q ch. 19.10. Eccl. 10. 7.
‖ Or, *double garments.*
r ch. 6. 6, &c.
s Ps. 104. 18.
† Heb. *wise, made wise.*
† Heb. *gathered together.*
‖ Or, *horse.*
† Heb. *girt in the loins.*

Before CHRIST about 700.

t Job 21. 5. & 40. 4. Eccl. 8. 3. Mic. 7. 16.

CHAP. XXXI.

Lemuel's lesson of chastity and temperance.

about 1015.

THE words of king Lemuel, [a]the prophecy that his mother taught him.

a ch. 30. 1.

2 What, my son? and what, [b]the son of my womb? and what, the son of my vows?

b Isa. 49. 15.

3 [c]Give not thy strength unto women, nor thy ways [d]to that which destroyeth kings.

c ch. 5. 9.
d Deut. 17. 17. Neh. 13.26. ch. 7. 26. Hos. 4. 11.

4 [e]*It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

e Eccl. 10. 17.

5 [f]Lest they drink, and forget the law, and †pervert the judgment †of any of the afflicted.

f Hos. 4.11
†Heb. *alter.*
† Heb. *of all the sons of affliction.*

6 [g]Give strong drink unto him that is ready to perish, and wine unto those that be †of heavy hearts.

g Ps. 104.15.
† Heb. *bitter of soul.*

7 Let him drink, and forget his poverty, and remember his misery no more.

8 [h]Open thy mouth for the dumb [i]in the cause of all †such as are appointed to destruction.

h See Job 29. 15, 16.
i 1 Sam. 19. 4. Esth. 4. 16.
† Heb. *the sons of destruction.*

9 Open thy mouth, [k]judge righteously, and [l]plead the cause of the poor and needy.

k Lev. 19.15 Deut. 1. 16.
l Job 29.12. Isa. 1. 17. Jer. 22. 16.

10 ¶[m]Who can find a virtuous woman? for her price *is* far above rubies.

m ch. 12. 4. & 18. 22. & 19. 14.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 [n]She riseth also while it is yet night, and [o]giveth meat to her household, and a portion to her maidens.

n Rom. 12. 11.
o Luke 12. 42.
† Heb. *taketh.*

16 She considereth a field, and †buyeth it; with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 †She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 †[p]She stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household *are* clothed with ‖scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

q ch. 12. 4.

23 [q]Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters ‖have done virtuously, but thou excellest them all.

‖ Or, *have gotten riches.*

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

THE TABERNACLE

AND

ARK OF THE COVENANT.

By Rev. R. Payne Smith, D.D.

RECENT investigation seems to have made it clear that the northern extremity of Mount Sinai, called Ras Sufsafeh or "Mountain of Moses" on the south, is "the mount that could be touched" from which the voice of God might be heard throughout the whole extent of the plain below. Perhaps throughout the whole world no plain existed so suited for the giving of the law, unless it be the Cirque of Gavarnie, in the Pyrenees, where also an amphitheatre of rock rises perpendicularly to a height of more than a thousand feet, while a vast but desolate valley lies at its foot.

At this remarkable place a covenant was made between Jehovah and the Israelites of which the formal sanction was the enactment of the ten commandments—the most perfect republication of natural law ever given to the world—while its symbol was the ark, with the building of which the last twenty-one chapters of Exodus are chiefly concerned. The account is twice repeated. We have first the instructions given by Moses to the people, fully describing both the ark and its accessories. We then have an equally elaborate account of the manner in which these instructions were fulfilled, but in inverse order. Such a double narrative would be unnatural in a history, but is just what we should expect in original documents, such as are most of the contents of the three intermediate books of the Pentateuch. They are generally what we should call the materials for a history rather than a history itself. They have all the character of contemporaneous records composed each for some special purpose, and finally arranged simply in chronological order, but with no attempt at digesting them or weaving them together into an orderly narrative. In the first document Moses gives instructions for making the several symbols in the order of their importance—the ark first, then the mercy-seat, then the table of show-bread, and so on. In the second document they are arranged in the order in which they must have been made—the tabernacle first, and last of all the ark, when everything was prepared for its reception.

Of the Tabernacle and its contents, all the materials were of such a kind as would easily be procurable in the desert, excepting, of course, the precious metals and jewels, which the people brought from Egypt. The tabernacle was the royal tent in which Jehovah, Israel's King, dwelt between the cherubim on the mercy-seat, which covered the ark. It was a portable tent built by Moses at Sinai by the command of God and after a model furnished by him, which was to contain the sanctuary for the Lord, to "dwell" visibly as the Shekinah or divine glory among his people. It was composed of planks of shittim wood (supposed to have been either cedar or acacia, remarkable for its durability) joined together so as to be easily taken asunder and put up again on their journeys and stations. The length of it was thirty cubits and the breadth and height ten cubits. It was divided into two parts. The outer, called the holy place or sanctuary in general, was twenty cubits long; the inner sanctuary, called the most holy place, was an exact cube of ten cubits.

The Ark was a chest of shittim wood two cubits and a half in length and a cubit and a half in breadth and height, in which were the two tables of stone inscribed with the ten commandments. It was overlaid with pure gold both within and without, with a crown or circular rim of gold round about it.

Taking the cubit as equal to eighteen inches, the ark was 3 feet 9 inches in length and 2 feet 3 inches in height and breadth. This alone stood in the holy of holies, and always, except on the march, so covered that all was dark within. Into this solemn gloom once in the year the high priest entered alone with the blood of the atonement. Separated from it by a veil of gorgeous colors—blue, purple, crimson and white—arranged in parallel bands, was the holy place, of the same breadth as the holy of holies, but twice its length, itself carefully covered, but lighted with the seven-branched candlestick, and containing also the table of shew-bread, the altar of incense and the altar of burnt-offering. These two chambers were made of movable boards 2 feet 3 inches broad and 15 feet high, fastened in sockets of silver, while over all four coverings were thrown, not lying flat upon them, as many have supposed, but supported by a ridge-pole raised thirty feet above the ground in front; and the coverings were so arranged that a passage of 7 feet 6 inches in breadth was left between the boards forming the walls of the inner shrines and the edge of the coverings.

These coverings were four in number; the first, of fine twisted linen, of various colors, embroidered with cherubim and formed into curtains, six feet wide and thirty-seven feet in length. As they were ten in number, they would cover a space of sixty feet, whereas the shrines were only forty-five feet long. Over these was a covering of goat-skins, consisting of eleven curtains, each six feet wide and forty feet long. And over these were thrown curtains of rams' skins dyed red with the wool on. Of their dimensions no account is given, nor of the covering of seal-skins, mistranslated "badger-skins" in our version. This, it has been suggested, did not cover the whole roof, but only the ridge-piece, or crest of the roof, serving there to turn the rain aside. Seals, we are told by Strabo, were common in the Red Sea.

The ark was the most holy of all the sacred furniture. None but the priests were allowed to touch it, and only the Kohathites, the sacerdotal family, to carry it, with poles of shittim wood overlaid also with gold inserted in two golden rings at each end. 1 Kings 8 : 8. Hence Uzzah, the Levite, was punished with death for touching it. 2 Sam. 6 : 7.

It deserves notice that the temple of Solomon still preserved the form of a tent, though its dimensions were double those of the tabernacle in the wilderness. This tabernacle, originally set up on the conquest of Palestine at Shiloh (Josh. 18 : 1), was probably destroyed by the Philistines when they burned that town (Ps. 78 : 60), but the ark was preserved, and probably was carried about again by the priests, till at length it was stationed at Nob (1 Sam. 21 : 6), whence it got to Gibeon (1 Chron. 16 : 39), and on the conquest of Jerusalem was deposited there in a new tabernacle, replaced in time by Solomon's temple. The shape and materials of the tabernacle and the nature of the documents concur in proving to us that we have to do with genuine historical writings contemporaneous with the times of which they give us so interesting a portraiture, and which, in addition to their religious significance, have preserved for us the record of one of the most remarkable movements which ever affected the human race.

At Shiloh, in the tribe of Ephraim, the ark was placed by Joshua, and continued there, surrounded by all the accessories of divine worship, till the time of Eli. Yet even during this period it was not altogether stationary. For in Judg. 20 : 18, 26, there is little doubt that instead of "the house of God" the right translation is, "The children of Israel arose, and went up to *Bethel*, and asked counsel of God." As Bethel was a sacred spot, and situated only six miles from Gibeah, the ark (see v. 27) was probably carried thither from Shiloh for the purposes of the war waged by the tribes on Benjamin.

But Shiloh was plainly its usual home (1 Sam. 1 : 3) till the first battle of Ebenezer (1 Sam. 4), when the Philistines destroyed it, apparently with such ruthless cruelty that the very mention of it in after-times sufficed to make the hearts of the people thrill with horror. See Jer. 7 : 12; 26 : 6–9; Ps. 78 : 60–64. It was probably this feeling which prevented Shiloh from being ever chosen again as the national sanctuary, and which made even Jeroboam prefer Bethel, a few miles distant from it, as one of the seats of his idolatry.

The captured ark, after being carried about for some months among the Philistines, was restored to Israel, and after the disasters at Beth-shemesh placed in the house of Abinadab at Kirjath-jearim, where it abode for *twenty* years. 1 Sam. 7 : 2. In 2 Sam. 6 : 2 we still find the ark at Baale of Judah—*i. e.*, at Kirjath-jearim—in the house of the same Abinadab on the hill (see the margin), but an interval of *eighty* years separates the two texts. There has been in the mean time the judgeship of Samuel and the reign of Saul, besides nine or ten years of David's own reign. It is noteworthy that though Abinadab must have been long since dead, the house still bears his name.

Now, it is in this interval that we find the ark at Nob, not in a private house, but ministered to by the high priest, and with no less than fourscore and five priests in attendance upon it. 1 Sam. 21 : 1; 22 : 18. Nob itself was a sacerdotal town in the tribe of Benjamin not far from Jerusalem; and if we look at the dates, we shall see that the twenty years during which the ark abode at Kirjath-jearim end about five years before Saul was made king. What can be more plain or more probable than that Samuel, himself brought up at Shiloh, and with many an affectionate remembrance of his early years, removed the ark to Nob, placed there once again the tabernacle of Moses for its reception, and restored as much as possible of the old ceremonial observed in Eli's days?

But a fate as hard as that of Shiloh also befell Nob. Doeg the Edomite, at Saul's command, not only murdered the priests, but smote the city with the edge of the sword, both men and women, children and sucklings, and made it an utter ruin. From this scene of devastation pious hands carried back the ark to its old resting-place, and there apparently it remained even longer than at first. At length, about ten years after Saul's death, and when David had now for three years been king over Israel as well as Judah, he determined to bring up the ark into the city which he had conquered from the Jebusites and called by his own name. On the way occurred the breach of Uzzah, and the ark was deposited for three months in the house of a Levite, Obed-edom. With more punctual observance of the Levitical law, the king then once again attempted its removal, and it was brought happily into the city of David. 2 Sam. 6.

And now there occurs a remarkable separation between the ark and the tabernacle. The ark remained in Zion, but the tabernacle of Moses and the brazen altar made by Bezaleel were placed at Gibeon. Gibeon, and not Zion, was the seat of the national worship. To it Joab fled for refuge (1 Kings 2 : 28), and to it Solomon went in royal state and offered in sacrifice a thousand burnt offerings. 1 Kings 3 : 4.

But though until the temple was built Gibeon was the centre of the Levitical worship, yet there was also a service of music before the ark. The priest Zadok and his brethren ministered at Gibeon, and offered there morning and evening the appointed sacrifices. It was about six miles from Jerusalem, whereas Nob lay close to its walls, and many inconveniences must have arisen from the distance. Yet there the priests were stationed with Heman and Jeduthun to conduct the psalmody. But Asaph and his brethren, and Obed-edom with a numerous staff of porters, were in attendance upon the ark in Zion (1 Chron. 16 : 37–42), and it was not till the tenth or eleventh year of Solomon that this strange separation between the ark and tabernacle was put an end to. Then it was that Solomon gathered all the nobles of his realm, and with great joy brought the ark up from the city of David unto Mount Moriah and placed it in the holy of holies in the temple. From that time not Gibeon, but Jerusalem, was the national sanctuary, and the ark, though not quite always undisturbed, remained in the place prepared for it by Solomon till Nebuchadnezzar destroyed the temple, when probably the ark perished with it.

Synagogues and Forms of Worship.

The word synagogue, which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of importance to the student, since they are the great characteristic institutions of the later phase of Judaism. More even than the temple and its services, in the time of which the New Testament treats, they at once represented and determined the religious life of the people. We cannot separate them from the most intimate connection with our Lord's life and ministry. In them he worshiped in his youth and in his manhood. Whatever we can learn of the ritual which then prevailed tells us of a worship which he recognized and sanctioned, which for that reason, if for no other—though, like the statelier services of the temple, it was destined to pass away—is worthy of our respect and honor. They were the scenes, too, of no small portion of his work. In them were wrought some of his mightiest works of healing. In them were spoken some of the most glorious of his recorded words; many more, beyond all reckoning, which are not recorded.

We know too little of the life of Israel, both before and under the monarchy, to be able to say with certainty whether there was anything at all corresponding to the synagogues of later date. They appear to have arisen during the exile, in the abeyance of the temple-worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings. The "ancient days" of which St. James speaks may, at least, go back so far. After the Maccabean struggle for independence, we find almost every town or village had its one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the *Proseucha*, or place of prayer, sometimes open, sometimes covered in, commonly by a running stream or on the sea-shore, in which devout Jews and proselytes met to worship, and perhaps to read.

It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers and never again relapsed into idolatry. The people were now in no danger of forgetting the law and the external ordinances that hedged it round. If pilgrimages were still made to Jerusalem at the great feasts, the habitual religion of the Jews in, and yet more out of, Palestine was connected much more intimately with the synagogue than with the temple. Its simple edifying devotion, into which mind and heart could alike enter, attracted the heathen proselytes who might have been repelled by the sacrifices of the temple, or would certainly have been driven from it unless they could make up their minds to submit to circumcision. Here, too, there was an influence tending to diminish, and ultimately almost to destroy, the authority of the hereditary priesthood. The services of the synagogue required no sons of Aaron, gave them nothing more than a complimentary precedence. The way was silently prepared for a new and higher order, which should rise in "the fullness of time" out of the decay and abolition of both the priesthood and temple. In another way, too, the synagogues everywhere prepared the way for that order. Not "Moses" only, but "the Prophets," were read in them every Sabbath day, and thus the Messianic hopes of Israel, the expectation of a kingdom of heaven, were universally diffused.

The size of a synagogue, like that of a church or chapel, varied with the population. We have no reason for believing that there were any fixed laws of proportion for its dimensions, like those which are traced in the tabernacle and the temple. Its position was, however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged. Failing this, a tall pole rose from the roof to render it conspicuous. And its direction too was fixed. Jerusalem was the *Kibleh* of Jewish devotion; and the synagogue was so constructed that the worshipers as they entered and as they prayed looked toward it. The building was commonly erected at the cost of the district, whether by a church-rate levied for the purpose or by free gifts must remain uncertain. Sometimes it was built by a rich Jew, or even, as in Luke 7 : 5, by a friendly proselyte. In the later stages of Eastern Judaism it was often erected, like the mosques of Mohammedans, near the tombs of famous rabbis or holy men. When the building was finished, it was set apart, as the temple had been, by a special prayer of dedication. From that time it had a consecrated character. The common acts of life—eating, drinking, reckoning up accounts—were forbidden in it. No one was to pass through it as a short cut. Even if it ceased to be used, the building was not to be applied to any base purpose—might not be turned into a bath, a laundry or a tannery.

In the internal arrangement of the synagogue we trace an obvious analogy to the type of the tabernacle. At the upper or Jerusalem end stood the ark, the chest which, like the older and more sacred ark, contained the book of the law. This part of the synagogue was naturally the place of honor. Here were the "chief seats" after which Pharisees and scribes strove so eagerly, to which the wealthy and honored worshiper was invited. Here, too, in front of the ark, still reproducing the type of the tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. Others, brought by devout worshipers, were lighted at the beginning of the Sabbath—*i. e.*, on Friday evening. A little farther toward the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this rose a pulpit, in which the reader stood to read the lesson or sat down to teach. The congregation were divided, men on one side, women on the other. Within the ark, as above stated, were the rolls of the sacred books. The rollers round which they were wound were often elaborately decorated, the cases for them embroidered or enameled, according to their material. Such cases were customary offerings from the rich when they brought their infant children, on the first anniversary of their birthday, to be blessed by the rabbi of the synagogue. As part of the fittings we have also to note (1) another chest for the *Haphtaroth*, or rolls of the prophets; (2) alms-boxes at or near the door, after the pattern of those at the temple, one for the poor at Jerusalem, the other for local charities; (3) notice-boards, on which were written the names of offenders who had been "put out of the synagogue;" (4) a chest for trumpets and other musical instruments used at the New Years, Sabbaths and other festivals.

The most prominent functionary in a large synagogue was known as the *Shĕliach* (= *legatus*), the officiating minister, who acted as the *delegate* of the congregation, and was therefore the chief reader of prayers, etc., in their name. The conditions laid down for this office remind us of St. Paul's rule for the choice of a bishop. He was to be active, of full age, the father of a family, not rich or engaged in business, possessing a good voice, apt to teach. In him we find the prototype of the "angel of the church" of Rev. 1 : 20; 2 : 1, etc.

The *Chazzán*, or *servant* of the synagogue, had duties of a lower kind, resembling those of the Christian deacon or sub-deacon. He was to open the door, to get the building ready for service. For him, too, there were conditions like those for the *legatus*. Like the *legatus* and the *elders*, he was appointed by the imposition of hands. Practically, he often acted during the week as schoolmaster of the town or village, and in this way came to gain a prominence which placed him nearly on the same level as the *legatus*.

Besides these, there were ten men attached to every synagogue, known as the *Batlanim* (= *Otiosi*), and no synagogue was complete without them. They were to be men of leisure, not obliged to labor for their livelihood, able, therefore, to attend the week-day as well as the Sabbath services.

The ritual of the synagogue was to a large extent the reproduction (here also, as with the fabric, with many inevitable changes) of the statelier liturgy of the temple. It will be enough in this place to notice in what way the ritual, no less than the organization, was connected with the facts of the New Testament history and with the life and order of the Christian Church. Here, too, we meet with multiplied coincidences. It would hardly be an exaggeration to say that the worship of the Church was identical with that of the synagogue, modified (1) by the new truths, (2) by the new institution of the Supper of the Lord, (3) by the spiritual *Charismata*.

From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request, as the Baptist had done before for his disciples, as every rabbi did for his. The forms might be, and were, abused, but for the disciples this was as yet the true pattern of devotion, and their Master sanctioned it. To their minds there would seem nothing inconsistent with true heart-worship in the recurrence of a fixed order, of the same prayers, hymns, doxologies, such as all liturgical study leads us to think of as existing in the apostolic age.

The large admixture of a didactic element in Christian worship—that by which it was distinguished from all Gentile forms of adoration—was derived from the older order. "Moses" was "read in the synagogues every Sabbath-day," the whole law being read consecutively, so as to be completed, according to one cycle, in three years, or according to that which ultimately prevailed and determined the existing divisions of the Hebrew text, in the fifty-two weeks of a single year. The writings of the prophets were read as second lessons in a corresponding order. They were followed by the *Derush*, "the word of exhortation," the exposition, the sermon of the synagogue. The first Christian synagogues, we must believe, followed this order with but little deviation. It remained for them before long to add "the other Scriptures," which they had learned to recognize as more precious even than the law itself, the "prophetic word" of the New Testament. The synagogue use of Psalms, again, on the plan of selecting those which had a special fitness for special times, answered to that which appears to have prevailed in the Church of the first three centuries.

The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth and ninth hours were in the times of the New Testament, and had been probably for some time before, the fixed times of devotion. The same hours, it is well known, were recognized in the Church of the second, probably in that of the first, century also. The sacred days belonging to the two systems seem at first to present a contrast rather than a resemblance, but here too there is a symmetry which points to an original connection. The solemn days of the synagogue were the second, the fifth and the seventh, the last, or Sabbath, being the conclusion of the whole. In whatever way the change was brought about, the transfer of the sanctity of the Sabbath to the Lord's day involved a corresponding change in the order of the week, and the first, the fourth and the sixth became to the Christians what the other days had been to the Jews.

The language of the New Testament shows that the officers of the synagogue exercised in certain cases a judicial power. The synagogue itself was the place of trial—even, strange as it may seem, of the actual punishment of scourging. They do not appear to have had the right of inflicting any severer penalty, unless under this head we may include that of excommunication, or "putting a man out of the synagogue," placing him under an anathema, "delivering him to Satan." In some cases they exercised the right, even outside the limits of Palestine, of seizing the persons of the accused and sending them in chains to take their trial before the supreme council at Jerusalem.

It is not quite so easy, however, to define the nature of the tribunal and the precise limits of its jurisdiction. In two of the passages referred to they are carefully distinguished from the *councils*, yet both appear as instruments by which the spirit of religious persecution might fasten on its victims. The explanation commonly given, that the council sat in the synagogue, and was thus identified with it, is hardly satisfactory. It seems more probable that the council was the larger tribunal of twenty-three, which sat in every city, identical with that of the seven, with two Levites as assessors to each, which Josephus describes as acting in the smaller provincial towns, and that under the term synagogue we are to understand a smaller court, probably that of the ten judges mentioned in the Talmud, consisting either of the elders, the *chazzán* and the *legatus*, or otherwise of the ten *Batlanim* or *Otiosi*.

Here, also, we trace the outline of a Christian institution. The church, either by itself or by appointed delegates, was to act as a court of arbitration in all disputes among its members. The elders of the church were not, however, to descend to the trivial disputes of daily life.



VISION OF THE CHAMBERS OF IMAGERY.—Ezekiel vii. 7–12.



JEREMIAH PROPHESYING THE DEFEAT OF THE EGYPTIANS.—JER. XLIII. 9.

ECCLESIASTES; or, the PREACHER.

CHAP. I.

The Preacher sheweth that all human courses are vain.

THE words [a] of the Preacher, the son of David, king in Jerusalem.

2 [b] Vanity of vanities, saith the Preacher, vanity of vanities; [c] all *is* vanity.

3 [d] What profit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: [e] but the earth abideth for ever.

5 [f] The sun also ariseth, and the sun goeth down, and † hasteth to his place where he arose.

6 [g] The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 [h] All the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they † return again.

8 All things *are* full of labour; man cannot utter *it:* [i] the eye is not satisfied with seeing, nor the ear filled with hearing.

9 [k] The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ [l] I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: [m] this sore travail hath God given to the sons of man ‖ to be exercised therewith.

14 I have seen all the works that are done under the sun; and behold, all *is* vanity and vexation of spirit.

15 [n] *That which is* crooked cannot be made straight: and † that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten [o] more wisdom than all *they* that have been before me in Jerusalem: yea, my heart † had great experience of wisdom and knowledge.

17 [p] And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For [q] in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

CHAP. II.

The vanity of human courses in the works of pleasure.

I SAID in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and behold, [b] this also *is* vanity.

2 [c] I said of laughter, *It is* mad: and of mirth, What doeth it?

3 [d] I sought in mine heart † to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven † all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had † servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me;

8 [e] I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, *as* † musical instruments, and that of all sorts.

9 So [f] I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and [g] this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* [h] vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, [i] and madness, and folly: for what *can* the man *do* that cometh after the king? ‖ *even* that which hath been already done.

13 Then I saw † that wisdom excelleth folly, as far as light excelleth darkness.

14 [k] The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that [l] one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it † happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had † taken under the sun: because [m] I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he † leave it *for* his portion. This also *is* vanity and a great evil.

22 [n] For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* [o] sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ [p] *There is* nothing better for a man *than* that he should eat and drink, and *that* he ‖ should make his

Before CHRIST about 977.

a ver. 12. ch. 7. 27. & 12. 8, 9, 10.
b Ps. 39. 5, 6. & 62. 9. & 144. 4. ch. 12. 8.
c Rom. 8. 20.
d ch. 2. 22. & 3. 9.
e Ps. 104. 5. & 119. 90.
f Ps. 19. 5, 6.
† Heb. *panteth.*
g John 3. 8.
h Job 38. 10. Ps. 104. 8, 9.
† Heb. *return to go.*
i Prov. 27. 20.
k ch. 3. 15.
l ver. 1.
m Gen. 3. 19. ch. 3. 10.
‖ Or, *to afflict them.*
n ch. 7. 13.
† Heb. *defect.*
o 1 Kings 3. 12, 13. & 4. 30. & 10. 7, 23. ch. 2. 9.
† Heb. *had seen much.*
p ch. 2. 3, 12. & 7. 23, 25. 1 Thess. 5. 21.
q ch. 12. 12.

Before CHRIST about 977.

a Luke 12. 19.
b Isa. 50. 11.
† Heb. *sons of my house.*
c Prov. 14. 13. ch. 7. 6.
d ch. 1. 17.
† Heb. *to draw my flesh with wine.*
e 1 Kings 9. 28. & 10. 10, 14, 21, &c.
† Heb. *musical instrument and instruments.*
f ch. 1. 16.
g ch. 3. 22. & 5. 18. & 9. 9.
h ch. 1. 3, 14.
i ch. 1. 17. & 7. 25.
‖ Or, *in those things which have been already done.*
† Heb. *that there is an excellency in wisdom more than in folly, &c.*
k Prov. 17. 24. ch. 8. 1.
l Ps. 49. 10. ch. 9. 2, 3, 11.
† Heb. *happeneth to me, even to me.*
m Ps. 49. 10.
† Heb. *laboured.*
n ch. 1. 3. & 3. 9.
o Job 5. 7. & 14. 1.
p ch. 3. 12, 13, 22. & 5. 18. & 8. 15.
‖ Or, *delight his senses.*

soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto* more than I?

26 For *God* giveth to a man that *is* good †in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that [q]he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

CHAP. III.

The excellency of God's work.

TO every *thing there is* a season, and a [a]time to every purpose under the heaven:

2 A time †to be born, and [b]a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and [c]a time †to refrain from embracing;

6 A time to ‖get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; [d]a time to keep silence, and a time to speak;

8 A time to love, and a time to [e]hate; a time of war, and a time of peace.

9 [f]What profit hath he that worketh in that wherein he laboureth?

10 [g]I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that [h]no man can find out the work that God maketh from the beginning to the end.

12 [i]I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also [k]that every man should eat and drink, and enjoy the good of all his labour; it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: [l]nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 [m]That which hath been is now; and that which is to be hath already been; and God requireth †that which is past.

16 ¶ And moreover [n]I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, [o]God shall judge the righteous and the wicked: for *there is* [p]a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, ‖that God might manifest them, and that they might see that they themselves are beasts.

19 [q]For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 All go unto one place; [r]all are of the dust, and all turn to dust again.

21 [s]Who knoweth the spirit †of man that †goeth upward, and the spirit of the beast that goeth downward to the earth?

22 ¶ [t]Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for [u]that *is* his portion: [x]for who shall bring him to see what shall be after him?

CHAP. IV.

Vanity is increased unto men by oppression.

SO I returned, and considered all the [a]oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the †side of their oppressors *there was* power; but they had no comforter.

2 [b]Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 [c]Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and †every right work, that †for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 [d]The fool foldeth his hands together, and eateth his own flesh.

6 [e]Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his [f]eye satisfied with riches: [g]neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child, than an old and foolish king, †who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

CHAP. V.

Vanities in divine service, and in murmuring against oppression.

KEEP [a]thy foot when thou goest to the house of God, and be more ready to hear, [b]than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* ‖thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words [c]be few.

3 For a dream cometh through the multitude of business; and [d]a fool's voice *is known* by multitude of words.

4 [e]When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: [f]pay that which thou hast vowed.

5 [g]Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin;

Before CHRIST about 977.

† Heb. *before him.* Gen. 7. 1. Luke 1. 6.

q Job 27. 16, 17. Prov. 28. 8.

a ver. 17. ch. 8. 6.

† Heb. *to bear.*

b Heb. 9. 27.

c Joel 2. 16. 1 Cor. 7. 5.

† Heb. *to be far from.*

‖ Or, *seek.*

d Amos 5. 13.

e Luke 14. 26.

f ch. 1. 3.

g ch. 1. 13.

h ch. 8. 17. Rom. 11. 33.

i ver. 22.

k ch. 2. 24.

l Jam. 1. 17.

m ch. 1. 9.

† Heb. *that which is driven away.*

n ch. 5. 8.

o Rom. 2. 6, 7, 8. 2 Cor. 5. 10. 2 Thess. 1. 6, 7.

p ver. 1.

‖ Or, *that they might clear God and see, &c.*

q Ps. 49. 12, 20. & 73. 22. ch. 2. 16.

r Gen. 3. 19.

s ch. 12. 7.

† Heb. *of the sons of man.*

† Heb. *is ascending.*

t ver. 12. ch. 2. 24. & 5. 18. & 11. 9.

Before CHRIST about 977.

u ch. 2. 10.

x ch. 6. 12. & 8. 7. & 10. 14.

a ch. 3. 16. & 5. 8.

† Heb. *hand.*

b Job 3. 17, &c.

c Job 3. 11, 16, 21. ch. 6. 3.

† Heb. *all the rightness of work.*

† Heb. *this is the envy of a man from his neighbour.*

d Prov. 6. 10. & 24. 33.

e Prov. 15. 16, 17. & 16. 8.

f Prov. 27. 20. 1 John 2. 16

g Ps. 39. 6.

† Heb. *who knoweth not to be admonished.*

a See Ex. 3. 5. Isa. 1. 12, &c.

b 1 Sam. 15. 22. Ps. 50. 8. Prov. 15. 8. & 21. 27. Hos. 6. 6.

‖ Or, *word.*

c Prov. 10. 19. Matt. 6. 7.

d Prov. 10. 19.

e Num. 30. 2 Deut. 23. 21, 22, 23. Ps. 50. 14. & 76. 11.

f Ps. 66. 13, 14.

g Prov. 20. 25. Acts 5. 4.

[h] neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but [i] fear thou God.

8 ¶ If thou [k] seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not † at the matter: for [l] *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 [m] There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 [n] As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [o] what profit hath he [p] that hath laboured for the wind?

17 All his days also [q] he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: [r] † *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun † all the days of his life, which God giveth him: [s] for it *is* his portion.

19 [t] Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 ‖ For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAP. VI.

The vanity of riches without use.

THERE [a] is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, [b] so that he wanteth nothing for his soul of all that he desireth, [c] yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and [d] also *that* he have no burial; I say, *that* [e] an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 [f] All the labour of man *is* for his mouth, and yet the appetite † is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the sight of the eyes † than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it *is* man: [g] neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, † all the days of his vain life which he spendeth as [h] a shadow? for [i] who can tell a man what shall be after him under the sun?

CHAP. VII.

Remedies against vanity are, a good name, patience, and wisdom.

A [a] GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 ‖ Sorrow *is* better than laughter: [b] for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 [c] *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools:

6 [d] For as the † crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 ¶ Surely oppression maketh a wise man mad; [e] and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* [f] the patient in spirit *is* better than the proud in spirit.

9 [g] Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire † wisely concerning this.

11 ¶ Wisdom ‖ *is* good with an inheritance: and *by it there is* profit [h] to them that see the sun.

12 For wisdom *is* a † defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it.

13 Consider the work of God: for [i] who can make *that* straight, which he hath made crooked?

14 [k] In the day of prosperity be joyful, but in the day of adversity consider: God also hath † set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: [l] there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 [m] Be not righteous over much; [n] neither make thyself over wise: why shouldest thou † destroy thyself?

17 Be not over much wicked, neither be thou foolish: [o] why shouldest thou die † before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 [p] Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

Before CHRIST about 977.

[h] 1 Cor. 11. 10.
[i] ch. 12. 13.
[k] ch. 3. 16.
† Heb. *at the will*, or *purpose*.
[l] Ps. 12. 5. & 58. 11. & 82. 1.
† Heb. *than the walking of the soul*.
[g] Job 9. 32. Isa. 45. 9. Jer. 49. 19.
† Heb. *the number of the days of the life of his vanity*.
[h] Ps. 102. 11. & 109. 23. & 144. 4. Jam. 4. 14.
[i] Ps. 39. 6. ch. 8. 7.
[a] Prov. 15. 30. & 22. 1.
[m] ch. 6. 1.
[n] Job 1. 21. Ps. 49. 17. 1 Tim. 6. 7.
‖ Or, *Anger*.
[b] 2 Cor. 7. 10.
[c] See Ps. 141. 5. Prov. 13. 18. & 15. 31. 32.
[d] Ps. 118. 12. ch. 2. 2.
† Heb. *sound*.
[e] Ex. 23. 8. Deut. 16. 19.
[f] Prov. 14. 29.
[g] Prov. 14. 17. & 16. 32. Jam. 1. 19.
† Heb. *out of wisdom*.
‖ Or, *as good as an inheritance, yea, better too*.
[h] ch. 11. 7.
† Heb. *shadow*.
[i] See Job 12. 14. ch. 1. 15. Isa. 14. 27.
[k] ch. 3. 4. Deut. 28. 47.
† Heb. *made*.
[l] ch. 8. 14.
[m] Prov. 25. 16.
[n] Rom. 12. 3.
† Heb. *be desolate*.
[o] Job 15. 32. Ps. 55. 23. Prov. 10. 27.
† Heb. *not in thy time*.
[p] Prov. 21. 22. & 24. 5. ch. 9. 16, 18.

20 [q] For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also †take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: [r] I said, I will be wise; but it *was* far from me.

24 [s] That which is far off, and [t] exceeding deep, who can find it out?

25 †[u] I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 [x] And I find more bitter than death the woman whose heart *is* snares and nets, *and* her hands *as* bands: †whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith [y] the Preacher, ‖ *counting* one by one, to find out the account;

28 Which yet my soul seeketh, but I find not: [z] one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, [a] that God hath made man upright; but [b] they have sought out many inventions.

CHAP. VIII.

It is better with the godly in adversity, than with the wicked in prosperity.

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? [a] a man's wisdom maketh his face to shine, and †[b] the boldness of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, [c] and *that* in regard of the oath of God.

3 [d] Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power: and [e] who may say unto him, What doest thou?

5 Whoso keepeth the commandment †shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 ¶ Because [f] to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 [g] For he knoweth not that which shall be: for who can tell him ‖ when it shall be?

8 [h] *There is* no man that hath power [i] over the spirit to retain the spirit: neither *hath he* power in the day of death: and *there is* no ‖ discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 [k] Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ [l] Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that [m] it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it [n] happeneth according to the work of the wicked: again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 [o] Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that [p] a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea, further; though a wise *man* think to know *it*, [q] yet shall he not be able to find *it*.

CHAP. IX.

Like things happen to good and bad.

FOR all this †I considered in my heart even to declare all this, [a] that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 [b] All *things come* alike to all: *there is* one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but [c] the dead know not any thing, neither have they any more a reward; for [d] the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, [e] eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 †Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: [f] for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, [g] and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For [h] man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men

Before CHRIST about 977.

q 1 Kings 8. 46. 2 Chron. 6. 36. Prov. 20. 9. Rom. 3. 23. 1 John 1. 8.
† Heb. *give not thy heart.*
r Rom. 1. 22
s Job 28. 12, 20. 1 Tim. 6. 16.
t Rom. 11. 33.
† Heb. *I and my heart compassed.*
u ch. 1. 17. & 2. 12.
x Prov. 5. 3. 4. & 22. 14.
† Heb. he that is *good before God.*
y ch. 1. 1, 2.
‖ Or, weighing *one thing after another, to find out the reason.*
z Job 33. 23. Ps. 12. 1.
a Gen. 1. 27.
b Gen. 3. 6, 7.

a Prov. 4. 8, 9. & 17. 24. See Acts 6. 15.
† Heb. *the strength.*
b Deut. 28. 50.
c 1 Chron. 29. 24. Ezek. 17. 18. Rom. 13. 5.
d ch. 10. 4.
e Job 34. 18.
† Heb. *shall know.*

f ch. 3. 1.

g Prov. 24. 22. ch. 6. 12. & 9. 12. & 10. 14.
‖ Or, *how it shall be.*
h Ps. 49. 6, 7.
i Job 14. 5.
‖ Or, *casting off weapons.*

k Ps. 10. 6. & 50. 21. Isa. 26. 10.

l Isa. 65. 20. Rom. 2. 5.

m Ps. 37. 11, 18, 19. Prov. 1. 32, 33. Isa. 3. 10, 11. Matt. 25. 34, 41.

Before CHRIST about 977.

n Ps. 73. 14. ch. 2. 14. & 7. 15. & 9. 1, 2, 3.

o ch. 2. 24. & 3. 12, 22. & 5. 18. & 9. 7.

p Job 5. 9. ch. 3. 11. Rom. 11. 33.

q Ps. 73. 16.

† Heb. *I gave*, or, *set to my heart*
a ch. 8. 14.

b Job 21. 7, &c. Ps. 73. 3, 12, 13. Mal. 3. 15.

c Job 14. 21. Isa. 63. 16.
d Job 7. 8, 9, 10. Isa. 26. 14.

e ch. 8. 15.

† Heb. *See*, or, *enjoy life.*

f ch. 2. 10, 24. & 3. 13, 22. & 5. 18.

g Amos 2. 14, 15. Jer. 9. 23.

h ch. 8. 7.

[i]snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 [k] *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 [l]Then said I, Wisdom *is* better than strength: nevertheless [m]the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 [n] Wisdom *is* better than weapons of war: but [o]one sinner destroyeth much good.

CHAP. X.

Observations of wisdom, folly, riot, and slothfulness.

DEAD †flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, †his wisdom faileth *him*, [a]and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, [b]leave not thy place; for [c]yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth †from the ruler:

6 [d]Folly is set †in great dignity, and the rich sit in low place.

7 I have seen servants [e]upon horses, and princes walking as servants upon the earth.

8 [f]He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite [g]without enchantment; and a †babbler is no better.

12 [h]The words of a wise man's mouth *are* †gracious; but [i]the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness: and the end of †his talk *is* mischievous madness.

14 [k]A fool also †is full of words: a man cannot tell what shall be; and [l]what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ [m]Wo to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and [n]thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and [o]wine †maketh merry: but money answereth all *things*.

20 ¶ [p]Curse not the king, no, not in thy ‖ thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Before CHRIST about 977.

i Prov. 29. 6. Luke 12. 20,39. & 17. 26. &c. 1 Thess.5.3
k See 2 Sam. 20. 16,—22.
l Prov. 21. 22. & 24. 5. ch. 7. 19. ver. 18.
m Mark 6. 2, 3.
n ver. 16.
o Josh. 7.1, 11, 12.
†Heb. *Flies of death.*
†Heb. *his heart.*
a Prov. 13. 16.& 18. 2.
b ch. 8. 3.
c 1 Sam.25. 24, &c. Prov. 25. 15.
†Heb. *from before.*
d Esth. 3.1.
† Heb. *in great heights.*
e Prov. 19. 10. & 30.22.
f Ps 7. 15. Prov. 26. 27.
g Ps. 58. 4, 5. Jer. 8. 17.
† Heb. *the master of the tongue.*
h Prov. 10. 32. & 12.13.
† Heb. *grace.*
i Prov. 10. 14. & 18. 7.
† Heb. *his mouth.*
k Prov. 15. 2.
† Heb. *multiplieth words.*
l ch. 3. 22. & 6. 12. & 8. 7.
m Isa. 3. 4, 5, 12. & 5. 11.
n Prov. 31. 4.
o Ps.104.15.
† Heb. *maketh glad the life.*
p Ex.22.28. Acts 23. 5.
‖ Or, *conscience*, figure like. Luke 19.40

Before CHRIST about 977.

a See Isa. 32. 20.
† Heb. *upon the face of the waters.*
b Deut. 15. 10. Prov.19.17. Matt.10.42. 2 Cor. 9. 8. Gal. 6.9,10. Heb. 6. 10.
c Ps. 112. 9. Luke 6. 30. 1 Tim. 6.18, 19.
d Mic. 5. 5.
e Eph. 5.16.
f John 3.8.
g Ps. 139. 14, 15.
† Heb. *shall be right.*
h ch. 7. 11.
i Num. 15. 39.
k ch. 12. 14. Rom. 2. 6, —11.
‖ Or, *anger.*
l 2 Cor. 7. 1. 2 Tim.2.22.
m Ps. 39. 5.
a Prov. 22. 6. Lam. 3. 27.
b See 2 Sam. 19. 35.
‖ Or, *the grinders fail, because they* grind *little.*
c 2 Sam.19. 35.
d Job 17.13
e Jer. 9. 17.
f Gen.3.19. Job 34. 15. Ps. 90. 3.
g ch. 3. 21.
h Num. 16. 22. & 27.16. Job 34. 14. Isa. 57. 16. Zech. 12. 1.
i Ps. 62. 9. ch. 1. 2.
‖ Or, *the more wise the Preacher was, &c.*

CHAP. XI.

1 Directions for charity. 9 The day of judgment to be thought on.

CAST thy bread [a]†upon the waters: [b]for thou shalt find it after many days.

2 [c]Give a portion [d]to seven, and also to eight; [e]for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As [f]thou knowest not what *is* the way of the spirit, [g]*nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether †shall prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes [h]to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, [i]and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* [k]God will bring thee into judgment.

10 Therefore remove ‖ sorrow from thy heart, and [l]put away evil from thy flesh: [m]for childhood and youth *are* vanity.

CHAP. XII.

The fear of God is the chief antidote of vanity.

REMEMBER [a]now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, [b]when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and ‖ the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all [c]the daughters of music shall be brought low.

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to [d]his long home, and [e]the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 [f]Then shall the dust return to the earth as it was: [g]and the spirit shall return unto God [h]who gave it.

8 ¶ [i]Vanity of vanities, saith the Preacher; all *is* vanity.

9 And ‖ moreover, because the Preacher was wise,

he still taught the people knowledge: yea, he gave good heed, and sought out, *and* [k]set in order many proverbs.

10 The Preacher sought to find out †acceptable words: and *that which was* written, *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

Before CHRIST about 977.

[k] 1 Kings 4. 32.
† Heb. *words of delight.*
[l] ch. 1. 18.
‖ Or. *reading.*
‖ Or, *The end of the matter, even all that hath been heard is.*
[m] Deut. 6. 2. & 10. 12.
[n] ch. 11. 9. Matt. 12. 36. Acts 17. 30, 31. Rom. 2. 16. & 14. 10, 12. 1 Cor. 4. 5. 2 Cor. 5. 10.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and [l]much ‖study *is* a weariness of the flesh.

13 ¶ ‖ Let us hear the conclusion of the whole matter: [m]Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For [n]God shall bring every work into judgment, with every secret thing, whether *it be* good or whether *it be* evil.

The SONG of SOLOMON.

CHAP. I.

1 The church's love unto Christ. 5 She confesseth her deformity.

THE [a]Song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: [b]for †thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 [c]Draw me, [d]we will run after thee: the King [e]hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: ‖the upright love thee.

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be ‖as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, [f]O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, [g]O my love, [h]to a company of horses in Pharaoh's chariots.

10 [i]Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with studs of silver.

12 ¶ While the King *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of ‖camphire in the vineyards of En-gedi.

15 [k]Behold, thou *art* fair, ‖my love; behold, thou *art* fair; thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our ‖rafters of fir.

CHAP. II.

The mutual love of Christ and his church.

I *AM* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, so *is* my beloved among the sons. †I sat down under his shadow with great delight, [a]and his fruit *was* sweet to my †taste.

Before CHRIST written about 1014.

[a] 1 Kings 4. 32.
[b] ch. 4. 10.
† Heb. *thy loves.*
[c] Hos. 11. 4. John 6. 44. & 12. 32.
[d] Phil. 3. 12, 13, 14.
[e] Ps. 45. 14, 15. John 14. 2. Eph. 2. 6.
‖ Or. *they love thee uprightly.*
‖ Or, *as one that is veiled.*
[f] ch. 5. 9. & 6. 1.
[g] ch. 2. 2, 10, 13. & 4. 1, 7. & 5. 2. & 6. 4. John 15. 14, 15.
[h] 2 Chron. 1. 16, 17.
[i] Ezek. 16. 11, 12, 13.
‖ Or, *cypress.* ch. 4. 13.
[k] ch. 4. 1. & 5. 12.
‖ Or, *my companion.*
‖ Or, *galleries.*
† Heb. *I delighted and sat down, &c.*
[a] Rev. 22. 1, 2.
† Heb. *palate*

Before CHRIST about 1014.

† Heb. *house of wine.*
† Heb. *straw me with apples.*
[b] ch. 8. 3.
† Heb. *I adjure you.*
[c] ch. 3. 5. & 8. 4.
[d] ver. 17.
† Heb. *flourishing.*
[e] ver. 13.
[f] ver. 10.
[g] ch. 8. 13.
[h] Ps. 80. 13. Ezek. 13. 4. Luke 13. 32
[i] ch. 6. 3. & 7. 10.
[k] ch. 4. 6.
[l] ver. 9. ch. 8. 14.
‖ Or. *of division.*
[a] Isa. 26. 9.
[b] ch. 5. 7.
[c] ch. 2. 7. & 8. 4.
[d] ch. 8. 5.

4 He brought me to the †banqueting house, and his banner over me *was* love.

5 Stay me with flagons, †comfort me with apples: for I *am* sick of love.

6 [b]His left hand *is* under my head, and his right hand doth embrace me.

7 †[c]I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 [d]My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, †shewing himself through the lattice.

10 ¶ My beloved spake, and said unto me, [e]Rise up, my love, my fair one, and come away.

11 For lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. [f]Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, [g]let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us [h]the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ [i]My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 [k]Until the day break, and the shadows flee away, turn, my beloved, and be thou [l]like a roe or a young hart upon the mountains ‖of Bether.

CHAP. III.

The church's fight and victory in temptation.

BY [a]night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 [b]The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 [c]I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ [d]Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's: threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself a ‖ chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAP. IV.

Christ setteth forth the graces of the church.

BEHOLD, [a] thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a [b] flock of goats, ‖ that appear from mount Gilead.

2 [c] Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: [d] thy temples *are* like a piece of a pomegranate within thy locks.

4 [e] Thy neck *is* like the tower of David builded [f] for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 [g] Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 [h] Until the day † break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 [i] Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir [k] and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ‖ ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! [l] how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honey-comb: [m] honey and milk *are* under thy tongue; and the smell of thy garments *is* [n] like the smell of Lebanon.

12 A garden † enclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; ‖ camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of [o] living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. [p] Let my beloved come into his garden, and eat his pleasant fruits.

CHAP. V.

Christ awaketh the church with his calling.

I [a] AM come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; [b] I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O [c] friends; drink, ‖ yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my [d] beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved ‖ for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* † sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: [e] I sought him, but I could not find him; I called him, but he gave me no answer.

7 [f] The watchmen that went about the city found me, they smote me, they wounded me: the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, † that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, [g] O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, † the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* ‖ bushy, *and* black as a raven.

12 [h] His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* † fitly set.

13 His cheeks *are* as a bed of spices, *as* ‖ sweet flowers: his lips *like* lilies, dropping sweet-smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 † His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAP. VI.

The church professeth her faith in Christ.

WHITHER is thy beloved gone, [a] O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 [b] I *am* my beloved's and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, [c] terrible as *an army* with banners.

5 Turn away thine eyes from me, for ‖ they have overcome me: thy hair *is* [d] as a flock of goats that appear from Gilead.

6 [e] Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 [f] As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the

Before CHRIST about 1014.

‖ Or, *a bed.*

‖ Or, (as some read) *in me.* † Heb. *passing*, or, *running about.*

† Heb. *what.*

† Heb. *a standard bearer.*

‖ Or, *curled.* † Heb. *sitting in fulness*, that is, *fitly placed, and set as a precious stone in the fnl of a ring.*

‖ Or, *towers of perfumes.*

† Heb. *His palate.*

‖ Or, *taken away my heart.*

‖ Or, *cypress.* ch. 1. 14.

† Heb. *barred.*

‖ Or, *they have puffed me up.*

[a] ch. 1. 15. & 5. 12.
[b] ch. 6. 5.
[c] ch. 6. 6.
[d] ch. 6. 7.
[e] ch. 7. 4.
[f] Neh. 3. 19.
[g] See Prov. 5. 19. ch. 7. 3.
[h] ch. 2. 17.
[i] Eph. 5. 27.
[k] Deut. 3. 9.
[l] ch. 1. 2.
[m] Prov. 24. 13, 14. ch. 5. 1.
[n] Gen. 27. 27. Hos. 14. 6, 7.
[o] John 4. 10 & 7. 38.
[p] ch. 5. 1.
[a] ch. 4. 16.
[b] ch. 4. 11.
[c] Luke 15. 7, 10. John 3. 29. & 15. 14.
[d] Rev. 3. 20.
[e] ch. 3. 1.
[f] ch. 3. 3.
[g] ch. 1. 8.
[a] ch. 1. 8.
[b] ch. 2. 16. & 7. 10.
[c] ver. 10.
[d] ch. 4. 1.
[e] ch. 4. 2.
[f] ch. 4. 3.

only one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, [g] *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* [h] to see whether the vine flourished, *and* the pomegranates budded.

12 † Or ever I was aware, my soul ‖ made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company ‖ of two armies.

CHAP. VII.

A further description of the church's graces.

HOW beautiful are thy feet with shoes, [a] O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not † liquor; thy belly *is like* an heap of wheat set about with lilies.

3 [b] Thy two breasts *are* like two young roes *that are* twins.

4 [c] Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like ‖ Carmel, and the hair of thine head like purple; the King *is* † held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree, and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* † sweetly, causing the lips ‖ of those that are asleep to speak.

10 ¶ [d] I *am* my beloved's, and [e] his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us [f] see if the vine flourish, *whether* the tender grape † appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The [g] mandrakes give a smell, and at our gates [h] *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 *The love of the church to Christ.* 8 *The calling of the Gentiles.*

O THAT thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, † I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of [a] spiced wine of the juice of my pomegranate.

3 [b] His left hand *should be* under my head, and his right hand should embrace me.

4 [c] I charge you, O daughters of Jerusalem, † that ye stir not up, nor awake *my* love, until he please.

5 [d] Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple-tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 ¶ [e] Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* † cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: [f] if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ [g] We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will enclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found † favour.

11 Solomon had a vineyard at Baal-hamon; [h] he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: [i] cause me to hear *it*.

14 ¶ [k] † Make haste, my beloved, and [l] be thou like to a roe or to a young hart upon the mountains of spices.

Before CHRIST about 1019. 4.

† Heb. *open.*
g Gen. 30. 14.
h Matt. 13. 52.
g ver. 4.
h ch. 7. 12.
† Heb. *I know not.*
‖ Or, *set me on the chariots of my willing people.*
‖ Or, *of Mahanaim*, Gen. 32. 2.
a Ps. 45. 13.
b ch. 4. 5.
c ch. 4. 4
‖ Or, *crimson.*
† Heb. *bound.*
† Heb. *straightly.*
‖ Or, *of the ancient.*
d ch. 2. 16. & 6. 3.
e Ps. 45. 11.
f ch. 6. 11.

Before CHRIST about 1014.

† Heb. *they should not despise me.*
a Prov. 9. 2.
b ch. 2. 6.
c ch. 2. 7. & 3. 5.
† Heb. *why should ye stir up*, or. *why.* &c.
d ch. 3. 6.
e Isa. 49. 16. Jer. 22. 24. Hag. 2. 23.
† Heb. *hard.*
f Prov. 6. 35.
g Ezek. 23. 33.
† Heb. *peace.*
h Matt. 21. 33.
i ch. 2. 14.
k See Rev. 22. 17, 20.
† Heb. *Flee away.*
l ch. 2. 17.

The BOOK of the Prophet ISAIAH.

CHAP. I.

Isaiah complaineth of Judah for her rebellion.

THE [a] vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 [b] Hear, O heavens, and give ear, O earth: for the LORD hath spoken, [c] I have nourished and brought up children, and they have rebelled against me.

3 [d] The ox knoweth his owner, and the ass his master's crib: *but* Israel [e] doth not know, my people [f] doth not consider.

4 Ah sinful nation, a people † laden with iniquity, [g] a seed of evil-doers, children that are corrupters! they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are † gone away backward.

5 ¶ [h] Why should ye be stricken any more? ye will † revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: [i] they have not been closed, neither bound up, neither mollified with ‖ ointment.

7 [k] Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, † as overthrown by strangers.

8 And the daughter of Zion is left [l] as a cottage in

Before CHRIST about 760.

a Num. 12. 6.
b Deut. 32. 1. Jer. 2. 12. & 6. 19. & 22. 29. Ezek. 36. 4. Mic. 1. 2. & 6. 1. 2.
c ch. 5. 1, 2.
d Jer. 8. 7.
e Jer. 5. 3, 6.
f ch. 5. 12.
† Heb. *of heaviness.*
g ch. 57. 3, 4 Matt. 3. 7.

Before CHRIST about 760.

† Heb. *alienated*, or, *separated*, Ps. 58. 3.
h ch. 9. 13. Jer. 2. 30. & 5. 3.
† Heb. *increase revolt.*
i Jer. 8. 22.
‖ Or, *oil.*
k Deut. 28. 51, 52.
† Heb. *as the overthrow of strangers.*
l Job 27. 18. Lam. 2. 6.

a vineyard, as a lodge in a garden of cucumbers, [m] as a besieged city.

9 [n] Except the LORD of hosts had left unto us a very small remnant, we should have been as [o] Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers [p] of Sodom: give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your [q] sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of † he-goats.

12 When ye come † [r] to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more [s] vain oblations: incense is an abomination unto me; the new-moons and sabbaths, [t] the calling of assemblies, I cannot away with; *it is* ‖ iniquity, even the solemn meeting.

14 Your [u] new-moons and your [x] appointed feasts my soul hateth: they are a trouble unto me; [y] I am weary to bear *them*.

15 And [z] when ye spread forth your hands, I will hide mine eyes from you; [a] yea, when † ye make many prayers, I will not hear: your hands are full of [b] † blood.

16 ¶ [c] Wash you, make you clean: put away the evil of your doings from before mine eyes; [d] cease to do evil;

17 Learn to do well; [e] seek judgment, ‖ relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and [f] let us reason together, saith the LORD: though your sins be as scarlet, [g] they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: [h] for the mouth of the LORD hath spoken *it*.

21 ¶ [i] How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 [k] Thy silver is become dross, thy wine mixed with water:

23 [l] Thy princes *are* rebellious, and [m] companions of thieves: [n] every one loveth gifts, and followeth after rewards: they [o] judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, [p] I will ease me of mine adversaries, and avenge me of mine enemies:

25 ¶ And I will turn my hand upon thee, and † [q] purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges [r] as at the first, and thy counsellors as at the beginning: afterward [s] thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and ‖ her converts with righteousness.

28 ¶ And the [t] † destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of [u] the oaks which ye have desired, [x] and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 [y] And the strong shall be [z] as tow, ‖ and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

Before CHRIST about 760.

[m] Jer. 4.17.
[n] Lam. 3.22 Rom. 9. 29.
[o] Gen. 19. 24.
[p] Deut. 32. 32. Ezek. 16. 46.
[q] 1 Sam. 15. 22. Ps. 50. 8, 9. & 51. 16. Prov. 15. 8. & 21. 27. ch. 66. 3. Jer. 6. 20. & 7. 21. Amos 5. 21, 22. Mic. 6. 7.
† Heb. *great he-goats.*
† Heb. *to be seen.*
[r] Ex. 23.17. & 34. 23.
[s] Matt. 15.9
[t] Joel 1. 14. & 2. 15.
‖ Or, *grief.*
[u] Num. 28. 11.
[x] Lev. 23.2, &c. Lam. 2. 6.
[y] ch. 43.24.
[z] Job 27. 29 Ps. 134. 2. Prov. 1. 28. ch. 59. 2. Jer. 14. 12. Mic. 3. 4.
[a] Ps. 66.18. 1 Tim. 2. 8.
† Heb. *multiply prayer.*
[b] ch. 59. 3.
† Heb. *bloods.*
[c] Jer. 4. 14.
[d] Ps. 34.14. & 37. 27. Amos 5. 15. Rom. 12.9. 1 Pet. 3. 11.
[e] Jer. 22. 3, 16. Mic. 6. 8. Zech. 7. 9. & 8. 16.
‖ Or, *righten.*
[f] ch. 43.26. Mic. 6. 2.
[g] Ps. 51. 7. Rev. 7. 14.
[h] Num. 23. 19. Tit. 1. 2.
[i] Jer. 2. 20, 21.
[k] Jer. 6. 28, 30. Ezek. 22. 18, 19.
[l] Hos. 9.15.
[m] Prov. 29. 24.
[n] Jer. 22.17 Ezek. 22. 12. Hos. 4. 18. Mic. 3. 11. & 7. 3.
[o] Jer. 5. 28. Zech. 7. 10.
[p] Deut. 28. 63. Ezek. 5. 13.
† Heb. *according to pureness.*
[q] Jer. 6. 29. & 9. 7. Mal. 3. 3.
[r] Jer. 33. 7.
[s] Zech. 8. 3.
‖ Or, *they that return of her.*
[t] Job 31. 3. Ps. 1. 6. & 5. 6. & 73. 27. & 92. 9. & 104. 35.
† Heb. *breaking.*
[u] ch. 57. 5.
[x] ch. 65. 3. & 66. 17.
[y] Ezek. 32. 21.
[z] ch. 43.17.
‖ Or. *and his work.*

Before CHRIST about 760.

[a] Mic. 4. 1, &c.
[b] Gen. 49. 1. Jer. 23. 20.
[c] Ps. 68.16, 16.
‖ Or, *prepared.*
[d] Ps. 72. 8. ch. 27. 13.
[e] Jer. 31. 6. & 50. 5. Zech. 8. 21, 23.
[f] Luke 24. 47.
[g] Ps. 46. 9. Hos. 2. 18. Zech. 9.10.
‖ Or, *scythes.*
[h] Ps. 72. 3, 7.
[i] Eph. 5. 8.
‖ Or, *more than the east.*
[k] Num. 23. 7.
[l] Deut. 18. 14.
[m] Ps. 106. 35. Jer. 10. 2.
‖ Or, *abound with the children, &c.*
[n] Deut. 17. 16, 17.
[o] Jer. 2. 28.
[p] ver. 19, 21. Rev. 6. 15.
[q] ver. 17. ch. 5. 15, 16. & 13. 11.
[r] ch. 4. 1. & 11. 10, 11. & 12. 1, 4. & 24 21. & 25. 9. & 26. 1. & 27. 1, 2, 12, 13. & 28. 5. & 29. 18. & 30. 23. & 52. 6. Jer. 30. 7, 8. Ezek. 38. 14, 19. & 39. 11, 22. Hos. 2. 16, 18, 21. Joel 3. 18. Amos 9. 11. Obad. 8. Mic. 4. 6. & 5. 10. & 7. 11, 12. Zeph. 3. 11, 16. Zech. 9. 16.
[s] ch. 14. 8. & 37. 24. Ezek. 31. 3. Zech. 11. 1, 2.
[t] ch. 30. 25.
[u] 1 Kings 10. 22.
† Heb. *pictures of desire.*
[x] ver. 11.
[y] ver. 11.
‖ Or, *the idols shall utterly pass away.*
[z] ver. 10. Hos. 10. 8. Luke 23.30 Rev. 6. 16. & 9. 6.
† Heb. *the dust.*
[a] 2 Thess. 1. 9.
[b] ch. 30.32. Hag. 2. 6, 21. Heb. 12.26.
[c] ch. 30. 22. & 31. 27.
† Heb. *the idols of his silver, &c.*
‖ Or, *which they made for him.*
[d] ver. 19.
[e] ver. 10, 19.
[f] Ps 146.3. Jer. 17. 5.
[g] Job 27. 3.

CHAP. II.

Isaiah prophesieth the coming of Christ's kingdom.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And [a] it shall come to pass [b] in the last days, [c] *that* the mountain of the LORD's house shall ‖ be established in the top of the mountains, and shall be exalted above the hills; [d] and all nations shall flow unto it.

3 And many people shall go and say, [e] Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: [f] for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and [g] they shall beat their swords into plough-shares, and their spears into ‖ pruning-hooks: nation shall not lift up sword against nation, [h] neither shall they learn war any more.

5 O house of Jacob, come ye, and let us [i] walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished ‖ [k] from the east, and [l] *are* sooth-sayers like the Philistines, [m] and they ‖ please themselves in the children of strangers.

7 [n] Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 [o] Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ [p] Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The [q] lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted [r] in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all [s] the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And [t] upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 [u] And upon all the ships of Tarshish, and upon all † pleasant pictures.

17 [x] And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted [y] in that day.

18 And ‖ the idols he shall utterly abolish.

19 And they shall go into the [z] holes of the rocks, and into the caves of † the earth, [a] for fear of the LORD, and for the glory of his majesty, when he ariseth [b] to shake terribly the earth.

20 [c] In that day a man shall cast † his idols of silver, and his idols of gold, ‖ which they made *each one* for himself to worship, to the moles and to the bats;

21 [d] To go into the clefts of the rocks, and into the tops of the ragged rocks, [e] for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 [f] Cease ye from man, whose [g] breath *is* in his nostrils: for wherein is he to be accounted of?

CHAP. III.

The great confusion which cometh by sin.

FOR behold, the Lord, the LORD of hosts, [a] doth take away from Jerusalem and from Judah [b] the stay and the staff, the whole stay of bread, and the whole stay of water,

2 [c] The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the † honourable man, and the counsellor, and the cunning artificer, and the ‖ eloquent orator.

4 And I will give [d] children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he † swear, saying, I will not be an † healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For [e] Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as [f] Sodom, they hide *it* not. Wo unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, [g] that *it shall be* well *with him:* [h] for they shall eat the fruit of their doings.

11 Wo unto the wicked! [i] *it shall be* ill *with him:* for the reward of his hands shall be † given him.

12 ¶ *As for* my people, [k] children *are* their oppressors, and women rule over them. O my people, [l] ‖ they which lead thee cause *thee* to err, and † destroy the way of thy paths.

13 The LORD standeth up [m] to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have ‖ eaten up [n] the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye [o] beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and † wanton eyes, walking and ‖ mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with [p] a scab the crown of the head of the daughters of Zion, and the LORD will † [q] discover their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* ‖ cauls, and *their* [r] round tires like the moon,

19 The ‖ chains, and the bracelets, and the ‖ mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the † tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair [s] baldness; and instead of a stomacher a girding of sackcloth: *and* burning instead of beauty.

25 Thy men shall fall by the sword, and thy † mighty in the war.

26 [t] And her gates shall lament and mourn; and she, *being* ‖ † desolate, [u] shall sit upon the ground.

Before CHRIST about 760.

[a] Jer. 37. 21. & 38. 9.
[b] Lev. 26. 26.
[c] See 2 Kings 24. 14.
† Heb. *a man eminent in countenance.*
‖ Or, *skilful of speech.*
[d] Eccl. 10. 16.
† Heb. *lift up* the hand. Gen. 14. 22.
† Heb. *binder up.*
[e] Mic. 3. 12.
[f] Gen. 13. 13. & 18.20, 21. & 19. 5.
[g] Eccl. 8.12
[h] Ps. 128. 2.
[i] Ps. 11. 6. Eccl. 8. 13.
† Heb. *done to him.*
[k] ver. 4.
[l] ch. 9. 16.
‖ Or, *they which call thee blessed*
† Heb. *swallow up.*
[m] Mic. 6. 2.
‖ Or, *burnt.*
[n] ch. 5. 7. Matt 21.33.
[o] ch. 58. 4. Mic. 3. 2, 3.
† Heb. *deceiving with their eyes.*
‖ Or, *tripping nicely.*
[p] Deut. 28. 27.
† Heb. *make naked.*
[q] ch. 47. 2,3 Jer. 13. 22. Nah. 3. 5.
‖ Or, *net-works.*
[r] Judg. 8. 21.
‖ Or, *sweet balls.*
‖ Or, *spangled ornaments.*
† Heb. *houses of the soul.*
[s] ch. 22. 12. Mic. 1. 16.

Before CHRIST about 760.

† Heb. *night.*
[t] Jer. 14. 2. Lam. 1. 4.
‖ Or, *emptied.*
† Heb. *cleansed.*
[u] Lam.2.10
[a] ch. 2. 11, 17.
[b] 2 Thess. 3. 12.
† Heb. *let thy name be called upon us.*
‖ Or, *take thou away.*
[c] Luke 1.25
[d] Jer. 23.5 Zech. 3. 8. & 6. 12.
† Heb. *beauty and glory.*
† Heb. *for the escaping of Israel.*
[e] ch. 60. 21.
[f] Phil. 4. 3. Rev. 3. 5.
‖ Or, *to life.*
[g] Mal.3.2,3.
[h] Ex.13.21.
[i] Zech. 2. 5.
‖ Or, *above.*
† Heb. *a covering.* ch. 8. 14.
[k] ch. 25. 4.
[a] Ps. 80. 8. Cant. 8.12. ch. 27. 2. Jer. 2. 21. Matt. 21. 33 Mark 12.1. Luke 20. 9.
† Heb. *the horn of the son of oil.*
‖ Or, *made a wall about it.*
† Heb. *hewed.*
[b] Deut.32.6 ch. 1. 2, 3.
[c] Rom. 3. 4.
[d] Ps. 80. 12.
† Heb. *for a treading.*
† Heb. *plant of his pleasures.*
† Heb. *a scab.*
[e] Mic. 2. 2.
† Heb. *ye.*
[f] ch. 22.14.
‖ Or, *This is in mine ears, saith the* LORD, *&c.*
† Heb. *If not, &c.*

CHAP. IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND [a] in that day seven women shall take hold of one man, saying, We will [b] eat our own bread, and wear our own apparel: only † let us be called by thy name, ‖ to take away [c] our reproach.

2 In that day shall [d] the branch of the LORD be † beautiful and glorious, and the fruit of the earth *shall be* excellent and comely † for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [e] shall be called holy, *even* every one that is [f] written ‖ among the living in Jerusalem:

4 When [g] the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, [h] a cloud and smoke by day, and [i] the shining of a flaming fire by night: for ‖ upon all the glory *shall be* † a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and [k] for a place of refuge, and for a covert from storm and from rain.

CHAP. V.

Under the parable of a vineyard, God excuseth his severe judgment.

NOW will I sing to my well-beloved a song of my beloved touching [a] his vineyard. My well-beloved hath a vineyard in † a very fruitful hill:

2 And he ‖ fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also † made a wine-press therein: [b] and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, [c] judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: [d] I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be † trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his † pleasant plant: and he looked for judgment, but behold † oppression; for righteousness, but behold a cry.

8 ¶ Wo unto them that join [e] house to house, *that* lay field to field, till *there be* no place, that † they may be placed alone in the midst of the earth!

9 [f] ‖ In mine ears, *said* the LORD of hosts, † Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one [g]bath, and the seed of an homer shall yield an ephah.

11 ¶ [h]Wo unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine ‖ inflame them!

12 And the [i]harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but [k]they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ [l]Therefore my people are gone into captivity, [m]because *they have* no knowledge: and † their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And [n]the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and ‖ † God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of [o]the fat ones shall strangers eat.

18 Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 [p]That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Wo unto them † that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Wo unto *them that are* [q]wise in their own eyes, and prudent † in their own sight!

22 [r]Wo unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which [s]justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore [t]as † the fire devoureth the stubble, and the flame consumeth the chaff, *so* [u]their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 [x]Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and [y]the hills did tremble, and their carcasses *were* ‖ torn in the midst of the streets. [z]For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ [a]And he will lift up an ensign to the nations from far, and will [b]hiss unto them from [c]the end of the earth; and behold, [d]they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither [e]shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 [f]Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* [g]look unto the land, behold, darkness *and* ‖ sorrow, ‖ and the light is darkened in the heavens thereof.

Before CHRIST about 760.

[g] See Ezek. 45. 11.
[h] Prov. 23. 29, 30. Eccl. 10.16. ver. 22.
‖ Or, *pursue them.*
[i] Amos 6.5, 6.
[k] Job 34.27 Ps. 28. 5.
[l] Hos. 4. 6.
[m] ch. 1. 3. Luke 19.44
† Heb. *their glory are men of famine.*
[n] ch. 2. 9, 11, 17.
‖ Or *the holy God.*
† Heb. *the God the holy.*
[o] ch. 10.16.
[p] ch. 66. 5. Jer. 17. 15. Amos 5.18. 2 Pet. 3.3,4.
† Heb. *that say concerning evil,* It is *good,* &c.
[q] Prov. 3.7. Rom. 1. 22. & 12. 16
† Heb. *before their face.*
[r] ver. 11.
[s] Prov. 17. 15. & 24.24.
[t] Ex. 15. 7.
† Heb. *the tongue of fire.*
[u] Job 18.16 Hos. 9. 16. Amos 2. 9.
[x] 2 Kings 22. 13, 17.
[y] Jer. 4. 24.
‖ Or, *as dung.*
[z] Lev. 26. 14, &c. ch. 9. 12.17, 21. & 10. 4.
[a] ch. 11.12.
[b] ch. 7.18.
[c] Deut. 28. 49. Ps. 72. 8. Mal. 1. 11.
[d] Joel 2. 7.
[e] Dan. 5. 6.
[f] Jer. 5.16.
[g] ch. 8 22. Jer. 4. 23. Lam. 3. 2. Ezek. 32.7, 8.

Before CHRIST about 760.

‖ Or, *distress.*
‖ Or, *when it is light, it shall be dark in the destructions thereof.*
about 758.
[a] 2 Kings 15. 7.
[b] 1 Kings 22. 19. John 12.41 Rev. 4. 2.
‖ Or, *the skirts thereof.*
[c] Ezek. 1.11.
† Heb. *this cried to this*
[d] Rev. 4. 8.
† Heb. *his glory is the fulness of the whole earth.*
[e] Ps. 72.19.
† Heb. *thresholds.*
[f] Ex. 40.34. 1 Kings 8. 10.
[g] Ex. 4.10. & 6. 30. Judg. 6.22. & 13. 22. Jer. 1. 6.
† Heb. *cut off.*
† Heb. *and in his hand a live coal*
[h] Rev. 8. 3.
† Heb. *caused it to touch.*
[i] See Jer. 1. 9. Dan. 10.16
[k] Gen. 1.26. & 3. 22. & 11. 7.
† Heb. *Behold me*
[l] ch. 43 8. Matt 13. 14. Mark 4 12. Luke 8. 10 John 12 40 Acts 28 26. Rom. 11 8
‖ Or, *without ceasing,* &c.
† Heb. *hear ye in hearing,* &c.
† Heb. *in seeing.*
[m] Ps. 119. 70. ch. 63. 17.
[n] Jer. 5.21.
[o] Mic. 3.12.
† Heb. *desolate with desolation.*
[p] 2 Kings 25. 21.
‖ Or, *when it is returned, and hath been browsed.*
‖ Or, *stock,* or, *stem.*
[q] Ezra 9.2 Mal. 2. 15. Rom. 11. 5.

about 742.
[a] 2 Kings 16. 5. 2 Chron. 28. 5, 6.
† Heb. *resteth on Ephraim.*
[b] ch. 10. 21.
‖ That is, *The remnant shall return:* See ch. 6. 13. & 10.21.
[c] 2 Kings 18. 17. ch. 36. 2.
‖ Or, *causeway.*
† Heb. *let not thy heart be tender.*

CHAP. VI.

Isaiah's vision of the Lord's glory.

IN the year that [a]king Uzziah died I [b]saw also the Lord sitting upon a throne, high and lifted up, and ‖ his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and [c]with twain he covered his feet, and with twain he did fly.

3 And † one cried unto another, and said, [d]Holy, holy, holy, *is* the LORD of hosts: † [e]the whole earth *is* full of his glory.

4 And the posts of the † door moved at the voice of him that cried, and [f]the house was filled with smoke.

5 ¶ [g]Then said I, Wo *is* me! for I am † undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, † having a live coal in his hand, *which* he had taken with the tongs from off [h]the altar:

7 And he † [i]laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for [k]us? Then said I, † Here *am* I; send me.

9 ¶ And he said, Go, and tell this people, [l]Hear ye ‖ † indeed, but understand not; and see ye † indeed, but perceive not.

10 Make [m]the heart of this people fat, and make their ears heavy, and shut their eyes; [n]lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, [o]Until the cities be wasted without inhabitant, and the houses without man, and the land be † utterly desolate;

12 [p]And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, ‖ and *it* shall return, and shall be eaten: as a teil-tree, and as an oak whose ‖ substance *is* in them, when they cast *their leaves: so* [q]the holy seed *shall be* the substance thereof.

CHAP. VII.

1 *Ahaz is comforted by Isaiah.* 14 *Christ promised.*

AND it came to pass in the days of [a]Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria † is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, [b]and ‖ Shear-jashub thy son, at the end of the [c]conduit of the upper pool in the ‖ highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, † neither be faint-hearted for the two tails of these smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and ‖ vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, [d]It shall not stand, neither shall it come to pass.

8 [e]For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, † that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [f]‖ If ye will not believe, surely ye shall not be established.

10 ¶ † Moreover, the LORD spake again unto Ahaz, saying,

11 [g]Ask thee a sign of the LORD thy God; ‖ ask *it* either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; [h]Behold, a virgin shall conceive, and bear [i]a son, and ‖ shall call his name [k]Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 [l]For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of [m]both her kings.

17 ¶ [n]The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that [o]Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD [p]shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in [q]the holes of the rocks, and upon all thorns, and upon all ‖ bushes.

20 In the same day shall the Lord shave with a [r]razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left † in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, [s]it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAP. VIII.

Comfort shall be to them that fear God.

MOREOVER, the LORD said unto me, Take thee a great roll, and [a]write in it with a man's pen concerning † Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, [b]Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I † went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 [c]For before the child shall have knowledge to cry, My father, and my mother, ‖ [d]the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of [e]Shiloah that go softly, and rejoice [f]in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* [g]the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, [h]he shall reach *even* to the neck; and † the stretching out of his wings shall fill the breadth of thy land, O [i]Immanuel.

9 ¶ [k]Associate yourselves, O ye people, ‖ and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 [l]Take counsel together, and it shall come to nought; speak the word, [m]and it shall not stand: [n]for God *is* with us.

11 ¶ For the LORD spake thus to me † with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom [o]this people shall say, A confederacy; [p]neither fear ye their fear, nor be afraid.

13 [q]Sanctify the LORD of hosts himself; and [r]*le* him *be* your fear, and *let* him *be* your dread.

14 And [s]he shall be for a sanctuary; but for [t]a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall [u]stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that [x]hideth his face from the house of Jacob, and I [y]will look for him.

18 [z]Behold, I and the children whom the LORD hath given me [a]*are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, [b]Seek unto them that have familiar spirits, and unto wizards [c]that peep, and that mutter: should not a people seek unto their God? for the living [d]to the dead?

20 [e]To the law and to the testimony: if they speak not according to this word, *it is* because [f]*there is* † no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and [g]curse their king and their God, and look upward.

22 And [h]they shall look unto the earth; and behold trouble and darkness, [i]dimness of anguish; and *they shall be* driven to darkness.

CHAP. IX.

What joy shall be in the midst of afflictions by Christ.

NEVERTHELESS [a]the dimness *shall* not *be* such as *was* in her vexation, when at the [b]first he

Before CHRIST about 742.

‖ Or, *waken.*
d Prov. 21. 30. ch. 8. 10.
e 2 Sam. 8. 6.
† Heb. *from a people.*
f See 2 Chron. 20. 20.
‖ Or, *Do ye not believe? it is because ye are not stable.*
† Heb. *And the* LORD *added to speak.*
g Judg. 6. 36, &c. Matt. 12. 38.
‖ Or, *make thy petition deep.*
h Matt. 1. 23 Luke 1. 31, 34.
i ch. 9. 6.
‖ Or, *thou, O virgin, shalt call:* See Gen. 4. 1, 25. & 16. 11. & 29. 32. & 30. 6, 8. 1 Sam. 4. 21.
k ch. 8. 8.
l See ch. 8. 4.
m 2 Kings 15. 30. & 16. 9.
n 2 Chron. 28. 19.
o 1 Kings 12. 16.
p ch. 5. 26.
q ch. 2. 19. Jer. 16. 16.
‖ Or, *commendable trees.*
r 2 Kings 16. 7, 8. 2 Chron. 28. 20, 21. See Ezek. 5. 1.
† Heb. *in the midst of the land.*
s ch. 5. 6.
a ch. 30. 8. Hab. 2. 2.
† Heb. *in making speed to the spoil he hasteneth the prey,* or, *make speed,* &c.
b 2 Kings 16. 10.

Before CHRIST about 742.

† Heb. *approached unto.*
c See ch. 7. 16.
‖ Or, he that is *before the king of Assyria shall take away the riches,* &c.
about 741.
d 2 Kings 15. 29. & 16. 9. ch. 17. 3.
e Neh. 3. 15. John 9. 7.
f ch. 7. 1, 2, 6.
g ch. 10. 12.
h ch. 30. 28.
† Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*
i ch. 7. 14.
k Joel 3. 9, 11.
‖ Or, *yet.*
l Job 5. 12.
m ch. 7. 7.
n ch. 7. 14. Acts 5. 38, 39. Rom. 8. 13.
† Heb. *in strength of hand.*
o ch. 7. 2.
p 1 Pet. 3. 14, 15.
q Num. 20. 12.
r Ps. 76. 7. Luke 12. 5.
s Ezek. 11. 16.
t ch. 28. 16. Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 8.
u Matt. 21. 44. Luke 20. 18. Rom. 9. 32. & 11. 25.
x ch. 54. 8.
y Hab. 2. 3. Luke 2. 25, 38.
z Heb. 2. 13.
a Ps. 71. 7. Zech. 3. 8.
about 741.
b 1 Sam. 28. 8. ch. 19. 3
c ch. 29. 4.
d Ps. 106. 28. e Luke 16. 29.
f Mic. 3. 6.
† Heb. *no morning.*
g Rev. 16. 11.
h ch. 5. 30.
i ch. 9. 1
about 740.
a ch. 8. 22.
b 2 Kings 15. 29. 2 Chron. 16. 4.

lightly afflicted the land of Zebulun, and the land of Naphtali, and [c]afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee ‖ of the nations.

2 [d]The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* ‖ not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice [e]when they divide the spoil.

4 ‖ For thou hast broken the yoke of his burden, and the [f]staff of his shoulder, the rod of his oppressor, as in the day of [g]Midian.

5 ‖ For every battle of the warrior *is* with confused noise, and garments rolled in blood; [h]‖ but *this* shall be with burning *and* † fuel of fire.

6 [i]For unto us a child is born, unto us a [k]son is given: and the [l]government shall be upon his shoulder: and his name shall be called [m]Wonderful, Counsellor, [n]The Mighty God, The Everlasting Father, [o]The Prince of Peace.

7 Of the increase of *his* government and peace [p]*there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The [q]zeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and † join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel † with open mouth. [r]For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For [s]the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, [t]in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For [u]‖ the leaders of this people cause *them* to err; and ‖ *they that are* led of them *are* † destroyed.

17 Therefore the LORD [x]shall have no joy in their young men, neither shall have mercy on their fatherless and widows: [y]for every one *is* an hypocrite and an evil-doer, and every mouth speaketh ‖ folly. [z]For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness [a]burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is [b]the land darkened, and the people shall be as the † fuel of the fire: [c]no man shall spare his brother.

20 And he shall † snatch on the right hand, and be hungry: and he shall eat on the left hand, [d]and they shall not be satisfied: [e]they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. [f]For all this his anger is not turned away, but his hand *is* stretched out still.

Before CHRIST about 740.

c Lev.26.24 2 Kings 17. 5, 6. 1 Chron. 5. 26.

about 771.

about 740.

‖ Or, *populous.*

d Matt. 4. 16. Eph. 5. 8, 14.

‖ Or. *to him.*

e Judg. 5. 30.

‖ Or, *When thou brakest.*

f ch. 10. 5. & 14. 5.

g Judg. 7. 22. Ps. 83. 9. ch. 10. 26.

‖ Or, *when the whole battle of the warrior was, &c.*

h ch. 66.15, 16.

‖ Or, *and it was, &c.*

† Heb. *meat.*

i ch. 7. 14. Luke 2. 11.

k John 3. 16.

l Matt. 28. 18. 1 Cor. 15. 25.

m Judg.13. 18.

n Tit. 2. 13.

o Eph.2.14.

p Dan.2.44. Luke 1. 32, 33.

q 2 Kings 19. 31. ch. 37. 32.

about 738.

† Heb. *mingle.*

† Heb. *with whole mouth.*

r ch. 5. 25. & 10. 4. Jer. 4. 8.

s Jer. 5. 3. Hos. 7. 10.

t ch. 10. 17. Rev. 18. 8.

u ch. 3. 12.

‖ Or, *they that call them blessed.*

‖ Or, *they that are called blessed of them.*

† Heb. *swallowed up.*

x Ps. 147. 10, 11.

y Mic. 7. 2.

‖ Or, *villany.*

z ver.12,21. ch. 5. 25. & 10. 4.

a ch.10.17. Mal. 4. 1.

b ch. 8. 22.

† Heb. *meat.*

c Mic.7.2,6.

† Heb. *cut.*

d Lev. 26. 26.

e ch. 49. 26. Jer. 19. 9.

f ver.12,17. ch. 5. 25. & 10. 4.

Before CHRIST about 738.

a Ps. 58. 2. & 94. 20.

‖ Or, *to the writers that write grievousness.*

b Job 31.14

c Hos. 9. 7. Luke 19.44

d ch. 5.25.& 9.12, 17,21.

‖ Or. *Wo to the Assyrian.*

† Heb. *Asshur.*

e Jer. 51.20.

‖ Or, *though.*

f ch. 19 17.

g Jer.34.22.

† Heb. *to lay them a treading.*

h Gen. 50. 20. Mic. 4. 12.

i 2 Kings 18. 24, 33, &c. & 19. 10, &c.

k Amos 6.2

l 2 Chron. 35. 20.

m 2 Kings 16. 9.

n 2 Kings 19. 31.

o Jer.50.18.

† Heb. *visit upon.*

† Heb. *of the greatness of the heart.*

p Isa.37.24. Ezek. 28.4, &c. Dan. 4. 30.

‖ Or, *like a valiant man.*

q Job 31. 25.

r Jer.51.20.

‖ Or, *as if a rod should shake them that lift it up.*

‖ Or, *that which is not wood.*

s ch. 5. 17.

t ch. 9. 18. & 27. 4.

u 2 Kings 19. 23.

† Heb. *from the soul, and even to the flesh.*

† Heb. *number.*

CHAP. X.

1 *The wo of tyrants.* 24 *Israel is comforted with a promise of deliverance from Assyria.*

WO unto them that [a]decree unrighteous decrees, and ‖ that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And [b]what will ye do in [c]the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. [d]For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ ‖ O † Assyrian, [e]the rod of mine anger, ‖ and the staff in their hand is mine indignation.

6 I will send him against [f]an hypocritical nation, and against the people of my wrath will I [g]give him a charge, to take the spoil, and to take the prey, and † to tread them down like the mire of the streets.

7 [h]Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 [i]For he saith, *Are* not my princes altogether kings?

9 *Is* not [k]Calno [l]as Carchemish? *is* not Hamath as Arpad? *is* not Samaria [m]as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work [n]upon mount Zion and on Jerusalem, [o]I will † punish the fruit † of the stout heart of the king of Assyria, and the glory of his high looks.

13 [p]For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ‖ like a valiant *man:*

14 And [q]my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall [r]the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? ‖ as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up ‖ *itself, as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his [s]fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: [t]and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of [u]his fruitful field, † both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be † few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, [x] shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 [y] The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 [z] For though thy people Israel be as the sand of the sea, [a] *yet* a remnant † of them shall return: [b] the consumption decreed shall overflow ‖ with righteousness.

23 [c] For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, [d] be not afraid of the Assyrian: he shall smite thee with a rod, ‖ and shall lift up his staff against thee, after the manner of [e] Egypt.

25 [f] For yet a very little while, [g] and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up [h] a scourge for him according to the slaughter of [i] Midian at the rock of Oreb: and [k] *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* [l] his burden † shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of [m] the anointing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the [n] passage: they have taken up their lodging at Geba; Ramah is afraid; [o] Gibeah of Saul is fled.

30 † Lift up thy voice, O daughter [p] of Gallim: cause it to be heard unto [q] Laish, [r] O poor Anathoth.

31 [s] Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain [t] at Nob that day: he shall [u] shake his hand *against* the mount of [x] the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts shall lop the bough with terror: and [y] the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall ‖ by a mighty one.

CHAP. XI.

The peaceable kingdom of the Branch out of the root of Jesse.

AND [a] there shall come forth a rod out of the stem of [b] Jesse, and [c] a Branch shall grow out of his roots:

2 [d] And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick † understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But [e] with righteousness shall he judge the poor, and ‖ reprove with equity for the meek of the earth: and he shall [f] smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And [g] righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 [h] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the ‖ cockatrice's den.

9 [i] They shall not hurt nor destroy in all my holy mountain: for [k] the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ [l] And in that day [m] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the [n] Gentiles seek: and [o] his rest shall be † glorious.

11 And it shall come to pass [p] in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, [q] from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together [r] the dispersed of Judah from the four † corners of the earth.

13 [s] The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil † them of the east together: [t] † they shall lay their hand upon Edom and Moab; † and the children of Ammon [u] shall obey them.

15 And the LORD [x] shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, [y] and make *men* go over † dry-shod.

16 [z] And there shall be an highway for the remnant of his people, which shall be left, from Assyria; [a] like as it was to Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND [a] in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD [b] JEHOVAH *is* my [c] strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw [d] water out of the wells of salvation.

4 And in that day shall ye say, [e] Praise the LORD, ‖ call upon his name, [f] declare his doings among the people, make mention that his [g] name is exalted.

5 [h] Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 [i] Cry out and shout, thou † inhabitant of Zion; for great *is* [k] the Holy One of Israel in the midst of thee.

CHAP. XIII.

1 *God mustereth the armies of his wrath.* 19 *The desolation of Babylon.*

THE [a] burden of Babylon, which Isaiah the son of Amoz did see.

2 [b] Lift ye up a banner [c] upon the high mountain, exalt the voice unto them, [d] shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called [e] my mighty ones for mine anger, *even* them that [f] rejoice in my highness.

4 The noise of a multitude in the mountains, † like as of a great people; a tumultuous noise of the

Before CHRIST about 713.

[x] See 2 Kings 16. 7. 2 Chron 28. 20.
[y] ch. 7. 3.
[z] Rom. 9. 27.
[a] ch. 6. 13.
† Heb. *in*, or, *among*.
[b] ch. 28. 22.
‖ Or, *in*.
[c] ch. 28. 22. Dan. 9. 27. Rom. 9. 28.
[d] ch. 37. 6.
‖ Or, *but he shall lift up his staff for thee*.
[e] Ex. 14.
[f] ch. 54. 7.
[g] Dan. 11. 36.
[h] 2 Kings 19. 35.
[i] Judg. 7. 25 ch. 9. 4.
[k] Ex. 14. 26, 27.
[l] ch. 14. 25.
† Heb. *shall remove*.
[m] Ps. 105. 15. Dan. 9. 24. 1 John 2. 20.
[n] 1 Sam. 13. 23.
[o] 1 Sam. 11. 4.
† Heb. *Cry shrill with thy voice*.
[p] 1 Sam. 25. 44.
[q] Judg. 18. 7.
[r] Josh. 21. 18.
[s] Josh. 15. 31.
[t] 1 Sam. 21. 1. & 22. 19. Neh. 11. 32.
[u] ch. 13. 2.
[x] ch. 37. 22.
[y] See Amos 2. 9.
‖ Or, *mightily*.
[a] ch. 53. 2. Zech. 6. 12. Rev. 5. 5.
[b] Acts 13. 23. ver. 10.
[c] ch. 4. 2. Jer. 23. 5.
[d] ch. 61. 1. Matt. 3. 16. John 1. 32, 33. & 3. 34.
† Heb. *scent*, or, *smell*.
[e] Ps. 72. 2, 4. Rev. 19. 11.
‖ Or, *argue*.
[f] Job 4. 9. Mal. 4. 6. 2 Thess. 2. 8. Rev. 1. 16. & 2. 16. & 19. 15.
[g] See Eph. 6. 14.
[h] ch. 65. 25. Ezek. 34. 25. Hos. 2. 18.
[i] Or, *adder's*.
[k] Job 5. 23. ch. 2. 4. & 35. 9.
[k] Hab. 2. 14.
[l] ch. 2. 11.
[m] ver. 1. Rom. 15. 12.
[n] Rom. 15. 10.
[o] Heb. 4. 1, &c.
† Heb. *glory*.
[p] ch. 2. 11.
[q] Zech. 10. 10.
[r] John 7. 35. Jam. 1. 1.
† Heb. *wings*.
[s] Jer. 3. 18. Ezek. 37. 16, 17, 22. Hos. 1. 11.
† Heb. *the children of the east*.
[t] Dan. 11. 41
† Heb. *Edom and Moab* shall be *the laying on of their hand*.
† Heb. *the children of Ammon, their obedience*.
[u] ch. 60. 14.
[x] Zech. 10. 11.
[y] Rev. 16. 12.
† Heb. *in shoes*.
[z] ch. 19. 23.
[a] Ex. 14. 29. ch. 51. 10. & 63. 12, 13.
[a] ch. 2 11.
[b] Ps. 83. 18.
[c] Ex. 15. 2. Ps. 118. 14.
[d] John 4 10, 14. & 7. 37, 38.
[e] 1 Chron. 16. 8. Ps. 105. 1.
‖ Or, *proclaim his name*.
[f] Ps. 145. 4, 5, 6.
[g] Ps. 34. 3.
[h] Ex. 15. 1, 21. Ps. 68. 32. & 98. 1. ch. 54. 1. Zeph. 3. 14.
† Heb. *inhabitress*.
[k] Ps. 71. 22. & 89. 18. ch. 41. 14, 16.
[a] ch. 21. 1. & 47. 1. Jer. 50, & 51.
[b] ch. 5. 26. & 18. 3. Jer. 50. 2.
[c] Jer. 51. 25.
[d] ch. 10. 32.
[e] Joel 3. 11.
[f] Ps. 149. 2, 5, 6.
† Heb. *the likeness of*.

kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; [g] for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands ‖ be faint, and every man's heart shall melt:

8 And they shall be afraid: [i] pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall † be amazed † one at another; their faces *shall be as* † flames.

9 Behold, [k] the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy [l] the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be [m] darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; [n] and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 [o] Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in [p] the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: [q] they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be [r] dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 [s] Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ [t] And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be † as when God overthrew [u] Sodom and Gomorrah.

20 [x] It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 [y] But † wild beasts of the desert shall lie there; and their houses shall be full of † doleful creatures; and ‖ † owls shall dwell there, and satyrs shall dance there.

22 And † the wild beasts of the islands shall cry in their ‖ desolate houses, and dragons in *their* pleasant palaces: [z] and her time *is* near to come, and her days shall not be prolonged.

CHAP. XIV.

1 *God's merciful restoration of Israel.* 29 *Palestina threatened.*

FOR the LORD [a] will have mercy on Jacob, and [b] will yet choose Israel, and set them in their own land: [c] and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, [d] and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, † whose captives they were; [e] and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou [f] shalt take up this ‖ proverb against the king of Babylon, and say, How hath the oppressor ceased, the ‖ [g] golden city ceased!

5 The LORD hath broken [h] the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with † a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 [i] Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [k] ‖ Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the † ‖ chief ones of the earth: it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 [l] How art thou fallen from heaven, ‖ O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, [m] I will ascend into heaven, [n] I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, [o] in the sides of the north:

14 I will ascend above the heights of the clouds; [p] I will be like the Most High.

15 Yet thou [q] shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms:

17 *That* made the world as a wilderness, and destroyed the cities thereof: *that* ‖ opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [r] the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children [s] for the iniquity of their fathers; that they do not rise nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon [t] the name, and [u] remnant, [x] and son, and nephew, saith the LORD.

23 [y] I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying,

Before CHRIST about 712.

g Zeph. 1.7. Rev. 6. 17. *h* Job 31.23 Joel 1. 15. ‖ Or, *fall down.*

i Ps. 48. 6. ch. 21. 3. † Heb. *wonder.* † Heb. *every man at his neighbour.* † Heb. *faces of the flames.*

k Mal. 4. 1. *l* Ps. 104.35. Prov. 2. 22. *m* ch. 24. 21, 23. Ezek. 32. 7. Joel 2. 31. & 3. 15. Matt. 24. 29. Mark 13. 24. Luke 21. 25. *n* ch. 2. 17.

o Hag. 2. 6.

p Ps. 110. 5. Lam. 1. 12.

q Jer. 50. 16. & 51. 9.

r Ps. 137. 9. Nah. 3. 10. Zech. 14. 2.

s ch. 21. 2. Jer. 51. 11, 28. Dan. 5. 28, 31. *t* ch. 14. 4, 22. † Heb. *as the overthrowing.* *u* Gen. 19. 24, 25. Deut. 29. 23. Jer 49. 18. & 50. 40. *x* Jer. 50. 3. 39. & 51. 29, 62. *y* ch. 34. 11, 15. Rev. 18. 2. † Heb. *Ziim.* † Heb. *Ochim.* ‖ Or, *ostriches.* † Heb. *daughters of the owl.* † Heb. *Iim.* ‖ Or, *palaces.* *z* Jer. 51. 33.

a Ps. 102. 13. *b* Zech. 1. 17. & 2. 12. *c* chap. 60. 4, 5, 10. Eph. 2. 12, 13, &c. *d* chap. 49. 22. & 60. 9. *e* 60. 20.

Before CHRIST about 712.

† Heb. *that had taken them captives.* *e* ch. 60. 14.

f ch. 13.19. Hab. 2. 6. ‖ Or, *taunting speech.* ‖ Or, *exactress of gold.* *g* Rev. 18. 16. *h* Ps. 125.3. † Heb. *a stroke without removing.*

i chap. 55. 12. Ezek. 31. 16.

k Ezek. 32. 21. ‖ Or, *The grave.* † Heb *leaders.* ‖ Or, *great goats.*

l ch. 34. 4. ‖ Or, *O day-star.*

m Matt. 11. 23. *n* Dan. 8. 10. *o* Ps. 48. 2.

p ch. 47. 8. 2 Thess. 2. 4. *q* Matt. 11. 23.

‖ Or, *Did not let his prisoners loose homewards.*

r Job 18. 19. Ps. 21. 10. & 37. 28. & 109. 13. *s* Ex. 20. 5. Matt. 23. 35.

t Prov. 10. 7. Jer. 51. 62. *u* 1 Kings 14. 10. *x* Job 18. 19. *y* ch. 34. 11. Zeph. 2.14.

Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall [z]his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath [a]purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

28 In the year that [b]king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, [c]because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a ‖ cockatrice, [d]and his fruit *shall be* a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and ‖ none *shall be* alone in his ‖ appointed times.

32 What shall *one* then answer the messengers of the nation? That [e]the LORD hath founded Zion, and [f]the poor of his people shall ‖ trust in it.

CHAP. XV.

The lamentable state of Moab.

THE [a]burden of Moab. Because in the night [b]Ar of Moab is laid waste, *and* ‖ brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

2 [c]He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: [d]on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: [e]on the tops of their houses, and in their streets, every one shall howl, † weeping abundantly.

4 And Heshbon shall cry, [f]and Elealeh; their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 [g]My heart shall cry out for Moab; ‖ his fugitives *shall flee* unto Zoar, an [h]heifer of three years old: for [i]by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of † destruction.

6 For the waters [k]of Nimrim shall be † desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the ‖ brook of the willows.

8 For the cry is gone round about the borders of Moab, the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring † more upon Dimon, [l]lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

Moab is threatened for her pride.

SEND [a]ye the lamb to the ruler of the land [b]from ‖ † Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird ‖ cast out of the nest, *so* the daughters of Moab shall be at the fords of [c]Arnon.

3 † Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the † extortioner is at an end, the spoiler ceaseth, † the oppressors are consumed out of the land.

5 And in mercy [d]shall the throne be ‖ established: and he shall sit upon it in truth in the tabernacle of David, [e]judging, and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the [f]pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: [g]*but* his lies *shall* not *be* so.

7 Therefore shall Moab [h]howl for Moab, every one shall howl: for the foundations [i]of Kir-hareseth shall ye ‖ mourn; surely *they are* stricken.

8 For [k]the fields of Heshbon languish, *and* [l]the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are ‖ stretched out, they are gone over the sea.

9 ¶ Therefore [m]I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, [n]O Heshbon, and Elealeh: for ‖ the shouting for thy summer-fruits and for thy harvest is fallen.

10 And [o]gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

11 Wherefore [p]my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on [q]the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, [r]as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* ‖ feeble.

CHAP. XVII.

1 *Syria and Israel are threatened.* 12 *The wo of Israel's enemies.*

THE [a]burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and [b]none shall make *them* afraid.

3 [c]The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and [d]the fatness of his flesh shall wax lean.

5 [e]And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ [f]Yet gleaning-grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the

Before CHRIST about 712.

z ch. 10. 27.

a 2 Chron. 20. 6. Job 9. 12. & 23. 13. Ps 33. 11. Prov. 19. 21. & 21. 30. ch. 43. 13. Dan. 4. 31, 35.
b 2 Kings 16. 20. 726.
c 2 Chron. 26. 6.
‖ Or, *adder.*
d 2 Kings 18. 8.
‖ Or, he shall *not* be *alone.*
‖ Or, *assemblies.*
e Ps. 87. 1. 5. & 102. 16.
f Zeph. 3. 12. Zech. 11. 11.
‖ Or, *betake themselves unto it.*

about 726.

a Jer. 48. 1, &c. Ezek. 25. 8,—11. Amos 2. 1.
b Num. 21. 28.
‖ Or, *cut off.*
c ch. 16. 12.
d See Lev. 21. 5. ch. 3. 24. & 22. 12. Jer. 47. 5. & 48. 1, 37, 38. Ezek. 7. 18.
e Jer. 48. 38.
† Heb. *descending into weeping,* or, *coming down with weeping.*
f ch. 16. 9.
g ch. 16. 11. Jer. 48. 31.
‖ Or, *to the borders thereof, even as a heifer.*
h ch. 16. 14. Jer. 48. 34.
i Jer. 48. 5.
† Heb. *breaking.*
k Num. 32. 36.
† Heb. *desolations.*

‖ Or, *valley of the Arabians.*

† Heb. *additions.*
l 2 Kings 17. 25.

a 2 Kings 3. 4.
b 2 Kings 14. 7.
‖ Or, *Petra.*
† Heb. *a rock.*
‖ Or, *a nest forsaken.*

Before CHRIST about 726.

c Num. 21. 13.
† Heb. *Bring.*

† Heb. *wringer.*
† Heb. *the treaders down.*
d Dan. 7. 14, 27. Mic. 4. 7. Luke 1. 33.
‖ Or, *prepared.*
e Ps. 72. 2. & 96. 13. & 98. 9.
f Jer. 48. 29. Zeph. 2. 10.
g ch. 28. 15.
h Jer. 48 20.
i 2 Kings 3. 25.
‖ Or, *mutter.*
k ch. 24. 7.
l ver. 9.

‖ Or, *plucked up.*

m Jer. 48. 32.

n ch. 15. 4.
‖ Or, *the alarm is fallen upon,* &c.
o ch. 24. 8. Jer. 48. 33.

p ch. 15. 5. & 63. 15. Jer. 48. 36.

q ch. 15. 2.

r ch. 21. 16.

‖ Or, *not many.*

about 741.

a Jer. 49. 23. Amos 1. 3. Zech. 9. 1. fulfilled. 740. 2 Kings 16. 9.
b Jer. 7. 33.

c ch. 7. 16. & 8. 4.

d ch. 10. 16.

e Jer. 51. 33.

about 741.

f ch. 24. 13.

top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man [g] look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the ‖ images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten [h] the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* ‖ a heap in the day of grief and of desperate sorrow.

12 ¶ Wo to the ‖ multitude of many people, *which* make a noise [i] like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of ‖ mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall [k] rebuke them, and they shall flee far off, and [l] shall be chased as the chaff of the mountains before the wind, and like ‖ a rolling thing before the whirlwind.

14 And behold at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

CHAP. XVIII.

God, in care of his people, will destroy the Ethiopians.

WO [a] to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to [b] a nation ‖ scattered and peeled, to a people terrible from their beginning hitherto: ‖ † a nation meted out and trodden down, ‖ whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, [c] when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will ‖ consider in my dwelling-place like a clear heat ‖ upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time [d] shall the present be brought unto the LORD of hosts of a people ‖ scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

CHAP. XIX.

1 *The confusion of Egypt.* 11 *The foolishness of their princes.*

THE [a] burden of Egypt. Behold, the LORD [b] rideth upon a swift cloud, and shall come into Egypt: and [c] the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will † [d] set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt † shall fail in the midst thereof: and I will † destroy the counsel thereof: and they shall [e] seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I ‖ give over [f] into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 [g] And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks [h] of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, † and be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in [i] fine flax, and they that weave ‖ net-works, shall be confounded.

10 And they shall be broken in the † purposes thereof, all that make sluices, *and* ponds † for fish.

11 ¶ Surely the princes of [k] Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 [l] Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, [m] the princes of Noph are deceived; they have also seduced Egypt, *even* ‖ † *they that are* the stay of the tribes thereof.

14 The LORD hath mingled † [n] a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which [o] the head or tail, branch or rush, may do.

16 In that day shall Egypt [p] be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, [q] which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt [r] speak † the language of Canaan, and swear to the LORD of hosts; one shall be called, The city ‖ of destruction.

19 In that day [s] shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And [t] it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and [u] shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

Before CHRIST about 741.

g Mic. 7. 7.

‖ Or. *sun-images.*

h Ps. 68. 19.

‖ Or. *removed in the day of inheritance* and there shall be *deadly sorrow.*
Or, *noise.*
i Jer. 6. 23.
‖ Or, *many.*

k Ps. 9. 5.

l Ps. 83. 13. Hos. 13. 3.
‖ Or, *thistle down.*

about 714

a ch. 20. 4, 5. Ezek. 30. 4, 5, 9. Zeph. 2. 12. & 3. 10.

b ver. 7.
‖ Or, *outspread and polished.*
‖ Or, *a nation that meteth out, and treadeth down.*
† Heb. *a nation of line, and treading under foot.*
‖ Or, *whose land the rivers despise.*

c ch. 5. 26.
‖ Or, *regard my set dwelling.*
‖ Or, *after rain.*

d See Ps. 68. 31. & 72. 10. ch. 16. 1. Zeph. 3. 10. Mal. 1. 11.
‖ Or. *outspread and polished.* See ver. 2

a Jer. 46. 13. Ezek. 29, & 30.
b Ps. 18. 10. & 104. 3.
c Ex. 12. 12. Jer. 43. 12.

Before CHRIST about 714.

† Heb. *mingle.*
d Judg. 7. 22. 1 Sam. 14. 16, 20. 2 Chron. 20. 23.
† Heb. *shall be emptied.*
† Heb. *swallow up.*
e ch. 8. 19. & 47. 12.
‖ Or, *shut up.*
f ch. 20. 4. Jer. 46. 26. Ezek. 29. 19
g Jer. 51. 36 Ezek. 30. 12
h 2 Kings 19. 24.

† Heb. *and shall not be.*

i 1 Kings 10. 28. Prov. 7. 16.
‖ Or, *white works.*
† Heb. *foundations.*
† Heb. *of living things.*
k Num. 13. 22.

l 1 Cor. 1. 20.

m Jer. 2. 16.

‖ Or, *governors.*
† Heb. *corners.*
† Heb. *a spirit of perverseness.*
n 1 Kings 22. 22. ch. 29. 10.
o ch. 9. 14.

p Jer. 51. 30. Nah. 3. 13.

q ch. 11. 15.

r Zeph. 3. 9.
† Heb. *the lip.*
‖ Or, *of Heres,* or, *of the sun.*
s Gen. 28. 18. Ex. 24. 4. Josh. 22. 10, 26, 27.
t See Josh. 4. 20. & 22. 27.

u Mal. 1. 11.

23 ¶ In that day [x] shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria, [y] the work of my hands, and Israel mine inheritance.

CHAP. XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that [a] Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD † by Isaiah the son of Amoz, saying, Go, and loose the [b] sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, [c] walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years [d] *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away † the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, [e] even with *their* buttocks uncovered, to the † shame of Egypt.

5 [f] And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this ‖ isle shall say, in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAP. XXI.

The prophet bewaileth the captivity of God's people.

THE burden of the desert of the sea. As [a] whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A † grievous vision is declared unto me; [b] The treacherous dealer dealeth treacherously, and the spoiler spoileth. [c] Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore [d] are my loins filled with pain: [e] pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it:* I was dismayed at the seeing *of it.*

4 ‖ My heart panted, fearfulness affrighted me: [f] the night of my pleasure hath he † turned into fear unto me.

5 [g] Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 [h] And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And ‖ he cried, A lion: My lord, I stand continually upon the [i] watch-tower in the day time, and I am set in my ward ‖ whole nights.

9 And behold, here cometh a chariot of men *with* a couple of horsemen. And he answered and said, [k] Babylon is fallen, is fallen; and [l] all the graven images of her gods he hath broken unto the ground.

10 [m] O my threshing, and the † corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ [n] The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

13 ¶ [o] The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies [p] of Dedanim.

14 The inhabitants of the land of Tema ‖ brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled ‖ † from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, [q] according to the years of an hireling, and all the glory of [r] Kedar shall fail:

17 And the residue of the number of † archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it.*

CHAP. XXII.

The prophet reproveth human wisdom and worldly joy.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of stirs, a tumultuous city, [a] a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound † by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; [b] † I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 [c] For *it is* a day of trouble, and of treading down, and of perplexity [d] by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 [e] And Elam bare the quiver with chariots of men *and* horsemen, and [f] Kir † uncovered the shield.

7 And it shall come to pass, *that* † thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array ‖ at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour [g] of the house of the forest.

9 [h] Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 [i] Ye made also a ditch between the two walls for the water of the old pool; but ye have not looked unto [k] the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts [l] call to weeping, and to mourning, and [m] to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine. [n] let us eat and drink; for to-morrow we shall die.

14 [o] And it was revealed in mine ears by the LORD of hosts, Surely this iniquity [p] shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto [q] Shebna, [r] which *is* over the house, *and say,*

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, ‖ *as*

Before CHRIST about 714.

[x] ch. 11.16.

[y] Ps. 100.3. ch. 29. 23. Hos. 2. 23. Eph. 2. 10.

[a] 2 Kings 18. 17.

† Heb. *by the hand of Isaiah.*
[b] Zech. 13. 4

[c] 1 Sam. 19. 24. Mic. 1. 8. 11.

[d] ch. 8. 18.

† Heb. *the captivity of Egypt.*
[e] 2 Sam. 10. 4. ch. 3. 17. Jer. 13. 22, 26. Mic. 1. 11.

† Heb. *nakedness.*
[f] 2 Kings 18. 21. ch. 30. 3, 5, 7. & 36. 6.

‖ Or, *country,* Jer. 47. 4.

[a] Zech. 9. 14

† Heb. *hard.*
[b] ch. 33. 1.

[c] ch. 13. 17. Jer. 49. 34.

[d] ch. 15. 5. & 16. 11.
[e] ch. 13. 8.

‖ Or, *my mind wandered.*
[f] Deut. 28. 67.

† Heb. *put.*
[g] Dan. 5. 5.

[h] ver. 9.

‖ Or, *cried as a lion.*
[i] Hab. 2. 1.

‖ Or, *every night*

[k] Jer. 51. 8. Rev. 14. 8. & 18. 2.
[l] ch. 46. 1. Jer. 50. 2. & 51. 44.
[m] Jer. 51. 33.

† Heb. *son.*
[n] 1 Chron. 1. 30. Jer. 49. 7, 8. Ezek. 25. 2. Obad. 1.

Before CHRIST about 714.

[o] Jer. 49. 28.

[p] 1 Chron. 1. 9, 32.

‖ Or, *bring ye.*

‖ Or, *for fear.*
† Heb. *from the face.*

[q] ch. 16. 14.

[r] Ps. 120. 5. ch. 60. 7.

† Heb. *bows.*

about 712.

† Heb. *of the bow.*

[a] ch. 32. 13.

[b] Jer. 4. 19. & 9. 1.

† Heb. *I will be bitter in weeping.*
[c] ch. 37. 3.

[d] Lam. 1. 5. & 2. 2.

[e] Jer. 49. 35.

[f] ch. 15. 1.

† Heb. *made naked.*

† Heb. *the choice of thy valleys.*

‖ Or, *toward.*
[g] 1 Kings 7. 2. & 10. 17.
[h] 2 Kings 20. 20. 2 Chron. 32. 4, 5, 30.

[i] Neh. 3. 16.

[k] See ch. 37. 26.

[l] Joel 1. 13.
[m] See Ezra 9. 3. ch. 15. 2. Mic. 1. 16.

[n] ch. 56. 12. 1 Cor. 15. 32.
[o] ch. 5. 9.

[p] 1 Sam. 3. 14. Ezek. 24. 13.

[q] 2 Kings 18. 37. ch. 36. 3.
[r] 1 Kings 4. 6.

‖ Or, *O he.*

he 'that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, ‖ the LORD will carry thee away with †a mighty captivity, 'and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a †large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶And it shall come to pass in that day, that I will call my servant "Eliakim, the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder: so he shall *open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* ʸa nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the ‖ vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

CHAP. XXIII.

1 *The miserable overthrow of Tyre.* 17 *Her restoration after seventy years, &c.*

THE ᵃburden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: ᵇfrom the land of Chittim it is revealed to them.

2 Be †still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and ᶜshe is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 ᵈAs at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your ᵉjoyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her †afar off to sojourn.

8 Who hath taken this counsel against Tyre, ᶠthe crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, †to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more †strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment ‖ against †the merchant-*city*, to destroy the ‖ strong holds thereof.

12 And he said, ᵍThou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, ʰpass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for 'them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof, *and* he brought it to ruin.

14 ᵏHowl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years †shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and 'shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire ᵐshall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for †durable clothing.

CHAP. XXIV.

God in his judgments shall advance his kingdom.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and †turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the ‖ ᵃpriest; as with the servant, so with his master; as with the maid, so with her mistress; ᵇas with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, †the haughty people of the earth do languish.

5 ᶜThe earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath ᵈthe curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 ᵉThe new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth ᶠof tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶When thus it shall be in the midst of the land among the people, ᵍ*there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

Before CHRIST about 712.

s See 2 Sam. 18. 18. Matt. 27. 60.
‖ Or, *the* LORD, *who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, &c.* ver. 18.
† Heb. *the captivity of a man.*
t Esth. 7. 8.
† Heb. *large of spaces.*
u 2 Kings 18. 18.

x Job 12. 14. Rev. 3. 7.

y Ezra 9. 8.

‖ Or. *instruments of viols.*

Before CHRIST about 715.

about 712.

† Heb. *perverteth the face thereof.*

‖ Or, *prince.*
a Hos. 4. 9.
b Ezek. 7. 12, 13.

about 715.
a Jer. 25. 22. & 47. 4. Ezek. 26, & 27, & 28. Amos 1. 9. Zech. 9. 2, 4.
b ver. 12.
† Heb. *silent.*

† Heb. *the height of the people.*

c Ezek. 27. 3

c Gen. 3. 17. Num. 35. 33.

d Mal. 4. 6.

d ch. 19. 16.

e ch. 16. 8, 9. Joel 1. 10, 12.

e ch. 22. 2.
† Heb. *from afar off.*

f Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 22.

f See Ezek. 28. 2, 12.

† Heb. *to pollute.*

† Heb. *girdle.*
‖ Or, *concerning a merchantman.*
† Heb. *Canaan.*
‖ Or, *strengths.*
g Rev. 18. 22.

h ver. 1.

i Ps. 72. 9.

k ver. 1. Ezek. 27. 25, 30.

† Heb. *it shall be unto Tyre as the song of a harlot.*

l Rev. 17. 2.

m Zech. 14. 20, 21.

† Heb. *old.*

about 712.

† Heb. *perverteth the face thereof.*

‖ Or, *prince.*
a Hos. 4. 9.
b Ezek. 7. 12, 13.

c Gen. 3. 17. Num. 35. 33.

d Mal. 4. 6.

e ch. 16. 8, 9. Joel 1. 10, 12.

f Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 22.

g ch. 17. 5, 6.

15 Wherefore glorify ye the LORD in the ‖ fires, *even* [h]the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the † uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, † My leanness, my leanness, wo unto me! [i]the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 [k]Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up out of the midst of the pit shall be taken in the snare: for [l]the windows from on high are open, and [m]the foundations of the earth do shake.

19 [n]The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall [o]reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall † punish the host of the high ones *that are* on high, [p]and the kings of the earth upon the earth.

22 And they shall be gathered together, † *as* prisoners are gathered in the ‖ pit, and shall be shut up in the prison, and after many days shall they be ‖ visited.

23 Then the [q]moon shall be confounded, and the sun ashamed, when the LORD of hosts shall [r]reign in [s]mount Zion, and in Jerusalem, and ‖ before his ancients gloriously.

CHAP. XXV.

The prophet praiseth God for his judgments and salvation.

O LORD, thou *art* my God; [a]I will exalt thee, I will praise thy name; [b]for thou hast done wonderful *things; c thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made [d]of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people [e]glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, [f]a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in [g]this mountain shall [h]the LORD of hosts make unto [i]all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined.

7 And he will † destroy in this mountain the face of the covering † cast over all people, and [k]the vail that is spread over all nations.

8 He will [l]swallow up death in victory; and the Lord GOD will [m]wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our God; [n]we have waited for him, and he will save us: this *is* the LORD; we have waited for him, [o]we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be ‖ trodden down under him, even as straw is ‖ trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the [p]fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAP. XXVI.

A song inciting to confidence in God for his judgments.

IN [a]that day shall this song be sung in the land of Judah; We have a strong city; [b]salvation will *God* appoint *for* walls and bulwarks.

2 [c]Open ye the gates, that the righteous nation which keepeth the † truth may enter in.

3 Thou wilt keep *him* † in perfect peace *whose* ‖ mind *is* stayed *on thee:* because he trusteth in thee.

4 Trust ye in the LORD for ever: [d]for in the LORD JEHOVAH *is* † everlasting strength:

5 ¶ For he bringeth down them that dwell on high; [e]the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: [f]thou, most upright, dost weigh the path of the just.

8 Yea, [g]in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 [h]With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 [i]Let favour be shewed to the wicked, *yet* will he not learn righteousness: in [k]the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, [l]they will not see: *but* they shall see, and be ashamed for *their* envy ‖ at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works ‖ in us.

13 O LORD our God, [m]*other* lords besides thee have had dominion over us; *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation; thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, [n]in trouble have they visited thee; they poured out a † prayer *when* thy chastening *was* upon them.

17 Like as [o]a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have [p]the inhabitants of the world fallen.

19 [q]Thy dead *men* shall live, *together with* my dead body shall they arise. [r]Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, [s]enter thou into thy chambers, and shut thy doors about thee: hide

Before CHRIST about 712.

‖ Or, *valleys.*
h Mal. 1.11.
† Heb. *wing.*
† Heb. *Leanness to me,* or, *My secret to me.*
i Jer. 5. 11.
k See 1 Kings 19. 17. Jer. 48. 43, 44. Amos 5. 19.
l Gen. 7. 11.
m Ps. 18. 7.
n Jer. 4. 23.
o ch. 19. 14.
† Heb. *visit upon.*
p Ps. 76. 12.
† Heb. *with the gathering of prisoners.*
‖ Or, *dungeon.*
‖ Or, *found wanting.*
q ch. 13. 10. & 60. 19 Ezek. 32. 7. Joel 2. 31. & 3 15.
r Rev. 19. 4, 6.
s Heb. 12. 22.
‖ Or, there shall be *glory before his ancients.*

about 712.
a Ex. 15. 2. Ps. 118. 28.
b Ps. 98 1.
c Num. 23. 19.
d ch. 21. 9. & 23. 13. Jer. 51. 37.
e Rev. 11. 13
f ch. 4. 6.
g ch. 2. 2, 3.
h Prov. 9. 2. Matt. 22. 4.
i Dan. 7. 14. Matt. 8. 11.
† Heb. *swallow up.*
† Heb. *covered.*
k 2 Cor. 3. 15 Eph. 4. 18.
l Hos. 13. 14. 1 Cor. 15. 54. Rev. 20. 14. & 21. 4.
m Rev. 7. 17. & 21. 4.
n Gen. 49. 18. Tit. 2. 13.
o Ps. 20. 5.
‖ Or, *threshed.*
‖ Or, *threshed in Madmenah.*

Before CHRIST about 712.

p ch. 26. 5.
a ch. 2. 11.
b ch. 60. 18.
c Ps. 118. 19, 20.
† Heb. *truths.*
† Heb. *peace, peace.* ch. 57. 19.
‖ Or, *thought,* or, *imagination.*
d ch. 45. 17
† Heb. *the rock of ages.* Deut. 32 4
e ch. 25. 12. & 32. 19.
f Ps. 37. 23.
g ch. 64. 5.
h Ps. 63. 6. Cant. 3. 1.
i Eccl. 8. 12. Rom. 2. 4.
k Ps. 143. 10.
l Job 34. 27. Ps. 28. 5. ch. 5. 12.
‖ Or, *toward thy people.*
‖ Or, *for us.*
m 2 Chron. 12. 8.
n Hos. 5. 15.
† Heb. *secret speech.*
o ch. 13. 8. John 16. 21.
p Ps. 17. 14
q Ezek. 37. 1, &c.
r Dan. 12. 2.
s Ex. 12. 22, 23.

thyself as it were [t]for a little moment, until the indignation be overpast.

21 For behold, the LORD [u]cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her †blood, and shall no more cover her slain.

CHAP. XXVII.

God's chastisements differ from judgments.

IN that day the LORD with his sore and great and strong sword shall punish leviathan the ‖piercing serpent, [a]even leviathan that crooked serpent; and he shall slay [b]the dragon that *is* in the sea.

2 In that day [c]sing ye unto her, [d]A vineyard of red wine.

3 [e]I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set [f]the briers *and* thorns against me in battle? I would ‖go through them, I would burn them together.

5 Or let him take hold [g]of my strength, *that* he may [h]make peace with me, *and* he shall make peace with me.

6 He shall cause them that come of Jacob [i]to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, †as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 [k]In measure, ‖when it shooteth forth, thou wilt debate with it: ‖[l]he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and ‖images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: [m]there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come *and* set them on fire: for [n]it *is* a people of no understanding: therefore he that made them will not have mercy on them, and [o]he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 [p]And it shall come to pass in that day, [q]*that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAP. XXVIII.

Christ, the sure foundation, is promised.

WO to [a]the crown of pride, to the drunkards of Ephraim, whose [b]glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are †overcome with wine!

2 Behold, the LORD hath a mighty and strong one, [c]*which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 [d]The crown of pride, the drunkards of Ephraim, shall be trodden †under feet:

4 And [e]the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he †eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also [f]have erred through wine, and through strong drink are out of the way; [g]the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶ [h]Whom shall he teach knowledge? and whom shall he make to understand †doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept ‖*must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with †[i]stammering lips and another tongue ‖will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: [k]for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation [l]a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away [m]the refuge of lies, and the waters shall overflow the hiding-place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be †trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only ‖*to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it;* and the covering narrower than that he can wrap himself *in it*.

21 For the LORD shall rise up as *in* mount [n]Perazim, he shall be wroth as *in* the valley of [o]Gibeon, that he may do his work, [p]his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts [q]a consumption, even determined upon the whole earth.

Before CHRIST about 712.

t Ps. 30. 5. ch. 54. 7, 8. 2 Cor. 4. 17.
u Mic. 1. 3. Jude 14.
† Heb. *bloods.*

‖ Or, *crossing like a bar.*
a Ps. 74. 13, 14.
b ch. 51. 9. Ezek. 29. 3. & 32. 2.
c ch. 5. 1.
d Ps. 80. 8. Jer. 2. 21.
e Ps. 121. 4, 5.
f 2 Sam. 23. 6. ch. 9. 18.
‖ Or, *march against.*
g ch. 25. 4.
h Job 22. 21
i ch. 37. 31. Hos. 14. 5, 6.
† Heb. *according to the stroke of those.*
k Job 23. 6. Ps. 6. 1. Jer. 10. 24. & 30. 11. & 46. 28. 1 Cor. 10. 13.
‖ Or, *when thou sendest it forth.*
‖ Or, *when he removeth it.*
l Ps. 78. 38.
‖ Or, *sun-images.*
m See ch. 17. 2. & 32. 14.
n Deut. 32. 28. ch. 1. 3. Jer. 8. 7.
o Deut. 32. 18. ch. 43. 1, 7. & 44. 2, 21, 24.
p ch. 2. 11.
q Matt. 24. 31. Rev. 11. 15.

about 725.

a ver. 3.
b ver. 4.
† Heb. *broken.*
c ch. 30. 30. Ezek. 13. 11.
d ver. 1.
† Heb. *with feet.*
e ver. 1.

Before CHRIST about 725.

† Heb. *swalloweth.*
f Prov. 20. 1. Hos. 4. 11.
g ch. 56. 10, 12.
h Jer. 6. 10.
† Heb. *the hearing.*
‖ Or, *hath been.*
† Heb. *stammerings of lips.*
i 1 Cor. 14. 21.
‖ Or, *he hath spoken.*
k Amos 2. 4.
l Gen. 49. 24. Ps. 118. 22. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. & 10. 11. Eph. 2. 20. 1 Pet. 2. 6, 7, 8.
m ver. 15.
† Heb. *a treading down to it.*
‖ Or, when *he shall make you to understand doctrine.*
n 2 Sam. 5. 20. 1 Chron. 14. 11.
o Josh. 10. 10, 12. 2 Sam. 5. 25. 1 Chron. 14. 16.
p Lam. 3. 33
q ch. 10. 22, 23. Dan. 9. 27.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in ‖ the principal wheat, and the appointed barley, and the ‖ rye in their † place?

26 ‖ For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-*corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, [s]*which* is wonderful in counsel, *and* excellent in working.

CHAP. XXIX.

A promise of sanctification to the godly.

WO ‖ [a]to Ariel, to Ariel, ‖ the city [b]*where* David dwelt! add ye year to year; let them † kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, [c]out of the ground, and thy speech shall † whisper out of the dust.

5 Moreover, the multitude of thy [d]strangers shall be like small dust, and the multitude of the terrible ones *shall be* [e]as chaff that passeth away: yea, it shall be [f]at an instant suddenly.

6 [g]Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ¶ [h]And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be [i]as a dream of a night vision.

8 [k]It shall even be as when a hungry *man* dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and behold, he drinketh; but he awaketh, and behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; ‖ cry ye out, and cry: [l]they are drunken, [m]but not with wine; they stagger, but not with strong drink.

10 For [n]the LORD hath poured out upon you the spirit of deep sleep, and hath [o]closed your eyes: the prophets and your † rulers, [p]the seers hath he covered.

11 And the vision of all is become unto you as the words of a ‖ book [q]that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: [r]and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the LORD said, [s]Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by [t]the precept of men:

14 [u]Therefore behold, † I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: [x]for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 [y]Wo unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and [z]they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the [b]work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 *Is* it not yet a very little while, and [c]Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And [d]in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 [e]The meek also † shall increase *their* joy in the LORD, and [f]the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and [g]the scorner is consumed, and all that [h]watch for iniquity are cut off:

21 That make a man an offender for a word, and [i]lay a snare for him that reproveth in the gate, and turn aside the just [k]for a thing of nought.

22 Therefore thus saith the LORD, [l]who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, [m]the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They [n]also that erred in spirit † shall come to understanding, and they that murmured shall learn doctrine.

CHAP. XXX.

18 *God's mercies towards his church.* 27 *The destruction of Assyria.*

WO to the rebellious children, saith the LORD, [a]that take counsel, but not of me; and that cover with a covering, but not of my Spirit, [b]that they may add sin to sin:

2 [c]That walk to go down into Egypt, and [d]have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 [e]Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at [f]Zoan, and his ambassadors came to Hanes.

5 [g]They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 [h]The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, [i]the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 [k]For the Egyptians shall help in vain, and to

Before CHRIST about 725.

‖ Or, *the wheat in the principal* place, *and barley in the appointed* place.
‖ Or, *spelt.*
† Heb. *border.*
‖ Or, *And he bindeth it in such sort as his God doth teach him.*
[s] Ps. 92. 5. Jer. 32. 19.

Before CHRIST about 712.

about 712.
‖ Or, *O Ariel,* that is, *the lion of God.*
[a] Ezek. 43. 15, 16.
‖ Or, *of the city.*
[b] 2 Sam. 5. 9.
† Heb. *cut off the heads.*
[c] ch. 8. 19.
† Heb. *peep,* or, *chirp.*
[d] ch. 25. 5.
[e] Job 21. 18. ch. 17. 13.
[f] ch. 30. 13.
[g] ch. 28. 2. & 30. 30.
[h] ch. 37. 36.
[i] Job 20. 8.
[k] Ps. 73. 20.
‖ Or, *take your pleasure, and riot.*
[l] See ch. 28. 7, 8.
[m] ch. 51. 21.
[n] Rom. 11. 8
[o] Ps. 69. 23. ch. 6. 10.
† Heb. *heads:* See ch. 3. 2, Jer. 26. 8.
[p] 1 Sam. 9. 9
‖ Or, *letter.*
[q] ch. 8. 16.
[r] Dan. 12. 4, 9. Rev. 5. 1,—5, 9. & 6. 1.
[s] Ezek. 33. 31. Matt. 15. 8, 9. Mark 7. 6, 7.

[t] Col. 2. 22.
[u] Hab. 1. 5.
† Heb. *I will add.*
[x] Jer. 49. 7. Obad. 8. 1 Cor. 1. 19.
[y] ch. 30. 1.
[z] Ps. 94. 7.
[b] ch. 45. 9. Rom. 9. 20.
[c] ch. 32. 15.
[d] ch. 35. 5.
[e] ch. 61. 1.
† Heb. *shall add.*
[f] Jam. 2. 5.
[g] ch. 28. 14, 22.
[h] Mic. 2. 1.
[i] Amos 5. 10, 12.
[k] Prov. 28. 21.
[l] Josh 24. 3.
[m] ch. 19. 25. & 45. 11. & 60. 21. Eph. 2. 10.
[n] ch. 28. 7.
† Heb. *shall know understanding.*

about 713
[a] ch. 29. 15.
[b] Deut. 29. 19.
[c] ch. 31. 1.
[d] Num. 27. 21. Josh. 9. 14. 1 Kings 22. 7. Jer. 21. 2. & 42. 2, 20.
[e] ch. 20. 5. Jer. 37. 5, 7.
[f] ch. 19. 11.
[g] Jer. 2. 36.
[h] ch. 57. 9. Hos. 8. 9. & 12. 1.
[i] Deut. 8. 15
[k] Jer. 37. 7.

no purpose: therefore have I cried ‖concerning this, [l] Their strength *is* to sit still.

8 ¶Now go, [m] write it before them in a table, and note it in a book, that it may be for †the time to come for ever and ever:

9 That [n] this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 [o] Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, [p] speak unto us smooth things, prophesy deceits:

11 Get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in ‖oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you [q] as a breach ready to fall, swelling out in a high wall, whose breaking [r] cometh suddenly at an instant.

14 And [s] he shall break it as the breaking of †the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel; [t] In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: [u] and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 [x] One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as ‖a beacon upon the top of a mountain, and as an ensign on a hill.

18 ¶And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: [y] blessed *are* all they that wait for him.

19 For the people [z] shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you [a] the bread of adversity, and the water of ‖affliction, yet shall not [b] thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye [c] turn to the right hand, and when ye turn to the left.

22 [d] Ye shall defile also the covering of †thy graven images of silver, and the ornament of thy molten images of gold: thou shalt †cast them away as a menstruous cloth; [e] thou shalt say unto it, Get thee hence.

23 [f] Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat ‖†clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be [g] upon every high mountain, and upon every †high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover [h] the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶Behold, the name of the LORD cometh from far, burning *with* his anger, ‖and the burden *thereof is* †heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And [i] his breath, as an overflowing stream, [k] shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* [l] a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night [m] *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the [n] mountain of the LORD, to the †mighty One of Israel.

30 [o] And the LORD shall cause †his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, [p] and hail-stones.

31 For [q] through the voice of the LORD shall the Assyrian be beaten down, [r] *which* smote with a rod.

32 And †*in* every place where the grounded staff shall pass, which the LORD shall †lay upon him, *it* shall be with tabrets and harps: and in battles of [s] shaking will he fight ‖with it.

33 [t] For Tophet *is* ordained †of old; yea, for the king it is prepared: he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAP. XXXI.

The prophet sheweth the cursed folly in trusting to Egypt.

WO to them [a] that go down to Egypt for help; and [b] stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, [c] neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and [d] will not †call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* [e] men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, [f] Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the ‖noise of them: [g] so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 [h] As birds flying, so will the LORD of hosts defend Jerusalem; [i] defending also he will deliver *it; and* passing over he will preserve *it*.

6 ¶Turn ye unto *him from* whom the children of Israel have [k] deeply revolted.

7 For in that day every man shall [l] cast away his idols of silver, and †his idols of gold, which your own hands have made unto you *for* [m] a sin.

8 ¶Then shall the Assyrian [n] fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee ‖from the sword, and his young men shall be ‖†discomfited.

9 And [o] †he shall pass over to ‖his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

Before CHRIST about 713.

‖ Or, *to her.*
l ver. 15. ch. 7. 4.
m Hab. 2. 2.
† Heb. *the latter day.*
n Deut. 32. 20. ch. 1. 4. ver. 1.
o Jer. 11. 21. Amos 2. 12. & 7. 13. Mic. 2. 6.
p 1 Kings 22. 13. Mic. 2. 11.

‖ Or, *fraud.*

q Ps. 62. 3.

r ch. 29. 5.

s Ps. 2. 9. Jer. 19. 11.
† Heb. *the bottle of potters.*

t ver. 7. ch. 7. 4.

u Matt. 23. 37.

x Rev. 26. 8. Deut. 28. 25. & 32. 30. Josh. 23. 10.
‖ Or, *a tree bereft of branches.* or, *boughs:* or, *a mast.*

y Ps. 2. 12. & 34. 8. Prov. 16. 20. Jer. 17. 7.
z ch. 65. 9.

a 1 Kings 22. 27. Ps. 127. 2.
‖ Or, *oppression.*
b Ps. 74. 9. Amos 8. 11.

c Josh. 1. 7.

d 2 Chron. 31. 1. ch. 2. 20. & 31. 7.
† Heb. *the graven images of thy silver.*
† Heb. *scatter.*
e Hos. 14. 8.
f Matt. 6. 33. 1 Tim. 4. 8.

‖ Or, *savoury.*
† Heb. *leavened.*
g ch. 2. 14, 15. & 44. 3.
† Heb. *lifted up.*

h ch. 60. 19, 20.

Before CHRIST about 713.

‖ Or, *and the grievousness of flame.*
† Heb. *heaviness.*
i ch. 11. 4. 2 Thess. 2. 8.
k ch. 8. 8.
l ch. 37. 29.

m Ps. 42. 4.

n ch. 2. 3.
† Heb. *Rock,* Deut. 32. 4.
o ch. 29. 6.
† Heb. *the glory of his voice.*
p ch. 28. 2. & 32. 19.
q ch. 37. 36.
r ch. 10. 5, 24.
† Heb. *every passing of the rod founded.*
† Heb. *cause to rest upon him.*
s ch. 11. 15. & 19. 16.
‖ Or, *against them.*
t Jer. 7. 31. & 19. 6, &c.
† Heb. *from yesterday.*

about 713.

a ch. 30. 2. & 36. 6. Ezek. 17. 15.
b Ps. 20. 7. ch. 36. 9.
c Dan. 9. 13. Hos. 7. 7.

d Num. 23. 19.
† Heb. *remove.*

e Ps. 146. 3, 5.

f Hos 11. 10 Amos 3. 8.

‖ Or, *multitude.*
g ch. 42. 13.
h Deut. 32. 11. Ps. 91. 4.
i Ps. 37. 40.
k Hos. 9. 9.
l ch. 2. 20. & 30. 22.
† Heb. *the idols of his gold.*
m 1 Kings 12. 30.
n See 2 Kings 19. 35, 36. ch. 37. 36.
‖ Or, *for fear of the sword.*
‖ Or, *tributary.*
† Heb. *for melting,* or, *tribute.*
o ch. 37. 37.
† Heb. *his rock shall pass away for fear.*
‖ Or, *his strength.*

CHAP. XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshewn.*

BEHOLD, [a]a King shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding-place from the wind, and [b]a covert from the tempest; as rivers of water in a dry place, as the shadow of a †great rock in a weary land.

3 And [c]the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the †rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak ‖plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even ‖when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he ‖stand.

9 ¶Rise up, ye women [d]that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 †Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for †the pleasant fields, for the fruitful vine.

13 [e]Upon the land of my people shall come up thorns *and* briers; ‖yea, upon all the houses of joy *in* [f]the joyous city.

14 [g]Because the palaces shall be forsaken; the multitude of the city shall be left; the ‖forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until [h]the Spirit be poured upon us from on high, and [i]the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 [k]And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.

19 [l]When it shall hail, coming down [m]on the forest; ‖and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of [n]the ox and the ass.

CHAP. XXXIII.

God's judgments against the enemies of the church.

WO to thee [a]that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! [b]when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; [c]we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 [d]The LORD is exalted; for he dwelleth on high he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of †salvation: the fear of the LORD *is* his treasure.

7 Behold, their ‖valiant ones shall cry without: [e]the ambassadors of peace shall weep bitterly.

8 [f]The highways lie waste, the way-faring man ceaseth: [g]he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 [h]The earth mourneth *and* languisheth: Lebanon is ashamed *and* ‖hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

10 [i]Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 [k]Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime; [l]*as* thorns cut up shall they be burned in the fire.

13 ¶Hear, [m]ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

15 He that [n]walketh †righteously, and speaketh †uprightly; he that despiseth the gain of ‖oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of †blood, and [o]shutteth his eyes from seeing evil;

16 He shall dwell on †high; his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold †the land that is very far off.

18 Thine heart shall meditate terror. [p]Where *is* the scribe? where *is* the †receiver? where *is* he that counted the towers?

19 [q]Thou shalt not see a fierce people, [r]a people of a deeper speech than thou canst perceive; of a ‖stammering tongue *that thou canst* not understand.

20 [s]Look upon Zion, the city of our solemnities: thine eyes shall see [t]Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; [u]not one of [x]the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place †of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our [y]†lawgiver, [z]the LORD *is* our King; he will save us.

23 ‖Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: [a]the people that dwell therein *shall be* forgiven *their* iniquity.

Before CHRIST about 713.

a Ps. 45. 1, &c. Jer. 23. 5. Hos. 3. 5. Zech. 9. 9.
b ch. 4. 6. & 25. 4. † Heb. *heavy.*
c ch. 29. 18. & 35. 5, 6.
† Heb. *hasty.*
‖ Or, *elegantly.*
‖ Or. *when he speaketh against the poor in judgment.* ‖ Or, *be established.*
d Amos 6. 1.
† Heb. *Days above a year.*
† Heb. *the fields of desire.*
e ch. 34.13. Hos. 9. 6. ‖ Or, *burning upon, &c.*
f ch. 22. 2.
g ch. 27.10. ‖ Or, *clefts, and watch-towers.*
h Ps.104.30 Joel 2. 28.
i ch. 29. 17. & 35. 2.
k Jam. 3. 18.
l ch. 30. 30.
m Zech. 11. 2. ‖ Or, *and the city shall be utterly abased.*
n ch. 30.24.

about 713.

a ch. 21. 2. Hab. 2. 8.
b Rev. 13. 10.
c ch. 25. 9.

Before CHRIST about 713.

d Ps. 97. 9.
† Heb. *salvations.*
‖ Or. *messengers.*
e 2 Kings 18. 18, 37.
f Judg. 5. 6.
g 2 Kings 18. 14, 15, 16, 17.
h ch. 24. 4. ‖ Or, *withered away.*
i Ps. 12. 5.
k Ps. 7. 14. ch. 59. 4.
l ch. 9. 18.
m ch. 49. 1.
n Ps. 15. 2. & 24. 4. † Heb. *in righteousness.* † Heb. *uprightnesses.* ‖ Or, *deceits.* † Heb. *bloods.*
o Ps. 119. 37. † Heb. *heights.* or, *high places*
† Heb. *the land of far distances.*
p 1 Cor. 1. 20. † Heb. *weigher.*
q 2 Kings 19. 32.
r Deut. 28. 49, 50. Jer. 5. 15. ‖ Or, *ridiculous.*
s Ps. 48.12.
t Ps. 46. 5. & 125. 1, 2.
u ch. 37.33.
x ch. 54. 2.
† Heb. *broad of spaces,* or, *hands.*

y Jam.4.12. † Heb. *statute maker.*
z Ps. 89.18. ‖ Or, *They have forsaken thy tacklings.*
a Jer. 50. 20.

CHAP. XXXIV.

The judgments wherewith God revengeth his church.

COME near, ye nations, to hear; and hearken, ye people: [b]let the earth hear, and † all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and [c]their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And [d]all the host of heaven shall be dissolved, and the heavens shall be [e]rolled together as a scroll: [f]and all their hosts shall fall down, as the leaf falleth off from the vine, and as a [g]falling *fig* from the fig-tree.

5 For [h]my sword shall be bathed in heaven: behold, it [i]shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for [k]the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the ‖ unicorns shall come down with them, and the bullocks with the bulls; and their land shall be ‖ soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD'S [l]vengeance, *and* the year of recompenses for the controversy of Zion.

9 [m]And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; [n]the smoke thereof shall go up for ever: [o]from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ¶ [p]But the ‖ cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and [q]he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And [r]thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and [s]it shall be an habitation of dragons, *and* a court for ‖ † owls.

14 † The wild beasts of the desert shall also meet with † the wild beasts of the island, and the satyr shall cry to his fellow; the ‖ screech-owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of [t]the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth, it hath commanded, and his spirit, it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAP. XXXV.

The joyful flourishing of Christ's kingdom.

THE [a]wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Before CHRIST about 713.

a Ps. 49. 1.
b Deut. 32. 1. † Heb. *the fulness there of.*
c Joel 2. 20.
d Ps. 102. 26. Ezek. 32. 7, 8. Joel 2. 31. & 3. 15. Matt. 24. 29. 2 Pet. 3. 10.
e Rev. 6. 14.
f ch. 14. 12.
g Rev. 6. 13.
h Jer. 46. 10
i Jer. 49. 7, &c. Mal. 1. 4.
k ch. 63. 1. Jer. 49. 13. Zeph. 1. 7. ‖ Or, *rhinoceros.*
‖ Or, *drunken.*
l ch. 63 4.
m See Deut 29. 23.
n Rev. 14. 11. & 18. 18. & 19. 3.
o Mal. 1. 4.
p ch. 14. 23. Zeph. 2. 14. Rev. 18. 2. ‖ Or, *pelican.*
q 2 Kings 21. 13. Lam 2. 8.
r ch. 32. 13. Hos. 9. 6.
s ch. 13. 21, &c. ‖ Or, *ostriches.* † Heb. *daughters of the owl.* † Heb. *Ziim.* † Heb. *Ijim.* ‖ Or. *night monster.*
t ch. 34. 16.

about 713.

a ch. 55. 12.

Before CHRIST about 713.

b ch. 32. 15.
c Job 4. 3, 4. Heb. 12. 12. † Heb. *hasty.*
d ch. 29. 18. & 32. 3, 4, & 42. 7. Matt. 9. 27, &c. & 11. 5. & 12. 22. & 20. 30. &c. & 21. 14. John 9. 6, 7.
e Matt. 11. 5. Mark 7. 32, &c.
f Matt. 11. 5. & 15. 30. & 21. 14. John 5. 8, 9. Acts 3. 2, &c. & 8. 7. & 14. 8, &c.
g ch. 32. 4. Matt. 9. 32, 33. & 12. 22. & 15. 30.
h ch. 41. 18. & 43. 19. John 7. 38, 39.
i ch. 34. 13. ‖ Or. *a court for reeds.* &c.
k ch. 52. 1. Joel 3. 17. Rev. 21. 27. ‖ Or. *for he* shall be *with them.*
l Lev. 26. 6. ch. 11. 9. Ezek. 34. 25.
m ch. 51. 11.
n ch. 25. 8. & 65. 19. Rev. 7. 17. & 21. 4.

713.

a 2 Kings 18. 13, 17. 2 Chron. 32. 1.

710.

‖ Or, *secretary.*
b 2 Kings 18. 19, &c.
† Heb. *a word of lips.* ‖ Or. but *counsel and strength are for the war.*
c Ezek. 29. 6, 7.
‖ Or, *hostages.*

2 [b]It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ [c]Strengthen ye the weak hands and confirm the feeble knees.

4 Say to them *that are* of a † fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God, *with* a recompence; he will come and save you.

5 Then the [d]eyes of the blind shall be opened, and [e]the ears of the deaf shall be unstopped.

6 Then shall the [f]lame *man* leap as an hart, and the [g]tongue of the dumb sing: for in the wilderness shall [h]waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in [i]the habitation of dragons, where each lay, *shall be* ‖ grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; [k]the unclean shall not pass over it; ‖ but it *shall be* for those: the way-faring men, though fools, shall not err *therein.*

9 [l]No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

10 And the [m]ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and [n]sorrow and sighing shall flee away.

CHAP. XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh's blasphemous persuasions to the people.*

NOW [a]it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him, Eliakim, Hilkiah's son, which *was* over the house, and Shebna the ‖ scribe, and Joah, Asaph's son, the recorder.

4 ¶ [b]And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou* (but *they are but* † vain words) ‖ *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the [c]staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give ‖ pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD

against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, ‖ † Make *an agreement* with me *by* a present, and come out to me: [d]and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah, that *was* over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

CHAP. XXXVII.

1 *Hezekiah sendeth to Isaiah.* 36 *An angel slayeth the Assyrians.*

AND [a]it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ‖ blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is † left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will ‖ send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of [b]Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17 [c]Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the † nations, and their countries,

19 And have † cast their gods into the fire; for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 † By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down † the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* ‖ the forests of his Carmel.

25 I have digged and drunk water; and with the

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‖ Or. *put a spirit into him.*

‖ Or. *seek my favour by a present.* † Heb. *Make with me a blessing.* d Zech. 3. 10

b Jer. 49. 23.

c Dan. 9. 18.

† Heb. *lands.* † Heb. *given.*

a 2 Kings 19. 1, &c.

‖ Or. *provocation.*

† Heb. *By the hand of thy servants.* † Heb. *the tallness of the cedars thereof, and the choice of the fir-trees thereof.* ‖ Or, *the forest and his fruitful field.*

† Heb. *found.*

sole of my feet have I dried up all the rivers of the ‖ besieged places.

26 ‖ Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* † of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

28 But I know thy ‖ abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore [d] will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And † the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: the [e] zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with † shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will [f] defend this city to save it, for mine own sake, and for my servant David's sake.

36 Then the [g] angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of † Armenia: and Esar-haddon his son reigned in his stead.

CHAP. XXXVIII.

Hezekiah, by prayer, hath his life lengthened.

IN [a] those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, [b] † Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, [c] Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept † sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

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‖ Or, *fenced and closed.*

‖ Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps?* as 2 Kings 19. 25.

† Heb. *short of hand.*

‖ Or, *sitting.*

[d] ch. 30. 28. Ezek. 38. 4.

† Heb. *The escaping of the house of Judah that remaineth.*

† Heb. *the escaping.*

[e] 2 Kings 19. 31. ch. 9. 7.

† Heb. *shield.*

[f] 2 Kings 20. 6. ch. 38. 6.

[g] 2 Kings 19. 35.

[a] 2 Kings 20. 1, &c. 2 Chron. 32. 24.

[b] 2 Sam. 17. 23.

† Heb. *Give charge concerning thy house.*

[c] Neh. 13. 14.

† Heb. *with great weeping.*

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[d] ch. 37. 35.

[e] 2 Kings 20. 8, &c. ch. 7. 11.

† Heb. *degrees by, or, with the sun.*

[f] Ps. 27. 13. & 116. 9.

[g] Job 7. 6.

‖ Or, *from the* thrum.

[h] ch. 59. 11.

‖ Or, *ease me.*

[i] Job 7. 11. & 10. 1.

‖ Or, *on my peace* came *great bitterness.*

† Heb. *thou hast loved my soul from the pit.*

[k] Ps. 6. 5. & 30. 9. & 88. 11. & 115. 17. Eccl. 9. 10.

[l] Deut. 4. 9. & 6. 7. Ps. 78. 3, 4.

[m] 2 Kings 20. 7.

[n] 2 Kings 20. 8.

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[a] 2 Kings 20. 12, &c.

[b] 2 Chron. 32. 31.

‖ Or, *spicery.*

‖ Or, *jewels.*

† Heb. *vessels,* or, *instruments.*

6 And I will deliver thee and this city out of the hand of the king of Assyria: and [d] I will defend this city.

7 And this *shall be* [e] a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the † sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, [f] in the land of the living: I shall behold man no more with the inhabitants of the world.

12 [g] Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off ‖ with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that,* as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow so did I chatter: [h] I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; ‖ undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it:* I shall go softly all my years [i] in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, ‖ for peace I had great bitterness: but † thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For [k] the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: [l] the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For [m] Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he shall recover.

22 [n] Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

CHAP. XXXIX.

Merodach-baladan, sending to visit Hezekiah, hath notice of his treasures.

AT [a] that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 [b] And Hezekiah was glad of them, and shewed them the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ‖ † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah and said unto him, What said these men? and from whence came they unto thee? and Hezekiah

said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, [c] that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and ‖ they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [d] Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAP. XL.

1 *The promulgation of the gospel.* 3 *The preaching of John Baptist.*

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye † comfortably to Jerusalem, and cry unto her, that her ‖ warfare is accomplished, that her iniquity is pardoned: [a] for she hath received of the LORD's hand double for all her sins.

3 ¶ [b] The voice of him that crieth in the wilderness, [c] Prepare ye the way of the LORD, [d] make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: [e] and the crooked shall be made ‖ straight, and the rough places ‖ plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? [f] All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because [g] the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but [h] the word of our God shall stand for ever.

9 ¶ ‖ O Zion, that bringest good tidings, get thee up into the high mountain: ‖ O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold the Lord GOD will come ‖ with strong *hand*, and [i] his arm shall rule for him: behold, [k] his reward *is* with him, and ‖ his work before him.

11 He shall [l] feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those ‖ that are with young.

12 ¶ [m] Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in † a measure, and weighed the mountains in scales, and the hills in a balance?

13 [n] Who hath directed the Spirit of the LORD, or *being* † his counsellor hath taught him?

14 With whom took he counsel, and *who* † instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of † understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as [o] nothing; and [p] they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye [q] liken God? or what likeness will ye compare unto him?

19 [r] The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that † *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman [s] to prepare a graven image *that* shall not be moved.

21 [t] Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 ‖ *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that [u] stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the [x] princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 [y] To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: [z] he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 ¶ Hast thou not known, hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [a] *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD [b] shall † renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

CHAP. XLI.

God expostulateth with his people about his mercies to the church.

KEEP [a] silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up † the righteous *man* [b] from the east, called him to his foot, [c] gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed † safely; *even* by the way *that* he had not gone with his feet.

4 [d] Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the [e] first, and with the last; I *am* he.

Before CHRIST about 712.

c Jer. 20. 5.

‖ Fulfilled. Dan. 1. 2, 3, 7.

d 1 Sam. 3. 18.

† Heb. *to the heart.*
‖ Or, *appointed time.*
a See Job 42. 10. ch. 61. 7.
b Matt. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.
c Mal. 3. 1.
d Ps. 68. 4. ch. 49. 11.
e ch. 45. 2.
‖ Or, *a straight place.*
‖ Or. *a plain place.*
f Job 14. 2. Ps. 90. 5. & 102. 11. & 103. 15. Jam. 1. 10. 1 Pet. 1. 24.
g Ps. 103. 16.
h John 12. 34. 1 Pet. 1. 25.
‖ Or, *O thou that tellest good tidings to Zion.* ch. 41. 27. & 52. 7.
‖ Or, *O thou that tellest good tidings to Jerusalem.*
‖ Or, *against the strong.*
i ch. 59. 16.
k ch. 62. 11. Rev. 22. 12.
‖ Or, *recompense for his work.* ch. 49. 4.
l ch. 49. 10. Ezek. 34. 23. & 37. 24. John 10. 11. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4. Rev. 7. 17.
‖ Or, *that give suck.*
m Prov. 30. 4.
† Heb. *a tierce.*
n Job 21. 22. & 36. 22. 23. Rom. 11. 34. 1 Cor. 2. 16.
† Heb. *man of his counsel.*
† Heb. *made him understand.*
† Heb. *understandings?*

Before CHRIST about 712.

o Dan. 4. 34.
p Ps. 62. 9.
q ver. 25. ch. 46. 5. Acts 17. 29.
r ch. 41. 6, 7. & 44. 12, &c. Jer. 10. 3, &c.
† Heb. *is poor of oblation.*
s ch. 41. 7. Jer. 10. 4.
t Ps. 19. 1. Acts 14. 17. Rom. 1. 19, 20.
‖ Or, *him that sitteth,* &c.
u Job 9. 8. Ps. 104. 2. ch. 42. 5. & 44. 24. & 51. 13. Jer. 10. 12.
x Job 12. 21 Ps. 107. 40.
y ver. 18. Deut. 4. 15, &c.
z Ps. 147. 4.
a Ps. 147. 5. Rom. 11. 33.
b Ps. 103. 5.
† Heb. *change.*
a Zech. 2. 13.
† Heb. *righteousness.*
b ch. 46. 11.
c See Gen 14. 14, &c. ver. 25. ch. 45. 1.
† Heb. *in peace.*
d ver. 26. ch. 44. 7. & 46. 10.
e ch. 43. 10. & 44. 6. & 48. 12. Rev. 1. 17. & 22. 13.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 [f] They helped every one his neighbour; and *every one* said to his brother, †Be of good courage.

7 [g] So the carpenter encouraged the ‖goldsmith, *and* he that smootheth *with* the hammer ‖him that smote the anvil, ‖saying, It *is* ready for the sodering; and he fastened it with nails, [h] *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have [i] chosen, the seed of Abraham my [k] friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ [l] Fear thou not; [m] for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be [n] ashamed and confounded: they shall be as nothing; and †they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* †them that contended with thee: †they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, [o] Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye ‖men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, [p] I will make thee a new sharp threshing instrument having †teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt [q] fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* [r] shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open [s] rivers in high places, and fountains in the midst of the valleys: I will make the [t] wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree *and* the pine, and the box-tree together:

20 [u] That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 †Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 [x] Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may †consider them, and know the latter end of them; or declare us things for to come.

23 [y] Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, [z] do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, [a] ye *are* ‖of nothing, and your work ‖of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun [b] shall he call upon my name: [c] and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 [d] Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 [e] The first [f] *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 [g] For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could †answer a word.

29 [h] Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion.

CHAP. XLII.

The office of Christ graced with meekness and constancy.

BEHOLD [a] my servant, whom I uphold; mine elect, *in whom* my soul [b] delighteth; [c] I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the ‖smoking flax shall he not †quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be †discouraged, till he have set judgment in the earth: [d] and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, [e] he that created the heavens, and stretched them out; [f] he that spread forth the earth, and that which cometh out of it; [g] he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 [h] I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, [i] and give thee for a covenant of the people, for [k] a light of the Gentiles;

7 [l] To open the blind eyes, to [m] bring out the prisoners from the prison, *and* them that sit in [n] darkness out of the prison-house.

8 I *am* the LORD: that *is* my name: and my [o] glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 [p] Sing unto the LORD a new song, *and* his praise from the end of the earth, [q] ye that go down to the sea, and †all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, [r] yea, roar; he shall ‖prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and †devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have

Before CHRIST about 712.

f ch. 40.19. & 44.12.
† Heb. *Be strong.*
g ch. 40. 19. ‖ Or, *founder.*
‖ Or. *the smiting.*
‖ Or, *saying of the solder, It is good.*
h ch. 40.20.
i Deut. 7.6. & 10. 15. & 14. 2. Ps. 135. 4.
ch. 43. 1. & 44. 1.
k 2 Chron. 20. 7. Jam. 2. 23.
l ver. 13,14. ch. 43. 5.
m Deut. 31. 6, 8.

n Ex. 23. 22. ch. 45. 24. & 60. 12. Zech. 12. 3.
† Heb. *the men of thy strife.*
† Heb. *the men of thy contention.*
† Heb. *the men of thy war.*
o ver. 10.

‖ Or, *few men.*

p Mic. 4. 13. 2 Cor. 10. 4. 5.
† Heb. *mouths.*

q Jer. 51. 2.

r ch. 45. 25.

s ch. 35. 6. 7. & 43. 19. & 44. 3.
t Ps. 107. 35.

u Job 12. 9.

† Heb. *Cause to come near.*

x ch. 45. 21.

† Heb. *set our heart upon them.*
y ch. 42. 9. & 44. 7, 8. & 45. 3. John 13. 19
z Jer. 10. 5.
a Ps. 115. 8. ch. 44. 9. 1 Cor. 8. 4.
‖ Or, worse *than nothing.*
‖ Or, worse *than of a viper.*
b Ezra 1. 2.

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c ver. 2.
d ch. 43. 9.

e ver. 4.
f ch. 40. 9.

g ch. 63. 5.

† Heb. *return.*
h ver. 24.

about 712.

a ch. 43. 10. & 49. 3, 6. & 52. 13. & 53. 11. Matt. 12. 18, 19, 20. Phil. 2. 7.
b Matt. 3. 17. & 17. 5. Eph. 1. 6.
c ch. 11. 2. John 3. 34.
‖ Or, *dimly burning.*
† Heb. *quench it.*
† Heb. *broken.*
d Gen. 40. 10.
e ch. 44. 24. Zech. 12. 1.
f Ps. 136. 6.

g Acts 17. 25.

h ch. 43. 1.

i ch. 49. 8.

k ch. 49. 6. Luke 2. 32. Acts 13. 47.

l ch. 35. 5.
m ch. 61. 1. Luke 4. 18. 2 Tim. 2. 26. Heb. 2. 14, 15.
n ch. 9. 2.
o ch. 48. 11.

p Ps. 33. 3. & 40. 3. & 98. 1.
q Ps. 107. 23
† Heb. *the fulness thereof.*

r ch. 31. 4.
‖ Or, *behave himself mightily.*

† Heb. *swallow, or, sup up.*

not known: I will make darkness light before them, and crooked things †straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be [s]turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 [t]Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, [u]but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make ‖ *it* honourable.

22 But this *is* a people robbed and spoiled; ‖ *they are* all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivereth, for †a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken, and hear †for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: [x]and it hath set him on fire round about, [y]yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

The Lord comforteth the church with his promises.

BUT now thus saith the LORD [a]that created thee, O Jacob, [b]and he that formed thee, O Israel, Fear not: [c]for I have redeemed thee, [d]I have called *thee* by thy name; thou *art* mine.

2 [e]When thou passest through the waters, [f]I *will be* with thee; and through the rivers, they shall not overflow thee: when thou [g]walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: [h]I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy ‖ life.

5 [i]Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west:

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is [k]called by my name: for [l]I have created him for my glory, [m]I have formed him; yea, I have made him.

8 ¶ [n]Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: [o]who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, *It is* truth.

10 [p]Ye *are* my witnesses, saith the LORD, [q]and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: [r]before me there was ‖ no God formed, neither shall there be after me.

11 I, *even* I, [s]*am* the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no [t]strange *god* among you: [u]therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 [x]Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall †[y]let it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their †nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which [z]maketh a way in the sea, and a [a]path in the mighty waters;

17 Which [b]bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ [c]Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a [d]new thing; now it shall spring forth; shall ye not know it? [e]I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the ‖ †owls: because [f]I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 [g]This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou [h]hast been weary of me, O Israel.

23 [i]Thou hast not brought me the †small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou †filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast [k]wearied me with thine iniquities.

25 I, *even* I, *am* he that [l]blotteth out thy transgressions [m]for mine own sake, [n]and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy †teachers have transgressed against me.

28 Therefore [o]I have profaned the ‖ princes of the sanctuary, [p]and have given Jacob to the curse, and Israel to reproaches.

CHAP. XLIV.

1 *God comforteth the church with his promises.* 7 *The vanity of idols.*

YET now hear, [a]O Jacob, my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, [b]and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, [c]Jesurun, whom I have chosen.

3 For I will [d]pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring;

4 And they shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

Before CHRIST about 712.

† Heb. *into straightness.*
s Ps. 97. 7. ch. 1. 29. & 44. 11. & 45. 16.
t ch. 43. 8 Ezek. 12. 2. See John 9. 39, 41.
u Rom. 2. 21.
‖ Or, him.
‖ Or. *in snaring all the young men of them.*
† Heb. *a treading.*
† Heb. *for the after time?*
x 2 Kings 25. 9.
y Hos. 7. 9.

about 712.

a ver. 7.
b ver. 21. ch. 44. 2, 21, 24.
c ch. 44. 6.
d ch. 42. 6. & 45. 4.
e Ps. 66. 12. & 91. 3, &c.
f Deut. 31. 6, 8.
g Dan. 3. 25, 27.
h Prov. 11. 8. & 21. 18.
‖ Or, *person.*
i ch. 41. 10, 14. & 44. 2. Jer. 30. 10, 11. & 46. 27, 28.
k ch. 63. 19. Jam. 2. 7.
l Ps. 100. 3. ch. 29. 23. John 3. 3, 5. 2 Cor. 5. 17. Eph. 2. 10.
m ver. 1.
n ch. 6. 9. & 42. 19. Ezek. 12. 2.
o ch. 41. 21, 22, 26.
p ch. 44. 8.
q ch. 42. 1. & 55. 4.
r ch. 41. 4. & 44. 6.
‖ Or, *nothing formed of God.*
s ch. 45. 21. Hos. 13. 4.

Before CHRIST about 712.

t Deut. 32. 16. Ps. 81. 9.
u ch. 44. 8. ver. 10.
x Ps. 90. 2. John 8. 58.
† Heb. *turn it back?*
y Job 9. 12. ch. 14. 27.
† Heb. *bars.*
z Ex. 14. 16, 22. Ps. 77. 19. ch. 51. 10.
a Josh. 3. 13, 16.
b Ex. 14. 4, —9, 25.
c Jer. 16. 14. & 23. 7.
d 2 Cor. 5. 17. Rev. 21. 5.
e Ex. 17. 6. Num. 20. 11. Deut. 8. 15. Ps. 78. 16. ch. 35. 6. & 41. 18.
‖ Or, *ostriches.*
† Heb. *daughters of the owl.*
f ch. 48. 21.
g Ps. 102. 18. ver. 1, 7. Luke 1 74, 75. Eph. 1. 5, 6.
h Mal. 1. 13.
i Amos 5. 25
† Heb. *lambs,* or, *kids.*
† Heb. *made me drunk,* or, *abundantly moistened.*
k ch. 1. 14. Mal. 2. 17.
l ch. 44. 22. & 48. 9. Jer. 50. 20. Acts 3. 19.
m Ezek. 36. 22, &c.
n ch. 1. 18. Jer. 31. 34.
† Heb. *interpreters.* Mal. 2. 7, 8.
o ch. 47. 6. Lam. 2. 2, 6, 7.
‖ Or, *holy princes.*
p Ps. 79. 4. Jer. 24. 9. Dan. 9. 11. Zech. 8. 13.

about 712.

a ver. 21. ch. 41. 8. & 43. 1. Jer. 30. 10. & 46. 27, 28.
b ch. 43. 1, 7.
c Deut. 32. 15.
d ch. 35. 7. Joel 2. 28. John 7. 38. Acts 2. 18.

6 Thus saith the LORD the King of Israel, [c]and his Redeemer the LORD of hosts; [f]I *am* the first, and I *am* the last; and besides me *there is* no God.

7 And [g]who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: [h]have not I told thee from that time, and have declared *it?* [i]ye *are* even my witnesses. Is there a God besides me? yea, [k]*there is* no †God; I know not *any*.

9 ¶ [l]They that make a graven image *are* all of them vanity; and their †delectable things shall not profit; and they *are* their own witnesses; [m]they see not, nor know, that they may be ashamed.

10 Who hath formed a god, or molten a graven image [n]*that* is profitable for nothing?

11 Behold, all his fellows shall be [o]ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 [p]The smith ‖with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with the line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he ‖strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 [q]They have not known nor understood: for [r]he hath †shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none †[s]considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abomination? shall I fall down to †the stock of a tree?

20 He feedeth on ashes: [t]a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for [u]thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 [x]I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for [y]I have redeemed thee.

23 [z]Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD [a]thy Redeemer, and [b]he that formed thee from the womb, I *am* the LORD that maketh all *things;* [c]that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself:

25 That [d]frustrateth the tokens [e]of the liars, and maketh diviners mad; that turneth wise *men* backward, [f]and maketh their knowledge foolish;

26 [g]That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the †decayed places thereof:

27 [h]That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, [i]Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHAP. XLV.

God calleth Cyrus for his church's sake.

THUS saith the LORD to his anointed, to Cyrus, whose [a]right hand I ‖have holden, [b]to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut;

2 I will go before thee, [c]and make the crooked places straight: [d]I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, [e]that thou mayest know that I, the LORD, which [f]call *thee* by thy name, *am* the God of Israel.

4 For [g]Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast [h]not known me.

5 ¶ I [i]*am* the LORD, and [k]*there is* none else, *there is* no God besides me: [l]I girded thee, though thou hast not known me:

6 [m]That they may know from the rising of the sun, and from the west, that *there is* none besides me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and [n]create evil: I the LORD do all these *things*.

8 [o]Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Wo unto him that striveth with [p]his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [q]Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Wo unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning [r]my sons, and concerning [s]the work of my hands command ye me.

12 [t]I have made the earth, and [u]created man upon it: I, *even* my hands, have stretched out the heavens, and [x]all their host have I commanded.

13 [y]I have raised him up in righteousness, and I will ‖direct all his ways: he shall [z]build my city, and he shall let go my captives, [a]not for price nor reward, saith the LORD of hosts.

Before CHRIST about 712.

c ver. 24. ch. 43.1.14. f ch. 41. 4. & 48. 12. Rev. 1.8,17. & 22. 13.
g ch. 41. 4, 22. & 45.21.
h ch. 41. 22.
i ch. 43. 10, 12.
k Deut. 4. 35, 39. & 32. 39. 1 Sam. 2. 2. 2 Sam. 22. 32. ch. 45. 5.
† Heb. *rock.* Deut. 32. 4.
l ch. 41. 24, 29.
† Heb. *desirable.*
m Ps. 115. 4, &c
n Jer 10. 5. Hab. 2. 18.
o Ps. 97. 7. ch. 1. 29. & 42. 17. & 45. 16.
p ch. 40.19. & 41. 6. Jer. 10. 3, &c.
‖ Or, *with an axe.*
‖ Or, *taketh courage.*
q ch. 45. 20.
r 2 Thess. 2. 11.
† Heb. *daubed.*
† Heb. *setteth to his heart.*
s ch. 46. 8.
† Heb. *that which comes of a tree?*
t Hos. 4.12. Rom. 1. 21. 2 Thess. 2. 11.
u ver. 1, 2.
x ch. 43. 25.
y ch. 43. 1. & 48. 20. 1 Cor. 6. 20. 1 Pet. 1. 18, 19.
z Ps. 69. 34. & 96. 11,12. ch. 42. 10. & 49. 13. Jer. 51. 48. Rev. 18.20.

Before CHRIST about 712.

a ch. 43. 14. ver. 6.
b ch. 43. 1.
c Job 9. 8. Ps. 104. 2. ch. 40. 22. & 42. 5. & 45. 12.& 51. 13.
d ch. 47.13.
e Jer. 50.36.
f 1 Cor. 1. 20.
g Zech. 1. 6.
† Heb. *wastes.*
h See Jer. 50 38. & 51.32,36.
i 2 Chron. 36 22. 23. Ezra 1. 1, &c. ch. 45. 13.

about 712.

a ch. 41. 13.
‖ Or, *strengthened.*
b ch. 41. 2. Dan. 5. 30.
c ch. 40. 4.
d Ps. 107. 16.
e ch. 41. 23.
f Ex. 33. 12, 17. ch. 43. 1. & 49. 1.
g ch. 44. 1.
h 1 Thess. 4. 5.
i Deut.4.35, 39. & 32. 39. ch. 44. 8. & 46. 9.
k ver. 14. 18, 21, 22.
l Ps. 18. 32, 39.
m Ps. 102. 15. ch. 37. 20. Mal. 1. 11.
n Amos 3. 6.
o Ps. 72. 3. & 85. 11.
p ch. 64. 8.
q ch. 29.16. Jer. 18. 6. Rom. 9. 20.
r Jer. 31. 9.
s Isa. 29.23.
t ch. 42. 5. Jer. 27. 5.
u Gen. 1. 26, 27.
x Gen. 2. 1.
y ch. 41. 2.
‖ Or, *make straight.*
z 2 Chron. 36. 22. 23. Ezra 1. 1, &c. ch. 44. 28.
a ch. 52. 3. See Rom. 3. 24.

14 Thus saith the LORD, [b] The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; [c] in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, [d] Surely God *is* in thee; and [e] *there is* none else, *there is* no God.

15 Verily thou *art* a God [f] that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* [g] makers of idols.

17 [h] *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD [i] that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: [k] I *am* the LORD; and *there is* none else.

19 I have not spoken in [l] secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: [m] I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: [n] they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: [o] who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? [p] and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 [q] Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 [r] I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [s] knee shall bow, [t] every tongue shall swear.

24 ‖ Surely, shall *one* say, In the LORD have I [u] †righteousness and strength: *even* to him shall *men* come: and [x] all that are incensed against him shall be ashamed.

25 [y] In the LORD shall all the seed of Israel be justified, and [z] shall glory.

CHAP. XLVI.

Idols not comparable to God for power.

BEL [a] boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; [b] *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, [c] but † themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, [d] which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age [e] I *am* he: and *even* to hoar hairs [f] will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ [g] To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 [h] They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 [i] They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, [k] *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: [l] bring *it* again to mind, O ye transgressors.

9 [m] Remember the former things of old: for I *am* God, and [n] *there is* none else; *I am* God, and *there is* none like me,

10 [o] Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [p] My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird [q] from the east, † the man [r] that executeth my counsel from a far country: yea, [s] I have spoken *it*, I will also bring it to pass: I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye [t] stout-hearted, [u] that *are* far from righteousness:

13 [x] I bring near my righteousness; it shall not be far off, and my salvation [y] shall not tarry: and I will place [z] salvation in Zion for Israel my glory.

CHAP. XLVII.

God's judgment upon Babylon and Chaldea.

COME [a] down, and [b] sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 [c] Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 [d] Thy nakedness shall be uncovered, yea, thy shame shall be seen: [e] I will take vengeance, and I will not meet *thee as* a man.

4 *As for* [f] our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou [g] silent, and get thee into darkness, O daughter of the Chaldeans: [h] for thou shalt no more be called, The lady of kingdoms.

6 ¶ [i] I was wroth with my people, [k] I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; [l] upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be [m] a lady for ever: *so* that thou didst not [n] lay these *things* to thy heart, [o] neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, [p] I *am*, and none else besides me; [q] I shall not sit *as* a widow, neither shall I know the loss of children:

9 But [r] these two *things* shall come to thee [s] in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection, [t] for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 ¶ For thou [u] hast trusted in thy wickedness: [x] thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath ‖ perverted thee; [y] and thou hast said in thine heart, I *am*, and none else besides me.

11 ¶ Therefore shall evil come upon thee; thou shalt not know † from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to † put it off: and [z] desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 [a] Thou art wearied in the multitude of thy counsels. Let now [b] the † astrologers, the star-gazers,

Before CHRIST about 712.

[b] Ps. 68. 31. & 72. 10, 11. ch. 49. 23. & 60. 9, 10, 14, 16. Zech. 8. 22, 23.
[c] Ps. 149. 8.
[d] 1 Cor. 14. 25.
[e] ver. 5.
[f] Ps. 44. 24. ch. 8. 17. & 57. 17.
[g] ch. 44. 11.
[h] ch. 26. 4. ver. 25. Rom. 11. 26.
[i] ch. 42. 5.
[k] ver. 5.
[l] Deut. 30. 11. ch. 48. 16.
[m] Ps. 19. 8. & 119. 137, 138.
[n] ch. 44. 17, 18. 19. & 46. 7. & 48. 7. Rom. 1. 22, 23.
[o] ch. 41. 22. & 43. 9. & 44. 7. & 46. 10. & 48. 14.
[p] ver. 5, 14, 18. ch. 44. 8. & 45. 9. & 48. 3, &c.
[q] Ps. 22. 27. & 65. 5.
[r] Gen. 22. 16 Heb. 6. 13.
[s] Rom. 14. 11. Phil. 2. 10.
[t] Gen. 31. 53 Deut. 6. 13. Ps. 63. 11. ch. 65. 16.
‖ Or, *Surely he shall say of me, In the* LORD *is all righteousness and strength.*
[u] Jer. 23. 5. 1 Cor. 1. 30.
† Heb. *righteousnesses.*
[x] ch. 41. 11.
[y] ver. 17
[z] 1 Cor. 1. 31.

about 712.

[a] ch. 21. 9. Jer. 50. 2. & 51. 44.
[b] Jer. 10. 5.
[c] Jer. 48. 7.
† Heb. *their soul.*
[d] Ex. 19. 4. Deut. 1. 31. & 32. 11. Ps. 71. 6. ch. 63. 9.
[e] Ps. 102. 27. Mal. 3. 6.
[f] Ps. 48. 14. & 71. 18.
[g] ch. 40. 18, 25.
[h] ch. 40. 19. & 41. 6. & 44. 12. 19. Jer. 10. 3.
[i] Jer. 10. 5.
[k] ch. 45. 20.

Before CHRIST about 712.

[l] ch. 44. 19. & 47. 7.
[m] Deut. 32. 7.
[n] ch. 45. 5, 21.
[o] ch. 45. 21.
[p] Ps. 33. 11. Prov. 19. 21. & 21. 30. Acts 5. 39. Heb. 6. 17.
[q] ch. 41. 2, 25.
† Heb. *the man of my counsel.*
[r] ch. 44. 28. & 45. 13.
[s] Num. 23. 19.
[t] Ps. 76. 5.
[u] Rom. 10. 3
[x] ch. 51. 5. Rom. 1. 17. & 3. 21.
[y] Hab. 2. 3.
[z] ch. 62. 11.

about 712.

[a] Jer. 48. 18.
[b] ch. 3. 26.
[c] Ex. 11. 5. Judg. 16. 21. Matt. 24. 41.
[d] ch. 3. 17. & 20. 4. Jer. 13. 22. 26. Nah. 3. 5.
[e] Rom. 12. 19.
[f] ch. 43. 3, 14. Jer. 50. 34.
[g] 1 Sam. 2. 9
[h] ver. 7. ch. 13. 19. Dan. 2. 37.
[i] See 2 Sam 24. 14. 2 Chron. 28. 9. Zech. 1. 15.
[k] ch. 43. 28.
[l] Deut. 28. 50.
[m] ver. 5. Rev. 18. 7.
[n] ch. 46. 8.
[o] Deut. 32. 29.
[p] ver. 10. Zeph. 2. 15.
[q] Rev. 18. 7.
[r] ch. 51. 19.
[s] 1 Thess. 5. 3.
[t] Nah. 3. 4.
[u] Ps. 52. 7.
[x] ch. 29. 15. Ezek. 8. 12. & 9. 9.
‖ Or, *caused thee to turn away.*
[y] ver. 8.
† Heb. *the morning thereof.*
† Heb. *expiate.*
[z] 1 Thess. 5. 3.
[a] ch. 57. 10.
[b] ch. 44. 25. Dan. 2. 2.
† Heb. *viewers of the heavens.*

† the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be [c] as stubble; the fire shall burn them; they shall not deliver † themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* [d] thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAP. XLVIII.

God saveth his people for his own sake.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and [a] are come forth out of the waters of Judah, [b] which swear by the name of the LORD, and make mention of the God of Israel, [c] *but* not in truth, nor in righteousness.

2 For they call themselves [d] of the holy city, and [e] stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 [f] I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, [g] and they came to pass.

4 Because I knew that thou *art* † obstinate, and [h] thy neck *is* an iron sinew, and thy brow brass;

5 [i] I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called [k] a transgressor from the womb.

9 ¶ [l] For my name's sake [m] will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, [n] I have refined thee, but not ‖ with silver; I have chosen thee in the furnace of affliction.

11 [p] For mine own sake, *even* for mine own sake, will I do *it:* for [q] how should *my name* be polluted? and [r] I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; [s] I *am* he; I *am* the [t] first, I also *am* the last.

13 [u] Mine hand also hath laid the foundation of the earth, and ‖ my right hand hath spanned the heavens: *when* [x] I call unto them, they stand up together.

14 [y] All ye, assemble yourselves and hear; which among them hath declared these *things?* [z] The LORD hath loved him: [a] he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken, yea, [b] I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; [c] I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now [d] the Lord GOD, and his Spirit, hath sent me.

17 Thus saith [e] the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, [f] which leadeth thee by the way *that* thou shouldest go.

18 [g] O that thou hadst hearkened to my commandments! [h] then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 [i] Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ [k] Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath [l] redeemed his servant Jacob.

21 And they [m] thirsted not *when* he led them through the deserts: he [n] caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 [o] *There is* no peace, saith the LORD, unto the wicked.

CHAP. XLIX.

1 *Christ complaineth of the Jews.* 5 *He is sent to the Gentiles.*

LISTEN, [a] O isles, unto me; and hearken, ye people, from far; [b] The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made [c] my mouth like a sharp sword; [d] in the shadow of his hand hath he hid me, and made me [e] a polished shaft; in his quiver hath he hid me;

3 And said unto me, [f] Thou *art* my servant, O Israel, [g] in whom I will be glorified.

4 [h] Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; *yet* surely my judgment *is* with the LORD, and ‖ my work with my God.

5 ¶ And now, saith the LORD [i] that formed me from the womb *to be* his servant, to bring Jacob again to him, ‖ Though Israel [k] be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, ‖ It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the ‖ preserved of Israel: I will also give thee for a [l] light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, [m] ‖ to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, [n] Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [o] In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, [p] and give thee for a covenant to the people, to ‖ establish the earth, to cause to inherit the desolate heritages:

9 That thou mayest say [q] to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not [r] hunger nor thirst, [s] neither shall the heat nor sun smite them: for he that hath mercy on them [t] shall lead them, even by the springs of water shall he guide them.

11 [u] And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, [x] these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

Before CHRIST about 712.

† Heb. *that give knowledge concerning the months.*
c Nah. 1.10. Mal. 4. 1.
† Heb. *their souls.*
d Rev. 18. 11.
a Ps. 68.26.
b Deut.6.13 ch. 65. 16. Zeph. 1. 5.
c Jer. 4. 2. & 5. 2.
d ch. 52. 1.
e Mic. 3. 11. Rom. 2. 17.
f ch. 41.22. & 42. 9. & 43. 9. & 44. 7.8.& 45.21. & 46. 9, 10.
g Josh. 21. 45.
† Heb. *hard.*
h Ex. 32. 9. Deut. 31. 27.
i ver. 3.
k Ps. 58. 3.
l Ps. 79. 9. & 106. 8. ch. 43. 25. ver. 11. Ezek. 20. 9, 14, 22, 44.
m Ps.78.38.
n Ps. 66.10.
‖ Or, *for silver.* See Ezek. 22. 20, 21, 22.
p ver. 9.
q See Deut. 32. 26, 27. Ezek. 20. 9.
r ch. 42. 8.
s Deut. 32. 39.
t ch. 41. 4. & 44. 6. Rev. 1. 17. & 22. 13.
u Ps.102.25
‖ Or, *the palm of my right hand hath spread out.*
x ch. 40. 26.
y ch. 41. 22. & 43. 9. & 44. 7. & 45. 20, 21.
z ch. 45. 1.
a ch. 44. 28.
b ch. 45. 1, 2, &c.
c ch. 45. 19.
d ch. 61. 1. Zech. 2. 8, 9, 11.
e ch. 43. 14. & 44. 6, 24. ver. 20.

Before CHRIST about 712.

f Ps. 32. 8.
g Deut. 32. 29. Ps. 81. 13.
h Ps. 119. 165.
i Gen.22.17 Hos. 1. 10.
k ch. 52.11. Jer. 50. 8.& 51. 6, 45. Zech. 2.6,7. Rev. 18. 4.
l Ex. 19. 4, 5, 6. ch. 44. 22, 23.
m See ch. 41. 17, 18.
n Ex. 17. 6. Num. 20. 11. Ps. 105. 41.
o ch. 57. 21.
a ch. 41. 1.
b ver. 5. Jer. 1. 5. Matt. 1. 20, 21. Luke 1. 15, 31. John 10.36 Gal. 1. 15.
c ch. 11. 4. & 51. 16. Hos. 6. 5. Heb. 4. 12. Rev. 1. 16.
d ch. 51.16.
e Ps. 45. 5.
f ch. 42. 1. Zech. 3. 8.
g ch. 44. 23. John 13.31 & 15. 8. Eph. 1. 6.
h Ezek. 3. 19.
‖ Or, *my reward.* ch. 40. 10. & 62. 11.
i ver. 1.
‖ Or, *That Israel may be gathered to him, and I may, &c*
k Matt. 23. 37.
‖ Or, Art thou *lighter than that thou shouldest, &c.*
‖ Or, *desolations.*
l ch. 42. 6. & 60. 3. Luke 2. 32. Acts 13. 47. & 26. 18.
m ch. 53. 3. Matt. 26. 67.
‖ Or, *to him that is despised in soul.*
n Ps. 72.10, 11. ver. 23.
o See Ps. 69. 13. 2 Cor. 6. 2.
p ch. 42. 6.
‖ Or, *raise up.*
q ch. 42. 7. Zech. 9. 12.
r Rev. 7 16.
s Ps. 121. 6.
t Ps. 23. 2.
u ch. 49.4.
x ch. 43.5,6.

13 ¶ [y] Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 [z] But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 [a] Can a woman forget her sucking child, † that she should not have compassion on the son of her womb? yea, they may forget, [b] yet will I not forget thee.

16 Behold, [c] I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; [d] thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ [e] Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, [f] as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, [g] shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 [h] The children which thou shalt have, after thou hast lost the other, [i] shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

22 [k] Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* † arms, and thy daughters shall be carried upon *their* shoulders.

23 [l] And kings shall be thy † nursing fathers, and their † queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and [m] lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for [n] they shall not be ashamed that wait for me.

24 ¶ [o] Shall the prey be taken from the mighty, or † the lawful captive delivered?

25 But thus saith the LORD, Even the † captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will [p] feed them that oppress thee with their own flesh; and they shall be drunken with their own [q] blood, as with ‖ sweet wine: and all flesh [r] shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

CHAP. L.

Christ sheweth that the dereliction of the Jews is not to be imputed to him.

THUS saith the LORD, Where *is* [a] the bill of your mother's divorcement, whom I have put away? or which of my [b] creditors *is it* to whom I have sold you? Behold, for your iniquities [c] have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? [d] when I called, *was there* none to answer? [e] Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, [f] at my rebuke I [g] dry up the sea, I make the [h] rivers a wilderness: [i] their fish stinketh, because *there is* no water, and dieth for thirst.

3 [k] I clothe the heavens with blackness, [l] and I make sackcloth their covering.

4 [m] The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* [n] weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD [o] hath opened mine ear, and I was not [p] rebellious, neither turned away back.

6 [q] I gave my back to the smiters, and [r] my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me: therefore shall I not be confounded: therefore have [s] I set my face like a flint, and I know that I shall not be ashamed.

8 [t] *He is* near that justifieth me: who will contend with me? let us stand together: who *is* † mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? [u] lo, they all shall wax old as a garment; [x] the moth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that [y] walketh *in* darkness, and hath no light? [z] let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. [a] This shall ye have of mine hand; ye shall lie down [b] in sorrow.

CHAP. LI.

An exhortation, after the pattern of Abraham, to trust in Christ.

HEARKEN [a] to me, [b] ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 [c] Look unto Abraham your father, and unto Sarah *that* bare you: [d] for I called him alone, and [e] blessed him, and increased him.

3 For the LORD [f] shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert [g] like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: [h] for a law shall proceed from me, and I will make my judgment to rest [i] for a light of the people.

5 [k] My righteousness *is* near; my salvation is gone forth, [l] and mine arms shall judge the people; [m] the isles shall wait upon me, and [n] on mine arm shall they trust.

6 [o] Lift up your eyes to the heavens, and look upon the earth beneath: for [p] the heavens shall vanish away like smoke, [q] and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ [r] Hearken unto me, ye that know righteousness, the people [s] in whose heart *is* my law; [t] fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For [u] the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Before CHRIST about 712.

y ch. 44.23.

z See ch. 40. 27.

a See Ps. 103. 13. Mal. 3. 17. Matt. 7. 11. † Heb. *from having compassion.* *b* Rom. 11. 29. *c* See Ex. 13. 9. Cant. 8. 6. *d* ver. 19.

e ch. 60. 4.

f Prov. 17. 6

g See ch. 54. 1, 2. Zech. 2. 4. & 10. 10.

h ch. 60. 4.

i Matt. 3. 9. Rom. 11. 11, 12, &c.

k ch. 60. 4. & 66. 20.

† Heb. *bosom.*

l Ps. 72. 11. ver. 7. ch. 52. 15. & 60. 16. † Heb. *nourishes.* † Heb. *princesses.* *m* Ps. 72. 9. Mic. 7. 17. *n* Ps. 34. 22. Rom. 5. 5. & 9. 33. & 10. 11. *o* Matt. 12. 29. Luke 11. 21, 22. † Heb. *the captivity of the just.* † Heb. *captivity*

p ch. 9. 20.

q Rev. 14. 20. & 16. 6. ‖ Or, *new wine.* *r* Ps. 9. 16. ch. 60. 16.

a Deut. 24. 1 Jer. 3. 8. Hos. 2. 2. *b* See 2 Kings 4. 1. Matt. 18. 25. *c* ch. 52. 3. *d* Prov. 1. 24. ch. 65. 12. & 66. 4. Jer. 7. 13. & 35. 15. *e* Num. 11. 23. ch. 50. 1. *f* Ps. 106. 9. Nah. 1. 4.

Before CHRIST about 712.

g Ex. 14. 21. *h* Josh. 3. 16 *i* Ex. 7. 18, 21. *k* Ex. 10. 21. *l* Rev. 6. 12. *m* Ex. 4. 11.

n Matt. 11. 28.

o Ps. 40. 6, 7, 8. *p* Matt. 26. 39. John 14. 31. Phil. 2. 8. Heb. 10. 5, &c. *q* Matt. 26. 67. & 27. 26. John 18. 22. *r* Lam. 3. 30. *s* Ezek. 3. 8, 9. *t* Rom. 8. 32, 33, 34. † Heb. *the master of my cause.*

u Job 13. 28. Ps. 102. 26. ch. 51. 6. *x* ch. 51. 8.

y Ps. 23. 4.

z 2 Chron. 20. 20. Ps. 20. 7.

a John 9. 19

b Ps. 16. 4.

a ver. 7. *b* Rom. 9. 30, 31, 32.

c Rom. 4. 1, 16. Heb. 11. 11, 12. *d* Gen. 12. 1, 2. *e* Gen. 24. 1, 35. *f* Ps. 102. 13 ch. 40. 1. & 52. 9. ver. 12. *g* Gen. 13. 10. Joel 2. 3.

h ch. 2. 3. & 42. 4. *i* ch. 42. 6.

k ch. 46. 13. & 56. 1. Rom. 1. 16, 17. *l* Ps. 67. 4. & 98. 9. *m* ch. 60. 9. *n* Rom. 1. 16. *o* ch. 40. 26. *p* Ps. 102. 26 Matt. 24. 35. 2 Pet. 3. 10, 12. *q* ch. 50. 9. *r* ver. 1.

s Ps 37. 31. *t* Matt. 10. 28. Acts 5. 41.

u ch. 50. 9.

9 ¶ [x] Awake, awake, [y] put on strength, O arm of the LORD; awake, [z] as in the ancient days, in the generations of old. [a] *Art* thou not it that hath cut [b] Rahab, *and* wounded the [c] dragon?

10 *Art* thou not it which hath [d] dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [e] the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 I, *even* I, *am* he [f] that comforteth you: who *art* thou, that thou shouldest be afraid [g] of a man *that* shall die, and of the son of man *which* shall be made [h] *as* grass;

13 And forgettest the LORD thy Maker, [i] that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he ‖ were ready to destroy? [k] and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, [l] and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that [m] divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And [n] I have put my words in thy mouth, and [o] have covered thee in the shadow of mine hand, [p] that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ [q] Awake, awake, stand up, O Jerusalem, which hast [r] drunk at the hand of the LORD the cup of his fury; [s] thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 [t] These two *things* † are come unto thee; who shall be sorry for thee? desolation, and † destruction, and the famine, and the sword: [u] by whom shall I comfort thee?

20 [x] Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, [y] but not with wine:

22 Thus saith thy Lord the LORD, and thy God [z] *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But [a] I will put it into the hand of them that afflict thee: [b] which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAP. LII.

Christ persuadeth the church to believe his free redemption.

AWAKE, [a] awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, [b] the holy city: for [c] henceforth there shall no more come into thee the uncircumcised [d] and the unclean.

2 [e] Shake thyself from the dust; arise, *and* sit down, O Jerusalem: [f] loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [g] Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into [h] Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* [i] blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ [k] How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, [l] Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: [m] for the LORD hath comforted his people, [n] he hath redeemed Jerusalem.

10 [o] The LORD hath made bare his holy arm in the eyes of all the nations: and [p] all the ends of the earth shall see the salvation of our God.

11 ¶ [q] Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; [r] be ye clean, that bear the vessels of the LORD.

12 For [s] ye shall not go out with haste, nor go by flight: [t] for the LORD will go before you; [u] and the God of Israel *will* † *be* your rere-ward.

13 ¶ Behold, [x] my servant shall ‖ deal prudently, [y] he shall be exalted and extolled, and be very high.

14 As many were astonied at thee; (his [z] visage was so marred more than any man, and his form more than the sons of men:)

15 [a] So shall he sprinkle many nations; [b] the kings shall shut their mouths at him: for *that* [c] which had not been told them shall they see; and *that* which they had not heard shall they consider.

CHAP. LIII.

1 *The prophet complaineth of the want of faith.* 4 *The sufferings of Christ, &c.*

WHO [a] hath believed our ‖ † report? and to whom [b] is the arm of the LORD revealed?

2 For [c] he shall grow up before him as a tender plant, and as a root out of a dry ground: [d] he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 [e] He is despised and rejected of men; a man of sorrows, and [f] acquainted with grief: and ‖ † we hid as it were *our* faces from him; he was despised, and [g] we esteemed him not.

4 ¶ Surely [h] he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* ‖ [i] wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him; and with his [k] † stripes we are healed.

6 [l] All we like sheep have gone astray; we have turned every one to his own way; and the LORD † hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet [m] he opened not his mouth: [n] he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Before CHRIST about 712.

x Ps. 44. 23. ch. 52. 1.
y Ps. 93. 1. Rev. 11. 17.
z Ps. 44. 1.
a Job 26. 12.
b Ps. 87. 4. & 89. 10.
c Ps. 74. 13, 14. ch. 27. 1. Ezek. 29. 3.
d Ex. 14. 21. ch. 43. 16.
e ch. 35. 10.
f ver. 3. 2 Cor. 1. 3.
g Ps. 118. 6.
h ch. 40. 6. 1 Pet. 1. 24.
i Job 9. 8. Ps. 104. 2. ch. 40. 22. & 42. 5. & 44. 24.
‖ Or, *made* himself *ready.*
k Job 20. 7.
l Zech. 9. 11.
m Ps. 74. 13. Job 26. 12. Jer. 31. 35.
n Deut. 18 18. ch. 59. 21. John 3. 34.
o ch. 49. 2.
p ch. 65. 17. & 66. 22.
q ch. 52. 1.
r Job 21. 20. Jer. 25. 15, 16.
s See Deut. 28. 28, 34. Ps. 60. 3. & 75. 8. Ezek. 23. 32, 33, 34. Zech. 12. 2. Rev. 14. 10.
t ch. 47. 9.
† Heb. *happened.*
† Heb. *breaking.*
u Amos 7. 2.
x Lam. 2. 11, 12.
y See ver. 17. Lam. 3. 15.
z Jer. 50. 34.
a Jer. 25. 17, 26, 28. Zech. 12. 2.
b Ps. 66. 11, 12.
a ch. 51. 9, 17.
b Neh. 11. 1. ch. 48. 2. Matt. 4. 5. Rev. 21. 2.
c ch. 35. 8. & 60. 21. Nah. 1. 15.
d Rev. 21. 27.
e See ch. 3. 26. & 51. 23.
f Zech. 2. 7.
g Ps. 44. 12. ch. 45. 13. Jer. 15. 13.

Before CHRIST about 712.

h Gen. 46. 6. Acts 7. 14.
i Ezek. 36. 20, 23. Rom. 2. 24.
k Nah. 1. 15. Rom. 10. 15.
l Ps. 93. 1. & 96. 10. & 97. 1.
m ch. 51. 3.
n ch. 48. 20.
o Ps. 98. 2, 3.
p Luke 3. 6.
q ch. 48. 20. Jer. 50. 8. & 51. 6, 45. Zech. 2. 6, 7. 2 Cor. 6. 17. Rev. 18. 4.
r Lev. 22. 2, &c.
s See Ex. 12. 33, 39.
t Mic. 2. 13.
u Num. 10. 25. ch. 58. 8. See Ex. 14. 19.
† Heb. *gather you up.*
x ch. 42. 1.
‖ Or, *prosper.* ch. 53. 10. Jer. 23. 5.
y Phil. 2. 9.
z Ps. 22. 6, 7. ch. 53. 2, 3.
a Ezek. 36. 25. Acts 2. 33. Heb. 9. 13, 14.
b ch. 49. 7, 23.
c ch. 55. 5. Rom. 15. 21. & 16. 25, 26. Eph. 3. 5, 9.
a John 12 38. Rom. 10. 16.
‖ Or, *doctrine.*
† Heb. *hearing.*
b ch. 51. 9. Rom. 1. 16. 1 Cor. 1. 18.
c ch. 11. 1.
d ch. 52. 14. Mark 9. 12.
e Ps. 22. 6. ch. 49. 7.
f Heb. 4. 15.
‖ Or, *he hid as it were* his *face from us.*
† Heb. *as a hiding of faces from him,* or, *from us.*
g John 1. 10, 11.
h Matt. 8. 17. Heb. 9. 28. 1 Pet. 2. 24.
‖ Or, *tormented.*
i Rom. 4. 25. 1 Cor. 15. 3. 1 Pet. 3. 18.
k 1 Pet. 2. 24.
† Heb. *bruise.*
l Ps. 119. 176. 1 Pet. 2. 25.
† Heb. *hath made the iniquities of us all to meet on him.*
m Matt. 26. 63. & 27. 12, 14. Mark 14. 61. & 15. 5. 1 Pet. 2. 23.
n Acts 8. 32.

8 ‖ He was taken from prison and from judgment: and who shall declare his generation? for [o] he was cut off out of the land of the living: for the transgression of my people † was he stricken.

9 [p] And he made his grave with the wicked, and with the rich in his † death; because he had done no violence, neither *was any* [q] deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: ‖ when thou shalt make his soul [r] an offering for sin, he shall see *his* seed, [s] he shall prolong *his* days, and [t] the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: [u] by his knowledge shall [x] my righteous [y] servant [z] justify many; [a] for he shall bear their iniquities.

12 [b] Therefore will I divide him *a portion* with the great, [c] and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was [d] numbered with the transgressors; and he bare the sin of many, and [e] made intercession for the transgressors.

CHAP. LIV.

The prophet prophesieth the preservation of the church.

[a] SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for [b] more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 [c] Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; [d] and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 [e] For thy Maker *is* thine husband: The [f] LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; [g] The God of the whole earth shall he be called.

6 For the LORD [h] hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 [i] For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; [k] but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of [l] Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For [m] the mountains shall depart, and the hills be removed; [n] but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted! behold, I will lay thy stones with [o] fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* [p] taught of the LORD; and [q] great *shall be* the peace of thy children.

14 In righteousness shall thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, [r] and their righteousness *is* of me, saith the LORD.

CHAP. LV.

The prophet, with the promises of Christ, is called to faith.

HO, [a] every one that thirsteth, come ye to the waters, and he that hath no money; [b] come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye † spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and [c] come unto me: hear, and your soul shall live; [d] and I will make an everlasting covenant with you, *even* the [e] sure mercies of David.

4 Behold, I have given him *for* [f] a witness to the people, [g] a leader and commander to the people.

5 [h] Behold, thou shalt call a nation *that* thou knowest not, [i] and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; [k] for he hath glorified thee.

6 ¶ [l] Seek ye the LORD while he may be found, call ye upon him while he is near:

7 [m] Let the wicked forsake his way, and † the unrighteous man [n] his thoughts: and let him return unto the LORD, [o] and he will have mercy upon him; and to our God, for † he will abundantly pardon.

8 ¶ [p] For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 [q] For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For [r] as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 [s] So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 [t] For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall [u] break forth before you into singing, and [x] all the trees of the field shall clap *their* hands.

13 [y] Instead of [z] the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD [a] for a name, for an everlasting sign *that* shall not be cut off.

CHAP. LVI.

Sanctification promised without respect to persons.

THUS saith the LORD, Keep ye ‖ judgment, and do justice: [a] for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; [b] that keepeth the

Before CHRIST about 712.

‖ Or, *He was taken away by distress and judgment: but, &c.*
o Dan. 9. 26.
† Heb. was *the stroke upon him.*
p Matt. 27. 57, 58, 60.
† Heb. *deaths.*
q 1 Pet. 2. 22. 1 John 3. 5.
‖ Or, *when his soul shall make an offering.*
r 2 Cor. 5. 21. 1 Pet. 2. 24.
s Rom. 6. 9.
t Eph. 1. 5, 9. 2 Thess. 1. 11.
u John 17. 3. 2 Pet. 1. 3.
x 1 John 2. 1.
y ch. 42. 1. & 49. 3.
z Rom. 5. 18, 19.
a ver. 4. 5.
b Ps. 2. 8. Phil. 2. 9.
c Col. 2. 15.
d Mark 15. 28. Luke 22. 37.
e Luke 23. 34. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.
a Zeph. 3. 14. Gal. 4. 27.
b 1 Sam. 2. 5.
c ch. 49. 19, 20.
d ch. 55. 5. & 61. 9.
e Jer. 3. 14.
f Luke 1. 32.
g Zech. 14. 9. Rom. 3. 29.
h ch. 62. 4.
i Ps. 30. 5. ch. 26. 20. & 60. 10. 2 Cor. 4. 17.
k ch. 55. 3. Jer. 31. 3.
l Gen. 8. 21. & 9. 11. ch. 55. 11. See Jer. 31. 35, 36.
m Ps. 46. 2. ch. 51. 6. Matt. 5. 18.
n Ps. 89. 33, 34.
o 1 Chron. 29. 2. Rev. 21. 18, &c.
p ch. 11. 9. Jer. 31. 34. John 6. 45. 1 Cor. 2. 10. 1 Thess. 4. 9. 1 John 2. 20
q Ps. 119. 165.

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r ch. 45. 24, 25.
a John 4. 14 & 7. 37. Rev. 21. 6. & 22. 17.
b Matt. 13. 44, 46. Rev. 3. 18.
† Heb. *weigh.*
c Matt. 11. 28.
d ch. 54. 8. & 61. 8. Jer. 32. 40.
e 2 Sam. 7. 8, &c. Ps. 89. 28. Acts 13. 34.
f John 18. 37. Rev. 1. 5.
g Jer. 30. 9. Ezek. 34. 23. Hos. 3. 5. Dan. 9. 25.
h ch. 52. 15. Eph. 2. 11, 12.
i ch. 60. 5.
k ch. 60. 9. Acts 3. 13.
l Ps. 32. 6. Matt. 5. 25. & 25. 11. John 7. 34. & 8. 21. 2 Cor. 6. 1, 2. Heb. 3. 13.
m ch. 1. 16.
† Heb. *the man of iniquity.*
n Zech. 8. 17.
o Ps. 130. 7. Jer. 3. 12.
† Heb. *he will multiply to pardon.*
p 2 Sam. 7. 19.
q Ps. 103. 11
r Deut. 32. 2
s ch. 54. 9.
t ch. 35. 10. & 65. 13, 14.
u Ps. 96. 12 & 98. 8. ch. 14. 8. & 35. 1, 2. & 42. 11.
x 1 Chron. 16. 33.
y ch. 41. 19.
z Mic. 7. 4.
a Jer. 13. 11
‖ Or, *equity.*
a ch. 46. 13. Matt. 3. 2. & 4. 17. Rom. 13. 11, 12.
b ch. 58. 13.

sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let [c] the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in [d] mine house and within my walls a place [e] and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I [f] bring to my holy mountain, and make them joyful in my house of prayer: [g] their burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for [h] mine house shall be called an house of prayer [i] for all people.

8 The Lord GOD [k] which gathereth the outcasts of Israel saith, [l] Yet will I gather *others* to him, † besides those that are gathered unto him.

9 ¶ [m] All ye beasts of the field, come to devour; *yea*, all ye beasts in the forest.

10 His watchmen *are* [n] blind: they are all ignorant, [o] they *are* all dumb dogs, they cannot bark; ‖ sleeping, lying down, loving to slumber.

11 Yea, *they are* †[p] greedy dogs *which* †[q] can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; [r] and to-morrow shall be as this day, *and* much more abundant.

CHAP. LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews.*

THE righteous perisheth, and no man layeth *it* to heart: and †[a] merciful men *are* taken away, [b] none considering that the righteous is taken away ‖ from the evil *to come*.

2 He shall ‖ enter into peace: they shall rest in [c] their beds, *each one* walking ‖ *in* his uprightness.

3 ¶ But draw near hither, [d] ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood;

5 Inflaming yourselves ‖ with idols [e] under every green tree, [f] slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 [g] Upon a lofty and high mountain hast thou set [h] thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and ‖ made thee *a covenant* with them; [i] thou lovedst their bed ‖ where thou sawest *it*.

9 And ‖ [k] thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; [l] *yet* saidst thou not, There is no hope: thou hast found the ‖ life of thine hand; therefore thou wast not grieved.

11 And [m] of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? [n] have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:* but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, [o] Cast ye up, cast *ye* up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, [p] whose name *is* Holy; [q] I dwell in the high and holy *place*, [r] with him also *that is* of a contrite and humble spirit, [s] to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 [t] For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls [u] *which* I have made.

17 For the iniquity of [x] his covetousness was I wroth, and smote him: [y] I hid me, and was wroth, [z] and he went on † frowardly in the way of his heart.

18 I have seen his ways, and [a] will heal him: I will lead him also, and restore comforts unto him and to [b] his mourners.

19 I create [c] the fruit of the lips; Peace, peace [d] to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 [e] But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 [f] *There is* no peace, saith my God, to the wicked.

CHAP. LVIII.

The prophet declareth what promises are due to the keeping of the sabbath.

CRY † aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approaching to God.

3 ¶ [a] Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we [b] afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your ‖ † labours.

4 [c] Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ‖ ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it [d] such a fast that I have chosen? [e] ‖ a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and [f] to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, [g] to undo † the heavy burdens, and [h] to let the † oppressed go free, and that ye break every yoke?

7 *Is it* not [i] to deal thy bread to the hungry, and

Before CHRIST about 712.

c See Deut. 23.1, 2, 3. Acts 8.27.& 10.1,2,34.& 17.4.& 18.7. 1 Pet. 1. 1. d 1 Tim. 3. 15. e John 1.12 1 John 3.1. f ch. 2. 2. 1 Pet.1.1,2. g Rom.12.1 Heb. 13.15. 1 Pet. 2. 5. h Matt. 21. 13. Mark 11. 17. Luke 19.46 i Mal. 1.11. k Ps. 147.2. ch. 11. 12. l John 10. 16. Eph. 1. 10. & 2. 14,15, 16. † Heb. *to his gathered.* m Jer.12.9. n Matt. 15. 14. & 23.16. o Phil. 3. 2. ‖ Or, *dreaming*, or, *talking in their sleep.* † Heb. *strong of appetite.* p Mic. 3.11. † Heb. *know not to be satisfied.* q Ezek. 34. 2, 3. r Ps. 10. 6. Prov. 23. 35. ch. 22. 13. Luke 12.19 1 Cor. 15. 32. about 698. † Heb. *men of kindness*, or, *godliness.* a Ps. 12. 1. Mic. 7. 2. b 1 Kings 14.13. See 2 Kings 22. 20. ‖ Or, *from that which is evil.* ‖ Or, *go in peace.* Luke 2. 29. c 2 Chron. 16. 14. ‖ Or, *before him.* d Matt. 16. 4. ‖ Or, *among the oaks.* ch. 1. 29. e 2 Kings16 4. & 17. 10. Jer. 2. 20. f Lev. 18. 21. & 20. 2. 2 Kings 16. 3. & 23. 10. Jer. 7. 31. Ezek. 16. 20. & 20.26. g Ezek. 16. 16, 25. h Ezek. 23. 41. ‖ Or, *hewed it for thyself* larger *than theirs.* i Ezek. 16. 26,28. & 23. 2,—20. ‖ Or, *thou providest room.* ‖ Or, *thou respectedst the king.* k ch 30. 6. Ezek. 16.

Before CHRIST about 698.

33. & 23.16. Hos. 7. 11. & 12. 1. l Jer. 2. 25. ‖ Or, *living.* m ch. 51. 12, 13. n Ps. 50.21. o ch. 40. 3. & 62. 10. p Job 6.10. Luke 1. 49. q Ps. 68. 4. Zeph. 2. 13. r Ps. 34. 18. & 51. 17. & 138. 6. ch. 66. 2. s Ps. 147. 3. ch. 61. 1. t Ps. 85. 5. & 103. 9. Mic. 7. 18. u Num. 16. 22. Job 34. 14. Heb. 12. 9. x Jer. 6. 13. y ch. 8. 17. & 45. 15. z ch. 9. 13. † Heb. *turning away.* a Jer. 3. 22. b ch. 61. 2. c Heb.13 15 d Acts 2.39. Eph. 2. 17. e Job 15. 20, &c. Prov. 4.16. f ch.48.22. † Heb.*with the throat.* a Mal. 3.14. b Lev. 16. 29, 31. & 23. 27. ‖ Or, *things wherewith ye grieve others.* † Heb. *griefs.* c 1 Kings 21. 9,12,13. ‖ Or, *ye fast not as this day.* d Zech. 7. 5. e Lev. 16.29 ‖ Or, *to afflict his soul*, for *a day.* f Esth. 4.3. Job 2. 8. Dan. 9. 3. Jonah 3. 6. g Neh.5.10, 11, 12. † Heb. *the bundles of the yoke.* h Jer. 34. 9. † Heb. *broken.* i Ezek. 18. 7, 16. Matt. 25. 35.

that thou bring the poor that are ‖ cast out to thy house? [k] when thou seest the naked, that thou cover him; and that thou hide not thyself from [t] thine own flesh?

8 ¶ [m] Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; [n] the glory of the LORD † shall be thy rere-ward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and [o] speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

11 And the LORD shall guide thee continually, and satisfy thy soul in † drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters † fail not.

12 And *they that shall be* of thee [p] shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If [q] thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 [r] Then shalt thou delight thyself in the LORD; and I will cause thee to [s] ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: [t] for the mouth of the LORD hath spoken *it*.

CHAP. LIX.

1 *The damnable nature of sin.* 3 *The sins of the Jews.*

BEHOLD, the LORD'S hand is not [a] shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins ‖ have hid *his* face from you, that he will not hear.

3 For [b] your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; [c] they conceive mischief, and bring forth iniquity.

5 They hatch ‖ cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and ‖ that which is crushed breaketh out into a viper.

6 [d] Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 [e] Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and † destruction *are* in their paths.

8 The way of peace they know not: and *there is* no ‖ judgment in their goings: [f] they have made them crooked paths: whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: [g] we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 [h] We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and [i] mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering [k] from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil ‖ maketh himself a prey: and the LORD saw *it*, and † it displeased him that *there was* no judgment.

16 ¶ [l] And he saw that *there was* no man, and [m] wondered that *there was* no intercessor: [n] therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 [o] For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak.

18 [p] According to *their* † deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 [q] So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in [r] like a flood, the Spirit of the LORD shall ‖ lift up a standard against him.

20 ¶ And [t] the Redeemer shall come to Zion, and unto them that turn from trangression in Jacob, saith the LORD.

21 [t] As for me, this *is* my covenant with them, saith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAP. LX.

The glory of the church in the abundant access of the Gentiles.

ARISE, [a] ‖ shine; for thy light is come, and [b] the glory of the LORD is risen upon thee.

2 For behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the [c] Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 [d] Lift up thine eyes round about, and see: all they gather themselves together, [e] they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because [f] the ‖ abundance of the sea shall be converted unto thee, the ‖ forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and [g] Ephah; all they from [h] Sheba shall come: they shall bring [i] gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of [k] Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister

Before CHRIST about 698.

‖ Or, *afflicted.*
k Job 31.19
l Gen. 29. 14. Neh. 5. 5.
m Job 11. 17.
n Ex. 14.19. ch. 52. 12.
† Heb. *shall gather thee up.*
o Ps. 12. 2.
† Heb. *droughts.*
† Heb. *lie*, or, *deceive.*
p ch. 61. 4.
q ch. 56. 2.
r Job 22.26.
s Deut. 32. 13. & 33. 29.
t ch. 1. 20. & 40. 5. Mic. 4. 4.
a Num. 11. 23. ch. 50. 2.
‖ Or, *have made* him *hide.*
b ch. 1. 15.
c Job 15.35. Ps. 7. 14.
‖ Or, *adders'.*
‖ Or, *that which is sprinkled* is as if *there break out a viper.*
d Job 8. 14, 15.
e Prov. 1. 16. Rom. 3. 15.
† Heb. *breaking.*
‖ Or, *right.*
f Ps. 125. 5. Prov. 2. 15.
g Jer. 8. 15.
h Deut. 28. 29. Job 5. 14. Amos 8. 9.

Before CHRIST about 698.

i ch. 38. 14. Ezek. 7. 16.
k Matt. 12. 34.
‖ Or, *is accounted mad.*
† Heb *it was evil in his eyes.*
l Ezek. 22. 30.
m Mark 6. 6
n Ps. 98. 1. ch. 63. 5.
o Eph. 6 14. 17. 1 Thess. 5. 8.
p ch. 63. 6.
† Heb. *recompenses.*
q Ps. 113. 3. Mal. 1. 11.
r Rev. 12.15
‖ Or, *put him to flight.*
s Rom. 11. 26.
t Heb. 8. 10. & 10.16.
a Eph. 5.14.
‖ Or, *be enlightened; for thy light cometh.*
b Mal. 4. 2.
c ch. 49. 6, 23. Rev. 21. 24.
d ch. 49. 18.
e ch. 49. 20, 21, 22. & 66. 12.
f Rom. 11. 25.
‖ Or, *noise of the sea shall be turned toward thee.*
‖ Or, *wealth.* ver. 11. ch. 61. 6.
g Gen. 25. 4.
h Ps. 72. 10.
i ch. 61. 6. Matt. 2. 11.
k Gen. 25. 13.

unto thee: they shall come up with acceptance on mine altar, and [t]I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 [m]Surely the isles shall wait for me, and the ships of Tarshish first, [n]to bring thy sons from far, [o]their silver and their gold with them, [p]unto the name of the LORD thy God, and to the Holy One of Israel, [q]because he hath glorified thee.

10 And [r]the sons of strangers shall build up thy walls, [s]and their kings shall minister unto thee: for [t]in my wrath I smote thee, [u]but in my favour have I had mercy on thee.

11 Therefore thy gates [x]shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the ‖ forces of the Gentiles, and *that* their kings *may be* brought.

12 [y]For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 [z]The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make [a]the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall [b]bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, [c]The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, [d]and shalt suck the breast of kings: and thou shalt know that [e]I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call [f]thy walls Salvation, and thy gates Praise.

19 The [g]sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and [h]thy God thy glory.

20 [i]Thy sun shall no more go down; neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 [k]Thy people also *shall be* all righteous: [l]they shall inherit the land for ever, [m]the branch of my planting, [n]the work of my hands, that I may be glorified.

22 [o]A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAP. LXI.

1 *The office of Christ.* 7 *The blessings of the faithful.*

THE [a]Spirit of the Lord GOD *is* upon me; because the LORD [b]hath anointed me to preach good tidings unto the meek; he hath sent me [c]to bind up the broken-hearted, to proclaim [d]liberty to the captives, and the opening of the prison to *them that are* bound;

2 [e]To proclaim the acceptable year of the LORD, and [f]the day of vengeance of our God; [g]to comfort all that mourn;

3 To appoint unto them that mourn in Zion, [h]to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, [i]The planting of the LORD, [k]that he might be glorified.

4 ¶ And they shall [l]build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [m]strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen and your vine-dressers.

6 [n]But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: [o]ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ [p]For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For [q]I the LORD love judgment, [r]I hate robbery for burnt-offering; and I will direct their work in truth, [s]and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, [t]that they *are* the seed *which* the LORD hath blessed.

10 [u]I will greatly rejoice in the LORD, my soul shall be joyful in my God; for [x]he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, [y]as a bridegroom †decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [z]righteousness and [a]praise to spring forth before all the nations.

CHAP. LXII.

The desire of the prophet to confirm the church in God's promises.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 [a]And the Gentiles shall see thy righteousness, and all kings thy glory: [b]and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be [c]a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 [d]Thou shalt no more be termed [e]Forsaken; neither shall thy land any more be termed [f]Desolate: but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and †*as* the bridegroom rejoiceth over the bride, *so* [g]shall thy God rejoice over thee.

6 [h]I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ‖ ye that make mention of the LORD, keep not silence;

7 And give him no †rest till he establish, and till he make Jerusalem [i]a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, †Surely I will no more [k]give

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Before CHRIST about 698.

l Hag. 2.7, 9.

m Ps.72.10. ch. 42.4. & 51. 5.
n Gal. 4.26.
o Ps. 68.30. Zech.14.14.
p Jer. 3.17.
q ch. 55. 5.
r Zech. 6. 15.
s ch. 49.23. Rev. 21.24.
t ch. 57.17.
u ch. 54. 7, 8.
x Rev. 21. 25.

‖ Or, *wealth*, ver. 5.

y Zech. 14. 17, 19. Matt. 21. 44.

z ch. 35. 2. & 41. 19.

a See 1 Chron. 28. 2. Ps. 132. 7.

b ch. 49.23. Rev. 3. 9.

c Heb. 12. 22. Rev. 14. 1.

d ch. 49.23. & 61. 6. & 66. 11, 12.
e ch. 43. 3.

f ch. 26. 1.

g Rev. 21. 23. & 22. 5.

h Zech. 2. 5.
i See Amos 8. 9.

k ch. 52. 1. Rev. 21.27.
l Ps. 37.11, 22. Matt. 5. 5.
m ch. 61. 3. Matt.15.13. John 15. 2.
n ch. 29.23. & 45. 11. Eph. 2. 10.
o Matt. 13. 31, 32.

a ch. 11. 2. Luke 4. 18. John 1. 32. & 3. 34.
b Ps. 45. 7.
c Ps. 147. 3. ch. 57. 15.
d ch. 42. 7. See Jer. 34. 8.
e See Lev. 25. 9.
f ch. 34. 8. & 63. 4. & 66. 14. Mal. 4.1.3. 2 Thess. 1. 7, 8, 9.
g ch. 57.18. Matt. 5. 4

Before CHRIST about 698.

h Ps. 30.11.

i ch. 60. 21.
k John 15. 8.

l ch. 49. 8. & 58. 12. Ezek. 36. 33,—36.

m Eph. 2. 12.

n Ex. 19. 6. ch. 60. 17. & 66. 21. 1 Pet. 2.5,9. Rev. 1. 6. & 5. 10.
o ch. 60. 5, 11, 16.
p ch. 40. 2. Zech. 9.12.

q Ps. 11 7.
r ch. 1. 11, 13.

s ch. 55. 3.

t ch. 65.23.

u Hab. 3. 18.
x Ps. 132. 9, 16.

y ch. 49.18. Rev. 21. 2.
† Heb. *decketh as a priest.*

z Ps. 72. 3. & 85. 11.
a ch. 60.18. & 62. 7.

a ch. 60. 3.

b See ver. 4, 12. ch. 65. 15.

c Zech. 9. 16.

d Hos.1.10. 1 Pet. 2.10.
e ch. 49. 14. & 54. 6, 7.
f ch. 54. 1.
‖ That is, *My delight is in her.*
‖ That is, *Married.*
† Heb. *with the joy of the bridegroom*
g ch. 65.19.
h Ezek. 3. 17. & 33. 7.
‖ Or, *ye that are the* LORD'S *remembrancers.*
† Heb. *silence.*
i ch. 61. 11. Zeph. 3.20.
† Heb. *If I give, &c.*
k Deut. 28. 31. &c. Jer. 5. 17.

thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it [l]in the courts of my holiness.

10 ¶ Go through, go through the gates; [m]prepare ye the way of the people; cast up, cast up the highway; gather out the stones; [n]lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, [o]Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his [p]reward *is* with him, and his ‖ work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city [q]not forsaken.

CHAP. LXIII.

Christ sheweth his power to save.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* †glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore [a]*art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have [b]trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [c]day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 [d]And I looked, and [e]*there was* none to help; and I wondered that *there was* none to uphold: therefore mine own [f]arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and [g]make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 [h]In all their affliction he was afflicted, [i]and the angel of his presence saved them: [k]in his love and in his pity he redeemed them; and [l]he bare them, and carried them all the days of old.

10 ¶ But they [m]rebelled, and [n]vexed his Holy Spirit: [o]therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that [p]brought them up out of the sea with the ‖ shepherd of his flock? [q]where *is* he that put his Holy Spirit within him?

12 That led *them* by the right hand of Moses [r]with his glorious arm, [s]dividing the water before them, to make himself an everlasting name?

13 [t]That led them through the deep as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, [u]to make thyself a glorious name.

15 ¶ * Look down from heaven, and behold [v]from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, ‖ the sounding [x]of thy bowels and of thy mercies toward me? are they restrained?

16 [a]Doubtless thou *art* our Father, though Abraham be [b]ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, ‖ our Redeemer; thy name *is* from everlasting.

17 ¶ O LORD, why hast thou [c]made us to err from thy ways, *and* [d]hardened our heart from thy fear? [e]Return for thy servants' sake, the tribes of thine inheritance.

18 [f]The people of thy holiness have possessed *it* but a little while: [g]our adversaries have trodden down thy sanctuary.

19 We are *thine:* thou never barest rule over them; ‖ they were not called by thy name.

CHAP. LXIV.

The church prayeth for the illustration of God's power.

OH that thou wouldest [a]rend the heavens, that thou wouldest come down, that [b]the mountains might flow down at thy presence,

2 As *when* †the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When [c]thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world [d]*men* have not heard, nor perceived by the ear, neither hath the eye ‖ seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth [e]and worketh righteousness, [f]*those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: [g]in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all [h]our righteousnesses *are* as filthy rags; and we all do [i]fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And [k]*there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast †consumed us, †because of our iniquities.

8 [l]But now, O LORD, thou *art* our Father; we *are* the clay, [m]and thou our potter; and we all *are* [n]the work of thy hand.

9 ¶ Be not [o]wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, [p]we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, [q]Jerusalem a desolation.

11 [r]Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all [s]our pleasant things are laid waste.

12 [t]Wilt thou refrain thyself for these *things*, O LORD? [u]wilt thou hold thy peace, and afflict us very sore?

CHAP. LXV.

1 *The calling of the Gentiles.* 2 *The Jews are rejected.*

I [a]AM sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* [b]was not called by my name.

2 [c]I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people [d]that provoketh me to anger continually

Before CHRIST about 698.

[l] See Deut. 12. 12. & 14. 23, 26. & 16. 11, 14.
[m] ch. 40. 3. & 57. 14.
[n] ch. 11. 12.
[o] Zech. 9. 9. Matt. 21. 5. John 12. 15.
[p] ch. 40. 10. Rev. 22. 12.
‖ Or, *recompense.*
[q] ver. 4.
† Heb. *decked.*
[a] Rev. 19. 13
[b] Lam. 1. 15. Rev. 14. 19, 20. & 19. 15.
[c] ch. 34. 8. & 61. 2.
[d] ch. 41. 28. & 59. 16.
[e] John 16. 32.
[f] Ps. 98. 1. ch. 59. 16.
[g] Rev. 16. 6.
[h] Judg. 10. 16. Zech. 2. 8. Acts 9. 4.
[i] Ex. 14. 19. & 23. 20, 21. & 33. 14. Mal. 3. 1. Acts 12. 11.
[k] Deut. 7. 7, 8.
[l] Ex. 19. 4. Deut. 1. 31. & 32. 11, 12. ch. 46. 3, 4.
[m] Ex. 15. 24 Num. 14. 11. Ps. 78. 56. & 95. 9.
[n] Ps. 78. 40. Acts 7. 51. Eph. 4. 30.
[o] Ex. 23. 21.
[p] Ex. 14. 30. & 32. 11, 12. Num. 14. 13, 14, &c. Jer. 2. 6.
‖ Or, *shepherds*, as Ps. 77. 20.
[q] Num. 11. 17, 25. Neh. 9. 20. Dan. 4. 8. Hag. 2. 5.
[r] Ex. 15. 6.
[s] Ex. 14. 21. Josh. 3. 16.
[t] Ps. 106. 9.
[u] 2 Sam. 7. 23.
[x] Deut. 26. 15. Ps. 80. 14.
[y] Ps. 33. 14.

Before CHRIST about 698.

‖ Or, *the multitude*
[z] Jer. 31. 20. Hos. 11. 8.
[a] Deut. 32. 6 1 Chron. 29. 10. ch. 64. 8.
[b] Job 14. 21. Eccl. 9. 5.
‖ Or, *our Redeemer from everlasting is thy name.*
[c] Ps. 119. 10.
[d] See ch. 6. 10, with John 12. 40. Rom. 9. 18.
[e] Num. 10. 36. Ps. 90. 13.
[f] Deut. 7. 6. & 26. 19. ch. 62. 12. Dan. 8. 24.
[g] Ps. 74. 7.
‖ Or, *thy name was not called upon them*, ch. 65. 1.
[a] Ps. 144. 5.
[b] Judg. 5. 5. Mic. 1. 4.
† Heb. *the fire of meltings.*
[c] Ex. 34. 10. Judg. 5. 4, 5 Ps. 68. 8. Hab. 3. 3, 6.
[d] Ps. 31. 19. 1 Cor. 2. 9.
‖ Or, *seen a God besides thee* which *doeth so for him*, &c.
[e] Acts 10. 35
[f] ch. 26. 8.
[g] Mal. 3. 6.
[h] Phil. 3. 9.
[i] Ps. 90. 5, 6.
[k] Hos. 7. 7.
† Heb. *melted.*
† Heb. *by the hand:* as Job 8. 4.
[l] ch. 63. 16.
[m] ch. 29. 16. & 45. 9. Jer. 18. 6. Rom. 9. 20, 21.
[n] Eph. 2. 10.
[o] Ps. 74. 1, 2. & 79. 8.
[p] Ps. 79. 13.
[q] Ps. 79. 1.
[r] 2 Kings 25. 9. Ps. 74. 7. 2 Chron. 36. 19.
[s] Ezek. 24. 21, 25.
[t] ch. 42. 14.
[u] Ps. 83. 1.
[a] Rom. 9. 24, 25, 26, 30. & 10. 20. Eph. 2. 12, 13.
[b] ch. 63. 19.
[c] Rom. 10. 21.
[d] Deut. 32. 21.

to my face; [c] that sacrificeth in gardens, and burneth incense † upon altars of brick;

4 [f] Which remain among the graves, and lodge in the monuments, [g] which eat swine's flesh, and ‖ broth of abominable *things is in* their vessels;

5 [h] Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my ‖ nose, a fire that burneth all the day.

6 Behold, [i] *it is* written before me: [k] I will not keep silence, [l] but will recompense, even recompense into their bosom,

7 Your iniquities, and [m] the iniquities of your fathers together, saith the LORD, [n] which have burned incense upon the mountains, [o] and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for [p] a blessing *is* in it: so will I do for my servants' sake, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine [q] elect shall inherit it, and my servants shall dwell there.

10 And [r] Sharon shall be a fold of flocks, and [s] the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget [t] my holy mountain, that prepare [u] a table for that ‖ troop, and that furnish the drink-offering unto that ‖ number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: [x] because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and [y] shall howl for † vexation of spirit.

15 And ye shall leave your name [z] for a curse unto [a] my chosen: for the Lord GOD shall slay thee, and [b] call his servants by another name:

16 [c] That he who blesseth himself in the earth, shall bless himself in the God of truth; and [d] he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For behold, I create [e] new heavens and a new earth: and the former shall not be remembered, nor † come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

19 And [f] I will rejoice in Jerusalem, and joy in my people: and the [g] voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: [h] but the sinner *being* an hundred years old shall be accursed.

21 And [i] they shall build houses and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for [k] as the days of a tree *are* the days of my people, and [l] mine elect † shall long enjoy the work of their hands.

23 They shall not labour in vain, [m] nor bring forth for trouble; for [n] they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [o] before they call, I will answer; and while they are yet speaking, I will hear.

25 The [p] wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: [q] and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAP. LXVI.

The glorious God will be served in humble sincerity.

THUS saith the LORD, [a] The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: [b] but to this *man* will I look, [c] *even* to *him that is* poor and of a contrite spirit, and [d] trembleth at my word.

3 [e] He that killeth an ox *is as if* he slew a man; he that sacrificeth a ‖ lamb, *as if* he [f] cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that † burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their ‖ delusions, and will bring their fears upon them; [g] because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, [h] ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, [i] Let the LORD be glorified: but [k] he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not ‖ cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the ‖ abundance of her glory.

12 For thus saith the LORD, Behold, [l] I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye [m] suck, ye shall be [n] borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and [o] your bones shall flourish like an herb: and the

Before CHRIST about 698.

c ch. 1. 29. & 66. 17. See Lev. 17. 5.
† Heb. *upon bricks.*
f Deut. 18. 11.
g ch. 66. 17. See Lev. 11. 7.
‖ Or, *pieces.*
h See Matt. 9. 11. Luke 5. 30. & 18. 11. Jude 19.
‖ Or, *anger.*
i Deut. 32. 34. Mal. 3. 16.
k Ps. 50. 3.
l Ps. 79. 12. Jer. 16. 18. Ezek. 11. 21.
m Ex. 20. 5.
n Ezek. 18. 6.
o Ezek. 20. 27, 28.
p Joel 2. 14.
q ver. 15, 22. Matt. 24. 22. Rom. 11. 5, 7.
r ch. 33. 9. & 35. 2.
s Josh. 7. 24, 26. Hos. 2. 15.
t ch. 56. 7. & 57. 13.
ver. 25.
u Ezek. 23. 41. 1 Cor. 10. 21.
‖ Or, *Gad.*
‖ Or, *Meni.*
x 2 Chron. 36. 15, 16. Prov. 1. 24, &c. ch. 66. 4. Jer. 7. 13. Zech. 7. 7. Matt. 21. 34,—43.
y Matt. 8. 12 Luke 13. 28.
† Heb. *breaking.*
z See Jer. 29. 22. Zech. 8. 13.
a ver. 9, 22.
b ch. 62. 2. Acts 11. 26.
c Is. 65. 16, 17. Jer. 4. 2.
d Deut. 6. 13. Ps. 63. 11. ch. 19. 18. & 45. 23. Zeph. 1. 5.
e ch. 51. 16. & 65. 22. 2 Pet. 3. 13. Rev. 21. 1.
† Heb. *come upon the heart.*
f ch. 62. 5.
g ch. 35. 10. & 51. 11. Rev. 7. 17. & 21. 4.
h Eccl. 8. 12.
i See Lev. 26. 16. Deut. 28. 30. ch. 62. 8. Amos 9. 14.

Before CHRIST about 698.

k Ps. 92. 12.
l ver. 9, 15.
† Heb. *shall make them continue long,* or, *shall wear out.*
m Deut. 28. 41. Hos. 9. 12.
n ch. 61. 9.
o Ps. 32. 5. Dan. 9. 21.
p ch. 11. 6, 7, 9.
q Gen. 3. 14.
a 1 Kings 8. 27. 2 Chron. 6. 18. Matt. 5. 34, 35. Acts 7. 48, 49. & 17. 24.
b ch. 57. 15. & 61. 1.
c Ps. 34. 18. & 51. 17.
d Ezra 9. 4. & 10. 3. Prov. 28. 14.
ver. 5.
e ch. 1. 11.
‖ Or, *kid.*
f Deut. 23. 18.
† Heb. *maketh a memorial of,* Lev. 2. 2.
‖ Or, *devices.*
g Prov. 1. 24. ch. 65. 12. Jer. 7. 13.
h ver. 2.
i ch. 5. 19.
k 2 Thess. 1. 10. Tit. 2. 13.
‖ Or, *beget.*
‖ Or, *brightness.*
l ch. 48. 18. & 60. 5.
m ch. 60. 16.
n ch. 49. 22. & 60. 4.
o See Ezek. 37. 1, &c.

hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 [p]For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by [q]his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 [r]They that sanctify themselves, and purify themselves in the gardens ‖ behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 [s]And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; [t]and they shall declare my glory among the Gentiles.

Before CHRIST about 698.

p ch. 9. 5. 2 Thess. 1. 8

q ch. 27. 1.

r ch. 65. 3, 4.

‖ Or, *one after another.*

s Luke 2. 31.

t Mal. 1. 11.

Before CHRIST about 698.

u Rom. 15. 16. ‖ Or, *coaches.*

x Ex. 19. 6. ch. 61. 6. 1 Pet. 2. 9. Rev. 1. 6.

y ch. 65. 17 2 Pet. 3. 13. Rev. 21. 1.

z Zech. 14. 16. † Heb. *from new-moon to his new-moon, and from sabbath to his sabbath*

a Ps. 65. 2.

b ver. 16.

c Mark 9. 44, 46, 48.

20 And they shall bring all your brethren [u]*for* an offering unto the LORD, out of all nations, upon horses, and in chariots, and in ‖ litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for [x]priests *and* for Levites, saith the LORD.

22 For as [y]the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And [z]it shall come to pass, *that* † from one new-moon to another, and from one sabbath to another, [a]shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon [b]the carcasses of the men that have transgressed against me: for their [c]worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

The BOOK of the Prophet JEREMIAH.

CHAP. I.

The time and the calling of Jeremiah.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* [a]in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, [b]in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, [c]unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, [d]unto the carrying away of Jerusalem captive [e]in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I [f]formed thee in the belly, [g]I knew thee; and before thou camest forth out of the womb I [h]sanctified thee, *and* I † ordained thee a prophet unto the nations.

6 Then said I, [i]Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

7 ¶ But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and [k]whatsoever I command thee thou shalt speak.

8 [l]Be not afraid of their faces: for [m]I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [n]touched my mouth. And the LORD said unto me, Behold, I have [o]put my words in thy mouth.

10 [p]See, I have this day set thee over the nations and over the kingdoms, to [q]root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see [r]a seething-pot; and the face thereof *is* † toward the north.

14 Then the LORD said unto me, Out of the

Before CHRIST about 629.

a Josh. 21. 18. 1 Chron. 6. 60.

ch. 32. 7, 8, 9.

b ch. 25. 3.

c ch. 39. 2.

d ch. 52. 12. 15.

e 2 Kings 25. 8.

f Isa. 49. 1, 5.

g Ex. 33. 12, 17.

h Luke 1. 15. 41. Gal. 1. 15, 16.

† Heb. *gave.*

i Ex. 4. 10. & 6. 12, 30. Isa. 6. 5.

k Num. 22. 20, 38. Matt. 28. 20.

l Ezek. 2. 6. & 3. 9. ver. 17.

m Ex. 3. 12. Deut. 31. 6, 8. Josh. 1. 5. ch. 15. 20. Acts 26. 17. Heb. 13. 6.

n Isa. 6. 7.

o Isa. 51. 16. ch. 5. 14.

p 1 Kings 19. 17.

q ch. 18. 7. 2 Cor. 10. 4, 5.

r Ezek. 11. 3, 7. & 24. 3.

† Heb. *from the face of the north*

Before CHRIST about 629.

s ch. 4. 6. & 6. 1.

† Heb. *shall be opened.*

t ch. 5. 15. & 6. 22. & 10. 22. & 25. 9.

u ch. 39. 3. & 43. 10.

x Deut. 28. 20. ch. 17. 13.

y 1 Kings 18. 46. 2 Kings 4. 29. & 9. 1. Job 38. 3. Luke 12. 35. 1 Pet. 1. 13.

z Ex. 3. 12. ver. 8. Ezek. 2. 6.

‖ Or, *break to pieces.*

a Isa. 50. 7. ch. 6. 27. & 15. 20.

b ver. 8.

‖ Or, *for thy sake.*

a Ezek. 16. 8, 22, 60. & 23. 3, 8, 19. Hos. 2. 15.

b Deut. 2. 7.

c Ex. 19. 5, 6.

d Jam. 1. 18 Rev. 14. 4.

e ch. 12. 14. See ch. 50. 7.

f Isa. 5. 4. Mic. 6. 3.

g 2 Kings 17. 15. Jonah 2. 8.

h Isa. 63. 9, 11, 13. Hos. 13. 4.

i Deut. 8. 15. & 32. 10

[s]north an evil † shall break forth upon all the inhabitants of the land.

15 For lo, I will [t]call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall [u]set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, [x]who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore [y]gird up thy loins, and arise, and speak unto them all that I command thee: [z]be not dismayed at their faces, lest I ‖ confound thee before them.

18 For behold, I have made thee this day [a]a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; [b]for I *am* with thee, saith the LORD, to deliver thee.

CHAP. II.

God expostulateth with the Jews.

MOREOVER the word of the LORD came to me, saying,

2 Go, and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember ‖ thee, the kindness of thy [a]youth, the love of thine espousals, [b]when thou wentest after me in the wilderness, in a land *that was* not sown.

3 [c]Israel *was* holiness unto the LORD, *and* [d]the firstfruits of his increase: [e]all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 ¶ Thus saith the LORD, [f]What iniquity have your fathers found in me, that they are gone far from me, [g]and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that [h]brought us up out of the land of Egypt, that led us through [i]the wilderness, through a land of deserts

and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into ‖ [k]a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye [l]defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the [m]law knew me not: the pastors also transgressed against me; [n]and the prophets prophesied by Baal, and walked after *things that* [o]do not profit.

9 ¶ Wherefore [p]I will yet plead with you, saith the LORD, and [q]with your children's children will I plead.

10 For pass ‖ over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 [r]Hath a nation changed *their* gods, which *are* [s]yet no gods? [t]but my people have changed their glory for [u]*that which* doth not profit.

12 [x]Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the [y]fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel [z]a servant? *is* he a home-born *slave?* why is he † spoiled?

15 [a]The young lions roared upon him, *and* † yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and [b]Tahapanes ‖ have broken the crown of thy head.

17 [c]Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when [d]he led thee by the way?

18 And now what hast thou to do [e]in the way of Egypt, to drink the waters of [f]Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own [g]wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands; and [h]thou saidst, I will not ‖ transgress; when [i]upon every high hill and under every green tree thou wanderest, [k]playing the harlot.

21 Yet I had [l]planted thee a noble vine, wholly a right seed: how then art thou turned into [m]the degenerate plant of a strange vine unto me?

22 For though thou [n]wash thee with nitre, and take thee much soap, *yet* [o]thine iniquity is marked before me, saith the Lord GOD.

23 [p]How canst thou say, I am not polluted, I have not gone after Baalim? See thy way [q]in the valley, know what thou hast done: ‖ *thou art* a swift dromedary traversing her ways;

24 [r]‖ A wild ass † used to the wilderness, *that* snuffeth up the wind at † her pleasure; in her occasion who can ‖ turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but [s]thou saidst, ‖ There is no hope: no; for I have loved [t]strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast ‖ brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their [u]trouble they will say, Arise, and save us.

28 But [x]where *are* thy gods that thou hast made thee? let them arise, if they [y]can save thee in the time of thy † trouble: for [z]*according to* the number of thy cities are thy gods, O Judah.

29 [a]Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I [b]smitten your children; they received no correction: your own sword hath [c]devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD. [d]Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, † [e]We are lords; [f]we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people [g]have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found [h]the blood of the souls of the poor innocents: I have not found it by † secret search, but upon all these.

35 [i]Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, [k]I will plead with thee, [l]because thou sayest, I have not sinned.

36 [m]Why gaddest thou about so much to change thy way? [n]thou also shalt be ashamed of Egypt, [o]as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and [p]thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAP. III.

1 *God's great mercy in Judah's vile whoredom.* 12 *The promises of the gospel to the penitent.*

THEY † say, If a man put away his wife, and she go from him, and become another man's, [a]shall he return unto her again? shall not that [b]land be greatly polluted? but thou hast [c]played the harlot with many lovers; [d]yet return again to me, saith the LORD.

2 Lift up thine eyes unto [e]the high places, and see where thou hast not been lien with. [f]In the ways hast thou sat for them, as the Arabian in the wilderness; [g]and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the [h]showers have been withholden, and there hath been no latter rain; and thou hadst a [i]whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* [l]the guide of [k]my youth?

5 [m]Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which [n]backsliding Israel hath done? she is [o]gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 [p]And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous [q]sister Judah saw *it*.

Before CHRIST about 629.

‖ Or, *the land of Carmel.*
k Num. 13. 27. & 14. 7, 8. Deut. 8. 7, 8, 9.
l Lev. 18. 25, 27, 28. Num. 35. 33, 34. Ps. 78. 58, 59. & 106. 38. ch. 3. 1. & 16. 18.
m Mal. 2. 6, 7. Rom. 2. 20.
n ch. 23. 13.
o ver. 11. Hab. 2. 18.
p Ezek. 20. 35, 36. Mic. 6. 2.
q Ex. 20. 5. Lev. 20. 5.
‖ Or, *over to.*
r Mic. 4. 5.
s Ps. 115. 4. Isa. 37. 19. ch. 16. 20.
t Ps. 106. 20. Rom. 1. 23.
u ver 8.
x Isa. 1. 2. ch. 6. 19.
y Ps. 36. 9. ch. 17. 13. & 18. 14. John 4. 14.
z See Ex. 4. 22.
† Heb. become a spoil?
a Isa. 1. 7. ch. 4. 7.
† Heb. *gave out their voice.*
b ch. 43. 7, 8, 9.
‖ Or, *feed on thy crown.* Deut. 33. 20. Isa. 8. 8.
c ch. 4. 18.
d Deut. 32. 10.
e Isa. 30. 1, 2.
f Josh. 13. 3
g Isa. 3. 9. Hos. 5. 5.
h Ex. 19. 8. Josh. 24. 18. Judg. 10. 16. 1 Sam. 12. 10.
‖ Or, *serve.*
i Deut. 12. 2. Isa. 57. 5, 7. ch. 3. 6.
k Ex. 34. 15, 16.
l Ex. 15 17. Ps. 44. 2. & 80. 8. Isa. 5. 1, &c. & 60. 21. Matt. 21. 33. Mark 12. 1. Luke 20. 9.
m Deut. 32. 32. Isa. 1. 21. & 5. 4.
n Job 9. 30.
o Deut. 32. 34. Job 14. 17. Hos. 13. 12.
p Prov. 30. 12.
q ch. 7. 31.
‖ Or, *O swift dromedary.*
r Job 39. 5, &c. ch. 14. 6.
‖ Or, *O wild ass, &c.*
† Heb. *taught.*
† Heb. *the desire of her heart.*
‖ Or, *reverse it.*
s ch. 18. 12.
‖ Or, *Is the case desperate?*

Before CHRIST about 629.

t Deut. 32. 16. ch. 3. 13.

‖ Or, *begotten me.*
† Heb. *the hinderpart of the neck.*
u Judg. 10. 10. Ps. 78. 34. Isa. 26. 16.
x Deut. 32. 37. Judg. 10. 14.
y Isa. 45. 20.
† Heb. *evil.*
z ch. 11. 13.
a ver. 23, 35.
b Isa. 1. 5. & 9. 13. ch. 5. 3.
c 2 Chron. 36. 16. Neh. 9. 26. Matt. 23. 29, &c. Acts 7. 52. 1 Thess. 2. 15.
d ver 5.
† Heb. *We have dominion.*
e Ps. 12. 4
f Deut. 32 15.
g Ps 106. 21 ch. 13. 25. Hos. 8. 14.
h Ps 106. 38 ch. 19. 4.
† Heb. *digging.*
i ver. 23, 29.
k ver. 9
l Prov. 28. 13. 1 John 1 8, 10.
m ver. 18. ch 31. 22. Hos. 5. 13. & 12. 1.
n Isa. 30 3 ch. 37. 7.
o 2 Chron. 28. 16, 20, 21.
p 2 Sam. 13. 19.

† Heb. *Saying.*
a Deut. 24. 4
b ch. 2. 7.
c ch. 2. 20. Ezek. 16. 26, 28, 29.
d ch. 4. 1. Zech. 1. 3.
e See Deut. 12. 2. ch. 2. 20.
f Gen. 38. 14 Prov. 23. 28. Ezek. 16. 24, 25.
g ch. 2. 7. ver. 9
h Lev. 26. 19 Deut. 28. 23, 24. ch. 9. 12. & 14. 4.
i ch. 5. 3. & 6. 15 & 8. 12. Ezek. 3. 7. Zeph. 3. 5.
k Prov. 2. 17
l ch. 2. 2. Hos. 2. 15.
m Ps. 77. 7, &c. & 103. 9. Isa. 57. 16. ver. 12. about 612.
n ver. 11, 14 ch. 7. 24.
o ch. 2. 20.
p 2 Kings 17. 13.
q Ezek. 16. 46. & 23. 2, 4.

8 And I saw, when [r]for all the causes whereby backsliding Israel committed adultery, I had [s]put her away, and given her a bill of divorce; [t]yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the ‖lightness of her whoredom, that she [u]defiled the land, and committed adultery with [x]stones and with stocks.

10 And yet for all this, her treacherous sister Judah hath not turned unto me [y]with her whole heart, but †feignedly, saith the LORD.

11 And the LORD said unto me, [z]The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward [a]the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* [b]merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 [c]Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast [d]scattered thy ways to the [e]strangers [f]under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; [g]for I am married unto you: and I will take you [h]one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you [i]pastors according to mine heart, which shall [k]feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: [l]neither shall it †come to mind: neither shall they remember it; neither shall they visit *it;* neither shall ‖*that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, [m]to the name of the LORD, to Jerusalem: neither shall they [n]walk any more after the ‖imagination of their evil heart.

18 In those days [o]the house of Judah shall walk ‖with the house of Israel, and they shall come together out of the land of [p]the north to [q]the land that I have ‖given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee [r]a †pleasant land, †a goodly heritage of the hosts of nations? and I said, Thou shalt call me, [s]My father; and shalt not turn away †from me.

20 ¶ Surely *as* a wife treacherously departeth from her †husband, so [t]have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon [u]the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 [x]Return, ye backsliding children, *and* [y]I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 [z]Truly in vain *is* salvation hoped *for* from the hills, *and from* the multitude of mountains: [a]truly in the LORD our God *is* the salvation of Israel.

24 [b]For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: [c]for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and [d]have not obeyed the voice of the LORD our God.

CHAP. IV.

1 *God calleth Israel by his promise.* 3 *He exhorteth Judah to repentance.*

IF thou wilt return, O Israel, saith the LORD, [a]return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 [b]And thou shalt swear, The LORD liveth, [c]in truth, in judgment, and in righteousness; [d]and the nations shall bless themselves in him, and in him shall they [e]glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, [f]Break up your fallow ground, and [g]sow not among thorns.

4 [h]Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, [i]Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: ‖retire, stay not: for I will bring evil from the [k]north, and a great †destruction.

7 [l]The lion is come up from his thicket, and [m]the destroyer of the Gentiles is on his way; he is gone forth from his place [n]to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this [o]gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! [p]surely thou hast greatly deceived this people and Jerusalem, [q]saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, [r]A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* ‖a full wind from those *places* shall come unto me: now also [s]will I †give sentence against them.

13 Behold, he shall come up as clouds, and [t]his chariots *shall be* as a whirlwind: [u]his horses are swifter than eagles. Wo unto us! for we are spoiled.

14 O Jerusalem, [x]wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth [y]from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come [z]from a far country, and give out their voice against the cities of Judah.

17 [a]As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

Before CHRIST about 612.

r Ezek.23.9
s 2 Kings 17. 6, 18.
t Ezek. 23. 11, &c.
‖ Or, *fame.*
u ch. 2. 7. ver. 2
x ch. 2. 27.
y 2 Chron. 34. 33. Hos. 7. 14.
† Heb. *in falsehood.*
z Ezek. 16. 51. & 23. 11.
a 2 Kings 17. 6.
b Ps. 86. 15. & 103. 8, 9. ver. 5.
c Lev. 26. 40, &c. Deut. 30. 1, 2, &c. Prov. 28. 13.
d ver. 2. Ezek. 16. 15, 24, 25.
e ch. 2. 25.
f Deut. 12. 2
g ch. 31. 32. Hos. 2. 19, 20.
h Rom. 11. 5
i ch. 23. 4. Ezek. 34. 23. Eph. 4. 11.
k Acts 20. 28.
l Isa. 65. 17.
† Heb. *come upon the heart.*
‖ Or, it *be magnified.*
m Isa. 60. 9.
n ch. 11. 8.
‖ Or, *stubbornness.*
o See Isa. 11. 13. Ezek. 37. 16,—22. Hos. 1. 11.
‖ Or, *to.*
p ver. 12. ch. 31. 8.
q Amos 9. 15.
‖ Or, *caused your fathers to possess.*
r Ps. 106. 24. Ezek. 20. 6. Dan. 8. 9. & 11. 16, 41, 45.
† Heb. *land of desire.*
† Heb. *a heritage of glory,* or, *beauty.*
s Isa. 63. 16.
† Heb. *from after me.*
† Heb. *friend.*
t Isa. 48. 8. ch. 5. 11.
u Isa. 15. 2.
x ver. 14. Hos. 14. 1.
y Hos. 6. 1. & 14. 4.
z Ps. 121. 1, 2.
a Ps. 3. 8.
b ch. 11. 13 Hos. 9. 10.

Before CHRIST about 612.

c Ezra 9. 7.
d ch. 22. 21.
a ch. 3. 1. 22. Joel 2. 12.
b Deut. 10. 20. Isa. 45. 23. & 65. 16. See ch 5. 2. Zech. 8. 8.
c Isa. 48. 1.
d Gen. 22. 18. Ps. 72. 17. Gal. 3. 8.
e Isa. 45. 25. 1 Cor. 1. 31.
f Hos. 10. 12
g Matt. 13 7, 22.
h Deut. 10. 6, 1 & 30. 6. ch. 9. 26. Col. 2. 11. Rom. 2. 28, 29.
i ch. 8. 14.
‖ Or, *strengthen.*
k ch. 1. 13, 14, 15. & 6. 1, 22.
† Heb. *breaking.*
l 2 Kings 24. 1. ch. 5. 6. Dan. 7. 4.
m ch. 25. 9.
n Isa. 1. 7. ch. 2. 15.
o Isa. 22 12. ch. 6. 26.
p Ezek. 14. 9. 2 Thess. 2. 11.
q ch. 5. 12. & 14. 13.
r ch. 51. 1. Ezek. 17. 10. Hos. 13. 15.
‖ Or, *a fuller wind than those.*
s ch. 1. 16.
† Heb. *utter judgments.*
t Isa. 5. 28.
u Deut. 28. 49. Lam. 4. 19. Hos. 8. 1. Hab. 1. 8.
x Isa. 1. 16. Jam. 4. 8.
y ch. 8. 16.
z ch. 5. 15.
a 2 Kings 25. 1, 4.

18 [b]Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My [c]bowels, my bowels! I am pained at †my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 [d]Destruction upon destruction is cried; for the whole land is spoiled: suddenly are [e]my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding; [f]they *are* wise to do evil, but to do good they have no knowledge.

23 [g]I beheld the earth, and lo, *it was* [h]without form, and void; and the heavens, and they *had* no light.

24 [i]I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and [k]all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; [l]yet will I not make a full end.

28 For this [m]shall the earth mourn, and [n]the heavens above be black: because I have spoken *it*, I have purposed *it*, and [o]will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, [p]though thou rentest thy †face with painting, in vain shalt thou make thyself fair: [q]*thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, *that* bewaileth herself, *that* [r]spreadeth her hands, *saying*, Wo *is* me now! for my soul is wearied because of murderers.

CHAP. V.

The judgments of God upon the Jews for their perverseness.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, [a]if ye can find a man, [b]if there be *any* that executeth judgment, that seeketh the truth; [c]and I will pardon it.

2 And [d]though they say, [e]The LORD liveth; surely they [f]swear falsely.

3 O LORD, *are* not [g]thine eyes upon the truth? thou hast [h]stricken them, but they have not grieved; thou hast consumed them, *but* [i]they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for [k]they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for [l]they have known the way of the LORD, *and* the judgment of their God: but these have altogether [m]broken the yoke, *and* burst the bonds.

6 Wherefore [n]a lion out of the forest shall slay them, [o]*and* a wolf of the ‖evenings shall spoil them, [p]a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings †are increased.

7 ¶How shall I pardon thee for this? thy children have forsaken me, and [q]sworn by *them* [r]*that are* no gods: [s]when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 [t]They were *as* fed horses in the morning: every one [u]neighed after his neighbour's wife.

9 [x]Shall I not visit for these *things?* saith the LORD: [y]and shall not my soul be avenged on such a nation as this?

10 ¶ [z]Go ye up upon her walls, and destroy; [a]but make not a full end: take away her battlements; for they *are* not the LORD'S.

11 For [b]the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 [c]They have belied the LORD, and said, [d]*It is* not he; neither shall evil come upon us; [e]neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, [f]behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a [g]nation upon you [h]from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine [i]harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I [k]will not make a full end with you.

19 ¶And it shall come to pass, when ye shall say, [l]Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have [m]forsaken me, and served strange gods in your land, so [n]shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O [o]foolish people, and without †understanding; which have eyes, and see not; which have ears, and hear not:

22 [p]Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the [q]bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, [r]that giveth rain, both the [s]former and the latter, in his season: [t]he reserveth unto us the appointed weeks of the harvest.

Before CHRIST about 612.

[b] Ps. 107. 17. Isa. 50. 1. ch. 2. 17, 19.
[c] Isa. 15. 5. & 16. 11. & 21. 3. & 22. 4. ch. 9. 1, 10. See Luke 19. 42.
† Heb. *the walls of my heart.*
[d] Ps. 42. 7. Ezek. 7. 26.
[e] ch. 10. 20.
[f] Rom. 16. 19.
[g] Isa. 24. 19.
[h] Gen. 1. 2.
[i] Isa. 5. 25. Ezek. 38. 20.
[k] Zeph. 1. 3.
[l] ch. 5. 10, 18. & 30. 11. & 46. 28.
[m] Hos. 4. 3.
[n] Isa. 5. 30. & 50. 3.
[o] Num. 23. 19. ch. 7. 16.
[p] 2 Kings 9. 30. Ezek. 23. 40.
† Heb. *eyes.*
[q] ch. 22. 20, 22. Lam. 1. 2, 19.
[r] Isa. 1. 15. Lam. 1. 17.
[a] Ezek. 22. 30.
[b] Gen. 18. 23, &c. Ps. 12. 1.
[c] Gen. 18. 26.
[d] Tit. 1. 16.
[e] ch. 4. 2.
[f] ch. 7. 9.
[g] 2 Chron. 16. 9.
[h] Isa. 1. 5. & 9. 13. ch. 2. 30.
[i] ch. 7. 28. Zeph. 3. 2.
[k] ch. 7. 8.
[l] Mic. 3. 1.
[m] Ps. 2. 3.

Before CHRIST about 612.

[n] ch. 4. 7.
[o] Ps. 104. 20. Hab. 1. 8. Zeph. 3. 3.
‖ Or, *deserts.*
[p] Hos. 13. 7.
† Heb. *are strong.*
[q] Josh. 23. 7. Zeph. 1. 5.
[r] Deut. 32. 21. Gal. 4. 8.
[s] Deut. 32. 15.
[t] Ezek. 22. 11.
[u] ch. 13. 27.
[x] ver. 29. ch. 9. 9.
[y] ch. 44. 22.
[z] ch. 39. 8.
[a] ch. 4. 27. ver. 18.
[b] ch. 3. 20.
[c] 2 Chron. 36. 16. ch. 4. 10.
[d] Isa. 28. 15.
[e] ch. 14. 13.
[f] ch. 1. 9.
[g] Deut. 28. 49. Isa. 5. 26. ch. 1. 15. & 6. 22.
[h] Isa. 39. 3. ch. 4. 16.
[i] Lev. 26. 16. Deut. 28. 31, 33.
[k] ch. 4. 27.
[l] Deut. 29. 24, &c. 1 Kings 9. 8, 9. ch. 13. 22. & 16. 10.
[m] ch. 2. 13.
[n] Deut. 28. 48.
[o] Isa. 6. 9. Ezek. 12. 2. Matt. 13. 14. John 12. 40. Acts 28. 26. Rom. 11. 8.
† Heb. *heart.*
Hos. 7. 11.
[p] Rev. 15. 4.
[q] Job 26. 10 & 38. 10, 11. Ps. 104. 9. Prov. 8. 29.
[r] Ps. 147. 8. ch. 14. 22. Matt. 5. 45. Acts 14. 17.
[s] Deut. 11. 14. Joel 2. 23.
[t] Gen. 8. 22.

25 ¶ "Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men:* ‖ they [x] lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a ‖ cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen [y] fat, they shine: yea, they overpass the deeds of the wicked: they judge not [z] the cause, the cause of the fatherless, [a] yet they prosper; and the right of the needy do they not judge.

29 [b] Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ ‖ A wonderful and [c] horrible thing is committed in the land;

31 The prophets prophesy [d] falsely, and the priests ‖ bear rule by their means; and my people [e] love *to have it* so: and what will ye do in the end thereof?

CHAP. VI.

The enemies sent against Judah encourage themselves.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in [a] Beth-haccerem: [b] for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a ‖ comely and delicate *woman.*

3 The shepherds with their flocks shall come unto her; [c] they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 [d] Prepare ye war against her; arise, and let us go up [e] at noon. Wo unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and ‖ cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 [f] As a fountain casteth out her waters, so she casteth out her wickedness: [g] violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest [h] my soul † depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? Behold, their [i] ear *is* uncircumcised, and they cannot hearken: behold, [k] the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; [l] I am weary with holding in: I will pour it out [m] upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And "their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to [o] covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have [p] healed also the † hurt *of the daughter* of my people slightly, [q] saying, Peace, peace; when *there is* no peace.

15 Were they [r] ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the [s] old paths, where *is* the good way, and walk therein, and ye shall find [t] rest for your souls. But they said, We will not walk *therein.*

17 Also I set [u] watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 [x] Hear, O earth: Behold, I will bring evil upon this people, *even* [y] the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 [z] To what purpose cometh there to me incense [a] from Sheba, and the sweet cane from a far country? [b] your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the [c] north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice [d] roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: [e] anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, [f] gird *thee* with sackcloth, [g] and wallow thyself in ashes: [h] make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* [i] a fortress among my people, that thou mayest know and try their way.

28 [k] They *are* all grievous revolters, [l] walking with slanders: *they are* [m] brass and iron; they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 " ‖ Reprobate silver shall *men* call them, because the LORD hath rejected them.

CHAP. VII.

1 *Jeremiah is sent to call for true repentance.* 8 *God rejecteth their vain confidence.*

THE word that came to Jeremiah from the LORD, saying,

2 [a] Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, [b] Amend your ways and your doings, and I will cause you to dwell in this place.

Before CHRIST about 612.

u ch. 3. 3. ‖ Or, *they pry as fowlers lie in wait.*
x Prov. 1. 11, 17, 18. Hab. 1. 15. ‖ Or, *coop.*
y Deut. 32. 15.
z Isa. 1. 23. Zech. 7. 10.
a Job 12. 6. Ps. 73. 12. ch. 12. 1.
b ver. 9. Mal. 3. 5. ‖ Or, *Astonishment and filthiness.*
c ch. 23. 14. Hos. 6. 10.
d ch. 14. 14. & 23. 25, 26. Ezek. 13. 6. ‖ Or, *take into their hands.*
e Mic. 2. 11.

about 612.

a Neh. 3. 14.
b ch. 1. 14. & 4. 6. ‖ Or, *dwelling at home.*
c 1 Kings 25. 1, 4. ch. 4. 17.
d ch. 51. 27. Joel 3. 9.
e ch. 15. 8. ‖ Or, *pour out the engine of shot.*
f Isa. 57. 20.
g Ps. 55. 9, 10, 11. ch. 20. 8. Ezek. 7. 11, 23.
h Ezek. 23. 18. Hos. 9. 12. † Heb. *be loosed,* or, *disjointed.*
i ch. 7. 26. Acts 7. 51. See Ex. 6. 12.
k ch. 20. 8.
l ch. 20. 9.
m ch. 9. 21.
n Deut. 28. 30. ch. 8. 10.
o Isa. 56. 11. ch. 8. 10. & 14. 18. & 23. 11. Mic. 3. 5, 11.

Before CHRIST about 612.

p ch. 8. 11. Ezek. 13. 10. † Heb. *bruise,* or, *breach.*
q ch. 4. 10. & 14. 13. & 23. 17.
r ch. 3. 3. & 8. 12.
s Isa. 8. 20. ch. 18. 15. Mal. 4. 4. Luke 16. 29.
t Matt. 11. 29.
u Isa. 21. 11. & 58. 1. ch. 25. 4. Ezek. 3. 17. Hab. 2. 1.
x Isa. 1. 2.
y Prov. 1. 31.
z Ps. 40. 6. & 50. 7, 8, 9. Isa. 1. 11. & 66. 3. Amos 5. 21. Mic. 6. 6, &c.
a Isa. 60. 6.
b ch. 7. 21.
c ch. 1. 15. & 5. 15. & 10. 22. & 50. 41, 42, 43.
d Isa. 5. 30.
e ch. 4. 31. & 13. 21. & 49. 24. & 50. 43.
f ch. 4. 8.
g ch. 25. 34. Mic. 1. 10.
h Zech. 12. 10.
i ch. 1. 18. & 15. 20.
k ch. 5. 23.
l ch. 9. 4.
m Ezek. 22. 18.
n Isa. 1. 22. ‖ Or, *refuse silver.*

about 600.

a ch. 26. 2.
b ch. 18. 11. & 26. 13.

4 [c]Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly [d]execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, [e]neither walk after other gods to your hurt;

7 [f]Then will I cause you to dwell in this place, in [g]the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, [h]ye trust in [i]lying words, that cannot profit.

9 [k]Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and [l]walk after other gods whom ye know not;

10 [m]And come and stand before me in this house, †[n]which is called by my name, and say, We are delivered to do all these abominations?

11 Is [o]this house, which is called by my name, become a [p]den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto [q]my place which *was* in Shiloh, [r]where I set my name at the first, and see [s]what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, [t]rising up early and speaking, but ye heard not; and I [u]called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to [x]Shiloh.

15 And I will cast you out of my sight, [y]as I have cast out all your brethren, [z]*even* the whole seed of Ephraim.

16 Therefore [a]pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: [b]for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 [c]The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the ‖ queen of heaven, and to [d]pour out drink-offerings unto other gods, that they may provoke me to anger.

19 [e]Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [f]Put your burnt-offerings unto your sacrifices, and eat flesh.

22 [g]For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, †concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, [h]Obey my voice, and [i]I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 [k]But they hearkened not, nor inclined their ear, but [l]walked in the counsels *and* in the ‖ imagination of their evil heart, and †[m]went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even [n]sent unto you all my servants the prophets, [o]daily rising up early and sending *them*:

26 [p]Yet they hearkened not unto me, nor inclined their ear, but [q]hardened their neck: [r]they did worse than their fathers.

27 Therefore [s]thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, [t]nor receiveth ‖ correction: [u]truth is perished, and is cut off from their mouth.

29 ¶ [x]Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: [y]they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the [z]high places of Tophet, which *is* in the valley of the son of Hinnom, to [a]burn their sons and their daughters in the fire; [b]which I commanded *them* not, neither † came it into my heart.

32 ¶ Therefore, behold, [c]the days come, saith the LORD, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of Slaughter: [d]for they shall bury in Tophet, till there be no place.

33 And the [e]carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to [f]cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for [g]the land shall be desolate.

CHAP. VIII.

1 *The calamity of the Jews.* 4 *Their impenitency upbraided.*

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and [a]whom they have worshipped: they shall not be gathered, [b]nor be buried; they shall be for [c]dung upon the face of the earth.

3 And [d]death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem, [e]slidden back by a perpetual backsliding? [f]they hold fast deceit, [g]they refuse to return.

6 [h]I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

Before CHRIST about 600.

c Mic. 3. 11.
d ch. 22. 3.
e Deut. 6. 14, 15. & 8. 19. & 11. 28. ch. 13. 10.
f Deut. 4. 40
g ch. 3. 18.
h ver. 4.
i ch. 5. 31. & 14. 13, 14.
k 1 Kings 18. 21. Hos. 4. 1, 2. Zeph. 1. 5.
l Ex. 20. 3. ver. 6.
m Ezek. 23. 39.
† Heb. *whereupon my name is called.*
n ver. 11, 14, 30. ch. 32. 34. & 34. 15.
o Isa. 56. 7.
p Matt. 21. 13 Mark 11. 17. Luke 19. 46
q Josh. 18. 1 Judg. 18. 31.
r Deut. 12. 11.
s 1 Sam. 4. 10, 11. Ps. 78. 60. ch. 26. 6.
t 2 Chron. 36. 15. ver. 25. ch. 11. 7.
u Prov. 1. 24 Isa. 65. 12. & 66. 4.
x 1 Sam. 4. 10, 11. Ps. 78. 60. ch. 26. 6.
y 2 Kings 17. 23.
z Ps. 78. 67, 68.
a Ex. 32. 10. ch. 11. 14. & 14. 11.
b ch. 15. 1.
c ch. 44. 17, 19.
‖ Or, *frame*, or, *workmanship of heaven.*
d ch. 19. 13.
e Deut. 32. 16, 21.
f Isa 1. 11. ch. 6. 20. Amos 5. 21. See Hos. 8. 13.
g 1 Sam. 15. 22. Ps. 51. 16, 17. Hos. 6. 6.
† Heb. *concerning the matter of.*
h Ex. 15 26. Deut. 6. 3. ch. 11. 4, 7.
i Ex. 19. 5. Lev. 26. 12.
k Ps. 81. 11. ch. 11. 8.
l Deut. 29. 19. Ps. 81. 12.
‖ Or, *stubbornness.*
† Heb. *were.*
m ch. 2. 27. & 32. 33. Hos. 4. 16.

Before CHRIST about 600.

n 2 Chron. 36. 15. ch. 25. 4. & 29. 19.
o ver. 13.
p ver. 24. ch. 11. 8. & 17. 23. & 25. 3. 4.
q Neh. 9. 17, 29. ch. 19. 15.
r ch. 16. 12.
s Ezek. 2. 7.
t ch. 5. 3. & 32. 33.
‖ Or, *instruction.*
u ch. 9. 3.
x Job 1. 20. Isa. 15. 2. ch. 16. 6. & 48. 37. Mic. 1. 16.
y 2 Kings 21. 4, 7. 2 Chron. 33. 4, 5, 7. ch. 23. 11. & 32. 34. Ezek. 7. 20. & 8. 5, 6, &c. Dan. 9. 27.
z 2 Kings 23. 10. ch. 19. 5. & 32. 35.
a Ps. 106. 38
b See Deut. 17. 3.
† Heb. *came it upon my heart.*
c ch. 19. 6.
d 2 Kings 23. 10. ch. 19. 11. Ezek. 6. 5.
e Deut. 28. 26. Ps. 79. 2. ch. 12. 9. & 16. 4. & 34. 20.
f Isa. 24. 7, 8 ch. 16. 9. & 25. 10. & 33. 11. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 23.
g Lev. 26. 33. Isa. 1. 7. & 3. 26.

a 2 Kings 23. 5. Ezek. 8. 16.
b ch. 22. 19.
c 2 Kings 9. 36. Ps. 83. 10. ch. 9. 22. & 16. 4.
d Job 3. 21, 22. & 7. 15, 16. Rev. 9. 6.
e ch. 7. 24.
f ch. 9. 6.
g ch. 5. 3.
h 2 Pet. 3. 9.

7 Yea, [i]the stork in the heaven knoweth her appointed times; and [k]the turtle, and the crane, and the swallow, observe the time of their coming; but [l]my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, [m]and the law of the LORD *is* with us? Lo, certainly ‖ in vain made he *it;* the pen of the scribes *is* in vain.

9 [n]‖ The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and † what wisdom *is* in them?

10 Therefore [o]will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to [p]covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have [q]healed the hurt of the daughter of my people slightly, saying, [r]Peace, peace; when *there is* no peace.

12 Were they [s]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ ‖ I will surely consume them, saith the LORD: *there shall be* no grapes [t]on the vine, nor figs on the [u]fig-tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? [x]assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us [y]water of ‖ gall to drink, because we have sinned against the LORD.

15 We [z]looked for peace, but no good *came; and* for a time of health, and behold, trouble!

16 The snorting of his horses was heard from [a]Dan; the whole land trembled at the sound of the neighing of his [b]strong ones: for they are come, and have devoured the land, and † all that is in it; the city, and those that dwell therein.

17 For behold, I will send serpents, cockatrices, among you, which *will* not *be* [c]charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint † in me.

19 Behold the voice of the cry of the daughter of my people † because of them that dwell in [d]a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they [e]provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 [f]For the hurt of the daughter of my people am I hurt; I am [g]black; astonishment hath taken hold on me.

22 *Is there* no [h]balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people † recovered?

CHAP. IX.

Jeremiah lamenteth the Jews for their manifold sins.

OH †[a]that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging-place of way-faring men; that I might leave my people, and go from them! for [b]they *be* all adulterers, an assembly of treacherous men.

3 And [c]they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they [d]know not me, saith the LORD.

4 [e]Take ye heed every one of his ‖ neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will [f]walk with slanders.

5 And they will ‖ deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, [g]I will melt them, and try them; [h]for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh [i]deceit: *one* speaketh [k]peaceably to his neighbour with his mouth, but † in heart he layeth ‖ his wait.

9 ¶ [l]Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and [m]for the ‖ habitations of the wilderness a lamentation, because they are ‖ burnt up, so that none can pass through *them;* neither can *men* hear the voice of the cattle: † [n]both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem [o]heaps, *and* [p]a den of dragons; and I will make the cities of Judah † desolate, without an inhabitant.

12 ¶ [q]Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein:

14 But have [r]walked after the ‖ imagination of their own heart, and after Baalim, [s]which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will [t]feed them, *even* this people, [u]with wormwood, and give them water of gall to drink.

16 I will [x]scatter them also among the heathen, whom neither they nor their fathers have known: [y]and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for [z]the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that [a]our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because [b]our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off [c]the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall [d]as dung upon the open field, and

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Before CHRIST about 600.

i Isa. 1. 3.
k Cant. 2. 12.
l ch. 5. 4, 5.
m Rom. 2. 17.
‖ Or, *the false pen of the scribes worketh for falsehood.* Isa. 10. 1.
n ch. 6. 15.
‖ Or, *Have they been ashamed,* &c.
† Heb. *the wisdom of what thing.*
o Deut. 28. 30. ch. 6. 12. Amos 5. 11. Zeph. 1. 13.
p Isa. 56. 11. ch. 6. 13.
q ch. 6. 14.
r Ezek. 13. 10.
s ch. 3. 3. & 6. 15.
‖ Or, *in gathering I will consume.*
t Isa. 5. 1, &c. Joel 1. 7.
u Matt. 21. 19. Luke 13. 6, &c.
x ch. 4. 5.
y ch. 9. 15. & 23. 15.
‖ Or, *poison.*
z ch. 14. 19.
a ch. 4. 15.
b Judg. 5. 22. ch. 47. 3.
† Heb. *the fulness thereof.*
c Ps. 58. 4, 5. Eccl. 10. 11.
† Heb. *upon.*
† Heb. *because of the country of them that are far off.*
d Isa. 39. 5.
e Deut. 32. 21. Isa. 1. 4.
f ch. 4. 19. & 9. 1. & 14. 17.
g Joel 2. 6. Nah. 2. 10.
h Gen. 37. 25. & 43. 11. ch. 46. 11. & 51. 8.
† Heb. *gone up.*
† Heb. *Who will give my head,* &c.
a Isa. 22. 4. ch. 4. 19. & 13. 17. & 14. 17. Lam. 2. 11. & 3. 48.
b ch. 5. 7, 8.
c Ps. 64. 3. Isa. 59. 4, 13, 15.

Before CHRIST about 600.

d 1 Sam. 2. 12. Hos. 4. 1.
e ch. 12. 6. Mic. 7. 5, 6.
‖ Or, *friend.*
f ch. 6. 28.
‖ Or, *mock.*
g Isa. 1. 25. Mal. 3. 3.
h Hos. 11. 8.
i Ps. 12. 2. & 120. 3. ver. 3.
k Ps. 28. 3. & 55. 21.
† Heb. *in the midst of him.*
‖ Or, *wait for him.*
l ch. 5. 9, 29.
m ch. 12. 4. & 23. 10. Hos. 4. 3.
‖ Or, *pastures.*
‖ Or, *desolate.*
† Heb. *from the fowl even to,* &c.
n ch. 4. 25.
o Isa. 25. 2.
p Isa. 13. 22. & 34. 13. ch. 10. 22.
† Heb. *desolation.*
q Ps. 107. 43. Hos. 14. 9.
r ch. 3. 17. & 7. 24.
‖ Or, *stubbornness.*
s Gal. 1. 14.
t Ps. 80. 5.
u ch. 8. 14. & 23. 15. Lam. 3. 15, 19.
x Lev. 26. 33 Deut. 28. 64.
y Lev. 26. 33 ch. 44. 27. Ezek. 5. 2, 12.
z 2 Chron. 35. 25. Job 3. 8. Eccl. 12. 5. Amos 5. 16. Matt. 9. 23.
a ch. 14. 17.
b Lev. 18. 28 & 20. 22.
c ch. 6. 11.
d ch. 8. 2. & 16. 4.

as the handful after the harvest-man, and none shall gather *them*.

23 ¶ Thus saith the LORD, [e] Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [f] let him that glorieth, glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: [g] for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that [h] I will † punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* † in the [k] utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* [l] uncircumcised in the heart.

CHAP. X.

The unequal comparison of God and idols.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, [a] Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the † customs of the people *are* vain: for [b] *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they [c] fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, [d] but speak not: they must needs be [e] borne, because they cannot go. Be not afraid of them; for [f] they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none [g] like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 [h] Who would not fear thee, O King of nations? for ‖ to thee doth it appertain: forasmuch as [i] among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are † altogether [k] brutish and foolish: the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and [l] gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all [n] the work of cunning *men*.

10 But the LORD *is* the † true God, he *is* [o] the living God, and an †[p] everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 † Thus shall ye say unto them, [q] The gods that have not made the heavens and the earth, *even* [r] they shall perish from the earth, and from under these heavens.

12 He [s] hath made the earth by his power, he hath [t] established the world by his wisdom, and [u] hath stretched out the heavens by his discretion.

13 [x] When he uttereth his voice, *there is* a ‖ multitude of waters in the heavens, and [y] he causeth the vapours to ascend from the ends of the earth; he maketh lightnings ‖ with rain, and bringeth forth the wind out of his treasures.

14 [z] Every man ‖ is [a] brutish in *his* knowledge: [b] every founder is confounded by the graven image: [c] for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation [d] they shall perish.

16 [e] The portion of Jacob *is* not like them: for he *is* the former of all *things*; and [f] Israel *is* the rod of his inheritance: [g] The LORD of hosts *is* his name.

17 ¶ [h] Gather up thy wares out of the land, O † inhabitant of the fortress.

18 For thus saith the LORD; Behold, I will [i] sling out the inhabitants of the land at this once, and will distress them [k] that they may find *it so*.

19 ¶ [l] Wo is me for my hurt! my wound is grievous: but I said, [m] Truly this *is* a grief, and [n] I must bear it.

20 [o] My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [p] north country, to make the cities of Judah desolate, *and* a [q] den of dragons.

23 ¶ O LORD, I know that the [r] way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, [s] correct me, but with judgment; not in thine anger, lest thou † bring me to nothing.

25 [t] Pour out thy fury upon the heathen that [u] know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and [x] devoured him, and consumed him, and have made his habitation desolate.

CHAP. XI.

Jeremiah proclaimeth God's covenant, and rebuketh the Jews.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; [a] Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, [b] from the iron furnace, saying, [c] Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the [d] oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, † So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, [e] and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, [f] rising early and protesting, saying, Obey my voice.

8 [g] Yet they obeyed not, nor inclined their ear, but [h] walked every one in the ‖ imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, [i] A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to [k] the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house

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Before CHRIST about 600.

e Eccl. 9.11.

f 1 Cor. 1. 31. 2 Cor. 10. 17.

g Mic. 6. 8. & 7. 18.

h Rom. 2. 8, 9.

† Heb. *visit upon.*

† Heb. *cut off into corners*, or, *having the corners* of their hair *polled.*

k ch. 25. 23. & 49. 32.

l Lev. 26. 41. Ezek. 44. 7. Rom. 2. 28, 29.

a Lev. 18. 3. & 20. 23.

† Heb. *statutes*, or, *ordinances are vanity.*

b Isa. 40. 19, 20. & 44. 9, 10. &c. & 45. 20.

c Isa. 41. 7. & 46. 7

d Ps. 115. 5. & 135. 16. Hab. 2. 19. 1 Cor. 12. 2.

e Ps. 115. 7. Isa. 46. 1, 7.

f Isa. 41. 23.

g Ex. 15. 11. Ps. 86. 8, 10.

h Rev. 15. 4.

‖ Or, *it liketh thee.*

i Ps. 89. 6.

† Heb. *in one*, or, *at once.*

k Ps. 115. 8. Isa. 41. 29. Hab. 2. 18. Zech. 10. 2. Rom. 1. 21, 22.

l Dan. 10. 5.

n Ps. 115. 4.

† Heb. *God of truth.* Ps. 31. 5.

o 1 Tim. 6. 17.

† Heb. *King of eternity.*

p Ps. 10. 16.

† In the Chaldean language.

q See Ps. 96. 5.

r ver. 15. Isa. 2. 18. Zech. 13. 2.

s Gen. 1. 1, 6, 9. Ps. 136. 5, 6. ch. 51. 15, &c.

t Ps. 93. 1.

u Job 9. 8. Ps. 104. 2. Isa. 40. 22.

x Job 38. 34.

‖ Or, *noise.*

y Ps. 135. 7.

‖ Or, *for rain.*

z ch. 51. 17, 18.

‖ Or, *is more brutish than to know.*

a Prov. 30. 2

b Isa. 42. 17. & 44. 11. & 45. 16.

c Hab. 2. 18.

d ver. 11.

about 608.

e Ps. 16. 5. & 73. 26. & 119. 57. ch. 51. 19. Lam. 3. 24.

f Deut. 32. 9. Ps. 74. 2.

g Isa. 47 4. & 51. 15. & 54. 5. ch. 31. 35. & 32. 18. & 50. 34.

h See ch. 6. 1 Ezek. 12. 3, &c.

† Heb. *inhabitress.*

i 1 Sam. 25. 29. ch. 16. 13.

k Ezek. 6. 10

l ch. 4. 19. & 8. 21. & 9. 1.

m Ps. 77. 10.

n Mic. 7. 9.

o ch. 4. 20.

p ch. 1. 15. & 4. 6. & 5. 15. & 6. 22.

q ch. 9. 11.

r Prov. 16. 1. & 20. 24.

s Ps. 6. 1. & 38. 1. ch. 30. 11.

† Heb. *diminish me.*

t Ps. 79. 6.

u Job 18. 21 1 Thess. 4. 5. 2 Thess. 1. 8.

x ch. 8. 16.

a Deut. 27. 26. Gal. 3. 10.

b Deut. 4. 20 1 Kings 8. 51.

c Lev. 26. 3, 12. ch. 7. 23.

d Deut. 7. 12. 13. Ps. 105. 9, 10.

† Heb. *Amen.* Deut. 27. 15,—26.

e Rom. 2. 13. Jam. 1. 22.

f ch. 7. 13, 25. & 35. 15.

g ch. 7. 26.

h ch. 3. 17. & 7. 24. & 9. 14.

‖ Or, *stubbornness.*

i Ezek. 22. 25. Hos. 6. 9.

k Ezek. 20. 18.

of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them which they shall not be able † to escape; and [t] though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and [m] cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their † trouble.

13 For *according to* the number of thy [n] cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* † shameful thing, *even* altars to burn incense unto Baal.

14 Therefore [o] pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their † trouble.

15 [p] † What hath my beloved to do in mine house, *seeing* she hath [q] wrought lewdness with many; and [r] the holy flesh is passed from thee? ‖ when thou doest evil, then thou [s] rejoicest.

16 The LORD called thy name, [t] A green olive-tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, [u] that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it* and I know *it:* then thou shewedst me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that [x] they had devised devices against me, *saying*, Let us destroy † the tree with the fruit thereof, [y] and let us cut him off from [z] the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that [a] triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, [b] that seek thy life, saying, [c] Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will † punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* [d] the year of their visitation.

CHAP. XII.

Jeremiah complaineth of the prosperity of the wicked.

RIGHTEOUS [a] *art* thou, O LORD, when I plead with thee: yet ‖ let me talk with thee of *thy* judgments: [b] Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: † they grow, yea, they bring forth fruit: [c] thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, [d] knowest me: thou hast seen me, and [e] tried mine heart † toward thee: pull them out like sheep for the slaughter, and prepare them for [f] the day of slaughter.

4 How long shall [g] the land mourn, and the herbs of every field wither, [h] for the wickedness of them that dwell therein? [i] the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in [k] the swelling of Jordan?

6 For even [l] thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, ‖ they have called a multitude after thee: [m] believe them not, though they speak † fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; I have given † the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it ‖ † crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ‖ speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, ‖ [n] come to devour.

10 Many [o] pastors have destroyed [p] my vineyard, they have [q] trodden my portion under foot, they have made my † pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate [r] it mourneth unto me; the whole land is made desolate, because [s] no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 [t] They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit; and ‖ they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that [u] touch the inheritance which I have caused my people Israel to inherit; Behold, I will [x] pluck them out of their land, and pluck out the house of Judah from among them.

15 [y] And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, [z] and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, [a] to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be [b] built in the midst of my people.

17 But if they will not [c] obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAP. XIII.

By the type of a linen girdle, God prefigureth his people's destruction.

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

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† Heb. *to go forth of.*
[t] Ps. 18. 41. Prov. 1. 28. Isa. 1. 15. ch. 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.
[m] Deut. 32. 37, 38.
† Heb. *evil.*
[n] ch. 2. 28.

† Heb. *shame.* ch. 3. 24. Hos. 9. 10.
[o] Ex. 32. 10. ch. 7. 16. & 14. 11. 1 John 5. 16.
† Heb. *evil.*
[p] Ps. 50. 16. Isa. 1. 11, &c.
† Heb. *What is to my beloved in my house?*
[q] Ezek. 16. 25. &c.
[r] Hag. 2. 12, 13, 14. Tit. 1. 15.
‖ Or, *when thy evil is.*
[s] Prov. 2. 14
[t] Ps. 52. 8. Rom. 11. 17.
[u] Isa. 5. 2. ch. 2. 21.

[x] ch. 18. 18.

† Heb. *the stalk with his bread.*
[y] Ps. 83. 4.
[z] Ps. 27. 13. & 116. 9. & 142. 5.

[a] 1 Sam. 16. 7. 1 Chron. 28. 9. Ps. 7. 9. ch. 17. 10. & 20. 12. Rev. 2. 23.
[b] ch. 12. 5, 6.
[c] Isa. 30. 10. Amos 2. 12. & 7. 13, 16. Mic. 2. 6.
† Heb. *visit upon.*

[d] ch. 23. 12. & 46. 21. & 48. 44. & 50. 27. Luke 19. 44.

[a] Ps. 51. 4.
‖ Or, *let me reason the case with thee.*
[b] Job 12. 6. & 21. 7. Ps. 37. 1, 35. & 73. 3. &c. ch. 5. 28. Hab. 1. 4. Mal. 3. 15.
† Heb. *they go on.*
[c] Isa. 29. 13. Matt. 15. 8. Mark 7. 6.
[d] Ps. 17. 3. & 139. 1.
[e] ch. 11. 20.
† Heb. *with thee.*
[f] Jam. 5. 5.
[g] ch. 23. 10. Hos. 4. 3.
[h] Ps. 107. 34

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[i] ch. 4. 25. & 7. 20. & 9. 10. Hos. 4. 3.

[k] Josh. 3. 15. 1 Chron. 12. 15. ch. 49. 19. & 50. 44.
[l] ch. 9. 4. & 11. 19, 21.
‖ Or, *they cried after thee fully.*
[m] Prov. 26. 25.
† Heb. *good things.*
† Heb. *the love.*
‖ Or, *yelleth.*
† Heb. *giveth out his voice.*
‖ Or, *having talons.*
‖ Or, *cause them to come.*
[n] Isa. 56. 9. ch. 7. 33.
[o] ch. 6. 3.
[p] Isa. 5. 1, 5.
[q] Isa. 63. 18.
† Heb. *portion of desire.*
[r] ver. 4.
[s] Isa. 42. 25.

[t] Lev. 26. 16. Deut. 28. 38. Mic. 6. 15. Hag. 1. 6.
‖ Or, *ye.*

[u] Zech. 2. 8.

[x] Deut. 30. 3. ch. 32. 37.

[y] Ezek. 28. 25.

[z] Amos 9. 14.

[a] ch. 4. 2.

[b] Eph. 2. 20, 21. 1 Pet. 2. 5.

[c] Isa. 60. 12.

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7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner [a]will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which [b]walk in the ‖imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that [c]they might be unto me for a people, and [d]for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, [e]with drunkenness.

14 And [f]I will dash them †one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, †but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 [g]Give glory to the LORD your God, before he cause [h]darkness, and before your feet stumble upon the dark mountains, and while ye [i]look for light, he turn it into [k]the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and [l]mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto [m]the king and to the queen, Humble yourselves, sit down: for your ‖principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them [n]that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall †punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not [o]sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, [p]Wherefore come these things upon me? For the greatness of thine iniquity are [q]thy skirts discovered, *and* thy heels ‖made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are †accustomed to do evil.

24 Therefore will I scatter them [r]as the stubble that passeth away by the wind of the wilderness.

25 [s]This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in [t]falsehood.

26 Therefore [u]will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy [x]neighings, the lewdness of thy whoredom, *and* thine abominations [y]on the hills in the fields. Wo unto thee, O Jerusalem! wilt thou not be made clean? †when *shall it* once *be?*

CHAP. XIV.

A grievous famine causeth Jeremiah to pray.

THE word of the LORD that came to Jeremiah concerning †the dearth.

2 Judah mourneth, and [a]the gates thereof languish; they are [b]black unto the ground; and [c]the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were [d]ashamed and confounded, [e]and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And [f]the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* [g]for thy name's sake: for our backslidings are many; we have sinned against thee.

8 [h]O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man [i]*that* cannot save? yet thou, O LORD, [k]*art* in the midst of us, and †we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, [l]Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; [m]he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [n]Pray not for this people for *their* good.

12 [o]When they fast, I will not hear their cry; and [p]when they offer burnt-offering and an oblation, I will not accept them; but [q]I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ [r]Then said I, Ah Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you †assured peace in this place.

14 Then the LORD said unto me, [s]The prophets prophesy lies in my name: [t]I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, [u]yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine, and the sword; [x]and they shall have none to

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a Lev. 26. 19.

b ch. 9. 14. & 11. 8. & 16. 12. ‖ Or, *stubbornness.*

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c Ex. 19. 5. d ch. 33. 9.

† Heb. *the words of the dearths,* or, *restraints.* a Isa. 3. 26. b ch. 8. 21. c See 1 Sam. 5. 12.

d Ps. 40. 14. e 2 Sam. 15. 30.

e Isa. 51. 17, 21. & 63. 6. ch. 25. 27. & 51. 7. f Ps. 2. 9. † Heb. *a man against his brother.* † Heb. *from destroying them.* g Josh. 7. 19.

f ch. 2. 24.

g Ps. 25. 11.

h Isa. 5. 30. & 8. 22. Amos 8. 9. i Isa. 59. 9. k Ps. 44. 19.

h ch. 17. 13.

i Isa. 59. 1. k Ex. 29. 45, 46. Lev. 26. 11, 12. † Heb. *thy name is called upon us.* Dan. 9. 18, 19.

l ch. 9. 1. & 14. 17. Lam. 1. 2, 16. & 2. 18.

l See ch. 2. 23, 24, 25. m Hos. 8. 13. & 9. 9. n Ex. 32. 10. ch. 7. 16. & 11. 14. o Prov. 1. 28. Isa. 1. 15. & 58. 3. ch. 11. 11. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13. p ch. 6. 20. & 7. 21, 22. q ch. 9. 16. r ch. 4. 10.

m See 2 Kings 24. 12. ch. 22. 26. ‖ Or, *head-tires.*

n ch. 6. 22.

† Heb. *peace of truth.* s ch. 27. 10. t ch. 23. 21. & 27. 15. & 29. 8, 9.

† Heb. *visit upon.*

o ch. 6. 24.

p ch. 5. 19. & 16. 10. q Isa. 3. 17. & 47. 2, 3. ver. 26. Ezek. 16. 37, 38, 39. Nah. 3. 5. ‖ Or, *shall be violently taken away.* † Heb. *taught.* r Ps. 1. 4. Hos. 13. 3. s Job 20. 29. Ps. 11. 6.

u ch. 5. 12, 13.

x Ps. 79. 3.

bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; [y]Let mine eyes run down with tears night and day, and let them not cease: [z]for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into [a]the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest ‖ go about into a land that they know not.

19 [b]Hast thou utterly rejected Judah? hath thy soul loathed Zion? Why hast thou smitten us, and [c]*there is* no healing for us? [d]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for [e]we have sinned against thee.

21 Do not abhor *us;* for thy name's sake, do not disgrace the throne of thy glory: [f]remember, break not thy covenant with us.

22 [g]Are there *any* among [h]the vanities of the Gentiles that can cause rain? or can the heavens give showers? [i]*Art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

CHAP. XV.

The utter rejection and manifold judgments of the Jews.

THEN said the LORD unto me, [a]Though [b]Moses and [c]Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; [a]Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will [e]appoint over them four †kinds, saith the LORD: the sword to slay, and the dogs to tear, and [f]the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And †I will cause them to be [g]removed into all kingdoms of the earth, because of [h]Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For [i]who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside †to ask how thou doest?

6 [k]Thou hast forsaken me, saith the LORD, thou art [l]gone backward: therefore will I stretch out my hand against thee, and destroy thee; [m]I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of ‖ children, I will destroy my people, *since* [n]they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them ‖ against the mother of the young men a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 [o]She that hath borne seven languisheth: she hath given up the ghost; [p]her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ [q]Wo is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily ‖ I will cause [r]the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the [s]spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies [t]into a land *which* thou knowest not: for a [u]fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, [x]thou knowest: remember me, and visit me, and [y]revenge me of my persecutors; take me not away in thy long suffering: know that [z]for thy sake I have suffered rebuke.

16 Thy words were found, and I did [a]eat them; and [b]thy word was unto me the joy and rejoicing of mine heart: for †I am called by thy name, O LORD God of hosts.

17 [c]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my [d]pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me [e]as a liar, *and* [f]as waters *that* †fail?

19 ¶ Therefore thus saith the LORD, [g]If thou return, then will I bring thee again, *and* thou shalt [h]stand before me: and if thou [i]take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen [k]wall: and they shall fight against thee, but [l]they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

The prophet foresheweth the utter ruin of the Jews.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land:

4 They shall die of [a]grievous deaths; they shall not be [b]lamented; neither shall they be buried; *but* they shall be [c]as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their [d]carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [e]Enter not into the house of ‖ mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, [f]neither shall *men* lament for them, nor [g]cut themselves, nor [h]make themselves bald for them:

7 Neither shall *men* ‖ tear *themselves* for them in

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y ch. 9. 1. & 13. 17. Lam. 1. 16. & 2. 18.
z ch. 8. 21.
a Ezek. 7. 15.
‖ Or, *make merchandise against a land, and men acknowledge it not,*
b Lam. 5. 22
c ch. 15. 18.
d ch. 8. 15.
e Ps. 106. 6. Dan. 9. 8.
f Ps. 74. 2, 20. & 106. 45.
g Zech. 10. 1, 2.
h Deut. 32. 21.
i Ps. 135. 7. & 147. 8. Isa. 30. 23. ch. 5. 24. & 10. 13.

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a Ezek. 14. 14. &c.
b Ex. 32. 11, 12. Ps. 99. 6.
c 1 Sam. 7. 9.
d ch. 43. 11. Ezek. 5. 2, 12. Zech. 11. 9.
e Lev. 26. 16, &c.
† Heb. *families.*
f ch. 7. 33. Deut. 28. 26.
† Heb. *I will give them for a removing.*
g Deut. 28. 25. ch. 24. 9. Ezek. 23. 46.
h 2 Kings 21. 11. &c. & 23. 26. & 24. 3, 4.
i Isa. 51. 19.
† Heb. *to ask of thy peace.*
k ch. 2. 13.
l ch. 7. 24.
m Hos. 13. 14.
‖ Or, *whatsoever is dear.*
n Isa. 9. 13. ch. 5. 3. Amos 4. 10, 11.
‖ Or, *against the mother* city *a young man spoiling, &c. or, against the mother* and *the young men.*
o 1 Sam. 2. 5
p Amos 8. 9

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‖ Or, *I will entreat the enemy for thee.*
r ch. 39. 11, 12. & 40. 4, 5.
s Ps. 44. 12. ch. 17. 3.
t ch. 16. 13. & 17. 4.
u Deut. 32. 22.
x ch. 12. 3.
y ch. 11. 20. & 20. 12.
z Ps. 69. 7.
a Ezek. 3. 1, 3. Rev. 10. 9, 10.
b Job 23. 12. Ps. 119. 72, 111.
† Heb. *thy name is called upon me.*
c Ps. 1. 1. & 26. 4, 5.
d ch. 30. 15.
e See ch. 1. 18, 19.
f Job 6. 15, &c.
† Heb. *be not sure.*
g Zech. 3. 7.
h ver. 1.
i Ezek. 22. 26. & 44. 23.
k ch. 1. 18. & 6. 27.
l ch. 20. 11, 12.

about 601.

a ch. 15. 2.
b ch. 22. 18, 19. & 25. 33.
c Ps. 83. 10. ch. 8. 2. & 9. 22.
d Ps. 79. 2. ch. 7. 33. & 34. 20.
e Ezek. 24. 17, 22, 23.
‖ Or, *mourning feast.*
f ch. 22. 18.
g Lev. 19. 28. Deut. 14. 1. ch. 41. 5. & 47. 5.
h Isa. 22. 12. ch. 7. 29.
‖ Or, *break bread for them,* as Ezek. 24. 17. Hos. 9. 4. See Deut. 26. 14. Job 42. 11.

mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to [i]drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, [k]I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, [l]Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, [m]Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done [n]worse than your fathers; for, behold, [o]ye walk every one after the ‖imagination of his evil heart, that they may not hearken unto me:

13 [p]Therefore will I cast you out of this land [q]into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 ¶ Therefore behold, the [r]days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and [s]I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many [t]fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine [u]eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin [x]double; because [y]they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O LORD, [z]my strength and my fortress, and [a]my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* [b]wherein *there is* no profit.

20 Shall a man make gods unto himself, and [c]they *are* no gods?

21 Therefore behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that [d]my name *is* ‖The LORD.

CHAP. XVII.

1 *The captivity of Judah for her sin.* 5 *Trust in God is blessed.*

THE sin of Judah *is* written with a [a]pen of iron, *and* with the †point of a diamond: *it is* [b]graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their [c]groves by the green trees upon the high hills.

3 O my mountain in the field, [d]I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even †thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in [e]the land which thou knowest not: for [f]ye have kindled a fire in mine anger, *which* shall burn forever.

5 ¶ Thus saith the LORD; [g]Cursed *be* the man that trusteth in man, and maketh [h]flesh his arm, and whose heart departeth from the LORD.

6 For he shall be [i]like the heath in the desert, and [k]shall not see when good cometh; but shall inhabit the parched places in the wilderness, [l]*in* a salt land and not inhabited.

7 [m]Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be [n]as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of ‖drought, neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD [o]search the heart, *I* try the reins, [p]even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge ‖sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, [q]shall leave them in the midst of his days, and at his end shall be [r]a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, [s]the hope of Israel, [t]all that forsake thee shall be ashamed, *and* they that depart from me shall be [u]written in the earth, because they have forsaken the LORD, the [x]fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for [y]thou *art* my praise.

15 ¶ Behold, they say unto me, [z]Where *is* the word of the LORD? let it come now.

16 As for me, [a]I have not hastened from *being* a pastor †to follow thee: neither have I desired the woful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: [b]thou *art* my hope in the day of evil.

18 [c]Let them be confounded that persecute me, but [d]let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and †[e]destroy them with double destruction.

19 ¶ Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, [f]Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; [g]Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I [h]commanded your fathers.

23 [i]But they obeyed not, neither inclined their ear,

Before CHRIST about 601.

i Prov. 31. 6. 7.

k Isa. 24. 7, 8. ch. 7. 34. & 25. 10. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 23.

l Deut. 29. 24. ch. 5. 19. & 13. 22. & 22. 8.

m Deut. 29. 25. ch. 22. 9.

n ch. 7. 26.

o ch. 13. 10. ‖ Or, *stubbornness.*

p Deut. 4. 26, 27, 28. & 28. 36, 63, 64, 65.

q ch. 15. 14.

r Isa. 43. 18. ch. 23. 7, 8.

s ch. 24. 6. & 30. 3. & 32. 37.

t Amos 4. 2. Hab. 1. 15.

u Job 34. 21 Prov. 5. 21. & 15. 3. ch. 32. 19.

x Isa. 40. 2. ch. 17. 18.

y Ezek. 43. 7, 9.

z Ps. 18. 2.

a ch. 17. 17.

b Isa. 44. 10 ch. 2. 11. & 10. 5.

c Isa. 37. 19. ch. 2. 11. Gal. 4. 8.

d Ex. 15. 3. ch. 33. 2. Amos 5. 8. ‖ Or, *JEHOVAH.* Ps. 83. 18.

a Job 19. 24

† Heb. *nail.*

b Prov. 3. 3. 2 Cor. 3. 3.

Before CHRIST about 601.

c Judg. 3. 7. 2 Chron. 24. 18. & 33. 3, 19. Isa. 1. 29. & 17. 8. ch. 2. 20.

d ch. 15. 13. † Heb. *in thyself.*

e ch. 16. 13.

f ch. 15. 14.

g Isa. 30. 1, 2. & 31. 1.

h See Isa. 31. 3.

i ch. 48. 6.

k Job 20. 17.

l Deut. 29. 23.

m Ps. 2. 12. & 34. 8. & 125. 1. & 146. 5. Prov. 16. 20. Isa. 30. 18.

n Job 8. 16. Ps. 1. 3.

‖ Or, *restraint.*

o 1 Sam. 16. 7. 1 Chron. 28. 9. Ps. 7. 9. & 139. 23, 24. Prov. 17. 3. ch. 11. 20. & 20. 12. Rom. 8. 27. Rev. 2. 23.

p Ps. 62. 12. ch. 32. 19. Rom. 2. 6.

‖ Or, *gathereth young which she hath not brought forth.*

q Ps. 55. 23.

r Luke 12. 20.

s ch. 14. 8.

t Ps. 73. 27. Isa. 1. 28.

u See Luke 10. 20.

x ch. 2. 13.

y Deut. 10. 21. Ps. 109. 1. & 148. 14.

z Isa. 5. 19. Ezek. 12. 22. Amos 5. 18. 2 Pet. 3. 4.

a ch. 1. 4, &c. † Heb. *after thee.*

b ch. 16. 19.

c Ps. 35. 4. & 40. 14. & 70. 2.

d Ps. 25. 2. † Heb. *break them with a double breach.*

e ch. 11. 20.

f ch. 19. 3. & 22. 2.

g Num. 15. 32. &c. Neh. 13. 19.

h Ex. 20. 8. & 23. 12. & 31. 13. Ezek. 20. 12.

i ch. 7. 24, 26. & 11. 10.

but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 [k] Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from [l] the places about Jerusalem, and from the land of Benjamin, and from [m] the plain, and from the mountains, and from [n] the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing [o] sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then [p] will I kindle a fire in the gates thereof, [q] and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

Under the type of a potter is shewed God's absolute power.

THE word which came to Jeremiah from the LORD, saying,

2 Arise and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the ‖ wheels.

4 And the vessel ‖ that he made of clay was marred in the hand of the potter: so he † made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [a] cannot I do with you as this potter? saith the LORD. Behold, [b] as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [c] pluck up, and to pull down, and to destroy *it:*

8 [d] If that nation against whom I have pronounced, turn from their evil, [e] I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it;*

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: [f] return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, [g] There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; [h] Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done [i] a very horrible thing.

14 Will *a man* leave ‖ the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten [k] me, they have burned incense to [l] vanity, and they have caused them to stumble in their ways *from* the [m] ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land [n] desolate, *and* a perpetual [o] hissing; every one that passeth thereby shall be astonished and wag his head.

17 [p] I will scatter them [q] as with an east wind before the enemy; [r] I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, [s] Come, and let us devise devices against Jeremiah; [t] for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him ‖ with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 [u] Shall evil be recompensed for good? for [x] they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [y] deliver up their children to the famine, and † pour out their *blood* by the force of the sword: and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for [z] they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me † to slay *me:* [a] forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAP. XIX.

The desolation of the Jews for their sins foretold.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto [a] the valley of the son of Hinnom, which *is* by the entry of † the east gate, and proclaim there the words that I shall tell thee,

3 [b] And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall [c] tingle.

4 Because they [d] have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with [e] the blood of innocents;

5 [f] They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, [g] which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor [h] The valley of the son of Hinnom, but The valley of Slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; [i] and I will cause them to fall by the sword before their enemies, and by the

Before CHRIST about 601.

k ch. 22. 4.

l ch. 32. 44. & 33. 13.
m Zech. 7. 7.
n Zech. 7. 7.

o Ps. 107. 22 & 116. 17.

p ch. 21. 14. & 49. 27. Lam. 4. 11. Amos 1. 4, 7, 10, 12. & 2. 2. 5.
q 2 Kings 25. 9. ch. 52. 13.

Before CHRIST about 605.

‖ Or, *frames*, or, *seats.*

‖ Or, *that he made was marred, as clay in the hand of the potter.*
† Heb. *returned and made.*
a Isa. 45. 9. Rom. 9. 20, 21.
b Isa. 64. 8.

about 605.

c ch. 1. 10.

d Ezek. 18. 21. & 33. 11.
e ch. 26. 3. Jonah 3. 10.

f 2 Kings 21. 13. ch. 7. 3. & 25. 5. & 26. 13. & 35. 15.
g ch. 2. 25.
h ch. 2. 10. 1 Cor. 5. 1.
i ch. 5. 30.

‖ Or, *my fields for a rock*, or, for *the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*

Before CHRIST about 605.

k ch. 2. 13, 32. & 3. 21. & 13. 25. & 17. 13.
l ch. 10. 15. & 16. 19.
m ch. 6. 16.
n ch. 19. 8. & 49. 13. & 50. 13.
o 1 Kings 9. 8. Lam. 2. 15. Mic. 6. 16.
p ch. 13. 24.
q Ps. 48. 7.
r See ch. 2. 27.
s ch. 11. 19.
t Lev. 10. 11. Mal. 2. 7. John 7. 48, 49.

‖ Or, *for the tongue.*

u Ps. 109. 4, 5.
x Ps. 35. 7. & 57. 6. ver. 22.

y Ps. 109. 9, 10.
† Heb. *pour them out.*

z ver. 20.

† Heb. *for death.*
a Ps. 35. 4. & 109. 14. ch. 11. 20. & 15. 15.

about 605.

a Josh. 15. 8 2 Kings 23. 10. ch. 7. 31.
† Heb. *the sun-gate.*
b ch. 17. 20.

c 1 Sam. 3. 11. 2 Kings 21. 12.
d Deut. 28. 20. Isa. 65. 11. ch. 2. 13, 17, 19. & 15. 6. & 17. 13.
e 2 Kings 21. 16. ch. 2. 34.
f ch. 7. 31, 32. & 32. 35.
g Lev. 18. 21.

h Josh. 15. 8.

i Lev. 26. 17 Deut. 28. 25

hands of them that seek their lives; and their [k] carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city [l] desolate, and an hissing: every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the [m] flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

10 [n] Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; [o] Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot † be made whole again: and they shall [p] bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled [q] as the place of Tophet, because of all the houses upon whose [r] roofs they have burned incense unto all the host of heaven, and [s] have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in [t] the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because [u] they have hardened their necks, that they might not hear my words.

CHAP. XX.

Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.

NOW Pashur the son of [a] Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I [b] will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast [c] prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was ‖ deceived: [d] thou art stronger than I, and hast prevailed: [e] I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, [f] I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in my heart as a [g] burning fire shut up in my bones, and I was weary with forbearing, and [h] I could not *stay*.

10 ¶ [i] For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. † [k] All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But [l] the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not [m] prevail; they shall be greatly ashamed; for they shall not prosper: *their* [n] everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that [o] triest the righteous, *and* seest the reins and the heart, [p] let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for [q] he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ [r] Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD [s] overthrew, and repented not: and let him [t] hear the cry in the morning, and the shouting at noon-tide;

17 [u] Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 [x] Wherefore came I forth out of the womb to [y] see labour and sorrow, that my days should be consumed with shame?

CHAP. XXI.

1 *Zedekiah sendeth to inquire the event of Nebuchadrezzar's war.* 3 *A hard siege foretold.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him [a] Pashur the son of Melchiah, and [b] Zephaniah the son of Maaseiah the priest, saying,

2 [c] Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us, if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and [d] I will assemble them into the midst of this city.

5 And I myself will fight against you with an [e] out-stretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, [f] I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the

Before CHRIST about 605.

k Ps. 79. 2. ch. 7. 33. & 16. 4. & 34. 20.
l ch. 18. 16. & 49. 13. & 50. 13
m Lev. 26. 29. Deut. 28. 53. Isa. 9. 20. Lam. 4. 10.
n So ch. 51. 63, 64.
o Ps. 2. 9. Isa. 30. 14. Lam. 4. 2.
† Heb. *b healed.*
p ch. 7. 32.
q 2 Kings 23. 10.
r 2 Kings 23. 12. ch. 32. 29. Zeph. 1. 5.
s ch. 7. 18.
t See 2 Chron. 20. 5.
u ch. 7. 26. & 17. 23.
a 1 Chron. 24. 14.
‖ That is, *fear round about.* Ps. 31. 13. ver. 10. ch. 6. 25. & 46. 5. & 49. 29.
b 2 Kings 20. 17. & 24. 12,—16. & 25. 13, &c. ch. 3. 24.
c ch. 14. 13. 14. & 28. 15 & 29. 21.

Before CHRIST about 605.

‖ Or, *enticed.*
d ch. 1. 6, 7.
e Lam. 3. 14.
f ch. 6. 7.
g Job 32. 18, 19. Ps. 39. 3.
h Job 32. 18. Acts 18. 5.
i Ps. 31. 13.
† Heb. *every man of my peace.*
k Job 19. 19. Ps. 41. 9. & 55. 13, 14. Luke 11. 53, 54.
l ch. 1. 8, 19.
m ch. 15. 20. & 17. 18.
n ch. 23. 40.
o ch. 11. 20. & 17. 10.
p Ps. 54. 7. & 59. 10.
q Ps. 35. 9, 10. & 109. 30, 31.
r Job 3. 3. ch. 15. 10.
s Gen. 19. 25
t ch. 18. 22.
u Job 3. 10, 11.
x Job 3. 20.
y Lam. 3. 1.
about 589.
a ch. 38. 1.
b 2 Kings 25. 18. ch. 29. 25. & 37. 3.
c ch. 37. 3, 7.
d Isa. 13. 4.
e Ex. 6. 6.
f ch. 37. 17. & 39. 5. & 52. 9.

pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; [g] he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, [h] I set before you the way of life, and the way of death.

9 He that [i] abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and [k] his life shall be unto him for a prey.

10 For I have [l] set my face against this city for evil, and not for good, saith the LORD: [m] it shall be given into the hand of the king of Babylon, and he shall [n] burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [o] † Execute judgment [p] in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, [q] I *am* against thee, O † inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, [r] Who shall come down against us? or who shall enter into our habitations?

14 But I will † punish you according to the [s] fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and [t] it shall devour all things round about it.

CHAP. XXII.

Jeremiah exhorteth to repentance with promises and threats.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, [a] Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; [b] Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and [c] do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, [d] then shall there enter in by the gates of this house kings sitting † upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, [e] I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down [f] thy choice cedars, [g] and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, [h] Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, [i] Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for [k] the dead, neither bemoan him: *but* weep sore for him [l] that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [m] Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, [n] which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ [o] Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; [p] *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and † large chambers, and cutteth him out ‖ windows; and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? [q] did not thy father eat and drink, and do judgment and justice, *and* then [r] *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know me? saith the LORD.

17 [s] But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for ‖ violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; [t] They shall not lament for him, *saying*, [u] Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 [x] He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy † prosperity; *but* thou saidst, I will not hear. [y] This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all [z] thy pastors, and [a] thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O † inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, [b] the pain as of a woman in travail!

24 *As* I live, saith the LORD, [c] though Coniah the son of Jehoiakim king of Judah [d] were the signet upon my right hand, yet would I pluck thee thence;

25 [e] And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 [f] And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they † desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* [g] a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 [h] O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man [i] childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, [k] sitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

Jeremiah prophesieth a restoration of the scattered flock.

WO [a] be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel

Before CHRIST about 589.

g Deut. 28. 50. 2 Chron. 36. 17.
h Deut. 30. 19.
i ch. 38. 2, 17, 18.
k ch. 39. 18. & 45. 5.
l Lev. 17. 10. ch. 44. 11. Amos 9. 4.
m ch. 38. 3.
n ch. 34. 2, 22. & 37. 10. & 38. 18, 23. & 52. 13. about 609.
o ch. 22. 3. Zech. 7. 9.
† Heb. *Judge.*
p Ps. 101. 8.
q Ezek. 13. 8.
† Heb. *inhabitress.*
r ch. 49. 4.
† Heb. *visit upon.*
s Prov. 1. 31. Isa. 3. 10, 11.
t 2 Chron. 36. 19. ch. 52. 13.
† Heb. *for David upon his throne.*
e Heb. 6. 2d, 17.
f Isa. 37. 24
g ch. 21. 14.
h Deut. 29. 24, 25. 1 Kings 9. 8, 9.
i 2 Kings 22. 17. 2 Chron. 34. 25.
k 2 Kings 22. 20.
l ver. 11.

Before CHRIST about 609.

m See 1 Chron. 3. 15. with 2 Kings 23. 30.
n 2 Kings 23. 34.
o 2 Kings 23. 35. ver. 18.
p Lev. 19. 13 Deut. 24. 14, 15. Mic. 3. 10. Hab. 2. 9. James 5. 4.
† Heb. *through-aired.*
‖ Or, *my windows.*
q 2 Kings 23. 25.
r Ps. 128. 2. Isa. 3. 10.
s Ezek. 19. 6
‖ Or, *incursion.*
t ch. 16. 4, 6.
u See 1 Kings 13. 30.
Fulfilled 599.
x 2 Chron. 36. 6. ch. 36. 30.
599.
† Heb. *prosperities.*
y ch. 3. 25. & 7. 23, &c.
z ch. 23. 1.
a ver. 20.
† Heb. *inhabitress.*
b ch. 6. 24.
c See 2 Kings 24. 6, 8. 1 Chron. 3. 16. ch. 37. 1.
d Cant. 8. 6. Hag. 2. 23.
e ch. 34. 20.
f 2 Kings 24. 15. 2 Chron. 36. 10.
† Heb. *lift up their mind.* ch. 44. 14.
g Ps. 31. 12. ch. 48. 38. Hos. 8. 8.
h Deut. 32. 1. Isa. 1. 2. & 34. 1. Mic. 1. 2.
i See 1 Chron. 3. 16, 17. Matt. 1. 12.
k ch. 36. 30.
599.
a ch. 10. 21. & 22. 22. Ezek. 34. 2

against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: [b]behold, I will visit upon you the evil of your doings, saith the LORD.

3 And [c]I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up [d]shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, [e]the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, [f]and shall execute judgment and justice in the earth.

6 [g]In his days Judah shall be saved, and Israel [h]shall dwell safely: and [i]this *is* his name whereby he shall be called, †THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, [k]the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth which brought up and which led the seed of the house of Israel out of the north country, [l]and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; [m]all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For [n]the land is full of adulterers; for [o]because of ‖swearing the land mourneth; [p]the pleasant places of the wilderness are dried up, and their ‖course is evil, and their force *is* not right.

11 For [q]both prophet and priest are profane; yea, [r]in my house have I found their wickedness, saith the LORD.

12 [s]Wherefore their way shall be unto them as slippery *ways* in the darkness; they shall be driven on, and fall therein: for I [t]will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen ‖†folly in the prophets of Samaria; [u]they prophesied in Baal, and [x]caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem ‖an horrible thing: [y]they commit adultery, and [z]walk in lies: they [a]strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as [b]Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with [c]wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is ‖profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: [d]they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, [e]Ye shall have peace; and they say unto every one that walketh after the ‖imagination of his own heart, [f]No evil shall come upon you.

18 For [g]who hath stood in the ‖counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a [h]whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The [i]anger of the LORD shall not return until he have executed, and till he have performed the thoughts of his heart: [k]in the latter days ye shall consider it perfectly.

21 [l]I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But if they had [m]stood in my counsel, and had caused my people to hear my words, then they should have [n]turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any [o]hide himself in secret places that I shall not see him? saith the LORD. [p]Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, [q]as their fathers have forgotten my name for Baal.

28 The prophet †that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, [r]I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, ‖that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by [s]their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* [t]the burden of the LORD? thou shalt then say unto them, What burden? [u]I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people that shall say, The burden of the LORD, I will even †punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD:

39 Therefore behold, I, even I, [x]will utterly forget

Before CHRIST about 599.

b Ex. 32.34.

c ch. 32.37. Ezek. 34. 13, &c.

d ch. 3. 15. Ezek. 34. 23, &c.

e Isa. 4. 2. & 11. 1. & 40. 10, 11. ch. 33. 14, 15, 16. Dan. 9. 24. Zech. 3. 8. & 6. 12. John 1. 45.

f Ps. 72. 2. Isa. 32. 1, 18. & 9. 7.

g Deut. 33. 28. Zech. 14. 11.

h ch. 32. 37.

i ch. 33. 16. 1 Cor. 1. 30.

† Heb. *Jehovah-tsidkenu.*

k ch. 16. 14, 15.

l Isa. 43. 5, 6. ver. 3.

m See Hab. 3. 16.

n ch. 5. 7, 8. & 9. 2.

o Hos. 4. 2, 3.

‖ Or, *cursing.*

p ch. 9. 10. & 12. 4.

‖ Or, *violence.*

q ch. 6. 13. & 8. 10. Zeph. 3. 4.

r ch. 7. 30. & 11. 15. & 32. 34. Ezek. 8. 11. & 23. 39.

s Ps. 35. 6. Prov. 4. 19. ch. 13. 16.

t ch. 11. 23.

‖ Or, *an absurd thing.*

† Heb. *unsavoury.*

u ch. 2. 8.

x Isa. 9. 16.

‖ Or, *filthiness.*

y ch. 29. 23.

z ver. 26.

a Ezek. 13. 23.

b Deut. 32. 32. Isa. 1. 9, 10.

c ch. 8. 14. & 9. 15.

‖ Or, *hypocrisy.*

d ch. 14. 14. ver. 21.

e ch. 6. 14. & 8. 11. Ezek. 13. 10. Zech. 10. 2.

‖ Or, *stubbornness,* ch. 13. 10.

f Mic. 3. 11.

g Job 15. 8. 1 Cor. 2. 16.

‖ Or, *secret.*

Before CHRIST about 599.

h ch. 25. 32. & 30. 23.

i ch. 30. 24.

k Gen. 49. 1.

l ch. 14. 14. & 27. 15. & 29. 9.

m ver. 18.

n Jer. 25. 5.

o Ps. 139. 7, &c. Amos 9. 2, 3.

p 1 Kings 8. 27. Ps. 139. 7

q Judg. 3. 7. & 8. 33, 34.

† Heb. *with whom is.*

r Deut. 18. 20. ch. 14. 14, 15.

‖ Or, *that smooth their tongues.*

s Zeph. 3. 4.

t Mal. 1. 1.

u ver. 39.

† Heb. *visit upon.*

x Hos. 4, 6.

you, and [v] I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring [z] an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAP. XXIV.

The restoration of them that were in captivity foretold.

THE [a] LORD shewed me, and behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar [b] king of Babylon had carried away captive [c] Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, † they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? and I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge † them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and [d] I will bring them again to this land: and [e] I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them [f] an heart to know me, that I *am* the LORD: and they shall be [g] my people, and I will be their God: for they shall return unto me [h] with their whole heart.

8 ¶ And as the evil [i] figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and [k] them that dwell in the land of Egypt:

9 And I will deliver them † to [l] be removed into all the kingdoms of the earth for *their* hurt, [m] *to be* a reproach and a proverb, a taunt [n] and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAP. XXV.

Jeremiah foretelleth the seventy years' captivity.

THE word that came to Jeremiah concerning all the people of Judah [a] in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 [b] From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; [c] but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, [d] rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, [e] Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might [f] provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take [g] all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, [h] my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and [i] make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover † I will take from them the [k] voice of mirth, and the voice of gladness, the voice of the bridegoom, and the voice of the bride, [l] the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, [m] when *seventy years are accomplished, *that* I will † punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, [n] and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 [o] For many nations [p] and great kings shall [q] serve themselves of them also: [r] and I will † recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me; Take the [s] wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And [t] they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them [u] a desolation, an astonishment, an hissing, and [x] a curse; as *it is* this day;

19 [y] Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all [z] the mingled people, and all the kings of [a] the land of Uz, [b] and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and [c] the remnant of Ashdod,

21 [d] Edom, and [e] Moab, and the children of [f] Ammon,

22 And all the kings of [g] Tyrus, and all the kings of Zidon, and the kings of the ‖ isles which *are* beyond the [h] sea,

23 [i] Dedan, and Tema, and Buz, and all † *that are* in the utmost corners.

24 And [k] all the kings of Arabia, and all the kings of the [l] mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of [m] Elam, and all the kings of the Medes,

26 [n] And all the kings of the north, far and near,

Before CHRIST about 599.
y ver. 33.
z ch. 20. 11.

about 598.
a Amos 7. 1, 4. & 8. 1.
b 2 Kings 24. 12, &c. 2 Chron. 36. 10.
c See ch. 22. 24, &c. & 29. 2.

† Heb. *for badness.*

† Heb. *the captivity.*

d ch. 12. 15. & 29. 10.
e ch. 32. 41. & 33. 7. & 42. 10.
f Deut. 30. 6 ch. 32. 39. Ezek. 11. 19. & 36. 26, 27.
g ch. 30. 22. & 31. 33. & 32. 38.
h ch. 29. 13.
i ch. 29. 17.

k See ch. 43. & 44.
† Heb. *for removing,* or, *vexation.*
l Deut. 28. 25, 37. 1 Kings 9. 7 2 Chron. 7. 20. ch. 15. 4. & 29. 18. & 34. 17.
m Ps. 44. 13, 14.
n ch. 29. 18, 22.

607. Ending. 606. Beginning.
a ch. 36. 1.

b ch. 1. 2. From 629. till 606.
c ch. 7. 13. & 11. 7, 8, 10. & 13. 10, 11. & 16. 12. & 17. 23. & 18. 12. & 19. 15. & 22. 21.
d ch. 7. 13, 25. & 26. 5. & 29. 19.
e 2 Kings 17. 13. ch. 18. 11. & 35. 15. Jonah 3. 8.

Before CHRIST about 606.

f Deut. 32. 21. ch. 7. 19. & 32. 30.

g ch. 1. 15.

h ch. 27. 6. & 43. 10. See Isa. 44. 28. & 45. 1. ch. 40. 2.

i ch. 18. 16.

† Heb. *I will cause to perish from them.*
k Isa. 24. 7. ch. 7. 34. & 16. 9. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 23.
l Eccl. 12. 4.

m 2 Chron. 36. 21, 22. Ezra 1. 1. ch. 29. 10. Dan. 9. 2.
*Beginning about 606. 2 Kings 24. 1.
Ending about 536. Ezra 1. 1.
† Heb. *visit upon.*
n Isa. 13. 19. & 14. 23. & 21. 1, &c. & 47. 1. ch. 50. 3, 13, 23, 39, 40, 45. & 51. 25, 26.
o ch. 50. 9. & 51. 27, 28.
p ch. 50. 41. & 51. 27.
q ch. 27. 7.
r ch. 50. 29. & 51. 6, 24.
s Job 21. 20. Ps. 75. 8. Isa. 51. 17. Rev. 14. 10.
t ch. 51. 7. Ezek. 23. 34. Nah. 3. 11.
u ver. 9. 11.
x ch. 24. 9.
y ch. 46. 2, 25.
z ver. 24.
a Job 1. 1.
b ch. 47. 1, 5, 7.
c See Isa. 20. 1.
d ch. 49. 7, &c.
e ch. 48. 1.
f ch. 49. 1.
g ch. 47. 4.
‖ Or, *region by the sea-side.*
h ch. 49. 23.
i ch. 49. 8.
† Heb. *cut off into corners,* or, *having the corners* of the hair *polled;* ch. 9. 26. & 49. 32.
k 2 Chron. 9. 14.
l See ver. 20. ch. 49. 31. & 50. 37. Ezek. 30. 5.
m ch. 49. 34.
n ch. 50. 9.

one with another, and all the kingdoms of the world, which *are* upon the face of the earth: [o] and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; [p] Drink ye, and [q] be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For lo, [r] I begin to bring evil on the city †[s] which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for [t] I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall [u] roar from on high, and utter his voice from [x] his holy habitation; he shall mightily roar upon [y] his habitation; he shall give [z] a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath [a] a controversy with the nations, [b] he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and [c] a great whirlwind shall be raised up from the coasts of the earth.

33 [d] And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be [e] lamented, [f] neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ [g] Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for † the days of your slaughter and of your dispersions are accomplished; and ye shall fall like † a pleasant vessel.

35 And † the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken [h] his covert, as the lion: for their land is † desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAP. XXVI.

1 *Jeremiah, by promises and threatenings, exhorteth to repentance.* 8 *He is apprehended and arraigned, &c.*

IN the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD; Stand in [a] the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, [b] all the words that I command thee to speak unto them; [c] diminish not a word:

3 [d] If so be they will hearken, and turn every man from his evil way, that I may [e] repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, [f] If ye will not hearken to me to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, [g] whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like [h] Shiloh, and will make this city [i] a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down ‖ in the entry of the new gate of the LORD's *house*.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, † This man *is* worthy to die; [k] for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now [l] amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [m] repent him of the evil that he hath pronounced against you.

14 As for me, behold, [n] I *am* in your hand: do with me † as seemeth good and meet unto you:

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 [o] Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [p] Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; [q] Zion shall be ploughed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? [r] did he not fear the LORD, and besought † the LORD, and the LORD [s] repented him of the evil which he had pronounced against them? [t] Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

Before CHRIST about 606.

[o] ch. 51. 41.

[p] Hab. 2. 16.

[q] Isa. 51. 21. & 63. 6.

[r] Prov. 11. 31. ch. 49. 12. Ezek. 9. 6. Obad. 16. Luke 23. 31. 1 Pet. 4. 17.

† Heb. *upon which my name is called.*

[s] Dan. 9. 18, 19.

[t] Ezek. 38. 21.

[u] Isa. 42. 13. Joel 3. 16. Amos 1. 2.

[x] Ps. 11. 4. ch. 17. 12.

[y] 1 Kings 9. 3. Ps. 132. 14.

[z] Isa. 16. 9. ch. 48. 33.

[a] Hos. 4. 1. Mic. 6. 2.

[b] Isa. 66. 16. Joel 3. 2.

[c] ch. 23. 19. & 30. 23.

[d] Isa. 66. 16.

[e] ch. 16. 4, 6.

[f] Ps. 79. 3. ch. 8. 2. Rev. 11. 9.

[g] ch. 4. 8. & 6. 26.

† Heb. *your days for slaughter.*

† Heb. *a vessel of desire.*

† Heb. *flight shall perish from the shepherds, and escaping from, &c.* Amos 2. 14.

[h] Ps. 76. 2.

† Heb. *a desolation.*

610. Ending. 609. Beginning.

[a] ch. 19. 14.

[b] Ezek. 3. 10. Matt. 28. 20.

[c] Acts 20. 27.

[d] ch. 36. 3.

[e] ch. 18. 8. Jonah 3. 8, 9.

[f] Lev. 26. 14, &c. Deut. 28. 15.

Before CHRIST about 609.

[g] ch. 7. 13, 25. & 11. 7. & 25. 3, 4

[h] 1 Sam. 4. 10, 11. Ps. 78. 60. ch. 7. 12, 14.

[i] Isa. 65. 15. ch. 24. 9.

‖ Or, *at the door.*

† Heb. *The judgment of death is for this man.*

[k] ch. 38. 4.

[l] ch. 7. 3.

[m] ver. 3, 19.

[n] ch. 38. 5.

† Heb. *as it is good and right in your eyes.*

[o] See Acts 5. 34, &c.

[p] Mic. 1. 1. about 710.

[q] Mic. 3. 12.

[r] 2 Chron. 32. 26.

† Heb. *the face of the* LORD.

[s] Ex. 32. 14. 2 Sam. 24. 16.

[t] Acts 5. 39.

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the † common people.

24 Nevertheless, [a] the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAP. XXVII.

The subduing of the neighbouring kings unto Nebuchadnezzar.

IN the beginning of the reign of Jehoiakim the son of Josiah [a] king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus ‖ saith the LORD to me; Make thee bonds and yokes, [b] and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them ‖ to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 [c] I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my out-stretched arm, and [d] have given it unto whom it seemed meet unto me.

6 [e] And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [f] my servant; and [g] the beasts of the field have I given him also to serve him.

7 [h] And all nations shall serve him, and his son, and his son's son, [i] until the very time of his land come: [k] and *then* many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your † dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 [l] For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to [m] Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 [n] Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy [o] a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy † a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, [p] the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts [q] concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away [r] captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [s] carried to Babylon, and there shall they be until the day that I [t] visit them, saith the LORD; then [u] will I bring them up, and restore them to this place.

CHAP. XXVIII.

Hananiah prophesieth the return of the vessels and of Jeconiah.

AND [a] it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken [b] the yoke of the king of Babylon.

3 [c] Within † two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD, for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, [d] Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 [e] The prophet which prophesieth of peace, when

Before CHRIST about 609.

† Heb. *sons of the people.*

[a] 2 Kings 22. 12, 14. ch. 39. 14.

[a] See ver. 3, 12, 19, 20. ch. 28. 1.

‖ Or, *hath the* LORD *said.*

[b] ch. 28. 10, 12. So Ezek. 4. 1. & 12. 3. & 24. 3, &c.

‖ Or, *concerning their masters, saying.*

[c] Ps. 115. 15. & 146. 6. Isa. 45. 12.

[d] Ps. 115. 16 Dan. 4. 17, 25, 32.

[e] ch. 28. 14.

[f] ch. 25. 9. & 43. 10. Ezek. 29. 18. 20.

[g] ch. 28. 14. Dan. 2. 38.

[h] 2 Chron. 36. 20.

[i] ch. 25. 12. & 50. 27. Dan. 5. 26.

[k] ch. 25. 14.

† Heb. *dreams.*

[l] ver. 14.

[m] ch. 28. 1. & 38. 17.

[n] Ezek. 18. 31.

[o] ch. 14. 14. & 23. 21. & 29. 8, 9.

Before CHRIST about 598.

† Heb. *in a lie*, or, *lyingly.*

[p] 2 Chron. 36. 7, 10. ch. 28. 3. Dan. 1. 2.

[q] 2 Kings 25. 13, &c. ch. 52. 17, 20, 21.

[r] 2 Kings 24. 14, 15. ch. 24. 1.

[s] 2 Kings 25. 13. 2 Chron. 36. 18.

[t] 2 Chron. 36. 21. ch. 29. 10. & 32. 5.

[u] Ezra 1. 7. & 7. 19.

about 596.

[a] ch. 27. 1.

[b] ch. 27. 12.

[c] ch. 27. 16.

† Heb. *two years of days.*

† Heb. *captivity.*

[d] 1 Kings 1. 36.

[e] Deut. 18. 22.

the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the [f]yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon [g]from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; [h]I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the LORD hath not sent thee; but [k]thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught [l]†rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

CHAP. XXIX.

Jeremiah sendeth a letter to the captives in Babylon.

NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon:

2 (After that [a]Jeconiah the king, and the queen, and the ‖eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon.

5 [b]Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, [c]and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, [d]deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 [e]For they prophesy †falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after [f]seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an †expected end.

12 Then shall ye [g]call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And [h]ye shall seek me, and find *me*, when ye shall search for me [i]with all your heart.

14 And [k]I will be found of you, saith the LORD: and I will turn away your captivity, and [l]I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD: and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the [m]sword, the famine, and the pestilence, and will make them like [n]vile figs that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and [o]will deliver them to be removed to all the kingdoms of the earth, † to be [p]a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which [q]I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 [r]And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, [s]whom the king of Babylon roasted in the fire;

23 Because [t]they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the ‖Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, [u]and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be [x]officers in the house of the LORD, for every man *that is* [y]mad, and maketh himself a prophet, that thou shouldest [z]put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved

Before CHRIST about 596.

f ch. 27 2.

g ch. 27.7.

h Deut. 28. 48. ch. 27. 4, 7.

i ch. 27. 6.

k ch. 29. 31. Ezek. 13. 22.

l Deut. 13. 5 ch. 29. 32. † Heb. *revolt.*

about 595.

about 599.

a 2 Kings 24. 12, &c. ch. 22. 26. & 28. 4. ‖ Or, *chamberlains.*

b ver. 28.

c Ezra 6.10. 1 Tim. 2. 2.

d ch. 14. 14. & 23. 21. & 27. 14, 15. Eph. 5. 6.

e ver. 31. † Heb. *in a lie.*

Before CHRIST about 606.

f 2 Chron. 36. 21, 22. Ezra 1. 1. ch. 25. 12. & 27. 22. Dan. 9. 2.

† Heb. *end and expectation.*

g Dan. 9. 3, &c.

h Lev. 26. 39, 40, &c. Deut. 30. 1, &c.

i ch. 24. 7.

k Deut. 4. 7. Ps. 32. 6. & 46. 1. Isa. 55. 6.

l ch. 23. 3, 8. & 30. 3. & 32. 37.

m ch. 24. 10.

n ch. 24. 8.

o Deut. 28. 25. 2 Chron. 29. 8. ch. 15. 4. & 24. 9. & 34. 17.

† Heb. *for a curse.*

p ch. 20. 6. ch. 42. 18.

q ch. 25. 4. & 32. 33.

r See Gen. 48. 20. Isa. 65. 15.

s Dan. 3. 6.

t ch. 23. 14.

598.

‖ Or, *dreamer.*

u 2 Kings 25. 18. ch. 21. 1.

x ch. 20. 1.

y 2 Kings 9. 11. Acts 26. 24.

z ch. 20. 2.

Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: [a] build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, [b] and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; [c] because he hath taught † rebellion against the LORD.

CHAP. XXX.

God sheweth Jeremiah the return of the Jews.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For lo, the days come, saith the LORD, that [a] I will bring again the captivity of my people Israel and Judah, saith the LORD: [b] and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel, and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, ‖ of fear, and not of peace.

6 Ask ye now, and see whether † a man doth travail with child? wherefore do I see every man with his hands on his loins, [c] as a woman in travail, and all faces are turned into paleness?

7 [d] Alas! for that day *is* great, [e] so that none *is* like it: it *is* even the time of Jacob's trouble, but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and [f] David their king, whom I will [g] raise up unto them.

10 ¶ Therefore [h] fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed [i] from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: [k] though I make a full end of all nations whither I have scattered thee, [l] yet will I not make a full end of thee: but I will correct thee [m] in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, [n] Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, † that thou mayest be bound up: [o] thou hast no healing medicines.

14 [p] All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound [q] of an enemy, with the chastisement [r] of a cruel one, for the multitude of thine iniquity; [s] *because* thy sins were increased.

15 Why [t] criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee [u] shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 [x] For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying,* This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, [y] I will bring again the captivity of Jacob's tents, and [z] have mercy on his dwelling-places; and the city shall be builded upon her own ‖ heap, and the palace shall remain after the manner thereof.

19 And [a] out of them shall proceed thanksgiving and the voice of them that make merry: [b] and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be [c] as aforetime, and their congregation shall be established before me; and I will punish all that oppress them.

21 And their nobles shall be of themselves, [d] and their governor shall proceed from the midst of them; and I will [e] cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be [f] my people, and I will be your God.

23 Behold, the [g] whirlwind of the LORD goeth forth with fury, a † continuing whirlwind: it shall ‖ fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it,* and until he have performed the intents of his heart: [h] in the latter days ye shall consider it.

CHAP. XXXI.

1 *The restoration of Israel.* 22 *Christ is promised.*

AT [a] the same time, saith the LORD, [b] will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when [c] I went to cause him to rest.

3 The LORD hath appeared † of old unto me, *saying,* Yea, [d] I have loved thee with [e] an everlasting love: therefore ‖ with loving-kindness have I [f] drawn thee.

4 Again [g] I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [h] ‖ tabrets, and shalt go forth in the dances of them that make merry.

5 [i] Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall † eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, [k] Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; [l] Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them [m] from the north country, and [n] gather them from the coasts of the earth, *and*

Before CHRIST about 598.

a ver. 5.

b ch. 28.15.

c ch. 28.16. † Heb. *revolt.*

a ver. 18. ch. 32.44. Ezek. 39. 25. Amos 9.14, 15. b ch. 16.15.

‖ Or, there is *fear and not peace.* † Heb. *a male.* c ch. 4. 31. & 6. 24.

d Joel 2.11, 31. Amos 5.18. Zeph. 1.14, &c. e Dan. 12.1.

f Isa. 55. 3, 4. Ezek. 34. 23. & 37.24. Hos. 3. 5. g Luke 1. 69. Acts 2. 30. & 13. 23. h Isa. 41. 13. & 43. 5. & 44. 2. ch. 46. 27, 28. i ch. 3. 18. k Amos 9. 8. l ch. 4. 27. m Ps. 6. 1. Isa. 27. 8. ch. 10. 24. & 46. 28. n 2 Chron. 36. 16. ch. 15. 18. † Heb. *for binding up,* or, *pressing.* o ch. 8. 22. p Lam. 1.2. q Job 13.24. & 16. 9. & 19. 11. r Job 30.21.

Before CHRIST about 606.

s ch. 5. 6. t ch. 15.18.

u Ex. 23. 22. Isa. 33. 1. & 41. 11. ch. 10. 25.

x ch. 33. 6.

y ver. 3. ch. 33.7,11. z Ps. 102. 13.

‖ Or, *little hill.*

a Isa.35.10. & 51. 11. ch. 31. 4. 12,13. & 33. 10, 11. b Zech. 10. 8. c Isa. 1.26.

d Gen.49. 10.

e Num. 16. 5.

f ch. 24.7. & 31. 1, 33. & 32. 38. Ezek. 11. 20. & 36. 28. & 37. 27. g ch. 23.19, 20. & 25.32. † Heb. *cutting.* ‖ Or, *remain.*

h Gen. 49. 1.

a ch. 30.24. b ch. 30.22.

c Num. 10. 33. Deut. 1. 33. Ps. 95. 11. Isa. 63. 14. † Heb. *from afar.* d Mal. 1.2. e Rom. 11. 28. 29. ‖ Or, *have I extended loving-kindness unto thee.* f Hos.11.4. g ch. 33.7. h Ex.15.20. Judg. 11. 34. Ps. 149. 3. ‖ Or, *timbrels.* i Isa. 65.21. Amos 9.14. † Heb. *profane them.* Deut. 20. 6. & 28. 30. k Isa. 2. 3. Mic. 4. 2. l Isa. 12. 5, 6. m ch. 3. 12, 18. & 23. 8. n Ezek. 20. 34, 41. & 34. 13.

with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 [o]They shall come with weeping, and with ‖ supplications will I lead them; I will cause them to walk [p]by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my [q]first-born.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel [r]will gather him, and keep him, as a shepherd *doth* his flock.

11 For [s]the LORD hath redeemed Jacob, and ransomed him [t]from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in [u]the height of Zion, and shall flow together to [x]the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a [y]watered garden; [z]and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; [a]A voice was heard in [b]Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because [c]they *were* not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and [d]they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* [e]turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [f]after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: [g]therefore my bowels † are troubled for him; [h]I will surely have mercy upon him, saith the LORD.

21 Set thee up way-marks, make thee high heaps: [i]set thy heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou [k]go about, O thou [l]backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; [m]The LORD bless thee, O habitation of justice, *and* [n]mountain of holiness.

24 And there shall dwell in Judah itself, and [o]in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that [p]I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have [q]watched over them, [r]to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, [s]to build and to plant, saith the LORD.

29 [t]In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 [u]But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the [x]days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, in the day *that* [y]I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, ‖ although I was an husband unto them, saith the LORD:

33 [z]But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, [a]I will put my law in their inward parts, and write it in their hearts; [b]and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [c]they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [d]I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, [e]which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth [f]the sea when the waves thereof roar; [g]The LORD of hosts *is* his name:

36 [h]If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; [i]If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD [k]from the tower of Hananeel unto the gate of the corner.

39 And [l]the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, [m]unto the corner of the horse-gate toward the east, [n]*shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

Jeremiah imprisoned by Zedekiah for his prophecy.

THE word that came to Jeremiah from the LORD [a]in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up

Before CHRIST about 606.

o Ps. 126.5, 6. ch. 50. 4. ‖ Or, *favours.* Zech. 12.10
p Isa. 35.8. & 43. 19. & 49. 10, 11.
q Ex. 4. 22.
r Isa.40.11. Ezek. 34. 12, 13, 14.
s Isa.44. 23. & 48. 20.
t Isa. 49. 24, 25.
u Ezek. 17. 23. & 20.40.
x Hos. 3. 5.
y Isa.58.11.
z Isa. 35.10. & 65. 19. Rev. 21. 4.
a Matt. 2. 17, 18.
b Josh. 18. 25.
c Gen. 42. 13.
d ver. 4. 5. Ezra 1. 5. Hos. 1. 11.
e Lam.5.21.
f Deut. 30. 2.
g Deut. 32. 36 Isa. 63. 15. Hos. 11. 8.
† Heb. *sound.*
h Isa. 57. 18. Hos. 14. 4.
i ch. 50. 5.
k ch. 2.13, 23, 36.
l ch. 3. 6, 8, 11, 12, 14, 22.
m Ps. 122. 5, 6, 7, 8. Isa. 1. 26.
n Zech. 8.3.
o ch. 33.12, 13.

Before CHRIST about 606.

p Ezek. 36. 9, 10, 11. Hos. 2. 23. Zech. 10. 9.
q ch. 44. 27.
r ch. 1. 10. & 18. 7.
s ch. 24. 6.
t Ezek. 18. 2, 3.
u Gal. 6. 5, 7.
x ch. 32. 40. & 33. 14. Ezek. 37. 26. Heb. 8. 8,—12. & 10. 16, 17.
y Deut. 1. 31.
‖ Or, *should I have continued a husband unto them?*
z ch. 32. 40.
a Ps. 40. 8. Ezek. 11. 19, 20. & 36. 26, 27. 2 Cor. 3. 3.
b ch. 24. 7. & 30. 22. & 32. 38.
c Isa. 54.13. John 6. 45. 1 Cor. 2. 10. 1 John 2. 20.
d ch. 33. 8. & 50. 20. Mic. 7. 18. Acts 10. 43. & 13. 39. Rom. 11 27.
e Gen. 1.16. Ps. 72.5,17. & 89. 2, 36, 37. & 119. 89.
f Isa.51.15.
g ch. 10. 16.
h Ps.148. 6. Isa. 54. 9, 10. ch. 33. 20.
i ch. 33. 22.
k Neh. 3. 1. Zech.14.10.
l Ezek.40.8. Zech. 2. 1.
m 2 Chron. 23. 15. Neh. 3. 28.
n Joel 3.17.

about 590.

a 2 Kings 25. 1, 2. Jer. 39. 1.

in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, [c]Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah [d]shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be [e]until I visit him, saith the LORD; [f]though ye fight with the Chaldeans, ye shall not prosper?

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the [g]right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel mine uncle's son, that *was* in Anathoth, and [h]weighed him the money, *even* ‖ seventeen shekels of silver.

10 And I †subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto [i]Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the [k]witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards [l]shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, [m]thou hast made the heaven and the earth by thy great power and stretched out arm, *and* [n]there is nothing ‖ too hard for thee:

18 Thou shewest [o]loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, [p]The Mighty God, [q]The LORD of hosts, *is* his name;

19 [r]Great in counsel, and mighty in †work: for thine [s]eyes *are* open upon all the ways of the sons of men; [t]to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee [u]a name, as at this day;

21 And [x]hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, [y]a land flowing with milk and honey;

23 And they came in, and possessed it; but [z]they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the ‖ mounts, they are come unto the city to take it; and the city [a]is given into the hand of the Chaldeans, that fight against it, because of [b]the sword, and of the famine and of the pestilence: and what thou hast spoken is come to pass; and behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; ‖ for [c]the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the [d]God of all flesh: [e]is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, [f]I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and [g]set fire on this city, and burn it with the houses, [h]upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah [i]have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* †a provocation of mine anger and of my fury from the day that they built it even unto this day; [k]that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, [l]they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the †[m]back, and not the face: though I taught them, [n]rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [o]set their abominations in the house which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to [p]cause their sons and their daughters to pass through *the fire* unto [q]Molech: [r]which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, [s]It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will [t]gather them out of all countries whither I have driven them in mine anger, and in my

Before CHRIST about 590.

b Neh. 3. 25. ch. 33. 1. & 37. 21. & 38. 6. & 39. 14.
c ch. 34. 2.
d ch. 34. 3. & 38. 18, 23. & 39. 5. & 52. 9.
e ch. 27. 22.
f ch. 21. 4. & 33. 5.
‖ Or, *engines of shot*, ch. 33. 4.
a ver. 25, 36.
b ch. 14. 12.
g Lev. 25. 24, 25, 32. Ruth 4. 4.
‖ Or, *though*.
c ver. 24.
d Num. 16. 22.
e ver. 17.
f ver. 3.
h Gen. 23. 16. Zech. 11. 12.
‖ Or, *seven shekels and ten pieces of silver*
† Heb. *wrote in the book.*
g ch. 21. 10. & 37. 8, 10. & 52. 13.
h ch. 19. 13.
i ch. 36. 4.
k See Isa. 8. 2.
i ch. 2. 7. & 3. 25. & 7. 22, —26. & 22. 21. Ezek. 20. 28.
† Heb. *for my anger.*
k 2 Kings 23. 27. & 24. 3.
l Isa. 1. 4, 6. Dan. 9. 8.
† Heb. *neck.*
m ch. 2. 27. & 7. 24.
n ch. 7. 13.
o ch. 7. 30. 31. & 23. 11. Ezek. 8. 5, 6.
p ch. 7. 31. & 19. 5.
q Lev. 18. 21 1 Kings 11. 33.
r ch. 7. 31.
s ver. 24.
t Deut. 30. 3 ch. 23. 3. & 29. 14. & 31. 10. Ezek. 37. 21.
l ver. 37, 43.
m 2 Kings 19. 15.
n Gen. 18. 14. ver. 27. Luke 1. 37.
‖ Or, *hid from thee.*
o Ex. 20. 6. & 34. 7. Deut. 5. 9, 10
p Isa. 9. 6.
q ch. 10. 16.
r Isa. 28. 29.
† Heb. *doing.*
s Job 34. 21. Ps. 33. 13. Prov. 5. 21. ch. 16. 17.
t ch. 17. 10.

Before CHRIST about 590.

u Ex. 9. 16. 1 Chron 17. 21. Isa. 63. 12. Dan. 9. 15.
x Ex. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21. Ps. 136. 11, 12.
y Ex. 3. 8, 17. ch. 11. 5.
z Neh. 9. 26. ch. 11. 8. Dan. 9. 10, —14.

fury, and in great wrath; and I will bring them again unto this place, and I will cause them [u] to dwell safely:

38 And they shall be [x] my people, and I will be their God:

39 And I will [y] give them one heart and one way, that they may fear me † for ever, for the good of them, and of their children after them:

40 And [z] I will make an everlasting covenant with them, that I will not turn away † from them, to do them good; but [a] I will put my fear in their hearts, that they shall not depart from me.

41 Yea, [b] I will rejoice over them to do them good, and [c] I will plant them in this land † assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; [d] Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And [e] fields shall be bought in this land, [f] whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in [g] the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for [h] I will cause their captivity to return, saith the LORD.

CHAP. XXXIII.

1 *A gracious return promised.* 15 *Christ the branch of righteousness promised.*

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet [a] shut up in the court of the prison, saying,

2 Thus saith the LORD the [b] maker thereof, the LORD that formed it, to establish it; ‖ [c] The LORD *is* his name;

3 [d] Call unto me, and I will answer thee, and shew thee great and ‖ mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by [e] the mounts, and by the sword;

5 [f] They come to fight with the Chaldeans, but *it is* to fill † them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, [g] I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And [h] I will cause the captivity of Judah and the captivity of Israel to return, and will build them, [i] as at the first.

8 And I will [k] cleanse them from all their iniquity, whereby they have sinned against me; and I will [l] pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ¶ [m] And it shall be to me a name of joy, a praise, and an honour, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall [n] fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, [o] which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

Before CHRIST about 589.

[u] ch. 23. 6. & 33. 16.
[x] ch. 24. 7. & 30. 22. & 31. 33.
[y] ch. 24. 7. Ezek. 11. 19, 20.
† Heb. *all days.*
[z] Isa. 55. 3. ch. 31. 31.
† Heb. *from after them.*
[a] ch. 31. 33.
[b] Deut. 30. 9. Zeph. 3. 17.
[c] ch. 24. 6. & 31. 28. Amos 9. 15.
† Heb. *in truth*, or, *stability.*
[d] ch. 31. 28.
[e] ver. 15.
[f] ch. 33. 10.
[g] ch. 17. 26.
[h] ch. 33. 7, 11, 26.

about 590.

[a] ch. 32. 2, 3.
[b] Isa. 37. 26.
‖ Or, JEHOVAH.
[c] Ex. 15. 3. Amos 5. 8. & 9. 6.
[d] Ps. 91. 15. ch. 29. 12.
‖ Or, *hidden.* Isa. 48. 6.
[e] ch. 32. 24.
[f] ch. 32. 5.
[g] ch. 30. 17.
[h] ch. 30. 3. & 32. 44. ver. 11.
[i] Isa. 1. 26. ch. 24. 6. & 30. 20. & 31. 4, 28. & 42. 10.
[k] Ezek. 36. 25. Zech. 13. 1. Heb. 9. 13, 14.
[l] ch. 31. 34. Mic. 7. 18.
[m] Isa. 62. 7. ch. 13. 11.
[n] Isa. 60. 5.
[o] ch. 32. 43.

Before CHRIST about 590.

[p] ch. 7. 34. & 16. 9. & 25. 10. Rev. 18. 23.
[q] 1 Chron. 16. 8, 34. 2 Chron. 5. 13. & 7. 3. Ezra 3. 11. Ps. 136. 1. Isa. 12. 4.
[r] Lev. 7. 12. Ps. 107. 22. & 116. 17.
[s] ver. 7.
[t] Isa. 65. 10. ch. 31. 24. & 50. 19.
[u] ch. 17. 26. & 32. 44.
[x] Lev. 27. 32
[y] ch. 23. 5. & 31. 27, 31.
[z] ch. 29. 10.
[a] Isa. 4. 2. & 11. 1. ch. 23. 5.
[b] ch. 23. 6.
† Heb. *Jehovah-tsidkenu.*
† Heb. *There shall not be cut off from David.*
[c] 2 Sam. 7. 16. 1 Kings 2. 4 Ps. 89. 29, 36. Luke 1. 32, 33.
[d] Rom. 12. 1. & 15. 16. 1 Pet. 2. 5, 9. Rev. 1. 6.
[e] Ps. 89. 37. Isa. 54. 9. ch. 31. 36. ver. 25.
[f] Ps. 89. 34.
[g] Gen. 13. 16. & 15. 5. & 22. 17. ch. 31. 37.
[h] ver. 21, 22.
[i] ver. 20. Gen. 8. 22.
[k] Ps. 74. 16, 17. & 104. 19. ch. 31. 35, 36.
[l] ch. 31. 37.
[m] ver. 7, 11. Ezra 2. 1.

about 591.

[a] 2 Kings 25. 1. &c. ch. 39. 1. & 52. 4.

11 The [p] voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, [q] Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring [r] the sacrifice of praise into the house of the LORD. For [s] I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; [t] Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 [u] In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks [x] pass again under the hands of him that telleth *them*, saith the LORD.

14 [y] Behold, the days come, saith the LORD, that [z] I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the [a] Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 [b] In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, † The LORD our Righteousness.

17 ¶ For thus saith the LORD; † David shall never [c] want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to [d] offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; [e] If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also [f] my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As [g] the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, [h] The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If [i] my covenant *be* not with day and night, *and if* I have not [k] appointed the ordinances of heaven and earth;

26 [l] Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for [m] I will cause their captivity to return, and have mercy on them.

CHAP. XXXIV.

Jeremiah prophesieth the captivity of Zedekiah and the city.

THE word which came unto Jeremiah from the LORD, [a] when Nebuchadnezzar king of Babylon,

and all his army, and [b]all the kingdoms of the earth † of his dominion, and all the people fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, [c]I will give this city into the hand of the king of Babylon, and [d]he shall burn it with fire:

3 And [e]thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and † he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with [f]the burnings of thy fathers, the former kings which were before thee, [g]so shall they burn *odours* for thee: and [h]they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for [i]these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim [k]liberty unto them;

9 [l]That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; [m]that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But [n]afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah, from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-men, saying,

14 At the end of [o]seven years, let ye go every man his brother an Hebrew, which ‖ hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were † now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had [p]made a covenant before me [q]in the house † which is called by my name;

16 But ye turned and [r]polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: [s]behold, I proclaim a liberty for you, saith the LORD, [t]to the sword, to the pestilence, and to the famine; and I will make you † to be [u]removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant, which they had made before me, when [x]they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their [y]dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, [z]which are gone up from you.

22 [a]Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, [b]and take it, and burn it with fire: and [c]I will make the cities of Judah a desolation without an inhabitant.

CHAP. XXXV.

God blesseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the [a]Rechabites, and speak unto them, and bring them into the house of the LORD, into one of [b]the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, [c]the keeper of the † door:

5 And I set before the sons of the house of the Rechabites, pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for [d]Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; [e]that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of

Before CHRIST about 591.

[b] ch. 1. 15. † Heb. *the dominion of his hand.*

[c] ch. 21. 10. & 32. 3, 28.

[d] ch. 32. 29 ver. 22.

[e] ch. 32. 4.

† Heb. *his mouth shall speak to thy mouth.*

[f] See 2 Chron. 16. 14. & 21. 19.

[g] Dan. 2. 46

[h] See ch. 22. 18.

[i] 2 Kings 18. 13. & 19. 8. 2 Chron. 11. 5, 9.

about 591.

[k] Ex. 21. 2. Lev. 25. 10. ver. 14.

[l] Neh. 5. 11.

[m] Lev. 25. 39,—46.

about 590.

[n] See ver. 21. ch. 37. 5.

[o] Ex. 21. 2. & 23. 10. Deut. 15. 12.

‖ Or, *hath sold himself.*

† Heb. *to-day.*

[p] So 2 Kings 23. 3. Neh. 10. 29.

[q] ch. 7. 10.

† Heb. *whereupon my name is called.*

[r] Ex. 20. 7. Lev. 19. 12.

[s] Matt. 7. 2. Gal. 6. 7. Jam. 2. 13.

[t] ch. 32. 24, 36.

† Heb. *for a removing.*

[u] Deut. 28. 25, 64. ch. 29. 18.

[x] See Gen. 15. 10, 17.

[y] ch. 7. 33. & 16. 4. & 19. 7.

[z] See ch. 37. 5, 11.

[a] ch. 37. 8, 10.

[b] ch. 38. 3. & 39. 1, 2, 8. & 52. 7, 13.

[c] ch. 6. 11. & 44. 2, 6.

about 607.

[a] 2 Kings 10. 15. 1 Chron. 2. 55.

[b] 1 Kings 6. 5.

[c] 2 Kings 12. 9. & 25. 18. 1 Chron. 9. 18, 19.

† Heb. *threshold,* or, *vessel.*

[d] 2 Kings 10. 15.

[e] Ex. 20. 12. Eph. 6. 2, 3.

the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not [f]receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: [g]notwithstanding I have spoken unto you, [h]rising early and speaking; but ye hearkened not unto me.

15 [i]I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [k]Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; [l]because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; †Jonadab the son of Rechab shall not want a man to [m]stand before me for ever.

CHAP. XXXVI.

Jeremiah causeth Baruch to write his prophecy.

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a [a]roll of a book, and [b]write therein all the words that I have spoken unto thee against Israel, and against Judah, and against [c]all the nations, from the day I spake unto thee, from the days of [d]Josiah, even unto this day.

3 [e]It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may [f]return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah [g]called Baruch the son of Neriah: and [h]Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up, I cannot go into the house of the LORD:

6 Therefore go thou and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon [i]the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 [k]It may be †they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the ‖[l]entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in [m]the winter-house in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth

24 Yet they were not afraid, nor [n]rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son ‖ of Hammelech, and Seraiah the son of Azriel, and

Before CHRIST about 607.

about 606.

f ch. 32.33.

g 2 Chron. 36. 16.
h ch. 7. 13. & 25. 3.

i ch. 7. 25. & 25. 4.

k ch. 18.11. & 25. 5, 6.

l Prov.1.24. Isa. 65. 12. & 66. 4. ch. 7. 13.

† Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.*
m ch. 15.19.

a Isa. 8. 1. Ezek. 2. 9. Zech. 5. 1.
b ch. 30. 2.
c ch. 25. 15, &c.

d ch. 25. 3.

e ver. 7. ch. 26. 3.

f ch. 18. 8. Jonah 3. 8.

g ch. 32. 12.

h See ch. 45. 1.

i Lev. 16. 29. & 23. 27,—32. Acts 27. 9.
k ver. 3.
† Heb. *their supplication shall fall.*

Before CHRIST about 607.

‖ Or, *door.*
l ch. 26 10.

m See Amos 3. 15.

n 2 Kings 22. 11. Isa. 36. 22. & 37. 1.

‖ Or, *of the king.*

Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD, of Jehoiakim king of Judah; [o] He shall have none to sit upon the throne of David: and his dead body shall be [p] cast out in the day to the heat, and in the night to the frost.

31 And I will † punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many † like words.

CHAP. XXXVII.

1 *Jeremiah prophesieth the Chaldeans' certain return and victory.* 11 *He is smitten and put in prison.*

AND king [a] Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 [b] But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake † by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and [c] Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then [d] Pharaoh's army was come forth out of Egypt: [e] and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, [f] that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 [g] And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not † yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 [h] For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* † wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ [i] And it came to pass, that when the army of the Chaldeans was † broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ‖ to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* † false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, [k] and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into [l] the dungeon, and into the ‖ cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah [m] into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, [n] until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

1 *Jeremiah, by a false suggestion, is put into the dungeon of Malchia.* 7 *Ebed-melech getteth him some enlargement.*

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and [a] Jucal the son of Shelemiah, and [b] Pashur the son of Malchiah, [c] heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [d] He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, [e] This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, [f] let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 [g] Then took they Jeremiah, and cast him into the

Before CHRIST about 605.

o ch. 22. 30.
p ch. 22. 19.
† Heb. *visit upon*, ch. 23. 34.
† Heb. *as they.*

Before CHRIST about 590.

about 599.
a 2 Kings 24. 17. 2 Chron. 36. 10. ch. 22. 24.
b 2 Chron. 36. 12, 14.
† Heb. *by the hand of the prophet.*
c ch. 21. 1, 2. & 29. 25. & 52. 24.
590.
d See 2 Kings 24. 7. Ezek. 17. 15.
e ver. 11. ch. 34. 21.
f ch. 21. 2.
g ch. 34. 22.
† Heb. *souls.*
h ch. 21. 4, 5.
† Heb. *thrust through.*
i ver. 5.

† Heb. *made to ascend.* Or, *to slip away from thence in the midst of the people.*
† Heb. *falsehood*, or, *a lie.*
k ch. 38. 26.
l ch. 38. 6.
‖ Or, *cells.*
589.
† Heb. *let my supplication fall.*
m ch. 32. 2. & 38. 13, 28.
n ch. 38. 9. & 52. 6.

a ch. 37. 3.
b ch. 21. 1.
c ch. 21. 8.
d ch. 21. 9.
e ch. 21. 10. & 32. 3
f See ch. 26. 11.
† Heb. *peace.*
g ch. 37. 21.

dungeon of Malchiah the son ‖ of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ [h]Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and † he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so.

13 [i]So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained [k]in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ‖ third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, [l]that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly [m]go forth [n]unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house;

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and [o]thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they [p]mock me.

20 But Jeremiah said, They shall not deliver *thee.* Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, † Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

23 So they shall bring out all thy wives and [q]thy children to the Chaldeans: and [r]thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and † thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, [s]I presented my supplication before the king, that he would not cause me to return [t]to Jonathan's house to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So † they left off speaking with him; for the matter was not perceived.

28 So [u]Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

CHAP. XXXIX.

1 *Jerusalem is taken.* 7 *Zedekiah is made blind, and sent to Babylon.* 9 *The people carried away captive.*

IN the [a]ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 [b]And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarse-chim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ [c]And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and [d]overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to [e]Riblah in the land of Hamath, where he † gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover [f]he put out Zedekiah's eyes, and bound him † with chains, to carry him to Babylon.

8 ¶ [g]And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 [h]Then Nebuzar-adan the ‖ † captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields † at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, saying,

12 Take him, and † look well to him, and do him no harm; but do unto him even as he shall say unto thee.

Before CHRIST about 589.

‖ Or, *of the king.*

h ch. 39. 16.

† Heb. *he will die.*

† Heb. *in thy hand.*

i ver. 6.

k ch. 37. 21.

‖ Or, *principal.*

l Isa. 57. 16.

m 2 Kings 24. 12.

n ch. 39. 3.

o ch. 32. 4. & 34. 3. ver. 23.

p 1 Sam. 31. 4.

† Heb. *Men of thy peace.*

Before CHRIST about 589.

q ch. 39. 6. & 41. 10.

r ver. 18.

† Heb. *thou shalt burn, &c.*

s ch. 37. 20.

t ch. 37. 15.

† Heb. *they were silent from him.*

u ch. 37. 21. & 39. 14.

590.

a 2 Kings 15. 1,—4. ch. 52. 4,—7.

588.

b ch. 38. 17.

c 2 Kings 25. 4. &c. ch. 52. 7, &c.

d ch. 32. 4. & 38. 18, 23.

e 2 Kings 23. 33.

† Heb. *spake with him judgments.* ch. 4. 12.

f Ezek. 12. 13, compared with ch. 32. 4.

† Heb. *with two brazen chains,* or, *fetters.*

g 2 Kings 25. 9. ch. 38. 18. & 52. 13.

h 2 Kings 25. 11, &c. ch. 52. 15, &c.

‖ Or, *chief marshal.*

† Heb. *chief of the executioners,* or, *slaughtermen:* And so ver. 10, 11, &c. See Gen. 37. 26.

† Heb. *in that day.*

† Heb. *by the hand of.*

† Heb. *set thine eyes upon him.*

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, [t]and took Jeremiah out of the court of the prison, and committed him [k]unto Gedaliah the son of [l]Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to [m]Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, [n]I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but [o]thy life shall be for a prey unto thee: [p]because thou hast put thy trust in me, saith the LORD.

CHAP. XL.

1 Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The Jews repair to him. 15 Ishmael's conspiracy.

THE word which came to Jeremiah from the LORD, [a]after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in ‖ chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and [b]said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: [c]because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which ‖ *were* upon thine hand. [d]If it seem good unto thee to come with me into Babylon, come; and †I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, [e]all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, [f]whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 [g]Then went Jeremiah unto Gedaliah the son of Ahikam to [h]Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ [i]Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of [k]the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, [l]even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, †to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that [m]Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah †to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

Ishmael treacherously killeth Gedaliah and others.

NOW it came to pass in the seventh month, [a]*that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then rose Ishmael the son of Nethaniah, and the ten men that were with him, and [b]smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* four-score men, [c]having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to [d]the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, †weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst

Before CHRIST about 588.

i ch. 38. 28.
k ch. 40. 5.
l ch. 26. 24.
† Heb. *to stand before.* Deut. 1. 38.
m ch. 38. 7, 12.
n Dan. 9. 12.
o ch. 21. 9. & 45. 5.
p 1 Chron. 5. 20. Ps. 37. 40.

588.

a ch. 39. 14.
‖ Or, *manacles.*
b ch. 50. 7.
c Deut. 29. 24, 25. Dan. 9. 11.
‖ Or, *are upon thy hand.*
d ch. 39. 12.
† Heb. *I will set mine eye upon thee.*
e Gen. 20. 15.
f 2 Kings 25. 22, &c.
g ch. 39. 14.
h Judg. 20. 1.
i 2 Kings 25. 23, &c.
k ch. 39. 10.
l ch. 41. 1.

Before CHRIST about 588.

m See ch. 41. 10.
† Heb. *to strike thee in soul?*
a 2 Kings 25. 25. ch. 40. 6, 8.
b 2 Kings 25. 25.
c Lev. 19. 27, 28. Deut. 14. 1. Isa. 15. 2.
d See 2 Kings 25. 9. 1 Sam. 1. 7.
† Heb. *in going and weeping.*

of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain ‖† because of Gedaliah, *was* it [f] which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, [g] *even* the king's daughters, and all the people that remained in Mizpah, [h] whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to [i] the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all [k] the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by [l] the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [m] Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [n] whom the king of Babylon made governor in the land.

CHAP. XLII.

1 *Johanan desireth Jeremiah to inquire of God, promising obedience.*
7 *Jeremiah's answer, &c.*

THEN all the captains of the forces, [a] and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, ‖ Let, we besecch thee, our supplication be accepted before thee, and [b] pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* [c] a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us [d] the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [e] whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will [f] keep nothing back from you.

5 Then they said to Jeremiah, [g] The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [h] that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then [i] will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I [k] repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: [l] for I *am* with you, to save you, and to deliver you from his hand.

12 And [m] I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But if [n] ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread: and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye [o] wholly set [p] your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, [q] which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, † shall follow close after you there in Egypt; and there ye shall die.

17 † So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die [r] by the sword, by the famine, and by the pestilence: and [s] none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been [t] poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [u] ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, [x] go ye not into Egypt: know certainly that I have † admonished you this day.

20 For ‖ ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, [y] Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it.*

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your

Before CHRIST about 588.

‖ Or, *near Gedaliah.*
† Heb. *by the hand,* or, *by the side of Gedaliah.*
f 1 Kings 15. 22. 2 Chron. 16. 6.
g ch. 43. 6.
h ch. 40. 7.
i ch. 40. 14.
k ch. 40. 7, 8, 13.
l 2 Sam. 2. 13.
m 2 Sam. 19. 37, 38.
n ch. 40. 5.
a ch. 40. 8, 13. & 41. 11.
‖ Or, *Let our supplication fall before thee.*
b 1 Sam. 7. 8. & 12. 19. Isa. 37. 4. James 5. 16.
c Lev. 26. 22.
d Ezra 8. 21.

Before CHRIST about 588.

e 1 Kings 22. 14.
f 1 Sam. 3. 18. Acts 20. 20.
g Gen. 31. 50.
h Deut. 6. 3. ch. 7. 23.
i ch. 24. 6. & 31. 28. & 33. 7.
k Deut. 32. 36. ch. 18. 8.
l Isa. 43. 5. Rom. 8. 31.
m Ps. 106. 45, 46.
n ch. 44. 16.
o Deut. 17. 16. ch. 44. 12, 13, 14.
p Luke 9. 51.
q Ezek. 11. 8.
† Heb. *shall cleave after you.*
† Heb. *So shall all the men be.*
r ch. 24. 10. ver. 22.
s See ch. 44. 14, 28.
t ch. 7. 20.
u ch. 18. 16. & 24. 9. & 26. 6. & 29. 18. & 44. 12. Zech. 8. 13.
x Deut. 17. 16.
† Heb. *testified against you.*
‖ Or, *ye have used deceit against your souls.*
y ver. 2.

God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that [z] ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire ‖ to go *and* to sojourn.

CHAP. XLIII.

Jeremiah prophesieth the conquest of Egypt by the Babylonians.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 [a] Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took [b] all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, [c] and the king's daughters, [d] and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to [e] Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, [f] my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 [g] And when he cometh, he shall smite the land of Egypt, *and deliver* [h] such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of [i] the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the † images of ‖ Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

CHAP. XLIV.

Jeremiah prophesieth their destruction who commit idolatry.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [a] Migdol, and at [b] Tahpanhes, and at [c] Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day they *are* [d] a desolation, and no man dwelleth therein;

3 Because of their wickedness which they have committed to provoke me to anger, in that they went [e] to burn incense, *and* to [f] serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit, [g] I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore [h] my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil [i] against your souls, to cut off from you man and woman, child and suckling, † out of Judah, to leave you none to remain;

8 In that ye [k] provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be [l] a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the † wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not † humbled *even* unto this day, neither have they [m] feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, [n] I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and [o] they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and [p] they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 [q] For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they † have a desire to return to dwell there: for [r] none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [s] we will not hearken unto thee:

17 But we will certainly do [t] whatsoever thing goeth forth out of our own mouth, to burn incense

Before CHRIST about 588.

z ver. 17. Ezek. 6. 11.

‖ Or, *to go to sojourn.*

a ch. 42. 1.

b ch. 40. 11, 12.

c ch. 41. 10.

d ch. 39. 10. & 40. 7.

e ch. 2. 16. & 44. 1, called *Hanes.* Isa. 30. 4.

588. ending.

f ch. 25. 9. & 27. 6. See Ezek. 29. 18, 20.

g ch. 44. 13. & 46. 13.

h ch. 15. 2. Zech. 11. 9.

i ch. 46. 25.

† Heb. *statues*, or, *standing images.*

‖ Or, *the house of the sun.*

587.

a Ex. 14. 2. ch. 46. 14.

b ch. 43. 7.

c Isa. 19. 13.

Before CHRIST about 587.

d ch. 9. 11. & 34. 22.

e ch. 19. 4.

f Deut. 13. 6. & 32. 17.

g 2 Chron. 36. 15. ch. 7. 25. & 25. 4. & 26. 5. & 29. 19.

h ch. 42. 18.

i Num. 16. 38. ch. 7. 19.

† Heb. *out of the midst of Judah.*

k ch. 25. 6, 7.

l ch. 42. 18 ver. 12.

† Heb. *wickednesses*, or, *punishments*, &c.

† Heb. *contrite.* Ps. 51. 17.

m Prov. 28. 14.

n Lev. 17. 10. & 20. 5, 6. ch. 21. 10. Amos 9. 4.

o ch. 42. 15, 16, 17, 22.

p ch. 42. 18.

q ch. 43. 11.

† Heb. *lift up their soul.*

r ver. 28.

s So ch. 6. 16

t Num. 30. 12. Deut. 23. 23. Judg. 11. 36. See ver. 25.

unto the ‖ [u]queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of †victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 [x]And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our ‖ men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land [y]a desolation, and an astonishment, and a curse, without an inhabitant, [z]as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; [a]therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah [b]that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; [c]Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, [d]I have sworn by my great name, saith the LORD, that [e]my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 [f]Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt [g]shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet [h]a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose [i]words shall stand, †mine, or theirs.

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall [k]surely stand against you for evil:

30 Thus saith the LORD; Behold, [l]I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave [m]Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

Before CHRIST about 587.

‖ Or, *frame of heaven.*
[u] ch. 7. 18. † Heb. *bread.*
[x] ch. 7. 18.
‖ Or, *husbands.*
[y] ch. 25. 11, 18. 38.
[z] ver. 6.
[a] Dan. 9. 11, 12.
[b] ch. 43. 7. ver. 15.
[c] ver. 15, &c.
† Heb. *broken in pieces.* † Heb. *fled a flight.*
[d] ch. 6. 25. & 49. 29.
[e] Dan. 11. 19.
[f] See Isa. 8. 7, 8. ch. 47. 2. Dan. 11. 22.
[d] Gen. 22. 16.
[e] Ezek. 20. 39.
[f] ch. 1. 10. & 31. 28. Ezek. 7. 6.
[g] ver. 12.
† Heb. *Cush.* † Heb. *Put.*
[g] Isa. 66. 19.
[h] ver. 14. Isa. 27. 13.
[h] Isa. 13. 6. Joel 1. 15. & 2. 1.
[i] Deut. 32. 42. Isa. 34. 6.
[i] ver. 17, 25, 26. † Heb. *from me, or them.*
[k] Isa. 34. 6. Zeph. 1. 7. See Ezek. 39. 17.
[l] ch. 8. 22. & 51. 8.
[m] Isa. 47. 1.
† Heb. *no cure shall be unto thee.*
[l] ch. 46. 25, 26. Ezek. 29. 3, &c. & 30. 21, &c.
[m] ch. 39. 5.
[n] Ezek. 30. 21.
[o] Isa. 19. 1. ch. 43. 10, 11. Ezek. 29. & 30. & 32.

Before CHRIST about 607.

CHAP. XLV.

Baruch being dismayed, Jeremiah comforteth him.

THE [a]word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Wo is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 ¶ Thus shalt thou say unto him, The LORD saith thus; Behold, [b]*that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for behold, [c]I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee [d]for a prey in all places whither thou goest.

CHAP. XLVI.

Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates.

THE word of the LORD which came to Jeremiah the prophet against [a]the Gentiles;

2 Against Egypt, [b]against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 [c]Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are †beaten down, and are †fled apace, and look not back: *for* [d]fear *was* round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape: they shall [e]stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up [f]as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth: †the Ethiopians and †the Libyans, that handle the shield; and the Lydians, [g]that handle *and* bend the bow.

10 For this *is* [h]the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and [i]the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts [k]hath a sacrifice in the north country by the river Euphrates.

11 [l]Go up into Gilead, and take balm, [m]O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* †[n]thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* [o]smite the land of Egypt.

about 607.
[a] ch. 25. 15 &c.
[b] 2 Kings 23. 29. 2 Chron. 35. 29. Fulfilled presently.
[c] So ch. 51. 11, 12. Nah. 2. 1. & 3. 14.
† Heb. *fled a flight.*
[d] ch. 6. 25. & 49. 29.
[e] Dan. 11. 19.
[f] See Isa. 8. 7, 8. ch. 47. 2. Dan. 11. 22.
† Heb. *Cush.* † Heb. *Put.*
[g] Isa. 66. 19.
[h] Isa. 13. 6. Joel 1. 15. & 2. 1.
[i] Deut. 32. 42. Isa. 34. 6.
[k] Isa. 34. 6. Zeph. 1. 7. See Ezek. 39. 17.
[l] ch. 8. 22. & 51. 8.
[m] Isa. 47. 1.
† Heb. *no cure shall be unto thee.*
[n] Ezek. 30. 21.
[o] Isa. 19. 1. ch. 43. 10, 11. Ezek. 29. & 30. & 32. Fulfilled about 571.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, [p]Stand fast, and prepare thee; for [q]the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He †made many to fall, yea, [r]one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the King, [s]whose name *is* The LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O [t]thou daughter dwelling in Egypt, †furnish thyself [u]to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair [x]heifer, *but* destruction cometh; it cometh [y]out of the north.

21 Also her hired men *are* in the midst of her like †fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because [z]the day of their calamity was come upon them, *and* the time of their visitation.

22 [a]The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall [b]cut down her forest, saith the LORD, though it cannot be searched; because they are more than [c]the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of [d]the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the ‖†multitude of [e]No, and Pharaoh, and Egypt, [f]with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 [g]And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and [h]afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ [i]But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make [k]a full end of thee, but correct thee in measure; yet will I ‖not leave thee wholly unpunished.

CHAP. XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet [a]against the Philistines, [b]before that Pharaoh smote †Gaza.

2 Thus saith the LORD; Behold [c]waters rise up [d]out of the north, and shall be an overflowing flood, and shall overflow the land, and †all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the [e]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from [f]Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, [g]the remnant of † the country of [h]Caphtor.

5 [i]Baldness is come upon Gaza; [k]Ashkelon is cut off *with* the remnant of their valley: how long wilt thou 'cut thyself?

6 O thou [m]sword of the LORD, how long *will it be* ere thou be quiet? †put up thyself into thy scabbard, rest, and be still.

7 †How can it be quiet, seeing the LORD hath [n]given it a charge against Ashkelon, and against the sea shore? there hath he [o]appointed it.

CHAP. XLVIII.

The judgment of Moab for their contempt of God.

AGAINST [a]Moab thus saith the LORD of hosts, the God of Israel; Wo unto [b]Nebo! for it is spoiled: [c]Kiriathaim is confounded *and* taken: ‖Misgab is confounded and dismayed.

2 [d]*There shall be* no more praise of Moab: in [e]Heshbon they have devised evil against it: come, and let us cut it off from *being* a nation. Also thou shalt ‖be cut down, O Madmen; the sword shall †pursue thee.

3 [f]A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 [g]For in the going up of Luhith †continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 [h]Flee, save your lives, and be like ‖the [i]heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and [k]Chemosh shall go forth into captivity *with* his [l]priests and his princes together.

8 And [m]the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 [n]Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 [o]Cursed *be* he that doeth the work of the LORD ‖deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he [p]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste †remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of [q]Chemosh, as the house of Israel [r]was ashamed of [s]Beth-el their confidence.

14 ¶ How say ye, [t]We *are* mighty and strong men for the war?

15 [u]Moab is spoiled, and gone up *out of* her cities, and †his chosen young men are [x]gone down to the slaughter, saith [y]the King, whose name *is* The LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him bemoan him; and all ye that know his name, say, [z]How is the strong staff broken, *and* the beautiful rod!

18 [a]Thou daughter that dost inhabit [b]Dibon, come

Before CHRIST about 607.

p ver. 3, 4.
q ver. 10.

† Heb. *multiplied the faller.*
r Lev. 26. 37.

s Isa. 47. 4. & 48. 2. ch. 48. 15.

t See ch. 48. 18.
† Heb. *make thee instruments of captivity.*
u Isa. 20. 4.
x So Hos. 10. 11.
y ch. 1. 14. & 47. 2. ver. 6, 10.
† Heb. *bullocks of the stall.*
z Ps. 37. 13. ch. 50. 27.

a See Isa. 29. 4.

b Isa. 10. 34.

c Judg. 6. 5.

d ch. 1. 15.

‖ Or, *nourisher.*
† Heb. *Amon.*
e Ezek. 30. 14, 15, 16. Nah. 3. 8.
f ch. 43. 12, 13. Ezek. 30. 13.
g ch. 44. 30. Ezek. 32. 11.
h Ezek. 29. 11, 13, 14.
i Isa. 41. 13, 14. & 43. 5. & 44. 2. ch. 30. 10, 11.

k ch. 10. 24. & 30. 11.
‖ Or, *not utterly cut thee off.*

about 600.

a ch. 25. 20. Ezek. 25. 15, 16. Zeph. 2. 4, 5.
b Amos 1. 6, 7, 8.
† Heb. *Azzah.*
c Isa. 8. 7. ch. 46. 7, 8.
d ch. 1. 14. & 46. 20.
† Heb. *the fulness thereof.*
e ch. 8. 16. Nah. 3. 2.

Before CHRIST about 600.

f ch. 25. 22.
g Ezek. 25. 16. Amos 1. 8. & 9. 7.
† Heb. *the isle.*
h Gen. 10. 14.
i Amos 1. 7. Mic. 1. 16. Zeph. 2. 4, 7. Zech. 9. 5.
k ch. 25. 20.
l ch. 16. 6. & 41. 5. & 48. 37.
m Deut. 32. 41. Ezek. 21. 3, 4, 5.
† Heb. *gather thyself.*
† Heb. *how canst thou?*
n Ezek. 14. 17.
o Mic. 6. 9.

about 600.

a Isa. 15. & 16. ch. 25. 21. & 27. 3. Ezek. 25. 9. Amos 2. 1, 2
b Num. 32. 38. & 33. 47. Isa. 15. 2.
c Num. 32. 37.
‖ Or, *The high place.*
d Isa. 16. 14.
e Isa. 15. 4.
‖ Or, *be brought to silence.* Isa. 15. 1.
† Heb. *go after thee.*
f ver. 5.
g Isa. 15. 5.
† Heb. *weeping with weeping.*
h ch. 5. 6.
‖ Or, *a naked tree.*
i ch. 17. 6.
k Num. 21. 29. Judg. 11. 24. See Isa. 46. 1, 2. ch. 43. 12.
l ch. 49. 3.
m ch. 6. 26. ver. 18.
n Ps. 55. 6. ver. 28.
o See Judg. 5. 23. 1 Sam. 15. 3, 9. 1 Kings 20. 42.
‖ Or, *negligently.*
p Zeph. 1. 12.
† Heb. *stood.*

q Judg. 11. 24. 1 Kings 11. 7.
r Hos. 10. 6.
s 1 Kings 12. 29.
t Isa. 16. 6.

u ver. 8, 9, 18.
† Heb. *the choice of.*
x ch. 50. 27.
y ch. 46. 18. & 51. 57.

z See Isa. 9. 4. & 14. 4, 5.
a Isa. 47. 1. ch. 46. 19.
b Num. 21. 30. Isa. 15. 2.

down from *thy* glory, and sit in thirst; for [c] the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O †inhabitant of [d] Aroer, [e] stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: [f] howl and cry; tell ye it in [g] Arnon, that Moab is spoiled,

21 And judgment is come upon [h] the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon [i] Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 [k] The horn of Moab is cut off, and his [l] arm is broken, saith the LORD.

26 ¶ [m] Make ye him drunken; for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For [n] was not Israel a derision unto thee? [o] was he found among thieves? for since thou spakest of him, thou ‖ skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and [p] dwell in the rock, and be like [q] the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the [r] pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; [s] ‖ his lies shall not so effect *it*.

31 Therefore [t] will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 [u] O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And [x] joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 [y] From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, [z] from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be †desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, [a] him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore [b] mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because [c] the riches *that* he hath gotten are perished.

37 For [d] every head *shall be* bald, and every beard †clipped: upon all the hands *shall be* cuttings, and [e] upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like [f] a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the †back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, [g] he shall fly as an eagle, and shall [h] spread his wings over Moab.

41 [i] ‖ Kerioth is taken, and the strong holds are surprised, and [k] the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed [l] from *being* a people, because he hath magnified *himself* against the LORD.

43 [m] Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear, shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare: for [n] I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but [o] a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and [p] shall devour the corner of Moab, and the crown of the head of the †tumultuous ones.

46 [q] Wo be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken †captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab [r] in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAP. XLIX.

1 *The judgment of the Ammonites.* 6 *Their restoration.*

‖ CONCERNING [a] the Ammonites, thus saith the LORD; Hath Israel no sons? Hath he no heir? why *then* doth ‖ their king inherit [b] Gad, and his people dwell in his cities?

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in [c] Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, [d] gird you with sackcloth; lament, and run to and fro by the hedges; for ‖ their king shall go into captivity, *and* his [e] priests and his princes together.

4 Wherefore gloriest thou in the valleys, ‖ thy flowing valley, O [f] backsliding daughter? that trusted in her treasures, [g] *saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And [h] afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ [i] Concerning Edom, thus saith the LORD of hosts: [k] *Is* wisdom no more in Teman? [l] is counsel perished from the prudent? is their wisdom vanished?

8 [m] Flee ye, ‖ turn back, dwell deep, O inhabitants of [n] Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If [o] grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy †till they have enough.

10 [p] But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and [q] he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, [r] they whose judgment *was* not to drink of the cup, have assuredly

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[c] ver. 8.
† Heb. *inhabitress.*
[d] Deut. 2. 36.
[e] 1 Sam. 4. 13, 16.
[f] Isa. 16. 7.
[g] See Num. 21. 13.
[h] ver. 8.
[i] ver. 41. Amos 2. 2.
[k] Ps. 75. 10.
[l] See Ezek. 30. 21.
about 600.
[m] ch. 25. 15, 27.
[n] Zeph. 2. 8.
[o] See ch. 2. 26.
‖ Or, *movedst thyself.*
[p] Ps. 55. 6, 7.
[q] Cant. 2. 14
[r] Isa. 16. 6. &c.
[s] Isa. 16. 6. ch. 50. 36.
‖ Or, *those on whom he stayeth* (Heb. *his bars*) *do not right.*
[t] Isa. 15. 5. & 16. 7, 11.
[u] Isa. 16. 8, 9.
[x] Isa. 16. 10. Joel 1. 12.
[y] Isa. 15. 4, 5, 6.
[z] Isa. 15. 5, 6. ver. 5.
† Heb. *desolations.*
[a] Isa. 15. 2. & 16. 12.
[b] Isa. 15. 5. & 16. 11.
[c] Isa. 15. 7.
[d] Isa. 15. 2, 3. ch. 47. 5.
† Heb. *diminished.*
[e] Gen. 37. 34
[f] ch. 22. 28.
† Heb. *neck.*
[g] Deut. 28. 49. ch. 49. 22. Dan. 7. 4. Hos. 8. 1. Hab. 1. 8.
[h] Isa. 8. 8.
[i] ver. 24.
‖ Or, *The cities.*
[k] Isa. 13. 8. & 21. 3. ch. 30. 6. & 49. 22, 24. & 50. 43. & 51. 30. Mic. 4. 9.
[l] Ps. 83. 4. Isa. 7. 8.
[m] Isa. 24. 17, 18.
[n] See ch. 11. 23.
[o] Num. 21. 28.
[p] Num. 24. 17.
† Heb. *children of noise.*
[q] Num. 21. 29.
† Heb. *in captivity.*
[r] ch. 49. 6, 39.
about 600.
‖ Or, *Against.*
[a] Ezek. 21. 28. & 25. 2. Amos 1. 13. Zeph. 2. 8, 9.
‖ Or, *Melcom.*
[b] Amos 1. 13.
[c] Ezek. 25. 5. Amos 1. 14.
[d] Isa. 32. 11. ch. 4. 8. & 6. 26.
‖ Or, *Melcom.* 1 Kings 11. 5, 33.
[e] ch. 48. 7. Amos 1. 15.
‖ Or, *thy valley floweth away.*
[f] ch. 3. 14. & 7. 24.
[g] ch. 21. 13.
[h] So ver. 39. & ch. 48. 47.
[i] Ezek. 25. 12. Amos 1. 11.
[k] Obad. 8.
[l] See Isa. 19. 11.
[m] ver. 30.
‖ Or, *they are turned back.*
[n] ch. 25. 23.
[o] Obad. 5.
† Heb. *their sufficiency.*
[p] Mal. 1. 3.
[q] Isa. 17. 14.
[r] ch. 25. 29. Obad. 16.

drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For [s]I have sworn by myself, saith the LORD, that [t]Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a [u]rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: [x]though thou shouldest make thy [y]nest as high as the eagle, [z]I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: [a]every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 [b]As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 [c]Behold, he shall come up like a lion from [d]the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for [e]who *is* like me? and who will ‖ appoint me the time? and [f]who *is* that shepherd that will stand before me?

20 [g]Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 [h]The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the † Red sea.

22 Behold, [i]he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ [k]Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are † faint-hearted; [l]*there is* sorrow ‖ on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* [m]anguish and sorrows have taken her, as a woman in travail.

25 How is [n]the city of praise not left, the city of my joy!

26 [o]Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a [p]fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

28 ¶ [q]Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil [r]the men of the east.

29 Their [s]tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, [t]Fear *is* on every side.

30 ¶ [u]Flee, † get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto [x]the ‖ wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* [y]dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will [z]scatter into all winds [a]them *that are* † in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor [b]shall be a dwelling for dragons, *and* a desolation for ever: [c]there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [d]Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break [e]the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and [f]will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; [g]and I will send the sword after them, till I have consumed them:

38 And I will [h]set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass [i]in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

CHAP. L.

The judgment of Babylon, and the redemption of Israel.

THE word that the LORD spake [a]against Babylon *and* against the land of the Chaldeans † by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and † set up a standard; publish, *and* conceal not: say, Babylon is taken, [b]Bel is confounded, Merodach is broken in pieces; [c]her idols are confounded, her images are broken in pieces.

3 [d]For out of the north there cometh up [e]a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, [f]they and the children of Judah together, [g]going and weeping: they shall go, [h]and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come and let us join ourselves to the LORD in [i]a perpetual covenant *that* shall not be forgotten.

6 My people hath been [k]lost sheep: their shepherds have caused them to go astray, they have turned them away *on* [l]the mountains: they have gone from mountain to hill, they have forgotten their † resting-place.

7 All that found them have [m]devoured them: and [n]their adversaries said, [o]We offend not, because they have sinned against the LORD, [p]the habitation of justice, even the LORD, [q]the hope of their fathers.

8 [r]Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

Before CHRIST about 600.

[s] Gen. 22. 16. Isa. 45. 23. Amos 6. 8.
[t] Isa. 34. 6. & 63. 1.
[u] Obad. 1, 2, 3.
[x] Obad. 4.
[y] Job 39. 27.
[z] Amos 9.2.
[a] ch. 18. 16. & 50. 13.
[b] Gen. 19. 25. Deut. 29. 23. ch. 50. 40. Amos 4. 11.
[c] ch. 50. 44. &c.
[d] ch. 12. 5.
[e] Ex. 15.11. ‖ Or, *convent me in judgment.*
[f] Job 41. 10.
[g] ch. 50. 45.
[h] ch. 50. 46.
† Heb. *Weedy sea.*
[i] ch. 4. 13. & 48. 40, 41.

about 600.

[k] Isa. 17. 1. & 37. 13. Amos 1. 3. Zech. 9. 1, 2.
† Heb. *melted.*
[l] Isa. 57. 20. ‖ Or, *as on the sea.*
[m] Isa. 13.8. ch. 4. 31. & 6. 24. & 30. 6. & 48. 41. ver. 22.
[n] ch. 33. 9. & 51. 41.
[o] ch. 50. 30. & 51. 4.
[p] Amos 1. 4.

about 600.

[q] Isa. 21. 13.
[r] Judg. 6.3. Job 1. 3.
[s] Ps. 120. 5.
[t] ch. 6. 25. & 46. 5.
[u] ver. 8.
† Heb. *fill greatly*

Before CHRIST about 600.

[x] Ezek. 38. 11. ‖ Or, *that is at ease.*
[y] Num. 23. 9. Deut. 33. 28. Mic. 7. 14.
[z] Ezek. 5. 10. ver. 36.
[a] ch. 9. 26. & 25. 23.
† Heb. *cut off into corners.* or, *that have the corners of their hair polled.*
[b] ch. 9. 11. & 10. 22. Mal. 1. 3.
[c] ver. 18. 598.
[d] ch. 25. 25.
[e] See Isa. 22. 6.
[f] ver. 32.
[g] ch. 9. 16. & 48. 2.
[h] See ch. 43. 10.
[i] ch. 48. 47. ver. 6.

595.

[a] Isa. 13. 1. & 21. 1. & 47. 1.
† Heb. *by the hand of Jeremiah.*
† Heb. *lift up.*
[b] Isa. 46 1. ch. 51. 44.
[c] See ch. 43. 12, 13.
[d] ch. 51. 48.
[e] Isa. 13.17, 18, 20. ver. 39, 40.
[f] Hos.1.11.
[g] Ezra 3. 12, 13. Ps. 126. 5, 6. ch. 31. 9. Zech.12.10.
[h] Hos. 3. 5.
[i] ch. 31.31, &c. & 32. 40.
[k] Isa. 53. 6. ver. 17. 1 Pet. 2. 25.
[l] ch. 2. 20. & 3. 6, 23.
† Heb. *place to lie down in.*
[m] Ps. 79. 7.
[n] ch. 40. 2, 3. Zech. 11. 5.
[o] See ch. 2. 3. Dan. 9. 16.
[p] Ps. 90. 1. & 91. 1.
[q] Ps. 22. 4.
[r] Isa.48.20. ch. 51. 6,45. Zech. 2. 6,7. Rev. 18. 4.

9 ¶ For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall [s]set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty ‖ expert man; [t]none shall return in vain.

10 And Chaldea shall be a spoil: [x]all that spoil her shall be satisfied, saith the LORD.

11 [y]Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown † fat [z]as the heifer at grass, and ‖ bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, [a]but it shall be wholly desolate: [b]every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 [c]Put yourselves in array against Babylon round about: all ye [d]that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath [e]given her hand: her foundations are fallen, [f]her walls are thrown down: for [g]it *is* the vengeance of the LORD: take vengeance upon her; [h]as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the ‖ sickle in the time of harvest; for fear of the oppressing sword [i]they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* [k]a scattered sheep; [l]the lions have driven *him* away: first [m]the king of Assyria hath devoured him; and last this [n]Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 [o]And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, [p]the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them [q]whom I reserve.

21 ¶ Go up against the land ‖ of Merathaim, *even* against it and against the inhabitants of [r]‖ Pekod: waste and utterly destroy after them, saith the LORD, and do [s]according to all that I have commmanded thee.

22 [t]A sound of battle *is* in the land, and of great destruction.

23 How is [u]the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, [x]and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth [y]the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her † from the utmost border, open her storehouses: ‖ cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her [z]bullocks; let them go down to the slaughter: wo unto them! for their day is come, the time of their [a]visitation.

28 The voice of them that flee and escape out of the land of Babylon, [b]to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: [c]all ye that bend the bow, camp against it round about; let none thereof escape: [d]recompense her according to her work; according to all that she hath done, do unto her: [e]for she hath been proud against the LORD, against the Holy One of Israel.

30 [f]Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* † most proud, saith the Lord GOD of hosts: for [g]thy day is come, the time *that* I will visit thee.

32 And † the most proud shall stumble and fall, and none shall raise him up: and [h]I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 [i]Their Redeemer *is* strong; [k]the LORD of hosts *is* his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and [l]upon her princes, and upon [m]her wise *men*.

36 A sword *is* [n]upon the ‖ † liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all [o]the mingled people that *are* in the midst of her; and [p]they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 [q]A drought *is* upon her waters; and they shall be dried up: for it *is* the land of [r]graven images, and they are mad upon *their* idols.

39 [s]Therefore the wild beasts of the desert with the wild beasts of the island shall dwell *there*, and the owls shall dwell therein: [t]and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 [u]As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 [x]Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 [y]They shall hold the bow and the lance: [z]they *are* cruel, and will not shew mercy: [a]their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: [b]anguish took hold of him, *and* pangs as of a woman in travail.

44 [c]Behold he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will ‖ appoint me

Before CHRIST about 595.

s ch. 15. 14. & 51. 27. ver. 3, 41.
t ver. 14,29. ‖ Or, *destroyer.*
u 2 Sam. 1. 22.
x Rev. 17. 16.
y Isa. 47. 6.
† Heb. *big,* or, *corpulent.*
z Hos. 10. 11. ‖ Or, *neigh as steeds.*
a ch. 25. 12.
b ch. 49. 17.
c ver. 9. ch. 51. 2.
d ch. 49. 35. ver. 29.
e 1 Chron. 29. 24. 2 Chron. 30. 8. Lam. 5. 6. Ezek. 17. 18.
f ch. 51. 58.
g ch. 51. 6, 11.
h Ps. 137. 8. ver. 29. Rev. 18. 6.
‖ Or, *scythe.*
i Isa. 13. 14. ch. 51. 9.
k ver. 6.
l ch. 2. 15.
m 2 Kings 17. 6.
n 2 Kings 24. 10, 14
o Isa. 65. 10. ch. 33. 12. Ezek 34. 13, 14.
p ch. 31. 34.
q Isa. 1. 9.
‖ Or, *of the rebels.*
r Ezek. 23. 23.
‖ Or, *visitation.*
s See 2 Sam. 16. 11. 2 Kings 18. 25. 2 Chron. 36. 23. Isa. 10. 6. & 44. 28. & 48. 14. ch. 34. 22.
t ch. 51. 54.
u Isa. 14. 6. ch. 51. 20.
x ch. 51. 8, 31. 39, 57. Dan. 5. 30, 31.
y Isa. 13. 5.
† Heb. *from the end.*
‖ Or, *tread her.*

Before CHRIST about 595.

z Ps. 22. 12. Isa. 34. 7. ch. 46. 21.
a ch. 48. 44. ver. 31.
b ch. 51. 10, 11.
c ver. 14.
d ver. 15. ch. 51. 56. Rev. 18. 6.
e Isa. 47. 10.
f ch. 49. 26. & 51. 4.
† Heb. *pride.*
g ver. 27.
† Heb. *pride.*
h ch. 21. 14.
i Rev. 18. 8.
k Isa. 47. 4.
l Dan. 5. 30.
m Isa. 47. 13
n Isa. 44. 25. ch. 48. 30.
‖ Or, *chief stays.*
† Heb. *bars.*
o ch. 25. 20, 24. Ezek. 30. 5.
p ch. 51. 30. Nah. 3. 13.
q Isa. 44. 27. ch. 51. 32, 36. Rev. 16. 12.
r ver. 2. ch. 51. 44, 47, 52.
s Isa. 13. 21. 22. & 34. 14. ch. 51. 37. Rev. 18. 2.
t Isa. 13. 20. ch. 25. 12.
u Gen. 19. 25. Isa. 13. 19. ch. 49. 18. & 51. 26.
x ver. 9. ch. 6. 22. & 25. 14. & 51. 27. Rev. 17. 16.
y ch. 6. 22.
z Isa. 13. 18.
a Isa. 5. 30.
b ch. 49. 24.
c ch. 49. 19, &c.
‖ Or, *convent me to plead.*

the time? and [d]who is that shepherd that will stand before me?

45 Therefore hear ye [e]the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 [f]At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

The judgment of God against Babylon in revenge of Israel.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the †midst of them that rise up against me, [a]a destroying wind;

2 And will send unto Babylon, [b]fanners that shall fan her, and shall empty her land: [c]for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth [d]let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; [e]destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, [f]and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 [g]Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for [h]this *is* the time of the LORD'S vengeance; [i]he will render unto her a recompense.

7 [k]Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: [l]the nations have drunken of her wine; therefore the nations [m]are mad.

8 Babylon is suddenly [n]fallen and destroyed: [o]howl for her; [p]take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and [q]let us go every one into his own country: [r]for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath [s]brought forth our righteousness: come, and let us [t]declare in Zion the work of the LORD our God.

11 [u]Make †bright the arrows; gather the shields: [x]the LORD hath raised up the spirit of the kings of the Medes: [y]for his device *is* against Babylon, to destroy it; because it *is* [z]the vengeance of the LORD, the vengeance of his temple.

12 [a]Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the †ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 [b]O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 [c]The LORD of hosts hath sworn †by himself, *saying*, Surely I will fill thee with men, [d]as with caterpillars; and they shall †lift [e]up a shout against thee.

15 [f]He hath made the earth by his power, he hath established the world by his wisdom, and [g]hath stretched out the heaven by his understanding.

16 [h]When he uttereth *his* voice *there is* a ‖multitude of waters in the heavens; and [i]he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 [k]Every man ‖is brutish by *his* knowledge; every founder is confounded by the graven image: [l]for his molten image *is* falsehood, and *there is* no breath in them.

18 [m]They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 [n]The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

20 [o]Thou *art* my battle-axe, *and* weapons of war: for ‖with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces [p]old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 [q]And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, [r]O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, [s]and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; [t]but thou shalt be †desolate for ever, saith the LORD.

27 [u]Set ye up a standard in the land, blow the trumpet among the nations, [x]prepare the nations against her, call together against her [y]the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars

28 Prepare against her the nations with [z]the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow; for every purpose of the LORD shall be performed against Babylon, [a]to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; [b]they became as women: they have burned her dwelling-places; [c]her bars are broken.

31 [d]One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that [e]the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* [f]like a threshing-floor, [g]‖*it is* time to thresh her: yet a little while, [h]and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath [i]devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 †The violence done to me and to my ‖flesh *be*

Before CHRIST about 595.

d Job 41.10 eh. 49. 19
e Isa. 14.24, &c. ch. 51. 11.
f Rev. 18. 9.
a 2 Kings 19. 7. ch. 4. 11.
b ch. 15. 7.
c ch. 50. 14.
d ch. 50. 14.
e ch. 50. 21.
f ch. 49. 26. & 50. 30, 37.
g ch. 50. 8. Rev. 18. 4.
h ch. 50. 15, 28.
i ch. 25. 14.
k Rev. 17. 4.
l Rev. 14. 8.
m ch. 25. 16.
n Isa. 21. 9. Rev. 14. 8. & 18. 2.
o ch. 48. 20. Rev. 18. 9, 11, 19.
p ch. 46. 11
q Isa. 13. 4. ch. 50. 16.
r Rev. 18. 5.
s Ps. 37. 6.
t ch. 50. 28.
u ch. 46. 4. † Heb. *pure.*
x Isa. 13. 17 ver. 28.
y ch. 50. 45.
z ch. 50. 28.
a Nah. 2. 1. & 3. 14.
† Heb. *liers in wait.*
b Rev. 17. 1, 15.
c ch. 49. 13. Amos 6. 8.
† Heb. *by his soul.*
d Nah. 3. 15
† Heb. *utter.*
e ch. 50. 15.
f Gen. 1. 1, 6 ch. 10. 12, &c.
g Job 9. 8. Ps. 104. 2. Isa. 40. 22.
h ch. 10. 13. ‖ Or, *noise.*
i Ps. 135. 7.

Before CHRIST about 595.

k ch. 10. 14. ‖ Or, *is more brutish than to know.*
l ch. 50. 2.
m ch. 10. 15.
n ch. 10. 16.
o Isa. 10. 5, 15. ch. 50. 23. ‖ Or, *in thee*, or, *by thee.*
p So 2 Chron. 36. 17.
q ch. 50. 15, 29.
r Isa. 13. 2. Zech. 4. 7.
s Rev. 8. 8.
t ch. 50. 40. † Heb. *everlasting desolations*
u Isa. 13. 2.
x ch. 25. 14.
y ch. 50. 41.
z ver. 11.
a ch. 50. 13, 39, 40. ver. 43.
b Isa. 19. 16. ch. 48. 41. & 50. 37.
c Lam. 2. 9. Amos 1. 5. Nah. 3. 13.
d ch. 50. 24.
e ch. 50. 38.
f Isa. 21. 10 Mic. 4. 13. Amos 1. 3.
g Isa. 41. 15 Hab. 3. 12 ‖ Or, *in the time that he thresheth her.*
h Isa. 17. 5, &c. Hos. 6. 11. Joel 3. 13. Rev. 14. 15, 18.
i ch. 50. 17. † Heb. *My violence.* ‖ Or, *remainder.*

upon Babylon, shall the †inhabitant of Zion say: and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, [k]I will plead thy cause, and take vengeance for thee; [l]and I will dry up her sea, and make her springs dry.

37 [m]And Babylon shall become heaps, a dwelling-place for dragons, [n]an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall ‖yell as lions' whelps.

39 In their heat I will make their feasts, and [o]I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is [p]Sheshach taken! and how is [q]the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 [r]The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 [s]Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 [t]And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, [u]the wall of Babylon shall fall.

45 [x]My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And ‖lest your heart faint, and ye fear [y]for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore behold, the days come, that [z]I will †do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then [a]the heaven and the earth, and all that *is* therein, shall sing for Babylon: [b]for the spoilers shall come unto her from the north, saith the LORD.

49 ‖As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all ‖the earth.

50 [c]Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 [d]We are confounded, because we have heard reproach: shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore behold, the days come, saith the LORD, [e]that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 [f]Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 [g]A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice: when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: [h]for the LORD God of recompenses shall surely requite.

57 [i]And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith [k]the King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; ‖[l]The broad walls of Babylon shall be utterly ‖broken, and her high gates shall be burned with fire; and [m]the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ‖with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seriah *was* a ‖quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seriah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that [n]none shall remain in it, neither man nor beast, but that it shall be †desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, [o]*that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: [p]and they shall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besieged and taken.*

ZEDEKIAH *was* [a]one and twenty years old when he †began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the [b]ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 [c]Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 [d]And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah, in Riblah.

Before CHRIST about 595.

† Heb. *inhabitress.*
k ch. 50. 34.
l ch. 50. 38.
m Isa. 13. 22. ch. 50. 39. Rev. 18. 2.
n ch. 25. 9, 18.
‖ Or, *shake themselves.*
o ver. 57.
p ch. 25. 26.
q Isa. 13. 19. ch. 49. 25. Dan. 4. 30.
r See Isa. 8. 7, 8.
s ch. 50. 39, 40.
ver. 29.
t Isa. 46. 1. ch. 50. 2.
u ver. 58.
x ver. 6. ch. 50. 8. Rev. 18. 4.
‖ Or, *let not.*
y 2 Kings 19. 7.
z ch. 50. 2. ver. 52.
† Heb. *visit upon.*
a Isa. 44. 23. & 49. 13. Rev. 18. 20.
b ch. 50. 3, 41.
‖ Or *Both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*
‖ Or, *the country.*
c ch. 44. 28.
d Ps. 44. 15, 16. & 79. 4.
e ver. 47.
f ch. 49. 16. Amos 9. 2. Obad. 4.
g ch. 50. 22.
h Ps. 94. 1. ch. 50. 29. ver. 24.

Before CHRIST about 595.

i ver. 39.
k ch. 46. 18. & 48. 15.
‖ Or, *The walls of broad Babylon.*
l ver. 44.
‖ Or, *made naked.*
m Hab. 2. 13.

595.

‖ Or, *on the behalf of.*
‖ Or, *prince of Menucha, or, chief chamberlain.*
n ch. 50. 3, 39.
ver. 29.
† Heb. *desolations.*
o See Rev. 18. 21.
p ver. 58.

599.

a 2 Kings 24. 18.
† Heb. *reigned.*

590.

b 2 Kings 25. 1,—27. ch. 39. 1. Zech. 8. 19.

588.

c ch. 32. 4.
d Ezek. 12. 13.

11 Then he †put out the eyes of Zedekiah; and the king of Babylon bound him in ‖chains, and carried him to Babylon, and put him in †prison till the day of his death.

12 ¶ [c]Now in the fifth month, in the tenth *day* of the month, [f]which *was* the nineteenth year of Nebuchadrezzar king of Babylon, [g]came Nebuzar-adan, ‖†captain of the guard, *which* †served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 [h]Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen.

17 [i]Also the [k]pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 [l]The caldrons also, and the ‖shovels, and the snuffers, and the ‖bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the ‖fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: [m]†the brass of all these vessels was without weight.

21 And *concerning* the [n]pillars, the height of one pillar *was* eighteen cubits; and a †fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* [o]all the pomegranates upon the network *were* an hundred round about.

24 ¶ And [p]the captain of the guard took Seraiah the chief priest, [q]and Zephaniah the second priest, and the three keepers of the †door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that †were near the king's person, which were found in the city; and the ‖principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 [r]This *is* the people whom Nebuchadrezzar carried away captive: in the [s]seventh year [t]three thousand Jews and three and twenty:

29 [u]In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two †persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ [x]And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign [y]lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake †kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: [z]and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, †every day a portion until the day of his death, all the days of his life.

Before CHRIST about 588.

† Heb. *blinded.*
‖ Or, *fetters.*
† Heb. *house of the wards.*
e Zech. 7. 5. & 8. 19.
f See ver. 29.
g ch. 39. 9.
‖ Or, *chief marshal.*
† Heb. *chief of the executioners*, or, *slaughtermen.* And so ver. 14, &c
† Heb. *stood before.*
h ch. 39. 8, 9.
i ch. 27. 19.
k See 1 Kings 7. 15, 23, 27, 50.
l Ex. 27. 3. 2 Kings 25. 14, 15, 16.
‖ Or, *instruments to remove the ashes.*
‖ Or, *basons.*
‖ Or, *censers.*
m 1 Kings 7. 47.
† Heb. *their brass.*
n 1 Kings 7. 15. 2 Kings 25. 17. 2 Chron. 3 15.
† Heb. *thread.*

Before CHRIST about 588.

o See 1 Kings 7. 20.
p 2 Kings 25. 18.
q ch. 21. 1. & 29. 25.
† Heb. *threshold.*
† Heb. *saw the face of the king.*
‖ Or, *scribe of the captain of the host.*
r 2 Kings 24. 2. 600.
s See 2 Kings 24. 12.
t See 2 Kings 24. 14. 590.
u See ver. 12. ch. 39. 9.
† Heb. *souls.*
562.
x 2 Kings 25. 27, 28, 29, 30.
y Gen. 40. 13, 20.
† Heb. *good things with him.*
z 2 Sam. 9. 13.
† Heb. *the matter of the day in his day.*

The LAMENTATIONS of JEREMIAH.

CHAP. I.

1 *The miserable estate of Jerusalem by reason of her sin.* 12 *Her complaint;* 18 *and confession of God's righteous judgments.*

HOW doth the city sit solitary, *that was* full of people! [a]*how* is she become as a widow! she *that was* great among the nations, *and* [b]princess among the provinces, *how* is she become tributary!

2 She [c]weepeth sore in the [d]night, and her tears *are* on her cheeks: [e]among all her lovers [f]she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her enemies.

3 [g]Judah is gone into captivity because of affliction, and †because of great servitude: [h]she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries [i]are the chief, her enemies prosper; for the LORD hath afflicted her [k]for the multitude of her transgressions: her [l]children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her ‖pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 [m]Jerusalem hath grievously sinned: therefore

Before CHRIST about 588.

a Isa. 47. 7, 8.
b Ezra 4. 20.
c Jer. 13. 17.
d Job 7. 3. Ps. 6. 6.
e Jer. 4. 30. & 30. 14. ver. 19.
f ver. 9, 16, 17, 21.
g Jer. 52 27.
† Heb. *for the greatness of servitude.*
h Deut. 28. 64, 65. ch. 2. 9
i Deut. 28. 43, 44.
k Jer. 30. 14, 15. Dan. 9. 7, 16.
l Jer. 52. 28.
‖ Or, *desirable*, ver. 10.
m 1 Kings 8. 46.

she †is removed: all that honoured her despise her, because [n]they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she [o]remembereth not her last end; therefore she came down wonderfully: [p]she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon [q]all her ‖pleasant things: for she hath seen *that* [r]the heathen entered into her sanctuary, whom thou didst command *that* [s]they should not enter into thy congregation.

11 All her people sigh, [t]they seek bread; they have given their pleasant things for meat ‖to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶‖ *Is it* nothing to you, all ye that †pass by? behold, and see [u]if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath [x]spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 [y]The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: [z]the LORD hath trodden ‖the virgin, the daughter of Judah, *as* in a wine-press.

16 For these *things* I weep; [a]mine eye, mine eye runneth down with water, because [b]the comforter that should †relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 [c]Zion spreadeth forth her hands, *and* [d]*there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶The LORD is [e]righteous; for I have [f]rebelled against his †commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* [g]they deceived me: my priests and mine elders gave up the ghost in the city, [h]while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my [i]bowels are troubled; mine heart is turned within me; for I have grievously rebelled: [k]abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: [l]*there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring [m]the day *that* thou hast ‖called, and they shall be like unto me.

22 [n]Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and [o]my heart *is* faint.

CHAP. II.

Jeremiah lamenteth the misery of Jerusalem.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, [a]*and* cast down from

Before CHRIST about 588.

† Heb. *is become a removing*, or, *wandering*.
n Jer. 13. 22, 26. Ezek. 16. 37. & 23.29. Hos. 2. 10.
o Deut. 32. 29. Isa. 47. 7.
p ver. 2, 17, 21.
q ver. 7.
‖ Or, *desirable*.
r Jer. 51.51.
s Deut.23.3. Neh. 13. 1.
t Jer. 38. 9. & 52. 6. ch. 2. 12. & 4. 4.
‖ Or, *to make the soul to come again*.
‖ Or, it is *nothing*.
† Heb. *pass by the way*.
u Dan.9.12.
x Ezek. 12. 13. & 17.20.
y Deut. 28. 48.
z Isa. 63. 3. Rev. 14.19, 20. & 19. 15.
‖ Or, *the wine-press of the virgin*, &c.
a Jer.13.17. & 14. 17. ca. 2. 18.
b ver. 2, 9.
† Heb. *bring back*.
c Jer. 4. 31.
d ver. 2, 9
e Neh.9. 33. Dan. 9. 7, 14.
f 1 Sam.12. 14, 15.
† Heb. *mouth*.
g ver. 2. Jer. 30. 14.
h ver. 11.
i Job 30. 27. Isa. 16. 11. Jer. 4. 19. & 48. 36. ch. 2. 11. Hos. 11. 8.
k Deut. 32. 25. Ezek. 7. 15.
l ver. 2.
m Isa. 13, &c. Jer. 46, &c.
‖ Or, *proclaimed*.
n Ps.109.15
o ch. 5. 17.
a Matt. 11. 23.

Before CHRIST about 588.

b 2 Sam. 1. 19.
c 1 Chron. 28. 2. Ps. 99.5. & 132. 7.
d ver. 17,21 ch. 3. 43.
† Heb. *made to touch*.
e 1 s. 89. 39.
f Ps. 74. 11.
g Ps. 89. 46.
h Isa.63.10. ver. 5.
† Heb. *all the desirable of the eye*.
i Ezek. 24. 25.
k ver. 4. Jer. 30. 14.
l 2 Kings 25. 9. Jer. 52. 13.
m Ps. 80.12. & 89. 40. Isa. 5. 5.
‖ Or, *hedge*.
n Isa. 1. 8.
o ch. 1. 4. Zeph. 3. 18.
† Heb. *shut up*.
p Ps. 74. 4.
q 2 Kings 21. 13. Isa. 34. 11.
† Heb. *swallowing up*.
r Jer.51.30.
s Deut. 28. 36. 2 Kings 24. 15. & 25. 7. ch. 1. 3. & 4. 20.
t 2 Chron. 15. 3.
u Ps. 74. 9. Ezek. 7. 26.
x Job 2. 13. Isa. 3. 26. ch. 3. 28.
y Job 2. 12.
z Isa. 15. 3. Ezek. 7. 18. & 27. 31.
a Ps. 6. 7. ch. 3. 48,&c.
b ch. 1. 20.
c Job 16.13. Ps. 22. 14.
d ver. 19. ch. 4. 4.
‖ Or, *faint*.
e ch. 1. 12. Dan. 9. 12.
f Jer. 2.8.& 5. 31. & 14. 14.& 23. 16. & 27. 14. & 29. 8, 9. Ezek. 13. 2.
g Isa. 58. 1.
h 1 Kings 9. 8. Jer. 18. 16. Nah. 3. 19.
† Heb. *by the way*.
i Ezek.25.6.
k 2 Kings 19. 21. Ps. 44. 14.
l Ps. 48. 2. & 50. 2.
m Job 16.9, 10. Ps. 22. 13. ch. 3. 46

heaven unto the earth [b]the beauty of Israel, and remembered not [c]his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, [d]and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath †brought *them* down to the ground: [e]he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: [f]he hath drawn back his right hand from before the enemy, [g]and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 [h]He hath bent his bow like an enemy: he stood with his right hand as an adversary and slew †[i]all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 [k]The Lord was as an enemy: he hath swallowed up Israel, [l]he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently [m]taken away his ‖tabernacle, [n]as *if it were of* a garden: he hath destroyed his places of the assembly: [o]the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath †given up into the hand of the enemy the walls of her palaces; [p]they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: [q]he hath stretched out a line, he hath not withdrawn his hand from †destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and [r]broken her bars: [s]her king and her princes *are* among the Gentiles: [t]the law *is* no *more*: her [u]prophets also find no vision from the LORD.

10 The elders of the daughter of Zion [x]sit upon the ground, *and* keep silence; they have [y]cast up dust upon their heads: they have [z]girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 [a]Mine eyes do fail with tears, [b]my bowels are troubled, [c]my liver is poured upon the earth, for the destruction of the daughter of my people; because [d]the children and the sucklings ‖swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? [e]what thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy [f]prophets have seen vain and foolish things for thee: and they have [g]not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 [h]All that pass †by, [i]clap *their* hands at thee; they hiss [k]and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call [l]The perfection of beauty, The joy of the whole earth?

16 [m]All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say,

[n] We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, [o] we have seen *it*.

17 The LORD hath done *that* which he had [p] devised; he hath fulfilled his word that he had commanded in the days of old: [q] he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to [r] rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O [s] wall of the daughter of Zion, [t] Let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, [u] cry out in the night: in the beginning of the watches [x] pour out thy heart like water before the face of the Lord: lift up thine hands toward him for the life of thy young children, [y] that faint for hunger [z] in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this. [a] Shall the women eat their fruit, *and* children ‖ of a span long? [b] shall the priest and the prophet be slain in the sanctuary of the Lord?

21 [c] The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; [d] thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day [e] my terrors round about, so that in the day of the LORD's anger none escaped nor remained: [f] those that I have swaddled and brought up, hath mine enemy consumed.

CHAP. III.

1 *The prophet bewaileth his own calamities.* 37 *His humble confession of sins.*

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 [a] My flesh and my skin hath he made old; he hath [b] broken my bones.

5 He hath builded against me, and compassed *me* with gall and travail.

6 [c] He hath set me in dark places, as *they that be* dead of old.

7 [d] He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also [e] when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 [f] He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and [g] pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and [h] set me as a mark for the arrow.

13 He hath caused [i] the † arrows of his quiver to enter into my reins.

14 I was a [k] derision to all my people; *and* [l] their song all the day.

15 [m] He hath filled me with † bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth [n] with gravelstones, he hath ‖ covered me with ashes.

17 And thou hast removed my soul far off from peace; I forgat † prosperity.

18 [o] And I said, My strength and my hope is perished from the LORD:

19 ‖ Remembering mine affliction and my misery, [p] the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is † humbled in me.

21 This I † recall to my mind, therefore have I hope.

22 ¶ [q] *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* new [r] every morning: great *is* thy faithfulness.

24 The LORD *is* my [s] portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that [t] wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope [u] and quietly wait for the salvation of the LORD.

27 [x] *It is* good for a man that he bear the yoke in his youth.

28 [y] He sitteth alone, and keepeth silence, because he hath borne *it* upon him.

29 [z] He putteth his mouth in the dust; if so be there may be hope.

30 [a] He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 [b] For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For [c] he doth not afflict † willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of ‖ the Most High,

36 To subvert a man in his cause, [d] the Lord ‖ approveth not.

37 ¶ Who *is* he [e] *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out of the mouth of the Most High proceedeth not [f] evil and good?

39 [g] Wherefore doth a living man ‖ complain, [h] a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 [i] Let us lift up our heart with *our* hands unto God in the heavens.

42 [k] We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: [l] thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, [m] that *our* prayer should not pass through.

45 Thou hast made us *as* the [n] off-scouring and refuse in the midst of the people.

46 [o] All our enemies have opened their mouths against us.

47 [p] Fear and a snare is come upon us, [q] desolation and destruction.

48 [r] Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 [s] Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD [t] look down, and behold from heaven.

51 Mine eye affecteth † mine heart ‖ because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, [u] without cause.

Before CHRIST about 588.

n Ps. 56. 2.
o Ps. 35. 21.
p Lev. 26. 16. &c. Deut. 28. 15. &c.
q ver. 2.
r Ps. 38. 16. & 89. 42.
s ver. 8.
t Jer. 14. 17. ch. 1. 16.
u Ps. 119. 147.
x Ps. 62. 8.
y ver. 11.
z Isa. 51. 20. ch. 4. 1. Nah. 3. 10.
a Lev. 26. 29. Deut. 28. 53. Jer. 19. 9. ch. 4. 10. Ezek. 5. 10.
‖ Or, *swaddled with their hands.*
b ch. 4. 13, 16.
c 2 Chron. 36. 17.
d ch. 3. 43.
e Ps. 31. 13. Jer. 6. 25. & 46. 5.
f Hos. 9. 12, 13.
a Job 16. 8.
b Ps. 51. 8. Isa. 38. 13. Jer. 50. 17.
c Ps. 88. 5, 6. & 143. 3.
d Job 3. 23. & 19. 8. Hos. 2. 6.
e Job 30. 20. Ps. 22. 2.
f Job 10. 16. Isa. 38. 13. Hos. 5. 14. & 13. 7, 8.
g Hos. 6. 1.
h Job 7. 20. & 16. 12. Ps. 38. 2.
i Job 6. 4.
† Heb. *sons.*
k Jer. 20. 7.
l Job 30. 9. Ps. 69. 12. ver. 63.
m Jer. 9. 15.
† Heb. *bitternesses.*
n Prov. 20. 17.
‖ Or, *rolled me in the ashes.*
† Heb. *good.*

Before CHRIST about 588.

o Ps. 31. 22.
‖ Or, *Remember.*
p Jer. 9. 15.
† Heb. *bowed.*
† Heb. *make to return to my heart.*
q Mal. 3. 6.
r Isa. 33. 2.
s Ps. 16. 5. & 73. 26. & 119. 57. Jer. 10. 16.
t Ps. 130. 6. Isa. 30. 18. Mic. 7. 7.
u Ps. 37. 7.
x Ps. 90. 12. & 119. 71.
y Jer. 15. 17. ch. 2. 10.
z Job 42. 6.
a Isa. 50. 6. Matt. 5. 39.
b Ps. 94. 14.
c Ezek. 33. 11. Heb. 12. 10.
† Heb. *from his heart.*
‖ Or, *a superior.*
d Hab. 1. 13.
‖ Or, *seeth not.*
e Ps. 33. 9.
f Job 2. 10. Isa. 45. 7. Amos 3. 6.
g Prov. 19. 3.
‖ Or, *murmur.*
h Mic. 7. 9.
i Ps. 86. 4.
k Dan. 9. 5.
l ch. 2. 2, 17, 21.
m ver. 8.
n 1 Cor. 4. 13.
o ch. 2. 16.
p Isa. 24. 17. Jer. 48. 43.
q Isa. 51. 19.
r Jer. 4. 19. & 9. 1. & 14. 17. ch. 2. 11.
s Ps. 77. 2. ch. 1. 16.
t Isa. 63. 15.
† Heb. *my soul.*
‖ Or, *more than all.*
u Ps. 35. 7, 19. & 69. 4. & 109. 3. & 119. 161.

53 They have cut off my life [x]in the dungeon, and [y]cast a stone upon me.
54 [z]Waters flowed over mine head; *then* [a]I said, I am cut off.
55 ¶ [b]I called upon thy name, O LORD, out of the low dungeon.
56 [c]Thou hast heard my voice: hide not thine ear at my breathing, at my cry.
57 Thou [d]drewest near in the day *that* I called upon thee: thou saidst, Fear not.
58 O Lord, thou hast [e]pleaded the causes of my soul; [f]thou hast redeemed my life.
59 O LORD, thou hast seen my wrong: [g]judge thou my cause.
60 Thou hast seen all their vengeance *and* all their [h]imaginations against me.
61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;
62 The lips of those that rose up against me, and their device against me all the day.
63 Behold their [i]sitting down, and their rising up; [k]I *am* their music.
64 ¶ [l]Render unto them a recompense, O LORD, according to the work of their hands.
65 Give them ‖sorrow of heart, thy curse unto them.
66 Persecute and destroy them in anger [m]from under the [n]heavens of the LORD.

CHAP. IV.

1 *Zion's pitiful estate bewailed.* 13 *She confesseth her sins.*

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out [a]in the top of every street.
2 The precious sons of Zion, comparable to fine gold, how are they esteemed [b]as earthen pitchers, the work of the hands of the potter!
3 Even the ‖sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, [c]like the ostriches in the wilderness.
4 [d]The tongue of the sucking child cleaveth to the roof of his mouth for thirst: [e]the young children ask bread, *and* no man breaketh *it* unto them.
5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet [f]embrace dunghills.
6 For the ‖punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was [g]overthrown as in a moment, and no hands stayed on her.
7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:
8 Their visage is †[h]blacker than a coal; they are not known in the streets: [i]their skin cleaveth to their bones; it is withered, it is become like a stick.
9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these † pine away, stricken through for *want of* the fruits of the field.
10 [k]The hands of the [l]pitiful women have sodden their own children: they were their [m]meat in the destruction of the daughter of my people.
11 The LORD hath accomplished his fury; [n]he hath poured out his fierce anger, and [o]hath kindled a fire in Zion, and it hath devoured the foundations thereof.
12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.
13 ¶ [p]For the sins of her prophets, *and* the iniquities of her priests, [q]that have shed the blood of the just in the midst of her,
14 They have wandered *as* blind *men* in the streets, [r]they have polluted themselves with blood, ‖[s]so that men could not touch their garments.
15 They cried unto them, Depart ye; ‖*it is* [t]unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.
16 The ‖anger of the LORD hath divided them; he will no more regard them: [u]they respected not the persons of the priests, they favoured not the elders.
17 As for us, [w]our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.
18 [x]They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for [y]our end is come.
19 Our persecutors are [z]swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.
20 The [a]breath of our nostrils, the anointed of the LORD, [b]was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.
21 ¶ [c]Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; [d]the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.
22 ¶ [e]‖The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: [f]he will visit thine iniquity, O daughter of Edom; he will ‖discover thy sins.

CHAP. V.

A pitiful complaint of Zion, in prayer unto God.

[a]REMEMBER, O LORD, what is come upon us: consider, and behold [b]our reproach.
2 [c]Our inheritance is turned to strangers, our houses to aliens.
3 We are orphans and fatherless, our mothers *are* as widows.
4 We have drunken our water for money; our wood †is sold unto us.
5 [d]†Our necks *are* under persecution: we labour, *and* have no rest.
6 [e]We have given the hand [f]*to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.
7 [g]Our fathers have sinned, *and* [h]*are* not; and we have borne their iniquities.
8 [i]Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.
9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.
10 Our [k]skin was black like an oven because of the ‖terrible famine.
11 [l]They ravished the women in Zion, *and* the maids in the cities of Judah.
12 Princes are hanged up by their hand: [m]the faces of elders were not honoured.
13 They took the young men [n]to grind, and the children fell under the wood.
14 The elders have ceased from the gate, the young men from their music.
15 The joy of our heart is ceased; our dance is turned into mourning.
16 [o]† The crown is fallen *from* our head: wo unto us, that we have sinned!

Before CHRIST about ..'8.

x Jer.37.16. & 38.6,9,10.
y Dan.6.17.
z Ps. 69. 2. & 124. 4, 5.
a Ps. 31.22. Isa. 38. 10, 11. ver. 18.
b Ps. 130. 1. Jonah 2. 2.
c Ps. 3. 4. & 6. 8. & 18. 6. & 66. 19. & 116. 1.
d Jam. 4. 8.
e Ps. 35. 1. Jer. 51. 36.
f Ps. 71.23.
g Ps. 9. 4. & 35. 23.
h Jer. 11. 19.
i Ps. 139. 2.
k ver. 14.
l Ps. 28. 4. See Jer. 11. 22. 2 Tim.4.14.
‖ Or, *obstinacy of heart.*
m Deut. 25. 19. Jer. 10. 11.
n Ps. 8. 3.
a ch. 2. 19.
b Isa. 30.14. Jer. 19. 11. 2 Cor. 4. 7.
‖ Or, *sea calves.*
c Job 39. 14, 16.
d Ps. 22.15.
e See ch. 2. 11, 12.
f Job 24. 8.
‖ Or, *iniquity.*
g Gen. 19. 25.
† Heb. *darker than blackness.*
h ch. 5. 10. Joel 2. 6. Nah. 2. 10.
i Ps. 102. 5.
† Heb. *flow out.*
k ch. 2. 20.
l Isa. 49.15.
m Deut. 28. 57. 2 Kings 6. 29.
n Jer. 7. 20.
o Deut. 32. 22. Jer. 21. 14.

Before CHRIST about 588.

p Jer. 5. 31. & 6. 13 & 14. 14. & 23. 11, 21. Ezek. 22. 26, 28. Zeph. 3. 4.
q Matt. 23. 31, 37.
r Jer. 2. 34.
‖ Or, *in that they could not* but *touch.*
s Num. 19. 16.
‖ Or, *ye polluted.*
t Lev.13.45.
‖ Or. *face.*
u ch. 5. 12.
w 2 Kings 24. 7. Isa. 20. 5. & 30. 6, 7. Jer. 37. 7. Ezek. 29. 16.
x 2 Kings 25. 4, 5.
y Ezek. 7. 2, 3, 6. Amos 8. 2.
z Deut. 28. 49. Jer. 4. 13.
a Gen. 2. 7. ch. 2. 9.
b Jer. 52. 9. Ezek. 12. 13. & 19. 4, 8.
c Like Eccl. 11. 9.
d Jer. 25. 15, 16, 21. Obad. 10.
e Isa. 40. 2.
‖ Or, *Thine iniquity.*
f Ps. 137.7.
‖ Or, *carry* thee *captive for thy sins.*
a Ps. 89. 50, 51.
b ch. 2. 15. Ps. 79. 4.
c Ps. 79. 1.
† Heb. *cometh for price.*
d Deut. 28. 48. Jer. 28. 14.
† Heb. *On our necks are we persecuted.*
e Gen. 24. 2. Jer. 50. 15.
f Hos.12.1.
g Jer.31.29. Ezek. 18. 2.
h Gen.42.13 Zech. 1. 5.
i Neh. 5.15.
k Job 30. 30 Ps. 119. 83. ch. 4. 8.
‖ Or, *terrors*, or, *storms.*
l Isa. 13.16. Zech. 14. 2.
m Isa. 47.6. ch. 4. 16.
n Judg. 16. 21.
o Job 19. 9. Ps. 89. 39.
† Heb. *The crown of our head is fallen.*

17 For this [p] our heart is faint; [q] for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, [r] remainest for ever; [s] thy throne from generation to generation.

20 [t] Wherefore dost thou forget us for ever, *and* forsake us † so long time?

21 [u] Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 ‖ But thou hast utterly rejected us, thou art very wroth against us.

[p] ch. 1. 22.
[q] Ps. 6. 7. ch. 2. 11.
[r] Ps. 9. 7. & 10. 16. & 29. 10. & 90. 2. & 102. 12, 26, 27. & 145. 13. Hab. 1. 12.
[s] Ps. 45. 6.
[t] Ps. 13. 1. † Heb. *for length of days?*
[u] Ps. 80. 3, 7, 19. Jer. 31. 18.
‖ Or, *For will thou utterly reject us?*

The BOOK of the Prophet EZEKIEL.

CHAP. I.

1 *The time of Ezekiel's prophecy at Chebar.* 4 *His vision.*

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the † captives [a] by the river of Chebar, *that* [b] the heavens were opened, and I saw [c] visions of God.

2 In the fifth *day* of the month, which *was* the fifth year of [d] king Jehoiachin's captivity,

3 The word of the LORD came expressly unto † Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and [e] the hand of the LORD was there upon him.

4 ¶ And I looked, and behold, [f] a whirlwind came [g] out of the north, a great cloud, and a fire † infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 [h] Also out of the midst thereof *came* the likeness of four living creatures. And [i] this *was* their appearance; they had [k] the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* † straight feet; and the sole of their feet *was* like the sole of a calf's foot; and they sparkled [l] like the colour of burnished brass.

8 [m] And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 [n] Their wings *were* joined one to another; [o] they turned not when they went; they went every one straight forward.

10 As for [p] the likeness of their faces, they four [q] had the face of a man [r] and the face of a lion, on the right side: [s] and they four had the face of an ox on the left side; [t] they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ‖ stretched upward; two *wings* of every one *were* joined one to another, and [u] two covered their bodies.

12 And [x] they went every one straight forward; [y] whither the spirit was to go, they went; *and* [z] they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, [a] *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures [b] ran and returned [c] as the appearance of a flash of lightning.

15 ¶ Now as I beheld the living creatures, behold [d] one wheel upon the earth by the living creatures, with his four faces.

16 [e] The appearance of the wheels and their work *was* [f] like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: [g] *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their ‖ rings *were* [h] full of eyes round about them four.

19 And [i] when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 [k] Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: [l] for the spirit ‖ of the living creature *was* in the wheels.

21 [m] When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit ‖ of the living creature *was* in the wheels.

22 [n] And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 [o] And when they went, I heard the noise of their wings, [p] like the noise of great waters, as [q] the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ [r] And above the firmament that *was* over their heads *was* the likeness of a throne, [s] as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 [t] And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 [u] As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. [x] This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, [y] I fell upon my face, and I heard a voice of one that spake.

CHAP. II.

1 *Ezekiel's commission;* 6 *his instruction;* 9 *his prophecy.*

AND he said unto me, Son of man, [a] stand upon thy feet, and I will speak unto thee.

2 And [b] the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious † nation that hath rebelled against me: [c] they and their fathers have transgressed against me, *even* unto this very day.

4 [d] For *they are* † impudent children and stiff-hearted.

Before CHRIST about 595.

† Heb. *captivity.*
[a] ver. 3. ch. 3. 15, 23. & 10. 15, 20, 22. & 43. 3.
[b] So Matt. 3. 16. Acts 7. 56. & 10. 11. Rev. 19. 11.
[c] ch. 8. 3.
[d] 2 Kings 24. 12, 15.
† Heb. *Jehoiachin.*
[e] 1 Kings 18. 46. 2 Kings 3. 15. ch. 3. 14, 22. & 8. 1. & 40. 1.
[f] Jer. 23. 19. & 25. 32.
[g] Jer. 1. 14. & 4. 6. & 6. 1.
† Heb. *catching itself.*
[h] Rev. 4. 6, &c.
[i] ch. 10. 8, &c.
[k] ver. 10. ch. 10. 14, 21.
† Heb. *a straight foot.*
[l] Dan. 10. 6. Rev. 1. 15.
[m] ch. 10. 18, 21.
[n] ver. 11
[o] ver. 12. ch. 10. 11.
[p] See Rev. 4. 7.
[q] Num. 2. 10
[r] Num. 2. 3.
[s] Num. 2. 18.
[t] Num. 2. 25.
‖ Or, *divided above.*
[u] Isa. 6 2.
[x] ver. 9. ch. 10. 22.
[y] ver. 20.
[z] ver. 9, 17.
[a] Rev. 4. 5.
[b] Zech. 4. 10.
[c] Matt. 24. 27.
[d] ch. 10. 9.
[e] ch. 10. 9, 10.
[f] Dan. 10. 6.
[g] ver. 12.

Before CHRIST about 595.

‖ Or, *strakes.*
[h] ch. 10. 12. Zech. 4. 10.
[i] ch. 10. 16, 17.
[k] ver. 12.
[l] ch. 10. 17.
‖ Or, *of life.*
[m] ver. 19, 20. ch. 10. 17.
[n] ch. 10. 1.
[o] ch. 10. 5.
[p] ch. 43. 2. Dan. 10. 6. Rev. 1. 15.
[q] Job 37. 4, 5. Ps. 29. 3, 4. & 68. 33.
[r] ch. 10. 1.
[s] Ex. 24 10.
[t] ch. 8. 2.
[u] Rev. 4. 3. & 10. 1.
[x] ch. 3. 23. & 8. 4.
[y] ch. 3. 23. Dan. 8. 17. Acts 9. 4. Rev. 1. 17.
[a] Dan. 10. 11.
[b] ch. 3. 24.
† Heb. *nations.*
[c] Jer. 3. 25. ch. 20. 18, 21, 30.
[d] ch. 3. 7.
† Heb. *hard of face.*

I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 [c]And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet [f]shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, [g]be not afraid of them, neither be afraid of their words, though ‖ [h]briers and thorns *be* with thee, and thou dost dwell among scorpions: [i]be not afraid of their words, nor be dismayed at their looks, [k]though they *be* a rebellious house.

7 [l]And thou shalt speak my words unto them, [m]whether they will hear, or whether they will forbear: for they *are* † most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and [n]eat that I give thee.

9 ¶ And when I looked, behold, [o]an hand *was* sent unto me; and lo, [p]a roll of a book *was* therein;

10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and wo.

CHAP. III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.*

MOREOVER he said unto me, Son of man, eat that thou findest; [a]eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I [b]eat *it;* and it was in my mouth [c]as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people † of a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people † of a strange speech and of an hard language, whose words thou canst not understand. ‖ Surely, [d]had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; [e]for they will not hearken unto me: [f]for all the house of Israel *are* † impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 [g]As an adamant, harder than flint have I made thy forehead: [h]fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, [i]Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the [k]spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that † touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So [l]the spirit lifted me up, and took me away, and I went † in bitterness, in the † heat of my spirit; but [m]the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and [n]I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 [o]Son of man, I have made thee [p]a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* [q]shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; [r]but thou hast delivered thy soul.

20 Again, When a [s]righteous *man* doth turn from his † righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ [t]And the hand of the LORD was there upon me; and he said unto me, Arise, go forth [u]into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and behold, [x]the glory of the LORD stood there, as the glory which I [y]saw by the river of Chebar: [z]and I fell on my face.

24 Then [a]the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, [b]they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And [c]I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them † a reprover: [d]for they *are* a rebellious house.

27 [e]But when I speak with thee, I will open thy mouth, and thou shalt say unto them, [f]Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: [g]for they *are* a rebellious house.

CHAP. IV.

By the provision of the siege is shewed the hardness of the famine.

THOU also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem;

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set ‖ *battering* rams against it round about.

3 Moreover take thou unto thee ‖ an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. [a]This *shall be* a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

Before CHRIST about 595.

e ch. 3. 11, 26, 27.
f ch. 33. 33.
g Jer. 1. 8, 17. Luke 12. 4.
‖ Or, *rebels.*
h Isa. 9. 18. Jer. 6. 28. Mic. 7. 4.
i ch. 3. 9. 1 Pet. 3. 14.
k ch. 3. 9, 26, 27.
l Jer. 1. 7, 17.
m ver. 5.
† Heb. *rebellion.*
n Rev. 10. 9.
o ch. 8. 3. Jer. 1. 9.
p ch. 3. 1.
a ch. 2. 8, 9.
b Rev. 10. 9. See Jer. 15. 16.
c Ps. 19. 10. & 119. 103.
† Heb. *deep of lip, and heavy of tongue;* and so ver. 6.
† Heb. *deep of lip, and heavy of language.*
‖ Or, *If I had sent thee, &c. would they not have hearkened unto thee?*
d Matt. 11. 21, 23.
e John 15. 20.
f ch. 2. 4.
† Heb. *stiff of forehead and hard of heart.*
g Isa. 50. 7. Jer. 1. 18. & 15. 20. Mic. 3. 8.
h Jer. 1. 8, 17. ch. 2. 6.
i ch. 2. 5, 7. ver. 27.
k ver. 14. ch. 8. 3. See 1 Kings 18. 12. 2 Kings 2. 16. Acts 8. 39.
† Heb. *kissed.*
l ver. 12. ch. 8. 3.
† Heb. *bitter.*
† Heb. *hot anger.*
m 2 Kings 3. 15. ch. 1. 3. & 8. 1. & 37. 1.
n Job 2. 13. Ps. 137. 1.
o ch. 33. 7, 8, 9.
p Isa. 52. 8. & 56. 10. & 62. 6. Jer. 6. 17.
q ch. 33. 6. John 8. 21, 24.
r Isa. 49. 4, 5 Acts 20. 26.
s ch. 18. 24. & 33. 12, 13.
† Heb. *righteousnesses.*
t ver. 14. ch. 1. 3.
u ch. 8. 4.
x ch. 1. 28.
y ch. 1. 1.
z ch. 1. 28.
a ch. 2. 2.
b ch. 4. 8.
c ch. 24. 27. Luke 1. 20, 22.
† Heb. *a man reproving.*
d ch. 2. 5, 6, 7.
e ch. 24. 27. & 33. 22.
f ver. 11.
g ver. 9, 26. ch. 12. 2, 3.
‖ Or, *chief leaders,* ch. 21. 22.
‖ Or, *a flat plate,* or, *slice.*
a ch. 12. 6, 11. & 24. 24, 27.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: [b]so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee †each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 [c]And behold, I will lay bands upon thee, and thou shalt not turn thee †from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and ‖ fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus [d]shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, [e]Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of [f]that which dieth of itself, or is torn in pieces; neither came there [g]abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the [h]staff of bread in Jerusalem: and they shall [i]eat bread by weight, and with care; and they shall [k]drink water by measure, and with astonishment.

17 That they may want bread and water, and be astonied one with another, and [l]consume away for their iniquity.

CHAP. V.

The judgment of Jerusalem for their rebellion.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, [a]and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 [b]Thou shalt burn with fire a third part in the midst of [c]the city, when [d]the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 [e]Thou shalt also take thereof a few in number, and bind them in thy †skirts.

4 Then take of them again, and [f]cast them into the midst of the fire, and burn them in the fire: *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem; I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, [g]neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 [h]And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers [i]shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I [k]scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast [l]defiled my sanctuary with all thy [m]detestable things, and with all thine abominations, therefore will I also diminish *thee;* [n]neither shall mine eye spare, neither will I have any pity.

12 ¶ [o]A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and [p]I will scatter a third part into all the winds, and [q]I will draw out a sword after them.

13 Thus shall mine anger [r]be accomplished, and I will [s]cause my fury to rest upon them, [t]and I will be comforted: [u]and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover, [x]I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a [y]reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger, and in fury, and in [z]furious rebukes. I the LORD have spoken *it*.

16 When I shall [a]send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your [b]staff of bread:

17 So will I send upon you famine and [c]evil beasts, and they shall bereave thee; and [d]pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

CHAP. VI.

The faithful are exhorted to lament their calamities.

AND the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face toward the [b]mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD: Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and [c]I will destroy your high places.

4 And your altars shall be desolate, and your ‖ images shall be broken: and [d]I will cast down your slain *men* before your idols.

5 And I will †lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

Before CHRIST about 595.

about 975. beginning from 1 Kings 12. 23. ending about 585.

[b] Num. 14. 34.

† Heb. *a day for a year, a day for a year.*

[c] ch. 3. 25.

† Heb. *from thy side to thy side.*

‖ Or, *spelt.*

[d] Hos. 9. 3.

[e] Acts 10. 14.

[f] Ex. 22. 31. Lev. 11. 40. & 17. 15.

[g] Deut. 14. 3 Isa. 65. 4.

[h] Lev. 26. 26 Ps. 105. 16. Isa. 3. 1. ch. 5. 16. & 14. 13.

[i] ver. 10. ch. 12. 19.

[k] ver. 11.

[l] Lev. 26. 39. ch. 24. 23.

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[a] See Lev. 21. 5. Isa. 7. 20. ch. 44. 20.

[b] ver. 12.

[c] ch. 4. 1.

[d] ch. 4. 8, 9.

[e] Jer. 40. 6. & 52. 16.

† Heb. *wings.*

[f] Jer. 41 1, 2, &c. & 44. 14.

Before CHRIST about 594.

[g] Jer. 2. 10, 11. ch. 16. 47.

[h] Lam. 4. 6. Dan. 9. 12. Amos 3. 2.

[i] Lev. 26. 29. Deut. 28. 53. 2 Kings 6. 29. Jer. 19. 9. Lam. 2. 20. & 4. 10.

[k] ver. 12. Lev. 26. 33. Deut. 28. 64. ch. 12. 14. Zech. 2. 6.

[l] 2 Chron. 36. 14. ch. 7. 20. & 8. 5, &c. & 23. 38.

[m] ch. 11. 21.

[n] ch. 7. 4, 9. & 8. 18. & 9. 10.

[o] See ver. 2. Jer. 15. 2. & 21. 9. ch. 6. 12.

[p] Jer. 9. 16. ver. 2. 10. ch. 6. 8.

[q] Lev. 26. 33. ver. 2. ch. 12. 14.

[r] Lam. 4. 11. ch. 6. 12. & 7. 8.

[s] ch. 21. 17.

[t] Deut. 32. 36. Isa. 1. 24.

[u] ch. 36. 6. & 38. 19.

[x] Lev. 26. 31, 32. Neh. 2. 17.

[y] Deut. 28. 37. 1 Kings 9. 7 Ps. 79. 4. Jer. 24. 9. Lam. 2. 15.

[z] ch. 25. 17.

[a] Deut. 32. 23, 24.

[b] Lev. 26. 26. ch. 4. 16. & 14. 13.

[c] Lev. 26. 22 Deut. 32. 24. ch. 14. 21. & 33. 27. & 34. 25.

[d] ch. 38. 22.

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[a] ch. 20. 46. & 21. 2. & 25. 2.

[b] ch. 36. 1.

[c] Lev. 26. 30

‖ Or. *sun images,* and so ver. 6.

[d] Lev. 26. 30

† Heb. *give.*

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because [g] I am broken with their whorish heart, which hath departed from me, and [h] with their eyes which go a whoring after their idols: and [i] they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite [k] with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! [l] for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: [m] thus will I accomplish my fury upon them.

13 Then [n] shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, [o] upon every high hill, [p] in all the tops of the mountains, and [q] under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I [r] stretch out my hand upon them, and make the land desolate, yea, ‖ more desolate than the wilderness toward [s] Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAP. VII.

1 *The final desolation of Israel.* 23 *Their miserable captivity.*

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; [a] An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and [b] will judge thee according to thy ways, and will † recompense upon thee all thine abominations.

4 And [c] mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: [d] and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it † watcheth for thee; behold, it is come.

7 [e] The morning is come unto thee, O thou that dwellest in the land: [f] the time is come, the day of trouble *is* near, and not the ‖ sounding again of the mountains.

8 Now will I shortly [g] pour out my fury upon thee, and accomplish mine anger upon thee: [h] and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And [i] mine eye shall not spare, neither will I have pity: I will recompense † thee according to thy ways, and thine abominations *that* are in the midst of thee; [k] and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: [l] the morning is gone forth; the rod hath blossomed, pride hath budded.

11 [m] Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their ‖ multitude, nor of any of ‖ theirs: [n] neither *shall there be* wailing for them.

12 [o] The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, † although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself ‖ in † the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 [p] The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But [q] they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All [r] hands shall be feeble, and all knees shall † be weak *as* water.

18 They shall also [s] gird *themselves* with sackcloth, and [t] horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be † removed: their [u] silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: ‖ because it is [x] the stumbling-block of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: [y] but they made the images of their abominations *and* of their detestable things therein: therefore have I ‖ set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place;* for the ‖ robbers shall enter into it, and defile it.

23 ¶ Make a chain: for [z] the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and ‖ their holy places shall be defiled.

25 † Destruction cometh; and they shall seek peace, and *there shall be* none.

26 [a] Mischief shall come upon mischief, and rumour shall be upon rumour; [b] then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and † according to their deserts will I judge them, [c] and they shall know that I *am* the LORD.

Before CHRIST about 594.

[c] ver. 13. ch. 7. 4, 9. & 11. 10, 12. & 12. 15.
[f] Jer. 44. 28 ch. 5. 2, 12. & 12. 16. & 14. 22.
[g] Ps. 78. 40. Isa. 7. 13. & 43. 24. & 63. 10.
[h] Num. 15. 39. ch. 20. 7, 24.
[i] Lev. 26. 39 Job 42. 6. ch. 20. 43. & 36. 31.
[k] ch. 21. 14.
[l] ch. 5. 12.
[m] ch. 5. 13.
[n] ver. 7.
[o] Jer. 2. 20.
[p] Hos. 4. 13.
[q] Isa. 57. 5.
[r] Isa. 5. 25. ‖ Or, *desolate from the wilderness.*
[s] Num. 33. 46. Jer. 48. 22.
[a] ver. 3. 6. Amos 8. 2. Matt. 24. 6, 13, 14.
[b] ver. 8, 9. † Heb. *give.*
[c] ver. 9. ch. 5. 11. & 8. 18. & 9. 10.
[d] ver. 27. ch. 6. 7. & 12. 20.
† Heb. *awaketh against thee.*
[e] ver. 10.
[f] ver. 12. Zeph. 1. 14, 15. ‖ Or, *echo.*
[g] ch. 20. 8, 21.
[h] ver. 3.
[i] ver. 4.

† Heb. *upon thee.*
[k] ver. 4.
[l] ver. 7.
[m] Jer. 6. 7. ‖ Or, *tumult.* ‖ Or, *their tumultuous persons.*
[n] Jer. 16. 5, 6. ch. 24. 16, 22.
[o] ver. 7. † Heb. *though their life were yet among the living.* ‖ Or, *whose life is in his iniquity.* † Heb. *his iniquity.*
[p] Deut. 32. 25. Lam. 1. 20. ch. 5. 12.
[q] ch. 6. 8.
[r] Isa. 13. 7. Jer. 6. 24. ch. 21. 7. † Heb. *go into water.*
[s] Isa. 3. 24. & 15. 2, 3. Jer. 48. 37. Amos 8. 10.
[t] Ps. 55. 5. † Heb. *for a separation,* or, *uncleanness.*
[u] Prov. 11. 4 Zeph. 1. 18. ‖ Or, *because their iniquity is* their *stumbling-block.*
[x] ch. 14. 3, 4. & 44. 12.
[y] Jer. 7. 30. ‖ Or, *made it unto them an unclean thing.*
‖ Or, *burglars.*
[z] 2 Kings 21. 16. ch. 9. 9. & 11. 6.
‖ Or, *they shall inherit their holy places.* † Heb. *Cutting off.*
[a] Deut. 32. 23. Jer. 4. 20.
[b] Ps. 74. 9. Lam. 2. 9. ch. 20. 1, 3.
† Heb. *with their judgments.*
[c] ver. 4.

CHAP. VIII.

1 *Ezekiel's vision.* 18 *God's wrath for idolatry.*

Before CHRIST about 594.

AND it came to pass in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and [a] the elders of Judah sat before me, that [b] the hand of the Lord GOD fell there upon me.

2 [c] Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, [d] as the colour of amber.

3 And he [e] put forth the form of an hand, and took me by a lock of mine head; and [f] the spirit lifted me up between the earth and the heaven, and [g] brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; [h] where *was* the seat of the image of jealousy, which [i] provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I [k] saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, [l] The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, [m] between the porch and the altar, [n] *were* about five and twenty men, [o] with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped [p] the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? ‖ Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have [q] filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 [r] Therefore will I also deal in fury: mine [s] eye shall not spare, neither will I have pity: and though they [t] cry in mine ears with a loud voice, *yet* will I not hear them.

a ch. 14. 1. & 20. 1. & 33. 31.
b ch. 1. 3. & 3. 22.
c ch. 1. 26, 27.
d ch. 1. 4.
e Dan. 5. 5.
f ch. 3. 14.
g ch. 11. 1, 24. & 40. 2.
† Heb. *which is turned.*
h Jer. 7. 30. & 32. 34. ch. 5. 11.
† Heb. *a weapon of his breaking in pieces.*
i Deut. 32. 16, 21.
k ch. 1. 28. & 3. 22, 23.
l ch. 9. 9.
m 2 Kings 21. 16. ch. 8. 17.
† Heb. *filled with.*
‖ Or, *wresting of judgment.*
n ch. 8. 12.
o Ps. 10. 11. Isa. 29. 15.
p ch. 5. 11. & 7. 4. & 8. 18.
q ch. 11. 21.
† Heb. *returned the word.*
r ch. 5. 13. & 16. 42. & 24. 13.
s ch. 5. 11. & 7. 4, 9. & 9. 5, 10.
t Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4. Zech. 7. 13.

CHAP. IX.

A vision, whereby is shewn the preservation of some, and the destruction of the rest.

about 594.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And behold, six men came from the way of the higher gate, † which lieth toward the north, and every man † a slaughter-weapon in his hand; [a] and one man among them *was* clothed with linen, with a writer's inkhorn † by his side: and they went in and stood beside the brazen altar.

3 And [b] the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and † set [c] a mark upon the foreheads of the men [d] that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in † mine hearing, Go ye after him through the city, and smite: [e] let not your eye spare, neither have ye pity:

6 [f] Slay † utterly old *and* young, both maids, and little children, and women: but [g] come not near any man upon whom *is* the mark; and [h] begin at my sanctuary. [i] Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass while they were slaying them, and I was left, that I [k] fell upon my face, and cried, and said, [l] Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and [m] the land is † full of blood, and the city full of ‖ perverseness: for they say, [n] The LORD hath forsaken the earth, and [o] the LORD seeth not.

10 And as for me also, mine [p] eye shall not spare, neither will I have pity, *but* [q] I will recompense their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, † reported the matter, saying, I have done as thou hast commanded me.

a ch. 1. 22, 26.
b ch. 9. 2, 3.
† Heb. *the hollow of thy hand.*
c ch. 1. 13.
d See Rev. 8. 5.
e ver. 10. ch. 5. 11.
f 2 Chron. 36. 17.
† Heb. *to destruction.*
g Rev. 9. 4.
h Jer. 25. 29. 1 Pet. 4. 17.
i ch. 8. 11, 12, 16.
k Num. 14. 5. & 16. 4, 22, 45. Josh. 7. 6.
l ch. 11. 13.

CHAP. X.

The vision of the coals of fire, and of the cherubims.

THEN I looked, and behold, in the [a] firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 [b] And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill † thine hand with [c] coals of fire from between the cherubims, and [d] scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of

the house, when the man went in; and the cloud filled the inner court.

4 [e]Then the glory of the LORD † went up from the cherub, *and stood* over the threshold of the house; and [f]the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the [g]sound of the cherubims' wings was heard *even* to the outer court, as [h]the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub † stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ [i]And there appeared in the cherubims the form of a man's hand under their wings.

9 [k]And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [l]beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 [m]When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole † body, and their backs, and their hands, and their wings, and [n]the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, ‖ it was cried unto them in my hearing, O wheel!

14 [o]And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* [p]the living creature that I saw by the river of Chebar.

16 [q]And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 [r]When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit ‖ of the living creature *was* in them.

18 Then [s]the glory of the LORD [t]departed from off the threshold of the house, and stood over the cherubims.

19 And [u]the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 [x]This *is* the living creature that I saw under the God of Israel [y]by the river of Chebar; and I knew that they *were* the cherubims.

21 [z]Every one had four faces apiece, and every one four wings; [a]and the likeness of the hands of a man *was* under their wings.

22 And [b]the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: [c]they went every one straight forward.

Before CHRIST about 594.

e See ver. 18. ch. 1. 28. & 9. 3.
† Heb. *was lifted up.*
f 1 Kings 8. 10. 11. ch. 43. 5.
g ch. 1. 24.
h Ps. 29. 3, &c.

† Heb. *sent forth.*

i ch. 1. 8. ver. 21.

k ch. 1. 15.

l ch. 1. 16.

m ch. 1. 17.

† Heb. *flesh.*
n ch. 1. 18.

‖ Or, *they were called in my hearing, wheel,* or, *galgal.*
o ch. 1. 6, 10.

p ch. 1. 5.

q ch. 1. 19.

r ch. 1. 12, 20, 21.

‖ Or, *of life.*
s ver. 4.
t Hos. 9. 12.

u ch. 11. 22.

x ch. 1. 22. ver. 15.
y ch. 1. 1.

z ch. 1. 6. ver. 14.
a ch. 1. 8. ver. 8.

b ch. 1. 10.

c ch. 1. 12.

Before CHRIST about 594.

a ch. 3. 12, 14. & 8. 3. ver. 24.
b ch. 10. 19.
c See ch. 8. 16.

‖ Or, It is *not* for us *to build houses near.*
d ch. 12. 22, 27. 2 Pet. 3. 4.
e See Jer. 1. 13. ch. 24. 3, &c.
f ch. 2. 2. & 3. 24.

g ch. 7. 23. & 22. 3, 4.

h ch. 24. 3, 6. 10. 11. Mic. 3. 3.

i ver. 9.

k ch. 5. 8.

l 2 Kings 25. 19, 20, 21. Jer. 39. 6. & 52. 10.
m 1 Kings 8. 65. 2 Kings 14. 25.
n Ps. 9. 16. ch. 6. 7. & 13. 9, 14, 21, 23.
o See ver. 3.
p ver. 10.
‖ Or, *which have not walked.*
q Lev. 18. 3, 24, &c. Deut. 12. 30, 31. ch. 8. 10, 14, 16.
r ver. 1. Acts 5. 5.
s ch. 9. 8.

t Ps. 90. 1. & 91. 9. Isa. 8. 14.

u Jer. 24. 5. ch. 28. 25. & 34. 13. & 36. 24.

x ch. 37. 23.
y Jer. 32. 39.
ch. 36. 26, 27. See Zeph. 3. 9.
z Ps. 51. 10. Jer. 31. 33. & 32. 39. ch. 18. 31.
a Zech. 7. 12.

CHAP. XI.

God sheweth Ezekiel his purpose in saving a remnant.

MOREOVER, [a]the spirit lifted me up, and brought me unto [b]the east gate of the LORD's house, which looketh eastward: and behold [c]at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, ‖ *It is* not [d]near; let us build houses: [e]this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And [f]the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

6 [g]Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD: [h]Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: [i]but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and [k]will execute judgments among you.

10 [l]Ye shall fall by the sword; I will judge you in [m]the border of Israel; [n]and ye shall know that I *am* the LORD.

11 [o]This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And [p]ye shall know that I *am* the LORD: ‖ for ye have not walked in my statutes, neither executed my judgments, but [q]have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, when I prophesied, that [r]Pelatiah the son of Benaiah died. Then [s]fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, [t]yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; [u]I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and [x]they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And [y]I will give them one heart, and I will put [z]a new spirit within you; and I will take [a]the stony heart out of their flesh, and will give them an heart of flesh:

20 [b]That they may walk in my statutes, and keep mine ordinances, and do them: [c]and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, [d]I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did the cherubims [e]lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And [f]the glory of the LORD went up from the midst of the city, and stood [g]upon the mountain [h]which *is* on the east side of the city.

24 ¶ Afterwards [i]the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

CHAP. XII.

Ezekiel's trembling sheweth the Jews' desolation.

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of [a]a rebellious house, which [b]have eyes to see, and see not; they have ears to hear, and hear not: [c]for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee ‖ stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, † as they that go forth into captivity.

5 † Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: [d]for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I † digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, [e]the rebellious house, said unto thee, [f]What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This [g]burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, [h]I *am* your sign: like as I have done, so shall it be done unto them: † [i]they shall remove *and* go into captivity.

12 And [k]the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My [l]net also will I spread upon him, and he shall be taken in my snare: and [m]I will bring him to Babylon *to* the land of the Chaldeans, yet shall he not see it, though he shall die there.

14 And [n]I will scatter toward every wind all that *are* about him to help him, and all his bands; and [o]I will draw out the sword after them.

15 [p]And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 [q]But I will leave † a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, [r]eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may [s]be desolate from † all that is therein, [t]because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [u]The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, [x]The days are at hand, and the effect of every vision.

24 For [y]there shall be no more any [z]vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and [a]the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 [b]Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [c]for many days *to come*, and he prophesieth of the times *that are* far off.

28 [d]Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

CHAP. XIII.

1 *The proof of lying prophets.* 17 *Of prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto [a]† them that prophesy out of their own [b]hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Wo unto the foolish prophets, that † follow their own spirit, ‖ and have seen nothing!

4 O Israel, thy prophets are [c]like the foxes in the deserts.

5 Ye [d]have not gone up into the ‖ gaps, neither † made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 [e]They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye

Before CHRIST about 594.

b Ps. 105.45
c Jer. 24. 7. ch. 14. 11. & 36. 28. & 37. 27.
d ch. 9. 10. & 22. 31.
e ch. 1. 19. & 10. 19.
f ch. 8. 4. & 9. 3. & 10. 4, 18. & 43. 4.
g See Zech. 14. 4.
h ch. 43. 2.
i ch. 8. 3.
a ch. 2. 3, 6, 7, 8. & 3. 26, 27.
b Isa. 6. 9. & 42. 20. Jer. 5. 21. Matt. 13. 13, 14.
c ch. 2. 5.
‖ Or, *instruments.*
† Heb. *as the goings forth of captivity.*
† Heb. *Dig for thee.*
d Isa. 8. 18 ch. 4. 3. & 24. 24. ver. 11.
† Heb. *digged for me.*
e ch. 2. 5.
f ch. 17. 12. & 24. 19.
g Mal. 1. 1.
h ver. 6.
† Heb. *by removing go into captivity.*
i 2 Kings 25. 4, 5, 7. k Jer. 39. 4.
l Job 19. 6. Lam. 1. 13. Jer. 52. 9. ch. 17. 20.
m 2 Kings 25. 7. Jer. 52. 11. ch. 17. 16.
n 2 Kings 25. 4, 5. ch. 5. 10, o ch. 5. 2, 12.

Before CHRIST about 591.

p Ps. 9. 16. ch. 6. 7, 14. & 11. 10. ver. 16, 20. q ch. 6. 8, 9, 10.
† Heb. *men of number.*
r ch. 4. 16.
s Zech. 7. 14.
† Heb. *the fulness thereof.*
t Ps. 107. 34.
u ver. 27. ch. 11. 3. Amos 6. 3. 2 Pet. 3. 4.
x Joel 2. 1. Zeph. 1. 14.
y ch. 13. 23. z Lam. 2. 14.
a Isa. 55. 11. ver. 28. Dan. 9. 12. Luke 21. 33.
b ver. 22.
c 2 Pet. 3. 4.
d ver. 23, 25.
a ver. 17.
† Heb. *them that are prophets out of their own hearts.*
b Jer. 14. 14. & 23. 16, 26.
† Heb. *walk after.*
‖ Or, *and* things which *they have not seen.*
c Cant. 2. 15
d Ps. 106. 23, 30. ch. 22. 30.
‖ Or, *breaches.*
† Heb. *hedged the hedge.*
e ver. 23. ch. 12. 24. & 22. 28.

not spoken a lying divination, whereas ye say, The LORD saith *it*, albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ‖ assembly of my people, [f] neither shall they be written in the writing of the house of Israel, [g] neither shall they enter into the land of Israel; [h] and ye shall know that I *am* the Lord GOD.

10 ¶ Because, even because they have seduced my people, saying, [i] Peace; and *there was* no peace; and one built up ‖ a wall, and lo, others [k] daubed it with untempered *mortar:*

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: [l] there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: [m] and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which [n] see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, [o] set thy face against the daughters of thy people, [p] which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Wo to the *women* that sew pillows to all ‖ arm-holes, and make kerchiefs upon the head of every stature to hunt souls! Will ye [q] hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people [r] for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls ‖ to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; [s] and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and [t] strengthened the hands of the wicked, that he should not return from his wicked way, ‖ † by promising him life;

23 Therefore [u] ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: [x] and ye shall know that I *am* the LORD.

CHAP. XIV.

Hypocrites reproved, who inquire of God with idolatry in their hearts.

THEN [a] came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put [b] the stumbling-block of their iniquity before their face: [c] should I be inquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn ‖ *yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

8 And [d] I will set my face against that man, and will make him a [e] sign and a proverb, and I will cut him off from the midst of my people; [f] and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD [g] have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That the house of Israel may [h] go no more astray from me, neither be polluted any more with all their transgressions; [i] but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the [k] staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 [l] Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls [m] by their righteousness, saith the Lord GOD.

15 ¶ If I cause [n] noisome beasts to pass through the land, and they ‖ spoil it, so that it be desolate, that no man may pass through because of the beasts;

16 [o] *Though* these three men *were* † in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* [p] I bring a sword upon that land, and say, Sword, go through the land; so that I [q] cut off man and beast from it:

18 [r] Though these three men *were* in it, *as* I live

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‖ Or, *secret*, or, *council.*
f Ezra 2. 59, 62. Neh. 7. 5. Ps. 69. 28.
g ch. 20. 38.
h ch. 11. 10, 12.
i Jer. 6. 14. & 8. 11.
‖ Or, *a slight wall.*
k ch. 22. 28.
l ch. 38. 22.
m ver. 9, 21, 23. ch. 14. 8.
n Jer. 6. 14. & 28. 9.
o ch. 20. 46. & 21. 2.
p ver. 2.
‖ Or, *elbows.*
q 2 Pet. 2. 14.
r See Prov. 28. 21. Mic. 3. 5.
‖ Or, *into gardens.*
s ver. 9.
t Jer. 23. 14.
‖ Or, *that I should save his life.*
† Heb. *by quickening him.*
u ver. 6, &c. ch. 12. 24. Mic. 3. 6.
x ver. 9. ch. 14. 8. & 15. 7.
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a ch. 8. 1. & 20. 1. & 33. 31.
b ch. 7. 19 ver. 4. 7.
c 2 Kings 3. 13.
‖ Or, others.
d Lev. 17. 10. & 20. 3, 5, 6. Jer. 44. 11. ch. 15. 7.
e Num. 26. 10. Deut. 28. 37. ch. 5. 15.
f ch. 6. 7.
g 1 Kings 22. 23. Job 12. 16. Jer. 4. 10. 2 Thess. 2. 11.
h 2 Pet. 2. 15.
i ch. 11. 20. & 37. 27.
k Lev. 26. 26. Isa. 3. 1. ch. 4. 16. & 5. 16.
l Jer. 15. 1. ver. 16, 18, 20. See Jer. 7. 16. & 11. 14. & 14. 11.
m Prov. 11. 4.
n Lev. 26. 22. ch. 5. 17.
‖ Or, *bereave.*
o ver. 14, 18, 20.
† Heb. *in the midst of it.*
p Lev. 26. 25. ch. 5. 12. & 21. 3, 4. & 29. 8. & 33. 21.
q ch. 25. 13.
r Jer. 1. 3.
s ver. 14.

saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or, *if* I send [s] a pestilence into that land, and [t] pour out my fury upon it in blood, to cut off from it man and beast:

20 [u] Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; ‖ How much more when [x] I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ [y] Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and [z] ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done [a] without cause all that I have done in it, saith the Lord GOD.

CHAP. XV.

The rejection of Jerusalem foreshewn.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, [a] it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. † Is it meet for *any* work?

5 Behold, when it was whole, it was † meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And [b] I will set my face against them; [c] they shall go out from *one* fire, and *another* fire shall devour them; [d] and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have † committed a trespass, saith the Lord GOD.

CHAP. XVI.

God's extraordinary love toward Jerusalem.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a] cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy † birth [b] and thy nativity *is* of the land of Canaan; [c] thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, [d] in the day thou wast born thy navel was not cut, neither wast thou washed in water ‖ to supple *thee;* thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee ‖ polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 [e] I have † caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to † excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; [f] and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and [g] thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy † blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I [h] put bracelets upon thine hands, [i] and a chain on thy neck.

12 And I put a jewel on thy † forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen and silk, and broidered work; [k] thou didst eat fine flour, and honey, and oil; and thou wast exceeding [l] beautiful, and thou didst prosper into a kingdom.

14 And [m] thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ [n] But thou didst trust in thine own beauty, [o] and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 [p] And of thy garments thou didst take and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images † of men, and didst commit whoredom with them;

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 [q] My meat also which I gave thee, fine flour and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for † a sweet savour: and *thus* it was, saith the Lord GOD.

20 [r] Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them † to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy [s] youth, [t] when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass, after all thy wickedness (wo, wo unto thee! saith the Lord GOD;)

24 *That* [u] thou hast also built unto thee an ‖ eminent place, and [x] hast made thee an high place in every street.

25 Thou hast built thy high place [y] at every head of the way, and hast made thy beauty to be abhorred,

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[s] 2 Sam. 24. 15. ch. 38. 22.
[t] ch. 7. 8.
[u] ver. 14.
‖ Or, *Also when.*
[x] ch. 5. 17. & 33. 27.
[y] ch. 6. 8.
[z] ch. 20. 43.
[a] Jer. 22. 8, 9.

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[a] John 15. 6.
† Heb. *Will it prosper?*
† Heb. *made fit.*
[b] Lev. 17. 10. ch. 14. 8.
[c] Isa. 24. 18.
[d] ch. 6. 7. & 7. 4. & 11. 10. & 20. 38, 42, 44.
† Heb. *trespassed a trespass.*

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[a] ch. 20. 4. & 22. 2. & 33. 7, 8, 9.
† Heb. *cutting out,* or, *habitation.*
[b] ch. 21. 30.
[c] ver. 45.
[d] Hos. 2. 3.
‖ Or, *when I looked* upon thee.
‖ Or, *trodden under foot.*

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[e] Ex. 1. 7.
† Heb. *made thee a million.*
† Heb. *ornament of ornaments.*
[f] Ruth 3. 9.
[g] Ex. 19. 5. Jer. 2. 2.
† Heb. *bloods.*
[h] Gen. 24. 22, 47.
[i] Prov. 1. 9.
† Heb. *nose;* See Isa. 3. 21.
[k] Deut. 32. 13, 14.
[l] Ps. 48. 2.
[m] Lam. 2. 15.
[n] See Deut. 32. 15. Jer. 7. 4. Mic. 3. 11.
[o] Isa. 1. 21. & 57. 8. Jer. 2. 20. & 3. 2, 6, 20. ch. 23. 3, 8, 11, 12. Hos. 1. 2.
[p] 2 Kings 23. 7. ch. 7. 20. Hos. 2. 8.
† Heb. *of a male.*
[q] Hos. 2. 8.
† Heb. *a savour of rest.*
[r] 2 Kings 16. 3. Ps. 106. 37, 38. Isa. 57. 5. Jer. 7. 31. & 32. 35. ch. 20. 26. & 23. 37.
† Heb. *to devour.*
[s] Jer. 2. 2. ver. 43, 60. Hos. 11. 1.
[t] ver. 4, 5, 6.
[u] ver. 31.
‖ Or, *brothel house.*
[x] Isa. 57. 5, 7. Jer. 2. 20. & 3. 2.
[y] Prov. 9. 14.

and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with [z] the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, [a] the ‖ daughters of the Philistines, which are ashamed of thy lewd way.

28 [b] Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast, moreover, multiplied thy fornication in the land of Canaan [c] unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious, whorish woman;

31 ‖ In that [d] thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but [e] thou givest thy gifts to all thy lovers, and † hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by [f] the blood of thy children, which thou didst give unto them;

37 Behold, therefore, [g] I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated: I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, † as [h] women that break wedlock and [i] shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down [k] thine eminent place, and shall break down thy high places: [l] they shall strip thee also of thy clothes, and shall take † thy fair jewels, and leave thee naked and bare.

40 [m] They shall also bring up a company against thee, [n] and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall [o] burn thine houses with fire, and [p] execute judgments upon thee in the sight of many women: and I will cause thee to [q] cease from playing the harlot, and thou also shalt give no hire any more.

42 So [r] will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because [s] thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore, [t] I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: [u] your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and [x] † thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but ‖ as *if that were* a very little *thing*, [y] thou wast corrupted more than they, in all thy ways.

48 *As* I live, saith the Lord GOD, [z] Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, [a] fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and [b] committed abomination before me: therefore [c] I took them away as I saw *good*.

51 Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and [d] hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame in that thou hast justified thy sisters.

53 [e] When I shall bring again their captivity, [f] the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art [g] a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not † mentioned by thy mouth in the day of thy † pride,

57 Before thy wickedness was discovered, as at the time of *thy* [h] reproach of the daughters of † Syria, and all *that are* round about her, [i] the daughters of the Philistines, which ‖ despise thee round about.

58 [k] Thou hast † borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD: I will even deal with thee as thou hast done, which hast [l] despised [m] the oath in breaking the covenant.

60 ¶ Nevertheless, I will [n] remember my covenant with thee in the days of thy youth, and I will establish unto thee [o] an everlasting covenant.

61 Then [p] thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for [q] daughters, [r] but not by thy covenant.

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z ch. 8. 10, 14. & 20. 7, 8. & 23. 19, 20, 21.

a 2 Chron. 28. 18, 19. ver. 57. ‖ Or. *cities.*

b 2 Kings 16. 7, 10. 2 Chron. 28. 23. Jer. 2. 18, 36. ch. 23. 12, &c.

c ch. 23. 14, &c.

‖ Or, *in thy daughters is thine.* &c.

d ver. 24. 39.

e Isa. 30. 3. Hos. 8. 9. † Heb. *bribest.*

f ver. 20. Jer. 2. 34.

g Jer. 13. 22, 26. Lam. 1. 8. ch. 23. 9, 10. 22, 29. Hos. 2. 10. & 8. 10. Nah. 3. 5.

† Heb. *with judgments of.*

h Lev. 20. 10 Deut. 22. 22. ch. 23. 45.

i Gen. 9. 6. Ex. 21. 12. See ver. 20. 36.

k ver. 24 31.

l ch. 23. 26. Hos. 2. 3.

† Heb. *instruments of thine ornament.*

m ch. 23. 10, 47.

n John 8. 5, 7.

o Deut. 13. 16. 2 Kings 25. 9. Jer. 39. 8. & 52. 13.

p ch. 5. 8. & 23. 10. 48.

q ch. 23. 27.

r ch. 5. 13.

s ver. 22. Ps. 78. 42.

t ch. 9. 10, 11. 21. & 22. 31.

Before CHRIST about 594.

u ver. 3.

x Deut. 32. 32. Isa. 1. 10. † Heb. *lesser than thou.*

‖ Or, *that was loathed as a small thing.*

y 2 Kings 21. 9. ch. 5. 6, 7. ver. 48, 51.

z Matt. 10. 15. & 11. 24.

a Gen. 13. 10.

b Gen. 13. 13. & 18. 20. & 19. 5.

c Gen. 19. 24.

d Jer. 3. 11. Matt. 12. 41, 42.

e See Isa. 1. 9. & ver. 60, 61.

f Jer. 20. 16.

g ch. 14. 22, 23.

† Heb. *for a report, or, hearing.*

† Heb. *prides*, or, *excellencies*

h 2 Kings 16. 5. 2 Chron. 28. 18. Isa. 7. 1. & 14. 28.

† Heb. *Arum.*

i ver. 27.

‖ Or, *spoil.*

k ch. 23. 49.

† Heb. *borne them.*

l ch. 17. 13, 16.

m Deut. 29. 12, 14.

n Ps. 106. 45

o Jer. 32. 40. & 50. 5.

p ch. 20. 43. & 36. 31.

q Isa. 54. 1. & 60 4. Gal. 4. 26, &c.

r Jer. 31. 31, &c

62 [a]And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest [b]remember, and be confounded, [c]and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAP. XVII.

The parable of the two eagles and the vine.

AND the word of the LORD came unto me, saying,
2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; [a]A great eagle with great wings, long-winged, full of feathers, which had †divers colours, came unto Lebanon, and [b]took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

5 He took also of the seed of the land, and †planted it in [c]a fruitful field; he placed *it* by great waters, *and* set it [d]*as* a willow-tree.

6 And it grew, and became a spreading vine [e]of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and behold, [f]this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good †soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? [g]shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? [h]shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶Moreover the word of the LORD came unto me, saying,

12 Say now to [i]the rebellious house, Know ye not what these *things mean?* Tell *them*, Behold, [k]the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 [l]And hath taken of the king's seed, and made a covenant with him, [m]and hath †taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be [n]base, that it might not lift itself up, †*but* that by keeping of his covenant it might stand.

15 But [o]he rebelled against him in sending his ambassadors into Egypt, [p]that they might give him horses and much people. [q]Shall he prosper? shall he escape that doeth such *things?* or, shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely [r]in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 [s]Neither shall Pharaoh, with *his* mighty army and great company, make for him in the war, [t]by casting up mounts, and building forts, to cut off many persons:

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s Hos. 2. 19, 20.
t ver. 61.
u Rom. 3. 19.

about 594.

a See ver. 12, &c.

† Heb. *embroidering.*
b 2 Kings 24. 12.

† Heb. *put it in a field of seed.*
c Deut. 8. 7, 8, 9.
d Isa. 44. 4.
e ver. 14.

f ver. 15.

† Heb. *field.*

g 2 Kings 25. 7.

h ch. 19. 12. Hos. 13. 15.

i ch. 2. 5. & 12. 9.
k ver. 3. 2 Kings 24. 11,—16.

l 2 Kings 24. 17.
m 2 Chron. 36. 13.
† Heb. *brought him to an oath.*
n ver. 6. ch. 29. 14.
† Heb. *to keep his covenant, to stand to it.*
o 2 Kings 24. 20. 2 Chron. 36. 13.
p Deut. 17. 16. Isa. 31. 1, 3. & 36. 6, 9.
q ver. 9.
r Jer. 32. 5. & 34. 3. & 52. 11. ch. 12. 13.
s Jer. 37. 7.
t Jer. 52. 4. ch. 4. 2.

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u 1 Chron. 29. 24. Lam. 5. 6.

x ch. 12. 13. & 32. 3.

y ch. 20. 36.

z ch. 12. 14.

a Isa. 11. 1. Jer. 23. 5. Zech. 3. 8.
b Isa. 53. 2.
c Ps. 2. 6.

d Isa. 2. 2, 3. ch. 20. 40. Mic. 4. 1.
e See ch. 31. 6. Dan. 4. 12.

f Luke 1. 52.

g ch. 22. 14. & 24. 14.

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a Jer. 31. 29. Lam. 5. 7.

b ver. 20. Rom. 6. 23.
† Heb. *judgment and justice.*
c ch. 22. 9.
d Lev. 18. 20. & 20. 10.
e Lev. 18. 19. & 20. 18.
f Ex. 22. 21. Lev. 19. 15. & 25. 14.
g Ex. 22. 26. Deut. 24. 12, 13.
h Deut. 15. 7, 8. Isa. 58. 7. Matt. 25. 35, 36.
i Ex. 22. 25. Lev. 25. 36, 37. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5.
k Deut. 1. 16. Zech. 8. 16.
l ch. 20. 11. Amos 5. 4.
‖ Or, *breaker up of a house.*
m Gen. 9. 6. Ex. 21. 12. Num. 35. 31.
§ Or, *that doeth to his brother besides any of these.*

18 Seeing he despised the oath by breaking the covenant, when lo, he had [u]given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will [x]spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and [y]will plead with him there for his trespass that he hath trespassed against me.

21 And [z]all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it.*

22 ¶Thus saith the Lord GOD; I will also take of the highest [a]branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs [b]a tender one, and will [c]plant *it* upon an high mountain and eminent:

23 [d]In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and [e]under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD [f]have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: [g]I the LORD have spoken and have done *it.*

CHAP. XVIII.

God reproveth the unjust parable of sour grapes.

THE word of the LORD came unto me again, saying,
2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The [a]fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: [b]the soul that sinneth, it shall die.

5 ¶But if a man be just, and do †that which is lawful and right,

6 [c]*And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath [d]defiled his neighbour's wife, neither hath come near to [e]a menstruous woman,

7 And hath not [f]oppressed any, *but* hath restored to the debtor his [g]pledge, hath spoiled none by violence, hath [h]given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon [i]usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, [k]hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely [l]live, saith the Lord GOD.

10 ¶If he beget a son *that is* a ‖robber, [m]a shedder of blood, and §*that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge,

and hath lifted up his eyes to the idols, hath [n] committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; [o] his †blood shall be upon him.

14 ¶Now lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 [p] *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, †hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even [q] he shall die in his iniquity.

19 ¶Yet say ye, Why? [r] doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 [s] The soul that sinneth, it shall die. [t] The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: [u] the righteousness of the righteous shall be upon him, [x] and the wickedness of the wicked shall be upon him.

21 But [y] if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 [z] All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 [a] Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶But [b] when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? [c] All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶Yet ye say, [d] The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 [e] When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die.

27 Again, [f] when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he [g] considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 [h] Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 [i] Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [k] Repent, and turn ‖ *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶[l] Cast away from you all your transgressions, whereby ye have transgressed: and make you a [m] new heart and a new spirit: for why will ye die, O house of Israel?

32 For [n] I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn ‖ *yourselves*, and live ye.

CHAP. XIX.

A lamentation for the princes of Israel, and for Jerusalem.

MOREOVER, [a] take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: [b] it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of [c] Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took [d] another of her whelps, *and* made him a young lion.

6 [e] And he went up and down among the lions, [f] he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew ‖ their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 [g] Then the nations set against him on every side from the provinces, and spread their net over him: [h] he was taken in their pit.

9 [i] And they put him in ward ‖ in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon [k] the mountains of Israel.

10 ¶Thy mother *is* [l] like a vine ‖ in thy blood, planted by the waters: she was [m] fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bear rule, and her [n] stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the [o] east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 [p] And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. [q] This *is* a lamentation, and shall be for a lamentation.

CHAP. XX.

God promiseth to gather the children of Israel by the gospel.

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* [a] certain of the elders of Israel came to inquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to inquire of me? *As* I live, saith the Lord GOD, [b] I will not be inquired of by you.

4 Wilt thou ‖ [c] judge them, son of man? wilt thou

Before CHRIST about 594.

n ch. 8. 6, 17.

o Lev. 20. 9, 11, 12, 13, 16, 27. ch. 3. 18. & 33. 4. Acts 18. 6. † Heb. *bloods.*

p ver. 6, &c.

† Heb. *hath not pledged the pledge*, or, *taken to pledge.*

q ch. 3. 18.

r Ex. 20. 5. Deut. 5. 9. 2 Kings 23. 26. & 24. 3, 4.

s ver. 4.

t Deut. 24. 16. 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30.

u Isa. 3. 10, 11.

x Rom. 2. 9.

y ver. 27. ch. 33. 12, 19.

z ch. 33. 16.

a ver. 32. ch. 33. 11. 1 Tim. 2. 4. 2 Pet. 3. 9.

b ch. 3. 20. & 33. 12, 13, 18.

c 2 Pet. 2. 20.

d ver. 29. ch. 33. 17, 20.

e ver. 24.

f ver. 21.

g ver. 14.

h ver. 25.

i ch. 7. 3. & 33. 20.

Before CHRIST about 594.

k Matt. 3. 2. Rev. 2. 5. ‖ Or, others.

l Eph. 4. 22, 23.

m Jer. 32. 39. ch. 11. 19. & 36. 26.

n Lam. 3. 33. ver. 23. ch. 33. 11. 2 Pet. 3. 9. ‖ Or, others.

594.

a ch. 26. 17. & 27. 2.

b ver. 6. 2 Kings 23. 31, 32.

c 2 Kings 23. 33. 2 Chron. 36. 4. Jer. 22. 11, 12.

d 2 Kings 23. 34.

e Jer. 22. 13.—17.

f ver. 3.

‖ Or, *their widows.*

g 2 Kings 24. 2.

h ver. 4.

i 2 Chron. 36. 6. Jer. 22. 18. ‖ Or, *in hooks.*

k Ezek. 6 2.

l ch. 17. 6. ‖ Or, *in thy quietness*, or, *in thy likeness.*

m Deut. 8. 7, 8, 9.

n So ch. 31. 3. Dan. 4. 11.

o ch. 17. 10. Hos. 13. 15.

p Judg. 9. 15. 2 Kings 24. 20. ch. 17. 18.

q Lam. 4. 20.

about 593.

a ch. 8. 1. & 14. 1.

b ver. 31. ch. 14. 3. ‖ Or, *plead for them.*

c ch. 22. 2. & 23. 36.

judge *them?* [d]cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when [e]I chose Israel, and ‖ lifted up mine hand unto the seed of the house of Jacob, and made myself [f]known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, [g]I *am* the LORD your God:

6 In the day *that* I lifted up mine hand unto them, [h]to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, [i]which *is* the glory of all lands:

7 Then said I unto them, [k]Cast ye away every man [l]the abominations of his eyes, and defile not yourselves with [m]the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will [n]pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 [o]But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore, I [p]caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 [q]And I gave them my statutes, and † shewed them my judgments, [r]which *if* a man do, he shall even live in them.

12 Moreover, also I gave them my [s]sabbaths to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 ¶ But the house of Israel [t]rebelled against me in the wilderness: they walked not in my statutes, and they [u]despised my judgments, which *if* a man do, he shall even live in them: and my sabbaths they greatly [x]polluted: then I said, I would pour out my fury upon them in the [y]wilderness, to consume them.

14 [z]But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also [a]I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, [b]which *is* the glory of all lands;

16 [c]Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for [d]their heart went after their idols.

17 [e]Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; [f]walk in my statutes, and keep my judgments, and do them;

20 [g]And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding, [h]the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, [i]which *if* a man do, he shall even live in them: they polluted my sabbaths: then I said, [k]I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 [l]Nevertheless, I withdrew mine hand, and [m]wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that [n]I would scatter them among the heathen, and disperse them through the countries;

24 [o]Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [p]their eyes were after their fathers' idols.

25 Wherefore [q]I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass [r]through *the fire* all that openeth the womb, that I might make them desolate, to the end that they [s]might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have [t]blasphemed me, in that they have † committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then [u]they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their [x]sweet savour, and poured out there their drink-offerings.

29 Then ‖ I said unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore, say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer [y]your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and [z]shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

32 And that [a]which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and [b]with a stretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there [c]will I plead with you face to face.

36 [d]Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [e]pass under the rod, and I will bring you into ‖ the bond of the covenant:

38 And [f]I will purge out from among you the rebels, and them that transgressed against me: I will bring them forth out of the country where they sojourn, and [g]they shall not enter into the land of Israel: [h]and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; [i]Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: [k]but pollute ye my holy name no more with your gifts, and with your idols.

40 For [l]in mine holy mountain, in the mountain of

Before CHRIST about 593.

d ch. 16. 2.
e Ex. 6. 7. Deut. 7. 6.
‖ Or, *swear.*
and so ver. 6, &c.
Ex. 6. 8.
f Ex. 3. 8. & 4. 31. Deut. 4. 34.
g Ex. 20. 2.
h Ex. 3. 8, 17. Deut. 8. 7, 8, 9. Jer. 32. 22.
i Ps. 48. 2. ver. 15. Dan. 8. 9. & 11. 16, 41. Zech. 7. 14.
k ch. 18. 31.
l 2 Chron. 15. 8.
m Lev. 17. 7. & 18. 3. Deut. 29. 16. 17. 18. Josh. 24. 14.
n ch. 7. 8. ver. 13, 21.
o See Ex. 32. 12. Num. 14. 13, &c. Deut. 9. 28. ver. 14, 22. ch. 36. 21, 22.
p Ex. 13. 18
q Deut. 4. 8. Neh. 9. 13, 14. Ps. 147. 19, 20.
† Heb. *made them to know.*
r Lev. 18. 5. ver. 13, 21. Rom. 10. 5. Gal. 3. 12.
s Ex. 20. 8. & 31. 13, &c. & 35. 2. Deut. 5. 12. Neh. 9. 14.
t Num. 14. 22. Ps. 78. 40. & 95. 8, 9, 10.
u ver. 16, 24 Prov. 1. 25.
x Ex. 16. 27.
y Num. 14. 29. & 26. 65. Ps. 106. 23.
z ver. 9, 22.
a Num. 14. 28. Ps. 95. 11. & 106. 26.
b ver. 6.
c ver. 13, 24
d Num. 15. 39.
Ps. 78. 37. Amos 5. 25, 26. Acts 7. 42, 43.
e Ps. 78. 38.
f Deut. 5. 32, 33. & 6. & 7. & 8. & 10. & 11. & 12.
g ver. 12. Jer. 17. 22.
h Num. 25. 1, 2. Deut. 9. 23, 24. & 31. 27.
i ver. 11, 13.
k ver. 8, 13.
l Ps 78. 38. ver. 17.

Before CHRIST about 593.

m ver. 9, 14.
n Lev. 26. 33. Deut. 28. 64. Ps. 106. 27. Jer. 15. 4.
o ver. 13, 16
p See ch. 6. 9.
q See Ps. 81. 12. ver. 39 Rom. 1. 24. 2 Thess. 2. 11.
r 2 Kings 17. 17. & 21. 6. 2 Chron. 28. 3. & 33. 6. Jer. 32. 35. ch. 16. 20, 21.
s ch. 6. 7.
t Rom. 2. 24
† Heb. *trespassed a trespass.*
u Isa. 57. 5, &c. ch. 6. 13.
x ch. 16. 19.
‖ Or, *I told them what the high place* was, or, *Bamah.*
y ver. 26.
z ver. 3.
a ch. 11. 5.
b Jer. 21. 5.
c Jer. 2. 9, 35. ch. 17. 20.
d See Num. 14. 21. 22 23, 28, 29.
e Lev. 27. 32. Jer. 33. 13.
‖ Or, *a delivering.*
f ch. 34. 17, 20. Matt. 25. 32, 33.
g Jer. 44. 14.
h ch. 6. 7. & 15. 7. & 23. 49.
i Judg. 10 14. Ps. 81. 12. Amos 4. 4.
k Isa. 1. 13. ch. 23. 38, 39.
l Isa. 2. 2, 3. ch. 17. 23. Mic. 4. 1

the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there [m] will I accept them, and there will I require your offerings, and the ‖ first-fruits of your oblations, with all your holy things.

41 I will accept you with your † [n] sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 [o] And ye shall know that I *am* the LORD, [p] when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And [q] there shall ye remember your ways, and all your doings wherein ye have been defiled; and [r] ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 [s] And ye shall know that I *am* the LORD, when I have wrought with you [t] for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 [u] Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, [x] I will kindle a fire in thee, and it shall devour [y] every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces [z] from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

CHAP. XXI.

Ezekiel prophesieth against Jerusalem with a sign of sighing.

AND the word of the Lord came unto me, saying, 593.

2 [a] Son of man, set thy face toward Jerusalem, and [b] drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee [c] the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh [d] from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it [e] shall not return any more.

6 [f] Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and [g] all hands shall be feeble, and every spirit shall faint, and all knees † shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, [h] A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter, it is furbished that it may glitter; should we then make mirth? ‖ it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of [i] the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: ‖ terrors by reason of the sword shall be upon my people: [k] smite therefore upon *thy* thigh.

13 ‖ Because *it is* [l] a trial, and what if *the sword* contemn even the rod? [m] it shall be no *more*, saith the Lord GOD.

14 Thou, therefore, son of man, prophesy, and [n] smite *thine* † hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their [o] privy chambers.

15 I have set the ‖ point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! [p] *it is* made bright, *it is* ‖ wrapped up for the slaughter.

16 [q] Go thee one way or other, *either* on the right hand, † *or* on the left, whithersoever thy face *is* set.

17 I will also [r] smite mine hands together, and [s] I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to [t] Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the † parting of the way, at the head of the two ways, to use divination; he made *his* ‖ arrows bright, he consulted with † images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint ‖ † captains, to open the mouth in the slaughter, to [u] lift up the voice with shouting, [x] to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, ‖ to them that [y] have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, [z] profane wicked prince of Israel, [a] whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: [b] exalt *him that is* low, and abase *him that is* high.

27 † I will overturn, overturn, overturn it: [c] and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD [d] concerning the Ammonites, and concerning their reproach; even say thou, [e] The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

m Isa. 56. 7. & 60. 7. Zech. 8. 20, &c. Mal. 3. 4. Rom. 12. 1.
‖ Or, *chief.*
† Heb. *savour of rest.*
n Eph. 5. 2. Phil. 4. 18.
o ver. 38, 44. ch. 36. 23. & 38. 23.
p ch. 11 17. & 34. 13. & 36. 24.
q ch. 16. 61.
r Lev. 26. 39. ch. 6. 9. Hos. 5. 15.
s ver. 38. ch. 24. 24.
t ch. 36. 22.
u ch. 6. 2. & 21. 2.
x Jer. 21. 14
y Luke 23. 31.
z ch. 21. 4.
a ch. 20. 46.
b Deut. 32. 2. Amos 7. 16. Mic. 2. 6, 11.
c Job 9. 22.
d ch. 20. 47.
e So Isa. 45. 23. & 55. 11.
f Isa. 22. 4.
g ch. 7. 17.
† Heb. *shall go into water.*
h Deut. 32. 41. ver. 15, 28.
‖ Or, it is *the rod of my son, it despiseth every tree.*
i ver. 19.
‖ Or, *they are thrust down to the sword with my people.*
k Jer. 31. 19.
‖ Or, *When the trial* hath been, *what then? shall they not also belong to the despising rod?*
l Job 9. 23. 2 Cor. 8. 2.
m ver. 27.
n Num. 24. 10. ver. 17. ch. 6. 11.
† Heb. *hand to hand.*
o 1 Kings 20. 30. & 22. 25.
‖ Or, *glittering*, or, *fear.*
p ver. 10, 28.
‖ Or, *sharpened.*
q ch. 14. 17.
† Heb. *set thyself, take the left hand.*
r ver. 14. ch. 22. 13.
s ch. 5. 13.
t Jer. 49. 2. ch. 25. 5. Amos 1. 14.
† Heb. *mother of the way.*
‖ Or, *knives.*
† Heb. *teraphim.*
‖ Or, battering *rams.* ch. 4. 2.
† Heb. *rams.*
u Jer. 51. 14.
x ch. 4. 2.
‖ Or, *for the oaths made unto them.*
y ch. 17. 13. 15, 16, 18.
z 2 Chron. 36. 13. Jer. 52. 2. ch. 17. 19.
a ver. 29. ch. 35. 5.
b ch. 17. 24. Luke 1. 52.
† Heb. *Perverted, perverted, perverted, will I make it.*
c Gen. 49. 10. ver. 13. Luke 1. 32, 33. John 1. 49.
d Jer. 49. 1. ch. 25. 2, 3, 6. Zeph. 2. 8, 9, 10.
e ver. 9, 10.

29 Whiles they [f]see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, [g]whose day is come, when their iniquity *shall have* an end.

30 ‖ [h]Shall I cause *it* to return into his sheath? [i]I will judge thee in the place where thou wast created, [k]in the land of thy nativity.

31 And I will [l]pour out mine indignation upon thee, I will [m]blow against thee in the fire of my wrath, and deliver thee into the hand of ‖ brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; [n]thou shalt be no *more* remembered: for I the LORD have spoken *it*.

CHAP. XXII.

The general corruption of all orders of men.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, [a]wilt thou ‖ judge, wilt thou judge [b]the † bloody city? yea, thou shalt † shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast [c]shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: [d]therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* † infamous *and* much vexed.

6 Behold, [e]the princes of Israel, every one were in thee to their † power to shed blood.

7 In thee have they [f]set light by father and mother: in the midst of thee have they [g]dealt by ‖ oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast [h]despised mine holy things, and hast [i]profaned my sabbaths.

9 In thee are † [k]men that carry tales to shed blood: [l]and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they [m]discovered their father's nakedness: in thee have they humbled her that was [n]set apart for pollution.

11 And ‖ one hath committed abomination [o]with his neighbour's wife; and ‖ another [p]hath ‖ lewdly defiled his daughter-in-law; and another in thee hath humbled his [q]sister, his father's daughter.

12 In thee [r]have they taken gifts to shed blood; [s]thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and [t]hast forgotten me, saith the Lord GOD.

13 ¶ Behold, therefore I have [u]smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 [x]Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? [y]I the LORD have spoken *it*, and will do *it*.

15 And [z]I will scatter thee among the heathen, and disperse thee in the countries, and [a]will consume thy filthiness out of thee.

16 And thou ‖ shalt take thine inheritance in thyself in the sight of the heathen, and [b]thou shalt know that I *am* the LORD.

Before CHRIST about 593.

[f] ch. 12. 24. & 22. 28.
[g] ver. 25.
Job 18. 20. Ps. 37. 13.
‖ Or, *Cause it to return.*
[h] Jer. 47. 6, 7.
[i] Gen. 15. 14. ch. 16. 38.
[k] ch. 16. 3.
[l] ch. 7. 8. & 14. 19. & 22. 22.
[m] ch. 22. 20, 21.
‖ Or, *burning.*
[n] ch. 25. 10.

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[a] ch. 20. 4. & 23. 36.
‖ Or, *plead for.*
[b] ch. 24. 6, 9. Nah. 3. 1.
† Heb. *city of bloods.*
† Heb. *make her know,* ch. 16. 2.
[c] 2 Kings 21. 16.
[d] Deut. 28. 37. 1 Kings 9. 7. ch. 5. 14. Dan. 9. 16.
† Heb. *polluted of name, much in vexation.*
[e] Isa. 1. 23. Mic. 3. 1, 2, 3. Zeph. 3. 3.
† Heb. *arm.*
[f] Deut. 27. 16.
[g] Ex. 22. 21, 22.
‖ Or, *deceit.*
[h] ver. 26.
[i] Lev. 19. 30. ch. 23. 38.
† Heb. *men of slanders.*
[k] Ex. 23. 1. Lev. 19. 16.
[l] ch. 18. 6, 11.
[m] Lev. 18. 7, 8. & 20 11. 1 Cor. 5. 1.
[n] Lev. 18. 19. & 20. 18. ch. 18. 6.
‖ Or, *every one.*
[o] Lev. 18. 20. & 20. 10. Deut. 22. 22. Jer. 5. 8. ch. 18. 11.
‖ Or, *every one.*
[p] Lev. 18. 15. & 20. 12.
‖ Or, *by lewdness.*
[q] Lev. 18. 9. & 20. 17.
[r] Ex. 23. 8. Deut. 16. 19. & 27. 25.
[s] Ex. 22. 25. Lev 25. 36. Deut. 23. 19. ch. 18. 13.
[t] Deut. 32. 18. Jer. 3. 21. ch. 23. 35.
[u] ch. 21. 17.
[x] See ch. 21. 7.
[y] ch. 17. 24.
[z] Deut. 4. 27. & 28. 25, 64. ch. 12. 14, 15.
[a] ch. 23. 27, 48.
‖ Or, *shall be profaned.*
[b] Ps. 9. 16. ch. 6. 7.

17 And the word of the LORD came unto me, saying,

18 Son of man, [c]the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the † dross of silver.

19 Therefore thus saith the Lord GOD, Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 † *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and [d]blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have [e]poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 [f] *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they [g]have devoured souls; [h]they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 [i]Her priests have † violated my law, and have [k]profaned mine holy things: they have put no [l]difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her [m]princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And [n]her prophets have daubed them with untempered *mortar*, [o]seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 [p]The people of the land have used ‖ oppression, and exercised robbery, and have vexed the poor and needy: yea, they have [q]oppressed the stranger † wrongfully.

30 [r]And I sought for a man among them, that should [s]make up the hedge, and [t]stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore have I [u]poured out mine indignation upon them; I have consumed them with the fire of my wrath: [x]their own way have I recompensed upon their heads, saith the Lord GOD.

Before CHRIST about 593.

[c] Isa. 1. 22. Jer. 6. 28, &c. See Ps. 119. 119.
† Heb. *drosses.*

† Heb. according *to the gathering.*

[d] ch. 22. 20, 21, 22.

[e] ch. 20. 8, 33. ver. 31.

[f] Hos. 6. 9.

[g] Matt. 23. 14.
[h] Mic. 3. 11. Zeph. 3. 3, 4.
[i] Mal. 2. 8.
† Heb. *offered violence to.*
[k] Lev. 22. 2, &c. 1 Sam. 2. 29.
[l] Lev. 10. 10. Jer. 15. 19. ch. 44. 23.
[m] Isa. 1. 23. ch. 22. 6. Mic. 3. 2, 3, 9, 10, 11. Zeph. 3. 3.
[n] ch. 13. 10.
[o] ch. 13. 6, 7. & 21. 29.
[p] Jer. 5. 26, 27, 28. ch. 18. 12.
‖ Or, *deceit.*
[q] Ex. 22. 21. & 23. 9. Lev. 19. 33. ch. 22. 7.
† Heb. *without right.*
[r] Jer. 5. 1.
[s] ch. 13. 5.
[t] Ps. 106. 23.
[u] ver. 22.
[x] ch. 9. 10. & 11. 21. & 16. 43.

CHAP. XXIII.

The whoredoms of Aholah and Aholibah.

THE word of the LORD came again unto me, saying,

2 Son of man, there were [a]two women, the daughters of one mother:

3 And [b]they committed whoredoms in Egypt; they committed whoredoms in [c]their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister; and [d]they were mine, and

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[a] ch. 16. 44, 45.
[b] Lev. 17. 7. Josh. 24. 14. ch. 20. 8.
[c] ch. 16. 22.

[d] ch. 16. 8, 20.

they bare sons and daughters. Thus *were* their names; Samaria *is* ‖Aholah, and Jerusalem ‖Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on [c] the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she †committed her whoredoms with them, with all them *that were* †the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* [f] from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore, I have delivered her into the hand of her lovers, into the hand of the [g] Assyrians, upon whom she doted.

10 These [h] discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became †famous among women; for they had executed judgment upon her.

11 And [i] when her sister Aholibah saw *this*, [k] †she was more corrupt in her inordinate love than she, and in her whoredoms †more than her sister in *her* whoredoms.

12 She doted upon the [l] Assyrians *her* neighbours, [m] captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way;

14 And *that* she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 [n] And †as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the †Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and [o] her mind was †alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then [p] my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, [q] wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, [r] whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; [s] Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, [t] Pekod, and Shoa, and Koa, *and* all the Assyrians with them: [u] all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 [x] They shall also strip thee out of thy clothes, and take away thy †fair jewels.

27 Thus [y] will I make thy lewdness to cease from thee, and [z] thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* [a] whom thou hatest, into the hand *of them* [b] from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and [c] shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast [d] gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her [e] cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: [f] thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt [g] even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou [h] hast forgotten me, and [i] cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said, moreover, unto me; Son of man, wilt thou [k] ‖judge Aholah and Aholibah? yea, [l] declare unto them their abominations;

37 That they have committed adultery, and [m] blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, [n] whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and [o] have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, [p] thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men †to come from far, [q] unto whom a messenger *was* sent; and lo, they came: for whom thou didst [r] wash thyself, [s] paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a †stately [t] bed, and a table prepared before it, [u] whereupon thou hast set mine incense and mine oil.

Before CHRIST about 593.

‖ That is, *His tent or, tabernacle.*
¶ That is, *My tabernacle in her.*
1 Kings 8. 29.
c 2 Kings 15. 19. & 16. 7. & 17. 3. Hos. 8. 9.
† Heb. *bestowed her whoredoms upon them.*
† Heb. *the choice of the children of Asshur.*
f ver. 3.
g 2 Kings 17. 3, 4, 5, 6, 23. & 18. 9, 10, 11.
h ch. 16. 37, 41.
† Heb. *a name.*
i Jer. 3. 8.
k Jer. 3. 11. ch. 16. 47, 51.
† Heb. *she corrupted her inordinate love more than, &c.*
† Heb. *more than the whoredoms of her sister.*
l 2 Kings 16. 7, 10. 2 Chron. 28. 16,—23. ch. 16. 28.
m ver. 6, 23.
n 2 Kings 24. 1. ch. 16. 29.
† Heb. *at the sight of her eyes.*
† Heb. *children of Babel.*
o ver. 22, 28.
† Heb. *loosed*, or, *disjointed.*
p Jer. 6. 8.
q ver. 3.
r ch. 16. 26.
s ch. 16. 37. ver. 28.
t Jer. 50. 21.
u ver. 12.

Before CHRIST about 593.

x ch. 16. 39.
† Heb. *instruments of thy decking.*
y ch. 16. 41. & 22. 15.
z ver. 3, 19.
a ch. 16. 37.
b ver. 17.
c ch. 16. 39. ver. 26.
d ch. 6. 9.
e Jer. 25. 15, &c.
f ch. 22. 4, 5.
g Ps. 75. 8. Isa. 51. 17.
h Jer. 2. 32. & 3. 21. & 13. 25. ch. 22. 12.
i 1 Kings 14. 9. Neh. 9. 26.
k ch. 20. 4. & 22. 2.
‖ Or, *plead for.*
l Isa. 58. 1.
m ch. 16. 38. ver. 45.
n ch. 16. 20, 21, 36, 45. & 20. 26, 31.
o ch. 22. 8.
p 2 Kings 21. 4.
† Heb. *coming.*
q Isa. 57. 9.
r Ruth 3. 3.
s 2 Kings 9. 30. Jer. 4. 30.
† Heb. *honourable*
t Esth. 1. 6. Isa. 57. 7. Amos 2. 8. & 6. 4.
u Prov. 7. 17. ch. 16. 18, 19. Hos. 2. 8.

42 And a voice of a multitude being at ease *was* with her: and with the men †of the common sort *were* brought ‖Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit †whoredoms with her, and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶And the righteous men, they shall [x]judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and [y]blood *is* in their hands.

46 For thus saith the Lord GOD; [z]I will bring up a company upon them, and will give them †to be removed and spoiled.

47 [a]And the company shall stone them with stones, and ‖despatch them with their swords; [b]they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus [c]will I cause lewdness to cease out of the land, [d]that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall [e]bear the sins of your idols: [f]and ye shall know that I *am* the Lord GOD.

CHAP. XXIV.

By a boiling pot, is shewed Jerusalem's destruction.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem [a]this same day.

3 [b]And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; [c]Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and ‖burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶Wherefore thus saith the Lord GOD; Wo to [d]the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no [e]lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; [f]she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; [g]I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; [h]Wo to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* [i]the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more [k]till I have caused my fury to rest upon thee.

14 [l]I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, [m]neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears †run down.

17 †Forbear to cry, [n]make no mourning for the dead, [o]bind the tire of thine head upon thee, and [p]put on thy shoes upon thy feet, and [q]cover not *thy* †lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶And the people said unto me, [r]Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, [s]I will profane my sanctuary, the excellency of your strength, [t]the desire of your eyes, and †that which your soul pitieth; [u]and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: [x]ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: [y]ye shall not mourn nor weep; but [z]ye shall pine away for your iniquities, and mourn one toward another.

24 Thus [a]Ezekiel is unto you a sign: according to all that he hath done shall ye do: [b]and when this cometh, [c]ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be* in the day when I take from them [d]their strength, the joy of their glory, the desire of their eyes, and †that whereupon they set their minds, their sons and their daughters,

26 *That* [e]he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 [f]In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and [g]thou shalt be a sign unto them; and they shall know that I *am* the LORD.

CHAP. XXV.

God's vengeance on the nations on account of the Jews.

THE word of the LORD came again unto me, saying,

2 Son of man, [a]set thy face [b]against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; [c]Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the †men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make [d]Rabbah [e]a stable for camels, and the Ammonites a couching-place for flocks: [f]and ye shall know that I *am* the LORD.

Before CHRIST about 593.

† Heb. *of the multitude of men.*
‖ Or, *drunkards.*
† Heb. *her whoredoms*
x ch. 16. 38.
y ver. 37.
z ch. 16. 40.
† Heb. *for a removing and spoil.*
a ch. 16. 41.
‖ Or, *single them out.*
b 2 Chron. 36. 17, 19. ch. 24. 21.
c ch. 22. 15. ver. 27.
d Deut. 13. 11. 2 Pet. 2. 6.
e ver. 35.
f ch. 20. 38, 42, 44. & 25. 5.

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a 2 Kings 25. 1. Jer. 39. 1. & 52. 4.
b ch. 17. 12.
c See Jer. 1. 13. ch. 11. 3.
‖ Or, *heap.*
d ch. 22. 3. & 23. 37. ver. 9.
e See 2 Sam. 8. 2. Joel 3. 3. Obad. 11. Nah. 3. 10.
f Lev. 17. 13. Deut. 12. 16. 24.
g Matt. 7. 2.
h ver. 6. Nah. 3. 1. Hab. 2. 12.
i ch. 22. 15.

Before CHRIST about 590.

k ch. 5. 13. & 8. 18. & 16. 42.
l 1 Sam. 15. 29.
m ch 5. 11.
† Heb. *go.*
† Heb. *Be silent.*
n Jer. 16. 5, 6, 7.
o See Lev. 10. 6. & 21. 10.
p 2 Sam. 15. 30.
q Mic. 3. 7.
† Heb. *upper lip.* And so ver. 22.
Lev. 13. 45.
r ch. 12. 9. & 37. 18.
s Jer. 7. 14. ch. 7. 20, 21, 22.
t Ps. 27. 4.
† Heb. *the pity of your soul.*
u ch. 23. 47.
x Jer. 16. 6, 7. ver. 17.
y Job 27. 15. Ps. 78. 64.
z Lev. 26. 39. ch. 33. 10.
a Isa. 20. 3. ch. 4. 3. & 12. 6, 11.
b Jer. 17. 15. John 13. 19. & 14. 29.
c ch. 6. 7. & 25. 5.
d ver. 21.
† Heb. *the lifting up of their soul.*
e ch. 33. 21, 22.
f ch. 3. 26, 27. & 29. 21. & 33. 22.
g ver. 24.

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a ch. 6. 2. & 35. 2.
b Jer. 49. 1, &c. ch. 21. 28. Amos 1. 13. Zeph. 2. 9.
c Prov. 17. 5. ch. 26. 2.
† Heb. *children.*
d ch. 21. 20.
e Isa. 17. 2. & 32. 14. Zeph. 2. 14, 15.
f ch. 24. 24. & 26. 6. & 35. 9.

6 For thus saith the Lord GOD; Because thou [r]hast clapped *thine* †hands, and stamped with the †feet, and [s]rejoiced in †heart with all thy despite against the land of Israel;

7 Behold, therefore I will [t]stretch out mine hand upon thee, and will deliver thee for ‖a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶Thus saith the Lord GOD; Because that [k]Moab and [l]Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the †side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 [m]Unto the men of the east ‖with the Ammonites, and will give them in possession, that the Ammonites [n]may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶Thus saith the Lord GOD; [o]Because that Edom hath dealt against the house of Judah †by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and ‖they of Dedan shall fall by the sword.

14 And [p]I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

15 ¶Thus saith the Lord GOD; [q]Because [r]the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* ‖for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, [s]I will stretch out mine hand upon the Philistines, and I will cut off the [t]Cherethims, [u]and destroy the remnant of the ‖sea coasts.

17 And I will [x]execute great †vengeance upon them with furious rebukes; [y]and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAP. XXVI.

Tyrus, for insulting against Jerusalem, is threatened.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [a]because that Tyrus hath said against Jerusalem, [b]Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and [c]make her like the top of a [z]rock.

5 It shall be *a place for* the spreading of nets [d]in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; [e]and they shall know that I *am* the LORD.

Before CHRIST about 590.

[g] Job 27.23. Lam. 2. 15. Zeph. 2. 15.
† Heb. *hand.*
† Heb. *foot.*
[h] ch. 36. 5. Zeph. 2. 8, 10.
† Heb. *soul.*
[i] ch. 35. 3.
‖ Or, *meat.*

[k] Isa. 15, & 16. Jer. 48. 1, &c. Amos 2. 1.
[l] ch. 35. 2, 5. 12.
† Heb. *shoulder of Moab.*

[m] ver. 4.
‖ Or, *against the children of Ammon.*
[n] ch. 21. 32.

[o] 2 Chron. 28. 17. Ps. 137. 7. Jer. 49. 7, 8, &c. ch. 35. 2, &c. Amos 1. 11. Obad. 10, &c.

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† Heb. *by revenging revengement.*
‖ Or, *they shall fall by the sword unto Dedan.*
[p] See Isa. 11. 14. Jer. 49. 2.

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[q] Jer. 25. 20 & 47. 1, &c. Joel 3. 4, &c. Amos 1. 6.
[r] 2 Chron. 28. 18.
‖ Or, *with perpetual hatred*
[s] Zeph. 2. 4, &c.
[t] 1 Sam. 30. 14.
[u] Jer. 47. 4.
‖ Or, *haven of the sea.*
[x] ch. 5. 15.
† Heb. *vengeances.*
[y] Ps. 9. 16.

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[a] Isa. 23. Jer. 25 22. & 47. 4 Amos 1. 9. Zech. 9. 2.
[b] ch. 25. 3. & 36. 2.

[c] ver. 14.
[d] ch. 27. 32.

[e] ch. 25. 5.

Before CHRIST about 588.

[f] Ezra 7. 12. Dan. 2. 37.

[g] ch. 21. 22.
‖ Or, *pour out the engine of shot.*

† Heb. *according to the enterings of a city broken up.*

† Heb. *houses of thy desire.*

[h] Isa. 14. 11. & 24. 8. Jer. 7. 34. & 16. 9. & 25. 10.
[i] Isa. 23. 16. ch. 28. 13. Rev. 18. 22.
[k] ver. 4, 5.

[l] Jer. 49. 21. ver. 18. ch. 27. 28. & 31. 16.

[m] Isa. 23. 8.
[n] Jonah 3. 6.

† Heb. *tremblings.*
[o] Job 2. 13.
[p] ch. 32. 10.
[q] ch. 27. 35.
[r] ch. 27. 32. Rev. 18. 9.

† Heb. *of the seas.*
[s] Isa. 23. 4.

[t] ver. 15.

[u] ch. 32. 18, 24.

[x] ch. 32. 23, 26. 27, 32.
[y] ch. 27. 36. & 28. 19.
† Heb. *terrors.*
[z] Ps. 37. 36.

[a] ch. 19. 1. & 26. 17. & 28. 12. & 32. 2.
[b] ch. 28. 2.

7 ¶For thus saith the Lord GOD; Behold, I will bring upon Tyrus, Nebuchadrezzar king of Babylon, [f]a king of kings, from the north, with horses, and with chariots, and with horse-men, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall [g]make a fort against thee, and ‖cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horse-men, and of the wheels, and of the chariots, when he shall enter into thy gates, †as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandize: and they shall break down thy walls, and destroy †thy pleasant houses: and they shall lay thy stones and thy timber, and thy dust, in the midst of the water.

13 [h]And I will cause the noise of [i]thy songs to cease; and the sound of thy harps shall be no more heard.

14 And [k]I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶Thus saith the Lord GOD to Tyrus; Shall not the isles [l]shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the [m]princes of the sea shall [n]come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with †trembling; [o]they shall sit upon the ground, and [p]shall tremble at *every* moment, and [q]be astonished at thee.

17 And they shall take up a [r]lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited †of seafaring men, the renowned city, which wast [s]strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now, shall [t]the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down [u]with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory [x]in the land of the living;

21 [y]I will make thee †a terror, and thou *shalt be* no *more:* [z]though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

CHAP. XXVII.

1 *The rich supply of Tyrus.* 26 *The irrecoverable fall thereof.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a]take up a lamentation for Tyrus;

3 And say unto Tyrus, [b]O thou that art situate at the

entry of the sea, *which art* [c]a merchant of the people for many isles, thus saith the Lord GOD; O Tyrus, thou hast said, [d]I *am* †of perfect beauty.

4 Thy borders *are* in the †midst of the seas, thy builders have perfected thy beauty.

5 They have †made all thy *ship*-boards of fir-trees of [e]Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; ‖†the company of the Ashurites have made thy benches *of* ivory, *brought* out of [f]the isles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; ‖blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of [g]Gebal and the wise *men* thereof were in thee thy ‖†calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of [h]Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made [i]thy beauty perfect.

12 [k]Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [l]Javan, Tubal, and Meshech, they *were* thy merchants: they traded [m]the persons of men and vessels of brass in thy ‖market.

14 They of the house of [n]Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of [o]Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present, horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of †the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and †agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded, in thy market, [p]wheat of [q]Minnith and Pannag, and honey, and oil, and [r]‖balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan ‖going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 [s]Dedan *was* thy merchant in †precious clothes for chariots.

21 Arabia, and all the princes of [t]Kedar, †they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of [u]Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [x]Haran, and Canneh, and Eden, the merchants of [y]Sheba, Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in ‖all sorts *of things*, in blue †clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 [z]The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in [a]the midst of the seas.

26 ¶Thy rowers have brought thee into great waters: [b]the east wind hath broken thee in the †midst of the seas.

27 Thy [c]riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, ‖and in all thy company which *is* in the midst of thee, shall fall into the †midst of the seas in the day of thy ruin.

28 The ‖suburbs [d]shall shake at the sound of the cry of thy pilots.

29 And [e]all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall [f]cast up dust upon their heads, they [g]shall wallow themselves in the ashes:

31 And they shall [h]make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall [i]take up a lamentation for thee, and lament over thee, *saying*, [k]What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 [l]When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* [m]thou shalt be broken by the seas in the depths of the waters, [n]thy merchandise and all thy company in the midst of thee shall fall.

35 [o]All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people [p]shall hiss at thee; [q]thou shalt be †a terror, and †never *shalt be* any more.

CHAP. XXVIII.

1 *God's judgment upon the prince of Tyrus for his impious pride.*
20 *The judgment of Zidon, &c.*

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and [a]thou hast said, I *am* a God, I sit *in* the seat of God, [b]in the †midst of the seas; [c]yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, [d]thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 †[e]By thy great wisdom *and* by thy traffick, hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, [f]the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou

Before CHRIST about 588.

c Isa. 23. 8.
d ch. 28.12.
† Heb. *perfect of beauty.*
† Heb. *heart.*
† Heb. *knit.*
e Deut. 3.9.
‖ Or, *they have made thy hatches of ivory well trodden.*
† Heb. *the daughter.*
f Jer. 2.10.
‖ Or, *purple and scarlet.*
g 1 Kings 5. 18. Ps. 83. 7.
‖ Or, *stoppers of chinks.*
† Heb. *strengtheners.*
h Jer. 46.9. ch. 30. 5. & 38. 5.
i ver. 3.
k Gen. 10.4. 2 Chron. 20. 36.
l Gen. 10. 2.
m Rev. 18. 13.
‖ Or, *merchandise.*
n Gen.10.3. ch. 38. 6.
o Gen. 10.7.
† Heb. *thy works.*
† Heb. *chrysoprase.*
p 1 Kings 5. 9, 11. Ezra 3. 7. Acts 12. 20.
q Judg. 11. 33.
r Jer. 8. 22.
‖ Or, *rosin.*
‖ Or, *Meuzel.*
s Gen. 25.3.
† Heb. *clothes of freedom.*
t Gen.25.13. Isa. 60. 7.
† Heb. *they* were *the merchants of thy hand.*
u Gen.10.7. 1 Kings 10. 1, 2. Ps. 72. 10, 15. Isa. 60. 6.
x Gen. 11. 31. 2 Kings 19. 12.
y Gen.25.3.
‖ Or, *excellent things.*
† Heb. *foldings.*

Before CHRIST about 588.

z Ps. 48. 7. Isa. 2. 16. & 23. 14.
a ver. 4.
b Ps. 48. 7.
† Heb. *heart.*
c Prov.11.4 ver. 34. Rev. 18. 9, &c.
‖ Or, *even with all.*
† Heb. *heart.*
‖ Or, *waves.*
d ch. 26. 15, 18.
e Rev. 18. 17, &c.
f Job 2.12. Rev. 18.19.
g Esth. 4. 1, 3. Jer. 6. 26.
h Jer. 16.6. & 47. 5. Mic. 1.16.
i ch. 26. 17. ver. 2.
k Rev. 18. 18.
l Rev. 18. 19.
m ch. 26. 19.
n ver. 27.
o ch. 26.15, 16.
p Jer. 18. 16.
q ch. 26. 21.
† Heb. *terrors.*
† Heb. shalt *not* be *for ever.*

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a ver. 9.
b ch. 27.3,4.
† Heb. *heart.*
c Isa. 31. 3.
d Zech. 9.2.
† Heb. *By the greatness of thy wisdom.*
e Ps. 62.10. Zech. 9. 3.
f ch. 30.11. & 31. 12. & 32. 12.

shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet [g]say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that ‖ slayeth thee.

10 Thou shalt die the deaths of [h]the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, [i]take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; [k]Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in [l]Eden the garden of God: every precious stone *was* thy covering, the ‖ sardius, topaz, and the diamond, the ‖ beryl, the onyx, and the jasper, the sapphire, the ‖ emerald, and the carbuncle, and gold: the workmanship of [m]thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed [n]cherub that covereth; and I have set thee *so:* thou wast upon [o]the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, [p]O covering cherub, from the midst of the stones of fire.

17 [q]Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: [r]thou shalt be † a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, [s]set thy face [t]against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; [u]Behold, I *am* against thee, O Zidon; and I will be gloried in the midst of thee: and [x]they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be [y]sanctified in her.

23 [z]For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more [a]a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have [b]gathered the house of Israel from the people among whom they are scattered, and shall be [c]sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall [d]dwell ‖ safely therein, and shall [e]build houses, and [f]plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that ‖ despise them round about them; and they shall know that I *am* the LORD their God.

Before CHRIST about 588.

g ver. 2.

‖ Or, *wounded.*

h ch. 31. 18. & 32. 19, 21, 25, 27.

i ch. 27. 2.

k ch. 27. 3. ver. 3.

l ch. 31. 8, 9.

‖ Or, *ruby.*

‖ Or, *chrysolite.*

‖ Or, *chrysoprase.*

m ch. 26. 13.

n See Ex. 25. 20. ver. 16.

o ch. 20. 40.

p ver. 14.

q ver. 2, 5.

r ch. 26. 21. & 27. 36.

† Heb. *terrors.*

s ch. 6. 2. & 25. 2. & 29. 2.

t Isa. 23. 4, 12. Jer. 25. 22. & 27. 3. ch. 32. 30.

u Ex. 14. 4, 17. ch. 39. 13.

x Ps. 9. 16.

y ch. 20. 41. & 36. 23. ver. 25.

z ch. 38. 22.

a Num. 33. 55. Josh. 23. 13.

b Isa. 11. 12. ch. 11. 17. & 20. 41. & 34. 13. & 37. 21.

c ver. 22.

d Jer. 23. 6. ch. 36. 28.

‖ Or, *with confidence.*

e Isa. 65. 21. Amos 9. 14.

f Jer. 31. 5.

Before CHRIST about 589.

‖ Or, *spoil.*

CHAP. XXIX.

1 *The judgment of Pharaoh.* 8 *The desolation of Egypt.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face against Pharaoh king of Egypt, and prophesy against him, and [b]against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; [c]Behold, I *am* against thee, Pharaoh king of Egypt, the great [d]dragon that lieth in the midst of his rivers, [e]which hath said, My river *is* mine own, and I have made *it* for myself.

4 But [f]I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the † open fields; [g]thou shalt not be brought together, nor gathered: [h]I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [i]staff of reed to the house of Israel.

7 [k]When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring [l]a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, [m]and I will make the land of Egypt † utterly waste *and* desolate, ‖ [n]from the tower of † Syene even unto the border of Ethiopia.

11 [o]No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 [p]And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord GOD; At the [q]end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their ‖ habitation; and they shall be there a † [r]base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more [s]the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

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a ch. 28. 21.

b Isa. 19. 1. Jer. 25. 19. & 46. 2, 25.

c Jer. 44. 30. ch. 28. 22. ver. 10.

d Ps. 74. 13, 14. Isa. 27. 1. & 51. 9. ch. 32. 2.

e See ch. 28. 2.

f Isa. 37. 29. ch. 38. 4.

† Heb. *face of the field.*

g Jer. 8. 2. & 16. 4. & 25. 33.

h Jer. 7. 33. & 34. 20.

i 2 Kings 18. 21. Isa. 36. 6.

k Jer. 37. 5, 7, 11. ch. 17. 17.

l ch. 14. 17. & 32. 11, 12, 13.

m ch. 30. 12.

† Heb. *wastes of waste.*

‖ Or, *from Migdol to Syene.* Ex. 14. 2. Jer. 44. 1.

n ch. 30. 6.

† Heb. *Seveneh.*

o ch. 32. 13.

p ch. 30. 7, 26.

q Isa. 19. 23. Jer. 46. 26.

‖ Or, *birth.*

† Heb. *low.*

r ch. 17. 6, 14.

s Isa. 30. 2, 3. & 36. 4, 6.

17 ¶And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, [r]Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and †take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt ‖*for* his labour wherewith he [u]served against it, because they wrought for me, saith the Lord GOD.

21 ¶In that day [x]will I cause the horn of the house of Israel to bud forth, and I will give thee [y]the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

CHAP. XXX.

The desolation of Egypt and her helpers.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; [a]Howl ye, Wo worth the day!

3 For [b]the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great ‖pain shall be in Ethiopia, when the slain shall fall in Egypt, and they [c]shall take away her multitude, and [d]her foundation shall be broken down.

5 Ethiopia, and †Libya, and Lydia, and [e]all the mingled people, and Chub, and the †men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: ‖[f]from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 [g]And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be †destroyed.

9 In that day [h]shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; [i]I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, [k]the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And [l]I will make the rivers †dry, and [m]sell the land into the hand of the wicked: and I will make the land waste, and †all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also [n]destroy the idols, and I will cause *their* images to cease out of Noph; [o]and there shall be no more a prince of the land of Egypt: [p]and I will put a fear in the land of Egypt.

14 And I will make [q]Pathros desolate, and will set fire in [r]‖Zoan, [s]and will execute judgments in No.

15 And I will pour my fury upon ‖Sin, the strength of Egypt; and [t]I will cut off the multitude of No.

16 And I will [u]set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of ‖Aven and of ‖Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 [x]At Tehaphnehes also the day shall be ‖darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have [y]broken the arm of Pharaoh king of Egypt; and lo, [z]it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will [a]break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 [b]And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and [c]they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 [d]And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

CHAP. XXXI.

A recital unto Pharaoh of the glory of Assyria.

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; [a]Whom art thou like in thy greatness?

3 ¶[b]Behold, the Assyrian *was* a cedar in Lebanon †with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 [c]The waters ‖made him great, the deep ‖set him up on high with her rivers running round about his plants, and sent out her ‖little rivers unto all the trees of the field.

5 Therefore, [d]his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ‖when he shot forth.

6 All the [e]fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the [f]garden of God could not hide him: the fir-trees were not like his boughs, and the

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[t] Jer. 27. 6. ch. 26. 7, 8.

† Heb. *spoil her spoil, and prey her prey.*

‖ Or. for *his hire.*

[u] Jer. 25. 9.

[x] Ps. 132. 17.

[y] ch. 24. 27.

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[a] Isa. 13. 6.

[b] ch. 7. 7, 12. Joel 2. 1. Zeph. 1. 7.

‖ Or, *fear.*

[c] ch. 29. 19.

[d] Jer. 50. 15.

† Heb. *Phut.* ch. 27. 10.

[e] Jer. 25. 20, 24.

† Heb. *children.*

‖ Or. *from Migdol to Syene.*

[f] ch. 29.10.

[g] ch. 29.12.

† Heb. *broken.*

[h] Isa. 18. 1, 2.

[i] ch. 29. 19.

[k] ch. 28. 7.

[l] Isa. 19. 5, 6.

† Heb. *drought.*

[m] Isa. 19.4.

† Heb. *the fulness thereof.*

[n] Isa. 19. 1. Jer. 43. 12. & 46. 25. Zech. 13. 2.

[o] Zech. 10. 11.

[p] Isa. 19. 16.

[q] ch. 29. 14.

[r] Ps. 78.12, 43.

‖ Or, *Tanis.*

[s] Nah. 3. 8, 9, 10.

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‖ Or, *Pelusium.*

[t] Jer. 46.25.

[u] ver. 8.

‖ Or, *Heliopolis.*

‖ Or, *Pubastum.*

[x] Jer. 2. 16.

‖ Or, *restrained.*

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[y] Jer. 48. 25.

[z] Jer. 46.11.

[a] Ps. 37. 17.

[b] ver. 26. ch. 29. 12.

[c] Ps. 9. 16.

[d] ver. 23. ch. 29. 12.

[a] ver. 18.

[b] Dan. 4.10.

† Heb. *fair of branches.*

[c] Jer. 51. 36.

‖ Or, *nourished.*

‖ Or. *brought him up.*

‖ Or, *conduits.*

[d] Dan. 4. 11.

‖ Or, *when it sent them forth.*

[e] ch. 17. 23. Dan. 4. 12.

[f] Gen. 2. 8. & 13. 10. ch. 28. 13.

chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and [g] his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; † he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, [h] the terrible of the nations, have cut him off, and have left him: [i] upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 [k] Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters, exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ‖ stand up in their height, all that drink water: for [l] they are all delivered unto death, [m] to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon † to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to [n] shake at the sound of his fall, when I [o] cast him down to hell with them that descend into the pit: and [p] all the trees of Eden, the choice and best of Lebanon, all that drink water, [q] shall be comforted in the nether parts of the earth.

17 They also went down into hell with him, unto *them that be* slain with the sword; and *they that were* his arm, *that* [r] dwelt under his shadow in the midst of the heathen.

18 ¶ [s] To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: [t] thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

CHAP. XXXII.

A lamentation for the fearful fall of Egypt.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [a] take up a lamentation for Pharaoh king of Egypt, and say unto him, [b] Thou art like a young lion of the nations, [c] and thou *art* as a ‖ whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and [d] fouledst their rivers.

3 Thus saith the Lord GOD; I will therefore [e] spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then [f] will I leave thee upon the land, I will cast thee forth upon the open field, and [g] will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh [h] upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood ‖ the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall ‖ put thee out, [i] I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the † bright lights of heaven will I make † dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also † vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people [k] amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and [l] they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ [m] For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, [n] the terrible of the nations, all of them: and [o] they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; [p] neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be † destitute of that whereof it was full, when I shall smite all them that dwell therein, [q] then shall they know that I *am* the LORD.

16 This *is* the [r] lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and [s] cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 [t] Whom dost thou pass in beauty? [u] go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: ‖ she is delivered to the sword: draw her and all her multitudes.

21 [x] The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are [y] gone down, they lie uncircumcised, slain by the sword.

22 [z] Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 [a] Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which [b] caused ‖ terror in the land of the living.

24 There *is* [c] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are [d] gone down uncircumcised into the nether parts of the earth, [e] which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

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g Dan. 5.20.

† Heb. *in doing he shall do unto him.*
h ch. 28.7.
i ch. 32.5. & 35.8.
k Isa. 18.6. ch. 32.4.
l PS. 82.7.
m ch. 32.18.
† Heb. *to be black.*
n ch. 26.15.
o Isa. 14.15.
p Isa. 14.8.
q ch. 32.31.
r Lam. 4.20.
s ver. 2. ch. 32.19.
t ch. 28.10. & 32.19,21, 24, &c.

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a ch. 27.2. ver. 16.
b ch. 19.3,6. & 38.13.
c ch. 29.3.
d ch. 34.18.
e ch. 12.13. & 17.20. Hos. 7.12.
f ch. 29.5.
g ch. 31.13.

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h ch. 31.12. ‖ Or, *the land of thy swimming.*
‖ Or, *extinguish.*
i Isa. 13.10. Joel 2.31. & 3.15. Amos 8.9. Rev. 6.12, 13. Matt. 24. 29.
† Heb. *light of the light in heaven.*
† Heb. *them dark.*
† Heb. *provoke to anger*, or, *grief.*
k ch. 27.35.
l ch. 26.16.
m Jer. 46. 26. ch. 30.4.
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n ch. 28.7.
o ch. 29.19.
p ch. 29.11.
† Heb. *desolate from the fulness thereof.*
q Ex. 7.5. & 14.4, 18 Ps. 9.16. ch. 6.7.
r ver. 2. 2 Sam. 1.17. 2 Chron. 35.25. ch. 26.17.
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s ch. 26.20. & 31.14.
t ch. 31.2,18.
u ver. 21, 24, &c. ch. 28.10.
‖ Or, *the sword is laid.*
x Isa. 1.31. & 14.9, 10. ver. 27.
y ver. 19, 25, &c.
z ver. 24, 26, 29, 30.
a Isa. 14.15.
b ch. 26.17, 20. ver. 24, 25, 26, 27, 32.
‖ Or, *dismaying.*
c Jer. 49.34, &c.
d ver. 21.
e ver. 23.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [f] Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them [g] uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 [h] And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell † with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [i] Edom, her kings, and all her princes, which with their might are † laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 [k] There *be* the princes of the north, all of them, and all the [l] Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be [m] comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

CHAP. XXXIII.

God sheweth the justice of his ways toward the penitent.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to [a] the children of thy people, and say unto them, [b] † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [c] watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, [d] his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, [e] he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ¶ [f] So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we [g] pine away in them, [h] how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, [i] I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for [k] why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The [l] righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, [m] he shall not fall thereby in the day that he turneth from his wickedness: neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; [n] if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, [o] when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do † that which is lawful and right;

15 *If* the wicked [p] restore the pledge, [q] give again that he had robbed, walk in [r] the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 [s] None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ [t] Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 [u] When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 ¶ Yet ye say, [x] The way of the LORD is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year [y] of our captivity, in the tenth *month*, in the fifth *day* of the month, [z] *that* one that had escaped out of Jerusalem came unto me, saying, [a] The city is smitten.

22 Now [b] the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; [c] and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, [d] they that inhabit those [e] wastes of the land of Israel speak, saying, [f] Abraham was one, and he inherited the land: [g] but we *are* many; the land is given us for inheritance.

25 Wherefore, say unto them, Thus saith the Lord GOD; [h] Ye eat with the blood, and [i] lift up your eyes toward your idols, and [k] shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye [m] defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely [n] they that *are* in the wastes, shall fall by the sword, and him that *is* in the open

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[a] ch. 3. 11.
[b] ch. 14. 17. † Heb. *A land when I bring a sword upon her.*
[c] 2 Sam. 18. 24, 25. 2 Kings 9. 17. ver. 7. Hos. 9. 8. † Heb. *he that hearing hear eth.*
[d] ch. 18. 13.
[e] ver. 8.
[f] ch. 3. 17, &c.

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[g] ch. 24. 23. [h] So Isa. 49. 14. ch. 37. 11. [i] 2 Sam. 14. 14. ch. 18. 23, 32. 2 Pet. 3. 9.
[k] ch. 18. 31.
[l] ch. 3. 20. & 18. 24, 26, 27.
[m] 2 Chron. 7. 14.
[n] ch. 3. 20. & 18. 24.
[o] ch. 3. 18, 19. & 18. 27.
† Heb. *judgment and justice.*
[p] ch. 18. 7.
[q] Ex. 22. 1, 4 Lev. 6. 2, 4, 5. Num 5. 6, 7. Luke 19. 8.
[r] Lev. 18. 5. ch. 20. 11, 13, 21.
[s] ch. 18. 22.
[t] ver. 20. ch. 18. 25, 29.
[u] ch. 18. 26, 27.
[x] ver. 17. ch. 18. 25, 29.
[y] ch. 1. 2.
[z] ch. 24. 26.
[a] 2 Kings 25. 4.
[b] ch. 1. 3.
[c] ch. 24. 27.
[d] ch. 34. 2.
[e] ver. 27. ch. 36. 4.
[f] Isa. 51. 2. Acts 7. 5.
[g] See Mic. 3. 11. Matt. 3. 9. John 8. 39.
[h] Gen. 9. 4. Lev. 3. 17. & 7. 26. & 17. 10. & 19. 26. Deut. 12. 16.
[i] ch. 18. 6.
[k] ch. 22. 6, 9.
[m] ch. 18. 6. & 22. 11.
[n] ver. 24.

field, [o]will I give to the beasts †to be devoured, and they that *be* in the forts and [p]in the caves, shall die of the pestilence.

28 [q]For I will lay the land †most desolate and the [r]pomp of her strength shall cease; and [s]the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking ‖against thee by the walls and in the doors of the houses, and [t]speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And [u]they come unto thee †as the people cometh, and ‖they [x]sit before thee *as* my people, and they hear thy words, but they will not do them: [y]for with their mouth †they shew much love, *but* [z]their heart goeth after their covetousness.

32 And lo, thou *art* unto them as †a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 [a]And when this cometh to pass, (lo, it will come,) then [b]shall they know that a prophet hath been among them.

CHAP. XXXIV.

11 *God's providence for his flock.* 20 *The kingdom of Christ.*

AND the word of the LORD came unto me, saying,
2 Son of man, prophesy against the [a]shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; [b]Wo *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 [c]Ye eat the fat, and ye clothe you with the wool, [d]ye kill them that are fed: *but* ye feed not the flock.

4 [e]The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye [f]sought that which was lost; but with [g]force and with cruelty have ye ruled them.

5 [h]And they were [i]scattered, ‖because *there is* no shepherd: [k]and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock [l]became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, [m]but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and [n]I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds [o]feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

Before CHRIST about 587.

o ch. 39. 4. † Heb. *to devour him.* p Judg. 6. 2. 1 Sam. 13. 6. q Jer. 44. 2, 6, 22 ch. 36. 34, 35. † Heb. *desolations and desolation.* r ch. 7. 24. & 24. 21. & 30. 6, 7. s ch. 6. 2, 3, 6. ‖ Or, *of thee.* t Isa. 29. 13. u ch. 14. 1. & 20. 1, &c. † Heb. *according to the coming of the people.* ‖ Or, *my people sit before thee.* x ch. 8. 1. y Ps. 78. 36, 37. Isa. 29. 13. † Heb. *they make loves,* or, *jests.* z Matt. 13. 22. † Heb. *a song of loves.* a 1 Sam. 3. 20. b ch. 2. 5.

587.

a ch. 33. 24.

b Jer. 23. 1. Zech. 11. 17.

c Isa. 56. 11. Zech. 11. 16. d ch. 33. 25, 26. Mic. 3. 1, 2, 3. Zech. 11. 5. e ver. 16. Zech. 11. 16. f Luke 15. 4. g 1 Pet. 5. 3. h ch. 33. 21, 28. i 1 Kings 22. 17. Matt. 9. 36. ‖ Or, *without a shepherd.* And so ver. 8. k Isa. 56. 9. Jer. 12. 9. ver. 8.

l ver. 5, 6.

m ver. 2, 10.

n ch. 3. 18. Heb. 13. 17.

o ver. 2, 8.

Before CHRIST about 587.

† Heb. *According to the seeking.* p ch. 30. 3. Joel 2. 2. q Isa. 65. 9, 10. Jer. 23. 3. ch. 28. 25. & 36. 24. & 37. 21, 22.

r Ps. 23. 2.

s Jer. 33. 12.

t See ver 4. Isa. 40 11. Mic. 4. 6. Matt. 18. 11. Mark 2. 17. Luke 5. 32. u Isa. 10. 16 Amos 4. 1. x Jer. 10. 24. y ch 20. 37, 38. ver. 20, 22 Zech. 10. 3 Matt 25. 32, 33. † Heb *small cattle of lambs and kids.* † Heb *great he-goats.*

z ver. 17.

a ver 17. b Isa. 40 11. Jer 23. 4, 5. Joh- 10 11 Heb. 13 20 1 Pet. 2 25. & 5 4 c Jer 30 9. ch 37. 24, 25. Hos 3 5. d ver 30 Ex 29 45. ch 37 27. e ch 37. 22. Luke 1. 32, 33 f ch 37 26. g Lev 26 6 Isa. 11. 6.—9. & 35. 9 Hos. 2. 18. h ver 28. Jer 23. 6. i Isa. 56. 7. ch. 20. 40. k Gen 12. 2. Isa. 19. 24. Zech. 8. 13. l Lev. 26. 4. m Ps. 68. 9. Mal. 3. 10. n Lev. 26. 4. Ps. 85. 12. Isa. 4. 2. o Lev. 26. 13 Jer. 2. 20. p Jer. 25. 14. q See ver. 8. ch. 36. 4. r ver. 25. Jer. 30. 10. & 46. 27. s Isa. 11. 1. Jer. 23. 5. ‖ Or, *for renown.* † Heb. *taken away.* t ch. 36. 3, 6, 15.

12 † As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in [p]the cloudy and dark day.

13 And [q]I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 [r]I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: [s]there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 [t]I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy [u]the fat and the strong; I will feed them [x]with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD; [y]Behold, I judge between †cattle and cattle, between the rams and the †he-goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; [z]Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and [a]I will judge between cattle and cattle.

23 And I will set up one [b]Shepherd over them, and he shall feed them, [c]*even* my servant David; he shall feed them, and he shall be their shepherd.

24 And [d]I the LORD will be their God, and my servant David [e]a prince among them; I the LORD have spoken *it.*

25 And [f]I will make with them a covenant of peace, and [g]will cause the evil beasts to cease out of the land: and they [h]shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about [i]my hill [k]a blessing; and I will [l]cause the shower to come down in his season; there shall be [m]showers of blessing.

27 And [n]the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have [o]broken the bands of their yoke, and delivered them out of the hand of those that [p]served themselves of them.

28 And they shall no more [q]be a prey to the heathen, neither shall the beasts of the land devour them; but [r]they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [s]plant ‖of renown, and they shall be no more †consumed with hunger in the land, [t]neither bear the shame of the heathen any more.

30 Thus shall they know that [u] I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my [x] flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

CHAP. XXXV.

The judgment of mount Seir for their hatred of Israel.

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, [a] set thy face against [b] mount Seir, and [c] prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and [d] I will stretch out mine hand against thee, and I will make thee † most desolate.

4 [e] I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 [f] Because thou hast had a ‖ perpetual hatred, and hast † shed *the blood of* the children of Israel by the † force of the sword in the time of their calamity, [g] in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: [h] since thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir † most desolate, and cut off from it [i] him that passeth out and him that returneth.

8 [k] And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 [l] I will make thee perpetual desolations, and thy cities shall not return: [m] and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will [n] possess it; ‖ whereas [o] the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do [p] according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 [q] And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us † to consume.

13 Thus [r] with your mouth ye have † boasted against me, and have multiplied your words against me: I have heard *them.*

14 Thus saith the Lord GOD; [s] When the whole earth rejoiceth, I will make thee desolate.

15 [t] As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: [u] thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

CHAP. XXXVI.

1 *The land of Israel is comforted, &c.* 25 *The blessings of Christ's kingdom.*

ALSO, thou son of man, prophesy unto the [a] mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because [b] the enemy hath said against you, Aha, [c] even the ancient high places [d] are ours in possession:

3 Therefore, prophesy and say, Thus saith the Lord GOD; † Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, [e] and ‖ ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the ‖ rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which [f] became a prey and [g] derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; [h] Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, [i] which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have [k] borne the shame of the heathen;

7 Therefore thus saith the Lord GOD; I have [l] lifted up mine hand: Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and [m] the wastes shall be builded:

11 And [n] I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: [o] and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; [p] and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth [q] bereave them *of men.*

13 Thus saith the Lord GOD: Because they say unto you, [r] Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore, thou shalt devour men no more, neither ‖ bereave thy nations any more, saith the Lord GOD.

15 [s] Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [t] they defiled it by their own way and by their doings: their way was before me as the [u] uncleanness of a removed woman.

18 Wherefore, I poured my fury upon them [x] for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I [y] scattered them among the heathen, and they were dispersed through the countries: [z] according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they [a] profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

Before CHRIST about 587.

u ver. 24. ch. 37. 27. x Ps. 100.3. John 10.11

587.

a ch. 6. 2. b Deut. 2.5. c Jer.49.7,8 ch. 25. 12. Amos 1.11. Obad. 10, &c. d ch. 6. 14.

† Heb. *desolation and desolation.* So ver. 7.

e ver. 9. f ch. 25.12. Obad. 10. ‖ Or, *hatred of old.* ch. 25. 15. † Heb. *poured out the children.* † Heb. *hands.* g Ps 137.7. ch. 21. 25, 29. Dan. 9. 24. Obad. 11. h Ps.109.17. † Heb. *desolation and desolation.* ver. 3. i Judg. 5.6. ch. 29. 11. k ch. 31.12. & 32. 5. l Jer.49.17, 18. ver. 4. ch. 25. 13. Mal.1. 3, 4. m ch. 6. 7. & 7. 4, 9. & 36. 11.

n Ps. 83. 4, 12. ch. 36. 5. Obad. 13. ‖ Or, *though the* LORD *was there.* o Ps. 48. 1, 3. & 132.13, 14. ch. 48. 35. p Matt.7.2. James 2.13 q ch. 6. 7. Ps. 9. 16.

† Heb. *to devour.* r 1 Sam.2.3 Rev. 13. 6. † Heb. *magnified.*

s Isa. 65.13, 14.

t Obad. 12, 15.

u ver. 3, 4.

587.

a ch. 6. 2,3.

b ch. 25. 3. & 26. 2. c Deut. 32. 13. d ch. 35. 10.

† Heb. *Because for because.*

e Deut. 28. 37. 1 Kings 9.7 Lam. 2. 15. Dan. 9. 16. ‖ Or, *ye are made to come upon the lip of the tongue.* ‖ Or, *bottoms,* or, *dales.* f ch. 34.28. g Ps. 79. 4. h Deut.4.24 ch. 38. 19.

i ch. 35. 10, 12.

k Ps. 123.3, 4. ch. 34. 29. ver. 15. l ch. 20. 5.

m ver. 33. Isa. 58. 12. & 61. 4. Amos 9.14. n Jer.31.27 & 33. 12.

o ch. 35. 9. & 37. 6, 13.

p Obad.17, &c.

q See Jer. 15. 7.

r Num. 13. 32.

‖ Or, *cause to fall.*

s ch. 34. 29.

t Lev.18.25 27, 28. Jer. 2. 7.

u Lev. 15. 19, &c. x ch. 16.36, 38. & 23.37.

y ch. 22.15.

z ch. 7. 3. & 18.30. & 39. 24.

a Isa. 52.5. Rom. 2.24.

21 ¶ But I had pity [b] for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore, say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, [c] but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be [d] sanctified in you before ‖ their eyes.

24 For [e] I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ [f] Then will I sprinkle clean water upon you, and ye shall be clean: [g] from all your filthiness, and from all your idols, will I cleanse you.

26 A [h] new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my [i] Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 [k] And ye shall dwell in the land that I gave to your fathers; [l] and ye shall be my people, and I will be your God.

29 I will also [m] save you from all your uncleannesses: and [n] I will call for the corn, and will increase it, and [o] lay no famine upon you.

30 [p] And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then [q] shall ye remember your own evil ways, and your doings that *were* not good, and [r] shall loathe yourselves in your own sight for your iniquities, and for your abominations.

32 [s] Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, [t] and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of [u] Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: [x] I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; [y] I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will [z] increase them with men like a flock.

38 As the † holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD

CHAP. XXXVII.

1 *The resurrection of dry bones.* 2 *The promises of Christ's kingdom.*

THE [a] hand of the LORD was upon me, and carried me out [b] in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and behold, *there were* very many in the open ‖ valley; and lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? and I answered, O Lord GOD, [c] thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will [d] cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; [e] and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the ‖ wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; [f] Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, [g] and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, [h] Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, [i] O my people, I will open your graves, and cause you to come up out of your graves, and [k] bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And [l] shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [m] take thee one stick, and write upon it, For Judah and for [n] the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And [o] join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, [p] Wilt thou not shew us what thou *meanest* by these?

19 [q] Say unto them, Thus saith the Lord GOD; Behold, I will take the [r] stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand [s] before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, [t] I will take the children of Israel from among

Before CHRIST about 587.

b ch. 20. 9, 14.

c Ps. 106. 8.

d ch. 20. 41. & 28. 22.
‖ Or, *your*.
e ch. 34. 13. & 37. 21.

f Isa. 52. 15. Heb. 10. 22.
g Jer. 33. 8.

h Jer. 32. 39. ch. 11. 19.

i ch. 11. 19. & 37. 14.

k ch. 28. 25. & 37. 25.
l Jer. 30. 22. ch. 11. 20. & 37. 27.
m Matt. 1. 21. Rom. 11. 26.
n See Ps. 105. 16.
o ch. 34. 29.
p ch. 34. 27.

q ch. 16. 61, 63.
r Lev. 26. 39. ch. 6. 9. & 20. 43

s Deut. 9. 5. ver. 22.

t ver. 10.

u Isa. 51. 3. ch. 28. 13. Joel 2. 3.

x ch. 17. 24. & 22. 14. & 37. 14.

y See ch. 14. 3. & 20. 3, 31.

z ver. 10.

† Heb. *flock of holy things*.

about 587.

a ch. 1. 3.
b ch. 3. 14. & 8. 3. & 11. 24. Luke 4. 1.

Before CHRIST about 587

‖ Or. *champaign*.

c Deut. 32. 39. 1 Sam. 2. 6. John 5. 21. Rom. 4. 17. 2 Cor. 1. 9.

d Ps. 104. 30 ver. 9.

e ch. 6. 7. & 35. 12. Joel 2. 27. & 3. 17

‖ Or, *breath*.

f Ps. 104. 30. ver. 5.

g Rev. 11. 11.

h Ps. 141. 7. Isa. 49. 14.

i Isa. 26. 19. Hos. 13. 14.

k ch. 36. 24. ver. 25.

l ch. 36. 27.

m See Num. 17. 2.
n 2 Chron. 11. 12, 13, 16. & 15. 9. & 30. 11, 18.

o See ver. 22, 24.

p ch. 12. 9. & 24. 19.

q Zech. 10. 6

r ver. 16, 17.

s ch. 12. 3.

t ch. 36. 24.

the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And [u]I will make them one nation in the land upon the mountains of Israel; and [x]one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 [y]Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but [z]I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And [a]David my servant *shall be* king over them; and [b]they all shall have one shepherd: [c]they shall also walk in my judgments, and observe my statutes, and do them.

25 [d]And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they, and their children, and their children's children [e]for ever: and [f]my servant David *shall be* their prince for ever.

26 Moreover I will make a [g]covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and [h]multiply them, and will set my [i]sanctuary in the midst of them for evermore.

27 [k]My tabernacle also shall be with them: yea, I will be [l]their God, and they shall be my people.

28 [m]And the heathen shall know that I the LORD do [n]sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAP. XXXVIII.

1 *The malice of Gog.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 [a]Son of man, [b]set thy face against [c]Gog, the land of Magog, ‖ the chief prince of [d]Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And [e]I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, [f]all of them clothed with all sorts *of armour*, *even* a great company *with* bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and ‖ Libya with them; all of them with shield and helmet:

6 [g]Gomer, and all his bands; the house of [h]Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 [i]Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ [k]After many days [l]thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, [m]*and is* gathered out of many people, against [n]the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall [o]dwell safely all of them.

9 Thou shalt ascend and come [p]like a storm, thou shalt be [q]like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt ‖ think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will [r]go to them that are at rest, [s]that dwell ‖ safely, all of them dwelling without walls, and having neither bars nor gates,

12 † To take a spoil, and to take a prey; to turn thine hand upon [t]the desolate places *that are now* inhabited, [u]and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the † midst of the land.

13 [x]Sheba, and [y]Dedan, and the merchants [z]of Tarshish, with all [a]the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; [b]In that day when my people of Israel [c]dwelleth safely, shalt thou not know *it?*

15 [d]And thou shalt come from thy place out of the north parts, thou, and [e]many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 [f]And thou shalt come up against my people of Israel, as a cloud to cover the land; [g]it shall be in the latter days, and I will bring thee against my land, [h]that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time † by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For [i]in my jealousy [k]*and* in the fire of my wrath have I spoken, [l]Surely in that day there shall be a great shaking in the land of Israel;

20 So that [m]the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, [n]and the mountains shall be thrown down, and the ‖ steep places shall fall, and every wall shall fall to the ground.

21 And I will [o]call for [p]a sword against him throughout all my mountains, saith the Lord GOD: [q]every man's sword shall be against his brother.

22 And I will [r]plead against him with [s]pestilence and with blood; and [t]I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and [u]great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and [x]sanctify myself; [y]and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

CHAP. XXXIX.

1 *God's judgments upon Gog.* 8 *Israel's victory.* 17 *The feast of the fowls and beasts.*

THEREFORE, [a]thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and ‖ leave but the sixth part of thee, [b]and will cause thee to come up from † the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Before CHRIST about 587.

u Isa.11.13. Jer. 3. 18. & 50. 4. Hos. 1. 11.
x ch. 34.23, 24. John 10. 16.
y ch. 36. 25.
z ch. 36. 28, 29.
a Isa.40.11. Jer. 23. 5. & 30. 9. ch. 34. 23, 24. Hos. 3. 5. Luke 1. 32.
b ver. 22. John 10. 16.
c ch. 36. 27.
d ch. 36. 28.
e Isa. 60.21. Joel 3. 20. Amos 9. 15.
f ver. 24. John 12. 34.
g Ps. 89. 3. Isa. 55. 3. Jer. 32. 40. ch. 34. 25.
h ch. 36. 10, 37.
i 2 Cor. 6. 16.
k Lev. 26. 11, 12. ch. 43. 7. John 1. 14.
l ch. 11. 20. & 14. 11. & 36. 28.
m ch.36.23.
n ch. 20.12.

a ch. 39. 1.
b ch. 35. 2, 3.
c Rev. 20.8.
‖ Or, *prince of the chief.*
d ch. 32. 26.
e 2 Kings 19. 28. ch. 29. 4. & 39. 2.
f ch. 23.12.
‖ Or, *Phut.* ch. 27. 10. & 30. 5.
g Gen. 10.2.
h ch. 27.14.
i Like Isa. 8. 9, 10. Jer. 46. 3, 4, 14. & 51. 12.
k Gen. 49.1. Deut. 4. 30. ver. 16.
l Isa. 29. 6.
m ver. 12. ch. 34. 13.
n ch. 36. 1, 4, 8.
o Jer. 23. 6. ch. 28. 26. & 34. 25,28. ver. 11.
p Isa. 28.2.
q Jer. 4. 13. ver. 16.
‖ Or, *conceive a mischievous purpose.*

Before CHRIST about 587.

r Jer.49.31.
s ver. 8.
‖ Or, *confidently.*
† Heb. *To spoil the spoil, and to prey the prey.*
ch. 29. 19.
t ch. 36. 34, 35.
u ver. 8.
† Heb. *navel.* Judg. 9. 37.
x ch. 27.22, 23.
y ch. 27.15, 20.
z ch. 27. 12.
a See ch. 19. 3, 5.
b Isa. 4. 1.
c ver. 8.
d ch. 39. 2.
e ver. 6.
f ver. 9.
g ver. 8.
h Ex. 14. 4. ch. 36. 23. & 39. 21.
† Heb. *by the hands.*
i ch. 36. 5, & 38. 19.
k Ps. 89. 46.
l Hag. 2. 6, 7. Rev. 16.18.
m Hos. 4. 3.
n Jer. 4. 24. Nah. 1. 5, 6.
‖ Or, *towers*, or, *stairs.*
o Ps. 105. 16.
p ch. 14.17.
q Judg. 7. 22. 1 Sam. 14. 20. 2 Chron. 20. 23.
r Isa.66.16. Jer. 25. 31.
s ch. 5. 17.
t Ps. 11. 6. Isa. 29. 6. & 30. 30.
u ch.13.11. Rev. 16. 21.
x ch. 36. 23.
y Ps. 9. 16. ch. 37. 28. & 39. 7. ver. 16.

a ch. 38. 2, 3.
‖ Or, *strike thee with six plagues*; or, *draw thee back with a hook of six teeth.* as ch. 38.4.
b ch. 38.15.
† Heb. *the sides of the north.*

4 [c]Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: [d]I will give thee unto the ravenous birds of every †sort, and *to* the beasts of the field, †to be devoured.

5 Thou shalt fall upon †the open field: for I have spoken *it*, saith the Lord GOD.

6 [e]And I will send a fire on Magog, and among them that dwell ‖carelessly in [f]the isles: and they shall know that I *am* the LORD.

7 [g]So will I make my holy name known in the midst of my people Israel; and I will not *let them* [h]pollute my holy name any more: [i]and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶[k]Behold, it is come, and it is done, saith the Lord GOD; this *is* the day [l]whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ‖handstaves, and the spears, and they shall ‖burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: [m]and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the ‖*noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of ‖Hamon-gog.

12 And seven months shall the house of Israel be burying of them, [n]that they may cleanse the land.

13 Yea, all the people of the land shall bury *them:* and it shall be to them a renown the day that [o]I shall be glorified, saith the Lord GOD.

14 And they shall sever out †men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, [p]to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he †set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* ‖Hamonah. Thus shall they [q]cleanse the land.

17 ¶And, thou son of man, thus saith the Lord GOD; [r]Speak †unto every feathered fowl, and to every beast of the field, [s]Assemble yourselves, and come; gather yourselves on every side to my ‖sacrifice that I do sacrifice for you, *even* a great sacrifice [t]upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 [u]Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of †goats, of bullocks, all of them [x]fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 [y]Thus ye shall be filled at my table with horses and chariots, [z]with mighty men, and with all men of war, saith the Lord GOD.

21 [a]And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and [b]my hand that I have laid upon them.

Before CHRIST about 587.

c ch. 38. 21. ver. 17.
d ch. 33. 27.
† Heb. *wing.*
† Heb. *to devour.*
† Heb. *the face of the field.*
e ch. 38. 22. Amos 1. 4.
‖ Or, *confidently.*
f Ps. 72. 10.
y ver. 22.
h Lev. 18. 21 ch. 20. 39.
i ch. 38. 16, 23.
k Rev. 16. 17. & 21. 6.
l ch. 38. 17.
‖ Or, *javelins.*
‖ Or, *make a fire of them.*
m Isa. 14. 2.
n Deut. 21. 23. ver. 14, 16.
o ch. 28. 22.
† Heb. *men of continuance.*
p ver. 12.
† Heb. *build.*
‖ That is, *The multitude.*
q ver. 12.
r Rev. 19. 17
† Heb. *to the fowl of every wing.*
s Isa. 18. 6. & 34. 6. Jer. 12. 9. Zeph. 1. 7.
‖ Or, *slaughter.*
t ver. 4.
u Rev. 19. 18.
† Heb. *great goats.*
x Deut. 32. 14. Ps. 22. 12.
y Ps. 76. 6. ch. 38. 4.
z Rev. 19. 18.
a ch. 38. 16, 23.
b Ex. 7. 4.

Before CHRIST about 587.

c ver. 7, 28.
d ch. 36. 18, 19, 20, 23.
e Deut. 31. 17. Isa. 59. 2.
f Lev. 26. 25.
g ch. 36. 19.
h Jer. 30. 3, 18. ch. 34. 13. & 36. 21.
i ch. 20. 40. Hos. 1. 11.
k Dan. 9. 16.
l Lev. 26. 5. 6.
m ch. 28. 25, 26.
n ch. 36. 23, 24. & 38. 16.
o ch. 34. 30. ver. 22.
† Heb. *by my causing of them,* &c.
p Isa. 54. 8.
q Joel 2. 28. Zech. 12. 10. Acts 2. 17.
‖ Or, mouths.

574.

a ch. 33. 21.
b ch. 1. 3.
c ch. 8. 3.
d Rev. 21. 10.
‖ Or, *upon which.*
e ch 1. 7. Dan. 10. 6.
f ch. 47. 3.
g Rev. 11. 1. & 21. 15.
h ch. 44. 5.
i ch. 43. 10.
k ch. 42. 20.
† Heb. *whose face was the way toward the east.*

22 [c]So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶[d]And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore [e]hid I my face from them, and [f]gave them into the hand of their enemies: so fell they all by the sword.

24 [g]According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; [h]Now will I bring again the captivity of Jacob, and have mercy upon the [i]whole house of Israel, and will be jealous for my holy name;

26 [k]After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they [l]dwelt safely in their land, and none made *them* afraid.

27 [m]When I have brought them again from the people, and gathered them out of their enemies' lands, and [n]am sanctified in them in the sight of many nations.

28 [o]Then shall they know that I *am* the LORD their God, †which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 [p]Neither will I hide my face any more from them: for I have [q]poured out my Spirit upon the house of Israel, saith the Lord GOD.

CHAP. XL.

The time, manner, and end of Ezekiel's vision.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that [a]the city was smitten, in the self-same day [b]the hand of the LORD was upon me, and brought me thither.

2 [c]In the visions of God brought he me into the land of Israel, [d]and set me upon a very high mountain, ‖by which *was* as the frame of a city on the south.

3 And he brought me thither, and behold, *there was* a man, whose appearance *was* [e]like the appearance of brass, [f]with a line of flax in his hand, [g]and a measuring reed: and he stood in the gate.

4 And the man said unto me, [h]Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: [i]declare all that thou seest to the house of Israel.

5 And behold [k]a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an handbreadth: so he measured the breadth of the building, one reed: and the height, one reed.

6 ¶Then came he unto the gate †which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits: and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward

were three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The †space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another; the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* [l] †narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the ‖arches: and windows *were* round about ‖inward: and upon *each* post *were* palm-trees.

17 Then brought he me into [m] the outward court, and lo, *there were* [n] chambers, and a pavement made for the court round about: [o] thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court ‖without, an hundred cubits eastward and northward.

20 ¶And the gate of the outward court †that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the ‖arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east: and he measured from gate to gate an hundred cubits.

24 ¶After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* [p] five and twenty cubits long, and five cubits †broad.

31 And the arches thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof and the going up to it *had* eight steps.

32 ¶And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof around about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 ¶And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and [q] the sin offering, and [r] the trespass-offering.

40 And at the side without, ‖as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* ‖hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶And without the inner gate *were* the chambers of [s] the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, [t] the keepers of the ‖charge of the house.

46 And the chamber whose prospect *is* toward the north, *is* for the priests, [u] the keepers of the charge of the altar: these *are* the sons of [x] Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square: and the altar *that was* before the house.

Before CHRIST about 574.

† Heb. *limit, or, bound.*

l 1 Kings 6. 4.
† Heb. *closed.*
‖ Or, *galleries, or, porches.*
‖ Or, *within.*
m Rev. 11. 2.
n 1 Kings 6. 5.
o ch. 45. 5.

‖ Or, *from without.*

† Heb. *whose face was.*

‖ Or, *galleries, or, porches.*

Before CHRIST about 574.

p See ver. 21. & 25. & 33. & 36.
† Heb. *breadth.*

q Lev. 4. 2, 3.
r Lev. 5. 6. & 6.6.& 7.1.
‖ Or, *at the step.*

‖ Or, *andirons; or, the two hearth-stones.*

s 1 Chron. 6. 31.

t Lev. 8. 35. Num. 3.27, 28, 32. 38. & 18. 5. 1 Chron. 9. 23. 2 Chron. 13. 11. Ps. 134. 1.
‖ Or, *ward, or, ordinance:* And so ver. 46.
u Num. 18. 5. ch. 44. 15.
x 1 Kings 2. 35. ch. 43.19. & 44. 15, 16.

48 ¶And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 [y]The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* [z]pillars by the posts, one on this side, and another on that side.

CHAP. XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the ‖door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door six cubits; and the breadth of the door, seven cubits.

4 So [a]he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most *holy* place.

5 After, he measured the wall of the house, six cubits; and the breadth of *every* side-chamber, four cubits, round about the house on every side.

6 [b]And the side-chambers *were* three, †one over another, and ‖thirty in order; and they entered into the wall which *was* of the house for the side-chambers round about, that they might †have hold, but they had not hold in the wall of the house.

7 And †[c]*there was* an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* [d]a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side-chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the ‖galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and [e]the narrow windows, and the galleries round about on their three stories, over against the door, †ceiled with wood round about, ‖and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without by †measure.

18 And *it was* made [f]with cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 [g]So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The †posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 [h]The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* [i]the table that *is* [k]before the LORD.

23 [l]And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* [m]narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAP. XLII.

1 *The chambers for the priests:* 13 *The use thereof.*

THEN he brought me forth into the outer court, the way toward the north: and he brought me into [a]the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* [b]gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit: and their doors toward the north.

5 Now the upper chambers were shorter: for the galleries were ‖higher than these, ‖than the lower, and than the middlemost of the building.

6 For they were in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and lo, before the temple *were* an hundred cubits.

9 And ‖from under these chambers *was* ‖the entry

Before CHRIST about 574.

y 1 Kings 6. 3.

z 1 Kings 7. 21.

a 1 Kings 6. 20. 2 Chron. 3. 8.

b 1 Kings 6. 5, 6. †Heb. *side-chamber over side-chamber.* ‖Or, *three and thirty times*, or, *foot.*

c 1 Kings 6. 8. ‡Heb. *he holden.* †Heb. *it was made broader, and went round.*

d ch. 40. 5.

Before CHRIST about 574.

e ch. 40.16. ver. 26. †Heb. *ceiling of wood.* ‖Or, *and the ground unto the windows.*

f 1 Kings 6. 29. †Heb. *measures.*

g See ch. 1. 10.

†Heb. *post.*

h Ex. 30. 1.

i ch. 44. 16. Mal. 1. 7, 12.

k Ex. 30. 8.

l 1 Kings 6. 31,—35.

m ch. 40.16. ver. 16

a ch. 41. 12, 15.

b ch. 41. 16.

‖Or, *did eat of these.* ‖Or, *and the building consisted of the lower and the middle most.*

‖Or, *from the place.* ‖Or, *he that brought me.*

‖Or, *several walks*, or, *walks with pillars.*

on the east side, ‖ as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And [c] the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD [d] shall eat the most holy things: there shall they lay the most holy things, and [e] the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 [f] When the priests enter therein, then shall they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east † side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, *and* measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: [g] it had a wall round about, [h] five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAP. XLIII.

1 *The glory of the Lord returneth into the temple.* 13 *The measures and ordinances of the altar.*

AFTERWARD he brought me to the gate, *even* the gate [a] that looketh toward the east:

2 [b] And behold, the glory of the God of Israel came from the way of the east: and [c] his voice *was* like a noise of many waters: [d] and the earth shined with his glory.

3 And *it was* [e] according to the appearance of the vision which I saw, *even* according to the vision that I saw ‖ when I came [f] to destroy the city: and the visions *were* like the vision that I saw [g] by the river Chebar; and I fell upon my face.

4 [h] And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 [i] So the spirit took me up, and brought me into the inner court; and behold, [k] the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and [l] the man stood by me.

7 ¶ And he said unto me, Son of man, [m] the place of my throne, and [n] the place of the soles of my feet, [o] where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel [p] no more defile, *neither* they, nor their kings, by their whoredom, nor by [q] the carcasses of their kings in their high places.

8 [r] In their setting of their threshold by my thresholds, and their posts by my posts, ‖ and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now, let them put away their whoredom, and [s] the carcasses of their kings, far from me, [t] and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, [u] shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the ‖ pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon [x] the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: [y] The cubit *is* a cubit and an handbreadth; even the † bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the † edge thereof round about *shall be* a span; and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So † the altar *shall be* four cubits; and from † the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and [z] his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to [a] sprinkle blood thereon.

19 And thou shalt give to [b] the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, [c] a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he [d] shall burn it in the appointed place of the house, [e] without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

Before CHRIST about 574.

‖ Or. *as he came.*

c ver. 4.

d Lev. 6.16, 26. & 24. 9.

e Lev. 2. 3. 10. & 6. 14, 17, 25, 29. & 7. 1. & 10. 13. 14. Num. 18. 9, 10.

f ch. 44. 19.

g ch. 40. 5.

h ch. 45. 2.

† Heb. *wind.*

a ch. 10. 19. & 44. 1. & 46. 1.

b ch. 11. 23.

c ch. 1. 24. Rev. 1. 15. & 14. 2. & 19. 1, 6.

d ch. 10. 4. Rev. 18. 1.

e ch. 1. 4, 28. & 8. 4.

‖ Or, *when I came to* prophesy *that the city should be destroyed:* See ch. 9. 1, 5.

f So Jer. 1. 10.

g ch. 1. 3. & 3. 23.

h See ch. 10. 19. & 44. 2.

i ch. 3. 12, 14. & 8. 3.

k 1 Kings 8. 10, 11. ch. 44. 4.

l ch. 40. 3.

m Ps. 99. 1.

n 1 Chron. 28. 2. Ps. 99. 5.

Before CHRIST about 574.

o Ex. 29. 45. Ps. 68. 16. & 132. 14. Joel 3. 17. John 1. 14. 2 Cor. 6. 16.

p ch. 39. 7.

q Lev. 26. 30 Jer. 16. 18.

r See 2 Kings 16. 14. & 21. 4, 5, 7. ch. 8. 3. & 23. 39. & 44. 7.

‖ Or, *for* there was but *a wall between me and them.*

s ver. 7.

t ver. 7.

u ch. 40. 4.

‖ Or, *sum,* or, *number.*

x ch. 40. 2.

y ch. 40. 5. & 41. 8.

† Heb. *bosom.*

† Heb. *lip.*

† Heb. *Harel,* that is, *the mountain of God.*

† Heb. *Ariel,* that is, *the lion of God.* Isa. 29. 1.

z See Ex. 20. 26.

a Lev. 1. 5.

b ch. 44. 15.

c Ex. 29. 10, 12. Lev. 8. 14, 15. ch. 45. 18, 19.

d Ex. 29. 14.

e Heb. 13. 11.

24 And thou shalt offer them before the LORD, [f]and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 [g]Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall † consecrate themselves.

27 [h]And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt-offerings upon the altar, and your ‖ peace-offerings: and I will [i]accept you, saith the Lord GOD.

CHAP. XLIV.

The priests reproved for polluting of the sanctuary.

THEN he brought me back the way of the gate of the outward sanctuary [a]which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; [b]because the LORD the God of Israel hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to [c]eat bread before the LORD; [d]he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and [e]behold, the glory of the LORD filled the house of the LORD: [f]and I fell upon my face.

5 And the LORD said unto me, [g]Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the [h]rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, [i]let it suffice you of all your abominations;

7 [k]In that ye have brought *into my sanctuary* †[l]strangers, [m]uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer [n]my bread, [o]the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not [p]kept the charge of mine holy things: but ye have set keepers of my ‖ charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; [q]No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 [r]And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, [s]*having* charge at the gates of the house, and ministering to the house: [t]they shall slay the burnt-offering and the sacrifice for the people, and [u]they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and [x]† caused the house of Israel to fall into iniquity; therefore have I [y]lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 [z]And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place;* but they shall [a]bear their shame, and their abominations which they have committed.

14 But I will make them [b]keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, [d]the sons of Zadok, that kept the charge of my sanctuary [e]when the children of Israel went astray from me, they shall come near me to minister unto me, and they [f]shall stand before me to offer unto me [g]the fat and the blood, saith the Lord GOD.

16 They shall enter into my sanctuary, and they shall come near to [h]my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, [i]they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18 [k]They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* ‖ † with any thing that causeth sweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, [l]they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: and they shall [m]not sanctify the people with their garments.

20 [n]Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 [o]Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a [p]widow, nor her that is † put away: but they shall take maidens of the seed of the house of Israel, or a widow † that had a priest before.

23 And [q]they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And [r]in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; [s]and they shall hallow my sabbaths.

25 And they shall come at no [t]dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And [u]after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, [x]unto the inner court, to minister in the sanctuary, [y]he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; I [z]*am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 [a]They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and [b]every ‖ dedicated thing in Israel shall be theirs.

30 And the ‖ [c]first of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: [d]ye shall also give unto the priest the first of your dough, [e]that he may cause the blessing to rest in thine house.

Before CHRIST about 574.

f Lev. 2. 13.
g Ex. 29. 35, 36. Lev. 8. 33.
† Heb. *fill their hands*, Ex. 29. 24.
h Lev. 9. 1.
‖ Or, *thank-offerings.*
i Job 42. 8. ch. 20. 40, 41. Rom. 12. 1. 1 Pet. 2. 5.
a ch. 43. 1.
b ch. 43. 4.
c Gen. 31. 54. 1 Cor. 10. 18.
d ch. 46. 2, 8.
e ch. 3. 23. & 43. 5.
f ch. 1. 28.
g ch. 40. 4.
† Heb. *set thy heart.*
h ch. 2. 5.
i ch. 45. 9. 1 Pet. 4. 3.
k ch. 43. 8. ver. 9. Acts 21. 28.
† Heb. *children of a stranger.*
l Lev. 22. 25.
m Lev. 26. 41. Deut. 10. 16. Acts 7. 51.
n Lev. 21. 6, 8, 17, 21.
o Lev. 3. 16. & 17. 11.
p Lev. 22. 2, &c.
‖ Or, *ward*, or, *ordinance:* And so ver. 14. & 16. & ch. 40. 45.
q ver. 7.
r See 2 Kings 23. 8, &c. 2 Chron. 29. 4, 5. ch. 48. 11.
s 1 Chron. 26. 1.
t 2 Chron. 29. 34.
u Num. 16. 9.
x Isa. 9. 16. Mal. 2. 8.
† Heb. *were for a stumbling-block of iniquity unto, &c.* ch. 14. 3, 4.
y Ps. 106. 26
z 2 Kings 23. 9. Num. 18. 3.

Before CHRIST about 574.

a ch. 32. 30. & 36. 7.
b Num. 18. 4. 1 Chron. 23. 28, 32.
c ch. 40. 46. & 43. 19.
d 1 Sam. 2. 35.
e ver. 10.
f Deut. 10. 8
g ver. 7.
h ch. 41. 22.
i Ex. 28. 39, 40, 43. & 39. 27, 28.
k Ex. 28. 40. 42. & 39. 28.
‖ Or, *in sweating places.*
† Heb. *in*, or, *with sweat.*
l ch. 42. 14.
m ch. 46. 20. See Ex. 29. 37. & 30. 29. Lev. 6. 27. Matt. 23. 17, 19.
n Lev. 21. 5.
o Lev. 10. 9.
p Lev. 21. 7, 13, 14.
† Heb. *thrust forth.*
† Heb. *from a priest.*
q Lev. 10. 10, 11. ch. 22. 26. Mal. 2. 7.
r Deut. 17. 8, &c. 2 Chron. 19. 8, 10.
s See ch. 22. 26.
t Lev. 21. 1, &c.
u Num. 6. 10. & 19. 11, &c.
x ver. 17.
y Lev. 4. 3.
z Num. 18. 20. Deut. 10. 9. & 18. 1, 2. Josh. 13. 14, 33.
a Lev. 6. 18, 29. & 7. 6.
b Lev. 27. 21, 28, compared with Num. 18. 14.
‖ Or, *devoted.*
‖ Or, *chief.*
c Ex. 13. 2. & 22. 29. 30. & 23. 19. Num. 3. 13. & 18. 12, 13.
d Num. 15. 20. Neh. 10. 37.
e Prov. 3. 9, 10. Mal. 3. 10.

31 The priests shall not eat of any thing that is [f] dead of itself, or torn, whether it be fowl or beast.

CHAP. XLV.

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince, &c.

MOREOVER, † when ye shall [a] divide by lot the land for inheritance, ye shall [b] offer an oblation unto the LORD, † an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary [c] five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the ‖ suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: [d] and in it shall be the sanctuary *and* the most holy *place*.

4 [e] The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 [f] And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for [g] twenty chambers.

6 ¶ [h] And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ [i] And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and [k] my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD; [l] Let it suffice you, O princes of Israel: [m] remove violence and spoil, and execute judgment and justice, take away your † exactions from my people, saith the Lord GOD.

10 Ye shall have just [n] balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the [o] shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley;

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths: for ten baths *are* an homer:

15 And one ‖ lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for ‖ peace-offerings, [p] to make reconciliation for them, saith the Lord GOD.

16 All the people of the land † shall give this oblation ‖ for the prince in Israel.

17 And it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the ‖ peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and [q] cleanse the sanctuary:

19 [r] And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month [s] for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 [t] In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land [u] a bullock *for* a sin-offering.

23 And [x] seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; [y] and a kid of the goats daily *for* a sin-offering.

24 [z] And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the [a] feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAP. XLVI.

Ordinances for the prince in his worship, and for the people.

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east, shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 [a] And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gates shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new-moons.

4 And the burnt-offering that [b] the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 [c] And the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs † as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 [d] And when the prince shall enter, he shall go in

Before CHRIST about 574.

f Ex. 22. 31. Lev. 22. 8.

† Heb. *when ye cause the land to fall.*

a ch. 47.22.

b ch. 48. 8.

† Heb. *holiness.*

c ch. 42. 20.

‖ Or, *void places.*

d ch. 48.10.

e ver. 1. ch. 48. 10, &c.

f ch. 48.13.

g See ch. 40. 17.

h ch. 48.15.

i ch. 48. 21.

k ch. 46.18. See Jer. 22. 17. ch. 22. 27.

l ch. 44. 6.

m Jer. 22. 3.

† Heb. *expulsions.*

n Lev. 19. 35, 36. Prov. 11. 1.

o Ex. 30.13. Lev. 27. 25. Num. 3.47.

‖ Or, *kid.*

‖ Or, *thank-offerings.*

p Lev. 1. 4.

Before CHRIST about 574.

† Heb. *shall be for.*

‖ Or, *with.*

‖ Or, *thank-offerings.*

q Lev. 16. 16.

r ch. 43. 20.

s Lev. 4.27.

t Ex. 12.18. Lev. 23. 5, 6. Num. 9. 2, 3. & 28. 16, 17. Deut. 16.1, &c.

u Lev. 4.14.

x Lev. 23.8.

y See Num. 28. 15, 22, 30. & 29. 5, 11, 16, 19, &c.

z ch. 46. 5, 7.

a Lev. 23. 33. Num. 29. 12. Deut. 16. 13.

a ch. 44. 3. ver. 8.

b ch. 45.17.

c ch. 45. 29. ver. 7, 11.

† Heb. *the gift of his hand,* Deut. 16. 17.

d ver. 2.

by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land [e] shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities [f] the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, [g] *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 [h] Thou shalt daily prepare a burnt-offering unto the LORD *of* a lamb † of the first year without blemish: thou shalt prepare it † every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning *for* a continual burnt-offering.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to [i] the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, [k] the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After, he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall [l] boil the trespass-offering and the sin-offering, where they shall [m] bake the meat-offering; that they bear *them* not out into the outer court, [n] to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, † in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts ‖ joined of forty *cubits* long and thirty broad: these four † corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall [o] boil the sacrifice of the people.

Before CHRIST about 574.

[e] Ex. 23. 14.—17. Deut. 16. 16.

[f] ver. 5.

[g] ch. 44. 3. ver. 2.

[h] Ex. 29.38. Num. 28. 3. † Heb. *a son of his year.* † Heb. *morning by morning.*

[i] Lev. 25. 10.

[k] ch. 45. 8.

[l] 2 Chron. 35. 13.
[m] Lev. 2. 4, 5, 7.
[n] ch. 44. 19.

† Heb. *a court in a corner of a court, and a court in a corner of a court.*

[o] See ver. 20.

Before CHRIST about 574.

[a] Joel 3. 18. Zech. 13. 1. & 14. 8. Rev. 22. 1.

[b] ch. 40. 3.

† Heb. *waters of the ankles.*

† Heb. *waters of swimming.*

† Heb. *lip.*
[c] ver. 12. Rev. 22. 2.

‖ Or, *plain:* See Deut. 3. 17. & 4. 49. Josh. 3. 16.

† Heb. *two rivers.*

[d] Num. 34. 6. Josh. 23. 4. ch. 48. 28.

‖ Or, *and that which shall not be healed.*
[e] ver. 7.
† Heb. *shall come up.*
[f] Job 8. 16. Ps. 1. 3. Jer. 17. 8.
‖ Or, *principal.*
‖ Or, *for bruises and sores.*
[g] Rev. 22. 2.
[h] Gen. 48. 5. 1 Chron. 5. 1. ch. 48. 4, 5.
‖ Or, *swore.*
[i] Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 3. & 28. 13. ch. 20. 5, 6, 28, 42.
[k] ch. 48. 29.
[l] ch. 48. 1.
[m] Num. 34. 8.
[n] Num. 34. 8.
[o] 2 Sam. 8. 8

CHAP. XLVII.

1 *The vision of the holy waters;* 6 *the virtue of them.* 13 *The bordere of the land, &c.*

AFTERWARD he brought me again unto the door of the house; and behold, [a] waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side.

3 And when [b] the man that had the line in his hand, went forth eastward, he measured a thousand cubits, and he brought me through the waters; the † waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, † waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the † bank of the river *were* very many [c] trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the ‖ desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed: and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish [d] of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof ‖ shall not be healed; they shall be given to salt.

12 And [e] by the river upon the bank thereof, on this side and on that side, † shall grow all trees for meat, [f] whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ‖ new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof ‖ for [g] medicine.

13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: [h] Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I ‖ [i] lifted up mine hand to give it unto your fathers: and this land shall [k] fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, [l] the way of Hethlon, as men go to [m] Zedad;

16 [n] Hamath, [o] Berothah, Sibraim, which *is* between

the border of Damascus and the border of Hamath; ‖ Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be [p] Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure † from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to [q] the waters of ‖ strife *in* Kadesh, the ‖ river to the great sea. And *this is* the south side ‖ southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, [r] and to the strangers that sojourn among you, which shall beget children among you: [s] and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAP. XLVIII.

1, 23 *The portions of the twelve tribes.* 8 *Of the sanctuary.* 30 *The gates of the city.*

NOW these *are* the names of the tribes. [a] From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; (for these are his sides east *and* west;) † a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be [b] the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof.

11 [c] ‖ *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my ‖ charge, which went not astray when the children of Israel went astray, [d] as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 [e] And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the LORD.

15 ¶ [f] And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be [g] a profane *place* for the city, for dwelling, and for suburbs, and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city.

19 [h] And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ [i] And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; [k] and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* † a *portion.*

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* [l] the waters of † strife *in* Kadesh, *and* to the river toward the great sea.

29 [m] This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

Before CHRIST about 574.

‖ Or, *the middle village.*
[p] Num. 34. 9. ch. 48. 1.
† Heb. *from between.*
[q] Num. 20. 13. Deut. 32. 51. Ps. 81. 7. ch. 48. 28.
‖ Or, *Meribah.*
‖ Or, *valley.*
‖ Or, *toward Teman.*
[r] See Eph. 3. 6. Rev 7. 9, 10.
[s] Rom. 10. 12. Gal. 3. 28. Col. 3. 11.
[a] ch. 47. 15, &c.
† Heb. *one portion.*
[b] ch. 45. 1,—6.
[c] ch. 44. 15.
‖ Or, *The sanctified portion shall be for the priests.*
‖ Or, *ward*, or, *ordinance.*
[d] ch. 44. 10.

Before CHRIST about 574.

[e] Ex. 22. 29. Lev. 27. 10, 28, 33.
[f] ch. 45. 6.
[g] ch. 42. 20.
[h] ch. 45. 6.
[i] ch. 45. 7.
[k] ver. 8, 10.
† Heb. *one portion.*
[l] ch. 47. 19.
† Heb. *Meribah-kadesh.*
[m] ch. 47. 14, 21, 22.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.
31 [n] And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.
32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.
33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.
34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
35 *It was* round about eighteen thousand *measures:* [o] and the name of the city from *that* day *shall be*, †[p] The LORD *is* there.

Before CHRIST about 574.
n Rev. 21. 12, &c.

Before CHRIST about 574.
o Jer. 33. 16.
† Heb. *Jehovah-shammah:* See Ex. 17. 15. Judg. 6. 24.
p Jer. 3. 17. Joel 3. 21. Zech. 2. 10. Rev. 21. 3. & 22. 3.

The BOOK of DANIEL.

CHAP. I.

1 *Jehoiakim's captivity.* 8 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 17 *Their excellency in wisdom.*

IN the third year of the reign of Jehoiakim king of Judah [a] came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
2 And the Lord gave Jehoiakim king of Judah into his hand, with [b] part of the vessels of the house of God: which he carried [c] into the land of Shinar to the house of his god; [d] and he brought the vessels into the treasure-house of his god.
3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring * *certain* of the children of Israel, and of the king's seed, and of the princes;
4 Children [e] in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and [f] whom they might teach the learning and the tongue of the Chaldeans.
5 And the king appointed them a daily provision of the king's meat, and of † the wine which he drank: so nourishing them three years, that at the end thereof they might [g] stand before the king.
6 Now, among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:
7 [h] Unto whom the prince of the eunuchs gave names: [i] for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.
8 ¶ But Daniel purposed in his heart that he would not defile himself [k] with the portion of the king's meat, nor with the wine which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself.
9 Now [l] God had brought Daniel into favour and tender love with the prince of the eunuchs.
10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces † worse liking than the children which *are* of your ‖ sort? then shall ye make *me* endanger my head to the king.
11 Then said Daniel to ‖ Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
12 Prove thy servants, I beseech thee, ten days; and let them give us † pulse † to eat, and water to drink.
13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.
14 So he consented to them in this matter and proved them ten days.
15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.
16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.
17 ¶ As for these four children, [m] God gave them [n] knowledge and skill in all learning and wisdom: and ‖ Daniel had [o] understanding in all visions and dreams.
18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.
19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore, [p] stood they before the king.
20 [q] And in all matters of † wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.
21 [r] And Daniel continued *even* unto the first year of king Cyrus.

Before CHRIST about 607.
a 2 Kings 24. 1. 2 Chron. 36. 6. about 606.
b Jer. 27. 19, 20.
c Gen. 10. 10. & 11. 2. Isa. 11. 11. Zech. 5. 11.
d 2 Chron. 36. 7.
* Foretold 2 Kings 20. 17, 18. Isa. 39. 7.
e See Lev. 24. 19, 20.
f Acts 7. 22.
† Heb. *the wine of his drink.*
g ver. 19. Gen. 41. 46. 1 Kings 10. 8.
h Gen. 41. 45. 2 Kings 24. 17.
i ch. 4. 8. & 5. 12.
k Deut. 32. 38. Ezek. 4. 13. Hos. 9. 3.
l See Gen. 39. 21. Ps. 106. 46. Prov. 16. 7.
† Heb. *sadder.*
‖ Or, *term*, or, *continuance.*
‖ Or, *the steward.*
† Heb. *of pulse.*
† Heb. *that we may eat, &c.*

Before CHRIST about 606.
m 1 Kings 3. 12. Jam. 1. 5, 17.
n Acts 7. 22.
‖ Or, *he made Daniel understand.*
o Num. 12. 6. 2 Chron. 26. 5. ch. 5. 11, 12, 14. & 10. 1.
p Gen. 41. 46. ver. 5.
q 1 Kings 10. 1.
† Heb. *wisdom of understanding.*
r ch. 6. 28. & 10. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used, Ps. 110. 1. & 112. 8.
603.
a Gen. 41 8. ch. 4 5.
b Esth 6. 1. ch 6. 18.
c Gen. 41 8. Ex. 7. 11. ch. 5. 7.
d 1 Kings 1. 31. ch. 3. 9. & 5. 10. & 6. 6, 21.
e Ezra 6. 11. 2 Kings 10. 27. ch. 3. 29.
† Chald. *made pieces.*
f ch. 5. 16.
‖ Or, *fee.* ch. 5. 17. ver. 48.
† Chald. *buy.* Eph. 5. 16.

CHAP. II.

1 *Nebuchadnezzar forgetteth his dream.* 14 *It is revealed to Daniel.* 31 *The dream and the interpretation thereof.*

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, [a] wherewith his spirit was troubled, and [b] his sleep brake from him.
2 [c] Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.
3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.
4 Then spake the Chaldeans to the king in Syriac, [d] O king, live for ever: tell thy servants the dream, and we will shew the interpretation.
5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [e] † cut in pieces, and your houses shall be made a dunghill.
6 [f] But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and ‖ rewards and great honour: therefore, shew me the dream, and the interpretation thereof.
7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.
8 The king answered and said, I know of certainty that ye would † gain the time, because ye see the thing is gone from me.
9 But, if ye will not make known unto me the

dream, [s] *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, [h] except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel †answered with counsel and wisdom to Arioch the ‖ †captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 [i] That they would desire mercies †of the God of heaven concerning this secret; ‖ that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel [k] in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, [l] Blessed be the name of God for ever and ever: [m] for wisdom and might are his:

21 And he changeth [n] the times and the seasons; [o] he removeth kings, and setteth up kings; [p] he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 [q] He revealeth the deep and secret things: [r] he knoweth what *is* in the darkness, and [s] the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we [t] desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore, Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, †I have found a man of the †captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 [u] But there is a God in heaven that revealeth secrets, and †maketh known to the king Nebuchadnezzar [x] what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29 As for thee, O king, thy thoughts †came *into thy mind* upon thy bed, what should come to pass hereafter: [y] and he that revealeth secrets maketh known to thee what shall come to pass.

30 [z] But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, ‖ but for *their* sakes that shall make known the interpretation to the king, [a] and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, †sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 [b] This image's head *was* of fine gold, his breast and his arms of silver, his belly and his ‖ thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out ‖ [c] without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became [d] like the chaff of the summer threshing-floors; and the wind carried them away, that [e] no place was found for them: and the stone that smote the image [f] became a great mountain, [g] and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 [h] Thou, O king, *art* a king of kings: [i] for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 [k] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. [l] Thou *art* this head of gold.

39 And after thee shall arise [m] another kingdom [n] inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And [p] the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest [q] the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly ‖ broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave †one to another, even as iron is not mixed with clay.

44 And in †the days of these kings [r] shall the God of heaven set up a kingdom, [s] which shall never be destroyed: and the †kingdom shall not be left to other people, [t] *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 [u] Forasmuch as thou sawest that the stone was cut out of the mountain ‖ without hands, and that it

Before CHRIST about 603.

g Esth. 4. 11.

h ver. 28. ch. 5. 11.

† Chald. *returned.* ‖ Or, *chief marshal.* † Chald. *chief of the executioners,* or, *slaughtermen.* Gen. 37. 36.

i Matt. 18. 12. † Chald. *from before God.* ‖ Or, *that they should not destroy Daniel,* &c. *k* Num. 12. 6. Job 33. 15, 16. *l* Ps. 113. 2. & 115. 18. *m* Jer. 32. 19.

n Esth. 1. 13. 1 Chron. 29. 30. ch. 7. 25. & 11. 6. *o* Job 12. 18. Ps. 75. 6, 7. Jer. 27. 5. ch. 4. 17. *p* Jam. 1. 5. *q* Job 12. 22. Ps. 25. 14. ver. 28, 29. *r* Ps. 139. 11, 12. Heb. 4. 13. *s* ch. 5. 11, 14. Jam. 1. 17. *t* ver. 18.

† Chald. *That I have found.* † Chald. *children of the captivity of Judah.*

Before CHRIST about 603.

u Gen. 40. 8. & 41. 16. ver. 18, 47. Amos 4. 13. † Chald. *hath made known.* *x* Gen. 49. 1. † Chald. *came up.* *y* ver. 22, & 28.

z So Gen. 41. 16. Acts 3. 12. ‖ Or, *but for the intent that the interpretation may be made known to the king.* *a* ver. 47. † Chald. *wast seeing.*

b See ver. 38, &c. ‖ Or, *sides.*

‖ Or, *which was not in hands:* as ver. 45. *c* ch. 8. 25. Zech. 4. 6. 2 Cor. 5. 1. Heb. 9. 24. *d* Ps. 1. 4. Hos. 13. 3. *e* Ps. 37. 10, 36. *f* Isa. 2. 2, 3. *g* Ps. 80. 9.

h Ezra 7. 12. Isa. 47. 5. Jer. 27. 6, 7. Ezek. 26. 7. Hos. 8. 10. *i* Ezra 1. 2. *k* ch. 4. 21, 22. Jer. 27. 6. *l* ver. 32. *m* ch. 5. 28, 31. *n* ver. 32. *p* ch. 7. 7, 23. *q* ver. 33.

‖ Or, *brittle.* † Chald. *this with this.* † Chald. *their days.* *r* ver. 28. *s* ch. 4. 3, 34. & 6. 26. & 7. 14, 27. Mic. 4. 7. Luke 1. 32, 33. † Chald. *kingdom thereof.* *t* Ps. 2. 9. Isa. 60. 12. 1 Cor. 15. 24. *u* ver. 35. Isa. 28. 16. ‖ Or, *which was not in hand.*

brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass †hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ [x]Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation [y]and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth, *it is*, that your God *is* a God of gods, and a Lord of kings, [z]and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a great man, [a]and gave him many great gifts, and made him ruler over the whole province of Babylon, and [b]chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, [c]and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel [d]*sat* in the gate of the king.

CHAP. III.

Nebuchadnezzar setteth up a golden image.

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried †aloud, To you †it is commanded, [a]O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ‖ †dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour [b]be cast into the midst of a burning fiery furnace.

7 Therefore, at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans [c]came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, [d]O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 [e]There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, †have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* ‖ true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; [f]*well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; [g]and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, [h]we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar †full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the †most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ‖coats, their hosen, and their ‖ hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's †commandment was urgent, and the furnace exceeding hot, the ‖ flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his ‖counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, [k]walking in the midst of the fire, and †they have no hurt: and the form of the fourth is like [l]the Son of God.

26 ¶ Then Nebuchadnezzar came near to the †mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [m]upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants

Before CHRIST about 603. Before CHRIST about 580.

† Chald. *after this.*

x See Acts 10. 25. & 14. 13. & 28. 6.
y Ezra 6. 10.

‖ Or, *of purpose*, as Ex. 21. 23.

z ver. 28.

a ver. 6.

f as Ex. 32. 32. Luke 13. 9.

b ch. 4. 9. & 5. 11.

g Ex. 5. 2. 2 Kings 18. 35.

c ch. 3. 12.

h Matt. 10. 19.

d Esth. 2. 19, 21. & 3. 2.

† Chald. *filled.*

† Chald. *mighty of strength.*

‖ Or, *mantles.* ‖ Or, *turbans.*

† Chald. *word.* ‖ Or, *spark.*

† Chald. *with might.* † Chald. *they command.*

a ch. 4. 1. & 6. 25.

‖ Or, *singing.* † Chald. *symphony.*

b Jer. 29. 22. Rev. 13. 15.

‖ Or, *governors.*

k Isa. 43. 2. † Chald. *there is no hurt in them.*

l Job 1. 6. & 38. 7. Ps. 34. 7. ver. 28.

c ch. 6. 12.

† Chald. *door.*

d ch. 2. 4. & 5. 10. & 6. 6, 21.

m Heb. 11. 34.

e ch. 2. 49. † Chald. *have set no regard upon thee.*

that [n] †trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 [o] Therefore, †I make a decree, That every people, nation, and language, which speak †any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be [p] †cut in pieces, and their houses shall be made a dunghill: [q] because there is no other god that can deliver after this sort.

30 Then the king †promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAP. IV.

Daniel heareth Nebuchadnezzar's dream, and interpreteth it.

NEBUCHADNEZZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 †I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

3 [c] How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* [d] an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, [e] and the thoughts upon my bed and the visions of my head [f] troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 [g] Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, [h] whose name *was* Belteshazzar, according to the name of my god, [i] and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, [k] master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; †I saw, and behold [l] a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: [m] the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and behold, [n] a watcher and [o] an holy one came down from heaven.

14 He cried †aloud, and said thus, [p] Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: [q] let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven [r] times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent [s] that the living may know [t] that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, [u] forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; [x] for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, [y] whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered, and said, My lord, [z] the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 [a] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 [b] It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, [c] and thy dominion to the end of the earth.

23 [d] And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, [e] and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall [f] drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee [g] to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, [h] till thou know that the Most High ruleth in the kingdom of men, and [i] giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the [k] heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and [l] break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; [m] if it may be ‖ [n] a lengthening of thy tranquility.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked ‖ in the palace of the kingdom of Babylon.

30 The king [o] spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 [p] While the word *was* in the king's mouth, there fell [q] a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee:

32 And [r] they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most

Before CHRIST about 580.

n Ps.34.7,8. Jer. 17. 7. ch. 6.22,23.
o ch. 6. 26.
† Chald. *a decree is made by me.*
† Chald. *error.*
p ch. 2. 5.
† Chald. *made pieces.*
q ch. 6. 27.
† Chald. *made to prosper.*

about 570.

a ch. 3. 4. & 6. 25.

† Chald. *It was seemly before me.*
b ch. 3. 26.
c ch. 6. 27.
d ver. 34. ch. 2. 44. & 6. 26.

e ch. 2. 28, 29.
f ch. 2. 1.
g ch. 2. 2.
h ch. 1. 7.
i Isa. 63.11. ver. 18. ch. 2. 11. & 5. 11, 14.
k ch. 2. 48. & 5. 11.

† Chald. *I was seeing.*
l Ezek. 31. 3, &c.
ver. 20.

m Ezek.17. 23.& 31. 6. See Lam. 4. 20.

n Ps. 103. 20. ver. 17. 23.
o Deut.33.2 ch. 8. 13. Zech. 14. 5. Jude 14.
† Chald. *with might.*
p Matt.3.10
q Ezek. 31. 12.

r ch. 11.13. & 12. 7.

Before CHRIST about 570.

s Ps. 9. 16.
t ch. 2. 21. & 5. 21. ver. 25. 32.

u Gen. 41. 8, 15. ch. 5. 8. 15.
x ver. 8.
y ver. 8.
z See 2 Sam. 18. 32. Jer. 29. 7.
a ver. 10. 11, 12.

b ch. 2. 38.
c Jer. 27. 6, 7, 8.
d ver. 13.

e ch. 5. 21.

f ver. 32. ch. 5. 21. &c.
g Ps. 106. 20.
h ver.17,32. Ps. 83. 18.
i Jer. 27. 5.

k Matt. 21. 25. Luke 15. 18, 21.
l 1 Pet. 4. 8.

m Ps. 41. 1, &c.
‖ Or, *a healing of thine error.*
n 1 Kings 21. 29.
‖ Or, *upon.*
o Prov. 16. 18. ch. 5. 20.

p ch. 5. 5. Luke 12. 20
q ver. 24.

about 569.

r ver. 25.

High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And [s]at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him [t]that liveth for ever, whose dominion *is* [u]an everlasting dominion, and his kingdom *is* from generation to generation:

35 And [x]all the inhabitants of the earth *are* reputed as nothing: and [y]he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and [z]none can stay his hand, or say unto him, [a]What doest thou?

36 At the same time my reason returned unto me; [b]and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was [c]added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, [d]all whose works *are* truth, and his ways judgment: [e]and those that walk in pride he is able to abase.

CHAP. V.

1 *Belshazzar's impious feast.* 5 *A hand writing on the wall.*

BELSHAZZAR the king [a]made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels [b]which his ‖ father Nebuchadnezzar had † taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, [c]and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ [d]In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's † countenance † was changed, and his thoughts troubled him, so that the ‖ † joints of his loins were loosed, and his [e]knees smote one against another.

7 [f]The king cried † aloud to bring in [g]the astrologers, the Chaldeans, and the soothsayers. *And* the king spake and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with ‖ scarlet, and *have* a chain of gold about his neck, [h]and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men:* [i]but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly [k]troubled, and his † countenance was changed in him, and his lords were astonied.

10 ¶ *Now*, the queen by reason of the words of the king and his lords came into the banquet-house: *and* the queen spake and said, [l]O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 [m]There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy ‖ father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ‖ father, the king, *I say*, thy father, made [n]master of the magicians, astrologers, Chaldeans, *and* sooth-sayers:

12 [o]Forasmuch as an excellent spirit, and knowledge, and understanding, ‖ interpreting of dreams, and shewing of hard sentences, and ‖ dissolving of † doubts, were found in the same Daniel, [p]whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my ‖ father brought out of Jewry?

14 I have even heard of thee, that [q]the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now [r]the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst † make interpretations, and dissolve doubts: [s]now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy ‖ rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, [t]the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, [u]all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 [x]But when his heart was lifted up, and his mind hardened ‖ in pride, he was † deposed from his kingly throne, and they took his glory from him.

21 And he was [y]driven from the sons of men: and ‖ his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [z]till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, [a]hast not humbled thine heart, though thou knewest all this;

23 [b]But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, [c]which see not, nor hear, nor know: and the God in whose hand thy breath *is*, [d]and whose *are* all thy ways, hast thou not glorified.

24 Then was the part of the hand sent from him; and this writing was written.

Before CHRIST about 563.

s ver. 26.
t ch. 12. 7. Rev. 4. 10.
u Ps. 10. 16. ch. 2. 44. & 7. 14. Mic. 4. 7. Luke 1. 33.
x Isa. 40. 15. 17.
y Ps. 115. 3. & 135. 6.
z Job 34. 29.
a Job 9. 12. Isa. 45. 9. Rom. 9. 20.
b ver. 26.
c Job 42. 12. Prov. 22. 4. Matt. 6. 33.
d Ps. 33. 4. Rev. 15. 3. & 16. 7.
e Ex. 18. 11. ch. 5. 20.

Before CHRIST about 538.

m ch. 2. 48. & 4. 8, 9, 18.
‖ Or, *grandfather.* ver. 2.
‖ Or, *grandfather.* ver. 2.
n ch. 4. 9.
o ch. 6. 3.
‖ Or, *of an interpreter, &c.*
‖ Or, *of a dissolver.*
† Chald. *knots.*
p ch. 1. 7.
‖ Or, *grandfather.*
q ver. 11, 12.
r ver. 7, 8.

about 538.

a Esth. 1. 3.
b ch. 1. 2. Jer. 52. 19.
‖ Or, *grandfather:* As Jer. 27. 7. 2 Sam. 9. 7. 2 Chron. 15. 16. ver. 11. 13.
† Chald. *brought forth.*
c Rev. 9. 20.
d ch. 4. 31.
† Chald. *brightnesses* ver. 9.
† Chald. *changed it.*
‖ Or, *girdles.* Isa. 5. 27.
† Chald. *bindings,* or, *knots.*
e Nah. 2. 10.
f ch. 2. 2. & 4. 6.
† Chald. *with might.*
g Isa. 47. 13.
‖ Or, *purple.*
h ch. 6. 2.
i ch. 2. 27. & 4. 7.
k ch. 2. 1.
† Chald. *brightnesses.* ver. 6.
l ch. 2. 4. & 3. 9.
‖ Or, *fee.* as ch. 2. 6.
t ch. 2. 37, 38. & 4. 17, 22, 25.
u Jer. 27. 7. ch. 3. 4.
x ch. 4. 30, 37.
‖ Or, *to deal proudly.* Ex. 18. 11.
† Chald. *made to come down.*
y ch. 4. 32, &c.
‖ Or, *he made his heart equal, &c.*
z ch. 4. 17, 25.
a 2 Chron. 33. 23. & 36. 12.
b ver. 3, 4.
c Ps. 115. 5, 6.
d Jer. 10. 23.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; [e]Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided and given to the [f]Medes and [g]Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, [h]that he should be the third ruler in the kingdom.

30 ¶ [i]In that night was Belshazzar the king of the Chaldeans slain.

31 [k]And Darius the Median took the kingdom, †*being* ‖about threescore and two years old.

CHAP. VI.

1 *Daniel's preferment.* 16 *He is cast into the den of lions.* 18 *He is miraculously saved.*

IT pleased Darius to set [a]over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, [b]because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ [c]Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes ‖assembled together to the king, and said thus unto him, [d]King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm ‖decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the [e]law of the Medes and Persians, which †altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber [f]toward Jerusalem, he kneeled upon his knees [g]three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 [h]Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, [i]according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, [k]which *is* of the children of the captivity of Judah, [l]regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, [m]was sore displeased with himself, and he set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that [n]the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 [o]And a stone was brought, and laid upon the mouth of the den; [p]and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were ‖instruments of music brought before him: [q]and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said unto Daniel, O Daniel, servant of the living God, [r]is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, [s]O king, live for ever.

22 [t]My God hath sent his angel, and hath [u]shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, [x]because he believed in his God.

24 ¶ And the king commanded, [y]and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, [z]their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ [a]Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 [b]I make a decree, That in every dominion of my kingdom men [c]tremble and fear before the God of Daniel: [d]for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be [e]destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, [f]and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the †power of the lions.

28 So this Daniel prospered in the reign of Darius, [g]and in the reign of [h]Cyrus the Persian.

CHAP. VII.

1 *Daniel's vision of four beasts,* 9 *of God's kingdom:* 15 *The interpretation thereof.*

IN the first year of Belshazzar king of Babylon, [a]Daniel †had a dream and [b]visions of his head, upon his bed: then he wrote the dream, *and* told the sum of the ‖matters.

Before CHRIST about 538.

c Job 31. 6. Ps. 62. 9. Jer. 6. 30.
f Foretold, Isa. 21. 2. ver. 31. ch. 9. 1.
g ch. 6. 28.
h ver. 7. about 538.
i Jer. 51. 31, 39, 57.
k ch. 9. 1.
† Chald. he as *the son of* &c.
‖ Or, *now.*
a Esth. 1. 1.
b ch. 5. 12.
about 537.
c Eccles. 4. 4.
‖ Or, *came tumultuously.*
d Neh. 2. 3. ver. 21. ch. 2. 4.
‖ Or, *interdict.*
e Esth. 1. 19. & 8. 8. ver. 12, 15.
† Chald. *passeth not.*
f 1 Kings 8. 44, 48. Ps. 5. 7. Jonah 2. 4.
g Ps. 55. 17. Acts 2. 1, 2. 15. & 3. 1. & 10. 9.
h ch. 3. 8.
i ver. 8.

Before CHRIST about 537.

k ch. 1. 6. & 5. 13.
l ch. 3. 12.
m So Mark 6. 26.
n ver. 8.
o Lam. 3. 53.
p So Matt. 27. 66.
‖ Or, *table.*
q ch. 2. 1.
r ch. 3. 15.
s ch. 2. 4.
t ch. 3. 28.
u Heb. 11. 33.
x Heb. 11. 33.
y Deut. 19. 19.
z Esth. 9. 10. See Deut. 24. 16. 2 Kings 14. 16.
a ch. 4. 1.
b ch. 3. 29.
c Ps. 99. 1.
d ch. 4. 34.
e ch. 2. 44. & 4. 3, 34. & 7. 14, 27. Luke 1. 33.
f ch. 4. 3.
† Heb. *hand.*
g ch. 1. 21.
h Ezra 1. 1, 2.
about 555.
a Num. 12. 6. Amos 3. 7.
† Chald. *saw.*
b ch. 2. 28.
‖ Or, *words.*

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts [c]came up from the sea, diverse one from another.

4 The first *was* [d]like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, ‖ and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 [e]And behold another beast, a second, like to a bear, and ‖ it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

6 After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also [f]four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold [g]a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; [h]and it had ten horns.

8 I considered the horns, and behold [i]there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes [k]of man, [l]and a mouth speaking great things.

9 ¶ [m]I beheld till the thrones were cast down, and [n]the Ancient of days did sit, [o]whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 [q]A fiery stream issued and came forth from before him: [r]thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: [s]the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: [t]I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet † their lives were prolonged for a season and time.

13 I saw in the night visions, and behold, [u]*one* like the Son of man came with the clouds of heaven, and came to [x]the Ancient of days, and they brought him near before him.

14 [y]And there was given him dominion, and glory, and a kingdom, that all [z]people, nations, and languages, should serve him: his dominion *is* [a]an everlasting dominion, which shall not pass away, and his kingdom, *that* which shall not be destroyed.

15 ¶ I Daniel [b]was grieved in my spirit in the midst of *my* † body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 [c]These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But [d]the saints of the † Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of [e]the fourth beast, which was diverse † from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

Before CHRIST about 555.

c Rev.13.1.

d Deut. 28. 49. 2 Sam. 1. 23. Jer. 4.7,13. & 48.40. Ezek. 17. 3. Hab. 1. 8. ‖ Or, *wherewith.* e ch. 2. 39. ‖ Or, *it raised up one dominion.*

f ch. 8. 8. 22.

g ch. 2. 40. ver. 19. 23.

h ch. 2. 41. Rev. 13. 1. i ver. 20, 21. 24. ch. 8. 9.

k Rev. 9. 7. l Ps. 12. 3. ver. 25. Rev. 13. 5. m Rev. 20. 4. n Ps. 90. 2. ver. 13. 22. o Ps. 104. 2. Rev. 1. 14. p Ezek. 1. 15. 16. q Ps. 50. 3. & 97. 3. Isa. 30. 33. & 66. 15. r 1 Kings 22. 19. Ps. 68. 17. Heb. 12.22. Rev. 5. 11. s Rev.20. 4, 12. t Rev.19.20. † Chald. *a prolonging in life was given them.* u Ezek. 1. 26. Matt. 24. 30. & 26.64. Rev. 1. 7, 13. & 14.14. x ver. 9. y Ps. 2. 6, 7. 8. & 8. 6. & 110. 1, 2. Matt. 11. 27. & 28.18. John 3. 35. 1 Cor. 15. 27. Eph. 1. 22. z ch. 3. 4. a Ps.145.13. ch. 2. 44. ver. 27. Mic. 4. 7. Luke 1. 33. John 12.34 Heb. 12.28. b ver. 28. † Chald. *sheath.* c ver. 3. d Isa. 60. 12, 13, 14. ver. 22, 27. 2 Tim. 2. 11, 12. Rev. 2. 26, 27. & 3. 21. & 20. 4. † Chald. *high ones,* that is, *things, or, places.* e ver. 7. † Chald. *from all those.*

Before CHRIST about 555.

f ch. 8. 12. 24. & 11.31. Rev. 11. 7. & 13. 7. & 17. 14. & 19. 19. g ver. 9. h ver. 18. 1 Cor. 6. 2. Rev. 1. 6. & 5.10.& 20.4. i ch. 2. 40.

k ver. 7, 8, 20. Rev. 17.12.

l Isa. 37.23. ch. 8. 24. 25. & 11. 28, 30. 31. 36. Rev.13.5.6. m Rev. 17. 6. & 18. 24. n ch. 2. 21. o Rev.13.7. p ch. 12. 7. Rev. 12. 14. q ver.10,22.

r ver. 14, 18, 22.

s ch. 2. 44. Luke 1. 33. John 12.34. Rev. 11. 15. t Isa. 60.12. ‖ Or, *rulers.* u ver. 15. ch. 8. 27. & 10. 8. 16. x Luke 2. 19, 51.

about 553.

a ch. 7. 1.

b Esth. 1.2.

† Heb. *the second.*

c ch. 5. 19. & 11. 3, 16.

‖ Or, *none touched him in the earth.* † Heb. *a horn of sight.* d ver. 21.

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, [f]and the same horn made war with the saints, and prevailed against them;

22 [g]Until the Ancient of days came, [h]and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be [i]the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 [k]And the ten horns out of this kingdom *are* ten kings, *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 [l]And he shall speak *great* words against the Most High, and shall [m]wear out the saints of the Most High, and [n]think to change times and laws: and [o]they shall be given into his hand [p]until a time and times and the dividing of time.

26 [q]But the judgment shall sit, and they shall take away his dominion to consume and to destroy *it* unto the end.

27 And the [r]kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, [s]whose kingdom *is* an everlasting kingdom, [t]and all ‖ dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, [u]my cogitations much troubled me, and my countenance changed in me: but I [x]kept the matter in my heart.

CHAP. VIII.

Daniel's vision of the ram and he-goat.

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me [a]at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at [b]Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than † the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; [c]but he did according to his will, and became great.

5 And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and ‖ touched not the ground: and the goat *had* † [d]a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore, the he-goat waxed very great: and when he was strong, the great horn was broken;

and for it, came up [c]four notable ones toward the four winds of heaven.

9 [f]And out of one of them came forth a little horn, which waxed exceeding great, [g]toward the south, and toward the east, and toward the [h]pleasant *land*.

10 [i]And it waxed great, *even* ‖ to [k]the host of heaven; and [l]it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, [m]he magnified *himself* even ‖ to [n]the prince of the host, [o]and ‖ by him [p]the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And [q]‖ an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down [r]the truth to the ground; and it [t]practised, and prospered.

13 ¶ Then I heard [u]one saint speaking, and another saint said unto ‖† that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of ‖ desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred † days: then shall the sanctuary be † cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and [y]sought for the meaning, then behold, there stood before me [z]as the appearance of a man.

16 And I heard a man's voice [a]between *the banks of* Ulai, which called, and said, [b]Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and [c]fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 [d]Now as he was speaking with me, I was in a deep sleep on my face toward the ground: [e]but he touched me, and † set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: [f]for at the time appointed the end *shall be*.

20 [g]The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 [h]And the rough goat is the king of Grecia: and the great horn that *is* between his eyes [i]*is* the first king.

22 [k]Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors † are come to the full, a king [m]of fierce countenance, and understanding dark sentences, [n]shall stand up.

24 And his power shall be mighty, [o]but not by his own power: and he shall destroy wonderfully, [p]and shall prosper, and practise, [q]and shall destroy the mighty and the † holy people.

25 And [r]through his policy also he shall cause craft to prosper in his hand; [s]and he shall magnify *himself* in his heart, and by ‖ peace shall destroy many: [t]he shall also stand up against the Prince of princes; but he shall be [x]broken without hand.

26 [y]And the vision of the evening and the morning which was told *is* true: [z]wherefore shut thou up the vision; for it *shall be* for many days.

27 [a]And I Daniel fainted, and was sick *certain* days; afterward I rose up, [b]and did the king's business; and I was astonished at the vision, [c]but none understood *it*.

Before CHRIST about 553.

e ch. 7. 6. & 11. 4.
ver. 22.
f ch. 7. 8. & 11. 21.
g ch. 11.25.
h Ps. 48. 2. Ezek. 20. 6, 15. ch. 11. 16, 41, 45.
i ch. 11. 28.
‖ Or, *against the host.*
k So Isa. 14. 13.
l Rev. 12. 4.
m Jer. 48. 26, 42. ch. 11. 36. ver. 25.
‖ Or, *against.*
n Josh.5.14
o ch. 11. 31. & 12. 11.
‖ Or, *from him.*
p Ex.29.38. Num. 28 3. Ezek. 46. 13.
q ch. 11. 31.
‖ Or, *the host was given over for the transgression against the daily* sacrifice.
s Ps. 119. 43, 142. Isa. 59. 14.
t ver. 4. ch. 11. 28, 36.
u ch. 4. 13. & 12. 6. 1 Pet. 1. 12.
‖ Or, *the numberer of secrets*, or, *the wonderful numberer.*
† Heb. *Palmoni.*
‖ Or, *making desolate*, ch. 11. 31. & 12. 11.
† Heb. *evening morning.*
† Heb. *justified.*
y See ch. 12. 8. 1 Pet. 1.10, 11.
z Ezek.1.26.
a ch.12.6,7.
b ch. 9. 21. Luke 1. 19, 26.
c Ezek.1.28 Rev. 1. 17.
d ch. 10. 9, 10. Luke 9.32.
e Ezek. 2.2.
† Heb. *made me stand upon my standing.*
f ch. 9. 27. & 11.27,35, 36. & 12. 7. Hab. 2. 3.
g ver. 3.
h ver. 5.
i ch. 11. 3.
k ver. 8. ch. 11. 4.
† Heb. *are accomplished.*
m Deut. 28. 50.
n ver. 6.
o Rev. 17. 13, 17.
p ver. 12. ch. 11. 36.
q ver. 10. ch. 7. 25.
† Heb. *people of the holy ones.*
r ch. 11.21, 23, 24.
s ver. 11. ch. 11. 36.
‖ Or, *prosperity.*

Before CHRIST about 538.

u ver. 11. ch. 11. 36.
x Job 34.20 Lam. 4. 6. ch. 2.34,45.
y ch. 10.1.
z Ezek. 12. 27. ch. 10. 14. & 12. 4, 9. Rev. 22.10.
a ch. 7. 28. & 10. 8, 16.
b ch. 6. 2,3.
c See ver.16

about 538.

a ch. 1. 21. & 5. 31. & 6. 28.
‖ Or, *in which he*, &c.
b 2 Chron. 36. 21. Jer. 25. 11, 12. & 29.10.
c Neh. 1. 4. ch. 6. 10. Jer. 29. 12, 13. Jam. 4. 8, 9, 10.
d Ex. 20. 6. Deut. 7. 9. Neh. 1. 5. & 9. 32.
e 1 Kings 8. 47, 48. Neh. 1. 6, 7. & 9. 33, 34. Ps. 106. 6. Isa. 64. 5, 6, 7. Jer. 14. 7. ver. 15.
f 2 Chron. 36. 15, 16. ver. 10.
g Neh.9.33.
‖ Or, *thou* hast, &c.
h ver. 7.
i Neh. 9.17. Ps.130.4,7.
k ver. 6.
l Isa. 1. 4, 5, 6. Jer. 8.5,10.
m Lev. 26. 14. &c. Deut. 27. 15.&c.& 28. 15.&c.& 29. 20.&c.& 30. 17,18. & 31. 17.&c.& 32. 19, &c. Lam. 2. 17.
n Zech. 1.6. *o* Lam.1.12 & 2. 13. Ezek. 5. 9. Amos 3. 2.
p Lev.26. 14. &c. Deut. 28. 15. Lam. 2. 17.
q Isa. 9. 13. Jer. . 30. & 5. 3. Hos.7.7.10.
† Heb. *entreated we not the face of the*, &c.
r Jer.31.28. & 44. 27.
s Neh.9.33. ver. 7.
t ver. 10.
u Ex. 6,1,6. & 32. 11. 1 Kings 8. 51. Neh. 1. 10. Jer. 32. 21.
† Heb. *made thee a name.*
x Ex.14.18. Neh. 9. 10. Jer. 32. 20.
y ver. 5.
z 1 Sam. 12. 7. Ps. 31. 1. & 71. 2. Mic. 6. 4, 5.
a ver. 20. Zech. 8. 3.
b Ex. 20. 5.
c Lam. 2. 15, 16.
d Ps. 44.13, 14. & 79. 4.

CHAP. IX.

Daniel, confessing his sins, prayeth for the restoration of Jerusalem.

IN the first year [a]of Darius the son of Ahasuerus, of the seed of the Medes, ‖ which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to [b]Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ [c]And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O [d]Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 [e]We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 [f]Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, [g]righteousness ‖ *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* [h]confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 [i]To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 [k]Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, [l]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the [m]law of Moses the servant of God, because we have sinned against him.

12 And he hath [n]confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: [o]for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 [p]As *it is* written in the law of Moses, all this evil is come upon us: [q]yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD [r]watched upon the evil, and brought it upon us: for [s]the LORD our God *is* righteous in all his works which he doeth: [t]for we obeyed not his voice.

15 And now, O Lord our God, [u]that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast † gotten thee [x]renown, as at this day; [y]we have sinned, we have done wickedly.

16 ¶ O Lord, [z]according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, [a]thy holy mountain: because for our sins, [b]and for the iniquities of our fathers, [c]Jerusalem and thy people [d]*are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer

of thy servant, and his supplications, [e]and cause thy face to shine upon thy sanctuary [f]that is desolate, [g]for the Lord's sake.

18 [h]O my God, incline thine ear, and hear; open thine eyes, [i]and behold our desolations, and the city [k]† which is called by thy name: for we do not † present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, [l]for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ [m]And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, while I *was* speaking in prayer, even the man [n]Gabriel, whom I had seen in the vision at the beginning, being caused to fly † swiftly, [o]touched me [p]about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth † to give thee skill and understanding.

23 At the beginning of thy supplications the † commandment came forth, and [q]I am come to shew *thee*; [r]for thou *art* † greatly beloved: therefore [s]understand the matter, and consider the vision.

24 *Seventy weeks are determined upon thy people and upon thy holy city, ‖ to finish the transgression, and ‖ to make an end of sins, [t]and to make reconciliation for iniquity, [u]and to bring in everlasting righteousness, and to seal up the vision and † prophecy, [x]and to anoint the Most Holy.

25 [y]Know therefore and understand, *that* [z]from the going forth of the commandment ‖ to restore and to build Jerusalem unto [a]the Messiah [b]the Prince *shall be* seven weeks, and threescore and two weeks: the street † shall be built again, and the ‖ wall, [c]even † in troublous times.

26 And after threescore and two weeks [d]shall Messiah be cut off, [e]‖ but not for himself: ‖ and [f]the people of the prince that shall come [g]shall destroy the city [h]and the sanctuary; [i]and the end thereof *shall be* [k]with a flood, and unto the end of the war ‖ desolations are determined.

27 And he shall confirm ‖ [l]the covenant with [m]many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, ‖ and for the overspreading of [n]abominations, he shall make *it* desolate, [o]even until the consummation, and that determined shall be poured ‖ upon the desolate.

CHAP. X.

1 *Daniel, having humbled himself, seeth a vision.... 10 Being troubled with fear, he is comforted by the angel.*

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, [a]whose name was called Belteshazzar; [b]and the thing *was* true, [c]but the time appointed *was* † long: and [d]he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three † full weeks.

3 I ate no † pleasant bread, neither came flesh nor wine in my mouth, [e]neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* [f]Hiddekel;

5 Then [g]I lifted up mine eyes, and looked, and behold [h]† a certain man clothed in linen, whose loins *were* [i]girded with [k]fine gold of Uphaz:

Before CHRIST about 538.

e Num.6.25 Ps. 67. 1. & 80. 3, 7, 19.
f Lam.5.18
g ver. 19. John 16. 24
h Isa.37.17.
i Ex. 3. 7. Ps. 80. 14, &c.
k Jer.25.29.
† Heb. *which upon thy name is called.*
†Heb.*cause to fall.*
Jer. 36. 7.
l Ps.79.9,10 & 102.15,16
m Ps. 32. 5. Isa. 65. 24.
n ch. 8. 16.
† Heb.*with weariness,* or, *flight.*
o ch. 8. 18. & 10. 10,16.
p 1 Kings 18. 36.
† Heb. *to make thee skilful of understanding.*
† Heb. *word.*
q ch. 10. 12.
r ch. 10. 11, 19.
† Heb. a man *of desires.*
s Mat.24.15
*They begin from the 20th of Artaxerxes. See Num. 14. 34. Ezek. 4. 6.
‖ Or, *to restrain.*
‖ Or, *to seal up.*
Lam. 4. 22.
t Isa. 53.10.
u Isa.53.11. Jer. 23. 5,6. Heb. 9. 12. Rev. 14. 6.
† Heb. *prophet.*
x Ps. 45. 7. Luke 1. 35. John 1. 41. Heb. 9. 11.
y ver. 23. Mat. 24. 15.
z Ezra 4.24. & 6. 1, 15. & 7. 1. Neh. 2. 1,3, 5, 6, 8.
‖Or,*to build again Jerusalem:* as 2 Sam. 15. 25. Ps. 71. 20
a John1.41 & 4. 25.
b Isa. 55. 4.
†Heb. *shall return and be builded.*
‖Or,*breach,* or, *ditch.*
c Neh. 4. 8, 16, 17, 18.
† Heb. *in strait of times.*
Neh. 6. 15.
d Isa. 53. 8. Mark 9. 12. Luke 24. 26, 46.
e 1 Pet. 2. 21. & 3. 18.
‖ Or, *and shall have nothing.*
John 14. 30
‖ Or, *and [the Jews] they shall be no more his people.*
ch. 11. 17.
or, *and the prince's [Messiah's.* ver.25.] *future people.*
f Matt.22.7
g Luke 19. 44.

Before CHRIST about 534.

h Matt. 24 2
i Matt. 24. 6, 14.
k Isa. 8.7,8. ch. 11. 10, 22. Nah. 1. 8.
‖ Or. *it shall be cut off by desolations.*
‖ Or, *a.*
l Isa. 42. 6. & 55. 3. Jer. 31. 31. Ezek. 16. 60, 61, 62.
m Isa.53.11 Mat. 26. 28. Rom. 5. 15, 19. Heb. 9. 28.
‖ Or, *and upon the battlements shall be the idols of the desolator.*
n Matt. 24. 15. Mark 13.14 Luke 21.20
o See Isa. 10. 22, 23. & 28. 22. ch. 11. 36. Luke 21.24 Rom.11.26.
‖ Or, *upon the desolator.*
about 534
a ch. 1. 7.
b ch. 8. 26. Rev. 19. 9.
c ver. 14.
† Heb. *great.*
d ch. 1. 17. & 8. 16.
† Heb. *weeks of days.*
† Heb. *bread of desires.*
e Matt. 6.17
f Gen.2.14.
g Josh.5.13
h ch.12 6,7.
† Heb. *one man.*
i Rev. 1. 13, 14, 15. & 15. 6.
k Jer. 10. 9.
l Ezek. 1.16
m Ezk.1.14
n Rev.1.14. & 19. 12.
o Ezek. 1.7. Rev. 1. 15.
p Ezk.1.24. Rev. 1. 15.
q 2 Kings 6. 17. Acts 9. 7.
r ch. 8. 27.
‖ Or, *vigor.*
s ch. 7. 28.
t ch. 8. 18.
u Jer. 1. 9. ch. 9. 21. Rev. 1. 17.
† Heb. *moved.*
x ch. 9. 23.
† Heb. *a man of desires.*
† Heb. *stand upon thy standing.*
y Rev.1.17.
z ch. 9. 3, 4, 22, 23. Acts 10. 4.
a ver. 20.
b ver. 21. ch. 12. 1. Jude 9. Rev. 12.7.
‖ Or, *the first.*
c Gen. 49.1. ch. 2. 28.
d ch. 8. 26. ver. 1. Hab. 2. 3.
e ver. 9. ch. 8. 18.
f ch. 8. 15.
g ver. 10. Jer. 1. 9.
h ver. 8.
‖ Or, *this servant of my lord.*
i ver. 11.

6 His body also *was* [i]like the beryl, and his face [m]as the appearance of lightning, [n]and his eyes as lamps of fire, and his arms [o]and his feet like in colour to polished brass, [p]and the voice of his words like the voice of a multitude.

7 And I Daniel [q]alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, [r]and there remained no strength in me: for my ‖ [s]comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: [t]and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ [u]And behold, an hand touched me, which † set me upon my knees and *upon* the palms of my hands,

11 And he said unto me, O Daniel, [x]† a man greatly beloved, understand the words that I speak unto thee, and † stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, [y]Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, [z]thy words were heard, and I am come for thy words.

13 [a]But the prince of the kingdom of Persia withstood me one and twenty days: but lo, [b]Michael, ‖ one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people [c]in the latter days: [d]for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, [e]I set my face toward the ground, and I became dumb.

16 And behold, [f]*one* like the similitude of the sons of men [g]touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision [h]my sorrows are turned upon me, and I have retained no strength.

17 For how can ‖ the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* [i]like the appearance of a man, and he strengthened me,

19 And said, [k]O man greatly beloved, [l]Fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight [m]with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that † holdeth with me in these things, [n]but Michael your prince.

CHAP. XI.

1 *The overthrow of Persia by the king of Grecia. 30 The invasion and tyranny of the Romans.*

ALSO I, [a]in the first year of [b]Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by

k Judg. 6. 23. l ver. 13. † Heb. *strengtheneth himself.* m ver. 13. Jude 9. Rev. 12 7. n ch. 9. 1. a ch. 5. 31.

his strength through his riches, he shall stir up all against the realm of Grecia.

3 And [c] a mighty king shall stand up, that shall rule with great dominion, and [d] do according to his will.

4 And when he shall stand up, [e] his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, [f] nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they † shall join themselves together; for the king's daughter of the south shall come to the king of the north to make † an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and ‖ he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up ‖ in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with † their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons ‖ shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, [g] and overflow, and pass through: ‖ then shall he return, and be stirred up, [h] *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come † after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also † the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take † the most fenced cities: and the arms of the south shall not withstand, neither † his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him [i] shall do according to his own will, and [k] none shall stand before him: and he shall stand in the ‖ † glorious land, which by his hand shall be consumed.

17 He shall also [l] set his face to enter with the strength of his whole kingdom, and ‖ upright ones with him; thus shall he do: and he shall give him the daughter of women, † corrupting her: but she shall not stand *on his side*, [m] neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince † for his own behalf shall cause † the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, [n] and not be found.

20 Then shall stand up ‖ in his estate † a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in † anger nor in battle.

21 And ‖ in his estate [o] shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 [p] And with the arms of a flood shall they be overflown from before him, and shall be broken; [q] yea, also the prince of the covenant.

23 And after the league *made* with him [r] he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter ‖ peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall † forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall [t] overflow: and many shall fall down slain.

27 And both these kings' † hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for [u] yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and [y] his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; [z] but it shall not be as the former, [a] or as the latter.

30 ¶ [b] For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation [c] against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, [e] and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that ‖ maketh desolate.

32 And such as do wickedly against the covenant shall he ‖ corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 [i] And they that understand among the people shall instruct many: [k] yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, [n] to try ‖ them, and to purge, and to make *them* white, [o] *even* to the time of the end: [p] because *it is* yet for a time appointed.

36 And the king [q] shall do according to his will; and he shall [r] exalt himself, and magnify himself

Before CHRIST about 534.

c ch. 7. 6. & 8. 5.
d ch. 8. 4. ver. 16, 36.
e ch. 8. 8.
f ch. 8. 22.
† Heb. *shall associate themselves.*
† Heb. *rights.*
‖ Or, *whom she brought forth.*
‖ Or. *in his place,* or, *office,* ver. 20.
† Heb. *vessels of their desire.*
‖ Or, *shall war.*
g Isa. 8. 8. ch. 9. 26.
‖ Or, *then shall he be stirred up again.*
h ver. 7.
† Heb. *at the end of times, even years,* ch. 4. 16. & 12. 7.
† Heb. *the children of robbers.*
† Heb. *the city of munitions.*
† Heb. *the people of his choices.*
i ch. 8. 4, 7. ver. 3, 36.
k Josh. 1. 5.
‖ Or, *goodly land,* ch. 8. 9. ver. 41, 45.
† Heb. *the land of ornament.*
l 2 Chron. 20. 3.
‖ Or, *much uprightness:* or, *equal conditions.*
† Heb. *to corrupt.*
m ch. 9. 26.
† Heb. *for him.*
† Heb. *his reproach.*

Before CHRIST about 534.

n Job 20. 8. Ps. 37. 36. Ezek. 26. 21.
‖ Or. *in his place,* ver. 7.
† Heb. *one that causeth an exactor to pass over.*
† Heb. *angers.*
‖ Or, *in his place.*
o ch. 7. 8 & 8. 9, 23, 25
p ver. 10.
q ch. 8. 10, 11. 25.
Fulfilled about 171.
r ch. 8. 25.
‖ Or, *into the peaceable and fat,* &c.
† Heb. *think his thoughts.*
Fulfilled about 170.
t ver. 10, 22.
† Heb. *their hearts.*
u ver. 29, 35, 40. ch. 8. 19.
y ver. 22.
z ver. 23.
a ver. 25.
b Num. 24 24. Jer. 2. 10.
c ver. 28.
Fulfilled about 169.
Fulfilled about 168.
e ch. 8. 11. & 12. 11.
‖ Or, *astonisheth.*
[c] Or, *cause to dissemble.*
i Mal. 2. 7.
k Heb. 11. 35, &c.
n ch. 12. 10. 1 Pet. 1. 7.
‖ Or, *by them.*
o ch. 8. 17, 19. ver. 40.
p ver. 29.
q ver. 16.
r ch. 7. 8, 25. & 8. 25. 2 Thess. 2. 4. Rev. 13. 5, 6.







ORIGINAL.—Gust. Dore.

DANIEL INTERPRETING THE HANDWRITING ON THE WALL.—Daniel v. 26, 27, 28.



DANIEL IN THE DEN OF LIONS.

"Then said Daniel unto the king, O king, live for ever."—DANIEL vi. 21.

above every god, and shall speak marvellous things [w]against the God of gods, and shall prosper [x]till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, [y]nor the desire of women, [z]nor regard any god: for he shall magnify himself above all.

38 ‖ But †in his estate shall he honour the god of ‖†forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and †pleasant things.

39 Thus shall he do in the †most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for †gain.

40 [a]And at the time of the end shall the king of the south push at him: and the king of the north shall come against him [b]like a whirlwind, with chariots, [c]and with horsemen, and with many ships; and he shall enter into the countries, [d]and shall overflow and pass over.

41 He shall enter also into the ‖†glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, [e]*even* Edom and Moab, and the chief of the children of Ammon.

42 He shall †stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* [f]at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in [g]the ‖†glorious holy mountain: [h]yet he shall come to his end, and none shall help him.

CHAP. XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

AND at that time shall [a]Michael stand up, the great prince which standeth for the children of thy people: [b]and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people [c]shall be delivered, every one that shall be found [d]written in the book.

2 And many of them that sleep in the dust of the earth shall awake, [e]some to everlasting life, and some to shame [f]*and* everlasting contempt.

3 And [g]they that be ‖wise, shall [h]shine as the brightness of the firmament; [i]and they that turn many to righteousness, [k]as the stars for ever and ever.

4 [l]But thou, O Daniel, [m]shut up the words, and seal the book, *even* to [n]the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the †bank of the river, and the other on that side of the bank [o]of the river.

6 And *one* said to [p]the man clothed in linen, which *was* ‖upon the waters of the river, [q]How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [r]held up his right hand and his left hand unto heaven, and sware by him [s]that liveth for ever, [t]that *it shall be* for a time, times, and ‖an half; [u]and when he shall have accomplished to scatter the power of [x]the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed [y]till the time of the end.

10 [z]Many shall be purified, and made white, and tried; [a]but the wicked shall do wickedly: and none of the wicked shall understand; but [b]the wise shall understand.

11 And from the time [c]*that* the daily *sacrifice* shall be taken away, and †the abomination that ‖maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But [d]go thou thy way till the end *be:* ‖[e]for thou shalt rest, [f]and stand in thy lot at the end of the days.

Before CHRIST about 534.

s ch. 8. 11, 24, 25.
t ch. 9. 27.
u 1 Tim. 4. 3.
x Isa. 14. 13. 2 Thess. 2. 4.
‖ Or, *But in his stead.*
† Heb. *as for the Almighty God, in his seat he shall honour, yea, he shall honour a god, whom, &c.*
‖ Or, *munitions.*
† Heb. *Mauzzim,* or, *Gods protectors.*
† Heb. *things desired,* Isa. 44. 9.
† Heb. *fortresses of munitions.*
† Heb. *a price.*
y ver. 35.
z Isa. 21. 1. Zech. 9. 14.
a Ezek. 38. 4, 15. Rev. 9. 16.
b ver. 10, 22.
‖ Or, *goodly land.*
ver. 16.
† Heb. *land of delight,* or, *ornament.*
c Isa. 11. 14.
† Heb. *send forth.*
d Ex. 11. 8. Judg. 4. 10.
e Ps. 48. 2. ver. 16, 41. 2 Thess. 2. 4.
‖ Or, *goodly.*
† Heb. *mountain of delight, of holiness.*
f 2 Thess. 2. 8. Rev. 19. 20.

a ch. 10. 13, 21.
b Isa. 26. 20, 21. Jer. 30. 7. Matt. 24. 21. Rev. 16. 18.

Before CHRIST about 534.

c Rom. 11. 26.
d Ex. 32. 32. Ps. 56. 8. & 69. 28. Ezek. 13. 9. Luke 10. 20. Phil. 4. 3. Rev. 3. 5. & 13. 8.
e Matt. 25. 46. John 5. 28, 29. Acts 24. 15.
f Isa. 66. 24. Rom. 9. 21.
g ch. 11. 33, 35.
‖ Or, *teachers.*
h Prov. 4. 18. Matt. 13. 43.
i Jam. 5. 20.
k 1 Cor. 15. 41, 42.
l ch. 8. 26. ver. 9.
m Rev. 10. 4. & 22. 10.
n ch. 10. 1. ver. 9.
† Heb. *lip.*
o ch. 10. 4.
p ch. 10. 5.
‖ Or, *from above*
q ch. 8. 13.
r Deut. 32. 40. Rev. 10. 5, 6.
s ch. 4. 34.
t ch. 7. 25. & 11. 13. Rev. 12. 14.
‖ Or. *part.*
u Luke 21. 24. Rev. 10. 7.
x ch 8. 24.
y ver. 4
z ch. 11. 35 Zech. 13. 9.
a Hos. 14 9. Rev. 9. 20. & 22. 11.
b ch. 11. 33, 35. John 7. 17. & 8. 47. & 18. 37.
c ch. 8. 11. & 11. 31.
† Heb. *to set up the abomination,* &c.
‖ Or, *astonisheth.*
d ver. 9.
‖ Or, *and thou,* &c.
e Isa. 57. 2. Rev. 14. 13.
f Ps. 1. 5.

HOSEA.

CHAP. I.

1 *Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer, &c.* 10 *Judah and Israel restored.*

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, [a]Go, take unto thee a wife of whoredoms and children of whoredoms; for [b]the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while,* [c]and I will †avenge the blood of Jezreel upon the house of Jehu, [d]and will cause to cease the kingdom of the house of Israel.

5 [e]And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

Before CHRIST about 785.

a So ch. 3. 1.

b Deut. 31. 16. Ps. 73. 27. Jer. 2. 13. Ezek. 23. 3, &c.

c 2 Kings 10. 11.
† Heb. *visit.*
d 2 Kings 15. 10, 12.
e 2 Kings 15. 29.

‖ That is, *Not having obtained mercy.*
f 2 Kings 17. 6, 23.
† Heb. *I will not add any more to.*
‖ Or, *that I should altogether pardon them.*
g 2 Kings 19. 35.
h Zech. 4. 6. & 9. 10.
‖ That is, *Not my people.*
i Gen. 32. 12 Rom. 9. 27.
k Rom. 9. 25, 26. 1 Pet. 2. 10.
‖ Or, *instead of that.*
l ch. 2. 23
m Jno. 1. 12. 1 John 3. 1.
n Isa. 11. 12, 13. Jer. 3. 18. Ezek. 34. 23. & 37. 16.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name ‖Lo-ruhamah: [f]for †I will no more have mercy upon the house of Israel; ‖but I will utterly take them away.

7 [g]But I will have mercy upon the house of Judah, and will save them by the LORD their God, and [h]will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God,* Call his name ‖Lo-ammi; for ye *are* not my people, and I will not be your *God.*

10 ¶ Yet [i]the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; [k]and it shall come to pass, *that* ‖in the place where it was said unto them, [l]Ye *are* not my people, *there* it shall be said unto them, *Ye are* [m]the sons of the living God.

11 [n]Then shall the children of Judah and the children of Israel be gathered together, and appoint

themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAP. II.

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, ‖ Ammi; and to your sisters, ‖ Ruhamah.

2 Plead with your mother, plead; for [a] she *is* not my wife, neither *am* I her husband: let her therefore put away her [b] whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest [c] I strip her naked, and set her as in the day that she was [d] born, and make her [e] as a wilderness, and set her like a dry land, and slay her with [f] thirst.

4 And I will not have mercy upon her children; for they *be* the [g] children of whoredoms.

5 [h] For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, [i] that give *me* my bread and my water, my wool and my flax, mine oil and my † drink.

6 ¶ Therefore, behold, [k] I will hedge up thy way with thorns, and † make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, [l] I will go and return to my [m] first husband; for then *was it* better with me than now.

8 For she did not [n] know that [o] I gave her corn, and † wine, and oil, and multiplied her silver and gold, ‖ *which* they prepared for Baal.

9 Therefore, will I return, and [p] take away my corn in the time thereof, and my wine in the season thereof, and will ‖ recover my wool and my flax *given* to cover her nakedness.

10 And now [q] will I discover her † lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 [r] I will also cause all her mirth to cease, her [s] feast days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will † destroy her vines and her fig-trees, [t] whereof she hath said, These *are* my rewards that my lovers have given me: and [u] I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she [x] decked herself with her ear-rings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and [y] bring her into the wilderness, and speak ‖ † comfortably unto her.

15 And I will give her her vineyards from thence, and [z] the valley of Achor for a door of hope: and she shall sing there, as in [a] the days of her youth, and [b] as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me ‖ Ishi; and shalt call me no more ‖ Baali.

17 For [c] I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a [d] covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground; and [e] I will break the bow and the sword and the battle out of the earth, and will make them to [f] lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and [g] thou shalt know the LORD.

21 And it shall come to pass in that day, [h] I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; [i] and they shall hear Jezreel.

23 And [k] I will sow her unto me in the earth; [l] and I will have mercy upon her that had not obtained mercy; and I [m] will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

CHAP. III.

By the expiation of an adulteress, is shewed the desolation of Israel before their restoration.

THEN said the LORD unto me, [a] Go yet, love a woman beloved of *her* [b] friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons † of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an † half homer of barley:

3 And I said unto her, Thou shalt [c] abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days [d] without a king, and without a prince, and without a sacrifice, and without † an image, and without an [e] ephod, and *without* [f] teraphim:

5 Afterwards shall the children of Israel return, and [g] seek the LORD their God, and [h] David their king; and shall fear the LORD and his goodness in the [i] latter days.

CHAP. IV.

1 *God's judgments against the sins of the people, &c.* 15 *Judah exhorted to take warning by Israel's calamity.*

HEAR the word of the LORD, ye children of Israel: for the LORD hath a [a] controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor [b] knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and † blood toucheth blood.

3 Therefore, [c] shall the land mourn, and [d] every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another; for thy people *are* as they [e] that strive with the priest.

5 Therefore, shalt thou fall [f] in the day, and the prophet also shall fall with thee in the night, and I will † destroy thy mother.

6 ¶ [g] My people are † destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 [h] As they were increased, so they sinned against me: [i] *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they † set their heart on their iniquity.

Before CHRIST about 785.

‖ That is, *My people.*
‖ That is, *having obtained mercy.*
a Isa. 50. 1.
b Ezek. 16. 25.
c Jer. 13. 22, 26. Ezek. 16. 37, 39.
d Ezek. 16. 4.
e Ezek. 19. 13.
f Amos 8. 11, 13.
g John 8. 41.
h Isa. 1. 21. Jer. 3. 1, 6. 8, 9. Ezek. 16. 15, 16, &c.
i ver. 8, 12. Jer. 44. 17.
† Heb. *drinks.*
k Job 3. 23. & 19. 8. Lam. 3. 7, 9.
† Heb. *wall.*
a *wall.*
l ch. 5. 15. Luke 15. 18.
m Ezek. 16. 8.
n Isa. 1. 3.
o Ezek. 16. 17, 18, 19.
† Heb. *new wine.*
‖ Or, wherewith *they made Baal.*
ch. 8. 4.
p ver. 3.
‖ Or, *take away.*
q Ezek. 16. 37. & 23. 29.
† Heb. *folly.* or, *villany.*
r Amos 8. 10.
s 1 Kings 12. 32. Amos 8. 5.
† Heb. *make desolate.*
t ver. 5.
u Ps. 80. 12, 13. Isa. 5. 5.
x Ezek. 23. 40, 42.
y Ezek. 20. 35.
‖ Or, *friendly.*
† Heb. *to her heart.*
z Josh. 7. 26. Isa. 65. 10.
a Jer. 2. 2. Ezek. 16. 8, 22, 60.
b Ex. 15. 1.
‖ That is *My husband.*
‖ That is, *My lord.*
c Ex. 23. 13. Josh. 23. 7. Ps. 16. 4. Zech. 13. 2.
d Job 5. 23. Isa. 11. 6,—9. Ezek. 34. 25.
e Ps. 46. 9. Isa. 2. 4. Ezek. 39. 9, 10. Zech. 9. 10.

Before CHRIST about 785.

f Lev. 26. 5. Jer. 23. 6.
g Jer. 31. 33, 34. John 17. 3.
h Zech. 8. 12.
i ch. 1. 4.
k Jer. 31. 27. Zech. 10. 9.
l ch. 1. 6.
m ch. 1. 10. Zech. 13. 9. Rom. 9. 26. 1 Pet. 2. 10.
a ch. 1. 2.
b Jer. 3. 30.
† Heb. *of grapes.*
† Heb. *lethech.*
c Deut. 21. 13.
d ch. 10. 3.
† Heb. *a standing,* or, *statue,* or, *pillar.* Isa. 19. 19.
e Ex. 28. 6.
f Judg. 17. 5.
g Jer. 50. 4, 5. ch. 5. 6.
h Jer. 30. 9. Ezek. 34. 23, 24. & 37. 22, 24.
i Isa. 2. 2. Jer. 30. 24. Ezek. 38. 8, 16. Dan. 2. 28. Mic. 4. 1.
about 780.
a Isa. 1. 18. & 3. 13, 14. Jer. 25. 31. ch. 12. 2. Mic. 6. 2.
b Jer. 4. 22. & 5. 4.
† Heb. *bloods.*
c Jer. 4. 28. & 12. 4. Amos 5. 16. & 8. 8.
d Zeph. 1. 3.
e Deut. 17. 12.
f See Jer. 6. 4, 5. & 15. 8.
† Heb. *cut off.*
g Isa. 5. 13.
† Heb. *cut off.*
h ch. 13. 6.
i 1 Sam. 2. 30. Mal. 2. 9. Phil. 3. 19.
† Heb. *lift up their soul to their iniquity.*

9 And there shall be, [k]like people, like priest: and I will †punish them for their ways, and †reward them their doings.

10 For [l]they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine [m]take away the heart.

12 ¶My people ask counsel at their [n]stocks, and their staff declareth unto them: for [o]the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 [p]They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: [q]therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 ‖I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* [r]doth not understand shall ‖fall.

15 ¶Though thou, Israel, play the harlot, *yet* let not Judah offend; [s]and come not ye unto Gilgal, neither go ye up to [t]Beth-aven, [u]nor swear, The LORD liveth.

16 For Israel [x]slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: [y]let him alone.

18 Their drink †is sour: they have committed whoredom continually: [z]her †rulers *with* shame do love, Give ye.

19 [a]The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAP. V.

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins.*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because [a]ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are [b]profound to make slaughter, ‖though I *have been* †a rebuker of them all.

3 [c]I know Ephraim, and Israel is not hid from me: for now, O Ephraim, [d]thou committest whoredom, *and* Israel is defiled.

4 †‖They will not frame their doings to turn unto their God: for [e]the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And [f]the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 [g]They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.

7 They have [h]dealt treacherously against the LORD: for they have begotten strange children: now shall [i]a month devour them with their portions.

8 [k]Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: [l]cry aloud *at* [m]Beth-aven, [n]after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that [o]remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* [p]oppressed *and* broken in judgment, because he willingly walked after [q]the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah [r]as ‖rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his [s]wound, then went Ephraim [t]to the Assyrian, [u]and sent ‖to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For [x]I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: [y]I, *even* I, will tear and go away; I will take away, and none shall rescue *him.*

15 ¶I will go *and* return to my place, †till [z]they acknowledge their offence, and seek my face: [a]in their affliction they will seek me early.

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COME, and let us return unto the LORD: for [a]he hath torn, and [b]he will heal us; he hath smitten, and he will bind us up.

2 [c]After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 [d]Then shall we know, *if* we follow on to know the LORD: his going forth is prepared [e]as the morning; and [f]he shall come unto us [g]as the rain, as the latter *and* former rain unto the earth.

4 ¶[h]O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your ‖goodness *is* [i]as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* [k]by the prophets; I have slain them by [l]the words of my mouth; ‖and thy judgments *are as* the light *that* goeth forth.

6 For I desired [m]mercy, and [n]not sacrifice; and the [o]knowledge of God more than burnt-offerings.

7 But they ‖like men [p]have transgressed the covenant; [q]there have they dealt treacherously against me.

8 [r]Gilead *is* a city of them that work iniquity, *and is* ‖polluted with blood.

9 And as troops of robbers wait for a man, *so* [s]the company of priests murder in the way †by consent: for they commit ‖lewdness.

10 I have seen [t]an horrible thing in the house of Israel: there *is* [u]the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, [x]he hath set an harvest for thee, [y]when I returned the captivity of my people.

CHAP. VII.

1 *A reproof of manifold sins.* 11 *God's wrath against the people for their hypocrisy.*

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the †wickedness of Samaria: for [a]they commit falsehood: and the thief cometh in, *and* the troop of robbers †spoileth without.

2 And they †consider not in their hearts, *that* I [b]remember all their wickedness: now [c]their own doings have beset them about; they are [d]before my face.

3 They make the king glad with their wickedness, and the princes [e]with their lies.

4 [f]They *are* all adulterers, as an oven heated by the baker, ‖*who* ceaseth ‖from raising after he hath kneaded the dough until it be leavened.

5 In the day of our king the princes have made *him* sick ‖with bottles of wine; he stretched out his hand with scorners.

Before CHRIST about 785.

k Isa. 24. 2. Jer. 5. 31. † Heb. *visit upon.* † Heb. *cause to return.* *l* Lev. 26. 26. Mic. 6. 14. Hag. 1. 6. *m* Isa. 28. 7. See Eccl. 7. 7. *n* Jer 2. 27. Hab. 2. 19. *o* Isa. 44. 20. ch. 5. 4. *p* Isa. 1. 29. & 57. 5, 7. Ezek. 6. 13. & 20. 28. *q* Amos 7. 17. Rom. 1. 28. ‖ Or, *Shall I not,* &c. *r* ver. 1. 6. ‖ Or, *be punished.* *s* ch. 9. 15. & 12. 11. Amos 4. 4. & 5. 5. *t* 1 Kings 12. 29. ch. 10. 5. *u* Amos 8. 14. Zeph. 1. 5. *x* Jer. 3. 6. & 7. 24. & 8. 5. Zech. 7. 11. *y* Matt. 15. 14. † Heb. *is gone.* *z* Mic. 3. 11. & 7. 3. † Heb. *shields.* Ps. 74. 9. *a* Jer. 4. 11, 12. & 51. 1. *b* Isa. 1. 29. Jer. 2. 26.

a ch. 6. 9.

b Isa. 29. 15. ‖ Or, *and,* &c. † Heb. *a correction.* *c* Amos 3. 2. *d* Ezek. 23. 5, &c. ch. 4. 17. † Heb. *They will not give.* ‖ Or, *Their doings will not suffer* them. *e* ch. 4. 12. *f* ch. 7. 10.

g Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Ezek. 8, 18. Mic. 3. 4. John 7. 34. *h* Isa. 48. 8. Jer. 3. 20. & 5. 11. ch. 6. 7. Mal. 2. 11. *i* Zech. 11. 8. *k* ch. 8. 1. Joel 2. 1. *l* Isa. 10. 30. *m* Josh. 7. 2. ch. 4. 15. *n* Judg. 5. 14.

o Deut. 19. 14. & 27. 17.

Before CHRIST about 780.

p Deut. 28. 33. *q* 1 Kings 12. 28. Mic. 6. 16. *r* Prov. 12. 4 ‖ Or, *a worm.* *s* Jer. 30. 12. *t* 2 Kings 15. 19. ch. 7. 11. & 12. 1. *u* ch. 10. 6. ‖ Or, *to the king of Jareb;* or, *to the king* that *should plead.* *x* Lam. 3. 10 ch. 13. 7, 8. *y* Ps. 50. 22. † Heb. *till they be guilty.* *z* Lev. 26. 40, 41. Jer. 29. 12, 13. Ezek. 6. 9. & 20. 43. & 36. 31. *a* Ps. 72. 34. about 780. *a* Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18. ch. 5. 14. *b* Jer. 30 17. *c* 1 Cor. 15. 4. *d* Isa. 54. 13. *e* 2 Sam. 23. 4. *f* Ps. 72. 6. *g* Job 29. 23 *h* ch. 8. 11. ‖ Or, *mercy,* or, *kindness.* *i* ch. 13. 3. *k* Jer. 1. 10. & 5. 14. *l* Jer. 23. 29. Heb. 4. 12. ‖ Or, *that thy judgments might be,* &c *m* 1 Sam. 15. 22. Eccl. 5. 1. Mic. 6. 8. Matt. 9. 13. & 12. 7. *n* Ps. 50. 8, 9. Prov. 21. 3. Isa. 1. 11. *o* Jer. 22. 16. John 17. 3. ‖ Or, *like Adam.* Job 31. 33. *p* ch. 8. 1. *q* ch. 5. 7. *r* ch. 12. 11. ‖ Or, *cunning for blood.* *s* Jer. 11. 9. Ezk. 22. 25. ch. 5. 1, 2. † Heb. *with* one *shoulder,* or, *to Shechem.* ‖ Or, *enormity.* *t* Jer. 5. 30. *u* ch. 4. 12, 13, 17. *x* Jer. 51. 33. Joel 3. 13. Rev. 14. 15. *y* Ps. 126. 1. about 780. † Heb. *evils* *a* ch. 5. 1. & 6. 10. † Heb. *strippeth.* † Heb. *say not to.* *b* Jer. 17. 1. *c* Ps. 9. 16. Prov. 5. 22. *d* Ps. 90. 8. *e* Rom. 1. 32 *f* Jer. 9. 2. ‖ Or, *the raiser will cease.* ‖ Or, *from waking.* ‖ Or, *with heat through wine.*

6 For they have ‖ made ready their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; [s]all their kings [h]are fallen: [i]*there is* none among them that calleth unto me:

8 Ephraim, he [k]hath mixed himself among the people; Ephraim is a cake not turned.

9 [l]Strangers have devoured his strength, and he knoweth *it* not; yea, gray hairs are † here and there upon him, yet he knoweth not.

10 And the [m]pride of Israel testifieth to his face: and [n]they do not return to the LORD their God, nor seek him for all this.

11 ¶ [o]Ephraim also is like a silly dove without heart: [p]they call to Egypt, they go to Assyria.

12 When they shall go, [q]I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, [r]as their congregation hath heard.

13 Wo unto them! for they have fled from me: † destruction unto them! because they have transgressed against me: though [s]I have redeemed them, yet they have spoken lies against me.

14 [t]And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I ‖ have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 [u]They return, *but* not to the Most High: [x]they are like a deceitful bow: their princes shall fall by the sword for the [y]rage of their tongue: this *shall be* their derision [z]in the land of Egypt.

CHAP. VIII.

Destruction threatened for Israel's impiety and idolatry.

SET [a]the trumpet to † thy mouth. *He shall come* [b]as an eagle against the house of the LORD, because [c]they have transgressed my covenant, and trespassed against my law.

2 [d]Israel shall cry unto me, My God, [e]we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 [f]They have set up kings, but not by me: they have made princes, and I knew *it* not: [g]of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: [h]how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workmen made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For [i]they have sown the wind, and they shall reap the whirlwind: it hath no ‖ stalk: the bud shall yield no meal: if so be it yield, [k]the strangers shall swallow it up.

8 [l]Israel is swallowed up: now shall they be among the Gentiles [m]as a vessel wherein *is* no pleasure.

9 For [n]they are gone up to Assyria, [o]a wild ass alone by himself: Ephraim [p]hath hired † lovers.

10 Yea, though they have hired among the nations, now [q]will I gather them, and they shall ‖ sorrow ‖ a little for the burden of [r]the king of princes.

11 Because Ephraim hath made [s]many altars to sin, altars shall be unto him to sin.

12 I have written to him [t]the great things of my law, *but* they were counted as a strange thing.

13 [u] ‖ They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it;* [x]*but* the LORD accepteth them not; [y]now will he remember their iniquity, and visit their sins: [z]they shall return to Egypt.

14 [a]For Israel hath forgotten [b]his Maker, and [c]buildeth temples; and Judah hath multiplied fenced cities: but [d]I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAP. IX.

The distress and captivity of Israel for sin and idolatry.

REJOICE not, O Israel, for joy, as *other* people: for thou [a]hast gone a whoring from thy God, thou hast loved a [b]reward ‖ upon every corn-floor.

2 [c]The floor and the ‖ wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in [d]the LORD's land; [e]but Ephraim shall return to Egypt, and [f]they shall eat unclean *things* [g]in Assyria.

4 [h]They shall not offer wine-*offerings* to the LORD, [i]neither shall they be pleasing unto him: [k]their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread [l]for their soul shall not come into the house of the LORD.

5 What will ye do in [m]the solemn day, and in the day of the feast of the LORD?

6 For lo, they are gone because of † destruction: [n]Egypt shall gather them up, Memphis shall bury them: ‖ † the pleasant *places* for their silver, [o]nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know *it:* the prophet *is* a fool, † [p]the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The [q]watchman of Ephraim *was* with my God *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred ‖ in the house of his God.

9 [r]They have deeply corrupted *themselves* as in the days of [s]Gibeah: [t]*therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as [u]the first-ripe in the fig-tree [x]at her first time: *but* they went to [y]Baal-peor, and [z]separated themselves [a]unto *that* shame; [b]and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 [c]Though they bring up their children, yet [d]will I bereave them, *that there shall* not *be* a man *left:* yea, [e]wo also to them when I [f]depart from them!

13 Ephraim, [g]as I saw Tyrus, *is* planted in a pleasant place: [h]but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them [i]a † miscarrying womb and dry breasts.

15 All their wickedness [k]*is* in Gilgal: for there I hated them: [l]for the wickedness of their doings I will drive them out of mine house, I will love them no more: [m]all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, [n]though they bring forth, yet will I slay *even* † the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be [o]wanderers among the nations.

Before CHRIST about 780.
‖ Or, *applied.*
Fulfilled about 773.
g ch. 8. 4.
h 2 Kings 15. 10, 14, 25, 30.
i Isa. 64. 7.
k Ps. 106. 35
l ch. 8. 7.
† Heb. *sprinkled.*
m ch. 5. 5.
n Isa. 9. 13.
o ch. 11. 11.
p See 2 Kings 15. 19. & 17. 4.
ch. 5. 13. & 9. 3. & 12. 1.
q Ezek. 12. 13.
r Lev. 26. 14, &c. Deut. 28. 15, &c. 2 Kings 17. 13, 18.
† Heb. *spoil.*
s Mic. 6. 4.
t Job 35. 9, 10. Ps 78. 36. Jer. 3. 10. Zech. 7. 5.
‖ Or. *chastened.*
u ch. 11. 7.
x Ps. 78. 57.
y Ps. 73. 9.
z ch. 9. 3, 6.

about 760.
a ch. 5. 8.
† Heb. *the roof of thy mouth.*
b Deut. 28. 49. Jer. 4. 13. Hab. 1. 8.
c ch. 6. 7.
d Ps. 78. 34. ch. 5. 15.
e Tit. 1. 16.
f 2 Kings 15. 13, 17, 25. Shallum, Menahem, Pekahiah.
g ch. 2. 8. & 13. 2.
h Jer. 13, 27
i Prov. 22. 8. ch. 10. 12, 13.
‖ Or, *standing corn.*
k ch. 7. 9.
l 2 Kings 17. 6.
m Jer. 22. 28. & 48. 38.
n 2 Kings 15. 19.
o Jer. 2. 24.
p Isa. 30. 6. Ezek. 16. 33, 34.
† Heb. *loves.*
q Ezek. 16. 37.

about 771.
ch. 10. 10.
‖ Or, *begin.*
‖ Or, *in a little while,* as Hag. 2. 6.
r Isa. 10. 8. Ezek. 26. 7. Dan. 2. 37.
s ch. 12. 11.

Before CHRIST about 760.
t Deut. 4. 6, 8. Ps. 119. 18. & 147. 19, 20.
u Jer. 7. 21. Zech. 7. 6.
‖ Or, *In the sacrifices of mine offerings they,* &c.
x Jer. 14. 10, 12. ch. 5. 6. & 9. 4. Amos 5. 22.
y ch. 9. 9. Amos 8. 7.
z Deut. 28. 68. ch. 9. 3, 6. & 11. 5.
a Deut. 32. 18.
b Isa. 29. 23. Eph. 2. 10.
c 1 Kings 12. 31.
d Jer. 17. 27. Amos 2. 5.

a ch. 4. 12. & 5. 4, 7.
b Jer. 44. 17.
ch. 2. 12.
‖ Or. *in,* &c.
c ch. 2. 9, 12.
‖ Or, *wine-fat.*
d Lev. 25. 23 Jer. 2. 7. & 16. 18.
e ch. 8. 13. & 11. 5. Not into Egypt itself, but into another bondage as bad as that
f Ezek. 4. 13 Dan. 1. 8.
g 2 Kings 17. 6. ch. 11. 11.
h ch. 3. 4.
i Jer. 6. 20. ch. 8. 13.
k Deut. 26. 14.
l Lev. 17. 11.
m ch. 2. 11.
† Heb. *spoil.*
n ch. 7. 16. ver. 3.
‖ Or, *their silver shall be desired, the nettle,* &c.
† Heb. *the desire.*
o Isa. 5. 6. & 32. 13. & 34. 13. ch. 10. 8.
† Heb. *man of the spirit.*
p Ezek. 13. 3, &c. Mic. 2. 11. Zeph. 3. 4.
q Jer. 6. 17. & 31. 6. Ezek. 3. 17. & 33. 7.
‖ Or, *against.*
r Isa. 31. 6. ch. 10. 9.
s Judg. 19. 22
t ch. 8. 13.
u Isa. 28. 4. Mic. 7. 1.
x See ch. 2. 15.
y Num. 25. 3. Ps. 106. 28
z ch. 4. 14.
a Jer. 11. 13. See Judg. 6. 32.
b Ps. 81. 12 Ezek. 20. 8. Amos 4. 5.
c Job 27. 14.
d Deut. 28. 41, 62.
e Deut. 31. 17. 2 Kings 7. 18. ch. 5. 6.
f See 1 Sam 28. 15, 16
g See Ezek. 26, & 27, 28.

h ver. 16. ch. 13. 16. *i* Luke 23. 29. † Heb. *that casteth the fruit.* *k* ch. 4. 15. & 12. 11
l ch. 1. 6. *m* Isa. 1. 23. *n* ver. 13. † Heb. *the desires.* Ezek. 24. 21. *o* Deut. 28. 64, 65

CHAP. X.

Israel reproved and threatened for impiety and idolatry.

ISRAEL *is* [a] ‖ an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit [b] he hath increased the altars; according to the goodness of his land [c] they have made goodly † images.

2 ‖ Their heart is [d] divided; now shall they be found faulty: he shall † break down their altars, he shall spoil their images.

3 [e] For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up [f] as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of [g] the calves of [h] Beth-aven: for the people thereof shall mourn over it, and ‖ the priests thereof *that* rejoiced on it, [i] for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria, *for* a present to [k] king Jareb: Ephraim shall receive shame, and Israel shall be ashamed [l] of his own counsel.

7 [m] *As for* Samaria, her king is cut off as the foam upon † the water.

8 [n] The high places also of Aven, [o] the sin of Israel, shall be destroyed: [p] the thorn and the thistle shall come up on their altars; [q] and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 [r] O Israel, thou hast sinned from the days of Gibeah: there they stood: [s] the battle in Gibeah against the children of iniquity did not overtake them.

10 [t] *It is* in my desire that I should chastise them; and [u] the people shall be gathered against them, ‖ when they shall bind themselves in their two furrows.

11 And Ephraim *is as* [x] an heifer *that is* taught, *and* loveth to tread out *the corn*, but I passed over upon † her fair neck: I will make Ephraim to ride; Judah shall plough, *and* Jacob shall break his clods.

12 [y] Sow to yourselves in righteousness, reap in mercy; [z] break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 [a] Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 [b] Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled [c] Beth-arbel in the day of battle: [d] the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of † your great wickedness: in a morning [e] shall the king of Israel utterly be cut off.

CHAP. XI.

1 *The ingratitude of Israel unto God for his benefits:* 5 *his judgment.* 8 *God's mercy toward them.*

WHEN [a] Israel *was* a child, then I loved him, and [b] called my [c] son out of Egypt.

2 *As* they called them, so they went from them: [d] they sacrificed unto Baalim, and burned incense to graven images.

3 [e] I taught Ephraim also to go, taking them by their arms; but they knew not that [f] I healed them.

4 I drew them with cords of a man, with bands of love: and [g] I was to them as they that † take off the yoke on their jaws, and [h] I laid meat unto them.

5 ¶ [i] He shall not return into the land of Egypt, but the Assyrian shall be his king, [k] because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, [l] because of their own counsels.

7 And my people are bent to [m] backsliding from me: [n] though they called them to the Most High, † none at all would exalt *him*.

8 [o] How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [p] Admah? *how* shall I set thee as Zeboim? [q] mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: [r] for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: [s] he shall roar like a lion: when he shall roar, then the children shall tremble [t] from the west.

11 They shall tremble as a bird out of Egypt, [u] and as a dove out of the land of Assyria: [x] and I will place them in their houses, saith the LORD.

12 [y] Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful ‖ with the saints.

CHAP. XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 7 *Ephraim's sins and ingratitude provoke God.*

EPHRAIM [a] feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; [b] and they do make a covenant with the Assyrians, and [c] oil is carried into Egypt.

2 [d] The LORD hath also a controversy with Judah, and will † punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother [e] by the heel in the womb, and by his strength he †[f] had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* [g] Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his [h] memorial.

6 [i] Therefore, turn thou to thy God: keep mercy and judgment, and [k] wait on thy God continually.

7 ¶ *He is* ‖ a merchant, [l] the balances of deceit *are* in his hand: he loveth to ‖ oppress.

8 And Ephraim said, [m] Yet I am become rich, I have found me out substance: ‖ *in* all my labours they shall find none iniquity in me † that *were* sin.

9 And [n] I *that am* the LORD thy God from the land of Egypt [o] will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 [p] I have also spoken by the prophets, and I have multiplied visions, and used similitudes, † by the ministry of the prophets.

11 [q] *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in [r] Gilgal; yea, [s] their altars *are* as heaps in the furrows of the fields.

12 And Jacob [t] fled into the country of Syria, and Israel [u] served for a wife, and for a wife he kept *sheep*.

13 [x] And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 [y] Ephraim provoked *him* to anger † most bitterly: therefore shall he leave his † blood upon him, [z] and his [a] reproach shall his Lord return unto him.

Before CHRIST about 740.

a Nah. 2. 2. ‖ Or, *a vine emptying the fruit which it giveth.* *b* ch. 8. 11. & 12. 11. *c* ch. 8. 4. † Heb. *statues*, or, *standing images.* ‖ Or, *He hath divided their heart.* *d* 1 Kings 18. 21. Matt. 6. 24. † Heb. *beheud.* *e* ch. 3. 4. & 11. 5. Mic. 4. 9. ver. 7. *f* See Deut. 29. 18. Amos 5. 7. & 6. 12. Acts 8. 23. Heb. 12. 15. *g* 1 Kings 12. 28, 29. ch. 8. 5, 6. *h* ch. 4. 15. ‖ Or, *Chemarim*, 2 Kings 23. 5. Zeph. 1. 4. *i* 1 Sam. 4. 21, 22. ch. 9. 11. *k* ch. 5. 13. *l* ch. 11. 6. *m* ver. 3, 15. † Heb. *the face of the water.* *n* ch. 4. 15. *o* Deut. 9. 21. 1 Kings 12. 30. *p* ch. 9. 6. *q* Isa. 2. 19. Luke 23. 30 Rev. 6. 16. & 9. 6. *r* ch. 9. 9. *s* See Judg. 20. *t* Deut. 28. 63. *u* Jer. 16. 16 Ezek. 23. 46, 47. ch. 8. 10. ‖ Or, *when I shall bind them for their two transgressions*, or, *in their two habitations* *x* Jer. 50. 11. Mic. 4. 13. † Heb. *the beauty of her neck.* *y* Prov. 18. 21. *z* Jer. 4. 3. *a* Job 4. 8. Prov. 22. 8. ch. 8. 7. Gal. 6. 7, 8. *b* ch. 13. 16. *c* 2 Kings 18. 34. & 19. 13. *d* ch. 13. 16. † Heb. *the evil of your evil.* *e* ver. 7.

a ch. 2. 15. *b* Matt. 2. 15 *c* Ex. 4. 22, 23. *d* 2 Kings 17. 16. ch. 2. 13. & 13. 2. *e* Deut. 1. 31. & 32. 10, 11, 12. Isa. 46. 3. *f* Ex. 15. 26. *g* Lev. 26. 13. † Heb. *lift up.* *h* Ps. 78. 25. ch. 2. 8.

Before CHRIST about 740.

i See ch. 8. 13. & 9. 3. *k* 2 Kings 17. 13. 14.

about 728. They became tributaries to Salmanasser.

l ch. 10. 6. *m* Jer. 3. 6, &c. & 8. 5. ch. 4. 16. *n* ch. 7. 16. † Heb. *together they exalted not.* *o* Jer. 9. 7. ch. 6. 4. *p* Gen. 14. 8. & 19. 24, 25. Deut. 29. 23. Amos 4. 11. *q* Deut. 32. 36. Isa. 63. 15. Jer. 31. 20. *r* Num. 23. 19. Isa. 55. 8, 9. Mal. 3. 6. *s* Isa. 31. 4. Joel 3. 16. Amos 1. 2. *t* Zech. 8. 7. *u* Isa. 60. 8. ch. 7. 11. *x* Ezek. 28. 25, 26. & 37. 21, 25. *y* ch. 12. 1. ‖ Or, *with the most holy.*

about 725.

a ch. 8. 7. *b* 2 Kings 17. 4. ch. 5. 13. ch. 7. 11. *c* Isa. 30. 6. & 57. 9. *d* ch. 4. 1. Mic. 6. 2. † Heb. *visit upon.* *e* Gen. 25. 26 † Heb. *was a prince*, or, *behaved himself princely.* *f* Gen. 32. 24, &c. *g* Gen. 28. 12, 19. & 35. 9, 10, 15. *h* Ex. 3. 15. *i* ch. 14. 1. Mic. 6. 8. *k* Ps. 37. 7. ‖ Or, *Canaan*: See Ezek. 16. 3. *l* Prov. 11. 1. Amos 8. 5. ‖ Or, *deceive.* *m* Zech. 11. 5. Rev. 3. 17. ‖ Or, *all my labours suffice me not*: he shall have *punishment of iniquity in whom* is *sin.* † Heb. *which.* *n* ch. 13. 4. *o* Lev. 23. 42, 43. Neh. 8. 17. Zech. 14. 16. *p* 2 Kings 17. 13. † Heb. *by the hand.* *q* ch. 5. 1. & 6. 8. *r* ch. 4. 15. & 9. 15. Amos 4. 4. & 5. 5. *s* ch. 8. 11. & 10. 1. *t* Gen. 28. 5. Deut. 26. 5. *u* Gen. 29. 20, 28. *x* Ex. 12.

50, 51. & 13. 3. Ps. 77. 20. Isa. 63. 11. Mic. 6. 4. *y* 2 Kings 17. 11.—18. † Heb. *with bitterness.* † Heb. *bloods.* See Ezek. 18. 13. & 24. 7, 8. *z* Dan. 11. 18. *a* Deut. 28. 37.

CHAP. XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.*

WHEN Ephraim spake trembling, he exalted himself in Israel; but [a] when he offended in Baal, he died.

2 And now †they sin more and more, and [b] have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let ‖ the men that sacrifice [c] kiss the calves.

3 Therefore they shall be [d] as the morning cloud, and as the early dew that passeth away, [e] as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet [f] I *am* the LORD thy God from the land of Egypt, and thou shalt know no God but me: for [g] *there is* no saviour beside me.

5 ¶ [h] I did know thee in the wilderness, [i] in the land of †great drought.

6 [k] According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore [l] have they forgotten me.

7 Therefore [m] I will be unto them as a lion: as [n] a leopard by the way will I observe *them*.

8 I will meet them [o] as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: †the wild beast shall tear them.

9 ¶ O Israel, [p] thou hast destroyed thyself; [q] but in me †*is* thine help.

10 ‖ I will be thy king: [r] where *is any other* that may save thee in all thy cities? and thy judges of whom [s] thou saidst, Give me a king and princes?

11 [t] I gave thee a king in mine anger, and took *him* away in my wrath.

12 [u] The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 [x] The sorrows of a travailing woman shall come upon him: he *is* [y] an unwise son; for he should not [z] stay †long in *the place of* the breaking forth of children.

Before CHRIST about 725.

[a] 2 Kings 17. 16, 18. ch. 11. 2. † Heb. *they add to sin.*
[b] ch. 2. 8. & 8. 4. ‖ Or, *the sacrifices of men.*
[c] 1 Kings 19. 18.
[d] ch. 6. 4.
[e] Dan. 2. 35.
[f] Isa. 43. 11. ch. 12. 9.
[g] Isa. 43. 11. & 45. 21.
[h] Deut. 2. 7. & 32. 10.
[i] Deut. 8. 15. & 32. 10. † Heb. *droughts.*
[k] Deut. 8. 12 14. & 32. 15.
[l] ch. 8. 14.
[m] Lam. 3. 10
[n] Jer. 5. 6.
[o] 2 Sam. 17. 8 Prov. 17. 12. † Heb. *the beast of the field.*
[p] Prov. 6. 32
[q] ver. 4. † Heb. *in thy help.* ‖ Rather, *Where is thy king?* king Hosea being then in prison, 2 Kings 17. 4.
[r] Deut. 32. 38. ch. 10. 3. ver. 4.
[s] 1 Sam. 8. 5, 19.
[t] 1 Sam. 8. 7. & 10. 19. & 15. 22, 23. & 16. 1. ch. 10. 3.
[u] Deut. 32. 34. Job 14. 17.
[x] Isa. 13. 8. Jer. 30. 6.
[y] Prov. 22. 3
[z] 2 Kings 19. 3. † Heb *a time.*

Before CHRIST about 725.

[a] Isa. 25. 8. Ezek. 37. 12. † Heb. *the hand.*
[b] 1 Cor. 15. 54, 55.
[c] Jer. 15. 6. Rom. 11. 29.
[d] See Gen. 41. 52. & 48. 19.
[e] Jer. 4. 11. Ezek. 17. 10. & 19. 12. ch. 4. 19. † Heb. *vessels of desire.* Nah. 2. 9.
‖ Fulfilled, about 721. 2 Kings 17. 6.
[f] 2 Kings 18. 12.
[g] 2 Kings 8 12. & 15. 16. Isa. 13. 16. ch. 10. 14, 15. Amos 1. 13. Nah. 3. 10. about 725.
[a] ch. 12. 6. Joel 2. 13.
[b] ch. 13. 9. ‖ Or, *give good.*
[c] Heb. 13. 15
[d] Jer. 31. 18. ch. 5. 13. & 12. 1.
[e] Deut. 17. 16. Ps. 33. 17. Isa. 30. 2, 16. & 31. 1.
[f] ch. 2. 17. ver. 8.
[g] Ps. 10. 14. & 68. 5.
[h] Jer. 5. 6. & 14. 7. ch. 11. 7.
[i] Eph. 1. 6.
[k] Job 29. 19 Prov. 19. 12. ‖ Or, *blossom.* † Heb. *strike.* † Heb. *shall go.*
[l] Ps. 52. 8. & 128. 3.
[m] Gen. 27. 27. Cant. 4. 11.
[n] Ps. 91. 1. ‖ Or, *blossom.*

14 [a] I will ransom them from †the power of the grave; I will redeem them from death: [b] O death, I will be thy plagues, O grave, I will be thy destruction: [c] repentance shall be hid from mine eyes.

15 ¶ Though [d] he be fruitful among *his* brethren, [e] an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all †pleasant vessels.

16 ‖ Samaria shall become desolate; [f] for she hath rebelled against her God: [g] they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

O ISRAEL, [a] return unto the LORD thy God; [b] for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and ‖ receive *us* graciously: so will we render the [c] calves of our lips.

3 [d] Asshur shall not save us; [e] we will not ride upon horses: [f] neither will we say any more to the work of our hands, *Ye are* our gods: [g] for in thee the fatherless findeth mercy.

4 ¶ I will heal [h] their backsliding, I will love them [i] freely: for mine anger is turned away from him.

5 I will be as [k] the dew unto Israel: he shall ‖ grow as the lily, and †cast forth his roots as Lebanon.

6 His branches †shall spread, and [l] his beauty shall be as the olive-tree, and [m] his smell as Lebanon.

7 [n] They that dwell under his shadow shall return; they shall revive *as* the corn, and ‖ grow as the vine: the ‖ scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, [o] What have I to do any more with idols? [p] I have heard *him*, and observed him: I *am* like a green fir-tree. [q] From me is thy fruit found.

9 [r] Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for [s] the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

‖ Or, *memorial.* [o] ver. 3. [p] Jer. 31. 18. [q] Jam. 1. 17. [r] Ps. 107. 43. Jer. 9. 12. Dan. 12. 10. John 8. 47. & 18. 37. [s] Prov. 10. 29. Luke 2. 34. 2 Cor. 2. 16. 1 Pet. 2. 7, 8.

JOEL.

CHAP. I.

1 *Joel, declaring sundry judgments of God, exhorteth to observe them, and to mourn:* 14 *He prescribeth a fast.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. [a] Hath this been in your days, or even in the days of your fathers?

3 [b] Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [c] †That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; [d] for it is cut off from your mouth.

6 For [e] a nation is come up upon my land, strong, and without number, [f] whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath [g] laid my vine waste, and †barked my fig-tree: he hath made it clean bare, and cast *it* away: the branches thereof are made white.

Before CHRIST about 800.

[a] ch. 2. 2.
[b] Ps. 78. 4.
[c] Deut. 28. 38. ch. 2. 25. † Heb. *The residue of the palmer-worm.*
[d] Isa. 32. 10.
[e] So Prov. 30. 25, 26, 27. ch. 2. 2, 11, 25.
[f] Rev. 9. 8.
[g] Isa. 5. 6. † Heb. laid *my fig-tree for a barking.*

Before CHRIST about 800.

[h] Isa. 22. 12.
[i] Prov. 2. 17. Jer. 3. 4.
[k] ver. 13. ch. 2. 14.
[l] Jer. 12. 11. & 14. 2.
[m] Isa. 24. 7. ver. 12. ‖ Or, *ashamed.*
[n] Jer. 14. 3, 4.
[o] ver. 10.
[p] Isa. 24. 11. Jer. 48. 33. See Ps. 4. 7. Isa. 9. 3.
[q] ver. 8. Jer. 4. 8.
[r] ver. 9.
[s] 2 Chron. 20. 3, 4. ch. 2. 15, 16.
[t] Lev. 23. 36. ‖ Or, day of *restraint.*
[u] 2 Chron. 20. 13.

8 ¶ [h] Lament like a virgin girded with sackcloth for [i] the husband of her youth.

9 [k] The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, [l] the land mourneth; for the corn is wasted: [m] the new wine is ‖ dried up, the oil languisheth.

11 [n] Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 [o] The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because [p] joy is withered away from the sons of men.

13 [q] Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for [r] the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ [s] Sanctify ye a fast, call [t] a ‖ solemn assembly, gather the elders *and* [u] all the inhabitants of the land

into the house of the LORD your God, and cry unto the LORD,

15 [x]Alas for the day! for [y]the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The † seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do [a]the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee [b]will I cry: for [c]the fire hath devoured the ‖ pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field [d]cry also unto thee: for [e]the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAP. II.

1 *The terribleness of God's judgments.* 12 *He exhorteth to repentance.*

BLOW [a]ye the ‖ trumpet in Zion, and [b]sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for [c]the day of the LORD cometh, for *it is* nigh at hand;

2 [d]A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: [e]a great people and a strong; [f]there hath not been ever the like, neither shall be any more after it, *even* to the years † of many generations.

3 [g]A fire devoureth before them; and behind them a flame burneth: the land *is* as [h]the garden of Eden before them, [i]and behind them a desolate wilderness; yea, and nothing shall escape them.

4 [k]The appearance of them *is* as the appearance of horses; and as horsemen so shall they run.

5 [l]Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, [m]as a strong people set in battle-array.

6 Before their face the people shall be much pained: [n]all faces shall gather † blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the ‖ sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall [o]enter in at the windows [p]like a thief.

10 [q]The earth shall quake before them; the heavens shall tremble: [r]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 [s]And the LORD shall utter his voice before [t]his army: for his camp *is* very great: [u]for *he is* strong that executeth his word: for the [x]day of the LORD *is* great and very terrible; and [y]who can abide it?

12 ¶ Therefore also now, saith the LORD, [z]Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And [a]rend your heart, and not [b]your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 [d]Who knoweth *if* he will return and repent, and leave [e]a blessing behind him; *even* [f]a meat-offering and a drink-offering unto the LORD your God?

15 ¶ [g]Blow the trumpet in Zion, [h]sanctify a fast, call a solemn assembly:

16 Gather the people, [i]sanctify the congregation, [k]assemble the elders, [l]gather the children, and those that suck the breasts: [m]let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep [n]between the porch and the altar, and let them say, [o]Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should ‖ rule over them: [p]wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD [q]be jealous for his land, [r]and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you [s]corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But [t]I will remove far off from you [u]the northern *army*, and will drive him into a land barren and desolate, with his face [x]toward the east sea, and his hinder part [y]toward the utmost sea; and his stink shall come up, and his ill savour shall come up, because † he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, [z]ye beasts of the field: for [a]the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and [b]rejoice in the LORD your God: for he hath given you ‖ the former rain † moderately, and he [c]will cause to come down for you [d]the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years [e]that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, [f]my great army which I sent among you.

26 And ye shall [g]eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 [h]And ye shall know that I *am* [i]in the midst of Israel, and *that* [k]I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ [l]And it shall come to pass afterward, *that* I [m]will pour out my Spirit upon all flesh; [n]and your sons and [o]your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon [p]the servants and upon the handmaids in those days will I pour out my Spirit.

30 And [q]I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 [r]The sun shall be turned into darkness, and the moon into blood, [s]before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* [t]whosoever shall call on the name of the LORD shall be delivered: for [u]in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in [x]the remnant whom the LORD shall call.

CHAP. III.

God's judgments against the enemies of his people.

FOR behold, [a]in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

Before CHRIST about 800.

x Jer. 30. 7.
y Isa. 13. 6, 9. ch. 2. 1.
z See Deut. 12. 6, 7. & 16. 11, 14, 15.
† Heb. *grains.*
a Hos. 4. 3.
b Ps. 50. 15.
c Jer. 9. 10. ch. 2. 3.
‖ Or, *habitations.*
d Job 38. 41. Ps. 104. 21. & 145. 15.
e 1 Kings 17. 7. & 18. 5.
a Jer. 4. 5. ver. 15.
‖ Or, *cornet.*
b Num. 10. 5, 9.
c ch. 1. 15. Obad. 15. Zeph. 1. 14, 15.
d Amos 5. 18, 20.
e ver. 5, 11, 25. ch. 1. 6.
f Ex. 10. 14.
† Heb. *of generation and generation.*
g ch. 1. 19, 20.
h Gen. 2. 8. & 13. 10. Isa. 51. 3.
i Zech. 7. 14.
k Rev. 9. 7.
l Rev. 9. 9.
m ver. 2.
n Jer. 8. 21. Lam. 4. 8. Nah. 2. 10.
† Heb. *pot.*
‖ Or, *dart.*
o Jer. 9. 21.
p John 10. 1
q Ps. 18. 7.
r Isa. 13. 10. Ezek. 32. 7. ver. 31. ch. 3. 15. Matt. 24. 29.
s Jer. 25. 30. ch. 3. 16. Amos 1. 2.
t ver. 25.
u Jer. 50. 34. Rev. 18. 8.
x Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.
y Num. 24. 23. Mal. 3. 2.
z Jer. 4. 1. Hos. 12. 6. & 14. 1.
a Ps. 34. 18. & 51. 17.
b Gen. 37. 34. 2 Sam. 1. 11. Job 1. 20.
c Ex. 34. 6. Ps. 86. 5, 15. Jonah 4. 2.
d Josh. 14. 12. 2 Sam. 12. 22. 2 Kings 19. 4. Amos 5. 15. Jonah 3. 9. Zeph. 2. 3.
e Isa. 65. 8. Hag. 2. 19.
f ch. 1. 9, 13.

Before CHRIST about 800.

g Num. 10. 3 ver. 1.
h ch. 1. 14.
i Ex. 19. 10, 22.
k ch. 1. 14.
l 2 Chron. 20. 13.
m 1 Cor. 7. 5.
n Ezek. 8. 16 Matt. 23. 35.
o Ex. 32. 11, 12. Deut. 9. 26, —29.
‖ Or, *use a by-word against them.*
p Ps. 42. 10. & 79. 10. & 115. 2. Mic. 7. 10.
q Zech. 1. 14. & 8. 2.
r Deut. 32. 36. Isa. 60. 10.
s See ch. 1. 10. Mal. 3. 10, 11, 12.
t See Ex. 10. 19.
u Jer. 1. 14.
x Ezek. 47. 18. Zech. 14. 8.
y Deut. 11. 24.
† Heb. *he hath magnified to do.*
z ch. 1. 18, 20
a Zech. 8. 12. See ch. 1. 19.
b Isa. 41. 16. & 61. 10. Hab. 3. 18. Zech. 10. 7.
‖ Or, *a teacher of righteousness.*
† Heb. *according to righteousness.*
c Lev. 26. 4. Deut. 11. 14. & 28. 12.
d Jam. 5. 7.
e ch. 1. 4.
f ver. 11.
g Lev. 26. 5. Ps. 22. 26. See Lev. 26. 26. Mic. 6. 14.
h ch. 3. 17.
i Lev. 26. 11, 12. Ezek. 37. 26, 27, 28.
k Isa. 45. 5, 21, 22. Ezek. 39. 22, 28.
l Isa. 44. 3. Ezek. 39. 29. Acts 2. 17.
m Zech. 12. 10. John 7. 39.
n Isa. 54. 13.
o Acts 21. 9.
p 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.
q Matt. 24. 29. Mark 13. 24 Luke 21. 11. 25.
r ver. 10. Isa. 13. 9, 10. ch. 3. 1, 15. Matt. 24. 29. Mark 13. 24 Luke 21. 25 Rev. 6. 12.
s Mal. 4. 5.
t Rom. 10. 13.
u Isa. 46. 13. & 59. 20. Obad. 17. Rom. 11. 26.
x Isa. 11. 11, 16. Jer. 31. 7. Mic. 4. 7. & 5. 3, 7, 8. Rom. 9. 27. & 11. 5, 7.
a Jer. 30. 3. Ezek. 38. 14.

2 [b]I will also gather all nations, and will bring them down into [c]the valley of Jehoshaphat, and [d]will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have [e]cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, [f]O Tyre, and Zidon, and all the coasts of Palestine? [g]will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly †pleasant things.

6 The children also of Judah and the children of Jerusalem have ye sold unto †the Grecians, that ye might remove them far from their border.

7 Behold, [h]I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the [i]Sabeans, to a people [k]far off: for the LORD hath spoken *it*.

9 ¶ [l]Proclaim ye this among the Gentiles; †Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 [m]Beat your plowshares into swords, and your ‖pruning-hooks into spears: [n]let the weak say, I *am* strong.

11 [o]Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither ‖cause [p]thy mighty ones to come down, O LORD.

Before CHRIST about 800.

b Zech. 14. 2, 3, 4.
c 2 Chron. 20. 26. ver. 12.
d Isa. 66. 16. Ezek. 38. 22.
e Obad. 11. Nah. 3. 10.
f Amos 1. 6, 9.
g Ezek. 25. 15, 16, 17.

† Heb. *desirable:* Dan. 11. 38.
† Heb. *the sons of the Grecians.*
h Isa. 43. 5, 6. & 49. 12. Jer. 23. 8.
i Ezek. 23. 42.
k Jer. 6. 20.
l See Isa. 8. 9, 10. Jer. 46. 3, 4. Ezek. 38. 7.
† Heb. *sanctify.*
m See Isa. 2. 4. Mic. 4. 3.
‖ Or, *scythes.*
n Zech. 12. 8
o ver. 2.
‖ Or, *the* LORD *shall bring down.*
p Ps. 103. 20 Isa. 13. 3.

Before CHRIST about 800.

q ver. 2.
r Ps. 96. 13. & 98. 9. & 110. 6. Isa. 2. 4. & 3. 13. Mic. 4. 3.
s Mat. 13. 39 Rev. 14. 15.
t Jer. 51. 33. Hos. 6. 11.
u Isa. 63. 3. Lam. 1. 15. Rev. 14. 19.
x ver. 2.
‖ Or. *concision,* or, *threshing.*
y ch. 2. 1.
z ch. 2. 10, 31
a Jer. 25. 30. ch. 2. 11. Amos 1. 2.
b Hag. 2. 6.
c Isa. 51. 5, 6
† Heb. *place of repair,* or, *harbour*
d ch. 2. 27.
e Dan. 11. 45 Obad. 16. Zech. 8. 3.
† Heb. *holiness.*
f Isa. 35. 8. & 52. 1. Nah. 1. 15. Zech. 14. 21. Rev. 21. 27.
g Amos 9. 13
h Isa. 30. 25.
† Heb. *go.*
i Ps. 46. 4. Ezek. 47. 1. Zech. 14. 8. Rev. 22. 1.
k Num. 25. 1
l Isa. 19. 1, &c.
m Jer. 49. 17 Ezek. 25. 12. Amos 1. 11. Obad. 10.
‖ Or, *abide.*
n Amos 9. 15.
o Isa. 4. 4.

12 Let the heathen be wakened, [q]and come up to the valley of Jehoshaphat: for there will I sit to [r]judge all the heathen round about.

13 [s]Put ye in the sickle, for [t]the harvest is ripe: come, get you down; for the [u]press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in [x]the valley of ‖decision: for [y]the day of the LORD *is* near in the valley of decision.

15 The [z]sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [a]roar out of Zion, and utter his voice from Jerusalem; and [b]the heavens and the earth shall shake: [c]but the LORD *will be* the †hope of his people, and the strength of the children of Israel.

17 So [d]shall ye know that I *am* the LORD your God dwelling in Zion [e]my holy mountain: then shall Jerusalem be †holy, and there shall [f]no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall [g]drop down new wine, and the hills shall flow with milk, [h]and all the rivers of Judah shall †flow with waters, and [i]a fountain shall come forth of the house of the LORD, and shall water [k]the valley of Shittim.

19 [l]Egypt shall be a desolation, and [m]Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall ‖dwell [n]for ever, and Jerusalem from generation to generation.

21 For I will [o]cleanse their blood *that* I have not cleansed: [p]‖ for the LORD dwelleth in Zion.

p Ezek. 48. 35. ver. 17. Rev. 21. 3. ‖ Or, *even I the* LORD *that dwelleth in Zion.*

AMOS.

CHAP. I.

Amos sheweth God's judgments upon Syria, &c.

THE words of Amos, [a]who was among the herdmen of [b]Tekoa, which he saw concerning Israel [c]in the days of Uzziah king of Judah, and in the days of [d]Jeroboam the son of Joash king of Israel, two years before the [e]earthquake.

2 And he said, The LORD will [f]roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of [g]Carmel shall wither.

3 Thus saith the LORD; For three transgressions of [h]Damascus, ‖and for four, I will not ‖turn away *the punishment* thereof; [i]because they have threshed Gilead with threshing instruments of iron:

4 [k]But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the [l]bar of Damascus, and cut off the inhabitant from ‖the plain of Aven, and him that holdeth the sceptre from ‖the house of Eden: and [m]the people of Syria shall go into captivity [n]unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of [o]Gaza, and for four, I will not turn away *the punishment* thereof: because they ‖carried away captive the whole captivity, [p]to deliver *them* up to Edom:

7 [q]But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant [r]from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will [s]turn mine hand against Ekron: and [t]the remnant

Before CHRIST about 787.

a ch. 7. 14.
b 2 Sam. 14. 2 Chron. 20. 20.
c Hos. 1. 1.
d ch. 7. 10.
e Zech. 14. 5.
f Jer. 25. 30 Joel 3. 16.
g 1 Sam. 25. Isa. 33. 9.
h Isa. 8. 4. & 17. 1. Jer. 49. 23. Zech. 9. 1.
‖ Or, *yea, for four.*
‖ Or, *convert it,* or, *let it be quiet:* and so ver. 6, &c.
i 2 Kings 10 33. & 13. 7.
k Jer. 17. 27. & 49. 27. ver. 7, 10, 12 ch. 2. 2, 5.
l Jer. 51. 30. Lam. 2. 9.
‖ Or. *Bikath-aven.*
‖ Or, *Beth-eden.*
m Fulfilled 2 Kings 16.
n ch. 9. 7.
o 2 Chron. 28. 18. Isa. 14. 29. Jer. 47. 4, 5. Ezek. 25. 15 Zeph. 2. 4.
‖ Or, *carried them away with an entire captivity.*
2 Chron. 21. 16, 17. Joel 3. 6.

Before CHRIST about 787.

u Isa. 23. 1. Jer. 47. 4. Ezek. 26, & 27. & 28. Joel 3. 4, 5.
x ver. 6.
† Heb. *the covenant of brethren.* 2 Sam. 5. 11. 1 Kings 5. 1 & 9. 11,—14.
y ver. 4, 7, &c.
z Isa. 21. 11. & 34. 5. Jer. 49. 8. Ezek. 25. 12, 13, 14. & 35. 2, &c. Joel 3. 19. Obad. 1, &c. Mal. 1. 4.
a Gen. 27. 41 Deut. 23. 7. Mal. 1. 2.
b 2 Chron. 28. 17.
† Heb. *corrupted his compassions.*
c Ezek. 35. 5
d Obad. 9, 10
e Jer. 49. 1, 2 Ezek. 25. 2. Zeph. 2. 9.
‖ Or, *divided the mountains.*
f Hos. 13. 16
g Jer. 49. 1.
h Deut. 3. 11 2 Sam. 12 26.
i ch. 2. 2.
k Jer. 49. 3.
a Isa. 15, & 16. Jer. 48. Ezek. 25. 8. Zeph. 2. 8.

of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD; For three transgressions of [u]Tyrus, and for four, I will not turn away *the punishment* thereof: [x]because they delivered up the whole captivity to Edom, and remembered not †the brotherly covenant:

10 [y]But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of [z]Edom, and for four, I will not turn away *the punishment* thereof: because he did pursue [a]his brother [b]with the sword, and †did cast off all pity, [c]and his anger did tear perpetually, and he kept his wrath for ever:

12 But [d]I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of [e]the children of Ammon, and for four, I will not turn away *the punishment* thereof: because they have ‖[f]ripped up the women with child, of Gilead, [g]that they might enlarge their border:

14 But I will kindle a fire in the wall of [h]Rabbah, and it shall devour the palaces thereof, [i]with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And [k]their king shall go into captivity, he and his princes together, saith the LORD.

CHAP. II.

God's wrath against Moab, 4 upon Judah, 6 and upon Israel.

THUS saith the LORD; For three transgressions of [a]Moab, and for four, I will not turn away *the*

v ver. 8. *q* Jer. 47. 1. *r* Zeph. 2. 4. Zech. 9. 5, 6. *s* Ps. 81. 14. *t* Jer. 47. 4. Ezek. 25. 16.

punishment thereof, because he [b]burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of [c]Kirioth: and Moab shall die with tumult, [d]with shouting, *and* with the sound of the trumpet:

3 And I will cut off [e]the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof: [f]because they have despised the law of the LORD, and have not kept his commandments, and [g]their lies caused them to err, [h]after the which their fathers have walked:

5 [i]But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof: because [k]they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and [l]turn aside the way of the meek: [m]and a man and his father will go in unto the *same* ‖ maid, [n]to profane my holy name:

8 And they lay *themselves* down upon clothes [o]laid to pledge [p]by every altar, and they drink the wine of ‖ the condemned *in* the house of their god.

9 ¶ Yet destroyed I the [q]Amorite before them, [r]whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I [s]destroyed his fruit from above, and his roots from beneath.

10 Also [t]I brought you up from the land of Egypt, and [u]led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for [x]Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, [y]saying, Prophesy not.

13 [z]Behold, ‖ I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 [a]Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, [b]neither shall the mighty deliver † himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself*: [c]neither shall he that rideth the horse deliver himself.

16 And *he that is* † courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAP. III.

1 *The necessity of God's judgment against Israel;* 9 *the publication of it, with the causes thereof.*

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 [a]You only have I known of all the families of the earth: [b]therefore I will † punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion † cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people ‖ not be afraid? [c]shall there be evil in a city, ‖ and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but [d]he revealeth his secret unto his servants the prophets.

8 [e]The lion hath roared, who will not fear? the Lord GOD hath spoken, [f]who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the ‖ oppressed in the midst thereof.

10 For they [g]know not to do right, saith the LORD, who store up violence and ‖ robbery in their palaces.

11 Therefore thus saith the Lord GOD; [h]An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD: As the shepherd † taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and ‖ in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That, in the day that I shall ‖ visit the transgressions of Israel upon him, I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite [i]the winter-house with [k]the summer-house; and [l]the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAP. IV.

1 *Israel reproved for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye [a]kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 [b]The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away [c]with hooks, and your posterity with fish-hooks.

3 And [d]ye shall go out at the breaches, every *cow at that which is* before her; and ‖ ye shall cast *them* into the palace, saith the LORD.

4 ¶ [e]Come to Beth-el and transgress: at [f]Gilgal multiply transgression; and [g]bring your sacrifices every morning, [h]*and* your tithes after † three years:

5 [i]And † offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish [k]the free-offerings: [l]for † this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: [m]yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: [n]yet have ye not returned unto me, saith the LORD.

9 [o]I have smitten you with blasting and mildew: ‖ when your gardens and your vineyards and your fig-trees and your olive-trees increased, [p]the palmerworm devoured *them:* yet have ye not returned unto me, saith the LORD.

Before CHRIST about 787.

b 2 Kings 3. 27.
c Jer. 48. 41.
d ch. 1. 14.
e Num. 24. 17. Jer. 48. 7.
f Lev. 26. 14, 15. Neh. 1. 7. Dan. 9. 11.
‖ Or, *oppressions.*
g Isa. 28. 15. Jer. 16. 19, 20. Rom. 1. 25.
h Ezek. 20. 13, 16, 18, 24, 30.
i Jer. 17. 27. Hos. 8. 14
k Isa. 29. 21. ch. 8. 6.
l Isa. 10. 2. ch. 5. 12.
m Ezek. 22. 11.
‖ Or, *young woman.*
n Lev. 20. 3. Ezek. 36. 20. Rom. 2. 24.
o Ex. 22. 26. *p* Ezek. 23. 41. 1 Cor. 8. 10.
q 10. 21.
‖ Or, *such as have fined,* or, *mulcted.*
q Num. 21. 24. Deut. 2. 31. Josh. 24. 8.
r Num. 13. 28, 32, 33.
s Isa. 5. 24. Mal. 4. 1.
t Ex. 12. 51. Mic. 6. 4.
u Deut. 2. 7. & 8. 2.
x Num. 6. 2. Judg. 13. 5.
y Isa. 30. 10. Jer. 11. 21. ch. 7. 12, 13. Mic. 2. 6.
z Isa. 1. 14.
‖ Or, *I will press your place, as a cart full of sheaves presseth.*
a ch. 9. 1, &c. Jer. 9. 23.
b Ps. 33. 16.
† Heb. *his soul,* or, *life.*
c Ps. 33. 17.
† Heb. *strong of his heart.*

a Deut. 7. 6. & 10. 15. Ps. 147. 19, 20.
b See Dan. 9. 12. Matt. 11. 22. Luke 12. 47. Rom. 2. 9. 1 Pet. 4. 17.
† Heb. *visit upon.*
† Heb. *give forth his voice.*

Before CHRIST about 787.

‖ Or, *not run together.*
c Isa. 45. 7.
‖ Or, *and shall not the* LORD *do somewhat?*
d Gen. 6. 13. & 18. 17. Ps. 25. 14. John 15. 15.
e ch. 1. 2.
f Acts 4. 20 & 5. 20, 29. 1 Cor. 9. 16.
‖ Or, *oppressions.*
g Jer. 4. 22.
‖ Or, *spoil.*
h 2 Kings 17. 3, 6. & 18. 9, 10, 11.
† Heb. *delivereth.*
‖ Or, *on the bed's feet.*
‖ Or, *punish Israel for.*
i Jer. 36. 22.
k Judg. 3. 20.
l 1 Kings 22. 39.

a Ps. 22. 12. Ezek. 39. 18.
b Ps. 89. 35.
c Jer. 16. 16. Hab. 1. 15.
d Ezek. 12. 5, 12.
‖ Or, *ye shall cast away the things of the palace.*
e Ezek. 20. 39.
f Hos. 4. 15. & 12. 11. ch. 5. 5.
g Num. 28. 3, 4.
h Deut. 14. 28.
† Heb. *three years of days.*
i Lev. 7. 13. & 23. 17.
† Heb. *offer by burning*
k Lev. 22. 18, 21. Deut. 12. 6.
l Ps. 81. 12.
† Heb. *so ye love.*
m Isa. 26. 11. Jer. 5. 3. Hag. 2. 17. ver. 8, 9.
n ver. 6, 10, 11.
o Deut. 28. 22. Hag. 2. 17.
‖ Or, *the multitude of your gardens, &c., did the palmerworm, &c.*
p Joel 1. 4. & 2. 25.

10 I have sent among you the pestilence ‖ [q] after the manner of Egypt: your young men have I slain with the sword, † and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: [r] yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew [s] Sodom and Gomorrah, [t] and ye were as a fire-brand plucked out of the burning: [u] yet have ye not returned unto me, saith the LORD.

12 Therefore, thus will I do unto thee, O Israel: *and* because I will do this unto thee, [x] prepare to meet thy God, O Israel.

13 For lo, he that formeth the mountains, and createth the ‖ wind, [y] and declareth unto man what *is* his thought, [z] that maketh the morning darkness, [a] and treadeth upon the high places of the earth, [b] The LORD, The God of hosts, *is* his name.

CHAP. V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.*

HEAR ye this word which I [a] take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land: *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, [b] Seek ye me, [c] and ye shall live:

5 But seek not [d] Beth-el, nor enter into Gilgal, and pass not to [e] Beer-sheba: for Gilgal shall surely go into captivity, and [f] Beth-el shall come to nought.

6 [g] Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who [h] turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the [i] seven stars and Orion, and turneth the shadow of death into the morning, [k] and maketh the day dark with night: that [l] calleth for the waters of the sea, and poureth them out upon the face of the earth: [m] The LORD *is* his name:

9 That strengtheneth the † spoiled against the strong, so that the spoiled shall come against the fortress.

10 [n] They hate him that rebuketh in the gate, and they [o] abhor him that speaketh uprightly.

11 Forasmuch, therefore, as your treading *is* upon the poor, and ye take from him burdens of wheat: [p] ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted † pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: [q] they afflict the just, they take ‖ a bribe, and they [r] turn aside the poor in the gate *from their right.*

13 Therefore, [s] the prudent shall keep silence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, [t] as ye have spoken.

15 [u] Hate the evil, and love the good, and establish judgment in the gate: [x] it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore, the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandmen to mourning, and [y] such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for [z] I will pass through thee, saith the LORD.

18 [a] Wo unto you that desire the day of the LORD! to what end *is* it for you? [b] the day of the LORD *is* darkness, and not light.

19 [c] As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ [d] I hate, I despise your feast days, and [e] I will not ‖ smell in your solemn assemblies.

22 [f] Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them;* neither will I regard the ‖ peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 [g] But let judgment † run down as waters, and righteousness as a mighty stream.

25 [h] Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne ‖ the tabernacle [i] of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore, will I cause you to go into captivity [k] beyond Damascus, saith the LORD, [l] whose name *is* The God of hosts.

CHAP. VI.

1 *The wantonness of Israel shall be plagued with desolation.* 12 *Their incorrigibleness.*

WO [a] to them *that* ‖ *are* at ease in Zion, and trust in the mountain of Samaria, *which are* named [b] ‖ chief of the nations, to whom the house of Israel came!

2 [c] Pass ye unto [d] Calneh, and see; and from thence go ye to [e] Hamath the great; then go down to [f] Gath of the Philistines: [g] *be they* better than these kingdoms? or their border greater than your border?

3 Ye that [h] put far away the [i] evil day, [k] and cause [l] the ‖ seat of violence to come near;

4 That lie upon beds of ivory, and ‖ stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 [m] That ‖ chant to the sound of the viol, *and* invent to themselves instruments of music, [n] like David;

6 That drink ‖ wine in bowls, and anoint themselves with the chief ointments: [o] but they are not grieved for the † affliction of Joseph.

7 ¶ Therefore, now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 [p] The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor [q] the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all † that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [r] Hold thy tongue: [s] for ‖ we may not make mention of the name of the LORD.

11 For behold, [t] the LORD commandeth, [u] and he will smite the great house with ‖ breaches, and the little house with clefts.

Before CHRIST about 787.

‖ Or, *in the way.*
q Ex. 9. 3, 6. & 12. 29. Deut. 28. 27, 60. Ps. 78. 50.
† Heb. *with the captivity of your horses.*
2 Kings 13. 7.
r ver. 6.
s Gen. 19. 24, 25. Isa. 13. 19. Jer. 49. 18.
t Zech. 3. 2. Jude 23.
u ver. 6.
x See Ezek. 13. 5. & 22. 30. Luke 14. 31, 32.
‖ Or, *spirit.*
y Ps. 139. 2. Dan. 2. 28.
z ch. 5. 8. & 8. 9.
a Deut. 32. 13. & 33. 29. Mic. 1. 3.
b Isa. 47. 4. Jer. 10. 16. ch. 5. 8. & 9. 6.
a Jer. 7. 29. Ezek. 19. 1. & 27. 2.

b 2 Chron. 15. 2. Jer. 29. 13. ver. 6.
c Isa. 55. 3.
d ch. 4. 4.
e ch. 8. 14.
f Hos. 4. 15. & 10. 8.
g ver. 4.

h ch. 6. 12.

i Job 9. 9. & 38. 31.

k Ps. 104. 20.
l Job 38. 34. ch. 9. 6.
m ch. 4. 13.
† Heb. *spoil.*

n Isa. 29. 21.

o 1 Kings 22. 8.

p Deut. 28. 30, 38, 39. Mic. 6. 15. Zeph. 1. 13. Hag. 1. 6.
† Heb. *vineyards of desire.*
q ch. 2. 26.
‖ Or, *a ransom.*
r Isa. 29. 21. ch. 2. 7.
s ch. 6. 10.

t Mic. 3. 11.

u Ps. 34. 14. & 97. 10. om. 12. 9.
x Ex. 32. 30. 2 Kings 19. 4. Joel 2. 14.

Before CHRIST about 787.

y Jer. 9. 17.
z Ex. 12. 12. Nah. 1. 12.
a Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22, 27. 2 Pet. 3. 4.
b Jer. 30. 7. Joel 2. 2. Zeph. 1. 15.
c Jer. 48. 44.
d Prov. 21. 27. Isa. 1. 11,—16. Jer. 6. 20. Hos. 8. 13.
e Lev. 26. 31.
‖ Or, *smell your holy days.*
f Isa. 66. 3. Mic. 6. 6, 7.
‖ Or, *thank-offerings.*
g Hos. 6. 6. Mic. 6. 8.
† Heb. *roll.*
h Deut. 32. 17. Josh 24. 14. Ezek. 20. 8, 16, 24. Acts 7. 42, 43. See Isa. 43. 23.
‖ Or, *Siccuth your king.*
i 1 Kings 11. 33.
k 2 Kings 17. 6.
l ch. 4. 13.

a Luke 6. 24.
‖ Or, *are secure.*
b Ex. 19. 5.
‖ Or, *first-fruits*
c Jer. 2. 10.
d Isa. 10. 9.
Taken about 794.
e 2 Kings 18. 34.
f 2 Chron. 26. 6.
g Nah. 3. 8.
h Ezek. 12. 27.
i ch. 5. 18. & 9. 10.
k ch. 5. 12. ver. 12.
l Ps. 94. 20.
‖ Or, *habitation.*
‖ Or, *abound with superfluities.*
m Isa. 5. 12.
‖ Or, *quaver.*
n 1 Chron. 23. 5.
‖ Or, *in bowls of wine.*
o Gen. 37. 25.
† Heb. *breach.*
p Jer. 51. 14. Heb. 6. 13, 17.
q Ps. 47. 4. Ezek. 24. 21 ch. 8. 7.
† Heb. *the fulness thereof.*

r ch. 5. 13.
s ch. 8. 3.
‖ Or, *they will not,* or, *have not.*
t Isa. 55. 11.
u ch. 3. 15.
‖ Or, *droppings.*

12 ¶ Shall horses run upon the rock? will *one* plough *there* with oxen? for [x] ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But behold, [y] I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the [z] entering in of Hamath unto the ‖ river of the wilderness.

CHAP. VII.

The judgments of grasshoppers, and of fire, are diverted by the prayer of Amos, &c.

THUS hath the Lord GOD shewed unto me; and behold, he formed ‖ grasshoppers in the beginning of the shooting up of the latter growth; and lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: [a] ‖ by whom shall Jacob arise? for he *is* small.

3 [b] The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me: and behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: [c] by whom shall Jacob arise? for he *is* small.

6 The Lord repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me: and behold, the LORD stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the LORD, Behold, [d] I will set a plumb-line in the midst of my people Israel: [e] I will not again pass by them any more:

9 [f] And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and [g] I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah [h] the priest of Beth-el sent to [i] Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also, Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But [k] prophesy not again any more at Beth-el: [l] for it *is* the king's ‖ chapel, and it *is* the † king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I [m] a prophet's son; [n] but I *was* an herdman, and a gatherer of ‖ sycamore fruit:

15 And the LORD took me † as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now, therefore, hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and [o] drop not *thy word* against the house of Isaac.

17 [p] Therefore thus saith the LORD; [q] Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Before CHRIST about 787.

[x] Hos. 10. 4. ch. 5. 7.

[y] Jer. 5. 15. [z] Num. 34. 8. 1 Kings 8. 65. ‖ Or, *valley.*

‖ Or, *green worms.*

[a] Isa. 51. 19. ver. 5. ‖ Or, *who* of (or, for,) *Jacob shall stand?*

[b] Deut. 32. 36. ver. 6. Jonah 3. 10. James 5. 16.

[c] ver. 2, 3.

[d] See 2 Kings 21. 13. Isa. 28. 17. & 34. 11. Lam. 2. 8.

[e] ch. 8. 2. Mic. 7. 18.

[f] Beer-sheba. Gen. 26. 23. & 46. 1. ch. 5. 5. & 8. 14.

[g] Fulfilled, 2 Kings 15. 10.

[h] 1 Kings 12. 32.

[i] 2 Kings 14. 23.

[k] ch. 2. 12.

[l] 1 Kings 12. 32. & 13. 1. ‖ Or, *sanctuary.* † Heb. *house of the kingdom.*

[m] 1 Kings 20. 35. 2 Kings 2. 5. & 4. 38. & 6. 1.

[n] ch. 1. 1. Zech. 13. 5. ‖ Or, *wild figs.* † Heb. *from behind.*

[o] Ezek. 21. 2. Mic. 2. 6.

[p] See Jer. 28. 12. & 29. 21, 25, 31, 32.

[q] Isa. 13. 16. Lam. 5. 11. Hos. 4. 13. Zech. 14. 2.

Before CHRIST about 787.

CHAP. VIII.

1 *By a basket of summer fruit is shewed Israel's end.* 4 *Oppression of the poor reproved.*

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, [a] The end is come upon my people of Israel; [b] I will not again pass by them any more.

3 And [c] the songs of the temple † shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; [d] they shall cast *them* forth † with silence.

4 ¶ Hear this, O ye that [e] swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the ‖ new moon be gone, that we may sell corn? and [f] the sabbath, that we may † set forth wheat, [g] making the ephah small, and the shekel great, and † falsifying the balances by deceit?

6 That we may buy the poor for [h] silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by [i] the excellency of Jacob, Surely [k] I will never forget any of their works.

8 [l] Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood: and it shall be cast out and drowned, [m] as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, [n] that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; [p] and I will bring up sackcloth upon all loins, and baldness upon every head; [q] and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but [r] of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that [s] swear by [t] the sin of Samaria, and say, Thy god, O Dan, liveth; and, The † manner [u] of Beer-sheba liveth; even they shall fall, and never rise up again.

CHAP. IX.

1 *The certainty of Israel's desolation.* 11 *The restoring of the tabernacle of David.*

I SAW the LORD standing upon the altar: and he said, Smite the ‖ lintel of the door, that the posts may shake: and ‖ [a] cut them in the head all of them; and I will slay the last of them with the sword: [b] he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 [c] Though they dig into hell, thence shall mine hand take them; [d] though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, [e] thence will I command the sword, and it

[a] Ezek. 7. 2.

[b] ch. 7. 8.

[c] ch. 5. 23. † Heb. *shall howl.*

[d] ch. 6. 9, 10. † Heb. *be silent.*

[e] Ps. 14. 4. Prov. 30. 14. ‖ Or, *month.*

[f] Neh. 13. 15, 16. † Heb. *open.*

[g] Mic. 6. 10, 11. † Heb. *perverting the balances of deceit.* Hos. 12. 7.

[h] ch. 2. 6.

[i] ch. 6. 8.

[k] Hos. 8. 13. & 9. 9.

[l] Hos. 4. 3.

[m] ch. 9. 5. 791.

[n] Job 5. 14. Isa. 13. 10. & 59. 9, 10. Jer. 15. 9. Mic. 3. 6.

[p] Isa. 15 2, 3. Jer. 48. 37. Ezek. 7. 18. & 27. 31.

[q] Jer. 6. 26. Zech 12. 10.

[r] 1 Sam. 3. 1. Ps. 74. 9. Ezek. 7. 26.

[s] Hos. 4. 15.

[t] Deut. 9. 21. † Heb. *way:* See Acts 9. 2. & 18. 25. & 19. 9, 23. & 24. 14.

[u] ch. 5. 5.

‖ Or, *chapiter*, or, *knop.* ‖ Or, *wound them.*

[a] Ps. 68. 21. Hab. 3. 13.

[b] ch. 2. 14.

[c] Ps. 139. 8, &c.

[d] Job 20. 6. Jer. 51. 53. Obad. 4.

[e] Lev. 26. 33. Deut. 28. 65. Ezek. 5. 12.

shall slay them: and [f]I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall [g]melt, [h]and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ‖†[i]stories in the heaven, and hath founded his ‖troop in the earth; he that [k]calleth for the waters of the sea, and poureth them out upon the face of the earth: [l]The LORD *is* his name.

7 *Are* ye not as the children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the [m]Philistines from [n]Caphtor, and the Syrians from [o]Kir?

8 Behold, [p]the eyes of the Lord GOD *are* upon the sinful kingdom, and I [q]will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For lo, I will command, and I will †sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least †grain fall upon the earth.

Before CHRIST about 787.

[f] Lev. 17. 10. Jer. 44. 11.
[g] Mic. 1. 4.
[h] ch. 8. 8.

‖ Or, *spheres.*
† Heb. *ascensions.*
[i] Ps. 104. 3, 13.
‖ Or, *bundle.*
[k] ch. 5. 8.
[l] ch. 4. 13.

[m] Jer. 47. 4.
[n] Deut. 2. 23. Jer. 47. 4.
[o] ch. 1. 5.
[p] ver. 4.
[q] Jer. 30. 11. & 31. 35, 36. Obad. 16, 17.
† Heb. *cause to move.*
† Heb. *stone.*

Before CHRIST about 787.

[r] ch. 6. 3.
[s] Acts 15. 16, 17.
† Heb. *hedge,* or, *wall.*

[t] Obad. 19.

[u] Num. 24. 18.
† Heb. *upon whom my name is called.*
[w] Lev. 26. 5.
† Heb. *draweth forth.*
[x] Joel 3. 18.
‖ Or, *new wine.*
[y] Jer. 30. 3.
[z] Isa. 61. 4. & 65. 21. Ezek. 36. 33,—36.

[a] Isa. 60. 21. Jer. 32. 41. Ezek. 34. 28. Joel 3. 20.

10 All the sinners of my people shall die by the sword, [r]which say, The evil shall not overtake nor prevent us.

11 ¶[s]In that day will I raise up the tabernacle of David that is fallen, and †close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 [t]That they may possess the remnant of [u]Edom, and of all the heathen †which are called by my name, saith the LORD that doeth this.

13 Behold, [w]the days come, saith the LORD, that the ploughman shall overtake the reaper, and the treader of grapes him that †soweth seed; [x]and the mountains shall drop ‖sweet wine, and all the hills shall melt.

14 [y]And I will bring again the captivity of my people of Israel, and [z]they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and [a]they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

OBADIAH.

1 *The destruction of Edom for their pride.* 17 *The salvation and victory of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD [a]concerning Edom; [b]We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶The pride of thine heart hath deceived thee, thou that dwellest in the clefts [c]of the rock, whose habitation *is* high; [d]that saith in his heart, Who shall bring me down to the ground?

4 [e]Though thou exalt *thyself* as the eagle, and though thou [f]set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If [g]thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, [h]would they not leave ‖*some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: †[i]the men that were at peace with thee have deceived thee, *and* prevailed against thee; †*they that eat* thy bread have laid a wound under thee: [k]*there is* none understanding ‖in him.

8 [l]Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy [m]mighty *men,* O [n]Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶For *thy* [o]violence against thy brother Jacob, shame shall cover thee, and [p]thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers ‖carried away captive his forces, and foreigners entered into his gates, and [q]cast lots upon Jerusalem, even thou *wast* as one of them.

Before CHRIST about 587.

[a] Isa. 21. 11. & 34. 5. Ezek. 25. 12, 13, 14. Joel 3. 19. Mal. 1. 3.
[b] Jer. 49. 14, &c.

[c] 2 Kings 14. 7.
[d] Isa. 14. 13, 14, 15. Rev. 18. 7.
[e] Job 20. 6. Jer. 49. 16. & 51. 53. Amos 9. 2.
[f] Hab. 2. 9.
[g] Jer. 49. 9.

[h] Deut. 24. 21. Isa. 17, 6. & 24. 13.
‖ Or, *gleanings.*
† Heb. *the men of thy peace.*
[i] Jer. 38. 22.
† Heb. the men *of thy bread.*
[k] Isa. 19. 11, 12.
‖ Or, *of it.*
[l] Job 5. 12, 13. Isa. 29. 14. Jer. 49. 7.
[m] Ps. 76. 5. Amos 2. 16.
[n] Jer. 49. 7.
[o] Gen. 27. 11. Ps. 137. 7. Ezek. 25. 12. & 35. 5. Amos 1. 11.
[p] Ezek. 35. 9. Mal. 1. 4.
‖ Or, *carried away his substance.*
[q] Joel 3. 3. Nah. 3. 10.

Before CHRIST about 587.

‖ Or, *do not behold,* &c.
[r] Ps. 22. 17. & 54. 7. & 59. 10. Mic. 4. 11. & 7. 10.
[s] Ps. 37. 13. & 137. 7.
[t] Job 31. 29. Mic. 7. 8. Prov. 17. 5. & 24. 17, 18.
† Heb. *magnified thy mouth.*
‖ Or, *forces.*

‖ Or, *shut up.* Ps. 31. 8.
[u] Ezek. 30. 3. Joel 3. 14.
[x] Ezek. 35. 15. Hab. 2. 8. about 585.
[y] Jer. 25. 28, 29. & 49. 12. Joel 3. 17. 1 Pet. 4. 17.
‖ Or, *sup up.*
[z] Joel 2. 32.
[a] Amos 9. 8.
‖ Or, *they that escape.*
‖ Or, *it shall be holy.* Joel 3. 17.
[b] Isa. 10. 17. Zech. 12. 6.

[c] Amos 9. 12.
[d] Zeph. 2. 7.
[e] 1 Kings 17. 9, 10.
‖ Or, shall possess *that which* is *in Sepharad.*
[f] Jer. 32. 44.
[g] 1 Tim. 4. 16. Jam. 5. 20.
[h] Ps. 22. 28. Dan. 2. 44. & 7. 14. 27. Zech. 14. 9. Luke 1. 33. Rev. 11. 15. & 19. 6.

12 But ‖thou shouldest not have [r]looked on [s]the day of thy brother in the day that he became a stranger; neither shouldest thou have [s]rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have †spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ‖substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have ‖delivered up those of his that did remain in the day of distress.

15 [u]For the day of the LORD *is* near upon all the heathen: [x]as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 [y]For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall ‖swallow down, and they shall be as though they had not been.

17 ¶[z]But upon mount Zion [a]shall be ‖deliverance, and ‖there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob [b]shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it.*

19 And *they of* the south [c]shall possess the mount of Esau; [d]and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* [e]unto Zarephath; and the captivity of Jerusalem, ‖which *is* in Sepharad, [f]shall possess the cities of the south.

21 And [g]saviours shall come upon mount Zion to judge the mount of Esau; and the [h]kingdom shall be the LORD'S.

JONAH.

CHAP. I.

Jonah, sent to Nineveh, fleeth to Tarshish. 4 *He is overtaken by a tempest, and thrown into the sea, &c.*

NOW the word of the LORD came unto [a] ‖ Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that [b] great city, and cry against it; for [c] their wickedness is come up before me.

3 But Jonah [d] rose up to flee unto Tarshish from the presence of the LORD, and went down to [e] Joppa: and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish [f] from the presence of the LORD.

4 ¶ But [g] the LORD † sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship † was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and [h] cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down [i] into the sides of the ship: and he lay, and was fast asleep.

6 So the ship-master came to him, and said unto him, What meanest thou, O sleeper? arise, [k] call upon thy God, [l] if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us [m] cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, [n] Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear ‖ the LORD, the God of heaven, [o] which hath made the sea and the dry *land*.

10 Then were the men † exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea † may be calm unto us? for the sea ‖ † wrought and was tempestuous.

12 And he said unto them, [p] Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men † rowed hard to bring *it* to the land; [q] but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and [r] lay not upon us innocent blood: for thou, O LORD, [s] hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: [t] and the sea † ceased from her raging.

16 Then the men [u] feared the LORD exceedingly, and † offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And [x] Jonah was in the † belly of the fish three days and three nights.

Before CHRIST about 862.

[a] 2 Kings 14. 25. ‖ Called Matt. 12. 39, *Jonas.*
[b] Gen. 10. 11, 12. ch. 3. 2, 3. & 4. 11.
[c] Gen. 18. 20, 21. Ezra 9. 6. Jam. 5. 4. Rev. 18. 5.
[d] ch. 4. 2.
[e] Josh. 19. 46. 2 Chron. 2. 16. Acts 9. 36.
[f] Gen. 4. 16. Job 1. 12. & 2. 7
[g] Ps. 107. 25. † Heb. *cast forth.*
[h] † Heb. *thought to be broken.* So Acts 27. 18, 19, 38.
[i] 1 Sam. 24. 3.
[k] Ps. 107. 28.
[l] Joel 2. 14.
[m] Josh. 7. 14, 16. 1 Sam. 10. 20, 21. & 14. 41, 42. Prov. 16. 33. Acts 1. 26.
[n] Josh. 7. 19. 1 Sam. 14. 43.
‖ Or, *JEHOVAH.*
[o] Ps. 146. 6. Acts 17. 24.
† Heb. *with great fear.*
† Heb. *may be silent from us.* ‖ Or, *grew more and more tempestuous.*
† Heb. *went.*
[p] John 11. 50.
† Heb. *digged.*
[q] Prov. 21. 30.
[r] Deut. 21. 8.
[s] Ps. 115. 3.
[t] Ps. 89. 9. Luke 8. 24.
† Heb. *stood.*
[u] Mark 4. 41. Acts 5. 11.
† Heb. *sacrificed a sacrifice unto the* LORD, *and vowed vows.*
[x] Matt. 12. 40. & 16. 4. Luke 11. 30.
† Heb. *bowels.*

Before CHRIST about 862.

[a] Ps. 120. 1. & 130. & 142. 1. Lam. 3. 55, 56.
‖ Or, *out of mine affliction.*
[b] Ps. 65. 2.
‖ Or, *the grave.* Isa. 14. 9.
[c] Ps. 88. 6.
† Heb. *heart.*
[d] Ps. 42. 7.
[e] Ps. 31. 22.
[f] 1 Kings 8. 38.
[g] Ps. 69. 1. Lam. 3. 54.
† Heb. *cuttings off.*
[h] Ps. 16. 10.
‖ Or, *the pit.*
[i] Ps. 18. 6.
[k] 2 Kings 17. 15. Ps. 31. 6. Jer. 10. 8. & 16. 19.
[l] Ps. 50. 14, 23. & 116. 17, 18. Hos. 14. 2. Heb. 13. 15.
[m] Ps. 3. 8.
† Heb. *of God.*
[n] Gen. 30. 8. Ps. 36. 6. & 80. 10.
[a] See Deut. 18. 22.
[b] Matt. 12. 41. Luke 11. 32.
[c] Job 2. 8.
[d] 2 Chron. 20. 3. Joel 2. 15.
† Heb. *said.*
† Heb. *great men.*
[e] Isa. 58. 6.
[f] Isa. 59. 6.
[g] 2 Sam. 12. 22. Joel 2. 14.
[h] Jer. 18. 8. Amos 7. 3, 6.

CHAP. II.

1 *The prayer of Jonah:* 19 *He is delivered out of the belly of the fish.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I [a] cried ‖ by reason of mine affliction unto the LORD, [b] and he heard me; out of the belly of ‖ hell cried I, *and* thou heardest my voice.

3 [c] For thou hadst cast me into the deep, in the † midst of the seas; and the floods compassed me about: [d] all thy billows and thy waves passed over me.

4 [e] Then I said, I am cast out of thy sight; yet I will look again [f] toward thy holy temple.

5 The [g] waters compassed me about, *even* to the soul: the depths closed me round about, the weeds were wrapped about my head.

6 I went down to the † bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life [h] from ‖ corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: [i] and my prayer came in unto thee, into thine holy temple.

8 They that observe [k] lying vanities forsake their own mercy.

9 But I will [l] sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. [m] Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

CHAP. III.

Jonah, sent again, preacheth to the Ninevites, &c.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an † exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and [a] he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh [b] believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, [c] and sat in ashes.

7 [d] And he caused *it* to be proclaimed and † published through Nineveh by decree of the king and his † nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, [e] let them turn every one from his evil way, and from [f] the violence that *is* in their hands.

9 [g] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ [h] And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did *it* not.

CHAP. IV.

Jonah, repining at God's mercy, is reproved, by the type of a gourd.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I [a]fled before unto Tarshish: for I knew that thou *art* a [b]gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 [c]Therefore now, O LORD, take, I beseech thee, my life from me; for [d]*it is* better for me to die than to live.

4 ¶ Then said the LORD, ‖ Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a ‖†gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah †was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a ‖ vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, [e]*It is* better for me to die than to live.

9 And God said to Jonah, ‖ Doest thou well to be angry for the gourd? And he said, ‖ I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast ‖ had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which †came up in a night, and perished in a night:

11 And should not I spare Nineveh, [f]that great city, wherein are more than sixscore thousand persons [g]that cannot discern between their right hand and their left hand, and *also* much [h]cattle?

Before CHRIST about 862.

a ch. 1. 3.
b Ex. 34. 6. Ps. 86. 5. Joel 2. 13.
c 1 Kings 19. 4.
d ver. 8.
‖ Or, *Art thou greatly angry?*
‖ Or, *palmerist.*
† Heb. *Kikajon.*
† Heb. *rejoiced with great joy.*
‖ Or, *silent.*
e ver. 3.
‖ Or, *Art thou greatly angry?*
‖ Or, *I am greatly angry.*
‖ Or, *spared.*
† Heb. *was the son of the night.*
f ch. 1. 2. & 3. 2, 3.
g Deut. 1. 39.
h Ps. 36. 6. & 145. 9.

MICAH.

CHAP. I.

1 *Micah sheweth the wrath of God against Jacob for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD came to [a]Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, [b]which he saw concerning Samaria and Jerusalem.

2 †Hear, all ye people; [c]hearken, O earth, and †all that therein is: and let the Lord GOD [d]be witness against you, the Lord from [e]his holy temple.

3 For behold, [f]the LORD cometh forth out of his [g]place, and will come down, and tread upon the [h]high places of the earth.

4 And [i]the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down †a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore, I will make Samaria [k]as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will [l]discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the [m]hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore, [n]I will wail and howl; [o]I will go stripped and naked: [p]I will make a wailing like the dragons, and mourning as the †owls.

9 For ‖ her wound *is* incurable; for [q]it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ [r]Declare ye *it* not at Gath, weep ye not at all: in the house of ‖ Aphrah [s]roll thyself in the dust.

11 Pass ye away, ‖ thou †inhabitant of Saphir, having thy [t]shame naked: the inhabitant of ‖ Zaanan came not forth in the mourning of ‖ Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth ‖ waited carefully for good: but [u]evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of [x]Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou [y]give presents ‖ to Moresheth-gath: the houses of ‖ [z]Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of [a]Mareshah: ‖ he shall come unto [b]Adullam the glory of Israel.

16 Make thee [c]bald, and poll thee for thy [d]delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAP. II.

1 *Against oppression.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

WO to them [a]that devise iniquity, and [b]work evil upon their beds! when the morning is light, they practise it, because [c]it is in the power of their hand.

2 And they covet [d]fields, and take *them* by violence; and houses, and take *them* away: so they ‖ oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against [e]this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: [f]for this time *is* evil.

4 ¶ In that day shall *one* [g]take up a parable against you, and [h]lament †with a doleful lamentation, *and* say, We be utterly spoiled: [i]he hath changed the portion of my people: how hath he removed *it* from me! ‖ turning away he hath divided our fields.

5 Therefore thou shalt have none that shall [k]cast a cord by lot in the congregation of the LORD.

6 ‖ †[l]Prophesy yē not, *say they to them that* prophesy: they shall not prophesy to them, *that* tney shall not take shame.

7 ¶ O *thou that art* named The house of Jacob, is the Spirit of the LORD ‖ straitened? *are* these his doings? do not my words do good to him that walketh †uprightly?

Before CHRIST about 750.

a Jer. 26. 18.
b Amos 1. 1.
† Heb. *Hear ye people, all of them.*
c Deut. 32. 1. Isa. 1. 2.
† Heb. *the fulness thereof.*
d Ps. 50. 7. Mal. 3. 5.
e Ps. 11. 4. Jonah 2. 7. Hab. 2. 20.
f Isa. 26. 21.
g Ps. 115. 3.
h Deut. 32. 13. & 33. 29. Amos 4. 13.
i Judg. 5. 5. Ps. 97. 5. Isa. 64. 1, 2, 3. Amos 9. 5. Hab. 3. 6, 10.
† Heb. *a descent.*
k 2 Kings 19. 25. ch. 3. 12.
l Ezek. 13. 14.
m Hos. 2. 5, 12.
n Isa. 21. 3. & 22. 4. Jer. 4. 19.
o Isa. 20. 2, 3, 4.
p Job 30. 29. Ps. 102. 6.
† Heb. *daughters of the owl.*
‖ Or, she is *grievously sick of her wounds.*
q 2 Kings 18. 13. Isa. 8. 7, 8.
r 2 Sam. 1. 20.
‖ That is, *dust.*
s Jer. 6. 26.
‖ Or, *thou that dwellest fairly.*
† Heb. *inhabitress.*
t Isa. 20. 4. & 47. 2, 3. Jer. 13. 22. Nah. 3. 5.
‖ Or, *the country of flocks.*
‖ Or, *a place near.*
‖ Or, *was grieved.*

Before CHRIST about 750.

u Amos 3. 6
x 2 Kings 18. 14, 17.
y 2 Sam. 8. 2. 2 Kings 18. 14, 15, 16.
‖ Or, *for.*
‖ That is, *a lie.*
z Josh. 15. 44.
a Josh. 15. 44.
‖ Or, *the glory of Israel shall come, &c.*
b 2 Chron. 11. 7.
c Job 1. 20. Isa. 15. 2. & 22. 12. Jer. 7. 29. & 16. 6. & 47. 5. & 48. 37.
d Lam. 4. 5.

about 730.

a Hos. 7. 6.
b Ps. 36. 4.
c Gen. 31. 29.
d Isa. 5. 8.
‖ Or, *defraud.*
e Jer. 8. 3.
f Amos 5. 13. Eph. 5. 16.
g Hab. 2. 6.
h 2 Sam. 1. 17.
† Heb. *with a lamentation of lamentations.*
i ch. 1 15.
‖ Or, *instead of restoring.*
k Deut. 32. 8, 9.
‖ Or, *prophesy not as they prophesy.*
† Heb. *drop, &c.* Ezek. 21. 2.
l Isa. 30. 10. Amos 2. 12. & 7. 16.
‖ Or, *shortened.*
† Heb. *upright.*

8 Even †of late my people is risen up as an enemy: ye pull off the robe †with the garment from them that pass by securely as men averse from war.

9 The ‖women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* [m]rest: because it is [n]polluted, it shall destroy *you*, even with a sore destruction.

11 If a man ‖[o]walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶[p] I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together [q]as the sheep of Bozrah, as the flock in the midst of their fold: [r]they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and [s]their king shall pass before them, [t]and the LORD on the head of them.

CHAP. III.

1 *The cruelty of the princes.* 5 *The falsehood of the prophets.* 8 *The security of them both.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: [a]*Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also [b]eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and [c]as flesh within the caldron.

4 Then [d]shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD [e]concerning the prophets that make my people err, that [f]bite with their teeth, and cry, Peace; and [g]he that putteth not into their mouths, they even prepare war against him:

6 [h]Therefore, night *shall be* unto you, †that ye shall not have a vision; and it shall be dark unto you, †that ye shall not divine; [i]and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their †lips; [k]for *there is* no answer of God.

8 ¶ But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, [l]to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 [m]They build up Zion with "†blood, and Jerusalem with iniquity.

11 [o]The heads thereof judge for reward, and [p]the priests thereof teach for hire, and the prophets thereof divine for money: [q]yet will they lean upon the LORD, †and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore, shall Zion for your sake be [r]ploughed *as* a field, [s]and Jerusalem shall become heaps, and [t]the mountain of the house as the high places of the forest.

Before CHRIST about 730.

† Heb. *yesterday.*
† Heb. *over against a garment.*
‖ Or, *wives.*

[m] Deut. 12. 9.
[n] Lev. 18. 25, 28. Jer. 3. 2.
‖ Or, *walk with the wind, and lie falsely.*
[o] Ezek. 13. 3.
[p] ch. 4. 6, 7.
[q] Jer. 31. 10.
[r] Ezek. 36. 37.
[s] Hos. 3. 5.
[t] Isa. 52. 12.

Before CHRIST about 710.

[a] Isa. 2. 2, &c. Ezek. 17. 22, 23.
[b] Isa. 2. 5. Joel 3. 10.
‖ Or, *scythes.*
[c] Ps. 72. 7.
[d] 1 Kings 4. 25. Zech. 3. 10.
[e] Jer. 2. 11.
[f] Zech. 10. 12.
[g] Ezek. 34. 16. Zeph. 3. 19.
[h] Ps. 147. 2. Ezek. 34. 13. & 37. 21.
[i] ch. 2. 12. & 5. 3, 7, 8. & 7. 18.
[k] Isa. 9. 6. & 24. 23. Dan. 7. 14, 27. Luke 1. 33. Rev. 11. 15.
‖ Or, *Edar:* Gen. 35. 21.
[l] Jer. 8. 19.
[m] Isa. 13. 8. & 21. 3. Jer. 30. 6. & 50. 43.
[n] Lam. 2. 16.
[o] Obad. 12. ch. 7. 10.
[p] Isa. 55. 8. Rom. 11. 33.
[q] Isa. 21. 10.
[r] Isa. 41. 15, 16. Jer. 51. 33.
[s] Dan. 2. 44.
[t] Isa. 18. 7. & 23. 18. & 60. 6, 9.
[u] Zech. 4. 14. & 6. 5.

710.

[a] Jer. 5. 4, 5.
[b] Ps. 14. 4.
[c] Ezek. 11. 3, 7.
[d] Ps. 18. 41. Prov. 1. 28. Isa. 1. 15. Ezek. 8. 18. Zech. 7. 13.
[e] Isa. 56. 10, 11. Ezek. 13. 10. & 22. 25.
[f] ch. 2. 11. Matt. 7. 15.
[g] Ezek. 13. 18, 19.
[h] Isa. 8. 20, 22. Ezek. 13. 23, 24. Zech. 13. 4.
† Heb. *from a vision.*
† Heb. *from divining.*
[i] Amos 8. 9.
† Heb. *upper lip.*
[k] Ps. 74. 9. Amos 8. 11.
[l] Isa. 58. 1.
[m] Jer. 22. 13
[n] Ezek. 22. 27. Hab. 2. 12. Zeph. 3. 3.
† Heb. *bloods.*
[o] Isa. 1. 23. Ezek. 22. 12. Hos. 4. 18. ch. 7. 3.
[p] Jer. 6. 13.
[q] Isa. 48. 2. Jer. 7. 4. Rom. 2. 17.
† Heb. *saying.*
[r] Jer. 26. 18. ch. 1. 6.
[s] Ps. 79. 1.
[t] ch. 4. 2.

CHAP. IV.

1 *The establishment of Christ's kingdom.* 3 *The peace, restoration, kingdom, and victory of the church.*

BUT [a]in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into [b]plough-shares, and their spears into ‖pruning-hooks: nation shall not lift up a sword against nation, [c]neither shall they learn war any more.

4 [d]But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For [e]all people will walk every one in the name of his god, and [f]we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, [g]will I assemble her that halteth, [h]and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted [i]a remnant, and her that was cast far off a strong nation: and the LORD [k]shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of ‖the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? [l]*is there* no king in thee? is thy counsellor perished? for [m]pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye [o]look upon Zion.

12 But they know not [p]the thoughts of the LORD: neither understand they his counsel: for he shall gather them [q]as the sheaves into the floor.

13 [r]Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt [s]beat in pieces many people: [t]and I will consecrate their gain unto the LORD, and their substance unto [u]the Lord of the whole earth.

CHAP. V.

1 *The birth of Christ:* 4 *his kingdom:* 8 *his conquest.*

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall [a]smite the judge of Israel with a rod upon the cheek.

2 But thou, [b]Beth-lehem Ephratah, *though* thou be little [c]among the [d]thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be [e]Ruler in Israel; [f]whose goings forth *have been* from of old, from †everlasting.

3 Therefore will he give them up until the

[a] Lam. 3. 30 Matt. 5. 39. & 27. 30.
[b] Matt. 2. 6. John 7. 42.
[c] 1 Sam. 23. 23.
[d] Ex. 18. 25.
[e] Gen. 49. 10 Isa. 9. 6.
[f] Ps. 90. 2. Prov. 8. 22, 23. John 1. 1.
† Heb. *the days of eternity.*

time *that* [s]she which travaileth hath brought forth: then [h]the remnant of his brethren shall return unto the children of Israel.

4 ¶And he shall stand and ‖[i]feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now [k]shall he be great unto the ends of the earth.

5 And this *man* [l]shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight †principal men.

6 And they shall †waste the land of Assyria with the sword, and the land of [m]Nimrod ‖in the entrances thereof: thus shall he [n]deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And [o]the remnant of Jacob shall be in the midst of many people [p]as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of ‖sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 [q]And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* [r]sooth-sayers:

13 [s]Thy graven images also will I cut off, and thy ‖standing images out of the midst of thee; and thou shalt [t]no more worship the work of thy hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy ‖cities.

15 And I will [u]execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAP. VI.

1 *God's controversy or unkindness,* 6 *for ignorance,* 10 *for injustice,* 16 *and for idolatry*

HEAR ye now what the LORD saith; Arise, contend thou ‖before the mountains, and let the hills hear thy voice.

2 [a]Hear ye, O mountains, [b]the LORD's controversy, and ye strong foundations of the earth: for [c]the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, [d]what have I done unto thee? and wherein have I wearied thee? testify against me.

4 [e]For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what [f]Balak king of Moab consulted, and what Balaam the son of Beor answered him from [g]Shittim unto Gilgal; that ye may know [h]the righteousness of the LORD.

6 ¶Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves †of a year old?

7 [i]Will the LORD be pleased with thousands of rams, *or* with ten thousands of [k]rivers of oil? [l]shall I give my first-born *for* my transgression, the fruit of my †body *for* the sin of my soul?

8 He hath [m]shewed thee, O man, what *is* good; and what doth the LORD require of thee, but [n]to do justly, and to love mercy, and to †walk humbly with thy God?

9 The LORD's voice crieth unto the city, and ‖*the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶‖Are there yet the treasures of wickedness in the house of the wicked, and the †scant measure [o]*that is* abominable?

11 ‖Shall I count *them* pure with [p]the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and [q]their tongue *is* deceitful in their mouth.

13 Therefore, also will I [r]make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 [s]Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt [t]sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶For ‖the statutes of [u]Omri are [x]kept, and all the works of the house of [y]Ahab, and ye walk in their counsels; that I should make thee [z]a ‖desolation, and the inhabitants thereof an hissing: therefore ye shall bear the [a]reproach of my people.

CHAP. VII.

1 *The church complaining,* 5 *putteth her confidence in God.* 8 *She triumpheth over her enemies.*

WO is me! for I am as †when they have gathered the summer fruits, as [a]the grape-gleanings of the vintage: *there is* no cluster to eat: [b]my soul desired the first ripe fruit.

2 The [c]‖good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; [d]they hunt every man his brother with a net.

3 ¶That they may do evil with both hands earnestly, [e]the prince asketh, [f]and the judge *asketh* for a reward; and the great *man*, he uttereth †his mischievous desire: so they wrap it up.

4 The best of them [g]*is* as a brier: the most upright *is sharper* than a thorn-hedge: the day of thy watchmen, *and* thy visitation cometh; now shall be their perplexity.

5 ¶[h]Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For [i]the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore [k]I will look unto the LORD; I will wait for the God of my salvation; my God will hear me.

8 ¶[l]Rejoice not against me, O mine enemy: [m]when I fall, I shall arise; when I sit in darkness, [n]the LORD *shall be* a light unto me.

9 [o]I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: [p]he will bring me forth to the light, *and* I shall behold his righteousness.

Before CHRIST about 710.

g ch. 4. 10.
h ch. 4. 7.
‖ Or, *rule.*
i Isa. 40.11. & 49. 10. Ezek. 34. 23. ch. 7. 14.
k Ps. 72. 8. Isa. 52. 13. Zech. 9. 10. Luke 1. 32.
l Ps. 72. 7. Isa. 9. 6. Zech. 9. 10. Luke 2. 14. Eph. 2. 14.
† Heb. *princes of men.*
† Heb. *eat up.*
m Gen. 10. 8, 10, 11.
‖ Or, *with her own naked swords.*
n Luke 1. 71.
o ver. 3.
p Deut. 32. 2. Ps 72. 6. & 110. 3.

‖ Or, *goats.*

q Zech. 9. 10.

r Isa. 2. 6.

s Zech. 13. 2.
‖ Or, *statues.*
t Isa. 2. 8.

‖ Or, *enemies.*
u Ps. 149.7. ver. 8. 2 Thess. 1. 8.

‖ Or, *with.*
a Deut.32 1 Ps. 50. 1, 4. Isa. 1. 2.
b Hos. 12. 2.
c Isa. 1. 18. & 5. 3, 4. & 43. 26. Hos. 4. 1.
d Jer. 2. 5, 31.
e Ex. 12.51. & 14. 30. & 20. 2. Deut. 4. 20. Amos 2. 10.
f Num. 22. 5. & 23. 7. & 24. 10,11. Deut. 23. 4, 5. Josh. 24. 9, 10. Rev. 2. 14.
g Num. 25. 1. & 33. 49. Josh. 4. 19. & 5. 10.
h Judg. 5. 11.
† Heb. *sons of a year.*
i Ps. 50. 9. & 51. 16. Isa. 1. 11.
k Job 29.6.
l 2 Kings 16. 3. & 21. 6. & 23. 10. Jer. 7. 31. & 19. 5. Ezek.23.37.

Before CHRIST about 710.

† Heb. *belly.*
m Deut. 10. 12. 1 Sam. 15. 22. Hos. 6. 6. & 12. 6.
n Gen. 18. 19. Isa. 1. 17.
† Heb. *humble thyself to walk.*
‖ Or, *thy name shall see that which is.*
‖ Or, is there *yet unto every man a house of the wicked,* &c.
† Heb. *measure of leanness.*
Amos 8. 5.
o Deut. 25. 13.—16. Prov. 11. 1. & 20. 10,23.
‖ Or, *Shall I be pure with,* &c.
p Hos.12.7.
q Jer. 9. 3, 5, 6, 8.
r Lev.26.16 Ps. 107. 17, 18.
s Lev.26.26 Hos. 4. 10.
t Deut. 28. 38, 39, 40. Amos 5.11. Zeph. 1. 13. Hag. 1. 6.
‖ Or, *he doth much keep thee,* &c.
u 1 Kings 16. 25, 26.
x Hos.5.11.
y 1 Kings 16.30, &c. & 21. 25, 26. 2 Kings 21. 3.
z 1 Kings 9. 8. Jer. 19. 8.
‖ Or, *astonishment.*
a Isa. 25. 8. Jer. 51. 51. Lam. 5. 1.

† Heb. *the gatherings of summer.*
a Isa. 17.6. & 24. 13.
b Isa. 28. 4. Hos. 9. 10.
c Ps. 12. 1. & 14. 1, 3. Isa. 57. 1.
‖ Or, *godly,* or, *merciful.*
d Hab.1.15.
e Hos. 4.18.
f Isa. 1.23. ch. 3. 11.
† Heb. *the mischief of his soul.*
g 2 Sam. 23. 6, 7. Ezek. 2. 6. See Isa. 55. 13.
h Jer. 9. 4.
i Ezek.22.7 Matt. 10. 21, 35, 36. Luke 12.53 & 21. 16. 2 Tim. 3. 2.
k Isa. 8.17.

l Prov. 24. 17. Lam. 4. 21.
m Ps.37.24. Prov.24.16.
n Ps. 27. 1.
o Lam.3.39.

p Ps. 37. 6.

10 ‖ Then *she that is* mine enemy shall see *it*, and [q] shame cover her which said unto me, [r] Where is the LORD thy God? [s] mine eyes shall behold her: now †shall she be trodden down [t] as the mire of the streets.

11 *In* the day that thy [u] walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* [x] he shall come even to thee from Assyria, ‖ and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 ‖ Notwithstanding, the land shall be desolate because of them that dwell therein, [y] for the fruit of their doings.

14 ¶‖ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* [z] the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 [a] According to the days of thy coming out of the land of Egypt will I show unto him marvellous *things*.

16 ¶ The nations [b] shall see and be confounded at all their might: [c] they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the [d] dust like a serpent, [e] they shall move out of their holes like ‖ worms of the earth: [f] they shall be afraid of the LORD our God, and shall fear because of thee.

18 [g] Who *is* a God like unto thee, that [h] pardoneth iniquity, and passeth by the transgression of [i] the remnant of his heritage? [k] he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 [l] Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, [m] which thou hast sworn unto our fathers from the days of old.

Before CHRIST about 710.

‖ Or, *And thou wilt see her that is mine enemy, and cover her with shame.*
q Ps. 35.26.
r Ps. 42. 3, 10. & 79.10. & 115. 2. Joel 2. 17.
s ch. 4. 11.
† Heb. *she shall be for a treading down.*
t 2 Sam. 22. 43. Zech. 10. 5.
u Amos 9. 11, &c.
x Isa. 11.16. & 19. 23, &c. & 27.13. Hos. 11.11.
‖ Or, *even to.*
‖ Or, *after that it hath been.*
y Jer. 21. 14. ch. 3. 12. ‖ Or, *Rule.* Ps. 28. 9. ch. 5. 4. *z* Isa. 37. 24. *a* Ps. 68. 22 & 78. 12.
b Isa. 26. 11.
c Job 21. 5. & 29. 9.
d Ps. 72. 9. Isa. 49. 23. *e* Ps. 18. 45.
‖ Or, *creeping things.*
f Jer. 33. 9.
g Ex. 15. 11.
h Ex. 34. 6, 7. Jer. 50. 20.
i ch. 4. 7. & 5. 3, 7, 8.
k Ps. 103. 9. Isa. 57. 16. Jer. 3. 5.
l Luke 1. 72, 73.
m Ps. 105. 9, 10.

NAHUM.

CHAP. I.

The majesty of God in goodness to his people, and severity against his enemies.

THE burden [a] of Nineveh. The book of the vision of Nahum the Elkoshite.

2 ‖ God *is* [b] jealous, and [c] the LORD revengeth; the LORD revengeth, and †*is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* [d] slow to anger, and [e] great in power, and will not at all acquit *the wicked:* [f] the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 [g] He rebuketh the sea, and maketh it dry, and drieth up all the rivers: [h] Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 [i] The mountains quake at him, and [k] the hills melt, and [l] the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and [m] who can †abide in the fierceness of his anger? [n] his fury is poured out like fire, and the rocks are thrown down by him.

7 [o] The LORD *is* good, a ‖ strong hold in the day of trouble; and [p] he knoweth them that trust in him.

8 [q] But, with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 [r] What do ye imagine against the LORD? [s] he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together [t] *as* thorns, [u] and while they are drunken *as* drunkards, [x] they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, [y] that imagineth evil against the LORD, †a wicked counsellor.

12 Thus saith the LORD: ‖ Though *they be* quiet, and likewise many, yet thus [z] shall they be †cut down, when he shall [a] pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I [b] break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: [c] I will make thy grave; for thou art vile.

15 Behold [d] upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, †keep thy solemn feasts, perform thy vows: for †[e] the wicked shall no more pass through thee: [f] he is utterly cut off.

Before CHRIST about 713.

a Zeph. 2. 13.
‖ Or, *The* LORD *is a jealous God, and a revenger, &c.*
b Ex. 20. 5. & 34. 14. Deut. 4.24. Josh.24.19.
c Deut. 32. 35. Ps. 94. 1. Isa. 59. 18.
† Heb. *that hath fury.*
d Ex. 34. 6, 7. Neh. 9. 17. Ps. 103. 8. Jonah 4. 2.
e Job 9. 4.
f Ps. 18. 7, &c. & 97. 2. Hab. 3. 5, 11, 12.
g Ps. 106. 9. Isa. 50. 2. Matt. 8. 26.
h Isa. 33. 9.
i Ps. 68. 8.
k Judg.5.5. Ps. 97. 5. Mic. 1. 4.
l 2 Pet.3.10.
m Mal. 3. 2.
† Heb. *stand up.*
n Rev.16.1.
o 1 Chron. 16. 34. Ps. 100. 5. Jer. 33. 11. Lam. 3. 25.
‖ Or, *strength.*
p Ps. 1. 6. 2 Tim.2.19.
q Dan.9.26. & 11. 10, 22, 40.
r Ps. 2. 1.
s 1 Sam. 3. 12.
t 2 Sam.23. 6, 7.
u ch. 3. 11.
x Mal. 4. 1.
y 2 Kings 19. 22, 23.
† Heb. *a counsellor of Belial.*
z 2 Kings 19. 35, 37.
† Heb. *shorn.*
a Isa. 8. 8. Dan. 11.10.
b Jer. 2. 20. & 30. 8.

Before CHRIST about 713.

c 2 Kings 19. 37.
d Isa. 52. 7. Rom. 10. 15.
† Heb. *feast.*
‡ Heb. *Belial.*
e ver.11,12.
f ver. 14.
‖ Or, *The disperser*, or, *hammer.*
a Jer. 50. 23.
b Jer. 51. 11, 12. ch. 3. 14.
c Isa.10. 12. Jer. 25. 29.
‖ Or, *the pride of Jacob as the pride of Israel.*
d Ps. 80.12. Hos. 10. 1.
e Isa.63.2,3
‖ Or, *dyed scarlet.*
‖ Or, *fiery torches.*
† Heb. *their show.*
‖ Or, *gallants.*
† Heb. *covering*, or, *coverer.*
‖ Or, *molten.*
‖ Or, *that which was established*, or, *there was a stand made.*
‖ Or, *discovered.*
f Isa. 38.14 & 59. 11.
‖ Or, *from the days that she* hath been.
‖ Or, *cause them to turn.*
‖ Or, *and* their *infinite store, &c.*
† Heb. *vessels of desire.*
g Isa.13.7,8
h Dan. 5. 6.
i Jer. 30. 9.

CHAP. II.

Judah and Israel being punished, God sendeth fearful armies against their enemies.

HE ‖ [a] that dasheth in pieces is come up before thy face: [b] keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 [c] For the LORD hath turned away ‖ the excellency of Jacob, as the excellency of Israel: for [d] the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is made [e] red, the valiant men *are* ‖ in scarlet: the chariots *shall be* with ‖ flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: †they shall seem like torches, they shall run like the lightnings.

5 He shall recount his ‖ worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the †defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be ‖ dissolved.

7 And ‖ Huzzab shall be ‖ led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of [f] doves, tabering upon their breasts.

8 But Nineveh *is* ‖ of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall ‖ look back.

9 Take ye the spoil of silver, take the spoil of gold: ‖ for *there is* none end of the store *and* glory out of all the †pleasant furniture.

10 She is empty, and void, and waste: and the [g] heart melteth, and [h] the knees smite together, [i] and

‖ Or, *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away.*

much pain *is* in all loins, and [k] the faces of them all gather blackness.

11 Where *is* the dwelling of [l] the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid.

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 [m] Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of [n] thy messengers shall no more be heard.

CHAP. III.

1 *The miserable ruin of Nineveh.* 8 *No power able to resist God.* 15 *Their sudden destruction.*

WO to the †[a] bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and [b] the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both †the bright sword, and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, [c] the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 [d] Behold, I *am* against thee, saith the LORD of hosts; and [e] I will discover thy skirts upon thy face, [f] and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and [g] make thee vile, and will set thee as [h] a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee [i] shall flee from thee, and say, Nineveh is laid waste: [k] who will bemoan her? whence shall I seek comforters for thee?

8 [l] Art thou better than ‖†populous [m] No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were †thy helpers.

10 Yet *was* she carried away, she went into captivity: [n] her young children also were dashed in pieces [o] at the top of all the streets: and they [p] cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be [q] drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* [r] fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, [s] thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy [t] bars.

14 Draw thee waters for the siege, [u] fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee: the sword shall cut thee off, it shall eat thee up like [x] the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm ‖spoileth, and flieth away.

17 [y] Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 [z] Thy shepherds slumber, O [a] king of Assyria thy ‖nobles shall dwell *in the dust:* thy people is [b] scattered upon the mountains, and no man gathereth *them*.

19 *There is* no †healing of thy bruise; [c] thy wound is grievous: [d] all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Before CHRIST about 713.

k Joel 2. 6.
l Job 4. 10, 11. Ezek. 19. 2, —7.
m Ezek. 29. 3. & 38. 3. & 39. 1. ch. 3. 5.
n 2 Kings 18. 17, 19. & 19. 9, 23.
† Heb. *city of bloods.*
a Ezek. 22. 2, 3. & 24. 6, 9. Hab. 2. 12.
b Jer. 47. 3.
† Heb. *the flame of the sword and the lightning of the spear.*
c Isa. 47. 9. 12. Rev. 18. 2, 3.
d ch. 2. 13.
e Isa. 47. 2, 3. Jer. 13. 22, 26. Ezek. 16. 37. Mic. 1. 11.
f Hab. 2. 16
g Mal. 2. 9.
h Heb. 10. 33.
i Rev. 18. 10.
k Jer. 15. 5.
l Amos 6. 2.
‖ Or. *nourishing.*
† Heb. *No Amon.*
m Jer. 46. 25, 26. Ezek. 30. 14, —16.
n Ps. 137. 9. Isa. 13. 16. Hos. 13. 16.
o Lam. 2. 19.
p Joel 3. 3. Obad 11.
q Jer. 25. 17, 27. ch. 1. 10.
r Rev. 6. 13.
s Jer 50. 37. & 51. 30.
t Ps. 147. 13. Jer. 51. 30.
u ch. 2. 1.
x Joel 1. 4.
‖ Or, *spreadeth himself.*
y Rev. 9. 7.
z Ex. 15. 16. Ps. 76. 6.
a Jer. 50. 18. Ezek. 31. 3, &c.
‖ Or. *valiant ones.*
b 1 Kings 22. 17.
† Heb. *wrinkling.*
c Mic. 1. 9.
d Lam. 2. 15. Zeph. 2. 15. See Isa. 14. 8, &c.

HABAKKUK.

CHAP. I.

1 *Unto Habakkuk, complaining of the iniquity of the land,* 5 *is shewed the fearful vengeance by the Chaldeans.*

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, [a] and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore, the law is slacked, and judgment doth never go forth: for the [b] wicked doth compass about the righteous; therefore ‖wrong judgment proceedeth.

5 ¶ [c] Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe though it be told *you*.

6 For lo, [d] ‖I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the †breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: ‖their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce †than the [e] evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; [f] they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: ‖†their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes *shall be* a scorn unto them: they shall deride every strong hold; for they shall heap dust and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, [g] *imputing* this his power unto his god.

Before CHRIST about 626.

a Lam. 3. 8.
b Job 21. 7. Ps. 94. 3, &c. Jer. 12. 1.
‖ Or, *wrested.*
c Isa. 29. 14. Acts 13. 41.
d Deut. 28. 49, 50. Jer. 5. 15.
‖ Fulfilled, 2 Chron. 36. 6.
† Heb. *breadths.*
‖ Or, *from them shall proceed the judgment of these, and the captivity of these.*
† Heb. *sharp.*
e Jer. 5. 6. Zeph. 3. 3.
f Jer. 4. 13.
‖ Or, *the supping up of their faces, &c.*
† Or, *their faces shall look toward the east.*
† Heb. *the opposition of their faces toward the east.*
g Dan. 5. 4.

12 ¶ [h]*Art* thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, [i]thou hast ordained them for judgment; and, O † mighty God, thou hast † established them for correction.

13 [k]*Thou art* of purer eyes than to behold evil, and canst not look on ‖ iniquity: [l]wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue, when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the ‖ creeping things, *that have* no ruler over them?

15 They [m]take up all of them with the angle, they catch them in their net, and gather them in their ‖ drag: therefore they rejoice and are glad.

16 Therefore [n]they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat ‖ † plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAP. II.

The judgment upon the Chaldeans for their sins.

I WILL [a]stand upon my watch, and set me upon the † tower, [b]and will watch to see what he will say ‖ unto me, and what I shall answer ‖ † when I am reproved.

2 And the LORD answered me, and said, [c]Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For [d]the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will [e]surely come, it will not tarry.

4 Behold, his soul *which* is lifted up, is not upright in him: but the [f]just shall live by his faith.

5 ¶ ‖ Yea, also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire [g]as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these [h]take up a parable against him, and a taunting proverb against him, and say, ‖ Wo to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 [i]Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; [k]because of men's † blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Wo to him that [l]‖ coveteth an evil covetousness to his house, that he may [m]set his nest on high, that he may be delivered from the † power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the ‖ beam out of the timber shall ‖ answer it.

12 ¶ Wo to him that buildeth a town with [n]† blood, and establisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts [o]that the people shall labour in the very fire, and the people shall weary themselves ‖ for very vanity?

14 For the earth shall be filled ‖ with the [p]knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour drink, that puttest thy [q]bottle to *him*, and makest *him* drunken also, that thou mayest [r]look on their nakedness!

16 Thou art filled ‖ with shame for glory: [s]drink thou also, and let thy foreskin be uncovered; the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, [t]because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ [u]What profiteth the graven image that the maker thereof hath graven it; the molten image, and a [x]teacher of lies, that † the maker of his work trusteth therein, to make [y]dumb idols?

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, [z]and *there is* no breath at all in the midst of it.

20 But [a]the LORD *is* in his holy temple: † [b]let all the earth keep silence before him.

CHAP. III.

1 *Habakkuk's prayer.* 3 *He trembleth at God's majesty.* 7 *The stability of his faith.*

A PRAYER of Habakkuk the prophet [a]‖ upon Shigionoth.

2 O LORD, I have heard † thy speech *and* was afraid: O LORD, ‖ [b]revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from ‖ Teman, [c]and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had ‖ horns *coming* out of his hand; and there *was* the hiding of his power.

5 [d]Before him went the pestilence, and ‖ [e]burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; [f]and the [g]everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of ‖ Cushan ‖ in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, [h]that thou didst ride upon thine horses, *and* ‖ thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. ‖ [i]Thou didst cleave the earth with rivers.

10 [k]The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* [l]lifted up his hands on high.

11 [m]The sun *and* moon stood still in their habitation: ‖ at the light of thine [n]arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, [o]thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; [p]thou woundedst the head out of the house of the wicked, † by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they † came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 [q]Thou didst walk through the sea with thine horses, *through* the ‖ heap of great waters.

Before CHRIST about 626.

h Ps. 90. 2. & 93. 2. Lam. 5. 19.
i 2 Kings 19. 25. Ps. 17. 13. Isa. 10. 5, 6, 7. Ezek. 30. 25.
† Heb. *rock.* Deut. 32. 4.
† Heb. *founded.*
k Ps. 5. 5.
‖ Or, *grievance.*
l Jer. 12. 1.
‖ Or, *moving.*
m Jer. 16. 16. Amos 4. 2.
‖ Or, *flue net.*
n Deut. 8. 17. Isa. 10. 13. & 37. 24, 25.
‖ Or, *dainty.*
† Heb. *fat.*

a Isa. 21. 8, 11.
† Heb. *fenced place.*
b Ps. 85. 8.
‖ Or, *in me.*
‖ Or, *when I am argued with.*
† Heb. *upon my reproof,* or, *arguing.*
c Isa. 8. 1. & 30. 8.
d Dan. 10. 14. & 11. 27, 35.
e Heb. 10. 37.
f John 3. 36. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.
‖ Or, *How much more.*
g Prov. 27. 20. & 30. 16.

h Mic. 2. 4.

‖ Or, *Ho, he.*

i Isa. 33. 1.
k ver. 17.
† Heb. *bloods.*

l Jer. 22. 13.
‖ Or, *gaineth an evil gain.*
m Jer. 49. 16. Obad. 4.
† Heb. *palm of the hand.*
‖ Or. *piece,* or, *fastening.*
‖ Or, *witness against it.*
n Jer. 22. 13. Ezek. 24. 9. Mic. 3. 10. Nah. 3. 1.
† Heb, *bloods.*
o Jer. 51. 58.
‖ Or, *in vain.*
‖ Or, *by knowing the glory of the* LORD.
p Isa. 11. 9.

q Hos. 7. 5.
r Gen. 9. 22.
‖ Or, *more with shame than with glory.*
s Jer. 25. 26, 27. & 51. 57.
t ver. 8.
u Isa. 44. 9, 10. & 46. 2.
x Jer. 10. 8, 14. Zech. 10. 2.
† Heb. *the fashioner of his fashion.*
y Ps. 115. 5. 1 Cor. 12. 2.
z Ps. 135. 17.
a Ps. 11. 4.
† Heb. *Be silent all the earth before him.*
b Zeph. 1. 7. Zech. 2. 13.

a Ps. 7. title.
‖ Or, *according to variable songs,* or, *tunes, called in Hebrew, Shigionoth.*
† Heb. *thy report,* or, *thy hearing.*
‖ Or, *preserve alive.*
b Ps. 85. 6.
‖ Or, *the south.*
c Deut. 33. 2. Judg. 5. 4. Ps. 68. 7.
‖ Or, *bright beams out of his side.*
d Nah. 1. 3.
‖ Or, *burning diseases.* Deut. 32. 24.
e Ps. 18. 8.
f Nah. 1. 5.
g Gen. 49. 26
‖ Or, *Ethiopia.*
‖ Or, *under affliction,* or, *vanity.*
h Deut. 33. 26, 27. Ps. 68. 4. & 104. 3. ver. 15.
‖ Or, *thy chariots were salvation.*
‖ Or, *Thou didst cleave the rivers of the earth.*
i Ps. 78. 15, 16. & 105. 41
k Ex. 19. 16, 18. Judg. 5. 4, 5. Ps. 68. 8. & 77. 18. & 114. 4.
l Ex. 14. 22. Josh. 3. 16.
m Josh. 10. 12, 13.
‖ Or, *thine arrows walked in the light,* &c.
n Josh. 10. 11. Ps. 18. 14. & 77. 17, 18.
o Jer. 51. 33. Amos 1. 3. Mic. 4. 13.
p Josh. 10. 24. & 11. 8, 12. Ps. 68. 21.
† Heb. *making naked.*
† Heb. *were tempestuous.*
q ver. 8. Ps. 77. 19.
‖ Or, *mud.*

16 When I heard, [r]my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will ‖ invade them with his troops.

17 ¶ Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall †fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 [s]Yet I will [t]rejoice in the LORD, I will joy in the God of my salvation.

19 The Lord GOD *is* [u]my strength, and he will make my feet like [x]hinds' *feet*, and he will make me to [y]walk upon mine high places. To the chief singer on my †stringed instruments.

Before CHRIST about 626.

[r] Ps. 119. 120. Jer. 23. 9.

‖ Or, *cut them in pieces.*

† Heb. *lie.*

Before CHRIST about 626.

[s] Job 13. 15. [t] Isa. 41. 16. & 61. 10. [u] Ps. 27. 1. [x] 2 Sam. 22. Ps. 18. 33. [y] Deut. 32. 13. & 33. 29.

† Heb. *neginoth.* Ps. 4, title.

ZEPHANIAH.

CHAP. I.

1 *When Zephaniah prophesied.* 2 *God's severe judgment against Judah for divers sins.*

THE word of the LORD which came unto Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 †I will utterly consume all *things* from off †the land, saith the LORD.

3 [a]I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and [b]the ‖ stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah and upon all the inhabitants of Jerusalem; and [c]I will cut off the remnant of Baal from this place, *and* the name of [d]the Chemarims with the priests;

5 And them [e]that worship the host of heaven upon the house-tops; [f]and them that worship *and* [g]that swear ‖ by the LORD, and that swear [h]by Malcham;

6 And [i]them that are turned back from the LORD; and *those* that [k]have not sought the LORD, nor inquired for him.

7 [l]Hold thy peace at the presence of the Lord GOD: [m]for the day of the LORD *is* at hand: for [n]the LORD hath prepared a sacrifice, he hath †bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will †punish [o]the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from [p]the fish-gate, and an howling from the second, and a great crashing from the hills.

11 [q]Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are †[r]settled on their lees: [s]that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but [t]not inhabit *them;* and they shall plant vineyards, but [u]not drink the wine thereof.

14 [x]The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 [y]That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

Before CHRIST about 630.

† Heb. *By taking away I will make an end.*

† Heb. *the face of the land.*

[a] Hos. 4. 3. [b] Ezek. 7. 19. & 14. 3, 4, 7. Matt. 13. 41.

‖ Or, *idols.*

[c] fulfilled, about 624. 2 Kings 23. 4, 5. [d] Hos. 10. 5. [e] 2 Kings 23. 12. Jer. 19. 13. [f] 1 Kings 18. 21. 2 Kings 17. 33, 41. [g] Isa. 48. 1. Hos. 4. 15.

‖ Or, *to the* LORD. [h] Josh. 23. 7 1 Kings 11. 33. [i] Isa. 1. 4. Jer. 2. 13, 17. & 15. 6. [k] Hos. 7. 7. [l] Hab. 2. 20. Zech. 2. 13. [m] Isa. 13. 6. [n] Isa. 34. 6. Jer. 46. 10. Ezek. 39. 17. Rev. 19. 17.

† Heb. *sanctified,* or, *prepared.*

† Heb. *visit upon.* [o] Jer. 39. 6. [p] 2 Chron. 33. 14. [q] Jam. 5. 1.

† Heb. *curded,* or, *thickened.* [r] Jer. 48. 11. Amos 6. 1. [s] Ps. 94. 7. [t] Deut. 28. 30, 39. Amos 5. 11. [u] Mic. 6. 15. [x] Joel 2. 1, 11. [y] Isa. 22. 5. Jer. 30. 7. Joel 2. 2, 11. Amos 5. 18. ver. 18.

Before CHRIST about 630.

[z] Jer. 4. 19. [a] Deut. 28. 29. Isa. 59. 10. [b] Ps. 79. 3. [c] Ps. 83. 10. Jer. 9. 22. & 16. 4. [d] Prov. 11. 4 Ezek. 7. 19. [e] ch. 3. 8. [f] ver. 2, 3. [a] Joel 2. 16.

¶ Or. *not desirous.*

[b] Job 21. 18. Ps. 1. 4. Isa. 17. 13. Hos. 13. 3. [c] 2 Kings 23. 26. [d] Ps. 105. 4. Amos 5. 6. [e] Ps. 76. 9. [f] Joel 2. 14. Amos 5. 15. Jonah 3. 9. [g] Jer. 47. 4, 5. Ezek. 25. 15. Amos 1. 6, 7, 8. Zech. 9. 5, 6. [h] Jer. 6. 4. & 15. 8. [i] Ezek. 25. 16. [k] Josh. 13. 3 [l] See Isa. 17. 2. ver. 14. [m] Isa. 11. 11 Mic. 4. 7 & 5. 7, 8. Hag. 1. 12. & 2. 2. ver. 9.

‖ Or, *when,* &c. [n] Ex. 4. 31. Luke 1. 68. [o] Ps. 126. 1. Jer. 29. 14. ch. 3. 20. [p] Jer. 48. 27. Ezek. 25. 8. [q] Ezek. 25. 3, 6. [r] Jer. 49. 1. [s] Isa. 15. Jer. 48. Ezek. 25. 9. Amos 2. 1. [t] Amos 1. 13. [u] Gen. 19. 25. Deut. 29. 23. Isa. 13. 19. & 34. 13. Jer. 49. 18. & 50. 40. [x] ver. 7. [y] Isa. 16. 6. Jer. 48. 29.

† Heb. *make clean.* [z] Mal. 1. 11. John 4. 21. [a] Gen. 10. 5.

16 A day of [z]the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall [a]walk like blind men, because they have sinned against the LORD: and [b]their blood shall be poured out as dust, and their flesh [c]as the dung.

18 [d]Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be [e]devoured by the fire of his jealousy: for [f]he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia,* 13 *and Assyria.*

GATHER [a]yourselves together, yea, gather together, O nation ‖ not desired;

2 Before the decree bring forth, *before* the day pass [b]as the chaff, before [c]the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 [d]Seek ye the LORD, [e]all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: [f]it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For [g]Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod [h]at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of [i]the sea coasts, the nation of the Cherethites! the word of the LORD *is* against you; O [k]Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, [l]and folds for flocks.

7 And the coast shall be for [m]the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: ‖ for the LORD their God shall [n]visit them, and [o]turn away their captivity.

8 ¶ [p]I have heard the reproach of Moab, and [q]the revilings of the children of Ammon, whereby they have reproached my people, and [r]magnified *themselves* against their border.

9 Therefore, *as* I live, saith the LORD of hosts, the God of Israel, Surely [s]Moab shall be as Sodom, and [t]the children of Ammon as Gomorrah, "*even* the breeding of nettles and salt-pits, and a perpetual desolation: [x]the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have [y]for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them; for he will †famish all the gods of the earth; [z]and *men* shall worship him, every one from his place, *even* all [a]the isles of the heathen.

12 ¶ [b]Ye Ethiopians also, ye *shall be* slain by [c]my sword.

13 And he will stretch out his hand against the north, and [d]destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And [e]flocks shall lie down in the midst of her, all [f]the beasts of the nations: both the ‖[g]cormorant and the bittern shall lodge in the ‖upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: ‖for he shall uncover the [h]cedar work.

15 This *is* the rejoicing city [i]that dwelt carelessly, [k]that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her [l]shall hiss, *and* [m]wag his hand.

CHAP. III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel.*

WO to ‖†her that is filthy and polluted, to the oppressing city!

2 She [a]obeyed not the voice; she [b]received not ‖correction; she trusted not in the LORD; she drew not near to her God.

3 [c]Her princes within her *are* roaring lions; her judges *are* [d]evening wolves; they gnaw not the bones till the morrow.

4 Her [e]prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done [f]violence to the law.

5 [g]The just LORD [h]*is* in the midst thereof; he will not do iniquity: †every morning doth he bring his judgment to light, he faileth not; but [i]the unjust knoweth no shame.

6 I have cut off the nations: their ‖towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 [k]I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early *and* [l]corrupted all their doings.

8 ¶ Therefore, [m]wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to [n]gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth [o]shall be devoured with the fire of my jealousy.

9 For then will I turn to the people [p]a pure †language, that they may all call upon the name of the LORD, to serve him with one †consent.

10 [q]From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that [r]rejoice in thy pride, and thou shalt no more be haughty †because of my holy mountain.

12 I will also leave in the midst of thee [s]an afflicted and poor people, and they shall trust in the name of the LORD.

13 [t]The remnant of Israel [u]shall not do iniquity, [x]nor speak lies; neither shall a deceitful tongue be found in their mouth: for [y]they shall feed and lie down, and none shall make *them* afraid.

14 ¶ [z]Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: [a]the King of Israel, *even* the LORD, [b]*is* in the midst of thee: thou shalt not see evil any more.

16 In that day [c]it shall be said to Jerusalem, Fear thou not: *and to* Zion, [d]Let not thine hands be ‖slack.

17 The LORD thy God [e]in the midst of thee *is* mighty; he will save, [f]he will rejoice over thee with joy; †he will rest in his love, he will joy over thee with singing.

18 I will gather *them that* [g]*are* sorrowful for the solemn assembly, *who* are of thee, *to whom* †the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that [h]halteth, and gather her that was driven out; and †I will get them praise and fame in every land †where they have been put to shame.

20 At that time [i]will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Before CHRIST about 630.

b Isa. 18. 1. & 20. 4. Jer. 46. 9. Ezek. 30. 9.
c Ps. 17. 13.
d Isa. 10. 12. Ezek. 31. 3. Nah. 1. 1. & 2. 10. & 3. 15, 18.
e ver. 6.
f Isa. 13. 21, 22.
‖ Or, *pelican.*
g Isa. 34. 11, 14.
‖ Or, *knops*, or, *chapiters.*
‖ Or, *when he hath uncovered.*
h Jer. 22. 14.
i Isa. 47. 8.
k Rev. 18. 7.
l Job 27. 23. Lam. 2. 15. Ezek. 27. 36
m Nah. 3. 19.
‖ Or. *glutonous.*
† Heb. *craw.*
a Jer. 22. 21
b Jer. 5. 3.
‖ Or, *instruction.*
c Ezek. 22. 27. Mic. 3. 9, 10. 11.
d Hab. 1. 8.
e Jer. 23. 11, 32. Lam. 2. 14. Hos. 9. 7.
f Ezek. 22. 26.
g Deut. 32. 4
h ver. 15, 17. See Mic. 3 11.
† Heb. *morning by morning.*
i Jer. 3. 3. & 6. 15. & 8. 12.
‖ Or, *corners.*
k So Jer. 8. 6.
l Gen. 6. 12.
m Ps. 27. 14. & 37. 34. Prov. 20. 22.
n Joel 3. 2.

Before CHRIST about 630.

o ch. 1. 18.
p Isa. 19. 18
† Heb. *lip.*
† Heb. *shoulder.*
q Ps. 68. 31. Isa. 18. 1, 7. & 60. 4, &c. Mal. 1. 11. Acts 8. 27.
r Jer. 7. 4. Mic. 3. 11. Matt. 3. 9.
† Heb. *in my holy.*
s Isa. 14. 32. Zech. 11. 11. Matt. 5. 3. 1 Cor. 1. 27, 28. Jam. 2. 5.
t Mic. 4. 7. ch. 2. 7.
u Isa. 60. 21.
x Isa. 63. 8. Rev. 14. 5.
y Ezek. 34. 28. Mic. 4. 4. & 7. 14.
z Isa. 12. 6. & 54. 1. Zech. 2. 10. & 9. 9.
a John 1. 49
b ver. 5, 17. Ezek. 48. 35. Rev. 7. 15. & 21. 3, 4.
c Isa. 35. 3, 4.
d Heb. 12. 12.
‖ Or, *faint.*
e ver. 15.
f Deut. 30. 9. Isa. 62. 5. & 65. 19. Jer. 32. 41.
† Heb. *he will be silent.*
g Lam. 2. 6.
† Heb. *the burden upon it was reproach.*
h Ezek. 34. 16. Mic. 4. 6, 7.
† Heb. *I will set them for a praise.*
† Heb. *of their shame.*
i Isa. 11. 12. & 27. 12. & 56. 8. Ezek. 28. 25 & 34. 13. & 37. 21. Amos 9. 14.

HAGGAI.

CHAP. I.

2 *Haggai reproving the people's negligence,* 7 *inciteth them to build the house.*

IN [a]the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD †by Haggai the prophet unto Zerubbabel the son of Shealtiel, ‖governor of Judah, and to [c]Joshua the son of [d]Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD [e]by Haggai the prophet, saying,

4 [f]*Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?

5 Now, therefore, thus saith the LORD of hosts; †[g]Consider your ways.

Before CHRIST about 520.

a Ezra 4. 24. & 5. 1. Zech. 1. 1.
† Heb. *by the hand of Haggai.*
b 1 Chron. 3. 17, 19. Ezra 3. 2. Matt. 1. 12. Luke 3. 27.
‖ Or, *captain.*
c Ezra 3. 2. & 5. 2.
d 1 Chron. 6. 15.
e Ezra 5. 1.
f 2 Sam. 7. 2 Ps. 132. 3, &c.
† Heb. *Set your heart on your ways.*
g Lam. 3. 40 ver. 7.

Before CHRIST about 520.

h Deut. 28. 38. Hos. 4. 10. Mic. 6. 14, 15. ch. 2. 16.
i Zech. 8. 10.
† Heb. *pierced through.*
k ch. 2. 16.
l ch. 2. 17.
‖ Or, *blow it away.*
m Lev. 26. 19. Deut. 28. 23. 1 Kings 8. 35.
n 1 Kings 17. 1. 2 Kings 8. 1.

6 Ye have [h]sown much, and bring in little; ye eat, but ye have not enough: ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and [i]he that earneth wages, earneth wages *to put it* into a bag †with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 [k]Ye looked for much, and lo, *it came* to little; and when ye brought *it* home, [l]I did ‖blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore, [m]the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I [n]called for a drought upon the land, and

upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and [o] upon all the labour of the hands.

12 ¶ [p] Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, [q] I *am* with you, saith the LORD.

14 And [r] the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, [s] governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; [t] and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

1 *Haggai encourageth the people to the work:* 10 *He sheweth that their sins hindered the work, &c.*

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD † by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

3 [a] Who *is* left among you that saw this house in her first glory? and how do ye see it now? [b] *is it* not in your eyes in comparison of it as nothing?

4 Yet now [c] be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 [d] *According to* the word that I covenanted with you when ye came out of Egypt, so [e] my Spirit remaineth among you; fear ye not.

6 For thus saith the LORD of hosts; [f] Yet once, it *is* a little while, and [g] I will shake the heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, [h] and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 [i] The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give [k] peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, [l] Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* [m] unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, [n] So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, [o] consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, [p] when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 [q] I smote you with blasting and with mildew and with hail [r] in all the labours of your hands; [s] yet ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from [t] the day that the foundation of the LORD'S temple was laid, consider *it*.

19 [u] Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, [x] governor of Judah, saying, [y] I will shake the heavens and the earth;

22 And [z] I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and [a] I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, [b] and will make thee as a signet; for [c] I have chosen thee, saith the LORD of hosts.

ZECHARIAH.

CHAP. I.

1 *Zechariah exhorteth to repentance.* 7 *The vision of the horses.* 12 *Jerusalem is comforted, &c.*

IN the eighth month, [a] in the second year of Darius, came the word of the Lord [b] unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

2 The LORD hath been † sore displeased with your fathers.

3 Therefore, say thou unto them, Thus saith the LORD of hosts; Turn [c] ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, [d] unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; [e] Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But, [f] my words and my statutes, which I commanded my servants the prophets, did they not ‖ take hold of your fathers? and they returned and said, [g] Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold [h] a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses, ‖ speckled, and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood among the myrtle-trees answered and said, [k] These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 [l] And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, [m] O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation [n] these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* [o] good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am [p] jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for [q] I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; [r] I am returned to Jerusalem with mercies: mine house shall be built in it, saith the LORD of hosts, and [s] a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through † prosperity shall yet be spread abroad; [t] and the LORD shall yet comfort Zion, and [u] shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, [x] These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which [y] lifted up *their* horn over the land of Judah to scatter it.

CHAP. II.

An angel sent to measure Jerusalem, and its flourishing state under God's protection foretold.

I LIFTED up mine eyes again, and looked, and behold [a] a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, [b] To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, [c] Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her [d] a wall of fire round about, [e] and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee [f] from the land of the north, saith the LORD: for I have [g] spread you abroad as the four winds of the heaven, saith the LORD.

7 [h] Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that [i] toucheth you, toucheth the apple of his eye.

9 For behold, I will [k] shake my hand upon them, and they shall be a spoil to their servants: and [l] ye shall know that the LORD of hosts hath sent me.

10 ¶ [m] Sing and rejoice, O daughter of Zion: for lo, I come, and I [n] will dwell in the midst of thee, saith the LORD.

11 [o] And many nations shall be joined to the LORD [p] in that day, and shall be [q] my people: and I will dwell in the midst of thee, and [r] thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall [s] inherit Judah his portion in the holy land, and [t] shall choose Jerusalem again.

13 [u] Be silent, O all flesh, before the LORD: for he is raised up [x] out of † his holy habitation.

CHAP. III.

1 *Under the type of Joshua, the restoration of the church promised.*
8 *Christ foretold.*

AND he shewed me [a] Joshua the high priest standing before the angel of the LORD, and [b] ‖ Satan standing at his right hand † to resist him.

2 And the LORD said unto Satan, [c] The LORD rebuke thee, O Satan; even the LORD that [d] hath chosen Jerusalem rebuke thee: [e] *is* not this a brand plucked out of the fire?

3 Now Joshua was clothed with [f] filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, [g] and I will clothe thee with change of raiment.

5 And I said, Let them set a fair [h] mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt [i] keep my ‖ charge, then thou shalt also [k] judge my house, and shalt also keep my courts, and I will give thee † places to walk among these that [l] stand by.

8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they *are* [m] † men wondered at: for behold, I will bring forth [n] my servant The [o] BRANCH.

9 For behold the stone that I have laid before Joshua; [p] upon one stone *shall be* [q] seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and [r] I will remove the iniquity of that land in one day.

10 [s] In that day, saith the LORD of hosts, shall ye call every man his neighbour [t] under the vine and under the fig-tree.

Before CHRIST about 519.

h Josh. 5. 13. Rev. 6. 4.
i ch. 6. 2,—7. ‖ Or, *bay.*
k Heb. 1. 14.
l Ps. 103. 20, 21.
m Ps. 102. 13. Rev. 6. 10.
n Jer. 25. 11, 12. Dan. 9. 2. ch. 7. 5.
o Jer. 29. 10.
p Joel 2. 18. ch. 8. 2.
q Isa. 47. 6.
r Isa. 12. 1. & 54. 8. ch. 2. 10. & 8. 3.
s ch. 2. 1, 2.
† Heb. *good.*
t Isa. 51. 3.
u Isa. 14. 1. ch. 2. 12. & 3. 2.
x Ezra 4. 1, 4, 7. & 5. 3.
y Ps. 75. 4, 5.
a Ezek. 40. 3.
b Rev. 11. 1. & 21. 15, 16.
c Jer. 31. 27. Ezek. 36. 10, 11.

Before CHRIST about 519.

d Isa. 26. 1. ch. 9. 8.
e Isa. 60. 19. Rev. 21. 23.
f Isa. 48. 20. & 52. 11. Jer. 1. 14. & 50. 8. & 51. 6, 45.
g Deut. 28. 64. Ezek. 17. 21.
h Rev. 18. 4.
i Deut. 32. 10. Ps. 17. 8. 2 Thess. 1. 6.
k Isa. 11. 15. & 19. 16.
l ch. 4. 9.
m Isa. 12. 6. & 54. 1. Zeph. 3. 14.
n Lev. 26. 12. Ezek. 37. 27. ch. 8. 3. John 1. 14. 2 Cor. 6. 16.
o Isa. 2. 2, 3. & 49. 22. & 60. 3, &c. ch. 8. 22, 23.
p ch. 3. 10.
q Ex. 12. 49.
r Ezek. 33. 33. ver. 9.
s Deut. 32. 9
t ch. 1. 17.
u Hab. 2. 20. Zeph. 1. 7.
x Ps. 68. 5. Isa. 57. 15. † Heb. *the habitation of his holiness.* Deut. 26. 15. Isa. 63. 15.
a Hag. 1. 1.
b Ps. 109. 6. Rev. 12. 10. ‖ That is, *an adversary.* † Heb. *to be his adversary.*
c Jude 9.
d ch. 1. 17. Rom. 8. 33.
e Amos 4. 11. Rom. 11. 5. Jude 23.
f Isa. 64. 6.
g Isa. 61. 10. Rev. 19. 8. Luke 15. 22
h Ex. 29. 6. ch. 6. 11.
i Lev. 8. 35. 1 Kings 2. 3. Ezek. 44. 16 ‖ Or, *ordinance.*
k Deut. 17. 9. Mal. 2. 7. † Heb. *walks.*
l ch. 4. 14. & 6. 5.
m Ps. 71. 7. Isa. 8. 18. & 20. 3. † Heb. *men of wonder*, or, *sign*, as Ezek. 12. 11. & 24. 24.
n Isa. 42. 1. & 49. 3, 5. & 52. 13. & 53. 11. Ezek. 34. 23, 24.
o Isa. 4. 2. & 11. 1. Jer. 23. 5. & 33. 15. ch. 6. 12. Luke 1. 78.
p Ps. 118. 22. Isa. 28. 16.
q ch. 4. 10. Rev. 5. 6.
r Jer. 31. 34. & 50. 20. Mic. 7. 18, 19. ch. 13. 1.
s ch. 2. 11.
t 1 Kings 4. 25. Isa. 36. 16. Mic. 4. 4.

CHAP. IV.

By the golden candlestick is foreshewed the good success of Zerubbabel's foundation.

Before CHRIST about 519.

AND [a]the angel that talked with me came again, and waked me, [b]as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold [c]a candlestick, all *of* gold, †with a bowl upon the top of it, [d]and his seven lamps thereon, and ‖seven pipes to the seven lamps, which *are* upon the top thereof:

3 [e]And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [f]Not by ‖might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, [g]O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth [h]the headstone *thereof* [i]*with* shoutings, *crying*, Grace, grace, unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel [k]have laid the foundation of this house; his hands [l]shall also finish it; and [m]thou shalt know that the [n]LORD of hosts hath sent me unto you.

10 For who hath despised the day of [o]small things? ‖for they shall rejoice, and shall see the †plummet in the hand of Zerubbabel *with* those seven; [p]they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶Then answered I, and said unto him, What *are* these [q]two olive-trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which †through the two golden pipes ‖empty †the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, [r]These *are* the two †anointed ones, [s]that stand by [t]the Lord of the whole earth.

CHAP. V.

1 *By the flying roll, is shewed the curse of thieves and of false swearers.* 5 *Babylon's ruin.*

THEN I turned, and lifted up mine eyes, and looked, and behold a flying [a]roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the [b]curse that goeth forth over the face of the whole earth: for ‖every one that stealeth shall be cut off *as* on this side, according to it; and every one that sweareth shall be cut off *as* on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of [c]him that sweareth falsely by my name: and it shall remain in the midst of his house, and [d]shall consume it with the timber thereof and the stones thereof.

5 ¶Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And behold, there was lifted up a ‖talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To [e]build it an house in [f]the land of Shinar: and it shall be established, and set there upon her own base.

CHAP. VI.

1 *The vision of the four chariots.* 9 *The temple and kingdom of Christ the Branch shewed.*

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* [a]red horses; and in the second chariot [b]black horses;

3 And in the third chariot [c]white horses; and in the fourth chariot grizzled and ‖bay horses.

4 Then I answered [d]and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, [e]These *are* the four ‖spirits of the heavens, which go forth from [f]standing before the Lord of all the earth.

6 The black horses which *are* therein go forth into [g]the north country; and the white go forth after them; and the grizzled go forth toward the south country.

7 And the bay went forth, and sought to go that they might [h]walk to and fro through the earth: and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my [i]spirit in the north country.

9 ¶And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make [k]crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold [l]the man whose name *is* The [m]BRANCH; and he shall ‖grow up out of his place, [n]and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he [o]shall bear the glory, and shall sit and rule upon his throne: and [p]he shall be a priest upon his throne: and the counsel of peace shall be between them both.

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a ch. 2. 3.
b Dan. 8. 18.
‖Or, *weighty piece.*
c Ex. 25. 31. Rev. 1. 12.
† Heb. *with her bowl.*
d Ex. 25. 37. Rev. 4. 5.
‖ Or, *seven several pipes to the lamps, &c.*
e ver. 11, 12. Rev. 11. 4.
e Jer. 29. 5, 28.
f Gen. 10. 10.
f Hos. 1. 7.
‖ Or, *army.*
g Jer. 51. 25. Matt. 21. 21.
h Ps. 118. 22.
i Ezra 3. 11, 13.
k Ezra 3. 10.
l Ezra 6. 15.
m ch. 2. 9. 11. & 6. 15.
n Isa. 48. 16. ch. 2. 8.
o Hag. 2. 3.
‖ Or, *since the seven eyes of the* LORD *shall rejoice.*
† Heb. *stone of tin.*
p 2 Chron. 16. 9. Prov. 15. 3. ch. 3. 9.
q ver. 3.
† Heb. *by the hand*
‖ Or. *empty out of themselves* oil into *the gold.*
† Heb. *the gold.*
r Rev. 11. 4.
† Heb. *sons of oil.*
s ch. 3. 7. Luke 1. 19.
t See Josh. 3. 11, 13. ch. 6. 5.
a Ezek. 2. 9.
b Mal. 4. 6.
‖ Or, *every one of this* people *that stealeth holdeth* himself *guiltless, as it* doth.
c Lev. 19. 12. ch. 8. 17. Mal. 3. 5.
d See Lev. 14. 45.
a ch. 1. 8. Rev. 6. 4.
b Rev. 6. 5.
c Rev. 6. 2.
‖ Or, *strong.*
d ch. 5. 10.
e Ps. 104. 4. Heb. 1. 7, 14.
‖ Or, *winds.*
f 1 Kings 22. 19. Dan. 7. 10. ch. 4. 14. Luke 1. 19.
g Jer. 1. 14.
h Gen. 13. 17. ch. 1. 10.
i Judg. 8. 3. Eccl. 10. 4.
k Ex. 28. 36. & 29. 6. Lev. 8. 9. ch. 3. 5.
l See Luke 1. 78. John 1. 45.
m ch. 3. 8.
‖ Or, *branch up from under him.*
n ch. 4. 9. Matt. 16. 18. Eph. 2. 20, 21, 22. Heb. 3. 3.
o Isa. 22. 24.
p Ps. 110. 4. Heb. 5. 1.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, [q] for a memorial in the temple of the LORD.

15 And [r] they *that are* far off shall come and build in the temple of the LORD; and [s] ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAP. VII.

1 *The captives inquire of fasting;* 4 *Zechariah reproveth them.* 8 *Sin the cause of their captivity.*

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God, Sherezer and Regem-melech, and their men, † to pray before the LORD,

3 *And* to [a] speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in [b] the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye [c] fasted and mourned in the fifth [d] and seventh *month*, [e] even those seventy years, did ye at all fast [f] unto me, *even* to me?

6 And when ye did eat, and when ye did drink, ‖ did not ye eat *for yourselves*, and drink *for yourselves?*

7 ‖ *Should ye* not *hear* the words which the LORD hath cried † by the former prophets when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited [g] the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [h] † Execute true judgment, and shew mercy and compassions every man to his brother:

10 And [i] oppress not the widow, nor the fatherless, the stranger, nor the poor; [k] and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and [l] † pulled away the shoulder, and † [m] stopped their ears that they should not hear.

12 Yea, they made their [n] hearts *as* an adamant stone, [o] lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit † by the former prophets: [p] therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so [q] they cried, and I would not hear, saith the LORD of hosts:

14 But [r] I scattered them with a whirlwind among all the nations [s] whom they knew not. Thus [t] the land was desolate after them, that no man passed through nor returned: for they laid [u] the † pleasant land desolate.

CHAP. VIII.

1 *Jerusalem's restoration.* 9 *They are encouraged to the building by God's favour of them.*

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; [a] I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; [b] I am returned unto Zion, and [c] will dwell in the midst of Jerusalem: and Jerusalem [d] shall be called, A city of truth; and [e] the mountain of the LORD of hosts, [f] the holy mountain.

4 Thus saith the LORD of hosts; [g] There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand † for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be ‖ marvellous in the eyes of the remnant of this people in these days, [h] should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, [i] I will save my people from the east country, and from † the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: [k] and they shall be my people, and I will be their God, [l] in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts; [m] Let your hands be strong, ye that hear in these days these words by the mouth of [n] the prophets, which *were* in [o] the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days ‖ there was no [p] hire for man, nor any hire for beast; [q] neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 [r] For the seed *shall be* † prosperous; the vine shall give her fruit, and [s] the ground shall give her increase, and [t] the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were [u] a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and [x] ye shall be a blessing: fear not, *but* [y] let your hands be strong.

14 For thus saith the LORD of hosts; [z] As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, [a] and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; [b] Speak ye every man the truth to his neighbour; † execute the judgment of truth and peace in your gates:

17 [c] And let none of you imagine evil in your hearts against his neighbour; and [d] love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; [e] The fast of the fourth *month*, [f] and the fast of the fifth, [g] and the fast of the seventh, [h] and the fast of the tenth, shall be to the house of Judah [i] joy and gladness, and cheerful ‖ feasts; [k] therefore love the truth and peace.

20 Thus saith the LORD of hosts: *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, [l] Let us go ‖ † speedily † to pray before the LORD, and to seek the LORD of hosts: I will go also

Before CHRIST about 519.

q Ex.12.14. Mark 14. 9.
r Isa.57.19. & 60. 10. Eph. 2. 13, 19.
s ch. 2. 9. & 4. 9.

518.

† Heb. *to entreat the face of the* LORD;
1 Sam. 13. 12. ch. 8. 21.
a Deut. 17. 9, 10, 11. & 33. 10. Mal. 2. 7.
b Jer.52.12. ch. 8. 19.
c Isa. 58. 5.
d Jer. 41. 1. ch. 8. 19.
e ch. 1. 12.
f See Rom. 14. 6.
‖ Or, be *not as they that*, &c.
‖ Or, Are *not* these *the words.*
† Heb. *by the hand of*, &c.
g Jer.17.26.
h Isa.58.6,7 Jer. 7. 23. Mic. 6. 8. ch. 8. 16. Matt.23.23.
† Heb. *Judge judgment of truth.*
i Ex. 22. 21, 22. Deut.24.17. Isa. 1. 17. Jer. 5. 28.
k Ps. 36. 4. Mic. 2. 1. ch. 8. 17.
l Neh. 9.29. Jer. 7. 24. Hos. 4. 16.
† Heb. *they gave a backsliding shoulder.*
† Heb.*made heavy.*
m Acts 7.57
n Ezek. 11. 19 & 36. 26.
o Neh. 9. 29, 30.
† Heb. *by the hand of*
p 2 Chron. 36. 16. Dan. 9. 11.
q Prov. 1. 24,—28. Isa. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4.
r Deut. 4. 27. & 28.64. Ezek.36.19. ch. 2. 6.
s Deut. 28. 33.
t Lev.26.22.
u Dan. 8. 9.
† Heb.*land of desire.*

518.

a Nah. 1. 2. ch. 1. 14.

b ch. 1. 16.

Before CHRIST about 518.

c ch. 2. 10.
d Isa. 1. 21, 26.
e Isa. 2.2.3.
f Jer.31.23.
g See 1 Sam.2.31. Isa. 65. 20, 22. Lam. 2. 20, &c. & 5. 11, 14.
† Heb. *for multitude of days.*
‖ Or, *hard*, or, *difficult.*
h Gen. 18. 14. Luke 1. 37. & 18. 27. Rom. 4. 21.
i Isa. 11.11, 12. &43.5,6. Ezek. 37. 21. Amos 9.14, 15.
† Heb. *the country of the going down of the sun.* See Ps. 50. 1. & 113. 3. Mal. 1. 11.
k Jer.30.22. & 31. 1, 33. ch. 13. 9.
l Jer. 4. 2.
m Hag. 2.4. ver. 18.
n Ezra5.1,2
o Hag.2.18.
‖ Or, *the hireof man became nothing*, &c.
p Hag. 1. 6, 9,10.& 2.16.
q 2 Chron. 15. 5.

r Hos. 2.21, 22. Joel 2. 22. Hag. 2. 19.
† Heb. *of peace.*
s Ps. 67. 6.
t See Hag. 1. 10.

u Jer.42.18
x Gen. 12.2 Ruth 4.11, 12. Isa. 19. 24, 25. Zeph. 3.20. Hag. 2. 19.
y ver. 9.
z Jer.31.28
a 2 Chron. 36. 16. ch. 1. 6.

b ch. 7. 9. ver. 19. Eph. 4. 25.
† Heb. *judge truth, and the judgment of peace.*
c Prov.3.29 ch. 7. 10.
d ch. 5.3, 4.
e Jer. 52. 6, 7.
f Jer. 52. 12, 13. ch. 7. 3, 5.
g 2 Kings 25. 25. Jer. 41.1,2.
h Jer. 52. 4.
i Esth 8.17. Isa. 35. 10.
‖ Or, *solemn*, or, *set times.*
k ver. 16.
l Isa. 2. 3. Mic. 4. 1, 2.
‖ Or, *continually.*
† Heb. *going.*
† Heb. *to entreat the face of the* LORD.
ch. 7. 2.

22 Yea, [m] many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass,* that ten men shall [n] take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard [o] *that* God *is* with you.

CHAP. IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ.*

THE [a] burden of the word of the LORD in the land of Hadrach, and [b] Damascus *shall be* the rest thereof: when [c] the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And [d] Hamath also shall border thereby; [e] Tyrus and [f] Zidon, though it be very [g] wise.

3 And Tyrus did build herself a strong hold, and [h] heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, [i] the LORD will cast her out, and he will smite [k] her power in the sea; and she shall be devoured with fire.

5 [l] Ashkelon shall see *it,* and fear; Gaza also *shall see it,* and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell [m] in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his † blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And [n] I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and [o] no oppressor shall pass through them any more: for now [p] have I seen with mine eyes.

9 ¶ [q] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, [r] thy King cometh unto thee: he *is* just, and ‖ having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I [s] will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak [t] peace unto the heathen: and his dominion *shall be* [u] from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, ‖ by the blood of thy covenant I have sent forth thy [x] prisoners out of the pit wherein *is* no water.

12 ¶ Turn you to the strong hold, [y] ye prisoners of hope: even to-day do I declare *that* [z] I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and [a] his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go [b] with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour and ‖ subdue with sling-stones; and they shall drink, *and* make a noise as through wine; and they ‖ shall be filled like bowls, *and* as [c] the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for [d] *they shall be as* the stones of a crown, [e] lifted up as an ensign upon his land.

17 For [f] how great *is* his goodness, and how great *is* his beauty! [g] corn shall make the young men ‖ cheerful, and new wine the maids.

CHAP. X.

1 *God is to be sought unto, and not idols.* 5 *As he visited his flock for sin, so he will save and restore them.*

ASK ye [a] of the LORD [b] rain [c] in the time of the latter rain; *so* the LORD shall make ‖ bright clouds, and give them showers of rain, to every one grass in the field.

2 For the [d] † idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they [e] comfort in vain: therefore they went their way as a flock, they ‖ were troubled [f] because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, [g] and I † punished the goats: for the LORD of hosts [h] hath visited his flock the house of Judah, and [i] hath made them as his goodly horse in the battle.

4 Out of him came forth [k] the corner, out of him [l] the nail, out of him the battle-bow, out of him every oppressor together.

5 ¶ And they shall be as mighty *men,* which [m] tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and ‖ the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and [n] I will bring them again to place them; for I [o] have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and [p] will hear them.

7 And *they of* Ephraim shall be like a mighty *man,* and their [q] heart shall rejoice as through wine: yea, their children shall see *it,* and be glad; their heart shall rejoice in the LORD.

8 I will [r] hiss for them, and gather them; for I have redeemed them: [s] and they shall increase as they have increased.

9 And [t] I will sow them among the people, and they shall [u] remember me in far countries; and they shall live with their children, and turn again.

10 [x] I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [y] *place* shall not be found for them.

11 [z] And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the rivers shall dry up: and [a] the pride of Assyria shall be brought down, and [b] the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and [c] they shall walk up and down in his name, saith the LORD.

CHAP. XI.

1 *The destruction of Jerusalem.* 4 *By a type is showed Christ's care of his flock.*

OPEN [a] thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; because the ‖ mighty are spoiled: howl, O ye oaks of Bashan; [b] for ‖ the forest of the vintage is come down.

Before CHRIST about 518.

m Isa. 60. 3, &c. & 66. 23.
n Isa. 3 6. & 4. 1.
o 1 Cor. 14. 25.

about 587.

a Jer. 23. 33
b Amos 1. 3
c 2 Chron. 20. 12. Ps. 145. 15.
d Jer. 49. 23.
e Isa. 23. Ezek. 26, & 27, & 28. Amos 1. 9.
f 1 Kings 17. 9. Ezek. 28. 21. Obad. 20.
g Ezek. 28. 3, &c.
h Job 27. 16 Ezek. 28. 4, 5.
i Isa. 23. 1.
k Ezek. 26. 17.
l Jer. 47. 1, 5. Zeph. 2. 4.
m Amos 1. 8.
† Heb. *bloods.*
n Ps. 34. 7. ch. 2. 5.
o Isa. 60. 18. Ezek. 28. 24.
p Ex. 3. 7.
q Isa. 62. 11. ch. 2. 10. Matt. 21. 5. John 12. 15.
r Jer. 23. 5. & 30. 9. John 1. 49. Luke 19. 38
‖ Or, *saving himself.*
s Hos. 1. 7. & 2. 18. Mic. 5. 10. Hag. 2. 22.
t Eph. 2. 14, 17.
u Ps. 72. 8
‖ Or, *whose covenant is by blood.* Ex. 24. 8. Heb. 10. 29. & 13. 20.
x Isa. 42. 7. & 51. 14. & 61. 1.
y Isa. 49. 9.
z Isa. 61. 7.
a Ps. 18. 14. & 77. 17. & 144. 6.
b Isa. 21. 1.
‖ Or, *subdue the stones of the sling.*

Before CHRIST about 587.

‖ Or, *shall fill both the bowls, &c.*
c Lev. 4. 18, 25. Deut. 12. 27.
d Isa. 62. 3. Mal. 3. 17.
e Isa. 11. 12.
f Ps. 31. 19.
g Joel 3. 18. Amos 9. 14.
‖ Or, *grow,* or, *speak.*
a Jer. 14. 22.
b Deut. 11. 14.
c Job 29. 23 Joel 2. 23.
‖ Or, *lightnings.* Jer. 10. 13.
d Jer. 10. 8. Hab. 2. 18.
† Heb. *teraphims.* Judg. 17. 5.
e Job 13. 4.
‖ Or, *answered that, &c.*
f Ezek. 34. 5.
g Ezek. 34. 17.
† Heb. *visited upon.*
h Luke 1. 68.
i Sol. Song 1. 9.
k Num. 24. 17. 1 Sam. 14. 38. Isa. 19. 13.
l Isa. 22. 23.
m Ps. 18. 42.
‖ Or, *they shall make the riders on horses ashamed.*
n Jer. 3. 18. Ezek. 37. 21.
o Hos. 1. 7.
p ch. 13. 9.
q Ps. 104. 15 ch. 9. 15.
r Isa. 5. 26.
s Isa. 49. 19. Ezek. 36. 37.
t Hos. 2. 23.
u Deut. 30. 1.
x Isa. 11. 11, 16. Hos. 11. 11.
y Isa. 49. 20.
z Isa. 11. 15, 16.
a Isa. 14. 25.
b Ezek. 30. 13.
c Mic. 4. 5.
‖ Or, *gallants.*
b Isa. 32. 19.
‖ Or, *the defenced forest.*

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; [c]Feed the flock of the slaughter;

5 Whose possessors slay them, and [d]hold themselves not guilty: and they that sell them 'say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but lo, I will † deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will [f]feed the flock of slaughter, ‖ *even* you, [g]O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called ‖ Bands; and I fed the flock.

8 Three shepherds also I cut off [h]in one month; and my soul †loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: [i]that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat, every one the flesh †of another.

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ‖ so [k]the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, † If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the [m]potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* ‖ Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, [n]Take unto thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, *which* shall not visit those that be ‖ cut off, neither shall seek the young one, nor heal that that is broken, nor ‖ feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 [o]Wo to the idle shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAP. XII.

1 *The victorious restoring of Judah.* 10 *The repentance of Jerusalem.*

THE burden of the word of the LORD for Israel, saith the LORD, [a]which stretcheth forth the heavens, and layeth the foundation of the earth, and [b]formeth the spirit of man within him.

2 Behold, I will make Jerusalem [c]a cup of ‖ trembling unto all the people round about, ‖ when they shall be in the siege both against Judah *and* against Jerusalem,

3 ¶ [d]And in that day will I make Jerusalem [e]a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, [f]I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, ‖ The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah [g]like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and [h]he that is ‖ † feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to [i]destroy all the nations that come against Jerusalem.

10 [k]And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall [l]look upon me whom they have pierced, and they shall mourn for him, [m]as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day shall there be a great [n]mourning in Jerusalem, [o]as the mourning of Hadadrimmon in the valley of Megiddon.

12 [p]And the land shall mourn, † every family apart; the family of the house of David apart, and their wives apart; the family of the house of [q]Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family ‖ of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAP. XIII.

1 *The fountain of purgation for Jerusalem,* 2 *from idolatry and false prophecy.* 7 *The death of Christ, &c.*

IN [a]that day there shall be [b]a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for †uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will [c]cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause [d]the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him [e]shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* [f]the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear [g]† a rough garment †to deceive:

5 [h]But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

Before CHRIST about 587.

c ver. 7.

d Jer. 2. 3. & 50. 7.
e Deut. 29. 19. Hos. 12. 8.

† Heb. *make to be found.*

f ver. 4.
‖ Or, *verily the poor.*
g Zeph. 3. 12. Matt. 11. 5.
‖ Or, *Binders.*
h Hos. 5. 7.
† Heb. *was straitened for them.*

i Jer. 15. 2. & 43. 11.

† Heb. *of his fellow,* or, *neighbour.*

‖ Or, *the poor of the flock, &c. certainly knew.*
k Zeph. 3. 12.
ver. 7.
† Heb. *If* it be *good in your eyes.*
l Matt. 26. 15. See Ex. 21. 32.
m Matt. 27. 9, 12.

‖ Or, *Binders.*

n Ezek. 34. 2, 3, 4.

‖ Or, *hidden.*

‖ Or, *bear.*
o Jer. 23. 1. Ezek. 34. 2. John 10. 12, 13.

587.
a Isa. 42. 5. & 44. 24. & 45. 12, 18. & 48. 13.
b Num. 16. 22. Eccl. 12. 7. Isa. 57. 16. Heb. 12. 9. Isa 51. 17 22, 23.
‖ Or, *slumber,* or, *poison.*
‖ Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem.*
d ver. 4, 6, 8, 9, 11. & ch. 13. 1. & 14. 4, 6, 8, 9, 13.
e Matt. 21. 44.
f Ps. 76. 6. Ezek. 38. 4.

Before CHRIST about 587.

‖ Or, There is *strength to me* and *to the inhabitants, &c.* Joel 3. 16.
g Obad. 18.

h Joel 3. 10.
‖ Or, *abject.*
† Heb. *fallen.*

i Hag. 2. 22. ver. 3.

k Jer. 31. 9. & 50. 4. Ezek. 39. 29. Joel 2. 28.
l John 19. 34, 37. Rev. 1. 7.
m Jer. 6. 26. Amos 8. 10.

n Acts 2. 37.

o 2 Kings 23. 29. 2 Chron. 35. 24.
p Matt. 24. 30. Rev. 1. 7.
† Heb. *families, families.*
q 2 Sam. 5. 14. Luke 3. 31.
‖ Or, *of Simeon,* as LXX.

a ch. 12. 3.
b Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5.
† Heb. *separation for uncleanness.*
c Ex. 23. 13. Josh. 23. 7. Ps. 16. 4. Ezek. 30. 13. Hos. 2. 17. Mic. 5. 12, 13.
d 2 Pet. 2. 1.

e Deut. 13. 6, 8. & 18. 20.

f Mic. 3. 6, 7.
g 2 Kings 1. 8. Isa. 20. 2. Matt. 3. 4.
† Heb. *a garment of hair.*
† Heb. *to lie.*
h Amos 7. 14.

6 And *one* shall say unto him, What *are* these wounds in thy hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against [i]my Shepherd, and against the man [k]*that is* my fellow, saith the LORD of hosts: [l]smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon [m]the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; [n]but the third shall be left therein.

9 And I will bring the third part [o]through the fire, and will [p]refine them as silver is refined, and will try them as gold is tried: [q]they shall call on my name, and I will hear them; [r]I will say, It *is* my people; and they shall say, The LORD *is* my God.

CHAP. XIV.

2 *The destruction of Jerusalem.* 3 *The coming of Christ, and the graces of his kingdom, &c.*

BEHOLD, [a]the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For [b]I will gather all nations against Jerusalem to battle; and the city shall be taken, and the [c]houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 ¶ And his feet shall stand in that day [d]upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [e]*and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of ‖ the mountains; ‖ for the valley of the mountains shall reach unto Azel: yea, ye shall flee like as ye fled from before the [f]earthquake in the days of Uzziah king of Judah: [g]and the LORD my God shall come, *and* [h]all the saints with thee.

6 And it shall come to pass in that day, ‖ *that* the light shall not be † clear, *nor* † dark:

7 But ‖ it shall be [i]one day [k]which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at [l]evening time it shall be light.

8 And it shall be in that day, *that* living [m]waters shall go out from Jerusalem; half of them toward the ‖ former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be [n]King over all the earth: in that day shall there be [o]one LORD, and his name one.

10 All the land shall be ‖ turned [p]as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and [q]‖ inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, [r]and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be [s]no more utter destruction; [t]but Jerusalem ‖ shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* [u]a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and [x]his hand shall rise up against the hand of his neighbour.

14 And ‖ Judah also shall fight ‖ at Jerusalem; [y]and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And [z]so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall even [a]go up from year to year to worship the King, the LORD of hosts, and to keep [b]the feast of tabernacles.

17 [c]And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, †[d]that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the ‖ punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the ‖ bells of the horses, [e]HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [f]Canaanite in [g]the house of the LORD of hosts.

Before CHRIST about 587.

[i] Isa. 40.11. Ezek. 34. 23.
[k] John 10. 30. & 14. 10, 11. Phil. 2. 6.
[l] Matt. 26. 31. Mark14.27.
[m] Matt. 18. 10, 14. Luke 12. 32.
[n] Rom.11.5
[o] Isa. 48.10.
[p] 1 Pet. 1. 6, 7.
[q] Ps. 50. 15. & 91. 15. ch. 10. 6.
[r] Ps.144.15. Jer. 30. 22. Ezek. 11. 20. Hos. 2. 23. ch. 8. 8.

[a] Isa.13.9. Joel 2. 31. Acts 2. 20.
[b] Joel 3 2.
[c] Isa. 13.16.
[d] See Ezek. 11. 23.
[e] Joel 3. 12, 14.
‖ Or, *my mountains.*
‖ Or, *when he shall touch the valley of the mountains to the place he separated.*
[f] Amos 1.1.
[g] Matt. 16. 27. & 24. 30, 31. & 25. 31. Jude 14.
[h] Joel 3.11.
‖ *i. e.* it shall not be clear in some places, and dark in other places of the world.
† Heb. *precious.* about 787.
† Heb. *thickness.*
‖ Or, *the day shall be one.*
[i] Rev. 22. 5.
[k] Matt. 24. 36.
[l] Isa. 30. 26. & 60. 19,20. Rev. 21. 23.
[m] Ezek. 47. 1. Joel 3. 18. Rev. 22. 1.
‖ Or, *eastern.* Joel 2. 20.
[n] Dan.2.44. Rev. 11. 15.
[o] Eph.4.5,6.

Before CHRIST about 587.

‖ Or, *compassed.*
[p] Isa.40. 4.
[q] ch. 12. 6.
‖ Or, *shall abide.*
[r] Neh. 3. 1. & 12. 39. Jer. 31. 38.
[s] Jer. 31.40.
[t] Jer. 23. 6.
‖ Or. *shall abide.*

[u] 1 Sam.14. 15, 20.
[x] Judg. 7. 22. 2 Chron. 20. 23. Ezek. 38. 21.
‖ Or, *thou also, O Judah, shalt.*
‖ Or. *against.*
[y] Ezek. 39. 10, 17, &c.
[z] ver. 12.

[a] Isa. 60. 6, 7. 9. & 66. 23.
[b] Lev. 23. 34, 43. Neh. 8. 14. Hos. 12. 9. John 7. 2.
[c] Isa. 60.12.
† Heb. *upon whom* there is *not.*
[d] Deut. 11. 10.
‖ Or, *sin.*
‖ Or, *bridles.*
[e] Isa. 23.18.
[f] Isa. 35. 8. Joel 3. 17. Rev. 21. 27. & 22. 15.
[g] Eph. 2. 19, 20, 21, 22.

MALACHI.

CHAP. I.

1 *Malachi complaineth of Israel's unkindness,* 6 *of their irreligiousness,* 12 *and profaneness.*

THE burden of the word of the LORD to Israel † by Malachi.

2 [a]I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet [b]I loved Jacob,

3 And I hated Esau, and [c]laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, [d]The LORD will be magnified ‖ † from the border of Israel.

6 ¶ A son [e]honoureth *his* father, and a servant his master: [f]if then I *be* a father, where *is* mine honour?

Before CHRIST about 397.

† Heb. *by the hand of Malachi.*
[a] Deut. 7. 8. & 10. 15.
[b] Rom. 9. 13.
[c] Jer. 49.18. Ezek. 35. 3, 4, 7, 9, 14, 15. Obad. 10, &c.

[d] Ps. 35. 27.
‖ Or, *upon.*
† Heb. *from upon.*
[e] Ex. 20.12.
[f] Luke 6. 46.

and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. [g] And ye say, Wherein have we despised thy name?

7 ‖ Ye offer [h] polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, [i] The table of the LORD *is* contemptible.

8 And [k] if ye offer the blind † for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or [l] accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech † God that he will be gracious unto us: [m] this hath been † by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought?* [n] neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, [o] neither will I accept an offering at your hand.

11 For [p] from the rising of the sun even unto the going down of the same, my name *shall be* great [q] among the Gentiles; [r] and in every place [s] incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, [u] The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* ‖ and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: [x] should I accept this of your hand? saith the LORD.

14 But cursed *be* [y] the deceiver, ‖ which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for [z] I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

CHAP. II.

Malachi severely reproveth the priests and the people for their sins.

AND now, O ye priests, this commandment *is* for you.

2 [a] If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold I will ‖ corrupt your seed, and † spread dung upon your faces, *even* the dung of your solemn feasts; and ‖ *one* shall [b] take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 [c] My covenant was with him of life and peace; and I gave them to him [d] *for* the fear wherewith he feared me, and was afraid before my name.

6 [e] The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did [f] turn many away from iniquity.

7 [g] For the priest's lips should keep knowledge, and they should seek the law at his mouth: [h] for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye [i] have caused many to ‖ stumble at the law; [k] ye have corrupted the covenant of Levi, saith the Lord of hosts.

9 Therefore [l] have I also made you contemptible and base before all the people, according as ye have not kept my ways, but ‖ † have been partial in the law.

10 [m] Have we not all one father? [n] hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he ‖ loved, [o] and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, ‖ the master and the scholar, out of the tabernacles of Jacob, [p] and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and [q] the wife of thy youth, against whom thou hast dealt treacherously: [r] yet *is* she thy companion, and the wife of thy covenant.

15 And [s] did not he make one? Yet had he the ‖ residue of the Spirit. And wherefore one? That he might seek † [t] a godly seed. Therefore take heed to your spirit, and let none deal ‖ treacherously against the wife of his youth.

16 For [u] the LORD, the God of Israel, saith, ‖ that he hateth † putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ [x] Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

CHAP. III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion, sacrilege, and infidelity of the people.*

BEHOLD, [a] I will send my messenger, and he shall [b] prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, [c] even the messenger of the covenant, whom ye delight in: behold, [d] he shall come, saith the LORD of hosts.

2 But who may abide [e] the day of his coming? and [f] who shall stand when he appeareth? for [g] he *is* like a refiner's fire, and like fullers' soap.

3 And [h] he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may [i] offer unto the LORD an offering in righteousness.

4 Then [k] shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ‖ former years.

5 And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, [l] and against false swearers, and against those that ‖ oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, [m] I change not; [n] therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of [o] your fathers ye are

Before CHRIST about 397.

g ch. 2. 14, 17. & 3. 7, 8, 13.
‖ Or, *Bring unto*, &c.
h Deut. 15. 21.
i Ezek. 41. 22. ver. 12.
k Lev. 22. 22 Deut. 15. 21. ver. 14.
† Heb. *to sacrifice.*
l Job 42. 8.
† Heb. *the face of God*
m Hos. 13. 9
† Heb. *from your hand.*
n 1 Cor. 9. 13
o Isa. 1. 11. Jer. 6. 20. Amos 5. 21.
p Ps. 113. 3. Isa. 59. 19.
q Isa. 60. 3, 5
r John 4. 21, 23. 1 Tim. 2. 8.
s Rev. 8. 3.
t Isa. 66. 19, 20.
u ver. 7.
‖ Or, *whereas ye might have blown it away.*
x Lev. 22. 20, &c.
y ver. 8.
‖ Or, *in whose flock is.*
z Ps. 47. 2. 1 Tim. 6. 15.
a Lev. 26. 14, &c. Deut. 28. 15, &c.
‖ Or, *reprove.*
† Heb. *scatter.*
‖ Or, *it shall take you away to it.*
b 1 Kings 14. 10.
c Num. 25. 12. Ezek. 34. 25. & 37. 26.
d Deut. 33. 8, 9.
e Deut. 33. 10.
f Jer. 23. 22. Jam. 5. 20.
g Deut. 17. 9, 10. & 24. 8. Lev. 10. 11. Ezra 7. 10. Jer. 18. 18. Hag. 2. 11, 12.
h Gal. 4. 14.
i 1 Sam. 2. 17. Jer. 18. 15.
‖ Or, *fall in the law.*
k Neh. 13. 29

Before CHRIST about 397.

l 1 Sam. 2. 30.
‖ Or, *lifted up the face against.*
† Heb. *accepted faces.*
m 1 Cor. 8. 6. Eph. 4. 6.
n Job 31. 15
‖ Or, *ought to love.*
o Ezra 9. 1. & 10. 2. Neh. 13. 23.
‖ Or, *him that waketh, and him that answereth.*
p Neh. 13. 28, 29.
q Prov. 5. 18.
r Prov. 2. 17.
s Matt. 19. 4, 5.
‖ Or, *excellency.*
† Heb. *a seed of God.*
t Ezra 9. 2. 1 Cor. 7. 14.
‖ Or, *unfaithfully.*
u Deut. 24. 1. Matt. 5. 32. & 19. 8.
‖ Or, *if he hate* her, *put* her *away.*
† Heb. *to put away.*
x Isa. 43. 24. Amos 2. 13. ch. 3. 13, 14, 15.
a Matt. 11. 10. Mark 1. 2. Luke 1. 76. & 7. 27.
b Isa. 40. 3.
c Isa. 63. 9.
d Hag. 2. 7.
e ch. 4. 1.
f Rev. 6. 17.
g See Isa. 4. 4. Matt. 3. 10, 11, 12.
h Isa. 1. 25. Zech. 13. 9.
i 1 Pet. 2. 5.
k ch. 1. 11.
‖ Or, *ancient.*
l Zech. 5. 4. Jam. 5. 4, 12.
‖ Or, *defraud.*
m Num. 23. 19. Rom. 11. 29. Jam. 1. 17.
n Lam. 3. 22
o Acts 7. 51.

gone away from mine ordinances, and have not kept *them.* [p] Return unto me, and I will return unto you, saith the LORD of hosts. [q] But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? [r] In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 [s] Bring ye all the tithes into [t] the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the [u] windows of heaven, and †[x] pour you out a blessing, that *there shall* not *be room* enough *to receive it.*

11 And I will rebuke [y] the devourer for your sakes, and he shall not †destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be [z] a delightsome land, saith the LORD of hosts.

13 ¶ [a] Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 [b] Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept †his ordinance, and that we have walked †mournfully before the LORD of hosts?

15 And now [c] we call the proud happy; yea, they that work wickedness †are set up; yea, *they that* [d] tempt God are even delivered.

16 ¶ Then they [e] that feared the LORD [f] spake often one to another: and the LORD hearkened, and heard *it:* and [g] a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And [h] they shall be mine, saith the LORD of hosts, in that day when I make up my ‖ [i] jewels; and [k] I will spare them, as a man spareth his own son that serveth him.

18 [l] Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

CHAP. IV.

1 *God's judgment on the wicked,* 2 *and his blessing on the good.* 5 *Of Elijah's coming and office.*

FOR behold, [a] the day cometh, that shall burn as an oven; and all [b] the proud, yea, and all that do wickedly, shall be [c] stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall [d] leave them neither root nor branch.

2 ¶ But unto you that [e] fear my name, shall the [f] Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 [g] And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this,* saith the LORD of hosts.

4 ¶ Remember ye the [h] law of Moses my servant, which I commanded unto him [i] in Horeb for all Israel, *with* [k] the statutes and judgments.

5 ¶ Behold, I will send you [l] Elijah the prophet [m] before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and [o] smite the earth with [p] a curse.

Before CHRIST about 397.

p Zech.1.3.
q ch. 1. 6.
r Neh. 13. 10, 12.
s Prov. 3. 9, 10.
t 1 Chron. 26. 20. 2 Chron. 31. 11. Neh. 10.38. & 13. 12.
u Gen.7.11. 2 Kings 7. 2.
† Heb. *empty out.*
x 2 Chron. 31. 10.
y Amos 4. 9.
† Heb. *corrupt.*
z Dan. 8. 9.
a ch. 2. 17.
b Job 21. 14,15. & 22. 17. Ps. 73. 13. Zeph. 1.12.
† Heb. *his observation.*
† Heb. *in black.*
c Ps. 73.12. ch. 2. 17.
† Heb. *are built.*
d Ps. 95. 9.
e Ps. 66. 16. ch. 4. 2.
f Heb.3.13.

Before CHRIST about 397.

g Ps. 56. 8. Isa. 65. 6. Rev. 20.12.
h Ex. 19. 5. Deut. 7. 6. Ps. 135. 4. Tit. 2. 14. 1 Pet. 2. 9.
‖ Or, *special treasure.*
i Isa. 62. 3.
k Ps. 103. 13.
l Ps. 58. 11.
a Joel 2.31. ch. 3. 2. 2 Pet. 3. 7.
b ch. 3. 18.
c Obad. 18.
d Amos 2. 9.
e ch. 3. 16.
f Luke 1. 78. Eph. 5. 14. 2 Pet. 1.19. Rev. 2. 28.
g 2 Sam.22. 43. Mic. 7. 10. Zech. 10. 5.
h Ex. 20. 3, &c.
i Deut. 4. 10.
k Ps. 147. 19.
l Matt. 11. 14. & 17.11. Mark 9. 11. Luke 1. 17.
m Joel 2. 31.
o Zech. 14. 12.
p Zech.5.3.

END OF THE OLD TESTAMENT.

A TABLE

Of the several passages in the Old Testament, quoted by Christ and his Apostles in the New Testament.

Chapter GENESIS.

1 MADE them male and female, Matt. 19. 4. Mark 10. 6.
2 And God did rest the seventh day from all his works, Heb. 4. 4.
2 The first man Adam was made a living soul, 1 Cor. 15. 45.
2 For this cause shall a man leave father and mother, Matt. 19. 5. Mark 10. 7. Eph. 5. 31. 1 Cor. 6. 16.
2 They twain shall be one flesh, Matt. 19. 5. Mark 10. 8. 1 Cor. 6. 16. Eph. 5. 31.
12 Get thee out of thy country, and from thy kindred, Acts 7. 3.
12 In thee shall all nations be blessed, Gal. 3. 8.
15 So shall thy seed be, Rom. 4. 18.
15 Abraham believed God, and it was counted unto him for righteousness, Rom. 4. 3. James 2. 23. Gal. 3. 6.
15 Thy seed shall sojourn in a strange land, Acts 7. 6.
17 I have made thee a father of many nations, Rom. 4. 17.
18 At this time will I come, and Sara shall have a son, Rom. 9. 9.
21 Cast out the bond-woman and her son, Gal. 4. 30.
21 In Isaac shall thy seed be called, Rom. 9. 7.
22 Surely blessing, I will bless thee, Heb. 6. 14.
22 And in thy seed shall all the kindreds of the earth be blessed, Acts 3. 25.
25 The elder shall serve the younger, Rom. 9. 12.

EXODUS.

3 I am the God of Abraham, and the God of Isaac, and the God of Jacob, Matt. 22. 32. Mark 12. 26. Luke 20. 37.
9 Even for this same purpose have I raised thee up, Rom. 9. 17.
12 A bone of him shall not be broken, John 19. 36.
13 Every male that openeth the womb shall be called holy to the Lord, Luke 2. 23.
16 He that had gathered much had nothing over, 2 Cor. 8. 15.
20 Thou shalt not commit adultery, Matt. 5. 27.
20 Thou shalt not commit adultery, Thou shalt not kill, Rom. 13. 9.
20 Thou shalt not covet, Rom. 7. 7.
20 Thou shalt not kill, Matt. 5. 21. Luke 18. 20.
20 Honour thy father and mother, Matt. 15. 4. Mark 7. 10. Eph. 6. 2.
21 He that curseth father or mother, let him die the death, Matt. 15. 4. Mark 7. 10.
21 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
22 Thou shalt not speak evil of the ruler of thy people, Acts 23. 5.
24 This is the blood of the testament, Heb. 9. 20.
25 For see (saith he) that thou make all things according to the pattern, &c. Heb. 8. 5. Acts 7. 44.
32 Make us gods to go before us, Acts 7. 40.
33 I will have mercy on whom I will have mercy, Rom. 9. 15.
34 Not as Moses, which put a vail over his face, 2 Cor. 3. 13.

LEVITICUS.

12 Be ye holy, for I am holy, 1 Pet. 1. 16.
18 That the man which doeth those things shall live by them, Rom. 10. 5. Gal. 3. 12.
19 Thou shalt not forswear thyself, Matt. 5. 33.
19 Thou shalt love thy neighbour as thyself, Rom. 13. 9. Gal. 5. 14. James 2. 8. Matt. 22. 39. Mark 12. 31.
19 Thou shalt love thy neighbour, and hate thine enemy, Matt. 5. 43.
20 He that curseth father or mother, let him die the death, Matt. 15. 4.
24 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
26 I will dwell in them, and walk in them, 2 Cor. 6. 16.

NUMBERS.

9 A bone of him shall not be broken, John 19. 36.

DEUTERONOMY.

4 For our God is a consuming fire, Heb. 12. 29.
5 Thou shalt not covet, Rom. 7. 7. and 13. 9.
5 Thou shalt not kill, Matt. 5. 21. Luke 18. 20.
5 Thou shalt not commit adultery, Matt. 5. 27. Luke 18. 20.
5 Do not steal, Luke 18. 20. Rom. 13. 9.
5 Do not bear false witness, Luke 18. 20. Rom. 13. 9.
5 Honour thy father and mother, Matt. 15. 4. Mark 7. 10. Eph. 6. 2.
6 Hear, O Israel, the Lord our God is one Lord, Mark 12. 29.
6 Thou shalt love the Lord thy God with all thy heart, Matt. 22. 37. Mark 12. 30. Luke 10. 27.
6 Thou shalt worship the Lord thy God, Matt. 4. 10. Luke 4. 8.
6 Thou shalt not tempt the Lord thy God, Matt. 4. 7. Luke 4. 12.
8 Man shall not live by bread alone, Matt. 4. 4. Luke 4. 4.
10 God accepteth no man's person, Gal. 2. 6.
18 A prophet shall the Lord your God raise up unto you, Acts 3. 22. and 7. 37.
19 In the mouth of two or three witnesses every word may be established, Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.
19 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
21 Cursed is every one that hangeth on a tree, Gal. 3. 13.
25 Thou shalt not muzzle the mouth of the ox that treadeth out the corn, 1 Cor. 9. 9. 1 Tim. 5. 18.
25 If a man die having no children, Matt. 22. 24. Mark 12. 19. Luke 20. 28.
27 Cursed is every one that continueth not in all things, &c. Gal. 3. 10.
30 Who shall ascend into heaven? Rom. 10. 6.
30 The word is nigh thee, even in thy mouth and in thy heart, Rom. 10. 8.
32 I will provoke you to jealousy by them that are no people, Rom. 10. 19.
32 Vengeance is mine; I will repay, saith the Lord, Rom. 12. 19.

JOSHUA.

1 I will never leave thee nor forsake thee, Heb. 13. 5.

II. SAMUEL.

7 I will be to him a Father, and he shall be to me a Son. Heb. 1. 5.

I. KINGS.

19 Lord, they have killed thy prophets, &c. Rom. 11. 3.
19 I have reserved to myself seven thousand men, &c. Rom. 11. 4.

JOB.

3 He taketh the wise in their own craftiness, 1 Cor. 3. 19.

Psalm. PSALMS.

2 Why did the heathen rage? &c. Acts 4. 25.
2 Thou art my Son; this day have I begotten thee, Acts 13. 33. Heb. 1. 5. and 5. 5.
2 He shall rule them with a rod of iron, &c. Rev. 2. 27.
4 Be ye angry, and sin not, Eph. 4. 26.
5 Their throat is an open sepulchre, Rom. 3. 13.
6 Depart from me, ye that work iniquity, Matt. 7. 23. Luke 13. 27.
8 Out of the mouth of babes and sucklings, &c. Matt. 21. 16.
8 What is man that thou art mindful of him? Heb. 2. 6.
8 For he hath put all things under his feet, 1 Cor. 15. 27.
9 Whose mouth is full of cursing and bitterness, Rom. 3. 14.
14 There is none righteous, no, not one, Rom. 3. 10.
14 Their feet are swift to shed blood, Rom. 3. 15.
16 I foresaw the Lord always before my face, &c. Acts 2. 25. & 13. 35.
16 Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption, Acts 2. 27.
18 I will put my trust in him, Heb. 2. 13.
18 I will confess to thee among the Gentiles, &c. Rom. 15. 9.
19 Their sound went into all the earth, &c. Rom. 10. 18.
22 My God, my God, why hast thou forsaken me? Matt. 27. 46. Mark 15. 34.
22 They parted my garments, &c. Matt. 27. 35. John 19. 23.
22 I will declare thy name unto my brethren, Heb. 2. 12.
24 The earth is the Lord's, and the fulness thereof, 1 Cor. 10. 26.
25 He hated me without a cause, John 15. 25.
31 Into thy hands I commend my spirit, Luke 23. 46.
32 Blessed are they whose iniquities are forgiven, &c. Rom. 4. 7.
34 He that will love life, and see good days, &c. 1 Pet. 3. 10.
40 Sacrifice and offering thou wouldest not, Heb. 10. 5.
41 He that eateth bread with me, &c. John 13. 18.
44 For thy sake we are killed all the day long, &c. Rom. 8. 36.
45 Thy throne, O God, is for ever and ever, &c. Heb. 1. 8.
51 That thou mightest be justified in thy sayings, &c. Rom. 3. 4.
55 Casting all your care upon him, 1 Pet. 5. 7.
62 Every man shall receive his own reward, &c. 1 Cor. 3. 8.
68 When he ascended up on high, &c. Eph. 4. 8.
69 The zeal of thy house hath eaten me up, John 2. 17.
69 The reproaches of them that reproached thee fell on me, Rom. 15. 3.
69 Let their table be made a snare and a trap, &c. Rom. 11. 9.
69 Let his habitation be desolate, &c. Acts 1. 20.
69 In my thirst they gave me vinegar, John 19. 28, 29.
78 I will open my mouth in parables, &c. Matt. 13. 35.
78 He gave them bread from heaven to eat, John 6. 31.
82 I said, Ye are gods, John 10. 34.
89 I have found David my servant, Acts 13. 22.
91 He shall give his angels charge concerning thee, &c. Matt. 4. 6. Luke 4. 10.
94 The Lord knoweth the thoughts of the wise that they are vain, 1 Cor. 3. 20.
95 To-day if ye will hear his voice, &c. Heb. 3. 7.
95 As I have sworn in my wrath, &c. Heb. 4. 3.
97 Let all the angels of God worship him, Heb. 1. 6.
102 Thou, Lord, in the beginning hast laid the foundation of the earth, &c. Heb. 1. 10.
104 Who maketh his angels spirits, &c. Heb. 1. 7.
109 His bishoprick let another take, Acts 1. 20.
110 The Lord said unto my Lord, &c. Matt. 22. 44. Luke 20. 42. Acts 2. 34.
110 Sit on my right hand, &c. Heb. 1. 13. 1 Cor. 15. 25.
110 Thou art a priest for ever, Heb. 5. 6.
110 The Lord sware, and will not repent, Heb. 7. 21.
112 He hath dispersed abroad, he hath given to the poor, 2 Cor. 9. 9.
116 I believed, and therefore have I spoken, 2 Cor. 4. 13.
116 Let God be true, but every man a liar, Rom. 3. 4.
117 Praise the Lord, all ye Gentiles, Rom. 15. 11.
118 The Lord is my helper, &c. Heb. 13. 6.
118 The stone which the builders rejected, &c. Matt. 21. 42. Mark 12, 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 6, 7.
118 Blessed is he that cometh in the name of the Lord, Matt. 21. 9.
132 Of the fruit of his loins, &c. Acts 2. 30.
140 The poison of asps is under their lips, Rom. 3. 13.

Chapter. PROVERBS.

3 Be not wise in your own conceits, Rom. 12. 16.
8 My son, despise not the chastening of the Lord, Heb. 12. 5.
3 Whom the Lord loveth he chasteneth, &c. Heb. 12. 6. Rev. 3. 19.
10 Charity covereth a multitude of sins, 1 Pet. 4. 8.
17 See that none render evil for evil unto any man, 1 Thess. 5. 15. 1 Pet. 3. 9.
20 He that curseth father or mother, &c. Matt. 5. 14. Mark 17. 10.
25 If thine enemy hunger, feed him, &c. Rom. 12. 20.
26 The dog is turned to his own vomit, &c. 2 Pet. 2. 22.

ISAIAH.

1 Except the Lord of Sabaoth had left us a seed, &c. Rom. 9. 29.
5 There was a certain householder which planted a vineyard, &c. Matt. 21. 33. Mark 12. 1. Luke 20. 9.
6 Holy, holy, holy, Lord God Almighty, &c. Rev. 4. 8.
6 By hearing ye shall hear, and shall not understand, &c. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.
7 Behold, a virgin shall be with child, &c. Matt. 1. 23.
8 Behold, I and the children which God hath given me, Heb. 2. 13.
9 The land of Zabulon, &c. Matt. 4. 15.
10 Though the number of the children of Israel be as the sand, &c. Rom. 9. 27.
11 Then shall that wicked be revealed, 2 Thess. 2. 8.
11 There shall be a root of Jesse, &c. Rom. 15. 12. Acts 13. 22.
21 Babylon is fallen, is fallen, Rev. 14. 8.
22 Let us eat and drink, for to-morrow we die, 1 Cor. 15. 32.
22 These things saith he that is holy, &c. Rev. 3. 7.
25 God shall wipe away all tears from their eyes, Rev. 7. 17.
28 With men of other tongues and other lips will I speak unto this people, 1 Cor. 14. 21.
28 Behold, I lay in Sion a stumbling-stone, &c. Rom. 9. 33. 1 Pet. 2. 6. Acts 4. 11.
29 This people draweth nigh unto me with their mouths, &c. Matt. 15. 8. Mark 7. 6.
29 I will destroy the wisdom of the wise, &c. 1 Cor. 1. 19.
33 Where is the wise? where is the scribe? &c. 1 Cor. 1. 20.
40 The voice of one crying in the wilderness, &c. Matt. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.
40 All flesh is grass, &c. 1 Pet. 1. 24. Jam. 1. 10.
40 Who hath known the mind of the Lord, &c. 2 Cor. 2. 16.
41...44 I am the first and the last, Rev. 1. 17.
41 Behold my servant, whom I have chosen, Matt. 12. 18.
43 Behold, I make all things new, Rev. 21. 5. 2 Cor. 5. 17.
45 Shall the thing formed say, &c. Rom. 9. 20.
45 As I live, saith the Lord, every knee shall bow to me, &c. Rom. 14. 11.
49 I have set thee to be a light to the Gentiles, &c. Acts 13. 47.
49 I have heard thee in a time accepted, &c. 2 Cor. 6. 2.
49 They shall hunger no more, &c. Rev. 7. 16.
50 Then did they spit in his face, Matt. 26. 67.
52 How beautiful are the feet of them that preach the gospel, Rom. 10. 15.
52 Come out from among them, &c. 2 Cor. 6. 17.
52 The name of God is blasphemed among the Gentiles, Rom. 2. 24
52 To whom he was not spoken of they shall see, Rom. 15. 21.
53 Lord, who hath believed our report? Rom. 10. 16. John 12. 38
53 Himself took our infirmities, Matt. 8. 17.
53 He was led as a sheep to the slaughter, Acts 8. 32.
53 And he was numbered with the transgressors, Mark 15 28. Luke 22. 17.
53 Who did no sin, &c. 1 Pet. 2. 22. 1 John 3. 5.
53 Who his own self bear our sins, &c. 1 Pet. 2. 24.
54 Rejoice, thou barren that bearest not, Gal. 4. 27.
54 And they shall be all taught of God, John 6. 45.
55 Let him that is athirst come, Rev. 22. 17.
55 I will give you the sure mercies of David, Acts 13. 34.
56 My house shall be called a house of prayer, Matt. 21. 13. Mark 11. 17. Luke 19. 46.
59 Destruction and misery are in their ways, Rom. 3. 16.
59 Take the helmet of salvation, Eph. 6. 17. 1 Thess. 5. 8.
59 There shall come out of Sion the Deliverer, &c. Rom. 11. 26.
60 The gates of it shall not be shut at all by day, &c. Rev. 21. 25.
60 The city had no need of the sun, &c. Rev. 21. 23.
61 The Spirit of the Lord is upon me, &c. Luke 4. 10.
62 Behold, thy king cometh unto thee. Matt. 21. 5.
64 Eye hath not seen, nor ear heard, &c. 1 Cor. 2. 9.
65 I was found of them that sought me not, Rom. 10. 20.
65 We....look for new heavens and a new earth, 2 Pet. 3. 13. Rev. 21. 1.
66 Heaven is my throne, &c. Acts 7. 49.
66 Where their worm dieth not, &c. Mark 9. 44, 46, 48.

JEREMIAH.

5 But ye have made it a den of thieves, Matt. 21. 13. Mark 11. 17 Luke 19. 46.
9 He that glorieth, let him glory in the Lord, 1 Cor. 1. 31.
10 Who shall not fear thee, O Lord, Rev. 15. 4.
17 I am he which searcheth the reins and hearts, Rev. 2. 23.
31 In Rama was there a voice heard, &c. Matt. 2. 18.
31 I will be a father unto you, and ye shall be my sons and daughters, 2 Cor. 6. 18.
31 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, &c. Heb. 8. 8.
31 This is the covenant that I will make with them....saith the Lord; I will put my laws into their hearts, &c. Heb. 10. 16.
51 Babylon the great is fallen, Rev. 18. 2.

EZEKIEL.

9 Take the book and eat it up, &c. Rev. 10. 9.
10 The man which doeth those things shall live by them, Rom. 10. 5.
32 The sun shall be darkened, and the moon shall not give her light, Matt. 24. 29.
36 For the name of God is blasphemed among the Gentiles, Rom. 2. 24.

DANIEL.

9 When ye shall see the abomination of desolation spoken of by Daniel the prophet, Matt. 24. 15. Mark 13. 14. Luke 21. 20.

HOSEA.

1 Where it was said unto them, Ye are not my people, &c. Rom. 9. 26.
2 I will call them my people, which were not my people, &c. Rom. 9. 25. 1 Pet. 2. 10.
6 I will have mercy, and not sacrifice, Matt. 9. 13.
10 Then shall they begin to say to the mountains, Fall on us, &c. Luke 23. 30.
11 Out of Egypt have I called my son, Matt. 2. 15.
13 Death is swallowed up in victory, 1 Cor. 15. 54.

JOEL.

2 I will pour out of my spirit upon all flesh, Acts 2. 17.
2 Whomsoever shall call on the name of the Lord shall be saved. Rom. 10. 13.

AMOS.

5 O ye house of Israel, have ye offered to me slain beasts and sacrifices? Acts 7. 42.
6 Woe unto you that are rich, Luke 6. 24.
9 I will return, and will build again the tabernacle of David, Acts 15. 16.

JONAH.

2 As Jonas was three days and three nights in the whale's belly, &c. Matt. 12. 40. Luke 11. 30.
3 They repented at the preaching of Jonas, Matt. 12. 41. Luke 11. 32.

MICAH.

5 And thou, Bethlehem, in the land of Judah, &c. Matt. 2. 6.
7 I am come to set a man at variance against his father, and the daughter against her mother, &c. Matt. 10. 35. Luke 12. 49.

NAHUM.

1 How beautiful are the feet of them that preach the gospel of peace, &c. Rom. 10. 15.

HABAKKUK.

1 Behold, ye despisers, and wonder and perish; for I work a work in your days, &c. Acts 13. 41.

HAGGAI.

2 Yet once more I shake not the earth only, but also heaven, Heb. 12. 26.

ZECHARIAH.

8 Speak every man truth with his neighbour, Eph. 4. 25.
9 Behold, thy King cometh unto thee, Matt. 21. 5. John 12. 15.
11 And they took the thirty pieces of silver, Matt. 27. 6.
12 They shall look on him whom they pierced, John 19. 37.
13 I will smite the Shepherd, &c. Matt. 26. 31.

MALACHI.

1 Jacob have I loved, but Esau have I hated, Rom. 9. 13.
3 Behold, I send my messenger before thy face, Matt. 11. 10, Mark 1. 2. Luke 7. 27. John 1. 15.
4 This is Elias, which was for to come, Matt. 11. 14.
4 Why then say the scribes, that Elias must first come? Matt 11. 10. Mark 9. 11.
4 To turn the hearts of the fathers to the children, Luke 1. 17.

A CHRONOLOGICAL INDEX

Of the Years and Times from Adam unto Christ, proved by the Scriptures, from the collation of divers Authors.

FROM Adam unto Noah's flood are years 1656.
For Adam, being 150 years old, begat Seth.
Seth, being 105 years, begat Enos.
Enos, being 90 years, begat Cainan.
Cainan, being 70 years, begat Mahalaleel.
Mahalaleel, being 65 years, begat Jared.
Jared, at the age of 162, begat Enoch.
Enoch, being 65 years, begat Methuselah.
Methuselah, at the age of 187, begat Lamech.
Lamech, being 182 years, begat Noah.
Noah, at the coming of the flood, was 600 years old, as appeareth in the 7th chapter of Genesis.
The whole sum of the years are 1656.

From the flood of Noah unto Abraham's departing from Chaldea, were 422 *years and ten days.*
For the said flood continued one whole year and ten days.
Shem (who was Noah's son) begat Arphaxad two years after that.
Arphaxad begat Salah when he was 35 years old.
Salah, being 30 years old, begat Eber.
Eber, at the age of 34, begat Peleg.
Peleg, being 30 years, begat Reu.
Reu, being 32 years, begat Serug.
Serug, being 30 years, begat Nahor.
Nahor, being 29 years, begat Terah.
Terah, being 130 years, begat Abram.
And Abraham departed from Chaldea when he was 70 years old.
These, accounted, are 422 years and 10 days.

From Abraham's departing from Ur in Chaldea, unto the departing of the children of Israel, are 430 *years, gathered as followeth:*
Abraham was in Charran five years, and departed in the 75th year:
Begat Isaac when 100 years old, in the 25th year of his departing.
Isaac begat Jacob, when 60 years old.
Israel was in Egypt 220 years.
Then deduct 80 years from this; for so old was Moses when he conducted the Israelites from Egypt.
So the rest of the years, that is to say, 130, are divided between Amram and Kohath.
Then Kohath begat Amram at the age of 67 years.
Amram, being 65 years, begat Moses, who, in the 80th year of his age departed with the Israelites from Egypt.
So this chronology is the 430 years mentioned in the 12th chapter of Exodus, and the 3d chapter to the Galatians.

From the going forth of the Israelites from Egypt, unto the first building of the temple, are 480 *years, after this chronology and account.*
Moses remained in the desert or wilderness forty years.
Joshua and Othniel ruled forty years.
Ehud, 80 years.
Deborah, 40 years.
Gideon, 40 years.
Abimelech, 3 years.
Tola, 23 years.
Jair, 22 years.
Then they were without a captain, until the 18th year of Jephthah.
Jephthah, 6 years.
Ibzan, 7 years.
Elon, 10 years.
Abdon, 8 years.
Samson, 20 years.
Eli, judge and priest, 44 years.
Samuel and Saul reigned 40 years.
David was king 40 years.
Solomon, in the 4th year of his reign, began the building of the temple.
These are the 480 years mentioned in the first Book of Kings, chapter 6.

From the first building of the temple, unto the captivity of Babylon, are 419 *years and a half.*
Solomon reigned yet 36 years.
Rehoboam, 17 years.
Abijam, 3 years.
Asa, 41 years.
Jehoshaphat, 25 years.
Jehoram, 8 years.
Ahaziah, 1 year.
Athaliah, the queen, 7 years.
Jehoash, 40 years.
Amaziah, 29 years.
Uzziah, 52 years.
Jehoahaz, 16 years.
Ahaz, 16 years.
Hezekiah, 29 years.
Manasseh, 55 years.
Amon, 2 years.
Josiah, 31 years.
Jehoahaz, 3 months.
Eliakim, 11 years.
Jehoiachin, Jechonias, 3 months.
And here beginneth the captivity of Babylon.
The sum of these years is 419 and 6 months.
Jerusalem was re-edified, and built again, after the captivity of Babylon, 70 years.
The captivity continued 70 years.
The children of Israel were delivered the first year of Cyrus.
The temple was begun to be built in the second year of the said Cyrus, and finished in the 46th year, which was the 6th year of Darius. After that Darius had reigned 20 years, Nehemiah was restored to liberty, and went to build the city, which was finished in the 32d year of the said Darius.
All the years from the building of the temple again, are 26 years.
The whole sum of years amount to 70.

From the re-edifying of the city, unto the coming of Christ, are 483 *years, after this chronology.*
It is mentioned in the ninth chapter of Daniel, that Jerusalem should be built up again, and that from that time unto the coming of Christ are 69 weeks, and every week is reckoned for 7 years. So 69 weeks amount to 483 years: for from the 32d year of Darius unto the 42d year of Augustus, in which year our Saviour Christ was born, are just and complete so many years; whereupon we reckon, that from Adam unto Christ are 3974 years, 6 months, and ten days; and from the birth of Christ unto this present year, is 1850.
Then the whole sum and number of years, from the beginning of the world unto the end of the year of our Lord God 1850, are 5824 years, 6 months, and the said odd ten days.

A TABLE OF TIME.

1 NISAN, *or* Abib	*March. April.*	6 Elul	*August. September.*	11 Shebath	*January. February.*	Fourth day	*Wednesday.*
2 Jiar, *or* Zif	*April. May.*	7 Tizri, *or* Ethanim	*September. October.*	12 Adar	*February. March.*	Fifth day	*Thursday.*
3 Sivan	*May. June.*	8 Marchesuan, *or* Bul	*October. November.*	13 Veadar, *intercalary.*		Sixth day	*Friday.*
4 Thammuz	*June. July.*	9 Chisleu	*November. December.*	DAYS OF THE WEEK.		Seventh day, *or* Sabbath	*Saturday.*
5 Ab	*July. August.*	10 Thebeth	*December. January.*	First day of the week	*Sunday.*	HOURS OF THE DAY.	
				Second day	*Monday.*	The day, reckoning from sunrise, and the night from sunset, were each divided into 12 equal parts, called, the 1st, 2d, 3d, 4th, &c. Hours.	
				Third day	*Tuesday.*		

WATCHES.
The First Watch, *from sunset to the third hour of the night.*
The Second *or* Middle Watch, *from the third hour to the sixth.*
The Third Watch, *or* Cock-crowing, *from the sixth to the ninth.*
The Fourth, *or* Morning Watch, *from the ninth hour to sunrise.*

A TABLE OF OFFICES AND CONDITIONS OF MEN.

PATRIARCHS, or *Fathers of Families*, such as *Abraham*, *Isaac*, and *Jacob*, and his sons.
Judges, temporary Supreme Governors, immediately appointed by God over the children of *Israel.*
Kings, and they either of the whole nation, or after the falling off of the ten tribes, of *Judah* or *Israel.*
Elders, senators, the LXX. or Sanhedrim.
Officers, provosts, sheriffs, or executioners.
Judges, inferior rulers, such as determined controversies in particular cities.
Israelites, Hebrews, descendants from *Jacob.*
A Hebrew of Hebrews, an Israelite by original extraction.
A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.
A Proselyte of the Gate, or *Stranger*, who worshipped one God, but remained uncircumcised.

OFFICERS UNDER THE ASSYRIAN OR PERSIAN MONARCHS.
Tirshatha, or Governor appointed by the kings of Assyria or Persia.
Heads of the captivity, the chief of each tribe or family, who exercised a precarious government during the Captivity.

UNDER THE GRECIAN MONARCHS.
Maccabees, the successors of *Judas Maccabeus*, high-priests, who presided with kingly power.

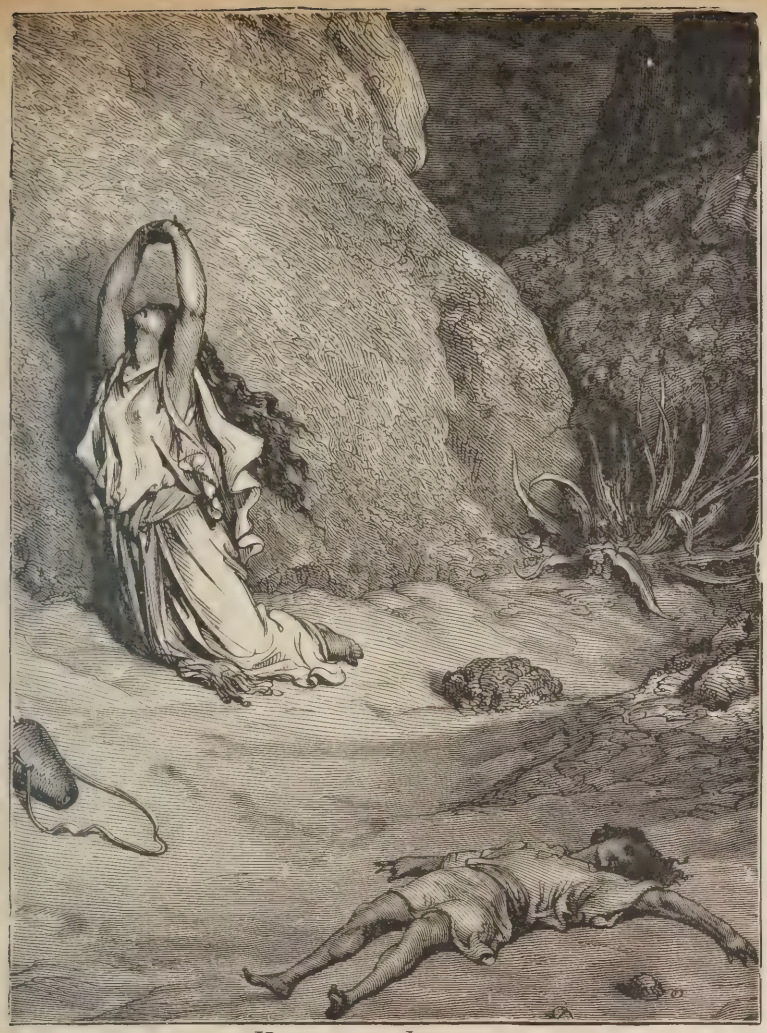
UNDER THE ROMAN EMPERORS.
Presidents, or Governors, sent from Rome with imperial power.
Tetrarchs, who had kingly power in the fourth part of a province.
Proconsuls, or Deputies of Provinces.
Centurions, captains of a hundred men.
Publicans, or Tax-gatherers.

ECCLESIASTICAL OFFICERS, OR SECTS OF MEN.
High-priests, who only might enter the Holy of Holies.
Second Priests, or *Sagan*, who supplied the High-priest's office, in case he were disabled.
High-priests for the War, set apart for the occasion of an expedition.
Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.
Levites, of the tribe of *Levi*, but not of Aaron's family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.
Nethinims, inferior servants to the Priests and Levites (not of their tribe) to draw water and cleave wood, &c.
Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.
Children of the Prophets, their disciples or scholars.
Wise Men, called so in imitation of the eastern Magi, or Gentile philosophers.
Scribes, writers and expounders of the law.
Disputers, that raised and determined questions out of the law.
Rabbies, or *Doctors*, teachers of Israel.
Libertines, freedmen of Rome, who, being Jews or Proselytes, had a synagogue or oratory for themselves.
Gaulonites, or *Galileans*, who pretended it unlawful to obey a heathen magistrate.
Herodians, who shaped their religion to the times, and particularly flattered Herod.
Epicureans, who placed all happiness in pleasure.
Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.
Simon Magus, author of the heresy of the Gnostics, who taught that men, however vicious their practice was, should be saved by their knowledge.
Nicolaitanes, the disciples of *Nicholas*, one of the first seven Deacons, who taught the community of wives.
Nazarites, who, under a vow, abstained from wine, &c.
Nazarenes, Jews professing Christianity.
Zelots, *Sicarii*, or murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.
Pharisees, separatists, who, upon the opinion of their own godliness, despised all others.
Sadducees, who denied the resurrection of the dead, angels and spirits.
Samaritans, mongrel professors, partly heathen, and partly Jews, the offspring of the Assyrians sent to Samaria.
Apostles, missionaries, or persons sent; they who were sent by our Saviour, from their number were called *The Twelve.*
Bishops, *Elders*, or *Presbyters*, spiritual overseers.
Deacons, officers chosen by the Apostles to take care of the poor.

ANALYSIS OF THE OLD AND NEW TESTAMENTS.

BOOKS in the Old Testament	39
Chapters	929
Verses	23,214
Words	592,439
Letters	2,728,100
Books in the New Testament	27
Chapters	260
Verses	7,959
Words	181,253
Letters	838,380

The Apocrypha hath 183 chapters, 6,081 verses, and 152,185 words.
The middle chapter and the least in the Bible, is Psalm cxvii.
The middle verse is the 8th of Psalm cxviii.
The word *and* occurs in the Old Testament 35,543 times.
The same in the New Testament also occurs 10,684 times.
The Word *Jehovah* occurs 6,855 times.
The middle book of the Old Testament is Proverbs.
The middle chapter is Job xxix.
The middle verse is 2d Chron. chapter xx. the 17th verse.
The least verse is 1st of Chron. chapter 1, and 1st verse.
The middle book in the New Testament is 2d Thessalonians.
The middle chapters are Romans xiii. and xiv.
The middle verse is Acts xvii. 17th verse.
The least verse is in John xi. verse 35.
The 21st verse chapter vii. of Ezra has all the letters of the alphabet.
The xixth chapter of the 2d of Kings and chapter xxxvii. of Isaiah are both alike.



HAGAR AND ISHMAEL.



JOB HEARING OF HIS RUIN.



JOSEPH BEFORE PHARAOH.



RETURN OF THE SPIES.



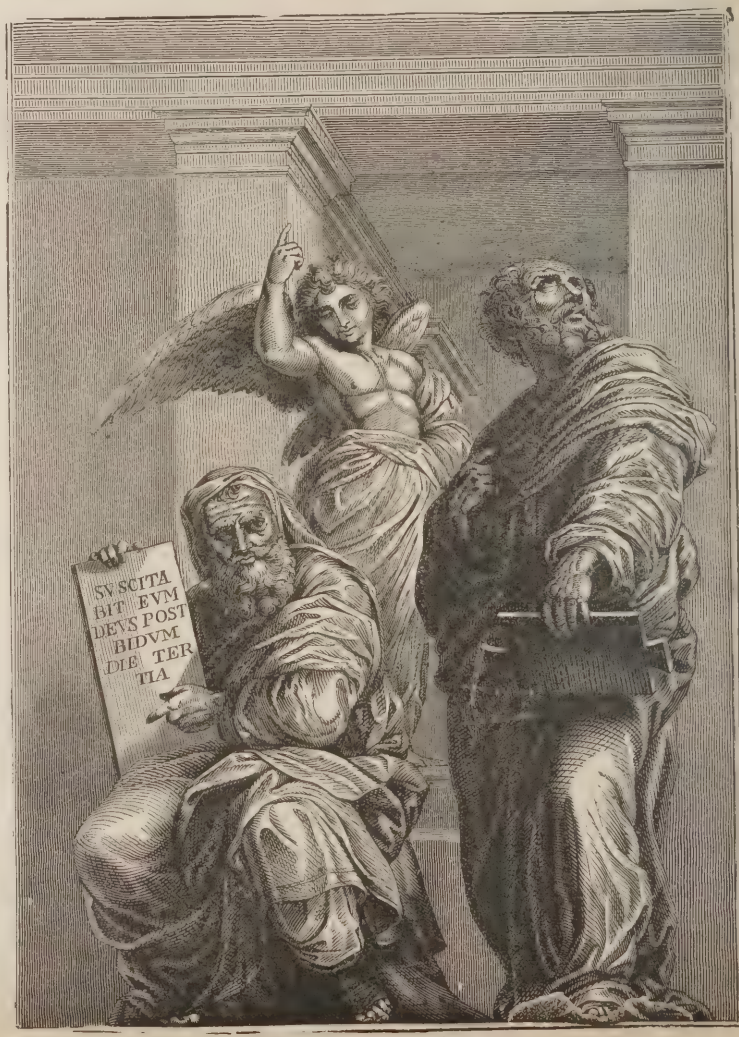
SAMPSON SLAYING THE LION.



DAVID AND GOLIAH.



ELIJAH NOURISHED.



THE PROPHET JONAH.



THE NATIVITY.



CROWN OF THORNS.



THE GOOD SAMARITAN.



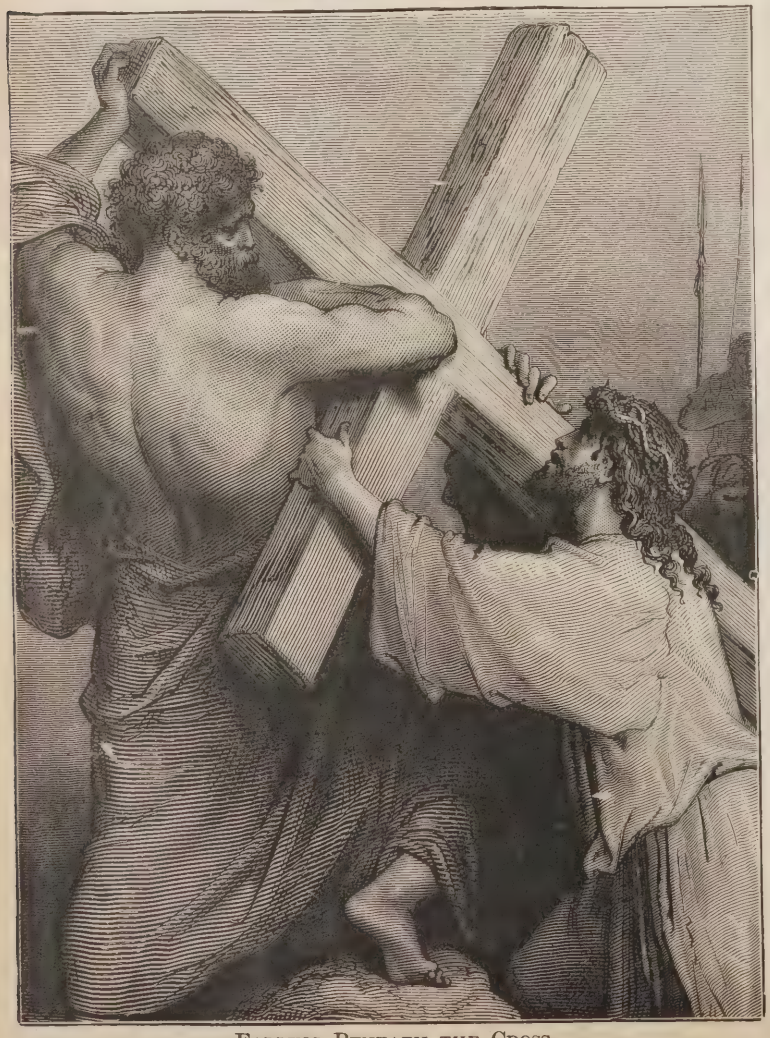
THE PRODIGAL'S RETURN.



JESUS GOING TO EMMAUS.



PAUL RESCUED.



FALLING BENEATH THE CROSS.



THE TRIUMPH OF MORDECAI.

APOCRYPHA.

I. ESDRAS.

CHAP. I.

3 Josias' charge to the priests and Levites. 7 A great passover is kept. 32 His death is much lamented. 34 His successors. 53 The temple, city, and many people are destroyed. 56 The rest are carried unto Babylon.

AND Josias held the [a]feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said,* Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignities of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and ‖Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and ‖seven hundred calves.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: [b]and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots, and pans, ‖with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment [c]of David, to wit, Asaph, Zacharias, and Jeduthun, who was [d]of the king's retinue.

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service; for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

Before CHRIST cir. 623.	Before CHRIST cir. 623.
[a] 2 Kings 23. 21. 2 Chron. 35. 1.	
	‖ Or, *were ungodly.* ‖ Or, *sensibly.*
	[e] 2 Chron. 35. 20. cir. 610.
‖ Or, *Jeniel.*	
‖ Or, *five hundred calves,* 2 Chron. 35. 9.	
[b] 2 Chron. 35. 12, *and so of the bullocks.* ‖ Or, *with good speed,* or, *willingly,* 2 Chron. 35. 13.	[f] 2 Kings 23. 30. 2 Chron. 36. 1. cir. 610.
	cir. 610.
[c] 2 Chron. 35. 15, *of David and Asaph.* [d] 2 Chron. 35. 15, *the king's seer.*	[g] 2 Chron. 36. 4, 5, *Jehoiakim* or *Eliakim.* cir. 606. cir. 599.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with a heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and ‖did wickedly against the Lord above all people and kingdoms, and now they grieved him ‖exceedingly, so that the words of the Lord rose up against Israel.

25 [e]Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 [f]And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of a hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was [g]Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 (Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.)

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord.

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he foreswore himself and rebelled, and hardening his neck and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the [h]word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she ‖rest, until the full term of seventy years.

CHAP. II.

[c] Cyrus is moved by God to build the temple, and giveth leave to the Jews to return and contribute to it. 11 He delivereth again the vessels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.

IN the [a]first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him a house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for ‖he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those I say that are his neighbours) with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin stood up: the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build a house for the Lord at Jerusalem.

9 And they that dwelt round about them, and helped them in all things with silver and gold, with †horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to †Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, †censers of silver twenty-nine, vials of gold thirty, and of silver [b]two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were [c]five thousand four hundred three score and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 [d]But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and †Rathumus, Beeltethmus, and †Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants Rathumus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, (that rebellious and wicked city,) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, (O lord the king,) that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me; therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and ‖a multitude of people in battle-array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAP III.

4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants that were under him, from India unto Ethiopia, of a hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men that were of the guard, that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall over-

Before CHRIST cir. 599.

cir. 599.

593.

590

cir. 588.

Before CHRIST cir. 536.

cir. 536.

[a] 2 Chron. 36. 22. Ezra 1. 1, &c.

†Gr. *Shashbazzar, the first part of the word is corruptly joined to the word going before,* Ezra 1. 8.

†Heb. *knives,* Ezra 1. 9.

[b] Ezra 1. 10, but four hundred and ten.

[c] Ezra 1. 11, but five thousand four hundred.

[d] Ezra 4. 7.

†*Bahumus and the name which followeth is but an epithet to the former.* Ezra 4. 9.

†*Shimshai* Ezra 4. 8.

[h] Jer. 25. 10. & 29. 10.

‖ Or, *keep sabbath.*

‖ Or, *this.*

†Heb. *substance,* Ezra 1. 6.

‖ Or, *a great number of soldiers.*

come, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed;

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But above all things truth beareth away the victory.

13 Now when the king was risen up, they took their writings and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the ‖ royal seat of judgment; and the writings were read before them. ‖ Or, *counsel.*

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child, to be all one: of the bondman and of the free man, of the poor man, and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

1 The second declareth the power of a king: the third the force of women, and of truth. 41 The third is judged to be wisest, and obtaineth letters of the king to build Jerusalem. 58 He praiseth God, and sheweth his brethren what he had done.

THEN the second, that had spoken of the strength of the king, began to say, cir. 520.

2 O ye men, do not men excel in strength, that ‖ bear rule over sea and land, and all things in them? ‖ Or, *have the command.*

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it; if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither ‖ may any one depart, and do his own business, neither disobey they him in anything. ‖ Or, *can.*

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that † excelleth: who is it then that ruleth them, or hath the lordship over them? are they not women? † Heb. *is of force.*

15 Women have born the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the women?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have ‖ run out of their wits for women, and become servants for their sakes. ‖ Or, *grown desperate.*

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable ‖ Barcacus, sitting at the right hand of the king, ‖ Jos. Antiq. 1. 11. cap. 4. *Rabsaces Themasus.*

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet ‖ for all this the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also; but if she took any displeasure at him, the king was fain to flatter, that she might ‖ be reconciled to him again. ‖ Or, *hereat.* ‖ Or, *be friends with him.*

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth ‖ calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. ‖ Or, *praiseth the truth.* Athanasius.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth forevermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which

thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria, and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor ‖ treasurer, should forcibly enter into their doors;

‖ Or, *steward.*

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city ‖ pensions and wages.

‖ Or, *portions of land.*

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth he lifted up his face to heaven, toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom; for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

CHAP. V.

1 The names and number of the Jews that returned home. 50 The altar is set up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.

Before CHRIST cir. 520.

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons and daughters, with their men-servants, and maid-servants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and ‖ Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

‖ *Joachim and Zorobabel.* This place is corrupt: for Joachim was the son of Josedech, Neh. 12. 10, and not Zorobabel, who was of the tribe of Judah.

Before CHRIST cir. 533.

6 [a]Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and [b]Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, [c]Aspharasus, [d]Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of [e]Phoros, two thousand a hundred seventy and two; the sons of [f]Saphat, [g]four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four; the sons of [h]Zathui, nine hundred forty and five: the sons of [i]Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three; the sons of [k]Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of [l]Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of [m]Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, a hundred and one: the sons of Arom, thirty-two: and the sons of [n]Bassa, three hundred twenty and three: the sons of Azephurith, a hundred and two:

17 The sons of Meterus, three thousand and five: the sons of [o]Bethlomon, a hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, a hundred fifty and eight: they of [p]Bethsamos, forty and two:

19 They of [q]Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred.

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of [r]Cirama and [s]Gabdes, six hundred twenty and one:

21 They of [t]Macalon, a hundred twenty and two: they of [u]Betolius, fifty and two: the sons of [x]Nephis, a hundred fifty and six:

22 The sons of [y]Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of [z]Annaas, three thousand three hundred and thirty.

24 The priests: the sons of [a]Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of [b]Meruth, a thousand fifty and two:

25 The sons of [c]Phassaron, a thousand forty and seven: the sons of [d]Carme, [e]a thousand and seventeen.

26 The Levites: the sons of [f]Jessue, and Cadmiel, and Bannas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, a hundred twenty and eight.

28 The porters: the sons of [g]Salum, the sons of [h]Jatal, the sons of Talmon, the sons of [i]Dacobi, the sons of [k]Teta, the sons of [l]Sami, in all a hundred thirty and nine.

29 The servants of the temple: the sons of [m]Esau, the sons of [n]Asipha, the sons of Tabaoth, the sons of [o]Ceras, the sons of [p]Sud, the sons of [q]Phaleas, the sons of Labana, the sons of [r]Graba.

30 The sons of [s]Acua, the sons of Uta, the sons of [t]Cetab, the sons of Agaba, the sons of [u]Subai, the sons of Anan, the sons of [x]Cathua, the sons of [y]Geddur,

31 The sons of [z]Airus, the sons of [a]Daisan, the sons of [b]Nocba, the sons of Chaseba, the sons of [c]Gazera, the sons of [d]Azia, the sons of [e]Phinees, the sons of Azara, the sons of [f]Bastai, the sons of [g]Asana, the sons of [h]Meani, the sons of [i]Naphisi, the sons of [k]Acub, the sons of [l]Acipha. the sons of [m]Assur, the sons of Pharacim, the sons of [n]Basaloth,

32 The sons of [o]Meeda, the sons of Coutha, the sons of [p]Charea, the sons of [q]Charcus, the sons of [r]Aserer, the sons of [s]Thomoi, the sons of [t]Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of [u]Azaphion, the sons of [x]Pharira, the sons of [y]Jeeli, the sons of [z]Lozon, the sons of [a]Isadel, the sons of [b]Sapheth,

34 The sons of [c]Hagia, the sons of [d]Phacareth, the sons of

cir. 533.

[a] *Zorobabel.*
[b] *Saraiah.*
[c] Or, *Maspar.*
[d] Or, *Reelaiah.*
[e] *Parosh,* Ezra 2. 3. Neh. 7. 8, where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more.
[f] *Shephatiah.*
[g] Or, *three hundred seventy-two.*
[h] *Zattu.*
[i] *Zacchai.*
[k] *Asgad.*
[l] *Bigui.*
[m] *Aterhezekiah.*
[n] *Bezai.*
[o] *Bethlehem.*
[p] *Azmaveth.*
[q] *Kirjathjarim.*
[r] *Rama.*
[s] *Gaba.*
[t] *Michmas.*
[u] *Bethel.*
[x] *Maghbis.*
[y] *Lodhadid.*
[z] *Senaah.*
[a] *Jedaiah.*
[b] *Immar.*
[c] *Pashur.*
[d] *Harim.*
[e] Or, *two hundred and seventeen,* according to some copies.
[f] Thus it is read, Ezra 2. 40, *the sons of Jeshua, and Cadmiel, of the sons of Hodaviah.*
[g] *Shallum.*
[h] *Ater.*
[i] *Akkub.*
[k] *Hatita.*
[l] *Shobai.*
[m] *Zich.*
[n] *Hasupha*
[o] *Keros.*
[p] *Siaha.*
[q] *Padon.*
[r] *Agaba.*
[s] *Akkub.*
[t] *Hagab.*
[u] *Shamlai.*
[x] *Giddel.*
[y] *Gahar.*
[z] *Reaiah.*
[a] *Rezin.*
[b] *Necodah.*
[c] *Gazam.*
[d] *Huzza.*
[e] *Paseah.*
[f] *Besai.*
[g] *Asnah.*
[h] *Meunim.*
[i] *Nephusim.*
[k] *Bakbuk.*
[l] *Hacupa.*
[m] *Harhur.*
[n] *Bazluth.*
[o] *Mehida.*
[p] *Harsha.*
[q] *Barcos.*
[r] *Sisera.*
[s] *Thamai.*
[t] *Neziah.*
[u] *Sophereth.*
[x] *Peruda.*
[y] *Jaala.*
[z] *Darcon.*
[a] *Giddel.*
[b] *Shephatiah.*
[c] *Hatti.* cir. 536.
[d] *Phocereth.*

Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth, and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of [e]Ladan, the sons of [f]Ban, he sons of [g]Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of [h]Obdia, the sons of [i]Accoz, the sons of [k]Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood;

40 For unto them said ‖ Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up a high priest clothed with † doctrine and truth.

41 So of Israel from them of twelve years old and upward, they were all in number forty thousand, besides men-servants and women-servants, two thousand three hundred and sixty.

42 Their ‖ men-servants and handmaids were seven thousand three hundred forty and seven: the singing-men and singing-women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, [l]five thousand five hundred twenty and five ‖ beasts used to the yoke:

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, a hundred priestly vestments.

46 And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first ‖ gate which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt-sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and *offered* sacrifices daily, as was meet:

52 And after that, the ‖ continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had † made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters, money, meat, and drink with cheerfulness.

55 Unto them of Sidon also and Tyre they gave cars, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after [t]they were come to Jewry and Jerusalem.

58 ‖ And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord ‖ setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals.

60 Singing songs of thanksgiving, and praising the Lord, ‖ according as David the king of Israel had ordained.

61 And they sung *with* loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 [m]Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house, came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be ‖ heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of ‖ Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus, and the chief of the families of Israel said unto them, It is not for us and you to build together a house unto the Lord our God:

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived; so they were hindered from building for the space of two years, ‖ until the reign of Darius.

Before CHRIST cir. 533.

Before CHRIST cir. 535.

[e] *Delajah.* [f] *Tobiah.* [g] *Necodah.*

[h] *Hobajah.*

[i] *Cos.* [l] *Barzelai.*

[m] Ezra 3. 12, 13.

‖ Or, *after the manner of David king of Israel.*

‖ Or, *discerned.*

‖ *Nehemias who also is Atharias:* two of one: Ezra 2. 63. Neh. 8. 9. & 10. 1.

† Heb. *Urim and Thummim.*

‖ See Neh. 7. 67.

[t] Ezra 2. 67.

‖ Or, *asses.*

‖ Or, *Esarhaddon,* Ezra 4. 2.

‖ Or, *until the second year of Darius,* Ezra 4. 5, 6, 7.

‖ Or, *before the east gate.*

cir. 520.

‖ Or, *Iddo.*

‖ Or, *which was called on them.*

[a] Ezra 5. 3.

‖ Or, *Tatnai.*

‖ Or, *Shetherbozenai.*

‖ Or, *daily sacrifice.*

† Gr. *hallowed.*

cir. 519.

cir. 535.

‖ See Ezra 3. 9.

‖ Or, *overseers,* or, *encouragers of them that wrought in the house of the Lord.*

CHAP. VI.

1 *The prophets stir up the people to build the temple.* 9 *Darius is solicited to hinder it; but he doth further it by all means, and threateneth those that shall hinder it.*

NOW in the second year of the reign of Darius, Aggeus, and Zacharias the son of ‖ Addo, the prophets, prophesied unto the Jews, in Jewry and Jerusalem, in the name of the Lord God of Israel ‖ which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.

3 [a]At the same time came unto them ‖ Sisinnes, the governor of Syria and Phenice, with ‖ Sathrabuzanes, and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity.

6 And they were not hindered from building until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting;

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity,

9 Building a house unto the Lord, great *and* new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to ‖ Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem: and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the ‖ records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a ‖ roll wherein these things were recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

29 And out of the tribute of Celosyria, and Phenice, a portion carefully to be given these men, for the sacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That ‖ offerings may be made to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

Before CHRIST cir. 519. Before CHRIST cir. 512.

cir. 512.

[a] Ezra 6.13.

‖ Or, *the decree.*

515.

† Heb. *the third day,* Ezra 6. 15.

‖ Or, *Zorobabel, which is also Sanabassar the ruler,* so as Zorobabel seemeth to be added to the text, Ezra 1. 8.

‖ Or, *tribes.*

† Heb. *divisions,* Ezra 6. 18.

‖ Or, *with those that,* &c.

‖ Or, *rolls.*

‖ Or, *place.*

‖ Or, *mind.*

CHAP. VII.

1 Sisinnes and others help forward the building. 5 The temple is finished and dedicated. 10 The passover is kept.

THEN [a] Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with ‖ the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in † the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered a hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the ‖ chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their † kindreds, in the service of the Lord God of Israel according to the book of Moses: and the porters at every gate.

10 And the children of ‖ Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the ‖ counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 Esdras bringeth the king's commission to build. 8 The copy of it. 29 He declareth the names and number of those that came with him, and his journey. 71 He lamenteth the sins of his people, and sweareth the priests to put away their strange wives.

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AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of ‖ Ezerias, the son of Helchiah, the son of Salum,

‖ *Azarias.*

‖ *Ozias.*
‖ *Meraioth*
‖ *Uzzi.*
Some copies want these three names.

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of ‖ Ezias, the son of ‖ Meremoth, the son of Zarias, the son of ‖ Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron, † the chief priest.

† Heb. *was first,* Ezra 7. 1.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ‖ ministers of the temple, unto Jerusalem,

‖ Or, *Nethinims.*

‖ See Ezra 7. 7, 8, 9.

6 In ‖ the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the ‖ prosperous journey which the Lord gave them.

‖ Or, *success.*

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the ‖ commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

‖ Or, *decree.*

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord:

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be ‖ found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem; and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do ‖ with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of a hundred talents of silver, likewise also of wheat even to a hundred ‖ cors, and a hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition of any of the priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice † all those that know the law of thy God; and those that know it not thou shalt teach.

24 And [a]whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 ¶ Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends, and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, ‖ Gamael: of the sons of David, ‖ Lettus [b]the son of Sechenias:

30 Of the sons of Pharez, Zecharias; and with him were counted a hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of ‖ Zaraias, and with him two hundred men:

32 ‖ Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men; of the sons of Adin, Obeth the son of Jonathan, and with him † two hundred and fifty men:

33 Of the sons of Elam, Josias son of ‖ Gotholias, and with him seventy men:

34 Of the sons of Saphatias, ‖ Zaraias son of Michael, and with him ‖ threescore and ten men:

35 Of the sons of Joab, ‖ Abadias son of ‖ Jezelus, and with him two hundred and ‖ twelve men:

36 ‖ Of the sons of Banid, Assalimoth son of Josaphias, and with him a hundred and threescore men:

37 Of the sons of Babi, Zecharias son of Bebai, and with him twenty and eight men:

38 Of the sons of ‖ Astath, Johannes *son* of ‖ Acatan, and with him a hundred and ten men:

39 Of the sons of Adonicam the last, and these are the names of them, Eliphalet, Jeuel, and ‖ Samaias, and with them ‖ seventy men:

40 Of the sons of † Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together ‖ to the river called Theras, where we pitched our tents three days: and then ‖ I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and ‖ Iduel, and ‖ Masman,

44 And Alnathan, and Mamaias, and ‖ Joribas, and Nathan, Eunatan, Zecharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto ‖ Saddeus the captain, ‖ who was in the place of ‖ the treasury:

46 And commanded them that they should speak unto Daddeus and to ‖ his brethren, and to the treasurers in that place, to send us such men as might execute the priest's office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of ‖ Moli the son of Levi, the son of Israel, ‖ Asebebia, and his sons, and his brethren, who were eighteen.

48 ‖ And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites (to wit) the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I ‖ vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the † cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, ‖ Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel had given.

56 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of a hundred talents, and a hundred talents of gold,

57 And twenty golden vessels, and † twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord which was with us; and from the ‖ beginning of our journey the Lord delivered us from every enemy, and *so* we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed, was delivered in the house of our Lord on the fourth day ‖ unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu, and ‖ Moeth the son of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 † Threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Le-

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‖ Or, *got.*

‖ Or, *with the rest of,* Ezra 7. 18.

‖ Or, *measures,* or, *salt,* Ezra 7. 23.

† Heb. *of those that know,* Ezra 7. 25.

[a] Ezra 7. 26.

‖ Or, *Daniel.*

‖ Or, *Chattus.*

[b] Ezra 8. 3, *of the sons of Shechaniah, of the sons of Parosh.*

‖ Zerachaiah.

‖ Or, *of the sons of Shecaniah the son of Jahaziel.*

† Heb. *fifty men.*

‖ Or, *Athaliah.*

‖ Or, *Zebadiah.*

‖ Or, *fourscore men.*

‖ Or, *Obadiah.*

‖ Or, *Jehiel.*

‖ Or, *eighteen men.*

‖ Or, *of the sons of Shelomi the son of Josiphia.*

‖ Or, *Azgad*

‖ Or, *Catan*

‖ Or, *Shemaiah.*

‖ Or, *sixty men.*

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† Heb. *Bigvai.*

‖ Or, *to the river called Ahava,* Ezra 8. 15.

‖ Or, *he numbered the people and the priests; but found none of the sons of Levi.*

‖ Or, *Ariel.*

‖ Or, *Shemaiah.*

‖ Or, *Jarib.*

These men's names, with their generations, are rightly distinguished, Ezra 8. 16.

‖ Or, *Iddo.*

‖ Or, *of.*

‖ Or, *Casiphia.*

‖ Or, *the Nethinims at the place of Casiphia.*

‖ Or, *Machli.*

‖ Or, *Sherebiah,* Ezra 8. 18.

‖ Or, *Also Hashabiah and with him Jeshaiah of the sons of Merari with his brethren,* Ezra 8. 19.

‖ Or, *proclaimed.*

† Heb. *substance.*

‖ *Serebias and Hassibias.*

† Heb. *two vessels,* Ezra 8. 27.

‖ Or, *dangers in the way.*

‖ Or, *unto Merimoth the son of Uriah the priest.*

‖ Or, *Noadiah the son of Binnui.*

† Heb. *Seventy-seven lambs, twelve he-goats for a sin-offering,* Ezra 8. 35.

vites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 [c]For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel, assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins ‖ are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers, we *have been* and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us † food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Zion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter into to possess as a heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great sins: for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root; but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 ‖ Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel ‖ aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites † of all Israel to do after these things; and so they sware.

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[c] Ezra 9. 1.

‖ Or, *utterly destroyed*, Josh. 10. 8.

‖ Or, *have abounded.*

† Heb. *life*, Ezra 9. 8.

‖ Or, *stand.*

‖ Or, *Be not angry, &c.*

‖ Or, *exalted*, Deut. 28. 13 Baruch 2. 5.

† Heb. *and all Israel*, Ezra 10. 5.

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‖ Or, *Maasias.*
‖ Or, *Jarib*
‖ Or, *Gedaliah.*
† Heb. *a ram.*
‖ Or, *purification.*
[a] *Harim.*
[b] *Maasah.*
[c] *Jehiel.*
[d] *Uzziah.*
[e] *Pashur.*
[f] *Josabad.*
[g] *Elasah.*
[h] *Kelaiah.*
[i] *Kelisah.*
[k] *Pethahiah.*
[l] *Eliashil.*
[m] *Telem.*
[n] *Parosh.*
[o] *Ramaiah*
[p] *Jesiah.*
[q] *Miamin.*
[r] *Malchia.*
[s] *Jehiel.*
[t] *Abdi.*
[u] *Zattu.*
[x] *Eliœnai.*
[y] *Eliashib.*
[z] *Mattaniah.*
[a] *Zabad.*
[b] *Aziza.*
[c] *Zabbai.*
[d] *Athlai.*
[e] *Bani.*
[f] *Meshullam.*
[g] *Malluch.*
[h] *Adaiah.*
[i] *Sheal.*
† Of the names in ver. 31, 32, 34, 35, see Ezra 10. 30, 31, 34, &c.
[k] *Mattenai*
[l] *Mattithiah.*
[m] *Zabad.*

CHAP. IX.

1 Esdras assembleth all the people. 10 They promise to put away their strange wives. 20 The names and number of them that did so. 40 The law of Moses is read and declared before all the people. 49 They weep, and are put in mind of the feast-day.

THEN Esdras, rising from the court of the temple, went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself ‖ cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras rose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confession give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude ‖ stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael, and Ezechias the son of Theocanus, accordingly took this matter upon them: and Mosollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name; and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found;

19 Of the sons of Jesus the son of Josedec, and his brethren: ‖ Matthelas, and Eleazar, and ‖ Joribus, and ‖ Joadanus.

20 And they gave their hands to put away their wives, and to offer † rams to make reconcilement for their ‖ errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and [a]Eanes, [b]Sameius, and [c]Hiereel, and [d]Azarias.

22 And of the sons of [e]Phaisur; Elionas, Massias, Ismael, and Nathanael, and [f]Ocidelus, and [g]Talsas.

23 And of the Levites; Josabad, and Semis, and [h]Colius, who was called [i]Calitas, and [k]Patheus, and Judas, and Jonas.

24 Of the holy singers; [l]Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and [m]Tolbanes.

26 Of them of Israel, of the sons of [n]Phoros; [o]Hiermas, and [p]Eddias, and Melchias, and [q]Maelus, and Eleazar, and [r]Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zecharias, and [s]Hieriel-us, and Hieremoth, and [t]Aedias.

28 And of the sons of [u]Zamoth; [x]Eliadas, [y]Elisimus, [z]Othonias, Jarimoth, and [a]Sabatus, and [b]Sardeus.

29 Of the sons of Bebai; Johannes, and Ananias, and [c]Josabad, and [d]Amatheis.

30 Of the sons of [e]Mani; [f]Olamus, [g]Mamuchus, [h]Jedeus, Jasubus, [i]Jasael, and Hieremoth.

31 †And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; [k]Altaneus, and [l]Matthias, and [m]Bannaia, Eliphalat, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Asaelus, Samarais, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their ‖ habitations.

38 [n]And the whole multitude came together with one accord into the broad place of the holy porch towards the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest, and reader of the law, stood up upon a pulpit of wood, which was made *for that purpose.*

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, ‖ Ezecias, ‖ Balasamus, upon the right hand:

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‖ Or, *villages.*

[n] Neh. 8. 1.

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‖ Or, *Pedaiah.*
‖ Or, *Haskum.*
‖ See Neh. 8. 4.
† Heb. *above them all.*
‖ Or, *Hodijah.*
‖ *Then Nehemiah and Ezra the priest and scribe, and the Levites, that instructed the people, said unto all the people,* Neh. 8. 9.
‖ Or, *the poor.*
‖ Or, *Helkiah.*
‖ Or, *Maasiah.*

44 And upon his left hand stood ‖ Phaldaius, Misael, Melchias, ‖ Lothasubus, and ‖ Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat † honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, ‖ Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 ‖ Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord: (for they all wept when they heard the law.)

51 Go then, and eat the fat, and drink the sweet, and send part to ‖ them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

II. ESDRAS.

CHAP. I.

5 *Esdras is commanded to reprove the people.* 24 *God threateneth to cast them off, and to give their houses to people of more grace than they.*

THE second book of the prophet [a]Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son ‖ of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and [b]shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children;

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them unto whom I have done so much good?

10 Many kings have I destroyed for their sakes; [c]Pharaoh with his servants, and all his power have I smitten down.

11 [d]All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 [e]I led you through the sea, and in the beginning gave you a large and safe ‖ passage: [f]I gave you Moses for a leader, and Aaron for a priest.

14 [g]I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, the [h]quails were as a token to you; I gave you tents for your safeguard; nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

[a] Ezra 7. 1.
‖ Or, *Shallum.*
[b] Isa. 58. 1.
[c] Ex. 14. 28.
[d] Num. 21. 24. Josh. 8. & 10. & 12.
[e] Ex. 14. 29.
‖ Or, *street.*
[f] Ex. 3. 10. & 4. 14.
[g] Ex. 13. 21.
[h] Ex. 16. 13. Ps. 105. 40.

[i] Num. 14. 3.
[k] Wis. 16. 20.
[l] Num. 20. 11. Wis. 11. 4.
‖ Or, *abundantly.*
[m] Isa. 5. 4.
‖ Or, *at the bitter waters,* or, *waters of Marah,* Ex. 15. 23.
[n] Ex. 32. 8.
[o] Isa. 1. 15.
‖ Or, *as I am your God.*
[p] Matt. 23. 37.
[q] Isa. 1. 18.

17 Where are the benefits that I have done for you? When ye were hungry and thirsty in the wilderness, [i]did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; [k]so ye did eat angel's bread.

20 [l]When ye were thirsty, did I not cleave the rock, and waters flowed out ‖ to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Cananites, the Pherezites, and the Philistines, before you: [m]what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, ‖ in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou [n]Juda wouldst not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 [o]Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, ‖ and I should be your God; that ye would be my children, and I should be your father?

30 [p]I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 [q]When ye offer unto me, I will turn my face from you: for your solemn feast-days, your new moons, and your circumcisions have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an [r]angel of the Lord.

[r] Mal. 3. 1.

CHAP. II.

1 God complaineth of his people. 10 Yet Esdras is willed to comfort them. 34 Because they refused, the Gentiles are called. 43 Esdras seeth the Son of God, and those that are crowned by him.

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets: whom they would not hear, but despised my counsels.

2 The mother that bare them, saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my ‖ covenant.

‖ Or, *sacrament*, or, *oath.*

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember [a]what I did unto Sodom and Gomorrah;

[a] Gen. 19. 24.

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and ‖ bring them up with gladness, make their feet as fast as a pillar; for I have chosen thee, saith the Lord.

‖ Or, *bring them up with gladness, as a dove; make their feet fast: for,* &c.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have ‖ known my name in Israel.

‖ Or, *thy name, O Israel.*

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 [b]Wheresoever thou findest the dead, † take them and bury them, and I will give thee the first place in my resurrection.

[b] Tobit 1. 3, 17. † *signing, bury them.*

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

‖ Or, *preach.*

32 Embrace thy children until I come, and ‖ shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed ‖ in the feast of the Lord;

‖ Or, *for.*

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and † shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

† Lat. *conclude.*

41 The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 [c]I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

[c] Rev. 7. 9.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, ‖ Sir, what are these?

‖ Or *Lord.*

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stifly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

CHAP. III.

1 Esdras is troubled, and acknowledgeth the sins of the people. 28 Yet complaineth that the heathen were lords over them, being more wicked than they.

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said,

4 O Lord who barest rule, thou spakest at the beginning, when thou didst plant the earth (and that thyself alone) and commandedst the people,

5 [a]And gavest a body unto Adam without soul which was the workmanship of thy hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 [b]And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 [c]And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou leftest, namely, [d]Noah with his household, of whom came all righteous men.

12 And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, [e]thou didst choose thee a man from among them, whose name was [f]Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will.

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 [g]And unto him thou gavest Isaac, and [h]unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou [i]didst choose him to thee, and put by Esau; and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, [k]thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, ‖ and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: [l]then didst thou raise thee up a servant, called David.

24 [m]Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart.

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers; and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 ‖ I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they ‖ flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world: and so shall thy name nowhere be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

[a] Gen. 2. 7.

[b] Gen. 6. 12.

[c] Gen. 7. 10.

[d] 1 Pet. 3. 2.

[e] Gen. 12. 1.

[f] Gen. 17. 5.

[g] Gen. 21. 2, 3.

[h] Gen. 25. 25, 26.

[i] Mal. 1. 2, 3. Rom. 9. 13.

[k] Ex. 9. 1. Deut. 4. 10.

‖ Or, *and to all the generation of Israel, that they should keep it with diligence.*

[l] 1 Sam. 16. 13.

[m] 2 Sam. 5. 7. & 7. 5, 13.

‖ Or, *the land.*

‖ Or, *abound.*

CHAP. IV.

1 *The angel declareth the ignorance of Esdras in God's judgments, and adviseth him not to meddle with things above his reach.* 23 *Nevertheless Esdras asketh divers questions, and receiveth answers to them.*

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the ‖ corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the [a]trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for ‖ the ground is given unto the wood, and the sea also hath his place to bear his ‖ floods.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

21 For like as ‖ the ground is given unto the wood, and the sea to his floods: even so [b]they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come ‖ to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

‖ Or, *incorruption.*

[a] Jud. 9. 8. 2 Chron. 25. 18.

‖ Or, *the land.*

‖ Or, *waves.*

‖ Or, *the land.*

[b] Isa. 55. 8, 9. John 3. 31. 1 Cor. 2. 14.

‖ Or, *I conceive.*

‖ Or, *nowhere.*

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the ‖ time of threshing come?

‖ Or, *floor.*

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

‖ Or, *fluked.*

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the Most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things ‖ Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

‖ Or, *Jeremiel.*

37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O lord that barest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman;

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefor,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and behold, a hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm: and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the ‖ quantity which is past did more exceed.

‖ Or, *measure.*

51 Then I prayed, and said, May I live, thinkest thou, until that time? or ‖ what shall happen in those days?

‖ Or, *who shall be?* Manuscript.

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

CHAP. V.

1 *The signs of the times to come.* 23 *He asketh why God, choosing but one people, did cast them off.* 30 *He is taught that God's judgments are unsearchable, and that God doeth not all at once.*

NEVERTHELESS as concerning the tokens, behold, the days shall come, that they which dwell upon earth ‖ shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

‖ Or, *shall be found with great wealth.*

a Matt. 24. 12.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

‖ Or. *that thou treadest upon and seest.*

3 And the land, ‖ that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the Most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwel upon the earth, and the fowls shall take their flight away together.

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and fire shall be oft ‖ sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt water shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? and it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not ‖ prosper.

‖ Or, *be directed.*

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came to me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Kowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the Most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitude of peoples thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and ‖ upon the one root hast thou prepared others, and why hast thou scattered thine only one people among many?

‖ Or, *over.*

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice; and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked and said, Seeing thou hast now given me the way, I will *proceed* to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nighunto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

1 God's purpose is eternal. 8 The next world shall follow this immediately. 13 What shall fall out at the last. 31 He is promised more knowledge. 38 He reckoneth up the works of the creation, and complaineth that they have no part in the world for whom it was made.

AND he said unto me, In the beginning, when the ‖earth was made, before the borders of the world stood, or ever the winds blew,

‖ Or, *circle of the earth.*

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the movable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times: or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, [a]Jacob's hand held ‖ first the heel of Esau.

[a] Gen. 25. 26.

‖ Or, *from the beginning.*

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 ¶ I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

‖ Or, *earthquake.*

14 And it shall be as it were a great ‖ motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid; for the word is of the end, and the foundation of the earth is understood

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened that when I had heard it I stood up upon my feet, and hearkened, and behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

‖ Or, *sealed.*

20 And when the world, that shall begin to vanish away, shall be ‖ finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things ‖ by day than I have heard.

‖ See chap. 13. ver. 52.

32 For thy voice is heard before the Most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the Most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; [b]Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 [c]Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do [d]service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, [e]where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst ‖Enoch, and the other Leviathan;

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy first born, thy only-begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

[b] Gen. 1.

[c] Gen. 1.14.

[d] Gen. 1.15. Deut. 4.19

[e] Gen. 1.20.

‖ *Behemoth.*

CHAP. VII.

[x] *The way is narrow.* 12 *When it was made narrow.* 28 *All shall die and rise again.* 33 *Christ shall sit in judgment.* 46 *God hath not made paradise in vain.* 62 *He is merciful.*

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and set in a ‖dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, *so small* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the ‖elder world were wide and sure, and brought immortal fruit.

14 If then they that live, labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy [a]law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the Most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenant; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the aforesaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the ‖former judgments: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

‖ Or, *steep place.*

‖ Or, *greater.*

[a] Deut. 3.4.

‖ Or, *first beginning.*

36 Then said I, [b]Abraham prayed first for the Sodomites, and [c]Moses for the fathers that sinned in the wilderness:
37 And Jesus after him for Israel in the time of ‖ Achan:
38 And Samuel and [d]David for the destruction: and [e]Solomon for them that should come to the sanctuary:
39 And [f]Helias for those that received rain; and for the dead, that he might live:
40 And [g]Ezechias for the people in the time of Sennacherib: and many for many.
41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly; wherefore shall it not be so now also?
42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.
43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,
44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.
45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.
46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.
47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?
48 O thou Adam, what hast thou done! for though it was [h]thou that sinned, thou art not fallen alone, but we all that come of thee.
49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?
50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?
51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?
52 And that the glory of the Most High is kept to defend them which have led ‖ a wary life, whereas we have walked in the most wicked ways of all?
53 And that there should be showed a paradise, whose fruit endureth forever, wherein is ‖ security and medicine, since we shall not enter into it?
54 (For we have walked in unpleasant places.)
55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?
56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.
57 Then answered he me, and said, This is the ‖ condition of the battle, which man that is born upon the earth shall fight;
58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.
59 For this is the life whereof Moses spake unto the people while he lived, saying, [i]Choose thee life, that thou mayest live.
60 Nevertheless, they believed not him, nor yet the prophets after him, no, nor me which have spoken unto them,
61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.
62 I answered then, and said, I know, Lord, that the Most High is called merciful, in that he hath mercy upon them which are not yet come into the world,
63 And upon those also that turn to his law;
64 And that [k]he is patient, and long suffereth those that have sinned, as his creatures;
65 And that he is bountiful, for he is ready to give where it needeth;
66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.
67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.
68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.
69 And being judge, if he should not forgive them that are ‖ cured with his word, and put out the multitude of ‖ contentions,
70 There should be very few left peradventure in an innumerable multitude.

[b] Gen. 18. 23.
[c] Ex. 32.11. ‖ Or, *Achor*
[d] 2 Sam. 24. 17.
[e] 2 Chron. 8. 14.
[f] 1 Kings 17. 21. & 18. 42, 45.
[g] 2 Kings 19. 15.
[a] Matt. 20. 16.
‖ Or, *to give us.*
‖ Or, *how is the body fashioned.*
[h] Rom. 5. 18.
‖ Or, *a chaste life.*
[b] Job 10. 8. Ps. 139. 14, &c.
‖ Or, *fullness.*
‖ Or, *intent.*
[i] Deut. 30. 19.
[k] Rom. 2. 4.
‖ Or, *created.*
‖ Or, *contempts.*

CHAP. VIII.

1 Many created, but few saved. 6 He asketh why God destroyeth his own work, and prayeth God to look upon the people which only serve him. 41 God answereth, that all seed cometh not to good, and that glory is prepared for him, and such like.

AND he answered me, saying, The Most High hath made this world for many, but the world to come for few.
2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.
3 [a]There be many created, but few shall be saved.
4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.
5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.
6 O Lord, if thou suffer not thy servant, that we may pray before thee, and ‖ thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?
7 For thou art alone, and we all one workmanship of thy hands, like as thou hast said.
8 For ‖ when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.
9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.
10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts.
11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.
12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.
13 And thou shalt mortify it as thy creature, and quicken it as thy work.
14 If therefore thou shalt destroy him which with so great [b]labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.
15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;
16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;
17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.
18 But I have heard the swiftness of the judge which is to come.
19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,
20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;
21 Whose throne is inestimable; whose glory may not be comprehended: before whom the hosts of angels stand with trembling,
22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;
23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:
24 O hear the prayer of thy servant, and give ear to the petition of thy creature.
25 For while I live I will speak, and so long as I have understanding I will answer.
26 O look not upon the sins of thy people; but on them which serve thee in truth.
27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.
28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.
29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.
30 Take thou no indignation at them which are deemed

worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers ‖ do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou ‖ hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 [c]For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the ‖ confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction;

39 But [d]I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season: or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.

47 For thou [e]comest far short that thou shouldest be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the Most High:

49 In that thou hast [f]humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the [g]latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise [h]opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into ‖ hell to be forgotten;

54 Sorrows are passed, and in the end is shewed the treasure of [i]immortality.

55 And therefore ask thou no more [k]questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the Most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And [l]said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will [m]that men should come to nought:

60 But they which he created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment [n]now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: [o]but at what time, thou hast not shewed me.

‖ Or, *are sick.*

‖ Or, *be willing.*

[c] 1 Kings 8. 46. 2 Chron. 8. 36.

‖ Or, *substance.*

[d] Gen. 4. 4.

[e] 1 Pet. 1. 5, 9.

[f] Rev. 14. 11. & 19. 20.

[g] Matt. 25. 46. 2 Thess. 1. 8, 9.

[h] Acts 2. 37. & 16. 30.

[e] Rom. 5. 7, 8.

[f] James 4. 10.

[g] 2 Tim. 3. 1.

[h] Isa. 22. 22.

‖ Or, *the grave.*

[i] 2 Tim. 1. 10.

[k] 2 Tim. 2. 23.

[l] Ps. 14. 1. & 53. 1.

[m] Prov. 16. 4.

[n] Rev. 1. 7.

[o] Acts 1. 7.

CHAP. IX.

7 Who shall be saved, and who not. 19 All the world is now corrupted. 22 Yet God doth save a few. 33 Esdras complaineth that those perish which keep God's law. 38 He seeth a woman lamenting in a field.

HE answered me then, and said, Measure thou the time diligently in itself; and when thou [a]seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen [b]earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the Most High spake of those things [c]from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 [d]Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be [e]preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then ‖ shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell [f]in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it;

12 [g]The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: [h]but inquire how the righteous shall be saved whose the world is, and for whom the world is created.

14 Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter, [i]that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 [k]‖ And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: ‖ but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a ‖ grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain: and let my ‖ grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the [l]Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, [m]like as he commanded me; and there I sat among the flowers,

[a] ver. 24.

[b] Matt. 24. 7.

[c] Jude 14.

[d] Isa. 46. 9, 10.

[e] Matt. 24. 15.

‖ Or, *they shall marvel.*

[f] Matt. 7. 13, 14.

[g] Prov. 8. 26, 27.

‖ *And now because the time of the world was come, when I was preparing the world, &c. But when the world was made, both now and then the manners of every one created were corrupted by a never-failing harvest, and a law unsearchable.*

‖ Or, *grain.*

‖ Or, *grain,* Ps. 72. 16. & 80. 8, 9, 10, 11.

[i] ver. 2, 6.

[k] ver. 24.

and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, [n]like as before:

28 And I opened my mouth, and began to talk before the Most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast [o]shewed unto our fathers in the wilderness, in a place where no man ‖ treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, [p]Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thine ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it [q]perished, because they kept not the thing that was sown in them.

34 And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us; but with us it hath not happened so.

36 For we that have received the law, [r]perish by sin, and our heart also which receiveth it.

37 Notwithstanding, [s]the law perisheth not, but remaineth in his force.

38 And when I spake these things [t]in my heart, I looked back with mine eyes, and upon the right side I saw a [u]woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, [x]Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had a husband thirty years.

44 And those thirty years I did nothing else [y]day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, [z]and gave me a son: and I was very [a]glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, [b]I made a feast.

CHAP. X.

6 He comforteth the woman in the field. 27 She vanisheth away, and a city appeareth in her place. 40 The angel declareth these visions in the field.

AND it so came to pass, that when my son was entered into his wedding [a]chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my ‖ neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, [b]and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the ‖ meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion [c]our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are [d]sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For [e]out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly ‖ rooted out.

11 Who then should make more mourning than she that hath lost so great a multitude; and not thou, which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which [f]I brought forth with pains, and bare with sorrows;

13 ‖ But the earth *not so:* for the multitude present in it, according to the course of the earth, is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt [g]acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thy husband.

18 And she said unto me, That will I not do: I will not go into the city, [h]but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that [i]our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her [k]honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold, [l]her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry, very fearful: so that the [m]earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is [n]Uriel the angel, who came unto me at the first? for he hath caused me to fall ‖ into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay [o]as one that had been dead, and mine understanding was taken from me; and he took [p]me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thy heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy [q]words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, [r]and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, [s]and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this ‖ vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many [t]secret things unto thee.

39 He hath seen that thy ‖ way is right: for that thou sor-

n chap. 6. 36, 37.
o Ex. 19. 9. & 24. 3. Deut. 4. 12.
‖ Or, *cometh.*
p Deut. 6. 4.
q 1 Cor. 10. 5, 10.
r 2 Cor. 2. 15, 16.
s Matt. 5. 17, 18.
t 1 Sam. 1. 13.
u ch. 10. 44.
x See John 20. 13.
y Luke 2. 37. Acts 26. 7. See 1 Tim. 5. 5.
z Rev. 12. 2.
a John 16. 21.
b Judg. 14. 10.
a Judg. 15. 1.
‖ Or, *countrymen.* Lat. *citizens.*
b Jer. 31. 15. Matt. 2. 18.
‖ Or, *speeches.*
c Gal. 4. 26.
d Neh. 2. 1, 2, 3.
e Gen. 2. 7. & 3. 19.
‖ Or, *abolished.*
f Gen. 3. 16.
‖ *But the earth after the manner of the earth whereinto the present multitude is gone again as it came out.*
g Job 1. 21.
h Jonah 4. 3, 8.
i Ps. 74. 3, 6, 7, 8, 9. & 79. 1, 2, 3. Lam. 1. & 2. & 4. & 5.
k See 1 Sam. 4. 21, 22. & 14. 3.
l John 16. 22.
m Hag. 2. 6. Heb. 12. 26.
n ch. 4. 1.
‖ Or, *into the multitude in a trance.*
o Rev. 1. 17.
p Rev. 1. 17.
q ch. 5. 20.
r Acts 9. 6.
s 2 Cor. 12. 4.
‖ Or, *trance.*
t Amos 3. 7.
‖ Or, *purpose.*

rowest continually for thy people, [u]and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest [x]a woman mourning, and thou [y]beganest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the ‖ solution:

44 This woman, whom thou sawest, is Sion: and whereas she said unto thee, even she whom thou seest [z]as a city builded.

45 Whereas, *I say*, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years [a]Solomon builded the city, [b]and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage-chamber happened to have a fall, and died: [c]this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the [d]Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest [e]would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore [f]fear not, let [g]not thy heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed [h]above many other, and ‖ art called with the Highest; and so are but few.

58 But to-morrow at night thou shalt remain here;

59 And so shall the Highest shew thee [i]visions of the ‖ high things, which the Most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

CHAP. XI.

He seeth in his dream an eagle coming out of the sea, and a lion out of a wood talking to the eagle.

THEN saw I a dream, and behold, there came up from the sea an [a]eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her [b]feathers there grew other contrary feathers; and they became little feathers and small.

4 But her [c]heads were at rest: the head in the midst was greater than the other, yet rested † it with the residue.

5 Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 [d]And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her [e]contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there arose one feather, [f]and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and [g]the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 [h]Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, [i]and then appeared no more.

20 Then I beheld, and lo, in process of time the feathers [k]that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and behold, the [l]twelve feathers appeared no more, nor the two little feathers.

23 And there was no more upon the eagle's body, but [m]three heads that rested, and six [n]little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule.

26 And I beheld, and lo, there was one set up, but shortly [o]it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one [p]of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the [q]two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those [r]that dwelt upon the earth with much oppression: and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midst suddenly [s]appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, [t]Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo as it were a roaring [u]lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, [x]and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 [y]For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath [z]looked upon the proud times and behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, [a]thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the [b]judgment and mercy of him [c]that made her.

[u] Amos 6. 1, 6.
[x] ver. 7.
[y] ver. 15.
[z] Ps. 48. 2.
[a] 1 Kings 6. 1.
[b] 1 Kings 8. 5.
[c] 2 Kings 24.10,16
[d] Dan. 3. 26.
[e] Rev. 21. 9, 10, 11.
[f] ver. 27.
[g] ver. 31.
[h] See Luke 1. 28.
‖ Or, *art called to be with*, &c.
[i] ver. 37.
‖ Or, *last things*.
[a] ch. 12. 11.
[b] ver. 1.
[c] ver. 1.
† Lat. *she*.
[d] Dan. 2. 31, 38.
[e] ver. 3.
[f] ver. 5, 6.
[g] ver. 28.
[h] ver. 26.
[i] ver. 23.
[k] ver. 3. 11.
[l] ver. 1.
[m] ver. 1.
[n] See ver. 1, 3.
[o] ver. 14, 16, 18, 19, 20.
[p] ver. 23.
[q] ver. 28.
[r] ver. 5, 6.
[s] ver. 26.
[t] Zech. 5. 1. & 6. 1.
[u] Gen. 49. 9. Rev. 5. 5.
[x] ver. 32.
[y] Ps. 82. 5.
[z] Ps. 14. 2. & 38. 13.
[a] ver. 1.
[b] Ps. 101. [c] Gen. 1. 1. Prov. 16. 4.

CHAP. XII.

1 The eagle which he saw is destroyed. 10 The vision is interpreted. 37 He is bid to write his visions, and to fast, that he may see more. 46 He doth comfort those that were grieved for his absence.

AND it came to pass, while the [a]lion spake these words unto the eagle, I saw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar.

3 And I saw, and behold, [b]they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou [c]searchest out the ways of the Highest.

5 Lo yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord [d]that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and [e]shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the [f]vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be [g]feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, [h]which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest [i]not go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the [k]eight small underfeathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest [l]three heads resting, this is the interpretation:

23 In his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the [m]heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest [n]two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, [o]whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the [p]anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall [q]reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he [r]deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is [s]the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore [t]write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet [u]seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the ‖ prophets thou [z]only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had [y]been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Jacob:

47 For the Highest hath you [z]in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the [a]low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as [b]the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 He seeth in his dream a man coming out of the sea. 25 The declaration of his dream. 54 He is praised, and promised to see more.

AND it came to pass after seven days, I [a]dreamed a dream by night:

2 And lo, there arose ‖ a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the ‖ thousands of heaven: and when he turned his countenance to look, [b]all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from [c]the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to [d]subdue him were sore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent [e]out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the

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[a] ch. 11. 37.
[b] ch. 11. 14, 16, 18, 19, 20, 28.
[c] Job 11. 7.
[d] Dan. 4. 35.
[e] ch. 10. 37.
[f] Dan. 7. 7.
[g] ch. 11. 32.
[h] ch. 11. 1.
[i] ch. 11. 10.
[k] ch 11. 11.
[l] ch. 11. 28.
[m] ch. 11. 1.
[n] ch. 11. 24.
[o] ch. 11. 37.
[p] Ps. 2. 2.
[q] Ps. 50. 21.
[r] Ps. 166. 43. 45. Isa. 54. 7.
[s] ch. 11. 1.
[t] Isa. 30. 8. Hab. 2. 2.
[u] ch. 9. 23. 27.
‖ Or, *people.*
[z] 1 Kings 18. 22. & 19. 10, 14. Rom. 11. 3.
[y] Ps. 74. 7.
[z] Isa. 49. 15.
[a] Ps. 138. 23.
[b] ver. 39.
[a] ch. 11. 1.
‖ *A certain man as the wind,* Junius.
‖ *Clouds.*
[b] See Hab. 3. 10.
[c] Ezek. 37.
[d] ver. 5.
[e] Rev. 11. 5.

flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an [f]innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward I saw the same man come down [g]from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, [h]whereof some were glad, some were sorry, some of them were bound, and other some brought ‖ of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast showed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Show me now yet [i]the interpretation of this dream.

16 For as I conceived in mine understanding, woe unto them that shall be left in those days! and much more woe unto them that are not left behind!

17 For they that were not left were in [k]heaviness.

18 Now understand I the things that are laid up in the latter days which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great [l]perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into ‖ these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 [m]The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall [n]endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 [o]This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest [p]hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, [q]that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held [r]neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the Most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And [s]one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall [t]my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall [u]stand upon the top of the mount Zion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall [x]rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest:

38 And shall lay before them their [y]evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire.

39 And whereas thou sawest that he gathered another [z]peaceable multitude unto him;

40 Those are the ten tribes, which were [a]carried away prisoners out of their own land in the time of Osea the king, whom [a]Salmanasar the king of Assyria led away captive, and he carried them over the [b]waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into [c]Euphrates by the narrow passages of the river.

44 For the Most High then shewed [d]signs for them, an held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called ‖ Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall [e]stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people, are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together [f]he shall defend his people that remain.

50 And then shall he show them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, [g]Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day-time.

53 This is the interpretation of the dream which thou sawest, and whereby thou [h]only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into [i]the field, giving praise and thanks greatly unto the Most High because of his wonders, which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat [k]three days.

CHAP. XIV.

2 A voice out of a bush calleth Esdras, and telleth him that the world waxeth old. 22 He desireth, because the law was burnt, to write all again, and is bid to get swift writers. 39 He and they are filled with understanding. 45 But he is charged not to publish all that is written.

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice [a]out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord. And I stood up upon my feet.

3 Then said he unto me, [b]In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him up to the [c]mount of Sinai, where I held him by me a long season,

5 And told him many [d]wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the [e]dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be [f]taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, [g]and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part:

13 Now therefore [h]set thy house in order, and reprove thy

f ver. 5.
g ver. 6.
h Ezra 3. 12, 13.
‖ Junius, *of the things that were offered.*
i ch. 12. 10.
k 1 Pet. 1. 6.
l 2 Cor. 6. 4, 5.
‖ Or, *this day.*
m ver. 15.
n Matt. 24. 13.
o ver. 21.
p ch. 12. 32.
q ver. 10.
r ver. 9.
s 2 Chron. 15. 6. Matt. 24. 7.
t Rom. 1. 4.
u Rev. 14. 1.
x Isa. 11. 4.
y Matt. 15. 19.
z ver. 12.
a 2 Kings 17. 3.
b Josh. 24. 2, 3, 15.
c Gen. 15. 18.
d Ex. 14. 21. Josh. 3. 15, 16.
‖ Or, *Ararath*, Gen. 8. 4.
e Rev. 16. 12.
f Jer. 30. 11. & 46. 28.
g Ps. 77. 19. & 104. 24, 25.
h ch. 12. 12.
i ch. 9. 24.
k ch. 14. 1.
a Ex. 3. 4.
b Ex. 3. 2, 3, 4.
c Ex. 19. 1.
d Ps. 119. 18.
e ch. 11. 1.
f Isa. 57. 1.
g Ps. 102. 26.
h Isa. 38. 1. 1 Macc. 9. 55.

people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For [i]yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come [k]which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, [l]who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, [m]send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not [n]for forty days.

24 But look thou prepare thee many || box-trees, and take with thee Sarea, Dabria, Selemia, || Ecanus, and Asiel, these five which are ready to write swiftly;

25 And [o]come hither, and I shall light a candle of understanding in thy heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to-morrow this hour shalt thou begin [p]to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, [q]O Israel.

29 [r]Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 [s]And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, [t]parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now [u]are ye here and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall [x]obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these [y]forty days.

37 So I took [z]the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, [a]open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my [b]mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, [c]and they wrote the wonderful visions of the night that were told, which they knew not: and they sat [d]forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, [e]and I held not my tongue by night.

44 In forty days they wrote || two hundred and four books.

45 And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written [f]publish openly, that the worthy and unworthy may read it:

46 But keep the seventy last, [g]that thou mayest deliver them only to such as be [h]wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and || the stream of knowledge.

48 And I did so.

[i] Matt. 24. 7, 8.
[k] ver. 8.
[l] See ch. 12. 37, 38.
[m] John 16. 13.
[n] Ex. 24. 18.
|| Or, *box tables to write on.* See ver. 44.
[o] Rev. 21. 9.
[p] ver. 24.
[q] Deut. 6. 4.
[r] Gen. 47. 4.
[s] Acts. 7. 53.
[t] Josh. 13. 6. & 14. 1, 2.
[u] Ps. 137. 1, 2, 3, 4.
[x] 2 Tim. 1. 18.
[y] ver. 23.
[z] ver. 24.
[a] Ezek. 3. 3.
[b] Ps. 51. 15. Isa. 22. 22.
[c] ver. 24.
[d] ver. 23.
[e] Ps. 22. 2.
|| Or, *nine hundred and four.*
[f] ver 26.
[g] ver. 26.
[h] Dan. 12. 3.
|| Or, *the light of knowledge.*

CHAP. XV.

1 This prophecy is certain. 5 God will take vengeance upon the wicked, and upon Egypt. 28 A horrible vision. 43 Babylon and Asia are threatened.

BEHOLD, speak thou in the ears of my people the words of prophecy, [a]which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 [b]Fear not the imaginations against thee; let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die [c]in their unfaithfulness.

5 Behold, saith the Lord, I will bring [d]plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 [e]I will hold my tongue no more as touching their wickedness which they profanely commit, neither will I suffer them in those things in which they wickedly exercise themselves: behold, the [f]innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is [g]led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 I will bring them with a mighty hand and a stretched-out arm, and [h]smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 [i]Woe to the world, and them that dwell therein!

15 For the sword and their destruction draweth nigh, [k]and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, [l]and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 [m]A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, [n]which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 [o]Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, [p]and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 [q]Woe to them that sin, and keep not my commandments! saith the Lord:

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary,

26 For the Lord knoweth all them that sin against him, [r]and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you because ye have sinned against him.

28 Behold a horrible vision, and the appearance thereof from [s]the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be

[a] Jer. 1. 9.
[b] Jer. 1. 17.
[c] Prov. 14. 32.
[d] Deut. 28. 59.
[e] Ps. 50. 3.
[f] Rev. 6. 10. & 19. 2.
[g] Isa. 53. 7. Acts 8. 32.
[h] Ex. 3. 20.
[i] Matt. 18. 7.
[k] Matt. 24. 6, 7.
[l] Judg. 5. 6, 7.
[m] Luke 21. 16, 17.
[n] Mal. 1. 11.
[o] Matt. 7. 1, 2. Rev. 18. 5, 6, 8.
[p] Heb. 12. 29.
[q] Isa. 3. 11.
[r] 2 Pet. 2. 3, 10.
[s] ver. 20.

carried as the wind upon earth, [t]that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the [u]dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, [x]and strife ‖ among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very [y]horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude [z]of stars upon the earth, even their own star; [a]and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's ‖ hough.

37 And there shall be great [b]fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great [c]storms from the south, and from the north, and another part from the west.

39 And strong [d]winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the star stirred to cause fear towards the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, [e]that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place a horrible star,

41 [f]Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go steadfastly unto Babylon, and ‖ make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and [g]smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art ‖ partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself [h]like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send [i]plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up [k]as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 [l]If thou hadst not always slain my chosen, exalting the stroke of thy hands, and saying over their † dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompense.

56 Like as thou hast done unto my chosen, saith the Lord, [m]even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, [n]and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to [o]Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And [p]shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and look, what thou hast, they shall spoil it, and ‖ mar the beauty of thy face.

CHAP. XVI.

1 *Babylon and other places are threatened with plagues that cannot be avoided, and with desolation.* 40 *The servants of the Lord must look for troubles; and not hide their sins, but leave them, and they shall be delivered.*

WOE be unto thee, [a]Babylon, and [b]Asia! woe be unto thee, [c]Egypt, and [d]Syria!

2 [e]Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 [f]Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away a hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The [g]mighty Lord sendeth the plagues, and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; [h]the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, [i]and shall not return again, until they come upon the earth.

15 The fire is kindled, [k]and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 [l]Woe is me! woe is me! who will deliver me in those days?

18 [m]The beginning of sorrows and great mournings; the beginning of famine and great dearth; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, [n]tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of thy scourges.

21 Behold, victuals shall be so good, cheap upon earth, that they shall think themselves to be in good case, and even then shall ‖ evils grow upon earth, sword, famine, and great confusion.

22 [o]For many of them that dwell upon earth shall perish of famine; and the others that escape the hunger, shall the sword destroy.

23 And the dead shall [p]be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it.

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? [q]for all places shall be desolate of men;

27 So that one man shall desire to see another, and to hear his voice.

[t] Ps. 48. 4, 5, 6.
[u] ver. 29.
[x] ver. 14, 15, 16.
‖ Or, *against.*
[y] ver. 28.
[z] Matt. 24. 29.
[a] Rev. 14. 20.
‖ Or, *pastern*, or, *litter.*
[b] ver. 29, 33.
[c] ver. 34.
[d] ch. 13. 2.
[e] ver. 37.
[f] Ps. 148. 8.
‖ Or, *destroy.* Isa. 47. 1.
[g] Rev. 18. 18.
‖ Or, *like unto Babylon.*
[h] Rev. 18. 4.
[i] Rev. 18. 8.
[k] Ps. 102. 11.
[l] Isa. 47. 6. Zech. 1. 15.
† Lat. *death.*
[m] Deut. 32. 35. Rom. 12. 19. Heb. 10. 30.
[n] See Deut. 28. 53.
[o] ver. 46.
[p] Mal. 4. 1.
‖ Or, *blemish.*
[a] ch. 15. 60.
[b] ch. 15. 46.
[c] ch. 15. 10.
[d] Isa. 17. 3.
[e] Joel 1. 3.
[f] ch. 15. 49.
[g] Job 9. 4.
[h] Ps. 107. 25, 26, 27.
[i] ver. 5.
[k] ver. 6.
[l] Isa. 6. 5.
[m] Matt. 24. 8.
[n] Rom. 2. 9.
‖ Or, *plagues.*
[o] Lev. 26. 25, 26.
[p] Ps. 79. 2, 3.
[q] Isa. 1. 7. & 3. 25, 26.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, [r]and in the clefts of the rocks.

29 As in an orchard of olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel there-through.

33 [s]The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things, and understand them, [t]ye servants of the Lord.

36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the [u]plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, [x]and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to the battle, and in those evils be even [y]as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 [z]They that marry, as they that shall get no children: and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 [a]For strangers shall reap their fruits, and spoil their goods, overthrow their houses, [b]and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently [c]searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say [d]that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, [e]their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made: [f]and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the [g]number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he [h]hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In [i]the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 [k]He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the [l]Spirit of Almighty God, which made allthings, [m]and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, [n]and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? [o]or how will ye hide your sins before God and his angels?

67 Behold, [p]God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, ‖being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 [q]For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen; [r]and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord; behold the days of trouble are at hand, but I will deliver you from the same.

75 [s]Be ye not afraid, neither doubt; for God is your guide,

76 And the [t]guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is ‖left undressed, and is cast into the fire [u]to be consumed therewith.

TOBIT.

CHAP. I.

1 Tobit's stock and devotion in his youth. 9 His marriage and captivity. 13 His preferment, alms and charity in burying the dead; for which he is accused and fleeth, and after returneth to Nineve.

THE book of the ‖words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe [a]of Nephthali;

2 Who in the time of [b]Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called ‖properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, [c]all the tribe of Nephthali my father fell from the house of Jerusalem, [d]which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, where the temple of the habitation of the Most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed ‖unto the [e]heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, [f]having the first fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of ‖Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, [g]as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine [h]own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the [i]bread of the Gentiles.

11 But I kept † myself from eating;

12 Because I remembered God with all my heart.

13 And the Most High gave me grace and favor before Enemessar, so that I was his † purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, ‖ at Rages, a city of Media, ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; † whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, [k]and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast ‖ about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and [l]fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, [m]I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there anything left me, besides my wife Anna and my son Tobias.

21 And there passed not five and fifty days before two of his sons [n]killed him, and they fled into the mountains of Ararath; and ‖ Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus, my brother Anael's son.

22 And Achiacharus entreating for me, I returned to [o]Nineve. Now Achiacharus was [p]cup-bearer, and keeper of the signet, and steward and overseer of the accounts: and ‖ Sarchedonus appointed him next unto him: and he was my brother's son.

CHAP. II.

1 Tobit leaveth his meat to bury the dead, and becometh blind. 11 His wife taketh in work to get her living. 14 Her husband and she fall out about a kid.

NOW when I was come home again, and [a]my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is [b]the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what [c]poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the market-place.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness.

6 Remembering that prophecy of [d]Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went [e]and made a grave, and buried him.

8 But my neighbors mocked me, and said, This man is not yet afraid to be put to death for this matter: [f]who fled away; and yet lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, [g]being polluted, and my face was uncovered:

10 And I knew not that there were ‖ sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and ‖ a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna ‖ did take women's works to do.

12 And when she had sent ‖ them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; [h]for it is not lawful to eat anything that is stolen.

14 [i]But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, [k]Where are thine alms and thy righteous deeds? ‖ behold, thou and all thy works are known.

CHAP. III.

1 Tobit, grieved with his wife's taunts, prayeth. 7 Sara, reproached by her father's maids, prayeth also. 17 An angel is sent to help them both.

THEN I being grieved [a]did weep, and in my sorrow prayed saying,

2 O Lord, thou art just, [b]and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, [c]and *the sins* of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, [d]and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy [e]judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me [f]as seemeth best unto thee, and command my spirit to be taken from me, that I may be ‖ dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the [g]everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media, Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to [h]seven husbands, whom Asmodeus the evil spirit had killed before they had lien with her. Dost thou not know, said they, that thou hast strangled thy husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have [i]strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then [k]she prayed towards the window, and said, Blessed art thou, O Lord my God, and thy holy and glorious name is blessed and honorable forever: [l]let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face towards thee,

13 And say, [m]Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of [n]my father, in the land of my captivity; I am the only daughter of my father, neither hath he any child to be his heir, neither any ‖ near kinsman, nor any son of his alive to whom I may keep myself for a wife: my seven husbands are already dead; [o]and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both [p]were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the [q]whiteness of Tobit's eyes, and to give [r]Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind [s]Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 Tobit giveth instructions to his son Tobias, and telleth him of money left with Gabael in Media.

IN that day Tobit remembered the [a]money which he had committed to Gabael in Rages of Media,

[g] See Judg. 4. 4.
[h] Num. 36. 7.
[i] Gen. 43. 32. † Gr. *my soul.* Dan. 1. 8.
† Gr. *buyer.*
‖ Or, *in the land or country of Media.*
† Gr. *the ways of whom were unsettled.*
[k] Matt. 25. 35.
‖ Or, *behind the walls.*
[l] 2 Kings 19. 35, 36. Isa. 37. 36, 37. Ecclus. 48. 18, 21. 1 Macc. 7. 41. 2 Macc. 8. 10.
[m] Matt. 10. 23.
[n] 2 Kings 19. 37. 2 Chron. 32. 21.
‖ Or, *Esarhaddon.*
[o] ver. 3.
[p] Neh. 1. 11.
‖ Or, *Esarhaddon.*

[a] ch. 1. 20.
[b] Ex. 34. 22. Deut. 16. 9, 10, 11.
[c] ch. 1. 16, 17.
[d] Amos 8. 10.
[e] ch. 1. 17.
[f] ch. 1. 19.
[g] Num. 3. 11.
‖ Or, *swallows.*
‖ Or, *white films.*
‖ Or, *was hired to spin in the women's rooms.*
‖ Or, *her work.*
[h] Ex. 23. 4. Deut. 22. 1.
[i] Job 2. 9.
[k] ch. 1. 8, 16, 17.
‖ Or, *to all things are known to thee*

[a] ch. 2. 7.
[b] Ps. 145. 17.
[c] Ex. 20. 5.
[d] Deut. 23. 15, 37.
[e] Rev. 19. 2.
[f] 1 Sam. 3. 18.
‖ Or, *dismissed*, or, *delivered.*
[g] Luke 16. 9.
[h] See Matt. 22. 25, 26.

[i] ver. 8.
[k] Dan. 6. 10.
[l] Ps. 145. 10.
[m] Jonah 4. 3, 8.
[n] ver. 10.
‖ Or, *brother.*
[o] ver. 13.
[p] Ps. 65. 2.
[q] ch. 2. 10.
[r] ver. 7.
[s] ver. 8.
[a] ch. 1. 14.

2 And said within himself, [b]I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, [c]but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she is dead, bury her by me in one grave.

5 My son, [d]be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do [e]uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 [f]Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance, [g]give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good [h]treasure for thyself against the day of necessity.

10 [i]Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the Most High.

12 Beware of all [k]whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a [l]strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love [m]thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in *not* taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the [n]wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be [o]circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 [p]Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 [q]Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance [r]give alms; and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 [s]Bless the Lord thy God always, and desire of him that [t]thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that [u]I committed ten talents to Gabael the *son* of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou [x]fear God, and depart from all sin, and do that which is pleasing in his sight.

[b] ch. 3. 13, 15.
[c] ch. 5. 20.
[d] Ex. 20. 12. Ecclus. 7. 27.
[d] ch. 4. 1, 20.
[d] Ps. 78. 11. Mat. 3. 16.
[e] Phil. 4. 21.
[e] Mic. 6. 8.
[f] Prov. 3. 9. Ecclus. 4. 1. & 14. 13. Luke 14. 13.
[f] ver. 8.
[g] Ecclus. 35. 10.
[h] Matt. 5. 20.
[i] Ecclus. 29. 13.
[g] ch. 1. 6.
[h] ch. 1. 4, 5.
[k] 1 Thess. 4. 3.
[l] Neh. 13. 23, 25.
[i] See ver. 11.
[k] See Gen. 24. 12.
[m] Rom. 9. 3. & 10. 1. 1 Pet. 2. 17.
[l] Ex. 23. 20.
[m] ch. 1. 9.
[n] Lev. 19. 13. Deut. 24. 14, 15.
[o] Eph. 5. 15.
‖ Or, *let not money be added, but be the off-scouring of our son.*
[p] Matt. 7. 12. Luke 6. 31.
[q] Luke 14. 13.
[r] Matt. 6. 1.
‖ Or, *So long as God hath granted us to live this is sufficient.*
[n] Ps. 121. 7, 8.
[s] Ps. 103. 1, 2, 20, 21, 22.
[t] Ps. 119. 5.
[u] ch. 1. 14. ver. 1.
[x] Eccl. 12. 13.

CHAP. V.

Young Tobias seeketh a guide into Media. 6 *The angel will go with him, and saith he is his kinsman.* 16 *Tobias and the angel depart together.* 17 *But his mother is grieved for her son's departing.*

TOBIAS then answered and said, [a]Father, I will do all things which thou hast commanded me,

2 But how can I receive the [b]money, seeing I know him not?

3 Then he gave him the hand-writing, and said unto him, Seek thee a man which may go with thee, while I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

[a] ch. 1. 20.
[b] ch. 4. 20.
[c] ch. 2. 10. & 3. 17.
[f] ch. 3. 7.
[c] ch. 3. 7.
[d] ch. 5. 12.

5 But he knew not; and he said unto him, Canst thou go with me to [c]Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother [d]Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they [e]saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or a hired man to go with thy son? Then Tobit said unto him, [f]I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have inquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we [g]went together to Jerusalem to worship, and offered the first-born, and the tenths of the fruits: and they were not seduced [h]with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, [i]what wages shall I give thee? *wilt thou* a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, [k]and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the [l]angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But [m]Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 ‖ Be not greedy to add money to money, but let it be as refuse in respect of our child.

19 ‖ For that which the Lord hath given us to live with, doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, [n]and he shall return safe.

22 Then she made an end of weeping.

CHAP. VI.

4 *The angel biddeth Tobias to take the liver, heart, and gall out of a fish, and to marry Sara the daughter of Raguel.* 16 *He teacheth how to drive the wicked spirit away.*

AND as they went on their journey, they came in the evening to the river Tigris, [a]and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the [b]angel said unto him, Take the fish. And the young man laid hold of the fish, ‖ and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to [c]Ecbatane.

6 Then the young man said to the angel, Brother [d]Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath [e]whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to-day we shall lodge with [f]Raguel, who is thy cousin; he also hath one

only daughter, named [g]Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the ||[h]right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, [i]that this maid hath been given to seven men, who all died in the marriage chamber.

14 [k]And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a [l]wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life, because of me, to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, [m]Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the [n]evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ||ashes of perfume, [o]and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, [p]and pray to God [q]which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and [r]she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was ||effectually joined to her.

CHAP. VII.

1 Raguel telleth Tobias what had happened to his daughter. 12 He giveth her in marriage unto him. 17 She is conveyed to her chamber, and weepeth. 18 Her mother comforteth her.

AND when they were come to [a]Ecbatane, they came to the house of Raguel, [b]and Sara met them; and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, we are of the sons of [c]Nephthali, [d]which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive and in good health: and Tobias said, [e]He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit [f]was blind, he was sorrowful, and wept.

8 And likewise [g]Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully; and after that they had killed ||a ram of the flock, they set store of meat on the table. Then said Tobias to [h]Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be despatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is [i]meet that thou shouldest marry my daughter: nevertheless, I will declare unto thee the truth.

11 I have given my daughter in marriage to [k]seven men, who died that night they came in unto her: nevertheless, for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the ||manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he [l]called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife

[g] ch. 3. 7.
[h] Num. 36. 6.
[n] ver. 7.
|| Or, *inheritance.*
[h] Num. 27. 8. & 36. 8.
[o] See ver. 11.
[p] ch. 6. 16.
|| Or, *licked.*
[q] Acts 17. 24.
[i] ch. 3. 8.
[k] See ch. 5. 17.
[l] ch. 3. 8.
[a] ch. 7. 11.
[m] ch. 4. 12, 13.
|| Or, *embers.*
[b] ch. 6. 7.
[n] ver. 14.
[c] ch. 5. 2.
[d] ch. 6. 17.
|| Or, *embers.*
[o] ver. 4, 7.
[e] Gen. 2. 7.
[p] Phil. 4. 6.
[q] Ps. 103 8.
[r] Gen. 24. 8.
[f] 1 Thess. 4. 4, 5.
|| Or, *vehemently.*
[g] 1 Cor. 14. 16.
[a] ch 6. 5.
[b] See Gen. 24. 15.
[h] ch. 7. 2.
[c] ch. 1. 1.
[d] ch. 1. 10.
[i] Ps. 147. 1.
[k] Eccl. 7. 14.
[e] ch. 1. 9.
[l] ver. 4.
[f] ch. 2. 10.
[g] ver. 2.
[m] Judg. 11. 10. Matt. 22. 1, 14. John 2. 1, 10.
|| Or, *a sucking ram*, or, *lamb.* Junius,
[h] ch. 3. 17.
[n] See Judg. 14. 12.
[i] ch. 6. 11, 12.
[k] ch. 5. 8.
[a] ch. 5. 4.
[b] ch. 4. 1.
|| Or, *law.*
[l] See Gen 24. 57.
[c] ch. 1. 14.

to Tobias, saying, Behold, take her after [m]the law of Moses and lead her away to thy father. [n]And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument *of covenants*, [o]and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another [p]chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she ||received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the [q]Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked spirit away, as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead, but finding him alive, praiseth God, and maketh a wedding feast.

AND when they had [a]supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the ||ashes of the perfumes, and put the heart and the liver of the fish thereupon, [b]and made a smoke *therewith.*

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and [c]the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, [d]and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 [e]Thou madest Adam, and gavest him Eve his wife for a helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, [f]but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And she said with him, [g]Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his [h]wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel [i]praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, [k]for thou hast made me joyful; And that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of [l]two that were the only-begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the [m]wedding-feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till [n]the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

CHAP. IX.

1 Tobias sendeth the angel unto Gabael for the money. 6 The angel bringeth it and Gabael to the wedding.

THEN Tobias called [a]Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to [b]Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with [c]Gabael, and

gave him the hand-writing: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and || Tobias blessed his wife.

|| Or, *Gabael blessed Tobias and his wife*, Junius.

CHAP. X.

1 Tobit and his wife long for their son. 7 She will not be comforted by her husband. 10 Raguel sendeth Tobias and his wife away with half of his goods, and blesseth them.

NOW Tobit his father [a]counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now,* [b]*I care for nothing,* my son, *since I have let thee go,* the light of mine eyes.

6 To whom Tobit said, Hold thy peace, [c]take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until [d]the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, [e]Let me go, for my father and my mother look no more to see me.

8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And [f]he blessed them, and [g]sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, [h]Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children [i]of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee || of special trust: wherefore do not entreat her evil.

[a] ch. 9. 4.
[b] 1 Sam. 10. 2.
[c] Phil. 4. 6.
[d] ch. 8. 20.
[e] Gen. 24. 54, 56.
[f] Gen. 24. 60.
[g] Gen. 24. 59.
[h] Ex 20. 12.
[i] Job 42. 16.
|| Or, *to be safely kept.*

CHAP. XI.

6 Tobias's mother spieth her son coming. 10 His father meeteth him at the door, and recovereth his sight. 14 He praiseth God, and welcometh his daughter-in-law.

AFTER these things Tobias [a]went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto [b]Nineve.

2 Then [c]Raphael said to Tobias, thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thy hand the gall of the fish. So they went their way, [d]and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and [e]the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and [f]the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and [g]fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth [h]I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled; but his son ran unto him,

11 And took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And [i]the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thy holy angels:

15 For thou hast scourged, [k]and hast taken pity *on me:* for behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

[a] Acts 8. 39.
[b] Gen. 10. 11.
[c] ch. 9. 1.
[d] ch. 5. 16.
[e] ch. 5. 8.
[f] ch. 2. 10.
[g] Gen. 46. 29.
[h] Gen. 46. 30.
[i] ver. 8.
[k] Ps. 103. 13.

16 Then Tobit went out to meet his daughter-in-law at the gate of [l]Nineve, rejoicing, and praising God: and they which saw him go marvelled [m]because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: [n]God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, || and Nasbas his brother's son, came:

19 And Tobias's wedding was kept [o]seven days with great joy.

[l] ver. 1.
[m] ver. 11, 12, 13.
[n] ver. 14.
|| Junius, *who is also called Nasbas.*
[o] Judg. 14. 12.

CHAP. XII.

5 Tobit offereth half to the angel for his pains. 6 But he calleth them both aside, and exhorteth them. 15 He telleth them that he was an angel, and was seen no more.

THEN Tobit called his son Tobias, and said unto him, My son, [a]see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, [b]and made whole my wife, [c]and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, [d]Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. [e]It is good to praise God, and exalt his name, and || honourably to shew forth the works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, [f]and no evil shall touch you.

8 Prayer is good with fasting, and alms, and righteousness. [g]A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin [h]are enemies to their own life.

11 [i]Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter-in-law, [k]I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner † to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And [l]now God hath sent me to heal thee and Sara thy daughter-in-law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and [m]fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came: wherefore praise him for ever.

19 [n]All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks; for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, [o]they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

[a] ch. 5. 14, 15.
[b] ch. 7. 11. & 8. 2, 3.
[c] ch. 9. 5.
[d] ver. 2.
[e] Ps. 117. 1.
|| Or, *with honour.*
[f] 1 Pet. 3. 13.
[g] Ps. 37. 16.
[h] Prov. 8. 36.
[i] Amos 3. 7.
[k] Acts 10. 4.
† Gr. *to go and bury.* ch. 2. 4.
[l] ch. 3. 17.
[m] Judg. 13. 20.
[n] Gen. 18. 8. & 19. 3. Judg. 13. 16.
[o] Acts 8. 39.

CHAP. XIII.

The thanksgiving unto God, which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth forever, and blessed be his kingdom.

2 [a]For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

[a] Deut. 32. 59. 1 Sam. 2. 6. Wis. 16. 13.

3 [b]Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 [c]If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: [d]who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, [e]and let all praise him for *his* righteousness.

9 O Jerusalem, the holy city, ‖ he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, [f]*for he is* good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and ‖ let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 [g]Many nations shall come from far to the name of the Lord God [h]with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed *are* [i]they which love thee, *for* they shall rejoice in thy ‖ peace: blessed *are* they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let [k]my soul bless God the great King.

16 For Jerusalem shall be built up with [l]sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.

17 And the [m]streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

CHAP. XIV.

3 Tobit giveth instructions to his son, specially to leave Nineve. 11 He and his wife die and are buried. 12 Tobias removeth to Ecbatane, and there dieth, after he had heard of the destruction of Nineve.

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: [a]and he gave alms, and he ‖ increased in the fear of the Lord God, and praised him.

3 And when he was very aged, [b]he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which [c]Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in [d]Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 [e]And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, [f]but not like to the first, until the time of that age be fulfilled; and afterward they shall return from *all* places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it ‖ for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, [g]and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, [h]depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, [i]and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled [k]Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was ‖ saved, but the other had his reward: for he went down into darkness. ‖ Manasses gave alms, and escaped the snares of death ‖ which they had set for him; but Aman fell into the snare, and perished.

11 Wherefore now, my son, [l]consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being a hundred and eight and fifty years old; and ‖ he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to [m]Ecbatane to [n]Raguel his father-in-law,

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he ‖ inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, [o]being a hundred and seven and twenty years old.

15 But before he died, he heard of [p]the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

[b] Ps. 18.49. Rom. 15. 9.
[c] 1 Kings 8. 47, 51.
[d] Joel 2.14.
[e] Ps. 67. 5.
‖ Or, *he will lay a scourge upon the works of thy children.*
[f] Ps. 106.1.
‖ Or, *to make.*
[g] Isa. 2. 3.
[h] Ps. 72.10.
[i] Ps. 122.6.
‖ Or, *prosperity.*
[k] Ps. 103.2.
[l] Rev. 21. 19.
[m] ver. 18. Rev. 21.21.
[a] Acts 10.
‖ Or, *did more and more fear.*
[b] Gen. 49. 1.
[c] Jonah 1. 2.
[d] ch. 1. 14.
[e] Ezra 3. 8. & 6. 14.
[f] Ezra 3. 12, 13.
‖ *For ever* is not in the Roman copy.
[g] Hos. 14 8.
[h] Gen. 19. 12, 13.
[i] Mic. 6. 8.
[k] ch. 1. 21, 22.
‖ Or, *preserved.*
‖ Junius readeth *Nitzba.*
‖ Roman, *which he had set.*
[l] ch. 1. 16. Acts 10. 2.
‖ Or, *they.*
[m] ch. 7. 1.
[n] ch. 11. 1.
‖ Or, *possessed.*
[o] Job 42.17.
[p] ver. 4.

JUDITH.

CHAP. I.

1 Arphaxad doth fortify Ecbatane. 5 Nabuchodonosor maketh war against him, and craveth aid. 12 He threateneth those that would not aid him, and killeth Arphaxad, and returneth to Nineve.

IN the twelfth year of the reign of [a]Nabuchodonosor, who reigned in Nineve, [b]the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane [c]walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, a hundred cubits *high*, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all they that dwelt by [d]Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in [e]Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher [f]Galilee, and the great plain of Esdrelom,

9 And to all that were in [g]Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betana, and Chellus, and Kades; [h]and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of [i]Ethiopia

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of

[a] Tobit 14. 15.
[b] Jonah 1. 2. & 3. 2, 3.
[c] Ps. 127.1. ver. 14.
[d] Gen. 2.14.
[e] Dan. 10.1.
[f] John 4.3.
[g] John 4.4.
[h] Gen. 15. 18.
[i] Acts 8.27.

him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of [k]Cilicia, and [l]Damascus, and [m]Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle-array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the [n]towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also [o]Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to [p]Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, a hundred and twenty days.

CHAP. II.

Holofernes is appointed general, and charged to spare none that will not yield. 15 *His army and provision.* 23 *The places which he won and wasted as he went.*

AND [a]in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, [b]as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and [c]concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy [d]all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was †next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen a hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me ‖earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow:

9 And [e]I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them whereso-ever thou goest.

12 For [f]as I live, and [g]by the power of my kingdom, whatsoever I have spoken, that will I do by my hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called [h]all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, [i]unto a hundred and twenty thousand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 [k]And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and [l]to cover all the face of the earth westward with the chariots, and horsemen, and their chosen footmen.

20 A great multitude also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was [m]without number.

21 And they went forth of Nineve three days' journey towards the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

23 And destroyed [n]Phud and [o]Lud, and spoiled all the children of Rasses, and the children of [p]Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates and went through [q]Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were towards the south, over against Arabia.

26 He compassed also all the children of [r]Madian, and burned up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus in the time of [s]wheat harvest, and burned up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in [t]Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in [u]Azotus and Ascalon feared him greatly.

CHAP. III.

They of the sea-coast entreat for peace. 7 *Holofernes is received there, yet he destroyeth their gods, that they might worship only Nabuchodonosor.* 9 *He cometh near to Judea.*

SO they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor [a]the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses and all our places, [b]and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to [c]Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with [d]garlands, with [e]dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against ‖Esdraelon near unto ‖Judea, over against the †great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

The Jews are afraid of Holofernes, and fortify the hills. 6 *They of Bethulia take charge of the passages.* 9 *All Israel fall to fasting and prayer.*

NOW the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, [a]and after what manner he had spoiled all their temples, and brought them to nought.

2 [b]Therefore they were exceedingly afraid of him, and were [c]troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people ‖of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified [d]after the profanation.

4 Therefore they sent into all the coasts of Samaria and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the

k Acts 22.3.
l Acts 9. 2.
m Isa. 7. 1.
m Judg.6.5.
n Gen. 10. 6.
o Gen. 10. 22.
p Gen. 16. 15.
q Acts 7. 2.
r Ex. 2.15.
s Ruth 2. 23.
t Isa. 23. 4, 15.
u Acts 8. 40.
a See ch. 1. 1.
b ch. 1. 12.
c 1 Sam 20. 7. & 25. 17.
d ver. 1.
† Gr. *second man.*
a ch. 2. 5.
b ch. 2. 27.
c ch. 2. 4.
‖ After the manner of the kings of Persia, to whom earth and water were wont to be given, to acknowledge that they were lords of land and sea. *Herodotus.*
d Acts 14. 13.
e Ps. 150.4.
‖ Or, *Esdrelom.*
‖ Or, *Dotan Dothan,* Junius. Gen.37.17.
† Gr. *great saw.*
e Ex. 15. 9.
f Gen. 42. 15.
g ch. 1. 12
h ver. 2.
i ver. 5.
k Judg.6.5.
a ch. 3. 8.
b ch. 2. 28.
c Ps. 137.5, 6.
‖ Or, *out of Judea.*
d Ps. 74. 7. & 79. 1. Dan. 9.27. 1 Mac. 1. 31, 39.

high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwell in Bethulia, and Betomestham, which is over against ‖ Esdraelon toward the ‖ open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait. ‖ for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ‖[e]ancients of the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel [f]cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, [g]and their wives, and their children, [h]and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all [i]with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 [k]So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, [l]and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their [m]mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

1 *Achior telleth Holofernes what the Jews are, and what their God had done for them.* 21 *He adviseth not to meddle with them.* 22 *All that heard him were offended at him.*

THEN was it declared to Holofernes, the chief captain of the army of Assur, that [a]the children of Israel had prepared for war, and had [b]shut up the passages of the hill-country, and had fortified †all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith [c]he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea-coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth [d]in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, [e]more than all the inhabitants of the west.

5 [f]Then said Achior, [g]the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill-countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 [h]And they sojourned heretofore in Mesopotamia, because they would not follow [i]the gods of their fathers, which were in the land of Chaldea.

8 For they ‖ left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then [k]their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, [l]they went down into Egypt, and sojourned there, while they were nourished, [m]and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, [n]and dealt subtilly with them, and brought them low with labouring in [o]brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the [p]Egyptians cast them out of their sight.

13 And [q]God dried the Red sea before them,

14 And [r]brought them †to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ove Jordan they possessed all the hill-country.

16 [s]And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God [t]that hateth iniquity was with them.

18 [u]But when they departed from the way which he appointed them, they were destroyed in many battles very sore, [x]and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But [y]now they are returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and ‖ are seated in [z]the hill-country; for it was desolate.

20 Now therefore, my lord and governor, [a]if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and [b]their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For, *say they*, we will not be afraid of the face of the children of Israel: for lo, it is [c]a people that have no strength nor power †for a strong battle.

24 Now therefore, lord Holofernes, we will go up, and the[d] shall be a prey to be devoured of all thine army.

CHAP. VI.

1 *Holofernes despiseth God: he threateneth Achior, and sendeth him away.* 14 *The Bethulians receive and hear him.* 18 *They fall to prayer, and comfort Achior.*

AND when the [a]tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? [b]and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants [c]will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and [d]their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, [e]a hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation [f]that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore [g]my servants shall bring thee back into the hill-country, and shall set thee in one of the cities [h]of the passages.

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in

[e] Ezek. 8. 11.
[f] Jonah 1. 5.
[g] Zech. 12. 12.
[h] Jonah 3. 8.
[i] Zeph. 3. 9.
[k] Ps. 106. 44.
[l] Joel 2. 17.
[m] Ex. 28. 4.
[a] ch. 4. 1.
[b] ch. 4. 7.
[c] ch. 1. 12.
[d] Luke 1. 30.
[e] ch. 3. 1.
[f] ch. 6. 5, 8, 11.
[g] ver. 2.
[h] Gen. 11. 31.
[i] Josh. 24. 15.
[k] Gen. 12. 1. & 15. 7. Neh. 9. 7.
[l] Gen. 46. 5, 6, 7.
[m] Ex. 1. 7.
[n] Ex. 1. 8, 9, 10.
[o] Ex. 1. 11.
[p] Ex. 12. 31, 33.
[q] Ex. 14. 21.
[r] Ex. 19. 1.
[s] Josh. 12. 7, 8.
[t] Hab. 1. 13.
[u] Judg. 2. 11. & 3. 8.
[x] 2 Kings 25. 1, 11.
[y] Ezra 1. 1, 5.
[z] ver. 3.
[a] 1 Kings 8. 46.
[b] Rom. 8. 31.
[c] ver. 3.
[d] ch. 2. 8.
[e] ver. 2.
[f] ch. 5. 12, 13.
[g] ver. 6.
[h] ch. 4. 7.
[b] See Isa. 36. 18, 19, 20.
[c] ch. 5. 24.

‖ Or, *Esdrelom.*
‖ Or, *plain.*
† Gr. *into the way of the wilderness of Sina.*
‖ Or, *two against all.*
‖ Or, *governors.*
† Gr. *against a mighty army.*
† Gr. *all the top.*
‖ Or, *went out of.*
‖ Or, *have their dwellings.*

his [f]tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into [k]the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used [l]a sling kept them from coming up by casting of stones against them.

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their [m]lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into [n]Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothonial, and Charmis the son of Melchiel.

16 And they called together all [o]the ancients of the city, and all their youth ran together, and their women, to the assembly, and they sat Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of [p]the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people [q]fell down and worshipped God, and cried unto God, saying,

19 O [r]Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then [s]they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; [t]and they called on the God of Israel all that night for help.

CHAP. VII.

Holofernes besiegeth Bethulia, and stoppeth the water from them. 22 They faint and murmur against the governors, who promise to yield within five days.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against [a]Bethulia, to take aforehand the ascents of the hill-country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was [b]a hundred and seventy thousand footmen, and twelve thousand horsemen, besides the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, [c]by the fountain, and they spread themselves in breadth ‖ over Dothaim even to Belmaim, and in length from Bethulia unto †Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, [d]Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and [e]watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia;

7 And viewed [f]the passages up to the city, and came to [g]the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea-coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their [h]spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle-array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands [i]the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; [k]so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed [l]with famine, and before the sword come against them, they shall be overthrown in the streets where they dwelt.

15 Thus shalt thou render them an evil reward; because they [m]rebelled, and [n]met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and [o]took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill-country over against [p]Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and [q]covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the [r]children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, [s]so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the ‖ cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women [t]and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to [u]Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be [x]judge between us and you: for ye have done us great injury, [y]in that ye have not required peace of the children of Assur.

25 For now we have no helper: [z]but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 [a]We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, ‖ that he do not according as we have said this day.

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said [b]Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us; [c]for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge, and they went unto the walls and towers of their city, and sent the women and children into their houses: [d]and they were very low brought in the city.

[f] ch. 5. 22.
[k] ver. 7.
[l] 1 Sam. 17. 40.
[m] ch. 5. 24.
[n] ver. 10.
[o] Ezek. 8. 11.
[p] ver. 1.
[q] Ps. 72. 11.
[r] ch. 5. 8.
[s] ver. 19.
[t] Ps. 50. 15.
[a] ch. 6. 14.
[b] See ch. 2. 5.
[c] ch. 6. 11.
‖ Or, *from Dothaint*, Junius.
† Gr. *beanfield.*
[d] Num. 22. 4.
[e] Hab. 2. 1.
[f] ch. 4. 7.
[g] ch. 6. 11.
[h] 1 Sam. 17. 45. Ps. 20. 7. & 33. 16, 17.
[i] ver. 7.
[k] Ex. 17. 3.
[l] Ex. 16. 3.
[m] ch. 2. 11.
[n] ch. 3. 1.
[o] ver. 13.
[p] ver. 3.
[q] ch. 2. 7.
[r] Ex. 14. 10.
[s] ver. 13.
‖ Or, *pits.*
[t] Isa. 40. 30.
[u] ch. 6. 15.
[x] Ex. 5. 21.
[y] ch. 3. 1.
[z] Judg. 2. 14. & 4. 2.
[a] Deut. 30. 19.
‖ Or, *lest he do*, meaning Holofernes.
[b] ver. 23.
[c] Isa. 54. 7.
[d] Ps. 116. 3.

CHAP. VIII.

1 *The state and behaviour of Judith, a widow.* 12 *She blameth the governors for their promise to yield, and adviseth them to trust in God.* 28 *They excuse their promise.* 32 *She promiseth to do something for them.*

NOW at that time Judith heard thereof, which was the daughter of [a]Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathaneel, the son of ‖ Samael, the son of Salasadai, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in [b]the barley-harvest.

3 For [c]as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia; and they buried him with his fathers in the field between [d]Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And [e]she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and men-servants, and maid-servants, and cattle, and lands; ‖ and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard [f]the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all [g]the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waiting woman, that had the government of all things that she had, to call Ozias and [h]Chabris and Charmis, [i]the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this [k]oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have [l]tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: [m]then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, [n]he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not ‖ bind the counsels of the Lord our God: for [o]God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us [p]wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe nor family, nor ‖ people, nor city, among us, which worship gods made with hands, [q]as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other God, therefore [r]we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, [s]and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the ‖ slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; [t]and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, [u]and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to [x]Abraham, and how he tried Isaac, and what happened to [y]Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: [z]but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said [a]Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thy heart is good.

30 [b]But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now [c]pray you for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies, the Lord will [d]visit Israel by my hand.

34 But inquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, [e]Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Judith humbleth herself, and prayeth God to prosper her purpose against the enemies of his sanctuary.*

THEN Judith [a]fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time [b]that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father [c]Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; [d]for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 [e]And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred [f]the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also [g]a widow.

5 For thou hast wrought not only those things, but also the things which fell out before and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, [h]what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians [i]are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear, and bow and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: [k]for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thine altar.

9 Behold their pride, and send thy wrath upon their heads: give into my hand, which am a widow, the power that I have conceived.

[a] 1 Chron. 6. 29.
[b] Ruth 1. 22.
[c] 2 Kings 4. 18, 19, 20.
[d] ch. 4. 6.
[e] Luke 2. 37.
‖ Or, *and she kept them.*
[f] ch. 7. 22, 28.
[g] ch. 7. 30, 31.
[h] ch. 6. 15.
[i] ch. 6. 16.
[k] ver. 9.
[l] Ps. 95. 9.
[m] Job 11. 7. Rom. 11. 33, 34.
[n] Dan. 4. 35.
‖ Or, *engage.*
[o] Num. 23. 19. Isa. 55. 6, 8.
[p] Gen. 49. 18
‖ Or, *town.*
[q] Judg. 2. 11. & 4. 1. & 6. 1.
[r] Ps. 125. 1.
[s] Ps. 74. 7.
‖ Or. *fear.*
[t] Deut. 28. 37.
[u] ver. 21.
[x] Gen. 22. 1.
[y] Gen. 28. 7.
[z] Prov. 3. 12.
[a] ver. 10.
[b] ch. 7. 22.
[c] Jam. 5. 14, 15, 16, 17, 18.
[d] Luke 1. 68.
[e] Mark 5. 34.
[a] Josh. 7. 6.
[b] Ps. 141. 2.
[c] Gen. 34. 1, 25.
[d] Deut. 5. 18.
[e] Gen. 34. 29.
[f] Ezra 9. 2.
[g] Ps. 68. 5.
[h] Eph. 1. 11.
[i] ch. 2. 15, 16, 17.
[k] ch. 8. 21.

10 [t]Smite by the deceit of my lips the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman.

11 [m]For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, [n]O God of my father, and God of the inheritance of Israel, [o]Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and [p]deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of [q]Sion, and against the house of the possession of thy children.

14 And make [r]every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

CHAP. X.

1 Judith doth set forth herself. 10 She and her maid go forth into the camp. 17 The watch take and conduct her to Holofernes.

NOW after that she had ceased [a]to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen down, and called [b]her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

3 And pulled off [c]the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a †tire upon it, and put on her garments of gladness, wherewith she was clad during the life of [d]Manasses her husband.

4 And she took sandals upon her feet, and [e]put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she ‖folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there [f]Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, [g]and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, [h]the God of our fathers, give thee favour, and accomplish thine enterprises, to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, [i]and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the [k]Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? [l]And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way whereby he shall go, and win all the hill-country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, [m]they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thy heart, but shew unto him [n]according to thy word; and he will entreat thee well.

17 Then they chose out of them a hundred men ‖to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 [o]And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, [p]Who would despise this people that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into [q]the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants, [r]they all marvelled at the beauty of her countenance; [s]and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

3 Holofernes asketh Judith the cause of her coming. 6 She telleth him how and when he may prevail. 20 He is much pleased with her wisdom and beauty.

THEN said Holofernes unto her, Woman, [a]be of good comfort, fear not in thy heart: for I never hurt any that was willing to serve Nabuchodonosor, [b]the king of all the earth.

2 Now therefore, if thy people [c]that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; [d]be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thy handmaid to speak in thy presence, [e]and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thy handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor [f]king of all the earth liveth, and as his power liveth, [g]who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art ‖excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, [h]which Achior did speak in thy council, we have heard his words; for the men of Bethulia ‖saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but [i]lay it up in thy heart, for it is true; for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, [k]and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified, [l]and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also

[t] Judg. 4. 11. & 5. 26

[m] Judg. 7. 2. 2 Chron. 14. 11. & 16. 8. & 20. 6.

[n] Gen. 32. 9.

[o] Acts 17 24.

[p] ver. 10.

[q] Ps. 48. 2.

[r] Dan. 6. 26.

‖ Or, *and they prepared a chariot for her.*

[o] ver. 14.

[p] ch. 5. 23.

[q] ver. 18.

[r] ver. 14, 19.

[s] See Psa. 72. 9. Isa. 49. 23.

[a] ch. 9. 1.

[b] ch. 8. 33.

[c] ch. 8. 5.

[d] ch. 8. 2.

[e] Gen. 24. 22.

†Gr. *mitre.*

‖ Or, *wrapped, or, packed.*

[f] ch. 8. 35.

[g] ver. 3.

[h] Acts 24. 14.

[i] ch. 6. 11.

[k] ch. 9. 7.

[l] ch. 9. 10, 13.

[m] ver. 7.

[n] ver. 13.

[a] ch. 10. 16.

[b] ch. 6. 4.

[c] ch. 5. 3.

[d] ver. 1.

[e] ch. 10. 13.

[f] ver. 1.

[g] ch. 9. 10, 13.

[h] ch. 5. 5.

‖ Or, *in favour.*

‖ Or, *gat him.*

[i] Ps. 37. 31. & 119. 11.

[k] ch. 7. 22.

[l] Matt. 12. 4.

that dwell there have done the like, to bring them a license from the senate.

15 Now when they shall bring them word, they will forthwith do it, [m]and they shall be given thee to be destroyed the same day.

16 Wherefore I thy handmaid, knowing all this, [n]am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven [o]day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And [p]I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and [q]a dog shall not so much as ‖ open his mouth at thee: for ‖ these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at [r]her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both [s]for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, [t]God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, [u]thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAP. XII.

Judith will not eat of Holofernes' meat. 7 She tarrieth three days in the camp, and every night goeth forth to pray. 15 Bagoas moveth her to be merry with Holofernes, who for joy of her company drinketh much.

THEN he commanded to bring her in where his plate was set; and bade that they should prepare for her [a]of his own meats, and that she should drink of his own wine.

2 And Judith said, I [b]will not eat thereof, lest there be an offence; but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of [c]thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thy handmaid shall not spend those things that I have, before the Lord work by my hand the things that he hath determined.

5 Then [d]the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thy handmaid [e]may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into [f]the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to [g]his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this [h]Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For lo, it will be a shame for our person, if we shall let [i]such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, [k]Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, [l]which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, [m]Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, [n]and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of [o]Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes' heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, [p]and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what [q]her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day, [r]since he was born.

CHAP. XIII.

Judith is left alone with Holofernes in his tent. 4 She prayeth God to give her strength. 7 She cutteth off his head while he slept, and returneth with it to Bethulia. 17 They seeing it, commend her.

NOW when the evening was come, [a]his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with [b]wine.

3 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth [c]to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith, standing by his bed, said [d]in her heart, O Lord God of all power, look at this present upon the works of my hands for [e]the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes' head, and took down his falchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, [f]Strengthen me, O Lord God of Israel, this day.

8 [g]And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after she went forth, and gave Holofernes' head to [h]her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed [i]the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen [k]at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called [l]the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, [m]Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hands this night.

15 So [n]she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain

[m] ver. 11. [n] ver. 3. [o] Luke 2. 37. Acts 26. 7. [p] 2 Kings 6. 19. [q] Ex. 11. 7. ‖ Or, *lark.* ‖ Or, *these things have I spoken.* [r] See ver. 8. [s] ch. 10. 19. [t] Gen. 45. 5, 7. [u] Ruth 1. 16. [a] Dan. 1. 5. [b] Gen. 43. 32. Dan. 1. 8. Tobit 1. 11. [c] ch. 10. 12. [d] ch. 10. 30. [e] ch. 11. 17. [f] ch. 13. 10. [g] ver. 5. [h] ch. 10. 12. [i] ch. 11. 21. [k] ch. 11. 1. [l] ch. 11. 23. [m] 1 Sam. 18. 18. [n] ch. 10. 3, 4. [o] ver. 11. [p] ver. 13. [q] ver. 2. [r] ver. 18. [s] ch. 10. 19. [t] ch. 12. 10. [a] ch. 12. 6. [b] Ecclus. 31. 20, 25. [c] ch. 12. 6. [d] 1 Sam. 1. 13. [e] ch. 10. 8. [f] Judg. 16. 28. [g] See Judg. 4. 21. [h] ver. 3. [i] ch. 12. 7. [k] ch. 10. 9. [l] ch. 7. 23. [m] Ps. 107. 8, 15, 21, 31. [n] ver. 10.

of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him [o]by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath [p]deceived him to his destruction, and yet hath he not committed sin with me, [q]to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, [r]blessed art thou of the most high God above all the women upon the earth: and [s]blessed be the Lord God, [t]which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of [u]our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIV.

8 *Achior heareth Judith shew what she had done, and is circumcised.* 11 *The head of Holofernes is hanged up.* 15 *He is found dead, and much lamented.*

THEN said Judith unto them, Hear me now, my brethren, and take this [a]head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye [b]every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward [c]the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, [d]and they shall flee before your face.

4 So ye and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me [e]Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, [f]he fell at Judith's feet, and reverenced her, and said, [g]Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, [h]the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was [i]joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ‖straits of the mountain.

12 But when the Assyrians saw them, they sent to [k]their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to [l]him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent: for he thought that he had slept with Judith.

15 But because none answered, [m]he opened it, and went into the bed-chamber, and found him cast upon the floor dead, [n]and his head was taken from him.

16 ‖Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, [o]and rent his garments.

17 After, he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 [p]These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for behold, Holofernes *lieth* upon the ground without a head.

19 When [q]the captains of the Assyrians' army heard these words, [r]they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

CHAP. XV.

1 *The Assyrians are chased and slain.* 8 *The high priest cometh to see Judith.* 11 *The stuff of Holofernes is given to Judith.* 13 *The women crown her with a garland.*

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And [a]fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill-country.

3 They also that had camped in the mountains round about Bethulia fled away. [b]Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent [c]Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should [d]rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto [e]Chobai: likewise also they that came from Jerusalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, ‖chased them with a great slaughter, until they were passed Damascus and the borders thereof.

6 And the residue, that dwelt in Bethulia, fell upon the camp of Assur, [f]and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had that which remained; and the villages and the cities, that were in the mountains and in the plain, [g]gat many spoils; for the multitude was very great.

8 Then [h]Joacim the high priest, and [i]the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the [k]exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thy hand: thou hast done much good to Israel, and God is pleased therewith: [l]blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people [m]spoiled the camp the space of thirty days: and they gave unto Judith Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took [n]branches in her hand, and gave also to the women that were with her.

13 And they put [o]a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

CHAP. XVI.

2 *The song of Judith.* 19 *She dedicateth the stuff of Holofernes.* 23 *She dieth at Bethulia, a widow of great honour.* 24 *All Israel lament her death.*

THEN [a]Judith began to sing this thanksgiving in all Israel, and all the people sang after her ‖this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a ‖new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

‖ *Then.*
[o] See Judg. 5. 24, 25, 26, 27.
[o] Job 1. 20.
[p] ch. 9. 10, 13.
[q] ch. 12. 16.
[p] ch. 10. 19.
[q] ver. 3.
[r] ver. 16.
[r] Gen. 14. 19.
[s] Gen. 14. 20. & 24. 27.
[t] Gen. 1. 1.
[a] ch. 14. 3.
[u] ch. 8. 20.
[b] Lev. 26. 7, 8.
[c] ch. 13. 18.
[d] ver. 2.
[a] 2 Mac. 15. 35.
[b] See Ezek. 9. 1.
[e] ver. 4.
[c] ch. 10. 11.
‖ Or, *overcame.*
[f] 2 Kings 7. 16.
[d] 1 Sam. 17. 52. Heb. 11. 34
[g] ver. 6.
[e] ch. 5. 5. & 6. 5. & 11. 9.
[h] ch. 4. 6.
[i] Ezek. 8. 11.
[k] ch. 13. 4.
[f] Rev. 1. 17.
[g] ch. 13. 18.
[l] ch. 13. 18.
[m] ver. 6.
[h] Ezra 3. 11.
[i] Jer. 50. 5.
[n] Matt. 21. 8.
[o] Acts 14. 13.
‖ Or, *ascents.* see ch. 5. 1
[k] ver. 3.
[l] ch. 12. 11.
[a] Ex. 15. 1. Judg. 5. 1.
‖ Or, *this praising.*
‖ Or, *psalm and praise.* Ps 98. 1.
[m] Judg. 3. 25.
[n] ch. 13. 8.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the [b]multitude whereof [c]stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty [d]Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith, the daughter of Merari, weakened him with the beauty of her countenance.

8 For [e]she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a †tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, [f]her beauty took his mind prisoner, and the falchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were ‖daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but ‖they were astonished: [g]these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord ‖a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee; [h]for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For [i]the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: [k]yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting [l]fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord: and as soon as the people [m]were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 [n]Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time [o]honourable in all the country.

22 And many desired her, but none [p]knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But [q]she increased more and more in honour, and waxed old in her husband's house, being a hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the ‖cave of her husband Manasses.

24 And the house of Israel lamented her [r]seven days: and [s]before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And [t]there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

[b] ch. 2. 19.
[c] ch. 2. 3.
[d] Ps. 33.10.
[e] ch.10.3,4.
†Gr. *mitre.*
[f] ver. 7.
‖ Or, *confounded.*
‖ *The Assyrians.*
[g] ch. 14.19. & 15. 2.
‖ Or, *a song of praise,* ver. 2.
[h] Ps. 33. 6, 9.
[i] Ps. 46. 2.
[k] Gen. 18. 26, 28, 29, 32.
[l] Isa.66 24. Mark 9.44.
[m] Mal. 3. 3.
[n] ch. 15.11.
[o] 1 Sam. 2. 30.
[p] Gen. 4. 1.
[q] Luke 2. 52.
‖ Or, *sepulchre.*
[r] Gen. 50. 10.
[s] Isa. 38. 1.
[t] Jer. 32.37.

The rest of the Chapters of the Book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

Part of the Tenth Chapter after the Greek.

Mardocheus remembereth and expoundeth his dream of the river and the two dragons.

THEN Mardocheus said, [a]God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 [b]A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, [c]and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, [d]and God hath wrought signs and great wonders which have not been done among the Gentiles.

10 Therefore hath he made [e]two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in [f]the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations forever among his people.

[a] Ps. 126. 2, 3.
[b] See Esth. 2. 7, 15, 16, 17.
[c] Ps.106.44.
[d] Ps. 105. 27.
[e] Isa. 3. 10, 11.
[f] Esth.9.21.

CHAP. XI.

The stock and quality of Mardocheus. 6 He dreameth of two dragons coming forth to fight, and of a little fountain which became a great water.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Ditheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

[a] Ezra 7. 1. Neh. 2. 1.
[b] ch. 10. 5.
[c] ch. 10. 4.
[d] ch. 10. 7.
[e] Ps. 118. 20. Isa. 26. 2.
[f] Joel 2. 2.
[g] ch. 10. 6.
[h] ch. 10. 6.

2 In the second year of the reign of [a]Artaxerxes the great, in the first day of the month Nisan, [b]Mardocheus the son of Jairus, the son of Semel, the son of Cisai of the tribe of Benjamin, [c]had a dream:

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream.

5 Behold, a noise of tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, [d]two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against [e]the righteous people.

8 And lo, a day of [f]darkness and obscurity, tribulation and anguish, affliction and great uproar, upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, [g]as it were from a little fountain, was made a great flood, even much water.

11 [h]The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

CHAP. XII.

The conspiracy of the two eunuchs is discovered by Mardocheus, for which he is entertained by the king, and rewarded.

AND Mardocheus took his rest in the court [a]with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 [b]And he heard their devices, and searched out their pur-

[a] Esth. 2. 21.
[b] Esth. 2. 21. & 6. 2.

poses, and learned that they were about to lay hands upon Artaxerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, [c]they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, [d]and for this he rewarded him.

6 Howbeit [e]Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

[c] Matt. 5. 21, 22. 1 John 3. 15.
[d] Esth. 6. 3.
[e] ch. 10. 7. Jos. Antiq. lib. 11. cap. 6.

CHAP. XIII.

1 The copy of the king's letters to destroy the Jews. 8 The prayer of Mardocheus for them.

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from [a]India unto Ethiopia, in a hundred and seven and twenty provinces.

2 After that I became lord [b]over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom ‖ peaceable, and open for passage to the utmost coasts, to renew peace which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, [c]Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, [d]and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered [e]a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us, cannot ‖ go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, [f]working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is ‖ next unto us, shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month [g]Adar of this present year:

7 That they who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus [h]thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world [i]is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, [k]that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For [l]I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, [m]spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not [n]the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, [o]and praise thy name: and ‖ destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most † earnestly unto the Lord, because their death was before their eyes.

[a] Esth. 1. 1.
[b] Esth. 8. 9.
‖ Or, *mild.*
[c] ch. 10. 7. & 12. 6.
[d] Esth. 3.
[e] Esth. 3.
‖ Or, *be settled.*
[f] Ps. 120. 3.
‖ Or, *second from us,* ver. 3.
[g] Esth. 9. 21.
[h] Ps. 115. 12.
[i] Dan. 4. 35.
[k] Esth. 3. 2, 5.
[l] See Rom. 9. 2, 3. & 10. 1.
[m] Joel 2. 17.
[n] Deut. 32. 9.
[o] Ps. 118. 17.
‖ Or, *shut,* or, *stop not.*
† Gr. *mightily.*

CHAP. XIV.

The prayer of queen Esther for herself and her people.

QUEEN Esther also being in fear of death, [c]resorted unto the Lord:

2 [b]And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And [c]she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 [d]For my danger is in my hand.

5 [e]From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing [f]that thou with thy mouth hast ordained, and destroy [g]thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen [h]to set forth the praises of the † idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that † be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 [i]Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the ‖ nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion; turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like minded to him:

14 But deliver us with thy hand, and help me that [k]am desolate, and which have no other helper but thee.

15 Thou knowest all things, O Lord; thou knowest [l]that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of † all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my † high estate, which is upon my head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am † private by myself.

17 And that thy handmaid hath not eaten at [m]Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thy handmaid any joy since the day † that I was brought hither to this present, [n]but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the [o]forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

[a] Esth. 4. 5, 16, 17.
[b] See Esth. 5. 1.
[c] ch. 13. 8.
[d] 1 Sam. 28. 21. Job 13. 14. Ps. 119. 109.
[e] Ps. 71. 17. & 78. 3, 4.
[f] Ps. 78. 5.
[g] Ps. 79. 1.
[h] Dan. 5. 4.
† Gr. *vain things.*
† Gr. *be not.*
[i] Ps. 89. 50.
‖ Or, *gods.*
[k] ver. 3.
[l] Ps. 15. 4.
† Gr. *every stranger.*
† Gr. *pride.*
† Gr. *quiet,* or, *private.*
[m] ch. 13. 6.
† Gr. *of my change.*
[n] Prov. 14. 10.
[o] ver. 14, 16.

CHAP. XV.

6 Esther cometh into the king's presence. 7 He looketh angrily, and she fainteth. 8 The king taketh her up and comforteth her.

AND [a]upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, [b]after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself ‖ daintily;

4 And the other followed, bearing up her train.

5 And she was ‖ ruddy through the perfection of her beauty, and her countenance was ‖ cheerful and very amiable: [c]but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, [d]who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

[a] Esth. 5. 1.
[b] Neh. 2. 4. Phil. 4. 6.
‖ Or, *delicately.*
‖ Or, *rose-coloured.*
‖ Or, *amiable,* or, *smiling.*
[c] Esth. 4. 16.
[d] Esth. 5. 1.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went ‖before her.

8 Then [e]God changed the spirit of the king into mildness, who †in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though [f]our commandment be ‖general: come near.

11 And [g]so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, [h]and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, ‖she fell down for faintness.

16 Then the king was troubled, and all his servants [i]comforted her.

‖ Or, *with her*, or, *by her.*
[e] Pr. 21. 1.
† Gr. *in an agony.*
[f] Esth. 4. 16.
‖ Or, *as well thine as mine.*
[g] Esth. 5.2.
[h] ver. 7.
‖ Or, *she fell in a swoon.*
[i] ver. 8.

CHAP. XVI.

The letter of Artaxerxes, wherein he taxeth Aman, and revoketh the decree procured by Aman to destroy the Jews, and commandeth the day of their deliverance to be kept holy.

THE great king Artaxerxes unto the princes and governors of a hundred and seven and twenty provinces from India unto Ethiopia, and unto all ‖our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of †their gracious princes, the more proud they are waxen,

3 And endeavour [a]to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of ‖lewd persons, ‖that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech ‖of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition [b]the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them [c]that are unworthily placed in authority.

Jos. Ant. lib. 11, c. 6.
‖ Or, *well affected to our state.*
† Gr. *their benefactors.*
[a] Esth. 3. 8, 9, 10. & 5. 9, 13, 14.
‖ Or, *needy.*
‖ Or, *that never tasted prosperity.*
‖ Or, *of our friends put in trust to manage the affairs.*
[b] Esth. 3. 10, 11.
[c] Esth. 3.1.

8 And we must take care for the time to come, that our kingdom may be [d]quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 [e]Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 [f]Having by manifold and cunning deceits sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, [g]are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ‖ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution [h]the letters sent unto you by Aman the son of Amadatha.

18 For he, that was the worker of these things, [i]is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 [k]Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them [l]the day wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it a high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; [m]but to those which do conspire against us, a memorial of destruction.

24 [n]Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

[d] 1 Tim. 2. 2.
[e] Esth. 3.1.
[f] ch. 12. 6. & 13. 4, 5, 6, 7.
[g] See ch. 13. 4, 5.
‖ Or, *prospered.*
[h] Esth. 3. 12.
[i] Esth. 7. 9, 10.
[k] Esth. 8. 8, 9, 10, 11, 12, 13, 14.
[l] Esth. 9. 17, 18, 19.
[m] ver. 13, 14, 15.
[n] See Dan. 3. 29.

The WISDOM of SOLOMON.

CHAP. I.

1 To whom God sheweth himself, and wisdom herself. 6 An evil speaker cannot lie hid. 12 We procure our own destruction: for God created not death.

LOVE [a]righteousness, ye that be judges of the earth: think of the Lord with a good (heart), and in simplicity of heart seek him.

2 For he will be found of them [b]that tempt him not; and sheweth himself unto such as do not [c]distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, ‖reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 [d]For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and ‖will not abide when unrighteousness cometh in.

6 For wisdom is a [e]loving spirit; and will not acquit a blasphemer of his ‖words; for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which ‖containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things [f]cannot be hid: neither shall vengeance, when it punisheth, pass by him.

[a] Deut. 1. 16. 1 Kings 3. 3. Isa. 56. 1.
[b] Ps. 95. 9.
[c] Deut. 4. 29. 2 Chron. 15. 4.
‖ Or, *maketh manifest.*
[d] Jer. 4.22.
‖ Or, *is rebuked*, or, *sheweth itself.*
[e] Gal. 5.22.
‖ Or, *lips.*
‖ Or, *upholdeth.*
[f] Jer. 23. 24.
‖ Or, *reproving.*
[g] 1 Cor. 10. 10.
‖ Or, *slandereth.*
[h] Deut. 4. 23, 24.
[i] Ezek. 33. 11.
[k] Rev. 4. 11.
[l] Rom. 5. 12.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the ‖manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of [g]murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that ‖belieth, slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves [h]destruction with the works of your hands.

13 For God made not death: [i]neither hath he pleasure in the destruction of the living.

14 For [k]he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 [l]But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAP. II.

1 The wicked think this life short, and of no other after this. 6 Therefore they will take their pleasure in this, and conspire against the just. 21 What that is which doth blind them.

FOR the *ungodly* said, reasoning with themselves, but not aright, [a]Our life is short and tedious, [b]and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart;

3 Which being extinguished, [c]our body shall be turned into ashes, and our spirit shall vanish as the ‖soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as the mist that is driven away with the beams of the sun, and ‖overcome with the heat thereof.

5 [d]For our time is a very shadow that passeth away; and after our end there is no returning: for ‖it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things [e]that are present: and let us ‖speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us.

8 Let us crown ourselves with rose-buds, [f]before they be withered.

9 Let none of us go without his part of our ‖voluptuousness: let us leave tokens of our joyfulness in every place: [g]for this is our portion, and our lot is this.

10 [h]Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore [i]let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education.

13 [k]He professeth to have the knowledge of God, and he calleth himself the child of the Lord.

14 He was made to [l]reprove our thoughts.

15 [m]He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as ‖counterfeits: he abstaineth from our ways as from filthiness: he pronounceth [n]the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the [o]son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us [p]examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death; for by his own saying he shall be respected.

21 Such things they did imagine, [q]and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, [r]they knew them not: neither hoped they for the wages of righteousness, nor †discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an [s]image of his own eternity.

24 [t]Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

[a] Job 7. 1.
[b] Matt. 22. 23. 1 Cor. 15. 32.
[c] Eccl. 3. 20. ‖Or, *moist.*
[d] 1 Chr. 29. 15. ‖Or, *he.*
[e] Isa. 22. 13. & 56. 12. 1 Cor. 15. 32. ‖Or, *earnestly.*
[f] Isa. 40. 7.
[g] Ps. 17. 14.
[h] Isa. 1. 17.
[i] Ps. 10. 9.
[k] ch. 14. 22.
[l] John 7. 7. Eph. 5. 13.
[m] Isa. 53. 3.
[n] Ps. 37. 37.
[o] Ps. 22. 9. Matt. 27. 43.
[p] Jer. 11. 19.
[q] Ps. 50. 21.
[r] 2 Thess. 1. 8. †Gr. *preferred*, or, *esteemed the reward.*
[s] Gen. 1. 26, 27. & 5. 1. Ecclus. 17. 3.
[t] Gen. 3. 13.

‖ Or, *benefited.*
[u] Ex. 16. 4. Deut. 8. 2.
‖ Or, *meet.*
[x] 1 Pet. 1. 7.
[y] Matt. 13. 43.
[z] Matt. 19. 28. 1 Cor. 6. 2.
‖ Or, *and such as be faithful shall remain with him in love.*
[a] Matt. 25. 41.
[b] Isa. 55. 2.
‖ Or, *oppressed.*
‖ Or, *light*, or, *unchaste.*
[k] Isa. 56. 5.
[l] Isa. 56. 4, 5.
†Gr. *the chosen.*
‖ Or, *among the people.*
[m] Ps. 19. 11.
‖ Or, *jollity.*
‖ Or, *be partakers of holy things.*
[n] Prov. 14. 32.
‖ Or, *hearing.*

CHAP. III.

The godly are happy in their death, and in their troubles: the wicked are not, nor their children. 13 But they that are pure, are happy, though they have no children: for the adulterer and his seed shall perish.

BUT [a]the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 [b]In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their [c]hope full of immortality,

5 And having been a little chastised, they shall be greatly ‖rewarded: for God [d]proved them, and found them ‖worthy for himself.

6 [e]As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their visitation, [f]they shall shine, and run to and fro like sparks among the stubble.

8 They [g]shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: ‖and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the [h]ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, [i]their labours unfruitful, and their works unprofitable:

12 Their wives are ‖foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she [k]shall have fruit in the visitation of souls.

14 And *blessed is* the [l]eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given †the special gift of faith, and an inheritance ‖in the temple of the Lord more acceptable to his mind.

15 For [m]glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not ‖come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour:

18 Or, if they die quickly, [n]they have no hope, neither comfort in the day of ‖trial.

19 For horrible is the end of the unrighteous generation.

[a] Deut. 33. 3.
[b] ch. 5. 4.
[c] Rom. 8. 24. 2 Cor. 5. 1. 1 Pet. 1. 13.
†Gr. *pervert.*
‖ Or, *sanctified*, or, *consummated.* Heb. 12. 23.
[d] Ps. 103. 17, 18. ch. 3. 9.
[e] Matt. 12. 41, 42.
[f] Isa. 57. 2.
[g] Ps. 15. 4.
[h] Gal. 3. 1.

CHAP. IV.

1 The chaste man shall be crowned. 3 Bastard slips shall not thrive. 6 They shall witness against their parents. 7 The just die young, and are happy. 19 The miserable end of the wicked.

BETTER it is to have no children, and [a]to have virtue: for the memorial thereof is immortal: because it is ‖known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth [b]a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; [c]yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 [d]The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful †beds, are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, [e]yet shall he be at rest.

8 For [f]honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the grey hair unto men, and an unspotted life is old age.

10 [g]He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For [h]the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth †undermine the simple mind.

13 He, being made ‖perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, [i]That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous [k] that is dead shall condemn the un-

[a] Gen. 5. 24. Heb. 11. 5.
[b] Gal. 3. 1.
[c] Isa. 57. 2.
[d] Rom. 11. 17.
[e] Ps. 15. 4.
[f] Ps. 103. 17, 18. ch. 3. 9.
[g] Matt. 12. 41, 42.
[h] Gen. 3. 13.
[i] Ps. 103. 17, 18.
[k] Matt. 12. 41, 42.

godly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but [t]God shall laugh them to scorn: and they shall hereafter be a vile carcass, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And ‖ when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

CHAP. V.

1 The wicked shall wonder at the godly, and confess their error, and the vanity of their lives. 15 God will reward the just, and war against the wicked.

THEN shall the righteous man stand in [a]great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, [b]they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a ‖ proverb of reproach:

4 [c]We fools accounted his life madness, and his end to be without honour:

5 How is he numbered [d]among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and [e]the sun of righteousness rose not upon us.

7 We ‖ wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where they lay no way: but as for the way of the Lord, we have not known it.

8 [f]What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All those things are [g]passed away like a shadow, and as a post that hasteth by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, [h]neither the pathway of the keel in the waves;

11 [i]Or as when a ‖ bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found:

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, [k]as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 [l]For the hope of the ungodly is like † dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the ‖ smoke which is [m]dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 [n]But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

16 Therefore shall they receive a glorious ‖ kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he sever them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies.

18 He shall put on [o]righteousness as a breastplate, and true judgment instead of a helmet.

19 He shall take ‖ holiness for an invincible shield.

20 His [p]severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22 [q]And hailstones full of wrath shall be cast *as* out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, [r]and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

CHAP. VI.

1 Kings must give ear: they have their power from God, who will not spare them. 12 Wisdom is soon found. 21 Princes must seek for it: for a wise prince is the stay of his people.

HEAR therefore, [a]O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For [b]power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being [c]ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 [d]Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no [e]man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, [f]O kings, do I speak, that ye may learn wisdom, and not fall away:

10 For they that keep holiness holily, [g]shall be ‖ judged holy: and they that have learned such things shall find ‖ what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, [h]and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her [i]early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of ‖ discipline; and the care of discipline is love:

18 [k]And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore [l]the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, [m]I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But [n]the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 [o]Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

1 All men have their beginning and end alike: he preferred wisdom before all thing else. 15 God gave him all the knowledge which he had. 22 The praise of wisdom.

I MYSELF also am a mortal man, like to all, and the offspring of him [a]that was first made of the earth;

2 And in my mother's womb was fashioned to be flesh in the time of ten months, [b]being compacted in blood, of the seed of man, and the pleasure that came with sleep.

[t] Ps. 2. 4. & 37. 13. Prov. 1. 26.

‖ Or, *to the casting up of the account.*

[a] Ps. 2. 10.

[b] Rom. 13. 1, 2.

[a] 1 Tim. 3. 13.

[b] Ps. 11. 6.

‖ Or, *parable.*

[c] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Ecclus. 35. 12, 16.

[c] ch. 3. 2.

[d] John 1. 12.

[e] Mal. 4. 2.

[f] ver. 1.

[g] Rev. 22. 11.

‖ Or, *justified.*

‖ Or, *a defence.*

‖ Or, *filled ourselves,* or, *surfeited.*

[f] James 4. 6.

[g] 1 Chron. 29. 15. ch. 2. 5.

[h] Matt. 7. 7.

[i] Prov. 8. 17.

[h] Ps. 77. 19.

[i] Prov. 30. 19.

‖ Or, *flieth.*

‖ Or, *nurture.*

[k] Rom. 13. 8, 10.

[k] Ps. 58. 3.

[l] ch. 5. 16.

[l] Job 8. 9.

† Gr. *thistledown.*

‖ Or, *chaff.*

[m] Ps. 78. 1.

[m] Ps. 1. 4. & 103. 14.

[n] John 14. 19.

‖ Or, *palace,* unless the word be taken improperly, as 2 Mac. 2. 17.

[n] Isa. 6. 13.

[o] Prov. 1. 3.

[o] Isa. 59. 16, 17.

‖ Or, *equity.*

[p] Ps. 90. 11.

[a] Gen. 2. 7.

[b] Job 10. 10.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in [c]swaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 [d]For all men have one entrance into life, and the like going out.

7 [e]Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any † precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 [f]All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned † diligently, and do communicate *her* † liberally: I do not hide her riches.

14 For she is a treasure unto men, that never faileth: which they that ‖ use become the friends of God, being commended for the gifts that come from learning.

15 ‖ God hath granted me to speak as I would, and to conceive as is meet for the things that ‖ are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; [g]all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how [h]the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turnings *of the sun*, and [i]the change of seasons:

19 The [k]circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are [l]either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, † one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 [m]Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the ‖ breath of the power of God, and a pure ‖ influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the [n]brightness of the everlasting light, the unspotted mirror of the power of God, and [o]the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she ‖ maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 [p]For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

CHAP. VIII.

2 He is in love with wisdom: for he that hath it, hath every good thing. 21 It cannot be had but from God.

WISDOM reacheth from one end to another mightily: and ‖ sweetly doth she order all things.

2 I loved her, [a]and sought *her* out from my youth: I desired ‖ to make *her* my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, [b]the Lord of all things himself loved her.

4 For she is ‖ privy to the mysteries of the knowledge of God, and a ‖ lover of his works.

5 If riches be a possession to be desired in this life; [c]what is richer than wisdom, that worketh all things?

6 And if [d]prudence work; who of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labours are [e]virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things as men can have nothing more profitable in their life.

8 If a man desire much [f]experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of [g]seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she † would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the [h]elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 [i]When I hold my tongue, they shall abide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall [k]lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall ‖ set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid when they do but hear of me: I shall ‖ be found good among the multitude, and valiant in war.

16 ‖ After I have come into my house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now, when I considered these things in myself, and [l]pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are [m]infinite riches; and in the exercise of conference with her, prudence; and in talking with her, ‖ a good report; I went about seeking how to ‖ take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, [n]except God gave her me; and that was a point of wisdom also to know whose gift she was; I ‖ prayed unto the Lord, and besought him, and with [o]my whole heart I said,

CHAP. IX.

A prayer unto God for his wisdom, without which the best man is nothing worth, neither can he tell how to please God.

O GOD of my fathers, and Lord of mercy, [a]who hast made all things with thy word.

2 And ordained man through thy wisdom, that he should [b]have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart:

4 Give [c]me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I [d]thy servant, and son of thy handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a [e]king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to [f]build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And [g]wisdom was with thee: which knoweth thy works, [h]and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

[b] Ps. 45. 7. ‖ Or, *teacher.* ‖ Or, *chooser.*
[c] Luke 2. 7.
[d] Job 1. 21. 1 Tim. 6. 7.
[e] 1 Kings 3. 11, 12.
† Gr. *stone of inestimable price,* Prov. 3. 14, 15.
[f] 1 Kings 3. 13. Matt. 6. 33.
† Gr. *without guile.* † Gr. *without envy.*
‖ Or, *enter friendship with God.*
‖ Or, *God grant.* ‖ Or, *are to be spoken of.*
[g] Col. 2. 3.
[h] Heb. 11. 3.
[i] Gen. 8. 22.
[k] Ps. 19. 6.
[l] Deut. 29. 29.
† Gr. *only begotten,* John 1. 18.
[m] Ps. 8. 4. & 144. 3.
‖ Or, *vapour.* ‖ Or, *stream.*
[n] Heb. 1. 3.
[o] Heb. 1. 3.
‖ Or, *createth,* Rev. 21. 5.
[p] Ps. 18. 25, 26, 27.
‖ Or, *profitably.*
[a] Prov. 2. 4.
‖ Or, *to marry her to myself.*
[b] Ps. 45. 7. ‖ Or, *teacher.* ‖ Or, *chooser.*
[c] Prov. 3. 14, 15.
[d] Ex. 31. 3, 6.
[e] 2 Pet. 1. 5, 6, 7.
[f] Rom. 5. 4.
[g] Acts 1. 7.
† Gr. *will.*
[h] Ex. 24. 1.
[i] Job 29. 8, 9, 10.
[k] Job 40. 4.
‖ Or, *govern.*
‖ Or, *appear.*
‖ Or, *being entered into my house.*
[l] Prov. 3. 3. & 6. 21. & 7. 3.
[m] Prov. 8. 18.
‖ Or, *fame.* ‖ Or, *marry her.*
[n] James 1. 17. ‖ Or, *went.*
[o] Ps. 138. 1.
[a] Rev. 4. 11.
[b] Gen. 1. 28.
[c] 1 Kings 3. 9.
[d] Ps. 116. 16. & 119. 125. & 143. 12.
[e] 1 Chron. 28. 5. 2 Chron. 1. 9.
[f] 2 Chron. 1. 1, 4.
[g] Prov. 8. 22. John 1. 1, 2, 3, 10.
[h] Prov. 8. 27, 28, 29, 30, 31.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me ‖ in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For [t]what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are ‖ miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and [u]the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are † before us: [w]but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy [m]Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAP. X.

What wisdom did for Adam, Noe, Abraham, Lot, and against the five cities, for Jacob, Joseph, Moses, and the Israelites.

SHE preserved [a]the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And [b]gave him power to rule all things.

3 [c]But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth [d]being drowned with the flood, wisdom again preserved it, [e]and directed the course of the righteous in a piece of wood of small value.

5 Moreover, [f]the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and [g]kept him strong ‖ against his tender compassion toward his son.

6 When the ungodly perished, [h]she delivered the righteous man, who fled from the fire which fell down upon † the [i]five cities,

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a [k]standing pillar of salt *is* a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 [l]When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 [m]In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, [n]and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 [o]When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and ‖ power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the ‖ righteous people and blameless seed [p]from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and [q]withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a covert by day, and a ‖ light of stars in the night season;

18 [r]Brought them through the Red Sea, and led them through much water:

19 But [s]she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and [t]praised thy holy name, O Lord, and magnified with one accord thy hand that fought for them.

21 For wisdom [u]opened the mouth of the dumb and made the tongues of them that cannot speak eloquent.

CHAP. XI.

5 The Egyptians were punished, and the Israelites reserved in the same thing. 15 They were plagued by the same things wherein they sinned. 20 God could have destroyed them otherwise, but he is merciful to all.

SHE prospered their works in the hand of [a]the holy prophet.

2 [b]They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 [c]They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, [d]and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river [e]troubled with foul blood,

7 For a manifest reproof of that commandment, [f]whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then [g]how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, [h]as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they ‖ had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

15 But for [i]the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that [k]wherewithal a man sinneth, by the same also shall he be punished.

17 For thine Almighty hand, that made the world of matter [l]without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown [m]wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might despatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand [n]the power of thine arm?

22 For the whole world before thee is as a ‖ little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and [o]winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, [p]and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But [q]thou sparest all: for they are thine, O Lord, thou lover of souls.

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t Or, *by her power, or, glory.*
u Isa. 35. 6.
w Isa. 40. 13. Rom. 11. 34. 1 Cor. 2. 16.
m Isa. 63. 11.
‖ Or, *fearful.*
† Gr. *at hand.*
a Luke 3. 38.
b Gen. 1. 28.
c Gen. 4. 8.
d Gen. 7. 21.
e Heb. 11. 7.
f Gen. 11. 9.
g Gen. 22. 10.
‖ Or, *in.*
h Gen. 19. 16.
† Gr. *Pentapolis.*
i Gen. 14. 8.
k Gen. 19. 26.
l Gen. 28. 5, 12.
m Gen. 31. 1.
n Gen. 32. 24.
o Gen. 37. 20. & 39. 7. Acts 7. 10.
‖ Or, *the power of them that ruled over him.*
p Ex. 1. 12.
q Ex. 5. 1.
‖ Or, *flame.*
r Ex. 14. 21, 22. Ps. 78. 13.
s Ex. 14. 28.
t Ex. 15. 1.
u Isa. 35. 6.
a Acts 7. 37.
b Ex. 16. 1.
c Ex. 17. 10, 11, 13.
d Ex. 17. 6.
e Ex. 7. 17.
f Ex. 1. 22.
g Ex. 7. 20.
h Ex. 4. 22, 23.
‖ Or, *perceived,*
i Ex. 14. 25.
i Rom. 1. 21, 22, 23.
k ch. 12. 23.
l Gen. 1. 2.
m Lev. 26. 22. Deut. 32. 24. 2 Kings 17. 25.
n Ps. 89. 13.
‖ Or, *little weight,* Isa. 40. 15.
o Acts 17. 30.
p Gen. 1. 31.
q ch. 12. 16.

CHAP. XII.

2 God did not destroy those of Chanan all at once. 12 If he had done so, who could control him? 19 But by sparing them, he taught us. 27 They were punished with their gods.

FOR thine incorruptible [a]Spirit is in all things.

2 Therefore [b]chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those ‖ old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of ‖ witchcrafts, and wicked sacrifices;

5 And also those [c]merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy ‖ colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send [d]wasps, forerunners of thy host, to destroy them by little and little.

9 [e]Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little, and little, [f]thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a [g]cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, [h]What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand ‖ against thee, to be ‖ revenged for the unrighteous men?

13 For neither is there any God but thou that [i]careth for all, to whom thou mightest shew that thy judgment is not unright.

14 [k]Neither shall king or tyrant be able to set his face against thee for any of whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: [l]thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, [m]it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a ‖ full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: [n]for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be [o]merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, [p]unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, [q]whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own ‖ abominations.

24 [r]For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to [s]mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a [t]judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied [u]to know; and therefore came extreme damnation upon them.

a Gen. 1. 2.
b Ps. 39. 11.
‖ Or, *ancient.*
‖ Or, *sorceries,* Lev. 20. 6.
c ch. 14. 23.
d Ex. 23. 28. Deut. 7, 20.
‖ Or, *new inhabitants.*
e ch. 11. 20.
f 2 Pet. 3. 9.
g Gen. 9. 25.
h Rom. 9. 20.
‖ Or, *in thy presence.*
‖ Or, *a revenger.*
i 1 Pet. 5. 7.
k Job 9. 4.
l Job 10. 2.
m Ps. 145. 9.
‖ Or, *perfect.*
n Job 34. 10.
o Matt. 5. 7.
p Ps. 105. 8, 9, 10.
q Prov. 3. 11, 12.
‖ Or, *abominable idols.*
r ch. 11. 15. Rom. 1. 23.
s Prov. 1. 26.
t Rom. 2. 2.
u 2 Thess. 1. 8.

CHAP. XIII.

1 They were not excused that worshipped any of God's works. 10 But most wretched are they that worshipped the works of men's hands.

SURELY vain are all men by nature, who are ignorant of God, and [a]could not out of the good things that are seen know him that is: neither, by considering the works, did they acknowledge the work-master;

2 [b]But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or [c]the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they [d]being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them [e]is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being [f]conversant in his works, they ‖ search *him* diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit, [g]neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in [h]dead things is their hope, who called them gods [i]which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 [k]Now a ‖ carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the ‖ refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, [l]and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some [m]vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might [n]not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that [o]which hath no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth † that [p]which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

a Rom. 1. 19.
b Deut. 4. 19. & 17. 3.
c Gen. 1. 14, 15, 16.
d Ps. 111. 2.
e Rom. 1. 20.
f See Rom. 1. 21.
‖ Or, *seek.*
g Rom. 1. 20.
h ver. 18.
i Ps. 115. 4.
k Isa. 44. 13. Jer. 10. 3.
† Or, *timber-wright.*
‖ Or, *chips.*
l Isa. 44. 13.
m Rom. 1. 23.
n 1 Sam. 5. 3. Isa. 19. 1. & 46. 1, 2.
o Ps. 115. 5, 6.
† Gr. *that hath no experience at all.*
p Ps. 115. 7.

CHAP. XIV.

1 Though men do not pray to their ships, yet they are saved rather by them, than by their idols. 8 Idols are accursed, and so are the makers of them. 14 The beginning of idolatry, and the effects thereof. 30 God will punish them that swear falsely by their idols.

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the ‖ vessel that carrieth him.

‖ Or, *ship.*

2 For verily desire of gain devised ‖ that, and the workman built it by his skill.

‖ Or, *vessel*, or, *ship.*

3 But thy providence, O Father, governeth it: for thou hast [a]made a way in the sea, and a safe path in the waves;

[a] Ex. 14. 22.

4 Shewing that thou canst save from all danger: [b]yea, though a man went to sea without art.

[b] See Ps. 89. 9.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 [c]For in the old time also, when the proud giants perished, the hope of the world, governed by thy hand, [d]escaped in a weak vessel, and left to all ages a seed of generation.

[c] Gen. 6. 4.
[d] Heb. 11. 7.

7 For blessed is the wood whereby righteousness cometh.

8 But [e]that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called God.

[e] Ps. 115. 8. Baruch 6. 4.

9 [f]For the ungodly and his ungodliness are both alike hateful unto God.

[f] Ps. 5. 5.

10 For [g]that which is made shall be punished together with him that made it.

‖ Or, *turneth a reproach to the foolish.*

[g] ver. 8.

11 Therefore even ‖ upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and [h]†stumbling-blocks to the souls of men, and a ‖ snare to the feet of the unwise.

‖ Or, *to*, or, *by.*
[h] Jer. 10. 8. Hab. 2. 18.
† Gr. *sandals.*
‖ Or, *trap.*

12 For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from [i]the beginning, neither shall they be for ever.

[i] Gen. 1. 1.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made [k]an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

[k] ch. 13. 13.

16 Thus †in process of time an ungodly custom grown strong was kept as a law, [l]and graven images were worshipped by the commandments of ‖ kings.

† Gr. *in time.*
[l] Dan. 6. 9.
‖ Or, *tyrants.*

17 Whom men could not honour ‖ in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king [m]whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

‖ Or, *in sight.*
[m] Rom. 1. 25.

18 Also the singular diligence of [n]the artificer did help to set forward the ignorant to more superstition.

[n] Isa. 40. 18, 19.

19 For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance †of the best fashion.

† Gr. *to the better.*

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to [o]deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable ‖ name.

[o] Gen 3. 13. Rev. 12. 9.
‖ Or, *of God.* Isa. 45. 22.

22 Moreover, this was not enough for them, that they erred in the knowledge of God: but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they [p]slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites:

[p] Deut. 18. 10. Jer. 7. 9. & 19. 4.

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men ‖ without exception, [q]blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

‖ Or, *confusedly.*
[q] John 8. 44.

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of ‖ kind, disorder in marriages, adultery, and shameless uncleanness.

‖ Or, *sex.*

27 For the worshipping of idols †not to be named is [r]the beginning, the cause, and the end, of all evil.

† Gr. *nameless*, Ex. 23. 13.
[r] ver. 12, 13.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols [s]which have no life; though they swear falsely, yet they look not to be hurt.

[s] ch. 13. 10.

30 Howbeit, for both causes shall they be justly punished: both because they thought not well of God, ‖ giving heed unto idols, and also unjustly swore in deceit, despising [t]holiness.

‖ Or, *devoted.*
[t] Heb. 12. 14.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP. XV.

1 We do acknowledge the true God. 7 The folly of idol-makers, and of the enemies of God's people; because, besides the idols of the Gentiles, they worshipped wild beasts.

BUT [a]thou, O God, art gracious and true, long-suffering, and in mercy ordering all things.

[a] Ex. 34. 6.

2 For if we sin, we are thine, knowing thy power: [b]but we will not sin, knowing that we are [c]counted thine.

[b] Gen. 39. 9.
[c] Ps. 87. 6.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof ‖ enticeth fools to lust after it, and so they desired the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the [d]potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh [e]both the vessels that serve for clean uses, and [f]likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

[d] Rom. 12. 21.
[e] 2 Tim. 2. 20.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he [g]which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his [h]life which was lent him shall be demanded.

[f] 1 Cor. 15. 47.
[g] Luke 12. 20.

9 Notwithstanding his care is, not that he shall ‖ have much labour, nor that his life is short: but striveth to excel goldsmiths, and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

‖ Or, *be sick*, or, *die.*

10 His heart is ashes, [k]his hope is more vile than earth, and his life of less value than clay:

[k] ch. 13. 10.

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, [i]and breathed in a living spirit.

[i] Gen. 2. 7.

12 But they counted our life a pastime, and our ‖ time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

‖ Or, *life.*

13 ‖ For this man, that of earthly matter maketh [k]brittle vessels and graven images, knoweth himself to offend above all others.

‖ Or, *so.*
[k] ver. 7.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw ‖ breath, nor ears to hear, nor fingers of hands to handle; and as for their feet they are slow to go.

‖ Or, *air.*

16 For [l]man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

[l] Ps. 115. 4, 5, 6, 7, 8.

17 For being mortal, he worketh [m]a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never.

[m] ch. 13. 10, 18.

18 Yea, they worshipped those [n]beasts also that are most hateful: for being compared together, some are worse than others.

[n] Rom. 1. 23.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAP. XVI.

2 God gave strange meat to his people, to stir up their appetite, and vile beasts to enemies, to take it from them. 5 He stung them with his serpents, but soon healed them by his word only. 17 The creatures altered their nature to pleasure God's people, and to offend their enemies.

THEREFORE [a]by the like were they punished worthily, and by the multitude of beasts [b]tormented.

[a] ch. 12. 23.
[b] Num. 21. 6. ch. 11. 15, 16.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even [c]quails to stir up their appetite:

[c] Num. 11. 31.

3 To the end that they, desiring food, might, [d]for the ugly

[d] ch. 11. 17, 18, 19.

sight of the beasts sent among them, loathe even that which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon ‖ these, and they perished with the [e]stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a [f]small season, that they might be admonished, having a [g]sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, [g]that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil;

9 For [h]them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, [i]and healed them.

11 For they were † pricked, that they should remember thy words: and were quickly saved, that not falling into deep forgetfulness, they might be ‖ continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou [k]leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; [l]neither the soul received up cometh again.

15 But it is not possible to escape thy hand.

16 [m]For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid; and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world [n]fighteth for the righteous.

18 For some time the flame was mitigated, that it might not burn up [o]the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 [p]Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy [q]‖ sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater ‖ tempered itself to every man's liking.

22 [r]But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that [s]the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all ‖ fashions, and was obedient to thy grace, that nourisheth all things, according to the desire ‖ of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that [t]it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, [u]being warmed with a little sun-beam, soon melted away:

28 That it might be known, [x]that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

[e] Num. 21. 6. 1 Cor. 10. 9.
[f] Num. 21. 9.
[g] Isa. 45. 22.
[h] Ex. 8. 24. & 10. 4. Rev. 9. 3.
[i] Ps. 107. 20.
[k] Deut. 32. 39. 1 Sam. 2. 6.
[l] Eccl. 12. 7.
[m] Ex. 9. 23. Josh. 10. 11.
[n] Judg. 5. 20. Rev. 12. 16.
[o] ch. 11. 17. 18.
[p] Ex. 16. 14. Num. 11. 7. Ps. 78. 25. John 6. 31.
[q] Judg. 14. 14.
[r] ch. 19. 21.
[s] Ps. 33. 19. & 37. 19.
[t] Deut. 8. 3. Matt. 4. 4.
[u] Ex. 16. 21.
[x] Ps. 5. 3. & 88. 13. & 139. 6.

‖ Or, *thy people.*
† Gr. *stung.*
‖ Or, *never drawn from*
‖ Or, *wherein they could do nothing.*
‖ Or, *was tempered.*
‖ Or, *manna.*
‖ Or, *desert.*
‖ Or, *hideous.*
‖ Or, *thin.*
‖ Or, *of them that prayed.*

[a] Ps. 36. 6.
[b] Ex. 10. 22.
[c] See Job 4. 13. & 33. 15.
[d] Joel 2. 10.
[e] Ex. 7. 12. & 8. 7, 18, 19.
[f] ch. 11. 18, 19.
[g] Dan. 5. 6.
[h] ver. 3.
[i] Luke 21. 26.
[k] 2 Pet. 2. 4.
[l] ver. 9.
[m] ver. 3, 4, 6, 8, 9, 10, 15.
[n] ver. 2.
[a] Ex. 10 23.
[b] Deut. 33. 29.

‖ Or, *souls that will not be reformed.*
‖ Or, *under their roofs.*
‖ Or, *fugitives.*
‖ Or, *in.*
‖ Or, *sights.*

CHAP. XVII.

1 *Why the Egyptians were punished with darkness.* 4 *The terrors of that darkness.* 11 *The terrors of an ill conscience.*

FOR [a]great are thy judgments, and cannot be expressed: therefore ‖ unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up ‖ in their houses, [b]the prisoners of darkness, and fettered with the bonds of a long night, lay [there] ‖ exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered ‖ under a dark vail of forgetfulness, being horribly astonished, and troubled with [strange] ‖ apparitions.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and [c]sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: [d]neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 [e]As for the illusions of art magic, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared [f]with beasts that passed by, and hissing of serpents,

10 They died for fear, ‖ denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, [g]is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, ‖ which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with [h]monstrous apparitions, and partly fainted, [i]their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the ‖ field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with [k]one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a ‖ terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of [l]most savage wild beasts, or a rebounding echo from the hollow mountains; [m]these things made them swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread [n]a heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

CHAP. XVIII.

4 *Why Egypt was punished with darkness, and with the death of their children.* 18 *They themselves save the cause thereof.* 20 *God also plagued his own people.* 21 *By what means that plague was stayed.*

NEVERTHELESS thy saints had a very great [a]light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them [b]happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 [c]Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy [d]sons shut up, by whom the ‖ uncorrupt light of the law was to be given unto the world.

5 [e]And when they had determined to slay the babes of the saints, [f]one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 [g]Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterward be of good cheer.

7 So of thy people was accepted both [h]the salvation of the righteous, and [i]destruction of the enemies.

8 For wherewith didst thou punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 [k]For the righteous children of good men did sacrifice secretly, and with one consent made ‖ a holy law, that the saints should be alike partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill-according cry of the enemies, [l]and a lamentable noise was carried abroad for children that were bewailed.

11 [m]The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together [n]had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe anything by reason of [o]the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce [p]man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 [q]Then suddenly ‖ visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did [r]foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the [s]multitude in the wilderness: but [t]the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, [u]alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, [x]standing between, he stayed the wrath, and ‖ parted the way to the living.

24 [y]For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of [z]the wrath.

[c] Ex.13.21. & 14. 24. Ps. 78. 14. & 105.39.
[d] Ex. 4. 22, 23. ‖ Or, *incorruptible.*
[e] Ex. 1. 16.
[f] Ex. 2. 2.
[g] Ex. 11. 4, 5.
[h] Ex. 15. 2.
[i] Ex. 15. 4.
[k] See Ex. 12.21,28. ‖ Or, *a covenant of God*, or, *league.* See Ps. 50. 5.
[l] Ex.12.30.
[m] Ex. 11.5. & 12. 29.
[n] Ex. 12. 30.
[o] Ex. 7. 21.
[p] Ex. 15.3.
[q] ch. 17. 3, 4. ‖ Or, *imaginations.*
[r] ch. 17. 1.
[s] Num. 16. 46.
[t] Heb. 4. 3.
[u] Ps. 105. 8, 9, 10. Rom. 9. 4.
[x] Ps. 106. 30. ‖ Or, *cut off.*
[y] Ex. 28. 6, 9, 36.
[z] ver. 20.
[a] 1 Thess. 2. 16.
[b] Ex. 14. 5.
[c] Ex.12.30. ‖ Or, *cast out by entreaty*, Ex. 12. 31, 32, 33.
[d] Ex. 14. 28, 29.
[e] See ch.16. 24, 25.
[f] 1 Cor. 10. 1, 2.
[g] Ps.78.43.
‖ Or, *lice.*
[h] Ex. 8. 5.
‖ Or, *comfort*, Ex. 16. 13.
[i] Gen. 19. 4, 5.
[k] Gen. 19. 11. 2 Kings 6. 18. Acts 13.11.
† Gr. *by themselves.*
[l] Ps. 107. 34, 35.
[m] ch. 16. 17.
[n] ch. 16.22.
[o] Ps. 148. 14.

CHAP. XIX.

1 *Why God shewed no mercy to the Egyptians, and how wonderfully he dealt with his people.* 14 *The Egyptians were worse than the Sodomites.* 18 *The wonderful agreement of the creatures to serve God's people.*

AS for the ungodly, [a]wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, [b]they would repent, and pursue them.

3 For whilst they were [c]yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had ‖ entreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass [d]a wonderful way: but they might find a strange death.

6 For [e]the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 *As namely,* [f]a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red Sea, [g]a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth ‖ flies instead of cattle, and how [h]the river cast up a multitude of frogs instead of fishes.

11 But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their ‖ contentment.

13 And punishments came upon the sinners, not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For [i]the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, [k]as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed † in themselves by a kind of harmony, like as, in a psaltery, notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 [l]For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 [m]The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; [n]neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst [o]magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

The WISDOM of JESUS the Son of SIRACH, or, ECCLESIASTICUS.

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost ‖ perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, entitling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

Some refer this prologue to Athanasius because it is found in his *Synopsis.*
‖ Or *collected.*

The Prologue of the Wisdom of JESUS, *the Son of* SIRACH.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are ‖ without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them, and not only these things, but the law itself, and the † prophets and the rest of the books, have no small ‖ difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a ‖ book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it: using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

‖ Or, *of another nation.*
† Gr. *prophecies.*
‖ Or, *excellency.*
cir. 133.
‖ Or, *help of learning.*

CHAP. I.

1 All wisdom is from God. 10 He giveth it to them that love him. 11 The fear of God is full of many blessings. 28 To fear God without hypocrisy.

ALL [a]wisdom *cometh* from the Lord, and is with him for ever.

2 [b]Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of [c]God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 [d]To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is [e]one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She *is* with all flesh according to his gift, [f]and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he ‖ shall find favour in the day of his death.

14 [g]To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue [h]with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is [i]a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is [k]to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot ‖ be justified; for the sway of his fury shall be his destruction.

23 [l]A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, [m]and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 ‖ Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not a hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, [n]lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou comest not in truth to the fear of the Lord, but thy heart is full of deceit.

Before CHRIST about 200.

a 1 Kings 3. 9.
b Gen. 13. 16. & 15. 5.
c Gen. 14. 20.
d Rom. 11. 34. 1 Cor. 2. 16.
e Jude 25.
f Jam. 1. 17.
‖ Or, *shall be blessed.*
g Ps. 111. 10. Prov. 1. 7.
h Ps. 103. 17.
i ver. 11.
k Eccl. 12. 13.

Before CHRIST about 200.

‖ Or, *escape punishment.*
l Jam. 1. 4. & 5. 7, 8, 11.
m Jam. 1. 5.
‖ Or, *Be not disobedient to.*
n Jam. 4. 6. 1 Pet. 5. 5, 6.
a Matt. 4. 1. 2 Tim. 3. 12. 1 Pet. 4. 12.
‖ Or, *haste not.*
b Job 42. 12.
c Wis. 3. 6. Prov. 17. 3.
d Ps. 37. 3.

CHAP. II.

1 God's servants must look for trouble, and be patient, and trust in him. 12 For woe to them that do not so. 15 But they that fear the Lord will do so.

MY son, if thou come to serve the Lord, prepare thy soul [a]for temptation.

2 Set thy heart aright, and constantly endure, and ‖ make not haste in time of trouble.

3 Cleave unto him, and depart not away, [b]that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

5 [c]For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, [d]and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; [e]did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, long suffering, and very pitiful, and forgiveth sins, [f]and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is faint-hearted! [g]for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and [h]they that love him will keep his ways.

16 They that fear the Lord will seek that which is well-pleasing unto him; and they that love him, [i]shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 *Saying*, [k]We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

CHAP. III.

e *Children must honour and help both their parents.* 21 *We may not desire to know all things.* 26 *The incorrigible must needs perish.* 30 *Alms are rewarded.*

[a]HEAR me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the [b]father honour over the children, and hath confirmed the ‖ authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of *his own* children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father [c]shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord [d]will honour his father, and will do service unto his parents, as to his masters.

8 [e]Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For [f]the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 [g]For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art ‖ in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be [h]remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 [i]The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: [k]but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 [l]Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon *with reverence;* for it is not needful for thee *to see with thine eyes* the things that are in secret.

23 [m]Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: [n]profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows: [o]and the wicked man shall heap sin upon sin.

28 ‖ In the punishment of the proud there is no remedy for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; [p]and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and [q]when he falleth, he shall find a stay.

CHAP. IV.

1 *We may not despise the poor or fatherless, but seek for wisdom, and not be ashamed of some things, nor gainsay the truth, nor be as lions in our houses.*

MY son, [a]defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not a hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to a heart that is vexed; [b]and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn away not thine eye from ‖ the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, [c]his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 [d]Deliver him that suffereth wrong from the hand of the oppressor; and be not faint-hearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be [e]as a son of the Most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that [f]seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister ‖ to the Holy One: and them that love her the Lord doth love.

15 Whoso giveth ear unto her, [g]shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, [h]and try him by her laws.

18 Then will she return the strait way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and [i]give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; [k]and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, † when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

Before CHRIST about 200.

[e] Ps 37. 25.
[f] Ps. 46. 1.
[g] See ver. 8.
[h] John 14. 23.
[i] Heb. 8. 10.
[k] 2 Sam. 24. 14. 1 Chron. 21. 13.
[a] Prov. 4. 1.
[b] Ex. 20. 12. Deut. 5. 16.
‖ Or, *judgment*, Prov. 6. 20.
[c] Deut. 4. 40. & 5. 16.
[d] Eph. 6. 1, 2.
[e] ver. 2.
[f] Gen. 27. 27. Deut. 33.
[g] Gen. 9. 23.
‖ Or, *in all thine ability*, ver. 6.
[h] Neh. 13. 14, 22, 31.
[i] Phil. 2. 3. Jam. 4. 6. 1 Pet. 5. 5.
[k] Ps. 25. 9, 14.
[l] Prov. 25. 27. Rom. 12. 3.

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[m] Deut. 29. 29. Col. 2. 18
[n] 1 Cor. 1. 26, 27, 28, 29, 31.
[o] Rom. 2. 5.
‖ Or, *the proud man is not healed by his punishment.*
[p] Ps. 41. 1. Dan. 4. 27. Matt. 5. 7.
[q] Mic. 7. 8.
[a] Jam. 5. 4.
[b] Prov. 3. 27, 28.
‖ Or, *him that asketh*, Matt. 5. 42.
[c] Jam. 5. 4.
[d] Isa. 1. 17. Jer. 22. 3.
[e] Eph. 5. 1.
[f] Prov. 8. 17.
‖ Or, *in the sanctuary.*
[g] Ps. 49. 14. & 149. 6, 7, 8, 9.
[h] Ps. 66. 10.
[i] Ps. 81. 12.
[k] Acts 5. 41.
† Gr. *in time of saying.* Gal. 6. 10.

26 Be not ashamed [t]to confess thy sins; ‖ and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth [m]unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantic among thy servants.

31 Let not thy hand be stretched out to receive, and shut when thou shouldest ‖ repay.

CHAP. V.

1 We must not presume of our wealth and strength, nor of the mercy of God, to sin. 9 We must not be double tongued, nor answer without knowledge.

SET not thy heart upon thy goods; and say not, [a]I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, [b]Who shall control me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, [c]and what harm hath happened unto me? for the lord is long-suffering, he will in no wise let thee go.

5 Concerning propitiation, [d]be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my sins: [e]for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: [f]for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 [g]Set not thy heart upon goods unjustly gotten: for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 [h]Be steadfast in thine understanding; and let thy word be the same.

11 [i]Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, [k]lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation [l]upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

CHAP. VI.

1 Do not extol thine own conceit, but make choice of a friend. 18 Seek wisdom betimes: 20 It is grievous to some, yet the fruits thereof are pleasant. 35 Be ready to hear wise men.

INSTEAD of a friend become not an enemy; [for thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner [a]that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as [b]a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 † Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, ‖ prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who, being turned to enmity and strife, will discover thy reproach.

10 [c]Again, some friend is a companion at the table, and will not continue in the day of thine affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, [d]he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such a one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life: and [e]they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that plougheth and soweth, [f]and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without ‖ understanding will not remain with her.

21 She will lie upon him as a [g]mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive mine advice, and refuse not [h]my counsel,

24 And put thy feet into her fetters, and thy neck into her ‖ chain.

25 Bow [i]down thy shoulder and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 [k]Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are ‖ purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, [l]if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the [m]elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the [n]parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and [o]meditate continually in his commandments: he shall establish thy heart, and give thee wisdom at thine own desire.

CHAP. VII.

1 We are dehorted from sin, from ambition, presumption, and fainting in prayer, from lying and backbiting. 18 How to esteem a friend; 19 a good wife; 20 a servant; 22 our cattle; 23 our children and parents; 31 the Lord and his priests; 32 the poor and those that mourn.

DO no evil, [a]so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, [b]sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the seat of honour.

5 [c]Justify not thyself before the Lord; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness.

7 [d]Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the [e]multitude of mine oblations, and when I offer to the most high God, he will accept it.

Before CHRIST about 200.

[t] Prov. 28. 13. ‖ Or, *and strive not against the stream.*
[m] Heb. 12. 4. Rev. 12. 11.
‖ Or, *give.* Acts 20. 35.
[a] Luke 12. 19.
[b] Ex. 5. 2.
[c] Eccl. 8. 11.
[d] ch. 21. 1.
[e] ch. 16. 13.
[f] 1 Thes. 5. 3.
[g] Prov. 10. 2. & 11. 4. Ezek. 7. 19.
[h] 1 Cor. 15. 58.
[i] Jam. 1. 19.
[k] Job 40. 4.
[l] Ps. 12. 2, 3, 4.
[a] ch. 5. 14.
[b] Isa. 56. 3.
† Gr. *A sweet throat.* Prov. 15. 1.
‖ Or, *get him in the time of trouble.* See Prov. 17. 17.
[c] ch. 37. 5.

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[d] ch. 37. 4.
[e] Prov. 18. 24.
[f] Jam. 5. 7.
‖ Or, *heart.*
[g] Zech. 12. 3.
[h] Rev. 3. 18.
‖ Or, *collar.*
[i] Matt. 11. 29.
[k] Prov. 2. 4, 5, 6. Matt. 7. 7.
‖ Or, *a riband of blue silk.* Num. 15. 38.
[l] Prov. 2. 1.
[m] ch. 8. 9.
[n] Ps. 78. 2.
[o] Ps. 1. 2.
[a] 1 Pet. 3. 13.
[b] Job 4. 8. Prov. 22. 8.
[c] Job 9. 20. Ps. 143. 2. Eccl. 7. 16. Luke 18. 11.
[d] Matt. 18. 7.
[e] Isa. 1. 11.

10 Be [f]not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 † Devise not a lie against thy brother: neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, [g]and make not ‖ much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the Most High hath † ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: [h]for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good, by no means; neither a faithful brother for [i]the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 [k]Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 [l]Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? [m]instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? [n]forsake her not: but give not thyself over to a ‖ light woman.

27 [o]Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 [p]Love him that hath made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 [q]And stretch thy hand unto the poor, that ‖ thy blessing may be perfected.

33 A gift hath grace in the sight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 [r]Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

1 Whom we may not strive with, nor despise, nor provoke, nor have to do with.

STRIVE not with a mighty man, lest thou fall into his hands.

2 [a]Be not at variance with a rich man, lest he overweigh thee: for gold [b]hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is ‖ full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thine ancestors be disgraced.

5 [c]Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 [d]Dishonour not a man in his old age: for even some of us wax old.

7 [e]Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their [f]proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 [g]Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait ‖ to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself: for if thou lendest him, count it but lost.

13 [h]Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his ‖ honour.

15 [i]Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 [k]Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, [l]he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 [m]Open not thy heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 We are advised how to use our wives; what women to avoid; and not to change an old friend; not to be familiar with men in authority; but to know our neighbours; and to converse with wise men.

BE [a]not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with a harlot, lest thou fall into her snares.

4 Use not much the company of a woman that ‖ is a singer, lest thou be taken with her attempts.

5 [b]Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not around about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 [c]Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; [d]lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: [e]for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in: but remember they shall not go unpunished unto their grave.

13 [f]Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and [g]consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the Most High.

16 And let just men eat and drink with thee: and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 [h]A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

1 The advantages of a wise ruler. 4 God setteth him up. 7 The inconveniences of pride, injustice and covetousness. 14 What God hath done to the proud.

A WISE judge will instruct his people; and the government of a prudent man is well ordered.

2 [a]As the judge of the people is himself, so are his officers;

Before CHRIST about 200.

f Luke 18. 1.
† Gr. *Plough not.*
g Matt.6.5. 7.
‖ Or, *vain repetition.*
† Gr. *created.*
h Isa.66.24.
i Ps. 45.9.
k Lev. 19. 13.
l Deut. 25. 4.
m Eph.6.4.
n Gen. 2. 24.
‖ Or, *hateful.*
o Ex.20.12.
p Matt. 22. 37.
q Deut 15. 10.
‖ Or, *thy liberality.*
r Matt. 25. 36, 43.
a Matt. 5. 25.
b ch. 31. 6.
‖ Or, *of an evil tongue.*
c 2 Cor.2.6. Gal. 6. 2.
d Lev. 19. 32.
e Mic. 7. 8.
f ch. 6. 35.
g ch. 6. 34.

Before CHRIST about 200.

‖ Or, *for thy mouth.*
h Prov. 11. 15.
‖ Or, *opinion.*
i Gen. 4. 8.
k Prov. 22. 24.
l Gen. 4. 8.
m Mic. 7.5.
a 1 Cor.13. 5.
‖ Or, *playeth upon instruments.*
b Matt. 5. 28.
c Gen.34.2. 2 Sam. 11. 2. Judith 10. 19.
d Ex.20.14.
e Ps. 37. 6.
f ch. 8. 15, 16.
g ch. 8. 8, 9.
h Jam. 3.2.
a Prov. 29. 12.

and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority, the city shall be inhabited.

4 [b]The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the ‖ person of the scribe shall he lay his honour.

6 [c]Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 [d]Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 [e]Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such a one setteth his own soul to sale; because while he liveth, he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.

11 For when a man is dead, [f]he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 [g]The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 [h]The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him [i]an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a ‖ deceivable seed.

20 Among brethren he that is chief is honourable; [k]so are they that fear the Lord, in his eyes.

21 The fear of the Lord goeth before ‖ the obtaining of authority; but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 [l]It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 [m]Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 [n]Unto the servant that is wise shall they that are free do service: and he that hath knowledge [o]will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 [p]Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him [q]that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and [r]the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI.

We may not vaunt nor set forth ourselves, nor answer rashly, nor meddle with many matters. 14 *Wealth and all things else are from God.* 24 *Brag not of thy wealth, nor bring every man into thy house.*

WISDOM lifted up the head ‖ of him that is of low degree, and [a]maketh him to sit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

Before CHRIST about 200.

[b] Judg. 14. 18.
[c] Acts 12. 21.
† Gr. *tyrants.*
[d] 1 Sam. 15. 28. Esth. 6. 10.
[e] Deut. 13. 11. & 17. 6, 7.
[f] Prov. 18. 13. John 7. 51.
‖ Or, *in the judgment of sinners.*
‖ Or, *escape hurt.*
[g] Prov. 10. 3. Matt. 19. 22. 1 Tim. 6. 9.
[h] Job 42. 10.
[i] Job 1. 21. Ezek. 28. 4.
[k] Jam. 1. 17.
[l] Ps. 106. 4.
[m] Luke 12. 19.
‖ Or, *pass.*
[n] Matt. 10. 22.
[o] Gal. 6. 8.
‖ Or, *for reward.*
[p] Mal. 3. 1.
[q] Ps. 30. 6.
[r] Rev. 22. 12.
[s] Rev. 14. 13.
[t] Jam. 3. 5, 6.
[u] Ps. 10. 5.
[a] Matt. 7. 6.

Before CHRIST about 200.

[a] Ps. 75. 7. Dan. 2. 21.
[b] Ps. 75 6, 7.
‖ Or, *face.*
[c] Lev. 19. 17.
[d] Prov. 3. 34. & 29. 23.
[e] Gen. 18. 27.
[f] Isa. 14. 11.
[g] Prov. 12. 26.
‖ Or, *unstable generation.*
[k] Mal. 2. 17.
‖ Or, *principality.*
[l] 1 Pet. 2. 17.
[m] Rom. 13. 7.
[n] Prov. 17. 2.
[o] 2 Sam. 12. 13.
[p] Prov. 12. 9.
[q] Prov. 8. 36. & 20. 2.
[r] Jam. 2. 2, 3, 4.
‖ Or, *of the lowly.*
[a] Gen. 41. 40. Dan. 6. 3.

3 The bee is little among such as fly; but her fruit [b]is the chief of sweet things.

4 [c]Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many † kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 [d]Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 [e]Blame not before thou hast examined the truth: understand first, and then rebuke.

8 [f]Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not ‖ in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou ‖ escape by fleeing.

11 [g]There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; [h]yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 [i]Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 [k]Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and [l]his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

19 Whereas he saith, [m]I have found rest, and now will eat continually of my goods; and *yet* he knoweth not what time shall ‖ come upon him, and that he must leave those things to others, and die.

20 [n]Be steadfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, [o]and abide in thy labour: for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.

22 The blessing of the Lord is ‖ in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, [p]What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 [q]In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death [r]to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge [s]none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thy house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 [t]Of a spark of fire, a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, [u]for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thy house, and he will disturb thee, and turn thee out of thine own.

CHAP. XII.

2 *Be not liberal to the ungodly.* 10 *Trust not thine enemy nor the wicked.*

WHEN thou wilt do good, [a]know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompense; and if not from him, [b]yet from the Most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the [c]godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the Most High hateth sinners, [d]and will repay vengeance unto the ungodly, [e]and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 [f]A friend cannot be known in prosperity: and an enemy cannot be hid in adversity.

9 In the prosperity of a man, enemies will be grieved: but in his adversity, even a friend will depart.

10 Never trust thine enemy: for like as ‖ iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his [g]rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him [h]sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity the charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is ‖ defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 [i]An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will [k]weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 [l]If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he ‖ undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

1 Keep not company with the proud, or a mightier than thyself. 15 Like will to like. 21 The difference between the rich and the poor. 25 A man's heart will change his countenance.

HE that toucheth pitch shall be defiled therewith; and [a]he that hath fellowship with a proud man shall be like unto him.

2 [b]Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for † if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must entreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, [c]he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and [d]shake his head at thee.

8 Beware that thou be not deceived, and brought down ‖ in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 ‖ Affect not to be made equal unto him in talk, ‖ and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

Before CHRIST about 200.

[b] Matt. 25. 40.
[c] Ps. 12. 1.
[d] Rom. 12. 19.
[e] 2 Pet. 2. 9.
[f] Prov. 17. 17.
[g] ver. 10.
[h] See Ps. 110. 1.
[i] Ps. 12. 2, 3.
[k] Jer. 41. 6.
[l] ver. 8.
‖ Or, *supplant.*
[a] Deut. 7. 2.
[b] Ps. 55. 22.
† Gr. *this shall smite against it and be broken.*
[c] ch. 12. 16.
[d] ch. 12. 18.
‖ Or, *by thy simplicity.* Prov. 1. 22.
‖ Or, *Forbear not.*
‖ Or, *but.*

Before CHRIST about 200.

[e] Eph. 5. 15.
[f] Matt. 22. 37, 38.
[g] Ps. 1. 5.
[h] Ps. 56. 1. Jam. 2. 6.
[i] Eccl. 9. 15, 16.
[k] Jam. 2. 2, 3. Jude 16.
[l] 1 Tim. 4. 4. Tit. 1. 15.
[m] Prov. 15. 13.
[a] ch. 10. 16. & 25. 8. Jam. 3. 2.
‖ Or, *sorrow.*
[b] 1 John 2. 21.
[c] ch. 11. 19. ver. 15.
[d] ver. 3.
[e] Prov. 27. 20.
[f] Prov. 23. 6, 7.
[g] Tobit 4. 7. Luke 14. 13.
‖ Or, *the feast-day,* Eccl. 5. 18. & 6. 1, 2.
[h] ver. 4.
[i] Isa. 40. 6. Jam. 1. 10. 1 Pet. 1. 24.
[k] Gen. 2. 17. & 3. 19.
[l] Eccl. 1. 4.

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 [e]Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 [f]Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? [g]so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: [h]so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; [i]he spake wisely, and could have no place.

23 [k]When a rich man speaketh, every man holdeth his tongue, and look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are [l]good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 [m]The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

CHAP. XIV.

1 A good conscience maketh men happy. 6 The niggard doeth good to none. 13 But thou good. 20 Men are happy that draw near to wisdom.

[a]BLESSED is the man that hath not slipped with his mouth, and is not pricked with the ‖ multitude of sins.

2 Blessed is he whose [b]conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul, [c]gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompense of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 [d]The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A [e]covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

10 [f]A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 [g]Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14 Defraud not thyself of ‖ the good day, and let not the part of a good desire overpass thee.

15 [h]Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 [i]All flesh waxeth old as a garment: [k]for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, [l]one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 [m]Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, [n]and lie in wait in her ways.

23 He that pryeth in at her windows shall also hearken at her doors.

24 He that doth lodge near [o]her house shall also fasten a || pin in her walls.

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be [p]covered from heat, and in her glory shall he dwell.

CHAP. XV.

2 Wisdom embraceth those that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults; for he made, and left us to ourselves.

HE that feareth the Lord [a]will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With [b]the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 [c]She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit [d]an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 || Praise is not seemly in the mouth of a sinner, for || it was not sent him of the Lord.

10 For || praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things [e]that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself [f]made man from the beginning, [g]and left him in the hand of his counsel;

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 [h]He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 [i]Before man is life and death; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And [k]his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man license to sin.

CHAP. XVI.

1 It is better to have none, than many lewd children. 6 The wicked are not spared for their number. 12 Both the wrath and the mercy of the Lord are great. 17 The wicked cannot be hid. 20 God's works are unsearchable.

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished; but the || kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 [a]In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath || is set on fire.

7 [b]He was not pacified toward the old giants who fell away in the strength of their foolishness.

8 [c]Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 [d]Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for [e]mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an || adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 [f]Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will show forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the || chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

CHAP. XVII.

1 How God created and furnished man. 14 Avoid all sin; for God seeth all things 25 Turn to him while thou livest.

THE Lord [a]created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and [b]made them according to his image,

4 And put the fear || of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

Before CHRIST about 200.

[m] Ps. 1. 2.
[n] Prov. 8. 34.
[o] Prov. 9. 1.
[p] Isa. 4. 6.
[a] Ps. 37. 3.
[b] Isa. 55. 2.
[c] Prov. 12. 26.
[d] Isa. 56. 5.
[e] Ps. 45. 7.
[f] Gen. 1. 26.
[g] Gen. 2. 16, 17.
[h] Deut. 30. 19.
[i] Jer. 21. 8.
[k] Ps. 33. 18.
[a] Gen. 1. 27. & 5. 2. Wisdom 2. 23. & 7. 1, 6.
[b] Gen. 1. 26. 1 Cor. 11. 7. Col. 3. 10.

|| Or, *tribe.*
[a] ch. 21. 9.
|| Or, *hath been.*
[b] Gen. 6. 4.
[c] Gen. 19. 24.
[d] Num. 14. 15. & 16. 20. & 21. 6.
[e] ch. 5. 6.
|| Or, *strong partition.*
[f] 1 Kings 8. 27. 2 Chron. 6. 18. 2 Pet. 3. 10.
|| Or, *A parable.*
|| Or, *he was not sent of*, &c.
|| Or, rather *a parable.*
|| Or, *beginnings.*
|| Or, *of him.*

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Besides this he gave them knowledge, and the law of life for a heritage.

12 He made an everlasting covenant with them, and shewed them his judgments.

13 Their eyes saw the majesty of his glory, and their ears neard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he [e]gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshly hearts for stony.

17 For [d]in the division of the nations of the whole earth, he set a [e]ruler over every people; but [f]Israel is the Lord's portion:

18 Whom, being his first-born, he nourisheth with discipline, and, giving him the light of his love, doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22 The [g]alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 [h]Afterward he will rise up and reward them, and render their recompense upon their heads.

24 [i]But unto them that repent, he granted them return, and comforted those that failed in patience.

25 [k]Return unto the Lord, and forsake thy sins, make thy prayer before his face, and ‖offend less.

26 Turn again to the Most High, and turn away from iniquity: for he will lead thee out of darkness into the ‖light of health; and hate thou abomination vehemently.

27 [l]Who shall praise the Most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 [m]What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful. 15 Do not blemish thy good deeds with ill words. 22 Defer not to be justified. 30 Follow not thy lusts.

HE that liveth forever [a]created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power [b]dividing holy things among them from profane.

4 To whom hath he given power to declare his works? [c]and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may anything be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 [d]The number of a man's days at the most are a hundred years.

Before CHRIST about 200.

[e] Ex. 20. & 21. & 22. & 23.

[d] Deut. 32. 3, 9.
[e] Rom. 13. 1.
[f] Deut. 4. 20. & 10. 15.

[g] ch. 20.12, 13.

[h] Matt. 25. 34, 35.

[i] Acts 3.19.

[k] Jer. 3. 12.

‖ Or, *lessen thy offence.*
‖ Or, *illumination.*

[l] Ps. 6. 5. Isa. 38. 18, 19.

[m] Job 25. 5, 6.

Before CHRIST about 200.

[a] Gen. 1. 1.

[b] Lev. 10. 10.
[c] Ps. 106.2.

[d] Ps. 90.10.

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a [c]thousand years to the days of eternity.

[c] 2 Pet. 3. 8.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 [f]My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

[f] ch. 41.12.

16 Shall not the dew assuage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physic or ever thou be sick.

20 Before judgment [g]examine thyself, and in the day of visitation thou shalt find mercy.

[g] 1 Cor. 11. 28, 31.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 [h]Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

[h] ch. 7. 17, 36.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 [i]A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

[i] Prov. 28. 14.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.

30 [k]Go not after thy lusts, but refrain thyself from thine appetites.

[k] Rom. 6.6. & 13. 14.

31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expense thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 Wine and women seduce wise men. 7 Say not all thou hearest. 17 Reprove thy friend without anger. 22 There is no wisdom in wickedness.

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 [a]He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul.

[a] Josh. 22. 11.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be ‖to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

‖ Or, *of friend or foe.*
‖ Or, *shew his hatred.*

9 For he heard and observed thee, and when time cometh he will ‖hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's ‖ belly.

13 [b]Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 ‖ Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not ‖ from his heart; and who is he that hath not offended with his [c]tongue?

17 ‖ Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the Most High.

18 The fear of the Lord is the first step ‖ to be accepted [of him,] and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that ‖ justifieth in judgment.

26 There is a wicked man that hangeth down his head ‖ sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

CHAP. XX.

1 Of silence and speaking. 10 Of gifts and gain. 18 Of slipping by the tongue. 24 Of lying. 27 Of divers cautions.

THERE is a reproof that is not ‖ comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance: for so shalt thou escape wilful sin.

4 As is the lust of [a]an eunuch to deflower a virgin: so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, [b]knowing his time.

7 A wise man will hold his [c]tongue, till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompense is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven-fold.

13 [d]A wise man by his words maketh himself beloved: but the ‖ graces of fools shall be ‖ poured out.

Before CHRIST about 200.

‖ Or, *heart.*

[b] Lev. 19. 17. Matt. 18. 15.

‖ Or, *Reprove.*

‖ Or, *willingly.*

[c] Jam. 3. 2.

‖ Or, *Reprove.*

‖ Or, *of receiving him.*

† Gr. *shall not be pricked.*

[e] ch. 25. 2.

‖ Or, *ignominy.*

[f] Prov. 12. 11. & 28. 19.

[g] Ex. 23. 8. Deut. 16. 19.

‖ Or, *as a muzzle in the mouth.*

‖ Or, *judgeth.*

‖ Or, *in black.*

[a] Ps. 41. 4. Luke 15. 21.

‖ Or, *seasonable.*

[b] Ex. 3. 9. & 22. 23.

[a] ch. 30. 20.

† Gr. *be converted.*

[b] Eccl. 3. 7.

[c] ch. 32. 4.

[c] ch. 16. 6.

‖ Or, *witty.*

[d] Eccl. 1. 18.

‖ Or, *subtilty.*

[d] ch. 6. 5.

‖ Or, *pleasant conceits.*

[e] ch. 33. 5.

‖ Or, *lost,* or, *spilt.*

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: † for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again: such a one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thanks for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 ‖ An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he † shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 [e]A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is ‖ dishonourable, and his shame is ever with him.

27 A wise man shall promote himself *to honour* with his words: and he that hath understanding will please great men.

28 [f]He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 [g]Presents and gifts blind the eyes of the wise, and ‖ stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

CHAP. XXI.

2 Flee from sin as from a serpent. 4 His oppression will undo the rich. 9 The end of the unjust shall be naught. 12 The differences between the fool and the wise.

MY son, hast thou sinned? do so no more, but [a]ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 [b]Prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reproved is in the way of sinners; but he that feareth the Lord will † repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 [c]The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not ‖ wise will not be taught: [d]but there is a ‖ wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 [e]The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it.

and [f]add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk ‖without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 [g]A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 [h]A whisperer defileth his own soul, and is hated whereso-ever he dwelleth.

CHAP. XXII.

1 Of the slothful man, and a foolish daughter. 11 Weep rather for fools, than for the dead. 13 Meddle not with them. 16 The wise man's heart will not shrink.

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

4 [a]A wise daughter ‖shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale he will say, What is the matter?

9 If children live honestly, and have ‖wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 [b]Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: [c]beware of him, lest thou have trouble, and thou shalt never be defiled ‖with his fooleries: depart from him, and thou shalt find rest, and never be ‖disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 [d]Sand, and salt, and a mass of iron, is easier to bear than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is established by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plastering ‖on the wall of a gallery.

18 Pales set on a high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot and against any fear.

Before CHRIST about 200.

[f] Prov. 9. 9.

‖ Or, *not to be inquired after.*

[g] ch. 19. 30.

[h] ch. 2. 13.

[a] Prov. 13. 22.

‖ Or, *shall be the heir of her husband.*

‖ Or, *an art.*

[b] ch. 38. 16.

[c] ch. 12. 12.

‖ Or, *when he shakes off his filth.*

‖ Or, *wearied.*

[d] Prov. 27. 3.

‖ Or, *of a polished wall.*

Before CHRIST about 200.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour].

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 [e]Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

[e] Ps. 141. 3.

CHAP. XXIII.

1 A prayer for grace to flee sin. 9 We may not use swearing; but remember our parents. 16 Of three sorts of sin. 23 The adulterous wife sinneth many ways.

O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always ‖a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness; both the evil speaker and the proud shall fall thereby.

9 [a]Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark; so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be †innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15 [b]The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 [c]All bread is sweet to a whoremonger, he will not leave off till he die

‖ Or, *a giant-like.*

[a] Ex. 20. 7. ch. 27. 14. Matt. 5. 33, 34.

† Gr. *justified.*

[b] 2 Sam. 16. 7.

[c] Prov. 9. 17.

18 A man that breaketh wedlock, saying thus in his heart, [d]Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the Most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also fter they were perfected he looked upon them all.

21 [e]This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by ||another.

23 For first, she hath disobeyed the [f]law of the Most High; and secondly, she hath trespassed against her own husband: and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and ||inquisition shall be made of her children.

25 Her [g]children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

1 Wisdom doth praise herself, shewing her beginning, her dwelling, her glory, her fruit, her increase and perfection.

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the Most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the Most High, and covered the earth as ||a cloud.

4 [a]I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He [b]created me from the beginning before the world, and I shall never fail.

10 In the [c]holy tabernacle I served before him; and so was I established in Sion.

11 [d]Likewise in the ||beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in ||Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree ||by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the [e]tabernacle.

16 As the turpentine-tree I stretched out my branches, and any branches are the branches of honour and grace.

17 [f]As the vine brought I forth a pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are ||named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is [g]sweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

Before CHRIST about 200.

[d] Job 24. 15. Isa. 29. 15.

[e] Lev. 20. 10. Deut. 22. 22.

|| Or, *a stranger.*

[f] Ex. 20. 14.

|| Or, *visitation.*

[g] Wis. 4. 3.

The praise of Wisdom.

|| Or, *a mist.*

[a] Job 22. 14.

[b] Prov. 8. 22.

[c] Ex. 31. 3.

[d] Ps. 132. 14.

|| Or, *holy.*

|| Or, *Cades.*

|| Or, *in the water.*

[e] Ex. 36. 34.

[f] John 15. 1.

|| Or, *chosen.*

[g] Ps. 19. 10, 11.

Before CHRIST about 200.

[h] Ex. 20. 1. & 24. 3. Deut. 4. 1. & 29. 1.

[i] Gen. 2. 11.

[k] Josh. 3. 15.

|| Or, *drain*, or, *ditch.*

[l] ch. 33. 17.

|| Or, *gloried.*

[a] Gen. 13. 8. Rom. 12. 10.

[b] ch. 14. 1. & 19. 16. Jam. 3. 2.

|| Or, *a friend.*

|| Or, *to whom.*

[c] Prov. 21. 19.

|| Or, *like a bear.*

|| Or, *scolding.*

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, *even* the [h]law which Moses commanded for a heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord: that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25 He filleth all things with his wisdom, as [i]Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as [k]Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a ||brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 [l]Behold that I have not laboured for myself only, but for all them that seek wisdom.

CHAP. XXV.

1 What things are beautiful, and what hateful. 6 What is the crown of age. 7 What things make man happy. 13 Nothing worse than a wicked woman.

IN three things I ||was beautified, and stood up beautiful both before God and men: the [a]unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in my heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not [b]slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found ||prudence, and he that speaketh in the ears of them that hear.

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, ||whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 [c]I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance ||like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman, let the portion of a sinner fall upon her.

20 As the climbing of a sandy way is to the feet of the aged, so is a wife ||full of words to a quiet man.

21 [d]Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh a heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of [e]the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 A good wife and a good conscience, do gladden men. 6 A wicked wife is a fearful thing. 13 Of good and bad wives. 28 Of three things that are grievous. 29 Merchants and hucksters are not without sin.

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that my heart feareth; and for the fourth I was sore afraid: †the slander of a city, and gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is ‖a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 [a]If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every ‖hedge she will sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and a faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth †in the high heaven; so is the beauty of a good wife in the ‖ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face ‖in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the ‖fair feet with a constant ‖heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 A harlot shall be accounted as ‖spittle, but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be accounted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin: the Lord prepareth such a one for the sword.

29 A merchant shall hardly keep himself from doing wrong: and a huckster shall not be freed from sin.

CHAP. XXVII.

1 Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 25 He that diggeth a pit shall fall into it.

MANY [a]have sinned for ‖a small matter; and he that [b]seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his ‖talk.

5 [c]The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 [d]The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 [e]The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

14 [f]The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit: and shall never find a friend to his mind.

17 Love thy friend, and be faithful unto him: [g]but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 [h]Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets is without hope.

22 He [i]that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will ‖writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 [k]Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but [l]vengeance, as a lion, shall lie in wait for them.

29 [m]They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

Before CHRIST about 200.

[d] 2 Sam. 11. 2. ch. 42. 12.

[e] Gen. 3. 6. 1 Tim. 2. 14.

† Gr. *an evil report.*

‖ Or, *a yoke of oxen*

[a] ch. 42. 11.

‖ Or, *stake.*

† Gr. *in the highest places of the Lord.*
‖ Or, *ornament.*
‖ Or, *in constant age.*
‖ Or, *comely.*
‖ Or, *breast.*

‖ Or, *a swine.*

[a] Prov. 28. 21.
‖ Or, *a thing indifferent.*
[b] Prov. 23. 4. 1 Tim. 6. 9.

‖ Or, *thought.*
[c] Prov. 27. 21.
[d] Matt. 7. 17.

[e] Mal. 3. 16.

[f] ch. 23. 9. Matt. 5. 33, 34.

[g] ch. 22. 22. & 41. 23.

[h] ver. 17.

[i] Prov. 10. 10.

‖ Or, *alter his speech.* Ps. 50. 19, 20.

[k] Ps. 7. 15. Prov. 26. 27. Eccl. 10. 8.

[l] Deut. 32. 35. Rom. 12. 19

[m] Mic. 7. 8.

CHAP. XXVIII.

Against revenge, quarrelling, anger, and backbiting.

HE [a]that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

2 [b]Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 [c]One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will entreat for pardon of his sins?

6 [d]Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

7 [e]Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

8 [f]Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 [g]As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 A hasty contention [h]kindleth a fire: and a hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 [i]Curse the whisperer and double-tongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A ‖[k]backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he [l]that is defended from it, and hath not passed through [m]the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 [n]It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold:

25 And weigh thy words in a balance, [o]and make a door and bar for thy mouth.

26 Beware thou slide not by it, [p]lest thou fall before him that lieth in wait.

CHAP. XXIX.

1 We must shew mercy and lend: 4 but the borrower must not defraud the lender. 9 Give alms. 14 A good man will not undo his surety. 18 To be surety, and undertake for others, is dangerous. 22 It is better to live at home, than to sojourn.

HE [a]that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 [b]Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: [c]but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 ‖If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: [d]he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 [e]Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, [f]and let it not rust under a stone to be lost.

11 [g]Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy [h]storehouses; and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and a strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will ‖forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 [i]Suretyship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretyship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour [k]according to thy power, and beware that thou thyself fall not into the same.

21 The [l]chief thing for life is water, and bread, and clothing, and a house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, [m]hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover, [n]thou shalt hear bitter words.

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 [o]Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of my house.

28 These things are grievous to a man of understanding; the upbraiding of house-room, and reproaching of the lender.

CHAP. XXX.

1 It is good to correct our children, and not to cocker them. 14 Health is better than wealth. 22 Health and life are shortened by grief.

HE [a]that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall ‖have joy in him, and shall rejoice in him among his ‖acquaintance.

3 He that [b]teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he [c]saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall [d]requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 A horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee ‖afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 [e]Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, [f]and so bring sorrow to thy heart.

Before CHRIST about 200.

[a] Deut. 32. 35. Rom. 12. 19.
[b] Matt. 6. 14. Mark 11. 25. Luke 6. 37.
[c] Matt. 18. 23.
[d] Deut. 32. 29.
[e] Mal. 4. 4.
[f] ch. 8. 1.
[g] Prov. 26. 21.
[h] Jam. 3. 5.
[i] ch. 21. 28.
[k] Lev. 19. 16. Ps. 15. 3. Rom. 1. 30. 1 Pet. 2. 1.
[l] Job 5. 21.
[m] Ps. 140. 3.
[n] Ps. 31. 20.
[o] Ps. 141. 3.
[p] 1 Cor. 10. 12.
[a] Ps. 37. 26.
[b] Deut. 15. 8. Matt 5. 12. Luke 6. 35.
[c] Ps. 37. 21.
‖ Or, *If he be able.*

Before CHRIST about 200.

[d] Ps. 35. 12. & 38. 20. & 109. 3, 4, 5. Jer. 18. 20.
[e] Deut. 15. 11.
[f] ch. 20. 30.
[g] Dan. 4. 27. Matt. 6. 20. Luke 11. 41. & 12. 33. Acts 10. 4. 1 Tim. 6. 18, 19.
[h] Tobit 4. 8, 9, 10.
‖ Or, *fail.*
[i] Prov. 11. 15. & 22. 26.
[k] 2 Cor. 8. 12.
[l] ch. 39. 26. 1 Tim. 6. 8.
‖ Or, *third.*
[m] Heb. 13. 5.
[n] Ps. 41. 9.
[o] See Jam. 2. 1, 2, 3.
Of children.
[a] Prov. 13. 24. & 23. 13.
‖ Or, *good by him.*
‖ Or, *kinsfolk.*
[b] Deut. 6. 7. & 11. 19. Ps. 78. 4, 5, 6.
[c] Ps. 128. 3, 6. & 144. 12.
[d] Prov. 18. 24.
‖ Or, *astonished.* Prov. 10. 1.
[e] ch. 7. 28. Eph. 6. 4.
[f] ver. 9.

13 [g]Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 [h]Death is better than a bitter life or continual sickness.

18 Delicacies poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is ‖persecuted of the Lord.

20 He seeth with his eyes and groaneth, [i]as a eunuch that embraceth a virgin and sigheth.

21 [k]Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the ‖joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: [l]for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 ‖A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 *Of the desire of riches.* 12 *Of moderation and excess in eating, or drinking wine.*

WATCHING for [a]riches consumeth the flesh, and the care thereof driveth away sleep.

2 [b]Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth he is filled with his delicates.

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 [c]He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 [d]Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 [e]Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been [f]tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, [g]†be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth ‖upon every occasion.

14 Stretch not thy hand whithersoever it looketh, and thrust it not with him into the dish.

15 [h]Judge of thy neighbour by thyself: and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners' sake; [i]and be not unsatiable, lest thou offend.

18 [k]When thou sittest among many, reach not thy hand out first of all.

19 A very little is sufficient for a man well nurtured, ‖and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: [l]but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: [m]in all thy works be quick, so shall there no sickness come unto thee.

23 [n]Whoso is liberal of his meat, men shall speak well of him; and the report of his good house-keeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy [o]valiantness in wine: [p]for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 [q]Wine is as good as life to a man, if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season, bringeth gladness of the heart, and cheerfulness of the mind:

29 But [r]wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, [s]and press not upon him with urging him [to drink.]

CHAP. XXXII.

1 *Of his duty that is chief or master in a feast.* 14 *Of the fear of God.* 18 *Of counsel.* 20 *Of a rugged and smooth way.* 23 *Trust not to any but to thyself, and to God.*

IF thou be made [a]the master [of a feast,] lift not thyself up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.

3 [b]Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not music.

4 [c]Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: [d]and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 [e]If thou be among great men, make not thyself equal with them; and when ancient men are in place use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: [f]but sin not by proud speech.

13 And for these things bless him [g]that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that [h]seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be [i]considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, [k]and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thy own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment: and he that trusteth in him ‖shall fare never the worse.

Before CHRIST about 200.

[g] Deut. 8. 5. Heb. 12. 7, 8, 9. Of health.

[h] Rev. 9. 6.

[i] ch. 20. 4.

[k] Prov. 12. 25. & 15. 13. & 17. 22.

‖ Or, *exultation.*

[l] 2 Cor. 7. 10.

‖ Or, *A noble.*

[a] 1 Tim. 6. 7, 10.

[b] Phil. 4. 6. 1 Pet. 5. 7.

[c] Matt. 6. 19, 20, 21.

[d] ch. 8. 2.

[e] Luke 6. 24. 1 Tim. 6. 6, 7, 8.

[f] Job 23. 10.

[g] Ps. 141. 4. Prov. 23. 1, 2, 3.

† Gr. *open not thy throat upon it.*

‖ Or, *before every thing that is presented.*

[h] Matt. 22. 39.

[i] Prov. 23. 1, 2, 3.

[k] ch. 37. 29.

‖ Or, *and lieth not puffing and blowing.*

[l] Luke 21. 34.

[m] Eccl. 9. 10.

Before CHRIST about 200.

[n] Prov. 22. 9.

[o] Isa. 5. 22.

[p] Judith 13. 2, 8.

[q] Ps. 104. 15. Prov. 31. 6, 7.

[r] Eph. 5. 18.

[s] Prov. 20. 1. Isa. 28. 7.

[a] John 2. 8, 9.

[b] Job 32. 7.

[c] Eccl. 3. 7. ch. 20. 7.

[d] James 1. 19.

[e] Job 32. 6.

[f] James 3. 2.

[g] Ps. 100. 3.

[h] Ps. 63. 1.

[i] Hag. 1. 5, 7.

[k] Ps. 121. 3.

‖ Or, *shall not be hurt.* Isa. 3. 10.

CHAP. XXXIII.

1 The safety of him that feareth the Lord. 2 The wise and the foolish. 7 Times and seasons are of God. 10 Men are in his hands as clay in the hands of the potter.

[a]THERE shall no evil happen unto him that feareth the Lord; [b]but in temptation even again he will deliver them.

2 A wise man hateth not the law; but he that is a hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, ‖as an oracle.

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The †heart of the [c]foolish is like a cart-wheel; and his thoughts are like a rolling axle-tree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as [d]all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished: and he altered [e]seasons and feasts.

9 Some of them hath he made high days, and hallowed *them*, and some of them hath he ‖made ordinary days.

10 And all men are from the ground, and [f]Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 [g]Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their ‖places.

13 [h]As the clay is in the potter's hand, to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best.

14 [i]Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the Most High; and there are [k]two and two, one against another.

16 I awaked up last of all, as one that ‖gathereth after the grape gatherers: by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

17 [l]Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, [m]ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou entreat for the same again.

20 As long as thou livest and hast breath in thee, ‖give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest ‖stand to their courtesy.

22 In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, [n]distribute thine inheritance.

24 Fodder, a wand, and burdens, *are* for the ass; and bread, correction, and work, for a servant.

25 If [o]thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck; so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on [p]more heavy fetters.

29 But be not excessive toward any; and without discretion do nothing.

30 [q]If thou have a servant, let him be unto thee as thyself, because thou hast bought him †with a price.

31 If thou have a servant, [r]entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

1 Of dreams. 13 The praise and blessing of them that fear the Lord. 18 The offering of the ancient, and prayer of the poor innocent.

THE hopes of a man void of understanding are vain and false: and [a]dreams lift up fools.

Before CHRIST about 200.

[a] Prov. 12. 21.
[b] 1 Pet. 3. 13. & 2 Pet. 2. 9.
‖ Or, *as the asking of Urim.*
† Gr. *bowels.*
[c] ch. 21. 14, 16.
[d] Gen. 1. 16.
[e] Gen. 1. 14.
‖ Or, *ordained for the number of days.*
[f] Gen. 1. 27. & 2. 7.
[g] Rom. 9. 21.
‖ Or, *standings.*
[h] Isa. 45. 9. Rom. 9. 20, 21.
[i] Deut. 30. 15.
[k] ch. 42. 24.
‖ Or, *gleaneth.*
[l] ch. 24. 34.
[m] Ps. 22. 1.
‖ Or, *sell not.*
‖ Or, *look to their hands.*
[n] Isa. 38. 1. Of servants.
[o] ver. 28.
[p] ver. 24, 26.
[q] ch. 7. 20. † Gr. *in blood.*
[r] Eph. 6. 9.

Before CHRIST about 200.

‖ Or, *hath his mind upon.*
[b] Prov. 27. 19.
[c] Job 14. 4.
[d] Eccl. 5. 7.
‖ Or, *regard them not.*
[e] Ps. 19. 7.
[f] 2 Cor. 11. 23.
[g] Ps. 43. 5.
[h] Ps. 33. 18.
[i] Ps. 61. 2, 3, 4. & 91. 1, 2.
[k] Isa. 4. 6.
[l] Prov. 21. 27.
‖ Or, *the mockeries.*
[m] Prov. 15. 8.
[n] Jam. 5. 4.
[o] Deut. 24. 14, 15. ch. 7. 20.
[p] Num. 11. 12.
[q] Ps. 66. 18.
[a] 1 Sam. 15. 22. Jer. 7. 3, 5, 6, 7.
[b] Heb. 13. 16.
[c] Ex. 23. 15. Deut. 16. 16.
[d] Gen. 4. 4.
[e] 2 Cor. 9. 7.
‖ Or, *set apart.*
[f] Tobit 4. 8.

Of dreams.

2 Whoso ‖regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the [b]likeness of a face to a face.

4 [c]Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 [d]Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the Most High in thy visitation, ‖set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 [e]The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understood more than I can express.

12 I was oft-times [f]in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; [g]for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For [h]the eyes of the Lord are upon them that love him, [i]he is their mighty protection and strong stay, a defence from heat, [k]and a cover from the sun at noon, a preservation from stumbling, and a help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 [l]He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and ‖the gifts of unjust men are not accepted.

19 [m]The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: [n]he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that [o]defraudeth the labourer of his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 [p]He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

26 So it is with a man that fasteth for his sins, and goeth again, and doeth the same: [q]who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

1 Sacrifices pleasing to God. 14 The prayer of the fatherless, of the widow, and of the humble in spirit. 20 Acceptable mercy.

HE [a]that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.

2 He that requiteth a good turn offereth fine flour; and he that giveth alms [b]sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 [c]Thou shalt not appear empty before the Lord.

5 For all these things [are to be done] because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof *is* before the Most High.

7 [d]The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the first-fruits of thy hands.

9 [e]In all thy gifts shew a cheerful countenance, and ‖dedicate thy tithes with gladness.

10 [f]Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 ‖Do not think to corrupt with gifts; [g]for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is [h]no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the [i]fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 [k]The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the Most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be [l]slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the ‖proud, and broken the sceptre of the unrighteous;

19 Till he have [m]rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is †seasonable in the time of affliction, as clouds of rain in the time of drought.

Before CHRIST about 200.

‖ Or, *Diminish nothing of thy offerings.*

[g] Lev. 22. 21, 22. Deut. 15. 21.

[h] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wisd. 6. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6.

[i] Ps. 68. 5.

[k] Ps. 56. 2.

[l] 2 Pet. 3. 9.

‖ Or, *cruel oppressors*

[m] Rom. 2. 6.

† Gr. *fair.* Heb. 4. 16.

CHAP. XXXVI.

1 A prayer for the church against the enemies thereof. 18 A good heart and a froward. 21 Of a good wife.

HAVE mercy upon us, [a]O Lord God of all, and behold us:
2 And send thy fear upon all the nations that seek not after thee.

3 [b]Lift up thy hand ‖against the strange nations, and let them see thy power.

4 As thou wast [c]sanctified in us before them: so be thou magnified among them before us.

5 And [d]let them know thee, as we have known thee, that there is no God, but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, [e]and pour out wrath: take away the adversary, and destroy the enemy.

8 [f]Make the time short, remember the †covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 [g]Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, [h]whom thou hast named thy first-born.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion ‖with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up ‖prophets that have been in thy name.

16 Reward them that wait for thee, and [i]let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ‖servants, according to the [k]blessing of Aaron over thy people, [l]that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 [m]As the palate tasteth divers kinds of venison: so doth a heart of understanding false speeches.

20 [n]A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

Before CHRIST about 200.

[a] Zech. 14. & 6. 5.

[b] Jer. 10. 25.

‖ Or, *upon.*

[c] Ezek. 20. 41. & 28. 25. & 36. 23.

[d] 1 Kings 8. 43, 60.

[e] Ps. 79. 6.

[f] Matt. 24. 22.

† Gr. *oath.*

[g] Isa. 49. 6.

[h] Ex. 4. 22.

‖ Or, *that it may magnify thine oracles.*

‖ Or, *prophecies.*

[i] 1 Cor. 4. 2.

‖ Or, *supplants.*

[k] Num. 6. 23.

[l] Ps. 98. 2, 3.

[m] Job 34. 3.

[n] Ps. 18. 26. & 101. 4.

23 If there be kindness, meekness, and comfort in her tongue, then is not her husband ‖like other men.

24 He that getteth a wife, beginneth ‖a possession, [o]a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

‖ Or, *common.*

‖ Or, *to thrive.*

[o] Gen. 2. 18. 1 Cor. 11. 9.

CHAP. XXXVII.

1 How to know friends and counsellors. 12 The discretion and wisdom of a godly man oftesseth him. 27 Learn to refrain thine appetite.

EVERY friend saith, I am his friend also, but there is a friend [a]which is only a friend in name.

2 Is it not a grief unto death, [b]when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 [c]There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler ‖against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 [d]Beware of a counsellor, and know before ‖what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is [e]jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling: nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with a hireling for a year of finishing work; nor with an idle servant of much business: [f]hearken not unto these in any matter of counsel.

12 [g]But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower.

15 And [h]above all this pray to the Most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: [i]good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all ‖food.

21 [k]For grace is not given him from the Lord; because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; [l]and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 [m]A wise man shall inherit ‖glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

[a] Mic. 7. 5.

[b] Ps. 55. 12, 13, 14.

[c] ch. 6. 10.

[d] Jer. 9. 4. & 12. 6.

‖ Or, *what use there is of him.*

[e] Cant. 8. 6.

[f] ver. 7.

[g] Prov. 13. 20.

[h] Prov. 3. 6.

[i] Deut. 30. 15.

‖ Or, *wisdom.*

[k] John 3. 27.

[l] Prov. 9. 12.

[m] 1 Sam. 2. 30.

‖ Or, *credit.*

30 For ‖excess of meats bringeth sickness, and surfeiting will turn into choler.

31 [n]By surfeiting have many perished; but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 Honour due to the physician, and why. 16 How to weep and mourn for the dead 24 The wisdom of the learned man, and of the labourer and artificer: with the use of them both.

HONOUR [a]a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the Most High cometh healing, and he shall receive ‖honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 [b]The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 [c]Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such [d]doth he heal [men,] and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but [e]pray unto the Lord, and he will make thee whole.

10 [f]Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, ‖as not being.

12 Then give place to the physician, [g]for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and ‖remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, [h]let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the [i]heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 [k]Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember ‖my judgment: for thine also shall be so; yesterday for me, and to-day for thee.

23 [l]When the dead is [m]at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is †of bullocks?

26 [n]He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering [o]the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the [p]potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and ‖boweth down his strength before his feet; he applieth himself to lead it over: and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in public council, nor sit high [q]in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their [r]craft.

CHAP. XXXIX.

1 A description of him that is truly wise. 12 An exhortation to praise God for his works: which are good to the good, and evil to them that are evil.

BUT he that giveth his mind [a]to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil [b]parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes; he will travel through strange countries: for he hath tried the good and the evil among men.

5 He will [c]give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he [d]meditate.

8 He shall shew forth that which he hath learned, and shall glory in the [e]law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 [f]Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall ‖increase it.

12 Yet have I more to say, which I have thought upon; [g]for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the ‖brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise [h]with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 [i]All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

17 And none may say, [k]What is this! wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as a heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done [l]whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, [m]and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is t'is? wherefore is that? [n]for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 [o]As his ways are plain unto the holy; so are they stumbling blocks unto the wicked.

25 For the good are good things created from the beginning: [p]so evil things for sinners.

26 [q]The principal things for the whole use of man's life are

Before CHRIST about 200.

‖ Or, *variety of meats.*
[n] Luke 21. 34.
[a] Rom. 13. 7.
‖ Or, *a gift.*
[b] 1 Sam. 2. 6, 7.
[c] Ex. 15. 25.
[d] Ps. 103. 3.
[e] Isa. 38. 2.
[f] Isa. 1. 16, 17.
‖ Or, *as a dead man.*
[g] ver. 4.
‖ Or, *curing.*
[h] ch. 22. 1. 1 Thess. 4. 13.
[i] Prov. 15. 13. & 17. 22.
[k] 1 Thess. 4. 13, 14.
‖ Or, *the sentence upon him.*
[l] 2 Sam. 12. 20.
[m] Isa 57. 2. Rev. 14. 13.
† Gr. *of the breed of bullocks?*
[n] Gen. 4. 2. & 9. 20.
[o] Gen. 4. 22.
[p] Jer. 18. 6. Rom. 9. 21.
‖ Or, *tempereth it with his feet.*

Before CHRIST about 200.

[q] Ps. 82. 1. 1 Cor. 7. 20, 21.
[r] Acts 18 3.
[a] Ps. 1. 2.
[b] Ps. 78. 2. ch. 38. 32.
[c] Acts 6. 4.
[d] Ps. 119. 97, 98.
[e] Isa. 2. 3.
[f] ch. 44. 15.
‖ Or, *gain unto it.*
[g] Job 32. 18.
‖ Or, *rivers of water.* Ps. 1. 3.
[h] Hos. 14. 2. Heb. 13. 15.
[i] Gen. 1. 31. Mark 7. 37.
[k] Dan. 4. 35.
[l] Ps. 135. 6.
[m] Heb. 4. 13.
[n] Prov. 11. 4.
[o] Hos. 14. 9.
[p] ch. 40. 9, 10.
[q] ch. 29. 21.

water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 [r]All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for [s]vengeance;

30 Teeth of wild beasts, and scorpions, ‖serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

1 *Many miseries in a man's life.* 12 *The reward of unrighteousness, and the fruit of true dealing.* 17 *A virtuous wife, and an honest friend, rejoice the heart, but the fear of the Lord is above all.* 28 *A beggar's life is hateful.*

GREAT [a]travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, ‖unto *him that is clothed with a linen* frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed, his night-sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is seven-fold more upon sinners.

9 [b]Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the [c]flood.

11 [d]All things that are of the earth shall turn to the earth again: and that which is of the [e]waters doth return into the sea.

12 All †bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 [f]The weed growing upon every water and [g]bank of a river, shall be pulled up before all grass.

17 Bountifulness is as ‖a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to [h]be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and music rejoice the heart. but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but council is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is ‖a fruitful garden, and [i]covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI.

1 *The remembrance of death.* 3 *Death is not to be feared.* 5 *The ungodly shall be accursed.* 11 *Of an evil and a good name.* 14 *Wisdom is to be uttered.*

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and ‖is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or a hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction.

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 [a]All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon a harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be over-busy with his maid, and come not near her bed: or of upbraiding speeches before friends; and after thou hast given, upbraid not;

Before CHRIST about 200.

r Rom. 8. 28. 1 Tim. 4. 4.

s Deut. 32. 35. Rom. 12. 19.

‖ Or, *viper.*

‖ Or, *to whom every thing is troublesome.*

a Eccl. 1. 3.

‖ Or, *to the porter.*

a ch. 40. 11.

b ch. 39. 29, 30.

c Gen. 7. 11.

d Gen. 3. 19. ch. 41. 10.

e Eccl. 1. 7.

† Gr. *bribes.*

f Job 8. 11. & 18. 16.

g Gen. 41. 3.

‖ Or, *a garden that is blessed.*

h Phil. 4. 11. 1 Tim. 6. 6.

Before CHRIST about 200.

‖ Or, *a garden that is blessed.*

i Isa. 4. 5.

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

CHAP. XLII.

1 Whereof we should not be ashamed. 9 Be careful of thy daughter. 12 Beware of a woman. 15 The works and greatness of God.

OF these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the Most High, and his covenant; and of judgment to justify the ungodly;

3 ‖Of reckoning with thy partners and ‖travellers; or ‖of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' ‖indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou ‖givest out, or receivest in.

8 Be not ashamed to ‖inform the unwise and foolish, and the extreme aged ‖that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth: and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having a husband, lest she should mis-behave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not everybody's [a]beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and [b]from women wickedness.

14 Better is the ‖churlishness of a man than a courteous woman, a woman, *I say*, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for ‖the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 [c]No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 O how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good of another: and who hall be filled with beholding his glory?

CHAP. XLIII.

1 The works of God in heaven, and in earth, and in the sea, are exceeding glorious, and wonderful. 29 Yet God himself in his power and wisdom is above all.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous ‖instrument, the work of the Most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

Before CHRIST about 200.

‖ Or, *of thy partner's speech.*
‖ Or, *companions.*
‖ Or, *of the giving.*
‖ Or, *without profit.*
‖ Or, *deatest for.*
‖ Or, *rebuke.*
‖ Or, *that is accused of fornication.*
‖ Or, *to groan as a woman in her travail.*
‖ Or, *it is as the point of sharp stakes.*
‖ Or, *wickedness.*
‖ Or, *upon the heat.*
‖ Or, *the Highest.*
‖ Or, *vessel.*

[a] ch. 25. 21.
[b] Gen. 3. 6.
[c] Job 42. 2. Isa. 29. 15.

Before CHRIST about 200.

‖ Or, *he stayeth his course.*
[a] Gen. 1. 16.
[b] Ex. 12. 2.
[c] Gen. 9. 13.
[d] Isa. 40. 12, &c.
[e] Ps. 107. 23.
[f] Ps. 104. 25, 26.
[g] Ps. 96. 4.
[h] Ps. 106. 2. John 1. 18.

The praise of the fathers.

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment ‖it runneth hastily.

6 [a]He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 [b]From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 [c]Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the [d]hands of the Most High have bended it.

13 By his commandment he maketh the snow to fall apace and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By this great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth ‖to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers;

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoar-frost also as salt he poureth on the earth, and being congealed, ‖it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily:* a dew coming ‖after heat, refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 [e]They that sail on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 [f]For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 [g]The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 [h]Who hath seen him that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

CHAP. XLIV.

1 The praise of certain holy men; 16 of Enoch, Noah, Abraham, Isaac, and Jacob.

LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their

knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited ‖ verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; [a]who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children ‖ for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 [b]The people will tell of their wisdom, and the congregation will shew forth their praise.

16 [c]Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 [d]Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth, when the flood came.

18 An [e]everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a [f]great father of many people: in glory was there none like unto him;

20 Who kept the law of the Most High, and was in covenant with him: he established the covenant in [g]his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an [h]oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of [i]Jacob. He acknowledged him in his blessing, and gave him a heritage, and divided his portions; among the twelve tribes did he part them.

CHAP. XLV.

The praise of Moses, of Aaron, and of Phinees.

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even [a]Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him [b]glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 [c]He sanctified him *in* his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and [d]gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He [e]exalted Aaron, a holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; †he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with †rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a [f]sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With a holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifice to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 [g]He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 [h]Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 [i]But he made Aaron more honourable, and gave him a heritage, and divided unto him the first-fruits of the increase; especially he prepared bread in abundance:

21 For they ate of the sacrifices of the Lord, which he gave unto him and his seed.

22 [k]Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 [l]The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David the son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

The praise of Joshua, Caleb, and Samuel.

JESUS [a]the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 [b]Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Bethhoron] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 [c]And of six hundred thousand people on foot, they two

‖ Or, *ditties.*

[a] Gen. 7. 22.

‖ Or, *after them.*

[b] ch. 39. 10.

[c] Gen. 5. 24. Heb. 11. 5.

[d] Gen. 6. 9. & 7. 1. Heb. 11. 7.

[e] Gen. 9. 11.

[f] Gen. 12. 2, 3. & 15. 5. & 17. 4.

[g] Gen. 21. 4

[h] Gen. 22. 16, 17, 18. Gal. 3. 8.

[i] Gen. 26. 28. & 28. 1.

[a] Ex. 11. 3.

[b] Ex. 7, 8, 9, 10, chapters.

[c] Num. 12. 3.

[d] Ex. 19. 7.

[e] Ex. 4. 14.

† Gr. *he blessed.*

† Gr. *vessels*, or, *instruments.*

[f] Ex. 28. 35.

[g] Num. 27. 18. Deut. 34. 9. Josh. 1. 2. & 12. 7.

[h] Josh. 10. 12, 13, 14.

[i] Num. 25. 11, 12, 13. 1 Mac. 2. 54.

[k] Deut. 12. 12. & 18. 1, 2.

[l] Num. 26. 65. Deut. 1. 35, 36.

were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for a heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed:

12 Let their bones [d]flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 [e]Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the [f]sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made [g]protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death [h]he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAP. XLVII.

1 The praise of Nathan, David, and Solomon: his glory and infirmities. 23 Of his end and punishment.

AND after him rose up [a]Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

3 ‖He played with [b]lions as with kids, and with bears as with lambs.

4 [c]Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with [d]ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For [e]he destroyed the enemies on every side, and ‖brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 [f]He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times ‖until the end, that they might praise his holy name, and that the temple might sound from morning.

11 [g]The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and the throne ‖of glory in Israel.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 [h]Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build a house in his name, and prepare his sanctuary for ever.

14 [i]How wise wast thou in thy youth, and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far into the islands; and for thy peace thou wast beloved.

17 [k]The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

Before CHRIST about 200.

[d] ch. 49.10.

[e] 1 Sam.10. 1. & 16. 13.

[f] 1 Sam. 7. 9.

[g] 1 Sam.12. 3.

[h] 1 Sam.28. 18, 19.

‖ Or, *He smote lions.*

[b] 1 Sam.17. 34.

[c] 1 Sam.17. 49,50,51.

[d] 1 Sam.18. 7.

[e] 2 Sam. 5. 7.

‖ Or, *contemned.*

[f] 1 Chron. 16. 4.

‖ Or, *perfectly.*

[g] 2 Sam.12. 13.

‖ Or, *of a kingdom.*

[h] 1 Kings 4. 21, 24.

[i] 1 Kings 4. 29, 30.

[k] 1 Kings 4. 31, 32.

Before CHRIST about 200.

[l] 1 Kings 10. 27.

[m] 1 Kings 11. 1.

‖ Or, *in.*

[n] 1 Kings 12.15,16 17.

[o] 2 Sam. 7. 15.

[p] 1 Kings 12.10,11, 13, 14.

[q] 1 Kings 12.28,30.

‖ Or, *made heaven to hold up.*

[b] 1 Kings 18. 38. 2 Kings 1. 10, 12.

[c] 1 Kings 17.21,22.

‖ Or, *grave.*

[d] 2 Kings 1. 16.

‖ Or, *seat.*

[e] 1 Kings 19. 8.

[f] 1 Kings 19.15,16.

[g] 2 Kings 2. 11.

‖ Or, *written of.*

[h] Mal. 4. 5.

‖ Or, *establish.*

‖ Or, *were adorned with love.*

[i] 2 Kings 2. 11, 15.

‖ Or, *Nothing.*

[k] 2 Kings 13. 21.

[l] 2 Kings 18.11,12.

[m] 2 Kings 20. 20.

[n] 2 Kings 18. 13.

‖ Or, *hand.*

[o] 2 Kings 19. 35. Isa. 37. 36. Tobit 1.18. 1 Mac. 1. 41. 2 Mac. 8. 19.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst [l]gather gold as tin, and didst multiply silver as lead.

19 [m]Thou didst bow thy loins unto women, and ‖by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 [n]So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 [o]But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who [p]turned away the people through his counsel. There was also Jeroboam the son of Nebat, who [q]caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, and Ezekias.

THEN stood up [a]Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he ‖shut up the heaven, [b]and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 [c]Who didst raise up a dead man from death, and his soul from the ‖place of the dead, by the word of the Most High:

6 [d]Who broughtest kings to destruction, and honourable men from their ‖bed:

7 Who heardest the rebuke of the Lord in Sinai, [e]and in Horeb the judgment of vengeance:

8 [f]Who anointedst kings to take revenge, and prophets to succeed after him:

9 [g]Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ‖ordained [h]for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to ‖restore the tribes of Jacob.

11 Blessed are they that saw thee, and ‖slept in love; for we shall surely live.

12 [i]Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved *with the presence* of any prince, neither could any bring him into subjection.

13 ‖No word could overcome him; [k]and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, [l]till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing *to God*, and some multiplied sins.

17 Ezekias fortified his city, and [m]brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time [n]Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ‖ministry of Esay.

21 [o]He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 [p]In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

The praise of Josias, of David and Ezekias, of Jeremy, of Ezekiel, Zorobabel, Jesus the son of Josedec: of Neemias, Enoch, Seth, Sem, and Adam.

THE remembrance of [a]Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine.

2 He ‖behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 [b]He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the Most High, *even* the kings of Juda failed.

5 Therefore he gave their ‖power unto others, and their glory to a strange nation.

6 [c]They burnt the chosen city of the sanctuary, and made the streets desolate, ‖according to the prophecy of Jeremias.

7 For they [d]entreated him evil, who nevertheless was a prophet, [e]sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 [f]It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he [g]made mention of the enemies under *the figure of* the rain, and ‖directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and [h]let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify [i]Zorobabel? even he was as a signet on the right hand:

12 So was [k]Jesus the son of Josedec: who in their time builded the house, and set up a holy temple to the Lord, which was prepared for everlasting glory.

13 [l]And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like [m]Enoch; for he was taken from the earth.

15 Neither was there a man born like unto [n]Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 [o]Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

CHAP. L.

1 Of Simon the son of Onias. 22 How the people were taught to praise God, and pray. 27 The conclusion.

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the [a]cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of †the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

Before CHRIST about 200.

[p] 2 Kings 20.10,11. Isa. 38. 8.

[a] 2 Kings 22. 1. 2 Chron. 34. 1.

‖ Or, *prospered.*

[b] 2 Kings 23. 24. 2 Chron. 34. 3.

‖ Or, *horn.*

[c] 2 Kings 25. 9.

‖ Or, *by the hand of Jeremy.*

[d] Jer. 35. 6.

[e] Jer. 1. 5.

[f] Ezek. 1. 3, 15.

[g] Ezek. 13. 11. & 38. 9, 16, 22.

‖ Or, *did good.*

[h] ch. 46.12.

[i] Ezra 3. 2. Hag. 2. 23.

[k] Ezra 3. 2. Hag. 1. 12. & 2. 2. Zech. 3. 1.

[l] Neh. 7. 1.

[m] Gen. 5. 24. Heb. 11. 5.

[n] Gen. 41. 44. & 42. 6. & 45. 8.

[o] Gen. 5. 3. & 11. 10.

Before CHRIST about 200.

[a] 1 Kings 7. 23.

†Gr. *the gnashing of the teeth.*

†Gr. *the house of the vail!*

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priest's hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the ‖silver trumpets, and made a great noise to be heard, for a remembrance before the Most High.

‖ Or, *trumpets beaten forth with the hammer.*

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the Most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

CHAP. LI.

¶ A prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been my helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from †the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thine acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving: ‖and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I ‖went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

Before CHRIST about 200.

‖ Or, *because my prayer.*

‖ Or, *went astray.*

20 ‖I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My ‖heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, [a]Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 [b]Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

Before CHRIST about 200.

‖ Or, *I got understanding.*

‖ Or, *bowels.*

[a] Isa. 55. 1.

[b] ch. 6. 19.

BARUCH.

CHAP. I.

1 Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They send money and the book to the brethren at Jerusalem.

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon.

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of ‖Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they [c]wept, fasted, ‖and prayed before the Lord.

6 They made also a collection of money according to every man's power:

7 And they sent it to Jerusalem unto ‖Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, [d]that were carried out of the temple, to return them into the land of Juda, the tenth day of the *month* Sivan, *namely*, silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the ‖captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye †manna, and offer upon the altar of the Lord our God;

11 [e]And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live [f]under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, [g]To the Lord our God *belongeth* righteousness, but unto us the confusion of faces, as *it is come to pass* this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have [h]sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 [i]Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 [k]Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to see* this day.

21 Nevertheless we have [l]not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.

THEREFORE the Lord hath [a]made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses:

3 That a man should [b]eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be [c]in subjection to all the kingdoms that are around about us, to be as [d]a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we †were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 [e]To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth* this day.

7 *For* all these plagues are come upon us, [f]which the Lord hath pronounced against us.

8 [g]Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

‖ Or, *Joacim.*

‖ Or, *Joacim.*

‖ Or, *prisoners.*

† Gr. corruptly for *mincha*, that is, *a meat-offering.*

[c] Ps. 137. 1.
‖ Or, *and vowed vows.*

[d] 2 Kings 24. 13. 2 Chr. 36. 10.

[e] Ezra 6. 10. Jer. 29. 7.

[f] Ezek. 31. 6. Dan. 4. 12, 21.

[g] ch. 2. 6.

[h] Dan. 9. 5.

[i] Ezra 9. 7, 8, 9.

[k] Deut. 28. 15. Dan. 9. 11.

[l] Dan. 9. 10.

[a] Dan. 9. 12, 13.

[b] Deut. 28. 53. Lam. 2. 20. & 4. 10.

[c] 2 Kings 24. 2.

[d] Isa. 43. 28.

† Gr. *were beneath and not above.* Deut. 28. 43, 44.

[e] ch. 1. 15.

[f] ver. 1.

[g] Dan. 9. 13.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 [h]And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 [i]Let thy wrath turn from us: [k]for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 [l]That all the earth may know that thou art the Lord our God, because †[m]Israel and his posterity is called by thy name.

16 O Lord, [n]look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes and behold; for the [o]dead that are in the graves, whose †souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 [p]Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 [q]Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 [r]I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: [s]therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And lo, they are cast out [t]to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as *it is to be seen* this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy [u]servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 [x]If ye will not hear my voice, surely †this very great multitude shall be turned into a small *number* among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people; that in the land of their captivities they shall ‖remember themselves,

31 And shall know that I am the Lord their God, and I will give them a heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and [y]think upon my name,

33 And return from their stiff †neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 [z]And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

[h] Dan.9.15.
[i] Dan.9.16.
[k] Jer. 42. 2.
[l] Isa.37.20.
† Gr. *thy name is called upon Israel.*
[m] Dan. 9. 18, 19.
[n] Deut. 26. 15. Isa. 63. 15.
[o] Ps. 6.5. & 115. 17. Isa. 38. 18, 19.
† Gr. *spirit*, or, *life.*
[p] Dan. 9. 18.
[q] Jer. 27. 11.
[r] Jer. 7. 34. & 16. 9. & 25. 10.
[s] Jer. 8. 1, 2.
[t] Jer.36.30.
[u] Heb. 3.5.
[x] Lev. 26. 14. Deut. 28. 15.
† Gr. *this great swarm.*
‖ Or, *come to themselves.*
[y] Matt. 6. 9.
† Gr. *back.*
[z] Jer. 32. 40. Heb. 8. 13.

[a] Ps. 73. 1.
[b] Ezek. 37. 1, 14.
[c] Ps. 79. 8.
[d] Deut. 30. 1.
[e] Ps. 79. 4.
[f] Ps. 28. 1.
[g] Ps. 31.13, 14,15,16.
[h] Job 28. 12, 20.
[i] 1 Tim. 6. 17.
[k] Eccl. 1.4.
[l] Jer. 49. 7.
‖ Or, *expounders.*
[m] Gen. 28. 17.
[n] Gen. 6. 4.
[o] Deut. 30. 12, 13.
[p] Ps. 119. 91.

CHAP. III.

3 *The rest of their prayer and confession contained in that book which Baruch wrote and sent to Jerusalem.* 30 *Wisdom was shewed first to Jacob, and was seen upon the earth.*

O LORD Almighty, God of [a]Israel, the soul in anguish, the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of [b]the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 [c]Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for [d]we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for [e]a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

11 [f]That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of thy wisdom.

13 For [g]if thou hadst walked in the way of God, thou shouldest have dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of day and life, where is the light of the eyes, and peace.

15 [h]Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, [i]wherein men trust, and made no end of their getting?

18 For they that wrought in silver, and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, [k]and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in [l]Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the ‖authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

24 O Israel, [m]how great is the house of God! and how large is the place of his possession!

25 Great, and hath none end; high, and unmeasurable.

26 There were the [n]giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 [o]Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with four-footed beasts:

33 He that sendeth forth light, and it goeth, calleth it *again*, [p]and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 [q]This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 [r]Afterward did he shew himself upon earth, and conversed with men.

CHAP. IV.

1 The book of commandments is that wisdom which was commended in the former chapter. 25 The Jews are moved to patience, and to hope for their deliverance.

THIS is the book of [a]the commandments of God, and the law that endureth for ever: all they that keep it *shall come* to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk †in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: [b]for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 [c]Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by [d]sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the [e]Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, [f]a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trode in the paths ‖of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For [g]he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For [h]he that brought these plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of ‖peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting ‖[i]in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from [k]the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: [l]but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, [m]suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 ‖My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 [n]Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you [o]shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall; [p]so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and [q]behold the joy that cometh unto thee from God.

37 Lo, [r]thy sons come, whom thou sentest away; they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

Jerusalem is moved to rejoice, and to behold their return out of captivity with glory.

PUT off, O Jerusalem, [a]the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thy head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever, The peace of righteousness, and, The glory of God's worship.

5 [b]Arise, O Jerusalem, and stand on high, and [c]look about toward the east, and behold thy children gathered from the west unto the east, by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, [d]as children of the kingdom.

7 For God hath appointed [e]that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God.

9 For God shall [f]lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

The EPISTLE OF JEREMY.

CHAP. VI.

1 The cause of their captivity is their sin. 3 The place whereto they were carried is Babylon, the vanity of whose idols and idolatry is set forth at large in this chapter.

¶ *A copy of an epistle which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.*

BECAUSE of the sins which ye have committed before God, [a]ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, [b]ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 [c]Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, [d]we must worship thee.

7 For [e]mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, [f]and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

†Gr. *to the shining before the light thereof.*

‖Or, *of his discipline in righteousness.*

‖Or, *prosperity.*

‖Or, *in the time of mine affliction.*

‖Or, *my darlings.*

[a] 1 John 3. 24.
[b] Ps. 147. 19, 20.
[c] Isa. 50. 1. & 52. 3.
[d] 1 Cor. 10. 20.
[e] ver. 8.
[f] Isa. 47. 8. Lam. 1. 1.
[g] Deut. 28. 49, 50.
[h] Hos. 6. 1, 2.
[i] Ps. 116. 2. & 137. 7.
[k] Isa. 9. 6.
[l] Ps. 126. 5, 6.
[m] Mic. 7. 9.
[n] Isa. 40. 1, 2.
[o] Isa. 54. 7, 8.
[p] Ps. 137. 8, 9. Isa. 47. 1.
[q] Isa. 25. 9.
[r] Pr. 8. 31. John 1. 14.
[a] Isa. 61. 8.
[b] Isa. 60. 1.
[c] ch. 4. 36.
[d] Matt. 13. 38.
[e] Isa. 40. 4.
[f] Isa. 63. 12, 13.
[a] Jer. 27. 12.
[b] Jer. 29. 5, 6, 7.
[c] Ps. 115. 4. Isa. 44. 8, 9, 10. & 46. 5, 7. Wisdom 13. 10.
[d] Deut. 6. 13.
[e] Ex. 28. 20.
[f] Ps. 135. 16.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the ‖ common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a sceptre, as though he were a judge of the country.

15 He hath also in his right hand a dagger and an axe: [e]but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken: even so it is with their gods: when they be set up in the temple, their eyes be [h]full of dust through the feet of them that come in.

18 And as the ‖ doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, [i]lest *their gods* be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are †gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the smoke that cometh out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: [k]therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for ‖ a most high price.

26 [l]They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, [m]they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set ‖ gifts before them, as unto dead men.

28 As for the things that are sacrificed unto them, their priests sell and ‖ abuse: in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

29 Menstruous women, and women in child-bed, [n]eat their sacrifices: by these things ye may know that they are no gods: fear them not.

30 For how can they be [o]called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, [p]they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 [q]They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are [r]overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

‖ Or, *which prostitute themselves openly.*

‖ Or, *courts.*

† Gr. *licked.*

‖ Or, *any price.*

‖ Or, *offerings.*

‖ Or, *spend.*

‖ Or, *bid him call upon Bel.*

‖ Or, *sense.*

‖ Or, *the same wind.*

‖ Or, *purple and brightness*

41 Who, if they shall see one dumb that cannot speak, they ‖ bring him, [s]and entreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them: for they have no ‖ knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of [t]carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, [u]which can neither save themselves from war nor from plague?

50 [x]For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

51 And it shall manifestly appear to all nations and kings that they are no gods, [y]but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, [z]nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those [a]gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king [b]that sheweth his power, or else a profitable vessel in a house, which the owner shall have use of, than such false gods; or to be a door in a house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easy to be seen; and ‖ after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, [c]they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing [d]they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings:

67 Neither can they shew [e]signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods: [f]therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body that is cast into the dark.

72 [g]And ye shall know them to be no gods by the ‖ bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man [h]that hath none idols: for he shall be far from reproach.

[e] Ps. 115.7.

[h] ver. 13.

[i] Judg. 18. 24.

[k] ver. 16.

[l] Isa. 46. 7. ver. 4.

[m] 1 Sam. 5. 3, 4.

[n] Lev. 12. 4.

[o] 1 Cor. 8. 5.

[p] Isa. 45. 20. & 46. 7.

[q] See 1 Sam. 2. 6.

[r] ver. 8, 9, 10, 11.

[s] ver. 15.

[t] Isa. 44. 12.

[u] ver. 15.

[x] Ps. 115. 4. Wisdom 13. 10.

[y] Ps 115. 4.

[z] See Ps. 75. 7.

[a] ver. 39.

[b] 1 Esdras 4. 1, 12.

[c] Ps. 119. 91.

[d] ver. 54.

[e] Luke 21. 11.

[f] ver. 16, 29, 65.

[g] ver. 52.

[h] Hos. 14. 8.

The SONG of the Three Holy Children,

Which followeth in the third Chapter of DANIEL after this place—*fell down bound into the midst of the burning fiery furnace.* That which followeth is not in the Hebrew, to wit, *And they walked*....unto these words, *Then Nebuchadnezzar*....verse 24.

† *Azarias his prayer and confession in the flame, wherewith the Chaldeans about the oven were consumed, but the three children within it were not hurt.* 28 *The song of the three children in the oven.*

AND [a]they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed in this manner; and opening his mouth in the midst of the fire, said,

3 [b]Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and [c]all thy judgments truth.

5 In all the things which thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

6 For we [d]have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, [e]thou hast done in true judgment.

9 And thou didst deliver us into the hands of lawless [f]enemies, most hateful forsakers *of God*, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, [g]neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed [h]as the stars of heaven, and as the sand that lieth upon the sea-shore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a [i]contrite heart and a humble spirit let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee: [k]for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy loving-kindness, and according to the [l]multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded ‖in all their power and might, and let their strength be broken;

22 And let them know that thou art Lord, the only God, and glorious [m]over the whole world.

23 And the king's servants, that put them in, ceased not to make the oven hot with ‖rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and [n]burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a ‖moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

29 [o]Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And [p]blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the [q]temple of thy holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and [r]sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the [s]firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and ‖exalt him above all for ever.

36 [t]O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O [u]ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all [x]ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye [y]sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O [z]all ye winds, bless ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye [a]winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye [b]dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

48 O ye [c]light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye [d]frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye [e]lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O [f]all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye [g]whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the †air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O [h]ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 [i]O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 [k]O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

[a] Dan. 3. 15.
[b] See Dan. 3. 28.
[c] Ps. 25. 10. Dan. 9. 5.
[d] Dan. 9. 5.
[e] Dan. 9. 7, 8, 9.
[f] Deut. 28. 48.
[g] Ps. 89. 33, 34, 35, 36.
[h] Gen. 22. 17.
[i] Ps. 51. 17.
[k] Ps. 125. 1, 2.
[l] Ps. 51. 1.
‖ Or, *by thy power and might.*
[m] Ps. 113. 3.
‖ Or, *naphtha*, which is a certain kind of fat and chalky clay. *Plin. lib. 2. cap. 105.*
[n] Dan. 3. 22.
‖ Or, *cool.*
[o] ver. 3.
[p] Ps. 72. 19.
[q] Jonah 2. 4.
[r] Ps. 80. 1.
[s] Gen. 1. 4, 7. 8.
‖ Or, *highly exalt*: and so in the rest.
[t] Ps. 143. 4.
[u] Ps. 103. 20.
[x] Ps. 148. 4.
[y] Ps. 148. 3.
[z] Matt. 8. 26, 27.
[a] Gen. 8. 22.
[b] ver. 42.
[c] Gen. 1. 3, 4.
[d] Ps. 148. 8.
[e] Job 38. 25.
[f] Ps. 103. 22.
[g] Matt. 12. 40.
† Gr. *heaven.*
[h] Ps. 107. 8, 15, 21, 31.
[i] Ps. 115. 9.
[k] Ps. 115. 10.

63 [t]O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye ‖ holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O [m]Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from ‖ hell, and saved us from the hand of death, and delivered us out of the midst of the furnace *and* burning flame: [n]even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy *endureth* for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: [o]for his mercy *endureth* for ever.

[t] Ps. 135.1.
‖ Or, *the grave.*
[n] Dan. 3. 28.
‖ Or, *saints.*
[m] Dan.1.6.
[o] Ps. 136.1.

The History of SUSANNA.

Set apart from the Beginning of *Daniel*, because it is not in the Hebrew, as neither the Narration of † *Bel and the Dragon.*

Two judges hide themselves in the garden of Susanna to have their pleasure of her: which when they could not obtain, they accuse, and cause her to be condemned for adultery; but Daniel examineth the matter again, and findeth the two judges false.

THERE dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a [a]very fair woman, and one that feared the Lord.

3 Her [b]parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of [c]the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house, and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; [d]so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after they had asked one another the cause, [e]they acknowledged their [f]lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in †as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing-balls, and shut the garden-doors, [g]that I may wash me.

18 And they did as she bade them, and shut the garden-doors and went out themselves at ‖ privy doors to fetch the things that she had commanded them: but they saw not the elders, [h]because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, [i]and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna [k]sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not to do it, than [l]to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden-door.

† Gr. *Bel's dragon.*
[a] Gen. 24. 16. & 26. 7.
[b] Luke 1.6.
[c] Ezek. 8. 11.
[d] Matt. 5. 28.
[e] ver. 11.
[f] James 1. 14, 15.
† Gr. *as yesterday and the day before.*
[g] 2 Sam. 11. 2.
‖ Or, *side doors.*
[h] ver. 16.
[i] 2 Sam. 13. 11.
[k] Ezek. 9. 4.
[l] Gen.39.9.
[m] ver. 18.
[n] Ps. 52.2.
[o] ver. 2.
[p] Deut. 17. 7.
[q] Gen.39.9.
[r] Ex.20.16.
[s] Ps. 50.15.
[t] 1 Sam.16. 1, 2.
[u] Matt. 27. 24.
[x] Prov. 14. 15.
[y] Ex.20.10. ver. 40.
[z] Prov. 16. 20. & 18. 17.

26 So when the servants of the house heard the cry in the garden, they rushed in at [m]a privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there never was such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of [n]mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and [o]beauteous to behold.

32 And these wicked men commanded to uncover her *face*, (for she was covered,) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, [p]and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing [q]this wickedness ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: [r]these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna [s]cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me; and behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the [t]Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:

46 Who cried with a loud voice, [u]I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such [x]fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have [y]borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, [z]and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light.*

53 For thou hast pronounced false judgment, and hast con-

demned the innocent, and hast let the guilty go free; albeit the Lord saith, [a]The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a †mastic-tree.

55 And Daniel said, Very well; [b]thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and [c]lust hath perverted thy heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, [d]Under ‖a holm-tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly [e]cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses [f]they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, [g]because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

a Ex. 23. 7.
e ver. 46.
† Gr. *tentisk-tree.*
b See Acts 5. 3, 4.
f Deut. 19. 19. Prov. 19. 5.
c ver. 8, 14.
g ver. 27.
d See Mark 14. 56.
‖ Or, *kind of oak.*

The History of the Destruction of † Bel and the Dragon, cut off from the end of Daniel.

19 *The fraud of Bel's priests is discovered by Daniel, and the dragon slain which was worshipped.* 33 *Daniel is preserved in the lion's den.* 42 *The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.*

AND king Astyages was gathered to his fathers, and [a]Cyrus of Persia received his kingdom.

2 And Daniel ‖conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: [b]but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, [c]who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never [d]eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth [e]these expenses, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, besides their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and [f]seal it with thine own signet:

12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: [g]for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests [h]with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, are the [i]seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, [k]Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

† Gr. *Bel's dragon.*
a Ezra 1.
‖ Or, *lived with the king.*
b Dan. 6. 10.
c Acts 17. 24, 29.
d Eccl. 30. 19.
e ver. 3.
f Dan. 6. 17.
g ver. 7.
h ver. 10.
i ver. 11.
k Acts 19. 28, 34.
l ver. 15.
m Deut. 12. 3.
‖ Some add this title *Of the dragon.*
n Rom. 1. 23.
o Matt. 4. 19.
‖ Or, *Behold what ye worship.*
p 1 Kings 19. 2.
q Dan. 6. 16.
r Dan. 6. 16.
‖ Or, *two slaves.*
s Hab. 1. 1.
‖ Or, *sod.*
t Heb. 1. 14.
u Ezek. 8. 3.
x 1 Kings 17. 4.
y Job 5. 19.
z ver. 31.
a Jer. 37. 17. Dan. 6. 23.
b Dan. 6. 24.

20 And the king said, I see the footsteps [l]of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, [m]who destroyed him and his temple.

23 ‖And in that same place there was a great [n]dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god; therefore worship him.

25 Then said Daniel unto the king, [o]I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, ‖Lo, these are the gods ye worship.

28 When they of Babylon heard that, [p]they took great indignation, and conspired against the king, saying, the king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thy house.

30 Now when the king saw that they pressed him sore, being constrained, he [q]delivered Daniel unto them:

31 [r]Who cast him into the lion's den: where he was six days.

32 And in the den there were seven lions, and they had given them every day ‖two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry [s]a prophet called Habbacuc, who had ‖made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But [t]the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lion's den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and [u]bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner [x]which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: [y]neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the [z]seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 [a]And he drew him out, and [b]cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

The Prayer of MANASSES, king of Judah, when he was holden captive in Babylon.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up my head, ‖ neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of my heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

‖ Or, *neither take my breath.*

The First Book of the MACCABEES.

CHAP. I.

Antiochus gave leave to set up the fashions of the Gentiles in Jerusalem, and spoiled it, and the temple in it, and set up therein the abomination of desolation, and slew those that did circumcise their children.

Before CHRIST about 323.

AND it happened, after that Alexander *son* of Philip, the Macedonian, who came out of the land of ‖ Chettiim, had smitten [a]Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 [b]And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon ‖ he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and ‖ kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived † that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his servants bare rule every one in his place.

9 And after his death they all put [c]crowns *upon themselves;* so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them [d]a wicked root, Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, [e]who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them, † we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, [f]who gave them license to do after the ordinances of the heathen:

14 Whereupon they ‖ built a place of exercise at Jerusalem according to the customs of the heathen.

15 And [g]made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and [h]were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore [i]he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, [k]and went up against Israel and Jerusalem with a great multitude,

21 And [l]entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, ‖ all which he pulled off.

23 He took also the silver and the gold, and the † precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoke very proudly.

25 Therefore there was [m]great mourning in Israel, in every place where they were;

26 So [n]that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with [o]confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude;

30 And spake peaceable words unto them, but *all was* [p]deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, [q]he set it on fire and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, *and* with mighty towers, and made it a strong hold for them.

34 And they put therein a [r]sinful nation, wicked men, and fortified *themselves* therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the [s]sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made a habitation of strangers, and became strange to those that were born in her; and her own children left her.

Before CHRIST about 676.

Before CHRIST about 676.

‖ Or, *Chethiim.*

[a] Ezra 4. 24. & 6. 1, 2.

[b] Dan. 8. 5, 21. & 11. 3, 4.

‖ Or, *his heart was exalted and lifted up.*

‖ Or, *kingdom, which became,* &c.

† Gr. *that he dieth.*

[c] Dan. 8. 22.

[d] Dan. 8. 24.

about 175.

about 174.

[e] Dan. 8. 25.

† Gr. *many evils have found us.*

[f] Dan. 8. 10, 11, 12.

‖ Or, *set up an open school at Jerusalem.*

2 Mac. 4. 12.

[g] 1 Cor. 7. 18.

[h] 1 Kings 21. 25.

about 170.

[i] Dan. 11. 25.

[k] Dan. 8. 12.

[l] Dan. 11. 31.

‖ Or, *he pilled all things.*

† Gr. *desirable.*

[m] Zech. 12. 11.

[n] Zech. 12. 12.

[o] Dan. 9. 7, 8.

about 168.

[p] Ps. 10. 7.

[q] Ps. 79. 1.

[r] Isa. 1. 4.

[s] Ps. 74. 3.

39 [t]Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, [u]that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, [x]many also of the Israelites consented to his religion and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow ‖ the strange laws of the land,

45 And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and [y]holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave [z]their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, [a]city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;

53 ‖ And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of *the month* Casleu, in the hundred forty and fifth year, [b]they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, † the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, † that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

CHAP. II.

6 Mattathias lamenteth the case of Jerusalem. 24 He slayeth a Jew that did sacrifice to idols in his presence, and the king's messenger also. 34 He and his are assailed on the sabbath, and make no resistance. 50 He instructeth his sons, maketh their brother Judas Maccabeus general, and dieth.

IN those days ‖ arose Mattathias, *the son* of John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, ‖ called ‖ Caddis:

3 Simon, called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called ‖ Avaran: and Jonatnan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man [a]without glory.

9 [b]Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bond slave.

12 And behold, our ‖ sanctuary, even our beauty and our glory is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons [c]rent their clothes, and put on sackcloth, and mourned very sore.

15 In the meanwhile the king's [d]officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a [e]loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments,

20 Yet will I [f]and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake [g]the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was [h]inflamed with zeal, and his reins trembled; neither could he forbear to shew his anger according to judgment: wherefore he ran, [i]and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as [k]Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into [l]the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to † dwell there:

30 Both they, and their children, and their wives, and their cattle; because † afflictions increased sore upon them.

31 Now when it was told the king's servants, and [m]the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, [n]We will not come forth, neither will we do the king's commandment, to profane the sabbath-day.

35 So then they gave ‖ them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid:

37 But said, Let us die all in our † innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath,

Before CHRIST about 168.

[t] See Lam. 1. 1, 4.

[u] ver. 15.

[x] Ps. 106. 28, 29.

‖ Or, *the laws and rites of the strangers of the land.*

[y] Ex. 19. 6.

[z] Gen. 17. 9, 14.

[a] See Dan. 12. 6.

‖ Or, *And they made Israel hide themselves in holes in every place of succour.*

[b] See 2 Chron. 33. 3, 4, 5, 6, 7.

† Gr. *the king's commandment put him to death.*

† Gr. *that had circumcised their children.* ver. 48.

Before CHRIST about 167.

[a] 1 Sam. 4. 21, 22.

[b] 2 Chr. 36. 18, 19.

‖ Or, *holy thing.* ch. 1. 48.

[c] Ezra 9. 3.

[d] ch. 1. 41, 44.

[e] Isa. 58. 1.

[f] Josh. 24. 15.

[g] ch. 1. 49.

[h] Num. 11.

[i] Num. 25. 11, 15.

[k] Num. 25. 7, 8.

[l] Heb. 11. 38.

† Gr. *sit*, or, *abide.*

† Gr. *evils were multiplied upon them.*

[m] ch. 1. 33, 34, 35.

‖ Or, *Mattathias the son of John*, &c., *arose from Jerusalem*, or, *out of Jerusalem.*

‖ Or, *who was called* and so afterward in the rest.

‖ *Caddis.*

‖ Or, *Avaron*, or, *Abaron.*

[n] Dan. 3. 16, 17, 18.

‖ Or, *the Jews.*

† Gr. *simplicity.*

[o]and they slew them, with their wives and children, and their cattle, to the number of a thousand †people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly [p]root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him; neither will we die all, as our brethren that were murdered in [q]the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that [r]fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down [s]the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised ‖valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered [t]the law out of the hand of the Gentiles, and out of the hand of kings, neither †suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, [u]and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their †time; so shall ye receive great honour and an everlasting name.

52 Was not [x]Abraham found faithful in temptation, [y]and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, [z]and was made lord of Egypt.

54 [a]Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 [b]Jesus for fulfilling the word was made a judge in Israel.

56 [c]Caleb for bearing witness before the congregation received the heritage of the land.

57 [d]David for being merciful possessed the throne of an everlasting kingdom.

58 [e]Elias for being zealous and fervent for the law was taken up into heaven.

59 [f]Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 [g]Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 [h]Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To-day he shall be lifted up, and to-morrow he shall not be found, because he is [i]returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, [k]and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him always: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and ‖fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and [l]was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, [m]and all Israel made great lamentation for him.

Before CHRIST about 168.

[o] Heb. 11. 37.

† Gr. *souls of men.*

[p] Ps. 83. 4.

[q] ver. 31.

[r] See Matt. 24. 16.

[s] ch. 1. 4.

‖ Or, *by force.*

[t] See ch. 1. 56.

† Gr. *gave they the horn to the sinner.*

about 166.

[u] Heb. 12. 4.

† Gr. *generations.*

[x] Gen. 22. 9, 10.

[y] Rom. 4. 3.

[z] Gen. 41. 40.

[a] Num. 25. 13. Ecclus. 45. 23, 24.

[b] Josh. 1. 2.

[c] Num. 14. 6, 7. Josh. 14. 13.

[d] 2 Sam. 2. 4.

[e] 2 Kings 2. 11.

[f] Dan. 3. 16, 17, 18, 26.

[g] Dan. 6. 22.

[h] Luke 12. 4, 5.

[i] Ps. 146. 4.

[k] Dan. 11. 32.

[l] Gen. 49. 29, 33.

[m] 2 Chron. 35. 24, 25.

Before CHRIST about 166.

[a] ch. 2. 4.

[b] Ps. 144. 1, 2.

[c] 2 Sam. 23. 20.

[d] Ps. 1. 3.

† Gr. *gathered together.*

[e] Isa. 27. 13.

[f] ver. 2, 9.

[g] Josh. 10. 10. & 16. 3, 5.

[h] Judg. 7. 4, 7. 1 Sam. 14. 6. 2 Chron. 14. 11.

[i] Ps. 33. 16, 17.

‖ Gr. *unto us.*

† Gr. *in multitude of pride, or, envy and iniquity.*

[k] ver. 13.

† Gr. *in the going down.*

[l] Gen. 35. 5. Ex. 15. 16. Josh. 2. 9.

[m] Ps. 83. 2.

† Gr. *at every need*

† Gr. *that the collectors of tribute in the country were few.*

‖ Or, *for the taking away of the laws.*

† Gr. *that he should not have.*

CHAP. III.

1 *The valour and fame of Judas Maccabeus.* 10 *He overthroweth the forces of Samaria and Syria.* 27 *Antiochus sendeth a great power against him.* 44 *He, and his, fall to fasting and prayer, and are encouraged.*

THEN [a]his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and [b]they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was [c]like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation [d]prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he †received unto him such [e]as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius's sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a [f]multitude and company of the faithful to go out with him to the war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of [g]Beth-horon, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, [h]It is no hard matter for many to be shut up in the hands of a few; and with *the God of* heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not [i]in the multitude of a host; but strength cometh from heaven.

20 They come ‖against us †in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leaped suddenly upon them, and so [k]Seron and his host was overthrown before him.

24 And they pursued them †from the going down of Beth-horon unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 [l]Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: [m]wherefore he sent and gathered together all the forces of his realm, *even* a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready †whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and †that the tributes in the country were small, because of the dissension and plague which he had brought upon the land, ‖in taking away the laws which had been of old time;

30 He feared †that he should not be able to bear the charges

any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly [n]perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from [o]the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit*, that he should send an army against them to destroy and root out the strength of Israel, and the [p]remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, † his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men [q]of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by [r]Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with ‖ servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land ‖ of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how [s]the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, [t]and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay [u]void as a wilderness, there was none of her children that went in or out: [x]the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to ‖ Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, ‖ wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priest's garments, and the firstfruits, and the tithes: and the [y]Nazarites they stirred up, who had accomplished their days.

50 Then they cried with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 [z]For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 [a]How shall we be able to stand against them, except thou, *O God*, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as [b]were building houses, or had betrothed wives, or were planting vineyards, or [c]were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of [d]Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 [e]For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, [f]as the will *of God* is in heaven, so let him do.

CHAP. IV.

6 Judas defeateth the plot, and forces of Gorgias, and spoileth their tents, and overthroweth Lysias. 45 He pulleth down the altar which the heathen had profaned, and setteth up a new one; and maketh a wall about Sion.

THEN took [a]Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at [b]Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them [c]in the mountains: for, said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither ‖ armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen: and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto † Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

Before CHRIST about 166.

[n] Ps. 2. 4, 5.
[o] Gen. 15. 18.
[p] ch. 1. 38.
† Gr. *a city of his kingdom.*
[q] ch. 2. 18.
[r] Luke 24. 13.
‖ Or, *fetters.*
‖ Or, *of strangers.*
[s] ver. 39.
[t] 2 Kings 19. 14.
[u] ch. 1 38, 39.
[x] Ps. 74. 3.
‖ Or, *Mizpa.*
‖ Or, *for the which the heathen had made diligent search, that they might paint therein the likeness of their idols.*
[y] Num. 6. 2.
[z] Lam. 1. 4.
[a] 2 Chron. 20. 12. Ps. 124. 1, 2, 3.
[b] Deut. 20. 5.
[c] Judge. 7. 3.
[d] ver. 40.

Before CHRIST about 165.

[a] ch. 3. 38.
[b] ch. 3. 40.
[c] ch. 2. 28.
† Or, *targets.*
† Gr. *Assaremoth.*
[e] See Ex. 32. 32.
[f] 1 Sam. 3. 18.

28 The next year therefore following, Lysias gathered together threescore thousand choice men *of foot,* and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, [d]who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of ‖strangers into the hands of [e]Jonathan the son of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to † fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas's soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again unto Judea.

36 Then said Judas and his brethren, Behold our enemies are discomfited: let us go up to cleanse and ‖dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones unto an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones [f]according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and ‖spread out the vails, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which *is called* the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt-offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of ‖deliverance and praise.

57 They decked also the fore-front of the temple with crowns of gold, and with shields; and the gates and the chambers they ‖renewed, and ‖hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

Before CHRIST about 164.

Before CHRIST about 164.

‖ Or, *dedicated.*

‖ Or, *made doors for them.*

[d] 1 Sam. 17. 50, 51.

‖ Or, *Philistines.*

[e] 1 Sam. 14. 13, 14.

† Gr. *melt.*

‖ Or, *repair.*

‖ Or, *Irabatthane,* or, *Arabattan,* or, *Alrubattine.*

‖ Or, *malice.*

‖ Or, *Hakan,* Gen. 36.27. Num. 33. 31, 32.

[f] Ex. 20. 25. Deut. 27.5. Josh. 8.31.

‖ Or, *spread al road the hangings,* or, *hanged up the vails.*

‖ Or, *peace offerings.*

CHAP. V.

3 *Judas smiteth the children of Esau, Bean, and Ammon.* 17 *Simon is sent into Galilee.* 25 *The exploits of Judas in Galaad: he destroyeth Ephron for denying him to pass through it.* 56 *Divers, that in Judas' absence would fight with their enemies, are slain.*

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the ‖injury of the children of ‖Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dathema,

10 And sent letters unto Judas and his brethren, The heathen that are around about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the *son* of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And ‖those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him,* and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in ‖Bosora, and Bosor, and Alema, ‖Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to-morrow ‖they had appointed to bring their hosts against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto ‖Bosora; and when he had won the city, he slew all the males with the edge of the sword and took all their spoils, and burned the city with fire.

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they †looked up, and behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for ‖they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be around about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But ‖they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified,) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

Before CHRIST about 164.

‖ Or, *captive Jews.*

‖ Or, *Bosorra.*

‖ Or, *Chascor,* or, *Casphon,* as ver. 36.

‖ Or, *the heathen.*

‖ Or, *Bosor.*

† Gr. *lift up their eyes.*

‖ Or, *the heathen assaulted the Jews.*

Before CHRIST about 164.

‖ Or, *went hindmost,* Num. 10. 25.

‖ Or, *comforted,* or, *encouraged.*

‖ Or, *peace offerings.* Jos. Ant. 12. 12.

† Gr. *to meet them in battle.*

† Gr. *daughters.*

† Gr. *strangers.*

‖ *Judas and his company.*

‖ Or, *shields.*

‖ Or, *armour.*

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that ‖came behind, and ‖exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered ‖burnt-offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city †to fight against them.

60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren and fought against the children of Esau in the land toward the south, where he smote Hebron, and the †towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of †the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 *Antiochus dieth, and confesseth that he is plagued for the wrong done to Jerusalem.* 20 *Judas besiegeth those in the tower at Jerusalem.* 28 *They procure Antiochus the younger to come into Judea: he besiegeth Sion, and maketh peace with Israel: yet overthroweth the wall of Sion.*

ABOUT that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were ‖coverings of gold, and breastplates and ‖shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end ‖he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up, being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines.

21 Howbeit, certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover, as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore, if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they *of Bethsura* came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

Before CHRIST about 164.

‖ Or, *he should take his son Antiochus to him.*

about 163.

Before CHRIST about 163.

‖ Or, *stirring them up, and being compassed with the ranks*, or, *defended with the valleys.*

‖ Or, *so that he cut them in pieces.*

‖ Or, *in Judea*

‖ Add out of Jos. *and they yielded themselves.*

‖ Or, *made there mounts for shot.*

‖ Or, *the Jews.*

† Gr. *give hands.*

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also neither departed they from him.

37 And upon the beasts were there strong towers of wood which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, ‖giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, *surnamed* Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, ‖so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the rest of the Jews* seeing the strength of the king, and the violence of his forces, turned away from them.

48 ¶ Then the king's army went up to Jerusalem to meet them, and the king pitched his tents ‖against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: ‖for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and ‖set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon ‖they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us †be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

CHAP. VII.

Antiochus is slain, and Demetrius reigneth in his stead. 5 *Alcimus would be high priest, and complaineth of Judas to the king.* 16 *He slayeth threescore Assideans.* 43 *Nicanor is slain, and the king's forces are defeated by Judas.* 49 *The day of this victory is kept holy every year.*

Before CHRIST about 163.

IN the hundred and one and fiftieth year Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto ‖a city of the sea-coast, and reigned there.

‖ Or, *Tripolis*, Jos. Ant. lib. 12. c. 16.

2 And as he entered into the †palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

† Gr. *house of the kingdom of his father.*

3 Wherefore when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havoc he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of ‖scribes, to require justice.

‖ Or, *officers, governors, chief men,* or, *men in authority.*

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them three-score men, and slew them in one day, according to the words which he wrote,

17 [a] "The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them.

[a] Ps. 79. 2, 3.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor †righteousness in them; for they have broken the covenant and oath that they made.

† Gr. *judgment.*

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, *he cast them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus ‖contended for the high priesthood.

‖ Or, *laboured to defend his high priesthood.*

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Judea into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

‖ Or, *fled from him to the enemy.*

24 He went out into all the coasts of Judea round about, and took vengeance of them that had ‖revolted from him, so that they durst no more ‖go forth into the country.

‖ Or, *invade the country.*

25 On the other side, when Alcimus saw that Judas and his company had ‖gotten the upper hand, and knew that he was not able †to abide their force, he went again to the king, and said all the worst of them that he could.

‖ Or, *were grown very strong.*

Before CHRIST about 162.

† Gr. *to abide them.*

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with †friendly words, saying,

† Gr. *peaceable.*

28 Let there be no battle between me and you; I will come with a few men, that I may †see you in peace.

about 161.

† Gr. *see your face.*

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to †fight against Judas beside ‖ Capharsalama:

† Gr. *meet Judas in battle.*

32 Where there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

‖ Or, *Carphasalama.*

33 After this went Nicanor up to the mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt-sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and †abused them shamefully and spake proudly,

† Gr. *defiled them.*

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again †in safety, I will burn up this house: and with that he went out in a great rage.

† Gr. *in peace.*

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, *O Lord*, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where a host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 [b] *O Lord*, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote a hundred fourscore and five thousand of them.

[b] 2 Kings 19. 35. Isa. 37. 36. Ecclus. 48. 21. 2 Mac. 8. 19.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

‖ Or, *the Jews.*

45 Then ‖ they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea around about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterward they took the spoils and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Judah was in rest a little while.

CHAP. VIII.

1 *Judas is informed of the power and policy of the Romans, and maketh a league with them.* 24 *The articles of that league.*

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the ‖ Galatians, and how they had conquered them, and brought them under tribute;

‖ Or, *Frenchmen.*

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered ‖all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Besides this, how they had discomfited in battle Philip, and Perseus king of the ‖Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus, the great king of Asia, that came against them in battle, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them:

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them, slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover, how they had made for themselves a senate-house, wherein three hundred and twenty men sat in council daily, consulting always for the people, to the end they may be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again on tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefor.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

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‖ Or, *every place.*

‖ Or, *Macedonians.*

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28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Judea.* 7 *The army of Judas flee from him, and he is slain.* 30 *Jonathan is in his place, and revengeth his brother John's quarrel.* 55 *Alcimus is plagued, and dieth.* 70 *Bacchides maketh peace with Jonathan.*

NOW when Demetrius heard that Nicanor and his host were slain in battle, †he sent Bacchides and Alcimus into the land of Judea the second time, and with them ‖the chief strength of his host:

2 Who went forth by the way that leadeth to ‖Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they moved and went to ‖Berea, with twenty thousand footmen, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipped away, and that the battle pressed upon him, he was sore troubled in mind, [c]and much distressed, for that he had no time to gather them together.

8 Nevertheless, unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: ‖let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, [d]God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and †let us not stain our honour.

11 With that the host of *Bacchides* removed out of their tents, and stood over against ‖them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, [e]even they sounded their trumpets also, so [f]that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 [g]Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in [h]Modin.

20 Moreover [i]they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 [k]How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

†Gr. *he added*, or *proceeded to send.*
‖ Or, *the right wing.*
‖ Or, *Galilea.*

‖ Or, *Berretho*, Jos.

c 1 Sam. 30. 6.

‖ We follow here the Roman copy.
d See Rom. 3. 31.
†Gr. *let us not leave any just cause behind us, why our glory should be spoken against.*
‖ Or, *the Jews.*
e Josh. 6. 4.
f Ps. 13. 7.

g ver. 10.

h ch. 2. 1.
i ch. 13. 26.

k 2 Sam. 1. 19, 25.





23 ¶ Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted and went with ‖ them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made inquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and †used them despitefully.

27 So was there a great affliction in Israel, [t]the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto [m]Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan and [n]Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 ‖ Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother ‖ *John*, a captain of the people, to pray his friends the Nabathites, †that they might leave with them their carriage, which was much.

36 But the children of †Jambri came out of Medeba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from ‖Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and behold, there was much ado and [o]great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with ‖ drums, and ‖ instruments of music, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was [p]the marriage turned into mourning, and the noise of their [q]melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard thereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to-day, as in time past:

45 For, behold, [r]the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore [s]cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leaped into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about ‖ a thousand men.

50 Afterward returned *Bacchides* to Jerusalem, and ‖ repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Beth-horon, and Bethel, and Thamnatha, Pharathoni, and ‖ Taphon, *these did he strengthen* with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also †the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began [t]to pull down, even at that time was Alcimus [u]plagued, and his enterprise hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea [z]was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and [y]consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, [z]because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all [a]his host, and sent word ‖ to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote ‖ Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up [b]the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the [c]wicked men that gave him counsel to come into the country, insomuch that he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, [d]to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, [e]neither †came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to †govern the people; and he destroyed the [f]ungodly men out of Israel.

CHAP. X.

1 Demetrius maketh large offers to have peace with Jonathan: his letters to the Jews. 47 Jonathan maketh peace with Alexander, who killed Demetrius, and marrieth the daughter of Ptolemeus. 62 Jonathan is sent for by him, and much honoured. 75 He prevaileth against the forces of Demetrius the younger, and burneth the temple of Dagon.

IN the hundred and sixtieth year, Alexander, ‖ the *son* of Antiochus *surnamed* Epiphanes, went up and took [a]Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For, said he, [b]Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to [c]gather together a host, and to provide weapons, that he might aid him in battle:

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‖ *Bacchides and his company.*

†Gr. *mocked them.*

[t] See Dan. 12. 1. Matt. 24. 21.

[m] ch. 2. 5.

[n] ch. 2. 3.

‖ Or, *Which when Bacchides understood on the sabbath day, he came near.*

‖ Joseph. Antiq. 1. 13. c. 1.

†Gr. *that he might leave with them their carriages and stuff.*

†Gr. *Ambri.*

‖ Or, *Medaba.*

[o] ver. 39.

‖ Or, *timbrels.*

‖ Or, *musicians.*

[p] ver. 37.

[q] ver. 39.

[r] See Ex. 14. 49, 50.

[s] Ex. 14. 15.

‖ *Two thousand men.*

Jos. Ant., lib. 13. c. 1.

‖ Or, *built.*

‖ Joseph. *Tecou.*

†Gr. *the city in Bethsura,* ch. 6. 7.

Before CHRIST about 161.

[t] Ps. 74. 6.

[u] ch. 6. 12, 13.

[z] ch. 7. 50.

[y] Ps. 83. 3.

[z] See 2 Sam. 15. 31.

[a] ver. 1.

‖ Or, *to such of the country as were his friends to take his part.*

‖ Or, *Odomarra.*

[b] ver. 64.

[c] ver. 58, 59.

[d] Heb. 12. 14.

[e] ver. 71.

†Gr. *added he to come any more.*

†Gr. *judge.*

[f] ver. 58, 69.

about 153.

‖ Joseph., *the son of Antiochus Epiphanes.*

[a] ch. 5. 55.

[b] ch. 9. 71, 74.

[c] ver. 2.

he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the [d]tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together a host.

9 Whereupon they of the tower [e]delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build [f]the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius [g]had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King [h]Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called [i]the king's friend; (and therewithal he sent him [k]a purple robe and a crown of gold:) and *require thee* to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, [l]*and promise them* dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept [m]covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will recompense you for the things ye do in our behalf,

28 And will grant you many immunities, [n]and give you rewards.

29 And now do I free you, and for your sake I release all the Jews [o]from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let [p]Jerusalem also be holy and free, with the border thereof both from tenths and tributes.

32 And as for [q]the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and *I will* that all my officers remit the [r]tribute even of their cattle.

34 Furthermore *I will* that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

Before CHRIST about 153.

[d] ch. 6. 18.

[e] ver. 6.

[f] ch. 1. 31.

[g] ver. 6.

[h] ver. 1.

[i] ch. 2. 18.
[k] ch. 8. 14.

[l] ver. 15.

[m] See ch. 9. 71.

[n] ver. 24.

[o] See ch. 8. 2, 4.

[p] Neh. 11. 1, 18.

[q] ver. 6, 7.

[r] ver. 29.

Before CHRIST about 153.

[s] 1 Tim. 2. 2.

[t] Dan. 2. 49.

† Gr. *walk.*

[u] ver. 30.

[x] ver. 1.

‖ Or, *of the holy things.*

[y] Ezra 1. 2.

[z] ch. 9. 51.
[a] Neh. 2. 3.

[b] ch. 7. 9.

about 150.

[c] 1 Sam. 17. 50.

[d] ch. 9. 79.

[e] ch. 8. 17.

[f] ver. 53.

[g] ver. 54.

[h] See Esth. 1. 7.

[i] Gen. 39. 4.

35 Also, no man shall have authority to meddle *with them,* [s]or to molest any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them *some* shall be placed in the king's strong holds, of whom also *some* shall be [t]set over the affairs of the kingdom, which are of trust: and *I will* that their overseers and governors be of themselves, and that they † live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning [u]the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for [x]Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses ‖ of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers paid not in as in former time, from henceforth shall be given toward the works of the [y]temple.

42 And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the [z]sanctuary, expenses shall be given out of the king's accounts.

45 Yea, and for the building of [a]the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; [b]for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and [c]prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent [d]ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league [e]of amity together, and give me now thy daughter to wife: and I will be thy son-in-law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and sattest [f]in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee [g]according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year.

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, [h]as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and [i]found favour in their sight.

61 At that time certain pestilent fellows of Israel, [k]men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in [l]purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his [m]accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and ‖partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of [n]Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and [o]I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide [p]the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, [q]he was moved in his mind, and choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host *of footmen*, and went to [r]Azotus ‖as one that journeyed, and therewithal ‖drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now [s]Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the ‖enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to [t]Azotus, and went into Beth-dagon, their idol's temple, for ‖safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils: and the [u]temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against [z]Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan [y]yet more,

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

CHAP. XI.

12 Ptolemee taketh away his daughter from Alexander, and entereth upon his kingdom. 17 Alexander is slain, and Ptolemee dieth within three days. 20 Jonathan besiegeth the tower of Jerusalem. 26 The Jews and he are much honoured by Demetrius, who is rescued by the Jews from his own subjects in Antioch. 57 Antiochus the younger honoureth Jonathan. 61 His exploits in divers places.

AND the king of Egypt gathered together a great host like [a]the sand that lieth upon the sea-shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, [b]because he was his father-in-law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the [c]temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king [d]with great pomp at Joppe, where they saluted one another, and †lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea-coast, imagined [e]wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto King Demetrius, saying, Come, let us make a league betwixt us, and I will give thee [f]my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he [g]slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two [h]crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth *his host*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into [i]Arabia, there to be defended, but king Ptolemee was exalted:

17 For Zabdiel the Arabian, took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, †and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the [k]tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to [l]Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais, in great haste.

23 Nevertheless, Jonathan, when he heard this, commanded to besiege it *still:* and he chose certain of the elders of Israel, and the priests, and put himself in peril:

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, [m]where he found favour in his sight.

25 And though certain [n]ungodly men of the people had made complaints against him,

Before CHRIST about 150.

[k] ch. 6. 21. & 7. 5.
[l] ch. 8. 14.
[m] ver. 61.
‖ Or, *governor of a province.*
[n] Titus 1. 5.
[o] Ps. 22. 7.
[p] Ps. 20. 7.
[q] Isa. 37. 1.
[r] ch. 5. 68.
‖ Or, *as though he would pass through it.*
‖ Or, *led his company.*
[s] See Judg. 20. 33, 36, 37.
‖ Jos. Ant. 1. 13. c. 8.
[t] ver. 77.
[u] ver. 83.
[z] 1 Sam. 6. 17.
[y] ver. 65.

Before CHRIST about 146.

about 146.
[a] Judg. 7. 12.
[b] ch. 10. 58.
about 148.
[c] ch. 10. 83, 84.
[d] ch. 10. 86.
† Gr. *slept.*
[e] Ps. 83. 3, 4.
[f] ch. 10. 58.
[g] Ps. 120. 2, 3.
[h] ch. 8. 14.
[i] Gal. 1. 17.
about 145.
† Gr. *and those that were in the holds were slain of those that were in the holds.*
[k] ch. 10. 6, 7.
[l] ch. 10. 58.
[m] Esth. 5. 2, 8.
[n] ch. 10. 61. ver. 21.

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in [o]the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan desired the king that he would make [p]Judea free from tribute, as also the [q]three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 ‖ Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea from the country of Samaria, [r]and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt pits, and the crown-taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon [s]the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the [t]isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and [u]how his men of war were at enmity with him; and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of [z]the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only [x]do this for thee and thy people, but I will [y]greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, [z]and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and, dispersing themselves through the city, slew that day in the city to the number of a hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, [a]and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 ‖ Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace;

Before CHRIST about 145.

[o] ch. 10.20.

[p] ch. 10.29.
[q] ch. 10.30.
ver. 57

[r] ch. 10.28, 29, 30, 31.

‖ Joseph. Antiq. lib. 13. cap. 8.

[s] 2 Pet. 1. 18.

[t] Gen 10.3.

[u] ver. 38.

[z] ver. 20.

[x] ver. 26, 27.

[y] See ver. 43.

[a] ver. 45.

‖ Or, *Be friends with us.*

Before CHRIST about 145.

[b] ver. 48.

about 144.
[c] ver. 39.
[d] ver. 39, 40.

† Gr. *beasts.*

[e] ch. 10.20. & 14. 38.

† Gr. *and service.*
[f] ch. 10.20, 62.

‖ Or, *went beyond the river, and passed through the cities,* or, *went and passed beyond the river, and through the cities,* Greek.
‖ Or, *the places thereabout.*
† Gr. *he gave them the right hand.*
‖ Or, *to remove him from the affairs of the kingdom.*

[g] ch. 10.14.

[h] ch. 10.79, 80.

[i] ver. 67.

[k] Ps. 32. 6.

[l] ver. 63.

[m] ch. 8. 1, 20.

[b] ch. 8. 15, 19.

and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, [b]having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless, he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned [c]Tryphon, and with him the [d]young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the † elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, [e]I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels † to be served in, and gave him leave to drink in gold, and to be clothed [f]in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan ‖ went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned ‖ the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, † he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing ‖ to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against [g]Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And behold, the host of strangers met them in the plain, who having laid [h]men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the *son* of Absalom, and Judas the *son* of Calhpi, the captains of [i]the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, [k]and prayed.

72 Afterward turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to [l]Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

1 *Jonathan reneweth his league with the Romans and Lacedemonians.* 32 *The forces of Demetrius, thinking to surprise Jonathan, flee away for fear.* 35 *Jonathan fortifieth the castles in Judea, and is shut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, [a]for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into [b]the senate,

and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship [c]which he had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the [d]Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from ‖Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the ‖league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the [e]holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you [f]for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles [g]and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have [h]help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, [i]and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them [k]also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters ‖which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are [l]brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your †prosperity.

23 We do write back again to you, [m]that your cattle and goods are ours, and ours are yours. We do command therefore *our ambassadors* to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite ‖to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, [n]and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and ‖they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over [o]the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called †Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling [p]the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between [q]the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, ‖forasmuch as *part of* the wall toward the brook on the east side was fallen down; and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now [r]Tryphon went about to get [s]the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force he durst not stretch his hand against him;

43 But received him honourably, [t]and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan, [u]believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he †sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon a host of footmen and horsemen into [x]Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they [y]bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them sought to destroy them: for, said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAP. XIII.

8 Simon is made captain in his brother Jonathan's room. 19 Tryphon getteth two of Jonathan's sons into his hands, and slayeth their father. 27 The tomb of Jonathan. 36 Simon is favoured by Demetrius, and winneth Gaza, and the tower of Jerusalem.

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

Before CHRIST about 144.

[c] ch. 8. 20, 32.

[d] ver. 2.

‖ *Areus:* See Joseph. Antiq. lib. 13. cap. 8.

‖ Or, *kindred*, Jos. Antiq.

[e] Acts 17. 11.

[f] ver. 1, 2.

[g] 2 Cor. 4. 8.

[h] Ps. 122. 1, 2.

[i] ver. 1.

[k] ver. 2.

‖ Read out of Joseph., *which Areus sent to Onias.*

[l] ver. 10.

† Gr. *peace.*

[m] Acts 4. 32.

‖ Or, *to set foot in his country*; or, *to invade his country.*

[n] Neh. 4. 13.

‖ Joseph. Antiq. lib. 13. c. 9. *they went away.*

[o] ch. 11. 7.

† Joseph. Gr. *Nabatheans*, or, *Zabatheans.*

Before CHRIST about 144.

[p] Ex. 4. 29.

[q] ch. 11. 20.

‖ Or, according to the Roman reading, *and he came near to the wall of the brook toward the east.*

[r] ch. 11. 39.

[s] ch. 8. 6.

[t] ch. 7. 10.

[u] Prov. 14. 15. ch. 7. 10.

† Gr. *left two thousand in Galilee.*

[x] ver. 47.

[y] 2 Sam. 1. 12.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, ‖concerning the business that was committed unto him.

16 Wherefore now send a hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that he spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone, behind and before.

28 Moreover, he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates and bars, and laid up victuals †therein.

Before CHRIST about 144.

Before CHRIST about 143.

†Gr. *all Tryphon's doings were robberies.*

‖Or, *for the affairs*, or, *offices that he had*, or, *the necessary uses which he had*

†Gr. *to give them his right hand.*

about 142.

about 143.

‖Or, *to make peace with them*

about 141.

†Gr. *in the strong holds.*

34 Moreover, Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because †all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city.

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon †to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and with thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him ‖to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second month, in the hundred and seventy and first year, with thanksgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

CHAP. XIV.

3 *Demetrius is taken by the king of Persia.* 4 *The good deeds of Simon to his country.* 18 *The Lacedemonians and Romans renew their league with him.* 26 *A memorial of his acts is set up in Sion.*

NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppe for a haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of ‖ good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For [a]every man sat under his vine and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner, Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassador, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this, Simon sent Numenius to Rome with a great shield of gold, of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At ‖ Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and, resisting the enemies of their nation, did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed ‖ the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the ‖ armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover, he fortified Joppe, which lieth upon the sea, and ‖ Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt ‖ in the holy place:

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary;

43 Besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold:

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAP. XV.

4 *Antiochus desireth leave to pass through Judea, and granteth great honours to Simon and the Jews.* 16 *The Romans write to divers kings and nations to favour the Jews.* 27 *Antiochus quarrelleth with Simon, and sendeth some to annoy Judea.*

MOREOVER Antiochus, son of Demetrius the king, sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I

Before CHRIST about 141.

Before CHRIST about 141.

‖ Or, *the men of war.*

‖ Or, *weapons.*

‖ Or, *Gaza.*

‖ Or, *the wealth of the land.*

[a] 1 Kings 4. 25.

‖ Or, *unto religion.*

about 140.

‖ Or, *Jerusalem*, peradventure by corruption and transposition of letters; or, as some think, *the common hall where they met to consult of matters of estate.*

may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thy hands, let them remain unto thee.

8 And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

Before CHRIST about 140.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

about 139.

11 Wherefore, being pursued by king Antiochus, he fled unto Dora, which lieth by the sea-side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him a hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans, unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to ‖ Ariarathes, and Arsaces,

‖ Or, *Arathes.*

23 And to all the countries, and to ‖ Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and ‖ Phaselis, and Cos, and Side, and Arados, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

‖ Or, *Sampsaces.* Lat. *Lampsacus.*

‖ Or, *Basilis.*

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second *day*, † assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

† Gr. *bringing his forces to it.*

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

‖ Or, *Which when he had set on fire, they fled unto the towers in the fields of Azotus: and they were slain, &c.* about 135.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion ‖ without the borders of Judea:

‖ Or, *except the borders, &c.*

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and ‖ fight against you.

Before CHRIST about 139.

‖ Or, *subdue you in fight.*

32 So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give a hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him a host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and a host *of footmen*, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

3 *Judas and John prevail against the forces sent by Antiochus.* 11 *The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them.* 19 *John is sought for, and escapeth, and killeth those that sought for him.*

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by *God's* mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water-brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed through after him.

7 *That done*, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded; but John still followed after them, until he came to Cedron, which *Cendebeus* had built.

10 ‖ So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, Before CHRIST about 135. that he should send him a host to aid him, and he would deliver him the country and cities. Before CHRIST about 135.

19 He sent others also to Gazara to kill John: and unto the †tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. †Gr. *captains of thousands.*

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he, Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

The Second Book of the MACCABEES.

CHAP. I.

1 A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus. 19 Of the fire that was hidden in the pit. 24 The prayer of Neemias.

THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all a heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of [a]tabernacles in the month Casleu. [a] Lev. 23. 34.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* [b]Casleu, we thought it necessary to certify you thereof, that ye also might keep *it, as the feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar. [b] Lev. 23. Num. 29.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests, that had hid it, to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that ‖ Neemias had purified the sacrifices therewith. ‖ Or, *Neemias his company.*

34 Then the king, enclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but many men call it Nephi.

CHAP. II.

1 What Jeremy the prophet did: 5 How he hid the tabernacle, the ark, and the altar. 13 What Neemias and Judas wrote. 20 What Jason wrote in five books. 25 And how those were abridged by the author of this book.

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law,

charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices; even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.

11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he, founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 †We hope also, that the God, that delivered all his people, and gave them all a heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 *All these things, I say,* being declared by Jason of Cyrene in five books, we will essay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read might have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it cometh might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet ‖ for the pleasure of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

Before CHRIST about 144.

Before CHRIST about 144.

about 187.

†Gr. *Now God it is that saved all his people and rendered the heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the law: for we hope in God that he will shortly, &c.*

‖Or, *to make general supplication.*

‖Or, *to deserve well of many.*

29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story; only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

1 *Of the honour done to the temple by the kings of the Gentiles.* 4 *Simon uttereth what treasures are in the temple.* 7 *Heliodorus is sent to take them away.* 24 *He is stricken of God, and healed at the prayer of Onias.*

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus, king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the son* of Thraseus, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the aforesaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for relief of the widows and fatherless children:

11 And that some of it belonging to Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed, he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in the priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses ‖to the general supplication, because the place was like to come into contempt.

19 And the women girt with sackcloth under their breasts, abounded in the streets; and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the †fear of the high priest, being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the ‖Lord of spirits, and the prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them a horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his fore-feet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightway certain of Heliodorus' friends prayed Onias, that he would call upon the Most High, to grant him his life, who lay ready to give up the ghost.

32 So the high priest suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAP. IV.

1 Simon slandereth Onias. 7 Jason, by corrupting the king, obtaineth the office of the high priest. 24 Menelaus getteth the same from Jason by the like corruption. 34 Andronicus traitorously murdereth Onias. 36 The king being informed thereof, causeth Andronicus to be put to death. 39 The wickedness of Lysimachus, by the instigation of Menelaus.

THIS Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

Before CHRIST about 187.

†Gr. *expectation.*

‖Or, *Lord of our fathers.*

Before CHRIST about 187.

about 175.

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and three-score talents of silver, and of another revenue eighty talents:

9 Besides this, he promised to assign a hundred and fifty more, if he might have license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name* of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and not high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of ‖Discus called them forth;

‖Or, *the Discus,* which was a stone with a hole in the midst.

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

about 173.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

†Gr. *who were religious ambassadors.*

19 This ungracious Jason sent †special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed in the making of galleys.

‖Or, *enthronizing.*

21 Now when Apollonius the *son* of Menestheus was sent into Egypt for the ‖coronation of king *Ptolemeus* Philometor, Antiochus, understanding him not to be well-affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

about 172.

22 Where he was honourably received of Jason, and of the city, and was brought in with torch-light, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

about 171.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead

in the priesthood; and Sostratus *left* Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one ‖Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them altogether upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all *of them* they forced to flee; but as for the church-robber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the *son* of Dorymenes, to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so, through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAP. V.

2 Of the signs and tokens seen in Jerusalem. 6 Of the end and wickedness of Jason. 11 The pursuit of Antiochus against the Jews. 15 The spoiling of the temple. 27 Maccabeus fleeth into the wilderness.

ABOUT the same time Antiochus prepared his second voyage into Egypt:

Before CHRIST about 171.

Before CHRIST about 170.

‖ Or, *staves.*

‖ Or, *executioner.*

about 170.

‖ Or, *Tyrannus.*

about 168.

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of ‖pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle.

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.

7 Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open ‖enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country, perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless, God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare a heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did

forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus †with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

† Gr. *who was the tenth.*

CHAP. VI.

The Jews are compelled to leave the law of God. 4 *The temple is defiled.* 8 *Cruelty upon the people and the women.* 12 *An exhortation to bear affliction by the example of the valiant courage of Eleazar, who is cruelly tortured.*

Before CHRIST about 168.

NOT long after this the king sent an old man of ‖Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

‖ *Antioch*, the Latin interpreters.

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, ‖as they did desire that dwelt in the place.

‖ Out of Joseph. lib. 12. cap. 7, or, *as they were.*

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the †heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

† Gr. *Grecians.*

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us.

15 Lest that, being come to the height of sin, afterward he should take vengeance of us,

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

about 167.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behooved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and to make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

Before CHRIST about 167.

23 But he began to consider discreetly; and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through my hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such a one as mine age requireth,

28 And leave a notable example to such as be young, to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment,

29 They that led him changing the good-will they bare him a little before into hatred, because the aforesaid speeches proceeded, as they thought, from a ‖desperate mind.

‖ Or, *madness*, or, *pride.*

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as [a]Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

[a] Deut. 32. 36.

7 So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking-stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide awhile, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who, being ready to die, said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your ownselves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God.

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all, after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

Before CHRIST about 167. Before CHRIST about 166.

CHAP. VIII.

1 Judas gathereth an host. 9 Nicanor is sent against him: who presumeth to make much money of his prisoners. 16 Judas encourageth his men, and putteth Nicanor to flight, and divideth the spoils. 30 Other enemies are also defeated, and Nicanor fleeth with grief to Antioch.

about 166. THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolk together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him.

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burned up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the *son* of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together, unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, not to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib a hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed a hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of

each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered ‖their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

‖ That is, *the enemies' armour.*

28 And after the sabbath, when they had given part of the spoils to the ‖maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

‖ Or, *lamed with tortures.*

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the ‖maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

‖ Or, *Antioch.*

‖ Or, *lamed.*

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at such time as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was, through the help of the Lord, brought down by them of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAP. IX.

1 *Antiochus is chased from Persepolis.* 5 *He is stricken with a sore disease, and promiseth to become a Jew.* 28 *He dieth miserably.*

about 164.

ABOUT that time came Antiochus ‖with dishonour out of the country of Persia.

‖ Or, *disorderly.*

2 For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude, running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus, being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot-man to drive without ceasing, and to despatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying-place of the Jews.

‖ Or, *following.*

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit, he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

about 165.

8 And thus he that little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himself* by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him,) saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals with the citizens of ‖Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens, wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good-will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting my health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom ‖the state was left, might not be troubled:

‖ Or, *common affairs.*

25 Again, considering how that the princes, that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he, ‖understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also, fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Judas recovereth the city, and purifieth the temple.* 14 *Gorgias vexeth the Jews* 16 *Judas winneth their holds.* 29 *Timotheus and his men are discomfited.* 35 *Gazara is taken, and Timotheus slain.*

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights and shew-bread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes. — about 164.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of *the king's* friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed unto Antiochus Epiphanes, ‖ and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

‖ Or, *and not bearing his authority as becometh a nobleman.*

14 But when Gorgias was governor of the ‖ holds, he hired soldiers, and nourished war continually with the Jews:

† Gr. *tutor.*

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

‖ Or, *strong places.*

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to *sustain* the siege,

‖ Or, *Grecians.*

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now ‖ they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

‖ Or, *Maccabeus and his company.*

‖ Or, *Simon.*

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, ‖ they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

‖ Or, *Maccabeus and they that were with him.*

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be [a] an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

[a] Deut. 28. 27.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue, their refuge also unto the Lord for a ‖ pledge of their success and victory: the other side making their rage leader of their battle.

‖ Or, *warrant, or, surety.*

29 But when the battle waxed strong, there appeared unto the enemies, from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness and full of trouble, they were killed.

31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day, early, twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, while they were busied with them that were within, burned the towers, and kindling fires, burned the blasphemers alive: and others broke open the gates, and having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

2 Lysias, thinking to get Jerusalem, is put to flight. 16 The letters of Lysias to the Jews. 22 Of the king unto Lysias, and to the Jews. 34 Of the Romans to the Jews.

NOT long after this, Lysias the king's † protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city a habitation of the ‖ Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year;

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs; and he laid sore siege unto it.

6 Now when they that ‖ were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having a helper from heaven; for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting:

17 John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and the others that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* ‖ Dioscorinthius.

‖ Or, *Dioscorus.*

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias, *sendeth* greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather kept their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and ‖ grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

‖ Or, *give them assurance.*

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, *and* in the fifteenth day of *the month* ‖ Xanthicus.

‖ Or, *April.*

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius ‖ ambassadors of the Romans, *send* greeting unto the people of the Jews.

‖ Or, *consuls.*

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

1 The king's lieutenants vex the Jews. 3 They of Joppe drown two hundred Jews. 6 Judas is avenged upon them. 11 He maketh peace with the Arabians, and taketh Caspis. 22 Timotheus's armies overthrown.

Before CHRIST about 164.

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But the governors of several places, Timotheus, and Apollonius the *son* of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

Before CHRIST about 164.

‖ Or, *with a purpose to return.*

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready.*

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burned the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, ‖ as if he would return to root out all of them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

about 163.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle: but Judas's side, by the help of God, gat the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they ‖ departed to their tents.

‖ Or, *went from place to place with their families and cattle.*

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places; for before he had despatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit, Dositheus and Sosipater, who were of Maccabeus's captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

‖ *Dositheus and Sosipater.*

20 And Maccabeus ranged his army by bands, and set ‖ them over the bands, and went against Timotheus, who had about him a hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas's coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hart of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they had put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of ‖ Atargatis, and there he slew five and twenty thousand persons.

‖ Or, *Venus.*

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his

enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity:

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast* called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot, and four hundred horsemen.

34 And it happened, in their fighting together, a few of the Jews were slain.

35 At which time, Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him ‖smote off his shoulder, so that Gorgias fled unto Marisa.

‖ Or, *put by his arm*: or, *wounded him in the shoulder*, or, *struck him in the shoulder.*

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias's men, he put them to flight.

38 So Judas gathered his host, and came into the city Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

‖ Or, *Lord.*

39 And upon the day following, ‖as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

‖ Or, *at such time, &c.*

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by [a]the law. Then every man saw that this was the cause wherefore they were slain.

[a] Deut. 7. 25, 26.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly. (It was a holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

‖ Or, *rebelled.*

CHAP. XIII.

1 *Eupator invadeth Judea.* 15 *Judas by night slayeth many.* 18 *Eupator's purpose is defeated.* 23 *He maketh peace with Judas.*

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, about 163.

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, a hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes; and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that ‖had even now been but a little refreshed, to be in subjection to the blasphemous nations.

‖ Or, *had had a little respite.*

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the ‖Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

‖ Or, *Lord.*

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy.

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, ‖was desperately bent, confounded, entreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment-seat, said as much as could be in defence of the cause, persuaded, pacified, made them well-affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

6 *Alcimus accuseth Judas.* 18 *Nicanor maketh peace with Judas.* 39 *He seeketh to take Razis; who, to escape his hands, killeth himself.*

AFTER three years was Judas informed, that Demetrius the *son* of Seleucus, having entered by the haven of Tripolis with a great power and navy, about 162.

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had de-

filed himself wilfully in the times of their mingling *with the Gentiles*, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were ‖used solemnly in the temple: and so that day he held his peace.

‖ Or, *thought to be of the temple*

5 Howbeit, having gotten opportunity to further his foolish enterprise, *and* being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

† Gr. *bound.*

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen ‖were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

‖ Or, *were joined to them.*

16 So at the commandment of the captain they removed straightway from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonias, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and ‖took part of this life.

‖ Or, *lived together with him.*

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as †a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thy habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAP. XV.

5 *Nicanor's blasphemy.* 8 *Judas encourageth his men by his dream.* 28 *Nicanor is slain.*

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above *other days*.

3 Then the most ungracious wretch demanded, if there were

a Mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and besides that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolk, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies was already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

Before CHRIST about 161. Before CHRIST about 161.

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine Angel in the time of Ezekias king of Judea, and didst slay in the host of Senacherib a hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste, even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

END OF THE APOCRYPHA.

BIRTHS

DEATHS

MEMORANDA

THE

PARABLES OF OUR LORD

AND

SAVIOUR JESUS CHRIST,

UNFOLDED AND ILLUSTRATED.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.—Matt. xiii. 34.

Entered, according to Act of Congress, in the year 1882, in the Office of the Librarian of Congress, Washington, D. C.

INTRODUCTION.

WHAT is a parable? We need not go at length into the distinctions which separate it from the fable, the proverb, or the allegory; it is sufficient to say, bearing these distinctions in mind, that a parable is a fictitious or real story intended to convey spiritual truth, and is of a nature such that it is generally taken from what might be actual life among men. Its form is grave, as its purpose is serious. It enters into all the relations of life—father and son, husband and wife, master and servant, king and people; into the operations of agriculture and commerce, the pursuits and ways of living among men, their differences and their affections. First, there is the simple story, which may interest even the heart of an intelligent child. Which of us is there that does not remember his fresh interest when he was first told of the sower going forth to sow, or of the lost sheep, or of the prodigal son, or of the wise and foolish virgins? Nor is this the case only with the young and at one time of their lives. It is so with the simple and the half-educated all their lives; with often this exception, that frequently some real event in their own lives, some joy or sorrow, some overflowing of mercy or some bitter drop of anguish in their cup, seems to bring out new meaning from that which they fancied they knew before. As with the æolian harp that has long sounded one chord only in the gentle breezes of ordinary life, at times like these the rushing of the strong wind of God's Spirit over the strings awakens them to higher harmonies unheard before. And if this is so with them, what is it with those who love to think, and to weigh, and to delve into the deeper sense of those wonderful revelations of truth? Evermore by them are the Lord's parables seen in many and shifting lights; evermore are they heard speaking to them new and rich counsel as their need requires. None have ever exhausted their depths, none have ever so discovered their reference and connection that there are not new references and connections left for others to discover.

Not unfrequently—as, for instance, in the parables of the unforgiving servant who had himself been forgiven and of the good Samaritan—great Christian doctrines lie beneath the surface of the story; sometimes, as in those of the wicked husbandmen and of the barren fig tree, they are pregnant with prophetic meaning which time shall bring out; sometimes, again, as in those of the lost sheep, and the rich man and Lazarus, they open to us glimpses into the unseen world. And as we study each of these, and place it in new light and connections, more and richer meanings open to us, and will do so as long as we are in this realm of imperfect and still to be completed knowledge. Surely, "never man spake like this man!" How these parables have remained in the memory of all generations since! What passages in Homer, Virgil, Dante, Shakespeare, have secured for themselves so universal a hold on men or been felt to be so fadelessly fresh and true? No wonder that crowds followed him, and that "the common people heard him gladly." Even the simplest could delight in such teaching, and carry away as a lifelong possession at least the expression of his ideas, though it might require the thought of centuries to pierce their crystalline depths. There never was speaking so simple yet so profound, so pictorial yet so deeply true.

The use and usefulness of parabolic teaching are obvious and undisputed; spiritual truth is thus made more attractive and more memorable. But of the parables in particular, as of the Scriptures generally, it is true, as has been said, that faith is necessary to the full appreciation of their meaning. That one must understand the Scriptures in order to have faith, and have faith in order to understand the Scriptures, seems to be arguing in a circle; but it is a necessary one. As we approach from without, we may perceive that the Bible is the word of God, and that the Christ whom it reveals is the Saviour of sinners; standing now on our new position, and recognizing our Instructor as also our Redeemer, we shall discover in his work a length, and breadth, and height, and depth, which were formerly concealed. In our day, as well as when the parables were first spoken, it is to his own disciples that their true meaning is made known.

THE SOWER.

"Behold, a sower went forth to sow."—Matt. xiii. 3-8 and 18-23; Mark iv. 4-8 and 14-21; Luke viii. 5-8 and 11-15.

In this parable our Saviour, with a beauty and simplicity of language, illustrates the preaching of his gospel by comparing it to the sowing of seed; himself the first great Sower, afterward his disciples and ministers. The leading thought in the parable is that "mystery of the kingdom" according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The seed is the same everywhere and to all; but seed does not spring up without earth, nor does earth bring forth without seed; and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. The ground into which the seed is cast is the heart of man, and according to preparedness of the heart will be the result of the sowing.

In the first instance, in the parable, the seed fell by the wayside, the beaten track which went through the field, and it was trodden down, and the fowls of the air devoured it. The ground was hard, unprepared. The wheels of carts and the feet of travellers had made it unfit for culture; and so the seed lies on it till the first footfall crushes its very life out. This is a very apt illustration of the effect of the gospel on the hearts of many; their ideas of divine truth lie all on the outside, never in any way sinking beneath the surface. The words which come from the preacher's lips lie waiting for the wheels of business or pleasure to pass over them. Men must, of course, have business and pleasure; they must have new impressions, new joys, and cares, and sorrows; but meanwhile the divine seed must be in its proper place, not on the road, on the outside of the heart, but in the very depths of the being, where no worldly footfall can crush it, and no fowl of the air, in the shape of unworthy thoughts and desires, can carry it off.

"And some fell upon a rock" or in "stony places where they had not much earth." The seed did begin to grow just a little, but because it had no depth of earth it withered away. This earth without depth very much resembles many characters we meet with; they are superficial in most things, and above all in religion. They are often moved to tears when the truth is presented to them, and full of good resolutions; the germs of truth have begun to take root. They have received the word with joy, but when temptation comes, and it costs some self-denial to be consistent, then these surface religionists are found wanting.

Another class is mentioned, the seed sown among thorns. Here the ground is in good condition, the seed grows fast, and yet thorns grow up with it and threaten to choke its life out. The thorns take away the nourishment which of right belongs to the grain; the ground cannot support both.

Our Saviour applies this illustration to the religious life of many when he likens the thorns to the cares, and riches, and pleasures of this life. Now, these things are necessary to men; business must be attended to, money must be made, pleasure must be indulged in. But when these things are made the essentials of existence, and the religious life is, in the slightest degree, subordinated to their influence, then it is killed out and the soul is lost.

We have, in the last place, the good ground where the seed springs up to perfect fruitage. This, our Lord says, is the "honest and good heart," where the divine seed is retained and cultivated, and brings forth fruit with patience. Sometimes our labor may seem in vain, but he is faithful that promised. The word that he has sown shall not return unto him void, but it shall accomplish that which he pleases, and prosper in the thing whereto he sent it. Let us remember that the fault is not in the seed nor in God the sower, but in the soil of the heart; and just as we prepare that for the reception of the truth, will be our hopes of carrying grain into the Master's garner.

THE TARES.

"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and then went his way."—Matt. xiii. 24-30 and 36-43.

The sowing of good seed is not the only sowing which takes place. The sower has an enemy. His enemy came while men slept and sowed the seeds of noxious weeds all over his field. This wicked act is an exercise of malice, not without example even in our times. Dean Alford somewhere speaks of personal knowledge of such a thing, which was made the subject of legal damages. Let us notice the doctrine contained in the parable. This enemy, our Lord expressly tells us, is the devil. While men slept—not while the Son of man slept—while, not the great Head of the Church, who never slumbers, but they who were his infirm and imperfect ministers slept, came the enemy, this arch-enemy of God and man, and sowed the evil seed. These children of the wicked one, these tares that spring up in the field of the Church, are the sowing of God's enemy, the devil. Nothing can be more plainly declared, as a truth by our Lord, than this.

When the wheat came then appeared the tares also. And now comes the difficulty felt by the servants of the sower of the field: "Didst thou not sow good seed? Whence, then, came the tares?" And so it ever is and ever will be in the Church. The gospel is good, its preaching is good, the ordinances and sacraments are good; good seed is sown and Christ sows it. And yet how is it that evermore in the Church there are multitudes of bad men, unbelieving men, growing among the good, looking like the good, partaking of all the rich privileges of membership of Christ? Hear the Lord's answer, "An enemy hath done this." "They are the children of the wicked one;" none of Christ's sowing, no growth out of the means of grace, no result of men trying to be righteous overmuch, but distinctly the result of the devil's work counteracting Christ's work.

The servants are not only surprised but offended by this state of things; scandalized that their Lord's field should grow evil weeds with the wheat. They are for uprooting the tares immediately; that is, they would have evil men driven out of the Church. But Christ forbids them, "lest, while ye gather together the tares, ye root up the wheat also." Memorable and blessed words! How do we know, how does any man know for a certainty, who is the true member of Christ and child of God, so as to be able to separate the bad from the good in every instance? But the Saviour knows his own and those who are not, and at the season of the harvest he will order the reapers, his holy angels, to make the final separation between the good and bad. We need not anticipate that separation, but rather take care above all things that he find us bringing forth fruit to his praise. Blessed are they who shall be thus found at his coming! For He who is all mercy and grace, and who spake this parable, ends it with gracious and joyous words: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

THE MUSTARD-SEED.

"The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field."—Matt. xiii. 31, 32; Mark iv. 30-32; Luke xiii. 18, 19.

In this parable our Lord corrects a very fatal error of his countrymen. They looked for the kingdom of God as a sudden outbreak of divine favor. He represents it as a gradual development from small beginnings in the hearts of men. "You know," he says, "the mustard-plant. You know how small are its germs, yet how widespreading are the branches. Just so is the reign of God. It begins with what is looked on with contempt. It works on, growing, spreading, branching out, till at last it will overshadow the whole earth." We are all familiar with the mustard-plant of our own country. It is not the smallest, nor indeed the largest, of our herbs or shrubs; still, its proportions are comparatively diminutive; it is nothing like a tree. The Saviour here is referring his hearers, not to the plant with which we are acquainted, but to the khordal, or *Salvadora persica* —the same as the khayal found in the Himalayas. This, though small in germ, does grow into a tree in which birds do nestle. And its seeds resemble those of our mustard in taste. It is noticed by travellers as growing abundantly on the shores of that very lake from which Jesus was teaching. And its seed is used in the Talmud as an image of extreme littleness; "small as a mustard-seed" was a common saying. And yet the *tree* was noted as large. "There was a stalk of mustard in Sichem (writes one) whence sprang three branches, one of which was large enough to cover the shed of a potter." "There was a stem of mustard (writes another) in my field, into which I used to climb, as men climb into a fig tree." "I have seen it," says Dr. Thomson, "on the rich plain of Akkar as tall as the horse and his rider."

The spiritual lesson to be derived from this parable has two forms. By the kingdom of heaven, as represented by the growth of this plant, may be meant the truth of God growing in the world, or the same truth living and growing in the heart of man. In either case its beginning is magnificent



The Faithful Servant.

and imperceptible, its final result surprisingly great and important. When the first promise was made in Eden to fallen man that a Redeemer should one day appear, that was a seed dropped into the earth to remain for a long time unheeded. All through the long ages of the old dispensation did men wait for the seed to spring up, till at last the "fulness of the time" was come and the Saviour appeared. How like a tiny seed was the little Bethlehem Babe! Even as the village where he was born was the least of all the villages of Judea. In the manger-cradle lay the seed of eternal life. From among the beasts of the stall sprang the stem whose branches should shelter all the nations of the earth. That despised land of Palestine makes but a small show on the map of the world, yet from it went out an undying power which shall finally subdue the whole world. In the humble town of Nazareth and before the judgment-seat of the Roman proconsul Christ was deemed of small account; yet unto him every knee shall bow. Christian nations are now the leading powers of this world, and the world to come is peopled by Christian men.

It has always been a principle of God's mode of working to deduce great results from small beginnings, both in nature and in grace. If we were to run over the history of most men who have been famous in secular affairs, we should find how, almost without exception, the principle holds true. The great discoveries of the world have also had their rise in obscure and trivial things. "Despise not the day of small things" has become a proverb. And in the individual human heart, both in the smallness of its beginning and the greatness of its growth, we also see the operations of the kingdom of heaven. "When I am weak, then am I strong," said an apostle. "He that humbleth himself shall be exalted," said the Master. It is often a small thing that sets the conscience and the heart toward Christ, even as a pebble or a twig at the fountain-head of a mighty river may turn its waters toward the Atlantic or Pacific. Christians are sometimes discouraged because of the smallness of their hopes and the weakness of their endeavors. Let them be thankful for the hope, however feeble, and for the endeavor, small though it be; trusting that He who hath begun the good work in them will perfect it unto the day of Christ. They have no more power of themselves to make the tree grow than they had to create and plant the seed in their own heart. God is the Author and Finisher of his own work. He gives rain from heaven and fruitful seasons. Thank him for the past and take courage for the future. The plant which our Father hath planted, tender and small as it now is, will in due time broaden into a great tree, in whose protecting shade many shall find refuge and rest.

THE LEAVEN.

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—Matt. xiii. 33; Luke xiii. 20, 21.

It is the gospel kingdom, or the kingdom of grace, of which this parable speaks. As regards the leaven to which it is likened, it may surprise some readers to find that which is usually employed in a bad sense otherwise employed here. Leaven is frequently used in the sacred Scriptures as an emblem of sin; and very appropriately so, since it changes the natural properties of those substances on which it acts, breeds in liquids a poisonous gas, and, applied to meal, swells it up and sours it. But there are other instances in which a figure is employed in a bad as well as a good sense. Satan is compared to a devouring, ravaging lion, a destroyer of men's souls; and the Saviour of men, too, is called "the Lion of the tribe of Judah." So the serpent is an emblem of the devil as he was in Eden, and yet, raised high upon a pole, the brazen serpent, as it gleamed over Israel's camp, gave life and vigor to dying men, and was a type of the crucified Saviour of the world. In the parable the leaven is employed in a good sense, as denoting either the influence of the gospel on the world, and its final universal manifestation, or the influence and operation of divine grace on those in whose heart the Spirit of God has lodged. Let us look at it in the latter aspect.

The leaven is placed by the woman not on, but in, the meal, where it can work from within outwards, and change the whole substance from centre to circumference. The man in whom God's grace is hidden goes through a corresponding change. That grace is hidden in the heart; the change begins there: the outward reformation is the consequence of the inward regeneration, not the cause of it. This has been God's method always. "My son, give me"—not thy moral obedience, nor thy good character, nor thy careful habits, but—"thy heart." First make the tree good and then the fruit will be good. Our Lord said, "The kingdom of heaven is within you;" in other words, religion does not lie in the church we attend, or the denomination to which we belong, or our works of benevolence, or professions of piety. It is in the state of the heart; if the heart be full of burning love to Christ, if the grace which the Saviour gives be cherished, it will not cease its work till, like the leaven, it has subdued the whole nature to its influence.

If the woman had taken a common substance instead of the leaven—if she had put in the meal a stone, or a jewel or ring, any inert substance, the meal would have remained just the same. But so soon as the leaven is embedded a process of fermentation goes on until the whole mass is leavened. Neither nature nor art could supply a better illustration of the power of God's grace than this. When honestly cherished in the heart it must change the whole man, assimilating him to the character of God, as the leaven made the whole mass like itself.

There are three peculiarities of this heavenly leaven which may teach us something as to the worth of our professed religion. It is within us, not on the outside: have we felt its power on our hearts? It is assimilating: are we being renewed by it into the likeness of Jesus Christ, into the image of God? It is expansive: is there a work begun in us, and on us, which shall at length "sanctify us wholly"? These are serious questions, and if we cannot answer them as we ought we need to begin at the beginning, and, by the Holy Spirit of God, to be born again. Then let us try to be as leaven in our homes, among our friends and associates, in our neighborhoods around us, and in the community at large. Every Christian should be a centre from which should radiate a life-giving power on all around. Soon would the dull mass begin to work and ferment and change. Then, in the best use of the words, would it be seen how "a little leaven leaveneth the whole lump."

THE HIDDEN TREASURE.

"Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44.

Many of our readers must remember something of the excitement which was caused by the discovery of gold in California; how thousands broke away from all other pursuits and pleasures, snapped every tie that bound them to home, friends, and business, and hurried off, over land and sea, to reach the golden strand. And yet, for many years before that discovery was made in the Valley of the Sacramento the wild Indian had roamed about that country, hunting the deer and catching the salmon, unmindful that beneath his feet and in yonder hillside were treasures which could almost buy a world.

In this we have the type and image of thousands who are ignorant of the riches of divine grace, the gold of the gospel. "The god of this world hath blinded the minds of them which believe not." Were God to make these heavenly treasures as plain to men's eyes as the golden sands were to the first discoverer, they would be far happier than he. In the parable the treasure is evidently found without being sought, come upon by chance, as it were; and so the riches of Christ's salvation, the pardon of our sins, the sanctifying influences of the Holy Spirit, like the treasures which the ploughshare has brought unexpectedly to light, lie at our feet and within our reach. "He was found of them who sought him not."

We are not required to settle the moral questions which may arise concerning his manner of acting after he finds the treasure. In hiding it till he had made himself owner of the field, he took the surest way of making it his own, and showed, better than words could do, its value in his eyes. He spared no pains, and lost no time, and grudged no sacrifice, to gain this treasure—and, as concerns the infinitely more valuable treasures of the gospel, our Saviour would have us show the same anxiety. We are encouraged and urged to leave no stone unturned, no anxiety unfelt, no prayer omitted, no Lord's Day unimproved, to make these treasures ours. If the man took so much pains to secure a fleeting treasure, what care should we exhibit to obtain Christ and the riches of his grace!

In the treasures of gold and silver there may be great danger; in those of grace there is none. Common, earthly riches cause jealousy and envy and fears. But he who has the heavenly treasure is always willing and eager to share it with his neighbor. And then, how great and deep is the joy which he feels in the possession of it! He parted with all he had to obtain it. What he paid indeed was not the full value of it, nor does the parable mean to teach that salvation or grace can be bought. Certainly not. Salvation is all of free grace; yet self-denial is

required: "Let him that nameth the name of Christ depart from iniquity." "Ye cannot serve God and mammon." Salvation is not purchased with "corruptible things, such as silver and gold, but with the precious blood of Christ." If He gave up everything for us, it is not too much to demand from us some sacrifice in return. If by faith we rise above the world, it will sink into nothingness compared with Christ: this is the victory that overcometh the world, even our faith.

THE PEARL OF GREAT PRICE.

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. xiii. 45, 46.

In our own country we generally estimate the amount of a man's wealth by the size of his bank account, by the extensiveness of his landed property, the sort of a house he lives in, and manner in which he extends his hospitalities or his entertainments. In our Lord's time and country a different standard obtained. There you could not always tell how much a man was worth by looking at his clothes or at the house he lived in. You enter a house with walls of clay and roof thatched with straw or reeds. You find an ill-dressed man sitting there, amid the coarsest furniture, on a piece of carpet which forms his seat by day and bed by night. And yet that man may be the wealthiest person you have ever seen. He has his wealth invested in jewels, and for a very good reason. In Oriental countries sudden invasions often take place, and great rebellions and revolutions frequently arise, where cruel tyrants oppress their people. So, in order that a man's wealth may be more easily hidden, or securely removed in case of flight, it is in most cases put into the shape of jewels. In this form and carried about the person, or hid in the tresses of a woman's hair, great fortunes have often been carried from place to place in the East; and if we remember this fact, it will help us to understand the value which God puts upon his people in calling them his "jewels," and to see the full meaning of the figure which Jesus uses to represent the blessings of his salvation, as one "pearl of great price" which all other property and jewels should be sold to obtain.

One thing we notice first: This pearl was bought, and not obtained or bestowed as a gift. The merchant was compelled to part with all his other possessions before he could obtain it. But we are told that salvation is free, that by grace we are saved, that it is all of mercy and not at all of merit that we possess what Jesus has given to us. And if this be so, it may be asked where is the analogy between the obtaining of the pearl and the getting of salvation? It is a seeming contradiction, of which there are many in the Bible. There is no need to disparage good works, there are none too many of them in the world, and Christians are told to let their light so shine before men that their good works may be seen. But we are altogether wrong if we suppose we can earn or deserve salvation by these. The price we are required to pay is not virtues and merits, but just that we abandon all trust in these, give up in them what we have reckoned goodly pearls; though we cannot buy salvation, we are to seek it as those who, if they could, would buy it at any price, at any sacrifice, giving the whole world, were it theirs, for Christ.

We learn from the conduct of this merchantman to make Christ's religion our chief end and aim. The merchant does not allot a few hours, by fits and starts, to the pursuit of business—hours grudgingly taken from his pleasures. He rises to his work every morning, and seldom yields himself to the enjoyments of ease; year in and year out his business is all in all to him. Would that the business of eternity had such a strong hold upon men's minds and hearts! But, alas! the most trivial thing drives it out of our head. What a different aspect is presented by men engaged in the service of religion, so listlessly and languidly, from the same men in the market-place, or in the council-chamber, or in the battle-field! In the world, all is life, activity, eager competition; in the Church, all is cold as winter, silent as the grave. May God help us to be as earnest as the merchantman; to throw our whole heart into His work, while it is called day, remembering that "the night cometh when no man can work."

THE DRAW-NET.

"Again, the kingdom of heaven is like a net, that was cast into the sea and gathered of every kind."—Matt. xiii. 47–50.

We are not ignorant of the fact that considerable controversy has arisen over the proper interpretation of this parable. Our space is too limited for us to state the different views of commentators; we can put down only what seems to us as the really practical meaning of this last parable in the series contained in this chapter. The Lord intimates in the introductory formula that he desires here to give yet one more lesson regarding the kingdom of heaven. Six consecutive lessons have already been taught. He has shown what the hindrances to the kingdom are in the wickedness and deceit of human hearts, and the machinations of the evil one; what the inherent force and power of the kingdom are, and what its contagious influence; how men value it, and what sacrifices they undergo to obtain its treasures. Some new lesson, some additional characteristic of the kingdom ought certainly to be looked for in this last parable: what is that lesson, and that characteristic? It is the closing scene of the kingdom—the separation of the good and bad on the last great day; it brings out in strong relief the parting between those who remain distant and those who are brought nigh. It will be seen that the Lord himself does not interpret to his disciples the first part of the parable—that part relating to the casting and drawing of the net; so that, as his silence may have a meaning quite as strong as his words could have, we are fully justified in leaving that part unexplained, and touching only upon that which he has seen fit to interpret.

Good and bad are brought ashore in the gospel net which is cast into the world. We cannot evade that net; its lines are thrown around us, its meshes entangle us. Here, in this world, all of us, the bad with the good, are together; but on the shore of the next world, where the net is hauled in, and its contents examined, the irrevocable separation takes place. No lesson can be addressed to us more solemn, more touching than this. It is the Saviour's word, not spoken figuratively or in parables, but the *explanation* of the parable just spoken. Every man, good or bad, hears it equally with every other man, and learns on the authority of his Master, and in language so unequivocal and transparent as to leave no room for mistake or doubt, that on the silent shore to which we are all moving we shall find each one his place. As regards the punishment or place into which the impenitent will be cast, we must simply receive our Lord's own words. What He intends to convey by the "furnace of fire" and by "wailing and gnashing of teeth," are unknowable to us in our present condition. In regard to such matters, we may well think of His own words to one who was curious regarding another matter: "What I do thou knowest not now, thou shalt know hereafter." May God, in his infinite mercy, grant that we may not know, *practically*, the fate of the lost! The reason why the Lord warns us that the wicked shall be cast away, is that we may never be numbered among them. He who died for sinners spake such words in infinite, tender love.

THE UNMERCIFUL SERVANT.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants."—Matt. xviii. 23–35.

Forgiveness seems almost entirely foreign to human nature, and very difficult, even, to that nature improved by divine grace. In this same chapter Peter asks, "Lord, how oft shall my brother sin against me, and I forgive him?" The disciple had some notion of forgiveness, for he had read the ancient Jewish Scriptures in which God's pardoning mercy was so highly extolled. Among the heathen the law was, "An eye for an eye, and a tooth for a tooth;" among the Jews three injuries were to be forgiven, but patience was exhausted at the fourth. Peter goes beyond the "three," and asks if "seven" shall be borne with. This was a grand advance, yet not far enough to reach the full Christian standard; so our Lord answers Peter, "Not seven times, but seventy times seven"—a definite number is used to express an indefinite one, teaching that, practically, there is no limit to forbearance and forgiveness, that man's mercy, like God's, should be boundless.

In this parable we are reminded that God, who is represented by the king, will reckon with us who are his servants. He will bring all our sins to our remembrance; in fact he is doing so now, through his Word, by the agency of the Spirit and our own conscience. We have sinned against him in unnumbered times and ways, and come short of his glory. The debt of the merciless servant is expressed by the very highest number in the Greek notation, ten thousand, or a myriad; reckoning it according to the Jewish talent, and calculating the amount in gold, the servant's debt is nearly three hundred and fifty millions of dollars. It was an enormous amount, but all the better fitted to express our debt to the divine law.





The Merciless Servant

What could a man do who owed a sum like this? Simply nothing; and so the king orders him "to be sold, together with his wife and children, and all that he had, and payment to be made." Full payment would not, of course, be made in that way, but it was all that could be done. Hearing his sentence, distracted with terror, the man prostrates himself to beg his master's mercy and patience. Our illustration pictures his sad strait. The officers are at hand ready to seize him, while his wife and children, in agony and tears, might almost move the heart of a stone. His master is touched, and in plentitude of mercy forgives the debt, and the servant goes forth a free man. He has asked for patience and receives pardon. Such is the all-abounding mercy of our gracious God!

And now mark the contrast to this scene of forgiveness. This same man went out and "found one of his fellow-servants who owed him a hundred pence," a paltry sum, only about fifteen dollars according to Roman reckoning. Forgetful of the mercy which had just been extended to himself, the wicked man, as our picture represents him, seizes his fellow-servant by the throat, demanding payment. He is deaf to the same plea which he had just made himself: "Have patience with me, and I will pay thee all!" He had been forgiven the much, and yet he refuses to forgive the little. The debt which was owing to him was as nothing compared with what he owed to the king, just as the trifling sums which our fellows owe to us sink into insignificance compared with our indebtedness to Almighty God. But no emotions of pity move him, he lets the law have full course, and inflicts upon his fellow-servant the very punishment which he himself had just escaped.

The other servants are naturally indignant at such cruelty, and go to their master to inform him of it. He summons the cruel man to his presence, and his indignation is hot against him: "O thou wicked servant, I forgave thee all that debt because thou desiredst me; shouldst thou not also have had compassion on thy fellow-servant even as I had pity on thee?" The former pardon is withdrawn, and immediately the prison-door closes upon the culprit, never to be opened for his release until he has paid the uttermost farthing of his immense debt.

Our Lord taught his disciples to pray, "Forgive us our debts as we forgive our debtors;" and this parable is a good comment upon such words, since it concludes with words like these: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." But it may be asked, If the unmerciful servant had once been forgiven his debt, how could he be cast into prison and tormented for it? When God pardons, does he not do so unconditionally and without reserve? It may be answered that something is always to be allowed for the drapery of the parable and the surroundings; according to the old saying, "No figure walks on all its four feet"—that is, no illustration is necessarily exact in all its particulars. For instance, our Saviour is sometimes likened to a lion; but a lion is of a bloodthirsty nature, while he, the image of God, is pitiful and tender. It was essential that our Lord in this parable should also enforce the lesson, "With what measure ye mete it shall be measured to you again." The chief instruction to be derived is, That we shall be as ready to forgive others as God is to forgive us. Our inward tempers, the dispositions of our hearts, should be tender and pitiful. The selfishness, so natural to unrenewed human hearts, should be crushed. If we would obtain mercy we should be merciful. As we sow we shall reap. If we shut our hearts against the sinful and wretched, God's heart will be closed against ourselves.

THE LABORERS IN THE VINEYARD.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard."—Matt. xx. 1–16.

We often forget one thing in reading our Bibles, and that is, that when the Scriptures were first written they were not divided into chapters and verses. Matthew's Gospel, for instance, has been written nearly eighteen hundred years, but its division into chapters and verses is only about four hundred years old. These divisions are, of course, no part of inspiration, and they have sometimes interfered with the proper understanding of the text of Scripture. Now, a great many people may be misunderstanding this present parable from their not seeing that certain verses in the latter part of the previous chapter should be joined to the initial verses of this one, since they contain the key to the meaning of the parable. It was evidently suggested by Peter's question (xix. 27), "Behold, we have forsaken all, and followed thee; what shall we have therefore?" It was a hard command which our Lord had enforced on the rich young man who came running to him to ask his duty: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The apostles had done this, had exercised this self-denial, and now Peter asks, "What then shall we have?" evidently uttering their thoughts as well as his own. The answer of our Lord is, that they shall be glorified with himself in the "regeneration" or new world which he would bring into existence. Their reward would be great and pre-eminent, a hundredfold beyond what they had given up in this life for their Master's sake. But, in order that Peter and his companions might not be puffed up, or tempted to indulge a mercenary spirit, Jesus adds: "Many that are first shall be last; and the last shall be first"—that is, many who now seem to excel in devotedness and obedience may be led away by self-confidence and pride, and so lose their position; while others, who are now timid and distrustful and seem to be "last," by humility shall take the first rank.

The explanation of the parable is not easy. It is a story of Oriental life. The householder, we might say the farmer, has a vineyard, and it is the season of the year when extra labor is necessary. He goes out into the market-place of the village, where men are wont to congregate, especially if they are idlers, and finds some men doing nothing because "no man had hired" them. He agrees to give them a penny (about fifteen cents) for a day's work, and sends them into his vineyard. The pay seems small, but it was the average wages of a working-man in those days. These men are hired "early in the morning," perhaps about six o'clock. He goes out again at six, nine, twelve, three (P. M.), and at last at the "eleventh hour," the hour before sunset, or five o'clock. Each of these times he engages laborers for the penny a day, and they all go to work. At set of sun when he comes to settle with them, those who were first hired were paid last; but every one received the penny, the men who were latest engaged as well as the others, though they had been promised only "whatsoever is right." Seeing this, the men who had worked the longest exclaimed against the seeming unfairness of paying them, who "had borne the burden and heat of the day," no more than the men who had worked one hour, forgetting the agreement which had been made with them. The householder reminds the spokesman of this agreement, and claims that no wrong is done, and sends them off with their wages. Such is the parable in brief. What is the real significance of it?

We do not think that any significance can be affixed to the various hours at which the laborers were hired. It is next to impossible to interpret them as being the different times of life in which men become religious; and it appears very unsatisfactory to explain those first hired as Jews and the remainder as various Gentile nations, called to the gospel some at earlier, some at later periods, for the whole context of the parable points to an individual rather than to a national application. What our Lord intends to impress upon us is the principle on which the householder gives his money. He wrongs no man, and yet he does what he will with his own. He wrongs no man, for those who were first hired got what they bargained for. It was his will to give those who trusted to his generosity more than their due, and he does so. The whole parable is spoken with reference to Peter's question, "What shall we have, for we have forsaken all?" It is as if our Lord had answered, "Do not rely on this; you can make no bargain with God. With him the reward is of grace and not of debt."

What, then, will destroy all such self-seeking, envious, mercenary spirit in us? One thing—a true sense of our sins and sinfulness, a true view of God's greatness and our nothingness, of God's goodness and our vileness. Only let us get this, and we shall be only too glad to throw ourselves on God's mercy. We will make no self-righteous bargain, but look upon all as a free gift, which indeed it is. We will wonder that God condescends to employ us at all; we will from our inmost soul confess ourselves less than the least of all his mercies, and of all the grace that he has shown to us his servants. He calls upon us to work in his vineyard; as, in our illustration, the Saviour stands with pleading look and points to others who are laboring while we are idling. We cannot say that we have never been called or hired. In infancy, in youth, in manhood or womanhood, and in old age, the call has sounded all our lives; and these very words as we read them are another call to be up and doing if we are still idling. Let us obey that call, trusting simply to God's gracious favor, and our reward will be everlasting life.



The Lord of the Vineyard

THE TWO SONS.

"But what think ye? A certain man had two sons: and he came to the first, and said, Son, go work to-day in my vineyard."—Matt. xxi. 28–32.

Some have maintained that by these "two sons" our Lord meant to typify the Jews and the Gentiles. But this need not necessarily be supposed; nor need we stop, as some have done, to consider whether it was an elder and a younger son that was meant by the "first" and "second." Looking at the parable in a natural manner, we may suppose the father going out in the early morning and meeting one of his sons, and, to "the first" one he met, saying, "Go work in my vineyard." This son, blunt, and perhaps rude in manner, not accustomed to make apologies for his disobedience, at once refuses to obey his father. The father makes no expostulation or reply. It seems as if he were used to his son's rudeness, and knew that entreaty or argument would be vain. It was, very likely, not the first time the young man had flatly refused to obey; and as the father turned away his heart probably ached, as many a father's heart has done before and since. And yet, this son "afterwards repented and went." What it was that touched his heart the parable does not tell us. Perhaps the look which his father gave him, one of pity and reproach, may have haunted him as he went to seek his own pleasure. When Peter denied his Master, and that Lord, with dewy pity in his gaze, turned to look at the denying disciple, he went out and wept. Peter was called to suffer with his Lord, and at first said by his denial, "I will not;" afterwards he repented, and went forth to work, and suffer, and die for Him whom he loved. And so with this son, at first disobedient. Very likely, no one worked harder that day than he did to make up for his early treatment of his father.

"He came to the second and said likewise." Here we have in answer to the command a ready obedience, glib and smooth in form: "I go, sir," said the young man promptly and politely. And here, too, it may be that the father was not so overjoyed at the ready acquiescence, for he may have had fair promises from this son before. In this instance the promise was broken. The tree that gave such assurance of fine fruitage was blasted ere the time of fruition came.

Now we have the hard question, "Whether of them twain did the will of his father?" And the Pharisees cannot help answering, and confessing the truth that is such condemnation of themselves: they say unto Him, "The first." That makes the parable plain. The first son is the hardest sinner repenting; the second shows us men who are godly in appearance without the power of godliness. Publicans and harlots, who had repented, turned from their evil ways and followed Christ, were seen in the first son; the Pharisees and Scribes, chief priests and elders, who for a pretence made long prayers and tried to appear righteous unto men, were seen in the second son. Now the answer of the one who refused to work was rude, outrageously bad, and without excuse. It is necessary to have this plainly understood; for, looking at the class whom that son represents, we find that it contains the ungodly and wicked of every sort in every age. They neither profess true religion, nor fear to say that they will disobey God. The answer of the second son was also evil, if we consider it in the spirit and not in the letter. We have no reason to suppose that he meant it when he told his father he would go. His polite language was a lie. We may notice that though the first son is said to have changed his mind, no change is affirmed of the second son between his answer and his act; and so we may infer that the intention of the disobedient son was the same when he promised well as when he acted ill.

There is a class amongst us answering to the publicans and sinners to whom Jesus proclaimed the message of mercy. To them comes the warning, "Without holiness no man shall see the Lord;" but even as the son in the parable repented and obeyed, so God's invitation to the sinner now is, "Repent, turn, and live." It was not the courageous, honest disobedience of the first son that made him right, for it was all wrong. It was his change of mind eventuating in act, his passing out of the state of disobedience, as if from death to life, that saved him. And so to every sinner now is the Saviour calling; to publicans and harlots is the kingdom open as of old; they are welcomed when they come repentant, not because their sins are any the less, but because Christ's forgiving love is surpassingly great.

In the end of the parable the Saviour intimates to the Pharisees that these very lowest sinners whom they despised are going into heaven before them. This does not mean that the licentious and profane find the way made more easy to themselves, but simply that they seized the right opportunity for entering while the self-righteous hung back. The parable is intended as a reproach and a spur to the Pharisees to press in, lest the door should be shut. It is not because men are sinners that they are saved, it is because they repent and bring forth fruit. When the self-righteous man admits his righteousness to be as filthy rags, and asks from Christ the clothing of his spotless righteousness, then he is accepted.

THE WICKED HUSBANDMEN.

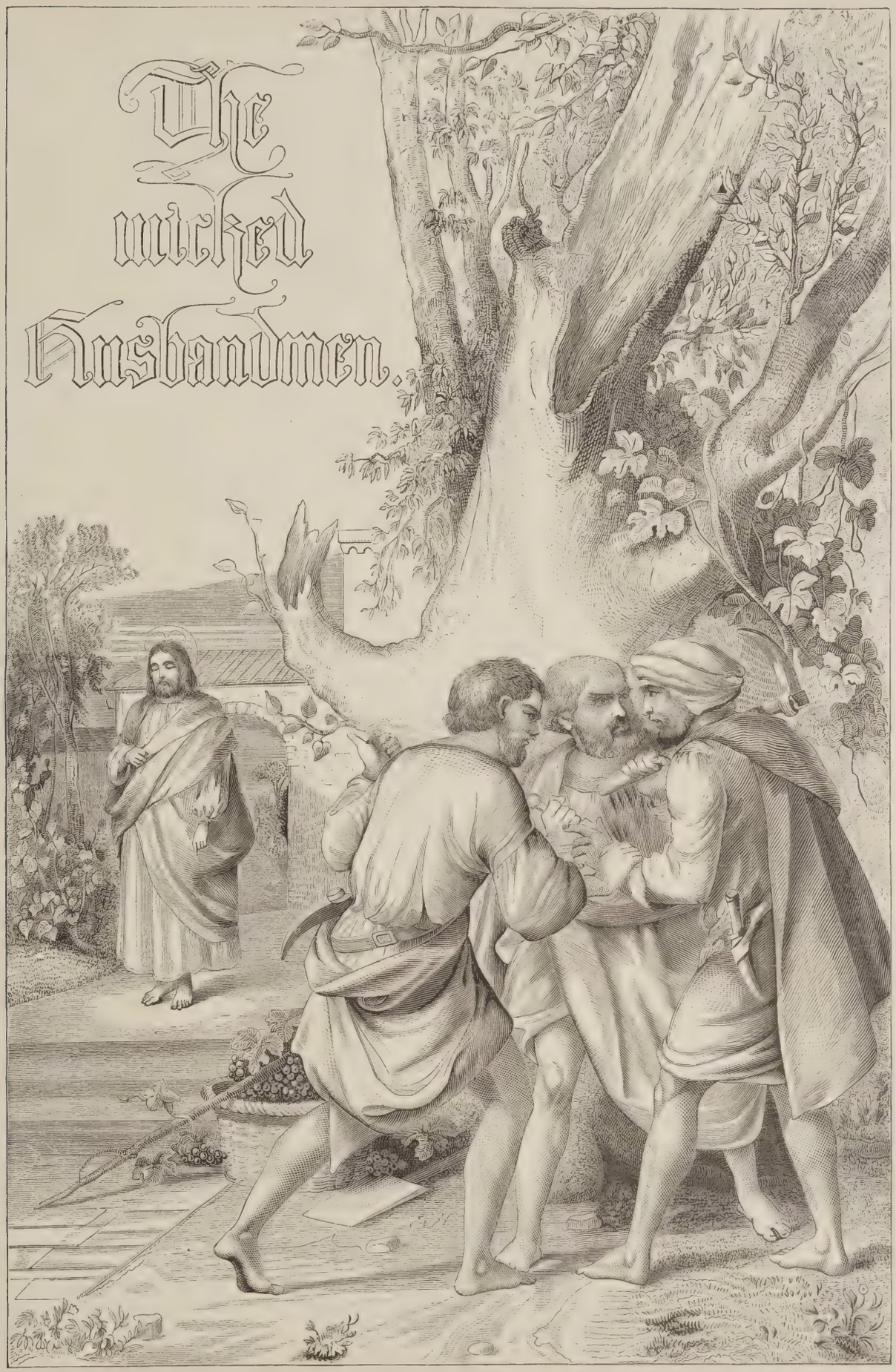
"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country."—Matt. xxi. 33–44; Mark xii. 1–12; Luke xx. 9–18.

Whether anything like the exact circumstances of this parable ever happened in our Lord's time we are not in a position to say. It is the case of a man who owns a large property on which he does not reside. He lets it out to husbandmen, while he himself lives in a far country. It is not one capitalist who has charge of the property, but a sort of joint-stock company of laborers, who cultivate the land with their own hands, and pay the rent not in money, but in produce. When the landlord sends his agents to collect what is due to him, they receive the treatment narrated in the parable. Twice are his agents contemptuously and cruelly abused. He at last thinks that his son, as the heir to the property and representing the family, will receive better treatment, on account of the supposed feelings of respect and reverence which the laborers will have for him. But the landlord is mistaken. The tenants think that by killing the heir they may obtain the property, and so the murder is committed. It is a state of things which might really happen in our day in that unfortunate country, Ireland.

When the Pharisees had heard thus far, they are asked what treatment such wicked men are worthy of, and they pass judgment on themselves immediately by replying: "He will miserably destroy these wicked men, and will let out his vineyard to other husbandmen which will render him the fruits in their season." The interpretation of the parable is comparatively easy, and consequently no very great differences in opinion have arisen among the different commentators. The main lines of the lesson cannot be mistaken. Very often in the Scriptures the Jewish nation are likened to a vineyard; we find notable instances of this in Isaiah v. 1–7; Ezekiel xv. 2–5; and Psalm lxxx. 8–15. In all these places the vineyard, or the vines separately, represented the privileged people who constituted the Church of God as it then existed in the world. In Isaiah the *wickedness* of God's people is shown by their bringing forth bitter fruit after so much care and cultivation; in Ezekiel their *unprofitableness* is demonstrated by want of fruit on the vine; and in the Psalm we see their *sufferings* as depicted in the ravages of wild beasts on the tender vine. Our parable differs from the other three descriptions in this one respect, that it shows us a vineyard or vine whose cultivators, after it has brought forth fruit, refuse to give to the owner that portion which is his due; and this difference determines our interpretation.

By the vineyard with all its privileges our Lord means all the ordinances which God gave to his people Israel to be improved. The husbandmen are the leaders who at various times had usurped a lordship over God's heritage. At various times ambassadors were sent to them to demand the stipulated tribute—prophets like Elijah, Elisha, Isaiah, Jeremiah, and Ezekiel, especially commissioned to approach them with reproof and instruction. But such ambassadors were despised, they were assaulted, imprisoned, exiled, and even put to death. This state of things happened all through the ages until "the fulness of the time" had come, and Christ the Son was sent as the messenger of the covenant. But while he came to his own they received him not. The very rulers who listened to this parable were then plotting to cast him out of the vineyard and to crucify him. Now, "when the Lord of the vineyard cometh he will destroy these wicked men;" in such words the rulers prophesy their own doom, and our Lord tells them plainly, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The Romans crushed the Jewish polity, and the Church, God's vineyard, fell into other hands; the worship and ordinances of God's house were given to the apostles and their followers, neither as Jews nor as Gentiles, but as the disciples of Christ. Those who are "born again" make up the new nation, and under their charge the affairs of the kingdom will be administered till Christ comes again.

The individual application of the lesson of the parable is very plain. Our Heavenly Father has given us a rich vineyard to cultivate, as Christian men; there are many privileges attached to our position. We have


The
wicked
Husbandmen.

civil and religious liberty, the Bible, the Sabbath, the Church and its ministers, all the means of grace and the hopes of glory. For these privileges we have to render a tribute to our God. When Christ the messenger of the covenant comes and knocks for admittance at the door of our heart, the "carnal mind, which is enmity against God," refuses to admit him, and exclaims, "I will not have this man to reign over me." It brings upon itself the punishment which wicked husbandmen earned. And in like manner, a Church which refuses to improve its privileges or to render rightful tribute to its great Head, shall have those privileges removed from it, and given to a people bringing forth fruit. Our Lord sums up all the teachings of the parable in that sublime saying from the prophet, "The stone which the builders rejected, the same is become the head of the corner," and, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Jesus Christ shall be either for "a rock of defence" or "a stone of stumbling" to us. It is impossible for us to be neutral, so as to be neither for nor against him; we must either accept or reject the Son of God. If we flee to him for refuge, he is the sanctuary in which we shall be safe; if we fall on him in a vain effort to be free from him, we shall perish.

THE MARRIAGE OF THE KING'S SON.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son."—Matt. xxii. 1-14.

THERE can be no doubt that by the character of the king's son, the bridegroom of this parable, the Redeemer is meant, as the Church, His redeemed people, is the bride. The feast spoken of in the story is the marriage supper. When the king sent forth his servants to summon the guests, this was not their first invitation, but simply a warning that all the preparations had been completed. This is supposed to have been a common custom in the East at the time of our Saviour. It is well to remember this in order that we may understand why such severe punishment was inflicted on those who refused to come. They had already accepted the first invitation, and by retaining it, and thus enjoying a sort of reputation by being accounted the king's guests, and compelling him, as it were, to make preparations, their breach of engagement was both dishonorable and disloyal. He sent to them a second time, bidding his servants use special urgency, and tell what arrangement had been made; but the guests made light of it, going to their several occupations. Some of them, indeed, added injury to insult, and took his servants and treated them badly, and killed them. "But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city." As far as appears in the story the same punishment was inflicted upon those who despised the king's invitation and those who killed his messengers—all were guilty of the one crime, disloyalty to their monarch.

But the wedding-feast must go on, and so the king sends his servants out into the highways—the places of public resort, both the city's streets and the country roads—to bid everybody they see to the marriage. The invitations in the first instance were select to those whose positions gave them the right to appear at court; but when these people despised their privilege, the king by his sovereignty invited others who possessed no right of admission. The instructions to the servants were carried out to the very letter; they brought in everybody they could find, "bad and good alike." They had not been told to make any inquiries about character or social position; the very streets were swept to provide guests.

This marriage-feast of the king manifestly refers to the redemption of man, completed in the birth, work, death, and resurrection of Christ Jesus. When the appointed time had come, our Lord himself, in the form of a servant, carried the invitation to his brethren according to the flesh, the chosen people. His immediate apostles and their successors repeated the same message. It was not a new feast to which the ancient people were invited; all through the ages they had known the rich feast which was prepared for them. They were favored but unthankful, for not only did they have one message sent to them, but, despite their refusal, another still more urgent, the second mission of the apostles after Pentecost and under the ministration of the Spirit. Both invitations were despised by those to whom they were sent; the Saviour came to his own, and they received him not. Yet although the Jews rejected him, Christ did not remain without subjects; the feast was not wholly deprived of guests. The servants, the apostles, went to the Gentiles, departed to the ends of the earth, bringing multitudes of outcasts to the feast of the King. "They brought in good and bad." The invitations of the gospel come to fallen humankind without respect of person or character. Really, in God's sight, none is good, no, not one, yet all are urged to come.

When the wedding was furnished with guests the king came in to see them. In customary society when a man entertains people he stands at the door to receive them as they come in; but with royalty it is different; the sovereign appears only when the guests are ready. As soon as the king's eye had rested upon the assembled company it discerned a man who had not on a wedding-garment. It has been said by some commentators, that a special garment was usually provided out of the royal store for those whom the king honored by an invitation to a banquet, in some such way as certain favors or decorations are often given to guests in our day. But the point is not of great importance; we may assume from the story that every guest was expected to be dressed in a garment such as even the poorest might obtain on very short warning. The primary use of such a garment was not to make the man look elegant, or to keep him warm, but to show his respect for and his loyalty to his host. The want of the garment was understood to be a decisive mark of unfaithfulness and disloyalty. There was no excuse for its omission, or the condemned man would not have remained speechless after the king had pronounced his sentence.

The spiritual lesson in the parable, for all who read it, is very simple. The guests who have really assembled at the call of the messengers, and have sat down at the king's table, are those who have heard the gospel message, and have adopted Christ's name and called themselves his people. But there is a distinction still among those who have complied with the call. We are not, indeed, told specifically of what shape, color, or size the wedding-garment in the parable was; the needful thing was that every guest should have one. So, while we may not know the exact plan of God's salvation, this thing is sure, we must comply with God's terms before we can be saved; and elsewhere in Scripture we are told what these terms are. The fault with the guest in the parable was that he claimed to be as worthy of the king's honor as any of the other guests, while still disobedient to the king's commands to put on the proper robe. And so the sinner who would be saved in his own way, in his own self-righteousness, instead of wearing the robe of Christ's righteousness, will also hear the words of doom from the great King at the last day.

THE TEN VIRGINS.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."—Matt. xxv. 1-13.

VIGILANCE is the safety-lamp of life. What the lighthouse is to the ship in the murky night, nearing the rocks and treacherous sands; what the torch is to the traveller who has been enveloped in thick mists; what the lantern is to the miner who creeps from gallery to gallery along the low corridors which penetrate the bowels of the earth, where the firedamp hangs around his way; what the genial blaze on the cottage hearth is to the shepherd as he comes from afar over morass or moor; what the branch of the green tree was to Columbus as it floated past his vessel's side, the sure harbinger of a not distant land—such is vigilance to man's life. Never, in all the admonitions which fell from Christ's lips, did he impress upon man a more solemn duty than when he proclaimed, "Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."

That famed event, when Jesus worked his first miracle of turning the water into wine, occurred at a marriage-feast in Cana of Galilee. The details of the parable before us, borrowed from a ceremony with which the Saviour must have been familiar, will acquire a reality for us if we can call to mind descriptions which have been given us by persons who have witnessed such ceremonies. The time is after the marriage has been concluded, and when the bridegroom, accompanied by his bride, is returning to his own house. It is at night, and the wedding-train go forth; the bridegroom is surrounded by his kinsfolk and friends, while the bride is attended by her maidens, conducting her with barbaric pomp and ceremony. The gleam of the torches is seen, and the ringing of merry shouts and laughter, the music of instruments, and the sound of nuptial melodies, fills the air. They come near the bridegroom's home, at the midnight hour, and then the loud shout goes up to heaven; there is a cry made, "Behold, the bridegroom cometh; go ye out to meet him." Then all the village arise, and go out to meet him; and they that are ready go in with him to the feast, and the door is shut. A scene like this the Saviour had often witnessed. That mind, so sensitive to all that is picturesque, finds lessons of eternal value in a commonplace incident like that before us. It was because



The ten Virgins.

he was the Great Bridegroom, come to lead the Church, his Bride, to the Father's house. How may we be ready to go in with Him?

Let us look first at these virgins. There is no special significance in the number "ten," except that it was used by the Jews to represent completion. When there were ten present in an assembly it was considered complete. The virgins may be considered as representing the visible Church, the one part wise unto salvation, the other lost by their own folly and want of preparedness. The lamp may be called the lamp of Truth. But even truth may be lifeless. It can find expression only through external agencies, and nothing that is merely external can of itself preserve vitality. Our words may be lamps of truth, admirably constructed to expound it; our forms, our rites and ceremonies, may be lamps of truth; and yet, useful and necessary as instruments, if these instruments are estimated simply for themselves, and not for what they ought to contain, then they are as worthless as lamps without oil and flame. It is the Spirit, the oil which feeds these lamps, which giveth light. All external religion (whether expressed by language, form, or ceremony) may deserve to be called a lamp of the truth; nevertheless, every such lamp not only may but will go out, unless it be fed with oil—the same oil wherewith God anointed Jesus; that is the Holy Ghost.

Our first illustration depicts the virgins as roused from their slumber. We read that "they all slumbered and slept." This expression is supposed by some of the ancient commentators to refer to the sleep of death; but such an explanation seems to mar the perfectness of the parable, because this slumber occurs before the bridegroom comes, and enters into heaven, shutting the door between eternity and time. We think "they all slumbered" is a painfully true description of the best and holiest among us. We are apt to grow inactive, to slacken our exertions, or, perhaps with self-confidence, to slumber in the discharge of our duties. But true vigilance of heart will make provision and take forethought against known weaknesses and infirmities. We see the virgins awaking from their sleep. Some alert and eager, ready to go forth into the night, their lamps all trimmed and burning, while another is pouring in fresh oil which her wisdom had provided. One is with difficulty being aroused by her companion, and others are begging oil from the more fortunate ones who have just enough and none to spare. Nothing remains for the careless ones to do but to go to the shops and buy their oil; but when they return it is too late; those who are ready have gone into the feast, and the door is shut.

We see them again. The wise ones in the bridegroom's presence, where is "fulness of joy;" the foolish, down below in the darkness, knocking vainly at the door, and on bended knee and with tearful eye imploring admission to the light and blessedness within:

> "No light had we: for that we do repent;
> And learning this, the bridegroom will relent.
> Too late, too late! Ye cannot enter now."

"Behold, the Bridegroom cometh!" The early Church looked for the immediate coming of Christ on earth, and constantly urged the need of preparation. But though their view was mistaken, every earnest soul is, as the apostle says, hasting to the coming of the day of God. Christ himself has told us that we know not the day nor the hour of his coming, but when he cometh blessed is he who shall be found, like the wise virgins, ready. This parable shows us that it is not only dangerous but fatal to slumber on our way, if we have not vigilantly sought for God's Holy Spirit to keep the light of truth and faith alive in our souls—alive, despite the world's hindrance and temptations, so that when the summons startles us, we may trim our lamps for the solemn meeting, and go in with him through the heavenly portal when the hand of death shuts to the door, which, once closed against us, shall never be opened again. In the full possession of power and opportunity, vigilance alone will secure the abundant outpouring of the Holy Spirit to feed our lamps; and this vigilance is expressed and demonstrated by prayer. It is through prayer, unto those who diligently seek him, that God keeps alive in the lamp of the soul that light which alone can outlive the darkness of this world, and shine more and more through all eternity.

THE TALENTS

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods."—Matt. xxv. 14-30.

THIS parable is so familiar to everybody that we need not consume the space in giving the details of it, but proceed at once with the exposition.

The master who leaves his goods with his servants is our Saviour, who, at the close of his earthly ministry, leaves his disciples and ascends into heaven. We know, of course, that by his spiritual presence he is always with his servants; but that fact is not inconsistent with the parable which deals with the visible and bodily. The giving of goods to the servants (the whole number of professing Christians) is symbolical of the fact that to every member of the visible Church talents and opportunities of service are entrusted. These talents are given in different proportions, and are of various sorts—health, wealth, genius, intellect, time,—and with this important qualification each one receives "according to his several ability;" no responsibility is thrown upon a man greater than he is really able to bear—as his power of service is, so is the talent entrusted to him.

There were two faithful servants in the parable, the one who had received the largest and the one who had received the medium amount of gifts and opportunities. Each was faithful according to his means. The third man made no endeavor to serve his lord by using the talent at his disposal, but digged in the earth and hid the money. We have these three examples as representatives of all possible cases, denoting an infinite variety in the measure of the gifts. Every man has talents of some kind, and of greater or less amount. The Master who gave them to us desires that we should use them in his service, and for his profit, until he shall come again. Now is the time for the improving of our opportunities, for when he has come again it will be too late. Though it is said that "after a long time the lord of those servants cometh and reckoneth with them," the time is not really "long" in the account of the Lord himself. His latest warning to the Church is, "Behold, I come quickly." Whenever he comes it will be too soon for the unprofitable servants; but to the true disciple his coming has ever seemed to be delayed. The faithful two are ready to welcome him, and to render their account with joy. Each is approved, and each is rewarded with the fruit of his own labors.

In the account of the unfaithful servant we have greater fulness of detail. He gives the reason for his unfaithfulness when he says, "I knew thee that thou art a hard man," etc. It was perhaps natural that he should endeavor to excuse his want of diligence, and strengthen his case by alleging hard treatment; but we find the essence of his answer in its first words, "I knew thee hard," which do not really tell us what the master's character was, but only what the servant supposed it to be; and the servant's opinion of his master was what regulated his conduct. It is so now, according as men look upon God will they find his service a joyful one or a hard one. In the parable, the natural and necessary as well as the actual result of this man's conception of his lord was to make him idle and unprofitable. And if we tell men now that they are called to serve a hard and rigorous taskmaster instead of a loving Father; if we infuse into their minds and hearts that fear "which hath torment" instead of that "perfect love which casteth out fear," we shall have idle and wretched servants in the place of willing and obedient children. The idleness of the servant who knew his master only as a hard man is a solemn warning to all except those who obey the Lord whom they love, and love the Lord whom they obey.

This is the sum of the whole matter: Whatever our talents and opportunities are, we are to use them as men who shall one day have to give an account. Gifts not used are taken away from their possessors. To waste life now in the hope of making up for it by repentance at life's close, is like leaning upon a staff which will break under our weight. "Unto him that hath shall be given;" from the whole circumstances of the parable, "to have" evidently means to "use aright." The man who received one talent was distinguished from the others not by not having but by not using; he did not really possess the talent; the talent possessed him, and held him with a cruel grasp. "Take it from him" is said before "cast him out." The first sentence prepares the way for the second. It is a process now going on by which destiny is decided. Now is the accepted time; either salvation or condemnation is being wrought out now.

THE SEED GROWING SECRETLY.

"So is the kingdom of God, as if a man should cast seed into the ground: and should sleep, and rise night and day; and the seed shall spring and grow up, he knoweth not how."—Mark iv. 26-29.

THERE is a remarkable correspondence between the history of the Church and the spiritual life of the individual Christian. The principles which govern the former rule the latter, finding in each appropriate developments;



The good Shepherd

hence what is said of the kingdom of God in this whole dispensation is often true also of the same kingdom in every believer's soul. This is so true of many of our Lord's parables that it is often difficult, perhaps impossible, to determine in which sense the "kingdom of God" is intended to be understood. This parable is an example. It sets forth a fact universally true in the order of the divine life, whether in individuals, communities, or the world, that the word of truth, if it be but sown, will mysteriously grow and bring forth fruit unto the harvest. Let us look first at this growth of the divine word in the world.

There is, primarily, a mystery in its growth. "The seed springs and grows, we know not how. It was so in its beginning. The kingdom of God did not come" with observation. Judea was the last country, and the Jews were the last people, from which we would have expected the message of salvation. That people, so wonderful and holy to us, were despised by the Greeks and Romans as a singularly obstinate, malignant, and intolerant race. Had the world indeed looked among the Jews for the truth, it would have gone to Jerusalem, to the temple in which rabbis taught and priests offered sacrifices, to the most bitter enemies, therefore, of the faith of Christ. But the good seed sprang not up among the learned of the Holy City, but in the darkest district of the land, in Nazareth, the worst village of Galilee.

And in its growth, as well as birth, was the same mystery apparent. They could not say "Lo! here," or "Lo! there," "In the chamber" or "In the desert." It was growing everywhere, though almost unseen. It took the kingdoms of this world by surprise, and overcame; so that, within three centuries after its first preaching, the faith of the crucified Redeemer became the strongest of beliefs and powers in a world at enmity against God. It grows and expands, not only like the seed, but like the dawn which ushers in the coming day. In vain do the rulers take counsel to avert its progress. They may as well try to darken the sunlight. It spreads and broadens and shines till all heaven and all earth is aglow, and its very enemies are transformed and glorified by its effulgence. So mysterious and so marvellous was the springing and growth of God's kingdom. Its growth was not only mysterious but spontaneous. "The earth brought forth fruit of itself." Man lay down at night and rose up in the morning, and went about his work, the seed growing all the time, by *its own power*, and not his care. The growth of God's kingdom was largely independent of human aid. When we ourselves take any important cause in hand we desire to have everything and everybody on its side, in its favor. Wealth, learning, culture, power, political influence, all the forces which men think of value in this world, we would desire to see enlisted in behalf of the cause we have so near at heart. But all the powers of the earth, religious as well as secular, were banded together against the gospel. Kings and rulers set themselves against the Lord and his Anointed One. Learning despised the new faith too much to trouble itself to refute it. Wealth was no more disposed to risk its gains for the truth then than now. The popular manners and customs were abominably corrupt, and the holy faith was a rebuke to them. There were no organized societies of the Church as we have them now, to do aggressive work, but each messenger of the truth went forth in simple reliance on the Spirit and providence of God. In a word, instead of everything being in favor, everything was against, the growth of the seed, and yet "mightily grew the word of God, and prevailed."

Its progressiveness was another feature of the growth of the seed. "First the blade, then the ear, after that the full corn in the ear." The kingdom grew slowly, as the seed grows unto the harvest; and that kingdom is still growing from less to more, until the time when God shall accomplish the number of his elect, and "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." We must be patient, as the husbandman is patient, "waiting for the precious fruit of the earth." Even in our own generation, what a marvellous growth and spreading of the kingdom have we seen! People that sat in darkness have seen a great light. The Bible is printed in scores of tongues unknown a century ago. The love of man is supplanting devotion to sect, and the members of the one family in Christ Jesus are beginning to form a sacred union. And yet, the kingdom of God is still a coming kingdom. The "full corn in the ear" may not be gathered soon. Still we may hope for what we cannot see, and wait God's time in patience.

As concerns the growth of the seed in the individual soul, there, also, is it mysterious. We cannot tell how it springs up at first; at any rate, not always. Affliction may have ploughed the heart; the hammer of judgment may have pulverized the rock; the fire of divine love may have burnt up the weeds, briars, and thorns which infested the soil, and some unknown hand may have dropped the good seed therein. A word may have fallen from the lips of teacher or preacher; some mother's loving accents may have uttered it, and like a winged seed it floated lightly down and fell softly into some quiet corner of the heart; and there in mystery and darkness it grew, pushing forth its vital germs, till at last the green blade peeped above the surface and exhibited itself in the life.

Then, too, in the individual as in the world, the seed must grow of itself and bring forth fruit; that is, its growth must be by virtue of the divine life planted in it by God. "Paul may plant, Apollos water, but God giveth the increase." We need to be patient here, also, both for ourselves and others. Resting in the assurance that if we go forth, even weeping, bearing precious seed, we shall doubtless come again with joy, bringing our sheaves with us. And since progressiveness is another characteristic of the growth of the seed, we have another reason for patience and hope. Natural, steady, progressive growth should be our aim—never hasting, never resting, but waiting for all sweet influences from heaven to nourish the seed. For let us never forget that if we are fruitless plants it is our fault, not God's. He has scattered the good seeds by his Word and all the means of grace; he has neglected no means of culture; and if the seed has not grown it is because we have resisted his culture and his ministry. Nevertheless, "He abideth faithful."

THE GOOD SHEPHERD.

"I am the good shepherd; the good shepherd giveth his life for the sheep."—John x. 11–16.

In the land of Palestine the life of a shepherd differs greatly from the life of one in our own country. No man here is supposed to feel any particular interest in his flock beyond finding a market for them. The animal is a representative to him of so many dollars, more or less. But it was different in the land of our Saviour. There the shepherd was continually with his flock, sharing in all their dangers, and leading them into green pastures and beside the still waters. And thus it would be very natural for a strong friendship to spring up between him and those under his care; stronger, in fact, than that feeling which we sometimes have for a faithful dog or horse who has shared our dangers with us. If we had been among those to whom our Lord addressed the words of the parable, we should have understood him perfectly, at a glance we could have taken in the whole scene; He the faithful and good shepherd, we the sheep of his fostering care.

One of the first characteristics by which the true shepherd is distinguished, is his relation not only to the flock as a whole, but to the individuals of the flock. "He calleth his own sheep by name, and leadeth them out." He does not merge us all into one vast concourse, but singles us out by some endearing appellation, and we hear his voice and follow him. We are too apt to measure Christ's mind and love by our own finite capacities; and as in our large circle of acquaintances or friends we can select but one or two who shall be specially dear to us, so we imagine that Christ's kingdom is too extensive, his subjects too many, for him to look after each individual. But the parable, and, still more, the practice of our Lord, teaches us the opposite. Follow his footsteps as he goes through Nazareth, and we find him on many occasions singling out individuals, and giving them a loving word—whether it were Matthew at the receipt of custom, or James and John by the seaside; Nathanael, the Israelite without guile, or Zacchæus the publican; the woman who touched the hem of his garment, or the one who anointed his feet with ointment. And so he loves each of his disciples now, and calls each one by name, as surely as he loved Peter, and Thomas, and Mary, and Martha; and until we feel this nearness of Christ to us we shall never understand one-half the blessed mystery of his death and passion, the merits of which must be appropriated by us individually. Then, too, "He leadeth the sheep," another proof of his tenderness; there is no compulsion. The Eastern shepherd did not, like our shepherds, go behind his sheep and drive them on, but called them to follow him. And we see how consistent it must be with Christ's character to draw and not to drive his disciples.

Christ was the Good Shepherd because he gave his life for the sheep. In a country where the flocks were liable at any time to be devastated by wolves or other wild beasts, a man must be prepared to risk his life in defence of his charge. This would not be done by a mere hireling, one whose wages were the only inducement to him to serve as a shepherd, but by one who felt such a deep and personal attachment to the flock that no risk was too great to be run for their sakes. The life of each sheep must be as dear



The good Samaritan

to him as his own life. Here we see how Jesus was the Good Shepherd. The wolf, Satan, is constant in his attacks upon the flock, but Christ has not left them in his power. The Saviour's life, laid down once for all, has vanquished the enemy, and over those who are Christ's he has no power. When the furious assault was made by priests and people our Lord did not flee. Had he been a mere hireling then was the time to have proved him; and it did prove him. There was no parleying, no tampering with the truth, no compliance with prejudice; the time had come when his life or that of the Church was at stake, and we know which it was that suffered —"the Good Shepherd giveth his life for the sheep."

But one of the chief proofs of our Lord's right to be called the Good Shepherd is the fact that he knows the sheep: "I know my sheep and am known of mine; as the Father knoweth even so know I the Father;" the last sentence reads more correctly, "as the Father knoweth me *and as I* know the Father." The thought is, that Christ's knowledge of us and our knowledge of him is just the same as the mutual knowledge existing between him and the Father. Now, what does our Lord mean when he says, "I know my sheep"—simply, I know *who* they are? We need not be told that. The truth lies deeper; He knows *what* they are, all their sorrows and cares, all their hopes and aspirations, their temptations and trials; so that there is not one poor man or woman, so oppressed by want or affliction that they may not feel that the Saviour is ready and willing to help. Yes, Christ knows the wants of his people better than they do themselves. He knows them and loves them with the same knowledge and affection that exist between the Father and himself.

And let us not forget the grand truth embodied in the words, "I lay down my life for the sheep." Not a day passes, perhaps, in which we do not think of the Saviour's dying for us, yet what practical effect has the doctrine had on our lives? Does His great sacrifice make us less selfish and more self-sacrificing? In the last day our Lord will not ask us simply if we have been orthodox in our creed, but will say, "What have you done unto one of the least of these my brethren? Have you cared for the homeless and the orphan, as I cared for you when like sheep ye were gone astray? Have you fed with the bread of heaven those committed to your care? Have you checked the harsh word as it sprang to the lips? Have you stifled the unkind thought which a wounded self-love prompted? Have you, in a word, shown by all the actions of your life that they were prompted by the remembrance of my dying love?" and on the answer to such questions will depend the position which the Good Shepherd will give to us at the last day, whether among the sheep or the goats.

THE GOOD SAMARITAN.

"A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead."—Luke x. 30–37.

THE occasion of this parable was the question put to our Lord by the "lawyer," as he is called—a man who was the expounder and teacher of the sacred Scriptures of the Old Testament. He had come to Jesus, "tempting him"—not as we use the word often, in a bad sense, but simply "trying" him—and asked, "Master, what shall I do to inherit eternal life?" It was a serious question, but the words *do* and *inherit* make it possible that there was such misunderstanding in his mind as to the method of salvation as we often find among people in these days, who ought to be well instructed. Many seem to think that salvation is half of themselves and half of God's mercy and grace. Their good deeds, and self-sacrifices, and holy life, though perhaps not sufficient of themselves to save them, are to make them fit to be saved by the blood of Jesus. Christ in his answer bids the lawyer try the law, keep it if he can, that his failures may teach him how useless such a method would be. To the Saviour's question as to his understanding of the law he gives a very satisfactory answer, and receives in return the reply, "Thou hast answered right; this do, and thou shalt live." There may have been something in our Lord's manner of speaking which touched the lawyer's conscience, and made him say to himself, "I have not really kept the whole law, and it is hard for me to do so." But too proud to confess his inability, and "willing to justify himself," to escape from the difficulty, he immediately asks, "And who is my neighbor?" This beautiful and touching parable is the Saviour's answer to that question.

The Saviour was on his way to Bethany, the village of Martha and Mary. Bethany was the mountain hamlet which stood at the head of that great descent from Jerusalem to Jericho which is the scene of this parable. If, as we may suppose, he was advancing up the road leading from the deep valley of the Jordan to the high country of Judea, the country which lay before him would easily suggest the story. It is a steep mountain pass, descending for nearly 4000 feet, enlivened by no verdure, cheered by no spring of living water. Bethany is the last human habitation before you descend into that deep abyss of bare precipice and rugged mountain. Jerusalem at the head of the pass, and Jericho at its foot, were both important seats of government, of religion, and of commerce.

It was along this road, then, that "a certain man went down from Jerusalem to Jericho," and met the fate which so often befell the solitary traveller. He "fell among thieves" (as we should say, "among robbers,"), the Arabs, whose hand is against every man, and every man's hand against them. They overpowered him, stripped off his clothes, beat him cruelly, and vanished amid the desert rocks, leaving him half dead in the Syrian sun, reflected from the white cliffs of the mountain pass on this side and on that. The man lies helpless and alone, his life perhaps ebbing away as the blood trickles from his wounds. But two new characters soon appear. One is a priest from Jerusalem, on his way to join the station of his brethren in Judea. Far off he must have seen the bleeding sufferer; but "when he saw him," he determined not to be delayed; he "passed by on the other side," and continued his journey to the distant city. Then, from the opposite quarter, so it would seem, from the deep valley below, another traveller wound his way up to the fatal spot. He, when he was at the place, came and looked on the wounded man; the sight awakened in him a momentary pity; but he, too, had other business to discharge. He was a Levite, on his way to the holy city. He, too, passed on his way, and was lost to view.

And now a third traveller was seen approaching; and, if the failing sight of the wounded man could enable him to recognize the dress and aspect of the new-comer, his reviving hope must have sunk again; for the stranger was a Samaritan, and the Samaritans have no dealings with the Jews, and those who were Jews would not speak or give so much as a cup of cold water to those who were Samaritans. But the Samaritan rode on to the spot; he did not deliberately turn away like the priest, or start aside at the sight like the Levite, but he came where the wounded man was; and "when he saw him" only one feeling arose in his mind—not the thought of his own inconvenience or the danger of delay, but "he had compassion on him." He dismounted, he went up to him, he applied the usual Eastern remedies to the wounds, he mounted the sick man on his own beast; and when they reached the inn that breaks the solitude of the long journey, he halted there with him, he attended upon him, and, when on the morrow he went forth on his journey, he commended him to the charge of the host until he came again.

It is a beautiful story, for all its simplicity and seeming homeliness of style, and contains an important lesson for all. Who was this Samaritan in the story? We are not told—he was "a certain Samaritan," that is all we hear. But though man does not know his name it is written in God's "book of remembrance." On him, as a Samaritan, the wounded man had no claim. Probably the wounded man, in his health and strength, would have heaped scorn and derision on his benefactor. No hatred could exceed that which a Jew bore to one of the despised name. "Say we not well," they once cried to our Lord, as they gnashed their teeth against him, "that thou art a *Samaritan*, and hast a devil?" And yet it was to one of this race that the priest and Levite left their wounded countryman. It may be that they, too, "had compassion" on the sufferer, but no account is made of that, any more than we count the blooms of the orchard that wither without fruitage. It is only fruit, good deeds, that are entered on the book of judgment. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; . . . naked, and ye clothed me; I was sick, and ye visited me." The good Samaritan does his work thoroughly; it might have ended with his simply taking him to the inn, and putting him in the care of the Jewish host. Even then it would have been an admirable deed. But he will well finish what he has so nobly begun. He must go his way, but before he departs he will see that the sufferer's expenses are paid. "Two pence," the sum left, may seem very small; but the value of money was different then from what it is now, and so humane a man would certainly not be stingy. So the kind man leaves, followed by the blessings of "him that was ready to perish," perhaps poorer in one sense, but richer in another, and little dreaming that his good deed would be known to uncounted generations.

Our illustration represents Jesus as the Good Samaritan; and it is a

true picture. Viewed in this light the story gains its sweetest and deepest significance. Man goes down from Jerusalem, his holy and happy state, to that place of wretchedness so aptly represented by Jericho, against which the armies of the living God waged war. The enemy of souls is well typified by the cruel robbers that spring upon the unguarded traveller, strip him, wound him, and leave him to die. Satan was "a murderer from the beginning." The law, with its works, finds its type in the priest and Levite. It can do nothing to save man, and these its representatives "pass by on the other side." "By the deeds of the law shall no flesh be justified." The law is wanting in the heart of mercy that prompts to help the suffering traveller, and in the oil and wine to heal his wounds and give strength. But in the Good Samaritan, Jesus Christ, and in his finished work, the sin-smitten sufferer finds the help he needs. There is balm in Gilead, and a physician is there.

A word or two of simple practical comment will finish all we have to say. How many are the sufferers who have fallen among misfortunes along the wayside of life! By "chance" we come that way; chance, accident, Providence, call it by what name we will, has thrown them in our path. What are our feelings and actions toward them? The priest and Levite may have had good reasons for hurrying on; they may have been hastening to services which they could not postpone, to duties which would not allow them to endanger their lives. The parable blames them not. It leaves us to ask whether we should have done likewise, it leaves us to determine who are most to be admired: they who did as we should all naturally do, they who would not be put out of their way, who thought it imprudent to mix themselves up with a matter which was no concern of theirs;—or he who had compassion on the wounded man, he who administered comfort and support, he who broke off his journey, who for the sake of a stranger did that which kinsmen decline to do. The priest and Levite are types of men as they commonly are, thinking much of themselves and little of others. But let us not judge them more harshly than we judge ourselves. Let us remember that there is a higher standard of the true Christian traveller than theirs. The good deed of the Good Samaritan has still a fragrant odor in all the world; may it be ours, if God throws like opportunities in our paths, to be enabled to share his blessing, and "go and do likewise."

THE TWO DEBTORS.

"There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty."—Luke vii. 41–43.

A PHARISEE, having perhaps formed a favorable opinion of Jesus, and wishing to learn more of his doctrine, invites our Lord to supper at his house. The mode of sitting at table in the time of the Saviour was peculiar. The feast was spread in the middle of the hall or large room, and on each side of the table was stretched a continuous row of couches, what might be called sofas. On these were the guests, not sitting upright as we do, with feet under the table, but reclining with their feet projecting a little behind, the sandals having previously been removed for greater comfort and coolness. So it was easy for any one who entered the room, and wished to speak to any particular guest, to do so without disturbing the rest. As the company sat at meat, a woman of notoriously bad character in the town, enters the room, and, approaching Jesus, stands behind him weeping, till the tears rain on his feet, when she wipes them with the hair of her head and anoints them with a costly ointment. This entrance of the woman was not considered, as it would have been at one of our modern feasts, an act of intrusion. Even at this day it is said to be common in the East for persons not invited to enter the guest-chamber during the progress of the meal, and to sit on seats placed against the wall, conversing on any subject they please with the guests sitting at the table.

"Now, when the Pharisee which had bidden him saw it, he spoke within himself, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him." It was an acknowledged sign of a true prophet to be a discoverer of hearts. Simon had this test before his mind, and was applying it to determine the claims of Jesus. He reasoned in this manner: Either Jesus knows what sort of a woman this is, or he does not. If he does not know, he is not a prophet, because he cannot discern spirits; if he knows, he is not a prophet, for he does not cast the disreputable person away. On either alternative, therefore, he is not a prophet. Then Jesus, by his omniscient power, reading the Pharisee's thoughts, narrates the parable of the two debtors, the spiritual meaning of which is as follows:

The creditor is God, who giveth us all things richly to enjoy, and to whom an account for all our privileges must one day be rendered. The debtors are sinful men, whose debts are the sins they have committed. There is a great disproportion between the two debts mentioned in the parable. In the one case the sum owed is five hundred pence, and in the other fifty, one-tenth as large; evidently intended to show us, not how much the guilt of one man may exceed that of another in God's sight, but the estimate which each man made of his own indebtedness and shortcomings. Simon the Pharisee kept an account of his own debt to God—his sins of omission and commission—and balanced them from time to time against a column of merits which he possessed. The balance he confesses against himself, but sets it down as expressed by fifty. The woman, on the contrary, had, during a long course of wicked living, lost all reckoning both of her own sins and God's mercies. But lately her heart had been touched, we know not how; perhaps she had formed one of the crowd when Jesus was preaching on some occasion, and the arrow of conviction had reached her.

The point of the story, as it is constructed by Jesus for the reproof and correction of Simon, lies here: The love of both the debtors to their master is caused, and therefore measured, by the forgiveness which they have received. The one who had been forgiven a small amount loved but little; the other, having obtained acquittal from a large debt, loved the forgiver much.

The words which Jesus speaks unto Simon, in applying the parable, have often been misunderstood: "Wherefore I say unto thee, her sins which are many are forgiven; for she loved much." They have been preached upon, times without number, as if the woman's love was the *cause* of her forgiveness, instead of being the *consequence* of it. This error springs, perhaps, from the awkward construction of the English sentence, or from the ambiguity of meaning of the word "for." If the sentence should read, "The woman loves much, for she has been forgiven much," it would express the idea of Jesus, and so be in perfect accord with the parable he had just spoken, and with Simon's answer when our Lord asked, "Which of them will love him most?" Simon's reply was, "I suppose that he to whom he forgave most;" and that is what we find illustrated in this woman who was a sinner and who felt that her many sins had been freely forgiven.

THE FRIEND AT MIDNIGHT.

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves?" etc.—Luke xi. 5–10.

THERE are two parables upon prayer found in this Gospel which are not found in the others. They are alike in form and in purpose. They teach that prayer, to prevail, must be importunate. One parable is about the unjust judge and the widow, that teaches us to pray for ourselves. This present one, of the friend at midnight, teaches us to pray for others. It is a simple, homely story. A friend in his journey, or, as we read in the margin, out of the way, comes unexpectedly to our door at midnight. Perhaps he does not tell his condition, but we see instinctively that he is in need. There is absolutely nothing in the house; a not unlikely condition for a family to be in. Even if our own children wished something to eat they would have to wait till morning for it, when we could go and buy it. Yet we must find something for our guest, and so we go out to one of the neighbors, late as it is, and beg him to supply our need. God is that neighbor. Begging of him is prayer. Do not put it off; go to him at once.

But it is very late, and the neighbor in the parable objects to being roused, and would have the asker go away and trouble him not. But importunity cannot be abashed or put off. At first it may seem to fail to reach God's ear. But still it calls until he answers. There is nothing which has puzzled and saddened devout minds more than God's seeming regardlessness of their prayers. "I cannot rise and give thee." Have we not all of us so interpreted the delay of answers to our supplications? But even if that were God's character, what is the lesson the Saviour gives us here, but to pray and pray again? There is, however, a deeper lesson than this: Jesus does not mean to imply that God is ever an unwilling giver, that he ever lets us go away empty. If we have this false view of him our prayer is hindered. Many a man is tempted, in his haste, to become impatient and to say, "It is of no use to pray." But to charge God with unfaithfulness is simply to indulge a rebellious spirit, which is sin. The truth is, we have not really prayed, we have not humbled ourselves before God, and desired above all things his glory; and such prayer, in such a state, he despises. We need first a broken and contrite heart; and when the answer to our prayer is delayed, we shall search and discover why we are not blessed, and learn that while God despiseth the proud, he giveth grace to the humble.

Moreover, importunity must be specific. Look at the man in the parable, and notice how particular he is in stating his case: "A friend of mine, out of his way, is come to me, and I have nothing to set before him." While we pray for the world, the government, the Church, for all large and general objects, it is a good thing to pray specifically for "a friend of mine." Such a one is always at your door. Then make the petition as definite as the statement of the case. "Lend me three loaves." The supply was large; as a quaint writer says, "One for the friend, one for himself, and one to spare." Earnest prayer is always specific and definite. Hezekiah went "and spread the letter before the Lord," told to him the whole story, item by item. Such prayer always prevails. After an extensive revival in a certain church, it was remarked that there was not a single known convert who had not been the subject of concerted, intercessory prayer.

Expect answers to prayer. "Believe that ye receive, and ye shall have." This man in the parable cannot admit the possibility of going home unsatisfied, without gaining his wishes. It makes no difference to him that the man of the house says, "Do not trouble me. My children are with me in bed. At this late hour I cannot rise and give thee." There was nowhere else to go, so he kept on knocking and calling. The neighbors may have been disturbed, and have tried to make him desist, telling him it was of no use. He would not be convinced; he still persevered, till the man within arose and supplied his need. His importunity has prevailed.

There are examples in the Scriptures of thirty-four special prayers, every one of which was answered. There is our encouragement. It is not promised that the answer shall come speedily; very likely the tenor of Scripture would lead us to the opposite conclusion. We may have to ask, and seek, and knock, before we obtain. But the answer which is *best for us* will surely come in God's good time, though it may not be how and when we wish it.

THE RICH FOOL.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully."—Luke xii. 16–21.

A YOUNG man came to Jesus asking him to settle a dispute which had arisen concerning some property. A question as to the proper division of the inheritance between himself and his brother was to be decided. The young man, of course, well knew that Jesus had no civil authority to constrain his brother; it was moral influence that he counted upon to accomplish his purpose: "Master, *speak* to my brother, that he divide the inheritance with me."

But Jesus had not come upon earth to settle questions of property, or government, or any of those matters which are rightfully to be referred to ordinary earthly tribunals. His mission was to establish the principles of truth and equity and righteousness in the hearts of men, so that they could settle these vexed questions for themselves, according to divine and eternal laws. So our Lord simply answers the young man, "Who made me a judge or a divider over you?" and having discerned the principle by which the youth was actuated in his question, Jesus turns to the multitude with the warning, "Take heed and beware of covetousness;" this was the bosom sin which prompted the request to divide the inheritance, and it was this sin which Jesus exemplified in the parable which followed.

"The ground of a certain rich man brought forth plentifully." This was according to the nature of things, of God's eternal laws. He caused his sun to shine and his rain to fall, and the earth brought forth its crops, filling the rich man's garners with all manner of store. The prosperous man had a right to all this, no law, human or divine, could challenge that right. But mark the effect which such bountiful prosperity produced. He had considered how rich he was getting, and congratulated himself upon it. Between himself and his soul a sort of conversation (*dialogue* in the original) took place. This was eminently proper. When riches increase it is fitting that consultation should be held as to their employment. This man asked his soul, "What shall I do, I have no room where to bestow my fruits." His prosperity had been so immense that it put him to inconvenience; and so his question, "What shall I do?" was a very natural one under the circumstances, and he himself was just the person to answer it correctly. What that answer was we now learn: "He said, This will I do: I will pull down my barns, and build greater," etc. This is the hinge of the parable on which its teaching turns. Was there no one but himself whom all his prosperity could benefit? Were there no poor, no widows or orphans, whose meanly-furnished store could be replenished from the overflowings of his cup? When God's gifts were showered upon him in such overwhelming abundance, he should have dug channels through which they might overflow to bless others also. It is for such reason that God gives plenty and prosperity to those who stand on the high places of the earth—that they may give freely of their abundance to their poorer brethren beneath them. But this man cared for nothing and nobody but self. He was the centre of the universe to himself; everything was created for him; and so he proposed to pull down his barns, already too small, and build large storehouses which could contain his crops. He goes on: "Soul, thou hast much goods laid up for many years," etc. He speaks of the future as if it were all his own, as much at his disposal as his houses and lands. Many years! These are in the unseen future, perhaps in the already near eternity; the man has permitted an uncertain element to enter into his computations. It is simply an illustration of the manner in which the god of this world blinds the minds and hearts of them that do not believe. "Take thine ease, my soul; eat, drink, and be merry." The matter is settled; the man and his soul agree that a long and merry time on earth shall be their portion, when another thrilling word is added to the dialogue, by one whom they had not invited, and who breaks in upon the colloquy: "God said unto him, Thou fool, this night thy soul shall be required of thee; then, whose shall those things be which thou hast provided?" This is a different and more terrible way of estimating the man. His neighbors probably congratulated and envied him as a rich and prosperous man; his word was law, his judgment on most matters eagerly sought after, as being the wisest that could be obtained; but God calls him "Fool!"

This parable of our Lord seems almost a cruel one, yet he never inflicted pain without having a beneficial and healing tendency in view. The wise surgeon does not shrink from using the knife when the cancer is deep-seated, and the patient is gradually succumbing to its destructive power. The man who sets his heart on his barns, and storehouses, and money-bags, is indeed a "fool," for in these things which perish there is no lasting good; "a man's life consisteth not in the abundance of the things which he possesseth" (ver. 15); these are not his true life, and when they are lost, if a man has lived only in them, all is lost. Riches are truly and wisely enjoyed only when employed in good and useful works; otherwise they are a burden to their possessor which crushes his soul.

By way of contrast, the Saviour speaks of another kind of treasure which satisfies now and is everlasting. The man who is "rich toward God" is rich indeed, and all others are poor; and this treasure, which is found in Christ Jesus, is offered freely and to all.

THE BARREN FIG-TREE.

"A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none."—Luke xiii. 6–9.

THE Pharisees had the notion that peculiar sufferings or misfortunes in this life were proof of peculiar guilt on the part of the sufferer; and they had referred to the massacre of the Galileans by Pilate as a case in point. Jesus denies the truth of their notion, and cites another analogous case—the sudden death of some men through the fall of a tower. He does not touch the general question that men do suffer for sin, but simply declares that peculiar misfortunes or calamities are no proof that special sin has been the cause of them; for, if such were unavoidably the case, there would be no need of judgment in the future life. The Saviour warns these Jews that they would suffer a sudden and unexpected destruction like that of the Galileans, unless they repented in time, and secured salvation from the judgment that sin entailed. Then, as a further enforcement of his lesson, the present parable is spoken.

"A certain man had a fig-tree planted in his vineyard." It is important to notice that this was not a tree that had sprung up by accident, as a seedling, and was suffered to grow through carelessness. The precise language indicates that it had been deliberately planted where it was growing; and that, very likely, special pains had been taken in its selection and nurture. Of course, when the tree had reached the proper age it was expected to bear fruit, and more especially after the care bestowed upon it. But for the first, second, and third years the owner is disappointed. Naturally he deems the tree of no use, and as he could utilize the place which it occupied, he gives orders to cut it down. The man who has the care of the vineyard, and who may have taken special interest in that particular tree since it was planted, cannot bear to hear the sentence pronounced, so he begs that another trial may be given, just one year more; possibly everything has not been done for the tree that ought to be; if under the most energetic and careful treatment it remains barren at the end of the year, then let the sentence against it be executed.


The ten Virgins.

The parable is short, but its lesson is very tender and touching, and easily to be comprehended. Its first application is to the Church at large. God is the owner of the vineyard and the fig-tree. Christ is the Dresser of the vineyard, the one who intercedes for the barren tree. Abraham's seed, natural and mystical, are the fig-tree, according to many teachings of the Old Testament. They were "planted in a very fruitful hill," fenced, watered, and watched with peculiar care. They were protected by special providences in their history, and cherished by all the ordinances of grace; but in vain did God seek such fruit as he ought to have found. There is no special meaning to be found in the number of years ("three") in the parable. It was, perhaps, a reasonable period to wait, not too long or short; and God waited for Israel till the fulness of the time had come.

But the special lesson of the parable can be more profitably applied to individuals than to the Church at large, especially to those who bask in the bright beams of Christian civilization and live in the enjoyment of all the privileges which the Gospel bestows. God in whom we live has conferred all these blessings upon us that we may bear fruit; and if we remain barren we shall surely be cut down. As the fig-tree greedily drank in the riches of earth and air, and wasted all in leaves, so the unconverted enjoy God's mercies with unthankful hearts and unfruitful lives. Why should they not be cut down?

But here an intercessor appears, who cares for man and prevails with God. It is Christ alone, who stands between the unfruitful and condemned on earth and the punishment which is their due. He claims a brief space for repentance; but he does more than this. Further means shall be tried to bring that repentance about, and to call forth the fruit of good living. By the sunshine of his love, by the dews of his grace, by the pruning of affliction, it may be, by trials of different sorts, the Lord cares for the tree. The hard soil is broken up about its roots, and it begins to bloom and to bear. But what if it do not bear after all this patient nurture? What if man shall neglect and despise God and Christ till the very end? "After that thou shalt cut it down." Love intercedes for a period of trial, an opportunity of turning. If this avail not, love can ask no more; and the tree that is cut down is fit only for the burning. Truly, "now is the accepted time."

THE GREAT SUPPER.

"And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper and bade many."—Luke xiv. 15–24.

THIS parable bears a striking resemblance to that of the marriage of the king's son, but the difference is also sufficiently marked to make it worthy of special study.

"A certain man made a great supper, and bade many." This is a common example of hospitality exercised by a rich and influential citizen. In this parable, as also in the one analogous with it, it is assumed that, according to custom, the invitations to the feast had been issued some days before the entertainment took place; and also that those invited should be reminded a second time by a messenger as the day drew near. Thus, at supper-time, the guests received notice that everything was ready. It is probable that the feast was not a supper, in our sense of the word, but a dinner at an early hour; for, if the man who had bought the field really intended to go and see it, and the man who had bought the oxen intended to try them, their excuses would not have been plausible unless they carried out their intentions on the very day of the feast, and so the feast must have been at an early hour. The men had accepted the first invitation, either expressly or tacitly, and the giver of the supper had consequently prepared as if they were to be present. But when the moment arrived they did not care to go; their own affairs occupied them so closely that the supper had no attractions for them. When the servant saw them separately to remind them of the approaching feast, "with one consent" they all made excuses, which, though different in appearance, were the same in essence, springing from the same root of carnal selfishness. Naturally, the master was angry on hearing his servant's report, and immediately invited all the poor of the neighborhood to the supper, the very dregs and outcasts of society, declaring that none of those who scorned his invitation should have any participation in the feast.

The spiritual meaning of the parable is easily arrived at. God has provided a great feast in the Gospel. The Jewish Church at one time, and the Christian Church at all times, are a privileged class, who enjoy a standing invitation, one perpetually offered. But the charge which the parable brings against them is that they do not avail themselves of their privileges, being simply content with the outward name and profession, clinging to the form of godliness, but denying the power thereof. Not they who are invited, but they who come to the feast and partake of it, are blessed.

The servant who carried the message of invitation obviously represents the ministry of the Gospel in all ages, while the message, in the first instance, is carried to those "that were bidden." Begin at Jerusalem, was Christ's command, and afterwards go to the heathen. Our Lord came in person to the lost sheep of the house of Israel, and it was when the Jews rejected the Gospel that its messengers turned to the Gentiles. And in the experience of every generation and every individual that is within hearing of the messenger's voice that gracious message is repeated.

To "make excuse" does not necessarily mean to invent an excuse which has no reality in fact; it is simply to plead to be excused. The grounds on which the plea is urged may be either true or false: in the parable it is very likely that the grounds stated were in themselves facts. And yet a secret unwillingness to go to the supper may have induced these men so to time their purchases that they could have a good excuse at hand, if it were needed. The reason men do not accept the Gospel invitation is because they do not really care for it in their hearts; in comparison with earthly business the affairs of the immortal soul must take the inferior place. Where there is a will there is a way. If men really love God, and desire to receive his unspeakable gift, they may visit their lands or prove their oxen on the following day, feeling that in matters of the soul "now is the accepted time." We allow that earthly affairs must be attended to: the field must be bought, and the oxen must be used, family affections must be cherished, but it is to our eternal loss if we allow these to occupy our hearts and minds to the exclusion of God's claims upon our time.

THE LOST SHEEP.

"What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, till he find it?"—Matt. xviii. 12–14; Luke xv. 3–7.

THIS parable was spoken, and also the two which follow it, as a rebuke to the Pharisees, who complained that Jesus received sinners and ate with them, and in it we find a declaration of the design, the method, and the terms of the Redeemer in his intercourse with those whom he came to save. The one sheep which has strayed from the flock is missed by the shepherd. As we said in our remarks on the parable of The Good Shepherd, the knowledge and care of the Redeemer for his people is a personal and individual knowledge. He knows not only the flock, but each member of it. And so he misses any who wander.

The shepherd left the remainder of the flock for the sake of the one that had wandered. In doing this neither unkindness nor kindness was shown towards those who were left on the pasture, the shepherd's act had no bearing at all on them. Nor is it necessary to discover who are meant by the ninety and nine; our whole attention is meant to be attracted to the specific act of the shepherd towards the lost one; the work of Jesus in his incarnation, ministry, death, and resurrection has respect to the unworthy, and not to the worthy. Our Lord teaches us here that sinners are the objects whom a Saviour should follow and find, precisely because they are sinners.

How does the shepherd act when he overtakes the wanderer? He does not punish, or even upbraid it, for straying. All he cares for is just to get it back to the flock. The Lord has drawn this picture for us, that in it every trembling sinner may behold his yearning love over the wandering and lost. And not only love but joy; he flings it over his shoulder rejoicing. The doctrine expressed by this act is one of the clearest of revealed truths, and yet the human heart often seems unwilling to receive it—the work of saving, instead of being done grudgingly, is a present delight to Jesus; and if we could habitually realize this it would make us trust him fully and always. When the shepherd gets home, and his neighbors rejoice with him, our Lord likens their joy to that of the angels in heaven over the one sinner saved, more than over the ninety and nine just persons who need no repentance. The exact expression is that there is joy "in heaven in presence of the angels"—before their faces, literally. The question really is, Who rejoices there? and in what manner? Obviously in the manner in which the rejoicing took place after the strayed sheep was brought home. He who sought and found the lost rejoiced; but not wishing to be selfish in his joy he invited his friends to join with him. In like manner joy in heaven begins and spreads. He who saved the sinner knows that the sin-

ner is saved; rejoicing in the fact, He makes it known to the attendant angels, and invites them to share His joy.

Who are the just persons that need no repentance? This parable was spoken specifically to rebuke the Pharisees, who thought the only ones that needed repentance were the publicans and sinners, not just persons like themselves. He could not tell them plainly that they were deceiving themselves in regard to justifying righteousness, for that would have been to drive them away. So He hints to them by this story that even although they were as righteous as they deemed themselves to be, the recovery of a lost one would afford the Redeemer a greater joy than the retention of the virtuous. It is, after all, the sick child who has cost the mother the most care and suffering whom she loves the most dearly.

THE LOST PIECE OF MONEY.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?"—Luke xv. 8.

THIS parable pictures God as the Redeemer of man in three different attitudes or modes of feeling. The first division of the picture represents God as contemplating as a loss to himself the man who has fallen into a state of sin. Let us glance at the picture. It is the interior of a human household. The mistress of the house is in a state of anxiety and excitement. She has lost a piece of money, and is oppressed by a sense of her loss. Now, this lost piece represents man perverted from the truth, weighed down in the dust of sin, hid, useless, degraded, lost, and the excited, anxious woman represents God. It is certainly a very startling representation. Man's sin has certainly brought loss upon himself. It has allured him from the paths of joy, and led him into the valley of the shadow of death. Sin has entailed fearful loss upon man. But the great Teacher, if rightly read, discloses to us a truth which is equally certain, and infinitely more touching, namely, that man's fall has brought loss to God; God mourns it as a treasure of which sin has robbed him.

In the second part of the picture God is represented as striving to recover man from the sin and misery into which he has fallen. The woman has lighted a candle, and is searching diligently through the house for her lost piece. God will not let his human treasure go without an effort to recover it. This is the gospel which has been ringing clear above the world's sin and trouble for ages. There is no one point more urgently insisted upon in Christ's teaching than this idea of the Father seeking for his child. One of the great temptations to which man is exposed when smitten with a sense of sin, is the danger of thinking that God has abandoned him, has turned his back upon him. Christ sets himself to dispel this distressing and disabling illusion. He shows us a God wounded by man's sin, and yet feeling a personal loss; while the more one looks at this parable, the more one feels how determined God is not to let his human treasure go without an effort to recover it. This is the key to the true history of the world.

Look at the picture again, still the same household. We still see the mistress of the house, but not now in a state of anxiety. The troubled look has disappeared from her face. Her open eye beams with gladness, for she has found the piece of money, and sympathizing neighbors have come to rejoice with her. In her changed condition that woman of the parable stands for God, and her neighbors represent the good angels who rejoice with their Maker over the recovery of the treasure—over man restored to his true life and ancient home. The Father rejoices first, and with an alert and subtle sympathy the angels catch the influence of the divine joy, as the high mountain-tops catch the early rays of the rising sun. See how the separate parts of the picture answer to one another. There is the housekeeper weeping for her lost piece, then searching for it, then rejoicing over its recovery; that is to say, God contemplating man's fall as a personal loss, God putting forth effort for man's recovery, and God rejoicing over that recovery, and the empty place in his divine heart filled again.

THE PRODIGAL SON.

Luke xv. 11-32.

THE first two parables in this chapter refer to a dumb animal and an inanimate coin, and, as such, cannot possibly take such a strong grasp upon our sympathies as this third one which relates to a human being. And if we agree with the pagan poet when he says, "I am a man, and nothing human is foreign to my sympathy," we shall, by placing ourselves in the position of this wandering younger son, comprehend more fully the beauty and spirituality of our Lord's words here narrated.

We have first his separation from home. He demands (not asks) from his father the portion of goods which would naturally fall to him in the event of that father's death. He is tired of waiting for his father to die, tired of home, and its pure but insipid joys, and longs to see the world. He would be his own master. His father grants his desire, and gives him the portion. According to Jewish law, if a man had two sons, as in this case, his property would be divided into three parts, the older son taking two-thirds, and the other son the remainder. We are told that the young man goes into a "far country." He gets into bad company. Devoured by harlots, his portion is soon spent. Compelled by necessity, he adopts the meanest of employment, the tending of the unclean animals which a Jew had been taught to loathe. He is in danger of starving, he who had given so many gay banquets to others, and at last is forced to stay his hunger with swine-husks. Fit type of the sinner who departs from God, he is sunk to the position of the meanest slave.

But at last he "came to himself." He had been mad before, "beside himself." He had left the best of fathers; among his vile companions and so-called "friends" there were none to love him as that father had done. And as this young man dwells upon the scenes which he had left, and contrasts them with his present condition; as he sees himself, the youngest-born, the pet of the household, whose slightest wish was obeyed by his father's servants, now in his turn the servant of a hard master, we cannot wonder that in agony he cries out—"How many hired servants of my father's have bread enough and to spare, while I perish with hunger! I will arise and go to my father," etc.

"When he was a great way off," it is said, "his father saw him." Had he sat, for many a weary day, in the porch of his desolate home, yearning for a sight of the wanderer, hoping to see him come across the fields? We may reasonably suppose so. And when at last he does see him, wounded affection or dignity does not say—"Let him first come to me, and ask my forgiveness." No. His one thought is, "This is my son, my poor boy;" his one feeling, an impulse of love which leads him to rush forth to meet the wanderer, and fold him in his arms, and cover his cheek with the kisses of parental affection.

And this is God, our Father, as he is drawn by the hand and seen in the image of Him who came to seek and to save us, to bring us poor prodigals back; the God who is not willing that any should perish, and who awaits our coming. "Therefore will the Lord wait, that He may be gracious unto you, and therefore," as was fulfilled by Jesus on the cross, "will He be exalted that He may have mercy upon you." The kiss is the sign of reconciliation, the past is forgotten, old griefs are buried. The father conducts the wanderer home. The news spreads like wild-fire. The servants hurry to the welcome sound, and at the father's command they bring forth the best robe for the returned prodigal. They strip off his rags, and put the rich garment on him, and there he stands, fit type of the sinner invested with the righteousness and imputed merits of his Saviour. "Put a ring on his hand," is the next command. In those times rings were used as seals, a symbol of the graces whereby the Holy Spirit seals believers unto the day of redemption. This ring may signify the marriage between Christ and His Church, the passport of those who go in to the marriage supper of the Lamb. "Put shoes on his feet." The naked foot, in those days, was typical of servitude; none but members of the family were permitted to wear shoes. The son was taught that all his ancient home rights and privileges were restored to him. Nor does it end here; a banquet is ordered—"Kill the fatted calf, and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found." So the feast is spread, plenty abounds, joy beams in every countenance, and the walls of the banquet-room re-echo to the music and the shouts of the dancers. A great contrast, this, to his late forlorn condition as a swineherd! Instead of husks, the richest food, the sweetest cordials!

And such is our heavenly Father's reception of his wandering sons. There need be no ground for fear lest such a picture of God should make any think lightly of sin. God forgives offences, but the penitent sinner never forgets them. The prodigal does not forget his sins so soon as they are freely, kindly forgiven. On the contrary, while the father's arms are about his neck, and the father's kiss warm upon his cheek, in full assurance of forgiveness, he still confesses his sin, with the truest and deepest repentance of all. When we experience God's kindness, then we feel the deepest sorrow. When God says, "I will establish with thee an everlasting covenant," He adds, "*then* shalt thou remember thy ways, and be





The prodigal Son

ashamed." When Jesus turned the look of mourning love upon Peter, after his denial, then, pierced to the heart, the disciple went out and wept bitterly.

THE UNJUST STEWARD.

"And he said also unto his disciples, There was a certain rich man which had a steward: and the same was accused unto him that he had wasted his goods."—Luke xvi. 1-9.

THE present parable has two lessons which we state as briefly as possible. The first lesson is contained in the 8th verse. "The lord commended the unjust steward because he had done wisely; for the children of this world are wiser," etc. *The lord*, that is, the master of the steward, commended him. Not, of course, his immorality, but his worldly prudence. Christ is here painting a picture of life as it is in the world, in order to convey a spiritual truth. For the moment, therefore, he leaves out the question of morality, and fixes our attention on the wisdom of the man simply, looking at it from a worldly point of view. So that Christ's teaching becomes this—The men of this world are, in this world's affairs, wiser then than the children of light in their heavenly matters. He thus wished to intimate, that the earnestness of men who are absorbed in the pursuit of earthly gain should be a living lesson to those who would lay hold on the kingdom of heaven. He meant that we should never see such men without learning from their conquering zeal our own folly in being so indifferent about our everlasting inheritance.

From this Christ proceeds to convey a higher lesson in the prudence of the steward. "I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." These words have been thought to mean, "So employ your wealth in good works that it shall return to you in everlasting joy." But we can regard them in a loftier sense than that, and find in them a broader meaning, for all Christ's teachings have a reference to eternity. Consider the condition of the steward. His wealth is about to pass away; or, rather, his means of acquiring wealth; but while he remains in office he so uses his position as to secure a lasting benefit; those whom he had favored would not readily forget him when he was in trouble. What does his conduct teach us? All worldly wealth must pass, but while we possess it let us so use it that it may become a constant training for immortality. The broad meaning of the parable is: If the money, the riches of life, which are only one and a comparatively petty circumstance in man's earthly history, may prepare him for eternity, then it would seem to follow that every circumstance of life, our wealth or our poverty, our work or our rest, may help to train us and fit us for immortality, and, if rightly used, be the means of blessing.

THE RICH MAN AND LAZARUS.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."—Luke xvi. 19-31.

THE rich man had lived known on earth; his name had been on all men's lips. Could he not afford all the luxuries and extravagances of life? Could he not at his sumptuous board entertain with splendid hospitality? And must he not, therefore, have been well known and highly appreciated? The destitute lay at his gate. Perhaps he thought that poverty is a crime, and ought to be punished by refusal of assistance. And yet we may thank God that real misfortune will never be left without sympathy. The dogs licked the sores of Lazarus; even the dumb animals had consideration for the poor man; and thus we learn that, even in its deepest distress, God will not forsake suffering humanity. The poor man died, and angels carried the soul and name of Lazarus to the realms of bliss. The rich man also died, and was buried. He could not carry his riches with him; they gave him no position, not even a name, in the scene to which he passed.

We are told that the rich man being "in hell he lifted up his eyes, being in torment." In accordance with the use of the word in classic Greek, we may assume that the word "hell" (Hades) simply indicates generally the world of spirits, the invisible abode of the departed till the resurrection; while the expression, "being in torment," serves to determine the specific region or condition in the world to which the rich man was consigned. Both were now in the world of spirits; but the beggar in that world was in Abraham's bosom, and the rich man in torment. Each went to his own place as certainly and as necessarily as vapor rises up, and water flows down. In the midst of his agony the rich man cries out, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." The agonizing request shows the intensity of the suffering; and the answer of Abraham shows that beyond the boundary of this life no hope of relief is held out to man. Jesus Christ came into the world to save sinners: it was to this world he came; but we are not told that any saviour goes to that other world to win back the lost who may have permitted the day of grace to run out. And then, too, as regards the rich man's intercession for his brothers, even if we are to understand (what is by no means a certain thing) that the dead are permitted to intercede for those whom they have left behind, a prayer like this of the man in torment is utterly futile. He asks that one shall be sent from the dead to produce conviction and repentance in his brethren. His heart of unbelief speaks out, showing that he did not and would not believe in God, in judgment, and in eternity. His heart had been so obdurate that the natural agencies to produce conviction in the human breast had not affected him; and he argues with himself that if God had used some supernatural means it would have brought conviction to him; it would so have arrested his heart that by the supernatural visitation he would have been terrified into repentance. What is the answer to all this which we have from Christ's lips?—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Conviction is the forerunner of conversion. No man's heart can be turned to God, repentant for the past and prayerful for the future, which is not first penetrated with belief. That we are justified by faith only is a most wholesome doctrine and very full of comfort. Christ declares that he came not to destroy but to fulfil. The great duties of life, the great principles of all true religion, were distinctly established long before Christ. Moses and the prophets had proclaimed the fundamental spirit of religion and the duties and obligations laid upon man. These once proclaimed by God are eternal, because uttered in perfect wisdom and unchanging truth.

If the natural—what is evident to us, what conscience dictates, what Christ by his life, his doctrine, fulfils and exhorts—if these will not produce conviction, and so lead us forward to conversion and repentance, then the supernatural, even if it were permitted to be brought into exercise, far from making us repent, would not even lead us to believe. "If we hear not Moses and the prophets," if God's own precepts will not guide us, if the greater wonders of his forbearance, his mercy and his love will not constrain us, if the natural and eternal incentives to conviction and conversion will not inspire us, neither would supernatural but inferior agencies to God himself make us believe. No; we would not be persuaded though one rose from the dead.

THE UNJUST JUDGE.

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke xviii. 1-8.

IN Oriental countries it is very easy to find an official who answers to the description of the judge in this parable. Men vested with unlimited power, responsible only to themselves, in many cases, do not hesitate to abuse power for their own self-gratification. The present condition of Turkey and Egypt, the many instances of oppression which are notorious in countries where heathenism bears chief sway, and which retain many of the habits of ancient times, help us to understand how it was in the time of our Saviour, and how readily he might find an example, such as he gives us here, of an unjust judge.

The meaning of the parable is very plain. The widow represents God's own chosen and suppliant people. Like her, they are ready, suffering and weak. Their wrongs need redress. The Judge of all the earth has promised to right them. He stands pledged to hear his people when they cry unto him. In themselves they have no resources, but must fly for succor to One who is mighty. The Saviour did not speak this parable to teach men simply the duty of prayer, nor did he ever inculcate that duty in so many words. He took it for granted, just as he assumed the existence of God and of future life. So here the duty of prayer is assumed, not enjoined. Neither does the parable prescribe what men should ask in prayer, nor on whom they shall depend. The one sole thing taught is the duty of perseverance in prayer, persistent reiteration, when the thing asked for does not come, and until it does come. It is expected that there may be a delay in the answer to prayer; that is expressly implied in the words "though he bear long with them," that is, resists their pressure for aid.


Dives
and
Lazarus.

But the questions naturally arise, Why does God not answer at once his children's cry? Why does he so often delay relief, that the hope of succor deferred makes the heart sick? The Scriptures satisfy these questions of the tired heart. In the case of the widow, the selfishness, the love of his own ease, which was a master-passion with the unjust judge, left her claims unheeded. He held out against her as long as he could, and then found that it would trouble him less to grant her petition than to continue deaf to it. But God's action resembles that of the unjust judge only in the matter of delay; and even in this He withholds the answer from His children only for their good. God must have loved the apostle Paul, and yet the petition for relief from the thorn in the flesh was offered up three times without obtaining any response. The thorn was left as a needed discipline for Paul, until in God's own time the answer came: "My grace is sufficient for thee."

The lesson of this story is so plain that it cannot be missed, even by the most careless reader. As the Lord loveth a cheerful giver, so he loveth an earnest, untiring asker. "The kingdom of heaven suffereth violence, and the violent take it by force." "Open your mouth wide, and I will fill it." We know that it is Jesus who speaks to us with authority, and that he came to declare to us the Father. To reveal the Father's heart he spake this parable, and to show how God would have his children come, or keep coming to him. "Men ought always to pray, and not to faint."

THE PHARISEE AND THE PUBLICAN.

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others."—Luke xviii. 9–14.

"Two men went up into the temple to pray;" to the acknowledged place of prayer appointed by God, and at the regular hour, a time when all true Israelites prayed, looking towards the temple if they happened to be distant from it. One of these men was a Pharisee, and the other a publican, each sharply distinguished from the other, alike only in one respect, that both were sinners before God; the essential distinction between the men turning not on the enormities of the sins they had severally committed, but on the opposite grounds on which they severally placed their trust. They stood while they prayed, the ordinary attitude of prayer, though kneeling and prostration were both practised at different times. It is the state of the heart in prayer, not the attitude of the body, which God looks upon. "The Pharisee stood and prayed thus with himself, God, I thank thee," etc. Those critics are probably right who connect "with himself" with the word "stood" rather than "prayed;" it is not intended to intimate that he prayed by himself, but rather that he stood by himself when praying; he belonged to the aristocracy of God's kingdom, and must not be mingled with the crowd. Then as regards the Pharisee's prayer, the error of it does not lie in its form or matter. It is really a song of praise to God, and it may have been true in its statements. The sin and error of the prayer consists in his presuming to give thanks not for the mercies he has received, but for what he is and does; the leaven of self-conceit and self-righteousness taints the whole prayer.

"The publican standing afar off," etc. Here we begin to find the external marks of an inward penitence. He knew his own heart, and condemned himself. In his humility he esteemed other men better than he was. Getting a sight of his own vileness before God, he felt that his brother man would be contaminated by his presence. He "smote upon his breast," as a sign of deepest contrition, and said, "God be merciful to me, *the* sinner," not simply "a sinner," as the common version weakly renders it; for as the Pharisee, comparing himself with all mankind, concluded that he alone was good, so this publican, in the depth of his humility, counts himself as the only sinner.

Our Saviour's moral from this scene is an instructive one. "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The entrance to God's kingdom is not a difficult one; the way of life is very simple, if the heart be rightly set to find it. Coming to God as if we were deserving of his favor, and better than other men, we shall find the wall of his righteousness blocking up our path. Coming to him conscious of our deep unworthiness, counting ourselves as less than nothing, and altogether undeserving of the least of his mercies, we shall find an abundant entrance into his heavenly joy administered to us by his loving hand. But if we feel strong and self-reliant, if we feel that we could not go wrong, then let us begin to be anxious, for danger is near.

THE POUNDS.

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."—Luke xix. 11–27.

Our Lord was approaching Jerusalem for the last time, and it was expected by the people that great things would happen when he arrived at the capital. An excited multitude surrounded him, the cause of the excitement being the expectation that the kingdom of God should immediately appear. Jesus spoke this parable to correct the popular impression so far as it was erroneous, and to turn it to account so far as it contained any truth. They looked for Jesus to proclaim himself king; he teaches them by this parable that his kingdom is not of this world—that he, the king, will depart from his subjects for a while, and that it is their duty to occupy their talents and opportunities until his coming again.

The nobleman's errand, when he went abroad, was not to seek the kingdom in a foreign place, but to obtain from a foreign power authority to rule in his own land; this is implied in the objection of his own fellow-citizens, who sent after him the message, "We will not have this man to reign over us." In our Lord's time both the Jews and other nations subject to Rome were familiar with the transaction which forms the basis of this parable. Before setting out on the journey he summons his ten servants and makes arrangements with them concerning the use of his property, naturally desirous that it should be productive during his absence. His method of action is the same as we have seen in the parable of the talents, only in that case the property entrusted was unequally while here it is equally divided. The opposition of his fellow-citizens had no effect in hindering him from obtaining the kingdom, so in time he returns successful; his first business is to reward his servants according to their merits, and his second, to order the punishment of the rebellious citizens. This is, in brief, the statement of the parable, from which we will try to extract the spiritual meaning.

Our Lord himself is represented by the nobleman. He had not obtained full possession of the kingdom during his earthly ministry. His departure for a season was necessary, and this was his death, resurrection, and ascension. Two classes remained in the country while the prince was absent, his servants and his adversaries; and so, spiritually speaking, there are only two classes now, those who serve Christ, and those who, being enemies of God, are rebels against his Son. The parable has not much to say of the latter class, except as it declares their doom; but the services and rewards of the disciples of the Lord are more fully touched upon. The servants are those who, at least by profession, are Christ's disciples, and the pounds are the faculties, of whatever sort, which they possess, and the opportunities which they enjoy. One may invest his Master's capital in one, and another in a different way; both may be equally faithful, equally successful, and so different disciples may in diverse manners serve the Lord. Each man must do the best he can. When the king returns, or the servants are summoned one by one through death to meet their master, they are tried as to their faithfulness. One by investing his pound gained two, and another five. Both are equally approved as faithful, but unequally rewarded; each receives the recompense he has fairly won; and by this we learn two spiritual principles, one, that the disciples of Christ vary as to their efficiencies and success; another, that reward is proportioned according to a man's work. All the faithful are made great; but the greatest worker is the greatest winner when the accounts are closed. The case of the servant who did not invest his pound for the master's benefit does not differ from that of the faithless servant in the parable of the talents, except in one thing: here the pound is simply taken from him, there the slothful servant was cast into outer darkness. But the lesson is the same in each case—not only those who do positive evil, but those who fail to do any good, are counted guilty in God's sight.

The closing lesson of the parable is the judgment and punishment inflicted on the rebels against the king. It is a solemn warning to all who refuse to admit Christ's claims, and to enrol themselves among his servants. He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. Their only safety is submission now, while it is the accepted time, for in the day of his coming and his kingdom sinners shall find no refuge. Are any disposed to resist, rebel and disobey? Cast, cast yourselves at His feet; cast yourselves where you must otherwise lie; embrace those feet while you bow before them, that you be not trodden beneath them; wash them with your tears, that they may not at last trample you.

THE LIVES,

TRANSACTIONS, SUFFERINGS AND MARTYRDOMS

OF THE

HOLY APOSTLES AND EVANGELISTS

OF

OUR SAVIOUR JESUS CHRIST.

By Rev. W. F. B. Jackson.

Entered, according to Act of Congress, in the year 1877, in the Office of the Librarian of Congress, at Washington.

SIMON PETER.—Among the twelve companions of our Lord, the disciple Simon Peter appears most prominently, and his name is uniformly at the head of the apostolic list. He comes before us abruptly, almost like Elijah the Tishbite. Two youths were following Jesus as he walked. "One of the two was Andrew, Simon Peter's brother." He, thrilled with joy at finding the Christ, makes it his first care to seek his brother Simon, and tell him the good news. He brings him to Jesus, and that searching gaze which reads the hearts of all men sees at a glance the nature of the man who stands before it, fathoms Simon's character in its weakness as well as its splendid greatness, and the lips of the Master give the disciple a new name, which he is to bear henceforth and for ever: "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone." Wonderfully symbolic in its meaning, beautifully applicable to Simon's character, is this appellation of "the Rock;" it reveals the superhuman foresight of Him who imposed it. Farrar, in his *Life of Christ*, quoting from Lange, renders the Saviour's address in the following manner: "Thou art Simon, the son of the *dove;* hereafter thou shalt be as the *rock* in which the dove hides." And this new name of the disciple superseded his old one, and clearly expressed the position he was destined to hold in the Christian Church. At this first meeting of our Lord with Simon the disciple seems to have made no reply to the Master's address. We know not by what emotions he was stirred; we see him going back to his work upon the lake-shore, where, for a year or more, he is separated from the Saviour. But the spell is working; the gaze of Jesus has subdued the heart of Simon, and when the Master once more appears he finds a ready and willing follower.

The real call of St. Peter to be a follower of the Saviour is supposed by the best commentators to be that which is narrated in the fifth chapter of St. Luke's Gospel, though the evangelists Matthew and Mark also speak of a meeting by the sea-shore, when the sons of Jona and of Zebedee were invited to follow the Lord. Though these latter calls appear to refer to the same event as that narrated by St. Luke, still it would seem that only after the miraculous draught of fishes did Peter fully realize the claim which the Master had upon him. It is not the purpose of these articles to discuss vexed questions of interpretation, but only to draw instruction from those points upon which all Christians are agreed.

The lake Gennesaret was a small inland sea, about thirteen miles long and six broad, lying in a sort of sink or basin below the common level of the Galilean table-land, and five or six hundred feet below the Mediterranean. Travelers speak of the situation as "one of the hottest in the world." On the western shore of this sea many small but flourishing towns were situated, and as our Lord went from place to place the people followed him in crowds. "And it came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret." St. Luke 5: 1. The pressure was too great for him. The multitude longed to catch every word that fell from his lips; they would touch him, perhaps, to be healed of their diseases, and he could no longer make headway against the crowd. There were two boats standing by the lake, but the fishermen were gone out of them. These were the brothers Simon Peter and Andrew, and James and John, with Zebedee their father. They have been fishing all night, but without success, and are now engaged in mending their nets. Jesus beckons to Peter to come to his assistance and relieve him from the pressure of the multitude; and, eager to assist the Master, the disciple jumps into the boat and pushes it ashore, so that Jesus can step into it and teach the people from it. The sermon was finished, and then, tired though Jesus must have been, worn out as he was from nervous excitement, he thinks not of himself or his own needs, but only of his hungry, tired, disappointed disciples. How astonished Simon must have appeared at the command of Jesus to push out into the deeper water and to let down the nets for a draught! Though he was ready to obey, a slight tinge of objection is mingled in his reply to Jesus, "We have toiled all the night, and have taken nothing;" we have tried the most favorable time for fishing, when the glare and disturbance of the day were passed away; we have been unsuccessful; "nevertheless at thy word I will let down the net." The result was marvelous, far beyond the fishermen's most sanguine expectations. It was not, perhaps, surprising that in a lake full of fish some should be caught. The marvel was that the multitude should have been so great and at the precise time and place pointed out by our Lord. It teaches us that though we may have great talents and vast opportunities, unless we exercise them in the way the Lord bids us, our work may be in vain; but following his will and walking in the way of his commandments, our labors will be crowned with abundant success.

Simon Peter was overawed at the miracle. His Lord's power was manifested plainly that when he saw it he fell down at Jesus's knees, crying out, "Depart from me, for I am a sinful man, O Lord!" Not that he wished his Lord's mercy to be removed, but that he could not bear that the sinful thoughts of his heart should lie exposed to that all-searching gaze. And how tender was the Lord's reply: "Fear not; from henceforth thou shalt catch men"! The same power that had blessed the labors of Peter in the lower sphere of action would still more wonderfully bless them in the higher vocation to which he was



ST. PETER.

called. He should still be a fisherman, but the captives in his net would be the souls of men. From this time forth he follows Jesus unto death.

As these essays permit the narration of the chief events only in the life of the friends of Christ, we pass to the time when St. Peter made his notable confession of faith in his Master. The scene is laid in the neighborhood of Cæsarea Philippi, for our Lord did not enter into the city itself. It was a place of considerable importance in ancient history. The Sidonians had once occupied it under the name of Laish, and one of the tribes of Israel, on the extreme northern limit of the kingdom, had made it the seat of the worship of the golden calf, under the name of Dan. Next, the Greeks colonized it, calling the name of the place Paneas, in honor of their god Pan, who had a grotto in a cave under the hill filled with images of his attendant nymphs. And now, face to face with the relics of discarded idolatries, the embodiments of decayed heathen religions, comes the great King of everlasting life, and what more natural than that he should endeavor to fix in the minds of his disciples his true character and claim upon their allegiance? "Who do men say that I, the Son of man, am?" he asked; and the answer was discouraging. The apostles had to tell the truth; men at large, the multitude, had not recognized the claims of the Messiah; "he

came to his own and his own received him not." "But who say ye that I am?" The grand answer came from St. Peter's lips: "Thou art the Christ, the Son of the living God"—an answer on which the destinies of humanity seemed to hang; for had the disciples, those who were chosen to do his work, failed to recognize his divine character and mission, may we not say that, humanly speaking, the world would never have been won? Our Lord's reply to Peter was solemnly encouraging in its import: "Blessed art thou, Simon, son of Jona: for flesh and blood have not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter (*Petros*), and on this rock (*petra*) I will build my Church, and the gates of hell shall not prevail against it." It would be out of place here to enter into the controversies which have arisen concerning these words of Christ, upon which the chief assumptions of the Romish Church have been founded. Many and the best commentators from earliest times have understood "this rock" to be either Peter's confession or Christ himself. So that no supremacy over the other apostles is to be claimed from the text. The Church is "built upon the foundation of the apostles and prophets (plural number), Christ himself being the *chief corner-stone*." Passages in abundance may be found in the Scriptures to prove that St. Peter in no way claimed or exercised supreme authority among or over the other apostles. Matt. 18:1; Rev. 21:14; 2 Cor. 11:5; 12:11; Gal. 2:9, 11; Luke 22:24, 25, etc.



St. Andrew.

This was indeed a lofty position to which Simon Peter was raised, to have thus received the commendation of his Master; and may it not, for the time, have caused him to feel elated beyond measure? Shortly after, when Jesus speaks of the decease which was to be accomplished at Jerusalem, Peter endeavors to dissuade him, saying, "Be it far from thee, Lord: this shall not be unto thee." With what withering force must our Lord's reply have fallen upon the disciple's quick-growing presumption: "Get thee behind me, Satan; thou art an offence to me"! It was a disgraceful humiliation for Peter, but not of long continuance. It taught him a lesson, and not a long time elapsed ere he had an opportunity of proving how loyal he was at heart. At that wonderful discourse of our Lord, in the sixth chapter of St. John's Gospel, where he speaks of himself as the Bread of life, some who had followed him were offended, and turned back to walk no more with him. Saddened at their desertion, and grieving over their love of gain and present ease, Jesus appeals to the twelve: "Will ye also go away?" Eagerly does Peter improve the opportunity of showing his loyalty to Christ, and says, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

From this time we find hardly any prominent points in the life of Peter until we come to the last days of the Saviour's work. Christ had gone to Jerusalem to meet his death. It was the Passover season, and in an upper chamber of one of the houses the Master and the twelve sat down together for the last time before his crucifixion. The supper was ended, and it would appear from the narrative that disputes had arisen among the disciples as to who should be greatest. Jesus, in order to rebuke them, rises from the table and begins to wash their feet—a wonderful instance of the humility of Him whom even angels serve. Peter demurred at having his feet washed by his Lord, and would have hindered it, but as soon as Jesus shows him the spiritual meaning of the cleansing he submits. Once more at this supper is Peter's self-assertion to receive a rebuke. When Jesus speaks of his betrayal by one of the disciples, and desertion by all, with characteristic vehemence Peter exclaims, "Though all men should be offended because of thee, yet will I never be offended. . . . Lord, I am ready to go with thee to prison, yea, to death." But the Lord, who knew the confident disciple better than he knew himself, answered, "Before the cock crow twice thou shalt deny me thrice." The prediction was fulfilled. After this scene in the upper room, Jesus with two disciples and Peter goes into the deep shades of the garden of Gethsemane, the other disciples being left at the entrance to the garden. After the agony, the betrayal and capture of our Lord, though for a moment Peter's courage flashed up and prompted him to wield the sword in defence of his Master, yet as the others had fled, so he in turn seeks safety by flight. He does not go far, but hangs on the skirts of the mob who had captured Jesus, and goes with them to the judgment-hall. There, being detected as one of the followers of our Lord, he thrice denies it with oaths and curses; and then, as the cock crows for the last time, and the Lord turns upon Peter his sad look, the sight of that patient form crushed by sorrow causes his heart to relent; he thinks of the past and his loving intercourse with the Master, and from the depths of his remorse the bitter tears well forth. We lose sight of Peter now until after the resurrection. We do not even know if he was present at the crucifixion. On the morning of our Lord's rising Peter and John both go to the grave, but find the body vanished. Soon after this seven of the disciples, at least five of whom were apostles, go back to their old occupation of fishing. It was Simon Peter who had persuaded them by his words, "I go a fishing," as if, now that the Master was no longer with them, the great work to which the disciples were called was at an end. Weary with fishing, they hear a voice from the dim distant shore bidding them cast again; they obey, and cannot draw the net for the multitude of fishes. Then the keen instinct of love prompts John to say, "It is the Lord." Peter hears the words, and instantly plunges into the waves, eager to be the first to reach the Master's side. The others follow, a fire is soon kindled upon the shore, and Jesus sits down to breakfast with them. Then comes that touching scene when the Lord by his three questions tries the faith of Peter and the reality of his repentance. Jesus himself did not wish to be assured of it; he could read the disciple's heart; but the trial was not to be grudged which served to reveal Peter's softened disposition, to test his patience and develop his devotion. After this scene he appears no more in the Gospels, but in the Acts of the Apostles we read of his devotion to the Master's cause. From the day of Pentecost until the time that he disappears from Scripture history, whether preaching to Jews or Gentiles, he is ever foremost in every good word and work, proclaiming the unsearchable riches of Christ. After he escapes from prison, as narrated in Acts 12, we lose sight of him, and are compelled to follow tradition. There is no adequate reason for supposing him to have left Palestine immediately. In the fifteenth chapter of the Acts he is found in Jerusalem as a prominent member of the apostolic council over which James, the Lord's brother, presided. It had been settled at this Jerusalem council that St. Paul and his companions should undertake the conversion of the Gentile world, while the elder apostles were to seek after the Jews of the dispersion. The direction taken by Peter cannot be ascertained with absolute certainty. He is supposed to have taught at Corinth, at Babylon and at Rome, though his presence in each and all of these cities has been denied by some as strenuously as it has been maintained by others. Epiphanius informs us that Peter was often in Pontus and Bithynia; and Origen, as quoted by Eusebius, observes that he "is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia and Asia; who finally coming to Rome was crucified with his head downward, for he requested that it might be in that manner." Cave supposes that he arrived at Rome in the year 63, and Lardner thinks it was 63 or 64 of the Christian era. Without dogmatizing upon the subject, we may say that it is more than possible that the apostle visited Rome during the persecution under Nero, and there suffered martyrdom. The best historians agree on this point. The modern traveler finds the Eternal City full of memorials of the departed saint and martyr—the prison where it is said he was confined, and the shrine which is erected for his tomb. On the crest of Janiculum we may tread upon the very spot where he is said to have been martyred. About a mile outside the Appian Gate is a small church associated with the touching story told of Peter's last days. It is said that during the awful persecution of Nero, Peter's heart forsook him, and he endeavored to flee from the city to escape death. But in going hastily along the Appian Way he is suddenly confronted by the Saviour, and in his amazement can only cry, "Lord, where art thou going?" And when the well-known voice of the Master replied gently, "I am come to Rome, there to be crucified afresh," the heart of the apostle was touched; he was overcome with shame at his weakness; he turned himself resolutely about, and hastened back to Rome to give himself willingly up to death.

Thus died the leader of the Christian Church, next to Christ. We know very little of his personal appearance. His pictures represent him as a robust old man, with a broad forehead and rather coarse features, an open countenance, short gray hair, and short thick beard, curled and of a silvery white. His best portrait, and the one most precious to all Christian hearts, is drawn by his own hand in his First Epistle. There he shows us that, through the trial of faith more precious than of gold that perisheth, he has found Christ as a living Rock, and exhorts us all to that vigilance and prayerfulness and humility which he himself, through many failures and tears, had learned to exercise.

ST. ANDREW.—The great English poet has told us that "Some men are born great, and some have greatness thrust upon them." The apostle whose life we are now to consider does not occupy a very large place in the sacred narrative; no remarkable things are narrated of him; he is chiefly remembered as the one who led his brother, Simon Peter, to Christ. "One of the two which heard John (the Baptist) speak, and followed him, was Andrew, Simon Peter's brother." Thus he is first seen as a disciple of the Baptist. It was a grand school in which he was trained. The stern-browed prophet in his rude garb, like Elijah of old, had come forth from his wilderness retirement to touch the nation's heart and to make it thrill with eager longing for the great Prophet who was to come. His words fell like scourges upon Pharisees and Sadducees, men

who were so immersed in ritualism, so swathed in ceremonies, that the moral life was stunted. And yet beneath that rough skirt of camel's hair there beat a tender, self-sacrificing heart, for he knew that the crowds which came out to be baptized of him would before long desert him for the new Teacher, "One mightier than he," who was to come. "He must increase, but I must decrease;" these were his noble, generous words, and when the Messiah came John yielded up his own disciples to him ungrudgingly.

By such a teacher had Andrew been trained, and as he listens to the Baptist's words, "Behold the Lamb of God!" what more natural than that he should have followed Jesus? Our Lord sees Andrew and another disciple following him, and asks them what they seek. They say unto him, "Master, where dwellest thou?" This may have been a mere question of curiosity on the part of these two, more for the sake of having something to say than from any intention of attaching themselves to him, as so many now ask questions concerning Christ and Christianity without meaning to become professors. However that may be, the Lord does not countenance delay; he answers them immediately, "Come and see." They accept the invitation in the same spirit in which it is given, and follow Jesus—we know not whether to his settled home or to a temporary lodging; which latter is more likely, as our Lord was probably upon a journey. If, indeed, he were but tarrying for a short time in the place,



St. James.

it was the more necessary that they should see him before he left. And this incident teaches us the lesson of seizing upon opportunities as they present themselves; "now is the accepted time, now is the day of salvation;" it may not come to-morrow. It was toward night when the disciples met Jesus about the tenth hour; they stayed for some time with him, going away late at night or early the next morning, with hearts full of joy at the gracious words they had heard, and burning to make others sharers in their happiness. With the keen instinct of brotherly affection, the companion of Andrew—who is without doubt John the Evangelist—hastens to call his brother James, and Andrew likewise hurries home to his brother Simon, eager to bring him to Christ. Though Simon was the more gifted of the two, and seemingly the more likely to attract the favor of Jesus, Andrew shows no petty jealousy, but on the contrary an eager longing to have his brother follow the Lamb of God. "We have found the Christ," said he to Simon Peter; "and he brought him to Jesus." It has often been said that if Andrew had never done anything more than this, his name would have been held in everlasting remembrance. Through his instrumentality the noblest man of the glorious company of the apostles was given to the Church. What an encouragement is his example to all, no matter how obscure or insignificant, to try and bring some one to the Saviour! The feeblest Sunday-school teacher may bring to the Master's side some child who in after years may prove a second Simon Peter in his devotion to Christ's work.

When the Twelve were sent forth we know not with whom Andrew was paired. He went out to his work like the others, and soon after their return they are withdrawn for a while to the borders of the Sea of Galilee, in which district of country Jesus works the miracle of feeding the multitude of five thousand. It was near the time of the feast of the Passover, and great crowds of people were going toward Jerusalem. Here was an opportunity for the Saviour to feed the minds and bodies of men. When he saw the multitudes he asked Philip where the supply of bread was to be bought; and Philip replies that two hundred pennyworth of bread would not be enough, though each person should take only a little. Then Andrew gives the information that there is a boy in the company who has five barley loaves and two small fishes, "but what," says Andrew, "are they among so many?" We need not suppose that Andrew said this in jest or in scorn; he must have been familiar with our Lord's power, which had turned water into wine and filled empty nets with fish, and so his words are simply an appeal to that power now, as if he had said, "We know, Lord, that the materials are insignificant; we feel that they are useless unless thy mighty hand doth increase and multiply them as thou didst the marriage wine." And so, though the little lad may have hung back timidly, ashamed to bring his scanty supply to the great Teacher, Andrew takes him by the hand and leads him forward, and his young face brightens as he sees his brown loaves and salted fish the means of refreshment to hungry thousands. Christian men and women, you may have little to offer to Christ to help nourish the souls of your fellows, but bring that little to him in humble faith, and he will increase it a thousand-fold and make it a blessing.

We see very little more of Andrew in the sacred narrative. A few days before the crucifixion, as the Saviour was leaving Jerusalem for Bethany, where he passed the night, two of his disciples came up to him desiring an interview for some Greek proselytes who had come up to the feast. These Gentile converts speak to Philip first, and he goes to Andrew, and afterward both he and Andrew go up to Jesus. This incident is interesting, simply as showing the intimacy between Philip and Andrew, and as implying that Andrew was the best one of the disciples to introduce strangers to their Master. We learn no more of any consequence concerning Andrew in the Scriptures. Nor is tradition able to give us many facts. When the apostles were scattered abroad, he is said to have gone into Scythia, where his labors were rewarded with many converts. The legends of his death tell us that it happened in Patras, a city in the province of Achaia. There is hardly any doubt of his death by crucifixion. We are told that Ægeas, proconsul of Achaia, being irritated at beholding the numbers who went over from paganism to Christianity in consequence of St. Andrew's preaching, and especially maddened at the conversion of his wife, caused the apostle to be seized, scourged, and then crucified. He was obeyed, and on the canvas of famous Italian and Spanish masters has the martyr's death been portrayed. On his way to execution he is said to have exclaimed, "Welcome, thou precious cross, that hast been consecrated to me by the body of my God!" The cross on which he suffered is said to have been made of two pieces of timber intersecting each other at acute angles, in the form of the letter X, hence called St. Andrew's cross. We are told that his body was afterward removed by Constantine and deposited in the great church at Constantinople.

ST. JAMES THE GREAT.—There were two apostles of this name, but the one whose life we are now to consider was the brother of John and the son of Zebedee. His mother was Salome, who has been considered the sister of the Virgin Mary by some writers; and if this were true, it would make James and John the cousins of our Lord. Early Christian art would seem to give some color to this notion, for James is very often portrayed with a likeness to Christ, both in having the hair parted in the middle and falling on either side, and in the thin beard. We know very little of the circumstances of the parents of James; they were doubtless comfortable. The father is a fisherman, and the sons assist him in his work. They live in a village at the northern extremity of a small sea in the district of Galilee, on the borders of the land of Judea. Day after day they go forth to their work; they cast the nets, spread the sails, ply the oars, and when the catch of fish has been large or sufficient to sell, they dispose of their freight in their native village or the neighboring towns. Their companions in toil are Peter and Andrew, the sons of Jona, and they are all friends; they have joined themselves to each other in their humble profession, and agreed to share profit and loss, storm and calm, together. Their boats contain all their wealth, and their humble cottages all that they love. Their ancestors, perhaps, were fishers before them. They themselves have no idea of a different life. The only changes on which they calculate are the changes of the weather and the vicissitudes of their calling, and the only great interruption of the even course of their lives to which they look forward are the annual journeys which they make to the city of Jerusalem at the periods of solemn festival. Thus they live, and thus they expect to live until they lie down to sleep with their fathers as calmly, as unknowing, and as unknown as they.

It is quite possible that these two cousins of our Lord, James and John, may have had earlier intercourse with him than the rest of the apostles. Still, we have no means of knowing it. They were made disciples of Christ, but a full year elapsed before they entered unreservedly upon his service. We can remember when that time came, for we have just read of it in St. Peter's life. The scene was on the lake-shore. Look at these men, not as apostles, but as common men engaged at their common work. They have been toiling through the night, and have caught nothing. The work was hard, and they are disheartened. So they pull up their nets and wash them, mend them, and get them ready for another trial when the time shall be more propitious. Presently, followed by an eager crowd, the great Teacher draws near the spot where they are working; he enters Simon's vessel, and prays him to thrust out a little distance from the land; then he speaks to the assembled multitude as never man spake. After his discourse is ended he bids Simon launch out farther into the deep and cast the net, and there follows at once the miraculous draught of fishes. Then these four partners, Peter and Andrew, James and John, filled with awe and wonder, quit their boats, throw aside their nets, and become fishers of men. Oh, how ready and exemplary is the obedience which these men render to their Master! James has the boats to leave, servants to give up, a rich haul of fish to abandon, an honored father and beloved mother to whom no farewell kiss might be given, but for the Master's sake

all are relinquished. What a rebuke to us worldly Christians is his hearty obedience!

At the formal institution of the apostolic band we read that James and his brother John received the surname Boanerges from the Lord. It is strange that we find only one mention of the name, and this fact would seem to intimate that it was not intended to be perpetuated, like the name Peter given to Simon. There are writers who suppose the name Boanerges, or "Sons of Thunder," to be a title of honor given to the brothers on account of their eloquence in preaching, while to others the name appears descriptive of an energetic and fiery temper and zeal. But we do not know that they had won any reputation for preaching, and the name surely would not have been given by our Lord if it denoted any fault of character. He gave Simon a name which was at once a title of honor and descriptive and prophetic of character. Peter had a rugged native strength which the name recognized, and he was to have a divine strength. So the "Sons of Thunder" had a divine seraphic zeal, which, though it did exhibit itself in an unchastened form, would, when moulded by the Spirit of God, take different shapes, and lead St. James to be the first apostolic martyr, and St. John to become in an especial manner the Apostle of Love.

There are not many incidents narrated in which the apostle James bears a prominent part. It is difficult to seize upon any salient points of his character. During our Lord's last journey to Jerusalem, as the little band were one evening approaching a Samaritan village, Jesus sent two of his disciples before him to make preparations for lodging. The Samaritans were always insolent, but especially so to people going to Jerusalem, upon religious grounds; so they refused to receive the travelers. It is quite possible that James and John were the disciples sent forward on this occasion. It must have been peculiarly exasperating to them, after the fatigue of travel and the hunger caused by a long journey, to find that food and shelter and even respectful treatment were denied. Full of zeal for their Master and his work, it was no wonder that they desired to show his power over those who treated him so rudely: "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" Nearly a thousand years before, in this very country of Samaria, the prophet Elijah had called down fire from heaven to protect himself while engaged in God's work. And now should not the anointed of God, the Messiah, be certified to by an exhibition of the divine power? But Jesus rebuked the fiery zeal of James and John; he told them they knew not what spirit they were of. The Son of man came not to destroy men's lives, but to save them, and if any received him not he would not judge them then. So he went to another village. The next time we see James is when his mother Salome comes to Jesus to ask for her two boys, that one may sit on the right and the other on the left hand in his kingdom. Like a true mother, her thought was not for herself, but for her children. He rebukes them all three by saying, "Ye know not what ye ask," and then calls their thoughts away from future rewards by putting before their minds present duties. Can they drink of his cup and be baptized with his baptism? They say that they can, they desire resolutely to share their Master's sufferings; and the Lord says they shall do so, but the reward must be left to the Father, who would give it to all who were faithful. In the garden of Gethsemane, James was one of the three chosen by Jesus to be with him, and after the resurrection he was among the seven who saw the Lord at the Sea of Tiberias. After the day of Pentecost and the establishment of the Church he seems to have occupied an important place, and when Herod attacked the Christians in Jerusalem, James and Peter were the first victims selected. Peter escaped, but James was beheaded—a form of punishment considered extremely disgraceful among the Jews, and awarded to those especially who had drawn the people away to the worship of other gods. So was our Lord's prediction fulfilled and the apostle's zeal requited. He drank the cup, he received the baptism of blood. It is strange that tradition should have busied itself with one whose life is strictly confined to the Scripture narrative. In contradiction of the inspired writings, which imply that the apostles remained in Palestine for many years after the ascension, tradition has sent the apostle James to Spain, where he worked many wonders and founded the Spanish Church before he returned to die in his native land. After his death his body was miraculously sent back to Spain. Of course, a vivid imagination can invent any number of pious stories, but we need not say they are utterly opposed to the severe simplicity of the sacred narrative.

ST. JOHN.—This apostle, the last named of the four friends and partners, the fishermen of Bethsaida, has by general consent been deemed the loveliest and saintliest of the twelve chosen companions of Jesus. It is quite possible, however, that his gentleness of character has been magnified to the forgetfulness of his firmness, and that an element of effeminacy has wrongly entered into the idea always entertained of him. Art itself has aided in forming this conception of his character, since he has always been depicted, in Western art at least, "as young or in the prime of life, with little or no beard, flowing or curling hair, generally of a pale brown or golden hue, to express the delicacy of his nature." Just as Christ's mother was wrongly exalted and worshiped in later ages, on account of the womanly tenderness which she was supposed to possess, and which it was erroneously thought her Son did not have—He who combined in his own perfect nature the blended grace of both sexes—so men were led to magnify the womanly element in John's character as an off-set to the masculine strength of Peter's nature. But they were mistaken, for it was no weak womanly nature that was called by his Lord a "Son of Thunder;" and he who could say "Little children, love one another," could also speak like a Christian soldier of the "victory which overcometh the world, even our faith." And even Art herself, though she has painted him as a tender delicate youth, has given him as a symbol the majestic eagle, the king of birds, significant of his power to soar up to the divine mysteries and pierce them with undaunted eye. We know something already of the early life of John, his family and his occupations, which were similar to those of his brother James. We have read of his first meeting the Saviour, of his going back to his fishing-boat, and afterward obeying the call to leave all and follow Christ. There is very little peculiar to him narrated in the early stage of the Gospel history. In the ninth chapter of St. Mark's and St. Luke's Gospels we are told that a dispute had arisen among the disciples as to who should be greatest. This difficulty was reproved and settled by the Saviour, who took a little child and set him in the midst of the disputants, and bade them be like him. Immediately following this incident, John says to Jesus, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us." It would seem as if the tender conscience of John had somewhat reproached him as he looked upon the little child, an example of humility. He had before been jealous of his Master's honor, and unwilling that any outsider, as it were, should try the work to which he and his fellow-disciples seemed especially called. And so, in after ages, too many Christians have assumed that they alone have prescriptive right to preach or pray or do work for Christ. Men have tried to suppress what they have termed "irregular proceedings" in others who do not hold the same views of church government as themselves. But Jesus condemns this mode of action, and teaches a lesson for all the ages, when he says to John, "Forbid him not; for he that is not against us is for us." Any man who can cast out devils, who can destroy sin and wickedness, will be approved of Christ. His kingdom has no privileged class, his grace is confined to no one channel; the humblest worker for the Master is as acceptable as the loftiest apostle.



ST. JOHN.

The next time John is brought into prominent notice is at the Last Supper, where he is seen at Jesus' right hand, as the "disciple whom Jesus loved." We need not wonder at his nearness to his Master; there was evidently a union of strength and tenderness, of zeal and docility, in the disciple, which would be very winning to the human heart of the Saviour. After the supper is ended John is one of the three who follow our Lord into the garden of Gethsemane, yet, sad as it may seem, he sleeps when he should have watched, and amid the general desertion of the disciples he also flees. His cowardice and guilt were great, but not so glaring as Peter's. He only fled; he did not deny with oaths and falsehoods. And though we do not read of his sorrow and repentance, we need not doubt that they were deep. He afterward follows his captive Master into the judgment-hall, and was probably near him during most of his trial. The Gospel of John is of incalculable value to us as regards these scenes of the trial, since we have the testimony evidently of an eye-witness. Probably for a short time after the condemnation the Master and his disciple were separated, but only that John might go to the Lord's relatives and sustain their breaking hearts. All the pictures represent him as accompanying the daughters of Jerusalem who go to the crucifixion. They are gathered together about the cross. It is a sad spectacle! The rough soldiery, the brutal executioners, the scoffing rabble, and in the midst of them, perhaps touching the very cross itself, stand four weeping women and the youngest and gentlest of the twelve chosen disciples, eager to show their sympathy with the Lord. O, what a lofty courage, what unfaltering devotion is theirs!—not the mere animal courage of the battle-field, but that which is inspired by the pure divine Spirit of God himself. And this tender devotion of the beloved disciple so moved the heart of the Saviour that, looking down from the cross upon his friend and mother, "He saith unto his mother, Woman, behold thy son! Then saith he

to the disciple, Behold thy mother!" How symbolical was this of the uniting of mankind by the death of the Saviour, the bringing together of young and old, rich and poor, Jew and Gentile, in mutual affection! And as he linked mankind to each other, so would he draw them to God. "He suffered once for our sins, the just for the unjust, that he might bring us to God."

The sad tragedy of the crucifixion was over, three days had passed, and the morning of the resurrection had come. Eager to view the body of her Lord, Mary Magdalene goes early to the sepulchre, but finds it empty. She hastens to inform Peter and John of this fact, and they both hurry to the tomb. They enter it, they behold the neatness with which the grave-clothes are arranged—which would not have been the case had robbers stolen the body—and the conviction begins to dawn upon them that their Lord has risen. It is quite probable that John was the first one who believed in the Saviour's resurrection. A verse in his Gospel tells us: "Then went in also that other disciple (John), who came first to the sepulchre, and he saw and believed." The succeeding verse says, to be sure, "For as yet they knew not the Scripture, that he must rise again from the dead," but by the word "they" is not meant Peter and John especially, but all the disciples. It was not generally received among them that Christ should rise, and so it is more particularly worthy of notice that John was the first to remember the predictions of Jesus. The other disciples were unprepared for his resurrection; even Peter did not think of ascribing the absence of the body to its true cause. The loving heart of John first took in the glorious truth that death was vanquished by the Son of God and that Jesus of Nazareth was



St. Philip.

the Prince of life. There is but one scene more in the Gospels where John is prominent. Some of the disciples are fishing upon the Sea of Tiberias; they have gone there to wait for the Master's coming. The long night has passed, the morning begins to dawn, the mists are lifting from the sea, when they hear a voice from the shore asking if they have caught anything. The tones of the voice are not familiar at first, but John, looking eagerly toward the land, and shading his eyes with his hand from the morning sun, at last makes out who it is, and says, "It is the Lord!" The disciples land, and after the breakfast Jesus says to Simon Peter, "Follow me." But John, supposing the command was addressed to all the company, starts to go with Jesus; and when Peter perceives his friend following, he asks, "Lord, what shall this man do?" The answer was, "If I will that he tarry till I come, what is that to thee!" These words were supposed by many to mean that John was to live until the second advent of the Lord, or that he was not to die until some very remote millennium. But the coming referred to is supposed by the best commentators to mean the destruction of Jerusalem by Titus, which took place in the year of our Lord 70, when John was about seventy years of age. This disciple was the only one of the twelve who lived to see the famous city utterly destroyed and the heathen ploughshares run through its streets. When we get out of the Gospels we find little or no record of John. In the Acts we read of him in company with Peter when the latter heals the lame man at the Beautiful Gate. They are both arrested, and charged to teach no more in the name of Jesus; refusing to obey, they are both set free by the council, who are afraid to punish them. Thus these two men, who had played and fished together in their boyhood, still keep together as fishers of men—an exhibition of Christian friendship worthy of notice. Once more we see them together when they go down on a mission to Samaria, after which we learn no more of John in the historical part of the Scriptures.

It is impossible to ascertain the exact date of the departure of this apostle from Jerusalem. He probably tarried in the city until the death of the mother of our Lord, but when this came to pass we have no means of finding out. St. Paul visited Jerusalem for the last time about the year A. D. 58, and no mention is made of his having seen John. So, if the argument from silence is of any worth, it is conjectured that John must have been absent at that time from Jerusalem, though the almost unanimous consent of tradition places the arrival of the apostle at Ephesus at about the year A. D. 69. At Ephesus he would have a great work to do, for even then early dissensions had arisen within the church, and schisms, heresies and hatreds had begun to quench that greatest of Christian graces, love. It was to the confuting of the erroneous doctrines which had sprung up concerning our Lord's nature that the fourth Gospel was partly directed. In the reign of the Emperor Domitian, between the years 90 and 100, the apostle was banished to the Island of Patmos, in the Ægean Sea, and while here he wrote the Book of the Revelation. Being recalled to Ephesus after the death of Domitian, he returned, and at this time wrote his Gospel. According to Epiphanius, he died at the age of ninety-four, in the one hundreth year of the Christian era, which calculation would make him six years younger than our Lord. Other authorities say that he attained to the age of one hundred years, and others again assert that he lived a still longer period. At any rate, he lived to bear the longest, while his brother James was called to bear the earliest, witness to Christ. Our limits do not admit of any commentary upon his valuable writings, and this essay may fitly conclude with a characteristic story or two which the early traditions narrate concerning him.

Clement of Alexandria speaks of a certain young man in whom John had taken a deep loving interest. The apostle had occasion to leave Ephesus for a while, and committed the youth to the care of a venerable minister of the Church. On the apostle's return his first question was for his convert. "I demand," he cried, "the young man and the soul of a brother." And the aged minister, weeping bitterly, replied, "He is dead."—"How did he die?"—"He is dead to God; he has turned out wicked and abandoned, and at last a robber." Upon hearing this the apostle cried with great lamentation, "A fine keeper, truly, did I leave of a brother's soul!" and immediately set out for the forest where the bandits were said to be quartered. He permitted himself to be captured and led before the chief of the robbers, who, upon beholding the aged apostle, burst into tears of remorse and implored forgiveness; "and while he spoke he hid beneath his robe his right hand, which had been stained with so many crimes. But St. John, falling on his knees before him, seized that blood-polluted hand, and kissed it and bathed it with his tears, and he remained with his reconverted brother till he had reconciled him with Heaven and himself." The old painters sometimes represent St. John as holding a goblet from which a serpent is rearing its head. This refers to a legend told of him by one Prochorus, who says that some heretics having given the apostle a cup of poisoned wine, he made the sign of the cross over it, and all the venom was driven from the vessel in the form of a serpent. It is also said that when he had grown so old and infirm that he was not able to preach to his converts, at every public meeting he used to be led to the church and say no more than these words, "Little children, love one another." And when his hearers, wearied with the repetition of the same words, asked him why he always said this and nothing more to them, he replied, "Because it was the command of our Lord, and that if they did nothing else, this alone was enough." Thus, preaching the gospel of love with his latest breath, the "beloved disciple" passed to be for ever with that Saviour on whose bosom he reclined at the Last Supper, and to realize for himself the glories of that heavenly kingdom which his divine genius so beautifully portrayed.

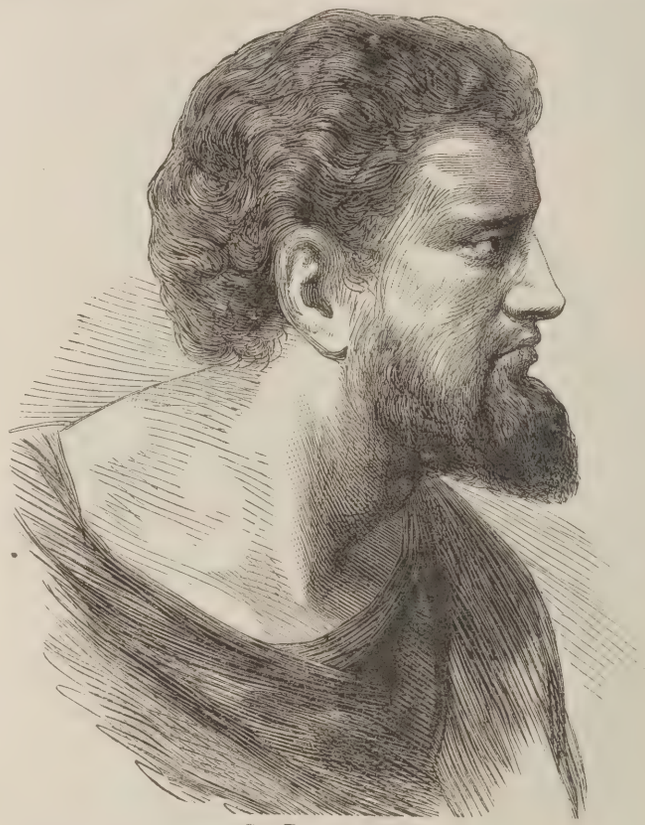
ST. PHILIP.—Fifth on the list of the apostles, as enumerated by Matthew, stands Philip, who was of Bethsaida. There were two towns of this name—one a large town called Bethsaida Julias, the latter name given to it in honor of Julia, the lovely but unprincipled daughter of the Emperor Augustus. The town from whence Philip came was on the opposite side of the lake, and was called the Western Bethsaida—a lovely spot, with gently-sloping banks, bright streams and a gleaming strip of white sand. This must not be confounded with the place where our Lord fed the multitude. On the day after Jesus had held his first conversation with the young Galileans, Andrew and Simon, he starts to return to Galilee, and on his journey he meets with another young fisherman, Philip by name. He was the only one among the apostles who had a Greek name, and it was given to him probably in honor of the tetrarch Philip, since parents in old times, as well as now, were in the habit of calling their children after famous persons. It is quite reasonable to suppose that this young man was on intimate terms with the sons of Zebedee and Jona, and that living in a town whose very name was significant of the staple industry of its people, he also earned his living by the boat and net. The narrative of our Lord's meeting with Philip is very brief. We are told simply that he met him, and said, "Follow me." A few days before disciples had come seeking him; now he is the seeker. We know not if the name of Philip had been suggested to Jesus by Andrew, who had spoken of him as a friend and begged that he might be invited to join the band; but the words "he findeth Philip" might imply that Jesus had gone to look for him. At any rate, the disciple is found, and the first greeting is short and abrupt, "Follow me." And is not this the way in which he comes to men now? He is searching for us anxiously and longingly, and many of us have as anxiously tried to elude his search. But when, at last, we have suffered him to reach us, his word is the same as of old, "Follow me." We have not the excuse which Philip might have urged had he refused to obey the command. In his case an unknown teacher stood before him, but we have known of Christ from our infancy, and all the hallowed associations of our childhood and early youth are connected with his story as we have learned it from the lips of those we used to love and honor. Oh, that men everywhere would listen to his word! They are roaming up and down the wide world in search of rest and peace, and

it is found nowhere save in the service of that Lord whose yoke is easy and whose burden light.

Philip does not seem to have literally obeyed the command of Jesus to follow immediately, but goes to search for Nathanael; and in this action of his there is a lesson for Christians. The best way to be followers of the Master is not to sit at our ease in Zion, not to cultivate selfishly our own religious frames or emotions, but to proclaim his name to others, to go out and seek souls for whom he died, and lead them to him. That is really following Him who went about doing good; and when Philip came to Nathanael he spoke no uncertain words concerning Jesus. His mind had been perfectly made up. He said, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph;" and when Nathanael objected, "Can there any good thing come out of Nazareth?" how practical was Philip's retort, "Come and see"! Can there be any better rejoinder, even at this day, to the objections which are urged against our religion? And it means as much now as it did then. At that time it meant, Come and see One who teaches with authority, and not as the Scribes; come and see One who, though humble in appearance, yet draws men to him with a wonderful persuasiveness; come and see One who lives not, like other men, in sin, but is pure and spotless, and intent on doing his Father's will. We cannot, indeed, approach him as they of old who stood by his side in Galilee, but we can "come and see him" in the effects which his teaching and example have had on a worn-out and dying world. Wherever the Christian Church has carried the teachings of her Master, wherever she has set forth his example and asked men to "come and see," round her course through the ages have sprung up all the blessings of civilization. Her path has ever been marked by the soft verdure of the kindlinesses of home, the fresh shade of the courtesies of society, the fair trophies of science, the bright blossoms of art. When she has awakened to the purity and holiness of her mission, with her have awakened the exploring eye of discovery, the searching effort of invention. When she has made an onward step, with her have advanced the power of mind over matter, of love over hatred, and of peace over contention. It was she who knit up at first, it is she who has healed when threatened with severance, the bonds of intercourse among nations; and all because she is holding up the life of Him who is the Lover and Saviour of all men. No man who has ever "come and seen," no man who has ever tried Christianity, has found it a failure. What Nathanael's treatment of Philip's invitation was we shall see when we come to the life of that apostle.

There is comparatively little narrated of Philip in the Gospels. The evangelist John is the only one who gives us any particulars, and these in only three passages. After one of the missionary journeys of Jesus with his disciples, they have come into the neighborhood of Eastern Bethsaida, followed by immense crowds. We have spoken of this circumstance already in the life of Andrew. On the grassy plain near where the Jordan empties into the lake the multitudes were gathered listening to the wonderful words which fell from the lips of this strange prophet. The day was gently sinking to a close, and down the western hills the shadows were lengthening as the sun gradually went down. Yet such was the charm of this fascinating Teacher, such the power of his eloquence, that the multitude still lingered as if loath to leave. But the Lord had compassion on them. He knew that the night would soon come on and find them far from home, tired and weak from fasting, and so he says to Philip, "Whence shall we buy bread that these may eat?" It has been thought that the question was asked of Philip as the provider for the band of disciples; but as Judas kept the purse, it is more likely that he, if any one especially, was the purveyor. At any rate, the evangelist gives us a reason why the question was put to Philip: "This he said to prove him, for he himself knew what he would do." The Saviour used this opportunity of trying the faith of his followers, and preparing them for the wonderful work which was to follow. Possibly the faith of Philip needed more strengthening than that of the others. Trench, in his work *On the Miracles*, says: "It should now be seen whether Philip, calling to mind the great things which Moses had done, who gave the people bread from heaven in the wilderness, and the notable miracle which Elisha, though on a smaller scale than that which now was needed, had performed (2 Kings 4:43, 44), could so lift up his thoughts as to believe that He whom he had recognized as the Christ, greater therefore than Moses or the prophets, would be equal to the present need." Philip's faith was not very strong or hopeful. His answer to our Lord's question is somewhat discouraging: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." How slow was Philip to perceive the resources of that Divine Master who had turned the water into wine and healed the sick! But he was not the first whose faith has waxed cold. When God offered to feed his ancient people in the desert, their chosen leader, Moses, asks unbelievingly, "Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them?" Now before we blame Philip let us be sure that we ourselves are not oftentimes as incredulous as he. We are the professed followers of the same Master, and are too much tempted to rely upon mere human efforts and worldly machinery to relieve the distress and misery all about us, and all caused by sin. Instead of complaining of the fewness of Christian workers, and the weakness of the means which they employ, and the poverty of the resources on which they depend, let us go to Him who is the source of all strength, and who can make our few loaves and fishes the means of untold blessings to countless multitudes.

Again, we hear of Philip as being appealed to by some Greeks or Greek-speaking Jews who had been up to the feast in Jerusalem, and being asked to introduce them to Jesus. There is a strange tradition told of these Greeks by some old historians. It is said that they were emissaries sent by the king of Edessa, Abgarus V., who had heard of the miracles of our Lord and the dangers to which he was exposed by his teachings, and now offered him safe protection and a home in his dominions. It is also said that Jesus wrote him a letter declining his offer, but to reward his faith healed him of a sickness. We need not add that this story is entirely apocryphal. Philip does not go directly to Jesus with the request of these Greeks for an interview, but consults his friend Andrew, and they both go to their Master. Whether Jesus sees the strangers or not, we are not told. If their request was not granted, we may suppose that it was prompted by motives of curiosity, which our Lord did not see fit to gratify, or it is possible that he did not wish his instructions to the people to be rudely broken in upon. Whether Jesus saw these Greeks or not, he directs the attention of Philip and Andrew to his coming death and glorification—to the hour when, lifted up on the cross, he should draw all men unto himself. These ideas work in the mind of Philip and produce perplexity; for we hear him at the Last Supper, when our Lord speaks of going to the Father, and says, "If ye had known me ye would have known my Father also," reply to Jesus, "Lord, show us the Father, and it sufficeth us." Canon Liddon, in his fourth *Bampton Lecture*, intimates that this request of Philip to have a sight of the Father may have sprung from his "restlessness of mind, taking pleasure, as men will, in the mere starting of a religious difficulty for its own sake; it may have been an instinctive wish to find some excuse for escaping from those sterner obligations which, on the eve of the Passion, discipleship would threaten presently to impose. However this was, Philip preferred to our Lord the peremptory request." Whether we adopt this view of



St. Bartholomew.

the learned writer or not, every earnest, thoughtful mind must perceive how natural the apostle's request was. Are there not times in the life of every Christian when, under the pressure of the toils and cares of this world, under the burden of bereavement or sorrow, under the cloud of disappointment, or under the stress of terrible temptations, we instinctively cry out for a sight of God? Oh for a vision of the Father, that we may see for ourselves that he is true and loving, and has not forgotten us! "Show us the Father" bending with tender sympathy over the creatures whom his hand has made, "and it sufficeth us." And yet, natural as the prayer is, it is faulty. God the Father cannot be seen by mortal eye; the heart alone can take cognizance of him, and only as that heart rests upon him will it find the peace for which it sighs. And once more Philip failed to perceive that in his Lord Jesus Christ there was the perfect revelation of the Father. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?" Hast thou heard my gracious words and seen my loving deeds? has my power been manifested in vain before thine eyes? have the dead been raised up, the lepers cleansed, the sick healed, the blind made to see, has my pure and spotless example been without avail? "He that hath seen me hath seen the Father;" no other vision of God canst thou have.

We cannot enter into the fullness of meaning which these words contain. But to every faithful, trusting heart they bring the assurance that the Saviour who thus led a life of sorrow and humiliation, and at last died upon the cross for us, was "the express image of the Father," God himself, taking upon him our human nature, and that in receiving him we are receiving our very God. And there is a gentle rebuke to many of us in those touching words of Jesus to the apostles: "Have I been so long time with you, and yet hast thou not known me, Philip?" When we meet with ingratitude from earthly friends, how often will a sentiment such as this trouble our heart! We have been kind to these friends of ours; we have lived with them, perhaps, for many years; our life has been one of self-sacrifice for their good; our waking thoughts and our very dreams have been for their welfare; and yet our sacrifices are accepted as a matter of course, or are rewarded with neglect. Our tender words and our loving deeds have fallen on their hearts like the soft drops of rain upon the hard granite cliff, and no green herbage of gratitude has sprung up to bless us. How many a parent's

heart is breaking over a wayward child! How many a wife's heart is grieved at the neglect of one who should be all the world to her! How many a pastor's heart grieves at the sinfulness of some soul for which Christ died! And if we feel the neglect of earthly friends, how much must the Saviour have grieved at Philip's forgetfulness or misapprehension of that loving intercourse of three years! Let us take the Saviour's words to ourselves, and if they rebuke us for our slowness to comprehend what he has done for us, an earnest prayer to him for more faith will receive a gracious answer.

Little more remains to be said of Philip. He disappears now from Scripture history. It is very likely that he saw Jesus again after the resurrection, and that he was among the apostles when they assembled at Jerusalem to wait for the Comforter. He must not be confounded with Philip the Deacon or Philip the Evangelist, who are both mentioned in the Acts. Ecclesiastical tradition speaks of his having gone first into Scythia as a missionary, and from thence to Hierapolis in Phrygia, where he found the people worshiping a huge serpent, whom they thought to be a personification of Mars. Philip held up the cross and bade the serpent disappear, and it immediately obeyed. The priests of the serpent were so wroth with him that they crucified him, and when he was fastened to the cross they stoned him. He is represented by ancient painters as a man of middle age, scanty beard and benevolent face.

ST. BARTHOLOMEW.—It has been believed, from a very early period, that Bartholomew was the same person as Nathanael. The first three evangelists make no mention of Nathanael, while the fourth makes no mention of Bartholomew. The first three evangelists always put Philip and Bartholomew together, and in the fourth Gospel we find Philip bringing Nathanael to our Lord. "As they were jointly called to the discipleship," says Cave, "so they are jointly referred to in the apostolic catalogue, as afterward we find them joint companions in the writings of the Church." Bartholomew is less a name than a sort of title—*Bar-Tolmai*, the son of Tolmai, as *Bar-Jona*, son of Jona, applied to Peter. We read in the New Testament of a Bartimæus and a Barabbas, and so here we have a man whose real name was Nathanael, but who, as the son of one Tolmai, was known also by the name of Bartholomew. There is very little said about this apostle in the Gospels, but that little gives us a very clear insight into his character. His home was at Cana of Galilee, a few miles to the north of Nazareth and not far from Capernaum, though on more elevated ground.



ST. MATTHEW.

Whether he was on friendly terms with Philip before his introduction to Jesus or not, we have no means of knowing, though it is very possible. Philip was so full of the new Teacher, so eager that another should share his joy, that he goes to seek Bartholomew with the earnest cry, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Was this, then, the Messiah, he who was looked for, and whose coming was expected to be ushered in with all the pomp and circumstance which earthly potentates love to surround themselves with? Was he of whom all the prophets sang, on whom the hopes of Israel depended, really a carpenter's son and a dweller in an obscure hamlet, whose very name was a byword? The dwellers in Judea were accustomed to speak contemptuously of the inhabitants of Nazareth. The place itself had no history, it is mentioned nowhere in the Old Testament, yet it had a sort of bad notoriety. Dean Stanley, in his book *Sinai and Palestine*, says: "Its wild character high up in the Galilean hills may account both for the roughness of its population, unable to appreciate their own prophet, and for the evil reputation which it had acquired even in the neighboring villages." We know not how deep Bartholomew's prejudice was; still, it was a prejudice, as evidenced by his question. What had Nazareth done in the past to win confidence in the character of its people? How can one be sure that this new Teacher is any better than his townsmen? Such seems to have been the very natural notion of Bartholomew, for which we can hardly condemn him, though it is not always fair to jump at conclusions so readily as he seems to have done at the mention of the despised place, Nazareth. There are exceptions to every rule, amid the most untoward circumstances lovely characters have been developed, and we often find fragrant flowers where we look for no pleasant blooms. Yet so candid and so simple-minded was Bartholomew that as soon as Philip answered his question by the invitation, "Come and see," he immediately laid aside his prejudice, and professed himself willing to see for himself what this new Teacher was. We have seen in a previous sketch how sensible was the advice of Philip, and we may notice here how Bartholomew's conduct in acting upon this advice gives us the key to his character. When he comes to our Lord he is met by the words, "Behold an Israelite indeed, in whom there is no guile!" The commendation may not have been addressed directly to Bartholomew, but more likely to those who stood by, yet the apostle heard it and wondered how Jesus should have known him. The wonder is intensified at the Lord's reply, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." It has been commonly supposed that Bartholomew was engaged at his devotions when Jesus saw him. Just as Daniel went into his chamber whose windows looked toward Jerusalem, as Peter went on to the housetop, as the Saviour retired to the Mount of Olives, all for purposes of secret prayer, so this new disciple is thought to have sought the shade of his garden. Jewish houses had an inner court open to the heavens, and set around with vines and fig trees, reminding us of the days of old, when "Judah and Israel dwelt safely, every man under his own vine and fig tree." How Jesus saw Bartholomew who was praying in secret we are not told. It is not necessary to evade the supernatural element; Bartholomew did not try to do so. He admitted at once the power and character of Jesus, and said adoringly, "Rabbi, thou art the Son of God; thou art the King of Israel." And what a comfort it is to every believing Christian soul to feel that its prayers are known to the almighty Saviour! The slightest yearning of the soul, the unwhispered aspiration, the upward look in hours of darkness, it may be when no earthly friend is near to comfort, are all observed by Him whose never-slumbering eye watches every soul that he has made. There can be no cloud so black, no darkness so heavy on the heart, that the all-seeing Eye cannot pierce it; there can be no spot so remote from man that the Saviour cannot reach it with his presence. And this loving watchfulness precedes the human call. No man may have cared for our soul, no companion may have bid us come to Christ, but, all the same, the Master's eye has been upon us, and his tender heart has been seeking our good. The Saviour sought out Bartholomew before this disciple sought the Saviour, just as in after years Saul the persecutor was arrested and changed into Paul the apostle. Jesus had read Bartholomew's heart, and knew that the sterling qualities which there abounded were needful, humanly speaking, to the propagation of the gospel, and so another disciple was added to the little band.

And now what was the characteristic in Bartholomew's nature which made him particularly acceptable to our Lord? There was in him no guile. He was one to whom might be applied the words, "Blessed are the pure in heart." Without being credulous, he was wholly free from that doubting, questioning, skeptical spirit which is one of the prevailing characteristics of this present age. He seemed to doubt at first what Philip said as to Jesus, but almost the moment he was brought into the presence of his Lord he was convinced that this was the Christ, the Saviour. Like two drops of water that run together when they touch, the heart of the Israelite in whom was no guile became one, as it were, with the heart of Him of whom prophet and apostle alike declare that "he did no sin, neither was guile found in his mouth." The inward soul and spirit of the guileless man at once felt Deity in the obscure prophet who had seen him in secret, and was satisfied. The first look, the first word, the first tone, was enough. The electric fluid passes not more quickly than did conviction into his soul. With regard to spiritual things, it is this guileless disposition of heart unto which alone is still bound the special promise of the sight of God. Our Saviour says elsewhere, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes," showing us that it is the simple, unquestioning heart of obedient love unto which the manifestations of his sacred Person are made. But it is greatly to be feared that such a disposition is not common among us at the present day. Unwisely wise, we are not like Bartholomew. He reverenced the Scriptures, but left their difficulties unsolved to adore Him of whom they spoke. We inquire too much and adore too little. We turn our eyes from the living Christ to indulge the gratification of our intellects, and thus we find many, like those followers of our Lord mentioned in the sixth chapter of St. John's Gospel, after vain inquiries and disputes, "go away and walk no more with him." Bartholomew's life teaches us, then, to hold in sacred reverence this guileless disposition of heart in others, and seek it beyond all things for ourselves. Let us not desire to be wise in this world's craft, or eager to be thought adroit, quick-witted people in our business transactions. Let us seek rather to be candid, straightforward and upright in our dealings, single-minded ourselves, and not on the lookout for evil in others. This is the noblest thing that we hear of Bartholomew, his possession of this disposition. We learn of no wise sayings of his, no famous deeds, no great sacrifices; doubtless there were all these, but the only thing recorded for our instruction is this interview with the Saviour, and the commendation which that Saviour passed upon the guileless disciple. Noble, generous, high-minded, this is a character of exceeding beauty. It commands the reverent love of the good and the secret respect of all. It has a greater certainty about it than worldly policy, for, as the Scripture says, "He that walketh uprightly, walketh surely." And further, this princely heart of innocence

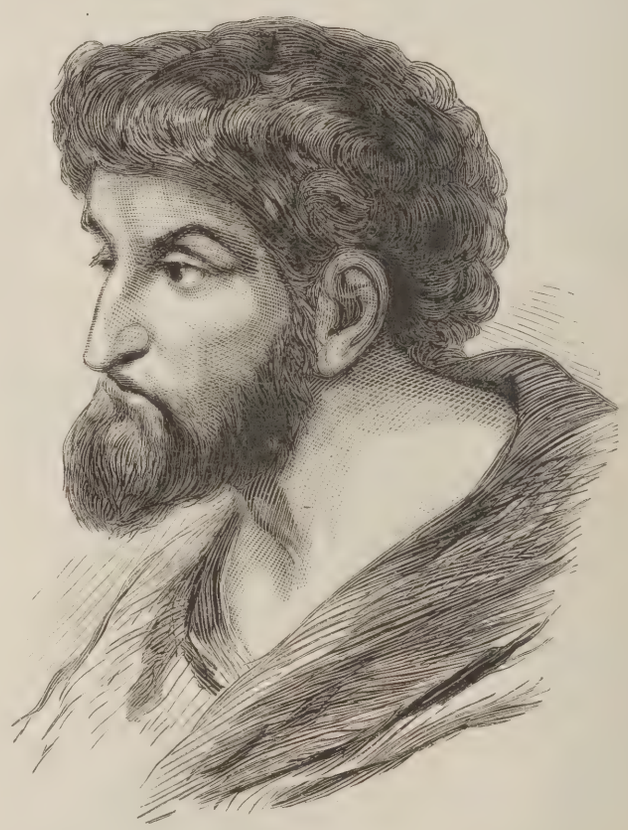
is itself an unfailing treasure of peace and comfort, more precious than pearls or rubies, of equal value whether for health and strength or for the day of worldly misfortune, the hour of sickness, and the bed of death. Let us, then, seek for this pure, simple heart, this simple-minded integrity, that the same lips whose praise of Bartholomew is in the Gospel may speak our praise in the day of judgment.

Outside of this first meeting of Bartholomew with the Saviour nothing special is said of him. He is spoken of as present at the last miraculous draught of fishes, and is mentioned only by name once in the Acts. Tradition reports that he carried the gospel as far as India, where Pantænus, a very learned philosopher and preceptor of Clemens of Alexandria, asserts that a copy of St. Matthew's Gospel was found, brought there by Bartholomew. From India we are told that he passed into Phrygia, and was with Philip at Hierapolis at the time of his martyrdom, and himself narrowly escaped crucifixion. We hear of him last in Albanopolis in Armenia, where we are informed he was put to death on the cross. There is a rumor—not, we suppose, entitled to much credit—that he was first flayed alive, and another, equally uncertain, that he was crucified with his head downward.

ST. MATTHEW.—In his own Gospel, Matthew is placed eighth in the list of the apostles, while his brother evangelists unite in giving him the seventh place. By Mark and Luke he is called Levi; by himself Matthew, which latter name all the evangelists adopt in their list. He is called the son of Alphæus, which latter person we are not to confound with the father of certain other of the apostles. Matthew's profession was that of a publican, which occupied him in collecting the taxes or tribute levied by the Roman government upon the Jews. There were probably two classes of these publicans—the one, men of rank, who rented the privilege of farming the taxes from the Romans; the other, their subordinates, who did the actual and disagreeable work of making the collections. Matthew was evidently a member of the latter class. We can easily imagine how hated and despised a person in his occupation would have been, since he was looked upon as a representative of the oppressors of the Jews, and as extorting payment from his fellow-countrymen of dues which they looked upon as utterly unjust. And men of the class in which Matthew was placed have never been popular. The temptations to extortion are so many, and the opportunities to oppress are so great, that very few men are found who are above yielding to them. At the time this article is writing the whole world is convulsed by the accounts of atrocities in Turkey, which barbarities had their beginning in the oppressions of the Turkish tax-gatherers. All the accounts which we have of the Jewish publicans speak of them as despised by their fellows and classed with harlots and the worst of sinners. Moreover, the universal contempt in which they were held, and the opprobrium which was poured out upon them, would naturally cause them to lose their own esteem. As the old proverb goes, "They had the name, and they would have the game." Human nature is so constituted that when a man is suspected on this side and that, and finds dark looks and unkind words greeting him wherever he goes, when he feels every man's hand turned against him, he retorts with turning his hand against every man. While such may have been the characteristics of most among the publican class, yet we know there were honorable exceptions, such as Zacchæus and Matthew and many others. One cannot help having more respect for them than for the Pharisees, with their outside religion and inside corruption. Our Lord's condemnation of the Pharisees, and his tender pity for the publicans, show us in what estimation both classes were held by him. And we have a conspicuous instance of his loving consideration in the calling of this apostle.

The Saviour had come to Capernaum, where there was what we should call a custom-house. This town was a busy place, and from it roads were branching out to Jerusalem, Damascus, and Tyre. It was just the place, therefore, to collect tribute and taxes, and in such a business, seated at his desk, was Matthew now engaged. Jesus goes down to the lake-shore, followed, as he always was, by a crowd. He passes along the beach, and reaches the wharf or pier where the boats landed their freight and passengers. It was a stirring scene, full of business and bustle, and there hard at work, assessing the duties on goods, giving receipts for taxes paid, and selling tickets to the travelers who wished to embark, sat Matthew. It was no light work, and many a hard look and scornful word must he have received from his countrymen, who hated to pay taxes just as much as people do in this age of the world, and whose contempt for a man holding office under the Roman government is beyond the power of language to describe. Yet there was One who did not despise the publican; He who came not to call the righteous but sinners to repentance could take one who was hated by the world and give him the high honor of being the biographer of his Lord and Saviour. The account of Matthew's call is very brief: "As Jesus passed forth from thence, he saw a man named Matthew seated at the receipt of custom; and he saith unto him, Follow me." This may or may not have been the first meeting of Matthew with Jesus. There is no doubt, however, that the disciple had seen some of the Lord's miracles, and that his heart had been touched and prepared for the Master's command. It has been supposed that previous to this time Jesus had met Matthew in Capernaum, had enrolled him among his disciples, and then allowed him to go back to his work until such time as the Lord had special need of his company. This was the Saviour's mode of proceeding in the case of Peter and his companions, who were allowed to go back to their fishing-boats until the time for the final call had come. Matthew obeyed the call. "He left all, rose up, and followed him." What an indication of character we have here! How prompt and energetic the man is! It was a noble thoroughness of surrender, without hesitation and without parleying. And, after all, how characteristic is this sudden compliance in the case of nearly every man who followed Jesus! Peter and James and John had their fishing-coats on and the nets in their hands, and they threw them aside to follow him. Andrew and Philip came first to look at him, and they remained to go with him. Saul, when he heard his Lord's voice, said, "What wilt thou have me to do?" and immediately was obedient to the heavenly vision. On the contrary, all through Scripture we find that when a man delays and bargains with his conscience, and hesitates about his duty, that duty is seldom done. Balaam tampered with the truth. King Saul temporized. Hezekiah was a time-server. Nicodemus came only by night. The young ruler could not give up his riches. Pilate wanted to please all parties. Felix only trembled, and Agrippa only half believed. And so it will be to the end of time. When God's call comes to a man and he recognizes it, every time he closes his ear to it and hardens his heart against it, the less likelihood is there that he will ever listen to and obey it. The plain, honest duty is instant, unhesitating compliance; and of this Matthew's action is a pre-eminent example. He followed Christ, and for all that he left behind he received a thousand-fold.

And now we see the apostle in a different character. He has been the invited of Christ; he now becomes the inviter. We are at Capernaum again, and Jesus has been performing one of his great miracles upon the man who was let down through the roof of the house. After the miracle he goes to the sea-shore to teach a while, and thence at Matthew's invitation he goes to a feast which the late publican, now an apostle, has made ready for him. It was a generous spirit which Matthew showed, and the Saviour rewarded it with his presence, as he will ever do. If we make a feast for him in the poor room of our heart, he will not disdain to enter it. We are told that "there was a great company of publicans and of others that sat down with them." Matthew was not one who was so selfish as to wish to enjoy his Master's presence all by himself. He must have known enough of our Lord's character to feel that the outcasts of society would be just the ones whom the Saviour would like to meet and befriend. Then, too,



ST. THOMAS.

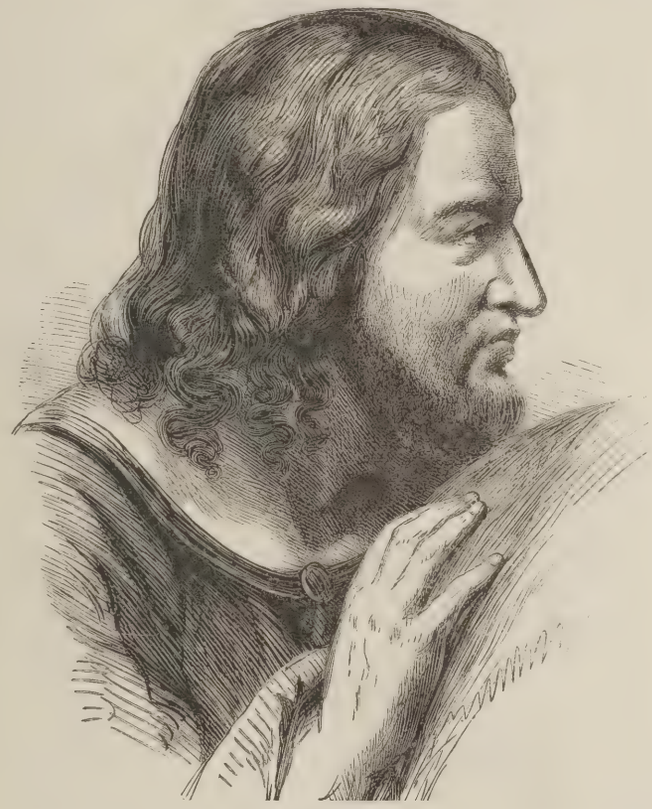
they were Matthew's old associates, and he did not feel like neglecting them, as some men would have done in his position. He felt that the best thing he could do for them was to bring them in contact with Jesus. And how could there be a better way of getting them together than by means of a feast? If he had invited them simply to meet the great Teacher and to listen to a formal discourse, it is very likely that they would have refused. So he gives this social entertainment, and thereby ensures a large company. Is not this an argument in favor of making religion attractive to those whom we wish to convert? The fact that men will not attend religious worship in a dreary building, with a formal, cold service, warrants the attempt to make things cheerful and attractive; and certainly all social entertainments which are consistent with our religious profession are not only allowable, but commendable, if thereby we can lead men to the Saviour. The fact that the Lord himself countenanced this entertainment of Matthew's speaks volumes. The only ones who complained of it were the Pharisees, who hovered about the door and asked the disciples, "Why eateth your master with publicans and sinners?"

Shortly after this feast the number of the twelve is made up, and in the record of it there is a little point which gives us an insight into Matthew's character. The other evangelists say, "Philip and Bartholomew, Matthew and Thomas;" he says, "Thomas and Matthew the publican." As an old writer has observed, "He doth not call Peter, Andrew and the rest fishers, yet himself he nameth the publican." He was not ashamed of his ignoble position; it but reminded him of the gratitude due to that Lord who had taken him out of it.

We learn little or nothing from tradition concerning this apostle. After the separation of the apostles he is said to have gone into Egypt and Ethiopia, where

he preached twenty-three years. At the capital of Ethiopia he was honorably entertained by that eunuch whom Philip the Deacon had baptized. He raised the son of the king of Egypt from the dead, and cured his daughter, called Iphigenia, of leprosy, and placed her at the head of a society of young maidens dedicated to the service of God. A heathen king determined to take her away from this community, on account of which his palace was burned and he became a leper. When this apostle was in Ethiopia a terrible fear was over the people on account of two skillful magicians who put many under their spells and afflicted them with dreadful diseases. St. Matthew overcame these sorcerers, and ended their power by baptizing the people. The manner of his death is doubtful. The Eastern Church says he died a peaceful death, but Western traditions teach that he suffered martyrdom in the reign of Domitian. Greek pictures of his death show him dying peacefully, while an angel swings a censer; other representations give the martyrdom by the sword.

ST. THOMAS.—It is very instructive to notice the differences of character and temperament among the persons chosen by our Lord to be his apostles. There was among them the same variety of disposition, the same assortment of genius, as might generally be found in the same number of other men called together in a similar manner. Peter, for example, is impulsive and demonstrative in his love, and at one period of his history mingling with it a good deal of natural self-reliance; John is calm and undemonstrative, quietly leaning on the bosom of Jesus; Andrew, again, would seem to have been self-retiring and of a contemplative turn of mind; while Paul is all for action: "Lord, what wilt



ST. JAMES THE LESS.

thou have me to do?" The apostles may be called typical men; they find their counterparts in all ages of Christianity, and among ourselves Thomas may be taken as the type of the skeptical mind.

In the Gospel of John he is called Didymus—a name about which much discussion has occurred—but everywhere else simply Thomas. It is very likely that Didymus, which means "twin," is the translation into Greek of the Hebrew word Thomas, which has the same meaning. Whether he was a twin or not, we have no means of ascertaining, as so much uncertainty hangs over his early life. Of his first meeting with Jesus we possess no account. It would have been edifying to learn by what means Jesus won him to his service. A man of his temperament could not have been won so easily as the loving John or impetuous Peter, who were moved by their impulses and affections rather than by appeals to their intellect. And a conversion of this kind shows us that our religion takes into its service the whole nature of man—the mind with its eager searchings for truth as well as the heart with its longing for love. The first mention of Thomas outside of the apostolic list does not occur until late in our Lord's ministry. We then see this apostle in a very interesting position. Jesus had escaped from the hands of those who were about to stone him, and had gone away beyond the Jordan into the region where John was at the first baptizing. While tarrying there news is brought to him that Lazarus is very ill. He receives it in what might seem an indifferent manner. He stays two days in the place; he does not purpose to heal Lazarus of his sickness, but to bring him up from the dead for the greater glory of God. Then he says to his disciples, "Let us go into Judea again." They cannot understand why he should wish to run into danger again, and they expostulate with him, trying to dissuade him from the hazardous undertaking. In answer to their entreaties, Jesus tells them, in figurative language, that he must do his work while the opportunity for it lasts, and that his heavenly Father will keep all danger from him. Then he says that Lazarus sleeps, and that he is going to wake him out of sleep. The disciples, understanding that he speaks of natural sleep, intimate that Lazarus is well enough off, that he will recover, and that there is no need for their Master to incur danger merely for the sake of seeing the sick man. Then Jesus had to tell them plainly, "Lazarus is dead, and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him." Just at this crisis, when the apostles are wavering between the sense of duty to their Master and the dread of the danger they may incur, the one urging them forward and the other holding them back, Thomas exclaims impetuously, "Let us also go, that we may die with him." Had we not seen the name of the apostle who said these words, we would instinctively say it was Peter, so very like him it seems. But why should Thomas be sure that his Master's going on would be to death? and how could he know that the disciples would perish with their Master? It would appear that he had lost sight of the fact that the apostles were chosen to carry on their Lord's work after he had been taken from them. It would seem as if Thomas had grown utterly faint-hearted, and thought of nothing but to die with his Master. And yet a noble courageous spirit breathes through his words. Some men in such a crisis would have made the probability of danger and death a sufficient pretext for withdrawing from Christ's company and leaving him to pursue his journey alone. But Thomas is not one of these. No matter what happens, he will cling to his beloved Master. Even though the cause for which Jesus came into the world was about to perish with his death, it will not deter Thomas from his duty; he will fight with him, suffer and die for him. And his courage animates the other disciples; they are brave enough to cross the river with their Lord and follow him right into the very camp of the enemy. We do not read that Jesus tried to reassure the minds of his disciples. We learn only that the intrepidity of Thomas is caught by the others, that they all go to Bethany, the village of Lazarus, where a notable miracle is performed, and that soon after that miracle the violent death which Thomas had anticipated befalls our Lord.

The next time we see Thomas is at the Last Supper. In those sublimely tender discourses which Jesus delivers to his disciples on that eventful night he speaks of the future state and of his approaching departure, saying that he goes to prepare a place for his disciples. When he utters the words, "Whither I go ye know, and the way ye know," Thomas answers, "Lord, we know not whither thou goest, and how can we know the way?" The disciple could not believe that his Master was going to die before the glorious work of the redemption of Israel was accomplished. His thoughts had not soared with the thoughts of Jesus; they were still groveling upon the earth, while the Saviour would have led them along the true and spiritual way to the mansions of the heavenly world. Philip, too, at this time utters those words of distrust upon which we have already commented. It is hard to know how to take the words of Thomas. But a short time before Peter had asked, "Lord, whither goest thou?" and had received for an answer, "Whither I go thou canst not follow me now; but thou shalt follow me afterward." If Thomas had heard this reply of Jesus, it ought to have quieted his mind; he should have reasoned with himself that as once before he thought his Master on the road to death, but had found him instead the resurrection and the life, so now he could trust, even though he could not see through the dim future. But are we so trustful that we can afford to blame this disciple? Thomas had asked our Lord's destination and the way. The answer is given, "I am the way, the truth, and the life; no man cometh unto the Father but by me." This language implies that while the Father is the true End, yet Jesus himself is to be regarded practically as the End. "If ye had known me, ye should have known my Father also; and from henceforth ye have known him, and have seen him." Do we wish to approach the Father? Jesus alone is our Way; by his merits and intercession alone we approach God; by his life and teaching we know the character and mind of God; by his aid alone we are made partakers of the divine nature. But he is also our End, inasmuch as we are complete in him, and may yield ourselves up to him with unfaltering trust, looking to be found in him hereafter without spot unto salvation.

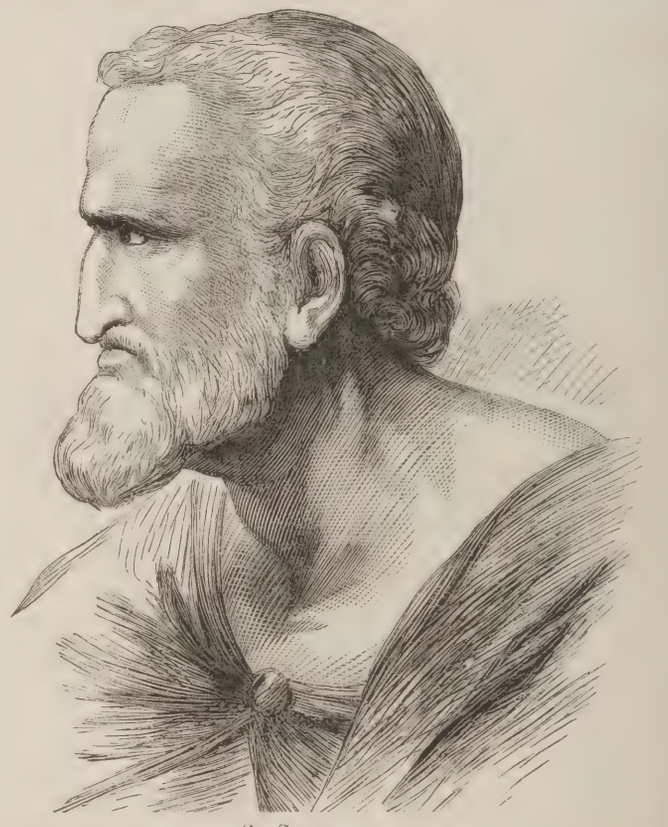
Once more we hear of Thomas in a manner which photographs him distinctly upon the page of the Gospel narrative. How he passed the days immediately following the crucifixion we know not. What thoughts were passing through his mind when he saw the Lord of life and death nailed upon the cross we have no means of ascertaining. When his fellow-disciples were assembled on the evening of the third day he was not with them, and so he lost not only the sight of the person of his Lord, but the special proof of his reality which was vouchsafed to those present. We must remember that the idea of the resurrection scarcely found a place in the minds of the disciples. They were not expecting such an unheard-of event to happen to Christ. They evidently believed that the grave had closed on him for ever, burying their long-cherished hopes. So we read that when the risen One appeared to them they were terrified, and supposed they had seen a spirit. To allay their doubts and fears, Jesus says to them, "Behold, my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones as ye see me have." Naturally, the first thing they would do upon meeting Thomas would be to tell him of the appearance of our Lord, but he is not satisfied; the news is too good to be true, he cannot accept the testimony of others, he must see for himself: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." We must make a distinction between the skepticism of Thomas and the unbelief of the Athenians to whom Paul afterward preached the resurrection. They rejected the doctrine, some in intellectual scorn, and others with a quasi-polite show of deference, while Thomas asked for more proof. There is a difference between skepticism and unbelief, although they are often confounded together. The skeptic doubts and looks into the matter, as the word imports in the original; the unbeliever rejects altogether, too often without inquiring, and frequently on moral grounds, loving darkness rather than light, because of evil living. But skepticism may end in unbelief,

therefore it is a dangerous spirit to indulge. It is useful as a safeguard against error and imposition, but needs to be sanctified by the Holy Spirit. The skepticism of Thomas was of the better sort, and his having been convinced is one of the strongest arguments in favor of the resurrection. Doubtless, the disciples were grieved at the slowness of their companion to accept their word, yet their own slowness of faith would silence any rebukes they might be tempted to indulge in. The days passed by, the doubts of Thomas increasing all the time, and preying anxiously upon his mind. No one can understand his painful perplexity, perhaps his anguish of heart, except one who has like him struggled with great questions of life and death. And notice how tenderly Jesus deals with the doubting disciple. The first day of the week has come round again, and the disciples are gathered together, Thomas being with them. The doors of the room are closed, but, passing through them, Jesus enters with his salutation of peace. Then, before another word is spoken, he turns to Thomas and offers him the very satisfaction he had demanded: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." One can fancy a tone of sadness in these words, though not a tone of rebuke, for Jesus must have known the heart of his disciple to be right. We are not told that Thomas accepted his Master's challenge and touched him. When art was materialistic in its tendency there were pictures representing the finger thrust into the side, but in a more refined and spiritual age the disciple is depicted as falling straightway at our Lord's feet in humble adoration, crying, "My Lord and my God!" Many have attempted to explain away these words, and to interpret them merely as an exclamation of wonder and astonishment, but they must stand to every candid mind as emphatic testimony to the divinity of our blessed Lord. Here is a man who refused to believe without the evidence of his senses—all of them; he desired to prove the matter clearly. The highest kind of proof is given to him, and in an instant an expression of the most devout reverence and trust bursts forth from his lips. The darkness is rolled away; he sees his risen and glorified Saviour as he had never seen him before, the Godhead shining through the sad face, and he falls at his feet to worship him. It may be said that he ought to have believed at first, and so have avoided the struggle which must have taken place between his intellect and affections. It is very easy to say what ought to be, but knowing the peculiar temperament of the man, his course of action seems the most natural, and not at all blameworthy. And this seems to have been the Saviour's judgment, for in his rejoinder he does not blame the disciple: "Thomas, because thou hast seen me, thou hast believed; blessed are they who have not seen and yet have believed." Here is no displeasure shown, no refusal of the intellectual faith of Thomas, but simply the declaration that there is a higher, a more blessed sort of trust—a faith which overleaps all obstacles, which believes when all things seem opposed to it. There is not a word in this whole narrative to discourage any Christian if he demands external evidence; we are bound to prove all things. Yet we are encouraged to pray for that spiritual vision of divine things which enables us to do without the lower kind of proof.

Thomas does not noticeably appear again in the Gospel story, but numerous legends have him for their subject. We have space to notice only one or two. There is one in connection with the Romish doctrine of the assumption of the Virgin. Thomas is said to have doubted the fact, and to have required her tomb to be opened, "which was done, and lo! it was found to be empty. Then the Virgin, taking pity on his weakness and want of faith, threw down to him her girdle, that this tangible proof remaining in his hands might remove all doubts for ever from his mind." A legend is quoted by Cave, from Gregory of Tours, concerning the tomb of this apostle, to this effect: A lamp, says the story, hangs before his tomb which burns perpetually, needing no oil and undisturbed by the wind or any accident whatever. Thomas is said to have gone to India to preach the gospel, and this tradition receives countenance from the discovery by travelers of a community calling themselves *St. Thomas Christians*, after their founder, and living on the coast of Malabar. The descendants of these people are now living, and though the question is a disputed one, the best authorities encourage the belief that this apostle did go to India and labor and die there. According to tradition, the Portuguese found at Meliapore (Malabar,) an inscription saying that Thomas was pierced with a lance at the foot of a cross which he had erected in that city, and that his body had been removed to Goa in 1523. When represented in art as an apostle, he carries the builder's rule or square; as a martyr he bears the lance.

ST. JAMES THE LESS.—The history of James the Less, the ninth in order of the apostles as their names are arranged by Matthew, is somewhat intricate and perplexed. Lardner observes that he found it a difficult task to write it, having tried more than once and at different spaces of time. We can only touch upon one or two of the different theories which have been presented by historians, referring our readers to more extended works if they wish to pursue the subject, balance the probabilities, and arrive at a satisfactory conclusion. This apostle is supposed by some to be the same afterward called James the Just and bishop of Jerusalem, though others have hesitated to admit it. Assuming this as probable, however, a question arises concerning his parentage. St. Paul expressly styles him "the Lord's brother" (Gal. 1 : 19), and the testimony of the Jews of Nazareth to this point, as reported by the evangelist Matthew, is very clear: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?" 13 : 55. James, then, and the others named with him, were reputed by the Jews of Nazareth, where Jesus was brought up, to be his brethren, and were so considered by St. Paul. Origen mentions a tradition that they were the children of a former wife of Joseph, and thus properly termed Christ's brethren; and such was the opinion of Eusebius and Epiphanius, and, as it seems, of many of the Greek Fathers. They are spoken of as the sons of Mary, apparently the same as the mother of Jesus; but this, observe the advocates of the opinion just stated, was not unnatural, she being their father's wife. Again, James is called the son of Alphæus, but this, say they, might be only another name for Joseph. Cave is inclined to this view of the matter Lardner is of the same opinion, which is also asserted by Basnage and Vossius among Protestants, and Valesius among modern Romanists.

There is another opinion on the subject, which supposes that James and Joses were the sons of Mary, sister of Mary the mother of Jesus; that they stood, therefore, in the relation of cousins to him, but were called brethren, according to Jewish usage, which confounds the degrees of brother and cousin. This opinion, which we believe has been generally received among the Latins, seems to have originated with Jerome, but it is opposed, as we have seen, to a more ancient tradition and to the opinions of the earlier Fathers. In all the suppositions concerning this apostle there are difficulties, and which view is the most probable we leave others to determine. If we adopt the more common view, that he was the same as James the Just, the bishop of the Church in Jerusalem, we shall find the chief mention of him in the book of the Acts. We read in the twelfth chapter that when Peter had been miraculously delivered from the dungeon into which he had been cast by Herod, who had just slain the other James, the brother of John, he went to the house of a believing family and said to those assembled there, "Go, show these things unto James and the brethren." In the fifteenth chapter of the same book we read that he appears to have presided over the council held at Jerusalem, which decided the vexed question of the admission of the Gentiles into the full privileges of the Church without their undergoing the ceremony of circumcision. It will be noticed that, though Peter spoke first on this occasion, James finished the debate, and gave his opinion or "sentence" with regard to the right course to be pursued, and that the letter of the council was modeled upon his advice. The speech of James is a model of



ST. SIMON.

good sense, and full of the spirit of charity and forbearance. Milman remarks that "the influence of James effected a discreet and temperate compromise. Judaism, as it were, capitulated on honorable terms. The Christians were to be left to that freedom enjoyed by the proselytes of the gate, but they were enjoined to pay so much respect to those with whom they were associated in religious worship as to abstain from those practices which were most offensive to their habits." In the second chapter of the Epistle to the Galatians Paul says: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision." Here it is to be seen that not only is James called one of the pillars of the Church, but is placed at the head of the three, even before Cephas or Peter; thus effectually doing away with the Romish theory of the supremacy of Peter in the government of the Church. There are other places in Scripture which will readily occur to our readers where this apostle is honorably mentioned. He seems to have remained at Jerusalem until his death, greatly respected by Christians and by the better class among the Jews. His virtues procured him the title of "Just." He was famed for his piety, and there was a tradition that by constant kneeling in acts of devotion his knees became worn to the hardness of a camel's. That he perished by a violent death cannot be doubted, though accounts differ as to the manner of it. According to Hegesippus, as quoted by Eusebius, he fell a victim to the rage and malice of the Jews, and was killed in a popular tumult. It happened, he says, in this manner: The Scribes and Pharisees, with other Jews, knowing that he shared the confidence of the people and could sway their opinions at will, placed him on the battlement of the temple,

and required him thence to address the multitude then assembled at the passover, and persuade them to believe that Jesus was not the Christ. But, instead of gratifying their wishes, he bore testimony in favor of Jesus in a loud and distinct voice, upon which, instigated by disappointment and hatred, they threw him from the place on which he stood, and as he was not killed by the fall, they caused him to be stoned, and a blow from a fuller's staff at length put an end to his sufferings. Some circumstances of this narrative are very improbable. Jortin pronounces "it no better than a legend." It is reasonable, however, to suppose that it has some foundation in truth. That James either perished in a sudden affray, or that his death was procured by the intrigues of some leading men among the Jews, of whom was Ananus, the high priest, hardly, we think, admits of a question. It is added that he was buried on the spot where he fell, and that a monument was there erected to his memory. Jerome mentions an opinion entertained by some of his day that he was buried on Mount Olivet, but says that was a mistake—that he was buried near the temple where he was thrown down. He is supposed to have been put to death, if the account of Hegesippus is to be credited, about the year of Christ 62, "being taken away, as we are told, to the great regret and grief of all good men and of all sober and just persons, even amongst the Jews themselves." He has left an imperishable monument to the Church in an Epistle generally ascribed to him, a noble exhortation, full of divine wisdom.



ST. THADDEUS.

SIMON ZELOTES.—This apostle in the lists of Matthew and Mark is surnamed "the Canaanite," and in Luke's Gospel and the Acts he is called "Zelotes." These two surnames probably mean the same thing, the former being a Chaldee word and the latter Greek. It signifies one who is very zealous, and it also points out Simon as one who belonged to that fierce faction among the Jews called the *Zealots*, who were distinguished for their earnest advocacy of the Mosaic ritual, and who played so conspicuous a part in the last defence of Jerusalem. In the latter days of that ill-fated city they followed the example of Phinehas, taking justice into their own hands, and punishing offenders by a rough-and-ready law of their own invention. They were said to be allied with the faction of the Assassins, and were credited with having hurried on the catastrophe which befell the Holy City. When we read that the founder of this sect was regarded by its members as the Messiah, it suggests to every thoughtful mind how different the two Messiahs whom Simon served—the first, the lord of bloodshed and misrule, of national and religious bigotry, and the other the Prince of peace, author of all true faith and liberty! This sect of the Zealots utterly repudiated the rule of the Romans, and would acknowledge no king over the chosen people but Jehovah. How interested, therefore, Simon must have been in the Saviour's answer to those who asked him whether it were lawful to give tribute unto Cæsar or not! We are told nothing about Simon in the Gospels. Many have supposed him to be a brother of James and Jude. There are a few legends or traditions concerning him, but very little reliance is to be placed upon them. He is said to have labored in Egypt and Persia, and to have been martyred in the last-named country. He is also made to penetrate as far as Britain, and there to be crucified. "Nor could the coldness of the climate benumb his zeal," says Cave, "or hinder him from shipping himself and the Christian doctrine over to the western islands—yea, even to Britain itself. Here he preached and wrought many miracles, and after infinite troubles and difficulties which he underwent, suffered martyrdom for the faith of Christ, as is not only affirmed by Nicephorus and Dorotheus, but expressly owned in the Greek Menologies, where we are told that he went at last into Britain, and having enlightened the minds of many with the doctrine of the gospel, was crucified by the infidels and buried there."

ST. JUDE, BROTHER OF JAMES.—This apostle is called by the evangelist Matthew "Lebbeus, whose surname was Thaddeus;" by Mark, "Thaddeus;" and by Luke, "Judas, the brother of James." It is very noticeable how carefully he is distinguished from the traitor Judas. The first two evangelists never call him by the name which he had in common with the other Judas, and the third takes care to distinguish him by adding to that name of ill-repute that he was the brother of James. The names Jude, Judas and Judah are one and the same name, which means *the praise of the Lord*. Thaddeus is derived from the same root, and has a similar signification. Lebbeus appears to mean *a man of heart* or *courage*, being derived from a word signifying *the heart*. These last two names were probably adopted to distinguish him from Judas Iscariot. Very little is said of this apostle in the Gospel narrative. All that we learn is that at the Last Supper he asked Jesus why he was to manifest himself unto the disciples, and not unto the world. It was a very natural question for the disciples to ask when we consider the notion which they had concerning the Messiah. The common Jewish idea, which the disciples could not help sharing, was that the Messiah should come with power and great glory as a conquering hero, and therefore that a victorious display must necessarily be made before the whole world. The great mystery was how the manifestation could possibly be confined to so few and such unworthy men as the disciples were. Christ's answer simply repeats his previous declarations concerning the rewards of his kingdom and the obedience of his servants. He shows them that because the world had not kept his commandments, it had showed no true love for him. The true manifestation of God and of Christ is to the loving heart, and in those hearts alone which loved him would Christ dwell and fill them with righteousness and peace and joy. This is all we hear about him; no light is thrown upon his character, and all that we know of his condition is that he was the brother of James the Less. Ecclesiastical tradition does not state with certainty where he preached or where he died, or whether he died a natural death or suffered martyrdom. Most of the Latin writers say that he traveled into Persia, where his labors were very successful, but where, having irritated the Magi by reproving them for their superstitious practices, he was put to a violent death. Some of the Greeks affirm that he died quietly at Berytus, and the Armenians contend that in their country he was martyred. One Epistle has been so universally ascribed to him that it has been admitted into the New Testament canon. There is no solid reason for disputing his authorship of it.

JUDAS ISCARIOT.—It is an ungrateful task to depict the history of the betrayer of our Lord. We are accustomed to consider him almost as a monster beyond the pale of human sympathy. It has been so hard for the race to conceive of such a crime as he was guilty of, that numerous attempts have been made to diminish or palliate the enormity of his guilt, by supposing that his secret desire was to see Christ assume his proper position as king of the Jews, and that he believed his betrayal would be the quickest and surest step to it. But the narrative in the Gospels hardly warrants any such explanation of his guilt, as we shall see upon investigation. He is always the last named on the lists of the apostles, and always distinguished, too, by those terrible words, "who also betrayed him." The surname of Iscariot, though it has received many interpretations, probably means "the man of Carioth or Kerioth," a city of the tribe of the children of Judah, toward the coast of Edom southward, and it has been noted as worthy of observation that the traitor was very probably the only representative of Judæa in the college of apostles, as all the others were Galileans. We know nothing about his early days, not even who his father was, though that father's name, Simon, is given. But to search the Scriptures for this particular Simon will be vain; he is known only by the misfortune of having such a son. The apocryphal Gospels narrate many stories concerning him, but of course no credit is to be given to them. He is first brought to our notice in that chapter of John's Gospel where the Saviour delivers the sermon upon the bread of life. It was just after he had performed the great miracle of feeding the multitude. The words of Jesus were misunderstood by some who stood by, and proved a stumbling-block to them. "There are some of you that believe not," said the Saviour; and to these words the evangelist adds his own comment: "Jesus knew from the beginning who they were that believed not, and who he was that should betray him." We might say that the faith of all the disciples was weak and wavering at first; they all seemed to have had some little difficulty in appreciating the spirituality of our Lord's words; but his eye had detected one among them who was covetous and disloyal, and in whose heart the seeds of treachery were just beginning to germinate. Shortly after, Jesus says in reply to Peter's noble confession, "Have not I chosen you twelve, and one of you is a devil?" John adds another comment: "He spoke of Judas Iscariot the son of Simon, for he it was that should betray him, being one of the twelve."

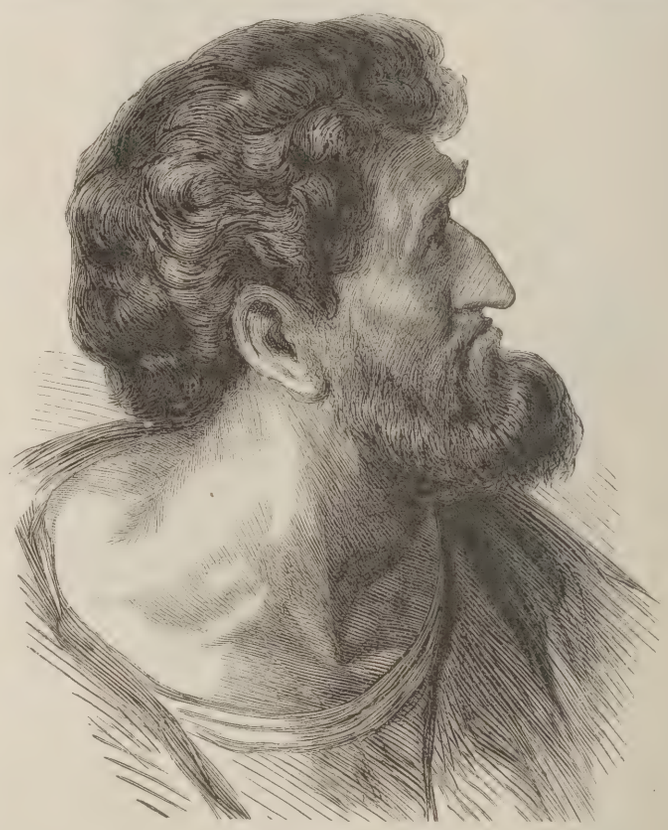
There is no proof that Judas thus early had conceived the idea of betraying Christ, or that at that time he felt himself shunned by the rest of the apostles. Some have supposed that he did really know himself to be the devil referred to by Christ, and that his nature was so corrupt and callous that no moral pang troubled his conscience. But evil such as his is usually a plant of slow growth; no one, says the old proverb, becomes extremely wicked all of a sudden. It is more in accordance with average human nature to look upon Judas as a man who had begun well, but, without any fixed principles of right, was blown about by every chance wind. He was a man of strong passions and ungoverned impulses, one who could be very good or very bad, and probably at this early stage no dream of treason had suggested itself to him. Nor had his fellow-disciples the slightest suspicion of his inward character, for up to the very night of the betrayal no one of them knew who should deliver up the Master; nothing had hitherto happened which should make them suspect Judas particularly. Yet,

though the evil which was latent in the heart of the fallen apostle was unperceived by his companions and himself, we cannot evade the fact that Jesus foresaw the end; and this being so, the question very naturally arises, Why did the Saviour admit to his confidence one who should betray him? The most reasonable supposition is, that Jesus possibly discerned in Judas qualities of heart and mind which would make him under proper training a useful man to advance the Master's cause—that he yearned over him with a tender love, striving to win him to himself, but soon discovered that evil was far more powerful in him than good—that just as the same sun which shines on the wax and melts it will shine on the clay and harden it, the difference being not in the sun which shines, but in the material upon which its beams fall, so the heart of Judas, like that of Pharaoh, became less and less susceptible to the Saviour's melting kindness, till by and by Jesus warns him, gives him liberty to depart, and finally sends him away with dignity, and awaits calmly the treachery of the son of perdition. It is unquestionably a very difficult problem how to reconcile the divine foreknowledge of Jesus and the human freedom of Judas, but we must admit both facts and await God's time for their reconciliation.

If the disposition of Judas was bad, it may be reasonably supposed that the badness would show itself upon provocation. In John's Gospel we have a scene presented to us which plainly shows what the peculiar vice of this apostle was. Jesus was on a visit to Bethany, where he had raised Lazarus from the dead, and while there a supper was made for him. During the entertainment, we are told, "then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment." It was a delicate loving compliment to our Lord, very graceful and generous, and as such could have met with nothing but approval from every right-hearted man. But how does it affect Judas? "Then, saith one of his disciples, Judas Iscariot, Simon's son, who was to betray him, Why was not this ointment sold for three hundred pence and given to the poor?" From any man, with the slightest feeling of decency and propriety, the suggestion would have seemed a sordid one, but coming from one who was supposed to have loved his Lord, it was cold and heartless. But in Judas all feelings of propriety, all emotions of love, were crushed by the hand of his master passion, avarice. We are told the reason for his hypocritical remark by the historian: "Not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." Thus it is apparent that the love of money, which love is the root of all evil, exercised a powerful sway over this unhappy man. He was the steward of the company, his opportunities were favorable, his passion was strong, his principles were weak; he could not resist the temptation of purloining from the common stock, though it must have been small, and thus his comrades as well as the poor suffered by him. How mean and low is the character thus presented to us! We need not care to ask with what motives he had joined himself to the apostolic company; it seems scarcely possible that any prospect of gain could have presented itself at first. We see him now as he has become; to what a depth his inordinate desire for gain has reduced him! It is more than possible that he was appointed to take care of the funds because some peculiar capacity for business may have been discovered in him, or it may have been a test applied by his Master, a sort of touchstone to bring out the real character of the man. Soon after this scene of the anointing the Gospel record tells us that Judas, being one of the twelve, went to the high priests with the intent to betray Jesus into their hands. Smarting under the reproof which his Master had given him at the time of the anointing, angered at the loss of the three hundred pence which might have been his, he steals away in a rage that night from Bethany, goes up to Jerusalem, seeks a private interview with the priests, and asks, "How much are you willing to give me, and I will betray Jesus unto you?" How long they bargained, how much they beat the traitor down in price, we are left to imagine; we learn only the sum offered and accepted for which Judas was to deliver up his Master and consign himself to everlasting ignominy—thirty pieces of silver, between fifteen and twenty dollars, the ransom-money of the meanest slave!

And now the night of the Last Supper has come. The apostles and the Saviour are gathered about the board, the blessed memorials of his death and sacrifice have been partaken of, and Jesus rising from his couch proceeds to wash the feet of the disciples, even those of the traitor himself. Surely, may he not have taken this opportunity to whisper a last word of warning? Warning, indeed, does come in the words, "Ye are clean, but not all." The towel is laid aside, and the reclining posture resumed, and then Jesus says, "I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." How touching and melancholy these words sound! They are words of deep, divine, omniscient, patient, long-forbearing love; and how hard must that heart have been that could withstand them! At last, the pent-up secret which troubled the Master was set free by the exclamation, "Verily, verily I say unto you, that one of you shall betray me." The apostles receive this announcement with sad amazement. Exceedingly grieved, they look upon each other, and in conscious innocence ask Jesus, "Lord, is it I?" Jesus, who had just before pointed out the traitor by a sign to Peter and John, answered, "He that dippeth his hand with me in the dish, the same shall betray me." Judas, who probably saw that his Master's hand and his own were together in the dish, and that consequently he was accused of the treason, thinks perhaps to brazen it out, feeling sure that his secret is guarded from the others; yet he feels compelled to say something, and so asks the same question, "Lord, is it I?" Jesus says directly, "Thou hast said," and then adds, "That which thou doest, do quickly." Judas obeys, seeing that he is discovered, and goes immediately out. "And it was night," adds the evangelist. The sentence is short, but what a meaning is wrapped up in it! It was night indeed, and over the soul of Judas such a pall of awful darkness fell that the light of morning never rose upon it again.

And now the small company, relieved of the traitor's presence, sing a hymn together, and then go forth into the Garden of Gethsemane. The Saviour has passed through that agony which no eye beheld, has awakened his sleeping disciples, and then seeks to leave the garden, when he is met by Judas and the armed band. The kiss of betrayal is given, the design of Judas is at last accomplished, the Lord of life is yielded up to death. The disciples all forsake their Master, as he had foretold, while Judas, slinking away through the trees of the garden, goes to the city to receive the reward of his treachery. But is he happy, now that he has reached what he was striving after? At first, perhaps, he is. But the gratification is only for a moment. The time for reflection has come; the betrayer has heard the sentence of death pronounced upon his victim; he recalls the many hours they have passed together in sweet communion; he remembers how good his Master always was to him, and how pure a life was that which is doomed to death; and remorse coupled with despair takes hold upon him. Seeing that Jesus was condemned, the narrative tells us he "repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood." That cry was not the cry simply of rage or mortification, but a plain admission that he had done wickedly; and what a testimony it is to the pure life of Jesus! It would have been for the interest of Judas to persuade himself, if he possibly could, that his Master had done something unworthy, but he is forced to confess, like Pilate, "I find no fault in him;" and such confession from the intimate enemy of Jesus speaks volumes. In returning the money he may have had a dim hope that it would be taken back and his Lord released, but this hope is crushed by the words of the priests: "What is that to us? See thou to that." Thus are the emissaries of Satan rewarded; he uses them to complete his purposes; they sacrifice honor, self-respect, strength, and then are flung away to die in shame. Thus Judas dies; the answer of the priests comes with stunning force upon his heart. All hope of saving Jesus is taken from him; his crime must work out to the bitter end;



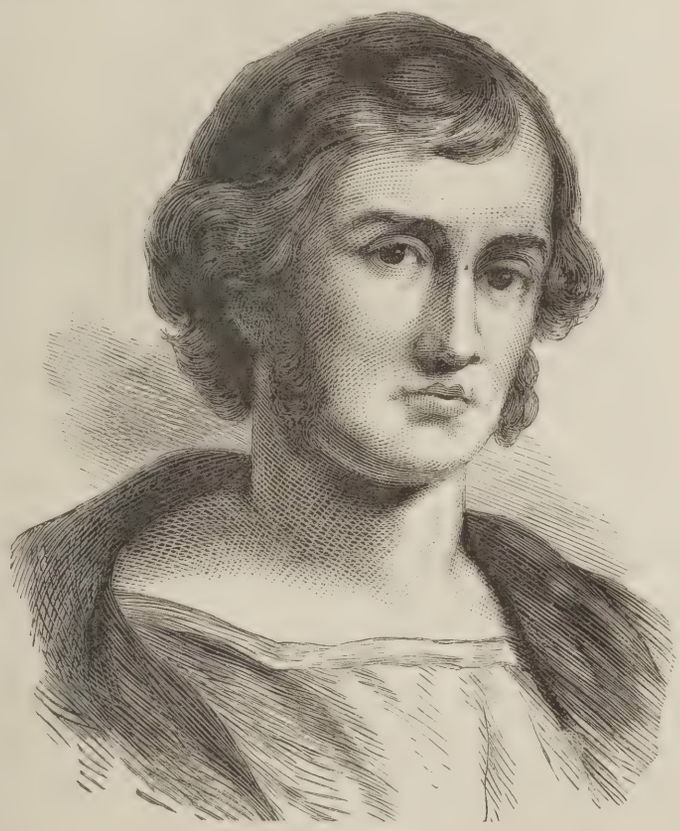
JUDAS ISCARIOT.

he cannot bear the thought of life, with the pale face of his Victim ever looking reproachfully upon him; conscience stings him like the serpents of the Furies, and to escape from himself he turns, flings down the filthy lucre, the price of blood, upon the pavement, and goes and hangs himself.

At the southern end of the long ridge of Olivet, on the top of the Hill of Evil Counsel, there is a single wind-driven, storm-scarred tree, called the Tree of Judas, from the branches of which tradition says the traitor hung himself. The manner of his death is not precisely stated, though we get the clearest account in the first chapter of the Acts. It may be that while he was attempting to commit suicide the rope broke under the shock of his falling weight, and so his bowels gushed out. One writer says that the account in the Acts does not refer to the manner of his death, but to the way in which his corpse was treated after death, according to the Jewish custom of treating suicides.

And here we leave him, pity struggling with indignation as we read his awful history. He is the only man in all the world of whom it has been said that it would have been better for him if he had not been born. D'Alembert says, there are but two things that can reach the summit of a pyramid—an eagle and a reptile. So it appears there are but two characters in this world that can gain the highest pinnacle of fame or notoriety—the good man and the villain, the saint and the devil; one on the wings of goodness, genius and inspiration, the other on the belly of meanness and subtlety; and Judas has gained the apex of a cursed notoriety. It was said of the woman who anointed the Saviour, that wherever the gospel was preached this good deed should be told as a memorial; and so will the wicked treachery and awful death of Judas remain till the end of time a solemn warning.

ST. MATTHIAS.—There was a vacancy in the college of the apostles, caused by the defection of Judas, and soon after the ascension of our Lord the remaining apostles were gathered in Jerusalem to wait for the coming of the Comforter which Jesus had promised. During this time of waiting it seemed good to them to fill up the gap which had been made in their number, to choose one to fill the post which Judas desecrated and deserted—one, to use the language of Peter, who should "be a witness with us of Christ's resurrection." From the whole number of men who were disciples, including, very likely, the seventy who are mentioned in the Gospels, two were selected as candidates—"Joseph called Barsabas, who was surnamed Justus, and Matthias;" and after prayer to God for the disposal of the lots, they were cast, "and the lot fell upon Matthias, and he was numbered with the eleven apostles." All that we know of this apostle is comprised in the above account. We may take for granted that he had long known the other apostles, that he had journeyed with them, and had listened to the teachings of their common Master, and had beheld his wonderful works, and that since the resurrection he had beheld Jesus, and convinced himself by undoubted proofs that the resurrection was a fact. It is also a fair inference that this apostle was distinguished among his companions for his zeal and wisdom and virtue, and as one who was likely to do good service for Christ's cause. We do not learn much concerning his life and work. An author on whom not much dependence is to be placed asserts "that he preached the gospel in Macedonia, where the Gentiles, to make an experiment of his faith and integrity, gave him a poisonous and intoxicating potion, which he cheerfully drank off in the name of Christ, without the least prejudice to himself, and that, when the same potion had deprived about two hundred and fifty of their sight, he, laying his hands upon them, restored them to their sight; with a great deal more of the same stamp," says Cave, "which I have neither faith to believe nor leisure enough to relate." Cave goes on to observe that the more probable account of the apostle is—that from Judæa, where he first labored, he traveled eastward and preached in Cappadocia, where he at last received the crown of martyrdom on the cross. This account is of course only traditional, the main facts of which we are assured being that he was one of the early disciples of Christ, that he was a friend and companion of the apostles before being chosen among their number, that he was considered worthy to be among the twelve, and that he labored earnestly for his Master's cause.



ST. STEPHEN.

ST. STEPHEN.—We are told in the sixth chapter of the Acts that a slight dissension had arisen in the Church between the Hebrews or genuine Jews and the Hellenists or Grecian Jews. These latter were Hebrews in descent and religion, but Grecians in the country and language. Some of them had now become members of the new Church, and they found fault with the genuine Jews because they overlooked the claims of the Hellenist widows in the daily ministration or distribution of church charities. This is the first trouble in the infant community. In order that this evil may be remedied, the apostles advise that seven men, "full of the Holy Ghost and wisdom," be appointed over this business of the distribution of alms, and consequently Stephen and six others were chosen and ordained for this work. Stephen, we are told, was a man full of faith and power; and this natural power was not only great—the power of mind and character—but he had supernatural endowments. He worked wonders and miracles, prodigies and signs. His successful labors gained him the enmity of the Hellenistic Jews, and they formed a combined opposition to him, joining with "the synagogue of the Libertines, and Cyrenians, and Alexandrians, and those from Cilicia and Asia." They charged him, by means of false witnesses, with having spoken blasphemous words against Moses and against God, and with having said that "Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." What roused the antagonism of these different classes of Jews against this lowly man, this humble follower of Jesus? A single verse answers this question: "And they were not able to resist the wisdom and the Spirit by which he spake." Hostility to a truth which they felt incapable of confuting was the feeling that raged in their bosoms on this occasion. In this trying hour of Stephen the presence which Christ had promised to his disciples was shown, and strength was given to bear witness manfully. The high priest invites him to make a defence, which he proceeds to do in one of the most memorable passages of the New Testament history. He appears perfectly correct in all his historical references. He shows them how thoroughly conversant with Jewish history he is; he had studied it attentively, and esteems his knowledge of it as the most precious of his attainments. But suddenly he turns from the historical line and becomes personal to the council before him. He burns with righteous indignation, and charges the people who heard him with being the children of fathers who had persecuted all the prophets, and then charges the people themselves with having been the betrayers and murderers of Christ. When they heard this "they were cut to the heart;" their rage and exasperation were intense. The kingdom of heaven will always make a sharp division in society. On one side tumult, rage, violence, disorder; on the other side calmness, radiancy, delight, hope, nearness to heaven. Why was Stephen calm amid all that angry tumult? Because he looked away from earth and man to God. He "looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." He looked up to the Hill from whence came his help, not to the men at his feet, who were full of rage, tearing and foaming like wild beasts. And these men were not content with gnashing their teeth upon Stephen; they cried out with a loud voice, stopped their ears and rushed upon him with one accord, and cast him out of the city and stoned him. What for? For telling the truth? No, but for applying the truth. Had he stated it in a general sort of way, had he spoken merely of men who had lived hundreds of years before, there would have been no trouble. But when he said to those individuals before him, "Ye are the men," they turned upon him in a rage. History repeats itself; their fathers had stoned the prophets, and they stoned Stephen. And what did God do for his servant thus cruelly slain? He gave him grace and strength to say, "Lord, lay not this sin to their charge." For a man under such circumstances to pray such a prayer as that is a miracle; no earthly power could enable him to do it. "And when he had said this he fell asleep;" as a tired child drops his head into the mother's lap, so this servant of God passes away into paradise.

We read in the eighth chapter of the Acts that devout men carried Stephen to his burial, and made great lamentation over him. What a contrast to the burial of Ananias! In that case young men, hirelings, strangers, or persons accustomed to do this thing come in and drag the body away and hurry it out of sight; they bury it as one of the ancients was buried, "with the burial of an ass." In Stephen's case good men made lamentation, they knew that a great soul had been taken, that the world had sustained a loss, and their hearts were broken.

Such were the life and death of the first of the noble army of martyrs, Stephen. It is not given to every Christian to bear such conspicuous testimony for the Saviour; we cannot all fill a page in history with our names; we shall not be called upon to die the martyr's death; but we can live the life of the martyr in its primitive sense—that of one who "witnesses" for Jesus. We can testify for Christ in the family, in the business circle, in the Church. We can live good, true, noble, wise lives. We can be a blessing to all about us, so that when we die we too may be buried with a great lamentation.

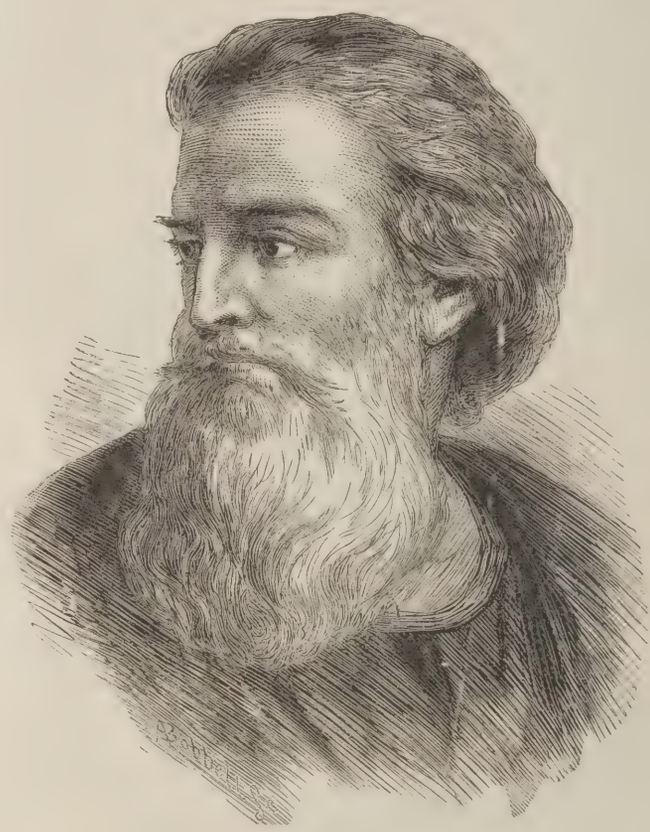
ST. BARNABAS.—There were added to the twelve apostles two more who were sent on a special mission to the Gentiles. Of these two Paul was one, and the subject of this sketch the other. The name *Barnabas* is an appellative—signifying the "son of prophecy" or "exhortation," rather than of "consolation," as our version has it—given to Joses, a Levite of the country of Cyprus. He is first mentioned in the fourth chapter of the Acts as one who "having land sold it and brought the money and laid it at the apostles' feet." In this chapter his Christian devotedness is seen in strong contrast to the self-seeking of Ananias, and his generosity is mentioned as a specimen of that of others, not because it is necessarily greater, but probably because he was destined to become so well known in apostolic labors. We next hear of him as being sent forth by the Church at Jerusalem on a mission of inquiry to Antioch. It seems that the Christians who had been scattered abroad after the death of Stephen had some of them gone to Antioch preaching the Lord Jesus. A great many converts were made, and it was very natural that the Christians in Jerusalem, when they had learned the news, should desire to know the full account of the matter. And no fitter person than Barnabas could have been chosen. He was a native of Cyprus, and some of the men who had been preaching at Antioch were also of that country. Then, too, Antioch was not very far from Cyprus. At this time Barnabas was not an ordained apostle, but merely an influential teacher at Jerusalem; he was sent forth, not as an ecclesiastical dignitary, but simply as one in whose wisdom and probity the Church had confidence. And the result of his appearance at Antioch justified their choice. "When he came and had seen the grace of God, he was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." At this time Saul, afterward Paul, was living at Tarsus, his native city, having fled there for safety from Jerusalem. Barnabas, having fully ascertained the kind of spiritual work required at Antioch, and knowing well the fitness for such a work of Saul, goes to seek him, and for a year they live there teaching much people. Who would not like to have a history detailing all the labors and all the events in the lives of those two great men for that whole year? The result of their labors was

the growth of a church in a city which became a missionary centre for diffusing the gospel throughout the heathen world. Under the labors of these two apostles the adherents to the new faith grew to such importance as to be enrolled among the schools of religious and philosophic opinions recognized by the Greeks and Romans. "The disciples were called *Christians* first at Antioch." This word is used only twice elsewhere in the New Testament (Acts 26:28; 1 Peter 4:16). If given in derision, the appellation has become the most glorious symbol in the world. It towers above every other name on earth. The highest earthly titles pale before it. It represents the highest thinking, the divinest sympathies, the grandest enterprises and the sublimest characters of all lands and times. Oh that the day would come when all the appellations that designate little sects, parties, denominations, shall be lost in that one grand name, Christian!—a name that shall live and brighten when the most brilliant titles that dazzle a foolish world are lost in oblivion.

Barnabas was soon sent with Saul on a mission, having been separated to the work by the direct command of the Holy Ghost. They go to Seleucia, Cyprus and Paphos. How long they were occupied in these first journeyings we know not. The fatigues, inconveniences and perils of traversing these districts can hardly be appreciated by us in these days of great convenience in traveling. John Mark was with them, he being the nephew or cousin of Barnabas. When they leave Paphos and reach Perga, John leaves them and goes back to Jerusalem, for what reason we are not told. He may have become discontented with the transfer of authority from Barnabas to Paul. At first Barnabas was the active man and took the lead, but soon Paul's superior energy showed itself and marked him out for the head of the party. Afterward, when Paul suggested that they should again visit every city where they had preached, and Barnabas wished to take John his nephew with them, Paul positively refused to have him. It is hard to select any special points in the life of Barnabas after he became associated with Paul. They worked together, turned many to God, and were persecuted together. Once in Iconium, after a bold sermon by Paul, the multitude of the city was divided, some siding with the Jews and some with the apostles, till at last the Jewish adherents took up stones and compelled Paul and Barnabas to flee unto Lystra and Derbe. Here they performed a notable miracle, exciting the admiration and reverence of the people, who would have worshiped them, calling Barnabas, Jupiter, and Paul, Mercury. But the apostles disclaim any right to be considered other than men, and the popular admiration is soon changed to persecution by certain Jews who come from Antioch and Iconium and persuade the people to stone Paul. They thought they had killed him, but he recovers and goes with Barnabas to Derbe, where they both preach the gospel. Then they both go back through the same cities which they had visited, and reach their starting-point, Antioch. Soon after their return certain men came down from Judæa to Antioch and caused dissension concerning circumcision, trying to force it upon the Gentile converts, and Barnabas and Paul are sent with certain others to the Church in Jerusalem, and through their wise counsel and the advice of James the vexed question is settled. They return to Antioch, accompanied by Barrabas and Silas, and deliver the letter from the council at Jerusalem, which greatly rejoices the hearts of all the brethren. This was the ending of the first discussion in the Christian Church. Would that all others could have as wise, simple and successful ending! Shortly after this Paul proposes another journey to Barnabas, which the latter is about to enter upon when a difficulty arises between the two apostles. Barnabas desires to take John Mark, who had left them on their first journey, and Paul opposes this notion so vigorously that the two friends part in anger, each going his own way, Barnabas taking Mark and Paul taking Silas. It is not supposed that the bitter feeling between them was of long continuance, for we find Paul referring kindly to Mark and also to Barnabas in several of his Epistles. From this time we learn no more of Barnabas in Scripture. As to his further labors and death, traditions differ; some say that he went into Italy as well as to Asia Minor and Greece, and that he was the first bishop of Milan. They also assert that he preached from the Gospel of St. Matthew, written by the evangelist himself, which he always carried with him, and with which he cured the sick. He was at last seized by the Jews and cruelly martyred while preaching in Judæa.

ST. PAUL.—Though chosen last, Paul is the first in rank of "the glorious company of the apostles." It is very difficult to fix the year of his birth, though we know he was a young man when Stephen was killed. He was born in Tarsus in Cilicia, to which place his parents were emigrants from Palestine. We know that they were of the tribe of Benjamin and strict members of the Pharisee sect. His father probably was engaged in the Mediterranean trade, but we find no reference to his mother in all his writings. He had a sister whose son lived in later years at Jerusalem, and who would have been his playmate at Tarsus. He received the common education of Hebrew children. The Talmud tells us that a father's duty toward his boy is to circumcise him, to teach him the law, and to teach him a trade. We know from the apostle's own words that the first of these duties was performed; the second one would have been complied with by sending him to a Jewish school attached to one of the synagogues, where, after the age of five, he would have learned the Hebrew Scriptures, at ten the maxims of the great Jewish doctors, so as at thirteen to become what was called a subject of the Precept, after a ceremony which resembled somewhat the rite of confirmation in the Christian Church. Soon after thirteen the boy Saul would have been sent up to Jerusalem, when we can imagine the wonder and delight which would fill his heart at finding the dreams of his boyhood realized in this wonderful city. He would learn all about the ceremonies of his religion and the fame of its great doctors. He would attend the school of Hillel, and sit at the feet of its wonderful teacher, Gamaliel, called by his countrymen the "Beauty of the Law." He would listen to wonderful discussions of moral and doctrinal truths, and treasure up all that the highest minds of the day had to utter concerning the creed of his fathers. We must remember, too, that he was taught in other than sacred literature. In Tarsus, his native city, Greek would be spoken by every one, though Hebrew might have been his native tongue, and if little Saul had ever played with other boys he would have been compelled to speak in the Grecian dialect. His writings show an extensive acquaintance with some of the best authors in Greek literature. The thorough education which this apostle received tended to develop and mould a character which was remarkable for its intensity and concentration of purpose. We may be very sure that the young student put his heart and soul into the consideration of every question that came before him, and this was a grand preparation for the work of examining the claims which Christ's religion had to make upon him.

His first contact with our religion, as far as we know, was that of a bitter enemy. He was probably among those of Cilicia who were disputing with Stephen; he must have witnessed the arrest before the Sanhedrim, and have listened to the address of the first martyr. We have his own bitter self-accusing words: "When the blood of the martyr Stephen was shed, I also was standing by and consenting to his death, and kept the raiment of them that slew him." The Christians in Jerusalem were quite crushed out, but at Damascus a large community was found, and Saul was appointed to destroy them. He left Jerusalem, and traveled at least six weary days before he caught sight of the white towers



ST. PAUL.

and gay gardens of the far-famed city of Damascus. But ere he entered the city, in the hush of the sultry noon, when the very birds upon the trees are silenced by the heat, there shined round about Saul and his companions a light from heaven above the brightness of the sun. His companions fell to the ground as if stupefied. He alone heard a voice they did not hear, and saw a vision they did not see. The voice said, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads." He asked submissively what he should do, and was commanded to arise, go into the city, and it should be told him what to do. Blinded by the burning light of the vision, led by the hand as if he were a child, he was taken into the city, to the house of Judas; for three days he fasted and prayed, passed seventy-two hours in darkness, in silence, alone—alone with God. When he came forth from this solitary communion with his Maker he was another man—"old things had passed away, all things had become new." He gave himself up without reserve to follow the will of God; he was restored to sight by Ananias, a humble minister of Christ at Damascus; he was received among the followers of the crucified One by baptism. It is not the purpose of this short essay to enter upon the vexed question of Paul's conversion. The work of Lord Lyttleton is one of the best treatises upon the subject, and is easily procurable. To a candid mind every circumstance connected with the conversion would seem to substantiate its miraculous agency. In the first fervor of his conversion it was very natural that the apostle should wish to share his joy with others. So without delay he goes into the synagogues of Damascus to preach Christ. What must have been the surprise and wrathful indignation of his Hebrew brethren when they saw their co-religionist a recreant to his ancient faith! and what the thankful wonder of the trembling Christians when they saw their determined enemy, who had so lately persecuted them with death, now their zealous friend and earnest preacher of their religion! After this short season in Damascus he retires to Arabia for three years as Moses, Elijah and John Baptist had done before they entered fully upon their great mission. The value of such retirement would be seen by every thoughtful mind. In Paul's case it was a season for looking back over his life, for consolidating his acquirements,

for balancing his convictions, for estimating the resources at his disposal, and for cultivating an intimacy with those means and sources of strength which he will need so much hereafter. And one effect of this lonely self-communion in Paul's case we know was to make him look upon the past which had been a gain to him, and to count it a loss because Christ had not been it. He comes out of this retirement, and enters upon a life of work and suffering for his divine Lord of which we can sketch but a dim outline.

The missionary life of the apostle embraced a period of nearly thirty years, for he really became a missionary from the day of his conversion. He began his work in Damascus, where the hostility of the Jews was intensely excited against him; and soon after his return from Arabia he was forced to flee for his life from an officer of King Aretas, who was commanding in Damascus, and who was instigated by Jewish influences apparently. Paul escaped to Jerusalem, a strong desire to see Peter impelling him to go to that city. It was natural for the Christians in Jerusalem to be afraid of one who had so bitterly persecuted their brethren in times past, and Barnabas was forced to testify to the reality and depth of Paul's conversion, and narrate what he had done in Damascus. He stayed for two weeks, holding intimate communion with Peter and James, and also engaging in argument with the Hellenistic Jews, for which he was peculiarly fitted from his early education. Exciting their hostility, he was compelled to flee to his native city, Tarsus. What he did there during the next four years we are unable to determine, but his life must have been an active one, as he would lose no time in preaching the unsearchable riches of Christ to his old friends and fellow-citizens. It has been supposed that several of the dangers and hardships spoken of in his Second Epistle to the Corinthians belonged to this period of his work, particularly his scourging by Jewish and Roman authorities and his three shipwrecks. In the year 44, Barnabas came from Antioch to Tar-



St. Matthias.

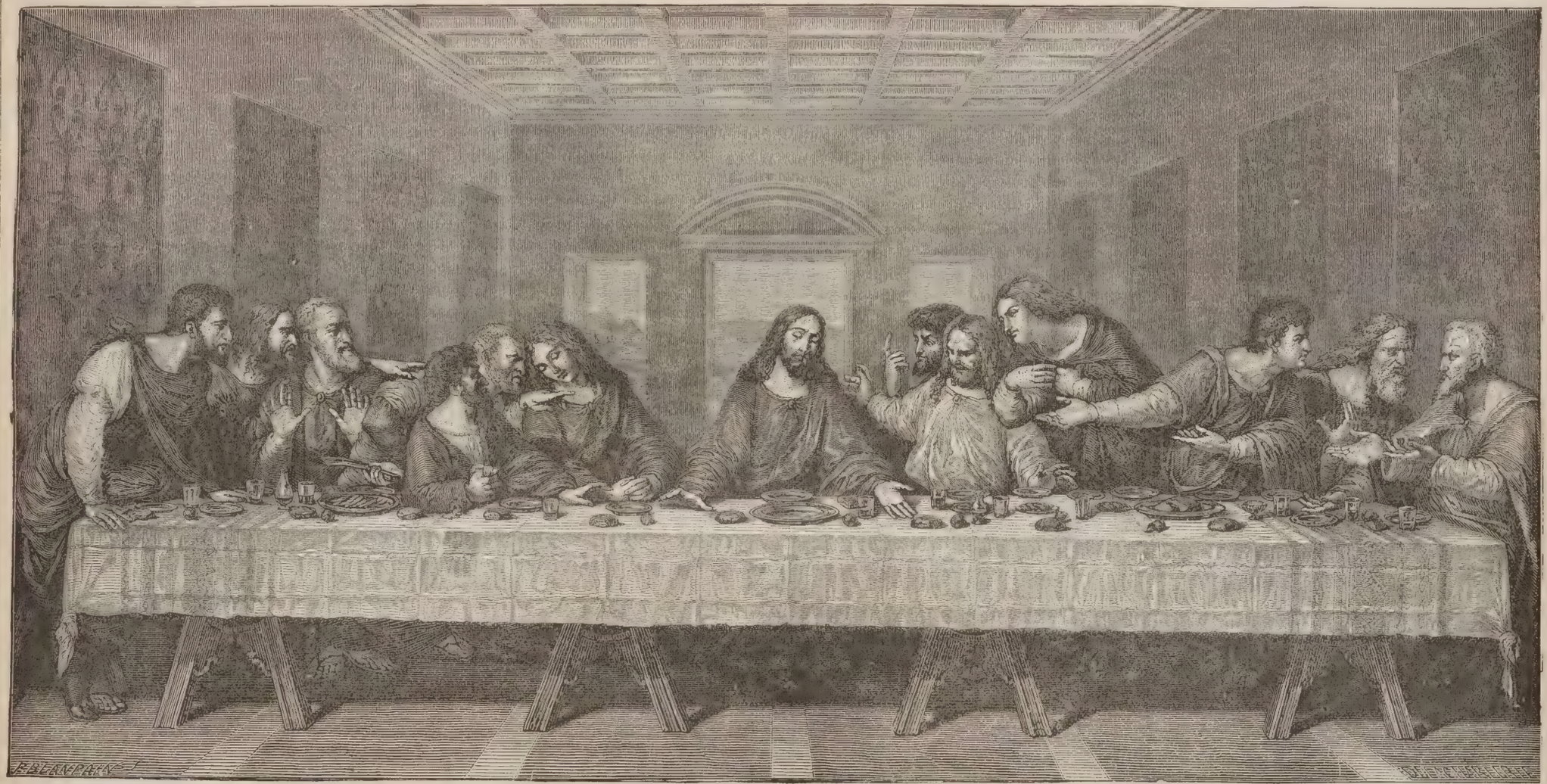
sus to get Paul to work with him. Antioch was a flourishing Gentile city, containing a goodly number of converts, over whom Barnabas presided. Paul and he worked together for a year, and at the end of this time went to Jerusalem with a large sum of money, the offerings of the Christians at Antioch to their poorer brethren who had suffered in the famine. They afterward returned to Antioch, taking with them John Mark, a nephew of Barnabas, and did such a grand work there that the city soon became the chief point in Christendom. While they were here the first idea of church extension seems to have dawned with irresistible force upon the mind of Paul, and he feels impelled to go forth with the message to the whole Gentile world. Hitherto he has been, as it were, second to Barnabas; the names were written "Barnabas and Saul;" but after the conversion of the Roman proconsul, Sergius Paulus, the name "Saul" is dropped, and the Roman name "Paul" was adopted, possibly to conciliate Gentile prejudices; and now the record reads, "Paul and Barnabas." This is the beginning of the real missionary life of the apostle.

What are generally spoken of as the three missionary journeys of Paul were comprised in the space of ten years, from the time of his departure from Antioch, in the year 48, to the date of his arrest at Jerusalem, in the summer of 58. There does not appear to be any fixed method or plan in these journeys. The apostle was seemingly at the mercy of circumstances, though of course the divine Hand was his guide, and sometimes this higher guidance was plainly manifested; as when he saw in midnight vision the man of Macedonia, and heard the cry of the Western world to the soldiers of the cross, "Come over and help us." His first tour was experimental, what a soldier would call a reconnaissance of the strength of the enemy. It started out with great success, but its ending was nearly fatal to the apostle. The Roman proconsul was converted at Cyprus and the sorcerer Elymas was punished. At Antioch, after a powerful sermon, the Jews rise up against him; and the same scenes are repeated at Iconium. Among the uncivilized pagans of Lystra and Derbe at one moment he is almost worshiped and at the next stoned. Everywhere the Jews are excited against him, and he turns his steps homeward, leaving the germs of churches in every place which he visits, and at last embarks from Attalia direct for Syrian Antioch. This was in the year 49, and during the next year he attends the apostolic council at Jerusalem. His second missionary journey began in 51, and he started upon it accompanied by Silas instead of Barnabas, a difficulty having arisen concerning the nephew of Barnabas, who had shown want of interest in the work. The second journey is considered by far the most interesting and fruitful of good works. The missionaries start from Antioch once more, and go through Syria, Cilicia, Lycaonia; they revisit the old scenes of Derbe and Lystra, where Timothy joins them; the Galatian mission follows, though but little account is given of it in the Acts. Paul was some time in this region, detained by some bodily ailment, but this did not hinder him from proclaiming the gospel. Then he is directed by a vision to cross over into Macedonia from Troas, which decisive moment marks the introduction of the gospel into Europe. Luke joins him at Troas, and they both go to Neapolis. Afterward the great Gentile cities are visited, Philippi, Thessalonica, Berea, Athens, Corinth, and the records of his labors in these places would fill a library. His residence at Corinth for about a year and a half was very fruitful of good works, and brought about the formal separation of the Church from the Synagogue. In the spring of 54 he returns to Jerusalem for the feast of Pentecost.

The apostle's third missionary journey is clearly intended to finish up the work of the second. At this time he makes his first visit to Ephesus, the capital of Asia Minor, and one of the wonderful cities of the world. He spends three years in this place, success crowning his labors, and then goes for about three months to Corinth, where he writes the Epistles to the Romans and Galatians, and in the spring of 58 returns to Jerusalem by way of Philippi and Miletus, with presentiments of coming trouble weighing heavily upon him. For ten years more, the remaining years of his life, from 58 to 68, his labors continue, though he works in chains. His audiences are more in law-courts, in guard-houses, in prisons, than in synagogues. He is arrested at Jerusalem in 58, suffers a long imprisonment at Cæsarea, and in the autumn of 60 is sent to Rome by Festus, reaching this city in the spring of 61. Everything seems to be against him, yet he is not discouraged, but preaches the truth surrounded by the most adverse circumstances. He is the ambassador of Christ before Felix or Agrippa, on the desert island of Malta, or chained to a Roman soldier near the prætorian camp. For the two years of his imprisonment at Rome he works faithfully among his own countrymen and among the Gentiles. On his release he seems to have gone for four years into Macedonia and Asia Minor, and then, probably, for a year or more to Spain. Once again he is in the East at Ephesus and Nicopolis, and then comes his second imprisonment in Rome. It would seem as if he must have been arrested at Nicopolis late in the autumn of 67, and sent to Rome for trial, where he was to have a more serious time than during his former imprisonment. After the great fire in Rome in 64, Nero endeavored to divert the popular indignation of which he was the object by turning it upon the Christians. The atrocities of this first persecution were fearful beyond all description. This was three years before St. Paul's last arrest, but a man so noted as the apostle could not hope to escape the eye of the Roman officials, and they captured him and put him on trial the second time. He was probably charged with introducing a religion not recognized by the state, and allowed the privilege of dying as a Roman citizen. Tradition says (and there is no good reason for doubting its truth) that he was beheaded with a sword outside that gate of Rome which looks toward the mouth of the Tiber, and which is now called, in honor of the great apostle, the Gate of St. Paul.

It would be interesting to know the personal appearance of so noted a man, but there are only meagre traditions. Augustine and other early writers allude to portraits of the apostle as existing in their time. He was said to be small of stature, with high forehead, sparkling eyes and aquiline nose. His hair and beard were brown, and the latter long and flowing.

An eminent poet makes a distinction between great men and sublime men. Of the very few constituting the latter class, Paul is one. He was a sublime man in his nature. Wherever he lived, and whatever position he might occupy, he would leave his mark upon the world. He possessed that immeasurable might of will and resource of soul which makes one stronger than a million of ordinary capacity. In the true census men are to be weighed, not counted. Genius is an intellectual gift, but sublime men are more than geniuses; they are seers, prophets, apostles, founders of states, fathers of their country—moral and spiritual archetypes of new eras in history, new stages of man's progress toward God. It is their mighty moral as well as intellectual power which makes the earth gravitate nearer to heaven and man more to resemble his Maker. To genius, to a superlative moral nature, Paul added the more transcendent gifts of inspiration. Sublime as a man, he became still more sublime as an apostle of Christ. He is sublime in his writings and in his earthly immortality. The brightest geniuses pale in the revolutions of time. Their names may be known as the commonplaces of literature and history, but their ideas have grown obsolete, their compositions cease to instruct and charm; little by little they die out of the memory of men, and they transmit to other hands the sceptre of their once unquestioned dominion. Their works are as the fossils of an earlier stratum of the earth. They lie in dead languages and on dusty shelves, read by a handful of scholars, but retaining little living hold upon the mind of the civilized world. But it is the glory of Paul, as it is of a greater than Paul, to win new power by time, to add as years and centuries pass new subjects to his faith, new provinces to his empire, until the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever.



THE LAST SUPPER.

THOSE who are familiar with the crayon-study of Da Vinci, the original painter, or with the engraving of Raphael Morghen, will find the picture we present ever valuable. The original painting was made upon the wall of the refectory of the Dominican convent in Milan, at the order of Ludovico il Moro, and the artist was employed for sixteen years, finishing his work in 1498. In considering this work of art, it is well to remember that to see we must believe; religious art requires religious feeling, and this feeling must be love—passionate, personal love—for the True, the Beautiful and the Good.

The portrait of our Lord is a part of a whole, and its expression, as well as that of each of the disciples, is to be interpreted by the time. He has just uttered the words, "Verily, I say unto you, That one of you shall betray me." He is now silent. His head droops and his eyes have fallen for very shame. No man could have spoken these words like this man. No one would have looked as he does. There is no trace of personal feeling. He is not thinking of himself, nor of the consequences of the act which he foretells. In his still quivering lips are to be discerned the signs of suffering and of sorrow for sin. As we behold his sorrow we recall the expression of his countenance as he lately looked on Jerusalem, and we see also in the present anguish the beginning of the agony of the coming Gethsemane. It was such a look as this that he gave to Peter, who went out and wept bitterly. It is such a look as this that he gives us as he turns upon us, for we are all in the same condemnation, ever forsaking and denying him. On the right hand of our Lord, nearest to him, are John, Judas and Peter. Peter, the farthest off, on hearing the words of Jesus, moves rapidly up behind Judas, who, looking upward in fright, bends forward over the table, with the right hand holds firmly grasped the purse, and with the left makes an involuntary motion, as if to say, "What may that mean?" Peter has meanwhile with his left hand laid hold on the shoulder of John, to tell him to ask Jesus who the traitor is. A salt-cellar is overturned during the excitement, and this bit of superstition on the part of the artist has been considered of doubtful propriety. This group is thought to be the most perfect in the picture. On the left of our Lord, James the Elder starts back with terror, like one who thinks he sees the horror of which he has just heard. Thomas appears behind his shoulder, with the forefinger of his right hand pointing toward his forehead. Philip, the third of the group, has got up, bends forward toward the Master, lays his hands on his breast, saying most clearly, "Lord, thou knowest it is not I." The last three on this side are Matthew, who turns his face eagerly toward his two companions on the left, while his hands are stretched out toward Jesus; Thaddeus, who shows the most violent astonishment, doubt and suspicion, and makes a characteristic gesture with his hands; and Simon, extremely dignified, who sits at the end of the table, richly clad in folding drapery, with countenance thoughtful, but not agitated nor hardly moved.

Looking directly at the opposite end of the table, we see Bartholomew, who bends over with both hands laid quietly on the table. He is probably listening for the answer to John's question. James the Less, next to and behind Bartholomew, lays the left hand on Peter's shoulder, and in front of him is Andrew, who, as one of the most important figures, with half-raised arms, shows full the palm of his expanded hands—a decisive expression of wonderment. The distinctive characteristics of the several apostles are more plainly seen in the very beautiful pictures which we present, with the accompanying biographies. The pictures themselves are engraved from photographs of Da Vinci's original crayon drawings, and the very best artists in the country have been employed upon the work. It will be a delightful study to compare the individual portraits with those in the large picture, and the fidelity of our artist's work will be easily recognized.

SCENES AND EVENTS

IN THE LIFE OF

OUR LORD AND SAVIOUR JESUS CHRIST

TOGETHER WITH

SCRIPTURAL ILLUSTRATIONS OF INCIDENTS

IN THE LIVES OF THE

APOSTLES AND EVANGELISTS

By Rev. WILLIAM F. B. JACKSON.

Entered, according to Act of Congress, in the year 1875, in the Office of the Librarian of Congress, at Washington.



"SUFFER THE LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT:"—MARK X.-14.

A GREAT darkness, political, moral and religious, covered the chosen people among whom the Christ was to be born; and they longed for deliverance from it. Politically, they were the helpless, though by no means patient, subjects to the foreign Roman yoke, under rulers who quarreled among themselves and agreed only upon one subject, the oppression of the people under them. Morally, the rich were lustful, luxurious, oppressive and ferocious; the poor, lawless and turbulent. Josephus says of them—"In private and in public all were morally diseased; all vied with each other in ungodliness towards Him above them, and unrighteousness towards those around them. Religiously, their condition was still as mournful. Many of them had fallen away from the faith, the hope, the obedience of their fathers. The Sadducees and Pharisees were the two great religious bodies; the one, easy as to this life, indifferent as to anything higher, and scoffing as to the future, and the other, holding fast to the traditions of the fathers, but having a zeal without knowledge, and therefore blind, self-willed, arrogant, cruel. But there were really some who sighed and cried amidst the abominations of their countrymen,

and had an intense desire for that long-predicted Deliverer who should ransom God's people not only from slavery to Rome, but from the far worse bondage of unrighteousness, ungodliness, and false religion. They believed in the prophecies, and looked eagerly for their fulfilment. And they were not disappointed. Redemption was nigh at hand. To them who sat in darkness there was coming great light. To them who lay in the shadow of death light was springing up!

A decree had gone out from the Emperor Augustus that all the world should be taxed; and as Judea formed a part of the Roman



OUR SAVIOUR.

Empire, its inhabitants, according to their custom, were taxed in the different towns to which their families originally belonged. So the carpenter, Joseph, and his wife Mary, went down from their northern home at Nazareth, to have their names enrolled at Bethlehem, where it had been prophecied that Christ should be born. Nothing could seem more improbable, in a worldly point of view, than such a journey for a poor man and a delicate woman. And yet it must be. God had spoken the word long before, and the decree of Augustus was only an instrument in his hands. The Child who was to be the Saviour of the world must not be born in the obscure village of Nazareth, but under such circumstances as to lay many witnesses under contribution, and to be open to observation. And so they come to Bethlehem. Great crowds were thronging up to the city of David, strangers of all ranks and degrees, rich and poor, high and low. Cæsar's officers attended by a vast retinue, and this poor carpenter and his wife dressed humbly and with no attendants. And there is no room for them in the inn. So Joseph and Mary retire to the stable—which in that rocky country was most probably a cave—and there the Saviour was born. He came to His own, and His own received Him not.

Christ was born, as we have seen, and straightway proclamation was made by a royal angelic messenger. Though the streets of the city were silent because its inhabitants slept, yet in the fields were shepherds, keeping watch over their flocks by night. To them came the tidings of great joy. "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory be to God in the highest, and on earth peace, good-will towards men."

Only four events are narrated in the Gospel concerning the infancy of Christ—the Circumcision, the Presentation in the Temple, the Visit of the Wise Men, or Magi, as the Greek of St. Matthew calls them, and the Flight into Egypt. To the Christian, the rite of Circumcision, as submitted to by our Lord, has a solemn meaning. It shews us that He came, as He said, not to destroy but to fulfil the Law. He suffered pain then only for our sakes, that we might learn the true spiritual circumcision of the heart, the mortification of our bodily senses, to endure pain, if need be, for His sake. The Circumcision was on the eighth day after His birth, and on that day He received officially the name Jesus, which the angel Gabriel had before said to His mother that he should be called. Forty days after the birth, the Virgin went to the Temple for her Purification, taking with her the offering prescribed by the Jewish Law, two turtle-doves, or two young pigeons. The regular offering, for those who could afford it, was a yearling lamb for a burnt-offering, and a young pigeon or turtle-dove for a sin offering. But the poverty of Joseph and Mary compelled them to offer the more humble gift.

This visit to the Temple was also rendered memorable by the fact that the devout Simeon and Anna, who were endowed with the gift of prophecy, recognized the infant Saviour, and broke forth into inspired song.

The account of the visit of the Wise Men to our Saviour as recorded in the second chapter of St. Matthew, is very brief, but of the deepest interest: Herod the Great, after a life of magnificent wickedness was now residing, in his old age, in his palace at Jerusalem, when tidings reached him that some strange men had come to the city seeking a new-born king of the Jews, saying they had seen his star in the East, and had come to worship him. King Herod was a mere usurper, a base tyrant ruling over an unwilling and rebellious people, and such news would naturally startle him. So, summoning to his palace the



THE WISE MEN WORSHIPING THE INFANT JESUS.

chief men of the Jews, the leading priests and scribes, he inquires of them diligently where the child should be born. These men, learned in the Scriptures, refer naturally to the prophecy in Micah, which speaks of Bethlehem, as the city destined to be honored by the birth of the Messiah. Thither Herod despatches the wise men, bidding them return to him as soon as they have found the child, that he too may go and worship him.

Scientific research has made known to us that, about the time of Christ's birth, there appeared a phenomenon in the sky, so wonderful that it could not fail to attract the attention and careful study of astronomers. We have no need to claim that this phenomenon had really anything to do with the Saviour's birth, except that it led these wise men to seek for their rightful King. So, from the far East unto the West they had journeyed, over mountain, vale and river, through mighty forests and flowery meadows, and burning deserts, the star

still beaming with ineffable lustre, still guiding them to their Infant King. When they had learned the direction from Herod they departed



THE FLIGHT INTO EGYPT.

from Jerusalem; "and lo, the star which they saw in the East went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped Him; and when they had opened their treasures they presented unto Him gifts; gold, frankincense and myrrh;" *gold*, the fittest gift for a king, costly and brilliant; *incense*, for a God, the sweet savour of which rolls up to heaven; *myrrh*, for a man, purifying in itself, and denoting punishment or pain.—For so, too, the prophet David had said: "The kings of Tharsis and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts." And again it had been said: "They from Sheba shall come—they shall bring gold and incense." Thus their work was done. They worshiped, laid their gifts at the feet of Him whom they acknowledged as their king and departed, having been warned of God in a dream that they should not return unto Herod.



CHRIST WASHING PETER'S FEET.

After this visit of the Wise Men, Joseph is warned in a dream that Herod will seek to destroy the young child, and is commanded to take Jesus and his mother, and to flee to Egypt. Concerning the particulars of this journey, and the residence of the family in Egypt, Scripture gives us no particulars. We learn only, that, after their departure, the cruel king issued an edict commanding all the children in Bethlehem, from two years old and under, to be slain thinking thus to make sure



CHRIST TEACHES HIS DISCIPLES HOW TO PRAY

of the death of Jesus. But Herod soon afterwards died, and then an angel appeared unto Joseph, telling him to return with the child and his mother to the land of Israel. "And he came and dwelt in a City called Nazareth."

For thirty years, until the time came for him to enter upon his ministerial work, the Saviour of mankind dwelt in this humble village. Concerning His manner of life there the Gospels are silent. Only one story of His youthful days is told, and that by St. Luke—the visit to the Temple at Jerusalem, when Jesus was twelve years old. Loving and reverent hearts have often desired to learn more about the childhood of Christ, and the brilliant fancy of poets and painters has depicted the Virgin and her son as clothed in gorgeous robes, and seated on stately, golden thrones. But far from this, must have been the reality. Their humble home was like many another in that lowly village.—"And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." And again, "Jesus increased in wisdom and stature, and in favour with God and man." He did not come into the world full-grown, with all His faculties complete. As a man, He was like other men, and subjected to the weaknesses and imperfections of human in fancy. In only one thing was He unlike us—in having no tendencies to evil within His heart. As other children grow, so He grew; like the flowers, first the bud then the bloom; like

the grain in the field, first the blade, then the ear, then the full corn in the ear. And is there not a lesson for all in this quiet retiring childhood and youth of the Saviour? Is not the silence of the Evangelists more eloquent than their speech could have been? They teach us that God's ways are not as our ways. Man would have looked for the Messiah to come with a great burst of trumpets and chorus of hallelujahs, with miracles flaming about His path, and a visible rainbow of glory hovering o'er His head. But He came to be like one of us.



THE WATER TURNED INTO WINE.

He came to increase in stature as we do, and to be touched with a feeling of our infirmities. He led the exact life of the majority of children, in its being devoid of any remarkable occurrence.

The only incident of his boyhood life, we have said, was His appearing in the Temple at Jerusalem, at the age of twelve years, which was an important age for a Jewish boy. At this period of life, a boy of whatever rank or condition, was compelled to learn a trade, and to begin to support himself. Every year, we are told, it had been the custom of our Lord's parents to visit Jerusalem, at the feast of the Passover. And now that their son is of an age to assume the responsibilities of the Law, they take him with them. We can imagine the delight with which He, to whom such scenes were new, would look round the holy city. Attracted by its crowded streets and its beautiful buildings; entering into the enjoyments of the festival, with a zest the keener because it was new, that visit was an era in His life. But as He witnesses the religious service in the Temple, strange thoughts take possession of His mind, and questions came up which must be solved. So He lets the caravan depart to Nazareth, while He leaves His parents and stays behind. And when with anxious and aching hearts they return to Jerusalem to find the lost child; and Mary says to Him reproachfully:—"Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing"—mark the character of the child's reply: "How is it that ye sought me! Wist ye not that I must be about my Father's business?" How touching is this reply in its simplicity! how seemingly unfathomable in its hidden wisdom! how memorable in being the first recorded words of the Lord! He is so conscious of His own nature and His duty, that He seems astonished at their not understanding why He is in God's Temple, His Father's House. "And they understood not the saying which He spake unto them;" they who had guided His infant steps, and taught Him in God's word of what the ancient prophets sang; above all, she who knew the sacred mystery of His birth! What a mournful illustration of the truth of the Evangelist's words—"He came unto His own, and His own received Him not."



CHRIST HEALING THE SICK.

Still, He knew the work which had been given Him to do; He knew His Divine parentage; and yet He humbled Himself, like a holy child He was obedient to Joseph and Mary, "He went down with them, and came to Nazareth, and was subject unto them."

Thenceforth we hear no more of Him until He was thirty years of age, when His life of active labour began. How the intervening time was passed we can only conjecture. But it is most natural to suppose that He worked at the carpenter's bench with His foster-father, and helped thus to support the family. He would also receive the Scriptural and moral and intellectual education which all Jewish parents were careful to give their children. But whatever He may have done or learned, at home, or in the school, or in the synagogue, we may be certain that daily He was gaining clearer insight into His heavenly Father's will. Whether He stood on the brow of the hill behind the little village, and looked upon the fair landscape spread before Him; or gazed into the twilight heavens, and watched the stars steal gently out; or plucked the lily of the field, and noted the sparrow's fall—on all this, He saw God's loving care bestowed. Whether He studied His lessons in the quiet cottage, or stood in the crowded market place, He heard His heavenly Father's voice, and obeyed it. Till at last the time has come when He must go forth from retirement to meet a world's scorn, and to die for a world's sin.



THE LAST SUPPER.

And now is heard, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." One person had been commissioned by God to be the herald of the coming Messiah. The prophet Isaiah had sung of him long before, and Malachi, the

last of a long illustrious line, had proclaimed God's promise, "Behold, I will send my messenger, and he shall prepare the way before Me;" "behold, I will send you Elijah the prophet, etc." And then, for four hundred years, the voice of prophecy is silent. Earnestly the people looked for Him who had been promised, but no voice of inspired messenger break the almost agonizing silence, no stranger, dressed in the prophet's rude garb, greets the expectant gaze. Four silent centuries must be passed in musing upon the laws of Moses, in getting sweet counsel from the prophecies of old, in struggling against the deadly assaults of paganism, in living as captives in a strange land, teaching the heathen a knowledge of God's ways—till the silence is at last broken, and one, filled with the Holy Ghost from his mother's womb, comes forth from the desert in the spirit and power of Elias, crying—"Repent ye, for the kingdom of heaven is at hand." And then we read that the multitudes flock to see him; the Pharisees, the Sadducees, the soldiers and the publicans, rich and poor, high and low. It was a wonderful sight, that rough stranger, dressed in the traditional garb of the prophet, with raiment of camel's hair and coarse leathern girdle, with hair and beard unkempt, and the dust and dew of the desert clinging to his sandalled feet; confronting the lordly Pharisee and the scoffing Sadducee, the rude Roman soldiery, and the cheating publican! What had he to tell them? Had they not lived all their lives amid the throng of the city, where contending interests clash, and the mind of man is spurred on by continuous excitement? Must all the learning of their schools and synagogues go for naught, their worldly wisdom and their business tact be forgotten, and they learn anew from this untaught and almost savage man how to live and how to die? Yes, they were to be taught that, with all its learning and seeming wisdom, the age was corrupt to the very bottom, diseased at the root; that men's hearts needed cleansing, and their lives a radical change. God was coming to clean His threshing-floor, gathering the wheat into His barn but burning up the chaff with unquenchable fire. And men listened to this stern uncompromising speaker, and were baptised of him in Jordan, confessing their sins. This baptism was an expressive symbol to illustrate to the sense God's pardoning mercy, and to assure each penitent of its application to him; for the meaning of the rite was, as water washes the body from defilement, so God will wash your soul from the stains of guilt. And then the Baptist goes on to promise a much more effectual pledge of this mercy, to be vouchsafed by Jesus: "I bathe you in water as a sign of cleansing from guilt; but the Mightier than I, whose prerogative as the Messiah is to pour out God's Spirit upon all flesh, He will bathe you with that Spirit of adoption which infuses the *assurance* of such cleansing.' As Jesus Himself promised He would do for His followers, on the day of Pentecost: "John, indeed, baptised with water, but ye shall be baptised with the Holy Ghost not many days hence."

But now we are to gaze upon another scene, in the same place, and with the same surroundings. The waters of Jordan, which had been crowded with penitents, now look on One who has no need of repentance, yet who sees fit to partake with His countrymen of that sacred rite by which was inaugurated a new era. The Baptist had done his work. He had made his mark—a mark so deep that many "mused in their hearts whether he were not himself the Christ" whose coming he proclaimed. But no! Another Personage draws near. We see Jesus, the Nazarene workman, coming to John's baptism, to testify His expectation also of the near approach of God's kingdom. And we find this Jesus, in the very act of so giving testimony, receiving from the Father in return a testimony to Himself; hailed as the Regent in this kingdom, and filled by the Father with the spirit of faith and zeal and power for the establishment of this kingdom. "And Jesus, when He was baptised, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."



CHRIST BEFORE PILATE.

The Baptist was at first unwilling to baptise Jesus, saying, "I have need to be baptised of thee; and comest Thou to me?" When he first came to the banks of the Jordan he did not know Jesus, according

to his own testimony, for the Messiah was not yet revealed But there must have been something in the Saviour's look and manner, in the solemn majesty of His demeanor, or in His sinless beauty, which took captive the soul of John. And when he hears the words, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness," he yields, and baptises Jesus. But why, if our Lord was sinless, did He receive baptism at the hands of John? We learn from His own words just quoted. It was to fulfill every requirement to which God's will might seem to point. He did not need to be washed from sin. He does not say, "I *have need* to be baptised," but "Suffer it to be." He does not say, "I *must*," but, "Thus it becometh us." He received baptism as setting the seal to John's mission as His forerunner, and as the inauguration of a mission whose wish was not to destroy the Law but to fulfill—to fill up that which was wanting.

Thus borne witness to by John, thus having seen the heavens rent asunder to declare God's nearness to Him, and the spirit of God descending to indicate His reception of power from God; thus having heard the voice of God commending Him as His beloved Son, He is ready to begin His work. But, in the providence of God, there must be a testing of Him first. "Immediately," we read, "the Spirit driveth Him into the wilderness, And he was there in the wilderness forty days, tempted of Satan." The story of the temptation, which occurred after the long fast of forty days, is familiar to all. But is its meaning as evident? The naturalness of such an event at the beginning of our Lord's course, seems to be involved in the very constitution of that human nature which He possessed in all its fullness. He was in all points tempted like as we are. For it is only when tested that the character becomes known. "He is the righteous man, not who is secured from doing wrong, but who, when he has the power of doing wrong, manifests no disposition towards it." The sinlessness of Jesus lay, not in His being untemptable, but in the promptitude and ease with which He repulsed temptation. The three successive temptations have been ranked as temptations to Under-confidence, Over-confidence, and Other-confidence. The first, to take things impatiently into our own hands; the second, to throw things presumptuously on God's hands; the third, to transfer things disloyally into other hands than God's. And over them all our Lord triumphs gloriously.



CRUCIFIXION

Jesus now feels that His time has really come. John the Forerunner has been cut short in his course; the fallen standard of the Kingdom of God must be seized and carried forward. Our Lord goes from the desert to the fertile and populous region of Galilee. In this country was the beautiful inland sea, called by the same name, embosomed among fruitful hills, and overshadowed on the East by high mountains, having waters clear and sweet and abounding in fish. There were many flourishing towns on its banks—such as Bethsaida at its northern extremity, Tiberias to the west, and Capernaum to the north-west. This last town was specially frequented by Jesus, and He made it the rallying-point of His missionary work. Now begins that long series of labors, of good work done to the souls and bodies of men, which was to be brought to such a tragic ending. John did no miracle, but Jesus was mighty both in word and deed. The first recorded miracle of our Lord is the changing of the water into wine, which, St. John's Gospel says, occurred at Cana of Galilee. Jesus and His disciples were invited to a wedding-feast, and the mother of Jesus was there also. During the progress of the festivities the wine was exhausted; and if we remember the lavish hospitality which was expected and exercised at those Oriental entertainments, we may imagine the discomfort and mortification which the entertainers must have experienced. How natural it was, then, for Mary who knew who her son was, to say to Him, "They have no wine." Here was a difficulty to be met; possibly the presence of Him and His disciples had partly occasioned it. At any rate, there was a kind deed to be done, and He who was in such favour with God might have the power to do it. Her faith was indeed strong, but she must be taught that from henceforth He was the Son of God, the Christ, and not the Son of Mary. So He says to her, "Woman, what have I to do with thee? Mine hour is not yet come!" The address "Woman," sounds harsh to us, but it was, in reality, a common idiom, meant to be perfectly respectful, and oftentimes addressed to the most exalted in station. And if there were any implied censure in the words, we may be sure that our Lord's loving look would take it away. Mary is evidently not disconcerted, but with full belief in her Son's power and willingness, she turns to the servants with the words—"Whatsoever He saith unto you, do it." As it is customary in eastern houses always to wash the hands before eating, water is always ready; and in this case there were standing near the door six large stone water-jars, holding two or three firkins apiece. At the Saviour's command these vessels were at once filled to the brim by the servants, and they were ordered to draw out the contents, and carry to the governor of the feast, the guest who, according to custom, had been elected to preside over the festivities. But he, not knowing what had happened, playfully remarked that the bridegroom had acted contrary to the usual manner at feasts, in thus giving the good wine last.

It is not our purpose to dwell upon this miracle, or any of the wonderful works of Christ, in a controversial spirit. This narrative of His life is addressed, as His miracles originally were, not to the curiosity of cold and skeptical cavillers, but to the faith of humble and loving hearts. And to such, this first miracle will teach its appropriate lessons. It shews us Christ, as sanctifying natural relationships and natural enjoyments. He consecrates a marriage, and the sympathies which lead to the marriage. He does not condemn what is natural, but ennobles it, as He did the water, by turning it into wine. And, moreover, He teaches us, that as the world gives its best things first, and afterwards has but the dross to offer; on the contrary God gives us His best things last, and in the end will let us drink the new wine in His kingdom, at the marriage supper of the Lamb.

Our space does not permit us to make an extended review of our Lord's work. A brief summary of St. Mark's account of His first labors at Capernaum, will give us all we need, in order that we may understand the principles which actuated Him. Christ not only rises there in the synagogue, and teaches the people so that they are astonished at His way of speaking—with an efficiency such as the tame, prosy scribe had no spirit for; but He crowns this power of speech with a still more marvellous power of action. There was a poor madman in the synagogue, and he shuddered and shrank before the holy Repre-

sentative of God; but Jesus rebuked the demon who possessed him, and delivered his victim from his grasp. Then next we have recorded a similar power over more ordinary disease. Peter's mother-in-law is ill of a fever. The compassionate Master takes her by the hand, and lifts her up, and immediately the fever leaves, and she is strong enough to serve them with food and do her household work. And these are but specimens of a vast and varied display of gracious power, relieving all sorts of suffering and sorrow. The word that Jesus preached was deliverance from evil. The deeds which He did effected this deliverance. Wherever evil reigned,—in the bodies, the minds, or the hearts of his countrymen,—there he interposed, to expel it from its strongest holds. He delivered from bodily evil by recovering the sick to health, the palsied to activity, the blind to sight, the deaf to hearing, the lame to walking, the dead to life. He delivered from mental evil by rescuing the victims of lunacy and madness from their dreadful pre-possessions into a right mind. He delivered from moral evil by emancipating men from the delusions of ignorance, the disorder of sin, the burden of



CHRIST IN THE MIDST OF HIS DISCIPLES.

despair. He delivered from spiritual evil by proclaiming His Father as their Father, and replacing them in their right position towards Him. For He came expressly, as He tells us, not to call the righteous, but sinners to a new disposition and a new relation towards God. And what was the result of this uprising of the Sun of righteousness with healing in His rays? All the world was dazzled, heated, inflamed. His fame spread abroad throughout all the region round about Galilee. All men sought Him. The recipients of His mercy published it much, and blazed abroad the matter, insomuch that Jesus could no more enter into the city, but remained without in desert places; yet still they came to Him from every quarter. They brought to Him all that were diseased, and those possessed by devils. And in short, as St. Matthew states it, there was accomplished the prediction of Isaiah, "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

And so, for about the space of three years, our Lord's wonderful work goes on. He gathers disciples about Him, men devoted to His cause, and gives them power to teach and work miracles in His name. But shadows soon begin to gather across His pathway. It could not but happen that this bold truth-teller, He who spake as never man spake before, should incur the hatred of these who could not accept the purity of His teaching, and believe in the divinity of His mission. The common people heard Him gladly; but the Scribes and Pharisees were jealous of one who had so much influence where they had utterly failed. They charged Him with staining the sanctity to be jealously preserved by every true Jew. They find Him consorting with men unfaithful to the law, who had lost caste by accepting office under the heathen government; nay, actually selecting for one of His companions and friends a man like Matthew the publican, a contractor for the heathen taxes; claiming to be a prophet of God, yet eating with custom-house officials and such outcasts! But Jesus tells them, We must not repulse these men with scorn; we must win them by kindness. We must not haughtily stand far off from them, as lepers; we must mingle with them to recover them from their leprosy. The physician shrinks from no one in disease. It is to deal with disease that he is appointed. He will do anything, therefore, to fulfil his vocation and be a healer of men. Still, He could not avail to soften the enmity of those opposed to Him, which followed Him at last to the cruel cross. The time comes at last for the Sun of righteousness to unveil Himself in noon-day splendor, and so He goes up to Jerusalem to the Feast of the Passover, though He knows that certain death at the hands of His enemies awaits Him there. When He entered, in predicted state, into the Holy City—was acclaimed not only by the disciples, but by the exulting multitude, as the King so long desired—assumed boldly His function of purifying the sons of Levi—and with a royal majesty scared His enemies and cheered His friends by the announcement of His coming triumph—the zenith of His career was reached; He shone forth in meridian splendour as the Son of God.

And yet this moment of His exaltation was also the moment of His fall! His powerful enemies, worsted in argument, took refuge in force. They determined at once to cut off this troublesome fanatic from the face of the earth. And Jesus Himself becomes painfully aware of the change which was preparing. A touching sadness takes possession of Him. It shews itself in the mournful allusion to His coming death, in Bethany; in the solemn annunciation of His betrayal, at the passover supper; in His deliberate elevation of the sacrifice therein commemorated into a symbol of Himself. It weighs upon Him in the Garden of Gethsemane with deep oppression. And it becomes intensified through each successive step of His subsequent history, by the insensibility of His bosom friends, the treachery of Judas, the disgrace of His being arrested as a thief and a robber, the accusation of blasphemy before the ecclesiastical court, and of sedition before the civil tribunal; the preference by the multitude of a murderer to Himself, whom they had so recently saluted as their King; the injustice of Pilate, the Roman governor, the mockery by the soldiers, the insults of the scribes, the strange despondency which seized Him on the cross. Cloud after cloud became heavier and more dark, till black night set upon His soul.

With the exception of the trial and the crucifixion, the most important event of the last week of our Saviour's life was the institution of what is known to us as the "Lord's Supper." While they were going on with the memorial Paschal feast, Jesus takes a loaf, and having offered the prescribed prayer over it, breaks it and gives it to His disciples, saying, Take this! it is my body! Then, taking the cup and offering the appointed thanksgiving, He gave it to them and they all drank out of it; and He said, This is my blood! —the blood of a new covenant—blood shed for the welfare of many! In the old event which we are commemorating, there was a sacrifice, a blood-shedding; but it was a sacrifice for the *passing over* of the destroying angel from our fore fathers—a blood-shedding for the ratifying with them a covenant of redemption from death, and consecration to God's service. And so shall it be with my death which now depresses us; painful in itself, but joyful in its results; full to us all of present sorrow, but pregnant with future blessedness. What the blood of the paschal lamb was for Israel, that will my blood be for the whole world!



THE ASCENSION.

But the Last Supper is finished, the agony in the garden is over, the kiss of the traitor Judas has been given, the trial before Herod and Pilate is concluded, the crown of thorns has been put upon His head, and the purple robe of scorn thrown over Him, and He goes forth to Golgotha bearing His cross, but so weak that his persecutors compel one of the by-standers to assist Him. Yet, even when He is nailed to the cross, their insults do not cease. Those who passed by railed at Him and wagged their heads at Him, bidding Him who saved others to come down from the cross and save Himself. They little knew that it was *because* He saved others that He *would not* come down from His cross. *But the very face of nature is darkened; at noon-day the light of heaven is put out.* The sufferer Himself is bowed down beneath the cruel agony of physical pain, and it is the effort to shake off this burden which wrings out the cry, "My God, my God, why hast Thou forsaken me!" Yet even this very cry has in it an element of godly trust; it shews the whole soul still turned upwards towards God, and so this cry of seeming despondency issues at last in one of triumph: "It is finished!" "Father, into thy hands I commend my spirit!" At the very moment of death Jesus triumphs over death. The dismissal of His soul is a translation to a higher region. He springs from earth to Paradise. And now an unexpected friend ventures forth; the governor is persuaded; the corpse is obtained; an unpolluted tomb is gained for it; the tender women anoint it with funeral balms. But is the work of Jesus indeed finished? No; He must rise again from the dead, as He Himself had predicted, on the third day. Consequently, in the Gospels we have set before us two objects,—*the empty tomb*, and *the risen Jesus*. The empty tomb is clearly attested by St. Mark. For the angel says to the woman, "Ye seek Jesus of Nazareth, which was crucified: He is not here; behold the place where they laid Him." And St. Paul gives us the faith which had come down to him, not simply "He was crucified for us, and still lives!" but, "He was *buried*," and then "raised again;" plainly, from the grave in which He had been laid. And the testimony of the disciples as to the *risen* Jesus confirms this, as does the belief of the whole civilized world at this day. Wherever civilization has spread, thither has gone the missionary of Christ, and the worship of every Lord's Day bears testimony of "Christ being raised from the dead."

And now, after His resurrection Jesus appears to His disciples, tarries with them forty days, and instructs them in things pertaining to the Kingdom of God, which He came to establish on earth, and commissions certain of them to take His place and carry on His work throughout the world. Till at last the time comes, when He must depart from them forever, and send to them the promise of the Father, the Holy Ghost the Comforter. He meets the disciples at Jerusalem, and as He journeys with them towards Bethany He checks their anxious questionings in regard to the future, and bids them wait in the Holy City until the promised Spirit should be sent to them. Then bidding them farewell, He lifts His hands and blesses them, and in this act of blessing a cloud received Him out of their sight. That cloud still rolls between us and Him. But faith can pierce it; prayer can rise above it; His blessing can drop through it, like the gentle refreshing rain, upon the thirsty soil of our hearts. Though He be gone away nothing can separate us from Him; for in His Holy Spirit a sense of nearness is given to us, which those who were nearest to Him in body, while He was on earth, never could have realized, unless their heart were fully given to Him. And now the whole Christian Church is looking anxiously forward for the time when "the kingdoms of this world shall be the kingdoms of our Lord and of His Christ." When He, over whom sin and Satan seemed to triumph, shall come again with glory to judge both the quick and the dead. When the promise of the angel shall be fulfilled: "This same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."



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Our Saviour.

THE PARALLEL EDITION

OF

THE NEW TESTAMENT

OF

Our Lord and Saviour Jesus Christ,

TRANSLATED OUT OF THE GREEK; BEING THE VERSION SET FORTH

A. D. 1611.

ARRANGED IN PARALLEL COLUMNS WITH THE REVISED VERSION OF

A. D. 1881.

TOGETHER WITH THE READINGS AND RENDERINGS PREFERRED BY THE AMERICAN REVISERS.

Text Conformable to that of the Universities of Oxford and Cambridge.



[Pica Quarto.]

PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539–41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.' There was, however, this subsequent provision:—'These Translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorized Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying it charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the 25th day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and those passages in which they desire to place on record their preference of other readings and renderings will be found at the foot of pages in which they occur. We gratefully acknowledge their care, vigilance, and accuracy, and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where

the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of

the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labors were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(*a*) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(*b*) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the margins of each page.

(*c*) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY,
11th November 1880.

THE GOSPEL ACCORDING TO

S. MATTHEW.

A. D. 1611

CHAP. I.

THE book of the [a] generation of Jesus Christ, the son of David, the son of Abraham.

2 [b] Abraham begat Isaac, and [c] Isaac begat Jacob, and [d] Jacob begat Judas and his brethren.

3 And [e] Judas begat Phares and Zara of Thamar, and [f] Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And [g] Jesse begat David the King, and [h] David the King begat Solomon of her *that had been* the wife of Urias.

7 And [i] Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And [k] Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And || Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, [l] Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations: and from David until the carrying away into Babylon are fourteen generations: and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the [m] birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily.

[a] Luke 3. 23.

[b] Gen. 21. 3.
[c] Gen. 25. 26.
[d] Gen. 29. 35.

[e] Gen. 38. 27.

[f] Ruth 4. 18. 1 Chr. 2. 5.

[g] 1 Sam. 16. 1. & 17. 12.
[h] 2 Sam. 12. 24.

[i] 1 Chr. 3. 10.

[k] 2 Kin. 20. 21. 1 Chr. 3. 13.

|| *Some read, Josias begat Jakim, and Jakim begat Jechonias.*

[l] 1 Chr. 3. 16, 17.

[m] Luke 1. 27.

[1] Or, *The genealogy of Jesus Christ*

[2] Or, *birth*: as in ver. 18.

[3] Gr. *Aram.*

[4] Gr. *Asaph.*

[5] Gr. *Amos.*

[6] Or, *removal to Babylon*

[7] Gr. *Salathiel.*

[8] Or, *generation*: as in ver. 1.

[9] Some ancient authorities read *of the Christ.*

[10] Or, *Holy Spirit*: and so throughout this book.

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1 [1] THE book of the [2] generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;
3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat
4 [3] Ram; and [3] Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat
5 Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed be-
6 gat Jesse; and Jesse begat David the king.

And David begat Solomon of her *that had*
7 *been the wife* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and
8 Abijah begat [4] Asa; and [4] Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Jo-
9 ram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hez-
10 ekiah; and Hezekiah begat Manasseh; and Manasseh begat [5] Amon; and [5] Amon begat Josiah;
11 and Josiah begat Jechoniah and his brethren, at the time of the [6] carrying away to Babylon.

12 And after the [6] carrying away to Babylon, Jechoniah begat [7] Shealtiel; and [7] Shealtiel begat
13 Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14 and Azor begat Sadoc; and Sadoc begat Achim;
15 and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan
16 begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the [6] carrying away to Babylon fourteen generations; and from the [6] carrying away to Babylon unto the Christ fourteen generations.

18 Now the [8] birth [9] of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was
19 found with child of the [10] Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily.

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20 But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a son, [n]and thou shalt call his Name Jesus: for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying,

23 [o]Behold, a Virgin shall be with child, and shall bring forth a son, and ‖they shall call his name Emmanuel, which, being interpreted, is God with us.)

24 Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not, till she had brought forth her firstborn son, and he called his name Jesus.

CHAP. II.

NOW when [a]Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came Wise men from the East to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: For thus it is written by the Prophet;

6 [b]And thou Bethlehem *in* the land of Juda art not the least among the Princes of Juda: for out of thee shall come a Governor, that shall ‖rule my people Israel.

7 Then Herod, when he had privily called the Wise men, inquired of them diligently what time the Star appeared:

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the King, they departed, and lo, the Star which they saw in the East, went before them, till it came and stood over where the young child was.

10 When they saw the Star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they ‖presented unto him gifts, gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a dream,

[n] Luke 1. 31.

[o] Is. 7. 14.

‖ *Or, his name shall be called.*

The Fourth Year before the common Account called Anno Domini.

[a] Luke 2. 6.

[b] Mic. 5. 2. John 7. 42.

‖ *Or, feed.*

‖ *Or, offered.*

1 Gr. *begotten.*

2 Gr. *Emmanuel.*

3 Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12.

4 Or, *Where is the King of the Jews that is born?*

5 Or, *through*

6 Gr. *Magi.*

7 Or, *the time of the star that appeared*

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20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [1]conceived in her is of the Holy
21 Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that
22 shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name [2]Immanuel;

24 which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto
25 him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold,
2 [3]wise men from the east came to Jerusalem, saying, [4]Where is he that is born King of the Jews? for we saw his star in the east, and are
3 come to worship him. And when Herod the king heard it, he was troubled, and all Jerusa-
4 lem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be
5 born. And they said unto him, In Bethlehem of Judæa: for thus it is written [5]by the prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [6]wise men, and learned of them carefully [7]what time the star
8 appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and wor-
9 ship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10 And when they saw the star, they rejoiced with
11 exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and
12 myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream,

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saying, Arise and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, [c]Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time, which he had diligently inquired of the Wise men.

17 Then was fulfilled that which was spoken by [d]Jeremy the Prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.

CHAP. III.

A. D. 26.

IN those days came [a]John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the Prophet Esaias, saying, [b]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, [c]O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits ‖meet for repentance.

9 And think not to say within yourselves, [d]We

[c] Hos. 11. 1.

[d] Jer. 31. 15.

[a] Mark 1. 4. Luke 3. 2.

[b] Is. 40. 3. Mark 1. 3.

[c] ch. 12. 34. ‖ *Or, answerable to amendment of life.* [d] John 8. 39.

[1] Gr. *Magi.*

[2] Or, *through*

[3] Or, *your repentance*

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saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the
14 young child to destroy him. And he arose and took the young child and his mother by
15 night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call
16 my son. Then Herod, when he saw that he was mocked of the [1]wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully
17 learned of the [1]wise men. Then was fulfilled that which was spoken [2]by Jeremiah the prophet, saying,

18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because
they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in
20 Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's
21 life. And he arose and took the young child and his mother, and came into the land of Israel.
22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts
23 of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken [2]by the prophets, that he should be called a Nazarene.

3 And in those days cometh John the Baptist,
2 preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at
3 hand. For this is he that was spoken of [2]by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and
5 his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa,
6 and all the region round about Jordan; and they were baptized of him in the river Jordan,
7 confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?
8 Bring forth therefore fruit worthy of [3]repentance:
9 and think not to say within yourselves, We

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have Abraham to *our* father: For I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [c]Therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

11 [f]I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the holy Ghost, and with fire.

12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire.

13 ¶ [g]Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him:

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

THEN was [a]Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread.

4 But he answered, and said, It is written, [b]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy City, and setteth him on a pinnacle of the Temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: For it is written, [c]He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, [d]Thou shalt not tempt the Lord thy God.

8 Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [e]Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, Angels came and ministered unto him.

ANNO DOMINI 26.

[c] ch. 7. 19.

[f] Mark 1. 8. Luke 3. 16. John 1. 26.

A. D. 27.

[g] Mark 1. 9. Luke 3. 21.

[a] Mark 1. 12. Luke 4. 1.

[b] Deut. 8. 3.

[c] Ps. 91. 11.
[d] Deut. 6. 16.
[e] Deut. 6. 13. & 10. 20.

[1] Or, *in*

[2] Gr. *sufficient.*

[3] Or, me

[4] Some ancient authorities omit *unto him.*

[5] Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18.

[6] Gr. *loaves.*

[7] Gr. *wing.*

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have Abraham to our father: for I say unto you, that God is able of these stones to
10 raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the
11 fire. I indeed baptize you [1]with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [2]worthy to bear: he shall baptize you [1]with the Holy
12 Ghost and *with* fire: whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jor-
14 dan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to
15 me? But Jesus answering said unto him, Suffer [3]*it* now: for thus it becometh us to fulfil all
16 righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened [4]unto him, and he saw the Spirit of God descending as a dove, and coming upon him;
17 and lo, a voice out of the heavens, saying, [5]This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the
2 wilderness to be tempted of the devil. And when he had fasted forty days and forty nights,
3 he afterward hungered. And the tempter came and said unto him, If thou art the Son of God,
4 command that these stones become [6]bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that
5 proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and
6 he set him on the [7]pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

> He shall give his angels charge concerning thee:
> And on their hands they shall bear thee up,
> Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou
8 shalt not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the
9 world, and the glory of them; and he said unto him, All these things will I give thee, if thou
10 wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God,
11 and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

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12 ¶ [f]Now when Jesus had heard that John was ‖cast into prison, he departed into Galilee.
13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the Sea coast, in the borders of Zabulon and Nephthali:
14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,
15 [g]The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Jordan, Galilee of the Gentiles:
16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.
17 ¶ [h]From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.
18 ¶ [i]And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers.)
19 And he saith unto them, Follow me: and I will make you fishers of men.
20 And they straightway left their nets, and followed him.
21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.
22 And they immediately left the ship and their father, and followed him.
23 ¶ And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.
24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them.
25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAP. V.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.
2 And he opened his mouth, and taught them, saying,
3 [a]Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed *are* they that mourn: for they shall be comforted.
5 [b]Blessed *are* the meek: for they shall inherit the earth.
6 Blessed *are* they which do hunger and thirst after righteousness: [c]for they shall be filled.
7 Blessed *are* the merciful: for they shall obtain mercy.
8 [d]Blessed *are* the pure in heart: for they shall see God.

ANNO DOMINI 30.

[f] Mark 1. 14. Luke 4. 14. John 4. 43.
‖ *Or, delivered up.*
A. D. 31.

[g] Is. 9. 1.

[h] Mark 1. 14.

[i] Mark 1. 16.

A. D. 27.

[a] Luke 6. 20.
[b] Ps. 37. 11.
[c] Is. 65. 13.
[d] Ps. 24. 4.

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12 Now when he heard that John was delivered
13 up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and
14 Naphtali; that it might be fulfilled which was spoken [1]by Isaiah the prophet, saying,
15 The land of Zebulun and the land of Naphtali,
[2]Toward the sea, beyond Jordan, Galilee of the [3]Gentiles,
16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.
17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea;
19 for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers
20 of men. And they straightway left the nets,
21 and followed him. And going on from thence he saw other two brethren, [4]James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and
22 he called them. And they straightway left the boat and their father, and followed him.
23 And [5]Jesus went about in all Galilee, teaching in their synagogues, and preaching the [6]gospel of the kingdom, and healing all manner of disease, and all manner of sickness among
24 the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, [7]possessed with devils, and epileptic,
25 and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.
5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his
2 disciples came unto him: and he opened his mouth and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 [8]Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.

[1] Or, *through*
[2] Gr. *The way of the sea.*
[3] Gr. *nations*: and so elsewhere.
[4] Or, *Jacob*: and so elsewhere.
[5] Some ancient authorities read *he.*
[6] Or, *good tidings*: and so elsewhere.
[7] Or, *demoniacs*
[8] Some ancient authorities transpose ver. 4 and 5.

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9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 [c]Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed *are* ye, when men shall revile you, and persecute you, and shall say all manner of [f]evil against you †falsely for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: For so persecuted they the Prophets which were before you.

13 ¶ Ye are the salt of the earth: [g]But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men [h]light a candle, and put it under a ‖bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, [i]that they may see your good works, and glorify your father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfil.

18 For verily I say unto you, [k]Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 [l]Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard, that it was said ‖by them of old time, [m]Thou shalt not kill: and, Whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, *Thou* fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee:

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 [n]Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

ANNO DOMINI 31.

[c] 1 Pet. 3. 14.

[f] 1 Pet. 4. 14.
† Gr. *lying.*

[g] Mark 9. 50. Luke 14. 34.

[h] Mark 4. 21. Luke 8. 16. & 11. 33.
‖ *The word in the original, signifieth a measure containing about a pint less than a peck.*

[i] 1 Pet. 2. 12.

[k] Luke 16. 17.

[l] Jam. 2. 10.

‖ *Or, to them.*

[m] Ex. 20. 13. Deut. 5. 17.

[n] Luke 12. 58.

[1] Many ancient authorities insert *without cause.*

[2] An expression of contempt.

[3] Or, *Moreh*, a Hebrew expression of condemnation.

[4] Gr. *unto* or *into.*

[5] Gr. *Gehenna of fire.*

[6] Some ancient authorities omit *deliver thee.*

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9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the king-
11 dom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely,
12 for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast
14 out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot
15 be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it
16 shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to ful-
18 fil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be
19 accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the king-
20 dom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall
22 kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother[1] shall be in danger of the judgement; and whosoever shall say to his brother, [2]Raca, shall be in danger of the council; and whosoever shall say, [3]Thou fool, shall be in danger
23 [4]of the [5]hell of fire. If therefore thou art offering thy gift at the altar, and there remem-
24 berest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then
25 come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge [6]deliver thee to the
26 officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

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27 ¶ Ye have heard that it was said by them of old time, [o]Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 [p]And if thy right eye ‖offend thee, pluck it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, [q]Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, [r]Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all, neither by heaven, for it is God's throne:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 [s]But let your communication be Yea, yea: Nay, nay: For whatsoever is more than these, cometh of evil.

38 ¶ Ye have heard that it hath been said, [t]An eye for an eye, and a tooth for a tooth.

39 But I say unto you, [u]that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee: and [x]from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard, that it hath been said, [y]Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, [z]Love your enemies, bless them that curse you, do good to them that hate you, and [a]pray for them which despitefully use you, and persecute you:

45 That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust.

46 [b]For if ye love them which love you, what reward have ye? Do not even the Publicans the same?

47 And if ye salute your brethren only, what do you more *than others?* Do not even the Publicans so?

48 Be ye therefore perfect, even as your father, which is in heaven, is perfect.

ANNO DOMINI 31.

[o] Ex. 20. 14.

[p] ch. 18. 8. Mark 9. 47. ‖ *Or, do cause thee to offend.*

[q] Deut. 24. 1. Luke 16. 18. 1 Cor. 7. 10.

[r] Ex. 20. 7. Lev. 19. 12. Deut. 5. 11.

[s] Jam. 5. 12.

[t] Ex. 21. 24. Lev. 24. 20. Deut. 19. 21.

[u] Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7.

[x] Deut. 15. 8.

[y] Lev. 19. 18.

[z] Luke 6. 27.
[a] Luke 23. 34. Acts 7. 60.
[b] Luke 6. 32.

1 Gr. *Gehenna.*

2 Or, *toward*

3 Some ancient authorities read *But your speech shall be.*

4 Or, *evil*: as in ver. 39; vi. 13.

5 Or, *evil*

6 Gr. *impress.*

7 That is, *collectors or renters of Roman taxes*: and so elsewhere.

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27 Ye have heard that it was said, Thou shalt
28 not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already
29 in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be
30 cast into [1]hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go
31 into [1]hell. It was said also, Whosoever shall put away his wife, let him give her a writing
32 of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but
34 shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the
35 heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor [2]by Jerusalem, for it is the city of the great King.
36 Neither shalt thou swear by thy head, for thou
37 canst not make one hair white or black. [3]But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [4]the evil *one.*

38 Ye have heard that it was said, An eye for
39 an eye, and a tooth for a tooth: but I say unto you, Resist not [5]him that is evil: but whosoever smiteth thee on thy right cheek, turn to him
40 the other also. And if any man would go to law with thee, and take away thy coat, let him
41 have thy cloak also. And whosoever shall [6]compel thee to go one mile, go with him twain.
42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt
44 love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray
45 for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.
46 For if ye love them that love you, what reward have ye? do not even the [7]publicans the same?
47 And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles
48 the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

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CHAP. VI.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward ‖of your father which is in heaven.

2 Therefore, [a]when thou doest thine alms, ‖do not sound a trumpet before thee, as the hypocrites do, in the Synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

3 But when thou doest alms, let not thy left hand know what thy right doeth:

4 That thine alms may be in secret: And thy father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

6 But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain [b]repetitions, as the heathen do. For they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: For your father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: [c]Our father which art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done, in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen.

14 [d]For, if ye forgive men their trespasses, your heavenly father will also forgive you.

15 But, if ye forgive not men their trespasses, neither will your father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the Hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy father which is in secret: and thy father which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through, and steal.

20 [e]But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal.

21 For where your treasure is, there will your heart be also.

22 [f]The light of the body is the eye: If there-

ANNO DOMINI 31.

‖ *Or, with.*
[a] Rom. 12. 8.
‖ *Or, cause not a trumpet to be sounded.*

[b] Eccles. 7. 14.

[c] Luke 11. 2.

[d] Mark 11. 25.

[e] Luke 12. 33. 1 Tim. 6. 19.
[f] Luke 11. 34.

[1] Some ancient authorities read *God your Father.*

[2] Gr. *our bread for the coming day.*

[3] Or, *evil*

[4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

[5] Gr. *dig through.*

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6 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you,
3 They have received their reward. But when thou doest alms, let not thy left hand know
4 what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.
6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.
7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be
8 heard for their much speaking. Be not therefore like unto them: for [1]your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy
10 name. Thy kingdom come. Thy will be done,
11 as in heaven, so on earth. Give us this day
12 [2]our daily bread. And forgive us our debts, as
13 we also have forgiven our debtors. And bring us not into temptation, but deliver us from [3]the
14 evil *one*.[4] For if ye forgive men their trespasses, your heavenly Father will also for-
15 give you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have re-
17 ceived their reward. But thou, when thou fast-
18 est, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and
20 where thieves [5]break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where
21 thieves do not [5]break through nor steal: for where thy treasure is, there will thy heart be
22 also. The lamp of the body is the eye: if there-

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fore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

24 ¶ [g]No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

25 Therefore I say unto you, [h]Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on: Is not the life more than meat? and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them. Are ye not much better than they?

27 Which of you by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven: shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? or wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

CHAP. VII.

JUDGE [a]not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: [b]and with what measure ye mete, it shall be measured to you again.

3 [c]And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine: lest they trample them under their feet, and turn again and rend you.

7 ¶ [d]Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

ANNO DOMINI 31.

[g] Luke 16. 13.

[h] Ps. 55. 22. Luke 12. 22. 1 Pet. 5. 7.

[a] Luke 6. 37. Rom. 2. 1.

[b] Mark 4. 24. Luke 6. 38.

[c] Luke 6. 41.

[d] ch. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 24. James 1. 6.

[1] Or, *age*

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fore thine eye be single, thy whole body shall
23 be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how
24 great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and
25 mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the
26 food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not
27 ye of much more value than they? And which of you by being anxious can add one cubit unto
28 his [1]stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do
29 they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one
30 of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe*
31 you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have
33 need of all these things. But seek ye first his kingdom, and his righteousness; and all these
34 things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7 Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be
3 measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the
5 beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

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8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.
9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
10 Or if he ask a fish, will he give him a serpent?
11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?
12 Therefore all things [e]whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.
13 ¶ [f]Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:
14 ||Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.
15 ¶ Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits: [g]Do men gather grapes of thorns, or figs of thistles?
17 Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19 [h]Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.
20 Wherefore by their fruits ye shall know them.
21 ¶ Not every one that saith unto me, [i]Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23 And then will I profess unto them, [k]I never knew you: [l]Depart from me, ye that work iniquity.
24 ¶ Therefore, [m]whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.
28 And it came to pass, when Jesus had ended these sayings, [n]the people were astonished at his doctrine.
29 For he taught them as one having authority, and not as the Scribes.

ANNO DOMINI 31.

[e] Luke 6. 31.
[f] Luke 13. 24.
‖ *Or, how.*
[g] Luke 6. 43.
[h] ch. 3. 10.
[i] Rom. 2. 13. James 1. 22.
[k] Luke 13. 27.
[l] Ps. 6. 8.
[m] Luke 6. 47.
[n] Mark 1. 22. Luke 4. 32.

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8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knock-
9 eth it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf,
10 will give him a stone; or if he shall ask for a
11 fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to
12 them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.
13 Enter ye in by the narrow gate: for wide [1]is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in
14 thereby. [2]For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.
15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening
16 wolves. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of this-
17 tles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth
18 evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good
19 fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Therefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is
22 in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out [3]devils, and by thy
23 name do many [4]mighty works? And then will I profess unto them, I never knew you: depart
24 from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise
25 man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.
26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon
27 the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.
28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his
29 teaching: for he taught them as *one* having authority, and not as their scribes.

[1] Some ancient authorities omit *is the gate.*
[2] Many ancient authorities read *How narrow is the gate, &c.*
[3] Gr. *demons.*
[4] Gr. *powers.*

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CHAP. VIII.

WHEN he was come down from the Mountain, great multitudes followed him.

2 [a]And behold, there came a leper, and worshipped him, saying, Lord, If thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that [b]Moses commanded, for a testimony unto them.

5 ¶ [c]And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come, and heal him.

8 The Centurion answered, and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ [d]And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever:

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ [e]When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick,

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying, [f]Himself took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 [g]And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The Foxes have holes, and the birds of the air have nests: but the son of man hath not where to lay his head.

ANNO DOMINI 31.

[a] Mark 1. 40. Luke 5. 12.

[b] Lev. 14. 4.

[c] Luke 7. 1.

[d] Mark 1. 29. Luke 4. 38.
[e] Mark 1. 32. Luke 4. 40.
[f] Is. 53. 4. 1 Pet. 2. 24.
[g] Luke 9. 57.

1 Or, *boy*

2 Gr. *sufficient.*

3 Gr. *with a word.*

4 Some ancient authorities insert *set:* as in Luke vii. 8.

5 Gr. *bond-servant.*

6 Many ancient authorities read *With no man in Israel have I found so great faith.*

7 Gr. *recline.*

8 Or, *demoniacs*

9 Or, *through*

10 Gr. *one scribe.*

11 Or, *Teacher*

12 Gr. *lodging-places.*

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8 And when he was come down from the mountain, great multitudes followed him.
2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt,
3 thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway
4 his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
5 And when he was entered into Capernaum, there came unto him a centurion, beseeching
6 him, and saying, Lord, my [1]servant lieth in the house sick of the palsy, grievously tormented.
7 And he saith unto him, I will come and heal
8 him. And the centurion answered and said, Lord, I am not [2]worthy that thou shouldest come under my roof: but only say [3]the word,
9 and my [1]servant shall be healed. For I also am a man [4]under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [5]servant, Do this, and he doeth it.
10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, [6]I have not found so great faith, no, not in
11 Israel. And I say unto you, that many shall come from the east and the west, and shall [7]sit down with Abraham, and Isaac, and Jacob, in
12 the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing
13 of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the [1]servant was healed in that hour.
14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.
15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.
16 And when even was come, they brought unto him many [8]possessed with devils: and he cast out the spirits with a word, and healed all that
17 were sick: that it might be fulfilled which was spoken [9]by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.
18 Now when Jesus saw great multitudes about him, he gave commandment to depart
19 unto the other side. And there came [10]a scribe, and said unto him, [11]Master, I will follow
20 thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* [12]nests; but the Son of man hath not where to lay his head.

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21 And another of his Disciples said unto him, Lord, suffer me first to go, and bury my father.
22 But Jesus said unto him, Follow me, and let the dead bury their dead.
23 ¶ And when he was entered into a ship, his Disciples followed him.
24 [h]And behold, there arose a great tempest in the Sea, insomuch that the ship was covered with the waves: but he was asleep.
25 And his Disciples came to him, and awoke him, saying, Lord, save us: we perish.
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the Sea, and there was a great calm.
27 But the men marvelled, saying, What manner of man is this, that even the winds and the Sea obey him?
28 ¶ [i]And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.
29 And behold, they cried out, saying, What have we to do with thee, Jesus thou son of God? Art thou come hither to torment us before the time?
30 And there was a good way off from them an herd of many swine, feeding.
31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the Sea, and perished in the waters.
33 And they that kept them, fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.
34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX.

AND he entered into a ship, and passed over, and came into his own city.
2 [a]And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.
3 And behold, certain of the Scribes said within themselves, This man blasphemeth.
4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?
5 For whether is easier to say, Thy sins be forgiven thee: or to say, Arise, and walk?
6 But that ye may know that the son of man hath power on earth to forgive sins, (Then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house.
7 And he arose, and departed to his house.
8 But when the multitudes saw it, they marvelled,

ANNO DOMINI 31.

[h] Mark 4. 37. Luke 8. 23.

[i] Mark 5. 1. Luke 8. 26.

[a] Mark 2. 3. Luke 5. 18.

[1] Or, *demoniacs*
[2] Gr. *demons.*
[3] Gr. *Child.*
[4] Many ancient authorities read *seeing.*
[5] Or, *authority*

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21 And another of the disciples said unto him,
Lord, suffer me first to go and bury my father.
22 But Jesus saith unto him, Follow me; and leave
the dead to bury their own dead.
23 And when he was entered into a boat, his
24 disciples followed him. And behold, there
arose a great tempest in the sea, insomuch
that the boat was covered with the waves:
25 but he was asleep. And they came to him,
and awoke him, saying, Save, Lord; we per-
26 ish. And he saith unto them, Why are ye
fearful, O ye of little faith? Then he arose,
and rebuked the winds and the sea; and there
27 was a great calm. And the men marvelled,
saying, What manner of man is this, that even
the winds and the sea obey him?
28 And when he was come to the other side into
the country of the Gadarenes, there met him
two [1]possessed with devils, coming forth out of
the tombs, exceeding fierce, so that no man
29 could pass by that way. And behold, they
cried out, saying, What have we to do with
thee, thou Son of God? art thou come hither
30 to torment us before the time? Now there was
afar off from them a herd of many swine feed-
31 ing. And the [2]devils besought him, saying, If
thou cast us out, send us away into the herd of
32 swine. And he said unto them, Go. And they
came out, and went into the swine: and behold,
the whole herd rushed down the steep into the
33 sea, and perished in the waters. And they that
fed them fled, and went away into the city, and
told everything, and what was befallen to them
34 that were [1]possessed with devils. And behold,
all the city came out to meet Jesus: and when
they saw him, they besought *him* that he would
depart from their borders.
9 And he entered into a boat, and crossed over,
2 and came into his own city. And behold, they
brought to him a man sick of the palsy, lying
on a bed: and Jesus seeing their faith said unto
the sick of the palsy, [3]Son, be of good cheer;
3 thy sins are forgiven. And behold, certain of
the scribes said within themselves, This man blas-
4 phemeth. And Jesus [4]knowing their thoughts
said, Wherefore think ye evil in your hearts?
5 For whether is easier, to say, Thy sins are for-
6 given; or to say, Arise, and walk? But that
ye may know that the Son of man hath [5]power
on earth to forgive sins (then saith he to
the sick of the palsy), Arise, and take up
7 thy bed, and go unto thy house. And he
8 arose, and departed to his house. But when
the multitudes saw it, they were afraid,



ORIGINAL.—Gust. Dore.

JESUS HEALING THE SICK.

"And great multitudes followed him; and he healed them there."—MATT. xix. 2.



ORIGINAL.—Gust. Dore.

THE WIDOW'S MITE.

"And there came a certain poor widow, and she threw in two mites, which make a farthing."—MARK xii. 42.

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and glorified God, which had given such power unto men.

9 ¶ [b]And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners.

12 But when Jesus heard *that*, he said unto them, They that be whole need not a Physician, but they that are sick.

13 But go ye and learn what that meaneth, [c]I will have mercy and not sacrifice: for I am not come to call the righteous, [d]but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, [e]Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of ‖new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ [f]While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come, and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 (¶ And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand: and the maid arose.

26 And ‖the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

ANNO DOMINI 31.

[b] Mark 2. 14. Luke 5. 27.

[c] Hos. 6. 6. ch. 12. 7.

[d] 1 Tim. 1. 15.

[e] Mark 2. 18. Luke 5. 33.

‖ *Or, raw, or unwrought cloth.*

[f] Mark 5. 22. Luke 8. 41.

‖ *Or, this fame.*

1 Or, *authority*

2 Gr. *reclined*: and so always.

3 Or, *Teacher*

4 Gr. *strong.*

5 Some ancient authorities omit *oft.*

6 That is, *skins used as bottles.*

7 Gr. *one ruler.*

8 Or, *saved*

9 Or, *saved thee*

10 Gr. *this fame.*

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and glorified God, which had given such [1]power unto men.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he [2]sat at meat in the house, behold, many publicans and sinners came
11 and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your [3]Master with the
12 publicans and sinners? But when he heard it, he said, They that are [4]whole have no need of a
13 physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast [5]oft, but
15 thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.
16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent
17 is made. Neither do *men* put new wine into old [6]wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

18 While he spake these things unto them, behold, there came [7]a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall
19 live. And Jesus arose, and followed him, and
20 *so did* his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his gar-
21 ment: for she said within herself, If I do but
22 touch his garment, I shall be [8]made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath [9]made thee whole. And the woman was [8]made whole from that
23 hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd
24 making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they
25 laughed him to scorn. But when the crowd was put forth, he entered in, and took her by
26 the hand; and the damsel arose. And [10]the fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.

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28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ [g]As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, [h]He casteth out the devils through the prince of the devils.

35 [i]And Jesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ [k]But when he saw the multitudes, he was moved with compassion on them, because they ‖fainted, and were scattered abroad, [l]as sheep having no shepherd.

37 Then saith he unto his disciples, [m]The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAP. X.

AND [a]when he had called unto him his twelve disciples, he gave them power ‖*against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve Apostles are these: The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother:

3 Philip, and Bartholomew, Thomas, and Matthew the Publican, James the son of Alphæus, and Lebbæus, whose surname was Thaddæus:

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 [b]But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, [c]The kingdom of heaven is at hand:

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 [d]‖Provide neither gold, nor silver, nor brass in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: ([e]for the workman is worthy of his meat.)

11 [f]And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

ANNO DOMINI 31.

g Luke 11. 14.

h ch. 12. 24. Mark 3. 22. Luke 11. 15.

i Mark 6. 6. Luke 13. 22.

k Mark 6. 34.

‖ *Or, were tired and lay down.*

l Num. 27. 17.

m Luke 10. 2.

a Mark 3. 14. Luke 9. 1.

‖ *Or, over.*

b Acts 13. 46.
c Luke 10. 9.
d Mark 6. 8. Luke 9. 3. & 22. 35.
‖ *Or, get.*
e Luke 10. 7. 1 Tim. 5. 18.
f Luke 10. 8.

1 Or, *sternly*

2 Gr. *demon.*

3 Or, *In*

4 Gr. *demons.*

5 Or, *Zealot.* See Luke vi. 15; Acts i. 13.

6 Or, *delivered him up*: and so always.

7 Gr. *girdles.*

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28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this?
29 They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith
30 be it done unto you. And their eyes were opened. And Jesus [1]strictly charged them,
31 saying, See that no man know it. But they went forth, and spread abroad his fame in all that land.
32 And as they went forth, behold, there was brought to him a dumb man possessed with a
33 [2]devil. And when the [2]devil was cast out, the dumb man spake: and the multitudes marvel-
34 led, saying, It was never so seen in Israel. But the Pharisees said, [3]By the prince of the [4]devils casteth he out [4]devils.
35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of
36 sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not
37 having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the
38 labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into
10 his harvest. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.
2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of
3 Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thad-
4 dæus; Simon the [5]Cananæan, and Judas Iscariot,
5 who also [6]betrayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and
6 enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel.
7 And as ye go, preach, saying, The kingdom of
8 heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out [4]devils: freely
9 ye received, freely give. Get you no gold, nor sil-
10 ver, nor brass in your [7]purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff:
11 for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye
12 go forth. And as ye enter into the house, salute it.

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13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 [g]And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, [h]shake off the dust of your feet.

15 Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶ [i]Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and ||harmless as doves.

17 But beware of men: for they will deliver you up to the Councils, and they will scourge you in their Synagogues,

18 And ye shall be brought before Governors and Kings for my sake, for a testimony against them, and the Gentiles.

19 [k]But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father, which speaketh in you.

21 [l]And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my Name's sake: [m]but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not ||have gone over the cities of Israel, till the Son of man be come.

24 [n]The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his Lord: If they have called the Master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: [o]for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

28 [p]And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two Sparrows sold for a ||farthing? And one of them shall not fall on the ground without your Father.

30 [q]But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many Sparrows.

32 [r]Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 [s]But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

ANNO DOMINI 31.

g Mark 6. 11.

h Acts 13. 51.

i Luke 10. 3.

|| *Or, simple.*

k Mark 13. 11. Luke 12. 11.

l Luke 21. 16.

m Mark 13. 13.

|| *Or, end or finish.*

n Luke 6. 40. John 13. 16.

o Mark 4. 22. Luke 8. 17. & 12. 2.

p Luke 12. 4.

|| *It is in value half-penny farthing, in the original: as being the tenth part of the Roman penny.*

q 2 Sam. 14. 11. Acts 27. 34.

r Luke 12. 8.

s Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12.

1 Or, *simple*

2 Or, *put them to death*

3 Or, *teacher*

4 Gr. *bond-servant.*

5 Gr. *Beelzebul*: and so elsewhere.

6 Gr. *Gehenna.*

7 Gr. *in me.*

8 Gr. *in him.*

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13 And if the house be worthy, let your peace
come upon it: but if it be not worthy, let
14 your peace return to you. And whosoever
shall not receive you, nor hear your words,
as ye go forth out of that house or that city,
15 shake off the dust of your feet. Verily I say
unto you, It shall be more tolerable for the
land of Sodom and Gomorrah in the day of
judgement, than for that city.

16 Behold, I send you forth as sheep in the
midst of wolves: be ye therefore wise as ser-
17 pents, and [1]harmless as doves. But beware of
men: for they will deliver you up to councils,
and in their synagogues they will scourge you;
18 yea and before governors and kings shall ye be
brought for my sake, for a testimony to them
19 and to the Gentiles. But when they deliver
you up, be not anxious how or what ye shall
speak: for it shall be given you in that hour
20 what ye shall speak. For it is not ye that
speak, but the Spirit of your Father that speak-
21 eth in you. And brother shall deliver up
brother to death, and the father his child: and
children shall rise up against parents, and
22 [2]cause them to be put to death. And ye shall
be hated of all men for my name's sake: but
he that endureth to the end, the same shall be
23 saved. But when they persecute you in this
city, flee into the next: for verily I say unto
you, Ye shall not have gone through the cities
of Israel, till the Son of man be come.

24 A disciple is not above his [3]master, nor a
25 [4]servant above his lord. It is enough for the
disciple that he be as his [3]master, and the [4]ser-
vant as his lord. If they have called the mas-
ter of the house [5]Beelzebub, how much more
26 *shall they call* them of his household! Fear
them not therefore: for there is nothing cov-
ered, that shall not be revealed; and hid, that
27 shall not be known. What I tell you in the
darkness, speak ye in the light: and what ye
hear in the ear, proclaim upon the housetops.
28 And be not afraid of them which kill the body,
but are not able to kill the soul: but rather fear
him which is able to destroy both soul and body
29 in [6]hell. Are not two sparrows sold for a far-
thing? and not one of them shall fall on the
30 ground without your Father: but the very
31 hairs of your head are all numbered. Fear
not therefore; ye are of more value than many
32 sparrows. Every one therefore who shall con-
fess [7]me before men, [8]him will I also confess
33 before my Father which is in heaven. But
whosoever shall deny me before men, him will I
also deny before my Father which is in heaven.

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34 [t]Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance [v]against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 [x]He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 [y]And he that taketh not his cross, and followeth after me, is not worthy of me.

39 [z]He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ [a]He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 [b]And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XI.

AND it came to pass, when Jesus had made an end of commanding his twelve Disciples, he departed thence to teach and to preach in their cities.

2 [a]Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come? Or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 [b]The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [c]the poor have the Gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in kings' houses.

9 But what went ye out for to see? A Prophet? yea, I say unto you, and more than a Prophet.

10 For this is he of whom it is written, [d]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12 [e]And from the days of John the Baptist, until

ANNO DOMINI 31.

[t] Luke 12. 51.

[v] Mic. 7. 6.

[x] Luke 14. 26.

[y] ch. 16. 24. Mark 8. 34. Luke 9. 23.

[z] John 12. 25.

[a] Luke 10. 16. John 13. 20.

[b] Mark 9. 41.

[a] Luke 7. 18.

[b] Is. 35. 6.

[c] Is. 61. 1.

[d] Mal. 3. 1.
[e] Luke 16. 16.

1 Gr. *cast.*
2 Or, *found*
3 Or, *soul*
4 Or, *lost*
5 Or, *the gospel*
6 Many ancient authorities read *But what went ye out to see? a prophet?*
7 Gr. *lesser.*

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34 Think not that I came to [1]send peace on the
earth: I came not to [1]send peace, but a sword.
35 For I came to set a man at variance against his
father, and the daughter against her mother,
and the daughter in law against her mother in
36 law: and a man's foes *shall be* they of his own
37 household. He that loveth father or mother
more than me is not worthy of me; and he that
loveth son or daughter more than me is not
38 worthy of me. And he that doth not take his
cross and follow after me, is not worthy of me.
39 He that [2]findeth his [3]life shall lose it; and he
that [4]loseth his [3]life for my sake shall find it.
40 He that receiveth you receiveth me, and he
that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a
prophet shall receive a prophet's reward; and
he that receiveth a righteous man in the name
of a righteous man shall receive a righteous
42 man's reward. And whosoever shall give to
drink unto one of these little ones a cup of cold
water only, in the name of a disciple, verily I
say unto you, he shall in no wise lose his re-
ward.

11 And it came to pass, when Jesus had made an
end of commanding his twelve disciples, he de-
parted thence to teach and preach in their cities.
2 Now when John heard in the prison the
works of the Christ, he sent by his disciples,
3 and said unto him, Art thou he that cometh, or
4 look we for another? And Jesus answered and
said unto them, Go your way and tell John the
5 things which ye do hear and see: the blind re-
ceive their sight, and the lame walk, the lepers
are cleansed, and the deaf hear, and the dead
are raised up, and the poor have [5]good tidings
6 preached to them. And blessed is he, whoso-
ever shall find none occasion of stumbling in
7 me. And as these went their way, Jesus began
to say unto the multitudes concerning John,
What went ye out into the wilderness to be-
8 hold? a reed shaken with the wind? But
what went ye out for to see? a man clothed in
soft *raiment*? Behold, they that wear soft *rai-*
9 *ment* are in kings' houses. [6]But wherefore went
ye out? to see a prophet? Yea, I say unto you,
10 and much more than a prophet. This is he, of
whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are
born of women there hath not arisen a greater
than John the Baptist: yet he that is [7]but little
in the kingdom of heaven is greater than he.
12 And from the days of John the Baptist until

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now, the kingdom of heaven ||suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law prophesied until John.

14 And if ye will receive *it*, this is [f]Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ [g]But whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners: but wisdom is justified of her children.

20 ¶ [h]Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: For if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 ¶ [i]At that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 [k]All things are delivered unto me of my father: and no man knoweth the son but the father: [l]neither knoweth any man the father, save the son, and he to whomsoever the son will reveal him.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: [m]and ye shall find rest unto your souls.

30 [n]For my yoke is easy, and my burden is light.

CHAP. XII.

AT that time, [a]Jesus went on the Sabbath day through the corn, and his Disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawful to do upon the Sabbath day.

ANNO DOMINI 31.

|| *Or, is gotten by force, and they that thrust men.*

f Mal. 4. 5.

g Luke 7. 31.

h Luke 10. 13.

i Luke 10. 21.

k John 3. 35.
l John 6. 46.
m Jer. 6. 16.
n 1 John 5. 3.
a Deut. 23. 25. Mark 2. 23. Luke 6. 1.

1 Or, *him*

2 Some ancient authorities omit *to hear.*

3 Gr. *beat the breast.*

4 Gr. *demon.*

5 Or, *was*

6 Many ancient authorities read *children*: as in Luke vii. 35.

7 Gr. *powers.*

8 Many ancient authorities read *be brought down.*

9 Or, *praise*

10 Or, *that*

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now the kingdom of heaven suffereth violence,
13 and men of violence take it by force. For all
the prophets and the law prophesied until John.
14 And if ye are willing to receive [1]*it*, this is Elijah,
15 which is to come. He that hath ears [2]to hear,
16 let him hear. But whereunto shall I liken this
generation? It is like unto children sitting in
the marketplaces, which call unto their fellows,
17 and say, We piped unto you, and ye did not
18 dance; we wailed, and ye did not [3]mourn. For
John came neither eating nor drinking, and they
19 say, He hath a [4]devil. The Son of man came
eating and drinking, and they say, Behold, a
gluttonous man, and a winebibber, a friend of
publicans and sinners! And wisdom [5]is justified by her [6]works.

20 Then began he to upbraid the cities wherein
most of his [7]mighty works were done, because
21 they repented not. Woe unto thee, Chorazin!
woe unto thee, Bethsaida! for if the [7]mighty
works had been done in Tyre and Sidon which
were done in you, they would have repented
22 long ago in sackcloth and ashes. Howbeit I
say unto you, it shall be more tolerable for
Tyre and Sidon in the day of judgement, than
23 for you. And thou, Capernaum, shalt thou be
exalted unto heaven? thou shalt [8]go down unto
Hades: for if the [7]mighty works had been done
in Sodom which were done in thee, it would have
24 remained until this day. Howbeit I say unto
you, that it shall be more tolerable for the land
of Sodom in the day of judgement, than for
thee.

25 At that season Jesus answered and said, I
[9]thank thee, O Father, Lord of heaven and
earth, that thou didst hide these things from
the wise and understanding, and didst reveal
26 them unto babes: yea, Father, [10]for so it was
27 well-pleasing in thy sight. All things have
been delivered unto me of my Father: and no
one knoweth the Son, save the Father; neither
doth any know the Father, save the Son, and
he to whomsoever the Son willeth to reveal *him*.
28 Come unto me, all ye that labour and are heavy
29 laden, and I will give you rest. Take my yoke
upon you, and learn of me; for I am meek and
lowly in heart: and ye shall find rest unto your
30 souls. For my yoke is easy, and my burden is
light.

12 At that season Jesus went on the sabbath day
through the cornfields; and his disciples were
an hungred, and began to pluck ears of corn,
2 and to eat. But the Pharisees, when they saw
it, said unto him, Behold, thy disciples do that
which it is not lawful to do upon the sabbath.

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3 But he said unto them, Have ye not read [b]what David did when he was an hungred, and they that were with him,

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, [c]but only for the Priests?

5 Or have ye not read in the [d]law, how that on the Sabbath days the Priests in the Temple profane the Sabbath, and are blameless?

6 But I say unto you, that in this place is *one* greater than the Temple.

7 But if ye had known what this meaneth, [e]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the son of man is Lord even of the Sabbath day.

9 [f]And when he was departed thence, he went into their Synagogue.

10 ¶ And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep: and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth, and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and ‖held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 [g]Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ [h]Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is this the son of David?

24 [i]But when the Pharisees heard it, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

ANNO DOMINI 31.

[b] 1 Sam. 21. 6.

[c] Ex. 29. 33. Lev. 8. 31. & 24. 9.

[d] Num. 28. 9.

[e] Hos. 6. 6. ch. 9. 13.

[f] Mark 3. 1. Luke 6. 6.

‖ *Or, took counsel.*

[g] Is. 42. 1.

[h] Luke 11. 14.

[i] ch. 9. 34.

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3 But he said unto them, Have ye not read what David did, when he was an hungred, and they
4 that were with him; how he entered into the house of God, and [1]did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the
5 priests? Or have ye not read in the law, how that on the sabbath day the priests in the tem-
6 ple profane the sabbath, and are guiltless? But I say unto you, that [2]one greater than the tem-
7 ple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye
8 would not have condemned the guiltless. For the Son of man is lord of the sabbath.
9 And he departed thence, and went into their
10 synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they
11 might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it
12 out? How much then is a man of more value than a sheep! Wherefore it is lawful to do
13 good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.
14 But the Pharisees went out, and took counsel
15 against him, how they might destroy him. And Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all,
16 and charged them that they should not make
17 him known: that it might be fulfilled which was spoken [3]by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.

22 Then was brought unto him [4]one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb
23 man spake and saw. And all the multitudes were amazed, and said, Is this the son
24 of David? But when the Pharisees heard it, they said, This man doth not cast out [5]devils, but [6]by Beelzebub the prince of the [5]devils.

[1] Some ancient authorities read *they did eat.*

[2] Gr. *a greater thing.*

[3] Or, *through*

[4] Or, *a demoniac*

[5] Gr. *demons.*

[6] Or, *in*

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25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand.
26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your Judges.
28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house.
30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.
31 ¶ Wherefore I say unto you, [k] All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the *holy* Ghost shall not be forgiven unto men.
32 And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.
33 Either make the tree good, and his fruit good: Or else make the tree corrupt, and his fruit corrupt: For the tree is known by his fruit.
34 O generation of vipers, how can ye, being evil, speak good things? [l] For out of the abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.
36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment.
37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
38 ¶ [m] Then certain of the Scribes, and of the Pharisees, answered, saying, Master, we would see a sign from thee.
39 But he answered, and said to them, An evil and adulterous [1] generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas.
40 [n] For as Jonas was three days and three nights in the whale's belly: so shall the son of man be three days and three nights in the heart of the earth.
41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, [o] because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.
42 [p] The Queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.
43 [q] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

ANNO DOMINI 31.

[k] Mark 3. 28. Luke 12. 10. 1 John 5. 16.

[l] Luke 6. 45.

[m] ch. 16. 1. Luke 11. 29. 1 Cor. 1. 22.

[n] Jonah 1. 17.
[o] Jonah 3. 5.
[p] 1 Kin. 10. 1.
[q] Luke 11. 24.

[1] Or, *in*
[2] Gr. *demons.*
[3] Some ancient authorities read *unto you men.*
[4] Or, *age*
[5] Or, *Teacher*
[6] Gr. *sea-monster.*
[7] Gr. *more than.*
[8] Or, *it*

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25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
26 and if Satan casteth out Satan, he is divided against himself; how then shall his king-
27 dom stand? And if I [1] by Beelzebub cast out [2] devils, [1] by whom do your sons cast them out?
28 therefore shall they be your judges. But if I [1] by the Spirit of God cast out [2] devils, then is
29 the kingdom of God come upon you. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house.
30 He that is not with me is against me; and he
31 that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven [3] unto men; but the blasphemy
32 against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this [4] world, nor in
33 that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known
34 by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
35 The good man out of his good treasure bringeth forth good things: and the evil man out of his
36 evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in
37 the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
38 Then certain of the scribes and Pharisees answered him, saying, [5] Master, we would see
39 a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the pro-
40 phet: for as Jonah was three days and three nights in the belly of the [6] whale; so shall the Son of man be three days and three nights in
41 the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [7] a greater
42 than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [7] a greater than Solomon is
43 here. But the unclean spirit, when [8] he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

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44 Then he saith, I will return into my house from whence I came out; And when he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: [r]And the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.
46 ¶ While he yet talked to the people, [s]behold, his mother and his brethren stood without, desiring to speak with him.
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
48 But he answered, and said unto him that told him, Who is my mother? And who are my brethren?
49 And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren.
50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

THE same day went Jesus out of the house, [a]and sat by the sea side.
2 And great multitudes were gathered together unto him, *so* that he went into a ship, and sat, and the whole multitude stood on the shore.
3 And he spake many things unto them in parables, saying, [b]Behold, a sower went forth to sow.
4 And when he sowed, some *seeds* fell by the way side, and the fowls came, and devoured them up.
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.
6 And when the Sun was up, they were scorched: and because they had not root, they withered away.
7 And some fell among thorns: and the thorns sprung up, and choked them.
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9 Who hath ears to hear, let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
12 [c]For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.
13 Therefore speak I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand.
14 And in them is fulfilled the prophecy of Esaias, which saith, [d]By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

ANNO DOMINI 31.

[r] Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.
[s] Mark 3. 31. Luke 8. 20.
[a] Mark 4. 1.
[b] Luke 8. 5.
[c] ch. 25. 29.
[d] Is. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

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44 Then [1]he saith, I will return into my house whence I came out; and when [1]he is come, [1]he
45 findeth it empty, swept, and garnished. Then goeth [1]he, and taketh with [2]himself seven other spirits more evil than [2]himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.
46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood with-
47 out, seeking to speak to him. [3]And one said unto him, Behold, thy mother and thy brethren
48 stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my
50 brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.
13 On that day went Jesus out of the house,
2 and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the mul-
3 titude stood on the beach. And he spake to them many things in parables, saying, Behold,
4 the sower went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds
5 came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because
6 they had no deepness of earth: and when the sun was risen, they were scorched; and because
7 they had no root, they withered away. And others fell upon the thorns; and the thorns
8 grew up, and choked them: and others fell upon the good ground, and yielded fruit, some
9 a hundredfold, some sixty, some thirty. He that hath ears[4], let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.
12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that
13 which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.
14 And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:

[1] Or, *it*
[2] Or, *itself*
[3] Some ancient authorities omit ver. 47.
[4] Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

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15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [e]that many Prophets, and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying; The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, [f]The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.

ANNO DOMINI 31.

[e] Luke 10. 24.

[f] Mark 4. 30. Luke 13. 19.

1 Or, *age*

2 Or, *darnel*

3 Gr. *bond-servants.*

4 Gr. *A man that is an enemy.*

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15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

16 But blessed are your eyes, for they see; and
17 your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye
18 hear, and heard them not. Hear then ye the
19 parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart.
20 This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with
21 joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word,
22 straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the [1]world, and the deceitfulness of riches, choke the word, and he
23 becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man
25 that sowed good seed in his field: but while men slept, his enemy came and sowed [2]tares also
26 among the wheat, and went away. But when the blade sprang up, and brought forth fruit,
27 then appeared the tares also. And the [3]servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy
28 field? whence then hath it tares? And he said unto them, [4]An enemy hath done this. And the [3]servants say unto him, Wilt thou then that
29 we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root
30 up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in
32 his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

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33 ¶ [g]Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took, and hid in three †measures of meal, till the whole was leavened.

34 [h]All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the Prophet, saying, [i]I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered, and said unto them, He that soweth the good seed is the son of man.

38 The field is the world. The good seed are the children of the kingdom: but the tares are the children of the wicked one.

39 The enemy that sowed them is the devil. [k]The harvest is the end of the world. And the reapers are the Angels.

40 As therefore the tares are gathered and burnt in the fire: so shall it be in the end of this world.

41 The Son of man shall send forth his Angels, and they shall gather out of his kingdom all ‖things that offend, and them which do iniquity:

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 [l]Then shall the righteous shine forth as the Sun, in the kingdom of their father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind,

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the Angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing, and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

ANNO DOMINI 31.

[g] Luke 13. 20.

† *The word in the Greek is a measure containing about a peck and an half, wanting little more than a pint.*

[h] Mark 4. 33.

[i] Ps. 78. 2.

[k] Joel 3. 13. Rev. 14. 15.

‖ *Or, scandals.*

[l] Dan. 12. 3.

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33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [1]measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he
35 nothing unto them: that it might be fulfilled which was spoken [2]by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation [3]of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the
37 tares of the field. And he answered and said, He that soweth the good seed is the Son of man;
38 and the field is the world; and the good seed, these are the sons of the kingdom; and the
39 tares are the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is [4]the end of the world; and the reapers
40 are angels. As therefore the tares are gathered up and burned with fire; so shall it be in [4]the
41 end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling,
42 and them that do iniquity, and shall cast them into the furnace of fire: there shall be the
43 weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and [5]in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:
46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a [6]net, that was cast into the sea, and gathered of
48 every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast
49 away. So shall it be in [4]the end of the world: the angels shall come forth, and sever the wicked
50 from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They
52 say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

[1] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

[2] Or, *through*

[3] Many ancient authorities omit *of the world.*

[4] Or, *the consummation of the age*

[5] Or, *for joy thereof*

[6] Gr. *drag-net.*

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53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 [m] And when he was come into his own country, he taught them in their Synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 [n] Is not this the Carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, [o] A Prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

AT that time [a] Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works ‖ do shew forth themselves in him.

3 ¶ [b] For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, [c] It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, [d] because they counted him as a Prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oaths' sake, and them which sat with him at meat, he commanded it to be given her:

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the Damsel: and she brought it to her mother.

12 And his Disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ [e] When Jesus heard of it, he departed thence by ship, into a desert place apart: and when the people had heard thereof, they followed him on foot, out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ [f] And when it was evening, his Disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

ANNO DOMINI 31.

[m] Mark 6. 1. Luke 4. 16.

[n] John 6. 42.

[o] Mark 6. 4. Luke 4. 24. John 4. 44.

A. D. 32.

[a] Mark 6. 14. Luke 9. 7.

‖ *Or, are wrought by him.*

A. D. 30.

[b] Luke 3. 19.

[c] Lev. 18. 16. & 20. 21.

[d] ch. 21. 26.

A. D. 32.

[e] Mark 6. 32. Luke 9. 10.

[f] Mark 6. 35. John 6. 5.

1 Gr. *powers.*

2 Gr. *caused to stumble.*

3 Or, *by land*

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53 And it came to pass, when Jesus had finished
54 these parables, he departed thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these [1] mighty works? Is not this the
55 carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon,
56 and Judas? And his sisters, are they not all with us? Whence then hath this man all these
57 things? And they were [2] offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own
58 house. And he did not many [1] mighty works there because of their unbelief.

14 At that season Herod the tetrarch heard the
2 report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in
3 him. For Herod had laid hold on John, and bound him, and put him in prison for the sake
4 of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for thee to have
5 her. And when he would have put him to death, he feared the multitude, because they
6 counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced
7 in the midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever
8 she should ask. And she, being put forward by her mother, saith, Give me here in a charger the
9 head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded
10 it to be given; and he sent, and beheaded John
11 in the prison. And his head was brought in a charger, and given to the damsel: and she
12 brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they fol-
14 lowed him [3] on foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.
15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy them-
16 selves food. But Jesus said unto them, They have no need to go away; give ye them to eat.

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17 And they say unto him, We have here but five loaves, and two fishes.
18 He said, Bring them hither to me.
19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his Disciples, and the Disciples to the multitude.
20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
21 And they that had eaten, were about five thousand men, beside women and children.
22 ¶ And straightway Jesus constrained his Disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.
23 [g]And when he had sent the multitudes away, he went up into a mountain apart to pray: [h]and when the evening was come, he was there alone:
24 But the ship was now in the midst of the Sea, tossed with waves: for the wind was contrary.
25 And in the fourth watch of the night, Jesus went unto them, walking on the Sea.
26 And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a spirit: and they cried out for fear.
27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I, be not afraid.
28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
30 But when he saw the wind ‖boisterous, he was afraid: and beginning to sink, he cried, saying, Lord save me.
31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
32 And when they were come into the ship, the wind ceased.
33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the son of God.
34 ¶ [i]And when they were gone over, they came into the land of Gennesaret.
35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased,
36 And besought him, that they might only touch the hem of his garment; and as many as touched, were made perfectly whole.

CHAP. XV.

THEN [a]came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,
2 Why do thy disciples transgress the tradition of the Elders? for they wash not their hands when they eat bread.
3 But he answered, and said unto them, Why do you also transgress the Commandment of God by your tradition?

ANNO DOMINI 32.

g Mark 6. 46.
h John 6. 16.
‖ *Or, strong.*
i Mark 6. 53.
a Mark 7. 1.

1 Gr. *recline.*
2 Some ancient authorities read *was many furlongs distant from the land.*
3 Some ancient authorities read *and came.*
4 Many ancient authorities add *strong.*

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17 And they say unto him, We have here but five
18 loaves, and two fishes. And he said, Bring
19 them hither to me. And he commanded the multitudes to [1]sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the
20 disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces,
21 twelve baskets full. And they that did eat were about five thousand men, beside women and children.
22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multi-
23 tudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was
24 there alone. But the boat [2]was now in the midst of the sea, distressed by the waves; for
25 the wind was contrary. And in the fourth watch of the night he came unto them, walk-
26 ing upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out
27 for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not
28 afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the
29 waters. And he said, Come. And Peter went down from the boat, and walked upon the
30 waters, [3]to come to Jesus. But when he saw the wind[4], he was afraid; and beginning to sink, he cried out, saying, Lord, save me.
31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst
32 thou doubt? And when they were gone up
33 into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.
34 And when they had crossed over, they came
35 to the land, unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto
36 him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

15 Then there come to Jesus from Jerusalem
2 Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when
3 they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?

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4 For God commanded, saying, [b]Honour thy father and mother: And [c]he that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, [d]It is a gift by whatsoever thou mightest be profited by me,

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the Commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 [e]This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 ¶ [f]And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered, and said, [g]Every plant which my heavenly father hath not planted, shall be rooted up.

14 Let them alone: [h]they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 [i]Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 [k]For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: But to eat with unwashen hands defileth not a man.

21 ¶ [l]Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came, and besought him, saying, Send her away, for she crieth after us.

24 But he answered, and said, [m]I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she, and worshipped him, saying, Lord, help me.

26 But he answered, and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters' table.

ANNO DOMINI 32.

[b] Ex. 20. 12. Deut. 5. 16.
[c] Ex. 21. 17. Lev. 20. 9. Prov. 20. 20.
[d] Mark 7. 11, 12.
[e] Is. 29. 13.
[f] Mark 7. 14.
[g] John 15. 2.
[h] Luke 6. 39.
[i] Mark 7. 17.
[k] Gen. 6. 5. & 8. 21.
[l] Mark 7. 24.
[m] ch. 10. 6.

1 Or, *surely die*
2 Some ancient authorities add *or his mother.*
3 Some ancient authorities read *law.*
4 Gr. *caused to stumble.*
5 Gr. *planting.*
6 Gr. *demon.*
7 Or, *loaf*

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4 For God said, Honour thy father and thy
mother: and, He that speaketh evil of father
5 or mother, let him [1]die the death. But ye
say, Whosoever shall say to his father or his
mother, That wherewith thou mightest have
6 been profited by me is given *to God*; he shall
not honour his father[2]. And ye have made
void the [3]word of God because of your tradi-
7 tion. Ye hypocrites, well did Isaiah prophesy
of you, saying,

8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of
men.

10 And he called to him the multitude, and said
11 unto them, Hear, and understand: Not that
which entereth into the mouth defileth the man;
but that which proceedeth out of the mouth, this
12 defileth the man. Then came the disciples, and
said unto him, Knowest thou that the Pharisees
were [4]offended, when they heard this saying?
13 But he answered and said, Every [5]plant which
my heavenly Father planted not, shall be rooted
14 up. Let them alone: they are blind guides.
And if the blind guide the blind, both shall
15 fall into a pit. And Peter answered and said
16 unto him, Declare unto us the parable. And
he said, Are ye also even yet without under-
17 standing? Perceive ye not, that whatsoever
goeth into the mouth passeth into the belly, and
18 is cast out into the draught? But the things
which proceed out of the mouth come forth out
19 of the heart; and they defile the man. For out
of the heart come forth evil thoughts, murders,
adulteries, fornications, thefts, false witness, rail-
20 ings: these are the things which defile the man:
but to eat with unwashen hands defileth not the
man.

21 And Jesus went out thence, and withdrew
22 into the parts of Tyre and Sidon. And behold,
a Canaanitish woman came out from those bor-
ders, and cried, saying, Have mercy on me, O
Lord, thou son of David; my daughter is griev-
23 ously vexed with a [6]devil. But he answered her
not a word. And his disciples came and be-
sought him, saying, Send her away; for she
24 crieth after us. But he answered and said, I
was not sent but unto the lost sheep of the house
25 of Israel. But she came and worshipped him,
26 saying, Lord, help me. And he answered and
said, It is not meet to take the children's
27 [7]bread and cast it to the dogs. But she
said, Yea, Lord: for even the dogs eat of the
crumbs which fall from their masters' table.

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28 Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 [n]And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 [o]And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ [p]Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

THE [q]Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered, and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 Which when Jesus perceived, he said unto them,

ANNO DOMINI 32.

[n] Mark 7. 31.

[o] Is. 35. 5.

[p] Mark 8. 1.

[q] Mark 8. 11. Luke 12. 54.

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28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into
30 the mountain, and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and
31 he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the
33 way. And the disciples say unto him, Whence should we have so many loaves in a desert place,
34 as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And
35 they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the
36 ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multi-
37 tudes. And they did all eat, and were filled: and they took up that which remained over of
38 the broken pieces, seven baskets full. And they that did eat were four thousand men, beside
39 women and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

16 And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign
2 from heaven. But he answered and said unto them, [1]When it is evening, ye say, *It will be* fair
3 weather: for the heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. An evil and adul-
4 terous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

5 And the disciples came to the other side and
6 forgot to take [2]bread. And Jesus said unto them, Take heed and beware of the leaven of
7 the Pharisees and Sadducees. And they reasoned among themselves, saying, [3]We took
8 no [2]bread. And Jesus perceiving it said,

[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

[2] Gr. *loaves.*

[3] Or, It is *because we took no bread.*





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O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 [b]Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 [c]Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread: but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, [d]Whom do men say, that I, the son of man, am?

14 And they said, Some *say that thou art* John the Baptist, some Elias, and others Jeremias, or one of the Prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered, and said, [e]Thou art Christ the son of the living God.

17 And Jesus answered, and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, that [f]thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

19 [g]And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the Elders and chief Priests and Scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee Lord: This shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that *be* of God, but those that *be* of men.

24 ¶ [h]Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

27 For the son of man shall come in the glory of his father, with his Angels: [i] and then he shall reward every man according to his works.

ANNO DOMINI 32.

[b] ch. 14. 17.

[c] ch. 15. 34.

[d] Mark 8. 27. Luke 9. 18.

[e] John 6. 69.

[f] John 1. 42.

[g] John 20. 23.

[h] ch. 10. 38. Mark 8. 34.

[i] Ps. 62. 12. Rom. 2. 6.

1 Gr. *loaves.*

2 *Basket* in ver. 9 and 10 represents different Greek words.

3 Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18.

4 Gr. *Petros.*

5 Gr. *petra.*

6 Some ancient authorities read *Jesus Christ.*

7 Or, God *have mercy on thee*

8 Or, *soul*

9 Gr. *doing.*

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O ye of little faith, why reason ye among your-
9 selves, because ye have no [1]bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many [2]baskets ye
10 took up? Neither the seven loaves of the four thousand, and how many [2]baskets ye took up?
11 How is it that ye do not perceive that I spake not to you concerning [1]bread? But beware of
12 the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of [1]bread, but of the teaching of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying,
14 Who do men say [3]that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the
15 prophets. He saith unto them, But who say
16 ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the
17 living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto
18 thee, but my Father which is in heaven. And I also say unto thee, that thou art [4]Peter, and upon this [5]rock I will build my church; and the gates of Hades shall not prevail against it.
19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in
20 heaven. Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began [6]Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and
22 the third day be raised up. And Peter took him, and began to rebuke him, saying, [7]Be it far from thee, Lord: this shall never be unto
23 thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the
24 things of God, but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take
25 up his cross, and follow me. For whosoever would save his [8]life shall lose it: and whosoever shall lose his [8]life for my sake shall find it.
26 For what shall a man be profited, if he shall gain the whole world, and forfeit his [8]life? or what shall a man give in exchange for his [8]life?
27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his [9]deeds.

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28 Verily I say unto you, [k]There be some standing here, which shall not taste of death, till they see the Son of man coming in his Kingdom.

CHAP. XVII.

AND [a]after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them, and his face did shine as the Sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses, and Elias, talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: If thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias.

5 [b]While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased: hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead.

10 And his disciples asked him, saying, [c]Why then say the Scribes that Elias must first come?

11 And Jesus answered, and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: Likewise shall also the Son of man suffer of them.

13 Then the Disciples understood that he spake unto them of John the Baptist.

14 ¶ [d]And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered, and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the Disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, [e]If ye have faith as a grain of mustard seed, ye shall say unto this mountain; Remove hence to yonder place: and

ANNO DOMINI 32.

[k] Mark 9. 1. Luke 9. 27.

[a] Mark 9. 2. Luke 9. 28.

[b] 2 Pet. 1. 17.

[c] ch. 11. 14. Mark 9. 11.

[d] Mark 9. 17. Luke 9. 38.

[e] Luke 17. 6.

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28 Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:
2 and he was transfigured before them: and his face did shine as the sun, and his garments
3 became white as the light. And behold, there appeared unto them Moses and Elijah talking
4 with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [1]tabernacles; one for thee, and one for Moses, and one for
5 Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear
6 ye him. And when the disciples heard it, they
7 fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise,
8 and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.
9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be
10 risen from the dead. And his disciples asked him, saying, Why then say the scribes that
11 Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all
12 things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the
13 Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.
14 And when they were come to the multitude, there came to him a man, kneeling to him, and
15 saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the
16 water. And I brought him to thy disciples, and
17 they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I
18 bear with you? bring him hither to me. And Jesus rebuked him; and the [2]devil went out from him: and the boy was cured from that
19 hour. Then came the disciples to Jesus apart,
20 and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and

[1] Or, *booths*

[2] Gr. *demon.*



ORIGINAL.—Gust. Dore.

JESUS HEALING THE LUNATIC.

"And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour."—MATT. xvii. 18.



ORIGINAL.—Gust. Dore.

JESUS PRAYING IN THE GARDEN.—Matt. xxvi. 39.

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it shall remove, and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 ¶ [f]And while they abode in Galilee, Jesus said unto them, The son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again: And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received ‖tribute money, came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the Sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find ‖a piece of money: that take, and give unto them for me, and thee.

CHAP. XVIII.

AT [a]the same time came the Disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, [b]Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 [c]But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.

7 ¶ Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh.

8 [d]Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their Angels do always behold the face of my father which is in heaven.

11 [e]For the son of man is come to save that which was lost.

ANNO DOMINI 32.

[f] ch. 20. 17. Mark 9. 31. Luke 9. 44.

‖ *Called in the original Didrachma, being in value fifteen pence.*

‖ *Or, a stater. It is half an ounce of silver, in value two shillings six pence, after five shillings the ounce.*

[a] Mark 9. 33. Luke 9. 46.

[b] ch. 19. 14. 1 Cor. 14. 20.

[c] Mark 9. 42. Luke 17. 1, 2.
[d] ch. 5. 30. Mark 9. 45.
[e] Luke 19. 10.

[1] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

[2] Some ancient authorities read *were gathering themselves together.*

[3] Gr. *didrachma.*

[4] Or, *teacher*

[5] Gr. *stater.*

[6] Gr. *greater.*

[7] Gr. *a millstone turned by an ass.*

[8] Gr. *Gehenna of fire.*

[9] Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.

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it shall remove; and nothing shall be impossible unto you.[1]

22 And while they [2]abode in Galilee, Jesus said unto them, The Son of man shall be delivered
23 up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received the [3]half-shekel came to Peter, and said, Doth not your [4]master pay the
25 [3]half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?
26 And when he said, From strangers, Jesus said
27 unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [5]shekel: that take, and give unto them for me and thee.

18 In that hour came the disciples unto Jesus, saying, Who then is [6]greatest in the kingdom
2 of heaven? And he called to him a little child,
3 and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise
4 enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the [6]greatest in the king-
5 dom of heaven. And whoso shall receive one
6 such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that [7]a great millstone should be hanged about his neck, and *that* he should be sunk in the
7 depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man
8 through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast
9 into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast
10 into the [8]hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.[9]

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12 [f]How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, Verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so, it is not the will of your father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, [g]if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in [h]the mouth of two or three witnesses, every word may be established.

17 And if he shall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an [i]heathen man, and a Publican.

18 Verily I say unto you, [k]Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [l]till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand ‖talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ‖worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred ‖pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

ANNO DOMINI 32.

[f] Luke 15. 4.

[g] Lev. 19. 17. Luke 17. 3.

[h] Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

[i] 1 Cor. 5. 9. 2 Thes. 3. 14.

[k] John 20. 23. 1 Cor. 5. 4.

[l] Luke 17. 4.
‖ *A talent is 750 ounces of silver, which after five shillings the ounce, is* 187*l.* 10*s.*
‖ *Or, besought him.*
‖ *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny.*

[1] Gr. *a thing willed before your Father.*

[2] Some ancient authorities read *my.*

[3] Some ancient authorities omit *against thee.*

[4] Or, *congregation*

[5] Or, *seventy times and seven*

[6] Gr. *bond-servants.*

[7] This talent was probably worth about £240.

[8] Gr. *bond-servant.*

[9] Gr. *loan.*

[10] The word in the Greek denotes a coin worth about eight pence halfpenny.

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12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains,
13 and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and
14 nine which have not gone astray. Even so it is not [1]the will of [2]your Father which is in heaven, that one of these little ones should perish.

15 And if thy brother sin [3]against thee, go, shew him his fault between thee and him alone: if he
16 hear thee, thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or
17 three every word may be established. And if he refuse to hear them, tell it unto the [4]church: and if he refuse to hear the [4]church also, let him be unto thee as the Gentile and the publican.
18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth
19 shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in
20 heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I for-
22 give him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times;
23 but, Until [5]seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his
24 [6]servants. And when he had begun to reckon, one was brought unto him, which owed him
25 ten thousand [7]talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
26 The [8]servant therefore fell down and worshipped him, saying, Lord, have patience with me,
27 and I will pay thee all. And the lord of that [8]servant, being moved with compassion, released
28 him, and forgave him the [9]debt. But that [8]servant went out, and found one of his fellow-servants, which owed him a hundred [10]pence: and he laid hold on him, and took *him* by the
29 throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

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30 And he would not: but went and cast him into prison, till he should pay the debt.
31 So when his fellowservants saw what was done, they were very sorry, and came, and told unto their lord all that was done.
32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me:
33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?
34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

AND it came to pass, [a]that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa, beyond Jordan:
2 And great multitudes followed him, and he healed them there.
3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
4 And he answered, and said unto them, Have ye not read, [b]that he which made them at the beginning, made them male and female?
5 And said, [c]For this cause shall a man leave father and mother, and shall cleave to his wife: and [d]they twain shall be one flesh.
6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
7 They say unto him, [e]Why did Moses then command to give a writing of divorcement, and to put her away?
8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.
9 [f]And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.
10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.
11 But he said unto them, All men cannot receive this saying, save they to whom it is given.
12 For there are some Eunuchs, which were so born from their mother's womb: and there are some Eunuchs, which were made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.
13 ¶ [g]Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.
14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

ANNO DOMINI 32.

A. D 33.

[a] Mark 10. 1.

[b] Gen. 1. 27.

[c] Gen. 2. 24. Eph. 5. 31.

[d] 1 Cor. 6. 16.

[e] Deut. 24. 1.

[f] ch. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.
[g] Mark 10. 13. Luke 18. 15.

1 Gr. *bond-servant.*

2 Many authorities, some ancient, insert *the.*

3 Some ancient authorities read *created.*

4 Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.

5 The following words, to the end of the verse, are omitted by some ancient authorities.

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30 And he would not: but went and cast him into prison, till he should pay that which was
31 due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.
32 Then his lord called him unto him, and saith to him, Thou wicked [1]servant, I forgave thee all that debt, because thou besoughtest me:
33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?
34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was
35 due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

19 And it came to pass when Jesus had finished these words, he departed from Galilee, and came
2 into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.
3 And there came unto him [2]Pharisees, tempting him, and saying, Is it lawful *for a man* to
4 put away his wife for every cause? And he answered and said, Have ye not read, that he which [3]made *them* from the beginning made
5 them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall be-
6 come one flesh? So that they are no more twain, but one flesh. What therefore God hath joined
7 together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away?
8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but
9 from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, [4]except for fornication, and shall marry another, committeth adultery: [5]and he that marrieth her when she is put away committeth
10 adultery. The disciples say unto him, If the case of the man is so with his wife, it is not ex-
11 pedient to marry. But he said unto them, All men cannot receive this saying, but they to whom
12 it is given. For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.
13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked
14 them. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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15 And he laid his hands on them, and departed thence.

16 ¶ [h]And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, [i]Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ [k]Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, [l]ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 [m]But many that are first, shall be last, and the last shall be first.

CHAP. XX.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a ‖ penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them, Go ye also into the vine-

ANNO DOMINI 33.

h Mark 10. 17. Luke 18. 18.

i Ex. 20. 13.

k Mark 10. 28. Luke 18. 28.
l Luke 22. 30.
m ch. 20. 16. Mark 10. 31. Luke 13. 30.
‖ *The Roman penny is the eighth part of an ounce, which after five shillings the ounce, is seven pence halfpenny.*

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15 And he laid his hands on them, and departed thence.

16 And behold, one came to him and said, [1] [2]Master, what good thing shall I do, that I

17 may have eternal life? And he said unto him, [3]Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the command-

18 ments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not

19 bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as

20 thyself. The young man saith unto him, All these things have I observed: what lack I yet?

21 Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven:

22 and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter

24 into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into

25 the kingdom of God. And when the disciples heard it, they were astonished exceedingly, say-

26 ing, Who then can be saved? And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall

28 we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of

29 Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother,[4] or children, or lands, for my name's sake, shall receive [5]a

30 hundredfold, and shall inherit eternal life. But

20 many shall be last *that are* first; and first *that are* last. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire la-

2 bourers into his vineyard. And when he had agreed with the labourers for a [6]penny a day,

3 he sent them into his vineyard. And he went out about the third hour, and saw others

4 standing in the marketplace idle; and to them he said, Go ye also into the vine-

[1] Or, *Teacher*

[2] Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

[3] Some ancient authorities read *Why callest thou me good? None is good save one, even God*. See Mark x. 18; Luke xviii. 19.

[4] Many ancient authorities add *or wife*: as in Luke xviii. 29.

[5] Some ancient authorities read *manifold*.

[6] See marginal note on ch. xviii. 28.

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yard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his Steward, Call the labourers, and give them their hire, beginning from the last, unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last ‖ have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden, and heat of the day.

‖ *Or, have continued one hour only.*

13 But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way, I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 [a]So the last shall be first, and the first last: for many be called, but few chosen.

[a] ch. 19. 30.

17 ¶ [b]And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

[b] Mark 10. 32. Luke 18. 31.

18 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death,

19 [c]And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

[c] John 18. 32.

20 ¶ [d]Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

[d] Mark 10. 35.

21 And he said unto her, What wilt thou? She saith unto him, Grant, that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered, and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given* to them for whom it is prepared of my father.

ANNO DOMINI 33.

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yard, and whatsoever is right I will give you.
5 And they went their way. Again he went out
about the sixth and the ninth hour, and did
6 likewise. And about the eleventh *hour* he
went out, and found others standing; and he
saith unto them, Why stand ye here all the day
7 idle? They say unto him, Because no man
hath hired us. He saith unto them, Go ye also
8 into the vineyard. And when even was come,
the lord of the vineyard saith unto his steward,
Call the labourers, and pay them their hire,
9 beginning from the last unto the first. And
when they came that *were hired* about the
eleventh hour, they received every man a
10 [1]penny. And when the first came, they sup-
posed that they would receive more; and they
11 likewise received every man a [1]penny. And
when they received it, they murmured against
12 the householder, saying, These last have spent
but one hour, and thou hast made them equal
unto us, which have borne the burden of the
13 day and the [2]scorching heat. But he answered
and said to one of them, Friend, I do thee no
wrong: didst not thou agree with me for a
14 [1]penny? Take up that which is thine, and go
thy way; it is my will to give unto this last,
15 even as unto thee. Is it not lawful for me to
do what I will with mine own? or is thine eye
16 evil, because I am good? So the last shall be
first, and the first last.

17 And as Jesus was going up to Jerusalem, he
took the twelve disciples apart, and in the way
18 he said unto them, Behold, we go up to Jeru-
salem; and the Son of man shall be delivered
unto the chief priests and scribes; and they
19 shall condemn him to death, and shall deliver
him unto the Gentiles to mock, and to scourge,
and to crucify: and the third day he shall be
raised up.

20 Then came to him the mother of the sons of
Zebedee with her sons, worshipping *him*, and
21 asking a certain thing of him. And he said
unto her, What wouldest thou? She saith
unto him, Command that these my two sons
may sit, one on thy right hand, and one on thy
22 left hand, in thy kingdom. But Jesus answered
and said, Ye know not what ye ask. Are ye
able to drink the cup that I am about to drink?
23 They say unto him, We are able. He saith
unto them, My cup indeed ye shall drink: but
to sit on my right hand, and on *my* left hand,
is not mine to give, but *it is for them* for
whom it hath been prepared of my Father.

[1] See marginal note on ch. xviii. 28.

[2] Or, *hot wind*

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24 And when the ten heard it, they were moved with indignation against the two brethren.
25 But Jesus called them unto him, and said, [e]Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.
26 But it shall not be so among you: But whosoever will be great among you, let him be your minister.
27 And whosoever will be chief among you, let him be your servant.
28 Even as the [f]Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
29 [g]And as they departed from Jericho, a great multitude followed him.
30 ¶And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.
31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.
32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
33 They say unto him, Lord, that our eyes may be opened.
34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

AND [a]when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two Disciples,
2 Saying unto them, Go into the village over against you, and straightway ye shall find an Ass tied, and a colt with her: loose them, and bring them unto me.
3 And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.
4 All this was done, that it might be fulfilled which was spoken by the Prophet, saying,
5 [b]Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an Ass, and a colt, the foal of an Ass.
6 [c]And the Disciples went, and did as Jesus commanded them,
7 And brought the Ass, and the colt, and put on them their clothes, and they set him thereon.
8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strewed them in the way.
9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest.
10 [d]And when he was come into Jerusalem, all the city was moved, saying, Who is this?
11 And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

ANNO DOMINI 33.

e Luke 22. 25.

f Phil. 2. 7.

g Mark 10. 46. Luke 18. 35.

a Mark 11. 1. Luke 19. 29.

b Is. 62. 11. Zech. 9. 9. John 12. 15.

c Mark 11. 4.

d Mark 11. 15. Luke 19. 45. John 2. 13.

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24 And when the ten heard it, they were moved with
25 indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over
26 them. Not so shall it be among you: but whosoever would become great among you shall be
27 your [1]minister; and whosoever would be first
28 among you shall be your [2]servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
29 And as they went out from Jericho, a great
30 multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.
31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son
32 of David. And Jesus stood still, and called them, and said, What will ye that I should do
33 unto you? They say unto him, Lord, that our
34 eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of
2 Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them*
3 unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and
4 straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken [3]by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus
7 appointed them, and brought the ass, and the colt, and put on them their garments; and he
8 sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread
9 them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna
10 in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who
11 is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

1 Or, *servant*

2 Gr. *bond-servant.*

3 Or, *through*

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12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, [e]My house shall be called the house of prayer, [f]but ye have made it a den of thieves.

14 And the blind and the lame came to him in the Temple, and he healed them.

15 And when the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, [g]Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 [h]And when he saw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the Disciples saw it, they marvelled, saying, How soon is the fig tree withered away?

21 Jesus answered, and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the Sea, it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ [i]And when he was come into the temple, the chief Priests and the Elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men, we fear the people, [k]for all hold John as a Prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered, and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise: and he answered, and said, I *go* sir, and went not.

ANNO DOMINI 33.

[e] Is. 56. 7.

[f] Jer. 7. 11. Mark 11. 17. Luke 19. 46.

[g] Ps. 8. 2.

[h] Mark 11. 13.

[i] Mark 11. 27. Luke 20. 1.

[k] ch. 14. 5.

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12 And Jesus entered into the temple [1]of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold
13 the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but
14 ye make it a den of robbers. And the blind and the lame came to him in the temple: and
15 he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of
16 David; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and
17 sucklings thou hast perfected praise? And he left them, and went forth out of the city to Bethany, and lodged there.

18 Now in the morning as he returned to the
19 city, he hungered. And seeing [2]a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree with-
20 ered away. And when the disciples saw it, they marvelled, saying, How did the fig tree
21 immediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be
22 done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who
24 gave thee this authority? And Jesus answered and said unto them, I also will ask you one [3]question, which if ye tell me, I likewise will tell you by what authority I do these things.
25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not
26 believe him? But if we shall say, From men; we fear the multitude; for all hold John as a
27 prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.
28 But what think ye? A man had two sons; and he came to the first, and said, [4]Son, go
29 work to-day in the vineyard. And he answered and said, I will not: but afterward
30 he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

[1] Many ancient authorities omit *of God*.

[2] Or, *a single*

[3] Gr. *word*.

[4] Gr. *Child*.

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31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you.

32 For [l]John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him.

33 ¶ Hear another parable. There was a certain householder, [m]which planted a Vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the first, and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, [n]come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the Vineyard, and slew him.

40 When the Lord therefore of the Vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his Vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [o]Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes.

43 Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And [p]whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet.

CHAP. XXII.

AND Jesus answered, [q]and spake unto them again by parables, and said,

2 The Kingdom of heaven is like unto a certain King, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding, and they would not come.

4 Again, he sent forth other servants, saying, Tell

ANNO DOMINI 33.

[l] ch. 3. 1.

[m] Is. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9.

[n] ch. 26. 4. John 11. 53.

[o] Ps. 118. 22. Acts 4. 11.

[p] Is. 8. 14. Rom. 9. 33. 1 Pet. 2. 7.

[q] Luke 14. 16. Rev. 19. 9.

[1] Gr. *bond-servants.*

[2] Or, *the fruits of it*

[3] Some ancient authorities omit ver. 44.

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31 Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husband-
34 men, and went into another country. And when the season of the fruits drew near, he sent his [1]servants to the husbandmen, to receive [2]his
35 fruits. And the husbandmen took his [1]servants, and beat one, and killed another, and
36 stoned another. Again, he sent other [1]servants more than the first: and they did unto them in
37 like manner. But afterward he sent unto them
38 his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let
39 us kill him, and take his inheritance. And they took him, and cast him forth out of the
40 vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do
41 unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in
42 their seasons. Jesus saith unto them, Did ye never read in the scriptures,

> The stone which the builders rejected,
> The same was made the head of the corner:
> This was from the Lord,
> And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.
44 [3]And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall
45 fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.
46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

22 And Jesus answered and spake again in para-
2 bles unto them, saying, The kingdom of heaven is likened unto a certain king, which made a
3 marriage feast for his son, and sent forth his [1]servants to call them that were bidden to the
4 marriage feast: and they would not come. Again he sent forth other [1]servants, saying, Tell

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them which are bidden, Behold, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard *thereof*, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden, were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests.

11 ¶And when the King came in to see the guests, he saw there a man, which had not on a wedding garment,

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

14 [b]For many are called, but few are chosen.

15 ¶[c]Then went the Pharisees, and took counsel, how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

17 Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a ‖penny.

20 And he saith unto them, Whose is this image and ‖superscription?

21 They say unto him, Cæsar's. Then saith he unto them, [d]Render therefore unto Cæsar the things which are Cæsar's: and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶[e]The same day came to him the Sadducees, [f]which say that there is no resurrection, and asked him,

24 Saying, Master, [g]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

ANNO DOMINI 33.

[b] ch. 20. 16.

[c] Mark 12. 13. Luke 20. 20.

‖ *In value seven pence halfpenny, ch.* 20. 2.
‖ *Or, inscription.*
[d] Rom. 13. 7.
[e] Mark 12. 18. Luke 20. 27.
[f] Acts 23. 8.
[g] Deut. 25. 5.

1 Gr. *bond-servants.*

2 Or, *ministers*

3 Or, *Teacher*

4 See marginal note on ch. xviii. 28.

5 Gr. *saying.*

6 Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.

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them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage
5 feast. But they made light of it, and went their ways, one to his own farm, another to his mer-
6 chandise: and the rest laid hold on his [1]servants, and entreated them shamefully, and killed them.
7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their
8 city. Then saith he to his [1]servants, The wedding is ready, but they that were bidden were
9 not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find,
10 bid to the marriage feast. And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.
11 But when the king came in to behold the guests, he saw there a man which had not on a wed-
12 ding-garment: and he saith unto him, Friend, how camest thou in hither not having a wed-
13 ding-garment? And he was speechless. Then the king said to the [2]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing
14 of teeth. For many are called, but few chosen.
15 Then went the Pharisees, and took counsel
16 how they might ensnare him in *his* talk. And they send to him their disciples, with the Herodians, saying, [3]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest
17 not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give
18 tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt
19 ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a [4]penny.
20 And he saith unto them, Whose is this image
21 and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's;
22 and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.
23 On that day there came to him Sadducees, [5]which say that there is no resurrection: and
24 they asked him, saying, [3]Master, Moses said, if a man die, having no children, his brother [6]shall marry his wife, and raise up seed unto
25 his brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;

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26 Likewise the second also, and the third, unto the seventh.
27 And last of all the woman died also.
28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.
29 Jesus answered, and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.
30 For in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
32 [h]I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
33 And when the multitude heard this, they were astonished at his doctrine.
34 ¶ [i]But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
35 Then one of them, which was a Lawyer, asked *him* a question, tempting him, and saying,
36 Master, which is the great Commandment in the Law?
37 Jesus said unto him, [k]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great Commandment.
39 And the second is like unto it, [l]Thou shalt love thy neighbour as thyself.
40 On these two Commandments hang all the Law and the Prophets.
41 ¶ [m]While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 [n]The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

CHAP. XXIII.

THEN spake Jesus to the multitude, and to his disciples,
2 Saying, The Scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say, and do not.
4 [a]For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but *they themselves* will not move them with *one* of their fingers.
5 But all their works they do, for to be seen of men: [b]they make broad their phylacteries, and enlarge the borders of their garments,
6 [c]And love the uppermost rooms at feasts, and the chief seats in the Synagogues,

ANNO DOMINI 33.

h Ex. 3. 6.
i Mark 12. 28.
k Deut. 6. 5. Luke 10. 27.
l Lev. 19. 18.
m Mark 12. 35. Luke 20. 41.
n Ps. 110. 1.
a Luke 11. 46.
b Num. 15. 38. Deut. 22. 12.
c Mark 12. 38. Luke 11. 43.

1 Gr. *seven.*
2 Many ancient authorities add *of God.*
3 Or, *Teacher*
4 Or, *And a second is like unto it, Thou shalt love &c.*
5 Many ancient authorities omit *and grievous to be borne.*

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26 in like manner the second also, and the third,
27 unto the [1]seventh. And after them all the
28 woman died. In the resurrection therefore whose wife shall she be of the seven? for
29 they all had her. But Jesus answered and said unto them, Ye do err, not knowing the
30 scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in
31 marriage, but are as angels[2] in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by
32 God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the
33 living. And when the multitudes heard it, they were astonished at his teaching.
34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered them-
35 selves together. And one of them, a lawyer,
36 asked him a question, tempting him, [3]Master, which is the great commandment in the law?
37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy
38 soul, and with all thy mind. This is the great
39 and first commandment. [4]And a second like *unto it* is this, Thou shalt love thy neighbour
40 as thyself. On these two commandments hangeth the whole law, and the prophets.
41 Now while the Pharisees were gathered to-
42 gether, Jesus asked them a question, saying,
43 What think ye of the Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,

44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he his
46 son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multitudes and to
2 his disciples, saying, The scribes and the Phari-
3 sees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say,
4 and do not. Yea, they bind heavy burdens [5]and grievous to be borne, and lay them on men's shoulders; but they themselves will not
5 move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the
6 borders *of their garments*, and love the chief place at feasts, and the chief seats in the synagogues,

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7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8 [d]But be not ye called Rabbi: for one is your Master, *even* Christ, and all ye are brethren.
9 And call no man your father upon the earth: [e]for one is your father which is in heaven.
10 Neither be ye called masters: for one is your Master, *even* Christ.
11 But he that is greatest among you, shall be your servant.
12 [f]And whosoever shall exalt himself, shall be abased: and he that shall humble himself, shall be exalted.
13 ¶ But [g]woe unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: For ye neither go in yourselves, neither suffer ye them that are entering, to go in.
14 Woe unto you Scribes and Pharisees, hypocrites; [h]for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.
15 Woe unto you Scribes and Pharisees, hypocrites; for ye compass Sea and land to make one Proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the Temple, it is nothing: but whosoever shall swear by the gold of the Temple, he is a debtor.
17 Ye fools and blind: for whether is greater, the gold, or the Temple that sanctifieth the gold?
18 And whosoever shall swear by the Altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is ‖guilty.
19 Ye fools and blind: for whether is greater, the gift, or the Altar that sanctifieth the gift?
20 Whoso therefore shall swear by the Altar, sweareth by it, and by all things thereon.
21 And whoso shall swear by the Temple, sweareth by it, and by him that dwelleth therein.
22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
23 Woe unto you Scribes and Pharisees, hypocrites; [i]for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the Law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.
24 Ye blind guides, which strain at a gnat, and swallow a camel.
25 Woe unto you Scribes and Pharisees, hypocrites; [k]for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess.
26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
27 Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

ANNO DOMINI 33.

[d] James 3. 1.

[e] Mal. 1. 6.

[f] Luke 14. 11. & 18. 14.

[g] Luke 11. 52.

[h] Mark 12. 40. Luke 20. 47.

‖ *Or, a debtor, or bound.*

[i] Luke 11. 42.
[k] Luke 11. 39.

1 Gr. *the heavenly.*

2 Gr. *greater.*

3 Or, *minister*

4 Gr. *before.*

5 Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: ¶ therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

6 Gr. *Gehenna.*

7 Or, *sanctuary*: as in ver. 35.

8 Or, *bound* by his oath

9 Or, *dill*

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7 and the salutations in the marketplaces, and
8 to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all
9 ye are brethren. And call no man your father on the earth: for one is your Fa-
10 ther, [1]which is in heaven. Neither be ye called masters: for one is your master, *even* the
11 Christ. But he that is [2]greatest among you
12 shall be your [3]servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [4]against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[5]
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [6]hell than yourselves.
16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [7]temple, it is nothing; but whosoever shall swear by the gold
17 of the [7]temple, he is [8]a debtor. Ye fools and blind: for whether is greater, the gold, or the
18 [7]temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that
19 is upon it, he is [8]a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth
20 the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon.
21 And he that sweareth by the [7]temple, sweareth
22 by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and [9]anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have
24 left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from ex-
26 tortion and excess. Thou blind Pharisees, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

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28 Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
29 Woe unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous,
30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.
31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets.
32 Fill ye up then the measure of your fathers.
33 Ye serpents, ye generation of vipers, How can ye escape the damnation of hell?
34 ¶ Wherefore behold, I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city:
35 That upon you may come all the righteous blood shed upon the earth, [f]from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.
36 Verily I say unto you, All these things shall come upon this generation.
37 [m]O Jerusalem, Jerusalem, thou that killest the Prophets, [n]and stonest them which are sent unto thee, how often would [o]I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?
38 Behold, your house is left unto you desolate.
39 For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

CHAP. XXIV.

AND [a]Jesus went out, and departed from the temple, and his Disciples came *to him*, for to shew him the buildings of the temple.
2 And Jesus said unto them, See ye not all these things? Verily I say unto you, [b]there shall not be left here one stone upon another, that shall not be thrown down.
3 ¶ And as he sat upon the mount of Olives, the Disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?
4 And Jesus answered, and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am Christ: and shall deceive many.
6 And ye shall hear of wars, and rumours of wars: See that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places.
8 All these are the beginning of sorrows.
9 [c]Then shall they deliver you up to be afflicted,

ANNO DOMINI 33.

[f] Gen. 4. 8.

[m] Luke 13. 34.
[n] 2 Chr. 24. 21.
[o] 2 Esdras 1. 30.

[a] Mark 13. 1. Luke 21. 5.

[b] Luke 19. 44.

[c] ch. 10. 17. Luke 21. 12. John 16. 2.

[1] Gr. *Gehenna.*
[2] Some ancient authorities omit *desolate.*
[3] Gr. *presence.*
[4] Or, *the consummation of the age*

1881

28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypo-
30 crites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them
31 in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them
32 that slew the prophets. Fill ye up then the
33 measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judge-
34 ment of [1]hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and
35 persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye
36 slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chick-
38 ens under her wings, and ye would not! Behold,
39 your house is left unto you [2]desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him
2 to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [3]coming, and of [4]the end of
4 the world? And Jesus answered and said unto them, Take heed that no man lead you astray.
5 For many shall come in my name, saying, I am
6 the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be fam-
8 ines and earthquakes in divers places. But all these things are the beginning of travail.
9 Then shall they deliver you up unto tribulation,

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and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false Prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.
15 [d]When ye therefore shall see the abomination of desolation, spoken of by [e]Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand,)
16 Then let them which be in Judæa, flee into the mountains.
17 Let him which is on the housetop, not come down, to take any thing out of his house:
18 Neither let him which is in the field, return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days.
20 But pray ye that your flight be not in the winter, neither on the Sabbath day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 [f]Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that (if it were possible,) they shall deceive the very elect.
25 Behold, I have told you before.
26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe it not.
27 For as the lightning cometh out of the East, and shineth even unto the West: so shall also the coming of the Son of man be.
28 [g]For wheresoever the carcase is, there will the Eagles be gathered together.
29 ¶ Immediately after the tribulation of those days, [h]shall the Sun be darkened, and the Moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.
30 And then shall appear the sign of the Son of man in heaven: and then shall all the Tribes of the earth mourn, [i]and they shall see the Son of man coming in the clouds of heaven, with power and great glory.
31 [k]And he shall send his Angels ‖with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other.

ANNO DOMINI 33.

[d] Mark 13. 14.
[e] Dan. 9. 27.
[f] Mark 13. 21. Luke 17. 23.
[g] Luke 17. 37.
[h] Is. 13. 10. Ezek. 32. 7. Joel 2. 31. Mark 13. 24. Luke 21. 25.
[i] Rev. 1. 7.
[k] 1 Cor. 15. 52. 1 Thess. 4. 16.
‖ *Or, with a Trumpet and a great voice.*

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and shall kill you: and ye shall be hated of all
10 the nations for my name's sake. And then shall many stumble, and shall deliver up one another,
11 and shall hate one another. And many false prophets shall arise, and shall lead many astray.
12 And because iniquity shall be multiplied, the
13 love of the many shall wax cold. But he that endureth to the end, the same shall be saved.
14 And [1]this gospel of the kingdom shall be preached in the whole [2]world for a testimony unto all the nations; and then shall the end come.
15 When therefore ye see the abomination of desolation, which was spoken of [3]by Daniel the prophet, standing in [4]the holy place (let
16 him that readeth understand), then let them
17 that are in Judæa flee unto the mountains: let him that is on the housetop not go down to
18 take out the things that are in his house: and let him that is in the field not return back to
19 take his cloak. But woe unto them that are with child and to them that give suck in those
20 days! And pray ye that your flight be not in
21 the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no,
22 nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be
23 shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe
24 [5]*it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even
25 the elect. Behold, I have told you beforehand.
26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [6]*it* not.
27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall
28 be the [7]coming of the Son of man. Wheresoever the carcase is, there will the [8]eagles be gathered together.
29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens
30 shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds
31 of heaven with power and great glory. And he shall send forth his angels [9]with [10]a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

[1] Or, *these good tidings*
[2] Gr. *inhabited earth.*
[3] Or, *through*
[4] Or, *a holy place*
[5] Or, him
[6] Or, them
[7] Gr. *presence.*
[8] Or, *vultures*
[9] Many ancient authorities read *with a great trumpet, and they shall gather &c.*
[10] Or, *a trumpet of great sound*

1611

32 Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh:
33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.
34 Verily I say unto you, this generation shall not pass, till all these things be fulfilled.
35 [t]Heaven and earth shall pass away, but my words shall not pass away.
36 ¶ But of that day and hour knoweth no man, no, not the Angels of heaven, but my Father only.
37 But as the days of Noe were, so shall also the coming of the Son of man be.
38 [m]For as in the days that were before the Flood, they were eating, and drinking, marrying, and giving in marriage, until the day that Noe entered into the Ark,
39 And knew not until the Flood came, and took them all away: so shall also the coming of the Son of man be.
40 [n]Then shall two be in the field, the one shall be taken, and the other left.
41 Two women shall be grinding at the mill: the one shall be taken, and the other left.
42 ¶ [o]Watch therefore, for ye know not what hour your Lord doth come.
43 [p]But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
44 Therefore be ye also ready: for in such an hour as you think not, the son of man cometh.
45 [q]Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?
46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.
47 Verily I say unto you, that he shall make him ruler over all his goods.
48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,
49 And shall begin to smite his fellowservants, and to eat and drink with the drunken:
50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of:
51 And shall cut him ‖asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XXV.

THEN shall the kingdom of heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the bridegroom.
2 And five of them were wise, and five were foolish.
3 They that were foolish took their lamps, and took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered and slept.

ANNO DOMINI 33.

[t] Mark 13. 31.
[m] Gen. 7. 6. Luke 17. 26.
[n] Luke 17. 36.
[o] Mark 13. 35.
[p] Luke 12. 39. 1 Thess. 5. 2. Rev. 16. 15.
[q] Luke 12. 42.
‖ *Or, cut him off.*

1 Or, *it*
2 Many authorities, some ancient, omit *neither the Son.*
3 Gr. *presence.*
4 Or, *But this ye know*
5 Gr. *digged through.*
6 Gr. *bond-servant.*
7 Or, *severely scourge him*
8 Or, *torches*

1881

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer
33 is nigh; even so ye also, when ye see all these things, know ye that [1]he is nigh, *even* at the
34 doors. Verily I say unto you, This generation shall not pass away, till all these things be ac-
35 complished. Heaven and earth shall pass away,
36 but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, [2]neither the Son, but the
37 Father only. And as *were* the days of Noah, so shall be the [3]coming of the Son of man.
38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah
39 entered into the ark, and they knew not until the flood came, and took them all away; so shall
40 be the [3]coming of the Son of man. Then shall two men be in the field; one is taken, and one
41 is left: two women *shall be* grinding at the mill;
42 one is taken, and one is left. Watch therefore: for ye know not on what day your Lord com-
43 eth. [4]But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be [5]broken through.
44 Therefore be ye also ready: for in an hour that
45 ye think not the Son of man cometh. Who then is the faithful and wise [6]servant, whom his lord hath set over his household, to give them
46 their food in due season? Blessed is that [6]servant, whom his lord when he cometh shall find
47 so doing. Verily I say unto you, that he will
48 set him over all that he hath. But if that evil [6]servant shall say in his heart, My lord tar-
49 rieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;
50 the lord of that [6]servant shall come in a day when he expecteth not, and in an hour when
51 he knoweth not, and shall [7]cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

25 Then shall the kingdom of heaven be liken-ed unto ten virgins, which took their [8]lamps,
2 and went forth to meet the bridegroom. And five of them were foolish, and five were wise.
3 For the foolish, when they took their [8]lamps,
4 took no oil with them: but the wise took oil in
5 their vessels with their [8]lamps. Now while the bridegroom tarried, they all slumbered and slept.

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6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil, for our lamps are ‖gone out.
9 But the wise answered, saying, *Not so*, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered, and said, Verily I say unto you, I know you not.
13 [a] Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.
14 ¶ [b] For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods:
15 And unto one he gave five ‖talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.
16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.
17 And likewise he that had received two, he also gained other two.
18 But he that had received one, went and digged in the earth, and hid his lord's money.
19 After a long time, the lord of those servants cometh, and reckoneth with them.
20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them, five talents more.
21 His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.
23 His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:
25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
26 His lord answered, and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:
27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

ANNO DOMINI 33.

‖ *Or, going out.*

[a] ch. 24. 42. Mark 13. 33.

[b] Luke 19. 12.

‖ *A talent is* 187*l.* 10*s.*, *ch.* 18. 24.

1 Or, *torches*

2 Gr. *bond-servants.*

3 Gr. *bond-servant.*

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6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.
7 Then all those virgins arose, and trimmed
8 their [1]lamps. And the foolish said unto the wise, Give us of your oil; for our [1]lamps are
9 going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell,
10 and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the mar-
11 riage feast: and the door was shut. Afterward come also the other virgins, saying, Lord,
12 Lord, open to us. But he answered and said,
13 Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.
14 For *it is* as *when* a man, going into another country, called his own [2]servants, and delivered
15 unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and
16 he went on his journey. Straightway he that received the five talents went and traded with
17 them, and made other five talents. In like manner he also that *received* the two gained
18 other two. But he that received the one went away and digged in the earth, and hid his lord's
19 money. Now after a long time the lord of those [2]servants cometh, and maketh a reckoning with
20 them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo,
21 I have gained other five talents. His lord said unto him, Well done, good and faithful [3]servant: thou hast been faithful over a few things, I will set thee over many things: enter thou
22 into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gain-
23 ed other two talents. His lord said unto him, Well done, good and faithful [3]servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy
24 of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst
25 not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast
26 thine own. But his lord answered and said unto him, Thou wicked and slothful [3]servant, thou knewest that I reap where I sowed not,
27 and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

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28 Take therefore the talent from him, and give it unto him which hath ten talents.
29 [c]For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.
30 And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.
31 ¶ When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.
33 And he shall set the sheep on his right hand, but the goats on the left.
34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.
35 [d]For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
39 Or when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
41 Then shall he say also unto them on the left hand, [e]Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.
42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
45 Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.
46 And [f]these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
2 [a]Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.
3 [b]Then assembled together the chief Priests, and the Scribes, and the Elders of the people, unto the

ANNO DOMINI 33.

[c] ch. 13. 12. Mark 4. 25. Luke 8. 18.

[d] Is. 58. 7. Ezek. 18. 7.

[e] Ps. 6. 8. ch. 7. 23.

[f] Dan. 12. 2. John 5. 29.

[a] Mark 14. 1. Luke 22. 1. John 13. 1.
[b] John 11. 47.

1 Gr. *bond-servant.*
2 Gr. *kids.*
3 Or, *Depart from me under a curse*

1881

28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents.
29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall
30 be taken away. And cast ye out the unprofitable [1]servant into the outer darkness: there shall be the weeping and gnashing of teeth.
31 But when the Son of man shall come in his glory, and all the angels with him, then shall
32 he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the [2]goats:
33 and he shall set the sheep on his right hand,
34 but the [2]goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom pre-
35 pared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a
36 stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I
37 was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee?
38 or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or
39 naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least,
41 ye did it unto me. Then shall he say also unto them on the left hand, [3]Depart from me, ye cursed, into the eternal fire which is prepared
42 for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty,
43 and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me
44 not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and
45 did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these
46 least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

26 And it came to pass, when Jesus had finished
2 all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be cruci-
3 fied. Then were gathered together the chief priests, and the elders of the people, unto the

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palace of the high Priest, who was called Caiaphas,
4 And consulted that they might take Jesus by subtilty, and kill him.
5 But they said, Not on the feast *day*, lest there be an uproar among the people.
6 ¶ [c]Now when Jesus was in Bethany, in the house of Simon the leper,
7 There came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head, as he sat at *meat*.
8 But when his disciples saw it, they had indignation, saying, To what purpose *is* this waste?
9 For this ointment might have been sold for much, and given to the poor.
10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
11 [d]For ye have the poor always with you, but me ye have not always.
12 For in that she hath poured this ointment on my body, she did it for my burial.
13 Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.
14 ¶ [e]Then one of the twelve, called Judas Iscariot, went unto the chief Priests,
15 And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.
16 And from that time he sought opportunity to betray him.
17 ¶ [f]Now the first day of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?
18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passover at thy house with my disciples.
19 And the disciples did, as Jesus had appointed them, and they made ready the Passover.
20 [g]Now when the even was come, he sat down with the twelve.
21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I?
23 And he answered and said, [h]He that dippeth his hand with me in the dish, the same shall betray me.
24 The son of man goeth as it is written of him: but woe unto that man by whom the son of man is betrayed: It had been good for that man, if he had not been born.
25 Then Judas, which betrayed him, answered, and said, Master, Is it I? He said unto him, Thou hast said.
26 ¶ And as they were eating, [i]Jesus took bread, and ‖blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body.

ANNO DOMINI 33.

[c] Mark 14. 3. John 11. 1.

[d] Deut. 15. 11.

[e] Mark 14. 10. Luke 22. 3.

[f] Mark 14. 12. Luke 22. 7.

[g] Mark 14. 17. Luke 22. 14. John 13. 21.

[h] Ps. 41. 9.
[i] 1 Cor. 11. 23.
‖ *Many Greek copies have, gave thanks.*

[1] Or, *a flask*
[2] Gr. *cast.*
[3] Or, *these good tidings*
[4] Or, *Teacher*
[5] Many authorities, some ancient, omit *disciples.*
[6] Gr. *for him if that man.*
[7] Or, *a loaf*

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court of the high priest, who was called Caia-
4 phas; and they took counsel together that they
5 might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people.
6 Now when Jesus was in Bethany, in the house
7 of Simon the leper, there came unto him a woman having [1]an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he
8 sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this
9 waste? For this *ointment* might have been sold
10 for much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon
11 me. For ye have the poor always with you; but
12 me ye have not always. For in that she [2]poured this ointment upon my body, she did it to pre-
13 pare me for burial. Verily I say unto you, Wheresoever [3]this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
14 Then one of the twelve, who was called Judas
15 Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto
16 him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them*.
17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the
18 passover? And he said, Go into the city to such a man, and say unto him, The [4]Master saith, My time is at hand; I keep the passover
19 at thy house with my disciples. And the disciples did as Jesus appointed them; and they
20 made ready the passover. Now when even was come, he was sitting at meat with the twelve
21 [5]disciples; and as they were eating, he said, Verily I say unto you, that one of you shall
22 betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it
23 I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same
24 shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [6]for that man if he had not
25 been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi?
26 He saith unto him, Thou hast said. And as they were eating, Jesus took [7]bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

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27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:
28 For this is my blood of the new Testament, which is shed for many for thē remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.
30 And when they had sung an ‖hymn, they went out into the mount of Olives.
31 Then saith Jesus unto them, [k]All ye shall be offended because of me this night, For it is written, [l]I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.
32 But after I am risen again, [m]I will go before you into Galilee.
33 Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended.
34 Jesus said unto him, [n]Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples.
36 ¶ [o]Then cometh Jesus with them unto a place called Gethsemane, and saith unto the Disciples, Sit ye here, while I go and pray yonder.
37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
39 And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.
40 And he cometh unto the Disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: The spirit indeed is willing, but the flesh *is* weak.
42 He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done.
43 And he came and found them asleep again: For their eyes were heavy.
44 And he left them, and went away again, and prayed the third time, saying the same words.
45 Then cometh he to his Disciples, and saith unto them, Sleep on now, and take your rest, behold, the hour is at hand, and the son of man is betrayed into the hands of sinners.
46 Rise, let us be going: behold, he is at hand that doth betray me.
47 ¶ And [p]while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief Priests and Elders of the people.
48 Now he that betrayed him, gave them a sign,

ANNO DOMINI 33.

‖ *Or, psalm.*

[k] Mark 14. 27. John 16. 32.

[l] Zech. 13. 7.

[m] Mark 14. 28. & 16. 7.

[n] John 13. 38.

[o] Mark 14. 32. Luke 22. 39.

[p] Mark 14. 43. Luke 22. 47. John 18. 3.

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27 And he took [1]a cup, and gave thanks, and
28 gave to them, saying, Drink ye all of it; for this is my blood of [2]the [3]covenant, which is shed for many unto remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
30 And when they had sung a hymn, they went out unto the mount of Olives.
31 Then saith Jesus unto them, All ye shall be [4]offended in me this night: for it is written, I will smite the shepherd, and the sheep of the
32 flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee.
33 But Peter answered and said unto him, If all shall be [4]offended in thee, I will never be
34 [4]offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow,
35 thou shalt deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.
36 Then cometh Jesus with them unto [5]a place called Gethsemane, and saith unto his disciples,
37 Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore
38 troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide
39 ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as
40 I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch
41 with me one hour? [6]Watch and pray, that ye enter not into temptation: the spirit indeed is
42 willing, but the flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink
43 it, thy will be done. And he came again and found them sleeping, for their eyes were heavy.
44 And he left them again, and went away, and prayed a third time, saying again the same
45 words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners.
46 Arise, let us be going: behold, he is at hand that betrayeth me.
47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the
48 chief priests and elders of the people. Now he that betrayed him gave them a sign,

[1] Some ancient authorities read *the cup.*

[2] Or, *the testament*

[3] Many ancient authorities insert *new.*

[4] Gr. *caused to stumble.*

[5] Gr. *an enclosed piece of ground.*

[6] Or, *Watch ye, and pray that ye enter not*

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saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master, and kissed him.

50 And Jesus said unto him, Friend, Wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high Priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: [q]for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of Angels?

54 But how then shall the Scriptures be fulfilled, [r]that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the Temple, and ye laid no hold on me.

56 But all this was done, that the [s]Scriptures of the Prophets might be fulfilled. Then all the Disciples forsook him, and fled:

57 ¶ [t]And they that had laid hold on Jesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled.

58 But Peter followed him afar off, unto the high Priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief Priests and Elders, and all the council, sought false witness against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, [v]I am able to destroy the Temple of God, and to build it in three days.

62 And the high Priest arose, and said unto him, Answerest thou nothing? what is it, which these witness against thee?

63 But Jesus held his peace. And the high Priest answered, and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: Nevertheless I say unto you, [x]Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high Priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? Behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 [y]Then did they spit in his face, and buffeted him, and others smote him with ||the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, who is he that smote thee?

ANNO DOMINI 33.

[q] Gen. 9. 6. Rev. 13. 10.

[r] Is. 53. 10.

[s] Lam. 4. 20.

[t] Mark 14. 53. Luke 22. 54. John 18. 13.

[v] John 2. 19.

[x] ch. 16. 27. Rom. 14. 10. 1 Thes. 4. 16.

[y] Is. 50. 6. || *Or, rods.*

1 Gr. *kissed him much.*

2 Gr. *bond-servant.*

3 Or, *sanctuary*: as in ch. xxiii. 35; xxvii. 5.

4 Gr. *liable to.*

5 Or, *with rods*

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saying, Whomsoever I shall kiss, that is he:
49 take him. And straightway he came to Jesus, and said, Hail, Rabbi; and [1]kissed him.
50 And Jesus said unto him, Friend, *do* that for which thou art come. Then they came
51 and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the [2]servant of the high priest, and
52 struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the
53 sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me
54 more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it
55 must be? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in
56 the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.
57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together.
58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with
59 the officers, to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to
60 death; and they found it not, though many false witnesses came. But afterward came two,
61 and said, This man said, I am able to destroy the [3]temple of God, and to build it in three
62 days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it
63 which these witness against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of
64 God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.
65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have
66 heard the blasphemy: what think ye? They answered and said, He is [4]worthy of death.
67 Then did they spit in his face and buffet him: and some smote him [5]with the palms of their
68 hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

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69 ¶ [z]Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

WHEN the morning was come, [a]all the chief Priests and Elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the Temple, [b]and departed, and went and hanged himself.

6 And the chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, [c]The field of blood unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, [d]And they took the thirty pieces of silver, the price of him that was valued, ‖whom they of the children of Israel did value:

10 And gave them for the potter's field, as the Lord appointed me.)

11 And Jesus stood before the governor, and the governor asked him, saying; Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word: insomuch that the Governor marvelled greatly.

ANNO DOMINI 33.

[z] Mark 14. 66. Luke 22. 55. John 18. 25.

[a] Mark 15. 1. Luke 22. 66. John 18. 28.

[b] Acts 1. 18.

[c] Acts 1. 19.

[d] Zech. 11. 12. ‖ *Or, whom they bought of the children of Israel.*

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69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also
70 wast with Jesus the Galilæan. But he denied before them all, saying, I know not what thou
71 sayest. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with
72 Jesus the Nazarene. And again he denied with
73 an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy
74 speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And straight-
75 way the cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 Now when morning was come, all the chief priests and the elders of the people took coun-
2 sel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to
4 the chief priests and elders, saying, I have sinned in that I betrayed [1]innocent blood. But they said, What is that to us? see thou
5 *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went
6 away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the [2]treasury,
7 since it is the price of blood. And they took counsel, and bought with them the potter's field,
8 to bury strangers in. Wherefore that field was
9 called, The field of blood, unto this day. Then was fulfilled that which was spoken [3]by Jeremiah the prophet, saying, And [4]they took the thirty pieces of silver, the price of him that was priced, [5]whom *certain* of the children of
10 Israel did price; and [6]they gave them for the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him,
12 Thou sayest. And when he was accused by the chief priests and elders, he answered nothing.
13 Then saith Pilate unto him, Hearest thou not
14 how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

[1] Many ancient authorities read *righteous*.

[2] Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11.

[3] Or, *through*

[4] Or, *I took*

[5] Or, *whom they priced on the part of the sons of Israel*

[6] Some ancient authorities read *I gave*.

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15 [e]Now at *that* feast the Governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the Judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 [f]But the chief Priests and Elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The Governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified.

23 And the Governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified.

27 [g]Then the soldiers of the Governor took Jesus into the ‖common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 [h]And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his Cross.

33 [i]And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his

ANNO DOMINI 33.

[e] Luke 23. 17.

[f] John 18. 40. Acts 3. 14.

[g] John 19. 2.

‖ *Or, governor's house.*

[h] Mark 15. 21. Luke 23. 26.

[i] John 19. 17.

1 Or, *a feast*

2 Some ancient authorities read *of this blood: see ye &c.*

3 Gr. *Prætorium.* See Mark xv. 16.

4 Or, *cohort*

5 Some ancient authorities read *clothed.*

6 Gr. *impressed.*

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15 Now at [1]the feast the governor was wont to release unto the multitude one prisoner,
16 whom they would. And they had then a not-
17 able prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
18 For he knew that for envy they had delivered
19 him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this
20 day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy
21 Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas.
22 Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all
23 say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out
24 exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [2]of the blood of this
25 righteous man: see ye *to it*. And all the people answered and said, His blood *be* on us,
26 and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.
27 Then the soldiers of the governor took Jesus into the [3]palace, and gathered unto him the
28 whole [4]band. And they [5]stripped him, and
29 put on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail,
30 King of the Jews! And they spat upon him, and took the reed and smote him on the head.
31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.
32 And as they came out, they found a man of Cyrene, Simon by name: him they [6]compelled to go *with them*, that he might bear his cross.
33 And when they were come unto a place called Golgotha, that is to say, The place of a skull,
34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.
35 And when they had crucified him, they parted his

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garments, casting lots: that it might be fulfilled which was spoken by the Prophet, [k]They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head, his accusation written, *THIS IS JESUS THE KING OF THE JEWS.*

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the Temple, and buildest it in three days, save thyself: If thou be the Son of God, come down from the Cross.

41 Likewise also the chief Priests mocking him, with the Scribes and Elders, said,

42 He saved others, himself he cannot save: If he be the King of Israel, let him now come down from the Cross, and we will believe him.

43 [l]He trusted in God, let him deliver him now if he will have him: for he said, I am the Son of God.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*, that is to say, [m]My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, [n]and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the veil of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent.

52 And the graves were opened, and many bodies of Saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 [o]When the Even was come, there came a rich

ANNO DOMINI 33.

[k] Ps. 22. 18.

[l] Ps. 22. 8. Wisd. 2. 15, 16.

[m] Ps. 22. 1.

[n] Ps. 69. 21.

[o] Mark 15. 42. Luke 23. 50. John 19. 38.

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36 garments among them, casting lots: and they
37 sat and watched him there. And they set up over his head his accusation written, THIS
38 IS JESUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on
39 the right hand, and one on the left. And they that passed by railed on him, wagging their
40 heads, and saying, Thou that destroyest the [1]temple, and buildest it in three days, save thyself: If thou art the Son of God, come down
41 from the cross. In like manner also the chief priests mocking *him*, with the scribes and elders, said, He saved others; [2]himself he cannot
42 save. He is the King of Israel; let him now come down from the cross, and we will believe
43 on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am
44 the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness
46 over all the [3]land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, [4]why hast thou forsaken
47 me? And some of them that stood there, when they heard it, said, This man calleth Elijah.
48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put
49 it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah
50 cometh to save him.[5] And Jesus cried again with a loud voice, and yielded up his spirit.
51 And behold, the veil of the [1]temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent;
52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised;
53 and coming forth out of the tombs after his resurrection they entered into the holy city and
54 appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly,
55 this was [6]the Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto
56 him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 And when even was come, there came a rich

1 Or, *sanctuary*

2 Or, *can he not save himself?*

3 Or, *earth*

4 Or, *why didst thou forsake me?*

5 Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.

6 Or, *a son of God*

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man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

IN the [a] end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there ‖ was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him, the keepers did shake, and became as dead men.

5 And the Angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee, there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: Go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief Priests all the things that were done.

12 And when they were assembled with the El-

ANNO DOMINI 33.

[a] Mark 16. 1. John 20. 1.

‖ *Or, had been.*

1 Or, *Take a guard*

2 Gr. *make it sure, as ye know.*

3 Many ancient authorities read *where he lay.*

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man from Arimathæa, named Joseph, who also
58 himself was Jesus' disciple: this man went to
Pilate, and asked for the body of Jesus. Then
59 Pilate commanded it to be given up. And
Joseph took the body, and wrapped it in a
60 clean linen cloth, and laid it in his own new
tomb, which he had hewn out in the rock: and
he rolled a great stone to the door of the tomb,
61 and departed. And Mary Magdalene was there,
and the other Mary, sitting over against the
sepulchre.

62 Now on the morrow, which is *the day* after
the Preparation, the chief priests and the Phari-
63 sees were gathered together unto Pilate, saying,
Sir, we remember that that deceiver said, while
he was yet alive, After three days I rise again.
64 Command therefore that the sepulchre be made
sure until the third day, lest haply his disciples
come and steal him away, and say unto the peo-
ple, He is risen from the dead: and the last
65 error will be worse than the first. Pilate said
unto them, [1]Ye have a guard: go your way,
[2]make it *as* sure as ye can. So they went, and
made the sepulchre sure, sealing the stone, the
guard being with them.

28 Now late on the sabbath day, as it began to
dawn toward the first *day* of the week, came
Mary Magdalene and the other Mary to see the
2 sepulchre. And behold, there was a great earth-
quake; for an angel of the Lord descended from
heaven, and came and rolled away the stone, and
3 sat upon it. His appearance was as lightning,
4 and his raiment white as snow: and for fear of
him the watchers did quake, and became as dead
5 men. And the angel answered and said unto
the women, Fear not ye: for I know that ye
6 seek Jesus, which hath been crucified. He is
not here; for he is risen, even as he said. Come,
7 see the place [3]where the Lord lay. And go quick-
ly, and tell his disciples, He is risen from the
dead; and lo, he goeth before you into Galilee;
8 there shall ye see him: lo, I have told you. And
they departed quickly from the tomb with fear
and great joy, and ran to bring his disciples
9 word. And behold, Jesus met them, saying,
All hail. And they came and took hold of his
10 feet, and worshipped him. Then saith Jesus
unto them, Fear not: go tell my brethren that
they depart into Galilee, and there shall they
see me.

11 Now while they were going, behold, some of
the guard came into the city, and told unto the
chief priests all the things that were come to
12 pass. And when they were assembled with the el-

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ders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught. And this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ [b]Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost:

20 Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

ANNO DOMINI 33.

[b] Mark 16. 15.

1 Or, *come to a hearing before the governor*

2 Gr. *all the days.*

3 Or, *the consummation of the age*

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ders, and had taken counsel, they gave large
13 money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away
14 while we slept. And if this [1]come to the governor's ears, we will persuade him, and rid you
15 of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.
17 And when they saw him, they worshipped *him*:
18 but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on
19 earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of
20 the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you [2]alway, even unto [3]the end of the world.

THE GOSPEL ACCORDING TO

S. MARK.

CHAP. I.

THE beginning of the Gospel of Jesus Christ, the Son of God,

2 As it is written in the Prophets, [a]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 [b]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 [c]John did baptize in the wilderness, and preach the baptism of repentance, ‖for the remission of sins.

5 [d]And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was [e]clothed with camel's hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey,

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down, and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.

9 [f]And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water,

ANNO DOMINI 26.

[a] Mal. 3. 1.

[b] Is. 40. 3. Luke 3. 4. John 1. 23.

[c] Matt. 3. 1.

‖ *Or, unto.*

[d] Matt. 3. 5.

[e] Matt. 3. 4.

[f] Matt. 3. 13.

1 Some ancient authorities omit *the Son of God.*

2 Some ancient authorities read *in the prophets.*

3 Gr. *sufficient.*

4 Or, *in*

5 Or, *Holy Spirit*: and so throughout this book.

6 Gr. *into.*

1 THE beginning of the gospel of Jesus Christ, [1]the Son of God.

2 Even as it is written [2]in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remis-
5 sion of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the
6 river Jordan, confessing their sins. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and
7 wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not [3]worthy to
8 stoop down and unloose. I baptize you [4]with water; but he shall baptize you [4]with the [5]Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and
10 was baptized of John [6]in the Jordan. And straightway coming up out of the water,

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he saw the heavens ‖opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 [g]And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the Angels ministered unto him.

14 Now after that John was put in prison, [h]Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

16 [i]Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fishers.)

17 And Jesus said unto them, Come ye after me; and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 [k]And they went into Capernaum, and straightway on the Sabbath day he entered into the Synagogue, and taught.

22 [l]And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

23 [m]And there was in their Synagogue a man with an unclean spirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 [n]And forthwith, when they were come out of the Synagogue, they entered into the house of Simon, and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever: and anon they tell him of her.

31 And he came and took her by the hand, and lift her up, and immediately the fever left her, and she ministered unto them.

32 And at even, when the Sun did set, they

ANNO DOMINI 26.

‖ *Or, cloven, or rent.*

[g] Matt. 4. 1.

[h] Matt. 4. 12.

A. D. 30.

[i] Matt. 4. 18.

A. D. 31.

[k] Matt. 4. 13.

[l] Matt. 7. 28.

[m] Luke 4. 33.

[n] Matt. 8. 14.

[1] Or, *it*

[2] Or, *convulsing*

[3] Some ancient authorities read *when he was come out of the synagogue, he came &c.*

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he saw the heavens rent asunder, and the Spirit
11 as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.
12 And straightway the Spirit driveth him forth
13 into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.
14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God,
15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.
17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
18 And straightway they left the nets, and follow-
19 ed him. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.
20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.
21 And they go into Capernaum; and straightway on the sabbath day he entered into the
22 synagogue and taught. And they were astonished at his teaching: for he taught them as
23 having authority, and not as the scribes. And straightway there was in their synagogue a man
24 with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know
25 thee who thou art, the Holy One of God. And Jesus rebuked [1]him, saying, Hold thy peace,
26 and come out of him. And the unclean spirit, [2]tearing him and crying with a loud voice, came
27 out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits,
28 and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.
29 And straightway, [3]when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.
30 Now Simon's wife's mother lay sick of a fever;
31 and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they

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brought unto him all that were diseased, and them that were possessed with devils:

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils ‖to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him:

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their Synagogues throughout all Galilee, and cast out devils.

40 °And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away,

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 ᵖBut he went out, and began to publish it much, and to blaze abroad the matter: insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

AND again ᵃhe entered into Capernaum after some days, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the Scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? ᵇWho can forgive sins but God only?

8 And immediately, when Jesus perceived in his Spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

ANNO DOMINI 31.

‖ *Or, to say that they knew him.*

° Matt. 8. 2.

ᵖ Luke 5. 15.

ᵃ Matt. 9. 1.

ᵇ Job 14. 4. Is. 43. 25.

1 Or, *demoniacs*

2 Gr. *demons.*

3 Many ancient authorities add *to be Christ.* See Luke iv. 41.

4 Some ancient authorities omit *and kneeling down to him.*

5 Or, *sternly*

6 Gr. *word.*

7 Gr. *he.*

8 Or, *the city*

9 Or, *at home*

10 Many ancient authorities read *bring him unto him.*

11 Gr. *Child.*

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brought unto him all that were sick, and them
33 that were [1]possessed with devils. And all the
34 city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many [2]devils; and he suffered not the [2]devils to speak, because they knew him[3].

35 And in the morning, a great while before day, he rose up and went out, and departed
36 into a desert place, and there prayed. And Simon and they that were with him followed
37 after him; and they found him, and say unto
38 him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end
39 came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out [2]devils.

40 And there cometh to him a leper, beseeching him, [4]and kneeling down to him, and saying unto him, If thou wilt, thou canst make me
41 clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.
42 And straightway the leprosy departed from
43 him, and he was made clean. And he [5]strictly charged him, and straightway sent him out,
44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto
45 them. But he went out, and began to publish it much, and to spread abroad the [6]matter, insomuch that [7]Jesus could no more openly enter into [8]a city, but was without in desert places: and they came to him from every quarter.

2 And when he entered again into Capernaum after some days, it was noised that he was [9]in the
2 house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word
3 unto them. And they come, bringing unto him
4 a man sick of the palsy, borne of four. And when they could not [10]come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.
5 And Jesus seeing their faith saith unto the sick
6 of the palsy, [11]Son, thy sins are forgiven. But there were certain of the scribes sitting there,
7 and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can for-
8 give sins but one, *even* God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

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9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?
10 But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,)
11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
13 And he went forth again by the sea side, and all the multitude resorted unto him, and he taught them.
14 [c]And as he passed by, he saw Levi the son of Alphæus sitting ‖at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.
15 And it came to pass, that as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.
16 And when the Scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?
17 When Jesus heard it, he saith unto them, They that are whole, have no need of the Physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
18 [d]And the disciples of John, and of the Pharisees used to fast; and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?
19 And Jesus said unto them, Can the children of the bridechamber fast, while the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot fast.
20 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.
21 No man also seweth a piece of ‖new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.
22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: But new wine must be put into new bottles.
23 [e]And it came to pass, that he went through the corn fields on the Sabbath day, and his disciples began as they went, to pluck the ears of corn.
24 And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?
25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?
26 How he went into the house of God in the days of Abiathar the high Priest, and did eat the Shewbread, which is not lawful to eat, but for the Priests, and gave also to them which were with him?

ANNO DOMINI 31.

[c] Matt. 9. 9.

‖ *Or, at the place where the Custom was received.*

[d] Matt. 9. 14. Luke 5. 33.

‖ *Or, raw, or unwrought.*
[e] Matt. 12. 1.

1 Or, *authority*

2 See marginal note on Matt. v. 46.

3 Some ancient authorities read *and the Pharisees:*

4 Or, How is it *that he eateth . . . sinners?*

5 Some ancient authorities omit *and drinketh.*

6 Gr. *strong.*

7 That is, *skins used as bottles.*

8 Gr. *began to make* their *way plucking.*

9 Some ancient authorities read *in the days of Abiathar the high priest.*

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9 Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take
10 up thy bed, and walk? But that ye may know that the Son of man hath [1]power on earth to forgive sins (he saith to the sick of the palsy),
11 I say unto thee, Arise, take up thy bed, and go
12 unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught
14 them. And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and
15 followed him. And it came to pass, that he was sitting at meat in his house, and many [2]publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed
16 him. And the scribes [3]of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [4]He eateth [5]and drinketh with publicans and sinners.
17 And when Jesus heard it, he saith unto them, They that are [6]whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.
18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Phari-
19 sees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them,
20 they cannot fast. But the days will come, when the bridegroom shall be taken away from them,
21 and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent
22 is made. And no man putteth new wine into old [7]wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.
23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples [8]began, as they went, to pluck the ears of
24 corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not
25 lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him?
26 How he entered into the house of God [9]when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

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27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:
28 Therefore the Son of man is Lord also of the Sabbath.

CHAP. III.

AND [a]he entered again into the Synagogue, and there was a man there which had a withered hand:
2 And they watched him, whether he would heal him on the Sabbath day, that they might accuse him.
3 And he saith unto the man which had the withered hand, Stand forth.
4 And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? but they held their peace.
5 And when he had looked round about on them with anger, being grieved for the ||hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.
6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.
7 But Jesus withdrew himself with his disciples to the Sea: and a great multitude from Galilee followed him, and from Judæa,
8 And from Jerusalem, and from Idumæa, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.
9 And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him.
10 For he had healed many, insomuch that they ||pressed upon him, for to touch him, as many as had plagues.
11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
12 And he straitly charged them, that they should not make him known.
13 [b]And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.
14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:
15 And to have power to heal sicknesses, and to cast out devils.
16 And Simon he surnamed Peter.
17 And James *the son* of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder.)
18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphæus, and Thaddæus, and Simon the Canaanite,
19 And Judas Iscariot, which also betrayed him: and they went ||into an house.
20 And the multitude cometh together again, so that they could not so much as eat bread.
21 And when his ||friends heard *of it*, they went out to lay hold on him, for they said, He is beside himself.

ANNO DOMINI 31.

[a] Matt. 12. 9.

‖ *Or, blindness.*

‖ *Or, rushed.*

[b] Matt. 10. 1.
‖ *Or, home.*
‖ *Or, kinsmen.*

[1] Gr. *Arise into the midst.*

[2] Or, *all the things that he did*

[3] Gr. *scourges.*

[4] Gr. *fell.*

[5] Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.

[6] Gr. *demons.*

[7] Some ancient authorities insert *and he appointed twelve.*

[8] Or, *Zealot.* See Luke vi. 15; Acts i. 13.

[9] Or, *home*

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27 And he said unto them, The sabbath was made for man, and not man for the sabbath:
28 so that the Son of man is lord even of the sabbath.
3 And he entered again into the synagogue; and there was a man there which had his hand with-
2 ered. And they watched him, whether he would heal him on the sabbath day; that they might
3 accuse him. And he saith unto the man that
4 had his hand withered, [1]Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to
5 kill? But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was
6 restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.
7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee fol-
8 lowed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing [2]what great things he did, came unto him.
9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest
10 they should throng him: for he had healed many; insomuch that as many as had [3]plagues [4]pressed upon him that they might touch him.
11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, say-
12 ing, Thou art the Son of God. And he charged them much that they should not make him known.
13 And he goeth up into the mountain, and calleth unto him whom he himself would: and
14 they went unto him. And he appointed twelve,[5] that they might be with him, and that he might
15 send them forth to preach, and to have authority
16 to cast out [6]devils: [7]and Simon he surnamed
17 Peter; and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:
18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the [8]Cana-
19 næan, and Judas Iscariot, which also betrayed him.
20 And he cometh [9]into a house. And the multitude cometh together again, so that they
21 could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

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22 ¶ And the Scribes which came down from Jerusalem, said, [c]He hath Beelzebub, and by the prince of the devils, casteth he out devils.
23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?
24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.
28 [d]Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme:
29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternal damnation.
30 Because they said, He hath an unclean spirit.
31 ¶ [e]There came then his brethren, and his mother, and standing without, sent unto him, calling him.
32 And the multitude sat about him and they said unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother, or my brethren?
34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

AND [a]he began again to teach by the Sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the Sea: and the whole multitude was by the Sea on the land.
2 And he taught them many things by parables, and said unto them in his doctrine,
3 Hearken, Behold, there went out a sower to sow:
4 And it came to pass as he sowed, some fell by the way side, and the fowls of the air came, and devoured it up.
5 And some fell on stony ground, where it had not much earth: and immediately it sprang up, because it had no depth of earth.
6 But when the Sun was up, it was scorched, and because it had no root, it withered away.
7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred.
9 And he said unto them, He that hath ears to hear, let him hear.
10 And when he was alone, they that were about him, with the twelve, asked of him the parable.

ANNO DOMINI 31.

[c] Matt. 9. 34.

[d] Matt. 12. 31.

[e] Matt. 12. 46.

[a] Matt. 13. 1.

[1] Or, *In*

[2] Gr. *demons.*

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22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and, [1]By the prince
23 of the [2]devils casteth he out the [2]devils. And he called them unto him, and said unto them in
24 parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that
25 kingdom cannot stand. And if a house be divided against itself, that house will not be
26 able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand,
27 but hath an end. But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and
28 then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith
29 soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal
30 sin: because they said, He hath an unclean spirit.
31 And there come his mother and his brethren; and, standing without, they sent unto him, call-
32 ing him. And a multitude was sitting about him; and they say unto him, Behold, thy moth-
33 er and thy brethren without seek for thee. And he answereth them, and saith, Who is my moth-
34 er and my brethren? And looking round on them which sat round about him, he saith, Be-
35 hold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

4 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by
2 the sea on the land. And he taught them many things in parables, and said unto them in his
3 teaching, Hearken: Behold, the sower went forth
4 to sow: and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came
5 and devoured it. And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no
6 deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it
7 withered away. And other fell among the thorns, and the thorns grew up, and choked
8 it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth,
9 thirtyfold, and sixtyfold, and a hundredfold. And he said, Who hath ears to hear, let him hear.
10 And when he was alone, they that were about him with the twelve asked of him the parables.

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11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 [b]That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? And how then will you know all parables?

14 ¶ The Sower soweth the word.

15 And these are they by the way side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness:

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns: such as hear the word,

19 And the cares of this world, [c]and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ [d]And he said unto them, Is a candle brought to be put under a ||bushel, or under a bed? and not to be set on a candlestick?

22 [e]For there is nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what you hear: [f]With what measure ye mete, it shall be measured to you: And unto you that hear, shall more be given.

25 [g]For he that hath, to him shall be given: and he that hath not, from him shall be taken, even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep and rise night and day, and the seed should spring, and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ||brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [h]Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?

31 It is like a grain of mustard seed: which when

ANNO DOMINI 31.

[b] Matt. 13. 14.

[c] 1 Tim. 6. 17.

[d] Matt. 5. 15.

‖ *The word, in the original, signifieth a less measure as Matt.* 5. 15.

[e] Matt. 10. 26.

[f] Matt. 7. 2.

[g] Matt. 13. 12.

‖ *Or, ripe.*

[h] Matt. 13. 31.

1 Or, *age*

2 Or, *yieldeth*

3 Or, *alloweth*

4 Or, *sendeth forth*

5 Gr. *As unto.*

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11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in
12 parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again,
13 and it should be forgiven them. And he saith unto them, Know ye not this parable? and how
14 shall ye know all the parables? The sower
15 soweth the word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in
16 them. And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with
17 joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straight-
18 way they stumble. And others are they that are sown among the thorns; these are they that
19 have heard the word, and the cares of the [1]world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it
20 becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirty-fold, and sixtyfold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed,
22 *and* not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it
23 should come to light. If any man hath ears to
24 hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and
25 more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as
27 if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth
28 not how. The earth [2]beareth fruit of herself; first the blade, then the ear, then the full corn in
29 the ear. But when the fruit [3]is ripe, straightway he [4]putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?
31 [5]It is like a grain of mustard seed, which, when

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it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 [i]And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them, and when they were alone, he expounded all things to his disciples.

35 [k]And the same day, when the Even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him, even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? How is it that you have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP. V.

AND [a]they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he came and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine, feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

ANNO DOMINI 31.

[i] Matt. 13. 34.

[k] Matt. 8. 23.

[a] Matt. 8. 28.

[1] Or, *Teacher*

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it is sown upon the earth, though it be less than
32 all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.
33 And with many such parables spake he the word unto them, as they were able to hear it:
34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.
35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.
36 And leaving the multitude, they take him with them, even as he was, in the boat. And other
37 boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat,
38 insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, [1]Master,
39 carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there
40 was a great calm. And he said unto them, Why
41 are ye fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 And they came to the other side of the sea,
2 into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean
3 spirit, who had his dwelling in the tombs: and no man could any more bind him, no, not with
4 a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.
5 And always, night and day, in the tombs and in the mountains, he was crying out, and cut-
6 ting himself with stones. And when he saw Jesus from afar, he ran and worshipped him;
7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, tor-
8 ment me not. For he said unto him, Come forth, thou unclean spirit, out of the man.
9 And he asked him, What is thy name? And he saith unto him, My name is Legion;
10 for we are many. And he besought him much that he would not send them away
11 out of the country. Now there was there on the mountain side a great herd of swine feed-
12 ing. And they besought him, saying, Send us into the swine, that we may enter into them.

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13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the Legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the Sea.

22 [b]And behold, there cometh one of the Rulers of the Synagogue, Jairus by name, and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, know-

ANNO DOMINI 31.

[b] Matt. 9. 18.

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13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they
14 were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what
15 it was that had come to pass. And they come to Jesus, and behold [1]him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they
16 were afraid. And they that saw it declared unto them how it befell [1]him that was possessed
17 with devils, and concerning the swine. And they began to beseech him to depart from their
18 borders. And as he was entering into the boat, he that had been possessed with [2]devils besought
19 him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he
20 had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the
22 sea. And there cometh one of the rulers of the synagogue, Jaïrus by name; and seeing
23 him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be [3]made whole,
24 and live. And he went with him; and a great multitude followed him, and they thronged him.

25 And a woman, which had an issue of blood
26 twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment.
28 For she said, If I touch but his garments, I
29 shall be [3]made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her
30 [4]plague. And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd,
31 and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou,
32 Who touched me? And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, know-

[1] Or, *the demoniac*
[2] Gr. *demons.*
[3] Or, *saved*
[4] Gr. *scourge.*



ORIGINAL.—Gust. Dore.

JESUS PREACHING AT THE SEA OF GALILEE.—Luke v. 3.



ORIGINAL.—Gust. Dorè.

BUYERS AND SELLERS DRIVEN OUT OF THE TEMPLE.—MATT. xxi. 12.

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ing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

35 While he yet spake, there came from the Ruler of the Synagogue's *house*, certain which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the Ruler of the Synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the Ruler of the Synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Talitha cumi*, which is, being interpreted, Damsel (I say unto thee) Arise.

42 And straightway the damsel arose, and walked, for she was of the age of twelve years: and they were astonished with a great astonishment.

43 And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

AND [a]he went out from thence, and came into his own country, and his disciples follow him.

2 And when the Sabbath day was come, he began to teach in the Synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, [b]A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. [c]And he went round about the villages, teaching.

7 ¶ [d]And he calleth unto him the twelve, and began to send them forth, by two and two, and gave them power over unclean spirits,

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no ‖money in their purse:

ANNO DOMINI 31.

[a] Matt. 13. 54.

[b] John 4. 44.
[c] Matt. 9. 35. Luke 13. 22.
[d] Matt. 10. 1.
‖ *The word signifieth a piece of brass money, in value somewhat less than a farthing, Matt. 10. 9. but here it is taken in general for money.*

1 Or, *saved thee*
2 Gr. *scourge.*
3 Or, *Teacher*
4 Or, *overhearing*
5 Some ancient authorities insert *the.*
6 Gr. *powers.*
7 Gr. *caused to stumble.*
8 Gr. *power.*
9 Gr. *brass.*
10 Gr. *girdle.*

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ing what had been done to her, came and fell down before him, and told him all the truth.
34 And he said unto her, Daughter, thy faith hath [1]made thee whole; go in peace, and be whole of thy [2]plague.
35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the
36 [3]Master any further? But Jesus, [4]not heeding the word spoken, saith unto the ruler of the
37 synagogue, Fear not, only believe. And he suffered no man to follow with him, save Peter, and James, and John the brother of James.
38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and
39 *many* weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not
40 dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in
41 where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto
42 thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a
43 great amazement. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

6 And he went out from thence; and he cometh into his own country; and his disciples follow
2 him. And when the sabbath was come, he began to teach in the synagogue: and [5]many hearing him were astonished, saying, Whence hath this man these things? and, what is the wisdom that is given unto this man, and *what mean* such [6]mighty works wrought by his
3 hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were [7]offended in him.
4 And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house.
5 And he could there do no [8]mighty work, save that he laid his hands upon a few sick folk, and
6 healed them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;
8 and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no [9]money in their [10]purse;

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9 But be shod with sandals: and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 [e]And whosoever shall not receive you, nor hear you, when ye depart thence, [f]shake off the dust under your feet, for a testimony against them: Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, [g]and anointed with oil many, that were sick, and healed them.

14 [h]And king Herod heard *of him* (for his name was spread abroad:) and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a Prophet, or as one of the Prophets.

16 [i]But when Herod heard *thereof*, he said, It is John, whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her.

18 For John had said unto Herod, [k]It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had ‖a quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man, and an holy, and ‖observed him: and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste, unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry, *yet* for his oaths' sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ‖an executioner, and commanded his head to be brought, and he went, and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

ANNO DOMINI 31.

[e] Matt. 10. 14.

[f] Acts 13. 51.

[g] James 5. 14.

[h] Matt. 14. 1.

[i] Luke 3. 19.

A. D. 30.

[k] Lev. 18. 16.

‖ *Or, an inward grudge.*

‖ *Or, kept him or saved him.*

A. D. 32.

‖ *Or, one of his guard.*

[1] Gr. *demons.*

[2] Some ancient authorities read *they.*

[3] Gr. *the Baptizer.*

[4] Many ancient authorities read *did many things.*

[5] Or, *military tribunes* Gr. *chiliarchs.*

[6] Some ancient authorities read *his daughter Herodias.*

[7] Or, *it*

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9 but *to go* shod with sandals: and, *said he*, put not
10 on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart
11 thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a
12 testimony unto them. And they went out, and
13 preached that *men* should repent. And they cast out many [1]devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard *thereof*; for his name had become known: and [2]he said, John [3]the Baptist is risen from the dead, and therefore do
15 these powers work in him. But others said, It is Elijah. And others said, *It is* a prophet, *even*
16 as one of the prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded, he
17 is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother
18 Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee
19 to have thy brother's wife. And Herodias set herself against him, and desired to kill him;
20 and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he [4]was much perplexed; and he heard
21 him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the [5]high captains, and the
22 chief men of Galilee; and when [6]the daughter of Herodias herself came in and danced, [7]she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it
23 thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half
24 of my kingdom. And she went out, and said unto her mother, What shall I ask? And she
25 said, The head of John [3]the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John [3]the
26 Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that
27 sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and
28 he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her
29 mother. And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

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30 [l]And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no leisure so much as to eat.

32 [m]And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 [n]And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 [o]And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed.

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ‖ pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go, and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before ‖ unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 [p]And when Even was come, the ship was in the midst of the Sea, and he alone on the land.

48 And he saw them toiling in rowing (for the wind was contrary unto them:) and about the fourth watch of the night, he cometh unto them, walking upon the Sea, and would have passed by them.

49 But when they saw him walking upon the Sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer, It is I, be not afraid.

51 And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

ANNO DOMINI 32.

[l] Luke 9. 10.

[m] Matt. 14. 13.

[n] Matt. 9. 36.

[o] Matt. 14. 15.

‖ *The Roman penny is seven pence halfpenny as Matt.* 18. 28.

‖ *Or, over against Bethsaida.*

[p] Matt. 14. 23.

1 Or, *by land*

2 See marginal note on Matt. xviii. 28.

3 Gr. *recline.*

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30 And the apostles gathered themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had
31 taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.
32 And they went away in the boat to a desert
33 place apart. And *the people* saw them going, and many knew *them*, and they ran there together [1]on foot from all the cities, and outwent
34 them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and
35 he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert,
36 and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat to
37 eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [2]pennyworth of
38 bread, and give them to eat? And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and
39 two fishes. And he commanded them that all should [3]sit down by companies upon the green
40 grass. And they sat down in ranks, by hun-
41 dreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and
42 the two fishes divided he among them all. And
43 they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also
44 of the fishes. And they that ate the loaves were five thousand men.
45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself
46 sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the
47 boat was in the midst of the sea, and he alone
48 on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would
49 have passed by them: but they, when they saw him walking on the sea, supposed that it was an
50 apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good
51 cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves;

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52 For they considered not *the miracle* of the loaves, for their heart was hardened.

53 [q]And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched ‖him, were made whole.

CHAP. VII.

THEN [a]came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with ‖defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees and all the Jews, except they wash their hands ‖oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and ‖pots, brasen vessels, and of ‖tables.

5 Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the Elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you Hypocrites, as it is written, [b]This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the Commandment of God, ye hold the tradition of men, as the washing of pots, and cups: and many other such like things ye do.

9 And he said unto them, Full well ye ‖reject the Commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and whoso curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, It is [c]Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free.*

12 And ye suffer him no more to do ought for his father, or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: And many such like things do ye.

14 ¶ [d]And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

ANNO DOMINI 32.

q Matt. 14. 34.

‖ *Or, it.*

a Matt. 15. 1.

‖ *Or, common.*

‖ *Or, diligently: in the Original, with the fist: Theophylact, up to the elbow.*

‖ *Sextarius, is about a pint and an half.*
‖ *Or, beds.*

b Is. 29. 13. Matt. 15. 8.

‖ *Or, frustrate.*
c Matt. 15. 5.
d Matt. 15. 10.

1 Or, *crossed over to the land, they came unto Gennesaret*

2 Or, *it*

3 Or, *common*

4 Or, *up to the elbow* Gr. *with the fist.*

5 Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*

6 Gr. *baptizings.*

7 Many ancient authorities add *and couches.*

8 Or, *surely die*

9 Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

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52 for they understood not concerning the loaves,
but their heart was hardened.

53 And when they had [1]crossed over, they came
to the land unto Gennesaret, and moored to the
54 shore. And when they were come out of the
55 boat, straightway *the people* knew him, and ran
round about that whole region, and began to
carry about on their beds those that were sick,
56 where they heard he was. And wheresoever
he entered, into villages, or into cities, or into
the country, they laid the sick in the market-
places, and besought him that they might touch
if it were but the border of his garment: and
as many as touched [2]him were made whole.

7 And there are gathered together unto him
the Pharisees, and certain of the scribes, which
2 had come from Jerusalem, and had seen that
some of his disciples ate their bread with [3]de-
3 filed, that is, unwashen, hands. For the Phari-
sees, and all the Jews, except they wash their
hands [4]diligently, eat not, holding the tradition
4 of the elders: and *when they come* from the
marketplace, except they [5]wash themselves, they
eat not: and many other things there be, which
they have received to hold, [6]washings of cups,
5 and pots, and brasen vessels[7]. And the Phari-
sees and the scribes ask him, Why walk not thy
disciples according to the tradition of the elders,
6 but eat their bread with [3]defiled hands. And
he said unto them, Well did Isaiah prophesy of
you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the precepts
of men.

8 Ye leave the commandment of God, and hold
9 fast the tradition of men. And he said unto
them, Full well do ye reject the command-
ment of God, that ye may keep your tradi-
10 tion. For Moses said, Honour thy father
and thy mother; and, He that speaketh evil
11 of father or mother, let him [8]die the death: but
ye say, If a man shall say to his father or his
mother, That wherewith thou mightest have
been profited by me is Corban, that is to say,
12 Given *to God*; ye no longer suffer him to do
13 aught for his father or his mother; making void
the word of God by your tradition, which ye
have delivered: and many such like things
14 ye do. And he called to him the multitude
again, and said unto them, Hear me all of
15 you, and understand: there is nothing from
without the man, that going into him can
defile him: but the things which proceed out
of the man are those that defile the man.[9]

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17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him,

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 [e]For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶[f]And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it, but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

26 (The woman was a ‖Greek, a Syrophenician by nation:) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes Lord, yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue,

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII.

IN those days [a]the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

ANNO DOMINI 32.

[e] Gen. 6. 5. & 8. 21. Matt. 15. 19.

[f] Matt. 15. 21.

‖ *Or, Gentile.*

[a] Matt. 15. 32.

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17 And when he was entered into the house from the multitude, his disciples asked of
18 him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him;
19 because it goeth not into his heart, but into his belly, and goeth out into the draught?
20 *This he said*, making all meats clean. And he said, That which proceedeth out of the
21 man, that defileth the man. For from within, out of the heart of men, [1]evil thoughts proceed,
22 fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, laciviousness, an evil
23 eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.
24 And from thence he arose, and went away into the borders of Tyre [2]and Sidon. And he entered into a house, and would have no man
25 know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell
26 down at his feet. Now the woman was a [3]Greek, a Syrophœnician by race. And she besought him that he would cast forth the [4]devil out of
27 her daughter. And he said unto her, Let the childen first be filled: for it is not meet to take the children's [5]bread and cast it to the dogs.
28 But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the
29 children's crumbs. And he said unto her, For this saying go thy way; the [4]devil is gone out
30 of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the [4]devil gone out.
31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of
32 Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.
33 And he took him aside from the multitude privately, and put his fingers into his ears, and
34 he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him,
35 Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was
36 loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a
37 great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

8 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them,

1 Gr. *thoughts that are evil.*

2 Some ancient authorities omit *and Sidon.*

3 Or, *Gentile*

4 Gr. *demon.*

5 Or, *loaf*

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2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?
5 And he asked them, How many loaves have ye? And they said, Seven.
6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.
7 And they had a few small fishes: and he blessed, and commanded to set them also before them.
8 So they did eat, and were filled: and they took up, of the broken meat that was left, seven baskets.
9 And they that had eaten were about four thousand, and he sent them away.
10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.
11 [b]And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.
13 And he left them, and entering into the ship again, departed to the other side.
14 ¶ [c]Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.
16 And they reasoned among themselves, saying, *It is* [d]because we have no bread.
17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened?
18 Having eyes, see ye not? and having ears hear ye not? And do ye not remember?
19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
20 And when the seven among four thousand: how many baskets full of fragments took ye up? And they said, Seven.
21 And he said unto them, How is it that ye do not understand?
22 ¶ And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him:
23 And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon him, he asked him, if he saw ought.

ANNO DOMINI 32.

[b] Matt. 16. 1.

[c] Matt. 16. 5.

[d] Matt. 16. 7.

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2 I have compassion on the multitude, because they continue with me now three days, and have nothing
3 to eat: and if I send them away fasting to their home, they will faint in the way; and some of
4 them are come from far. And his disciples answered him, Whence shall one be able to fill these men with [1]bread here in a desert place?
5 And he asked them, How many loaves have ye?
6 and they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.
7 And they had a few small fishes: and having blessed them, he commanded to set these also
8 before them. And they did eat, and were filled: and they took up of broken pieces that remained
9 over, seven baskets. And they were about four
10 thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from
12 heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.
13 And he left them, and again entering into *the boat* departed to the other side.
14 And they forgot to take bread; and they had not in the boat with them more than one loaf.
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the
16 leaven of Herod. And they reasoned one with
17 another, [2]saying, [3]We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your
18 heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not
19 remember? When I brake the five loaves among the five thousand, how many [4]baskets full of broken pieces took ye up? They say
20 unto him, Twelve. And when the seven among the four thousand, how many [4]basketfuls of broken pieces took ye up? And they say unto
21 him, Seven. And he said unto them, Do ye not yet understand?
22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch
23 him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught?

[1] Gr. *loaves.*

[2] Some ancient authorities read *because they had no bread.*

[3] Or, It is *because we have no bread.*

[4] *Basket* in ver. 19 and 20 represents different Greek words.

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24 And he looked up, and said, I see men as trees, walking.
25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.
27 ¶ [e]And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?
28 And they answered, John the Baptist: but some say, Elias: and others, one of the Prophets.
29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no man of him.
31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the Elders, and of the chief Priests, and Scribes, and be killed, and after three days rise again.
32 And he spake that saying openly. And Peter took him, and began to rebuke him.
33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.
34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, [f]Whosoever will come after me, let him deny himself, and take up his cross and follow me.
35 For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37 Or what shall a man give in exchange for his soul?
38 [g]Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy Angels.

CHAP. IX.

AND he said unto them, [a]Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
2 ¶ [b]And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.
3 And his raiment became shining, exceeding white as snow: so as no Fuller on earth can white them.
4 And there appeared unto them Elias with Moses: and they were talking with Jesus.
5 And Peter answered, and said to Jesus, Master, it is good for us to be here, and let us make three Tab-

ANNO DOMINI 32.

[e] Matt. 16. 13.
[f] Matt. 10. 38.
[g] Matt. 10. 33.
[a] Matt. 16. 28.
[b] Matt. 17. 1.

[1] Or, *soul*
[2] Or, *booths*

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24 And he looked up, and said, I see men; for
25 I behold *them* as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things
26 clearly. And he sent him away to his home, saying, Do not even enter into the village.
27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who
28 do men say that I am? And they told him, saying, John the Baptist: and others, Elijah;
29 but others, One of the prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no
31 man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days
32 rise again. And he spake the saying openly. And Peter took him, and began to rebuke him.
33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God,
34 but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and
35 follow me. For whosoever would save his [1]life shall lose it; and whosoever shall lose his [1]life
36 for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole
37 world, and forfeit his [1]life? For what should
38 a man give in exchange for his [1]life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he
9 cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.
2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves:
3 and he was transfigured before them: and his garments became glistering, exceeding white; so
4 as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses:
5 and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three [2]tab-

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ernacles; one for thee, and one for Moses, and one for Elias.
6 For he wist not what to say, for they were sore afraid.
7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.
9 And as they came down from the mountain, he charged them that they should tell no man, what things they had seen, till the Son of man were risen from the dead.
10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.
11 ¶ And they asked him, saying, Why say the Scribes that Elias must first come?
12 And he answered, and told them, Elias verily cometh first, and restoreth all things, and [c] how it is written of the Son of man, that he must suffer many things, and be set at nought.
13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.
14 ¶ [d] And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.
15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.
16 And he asked the Scribes, What question ye ‖ with them?
17 And one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit:
18 And wheresoever he taketh him, he ‖ teareth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.
19 He answereth him, and saith, O faithless generation, how long shall I be with you, how long shall I suffer you? Bring him unto me.
20 And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming.
21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.
22 And ofttimes it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.
23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
24 And straightway the father of the child cried out and said with tears, Lord, I believe, help thou mine unbelief.
25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

[c] Is. 53. 2, &c.

[d] Matt. 17. 14.

‖ *Or, among yourselves.*

‖ *Or, dasheth him.*

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ernacles; one for thee, and one for Moses, and one
6 for Elijah. For he wist not what to answer; for
7 they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son:
8 hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.
9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again
10 from the dead. And they kept the saying, questioning among themselves what the rising again
11 from the dead should mean. And they asked him, saying, [1] The scribes say that Elijah must
12 first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?
13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.
14 And when they came to the disciples, they saw a great multitude about them, and scribes
15 questioning with them. And straightway all the multitude, when they saw him, were greatly
16 amazed, and running to him saluted him. And he asked them, What question ye with them?
17 And one of the multitude answered him, [2] Master, I brought unto thee my son, which hath a
18 dumb spirit; and wheresoever it taketh him, it [3] dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and
19 they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you?
20 bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit [4] tare him grievously; and he fell on
21 the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a
22 child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have com-
23 passion on us, and help us. And Jesus said unto him, If thou canst! All things are pos-
24 sible to him that believeth. Straightway the father of the child cried out, and said [5], I be-
25 lieve: help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

[1] Or, How is it *that the scribes say . . . come?*
[2] Or, *Teacher*
[3] Or, *rendeth him*
[4] Or, *convulsed*
[5] Many ancient authorities add *with tears.*

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26 And the *spirit* cried, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer, and fasting.

30 ¶ [e]And they departed thence, and passed through Galilee, and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ [f]And he came to Capernaum; and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: For by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my Name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ [g]And John answered him, saying, Master, we saw one casting out devils in thy Name, and he followeth not us, and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not, [h]for there is no man, which shall do a miracle in my Name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

41 [i]For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ: Verily I say unto you, he shall not lose his reward.

42 [k]And whosoever shall offend one of these little ones that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the sea.

43 [l]And if thy hand ‖offend thee, cut it off: It is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched:

44 [m]Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

ANNO DOMINI 52.

[e] Matt. 17. 22.

[f] Matt. 18. 1.

[g] Luke 9. 49.
[h] 1 Cor. 12. 3.
[i] Matt. 10. 42.
[k] Matt. 18. 6.
[l] Matt. 5. 29. & 18. 8.
‖ *Or, cause thee to offend.*
[m] Is. 66. 24.

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26 And having cried out, and [1]torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He
27 is dead. But Jesus took him by the hand,
28 and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, [2]*saying*, We could not cast it out.
29 And he said unto them, This kind can come out by nothing, save by prayer[3].
30 And they went forth from thence, and passed through Galilee; and he would not that any
31 man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after
32 three days he shall rise again. But they understood not the saying, and were afraid to ask him.
33 And they came to Capernaum: and when he was in the house he asked them, What were ye
34 reasoning in the way? But they held their peace: for they had disputed one with another
35 in the way, who *was* the [4]greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall
36 be last of all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto
37 them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.
38 John said unto him, [5]Master, we saw one casting out [6]devils in thy name: and we for-
39 bade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a [7]mighty work in my name, and be able quickly to speak evil of
40 me. For he that is not against us is for us.
41 For whosoever shall give you a cup of water to drink, [8]because ye are Christ's, verily I say unto
42 you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe [9]on me to stumble, it were better for him if [10]a great millstone were hanged about
43 his neck, and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into
45 [11]hell, into the unquenchable fire.[12] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into [11]hell.

1 Or, *convulsed*

2 Or, How is it *that we could not cast it out?*

3 Many ancient authorities add *and fasting.*

4 Gr. *greater.*

5 Or, *Teacher*

6 Gr. *demons.*

7 Gr. *power.*

8 Gr. *in name that ye are.*

9 Many ancient authorities omit *on me.*

10 Gr. *a millstone turned by an ass.*

11 Gr. *Gehenna.*

12 Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

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47 And if thine eye ‖offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire:
48 Where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire, [n]and every sacrifice shall be salted with salt.
50 [o]Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

CHAP. X.

AND [a]he rose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again, and as he was wont, he taught them again.
2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.
3 And he answered, and said unto them, What did Moses command you?
4 And they said, Moses suffered to write a bill of divorcement, and to put her away.
5 And Jesus answered, and said unto them, For the hardness of your heart he wrote you this precept.
6 But from the beginning of the creation, God made them male, and female.
7 For this cause shall a man leave his father and mother, and cleave to his wife,
8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
9 What therefore God hath joined together, let not man put asunder.
10 And in the house his disciples asked him again of the same matter.
11 And he saith unto them, [b]Whosoever shall put away his wife, and marry another, committeth adultery against her.
12 And if a woman shall put away her husband, and be married to another, she committeth adultery.
13 ¶ [c]And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.
14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
16 And he took them up in his arms, put his hands upon them, and blessed them.
17 ¶ [d]And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? There is no man good, but one, *that is* God.
19 Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father, and mother.

ANNO DOMINI 32.

‖ *Or, cause thee to offend.*

[n] Lev. 2. 13.

[o] Matt. 5. 13.

A. D. 33.

[a] Matt. 19. 1.

[b] Matt. 5. 32. & 19. 9.

[c] Matt. 19. 13.

[d] Matt. 19. 16.

1 Gr. *Gehenna.*

2 Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.

3 Some ancient authorities omit *and shall cleave to his wife.*

4 Or, *on his way*

5 Or, *Teacher*

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47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes
48 to be cast into [1]hell; where their worm dieth
49 not, and the fire is not quenched. For every
50 one shall be salted with fire.[2] Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.
10 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and,
2 as he was wont, he taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife?
3 tempting him. And he answered and said unto
4 them, What did Moses command you? And they said, Moses suffered to write a bill of di-
5 vorcement, and to put her away. But Jesus said unto them, For your hardness of heart he
6 wrote you this commandment. But from the beginning of the creation, Male and female
7 made he them. For this cause shall a man leave his father and mother, [3]and shall cleave
8 to his wife; and the twain shall become one flesh: so that they are no more twain, but one
9 flesh. What therefore God hath joined together,
10 let not man put asunder. And in the house the
11 disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adul-
12 tery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.
13 And they brought unto him little children, that he should touch them: and the disciples
14 rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he
16 shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.
17 And as he was going forth [4]into the way, there ran one to him, and kneeled to him, and asked him, Good [5]Master, what shall I do that
18 I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is
19 good save one, *even* God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother.

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20 And he answered, and said unto him, Master, all these have I observed from my youth.
21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest; Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow me.
22 And he was sad at that saying, and went away grieved: for he had great possessions.
23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
26 And they were astonished out of measure, saying among themselves, Who then can be saved?
27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.
28 ¶ [e]Then Peter began to say unto him, Lo, we have left all, and have followed thee.
29 And Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,
30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life:
31 [f]But many *that* are first, shall be last: and the last, first.
32 ¶ [g]And they were in the way going up to Jerusalem: and Jesus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen unto him,
33 Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief Priests, and unto the Scribes: and they shall condemn him to death, and shall deliver him to the Gentiles.
34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.
35 ¶ [h]And James, and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
36 And he said unto them, What would ye that I should do for you?
37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
39 And they said unto him, We can. And Jesus

ANNO DOMINI 33.

[e] Matt. 19. 27.

[f] Matt. 19. 30.

[g] Matt. 20. 17.

[h] Matt. 20. 20.

[1] Or, *Teacher*

[2] Some ancient authorities omit *for them that trust in riches.*

[3] Many ancient authorities read *among themselves.*

[4] Or, *age*

[5] Or, *but some as they followed were afraid*

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20 And he said unto him, [1]Master, all these
21 things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come,
22 follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it [2]for them that trust in
25 riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom
26 of God. And they were astonished exceedingly, saying [3]unto him, Then who can be saved?
27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are
28 possible with God. Peter began to say unto him, Lo, we have left all, and have followed
29 thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake,
30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the [4]world to come eternal life.
31 But many *that are* first shall be last; and the last first.
32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; [5]and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen
33 unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him
34 unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.
35 And there come near unto him James and John, the sons of Zebedee, saying unto him, [1]Master, we would that thou shouldest do for
36 us whatsoever we shall ask of thee. And he said unto them, What would ye that I should
37 do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with
39 the baptism that I am baptized with? And they said unto him, We are able. And Jesus

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said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, [i]Ye know that they which ‖are accounted to rule over the Gentiles, exercise Lordship over them: and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ [k]And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people; blind Bartimæus, the son of Timæus, sat by the highway side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou Son of David, have mercy on me.

48 And many charged him, that he should hold his peace: But he cried the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way, thy faith hath ‖made thee whole: And immediately he received his sight, and followed Jesus in the way.

CHAP. XI.

AND [a]when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him.

3 And if any man say unto you, Why do ye this? Say ye, that the Lord hath need of him: and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

8 And many spread their garments in the way:

ANNO DOMINI 33.

[i] Luke 22. 25. ‖ *Or, think good.*

[k] Matt. 20. 29.

‖ *Or, saved thee.*

[a] Matt. 21. 1.

1 Or, *servant*
2 Gr. *bond-servant.*
3 See John xx. 16.
4 Or, *saved thee*
5 Gr. *sendeth.*
6 Or, *again*

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said unto them, The cup that I drink ye shall drink; and with the baptism that I
40 am baptized withal shall ye be baptized: but to sit on my right hand or on *my* left hand is not mine to give: but *it is for them* for
41 whom it hath been prepared. And when the ten heard it, they began to be moved with in-
42 dignation concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their
43 great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your [1]min-
44 ister: and whosoever would be first among you,
45 shall be [2]servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a
47 blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of
48 David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David,
49 have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise,
50 he calleth thee. And he, casting away his gar-
51 ment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, [3]Rabboni, that I may receive my sight.
52 And Jesus said unto him, Go thy way; thy faith hath [4]made thee whole. And straightway he received his sight, and followed him in the way.

11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of
2 Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man
3 ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straight-
4 way he [5]will send him [6]back hither. And they went away, and found a colt tied at the door with-
5 out in the open street; and they loose him. And certain of them that stood there said unto them,
6 What do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them
7 go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.
8 And many spread their garments upon the way;

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and others cut down branches of the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, *Hosanna*, blessed is he that cometh in the Name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the Name of the Lord, *Hosanna* in the highest.

11 And Jesus entered into Jerusalem, and into the Temple, and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 [b]And seeing a fig tree afar off, having leaves, he came, if haply he might find any thing thereon, and when he came to it, he found nothing but leaves: for the time of figs was not *yet*.

14 And Jesus answered, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ [c]And they come to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

16 And would not suffer that any man should carry any vessel through the Temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the Scribes and chief Priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when Even was come, He went out of the city.

20 ¶ [d]And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, ‖ Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass: he shall have whatsoever he saith.

24 Therefore I say unto you, [e]What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand, praying, [f]forgive, if ye have ought against any: that your Father also which is in heaven, may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ And they come again to Jerusalem, [g]and as he was walking in the Temple, there come to him the chief Priests, and the Scribes, and the Elders,

ANNO DOMINI 33.

[b] Matt. 21. 19.

[c] Matt. 21. 12.

[d] Matt. 21. 19.

‖ *Or, have the faith of God.*

[e] Matt. 7. 7.
[f] Matt. 6. 14.
[g] Matt. 21. 23.

1 Gr. *layers of leaves.*

2 Gr. *whenever evening came.*

3 Some ancient authorities read *they.*

4 Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

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and others [1]branches, which they had cut from
9 the fields. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord:
10 Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.
11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.
12 And on the morrow, when they were come
13 out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it
14 was not the season of figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.
15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers,
16 and the seats of them that sold the doves; and he would not suffer that any man should carry
17 a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.
18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.
19 And [2]every evening [3]he went forth out of the city.
20 And as they passed by in the morning, they saw the fig tree withered away from the roots.
21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou
22 cursedst is withered away. And Jesus answer-
23 ing saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass;
24 he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have
25 them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.[4]
27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders;

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28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered, and said unto them, I will also ask of you one ‖question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a Prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

AND [a]he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again, he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again, he sent another, and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 [b]And have ye not read this Scripture? The stone which the builders rejected, is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ [c]And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but

ANNO DOMINI 33.

‖ *Or, thing.*

[a] Matt. 21. 33.

[b] Ps. 118. 22.

[c] Matt. 22. 15.

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28 and they said unto him, By what authority doest thou these things? or who gave
29 thee this authority to do these things? And Jesus said unto them, I will ask of you one [1]question, and answer me, and I will tell you
30 by what authority I do these things. The baptism of John, was it from heaven, or from men?
31 answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
32 [2]But should we say, From men—they feared the people: [3]for all verily held John to be a
33 prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the wine-press, and built a tower, and let it out to hus-
2 bandmen, and went into another country. And at the season he sent to the husbandmen a [4]servant, that he might receive from the husband-
3 men of the fruits of the vineyard. And they took him, and beat him, and sent him away
4 empty. And again he sent unto them another [4]servant; and him they wounded in the head,
5 and handled shamefully. And he sent another; and him they killed: and many others; beating
6 some, and killing some. He had yet one, a beloved son: he sent him last unto them, say-
7 ing, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance
8 shall be ours. And they took him, and killed him, and cast him forth out of the vineyard.
9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen,
10 and will give the vineyard unto others. Have ye not read even this scripture;

> The stone which the builders rejected,
> The same was made the head of the corner:
> 11 This was from the Lord,
> And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch
14 him in talk. And when they were come, they say unto him, [5]Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth

[1] Gr. *word.*

[2] Or, *But shall we say, From men?*

[3] Or, *for all held John to be a prophet indeed.*

[4] Gr. *bond-servant.*

[5] Or, *Teacher*

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teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a ‖penny that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's: and to God the things that are God's. And they marvelled at him.

18 ¶ [d]Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed, and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the Angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ [e]And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him which is the first commandment of all.

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel, the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the Scribe said unto him, Well master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as him-

ANNO DOMINI 33.

‖ *Valuing of our money seven pence halfpenny, as Matt.* 18. 28.

[d] Matt. 22. 23.

[e] Matt. 22. 35.

[1] See marginal note on Matt. xviii. 28.

[2] Or, *Teacher*

[3] Or, *The Lord is our God; the Lord is one*

[4] Gr. *from.*

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teachest the way of God: Is it lawful to give
15 tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me?
16 bring me a [1]penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And
17 they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.
18 And there come unto him Sadducees, which say that there is no resurrection; and they
19 asked him, saying, [2]Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto
20 his brother. There were seven brethren: and the first took a wife, and dying left no seed;
21 and the second took her, and died, leaving no
22 seed behind him; and the third likewise: and the seven left no seed. Last of all the woman
23 also died. In the resurrection whose wife shall she be of them? for the seven had her to wife.
24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor
25 the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.
26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and
27 the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err,
28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What command-
29 ment is the first of all? Jesus answered, The first is, Hear, O Israel; [3]The Lord our God,
30 the Lord is one: and thou shalt love the Lord thy God [4]with all thy heart, and [4]with all thy soul, and [4]with all thy mind, and [4]with all thy
31 strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other
32 commandment greater than these. And the scribe said unto him, Of a truth, [2]Master, thou hast well said that he is one; and there is none
33 other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as him-

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self, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ [f]And Jesus answered, and said, while he taught in the Temple, How say the Scribes that Christ is the son of David?

36 For David himself said by the holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, [g]Beware of the Scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the Synagogues, and the uppermost rooms at feasts:

40 [h]Which devour widows' houses, and for a pretence make long prayers: These shall receive greater damnation.

41 ¶ [i]And Jesus sat over against the treasury, and beheld how the people cast ‖money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two ‖mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

AND [a]as he went out of the Temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here.*

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him privately,

4 [b]Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my Name, saying, I am *Christ:* and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: For such *things* must needs be, but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of ‖sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils, and in the Syna-

ANNO DOMINI 33.

[f] Matt. 22. 41.

[g] Matt. 23. 5.

[h] Matt. 23. 14.

[i] Luke 21. 1.

‖ *A piece of brass money, See Matt.* 10. 9.

‖ *It is the seventh part of one piece of that brass money.*

[a] Matt. 24. 1.

[b] Matt. 24. 3.

‖ *The word in the original importeth the pains of a woman in travail.*

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self, is much more than all whole burnt offerings
34 and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the
36 Christ is the son of David? David himself said in the Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies [1]the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And [2]the common people heard him gladly.

38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and
39 *to have* salutations in the marketplaces, and chief seats in the synagogues, and chief places
40 at feasts: they which devour widows' houses, [3]and for a pretence make long prayers; these shall receive greater condemnation.

41 And he sat down over against the treasury, and beheld how the multitude cast [4]money into the treasury: and many that were rich cast in
42 much. And there came [5]a poor widow, and she
43 cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting
44 into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

13 And as he went forth out of the temple, one of his disciples saith unto him, [6]Master, behold, what manner of stones and what manner of build-
2 ings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John
4 and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be ac-
5 complished? And Jesus began to say unto them, Take heed that no man lead you astray.
6 Many shall come in my name, saying, I am *he*;
7 and shall lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass;
8 but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in syna-

[1] Some ancient authorities read *underneath thy feet.*

[2] Or, *the great multitude*

[3] Or, *even while for a pretence they make*

[4] Gr. *brass.*

[5] Gr. *one.*

[6] Or, *Teacher*

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gogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the Gospel must first be published among all nations.

11 [c]But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my Name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ [d]But when ye shall see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth understand) then let them that be in Judæa, flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake whom he hath chosen, he hath shortened the days.

21 [e]And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not.

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ [f]But in those days, after that tribulation, the Sun shall be darkened, and the Moon shall not give her light.

25 And the Stars of heaven shall fall, and the powers that *are* in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

28 Now learn a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

ANNO DOMINI 33.

[c] Matt. 10. 19.

[d] Matt. 24. 15.

[e] Matt. 24. 23.

[f] Matt. 24. 29.

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gogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a
10 testimony unto them. And the gospel must
11 first be preached unto all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye
12 that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and [1]cause them to be put to death.
13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in
15 Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter
16 in, to take anything out of his house: and let him that is in the field not return back to take
17 his cloak. But woe unto them that are with child and to them that give suck in those days!
18 And pray ye that it be not in the winter.
19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until
20 now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he
21 chose, he shortened the days. And then if any man shall say unto you, Lo, here is the Christ;
22 or, Lo, there; believe [2]*it* not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead
23 astray, if possible, the elect. But take ye heed: behold, I have told you all things beforehand.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not
25 give her light, and the stars shall be falling from heaven, and the powers that are in the
26 heavens shall be shaken. And then shall they see the Son of man coming in clouds with
27 great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;
29 even so ye also, when ye see these things coming to pass, know ye that [3]he is nigh, *even* at the doors.

[1] Or, *put them to death*

[2] Or, *him*

[3] Or, *it*

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30 Verily I say unto you, that this generation shall not pass, till all these things be done.
31 Heaven and earth shall pass away: but my words shall not pass away.
32 ¶ But of that day and that hour knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.
33 [g]Take ye heed, watch and pray: for ye know not when the time is.
34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch:
35 Watch ye therefore (for ye know not when the master of the house cometh, at Even, or at midnight, or at the cockcrowing, or in the morning.)
36 Lest coming suddenly, he find you sleeping.
37 And what I say unto you, I say unto all, Watch.

CHAP. XIV.

AFTER [a]two days was *the feast of* the Passover, and of unleavened bread: and the chief Priests, and the Scribes sought how they might take him by craft, and put him to death.
2 But they said, Not on the feast day, lest there be an uproar of the people.
3 ¶ [b]And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an Alabaster box of ointment of ‖spikenard very precious, and she brake the box, and poured it on his head.
4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
5 For it might have been sold for more than three hundred ‖pence, and have been given to the poor: and they murmured against her.
6 And Jesus said, Let her alone, why trouble you her? She hath wrought a good work on me.
7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
8 She hath done what she could: she is come aforehand to anoint my body to the burying.
9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her.
10 ¶ [c]And Judas Iscariot, one of the twelve, went unto the chief Priests, to betray him unto them.
11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.
12 ¶ [d]And the first day of unleavened bread, when they ‖killed the Passover, his disciples said unto him, Where wilt thou that we go, and prepare, that thou mayest eat the Passover?
13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.
14 And wheresoever he shall go in, say ye to the

ANNO DOMINI 33.

[g] Matt. 24. 42.

[a] Matt. 26. 2.

[b] Matt. 26. 6.

‖ *Or, pure nard: or liquid nard.*

‖ *See* Matt. 18. 28.

[c] Matt. 26. 14.
[d] Matt. 26. 17.
‖ *Or, sacrificed.*

1 Some ancient authorities omit *and pray.*

2 Gr. *bond-servants.*

3 Or, *a flask*

4 Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid.*

5 See marginal note on Matt. xviii. 28.

6 Gr. *the one of the twelve.*

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30 Verily I say unto you, This generation shall not pass away, until all these things be accom-
31 plished. Heaven and earth shall pass away:
32 but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but
33 the Father. Take ye heed, watch [1]and pray:
34 for ye know not when the time is. *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his [2]servants, to each one his work, commanded
35 also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-
36 crowing, or in the morning; lest coming sud-
37 denly he find you sleeping. And what I say unto you I say unto all, Watch.

14 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might
2 take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.
3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having [3]an alabaster cruse of ointment of [4]spikenard very costly; *and* she brake the cruse, and poured it over his head.
4 But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made?
5 For this ointment might have been sold for above three hundred [5]pence, and given to the
6 poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her?
7 she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have
8 not always. She hath done what she could: she hath anointed my body aforehand for the
9 burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
10 And Judas Iscariot, he [6]that was one of the twelve, went away unto the chief priests, that
11 he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*
12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?
13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow
14 him; and wheresoever he shall enter in, say to the

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goodman of the house, the Master saith, Where is the guestchamber, where I shall eat the Passover with my disciples?

15 And he will shew you a large upper room furnished, and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

17 [e]And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him, one by one, Is it I? And another *said*, Is it I?

20 And he answered, and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: Good were it for that man, if he had never been born.

22 ¶ [f]And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new Testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an ‖hymn, they went out into the mount of Olives.

27 [g]And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 [h]But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 [i]And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him.

36 And he said, Abba, father, all things are possible unto thee, take away this cup from me: Nevertheless, not that I will, but what thou wilt.

ANNO DOMINI 33.

[e] Matt. 26. 20.

[f] Matt. 26. 26.

‖ *Or, psalm.*

[g] Matt. 26. 31.

[h] Matt. 26. 33.

[i] Matt. 26. 36.

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goodman of the house, The [1]Master saith, Where is my guest-chamber, where I shall
15 eat the passover with my disciples? And he will himself shew you a large upper room furnished *and* ready: and there make ready for us.
16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.
17 And when it was evening he cometh with the
18 twelve. And as they [2]sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me.
19 They began to be sorrowful, and to say unto him
20 one by one, Is it I? And he said unto them, *It is* one of the twelve, he that dippeth with me
21 in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [3]for that man if he had not been born.
22 And as they were eating, he took [4]bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.
23 And he took a cup, and when he had given thanks, he gave to them: and they all drank
24 of it. And he said unto them, This is my blood of [5]the [6]covenant, which is shed for
25 many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.
26 And when they had sung a hymn, they went out unto the mount of Olives.
27 And Jesus saith unto them, All ye shall be [7]offended: for it is written, I will smite the shepherd, and the sheep shall be scattered
28 abroad. Howbeit, after I am raised up, I will
29 go before you into Galilee. But Peter said unto him, Although all shall be [7]offended, yet will
30 not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice.
31 But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.
32 And they come unto [8]a place which was named Gethsemane: and he saith unto his dis-
33 ciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore
34 troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye
35 here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from
36 him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

[1] Or, *Teacher*

[2] Gr. *reclined.*

[3] Gr. *for him if that man.*

[4] Or, *a loaf*

[5] Or, *the testament*

[6] Some ancient authorities insert *new.*

[7] Gr. *caused to stumble.*

[8] Gr. *an enclosed piece of ground.*

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37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldest not thou watch one hour?
38 Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak.
39 And again he went away, and prayed, and spake the same words.
40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come, behold, the Son of man is betrayed into the hands of sinners.
42 Rise up, let us go, Lo, he that betrayeth me is at hand.
43 ¶ [k]And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords, and staves, from the chief Priests, and the Scribes, and the Elders.
44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.
45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.
46 ¶ And they laid their hands on him, and took him.
47 And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear.
48 And Jesus answered, and said unto them, Are ye come out as against a thief, with swords, and with staves to take me?
49 I was daily with you in the Temple, teaching, and ye took me not; but the Scriptures must be fulfilled.
50 And they all forsook him, and fled.
51 And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him.
52 And he left the linen cloth, and fled from them naked.
53 ¶ [l]And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes.
54 And Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire.
55 [m]And the chief Priests, and all the council sought for witness against Jesus, to put him to death, and found none.
56 For many bare false witness against him, but their witness agreed not together.
57 And there arose certain, and bare false witness against him, saying,
58 We heard him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands.
59 But neither so did their witness agree together.
60 And the high Priest stood up in the midst,

ANNO DOMINI 33.

k Matt. 26. 47.

l Matt. 26. 57.

m Matt. 26. 59.

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37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou?
38 couldest thou not watch one hour? [1]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is
39 weak. And again he went away, and prayed,
40 saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer
41 him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sin-
42 ners. Arise, let us be going: behold, he that betrayeth me is at hand.
43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief
44 priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take
45 him, and lead him away safely. And when he was come, straightway he came to him, and
46 saith, Rabbi; and [2]kissed him. And they laid
47 hands on him, and took him. But a certain one of them that stood by drew his sword, and smote the [3]servant of the high priest, and struck
48 off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with
49 swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be ful-
50 filled. And they all left him, and fled.
51 And a certain young man followed with him, having a linen cloth cast about him, over *his*
52 naked *body*: and they lay hold on him; but he left the linen cloth, and fled naked.
53 And they led Jesus away to the high priest: and there come together with him all the chief
54 priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the
55 light *of the fire*. Now the chief priests and the whole council sought witness against Jesus
56 to put him to death; and found it not. For many bare false witness against him, and their
57 witness agreed not together. And there stood up certain, and bare false witness against him,
58 saying, We heard him say, I will destroy this [4]temple that is made with hands, and in three days I will build another made without hands.
59 And not even so did their witness agree toge-
60 ther. And the high priest stood up in the midst,

[1] Or, *Watch ye, and pray that ye enter not*
[2] Gr. *kissed him much.*
[3] Gr. *bond-servant.*
[4] Or, *sanctuary*

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and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?

61 But he held his peace, and answered nothing. Again, the high Priest asked him, and said unto him, Art thou the Christ, the son of the Blessed?

62 And Jesus said, I am: [n]and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high Priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: And the servants did strike him with the palms of their hands.

66 ¶ [o]And as Peter was beneath in the palace, there cometh one of the maids of the high Priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 [p]And the second time the cock crew: and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And ‖when he thought thereon, he wept.

CHAP. XV.

AND [a]straightway in the morning the chief Priests held a consultation with the Elders and Scribes, and the whole Council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.

3 And the chief Priests accused him of many things: but he answered nothing.

4 [b]And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing, so that Pilate marvelled.

6 Now at that Feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

ANNO DOMINI 33.

[n] Matt. 24. 30.

[o] Matt. 26. 69.

[p] Matt. 26. 75.

‖ *Or, he wept abundantly, or he began to weep.*

[a] Matt. 27. 1.

[b] Matt. 27. 13.

[1] Gr. *liable to.*

[2] Or, *strokes of rods*

[3] Or, *I neither know, nor understand: thou, what sayest thou?*

[4] Gr. *fore-court.*

[5] Many ancient authorities omit *and the cock crew.*

[6] Or, *And he began to weep.*

[7] Or, *a feast*

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and asked Jesus, saying, Answerest thou nothing? what is it which these witness against
61 thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the
62 Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the
63 clouds of heaven. And the high priest rent his clothes, and saith, What further need have
64 we of witnesses? Ye have heard the blasphemy: what think ye? And they all con-
65 demned him to be [1]worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with [2]blows of their hands.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest;
67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the
68 Nazarene, *even* Jesus. But he denied, saying, [3]I neither know, nor understand what thou sayest: and he went out into the [4]porch; [5]and the
69 cock crew. And the maid saw him, and began again to say to them that stood by, This is *one*
70 of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a
71 Galilæan. But he began to curse, and to swear,
72 I know not this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. [6]And when he thought thereon, he wept.

15 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to
2 Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith
3 unto him, Thou sayest. And the chief priests
4 accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? be-
5 hold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

6 Now at [7]the feast he used to release unto them
7 one prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in
8 the insurrection had committed murder. And the multitude went up and began to ask him
9 *to do* as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

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10 (For he knew that the chief Priests had delivered him for envy.)
11 But the chief Priests moved the people, that he should rather release Barabbas unto them.
12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?
13 And they cried out again, Crucify him.
14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.
15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.
16 And the soldiers led him away into the hall, called Prætorium, and they call together the whole band.
17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,
18 And began to salute him, Hail King of the Jews.
19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.
20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
21 [c]And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his Cross.
22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.
23 And they gave him to drink, wine mingled with myrrh: but he received it not.
24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.
25 And it was the third hour, and they crucified him.
26 And the superscription of his accusation was written over, *THE KING OF THE JEWS.*
27 And with him they crucify two thieves, the one on his right hand, and the other on his left.
28 And the Scripture was fulfilled, which saith, [d]And he was numbered with the transgressors.
29 And they that passed by railed on him, wagging their heads, and saying, Ah thou that destroyest the Temple, and buildest it in three days,
30 Save thyself, and come down from the Cross.
31 Likewise also the chief Priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save.
32 Let Christ the King of Israel descend now from the Cross, that we may see and believe: And they that were crucified with him, reviled him.
33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.
34 And at the ninth hour, Jesus cried with a loud voice, saying, [e]Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

ANNO DOMINI 33.

[c] Matt. 27. 32.

[d] Is. 53. 12.
[e] Matt. 27. 46.

1 Or, *palace*
2 Or, *cohort*
3 Gr. *impress.*
4 Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.
5 Or, *sanctuary*
6 Or, *can he not save himself?*
7 Or, *earth*
8 Or, *why didst thou forsake me?*

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10 For he perceived that for envy the chief priests
11 had delivered him up. But the chief priests stirred up the multitude, that he should rather
12 release Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the
13 Jews? And they cried out again, Crucify him.
14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly,
15 Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.
16 And the soldiers led him away within the court, which is the [1]Prætorium; and they call
17 together the whole [2]band. And they clothe him with purple, and plaiting a crown of thorns,
18 they put it on him; and they began to salute
19 him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him,
20 and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.
21 And they [3]compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that
22 he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered
23 him wine mingled with myrrh: but he received
24 it not. And they crucify him, and part his garments among them, casting lots upon them, what
25 each should take. And it was the third hour,
26 and they crucified him. And the superscription of his accusation was written over, THE KING
27 OF THE JEWS. And with him they crucify two robbers; one on his right hand, and one on his
29 left.[4] And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the [5]temple, and buildest it in three
30 days, save thyself, and come down from the
31 cross. In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; [6]himself he cannot save.
32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.
33 And when the sixth hour was come, there was darkness over the whole [7]land until the
34 ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, [8]why hast thou forsaken me?

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35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.
37 And Jesus cried with a loud voice, and gave up the ghost.
38 And the veil of the Temple was rent in twain, from the top to the bottom.
39 ¶ And when the Centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome:
41 Who also when he was in Galilee, [f]followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.
42 ¶ [g]And now when the even was come, (because it was the Preparation, that is, the day before the Sabbath)
43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.
44 And Pilate marvelled if he were already dead, and calling unto him the Centurion, he asked him whether he had been any while dead.
45 And when he knew it of the Centurion, he gave the body to Joseph.
46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.
47 And Mary Magdalene, and Mary the mother of Joses beheld where he was laid.

CHAP. XVI.

AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.
2 [a]And very early in the morning, the first day of the week they came unto the sepulchre, at the rising of the sun:
3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
4 (And when they looked, they saw that the stone was rolled away:) for it was very great.
5 [b]And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted.
6 And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.
7 But go your way, tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, [c]as he said unto you.
8 And they went out quickly, and fled from the sepulchre, for they trembled, and were amazed,

ANNO DOMINI 33.

[f] Luke 8.3.
[g] Matt. 27.57.
[a] Luke 24.1. John 20.1.
[b] John 20.11.
[c] Matt. 26.32.

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35 And some of them that stood by, when they heard
36 it, said, Behold, he calleth Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.
37 And Jesus uttered a loud voice, and gave up
38 the ghost. And the veil of the [1]temple was
39 rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he [2]so gave up the ghost, he said,
40 Truly this man was [3]the Son of God. And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the [4]less and of
41 Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.
42 And when even was now come, because it was the Preparation, that is, the day before the sab-
43 bath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the
44 body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he [5]had been
45 any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.
46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door
47 of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come
2 and anoint him. And very early on the first day of the week, they come to the tomb when
3 the sun was risen. And they were saying among themselves, Who shall roll us away
4 the stone from the door of the tomb? and looking up, they see that the stone is rolled
5 back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and
6 they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid
7 him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall
8 ye see him, as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them:

[1] Or, *sanctuary*
[2] Many ancient authorities read *so cried out, and gave up the ghost.*
[3] Or, *a son of God*
[4] Gr. *little.*
[5] Many ancient authorities read *were already dead.*

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neither said they any thing to any man, for they were afraid.

9 ¶ Now when *Jesus* was risen early, the first day of the week, [d]he appeared first to Mary Magdalene, [e]out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that, he appeared in another form [f]unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue, neither believed they them.

14 ¶ [g]Afterward he appeared unto the eleven, as they sat ||at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them, which had seen him after he was risen.

15 [h]And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16 He that believeth and is baptized, shall be saved, [i]but he that believeth not, shall be damned.

17 And these signs shall follow them that believe, [k]In my Name shall they cast out devils, [l]they shall speak with new tongues,

18 [m]They shall take up serpents, and if they drink any deadly thing, it shall not hurt them, [n]they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was [o]received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, [p]and confirming the word with signs following. Amen.

ANNO DOMINI 33.

[d] John 20. 14.
[e] Luke 8. 2.
[f] Luke 24. 13.
[g] Luke 24. 36. John 20. 19.
|| *Or, together.*
[h] Matt. 28. 19.
[i] John 12. 48.
[k] Acts 16. 18.
[l] Acts 2. 4.
[m] Acts 28. 5.
[n] Acts 28. 8.
[o] Luke 24. 51.
[p] Heb. 2. 4.

[1] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

[2] Gr. *demons.*

[3] Some ancient authorities omit *new.*

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and they said nothing to any one; for they were afraid.

9 [1]Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from he had cast out seven [2]devils.
10 She went and told them that had been with
11 him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

12 And after these things he was manifested in another form unto two of them, as they walked,
13 on their way into the country. And they went away and told it unto the rest: neither believed they them.

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them
15 which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.
16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be con-
17 demned. And these signs shall follow them that believe: in my name shall they cast out [2]devils; they shall speak with [3]new tongues;
18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and
20 sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

THE GOSPEL ACCORDING TO
S. LUKE.

CHAP. I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word:

3 It seemed good to me also, having had perfect understanding of things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ THERE was in the days of Herod the king of Judæa a certain Priest, named Zacharias, of the

[1] Or, *fully established*

[2] Gr. *words.*

[3] Or, *which thou wast taught by word of mouth*

1 FORASMUCH as many have taken in hand to draw up a narrative concerning those matters
2 which have been [1]fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of
3 the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most ex-
4 cellent Theophilus; that thou mightest know the certainty concerning the [2]things [3]wherein thou wast instructed.

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the

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course of Abia, and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the Commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the Priest's office before God in the order of his course,

9 According to the custom of the Priest's office, his lot was to burn incense when he went into the Temple of the Lord.

10 [a]And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an Angel of the Lord, standing on the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the Angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth:

15 For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink, and he shall be filled with the holy Ghost, even from his mother's womb.

16 [b]And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ||to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the Angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years.

19 And the Angel answering, said unto him, I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

Before the Account called Anno Domini the sixth Year.

[a] Ex. 30. 7. Lev. 16. 17.

[b] Mal. 4. 6.

|| *Or, by.*

1 Gr. *advanced in their days.*

2 Or, *sanctuary*

3 Gr. *sikera.*

4 Or, *Holy Spirit*: and so throughout this book.

5 Some ancient authorities read *come nigh before his face.*

6 Gr. *advanced in her days.*

7 Or, *at his tarrying*

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course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisa-
6 beth. And they were both righteous before God, walking in all the commandments and
7 ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* [1]well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his
9 course, according to the custom of the priest's office, his lot was to enter into the [2]temple of
10 the Lord and burn incense. And the whole multitude of the people were praying without
11 at the hour of incense. And there appeared unto him an angel of the Lord standing on the
12 right side of the altar of incense. And Zacharias was troubled when he saw *him*, and fear fell
13 upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son,
14 and thou shalt call his name John. And thou shalt have joy and gladness; and many shall
15 rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor [3]strong drink; and he shall be filled with the [4]Holy Ghost, even from his mother's
16 womb. And many of the children of Israel
17 shall he turn unto the Lord their God. And he shall [5]go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the
18 Lord a people prepared *for him*. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife [6]well
19 stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto
20 thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words,
21 which shall be fulfilled in their season. And the people were waiting for Zacharias, and they
22 marvelled [7]while he tarried in the [2]temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the [2]temple: and he continued making signs
23 unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying,
25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

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26 And in the sixth month, the Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

28 And the Angel came in unto her, and said, Hail *thou that art* ‖highly favoured, the Lord is with thee: Blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the Angel said unto her, Fear not, Mary, for thou hast found favour with God.

31 [c]And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David.

33 [d]And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the Angel, How shall this be, seeing I know not a man?

35 And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the son of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word: and the Angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she ‖that believed, for there shall be a performance of those things, which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my saviour.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his Name.

Before the Account called Anno Domini the sixth Year.

‖ *Or, graciously accepted, or much graced, see ver. 30.*

[c] Is. 7. 14. Matt. 1. 21.

[d] Dan. 7. 14. Mic. 4. 7.

‖ *Or, which believed that there.*

[1] Or, *endued with grace*

[2] Many ancient authorities add *blessed art thou among women.* See ver. 42.

[3] Or, *grace*

[4] Gr. *unto the ages.*

[5] Or, *the holy thing which is to be born shall be called the Son of God.*

[6] Or, *is begotten*

[7] Some ancient authorities insert *of thee.*

[8] Or, *is*

[9] Gr. *bondmaid.*

[10] Or, *believed that there shall be*

[11] Gr. *bondmaiden.*

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26 Now in the sixth month the angel Gabriel
was sent from God unto a city of Galilee, named
27 Nazareth, to a virgin betrothed to a man whose
name was Joseph, of the house of David; and
28 the virgin's name was Mary. And he came in
unto her, and said, Hail, thou that art [1]highly
29 favoured, the Lord *is* with thee[2]. But she was
greatly troubled at the saying, and cast in her
mind what manner of salutation this might be.
30 And the angel said unto her, Fear not, Mary:
31 for thou hast found [3]favour with God. And
behold, thou shalt conceive in thy womb, and
bring forth a son, and shalt call his name JESUS.
32 He shall be great, and shall be called the Son
of the Most High: and the Lord God shall
give unto him the throne of his father David:
33 and he shall reign over the house of Jacob [4]for
ever; and of his kingdom there shall be no
34 end. And Mary said unto the angel, How
35 shall this be, seeing I know not a man? And
the angel answered and said unto her, The
Holy Ghost shall come upon thee, and the
power of the Most High shall overshadow thee:
wherefore also [5]that which [6]is to be born [7]shall
36 be called holy, the Son of God. And behold,
Elisabeth thy kinswoman, she also hath con-
ceived a son in her old age: and this is the
sixth month with her that [8]was called barren.
37 For no word from God shall be void of power.
38 And Mary said, Behold, the [9]handmaid of the
Lord; be it unto me according to thy word.
And the angel departed from her.
39 And Mary arose in these days and went into
the hill country with haste, into a city of Judah;
40 and entered into the house of Zacharias and
41 saluted Elisabeth. And it came to pass, when
Elisabeth heard the salutation of Mary, the
babe leaped in her womb; and Elisabeth was
42 filled with the Holy Ghost; and she lifted up
her voice with a loud cry, and said, Blessed *art*
thou among women, and blessed *is* the fruit of
43 thy womb. And whence is this to me, that the
mother of my Lord should come unto me?
44 For behold, when the voice of thy salutation
came into mine ears, the babe leaped in my
45 womb for joy. And blessed *is* she that [10]be-
lieved; for there shall be a fulfilment of the
things which have been spoken to her from the
46 Lord. And Mary said,

My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my
Saviour.
48 For he hath looked upon the low estate of
his [11]handmaiden:
For behold, from henceforth all genera-
tions shall call me blessed.
49 For he that is mighty hath done to me
great things;
And holy is his name.

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50 And his mercy is on them that fear him, from generation to generation.

51 [e]He hath shewed strength with his arm, [f]he hath scattered the proud, in the imagination of their hearts.

52 [g]He hath put down the mighty from their seats, and exalted them of low degree.

53 [h]He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, [i]in remembrance of his mercy,

55 [k]As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came, that she should be delivered, and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.

60 And his mother answered, and said, Not so, but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John: and they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them, and all these ‖sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, for he hath visited and redeemed his people,

69 [l]And hath raised up an horn of salvation for us, in the house of his servant David,

70 [m]As he spake by the mouth of his holy Prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us,

72 To perform the mercy promised to our fathers, and to remember his holy Covenant,

73 [n]The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

Before the Account called Anno Domini the sixth Year.

[e] Is. 51. 9.
[f] Ps. 33. 10.

[g] 1 Sam. 2. 6.

[h] Ps. 34. 10.

[i] Jer. 31. 3, 20.

[k] Gen. 17. 19. Ps. 132. 11.

‖ *Or, things.*

[l] Ps. 132. 17.

[m] Jer. 23. 5. & 30. 9.

[n] Gen. 22. 16.

[1] Or, *by*

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50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;
He hath scattered the proud [1]in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.
56 And Mary abode with her about three months, and returned unto her house.
57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a
58 son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy
59 towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his
60 father. And his mother answered and said,
61 Not so; but he shall be called John. And they said unto her, There is none of thy kin-
62 dred that is called by this name. And they made signs to his father, what he would have
63 him called. And he asked for a writing tablet, and wrote, saying, His name is John. And
64 they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he
65 spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the
66 hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets which have been since the world began),
71 Salvation from our enemies, and from the hand of all that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,

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75 In holiness and righteousness before him, all the days of our life.

76 And thou child shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways,

77 To give knowledge of salvation unto his people, ‖by the remission of their sins,

78 Through the ‖tender mercy of our God, whereby the ‖dayspring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing unto Israel.

CHAP. II.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be ‖taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto [a]the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the Inn.

8 And there were in the same country shepherds abiding in the field, keeping ‖watch over their flock by night.

9 And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the Angel said unto them, Fear not: For behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger.

13 And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass, as the Angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

Before the Account called Anno Domini the sixth Year.

‖ *Or, for.*

‖ *Or, bowels of the mercy.*

‖ *Or, Sunrising, or branch, Num. 24. 17. Is. 11. 1. Zech. 3. 8. Mal. 4. 2.*

Before the Account called Anno Domini the fifth Year.

‖ *Or, inrolled.*

[a] John 7. 42.

‖ *Or, the night watches.*

[1] Or, *heart of mercy*

[2] Or, *Wherein*

[3] Many ancient authorities read *hath visited us.*

[4] Gr. *the inhabited earth.*

[5] Or, *night-watches*

[6] Or, *Anointed Lord*

[7] Many ancient authorities read *peace, good pleasure among men.*

[8] Gr. *men of good pleasure.*

[9] Or, *saying*

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75 In holiness and righteousness before him all our days.

76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;

77 To give knowledge of salvation unto his people
In the remission of their sins,

78 Because of the [1]tender mercy of our God,
[2]Whereby the dayspring from on high [3]shall visit us,

79 To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that
2 all [4]the world should be enrolled. This was the first enrolment made when Quirinius was
3 governor of Syria. And all went to enrol
4 themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he
5 was of the house and family of David; to enrol himself with Mary, who was betrothed to him,
6 being great with child. And it came to pass, while they were there, the days were fulfilled
7 that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping [5]watch by
9 night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore
10 afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of
11 great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is [6]Christ the Lord.
12 And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying
13 in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth [7]peace among [8]men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this [9]thing that is come to pass, which the Lord hath made known unto us.
16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

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17 And when they had seen it, they made known abroad the saying, which was told them, concerning this child.

18 And all they that heard it, wondered at those things, which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 [b]And when eight days were accomplished for the circumcising of the child, his name was called [c]Jesus, which was so named of the Angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,

23 (As it is written in the law of the Lord, [d]Every male that openeth the womb, shall be called holy to the Lord)

24 And to offer a sacrifice according to [e]that which is said in the Law of the Lord, a pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the spirit into the Temple: and when the parents brought in the child Jesus, to do for him after the custom of the Law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord now lettest thou thy servant depart in peace, according to thy word.

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people.

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the [f]fall and rising again of many in Israel: and for a sign which shall be spoken against,

35 (Yea a sword shall pass pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 And there was one Anna a Prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity.

37 And she was a widow of about fourscore and four years, which departed not from the Temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in ‖Jerusalem.

Before the Account called Anno Domini the fifth Year.

Before the Account called Anno Domini the fourth Year.

[b] Gen. 17. 12.
[c] Matt. 1. 21.

[d] Ex. 13. 2. Num. 18. 15.

[e] Lev. 12. 2, 6.

[f] Is. 8. 14. Rom. 9. 32.

‖ *Or, Israel.*

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17 And when they saw it, they made known concerning the saying which was spoken to
18 them about this child. And all that heard it wondered at the things which were spoken
19 unto them by the shepherds. But Mary kept all these [1]sayings, pondering them in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

21 And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to
23 the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be
24 called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young
25 pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon
26 him. And it had been revealed unto him by the Holy Spirit, that he should not see death,
27 before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of
28 the law, then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy [2]servant depart, O [3]Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for [4]revelation to the Gentiles,
And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning
34 him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel;
35 and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be
36 revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was [5]of a great age, having lived with a husband seven years from her vir-
37 ginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings
38 and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

[1] Or, *things*
[2] Gr. *bond-servant.*
[3] Gr. *Master.*
[4] Or, *the unveiling of the Gentiles*
[5] Gr. *advanced in many days.*

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39 And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the child grew, and waxed strong in spirit filled with wisdom, and the grace of God was upon him.
41 Now his parents went to Jerusalem [g]every year, at the feast of the Passover.
42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.
43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.
44 But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance.
45 And when they found him not, they turned back again to Jerusalem, seeking him.
46 And it came to pass, that after three days they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them questions.
47 And all that heard him were astonished at his understanding, and answers.
48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.
49 And he said unto them, How is it that ye sought me? Wist ye not that I must be about my father's business?
50 And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth, and was subject unto them: But his mother kept all these sayings in her heart.
52 And Jesus increased in wisdom and ||stature, and in favour with God and man.

CHAP. III.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judæa, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituræa, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene,
2 Annas and Caiaphas being the high Priests, the word of God came unto John the son of Zacharias, in the wilderness.
3 [a]And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins,
4 As it is written in the book of the words of Esaias the Prophet, saying, [b]The voice of one crying in the wilderness, Prepare ye way of the Lord, make his paths straight.
5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth.
6 And all flesh shall see the salvation of God.

Before the Account called Anno Domini the fourth Year.

[g] Deut. 16. 1.

A. D. 8.

|| Or, *age.*

A. D. 26.

[a] Matt. 3. 1.
[b] Is. 40. 3.

[1] Gr. *becoming full of wisdom.*
[2] Or, *teachers*
[3] Gr. *Child.*
[4] Or, *about my Father's business* Gr. *in the things of my Father.*
[5] Or, *things*
[6] Or, *age*
[7] Or, *grace*

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39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the child grew, and waxed strong, [1]filled with wisdom: and the grace of God was upon him.
41 And his parents went every year to Jerusa-
42 lem at the feast of the passover. And when he was twelve years old, they went up after the
43 custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his
44 parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk
45 and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.
46 And it came to pass, after three days they found him in the temple, sitting in the midst of the [2]doctors, both hearing them, and asking them
47 questions: and all that heard him were amazed
48 at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, [3]Son, why hast thou thus dealt with us? behold, thy father and I
49 sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I
50 must be [4]in my Father's house? And they understood not the saying which he spake unto
51 them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* [5]sayings in her heart.
52 And Jesus advanced in wisdom and [6]stature, and in [7]favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias
2 tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilder-
3 ness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins;
4 as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God.

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7 Then said he to the multitude that came forth to be baptized of him, [c]O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits ||worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: For I say unto you, that God is able of these stones to raise up children unto Abraham.
9 And now also the axe is laid unto the root of the trees: Every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.
10 And the people asked him, saying, What shall we do then?
11 He answereth, and saith unto them, [d]He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.
12 Then came also Publicans to be baptized, and said unto him, Master, what shall we do?
13 And he said unto them, Exact no more than that which is appointed you.
14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ||Do violence to no man, neither accuse any falsely, and be content with your ||wages.
15 And as the people were ||in expectation, and all men ||mused in their hearts of John, whether he were the Christ or not:
16 John answered, saying unto them all, [e]I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the holy Ghost, and with fire.
17 Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.
18 And many other things in his exhortation preached he unto the people.
19 [f]But Herod the Tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
20 Added yet this above all, that he shut up John in prison.
21 Now when all the people were baptized, [g]and it came to pass that Jesus also being baptized, and praying, the heaven was opened:
22 And the holy Ghost descended in a bodily shape like a Dove upon him, and a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased.
23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,
24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,
25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,
26 Which was *the son* of Maath, which was *the son*

ANNO DOMINI 26.

[c] Matt. 3. 7.

‖ *Or, meet for.*

[d] James 2. 15. 1 John 3. 17.

‖ *Or, put no man in fear.*
‖ *Or, allowance.*
‖ *Or, in suspense.*
‖ *Or, reasoned or debated.*

[e] Matt. 3. 11.

[f] Matt. 14. 3.

A. D. 30.

A. D. 27.

[g] Matt. 3. 13.

[1] Or, *your repentance*

[2] See marginal note on Matt. v. 46.

[3] Or, *Teacher*

[4] Gr. *soldiers on service.*

[5] Or, *accuse any one*

[6] Gr. *sufficient.*

[7] Or, *in*

[8] Or, *the gospel*

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7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of [1]repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to
9 raise up children unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into
10 the fire. And the multitudes asked him, saying,
11 What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath
12 food, let him do likewise. And there came also [2]publicans to be baptized, and they said unto
13 him, [3]Master, what must we do? And he said unto them, Extort no more than that which is
14 appointed you. And [4]soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither [5]exact *anything* wrongfully; and be content with your wages.
15 And as the people were in expectation, and all men reasoned in their hearts concerning
16 John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not [6]worthy to unloose: he shall baptize you
17 [7]with the Holy Ghost and *with* fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.
18 With many other exhortations therefore preached he [8]good tidings unto the people;
19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done,
20 added yet this above all, that he shut up John in prison.
21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,
22 and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.
23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli,
24 the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Jo-
25 seph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the
26 *son* of Naggai, the *son* of Maath, the *son*

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of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,
27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,
28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,
29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,
30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,
31 Which was *the son* of Melea, which was *the son* of Menam, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,
32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,
33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,
34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,
35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phaleg, which was *the son* of Heber, which was *the son* of Sala,
36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAP. IV.

AND [a]Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness,
2 Being forty days tempted of the devil, and in those days he did eat nothing: and when they were ended, he afterward hungered.
3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
4 And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God.
5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.
7 If thou therefore wilt ‖worship me, all shall be thine.
8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou

ANNO DOMINI 27.

[a] Matt. 4. 1.

‖ *Or, fall down before me.*

[1] Gr. *Salathiel.*

[2] Some ancient authorities write *Sala.*

[3] Many ancient authorities insert *the son of Admin*: and one writes *Admin* for *Amminadab.*

[4] Some ancient authorities write *Aram.*

[5] Or, *in*

[6] Or, *a loaf*

[7] Gr. *the inhabited earth.*

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of Mattathias, the *son* of Semein, the *son* of
27 Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the
28 *son* of [1]Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er,
29 the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son*
30 of Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam,
31 the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son*
32 of Nathan, the *son* of David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of [2]Salmon, the *son* of Nahshon,
33 the *son* of Amminadab, [3]the *son* of [4]Arni, the *son* of Hezron, the *son* of Perez, the
34 *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of
35 Terah, the *son* of Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son*
36 of Eber, the *son* of Shelah, the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech,
37 the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel,
38 the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led [5]by the Spirit
2 in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were com-
3 pleted, he hungered. And the devil said unto him, If thou art the Son of God, command
4 this stone that it become [6]bread. And Jesus answered unto him, It is written, Man shall
5 not live by bread alone. And he led him up, and shewed him all the kingdoms of [7]the
6 world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever
7 I will I give it. If thou therefore wilt worship
8 before me, it shall all be thine. And Jesus answered and said unto him, It is written, Thou

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shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

10 For it is written, He shall give his Angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about.

15 And he taught in their Synagogues, being glorified of all.

16 ¶ And he came to [b]Nazareth, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the Prophet Esaias, and when he had opened the book, he found the place where it was written,

18 [c]The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the Synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words, which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: Whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, no [d]Prophet is accepted in his own country.

25 But I tell you of a truth, [e]many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months: when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta *a city* of Sidon, unto a woman that was a widow.

27 [f]And many lepers were in Israel in the time of Eliseus the Prophet: and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the Synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city,

ANNO DOMINI 27.

A. D. 30.

A. D. 31.

[b] Matt. 13. 54.

[c] Is. 61. 1.

[d] Matt. 13. 57.

[e] 1 Kin. 17. 9.

[f] 2 Kin. 5. 14.

1 Gr. *wing.*
2 Or, *until*
3 Or, *a roll*
4 Or, *roll*
5 Or, *Wherefore*
6 Or, *the gospel*
7 Gr. *Sarepta.*

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shalt worship the Lord thy God, and him only
9 shalt thou serve. And he led him to Jerusalem, and set him on the [1]pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:
10 for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
13 And when the devil had completed every temptation, he departed from him [2]for a season.
14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about.
15 And he taught in their synagogues, being glorified of all.
16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and
17 stood up to read. And there was delivered unto him [3]the book of the prophet Isaiah. And he opened the [4]book, and found the place where it was written,
18

The Spirit of the Lord is upon me,
[5]Because he anointed me to preach [6]good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.
20 And he closed the [4]book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.
21 And he began to say unto them, To-day hath
22 this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and
23 they said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also
24 here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his
25 own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great
26 famine over all the land; and unto none of them was Elijah sent, but only to [7]Zarephath, in the land of Sidon, unto a woman that was a
27 widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syr-
28 ian. And they were all filled with wrath in
29 the synagogue, as they heard these things; and they rose up, and cast him forth out of the city,

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and led him unto the ||brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the midst of them, went his way:

31 And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

32 And they were astonished at his doctrine: [g] for his word was with power.

33 ¶ [h] And in the Synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, ||Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ [i] And he arose out of the Synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and ministered unto them.

40 ¶ Now when the Sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 [k] And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not ||to speak: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the Synagogues of Galilee.

CHAP. V.

AND [a] it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him, that he would thrust out a little from the land: and he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto

ANNO DOMINI 31.

|| *Or, edge.*

[g] Matt. 7. 29.

[h] Mark 1. 23.

|| *Or, away.*

[i] Matt. 8. 14.

[k] Mark 1. 34.

|| *Or, to say that they knew him to be Christ.*

[a] Matt. 4. 18.

1 Gr. *demon.*

2 Or, *Let alone*

3 Or, *this word, that with authority . . . come out?*

4 Gr. *demons.*

5 Or, *gospel*

6 Very many ancient authorities read *Judæa.*

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and led him unto the brow of the hill whereon their city was built, that they might throw him
30 down headlong. But he passing through the midst of them went his way.
31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the
32 sabbath day: and they were astonished at his teaching; for his word was with authority.
33 And in the synagogue there was a man, which had a spirit of an unclean [1]devil; and he cried
34 out with a loud voice, [2]Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou
35 art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the [1]devil had thrown him down in the midst, he came out of him, having
36 done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is [3]this word? for with authority and power he commandeth the unclean spirits,
37 and they come out. And there went forth a rumour concerning him into every place of the region round about.
38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and
39 they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one
41 of them, and healed them. And [4]devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.
43 But he said unto them, I must preach the [5]good tidings of the kingdom of God to the other cities also: for therefore was I sent.
44 And he was preaching in the synagogues of [6]Galilee.
5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;
2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were
3 washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.
4 And when he had left speaking, he said unto

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Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes, and their net brake:

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so was also James, and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ [b]And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but, Go, and shew thyself to the Priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ [c]And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee: or to say, Rise up and walk?

ANNO DOMINI 31.

[b] Matt. 8. 2.

[c] Matt. 9. 2.

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Simon, Put out into the deep, and let down your
5 nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.
6 And when they had this done, they inclosed a great multitude of fishes; and their nets were
7 breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both
8 the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man,
9 O Lord. For he was amazed, and all that were with him, at the draught of the fishes which
10 they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;
11 from henceforth thou shalt [1]catch men. And when they had brought their boats to land, they left all, and followed him.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou
13 canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy
14 departed from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto
15 them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their
16 infirmities. But he withdrew himself in the deserts, and prayed.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was
18 with him [2]to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.
19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.
20 And seeing their faith, he said, Man, thy sins are
21 forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God
22 alone? But Jesus perceiving their reasonings, answered and said unto them, [3]What reason ye in
23 your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk?

[1] Gr. *take alive.*

[2] Gr. *that he should heal.* Many ancient authorities read *that he should heal them.*

[3] Or, *Why*

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24 But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.
27 ¶ [d]And after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.
28 And he left all, rose up, and followed him.
29 And Levi made him a great feast in his own house: and there was a great company of Publicans, and of others that sat down with them.
30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?
31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.
32 I came not to call the righteous, but sinners to repentance.
33 ¶ And they said unto him, [e]Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drink?
34 And he said unto them, Can ye make the children of the Bridechamber fast, while the Bridegroom is with them?
35 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.
36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.
37 And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
38 But new wine must be put into new bottles, and both are preserved.
39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

CHAP. VI.

AND [a]it came to pass on the second Sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.
2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?
3 And Jesus answering them, said, Have ye not read so much as this what David did, when himself was an hungred, and they which were with him:
4 How he went into the house of God, and did take and eat the Shewbread, and gave also to them

ANNO DOMINI 31.

[d] Matt. 9. 9.

[e] Matt. 9. 14.

[a] Matt. 12. 1.

1 Or, *authority*

2 Or, *the Pharisees and the scribes among them*

3 That is, *skins used as bottles.*

4 Many ancient authorities read *better.*

5 Many ancient authorities insert *second-first.*

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24 But that ye may know that the Son of man hath [1]power on earth to forgive sins (he said unto him that was palsied), I say unto thee,
Arise, and take up thy couch, and go unto
25 thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God.
26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.
27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place
28 of toll, and said unto him, Follow me. And he forsook all, and rose up and followed him.
29 And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with
30 them. And [2]the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and
31 sinners? And Jesus answering said unto them, They that are whole have no need of a physi-
32 cian; but they that are sick. I am not come to call the righteous but sinners to repentance.
33 And they said unto him, the disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat
34 and drink. And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while
35 the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in
36 those days. And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the
37 new will not agree with the old. And no man putteth new wine into old [3]wine-skins; else the new wine will burst the skins, and itself
38 will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins.
39 And no man having drunk old *wine* desireth new: for he saith, The old is [4]good.

6 Now it came to pass on a [5]sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat,
2 rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is
3 not lawful to do on the sabbath day? And Jesus answering them said, Have ye not read even this, what David did, when he was an
4 hungred, he, and they that were with him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them

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that were with him, which it is not lawful to eat but for the Priests alone?

5 And he said unto them, That the son of man is Lord also of the Sabbath.

6 [b]And it came to pass also on another Sabbath, that he entered into the Synagogue, and taught: and there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the Sabbath day: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness, and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: [c]and of them he chose twelve; whom also he named Apostles:

14 Simon, (whom he also named Peter,) and Andrew his brother: James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon, called Zelotes,

16 And Judas [d]*the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people, out of all Judæa and Jerusalem, and from the Sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, [e]Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now, for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the Prophets.

24 [f]But woe unto you that are rich: for ye have received your consolation.

25 [g]Woe unto you that are full: for ye shall hun-

ANNO DOMINI 31.

[b] Matt. 12. 9.

[c] Matt. 10. 1.

[d] Jude 1.

[e] Matt. 5. 3.

[f] Amos 6. 1.
[g] Is. 65. 13.

[1] Or, *foolishness*

[2] Or, brother. See Jude 1.

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that were with him; which it is not lawful to
5 eat save for the priests alone? And he said unto them, The Son of man is lord of the sabbath.

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was
7 withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse
8 him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And
9 he arose and stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to
10 destroy it? And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did *so*: and his hand was re-
11 stored. But they were filled with [1]madness; and communed one with another what they might do to Jesus.

12 And it came to pass in these days, that he went out into the mountain to pray; and he
13 continued all night in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also he named
14 apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John,
15 and Philip and Bartholomew, and Matthew and Thomas, and James *the son* of Alphæus, and
16 Simon which was called the Zealot, and Judas *the* [2]*son* of James, and Judas Iscariot, which
17 was the traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear
18 him, and to be healed of their diseases; and they that were troubled with unclean spirits
19 were healed. And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the
21 kingdom of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye
22 that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as
23 evil, for the Son of man's sake. Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers unto the
24 prophets. But woe unto you that are rich!
25 for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hun-

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ger. Woe unto you that laugh now: for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you: for so did their fathers to the false Prophets.

27 ¶ [h]But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 [i]And unto him that smiteth thee on the *one* cheek, offer also the other: [k]and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again.

31 [l]And as ye would that men should do to you, do ye also to them likewise.

32 [m]For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, What thank have ye? for sinners also do even the same.

34 [n]And if ye lend to them of whom ye hope to receive, What thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 [o]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, [p]Can the blind lead the blind? Shall they not both fall into the ditch?

40 [q]The disciple is not above his master: but every one ‖that is perfect shall be as his master.

41 [r]And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [s]For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart,

ANNO DOMINI 31.

[h] Matt. 5. 44.

[i] Matt. 5. 39.

[k] 1 Cor. 6. 7.

[l] Tobit 4. 15. Matt. 7. 12.

[m] Matt. 5. 46.

[n] Matt. 5. 42.

[o] Matt. 7. 1.

[p] Matt. 15. 14.

[q] Matt. 10. 24.

‖ *Or, shall be perfected as his master.*

[r] Matt. 7. 3.

[s] Matt. 7. 16.

[1] Some ancient authorities read *despairing of no man.*

[2] Or, *teacher*

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ger. Woe *unto you*, ye that laugh now! for ye
26 shall mourn and weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your
28 enemies, do good to them that hate you, bless them that curse you, pray for them that despite-
29 fully use you. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy
30 coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask
31 them not again. And as ye would that men should do to you, do ye also to them likewise.
32 And if ye love them that love you, what thank have ye? for even sinners love those that love
33 them. And if ye do good to them that do good to you, what thank have ye? for even sinners do
34 the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.
35 But love your enemies, and do *them* good, and lend, [1]never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.
36 Be ye merciful, even as your Father is merciful.
37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:
38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both
40 fall into a pit? The disciple is not above his [2]master: but every one when he is perfected
41 shall be as his [2]master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own
42 eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out
43 the mote that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth
44 forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs,
45 nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart

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bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: For of the abundance of the heart, his mouth speaketh.

46 ¶ [e]And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

CHAP. VII.

NOW when he had ended all his sayings in the audience of the people, [a]he entered into Capernaum.

2 And a certain Centurion's servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the Elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a Synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the ‖bier (and they

ANNO DOMINI 31.

[e] Matt. 7. 21.

[a] Matt. 8. 5.

‖ *Or, coffin.*

[1] Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

[2] Gr. *bond-servant.*

[3] Or, *precious to him* Or, *honourable with him*

[4] Gr. *sufficient.*

[5] Gr. *say with a word.*

[6] Or, *boy*

[7] Many ancient authorities read *on the next day.*

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bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not
47 the things which I say? Every one that cometh unto me, and heareth my words, and doeth them,
48 I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: [1]because it had
49 been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

7 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's [2]servant, who was
[3]dear unto him, was sick and at the point of
3 death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him
4 that he would come and save his [2]servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou
5 shouldest do this for him: for he loveth our nation, and himself built us our synagogue.
6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not [4]worthy that thou should-
7 est come under my roof: wherefore neither thought I myself worthy to come unto thee: but [5]say
8 the word, and my [6]servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [2]servant, Do this, and
9 he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith,
10 no, not in Israel. And they that were sent, returning to the house, found the [2]servant whole.

11 And it came to pass [7]soon afterwards, that he went to a city called Nain; and his disciples went
12 with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.
13 And when the Lord saw her, he had compas-
14 sion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the

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that bare him, stood still.) And he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 [b]And the disciples of John shewed him of all these things.

19 ¶And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind, he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶And when the messengers of John were departed, he began to speak unto the people concerning John: What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A Prophet? Yea, I say unto you, and much more than a Prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, among those that are born of women, there is not a greater Prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the Publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and Lawyers ‖rejected the counsel of God ‖against themselves, being not baptized of him.

31 ¶And the Lord said, [c]Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a devil.

34 The son of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners.

ANNO DOMINI 31.

[b] Matt. 11. 2.

‖ *Or, frustrated.* ‖ *Or, within themselves.*

[c] Matt. 11. 16.

[1] Gr. *certain two.*
[2] Gr. *scourges.*
[3] Or, *the gospel*
[4] Gr. *lesser.*
[5] Or, *having been*
[6] Or, *not having been*
[7] Gr. *demon.*

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bearers stood still. And he said, Young man, I
15 say unto thee, Arise. And he that was dead
sat up, and began to speak. And he gave him
16 to his mother. And fear took hold on all: and
they glorified God, saying, A great prophet is
arisen among us: and, God hath visited his
17 people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

18 And the disciples of John told him of all
19 these things. And John calling unto him [1]two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for an-
20 other? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or
21 look we for another? In that hour he cured many of diseases and [2]plagues and evil spirits; and on many that were blind he bestowed sight.
22 And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor
23 have [3]good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the
25 wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately,
26 are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and
27 much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is [4]but little in the kingdom of God is
29 greater than he. And all the people when they heard, and the publicans, justified God, [5]being baptized with the baptism of John.
30 But the Pharisees and the lawyers rejected for themselves the counsel of God, [6]being not bap-
31 tized of him. Whereunto then shall I liken the men of this generation, and to what are
32 they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not
33 dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a [7]devil.
34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

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35 But wisdom is justified of all her children.
36 ¶ [d]And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.
37 And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an Alabaster box of ointment,
38 And stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a Prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.
40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
41 There was a certain creditor, which had two debtors: the one owed five hundred ‖pence, and the other fifty.
42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
43 Simon answered, and said, I suppose, that he to whom he forgave most. And he said unto him, Thou hast rightly judged.
44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.
45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.
46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
47 Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.
48 And he said unto her, Thy sins are forgiven.
49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?
50 And he said to the woman, Thy faith hath saved thee, go in peace.

CHAP. VIII.

AND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,
2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene [a]out of whom went seven devils,
3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance.
4 ¶ [b]And when much people were gathered to-

ANNO DOMINI 31.

[d] Mark 14. 3.

‖ *See Matt.* 18. 28.

[a] Mark 16. 9.
[b] Matt. 13. 2.

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35 And wisdom [1]is justified of all her children.
36 And one of the Pharisees desired him that he would eat with him. And he entered into the
37 Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought [2]an
38 alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [3]kissed his feet, and
39 anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were [4]a prophet, would have perceived who and what manner of woman this is which toucheth
40 him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, [5]Master, say on.
41 A certain lender had two debtors: the one owed
42 five hundred [6]pence, and the other fifty. When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him
43 most? Simon answered and said, He, I suppose, to whom he forgave the most. And he
44 said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped
45 them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased
46 to [7]kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with
47 ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same*
48 loveth little. And he said unto her, Thy sins
49 are forgiven. And they that sat at meat with him began to say [8]within themselves, Who is
50 this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

8 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the [9]good tidings of the king-
2 dom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven [10]devils had gone
3 out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto [11]them of their substance.
4 And when a great multitude came to-

[1] Or, *was*
[2] Or, *a flask*
[3] Gr. *kissed much.*
[4] Some ancient authorities read *the prophet.* See John i. 21, 25.
[5] Or, *Teacher*
[6] See marginal note on Matt. xviii. 28.
[7] Gr. *kiss much.*
[8] Or, *among*
[9] Or, *gospel*
[10] Gr. *demons.*
[11] Many ancient authorities read *him.*

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gether, and were come to him out of every city, he spake by a parable:

5 A Sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing, they might not see, and hearing, they might not understand.

11 [c]Now the parable is this: The seed is the word of God.

12 Those by the way side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.

13 They on the rock, are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience.

16 ¶ [d]No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in, may see the light.

17 [e]For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

18 Take heed therefore how ye hear: [f]for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken, even that which he ‖seemeth to have.

19 ¶ [g]Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ [h]Now it came to pass on a certain day, that he went into a ship, with his disciples: and he said unto them, Let us go over unto the other side of the lake, and they launched forth.

23 But as they sailed, he fell asleep, and there

ANNO DOMINI 31.

[c] Matt. 13. 18.

[d] Matt. 5. 15.

[e] Matt. 10. 26.

[f] Matt. 13. 12.

‖ *Or, thinketh that he hath.*

[g] Matt. 12. 46.

[h] Matt. 8. 23.

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gether, and they of every city resorted unto him,
5 he spake by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and
6 the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.
7 And other fell amidst the thorns; and the
8 thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.
9 And his disciples asked him what this par-
10 able might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not
11 understand. Now the parable is this: The
12 seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be
13 saved. And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to
15 perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.
16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter
17 in may see the light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light.
18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath.
19 And there came to him his mother and brethren, and they could not come at him for the
20 crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see thee.
21 But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.
22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth.
23 But as they sailed he fell asleep: and there

[1] Or, *seemeth to have*

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came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he rose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this? For he commandeth even the winds and water, and they obey him.

26 ¶ [t]And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man: For oftentimes it had caught him, and he was kept bound with chains, and in fetters: and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went, and told it in the city, and in the country.

35 Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him.

ANNO DOMINI 31.

[t] Matt. 8. 28.

[1] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

[2] Gr. *demons.*

[3] Or, *of a long time*

[4] Gr. *demon.*

[5] Or, *saved*

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came down a storm of wind on the lake; and they were filling *with water*, and were
24 in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and
25 there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the [1]Gera-
27 senes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had [2]devils; and for a long time he had worn no clothes, and
28 abode not in *any* house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me
29 not. For he commanded the unclean spirit to come out from the man. For [3]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the [4]devil
30 into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many
31 [2]devils were entered into him. And they intreated him that he would not command them
32 to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he
33 gave them leave. And the [2]devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake,
34 and were choked. And when they that fed them saw what had come to pass, they fled, and
35 told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [2]devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they
36 were afraid. And they that saw it told them how he that was possessed with [2]devils was
37 [5]made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and re-
38 turned. But the man from whom the [2]devils were gone out prayed him that he might be
39 with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him.

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41 ¶ [b]And behold, there came a man named Jairus, and he was a ruler of the Synagogue, and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter about twelve years of age, and she lay a dying. (But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon Physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole, go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the Synagogue's *house*, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not, she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAP. IX.

THEN [a]he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the Kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

6 And they departed, and went through the towns, preaching the Gospel, and healing every where.

ANNO DOMINI 31.

[b] Matt. 9. 18.

[a] Matt. 10. 1.

1 Some ancient authorities omit *had spent all her living upon physicians, and.*

2 Some ancient authorities omit *and they that were with him.*

3 Or, *saved thee*

4 Or, *Teacher*

5 Or, *saved*

6 Gr. *demons.*

7 Some ancient authorities omit *the sick.*

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41 And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to
42 come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which [1]had spent all her living upon phy-
44 sicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood
45 stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, [2]and they that were with him, Master,
46 the multitudes press thee and crush *thee*. But Jesus said, Some one did touch me: for I perceived that power had gone forth from me.
47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and
48 how she was healed immediately. And he said unto her, Daughter, thy faith hath [3]made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy
50 daughter is dead; trouble not the [4]Master. But Jesus hearing it, answered him, Fear not: only
51 believe, and she shall be [5]made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden
52 and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she
53 is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead.
54 But he, taking her by the hand, called, saying,
55 Maiden, arise. And her spirit returned, and she rose up immediately: and he commanded
56 that *something* be given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them power and authority over all [6]devils, and
2 to cure diseases. And he sent them forth to preach the kingdom of God, and to heal [7]the
3 sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.
4 And into whatsoever house ye enter, there
5 abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testi-
6 mony against them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

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7 ¶ [b]Now Herod the Tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared: and of others, that one of the old Prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the Apostles when they were returned, told him all that they had done. [c]And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 [d]And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled. And there was taken up of fragments that remained to them, twelve baskets.

18 ¶ [e]And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say, Elias: and others say, that one of the old Prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing,

22 Saying, [f]The Son of man must suffer many things, and be rejected of the Elders, and chief Priests, and Scribes, and be slain, and be raised the third day.

23 ¶ [g]And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [h]For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 [i]For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed,

ANNO DOMINI 32.

[b] Matt. 14. 1.

[c] Matt. 14. 13.

[d] Matt. 14. 15.

[e] Matt. 16. 13.

[f] Matt. 17. 22.

[g] Matt. 10. 38.

[h] Matt. 16. 26. Mark 8. 36.

[i] Matt. 10. 33.

1 Gr. *recline.*

2 Or, *soul*

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7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from
8 the dead; and by some, that Elijah had appeared; and by others, that one of the old
9 prophets was risen again. And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a
11 city called Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and
12 them that had need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get vic-
13 tuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy
14 food for all this people. For they were about five thousand men. And he said unto his disciples, Make them [1]sit down in companies, about
15 fifty each. And they did so, and made them all
16 [1]sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to
17 set before the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am?
19 And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the
20 old prophets is risen again. And he said unto them, But who say ye that I am? And Peter
21 answering said, The Christ of God. But he charged them, and commanded *them* to tell this
22 to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and
23 the third day be raised up. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and
24 follow me. For whosoever would save his [2]life shall lose it; but whosoever shall lose his [2]life
25 for my sake, the same shall save it. For what is a man profited, if he gain the whole world,
26 and lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed,

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when he shall come in his own glory, and in his Father's, and of the holy Angels.

27 [k]But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ [l]And it came to pass, about an eight days after these ‖sayings, he took Peter, and John, and James, and went up into a mountain to pray:

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias,

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them, and they feared, as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone, and they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ [m]And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 [n]Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ [o]Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

ANNO DOMINI 32.

[k] Matt. 16. 28.

[l] Matt. 17. 1.

‖ *Or, things.*

[m] Matt. 17. 14.

[n] Matt. 17. 22.
[o] Matt. 18. 1. Mark 9. 34.

1 Or, *departure*

2 Or, *having remained awake*

3 Or, *booths*

4 Many ancient authorities read *my beloved Son.* See Matt. xvii. 5; Mark ix. 7.

5 Or, *was past*

6 Or, *Teacher*

7 Or, *convulseth*

8 Gr. *demon.*

9 Or, *rent him*

10 Or, *convulsed*

11 Gr. *greater.*

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when he cometh in his own glory, and *the glory* of
27 the Father, and of the holy angels. But I tell you of a truth, there be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to
29 pray. And as he was praying, the fashion of his countenance was altered, and his raiment
30 *became* white *and* dazzling. And behold, there talked with him two men, which were Moses
31 and Elijah; who appeared in glory, and spake of his [1]decease which he was about to accom-
32 plish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but [2]when they were fully awake, they saw his glory, and the two men that stood with him.
33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three [3]tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.
34 And while he said these things, there came a cloud, and overshadowed them: and they feared
35 as they entered into the cloud. And a voice came out of the cloud, saying, This is [4]my Son,
36 my chosen: hear ye him. And when the voice [5]came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

37 And it came to pass, on the next day, when they were come down from the mountain, a
38 great multitude met him. And behold, a man from the multitude cried, saying, [6]Master, I beseech thee to look upon my son; for he is mine
39 only child: and behold, a spirit taketh him, and he suddenly crieth out; and it [7]teareth him that he foameth, and it hardly departeth from him,
40 bruising him sorely. And I besought thy dis-
41 ciples to cast it out; and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you,
42 and bear with you? bring hither thy son. And as he was yet a coming, the [8]devil [9]dashed him down, and [10]tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy,
43 and gave him back to his father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things
44 which he did, he said unto his disciples, Let these words sink into your ears: for the Son of man shall be delivered up into the hands of
45 men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them,
47 which of them should be [11]greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side,

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48 And said unto them, Whosoever shall receive this child in my Name, receiveth me: and whosoever shall receive me, receiveth him that sent me: For he that is least among you all, the same shall be great.

49 ¶ [p]And John answered, and said, Master, we saw one casting out devils in thy Name, and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as [q]Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 ¶ [r]And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

59 [s]And he said unto another, Follow me: But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

AFTER these things, the Lord appointed other seventy also, and [a]sent them two and two before his face, into every city and place, whither he himself would come.

2 Therefore said he unto them, [b]The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: [c]Behold, I send you forth as lambs among wolves.

4 Carry neither purse nor scrip, nor shoes, and salute no man by the way.

5 [d]And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

ANNO DOMINI 32.

p Mark 9. 38.

q 2 Kin. 1. 10.

r Matt. 8. 19.

s Matt. 8. 21.

a Matt. 10. 1.
b Matt. 9. 37.
c Matt. 10. 16.
d Matt. 10. 12.

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48 and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [1]least among you all, the same is great.

49 And John answered and said, Master, we saw one casting out [2]devils in thy name; and we for-
50 bade him, because he followeth not with us. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days [3]were well-nigh come that he should be received up,
52 he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to
53 make ready for him. And they did not receive him, because his face was *as though he were*
54 going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven,
55 and consume them[4]? But he turned, and re-
56 buked them[5]. And they went to another village.

57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever
58 thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* [6]nests; but the Son of man hath not
59 where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer
60 me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad
61 the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.
62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy[7] others, and sent them two and two before his face into every city and place, whither
2 he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers
3 into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves.
4 Carry no purse, no wallet, no shoes: and salute
5 no man on the way. And into whatsoever house ye shall [8]enter, first say, Peace *be* to this house.
6 And if a son of peace be there, your peace shall rest upon [9]him: but if not, it shall turn to you again.

1 Gr. *lesser.*

2 Gr. *demons.*

3 Gr. *were being fulfilled.*

4 Many ancient authorities add *even as Elijah did.*

5 Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them.*

6 Gr. *lodging-places.*

7 Many ancient authorities add *and two*: and so in ver. 17.

8 Or, *enter first, say*

9 Or, *it*

ANNO DOMINI 32.

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7 And in the same house remain, eating and drinking such things as they give: For the labourer is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:
9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.
12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.
13 [e]Woe unto thee Chorazin, woe unto thee Bethsaida: For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.
16 [f]He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.
17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
18 And he said unto them, I beheld Satan as lightning fall from heaven.
19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
20 Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.
21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so father, for so it seemed good in thy sight.
22 ‖ All things are delivered to me of my father: and no man knoweth who the son is, but the father: and who the father is, but the son, and he to whom the son will reveal him.
23 ¶ And he turned him unto his disciples, and said privately, [g]Blessed are the eyes which see the things that ye see.
24 For I tell you, that many Prophets, and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.
25 ¶ And behold, a certain Lawyer stood up, and tempted him, saying, [h]Master, what shall I do to inherit eternal life?
26 He said unto him, What is written in the law? how readest thou?
27 And he answering, said, Thou shalt love the

[e] Matt. 11. 21.

[f] Matt. 10. 40.

‖ *Many ancient copies add these words, And turning to his Disciples he said.*

[g] Matt. 13. 16.

[h] Matt. 22. 35.

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7 And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not
8 from house to house. And into whatsoever city ye enter, and they receive you, eat such
9 things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets
11 thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the
12 kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom,
13 than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [1]mighty works had been done in Tyre and Sidon, which were done in you, they would have repented
14 long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and
15 Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto
16 Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.
17 And the seventy returned with joy, saying, Lord, even the [2]devils are subject unto us in
18 thy name. And he said unto them, I beheld
19 Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise
20 hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
21 In that same hour he rejoiced [3]in the Holy Spirit, and said, I [4]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [5]for
22 so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal
23 *him*. And turning to the disciples, he said privately, Blessed *are* the eyes which see the
24 things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
25 And behold, a certain lawyer stood up and tempted him, saying, [6]Master, what shall I do
26 to inherit eternal life? And he said unto him, What is written in the law? how readest thou?
27 And he answering said, Thou shalt love the

1 Gr. *powers.*
2 Gr. *demons.*
3 Or, *by*
4 Or, *praise*
5 Or, *that*
6 Or, *Teacher*



WISE AND FOOLISH VIRGINS.

"The foolish said unto the wise, Give us of your oil: for our lamps are gone out."—St. Matt. xxv. 8.



ORIGINAL—Gust. Dore.

RETURN OF THE PRODIGAL SON.—Luke xv. 19.

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Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an Inn, and took care of him.

35 And on the morrow when he departed, he took out two ‖ pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word:

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, [a]Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done as in heaven, so in earth.

3 Give us ‖ day by day our daily bread.

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall

ANNO DOMINI 32.

‖ *See Matt. 20. 2.*

[a] Matt. 6. 9. ‖ *Or, for the day.*

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Lord thy God [1]with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered
29 right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus,
30 And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him,
31 and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on
32 the other side. And in like manner a Levite also, when he came to the place, and saw him,
33 passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved
34 with compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought
35 him to an inn, and took care of him. And on the morrow he took out two [2]pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I
36 come back again, will repay thee. Which of these three, thinkest thou, proved neighbour
37 unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also
40 sat at the Lord's feet, and heard his word. But Martha was [3]cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help
41 me. But the Lord answered and said unto her, [4]Martha, Martha, thou art anxious and troubled
42 about many things: [5]but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray,

2 even as John also taught his disciples. And he said unto them, When ye pray, say, [6]Father, Hallowed be thy name. Thy kingdom come.[7]

3,4 Give us day by day [8]our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation[9].

5 And he said unto them, Which of you shall

[1] Gr. *from.*

[2] See marginal note on Matt. xviii. 28.

[3] Gr. *distracted.*

[4] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

[5] Many ancient authorities read *but few things are needful, or one.*

[6] Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

[7] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.

[8] Gr. *our bread for the coming day.*

[9] Many ancient authorities add *but deliver us from the evil one* (or, *from evil*). See Matt. vi. 13.

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have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves.

6 For a friend of mine ‖in his journey is come to me, and I have nothing to set before him,

7 And he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee.

8 I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 [b]And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 [c]If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, [d]He casteth out devils through Beelzebub the chief of the devils.

16 And other, tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation: and a house *divided* against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 [e]When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there, and the last state of that man is worse than the first.

ANNO DOMINI 33.

‖ *Or, out of his way.*

[b] Matt. 7. 7.

[c] Matt. 7. 9.

[d] Matt. 9. 34. & 12. 24.

[e] Matt. 12. 43.

[1] Or, *whatsoever things*

[2] Some ancient authorities omit *a loaf, and he give him a stone?* or.

[3] Gr. *demon.*

[4] Or, *In*

[5] Gr. *demons.*

[6] Or, *and house falleth upon house.*

[7] Or, *it*

[8] Or, *itself*

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6 have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him;

7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give

8 thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give

9 him [1]as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened

10 unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that

11 knocketh it shall be opened. And of which of you that is a father shall his son ask [2]a loaf, and he give him a stone? or a fish, and he for

12 a fish give him a serpent? Or *if* he shall ask

13 an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a [3]devil *which was* dumb. And it came to pass, when the [3]devil was gone out, the dumb man spake; and the

15 multitudes marvelled. But some of them said, [4]By Beelzebub the prince of the [5]devils casteth

16 he out [5]devils. And others, tempting *him*,

17 sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; [6]and a house *divided* against a house

18 falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out [5]devils [4]by Beelzebub.

19 And if I [4]by Beelzebub cast out [5]devils, by whom do your sons cast them out? therefore

20 shall they be your judges. But if I by the finger of God cast out [5]devils, then is the king-

21 dom of God come upon you. When the strong *man* fully armed guardeth his own court, his

22 goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he

23 trusted, and divideth his spoils. He that is not with me is against me; and he that gather-

24 eth not with me scattereth. The unclean spirit when [7]he is gone out of the man, passeth through waterless places, seeking rest; and finding none, [7]he saith, I will turn back unto my house whence

25 I came out. And when [7]he is come, [7]he findeth

26 it swept and garnished. Then goeth [7]he, and taketh *to him* seven other spirits more evil than [8]himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

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27 ¶ And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God, and keep it.

29 ¶ [f]And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the Prophet:

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The Queen of the South shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon: and behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

33 [g]No man when he hath lighted a candle, putteth it in a secret place, neither under a ||bushel, but on a candlestick, that they which come in may see the light.

34 [h]The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 [i]And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms ||of such things as you have: and behold, all things are clean unto you.

42 But woe unto you Pharisees: for ye tithe Mint and Rue, and all manner of herbs, and pass over judgment, and the love of God: these ought ye to have done, and not to leave the other undone.

43 [k]Woe unto you Pharisees: for ye love the uppermost seats in the Synagogues, and greetings in the markets.

44 Woe unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 ¶ Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 [l]And he said, Woe unto you also ye Lawyers:

ANNO DOMINI 33.

[f] Matt. 12. 38.

[g] Matt. 5. 15.

|| *See Matt.* 5. 15.

[h] Matt. 6. 22.

[i] Matt. 23. 25.

|| *Or, as you are able.*

[k] Matt. 23. 6.

[l] Matt. 23. 4.

[1] Gr. *more than.*
[2] Gr. *breakfast.*
[3] Or, *ye can*
[4] Or, *Teacher*

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27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which
28 thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but
30 the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son
31 of man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold,
32 [1]a greater than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [1]a greater than Jonah is here.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see
34 the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also
35 is full of darkness. Look therefore whether the
36 light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

37 Now as he spake, a Pharisee asketh him to [2]dine with him: and he went in, and sat down
38 to meat. And when the Pharisee saw it, he marvelled that he had not first washed before
39 [2]dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of
40 extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside
41 also? Howbeit give for alms those things which [3]are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other
43 undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salu-
44 tations in the marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him, [4]Master, in saying this thou reproachest us
46 also. And he said, Woe unto you lawyers also!

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for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 [m]Woe unto you: for ye build the sepulchres of the Prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them Prophets and Apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation,

51 [n]From the blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple: Verily I say unto you, it shall be required of this generation.

52 [o]Woe unto you Lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye ||hindered.

53 And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

IN [a]the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 [b]For there is nothing covered, that shall not be revealed, neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear, in closets, shall be proclaimed upon the housetops.

4 [c]And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

6 Are not five sparrows sold for two ||farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered: Fear not therefore, ye are of more value than many sparrows.

8 [d]Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

9 But he that denieth me before men, shall be denied before the Angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

11 [e]And when they bring you unto the Synagogues, and unto Magistrates, and powers, take ye no thought

ANNO DOMINI 33.

[m] Matt. 23. 29.

[n] Gen. 4. 8.

[o] Matt. 23. 13.

|| *Or, forbade.*

[a] Matt. 16. 6.

[b] Matt. 10. 26.

[c] Matt. 10. 28.

|| *See Matt.* 10. 29.

[d] Matt. 10. 32. 2 Tim. 2. 12.

[e] Matt. 10. 19.

1 Gr. *house.*

2 Or, *set themselves vehemently against* him

3 Or, *more*

4 Gr. *the myriads of.*

5 Or, *say unto his disciples, First of all beware ye*

6 Or, *authority*

7 Gr. *Gehenna.*

8 Gr. *in me.*

9 Gr. *in him.*

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for ye lade men with burdens grievous to be borne, and ye yourselves touch not the
47 burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets,
48 and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build
49 *their tombs.* Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and
50 persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the [1]sanctuary: yea, I say unto you, it shall
52 be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to [2]press upon *him* vehemently, and to provoke him to speak
54 of [3]many things; laying wait for him, to catch something out of his mouth.

12 In the mean time, when [4]the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to [5]say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hy-
2 pocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not
3 be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the house-
4 tops. And I say unto you my friends, Be not afraid of them which kill the body, and after
5 that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath [6]power to cast
6 into [7]hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of
7 God. But the very hairs of your head are all numbered. Fear not: ye are of more value
8 than many sparrows. And I say unto you, Every one who shall confess [8]me before men, [9]him shall the Son of man also confess before
9 the angels of God: but he that denieth me in the presence of men shall be denied in the
10 presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit
11 it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious

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how or what thing ye shall answer, or what ye shall say:
12 For the holy Ghost shall teach you in the same hour, what ye ought to say.
13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
14 And he said unto him, Man, who made me a judge, or a divider over you?
15 And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.
17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
18 And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods.
19 And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.
20 But God said unto him, Thou fool, this night †thy soul shall be required of thee: then whose shall those things be which thou hast provided?
21 So is he that layeth up treasure for himself, and is not rich towards God.
22 ¶ And he said unto his disciples, Therefore I say unto you, [f]Take no thought for your life what ye shall eat, neither for the body what ye shall put on.
23 The life is more than meat, and the body is more than raiment.
24 Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them: How much more are ye better than the fowls?
25 And which of you with taking thought can add to his stature one cubit?
26 If ye then be not able to do that thing which is least, why take ye thought for the rest?
27 Consider the Lilies how they grow, they toil not; they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.
28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven: how much more *will he clothe* you, O ye of little faith?
29 And seek not ye what ye shall eat, or what ye shall drink, ‖neither be ye of doubtful mind.
30 For all these things do the nations of the world seek after: and your father knoweth that ye have need of these things.
31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you.
32 Fear not, little flock, for it is your father's good pleasure to give you the kingdom.
33 Sell that ye have, and give alms: [g]provide

ANNO DOMINI 33.

† *Gr. do they require thy soul.*

[f] Matt. 6. 25.

‖ *Or, live not in careful suspense.*
[g] Matt. 6. 20.

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12 how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.
13 And one out of the multitude said unto him, [1]Master, bid my brother divide the inheritance
14 with me. But he said unto him, Man, who
15 made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: [2]for a man's life consisteth not in the abundance of the things
16 which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich
17 man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because
18 I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all
19 my corn and my goods. And I will say to my [3]soul, [3]Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be
20 merry. But God said unto him, Thou foolish one, this night [4]is thy [3]soul required of thee; and the things which thou hast prepared, whose
21 shall they be? So is he that layeth up treasure for himself, and is not rich toward God.
22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* [5]life, what ye shall eat; nor yet for your body, what
23 ye shall put on. For the [5]life is more than the
24 food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value
25 are ye than the birds! And which of you by being anxious can add a cubit unto his [6]stature?
26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest?
27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed
28 like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more
29 *shall he clothe* you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall
30 drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have
31 need of these things. Howbeit seek ye [7]his kingdom, and these things shall be added unto
32 you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
33 Sell that ye have, and give alms; make for

[1] Or, *Teacher*
[2] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*
[3] Or, *life*
[4] Gr. *they require thy soul.*
[5] Or, *soul*
[6] Or, *age*
[7] Many ancient authorities read *the kingdom of God.*

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yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 [h]Let your loins be girded about, and your lights burning,

36 And ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching: Verily, I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 [i]And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

44 Of a truth, I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants, and maidens, and to eat and drink, and to be drunken:

46 The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will ‖cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I ‖straitened till it be accomplished?

51 [k]Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and

ANNO DOMINI 33.

[h] 1 Pet. 1. 13.

[i] Matt. 24. 43.

‖ *Or, cut him off.*

‖ *Or, pained.*
[k] Matt. 10. 34.

[1] Gr. *bond-servants.*

[2] Or, *But this ye know*

[3] Gr. *digged through.*

[4] Or, *the faithful steward, the wise man whom &c.*

[5] Gr. *bond-servant.*

[6] Or, *severely scourge him*

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yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief
34 draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your
36 lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway
37 open unto him. Blessed are those [1]servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat,
38 and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants.*
39 [2]But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his
40 house to be [3]broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.
41 And Peter said, Lord, speakest thou this par-
42 able unto us, or even unto all? And the Lord said, Who then is [4]the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due
43 season? Blessed is that [5]servant, whom his
44 lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him
45 over all that he hath. But if that [5]servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat
46 and drink, and to be drunken; the lord of that [5]servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall [6]cut him asunder, and appoint his
47 portion with the unfaithful. And that [5]servant, which knew his lord's will, and made not ready, nor did according to his will, shall be
48 beaten with many *stripes*; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes.* And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.
49 I came to cast fire upon the earth; and what
50 will I, if it is already kindled? But I have a baptism to be baptized with; and how am I
51 straitened till it be accomplished! Think ye that I am come to give peace in the earth? I
52 tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three.
53 They shall be divided, father against son, and

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the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, [t]When ye see a cloud rise out of the West, straightway ye say, There cometh a shower, and so it is.

55 And when ye see the South wind blow, ye say, There will be heat, and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ [m]When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the Judge, and the Judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, Thou shalt not depart thence, till thou hast paid the very last ‖mite.

CHAP. XIII.

THERE were present at that season, some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ‖sinners above all men that dwell in Jerusalem?

5 I tell you, Nay; but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable, A certain man had a fig tree planted in his Vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his Vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *Well:* and if not, then after that, thou shalt cut it down.

10 And he was teaching in one of the Synagogues on the Sabbath.

11 ¶ And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her, and immediately she was made straight, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them

ANNO DOMINI 33.

[t] Matt. 16. 2.

[m] Matt. 5. 25.

‖ *See Mark* 12. 42.

‖ *Or, debtors.*

1 Or, *hot wind*
2 Gr. *prove.*
3 Gr. *exactor.*
4 Gr. *debtors.*

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son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 And he said to the multitudes also, When ye
see a cloud rising in the west, straightway ye
say, There cometh a shower; and so it cometh
55 to pass. And when *ye see* a south wind blow-
ing, ye say, There will be a [1]scorching heat;
56 and it cometh to pass. Ye hypocrites, ye know
how to [2]interpret the face of the earth and the
heaven; but how is it that ye know not how to
57 [2]interpret this time? And why even of your-
58 selves judge ye not what is right? For as thou
art going with thine adversary before the mag-
istrate, on the way give diligence to be quit of
him; lest haply he hale thee unto the judge,
and the judge shall deliver thee to the [3]officer,
59 and the [3]officer shall cast thee into prison. I
say unto thee, Thou shalt by no means come
out thence, till thou have paid the very last
mite.

13 Now there were some present at that very
season which told him of the Galilæans, whose
blood Pilate had mingled with their sacrifices.
2 And he answered and said unto them, Think
ye that these Galilæans were sinners above all
the Galilæans, because they have suffered these
3 things? I tell you, Nay: but, except ye
4 repent, ye shall all in like manner perish. Or
those eighteen, upon whom the tower in Siloam
fell, and killed them, think ye that they were
[4]offenders above all the men that dwell in Jeru-
5 salem? I tell you, Nay: but, except ye repent,
ye shall all likewise perish.

6 And he spake this parable; A certain man
had a fig tree planted in his vineyard; and he
came seeking fruit thereon, and found none.
7 And he said unto the vinedresser, Behold, these
three years I come seeking fruit on this fig tree,
and find none: cut it down; why doth it also
8 cumber the ground? And he answering saith
unto him, Lord, let it alone this year also, till
9 I shall dig about it, and dung it: and if it bear
fruit thenceforth, *well*; but if not, thou shalt
cut it down.

10 And he was teaching in one of the syna-
11 gogues on the sabbath day. And behold, a
woman which had a spirit of infirmity eighteen
years; and she was bowed together, and could
12 in no wise lift herself up. And when Jesus
saw her, he called her, and said to her, Woman,
13 thou art loosed from thine infirmity. And he
laid his hands upon her: and immediately she
14 was made straight, and glorified God. And the
ruler of the synagogue, being moved with indig-
nation because Jesus had healed on the sabbath,
answered and said to the multitude, There are
six days in which men ought to work: in them

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therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ [a]Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three ‖measures of meal, till the whole was leavened.

22 [b]And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ [c]Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer, and say unto you, I know you not whence you are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 [d]But he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.

30 [e]And behold, there are last, which shall be first; and there are first, which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that Fox, behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a Prophet perish out of Jerusalem.

ANNO DOMINI 33.

[a] Matt. 13. 31.

‖ *See Matt.* 13. 33.

[b] Matt. 9. 35.

[c] Matt. 7. 13.

[d] Matt. 7. 23.

[e] Matt. 19. 30.

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therefore come and be healed, and not on the
15 day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the [1]stall, and lead him away to
16 watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?
17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.
18 He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it?
19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the
20 heaven lodged in the branches thereof. And again he said, Whereunto shall I liken the
21 kingdom of God? It is like unto leaven, which a woman took and hid in three [2]measures of meal, till it was all leavened.
22 And he went on his way through cities and villages, teaching, and journeying on unto Je-
23 rusalem. And one said unto him, Lord, are they few that be saved? And he said unto
24 them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in,
25 and shall not be [3]able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you
26 not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou
27 didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart
28 from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of
29 God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall [4]sit down
30 in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.
31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence:
32 for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out [5]devils and perform cures to-day and to-morrow, and the third *day* I am perfected.
33 Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

[1] Gr. *manger.*

[2] See marginal note on Matt. xiii. 33.

[3] Or, *able, when once*

[4] Gr. *recline.*

[5] Gr. *demons.*

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34 [f]O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

CHAP. XIV.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

2 And behold, there was a certain man before him, which had the dropsy.

3 And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go,

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him,

9 And he that bade thee and him, come, and say to thee, Give this man place: and thou begin with shame to take the lowest room.

10 [a]But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 [b]For whosoever exalteth himself, shall be abased: and he that humbleth himself, shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call [c]the poor, the maimed, the lame, the blind,

14 And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him, heard these things, he said unto him, [d]Blessed is he that shall eat bread in the kingdom of God.

16 [e]Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready.

18 And they all with one consent began to

ANNO DOMINI 33.

[f] Matt. 23. 37.

[a] Prov. 25. 6, 7.

[b] Matt. 23. 12.

[c] Tobit 4. 7.

[d] Rev. 19. 9.
[e] Matt. 22. 2.

[1] Many ancient authorities read *a son*. See ch. xiii. 15.

[2] Gr. *recline not.*

[3] Gr. *bond-servant.*

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34 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not!

35 Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching 2 him. And behold, there was before him a cer- 3 tain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, 4 or not? But they held their peace. And he 5 took him, and healed him, and let him go. And he said unto them, Which of you shall have [1]an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? 6 And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose 8 out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, [2]sit not down in the chief seat; lest haply a more honourable man than thou be bidden of 9 him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the low- 10 est place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with 11 thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, 14 the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 But he said unto him, A certain man made a 17 great supper; and he bade many: and he sent forth his [3]servant at supper time to say to them that were bidden, Come; for *all* things are now 18 ready. And they all with one *consent* began to

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make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife: and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 [f] If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [g] Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

THEN drew near unto him all the Publicans and sinners, for to hear him.

2 And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 [a] What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

ANNO DOMINI 33.

[f] Matt. 10. 37.

[g] Matt. 5. 13.

[a] Matt. 18. 12.

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make excuse. The first said unto him, I have bought a field, and I must needs go out and see
19 it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to
20 prove them: I pray thee have me excused. And another said, I have married a wife, and therefore
21 I cannot come. And the [1] servant came, and told his lord these things. Then the master of the house being angry said to his [1] servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and
22 blind and lame. And the [1] servant said, Lord, what thou didst command is done, and yet there
23 is room. And the lord said unto the [1] servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled.
24 For I say unto you, that none of those men which were bidden shall taste of my supper.
25 Now there went with him great multitudes:
26 and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he
27 cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot
28 be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete
29 it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin
30 to mock him, saying, This man began to build,
31 and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that com-
32 eth against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.
33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my
34 disciple. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it
35 be seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

15 Now all the publicans and sinners were draw-
2 ing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake unto them this parable, say-
4 ing, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

[1] Gr. *bond-servant.*

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5 And when he hath found it, he layeth it on his shoulders, rejoicing.
6 And when he cometh home, he calleth together his friends, and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.
7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
8 ¶ Either what woman having ten ‖pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?
9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.
10 Likewise I say unto you, there is joy in the presence of the Angels of God, over one sinner that repenteth.
11 ¶ And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land, and he began to be in want.
15 And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger?
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.
23 And bring hither the fatted calf, and kill it, and let us eat and be merry.
24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
25 Now his elder son was in the field, and as he

‖ *Drachma here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence halfpenny, and is equal to the Roman penny, Matt.* 18. 28.

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5 And when he hath found it, he layeth it on his
6 shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I
7 have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.
8 Or what woman having ten [1]pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she
9 find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece
10 which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
11 And he said, A certain man had two sons:
12 and the younger of them said to his father, Father, give me the portion of [2]*thy* substance that falleth to me. And he divided unto them
13 his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he
14 wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be
15 in want. And he went and joined himself to one of the citizens of that country; and he
16 sent him into his fields to feed swine. And he would fain have been filled with [3]the husks that the swine did eat: and no man gave unto
17 him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here
18 with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned
19 against heaven, and in thy sight: I am no more worthy to be called thy son: make me
20 as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck,
21 and [4]kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called
22 thy son[5]. But the father said to his [6]servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes
23 on his feet: and bring the fatted calf, *and* kill
24 it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
25 Now his elder son was in the field: and as he

[1] Gr. *drachma*, a coin worth about eight pence.

[2] Gr. *the.*

[3] Gr. *the pods of the carob tree.*

[4] Gr. *kissed him much.*

[5] Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

[6] Gr. *bond-servants.*

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came and drew nigh to the house, he heard music and dancing,

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and was lost, and is found.

CHAP. XVI.

AND he said also unto his disciples, There was a certain rich man which had a Steward, and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer Steward.

3 Then the Steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred ‖measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred ‖measures of wheat. And he said unto him, Take thy bill and write fourscore.

8 And the lord commended the unjust Steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the ‖Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous ‖Mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which

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‖ *The word Batus in the original containeth nine gallons three quarts.*

‖ *The word here interpreted a measure, in the original containeth about fourteen bushels and a pottle.*

‖ *Or, riches.*

‖ *Or, riches.*

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came and drew nigh to the house, he heard
26 music and dancing. And he called to him one
of the [1]servants, and inquired what these things
27 might be. And he said unto him, Thy brother
is come; and thy father hath killed the fatted
calf, because he hath received him safe and
28 sound. But he was angry, and would not go
in: and his father came out, and intreated him.
29 But he answered and said to his father, Lo,
these many years do I serve thee, and I never
transgressed a commandment of thine: and *yet*
thou never gavest me a kid, that I might make
30 merry with my friends: but when this thy son
came, which hath devoured thy living with
harlots, thou killedst for him the fatted calf.
31 And he said unto him, [2]Son, thou art ever with
32 me, and all that is mine is thine. But it was
meet to make merry and be glad: for this thy
brother was dead, and is alive *again*; and *was*
lost, and is found.

16 And he said also unto the disciples, There
was a certain rich man, which had a steward;
and the same was accused unto him that he was
2 wasting his goods. And he called him, and said
unto him, What is this that I hear of thee?
render the account of thy stewardship; for thou
3 canst be no longer steward. And the steward
said within himself, What shall I do, seeing that
my lord taketh away the stewardship from me?
I have not strength to dig; to beg I am ashamed.
4 I am resolved what to do, that, when I am put
out of the stewardship, they may receive me
5 into their houses. And calling to him each one
of his lord's debtors, he said to the first, How
6 much owest thou unto my lord? And he said,
A hundred [3]measures of oil. And he said unto
him, Take thy [4]bond, and sit down quickly and
7 write fifty. Then said he to another, And how
much owest thou? And he said, A hundred
[5]measures of wheat. He saith unto him, Take
8 thy [4]bond, and write fourscore. And his lord
commended [6]the unrighteous steward because
he had done wisely: for the sons of this [7]world
are for their own generation wiser than the sons
9 of the light. And I say unto you, Make to
yourselves friends [8]by means of the mammon
of unrighteousness; that, when it shall fail,
they may receive you into the eternal taber-
10 nacles. He that is faithful in a very little is
faithful also in much: and he that is unrighteous in a very little is unrighteous also
11 in much. If therefore ye have not been faithful in the unrighteous mammon, who will com-
12 mit to your trust the true *riches*? And
if ye have not been faithful in that which

[1] Gr. *bond-servants.*

[2] Gr. *Child.*

[3] Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

[4] Gr. *writings.*

[5] Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

[6] Gr. *the steward of unrighteousness.*

[7] Or, *age*

[8] Gr. *out of.*

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is another man's, who shall give you that which is your own?

13 ¶ [a]No servant can serve two masters, for either he will hate the one, and love the other: or else he will hold to the one, and despise the other: ye cannot serve God and Mammon.

14 And the Pharisees also who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 [b]The Law and the Prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 [c]And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 [d]Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom: the rich man also died, and was buried.

23 And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore father, that thou wouldest send him to my father's house:

28 For I have five brethren, that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the Prophets, let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII.

THEN said he unto the disciples, [a]It is impossible but that offences will come, but woe unto him through whom they come.

ANNO DOMINI 33.

[a] Matt. 6. 24.

[b] Matt. 11. 12.

[c] Matt. 5. 18.

[d] Matt. 5. 32.

[a] Matt. 18. 7.

[1] Some ancient authorities read *our own.*

[2] Gr. *household-servant.*

[3] Or, *living in mirth and splendour every day*

[4] Gr. *Child.*

[5] Or, *in all these things*

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is another's, who will give you that which is
13 [1]your own? No [2]servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.
15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among
16 men is an abomination in the sight of God. The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into
17 it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.
18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, [3]faring
20 sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores,
21 and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs
22 came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.
23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Laz-
24 arus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in an-
25 guish in this flame. But Abraham said, [4]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and
26 thou art in anguish. And [5]beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over
27 from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him
28 to my father's house; for I have five brethren; that he may testify unto them, lest they also
29 come into this place of torment. But Abraham saith, They have Moses and the prophets;
30 let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead,
31 they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

17 And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come!

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2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
3 ¶ Take heed to yourselves: [b] If thy brother trespass against thee, rebuke him, and if he repent, forgive him.
4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.
5 And the Apostles said unto the Lord, Increase our faith.
6 [c] And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this Sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.
7 But which of you having a servant ploughing, or feeding cattle, will say unto him by and by when he is come from the field, Go and sit down to meat?
8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink.
9 Doth he thank that servant, because he did the things that were commanded him? I trow not.
10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.
13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.
14 And when he saw them, he said unto them, [d] Go shew yourselves unto the Priests. And it came to pass, that as they went, they were cleansed.
15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God,
16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering, said, Were there not ten cleansed, but where are the nine?
18 There are not found that returned to give glory to God, save this stranger.
19 And he said unto him, Arise, go thy way, thy faith hath made thee whole.
20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not ‖ with observation.
21 Neither shall they say, Lo here, or lo there: for behold, the kingdom of God is ‖ within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
23 [e] And they shall say to you, See here, or see there: Go not after them, nor follow them.

ANNO DOMINI 33.

[b] Matt. 18. 21.

[c] Matt. 17. 20.

[d] Lev. 14. 2.

‖ *Or, with outward shew.*
‖ *Or, among you.*
[e] Matt. 24. 23.

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2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of
3 these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if
4 he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase
6 our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have
7 obeyed you. But who is there of you, having a [1] servant ploughing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat;
8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and
9 afterward thou shalt eat and drink? Doth he thank the [1] servant because he did the things
10 that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable [2] servants; we have done that which it was our duty to do.
11 And it came to pass, [3] as they were on the way to Jerusalem, that he was passing [4] through
12 the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten
13 men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw
14 them, he said unto them, Go and shew yourselves unto the priests. And it came to pass,
15 as they went, they were cleansed. And one of them, when he saw that he was healed, turned
16 back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks:
17 and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where
18 are the nine? [5] Were there none found that returned to give glory to God, save this [6] stranger?
19 And he said unto him, Arise, and go thy way: thy faith hath [7] made thee whole.
20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with ob-
21 servation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [8] within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see
23 it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them*:

[1] Gr. *bond-servant.*
[2] Gr. *bond-servants.*
[3] Or, *as he was*
[4] Or, *between*
[5] Or, *There were none found . . . save this stranger.*
[6] Or, *alien*
[7] Or, *saved thee*
[8] Or, *in the midst of you*

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24 For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 [f]And as it was in the days of Noe: so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all.

28 [g]Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 [h]Remember Lot's wife.

33 [i]Whosoever shall seek to save his life, shall lose it, and whosoever shall lose his life, shall preserve it.

34 [k]I tell you, in that night there shall be two men in one bed; the one shall be taken, the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 ‖Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered, and said unto him, [l]Where, Lord? And he said unto them, Wheresoever the body is, thither will the Eagles be gathered together.

CHAP. XVIII.

AND he spake a parable unto them, *to this end*, that men ought [a]always to pray, and not to faint,

2 Saying, There was in a city a Judge, which feared not God neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary:

4 And he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man,

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves ‖that they were righteous, and despised other:

ANNO DOMINI 33.

f Gen. 7.

g Gen. 19.

h Gen. 19. 26.

i Matt. 16. 25.

k Matt. 24. 40.

‖ *This 36th verse is wanting in most of the Greek copies.*

l Matt. 24. 28.

a 1 Thess. 5. 17.
‖ *Or, as being righteous.*

1 Some ancient authorities omit *in his day.*

2 Or, *soul*

3 Gr. *save it alive.*

4 Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*

5 Or, *vultures*

6 Or, *Do me justice of*: and so in ver. 5, 7, 8.

7 Gr. *bruise.*

8 Gr. *the judge of unrighteousness.*

9 Or, *the faith*

10 Gr. *the rest.*

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24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man
25 be [1]in his day. But first must he suffer many
26 things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.
27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and de-
28 stroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted,
29 they builded; but in the day that Lot went out from Sodom it rained fire and brimstone
30 from heaven, and destroyed them all: after the same manner shall it be in the day that the
31 Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife.
32
33 Whosoever shall seek to gain his [2]life shall lose it: but whosoever shall lose *his* [2]*life* shall [3]pre-
34 serve it. I say unto you, In that night there shall be two men on one bed; the one shall be
35 taken, and the other shall be left. There shall be two women grinding together; the one shall
37 be taken, and the other shall be left.[4] And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the [5]eagles also be gathered together.

18 And he spake a parable unto them to the end that they ought always to pray, and not
2 to faint; saying, There was in a city a judge, which feared not God, and regarded not man:
3 and there was a widow in that city; and she came oft unto him, saying, [6]Avenge me of mine
4 adversary. And he would not for a while: but afterward he said within himself, Though I fear
5 not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she [7]wear
6 me out by her continual coming. And the Lord said, Hear what [8]the unrighteous judge
7 saith. And shall not God avenge his elect, which cry to him day and night, and he is
8 long-suffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find [9]faith on the earth?

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set [10]all others at nought:

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10 Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican.
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.
12 I fast twice in the week, I give tithes of all that I possess.
13 And the Publican standing afar off, would not lift up so much as his eyes unto heaven: but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell you, this man went down to his house justified rather than the other: [b] For every one that exalteth himself, shall be abased: and he that humbleth himself, shall be exalted.
15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.
16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.
18 [c] And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me good? None is good save one, *that is* God.
20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
21 And he said, All these have I kept from my youth up.
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.
23 And when he heard this, he was very sorrowful, for he was very rich.
24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!
25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
26 And they that heard it, said, Who then can be saved?
27 And he said, The things which are impossible with men, are possible with God.
28 [d] Then Peter said, Lo, we have left all, and followed thee.
29 And he said unto them, Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.
31 ¶ [e] Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and

ANNO DOMINI 33.

[b] Matt. 23. 12.

[c] Matt. 19. 16.

[d] Matt. 19. 27.

[e] Matt. 20. 17.

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10 Two men went up into the temple to pray; the
11 one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even
12 as this publican. I fast twice in the week; I
13 give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, say-
14 ing, God, [1] be merciful to me [2] a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.
15 And they brought unto him also their babes, that he should touch them: but when the dis-
16 ciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not:
17 for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
18 And a certain ruler asked him, saying, Good
[3] Master, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me
20 good? none is good, save one, *even* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother.
21 And he said, All these things have I observed
22 from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven:
23 and come, follow me. But when he heard these things, he became exceeding sorrowful; for he
24 was very rich. And Jesus seeing him said, How hardly shall they that have riches enter into the
25 kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a
26 rich man to enter into the kingdom of God. And they that heard it said, Then who can be saved?
27 But he said, The things which are impossible
28 with men are possible with God. And Peter said, Lo, we have left [4] our own, and followed
29 thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for
30 the kingdom of God's sake, who shall not receive manifold more in this time, and in the [5] world to come eternal life.
31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and

1 Or, *be propitiated*
2 Or, *the sinner*
3 Or, *Teacher*
4 Or, *our own homes*
5 Or, *age*



CHRIST ENTERING JERUSALEM.—John xii. 13.



ORIGINAL.—Gust. Doré.

LAZARUS AT THE RICH MAN'S HOUSE.

"Desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."—LUKE xvi. 21.

1611

all things that are written by the Prophets concerning the son of man, shall be accomplished.
32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:
33 And they shall scourge him, and put him to death, and the third day he shall rise again.
34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.
35 ¶ [f]And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side, begging,
36 And hearing the multitude pass by, he asked what it meant.
37 And they told him that Jesus of Nazareth passeth by.
38 And he cried, saying, Jesus thou son of David, have mercy on me.
39 And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.
40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,
41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.
42 And Jesus said unto him, Receive thy sight, thy faith hath saved thee.
43 And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

CHAP. XIX.

AND *Jesus* entered, and passed through Jericho.
2 And behold, there was a man named Zacchæus, which was the chief among the Publicans, and he was rich.
3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.
4 And he ran before, and climbed up into a sycomore tree to see him, for he was to pass that way.
5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zacchæus, make haste, and come down, for to day I must abide at thy house.
6 And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold.
9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham.
10 [a]For the son of man is come to seek and to save that which was lost.

ANNO DOMINI 33.

[f] Matt. 20. 29.

[a] Matt. 18. 11.

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all the things that are written [1]by the prophets shall be accomplished unto the Son of man.
32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated,
33 and spit upon: and they shall scourge and kill him: and the third day he shall rise again.
34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.
35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side
36 begging: and hearing a multitude going by,
37 he inquired what this meant. And they told
38 him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have
39 mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of
40 David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my
42 sight. And Jesus said unto him, Receive thy
43 sight: thy faith hath [2]made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.
19 And he entered and was passing through
2 Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and
3 he was rich. And he sought to see Jesus who he was; and could not for the crowd, because
4 he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him:
5 for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for
6 to-day I must abide at thy house. And he made haste, and came down, and received him
7 joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a
8 man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore
9 fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he
10 also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

[1] Or, *through*
[2] Or, *saved thee*

1611

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 [b]He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ‖pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 And they said unto him, Lord, he hath ten pounds.

26 For I say unto you, [c]That unto every one which hath, shall be given, and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 [d]And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you, in the which at your entering ye shall find a Colt tied, whereon yet never man sat: loose him, and bring him hither.

ANNO DOMINI 33.

[b] Matt. 25. 14.

‖ *Mina, here translated a pound, is twelve ounces and an half, which according to five shillings the ounce, is three pounds two shillings six pence.*

[c] Matt. 13. 12.

[d] Matt. 21. 1.

1881

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a

13 kingdom, and to return. And he called ten [1]servants of his, and gave them ten [2]pounds, and said unto them, Trade ye *herewith* till I

14 come. But his citizens hated him, and sent an ambassage after him, saying, We will not that

15 this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money, to be called to him, that he might know what they had

16 gained by trading. And the first came before him, saying, Lord, thy pound hath made ten

17 pounds more. And he said unto him, Well done, thou good [3]servant: because thou wast found faithful in a very little, have thou author-

18 ity over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds.

19 And he said unto him also, Be thou also over

20 five cities. And [4]another came, saying, Lord, behold, *here is* thy pound, which I kept laid up

21 in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked [3]servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not

23 sow; then wherefore gavest thou not my money into the bank, and [5]I at my coming should

24 have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the

25 ten pounds. And they said unto him, Lord,

26 he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath

27 shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went on before, going up to Jerusalem.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives, he sent two

30 of the disciples, saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.

[1] Gr. *bond-servants.*

[2] *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.

[3] Gr. *bond-servant.*

[4] Gr. *the other.*

[5] Or, *I should have gone and required*

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31 And if any man ask you, Why do ye loose him? Thus shall ye say unto him, Because the Lord hath need of him.
32 And they that were sent, went their way, and found even as he had said unto them.
33 And as they were loosing the Colt, the owners thereof said unto them, Why loose ye the Colt?
34 And they said, The Lord hath need of him.
35 And they brought him to Jesus: and they cast their garments upon the Colt, and they set Jesus thereon.
36 And as he went, they spread their clothes in the way.
37 And when he was come nigh even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,
38 Saying, Blessed be the King that cometh in the Name of the Lord, peace in heaven, and glory in the Highest.
39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
40 And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.
41 ¶ And when he was come near, he beheld the city and wept over it,
42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.
45 [e]And he went into the Temple, and began to cast out them that sold therein, and them that bought,
46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.
47 And he taught daily in the Temple. But the chief Priests and the Scribes, and the chief of the people sought to destroy him,
48 And could not find what they might do: for all the people ‖ were very attentive to hear him.

CHAP. XX.

AND [a]it came to pass, that on one of those days, as he taught the people in the Temple, and preached the Gospel, the chief Priests and the Scribes came upon him, with the Elders,
2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?
3 And he answered, and said unto them, I will also ask you one thing, and answer me.
4 The Baptism of John, was it from heaven, or of men?
5 And they reasoned with themselves, saying, If

ANNO DOMINI 33.

[e] Matt. 21. 12.

‖ *Or, hanged on him.*

[a] Matt. 21. 23.

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31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.
32 And they that were sent went away, and found
33 even as he had said unto them. And as they were loosing the colt, the owners thereof said unto
34 them, Why loose ye the colt? And they said,
35 The Lord hath need of him. And they brought him to Jesus: and they threw their garments
36 upon the colt, and set Jesus thereon. And as he went, they spread their garments in the way.
37 And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the [1]mighty works
38 which they had seen; saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.
39 And some of the Pharisees from the multitude said unto him, [2]Master, rebuke thy disciples.
40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.
41 And when he drew nigh, he saw the city and
42 wept over it, saying, [3]If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine
43 eyes. For the days shall come upon thee, when thine enemies shall cast up a [4]bank about thee, and compass thee round, and keep thee in on
44 every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
45 And he entered into the temple, and began to
46 cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.
47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal
48 men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.
20 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders;
2 and they spake, saying unto him, Tell us: By what authority doest thou these things? or who
3 is he that gave thee this authority? And he answered and said unto them, I also will ask
4 you a [5]question; and tell me: The baptism of John, was it from heaven, or from men?
5 And they reasoned with themselves, saying, If

[1] Gr. *powers.*
[2] Or, *Teacher*
[3] Or, *O that thou hadst known*
[4] Gr *palisade.*
[5] Gr. *word.*

1611

we shall say, From heaven, he will say, Why then believed ye him not?

6 But and if we say, Of men, all the people will stone us: for they be persuaded that John was a Prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: [b]A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third, and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, [c]The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief Priests and the Scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [d]Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God ‖truly.

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a ‖penny: whose image and superscription hath it? They answered, and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

ANNO DOMINI 33.

[b] Matt. 21. 33.

[c] Ps. 118. 22.

[d] Matt. 22. 16.

‖ *Or, of a truth.*

‖ *See Matt.* 18. 28.

1881

we shall say, From heaven; he will say, Why
6 did ye not believe him? But if we shall say,
From men; all the people will stone us: for they
7 be persuaded that John was a prophet. And
they answered, that they knew not whence *it*
8 *was*. And Jesus said unto them, Neither tell
I you by what authority I do these things.

9 And he began to speak unto the people this
parable: A man planted a vineyard, and let it
out to husbandmen, and went into another coun-
10 try for a long time. And at the season he sent
unto the husbandmen a [1]servant, that they should
give him of the fruit of the vineyard: but the
husbandmen beat him, and sent him away empty.
11 And he sent yet another [1]servant: and him also
they beat, and handled him shamefully, and sent
12 him away empty. And he sent yet a third: and
13 him also they wounded, and cast him forth. And
the lord of the vineyard said, What shall I do?
I will send my beloved son: it may be they will
14 reverence him. But when the husbandmen saw
him, they reasoned one with another, saying,
This is the heir: let us kill him, that the in-
15 heritance may be ours. And they cast him forth
out of the vineyard, and killed him. What
therefore will the lord of the vineyard do unto
16 them? He will come and destroy these hus-
bandmen, and will give the vineyard unto others.
And when they heard it, they said, [2]God forbid.
17 But he looked upon them, and said, What then
is this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that stone shall be
broken to pieces; but on whomsoever it shall
fall, it will scatter him as dust.

19 And the scribes and the chief priests sought
to lay hands on him in that very hour; and
they feared the people: for they perceived that
20 he spake this parable against them. And they
watched him, and sent forth spies, which feigned
themselves to be righteous, that they might take
hold of his speech, so as to deliver him up to
the rule and to the authority of the governor.
21 And they asked him, saying, [3]Master, we know
that thou sayest and teachest rightly, and ac-
ceptest not the person *of any*, but of a truth
22 teachest the way of God: Is it lawful for us to
23 give tribute unto Cæsar, or not? But he perceived
24 their craftiness, and said unto them, Shew me a
[4]penny. Whose image and superscription hath
25 it? And they said, Cæsar's. And he said unto
them, Then render unto Cæsar the things that are
Cæsar's, and unto God the things that are God's.

[1] Gr. *bond-servant.*

[2] Gr. *Be it not so.*

[3] Or, *Teacher*

[4] See marginal note on Matt. xviii. 28.

1611

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ [e]Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equal unto the Angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, [f]even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; for all live unto him.

39 ¶ Then certain of the Scribes answering, said, Master, Thou hast well said.

40 And after that, they durst not ask him any question at all.

41 And he said unto them, [g]How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 [h]Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the Synagogues, and the chief rooms at feasts:

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

AND he looked up, [a]and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two ‖mites.

3 And he said, Of a truth, I say unto you, that this poor widow hath cast in more than they all.

ANNO DOMINI 33.

[e] Matt. 22. 23.

[f] Ex. 3. 6.

[g] Matt. 22. 42.

[h] Matt. 23. 6.

[a] Mark 12. 41. ‖ See Mark 12. 42.

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26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they which say that there is no resurrection;

28 and they asked him, saying, [1]Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the

29 wife, and raise up seed unto his brother. There were therefore seven brethren: and the first

30 took a wife, and died childless; and the second;

31 and the third took her; and likewise the seven

32 also left no children, and died. Afterward the

33 woman also died. In the resurrection therefore whose wife of them shall she be? for the

34 seven had her to wife. And Jesus said unto them, The sons of this [2]world marry, and are

35 given in marriage: but they that are accounted worthy to attain to that [2]world, and the resurrection from the dead, neither marry, nor are

36 given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.

37 But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God

38 of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all

39 live unto him. And certain of the scribes answering said, [1]Master, thou hast well said.

40 For they durst not any more ask him any question.

41 And he said unto them, How say they that

42 the Christ is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said

46 unto his disciples, Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the syn-

47 agogues, and chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

21 And he looked up, [3]and saw the rich men that

2 were casting their gifts into the treasury. And he saw a certain poor widow casting in thither

3 two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all:

[1] Or, *Teacher*

[2] Or, *age*

[3] Or, *and saw them that . . . treasury, and they were rich*

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4 For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.

5 ¶ [b]And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be, when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my Name, saying, I am *Christ*, and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.

10 [c]Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into prisons, being brought before Kings and rulers for my Name's sake.

13 And it shall turn to you for a testimony.

14 [d]Settle it therefore in your hearts, not to meditate before what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents and brethren, and kinsfolks and friends, and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my Name's sake.

18 [e]But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 [f]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countries, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child and to them that give suck in those days, for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ [g]And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the Sea and the waves roaring,

ANNO DOMINI 85.

[b] Matt. 24. 1.

[c] Matt. 24. 7.

[d] Matt. 10. 19.

[e] Matt. 10. 30.

[f] Matt. 24. 15.

[g] Matt. 24. 29.

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4 for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he
6 said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be
7 thrown down. And they asked him, saying, [1]Master, when therefore shall these things be? and what *shall be* the sign when these things are
8 about to come to pass? And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The
9 time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.
12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, [2]bringing you before kings and governors for
13 my name's sake. It shall turn unto you for a
14 testimony. Settle it therefore in your hearts,
15 not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand
16 or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you [3]shall they cause
17 to be put to death. And ye shall be hated of
18 all men for my name's sake. And not a hair
19 of your head shall perish. In your patience ye shall win your [4]souls.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at
21 hand. Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them
22 that are in the country enter therein. For these are days of vengeance, that all things
23 which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the [5]land, and wrath unto this peo-
24 ple. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs
25 in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;

1 Or, *Teacher*

2 Gr. *you being brought.*

3 Or, *shall they put to death*

4 Or, *lives*

5 Or, *earth*

1611

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth; For the powers of heaven shall be shaken.
27 And then shall they see the son of man coming in a cloud with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.
29 And he spake to them a parable, Behold the fig tree, and all the trees,
30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
32 Verily I say unto you, this generation shall not pass away, till all be fulfilled.
33 Heaven and earth shall pass away, but my words shall not pass away.
34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.
37 And in the day time he was teaching in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.
38 And all the people came early in the morning to him in the Temple, for to hear him.

CHAP. XXII.

NOW [a]the feast of unleavened bread drew nigh, which is called the Passover.
2 And the chief Priests and Scribes sought how they might kill him; for they feared the people.
3 ¶ [b]Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
4 And he went his way, and communed with the chief Priests and captains, how he might betray him unto them.
5 And they were glad, and covenanted to give him money.
6 And he promised, and sought opportunity to betray him unto them ‖ in the absence of the multitude.
7 ¶ [c]Then came the day of unleavened bread, when the Passover must be killed.
8 And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.
9 And they said unto him, Where wilt thou that we prepare?
10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in.
11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber where I shall eat the Passover with my disciples?

ANNO DOMINI 33.

[a] Matt. 26. 2.

[b] Matt. 26. 14.

‖ *Or, without tumult.*

[c] Matt. 26. 17.

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26 men [1]fainting for fear, and for expectation of the things which are coming on [2]the world: for the
27 powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud
28 with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.
29 And he spake to them a parable: Behold the
30 fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves
31 that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know
32 ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass
33 away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.
34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that
35 day come on you suddenly as a snare: for *so* shall it come upon all them that dwell on the
36 face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.
37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives.
38 And all the people came early in the morning to him in the temple, to hear him.
22 Now the feast of unleavened bread drew nigh,
2 which is called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.
3 And Satan entered into Judas who was called
4 Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him
5 unto them. And they were glad, and cove-
6 nanted to give him money. And he consented, and sought opportunity to deliver him unto them [3]in the absence of the multitude.
7 And the day of unleavened bread came, on
8 which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready
9 for us the passover, that we may eat. And they said unto him, Where wilt thou that we make
10 ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow
11 him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The [4]Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

[1] Or, *expiring*
[2] Gr. *the inhabited earth.*
[3] Or, *without tumult*
[4] Or, *Teacher*

ANNO DOMINI 33.

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12 And he shall shew you a large upper room furnished, there make ready.
13 And they went, and found as he had said unto them, and they made ready the Passover.
14 [d]And when the hour was come, he sat down, and the twelve Apostles with him.
15 And he said unto them, ||With desire I have desired to eat this Passover with you before I suffer.
16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.
18 For I say unto you, I will not drink of the fruit of the Vine, until the kingdom of God shall come.
19 ¶ [e]And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me.
20 Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.
21 ¶ [f]But behold, the hand of him that betrayeth me, is with me on the table.
22 And truly the Son of man goeth as it was determined, but woe unto that man by whom he is betrayed.
23 And they began to inquire among themselves, which of them it was that should do this thing.
24 ¶ And there was also a strife among them, which of them should be accounted the greatest.
25 [g]And he said unto them, The Kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors.
26 But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
27 For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth.
28 Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdom, as my Father hath appointed unto me,
30 That ye may eat and drink at my table in my kingdom, [h]and sit on thrones judging the twelve Tribes of Israel.
31 ¶ And the Lord said, Simon, Simon, behold, [i]Satan hath desired *to have* you, that he may sift you as wheat:
32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.
33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.
34 [k]And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.
35 [l]And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

[d] Matt. 26. 20.

|| *Or, I have heartily desired.*

[e] Matt. 26. 26.

[f] Matt. 26. 21.

[g] Matt. 20. 25.

[h] Matt. 19. 28.
[i] 1 Pet. 5. 8.
[k] Matt. 26. 34.
[l] Matt. 10. 9.

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12 And he will shew you a large upper room fur-
13 nished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.
14 And when the hour was come, he sat down,
15 and the apostles with him. And he said unto them, With desire I have desired to eat this
16 passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled
17 in the kingdom of God. And he received a cup, and when he had given thanks, he said,
18 Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the king-
19 dom of God shall come. And he took [1]bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body [2]which is given for you: this do in remembrance of me.
20 And the cup in like manner after supper, saying, This cup is the new [3]covenant in my blood,
21 *even* that which is poured out for you. But behold, the hand of him that betrayeth me is with
22 me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto
23 that man through whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing.
24 And there arose also a contention among them, which of them is accounted to be [4]greatest.
25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefac-
26 tors. But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth
27 serve. For whether is greater, he that [5]sitteth at meat, or he that serveth? is not he that [5]sitteth at meat? but I am in the midst of you as
28 he that serveth. But ye are they which have
29 continued with me in my temptations; and [6]I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink
30 at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.
31 Simon, Simon, behold, Satan [7]asked to have
32 you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned
33 again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to go both to
34 prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.
35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing.

[1] Or, *a loaf*

[2] Some ancient authorities omit *which is given for you . . . which is poured out for you.*

[3] Or, *testament*

[4] Gr. *greater.*

[5] Gr. *reclineth.*

[6] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*

[7] Or, *obtained you by asking*

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36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [m]And he was reckoned among the transgressors: For the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ [n]And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

40 [o]And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an Angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? Rise, and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [p]behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high Priest, and cut off his right ear.

51 And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief Priests, and captains of the Temple, and the Elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the Temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ [q]Then took they him, and led him, and brought him into the high Priest's house, and Peter followed afar off.

55 [r]And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

ANNO DOMINI 33.

m Is. 53. 12.

n Matt. 26. 36.

o Matt. 26. 41.

p Matt. 26. 47.

q Matt. 26. 57.
r Matt. 26. 69.

1 Or, *and he that hath no sword, let him sell his cloak, and buy one.*

2 Gr. *end.*

3 Many ancient authorities omit ver. 43, 44.

4 Gr. *bond-servant.*

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36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: [1]and he that hath none, let him sell
37 his cloak, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath [2]fulfilment.
38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
39 And he came out, and went, as his custom was, unto the mount of Olives; and the disci-
40 ples also followed him. And when he was at the place, he said unto them, Pray that ye enter
41 not into temptation. And he was parted from them about a stone's cast; and he kneeled down
42 and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my
43 will, but thine, be done. [3]And there appeared unto him an angel from heaven, strengthening
44 him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground.
45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for
46 sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.
47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus
48 to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
49 And when they that were about him saw what would follow, they said, Lord, shall we smite
50 with the sword? And a certain one of them smote the [4]servant of the high priest, and
51 struck off his right ear. But Jesus answered and said, Suffer ye thus far. And he touched
52 his ear, and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords
53 and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.
54 And they seized him, and led him *away*, and brought him into the high priest's house. But
55 Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst
56 of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was with him.
57 But he denied, saying, Woman, I know him not.

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58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ [a]And as soon as it was day, the Elders of the people, and the chief Priests and the Scribes came together, and led him into their Council, saying,

67 Art thou the Christ? Tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask you, you will not answer me, nor let me go.

69 Hereafter shall the son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, [b]Ye say that I am.

71 And they said, What need we any further witness? For we ourselves have heard of his own mouth.

CHAP. XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.

3 [a]And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief Priests, and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words, but he answered him nothing.

ANNO DOMINI 33.

[a] Matt. 27. 1.

[b] Mark 14. 62.

[a] Matt. 27. 11.

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58 And after a little while another saw him, and said, Thou also art *one* of them. But Pe-
59 ter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him:
60 for he is a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately,
61 while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow
62 this day, thou shalt deny me thrice. And he went out, and wept bitterly.
63 And the men that held [1]*Jesus* mocked him,
64 and beat him. And they blindfolded him, and asked him, saying, Prophesy: who is he that
65 struck thee? And many other things spake they against him, reviling him.
66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led
67 him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If
68 I tell you, ye will not believe: and if I ask *you*,
69 ye will not answer. But from henceforth shall the Son of man be seated at the right hand of
70 the power of God. And they all said, Art thou then the Son of God? And he said unto them,
71 [2]Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

23 And the whole company of them rose up,
2 and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is
3 [3]Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he an-
4 swered him and said, Thou sayest. And Pilate said unto the chief priests and the multitudes,
5 I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning
6 from Galilee even unto this place. But when Pilate heard it, he asked whether the man were
7 a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.
8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some [4]mir-
9 acle done by him. And he questioned him in many words; but he answered him nothing.

[1] Gr. *him.*
[2] Or, *Ye say it, because I am.*
[3] Or, *an anointed king*
[4] Gr. *sign.*

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10 And the chief Priests and Scribes stood, and vehemently accused him.
11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.
12 ¶ And the same day Pilate and Herod were made friends together; for before, they were at enmity between themselves.
13 ¶ [b]And Pilate, when he had called together the chief Priests, and the rulers, and the people,
14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him.
15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.
16 I will therefore chastise him, and release him.
17 For of necessity he must release one unto them at the Feast.
18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas,
19 Who for a certain sedition made in the city, and for murder, was cast in prison.
20 Pilate therefore willing to release Jesus, spake again to them:
21 But they cried, saying, Crucify him, crucify him.
22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go.
23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief Priests prevailed.
24 And Pilate ‖gave sentence that it should be as they required.
25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired, but he delivered Jesus to their will.
26 [c]And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.
27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.
28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.
30 [d]Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.
31 [e]For if they do these things in a green tree, what shall be done in the dry?
32 [f]And there were also two other, malefactors, led with him, to be put to death.
33 And when they were come to the place which

ANNO DOMINI 33.

[b] Matt. 27. 23.

‖ *Or, assented.*

[c] Matt. 27. 32.

[d] Is. 2. 19. Hos. 10. 8. Rev. 6. 16.
[e] 1 Pet. 4. 17.
[f] Matt. 27. 38.

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10 And the chief priests and the scribes stood,
11 vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent
12 him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.
13 And Pilate called together the chief priests
14 and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye ac-
15 cuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of
16 death hath been done by him. I will therefore
18 chastise him, and release him.[1] But they cried out all together, saying, Away with this man,
19 and release unto us Barabbas: one who for a certain insurrection made in the city, and for
20 murder, was cast into prison. And Pilate spake
21 unto them again, desiring to release Jesus; but they shouted, saying, Crucify, crucify him.
22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chas-
23 tise him and release him. But they were instant with loud voices, asking that he might be cruci-
24 fied. And their voices prevailed. And Pilate gave sentence that what they asked for should
25 be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.
26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.
27 And there followed him a great multitude of the people, and of women who bewailed and la-
28 mented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave
30 suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover
31 us. For if they do these things in the green tree, what shall be done in the dry?
32 And there were also two others, malefactors, led with him to be put to death.
33 And when they came unto the place which

[1] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

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is called ‖Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them, for they know not what they do: And they parted his raiment, and cast lots.

35 And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, *THIS IS THE KING OF THE JEWS.*

39 ¶ And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily, I say unto thee, to day shalt thou be with me in Paradise.

44 And it was about the sixth hour, and there was a darkness over all the ‖earth, until the ninth hour.

45 And the Sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, [g]Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost.

47 Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ [h]And behold, there was a man named Joseph, a counsellor, and he was a good man, and a just.

51 (The same had not consented to the counsel and deed of them) he was of Arimathæa, a city of the Jews (who also himself waited for the kingdom of God.)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a Sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the Preparation, and the Sabbath drew on.

55 And the women also which came with him

ANNO DOMINI 33.

‖ *Or, the place of a skull.*

‖ *Or, land.*

[g] Ps. 31. 5.

[h] Matt. 27. 57.

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is called [1]The skull, there they crucified him, and the malefactors, one on the right hand and
34 the other on the left. [2]And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they
35 cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the
36 Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him
37 vinegar, and saying, If thou art the King of
38 the Jews, save thyself. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou
40 the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the
41 same condemnation? And we indeed justly; for we receive the due reward of our deeds:
42 but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest
43 [3]in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole [4]land until the
45 ninth hour, [5]the sun's light failing: and the
46 veil of the [6]temple was rent in the midst. [7]And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.
47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a
48 righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting
49 their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who was
51 a councillor, a good man and a righteous (he had not consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was
52 looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus.
53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in
54 stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath [8]drew
55 on. And the women, which had come with him

[1] According to the Latin, *Calvary*, which has the same meaning.

[2] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

[3] Some ancient authorities read *into thy kingdom.*

[4] Or, *earth*

[5] Gr. *the sun failing.*

[6] Or, *sanctuary*

[7] Or, *And Jesus, crying with a loud voice, said*

[8] Gr. *began to dawn.*

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from Galilee, followed after, and beheld the Sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment.

CHAP. XXIV.

NOW [a]upon the first day of the week, very early in the morning, they came unto the Sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the Sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye ‖ the living among the dead?

6 He is not here, but is risen: [b]Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the Sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other women that were with them, which told these things unto the Apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 [c]Then arose Peter, and ran unto the Sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ [d]And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a Prophet, mighty in deed and word before God, and all the people.

20 And how the chief Priests and our rulers de-

ANNO DOMINI 33.

[a] Matt. 28. 1.

‖ *Or, him that liveth.*

[b] Matt. 17. 23.

[c] John 20. 6.

[d] Mark 16. 12.

1 Some ancient authorities omit *of the Lord Jesus.*

2 Gr. *him that liveth.*

3 Some ancient authorities omit *He is not here, but is risen.*

4 Some ancient authorities omit *from the tomb.*

5 Some ancient authorities omit ver. 12.

6 Or, *departed, wondering with himself*

7 Gr. *What words are these that ye exchange one with another.*

8 Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

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out of Galilee, followed after, and beheld
56 the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

And on the sabbath they rested according to
24 the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.
2 And they found the stone rolled away from the
3 tomb. And they entered in, and found not the
4 body [1]of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel:
5 and as they were affrighted, and bowed down their faces to the earth, they said unto them,
6 Why seek ye [2]the living among the dead? [3]He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they
8 remembered his words, and returned [4]from the
9 tomb, and told all these things to the eleven, and
10 to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told
11 these things unto the apostles. And these words appeared in their sight as idle talk; and
12 they disbelieved them. [5]But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he [6]departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which
14 was threescore furlongs from Jerusalem. And they communed with each other of all these
15 things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went
16 with them. But their eyes were holden that
17 they should not know him. And he said unto them, [7]What communications are these that ye have one with another, as ye walk? And they
18 stood still, looking sad. And one of them, named Cleopas, answering said unto him, [8]Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these
19 days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
20 and how the chief priests and our rulers de-

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livered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the Sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said that he was alive.

24 And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: And he went in, to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he ‖ vanished out of their sight.

‖ *Or, ceased to be seen of them.*

32 And they said one unto another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ [e] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

[e] Mark 16. 14.

37 But they were terrified, and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

ANNO DOMINI 33.

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livered him up to be condemned to death, and
21 crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these
22 things came to pass. Moreover certain women of our company amazed us, having been early
23 at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24 And certain of them that were with us went to the tomb, and found it even so as the women
25 had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe [1] in all that the prophets have spoken!
26 Behoved it not the Christ to suffer these things,
27 and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things
28 concerning himself. And they drew nigh unto the village, whither they were going: and he
29 made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them.
30 And it came to pass, when he had sat down with them to meat, he took the [2] bread, and
31 blessed it, and brake, and gave to them. And their eyes were opened, and they knew him;
32 and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way,
33 while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered to-
34 gether, and them that were with them, saying, The Lord is risen indeed, and hath appeared
35 to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.
36 And as they spake these things, he himself stood in the midst of them, [3] and saith unto
37 them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they
38 beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings
39 arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold
40 me having. [4] And when he had said this, he
41 shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here any-
42 thing to eat? And they gave him a piece of a
43 broiled fish [5]. And he took it, and did eat before them.

[1] Or, *after*

[2] Or, *loaf*

[3] Some ancient authorities omit *and saith unto them, Peace* be *unto you.*

[4] Some ancient authorities omit ver. 40.

[5] Many ancient authorities add *and a honeycomb.*

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44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.
45 Then opened he their understanding, that they might understand the Scriptures,
46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
47 And that repentance and remission of sins should be preached in his Name, among all nations, beginning at Jerusalem.
48 And ye are witnesses of these things.
49 ¶ [f]And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
50 ¶ And he led them out as far as to Bethany, and he lift up his hands, and blessed them.
51 [g]And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52 And they worshipped him, and returned to Jerusalem with great joy:
53 And were continually in the Temple, praising and blessing God. Amen.

ANNO DOMINI 33.

[f] John 15. 26. Acts 1. 4.
[g] Mark 16. 19. Acts 1. 9.

[1] Some ancient authorities read *unto.*

[2] Or, *nations. Beginning from Jerusalem, ye are witnesses*

[3] Some ancient authorities omit *and was carried up into heaven.*

[4] Some ancient authorities omit *worshipped him, and.*

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44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the
45 prophets, and the psalms, concerning me. Then opened he their mind, that they might under-
46 stand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer,
47 and rise again from the dead the third day; and that repentance [1]and remission of sins should be preached in his name unto all the [2]nations,
48 beginning from Jerusalem. Ye are witnesses
49 of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.
50 And he led them out until *they were* over against Bethany: and he lifted up his hands,
51 and blessed them. And it came to pass, while he blessed them, he parted from them, [3]and was
52 carried up into heaven. And they [4]worshipped him, and returned to Jerusalem with great joy:
53 and were continually in the temple, blessing God.

THE GOSPEL ACCORDING TO
S. JOHN.

CHAP. I.

IN the beginning was the Word, and the Word was with God, and the Word was God.
2 [a]The same was in the beginning with God.
3 [b]All things were made by him, and without him was not any thing made that was made.
4 In him was life, and the life was the light of men.
5 And the light shineth in darkness, and the darkness comprehended it not.
6 ¶ [c]There was a man sent from God, whose name was John.
7 The same came for a witness, to bear witness of the light, that all men through him might believe.
8 He was not that light, but *was sent* to bear witness of that light.
9 That was the true light, which lighteth every man that cometh into the world.
10 He was in the world, and [d]the world was made by him, and the world knew him not.
11 He came unto his own, and his own received him not.
12 But as many as received him, to them gave he ‖power to become the sons of God, *even* to them that believe on his Name:

[a] Gen. 1. 1.
[b] Col. 1. 16.
[c] Matt. 3. 1.
[d] Heb. 11. 3.
‖ Or, *the right or privilege.*
A. D. 26.

[1] Or, *through*

[2] Or, *was not anything made. That which hath been made was life in him; and the life &c.*

[3] Or, *overcame.* See ch. xii. 35 (Gr.).

[4] Or, *The true light, which lighteth every man, was coming*

[5] Or, *every man as he cometh*

[6] Gr. *his own things.*

1 IN the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God.
3 All things were made [1]by him; and without him [2]was not anything made that hath been made.
4 In him was life; and the life was the light of
5 men. And the light shineth in the darkness;
6 and the darkness [3]apprehended it not. There came a man, sent from God, whose name was
7 John. The same came for witness, that he might bear witness of the light, that all might
8 believe through him. He was not the light, but *came* that he might bear witness of the light.
9 [4]There was the true light, *even the light* which lighteth [5]every man, coming into the world.
10 He was in the world, and the world was made
11 [1]by him, and the world knew him not. He came unto [6]his own, and they that were his own
12 received him not. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:

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13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 [e]And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

16 And of his [f]fulness have all we received, and grace for grace.

17 For the Law was given by Moses, but grace and truth came by Jesus Christ.

18 [g]No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not: but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou ‖ that Prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 [h]He said, I *am* the voice of one crying in the wilderness: Make straight the way of the Lord, as said the Prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not,

27 [i]He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which ‖ taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 [k]And John bare record saying, I saw the Spirit descending from heaven, like a Dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the son of God.

ANNO DOMINI 26.

[e] Matt. 1. 16.

[f] Col. 1. 19.

[g] 1 Tim. 6. 16. 1 John 4. 12.

A. D. 30.

‖ *Or, a Prophet.*

[h] Matt. 3. 3.

[i] Matt. 3. 11. Acts 19. 4.
‖ *Or, beareth.*
[k] Matt. 3. 16.

1 Or, *begotten*

2 Gr. *bloods.*

3 Gr. *tabernacled.*

4 Or, *an only begotten from a father*

5 Some ancient authorities read (*this was he that said*).

6 Gr. *first in regard of me.*

7 Or, *through*

8 Many very ancient authorities read *God only begotten.*

9 Or, *And certain had been sent from among the Pharisees.*

10 Or, *in*

11 Many ancient authorities read *Bethabarah*: some, *Betharabah.*

12 Or, *beareth the sin*

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13 which were [1]born, not of [2]blood, nor of the will of the flesh, nor of the will of man, but
14 of God. And the Word became flesh, and [3]dwelt among us (and we beheld his glory, glory as of [4]the only begotten from the Father), full
15 of grace and truth. John beareth witness of him, and crieth, saying, [5]This was he of whom I said, He that cometh after me is become before
16 me: for he was [6]before me. For of his fulness
17 we all received, and grace for grace. For the law was given [7]by Moses; grace and truth came [7]by
18 Jesus Christ. No man hath seen God at any time; [8]the only begotten Son, which is in the bosom of the Father, he hath declared *him.*

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and
20 Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I
21 am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered,
22 No. They said therefore unto him, Who art thou? that we may give an answer to them that
23 sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said
24 Isaiah the prophet. [9]And they had been sent
25 from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the
26 prophet? John answered them, saying, I baptize [10]with water: in the midst of you standeth
27 one whom ye know not, *even* he that cometh after me, the latchet of whose shoe I am not
28 worthy to unloose. These things were done in [11]Bethany beyond Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which
30 [12]taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was [6]before me.
31 And I knew him not; but that he should be made manifest to Israel, for this cause came I
32 baptizing [10]with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.
33 And I knew him not: but he that sent me to baptize [10]with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that
34 baptizeth [10]with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.







THE LORD'S SUPPER.—Luke xxii. 20.



THE TAKING DOWN FROM THE CROSS.—MARK XV. 47.

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35 ¶ Again the next day after, John stood, and two of his disciples.
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.
37 And the two disciples heard him speak, and they followed Jesus.
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where ‖ dwellest thou?
39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was ‖ about the tenth hour.
40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, ‖ the Christ.
42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, ‖ a stone.
43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
44 Now Philip was of Bethsaida, the city of Andrew and Peter.
45 Philip findeth Nathanael, and saith unto him, We have found him of whom [l] Moses in the Law, and the [m] Prophets did write, Jesus of Nazareth the son of Joseph.
46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed in whom is no guile.
48 Nathanael saith unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nathanael answered, and saith unto him, Rabbi, thou art the Son of God, thou art the king of Israel.
50 Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
51 And he saith unto him, Verily, verily I say unto you, hereafter ye shall see heaven open, and the Angels of God ascending, and descending upon the son of man.

CHAP. II.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.
2 And both Jesus was called, and his disciples, to the marriage.
3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

ANNO DOMINI 30.

‖ *Or, abidest.*

‖ *That was two hours before night.*

‖ *Or, the anointed.*

‖ *Or, Peter.*

[l] Gen. 49. 10. Deut. 18. 18.
[m] Is. 4. 2.

[1] Or, *Teacher*
[2] That is, *Anointed.*
[3] Gr. *Joanes*: called in Matt. xvi. 17, *Jonah.*
[4] That is, *Rock* or *Stone.*

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35 Again on the morrow John was standing,
36 and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the
37 Lamb of God! And the two disciples heard
38 him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being
39 interpreted, [1] Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the
40 tenth hour. One of the two that heard John *speak*, and followed him, was Andrew, Simon
41 Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, [2] Christ).
42 He brought him unto Jesus. Jesus looked upon him and said, Thou art Simon the son of [3] John: thou shalt be called Cephas (which is by interpretation, [4] Peter).
43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus
44 saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Pe-
45 ter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of
46 Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and
47 see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in
48 whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nathanael answered him, Rabbi, thou art the
50 Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things
51 than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was
2 there: and Jesus also was bidden, and his dis-
3 ciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They
4 have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour
5 is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

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6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.
9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom,
10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.
12 ¶ After this he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many days.
13 ¶ And the Jews' Passover was at hand, and Jesus went up to Jerusalem,
14 And found in the Temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.
15 And when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables,
16 And said unto them that sold doves, Take these things hence, make not my father's house an house of merchandise.
17 And his disciples remembered that it was written, [a] The zeal of thine house hath eaten me up.
18 ¶ Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
19 Jesus answered, and said unto them, [b] Destroy this temple, and in three days I will raise it up.
20 Then said the Jews, Forty and six years was this Temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the Scripture, and the word which Jesus had said.
23 ¶ Now when he was in Jerusalem at the Passover, in the feast day, many believed in his Name, when they saw the miracles which he did.
24 But Jesus did not commit himself unto them, because he knew all men,
25 And needed not that any should testify of man: for he knew what was in man.

CHAP. III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come

ANNO DOMINI 30.

[a] Ps. 69. 9.

[b] Matt. 26. 61.

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6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing
7 two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they
8 filled them up to the brim. And he saith unto them, Draw out now, and bear unto the [1] ruler
9 of the feast. And they bare it. And when the ruler of the feast tasted the water [2] now become wine, and knew not whence it was (but the servants which had drawn the water knew), the
10 ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the
11 good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.
13 And the passover of the Jews was at hand,
14 and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money
15 sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers'
16 money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a
17 house of merchandise. His disciples remembered that it was written, The zeal of thine
18 house shall eat me up. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these
19 things? Jesus answered and said unto them, Destroy this [3] temple, and in three days I will
20 raise it up. The Jews therefore said, Forty and six years was this [3] temple in building, and
21 wilt thou raise it up in three days? But he
22 spake of the [3] temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.
23 Now when he was in Jerusalem at the passover, during the feast, many believed on his
24 name, beholding his signs which he did. But Jesus did not trust himself unto them, for that
25 he knew all men, and because he needed not that any one should bear witness concerning [4] man; for he himself knew what was in man.
3 Now there was a man of the Pharisees,
2 named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come

[1] Or, *steward*
[2] Or, *that it had become*
[3] Or, *sanctuary*
[4] Or, *a man; for . . . the man*

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from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered, and said unto him, Verily, verily I say unto thee, except a man be born ‖again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born ‖again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

9 Nicodemus answered, and said unto him, How can these things be?

10 Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not: how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ [a]And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ [b]For God so loved the world, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life.

17 [c]For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

18 ¶ He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.

19 And this is the condemnation, [d]that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be ‖reproved.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things, came Jesus and his disciples into the land of Judæa, and there he tarried with them, [e]and baptized.

23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized.

ANNO DOMINI 30.

‖ *Or, from above.*

‖ *Or, from above.*

[a] Num. 21. 9.

[b] 1 John 4. 9.

[c] ch. 12. 47.

[d] ch. 1. 4. ‖ *Or, discovered.*

[e] ch. 4. 2.

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from God: for no man can do these signs that thou
3 doest, except God be with him. Jesus answered
and said unto him, Verily, verily, I say unto thee,
Except a man be born [1]anew, he cannot see the
4 kingdom of God. Nicodemus saith unto him,
How can a man be born when he is old? can
he enter a second time into his mother's womb,
5 and be born? Jesus answered, Verily, verily,
I say unto thee, Except a man be born of water
and the Spirit, he cannot enter into the king-
6 dom of God. That which is born of the flesh
is flesh; and that which is born of the Spirit is
7 spirit. Marvel not that I said unto thee, Ye
8 must be born [1]anew. [2]The wind bloweth where
it listeth, and thou hearest the voice thereof, but
knowest not whence it cometh, and whither it
goeth: so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How
10 can these things be? Jesus answered and said
unto him, Art thou the teacher of Israel, and
11 understandest not these things? Verily, ver-
ily, I say unto thee, We speak that we do
know, and bear witness of that we have seen;
12 and ye receive not our witness. If I told you
earthly things, and ye believe not, how shall ye
13 believe, if I tell you heavenly things? And
no man hath ascended into heaven, but he that
descended out of heaven, *even* the Son of man,
14 [3]which is in heaven. And as Moses lifted up
the serpent in the wilderness, even so must the
15 Son of man be lifted up: that whosoever [4]be-
lieveth may in him have eternal life.

16 For God so loved the world, that he gave his
only begotten Son, that whosoever believeth on
him should not perish, but have eternal life.
17 For God sent not the Son into the world to
judge the world; but that the world should be
18 saved through him. He that believeth on him
is not judged: he that believeth not hath been
judged already, because he hath not believed
on the name of the only begotten Son of God.
19 And this is the judgement, that the light is
come into the world, and men loved the dark-
ness rather than the light; for their works were
20 evil. For every one that [5]doeth ill hateth the
light, and cometh not to the light, lest his works
21 should be [6]reproved. But he that doeth the
truth cometh to the light, that his works may
be made manifest, [7]that they have been wrought
in God.

22 After these things came Jesus and his disciples
into the land of Judæa; and there he tarried with
23 them, and baptized. And John also was baptizing
in Ænon near to Salim, because there [8]was much
water there: and they came, and were baptized.

[1] Or, *from above*

[2] Or, *The Spirit breatheth*

[3] Many ancient authorities omit *which is in heaven.*

[4] Or, *believeth in him may have*

[5] Or, *practiseth*

[6] Or, *convicted*

[7] Or, *because*

[8] Gr. *were many waters.*

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24 For John was not yet cast into prison.
25 ¶ Then there arose a question between some of John's disciples and the Jews, about purifying.
26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [f]to whom thou barest witness, behold, the same baptizeth, and all men come to him.
27 John answered, and said, [g]A man can ||receive nothing, except it be given him from heaven.
28 Ye yourselves bear me witness, that I said, [h]I am not the Christ, but that I am sent before him.
29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This my joy therefore is fulfilled.
30 He must increase, but I must decrease.
31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven is above all:
32 And what he hath seen and heard, that he testifieth, and no man receiveth his testimony:
33 He that hath received his testimony [i]hath set to his seal, that God is true.
34 For he whom God hath sent speaketh the words of God: For God giveth not the Spirit by measure *unto him.*
35 [k]The Father loveth the Son, and hath given all things into his hand.
36 [l]He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.

CHAP. IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2 (Though Jesus himself baptized not, but his disciples:)
3 He left Judæa, and departed again into Galilee.
4 And he must needs go through Samaria.
5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground [a]that Jacob gave to his son Joseph.
6 Now Jacob's Well was there. Jesus therefore being wearied with his journey, sat thus on the Well: and it was about the sixth hour.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
8 For his disciples were gone away unto the city to buy meat.
9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.
10 Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
11 The woman saith unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou that living water?
12 Art thou greater than our father Jacob, which

ANNO DOMINI 30.

[f] ch. 1. 7, 34.

[g] Heb. 5. 4. || *Or, take unto himself.*

[h] ch. 1. 20.

[i] Rom. 3. 4.

[k] Matt. 11. 27.

[l] Hab. 2. 4. 1 John 5. 10.

[a] Gen. 33. 19. & 48. 22. Josh. 24. 32.

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24, 25 For John was not yet cast into prison. There arose therefore a questioning on the part of John's
26 disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and
27 all men come to him. John answered and said, A man can receive nothing, except it have been
28 given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but,
29 that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's
30 voice: this my joy therefore is fulfilled. He must increase, but I must decrease.
31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: [1]he that cometh from heaven
32 is above all. What he hath seen and heard, of that he beareth witness; and no man re-
33 ceiveth his witness. He that hath received his witness hath set his seal to *this*, that God is
34 true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit
35 by measure. The Father loveth the Son, and
36 hath given all things into his hand. He that believeth on the Son hath eternal life; but he that [2]obeyeth not the Son shall not see life, but the wrath of God abideth on him.

4 When therefore the Lord knew how that the Pharisees had heard that Jesus was making
2 and baptizing more disciples than John (although Jesus himself baptized not, but his dis-
3 ciples), he left Judæa, and departed again into
4 Galilee. And he must needs pass through
5 Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that
6 Jacob gave to his son Joseph: and Jacob's [3]well was there. Jesus therefore, being wearied with his journey, sat [4]thus by the [3]well. It was
7 about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her,
8 Give me to drink. For his disciples were gone
9 away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? ([5]For Jews have no
10 dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; [6]thou wouldest have asked of him, and
11 he would have given thee living water. The woman saith unto him, [6]Sir, thou hast nothing to draw with, and the well is deep: from
12 whence then hast thou that living water? Art thou greater than our father Jacob, which

[1] Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

[2] Or, *believeth not*

[3] Gr. *spring*: and so in ver. 14; but not in ver. 11, 12.

[4] Or, *as he was*

[5] Some ancient authorities omit *For Jews have no dealings with Samaritans.*

[6] Or, *Lord*

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gave us the Well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: In that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a Prophet.

20 Our fathers worshipped in this mountain, and ye say, that [b]in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him.

24 [c]God is a Spirit, and they that worship him must worship him in spirit, and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou, or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: Is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields: [d]for they are white already to harvest.

ANNO DOMINI 30.

[b] Deut. 12. 5.

[c] 2 Cor. 3. 17.

[d] Matt. 9. 37.

1 Or, *Lord*

2 Or, *for such the Father also seeketh*

3 Or, *God is spirit*

4 Or, *white unto harvest. Already he that reapeth &c.*

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gave us the well, and drank thereof himself, and
13 his sons, and his cattle? Jesus answered and said
unto her, Every one that drinketh of this water
14 shall thirst again: but whosoever drinketh of
the water that I shall give him shall never
thirst; but the water that I shall give him shall
become in him a well of water springing up unto
15 eternal life. The woman saith unto him, [1]Sir,
give me this water, that I thirst not, neither
16 come all the way hither to draw. Jesus saith
unto her, Go, call thy husband, and come hither.
17 The woman answered and said unto him, I have
no husband. Jesus saith unto her, Thou saidst
18 well, I have no husband: for thou hast had five
husbands; and he whom thou now hast is not
19 thy husband: this hast thou said truly. The
woman saith unto him, [1]Sir, I perceive that thou
20 art a prophet. Our fathers worshipped in this
mountain; and ye say, that in Jerusalem is the
21 place where men ought to worship. Jesus saith
unto her, Woman, believe me, the hour cometh,
when neither in this mountain, nor in Jerusalem,
22 shall ye worship the Father. Ye worship that
which ye know not: we worship that which we
23 know: for salvation is from the Jews. But the
hour cometh, and now is, when the true worshippers shall worship the Father in spirit and
truth: [2]for such doth the Father seek to be his
24 worshippers. [3]God is a Spirit: and they that
worship him must worship in spirit and truth.
25 The woman saith unto him, I know that Messiah
cometh (which is called Christ): when he is
26 come, he will declare unto us all things. Jesus
saith unto her, I that speak unto thee am *he*.
27 And upon this came his disciples; and they
marvelled that he was speaking with a woman;
yet no man said, What seekest thou? or, Why
28 speakest thou with her? So the woman left
her waterpot, and went away into the city, and
29 saith to the men, Come, see a man, which told
me all things that *ever* I did: can this be the
30 Christ? They went out of the city, and were
31 coming to him. In the mean while the dis-
32 ciples prayed him, saying, Rabbi, eat. But he
said unto them, I have meat to eat that ye know
33 not. The disciples therefore said one to another,
34 Hath any man brought him *aught* to eat? Jesus
saith unto them, My meat is to do the will of
him that sent me, and to accomplish his work.
35 Say not ye, There are yet four months, and
then cometh the harvest? behold, I say unto
you, Lift up your eyes, and look on the fields,
that they are [4]white already unto harvest.

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36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
37 And herein is that saying true: One soweth, and another reapeth.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them, and he abode there two days.
41 And many more believed, because of his own word:
42 And said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.
43 ¶ Now after two days he departed thence, and went into Galilee:
44 For [e]Jesus himself testified, that a Prophet hath no honour in his own country.
45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the Feast: for they also went unto the Feast.
46 So Jesus came again into Cana of Galilee, [f]where he made the water wine. And there was a certain ‖nobleman, whose son was sick at Capernaum.
47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
49 The nobleman saith unto him, Sir, come down ere my child die.
50 Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.
52 Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.
53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth, and himself believed, and his whole house.
54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHAP. V.

AFTER [a]this there was a feast of the Jews, and Jesus went up to Jerusalem.
2 Now there is at Jerusalem by the sheep ‖*market*, a pool, which is called in the Hebrew tongue *Bethesda*, having five porches.
3 In these lay a great multitude of impotent folk,

ANNO DOMINI 30.

[e] Matt. 13. 57.

[f] ch. 2. 1.

‖ *Or, Courtier, or ruler.*

A. D. 31.

[a] Lev. 23. 2. Deut. 16. 1.

‖ *Or, gate.*

1 Or, *king's officer*

2 Or, *Lord*

3 Gr. *bond-servants.*

4 Many ancient authorities read *the feast.*

5 Some ancient authorities read *Bethsaida*, others, *Bethzatha.*

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36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and
37 he that reapeth may rejoice together. For herein is the saying true, One soweth, and another
38 reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.
39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things
40 that *ever* I did. So when the Samaritans came unto him, they besought him to abide with
41 them; and he abode there two days. And
42 many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.
43 And after the two days he went forth from
44 thence into Galilee. For Jesus himself testified, that a prophet hath no honour in his own
45 country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.
46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain [1]nobleman, whose son was sick at
47 Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point
48 of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no
49 wise believe. The [1]nobleman saith unto him,
50 [2]Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto
51 him, and he went his way. And as he was now going down, his [3]servants met him, say-
52 ing, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh
53 hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself be-
54 lieved, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

5 After these things there was [4]a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew [5]Bethesda,
3 having five porches. In these lay a multitude

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of blind, halt, withered, waiting for the moving of the water.

4 For an Angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: And on the same day was the Sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the Sabbath day, [b] it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, ‖ a multitude being in that place.

14 Afterward Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also, that God was his father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily I say unto you, The son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the son likewise.

20 For the father loveth the son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

22 For the Father judgeth no man: but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

ANNO DOMINI 31.

[b] Jer. 17. 22.

‖ *Or, from the multitude that was.*

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of them that were sick, blind, halt, withered[1].

5 And a certain man was there, which had been
6 thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith
7 unto him, Wouldest thou be made whole? The sick man answered him, [2]Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth
8 down before me. Jesus saith unto him, Arise,
9 take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take
11 up thy bed. But he answered them, He that made me whole, the same said unto me, Take
12 up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy*
13 *bed*, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall
15 thee. The man went away, and told the Jews that it was Jesus which had made him whole.
16 And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.
17 But Jesus answered them, My Father worketh
18 even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth,
20 these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may mar-
21 vel. For as the Father raiseth the dead and quickeneth them, even so the Son also quick-
22 eneth whom he will. For neither doth the Father judge any man, but he hath given
23 all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him.

[1] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

[2] Or, *Lord*

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24 Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.
25 Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
26 For as the Father hath life in himself: so hath he given to the Son to have life in himself:
27 And hath given him authority to execute judgment also, because he is the Son of man.
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth, [c]they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.
30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father, which hath sent me.
31 [d]If I bear witness of myself, my witness is not true.
32 ¶ [e]There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.
33 Ye sent unto John, [f]and he bare witness unto the truth.
34 But I receive not testimony from man: but these things I say, that ye might be saved.
35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
37 And the Father himself which hath sent me, [g]hath borne witness of me. Ye have neither heard his voice at any time, [h]nor seen his shape.
38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
39 ¶ Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.
40 And ye will not come to me, that ye might have life.
41 I receive not honour from men.
42 But I know you, that ye have not the love of God in you.
43 I am come in my Father's name, and ye receive me not: if another shall come in his own Name, him ye will receive.
44 [i]How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?
45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.
46 For had ye believed Moses, ye would have believed me: [k]for he wrote of me.
47 But if ye believe not his writings, how shall ye believe my words?

ANNO DOMINI 31.

[c] Matt. 25. 46.
[d] ch. 8. 14.
[e] Matt. 3. 17.
[f] ch. 1. 7.
[g] Matt. 3. 17. & 17. 5.
[h] Deut. 4. 12.
[i] ch. 12. 43.
[k] Gen. 3. 15. Deut. 18. 15.

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24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but
25 hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of
26 God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the
27 Son also to have life in himself: and he gave him authority to execute judgement, because he
28 is [1]the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs
29 shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have [2]done ill, unto the resurrection of judgement.
30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him
31 that sent me. If I bear witness of myself, my
32 witness is not true. It is another that beareth witness of me; and I know that the witness
33 which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto
34 the truth. But the witness which I receive is not from man: howbeit I say these things, that
35 ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for
36 a season in his light. But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me,
37 that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time,
38 nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye be-
39 lieve not. [3]Ye search the scriptures, because ye think that in them ye have eternal life; and
40 these are they which bear witness of me; and
41 ye will not come to me, that ye may have life. I
42 receive not glory from men. But I know you, that ye have not the love of God in yourselves.
43 I am come in my Father's name, and ye receive me not: if another shall come in his own name,
44 him ye will receive. How can ye believe, which receive glory one of another, and the glory that
45 *cometh* from [4]the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom
46 ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of
47 me. But if ye believe not his writings, how shall ye believe my words?

[1] Or, *a son of man*
[2] Or, *practised*
[3] Or, *Search the scriptures*
[4] Some ancient authorities read *the only* one.

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CHAP. VI.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias:
2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3 And Jesus went up into a mountain, and there he sat with his disciples.
4 [a]And the Passover, a feast of the Jews, was nigh.
5 ¶ [b]When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
6 (And this he said to prove him: for he himself knew what he would do.)
7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.
12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.
14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.
15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a King, he departed again into a mountain, himself alone.
16 [c]And when even was now come, his disciples went down unto the sea,
17 And entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.
18 And the sea arose, by reason of a great wind that blew.
19 So when they had rowed about five and twenty or thirty furlongs they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
20 But he saith unto them, It is I, be not afraid.
21 Then they willingly received him into the ship, and immediately the ship was at the land whither they went.
22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto

ANNO DOMINI 32.

[a] Lev. 23. 5. Deut. 16. 1.

[b] Matt. 14. 14.

[c] Matt. 14. 23.

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6 After these things Jesus went away to the other side of the sea of Galilee, which is *the sea*
2 of Tiberias. And a great multitude followed him, because they beheld the signs which he did
3 on them that were sick. And Jesus went up into the mountain, and there he sat with his
4 disciples. Now the passover, the feast of the
5 Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we
6 to buy [1]bread, that these may eat? And this he said to prove him: for he himself knew what
7 he would do. Philip answered him, Two hundred [2]pennyworth of [1]bread is not sufficient for
8 them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother,
9 saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are
10 these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took
11 the loaves; and having given thanks, he distributed to them that were set down; likewise also
12 of the fishes as much they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain
13 over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which re-
14 mained over unto them that had eaten. When therefore the people saw the [3]sign which he did, they said, This is of a truth the prophet that cometh into the world.
15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.
16 And when evening came, his disciples went
17 down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had
18 not yet come to them. And the sea was rising
19 by reason of a great wind that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat:
20 and they were afraid. But he saith unto them,
21 It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.
22 On the morrow the multitude which stood on the other side of the sea saw that there was none other [4]boat there, save one, and that Jesus

[1] Gr. *loaves.*

[2] See marginal note on Matt. xviii. 28.

[3] Some ancient authorities read *signs.*

[4] Gr. *little boat.*

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his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 ‖Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: [d]for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered, and said unto them, [e]This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work?

31 [f]Our fathers did eat Manna in the desert, as it is written, [g]He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger: and he that believeth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, [h]Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?

ANNO DOMINI 32.

‖ *Or, work not.*

[d] Matt. 3. 17.

[e] 1 John 3. 23.

[f] Ex. 16. 15. Num. 11. 7.
[g] Ps. 78. 24.

[h] Matt. 13. 55.

[1] Gr. *little boats.*
[2] Or, *he sent*
[3] Or, *that I should raise him up*

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entered not with his disciples into the boat, but
23 *that* his disciples went away alone (howbeit there came [1]boats from Tiberias nigh unto the place where they ate the bread after the Lord had
24 given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [1]boats, and
25 came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were
27 filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for
28 him the Father, *even* God, hath sealed. They said therefore unto him, What must we do, that
29 we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom [2]he hath
30 sent. They said therefore unto him, What then doest thou for a sign, that we may see, and be-
31 lieve thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.
32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth
33 you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.
34 They said therefore unto him, Lord, evermore
35 give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me
36 shall never thirst. But I said unto you, that
37 ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no
38 wise cast out. For I am come down from heaven, not to do mine own will, but the will
39 of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but
40 should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and [3]I will raise him up at the last day.
41 The Jews therefore murmured concerning him, because he said, I am the bread which
42 came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?

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43 Jesus therefore answered, and said unto them, Murmur not among yourselves.
44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
45 [i]It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
46 Not that any man hath seen the Father; [k]save he which is of God, he hath seen the Father.
47 Verily, verily I say unto you, He that believeth on me, hath everlasting life.
48 I am that bread of life.
49 Your fathers did eat Manna in the wilderness, and are dead.
50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
51 I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.
52 The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?
53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.
54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.
55 For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.
58 This is that bread which came down from heaven: not as your fathers did eat Manna, and are dead: he that eateth of this bread shall live for ever.
59 These things said he in the Synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?
61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?
62 [l]*What* and if ye shall see the son of man ascend up where he was before?
63 It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.
64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.
65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

ANNO DOMINI 32.

[i] Is. 54. 13. Jer. 31. 34.

[k] Matt. 11. 27.

[l] ch. 3. 13.

[1] Gr. *true meat.*
[2] Gr. *true drink.*
[3] Or, *a synagogue*
[4] Or, *him*

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43 Jesus answered and said unto them, Murmur not
44 among yourselves. No man can come to me, except the Father which sent me draw him: and I
45 will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.
46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father.
47 Verily, verily, I say unto you, He that believeth
48 hath eternal life. I am the bread of life.
49 Your fathers did eat the manna in the wilder-
50 ness, and they died. This is the bread which cometh down out of heaven, that a man may
51 eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.
52 The Jews therefore strove one with another, saying, How can this man give us his flesh to
53 eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have
54 not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I
55 will raise him up at the last day. For my flesh is [1]meat indeed, and my blood is [2]drink indeed.
56 He that eateth my flesh and drinketh my blood
57 abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live
58 because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live
59 for ever. These things said he in [3]the synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can
61 hear [4]it? But Jesus knowing in himself that his disciples murmured at this, said unto them,
62 Doth this cause you to stumble? *What* then if ye should behold the Son of man ascending
63 where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit,
64 and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who
65 it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

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66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

69 [m] And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

AFTER these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 [a] Now the Jews' feast of Tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, [b] for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: For some said, He is a good man: Others said, Nay, but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up into the Temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man ‖letters, having never learned?

16 Jesus answered them, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 [c] Did not Moses give you the Law, and *yet* none of you keepeth the Law? [d] Why go ye about to kill me?

ANNO DOMINI 32.

[m] Matt. 16. 16.

[a] Lev. 23. 34.

[b] ch. 8. 20.

‖ *Or, learning.*

[c] Ex. 24. 3.
[d] ch. 5. 16, 18.

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66 Upon this many of his disciples went back,
67 and walked no more with him. Jesus said
therefore unto the twelve, Would ye also go
68 away? Simon Peter answered him, Lord, to
whom shall we go? thou [1]hast the words of
69 eternal life. And we have believed and know
70 that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve,
71 and one of you is a devil? Now he spake of
Judas *the son* of Simon Iscariot, for he it was
that should betray him, *being* one of the twelve.

7 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because
2 the Jews sought to kill him. Now the feast of
the Jews, the feast of tabernacles, was at hand.
3 His brethren therefore said unto him, Depart
hence, and go into Judæa, that thy disciples
also may behold thy works which thou doest.
4 For no man doeth anything in secret, [2]and himself seeketh to be known openly. If thou doest
5 these things, manifest thyself to the world. For
6 even his brethren did not believe on him. Jesus
therefore saith unto them, My time is not yet
7 come; but your time is alway ready. The
world cannot hate you; but me it hateth, be-
8 cause I testify of it, that its works are evil. Go
ye up unto the feast: I go not up [3]yet unto this
9 feast; because my time is not yet fulfilled. And
having said these things unto them, he abode
still in Galilee.
10 But when his brethren were gone up unto the
feast, then went he also up, not publicly, but as
11 it were in secret. The Jews therefore sought
12 him at the feast, and said, Where is he? And
there was much murmuring among the multitudes concerning him: some said, He is a good
man; others said, Not so, but he leadeth the
13 multitude astray. Howbeit no man spake
openly of him for fear of the Jews.
14 But when it was now the midst of the feast
Jesus went up into the temple, and taught.
15 The Jews therefore marvelled, saying, How
knoweth this man letters, having never
16 learned? Jesus therefore answered them, and
said, My teaching is not mine, but his that sent
17 me. If any man willeth to do his will, he shall
know of the teaching, whether it be of God, or
18 *whether* I speak from myself. He that speaketh from himself seeketh his own glory: but he
that seeketh the glory of him that sent him, the
same is true, and no unrighteousness is in him.
19 Did not Moses give you the law, and *yet* none of
you doeth the law? Why seek ye to kill me?

[1] Or, *hast words*

[2] Some ancient authorities read *and seeketh it to be known openly.*

[3] Many ancient authorities omit *yet.*

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20 The people answered, and said, Thou hast a devil: Who goeth about to kill thee?
21 Jesus answered, and said unto them, I have done one work, and ye all marvel.
22 [e]Moses therefore gave unto you Circumcision (not because it is of Moses, [f]but of the fathers;) and ye on the Sabbath day circumcise a man.
23 If a man on the Sabbath day receive circumcision, ‖that the Law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?
24 [g]Judge not according to the appearance, but judge righteous judgment.
25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?
26 But lo, he speaketh boldly, and they say nothing unto him: Do the rulers know indeed that this is the very Christ?
27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.
28 Then cried Jesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of myself, but he that sent me is true, whom ye know not.
29 But I know him, for I am from him, and he hath sent me.
30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?
32 ¶ The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the chief Priests sent officers to take him.
33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.
34 [h]Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.
35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the ‖Gentiles, and teach the Gentiles?
36 What manner of saying is this that he said, Ye shall seek me, and shall not find me? and where I am, thither ye cannot come?
37 [i]In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink.
38 [k]He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.
39 ([l]But this spake he of the Spirit, which they that believe on him should receive. For the holy Ghost was not yet *given*, because that Jesus was not yet glorified.)
40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
42 [m]Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

ANNO DOMINI 32.

[e] Lev. 12. 3.
[f] Gen. 17. 10.
‖ *Or, without breaking the Law of Moses.*
[g] Deut. 1. 16.
[h] ch. 13. 33.
‖ *Or, Greeks.*
[i] Lev. 23. 36.
[k] Deut. 18. 15.
[l] Is. 44. 3. Joel 2. 28.
[m] Matt. 2. 5.

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20 The multitude answered, Thou hast a [1]devil:
21 who seeketh to kill thee? Jesus answered and said unto them, I did one work, and
22 ye all [2]marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye cir-
23 cumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sab-
24 bath? Judge not according to appearance, but judge righteous judgement.
25 Some therefore of them of Jerusalem said, Is
26 not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know
27 that this is the Christ? Howbeit we know this man whence he is: but when the Christ com-
28 eth, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he
29 that sent me is true, whom ye know not. I know him; because I am from him, and he
30 sent me. They sought therefore to take him: and no man laid his hand on him, because his
31 hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs
32 than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.
33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me.
34 Ye shall seek me, and shall not find me: and
35 where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion [3]among the Greeks, and
36 teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?
37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man
38 thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
39 But this spake he of the Spirit, which they that believed on him were to receive: [4]for the Spirit was not yet *given*; because Jesus was not yet
40 glorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth
41 the prophet. Others said, This is the Christ. But some said, What, doth the Christ come
42 out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

[1] Gr. *demon.*
[2] Or, *marvel because of this. Moses hath given you circumcision*
[3] Gr. *of.*
[4] Some ancient authorities read *for the Holy Spirit was not yet given.*

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43 So there was a division among the people because of him.
44 And some of them would have taken him, but no man laid hands on him.
45 ¶ Then came the officers to the chief Priests and Pharisees, and they said unto them, Why have ye not brought him?
46 The officers answered, Never man spake like this man.
47 Then answered them the Pharisees, Are ye also deceived?
48 Have any of the rulers, or of the Pharisees believed on him?
49 But this people who knoweth not the Law, are cursed.
50 Nicodemus saith unto them, ([n]he that came to Jesus by night, being one of them,)
51 [o]Doth our Law judge any man before it hear him, and know what he doeth?
52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no Prophet.
53 And every man went unto his own house.

CHAP. VIII.

JESUS went unto the Mount of Olives:
2 And early in the morning he came again into the Temple, and all the people came unto him, and he sat down, and taught them.
3 And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 [a]Now Moses in the Law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not.
7 So when they continued asking him, he lift up himself, and said unto them, [b]He that is without sin among you, let him first cast a stone at her.
8 And again, he stooped down, and wrote on the ground.
9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: Go, and sin no more.
12 ¶ Then spake Jesus again unto them, saying, [c]I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest record of thyself, thy record is not true.
14 Jesus answered, and said unto them, [d]Though I bear record of myself, yet my record is true: for I

ANNO DOMINI 32.

[n] ch. 3. 2.
[o] Deut. 17. 8. & 19. 15.
[a] Lev. 20. 10.
[b] Deut. 17. 7.
[c] ch. 1. 4. & 9. 5.
[d] ch. 5. 31.

[1] Or, *see: for out of Galilee &c.*
[2] Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.
[3] Or, *Teacher*
[4] Or, *trying*

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43 So there arose a division in the multitude be-
44 cause of him. And some of them would have taken him; but no man laid hands on him.
45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why
46 did ye not bring him? The officers answered,
47 Never man so spake. The Pharisees therefore
48 answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the
49 Pharisees? But this multitude which knoweth
50 not the law are accursed. Nicodemus saith unto them (he that came to him before, being
51 one of them), Doth our law judge a man, except it first hear from himself and know what he
52 doeth? They answered and said unto him, Art thou also of Galilee? Search, and [1]see that out of Galilee ariseth no prophet.

53 [2][And they went every man unto his own
8 house: but Jesus went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him;
3 and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst,
4 they say unto him, [3]Master, this woman hath
5 been taken in adultery, in the very act. Now in the law Moses commanded us to stone such:
6 what then sayest thou of her? And this they said, [4]tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and
7 with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and with his finger
9 wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in
10 the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no
11 man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that follo-
13 weth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness
14 of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I

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know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 [e] It is also written in your Law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the Temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: Whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: Ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins. For if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say, and to judge of you: But he that sent me is true, and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of myself: but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake those words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

32 And ye shall know the Truth, and the Truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily I say unto you, [f] Whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

ANNO DOMINI 32.

[e] Deut. 17. 6. Matt. 18. 16.

[f] Rom. 6. 20. 2 Pet. 2. 19.

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know whence I came, and whither I go; but ye
15 know not whence I come, or whither I go. Ye
16 judge after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me.
17 Yea and in your law it is written, that the wit-
18 ness of two men is true. I am he that beareth witness of myself, and the Father that sent me
19 beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.
20 These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin:
22 whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith,
23 Whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this
24 world. I said therefore unto you, that ye shall die in your sins: for except ye believe that [1] I
25 am *he*, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, [2] Even that which I have also spoken
26 unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I [3] unto
27 the world. They perceived not that he spake
28 to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that [4] I am *he*, and *that* I do nothing of myself, but as the Father taught me,
29 I speak these things. And he that sent me is with me; he hath not left me alone; for I do
30 always the things that are pleasing to him. As he spake these things, many believed on him.

31 Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are
32 ye truly my disciples; and ye shall know the
33 truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man:
34 how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondser-
35 vant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever.
36 If therefore the Son shall make you free, ye
37 shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word
38 [5] hath not free course in you. I speak the things which I have seen with [6] *my* Father: and ye also do the things which ye heard from *your* father.

[1] Or, *I am*

[2] Or, How is it *that I even speak to you at all?*

[3] Gr. *into.*

[4] Or, *I am* Or, *I am* he: *and I do*

[5] Or, *hath no place in you*

[6] Or, *the Father: do ye also therefore the things which ye heard from the Father.*

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39 They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
41 Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one Father, even God.
42 Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God: neither came I of myself, but he sent me.
43 Why do ye not understand my speech? even because ye cannot hear my word.
44 [g] Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
45 And because I tell you the truth, ye believe me not.
46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
47 [h] He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.
48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.
50 And I seek not mine own glory, there is one that seeketh and judgeth.
51 Verily, verily I say unto you, If a man keep my saying, he shall never see death.
52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets: and thou sayest, If a man keep my saying, he shall never taste of death.
53 Art thou greater than our father Abraham, which is dead? and the Prophets are dead: whom makest thou thyself?
54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:
55 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.
57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.
59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by.

ANNO DOMINI 32.

[g] 1 John 3. 8.

[h] 1 John 4. 6.

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39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye [1]were Abraham's children, [2]ye would
40 do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not
41 Abraham. Ye do the works of your father. They said unto him, We were not born of for-
42 nication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself,
43 but he sent me. Why do ye not [3]understand my speech? *Even* because ye cannot hear my
44 word. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and [4]stood not in the truth, because there is no truth in him. [5]When he speaketh a lie, he speaketh of his own: for he is a liar, and the father
45 thereof. But because I say the truth, ye be-
46 lieve me not. Which of you convicteth me of sin? If I say truth, why do ye not believe
47 me? He that is of God heareth the words of God: for this cause ye hear *them* not, because
48 ye are not of God. The Jews answered and said unto him, Say we not well that thou art a
49 Samaritan, and hast a [6]devil? Jesus answered, I have not a [6]devil; but I honour my Father,
50 and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judg-
51 eth. Verily, verily, I say unto you, If a man
52 keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a [6]devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my
53 word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom mak-
54 est thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is
55 your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know
56 him, and keep his word. Your father Abraham rejoiced [7]to see my day; and he saw it,
57 and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast
58 thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham
59 [8]was, I am. They took up stones therefore to cast at him: but Jesus [9]hid himself, and went out of the temple[10].

[1] Gr. *are.*

[2] Some ancient authorities read *ye do the works of Abraham.*

[3] Or, *know*

[4] Some ancient authorities read *standeth.*

[5] Or, *When one speaketh a lie, he speaketh of his own: for his father also is a liar.*

[6] Gr. *demon.*

[7] Or, *that he should see*

[8] Gr. *was born.*

[9] Or, *was hidden, and went &c.*

[10] Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

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CHAP. IX.

AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, [a] I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ‖anointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the Sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not, or who hath opened his eyes we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they

ANNO DOMINI 32.

[a] ch. 1. 9.

‖ *Or, spread the clay upon the eyes of the blind man.*

[1] Or, *and with the clay thereof anointed* his *eyes*

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9 And as he passed by, he saw a man blind
2 from his birth. And his disciples asked him,
saying, Rabbi, who did sin, this man, or his
3 parents, that he should be born blind? Jesus
answered, Neither did this man sin, nor his
parents: but that the works of God should be
4 made manifest in him. We must work the
works of him that sent me, while it is day: the
5 night cometh, when no man can work. When
I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the
ground, and made clay of the spittle, [1] and an-
7 ointed his eyes with the clay, and said unto
him, Go, wash in the pool of Siloam (which is
by interpretation, Sent). He went away there-
8 fore, and washed, and came seeing. The neigh-
bours therefore, and they which saw him afore-
time, that he was a beggar, said, Is not this he
9 that sat and begged? Others said, It is he:
others said, No, but he is like him. He said, I
10 am *he*. They said therefore unto him, How
11 then were thine eyes opened? He answered,
The man that is called Jesus made clay, and
anointed mine eyes, and said unto me, Go to
Siloam, and wash: so I went away and washed,
12 and I received sight. And they said unto him,
Where is he? He saith, I know not.
13 They bring to the Pharisees him that aforetime
14 was blind. Now it was the sabbath on the day
when Jesus made the clay, and opened his eyes.
15 Again therefore the Pharisees also asked him
how he received his sight. And he said unto
them, He put clay upon mine eyes, and I wash-
16 ed, and do see. Some therefore of the Phari-
sees said, This man is not from God, because he
keepeth not the sabbath. But others said, How
can a man that is a sinner do such signs? And
17 there was a division among them. They say
therefore unto the blind man again, What say-
est thou of him, in that he opened thine eyes?
18 And he said, He is a prophet. The Jews there-
fore did not believe concerning him, that he had
been blind, and had received his sight, until
they called the parents of him that had received
19 his sight, and asked them, saying, Is this your
son, who ye say was born blind? how then doth
20 he now see? His parents answered and said,
We know that this is our son, and that he was
21 born blind: but how he now seeth, we know
not; or who opened his eyes, we know not: ask
him; he is of age; he shall speak for himself.
22 These things said his parents, because they

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feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the Synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise, we know that this man is a sinner.

25 He answered, and said, Whether he be a sinner or no, I know not: One thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? How opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would you hear it again? Will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind:

33 If this man were not of God, he could do nothing.

34 They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they ‖cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe: and he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not, might see, and that they which see, might be made blind.

40 And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth.

CHAP. X.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

ANNO DOMINI 32.

‖ *Or, excommunicated him.*

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feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the syna-
23 gogue. Therefore said his parents, He is of
24 age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man
25 is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know,
26 that, whereas I was blind, now I see. They said therefore unto him, What did he to thee?
27 how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye
28 also become his disciples? And they reviled him, and said, Thou art his disciple; but we are
29 disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we
30 know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he
31 opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.
32 Since the world began it was never heard that any one opened the eyes of a man born blind.
33 If this man were not from God, he could do
34 nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on [1]the
36 Son of God? He answered and said, And who is
37 he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is
38 that speaketh with thee. And he said, Lord, I
39 believe. And he worshipped him. And Jesus said, For judgement came I into this world, that they which see not may see; and that they which
40 see may become blind. Those of the Pharisees which were with him heard these things, and said
41 unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the
2 same is a thief and a robber. But he that entereth in by the door is [2]the shepherd
3 of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

[1] Many ancient authorities read *the Son of man.*

[2] Or, *a shepherd*

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4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.
6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.
8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.
9 I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
10 The thief cometh not, but for to steal and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
11 [a]I am the good shepherd: the good shepherd giveth his life for the sheep.
12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
13 The hireling fleeth, because he is an hireling, and careth not for the sheep.
14 I am the good shepherd, and know my sheep, and am known of mine.
15 As the father knoweth me, even so know I the father: and I lay down my life for the sheep.
16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; [b]and there shall be one fold, *and* one shepherd.
17 Therefore doth my father love me, [c]because I lay down my life that I might take it again.
18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. [d]This commandment have I received of my father.
19 ¶There was a division therefore again among the Jews for these sayings.
20 And many of them said, He hath a devil, and is mad, why hear ye him?
21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
22 ¶And it was at Jerusalem the [e]feast of the dedication, and it was winter.
23 And Jesus walked in the temple in Solomon's porch.
24 Then came the Jews round about him, and said unto him, How long dost thou ||make us to doubt? If thou be the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
26 But ye believe not, because ye are not of my sheep, as I said unto you.

ANNO DOMINI 32.

[a] Is. 40. 11. Ezek. 34. 23.

[b] Ezek. 37. 22.

[c] Is. 53. 7, 8.

[d] Acts 2. 24.

[e] 1 Macc. 4. 59.
|| *Or, hold us in suspense.*

1 Or, *proverb*

2 Or, *have abundance*

3 Or, *lead*

4 Or, *there shall be one flock*

5 Some ancient authorities read *took it away.*

6 Or, *right*

7 Gr. *demon.*

8 Some ancient authorities read *At that time was the feast.*

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4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they
5 know his voice. And a stranger will they not follow, but will flee from him: for they know not
6 the voice of strangers. This [1]parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the
8 sheep. All that came before me are thieves and robbers: but the sheep did not hear them.
9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and
10 shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may [2]have *it* abun-
11 dantly. I am the good shepherd: the good shepherd layeth down his life for the sheep.
12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*:
13 *he fleeth* because he is a hireling, and careth not
14 for the sheep. I am the good shepherd; and I know mine own, and mine own know me,
15 even as the Father knoweth me, and I know the Father; and I lay down my life for the
16 sheep. And other sheep I have, which are not of this fold: them also I must [3]bring, and they shall hear my voice; and [4]they shall become
17 one flock, one shepherd. Therefore doth the Father love me, because I lay down my life,
18 that I may take it again. No one [5]taketh it away from me, but I lay it down of myself. I have [6]power to lay it down, and I have [6]power to take it again. This commandment received I from my Father.
19 There arose a division again among the Jews
20 because of these words. And many of them said, He hath a [7]devil, and is mad; why hear
21 ye him? Others said, These are not the sayings of one possessed with a [7]devil. Can a [7]devil open the eyes of the blind?
22 [8]And it was the feast of the dedication at
23 Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch.
24 The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us
25 plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my
26 Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep.

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27 My sheep hear my voice, and I know them, and they follow me.
28 And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.
29 My father which gave them me, is greater than all: and no man is able to pluck them out of my father's hand.
30 I and my father are one.
31 Then the Jews took up stones again to stone him.
32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.
34 Jesus answered them, [f]Is it not written in your law, I said, ye are gods?
35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken:
36 Say ye of him, whom the father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.
39 Therefore they sought again to take him: but he escaped out of their hand,
40 And went away again beyond Jordan, into the place where John at first baptized: and there he abode.
41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.
42 And many believed on him there.

CHAP. XI.

NOW a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.
2 ([a]It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.
4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.
7 Then after that, saith he to his disciples, Let us go into Judæa again.
8 His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?
9 Jesus answered, Are there not twelve hours in the

ANNO DOMINI 33.

[f] Ps. 82. 6.

[a] Matt. 26. 7.

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27 My sheep hear my voice, and I know them, and
28 they follow me: and I give unto them eternal life; and they shall never perish, and no one shall
29 snatch them out of my hand. [1]My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch [2]*them* out of the
30 Father's hand. I and the Father are one.
31 The Jews took up stones again to stone him.
32 Jesus answered them, Many good works have I shewed you from the Father; for which of
33 those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou,
34 being a man, makest thyself God. Jesus answered them, Is it not written in your law, I
35 said, Ye are gods? If he called them gods, unto whom the word of God came (and the
36 scripture cannot be broken), say ye of him, whom the Father [3]sanctified and sent into the world, Thou blasphemest; because I said, I am
37 *the* Son of God? If I do not the works of my
38 Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the
39 Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.
40 And he went away again beyond Jordan into the place where John was at the first baptizing;
41 and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this
42 man were true. And many believed on him there.
11 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the
2 Lord with ointment, and wiped his feet with
3 her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord,
4 behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son
5 of God may be glorified thereby. Now Jesus
6 loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was.
7 Then after this he saith to the disciples, Let us
8 go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to
9 stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the

[1] Some ancient authorities read *That which my Father hath given unto me.*
[2] Or, aught
[3] Or, consecrated

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day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
10 But if a man walk in the night, he stumbleth, because there is no light in him.
11 These things said he, and after that, he saith unto them, Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep.
12 Then said his disciples, Lord, if he sleep, he shall do well.
13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14 Then said Jesus unto them plainly, Lazarus is dead:
15 And I am glad for your sakes, that I was not there (to the intent ye may believe:) Nevertheless, let us go unto him.
16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.
17 Then when Jesus came, he found that he had lain in the grave four days already.
18 (Now Bethany was nigh unto Jerusalem, ‖about fifteen furlongs off:)
19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.
21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
23 Jesus saith unto her, Thy brother shall rise again.
24 Martha saith unto him, [b]I know that he shall rise again in the resurrection at the last day.
25 Jesus said unto her, I am the resurrection, and the [c]life: he that believeth in me, though he were dead, yet shall he live.
26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?
27 She saith unto him, Yea Lord, I believe that thou art the Christ the Son of God, which should come into the world.
28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
29 As soon as she heard that, she arose quickly, and came unto him.
30 Now Jesus was not yet come into the town, but was in that place where Martha met him.
31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.
32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

ANNO DOMINI 33.

‖ That is, about two mile.

[b] Luke 14.14. ch. 5. 29.

[c] ch. 6. 35.

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day? If a man walk in the day, he stumbleth not, because he seeth the light of this world.
10 But if a man walk in the night, he stumbleth,
11 because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go,
12 that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is
13 fallen asleep, he will [1]recover. Now Jesus had spoken of his death: but they thought that he
14 spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is
15 dead. And I am glad for your sakes that I was not there, to the intent ye may believe;
16 nevertheless let us go unto him. Thomas therefore, who is called [2]Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.
17 So when Jesus came, he found that he had
18 been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen
19 furlongs off; and many of the Jews had come to Martha and Mary, to console them concern-
20 ing their brother. Martha therefore, when she heard that Jesus was coming, went and met
21 him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst
22 been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of
23 God, God will give thee. Jesus saith unto her,
24 Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the res-
25 urrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live:
26 and whosoever liveth and believeth on me shall
27 never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh
28 into the world. And when she had said this, she went away, and called Mary [3]her sister secretly, saying, The [4]Master is here, and calleth
29 thee. And she, when she heard it, arose quick-
30 ly, and went unto him. (Now Jesus was not yet come into the village, but was still in the
31 place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to
32 [5]weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

[1] Gr. *be saved.*
[2] That is, *Twin.*
[3] Or, *her sister, saying secretly*
[4] Or, *Teacher*
[5] Gr. *wail.*

1611

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the Spirit, and †was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come, and see.

35 Jesus wept.

36 Then said the Jews, Behold, how he loved him.

37 And some of them said, Could not this man, [d]which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee, that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶Then gathered the chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him, and the Romans shall come, and take away both our place and nation.

49 And one of them named Caiaphas, being the high Priest that same year, said unto them, Ye know nothing at all,

50 [e]Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high Priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

ANNO DOMINI 33.

† *Gr. He troubled himself.*

[d] ch. 9. 6.

[e] ch. 18. 14.

1881

33 When Jesus therefore saw her [1]weeping, and the Jews *also* [1]weeping which came with her, he [2]groaned in the spirit, and [3]was troubled, and said,

34 Where have ye laid him? They say unto him,

35,36 Lord, come and see. Jesus wept. The Jews

37 therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused

38 that this man also should not die? Jesus therefore again [4]groaning in himself cometh to the tomb. Now it was a cave, and a stone lay [5]against it.

39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath

40 been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst,

41 thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou

42 heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may be-

43 lieve that thou didst send me. And when he had thus spoken, he cried with a loud voice,

44 Lazarus, come forth. He that was dead came forth, bound hand and foot with [6]grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, which came to Mary and beheld [7]that which he did, believed

46 on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for

48 this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our

49 place and our nation. But a certain one of them, Caiaphas, being high priest that year,

50 said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the

51 whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation;

52 and not for the nation only, but that he might also gather together into one the children of

53 God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

[1] Gr. *wailing.*

[2] Or, *was moved with indignation in the spirit*

[3] Gr. *troubled himself.*

[4] Or, *being moved with indignation in himself*

[5] Or, *upon*

[6] Or, *grave-bands*

[7] Many ancient authorities read *the things which he did.*

1611

55 ¶ And the Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem before the Passover to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the feast?

57 Now both the chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

THEN Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of Spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor: but because he was a thief, and [a] had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone, against the day of my burying hath she kept this.

8 For the poor always ye have with you: but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief Priests consulted, that they might put Lazarus also to death,

11 Because that by reason of him many of the Jews went away and believed on Jesus.

12 ¶ [b] On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of Palm trees, and went forth to meet him, and cried, Hosanna, blessed is the king of Israel that cometh in the Name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon, as it is written,

15 [c] Fear not, daughter of Sion, behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

ANNO DOMINI 33.

[a] ch. 13. 29.

[b] Matt. 21. 8.

[c] Zech. 9. 9.

[1] See marginal note on Mark xiv. 3.

[2] See marginal note on Matt. xviii. 28.

[3] Or, *box*

[4] Or, *carried what was put therein*

[5] Or, *Let her alone: it was that she might keep it*

[6] Some ancient authorities read *the common people.*

[7] Or, *Ye behold*

1881

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

12 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom 2 Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with 3 him. Mary therefore took a pound of ointment of [1] spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the 4 ointment. But Judas Iscariot, one of his dis- 5 ciples, which should betray him, saith, Why was not this ointment sold for three hundred 6 [2] pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the [3] bag 7 [4] took away what was put therein. Jesus therefore said, [5] Suffer her to keep it against the day 8 of my burying. For the poor ye have always with you; but me ye have not always.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the 10 dead. But the chief priests took counsel that 11 they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the morrow [6] a great multitude that had come to the feast, when they heard that Jesus 13 was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of 14 Israel. And Jesus, having found a young ass, 15 sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on 16 an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done 17 these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, 18 bare witness. For this cause also the multitude went and met him, for that they heard that he 19 had done this sign. The Pharisees therefore said among themselves, [7] Behold how ye prevail nothing: lo, the world is gone after him.

1611

20 ¶ And there were certain Greeks among them that came up to worship at the feast:
21 The same came therefore to Philip which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: and again Andrew and Philip told Jesus.
23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.
25 [d] He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.
26 If any man serve me, let him follow me, and where I am, there shall also my servant be: If any man serve me, him will my father honour.
27 Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I unto this hour.
28 Father, glorify thy Name. Then came there a voice from heaven, *saying*, I have both glorified it, and will glorify it again.
29 The people therefore that stood by, and heard it, said, that it thundered: others said, An Angel spake to him.
30 Jesus answered, and said, This voice came not because of me, but for your sakes.
31 Now is the judgment of this world: now shall the prince of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all men unto me.
33 (This he said, signifying what death he should die.)
34 The people answered him, [e] We have heard out of the Law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? Who is this Son of man?
35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: For he that walketh in darkness, knoweth not whither he goeth.
36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.
37 ¶ But though he had done so many miracles before them, yet they believed not on him:
38 That the saying of Esaias the Prophet might be fulfilled, which he spake, [f] Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
39 Therefore they could not believe, because that Esaias said again,
40 [g] He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

ANNO DOMINI 33.

[d] Matt. 10. 39.

[e] Ps. 110. 4.

[f] Is. 53. 1. Rom. 10. 16.
[g] Matt. 13. 14.

1 Or, *soul*
2 Or, *hour?*
3 Or, *a judgement*
4 Or, *out of*
5 Or, *in*
6 Or, *was hidden from them*

1881

20 Now there were certain Greeks among those
21 that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir,
22 we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they
23 tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should
24 be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die,
25 it beareth much fruit. He that loveth his [1] life loseth it; and he that hateth his [1] life in this
26 world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour.
27 Now is my soul troubled; and what shall I say? Father, save me from this [2] hour. But
28 for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glori-
29 fied it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath
30 spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your
31 sakes. Now is [3] the judgement of this world: now shall the prince of this world be cast out.
32 And I, if I be lifted up [4] from the earth, will
33 draw all men unto myself. But this he said, signifying by what manner of death he should
34 die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son
35 of man? Jesus therefore said unto them, Yet a little while is the light [5] among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness
36 knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed
37 and [6] hid himself from them. But though he had done so many signs before them, yet they
38 believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,
40 He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and perceive with their heart,
And should turn,
And I should heal them.

1611

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.

43 [h]For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 [i]I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

47 [k]And if any man hear my words, and believe not, I judge him not; For I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: [l]the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

NOW [m]before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended (the devil having now put into the heart of Judas Iscariot Simon's son to betray him,)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God:

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered, and said unto him, What I do, thou knowest not now: but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands, and my head.

10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him, therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

ANNO DOMINI 33.

h ch. 5. 44.

i ch. 3. 19.

k ch. 3. 17.

l Mark 16. 16.

m Matt. 26. 2.

1 Or, him

2 Or, *to the uttermost*

3 Some ancient authorities omit *save*, and *his feet.*

4 Gr. *reclined.*

1881

41 These things said Isaiah, because he saw his
42 glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess [1]*it*, lest
43 they should be put out of the synagogue: for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that
45 sent me. And he that beholdeth me beholdeth
46 him that sent me. I am come a light into the world, that whosoever believeth on me may not
47 abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to
48 save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall
49 judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say,
50 and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved
2 them [2]unto the end. And during supper, the devil having already put into the heart of Judas
3 Iscariot, Simon's *son*, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and
4 goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and
5 girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he
6 was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt under-
8 stand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet
10 only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not [3]save to wash his feet, but is clean every whit: and
11 ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and [4]sat down again, he said unto them, Know ye what I have done to you?

1611

13 Ye call me Master and Lord, and ye say well: for so I am.
14 If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet.
15 For I have given you an example, that ye should do as I have done to you.
16 [b]Verily, verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him.
17 If ye know these things, happy are ye if ye do them.
18 ¶ I speak not of you all, I know whom I have chosen: but that the Scripture may be fulfilled, [c]He that eateth bread with me, hath lift up his heel against me.
19 ‖Now I tell you before it come, that when it is come to pass, ye may believe that I am he.
20 [d]Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.
21 [e]When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me.
22 Then the disciples looked one on another, doubting of whom he spake.
23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
25 He then lying on Jesus' breast, saith unto him, Lord, who is it?
26 Jesus answered, He it is to whom I shall give a ‖sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon.
27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
28 Now no man at the table knew for what intent he spake this unto him.
29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor.
30 He then having received the sop, went immediately out: and it was night.
31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified: and God is glorified in him.
32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33 Little children, yet a little while I am with you. Ye shall seek me, [f]and as I said unto the Jews, whither I go, ye cannot come: so now I say to you.
34 [g]A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.
35 By this shall all men know that ye are my disciples, if ye have love one to another.

ANNO DOMINI 33.

[b] Matt. 10. 24. ch. 15. 20.

[c] Ps. 41. 9.

‖ *Or, from henceforth.*

[d] Matt. 10. 40.

[e] Matt. 26. 21.

‖ *Or, morsel.*

[f] ch. 7. 34.
[g] Lev. 19. 18. ch. 15. 12, 17. 1 John 4. 21.

1881

13 Ye call me, [1]Master, and, Lord: and ye say well;
14 for so I am. If I then, the Lord and the [1]Master, have washed your feet, ye also ought to
15 wash one another's feet. For I have given you an example, that ye also should do as I have
16 done to you. Verily, verily, I say unto you, A [2]servant is not greater than his lord; neither [3]one that is sent greater than he that sent him.
17 If ye know these things, blessed are ye if ye do
18 them. I speak not of you all: I know whom I [4]have chosen: but that the scripture may be fulfilled, He that eateth [5]my bread lifted up his
19 heel against me. From henceforth I tell you before it come to pass, that, when it is come to
20 pass, ye may believe that [6]I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray
22 me. The disciples looked one on another,
23 doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his dis-
24 ciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell
25 *us* who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him,
26 Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon
27 Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him,
28 That thou doest, do quickly. Now no man at the table knew for what intent he spake this
29 unto him. For some thought, because Judas had the [7]bag, that Jesus said unto him, Buy what things we have need of for the feast; or,
30 that he should give something to the poor. He then having received the sop went out straightway: and it was night.
31 When therefore he was gone out, Jesus saith, Now [8]is the Son of man glorified, and God [8]is
32 glorified in him; and God shall glorify him in himself, and straightway shall he glorify him.
33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say
34 unto you. A new commandment I give unto you, that ye love one another; [9]even as I have
35 loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

[1] Or, *Teacher*
[2] Gr. *bond-servant.*
[3] Gr. *an apostle.*
[4] Or, *chose*
[5] Many ancient authorities read *his bread with me.*
[6] Or, *I am*
[7] Or, *box*
[8] Or, *was*
[9] Or, *even as I loved you, that ye also may love one another*

1611

36 ¶Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will [h]lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the Cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?

6 Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the father, and how sayest thou then, Shew us the father?

10 Believest thou not that I am in the father, and the father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father.

13 [a]And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my Name, I will do it.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,

17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you ||comfortless, I will come to you.

ANNO DOMINI 33.

[h] Matt. 26. 33.

[a] Matt. 7. 7.
|| *Or, orphans.*

1881

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt
37 follow afterwards. Peter saith unto him, Lord, why cannot I follow thee even now? I will lay
38 down my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14 Let not your heart be troubled: [1]ye believe
2 in God, believe also in me. In my Father's house are many [2]mansions; if it were not so, I would have told you; for I go to prepare a place
3 for you. And if I go and prepare a place for you, I come again, and will receive you unto myself;
4 that where I am, *there* ye may be also. [3]And
5 whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou go-
6 est; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life:
7 no one cometh unto the Father, but [4]by me. If ye had known me, ye would have known my Father also: from henceforth ye know him,
8 and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father;
10 how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father
11 abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works'
12 sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he
13 do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask [5]me anything in my name, that
15 will I do. If ye love me, ye will keep my
16 commandments. And I will [6]pray the Father, and he shall give you another [7]Comforter, that
17 he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.
18 I will not leave you [8]desolate: I come unto you.

[1] Or, *believe in God*

[2] Or, *abiding-places*

[3] Many ancient authorities read *And whither I go ye know, and the way ye know.*

[4] Or, *through*

[5] Many ancient authorities omit *me.*

[6] Gr. *make request of.*

[7] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

[8] Or, *orphans*

1611

19 Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also.
20 At that day ye shall know that I am in my Father, and you in me, and I in you.
21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
24 He that loveth me not, keepeth not my sayings, and the word which you hear is not mine, but the Father's which sent me.
25 These things have I spoken unto you, being yet present with you.
26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my name, he shall teach you all things, and brings all things to your remembrance, whatsoever I have said unto you.
27 Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.
28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.
30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
31 But that the world may know that I love the Father: and as the Father gave me commandment, even so I do: Arise, let us go hence.

CHAP. XV.

I AM the true vine, and my Father is the husbandman.
2 [a]Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
3 [b]Now ye are clean through the word which I have spoken unto you.
4 Abide in me, and I in you: As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.
5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ‖ without me ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples.

ANNO DOMINI 33.

[a] Matt. 15. 13.

[b] ch. 13. 10.

‖ *Or, severed from me.*

1881

19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I
20 live, [1]ye shall live also. In that day ye shall know that I am in my Father, and
21 ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will
22 manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto
23 the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto
24 him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.
25 These things have I spoken unto you, while
26 *yet* abiding with you. But the [2]Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto
27 you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let
28 it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the
29 Father: for the Father is greater than I. And now I have told you before it come to pass, that,
30 when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in
31 me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

15 I am the true vine, and my Father is the husbandman. Every branch in me that beareth
2 not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may
3 bear more fruit. Already ye are clean because of the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do noth-
6 ing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are
7 burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done
8 unto you. Herein [3]is my Father glorified, [4]that ye bear much fruit; and *so* shall ye be my disciples.

[1] Or, *and ye shall live*

[2] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

[3] Or, *was*

[4] Many ancient authorities read *that ye bear much fruit, and be my disciples.*

1611

9 As the Father hath loved me, so have I loved you: continue ye in my love.
10 If ye keep my Commandments, ye shall abide in my love, even as I have kept my Father's Commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
12 [c]This is my Commandment, that ye love one another, as I have loved you.
13 Greater love hath no man than this, that a man lay down his life for his friends.
14 Ye are my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.
16 Ye have not chosen me, but I have chosen you, and [d]ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.
17 These things I command you, that ye love one another.
18 If the world hate you, ye know that it hated me before it hated you.
19 If ye were of the world, the world would love his own: But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20 Remember the word that I said unto you, [e]The servant is not greater than the Lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.
21 But all these things will they do unto you for my Name's sake, because they know not him that sent me.
22 If I had not come, and spoken unto them, they had not had sin: but now they have no ||cloak for their sin.
23 He that hateth me, hateth my Father also.
24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my father.
25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [f]They hated me without a cause.
26 [g]But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.
27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAP. XVI.

THESE things have I spoken unto you, that ye should not be offended.
2 They shall put you out of the Synagogues: yea,

ANNO DOMINI 33.

[c] ch. 13. 34. 1 Thess. 4. 9. 1 John 3. 11.

[d] Matt. 28. 19.

[e] Matt. 10. 24. ch. 13. 16.

|| *Or, excuse.*

[f] Ps. 35. 19. [g] Luke 24. 49. ch. 14. 26.

1881

9 Even as the Father hath loved me, I also
10 have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and *that* your joy may be fulfilled. This is my commandment, that ye love one another,
12 even as I have loved you. Greater love hath
13 no man than this, that a man lay down his life
14 for his friends. Ye are my friends, if ye do the
15 things which I command you. No longer do I call you [1]servants; for the [2]servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my
16 Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give
17 it you. These things I command you, that ye
18 may love one another. If the world hateth you, [3]ye know that it hath hated me before *it hated*
19 you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, there-
20 fore the world hateth you. Remember the word that I said unto you, A [2]servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they
21 will keep yours also. But all these things will they do unto you for my name's sake, because
22 they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their
23 sin. He that hateth me hateth my Father also.
24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my
25 Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law,
26 They hated me without a cause. But when the [4]Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which [5]proceedeth from the Father, he shall bear wit-
27 ness of me: [6]and ye also bear witness, because ye have been with me from the beginning.

16 These things have I spoken unto you, that
2 ye should not be made to stumble. They shall put you out of the synagogues: yea,

1 Gr. *bond-servants.*
2 Gr. *bond-servant.*
3 Or, *know ye*
4 Or, *Advocate* Or, *Helper* Gr. *Paraclete.*
5 Or, *goeth forth from*
6 Or, *and bear ye also witness*

1611

the time cometh, that whosoever killeth you, will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

8 And when he is come, he will ‖reprove the world of sin, and of righteousness, and of judgment.

9 Of sin, because they believe not on me.

10 Of righteousness, because I go to my Father, and ye see me no more.

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now:

13 Howbeit, when he the spirit of truth is come, he will guide you into all truth: For he shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will shew you things to come.

14 He shall glorify me, for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again a little while, and ye shall see me: because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again; A little while and ye shall see me?

20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: And ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing: [a]Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.

ANNO DOMINI 33.

‖ *Or, convince.*

[a] Matt. 7. 7.

1881

the hour cometh, that whosoever killeth you shall
3 think that he offereth service unto God. And
these things will they do, because they have not
4 known the Father, nor me. But these things have
I spoken unto you, that when their hour is come,
ye may remember them, how that I told you.
And these things I said not unto you from the
5 beginning, because I was with you. But now I
go unto him that sent me; and none of you
6 asketh me, Whither goest thou? But because
I have spoken these things unto you, sorrow
7 hath filled your heart. Nevertheless I tell you
the truth; It is expedient for you that I go
away: for if I go not away, the [1]Comforter
will not come unto you; but if I go, I will send
8 him unto you. And he, when he is come, will
convict the world in respect of sin, and of right-
9 eousness, and of judgement: of sin, because they
10 believe not on me; of righteousness, because I
go to the Father, and ye behold me no more;
11 of judgement, because the prince of this world
12 hath been judged. I have yet many things to
say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come,
he shall guide you into all the truth: for he
shall not speak from himself; but what things
soever he shall hear, *these* shall he speak: and
he shall declare unto you the things that are to
14 come. He shall glorify me: for he shall take
15 of mine, and shall declare *it* unto you. All
things whatsoever the Father hath are mine:
therefore said I, that he taketh of mine, and
16 shall declare *it* unto you. A little while, and
ye behold me no more; and again a little
17 while, and ye shall see me. *Some* of his disci-
ples therefore said one to another, What is this
that he saith unto us, A little while, and ye be-
hold me not; and again a little while, and ye
shall see me: and, Because I go to the Father?
18 They said therefore, What is this that he saith,
A little while? We know not what he saith.
19 Jesus perceived that they were desirous to ask
him, and he said unto them, Do ye inquire
among yourselves concerning this, that I said,
A little while, and ye behold me not, and again
20 a little while, and ye shall see me? Verily,
verily, I say unto you, that ye shall weep and
lament, but the world shall rejoice: ye shall be
sorrowful, but your sorrow shall be turned into
21 joy. A woman when she is in travail hath sor-
row, because her hour is come: but when she
is delivered of the child, she remembereth no
more the anguish, for the joy that a man is
22 born into the world. And ye therefore now
have sorrow: but I will see you again, and
your heart shall rejoice, and your joy no one
23 taketh away from you. And in that day ye
shall [2]ask me nothing. Verily, verily, I say
unto you, If ye shall ask anything of the
Father, he will give it you in my name.

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

[2] Or, *ask me no question*

1611

24 Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full.
25 These things have I spoken unto you in ‖ proverbs: the time cometh when I shall no more speak unto you in ‖ proverbs, but I shall shew you plainly of the Father.
26 At that day ye shall ask in my Name: and I say not unto you that I will pray the Father for you:
27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ‖ proverb.
30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: By this we believe that thou camest forth from God.
31 Jesus answered them, Do ye now believe?
32 [b]Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to ‖ his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
33 These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.

CHAP. XVII.

THESE words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.
2 [a]As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.
4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
5 And now O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.
6 I have manifested thy Name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word.
7 Now they have known that all things whatsoever thou hast given me, are of thee.
8 For I have given unto them the words which thou gavest me, and they have received them, [b]and have known surely that I came out from thee, and they have believed that thou didst send me.
9 I pray for them, I pray not for the world: but for them which thou hast given me, for they are thine.
10 And all mine are thine, and thine are mine: and I am glorified in them.
11 And now I am no more in the world, but these are in the world, and I come to thee.

ANNO DOMINI 33.

‖ *Or, parables.*

‖ *Or, parables.*

‖ *Or, parable.*

[b] Matt. 26. 31.

‖ *Or, his own home.*

[a] Matt. 28. 18.

[b] ch. 16. 27.

1881

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.
25 These things have I spoken unto you in [1]proverbs: the hour cometh, when I shall no more speak unto you in [1]proverbs, but shall
26 tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you,
27 that I will [2]pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth
28 from the Father. I came out from the Father, and am come into the world: again, I leave the
29 world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speak-
30 est no [3]proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that
31 thou camest forth from God. Jesus answered
32 them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is
33 with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:
2 even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them
3 he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even*
4 Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast
5 given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they
7 have kept thy word. Now they know that all things whatsoever thou hast given me are from
8 thee: for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send
9 me. I [4]pray for them: I [4]pray not for the world, but for those whom thou hast given me;
10 for they are thine: and all things that are mine are thine, and thine are mine: and I am glori-
11 fied in them. And I am no more in the world, and these are in the world, and I come to thee.

[1] Or, *parables*
[2] Gr. *make request of.*
[3] Or, *parable*
[4] Gr. *make request.*

1611

Holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: [c]that the Scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be ‖sanctified through the truth.

20 Neither pray I for these alone; but for them also which shall believe on me through their word:

21 That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them: that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 [d]Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

WHEN Jesus had spoken these words, [a]he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 [b]Judas then having received a band of men, and officers from the chief Priests and Pharisees, cometh thither with lanterns and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus

ANNO DOMINI 33.

[c] Ps. 109. 8.

‖ *Or, truly sanctified.*

[d] ch. 12. 26.

[a] Matt. 26. 36.
[b] Matt. 26. 47.

1 Gr. *make request.*
2 Gr. *out of.*
3 Or, *evil*
4 Or, *Consecrate*
5 Many ancient authorities read *those whom.*
6 Or, *ravine* Gr. *winter-torrent.*
7 Or, *of the Cedars*
8 Or, *cohort*

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Holy Father, keep them in thy name which thou hast given me, that they may be one,
12 even as we *are*. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scrip-
13 ture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in them-
14 selves. I have given them thy word; and the world hated them, because they are not of the
15 world, even as I am not of the world. I [1]pray not that thou shouldest take them [2]from the world, but that thou shouldest keep them [2]from
16 [3]the evil *one*. They are not of the world, even
17 as I am not of the world. [4]Sanctify them in
18 the truth: thy word is truth. As thou didst send me into the world, even so sent I them
19 into the world. And for their sakes I [4]sanctify myself, that they themselves also may be
20 sanctified in truth. Neither for these only do I [1]pray, but for them also that believe on me
21 through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world
22 may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we
23 *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst
24 them, even as thou lovedst me. Father, [5]that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of
25 the world. O righteous Father, the world knew thee not, but I knew thee; and these
26 knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

18 When Jesus had spoken these words, he went forth with his disciples over the [6]brook [7]Kidron, where was a garden, into the which he entered,
2 himself and his disciples. Now Judas also, which betrayed him, knew the place: for Jesus
3 ofttimes resorted thither with his disciples. Judas then, having received the [8]band *of soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches
4 and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?
5 They answered him, Jesus of Nazareth. Jesus

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saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, [c]Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right ear: The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my father hath given me, shall I not drink it?

12 Then the band and the captain, and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high Priest that same year. ‖

14 [d]Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ [e]And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high Priest, and went in with Jesus into the palace of the high Priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high Priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing:

21 Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus ‖with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 [f]Now Annas had sent him bound unto Caiaphas the high Priest.

25 And Simon Peter stood and warmed himself: [g]They said therefore unto him, Art not thou

ANNO DOMINI 33.

[c] ch. 17. 12.

‖ *And Annas sent Christ bound unto Caiaphas the high Priest, ver.* 24.

[d] ch. 11. 50.

[e] Matt. 26. 58.

‖ *Or, with a rod.*

[f] Matt. 26. 57.

[g] Matt. 26. 69.

1 Gr. *bond-servant.*

2 Or, *cohort*

3 Or, *military tribune* Gr. *chiliarch.*

4 Gr. *bond-servants.*

5 Gr. *a fire of charcoal.*

6 Gr. *synagogue.*

7 Or, *with a rod*

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saith unto them, I am *he*. And Judas also, which
6 betrayed him, was standing with them. When
therefore he said unto them, I am *he*, they went
7 backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they
8 said, Jesus of Nazareth. Jesus answered, I told you that I am *he*: if therefore ye seek me, let
9 these go their way: that the word might be fulfilled which he spake, Of those whom thou hast
10 given me I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's [1]servant, and cut off his right ear. Now
11 the [1]servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the [2]band and the [3]chief captain, and the officers of the Jews, seized Jesus and bound him,
13 and led him to Annas first; for he was father in law to Caiaphas, which was high priest that
14 year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus
16 into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the
17 door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith,
18 I am not. Now the [4]servants and the officers were standing *there*, having made [5]a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19 The high priest therefore asked Jesus of his
20 disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in [6]synagogues, and in the temple, where all the Jews come together; and in secret spake
21 I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said.
22 And when he had said this, one of the officers standing by struck Jesus [7]with his hand, saying,
23 Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
24 Annas therefore sent him bound unto Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou

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also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high Priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ [h]Then led they Jesus from Caiaphas unto ‖the hall of Judgment: And it was early, [i]and they themselves went not into the Judgment hall, lest they should be defiled: but that they might eat the Passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 [k]That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 [l]Then Pilate entered into the Judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself? or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief Priests have delivered thee unto me: What hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 [m]But ye have a custom that I should release unto you one at the Passover: will ye therefore that I release unto you the king of the Jews?

40 [n]Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

THEN [o]Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth again, and saith

ANNO DOMINI 33.

[h] Matt. 27. 2.

‖ *Or, Pilate's house.*

[i] Acts 10. 28.

[k] Matt. 20. 19.

[l] Matt. 27. 11.

[m] Matt. 27. 15.

[n] Acts 3. 14.

[o] Matt. 27. 26.

[1] Gr. *bond-servants.*

[2] Gr. *Prætorium.*

[3] Or, *officers*: as in ver. 3, 12, 18, 22.

[4] Or, *Thou sayest it, because I am a king.*

[5] Or, *with rods*

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also *one* of his disciples? He denied, and
26 said, I am not. One of the [1]servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the
27 garden with him? Peter therefore denied again: and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the [2]palace: and it was early; and they themselves entered not into the [2]palace, that they might not be defiled, but might eat the
29 passover. Pilate therefore went out unto them, and saith, What accusation bring ye against
30 this man? They answered and said unto him, If this man were not an evil-doer, we should
31 not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to
32 put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the [2]palace, and called Jesus, and said unto him, Art
34 thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it
35 thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?
36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my [3]servants fight, that I should not be delivered to the Jews: but now is my kingdom
37 not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, [4]Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
38 Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them,
39 I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you
40 the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19 Then Pilate therefore took Jesus, and scourged
2 him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple
3 garment; and they came unto him, and said, Hail, King of the Jews! and they struck him [5]with
4 their hands. And Pilate went out again, and saith

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unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe: and *Pilate* saith unto them, Behold the man.

6 When the chief Priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid,

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King.

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief Priests answered, We have no king but Cæsar.

16 [b] Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

17 And he bearing his cross, went forth into a place called the place of a skull, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, *JESUS OF NAZARETH, THE KING OF THE JEWS.*

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief Priests of the Jews to Pilate, Write not, The king of the Jews: but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ [c] Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to

ANNO DOMINI 33.

[b] Matt. 27. 31.

[c] Matt. 27. 35.

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unto them, Behold, I bring him out to you, that ye may know that I find no crime in
5 him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the
6 man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him:
7 for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.
8 When Pilate therefore heard this saying, he was
9 the more afraid; and he entered into the [1] palace again, and saith unto Jesus, Whence art thou?
10 But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have [2] power to release
11 thee, and have [2] power to crucify thee? Jesus answered him, Thou wouldest have no [2] power against me, except it were given thee from above: therefore he that delivered me unto thee hath
12 greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king [3] speaketh
13 against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called
14 The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the
15 Jews, Behold, your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests an-
16 swered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in
18 Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and
19 Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE
20 JEWS. This title therefore read many of the Jews: [4] for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew,
21 *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am
22 King of the Jews. Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to

[1] Gr. *Prætorium.*

[2] Or, *authority*

[3] Or, *opposeth Cæsar*

[4] Or, *for the place of the city where Jesus was crucified was nigh at hand*

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every soldier a part) and also his coat: Now the coat was without seam, ‖ woven from the top throughout.

24 They said therefore among themselves, Let not us rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, [d] They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the wife* of ‖ Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, [e] that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel, full of vinegar: And they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might believe.

36 For these things were done, [f] that the Scripture should be fulfilled, [g] A bone of him shall not be broken.

37 And again another Scripture saith, [h] They shall look on him whom they pierced.

38 ¶ [i] And after this, Joseph of Arimathæa (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus, and Pilate gave him leave: he came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury:

41 Now in the place where he was crucified there

ANNO DOMINI 33.

‖ *Or, wrought.*

[d] Ps. 22. 18.

‖ *Or, Clopas.*

[e] Ps. 69. 21.

[f] Ex. 12. 46. Num. 9. 12.
[g] Ps. 34. 20.

[h] Zech. 12. 10.

[i] Matt. 27. 57.

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every soldier a part; and also the [1] coat: now the [1] coat was without seam, woven from the
24 top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife*
26 of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother,
27 Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Jesus, knowing that all things are now finished, that the scripture might be ac-
29 complished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it
30 to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be
32 taken away. The soldiers therefore came, and brake the legs of the first, and of the other
33 which was crucified with him: but when they came to Jesus, and saw that he was dead already,
34 they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.
35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that
36 he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be
37 [2] broken. And again another scripture saith, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his
39 body. And there came also Nicodemus, he who at the first came to him by night, bringing a
[3] mixture of myrrh and aloes, about a hundred
40 pound *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices,
41 as the custom of the Jews is to bury. Now in the place where he was crucified there

[1] Or, *tunic*
[2] Or, *crushed*
[3] Some ancient authorities read *roll*.

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was a garden, and in the garden a new Sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews' preparation day, for the Sepulchre was nigh at hand.

CHAP. XX.

THE [a]first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre.

2 Then she runneth and cometh to Simon Peter, and to the [b]other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the Sepulchre.

4 So they ran both together, and the other disciple did outrun Peter, and came first to the Sepulchre.

5 And he stooping down and looking in, saw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the linen clothes lie,

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the Sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the Sepulchre, weeping: and as she wept, she stooped down, and looked into the Sepulchre,

12 And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

ANNO DOMINI 33.

[a] Matt. 28. 1. Mark 16. 1.

[b] ch. 13. 23. & 21. 7, 20, 24.

1 Or, *Teacher*

2 Or, *Take not hold on me*

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was a garden; and in the garden a new tomb
42 wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away
2 from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid
3 him. Peter therefore went forth, and the other
4 disciple, and they went toward the tomb. And they ran both together: and the other disciple
5 outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths
6 lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen
7 cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled
8 up in a place by itself. Then entered in therefore the other disciple also, which came first to
9 the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise
10 again from the dead. So the disciples went away again unto their own home.
11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and
12 looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had
13 lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know
14 not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was
15 Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him
16 away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew,
17 Rabboni; which is to say, [1]Master. Jesus saith to her, [2]Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your
18 God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

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19 ¶ [c]Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.

23 [d]Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.

28 And Thomas answered, and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 ¶ [e]And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his Name.

CHAP. XXI.

AFTER these things Jesus shewed himself again to his disciples at the sea of Tiberias, and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, ‖Children, have ye any meat? They answered him, No.

ANNO DOMINI 33.

[c] Mark 16. 14.

[d] Matt. 18. 18.

[e] ch. 21. 25.

‖ *Or, Sirs.*

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1 Or, *Holy Spirit*

2 That is, *Twin.*

3 Or, *hast thou believed?*

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19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst,
20 and saith unto them, Peace *be* unto you. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were
21 glad, when they saw the Lord. Jesus therefore said to them again, Peace *be* unto you: as the
22 Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the [1]Holy Ghost:
23 whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called [2]Didy-
25 mus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst,
27 and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but
28 believing. Thomas answered and said unto
29 him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, [3]thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written
31 in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias;
2 and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called [2]Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his
3 disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they
4 took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the
5 disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No.

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6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come, and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple [a]whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said

ANNO DOMINI 33.

[a] ch. 13. 23. & 20. 2.

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6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it
7 for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was
8 naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hun-
9 dred cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see [1]a fire of coals there, and [2]fish laid thereon,
10 and [3]bread. Jesus saith unto them, Bring of
11 the fish which ye have now taken. Simon Peter therefore went [4]up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net
12 was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou?
13 knowing that it was the Lord. Jesus cometh, and taketh the [5]bread, and giveth them, and the
14 fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of [6]John, [7]lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I [8]love thee. He saith unto him, Feed my
16 lambs. He saith to him again a second time, Simon, *son* of [6]John, [7]lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [8]love thee. He saith unto him, Tend my
17 sheep. He saith unto him the third time, Simon, *son* of [6]John, [8]lovest thou me? Peter was grieved because he said unto him the third time, [8]Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [9]knowest that I [8]love thee. Jesus saith unto
18 him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,
19 and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.
20 Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who
21 is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, [10]and what shall
22 this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that*
23 to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said

[1] Gr. *a fire of charcoal.*
[2] Or, *a fish*
[3] Or, *a loaf*
[4] Or, *aboard*
[5] Or, *loaf*
[6] Gr. *Joanes.* See ch. i. 42, margin.
[7, 8] *Love* in these places represents two different Greek words.
[9] Or, *perceivest*
[10] Gr. *and this man, what?*

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not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 [b]And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

ANNO DOMINI 33.

[b] ch. 20. 30.

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not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

THE ACTS OF THE APOSTLES.

CHAP. I.

ANNO DOMINI 33.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles, whom he had chosen.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And ‖being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, [a]which, *saith he*, ye have heard of me.

5 [b]For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 [c]But ye shall receive ‖power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 [d]And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel,

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up

‖ *Or, eating together with them.*

[a] Luke 24. 49.

[b] Matt. 3. 11.

[c] ch. 2. 1. ‖ *Or, the power of the holy Ghost coming upon you.*

[d] Luke 24. 51.

1 Gr. *first.*

2 Or, *Holy Spirit*: and so throughout this book.

3 Gr. *presented.*

4 Or, *eating with them*

5 Or, *in*

6 Or, *appointed by*

1 THE [1]former treatise I made, O Theophilus, concerning all that Jesus began both to do and
2 to teach, until the day in which he was received up, after that he had given commandment through the [2]Holy Ghost unto the apostles whom he had
3 chosen: to whom he also [3]shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:
4 and, [4]being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which,
5 *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized [5]with the Holy Ghost not many days hence.
6 They therefore, when they were come together, asked him, saying, Lord, dost thou at
7 this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath [6]set
8 within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the
9 uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their
10 sight. And while they were looking stedfastly into heaven as he went, behold, two men stood
11 by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.
12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto
13 Jerusalem, a sabbath day's journey off. And when they were come in, they went up

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into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (The number of names together were about an hundred and twenty)

16 Men and brethren, This Scripture must needs have been fulfilled, [e]which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 [f]Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 [g]For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: [h]And his ‖Bishopric let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

CHAP. II.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now †when this was noised abroad, the multitude came together, and were ‖confounded, because

ANNO DOMINI 33.

[e] Ps. 41. 9.

[f] Matt. 27. 7.

[g] Ps. 69. 25.

[h] Ps. 109. 8.
‖ *Or, office: or, charge.*

† *Gr. when this voice was made.*
‖ *Or, troubled in mind.*

1 Or, brother. See Jude 1.

2 Or, *with* certain *women*

3 Gr. *names.*

4 Or, *lot*

5 Gr. *overseership.*

6 Or, *over*

7 Or, *unto*

8 Gr. *was being fulfilled.*

9 Or, *parting among them* Or, *distributing themselves*

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into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon
14 the Zealot, and Judas *the* [1]*son* of James. These all with one accord continued stedfastly in prayer, [2]with the women, and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of [3]persons *gathered* together, about
16 a hundred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to
17 them that took Jesus. For he was numbered among us, and received his [4]portion in this
18 ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and
19 all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.)
20 For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His [5]office let another take.

21 Of the men therefore which have companied with us all the time that the Lord Jesus went
22 in and went out [6]among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become
23 a witness with us of his resurrection. And they put forward two, Joseph called Barsabbas,
24 who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the
25 one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own
26 place. And they gave lots [7]for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

2 And when the day of Pentecost [8]was now come, they were all together in one place.
2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled
3 all the house where they were sitting. And there appeared unto them tongues [9]parting asunder, like as of fire; and it sat upon each
4 one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.
6 And when this sound was heard, the multitude came together, and were confounded, because

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that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes,

11 Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lift up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the Prophet Joel,

17 [a]And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke.

20 [b]The Sun shall be turned into darkness, and the Moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass, that [c]whosoever shall call on the Name of the Lord, shall be saved.

22 Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, [d]I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoice, and my tongue was glad: Moreover also, my flesh shall rest in hope,

ANNO DOMINI 33.

[a] Is. 44. 3. Joel 2. 28.

[b] Joel 2. 31.

[c] Rom. 10. 13.

[d] Ps. 16. 8.

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that every man heard them speaking in his
7 own language. And they were all amazed
and marvelled, saying, Behold, are not all these
8 which speak Galilæans? And how hear we,
every man in our own language, wherein we
9 were born? Parthians and Medes and Elam-
ites, and the dwellers in Mesopotamia, in Judæa
10 and Cappadocia, in Pontus and Asia, in Phrygia
and Pamphylia, in Egypt and the parts of Libya
about Cyrene, and sojourners from Rome, both
11 Jews and proselytes, Cretans and Arabians, we
do hear them speaking in our tongues the mighty
12 works of God. And they were all amazed, and
were perplexed, saying one to another, What
13 meaneth this? But others mocking said, They
are filled with new wine.

14 But Peter, standing up with the eleven, lifted
up his voice, and spake forth unto them, *saying*,
Ye men of Judæa, and all ye that dwell at Jeru-
salem, be this known unto you, and give ear unto
15 my words. For these are not drunken, as ye
suppose; seeing it is *but* the third hour of the
16 day; but this is that which hath been spoken
[1]by the prophet Joel;

17 And it shall be in the last days, saith God, I
will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall
prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my [2]servants and on my [3]hand-
maidens in those days
Will I pour forth of my Spirit; and they
shall prophesy.
19 And I will shew wonders in the heaven
above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:
21 And it shall be, that whosoever shall call
on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of
Nazareth, a man approved of God unto you by
[4]mighty works and wonders and signs, which
God did by him in the midst of you, even as ye
23 yourselves know; him, being delivered up by
the determinate counsel and foreknowledge of
God, ye by the hand of [5]lawless men did cru-
24 cify and slay: whom God raised up, having
loosed the pangs of death: because it was not
25 possible that he should be holden of it. For
David saith concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should
not be moved:
26 Therefore my heart was glad, and my tongue
rejoiced;
Moreover my flesh also shall [6]dwell in hope:

[1] Or, *through*

[2] Gr. *bondmen.*

[3] Gr. *bondmaidens.*

[4] Gr. *powers.*

[5] Or, *men without the law*

[6] Or, *tabernacle*

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27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy one to see corruption.

28 Thou hast made known to me the ways of life, thou shalt make me full of joy with thy countenance.

29 Men and brethren, ‖ let me freely speak unto you [e] of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day:

30 Therefore being a Prophet, [f] and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:

31 He seeing this before, spake of the resurrection of Christ, [g] that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens, but he saith himself, [h] The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, What shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the Apostles.

44 And all that believed were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the Temple, and breaking bread ‖ from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

ANNO DOMINI 33.

‖ *Or, I may.*

[e] 1 Kin. 2. 10.

[f] Ps. 132. 11.

[g] Ps. 16. 10.

[h] Ps. 110. 1.

‖ *Or, at home.*

1 Or, *in thy presence*

2 Or, one *should sit*

3 Or, *of whom*

4 Or, *at*

5 Or, *every house*

6 Or, *having received*

7 Or, *in fellowship*

8 Or, *through*

9 Many ancient authorities add *in Jerusalem; and great fear was upon all.*

10 Gr. *together.*

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27 Because thou wilt not leave my soul in
Hades,
Neither wilt thou give thy Holy One to see
corruption.

28 Thou madest known unto me the ways of
life;
Thou shalt make me full of gladness [1] with
thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins [2] he would set *one* upon his

31 throne; he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in

32 Hades, nor did his flesh see corruption. This Jesus did God raise up, [3] whereof we all are wit-

33 nesses. Being therefore [4] by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured

34 forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on
my right hand,

35 Till I make thine enemies the footstool of
thy feet.

36 Let [5] all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye

39 shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord

40 our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked genera-

41 tion. They then [6] that received his word were baptized: and there were added *unto them* in

42 that day about three thousand souls. And they continued stedfastly in the apostles' teaching and [7] fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done [8] by the apostles [9].

44 And all that believed were together, and had all

45 things common; and they sold their possessions and goods, and parted them to all, according as

46 any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food

47 with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added [10] to them day by day those that were being saved.

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CHAP. III.

NOW Peter and John went up together into the Temple at the hour of prayer, *being* the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the Temple which is called Beautiful, to ask alms of them that entered into the Temple.

3 Who, seeing Peter and John about to go into the Temple, asked an alms.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none, but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up: and immediately his feet and ankle bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God.

9 And all the people saw him walking, and praising God.

10 And they knew that it was he which sat for alms at the beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 [a]But ye denied the Holy one, and the Just, and desired a murderer to be granted unto you,

15 And killed the ‖Prince of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name through faith in his Name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached unto you.

ANNO DOMINI 33.

[a] Matt. 27. 20.

‖ *Or, author.*

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3 Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth
2 *hour*. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into
3 the temple; who seeing Peter and John about to go into the temple, asked to receive an alms.
4 And Peter, fastening his eyes upon him, with
5 John, said, Look on us. And he gave heed unto them, expecting to receive something from
6 them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.
7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-
8 bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and
9 praising God. And all the people saw him
10 walking and praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
11 And as he held Peter and John, all the people ran together unto them in the [1]porch that is called Solomon's, greatly wondering.
12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this [2]man? or why fasten ye your eyes on us, as though by our own power or godliness
13 we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his [3]Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to re-
14 lease him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted
15 unto you, and killed the [4]Prince of life; whom God raised from the dead; [5]whereof we are
16 witnesses. And [6]by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the
17 presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your
18 rulers. But the things which God foreshewed by the mouth of all the prophets, that his
19 Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the
20 Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus:

[1] Or, *portico*

[2] Or, *thing*

[3] Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; lii. 13; liii. 11.

[4] Or, *Author*

[5] Or, *of whom*

[6] Or, *on the ground of*

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21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.

22 For Moses truly said unto the fathers, [b]A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the Prophets, and of the covenant which God made with our fathers, saying unto Abraham, [c]And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAP. IV.

AND as they spake unto the people, the Priests and the ‖captain of the Temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and Elders, and Scribes,

6 And Annas the high Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high Priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, filled with the holy Ghost, said unto them, Ye rulers of the people, and Elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you, whole.

11 [a]This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were un-

ANNO DOMINI 33.

[b] Deut. 18. 15. ch. 7. 37.

[c] Gen. 12. 3.

‖ *Or, ruler.*

[a] Ps. 118. 22. Matt. 21. 42.

1 Or, *as* he raised up *me*

2 Gr. *covenanted.*

3 Some ancient authorities read *the chief priests.*

4 Or, *in whom*

5 Or, *saved*

6 Or, *this* name

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21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have
22 been since the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, [1]like unto me; to him shall ye hearken in all things
23 whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from
24 among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these
25 days. Ye are the sons of the prophets, and of the covenant which God [2]made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.
26 Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

4 And as they spake unto the people, [3]the priests and the captain of the temple and the
2 Sadducees came upon them, being sore troubled because they taught the people, and proclaimed
3 in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward
4 unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.
5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered to-
6 gether in Jerusalem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of
7 the high priest. And when they had set them in the midst, they inquired, By what power, or
8 in what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye
9 rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, [4]by what means this man is
10 [5]made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in [6]him doth
11 this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the
12 corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
13 Now when they beheld the boldness of Peter and John, and had perceived that they were un-

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learned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed, standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the Councel, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name.

18 And they called them, and commanded them, not to speak at all, nor teach in the Name of Jesus.

19 But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief Priests and Elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is,

25 Who by the mouth of thy servant David hast said, [b] Why did the heathen rage, and the people imagine vain things?

26 The Kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the Name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed, were of one heart, and of one soul: Neither said any of them, that ought of the things which he possessed was his own, but they had all things common.

ANNO DOMINI 33.

[b] Ps. 2. 1.

1881

learned and ignorant men, they marvelled; and they took knowledge of them, that they had
14 been with Jesus. And seeing the man which was healed standing with them, they could say
15 nothing against it. But when they had commanded them to go aside out of the council,
16 they conferred among themselves, saying, What shall we do to these men? for that indeed a notable [1] miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and
17 we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this
18 name. And they called them, and charged them not to speak at all nor teach in the name
19 of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto
20 God, judge ye: for we cannot but speak the
21 things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glo-
22 rified God for that which was done. For the man was more than forty years old, on whom this [1] miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief priests
24 and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, O [2] Lord, [3] thou that didst make the heaven and the earth and the
25 sea, and all that in them is: [4] who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples [5] imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [6] Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the
28 peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreor-
29 dained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy [7] servants to speak thy word with all boldness,
30 while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the
31 name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common.

[1] Gr. *sign.*
[2] Or, *Master*
[3] Or, *thou* art *he that did make*
[4] The Greek text in this clause is somewhat uncertain.
[5] Or, *meditate*
[6] Gr. *Christ.*
[7] Gr. *bond-servants.*

1611

33 And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.

34 Neither was there any among them that lacked: For as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the Apostles' feet: And distribution was made unto every man according as he had need.

36 And Joses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the Country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the Apostles' feet.

CHAP. V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid it at the Apostles' feet.

3 But Peter said, Ananias, Why hath Satan filled thine heart ‖to lie to the holy Ghost, and to keep back *part* of the price of the land?

‖ *Or, to deceive.*

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: And the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the Church, and upon as many as heard these things.

12 ¶And by the hands of the Apostles were many signs and wonders wrought among the people. (And they were all with one accord in Solomon's porch.

‖ *Or, in every street.*

13 And of the rest durst no man join himself to them: But the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick ‖into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

ANNO DOMINI 33.

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33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus[1]:
34 and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things
35 that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.
36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [2]exhortation), a Levite, a man of Cy-
37 prus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

5 But a certain man named Ananias, with
2 Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at
3 the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to [3]lie to the Holy Ghost, and to keep back *part* of the price
4 of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast
5 not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that
6 heard it. And the [4]young men arose and wrapped him round, and they carried him out and buried him.
7 And it was about the space of three hours after, when his wife, not knowing what was
8 done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much.
9 And she said, Yea, for so much. But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry
10 thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband.
11 And great fear came upon the whole church, and upon all that heard these things.
12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's
13 porch. But of the rest durst no man join himself to them: howbeit the people magnified
14 them; [5]and believers were the more added to the Lord, multitudes both of men and women;
15 insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.

[1] Some ancient authorities add *Christ.*

[2] Or, *consolation*

[3] Or, *deceive*

[4] Gr. *younger.*

[5] Or, *and there were the more added to them, believing on the Lord*

1611

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high Priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with ||indignation,

18 And laid their hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the Temple to the people all the words of this life.

21 And when they heard that, they entered into the Temple early in the morning, and taught: but the high Priest came, and they that were with him, and called the Council together, and all the Senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors, but when we had opened, we found no man within.

24 Now when the high Priest, and the captain of the Temple, and the chief Priests heard these things, they doubted of them whereunto this would grow.

25 Then came one, and told them, saying, Behold, the men whom ye put in prison are standing in the Temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (For they feared the people, lest they should have been stoned.)

27 And when they had brought them, they set them before the Council, and the high Priest asked them,

28 Saying, [a]Did not we straitly command you, that you should not teach in this Name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter, and the other Apostles answered, and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the Council, a Pharisee, named Gamaliel, a doctor of Law, had in reputation among all the people, and commanded to put the Apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

ANNO DOMINI 33.

|| *Or, envy.*

[a] ch. 4. 18.

1881

16 And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy,

18 and laid hands on the apostles, and put them

19 in public ward. But an angel of the Lord by night opened the prison doors, and brought

20 them out, and said, Go ye, and stand and speak in the temple to the people all the words of this

21 Life. And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent

22 to the prison-house to have them brought. But the officers that came found them not in the

23 prison; and they returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when

24 we had opened, we found no man within. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would

25 grow. And there came one and told them, Behold, the men whom ye put in the prison are in the

26 temple standing and teaching the people. Then went the captain with the officers, and brought them, *but* without violence; for they feared the

27 people, lest they should be stoned. And when they had brought them, they set them before the council. And the high priest asked them,

28 saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this

29 man's blood upon us. But Peter and the apostles answered and said, We must obey God

30 rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him

31 on a tree. Him did God exalt [1]with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins.

32 And we are witnesses[2] of these [3]things; [4]and *so is* the Holy Ghost, whom God hath given to them that obey him.

33 But they, when they heard this, were cut to

34 the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put

35 the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.

[1] Or, *at*

[2] Some ancient authorities add *in him.*

[3] Gr. *sayings.*

[4] Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

1611

36 For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as ‖ obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

41 ¶ And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name.

42 And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.

AND in those days when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a proselyte of Antioch.

6 Whom they set before the Apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the Synagogue, which is called *the Synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council,

ANNO DOMINI 33.

‖ *Or, believed.*

1881

36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought.

37 After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or
39 this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fight-
40 ing against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak
41 in the name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to
42 suffer dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the [1]Grecian Jews against the Hebrews, because their widows were neglected in
2 the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not [2]fit that we should forsake the
3 word of God, and [3]serve tables. [4]Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom,
4 whom we may appoint over this business. But we will continue stedfastly in prayer, and in the
5 ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of An-
6 tioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great wonders and signs among the
9 people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia,
10 disputing with Stephen. And they were not able to withstand the wisdom and the Spirit
11 by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.
12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,

[1] Gr. *Hellenists.*

[2] Gr. *pleasing.*

[3] Or, *minister to tables*

[4] Some ancient authorities read *But, brethren, look ye out from among you.*

1611

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the ‖Customs which Moses delivered us.

15 And all that sat in the Council, looking stedfastly on him, saw his face as it had been the face of an Angel.

CHAP. VII.

THEN said the high Priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, [a]Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: And after that shall they come forth, and serve me in this place.

8 [b]And he gave him the covenant of Circumcision: [c]and so *Abraham* begat Isaac, and circumcised him the eighth day: [d]and Isaac *begat* Jacob, [e]and Jacob *begat* the twelve Patriarchs.

9 [f]And the Patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, [g]and gave him favour and wisdom in the sight of Pharaoh king of Egypt: and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction, and our fathers found no sustenance.

12 [h]But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 [i]And at the second *time* Joseph was made known to his brethren, and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 [k]So Jacob went down into Egypt, [l]and died, he and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emor *the father* of Sychem.

17 But when the time of the promise drew nigh,

ANNO DOMINI 33.

‖ *Or, rites.*

[a] Gen. 12. 1.

[b] Gen. 17. 9.
[c] Gen. 21. 3.
[d] Gen. 25. 26.
[e] Gen. 29. 31.
[f] Gen. 37. 28.
[g] Gen. 41. 37.
[h] Gen. 42. 1.
[i] Gen. 45. 4.
[k] Gen. 46. 5.
[l] Gen. 49. 33.

[1] Gr. *Emmor.*

1881

13 and set up false witnesses, which said, This man
ceaseth not to speak words against this holy place,
14 and the law: for we have heard him say, that this
Jesus of Nazareth shall destroy this place, and
shall change the customs which Moses delivered
15 unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had
been the face of an angel.

7 And the high priest said, Are these things
2 so? And he said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt
3 in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into
4 the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land,
5 wherein ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him,
6 when *as yet* he had no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hun-
7 dred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this
8 place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs.
9 And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was
10 with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
11 Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers
12 found no sustenance. But when Jacob heard that there was corn in Egypt, he sent forth our
13 fathers the first time. And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh.
14 And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen
15 souls. And Jacob went down into Egypt; and
16 he died, himself, and our fathers; and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of [1]Hamor in Shechem.
17 But as the time of the promise drew nigh,

1611

which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 [m]In which time Moses was born, and [n]was ‖exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 [o]And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not.

26 [p]And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, Why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a Judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 [q]And when forty years were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a Judge? the same did God send to be a ruler and a deliverer, by the hands of the Angel which appeared to him in the bush.

36 [r]He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the red Sea, [s]and in the wilderness forty years.

37 ¶ This is that Moses which said unto the chil-

ANNO DOMINI 33.

[m] Ex. 2. 2.
[n] Heb. 11. 23.
‖ *Or, fair to God.*

[o] Ex. 2. 11.

[p] Ex. 2. 13.

[q] Ex. 3. 2.

[r] Ex. 7. 9.
[s] Ex. 16. 1.

1 Or, *he*
2 Gr. *he preserved alive.*
3 Or, *fair unto God*
4 Or, *salvation*
5 Gr. *redeemer.*

1881

which God vouchsafed unto Abraham, the people
18 grew and multiplied in Egypt, till there arose another king over Egypt, which knew not Joseph.
19 The same dealt subtilly with our race, and evil entreated our fathers, that [1]they should cast out their babes to the end they might not [2]live.
20 At which season Moses was born, and was [3]exceeding fair; and he was nourished three months
21 in his father's house: and when he was cast out, Pharaoh's daughter took him up, and nourished
22 him for her own son. And Moses was instructed in all the wisdom of the Egyptians; and he was
23 mighty in his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of
24 Israel. And seeing one *of them* suffer wrong, he defended him, and avenged him that was
25 oppressed, smiting the Egyptian: and he supposed that his brethren understood how that God by his hand was giving them [4]deliverance;
26 but they understood not. And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to
27 another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler
28 and a judge over us? Wouldest thou kill me,
29 as thou killedst the Egyptian yesterday? And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat
30 two sons. And when forty years were fulfilled, an angel appeared to him in the wilderness of
31 mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a
32 voice of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not be-
33 hold. And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou
34 standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee
35 into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a [5]deliverer with the hand of the angel which appeared to him in the bush.
36 This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years.
37 This is that Moses, which said unto the chil-

1611

dren of Israel, [t]A Prophet shall the Lord your God raise up unto you of your brethren, ||like unto me: him shall ye hear.

38 [v]This is he that was in the Church in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles, to give unto us.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 [x]Saying unto Aaron, Make us gods to go before us. For as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven, as it is written in the book of the Prophets, [y]O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the Tabernacle of Moloch, and the star of your God Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the Tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, [z]that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David,

46 Who found favour before God, and desired to find a Tabernacle for the God of Jacob.

47 [a]But Solomon built him an house.

48 [b]Howbeit the most high dwelleth not in temples made with hands, as saith the Prophet,

49 Heaven is my throne, and earth is my footstool: What house will ye build me, saith the Lord? Or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart, and ears, ye do always resist the holy Ghost: as your fathers did, *so* do ye.

52 Which of the Prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just one, of whom ye have been now the betrayers and murderers:

53 Who have received the Law by the disposition of Angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

ANNO DOMINI 33.

[t] Deut. 18. 15. || *Or, as myself.*

[v] Ex. 19. 3.

[x] Ex. 32. 1.

[y] Amos 5. 25.

[z] Ex. 25. 40.

[a] 1 Chr. 17. 12.

[b] ch. 17. 24.

1881

dren of Israel, A prophet shall God raise up unto you from among your brethren, [1]like unto me.
38 This is he that was in the [2]church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who re-
39 ceived living oracles to give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts
40 unto Egypt, saying unto Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt,
41 we wot not what is become of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works
42 of their hands. But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
43 And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it ac-
45 cording to the figure that he had seen. Which also our fathers, in their turn, brought in with [3]Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David;
46 who found favour in the sight of God, and asked
47 to find a habitation for the God of Jacob. But
48 Solomon built him a house. Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,

49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as
52 your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye
53 have now become betrayers and murderers; ye who received the law [4]as it was ordained by angels, and kept it not.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him
55 with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus stand-
56 ing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

[1] Or, *as* he raised up *me*

[2] Or, *congregation*

[3] Gr. *Jesus.*

[4] Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*

1611

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,
58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.
59 And they stoned Stephen, calling *upon God*, and saying, Lord Jesus, receive my spirit.
60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

AND Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judæa, and Samaria, except the Apostles.
2 And devout men carried Stephen *to his burial*, and made great lamentation over him.
3 As for Saul, he made havoc of the Church, entering into every house, and haling men and women committed them to prison.
4 Therefore they that were scattered abroad, went every where preaching the word.
5 Then Philip went down to the city of Samaria, and preached Christ unto them.
6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.
7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.
8 And there was great joy in that city.
9 But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.
10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.
11 And to him they had regard, because that of long time he had bewitched them with sorceries.
12 But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.
13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.
14 Now when the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.
15 Who when they were come down, prayed for them that they might receive the holy Ghost.
16 (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.)
17 Then laid they their hands on them, and they received the holy Ghost.

ANNO DOMINI 33.

A. D. 34.

1881

57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;
58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the
59 feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and
60 saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he
8 had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the
2 apostles. And devout men buried Stephen, and
3 made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.
4 They therefore that were scattered abroad went
5 about preaching the word. And Philip went down to the city of Samaria, and proclaimed
6 unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard,
7 and saw the signs which he did. [1]For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were
8 healed. And there was much joy in that city.
9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the [2]people of Samaria, giving out that
10 himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is
11 called Great. And they gave heed to him, because that of long time he had amazed them
12 with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ,
13 they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great [3]miracles wrought, he was amazed.
14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 who, when they were come down, prayed for them, that they might receive the Holy Ghost:
16 for as yet he was fallen upon none of them: only they had been baptized into the name of
17 the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

[1] Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

[2] Gr. *nation.*

[3] Gr. *powers.*

1611

18 And when Simon saw that through laying on of the Apostles' hands the holy Ghost was given, he offered them money,
19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.
20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
21 Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.
22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.
25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.
26 And the Angel of the Lord spake unto Philip, saying, Arise, and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is desert.
27 And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,
28 Was returning, and sitting in his chariot, read Esaias the Prophet.
29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
30 And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest?
31 And he said, How can I, except some man should guide me? And he desired Philip, that he would come up, and sit with him.
32 The place of the Scripture, which he read, was this, [a]He was led as a sheep to the slaughter, and like a Lamb dumb before the shearer, so opened he not his mouth:
33 In his humiliation, his Judgment was taken away: and who shall declare his generation? For his life is taken from the earth.
34 And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other man?
35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.
36 And as they went on their way, they came unto a certain water: and the Eunuch said, See, here is water, what doth hinder me to be baptized?
37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God.
38 And he commanded the chariot to stand still:

ANNO DOMINI 34.

[a] Is. 53. 7.

1881

18 Now when Simon saw that through the laying on of the apostles' hands the [1]Holy Ghost was
19 given, he offered them money, saying, Give me also this power, that on whomsoever I lay my
20 hands, he may receive the Holy Ghost. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the
21 gift of God with money. Thou hast neither part nor lot in this [2]matter: for thy heart is
22 not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.
23 For I see that thou [3]art in the gall of bitterness
24 and in the bond of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.
25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.
26 But an angel of the Lord spake unto Philip, saying, Arise, and go [4]toward the south unto the way that goeth down from Jerusalem unto
27 Gaza: the same is desert. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who
28 had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and
29 was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thy-
30 self to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?
31 And he said, How can I, except some one shall guide me? And he besought Philip to come
32 up and sit with him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
33 In his humiliation his judgement was taken away:
His generation who shall declare?
For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this?
35 of himself, or of some other? And Philip opened his mouth, and beginning from this
36 scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?[5]
38 And he commanded the chariot to stand still:

[1] Some ancient authorities omit *Holy*.

[2] Gr. *word*.

[3] Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity*.

[4] Or, *at noon*

[5] Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

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and they went down both into the water, both Philip, and the Eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

CHAP. IX.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest,

2 And desired of him letters to Damascus, to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat, nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord said unto him, Arise, and go into the street, which is called Straight, and inquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem:

14 And here he hath authority from the chief Priests, to bind all that call on thy Name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my Name's sake.

17 And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in

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and they both went down into the water, both Philip and the eunuch; and he baptized him.

39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his

40 way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord,

2 went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to

3 Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light

4 out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why

5 persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom

6 thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must

7 do. And the men that journeyed with him stood speechless, hearing the [1]voice, but be-

8 holding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and

9 brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Be-

11 hold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus:

12 for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

13 But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy

14 saints at Jerusalem: and here he hath authority from the chief priests to bind all that call

15 upon thy name. But the Lord said unto him, Go thy way: for he is a [2]chosen vessel unto me, to bear my name before the Gentiles

16 and kings, and the children of Israel: for I will shew him how many things he must suf-

17 fer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in

[1] Or, *sound*

[2] Gr. *vessel of election.*

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the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he is the Son of God.

21 But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief Priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him.

24 [a]But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Judæa, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the Saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple, named Tabitha, which by interpretation is called Dorcas: This woman was full of good works, and almsdeeds, which she did.

37 And it came to pass in those days that she was

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A. D. 37.

[a] 2 Cor. 11. 32.

A. D. 38.

[1] Gr. *Hellenists.*

[2] Gr. *builded up.*

[3] Or, *by*

[4] That is, *Gazelle.*

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the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with
18 the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received
19 his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples
20 which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is
21 the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief
22 priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews
24 took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill
25 him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that
27 he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of
28 Jesus. And he was with them going in and
29 going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the [1]Grecian Jews; but they went about
30 to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 So the church throughout all Judæa and Galilee and Samaria had peace, being [2]edified; and, walking [3]in the fear of the Lord and [3]in the comfort of the Holy Ghost, was multiplied.

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints
33 which dwelt at Lydda. And there he found a certain man named Æneas, which had kept
34 his bed eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And
35 straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [4]Dorcas: this woman was full of good
37 works and almsdeeds which she did. And it came to pass in those days, that she fell

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sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not ‖delay to come to them.

39 Then Peter arose and went with them: when he was come, they brought him into the upper chamber: And all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up: and when he had called the Saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one Simon a Tanner.

CHAP. X.

THERE was a certain man in Cæsarea, called Cornelius, a Centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the Sea side; he shall tell thee what thou oughtest to do.

7 And when the Angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: But while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter: kill, and eat.

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‖ *Or, he grieved.*

A. D. 41.

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sick, and died: and when they had washed her,
38 they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreat-
39 ing him, Delay not to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which
40 Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and
41 when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.
42 And it became known throughout all Joppa:
43 and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

10 Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band called
2 the Italian [1]band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.
3 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming
4 in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone
5 up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is sur-
6 named Peter: he lodgeth with one Simon a
7 tanner, whose house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him
8 continually; and having rehearsed all things unto them, he sent them to Joppa.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth
10 hour: and he became hungry, and desired to eat: but while they made ready, he fell into a
11 trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon
12 the earth: wherein were all manner of four-footed beasts and creeping things of the
13 earth and fowls of the heaven. And there came a voice to him, Rise, Peter; kill and eat.

[1] Or, *cohort*

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14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.
15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
16 This was done thrice: and the vessel was received up again into heaven.
17 Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made inquiry for Simon's house, and stood before the gate,
18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.
19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.
20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.
21 Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
22 And they said, Cornelius the Centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy Angel, to send for thee into his house, and to hear words of thee.
23 Then called he them in, and lodged them: And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
24 And the morrow after they entered into Cæsarea: and Cornelius waited for them, and had called together his kinsmen and near friends.
25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.
26 But Peter took him up, saying, Stand up, I myself also am a man.
27 And as he talked with him, he went in, and found many that were come together.
28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.
29 Therefore came I unto you without gainsaying, as soon as I was sent for. I ask therefore, for what intent ye have sent for me.
30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,
31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a Tanner, by the Sea side, who when he cometh, shall speak unto thee.
33 Immediately therefore I sent to thee, and thou hast well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.
34 ¶ Then Peter opened his mouth, and said,

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14 But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean.
15 And a voice *came* unto him again the second time, What God hath cleansed, make not thou
16 common. And this was done thrice: and straightway the vessel was received up into heaven.
17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's
18 house, stood before the gate, and called and asked whether Simon, which was surnamed
19 Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him,
20 Behold, three men seek thee. But arise, and get thee down, and go with them, nothing
21 doubting: for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore
22 ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear
23 words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from
24 Joppa accompanied him. And on the morrow [1]they entered into Cæsarea. And Cornelius was waiting for them, having called together
25 his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and wor-
26 shipped him. But Peter raised him up, say-
27 ing, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth
28 many come together: and he said unto them, Ye yourselves know [2]how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should
29 not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what in-
30 tent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold,
31 a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of
32 God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea
33 side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been com-
34 manded thee of the Lord. And Peter opened his mouth, and said,

[1] Some ancient authorities read *he*.

[2] Or, *how unlawful it is for a man &c.*

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ᵃOf a truth I perceive that God is no respecter of persons:
35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.
36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all.)
37 That word (I say) you know which was published throughout all Judæa, and began from Galilee, after the baptism which John preached:
38 How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.
39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree:
40 Him God raised up the third day, and shewed him openly,
41 Not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead.
42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.
43 ᵇTo him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.
44 ¶ While Peter yet spake these words, the holy Ghost fell on all them which heard the word.
45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.
46 For they heard them speak with tongues, and magnify God. Then answered Peter,
47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?
48 And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

AND the Apostles, and brethren that were in Judæa, heard that the Gentiles had also received the word of God.
2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.
4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,
5 I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me.
6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

ANNO DOMINI 41.

ᵃ Deut. 10. 17. Rom. 2. 11. 1 Pet. 1. 17.

ᵇ Jer. 31. 34. Mic. 7. 18.

[1] Many ancient authorities read *He sent the word unto.*

[2] Or, *the gospel*

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Of a truth I perceive that God is no respecter
35 of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to
36 him. [1]The word which he sent unto the children of Israel, preaching [2]good tidings of peace
37 by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; *even*
38 Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
39 And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him
40 on a tree. Him God raised up the third day,
41 and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.
42 And he charged us to preach unto the people, and to testify that this is he which is ordained
43 of God *to be* the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.
44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
45 And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out
46 the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.
47 Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?
48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

11 Now the apostles and the brethren that were in Judæa heard that the Gentiles also had re-
2 ceived the word of God. And when Peter was come up to Jerusalem, they that were of the
3 circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat
4 with them. But Peter began, and expounded
5 *the matter* unto them in order, saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four cor-
6 ners; and it came even unto me: upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of the heaven.

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7 And I heard a voice, saying unto me, Arise Peter, slay, and eat.
8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.
9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.
10 And this was done three times: and all were drawn up again into heaven.
11 And behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.
12 And the spirit bade me go with them, nothing doubting: Moreover, these six brethren accompanied me, and we entered into the man's house:
13 And he shewed us how he had seen an Angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:
14 Who shall tell thee words, whereby thou, and all thy house shall be saved.
15 And as I began to speak, the holy Ghost fell on them, [a]as on us at the beginning.
16 Then remembered I the word of the Lord, how that he said, [b]John indeed baptized with water: but ye shall be baptized with the holy Ghost.
17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I that I could withstand God?
18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.
19 ¶ [c]Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only.
20 And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.
21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.
22 ¶ Then tidings of these things came unto the ears of the Church, which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.
23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.
25 Then departed Barnabas to Tarsus, for to seek Saul.
26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves ‖with the Church, and taught much people, and the disciples were called Christians first in Antioch.

ANNO DOMINI 41.

[a] ch. 2. 4.

[b] John 1. 26.

[c] ch. 8. 1.

A. D. 42.

‖ *Or, in the Church.*

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7 And I heard also a voice saying unto me, Rise,
8 Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever
9 entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.
10 And this was done thrice: and all were drawn
11 up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.
12 And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's
13 house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is
14 Peter; who shall speak unto thee words, whereby
15 thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Ghost fell on them,
16 even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall
17 be baptized [1]with the Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?
18 And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.
19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none
20 save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the [2]Greeks also, preaching the Lord Jesus.
21 And the hand of the Lord was with them: and a great number that believed turned unto the
22 Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as
23 Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [3]that with purpose of heart they would
24 cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and
25 much people was added unto the Lord. And
26 he went forth to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [4]with the church, and taught much people; and that the disciples were called Christians first in Antioch.

[1] Or, *in*

[2] Many ancient authorities read *Grecian Jews.*

[3] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

[4] Gr. *in.*





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27 ¶ And in these days, came Prophets from Jerusalem unto Antioch.
28 And there stood up one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.
29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa.
30 Which also they did, and sent it to the Elders by the hands of Barnabas and Saul.

CHAP. XII.

NOW about that time, Herod the King ‖stretched forth his hands, to vex certain of the Church.
2 And he killed James the brother of John with the sword.
3 And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread.)
4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.
5 Peter therefore was kept in prison, but prayer was made ‖without ceasing of the Church unto God for him.
6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the Keepers before the door kept the prison.
7 And behold, the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
8 And the Angel said unto him, Gird thyself, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me.
9 And he went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision.
10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out and passed on through one street, and forthwith the Angel departed from him.
11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.
12 And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark, where many were gathered together praying.
13 And as Peter knocked at the door of the gate, a damsel came ‖to hearken, named Rhoda.
14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

ANNO DOMINI 43.

A. D. 44.

‖ *Or, began.*

‖ *Or, instant and earnest prayer was made.*

‖ *Or, to ask who was there.*

[1] Gr. *the inhabited earth.*

[2] Gr. *for ministry.*

[3] Or, *through*

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27 Now in these days there came down proph-
28 ets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [1]the world: which came to pass
29 in the days of Claudius. And the disciples, every man according to his ability, determined to send [2]relief unto the brethren that dwelt in
30 Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

12 Now about that time Herod the king put forth his hands to afflict certain of the church.
2 And he killed James the brother of John with
3 the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And
4 *those* were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to
5 bring him forth to the people. Peter therefore was kept in the prison: but prayer was made
6 earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards be-
7 fore the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly.
8 And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and fol-
9 low me. And he went out, and followed; and he wist not that it was true which was done [3]by
10 the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel
11 departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the
12 expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered
13 together and were praying. And when he knocked at the door of the gate, a maid came
14 to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

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15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his Angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison: And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode.

20 ¶ And Herod ‖ was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus †the king's chamberlain their friend, desired peace, because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an Oration unto them.

22 And the people gave a shout, *saying*, It is the voice of a God, and not of a man.

23 And immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew, and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ‖ ministry, and took with them John, whose surname was Mark.

‖ *Or, bare an hostile mind, intending war.*

†*Gr. that was over the king's bedchamber.*

‖ *Or, charge, ch.* 11. 29, 30.

CHAP. XIII.

A. D. 45.

NOW there were in the Church that was at Antioch, certain Prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been ‖ brought up with Herod the Tetrarch, and Saul.

‖ *Or, Herod's fosterbrother.*

2 As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they, being sent forth by the holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jews: and they had also John to their Minister.

6 And when they had gone through the Isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

ANNO DOMINI 44.

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15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so.
16 And they said, It is his angel. But Peter continued knocking: and when they had opened,
17 they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.
18 Now as soon as it was day, there was no small stir among the soldiers, what was
19 become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [1]put to death. And he went down from Judæa to Cæsarea, and tarried there.
20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's
21 country. And upon a set day Herod arrayed himself in royal apparel, and sat on the [2]throne,
22 and made an oration unto them. And the people shouted, *saying*, The voice of a god, and not
23 of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
24 But the word of God grew and multiplied.
25 And Barnabas and Saul returned [3]from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

13 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod
2 the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work
3 whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.
4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they
5 sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John
6 as their attendant. And when they had gone through the whole island unto Paphos, they found a certain [4]sorcerer, a false prophet, a Jew,
7 whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of
8 God. But Elymas the [4]sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

1 Gr. *led away to death.*

2 Or, *judgement-seat*

3 Many ancient authorities read *to Jerusalem.*

4 Gr. *Magus*; as in Matt. ii. 1, 7, 16.

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9 Then Saul (who is also *called* Paul) filled with the holy Ghost, set his eyes on him,
10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.
12 Then the Deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.
13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.
15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.
16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.
17 The God of this people of Israel chose our fathers, and exalted the people [a]when they dwelt as strangers in the land of Egypt, [b]and with an high arm brought he them out of it.
18 [c]And about the time of forty years †suffered he their manners in the wilderness.
19 And when he had destroyed seven nations in the land of Chanaan, [d]he divided their land to them by lot:
20 And after that [e]he gave unto them judges about the space of four hundred and fifty years until Samuel the Prophet.
21 [f]And afterward they desired a King, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.
22 And when he had removed him, [g]he raised up unto them David to be their king, to whom also he gave testimony, and said, [h]I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.
23 [i]Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus:
24 [k]When John had first preached before his coming the baptism of repentance to all the people of Israel.
25 And as John fulfilled his course, he said, [l]Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.
26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the

ANNO DOMINI 45.

[a] Ex. 1. 1.
[b] Ex. 13. 14, 16.
[c] Ex. 16. 35.
† *Gr.* ἐτροποφόρησεν, *perhaps, for* ἐτροφοφορησεν, *[bare or fed them,] as a nurse beareth or feedeth her child, Deut.* 1. 31. 2 *Mace.* 7. 27. *according to the LXX. and so Chrysostom.*
[d] Josh. 14. 1.
[e] Judg. 2. 16.
[f] 1 Sam. 8. 5.
[g] 1 Sam. 16. 13.
[h] Ps. 89. 20.
[i] Is. 11. 1.
[k] Matt. 3. 1.
[l] John 1. 20.

1 Or, *until*
2 Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.
3 Gr. *wills.*
4 Gr. *before the face of his entering in.*

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9 But Saul, who is also *called* Paul, filled with the
10 Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [1]for a season. And immediately there fell on him a mist and a darkness; and he went about seek-
12 ing some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jeru-
14 salem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.
15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of ex-
16 hortation for the people, say on. And Paul stood up, and beckoning with the hand said,
Men of Israel, and ye that fear God, hearken.
17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he
18 them forth out of it. And for about the time of forty years [2]suffered he their manners in the
19 wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four
20 hundred and fifty years: and after these things he gave *them* judges until Samuel the prophet.
21 And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years.
22 And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all
23 my [3]will. Of this man's seed hath God according to promise brought unto Israel a Saviour,
24 Jesus; when John had first preached [4]before his coming the baptism of repentance to all the
25 people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not
26 worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent
27 forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the

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voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him.

28 [m]And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a Sepulchre.

30 [n]But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm: [o]Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, [p]I will give you the sure †mercies of David.

35 Wherefore he saith also in another Psalm, [q]Thou shalt not suffer thine holy one to see corruption.

36 For David ‖after he had served his own generation by the will of God, [r]fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

39 And by him all that believe, are justified from all things, from which ye could not be justified by the Law of Moses.

40 Beware therefore, lest that come upon you which is spoken of [s]in the Prophets,

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them ‖the next Sabbath.

43 Now when the Congregation was broken up, many of the Jews and religious Proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next Sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*,

ANNO DOMINI 45.

[m] Matt. 27. 22.

[n] Matt. 28. 6.

[o] Ps. 2. 7. Heb. 1. 5.

[p] Is. 55. 3. †*Gr.* τὰ ὅσια, *holy or just things, which word the LXX. both in the place of Is. 55. 3. and in many others, use for that which is in the Hebrew, mercies.*

[q] Ps. 16. 10. ‖ *Or, after he had in his own age served the will of God.*

[r] 1 Kin. 2. 10.

[s] Hab. 1. 5.

‖ *Or, in the week between, or in the Sabbath between.*

[1] Or, *served his own generation by the counsel of God, fell on sleep*
Or, *served his own generation, fell on sleep by the counsel of God*

[2] Or, *vanish away*

[3] Many ancient authorities read *the Lord.*

[4] Or, *railed*

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voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him.*
28 And though they found no cause of death *in him*, yet asked they of Pilate that he should be
29 slain. And when they had fulfilled all things that were written of him, they took him down
30 from the tree, and laid him in a tomb. But
31 God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his
32 witnesses unto the people. And we bring you good tidings of the promise made unto the
33 fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee.
34 And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the
35 holy and sure *blessings* of David. Because he saith also in another *psalm*, Thou wilt not give
36 thy Holy One to see corruption. For David, after he had [1]in his own generation served the counsel of God, fell on sleep, and was laid unto
37 his fathers, and saw corruption: but he whom
38 God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins:
39 and by him every one that believeth is justified from all things, from which ye could not be
40 justified by the law of Moses. Beware therefore, lest that come upon *you*, which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and
[2]perish;
For I work a work in your days,
A work which ye shall in no wise believe,
if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them the next
43 sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.
44 And the next sabbath almost the whole city was gathered together to hear the word of
45 [3]God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and
46 [4]blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to
47 the Gentiles. For so hath the Lord commanded us, *saying*,

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'I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [v]But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

7 And there they preached the Gospel.

8 ¶And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet; And he leaped and walked.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen, and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, Why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, [a]which made heaven

ANNO DOMINI 45.

[v] Is. 49. 6.

[v] Matt. 10. 14.

A. D. 46.

[a] Gen. 1. 1. Ps. 146. 6. Rev. 14. 7.

1 Many ancient authorities read *the Lord.*

2 Or, *saved*

3 Gr. *Zeus.*

4 Gr. *Hermes.*

5 Or, *nature*

1881

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of [1]God: and as many
49 as were ordained to eternal life believed. And the word of the Lord was spread abroad through-
50 out all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out
51 of their borders. But they shook off the dust of their feet against them, and came unto Ico-
52 nium. And the disciples were filled with joy and with the Holy Ghost.

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both
2 of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against
3 the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their
4 hands. But the multitude of the city was divided; and part held with the Jews, and part
5 with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully,
6 and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra
7 and Derbe, and the region round about: and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's
9 womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be
10 [2]made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and
11 walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are
12 come down to us in the likeness of men. And they called Barnabas, [3]Jupiter; and Paul, [4]Mer-
13 cury, because he was the chief speaker. And the priest of [3]Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the
14 multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multi-
15 tude, crying out and saying, Sirs, why do ye these things? We also are men of like [5]passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven

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and earth, and the sea, and all things that are therein.

16 [b] Who in times past suffered all nations to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, [c] and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia,

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

AND certain men which came down from Judæa, taught the brethren, *and said*, [a] Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question.

3 And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the

ANNO DOMINI 46.

[b] Ps. 81. 12.

[c] 2 Cor. 11. 25.

[a] Gal. 5. 2.

A. D. 52.

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and the earth and the sea, and all that in them
16 is: who in the generations gone by suffered all
17 the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food
18 and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out
20 of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.
21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,
22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the king-
23 dom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the
24 Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia.
25 And when they had spoken the word in Perga,
26 they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work
27 which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door
28 of faith unto the Gentiles. And they tarried no little time with the disciples.

15 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye can-
2 not be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders
3 about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused
4 great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with
5 them. But there rose up certain of the sect of the

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Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the Law of Moses.

6 ¶ And the Apostles and Elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, [b]Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

8 And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us,

9 [c]And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, [d]to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his Name.

15 And to this agree the words of the Prophets, as it is written,

16 [e]After this I will return, and will build again the Tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my Name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day.

22 Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren,

23 And wrote letters by them after this manner, The Apostles and Elders, and brethren, send greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words,

ANNO DOMINI 52.

[b] ch. 10. 20. & 11. 15.

[c] ch. 10. 43. 1 Cor. 1. 2.

[d] Matt. 23. 4.

[e] Amos 9. 11.

1 Gr. *from early days.*

2 Or, *who doeth these things* which were *known*

3 Or, *enjoin them*

4 Some ancient authorities omit *which went out.*

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Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

6 And the apostles and the elders were gath-
7 ered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that [1]a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of
8 the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us;
9 and he made no distinction between us and
10 them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able
11 to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought
13 among the Gentiles by them. And after they had held their peace, James answered, saying,

14 Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name.
15 And to this agree the words of the prophets; as it is written,

16 After these things I will return,
And I will build again the tabernacle of
David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the
Lord,
And all the Gentiles, upon whom my name
is called,
18 Saith the Lord, [2]who maketh these things
known from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to
20 God; but that we [3]write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and
21 from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the
23 brethren: and they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in An-
24 tioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain [4]which went out from us have troubled you with words,

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subverting your souls, saying, Ye must be circumcised, and keep the Law, to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the Name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the Epistle.

31 Which when they had read, they rejoiced for the || consolation.

32 And Judas and Silas, being Prophets also themselves, exhorted the brethren with many words, and confirmed them:

33 And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the Churches.

CHAP. XVI.

THEN came he to Derbe, and Lystra: and behold, a certain disciple was there, [a] named Timotheus, the son of a certain woman which was a Jewess, and believed: but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him, and took, and circumcised him, because of the Jews which were in those quarters: for they knew all, that his father was a Greek.

ANNO DOMINI 52.

|| *Or, exhortation.*

A. D. 53.

[a] Rom. 16. 21.

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subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the [1] consolation. And Judas and Silas, being themselves also prophets, [2] exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.[3] But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

[1] Or, *exhortation*

[2] Or, *comforted*

[3] Some ancient authorities insert with variations, ver. 34 *But it seemed good unto Silas to abide there.*

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4 And as they went through the cities, they delivered them the decrees for to keep, [b]that were ordained of the Apostles and Elders which were at Jerusalem.
5 And so were the Churches established in the faith, and increased in number daily.
6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,
7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
8 And they passing by Mysia, came down to Troas.
9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the Gospel unto them.
11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis:
12 And from thence to Philippi, which is ‖the chief city of that part of Macedonia, and a Colony: and we were in that city abiding certain days.
13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.
14 ¶And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.
16 ¶And it came to pass, as we went to prayer, a certain Damsel possessed with a spirit ‖of divination, met us, which brought her masters much gain by soothsaying.
17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.
18 And this did she many days: but Paul being grieved, turned and said to the spirit, I command thee in the Name of Jesus Christ, to come out of her. And he came out the same hour.
19 ¶And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the ‖marketplace, unto the rulers,
20 And brought them to the Magistrates, saying, These men, being Jews, do exceedingly trouble our city,
21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.
22 And the multitude rose up together against them, and the Magistrates rent off their clothes, [c]and commanded to beat them.

ANNO DOMINI 53.

[b] ch. 15. 28.

‖ *Or, the first.*

‖ *Or, of Python.*

‖ *Or, court.*

[c] 2 Cor. 11. 25. 1 Thess. 2. 2.

1 Gr. *a spirit, a Python.*
2 Gr. *bond-servants.*
3 Or, *a way*
4 Gr. *come out.*
5 Gr *prætors.*

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4 And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles
5 and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.
6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy
7 Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suf-
8 fered them not; and passing by Mysia, they came
9 down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come
10 over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day fol-
12 lowing to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this
13 city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the
14 women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by
15 Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
16 And it came to pass, as we were going to the place of prayer, that a certain maid having [1]a spirit of divination met us, which brought her
17 masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are [2]servants of the Most High God, which proclaim unto you [3]the way of salvation.
18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.
19 But when her masters saw that the hope of their gain was [4]gone, they laid hold on Paul and Silas, and dragged them into the market-
20 place before the rulers, and when they had brought them unto the [5]magistrates, they said, These men, being Jews, do exceedingly trouble
21 our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans.
22 And the multitude rose up together against them: and the [5]magistrates rent their garments off them, and commanded to beat them with rods.

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23 And when they had laid many stripes upon them, they cast them into prison, charging the Jailor to keep them safely.

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight, Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the Magistrates sent the Serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The Magistrates have sent to let you go: Now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay verily, but let them come themselves, and fetch us out.

38 And the Serjeants told these words unto the Magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, [d]and entered into *the house* of Lydia, and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

3 Opening and alleging, that Christ must needs have suffered and risen again from the dead: and that this Jesus whom I preach unto you, is Christ.

4 And some of them believed, and consorted with

ANNO DOMINI 53.

[d] ver. 14.

A. D. 54.

[1] Some ancient authorities read *God.*

[2] Gr. *a table.*

[3] Or, *having believed God*

[4] Gr. *prætors.*

[5] Gr. *lictors.*

[6] Or, *exhorted*

[7] Or, *weeks*

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23 And when they had laid many stripes upon them, they cast them into prison, charging
24 the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the
25 stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;
26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.
27 And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that
28 the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm:
29 for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell
30 down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?
31 And they said, Believe on the Lord Jesus, and
32 thou shalt be saved, thou and thy house. And they spake the word of [1]the Lord unto him,
33 with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his,
34 immediately. And he brought them up into his house, and set [2]meat before them, and rejoiced greatly, with all his house, [3]having believed in God.
35 But when it was day, the [4]magistrates sent the
36 [5]serjeants, saying, Let those men go. And the jailor reported the words to Paul, *saying*, The [4]magistrates have sent to let you go: now there-
37 fore come forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come them-
38 selves and bring us out. And the [5]serjeants reported these words unto the [4]magistrates: and they feared, when they heard that they were
39 Romans; and they came and besought them; and when they had brought them out, they
40 asked them to go away from the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they [6]comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessa-
2 lonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three [7]sabbath days reasoned with them from
3 the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he,*
4 I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with

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Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also,

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another King, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the Synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city ‖wholly given to idolatry.

17 Therefore disputed he in the Synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain Philosophers of the Epicureans, and of the Stoics, encountered him: and some said, What will this ‖babbler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ‖Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

ANNO DOMINI 54.

‖ *Or, full of idols.*

‖ *Or, base fellow.*

‖ *Or, Mars' hill: It was the highest court in Athens.*

1881

Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought
6 to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned [1]the world up-
7 side down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another
8 king, *one* Jesus. And they troubled the multitude and the rulers of the city, when they
9 heard these things. And when they had taken security from Jason and the rest, they let them go.
10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the
11 synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these
12 things were so. Many of them therefore believed; also of the Greek women of honourable
13 estate, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up
14 and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy
15 abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he be-
17 held the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with
18 them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [2]gods: because he preached
19 Jesus and the resurrection. And they took hold of him, and brought him [3]unto [4]the Areopagus, saying, May we know what this new teaching is,
20 which is spoken by thee? For thou bringest certain strange things to our ears: we would
21 know therefore what these things mean. (Now all the Athenians and the strangers sojourning there [5]spent their time in nothing else, but either to tell or to hear some new thing.)

[1] Gr. *the inhabited earth.*
[2] Gr. *demons.*
[3] Or, *before*
[4] Or, *the hill of Mars*
[5] Or, *had leisure for nothing else*

1611

22 ¶ Then Paul stood in the midst of ‖Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your ‖devotions, I found an Altar with this inscription, *TO THE UNKNOWN GOD.* Whom therefore ye ignorantly worship, him declare I unto you.

24 [a]God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands:

25 Neither is worshipped with men's hands [b]as though he needed any thing, seeing he giveth to all, life and breath, and all things,

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us.

28 For in him we live, and move, and have our being, as certain also of your own Poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [c]we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at, but now commandeth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he ‖hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which was Dionýsius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

AFTER these things, Paul departed from Athens, and came to Corinth,

2 And found a certain Jew named [a]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tentmakers.)

4 And he reasoned in the Synagogue every Sabbath, and persuaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, [b]he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

ANNO DOMINI 54.

‖ *Or, court of the Areopagites.*

‖ *Or, gods that you worship,* 2 Thess. 2. 4.

[a] ch. 7. 48.

[b] Ps. 50. 8.

[c] Is. 40. 18.

‖ *Or, offered faith.*

[a] Rom. 16. 3.
[b] Matt. 10. 14.

1 Or, *religious*

2 Or, *TO THE UNKNOWN GOD.*

3 Or, *sanctuaries*

4 Or, *that which is divine*

5 Some ancient authorities read *declareth to men.*

6 Gr. *the inhabited earth.*

7 Gr. *in.*

8 Or, *a man*

9 Gr. *sought to persuade.*

10 Or, *railed*

1881

22 And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive
23 that ye are somewhat [1]superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, [2]TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto
24 you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in [3]temples made with
25 hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;
26 and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the
27 bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each
28 one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.
29 Being then the offspring of God, we ought not to think that [4]the Godhead is like unto gold, or silver, or stone, graven by art and device of
30 man. The times of ignorance therefore God overlooked; but now he [5]commandeth men that
31 they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge [6]the world in righteousness [7]by [8]the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will
33 hear thee concerning this yet again. Thus Paul
34 went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18 After these things he departed from Athens,
2 and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;
3 and because he was of the same trade, he abode with them, and they wrought; for by their trade
4 they were tentmakers. And he reasoned in the synagogue every sabbath, and [9]persuaded Jews and Greeks.
5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.
6 And when they opposed themselves, and [10]blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

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7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the Synagogue.

8 [c]And Crispus, the chief ruler of the Synagogue, believed on the Lord, with all his house: and many of the Corinthians, hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

11 And he †continued there a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the Deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This fellow persuadeth men to worship God contrary to the Law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you.

15 But if it be a question of words, and names, and of your law, look ye to it: for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes the chief ruler of the Synagogue, and beat him before the Judgment seat: and Gallio cared for none of those things.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the Synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, [d]if God will: and he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the Church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ [e]And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

ANNO DOMINI 54.

c 1 Cor. 1. 14.

† *Gr. sat there.*

A. D. 55.

A. D. 56.

d 1 Cor. 4. 19. James 4. 15.

e 1 Cor. 1. 12.

1 Gr. *believed the Lord.*

2 Or, *an eloquent man*

3 Gr. *taught by word of mouth.*

1881

7 And he departed thence, and went into the house of a certain man named Titus Justus,
8 one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, [1]believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not
10 thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much
11 people in this city. And he dwelt *there* a year and six months, teaching the word of God among them.
12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and
13 brought him before the judgement-seat, saying, This man persuadeth men to worship God con-
14 trary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should
15 bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of
16 these matters. And he drave them from the
17 judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.
18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ:
19 for he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews.
20 And when they asked him to abide a longer time,
21 he consented not; but taking his leave of them, and saying, I will return again unto you, if God
22 will, he set sail from Ephesus. And when he had landed at Cæsarea, he went up and saluted
23 the church, and went down to Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.
24 Now a certain Jew named Apollos, an Alexandrian by race, [2]a learned man, came to Ephe-
25 sus; and he was mighty in the scriptures. This man had been [3]instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John:

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26 And he began to speak boldly in the Synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

CHAP. XIX.

A. D. 57.

AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

2 He said unto them, Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's Baptism.

4 [a] Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

[a] Matt. 3. 11.

5 When they heard this, they were baptized in the Name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the Synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the Priests, which did so.

15 And the evil spirit answered, and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

ANNO DOMINI 56.

1881

26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully.

27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [1]helped them much which

28 had believed through grace: for he powerfully confuted the Jews, [2]*and that* publicly, shewing by the scriptures that Jesus was the Christ.

19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found

2 certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether [3]the Holy Ghost was

3 *given*. And he said, Into what then were ye baptized? And they said, Into John's bap-

4 tism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should

5 come after him, that is, on Jesus. And when they heard this, they were baptized into the

6 name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and

7 prophesied. And they were in all about twelve men.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the

9 kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in

10 the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the

11 Lord, both Jews and Greeks. And God wrought

12 special [4]miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits

13 went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom

14 Paul preacheth. And there were seven sons of one Sceva, a Jew, a chief priest, which did this.

15 And the evil spirit answered and said unto them, Jesus I [5]know, and Paul I know; but who are

16 ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

[1] Or, *helped much through grace them which had believed*

[2] Or, *shewing publicly*

[3] Or, *there is a Holy Ghost*

[4] Gr. *powers.*

[5] Or, *recognize*

1611

17 And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the Name of the Lord Jesus was magnified.
18 And many that believed came, and confessed, and shewed their deeds.
19 Many also of them which used curious arts, brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.
20 So mightily grew the word of God, and prevailed.
21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.
23 And the same time there arose no small stir about that way.
24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen:
25 Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.
26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods, which are made with hands.
27 So that not only this our craft is in danger to be set at nought: but also that the Temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.
28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.
29 And the whole city was filled with confusion, and having caught Gaius and Aristarchus men of Macedonia Paul's companions in travel, they rushed with one accord into the Theatre.
30 And when Paul would have entered in unto the people, the disciples suffered him not.
31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the Theatre.
32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.
33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.
34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.
35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of

ANNO DOMINI 58.

A. D. 59.

A. D. 60.

1881

17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was
18 magnified. Many also of them that had believed came, confessing, and declaring their deeds.
19 And not a few of them that practised [1]curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces
20 of silver. So mightily grew the word of the Lord and prevailed.
21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see
22 Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
23 And about that time there arose no small stir
24 concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of [2]Diana, brought no little business
25 unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our
26 wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are
27 made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess [2]Diana be made of no account, and that she should even be deposed from her magnificence, whom all
28 Asia and [3]the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great *is* [2]Diana of the Ephe-
29 sians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.
30 And when Paul was minded to enter in unto
31 the people, the disciples suffered him not. And certain also of the [4]chief officers of Asia, being his friends, sent unto him, and besought him
32 not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come to-
33 gether. [5]And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people.
34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* [2]Diana of the Ephesians.
35 And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of

1 Or, *magical*
2 Gr. *Artemis.*
3 Gr. *the inhabited earth.*
4 Gr. *Asiarchs.*
5 Or, *And some of the multitude instructed Alexander*

1611

the Ephesians is †a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddess:

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ‖the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a ‖lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed, for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Asia Tychicus and Trophimus.

5 These going before, tarried for us at Troas:

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the first day of the week, when the disciples came together [a]to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves, for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

ANNO DOMINI 60.

† *Gr. the temple keeper.*

‖ *Or, the Court days are kept.*

‖ *Or, ordinary.*

[a] ch. 2. 42, 46.

1 Gr. *Artemis.*

2 Or, *heaven*

3 Or, *court* days *are kept*

4 Or, *accused of riot concerning this day*

5 Many ancient authorities omit *as far as Asia.*

6 Many ancient authorities read *came, and were waiting.*

7 Or, *on foot*

1881

the Ephesians is temple-keeper of the great [1]Diana, and of the *image* which fell down from
36 [2]Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do
37 nothing rash. For ye have brought *hither* these men, which are neither robbers of temples
38 nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, [3]the courts are open, and there are proconsuls: let them ac-
39 cuse one another. But if ye seek anything about other matters, it shall be settled in the
40 regular assembly. For indeed we are in danger to be [4]accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this con-
41 course. And when he had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into
2 Macedonia. And when he had gone through those parts, and had given them much exhorta-
3 tion, he came into Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through
4 Macedonia. And there accompanied him [5]as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.
5 But these [6]had gone before, and were waiting
6 for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until mid-
8 night. And there were many lights in the upper chamber, where we were gathered to-
9 gether. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead.
10 And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life
11 is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day,
12 so he departed. And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go [7]by land.

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14 And when he met with us at Assos, we took him in, and came to Mitylene.
15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.
16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.
17 ¶ And from Miletus he sent to Ephesus, and called the Elders of the Church.
18 And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,
19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,
21 Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
23 Save that the holy Ghost witnesseth in every city, saying that bonds and afflictions ‖ abide me.
24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.
25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
26 Wherefore I take you to record this day, that I am pure from the blood of all men.
27 For I have not shunned to declare unto you all the counsel of God.
28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.
29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
31 Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.
32 And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
33 I have coveted no man's silver, or gold, or apparel.
34 Yea, you yourselves know, [b] that these hands

ANNO DOMINI 60.

‖ *Or, wait for me.*

[b] 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.

[1] Many ancient authorities insert *having tarried at Trogyllium.*

[2] Or, *presbyters*

[3] Many ancient authorities omit *Christ.*

[4] Or, *in comparison of accomplishing my course*

[5] Or, *overseers*

[6] Many ancient authorities read *the Lord.*

[7] Gr. *acquired.*

[8] Some ancient authorities read *the Lord.*

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14 And when he met us at Assos, we took him
15 in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and [1] the day after we came to Miletus.
16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.
17 And from Miletus he sent to Ephesus, and
18 called to him the [2] elders of the church. And when they were come to him, he said unto them,
Ye yourselves know, from the first day that I set foot in Asia, after what manner I was
19 with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews:
20 how that I shrank not from declaring unto you anything that was profitable, and teaching you
21 publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus [3] Christ.
22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall
23 befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds
24 and afflictions abide me. But I hold not my life of any account, as dear unto myself, [4] so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.
25 And now, behold, I know that ye all, among whom I went about preaching the kingdom,
26 shall see my face no more. Wherefore I testify unto you this day, that I am pure from
27 the blood of all men. For I shrank not from declaring unto you the whole counsel of God.
28 Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you [5] bishops, to feed the church of [6] God, which he
29 [7] purchased with his own blood. I know that after my departing grievous wolves shall enter
30 in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples
31 after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day
32 with tears. And now I commend you to [8] God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified.
33 I coveted no man's silver, or gold, or
34 apparel. Ye yourselves know that these hands

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have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship, and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company, departed, and came unto Cæsarea: and we entered into the house of Philip the Evangelist (ᵉwhich was one of the seven) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judæa a certain Prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples

ANNO DOMINI 60.

ᵉ ch. 6. 5.

1 Or, *some*

2 Or, *made ready*

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ministered unto my necessities, and to them that
35 were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled
37 down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and
38 kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day
2 unto Rhodes, and from thence unto Patara: and having found a ship crossing over unto Phœ-
3 nicia, we went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her
4 burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot
5 in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the
6 beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.
8 And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven,
9 we abode with him. Now this man had four
10 daughters, virgins, which did prophesy. And as we tarried there [1]many days, there came down from Judæa a certain prophet, named
11 Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands
12 of the Gentiles. And when we heard these things, both we and they of that place besought
13 him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name
14 of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days we [2]took up our bag-
16 gage, and went up to Jerusalem. And there went with us also *certain* of the disciples

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of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James, and all the Elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the Law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them,

24 Them take, and purify thyself with them, and be at charges with them, that they may [b]shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the Law.

25 As touching the Gentiles which believe, [c]we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the Temple, [d]to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them:

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the Temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the Temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers, and Centurions, and ran down unto them: and when they saw

ANNO DOMINI 60.

[b] Num. 6. 18. ch. 18. 18.

[c] ch. 15. 20.

[d] Num. 6. 13.

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from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the
18 brethren received us gladly. And the day following Paul went in with us unto James; and
19 all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by
20 his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many [1]thousands there are among the Jews of them which have believed;
21 and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the
22 customs. What is it therefore? they will cer-
23 tainly hear that thou art come. Do therefore this that we say to thee: We have four men
24 which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly,
25 keeping the law. But as touching the Gentiles which have believed, we [2]wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.
26 Then Paul [3]took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid
28 hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the tem-
29 ple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul
30 had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were
31 shut. And as they were seeking to kill him, tidings came up to the [4]chief captain of the
32 [5]band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw

[1] Gr. *myriads.*

[2] Or, *enjoined* Many ancient authorities read *sent.*

[3] Or, *took the men the next day, and purifying himself &c.*

[4] Or, *military tribune* Gr. *chiliarch*: and so throughout this book.

[5] Or, *cohort*

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the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 [e] Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

MEN, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 [a] I am verily a man which am a Jew, born in Tarsus *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 [b] And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

ANNO DOMINI 60.

[e] ch. 5. 36.

[a] ch. 21. 39.

[b] ch. 8. 3.

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the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

22 Brethren and fathers, hear ye the defence which I now make unto you.

2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

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10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.
11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,
13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just one, and shouldest hear the voice of his mouth.
15 For thou shalt be his witness unto all men, of what thou hast seen and heard.
16 And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance,
18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.
19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.
20 [c]And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
21 And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.
22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.
23 And as they cried out, and cast off their clothes, and threw dust into the air,
24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.
25 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
26 When the Centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Roman.
27 Then the chief captain came; and said unto him, Tell me, art thou a Roman? He said, Yea.
28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.
29 Then straightway they departed from him which should have ‖examined him: and the chief captain

ANNO DOMINI 60.

[c] ch. 7. 58.

‖ *Or, tortured him.*

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10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all
11 things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with
12 me, I came into Damascus. And one Ananias, a devout man according to the law, well reported
13 of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour
14 I [1]looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a
15 voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast
16 seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins,
17 calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I
18 prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning
19 me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue
20 them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the
21 garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.
22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not
23 fit that he should live. And as they cried out, and threw off their garments, and cast dust into
24 the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.
25 And when they had tied him up [2]with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that
26 is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou
27 about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea.
28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul
29 said, But I am *a Roman* born. They then which were about to examine him straightway departed from him: and the chief captain

[1] Or, *received my sight* and looked *upon him*

[2] Or, *for*

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also was afraid after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief Priests and all their Council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high Priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then saith Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?

4 And they that stood by, said, Revilest thou God's high Priest?

5 Then said Paul, I wist not, brethren, that he was the high Priest: For it is written, [a]Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the Council, Men and brethren, [b]I am a Pharisee, the son of a Pharisee: [c]of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 [d]For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an Angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves ‖under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief Priests and Elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the Council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

ANNO DOMINI 60.

[a] Ex. 22. 28.

[b] Phil. 3. 5.

[c] ch. 24. 21.

[d] Matt. 22. 23.

‖ *Or, with an oath of execration.*

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also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

23 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all
2 good conscience until this day. And the high priest Ananias commanded them that stood by
3 him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be
4 smitten contrary to the law? And they that stood by said, Revilest thou God's high priest?
5 And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt
6 not speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrec-
7 tion of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the
8 assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor
9 spirit: but the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel?
10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink
13 till they had killed Paul. And they were more than forty which made this conspiracy.
14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we
15 have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him.

ANNO DOMINI 60.

1611

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the Centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the Council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink, till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.

23 And he called unto him two Centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the Governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent Governor Felix, sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: Then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their Council.

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow, they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cæsarea, and delivered the Epistle to the Governor, presented Paul also before him.

34 And when the Governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia:

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

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16 But Paul's sister's son heard of their lying in wait, [1]and he came and entered into the castle,
17 and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something
18 to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath
19 something to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to
20 tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire
21 somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for
22 the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.
23 And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the
24 third hour of the night: and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.
25 And he wrote a letter after this form:
26 Claudius Lysias unto the most excellent gov-
27 ernor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a
28 Roman. And desiring to know the cause wherefore they accused him, [2]I brought him
29 down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of
30 death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.[3]
31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipa-
32 tris. But on the morrow they left the horsemen
33 to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul
34 also before him. And when he had read it, he asked of what province he was; and when he
35 understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's [4]palace.

[1] Or, *having come in upon them, and he entered &c.*

[2] Some ancient authorities omit *I brought him down unto their council.*

[3] Many ancient authorities add *Farewell.*

[4] Gr. *Prætorium.*

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CHAP. XXIV.

AND after five days, Ananias the high Priest descended with the Elders, and with a certain Orator named Tertullus, who informed the Governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence:

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

6 Who also hath gone about to profane the Temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands:

8 Commanding his accusers to come unto thee, by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the Governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a Judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the Synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets,

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

17 Now after many years, I came to bring alms to my nation, and offerings:

18 [a]Whereupon certain Jews from Asia found me purified in the Temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the Council,

ANNO DOMINI 60.

[a] ch. 21. 27.

[1] Gr. *the inhabited earth.*

[2] Some ancient authorities insert *and we would have judged him according to our law.* 7 *But the chief captain Lysias came, and with great violence took him away out of our hands,* 8 *commanding his accusers to come before thee.*

[3] Or, *heresy*

[4] Or, *accept*

[5] Or, *some*

[6] Or, *in presenting which*

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24 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the 2 governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected 3 for this nation, we accept it in all ways and in all places, most excellent Felix, with all thank- 4 fulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency 5 a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout [1]the world, and 6 a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on 8 whom also we laid hold:[2] from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we ac- 9 cuse him. And the Jews also joined in the charge, affirming that these things were so.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheer- 11 fully make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor 13 in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now 14 accuse me. But this I confess unto thee, that after the Way which they call [3]a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are 15 written in the prophets: having hope toward God, which these also themselves [4]look for, that there shall be a resurrection both of the just 16 and unjust. Herein do I also exercise myself to have a conscience void of offence toward God 17 and men alway. Now after [5]many years I came to bring alms to my nation, and offer- 18 ings: [6]amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia— 19 who ought to have been here before thee, and to make accusation, if they had aught against me. 20 Or else let these men themselves say what wrongdoing they found, when I stood before the council,

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21 Except it be for this one voice, that I cried standing among them, [b]Touching the resurrection of the dead I am called in question by you this day.
22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.
23 And he commanded a Centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.
24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.
25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time, when I have a convenient season, I will call for thee.
26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
27 But after two years, Porcius Festus came into Felix' room: and Felix willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.
2 Then the high Priest and the chief of the Jews informed him against Paul, and besought him,
3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.
4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.
5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.
6 And when he had tarried among them ‖more than ten days, he went down unto Cæsarea; and the next day, sitting in the judgment seat, commanded Paul to be brought.
7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove.
8 While he answered for himself, Neither against the law of the Jews, neither against the Temple, nor yet against Cæsar, have I offended any thing at all.
9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?
10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest.
11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me,

ANNO DOMINI 60.

[b] ch. 23. 6.

A. D. 62.

‖ *Or, as some copies read, no more than eight or ten days.*

1 Gr. *his own wife.*

2 Or, *self-control*

3 Or, *having entered upon his province*

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21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.
22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down,
23 I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.
24 But after certain days, Felix came with Drusilla, [1]his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in
25 Christ Jesus. And as he reasoned of righteousness, and [2]temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a con-
26 venient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oft-
27 ener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.
25 Festus therefore, [3]having come into the province, after three days went up to Jerusalem from
2 Cæsarea. And the chief priests and the principal men of the Jews informed him against
3 Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way.
4 Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was
5 about to depart *thither* shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.
6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be
7 brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not
8 prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all.
9 But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these
10 things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong,
11 as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me,

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no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus when he had conferred with the Council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cæsarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief Priests and the Elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because ‖I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the ‖hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow when Agrippa was come and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city; at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my Lord: Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not withal to signify the crimes laid against him.

CHAP. XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself,

ANNO DOMINI 62.

‖ *Or, I was doubtful how to inquire hereof.*

‖ *Or, judgment.*

1 Gr. *grant me by favour*: and so in ver. 16.

2 Or, *having saluted*

3 Or, *superstition*

4 Gr. *the Augustus.*

5 Or, *was wishing*

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no man can [1]give me up unto them. I appeal
12 unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, [2]and
14 saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner
15 by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence against him.
16 To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence con-
17 cerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be
18 brought. Concerning whom, when the accusers stood up, they brought no charge of such evil
19 things as I supposed; but had certain questions against him of their own [3]religion, and of one Jesus, who was dead, whom Paul affirmed to be
20 alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these
21 matters. But when Paul had appealed to be kept for the decision of [4]the emperor, I commanded him to be kept till I should send him
22 to Cæsar. And Agrippa *said* unto Festus, I also [5]could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in.
24 And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer.
25 But I found that he had committed nothing worthy of death: and as he himself appealed
26 to [4]the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may
27 have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

26 And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

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2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:
3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,
5 Which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee.
6 And now I stand and am judged for the hope of the promise made of God unto our fathers:
7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come: For which hope's sake, King Agrippa, I am accused of the Jews.
8 Why should it be thought a thing incredible with you, that God should raise the dead?
9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth:
10 [a]Which thing I also did in Jerusalem, and many of the Saints did I shut up in prison, having received authority from the chief Priests, and when they were put to death, I gave my voice against them.
11 And I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities.
12 [b]Whereupon, as I went to Damascus, with authority and commission from the chief Priests,
13 At midday, O king, I saw in the way a light from heaven, above the brightness of the Sun, shining round about me, and them which journeyed with me.
14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.
15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
16 But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee,
17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
20 But shewed first unto them of Damascus, and

ANNO DOMINI 62.

[a] ch. 8. 3.

[b] ch. 9. 2.

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2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused
3 by the Jews: [1]especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me
4 patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all
5 the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Phar-
6 isee. And now I stand *here* to be judged for the hope of the promise made of God unto our
7 fathers; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused
8 by the Jews, O king! Why is it judged incred-
9 ible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of
10 Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my
11 vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto for-
12 eign cities. [2]Whereupon as I journeyed to Damascus with the authority and commission
13 of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me
14 and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for
15 thee to kick against [3]the goad. And I said, Who art thou, Lord? And the Lord said, I
16 am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things [4]wherein thou hast seen me, and of the things wherein I will
17 appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send
18 thee, to open their eyes, [5]that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified
19 by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:
20 but declared both to them of Damascus first, and

[1] Or, *because thou art especially expert*

[2] Or, *On which errand*

[3] Gr. *goads.*

[4] Many ancient authorities read *which thou hast seen.*

[5] Or, *to turn them*

1611

at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the Temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner.

27 King Agrippa, believest thou the Prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAP. XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us.

3 And the next day we touched at Sidon: And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the Centurion found a ship of Alexandria sailing into Italy, and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ‖Crete, over against Salmone,

ANNO DOMINI 62.

‖ *Or, Candy.*

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at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing
21 works worthy of [1]repentance. For this cause the Jews seized me in the temple, and as-
22 sayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say
23 should come; [2]how that the Christ [3]must suffer, *and* [2]how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness.
25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and
26 soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in
27 a corner. King Agrippa, believest thou the
28 prophets? I know that thou believest. And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian.
29 And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and
31 Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death
32 or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

27 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of
2 the Augustan [4]band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica,
3 being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and [5]re-
4 fresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the
5 winds were contrary. And when we had sailed across the sea which is off Cilicia and Pam-
6 phylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria
7 sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not [6]further suffering us, we sailed under the lee of Crete, over against Salmone;

[1] Or, *their repentance*
[2] Or, *if* Or, *whether*
[3] Or, *is subject to suffering*
[4] Or, *cohort*
[5] Gr. *receive attention.*
[6] Or, *suffering us to get there*

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8 And hardly passing it, came unto a place which is called the Fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with ||hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the Centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the South west, and North west.

13 And when the South wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after, there ||arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And being exceedingly tossed with a tempest the next day, they lightened the ship.

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither Sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the Angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul, thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some country:

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

ANNO DOMINI 62.

|| *Or, injury.*

|| *Or, beat.*

1 Gr. *down the south-west wind and down the north-west wind.*

2 Many ancient authorities read *Clauda.*

3 Or, *furniture*

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8 and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished

10 them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also

11 of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken

12 by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there*; *which is* a haven of Crete, looking

13 [1]north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

14 But after no long time there beat down from it a tempestuous wind, which is called Eura-

15 quilo: and when the ship was caught, and could not face the wind, we gave way *to it*, and

16 were driven. And running under the lee of a small island called [2]Cauda, we were able, with

17 difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear,

18 and so were driven. And as we laboured exceedingly with the storm, the next day they

19 began to throw *the freight* overboard; and the third day they cast out with their own hands

20 the [3]tackling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that

21 we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have got-

22 ten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship.

23 For there stood by me this night an angel of

24 the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them

25 that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be

26 even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were draw-

28 ing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms.

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29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the Centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore, I pray you to take some meat, for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all, in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ‖taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the Centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship: and so it came to pass that they escaped all safe to land.

CHAP. XXVIII.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a Viper out of the heat, and fastened on his hand.

4 And when the Barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath

ANNO DOMINI 62.

‖ *Or, cut the anchors, they left them in the sea, &c.*

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29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and [1]wished for the
30 day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they
31 would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
32 Then the soldiers cut away the ropes of the
33 boat, and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having
34 taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of
35 any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to
36 eat. Then were they all of good cheer, and
37 themselves also took food. And we were in all in the ship [2]two hundred threescore and six-
38 teen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat
39 into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether
40 they could [3]drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind,
41 they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up
42 by the violence *of the waves*. And the soldiers' counsel was to kill the prisoners, lest any *of*
43 *them* should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves over-
44 board, and get first to the land: and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew
2 that the island was called [4]Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because
3 of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out [5]by rea-
4 son of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath

[1] Or, *prayed*

[2] Some ancient authorities read *about threescore and sixteen souls.*

[3] Some ancient authorities read *bring the ship safe to shore.*

[4] Some ancient authorities read *Melitene.*

[5] Or, *from the heat*

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escaped the sea, yet Vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8 And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium, and after one day the South wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the Centurion delivered the prisoners to the Captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

ANNO DOMINI 62.

A. D. 63.

[1] Gr. *Dioscuri.*

[2] Some ancient authorities read *cast loose.*

[3] Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.*

[4] Or, *those that were of the Jews first*

[5] Or, *call for you, to see and to speak with you*

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escaped from the sea, yet Justice hath not suf-
5 fered to live. Howbeit he shook off the beast
6 into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertain-
8 ed us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed
9 him. And when this was done, the rest also which had diseases in the island came, and were
10 cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

11 And after three months we set sail in a ship of Alexandria, which had wintered in the island,
12 whose sign was [1]The Twin Brothers. And touch-
13 ing at Syracuse, we tarried there three days. And from thence we [2]made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to
14 Puteoli: where we found brethren, and were intreated to tarry with them seven days: and
15 so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, [3]Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together [4]those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from
18 Jerusalem into the hands of the Romans; who, when they had examined me, desired to set me at liberty, because there was no cause of death
19 in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that
20 I had aught to accuse my nation of. For this cause therefore did I [5]intreat you to see and to speak with *me*: for because of the hope of
21 Israel I am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any
22 harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

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23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the Prophet, unto our fathers,

26 Saying, [a]Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

ANNO DOMINI 63.

[a] Is. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

1881

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till
24 evening. And some believed the things which
25 were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost [1]by Isaiah the
26 prophet unto our fathers, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[2]

30 And he abode two whole years in his own hired dwelling, and received all that went in
31 unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

[1] Or, *through*

[2] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

CHAP. I.

1611

PAUL, a servant of Jesus Christ, called *to be* an Apostle, [a]separated unto the Gospel of God,

2 (Which he had promised afore by his Prophets in the holy Scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And †declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead.

5 By whom we have received grace and Apostleship ‖for obedience to the faith among all nations for his Name,

6 Among whom are ye also the called of Jesus Christ.

ANNO DOMINI 60.

[a] Acts 13. 2.

† *Gr. determined.*
‖ *Or, to the obedience of faith.*

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1 PAUL, a [1]servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,
2 which he promised afore [2]by his prophets in the
3 holy scriptures, concerning his Son, who was born of the seed of David according to the
4 flesh, who was [3]declared *to be* the Son of God [4]with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus
5 Christ our Lord, through whom we received grace and apostleship, unto obedience [5]of faith
6 among all the nations, for his name's sake: among whom are ye also, called *to be* Jesus Christ's:

[1] Gr. *bond-servant.*

[2] Or, *through*

[3] Gr. *determined.*

[4] Or, *in*

[5] Or, *to the faith*

1611

7 To all that be in Rome, beloved of God, *called to be* Saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve ‖with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers,

10 Making request, (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established,

12 That is, that I may be comforted together ‖with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto) that I might have some fruit ‖among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, [b]The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

19 Because that which may be known of God is manifest ‖in them, for God hath shewed it unto them.

20 For the invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, *even* his eternal Power and Godhead, ‖so that they are without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fools:

23 And changed the glory of the uncorruptible [c]God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things:

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

ANNO DOMINI 60.

‖ *Or, in my spirit.*

‖ *Or, in you.*

‖ *Or, in you.*

[b] Heb. 2. 4.

‖ *Or, to them.*

‖ *Or, that they may be.*

[c] Ps. 106. 20.

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7 to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, [1]that your faith is proclaimed throughout
9 the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always
10 in my prayers making request, if by any means now at length I may be prospered [2]by the will
11 of God to come unto you. For I long to see you, that I may impart unto you some spiritual
12 gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.
13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the
14 Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.
15 So, as much as in me is, I am ready to preach
16 the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the
17 Greek. For therein is revealed a righteousness of God [3]by faith unto faith: as it is written, But the righteous shall live [3]by faith.

18 For [4]the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [5]hold down the truth in unright-
19 eousness; because that which may be known of God is manifest in them; for God manifested
20 it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity;
21 [6]that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was dark-
22 ened. Professing themselves to be wise, they
23 became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies
25 should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed [7]for ever. Amen.

26 For this cause God gave them up unto [8]vile passions: for their women changed the natural use into that which is against nature:

[1] Or, *because*
[2] Gr. *in.*
[3] Gr. *from.*
[4] Or, *a wrath*
[5] Or, *hold the truth*
[6] Or, *so that they are*
[7] Gr. *unto the ages.*
[8] Gr. *passions of dishonour.*

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27 And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like ‖to retain God in *their* knowledge, God gave them over to ‖a reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents;

31 Without understanding, covenant-breakers, ‖without natural affection, implacable, unmerciful;

32 Who knowing the judgment of God, (that they which commit such things, are worthy of death) not only do the same, but ‖have pleasure in them that do them.

CHAP. II.

THEREFORE, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness, and impenitent heart, [a]treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God:

6 [b]Who will render to every man according to his deeds:

7 To them, who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the †Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the †Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified;

14 For when the Gentiles which have not the law,

ANNO DOMINI 60.

‖ *Or, to acknowledge.* ‖ *Or, a mind void of judgment.*

‖ *Or, unsociable.*

‖ *Or, consent with them.*

[a] James 5.3.

[b] Ps. 62.12. Matt. 16.27. Rev. 22.12.

† *Gr. Greek.* † *Gr. Greek.*

1 Gr. *did not approve.*

2 Or, *haters of God*

3 Gr. *the other.*

4 Many ancient authorities read *For.*

5 Or, *righteous*

6 Or, *accounted righteous*

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27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

28 And even as they [1]refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are

29 not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity;

30 whisperers, backbiters, [2]hateful to God, insolent, haughty, boastful, inventors of evil things,

31 disobedient to parents, without understanding, covenant-breakers, without natural affection,

32 unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [3]another, thou condemnest thyself; for thou that judgest dost practise the

2 same things. [4]And we know that the judgement of God is according to truth against them that

3 practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt

4 escape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement

6 of God; who will render to every man accord-

7 ing to his works: to them that by patience in well-doing seek for glory and honour and in-

8 corruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation,

9 tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and

10 also of the Greek; but glory and honour and peace to every man that worketh good,

11 to the Jew first, and also to the Greek: for there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many

13 as have sinned under law shall be judged by law; for not the hearers of a law are [5]just before God, but the doers of a law shall be [6]jus-

14 tified: for when Gentiles which have no law

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do by nature the things contained in the law, these, having not the law, are a law unto themselves,

15 Which shew the work of the law written in their hearts, ||their conscience also bearing witness, and their thoughts ||the mean while accusing or else excusing one another:)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God:

18 And knowest *his* will, and ||approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thyself art a guide of the blind, a light of them *which are* in darkness,

20 An instructor of the foolish, a teacher of babes: which hast the form of knowledge and of the truth in the law:

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles, through you, as it is [c]written:

25 For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter, and circumcision, dost transgress the law?

28 For he is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh:

29 But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

CHAP. III.

WHAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the Oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar, as it is written, [a]That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded

ANNO DOMINI 60.

‖ *Or, the conscience witnessing with them.* ‖ *Or, between themselves.*

‖ *Or, triest the things that differ.*

[c] Is. 52. 5. Ezek. 36. 20, 23.

[a] Ps. 51. 4.

[1] Or, *reasonings*

[2] Or, *judgeth*

[3] Or, *a law*

[4] Or, *the Will*

[5] Or, *provest the things that differ*

[6] Or, *an instructor*

[7] Or, *commit sacrilege*

[8] Gr. *Be it not so*: and so elsewhere.

[9] Many ancient authorities read *For.*

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do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their [1]thoughts one with another accusing or else excusing *them*; in the day when God [2]shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and restest upon [3]the law, and gloriest in God, and knowest [4]his will, and [5]approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, [6]a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou [7]rob temples? thou who gloriest in [3]the law, through thy transgression of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? [8]God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? [9]But if the truth of God through my lie abounded

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through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather* as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No in no wise: for we have before †proved both Jews, and Gentiles, that they are all under sin,

10 As it is written, There is none righteous, no not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

13 Their throat is an open sepulchre, with their tongues they have used deceit, the poison of Asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood.

16 Destruction and misery are in their ways:

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become ‖guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

22 Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God,

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath ‖set forth to be a propitiation, through faith in his blood, to declare his righteousness for the ‖remission of sins that are past, through the forbearance of God.

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith, without the deeds of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

WHAT shall we say then, that Abraham our father, as pertaining to the flesh, hath found?

ANNO DOMINI 60.

† *Gr. charged.*

‖ *Or, subject to the judgment of God.*

‖ *Or, foreordained.*
‖ *Or, passing over.*

1 Or, *do we excuse ourselves?*

2 Gr. *out of.*

3 Or, *works of law*

4 Or, *accounted righteous*

5 Or, *through law*

6 Or, *of*

7 Some ancient authorities add *and upon all.*

8 Or, *purposed.*

9 Or, *to be propitiatory*

10 Or, *faith in his blood*

11 See ch. ii. 13, margin.

12 Gr. *is of faith.*

13 Many ancient authorities read *For we reckon.*

14 Or, *through the faith*

15 Or, *law*

16 Some ancient authorities read *of Abraham, our forefather according to the flesh?*

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unto his glory, why am I also still judged as a
8 sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

9 What then? [1]are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under
10 sin; as it is written,

There is none righteous, no, not one;
11 There is none that understandeth,
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judge-
20 ment of God: because [2]by [3]the works of the law shall no flesh be [4]justified in his sight: for [5]through the law *cometh* the knowledge of sin.
21 But now apart from the law a righteousness of God hath been manifested, being witnessed by
22 the law and the prophets; even the righteousness of God through faith [6]in Jesus Christ unto all [7]them that believe; for there is no distinc-
23 tion; for all have sinned, and fall short of the
24 glory of God; being justified freely by his grace through the redemption that is in Christ Jesus:
25 whom God [8]set forth [9]*to be* a propitiation, through [10]faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God;
26 for the shewing, *I say*, of his righteousness at this present season: that he might himself be [11]just, and the [11]justifier of him that [12]hath faith
27 [6]in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works?
28 Nay: but by a law of faith. [13]We reckon therefore that a man is justified by faith apart from
29 [3]the works of the law. Or is God *the God* of Jews only? is he not *the God* of Gentiles also?
30 Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision [2]by faith,
31 and the uncircumcision [14]through faith. Do we then make [15]the law of none effect [14]through faith? God forbid: nay, we establish [15]the law.

4 What then shall we say [16]that Abraham, our forefather according to the flesh, hath found?

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2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.
3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.
4 Now to him that worketh, is the reward not reckoned of grace, but of debt.
5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works:
7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.
8 Blessed is the man to whom the Lord will not impute sin.
9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.
11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
12 And the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, *which he had* being yet uncircumcised.
13 For the promise that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.
14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.
15 Because the law worketh wrath: for where no law is, *there* is no transgression.
16 Therefore *it is* of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,
17 (As it is written, [a]I have made thee a father of many nations) ||before him whom he believed, *even* God who quickeneth the dead, and calleth those things which be not, as though they were.
18 Who against hope, believed in hope, that he might become the father of many nations: according to that which was spoken, [b]So shall thy seed be.
19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred year old, neither yet the deadness of Sarah's womb.
20 He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God:

ANNO DOMINI 60.

[a] Gen. 17. 5.

|| *Or, like unto him.*

[b] Gen. 15. 5.

[1] Gr. *out of.*

[2] Or, *through law*

[3] Many ancient authorities omit *now.*

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2 For if Abraham was justified [1]by works, he hath whereof to glory; but not toward God.
3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him for
4 righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of
5 debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his
6 faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart
7 from works, *saying*,
Blessed are they whose iniquities are forgiven,
And whose sins are covered.
8 Blessed is the man to whom the Lord will not reckon sin.
9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned
10 for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision,
11 a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that right-
12 eousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which
13 he had in uncircumcision. For not [2]through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through
14 the righteousness of faith. For if they which are of the law be heirs, faith is made void, and
15 the promise is made of none effect: for the law worketh wrath; but where there is no law, nei-
16 ther is there transgression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham,
17 who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that
18 are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed
19 be. And without being weakened in faith he considered his own body [3]now as good as dead (he being about a hundred years old), and the deadness
20 of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God,

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21 And being fully persuaded, that what he had promised, he was able also to perform.
22 And therefore it was imputed to him for righteousness.
23 Now it was not written for his sake alone, that it was imputed to him:
24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,
25 Who was delivered for our offences, and was raised again for our justification.

CHAP. V.

THEREFORE being justified by faith, we have peace with God, through our Lord Jesus Christ.
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience:
4 And patience, experience: and experience, hope:
5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost, which is given unto us.
6 For when we were yet without strength, ‖ in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
8 But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.
9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
10 For if when we were enemies, we were reconciled to God, by the death of his son, much more, being reconciled, we shall be saved by his life.
11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.
12 Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, ‖ for that all have sinned.
13 For until the law sin was in the world: but sin is not imputed when there is no law.
14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come:
15 But not as the offence, so also is the free gift: for if through the offence of one many be dead: much more the grace of God, and the gift by grace, *which is* by one man Jesus Christ, hath abounded unto many.
16 And not as *it was* by one that sinned, *so is* the gift: for the judgment was by one to condemnation: but the free gift is of many offences unto justification.
17 For if ‖ by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.

ANNO DOMINI 60.

‖ *Or, according to the time.*

‖ *Or, in whom.*
‖ *Or, by one offence.*

[1] Gr. *out of.*

[2] Some authorities read *we have.*

[3] Some ancient authorities omit *by faith.*

[4] Or, *we rejoice*

[5] Gr. *glory.*

[6] Or, *we also rejoice*

[7] Or, *Holy Spirit*: and so throughout this book.

[8] Or, *that which is good*

[9] Gr. *in.*

[10] Gr. *but also glorying.*

[11] Gr. *an act of righteousness.*

[12] Some ancient authorities omit *of the gift.*

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21 and being fully assured that, what he had
22 promised, he was able also to perform. Wherefore also it was reckoned unto him for righteous-
23 ness. Now it was not written for his sake alone,
24 that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the
25 dead, who was delivered up for our trespasses, and was raised for our justification.

5 Being therefore justified [1]by faith, [2]let us have peace with God through our Lord Jesus
2 Christ; through whom also we have had our access [3]by faith into this grace wherein we stand; and [4]let us [5]rejoice in hope of the glory
3 of God. And not only so, but [6]let us also [5]rejoice in our tribulations: knowing that tribu-
4 lation worketh patience; and patience, proba-
5 tion; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the
6 [7]Holy Ghost which was given unto us. For while we were yet weak, in due season Christ
7 died for the ungodly. For scarcely for a righteous man will one die: for peradventure for [8]the good man some one would even dare to
8 die. But God commendeth his own love toward us, in that, while we were yet sinners,
9 Christ died for us. Much more then, being now justified [9]by his blood, shall we be saved
10 from the wrath *of God* through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved [9]by his life;
11 and not only so, [10]but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:
13 —for until the law sin was in the world: but sin
14 is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure
15 of him that was to come. But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the
16 many. And not as through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many
17 trespasses unto [11]justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and [12]of the gift of righteousness reign in life through the one, *even* Jesus Christ.

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18 Therefore as ‖by the offence of one *judgment* came upon all men to condemnation: even so ‖by the righteousness of one *the free gift* came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.

21 That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

CHAP. VI.

WHAT shall we say then? shall we continue in sin, that grace may abound?

2 God forbid: how shall we that are dead to sin live any longer therein?

3 Know ye not, that so many of us as ‖were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is †freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

12 Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as †instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you, for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine †which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of

ANNO DOMINI 60.

‖ *Or, by one offence.* ‖ *Or, by one righteousness.*

‖ *Or, are.*

† *Gr. justified.*

† *Gr. arms, or weapons.*

† *Gr. whereto ye were delivered.*

1 Or, *law*

2 Or, *united with the likeness . . . with the likeness*

3 Or, *in that*

4 Gr. *once for all.*

5 Or, *weapons*

6 Gr. *bond-servants.*

7 Or, *that ye were . . . but ye became*

8 Or, *pattern*

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18 So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life.

19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made

20 righteous. And [1]the law came in beside, that the trespass might abound; but where sin abounded,

21 grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue

2 in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer

3 live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were bap-

4 tized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk

5 in newness of life. For if we have become [2]united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrec-

6 tion; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in

7 bondage to sin; for he that hath died is justi-

8 fied from sin. But if we died with Christ, we be-

9 lieve that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.

10 For [3]the death that he died, he died unto sin [4]once: but [3]the life that he liveth, he liveth

11 unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:

13 neither present your members unto sin *as* [5]instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* [5]instruments of righteousness

14 unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

15 What then? shall we sin, because we are not under law, but under grace? God forbid.

16 Know ye not, that to whom ye present yourselves *as* [6]servants unto obedience, his [6]servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But thanks be to God, [7]that, whereas ye were [6]servants of sin, ye became obedient from the heart to that [8]form of teaching whereunto ye

18 were delivered; and being made free from

19 sin, ye became [6]servants of righteousness. I speak after the manner of men because of

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the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity: even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin ye were free †from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

CHAP. VII.

KNOW ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For the woman which hath an husband, is bound by the law to her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of the husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.

4 Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the †motions of sins which were by the law did work in our members, to bring forth fruit unto death.

6 But now we are delivered from the law, ||that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known ||lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once, but when the commandment came, sin revived, and I died.

10 And the commandment which was *ordained* to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I †allow not: for what I would, that do I not, but what I hate, that do I.

ANNO DOMINI 60.

† *Gr. to righteousness.*

† *Gr. passions.*

‖ *Or, being dead to that.*

‖ *Or, concupiscence.*

† *Gr. know.*

1 Gr. *bond-servants.*

2 *Or, law*

3 Gr. *passions of sins.*

4 *Or, lust*

5 Gr. *work.*

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the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto
20 sanctification. For when ye were [1]servants of sin, ye were free in regard of righteousness.
21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end
22 of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end
23 eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that know [2]the law), how that the law hath dominion over a man for so long time as he
2 liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from
3 the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another
4 man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that
5 we might bring forth fruit unto God. For when we were in the flesh, the [3]sinful passions, which were through the law, wrought in our
6 members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.
7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through [2]the law: for I had not known [4]coveting, except the law had said, Thou shalt
8 not [4]covet: but sin, finding occasion, wrought in me through the commandment all manner of [4]coveting: for apart from [2]the law sin *is*
9 dead. And I was alive apart from [2]the law once: but when the commandment came, sin
10 revived, and I died; and the commandment, which *was* unto life, this I found *to be* unto
11 death: for sin, finding occasion, through the commandment beguiled me, and through it
12 slew me. So that the law is holy, and the commandment holy, and righteous, and good.
13 Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sin-
14 ful. For we know that the law is spiritual:
15 but I am carnal, sold under sin. For that which I [5]do I know not: for not what I would, that do I practise; but what I hate, that I do.

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16 If then I do that which I would not, I consent
unto the law, that it is good.
17 Now then, it is no more I that do it: but sin
that dwelleth in me.
18 For I know, that in me (that is, in my flesh)
dwelleth no good thing. For to will is present with
me: but *how* to perform that which is good, I find
not.
19 For the good that I would, I do not: but the
evil which I would not, that I do.
20 Now if I do that I would not, it is no more I
that do it, but sin that dwelleth in me.
21 I find then a law, that when I would do good,
evil is present with me.
22 For I delight in the law of God, after the in-
ward man.
23 But I see another law in my members, warring
against the law of my mind, and bringing me into
captivity to the law of sin which is in my members.
24 O wretched man that I am: who shall deliver
me from ‖the body of this death?
25 I thank God through Jesus Christ our Lord.
So then, with the mind I myself serve the law of
God: but with the flesh the law of sin.

CHAP. VIII.

THERE is therefore now no condemnation to them
which are in Christ Jesus, who walk not after
the flesh, but after the spirit.
2 For the law of the spirit of life, in Christ Jesus,
hath made me free from the law of sin and death.
3 For what the law could not do, in that it was
weak through the flesh, God, sending his own Son
in the likeness of sinful flesh, and ‖for sin, con-
demned sin in the flesh:
4 That the righteousness of the law might be ful-
filled in us, who walk not after the flesh, but after
the spirit.
5 For they that are after the flesh, do mind the
things of the flesh: but they that are after the spirit,
the things of the spirit.
6 For †to be carnally minded, is death: but †to
be spiritually minded, is life and peace:
7 Because †the carnal mind is enmity against
God: for it is not subject to the law of God,
neither indeed can be.
8 So then they that are in the flesh, cannot please
God.
9 But ye are not in the flesh, but in the spirit, if so
be that the spirit of God dwell in you. Now if any
man have not the spirit of Christ, he is none of his.
10 And if Christ be in you, the body is dead because
of sin: but the spirit is life because of righteousness.
11 But if the spirit of him that raised up Jesus
from the dead, dwell in you: he that raised up
Christ from the dead, shall also quicken your
mortal bodies, ‖by his spirit that dwelleth in you.
12 Therefore, brethren, we are debtors, not to the
flesh, to live after the flesh.
13 For if ye live after the flesh, ye shall die: but
if ye through the spirit do mortify the deeds of the
body, ye shall live.

ANNO DOMINI 60.

‖ *Or, this body of death.*

‖ *Or, by a sacrifice for sin.*
† *Gr. the minding of the flesh.*
† *Gr. the minding of the spirit.*
† *Gr. the minding of the flesh.*
‖ *Or, because of his spirit.*

1 Gr. *work.*

2 Or, *in regard of the law*

3 Gr. *with.*

4 Gr. *in.* Many ancient authorities read *to.*

5 Or, *this body of death*

6 Many ancient authorities read *But thanks be to God.*

7 Or, *wherein*

8 Gr. *flesh of sin.*

9 Or, *and for sin*

10 Or, *requirement*

11 Many ancient authorities read *because of.*

12 Gr. *make to die.*

13 Gr. *doings.*

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16 But if what I would not, that I do, I consent
17 unto the law that it is good. So now it is no
more I that [1]do it, but sin which dwelleth in
18 me. For I know that in me, that is, in my
flesh, dwelleth no good thing: for to will is
present with me, but to [1]do that which is good
19 *is* not. For the good which I would I do not:
but the evil which I would not, that I practise.
20 But if what I would not, that I do, it is no
more I that [1]do it, but sin which dwelleth in
21 me. I find then [2]the law, that, to me who
22 would do good, evil is present. For I delight
23 [3]in the law of God after the inward man: but
I see a different law in my members, warring
against the law of my mind, and bringing me
into captivity [4]under the law of sin which is in
24 my members. O wretched man that I am!
who shall deliver me out of [5]the body of this
25 death? [6]I thank God through Jesus Christ
our Lord. So then I myself with the mind
serve the law of God; but with the flesh the
law of sin.

8 There is therefore now no condemnation to
2 them that are in Christ Jesus. For the law of
the Spirit of life in Christ Jesus made me free
3 from the law of sin and of death. For what the
law could not do, [7]in that it was weak through
the flesh, God, sending his own Son in the like-
ness of [8]sinful flesh [9]and *as an offering* for sin,
4 condemned sin in the flesh: that the [10]ordinance
of the law might be fulfilled in us, who walk
5 not after the flesh, but after the spirit. For they
that are after the flesh do mind the things of
the flesh; but they that are after the spirit the
6 things of the spirit. For the mind of the flesh
is death; but the mind of the spirit is life and
7 peace: because the mind of the flesh is enmity
against God; for it is not subject to the law of
8 God, neither indeed can it be: and they that
9 are in the flesh cannot please God. But ye are
not in the flesh, but in the spirit, if so be that
the Spirit of God dwelleth in you. But if any
man hath not the Spirit of Christ, he is none
10 of his. And if Christ is in you, the body is
dead because of sin; but the spirit is life be-
11 cause of righteousness. But if the Spirit of
him that raised up Jesus from the dead dwelleth
in you, he that raised up Christ Jesus from the
dead shall quicken also your mortal bodies
[11]through his Spirit that dwelleth in you.
12 So then, brethren, we are debtors, not to the
13 flesh, to live after the flesh: for if ye live after
the flesh, ye must die; but if by the spirit ye
[12]mortify the [13]deeds of the body, ye shall live.

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14 For as many as are led by the spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, father.
16 The spirit itself beareth witness with our spirit, that we are the children of God.
17 And if children, then heirs, heirs of God, and joint-heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together.
18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:
21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.
22 For we know that ‖ the whole creation groaneth and travaileth in pain together until now.
23 And not only *they*, but ourselves, also which have the firstfruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, *to wit*, the [a]redemption of our body.
24 For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?
25 But if we hope for that we see not, then do we with patience wait for it.
26 Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered.
27 And he that searcheth the hearts, knoweth what is the mind of the spirit, ‖ because he maketh intercession for the Saints, according to *the will of* God.
28 And we know that all things work together for good, to them that love God, to them who are the called according to *his* purpose.
29 For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn amongst many brethren.
30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
31 What shall we then say to these things? If God be for us, who can be against us?
32 He that spared not his own son, but delivered him up for us all: how shall he not with him also freely give us all things?
33 Who shall lay any thing to the charge of God's elect? It is God that justifieth:
34 Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

ANNO DOMINI 60.

‖ *Or, every creature.*

[a] Luke 21. 28.

‖ *Or, that.*

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14 For as many as are led by the Spirit of God,
15 these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry,
16 Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God:
17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.
18 For I reckon that the sufferings of this present time are not worthy to be compared with the
19 glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth
20 for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, [1]in
21 hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.
22 For we know that the whole creation groaneth and travaileth in pain [2]together until now.
23 And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body.
24 For by hope were we saved: but hope that is seen is not hope: [3]for who [4]hopeth for that
25 which he seeth? But if we hope for that which we see not, *then* do we with patience wait for it.
26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be
27 uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, [5]because he maketh intercession for the saints according to
28 *the will of* God. And we know that to them that love God [6]all things work together for good, *even* to them that are called according to
29 *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among
30 many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
31 What then shall we say to these things? If
32 God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely
33 give us all things? Who shall lay anything to the charge of God's elect? [7]It is God that justifieth;
34 who is he that shall condemn? [8]It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

[1] Or, *in hope; because the creation &c.*

[2] Or, *with* us

[3] Many ancient authorities read *for what a man seeth, why doth he yet hope for?*

[4] Some ancient authorities read *awaiteth.*

[5] Or, *that*

[6] Some ancient authorities read *God worketh all things with them for good.*

[7] Or, *Shall God that justifieth?*

[8] Or, *Shall Christ Jesus that died, ... us?*

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35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, [b]for thy sake we are killed all the day long, we are accounted as sheep for the slaughter.)

37 Nay in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were ‖accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites: to whom pertaineth the adoption, and the glory, and the ‖covenants, and the giving of the law, and the service *of God*, and the promises:

5 Whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel:

7 Neither because they are the seed of Abraham are *they* all children: but [a]in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, [b]At this time will I come, and Sarah shall have a son.

10 And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, [c]The ‖elder shall serve the ‖younger.

13 As it is written, [d]Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, [e]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, [f]Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

ANNO DOMINI 60.

[b] Ps. 44. 22.

‖ *Or, separated.*

‖ *Or, testaments.*

[a] Gen. 21. 12.

[b] Gen. 18. 10.

[c] Gen. 25. 23.
‖ *Or, greater.*
‖ *Or, lesser.*
[d] Mal. 1. 2, 3.
[e] Ex. 33. 19.
[f] Ex. 9. 16.

1 Some ancient authorities read *of God.*

2 Or, *creation*

3 Or, *pray*

4 Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all. God be (is) blessed for ever.*

5 Gr. *unto the ages.*

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35 Who shall separate us from the love [1]of Christ? shall tribulation, or anguish, or persecution, or
36 famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than con-
38 querors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor
39 things to come, nor powers, nor height, nor depth, nor any other [2]creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy
2 Ghost, that I have great sorrow and unceasing
3 pain in my heart. For I could [3]wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh:
4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the prom-
5 ises; whose are the fathers, and of whom is Christ as concerning the flesh, [4]who is over all,
6 God blessed [5]for ever. Amen. But *it is* not as though the word of God hath come to nought. For they are not all Israel, which are of Israel:
7 neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed
8 be called. That is, it is not the children of the flesh that are children of God; but the children
9 of the promise are reckoned for a seed. For this is a word of promise, According to this season will I come, and Sarah shall have a son.
10 And not only so; but Rebecca also having con-
11 ceived by one, *even* by our father Isaac—for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not
12 of works, but of him that calleth, it was said unto her, The elder shall serve the younger.
13 Even as it is written, Jacob I loved, but Esau I hated.

14 What shall we say then? Is there unright-
15 eousness with God? God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I
16 have compassion. So then it is not of him that willeth, nor of him that runneth, but of God
17 that hath mercy. For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth.

1611

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me; Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that ||repliest against God? [g]Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the [h]potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endureth with much longsuffering the vessels of wrath ||fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, [i]I will call them my people, which were not my people: and her, beloved, which was not beloved.

26 [k]And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, [l]Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish ||the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, [m]Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31 But Israel which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumblingstone,

33 As it is written, [n]Behold, I lay in Sion a stumblingstone, and rock of offence: and whosoever believeth on him, shall not be ||ashamed.

CHAP. X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which

ANNO DOMINI 60.

|| *Or, answerest again, or disputest with God?*

[g] Is. 45. 9.

[h] Jer. 18. 6. Wis. 15. 7.

|| *Or, made up.*

[i] Hos. 2. 23. 1 Pet. 2. 10.

[k] Hos. 1. 10.

[l] Is. 10. 22, 23.

|| *Or, the account.*

[m] Is. 1. 9.

[n] Is. 8. 14. & 28. 16. 1 Pet. 2. 6.

|| *Or, confounded.*

[1] Some ancient authorities omit *and.*

[2] Or, *Because, doing it not by faith, but as it were by works, they stumbled*

[3] Or, *it*

[4] Gr. *good pleasure.*

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18 So then he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his
20 will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou
21 make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto
22 dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted
23 unto destruction: [1]and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory,
24 *even* us, whom he also called, not from the
25 Jews only, but also from the Gentiles? As he saith also in Hosea,

I will call that my people, which was not my people;
And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall
28 be saved: for the Lord will execute *his* word upon the earth, finishing it and cutting it short.
29 And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which
31 is of faith: but Israel, following after a law of
32 righteousness, did not arrive at *that* law. Wherefore? [2]Because *they sought it* not by faith, but as it were by works. They stumbled at the stone
33 of stumbling; even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on [3]him shall not be put to shame.

10 Brethren, my heart's [4]desire and my supplication to God is for them, that they may be
2 saved. For I bear them witness that they have a zeal for God, but not according to knowledge.
3 For being ignorant of God's righteousness, and seeking to establish their own, they did not sub-
4 ject themselves to the righteousness of God. For Christ is the end of the law unto righteousness
5 to every one that believeth. For Moses writeth that the man that doeth the righteousness which

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is of the law, that [a]the man which doeth those things shall live by them.

6 But the righteousness which is of faith, speaketh on this wise: [b]Say not in thine heart, Who shall ascend into heaven? That is to bring Christ down from above.

7 Or, Who shall descend into the deep? That is to bring up Christ again from the dead.

8 But what saith it? [c]The word is nigh thee, *even* in thy mouth, and in thy heart, that is the word of faith which we preach,

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture saith, [d]Whosoever believeth on him, shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 [e]For whosoever shall call upon the Name of the Lord, shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher?

15 And how shall they preach, except they be sent? as it is written: [f]How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel. For Esaias saith, [g]Lord, who hath believed †our ‖report?

17 So then, faith *cometh* by hearing, and hearing by the word of God.

18 But I say, have they not heard? yes verily, [h]their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, [i]I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, [k]I was found of them that sought me not: I was made manifest unto them that asked not after me.

21 But to Israel he saith, [l]All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. XI.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 [a]Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they seek my life.

ANNO DOMINI 60.

[a] Lev. 18. 5. Ezek. 20. 11. Gal. 3. 12.

[b] Deut. 30. 12.

[c] Deut. 30. 14.

[d] Is. 28. 16.

[e] Joel 2. 32. Acts 2. 21.

[f] Is. 52. 7. Nah. 1. 15.

[g] Is. 53. 1. John 12. 38.
† *Gr, the hearing of us.*
‖ *Or, preaching.*

[h] Ps. 19. 4.

[i] Deut. 32. 21.

[k] Is. 65. 1.

[l] Is. 65. 2.

[a] 1 Kin. 19. 10, 14.

1 Or, *that*

2 Some ancient authorities read *confess the word with thy mouth, that Jesus* is *Lord.*

3 Or, *a gospel*

4 Or, *gospel*

5 Gr, *the inhabited earth.*

6 Or, *in*

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6 is of the law shall live thereby. But the right-
eousness which is of faith saith thus, Say not in
thy heart, Who shall ascend into heaven? (that
7 is, to bring Christ down:) or, Who shall descend
into the abyss? (that is, to bring Christ up from
8 the dead.) But what saith it? The word is
nigh thee, in thy mouth, and in thy heart: that
9 is, the word of faith, which we preach: [1]because
if thou shalt [2]confess with thy mouth Jesus *as*
Lord, and shalt believe in thy heart that God
raised him from the dead, thou shalt be saved:
10 for with the heart man believeth unto righteous-
ness; and with the mouth confession is made
11 unto salvation. For the scripture saith, Who-
soever believeth on him shall not be put to
12 shame. For there is no distinction between
Jew and Greek: for the same *Lord* is Lord of
all, and is rich unto all that call upon him:
13 for, Whosoever shall call upon the name of the
14 Lord shall be saved. How then shall they call
on him in whom they have not believed? and
how shall they believe in him whom they have
not heard? and how shall they hear without a
15 preacher? and how shall they preach, except
they be sent? even as it is written, How beau-
tiful are the feet of them that bring [3]glad
tidings of good things!

16 But they did not all hearken to the [4]glad
tidings. For Isaiah saith, Lord, who hath be-
17 lieved our report? So belief *cometh* of hear-
18 ing, and hearing by the word of Christ. But
I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,
And their words unto the ends of [5]the world.

19 But I say, Did Israel not know? First Mo-
ses saith,

I will provoke you to jealousy with that
which is no nation,
With a nation void of understanding will
I anger you.

20 And Isaiah is very bold, and saith,

I was found of them that sought me not;
I became manifest unto them that asked
not of me.

21 But as to Israel he saith, All the day long did
I spread out my hands unto a disobedient and
gainsaying people.

11 I say then, Did God cast off his people?
God forbid. For I also am an Israelite, of the
seed of Abraham, of the tribe of Benjamin.
2 God did not cast off his people which he fore-
knew. Or wot ye not what the scripture saith
[6]of Elijah? how he pleadeth with God against
3 Israel, Lord, they have killed thy prophets,
they have digged down thine altars: and
I am left alone, and they seek my life.

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4 But what saith the answer of God unto him? [b]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.
5 Even so then at this present time also there is a remnant according to the election of grace.
6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.
7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were ‖blinded,
8 According as it is written, [c]God hath given them the spirit of ‖slumber: [d]eyes that they should not see, and ears that they should not hear, unto this day.
9 And David saith, [e]Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them.
10 [f]Let their eyes be darkened, that they may not see, and bow down their back alway.
11 I say then; Have they stumbled that they should fall? God forbid. But *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.
12 Now if the fall of them be the riches of the world, and the ‖diminishing of them, the riches of the Gentiles: how much more their fulness?
13 For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office:
14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.
15 For if the casting away of them be the reconciling of the world: what shall the receiving *of them* be, but life from the dead?
16 For if the firstfruit be holy, the lump is also *holy:* and if the root be holy, so *are* the branches.
17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in ‖amongst them, and with them partakest of the root and fatness of the olive tree:
18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.
19 Thou wilt say then, The branches were broken off, that I might be graffed in.
20 Well: because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.
21 For if God spared not the natural branches, *take heed* lest he also spare not thee.
22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
23 And they also, if they bide not still in unbelief, shall be graffed in: for God is able to graff them in again.
24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these

ANNO DOMINI 60.

[b] 1 Kin. 19. 18.

‖ *Or, hardened.*

[c] Is. 29. 10.

‖ *Or, remorse.*

[d] Is. 6. 9.

[e] Ps. 69. 22.

[f] Ps. 69. 23.

‖ *Or, decay, or loss.*

‖ *Or, for them.*

[1] Or, *trespass*

[2] Many ancient authorities read *of the root and of the fulness.*

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4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have
5 not bowed the knee to Baal. Even so then at this present time also there is a remnant accord-
6 ing to the election of grace. But if it is by grace, it is no more of works: otherwise grace is
7 no more grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:
8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very
9 day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God forbid: but by their [1]fall salvation *is come* unto the Gentiles, for to provoke them
12 to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?
13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I
14 glorify my ministry: if by any means I may provoke to jealousy *them that are* my flesh, and
15 may save some of them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving *of them be,* but life from
16 the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so are the
17 branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them [2]of the root of the fatness of
18 the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the
19 root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted
20 in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-
21 minded, but fear: for if God spared not the natural branches, neither will he spare thee.
22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his good-
23 ness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft
24 them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these,

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which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that ||blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, [g]There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' *sakes*.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not ||believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not ||believed, that through your mercy they also may obtain mercy.

32 For God hath ||concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 [h]For who hath known the mind of the Lord, or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

CHAP. XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think †soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we being many are one body in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.

7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that ||giveth, *let him do it* ||with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness.

ANNO DOMINI 60.

|| *Or, hardness.*

g Is. 59. 20.

|| *Or, obeyed.*

|| *Or, obeyed.*

|| *Or, shut them all up together.*

h Is. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

† *Gr. to sobriety.*
|| *Or, imparteth.*
|| *Or, liberally.*

1 Gr. *ungodlinesses.*

2 Gr. *the covenant from me.*

3 Gr. *not repented of.*

4 Or, *of the riches and the wisdom &c.*

5 Or, *both of wisdom &c.*

6 Gr. *unto the ages.*

7 Gr. *well-pleasing.*

8 Or, *spiritual*

9 Or, *worship*

10 Or, *age*

11 Or, *the will of God, even the thing which is good and acceptable and perfect*

12 Or, *the faith*

13 Gr. *singleness.*

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which are the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles
26 be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;
He shall turn away [1]ungodliness from Jacob:
27 And this is [2]my covenant unto them,
When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they
29 are beloved for the fathers' sake. For the gifts and the calling of God are [3]without re-
30 pentance. For as ye in time past were disobedient to God, but now have obtained mercy
31 by their disobedience, even so have these also now been disobedient, that by the mercy shewn
32 to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

33 O the depth [4]of the riches [5]both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing
34 out! For who hath known the mind of the
35 Lord? or who hath been his counsellor? or who hath first given to him, and it shall be
36 recompensed unto him again? For of him, and through him, and unto him, are all things. To him *be* glory [6]for ever. Amen.

12 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, [7]acceptable to God, *which is* your
2 [8]reasonable [9]service. And be not fashioned according to this [10]world: but be ye transformed by the renewing of your mind, that ye may prove what is [11]the good and [7]acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many mem-
4 bers in one body, and all the members have not
5 the same office: so we, who are many, are one body in Christ, and severally members one of
6 another. And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the
7 proportion of [12]our faith; or ministry, *let us give ourselves* to our ministry; or he that teach-
8 eth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with [13]liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

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9 Let love be without dissimulation: abhor that which is evil, cleave to that which is good.
10 Be kindly affectioned one to another ||with brotherly love, in honour preferring one another.
11 Not slothful in business: fervent in spirit, serving the Lord.
12 Rejoicing in hope, patient in tribulation, continuing instant in prayer.
13 Distributing to the necessity of Saints; given to hospitality.
14 Bless them which persecute you, bless, and curse not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 Be of the same mind one towards another. Mind not high things, but ||condescend to men of low estate. Be not wise in your own conceits.
17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, [a]Vengeance is mine, I will repay, saith the Lord.
20 [b]Therefore if thine enemy hunger, feed him: if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

LET every soul be subject unto the higher powers: For there is no power but of God. The powers that be, are ||ordained of God.
2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.
3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.
4 For he is the minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger *to execute* wrath upon him that doeth evil.
5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
6 For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.
7 Render therefore to all their dues, tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour.
8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

ANNO DOMINI 60.

|| *Or, in the love of the brethren.*

|| *Or, be contented with mean things.*

[a] Deut. 32. 35.

[b] Prov. 25. 21.

|| *Or, ordered.*

[1] Some ancient authorities read *the opportunity.*

[2] Gr. *pursuing.*

[3] Gr. *be carried away with.*

[4] Or, *them*

[5] Or, *the wrath of God*

[6] Or, *it*

[7] Gr. *the other.*

[8] Or, *law*

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9 Let love be without hypocrisy. Abhor that which
10 is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to
11 another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving
12 [1]the Lord; rejoicing in hope; patient in tribu-
13 lation; continuing stedfastly in prayer; communicating to the necessities of the saints;
14 [2]given to hospitality. Bless them that persecute
15 you; bless, and curse not. Rejoice with them
16 that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but [3]condescend to [4]things that are lowly. Be not wise in your
17 own conceits. Render to no man evil for evil. Take thought for things honourable in the sight
18 of all men. If it be possible, as much as in
19 you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto [5]wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.
20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou
21 shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers: for there is no power but of God; and
2 the *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand
3 shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou
4 shalt have praise from the same: for [6]he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for [6]he beareth not the sword in vain: for [6]he is a minister of God, an avenger for wrath to him that doeth
5 evil. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also
6 for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very
7 thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.
8 Owe no man anything, save to love one another: for he that loveth [7]his neighbour hath ful-
9 filled [8]the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.

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10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.
11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
13 Let us walk ‖honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

CHAP. XIV.

HIM that is weak in the faith receive you, but ‖not to doubtful disputations.
2 For one believeth that he may eat all things: another who is weak, eateth herbs.
3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth. For God hath received him.
4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; Yea he shall be holden up: for God is able to make him stand.
5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be ‖fully persuaded in his own mind.
6 He that ‖regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.
7 For none of us liveth to himself, and no man dieth to himself.
8 For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.
9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? [a]we shall all stand before the Judgment seat of Christ.
11 For it is written, [b]As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
12 So then every one of us shall give account of himself to God.
13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
14 I know, and am persuaded by the Lord Jesus, that there is nothing †unclean of itself: but to him that esteemeth any thing to be †unclean, to him it is unclean.
15 But if thy brother be grieved with *thy* meat: now walkest thou not †charitably. [c]Destroy not him with thy meat for whom Christ died.

ANNO DOMINI 60.

‖ *Or, decently.*

‖ *Or, not to judge* his *doubtful thoughts.*

‖ *Or, fully assured.*
‖ *Or, observeth.*

[a] 2 Cor. 5. 10.

[b] Is. 45. 23.

† *Gr. common.*
† *Gr. common.*
† *Gr. according to charity.*
[c] 1 Cor. 8. 11.

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10 Love worketh no ill to his neighbour: love therefore is the fulfilment of [1]the law.
11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is [2]salvation nearer to us than when we
12 *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the
13 armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in
14 strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.
14 But him that is weak in faith receive ye, *yet*
2 not [3]to doubtful disputations. One man hath faith to eat all things: but he that is weak
3 eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God
4 hath received him. Who art thou that judgest the [4]servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him
5 stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own
6 mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth
7 not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself.
8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the
9 Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead
10 and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand
11 before the judgement-seat of God. For it is written,

> As I live, saith the Lord, to me every knee shall bow,
> And every tongue shall [5]confess to God.

12 So then each one of us shall give account of himself to God.
13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or
14 an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.
15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

[1] Or, *law*

[2] Or, *our salvation nearer than when &c.*

[3] Or, *for decisions of doubts*

[4] Gr. *household-servant.*

[5] Or, *give praise*

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16 Let not then your good be evil spoken of.
17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the holy Ghost.
18 For he that in these things serveth Christ, is acceptable to God, and approved of men.
19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
20 For meat destroy not the work of God: [d]all things indeed are pure; but it is evil for that man who eateth with offence.
21 It is good neither to eat [e]flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.
22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that *thing which* he alloweth.
23 And he that ‖doubteth, is damned if he eat, because *he eateth* not of faith: For whatsoever is not of faith, is sin.

CHAP. XV.

WE then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.
2 Let every one of us please his neighbour for *his* good to edification.
3 For even Christ pleased not himself, but, as it is written, [a]The reproaches of them that reproached thee, fell on me.
4 For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.
5 [b]Now the God of patience and consolation grant you to be likeminded one towards another, ‖according to Christ Jesus:
6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
7 Wherefore receive ye one another, as Christ also received us, to the glory of God.
8 Now I say, that Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:
9 And that the Gentiles might glorify God for his mercy, as it is written, [c]For this cause I will confess to thee among the Gentiles, and sing unto thy Name.
10 And again he saith, [d]Rejoice, ye Gentiles, with his people.
11 And again, [e]Praise the Lord, all ye Gentiles, and laud him, all ye people.
12 And again Esaias saith, [f]There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.
13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost.
14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness,

ANNO DOMINI 60.

[d] Tit. 1. 15.

[e] 1 Cor. 8. 13.

‖ *Or, discerneth, and putteth a difference between meats.*

[a] Ps. 69. 9.

[b] 1 Cor. 1. 10.

‖ *Or, after the example of.*

[c] Ps. 18. 49.
[d] Deut. 32. 43.
[e] Ps. 117. 1.
[f] Is. 11. 10.

[1] Many ancient authorities read *we follow.*

[2] Many ancient authorities add *or is offended, or is weak.*

[3] Or, *putteth to the test*

[4] Many authorities, some ancient, insert here ch. xvi. 25—27.

[5] Some ancient authorities read *us.*

[6] Or, *confess*

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16 Let not then your good be evil spoken of:
17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the
18 Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men.
19 So then [1]let us follow after things which make for peace, and things whereby we may edify one
20 another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with
21 offence. It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother
22 stumbleth[2]. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he [3]ap-
23 proveth. But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin[4].

15 Now we that are strong ought to bear the infirmities of the weak, and not to please our-
2 selves. Let each one of us please his neighbour
3 for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached
4 thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of
5 the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to
6 Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our
7 Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received [5]you, to the
8 glory of God. For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises
9 *given* unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I [6]give praise unto thee among the Gentiles,
And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.
14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness,

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filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the ‖offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, [g]To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 For which cause also I have been ‖much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you:

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled †with your *company*.

25 But now I go unto Jerusalem, to minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor Saints which are at Jerusalem.

27 It hath pleased them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me,

31 That I may be delivered from them that ‖do not believe in Judæa, and that my service which I have for Jerusalem may be accepted of the Saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

I COMMEND unto you Phebe our sister, which is a servant of the Church which is at Cenchrea:

ANNO DOMINI 60.

‖ *Or, sacrificing.*

[g] Is. 52. 15.

‖ *Or, many ways, or oftentimes.*

† *Gr. with you.* Ver. 32.

‖ *Or, are disobedient.*

[1] Gr. *ministering in sacrifice.*

[2] Gr. *of those things which Christ wrought not through me.*

[3] Many ancient authorities read *the Spirit of God.* One reads *the Spirit.*

[4] Gr. *fulfilled.*

[5] Gr. *being ambitious.*

[6] Or, *deaconess*

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filled with all knowledge, able also to admonish one another. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, [1]ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any [2]things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of [3]the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have [4]fully preached the gospel of Christ; yea, [5]making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; but, as it is written,

> They shall see, to whom no tidings of him came,
> And they who have not heard shall understand.

Wherefore also I was hindered these many times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—but now, *I say*, I go unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

16 I commend unto you Phœbe our sister, who is a [6]servant of the church that is at Cenchreæ:

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2 That ye receive her in the Lord as becometh Saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles.)

5 Likewise *greet* the Church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellowprisoners, who are of note among the Apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' ‖household.

11 Salute Herodion my kinsman. Greet them that be of the ‖household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an holy kiss. The Churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and ‖simple concerning evil.

20 And the God of peace shall ‖bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius who wrote this Epistle, salute you in the Lord.

23 Gaius mine host, and of the whole Church, saluteth you. Erastus the Chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus

ANNO DOMINI 60.

‖ *Or, friends.*

‖ *Or, friends.*

‖ *Or, harmless.*

‖ *Or, tread.*

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2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers
4 in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks,
5 but also all the churches of the Gentiles: and *salute* the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of
6 Asia unto Christ. Salute Mary, who bestowed
7 much labour on you. Salute Andronicus and [1]Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also
8 have been in Christ before me. Salute Ampli-
9 atus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my
10 beloved. Salute Apelles the approved in Christ. Salute them which are of the *household* of Aris-
11 tobulus. Salute Herodion my kinsman. Salute them of the *household* of Narcissus, which are
12 in the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the be-
13 loved, which laboured much in the Lord. Salute Rufus the chosen in the Lord, and his
14 mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren
15 that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and
16 all the saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the [2]doctrine which
18 ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the inno-
19 cent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and
20 simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen.
22 I Tertius, [3]who write the epistle, salute you in
23 the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.[4]

25 [5]Now to him that is able to stablish you according to my gospel and the preaching of Jesus

[1] Or, *Junia*

[2] Or, *teaching*

[3] Or, *who write the epistle in the Lord, salute you*

[4] Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen,* and omit the like words in ver. 20.

[5] Some ancient authorities omit ver. 25—27. Compare the end of ch. xiv.

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Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,

27 To God, only wise, be glory through Jesus Christ, for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the Church at Cenchrea.

ANNO DOMINI 60.

1 Gr. *through.*

2 Or, *to the faith*

3 Some ancient authorities omit *to whom.*

4 Gr. *unto the ages.*

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Christ, according to the revelation of the mystery which hath been kept in silence
26 through times eternal, but now is manifested, and [1]by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience
27 [2]of faith; to the only wise God, through Jesus Christ, [3]to whom be the glory [4]for ever. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAP. I.

PAUL called *to be* an Apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the Church of God which is at Corinth, to them that [a]are sanctified in Christ Jesus, [b]called *to be* Saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours.

3 Grace be unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ,

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge:

6 Even as the Testimony of Christ was confirmed in you.

7 So that ye come behind in no gift; waiting for the †coming of our Lord Jesus Christ,

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 [c]God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no †divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of [d]Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but [e]Crispus and Gaius:

15 Lest any should say that I had baptized in mine own name.

ANNO DOMINI 59.

a Acts 15. 9.
b Rom. 1. 7.

† *Gr. Revelation.*

c 1 Thess. 5. 24.

† *Gr. schisms.*

d Acts 18. 24.
e Acts 18. 8.

1 Gr. *the brother.*

2 Some ancient authorities omit *my.*

3 Gr. *word.*

4 Or, *Christ is divided. Was Paul crucified for you?*

5 Some ancient authorities read *I give thanks that.*

1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes [1]our
2 brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every
3 place, their *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank [2]my God always concerning you, for the grace of God which was given you in Christ
5 Jesus; that in everything ye were enriched in
6 him, in all [3]utterance and all knowledge; even as the testimony of Christ was confirmed in you:
7 so that ye come behind in no gift; waiting for
8 the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unreproveable in the day of our Lord Jesus
9 Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgement.
11 For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions
12 among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apol-
13 los; and I of Cephas; and I of Christ. [4]Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?
14 [5]I thank God that I baptized none of you, save
15 Crispus and Gaius; lest any man should say that ye were baptized into my name.

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16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: [f] not with wisdom of ‖ words, lest the Cross of Christ should be made of none effect.

18 For the preaching of the Cross is to them that perish foolishness: but unto us which are saved it is the [g] power of God.

19 For it is written, [h] I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 [i] Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 [k] For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the [l] Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness:

24 But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, *yea* and things which are not, to bring to nought things that are,

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That according as it is written, [m] He that glorieth, let him glory in the Lord.

CHAP. II.

AND I, brethren, when I came to you, [a] came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching [b] was not with ‖ enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not † stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the Princes of this world, that come to nought:

ANNO DOMINI 59.

[f] 2 Pet. 1. 16. ‖ *Or, speech.*

[g] Rom. 1. 16.

[h] Is. 29. 14.

[i] Is. 33. 18.

[k] Rom. 1. 20.

[l] Matt. 12. 38.

[m] Jer. 9. 23. [a] ch. 1. 17. [b] 2 Pet. 1. 16. ‖ *Or, persuasible.* † *Gr. be.*

1 Or, *age*

2 Gr. *thing preached.*

3 Or, *a Messiah*

4 Gr. *the called themselves.*

5 Or, *ye behold*

6 Or, have part therein

7 Many ancient authorities omit *and.*

8 Or, *both righteousness and sanctification and redemption*

9 Or, *word*

10 Many ancient authorities read *testimony.*

11 Gr. *be.*

12 Or, *full-grown*

13 Or, *age*: and so in ver. 7, 8; but not in ver. 12.

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16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

18 For the word of the cross is to them that are perishing foolishness; but unto us which are

19 being saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

20 Where is the wise? Where is the scribe? where is the disputer of this [1] world? hath not God

21 made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the

22 [2] preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after

23 wisdom: but we preach [3] Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto [4] them that are called, both

24 Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the

25 weakness of God is stronger than men.

26 For [5] behold your calling, brethren, how that not many wise after the flesh, not many mighty,

27 not many noble, [6] *are called*: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might

28 put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* [7] and the things that are not, that he might bring

29 to nought the things that are: that no flesh

30 should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, [8] and righteousness and sanctification,

31 and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not with excellency of [9] speech or of wisdom,

2 proclaiming to you the [10] mystery of God. For I determined not to know anything among you,

3 save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much

4 trembling. And my [9] speech and my [2] preaching were not in persuasive words of wisdom, but in

5 demonstration of the Spirit and of power: that your faith should not [11] stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among the [12] perfect: yet a wisdom not of this [13] world, nor of the rulers of this [13] world, which are coming to nought:

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7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world unto our glory.

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, [c]Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

13 [d]Which things also we speak, not in the words which man's wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 [e]But he that is spiritual ‖judgeth all things, yet he himself is ‖judged of no man.

16 [f]For who hath known the mind of the Lord that he †may instruct him? But we have the mind of Christ.

CHAP. III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and ‖divisions, are ye not carnal, and walk †as men?

4 For while one saith, I am of Paul, and another, *I am* of Apollos, are ye not carnal?

5 Who then is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man.

6 I have planted, Apollos watered: but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth and he that watereth are one: [a]and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God, ye are God's ‖husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder I have laid the

ANNO DOMINI 59.

[c] Is. 64. 4.

[d] 2 Pet. 1. 16.

[e] Prov. 28. 5.
‖ *Or, discerneth.*
‖ *Or, discerned.*
[f] Is. 40. 13. Rom. 11. 34.
† *Gr. shall.*

‖ *Or, factions.*

† *Gr. according to man.*

[a] Ps. 62. 12. Gal. 6. 4, 5.
‖ *Or, tillage.*

1 Some ancient authorities read *For.*
2 Or, it
3 Or, *combining*
4 Or, *interpreting spiritual things to spiritual* men
5 Or, *examined*
6 Or, *examineth*
7 Gr. *tilled land.*

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7 but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God fore-
8 ordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have cruci-
9 fied the Lord of glory: but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

10 [1]But unto us God revealed [2]*them* through the Spirit: for the Spirit searcheth all things, yea,
11 the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.
12 But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God.
13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; [3 4]comparing spiritual things with
14 spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually [5]judged.
15 But he that is spiritual [6]judgeth all things,
16 and he himself is [5]judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes
2 in Christ. I fed you with milk, not with meat; for ye were not yet able *to bear it*: nay, not
3 even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of
4 men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?
5 What then is Apollos? and what is Paul? Ministers through whom ye believed; and each
6 as the Lord gave to him. I planted, Apollos
7 watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.
8 Now he that planteth and he that watereth are one: but each shall receive his own reward ac-
9 cording to his own labour. For we are God's fellow-workers: ye are God's [7]husbandry, God's building.
10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a

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foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
11 For other foundation can no man lay, than that is laid, which is Jesus Christ.
12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:
13 Every man's work shall be made manifest. For the day shall declare it, because it †shall be revealed by fire, and the fire shall try every man's work of what sort it is.
14 If any man's work abide which he hath built thereupon, he shall receive a reward.
15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved: yet so as by fire.
16 [b]Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?
17 If any man ‖defile the Temple of God, him shall God destroy: for the Temple of God is holy, which *Temple* ye are.
18 Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
19 For the wisdom of this world is foolishness with God: for it is written, [c]He taketh the wise in their own craftiness.
20 And again, [d]The Lord knoweth the thoughts of the wise, that they are vain.
21 Therefore let no man glory in men, for all things are yours.
22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.
23 And ye are Christ's, and Christ *is* God's.

CHAP. IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
2 Moreover, it is required in stewards, that a man be found faithful.
3 But with me it is a very small thing that I should be judged of you, or of man's †judgment: yea, I judge not mine own self.
4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.
5 [a]Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
6 And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.
7 For who †maketh thee to differ *from another?* And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?
8 Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

ANNO DOMINI 59.

† *Gr. is revealed.*

[b] ch. 6. 19.

‖ *Or, destroy.*

[c] Job 5. 13.

[d] Ps. 94. 11.

† *Gr. day.*

[a] Matt. 7. 1. Rom. 2. 1.

† *Gr. distinguisheth thee?*

1 Or, *and each man's work, of what sort it is, the fire shall prove it.*
2 Or, *sanctuary*
3 Or, *and such are ye*
4 Or, *age*
5 Or, *examined*
6 Gr. *day.*
7 Or, *examine*
8 Or, *examineth*

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foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon.
11 For other foundation can no man lay than that
12 which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver,
13 costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; [1]and the fire itself shall prove each man's work of what
14 sort it is. If any man's work shall abide which
15 he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.
16 Know ye not that ye are are a [2]temple of God, and *that* the Spirit of God dwelleth in
17 you? If any man destroyeth the [2]temple of God, him shall God destroy; for the [2]temple of God is holy, [3]which *temple* ye are.
18 Let no man deceive himself. If any man thinketh that he is wise among you in this [4]world, let him become a fool, that he may
19 become wise. For the wisdom of this world is foolishness with God. For it is written, He
20 that taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of
21 the wise, that they are vain. Wherefore let no one glory in men. For all things are
22 yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things pres-
23 ent, or things to come; all are yours; and ye are Christ's; and Christ is God's.

4 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of
2 God. Here, moreover, it is required in stew-
3 ards, that a man be found faithful. But with me it is a very small thing that I should be [5]judged of you, or of man's [6]judgement: yea,
4 I [7]judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that [8]judgeth me is the Lord.
5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.
6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be
7 puffed up for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as
8 if thou hadst not received it? Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you.

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9 For I think that God hath set forth us the Apostles last, as it were approved to death. For we are made a †spectacle unto the world, and to Angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ. We *are* weak, but ye *are* strong: ye are honourable, but we are despised.

11 Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwellingplace,

12 [b]And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

13 [c]Being defamed, we intreat: we are made as the filth of the world, and *are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: For in Christ Jesus I have begotten you through the Gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church.

18 Now some are puffed up as though I would not come to you.

19 [d]But I will come to you shortly, [e]if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAP. V.

IT is reported commonly, *that there is* fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 [a]For I verily as absent in body, but present in spirit, have ‖judged already, as though I were present, concerning him that hath so done this deed,

4 In the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 [b]To deliver such *a one* unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good: [c]know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For *even* Christ our Passover ‖is sacrificed for us.

8 Therefore let up keep ‖the Feast, not with old

ANNO DOMINI 59.

† *Gr. theatre.*

[b] Acts 20.34. 1 Thess. 2.9. 2 Thess. 3.8.

[c] Matt. 5.44.

[d] Acts 19.21.
[e] James 4.15.

[a] Col. 2.5. ‖ *Or, determined.*
[b] 1 Tim. 1.20.
[c] Gal. 5.9. ‖ *Or, is slain.* ‖ *Or, holy-day.*

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9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [1]and
10 to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory,
11 but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain
12 dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure;
13 being defamed, we intreat: we are made as the [2]filth of the world, the offscouring of all things, even until now.

14 I write not these things to shame you, but to
15 admonish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel.
16 I beseech you therefore, be ye imitators of me.
17 For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach every-
18 where in every church. Now some are puffed
19 up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them which
20 are puffed up, but the power. For the king-
21 dom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

5 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his
2 father's wife. And [3]ye are puffed up, and [4]did not rather mourn, that he that had done this deed might be taken away from among you.
3 For I verily, being absent in body but present in spirit, have already, as though I were present,
4 judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our
5 Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may
6 be saved in the day of the Lord [5]Jesus. Your glorying is not good. Know ye not that a lit-
7 tle leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even* Christ:
8 wherefore let us [6]keep the feast, not with old

[1] Or, *both to angels and men*
[2] Or, *refuse*
[3] Or, *are ye puffed up?*
[4] Or, *did ye not rather mourn, . . . you?*
[5] Some ancient authorities omit *Jesus.*
[6] Gr. *keep festival.*

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leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an Epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the Saints?

2 Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge Angels? How much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church.

5 I speak to your shame. Is it so, that there is not a wise man amongst you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers?

7 Now therefore, there is utterly a fault among you, because ye go to law one with another: Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not ‖expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord: and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

ANNO DOMINI 59.

‖ *Or, profitable.*

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leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no
10 company with fornicators; [1]not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then
11 must ye needs go out of the world: but [2]now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to
12 eat. For what have I to do with judging them that are without? Do not ye judge them that
13 are within, whereas them that are without God judgeth? Put away the wicked man from among yourselves.

6 Dare any of you, having a matter against [3]his neighbour, go to law before the unrighteous,
2 and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy
3 [4]to judge the smallest matters? Know ye not that we shall judge angels? how much more,
4 things that pertain to this life? If then ye have [5]to judge things pertaining to this life, [6]do ye set them to judge who are of no account in
5 the church? I say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man, who shall be able to decide be-
6 tween his brethren, but brother goeth to law with brother, and that before unbelievers?
7 Nay, already it is altogether [7]a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be de-
8 frauded? Nay, but ye yourselves do wrong,
9 and defraud, and that *your* brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,
10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the
11 kingdom of God. And such were some of you: but ye [8]were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the
13 power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the
14 Lord for the body: and God both raised the Lord, and will raise up us through his power.

1 Or, *not at all meaning the fornicators &c.*
2 Or, *as it is, I wrote*
3 Gr. *the other.*
4 Gr. *of the smallest tribunals.*
5 Gr. *tribunals pertaining to.*
6 Or, *set them · · · church.*
7 Or, *a loss to you*
8 Gr. *washed yourselves.*

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15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication: Every sin that a man doeth, is without the body: but he that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the Temple of the holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAP. VII.

NOW concerning the things whereof ye wrote unto me, It is good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud you not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.

15 But if the unbelieving depart, let him depart.

ANNO DOMINI 59.

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15 Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot?
16 God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain,
17 saith he, shall become one flesh. But he that
18 is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornica-
19 tion sinneth against his own body. Or know ye not that your body is a [1]temple of the [2]Holy Ghost which is in you, which ye have
20 from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

7 Now concerning the things whereof ye wrote:
2 It is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own
3 husband. Let the husband render unto the wife her due: and likewise also the wife unto
4 the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own
5 body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not be-
6 cause of your incontinency. But this I say by
7 way of permission, not of commandment. [3]Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.
8 But I say to the unmarried and to widows, It
9 is good for them if they abide even as I. But if they have not continency, let them marry:
10 for it is better to marry than to burn. But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her
11 husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.
12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.
13 And the woman which hath an unbelieving husband, and he is content to dwell with her, let her
14 not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your
15 children unclean; but now are they holy. Yet if the unbelieving departeth, let him depart:

[1] Or, *sanctuary*
[2] Or, *Holy Spirit*
[3] Many ancient authorities read *For.*

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A brother or a sister is not under bondage in such *cases:* but God hath called us †to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk, and so ordain I in all Churches.

18 Is any man called being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's †freeman: likewise also he that is called *being* free, is Christ's servant.

23 Ye are bought with a price, be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present ‖distress, *I say*, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none:

30 And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not:

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belongeth to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

ANNO DOMINI 59.

† *Gr. in peace.*

† *Gr. made free.*

‖ *Or, necessity.*

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the brother or the sister is not under bondage in such *cases*: but God hath called [1]us
16 in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt
17 save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the
18 churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let
19 him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the
20 keeping of the commandments of God. Let each man abide in that calling wherein he was
21 called. Wast thou called being a bondservant? care not for it: [2]but if thou canst become free,
22 use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is
23 Christ's bondservant. Ye were bought with a
24 price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be
26 faithful. I think therefore that this is good by reason of the present distress, *namely*, that it is
27 good for a man [3]to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou
28 loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would
29 spare you. But this I say, brethren, the time [4]is shortened, that henceforth both those that have
30 wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed
31 not; and those that use the world, as not [5]abusing it: for the fashion of this world passeth away. But I would have you to be free
32 from cares. He that is unmarried is careful for the things of the Lord, how he may please
33 the Lord: but he that is married is careful for the things of the world, how he may please his
34 [6]wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world,
35 how she may please her husband. And this I say for your own profit; not that I may cast a [7]snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction.

[1] Many ancient authorities read *you.*

[2] Or, *nay even if*

[3] Gr. *so to be.*

[4] Or, *is shortened henceforth, that both those &c.*

[5] Or, *using it to the full*

[6] Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful &c.*

[7] Or, *constraint* Gr. *noose.*

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36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage, doeth well: but he that giveth her not in marriage, doeth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAP. VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up: but Charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many:)

6 But to us there is but one God, the Father, of whom are all things, and we ‖in him, and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol, and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither if we eat, ‖are we the better: neither if we eat not, ‖are we the worse.

9 But take heed lest by any means this ‖liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple: shall not the conscience of him which is weak, be †emboldened to eat those things which are offered to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

AM I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? Are not you my work in the Lord?

2 If I be not an Apostle unto others, yet

ANNO DOMINI 59.

‖ *Or, for him,* Rom. 11. 36.

‖ *Or, have we the more.*
‖ *Or, have we the less.*
‖ *Or, power.*

† *Gr. edified.*

1 Or, *virgin* (omitting daughter)
2 Gr. *fallen asleep.*
3 Gr. *buildeth up.*
4 Gr. *do we lack.*
5 Gr. *do we abound.*
6 Or, *power*
7 Gr. *be builded up.*
8 Gr. *in.*

1881

36 But if any man thinketh that he behaveth himself unseemly toward his [1]virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will;
37 he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own [1]virgin *daughter*, shall do well.
38 So then both he that giveth his own [1]virgin *daughter* in marriage doeth well; and he that
39 giveth her not in marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be [2]dead, she is free to be married to whom she will; only in the Lord.
40 But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

8 Now concerning things sacrificed to idols: We know that we all have knowledge. Know-
2 ledge puffeth up, but love [3]edifieth. If any man thinketh that he knoweth anything, he
3 knoweth not yet as he ought to know; but if any man loveth God, the same is known of him.
4 Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one.
5 For though there be that are called gods, whether in heaven or on earth; as there are gods many,
6 and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.
7 Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their
8 conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, [4]are we the worse; nor, if we eat, [5]are we the
9 better. But take heed lest by any means this [6]liberty of yours become a stumblingblock to
10 the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [7]be em-
11 boldened to eat things sacrificed to idols? For [8]through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.
12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye
13 sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in
2 the Lord? If to others I am not an apostle, yet

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doubtless I am to you: for the seal of mine Apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister a ‖wife as well as other Apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, [a]Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen?

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that plougheth, should plough in hope: and that he that threshеth in hope, should be partaker of his hope.

11 [b]If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this power over you, *are* not we rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the Gospel of Christ.

13 [c]Do ye not know that they which minister about holy things ‖live of the things of the Temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.

15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me.

18 What is my reward then? verily that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law:

21 To them that are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

ANNO DOMINI 59.

‖ *Or, woman.*

[a] Deut. 25. 4.

[b] Rom. 15. 27.

[c] Deut. 18. 1.

‖ *Or, feed.*

1 Gr. *sister.*

2 Or, *saith he it, as he doubtless doth, for our sake?*

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at least I am to you: for the seal of mine
3 apostleship are ye in the Lord. My defence to
4 them that examine me is this. Have we no
5 right to eat and to drink? Have we no right to lead about a wife that is a [1]believer, even as the rest of the apostles, and the brethren of the
6 Lord, and Cephas? Or I only and Barnabas,
7 have we not a right to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not
8 of the milk of the flock? Do I speak these things after the manner of men? or saith not
9 the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the
10 oxen that God careth, or [2]saith he it altogether for our sake? Yea, for our sake it was written: because he that plougheth ought to plough in hope, and he that thresheth, *to thresh* in hope of par-
11 taking. If we sowed unto you spiritual things, is it a great matter if we shall reap your car-
12 nal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the
13 gospel of Christ. Know ye not that they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar?
14 Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.
15 But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying
16 void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the
17 gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I
18 have a stewardship intrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel.
19 For though I was free from all *men*, I brought myself under bondage to all, that I might gain
20 the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are
21 under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that
22 are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.

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23 And this I do for the Gospel's sake, that I might be partaker thereof with *you*.
24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
25 And every man that striveth for the mastery, is temperate in all things: Now they *do it* to obtain a corruptible crown, but we an incorruptible.
26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:
27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

CHAP. X.

MOREOVER brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea:
2 And were all baptized unto Moses in the cloud, and in the sea:
3 And did all eat the same spiritual meat:
4 And did all drink the same spiritual drink: (for they drank of that spiritual Rock that ‖followed them: and that Rock was Christ)
5 But with many of them God was not well pleased: for they were overthrown in the wilderness.
6 Now these things were †our examples, to the intent we should not lust after evil things, as [a]they also lusted.
7 Neither be ye idolaters, as *were* some of them, as it is written, [b]The people sat down to eat and drink, and rose up to play.
8 Neither let us commit fornication, as some of them committed, and [c]fell in one day three and twenty thousand.
9 Neither let us tempt Christ, as some of them also tempted, and [d]were destroyed of serpents.
10 Neither murmur ye, as some of them also murmured, and [e]were destroyed of the destroyer.
11 Now all these things happened unto them for ‖ensamples: and they are written for our admonition, upon whom the ends of the world are come.
12 Wherefore let him that thinketh he standeth, take heed lest he fall.
13 There hath no temptation taken you, but such as is ‖common to man: but God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to bear it.
14 Wherefore my dearly beloved, flee from idolatry.
15 I speak as to wise men: judge ye what I say.
16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
17 For we being many are one bread, and one body: for we are all partakers of that one bread.
18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the Altar?

ANNO DOMINI 59.

‖ *Or, went with them.*

† *Gr. our figures.*

[a] Ps. 106. 14.

[b] Ex. 32. 6.

[c] Num. 25. 9.

[d] Num. 21. 6.

[e] Num. 14. 37.

‖ *Or, Types.*

‖ *Or, moderate.*

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23 And I do all things for the gospel's sake,
24 that I may be a joint partaker thereof. Know ye not that they which run in a [1]race run all, but one receiveth the prize? Even so
25 run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown;
26 but we an incorruptible. I therefore so run, as not uncertainly; so [2]fight I, as not beating the
27 air: but I [3]buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.
10 For I would not, brethren, have you ignorant, how that our fathers were all under the
2 cloud, and all passed through the sea; and were all baptized [4]unto Moses in the cloud and in the
3 sea; and did all eat the same spiritual meat;
4 and did all drink the same spiritual drink: for they drank of a spiritual rock that followed
5 them: and the rock was Christ. Howbeit with most of them God was not well pleased: for
6 they were overthrown in the wilderness. Now [5]these things were our examples, to the intent we should not lust after evil things, as they
7 also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.
8 Neither let us commit fornication, as some of them committed, and fell in one day three and
9 twenty thousand. Neither let us tempt the [6]Lord, as some of them tempted, and perished
10 by the serpents. Neither murmur ye, as some of them murmured, and perished by the de-
11 stroyer. Now these things happened unto them [7]by way of example; and they were written for our admonition, upon whom the ends of
12 the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall.
13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.
14 Wherefore, my beloved, flee from idolatry.
15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless, is it not a [8]communion of the blood of Christ? The [9]bread which we break, is it not a [8]commu-
17 nion of the body of Christ? [10]seeing that we, who are many, are one [9]bread, one body:
18 for we all partake [11]of the one [9]bread. Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar?

[1] Gr. *race-course.*

[2] Gr. *box.*

[3] Gr. *bruise.*

[4] Gr. *into.*

[5] Or, *in these things they became figures of us*

[6] Some ancient authorities read *Christ.*

[7] Gr. *by way of figure.*

[8] Or, *participation in*

[9] Or, *loaf*

[10] Or, *seeing that there is one bread, we, who are many, are one body*

[11] Gr. *from.*

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19 What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But *I say* that the things which the Gentiles [f]sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's Table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: All things are lawful for me, but all things edify not.

24 Let no man seek his own: but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

26 For [g]the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake. [h]The earth is the Lord's, and the fulness thereof.

29 Conscience I say, not thine own, but of the other's: for why is my liberty judged of another man's conscience?

30 For, if I by ‖grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the †Gentiles, nor to the Church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAP. XI.

BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that you remember me in all things, and keep the ‖ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

ANNO DOMINI 59.

[f] Deut. 32. 17. Ps. 106. 37.

[g] Deut. 10. 14. Ps. 24. 1.

[h] Deut. 10. 14. Ps. 24. 1.

‖ *Or, thanksgiving.*

† *Gr. Greeks.*

‖ *Or, traditions.*

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19 What say I then? that a thing sacrificed to idols
20 is anything, or that an idol is anything? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [1]devils, and not to God: and I would not that ye should have communion
21 with [1]devils. Ye cannot drink the cup of the Lord, and the cup of [1]devils: ye cannot partake of the table of the Lord, and of the table
22 of [1]devils. Or do we provoke the Lord to jealousy? are we stronger than he?
23 All things are lawful; but all things are not expedient. All things are lawful; but all
24 things [2]edify not. Let no man seek his own,
25 but *each* his neighbour's *good*. Whatsoever is sold in the shambles, eat, asking no question for
26 conscience sake; for the earth is the Lord's, and
27 the fulness thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking
28 no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for con-
29 science sake: conscience, I say, not thine own, but the other's; for why is my liberty judged
30 by another conscience? [3]If I by grace partake, why am I evil spoken of for that for which I
31 give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory
32 of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God:
33 even as I also please all men in all things, not seeking mine own profit, but the *profit* of the
11 many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I
3 delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the
4 head of Christ is God. Every man praying or prophesying, having his head covered, dishon-
5 oureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing
6 as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled.
7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

[1] Gr. *demons.*

[2] Gr. *build not up.*

[3] Or, *If I partake with thankfulness*

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8 For the man is not of the woman: but the woman of the man.
9 Neither was the man created for the woman: but the woman for the man.
10 For this cause ought the woman to have ‖power on her head, because of the Angels.
11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.
12 For as the woman is of the man: even so is the man also by the woman; but all things of God.
13 Judge in yourselves, is it comely that a woman pray unto God uncovered?
14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?
15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‖covering.
16 But if any man seem to be contentious, we have no such custom, neither the Churches of God.
17 Now in this that I declare *unto you*, I praise you not, that you come together not for the better, but for the worse.
18 For first of all when ye come together in the Church, I hear that there be ‖divisions among you, and I partly believe it.
19 For there must be also ‖heresies among you, that they which are approved may be made manifest among you.
20 When ye come together therefore into one place, *this is* ‖not to eat the Lord's Supper.
21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.
22 What, have ye not houses to eat and to drink in? Or despise ye the Church of God, and shame ‖them that have not? What shall I say to you? shall I praise you in this? I praise you not.
23 For I have received of the Lord that which also I delivered unto you, [a]that the Lord Jesus, the same night in which he was betrayed, took bread:
24 And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do ‖in remembrance of me.
25 After the same manner also *he took* the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
26 For as often as ye eat this bread, and drink this cup, ‖ye do shew the Lord's death till he come.
27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.
28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.
29 For he that eateth and drinketh unworthily, eateth and drinketh ‖damnation to himself, not discerning the Lord's body.
30 For this cause many are weak and sickly among you, and many sleep.
31 For if we would judge ourselves, we should not be judged.

ANNO DOMINI 59.

‖ *That is, a covering, in sign that she is under the power of her husband.*

‖ *Or, veil.*

‖ *Or, schisms.*

‖ *Or, sects.*

‖ *Or, ye cannot eat.*

‖ *Or, them that are poor.*

[a] Matt. 26. 26. Mark 14. 22. Luke 22. 19.
‖ *Or, for a remembrance.*
‖ *Or, shew ye.*
‖ *Or, judgment.*

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8 For the man is not of the woman; but the
9 woman of the man: for neither was the man created for the woman; but the woman for
10 the man: for this cause ought the woman to [1]have *a sign of* authority on her head, because
11 of the angels. Howbeit neither is the woman without the man, nor the man without the
12 woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but
13 all things are of God. Judge ye [2]in yourselves: is it seemly that a woman pray unto
14 God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is
15 a dishonour to him? But if a woman have long hair, it is a glory to her: for her hair is
16 given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.
17 But in giving you this charge, I praise you not, that ye come together not for the better but
18 for the worse. For first of all, when ye come together [3]in the church, I hear that [4]divisions
19 exist among you; and I partly believe it. For there must be also [5]heresies among you, that they which are approved may be made manifest
20 among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's
21 supper: for in your eating each one taketh before *other* his own supper; and one is hungry,
22 and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the [6]church of God, and put them to shame that [7]have not? What shall I say to you? [8]shall I praise you in this? I praise you not.
23 For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread;
24 and when he had given thanks, he brake it, and said, This is my body, which [9]is for you: this
25 do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new [10]covenant in my blood: this do, as oft as
26 ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.
27 Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.
28 But let a man prove himself, and so let him eat
29 of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he [11]discern not the body.
30 For this cause many among you are weak and
31 sickly, and not a few sleep. But if we [12]discerned ourselves, we should not be judged.

1 Or, *have authority over*
2 Or, *among*
3 Or, *in congregation*
4 Gr. *schisms.*
5 Or, *factions*
6 Or, *congregation*
7 Or, *have nothing*
8 Or, *shall I praise you? In this I praise you not.*
9 Many ancient authorities read *is broken for you.*
10 Or, *testament*
11 Gr. *discriminate.*
12 Gr. *discriminated.*

1611

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
33 Wherefore my brethren, when ye come together to eat, tarry one for another.
34 And if any man hunger, let him eat at home, that ye come not together unto ‖condemnation. And the rest will I set in order, when I come.

‖ *Or, judgment.*

CHAP. XII.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.
2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
3 Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus ‖accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

‖ *Or, Anathema.*

4 Now there are diversities of gifts, but the same spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God, which worketh all in all.
7 But the manifestation of the spirit is given to every man to profit withal.
8 For to one is given by the spirit the word of wisdom, to another the word of knowledge, by the same spirit.
9 To another faith, by the same spirit: to another the gifts of healing, by the same spirit:
10 To another the working of miracles, to another prophecy, to another discerning of spirits, to another *divers* kinds of tongues, to another the interpretation of tongues.
11 But all these worketh that one and the selfsame spirit, dividing to every man severally as he will.
12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.
13 For by one spirit are we all baptized into one body, whether *we be* Jews or †Gentiles, whether *we be* bond or free: and have been all made to drink into one spirit.

† *Gr. Greeks.*

14 For the body is not one member, but many.
15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?
16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But now hath God set the members every one of them in the body, as it hath pleased him.
19 And if they were all one member, where were the body?
20 But now are they many members, yet but one body.
21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

ANNO DOMINI 59.

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32 But [1]when we are judged, we are chastened of the Lord, that we may not be condemned with the
33 world. Wherefore, my brethren, when ye come
34 together to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

12 Now concerning spiritual *gifts*, brethren, I
2 would not have you ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led.
3 Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
4 Now there are diversities of gifts, but the
5 same Spirit. And there are diversities of min-
6 istrations, and the same Lord. And there are diversities of workings, but the same God, who
7 worketh all things in all. But to each one is given the manifestation of the Spirit to profit
8 withal. For to one is given through the Spirit the word of wisdom; and to another the word
9 of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to an-
10 other gifts of healings, in the one Spirit; and to another workings of [2]miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and
11 to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
12 For as the body is one, and hath many members, and all the members of the body, being
13 many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free;
14 and were all made to drink of one Spirit. For
15 the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the
16 body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not
17 therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But now hath God set the members each one of
19 them in the body, even as it pleased him. And if they were all one member, where were the
20 body? But now they are many members,
21 but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.

[1] Or, *when we are judged of the Lord, we are chastened*

[2] Gr. *powers.*

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22 Nay, much more those members of the body, which seem to be more feeble, are necessary.
23 And those *members* of the body, which we think to be less honourable, upon these we ‖bestow more abundant honour, and our uncomely parts have more abundant comeliness.
24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
25 That there should be no ‖schism in the body: but that the members should have the same care one for another.
26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.
27 Now ye are the body of Christ, and members in particular.
28 And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps in governments, ‖diversities of tongues.
29 Are all Apostles? are all Prophets? are all Teachers? are all ‖workers of miracles?
30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

CHAP. XIII.

THOUGH I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal.
2 And though I have the gift of prophecy, and understand all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.
3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
4 Charity suffereth long, and is kind: charity envieth not: charity ‖vaunteth not itself, is not puffed up,
5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,
6 Rejoiceth not in iniquity, but rejoiceth ‖in the truth:
7 Beareth all things, believeth all things, hopeth all things, endureth all things.
8 Charity never faileth: but whether there be prophecies, *they* shall fail; whether there be tongues, *they* shall cease; whether there be knowledge, *it* shall vanish away.
9 For we know in part, and we prophesy in part.
10 But when that which is perfect is come, then that which is in part shall be done away.
11 When I was a child, I spake as a child, I understood as a child, I ‖thought as a child: but when I became a man, I put away childish things.
12 For now we see through a glass, †darkly: but then face to face: now I know in part, but then shall I know even as also I am known.
13 And now abideth faith, hope, charity, these three, but the greatest of these is charity.

ANNO DOMINI 59.

‖ *Or, put on.*

‖ *Or, division.*

‖ *Or, kinds.*

‖ *Or, powers.*

‖ *Or, is not rash.*
‖ *Or, with the truth.*
‖ *Or, reasoned.*
† *Gr. in a riddle.*

1 Or, *put on*
2 Or, *glorified*
3 Or, *members each in his part*
4 Gr. *powers.*
5 Or, *wise counsels*
6 Many ancient authorities read *that I may glory.*
7 Or, *covereth*
8 Gr. *in a riddle.*
9 Gr. *know fully.*
10 Gr. *known fully.*
11 Or, *but greater than these*
12 Gr. *greater.*

1881

22 Nay, much rather, those members of the body
23 which seem to be more feeble are necessary: and those *parts* of the body, which we think to be less honourable, upon these we [1]bestow more abundant honour; and our uncomely *parts* have more
24 abundant comeliness; whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that
25 *part* which lacked; that there should be no schism in the body; but *that* the members should have the same care one for another.
26 And whether one member suffereth, all the members suffer with it; or *one* member is [2]hon-
27 oured, all the members rejoice with it. Now ye are the body of Christ, and [3]severally members
28 thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then [4]miracles, then gifts of healings, helps,
29 [5]governments, *divers* kinds of tongues. Are all apostles? are all prophets? are all teachers?
30 are all *workers of* [4]miracles? have all gifts of healings? do all speak with tongues? do all in-
31 terpret? But desire earnestly the greater gifts. And a still more excellent way shew I unto you.
13 If I speak with the tongues of men and of angels, but have not love, I am become sound-
2 ing brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not
3 love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body [6]to be burned, but have not love, it profiteth
4 me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is
5 not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not
6 account of evil; rejoiceth not in unrighteous-
7 ness, but rejoiceth with the truth; [7]beareth all things, believeth all things, hopeth all things,
8 endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be
9 done away. For we know in part, and we
10 prophesy in part: but when that which is perfect is come, that which is in part shall be done
11 away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish
12 things. For now we see in a mirror, [8]darkly; but then face to face: now I know in part; but then shall I [9]know even as also I have been
13 [10]known. But now abideth faith, hope, love, these three; [11]and the [12]greatest of these is love.

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CHAP. XIV.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.
2 For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man †understandeth him: howbeit in the spirit he speaketh mysteries.
3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.
4 He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the Church.
5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receive edifying.
6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the ‖sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
9 So likewise you, except ye utter by the tongue words †easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
10 There are, it may be, so many kinds of voices in the world, and none *of them* are without signification.
11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.
12 Even so ye, forasmuch as ye are zealous †of spiritual *gifts*, seek that ye may excel to the edifying of the Church.
13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.
14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
15 What is it then? I will pray with the spirit, and will pray with understanding also: I will sing with the spirit, and I will sing with the understanding also.
16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
17 For thou verily givest thanks well: but the other is not edified.
18 I thank my God, I speak with tongues more than you all.
19 Yet in the Church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.
20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be †men.

ANNO DOMINI 59.

† *Gr. heareth.*

‖ *Or, tunes.*

† *Gr. significant.*

† *Gr. of spirits.*

† *Gr. perfect, or of a ripe age.*

1 Gr. *heareth.*
2 Gr. *buildeth up.*
3 Or, *nothing is without voice*
4 Or, *in my case*
5 Gr. *spirits.*
6 Or, *him that is without gifts*: and so in ver. 23, 24.
7 Gr. *builded up.*
8 Gr. *of full age.*

1881

14 Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy.
2 For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [1]understandeth; but in the spirit he speaketh mys-
3 teries. But he that prophesieth speaketh unto men edification, and comfort, and consolation.
4 He that speaketh in a tongue [2]edifieth himself; but he that prophesieth [2]edifieth the church.
5 Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the
6 church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge,
7 or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is
8 piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for
9 war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking
10 into the air. There are, it may be, so many kinds of voices in the world, and [3]no *kind* is
11 without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will
12 be a barbarian [4]unto me. So also ye, since ye are zealous of [5]spiritual *gifts*, seek that ye may abound unto the edifying of the church.
13 Wherefore let him that speaketh in a tongue
14 pray that he may interpret. For if I pray in a tongue, my spirit prayeth, but my under-
15 standing is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and will sing with the understanding also.
16 Else if thou bless with the spirit, how shall he that filleth the place of [6]the unlearned say the Amen at thy giving of thanks, seeing he know-
17 eth not what thou sayest? For thou verily givest thanks well, but the other is not [7]edified.
18 I thank God, I speak with tongues more than
19 you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.
20 Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be [8]men.

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21 In the law it is [a]written, With *men of* other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: But prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole Church be come together into some place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done unto edifying.

27 If any man speak in *an unknown* tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keep silence in the Church, and let him speak to himself, and to God.

29 Let the Prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the Prophets are subject to the Prophets.

33 For God is not *the author* of †confusion, but of peace, as in all Churches of the Saints.

34 Let your women keep silence in the Churches, for it is not permitted unto them to speak; but *they are commanded* to be under obedience: as also saith the [b]law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAP. XV.

MOREOVER brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand.

2 By which also ye are saved, if ye ‖keep in memory

ANNO DOMINI 59.

[a] Is. 28. 11.

† *Gr. tumult, or unquietness.*

[b] Gen. 3. 16.

‖ *Or, hold fast.*

[1] Or, *convicted*

[2] Or, *in*

[3] Gr. *discriminate.*

[4] Or, *exhorted*

[5] Many ancient authorities read *But if any man knoweth not, he is not known.*

[6] Or, *saved, if ye hold fast what I preached unto you, except &c.*

[7] Gr. *with what word.*

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21 In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will
22 they hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that
23 believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if
24 all prophesy, and there come in one unbelieving or unlearned, he is [1]reproved by all, he is judged
25 by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [2]among you indeed.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto
27 edifying. If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that*
28 in turn; and let one interpret: but if there be no interpreter, let him keep silence in the church;
29 and let him speak to himself, and to God. And let the prophets speak *by* two or three, and let
30 the others [3]discern. But if a revelation be made to another sitting by, let the first keep silence.
31 For ye all can prophesy one by one, that all
32 may learn, and all may be [4]comforted; and the spirits of the prophets are subject to the proph-
33 ets; for God is not *a God* of confusion, but of peace; as in all the churches of the saints.

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.
35 And if they would learn anything, let them ask their own husbands at home: for it is shameful
36 for a woman to speak in the church. What? was it from you that the word of God went forth? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are
38 the commandment of the Lord. [5]But if any man is ignorant, let him be ignorant.

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.
40 But let all things be done decently and in order.

15 Now I make known unto you, brethren, the gospel which I preached unto you, which also
2 ye received, wherein also ye stand, by which also ye are [6]saved; *I make known, I say,* [7]in

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†what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:
4 And that he was buried, and that he rose again the third day according to the Scriptures.
5 And that he was seen of Cephas, then of the twelve.
6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.
7 After that, he was seen of James, then of all the Apostles.
8 And last of all he was seen of me also, as of ‖one born out of due time.
9 For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.
10 But by the grace of God I am what I am: and his grace which was *bestowed* upon me, was not in vain: But I laboured more abundantly than they all, yet not I, but the grace of God which was with me:
11 Therefore, whether it were I or they, so we preach, and so ye believed.
12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
13 But if there be no resurrection of the dead, then is Christ not risen.
14 And if Christ be not risen, then is our preaching vain, and your faith is also vain:
15 Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised.
17 And if Christ be not raised, your faith is vain, ye are yet in your sins.
18 Then they also which are fallen asleep in Christ, are perished.
19 If in this life only we have hope in Christ, we are of all men most miserable.
20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.
21 For since by man *came* death, by man *came* also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order. Christ the firstfruits, afterward they that are Christ's, at his coming.
24 Then *cometh* the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power.
25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy *that* shall be destroyed, *is* death.

ANNO DOMINI 59.

† *Gr. by what speech.*

‖ *Or, an abortive.*

1881

what words I preached it unto you, if ye hold
3 it fast, except ye believed [1]in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins ac-
4 cording to the scriptures; and that he was buried; and that he hath been raised on the
5 third day according to the scriptures; and that he appeared to Cephas; then to the twelve;
6 then he appeared to above five hundred brethren at once, of whom the greater part remain
7 until now, but some are fallen asleep; then he appeared to James; then to all the apostles;
8 and last of all, as unto one born out of due
9 time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the
10 church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [2]vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with
11 me. Whether then *it be* I or they, so we preach, and so ye believed.
12 Now if Christ is preached that he hath been raised from the dead, how say some among you
13 that there is no resurrection of the dead? But if there is no resurrection of the dead, neither
14 hath Christ been raised: and if Christ hath not been raised, then is our preaching [2]vain, [3]your
15 faith also is [2]vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [4]Christ: whom he raised not up, if so be that the dead are not raised.
16 For if the dead are not raised, neither hath
17 Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your
18 sins. Then they also which are fallen asleep
19 in Christ have perished. [5]If in this life only we have hoped in Christ, we are of all men most pitiable.
20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
21 For since by man *came* death, by man *came*
22 also the resurrection of the dead. For as in Adam all die, so also in [4]Christ shall all be
23 made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his
24 [6]coming. Then *cometh* the end, when he shall deliver up the kingdom to [7]God, even the Father; when he shall have abolished all rule and all
25 authority and power. For he must reign, till he hath put all his enemies under his feet.
26 The last enemy that shall be abolished is death.

[1] Or, *without cause*

[2] Or, *void.*

[3] Some ancient authorities read *our.*

[4] Gr. *the Christ.*

[5] Or, *If we have only hoped in Christ in this life*

[6] Gr. *presence.*

[7] Gr. *the God and Father.*

ANNO DOMINI 59.

1611

27 For he hath put all things under his feet; but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by ‖your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If ‖after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not: for some have not the knowledge of God, I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain.*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh, but there is one *kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: But the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, another of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption.

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written: The first man Adam was made a living soul, the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual: but that *which is* natural, and afterward that *which is* spiritual.

47 The first man *is* of the earth, earthy. The second man *is* the Lord from heaven.

48 As is the earthy, such are they that are earthy, and as is the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

‖ Some read, *our.*

‖ Or, *to speak after the manner of men.*

1881

27 For, He put all things in subjection under his feet. [1]But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him.

28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

29 Else what shall they do which are baptized for the dead? If the dead are not raised at all,

30 why then are they baptized for them? why do

31 we also stand in jeopardy every hour? I protest by [2]that glorying in you, brethren, which I

32 have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, [3]what doth it profit me? If the dead are not raised, let us eat and drink, for to-mor-

33 row we die. Be not deceived: Evil company

34 doth corrupt good manners. [4]Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

35 But some one will say, How are the dead raised? and with what manner of body do they come?

36 Thou foolish one, that which thou thyself sowest

37 is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or

38 of some other kind; but God giveth it a body even as it pleased him, and to each seed a body

39 of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another

40 of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is

45 also a spiritual *body.* So also it is written, The first man Adam became a living soul. The last

46 Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is

47 natural; then that which is spiritual. The first man is of the earth, earthy: the second man is

48 of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such

49 are they also that are heavenly. And as we have borne the image of the earthy, [5]we shall also bear the image of the heavenly.

[1] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

[2] Or, *your glorying*

[3] Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*

[4] Gr. *Awake out of drunkenness righteously.*

[5] Many ancient authorities read *let us also bear.*

1611

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.
51 Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed,
52 In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.)
53 For this corruptible must put on incorruption, and this mortal must put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [a]Death is swallowed up in victory.
55 [b]O death, where is thy sting? O ‖grave, where is thy victory?
56 The sting of death is sin, and the strength of sin is the law.
57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.
58 Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

CHAP. XVI.

NOW concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye.
2 Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.
3 And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your †liberality unto Jerusalem.
4 And if it be meet that I go also, they shall go with me.
5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.
7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.
8 But I will tarry at Ephesus until Pentecost.
9 For a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.
11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.
13 Watch ye, stand fast in the faith, quit you like men: be strong.
14 Let all your things be done with charity.

ANNO DOMINI 59.

[a] Is. 25. 8.
[b] Hos. 13. 14.
‖ *Or, hell.*

† *Gr. gift.*

1881

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither
51 doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep,
52 but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption,
54 and this mortal must put on immortality. But when [1]this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up [2]in vic-
55 tory. O death, where is thy victory? O death,
56 where is thy sting? The sting of death is sin;
57 and the power of sin is the law: but thanks be to God, which giveth us the victory through
58 our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [3]vain in the Lord.

16 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so
2 also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I
3 come. And when I arrive, [4]whomsoever ye shall approve by letters, them will I send to
4 carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with
5 me. But I will come unto you, when I shall have passed through Macedonia; for I do pass
6 through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I
7 go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if
8 the Lord permit. But I will tarry at Ephesus
9 until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he be with you without fear; for he worketh the work of
11 the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for
12 I expect him with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all [5]*his* will to come now; but he will come when he shall have opportunity.
13 Watch ye, stand fast in the faith, quit you
14 like men, be strong. Let all that ye do be done in love.

[1] Many ancient authorities omit *this corruptible shall have put on incorruption, and.*
[2] Or, *victoriously*
[3] Or, *void*
[4] Or, *whomsoever ye shall approve, them will I send with letters*
[5] Or, *God's will that he should come now*

1611

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the Saints,)
16 That ye submit yourselves unto such, and to every one that helpeth with us and laboureth.
17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.
19 The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.
20 All the brethren greet you: greet ye one another with an holy kiss.
21 The salutation of me Paul with mine own hand.
22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.
23 The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.

¶ The first Epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

ANNO DOMINI 59.

1881

15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to
16 minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth
17 in the work and laboureth. And I rejoice at the [1]coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your
18 part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.
19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with
20 the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine own
22 hand. If any man loveth not the Lord, let
23 him be anathema. [2]Maran atha. The grace
24 of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

[1] Gr. *presence.*
[2] That is, *Our Lord cometh.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAP. I.

ANNO DOMINI 60.

PAUL an Apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the Church of God which is at Corinth, with all the Saints which are in all Achaia:
2 Grace *be* to you and peace, from God our Father, and *from* the Lord Jesus Christ.
3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,
4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
6 And whether we be afflicted, *it is* for your consolation and salvation, which ‖is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation, and salvation.
7 And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so *shall ye be* also of the consolation.
8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above

‖ Or, *is wrought.*

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy [1]our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia:
2 Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of
4 all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort where-
5 with we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.
6 But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which
7 we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the suffer-
8 ings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our

[1] Gr. *the brother.*

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strength, insomuch that we despaired even of life.

9 But we had the ‖sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us:*

11 You also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that you might have a second ‖benefit:

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God is true, our ‖word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not Yea and Nay, but in him, was yea.

20 For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God,

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAP. II.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart

ANNO DOMINI 60.

‖ *Or, answer.*

‖ *Or, grace.*

‖ *Or, preaching.*

1 Or, *but we ourselves*

2 Or, *sentence*

3 Some ancient authorities read *set our hope; and still will he deliver us.*

4 Or, *grace* Some ancient authorities read *joy.*

5 Gr. *through.*

6 Gr. *into*

7 Or, *seeing that he both sealed us*

8 Or, *your faith*

9 Some ancient authorities read *For.*

1881

power, insomuch that we despaired even of life:
9 [1]yea, we ourselves have had the [2]answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
10 who delivered us out of so great a death, and will deliver: on whom we have [3]set our hope
11 that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more
13 abundantly to you-ward. For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknow-
14 ledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.
15 And in this confidence I was minded to come before unto you, that ye might have a second
16 [4]benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey
17 unto Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the
18 nay nay? But as God is faithful, our word to-
19 ward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you [5]by us, *even* [5]by me and Silvanus and Timothy, was not yea and nay, but in him is yea.
20 For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through
21 us. Now he that stablisheth us with you [6]in
22 Christ, and anointed us, is God; [7]who also sealed us, and gave *us* the earnest of the Spirit in our hearts.
23 But I call God for a witness upon my soul, that to spare you I forbare to come unto Cor-
24 inth. Not that we have lordship over your faith, but are helpers of your joy: for by [8]faith
2 ye stand. [9]But I determined this for myself, that I would not come again to you with sor-
2 row. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry
3 by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.
4 For out of much affliction and anguish of heart

1611

I wrote unto you with many tears, not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this ‖punishment, which *was inflicted* of many.

7 So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that you would confirm *your* love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: *for* if I forgave any thing, to whom I forgave it, for your sakes forgave I it, ‖in the person of Christ,

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore when I came to Troas, to *preach* Christ's Gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?

17 For we are not as many which ‖corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAP. III.

DO we begin again to commend ourselves? or need we, as some *others*, Epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our Epistle written in our hearts, known and read of all men.

3 *Forasmuch as* ye are manifestly declared *to be* the Epistle of Christ ministered by us, written not with ink, but with the spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency *is* of God:

6 Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit ‖giveth life.

7 But if the ministration of death, written, and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away:

ANNO DOMINI 60.

‖ *Or, censure.*

‖ *Or, in the sight.*

‖ *Or, deal deceitfully with.*

‖ *Or, quickeneth.*

1881

I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not
6 too heavily) to you all. Sufficient to such a one is this punishment which was *inflicted* by [1]the
7 many; so that contrariwise ye should [2]rather forgive him and comfort him, lest by any means such a one should be swallowed up with his
8 overmuch sorrow. Wherefore I beseech you to
9 confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, [3]whether ye are obedient in all things.
10 But to whom ye forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in
11 the [4]person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto me
13 in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into
14 Macedonia. But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his
15 knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing;
16 to the one a savour from death unto death; to the other a savour from life unto life. And
17 who is sufficient for these things? For we are not as the many, [5]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or need we, as do some, epistles of com-
2 mendation to you or from you? Ye are our epistle, written in our hearts, known and read
3 of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are*
4 hearts of flesh. And such confidence have we
5 through Christ to God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God;
6 who also made us sufficient as ministers of a new [6]covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7 But if the ministration of death, [7]written, *and* engraven on stones, came [8]with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [9]was passing away:

[1] Gr. *the more.*
[2] Some ancient authorities omit *rather.*
[3] Some ancient authorities read *whereby.*
[4] Or, *presence*
[5] Or, *making merchandise of the word of God*
[6] Or, *testament*
[7] Gr. *in letters.*
[8] Gr. *in.*
[9] Or, *was being done away*

1611

8 How shall not the ministration of the spirit be rather glorious?
9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
11 For if that which is done away was glorious, much more that which remaineth is glorious.
12 Seeing then that we have such hope, we use great ‖plainness of speech.
13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished;
14 But their minds were blinded: for until this day remaineth the same veil untaken away, in the reading of the old testament: which veil is done away in Christ.
15 But even unto this day, when Moses is read, the veil is upon their heart.
16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.
17 Now the Lord is that spirit, and where the Spirit of the Lord *is*, there *is* liberty.
18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as ‖by the spirit of the Lord.

CHAP. IV.

THEREFORE, seeing we have this ministry, as we have received mercy we faint not:
2 But have renounced the hidden things of †dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
3 But if our Gospel be hid, it is hid to them that are lost:
4 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.
5 For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.
6 For God who commanded the light to shine out of darkness, hath shined in our hearts, *to give* the light of the knowledge of the glory of God in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
8 We are troubled on every side, yet not distressed; we are perplexed, but ‖not in despair;
9 Persecuted, but not forsaken; cast down, but not destroyed;
10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
11 For we which live, are alway delivered unto

ANNO DOMINI 60.

‖ *Or, boldness.*

‖ *Or, of the Lord the spirit.*

† *Gr. shame.*
‖ *Or, not altogether without help or means.*

[1] Many ancient authorities read *For if to the ministration of condemnation there is glory.*
[2] Or, *is being done away*
[3] Gr. *through.*
[4] Or, *unto*
[5] Or, *was being done away*
[6] Gr, *thoughts.*
[7] Or, *testament*
[8] Or, *remaineth, it not being revealed that it is done away*
[9] Or, *a man shall turn*
[10] Or, *beholding as in a mirror*
[11] Or, *the Spirit which is the Lord*
[12] Or, *age*
[13] Or, *that they should not see the light . . . image of God*
[14] Gr. *illumination.*
[15] Gr. *bond-servants.*
[16] Some ancient authorities read *through Jesus.*
[17] Or, *left behind*
[18] Gr *putting to death.*

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8 how shall not rather the ministration of the
9 spirit be with glory? [1]For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory.
10 For verily that which hath been made glorious hath not been made glorious in this respect, by
11 reason of the glory that surpasseth. For if that which [2]passeth away *was* [3]with glory, much more that which remaineth *is* in glory.
12 Having therefore such a hope, we use great
13 boldness of speech, and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [4]on the end of
14 that which [5]was passing away: but their [6]minds were hardened: for until this very day at the reading of the old [7]covenant the same veil [8]remaineth unlifted; which *veil* is done away in
15 Christ. But unto this day, whensoever Moses
16 is read, a veil lieth upon their heart. But whensoever [9]it shall turn to the Lord, the veil is
17 taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty.
18 But we all, with unveiled face [10]reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from [11]the Lord the Spirit.
4 Therefore seeing we have this ministry, even
2 as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience
3 in the sight of God. But and if our gospel is veiled, it is veiled in them that are perishing:
4 in whom the god of this [12]world hath blinded the [6]minds of the unbelieving, [13]that the [14]light of the gospel of the glory of Christ, who is the
5 image of God, should not dawn *upon them*. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your [15]servants [16]for
6 Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the [14]light of the knowledge of the glory of God in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be
8 of God, and not from ourselves; *we are* pressed on every side, yet not straitened; perplexed, yet
9 not unto despair; pursued, yet not [17]forsaken;
10 smitten down, yet not destroyed; always bearing about in the body the [18]dying of Jesus, that the life also of Jesus may be manifested in our body.
11 For we which live are alway delivered unto

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death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, [a]I believed, and therefore have I spoken: we also believe, and therefore speak.

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory,

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.

CHAP. V.

FOR we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

3 If so be that being clothed we shall not be found naked.

4 For, we that are in this tabernacle, do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing, *is* God, who also hath given unto us the earnest of the spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

7 (For we walk by faith, not by sight.)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we ||labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat *to answer* them which glory †in appearance, and not in heart.

13 For whether we be besides ourselves, it is to God: or whether we be sober, *it is* for your cause.

ANNO DOMINI 60.

[a] Ps. 116. 10.

|| *Or, endeavour.* † *Gr. in the face.*

[1] Some ancient authorities omit *the Lord.*

[2] Gr. *the more.*

[3] Or, *bodily frame*

[4] Or, *being burdened, in that we would not be unclothed, but would be clothed upon*

[5] Gr. *appearance.*

[6] Gr. *are ambitious.*

[7] Gr. *through.*

[8] Or, *were*

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death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.
12 So then death worketh in us, but life in
13 you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believed;
14 and therefore also we speak; knowing that he which raised up [1]the Lord Jesus shall raise up us also with Jesus, and shall present us
15 with you. For all things *are* for your sakes, that the grace, being multiplied through [2]the many, may cause the thanksgiving to abound unto the glory of God.
16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is
17 renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of
18 glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5 For we know that if the earthly house of our [3]tabernacle be dissolved, we have a building from God, a house not made with hands, eter-
2 nal, in the heavens. For verily in this we groan, longing to be clothed upon with our
3 habitation which is from heaven: if so be that being clothed we shall not be found naked.
4 For indeed we that are in this [3]tabernacle do groan, [4]being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up
5 of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of
6 the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the
7 Lord (for we walk by faith, not by [5]sight);
8 we are of good courage, I say, and are willing rather to be absent from the body, and to be
9 at home with the Lord. Wherefore also we [6]make it our aim, whether at home or absent,
10 to be well-pleasing unto him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things *done* [7]in the body, according to what he hath done, whether *it be* good or bad.
11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest
12 also in your consciences. We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them
13 that glory in appearance, and not in heart. For whether we [8]are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you.

1611

14 For the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man *be* in Christ, ‖*he is* a new creature: [a]old things are past away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation,

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath †committed unto us the word of reconciliation.

20 Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, that ye be reconciled to God.

21 For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

CHAP. VI.

WE then, as workers together *with him*, beseech you also, that ye receive not the grace of God in vain.

2 (For he saith, [a]I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time, behold, now is the day of salvation)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things †approving ourselves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in ‖tumults, in labours, in watchings, in fastings,

6 By pureness, by knowledge, by longsuffering, by kindness, by the holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report, as deceivers, and yet true:

9 As unknown, and yet well known: as dying, and behold, we live: as chastened, and not killed:

10 As sorrowful, yet alway rejoicing: as poor, yet making many rich: as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

ANNO DOMINI 60.

‖ *Or, let him be.*

[a] Is. 43. 18, 19. Rev. 21. 5.

† *Gr. put in us.*

[a] Is. 49. 8.

† *Gr. commending.*

‖ *Or, in tossings to and fro.*

[1] Or, there is *a new creation*

[2] Or, *placed in us*

[3] Or, *Holy Spirit*: and so throughout this book.

[4] Gr. *through.*

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14 For the love of Christ constraineth us; because we thus judge, that one died for all, there-
15 fore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died
16 and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know
17 *him so* no more. Wherefore if any man is in Christ, [1]*he is* a new creature: the old things are passed away; behold, they are become new.
18 But all things are of God, who reconciled us to himself through Christ, and gave unto us the
19 ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [2]committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye
21 reconciled to God. Him who knew no sin he made *to be* sin on our behalf; that we might
6 become the righteousness of God in him. And working together *with him* we intreat also that
2 ye receive not the grace of God in vain (for he saith,

> At an acceptable time I hearkened unto thee,
> And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold,
3 now is the day of salvation): giving no occasion of stumbling in anything, that our minis-
4 tration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in
5 distresses, in stripes, in imprisonments, in tu-
6 mults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the [3]Holy Ghost, in love un-
7 feigned, in the word of truth, in the power of God; [4]by the armour of righteousness on the
8 right hand and on the left, by glory and dishonour, by evil report and good report; as
9 deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold, we live; as
10 chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 Our mouth is open unto you, O Corinthians,
12 our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections.
13 Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?

1611

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
16 And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath said, [b] I will dwell in them, and walk in *them*, and I will be their God, and they shall be my people.
17 [c] Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you,
18 [d] And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

HAVING therefore these promises (dearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
2 Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.
3 I speak not this to condemn *you:* for I have said before, that you are in our hearts to die and live with *you.*
4 Great is my boldness of speech toward you, great is my glorying of you, I am filled with comfort, I am exceeding joyful in all our tribulation.
5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.
6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus.
7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more.
8 For though I made you sorry with a letter, I do not repent, though I did repent: For I perceive that the same Epistle hath made you sorry, though it were but for a season.
9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ‖after a godly manner, that ye might receive damage by us in nothing.
10 For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death.
11 For behold this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge; In all things ye have approved yourselves to be clear in this matter.
12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.
13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

ANNO DOMINI 60.

[b] Lev. 26. 12.

[c] Is. 52. 11.

[d] Jer. 31. 1.

‖ *Or, according to God.*

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15 And what concord hath Christ with [1] Belial? or what portion hath a believer with an unbeliever? And what agreement hath a [2] temple of God with idols? for we are a [2] temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
2 [3] Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn *you*: for I have said before, that ye are in our hearts to die together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforteth us by the [4] coming of Titus; and not by his [4] coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more.
8 For though I made you sorry with my epistle, I do not regret it, though I did regret; [5] for I see that that epistle made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing.
10 For godly sorrow worketh repentance [6] unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all.

[1] Gr. *Beliar.*
[2] Or, *sanctuary*
[3] Gr. *Make room for us.*
[4] Gr. *presence.*
[5] Some ancient authorities omit *for.*
[6] Or, *unto a salvation which bringeth no regret*

1611

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth.

15 And his †inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him.

16 I rejoice therefore that I have confidence in you in all things.

CHAP. VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia,

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea, and beyond their power *they were* willing of themselves:

4 Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the Saints.

5 And this *they did*, not as we hoped, but first gave their own selves to the Lord, and unto us, by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore (as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us) *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice, for this is expedient for you, who have begun before, not only to do, but also to be †forward a year ago.

11 Now therefore perform the doing of it, that as *there was* a readiness to will, so there may be a performance also out of that which you have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality: that now at this time your abundance may be *a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality,

15 As it is written, [a]He that had *gathered* much had nothing over, and he that had *gathered* little had no lack.

16 But thanks be to God which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

ANNO DOMINI 60.

† *Gr. bowels.*

† *Gr. willing.*

[a] Ex. 16. 18.

1 Gr. *singleness.*

2 Some ancient authorities read *our love to you.*

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14 For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth.

15 And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye re-

16 ceived him. I rejoice that in everything I am of good courage concerning you.

8 Moreover, brethren, we make known to you the grace of God which hath been given in the

2 churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their

3 [1]liberality. For according to their power, I bear witness, yea and beyond their power, *they*

4 *gave* of their own accord, beseeching us with much intreaty in regard of this grace and the

5 fellowship in the ministering to the saints: and *this* not as we had hoped, but first they gave their own selves to the Lord, and to us by the

6 will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he

7 would also complete in you this grace also. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* [2]your love to us, *see* that ye abound in this

8 grace also. I speak not by way of commandment, but as proving through the earnestness

9 of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might

10 become rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do,

11 but also to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your

12 ability. For if the readiness is there, *it is* acceptable according as *a man* hath, not according

13 as *he* hath not. For *I say* not *this*, that others

14 may be eased, *and* ye distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that

15 there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart

17 of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord.

1611

18 And we have sent with him the brother, whose praise is in the Gospel, throughout all the Churches.
19 And not that only, but who was also chosen of the Churches to travel with us with this ‖grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind.
20 Avoiding this, that no man should blame us in this abundance which is administered by us.
21 Providing for honest things, not only in the sight of the Lord, but in the sight of men.
22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ‖I have in you.
23 Whether *any do inquire* of Titus; he is my partner and fellowhelper concerning you: or our brethren *be inquired of, they are* the messengers of the Churches, *and* the glory of Christ.
24 Wherefore shew ye to them, and before the Churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

FOR as touching the ministering to the Saints, it is superfluous for me to write to you.
2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.
3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ready.
4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.
5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your †bounty, ‖whereof ye had notice before, that the same might be ready, as a matter of bounty, not of covetousness.
6 But this *I say*, He which soweth sparingly shall reap sparingly: and he which soweth bountifully shall reap bountifully.
7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for [a]God loveth a cheerful giver.
8 And God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work,
9 (As it is written: [b]He hath dispersed abroad: He hath given to the poor: his righteousness remaineth for ever.
10 Now he that [c]ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)
11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
12 For the administration of the service not only supplieth the want of the Saints, but is abundant also by many thanksgivings unto God,

ANNO DOMINI 60.

‖ *Or, gift.*

‖ *Or, he hath.*

† *Gr. blessing.*
‖ *Or, which hath been so much spoken of before.*

[a] Prov. 11. 25. Rom. 12. 8. Ecclus. 35. 9.
[b] Ps. 112. 9.
[c] Is. 55. 10.

[1] Gr. *apostles.*
[2] Or, *Shew ye therefore in the face . . . on your behalf unto them.*
[3] Or, *emulation of you*
[4] Gr. *the more part.*
[5] Gr. *blessing.*
[6] Or, *covetousness*
[7] Gr. *with blessings.*
[8] Gr. *of sorrow.*
[9] Gr. *singleness.*

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18 And we have sent together with him the brother whose praise in the gospel *is spread* through all
19 the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our
20 readiness: avoiding this, that any man should blame us in *the matter of* this bounty which is
21 ministered by us: for we take thought for things honourable, not only in the sight of the Lord,
22 but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great
23 confidence which *he hath* in you. Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward; or our brethren, *they are* the [1]messengers of the churches, *they*
24 *are* the glory of Christ. [2]Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

9 For as touching the ministering to the saints,
2 it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and [3]your zeal
3 hath stirred up [4]very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect;
4 that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this
5 confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised [5]bounty, that the same might be ready, as a matter of bounty, and not of [6]extortion.
6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth
7 [7]bountifully shall reap also [7]bountifully. *Let* each man *do* according as he hath purposed in his heart; not [8]grudgingly, or of necessity: for
8 God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may
9 abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your
11 righteousness: ye being enriched in everything unto all [9]liberality, which worketh through us
12 thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God;

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13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men:

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

CHAP. X.

NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who ‖in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which ‖think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty ‖through God to the pulling down of strong holds;)

5 Casting down ‖imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters (say they) are weighty and powerful, but *his* bodily presence is weak, and his speech contemptible.

11 Let such a one think this: that such as we are in word by letters, when we are absent, such *will we be also* in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, ‖are not wise.

13 But we will not boast of things without our measure, but according to the measure of the ‖rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure as though we reached not unto you, for we are come as far as to you also, in *preaching* the Gospel of Christ.

15 Not boasting of things without our measure, *that is,* of other men's labours, but having hope, when your faith is increased, that we shall be ‖enlarged by you, according to our rule abundantly.

16 To preach the Gospel in the regions beyond

ANNO DOMINI 60.

‖ *Or, in outward appearance.*

‖ *Or, reckon.*

‖ *Or, to God.*

‖ *Or, reasonings.*

‖ *Or, understand it not.* ‖ *Or, line.* ‖ *Or, magnified in you.*

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13 seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [1]liberality of *your* contribution
14 unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace
15 of God in you. Thanks be to God for his unspeakable gift.

10 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent
2 am of good courage toward you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked
3 according to the flesh. For though we walk in the flesh, we do not war according to the flesh
4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down
5 of strong holds); casting down [2]imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought
6 into captivity to the obedience of Christ; and being in readiness to avenge all disobedience,
7 when your obedience shall be fulfilled. [3]Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we.
8 For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you
9 down), I shall not be put to shame: that I may not seem as if I would terrify you by my let-
10 ters. For, His letters, they say, are weighty and strong; but his bodily presence is weak,
11 and his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed
12 when we are present. For we are not bold [4]to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are with-
13 out understanding. But we will not glory beyond *our* measure, but according to the measure of the [5]province which God apportioned to us
14 as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we [6]came even as far
15 as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is,* in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [5]province unto *further* abundance, so as
16 to preach the gospel even unto the parts beyond

1 Gr. *singleness.*

2 Or, *reasonings*

3 Or, *Do ye look . . . face?*

4 Gr. *to judge ourselves among, or to judge ourselves with.*

5 Or, *limit* Gr. *measuring-rod.*

6 Or, *were the first to come*

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you, and not to boast in another man's ‖line of things made ready to our hand.

17 [a]But he that glorieth, let him glory in the Lord.

18 For, not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

WOULD to God you could bear with me a little in my folly, and indeed ‖bear with me.

2 For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear *with him.*

5 For, I suppose, I was not a whit behind the very chiefest Apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself, that you might be exalted, because I have preached to you the Gospel of God freely?

8 I robbed other Churches, taking wages of them to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: For that which was lacking to me the brethren which came from Macedonia supplied, and in all things I have kept myself from being burdensome to you, and *so* will I keep myself.

10 As the truth of Christ is in me, †no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13 For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ.

14 And no marvel, for Satan himself is transformed into an Angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool ‖receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

ANNO DOMINI 60.

‖ *Or, rule.*

[a] Jer. 9. 24. 1 Cor. 1. 31.

‖ *Or, you do bear with me.*

† *Gr. this boasting shall not be stopped in me.*

‖ *Or, suffer.*

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you, *and* not to glory in another's [1]province in
17 regard of things ready to our hand. But he
18 that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

11 Would that ye could bear with me in a little
2 foolishness: [2]nay indeed bear with me. For I am jealous over you with [3]a godly jealousy: for I espoused you to one husband, that I might
3 present you *as* a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your [4]minds should be corrupted from the simplicity and the purity
4 that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him.*
5 For I reckon that I am not a whit behind [5]the
6 very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in everything we have made *it* manifest among
7 all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God
8 for nought? I robbed other churches, taking wages *of them* that I might minister unto you;
9 and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome
10 unto you, and *so* will I keep *myself.* As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.
11 Wherefore? because I love you not? God
12 knoweth. But what I do, that I will do, that I may cut off [6]occasion from them which desire an occasion; that wherein they glory, they may
13 be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no mar-
14 vel; for even Satan fashioneth himself into an
15 angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I
17 also may glory a little. That which I speak, I speak not after the Lord, but as in foolish-
18 ness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory
19 also. For ye bear with the foolish gladly,
20 being wise *yourselves.* For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face.

1 Or, *limit* Gr. *measuring-rod.*

2 Or, *but indeed ye do bear with me.*

3 Gr. *a jealousy of God.*

4 Gr. *thoughts.*

5 Or, *those preeminent apostles*

6 Gr. *the occasion of them.*

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21 I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, I speak foolishly, I am bold also.
22 Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:
23 Are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths oft.
24 Of the Jews five times received I [a]forty *stripes* save one.
25 Thrice was I beaten with rods, once was I stoned: thrice I suffered shipwreck: a night and a day I have been in the deep.
26 In journeying often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,
27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
28 Besides those things that are without, that which cometh upon me daily, the care of all the Churches.
29 Who is weak, and I am not weak? who is offended, and I burn not?
30 If I must needs glory, I will glory of the things which concern mine infirmities.
31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
32 In Damascus the governor under Aretas the King, kept the city with a garrison, desirous to apprehend me.
33 And through a window in a basket was I let down, by the wall, and escaped his hands.

CHAP. XII.

IT is not expedient for me, doubtless, to glory; I will come to visions and revelations of the Lord.
2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth:) such a one, caught up to the third heaven.
3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth:)
4 How that he was caught up into Paradise, and heard unspeakable words, which it is not ‖lawful for a man to utter.
5 Of such *a one* will I glory, yet of myself I will not glory, but in mine infirmities.
6 For though I would desire to glory, I shall not be a fool: for I will say the truth. But now I forbear, lest any man should think of me above *that* which he seeth me *to be*, or *that* he heareth of me:
7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a [a]thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
8 For this thing I besought the Lord thrice, that it might depart from me.

ANNO DOMINI 60.

[a] Deut. 25. 3.

‖ *Or, possible.*
[a] See Ezek. 28. 24.

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21 I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold
22 also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed
23 of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure,
24 in deaths oft. Of the Jews five times re-
25 ceived I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I
26 been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [1]countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;
27 *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and
28 nakedness. [2]Beside those things that are without, there is that which presseth upon me daily,
29 anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I
30 burn not? If I must needs glory, I will glory
31 of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed [3]for evermore, knoweth that I lie not.
32 In Damascus the governor under Aretas the king guarded the city of the Damascenes, in
33 order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

12 [4]I must needs glory, though it is not expedient; but I will come to visions and revelations
2 of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to
3 the third heaven. And I know such a man (whether in the body, or apart from the body,
4 I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
5 On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my*
6 weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or
7 heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a [5]thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted
8 overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me.

[1] Gr. *race.*
[2] Or, *Beside the things which I omit* Or, *Beside the things that come out of course*
[3] Gr. *unto the ages.*
[4] Some ancient authorities read *Now to glory is not expedient, but I will come &c.*
[5] Or, *stake*

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9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.
11 I am become a fool in glorying, ye have compelled me. For I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing.
12 Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
13 For what is it wherein ye were inferior to other Churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.
14 Behold, the third time I am ready to come to you, and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
15 And I will very gladly spend and be spent for †you, though the more abundantly I love you, the less I be loved.
16 But be it so: I did not burden you: nevertheless, being crafty, I caught you with guile.
17 Did I make a gain of you by any of them whom I sent unto you?
18 I desired Titus, and with him I sent a brother: did Titus make a gain of you? Walked we not in the same spirit? *walked we* not in the same steps?
19 Again, think you that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.
20 For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults,
21 And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAP. XIII.

THIS is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.
2 I told you before, and foretell you as if I were present the second time, and being absent now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare:
3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.
4 For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak ‖in him, but we shall live with him by the power of God toward you.

ANNO DOMINI 60.

† *Gr. your souls.*

‖ *Or, with him.*

1 Or, *cover me* Gr. *spread a tabernacle over me.*

‡ Or, *those preëminent apostles*

3 Gr. *powers.*

4 Gr. *spent out.*

5 Or, *Think ye . . . you?*

6 Or, *disorders*

7 Or, *plainly*

8 Or, *as if I were present the second time, even though I am now absent*

9 Many ancient authorities read *with.*

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9 And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the
10 strength of Christ may [1]rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [2]the very chiefest apostles,
12 though I am nothing. Truly the signs of an apostle were wrought among you in all patience,
13 by signs and wonders and [3]mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents,
15 but the parents for the children. And I will most gladly spend and be [4]spent for your souls. If I love you more abundantly, am I loved the
16 less? But be it so, I did not myself burden you; but, being crafty, I caught you with guile.
17 Did I take advantage of you by any one of them
18 whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?
19 [5]Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for
20 your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings,
21 whisperings, swellings, [6]tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

13 This is the third time I am coming to you. At the mouth of two witnesses or three shall
2 every word be established. I have said [7]beforehand, and I do say [7]beforehand, [8]as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare;
3 seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is
4 powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [9]in him, but we shall live with him through the power of God toward you.

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5 Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
6 But I trust that ye shall know that we are not reprobates.
7 Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.
8 For we can do nothing against the truth, but for the truth.
9 For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection.
10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
11 Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.
12 Greet one another with an holy kiss.
13 All the Saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

¶ The second Epistle to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

ANNO DOMINI 60.

[1] Gr. *and that.*

[2] Or, *rejoice: be perfected*

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5 Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ
6 is in you? unless indeed ye be reprobate. But I hope that ye shall know that we are not
7 reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, [1]though we
8 be as reprobate. For we can do nothing against
9 the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also
10 pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.
11 Finally, brethren, [2]farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you.
12 Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

THE EPISTLE OF PAUL TO THE GALATIANS.

CHAP. I.

PAUL an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,
2 And all the brethren which are with me, unto the Churches of Galatia:
3 Grace be to you and peace, from God the Father, and from our Lord Jesus Christ,
4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father,
5 To whom *be* glory for ever and ever. Amen.
6 I marvel, that you are so soon removed from him that called you into the grace of Christ, unto another Gospel:
7 Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.
8 But though we, or an Angel from heaven, preach *any other Gospel* unto you than that which we have preached unto you, let him be accursed.
9 As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.
10 For do I now persuade men, or God? or do I

ANNO DOMINI 58.

[1] Or, *a man*

[2] Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*

[3] Or, *age*

[4] Gr. *unto the ages of the ages.*

[5] Some ancient authorities omit *unto you.*

[6] Or, *contrary to that*

1 PAUL, an apostle (not from men, neither through [1]man, but through Jesus Christ, and God the Father, who raised him from the dead),
2 and all the brethren which are with me, unto
3 the churches of Galatia: Grace to you and peace [2]from God the Father, and our Lord
4 Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil [3]world, according to the will of our God
5 and Father: to whom *be* the glory [4]for ever and ever. Amen.
6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto
7 a different gospel; which is not another *gospel*: only there are some that trouble you, and would
8 pervert the gospel of Christ. But though we, or an angel from heaven, should preach [5]unto you any gospel [6]other than that which we
9 preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema.
10 For am I now persuading men, or God? or am I

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seek to please men? For if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the Gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' Religion, *how* that beyond measure I persecuted the Church of God, and wasted it:

14 And profited in the Jews' Religion above many my †equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem, to them which *were* Apostles before me, but I went into Arabia, and returned again unto Damascus.

18 Then after three years, I ‖went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the Apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God I lie not.

21 Afterwards I came into the regions of Syria and Cilicia,

22 And was unknown by face unto the Churches of Judæa which were in Christ.

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAP. II.

THEN fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but ‖privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

5 To whom we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you.

6 But of these, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me, God accepteth no man's person,) for they who seemed *to be somewhat*, in conference added nothing to me.

7 But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter:

8 (For he that wrought effectually in Peter

ANNO DOMINI 58.

† *Gr. equals in years.*

‖ *Or, returned.*

‖ *Or, severally.*

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seeking to please men? if I were still pleasing men, I should not be a [1]servant of Christ.

11 For I make known to you, brethren, as touching the gospel which was preached by me, that
12 it is not after man. For neither did I receive it from [2]man, nor was I taught it, but *it came to*
13 *me* through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc
14 of it: and I advanced in the Jews' religion beyond many of mine own age [3]among my countrymen, being more exceedingly zealous for the
15 traditions of my fathers. But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through
16 his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I
17 conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

18 Then after three years I went up to Jerusalem to [4]visit Cephas, and tarried with him fifteen
19 days. But other of the apostles saw I none,
20 [5]save James the Lord's brother. Now touching the things which I write unto you, behold, be-
21 fore God, I lie not. Then I came into the re-
22 gions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa
23 which were in Christ: but they only heard say, He that once persecuted us now preacheth the
24 faith of which he once made havoc; and they glorified God in me.

2 Then [6]after the space of fourteen years I went up again to Jerusalem with Barnabas, taking
2 Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [7]were of repute, lest by any means I
3 should be running, or had run, in vain. But not even Titus who was with me, being a Greek,
4 was compelled to be circumcised: [8]and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring
5 us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you.
6 But from those who [7]were reputed to be somewhat ([9]whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted noth-
7 ing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of
8 the circumcision (for he that wrought for Peter

[1] Gr. *bond-servant.*
[2] Or, *a man*
[3] Gr. *in my race.*
[4] Or, *become acquainted with*
[5] Or, *but only*
[6] Or, *in the course of*
[7] Or, *are*
[8] Or, *but* it was *because of*
[9] Or, *what they once were*

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to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles.)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor, the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them *which were* of the circumcision.

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAP. III.

O FOOLISH Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered ‖so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was ‖accounted to him for righteousness.

ANNO DOMINI 58.

‖ *Or, so great.*

‖ *Or, imputed.*

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unto the apostleship of the circumcision wrought
9 for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who [1]were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcis-
10 ion; only *they would* that we should remember the poor; which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I resisted him to the face, because he stood condemned.
12 For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing
13 them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away
14 with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?
15 We being Jews by nature, and not sinners of
16 the Gentiles, yet knowing that a man is not justified by [2]the works of the law, [3]save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no
17 flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God
18 forbid. For if I build up again those things which I destroyed, I prove myself a trans-
19 gressor. For I through [4]the law died unto
20 [4]the law, that I might live unto God. I have been crucified with Christ; [5]yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who
21 loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through [4]the law, then Christ died for nought.

3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set
2 forth crucified? This only would I learn from you, Received ye the Spirit by [2]the works of
3 the law, or by the [6]hearing of faith? Are ye so foolish? having begun in the Spirit, [7]are ye
4 now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain.
5 He therefore that supplieth to you the Spirit, and worketh [8]miracles [9]among you, *doeth he it* by [2]the works of the law, or by the [6]hearing of
6 faith? Even as Abraham believed God, and it was reckoned unto him for righteousness.

[1] Or, *are*

[2] Or, *works of law*

[3] Or, *but only*

[4] Or, *law*

[5] Or, *and it is no longer I that live, but Christ &c.*

[6] Or, *message*

[7] Or, *do ye now make an end in the flesh?*

[8] Gr. *powers.*

[9] Or, *in*

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7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, [a]In thee shall all nations be blessed.

9 So then, they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, [b]Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, [c]The just shall live by faith.

12 And the law is not of faith: but [d]the man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, [e]Cursed is every one that hangeth on tree:

14 That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: though it be but a man's ‖covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.

17 And this I say, that the Covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then *serveth* the law? it was added because of transgressions, till the seed should come to whom the promise was made, *and it was* ordained by Angels in the hand of a Mediator.

20 Now a mediator is not *a Mediator* of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our Schoolmaster *to bring us* unto Christ, that we might be justified by Faith.

25 But after that Faith is come, we are no longer under a Schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

ANNO DOMINI 58.

[a] Gen. 12. 3.

[b] Deut. 27. 26.

[c] Hab. 2. 4. Rom. 1. 17.

[d] Lev. 18. 5.

[e] Deut. 21. 23.

‖ *Or, testament.*

[1] Or, *Ye perceive*

[2] Gr. *justifieth.*

[3] Gr. *nations.*

[4] Or, *works of law*

[5] Gr. *in.*

[6] Or, *testament*

[7] Or, *the faith*

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7 [1]Know therefore that they which be of faith,
8 the same are sons of Abraham. And the scripture, foreseeing that God [2]would justify the [3]Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee
9 shall all the nations be blessed. So then they which be of faith are blessed with the faithful
10 Abraham. For as many as are of [4]the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law,
11 to do them. Now that no man is justified [5]by the law in the sight of God, is evident: for,
12 The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall
13 live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hang-
14 eth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: Though it be but a man's [6]covenant, yet when it hath been confirmed, no one maketh it void,
16 or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And
17 to thy seed, which is Christ. Now this I say; A [6]covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the prom-
18 ise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath
19 granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a medi-
20 ator. Now a mediator is not *a mediator* of
21 one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law.
22 Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before [7]faith came, we were kept in ward under the law, shut up unto the faith
24 which should afterwards be revealed. So that the law hath been our tutor *to bring us* unto
25 Christ, that we might be justified by faith. But now that faith is come, we are no longer under
26 a tutor. For ye are all sons of God, through
27 faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.

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28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
29 And if *ye be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. IV.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all,
2 But is under tutors and governors until the time appointed of the father.
3 Even so we, when we were children, were in bondage under the ‖Elements of the world:
4 But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law,
5 To redeem them that were under the law, that we might receive the adoption of sons.
6 And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.
7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no Gods.
9 But now after that ye have known God, or rather are known of God, how turn ye ‖again to the weak and beggarly ‖Elements, whereunto ye desire again to be in bondage?
10 Ye observe days, and months, and times, and years.
11 I am afraid of you, lest I have bestowed upon you labour in vain.
12 Brethren, I beseech you, be as I *am;* for I *am* as ye are, ye have not injured me at all.
13 Ye know how through infirmity of the flesh I preached the Gospel unto you at the first.
14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an Angel of God, *even* as Christ Jesus.
15 ‖Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.
16 Am I therefore become your enemy, because I tell you the truth?
17 They zealously affect you, but not well: yea, they would exclude ‖you, that you might affect them.
18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.
19 My little children, of whom I travail in birth again, until Christ be formed in you,
20 I desire to be present with you now, and to change my voice, for ‖I stand in doubt of you.
21 Tell me, ye that desire to be under the law, do ye not hear the law?
22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

ANNO DOMINI 58.

‖ *Or, rudiments.*

‖ *Or, back.*

‖ *Or, rudiments.*

‖ *Or, what was then?*

‖ *Or, us.*

‖ *Or, I am perplexed for you.*

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28 There can be neither Jew nor Greek, there can be no
male and female: for ye all are one *man* in
29 Christ Jesus. And if ye are Christ's, then are
ye Abraham's seed, heirs according to promise.
4 But I say that so long as the heir is a child,
he differeth nothing from a bondservant, though
2 he is lord of all; but is under guardians and
stewards until the term appointed of the father.
3 So we also, when we were children, were held
in bondage under the [1]rudiments of the world:
4 but when the fulness of the time came, God
sent forth his Son, born of a woman, born
5 under the law, that he might redeem them
which were under the law, that we might re-
6 ceive the adoption of sons. And because ye
are sons, God sent forth the Spirit of his Son
7 into our hearts, crying, Abba, Father. So that
thou art no longer a bondservant, but a son;
and if a son, then an heir through God.
8 Howbeit at that time, not knowing God, ye
were in bondage to them which by nature are
9 no gods: but now that ye have come to know
God, or rather to be known of God, how turn
ye back again to the weak and beggarly [1]rudi-
ments, whereunto ye desire to be in bondage
10 over again? Ye observe days, and months, and
11 seasons, and years. I am afraid of you, lest by
any means I have bestowed labour upon you in
vain.
12 I beseech you, brethren, be as I *am*, for I *am*
13 as ye *are*. Ye did me no wrong: but ye know
that because of an infirmity of the flesh I
preached the gospel unto you the [2]first time:
14 and that which was a temptation to you in my
flesh ye despised not, nor [3]rejected; but ye
received me as an angel of God, *even* as Christ
15 Jesus. Where then is that gratulation [4]of
yourselves? for I bear you witness, that, if
possible, ye would have plucked out your eyes
16 and given them to me. So then am I become
your enemy, because I [5]tell you the truth?
17 They zealously seek you in no good way; nay,
they desire to shut you out, that ye may seek
18 them. But it is good to be zealously sought in
a good matter at all times, and not only when
19 I am present with you. My little children, of
whom I am again in travail until Christ be
20 formed in you, yea, I could wish to be present
with you now, and to change my voice; for I
am perplexed about you.
21 Tell me, ye that desire to be under the
22 law, do ye not hear the law? For it is
written, that Abraham had two sons, one by
the handmaid, and one by the freewoman.

1 Or, *elements*
2 Gr. *former.*
3 Gr. *spat out.*
4 Or, *of yours*
5 Or, *deal truly with you*

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23 But he who was of the bondwoman, was born after the flesh: but he of the freewoman, *was* by promise.

24 Which things are an Allegory; for these are the two ‖ Covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ‖ answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, [a] Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh, persecuted him that was *born* after the Spirit, even so it is now.

30 Nevertheless, what saith the Scripture? [b] Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAP. V.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.

5 For we through the spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well; ‖ who did hinder you, that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you shall bear *his* judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this: [c] Thou shalt love thy neighbour as thyself.

ANNO DOMINI 58.

‖ *Or, testaments.*

‖ *Or, is in the same rank with.*

[a] Is. 54. 1.

[b] Gen. 21. 10.

‖ *Or, who did drive you back?*

[c] Lev. 19. 18. Matt. 22. 39.

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23 Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman *is born*
24 through promise. Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage,
25 which is Hagar. [1] Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her chil-
26 dren. But the Jerusalem that is above is free,
27 which is our mother. For it is written,

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than of her which hath the husband.

28 Now [2] we, brethren, as Isaac was, are children
29 of promise. But as then he that was born after the flesh persecuted him *that was born*
30 after the Spirit, even so it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the free-
31 woman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

5 [3] With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you noth-
3 ing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do
4 the whole law. Ye are [4] severed from Christ, ye who would be justified by the law; ye are
5 fallen away from grace. For we through the Spirit by faith wait for the hope of righteous-
6 ness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith
7 [5] working through love. Ye were running well; who did hinder you that ye should not obey the
8 truth? This persuasion *came* not of him that
9 calleth you. A little leaven leaveneth the whole
10 lump. I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judge-
11 ment, whosoever he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the
12 cross been done away. I would that they which unsettle you would even [6] cut themselves off.

13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.
14 For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

[1] Many ancient authorities read *For Sinai is a mountain in Arabia.*

[2] Many ancient authorities read *ye.*

[3] Or, *For freedom*

[4] Gr. *brought to nought.*

[5] Or, *wrought*

[6] Or, *mutilate themselves*

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15 But if ye bite and devour one another, take heed ye be not consumed one of another.
16 This I say then, Walk in the spirit, and ‖ ye shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the Spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
18 But if ye be led of the spirit, ye are not under the law.
19 Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
22 But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
23 Meekness, temperance: against such there is no law.
24 And they that are Christ's have crucified the flesh with the ‖ affections and lusts.
25 If we live in the Spirit, let us also walk in the Spirit.
26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAP. VI.

BRETHREN, ‖ if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the law of Christ.
3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
5 For every man shall bear his own burden.
6 Let him that is taught in the word communicate unto him that teacheth, in all good things.
7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.
9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.
10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
11 Ye see how large a letter I have written unto you with mine own hand.
12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the Cross of Christ.
13 For neither they themselves who are circum-

ANNO DOMINI 58.

‖ *Or, fulfil not.*

‖ *Or, passions.*

‖ *Or, although.*

1 Or, *parties*
2 Or, *tell you plainly*
3 Or, *self-control*
4 Gr. *the other.*
5 Or, *load*
6 Or, *write*
7 Or, *by reason of*
8 Some ancient authorities read *have been circumcised.*

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15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
16 But I say, Walk by the Spirit, and ye shall
17 not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye
18 would. But if ye are led by the Spirit, ye are
19 not under the law. Now the works of the flesh are manifest, which are *these*, fornication, un-
20 cleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divis-
21 ions, [1]heresies, envyings, drunkenness, revellings, and such like: of the which I [2]forewarn you, even as I did [2]forewarn you, that they which practise such things shall not inherit the
22 kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, good-
23 ness, faithfulness, meekness, [3]temperance: against
24 such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25 If we live by the Spirit, by the Spirit let us
26 also walk. Let us not be vainglorious, provoking one another, envying one another.
6 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself,
2 lest thou also be tempted. Bear ye one another's
3 burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when
4 he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone,
5 and not of [4]his neighbour. For each man shall bear his own [5]burden.
6 But let him that is taught in the word communicate unto him that teacheth in all good
7 things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also
8 reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap
9 eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we
10 faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.
11 See with how large letters I [6]have written unto
12 you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be
13 persecuted [7]for the cross of Christ. For not even they who [8]receive circumcision do them-

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cised keep the law, but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, ‖by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

ANNO DOMINI 58.

‖ *Or, whereby.*

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selves keep [1]the law; but they desire to have you circumcised, that they may glory in your
14 flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through [2]which the world hath been crucified unto me,
15 and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new
16 [3]creature. And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.
17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.
18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

[1] Or, *a law*
[2] Or, *whom*
[3] Or, *creation*

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

CHAP. I.

PAUL an Apostle of Jesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithful in Christ Jesus.

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly ‖places in Christ:

4 According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,

8 Wherein he hath abounded toward us in all wisdom and prudence:

9 Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself,

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in †heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first ‖trusted in Christ.

ANNO DOMINI 64.

‖ *Or, things.*

† *Gr. the heavens.*
‖ *Or, hoped.*

[1] Some very ancient authorities omit *at Ephesus.*
[2] Or, *him: having in love foreordained us*
[3] Or, *wherewith he endued us*
[4] Or, *wherewith he abounded*
[5] Gr. *seasons.*
[6] Gr. *upon.*
[7] Or, *have*

1 PAUL, an apostle of Christ Jesus through the will of God, to the saints which are [1]at Eph-
2 esus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in
4 Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before [2]him in love:
5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according
6 to the good pleasure of his will, to the praise of the glory of his grace, [3]which he freely bestowed on us in the Beloved: in whom we have
7 our redemption through his blood, the forgiveness of our trespasses, according to the riches
8 of his grace, [4]which he made to abound toward
9 us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in
10 him unto a dispensation of the fulness of the [5]times, to sum up all things in Christ, the things [6]in the heavens, and the things upon
11 the earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh
12 all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who [7]had before hoped in Christ:

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13 In whom ye also *trusted* after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.
15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the Saints,
16 Cease not to give thanks for you, making mention of you in my prayers,
17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation ‖in the knowledge of him:
18 The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints:
19 And what is the exceeding greatness of his power to us-ward who believe, according to the working †of his mighty power:
20 Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly *places*,
21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
22 And hath put all things under his feet, and gave him to be the head over all things to the Church,
23 Which is his body, the fulness of him that filleth all in all.

CHAP. II.

AND you *hath he quickened* who were dead in trespasses and sins,
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling †the desires of the flesh and of the mind, and were by nature the children of wrath, even as others:
4 But God who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)
6 And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus:
7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness towards us, through Christ Jesus.
8 For by grace are ye saved, through faith, and that not of yourselves: *it is* the gift of God:
9 Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ‖ordained, that we should walk in them.

ANNO DOMINI 64.

‖ *Or, for the acknowledgment.*

† *Gr. of the might of his power.*

† *Gr. the wills.*

‖ *Or, prepared.*

1 Or, *in*

2 Many ancient authorities insert *the love.*

3 Or, *age*

4 Gr. *age.*

5 Gr. *thoughts.*

6 Some ancient authorities read *in Christ.*

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13 in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the
14 Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.
15 For this cause I also, having heard of the faith in the Lord Jesus which is [1]among you,
16 and [2]which *ye shew* toward all the saints, cease not to give thanks for you, making mention *of*
17 *you* in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the
18 knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the
19 glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that work-
20 ing of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand
21 in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [3]world,
22 but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church,
23 which is his body, the fulness of him that filleth all in all.

2 And you *did he quicken*, when ye were dead
2 through your trespasses and sins, wherein aforetime ye walked according to the [4]course of this world, according to the prince of the power of the air, of the spirit that now worketh in the
3 sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the [5]mind, and were by nature children of wrath, even as the rest:—
4 but God, being rich in mercy, for his great love
5 wherewith he loved us, even when we were dead through our trespasses, quickened us together
6 [6]with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus:
7 that in the ages to come he might shew the exceeding riches of his grace in kindness toward
8 us in Christ Jesus: for by grace have ye been saved through faith; and that not of your-
9 selves: *it is* the gift of God: not of works, that
10 no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

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11 Wherefore remember that ye *being* in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands,

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances, for to make in himself of twain one new man, so making peace.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity ‖thereby,

17 And came and preached peace to you *which were* afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the Saints, and of the household of God,

20 And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone,

21 In whom all the building fitly framed together groweth unto an holy Temple in the Lord:

22 In whom you also are builded together for an habitation of God through the Spirit.

CHAP. III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the mystery, (as I wrote ‖afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ, by the Gospel:

7 Whereof I was made a Minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the prin-

ANNO DOMINI 64.

‖ *Or, in himself.*

‖ *Or, a little before.*

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1 Gr. *preached good tidings of peace.*

2 Gr. *every building.*

3 Or, *sanctuary*

4 Gr. *into.*

5 Or, *stewardship*

6 Some ancient authorities read *bring to light what is.*

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11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in
12 the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and
13 without God in the world. But now in Christ Jesus ye that once were far off are made nigh
14 in the blood of Christ. For he is our peace, who made both one, and brake down the middle
15 wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making
16 peace; and might reconcile them both in one body unto God through the Cross, having slain
17 the enmity thereby: and he came and [1]preached peace to you that were far off, and peace to
18 them that were nigh: for through him we both have our access in one Spirit unto the Father.
19 So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and
20 of the household of God, being built upon the foundation of the apostles and prophets, Christ
21 Jesus himself being the chief corner stone; in whom [2]each several building, fitly framed together, groweth into a holy [3]temple in the Lord;
22 in whom ye also are builded together [4]for a habitation of God in the Spirit.

3 For this cause I Paul, the prisoner of Christ
2 Jesus in behalf of you Gentiles,—if so be that ye have heard of the [5]dispensation of that grace
3 of God which was given me to you-ward; how that by revelation was made known unto me the
4 mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding
5 in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apos-
6 tles and prophets in the Spirit; *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in
7 Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to
8 the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearch-
9 able riches of Christ; and to [6]make all men see what is the [5]dispensation of the mystery which from all ages hath been hid in God who created
10 all things; to the intent that now unto the prin-

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cipalities and powers in heavenly places might be known, by the church, the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access, with confidence, by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love,

18 May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP. IV.

I THEREFORE the prisoner ‖of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love.

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one spirit, even as ye are called in one hope of your calling.

5 One Lord, one Faith, one Baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace, according to the measure of the gift of Christ.

8 Wherefore he saith: [a]When he ascended up on high, he led ‖captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended, is the same also that ascended up far above all heavens, that he might ‖fill all things.)

11 [b]And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors, and teachers:

12 For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come ‖in the unity of the faith, and

ANNO DOMINI 64.

‖ *Or, in the Lord.*

[a] Ps. 68. 18. ‖ *Or, a multitude of captives.* ‖ *Or, fulfil.*
[b] 1 Cor. 12. 28.
‖ *Or, into the unity.*

1 Gr. *purpose of the ages.*
2 Or, *the faith of him*
3 Or, *I*
4 Or, *is*
5 Gr. *fatherhood.*
6 Gr. *all the generations of the age of the ages.*
7 Some ancient authorities insert *first.*

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cipalities and the powers in the heavenly *places* might be made known through the church the
11 manifold wisdom of God, according to the [1]eternal purpose which he purposed in Christ Jesus our
12 Lord: in whom we have boldness and access in
13 confidence through [2]our faith in him. Wherefore I ask that [3]ye faint not at my tribulations for you, which [4]are your glory.

14 For this cause I bow my knees unto the
15 Father, from whom every [5]family in heaven
16 and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through
17 his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end
18 that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth,
19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, ac-
21 cording to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto [6]all generations for ever and ever. Amen.

4 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith
2 ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in
3 love; giving diligence to keep the unity of the
4 Spirit in the bond of peace. *There is* one body, and one Spirit, even as also ye were called in
5 one hope of your calling; one Lord, one faith,
6 one baptism, one God and Father of all, who
7 is over all, and through all, and in all. But unto each one of us was the grace given accord-
8 ing to the measure of the gift of Christ. Wherefore he saith,

> When he ascended on high, he led captivity captive,
> And gave gifts unto men.

9 (Now this, He ascended, what is it but that he also descended [7]into the lower parts of the
10 earth? He that descended is the same also that ascended far above all the heavens, that he
11 might fill all things.) And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the
12 perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:
13 till we all attain unto the unity of the faith, and

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of the knowledge of the Son of God, unto a perfect man, unto the measure of the ‖stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive:

15 But, ‖speaking the truth in love, may grow up into him in all things which is the head, *even* Christ:

16 [c]From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the [d]‖blindness of their heart:

19 Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ:

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus,

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:

23 And be renewed in the spirit of your mind:

24 And that ye put on that new man, which after God is created in righteousness, and ‖true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry and sin not, let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have ‖to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good ‖to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice,

32 [e]And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

BE ye therefore followers of God, as dear children.

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour;

ANNO DOMINI 64.

‖ *Or, age.*

‖ *Or, being sincere.*

[c] Col. 2. 19.

[d] Rom. 1. 21.
‖ *Or, hardness.*

‖ *Or, holiness of truth.*

‖ *Or, to distribute.*
‖ *Or, to edify profitably.*
[e] 2 Cor. 2. 10.

[1] Or, *dealing truly*

[2] Gr. *through every joint of the supply.*

[3] Or, *to make a trade of*

[4] Or, *covetousness*

[5] Or, *which is after God, created &c.*

[6] Gr. *provocation.*

[7] Gr. *the building up of the need.*

[8] Many ancient authorities read *us.*

[9] Some ancient authorities read *you.*

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of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the
14 stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles
15 of error; but [1]speaking truth in love, may grow up in all things into him, which is the
16 head, *even* Christ; from whom all the body fitly framed and knit together [2]through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also
18 walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart;
19 who being past feeling gave themselves up to lasciviousness, [3]to work all uncleanness with
20 [4]greediness. But ye did not so learn Christ;
21 if so be that ye heard him, and were taught in
22 him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the
23 lusts of deceit; and that ye be renewed in the
24 spirit of your mind, and put on the new man, [5]which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for
26 we are members one of another. Be ye angry, and sin not: let not the sun go down
27 upon your [6]wrath: neither give place to the
28 devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have where-
29 of to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for [7]edifying as the need may be, that it may give grace to them that hear.
30 And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemp-
31 tion. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from
32 you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave [8]you.

5 Be ye therefore imitators of God, as beloved chil-
2 dren; and walk in love, even as Christ also loved you, and gave himself up for [9]us, an offering and a sacrifice to God for an odour of a sweet smell.

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3 But fornication, and all uncleanness, or covetcousness, let it not be once named amongst you, as becometh Saints:
4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
5 For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God.
6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of ‖disobedience.
7 Be not ye therefore partakers with them.
8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light,
9 (For the fruit of the spirit is in all goodness and righteousness and truth;)
10 Proving what is acceptable unto the Lord:
11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.
12 For it is a shame even to speak of those things which are done of them in secret.
13 But all things that are ‖reproved, are made manifest by the light: for whatsoever doth make manifest, is light.
14 Wherefore he saith: [a]Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
15 [b]See then that ye walk circumspectly, not as fools, but as wise,
16 Redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
18 And be not drunk with wine, wherein is excess: but be filled with the Spirit:
19 Speaking to yourselves, in Psalms, and Hymns, and Spiritual songs, singing and making melody in your heart to the Lord,
20 Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ,
21 Submitting yourselves one to another in the fear of God.
22 Wives, submit yourselves unto your own husbands, as unto the Lord.
23 For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body.
24 Therefore as the Church is subject unto Christ, so let the wives *be* to their own husbands in every thing.
25 Husbands, love your wives, even as Christ also loved the Church, and gave himself for it:
26 That he might sanctify and cleanse *it* with the washing of water, by the word,
27 That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.
28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

ANNO DOMINI 64.

‖ *Or, unbelief.*

‖ *Or, discovered.*

[a] Is. 60. 1.

[b] Col. 4. 5.

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3 But fornication, and all uncleanness, or covetousness, let it not even be named among
4 you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not
5 befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the king-
6 dom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobe-
7 dience. Be not ye therefore partakers with them;
8 for ye were once darkness, but are now light in
9 the Lord: walk as children of light (for the fruit of the light is in all goodness and right-
10 eousness and truth), proving what is well-pleas-
11 ing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather
12 even [1]reprove them; for the things which are done by them in secret it is a shame even to
13 speak of. But all things when they are [2]reproved are made manifest by the light: for everything that is made manifest is light.
14 Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.
15 Look therefore carefully how ye walk, not as
16 unwise, but as wise; [3]redeeming the time, be-
17 cause the days are evil. Wherefore be ye not foolish, but understand what the will of the
18 Lord is. And be not drunken with wine, wherein is riot, but be filled [4]with the Spirit;
19 speaking [5]one to another in psalms and hymns and spiritual songs, singing and making melody
20 with your heart to the Lord; giving thanks always for all things in the name of our Lord
21 Jesus Christ to [6]God, even the Father; subjecting yourselves one to another in the fear of Christ.
22 Wives, *be in subjection* unto your own hus-
23 bands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the
24 body. But as the church is subject to Christ, [7]so *let* the wives also *be* to their husbands in
25 everything. Husbands, love your wives, even as Christ also loved the church, and gave him-
26 self up for it; that he might sanctify it, having cleansed it by the [8]washing of water with the
27 word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy
28 and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself:

[1] Or, *convict*
[2] Or, *convicted*
[3] Gr. *buying up the opportunity.*
[4] Or, *in spirit*
[5] Or, *to yourselves*
[6] Gr. *the God and Father.*
[7] Or, *so are the wives also*
[8] Gr. *laver.*

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29 For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church:
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
32 This is a great mystery: but I speak concerning Christ and the Church.
33 Nevertheless, let every one of you in particular, so love his wife even as himself, and the wife *see* that she reverence her husband.

CHAP. VI.

CHILDREN, obey your parents in the Lord: for this is right.
2 Honour thy father and mother, (which is the first commandment with promise,)
3 That it may be well with thee, and thou mayest live long on the earth.
4 And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:
6 Not with eyeservice as menpleasers, but as the servants of Christ, doing the will of God from the heart:
7 With good will doing service, as to the Lord, and not to men,
8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.
9 And ye masters, do the same things unto them, ‖forbearing threatening: knowing that ‖your master also is in heaven, neither is there respect of persons with him.
10 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against ‖spiritual wickedness in ‖high places.
13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and ‖having done all, to stand.
14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness:
15 And your feet shod with the preparation of the Gospel of peace;
16 Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
18 Praying always with all prayer and supplica-

ANNO DOMINI 64.

‖ *Or, moderating.* ‖ *Some read, both your and their master.*

‖ *Or, wicked spirits.* ‖ *Or, heavenly.*

‖ *Or, having overcome all.*

1 Or, *shalt*
2 Or, *land*
3 Gr. *Bond-servants.*
4 Gr. *lords.*
5 Gr. *soul.*
6 Or, *From henceforth*
7 Gr. *be made powerful.*

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29 for no man ever hated his own flesh; but
nourisheth and cherisheth it, even as Christ
30 also the church; because we are members
31 of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one
32 flesh. This mystery is great: but I speak in
33 regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

6 Children, obey your parents in the Lord: for
2 this is right. Honour thy father and mother (which is the first commandment with prom-
3 ise), that it may be well with thee, and thou
4 [1]mayest live long on the [2]earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.
5 [3]Servants, be obedient unto them that according to the flesh are your [4]masters, with fear and trembling, in singleness of your heart, as unto
6 Christ; not in the way of eyeservice, as menpleasers; but as [3]servants of Christ, doing the
7 will of God from the [5]heart; with good will doing service, as unto the Lord, and not unto men:
8 knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord,
9 whether *he be* bond or free. And, ye [4]masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.
10 [6]Finally, [7]be strong in the Lord, and in the
11 strength of his might. Put on the whole armour of God, that ye may be able to stand against the
12 wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts*
13 of wickedness in the heavenly *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore,
14 having girded your loins with truth, and having put on the breastplate of righteousness, and
15 having shod your feet with the preparation of
16 the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all
17 the fiery darts of the evil *one*. And take the helmet of salvation, and the sword of the Spirit, which
18 is the word of God: with all prayer and supplica-

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tion in the spirit, and watching thereunto with all perseverance, and supplication for all Saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel,

20 For which I am an ambassador ‖in bonds, that ‖therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ ‖in sincerity.

¶ Written from Rome unto the Ephesians by Tychicus.

ANNO DOMINI 64.

‖ *Or, in a chain.*

‖ *Or, thereof.*

‖ *Or, with incorruption.*

[1] Or, *in opening my mouth with boldness, to make known*

[2] Gr. *a chain.*

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tion praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, 19 that utterance may be given unto me [1]in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an 20 ambassador in [2]chains; that in it I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you 22 all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in uncorruptness.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAP. I.

PAUL and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the Bishops and Deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every ‖remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the Gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you, ‖will perform it until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because ‖I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are ‖partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all ‖judgment.

10 That ye may ‖approve things that ‖are excellent, that ye may be sincere and without offence till the day of Christ.

11 Being filled with the fruits of righteousness, which *are* by Jesus Christ unto the glory and praise of God.

ANNO DOMINI 64.

‖ *Or, mention.*

‖ *Or, will finish it.*

‖ *Or, you have me in your heart.*

‖ *Or, partakers with me of grace.*

‖ *Or, sense.*

‖ *Or, try.*

‖ *Or, differ.*

[1] Gr. *bond-servants.*

[2] Or, *overseers*

[3] Or, *ye have me in your heart*

[4] Or, *prove the things that differ*

[5] Gr. *fruit.*

1 PAUL and Timothy, [1]servants of Christ Jesus, to all the saints in Christ Jesus which are at 2 Philippi, with the [2]bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon all my remembrance 4 of you, always in every supplication of mine on behalf of you all making my supplication 5 with joy, for your fellowship in furtherance of 6 the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until 7 the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because [3]I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers 8 with me of grace. For God is my witness, how I long after you all in the tender mercies of 9 Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge 10 and all discernment; so that ye may [4]approve the things that are excellent; that ye may be sincere and void of offence unto the day of 11 Christ; being filled with the [5]fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

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12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel.
13 So that my bonds ‖in Christ are manifest in all ‖the palace, and ‖in all other *places*.
14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.
15 Some indeed preach Christ even of envy and strife, and some also of good will.
16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
17 But the other of love, knowing that I am set for the defence of the Gospel.
18 What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice.
19 For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ,
20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, *so* now also Christ shall be magnified in my body, whether it be by life or by death.
21 For to me to live is Christ, and to die is gain.
22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose, I wot not.
23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.
24 Nevertheless, to abide in the flesh, *is* more needful for you.
25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith,
26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.
27 Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel,
28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.
29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,
30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAP. II.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,
2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.
3 Let nothing be *done* through strife, or vainglory, but in lowliness of mind let each esteem other better than themselves.
4 Look not every man on his own things, but every man also on the things of others.

ANNO DOMINI 61.

‖ *Or, for Christ.*

‖ *Or, Cesar's Court.*
‖ *Or, to all others.*

1 Gr. *in the whole Prætorium.*

2 Gr. *trusting in my bonds.*

3 Or, *But if to live in the flesh be my lot, this is the fruit of my work: and what I shall choose I wot not.*

4 Or, *what shall I choose?*

5 Or, *I do not make known*

6 Or, *of faith*

7 Gr. *behave as citizens worthily.*

8 Gr. *with.*

9 Some ancient authorities read *of the same mind.*

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12 Now I would have you know, brethren, that
the things *which happened* unto me have fallen
13 out rather unto the progress of the gospel; so
that my bonds became manifest in Christ
[1]throughout the whole prætorian guard, and to
14 all the rest; and that most of the brethren in
the Lord, [2]being confident through my bonds,
are more abundantly bold to speak the word of
15 God without fear. Some indeed preach Christ
even of envy and strife; and some also of good
16 will: the one *do it* of love, knowing that I am
17 set for the defence of the gospel: but the other
proclaim Christ of faction, not sincerely, think-
ing to raise up affliction for me in my bonds.
18 What then? only that in every way, whether
in pretence or in truth, Christ is proclaimed;
19 and therein I rejoice, yea, and will rejoice. For
I know that this shall turn to my salvation,
through your supplication and the supply of
20 the Spirit of Jesus Christ, according to my
earnest expectation and hope, that in nothing
shall I be put to shame, but *that* with all bold-
ness, as always, *so* now also Christ shall be
magnified in my body, whether by life, or by
21 death. For to me to live is Christ, and to die
22 is gain. [3]But if to live in the flesh,—*if* this is
the fruit of my work, then [4]what shall I choose
23 [5]I wot not. But I am in a strait betwixt the
two, having the desire to depart and be with
24 Christ; for it is very far better: yet to abide in
25 the flesh is more needful for your sake. And
having this confidence, I know that I shall
abide, yea, and abide with you all, for your
26 progress and joy [6]in the faith; that your glory-
ing may abound in Christ Jesus in me through
27 my presence with you again. Only [7]let your
manner of life be worthy of the gospel of Christ:
that, whether I come and see you or be absent, I
may hear of your state, that ye stand fast in
one spirit, with one soul striving [8]for the faith
28 of the gospel; and in nothing affrighted by the
adversaries: which is for them an evident token
of perdition, but of your salvation, and that
29 from God; because to you it hath been granted
in the behalf of Christ, not only to believe on
30 him, but also to suffer in his behalf: having the
same conflict which ye saw in me, and now hear
to be in me.

2 If there is therefore any comfort in Christ,
if any consolation of love, if any fellowship of
the Spirit, if any tender mercies and compas-
2 sions, fulfil ye my joy, that ye be of the same
mind, having the same love, being of one ac-
3 cord, [9]of one mind; *doing* nothing through
faction or through vainglory, but in lowliness
of mind each counting other better than him-
4 self; not looking each of you to his own things,
but each of you also to the things of others.

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5 Let this mind be in you, which was also in Christ Jesus:
6 Who, being in the form of God, thought it not robbery to be equal with God:
7 But made himself of no reputation, and took upon him the form of a servant, and was made in the ||likeness of men.
8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.
9 Wherefore God also hath highly exalted him, and given him a Name which is above every name:
10 That at the Name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth:
11 And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear, and trembling.
13 For it is God which worketh in you, both to will and to do, of *his* good pleasure.
14 Do all things without murmurings, and disputings:
15 That ye may be blameless and ||harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ||ye shine as lights in the world:
16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.
17 Yea, and if I be †offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.
18 For the same cause also do ye joy, and rejoice with me.
19 ||But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.
20 For I have no man ||likeminded, who will naturally care for your state.
21 For all seek their own, not the things which are Jesus Christ's.
22 But ye know the proof of him, That as a son with the father he hath served with me in the Gospel.
23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.
24 But I trust in the Lord that I also myself shall come shortly.
25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.
26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.
27 For indeed he was sick nigh unto death, but God had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow.

ANNO DOMINI 64.

‖ *Or, habit.*

‖ *Or, sincere.*

‖ *Or, shine ye.*

† *Gr. poured forth.*

‖ *Or, moreover.*

‖ *Or, so dear unto me.*

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5 Have this mind in you, which was also in Christ
6 Jesus: who, [1]being in the form of God, counted it not [2]a prize to be on an equality with God,
7 but emptied himself, taking the form of a [3]ser-
8 vant, [4]being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death,
9 yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him
10 the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and [5]*things*
11 under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
12 So then, my beloved, even as ye have always obeyed, not [6]as in my presence only, but now much more in my absence, work out your own salva-
13 tion with fear and trembling; for it is God which worketh in you both to will and to work, for his
14 good pleasure. Do all things without murmur-
15 ings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as [7]lights in the
16 world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain.
17 Yea, and if I am [8]offered upon the sacrifice and service of your faith, I joy, and rejoice with you
18 all: and in the same manner do ye also joy, and rejoice with me.
19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good
20 comfort, when I know your state. For I have no man likeminded, who will care [9]truly for
21 your state. For they all seek their own, not
22 the things of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gos-
23 pel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me:
24 but I trust in the Lord that I myself also shall
25 come shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your [10]mes-
26 senger and minister to my need; since he longed [11]after you all, and was sore troubled, because ye
27 had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

[1] Gr. *being originally.*
[2] Gr. *a thing to be grasped.*
[3] Gr. *bond-servant.*
[4] Gr. *becoming in.*
[5] Or, *things of the world below*
[6] Some ancient authorities omit *as.*
[7] Gr. *luminaries.*
[8] Gr. *poured out as a drink-offering.*
[9] Gr. *genuinely.*
[10] Gr. *apostle.*
[11] Many ancient authorities read *to see you all.*

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28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
29 Receive him therefore in the Lord with all gladness, and ‖hold such in reputation:
30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAP. III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous: but for you it is safe.
2 Beware of dogs, beware of evil workers: beware of the concision.
3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee:
6 Concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless.
7 But what things were gain to me, those I counted loss for Christ.
8 Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,
9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death,
11 If by any means I might attain unto the resurrection of the dead.
12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.
13 Brethren, I count not myself to have apprehended: but this one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.
15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.
16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
18 (For many walk, of whom I have told you

ANNO DOMINI 61.

‖ *Or, honour such.*

1 Many ancient authorities read *the Lord.*
2 Or, *farewell*
3 Or, *seemeth*
4 Gr. *gains.*
5 Or, *refuse*
6 Or, *not having as my righteousness that which is of the law*
7 Gr. *upon.*
8 Or, *apprehend, seeing that also I was apprehended*
9 Many ancient authorities omit *yet.*
10 Or, *upward*

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28 I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and
29 that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold
30 such in honour: because for the work of [1]Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

3 Finally, my brethren, [2]rejoice in the Lord. To write the same things to you, to me indeed
2 is not irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware
3 of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the
4 flesh: though I myself might have confidence even in the flesh: if any other man [3]thinketh
5 to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of He-
6 brews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found
7 blameless. Howbeit what things were [4]gain to
8 me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but [5]dung, that I
9 may gain Christ, and be found in him, [6]not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of
10 God [7]by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his
11 death; if by any means I may attain unto the
12 resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may [8]apprehend that for which also I was apprehended by
13 Christ Jesus. Brethren, I count not myself [9]yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are be-
14 fore, I press on toward the goal unto the prize of the [10]high calling of God in Christ Jesus.
15 Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you:
16 only, whereunto we have already attained, by that same *rule* let us walk.
17 Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an
18 ensample. For many walk, of whom I told you

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often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
19 Whose end *is* destruction, whose God *is* their belly, and whose glory is in their shame, who mind earthly things.)
20 For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:
21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. IV.

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.
2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.
3 And I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.
4 Rejoice in the Lord alway: and again I say, Rejoice.
5 Let your moderation be known unto all men. The Lord is at hand.
6 Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your request be made known unto God.
7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
8 Finally, brethren, whatsoever things *are* true, whatsoever things *are* ||honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report: if there be any virtue, and if there be any praise, think on these things.
9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.
10 But I rejoiced in the Lord greatly, that now at the last your care of me ||hath flourished again, wherein ye were also careful, but ye lacked opportunity.
11 Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.
12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.
13 I can do all things through Christ, which strengtheneth me.
14 Notwithstanding, ye have well done, that ye did communicate with my affliction.
15 Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only.
16 For even in Thessalonica ye sent once and again unto my necessity.

ANNO DOMINI 64.

‖ *Or, venerable.*

‖ *Or, is revived.*

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often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
19 whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind
20 earthly things. For our [1]citizenship is in heaven; from whence also we wait for a Saviour, the
21 Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.
4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.
2 I exhort Euodia, and I exhort Syntyche, to
3 be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.
4 [2]Rejoice in the Lord alway: again I will say,
5 [2]Rejoice. Let your [3]forbearance be known unto
6 all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be
7 made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
8 Finally, brethren, whatsoever things are true, whatsoever things are [4]honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [5]of good report; if there be any virtue, and if there be any praise, [6]think on these things.
9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.
10 But I [7]rejoice in the Lord greatly, that now at length ye have revived your thought for me; [8]wherein ye did indeed take thought, but ye
11 lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state
12 I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both
13 to abound and to be in want. I can do all
14 things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my
15 affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving
16 and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need.

[1] Or, *commonwealth*
[2] Or, *Farewell*
[3] Or, *gentleness*
[4] Gr. *reverend.*
[5] Or, *gracious*
[6] Gr. *take account of.*
[7] Gr. *rejoiced.*
[8] Or, *seeing that*

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17 Not because I desire a gift: but I desire fruit that may abound to your account.
18 But ‖I have all, and abound. I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.
19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.
20 Now unto God and our Father *be* glory for ever and ever. Amen.
21 Salute every Saint in Christ Jesus: the brethren which are with me greet you.
22 All the Saints salute you, chiefly they that are of Cæsar's household.
23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

ANNO DOMINI 64.

‖ Or, *I have received all.*

1 Gr. *unto the ages of the ages.*

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17 Not that I seek for the gift; but I seek for the
18 fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a
19 sacrifice acceptable, well-pleasing to God. And my God shall fulfil every need of yours according
20 to his riches in glory in Christ Jesus. Now unto our God and Father *be* the glory [1]for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The
22 brethren which are with me salute you. All the saints salute you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your spirit.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

CHAP. I.

PAUL an Apostle of Jesus Christ, by the will of God, and Timotheus our brother,
2 To the saints and faithful brethren in Christ, which are at Colosse, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.
3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you,
4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the Saints,
5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel,
6 Which is come unto you as *it is* in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard *of it,* and knew the grace of God in truth,
7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful Minister of Christ:
8 Who also declared unto us your love in the spirit.
9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding:
10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God:
11 Strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness:
12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light:

ANNO DOMINI 64.

1 Gr. *the brother.*

2 Or, *to those that are at Colossæ, holy and faithful brethren in Christ*

3 Many ancient authorities read *your.*

4 Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*

5 Or, *by*

6 Gr. *made powerful.*

7 Or, *in*

8 Some ancient authorities read *you.*

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy [1]our brother,
2 [2]to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.
3 We give thanks to God the Father of our
4 Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints,
5 because of the hope which is laid up for you in the heavens, whereof ye heard before in the
6 word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace
7 of God in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful
8 minister of Christ on [3]our behalf, who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it,* do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and under-
10 standing, to walk worthily of the Lord [4]unto all pleasing, bearing fruit in every good work, and increasing [5]in the knowledge of God;
11 [6]strengthened [7]with all power, according to the might of his glory, unto all patience and
12 longsuffering with joy; giving thanks unto the Father, who made [8]us meet to be partakers of the inheritance of the saints in light;

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13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of †his dear Son,

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature.

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 [a]And he is before all things, and by him all things consist.

18 And he is the head of the body, the Church: who is the beginning, the firstborn from the dead, that ‖in all things he might have the preëminence:

19 For it pleased *the Father* that in him should all fulness dwell,

20 And (‖having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, *I say*, whether they be things in earth, or things in heaven.

21 And you that were sometimes alienated, and enemies ‖in your mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight,

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, *and* which was preached to every creature which is under heaven, whereof I Paul am made a Minister.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church,

25 Whereof I am made a Minister, according to the dispensation of God, which is given to me for you, ‖to fulfil the word of God:

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints,

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ ‖in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

FOR I would that ye knew what great ‖conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh:

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ,

ANNO DOMINI 64.

† *Gr. the Son of his love.*

[a] John 1. 1, 3. 1 Cor. 8. 6.

‖ *Or, among all.*

‖ *Or, making peace.*

‖ *Or, by your mind in wicked works.*

‖ *Or, fully to preach the word of God, Rom. 15. 19.*
‖ *Or, amongst you.*
‖ *Or, fear or care.*

1 That is, *hold together.*

2 Or, *that among all he might have*

3 Or, *For the whole fulness of God was pleased to dwell in him*

4 Or, *into him*

5 Or, *him*

6 Some ancient authorities read *ye have been reconciled.*

7 Or, *stewardship*

8 Gr. *from the ages and from the generations.*

9 Or, *in power*

10 Or, *fulness*

11 The ancient authorities vary much in the text of this passage.

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13 who delivered us out of the power of darkness, and translated us into the kingdom of the Son
14 of his love; in whom we have our redemption,
15 the forgiveness of our sins: who is the image of the invisible God, the firstborn of all crea-
16 tion; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have
17 been created through him, and unto him; and he is before all things, and in him all things
18 [1]consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [2]that in all things he might
19 have the preëminence. [3]For it was the good pleasure *of the Father* that in him should all
20 the fulness dwell; and through him to reconcile all things [4]unto [5]himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things
21 in the heavens. And you, being in time past alienated and enemies in your mind in your
22 evil works, yet now [6]hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreproveable
23 before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.
24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his
25 body's sake, which is the church; whereof I was made a minister, according to the [7]dispensation of God which was given me to you-ward,
26 to fulfil the word of God, *even* the mystery which hath been hid [8]from all ages and generations: but now hath it been manifested to his
27 saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the
28 hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect
29 in Christ; whereunto I labour also, striving according to his working, which worketh in me [9]mightily.

2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
2 that their hearts may be comforted, they being knit together in love, and unto all riches of the [10]full assurance of understanding, that they may know the mystery of God, [11]*even* Christ,

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3 ||In whom are hid all the treasures of wisdom, and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the ||rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality, and power.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

12 Buried with him in Baptism, wherein also you are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross:

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them ||in it.

16 Let no man therefore judge you ||in meat, or in drink, or ||in respect of an Holyday, or of the New moon, or of the Sabbath *days:*

17 Which are a shadow of things to come, but the body *is* of Christ.

18 Let no man ||beguile you of your reward, †in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind:

19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the ||rudiments of the world, why, as though living in the world, are ye subject to ordinances?

21 (Touch not, taste not, handle not:

22 Which all are to perish with the using) after the commandments and doctrines of men:

23 Which things have indeed a shew of wisdom in will-worship and humility, and ||neglecting of the body, not in any honour to the satisfying of the flesh.

ANNO DOMINI 64.

|| *Or, wherein.*

|| *Or, elements.*

|| *Or, in himself.*
|| *Or, for eating and drinking.*
|| *Or, in part.*
|| *Or, judge against you.*
† *Gr. being a voluntary in humility.*
|| *Or, elements.*
|| *Or, punishing, or not sparing.*

1 Or, *by*

2 Some ancient authorities insert *in it.*

3 Or, *See whether*

4 Or, *elements*

5 Or, *the bond that was against us by its ordinances*

6 Or, *having put off from himself* his body, *he made a show of the principalities &c.*

7 Or, *of his own mere will, by humility &c.*

8 Or, *taking his stand upon*

9 Many authorities, some ancient, insert *not.*

10 Or, *honour*

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3 in whom are all the treasures of wisdom and
4 knowledge hidden. This I say, that no one
may delude you with persuasiveness of speech.
5 For though I am absent in the flesh, yet am I
with you in the spirit, joying and beholding
your order, and the stedfastness of your faith in
Christ.
6 As therefore ye received Christ Jesus the
7 Lord, *so* walk in him, rooted and builded up in
him, and stablished [1]in your faith, even as ye
were taught, abounding [2]in thanksgiving.
8 [3]Take heed lest there shall be any one that
maketh spoil of you through his philosophy and
vain deceit, after the tradition of men, after the
[4]rudiments of the world, and not after Christ:
9 for in him dwelleth all the fulness of the God-
10 head bodily, and in him ye are made full, who
11 is the head of all principality and power: in
whom ye were also circumcised with a circum-
cision not made with hands, in the putting off
of the body of the flesh, in the circumcision of
12 Christ; having been buried with him in bap-
tism, wherein ye were also raised with him
through faith in the working of God, who raised
13 him from the dead. And you, being dead
through your trespasses and the uncircumcision
of your flesh, you, *I say*, did he quicken to-
gether with him, having forgiven us all our tres-
14 passes; having blotted out [5]the bond written in
ordinances that was against us, which was con-
trary to us: and he hath taken it out of the
15 way, nailing it to the cross; [6]having put off
from himself the principalities and the powers,
he made a show of them openly, triumphing
over them in it.
16 Let no man therefore judge you in meat, or in
drink, or in respect of a feast day or a new moon
17 or a sabbath day: which are a shadow of the
18 things to come; but the body is Christ's. Let
no man rob you of your prize [7]by a voluntary
humility and worshipping of the angels, [8]dwell-
ing in the things which he hath [9]seen, vainly
19 puffed up by his fleshly mind, and not holding
fast the Head, from whom all the body, being
supplied and knit together through the joints
and bands, increaseth with the increase of God.
20 If ye died with Christ from the [4]rudiments
of the world, why, as though living in the world,
21 do ye subject yourselves to ordinances, Handle
22 not, nor taste, nor touch (all which things are
to perish with the using), after the precepts and
23 doctrines of men? Which things have indeed
a show of wisdom in will-worship, and humil-
ity, and severity to the body; *but are* not of
any [10]value against the indulgence of the flesh.

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CHAP. III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God:
2 Set your ‖affection on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.
4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
6 For which things' sake, the wrath of God cometh on the children of disobedience,
7 In the which ye also walked sometime, when ye lived in them.
8 But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth.
9 Lie not one to another, seeing that ye have put off the old man with his deeds:
10 And have put on the new man, which is renewed in knowledge, after the image of him that created him,
11 Where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all.
12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering,
13 Forbearing one another, and forgiving one another, if any man have a ‖quarrel against any: even as Christ forgave you, so also *do* ye.
14 And above all these things *put on* charity, which is the bond of perfectness.
15 And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.
16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual songs, singing with grace in your hearts to the Lord.
17 And whatsoever ye do in word or deed, *do* all in the Name of the Lord Jesus, giving thanks to God and the Father, by him.
18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
19 Husbands, love your wives, and be not bitter against them.
20 Children, obey your parents in all things, for this is well pleasing unto the Lord.
21 Fathers, provoke not your children *to anger*, lest they be discouraged.
22 Servants, obey in all things your masters according to the flesh: not with eyeservice as menpleasers, but in singleness of heart, fearing God:
23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:
24 Knowing, that of the Lord ye shall receive

ANNO DOMINI 64.

‖ *Or, mind.*

‖ *Or, complaint.*

1 Many ancient authorities read *your.*

2 Gr. *Make dead.*

3 Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6.

4 Or, *amongst whom*

5 Many ancient authorities read *Christ.*

6 Gr. *arbitrate.*

7 Some ancient authorities read *the Lord*: others, *God.*

8 Or, *yourselves*

9 Gr. *Bond-servants.*

10 Gr. *lords.*

11 Gr. *from the soul.*

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3 If then ye were raised together with Christ,
seek the things that are above, where Christ is,
2 seated on the right hand of God. Set your
mind on the things that are above, not on the
3 things that are upon the earth. For ye died,
4 and your life is hid with Christ in God. When
Christ, *who is* [1]our life, shall be manifested, then
shall ye also with him be manifested in glory.
5 [2]Mortify therefore your members which are
upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is
6 idolatry; for which things' sake cometh the
wrath of God [3]upon the sons of disobedience;
7 [4]in the which ye also walked aforetime, when
8 ye lived in these things. But now put ye also
away all these; anger, wrath, malice, railing,
9 shameful speaking out of your mouth: lie not
one to another; seeing that ye have put off
10 the old man with his doings, and have put on
the new man, which is being renewed unto
knowledge after the image of him that created
11 him: where there cannot be Greek and Jew,
circumcision and uncircumcision, barbarian,
Scythian, bondman, freeman: but Christ is
all, and in all.
12 Put on therefore, as God's elect, holy and
beloved, a heart of compassion, kindness, hu-
13 mility, meekness, longsuffering; forbearing one
another, and forgiving each other, if any man
have a complaint against any; even as [5]the
14 Lord forgave you, so also do ye: and above
all these things *put on* love, which is the bond
15 of perfectness. And let the peace of Christ [6]rule
in your hearts, to the which also ye were called
16 in one body; and be ye thankful. Let the word
of [7]Christ dwell in you richly in all wisdom;
teaching and admonishing [8]one another with
psalms *and* hymns *and* spiritual songs, singing
17 with grace in your hearts unto God. And
whatsoever ye do, in word or in deed, *do* all
in the name of the Lord Jesus, giving thanks
to God the Father through him.
18 Wives, be in subjection to your husbands, as
19 is fitting in the Lord. Husbands, love your
20 wives, and be not bitter against them. Children, obey your parents in all things, for this
21 is well-pleasing in the Lord. Fathers, provoke
not your children, that they be not discouraged.
22 [9]Servants, obey in all things them that are your
[10]masters according to the flesh; not with eye-
service, as men-pleasers, but in singleness of
23 heart, fearing the Lord: whatsoever ye do, work
[11]heartily, as unto the Lord, and not unto men;
24 knowing that from the Lord ye shall receive

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the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

CHAP. IV.

MASTERS, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving:

3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that you may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister, and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.

9 With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which *are* done here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him:)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always ||labouring fervently for you in prayers, that ye may stand perfect, and ||complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the Epistle from Laodicea,

17 And say to Archippus, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

ANNO DOMINI 64.

|| *Or, striving.*

|| *Or, filled.*

1 Gr. *receive again the wrong.*

2 Gr. *Lords.*

3 Gr. *bond-servants.*

4 Gr. *equality.*

5 Gr. *buying up the opportunity.*

6 Gr. *bond-servant.*

7 The Greek may represent *Nympha.*

8 Some ancient authorities read *her.*

9 Gr. *the.*

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the recompense of the inheritance: ye serve
25 the Lord Christ. For he that doeth wrong
shall [1]receive again for the wrong that he
hath done: and there is no respect of per-
4 sons. [2]Masters, render unto your [3]servants that
which is just and [4]equal; knowing that ye also
have a Master in heaven.

2 Continue stedfastly in prayer, watching there-
3 in with thanksgiving; withal praying for us
also, that God may open unto us a door for the
word, to speak the mystery of Christ, for which
4 I am also in bonds; that I may make it man-
5 ifest, as I ought to speak. Walk in wisdom
toward them that are without, [5]redeeming the
6 time. Let your speech be always with grace,
seasoned with salt, that ye may know how ye
ought to answer each one.

7 All my affairs shall Tychicus make known
unto you, the beloved brother and faithful min-
8 ister and fellow-servant in the Lord: whom I
have sent unto you for this very purpose, that
ye may know our estate, and that he may com-
9 fort your hearts; together with Onesimus, the
faithful and beloved brother, who is one of you.
They shall make known unto you all things
that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you,
and Mark, the cousin of Barnabas (touching
whom ye received commandments; if he come
11 unto you, receive him), and Jesus, which is
called Justus, who are of the circumcision:
these only *are my* fellow-workers unto the
kingdom of God, men that have been a com-
12 fort unto me. Epaphras, who is one of you, a
[6]servant of Christ Jesus, saluteth you, always
striving for you in his prayers, that ye may
stand perfect and fully assured in all the will
13 of God. For I bear him witness, that he hath
much labour for you, and for them in Laodicea,
14 and for them in Hierapolis. Luke, the beloved
15 physician, and Demas salute you. Salute the
brethren that are in Laodicea, and [7]Nymphas,
16 and the church that is in [8]their house. And
when [9]this epistle hath been read among you,
cause that it be read also in the church of the
Laodiceans; and that ye also read the epistle
17 from Laodicea. And say to Archippus, Take
heed to the ministry which thou hast received
in the Lord, that thou fulfil it.

18 The salutation of me Paul with mine own
hand. Remember my bonds. Grace be with
you.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

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CHAP. I.

PAUL and Silvanus, and Timotheus, unto the Church of the Thessalonians, *which is* in God the Father, and in the Lord Jesus Christ: grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father:

4 Knowing, brethren ‖ beloved, your election of God.

5 For our Gospel came not unto you in word only: but also in power, and in the holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing.

9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God,

10 And to wait for his son from heaven, whom he raised from the dead, *even* Jesus which delivered us from the wrath to come.

CHAP. II.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God, to speak unto you the Gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God *is* witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have ‖ been burdensome, as the Apostles of Christ.

ANNO DOMINI 54.

‖ *Or, beloved of God, your election.*

‖ *Or, used authority.*

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1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all,
3 making mention *of you* in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father;
4 knowing, brethren beloved of God, your election,
5 [1]how that our gospel came not unto you in word only, but also in power, and in the [2]Holy Ghost, and *in* much [3]assurance; even as ye know what manner of men we shewed ourselves toward you for your sake.
6 And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy
7 of the [2]Holy Ghost; so that ye became an ensample to all that believe in Macedonia and in
8 Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to
9 speak anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God
10 from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

2 For yourselves, brethren, know our entering in unto you, that it hath not been found
2 vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you
3 the gospel of God in much conflict. For our exhortation *is* not of error, nor of uncleanness,
4 nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which
5 proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is
6 witness; nor seeking glory of men, neither from you, nor from others, when we might have [4]been burdensome, as apostles of Christ.

1 Or, *because our gospel &c.*
2 Or, *Holy Spirit*
3 Or, *fulness*
4 Or, *claimed honour*

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7 But we were gentle among you, even as a nurse cherisheth her children:
8 So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.
9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.
10 Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved ourselves among you that believe.
11 As you know, how we exhorted and comforted, and charged every one of you, (as a father doth his children,)
12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.
13 For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.
14 For ye, brethren, became followers of the Churches of God, which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:
15 Who both killed the Lord Jesus, and their own Prophets, and have ‖ persecuted us: and they please not God, and are contrary to all men:
16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.
17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.
18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.
19 For what is our hope, or joy, or crown of ‖ rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
20 For ye are our glory and joy.

CHAP. III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone:
2 And sent Timotheus our brother and minister of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith:
3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.
4 For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to pass and ye know.
5 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

ANNO DOMINI 54.

‖ *Or, chased us out.*

‖ *Or, glorying.*

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7 But we were [1]gentle in the midst of you, as when
8 a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye
9 were become very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.
10 Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved our-
11 selves toward you that believe: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging
12 *you*, and testifying, to the end that ye should walk worthily of God, who [2]calleth you into his own kingdom and glory.
13 And for this cause we also thank God without ceasing, that, when ye received from us [3]the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh
14 in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as
15 they did of the Jews; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men;
16 forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.
17 But we, brethren, being bereaved of you for [4]a short season, in presence, not in heart, endeavoured the more exceedingly to see your face
18 with great desire: because we would fain have come unto you, I Paul once and again; and
19 Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye,
20 before our Lord Jesus at his [5]coming? For ye are our glory and our joy.

3 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens
2 alone; and sent Timothy, our brother and [6]God's minister in the gospel of Christ, to establish you,
3 and to comfort *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are ap-
4 pointed. For verily, when we were with you, we told you [7]beforehand that we are to suffer affliction; even as it came to pass, and
5 ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain.

[1] Most of the ancient authorities read *babes*.

[2] Some ancient authorities read *called*.

[3] Gr. *the word of hearing*.

[4] Gr. *a season of an hour*.

[5] Gr. *presence*.

[6] Some ancient authorities read *fellow-worker with God*.

[7] Or, *plainly*

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6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:
7 Therefore brethren, we were comforted over you in all our affliction and distress, by your faith:
8 For now we [a]live, if ye stand fast in the Lord.
9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,
10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?
11 Now God himself and our Father, and our Lord Jesus Christ ‖direct our way unto you.
12 And the Lord make you to increase, and abound in love one towards another, and towards all men, even as we *do* towards you:
13 To the end he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his Saints.

CHAP. IV.

FURTHERMORE then we ‖beseech you, brethren, and ‖exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more.
2 For ye know what commandments we gave you, by the Lord Jesus.
3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:
4 That every one of you should know how to possess his vessel in sanctification and honour:
5 Not in the lust of concupiscence, even as the Gentiles which know not God:
6 That *no man* go beyond and ‖defraud his brother ‖in *any* matter, because that the Lord is the avenger of all such; as we also have forewarned you, and testified:
7 For God hath not called us unto uncleanness, but unto holiness.
8 He therefore that ‖despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.
9 But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.
10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:
11 And that ye study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you:)
12 That ye may walk honestly toward them that are without, and that ye may have lack of ‖nothing.
13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

[a] Rom. 7. 9.

‖ *Or, guide.*

‖ *Or, request.*
‖ *Or, beseech.*

‖ *Or, oppress, or, overreach.*
‖ *Or, in the matter.*

‖ *Or, rejecteth.*

‖ *Or, of no man.*

Anno Domini 54.

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6 But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us,
7 even as we also *to see* you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith:
8 for now we live, if ye stand fast in the Lord.
9 For what thanksgiving can we render again unto God for you, for all the joy wherewith we
10 joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
11 Now may our God and Father himself, and
12 our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men,
13 even as we also *do* toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the [1]coming of our Lord Jesus with all his saints.[2]

4 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more.
2 For ye know what [3]charge we gave you through
3 the Lord Jesus. For this is the will of God, *even* your sanctification, that ye abstain from
4 fornication; that each one of you know how to possess himself of his own vessel in sanctification and honour,
5 not in the passion of lust, even
6 as the Gentiles which know not God; that no man [4]transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we [5]forewarned you and
7 testified. For God called us not for uncleanness, but in sanctification.
8 Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.
9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another;
10 for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more;
11 and that ye [6]study to be quiet, and to do your own business, and to work with your hands,
12 even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.
13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no
14 hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep [7]in Jesus will God bring with him.

[1] Gr. *presence.*
[2] Many ancient authorities add *Amen.*
[3] Gr. *charges.*
[4] Or, *overreach*
[5] Or, *told you plainly*
[6] Gr. *be ambitious.*
[7] Gr. *through.* Or, *will God through Jesus*

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15 For this we say unto you by the word of the Lord, That we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, ‖comfort one another with these words.

‖ *Or, exhort.*

CHAP. V.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others: but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore, ‖comfort yourselves together, and edify one another, even as also ye do.

‖ *Or, exhort.*

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you:

13 And to esteem them very highly in love for their work's sake: and be at peace among yourselves.

14 Now we ‖exhort you, brethren, warn them that are ‖unruly, comfort the feebleminded, support the weak, be patient toward all men.

‖ *Or, beseech.*

‖ *Or, disorderly.*

15 See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men.

16 Rejoice evermore:

17 Pray without ceasing:

18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the spirit:

20 Despise not prophesyings:

21 Prove all things: hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you

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15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the [1]coming of the Lord, shall in no wise pre-
16 cede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in
17 Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore [2]comfort one another with these words.

5 But concerning the times and the seasons, brethren, ye have no need that aught be written
2 unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the
3 night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they
4 shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake
5 you [3]as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor
6 of darkness; so then let us not sleep, as do the
7 rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be
8 drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a hel-
9 met, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of
10 salvation through our Lord Jesus Christ, who died for us, that, whether we [4]wake or sleep, we
11 should live together with him. Wherefore [5]exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the
13 Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake.
14 Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be long-
15 suffering toward all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and
16, 17 toward all. Rejoice alway; pray without
18 ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward.
19, 20 Quench not the Spirit; despise not prophe-
21 syings; [6]prove all things; hold fast that which
22 is good; abstain from every [7]form of evil.
23 And the God of peace himself sanctify you

[1] Gr. *presence.*
[2] Or, *exhort*
[3] Some ancient authorities read *as thieves.*
[4] Or, *watch*
[5] Or, *comfort*
[6] Many ancient authorities insert *but.*
[7] Or, *appearance*

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wholly: and *I pray God* your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I ‖charge you by the Lord, that this Epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first Epistle unto the Thessalonians, was written from Athens.

ANNO DOMINI 54.

‖ *Or, adjure.*

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wholly; and may your spirit and soul and body be preserved entire, without blame at the
24 [1]coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

25 Brethren, pray for us[2].

26 Salute all the brethren with a holy kiss.

27 I adjure you by the Lord that this epistle be read unto all the [3]brethren.

28 The grace of our Lord Jesus Christ be with you.

[1] Gr. *presence.*

[2] Some ancient authorities add *also.*

[3] Many ancient authorities insert *holy.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAP. I.

ANNO DOMINI 54.

PAUL and Silvanus, and Timotheus unto the Church of the Thessalonians, in God our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we ourselves glory in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer;

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with †his mighty Angels,

8 In flaming fire, ‖taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ,

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his Saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would ‖count you worthy of this calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

† *Gr. the angels of his power.*

‖ *Or, yielding.*

‖ *Or, vouchsafe.*

[1] Gr. *good pleasure of goodness.*

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father
2 and the Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another
4 aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflic-
5 tions which ye endure; *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the
6 kingdom of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense affliction to them that afflict you,
7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven
8 with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of
9 our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the
10 Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed)
11 in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every [1]desire of goodness and *every* work of faith, with
12 power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

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CHAP. II.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means, for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition,

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, shewing himself that he is God.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what ‖withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him* whose coming is after the working of Satan, with all power and signs, and lying wonders,

10 And with all deceivableness of unrighteousness, in them that perish: because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth,

14 Whereunto he called you by our Gospel, to the obtaining of the glory of the Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAP. III.

FINALLY, brethren, pray for us, that the word of the Lord †may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from †unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching

ANNO DOMINI 54.

‖ *Or, holdeth.*

† *Gr. may run.*
† *Gr. absurd.*

1 Gr. *in behalf of.*

2 Gr. *presence.*

3 Many ancient authorities read *lawlessness.*

4 Gr. *an object of worship.*

5 Or, *sanctuary*

6 Or, *only until he that now restraineth be taken &c.*

7 Some ancient authorities omit *Jesus.*

8 Some ancient authorities read *consume.*

9 Gr. *power and signs and wonders of falsehood.*

10 Many ancient authorities read *as firstfruits.*

11 Or, *faith*

12 Or, *the faith*

13 Or, *evil*

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2 Now we beseech you, brethren, [1]touching the [2]coming of our Lord Jesus Christ, and our gath-
2 ering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now*
3 present; let no man beguile you in any wise: for *it will not be,* except the falling away come first, and the man of [3]sin be revealed, the son of per-
4 dition, he that opposeth and exalteth himself against all that is called God or [4]that is worshipped; so that he sitteth in the [5]temple of
5 God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you
6 these things? And now ye know that which restraineth, to the end that he may be revealed
7 in his own season. For the mystery of lawlessness doth already work: [6]only *there is* one that restraineth now, until he be taken out of the
8 way. And then shall be revealed the lawless one, whom the Lord [7]Jesus shall [8]slay with the breath of his mouth, and bring to nought by
9 the manifestation of his [2]coming; *even he,* whose [2]coming is according to the working of Satan with all [9]power and signs and lying wonders,
10 and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved.
11 And for this cause God sendeth them a working
12 of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.
13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you [10]from the beginning unto salvation in sanctification of the Spirit and [11]belief
14 of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our
15 Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.
16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal
17 comfort and good hope through grace, comfort your hearts and stablish them in every good work and word.

3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as
2 also *it is* with you; and that we may be delivered from unreasonable and evil men; for all have
3 not [12]faith. But the Lord is faithful, who shall stablish you, and guard you from [13]the evil *one.*
4 And we have confidence in the Lord touching

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you, that ye both do, and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into ‖ the patient waiting for Christ.

6 Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you,

8 Neither did we eat any man's bread for nought: but wrought with labour and travail night and day, that we might not be chargeable to any of you.

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such, we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, ‖ be not weary in well doing.

14 And if any man obey not our word, ‖ by this Epistle, note that man, and have no company with him, that he may be ashamed,

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace always, by all means. The Lord be with you all.

17 The salutation of Paul, with mine own hand, which is the token in every Epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *Epistle* to the Thessalonians was written from Athens.

ANNO DOMINI 54.

‖ *Or, the patience of Christ.*

‖ *Or, faint not.*

‖ *Or, signify that man by an Epistle.*

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you, that ye both do and will do the things
5 which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which [1]they re-
7 ceived of us. For yourselves know how ye ought to imitate us: for we behaved not our-
8 selves disorderly among you: neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that
9 we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.
10 For even when we were with you, this we commanded you, If any will not work, neither let
11 him eat. For we hear of some that walk among you disorderly, that work not at all, but are
12 busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own
13 bread. But ye, brethren, be not weary in well-
14 doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be
15 ashamed. And *yet* count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I
18 write. The grace of our Lord Jesus Christ be with you all.

[1] Some ancient authorities read *ye*.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAP. I.

ANNO DOMINI 65.

PAUL an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ *which is* our hope,

2 Unto Timothy *my* own son in the Faith: Grace, mercy, *and* peace from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables, and endless

1 PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and
2 Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doc-
4 trine, neither to give heed to fables and endless

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genealogies, which minister questions, rather than godly edifying which is in faith: so do.

5 Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

6 From which some ‖having swerved, have turned aside unto vain jangling,

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy, and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious Gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me: for that he counted me faithful, putting me into the Ministry,

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith, and love, which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare,

19 Holding faith, and a good conscience, which some having put away, concerning faith, have made shipwreck.

20 Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAP. II.

I ‖EXHORT therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men:

2 For Kings, and for all that are in ‖authority, that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

ANNO DOMINI 65.

‖ *Or, not aiming at.*

‖ *Or, desire.*

‖ *Or, eminent place.*

1 Or, *stewardship*

2 Gr. *missed the mark.*

3 Or, *smiters*

4 Gr. *healthful.*

5 Or, *teaching*

6 Some ancient authorities read *enableth.*

7 Gr. *of the ages.*

8 Gr. *unto the ages of the ages.*

9 Or, *led the way to thee*

10 Gr. *to make supplications, &c.*

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genealogies, the which minister questionings, rather than a [1]dispensation of God which is in
5 faith; *so do I now.* But the end of the charge is love out of a pure heart and a good con-
6 science and faith unfeigned: from which things some having [2]swerved have turned aside unto
7 vain talking; desiring to be teachers of the law, though they understand neither what they
8 say, nor whereof they confidently affirm. But we know that the law is good, if a man use
9 it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for [3]murderers of fathers and [3]murderers of mothers, for manslay-
10 ers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing con-
11 trary to the [4]sound [5]doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

12 I thank him that [6]enabled me, *even* Christ Jesus our Lord, for that he counted me faithful,
13 appointing me to *his* service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did
14 it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love
15 which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of
16 whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter be-
17 lieve on him unto eternal life. Now unto the King [7]eternal, incorruptible, invisible, the only God, *be* honour and glory [8]for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which [9]went before on thee, that by them thou mayest
19 war the good warfare; holding faith and a good conscience; which some having thrust from
20 them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

2 I exhort therefore, first of all, [10]that supplications, prayers, intercessions, thankgivings, be
2 made for all men; for kings and all that are in high place; that we may lead a tranquil and
3 quiet life in all godliness and gravity. This is good and acceptable in the sight of God our
4 Saviour; who willeth that all men should be saved, and come to the knowledge of the truth.

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5 For *there is* one God, and one Mediator between God and men, the man Christ Jesus,
6 Who gave himself a ransom for all, ‖to be testified in due time.
7 Whereunto I am ordained a preacher, and an Apostle (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.
8 I will therefore that men pray every where, lifting up holy hands without wrath and doubting.
9 In like manner also, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with ‖broided hair, or gold, or pearls, or costly array,
10 But (which becometh women professing godliness) with good works.
11 Let the woman learn in silence with all subjection:
12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
13 For Adam was first formed, then Eve:
14 And Adam was not deceived, but the woman being deceived was in the transgression:
15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity, and holiness, with sobriety.

CHAP. III.

THIS is a true saying: If a man desire the office of a Bishop, he desireth a good work.
2 A Bishop then must be blameless, the husband of one wife, vigilant, sober, ‖of good behaviour, given to hospitality, apt to teach;
3 ‖Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;
4 One that ruleth well his own house, having his children in subjection with all gravity.
5 (For if a man know not how to rule his own house, how shall he take care of the Church of God?)
6 Not ‖a novice, lest being lifted up with pride, he fall into the condemnation of the devil.
7 Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.
8 Likewise must the Deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre,
9 Holding the mystery of the faith in a pure conscience.
10 And let these also first be proved; then let them use the office of a Deacon, being *found* blameless.
11 Even so must their wives be grave; not slanderers, sober, faithful in all things.
12 Let the Deacons be the husbands of one wife, ruling their children and their own houses well.
13 For they that have ‖used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith, *which is* in Christ Jesus.
14 These things write I unto thee, hoping to come unto thee shortly.
15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ‖ground of the truth.

ANNO DOMINI 65.

‖ *Or, a testimony.*

‖ *Or, plaited.*

‖ *Or, modest.*

‖ *Or, not ready to quarrel and offer wrong, as one in wine.*

‖ *Or, one newly come to the faith.*

‖ *Or, ministered.*
‖ *Or, stay.*

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5 For there is one God, one mediator also between
6 God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to*
7 *be borne* in its own times; whereunto I was appointed a [1]preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.
8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and
9 [2]disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and
10 gold or pearls or costly raiment; but (which becometh women professing godliness) through
11 good works. Let a woman learn in quietness
12 with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but
13 to be in quietness. For Adam was first formed,
14 then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into trans-
15 gression: but she shall be saved through [3]the childbearing, if they continue in faith and love and sanctification with sobriety.
3 [4]Faithful is the saying, If a man seeketh the office of a [5]bishop, he desireth a good work.
2 The [5]bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;
3 [6]no brawler, no striker; but gentle, not contenti-
4 ous, no lover of money; one that ruleth well his own house, having *his* children in subjec-
5 tion with all gravity; (but if a man knoweth not how to rule his own house, how shall he
6 take care of the church of God?) not a novice, lest being puffed up he fall into the [7]condemna-
7 tion of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the
8 devil. Deacons in like manner *must be* grave, not doubletongued, not given to much wine, not
9 greedy of filthy lucre; holding the mystery of
10 the faith in a pure conscience. And let these also first be proved; then let them serve as
11 deacons, if they be blameless. Women in like manner *must be* grave, not slanderers, temper-
12 ate, faithful in all things. Let deacons be husbands of one wife, ruling *their* children and
13 their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
14 These things write I unto thee, hoping to come
15 unto thee shortly; but if I tarry long, that thou mayest know [8]how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and [9]ground of the truth.

[1] Gr. *herald.*
[2] Or, *doubting*
[3] Or, *her childbearing*
[4] Some connect the words *Faithful is the saying* with the preceding paragraph.
[5] Or, *overseer*
[6] Or, *not quarrelsome over wine*
[7] Gr. *judgement.*
[8] Or, *how thou oughtest to behave thyself*
[9] Or, *stay*

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16 And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron.

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth ‖ little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

‖ *Or, for a little time.*

9 This *is* a faithful saying, and worthy of all acceptation:

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.

15 Meditate upon these things, give thyself wholly to them, that thy profiting may appear ‖ to all.

‖ *Or, in all things.*

16 Take heed unto thyself, and unto the doctrine: continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

CHAP. V.

REBUKE not an Elder, but intreat him as a father, and the younger men as brethren:

2 The elder women as mothers, the younger as sisters with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew ‖ piety at home, and to requite their parents: for that is good and acceptable before God.

‖ *Or, kindness.*

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

ANNO DOMINI 65.

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16 And without controversy great is the mystery of godliness; [1]He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of [2]devils,
2 through the hypocrisy of men that speak lies,
[3]branded in their own conscience as with a hot
3 iron; forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe
4 and know the truth. For every creature of God is good, and nothing is to be rejected, if it
5 be received with thanksgiving: for it is sanctified through the word of God and prayer.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed
7 *until now*: but refuse profane and old wives' fables. And exercise thyself unto godliness:
8 for bodily exercise is profitable [4]for a little; but godliness is profitable for all things, having promise of the life which now is, and of that
9 which is to come. Faithful is the saying, and
10 worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all
11 men, specially of them that believe. These
12 things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life,
13 in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching.
14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of
15 the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that
16 thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder
2 women as mothers; the younger as sisters, in
3 all purity. Honour widows that are widows
4 indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of
5 God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day.

[1] The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

[2] Gr. *demons*.

[3] Or, *seared*

[4] Or, *for little*

1611

6 But she that liveth ||in pleasure, is dead while she liveth.
7 And these things give in charge, that they may be blameless.
8 But if any provide not for his own, and specially for those of his own ||house, he hath denied the faith, and is worse than an infidel.
9 Let not a widow be ||taken into the number, under threescore years old, having been the wife of one man,
10 Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the Saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.
11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry,
12 Having damnation, because they have cast off their first faith.
13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.
14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary †to speak reproachfully.
15 For some are already turned aside after Satan.
16 If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged, that it may relieve them that are widows indeed.
17 Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.
18 For the Scripture saith, [a]Thou shalt not muzzle the ox that treadeth out the corn: and, [b]The labourer is worthy of his reward.
19 Against an Elder receive not an accusation, but ||before two or three witnesses.
20 Them that sin rebuke before all, that others also may fear.
21 I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things ||without preferring one before another, doing nothing by partiality.
22 Lay hands suddenly on no man, neither be partaker of other men's sins. Keep thyself pure.
23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.
24 Some men's sins are open beforehand, going before to judgment: and some *men* they follow after.
25 Likewise also the good works *of some* are manifest beforehand, and they that are otherwise cannot be hid.

CHAP. VI.

LET as many servants as are under the yoke, count their own masters worthy of all honour, that the Name of God, and his doctrine be not blasphemed.
2 And they that have believing masters, let

ANNO DOMINI 65.

|| *Or, delicately.*

|| *Or, kindred.*

|| *Or, chosen.*

† *Gr. for their railing.*

[a] Deut. 25. 4.
[b] Matt. 10. 10.

|| *Or, under.*

|| *Or, without prejudice.*

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6 But she that giveth herself to pleasure is dead
7 while she liveth. These things also command,
8 that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and
9 is worse than an unbeliever. Let none be enrolled as a widow under threescore years old,
10 *having been* the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently
11 followed every good work. But younger widows refuse: for when they have waxed wanton
12 against Christ, they desire to marry; having condemnation, because they have rejected their
13 first faith. And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies,
14 speaking things which they ought not. I desire therefore that the younger [1]*widows* marry, bear children, rule the household, give none occasion
15 to the adversary for reviling: for already some
16 are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.
17 Let the elders that rule well be counted worthy of double honour, especially those who labour in
18 the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is
19 worthy of his hire. Against an elder receive not an accusation, except at *the mouth of* two or
20 three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear.
21 I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without [2]prejudice, doing nothing
22 by partiality. Lay hands hastily on no man, neither be partaker of other men's sins: keep
23 thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and
24 thine often infirmities. Some men's sins are evident, going before unto judgement; and some
25 men also they follow after. In like manner also [3]there are good works that are evident; and such as are otherwise cannot be hid.

6 Let as many as are [4]servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blas-
2 phemed. And they that have believing masters, let

[1] Or, women.
[2] Or, *preference*
[3] Gr. *the works that are good are evident.*
[4] Gr. *bond-servants.*

1611

them not despise *them* because they are brethren: but rather do *them* service, because they are ‖faithful and beloved, partakers of the benefit: These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is ‖proud, knowing nothing, but ‖doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 ‖Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: From such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, *and* it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil, which while some coveted after, they have ‖erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good ‖Confession,

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

15 Which in his times he shall shew, who is the blessed, and only Potentate, the King of kings, and Lord of lords:

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in †uncertain riches, but in the living God, who giveth us richly all things to enjoy,

18 That they do good, that they be rich in good works, ready to distribute, ‖willing to communicate,

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science, falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

ANNO DOMINI 65.

‖ *Or, believing.*

‖ *Or, a fool.*
‖ *Or, sick.*

‖ *Or, gallings one of another.*

‖ *Or, been seduced.*

‖ *Or, profession.*

† *Gr. uncertainty of riches.*
‖ *Or, sociable.*

1881

them not despise them, because they are brethren; but let them serve them the rather, because they that [1]partake of the benefit are believing and beloved. These things teach and exhort.

3 If any man teacheth a different doctrine, and
consenteth not to [2]sound words, *even* the words
of our Lord Jesus Christ, and to the doctrine
4 which is according to godliness; he is puffed
up, knowing nothing, but [3]doting about ques-
tionings and disputes of words, whereof cometh
5 envy, strife, railings, evil surmisings, wranglings
of men corrupted in mind and bereft of the
truth, supposing that godliness is a way of gain.
6 But godliness with contentment is great gain:
7 for we brought nothing into the world, for
8 neither can we carry anything out; but having
food and covering [4]we shall be therewith con-
9 tent. But they that desire to be rich fall into
a temptation and a snare and many foolish and
hurtful lusts, such as drown men in destruction
10 and perdition. For the love of money is a root
of all [5]kinds of evil: which some reaching after
have been led astray from the faith, and have
pierced themselves through with many sor-
rows.

11 But thou, O man of God, flee these things;
and follow after righteousness, godliness, faith,
12 love, patience, meekness. Fight the good fight
of the faith, lay hold on the life eternal, where-
unto thou wast called, and didst confess the good
13 confession in the sight of many witnesses. I
charge thee in the sight of God, who [6]quicken-
eth all things, and of Christ Jesus, who before
Pontius Pilate witnessed the good confession;
14 that thou keep the commandment, without spot,
without reproach, until the appearing of our
15 Lord Jesus Christ: which in [7]its own times he
shall shew, who is the blessed and only Poten-
tate, the King of [8]kings, and Lord of [9]lords;
16 who only hath immortality, dwelling in light
unapproachable; whom no man hath seen, nor
can see: to whom *be* honour and power eternal.
Amen.

17 Charge them that are rich in this present
[10]world, that they be not highminded, nor have
their hope set on the uncertainty of riches, but
on God, who giveth us richly all things to en-
18 joy; that they do good, that they be rich in
good works, that they be ready to distribute,
19 [11]willing to communicate; laying up in store
for themselves a good foundation against the
time to come, that they may lay hold on the
life which is *life* indeed.

20 O Timothy, guard [12]that which is committed
unto *thee*, turning away from the profane bab-
blings and oppositions of the knowledge which
21 is falsely so called; which some professing have
[13]erred concerning the faith.

Grace be with you.

1 Or, *lay hold of*
2 Gr. *healthful.*
3 Gr. *sick.*
4 Or, *in these we shall have enough*
5 Gr. *evils.*
6 Or, *preserveth all things alive*
7 Or, *his*
8 Gr. *them that reign as kings.*
9 Gr. *them that rule as lords.*
10 Or, *age*
11 Or, *ready to sympathize*
12 Gr. *the deposit.*
13 Gr. *missed the mark.*

THE SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

1611

CHAP. I.

ANNO DOMINI 66.

PAUL an Apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus,

2 To Timothy *my* dearly beloved son: grace, mercy, *and* peace from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear, but of power, of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God,

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the Gospel:

11 Whereunto I am appointed a Preacher, and an Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things; nevertheless, I am not ashamed: for I know whom I have ‖believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

14 That good thing which was committed unto thee, keep, by the holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

‖ *Or, trusted.*

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1 PAUL, an apostle of Christ Jesus [1]by the will of God, according to the promise of the
2 life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications,
4 night and day longing to see thee, remembering thy tears, that I may be filled with [2]joy;
5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I
6 am persuaded, in thee also. For the which cause I put thee in remembrance that thou [3]stir up the gift of God, which is in thee
7 through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power
8 and love and [4]discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God;
9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us
10 in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through
11 the gospel, whereunto I was appointed a [5]preacher,
12 and an apostle, and a teacher. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard [6]that which I have committed unto him
13 against that day. Hold the pattern of [7]sound words which thou hast heard from me, in faith
14 and love which is in Christ Jesus. [8]That good thing which was committed unto *thee* guard through the [9]Holy Ghost which dwelleth in us.
15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus
16 and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain;

1 Gr. *through.*
2 Or, *joy in being reminded*
3 Gr. *stir into flame.*
4 Gr. *sobering.*
5 Gr. *herald.*
6 Or, *that which he hath committed unto me* Gr. *my deposit.*
7 Gr. *healthful.*
8 Gr. *The good deposit.*
9 Or, *Holy Spirit*

1611

17 But when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him, that he may find mercy of the Lord in that day: And in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAP. II.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me ‖among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth, entangleth himself with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned except he strive lawfully.

6 ‖The husbandman that laboureth, must be first partaker of the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my Gospel:

9 Wherein I suffer trouble as an evil doer, *even* unto bonds: but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 *It is* a faithful saying: for if we be dead *with him*, we shall also live *with him*.

12 If we suffer, we shall also reign *with him:* if we deny him, he also will deny us.

13 If we believe not, *yet* he abideth faithful, he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord, that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings, for they will increase unto more ungodliness.

17 And their word will eat as doth a ‖canker: of whom is Hymenæus and Philetus.

18 Who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.

19 Nevertheless the foundation of God standeth ‖sure, having the seal, the Lord knoweth them that are his. And, let every one that nameth the Name of Christ, depart from iniquity.

20 But in a great house, there are not only vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and

ANNO DOMINI 66.

‖ *Or, by.*

‖ *Or, the husbandman labouring first, must be partaker of the fruits.*

‖ *Or, gangrene.*

‖ *Or, steady.*

1881

17 but, when he was in Rome, he sought me dili-
18 gently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

2 Thou therefore, my child, be strengthened in
2 the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who
3 shall be able to teach others also. [1]Suffer hardship with *me*, as a good soldier of Christ Jesus.
4 No soldier on service entangleth himself in the affairs of *this* life; that he may please him who
5 enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except
6 he have contended lawfully. The husbandman that laboureth must be the first to partake of
7 the fruits. Consider what I say; for the Lord
8 shall give thee understanding in all things. Remember Jesus Christ, risen from the dead, of
9 the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor;
10 but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Je-
11 sus with eternal glory. Faithful is the [2]saying: For if we died with him, we shall also live with
12 him: if we endure, we shall also reign with him: if we shall deny him, he also will deny
13 us: if we are faithless, he abideth faithful; for he cannot deny himself.
14 Of these things put them in remembrance, charging *them* in the sight of [3]the Lord, that they strive not about words, to no profit, to the
15 subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, [4]handling
16 aright the word of truth. But shun profane babblings: for they will proceed further in
17 ungodliness, and their word will [5]eat as doth a gangrene: of whom is Hymenæus and
18 Philetus; men who concerning the truth have [6]erred, saying that [7]the resurrection is past already, and overthrow the faith of some.
19 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness.
20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dis-
21 honour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified,

[1] Or, *Take thy part in suffering hardship, as &c.*

[2] Or, *saying; for if &c.*

[3] Many ancient authorities read *God.*

[4] Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*

[5] Or, *spread*

[6] Gr. *missed the mark.*

[7] Some ancient authorities read *a resurrection.*

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meet for the Master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, ‖patient,

25 In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

26 And that they may †recover themselves out of the snare of the devil, who are †taken captive by him at his will.

CHAP. III.

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, ‖false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God,

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, ‖reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But ‖thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned *them*.

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,

17 That the man of God may be perfect, ‖throughly furnished unto all good works.

ANNO DOMINI 66.

‖ *Or, forbearing.*

† *Gr. awake.*

† *Gr. taken alive.*

‖ *Or, makebates.*

‖ *Or, of no judgment.*

‖ *Or, thou hast been a diligent follower of.*

‖ *Or, perfected.*

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meet for the master's use, prepared unto
22 every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure
23 heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And
24 the Lord's [1]servant must not strive, but be
25 gentle towards all, apt to teach, forbearing, in meekness [2]correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth,
26 and they may [3]recover themselves out of the snare of the devil, having been [4]taken captive [5]by the Lord's servant unto the will of God.

3 But know this, that in the last days grievous
2 times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy,
3 without natural affection, implacable, slanderers, without self-control, fierce, no lovers of
4 good, traitors, headstrong, puffed up, lovers of
5 pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away.
6 For of these are they that creep into houses, and take captive silly women laden with sins,
7 led away by divers lusts, ever learning, and never able to come to the knowledge of the
8 truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate con-
9 cerning the faith. But they shall proceed no further: for their folly shall be evident unto
10 all men, as theirs also came to be. But thou didst follow my teaching, conduct, purpose,
11 faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord de-
12 livered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution.
13 But evil men and impostors shall wax worse
14 and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of
15 [6]whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.
16 [7]Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for
17 [8]instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

[1] Gr. *bond-servant.*

[2] Or, *instructing*

[3] Gr. *return to soberness.*

[4] Gr. *taken alive.*

[5] Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.

[6] Gr. *what persons.*

[7] Or, *Every scripture is inspired of God, and profitable*

[8] Or, *discipline*

1611

CHAP. IV.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:
2 Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine.
3 For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears:
4 And they shall turn away their ears from the truth, and shall be turned unto fables.
5 But watch thou in all things, endure afflictions, do the work of an Evangelist, ‖make full proof of thy ministry.
6 For I am now ready to be offered, and the time of my departure is at hand.
7 I have fought a good fight, I have finished my course, I have kept the faith.
8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto them also that love his appearing.
9 Do thy diligence to come shortly unto me:
10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.
11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.
12 And Tychicus have I sent to Ephesus.
13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, but especially the parchments.
14 Alexander the Coppersmith did me much evil, the Lord reward him according to his works.
15 Of whom be thou ware also, for he hath greatly withstood ‖our words.
16 At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.
17 Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lion.
18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom *be* glory for ever, and ever. Amen.
19 Salute Prisca and Aquila, and the household of Onesiphorus.
20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second Epistle unto Timotheus, ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

ANNO DOMINI 66.

‖ *Or, fulfil.*

‖ *Or, our preachings.*

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4 [1]I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom;
2 preach the word; be instant in season, out of season; [2]reprove, rebuke, exhort, with all long-
3 suffering and teaching. For the time will come when they will not endure the [3]sound [4]doctrine; but, having itching ears, will heap to themselves
4 teachers after their own lusts; and will turn away their ears from the truth, and turn aside
5 unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist,
6 fulfil thy ministry. For I am already being [5]offered, and the time of my departure is come.
7 I have fought the good fight, I have finished
8 the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.
9 Do thy diligence to come shortly unto me:
10 for Demas forsook me, having loved this present [6]world, and went to Thessalonica; Crescens
11 to [7]Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee:
12 for he is useful to me for ministering. But Ty-
13 chicus I sent to Ephesus. The cloak that I left at Troas with Carpus, bring when thou comest,
14 and the books, especially the parchments. Alexander the coppersmith [8]did me much evil: the Lord will render to him according to his works:
15 of whom be thou ware also; for he greatly with-
16 stood our words. At my first defence no one took my part, but all forsook me: may it not
17 be laid to their account. But the Lord stood by me, and [9]strengthened me; that through me the [10]message might be fully proclaimed, and that all the Gentiles might hear: and I was deliv-
18 ered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory [11]for ever and ever. Amen.
19 Salute Prisca and Aquila, and the house of
20 Onesiphorus. Erastus abode at Corinth: but
21 Trophimus I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord be with thy spirit. Grace be with you.

1 Or, *I testify, in the sight . . . dead, both of his appearing &c.*
2 Or, *bring to the proof*
3 Gr. *healthful.*
4 Or, *teaching*
5 Gr. *poured out as a drink-offering.*
6 Or, *age*
7 Or, *Gaul*
8 Gr. *shewed.*
9 Or, *gave me power*
10 Or, *proclamation*
11 Gr. *unto the ages of the ages.*

THE EPISTLE OF PAUL TO

TITUS.

1611

CHAP. I.

ANNO DOMINI 65.

PAUL a servant of God, and an Apostle of Jesus Christ, according to the Faith of God's Elect, and the acknowledging of the truth which is after godliness,

2 ‖In hope of eternal life, which God that cannot lie, promised before the world began:

3 But hath in due times manifested his word through preaching, which is committed unto me according to the command of God our Saviour:

4 To Titus mine own Son after the common faith, Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are ‖wanting, and ordain Elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a Bishop must be blameless, as the steward of God: not selfwilled, not soon angry, not [a]given to wine, no striker, not given to filthy lucre,

8 But a lover of hospitality, a lover of ‖good men, sober, just, holy, temperate,

9 Holding fast the faithful word, ‖as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a Prophet of their own, said: The Cretians are alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men that turn from the truth.

15 Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure: but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work ‖reprobate.

CHAP. II.

BUT speak thou the things which become sound doctrine:

2 That the aged men be ‖sober, grave, temperate, sound in faith, in charity, in patience.

‖ *Or, for.*

‖ *Or, left undone.*

[a] 1 Tim. 3. 3.

‖ *Or, good things.*

‖ *Or, in teaching.*

‖ *Or, void of judgment.*
‖ *Or, vigilant.*

[1] Gr. *bond-servant.*
[2] Or, *its*
[3] Or, *proclamation*
[4] Or, *overseer*
[5] Or, *not quarrelsome over wine*
[6] Gr. *healthful.*
[7] Or, *teaching*
[8] Gr. *bellies.*
[9] Gr. *healthy.*

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1 PAUL, a [1]servant of God, and an apostle of
Jesus Christ, according to the faith of God's
elect, and the knowledge of the truth which is
2 according to godliness, in hope of eternal life,
which God, who cannot lie, promised before
3 times eternal; but in [2]his own seasons mani-
fested his word in the [3]message, wherewith I
was intrusted according to the commandment
4 of God our Saviour; to Titus, my true child
after a common faith: Grace and peace from
God the Father and Christ Jesus our Saviour.

5 For this cause left I thee in Crete, that thou
shouldest set in order the things that were want-
ing, and appoint elders in every city, as I gave
6 thee charge; if any man is blameless, the hus-
band of one wife, having children that believe,
7 who are not accused of riot or unruly. For the
[4]bishop must be blameless, as God's steward;
not selfwilled, not soon angry, [5]no brawler, no
8 striker, not greedy of filthy lucre; but given to
hospitality, a lover of good, soberminded, just,
9 holy, temperate; holding to the faithful word
which is according to the teaching, that he may
be able both to exhort in the [6]sound [7]doctrine,
and to convict the gainsayers.

10 For there are many unruly men, vain talkers
and deceivers, specially they of the circum-
11 cision, whose mouths must be stopped; men
who overthrow whole houses, teaching things
which they ought not, for filthy lucre's sake.
12 One of themselves, a prophet of their own, said,
Cretans are alway liars, evil beasts, idle [8]glut-
13 tons. This testimony is true. For which cause
reprove them sharply, that they may be [9]sound
14 in the faith, not giving heed to Jewish fables,
and commandments of men who turn away from
15 the truth. To the pure all things are pure:
but to them that are defiled and unbelieving
nothing is pure; but both their mind and their
16 conscience are defiled. They profess that they
know God; but by their works they deny him,
being abominable, and disobedient, and unto
every good work reprobate.

2 But speak thou the things which befit the [6]sound
2 [7]doctrine: that aged men be temperate, grave,
soberminded, [9]sound in faith, in love, in patience:

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3 The aged women likewise that *they be* in behaviour as becometh ‖holiness, not ‖false accusers, not given to much wine, teachers of good things,
4 That they may teach the young women to be ‖sober, to love their husbands, to love their children,
5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
6 Young men likewise exhort, to be ‖sober minded.
7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,
8 Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.
9 *Exhort* servants to be obedient unto their own masters, and to please *them* well in all things, not ‖answering again:
10 Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.
11 For the grace of God ‖that bringeth salvation, hath appeared to all men,
12 Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world,
13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

PUT them in mind to be subject to Principalities and Powers, to obey magistrates, to be ready to every good work,
2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.
3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
4 But after that the kindness and ‖love of God our Saviour toward man appeared,
5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost,
6 Which is shed on us †abundantly, through Jesus Christ our Saviour:
7 That being justified by his grace, we should be made heirs according to the hope of eternal life.
8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.

ANNO DOMINI 65.

‖ *Or, holy women.* ‖ *Or, makebates.*

‖ *Or, wise.*

‖ *Or, discreet.*

‖ *Or, gainsaying.*

‖ *Or, that bringeth salvation to all men, hath appeared.*

‖ *Or, pity.* † *Gr. richly.*

1 Gr. *bondservants.*
2 Or, *hath appeared to all men, bringing salvation*
3 Or, *age*
4 Or, *of the great God and our Saviour*
5 Gr. *commandment.*
6 Or, *laver*
7 Or, *and through renewing*
8 Or, *Holy Spirit*
9 Or, *heirs, according to hope, of eternal life*
10 Or, *profess honest occupations*

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3 that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much
4 wine, teachers of that which is good; that they may train the young women to love their
5 husbands, to love their children, *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the
6 word of God be not blasphemed: the younger
7 men likewise exhort to be soberminded: in all things shewing thyself an ensample of good works; in thy doctrine *shewing* uncorruptness,
8 gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of
9 us. *Exhort* [1]servants to be in subjection to their own masters, *and* to be well-pleasing *to*
10 *them* in all things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in
11 all things. For the grace of God [2]hath ap-
12 peared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and
13 righteously and godly in this present [3]world; looking for the blessed hope and appearing of the glory
14 [4]of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
15 These things speak and exhort and reprove with all [5]authority. Let no man despise thee.

3 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready
2 unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all
3 meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and
4 envy, hateful, hating one another. But when the kindness of God our Saviour, and his love
5 toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the [6]washing of regeneration [7]and renewing
6 of the [8]Holy Ghost, which he poured out upon us richly, through Jesus Christ our
7 Saviour; that, being justified by his grace, we might be made [9]heirs according to the hope of
8 eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to [10]maintain good works. These things are good and profitable unto men:

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9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.
10 A man that is an heretic, after the first and second admonition, reject:
11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.
12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.
13 Bring Zenas the Lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them.
14 And let ours also learn to ‖maintain good works for necessary uses, that they be not unfruitful.
15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

ANNO DOMINI 65.

‖ *Or, profess honest trades.*

1 Or, *factious*
2 Or, *avoid*
3 Or, *profess honest occupations*
4 Or, *wants*

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9 but shun foolish questionings, and genealogies, and strifes, and fightings about the
10 law; for they are unprofitable and vain. A man that is [1]heretical after a first and second
11 admonition [2]refuse; knowing that such a one is perverted, and sinneth, being self-condemned.
12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to win-
13 ter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be
14 wanting unto them. And let our *people* also learn to [3]maintain good works for necessary [4]uses, that they be not unfruitful.
15 All that are with me salute thee. Salute them that love us in faith.
Grace be with you all.

THE EPISTLE OF PAUL TO PHILEMON.

PAUL a prisoner of Jesus Christ, and Timothy our brother unto Philemon our dearly beloved, and fellowlabourer,
2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the Church in thy house.
3 Grace to you, and peace from God our Father, and the Lord Jesus Christ.
4 I thank my God, making mention of thee always in my prayers,
5 Hearing of thy love, and faith, which thou hast toward the Lord Jesus, and toward all Saints:
6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.
7 For we have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother.
8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient;
9 Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.
10 I beseech thee for my son Onesimus, whom I have begotten in my bonds,
11 Which in time past was to thee unprofitable: but now profitable to thee and to me:
12 Whom I have sent again: thou therefore receive him, that is mine own bowels.

ANNO DOMINI 64.

1 Gr. *the brother.*
2 Gr. *the sister.*
3 Or, *thy love and faith*
4 Many ancient authorities read *us.*
5 Or, *an ambassador, and now &c.*
6 The Greek word means *Helpful.*

1 PAUL, a prisoner of Christ Jesus, and Timothy [1]our brother, to Philemon our beloved and
2 fellow-worker, and to Apphia [2]our sister, and to Archippus our fellow-soldier, and to the church
3 in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank my God always, making mention of
5 thee in my prayers, hearing of [3]thy love, and of the faith which thou hast toward the Lord
6 Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is
7 in [4]you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,
9 yet for love's sake I rather beseech, being such a one as Paul [5]the aged, and now a prisoner
10 also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds,
11 [6]Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee and
12 to me: whom I have sent back to thee in his own person, that is, my very heart:

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13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel.
14 But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.
15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever:
16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?
17 If thou count me therefore a partner, receive him as myself.
18 If he hath wronged thee, or oweth *thee ought*, put that on mine account.
19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides:
20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.
21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.
22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.
23 There salute thee Epaphras, my fellowprisoner in Christ Jesus:
24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

ANNO DOMINI 64.

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13 whom I would fain have kept with me, that in thy behalf he might minister unto
14 me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but
15 of free will. For perhaps he was therefore parted *from thee* for a season, that thou should-
16 est have him for ever; no longer as a [1]servant, but more than a [1]servant, a brother beloved, specially to me, but how much rather to thee,
17 both in the flesh and in the Lord. If then thou countest me a partner, receive him as my-
18 self. But if he hath wronged thee at all, or
19 oweth *thee* aught, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou
20 owest to me even thine own self besides. Yea, brother, let me have [2]joy of thee in the Lord:
21 refresh my heart in Christ. Having confidence in thine obedience I write unto thee, knowing
22 that thou wilt do even beyond what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.
23 Epaphras, my fellow-prisoner in Christ Jesus,
24 saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.
25 The grace of [3]our Lord Jesus Christ be with your spirit. [4]Amen.

[1] Gr. *bond-servant.*
[2] Or, *help*
[3] Some ancient authorities read *the.*
[4] Many ancient authorities omit *Amen.*

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

CHAP. I.

ANNO DOMINI 64.

GOD who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets,
2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds,
3 [a]Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,
4 Being made so much better than the Angels, as he hath by inheritance obtained a more excellent Name than they.
5 For unto which of the Angels said he at any time, Thou art my son, this day have I begotten thee?

[a] Wis. 7. 26.

[1] Gr. *a Son.*
[2] Gr. *ages.*
[3] Or, *the impress of his substance*

1 GOD, having of old time spoken unto the fathers in the prophets by divers portions and
2 in divers manners, hath at the end of these days spoken unto us in [1]*his* Son, whom he appointed heir of all things, through whom also
3 he made the [2]worlds; who being the effulgence of his glory, and [3]the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the
4 Majesty on high; having become by so much better than the angels, as he hath inherited a
5 more excellent name than they. For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

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And again, I will be to him a Father, and he shall be to me a Son.

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the Angels of God worship him.

7 And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fire.

8 But unto the Son, *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of †righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity, therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, [b]thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail.

13 But to which of the Angels said he at any time, [c]Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. II.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should †let them slip.

2 For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*,

4 God also bearing them witness, both with signs and wonders, and with divers miracles, ‖and gifts of the holy Ghost, according to his own will?

5 For unto the Angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying: [a]What is man, that thou art mindful of him: or the Son of man that thou visitest him?

7 Thou madest him ‖a little lower than the Angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands.

ANNO DOMINI 64.

† *Gr. rightness, or straightness.*

[b] Ps. 102. 25. Is. 34. 4.

[c] Ps. 110. 1. Matt. 22. 44.

† *Gr. run out as leaking vessels.*

‖ *Or, distributions.*

[a] Ps. 8. 4.

‖ *Or, a little while inferior to.*

1 Or, *And again, when he bringeth in*

2 Or, *shall have brought in*

3 Gr. *the inhabited earth.*

4 Or, *spirits*

5 The two oldest Greek manuscripts read *his.*

6 Gr. *distributions.*

7 Or, *Holy Spirit*: and so throughout this book.

8 Or, *for a little while lower*

9 Many authorities omit *And didst . . . hands.*

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and again,
I will be to him a Father,
And he shall be to me a Son?

6 [1]And when he again [2]bringeth in the firstborn
into [3]the world he saith, And let all the angels
7 of God worship him. And of the angels he
saith,
Who maketh his angels [4]winds,
And his ministers a flame of fire:
8 but of the Son *he saith*,
Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [5]thy kingdom.
9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
10 And,
Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
13 But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?
14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2 Therefore we ought to give the more earnest heed to the things that were heard, lest haply
2 we drift away *from them*. For if the word spoken through angels proved stedfast, and every transgression and disobedience received
3 a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at first been spoken through the Lord,
4 was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by [6]gifts of the [7]Holy Ghost, according to his own will.
5 For not unto angels did he subject [3]the world
6 to come, whereof we speak. But one hath somewhere testified, saying,
What is man, that thou art mindful of him?
Or the son of man, that thou visiteth him?
7 Thou madest him [8]a little lower than the angels;
Thou crownedst him with glory and honour,
[9]And didst set him over the works of thy hands:

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8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the Angels, ‖for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy Name unto my brethren, in the midst of the Church will I sing praise unto thee.

13 And again, [b]I will put my trust in him: and again, [c]Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil:

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily †he took not on him *the nature of* Angels: but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

CHAP. III.

WHEREFORE holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession Christ Jesus,

2 Who was faithful to him that †appointed him, as also Moses was faithful in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man, but he that built all things is God.

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after.

6 But Christ as a Son over his own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, [a]To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

ANNO DOMINI 64.

‖ *Or, by.*

[b] Ps. 18. 2.

[c] Is. 8. 18.

† *Gr. he taketh not hold of Angels, but of the seed of Abraham he taketh hold.*

† *Gr. made,* 1 *Sam.* 12. 6.

[a] Ps. 95. 7.

1 Or, *for a little while lower*

2 Or, *having brought*

3 Or, *captain*

4 Or, *church*

5 Gr. *blood and flesh.*

6 Or, *may*

7 Or, *hath*

8 Or, *For having been himself tempted in that wherein he hath suffered*

9 Or, *wherein*

10 Gr. *made.*

11 That is, *God's house.* See Num. xii. 7.

12 Or, *established*

13 Or, *Where*

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8 Thou didst put all things in subjection under his feet.
For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.

9 But we behold him who hath been made [1]a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should
10 taste death for every *man*. For it became him, for whom are all things, and through whom are all things, [2]in bringing many sons unto glory, to make the [3]author of their salvation perfect
11 through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them
12 brethren, saying,
I will declare thy name unto my brethren,
In the midst of the [4]congregation will I sing thy praise.
13 And again, I will put my trust in him. And again, Behold, I and the children which God
14 hath given me. Since then the children are sharers in [5]flesh and blood, he also himself in like manner partook of the same; that through death he [6]might bring to nought him that [7]had
15 the power of death, that is, the devil; and [6]might deliver all them who through fear of death were all their lifetime subject to bondage.
16 For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham.
17 Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the
18 sins of the people. [8]For [9]in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and
2 High Priest of our confession, *even* Jesus; who was faithful to him that [10]appointed him, as also
3 was Moses in all [11]his house. For he hath been counted worthy of more glory than Moses, by so much as he that [12]built the house hath more
4 honour than the house. For every house is [12]builded by some one; but he that [12]built all
5 things is God. And Moses indeed was faithful in all [11]his house as a servant, for a testimony of those things which were afterward to be spoken;
6 but Christ as a son, over [11]his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.
7 Wherefore, even as the Holy Ghost saith,
To-day if ye shall hear his voice,
8 Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
9 [13]Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.

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10 Wherefore I was grieved with that generation, and said, They do alway err in their hearts, and they have not known my ways.
11 So I sware in my wrath: †they shall not enter into my rest.
12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
13 But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfulness of sin.
14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.
15 Whilst it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.
16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?
18 And to whom sware he that they should not enter into his rest, but to them that believed not?
19 So we see that they could not enter in, because of unbelief.

CHAP. IV.

LET us therefore fear, lest a promise being left *us*, of entering into his rest, any of you should seem to come short of it.
2 For unto us was the Gospel preached, as well as unto them: but †the word preached did not profit them, ‖not being mixed with faith in them that heard *it*.
3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world.
4 For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works.
5 And in this place again: If they shall enter into my rest.
6 Seeing therefore it remaineth that some must enter therein, and they to whom ‖it was first preached, entered not in because of unbelief:
7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
8 For if ‖Jesus had given them rest, then would he not afterward have spoken of another day.
9 There remaineth therefore a ‖rest to the people of God.
10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.
11 Let us labour therefore to enter into that rest, lest any man fall after the same example of ‖unbelief.
12 For the word of God is quick and powerful,

ANNO DOMINI 64.

† *Gr. if they shall enter.*

† *Gr. the word of hearing.* ‖ *Or, because they were not united by faith to.*

‖ *Or, the Gospel was first preached.* ‖ *That is, Joshuah.* ‖ *Or, keeping of a Sabbath.* ‖ *Or, disobedience.*

1 Gr. *If they shall enter.*
2 Or, *with*
3 Gr. *limbs.*
4 Or, *a gospel*
5 Some ancient authorities read *it was.*
6 Some ancient authorities read *We therefore.*
7 Or, *the gospel was*
8 Or, *To-day, saying in David, after so long a time, as it hath been &c.*
9 Gr. *Jesus.*
10 Or, *into* Gr. *in.*

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10 Wherefore I was displeased with this generation,
And said, They do alway err in their heart:
But they did not know my ways;
11 As I sware in my wrath,
[1]They shall not enter into my rest.
12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in
13 falling away from the living God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by
14 the deceitfulness of sin: for we are become partakers [2]of Christ, if we hold fast the beginning
15 of our confidence firm unto the end: while it is said,
To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.
16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by
17 Moses? And with whom was he displeased forty years? was it not with them that sinned,
18 whose [3]carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobe-
19 dient? And we see that they were not able to enter in because of unbelief.
4 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.
2 For indeed we have had [4]good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [5]they were not
3 united by faith with them that heard. [6]For we which have believed do enter into that rest; even as he hath said,
As I sware in my wrath,
[1]They shall not enter into my rest:
although the works were finished from the
4 foundation of the world. For he hath said somewhere of the seventh *day* on this wise,
And God rested on the seventh day from all
5 his works; and in this *place* again,
[1]They shall not enter into my rest.
6 Seeing therefore it remaineth that some should enter thereinto, and they to whom [7]the good tidings were before preached failed to enter in
7 because of disobedience, he again defineth a certain day, [8]saying in David, after so long a time,
To-day, as it hath been before said,
To-day if ye shall hear his voice,
Harden not your hearts.
8 For if [9]Joshua had given them rest, he would not have spoken afterward of another day.
9 There remaineth therefore a sabbath rest for
10 the people of God. For he that is entered into his rest hath himself also rested from his
11 works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall [10]after the same example of disobedience.
12 For the word of God is living, and active,

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and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

FOR every high Priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins.

2 Who ‖can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

3 And by reason hereof he ought as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also, Christ glorified not himself, to be made an High Priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou *art* a Priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, ‖in that he feared.

8 Though he were a Son, yet learned he obedience by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him,

10 Called of God an high Priest after the order of Melchisedec:

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, †is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are ‖of full age, *even* those who by reason ‖of use have their senses exercised to discern both good and evil.

CHAP. VI.

THEREFORE leaving ‖the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,

ANNO DOMINI 64.

‖ *Or, can reasonably bear with.*

‖ *Or, for his piety.*

† *Gr. hath no experience.*
‖ *Or, perfect.*
‖ *Or, of an habit, or perfection.*
‖ *Or, the word of the beginning of Christ.*

1 Or, *out of*
2 Gr. *cause.*
3 Or, *which*
4 Or, *that* one *teach you which* be *the rudiments*
5 Gr. *beginning.*
6 Or, *perfect*
7 Gr. *leave the word of the beginning of Christ.*
8 Or, *full growth*

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and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.
13 And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of
15 God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*,
16 *yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts
2 and sacrifices for sins: who can bear gently with the ignorant and erring, for that he him-
3 self also is compassed with infirmity; and by reason thereof is bound, as for the people, so
4 also for himself, to offer for sins. And no man taketh the honour unto himself, but when
5 he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him [1]from death, and having been heard for his
8 godly fear, though he was a Son, yet learned
9 obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the [2]author of eternal sal-
10 vation; named of God a high priest after the order of Melchizedek.
11 Of [3]whom we have many things to say, and hard of interpretation, seeing ye are become
12 dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again [4]that some one teach you the rudiments of the [5]first principles of the oracles of God; and are become such as have need of milk,
13 and not of solid food. For every one that partaketh of milk is without experience of the
14 word of righteousness; for he is a babe. But solid food is for [6]fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

6 Wherefore let us [7]cease to speak of the first principles of Christ, and press on unto [8]perfection; not laying again a foundation of repentance from dead works, and of faith toward God,

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2 Of the doctrine of Baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.
4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come;
6 If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ‖by whom it is dressed, receiveth blessing from God.
8 But that which beareth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned.
9 But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his Name, in that ye have ministered to the Saints, and do minister.
11 And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end:
12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.
13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
14 Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee.
15 And so after he had patiently endured, he obtained the promise.
16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.
17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, †confirmed *it* by an oath:
18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.
19 Which *hope* we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil,
20 Whither the forerunner is for us entered; *even* Jesus, made an high Priest for ever after the order of Melchisedec.

CHAP. VII.

FOR this Melchisedec king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him:
2 To whom also Abraham gave a tenth part of all: first being by interpretation king of righteous-

ANNO DOMINI 64.

‖ *Or, for.*

† *Gr. interposed himself by an oath.*

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2 [1]of the teaching of [2]baptisms, and of laying on
3 of hands, and of resurrection of the dead, and of eternal judgement. And this will we do, if
4 God permit. For as touching those who were once enlightened [3]and tasted of the heavenly gift, and were made partakers of the Holy
5 Ghost, and [4]tasted the good word of God, and
6 the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; [5]seeing they crucify to themselves the Son of God afresh, and put him to an open
7 shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also
8 tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
9 But, beloved, we are persuaded better things of you, and things that [6]accompany salvation,
10 though we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered
11 unto the saints, and still do minister. And we desire that each one of you may shew the same diligence unto the [7]fulness of hope even to the
12 end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
13 For when God made promise to Abraham, since he could swear by none greater, he sware
14 by himself, saying, Surely blessing I will bless
15 thee, and multiplying I will multiply thee. And thus, having patiently endured, he obtained the
16 promise. For men swear by the greater: and in every dispute of theirs the oath is final for
17 confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, [8]in-
18 terposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before
19 us; which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into
20 that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him,
2 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteous-

[1] Some ancient authorities read, even *the teaching of.*
[2] Or, *washings*
[3] Or, *having both tasted of . . . and being made . . . and having tasted &c.*
[4] Or, *tasted the word of God that it is good*
[5] Or, *the while*
[6] Or, *are near to*
[7] Or, *full assurance*
[8] Gr. *mediated.*

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ness, and after that also king of Salem, which is, king of peace.

3 Without father, without mother, †without descent, having neither beginning of days nor end of life: but made like unto the Son of God, abideth a Priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are the sons of Levi, who receive the office of the Priesthood, have a commandment to take Tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham:

6 But he whose ‖descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his Father when Melchisedec met him.

11 If therefore perfection were by the Levitical Priesthood (for under it the people received the law) what further need was there, that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the Priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the Altar.

14 For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning Priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest,

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth; Thou art a Priest for ever, after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, ‖but the bringing in of a better hope *did:* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made Priest,*

21 (For those *Priests* were made ‖without an oath: but this with an oath, by him that said unto him, [a]The Lord sware and will not repent, thou art a Priest for ever after the order of Melchisedec)

22 By so much was Jesus made a surety of a better Testament.

23 And they truly were many Priests, because they were not suffered to continue by reason of death.

ANNO DOMINI 64.

† *Gr. without pedigree.*

‖ *Or, pedigree.*

‖ *Or, but it was the bringing in.*

‖ *Or, without swearing of an oath.*

[a] Ps. 110. 4.

1 Or, *of law*

2 Gr. *hath partaken of.* See ch. ii. 14.

3 Gr. *indis-soluble.*

4 Or, *through*

5 Or, *unto*

6 Or, *testament*

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ness, and then also King of Salem, which is,
3 King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.
4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out
5 of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of
6 Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and
7 hath blessed him that hath the promises. But without any dispute the less is blessed of the
8 better. And here men that die receive tithes; but there one, of whom it is witnessed that he
9 liveth. And, so to say, through Abraham even
10 Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.
11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the
12 order of Aaron? For the priesthood being changed, there is made of necessity a change
13 also [1]of the law. For he of whom these things are said [2]belongeth to another tribe, from which
14 no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing
15 concerning priests. And *what we say* is yet more abundantly evident, if after the likeness
16 of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an [3]end-
17 less life: for it is witnessed *of him,*

Thou art a priest for ever
After the order of Melchizedek.

18 For there is a disannulling of a foregoing commandment because of its weakness and unprofit-
19 ableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through
20 which we draw nigh unto God. And inasmuch
21 as *it is* not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath [4]by him that saith [5]of him,

The Lord sware and will not repent himself,
Thou art a priest for ever);

22 by so much also hath Jesus become the surety
23 of a better [6]covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing:

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24 But this man because he continueth ever, hath an ‖unchangeable Priesthood.

25 Wherefore he is able also to save them ‖to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

27 Who needeth not daily, as those high Priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high Priests which have infirmity, but the word of the oath which was since the law, *maketh* the Son, who is †consecrated for evermore.

CHAP. VIII.

NOW of the things which we have spoken, *this is* the sum: we have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens:

2 A minister ‖of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

3 For every high Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a Priest, seeing that ‖there are Priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better ‖Covenant, which was established upon better promises.

7 For if that first *Covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel, and the house of Judah.

9 Not according to the Covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord.

10 For this is the Covenant that I will make with the house of Israel after those days, saith the Lord: [a]I will †put my laws into their mind, and write them ‖in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest.

ANNO DOMINI 64.

‖ *Or, which passeth not from one to another.* ‖ *Or, evermore.*

† *Gr. perfected.*

‖ *Or, of holy things.*

‖ *Or, they are Priests.*

‖ *Or, Testament.*

[a] Jer. 31. 33. † *Gr. give.* ‖ *Or, upon.*

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24 but he, because he abideth for ever, [1]hath his
25 priesthood [2]unchangeable. Wherefore also he is able to save [3]to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made
27 higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when
28 he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

8 [4]Now [5]in the things which we are saying the chief point *is this*: We have such a high priest, who sat down on the right hand of the
2 throne of the Majesty in the heavens, a minister of [6]the sanctuary, and of the true taber-
3 nacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to
4 offer. Now if he were on earth, he would not be a priest at all, seeing there are those who
5 offer the gifts according to the law; who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to [7]make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the
6 mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better [8]covenant, which hath
7 been enacted upon better promises. For if that first *covenant* had been faultless, then would no place have been sought for a second.
8 For finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will [9]make a new [8]covenant with the house of Israel and with the house of Judah;
9 Not according to the [8]covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my [8]covenant,
And I regarded them not, saith the Lord.
10 For this is the [8]covenant that [10]I will make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
11 And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.

[1] Or, *hath a priesthood that doth not pass to another*

[2] Or, *inviolable*

[3] Gr. *completely.*

[4] Or, *Now to sum up what we are saying: We have &c.*

[5] Gr. *upon.*

[6] Or, *holy things*

[7] Or, *complete*

[8] Or, *testament*

[9] Gr. *accomplish.*

[10] Gr. *I will covenant.*

1611

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *Covenant*, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

CHAP. IX.

THEN verily the first *Covenant* had also ‖ordinances of divine Service, and a worldly Sanctuary.

2 For there was a Tabernacle made, the first, wherein was the Candlestick, and the Table, and the Shewbread, which is called ‖the Sanctuary.

3 And after the second veil, the Tabernacle which is called the Holiest of all:

4 Which had the golden Censer, and the Ark of the Covenant overlaid round about with gold, wherein was the Golden pot that had Manna, and Aaron's rod that budded, and the Tables of the Covenant.

5 And over it the Cherubims of glory shadowing the Mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the service of God.

7 But into the second *went* the high Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

8 The holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,

10 *Which stood* only in meats and drinks, and divers washings, and carnal ‖ordinances imposed on them until the time of reformation.

11 But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building:

12 Neither by the blood of Goats and Calves, but by his own blood he entered in once into the Holy place, having obtained eternal redemption *for us*.

13 For if the blood of Bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without ‖spot to God, purge your conscience from dead works, to serve the living God?

15 And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first Testament, they which are called might receive the promise of eternal inheritance.

16 For where a Testament is, there must also of necessity ‖be the death of the Testator.

17 For a Testament is of force after men are dead:

ANNO DOMINI 64.

‖ *Or, ceremonies.*

‖ *Or, holy.*

‖ *Or, rites, or ceremonies.*
‖ *Or, fault.*
‖ *Or, be brought in.*

1 Or, are

2 Gr. *the setting forth of the loaves.*

3 Or, *altar of incense*

4 Or, is

5 Gr. *the propitiatory.*

6 Gr. *ignorances.*

7 Some ancient authorities read *the good things that are come.*

8 Many ancient authorities read *our.*

9 The Greek word here used signifies both *covenant* and *testament.*

10 Gr. *be brought.*

11 Gr. *over the dead.*

1881

12 For I will be merciful to their iniquities,
And their sins will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

9 Now even the first *covenant* had ordinances of divine service, and its sanctuary, *a sanctuary*
2 of this world. For there was a tabernacle prepared, the first, wherein [1]*were* the candlestick, and the table, and [2]the shewbread; which is
3 called the Holy place. And after the second veil, the tabernacle which is called the Holy of
4 holies; having a golden [3]censer, and the ark of the covenant overlaid round about with gold, wherein [4]*was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of
5 the covenant; and above it cherubim of glory overshadowing [5]the mercy-seat; of which things
6 we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, ac-
7 complishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself,
8 and for the [6]errors of the people: the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing;
9 which *is* a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience,
10 make the worshipper perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

11 But Christ having come a high priest of [7]the good things to come, through the greater and more perfect tabernacle, not made with hands,
12 that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal
13 redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the
14 cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [8]your conscience from dead works
15 to serve the living God? And for this cause he is the mediator of a new [9]covenant, that a death having taken place for the redemption of the transgressions that were under the first [9]covenant, they that have been called may receive the promise of the eternal inheritance.
16 For where a [9]testament is, there must of neces-
17 sity [10]be the death of him that made it. For a [9]testament is of force [11]where there hath been death:

1611

otherwise it is of no strength at all whilst the Testator liveth.

18 Whereupon, neither the first *Testament* was ‖dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of Calves and of Goats, with water and ‖scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the Testament which God hath enjoined unto you.

21 Moreover, he sprinkled with blood both the Tabernacle, and all the vessels of the Ministry.

22 And almost all things are by the law purged with blood: and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the Holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

25 Nor yet that he should offer himself often, as the high Priest entereth into the Holy place every year with blood of others:

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the Judgment:

28 So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin, unto salvation.

CHAP. X.

FOR the law having a shadow of good things to come, and not the very Image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect:

2 For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?

3 But in those sacrifices *there is* a remembrance again *made* of sins every year.

4 For it is not possible that the blood of Bulls and of Goats, should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body ‖hast thou prepared me:

6 In burnt offerings, and sacrifices for sin thou hast had no pleasure:

7 Then said I, Lo, I come (In the volume of the book it is written of me) to do thy will, O God.

8 Above when he said, Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law:

9 Then said he, Lo, I come to do thy will (O God:)

ANNO DOMINI 64.

‖ *Or, purified.*

‖ *Or, purple.*

‖ *Or, thou hast fitted me.*

1 Or, *for it doth never . . . liveth.*

2 The Greek word here used signifies both *covenant* and *testament.*

3 Or, *consummation*

4 Or, *by his sacrifice.*

5 Gr. *laid up for.*

6 Some ancient authorities read *it can.*

1881

[1]for doth it ever avail while he that made
18 it liveth? Wherefore even the first *covenant* hath not been dedicated without blood.
19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the
20 people, saying, This is the blood of the [2]covenant which God commanded to you-ward.
21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with
22 the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with
24 better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now
25 to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by
26 year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the [3]end of the ages hath he been manifested to put away sin [4]by the sacri-
27 fice of himself. And inasmuch as it is [5]appointed unto men once to die, and after this *cometh*
28 judgement; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good *things* to come, not the very image of the things, [6]they can never with the same sacrifices year by year, which they offer continually, make per-
2 fect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have
3 had no more conscience of sins? But in those *sacrifices* there is a remembrance made of sins
4 year by year. For it is impossible that the blood of bulls and goats should take away sins.
5 Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
6 In whole burnt offerings and *sacrifices* for
sin thou hadst no pleasure:
7 Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law),
9 then hath he said, Lo, I am come to do thy will.

1611

He taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every Priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins.

12 But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God,

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the holy Ghost also is a witness to us: for after that he had said before,

16 This is the Covenant that I will make with them after those days, saith the Lord: I will [a]put my laws into their hearts, and in their minds will I write them:

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, ‖boldness to enter into the Holiest by the blood of Jesus,

20 By a new and living way which he hath ‖consecrated for us, through the veil, that is to say, His flesh:

21 And *having* an high Priest over the house of God:

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering (for he is faithful that promised)

24 And let us consider one another to provoke unto love, and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law, died without mercy, under two or three witnesses.

29 Of how much sorer punishment *suppose ye*, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?

30 For we know him that hath said, [b]Vengeance belongeth unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

ANNO DOMINI 64.

[a] Jer. 31. 33.

‖ *Or, liberty.*

‖ *Or, new made.*

[b] Deut. 32. 35. Rom. 12. 19.

1 Or, *In*

2 Some ancient authorities read *high priest.*

3 Or, *sins, for ever sat down &c.*

4 Or, *testament*

5 Gr. *I will covenant.*

6 Or, *full assurance*

7 Or, *conscience: and having our body washed with pure water, let us hold fast*

8 Or, *jealousy*

9 Gr. *a common thing.*

1881

He taketh away the first, that he may establish the
10 second. [1]By which will we have been sanctified
through the offering of the body of Jesus Christ
11 once for all. And every [2]priest indeed standeth
day by day ministering and offering oftentimes
the same sacrifices, the which can never take away
12 sins: but he, when he had offered one sacrifice
for [3]sins for ever, sat down on the right hand
13 of God; from henceforth expecting till his ene-
14 mies be made the footstool of his feet. For by
one offering he hath perfected for ever them
15 that are sanctified. And the Holy Ghost also
beareth witness to us: for after he hath said,

16 This is the [4]covenant that [5]I will make
with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write
them;

then saith he,

17 And their sins and their iniquities will I
remember no more.

18 Now where remission of these is, there is no
more offering for sin.

19 Having therefore, brethren, boldness to enter
20 into the holy place by the blood of Jesus, by
the way which he dedicated for us, a new and
living way, through the veil, that is to say, his
21 flesh; and *having* a great priest over the house
22 of God; let us draw near with a true heart in
[6]fulness of faith, having our hearts sprinkled
from an evil [7]conscience, and our body washed
23 with pure water: let us hold fast the confession
of our hope that it waver not; for he is faith-
24 ful that promised: and let us consider one an-
25 other to provoke unto love and good works; not
forsaking the assembling of ourselves together,
as the custom of some is, but exhorting *one another*; and so much the more, as ye see the
day drawing nigh.

26 For if we sin wilfully after that we have
received the knowledge of the truth, there re-
27 maineth no more a sacrifice for sins, but a certain
fearful expectation of judgement, and a [8]fierce-
ness of fire which shall devour the adversaries.

28 A man that hath set at nought Moses' law dieth
without compassion on *the word of* two or three
29 witnesses: of how much sorer punishment,
think ye, shall he be judged worthy, who hath
trodden under foot the Son of God, and hath
counted the blood of the covenant, wherewith
he was sanctified, [9]an unholy thing, and hath
30 done despite unto the Spirit of grace? For we
know him that said, Vengeance belongeth unto
me, I will recompense. And again, The Lord
31 shall judge his people. It is a fearful thing to
fall into the hands of the living God.

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32 But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:
33 Partly whilst ye were made a gazingstock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.
34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
35 Cast not away therefore your confidence which hath great recompense of reward.
36 For ye have need of patience, that after ye have done the will of God ye might receive the promise.
37 For yet a little while, and he that shall come will come, and will not tarry.
38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.
39 But we are not of them who draw back unto perdition: but of them that believe, to the saving of the soul.

CHAP. XI.

NOW faith is the ‖substance of things hoped for, the evidence of things not seen.
2 For by it the Elders obtained a good report.
3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead ‖yet speaketh.
5 By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: For before his translation he had this testimony, that he pleased God.
6 But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.
7 By faith Noah being warned of God of things not seen as yet, ‖moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.
8 By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.
9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.
10 For he looked for a city which hath foundations, whose builder and maker is God.
11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
12 Therefore sprang there even of one, and him

‖ *Or, ground, or confidence.*

‖ *Or, is yet spoken of.*

‖ *Or, being wary.*

ANNO DOMINI 64.

1881

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a
33 great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that
34 were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing [1]that [2]ye yourselves had a better possession and an abiding
35 one. Cast not away therefore your boldness,
36 which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.
37 For yet a very little while,
He that cometh shall come, and shall not tarry.
38 But [3]my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.
39 But we are not [4]of them that shrink back unto perdition; but of them that have faith unto the [5]saving of the soul.

11 Now faith is [6]the assurance of *things* hoped
2 for, the [7]proving of things not seen. For therein the elders had witness borne to them.
3 By faith we understand that the [8]worlds have been framed by the word of God, so that what is seen hath not been made out of things which
4 do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, [9]God bearing witness [10]in respect of his gifts: and through it he being dead yet
5 speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him
6 that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of
7 them that seek after him. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to
8 faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out,
9 not knowing whither he went. By faith he became a sojourner in the land of promise, as in a *land* not his own, [11]dwelling in tents, with Isaac and Jacob, the heirs with him of the
10 same promise: for he looked for the city which hath the foundations, whose [12]builder and maker
11 is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:
12 wherefore also there sprang of one, and him

[1] Or, *that ye have your own selves for a better possession.*
[2] Some ancient authorities read *ye have for yourselves a better possession.*
[3] Some ancient authorities read *the righteous one.*
[4] Gr. *of shrinking back . . . but of faith.*
[5] Or, *gaining*
[6] Or, *the giving substance to*
[7] Or, *test*
[8] Gr. *ages.*
[9] The Greek text in this clause is somewhat uncertain.
[10] Or, *over his gifts*
[11] Or, *having taken up his abode in tents*
[12] Or, *architect*

Nobody Knows of the Patience Sought.

Nobody knows of the work it makes,
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender pray'r,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the Heavenly Father,
For that sweetest gift—a mother's love;
Nobody can—but mother.

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1611

as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died †in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a country.

15 And truly if they had been mindful of that *country*, from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son,

18 ‖Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise *him* up, even from the dead: from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sons of Joseph, and worshipped *leaning* upon the top of his staff.

22 By faith, Joseph when he died, ‖made mention of the departing of the children of Israel: and gave commandment concerning his bones.

23 By faith, Moses when he was born was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the King's commandment.

24 By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter,

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season:

26 Esteeming the reproach ‖of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn, should touch them.

29 By faith they passed through the red sea, as by dry land: which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them ‖that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also and Samuel, and of the Prophets:

ANNO DOMINI 64.

† *Gr. according to faith.*

‖ *Or, To.*

‖ *Or, remembered.*

‖ *Or, for Christ.*

‖ *Or, that were disobedient.*

1 Gr. *according to.*
2 Gr. *hath offered up.*
3 Or, *of*
4 Or, *the Christ*
5 Or, *instituted* Gr. *hath made.*

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as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

13 These all died [1]in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they
14 were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own.
15 And if indeed they had been mindful of that *country* from which they went out, they would
16 have had opportunity to return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

17 By faith Abraham, being tried, [2]offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son*;
18 *even he* [3]to whom it was said, In Isaac shall thy
19 seed be called: accounting that God *is* able to raise up, even from the dead; from whence he
20 did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even con-
21 cerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of
22 his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment
23 concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's com-
24 mandment. By faith Moses, when he was grown up, refused to be called the son of Pha-
25 raoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy
26 the pleasures of sin for a season; accounting the reproach of [4]Christ greater riches than the treasures of Egypt: for he looked unto the
27 recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
28 By faith he [5]kept the passover, and the sprinkling of the blood, that the destroyer of the
29 firstborn should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were
30 swallowed up. By faith the walls of Jericho fell down, after they had been compassed about
31 for seven days. By faith Rahab the harlot perished not with them that were disobedient,
32 having received the spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:

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33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were [a]tortured, not accepting deliverance, that they might obtain a better resurrection.

36 And others had trial of cruel mockings and scourgings, yea moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented.

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all having obtained a good report through faith, received not the promise:

40 God having ‖provided some better thing for us, that they without us should not be made perfect.

CHAP. XII.

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience unto the race that is set before us,

2 Looking unto Jesus the ‖Author and finisher of *our* faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live?

10 For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

[a] 2 Macc. 7. 7.

‖ *Or, foreseen.*

‖ *Or, beginner.*

ANNO DOMINI 64.

1 Or, *beaten to death*

2 Gr. *the redemption.*

3 Or, *foreseen*

4 Or, *all cumbrance*

5 Or, *doth closely cling to us*
Or, *is admired of many*

6 Or, *captain*

7 Many authorities, some ancient, read *himself.*

8 Or, *Endure unto chastening*

9 Or, *our spirits*

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33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the
34 mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned
35 to flight armies of aliens. Women received their dead by a resurrection: and others were [1]tortured, not accepting [2]their deliverance; that
36 they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:
37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated
38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the
39 holes of the earth. And these all, having had witness borne to them through their faith, re-
40 ceived not the promise, God having [3]provided some better thing concerning us, that apart from us they should not be made perfect.

12 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [4]every weight, and the sin which [5]doth so easily beset us, and let us run with patience the
2 race that is set before us, looking unto Jesus the [6]author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right
3 hand of the throne of God. For consider him that hath endured such gainsaying of sinners against [7]themselves, that ye wax not weary,
4 fainting in your souls. Ye have not yet re-
5 sisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

> My son, regard not lightly the chastening of the Lord,
> Nor faint when thou art reproved of him;
> 6 For whom the Lord loveth he chasteneth,
> And scourgeth every son whom he receiveth.

7 [8]It is for chastening that ye endure; God dealeth with you as with sons; for what son is there
8 whom *his* father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.
9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the
10 Father of [9]spirits, and live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may
11 be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness.

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12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make ‖straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently, lest any man ‖fail of the grace of God, lest any root of bitterness springing up trouble *you*, and thereby many be defiled:

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no ‖place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word should not be spoken to them any more.

20 For they could not endure that which was commanded: And if so much as a beast touch the Mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, that Moses said, I exceedingly fear, and quake.

22 But ye are come unto mount Sion, and unto the city of the living God the heavenly Jerusalem, and to an innumerable company of Angels:

23 To the general assembly, and Church of the firstborn which are ‖written in heaven, and to God the Judge of all, and to the spirits of just men made perfect:

24 And to Jesus the mediator of the new ‖Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we *escape* if we turn away from him that *speaketh* from heaven.

26 Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word* Yet once more, signifieth the removing of those things that ‖are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, ‖let us have grace, whereby we may serve God acceptably with reverence and godly fear.

29 For our God is a consuming fire.

CHAP. XIII.

LET brotherly love continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed un-

ANNO DOMINI 64.

‖ *Or, even.*

‖ *Or, fall from.*

‖ *Or, way to change his mind.*

‖ *Or, enrolled.*

‖ *Or, Testament.*

‖ *Or, may be shaken.*
‖ *Or, let us hold fast.*

1 Gr. *make straight.*

2 Or, *put out of joint*

3 Or, *whether*

4 Or, *falleth back from*

5 Or, *a palpable and kindled fire*

6 Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*

7 Gr. *myriads of angels.*

8 Or, *testament*

9 Or, *than Abel*

10 Or, *that is from heaven*

11 Or, *thankfulness*

12 Or, *godly fear*

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12 Wherefore [1]lift up the hands that hang down,
13 and the palsied knees; and make straight paths for your feet, that that which is lame be not [2]turned out of the way, but rather be healed.
14 Follow after peace with all men, and the sanctification without which no man shall see the
15 Lord: looking carefully [3]lest *there be* any man that [4]falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and
16 thereby the many be defiled; [3]lest *there be* any fornicator, or profane person, as Esau, who for
17 one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.
18 For ye are not come unto [5]*a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest,
19 and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them:
20 for they could not endure that which was enjoined, If even a beast touch the mountain, it
21 shall be stoned; and so fearful was the appearance, *that* Moses said, I exceedingly fear and
22 quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, [6]and to [7]innumerable hosts of angels,
23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men
24 made perfect, and to Jesus the mediator of a new [8]covenant, and to the blood of sprinkling
25 that speaketh better [9]than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him [10]that *warneth*
26 from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only,
27 but also the heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken
28 may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have [11]grace, whereby we may offer service well-pleasing to
29 God with [12]reverence and awe: for our God is a consuming fire.

13 Let love of the brethren continue. Forget
2 not to shew love unto strangers: for thereby
3 some have entertained angels unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being
4 yourselves also in the body. *Let* marriage *be* had in honour among all, and *let* the bed *be* un-

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defiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness: and be content with such things as ye have. For he hath said, [a]I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which ||have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat which serve the Tabernacle.

11 For the bodies of those beasts, whose blood is brought into the Sanctuary by the high Priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 [b]For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, †giving thanks to his Name.

16 But to do good, and to communicate forget not, for with such sacrifices God is well pleased.

17 Obey them that ||have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience in all things, willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting ||Covenant,

21 Make you perfect in every good work to do his will, ||working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is set at liberty, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the Saints. They of Italy salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews, from Italy, by Timothy.

ANNO DOMINI 64.

[a] Josh. 1. 5.

‖ *Or, are the guides.*

[b] Mic. 2. 10.

† *Gr. confessing to.*

‖ *Or, guide.*

‖ *Or, Testament.*
‖ *Or, doing.*

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defiled: for fornicators and adulterers God will
5 judge. [1]Be ye free from the love of money;
content with such things as ye have: for himself hath said, I will in no wise fail thee, neither
6 will I in any wise forsake thee. So that with good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

7 Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their [2]life, imitate their
8 faith. Jesus Christ *is* the same yesterday and
9 to-day, *yea* and [3]for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that [4]occupied themselves
10 were not profited. We have an altar, whereof they have no right to eat which serve the tab-
11 ernacle. For the bodies of those beasts, whose blood is brought into the holy place [5]by the high priest *as an offering* for sin, are burned
12 without the camp. Wherefore Jesus also, that he might sanctify the people through his own
13 blood, suffered without the gate. Let us therefore go forth unto him without the camp, bear-
14 ing his reproach. For we have not here an abiding city, but we seek after *the city* which is
15 to come. Through him [6]then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his
16 name. But to do good and to communicate forget not: for with such sacrifices God is well
17 pleased. Obey them that have the rule over you, and submit *to them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with [7]grief: for this *were* unprofitable for you.

18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in
19 all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep [8]with the blood of the eternal covenant, *even*
21 our Lord Jesus, make you perfect in every good [9]thing to do his will, working in [10]us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory [11]for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto
23 you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

[1] Gr. Let *your turn* of mind be *free.*

[2] Gr. *manner of life.*

[3] Gr. *unto the ages.*

[4] Gr. *walked.*

[5] Gr. *through.*

[6] Some ancient authorities omit *then.*

[7] Gr. *groaning.*

[8] Or, *by* Gr. *in.*

[9] Many ancient authorities read *work.*

[10] Many ancient authorities read *you.*

[11] Gr. *unto the ages of the ages.*

THE GENERAL EPISTLE OF

JAMES.

ANNO DOMINI about 60.

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CHAP. I.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve Tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations,

3 Knowing *this*, that the trying of your faith worketh patience,

4 But let patience have *her* perfect work, that ye may be perfect, and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree ‖rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the Sun is no sooner risen with a burning heat, but it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ‖evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us, with the word of Truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

‖ *Or, glory.*

‖ *Or, evils.*

1 Gr. *bond-servant.*

2 Gr. *wisheth joy.*

3 Or, *trials*

4 Or, *that a doubleminded man, unstable in all his ways, shall receive anything of the Lord.*

5 Gr. *from.*

6 Or, *is untried in evil*

7 Gr. *evil things.*

8 Or, *tempted by his own lust, being drawn away by it, and enticed*

9 Or, *giving*

10 Or, *Know ye*

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1 JAMES, a [1]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [2]greeting.

2 Count it all joy, my brethren, when ye fall
3 into manifold [3]temptations; knowing that the
4 proof of your faith worketh patience. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.
6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea
7 driven by the wind and tossed. For let not that man think [4]that he shall receive anything
8 of the Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his
10 high estate: and the rich, in that he is made low: because as the flower of the grass he shall
11 pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised
13 to them that love him. Let no man say when he is tempted, I am tempted [5]of God: for God [6]cannot be tempted with [7]evil, and he himself
14 tempteth no man: but each man is [8]tempted, when he is drawn away by his own lust, and
15 enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown,
16 bringeth forth death. Be not deceived, my
17 beloved brethren. Every good [9]gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turn-
18 ing. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

19 [10]Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to
20 speak, slow to wrath: for the wrath of man worketh not the righteousness of God.

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21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his ‖deed.

‖ *Or, doing.*

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAP. II.

MY brethren, have not the faith of our Lord Jesus Christ *the Lord* of glory, with respect of persons.

2 For if there come unto your †assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment:

† *Gr. Synagogue.*

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ‖in a good place: and say to the poor, Stand thou there, or sit here under my footstool:

‖ *Or, well, or seemly.*

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of ‖the kingdom which he hath promised to them that love him?

‖ *Or, that.*

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the Judgment seats?

7 Do not they blaspheme that worthy Name by the which ye are called?

8 If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.

‖ *Or, that* law *which said.*
‖ *Or, glorieth.*

9 But if ye have respect to persons, ye commit sin, *and* are convinced of the law, as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For ‖he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he *shall have* judgment without mercy, that hath shewed no mercy, and mercy ‖rejoiceth against judgment.

14 What doth it profit, my brethren, though a man

ANNO DOMINI about 60.

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21 Wherefore putting away all filthiness and overflowing of [1] wickedness, receive with meekness the [2] implanted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers

23 only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding [3] his natural face

24 in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what man-

25 ner of man he was. But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed

26 in his doing. If any man [4] thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is

27 vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

2 My brethren, [5] hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of

2 persons. For if there come into your [6] synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile cloth-

3 ing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand

4 thou there, or sit under my footstool; [7] are ye not divided [8] in your own mind, and become

5 judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them

6 that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats?

7 Do not they blaspheme the honourable name

8 [9] by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye

9 do well: but if ye have respect of persons, ye commit sin, being convicted by the law as trans-

10 gressors. For whosoever shall keep the whole law, and yet stumble in one *point*, he is become

11 guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art

12 become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law

13 of liberty. For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

14 What doth it profit, my brethren, if a man

[1] Or, *malice*
[2] Or, *inborn*
[3] Gr. *the face of his birth.*
[4] Or, *seemeth to be*
[5] Or, *do ye, in accepting persons, hold the faith ... glory?*
[6] Or, *assembly*
[7] Or, *do ye not make distinctions*
[8] Or, *among yourselves*
[9] Gr. *which was called upon you.*

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say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be you warmed and filled: notwithstanding ye give them not those things which are needful to the body: what doth it profit?

17 Even so faith, if it hath not works, is dead being †alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ‖without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God, thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 ‖Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, [a]Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then, how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the ‖spirit is dead, so faith without works is dead also.

CHAP. III.

MY brethren, be not many masters, knowing that we shall receive the greater ‖condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things: behold, how great ‖a matter a little fire kindleth.

6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

7 For every †kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of †mankind.

8 But the tongue can no man tame, *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father: and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing

ANNO DOMINI about 60.

† *Gr. by itself.*

‖ *Some copies read, by thy works.*

‖ *Or, thou seest.*

[a] Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

‖ *Or, breath.*

‖ *Or, judgment.*

‖ *Or, wood.*
† *Gr. nature.*
† *Gr. nature of man.*

1 Or, *But some one will say*

2 Some ancient authorities read *there is one God.*

3 Gr. *demons.*

4 Or, *Seest thou . . . perfect?*

5 Gr. *greater.*

6 Or, *how great a forest*

7 Or, *a fire, that world of iniquity: the tongue is among our members that which &c.*

8 Or, *that world of iniquity, the tongue, is among our members that which &c.*

9 Or, *birth*

10 Gr. *nature.*

11 Or, *unto*

12 Gr. *the human nature.*

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say he hath faith, but have not works? can that
15 faith save him? If a brother or sister be naked,
16 and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?
17 Even so faith, if it have not works, is dead in
18 itself. [1]Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from *thy* works, and I by my works will shew
19 thee *my* faith. Thou believest that [2]God is one; thou doest well: the [3]devils also believe,
20 and shudder. But wilt thou know, O vain man,
21 that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?
22 [4]Thou seest the faith wrought with his works,
23 and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the
24 friend of God. Ye see that by works a man is
25 justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers,
26 and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

3 Be not many teachers, my brethren, knowing that we shall receive [5]heavier judgement.
2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect
3 man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their
4 whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steers-
5 man willeth. So the tongue also is a little member, and boasteth great things. Behold, [6]how much wood is kindled by how small a
6 fire! And the tongue is [7]a fire: [8]the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of [9]nature, and is set on fire by
7 hell. For every [10]kind of beasts and birds, of creeping things and things in the sea, is tamed,
8 and hath been tamed [11]by [12]mankind: but the tongue can no man tame; *it is* a restless evil, *it*
9 *is* full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God:
10 out of the same mouth cometh forth blessing

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and cursing: my brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‖place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, ‖sensual, devilish.

16 For where envying and strife is, there is †confusion, and every evil work.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, ‖without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace, of them that make peace.

CHAP. IV.

FROM whence come wars and ‖fightings among you? come they not hence, even of your ‖lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask and receive not, because ye ask amiss, that ye may consume it upon your ‖lusts.

4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth ‖to envy?

6 But he giveth more grace, wherefore he saith, [a]God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God: resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purify your hearts ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another (brethren:) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?

13 [b]Go to now ye that say, To day or to morrow

ANNO DOMINI about 60.

‖ *Or, hole.*

‖ *Or, natural.*

† *Gr. tumult or unquietness.*

‖ *Or, without wrangling.*

‖ *Or, brawlings.*
‖ *Or, pleasures.*

‖ *Or, pleasures.*

‖ *Or, enviously.*
[a] Prov. 3. 34. 1 Pet. 5. 5.
[b] Prov. 27. 1.

[1] Or, *natural* Or, *animal*

[2] Gr. *demoniacal.*

[3] Or, *doubtfulness* Or, *partiality*

[4] Or, *by*

[5] Gr. *are jealous.*

[6] Or, *saith in vain,*

[7] Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy.*

[8] Some ancient authorities read *dwelleth in us.*

[9] Gr. *a greater grace.*

1881

and cursing. My brethren, these things ought
11 not so to be. Doth the fountain send forth
from the same opening sweet *water* and bitter?
12 can a fig tree, my brethren, yield olives, or a
vine figs? neither *can* salt water yield sweet.
13 Who is wise and understanding among you? let
him shew by his good life his works in meekness
14 of wisdom. But if ye have bitter jealousy and
faction in your heart, glory not and lie not against
15 the truth. This wisdom is not *a wisdom* that
cometh down from above, but is earthly, [1]sen-
16 sual, [2]devilish. For where jealousy and faction
17 are, there is confusion and every vile deed. But
the wisdom that is from above is first pure, then
peaceable, gentle, easy to be intreated, full of
mercy and good fruits, without [3]variance, with-
18 out hypocrisy. And the fruit of righteousness
is sown in peace [4]for them that make peace.

4 Whence *come* wars and whence *come* fight-
ings among you? *come they* not hence, *even* of
2 your pleasures that war in your members? Ye
lust, and have not: ye kill, and [5]covet, and can-
not obtain: ye fight and war; ye have not,
3 because ye ask not. Ye ask, and receive not,
because ye ask amiss, that ye may spend *it* in
4 your pleasures. Ye adulteresses, know ye not
that the friendship of the world is enmity with
God? Whosoever therefore would be a friend
of the world maketh himself an enemy of God.
5 Or think ye that the scripture [6]speaketh in vain?
[7]Doth the spirit which [8]he made to dwell in us
6 long unto envying? But he giveth [9]more grace.
Wherefore *the scripture* saith, God resisteth the
7 proud, but giveth grace to the humble. Be sub-
ject therefore unto God; but resist the devil,
8 and he will flee from you. Draw nigh to God,
and he will draw nigh to you. Cleanse your
hands, ye sinners; and purify your hearts, ye
9 doubleminded. Be afflicted, and mourn, and
weep: let your laughter be turned to mourning,
10 and your joy to heaviness. Humble yourselves
in the sight of the Lord, and he shall exalt
you.

11 Speak not one against another, brethren. He
that speaketh against a brother, or judgeth his
brother, speaketh against the law, and judgeth
the law: but if thou judgest the law, thou art
12 not a doer of the law, but a judge. One *only*
is the lawgiver and judge, *even* he who is able
to save and to destroy: but who art thou that
judgest thy neighbour?

13 Go to now, ye that say, To-day or to-morrow

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we will go into such a city and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: for what is your life? ‖It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, if the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CHAP. V.

GO to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments motheaten:

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter:

6 Ye have condemned, *and* killed the just, *and* he doth not resist you.

7 ‖Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 ‖Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

10 Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay: lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing Psalms.

14 Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord:

15 And the prayer of Faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed: the effect-

ANNO DOMINI about 60.

‖ *Or, for it is.*

‖ *Or, be long patient, or suffer with long patience.*

‖ *Or, groan, or grieve not.*

1 Gr. *Instead of your saying.*

2 Or, *unto*

3 Gr. *presence.*

4 Or, *he*

5 Or, *endurance*

6 Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.

7 Or, *having anointed*

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we will go into this city, and spend a year there,
14 and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for
15 a little time, and then vanisheth away. [1]For that ye ought to say, If the Lord will, we shall
16 both live, and do this or that. But now ye glory
17 in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

5 Go to now, ye rich, weep and howl for your
2 miseries that are coming upon you. Your riches are corrupted, and your garments are moth-
3 eaten. Your gold and your silver are rusted; and their rust shall be for a testimony [2]against you, and shall eat your flesh as fire. Ye have
4 laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered
5 into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a
6 day of slaughter. Ye have condemned, ye have killed the righteous *one*; he doth not resist you.
7 Be patient therefore, brethren, until the [3]coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until [4]it receive the early
8 and latter rain. Be ye also patient; stablish your hearts: for the [3]coming of the Lord is at
9 hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge
10 standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.
11 Behold, we call them blessed which endured: ye have heard of the [5]patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.
12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but [6]let your yea be yea, and your nay, nay; that ye fall not under judgement.
13 Is any among you suffering? let him pray.
14 Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, [7]anointing him with oil in the name of the Lord:
15 and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have
16 committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The sup-

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ual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed ‖earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him,

20 Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

ANNO DOMINI about 60.

‖ *Or, in his prayer.*

1 Or, *nature*

2 Gr. *with prayer.*

3 Some ancient authorities read *know ye.*

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plication of a righteous man availeth much in
17 its working. Elijah was a man of like [1]passions with us, and he prayed [2]fervently that it might not rain; and it rained not on the earth for
18 three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any among you do err from
20 the truth, and one convert him; [3]let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

PETER an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his †abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven ‖for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom having not seen, ye love, in whom though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory,

9 Receiving the end of your faith, even the salvation of your souls:

10 Of which salvation the Prophets have inquired, and searched diligently, who prophesied of the grace *that should come* unto you,

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

ANNO DOMINI about 60.

† *Gr. much.*

‖ *Or, for us.*

1 Or, *trials*

2 Gr. *glorified.*

3 Gr. *unto.*

1 PETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
2 according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resur-
4 rection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for
5 you, who by the power of God are guarded through faith unto a salvation ready to be
6 revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold [1]temp-
7 tations, that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus
8 Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable
9 and [2]full of glory: receiving the end of your
10 faith, *even* the salvation of *your* souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace
11 that *should come* unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings [3]of Christ, and the glories that should follow them.

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12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the holy Ghost sent down from heaven, which things the Angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope †to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, "Be ye holy, for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a Lamb without blemish and without spot,

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you:

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth to the Spirit, unto unfeigned love of the brethren: see that ye love one another with a pure heart fervently,

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 ‖For all flesh *is* as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away.

25 But the word of the Lord endureth for ever: and this is the word which by the Gospel is preached unto you.

CHAP. II.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings,

2 As newborn babes desire the sincere milk of the word, that ye may grow thereby,

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming *as* unto a living Stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, ‖are built up a spiritual house, an holy Priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the Scripture, "Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.

Anno Domini about 60.

† *Gr. perfectly.*

" Lev. 11. 44. & 19. 2. & 20. 7.

‖ *Or, for that.*

‖ *Or, be ye built.*

" Is. 28. 16. Ps. 118. 22. Matt. 21. 42. Acts 4. 11.

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12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you [1]by the [2]Holy Ghost sent forth from heaven; which things angels desire to look into.

13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that [3]is to be brought unto you at the
14 revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of* your ignorance: but [4]like as he which called you is holy,
15 be ye yourselves also holy in all manner of
16 living; because it is written, Ye shall be holy;
17 for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your
18 sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed
19 down from your fathers; but with precious blood, as of a lamb without blemish and with-
20 out spot, *even the blood* of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the
21 times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and
22 hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another
23 [5]from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of [6]God, which liveth
24 and abideth. For,

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
25 But the [7]word of the Lord abideth for ever.

And this is the [7]word of good tidings which was preached unto you.

2 Putting away therefore all [8]wickedness, and all guile, and hypocrisies, and envies, and all
2 evil speakings, as newborn babes, long for the [9]spiritual milk which is without guile, that ye
3 may grow thereby unto salvation; if ye have
4 tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men,
5 but with God elect, [10]precious, ye also, as living stones, are built up [11]a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices,
6 acceptable to God through Jesus Christ. Because it is contained in [12]scripture,

Behold, I lay in Zion a chief corner stone, elect, [10]precious:
And he that believeth on [13]him shall not be put to shame.

[1] Gr. *in.*
[2] Or, *Holy Spirit*
[3] Gr. *is being brought.*
[4] Or, *like the Holy One which called you*
[5] Many ancient authorities read *from a clean heart.*
[6] Or, *God who liveth*
[7] Gr. *saying.*
[8] Or, *malice*
[9] Gr. *reasonable.*
[10] Or, *honourable*
[11] Or, *a spiritual house for a holy priesthood*
[12] Or, *a scripture*
[13] Or, *it*

1611

7 Unto you therefore which believe ‖he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 [b]And a Stone of stumbling, and a Rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed.

9 But ye are a chosen generation, a royal Priesthood, an holy nation, ‖a peculiar people, that ye should shew forth the ‖praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: [c]which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul,

12 Having your conversation honest among the Gentiles, that ‖whereas they speak against you as evildoers, they may by *your* good works which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King, as supreme,

14 Or unto governors, as unto them that are sent by him, for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

16 As free, and not †using your liberty for a cloak of maliciousness, but as the servants of God.

17 ‖Honour all men. Love the brotherhood. Fear God. Honour the King.

18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is ‖acceptable with God.

21 For even hereunto were ye called: because Christ also suffered ‖for us, leaving us an example, that ye should follow his steps.

22 Who did no sin, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again; when he suffered, he threatened not, but ‖committed *himself* to him that judgeth righteously.

24 Who his own self bare our sins in his own body ‖on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed.

25 For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your souls.

ANNO DOMINI about 60.

‖ *Or, he is an honour.*

[b] Is. 8. 14.

‖ *Or, a purchased people.*
‖ *Or, virtues.*

[c] Hos. 2. 23.

‖ *Or, wherein.*

† *Gr. having.*

‖ *Or, esteem.*

‖ *Or, thank.*
‖ Some read, *for you.*
‖ *Or, committed* his cause.
‖ *Or, to.*

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7 [1]For you therefore which believe is the [2]preciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;

[3]for they [4]stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his mar-
10 vellous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war
12 against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

13 Be subject to every [5]ordinance of man for the Lord's sake: whether it be to the king, as
14 supreme; or unto governors, as sent [6]by him for vengeance on evil-doers and for praise to
15 them that do well. For so is the will of God, that by well-doing ye should put to silence the
16 ignorance of foolish men: as free, and not [7]using your freedom for a cloak of [8]wicked-
17 ness, but as bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

18 [9]Servants, *be* in subjection to your masters with all fear; not only to the good and gentle,
19 but also to the froward. For this is [10]acceptable, if for conscience [11]toward God a man en-
20 dureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it
21 patiently, this is [10]acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that
22 ye should follow his steps: who did no sin,
23 neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed
24 [12]*himself* to him that judgeth righteously: who his own self [13]bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose [14]stripes ye
25 were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and [15]Bishop of your souls.

[1] Or, *In your sight*
[2] Or, *honour*
[3] Gr. *who.*
[4] Or, *stumble, being disobedient to the word*
[5] Gr. *creation.*
[6] Gr. *through.*
[7] Gr. *having.*
[8] Or, *malice*
[9] Gr. *Household-servants.*
[10] Gr. *grace.*
[11] Gr. *of.*
[12] Or, his cause
[13] Or, *carried up . . . to the tree*
[14] Gr. *bruise.*
[15] Or, *Overseer*

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CHAP. III.

LIKEWISE, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives:

2 While they behold your chaste conversation *coupled* with fear:

3 Whose adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel.

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sara obeyed Abraham, calling him Lord, whose †daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

8 Finally *be ye* all of one mind, having compassion one of another, ‖love as brethren, be pitiful, be courteous,

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

10 For [a]he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil and do good, let him seek peace and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears are *open* unto their prayers: but the face of the Lord *is* †against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*, and [b]be not afraid of their terror, neither be troubled:

15 But sanctify the Lord God in your hearts, and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and ‖fear:

16 Having a good conscience, that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

19 By which also he went and preached unto the spirits in prison,

20 Which sometime were disobedient, when once

ANNO DOMINI about 60.

† *Gr. children.*

‖ *Or, loving to the brethren.*

[a] Ps. 34. 12.

† *Gr. upon.*

[b] Is. 8. 12, 13.

‖ *Or, reverence.*

[1] Or, *manner of life*

[2] Or, *husbands (as Sarah . . . . . ye are become), doing well, and not being afraid*

[3] Or, *afraid with*

[4] Gr. *unto the female vessel, as weaker.*

[5] Gr. *sympathetic.*

[6] Many ancient authorities read *died.*

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3 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be
2 gained by the [1]behaviour of their wives; beholding your chaste [1]behaviour *coupled* with
3 fear. Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on ap-
4 parel; but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God
5 of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their
6 own [2]husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not [3]put in fear by any terror.
7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour [4]unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.
8 Finally, *be* ye all likeminded, [5]compassionate, loving as brethren, tenderhearted, humble-
9 minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit
10 a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11 And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

13 And who is he that will harm you, if ye be
14 zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled;
15 but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:
16 having a good conscience; that, wherein ye are spoken against, they may be put to shame who
17 revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.
18 Because Christ also [6]suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the
19 flesh, but quickened in the spirit; in which also he went and preached unto the spirits in
20 prison, which aforetime were disobedient, when

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the longsuffering of God waited in the days of Noah, while the Ark was a preparing: wherein few, that is, eight souls were saved by water.

21 The like figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

22 Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers being made subject unto him.

CHAP. IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin:

2 That he no longer should live the rest of *his* time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.

4 Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity ‖shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.

13 But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the Name of Christ, happy *are ye*, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any *man suffer* as a Christian, let him not be ashamed, but let him glorify God on this behalf.

ANNO DOMINI about 60.

‖ *Or, will.*

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the longsuffering of God waited in the days of Noah, while the ark was a preparing, [1]wherein few, that is, eight souls, were saved through
21 water: which also [2]after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the [3]interrogation of a good conscience toward God, through
22 the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

4 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same [4]mind; for he that hath suffered in the flesh
2 hath ceased [5]from sin; that [6]ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.
3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings,
4 carousings, and abominable idolatries: wherein they think it strange that ye run not with *them* into the same [7]excess of riot, speaking evil of
5 *you*: who shall give account to him that is ready
6 to judge the quick and the dead. For unto this end [8]was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto
8 [9]prayer: above all things being fervent in your love among yourselves; for love cover-
9 eth a multitude of sins: using hospitality one
10 to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold
11 grace of God; if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion [10]for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happen-
13 ed unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with
14 exceeding joy. If ye are reproached [11]for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth
15 upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as
16 a meddler in other men's matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.

[1] Or, *into which few, that is, eight souls, were brought safely through water*

[2] Or, *in the antitype*

[3] Or, *inquiry* Or, *appeal*

[4] Or, *thought*

[5] Some ancient authorities read *unto sins.*

[6] Or, *he no longer . . . his time*

[7] Or, *flood*

[8] Or, *were the good tidings preached*

[9] Gr. *prayers.*

[10] Gr. *unto the ages of the ages.*

[11] Gr. *in.*

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17 For the time is *come* that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

CHAP. V.

THE Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flock of God ‖which is among you, taking the oversight *thereof*, not by constraint, but willingly: not for filthy lucre, but of a ready mind:

3 Neither as ‖being lords over *God's* heritage: but being ensamples to the flock.

4 And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time,

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant: because your adversary the devil, as a roaring Lion walketh about, seeking whom he may devour.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you, (as I suppose) I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.

13 The Church that is at Babylon elected together with you, saluteth you, and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity: Peace be with you all that are in Christ Jesus. Amen.

ANNO DOMINI about 60.

‖ *Or, as much as in you is.*

‖ *Or, overruling.*

1 Some ancient authorities omit *exercising the oversight.*

2 Some ancient authorities omit *according unto God.*

3 Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility*

4 Or, *the*

5 Gr. *being accomplished.*

6 Gr. *brotherhood.*

7 Or, *restore*

8 Many ancient authorities add *settle.*

9 Gr. *unto the ages of the ages.*

10 Gr. *the.*

11 That is, The church, or, The sister.

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17 For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the
18 gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner
19 appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of
2 the glory that shall be revealed: Tend the flock of God which is among you, [1]exercising the oversight, not of constraint, but willingly, [2]according unto God; nor yet for filthy lucre, but
3 of a ready mind; neither as lording it over the charge allotted to you, but making yourselves
4 ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive
5 the crown of glory that fadeth not away. [3]Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the
6 proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;
7 casting all your anxiety upon him, because he
8 careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh
9 about, seeking whom he may devour: whom withstand stedfast in [4]your faith, knowing that the same sufferings are [5]accomplished in your
10 [6]brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [7]perfect, stablish,
11 strengthen[8] you. To him *be* the dominion [9]for ever and ever. Amen.

12 By Silvanus, [10]our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true
13 grace of God: stand ye fast therein. [11]She that is in Babylon, elect together with *you*, saluteth
14 you; and *so doth* Mark my son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

THE SECOND EPISTLE GENERAL OF

PETER.

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CHAP. I.

SIMON PETER, a servant and an Apostle of Jesus Christ, to them that have obtained like precious Faith with us, through the righteousness of God, and our Saviour Jesus Christ.

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us ‖to glory and virtue.

4 Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be stablished in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance:

14 Knowing that shortly I must put off this my Tabernacle, even as [a]our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour, that you may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his Majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him

ANNO DOMINI 66.

‖ *Or, by.*

[a] John 21. 18.

[1] Many ancient authorities read *Symeon.*

[2] Gr. *bond-servant.*

[3] Gr. *an equally precious.*

[4] Or, *our God and the Saviour*

[5] Some ancient authorities read *through glory and virtue.*

[6] Or, *a*

[7] Or, *self-control*

[8] Or, *closing his eyes*

[9] Or, *departure*

[10] Gr. *presence.*

[11] Gr. *having received.*

[12] Gr. *was brought . . . by the majestic glory.*

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1 [1]SIMON PETER, a [2]servant and apostle of
Jesus Christ, to them that have obtained [3]a like
precious faith with us in the righteousness of
2 [4]our God and Saviour Jesus Christ: Grace to
you and peace be multiplied in the knowledge
3 of God and of Jesus our Lord; seeing that his
divine power hath granted unto us all things
that pertain unto life and godliness, through
the knowledge of him that called us [5]by his
4 own glory and virtue; whereby he hath granted
unto us his precious and exceeding great promises; that through these ye may become partakers of [6]the divine nature, having escaped
from the corruption that is in the world by lust.
5 Yea, and for this very cause adding on your
part all diligence, in your faith supply virtue;
6 and in *your* virtue knowledge; and in *your*
knowledge [7]temperance; and in *your* [7]temperance patience; and in *your* patience godliness;
7 and in *your* godliness love of the brethren; and
8 in *your* love of the brethren love. For if these
things are yours and abound, they make you to
be not idle nor unfruitful unto the knowledge
9 of our Lord Jesus Christ. For he that lacketh
these things is blind, [8]seeing only what is near,
having forgotten the cleansing from his old sins.
10 Wherefore, brethren, give the more diligence
to make your calling and election sure: for if
11 ye do these things, ye shall never stumble: for
thus shall be richly supplied unto you the
entrance into the eternal kingdom of our Lord
and Saviour Jesus Christ.
12 Wherefore I shall be ready always to put you
in remembrance of these things, though ye know
them, and are established in the truth which is
13 with *you*. And I think it right, as long as I
am in this tabernacle, to stir you up by putting
14 you in remembrance; knowing that the putting
off of my tabernacle cometh swiftly, even as our
15 Lord Jesus Christ signified unto me. Yea, I
will give diligence that at every time ye may be
able after my [9]decease to call these things to
16 remembrance. For we did not follow cunningly
devised fables, when we made known unto you
the power and [10]coming of our Lord Jesus Christ,
17 but we were eyewitnesses of his majesty. For
he [11]received from God the Father honour and
glory, when there [12]came such a voice to him

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from the excellent glory, This is my beloved Son in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the Scripture is of any private Interpretation:

21 For the prophecy came not ‖in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

CHAP. II.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their ‖pernicious ways, by reason of whom the way of truth shall be evil spoken of:

3 And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the Angels that sinned, but cast them down to hell, *and* delivered them into chains of darkness, to be reserved unto judgment:

5 And spared not the old world, but saved Noah the eighth *person* a preacher of righteousness, bringing in the flood upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly:

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with *their* unlawful deeds.)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise ‖government. [a]Presumptuous *are they*, selfwilled: they are not afraid to speak evil of dignities:

11 Whereas Angels, which are greater in power and might, bring not railing accusation ‖against them before the Lord.

12 But these, as natural brute beasts made to be taken and destroyed speak evil of the things that they understand not, *and* shall utterly perish in their own corruption,

13 *And* shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time: Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you:

14 Having eyes full of †adultery and that can-

ANNO DOMINI 66.

‖ *Or, at any time.*

‖ *Or, lascivious ways,* as some copies read.

‖ *Or, dominion.*
[a] Jude 8.
‖ Some read *against themselves.*
† *Gr. an adulteress.*

1 Gr. *brought.*
2 Gr. *squalid.*
3 Or, *special*
4 Gr. *was brought.*
5 Or, *Holy Spirit*
6 Or, *sects of perdition*
7 Or, *cast them into dungeons*
8 Gr. *Tartarus.*
9 Some ancient authorities read *chains.*
10 Gr. *a herald.*
11 Gr. *tormented.*
12 Gr. *glories.*
13 Gr. *natural.*
14 Or, *to take and to destroy*
15 Or, *corruption*
16 Many ancient authorities read *deceivings.*
17 Gr. *an adulteress.*

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from the excellent glory, This is my beloved
18 Son, in whom I am well pleased: and this voice we *ourselves* heard [1]come out of heaven, when
19 we were with him in the holy mount. And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a [2]dark place, until the day dawn, and the day-star arise in your hearts:
20 knowing this first, that no prophecy of scripture
21 is of [3]private interpretation. For no prophecy ever [4]came by the will of man: but men spake from God, being moved by the [5]Holy Ghost.

2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in [6]destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruc-
2 tion. And many shall follow their lascivious doings; by reason of whom the way of the
3 truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slum-
4 bereth not. For if God spared not angels when they sinned, but [7]cast them down to [8]hell, and committed them to [9]pits of darkness, to be re-
5 served unto judgement; and spared not the ancient world, but preserved Noah with seven others, [10]a preacher of righteousness, when he brought a flood upon the world of the ungodly;
6 and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that
7 should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the
8 wicked (for that righteous man dwelling among them, in seeing and hearing, [11]vexed *his* righteous soul from day to day with *their* lawless
9 deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of
10 judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not
11 to rail at [12]dignities: whereas angels, though greater in might and power, bring not a railing
12 judgement against them before the Lord. But these, as creatures without reason, born [13]mere animals [14]to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [15]de-
13 stroying surely be destroyed, suffering wrong as the hire of wrongdoing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their [16]love-feasts while they feast with
14 you; having eyes full of [17]adultery, and that can-

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not cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices: cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness,

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the Prophet.

17 These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were ‖ clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, *and* overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

CHAP. III.

THIS second Epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth †standing out of the water, and in the water,

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment, and perdition of ungodly men.

8 But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise (as some men count slackness) but is longsuffering

ANNO DOMINI 66.

‖ *Or, for a little, or a while as some read.*

† *Gr. consisting.*

1 Many ancient authorities read *Bosor.*

2 Or, *what*

3 Many ancient authorities read *our.*

4 Gr. *in the last of the days.*

5 Gr. *presence.*

6 Or, *through*

7 Or, *stored with fire*

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not cease from sin; enticing unstedfast souls; having a heart exercised in covetousness;
15 children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the *son* of [1]Beor, who loved the
16 hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the
17 prophet. These are springs without water, and mists driven by a storm; for whom the black-
18 ness of darkness hath been reserved. For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live
19 in error; promising them liberty, while they themselves are bondservants of corruption; for of [2]whom a man is overcome, of the same is he
20 also brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of [3]the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become
21 worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered
22 unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in re-
2 membrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord
3 and Saviour through your apostles: knowing this first, that [4]in the last days mockers shall come with mockery, walking after their own
4 lusts, and saying, Where is the promise of his [5]coming? for, from the day that the fathers fell asleep, all things continue as they were
5 from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and [6]amidst water, by the word of God;
6 by which means the world that then was, be-
7 ing overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been [7]stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

8 But forget not this one thing, beloved, that one day is with the Lord as a thousand
9 years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering

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to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

11 Seeing then that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation, and godliness,

12 Looking for and ‖hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

14 Wherefore (beloved) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

16 As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.

ANNO DOMINI 66.

‖ *Or, hasting the coming.*

1 Or, *heavenly bodies*

2 The most ancient manuscripts read *discovered.*

3 Or, *hastening*

4 Gr. *presence.*

5 Gr. *unto the day of eternity.*

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to you-ward, not wishing that any should perish,
10 but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the [1]elements shall be dissolved with fervent heat, and the earth and the works that are
11 therein shall be [2]burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and
12 godliness, looking for and [3]earnestly desiring the [4]coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the [1]elements shall melt with fer-
13 vent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in
15 his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given
16 to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruc-
17 tion. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from
18 your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and [5]for ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN.

CHAP. I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

After ANNO DOMINI 90.

1 Or, *word*

2 Many ancient authorities read *your.*

1 THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the [1]Word of life
2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and
3 was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his
4 Son Jesus Christ: and these things we write, that [2]our joy may be fulfilled.

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5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.
7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:
2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
3 And hereby we do know that we know him, if we keep his commandments.
4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
6 He that saith he abideth in him, ought himself also so to walk, even as he walked.
7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.
8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.
9 He that saith he is in the light, and hateth his brother, is in darkness even until now.
10 He that loveth his brother, abideth in the light, and there is none †occasion of stumbling in him.
11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
12 I write unto you, little children, because your sins are forgiven you for his Name's sake.
13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little children, because ye have known the Father.
14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

After Anno Domini 90.

† *Gr. scandal.*

1 Or, *Comforter* Or, *Helper* Gr. *Paraclete.*

2 Or, *I wrote*

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5 And this is the message which we have heard from him, and announce unto you, that God is
6 light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth:
7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.
8 If we say that we have no sin, we deceive our-
9 selves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all un-
10 righteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an [1]Advocate with the Father, Jesus
2 Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for
3 the whole world. And hereby know we that we know him, if we keep his commandments.
4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not
5 in him: but whoso keepeth his word, in him verily hath the love of God been perfected.
6 Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.
7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is
8 the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already
9 shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until
10 now. He that loveth his brother abideth in the light, and there is none occasion of stumbling
11 in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
12 I write unto you, *my* little children, because your sins are forgiven you for his name's sake.
13 I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. [2]I have written unto you, little children, because
14 ye know the Father. [2]I have written unto you, fathers, because ye know him which is from the beginning. [2]I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

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15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out* that they might be made manifest, that they were not all of us.

20 But ye have an unction from the holy One, and ye know all things.

21 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? he is Antichrist, that denieth the Father, and the Son.

23 Whosoever denieth the Son, the same hath not the Father: *but he that acknowledgeth the Son, hath the Father also.*

24 Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These things have I written unto you, concerning them that seduce you.

27 But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in ‖him.

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ‖ye know that every one which doeth righteousness is born of him.

CHAP. III.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself, even as he is pure.

After ANNO DOMINI 90.

‖ *Or, it.*

‖ *Or, know ye.*

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15 Love not the world, neither the things that are in the world. If any man love the world,
16 the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the
17 world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know
19 that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out,* that they might be made
20 manifest [1]how that they all are not of us. And ye have an anointing from the Holy One, [2]and
21 ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and [3]because no lie is of the truth.
22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he
23 that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the
24 Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the
25 Father. And this is the promise which he
26 promised [4]us, *even* the life eternal. These things have I written unto you concerning them that
27 would lead you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, [5]and is true, and is no lie, and even as
28 it taught you, [6]ye abide in him. And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not
29 be ashamed [7]before him at his [8]coming. If ye know that he is righteous, [9]ye know that every one also that doeth righteousness is begotten of him.

3 Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him
2 not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if [10]he shall be manifested, we shall be like him; for we shall see him even as
3 he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure.

[1] Or, *that not all are of us*

[2] Some very ancient authorities read *and ye all know.*

[3] Or, *that*

[4] Some ancient authorities read *you.*

[5] Or, *so it is true, and is no lie; and even as &c.*

[6] Or *abide ye*

[7] Gr. *from him.*

[8] Gr. *presence.*

[9] Or, *know ye*

[10] Or, *it*

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4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.
5 And ye know that he was manifested to take away our sins, and in him is no sin.
6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.
7 Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous.
8 He that committeth sin, is of the devil, for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil.
9 Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.
10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.
11 For this is the ‖message that ye heard from the beginning, that we should love one another.
12 Not as Cain, *who* was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.
13 Marvel not, my brethren, if the world hate you.
14 We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.
15 Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him.
16 Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.
17 But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?
18 My little children, let us not love in word, neither in tongue, but in deed and in truth.
19 And hereby we know that we are of the truth, and shall †assure our hearts before him.
20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
21 Beloved, if our heart condemn us not, *then* have we confidence towards God.
22 And whatsoever we ask, we receive of him, because we keep his commandment, and do those things that are pleasing in his sight.
23 And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment.
24 And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the spirit which he hath given us.

CHAP. IV.

BELOVED, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

After ANNO DOMINI 90.

‖ *Or, commandment.*

† *Gr. persuade.*

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4 Every one that doeth sin doeth also lawless-
5 ness: and sin is lawlessness. And ye know that he was manifested to [1]take away sins; and
6 in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen
7 him, neither [2]knoweth him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he
8 is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the
9 devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he
10 cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that
11 loveth not his brother. For this is the message which ye heard from the beginning, that
12 we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.
13 Marvel not, brethren, if the world hateth
14 you. We know that we have passed out of death into life, because we love the brethren.
15 He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abid-
16 ing in him. Hereby know we love, because he laid down his life for us: and we ought to lay
17 down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God
18 abide in him? *My* little children, let us not love in word, neither with the tongue; but in
19 deed and truth. Hereby shall we know that we are of the truth, and shall [3]assure our heart
20 before him, whereinsoever our heart condemn us; because God is greater than our heart, and
21 knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God;
22 and whatsoever we ask, we receive of him, because we keep his commandments, and do the
23 things that are pleasing in his sight. And this is his commandment, that we should [4]believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.
24 And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

4 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world.

[1] Or, *bear sins*
[2] Or, *hath known*
[3] Gr. *persuade.*
[4] Gr. *believe the name.*

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2 Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of Antichrist, whereof you have heard, that it should come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us: he that is not of God heareth not us, hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another; for love is of God: and every one that loveth, is born of God and knoweth God.

8 He that loveth not, knoweth not God: for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is †our love made perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this world.

18 There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

19 We love him: because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, that he who loveth God, love his brother also.

CHAP. V.

WHOSOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the chil-

After ANNO DOMINI 90.

† *Gr. love with us.*

1881

2 Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in
3 the flesh is of God: and every spirit which [1]confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world
4 already. Ye are of God, *my* little children, and have overcome them: because greater is he that
5 is in you than he that is in the world. They are of the world: therefore speak they *as* of the
6 world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten
8 of God, and knoweth God. He that loveth not
9 knoweth not God; for God is love. Herein was the love of God manifested [2]in us, that God hath sent his only begotten Son into the world,
10 that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.
11 Beloved, if God so loved us, we also ought to
12 love one another. No man hath beheld God at any time: if we love one another, God abideth
13 in us, and his love is perfected in us: hereby know we that we abide in him, and he in us,
14 because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.
16 And we know and have believed the love which God hath [2]in us. God is love; and he that abideth in love abideth in God, and God abideth
17 in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this
18 world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect
19 in love. We love, because he first loved us.
20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, [3]cannot love
21 God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

5 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of
2 him. Hereby we know that we love the chil-

[1] Some ancient authorities read *annulleth Jesus.*

[2] Or, *in our case*

[3] Many ancient authorities read *how can he love God whom he hath not seen?*

1611

dren of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments, and his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son, hath not life.

13 These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.

14 And this is the confidence that we have ‖in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin, and there is a sin not unto death.

18 We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from Idols. Amen.

After ANNO DOMINI 90.

‖ *Or, concerning him.*

1881

dren of God, when we love God, and do his
3 commandments. For this is the love of God,
that we keep his commandments: and his com-
4 mandments are not grievous. For whatsoever
is begotten of God overcometh the world: and
this is the victory that hath overcome the world,
5 *even* our faith. And who is he that overcometh
the world, but he that believeth that Jesus is
6 the Son of God? This is he that came by
water and blood, *even* Jesus Christ; not [1]with
the water only, but [1]with the water and [1]with
7 the blood. And it is the Spirit that beareth
8 witness, because the Spirit is the truth. For
there are three who bear witness, the Spirit, and
the water, and the blood: and the three agree
9 in one. If we receive the witness of men, the
witness of God is greater: for the witness of
God is this, that he hath borne witness con-
10 cerning his Son. He that believeth on the Son
of God hath the witness in him: he that be-
lieveth not God hath made him a liar; because
he hath not believed in the witness that God
11 hath borne concerning his Son. And the wit-
ness is this, that God gave unto us eternal life,
12 and this life is in his Son. He that hath the
Son hath the life; he that hath not the Son of
God hath not the life.

13 These things have I written unto you, that
ye may know that ye have eternal life, *even* unto
you that believe on the name of the Son of God.
14 And this is the boldness which we have toward
him, that, if we ask anything according to his
15 will, he heareth us: and if we know that he
heareth us whatsoever we ask, we know that we
have the petitions which we have asked of him.
16 If any man see his brother sinning a sin not
unto death, [2]he shall ask, and *God* will give
him life for them that sin not unto death.
There is [3]a sin unto death: not concerning
this do I say that he should make request.
17 All unrighteousness is sin: and there is [3]a sin
not unto death.

18 We know that whosoever is begotten of God
sinneth not; but he that was begotten of God
keepeth [4]him, and the evil one toucheth him
19 not. We know that we are of God, and the
20 whole world lieth in the evil one. And we
know that the Son of God is come, and hath
given us an understanding, that we know him
that is true, and we are in him that is true, *even*
in his Son Jesus Christ. This is the true God,
21 and eternal life. *My* little children, guard
yourselves from idols.

[1] Gr. *in.*

[2] Or, *he shall ask and shall give him life, even to them &c.*

[3] Or, *sin*

[4] Or, *himself*

THE SECOND EPISTLE OF

JOHN.

1611

THE Elder unto the elect Lady, and her children, whom I love in the truth: and not I only, but also all they that have known the truth:

2 For the truth's sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in truth and love.

4 I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now, I beseech thee Lady, not as though I wrote a new commandment unto thee: but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his Commandments. This is the Commandment, that as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist.

8 Look to yourselves, that we lose not those things which we have ‖ wrought, but that we receive a full reward.

9 Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him, God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak † face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

After Anno Domini 90.

‖ *Or, gained. Some copies read, which ye have gained, but that ye receive, &c.*

† *Gr. mouth to mouth.*

1881

1 THE elder unto the elect lady and her children, whom I love in truth; and not I only, but
2 also all they that know the truth; for the truth's sake which abideth in us, and it shall be with
3 us for ever: Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we re-
5 ceived commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one an-
6 other. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning,
7 that ye should walk in it. For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh.
8 This is the deceiver and the antichrist. Look to yourselves, that ye [1]lose not the things which [2]we have wrought, but that ye receive a full re-
9 ward. Whosoever [3]goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both
10 the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give him no greet-
11 ing: for he that giveth him greeting partaketh in his evil works.

12 Having many things to write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to
13 face, that your joy may be fulfilled. The children of thine elect sister salute thee.

[1] Or, *destroy*

[2] Many ancient authorities read *ye*.

[3] Or, *taketh the lead*

THE THIRD EPISTLE OF

JOHN.

THE Elder unto the wellbeloved Gaius, whom I love ‖ in the truth:

2 Beloved, I ‖ wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

After Anno Domini 90.

‖ *Or, truly.*

‖ *Or, pray.*

1 THE elder unto Gaius the beloved, whom I love in truth.

2 Beloved, I pray that in all things thou mayest prosper and be in health, even as
3 thy soul prospereth. For I [1]rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth.

[1] Or, *rejoice greatly, when brethren come and bear witness*

1611

4 I have no greater joy, than to hear that my children walk in truth.
5 Beloved, thou doest faithfully whatsoever thou doest to the Brethren, and to strangers:
6 Which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:
7 Because that for his Name's sake they went forth, taking nothing of the Gentiles.
8 We therefore ought to receive such, that we might be fellowhelpers to the truth.
9 I wrote unto the Church, but Diotrephes, who loveth to have the preëminence among them, receiveth us not.
10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.
11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not seen God.
12 Demetrius hath good report of all men, and of the truth itself: yea, and we *also* bear record, and ye know that our record is true.
13 I had many things to write, but I will not with ink and pen write unto thee.
14 But I trust I shall shortly see thee, and we shall speak †face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

After ANNO DOMINI 90.

† *Gr. mouth to mouth.*

1881

4 Greater [1]joy have I none than [2]this, to hear of my children walking in the truth.
5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren
6 and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:
7 because that for the sake of the Name they went
8 forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.
9 I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence
10 among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of
11 the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not
12 seen God. Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.
13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and
14 pen: but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

[1] Some ancient authorities read *grace.*

[2] Or, *these* things, *that I may hear*

THE GENERAL EPISTLE OF

JUDE.

1611

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:
2 Mercy unto you, and peace, and love be multiplied.
3 Beloved, when I gave all diligence to write unto you of the common salvation: it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints.
4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.
5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt afterward destroyed them that believed not.
6 And the Angels which kept not their ‖first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

ANNO DOMINI about 66.

‖ *Or, principality.*

1881

1 JUDAS, a [1]servant of Jesus Christ, and brother of James, [2]to them that are called, beloved in God the Father, and kept for Jesus Christ:
2 Mercy unto you and peace and love be multiplied.
3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once
4 for all delivered unto the saints. For there are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying [3]our only Master and Lord, Jesus Christ.
5 Now I desire to put you in remembrance, though ye know all things once for all, how that [4]the Lord, having saved a people out of the land of Egypt, [5]afterward destroyed them
6 that believed not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day.

[1] Gr. *bond-servant.*

[2] Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called*

[3] Or, *the only Master, and our Lord Jesus Christ*

[4] Many very ancient authorities read *Jesus.*

[5] Gr. *the second time.*

1611

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after †strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, [a]The Lord rebuke thee.

10 But these speak evil of those things, which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam, for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

13 Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints,

15 To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches*, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But beloved, remember ye the words, which were spoken before of the Apostles of our Lord Jesus Christ:

18 *How* that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the spirit.

20 But ye beloved, building up yourselves on your most holy faith, praying in the holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen.

ANNO DOMINI about 66.

† *Gr. other.*

[a] Zech. 3. 2.

[1] Or, *as an example of eternal fire, suffering punishment*

[2] Gr. *glories.*

[3] Or, *corrupted*

[4] Or, *cast themselves away through*

[5] Or, *spots*

[6] Gr. *shames.*

[7] Gr. *his holy myriads.*

[8] Gr. *their own lusts of ungodlinesses.*

[9] Or, *natural* Or, *animal*

[10] The Greek text in this passage (*And . . . fire*) is somewhat uncertain.

[11] Or, *while they dispute* with you

[12] Gr. *unto all the ages.*

1881

7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth [1]as an example, suffering the punishment of eter-
8 nal fire. Yet in like manner these also in their dreamings defile the flesh, and set at
9 nought dominion, and rail at [2]dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judge-
10 ment, but said, The Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are
11 they [3]destroyed. Woe unto them! for they went in the way of Cain, and [4]ran riotously in the error of Balaam for hire, and perished in
12 the gainsaying of Korah. These are they who are [5]hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots;
13 wild waves of the sea, foaming out their own [6]shame; wandering stars, for whom the blackness of darkness hath been reserved for ever.
14 And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord
15 came with [7]ten thousands of his holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have
16 spoken against him. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.
17 But ye, beloved, remember ye the words which have been spoken before by the apostles
18 of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers,
19 walking after [8]their own ungodly lusts. These are they who make separations, [9]sensual, having
20 not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in
21 the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus
22 Christ unto eternal life. [10]And on some have
23 mercy, [11]who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.
24 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy,
25 to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and [12]for evermore. Amen.

THE REVELATION

OF

S. JOHN THE DIVINE.

1611

CHAP. I.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his Angel unto his servant John,

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven Churches in Asia, Grace *be* unto you, and peace, from him [a]which is, and which was, and which is to come, and from the seven spirits which are before his throne:

5 And from Jesus Christ, *who is* the faithful witness, and the [b]first begotten of the dead, and the Prince of the kings of the earth: unto him that loved us, [c]and washed us from our sins in his own blood,

6 And hath [d]made us Kings and Priests unto God and his Father: to him be glory and dominion for ever and ever, Amen.

7 [e]Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so. Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden Candlesticks,

13 And in the midst of the seven candlesticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and his hairs were white like wool, as

ANNO DOMINI 96.

[a] Ex. 3. 14.

[b] 1 Cor. 15. 20. Col. 1. 18.

[c] Heb. 9. 14.

[d] 1 Pet. 2. 5.

[e] Matt. 24. 30.

1 Or, *gave unto him, to shew unto his servants the things &c.*

2 Gr. *bond-servants*: and so throughout this book.

3 Or, them

4 Or, *which cometh*

5 Many authorities, some ancient, read *washed.*

6 Gr. *in.*

7 Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.*

8 Or, *the Lord, the God*

9 Or, *he which*

10 Gr. *lamp-stands.*

11 Or, *the Son of man*

1881

1 THE Revelation of Jesus Christ, which God [1]gave him to shew unto his [2]servants, *even* the things which must shortly come to pass: and he sent and signified [3]*it* by his angel unto his
2 servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, *even*
3 of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and [4]which is to come; and from the seven Spirits which are before his
5 throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and [5]loosed us from our sins [6]by
6 his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion [7]for ever and ever. Amen.
7 Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
8 I am the Alpha and the Omega, saith [8]the Lord God, [9]which is and which was and [4]which is to come, the Almighty.
9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony
10 of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as
11 of a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and
12 unto Philadelphia, and unto Laodicea. And I turned to see the voice which spake with me. And having turned I saw seven golden [10]candle-
13 sticks; and in the midst of the [10]candlesticks one like unto [11]a son of man, clothed with a garment down to the foot, and girt about at
14 the breasts with a golden girdle. And his head and his hair were white as white wool,

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white as snow, and his eyes *were* as a flame of fire,

15 And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the Sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, *f* I am the first, and the last.

18 I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden Candlesticks. The seven Stars are the Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

CHAP. II.

UNTO the Angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden Candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are Apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my Name's sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

8 And unto the Angel of the Church in Smyrna, write, These things saith the first and the last, which was dead, and is alive,

9 I know thy works, and tribulation, and poverty, but thou art rich, and I know the blasphemy of them which say they are Jews and are not, but *are* the Synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the spirit saith unto the churches. He that overcometh, shall not be hurt of the second death.

ANNO DOMINI 96.

f Is. 41. 4. & 44. 6.

1 Gr. *became.*

2 Gr. *unto the ages of the ages.*

3 Gr. *upon.*

4 Gr. *lampstands.*

5 Gr. *lampstand.*

6 Or, *garden*: as in Gen. ii. 8.

7 Or, *reviling*

8 Some ancient authorities read *and may have.*

9 Gr. *a tribulation of ten days.*

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white as snow; and his eyes were as a flame of
15 fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his
16 voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in
17 his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first
18 and the last, and the Living one; and I [1]was dead, and behold, I am alive [2]for evermore, and I have the keys of death and of Hades.
19 Write therefore the things which thou sawest, and the things which are, and the things which
20 shall come to pass hereafter; the mystery of the seven stars which thou sawest [3]in my right hand, and the seven golden [4]candlesticks. The seven stars are the angels of the seven churches: and the seven [4]candlesticks are seven churches.

2 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the
2 midst of the seven golden [4]candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false;
3 and thou hast patience and didst bear for my
4 name's sake, and hast not grown weary. But I have *this* against thee, that thou didst leave thy
5 first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [5]candlestick out of its place, except thou
6 repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.
7 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [6]Paradise of God.
8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which
9 [1]was dead, and lived *again*: I know thy tribulation, and thy poverty (but thou art rich), and the [7]blasphemy of them which say they are Jews, and they are not, but are a synagogue of
10 Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; [8]and ye shall have [9]tribulation ten days. Be thou faithful unto death, and I will give thee
11 the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

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12 And to the Angel of the Church in Pergamos, write, These things saith he which hath the sharp sword with two edges:

13 I know thy works, and where thou dwellest, *even* where Satan's seat is, and thou holdest fast my Name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful Martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of [a]Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the Angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass:

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last *to be* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman [b]Jezebel, which calleth herself a Prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the Churches shall know that [c]I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden:

25 But that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 ([d]And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the Churches.

ANNO DOMINI 96.

[a] Num. 25.

[b] 1 Kin. 16. 31.

[c] Jer. 11. 20. & 17. 10.

[d] Ps. 2. 9.

[1] The Greek text here is somewhat uncertain.

[2] Many authorities, some ancient, read *thy wife.*

[3] Many ancient authorities read *their.*

[4] Or, *pestilence*

[5] Or, *iron; as vessels of the potter, are they broken*

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12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp
13 two-edged sword: I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days [1]of Antipas my witness, my faithful one, who was killed among you, where Satan
14 dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the
15 teaching of the Nicolaitans in like manner.
16 Repent therefore; or else I come to thee quickly, and I will make war against them with the
17 sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like
19 unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.
20 But I have *this* against thee, that thou sufferest [2]the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things
21 sacrificed to idols. And I gave her time that she should repent; and she willeth not to re-
22 pent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of
23 [3]her works. And I will kill her children with [4]death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according
24 to your works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other
25 burden. Howbeit that which ye have, hold fast
26 till I come. And he that overcometh, and he that keepeth my works unto the end, to him
27 will I give authority over the nations: and he shall rule them with a rod of [5]iron, as the vessels of the potter are broken to shivers; as I
28 also have received of my Father: and I will
29 give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

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CHAP. III.

AND unto the Angel of the Church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore, how thou hast received and heard, and hold fast, and repent. [a] If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the [b] book of life, but I will confess his name before my Father, and before his Angels.

6 He that hath an ear, let him hear what the Spirit saith unto the Churches.

7 And to the Angel of the Church in Philadelphia write, These things saith he that is Holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the Name of my God, and the name of the City of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: And *I will write upon him* my New name.

13 He that hath an ear, let him hear what the Spirit saith unto the Churches.

14 And unto the Angel of the Church ‖of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

15 I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth:

17 Because thou sayest, I am rich, and increased

ANNO DOMINI 96.

[a] 1 Thess. 5. 2. 2 Pet. 3. 10.

[b] Phil. 4. 3. ch. 20. 12.

‖ *Or, in Laodicea.*

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3 And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou
2 livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have [1]found no works
3 of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will
4 come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they
5 are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and
6 before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth,
8 and none openeth: I know thy works (behold, I have [2]set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny
9 my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and
10 to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of [3]trial, that *hour* which is to come upon the whole [4]world, to
11 [5]try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that
12 no one take thy crown. He that overcometh, I will make him a pillar in the [6]temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from
13 my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of
15 God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.
17 Because thou sayest, I am rich, and have gotten

[1] Many ancient authorities read *not found thy works.*

[2] Gr. *given.*

[3] Or, *temptation*

[4] Gr. *inhabited earth.*

[5] Or, *tempt*

[6] Or, *sanctuary*: and so throughout this book.

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with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see.

19 [c]As many as I love, I rebuke and chasten, be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the Churches.

CHAP. IV.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a Throne was set in heaven, and *one* sat on the Throne.

3 And he that sat was to look upon like a Jasper, and a Sardine stone: and there was a rainbow round about the Throne, in sight like unto an Emerald.

4 And round about the Throne were four and twenty seats, and upon the seats I saw four and twenty Elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 And out of the Throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the Throne, which are the seven Spirits of God.

6 And before the Throne there was a sea of glass like unto Crystal: and in the midst of the throne, and round about the Throne, were four beasts full of eyes before and behind.

7 And the first beast was like a Lion, and the second beast like a Calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the four beasts had each of them six wings about him, and they were full of eyes within, and [†]they rest not day and night, saying, [a]Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sat on the Throne, who liveth for ever and ever,

10 The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their crowns before the Throne, saying,

11 [b]Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

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[c] Prov. 3. 11. Heb. 12. 5.

† *Gr. they have no rest.*

[a] Is. 6. 3.

[b] ch. 5. 12.

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riches, and have need of nothing; and knowest not that thou art the wretched one and miser-
18 able and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest
19 see. As many as I love, I reprove and chasten:
20 be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.
21 He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit saith to the churches.

4 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must [1]come to pass here-
2 after. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and
3 one sitting upon the throne; and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the
4 throne, like an emerald to look upon. And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments;
5 and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven
6 Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and be-
7 hind. And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth
8 creature *was* like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and [2]which is to come.
9 And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth [3]for ever and ever,
10 the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth [3]for ever and ever, and shall cast their crowns before the throne, saying,
11 Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

[1] Or, *come to pass. After these things straightway &c.*

[2] Or, *which cometh*

[3] Gr. *unto the ages of the ages.*

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CHAP. V.

AND I saw in the right hand of him that sat on the Throne, a book written within, and on the backside, sealed with seven seals.

2 And I saw a strong Angel proclaiming with a loud voice; Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the Elders saith unto me, Weep not: behold, [a]the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the Throne, and of the four beasts, and in the midst of the Elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came, and took the book out of the right hand of him that sat upon the Throne.

8 And when he had taken the book, the four Beasts, and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of ‖odours, which are the prayers of Saints.

9 And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:

10 [b]And hast made us unto our God Kings and Priests, and we shall reign on the earth.

11 And I beheld, and I heard the voice of many Angels, round about the Throne, and the beasts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands,

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

AND I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see.

2 And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

ANNO DOMINI 96.

[a] Gen. 49. 9.

‖ *Or, incense.*

[b] 1 Pet. 2. 9.

1 Gr. *on.*

2 Some ancient authorities omit *seven.*

3 Gr. *hath taken.*

4 Gr. *unto the ages of the ages.*

5 Some ancient authorities add *and see.*

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5 And I saw [1]in the right hand of him that sat on the throne a book written within and on the
2 back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose
3 the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able
4 to open the book, or to look thereon. And I wept much, because no one was found worthy
5 to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and
6 the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the [2]seven Spirits of God, sent forth into all
7 the earth. And he came, and he [3]taketh *it* out of the right hand of him that sat on the throne.
8 And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which
9 are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue,
10 and people, and nation, and madest them *to be* unto our God a kingdom and priests; and they
11 reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten
12 thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory,
13 and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the
14 dominion, [4]for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thun-
2 der, Come[5]. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

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3 And when he had opened the second seal, I heard the second beast say, Come and see.
4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.
5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse: and he that sat on him had a pair of balances in his hand.
6 And I heard a voice in the midst of the four beasts say, ‖A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.
7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.
8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him: and power was given ‖unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.
9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.
10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellowservants also, and their brethren that should be killed as they were, should be fulfilled.
12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the Sun became black as sackcloth of hair, and the Moon became as blood.
13 And the stars of heaven fell unto the earth, even as a fig tree casteth her ‖untimely figs when she is shaken of a mighty wind.
14 [a]And the heaven departed as a scroll when it is rolled together, and every mountain and Island were moved out of their places.
15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the rocks of the mountains,
16 And said to the mountains and rocks, [b]Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 For the great day of his wrath is come, and who shall be able to stand?

CHAP. VII.

AND after these things, I saw four Angels standing on the four corners of the Earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

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‖ *The word chœnix signifieth a measure containing one wine quart, and the twelfth part of a quart.*

‖ *Or, to him.*

‖ *Or, green figs.*

[a] Is. 34. 4.
[b] Luke 23. 30.

[1] Some ancient authorities add *and see.*

[2] Some ancient authorities read *the peace of the earth.*

[3] Gr. *chœnix*, a small measure.

[4] See marginal note on Matt. xviii. 28.

[5] Or, *pestilence*

[6] Some ancient authorities read *have fulfilled* their course.

[7] Or, *military tribunes* Gr. *chiliarchs.*

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3 And when he opened the second seal, I heard
4 the second living creature saying, Come[1]. And another *horse* came forth, a red horse: and to him that sat thereon it was given to take [2]peace from the earth, and that they should slay one another: and there was given unto him a great sword.
5 And when he opened the third seal, I heard the third living creature saying, Come[1]. And I saw, and behold, a black horse; and he that
6 sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A [3]measure of wheat for a [4]penny, and three measures of barley for a [4]penny; and the oil and the wine hurt thou not.
7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying,
8 Come[1]. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with [5]death, and by the wild beasts of the earth.
9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for
10 the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the
11 earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should [6]be fulfilled.
12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the
13 whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of
14 a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their
15 places. And the kings of the earth, and the princes, and the [7]chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the
16 rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 for the great day of their wrath is come; and who is able to stand?

7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

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2 And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels to whom it was given to hurt the earth and the Sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb.

11 And all the Angels stood round about the Throne, and about the Elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.

13 And one of the Elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall [a]dwell among them.

16 [b]They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: [c]and God shall wipe away all tears from their eyes.

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[a] ch. 21. 3.
[b] Is. 49. 10.
[c] Is. 25. 8. ch. 21. 4.

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2 And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels,
3 to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.
4 And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.
5 Of the tribe of Judah *were* sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.
9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms
10 in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on
11 the throne, and unto the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces,
12 and worshipped God, saying, Amen: [1]Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God
13 [2]for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they,
14 and whence came they? And I [3]say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.
15 Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread
16 his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall
17 the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

[1] Gr. *The blessing, and the glory, &c.*
[2] Gr. *unto the ages of the ages.*
[3] Gr. *have said.*

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CHAP. VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven Angels which stood before God, and to them were given seven trumpets.

3 And another Angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should ‖offer it with the prayers of all Saints upon the golden altar which was before the throne.

4 And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angel's hand.

5 And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake:

6 And the seven Angels which had the seven trumpets, prepared themselves to sound.

7 The first Angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second Angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures which were in the Sea, and had life, died, and the third part of the ships were destroyed.

10 And the third Angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the stars, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an Angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three Angels which are yet to sound.

CHAP. IX.

AND the fifth Angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth, and unto them was given power, as the Scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green

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‖ *Or, add it to the prayers.*

1 Or, *at*
2 Gr. *give.*
3 Or, *for*
4 Gr. *hath taken.*
5 Or, *into*
6 Gr. *one eagle.*

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8 And when he opened the seventh seal, there followed a silence in heaven about the space of
2 half an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.
3 And another angel came and stood [1]over the altar, having a golden censer; and there was given unto him much incense, that he should [2]add it unto the prayers of all the saints upon the golden altar which was before the throne.
4 And the smoke of the incense, [3]with the prayers of the saints, went up before God out of the an-
5 gel's hand. And the angel [4]taketh the censer; and he filled it with the fire of the altar, and cast it [5]upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.
6 And the seven angels which had the seven trumpets prepared themselves to sound.
7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast [5]upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.
8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became
9 blood; and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.
10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers,
11 and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.
13 And I saw, and I heard [6]an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the
2 abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke
3 of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power.
4 And it was said unto them that they should not hurt the grass of the earth, neither any green

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thing, neither any tree: but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a Scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

7 And the shapes of the Locusts were like unto horses prepared unto battle, and on their heads *were* as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of Lions.

9 And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto Scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the Angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name ‖Apollyon.

‖ *That is to say, A destroyer.*

12 One woe is past, and behold there come two woes more hereafter.

13 And the sixth Angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates.

15 And the four Angels were loosed, which were prepared ‖for an hour, and a day, and a month, and a year, for to slay the third part of men.

‖ *Or, at.*

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of Jacinth, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, [a]and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk:

[a] Ps. 115. 4. & 135. 15.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

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thing, neither any tree, but only such men as have not the seal of God on their foreheads.
5 And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.
6 And in those days men shall seek death, and shall in no wise find it; and they shall desire
7 to die, and death fleeth from them. And the [1]shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were
8 as men's faces. And they had hair as the hair of women, and their teeth were as *the teeth* of
9 lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many
10 horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.
11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name [2]Apollyon.
12 The first Woe is past: behold, there come yet two Woes hereafter.
13 And the sixth angel sounded, and I heard [3]a voice from the horns of the golden altar which
14 is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates.
15 And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part
16 of men. And the number of the armies of the horsemen was twice ten thousand times ten thou-
17 sand: I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and
18 brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out
19 of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads;
20 and with them they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship [4]devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can
21 neither see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

[1] Gr. *likenesses.*
[2] That is, *Destroyer.*
[3] Gr. *one voice.*
[4] Gr. *demons.*

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CHAP. X.

AND I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the Sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a Lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

7 But in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the Angel which standeth upon the sea, and upon the earth.

9 And I went unto the Angel, and said unto him, Give me the little book. And he said unto me, [a]Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the Angel's hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

AND there was given me a reed like unto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.

2 But the Court which is without the Temple †leave out, and measure it not: for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months.

3 And ‖I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.

4 These are the [a]two olive trees, and the two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power

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[a] Ezek. 2. 8. & 3. 3.

† *Gr. cast out.*
‖ *Or, I will give unto my two witnesses that they may prophesy.*
[a] Zech. 4. 3, 11, 14.

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10 And I saw another strong angel coming down
out of heaven, arrayed with a cloud; and the
rainbow was upon his head, and his face was as
2 the sun, and his feet as pillars of fire; and he
had in his hand a little book open: and he set
his right foot upon the sea, and his left upon
3 the earth; and he cried with a great voice, as a
lion roareth: and when he cried, the seven thun-
4 ders uttered their voices. And when the seven
thunders uttered *their voices*, I was about to
write: and I heard a voice from heaven say-
ing, Seal up the things which the seven thunders
5 uttered, and write them not. And the angel
which I saw standing upon the sea and upon
the earth lifted up his right hand to heaven,
6 and sware by him that liveth [1]for ever and ever,
who created the heaven and the things that are
therein, and the earth and the things that are
therein, [2]and the sea and the things that are
therein, that there shall be [3]time no longer:
7 but in the days of the voice of the seventh an-
gel, when he is about to sound, then is finished
the mystery of God, according to the good
tidings which he declared to his servants the
8 prophets. And the voice which I heard from
heaven, *I heard it* again speaking with me, and
saying, Go, take the book which is open in the
hand of the angel that standeth upon the sea
9 and upon the earth. And I went unto the an-
gel, saying unto him that he should give me the
little book. And he saith unto me, Take it, and
eat it up; and it shall make thy belly bitter, but
10 in thy mouth it shall be sweet as honey. And
I took the little book out of the angel's hand,
and ate it up; and it was in my mouth sweet as
honey: and when I had eaten it, my belly was
11 made bitter. And they say unto me, Thou must
prophesy again [4]over many peoples and nations
and tongues and kings.

11 And there was given me a reed like unto a
rod: [5]and one said, Rise, and measure the tem-
ple of God, and the altar, and them that worship
2 therein. And the court which is without the
temple [6]leave without, and measure it not; for
it hath been given unto the nations: and the
holy city shall they tread under foot forty and
3 two months. And I will give unto my two
witnesses, and they shall prophesy a thousand
two hundred and threescore days, clothed in
4 sackcloth. These are the two olive trees and
the two [7]candlesticks, standing before the Lord
5 of the earth. And if any man desireth to hurt
them, fire proceedeth out of their mouth, and
devoureth their enemies: and if any man shall
desire to hurt them, in this manner must
6 he be killed. These have the power to
shut the heaven, that it rain not during the
days of their prophecy: and they have power

1 Gr. *unto the ages of the ages.*
2 Some ancient authorities omit *and the sea and the things that are therein.*
3 Or, *delay*
4 Or, *concerning*
5 Gr. *saying.*
6 Gr. *cast without.*
7 Gr. *lampstands.*

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over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them: and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain †of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past, and behold, the third woe cometh quickly.

15 And the seventh Angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and them that fear thy Name, small and great, and shouldest destroy them which ||destroy the earth.

19 And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of his Testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAP. XII.

AND there appeared a great ||wonder in heaven, a woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve stars:

2 And she being with child, cried, travailing in birth, and pained to be delivered.

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† *Gr. names of men.*

|| *Or, corrupt.*

|| *Or, sign.*

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over the waters to turn them into blood, and to smite the earth with every plague, as often
7 as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill
8 them. And their [1]dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord
9 was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their [1]dead bodies three days and a half, and suffer not their dead bodies to be laid in a
10 tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the
11 earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell
12 upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.
13 And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake [2]seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.
14 The second Woe is past: behold, the third Woe cometh quickly.
15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he
16 shall reign [3]for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and wor-
17 shipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power,
18 and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.
19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [4]covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;
2 and she was with child: and she crieth out, travailing in birth, and in pain to be delivered.

[1] Gr. *carcase.*

[2] Gr. *names of men, seven thousand.*

[3] Gr. *unto the ages of the ages.*

[4] Or, *testament*

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3 And there appeared another ‖wonder in heaven, and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his Throne.
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore days.
7 And there was war in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his angels,
8 And prevailed not, neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
11 And they overcame him by the blood of the Lamb, and by the word of their Testimony, and they loved not their lives unto the death.
12 Therefore rejoice, ye heavens, and ye that dwell in them; Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.
14 And to the woman were given two wings of a great Eagle, that she might flee into the wilderness into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
15 And the serpent cast out of his mouth water as a flood, after the woman: that he might cause her to be carried away of the flood.
16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ.

CHAP. XIII.

AND I stood upon the sand of the sea: and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the ‖name of blasphemy.
2 And the beast which I saw, was like unto

ANNO DOMINI 96.

‖ *Or, sign.*

‖ *Or, names.*

[1] Gr. *inhabited earth.*

[2] Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's*

[3] Gr. *tabernacle.*

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3 And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads
4 seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might
5 devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught
6 up unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.
7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon;
8 and the dragon warred and his angels; and they prevailed not, neither was their place found
9 any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole [1]world; he was cast down to the earth, and his
10 angels were cast down with him. And I heard a great voice in heaven, saying, [2]Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night.
11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even
12 unto death. Therefore rejoice, O heavens, and ye that [3]dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.
13 And when the dragon saw that he was cast down to the earth, he persecuted the woman
14 which brought forth the man *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face
15 of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream.
16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river
17 which the dragon cast out of his mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God,
13 and hold the testimony of Jesus: and he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blas-
2 phemy. And the beast which I saw was like unto

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a Leopard, and his feet were as *the feet* of a Bear, and his mouth as the mouth of a Lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were †wounded to death, and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5 And there was given unto him a mouth, speaking great things and blasphemies, and power was given unto him ‖to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwelt in heaven.

7 And it was given unto him to make war with the Saints, and to overcome them: And power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth, shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear:

10 He that leadeth into captivity, shall go into captivity: [a]He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did live.

15 And he had power to give †life unto the Image of the beast, that the Image of the beast should both speak, and cause that as many as would not worship the Image of the beast, should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, †to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man, and his number is, six hundred threescore and six.

ANNO DOMINI 96.

† *Gr. slain.*

‖ *Or, to make war.*

[a] Matt. 26. 52.

† *Gr. breath.*
† *Gr. to give.*

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a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his
3 throne, and great authority. And *I saw* one of his heads as though it had been [1]smitten unto death; and his death-stroke was healed: and
4 the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the
5 beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority [2]to continue forty and two
6 months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that [3]dwell in the
7 heaven. [4]And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every
8 tribe and people and tongue and nation. And all that dwell on the earth shall worship him, *every one* whose name hath not been [5]written in the book of life of the Lamb that hath been slain
9 from the foundation of the world. If any man
10 hath an ear, let him hear. [6]If any man [7]*is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.
11 And I saw another beast coming up out of the earth; and he had two horns like unto a
12 lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first
13 beast, whose deathstroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth
14 in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived.
15 And it was given *unto him* to give breath to it, *even* to the image of the beast, [8]that the image of the beast should both speak, and cause that as many as should not worship the image of the
16 beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their
17 forehead; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his
18 name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is [9]Six hundred and sixty and six.

[1] Gr. *slain.*

[2] Or, *to do* his works *during* See Dan. xi. 28.

[3] Gr. *tabernacle.*

[4] Some ancient authorities omit *And it was given . . . overcome them.*

[5] Or, *written from the foundation of the world in the book . . . slain*

[6] The Greek text in this verse is somewhat uncertain.

[7] Or, leadeth *into captivity*

[8] Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*

[9] Some ancient authorities read *Six hundred and sixteen.*

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CHAP. XIV.

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps.

3 And they sung as it were a new song before the throne, and before the four beasts, and the Elders, and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: These are they which follow the Lamb whithersoever he goeth: These †were redeemed from among men, being the firstfruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another Angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: [a]and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another Angel, saying, [b]Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the Saints: Here are they that keep the Commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, ||from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another Angel came out of the Temple crying with a loud voice to him that sat on the cloud: [c]Thrust in thy sickle and reap, for the time

ANNO DOMINI 96.

† *Gr. were bought.*

[a] Ps. 146. 5. Acts 14. 15.

[b] Is. 21. 9. Jer. 51. 8. ch. 18. 2.

|| *Or, from henceforth saith the Spirit, yea.*

[c] Joel 3. 13.

[1] Gr. *sit.*

[2] Gr. *mingled.*

[3] Gr. *unto ages of ages.*

[4] Or, *in the Lord. From henceforth, yea, saith the Spirit*

[5] Or, *the Son*

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14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their
2 foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping with
3 their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had
4 been purchased out of the earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits
5 unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that [1]dwell on the earth, and unto every
7 nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a
10 mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is [2]prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels,
11 and in the presence of the Lamb: and the smoke of their torment goeth up [3]for ever and ever; and they have no rest day and night, they that worship the beast and his image, and
12 whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying, Write, Blessed are the dead which die [4]in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto [5]a son of man, having on his head a golden crown,
15 and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap

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is come for thee to reap, for the harvest of the earth is ‖ripe.

16 And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the Temple which is in heaven, he also having a sharp sickle.

18 And another Angel came out from the Altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

AND I saw another sign in heaven great and marvellous, seven Angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a Sea of glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing [a]the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, [b]just and true are thy ways, thou king of saints.

4 [c]Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest.

5 And after that I looked, and behold, the Temple of the tabernacle of the testimony in heaven was opened:

6 And the seven Angels came out of the Temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven Angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

AND I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second Angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living soul died in the sea.

ANNO DOMINI 96.

‖ *Or, dried.*

[a] Ex. 15. 1.

[b] Ps. 145. 17.

[c] Jer. 10. 7.

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1 Gr. *dried up.*

2 Gr. *vine.*

3 Or, *upon*

4 Many ancient authorities read *nations.*

5 Many ancient authorities read *in linen.*

6 Gr. *unto the ages of the ages.*

7 Or, *there came*

8 Gr. *soul of life.*

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is come; for the harvest of the earth is [1]over-
16 ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came out from the temple which is in heaven, he also having a sharp
18 sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the
19 earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the [2]vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of
20 God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing [3]by the glassy
3 sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the
4 [4]ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven
6 was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed [5]with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles.
7 And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth [6]for ever and ever.
8 And the temple was filled with smoke from the glory of God, and from his power: and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

16 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and [7]it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and [7]it became blood as of a dead man; and every [8]living soul died, *even* the things that were in the sea.

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4 And the third Angel poured out his vial upon the rivers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink: for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth Angel poured out his vial upon the Sun, and power was given unto him to scorch men with fire.

9 And men were ‖scorched with great heat, and blasphemed the Name of God, which hath power over these plagues: and they repented not, to give him glory.

10 And the fifth Angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth Angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 [a]Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

17 And the seventh Angel poured out his vial into the air, and there came a great voice out of the Temple of heaven, from the throne, saying, It is done.

18 And there were voices and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great City was divided into three parts, and the Cities of the nations fell: and great Babylon came in remembrance before God, [b]to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

ANNO DOMINI 96.

‖ Or, *burned.*

[a] Matt. 24. 44.

[b] Jer. 25. 15.

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4 And the third poured out his bowl into the rivers and the fountains of the waters; [1]and
5 [2]it became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst
6 thus [3]judge: for they poured out the blood of saints and prophets, and blood hast thou given
7 them to drink: they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.
8 And the fourth poured out his bowl upon the sun; and it was given unto [4]it to scorch men
9 with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.
10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain,
11 and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.
12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the
13 sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,
14 three unclean spirits, as it were frogs: for they are spirits of [5]devils, working signs; which go forth [6]unto the kings of the whole [7]world, to gather them together unto the war of the great
15 day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and
16 they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon.
17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is
18 done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since [8]there were men upon the
19 earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierce-
20 ness of his wrath. And every island fled away,
21 and the mountains were not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

[1] Some ancient authorities read *and they became.*

[2] Or, *there came*

[3] Or, *judge. Because they . . . prophets, thou hast given them blood also to drink*

[4] Or, *him*

[5] Gr. *demons.*

[6] Or, *upon*

[7] Gr. *inhabited earth.*

[8] Some ancient authorities read *there was a man.*

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CHAP. XVII.

ANNO DOMINI 96.

AND there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great Whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and †decked with gold, and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

† *Gr. gilded.*

5 And upon her forehead was a name written, *Mystery, Babylon The Great, The Mother Of* ‖*Harlots, And Abominations Of The Earth.*

‖ *Or, fornications.*

6 And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven Kings, five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

[a] *1 Tim. 6. 15. ch. 19. 16.*

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: [a]For he is Lord of Lords, and King of kings, and they that are with him, are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

[1] Or, *names full of blasphemy*

[2] Gr. *gilded.*

[3] Or, *and of the unclean things*

[4] Or, *a mystery, BABYLON THE GREAT*

[5] Or, *witnesses*

[6] Some ancient authorities read *and he goeth.*

[7] Gr. *on.*

[8] Gr. *shall be present.*

[9] Or, *meaning*

[10] Or, *there are*

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17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon many
2 waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine
3 of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [1]full of names of blasphemy, having seven
4 heads and ten horns. And the woman was arrayed in purple and scarlet, and [2]decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [3]even the unclean things of her for-
5 nication, and upon her forehead a name written, [4]MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOM-
6 INATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the [5]martyrs of Jesus. And when I saw her, I wondered with a great
7 wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and
8 the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, [6]and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written [7]in the book of life from the foundation of the world, when they behold the beast, how that he was,
9 and is not, and [8]shall come. Here is the [9]mind which hath wisdom. The seven heads are seven
10 mountains, on which the woman sitteth: and [10]they are seven kings; the five are fallen, the one is, the other is not yet come; and when he
11 cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he
12 goeth into perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority
13 as kings, with the beast, for one hour. These have one mind, and they give their power and
14 authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are
15 with him, called and chosen and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and
16 multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire.

1611

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great City which reigneth over the kings of the earth.

CHAP. XVIII.

AND after these things, I saw another Angel come down from heaven, having great power, and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [c]Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird:

3 For all nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the Merchants of the earth are waxed rich through the ‖abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a [b]Queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.

9 And the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning:

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the Merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ‖Thyine wood, and all manner vessels of Ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And Cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ‖slaves, and souls of men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty, and goodly, are departed from thee, and thou shalt find them no more at all.

ANNO DOMINI 96.

[c] ch. 14. 8.

‖ *Or, power.*

[b] Is. 47. 8.

‖ *Or, sweet.*

‖ *Or, bodies.*

[1] Gr. *hath a kingdom.*

[2] Gr. *demons.*

[3] Or, *prison*

[4] Some authorities read *of the wine ... have drunk.*

[5] Some ancient authorities omit *the wine of.*

[6] Or, *luxury*

[7] Or, *clave together*

[8] Or, *luxurious*

[9] Some ancient authorities omit *the Lord.*

[10] Or, *luxuriously*

[11] Gr. *cargo.*

[12] Gr. *amomum.*

[13] Gr. *bodies.*

[14] Or, *lives*

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17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God
18 should be accomplished. And the woman whom thou sawest is the great city, which [1]reigneth over the kings of the earth.

18 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory.
2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of [2]devils, and a [3]hold of every unclean spirit, and a [3]hold of every un-
3 clean and hateful bird. For [4]by [5]the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her [6]wantonness.

4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye
5 receive not of her plagues: for her sins [7]have reached even unto heaven, and God hath remem-
6 bered her iniquities. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled,
7 mingle unto her double. How much soever she glorified herself, and waxed [8]wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and
8 shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is [9]the Lord God which judged
9 her. And the kings of the earth, who committed fornication and lived [10]wantonly with her, shall weep and wail over her, when they look upon
10 the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one
11 hour is thy judgement come. And the merchants of the earth weep and mourn over her, for no man buyeth their [11]merchandise any more;
12 [11]merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and
13 iron, and marble; and cinnamon, and [12]spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and [13]slaves; and [14]souls
14 of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all.

1611

15 The Merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones, and pearls:

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.

20 Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

21 And a mighty Angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee:

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy Merchants were the great men of the earth: for by thy sorceries were all nations deceived.

24 And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.

CHAP. XIX.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia: and her smoke rose up for ever and ever.

4 And the four and twenty Elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen, Alleluia.

5 And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

ANNO DOMINI 96.

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15 The merchants of these things, who were made rich by her, shall stand afar off for the fear of
16 her torment, weeping and mourning; saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and [1]decked
17 with gold and precious stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as [2]gain
18 their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning,
19 saying, What *city* is like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for
20 in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.
21 And [3]a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no
22 more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, [4]of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone
23 shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations de-
24 ceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power,
2 belong to our God: for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of
3 his servants at her hand. And a second time they [5]say, Hallelujah. And her smoke goeth
4 up [6]for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the
5 throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that
6 fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.

[1] Gr. *gilded.*
[2] Gr. *work the sea.*
[3] Gr. *one.*
[4] Some ancient authorities omit *of whatsoever craft.*
[5] Gr. *have said.*
[6] Gr. *unto the ages of the ages.*

1611

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints.
9 And he saith unto me, Write, [a]Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.
10 And I fell at his feet to worship him: And he said unto me, [b]See thou do it not: I am thy fellowservant, and of thy brethren, that have the testimony of Jesus, Worship God: for the testimony of Jesus is the spirit of prophecy.
11 And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.
12 His eyes *were* as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself.
13 [c]And he was clothed with a vesture dipt in blood, and his name is called, The word of God.
14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
16 And he hath on his vesture, and on his thigh a name written, [d]*King Of Kings, And Lord Of Lords.*
17 And I saw an Angel standing in the Sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God:
18 That ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.
19 And I saw the beast, and the Kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.
20 And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

ANNO DOMINI 96.

[a] Matt. 22. 2.
[b] ch. 22. 9.
[c] Is. 63. 2.
[d] ch. 17. 14.

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7 Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made her-
8 self ready. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of
9 the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto
10 me, These are true words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellowservant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, [1]called Faithful and True; and in righteousness he
12 doth judge and make war. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which
13 no one knoweth but he himself. And he *is* arrayed in a garment [2]sprinkled with blood: and his name is called The Word of God.
14 And the armies which are in heaven followed him upon white horses, clothed in fine linen,
15 white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the [3]winepress of the fierceness of the wrath of Almighty
16 God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
17 And I saw [4]an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God;
18 that ye may eat the flesh of kings, and the flesh of [5]captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse,
20 and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth
21 with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

[1] Some ancient authorities omit *called.*
[2] Some ancient authorities read *dipped in.*
[3] Gr. *winepress of the wine of the fierceness.*
[4] Gr. *one.*
[5] Or, *military tribunes* Gr. *chiliarchs.*

1611

CHAP. XX.

AND I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, [a]Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God: and the books were opened: and another [b]book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it: and death and ‖hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

ANNO DOMINI 96.

[a] Ezek. 38. 2. & 39. 1.

[b] ch. 3. 5.

‖ *Or, grave.*

1881

20 And I saw an angel coming down out of heaven, having the key of the abyss and a
2 great chain [1]in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years,
3 and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand
5 years. The rest of the dead lived not until the thousand years should be finished. This is the
6 first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no [2]power; but they shall be priests of God and of Christ, and shall reign with him [3]a thousand years.

7 And when the thousand years are finished,
8 Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number
9 of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down [4]out of
10 heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night [5]for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no
12 place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works.
13 And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man
14 according to their works. And death and Hades were cast into the lake of fire. This is
15 the second death, *even* the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

[1] Gr. *upon.*

[2] Or, *authority*

[3] Some ancient authorities read *the.*

[4] Some ancient authorities insert *from God.*

[5] Gr. *unto the ages of the ages.*

1611

CHAP. XXI.

AND [a]I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy City, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 [b]And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne, said, [c]Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done: [d]I am Alpha and Omega, the beginning and the end. [e]I will give unto him that is athirst, of the fountain of the water of life, freely.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious; even like a jasper stone, clear as crystal,

12 And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the East three gates, on the North three gates, on the South three gates, and on the West three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hun-

ANNO DOMINI 96.

[a] Is. 65. 17. 2 Pet. 3. 13.

[b] ch. 7. 17.

[c] 2 Cor. 5. 17.

[d] ch. 1. 8. & 22. 13.
[e] Is. 55. 1.

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21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed
2 away; and the sea is no more. And I saw [1]the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned
3 for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall [2]dwell with them, and they shall be his peoples, and God himself shall be with them, [3]*and be* their God:
4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any
5 more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, [4]Write:
6 for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the
7 fountain of the water of life freely. He that overcometh shall inherit these things; and I will
8 be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.
9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the
10 wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming
11 down out of heaven from God, having the glory of God: her [5]light was like unto a stone most precious, as it were a jasper stone, clear as crys-
12 tal: having a wall great and high; having twelve [6]gates, and at the [6]gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel:
13 on the east were three [6]gates; and on the north three [6]gates; and on the south three [6]gates; and
14 on the west three [6]gates. And the wall of the city had twelve foundations, and on them twelve
15 names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the [6]gates thereof,
16 and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal.
17 And he measured the wall thereof, a hun-

[1] Or, *the holy city Jerusalem coming down new out of heaven*

[2] Gr. *tabernacle.*

[3] Some ancient authorities omit, and be *their God.*

[4] Or, *Write, These words are faithful and true.*

[5] Gr. *luminary.*

[6] Gr. *portals.*

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dred, and forty, and four cubits, according to the measure of a man, that is, of the Angel.

18 And the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper, the second Sapphire, the third a Chalcedony, the fourth an Emerald,

20 The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst.

21 And the twelve gates were twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass.

22 And I saw no Temple therein: For the Lord God Almighty, and the Lamb, are the Temple of it.

23 [f]And the city had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 [g]And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 [h]And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAP. XXII.

AND he shewed me a pure river of water of life, clear as Crystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse, but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name *shall be* in their foreheads.

5 [a]And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down, to worship before the feet of the Angel, which shewed me these things.

ANNO DOMINI 96.

[f] Is. 60. 19.

[g] Is. 60. 3.

[h] Is. 60. 11.

[a] ch. 21. 23.

1 Or, *lapis lazuli*

2 Or, *sapphire*

3 Gr. *portals.*

4 Or, *transparent as glass*

5 Or, *and the Lamb, the lamp thereof*

6 Or, *by*

7 Gr. *common.*

8 Or, *doeth*

9 Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*

10 Or, *a tree*

11 Or, *crops of fruit*

12 Or, *no more anything accursed*

13 Gr. *unto the ages of the ages.*

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dred and forty and four cubits, *according to* the measure of a man, that is, of an angel.

18 And the building of the wall thereof was jasper: and the city was pure gold, like unto

19 pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, [1]sapphire; the third, chal-

20 cedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, [2]jacinth; the

21 twelfth, amethyst. And the twelve [3]gates were twelve pearls; each one of the several [3]gates was of one pearl: and the street of the city was pure

22 gold, [4]as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

23 And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, [5]and the lamp thereof *is* the

24 Lamb. And the nations shall walk [6]amidst the light thereof: and the kings of the earth do

25 bring their glory into it. And the [3]gates thereof shall in no wise be shut by day (for there

26 shall be no night there): and they shall bring the glory and the honour of the nations into

27 it: and there shall in no wise enter into it anything [7]unclean, or he that [8]maketh an abomination and a lie: but only they which are writ-

22 ten in the Lamb's book of life. And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of

2 [9]the Lamb, in the midst of the street thereof. And on this side of the river and on that was [10]the tree of life, bearing twelve [11]*manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the

3 nations. And there shall be [12]no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him

4 service: and they shall see his face; and his

5 name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign [13]for ever and ever.

6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to

7 pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things.

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9 Then saith he unto me, [b]See thou do it not: for I am thy fellowservant, and of thy brethren the Prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly, and my reward is with me, [c]to give every man according as his work shall be.

13 I am Alpha and Omega, [d]the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine Angel, to testify unto you these things in the Churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come. [e]And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, [f]If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, Come Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

ANNO DOMINI 96.

[b] ch. 19. 10.

[c] Rom. 2. 6.

[d] Is. 41. 4. & 44. 6.

[e] Is. 55. 1.
[f] Deut. 4. 2. Prov. 30. 6.

[1] Or, *yet more*

[2] Or, *wages*

[3] Or, *the authority over*

[4] Gr. *portals.*

[5] Or, *doeth*

[6] Gr. *over.*

[7] Or, *Both*

[8] Gr. *upon.*

[9] Or, *even from the things which are written*

[10] Some ancient authorities add *Christ.*

[11] Two ancient authorities read *with all.*

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9 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is
11 at hand. He that is unrighteous, let him do unrighteousness [1]still: and he that is filthy, let him be made filthy [1]still: and he that is righteous, let him do righteousness [1]still: and he
12 that is holy, let him be made holy [1]still. Behold, I come quickly; and my [2]reward is with me, to render to each man according as his work
13 is. I am the Alpha and the Omega, the first
14 and the last, the beginning and the end. Blessed are they that wash their robes, that they may have [3]the right *to come* to the tree of life, and
15 may enter in by the [4]gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and [5]maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things [6]for the churches. I am the root and the offspring of David, the bright, the morning star.

17 [7]And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add [8]unto them, God shall add [8]unto him the plagues which are written in this book:
19 and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, [9]which are written in this book.

20 He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus [10]be [11]with the saints. Amen.

List of readings and renderings preferred by the American Committee, recorded at their desire.

See Preface, page ii.

CLASSES OF PASSAGES.

I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων, δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").

IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15–17.

XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let *ἀσσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, *for baptism*
10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. *our bread for the coming day*, or *our needful bread*. So in Luke xi. 3.
27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.

VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"

IX. 6, 8 For "power" read "authority" (see marg. [5], [1]) So in Mark ii. 10; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [Comp. John iv. 29.]
31 "unto men" strike out the marg.

XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was"

XXII. 23 For marg.[5] read "Many ancient authorities read *saying*."

XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."
23 For "judgement" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

VII. 4 For "wash" read "bathe" [Comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15.
32 "and they that followed" etc. omit the marg.
45 For "For verily" etc. read "For the Son of man also" etc.

XI. 24 For "have received" read "receive" with marg. Gr. *received.*

XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg.[4] So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.

II. 34 For "and rising up" read "and the rising"
37 For "even for" read "even unto"

III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.[5]
20 For "added yet this above all" read "added this also to them all"

IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.

VI. 16 For "was the traitor" read "became a traitor"

VIII. 3 For "Chuza" read "Chuzas"
29 For "commanded" read "was commanding"
33 For "were choked" read "were drowned"

IX. 12 For "victuals" read "provisions"
18 For "alone" read "apart"
46 For "should be greatest" read "was the greatest"

XI. 38 For "washed" read "bathed himself" [Comp. Mark vii. 4.]

XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)

XIII. 32 "I am perfected" add marg. Or, *I end my course*

XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)

XVII. 6 Read "If ye had faith" etc. and "it would obey you."
11 For "through the midst of" read "along the borders of" and substitute the present text for marg.

XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*
7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*

XIX. 29 For "*the mount* of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.
42 "day" add marg. Some ancient authorities read *thy day*.
"peace" add marg. Some ancient authorities read *thy peace*.

XX. 20 "rule" add marg. Or, *ruling power*

XXII. 24 For "is accounted" read "was accounted"
70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.

XXIII. 2 "Christ a king" omit the marg.
15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him*.
23 For "instant" read "urgent"
46 Let margin and text exchange places.

XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"
38 For "reasonings" read "questionings"

JOHN.

I. 3,10,17 Substitute the marginal rendering for the text.

II. 17 For "The zeal of thine house" read "Zeal for thy house"

III. 20 For "ill" read "evil" So in v. 29.
29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," XIV.]

V. 27 Substitute the marginal rendering for the text.

VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet*.
21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
23 "a man every whit whole" add marg. Gr. *a whole man sound*.
38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly*.)

VIII. 24, 28 "I am *he*" omit marg.[1] (and the corresponding portion of marg.[4]) So in xiii. 19.
25 Substitute for the present marg.[2] Or, *Altogether that which I also speak unto you*
26 "unto the world" omit marg.[3] "Gr. *into*."
44 For "stood" read "standeth" and omit marg.[4]
52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]
58 For "was" read "was born" and omit marg.[8]

X. 8 "before me" add marg. Some ancient authorities omit *before me*.

XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God"

XIV. 1 Let marg.[1] and the text exchange places.
14 For "shall ask me anything" read "shall ask anything" and let marg.[5] read Many ancient authorities add *me*.

XVI. 25, 29 For "proverbs" read "dark sayings"

XVII. 24 For "I will" read "I desire"

XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]

XXI. 7 "was naked" add marg. Or, *had on his under garment only*

ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.

III. 21 For "since the world began" read "from of old"

VIII. 16 For "he was fallen" read "it was fallen"

XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read Many ancient authorities read *suffered he their manners*.

XIV. 9 "made whole" omit marg.[2]

XV. 18 For "from the beginning of the world" read "from of old"
23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.

XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.

XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)

XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God*.)

XXI. 10 For "many days" read "some days"

XXIII. 30 "against the man" etc. add marg Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.
35 For "hear thy cause" read "hear thee fully"

XXIV. 17 For "many years" read "some years"

XXV. 3 For "laying wait" read "laying a plot"

XXVI. 28 "With but" etc. add marg. Or, *In a little* time
29 "whether with little" etc. add marg. Or, *both in little and in great*, i. e. in all respects

XXVII. 37 Omit marg.[2]

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.
18 For "hold down" read "hinder"

II. 12 "have sinned" add marg. Gr. *sinned*.
13 For "a law" read "the law"
14 For "which have no" read "that have not the"
For "having no" read "not having the"
14, 15 Enclose in a parenthesis.
15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another*
18 In marg.[5] for "*provest*" read "*dost distinguish*"
22 Omit the marg.

III. 9 For "in worse case" read "better" and omit the marg.
21 Begin a paragraph.
23 "have sinned" add marg. Gr. *sinned*.
25 "set forth" omit marg.[8] ("*purposed*")
For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg.[10]
31 Make a paragraph of verse 31.

IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.

V. 1 For "let us have" read "we have" and in marg.[2] read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).
7 Omit marg.[8] ("*that which is good*")

VI. 7 "justified" add marg. Or, *released*

VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"

VIII. 3 Let marg.[9] ("*and for sin*") and the text exchange places.
5, 6, 9, 13 For "spirit" read "Spirit"
13 For "mortify" read "put to death" and omit marg.[12]
24 For "by" read "in" (with marg. Or, *by*)
26 For "himself" read "itself"
34 For "shall condemn" read "condemneth"

IX. 5 For marg.[4] read Or, *flesh: he who is over all, God*, be *blessed for ever*
22 "willing" add marg. Or, *although willing*

XI. 11 Begin the paragraph here instead of at ver. 13.

XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason*.
6 Omit marg.[12] ("*the faith*")
19 Let marg.[5] ("*the wrath* of God") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.
19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
26 Omit marg.[6] ("Or, have part therein")

II. 6 For "the perfect" read "them that are fullgrown"
8 For "knoweth" read "hath known"
12 For "is of God" read "is from God"
For "are freely given to us by God" read "were freely given to us of God"
13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg.[3]
14 "natural" add marg. Or, *unspiritual* Gr. *psychical*.

IV. 8 For "have reigned" read "have come to reign"
9 For "and to angels" read "both to angels" and substitute the present text for the marg.
21 For "meekness" read "gentleness"

V. 10, 11 Let marg.[1] and [2] and the text exchange places.

VII. 6 For "permission" read "concession"
21 Let marg.[2] ("*nay, even if*") and the text exchange places.
25 For "faithful" read "trustworthy"

VII. 26 For "the present distress" read "the distress that is upon us"
31 For "abusing it" read "using it to the full" and omit the margin.

VIII. 3 For "of him" read "by him"
8 "commend" add marg. Gr. *present.*

IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.
27 "have preached" add marg. Or, *have been a herald*

XI. 10 Omit marg.[1] ("*have authority over*")
19 For "heresies" read "factions" (with marg. Gr. *heresies.*)
27 For "unworthily" read "in an unworthy manner"

XII. 31 Read "And moreover a most excellent way" etc.

XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg.[9] and [10]
13 Omit marg.[11] ("*but greater than these*")

XIV. 3 For "comfort" read "exhortation"
33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]

XV. 2 Adopt marg.[6] for the text (substituting "*the word which*" for "*what*").
8 For "as unto . . . time" read "as to the *child* untimely born"
19 Let marg.[5] and the text exchange places.
33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"
34 For "Awake up" read "Awake to soberness" and omit marg.[4]
44, 46 "natural" add marg. Gr. *psychical.*
51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

I. 9 For "answer" read "sentence" (with marg. Gr. *answer.*)
15 For "before" read "first"
24 Read in the text "for in faith ye stand fast"

II. 14 Begin a new paragraph with this verse.
15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.

III. 9 For "is glory" read "hath glory" and let marg.[1] run Many etc. *For if the ministration of condemnation is glory.*
18 Let marg.[10] and the text exchange places.
Omit marg.[11] ("*the Spirit* which is *the Lord*")

IV. 3 For "are perishing" read "perish" and put the present text into the marg.

VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.

XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read *—wherefore.*

GALATIANS.

I. 7 "which is not another *gospel*: only" etc. add the marg. Or, *which is nothing else save that* etc.
10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"

II. 1 Strike out marg.[6] ("*in the course of*")
16 For "save" read "but" and omit marg.[3]
20 For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg.[5]

III. 22 For "hath shut up" read "shut up"
23 Omit marg.[7] ("*the faith*")
24 For "hath been" read "is become"

IV. 12 For "be" read "become"
For "I *am* as" read "I also *am become* as"
16 For "because I tell you" read "by telling you"
19 Substitute a dash for the comma after "you"

V. 1 Substitute marg.[3] ("*For freedom*") for the text.
12 For "cut themselves off" read "go beyond circumcision"
20 Substitute marg.[1] ("*parties*") for the text.

VI. 1 "in any trespass" add marg. Or, *by*
10 "as" add marg. Or, *since*
11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

I. 15 For "and which *ye shew*" read "and the love which *ye shew*" and in marg.[2] for "insert" read "omit"

II. 2 For "power" read "powers" (with marg. Gr. *power.*)

III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)

VI. 9 For "both" read "he who is both"

PHILIPPIANS.

I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it
17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.*
Omit marg.[5] ("*I do not make known*")

II. 1 For "comfort" read "exhortation"
6 For "being" read "existing" and omit marg.[1]
Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg.[2]
14 For "disputings" read "questionings"
15 For "may be" read "may become"

III. 8 Substitute marg.[5] ("*refuse*") for the text.
9 For "of God" read "from God"
12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg.[8] for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"
13 For "apprehended" read "laid hold"

IV. 4 Omit marg.[2] ("*Farewell*")
19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

I. 26 For "from all" read "for"

II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg.[6]

III. 5 For "Mortify" read "Put to death" and omit marg.[2]
16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

II. 6 Let marg.[4] run *claimed authority,* and then let the marg. and the text exchange places.

IV. 12 For "honestly" read "becomingly"

V. 22 Omit marg.[7] ("*appearance*")

2 THESSALONIANS.

II. 2 For "is *now* present" read "is just at hand"
10 For "are perishing" read "perish" with the text in the marg.

III. 2 Omit marg.[12] ("*the faith*")

1 TIMOTHY.

I. 16 For "hereafter" read "thereafter"
18 Substitute marg.[9] ("*led the way to thee*") for the text.

II. 4 Read "who would have all men to be saved"
15 Let marg.[3] and the text exchange places.

V. 12 For "faith" read "pledge" (with marg. Gr. *faith.*)

VI. 9 For "desire" read "are minded"

2 TIMOTHY.

I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption.*

II. 26 Read "having been taken captive by him unto his will"; and let marg.[5] run Or, *by him, unto the will of God.* Gr. *by him* etc.

TITUS.

I. 2 "before times eternal" add marg. Or, *long ages ago*

II. 13 Let the text and marg.[4] exchange places.

III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

I. 7 Omit marg.[4] ("*spirits*")
9 To the first "God" add marg. Or, *O God*

II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)
17 For "might be" read "might become"

III. 9 Let marg.[13] ("*Where*") and the text exchange places.
11 "As" add marg. Or, *So* So in iv. 3.

IV. 2 Let the text and marg.[5] exchange places, reading in marg. "Many ancient authorities" etc.
7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.

VI. 1 For "let us cease" etc. read "leaving [7]the doctrine of the first principles of Christ, let us" with marg.[7] Gr. *the word of the beginning of Christ.*
9 In marg.[6] for "*are near to*" read "*belong to*"

VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*

IX. 4 Let marg.[3] and the text exchange places.
9 For "parable" read "figure" So in xi. 19.
Omit "*now*"
14 "the eternal Spirit" add marg. Or, his *eternal spirit*
17 Let marg.[1] and the text exchange places.

X. 1 For "they can" read "can" (and for marg.[6] read Many ancient authorities read *they can.*)
22, 23 Let the text and marg.[7] exchange places.
25 For "the assembling of ourselves together" read "our own assembling together"
34 For "[2]ye yourselves have" read "[1]ye have for yourselves" (and omit marg.[2], letting marg.[1] read Many ancient authorities read *that ye have your own selves for a* etc.)

XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.
5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.

XII. 3 For "themselves" read "himself" (and let marg.[7] run Many ancient authorities read *themselves.*)
17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected* (*for he found no place of repentance*), etc. Or, *rejected; for . . . of repentance* etc.

XIII. 18 For "honestly" read "honourably"
20 For "the eternal" read "an eternal"
24 "They of" add marg. Or, *The* brethren *from*

JAMES.

I. 3 For "proof" read "proving"
17 For "boon" read "gift"

III. 1 For "many" read "many *of you*"

IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God.*

1 PETER.

II. 2 In marg.[9] for "*reasonable*" read "*belonging to the reason.*"

V. 2 For "according unto God" read "according to *the will of* God" (and so in marg.[2]). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg.[4] and the text exchange places.
7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*

I. 17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg.[12]
18 For "come" read "borne" and omit marg.[1]

II. 13 For "love-feasts" read "deceivings" and in marg.[16] read Some ancient authorities read *love-feasts.*

1 JOHN.

III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)

V. 18 Substitute marg.[4] for the text, and add marg.[4] Some ancient manuscripts read *him.*

2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg.[1]
8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. *Judas.*
4 For "set forth" read "written of beforehand" putting the present text into the marg.
22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

REVELATION.

I. 8 Omit marg.[8] ("*the Lord, the God*")
13 Omit marg.[11] ("*the Son of man*")

III. 2 For "fulfilled" read "perfected"

IV. 6 "of the throne" add marg. Or, *before* [Comp. v. 6; vii. 17.]

V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*

VI. 6 "A measure" etc. add marg. [instead of marg.[3] and [4]] Or, *A chœnix* (i. e. about a quart) *of wheat for a shilling*—implying great scarcity.
11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.

VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)

X. 6 Substitute marg.[3] ("*delay*") for the text.

XII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"

XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.
8 Let marg.[5] and the text exchange places. [Comp. xvii. 8.]

XIV. 6 For "an eternal gospel" read "eternal good tidings"
15 For "over-ripe" read "ripe" with marg. Gr. *become dry.*

XV. 2 For "that come" read "that come off"

XVI. 9 For "the God" read "God"
16 "Har-Magedon" add marg. Or, *Ar-Magedon*

XIX. 15 For "of Almighty God" read "of God, the Almighty"

XXII. 3 For "do him service" read "serve him"

A CHRONOLOGICAL INDEX TO THE HOLY BIBLE.

ACCORDING TO REVISIONS OF RECENT CHRISTIAN CHRONOLOGISTS.

POINTING TO THE YEAR OF THE WORLD, AND THE YEAR BEFORE AND AFTER CHRIST, IN WHICH THE MOST REMARKABLE EVENTS RELATED IN THE OLD AND NEW TESTAMENTS OCCURRED, AND WHEREIN RECORDED.

PERIOD I.

Creation of the world to Noah's age, B. C. 2349.

Before *Christ.*		
4004	Genesis I. & II.	IN the beginning God created the heaven and the earth, &c., and last of all man after his own image.
	III.	Man falls from his first state, but is promised a Saviour of the seed of the woman.
4003	IV. 1,	The world first peopled after Adam and Eve had left paradise.
3875	8.	About this time Cain and Abel offer sacrifice, and Abel is murdered.
	V. 3,	Seth born.
3874	6,	Enos born.
3679	9,	Cainan born.
3609	12,	Mahalaleel born.
3544	15,	Jared born.
3382	18,	Enoch, the seventh from Adam, born.
3347	21,	Methuselah born.
3130	25,	Lamech, the father of Noah, born.
3074	5,	Adam dieth, aged 930 years.
3017	23, 24,	Enoch, in the 365th year of his age, taken up to God.
2962	8,	Seth dieth, aged 912 years.
2948	28,	Noah, the father and patriarch of the new world after the flood, born.
2864	11,	Enos, the third from Adam, dieth, aged 905 years.
2769	14,	Cainan dieth, aged 910 years.
2714	17,	Mahalaleel, the fifth from Adam, dieth, aged 895 years.
2582	20.	Jared, the sixth from Adam, dieth, aged 962 years.
2448		To Noah, aged 500 years, is born Japheth, and two years after, Shem.
2353	32.	Lamech, the ninth from Adam, dieth, aged 777 years. He is the first man
	X. 21.	whom the Scriptures mention to have died a natural death before his father.
	V. 31, 27.	Methuselah dieth a little before the flood, in the 969th year of his age. He was the oldest man.
2349	VII. 11.	The flood comes upon the earth in the 600th year of Noah's age.

PERIOD II.

From Noah's age to Terah's dwelling at Haran, B. C. 1922.

2348	Genesis VIII. 18,	THE flood ceaseth, and Noah, with his family, and the creatures he carried in with him, comes out of the ark, and offers a burnt-offering.
	20.	At the same time God makes a covenant with Noah and his seed, promising never more to destroy the world by water; as a token whereof he
	IX. 9,	placeth the rainbow in the cloud. The same year Noah begins to plant
	20.	vines, and is drunk.
2346	XI. 10,	Arphaxad born.
2311	12,	Salah born.
2281	14,	Eber born.
2247	16.	Peleg born: so called, because in his days the earth was divided.
2234	X. 8,	About this time Nimrod begins to exalt himself, by laying the first foundation of the Assyrian monarchy.
	11.	Nineveh, the metropolis of Assyria, built.
2233	XI. 4, 6, 8, 9,	About this time the posterity of Nimrod begin to build the city and tower of Babel, so called from the confusion of languages which God sent among the workmen.
2217	18.	Reu born.
2188	Ps. CV. 23.	Mizraim, the grandson of Ham, leads colonies into Egypt, and layeth the foundation of a kingdom, which lasted 1663 years: whence Egypt is
	Is. XIX. 11.	called the land of Ham, and the Egyptian Pharaohs boasted themselves to be the sons of ancient kings.
2185	Gen. XI. 20,	Serug born.
2155	22,	Nahor born.
2126	24,	Terah, Abram's father, born.
2008	19,	Peleg, the sixth from Noah, dieth.
2007	25.	Nahor, the ninth from Noah, dieth.
1998	IX. 28, 29.	Noah dieth, aged 950 years, 350 years after the flood.
1996	XI. 32,	Abram born: he was 75 years of age when his father Terah died, aged 205
	26,	years: so that Terah begat not Abram in the 70th year of his age, but Nahor
1986	29, 30.	and Haran, and in the 130th year of his age begat Abram. See *Acts* vii. 4.
	XVII. 17.	Sarai Abram's wife (called also Iscah), Haran, Abram's brother's
1978	XI. 21,	daughter, born ten years after her husband.
1955	23.	Reu, the seventh from Noah, dieth.
1922	XI. 31.	Serug, the eighth from Noah, dieth.
		Terah with his family leaveth Ur of the Chaldeans, and dwells at Haran.

PERIOD III.

From Abram to the Ten Plagues, B. C. 1491.

1921	Genesis XII. 1, 2, 3,	ABRAM, after his father's decease, in the 75th year of his age, is commanded by God to enter upon the land of Canaan, which God promiseth to give unto his seed, and that in his seed (*viz.* Christ Jesus our Lord) all the families of the earth should be blessed.
1920	10.	In the year following, a famine in the land of Canaan forceth Abram
	Gal. III. 17.	with his family to go into Egypt. From his first coming into Egypt to the departure of the children of Israel out of it, are reckoned 430 years.
	Exodus XII. 40.	Abram and Lot in this same year return into Canaan; but the land not
	Genesis XIII.	being sufficient for both their flocks, they part asunder. Lot goeth to Sodom. God reneweth his promise to Abram; he removeth to Hebron, and there buildeth an altar.
	XV. 2.	Abram complaineth for want of an heir: God promiseth him a son, and a multiplying of his seed. Canaan is promised again, and confirmed by a sign.
1911	XVI. 1, 2,	Sarai, being barren, giveth Hagar her handmaid to Abram.
1910	15.	Ishmael, Hagar's son, born.
1908	XI. 13.	Arphaxad, the third from Noah, dieth.
1897	XVII. 5.	God maketh a covenant with Abram, and in token of a greater blessing changeth his name into Abraham. As a seal of this covenant, circumcision is ordained. Sarai her name is also changed into Sarah, and she is blessed. God promiseth them a son, and commandeth that his name be called Isaac; in him God promiseth to establish his covenant.

Before *Christ.*		
	Genesis XVIII.	Abraham entertaineth three angels, who renew the promise to him of having a son. God revealeth to Abraham the destruction of Sodom,
	XXI.	with whom Abraham intercedes for Lot and his family. See *Gen.* xix. 29. Lot is commanded, for the preservation of himself and his family, to get out of Sodom, and to flee to the mountain; but by much entreaty he obtaineth leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with all the inhabitants of them, are, for the most horrible sins, destroyed by fire and brimstone from heaven. The Dead Sea remains a monument thereof unto this day. Lot's wife, for looking back upon Sodom, contrary to God's command, is turned into a pillar of salt; and Lot himself, fearing to continue at Zoar, leaves the plain country, and betakes himself to the mountain, carrying his two daughters with him.
1896	XXI. 2.	Isaac born in the 100th year of Abraham's age. Not long after, to Lot are
	XIX. 36.	born Moab and Ammon, his sons at the same time, and his grandsons.
1892	XXI. 9.	Hagar and Ishmael, at Sarah's request are cast forth.
1878	XI. 15.	Salah, the fourth from Noah, dieth.
1871	XXII.	God tempteth Abraham to offer Isaac. Abraham giveth proof of his faith and obedience.
1859	XXIII.	Sarah dieth at Hebron in Canaan, in the 127th year of her age.
1856	XXIV.	Isaac marrieth Rebekah the daughter of Bethuel, the son of Nahor, in the 40th year of his age.
	XI. 11.	Shem, the son of Noah, dieth.
	XXV. 24.	Jacob and Esau born in the 60th year of their father Isaac's age.
1846	XXV. 7.	Abraham dieth, aged 175 years.
1837	XI. 17.	Heber, the fifth from Noah, dieth: from him Abraham and his posterity
1821		were called Hebrews. *Gen.* xiv. 13.
1817	XXVI. 34.	Esau, aged 40 years, marrieth Judith the daughter of Beeri the Hittite,
1796		and Bashemath the daughter of Elon the Hittite.
1773	XXV. 17.	Ishmael dieth, aged 137 years.
1745	XXX. 23.	Rachel, having been long barren, at length beareth Joseph. Jacob, desiring to depart, is persuaded by Laban to serve six years more for some part of his flock.
1739	XXXI.	Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards, without acquainting his father or his brothers-
	XXXII.	in-law. Rachel stealeth her father's gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrestleth with an angel at Peniel, and is called Israel.
	XXXIV.	About this time, Dinah, Jacob's daughter, is defloured by Sichem the son of Hamor. Simeon and Levi, Dinah's brethren, revenge their sister's quarrel by putting all the males of Sichem to the sword; for which thing Jacob reproveth them.
	XXXV. 16.	Rachel is delivered of Benjamin on the way betwixt Beth-el, or Beth-
		le-hem, and Ephrath, and dies in childbed. Some think that Job lived about this time.
	XXXVIII. 16.	Judah lieth with Tamar his daughter-in-law in disguise.
1729	XXXVII.	Joseph is hated by his brethren, and is sold to merchantmen, Ishmael-
1718	XXXIX.	ites and Midianites, who carry him into Egypt, where he is sold to Potiphar, an officer of Pharaoh, and by him made overseer of his house.
	XL.	Joseph resisteth the temptations of his master's wife; he is falsely accused by her, and cast into prison. He interpreteth the dreams of Pharaoh's butler and baker, which come to pass according to his interpretation.
1716	XXXV. 28.	Isaac dieth, aged 180 years, and is buried by his sons, Jacob and Esau.
1715	XLI. 25,	Joseph interpreteth Pharaoh's two dreams; he giveth Pharaoh counsel, and is made governor of the whole land of Egypt.
	47,	Here begin the seven years of plenty in the land of Egypt. About
	50,	this time Manasseh and Ephraim, Joseph's two sons, are born of Asenath, the daughter of Potipherah, priest of On.
1708	54.	Here begin the seven years of famine.
1707	XLII. 1, 2, 3.	Jacob sendeth his ten sons to buy corn in Egypt; they are imprisoned by Joseph for spies; but are set at liberty on condition of bringing Benjamin, and Simeon is kept as a pledge.
	XLIII.	Jacob is with much difficulty persuaded to send Benjamin. Joseph
	XLV.	maketh himself known to his brethren, and sendeth for his father by command from Pharaoh.
1706	XLVI.	Jacob, having offered sacrifice to God for that his son Joseph is yet alive, goes with all his family into Egypt in the third year of the famine, and 130th year of his age. He is seated in the land of Goshen.
1704	XLVII.	Joseph getteth all the money, lands, and cattle of the Egyptians for bread; only the lands belonging to the priests he buyeth not.
1703	XLVIII.	Jacob adopteth Ephraim and Manasseh, and blesseth them, and all his
1689	XLIX.	sons: prophesieth the descent of the Messiah from Judah, and dieth, aged 147 years; seventeen whereof he lived in Egypt. He is, with great pomp, carried into Canaan, and buried in the sepulchre of his father.
1635	L.	Joseph on his death-bed prophesieth unto his brethren their return to Canaan; takes an oath of them to carry his bones out of Egypt, and dieth, aged 110 years.
		The book of Genesis endeth in the death of Joseph, containing the history of 2369 years: next to which in order of time the book of Job follows, written (as it is generally believed) by Moses.
1619	Exodus VI. 16.	Levi dieth in Egypt, aged 137 years; he was grandfather to Moses and
1577	I. 8.	Aaron.
1574	VII. 7.	Here begins the bondage of the children of Israel, when a king rose up in Egypt, who knew not Joseph.
1573	I. 15, 22.	Aaron born three years before his brother Moses, 83 years before the departure of the children of Israel out of Egypt.
1571	II. 1, 5,	Pharaoh having in vain commanded the Hebrew midwives to destroy
1531	11.	all the males of the Israelites, sets forth an edict, charging that they be all cast into the river.
		Moses is born, who, being hid in the flags by the river's side, is found by Pharaoh's daughter, and becomes her adopted son.
		Moses, in the 40th year of his age, having slain an Egyptian whom he saw
	Josh. XIV. 7, 10.	contending with a Hebrew, fleeth into Midian, where he marrieth Zipporah the daughter of Reuel, or Jethro, a priest, and liveth with him forty years.
		Caleb, the son of Jephunneh, born.
1530	Ex. III.	Whilst Moses keeps his father-in-law's sheep at mount Horeb, God
1491	1, 2, &c.	appeareth to him in a burning bush, and sendeth him to deliver Israel.
	V.	Moses and Aaron having declared to Pharaoh the message on which they are sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words; and more grievous labours are forthwith laid upon the Israelites.
	VII. 7.	Moses being now 80, and Aaron 83 years of age, urged thereunto by
	Psalm LXXVIII. CV.	God, return again unto Pharaoh, where the magicians by their sorcery imitating the miracles of Aaron's rod turned into a serpent, make Pharaoh more obstinate than he was before. Wherefore God by the hand of Moses lays ten plagues upon the Egyptians.

PERIOD IV.

From the departure of the Israelites, till Pharaoh gives his daughter in marriage to Solomon, B. C. 1014.

Before *Christ* 1491 — Exodus XII. 11, 29, 41.

UPON the fourteenth day of the first month (which was *May* the 4th, upon *Monday* with us), in the evening, the passover is instituted.

Upon the fifteenth of the same month, at midnight, the first-born of Egypt being all slain, Pharaoh and his servants make haste to send away the Israelites; and they, the self-same day wherein they were let go out of bondage, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran, take their journey and march away, being 600,000 men, besides children, and come to Rameses, from whence by several encampings they come to the Red sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night. They carry Joseph's bones with them.

Numbers XXXIII.

Exodus XIV. — At the Red sea Pharaoh with his host overtakes them; Moses divides the waters with his rod, and the children of Israel pass through on dry ground unto the desert of Etham; whom, when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the Israelites are wholly freed from the bondage of the Egyptians; whose carcasses when they see floating all the sea over, and cast upon the shore, they sing a song of praise and thanksgiving unto God.

XV.

XVI. — Upon the fifteenth of the second month (our *June* the 4th, being *Thursday*), the Israelites come to the wilderness of Zin, which lieth between Elyma and Sinai, where, for want of food, they murmur against God and their leaders: about the even-tide God sends them quails, and the next morning rains upon them manna from heaven; and upon that kind of bread they lived afterward by the space of forty years, even till they came to the borders of the land of promise. An omer of it is preserved for a memorial.

XX. — God publisheth his Law, contained in the Ten Commandments, with a terrible voice from mount Sinai.

XXI. XXII., &c. XXIV. — The people being in great fear, God gives them sundry other laws, all which being written in the book of the covenant, Moses proposeth them to the people: which done, rising early in the morning, he builds an altar at the foot of the mountain, and sets up twelve statues, according to the twelve tribes of Israel, and sends twelve young men of the first-born (whom the Lord hath consecrated to himself as ministers of those holy things, before the Levitical priesthood was ordained), which offer sacrifice, first for sin, and then for thanksgiving, to the Lord: and when Moses had read the book of the covenant, he takes the blood of the calves and goats so offered, and with water, scarlet wool, and hyssop, sprinkles the book therewith, and all the people, or those twelve statues representing them; and so performs a solemn covenant between God and his people.

9, 18. — Moses and Aaron, Nadab and Abihu, and seventy men of the elders of Israel, go up into the mount, and there behold the glory of God: the rest returning, Moses with his servant Joshua abides there still, and waits six days, and upon the seventh day God speaks unto him, and there he continues forty days and forty nights (reckoning those six days which he waited for the appearance of the Lord), eating no meat all that while, nor drinking water (*Deut.* ix. 6); where he receives God's command touching the frame of the tabernacle, the priests' garments, their consecration, sacrifices, and other things comprised in this and the six following chapters.

XXV. &c. XXXI. 18. XXXII. — At the end of forty days God gives Moses the two tables of the Law in stone, made by God's own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made to themselves a molten calf to worship. Moses by prayer pacifieth God, and goes down from the mount, and seeing the people keeping a festival in honour of their idol in the camp, he breaks the tables of the law at the foot of the mount: for which the Jews keep a solemn fast unto this day.

20, 28. — Moses having burnt and defaced the idol, puts 3000 of the idolaters to death by the hands of the Levites.

XXXIV. — God commands Moses to frame new tables of stone, and to bring them with him into the mount: Moses brings them the next morning, and while he stands in the cleft of a rock, God passeth by, and showeth him a glimpse of his glory.

10. — God renews his covenant with his people, and upon certain conditions gives them his laws again.

1490 XXXIX. — In the first six months of this year, the tabernacle, the ark of the covenant, the altar, the table of show-bread, the priests' garments, the holy ointments, the candlestick, and other utensils and vessels belonging to the sacrifices, are finished in the desert at mount Sinai, and are brought unto Moses.

XL. — The tabernacle is set up and anointed with holy oil. Aaron and his sons are consecrated for the priesthood.

Lev. X. — Nadab and Abihu, for offering strange fire, are struck dead in the place by fire from heaven.

Numb. VII. — The princes of the tribes present their offerings towards the dedication of the tabernacle. God speaketh to Moses from the mercy-seat.

IX. — The second passover is instituted.

X. 29. Exodus. XVIII. — Jethro, who is also called Hobab, brings his daughter Zipporah, with her two sons, Gershom and Eliezer, which were left with him, to his son-in-law Moses: and having congratulated his and the whole people of Israel's deliverance out of bondage, he openly declares his faith and devotion towards the true God. By his advice Moses imparts the government of the people to some others, and ordains magistrates for the deciding of lesser causes.

Numbers. XI. 31. — Moses complains to God of the overgreat burden of his government; God, to ease him of his charge, gives him for assistance the court of seventy elders. The people lust for flesh. God gives them quails in wrath; and sends withal a most grievous plague among them.

XII. — God rebukes the sedition of Miriam and Aaron, and maintains Moses' right.

XIII. — From the wilderness of Paran, near Kadesh-bernea, twelve men are sent (among whom are Caleb and Joshua) to discover the land of Canaan. Returning, they bring with them a branch of a vine, with a cluster of grapes upon it; ten of the twelve so sent speak ill of the country, declare it barren, and magnify the cities for their strength, and the giantly stature of the inhabitants.

XIV. — The people, terrified with this relation, are about to return into Egypt, from which Caleb and Joshua endeavoring to dissuade them are like to be stoned. At this God is so provoked, that he threatens to destroy them; but is prevailed upon by Moses through his prayers to spare them. Nevertheless he denounceth that all who are now twenty years old and upward (except Caleb and Joshua) shall die in the wilderness. The men who raised the evil report are all destroyed by sudden death. Some endeavouring to enter upon the promised land, contrary to the command of God, are smitten by the Amalekites and Canaanites.

1489 Deut. I. 46. — In this place, *viz.* Kadesh-barnea, the Israelites continue many days; but that in some places they continued many years appeareth, for that in the space of 37 years there are but 17 encampings mentioned.

1471 Numbers XXXI. XVI. — To their long continuance in Kadesh, and the encampings from thence, all that we find delivered in the xvth and four next ensuing chapters of *Numbers*, seems to refer; as how Korah, Dathan and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates; and how the people murmuring against Moses and Aaron for the calamity which had befallen their brethren, were destroyed by God, to the number of 14,700 men; and how twelve rods being brought by twelve princes, and laid in the sanctuary, Aaron's rod only budded, and brought forth almonds, and was laid up before the ark, for a memorial to those who should afterwards be given to rebellion.

Before *Christ.* 1471 — Numbers XVII.

1452 XX. — In these 37 years the Israelites, by 17 encampings, having compassed the hill country of Seir and Edom, they come to the wilderness of Zin, in the first month of the fortieth year after their departure out of Egypt.

1, — Here Miriam, the sister of Moses and Aaron, dieth.

2, — The people again for want of water murmur against Moses and Aaron, whom when God had commanded to call water out of the rock only by speaking to it, Moses, being moved in his mind through impatience and diffidence of the thing, speaks something, whatever it was, unadvisedly with his lips, and strikes the rock thrice with Aaron's rod, and thereby draws water from it; but for transgressing God's command, they are both debarred from entering into the land of Canaan.

12,

23, 28. — In the fifth month of this year Aaron dieth at Mosera, on the top of mount Hor, at the age of 123 years, leaving his son Eleazar his successor in the high priesthood.

XXI. 5, 9. John III. 14. 1 Cor. X. 9. Numbers XXI. — The people murmuring are plagued with fiery serpents, whereof many die; upon their repentance God commands that a brazen serpent be made and lifted up upon a pole, that as many as look on it may live.

About the latter end of this year, all those who at Kadesh-barnea mutinied against God being wholly extinct and dead, the Israelites pass over Zared, and come to the borders of Moab at Ar, and at length they arrive at Bamoth, a valley in the country of the Moabites, and pitch at mount Pisgah.

21, — Sihon, king of the Amorites, refusing them passage through his country, is slain, and the Israelites possess his land.

33. — Og, the king of Bashan, coming out against Israel, is destroyed with all his people, not one left alive, and his country possessed by the Israelites.

1451 XXII. 1, 2, — After these victories the Israelites set forward, and encamp in the plains of Moab.

3. — Balak, king of Moab, considering what the Israelites had done to the Amorites, fears, lest under pretence of passing through his country, they should possess themselves of his whole kingdom, takes counsel with the princes of the Midianites his neighbours, and sends for Balaam, a soothsayer out of Mesopotamia, to come and curse the Israelites, promising him great rewards for his labour; purposing afterward to make war upon them.

Joshua XXIV. 9. Numbers XXII. 7, 35. 2 Pet. II. 15, 16. Numbers XXIII. Deut. XXIII. 5. Joshua XXIV. 10. Numbers XXV. 1, 2, 3, &c. Deut. IV. 3. Psalm CVI. 28. Rev. II. 14. 1 Cor. X. 8. — Balaam, forewarned of God, refuseth at first to come; but being sent for a second time, he importuneth God to let him go, and goes with a purpose indeed to curse Israel; but God, offended thereat, makes the dumb ass of this wizard, on which he rode, speaking in a man's voice, to reprove his folly.

Balaam twice offers sacrifice, and would fain have cursed Israel, to gratify Balak therein; but being forced thereto by the Spirit of God, instead of cursing, he blesseth them altogether; foretelling what felicity attended them, and what calamities should befall their enemies.

By his advice the women of Moab and Midian are set on work to turn the Israelites away to idolatry. Wherefore God commands Moses first to take all the ringleaders of this disorder, and to hang them up before the sun, and then gives order to the judges to put to death all such as had joined themselves to Baal-peor. Last of all, God sends a plague upon the people, whereof die 23,000 men in one day: which added to them which were hanged and killed with the sword, amount in all to 24,000.

Phinehas, the son of Eleazar, by killing Zimri, the chief of his father's family, and Cozbi, the daughter of Zur, a prince of the Midianites, appeaseth the wrath of God, and the plague ceaseth. God therefore settleth the high priesthood for ever upon the house of Phinehas, and commands that war be made upon the Midianites.

Numbers XXV. Psalm CVI. 30. Numbers XXV. — Moses and Eleazar, by God's command, in the plain of Moab, near unto Jordan, over against Jericho, number the people from twenty years old and upwards, and find them to be 601,730 men, besides the Levites, whose number, reckoning them from one month old and upwards, comes to 23,000; and then Moses receives command for the parting the land of promise among the Israelites.

XXVII. 1, 2, 12, 23. Deut. III. 26, 27, 28. Numbers XXXI. Josh. XIII. 21, 22. — God signifies to Moses that he shall die, and Joshua is thereupon declared to be his successor; upon whom Moses lays his hands, and gives him instructions. Several laws are made.

Twelve thousand of the Israelites under the command of Phinehas, vanquish the Midianites, and put to the sword all the males among them, with their five princes, and among them Zur, the father of Cozbi, and Balaam the wizard; but they save the women alive; at which Moses is wroth, and commands that every male child, and all the women, except such as be virgins, be killed.

Numbers XXXII. Deut. III. Josh. XIII & XXII. — The lands which belonged to Sihon and Og, namely, all from the river Arnon to mount Hermon, Moses divides and gives to the tribes of Reuben and Gad, and the half tribe of Manasseh; so that their possessions lay on this side Jordan; nevertheless, they assist the rest of the tribes in all their wars, till they have subdued the Canaanites, and possessed the promised land.

Deut. XXVII. XXVIII. — Moses commands the people, that in their passage over Jordan they shall set up great stones, and engrave the Ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount Ebal, exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue thereon.

XXIX. — He also renews the covenant made by God with them and their children on mount Horeb, and again persuades them to keep that covenant by all the blessings and curses which would undoubtedly follow the keepers or breakers of it; yet with a promise of pardon and deliverance, if at any time, having broken it, they shall repent them of their sin; and tells them farther, that God had therefore thus declared his will unto them, to the end that none hereafter offending shall pretend ignorance.

XXX.

XXXI. XXXII. — Moses, having written this law, delivers it to the priests, the sons of Levi, and the elders of the people, to be kept; the same day also he writes his most excellent song, and teaches the same to the children of Israel to be sung; and having finished the book of the law, he takes order to have it laid up in the side of the ark.

XXXIII. — Moses now drawing near to his end, blesseth every tribe in particular, by way of prophecy, save only the tribe of Simeon.

XXXIV. — In the 12th month of this year he goes up to mount Nebo, and from thence beholds the land of promise, and there dieth, aged 120 years; the body of Moses God translates out of the place where he died into a valley of the land of Moab, over against Beth-peor, and there burieth it; nor doth any man know the place of it unto this day. The Israelites mourn for him 30 days.

Here ends the Pentateuch, or five books of Moses, containing the history of 2552 years and a half, from the beginning of the world; and the book of Joshua begins with the forty-first year after the departure of the children of Israel out of Egypt.

Josh. II. — Joshua being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho, who, being harboured by Rahab, are privily sent away, when search is made for them.

III. — Upon the tenth day of the first month (*April* 30), to wit, the same day that the Paschal Lamb was to be chosen out of the flock, the Israelites under the conduct of Joshua, a type of Jesus Christ, go up out of the river Jordan into the promised land of Canaan, a type of a more heavenly country. They pass through the river on dry ground, the waters being for the present divided; for a memorial of which miraculous passage, Joshua sets up twelve stones in the very channel of Jordan, and taking twelve other stones out of the midst thereof sets them up at Gilgal, the place where they next encamp.

IV.

V. 10. — Upon the 14th day of the same month, in the evening, the Israelites celebrate their first passover in the land of Canaan.

Before *Christ.*		
1451	Josh. VI.	Jericho, the ark of the Lord having been carried round about it, is taken the seventh day, the walls thereof falling down at the sound of the priests' trumpets; all the inhabitants are put to the sword, except Rahab and her family.
	VII.	The Israelites besiege Ai, and are smitten by their enemies, God having abandoned them for sacrilege committed by Achan: Achan's sin being discovered by the casting of lots, and himself found guilty, he is stoned to death, and, together with his children and cattle, burned with fire.
	VIII.	God being pacified hereby, Ai is taken by ambushment and utterly destroyed.
	30, 35.	On mount Ebal, according to the law made, is an altar erected, and the Ten Commandments engraven on it; the blessings and cursings are repeated on mount Ebal and mount Gerizim, and the book of the law read in the ears of the people.
	IX.	The kings of Canaan combine against Israel: only the Gibeonites craftily find a way to save their own lives by making a league with them; but are afterwards deputed to the servile offices of the house of God.
	X.	Adoni-zedek, king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish, and Eglon, hearing that Gibeon is fallen off from them, join their forces together and besiege it; but Joshua raiseth the siege, pursueth those five kings, and smiteth them as far as Azekah, the Lord in the meanwhile killing more with hailstones from heaven, than the Israelites with their swords. Joshua commands the sun to stand still over Gibeon, and the moon over the valley of Ajalon, by the space almost of one whole day, until the Israelites are fully avenged of their enemies. The five kings hide themselves in a cave at Makkedah; from whence they are brought forth, scornfully used, and hanged.
1450	Ex. XXIII. 10, 11.	From the autumn of this year, wherein, after the failing of manna, they began to till the ground, the rise of the sabbatical years is to be taken.
1445	Josh. XXIII.	Joshua, now grown old, is commanded by God to divide all the land on the west of Jordan among the nine tribes remaining, and the other half-tribe of Manasseh. The Lord and his sacrifices are the inheritance of Levi.
	XI.	The rest of the kings, with whom Joshua had waged war for six years, resolve to set upon him with united forces: but Joshua comes upon them unawares, slays them, and possesseth their countries.
	21.	Joshua now roots out those giants, the Anakims, with their cities, out
	XIV.	of the hill-countries, out of Hebron, Debir, and Anab, and generally out
	XV.	of all the mountains of Judah and all Israel. And having gotten the whole land into his hands, he divides it among the children of Israel according to their tribes; and the land rested from war.
1444		The first sabbatical year, or year of rest; from hence the year of
	XVIII.	Jubilee, or every fifty years' space is to be reckoned.
	XXII.	The tabernacle is set up at Shiloh (thought to be the same with Salem), where it continued 328 years.
1443	XXIII.	The Reubenites, Gadites, and the half-tribe of Manasseh, with a blessing,
	XXIV.	are sent home to their possessions on the other side of Jordan.
1413	Judges II. 7.	Joshua gathers together all Israel, exhorts them to obedience, briefly recites God's benefits to them, reneweth the covenant between them and God, and dieth, 110 years old.
	III. 6, 7,	After the decease of Joshua, and the elders who outlived him, and who remembered the wonders which God had wrought for Israel, there succeeds a generation of men which forget God, and mingle themselves with the Canaanites by marriage, and worship their idols. In this time of anarchy and confusion, when every man did that which seemed right in his own eyes, all those disorders were committed, which are reported in the last five chapters of the Book of Judges; to wit, the idolatry of Micah and the children of Dan; the war of the Benjamites, and the cause
	8,	thereof. God, being highly provoked, gives them up into the hands of Cushan, king of Mesopotamia: which first calamity of theirs holds them but eight years.
1406	9,	Othniel, the son of Kenaz, and son-in-law to Caleb, stirred up by God as a judge and avenger of his people, defeats Cushan, and delivers the
	10,	Israelites out of bondage; and the land rested forty years after the first
1343	12,	rest which Joshua procured for them. Othniel dying, the Israelites fell again to sin against God, and are given over into the hands of Eglon, King of Moab, who, joining with the Ammonites and the Amalekites, overthrows the Israelites, and takes Jericho; and this second oppression continueth eighteen years.
1325	15,	Ehud, the son of Gera, is raised up by God to be an avenger of his
	30,	people; for feigning a message to Eglon, he runs him into the belly with his dagger; then getting away, he gathers all Israel into a body on mount Ephraim, and slays 10,000 of the most valiant men of Moab; and the land resteth forty years after the former rest obtained by Othniel.
	31.	After him, Shamgar, the son of Anath, slayeth 600 Philistines with an ox-goad, and he also avengeth Israel.
1305	IV. 1, 2, 3,	The Israelites, after the death of Ehud, returning to their old sin, are given up by God into the hands of Jabin, king of Canaan; and this thraldom of theirs continueth twenty years.
1285	4.	Deborah, the wife of Lapidoth, a prophetess, who at this time judgeth Israel in mount Ephraim, and Barak of the tribe of Naphtali, being made captain of the host of Israel, in sight of Megiddo, overcomes Sisera, captain of Jabin's army, whom Jael, the wife of Heber the Kenite, afterward kills in her own tent. For a memorial of which victory Deborah com-
	V. 31.	poseth a song; and the land resteth forty years after the former rest obtained by Ehud.
1242	VI.	The Israelites sinning again, are delivered into the hands of the Midian-
1245		ites; which fourth thraldom lasteth seven years. Hereupon they cry unto God for help, and are reproved by a prophet. Then Gideon, the son of Joash, of Manasseh, is by an angel from God sent to deliver them. He first overturns the altar of Baal and burns his grove, and is called Jerub-
	VII.	baal. He, out of 32,000 men, which came unto him, chooseth only (God so commanding) 300; but with them he puts to flight all the host of the Midian-
	VIII.	ites, whom the Ephraimites afterward pursue, and slay their princes Oreb and Zeeb. Gideon having pacified the Ephraimites, who complain that they were not called to the battle at first, passeth the river Jordan, and defeats the remainder of the Midianitish army; he chastiseth also the men of Succoth and Penuel, who had refused him victuals in his journey; and slays the two kings of the Midianites, Zebah and Zalmunna. After which great victories, the Israelites offering to settle the kingdom upon him and his posterity, he refuseth it; but receiving their golden ear-rings, he makes thereof an ephod, which afterwards proves an occasion of idol-
		atry. The Midianites being thus vanquished, the land enjoys rest forty
1236	33.	years, after the former rest restored to them by Deborah and Barak.
	IX. 1, 2, &c.	Gideon dieth, and the Israelites, falling back again to idolatry, worship Baal-berith for their god.
1235		Abimelech, the son of Gideon (begotten upon his concubine), purposing to get to himself the kingdom which his father had refused, slayeth seventy of his brothers all upon one stone; and having, by the help of the Shechemites, got to be made king, Jotham, the youngest son of Gideon, who only escaped Abimelech's fury, from the top of mount Gerizim expostulates with them the wrong they had done to his father's house; and, by way of a parable, foretells their ruin; which done, he flies, and dwells quietly in Beer.
1233	22,	Abimelech, having reigned three years over Israel, Gaal, a Shechemite, conspires against him; which being discovered to him by Zebul, he utterly
1232		destroys the city of Shechem, and puts all the inhabitants to the sword, and burns the temple of their god Berith with fire; from thence he goeth
	50.	and layeth siege to Thebez, where he is knocked on the head with a piece
	2 Sam. XI. 21.	of a millstone, cast upon him by a woman from the walls, and then killed outright by his armour-bearer.
1210	Judges X. 1,	Tola the son of Puah, after Abimelech, judgeth Israel twenty-three years.
1206	2, 3,	Jair the Gileadite succeeds Tola, and judgeth Israel twenty-two years.
1188	8.	The Israelites, forsaking again the true God, fall to worship the gods of several nations, and are given up into the hands of the Philistines and Ammonites; which fifth thraldom lasteth eighteen years. Upon their repentance, and abandoning their idols, at length they obtain mercy.
1187	Judges X. 15.	Jephthah the Gileadite, being made captain of the host of Israel, subdues the Ammonites: before the battle he vows his daughter unawares to
	XI.	be offered in sacrifice, and afterward performs it. He puts to the sword
	XII. 6,	42,000 Ephraimites, who had behaved themselves insolently against him, and judgeth Israel six years.
1182	8,	Ibzan the Bethlehemite succeeds Jephthah, and judgeth Israel 7 years.
1175	11,	Elon the Zebulonite succeeds Ibzan, and judgeth Israel ten years.
1164	12,	Abdon the Ephraimite succeeds Elon, and judgeth Israel eight years.
1156	1 Sam. IV. 18.	Eli the high priest (in whom the high priesthood was translated from the family of Eleazar to Ithamar's) succeeds Abdon, and judgeth Israel forty years. The Israelites again provoke the Lord to anger, and he delivers them into the hands of the Philistines. This sixth thraldom
	Judges XIII. 1, 2,	begins seven months after Eli's entering upon the government, and lasteth forty years, even till seven months after his death, when the ark was brought back again.
1155		Samson the Nazarite, as an angel had foretold, is born at Zorah.
1137	24. XIV. 4.	Whilst Eli the high priest executeth the office of a judge in civil causes under the Philistines, Samson takes an occasion to quarrel with them, by marrying a woman of Timnath; for having on the day of his betrothing propounded a riddle to the Philistines, and laid a wager, his wife tells them the meaning of it; enraged hereat, he goes and slays thirty men of Askelon, and gives them the suits of raiment which he had stripped off their bodies, in performance of the wager which he had lost, and returns home to his father.
1136	XV.	Samson again in harvest-time goes to present his wife with a kid at her father's house, but finds her given away in marriage to another man: Samson resolves to be avenged; he catches 300 foxes, and tying fire-
		brands to their tails, turns them all into the corn-fields of the Philistines, and into their vineyards, and olive-gardens, and sets them all on fire. The Philistines take Samson's wife and father-in-law, and burn them; Samson in revenge slays a great multitude of them, and sits down upon the rock Etam, from whence being taken by 3000 of the Jews, and by them delivered into the hands of the Philistines, he slays of them a thousand men with the jaw-bone of an ass; in which place he is miracu-
		lously refreshed, when thirsty and ready to faint.
1117	XVI.	Samson is betrayed by Delilah his concubine, bereaved of the hair of his Nazariteship, and delivered to the Philistines; who put out his eyes, and bind him with chains of brass. The Philistines gather together to offer sacrifice to Dagon their god, and Samson is brought to make them sport; whose hair being grown, and his strength in a great measure restored, he takes hold of the two chief pillars whereon the house stood (wherein were the princes of the Philistines, and a great multitude of people) and pulls down the house, killing more men at his death than he did in all his lifetime. So he died, having judged Israel in the days of the Philistines twenty years.
1116	1 Sam. IV.	The Israelites take up arms against the Philistines, but with very ill success, for they lose 4000 men in the battle. Then they send for the ark of the covenant from Shiloh, and cause it to be brought into the camp. The Philistines, seeing now all lie at stake, encourage one another to behave themselves like men that day; and so falling on, they slay of the Israelites 30,000 men. The ark of God is taken, and Hophni and Phine-
		has, priests, and sons of Eli, are slain. Of all which when tidings are brought to old Eli, frighted thereat, he falls from his chair and breaks his neck, in the 98th year of his age.
		The Philistines, having brought the ark into Ashdod, set it in the house of Dagon their god. But when Dagon had been found two several times
	VI.	fallen groveling before it, and broken in pieces, and the inhabitants of the place sorely plagued, they remove it from thence to Gath, and from thence to Ekron. But the same plagues and judgments following wherever it went, after seven months, by the advice of their priests, they send home
	VII.	the ark again with presents and gifts into the land of the Israelites, and it is brought to Bethshemesh, where 50,070 men are smitten for looking into the ark. From hence it is carried to the house of Abinadab, in Kirjath-
1096		jearim, who sanctifieth his son Eleazar to keep it.
	13.	After twenty years the Israelites, by Samuel's persuasion, solemnly repent at Mizpeh, and, upon their conversion, God by thunder from heaven delivers them from the invasion of the Philistines, who are sub-
1095	VIII.	duced, the hand of the Lord being against them all the days of Samuel. Samuel, being grown old, takes for his assistance in the government his
	Hosea XIII. 10.	sons; by whose ill management of affairs, the Israelites require a king to be given them: whereupon God gives them a king in his wrath, to wit,
	1 Sam. XI. 12.	Saul, the son of Kish, after Samuel had judged Israel twenty-one years. Saul is privately anointed by Samuel, and afterward publicly proclaimed king at Mizpeh. About a month after Jabesh-gilead is besieged by Na-
		hash king of the Ammonites, and the siege raised by Saul: whereupon the whole congregation of Israel, coming together at Gilgal, again pro-
		claim Saul king.
1085	XVII. 12.	David the son of Jesse the Ephrathite, born at Beth-lehem-judah 30 years before he succeeded Saul in the kingdom. He was his father's youngest son.
1063	XVI. 11.	God rejects Saul, and sends Samuel to Beth-lehem, there to anoint
	XVIII.	David king, whom Saul ever after extremely persecuteth.
	XXIV.	Yet Jonathan, Saul's son, loveth him, and oftentimes rescueth him from Saul's cruelty.
1060	XXVI.	David, having Saul twice in his power, forbears to hurt Him.
1056	XXVII.	David, fearing he may some time or other fall into the hands of Saul, flies to Gath unto king Achish, carrying with him 600 men; and having obtained of him the town of Ziklag to dwell in, he continueth one year and four months in the land of the Philistines: from whence he invadeth the countries of the Geshurites, Gezrites, and Amalekites, and puts to the sword all, both men and women, not leaving one alive to carry the news thereof to king Achish.
1055	XVIII.	Achish, proposing to make war upon the Israelites, takes David along
	1 Chron. XII.	with him in that expedition, to whom, whilst he is upon his march with his 600 men, repair a great many others of the tribe of Manassch, and join with him.
	1 Samuel XXVIII.	Saul, seeing the army of the Philistines, is in great fear, and (Samuel being now dead) goes to En-dor to consult with a witch there: the woman raiseth an apparition of Samuel, and Saul receives from it that dreadful doom, The Lord will deliver Israel, together with thyself, into the hands of the Philistines.
	XXIX.	The princes of the Philistines growing jealous of David, he and his company early the next morning leave the army, and return to Ziklag.
	XXXI.	The armies join battle; and the Israelites are defeated; the three sons of Saul are slain, and he himself falls on his own sword.
	2 Samuel I.	Three days after, an Amalekite brings Saul's crown, and the bracelet that was upon his arm, and presents them to David, professing that, finding him fallen upon his sword, he had killed him outright, and taken the crown from off his head: whereupon David causeth him to be put to death for stretching forth his hand to slay the Lord's anointed, and lamenteth the death of Saul and Jonathan his son in a funeral song. David, having asked
	II.	counsel of God, goes up to Hebron with those that are about him, where
	1 Chron. XII. 23.	he is anointed king by the men of Judah, his own tribe, in the 30th year of his age: and there he reigns seven years and six months.
1048	2 Sam. III. 6,	Abner, affronted by Ishbosheth, revolteth to David, and deals with the
	22.	chief men of Israel to transfer the whole kingdom unto him, and this in the hearing of the Benjamites.
	IV. 2.	He comes to David, and is kindly received; returning, he is treacherously murdered by Joab. David much laments his untimely death, and buries him at Hebron.
		Baanah and Rechab murder their lord and master Ishbosheth, as he lieth resting himself upon his bed. They bring his head to David, who in detestation of their treason, causeth them immediately to be put to death.

Before *Christ.*		
1044	2 Sam. VII. 1 Chron. XVII. XXII. 2 Sam. VIII. 1 Chron. XVIII. Gen. XV. 18. Deut. XI. 24.	David now dwelling in his house of cedar, which he had built, and living in a full and perfect peace, imparteth to Nathan the prophet his purpose of building a house for God; but is answered from God, that this was a work which should be done, not by him, because he was a man of blood, and trained up in war; but by his son Solomon, a man of peace, which should be born unto him. The time which passeth from hence till the birth of Solomon is spent in wars; wherein David subdues the Philistines, Edomites, Amalekites, Moabites, Ammonites, and Syrians, and extends his kingdom to the utmost bound of that land which had been promised to the seed of Abraham, and never possessed by any of them, save only by David and his son Solomon.
1035	1 Kings IV. 2 Sam. XI.	At the end of this year Joab, going with the army against the Ammonites, besiegeth Rabbah, the metropolis of Ammon, whilst David takes his ease at Jerusalem, and there commits adultery with Bathsheba the wife of Uriah the Hittite, who was then in the army, whom he also procures to be slain.
1034	1 Chron. XX. 2 Sam. XII.	The child so gotten in adultery is born. David is convicted by Nathan the prophet of his sin, and he repents; in testimony whereof he composeth the 51st Psalm. The child dieth.
1033	25. 1 Chron. XXII. 9.	Bathsheba becomes now David's wife, and beareth him a son, unto whom, as unto one who should prove a man of peace, God gives the name of Solomon; and, as to one beloved of the Lord, the name of Jedidiah.
1030	2 Sam. XIII. 1, 23.	Absalom avengeth his sister Tamar, and killeth his brother Amnon; for which thing he fleeth to Geshur in Syria, where he continues three years with king Talmai, his grandfather by the mother's side.
1027	XIV.	After three years' exile he returns to Jerusalem, where he continues two
1025		years, before the king his father admits him into his presence, and is reconciled to him.
1024	XV.	This rebel son having got chariots and horses, and a guard to attend him, insinuates himself into the favour of the people, and steals away their hearts from his father David.
1023	7.	The next year following, under pretence of a vow, he obtaineth leave to go to Hebron, where, by Ahithophel's counsel, he breaks out into open rebellion, and forceth his father to fly from Jerusalem.
	XVII.	Ahithophel, because his counsel in all matters is not followed by Absalom, hangs himself.
	XVIII.	Absalom having lost 20,000 men, fleeth, and a bough of an oak catching hold of him, he there hangs, and is run through by Joab.
1017	XXIV.	David, tempted by Satan, commandeth Joab to number the people: God, offended thereat, sends a prophet to put three plagues to his choice, *viz.*, the famine, sword, or pestilence. David chooseth to fall into the hands of a merciful God, rather than into the hands of men. So God sends a pestilence; whereof 70,000 men die in one day. The angel being about to destroy Jerusalem, God bids him hold his hand: for he beholds David repenting in sackcloth, and entreating him to spare the innocent people, and to turn his hand upon himself, and upon his father's house.
	1 Chron. XXI.	
1016	1 Kings XIV. 21.	Rehoboam is born unto Solomon by Naamah, an Ammonitish woman.
1015	1 Kings I.	David being now 70 years of age, and broken with continual cares and wars, grows so weak and feeble, that clothes can no longer preserve heat in him. Therefore Abishag, a young virgin, is appointed to keep him warm. Adonijah, seeing his father thus declining, by the assistance of Joab and Abiathar, makes himself king: which David understanding, he presently commands Zadok the priest, and Nathan the prophet, with other great men, to anoint Solomon king. Adonijah hearing this, betakes himself to the sanctuary, and is pardoned.
	II.	David, having given instruction to his son Solomon, dieth; after he had reigned in Hebron seven years and six months, and 33 years in Jerusalem over all Israel.
1014	III. 1. 2 Chron. VIII. 11. 1 Kings III. 5.	Pharaoh, king of Egypt, gives his daughter in marriage to Solomon. The Lord appears to Solomon in a dream, and bids him ask what he will, and it shall be given him. Solomon asketh wisdom; God gives him wisdom from above, and adds thereunto riches and honour. Of this divine wisdom Solomon makes an eminent manifestation in judging between two harlots.

PERIOD V.

From Foundation of First Temple to Obadiah's Denouncement of God's Judgment, B. C. 588.

1012	VI. 1. 2 Chron. III. 1. 1 Kings VI. 38. VIII. 2 Chron. V. VI. VII. 1 Kings XI. 2 Chron. IX. 1 Kings XII.	SOLOMON layeth the foundation of the temple in the 480th year after the departure of the children of Israel out of Egypt.
1005		Solomon's temple finished in the eleventh year of his reign; having been seven years and a half in building.
1004		Solomon this year (being the 9th Jubilee, and opening the fourth Millenary of the world) with great magnificence celebrates the dedication of the temple: at which time God giveth a visible sign of his favour.
975		Solomon having, as it is with reason believed, forsaken his lusts and vanities, to which he had been too intemperately addicted, and written, as a testimony of his repentance, his book called the Preacher, dieth. He reigned 40 years.
		The Israelites assemble at Shechem to crown Rehoboam, Solomon's son, king over all Israel. The people by Jeroboam sue unto him for a removal of some grievances; to whom Rehoboam, by the advice of young men, returning a harsh answer, alienates the hearts of ten tribes from him, who make Jeroboam king over them, and fall at the same time from the house of David, and from the true worship of God.
	25.	Jeroboam, in the beginning of his reign, repairs Shechem, destroyed by Abimelech 258 years before, and there dwells; afterward going over Jordan he builds Penuel, and at length makes Tirzah the seat of his kingdom. But fearing lest his new subjects by going to Jerusalem to worship, may be induced to revolt from him, he deviseth a new form of religion, setting up two golden calves, the one at Beth-el, the other at Dan, for the seduced people to bow down unto.
	XIV. 17. XII. 26.	
	XIV.	From the time of this dismal rent Rehoboam reigneth over Judah and Benjamin 17 years, and Jeroboam over Israel, or the other ten tribes, 22 years.
974	2 Chron. XII. XI. 17.	The Priests and Levites, and other Israelites who feared God, stick to Rehoboam, and maintain the kingdom of Judah three years; after which time Rehoboam falls to idolatry, and walketh no more in the ways of David and Solomon.
	1 Kings XII. 32. XIII. 2.	Jeroboam sacrificing to his calf at Beth-el, a prophet is sent unto him from God, who foretells the judgment which should one day be executed upon that altar, and the Priests (*viz.* those whom Jeroboam had made of the lowest of the people) that served at it. Which prophecy then and there is confirmed by signs and wonders upon the king himself, and upon the altar.
971	XIV. 25. 2 Chron. XII.	Shishak king of Egypt spoileth Jerusalem and the temple; but the king and the princes repenting at the preaching of Shemaiah the prophet, God gives them not over to utter destruction.
958	1 Kings XV.	Abijam the son of Rehoboam succeeds his father in the kingdom of Judah, and reigns three years.
957	2 Chron. XIII.	He obtains a great victory over Jeroboam, killeth 500,000 men in one battle, and taketh Beth-el.
955	1 Kings XV. 8,	Asa in the twentieth year of Jeroboam succeeds his father Abijam, and reigns 41 years.
954	25,	Nadab in the second year of Asa succeedeth his father Jeroboam in the kingdom of Israel, and reigneth not full two years.
953	27.	Nadab at the siege of Gibbethon (a town of the Philistines), is slain by Baasha of the tribe of Issachar in the third year of Asa; and the same year having made himself king over Israel, he utterly destroyeth the whole race of Jeroboam, and reigneth 24 years. In this time lived the prophets Jehu, Hanani, and Azarias.

Before *Christ.*		
951	2 Chron. XIV.	Asa destroyeth idolatry, and enjoying ten years of peace, strengthens his kingdom with forts and a standing army.
941	9.	Zerah the Ethiopian with an innumerable army invadeth Judah: Asa overcomes him, sacrificeth to God of the spoil, and maketh a solemn covenant with God. He also deposeth Maachah his grandmother, a great patroness of idolatry; bringeth into the temple those things which his father and himself had consecrated unto God, and enjoys a long peace.
	XV.	
930	1 Kings XVI. 6, 8,	Elah the son of Baasha succeeds his father in the kingdom of Israel.
929		In the second year of his reign, and the twenty-seventh of Asa's, Zimri, one of his captains, conspires against him, kills him, and reigneth in his stead. As soon as he sits in the throne, he destroyeth the whole family of Baasha; but the army which then lay before Gibbethon makes Omri then king, who presently besiegeth Tirzah, and taketh it; which Zimri seeing he sets on fire the king's palace, and perisheth in the flames.
	21,	The people of Israel are now divided into two factions; one follow Tibni the son of Ginath, and endeavour to make him king; the other adheres to Omri; but Tibni dying, Omri reigns alone in the 31st year of Asa.
925	22,	
924	23, 24,	Omri having reigned six years in Tirzah, removes the seat of his kingdom to Samaria, a place which he himself had built.
918	29.	Ahab succeeds his father in the kingdom of Israel, and reigneth 22 years in Samaria. He did evil in the sight of the Lord above all that were before him.
914	1 Kings XXII. 41.	Jehoshaphat succeedeth his father Asa in the fourth year of Ahab king of Israel, and reigneth 25 years in Jerusalem.
912	2 Chron. XX. 31. XVII. 7.	Jehoshaphat being settled in his kingdom, and having demolished the high places and groves, in the third year of his reign he sends Levites with the princes to instruct the people in the law. God in the meantime subdueth his enemies under him.
901	1 Kings XX.	Ben-hadad king of Syria layeth siege to Samaria, who by the direction of a prophet is beaten off, and a vast number of the Syrians slain.
899	XXI.	Ahab not being able to persuade Naboth to sell him his vineyard, falls sick upon it; Jezebel his wife, suborning false witnesses to accuse him of blasphemy, causeth Naboth to be stoned, and puts the king in possession of the vineyard. Whereupon the prophet Elijah denounceth judgments against Ahab and Jezebel; wicked Ahab repenting, God defers the judgment.
898	XXII. 51. 2 Kings III. 1. I. 17.	Ahab in the seventeenth year of the reign of Jehoshaphat maketh his son Ahaziah his associate in the government of his kingdom. Jehoshaphat also maketh Jehoram his son copartner with him; whence it is, that Jehoram the son of Ahab, who succeeded his brother Ahaziah in the kingdom of Israel, in the eighteenth year of Jehoshaphat king of Judah, is said to have begun his reign in the second year of Jehoram the son of Jehoshaphat.
897	1 Kings XXII. 2 Chron. XVIII.	Ahab having got Jehoshaphat to assist him in the siege of Ramoth-gilead, before he goes, he asketh counsel of 400 false prophets, who promise him victory and success; but by Jehoshaphat's advice Micaiah, a true prophet of God, is consulted, who foretells his overthrow, and according to his word Ahab is slain at Ramoth-gilead, and buried at Samaria.
	2 Sam. VIII. 2. 2 Kings I.	Ahaziah king of Israel, lying ill of a fall, sends to consult Baalzebub the god of Ekron concerning his recovery. Elijah the prophet meeteth the messenger, and telleth him Ahaziah shall surely die; whereupon two captains with over fifty men apiece are sent to apprehend him, and bring him before the king; Elijah calleth for fire from heaven, and destroyeth both them and their companies. A third captain with his fifty men being sent, and behaving himself submissively, Elijah goes along with him; the prophet certifies the king that he shall not come down from his bed alive. So Ahaziah dieth, having governed (partly by himself, and partly together with his father) two years.
	1 Kings XXII.	
	2 Kings III. 1.	Jehoram succeedeth his brother Ahaziah in the kingdom of Israel in the latter end of the eighteenth year of Jehoshaphat, and reigneth twelve years.
	II. 11.	Elijah is taken up into heaven in a fiery chariot.
892	2 Chron. XXI. 2, 3. 2 Kings VIII. 16.	Jehoshaphat grown old gives to his sons many gifts with fenced cities in Judea; but his eldest son Jehoram he now more absolutely investeth with the throne of the kingdom in the fifth year of Jehoram king of Israel.
889	2 Chron. XXI. 4, 5. Genesis XXVII. 40. 2 Chron. XXI. 10, 11,	Jehoram now, by the death of his father, has the kingdom of Judah to himself, which he holds for years. He is no sooner settled in his throne, but he puts all his brethren to the sword, with many of the princes of Israel. At this time the Edomites, who ever since king David's time had lived in subjection to Judah, revolt, and (as it was foretold by Isaac) they for ever shake off his yoke; Libnah also, a city of the priests in the tribe of Judah, falls off from him about this time.
888		Jehoram following the counsel of his wicked wife Athaliah, the daughter of Ahab king of Israel, sets up in Judah, and even in Jerusalem itself, the idolatrous worship of Baal, and compels his subjects thereto: a letter which was left for him by Elijah the prophet comes to his hands, which reproves him, and denounces all those calamities and punishments which afterward befell him.
	12.	
885	2 Kings VIII. 25,	Ahaziah succeeds his father in the kingdom of Judah (having had part of the government bestowed upon him the year before) in the 12th year of Jehoram king of Israel, and reigneth one year in Jerusalem.
884	28.	Jehoram king of Israel, and Ahaziah king of Judah, lead their armies to Ramoth-gilead against Hazael, who had newly succeeded Ben-hadad in the kingdom of Syria: Jehoram is dangerously wounded, and retires himself to Jezreel to be cured. In the meantime Elisha sendeth a young prophet with instructions to anoint Jehu the son of Jehoshaphat, the son of Nimshi, at Ramoth-gilead, king over Israel, and to open to him the will of God for the rooting out of the house of Ahab; who, being proclaimed king by the soldiers, marcheth straight to Jezreel, killeth Jehoram in the field of Naboth, and causeth Jezebel to be cast out at a window, where she is eaten by dogs. He despatcheth letters also to Samaria, and causeth seventy of Ahab's children to be beheaded. Then taking with him Jehonadab the son of Rechab, he comes himself to Samaria, and destroys the whole family of Ahab, and all the priests of Baal. Nevertheless, having put down the worship of Baal, he departs not from the worship of Jeroboam's golden calves, but maintains that idolatry all the time of his reign, which was 28 years.
	IX.	
	2 Kings X.	
	IX.	Jehu proceeds farther, and executes the divine vengeance upon the idolatrous house of Judah; he pursues Ahaziah, who fled towards Megiddo, and overtaking him at Gur, causeth him to be killed in his chariot. Going also to Samaria, he meeteth with 42 of Ahaziah's kinsmen, whom he causeth to be slain.
	X.	
	XI. 2 Chron. XXII. 10.	Athaliah the daughter of Ahab, seeing her son Ahaziah dead, usurps the kingdom, destroying those that had right to the succession; but Jehosheba the daughter of king Jehoram, and wife to Jehoiada the high priest, takes Jehoash, being then an infant, and son to her brother Ahaziah, and hides him in the temple, and so saves him from that massacre which was made of the rest of the blood royal.
878	2 Kings XI. 2 Chron. XXIII.	Jehoiada the high priest brings out Jehoash, now seven years old, and anoints him king; causeth Athaliah to be slain, and restoreth the worship of the true God, destroying the house of Baal, and commanding the idolatrous priest Mattan to be killed before his altars. Jehoash now beginning his reign in the seventh year of Jehu, reigneth 40 years in Jerusalem.
857	2 Kings XII. 7. XIII. 1.	Jehoash, in the 23d year of his reign, giveth order for the repair of the temple, committing the charge thereof to Jehoiada the high priest.
	VIII. 12.	Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and reigneth 17 years: during all which time Hazael king of Syria oppresseth him, and exerciseth all those cruelties upon the Israelites, which Elisha the prophet had foretold.
841	XIII. 10.	Jehoash, the son of Jehoahaz king of Israel, is taken into the consortship of that kingdom by his father in the 27th year of Jehoash king of Judah, and reigneth 16 years.
840		Zechariah, the son of Jehoiada the high priest, for reproving the people of

Before *Christ.*		
840	2 Chron. XXIV. 2 Kings XII. 20.	Judah that fall to idolatry after the decease of Jehoiada, is stoned to death in the court of the house of the Lord by the commandment of king Jehoash, who the next year after is murdered by some of his servants, as he lay in his bed; and Amaziah his son succeedeth him.
833	XIII.	Jehoahaz dieth, and Jehoash his son succeedeth in the kingdom of Israel. Not long after his father's funeral he visits Elisha the prophet then lying sick, and with many tears asketh counsel of him, who promiseth him victory over the Syrians. A dead man is brought to life by being laid in Elisha's grave.
836	XV. 1.	Jeroboam the second in this year taken into the consortship of the kingdom of Israel by his father Jehoash, going to war against the Syrians. This is gathered from Azariah king of Judah's beginning to reign in the 27th year of this Jeroboam.
826	XIV. 2 Chron. XXV.	Amaziah king of Judah, growing proud upon a victory obtained against the Edomites this 14th year of his reign, provoketh Jehoash king of Israel to battle. Jehoash overcomes him, and takes him prisoner, breaks down 400 cubits of the wall of Jerusalem, and having spoiled the temple and the king's house of a vast treasure, returns to Samaria.
825	2 Kings XIV. 23	Jehoash dies fifteen years before Amaziah, and Jeroboam the second, his son, reigneth in Samaria 41 years.
810	XIV. 2 Chron. XXV.	Amaziah, finding a conspiracy against him at Jerusalem, flies to Lachish, where he is murdered; after whom comes his son Uzziah, or Azariah, in the 27th year of Jeroboam the second, and reigneth 52 years in Jerusalem.
808	2 Kings XV XV. 25. Isaiah IX. 1. Jonah III. Matt. XII. 41.	Now is held the 13th Jubilee under the two most flourishing kings; in whose times live sundry great prophets in both kingdoms; Isaiah and Joel in Judah; Jonas, Hosea, and Amos, in Israel. Jonas of Gath-hepher, a town belonging to the tribe of Zebulon in Galilee of the Gentiles, (observe here the blindness of the Pharisees, *John* vii. 52,) was afterward sent into Nineveh, the metropolis of Assyria, where both king and people at his preaching repented.
784	2 Kings XIV. 29.	Jeroboam king of Israel (under whom that kingdom came to its full height of glory) dieth; after his death all things fall into confusion, and the state is reduced to a plain anarchy, which lasteth 11 years and a half; for such an interregnum or vacancy the synchronism of Kings requires, that the six months of Zachariah the son of Jeroboam may answer the 38 years and one month of Shallum, who murdered him in the 39th year of Azariah, or Uzziah, king of Judah.
773	XV. 8.	Zechariah the son of Jeroboam, the 4th and last of the race of Jehu, (as was foretold,) begins his reign over Israel in the 38th year of Azariah, or Uzziah, king of Judah, and reigneth six months.
772	10. Amos VII. 9.	Shallum the son of Jabesh, at the end of six months, murders him in the sight of the people, and reigns one month, in the 39th year of Uzziah king of Judah. After Zachariah's death follow those direful calamities foretold by Amos the prophet.
771	2 Kings XV. 14, 19,	Menahem the son of Gadi going from Tirzah to Samaria, killeth Shallum, wasteth Tiphsah and the borders thereof, and because the town would not open to him, he takes it, and rips up all the women with child. While Menahem in these broils labours to get the possession of the kingdom, Paul king of Assyria invadeth his country, to whom Menahem giveth 1000 talents of silver, and afterward reigneth quietly 10 years.
761		Pekahiah succeedeth his father Menahem in the 50th year of Uzziah king of Judah, and reigneth 2 years.
759	25, 27,	Pekah, one of his captains, kills him in his own palace at Samaria, and reigneth 20 years.
758	32. 2 Chron. XXVII. 5. Mic. I. 1.	Jotham succeedeth his father Uzziah in the kingdom of Judah at the age of 25 years, and reigneth 16 years in Jerusalem. Jotham subdues the Ammonites, and makes them tributary for 3 years. Under him and his two successors the prophets Micah and Hosea execute their prophetical office. About this time lived the prophet Nahum, and prophesied the destruction of Nineveh.
742	2 Kings XVI. 1. 2 Chron. XXVII. 1. Isa. VII.	Ahaz succeedeth his father Jotham in the 17th year of Pekah king of Israel, and reigneth 16 years. This year Rezin king of Syria, and Pekah king of Israel are confederate against Judah, which strikes a great terror into that nation; but unto Ahaz, God, by the prophet Isaiah, sends a gracious message, with a promise of deliverance; for a sign whereof (when the incredulous king, being bid to ask a sign, refused to do it) God gives him the promise of Immanuel to be born of a virgin. Rezin and Pekah now lay siege to Jerusalem, and therein to Ahaz, but are beaten off; Ahab is no sooner delivered from his enemies, but he forsakes God his deliverer, and falls to idolatry. Wherefore God gives him over into the hands of the king of Israel, who slays of the men of Judah 120,000 in one day, with a great many of the nobility, and carrieth away 200,000 captives; but these, by the advice of the prophet Obed, are released and sent home.
741		
739	2 Kings XV. 30.	Hoshea the son of Elah murders Pekah king of Israel, and gets the kingdom into his own hands; it is said in the 20th year of Jotham, that is from the time that Jotham first began to reign, which is the same with the 4th of Ahaz his son. Hoshea, by reason of the tumults and disorders which ensued, cannot be said to have reigned till 9 years after, the state continuing all that time in great confusion, without any form of government.
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728	XVII. 8.	Shalmaneser, king of Assyria, comes up against Hoshea, and makes him to serve him, and pay him tribute.
726	XVIII. 1. 2 Chron. XXIX. XXX.	Hezekiah succeedeth his father Ahaz in the kingdom of Judah: he destroyeth idolatry, and prospers: he also celebrates a solemn passover, and reigneth 29 years in Jerusalem; his father had made him in the last year of his reign, his assistant in the government.
725	XXXI. 2 Kings	Hoshea king of Israel, having consulted with So king of Egypt, refuseth to pay tribute to Shalmaneser: provoked hereby, and jealous of some farther design in that confederacy of Hoshea with the king of Egypt, Shalmaneser layeth siege to Samaria, and towards the latter end of the third
724	XVII. 4.	year he taketh it, and carrieth away the Israelites captive into his own
721		country. This was the end of the kingdom of Israel, when it had stood divided from the kingdom of Judah 254 years.
713	XVIII. XX. Isaiah XXXVIII.	Sennacherib king of Assyria, coming up against Judah, besiegeth their fenced cities, and taketh many of them, but is pacified by a tribute. About this time Hezekiah falls sick, and is told by Isaiah that he shall die, but pouring out his tears and prayers unto God, he recovereth his health, and obtaineth a prolongation of his life and kingdom for 15 years. For a sign whereof the sun goes ten degrees backward.
710	2 Kings XIX. Isaiah XXXVII.	Sennacherib, not observing the articles of peace, layeth siege to Jerusalem, and sendeth a blasphemous letter to Hezekiah; which he opening, and spreading before the Lord in the temple with many tears, craves assistance from God against the Assyrians. Whereupon the prophet Isaiah assures him that God will deliver him and defend that city. The self-same night an angel of the Lord slays 185,000 men in the Assyrian army; and the next morning Sennacherib departeth, and returns to Nineveh; where not long after, whilst he is worshipping in the house of Nisroch his god, he is slain by his own sons.
698		
677	2 Kings XXI. 2 Chron. XXXIII.	Manasseh at 12 years of age succeedeth his father Hezekiah, and reigneth 58 years. He setteth up idolatry, and sheddeth much innocent blood. Wherefore God delivers him up into the hands of the Assyrians, who in the 22d year of his reign carry him away captive to Babylon: but upon
656	Judith XIII.	his repentance God restores him to his liberty and kingdom. This year Nebuchodonosor king of Assyria, purposing to make himself universal monarch, sends Holofernes his general against Judea, who layeth siege to Bethulia, and there hath his head taken off by Judith, a
643	2 Kings XXI. 19. 2 Chron. XXXIII 21, 22. 2 Kings XXII. 1.	woman of the tribe of Simeon. Amon, aged 22 years, succeedeth his father Manasseh, and reigneth two years. An idolater indeed, as his father, but no penitent: he is murdered by his own servants. Josiah, a child of 8 years old, succeedeth his father Amon, and reigneth 31 years. In his time lived Jeremiah and Zephaniah the prophets, and Huldah the prophetess.

Before *Christ.*		
	2 Chron. XXXIV.	In the 12th year of his reign, he begins a reformation in Judah and Jerusalem and carries it on successfully.
630		This year he giveth order for the repair of the temple. Hilkiah the high
624		priest, having found a book of the law, sends it to the king, who hears it read all over to him; and thereupon asketh counsel of Huldah the prophetess, who prophesieth the destruction of Jerusalem, but not in his days.
	2 Kings XXIII. 2 Chron. XXXIV.	Josiah calling to him the elders of Judah and Jerusalem, with the priests and prophets, causeth the book of the law to be read over before all the people, and reneweth the covenant between God and his people; he burneth also dead men's bones upon the altar at Beth-el, as was foretold; and keepeth a most solemn passover.
610	2 Kings XXXIII. 9.	At this time a war breaks out between the king of Egypt and the king of Assyria. Josiah unadvisedly engageth in this war against Necho king of Egypt, and is slain in the valley of Megiddo. The good king being thus taken out of the world, whose life only kept off the Babylonish captivity from that nation, not only the people then living bewailed his death, but
	Zechar. XII. 11.	even in after time a public mourning for him was kept. The prophet Jeremy also in remembrance thereof composeth his Lamentations; wherein bewailing the calamities which were shortly to befall that people, as present
	2 Chron. XXXV. 25. Lam. IV. 20.	before his eyes, in a most compassionate manner he points, as it were with his finger, at the death of Josiah as the source and original of all those ensuing miseries.
	2 Kings XXIII. 2 Chron. XXXVI.	After the death of Josiah, the people anoint Shallum, one of his younger sons, to be their king. After three months' reign, he is deposed by Pharaoh Necho, who makes Eliakim, his elder brother, king over Judah and Jerusalem, and changes his name into Jehoiakim; but Jehoahaz he carries along with him captive into Egypt, where he ends his days.
	5.	Jehoiakim, at 25 years of age, begins to reign, and he reigneth 11 years.
609	Jerem. XXVI.	Uriah and Jeremiah prophesy against Jerusalem: the former is put to death, the latter is acquitted, and set at liberty. About this time Habbakkuk also prophesieth.
607	XXV. 1.	This year is Nebuchadnezzar the Great made by his father Nebopolazzar his associate in the kingdom of Assyria and Babylon; into whose hands
	2 Chron.	God delivers up Jehoiakim, who is put in chains to be carried to Babylon;
606	XXXVI. 6.	but upon his submission and promises of obedience is left in his own house, where he lives a servant to Nebuchadnezzar 3 years.
	Daniel I. 3, 7. Isaiah XXXIX. 7.	Nebuchadnezzar gives order to Ashpenaz, master of the eunuchs, that he shall carry from thence of the children of Israel, both of the blood royal (as was foretold by the prophet Isaiah to Hezekiah) and also of the nobility, the choicest youths both for beauty and wit that he can find; who, being educated 3 years in the language and sciences of the Chaldeans, may afterward be fit to serve the king in his palace; among whom, of the tribe of Judah, are Daniel, called Belteshazzar; Hananiah, called Shadrach; Mishael, called Meshach; and Azariah, called Abed-nego.
605		Whilst Nebuchadnezzar pursues his victories over the king of Egypt, his father dies; which coming to his knowledge, he gives order for the bringing away of the captives, and posts with a small company the nearest way to Babylon, where he is received as the lawful successor to his father's dominions. He brought to Babylon what he thinks fit of the vessels and furniture of the temple, and placeth them in the house of his god, Belus.
	Dan. I. 2. 2 Chron. XXXVI. 1.	
603	2 Kings XXIV. 1. Dan. II.	Jehoiakim, having lived 3 years in subjection to the king of Babylon, falls off, and rebels against him. This year (being the second of Nebuchadnezzar's reign, taking it as if begun at his father's death,) Daniel recovers Nebuchadnezzar's dream, and interprets it to betoken the four chief monarchies; whereupon he and his companions are highly advanced.
600	2 Kings XXIV. 2.	Nebuchadnezzar sends an army, consisting of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim; these waste the whole
599	Jerem. XXII. 18. XXXVI. 30.	country of Judea, and carry away from thence 3023 captives. Jehoiakim also is taken prisoner, whom they put to death, cause his carcass to be drawn out at the gate of Jerusalem (as was foretold by the prophet Jeremiah) and leave it without the walls unburied.
	2 Kings XXIV. 8. 2 Chron. XXXVI. 9.	Jehoiachin (called also Conias and Jeconias) at 18 years of age succeeds his father Jehoiakim, and reigns three months in Jerusalem. Against him Nebuchadnezzar leads an army, and besiegeth Jerusalem:
	Isaiah XXXIX. 6. Jerem. XXIV. 1. Ezekiel XVII. 12. I. 2, 3.	Jehoiachin with all his kindred and courtiers come out to meet him. Nebuchadnezzar makes them all prisoners, enters Jerusalem, and takes all the treasure he can find in the temple and the king's palace, breaking in pieces all the vessels of gold and furniture which Solomon had made for the temple; he carrieth away captive to Babylon the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind but the poorer sort of people; and out of the country round about he carried also away 8000 artificers; among the captives are Mordecai, and Ezekiel, the priest; Ezekiel therefore in his prophecy reckons the time all along from the beginning of this captivity.
	2 Kings XXIV. 17. 2 Chron. XXXVI.	Nebuchadnezzar before his departure from Jerusalem, makes Mattaniah, Jehoiachin's father's brother, king, changing his name into Zedekiah. Zedekiah, beginning his reign at 21 years of age, reigneth 11 years; he, by rebelling against Nebuchadnezzar, or rather by continuing in open rebellion (as his fathers had done) against God, brought upon Jerusalem and the whole nation of the Jews those long-deserved calamities which God had so often forewarned them of by his prophets; for, in the latter end of the year
588		of Zedekiah, Jerusalem, after a long siege, is taken by Nebuchadnezzar, and
	2 Kings XXV. Jerem. I. 3. XXXIX. LII.	his Chaldeans enter it. Zedekiah flees away by night, but being pursued, is taken, and brought prisoner to Riblah, Nebuchadnezzar's head-quarters; there having first seen his children slaughtered before his eyes, he has afterward those eyes put out, and being loaden with chains, is carried away captive to Babylon. About a month after the taking of the city, Nebuzar-adan captain of the guard, sent by Nebuchadnezzar, makes his entry into it sets fire to the temple, the king's palace, and some noblemen's houses, and so layeth the whole city in ashes; the walls of Jerusalem being razed to the ground; all that were left in the city, and those that a little before had fallen to the Chaldeans, with what treasure he can find, doth Nebuzar-adan carry with him into Babylon.
	76. 2 Kings XXV. 21. Jerem. XLIX. 7. Ezekiel XXV. 12.	And thus was Judah carried out of her own land, 468 years after David began to reign over it, 388 years after the falling off of the ten tribes, and 134 years after the destruction of the kingdom of Israel. Obadiah the prophet denounceth God's judgments against the Edomites who now insult over the calamity of the Jews. The same do Jeremy and Ezekiel, and the author of the 97th and 137th Psalms, who wrote all about the same time.

PERIOD VI.

From Nebuchadnezzar to Birth of John the Baptist, B. C. 4.

569 The Babylonian Empire. 562	Dan. IV. 29, 33, 34.	NEBUCHADNEZZAR, proud of his victories over Egypt, and his conquest of Judea and other countries, and boasting the magnificence of his buildings, falls distracted, and is driven from the society of men. After seven years spent among the beasts of the field, his understanding returning to him, he humbly acknowledgeth the power of God, and his goodness towards him; and is restored to his kingdom. A few days after he dies, having reigned about 20 months together with his father, and 43 years by himself.
	2 Kings XXV. 27. Jer. LII. 31.	Evil-merodach his son succeeds him in the 37th year of the captivity of Jehoiachin or Jeconiah, who presently gives order for the enlargement of Jehoiachin, and two days after changeth his prison-clothes, sets him above all the princes of his court, and causeth him to eat at his own table. Jehoiachin dies about two years after.

Before *Christ.* 555	Daniel VII. 1.	Belshazzar, having removed some persons who had murdered his father Evil-merodach, and usurped his throne, succeeds in the kingdom of Babylon. In the first year of this king's reign Daniel has the vision of the four beasts, signifying the four great monarchies of the world, and of God delivering over all power and sovereignty to the Son of Man.
553	VIII. 1.	In the third year of Belshazzar, Daniel receives the vision of the ram and the he-goat, betokening the destruction of the Persian monarchy, and the great misery which Antiochus should bring upon the people of God.
538	V. Jerem. XXVII. 7. Dan. V. Isa. XIII. Hab. II. Jerem. XXV. 12. L. LI. Dan. V. 31. VI. 6.	This year Belshazzar makes a great feast for all the nobles, and causeth to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar his grandfather had brought away from Jerusalem, to the glory of his idols, and dishonour of the true God. In the midst of all this jollity a hand appears writing on the wall of the room in which the king and his numerous guests sit drinking. The king, greatly terrified hereat, sends for his Chaldean astrologers and wizards, and commands them to read the writing, and give him the interpretation of it; but they not being able to do either, Daniel is sent for, who reads the writing, and gives the king the interpretation of it: whereupon Daniel is publicly proclaimed the third man in the kingdom. This same night Belshazzar is slain, Babylon is taken by Cyrus, and the empire translated to the Medes and Persians, as had been sundry times foretold by the prophets.
		Cyrus having given the kingdom of Babylon to Darius the Mede, reserving some palaces in the city for himself, he returns through Media into Persia.
		Daniel's greatness raising envy in some principal courtiers and officers, these contrive his ruin: but finding nothing in his management of affairs whereof to accuse him, they resolve to order matters so, that Daniel's piety towards God shall become an offence worthy of death. They move the king to make a decree, that for 30 days no petition shall be made to any god or man, but to himself only. Which decree Daniel breaks by making supplication to his God, and is for so doing cast into a den of lions; but being found to have received no hurt there, Darius commands his conspirators to be cast into the same den, who are presently devoured; and the king publisheth a decree, that all persons throughout his dominions shall reverence and fear the God of Daniel.
537	IX. Jerem. XXIX. 10. Dan. IX.	Towards the end of the first year of the reign of Darius the Mede, to be reckoned from the subversion of the Babylonish empire, begins the 70th year of the captivity of the Jews, which, by Jeremiah's prophecy, was to be the last year of their calamity. Upon consideration of which time so near at hand, Daniel pours out his most fervent prayers to God for the remission of his own sins, and those of his people; and for that promised deliverance out of their captivity. To whom the angel Gabriel brings an answer not only of this, but also of the spiritual deliverance of the church by the death of the Messiah; uttering that memorable prophecy of the seventy weeks.
536 The Persian Empire.	Ezra I. 2. Isaiah XLIV. 28. XLIV. 1, 13.	Cyrus, his father Cambyses and his father-in-law Cyaxares both dying, Persia falls to him by inheritance, and Media by contract of marriage: and so he is possessed of the whole eastern empire; from which time both Xenophon (*Inst. lib.* 8.) reckons the 7 years of his reign, and the Holy Scripture out of the records of the Medes and Persians, reckons this his first year; for it teacheth us, that in this year came forth that renowned edict of his, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and hath charged me to build him a house at Jerusalem which is in Judah, &c. At which time the 70 years of the Babylonish captivity being expired, (as was foretold by Isaiah and Jeremiah, the former making mention of Cyrus by name,) he gives leave to all the Jews, dwelling in all parts of his dominions, to return into their own country, and commands them immediately to fall in hand with rebuilding of the temple.
		He restoreth also all the vessels of the house of God, which Nebuchadnezzar had brought from thence; and contributes towards the building.
	Ezra I. 5, 6. II. Nehem. VII.	The Jews therefore return into their own country; the poorer sort having allowance made them to defray their charges upon the way. The number of the children of the province, or Hebrews born in Chaldea, which with their captain Zerubbabel, and their high priest Joshua, return out of captivity, is 42,360, besides proselytes, men-servants, and maid-servants, to the number of 7,337. Now the particular sums of Ezra's catalogue being cast up amount only to 29,818; and those in Nehemiah's account make but 31,031, both which come far short of that general sum of 42,360, which at the bottom of each catalogue is said to be the number of the whole congregation. Wherefore the Hebrews in the xxixth chapter of their great chronicle tell us, that to complete the full sum of 42,360, we must cast in those of the other ten tribes of Israel, who came up out of the captivity with the Jews. For even till the last extirpation of the Jewish state there remained some relics of the other ten tribes, not only in the dispersion, and at Jerusalem, and other cities of Judah; but also of those who kept still in their own seats; for Shalmaneser swept not away all out of the whole ten tribes, but left a remnant of them in their own country, who were afterward, together with the Jews, Benjamites, and Levites, carried away by Nebuchadnezzar into Babylon, and are now dismissed and sent back again by Cyrus.
	Acts XXVI. 7. Lam. I. 1. Luke II. 36.	
	Ezra III. 8, 13.	In the second year after their return from Babylon, in the second month, they appoint Levites to oversee the work of the house of God, and lay the foundation of the temple; the old men lamenting, who 53 years before had seen the old temple standing, and the younger sort rejoicing to see the new one going up.
	IV. 5, 6.	The Samaritans by the means of certain courtiers about Cyrus, whom they had bribed for that purpose, disturb the Jews in their work of the temple.
		In the beginning of the reign of Artaxerxes (called in profane story Cambyses) the Samaritans, who, whilst Cyrus lived, had secretly undermined the Jews, now openly frame a direct accusation in writing against the inhabitants of Judah and Jerusalem, and present it to the king, who presently forbids the Jews to proceed in the building.
520	V. 1.	In the second year of king Darius Hystaspes (the same with Ahasuerus) Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple.
	Hag. II. 1, 9.	Haggai prophesieth that the glory of this second temple shall be greater than that of the former; not as being a more magnificent structure, but in regard the blessed Messiah shall one day honour it with his presence, and from thence propagate peace to all nations.
518	Est. I. II.	Ahasuerus puts away queen Vashti his wife, and not long after espouseth Esther, the niece of Mordecai the Jew.
515	Ezra VI.	In the sixth year of Darius, or Ahasuerus, the temple is finished; the dedication whereof is celebrated with great joy and abundance of sacrifices, the priests and Levites, every one in his place, standing on the ministry of the temple. The passover also is celebrated.
510	Est. III. Deut. XXV. 19.	Haman, an Agagite, of the race of the Amalekites, a great favorite of king Ahasuerus, offended at Mordecai, because he falls not down and adores him, as others do, resolves to be revenged of the whole nation of the Jews, (which was ever averse to his,) and to root it out; for the executing of which purpose, that he may find a successful time, he causeth Pur, that is, the lot, to be cast before him, for to know the day and month wherein the Jews shall be destroyed, and the lot falls on the 12th month Adar.
	Est. IV.	Haman obtains an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar, be put to death in all the provinces of the king's dominions. Hereupon Mordecai, Esther, and all the Jews, humble themselves before the Lord by fasting and prayer.
	VI.	Ahasuerus, hearing it read in the chronicles that a conspiracy had been discovered to him by Mordecai, commandeth that he be publicly honoured and that by Haman himself, his deadly enemy.
	VII.	Esther, entertaining the king and Haman at a banquet, maketh suit for her own life, and her people's, and accuseth Haman. The king, understanding that Haman had provided a gallows for Mordecai, causeth him to be hanged thereon. In memory of this great deliverance the two days of Purim are made festival.
509	IX.	

Before *Christ.* 467	Ezra VII.	Ezra the priest, a man skilled in the law of Moses, obtains a large commission from king Artaxerxes, to settle the Jewish commonwealth, and to reform the church at Jerusalem.
	Neh. II.	In the twentieth year of king Artaxerxes, Nehemiah a Jew, one of his cup-bearers, being made governor of Judea, obtains leave to build the wall of Jerusalem, and finish that great work. Here begins Daniel's 70 weeks to be fulfilled before the passion of our Saviour.
	Dan. IX. 24.	
442	Neh. V. 14.	Nehemiah having governed Judea 12 years, returns to the king of Persia.
415	XIII. 6.	This year is the 21st Jubilee, the last that ever the prophets of the Old Testament saw; for that place in Nehemiah, chap. xii. 22, is not to be understood of the last Darius, but of Darius Nothus, who now reigns in Persia; the full history of Nehemiah ending with the time of Artaxerxes Longinus, father of this Darius Nothus.
		Hitherto (saith Eusebius in his chronicle, to the 32d year of Artaxerxes) the Divine Scriptures of the Hebrews contains the annals of the times. But those things which were done among them afterward we must deliver out of the books of the Maccabees, and out of the writings of Josephus, who have delivered a general history of the Jewish affairs from thence down to the times of the Romans.
	XIII.	That Malachi, the last of the prophets, was contemporary with Nehemiah, appears from hence, that he nowhere exhorts the people to the building of the temple, as Haggai and Zachary did; but the temple being now built, he reproves those disorders, which Nehemiah at his second return with a new commission from Babylon saith he found in his absence to have crept in among the Jews; as marriage with strange women, withholding of tithes, and abuse in the worship of God. And because a succession of prophets was not to be expected, as before, he exhorteth the people constantly to adhere to the law of Moses, till Christ the chief prophet should appear; whose forerunner John the Baptist should come in the spirit and power of Elias, to turn the hearts of the fathers unto their children, and the disobedient to the wisdom of the just. See 1 *Mac.* iv. 46, and ix. 17.
	Malachi IV. 4. Luke I. 17. Matt. XI. 14. XVII. 12.	
335	Jos. Ant. I. 11. c. 8.	ALEXANDER the Great, king of Macedonia, passeth out of Europe into Asia, and begins to lay waste the Persian empire.
332	Id. Ibid.	Manasses, brother to Jaddus the high priest, refusing to put away his strange wife, is driven from the sacrifice: Sanaballath his father-in-law, governor of Samaria, revolteth from Darius, obtains leave of Alexander to build a temple on mount Gerizim, and makes Manasses high priest thereof, to which resort all such as are entangled in unlawful marriage, with all such offenders as think themselves not safe at Jerusalem. This was the rise of that schismatical conventicle of the Samaritans. See *John* iv. 20.
	Jos. Ant. I. 11. c. 8.	Alexander marcheth toward Jerusalem, intending to besiege it. Jaddus the high priest, hearing of it, putteth on his priestly ornaments, and accompanied with the people all in white, goeth out to meet him. Alexander, seeing his habit, falls prostrate before him, saying that, whilst he was in Macedonia, a man appeared unto him in the very same habit, who invited him to come into Asia, and promised to deliver the Persian empire into his hands. After this he goes to the temple, and offers sacrifice according to the high priest's direction. They show him the prophecy of Daniel, That a Grecian should come and destroy the Persians; whereby he is mightily confirmed in his persuasion that he himself is the man. Lastly he bestoweth on the Jews whatever favours desired, and departeth.
330	Daniel VIII. 7. XI. 13.	The Persians are overcome, Darius slain, and Alexander remains universal monarch of the eastern world.
The Macedonian Empire.	Jos. Ant. I. 12. c. 1. 1 Mac. I.	Alexander having reigned six years and ten months dieth; his army and dominions are divided among his captains. Antigonus makes himself governor of Asia, Seleucus of Babylon and the bordering nations; Lysimachus hath the Hellespont; Cassander, Macedon; and Ptolemeus, the son of Lagus, gets Egypt.
323		
320	Jos. Ant. I. 12. c. 1.	Ptolemeus, surnamed Soter, makes himself master of Jerusalem by a stratagem; for he enters the city on a sabbath-day under pretence of offering sacrifice; and whilst the Jews suspect nothing, but spend the day in ease and idleness, he surpriseth the city without resistance, and maketh the citizens captives. He sendeth several colonies of Jews into Egypt, and puts great confidence in them.
277	I. 12. c. 2.	Ptolemeus Philadelphus, son of Ptolemeus Soter, being a great favourer of learning, builds a most magnificent library at Alexandria. Demetrius Phalerius, to whom he had committed the care of procuring all sorts of books and out of all countries, persuades him to employ 72 Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismisseth many captive Jews, and dedicates many presents to the temple of God at Jerusalem.
177	2 Mac. III.	One Simon, a man of the tribe of Benjamin, governor of the temple, falling out with Onias the high priest, goes to Apollonius the governor of Celosyria, and informs him that there is a vast treasure in the temple: Apollonius acquaints king Seleucus his master with it, who presently sends his treasurer Heliodorus to Jerusalem, to bring this money away. Heliodorus entering the temple, is by angels struck down in the very place, and carried from thence half dead; but by the prayers of Onias he is soon after restored to his health. Returning to Seleucus that sent him, he magnifies the holiness of the temple, and the power of God dwelling in it.
176	1 Mac. I. 10.	Antiochus Epiphanes succeeds Seleucus in the kingdom of Syria, and reigneth 11 years and some months.
175	2 Mac. IV. 7,	Jason, by corrupting king Antiochus, obtaineth the office of high priest.
172	3, 24,	Menelaus, brother to Simon the traitor, being employed by Jason to carry the money to the king, promiseth 300 talents of silver above what Jason had sent, and getteth the priesthood to himself.
170	27.	Menelaus, not paying the money he had promised the king at his admission, is summoned to appear before Antiochus; he substituteth Lysimachus his brother in his place.
	1 Mac. I. 21, 22. 2 Mac. V. Jos. Ant. I. 12. c. 7. Daniel XI. 28. 1 Mac. VIII. 5.	Antiochus taketh Jerusalem, and sacking it, pillageth the temple, destroyeth 40,000 of the inhabitants, and selleth as many more. He endeavoureth also to abolish the worship of God, and forceth many Jews to forsake their religion. The Samaritans now disown their relation to the Jews, to whom in prosperity they pretended alliance, and consecrate the temple on mount Gerizim to Jupiter.
168		Perseus, having made war upon the Romans, is this year overcome by them, and the kingdom of the Macedonians ends, when from Caranus it had stood 626 years. Nevertheless the relics of the Macedonian empire, while that of the Roman was rising, did yet survive in the Ptolemies of Egypt, and the kings of Syria.
167	I. 45.	King Antiochus, by a public edict, commands all nations that are subject unto him to observe the same way of divine worship, and laying aside their peculiar customs, to profess the same religion with the Grecians: the punishment of death being threatened unto such as shall be disobedient; and he appoints overseers over every people and nation who shall compel them hereunto. Of the Jews many choose rather to undergo the most cruel torments, than to offer sacrifice unto idols; all which martyrdoms, with those glorious sufferings of the seven Maccabean brethren, are recorded in the two books of Maccabees.
	1 Mac. II. 2 Mac. VI. Jos. Ant. I. 12. c. 8. 1 Mac. III. 2 Mac. VIII. Jos. Ant. I. 12. c. 9. 1 Mac. III.	Mattathias, a priest, with his five sons, slay those that are sent by king Antiochus to compel them to offer abominable sacrifices, and after betake themselves to the desert. They are followed by many others, of whom a great number are stifled in their caves, because they would not defend themselves on the sabbath-day. Mattathias abolisheth that superstition, and exhorts his sons to assert their privileges, and deliver their country from bondage.
		Mattathias dies, and Judas Maccabeus takes upon him the management of this affair. He delivers his country and purgeth it from the abominations which had been committed in it.

Before *Christ.*		
166	Jos. Ant. I. 12. c. 10. 1 Mac. III. 13. Joseph. ut supra.	Apollonius, governor of Samaria, having raised an army among the Gentiles and Samaritans, falls upon the Jews; but is discomfited and slain by Judas Maccabeus.
		Seron also, governor of the lower Syria, musters up all the forces under his command, and invades Judea: him Judas Maccabeus encounters, slays 800 of his men on the place, and puts the rest to flight.
165	1 Mac. III. 27. Jos. Ant. I. 12. c. 11.	Judas Maccabeus defeats a great army, which Antiochus sent against the Jews. Lysias returns with a greater power; Judas kills 5000 of his men, and causeth him to retreat. He purifieth the temple, and setteth it in order, after it had lain desolate three years; and buildeth a wall about Sion.
164	1 Mac. VI. 2 Mac. IX. 9. Jos. Ant.	Antiochus is taken with a violent pain in his bowels, and such a rottenness seizeth his flesh, that worms breed in it: he confesseth that he is plagued for the wrong done to Jerusalem, and dieth in the 149th year of the kingdom of the Grecians. His son Antiochus Eupator, a child about nine years old, succeeds him. He maketh peace with the Jews, but quickly breaketh it; he puts to death Menelaus the high priest, and confers that honour upon Alcimus, or Jacimus.
	Jos. Ant. I. 12. c. 15.	Onias, the son of Onias III., retires into Egypt, where Ptolemeus Philometor, and Cleopatra his wife, permit him to build a temple at Heliopolis in imitation of that at Jerusalem, and they constitute him high priest there.
163	I. 12. c. 13.	
	1 Mac. VII.	Demetrius Soter, the son of Seleucus, escapes from Rome, and comes into Syria, where he causeth himself to be crowned king, and putteth to death Antiochus and Lysias.
162	2 Mac. XIII.	
	Jos. Ant. I. 12. c. 15.	Demetrius, at the instance of Alcimus, sends Nicanor with a great army against Judas Maccabeus, whom he endeavours to surprise. They join battle, and Nicanor is slain.
161	2 Mac. XIV. Jos. Ant. I. 12. c. 17.	Here ends the continued history of the second book of Maccabees, being an abstract and breviary of the five books of Jason, a Jew of Cyrene.
	1 Mac. IX. Jos. Ant. I. 12. c. 18, 19. 1 Mac. VIII. 19. Jos. Ant.	King Demetrius sends Bacchides with a new army, consisting of 20,000 men, against Judas Maccabeus; Judas, having with him but 800 men, ventures to engage him, and is slain. His brother Jonathan is chosen general in his stead.
		Jonathan enters into an alliance with the Romans. Josephus observes, that this was the first league that ever was known to be between the Jews and the Romans.
160	I. 18. c. 17. 1 Mac. IX. 55, 70.	Whilst Alcimus commands the wall of the inner court of the temple to be pulled down, God strikes him suddenly with a palsy, so that without speaking a word he dies in great torment.
158	Jos. Ant. I. 13. c. 2.	Jonathan, having wearied Bacchides by war, compelleth him to make a league and draw off his army.
153	1 Mac. X. 1. Jos. Ant. I. 13. c. 3. 1 Mac. X. 3, 10. Jos. Ant. I. 13. c. 4.	Alexander Balas, the son of king Antiochus Epiphanes, enters with an army into Syria: the garrison of Ptolemais set open their gates to him, by reason of their hatred to king Demetrius; who prepares himself for war.
		Demetrius desireth an alliance with Jonathan, who makes use of this occasion to repair the fortifications of Jerusalem.
		Alexander Balas is no less careful to obtain the friendship of Jonathan, and, to oblige him, confers on him the high priesthood.
152	1 Mac. X. 15. Jos. Ant. I. 13. c. 5.	Jonathan puts on the holy vestment on the seventh month of the 160th year of the kingdom of the Grecians, at the feast of tabernacles. He was the first high priest of the Hasmonean family.
150	1 Mac. X. 21. Id. Ibid.	Demetrius and Alexander come to battle, and Demetrius is slain.
		Alexander Balas, finding himself in the peaceable possession of the kingdom of Syria, espouseth Cleopatra, the daughter of Ptolemeus Philometor king of Egypt. Alexander highly honours Jonathan the high priest at his nuptials.
148	1 Mac. X. 49, 50. Joseph. ubi supra.	Demetrius Nicanor, eldest son of Demetrius Soter, enters into Cilicia with an army. King Alexander Balas gives the command of Syria to Apollonius, who sets upon Jonathan the high priest; Jonathan defeats him, and takes Joppe and Azotus, and burns the temple of Dagon.
146	1 Mac. X. 51. Jos. c 7. 1 Mac. X. 75. Jos. Ant. I. 13. c. 8. 1 Mac. XI. Jos. loc. citat.	Ptolemeus Philometor, king of Egypt, comes to the relief of king Alexander his son-in-law; Alexander ungratefully sets Ammonius to lie in ambush to kill him. The treachery being discovered, Ptolemeus takes away his daughter from Alexander, and marrieth her to Demetrius. Alexander having been driven from Antioch, the inhabitants of that place make offer of the kingdom to Ptolemeus; but he refuseth it, and persuadeth them to accept of Demetrius for their king.
145	1 Mac. XI. XI. 54. Jos. Ant. I. 13. c. 9.	Alexander returns with a great army. Ptolemeus and Demetrius unite their forces, and overcome him in a pitched battle; but Ptolemeus dies of the wounds which he received, after he had seen the head of Alexander sent to him by Zabdiel, an Arabian prince. Jonathan besiegeth the citadel at Jerusalem, held by a garrison of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeaseth him by presents, and obtaineth new favours for the Jews. Demetrius incurreth the hatred of his soldiers by abridging their pay in time of peace.
		Tryphon, with some soldiers that revolted from Demetrius, undertakes to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria.
144	1 Mac. XI. 55. XII.	Demetrius is vanquished by young Antiochus, and made to fly into Seleucia. Great honours are by Antiochus conferred on Jonathan, who assists him against Demetrius.
		Jonathan renews his alliance with the Romans and Lacedemonians, and fortifies Jerusalem.
143	Jos. Ant. I. 13. c. 9. c. 10.	Tryphon contrives how he may quit himself of Antiochus, and reign in his stead: but fearing Jonathan's opposition, he invites him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver that city into his hands. Jonathan, suspecting no treachery, comes only with 1000 men to Tryphon at Ptolemais; but as soon as he is entered the city, Tryphon commands the gates to be shut. Jonathan is taken prisoner, and all his men put to the sword.
	1 Mac. XIII. Jos. Ant. lib. 13. c. 10, 11.	The Jews hereupon make choice of Simon Maccabeus for their general in the place of his brother Jonathan. Tryphon leads an army against Simon. He promiseth for 100 talents of silver to release Jonathan; the money being paid him, he breaks his promise, and puts Jonathan to death. Simon erects a stately monument for his father and his brethren.
	1 Mac. XIII. 31, 32. Jos. Ant. I. 13. c. 12.	Tryphon murders the young king Antiochus, and puts the crown on his own head.
		The Romans and Lacedemonians renew their leagues with Simon and write them in tables of brass.
142	1 Mac. XIV. 18. Jos. Ant. I. 13. c. 13	Simon has the government and high priesthood settled on him and his heirs: the Jews are by his means discharged from all manner of tribute to any foreign prince. He takes Sion, the fortress of Jerusalem, drives out of the city all idolaters, clears the houses of their idols, and placeth in the city such as are true worshippers of God.
139	I. 13. c. 12.	Tryphon's vices render him so odious to his soldiers, that they submit themselves to Cleopatra, Demetrius's relict. She marrieth Antiochus Soter, Demetrius's brother, and causeth him to be crowned king. Antiochus drives Tryphon out of Syria, besiegeth him in Dora, whence he flies to Apamea, where he is taken and slain.
138		
135	1 Mac. XVI. Jos. Ant. I. 13. c. 14.	Simon the high priest traversing the cities of Judea, and taking care for their orderly government, comes down with his two sons, Mattathias and Judas to Jericho; Ptolemeus the son of Abubus, Simon's son-in-law, invites them to a castle which he had fortified, called Dochus, and there, whilst he entertains them at a banquet, barbarously murders them. John Hircanus succeeds his father in the high priesthood.
		Here ends the first book of Maccabees, containing the history of forty years.
130	Jos. Ant. I. 13. c. 17. Jos. I. 1.	John Hircanus takes Shechem, and demolisheth the temple on mount Gerizim, 200 years after it had been built by Sanballat.
107	Bell. c. 3. Ant. lib. 13. c. 19. & lib. 20. c. 8.	Judas, eldest son of Hircanus, otherwise called Aristobulus, and surnamed Philellen, succeeds his father in the government and the high priesthood; he was the first of any, that, after the return from the captivity of Babylon, set a crown upon his head, and changed the state into a monarchy.
38	Luke II. 37.	Anna the prophetess, daughter of Phanuel, of the tribe of Asher, this year becoming a widow, departs not from the temple, but serveth God with fasting and prayer night and day, for 84 years together, until such time as she sees Christ in the temple.

Before *Christ.*		
63	Jos. Bell. c. 5. Ant. lib. 14. c. 8.	Jerusalem is this year taken by Pompey; who meddles not with any of the treasure which was in the temple, but makes the Jews tributary to the Romans.
49		*Here begins the empire of the Roman Cesars, when Julius Cesar, having overthrown Pompey at the battle of Pharsalia, was made perpetual dictator.*
The Roman Empire	Jos. I. 14. c. 25.	Herod, the son of Antipas, or Antipater, an Idumean, is this year by the Romans declared king of Judea.
40	Id. Ibid.	Herod, assisted by Sosius the Roman general, lays siege to Jerusalem,
38	c. 28. I. 1.	and takes it: the soldiers fill all corners of the city with blood, rapine and
37	Bell. c. 13.	cruelty. Antigonus, the prince and high priest, is by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.
28	Dionys. lib. 52. Jos. Ant. lib. 20.	Cesar Octavianus, nephew to Julius Cesar, assumes the title of emperor; at which time the government among the Romans was legally changed from a republic into a monarchy. The next year following he is by the senate surnamed Augustus.
27		
18	John II. 20.	Herod this year begins to enlarge, or rather to rebuild, the temple at Jerusalem, 46 years before the first passover of the ministry of Christ.
6	Luke I. 11.	The angel Gabriel appears to Zachary the priest, as he is offering incense in the temple, telling him that a son shall be born unto him, whom he shall call John.
5	26,	In the sixth month after John was conceived, the same angel Gabriel is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary (espoused to Joseph, a person of the house and lineage of David); the angel declares unto her, that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a son, and call his name JESUS.
4	57.	John the Baptist born six months before Christ.

PERIOD VII.

From the Birth of Christ to St. John's Return to Ephesus, A. D. 96.

	Luke II. 6, 21.	CHRIST our Lord and Saviour in the fulness of time is born of the blessed Virgin Mary at Bethlehem, and laid in a manger.
	Matt. II. 1, 12, 14, 16, 19. Jos. Ant.	On the eighth day after his nativity he is circumcised, and named JESUS. The wise men of the east bring presents to the new-born king of the Jews. Joseph flees into Egypt with the child Jesus, and Mary his mother. Herod commands the infants in and about Bethlehem to be slain.
3	I. 17. c. 17. Matt. II. 21, 23.	Herod dieth, and his son Archelaus is by Cesar made tetrarch of Judea: other dominions, which belonged to Herod, are divided among his sons. Christ, by God's appointment, is brought back out of Egypt into Nazareth.
		The first year of the vulgar Christian Era begins here.
After *Christ.* 8	Luke II. 46.	By occasion of the passover our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.
14		Augustus dies, and Tiberius succeeds him.
26	Jos. Ant. I. 18. c. 3.	Josephus, called Caiaphas, is made high priest of the Jews by the favour of Valerius Gratus, the Roman governor.
27	Matt. III. 1. Mark I. 2. Luke III. 3. John I. 7. Isa. XLI. 1.	Towards the end of this year Pontius Pilate is sent to be procurator of Judea in the place of Valerius Gratus.
		John the Baptist begins to preach and to baptize in the desert of Judea, thereby preparing the way of the Lord, and doing his endeavour that Christ coming after him may be made known unto Israel. Unto John God gives a sign whereby he may know the Lord's Christ, that upon whom he shall see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Ghost.
	Matt. III. 13. Mark I. 9. Luke III. 22.	Jesus entering upon the thirtieth year of his age, comes from Galilee to Jordan, and is baptized of John; at which time a most illustrious manifestation is made of the blessed Trinity: for the Son of God ascending out of the water, and praying, the heavens are opened, and the Spirit of God in the shape of a dove descends upon him: and the voice of the Father is heard from heaven, saying, This is my beloved Son, in whom I am well pleased.
	John I. 34.	John sees it, and bears record that this is the Son of God.
	Matt. IV. 1. Mark I. 12. Luke IV. John I. 35, 47.	Jesus full of the Holy Ghost returns from Jordan, and is led by the Spirit into the wilderness, where he fasteth forty days and forty nights, and is tempted by the devil.
		John gives testimony to our Saviour passing by him: Andrew, Peter, Philip, and Nathanael, acknowledge him to be the Messias and become his disciples.
	II. 1.	Christ, at a marriage in Cana of Galilee, turneth water into wine.
		The first passover of Christ's public ministry, from which the first year of the seventieth and last of Daniel's week begins. In which the covenant is confirmed with many, Dan. ix. 27, *compared with* Matt. xxvi. 28.
30	John II. 13.	JESUS cometh to Jerusalem at the time of the passover, and entering into the temple, scourgeth out those that bought and sold there. The Jews require a sign of his authority: Christ bids them destroy that temple (understanding the temple of his body), and in three days he will raise it up.
	Matt. XIV. 3. Mark VI. 17. Luke III. 19.	Herod the tetrarch casteth John the baptist into prison for reprehending his incest with his brother Philip's wife, and other evils done by him.
31	John IV. 7, 42. Luke IV. 43.	Christ discovers himself to the woman of Samaria. He goes throughout all Galilee, teaching in the synagogues, and working miracles.
		Matthew called to be a disciple.
		The second passover of Christ's ministry, John v. 1, *compared with* iv. 3, 5, *from which the second year of the seventieth week of Daniel begins.*
	John V. 1. Luke VI. 13.	JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity 38 years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his father.
	Matt. V. VI. VII. Luke VI. 20. Mark VI. 7.	Christ out of the multitude of his disciples chooseth 12, whom he calleth Apostles: namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.
32	Matt. X. 1. Mark VI. 35. Luke IX. 12. John VI. 1, 15.	Jesus sends his 12 apostles by two and two to preach, and heal the sick. John the Baptist is beheaded in prison by Herod's command. Jesus feeds 5000 men, besides women and children, with five barley loaves and two little fishes. He refuses to be made a king.
		The third passover of Christ's ministry, John iv. 4, *from which the third year of the seventieth week of Daniel begins.*
	Matt. XVII. 1. Mark IX. 1. Luke IX. 28. Matt. XVII. 24.	JESUS is transfigured on the mount; Moses and Elias are seen to talk with him; and a voice from heaven is heard a second time, saying, This is my beloved son; hear him. Christ payeth tribute to Cesar. A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples, desiring to call fire from heaven to consume them, are severely reprehended.
	Luke IX. 51. X. 1.	The seventy disciples are sent out by two and two to work miracles, and to preach.

After *Christ.*		
33	Luke XI. 1.	Christ teacheth his disciples to pray.
	John XI. 1.	Christ raiseth Lazarus, that had been buried four days.
		Caiaphas, high priest of the Jews, prophesieth concerning the death of Christ.
	Luke XIX. 1.	Zaccheus a publican converted.
	Mark X. 46.	Christ restoreth to blind Bartimeus his sight.
	John XII. 3.	Mary the sister of Lazarus anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head.
	Matt. XXI.	Christ rideth in triumph into Jerusalem: the multitude spread their
	Mark XI.	garments in the way, and cry, Hosanna to the Son of David. Coming
	Luke XIX.	near the city he weeps over it, and foretells its destruction. He enters
	John XII.	the temple, and casteth out those that bought and sold there; and heals
	Isa. LII.	the blind and lame.
	Zech. IX. 9.	He curseth the fruitless fig-tree, and the next morning it is found dried
	Matt. XXI. 19.	up and withered. Thence he takes occasion to show the power of faith.

The fourth passover, in which Christ our passover is sacrificed, 1 Cor. v. 7, *and so an end is put to all legal sacrifices prefiguring this great expiation. The fourth or middle year of Daniel's last week begins,* Dan. ix. 27.

	XXVI.	ON the first day of unleavened bread, when the passover of the Jews
	Mark XIV.	was to be slain (*April* 2), in the evening, Jesus eateth the passover
	Luke XXII.	with his disciples, and institutes the sacrament of his body and blood in bread and wine.
	John XIII.	Christ washeth his disciples' feet, and exhorteth them to humility and
	XVIII.	charity.
	Matt.	In the self-same night Christ is betrayed by Judas, mocked, buffeted,
	XXVII.	and spit upon by the soldiers.
	Mark XV.	Next day he is condemned by Pilate, and crucified; the sun during the
	Luke XXIII.	crucifixion is darkened, and the vail of the temple rent in the midst.
	John XIX.	Christ praying for his enemies gives up the Ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.
	Ps. XXII.	On the third day, the next after the Jewish sabbath (*April* 5), Christ
	Matt.	riseth from the dead; his resurrection is declared by angels to the women
	XXVIII.	that came to the sepulchre. Christ first appeareth to Mary Magdalene,
	Mark XVI.	and afterward to his disciples, and dineth with them.
	Luke XXIV.	Christ bringeth his apostles to mount Olivet; commandeth them to ex-
	John XX.	pect in Jerusalem the sending down of the Holy Ghost: sends them to
	Acts I.	teach and baptize all nations, and blesses them; and while they behold,
	Matt.	he is taken up, and a cloud receives him out of their sight. After his ascen-
	XXVIII.	sion the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and, giving themselves to prayer, choose Matthias to be an apostle in the place of Judas.
	Acts II.	On the day of Pentecost (*May* 24), the Holy Ghost descendeth on the apostles in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter the same day preacheth Christ and the resurrection, and about 3000 believers are added to the church.
	IV.	The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison: upon their examination they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. The Jews forbid them to speak any more in that name. The apostles answer, that it is fit they should obey God rather than men. They are threatened and let go.
	V. 1, 17.	Ananias and his wife Sapphira for their hypocrisy are struck dead.
		The apostles are again cast into prison by the high priest; but an angel sets them at liberty, and bids them preach the gospel to the people without fear: being taken again teaching in the temple, they are brought before the council; where, by the advice of Gamaliel, they are delivered.
34	VI.	The number of believers increasing at Jerusalem, the apostles ordain seven deacons, who should distribute the alms of the whole church to the widows and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ. Whereupon they cast him out of the city, and stone him; he in the mean time praying for them.
	VII.	
	VIII	A great persecution of the Church at Jerusalem follows after the death
	5,	of the first martyr Stephen.
		Philip, one of the seven deacons, preacheth at Samaria, and converteth many; worketh miracles, and healeth the sick. Simon the sorcerer, seeing the wonders that are done by Philip, believeth, and is baptized.
	15.	The apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John to confirm and enlarge the Church. The apostles by prayer and imposition of hands confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive the power of conferring the same, whose impiety is sharply reproved by Peter. Having completed their ministry in those parts, they return to Jerusalem.
35	VIII 26.	An angel sendeth Philip to teach and baptize the Ethiopian eunuch.
	IX. 1,	Saul, a violent persecutor of all that call on the name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus with commission from the high priest and the council to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preached the gospel of Christ with great boldness.
38	23.	Saul having preached the gospel at Damascus a long time, the Jews lay wait to kill him, but he escapeth from thence, and comes to Jerusalem;
	2 Cor. XI. 32.	there he sees Peter, and James the brother of our Lord, and abides with
	Gal. I. 18.	them fifteen days. Here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue.
	Acts XXII. 17.	These also consult how they may kill him.
		While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the Gentiles.
	IX. 30.	Saul leaving Jerusalem goes to his own country Tarsus, and from thence
	Gal. I. 21.	travels into Syria and Cilicia.
	Acts IX.	Peter visits the churches of Judea, Galilee, Samaria, &c. At Lydda
	32, 36.	he cureth Eneas of the palsy; and at Joppa restoreth Tabitha to life.
41	X.	At Cesarea, Cornelius, a centurion, by prayers and alms finds favour in the sight of God, and is commanded by an angel to send for Peter, now at Joppa. God by a vision teacheth Peter not to despise the Gentiles. Peter being sent for by Cornelius, goes and preacheth Christ to him and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all; and immediately the apostle baptizeth them.
	XI.	Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the Gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God for granting to the Gentiles also repentance unto life.
		The believers, who ever since the martyrdom of Stephen and the persecution thereupon ensuing, had been dispersed throughout all Phenice and Cyprus, come now to Antioch, and preach the gospel to the Greeks there, having before preached to none but the Jews. The church at Jerusalem, understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them: he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.
44	VII.	About this time James the brother of John is beheaded by the command of Herod Agrippa. He also imprisoneth Peter, whom an angel delivers upon the prayers of the church. This same Herod, not long after, speaking to the people at Cesarea, some of them cry out, It is the voice of God, and not of man; and immediately an angel of the Lord smites him, because he gave not the glory to God; and he is eaten of worms, and dieth.

After *Christ.*		
45	Acts XIII.	Barnabas and Saul set forward in their preaching of the gospel. They plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the gospel to Sergius Paulus, governor of that country; Elymas a sorcerer, withstanding them, and endeavouring to turn away Sergius from the faith, is at Saul's rebuke struck blind. From this time Saul is always called by his new name Paul; he preacheth to Antioch, the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.
46	XIV.	At Iconium they are persecuted and ready to be stoned. From hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down, and call Barnabas Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the apostles with clothes rent run in among them, and assured them that they were men like themselves. Soon after there come Jews from Antioch and Iconinm, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city
	2 Cor. XI. 25.	as dead; but whilst the disciples stand about him, he riseth up, and the
		next day departs with Barnabas to Derbe.
	XII. 2.	In this year Paul was caught up into the the third heaven, and heard unspeakable words.
	2 Tim. I. 2, 5.	About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith preached by Paul.
52	Acts XV.	Certain Judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the apostles and others at Jerusalem to determine this controversy.
53	36.	Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder: Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.
	XVI.	Paul coming to Derbe finds there Timothy, whom (because his mother was a believing Jew, though his father a Gentile,) he causeth to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia: coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maid-servant a spirit of divination, whose master losing a considerable gain thereby, brings Paul and Silas before the magistrates: these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailer, ready to kill himself, is converted to the faith, and baptized the same night with his whole family. Next day the magistrates come themselves, and pray them to depart the city.
54	XVII.	From Philippi Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preached three sabbath-days; some believe, others persecute him. Leaving Thessalonica he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.
	XVIII.	Paul at Corinth meets with Aquila and Priscilla, not long before banished from Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.
55		Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be judge in a controversy about religion, and so drives them away from the judgment-seat.
56	18.	Paul departs from Corinth, and passeth to Ephesus, thence he sets out towards Jerusalem, that he may be at the feast; he lands at Cesarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.
57	XIX.	Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereabout.
58		He writes his epistle to the Galatians.
60		At Ephesus, Demetrius a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.
	1 Cor. I. 11. XVI. 8.	About this time a schism ariseth in the church at Corinth, which causeth Paul (now in or about Ephesus) to write his first epistle to the Corinthians.
	Acts XX.	Paul departs from Ephesus, and comes into Macedonia, and gathers a
	2 Cor. VIII. 1, 2, 6, 19. 1 Cor. XVI. 5.	contribution for the relief of the saints at Jerusalem.
		The apostle, having learnt from Titus the success of his first, writes now his second epistle to the Corinthians. Out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.
	Acts XX. 3, 4, 6.	Paul purposing to go thence into Syria, to carry the collections to Jerusalem, the Jews lay wait for him; understanding this, he returns into Macedonia the same way he came, and thence passes into Asia.
		After the days of unleavened bread Paul sails from Philippi, and comes to Troas: there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus; from thence he sends to call the elders of the Church of Ephesus, whom he earnestly exhorts to the performance of their duty.
	Acts XXI.	Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claimeth the privilege of a Roman, and escapeth scourging.
	XXII.	Paul pleadeth his cause before Ananias the high priest. The chief captain,
	XXIII.	understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they have killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cesarea.
62	XXIV.	Paul is accused before Felix by Tertullus the orator: Felix goes out of his office, and to gratify the Jews, leaves Paul in prison. Portius Festus succeeds him in the government.
	XXV.	The Jews come to Cesarea, and accuse Paul before Festus. He answereth for himself, and appeals unto Cesar. King Agrippa comes to Cesarea, and Festus opens the whole matter to him.
	XXVI.	Paul makes his defence in the presence of Agrippa; who thereby is almost persuaded to be a Christian, and the whole company pronounce him innocent.
63	XXVIII.	Paul comes to Rome, is a prisoner at large, and preacheth there two years.
		Here ends the History of the Acts of the Apostles, written by St. Luke, *St.* Paul's *beloved companion in his travels.*
64		St. Paul from Rome writes his epistles,
		To the Philippians.
		To Philemon.
		To the Colossians.
		To the Ephesians.
65	Heb. XIII. 24.	About the latter end of this year Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his epistle to the Hebrews.
	Tit. I. 5.	He preacheth the gospel in the isle of Crete, and leaves Titus there to set things in order, and ordain elders in every city.
66		St. Paul writes his epistles,
		To Timothy I.
		To Titus.
		To Timothy II.
		About this time the epistles of St. Peter, St. John, and St. Jude seem to be written.
67	Euseb. Hist. Ec.	St. Peter and St. Paul are said to have suffered martyrdom at Rome
70	1. 2. c. 24. Luke XIX. 43, 44.	towards the latter end of Nero's reign.
		This year Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burnt, by Titus, 1,100,000 of the Jews perish, 97,000 are taken prisoners; besides an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, or other miseries.
96		St. John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation.
		After the death of Domitian, St. John returns to Ephesus, and at the request of the Church writes his Gospel.

TABLES OF SCRIPTURE MEASURES, WEIGHTS, AND COINS:

WITH AN APPENDIX,

CONTAINING THE METHOD OF CALCULATING ITS MEASURES OF SURFACE, HITHERTO WANTING IN TREATISES ON THIS SUBJECT.

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A MEASURE is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. Mere *length*, which hath but one dimension. 2. *Surface*, which consists of length multiplied into breadth; so it hath two dimensions, as it were, interwoven; and this is always measured by some square surface already known, as by a square foot, or a square cubit, or any other square already known, by help of its side. *Moses* generally useth the square cubit. 3. *Solidity* or *capacity*, which hath three dimensions multiplied into each other; length, breadth, and height, or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

I use = to signify Equal; :: *to express* Proportion; . *is called* Separatrix, *parting Decimals from Integers.*

I. TABLE. Measures of Length.

I express the Cubit, and its Parts, both by Inch Measure, *and by* Foot Measure; *which I deduce from Inches by this Proportion:*

Inch Meas. Foot Meas.
As 12. 1. :: 21.888 1.824

	Inch Dec.	Foot Dec.
A cubit is = to	21.888	= 1.824
A Span the longer = ½ a Cubit	= 10.944	= .912
Span the less = ⅓ of a Cubit	= 7.296	= .608
A Hand's breadth = 1/6 of a Cubit	= 3.684	= .304
A Finger's breadth = 1/24 of a Cubit	= .912	= .076

Measures of many Cubits length I express only in Foot Measure.

	Feet. Dec.
A Fathom = 4 Cubits	= 7.296
Ezekiel's Reed = 6 Cubits	= 10.944
Schœnus, the Egyptian Line for Land Measure, which I think Scripture useth to divide Inheritances. *Psalm* xvi. 6, and lxxviii. 55. They used different Lengths, but the shortest and most useful was,	Cubits. = 80 = 145.92

Herodotus mentions a *Schœnus* just 300 times as long: I judge that all the greater were made in proportion to the least.

The mile	= 4000 Cubits = 7296 Feet.
Stadium, 1/10 of their Mile	= 400 Cubits = 729.6
Parasang, 3 of their Miles	= 12000 Cubits = 4 English Miles, and 580 Feet.

II. TABLE. Measures of Surface.

Moses hath described these by square Cubits. I here express them reduced to our square Feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by *Moses;* Secondly, I place six instances of greater difficulty.

The clearest examples are,

I. The Altar of Incense. Only two sides of it, *viz.* its length and breadth, are expressed by *Moses;* each of them is affirmed to be one Cubit. Yet he declares it was foursquare: whence we collect, that it was just one square Cubit. See *Exod.* xxx. 2. Now it is demonstrated in the Appendix, that one *Jewish* square Cubit amounts to in surface three *English* square Feet, and about 47 square Inches.

II. The Table of Shew-bread, *Exod.* xxv. 23. It is affirmed to be two Cubits in length, and one in breadth. None doubt but it was rectangular, containing two *Jewish* square Cubits. These amount to six *English* square Feet, and above half, *viz.* 94 square Inches.

III. The Boards of the Tabernacle, each 10 Cubits in length, and one and a-half in breadth, *Exod.* xxvi. 16, being rectangular, must contain 15 square Cubits, *Jewish*. These are proved to contain very near 50 square Feet of *English* Measure.

The more difficult cases reserved to the Appendix are,

I. The Mercy Seat, whose surface is = 12 square Feet and a half.

II. A general method is taught of reducing any given number of *Jewish* Cubits to *English* square Feet.

III. The example of the 15 square Cubits in the Boards of the Tabernacle is made clearer.

IV. The Court of the Tabernacle, described *Exod.* xxvii. 18, is found to be just half the *Egyptian Aroura*, and to contain 1 Rood, 21 Perches, 27 square Feet, &c.

V. The whole *Aroura* is determined, and reduced to our *English* Measures, 3 Roods, 2 Perches, 55 square Feet.

VI. The suburbs, or Glebe Land, given to each city of the *Levites*, *Num.* xxxv. 3–5, is showed to be a square, on each of the four sides of every city, containing a million of *Jewish* square Cubits, or 100 *Arourœ;* which amount to in each square 76 Acres, 1 Rood, 26 Perches, 80 square Feet. Whence we collect, that all the four Squares amounted to 305 Acres, 2 Roods, 1 Perch, besides 51 Feet square.

III. TABLE. Measures of Capacity.

	Wine Gal.	Pints.	Inch Sol.
Epha or Bath	7	4	15
Chomer, Homer in our translation	75	5	7
Seah, ⅓ of Epha	2	4	3
Hin = ⅙ of Epha	1	2	1
Omer, 1/10 of Epha	0	6	0.5
Cab, 1/18 of Epha	0	3	10
Log, 1/72 of Epha	0	0½	10
Metretes of *Syria* (*John* ii. 6) = Cong. Rom	0	7⅓	0
Cotyla, Eastern, 1/360 of Epha	0	0½	3

This Cotyla contains just 10 Ounces Avoirdupois of Rain water; Omer 100; Epha 1000; Chomer 10,000. So by these Weights all these Measures of Capacity may be expeditiously recovered very near exactness.

IV. TABLE. Of Weights and Coins.

The *Jewish* Weights are reduced to the Standard Grains of our *Troy* Weight; whereof 438 are equal to the *Roman* ounce, and to our ancient *English Avoirdupois* ounce.

The value of *Jewish* and *Roman* Weights and Coins, at the present rate of Silver and Gold, expressed in Pence and Decimals of a Penny.

	Grains. Dec.	Pence. Dec.	s.	d.	q.
Shekel is the original weight	= 219	= 28.2875 =	2	4	1
Bekah, ½ a Shekel	= 109.5	= 14.1437 =	1	2	½X
Gerah, 1/20 of Bekah	= 10.95	= 1.41437 =	0	1	½X
Maneh = 100 Shekel wt	= 21900				

	Pence. Dec.	l.	s.	d.	
Maneh in Coin, = 60 Sh	= 13140	= 1697.25 =	7	1	5
Talent of Silver, = 3000 Sh	= 657000	= 84862.5 =	353	11	100*b*.
Talent of Gold the same Weight		= 5075	15	7	70*b*.
The Golden Darics, *Ezra* ii. 69, seem to be coins of *Darius* the *Mede*. They weighed 12 Gerahs.	= 131.4 =	1	0	4	

Roman Money *mentioned in the* New Testament.

	Pence.	Farthings
Denarius, Silver	7	3
Assis, Copper	0	3
Assarium	0	1½
Quadrans	0	¾
A Mite	0	⅓

An APPENDIX *to the Second Table of* Measures *of* Surface, *described by Moses, showing the Method of reducing them by Calculation to the Measures used in* England, *for the benefit of those that understand* Decimal Arithmetic, *and desire to try the Reductions given in the Table, or to make further Improvements in this kind of Measures.*

1. *The Mercy Seat.*—I shall begin with Reduction of the Measures of the *Mercy Seat*, which was God's throne of Grace among the *Jews*. *Moses* in *Exod.* xxv. 17, affirms, that its length was two Cubits and a half, its breadth one Cubit and a half. The fractions adhering to its length and breadth make some difficulty to beginners in Arithmetic, which the Decimal way doth much abate. Supposing therefore, what I have elsewhere proved, that the *Jewish* Cubit was in Foot measure 1.824; the length must be expressed in Foot measure, and Decimals thereof, 4.560. The breadth in like measure will be 2.736. Wherefore the product of these numbers multiplied into each other gives its surface 12.47,616: in number of its square Feet, and Decimals thereof, 12 square Feet, and very near half a square Foot; if the Decimals had been .50, it had been just half a Foot. If we desire to express those Decimals of a Foot in square Inches, as is usual in *England*, we must multiply .47,616 by 144, the square Inches of a Foot, and the product will be 68.56,704: which shows that the Decimals we found amount to 68 square Inches, and about half an Inch more: we need not be nicer.

2. *A square Cubit reduced to our Measure.*—2. In the Altar of Incense *Moses* describes the *Jewish* square Cubit, which must be reduced to our Foot measure, thus, 1 8 2 4 / 1 8 2 4. The product of these numbers multiplied will be the upper surface of this altar, 3.326,976, that is, three square Feet, and .326,976 Decimals of a square Foot, which we may express by 47 square Inches, and a few Decimals of an Inch square inconsiderable.

3. *The Boards of the Tabernacle.*—3. *Moses's* description of the Boards of the Tabernacle, *Exod.* xxvi. 16, by 10 Cubits in length, and one and a half in breadth, naturally leads a man to discern in each Board's surface 15 *Jewish* square Cubits; because if we conceive a line drawn from the end of one Cubit at the bottom of the Board to the end of one Cubit at the top of the Board, this must needs be 10 whole square Cubits on one side of that line, and 10 half square Cubits (= 5 whole) on the other side of that line: here therefore are 15 square Cubits. The reduction of these into *English* square Feet is performed by multiplying 15, *viz.* the number of Cubits given, into 3.326,976, the Feet and Decimals of one square Cubit, and the product will be 49.90,464, and that is very near to fifty square Feet; for those Decimals amount to above 130 square Inches; and little more than 13 square Inches would make it just 50 Feet, which abatement we need not here regard.

4. *The Court of the Tabernacle.*—4. Let us now go to the measure of the surface of land. But we will begin with the Court of the Tabernacle, the ground on which the Priests performed all the solemn public worship of *Israel* in *Moses's* time. The Area of this Court is described by *Moses*, *Exod.* xxv. 18, by its length 100 Cubits, and its breadth every where 50 Cubits. Wherefore this Area must be in *Jewish* measure 5000 square Cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 *Jewish* Cubits into *English* square Feet, I must multiply 5000 into 3.326,976, the product is 16,634.88 *English* square Feet.

But in cases of such long numbers of Feet we use for brevity's sake, and to help our memories, to reduce them into Perches, or Roods, or Acres, which contain known numbers of square Feet. A Perch contains 272¼ square Feet. A Rood is = to 10,890 square Feet. An Acre is = to 43,560 square Feet. It is plain that the number 16,634.88 hath not Integers equal to those of an Acre; but it hath enough to answer those in a Rood, and some overplus, therefore I must divide 16,634.88 by 10,890, which is a Rood. By such division continued in the Decimal way, until I have a fraction of five or six places, which is exact enough, I find the quote to be 1.527,537, which assures me that my number 16,634.88 hath but once entirely in it a whole Rood: but it hath moreover in it many Decimal parts of a Rood. These therefore I reduce to the Perches contained in them, by multiplying them into 40, which is the number of Perches that make up a Rood: and cutting off six places from the product, which is 21.101,480; so I find there are 21 Perches entire, and the figures after the Separatrix are Decimals of a Perch. These also I multiply by 272.25, which are the square Feet and Decimals of a Perch. The product of this last multiplication, after eight places cut off from it by the Separatrix, because there were six places of Decimals in one of the multipliers, and two in the other, is 27.62,793,000. Hence I learn that there are therein but 27 entire Feet, all the eight Decimal places amount to little above half a Foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of Decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this Court to contain in *English* measure 1 Rood, 21 Perches, 27 Feet, and little more than a half a Foot squared. But reflecting upon *Moses's* measure by Cubits, and finding them to be precisely 5000 square Cubits, I observed that they were just half 10,000, which I had observed from *Herodotus's Euterpe* to be the Area of the *Egyptian Aroura*, by which their land was as generally measured, as ours is by Acres and Roods. See *Herodot.* I. 2. c. 168. I called also to mind a passage in *Manetho* an *Egyptian* Priest, cited by *Josephus* in his first book against *Apion*, where he affirms, that *Manetho* in his history of the reign, wars, and expulsion of the Pastors, (whom *Africanus* affirms to be *Phœnicians*, or *Canaanites*, and *Josephus* vainly believed to be *Jews*,) wrote out of the public Records of *Egypt*, that these Pastors made at *Abaris* a very large and strong encampment, that encompassed 10,000 *Arourœ*, sufficient to contain 240,000 men, and long maintain their cattle. Hence it appears, that not only the *Egyptians*, but the *Phœnicians* or *Canaanites* also, that had dwelt among them, and had reigned there during the time of six kings successively, used the measure of land called *Aroura*. Now this was long before *Moses's* time: for the beginning of *Amosis* or *Tethmosis*, who expelled them out of *Egypt*, was very near the time of *Abraham's* death, as appears by the annals of the learned Primate of *Ireland*. Wherefore I believe that *Moses*, who was skilled in all *Egyptian* learning, especially surveying, did of choice make the Court of the Tabernacle to be just half an *Aroura*, which was a known measure to him and his people, who had long dwelt in *Egypt*, and Divine Authority directed him so to do.

5. *The Reduction of an Aroura to English measures.*—5. Because we have shewn from *Herodotus*, that an *Aroura* is the square of 100 *Jewish* or *Egyptian* Cubits, and 100 such Cubits, may in *English* Foot measure be expressed by 182.4 *English* Feet, it follows, that the square of this number will express exactly the number of the *English* square Feet that are contained in an *Aroura*. Now by multiplication of 182.4 into itself, I find the product to be 33,269.76: Therefore I conclude that there are 33,269 square Feet entire, and .76 Decimals of a square Foot, in an *Aroura*. Now to reduce these *English* square Feet into Roods, Perches, and the remainder of square Feet, I use the method used in the last paragraph: First, I divide them by 10,890, the square Feet in a Rood; and the quote I find 3.055,084, that is 3 Roods, and .055,084 Decimals of a Rood. Secondly, I multiply those Decimals by 40, which is the number of Perches in a Rood; the product is 2.202,960. Hence I conclude there are therein 2 Perches, and .202,960 Decimals of a Perch. Thirdly, I multiply these last Decimals by 272.25, which are the square Feet of a Perch. The product is 55.25,586,000, that is 55 entire square Feet; the eight places of Decimals amount to little above ¼ of a square Foot, therefore I reject them as inconsiderable in a measure of land. By all these reductions, it is found, that an *Aroura* is in *English* measure three Roods, two Perches, 55¼ square Feet. Hence it follows also that it is not well translated by *Jugerum*, for it is much larger; nor is it well in *English* called an Acre, for it is considerably less. To this place I refer the use of the lesser sort of χοῖνο, which yet is most convenient for the use of the *Egyptians*, and of the *Jews*, to measure out private men's inheritances by a line which was 80 Cubits long. For the length of this line will measure one side of an *Aroura*, if the other side be 125 Cubits long, which is the length of this line, and its half, and 5 Cubits above half of it, which they might easily mark on it by a knot or a ring. And by this means they might easily lay any number of *Arourœ* together, all of them rectangular and parallel to each other. Such lines I suppose for measure of inheritances are intimated, *Psalm* lxxviii. 55, and xvi. 6, &c.

6. *The Levites' Glebe.*—6. I shall conclude with an example amounting after reduction to a number of *English* Acres, which measure we have not yet reached to. This I take from *Num.* xxxv. 3, 4, 5, verses. There *Moses* describes what measure of land the *Levites* were to be allowed for their cattle, their goods, and all their beasts, on the north, east, south, and west sides of each of their cities. So that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine that it means houses and streets adjoining to their cities, in which sense we sometimes use the word suburbs. For *Moses* plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruit, or perhaps for a little corn, comprehended in the words *their goods*. These fields he limits by 1000 Cubits, which was just a quarter of an eastern mile, but amounts in mere length to 608 yards *English* measure, and therefore exceeds a quarter of an *English* mile by 168 yards in length. But it is certain that cattle cannot feed upon mere length, but this must signify the side of some surface of land bounded thereby, and we must have two sides of that surface given, before we can find the Area, or surface contained. Therefore *Moses*, ver. 5, tells us, that on each side of each city they must measure 2000 Cubits, which will determine no surface, unless we understand it to mean the two sides of a square, bounded on every side by 1000 Cubits; these two sides multiplied into each other will produce a square that contains just a million of square Cubits, and that is a known and exact measure of just 100 *Arourae;* and this shews that the 2000 Cubits mentioned ver. 5, are the two sides of that square, whereof the 1000 mentioned ver. 4, is one, and may be called the root of the square. This shews the agreement of the two different numbers. The reduction of this million of square Cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 *Jewish* Cubits by 1824 *English* Feet, without any Separatrix, according to the principles owned in Decimal Arithmetic; and the square of that number will be 3,326,976, without a Separatrix. Secondly, I divide this number by 43,560, which are the square Feet of an Acre, and find the quote to be 76.376,859, which signify 76 entire Acres, and .376,859 Decimals of an Acre. Thirdly, to find what Roods are contained in these Decimals, I multiply them by four, the number of Roods in an Acre, and find the quote to be 1.507,436, which proves that there is but one Rood in them, and the six figures cut off by the Separatrix (because there were six Decimals in one of the Multipliers) are all Decimals of a Rood. Fourthly, therefore, to find what Perches are in these last Decimals, I multiply them by 40, which is the number of Perches contained in a Rood. The product is 20.207,440; hereby I find there are 20 entire Perches, besides the Decimals of a Perch placed after the Separatrix. Fifthly, to find what square Feet are in those last Decimals, I multiply them by 272.25, which are the square Feet and Decimals in a Perch, the product is 80.97,804, which is 80 square Feet, and all the Decimals not amounting to a square Foot, I reject as inconsiderable in measure of land. Thus we have found that this and every other square on each side of every *Levitical City*, was prescribed to be 76 Acres, 1 Rood, 20 Perches, 80 square Feet in our measure, but was just a million of square Cubits in their measure.

To add the four squares belonging to one *Levitical City* together, the best way will be to take the first quote that we found in Acre measure, *viz.* 76.376,859, and we must multiply it by four, and we shall find, by the method I have used, all the four squares together to amount to 305 Acres, 2 Roods, 1 Perch; we need not take notice of any lesser quantities in this case. We may also by this method find the sum of the Acres belonging to all the 48 cities of the *Levites*, and many other improvements in this kind of measuring surfaces. But I leave them to the industry of others.

JUDEA, PALESTINE, OR THE HOLY LAND.

PALESTINE is bounded on the north by mount Libanus, or Lebanon, which separates it from that part of Syria, anciently called Phœnicia; on the east by mount Hermon, which divides it from Arabia Deserta; on the south by Arabia Petrea; and on the west by the Mediterranean sea, or sea of Syria.

This country received the name of Palestine from the Philistines, who dwelt on the sea-coast: it was called Judea, from Judah: and it is termed the Holy Land, being the country where Jesus Christ was born, preached his holy doctrines, confirmed them by miracles, and laid down his life for mankind. Palestine is about one hundred and eighty-five miles in length, and generally eighty in breadth; it is situated between 31° and 33° 40′ north latitude.

The climate of Palestine is, during a great part of the year, very hot. The easterly winds are usually dry, though they are sometimes tempestuous; and those which are westerly are attended with rain. The heat here might be expected to be excessive: yet mount Libanus, from its uncommon height, is covered all the winter with snow.

The first rains, as they are called, generally fall about the beginning of November; and the latter rains, in the month of April. In the country round Jerusalem, if a moderate quantity of snow falls in the beginning of February, and the brooks soon after overflow their banks, it is thought to forebode a fruitful year; and the inhabitants make rejoicings upon this occasion, as the Egyptians do with respect to the Nile: this country is seldom refreshed with rain during the summer season.

The rocks of Judea are, in many places, covered with a soft chalky substance, in which is enclosed a great variety of shells and corals. The greatest part of the mountains of Carmel, and those of Jerusalem and Bethlehem, are overspread with a white chalky stratum. In mount Carmel are gathered many stones, which, being in the form of olives, melons, peaches, and other fruit, are imposed upon pilgrims, not only as those fruits petrified, but as antidotes against several diseases.

With respect to the rivers of the country, the Jordan, called by the Arabs Sceriah, is not only the most considerable, but, next to the Nile, is the largest, either in the Levant or in Barbary. It has its source at the bottom of mount Libanus or Lebanon, and is formed from the waters of two fountains, which are about a mile distant from each other. One of them lies to the east, and is called Jor; the other, which is exposed to the south, is named Dan. The confluence of the two streams is found near the ancient city of Cesarea Philippi, which is at present only a village, and called Beline. The river takes a course between the E. and S., and, after running seven miles, falls into the lake Samochon or Mathon, at present called Huletpanias, about six miles in length, from north to south, and nearly four in breadth, from east to west. The Jordan issues from this lake, and flows through a great plain, passing under a stone bridge called Jacob's bridge, consisting of three arches well constructed. The river then continues its course as far as the lake of Tiberias, near the ancient cities of Chorazin and Capernaum, where it mixes with its waters. When it issues from this lake, which is about eighteen miles in length, and eight in breadth, it takes the name of Jordan major, dividing Peros from Samaria, the plains of the Moabites from Judea, and receiving the waters of the Dibon, the Jazer, the Jacob, and the Carith. After being augmented by these streams, in a course of sixty-five miles from the lake of Tiberias, or sea of Galilee, it discharges itself into the Dead sea. The Jordan, in the rainy seasons, overflows its banks to the distance of more than four miles; and, on account of the inequality of the ground, forms two or three channels. Its current is extremely rapid, and the water always muddy: but when taken from the river, and put into any kind of vessel, it very soon clarifies, and is sweet.

The Dead Sea is a name of modern date; the ancients call it the lake of Asphaltites, the sea of Sodom, the Salt sea, the lake of Sirbon; the Arabs name it Bahheret-Lut; that is, the sea of Lot. It is about fifty miles in length, and ten in breadth. The lofty mountains of the country of the Moabites are on the eastern side, and discharge into it the waters of Arnon and the Jaret. On the west and south it is bounded by very high mountains also. It is likewise on the west that the brook Cedron, which rises at Jerusalem, empties into this sea.

We are informed that this vast lake was covered formerly with fruit trees and abundant crops, and that from the bosom of the earth, now buried under its waters, arose the superb cities of Sodom, Gomorrah, Admah, Zeboiim, and Segor. No plants of any kind grow in this lake. The bottom of it is black, thick, and fœtid. Branches of trees which fall therein become petrified in a little time. The Dead sea produces a kind of bitumen, which may be found floating on the surface, like large lumps of earth. This bitumen is a sulphurous substance, mixed with salt; it is as brittle as black pitch, is combustible, and exhales, while burning, a strong and penetrating smell. The ancient Arabs used it for smearing and embalming their dead, to preserve them from perishing. The mountains near this sea produce a kind of black stone, which, when polished, has a beautiful lustre.

Acra, or Acre, (now called St. John de Acre, and which the Arabs call Accho, or Akka,) is one of the places from which the Israelites could not expel the ancient Canaanites, and was formerly reckoned among the ancient cities of Phœnicia. It is also known by the name of Ptolemais. The situation is advantageous: on the north and east it is encompassed by a fertile plain; on the west it is washed by the Mediterranean; and on the south by a large bay, which extends from the city as far as mount Carmel. It contains little more than a few cottages, and heaps of ruins. The residence of the bashaw of the province is at this place.

To the south of Acre is Sebasta, the ancient Samaria, the capital of the ten tribes after their revolt from the house of David. It is seated on a long mount, which rises in a fruitful valley, and is now converted into gardens.

A little farther to the south is Naplosa, the ancient Sychem, which stands in a narrow valley, between mount Ebal on the north and Gerizim on the south. At a small distance from Naplosa is Jacob's well, famous for Christ's conference with the woman of Samaria.

Jerusalem is encompassed with hills, so that the city seems as if situated in an amphitheatre; there are few remains of the city as it appeared in Christ's time; the situation being changed; for mount Sion, the highest part of ancient Jerusalem, is almost excluded; while the places adjoining to mount Calvary are nearly in the centre. This city, which is about three miles in circumference, is situated on a rocky mountain, on all sides of which are steep ascents, except toward the north. The walls are not strong, nor have they any bastions. The city has six gates. There are supposed to be about twelve or fourteen thousand inhabitants in Jerusalem.

Jasa, the ancient Joppa, is the port where the pilgrims disembark. They generally arrive in November, and repair without delay to Jerusalem.

Bethlehem, also called Ephrata, and the city of David, is famous for being the birth-place of Christ. It is about two miles to the S. E. of Jerusalem, on the ridge of a hill; at present only an inconsiderable place.

Raha, the ancient Jericho, is eighteen miles N. E. of Jerusalem, situated in a plain six or seven leagues long, by three wide, surrounded by a number of barren mountains.

Habroun, or Hebron, is twenty-four miles S. of Bethlehem. The Arabs call it El-Kahil, the well-beloved. It is situated at the foot of an eminence, on which are some remains of an ancient castle.

Nazareth, now only a small village, is on the top of a high hill.

Cana of Galilee, otherwise called Cana Minor, celebrated for the miracle wrought by Christ, of changing the water into wine, is nothing more than a small village, with very few inhabitants.

Sidon, called by the Turks Sayd, is situated on the sea-coast. It was anciently a place of great strength, and had a very extensive commerce. Though it is still populous, and a place of considerable trade, it has fallen from its ancient grandeur. Its exports consist in silks, with raw and spun cotton; the manufacturing of which employs most of the inhabitants, amounting to about five thousand. The city is defended by an old castle, built in the sea.

Tyre, called by the Turks Sour, is about twenty miles to the south of Sidon. It was once very celebrated for its purple, called the Tyrian dye, produced from a shell-fish. This city was, in ancient times, the centre of an immense commerce and navigation, and the nurse of arts and sciences. The ancient city stood, originally, on an island, joined to the main land by a mole; the remains of which appear at present. It has two harbours; that on the north side is very good; but the other is choked up with ruins. The present inhabitants are only a few poor fishermen, who live in vaults and caves.

Cesarea was at first called Strabo's Tower; and was the capital of Palestine. This city was divided into two parts by a little hill, whereon was erected a temple dedicated to Cesar.

Jericho is situated in a large plain, about twenty miles long, and ten broad, bounded by a variety of mountains on the south-west, the west, and north; it is at present inhabited by a few miserable Arabs.

The Mount of Forty Days is situated on the north side of the plain of Jericho: the summit is covered neither with shrubs, trees, nor earth, but consists of a solid mass of white marble; it is very difficult and dangerous to ascend, the path leading by a winding course, between two dismal abysses. This mountain is one of the highest in the province, and one of its most sacred places. It takes its name from the rigorous fast which Christ observed here. From this mount may be seen the hills of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, and that of Jericho, the river Jordan, and the whole extent of the Dead sea. Opposite to Jericho, beyond Jordan, rises Mount Nebo.

Mount Carmel, on the south side of the bay of Acre, projects at one part into the sea, forming a great promontory, called the point of Carmel. There are a number of grottos, gardens, and convents on this mount; as also many cisterns for receiving the rain-water. On this mountain was a fortress called Ecbatane.

Mount Tabor is most delightfully situated, rising amidst the plains of Galilee, distant about twelve miles from the city of Tiberias; it is distinguished by different names, as Itabyrion, Taburium, and by the Arabs Gibel-el-Tor. It is in appearance like a sugar-loaf, and is covered from the top to the bottom with small trees.

Palestine, which comprehends the ancient country of Canaan, and was occupied by nine tribes of Israel, has experienced many and severe revolutions; the extreme fertility of the country, and its many advantages and happy situation, induced the neighbouring and powerful kingdoms to attempt its subjection; most of them succeeded in reducing to obedience and slavery the peaceable inhabitants: the Persians, Saracens, Syrians, and Romans have alternately been masters for a time, and then obliged to yield to superior force: they treated the conquered with the utmost barbarity, and committed the greatest devastation and slaughter; not even sparing old or young, women or helpless children. Thus it continued changing its ferocious masters, until, in the twelfth century, the Turks taking Cesarea, the whole country fell into their possession; and has continued under their power ever since. The innumerable scenes of blood and desolation exhibited in this country have changed it from that happy, fruitful, and prosperous state, so beautifully described in Deuteronomy, to an almost uninhabited desert, and heap of ruins: few traces of its ancient splendour remain; and confusion and doubt hang over all the researches of the inquirer.

The present masters exercise unlimited and tyrannical authority over their slaves in Palestine, keeping the miserable inhabitants in the utmost subjection; governing them by Caliphs and Bashaws, with rods of iron; and holding them in the most deplorable ignorance and superstition.

A TABLE OF KINDRED AND AFFINITY;

FORBIDDEN TO MARRY TOGETHER.

A MAN MAY NOT MARRY HIS			A WOMAN MAY NOT MARRY HER		
1 GRANDMOTHER,	11 Stepmother,	21 Son's son's wife,	1 GRANDFATHER,	11 Stepfather,	21 Son's daughter's husband,
2 Grandfather's wife,	12 Wife's mother,	22 Daughter's son's wife,	2 Grandmother's husband,	12 Husband's father,	22 Daughter's daughter's husband,
3 Wife's Grandmother,	13 Daughter,	23 Wife's son's daughter,	3 Husband's grandfather,	13 Son,	23 Husband's son's son,
4 Father's sister,	14 Wife's daughter,	24 Wife's daughter's daughter,	4 Father's brother,	14 Husband's son,	24 Husband's daughter's son,
5 Mother's sister,	15 Son's wife,	25 Brother's daughter,	5 Mother's brother,	15 Daughter's husband,	25 Brother's son,
6 Father's brother's wife,	16 Sister,	26 Sister's daughter,	6 Father's sister's husband,	16 Brother,	26 Sister's son,
7 Mother's brother's wife,	17 Wife's sister,	27 Brother's son's wife,	7 Mother's sister's husband,	17 Husband's brother,	27 Brother's daughter's husband,
8 Wife's father's sister,	18 Brother's wife,	28 Sister's son's wife,	8 Husband's father's brother,	18 Sister's husband,	28 Sister's daughter's husband,
9 Wife's mother's sister,	19 Son's daughter,	29 Wife's brother's daughter,	9 Husband's mother's brother,	19 Son's son,	29 Husband's brother's son,
10 Mother,	20 Daughter's daughter,	30 Wife's sister's daughter.	10 Father,	20 Daughter's son,	30 Husband's sister's son.

ALPHABETICAL TABLE OF THE PROPER NAMES

IN THE OLD AND NEW TESTAMENTS;

WITH THE MEANING OR SIGNIFICATION OF THE WORDS IN THEIR ORIGINAL LANGUAGES; TOGETHER WITH THEIR PRONUNCIATION.

AG

A'A-RON, a teacher, or lofty.
A-bad'don, the destroyer.
A-bag'tha, father of the wine-press.
Ab'a-na, made of stone, a building.
Ab'a-rim, passages, or passengers.
Ab'da, a servant, or servitude.
Ab'de-el, a vapor, a cloud of God.
Ab'di, he is my servant.
Ab'di-el, the servant of God.
Ab'don, a servant or cloud of judgment.
A-hed'ne-go, a servant of light.
A'bel, vanity, breath, vapor.
A'bel, (a city,) mourning.
A bel-beth-ma-ach'ah, mourning to the house of Maachah.
A'bel-ma'im, mourning of waters.
A'bel-me-ho'lah, mourning of sickness.
A'bel-miz-ra'im, the mourning of the Egyptians.
A'bel-shit'tim, mourning of thorns.
A'bez, an egg, or muddy.
A'bi, my father.
A-bi'ah, the Lord is my father.
A-bi-al'bon, most intelligent father.
A-bi'a-thar, excellent father.
A'bib, green fruits, or ears of corn.
A-bi'dah, the father of knowledge.
A-bi'dan, the father of judgment.
Ab'i-el, God my father.
A-bi-e'zer, father of help.
Ab'i-gail, the father's joy
Ab-i-ha'il, the father of strength.
A-bi'hu, he is my father.
A-bi'jah, the Lord is my father.
A-bi'jam, father of the sea.
Ab-i-le'ne, the father of mourning.
A-bim'a-el, a father sent from God.
A-bim'e-lech, father of the king.
A-bin'a-dab, father of willingness.
A-bin o-am, father of beauty.
A-bi'ram, a high father.
Ab i-shag, ignorance of the father.
A-bish a-i, the present of my father.
A-bish'a-lom, the father of peace.
A-bish'u-a, father of salvation.
Ab'i-shur, the father of the wall, or father of uprightness.
Ab'i-tal, the father of the dew.
Ab'i-tub, father of goodness.
Ab'i-ud, father of praise.
Ab'ner, father of light.
A'bram, a high father.
A'bra-ham, the father of a great multitude
Ab sa-lom, father of peace.
Ac'cad, a vessel, a pitcher, or sparkle.
Ac'cho, close pressed together.
A-cel da-ma, the field of blood.
A-cha'i-a, grief or trouble.
A-cha'i-cus, a native of Achaia.
A'chan, or Ach'ar, he that troubleth.
Ach'bor, a rat.
A'chim, preparing, or revenging.
A'chish, thus it is, or how is this?
A'chor, trouble.
Ach'sah, adorned, bursting the veil.
Ach'shaph, poison, tricks.
Ach'zib, liar, lying, or that runs.
Ad'a-dah, the witness of the assembly.
A'dah, an assembly.
A-dai'ah, the witness of the Lord.
A-da-li'ah, one that draws water.
Ad'am, earthy man, red.
Ad'a-mah, red earth, or of blood.
Ad'a-mi, my man, red, earthy, human.
A'dar, high or eminent.
Ad'di, my witness, adorned, prey.
Ad'don, basis, foundation, the Lord.
A'di-el, the witness of the Lord.
A'din, adorned, voluptuous, dainty.
A-di-tha'im, assemblies, testimonies
Ad'la-i, my witness, my ornament.
Ad'mah, earthy, red, or bloody.
Ad'ma-tha, a cloud of death, a mortal vapor.
Ad'nah, rest, or testimony eternal.
A-do-ni-be'zek, the lightning of the Lord, or the Lord of lightning.
A-do-ni'jah, the Lord is my master.
A-don'i-kam, the Lord is raised.
A-do-ni'ram, my Lord is most high, or Lord of might and elevation.
A-do-ni-ze'dek, justice of the Lord.
A-do'ram, their beauty, their power.
A-do-ra'im, strength of the sea.
A-dram'ma-lech, the cloak, glory, grandeur, or power of the king.
A-dram-yt'ti-um, the court of death.
A-dul'lam, their testimony, their prey, or their ornament.
Ag'a-bus, a locust, feast of the feather.
A gag, roof, floor.
A gar. See Hagar.

AR

A-grippa, one who causes great pain at his birth.
A'gur, stranger, gathered together
A'hab, uncle, or father's brother.
A-has-u-e'rus, prince, head, or chief.
A-ha'va, essence or generation.
A'haz, one that takes and possesses.
A-ha-zi'ah, seizure, vision of the Lord.
A-hi'ah, brother of the Lord.
A-hi-e'zer, brother of assistance.
A-hi'jah, the same with Ahiah.
A-hi'kam, a brother who raises up.
A-hi'lud, a brother born.
A-him'a-az, brother of the council.
A-hi'man, brother of the right hand.
A-him'e-lech, my brother is a king.
A-hi'moth, brother of death.
A-hin'o-am, the beauty of the brother, or brother of motion.
A-hi'o, his brother, his brethren.
A-hi'ra, brother of iniquity, or brother of the shepherd.
A-his'a-mach, brother of strength.
A-hi'shar, brother of a prince, or brother of a song.
A-hit'ho-phel, brother of ruin or folly.
A-hi'tub, brother of goodness.
A-hi'hud, brother of praise.
Ah'lab, which is of milk, or of fat.
A-ho'lah, his tabernacle, his tent.
A-ho'li-ah, the tent or tabernacle of the father.
A-ho'li-bah, my tent and my tabernacle in her.
A-ho'li-ba-mah, my tabernacle is exalted.
A'i, or Ha'i, mass or heap.
A-i'ath, the same as Ai.
A ja-lon, a chain, strength, or stag.
A-lam'me-lech, God is king.
Al-ex-an'der, one who assists men.
Al-le-lu'ia, praise the Lord.
Al lyn, an oak, or strong.
Al'lon-bach'uth, the oak of weeping.
Al-mo'dad, measure of God.
Al-phe'us, a thousand, learned chief.
Am'a-lek, a people that licks up.
Am'a-na, integrity and truth.
Am-a-ri'ah, the Lord says, or the excellency of the Lord.
Am-a'sa, sparing the people.
Am-a-zi'ah, the strength of the Lord.
Am'mah, my people.
Am'mi, the same with Ammah.
Am-min'a-dab, my people is liberal.
Am-mi'hud, people of praise.
Am-mi-shad da-i, the people of the Almighty, the Almighty is with me.
Am'mon, a people, son of my people.
Am'non, faithful and true, or tutor.
A mon, faithful, true.
Am'o-rite, bitter, a rebel, a babbler.
A mos, loading, weighty.
A moz, strong, robust.
Am'pli-as, large, extensive.
Am ram, an exalted people, their sheaves or handfuls of corn.
Am'ra-phel, one that speaks of secrets.
A'nah, one who answers, or afflicted.
A'nak, a collar, or ornament.
A-nan'me-lech, answer, song of the king and council.
An-a-ni'as, the cloud of the Lord.
An'a-thoth, answer, song, or poverty.
An'drew, a stout and strong man.
An-dron'i-cus, a man excelling others.
A'ner, answer, song, affliction.
An'na, gracious, or one who gives.
An'nas, one who answers, humble.
An'ti-christ, an adversary to Christ.
An'ti-och, speedy as a chariot.
An'ti-pas, for all, or against all.
An-tip'a-tris, for, or against the father.
A-pel'les, exclusion, separation.
A'phek, a stream, a rapid torrent.
A-pol-lo'ni-a, perdition, destruction.
Ap-pol'los, who destroys, or wastes.
A-pol'ly-on, one who exterminates.
Ap'phi-a, productive, fruitful.
Aq'ui-la, an eagle.
Ar, awaking or uncovering.
A-ra'bia, evening, wild and desert.
A'ram, highness, magnificence, or one that deceives, or their curse.
Ar'a-rat, the curse of trembling.
A-rau'nah, ark, song, joyful cry.
Ar'ba, city of the four.
Ar-che-la'us, the prince of the people.
Ar-chip'pus, the chief of the stables.
Arc-tu'rus, a gathering together.
A're, one that commands, or he that descends.
A-re'li, the light or vision of God.

BE

A-re-op'a-gus, the hill of Mars.
A-re'tas, agreeable, virtuous.
Ar'gob, a turf, or fat land.
A'ri-el, altar, light or lion of God.
Ar-i-ma-the'a, a lion dead to the Lord,
A'ri-och, long, great, tall.
Ar-is-tar'chus, a good prince, or the best prince.
Ar-is-to-bu'lus, a good counsellor.
Ar-ma-ged'don, mountain of the gospel, or of Megiddo.
Ar'non, rejoicing, leaping for joy.
Ar'o-er, heath, tamarisk.
Ar'pad, the light of redemption.
Ar-phax'ad, a healer of desolation.
Ar-tax'er-xes, the silence of light.
Ar'te-mas, whole, sound.
A'sa, physician, or cure.
As'a-hel, work or creature of God.
As-a-i'ah, the Lord hath wrought.
A'saph, who assembles the people.
As'e-nath, peril, or misfortune.
Ash'dod, effusion, inclination, theft.
Ash'er, happiness.
Ash'i-ma, crime, position.
Ash'ke-naz, a fire that spreads.
Ash'ta-roth, flocks, sheep, or riches.
Ash'ur, who is happy, walks, looks.
A'si-a, muddy, boggy.
As'ke-lon, weight, balance, or fire of infamy.
As-nap'per, unhappiness, or increase of danger.
As'sir, prisoner, fettered.
As'sos, approaching, coming near.
A-syn'cri-tus, incomparable.
A'tad, a thorn.
At-a-li'a, that increases or sends.
Ath-a-li'ah, the time of the Lord.
A'ven, iniquity, force, riches.
Au-gus'tus, increased, augmented.
Az-a-ri'ah, he that hears the Lord.
A-ze'kah, strength of walls.
Az'gad, a strong army, strength of fortune, or a gang of robbers.
Az'noth-ta'bor, the ears of Tabor, or the ears of purity or condition.
A-zo'tus, the same as Ashdod.
A'zar, he that assists or is assisted.

BA'AL, he that rules and subdues.
Ba'al-ah, her idol, or she that is governed or subdued, a spouse.
Ba'al-be'rith, idol of the covenant.
Ba'al-gad', idol of fortune or felicity.
Ba'al-ha'mon, who rules a crowd.
Ba'al-her-mon, possessor of destruction, or of a thing cursed.
Ba'al-i, my idol, or lord over me.
Ba'al-im, idols, masters, false gods.
Ba'al-is, a rejoicing, or a proud Lord.
Ba'al-me-on, idol or master of the house
Ba'al-pe'or, master of the opening.
Ba'al-per-a'zim, god of divisions.
Ba'al-shal'i-sha, the god that presides over three, the third idol.
Ba'al-ta'mar, master of the palm-tree.
Ba'al-ze'bub, god of the fly.
Ba'al-ze'phon, the idol or possession of the north, hidden, secret.
Ba'a-nah, in the answer, in affliction.
Ba'a-sha, he that seeks, or lays waste.
Ba'bel, confusion or mixture.
Ba'by-lon. See Babel.
Ba'ca, a mulberry-tree.
Ba-hu'rim, choice, warlike, valiant.
Ba'jith, a house.
Ba'al-im, the ancient of the people.
Ba'lak, who lays waste or destroys.
Ba'mah, an eminence, or high place.
Ba-rab'bas, son of shame, confusion.
Bar'a-chel, that bows before God.
Bar-a-chi'as, the same with Barachel.
Ba'rak, thunder, or in vain.
Bar-je'sus, son of Jesus or Joshua.
Bar-jo'na, son of Jona, or of a dove.
Bar'na-bas, son of the prophet, or of consolation.
Bar'sa-bas, son of return, son of rest.
Bar-thol'o-mew, a son that suspends the waters.
Bar-ti-me'us, son of the honorable.
Ba'ruch, who is blessed.
Bar-zil'la-i, son of contempt.
Ba'shan, in the tooth, or in ivory.
Bash'e-math, perfumed, confusion of death, or in desolation.
Bath'she-ba, the seventh daughter, or the daughter of satiety.
Be'dad, alone, solitary.
Be'dan, according to judgment.
Be-el'ze-bub. See Baal-zebub.
Be'er, a well.

CE

Be'er-la-ha-i'roi, the well of him that liveth and seeth me.
Be'er-she'ba, the well of an oath.
Be'kah, half a shekel.
Bel, ancient, or nothing.
Be'li-al, wicked, of no account.
Bel-shaz'zar, master of the treasure.
Bel-te-shaz'zar, who lays up treasures in secret.
Be-na-i'ah, son of the Lord.
Ben-am'mi, son of my people.
Ben'ha-dad, son of Hadad, or noise.
Ben'ja-min, son of the right hand.
Be-no'ni, son of my sorrow, or pain.
Be'or, burning, foolish, mad.
Ber'a-chah, blessing, bending the knee.
Be-re'a, heavy, weighty.
Be'rith, covenant.
Ber-ni'ce, one that brings victory.
Be'sor, glad news, or incarnation.
Be'tah, confidence.
Beth-ab'a-ra, the house of passage.
Beth'a-ny, the house of song, or of affliction.
Beth-a'ven, the house of vanity, of iniquity, of trouble.
Beth-bir'e-i, the house of my Creator, the house of my health.
Beth'car, the house of the lamb.
Beth-da'gon, the house of corn.
Beth-dib-la-tha'im, house of dry figs.
Beth'el, the house of God.
Be'ther, division, or in the trial.
Be-thes'da, house of pity, or mercy.
Beth-e'zal, a neighbor's house.
Beth-ga'mul, the house of recompense.
Beth-hac'ce-rem, the house of the vineyard.
Beth-ho'ron, the house of wrath.
Beth'le-hem, the house of bread.
Beth-Pe'or, house of gaping, or opening.
Beth'phage, the house of the mouth.
Beth-sa'i-da, house of fruits, or of food, or of snares.
Beth'e-han, house of the tooth.
Beth'she-mesh, house of the sun.
Be-thu'el, filiation or God.
Beu'lah, married.
Be-zal'e-el, in the shadow of God.
Be'zek, lightning, or in the chains.
Bich'ri, first-born, first fruits.
Bid kar, in compunction, or sharp pain.
Big than, in the press.
Bil'dad, old friendship, old motion.
Bil hah, who is old or confused.
Bir'sha, an evil, or son who beholds.
Bi-thi'ah, daughter of the Lord.
Bith'ron, division.
Bi-thyn'ia, violent precipitation.
Blas'tus, that buds and brings forth.
Bo-a-ner'ges, son of thunder.
Bo'az, or Booz, in strength.
Bo'chim, the place of weeping.
Bo'zez, mud, bog.
Boz'rah, in tribulation or distress.
Bul, old age, perishing.
Buz, despised, or plundered.
Bu'zi, my contempt.

CA'BUL, displeasing, or dirty.
Ca-i'a-phas, he that seeks with diligence, one that vomiteth.
Cai'n, possession, or possessed.
Ca-i'nan, possessor, or purchaser.
Ca'lah, favorable, opportunity.
Ca'leb, a dog, a crow, a basket.
Ca'leb-e-phra'tah. See Ephratah.
Cal'neh, our consummation.
Cal'no, our consummation, or altogether himself.
Cal'va-ry, the place of a skull.
Ca'mon, his resurrection.
Ca'na, zeal, jealousy, or possession.
Ca'na-an, merchant, trade, or that humbles and subdues.
Can-da'ce, who possesses contrition.
Ca-per'na-um, the field of repentance, or city of comfort.
Caph'tor, a sphere, buckle, or hand.
Cap-pa-do'ci-a, the same as Caphtor.
Car'cas, the covering of a lamb.
Car'che-mish, a lamb, as taken away, withdrawn.
Car'mel, circumcised lamb, harvest, full of ears of corn.
Car'mi, my vineyard, or lamb of the waters.
Car'pus, fruit, or fruitful.
Ca-siph'i-a, money, or covetousness.
Ce'dron, black, or sad.
Cen'chre-a, millet, small pulse.
Ce'phas, a rock or stone.

EB

Ce'sar, a name applicable to those who are cut out of the womb.
Chal'col, who nourishes, consumes, and sustains the whole.
Chal-de'a, as demons, or as robbers.
Char'ran, a singing, or calling out.
Che'ber, force, strength, as the sun.
Ched-or-la'o-mer, roundness of a sheaf.
Chem'a-rims, the name of the priests of Baal.
Che mosh, as handling or stroking, or taking away.
Che-na-ni'ah, preparation, or disposition, or strength of the Lord.
Cher'eth-ims, who cut or tear away.
Cher'eth-ites. See Cherothims.
Che'rith, cutting, piercing, slaying.
Che'sed, as a devil, or a destroyer.
Chil i-ab, totality, or the perfection of the father.
Chil-li'on, finished, complete, perfect.
Chil'mad, as teaching or learning.
Chim'ham, as they, like to them
Chi'os, open, or opening.
Chis'lou, rashness, confidence
Chit-tim, those that bruise.
Chlo'e, green herb.
Cho-ra'zin, the secret, or here is a mystery.
Chu'shan-rish-a-tha'im, blackness of iniquities.
Chu'za, the seer or prophet.
Ci-lic'i-a, which rolls or overturns.
Clau'da, a lamentable voice.
Clau'di-a, lame.
Clem'ent, mild, good, merciful.
Cle'o-phas, the whole glory.
Co-los'se, punishment, correction.
Co-ni'ah, the strength of the Lord.
Cor'inth, which is satisfied, or ornament, or beauty.
Cor-ne li-us, of a horn.
Coz'bi, a liar, or, as sliding away.
Cres'cens, growing, increasing.
Crete', carnal, fleshly.
Cris'pus, curled.
Cush, Ethiopians, black.
Cush'an, Ethiopia, blackness, heat.
Cush'i, the same.
Cy'prus, fair, or fairness.
Cy-re'ne, a wall, coldness, or a floor.
Cy-re'ni-us, who governs.
Cy'rus, as miserable, or as heir.

DAB'BA-SHETH, flowing with honey.
Dab'e-rath, word, thing or a bee; submissive, obedient.
Da'gon, corn, or a fish.
Dal-ma-nu'tha, a bucket or branch.
Dal-ma'ti-a, deceitful laws, vain brightness.
Dam'a-ris, a little woman.
Da-mas'cus, a sack full of blood.
Dan, judgment, or he that judges.
Dan i-el, judgment of God.
Da'ra, generation, or house of the shepherd, or of the companion.
Dar'i-us, he that informs himself.
Da'than, laws or rites.
Da'vid, well-beloved, dear.
Deb'o-rah, word, thing, or a bee.
De'dan, their breasts, or friendship.
Ded'a-nim, the descendants of Dedan.
Del i-lah, poor, small.
De'mas, popular.
De-me tri-us, belonging to corn.
Der be, a sting.
Deu'el, the knowledge of God.
Di-a'na, luminous, or perfect.
Di'bon, abundance of knowledge.
Di'bon-gad, abundance of sons, happy and powerful.
Did'y-mus, a twin, or double.
Di'mon, where it is red.
Di'nah, judgment, or who judges.
Din'ha-bah, she gives judgment.
Di-o-nys'i-us, divinely touched.
Di-ot're-phes, nourished by Jupiter.
Do'eg, who acts with uneasiness.
Dor, generation, or habitation.
Dor'cas, the female of a roebuck.
Do'than, the law, or custom.
Dru-sil'la, watered by the dew.
Du-ma'li, silence, or resemblance.
Du'ra, the same as Dor.

EA'STER, the passover.
E'bal, heap, collection of old age, a mass that disperses.
E'bed, a servant, or laborer.
E-bed'me-lech, the king's servant.
Eb-en-e'zer, the stone of help.

E'ber, one that passes, or anger.
E-bi'a-saph, a father that gathers together, or adds.
Ed, witness.
E'den, pleasure, or delight.
E'dom, red, earthy, or of blood.
Ed're-i, a very great mass or cloud.
Eg'lah, heifer, chariot, round.
Eg'la-im, drops of the sea.
Eg'lon, the same as Eglah.
E gypt, that troubles or oppresses.
E'hud, he that praises.
Ek'ron, barrenness, tore away.
E'lah, an oak, a curse, perjury.
E'lam, a young man, a virgin.
E'lath, a hind, strength, an oak.
El-beth'el, the God of Bethel.
El'dad, favored of God, love of God.
E-le-a'leh, burnt-offering of God.
E-le-a'zar, help of God, court of God.
El-e-lo'he Is'ra-el, God, the God of Israel.
El-ha'nan, grace, gift, mercy of God.
E li, the offering or lifting up.
E li, Eli, my God, my God.
E-li'ab, God is my father, or God of the father.
E-li'a-da, knowledge of God.
E-li-a'kim, resurrection of God.
E-li'am, the people of God.
E-li'as. See Elijah.
E-li'a-shib, the God of conversion.
E-li'a-thah, thou art my God.
E-li-e'zer, help, or court of my God.
E-li-ho'reph, god of winter or youth.
E-li'hu, he is my God himself.
E-li'jah, God the Lord, the strong Lord.
El'i-ka, pelican of God.
E'lim, the rams, the strong, or stags.
E-lim'e-lech, my God is king.
E-li-oe'na-i, toward him are mine eyes, or to him are my fountains.
E-liph'a-let, the God of deliverance.
E-liph'az, the endeavor of God.
E-lis'a-beth, the oath of God.
E-li'sha, salvation of God.
E-li'shah, it is God, the Lamb of God, God that gives help.
E-lish'a-mah, God hearing.
E-lish'e-ba. See Elisabeth.
E-li-shu'a, God is my salvation.
E-li'hud, God is my praise.
E-li'zur, God is my strength, my rock, or rock of God.
El'ha-nan, God the zealous, or the reed of God.
El'mo-dam, the God of measure.
El'na-than, God hath given, or the gift of God.
E'lon, oak, grove, or strong.
E lul, cry, or outcry.
E-lu'za-i, God is my strength.
El'y-mas, a magician.
E'mims, fears, terrors, formidable, or people.
Em'ma-us, people despised, or obscure.
Em'mor, an ass.
En'dor, fountain, eye of generation, or habitation.
E-ne'as, laudable.
En-eg-la'im, eye of the calves.
En'ge-di, eye of the goat, or of happiness.
En-mish'pat, fountain of judgment.
E'noch, dedicated, or disciplined.
E'non, cloud, or mass of darkness.
E'nos, mortal man, sick, despaired of, forgetful.
En-ro'gel, the fuller's fountain.
En'she-mish, fountain, or eye of the sun.
Ep'a-phras, covered with foam.
E-paph-ro-di'tus, agreeable, handsome.
E-pen'e-tus, laudable, worthy of praise.
E'phah, weary, tired.
E-phes-dam'mim, effusion of blood.
Eph'e-sus, desire.
Eph'pha-tha, be opened.
E'phra-im, that brings fruit.
Eph'ra-tah, abundance, or bearing fruit.
Eph'rath, the same as Ephratah.
E'phron, dust.
E-pi-cu're-an, who gives assistance.
Er, watch or enemy.
E-ras'tus, lovely, amiable.
E'rech, length, health, or physic.
E-sai'as. See Isaiah.
E'sar-had-don, that closes the point.
E'sau, he that acts or finishes.
E'sek, contention.
Esh'ba-al, the fire of the idol.
Esh'col, bunch of grapes.
Esh'ta-ol, stout, strong woman.
Esh-tem'o-a, the bosom of a woman.
Es'li, near me, or he who separates.
Es'rom, dart of joy, division of the song.
Es'ther, secret, hidden.
E'tam, their bird, or covering.
E'tham, their strength, their sign.
E than, strong, or the gift of the island.
Eth'a-him, strong, valiant.
Eth ba-al, toward the idol, or with Baal.
E-thi-o'pi-a, blackness, heat.
Eu-bu'lus, prudent, good counsellor.
Eu-ni'ce, good victory.
Eu-o'di-as, sweet scent.
Eu-phra'tes, that makes fruitful.
Eu'ty-chus, happy, fortune.
Eve, living, enlivening.
E'vil-me-ro'dach, the fool of Merodach, the fool grinds bitterly.
E-ze'ki-el, the strength of God.
E'zel, going abroad, or walk.
E'zi-on-ge'ber, the wood of the man.
Ez'ra, help, or court.

FE'LIX, happy, or prosperous.
Fes'tus, festival, or joyful.
For-tu-na tus, lucky, or fortunate.

GA'AL, contempt or abomination.
Ga'ash, tempest, commotion.
Gab'ba-tha, high, elevated.
Ga'bri-el, God is my strength.
Gad, a band, happy.
Gad'a-renes', surrounded, walled.
Gad'di, my happiness.
Gad'di-el, goat of God.
Ga'ius, lord, an earthly man.
Ga-la'ti-a, white, the color of milk.
Gal'e-ed, the heap of witness.
Gal'i-lee, wheel, revolution, heap.
Gal'lim, who heap up, who cover.
Gal'li-o, who sucks or lives on milk.
Ga-ma li-el, recompense of God.
Gam'ma-dims, signify dwarfs, soldiers placed in the towers of Tyrus.
Ga'tam, their lowing.
Gath, a press.
Gath-rim'mon, the exalted press.
Ga'za, strong, or a goat.
Ge'ba, a hill, or cup.
Ge'bal, bound or limit.
Ge'bim, grasshoppers, or height.
Ged-a-li'ah, God is my greatness.
Ge-ha'zi, valley of sight.
Gem-a-ri'ah, accomplishment of the Lord.
Gen-nes'a-ret, garden for the prince.
Ge-nu bath, theft, robbery.
Ge'ra, pilgrimage, combat, dispute.
Ge'rah, twentieth part of a shekel.
Ge'rar. See Gera.
Ger-ge-senes', those who come from pilgrimage or fight.
Ger'izim, cutters.
Ger'shom, a stranger here.
Ger'shon, his banishment, or the change of pilgrimage.
Ge'shur, the sight of the valley.
Ge'ther, the vail of trial.
Geth-sem'a-ne, a very fat vale.
Gi'ah, to guide, draw out, produce.
Gib'e-ah, a hill.
Gib'e-on, hill, cup, or elevation of iniquity.
Gid'e-on, he that bruises and breaks, or cutting of iniquity.
Gid-e-o'ni, the same as Gideon.
Gi'hon, valley of grace.
Gil'bo-a, revolution of inquiry.
Gil'e-ad, the heap, or mass of testimony.
Gil'gal, wheel, revolution, heap.
Gi loh, he that rejoices, that overturns.
Gir'ga-shite, who arrives from pilgrimage.
Git'tite, a wine-press.
Geb, cistern, or grasshopper.
Gog, roof, or covering.
Go'lan, passage, or revolution.
Gol'go-tha, a heap of skulls.
Go-li'ath, passage, revolution, heap.
Go'mer, to finish, complete.
Go-mor'rah, rebellious people.
Go'shen, approaching, drawing near.
Go'zan, fleece, pasture, who nourisheth the body.
Gur, the young of a beast.

HAB'AK-KUK, he that embraces.
Hach-al'iah, who waits for the Lord.
Hach'i-lah, my hope is in her.
Ha'dad, joy, noise, clamor.
Had-ad-e'zer, beauty of assistance.
Ha'dad-drim'on, cry of the exalted, the invocation to the god Rimmon.
Ha-das'sah, a myrtle, or joy.
Ha-do'ram, their beauty, or their power.
Ha'drach, point, joy of tenderness.
Ha'gar, a stranger, or that fears.
Hag'ga-i, feast, solemnity.
Hag'gith, rejoicing.
Hal-le-lu'jah, praise the Lord.
Ham, hot, heat, brown.
Ha'man, noise, tumult.
Ha'math, anger, heat, or wall.
Ham-med'a-tha, he that troubles the law.
Ha'man-gog, the multitude of Gog.
Ha'mor, an ass, clay, or wine.
Ha-mu'tal, the shadow of his seat.
Ha-nam'e-el, the grace that comes from God, the gift of God.
Ha-nan'e-el, grace, gift of God.
Han'a-ni, my grace, my mercy.
Han-a-ni'ah, grace, mercy, or gift of the Lord.
Han'nah, gracious, merciful, he that gives.
Han'och, dedicated.
Ha'num, gracious, merciful.
Ha'ran, mountainous country.
Har'ran. See Charran.
Har-bo'nah, his destruction, or his sword.
Ha'rod, astonishment, fear.
Har'o-sheth, agriculture, silence.
Hash-mo'nah, diligence, or enumeration, embassy, or present.
Ha'tah, he that strikes.
Hav'i-lah, that suffers pain, that brings forth.
Ha'voth-ja-ir, the villages that enlighten.
Haz'a-el, that sees God.
Ha'zar-ma'veth, dwelling of death.
Ha'zel-el-po'ni, sorrow of countenance.
Haz-e'roth, villages, or hamlets.
Ha'zor, court, or hay.
He'ber, one that passes, or anger.
He brews, the descendants of Heber.
He'bron, society, friendship.
Heg'a-i, or Hege, meditation, word, separation, or groaning.
He'lam, their army, their trouble.
Hel'bon, milk, or fatness.
Hel'da-i, the world.
He'li, ascending, or climbing up.
Hel'kath-haz'zu-rim, the field of strong men.
He'man, their trouble, or tumult.
He'man, much or in great number.
Hen, grace, quiet, or rest.
Hed-li-zi'bah, my delight is in her.
Her'mes, Mercury, gain, or refuge.
Her-mog'e-nes, begotten of Mercury.
Her'mon, anathema, destruction.
Her'od, the glory of the skin.
He-ro'di-on, the song of Juno.
Hesh'bon, invention, industry.
Heth, trembling, or fear.
Heth'lon, fearful dwelling.
Hez-e-ki'ah, strength of the Lord.
Hez'ron, the dart of joy, or the division of the song.
Hid'de-kel, sharp voice or sound.
Hi'el, God lives, the life of God.
Hi-e-rap'o-lis, holy city.
Hig-ga'on, meditation, consideration.
Hil-ki'ah, God is my portion.
Hil'lel, he that praises.
Hin'nom, there they are.
Hi'nom, exaltation of life.
Hit'tite, who is broken, or fears.
Hi'vites, wicked, wickedness.
Ho'bab, favored and beloved.
Ho'bah, love, friendship, or secrecy.
Hog'lah, his festival, or dance.
Hoph'ni, he that covers, or my fist.
Hor, who conceives, or shows.
Ho'reb, desert, solitude, destruction.
Hor-ha-gid'gad, the hill of felicity.
Hor'mah, devoted or consecrated to God, utter destruction.
Ho-ro-na'im, anger, or raging.
Hor'o-nite, anger, fury, liberty.
Ho-se'a, and Hoshea, saviour, or safety.
Hul, pain, infirmity.
Hul'dah, the world.
Hur, liberty, whiteness.
Hu'shai, their haste, their sensuality, their silence.
Huz'zah, molten.
Hy-men-e'us, nuptial, or the god of marriage.

IB'HAR, election, or he that is chosen.
Ich'a-bod, where is the glory.
I-co'ni-um, I come, the name of a city.
Id'do, his band, power, or praise.
Id-u-me'a, red, earthy, bloody.
Ig-da-li'ah, the greatness of the Lord.
I jon, look, eye, fountain.
Il-lyr'i-cum, joy, rejoicing.
Im'lah, plenitude, or circumcision.
Im-man'u-el, God with us.
In'di-a, praise, law.
Iph-e-de'iah, redemption of the Lord.
Ira, city, watch, or spoil.
I'rad, wild ass, head of descents.
I-ra'jah, the fear of the Lord.
I'saac, laughter.
I-sai'ah, the salvation of the Lord.
Is'cah, he that anoints.
Is-car'i-ot, a man of murder.
Ish'bak, who is empty or exhausted.
Ish'bi-be'nob, he that sits in the prophecy.
Ish'bo-sheth, a man of shame.
Ish'ma-el, God that hears.
Is'ra-el, who prevails with God.
Is'sa-char, reward, or recompense.
Ith'a-mar, island of the palm-tree.
Ith'i-el, sign, or coming of God.
Ith're-am, excellence of the people.
It-u-re'a, which is guarded.
I'vah, iniquity.

JA-A'LAM, who is hidden.
Ja-as-a-ni'ah, whom the Lord will hear.
Ja'bal, which glides away.
Jab'bok, evacuation, or dissipation.
Jab'esh, dryness, confusion, shame.
Ja'bez, sorrow, or trouble.
Ja'bin, he that understands.
Jab'ne-el, building of God.
Ja'chin, he that strengthens and makes steadfast.
Ja'cob, that supplants, or undermines.
Ja'el, he that ascends, or a kid.
Jah, the everlasting.
Ja'haz, quarrel, dispute.
Ja-ha'za, the same.
Ja'ir, my light, who diffuses light.
Ja'i-rus, the same.
Jam'bres, poverty, bitter, a rebel.
James, the same with Jacob.
Jan'na, who speaks, or answers.
Jan'nas, the same.
Ja'pheth, he that persuades.
Japh'i-a, which enlightens, or appears.
Ja'reb, a revenger.
Ja'red, he that descends, or rules.
Ja'sher, righteous.
Ja'son, he that cures.
Ja'van, he that deceives, or makes sorrowful.
Ja'zar, assistance, or he that helps.
Je'bus, which treads under foot.
Jec'o-ni-ah, preparation of the Lord.
Jed'i-dah, well-beloved, amiable.
Jed-i-di'ah, beloved of the Lord.
Jed-u'thun, his law, or who gives praise.
Je'gar-sa-ha-du'tha, the heap of witness.
Je-ho-a'haz, possession of the Lord.
Je-ho'ash, the fire of the Lord
Je-hoi'a-chin, strength of the Lord.
Je-hoi'a-da, knowledge of the Lord.
Je-hoi'a-kim, resurrection of the Lord.
Je-hon'a-dab. See Jonadab.
Je-ho'ram, exaltation of the Lord.
Je-hosh'a-phat, God judges.
Je-ho'vah, self-subsisting.
Je-ho'vah-ji'reh, the Lord will see or provide.
Je-ho'vah-ni'si, the Lord my banner.
Je-ho'vah-sha'lam, the Lord send peace.
Je-ho'vah-sham'mah, the Lord is there.
Je-ho'vah-tsid'ke-nu, the Lord our righteousness.
Je'hu, himself who exists.
Je-hu-di'jah, the praise of the Lord.
Je-mi'ma, handsome as the day.
Jeph'thah, he that opens.
Je-phun'neh, he that beholds.
Je'rah, the moon, or month.
Je-rahm'e-el, mercy of God.
Jer-e-mi'ah, exaltation of the Lord.
Jer'i-cho, his moon, or month.
Jer'i-moth, he that fears or rejects death.
Jer-o-bo'am, he that opposes the people.
Je-rub'ba-al, he that defends Baal, let Baal defend his cause.
Je-rub'be-sheth, let the idol of confusion defend itself.
Je-ru'sa-lem, vision of peace.
Je-ru'sha, exiled, or banished.
Jesh'i-mon, solitude or desolation.
Jesh'u-a, a saviour.
Jesh'u-run, upright, or righteous.
Jes'se, to be, or who is.
Jes'u-i, who is equal, or flat country.
Jes'us, Saviour.
Je'ther, he that excels.
Jeth'ro, his excellence, or posterity.
Je'tur, order, succession, mountainous.
Je'ush, he that is devoured.
Jew. See Judah.
Jez'e-bel, island of the habitation.
Jez-ra-hi'ah, the Lord arises.
Jez're-el, seed of God, the brightness of the Lord.
Jid'laph, he that distils water.
Jo'ab, paternity, voluntary.
Jo'ah, fraternity, brother of the Lord.
Jo-an'na, grace or gift of the Lord.
Jo'ash, who despairs, or burns.
Job, he that weeps or cries.
Joch'e-bed, glorious, honorable.
Jo'el, he that wills or commands.
Jo-e'zer, he that aids or assists.
Jo'ha, who enlivens and gives life.
Jo-ha'nan, who is liberal or merciful.
John, the grace or mercy of the Lord.
Jok'shan, hard or difficult.
Jok'tan, small dispute, contention.
Jon'a-dab, who acts in good earnest.
Jo'nah, or Jonas, a dove, or he that oppresses.
Jon'a-than, given of God.
Jop'pa, beauty or comeliness.
Jo'ram, to cast, elevated.
Jor'dan, the river of judgment.
Jor'im, he that exalts the Lord.
Jos'e, raised, or who pardons.
Jo'seph, increase or addition.
Jo'ses, the same with Jose.
Josh'u-a, the Lord, the Saviour.
Jo-si'ah, the Lord burns, the fire of the Lord.
Jo'tham, the perfection of the Lord.
Jo'bal, he that runs.
Ju'dah, the praise of the Lord.
Ju'das, the same.
Ju'li-a, downy, soft and tender hair.
Ju'li-us, the same.
Ju'ni-a, youth.
Ju'pi-ter, the father that helpeth.
Jus'tus, just or upright.

KAB'ZE-EL, the congregation of God.
Ka'desh, holy, or holiness.
Ka'desh-bar'ne-a, holiness of the inconstant son.
Ked'ar, blackness, sorrow.
Ked'e-mah, oriental.
Ked'e-moth, antiquity, old age.
Kei'lah, she that divides or cuts.
Ke-mu'el, God is risen.
Ke'naz, this nest, this lamentation.
Ken'ites, possession or purchase.
Ke'ren-hap'puch, the horn or child of beauty.
Ke'ri-oth, the cities, the callings.
Ke-tu'rah, he that makes the incense to fume.
Ke-zi'a, superficies, an angle, cassia.
Kez'iz, end, extremity.
Kib'roth-hat-ta'a-vah, the graves of lust.
Kid'ron, obscurity, obscure.
Kir, a city, wall, or meeting.
Kir-har'e-seth, the city of the sun.
Kir'i-ath, city, vocation, lesson.
Kir'iath-a'im, the two cities, callings, or meetings.
Kir'jath-ar'ba, the city of four.
Kir'jath-a-rim, city of those who watch.
Kir'jath-ba'al, the city of Baal.
Kir'jath-je-a'rim, the city of woods.
Kir'jath-san'nah, the city of enmity.
Kir'jath-seph'er, the city of letters.
Kish, hard, difficult, straw or forage.
Kit'tim, they that bruise, or gold, or coloring.
Ko'bath, congregation, wrinkle.
Ko'rah, bald, frozen, icy.

LA'BAN, white, or a brick.
La'chish, she walks, she goes.
Lah'mi, my bread, or my war.
La'ish, a lion.
La'mech, poor, made low.
La-o-di-ce'a, just people.
Lap'i-doth, enlightened, or lamps.
Laz'a-rus, assistance of God.
Le'ah, weary, or tired.
Leb'a-non, white, or incense.
Leb-be'us, a man of heart.
Le'ha-bim, flames, or inflamed.
Le'hi, jaw-bone.
Lem'u-el, God with them or him.
Le'vi, who is held and associated.
Lib'nah, white, whiteness.
Lib'ni, the same.
Lib'y-a, the heart of the sea.
Lib'nus, nets.
Lo-am'mi, not my people.
Lo'is, better.
Lo-ru'ha-mah, not having obtained mercy, not pitied.
Lot, wrapt up, hidden, covered.
Lu'cas, Lucius, Luke, luminous.
Lu'ci-fer, bringing light.
Luz, separation, departure.
Lyc-a-o'ni-a, she-wolf.
Ly'sa-ni-as, that drives away sorrow.
Lys'tra, that dissolves or disperses.

MA'A-CHAH, to squeeze.
Ma-a-sei'ah, work of the Lord.
Ma-ce-do'ni-a, adoration, prostration.
Ma'chir, he that sells, or knows.
Mach-pe'lah, double.
Mag'da-la, tower, or greatness.
Mag-da'len, elevated, magnificent.
Ma'gog, roof, or that covers.
Ma'gor-mis'sa-bib, fear round about.
Ma-hal-a-le'el, he that praises God.
Ma'ha-lath, melodious song.
Ma-ha-na'im, two fields, or armies.
Ma'her-shal'al-hash'baz, making speed to the spoil, he hasteneth the prey.
Mah'lah. See Mahalath.
Mah'lon, song, or infirmity.
Mak-ke'dah, adoration, prostration.
Mal'cham, their king.
Mal-chi-shu'a, my king is a saviour.
Mal'chus, king, or kingdom.
Mam'mon, riches.
Mam're, rebellious, or bitter.
Man'a-en, a comforter.
Ma-nas'seh, forgetfulness, he that is forgotten.
Ma-no'ah, rest, or a present.
Ma'on, house, habitation.
Ma'ra, bitter, bitterness.
Ma'rah, the same.
Mar'ous, polite, shining.
Mark, the same.
Mar'tha, who becomes bitter.
Ma'ry. See Miriam.
Mas're-kah, whistling, or hissing.
Mas'sah, temptation.
Mat'ri, rain, or prison.
Mat'tan, gift, or the rains.
Mat-ta-thi'as, the gift of the Lord.
Mat'that, gift, or he that gives.
Mat'thew, given.
Mat-thi'as. See Mattathias.
Maz-za'roth, the twelve signs.
Me'dad, he that measures, the water of love.
Me'dan, judgment, process.
Me'di-a, measure, habit, covering.
Me-gid'do, his precious fruit.
Me-gid'don, the same.
Me-het'a-bel, how good is God.
Me-hu'ja-el, who proclaims God.
Mel'chi, my king, my counsel.
Mel-chiz'e-dek, king of justice.
Mel'i-ta, affording honey.
Mem'phis, by the mouth.
Me-mu'can, impoverished, or to prepare, certain, true.
Men'a-hem, comforter, who conducts them, preparation of heat.
Me-ne', who reckons, or is counted.
Me-phib'o-sheth, out of my mouth proceeds reproach.
Me'rab, he that fights or disputes.
Mer-a'ri, bitter, to provoke.
Mer-cu'ri-us, an orator, an interpreter.
Mer'i-bah, dispute, quarrel.
Me-rib'ba-al, rebellion, he that resists Baal.
Me-ro'dach, bitter, contrition.
Mer'o-dach-bal'a-dan, who creates contrition, the son of death.
Me'rom, eminences, elevations.
Me'roz, secret, or leanness.
Me'shach, that draws with force.
Me'shech, who is drawn by force.
Mesh-el-e-mi'ah, peace or perfection.
Mes-o-po-ta'mi-a, between two rivers.
Mes-si'ah, anointed.
Me'theg-am'mah, bridle of bondage.
Me-thu'sa-el, who demands his death.
Me-thu'se-lah, he has sent his death.
Mi'cah, poor, humble.
Mi-cai'ah, who is like to God?
Mi-chai'ah, Michael, the same.
Mi'chal, who is perfect?

Mich'mash, he that strikes.
Mid'i-an, judgment, covering, habit.
Mig'ron, fear, farm, throat.
Mil'cah, queen.
Mil'com, their king.
Mi-le'tum, red, scarlet.
Mil'lo, fullness, plenitude, repletion.
Min'ni, reckoned, prepared.
Min'nith, counted, prepared.
Mir'i-am, exalted, bitterness of the sea.
Mish'a-el, who is asked for or lent.
Mis're-photh-ma'im, the burnings of the waters.
Mi'zar, little.
Miz'pah, a sentinel, speculation.
Miz'peh, the same.
Miz'ra-im, tribulations.
Mna'son, a diligent seeker, an exhorter.
Mo'ab, of his father.
Mol'a-dah, birth, generation.
Mo'lech, or Moloch, king.
Mor'de-cai, contrition, bitter, bruising.
Mo-ri'ah, bitterness of the Lord.
Mo-se'roth, erudition, discipline.
Mo'ses, taken out of the water.
Mu'shi, he that touches, that withdraws or takes away.
My'ra, I flow, pour out, weep.
Mys'ia, criminal, abominable.
Myt-i-le'ne, purity, cleansing, press.

NA'A-MAN, beautiful, agreeable.
Na-ash'on, that foretells, that conjectures.
Na'bal, fool, or senseless.
Na'both, words, prophecies.
Na'dab, free and voluntary gift.
Nag'ge, brightness.
Na-har'a-i, my nostrils, hot, anger.
Na'hash, snake or serpent.
Na'hor, hoarse, dry, hot.
Na hum, comforter, penitent.
Na'in, beauty, pleasantness.
Nai'oth, beauties, or habitations.
Na'o-mi, beautiful, agreeable.
Na'phish, the soul, he that rests, refreshes himself, or respires.
Naph'ta-li, that struggles or fights.
Nar-cis'sus, astonishment, stupidity.
Na'than, who gives, or is given.
Na-than'a-el, the gift of God.
Na'than-me'lech, the gift of the king.
Na'um. See Nahum.
Naz'a-reth, guarded, flourishing.
Ne-ap'o-lis, the new city.
Ne-bai'oth, words, prophecies, fruits.
Ne'bat, that beholds.
Ne'bo, that speaks or prophecies.
Ne-bu-chad-nez'zar, tears and groans of judgment.
Ne-bu-zar'a-dan, fruit or prophecies of judgment.
Ne'cho, lame, beaten.
Ne-hel'a-mite, dreamer, vale, brook.
Ne-he-mi'ah, consolation, repentance of the Lord.
Ne-hush'ta, snake, soothsayer.
Ne-hush'tan, of brass or copper.
Ner, lamp, or new-tilled land.
Ne're-us, the same.
Ne'ri, my light.
Ne-ri'ah, light, lamp of the Lord.
Ne-than'e-el. See Nathanael.
Neth-a-ni'ah, the gift of the Lord.
Neth'i-nims, given or offered.
Nib'haz, that fructifies, that produces vision.
Ni-ca'nor, a conqueror, victorious.
Nic-o-de'mus, innocent blood.
Nic'o-las, victory of the people.
Ni-cop'o-lis, the city of victory.
Nig'er, black.
Nim'rim, leopard, bitterness.
Nim'rod, rebellion, him that rules.
Nim'shi, rescue from danger.
Nin'e-veh, handsome, agreeable.
Ni'san, flight, or standard proof.
Nis'roch, flight, proof, temptation, tender, delicate.
No, stirring up, a forbidding.
No-a-di'ah, witness, ornament of the Lord.
No'ah, repose, rest, consolation.
No'ah, that quavers or totters, Zelophehad's daughter.
Nob, discourse, prophecy.
No'bah, that barks or yelps.
Nod, vagabond.
Noph, honeycomb, or sieve, or that drops.
Nun, son, durable, and eternal.
Nym'phas, spouse or bridegroom.

O-BA-DI'AH, servant of the Lord.
O bal, inconvenience of old age.
O'bed, a servant.
O'bed-e'dom, the slave of Edom.
O'bil, that weeps, or who deserves to be bewailed.
Oc'ran, disturber, that disorders.
O'ded, to sustain, hold or lift up.
Og, a cake, bread baked in ashes.
O hel, tent, tabernacle, brightness.
O-lym'pas, heavenly.
O'mar, he that speaks, or bitter.
Om'ri, sheaf or bundle of corn.
On, pain, force, iniquity.
O'nan, power, strength, iniquity.
O-nes'i-mus, profitable, useful.
On-e-siph'o-rus, who brings profit.
O'phel, a tower or elevated place.
O'phir, ashes.
Oph'rah, dust, fawn, lead.
O'reb, a raven, sweet, or evening.
Or'nan, that rejoices.
Or'pah, the neck or skull.
Oth'ni, my time, my hour.
Oth'ni-el, the hour of God.
O'zem, that fasts, their eagerness.
O-zi'as, strength from the Lord.

PA'A-RAI, opening.
Pa'dan-a'ram, Syria, of a pair or two, Mesopotamia, because situated between two rivers.
Pa'gi-el, prevention of God, prayer of God.
Pal-es-ti'na, which is covered, watered, or brings and causes ruin.
Pal'ti, deliverance, flight.
Pam-phyl'ia, a nation made up of every tribe.
Pa'phos, which boils, or is very hot.
Pa'ran, beauty, glory, ornament.
Par'bar, a gate or building belonging to the temple.
Par'me-nas, that abides or is permanent.
Pa'rosh, a flea, the fruit of a moth.
Par-shan'da-tha, the revelation of corporeal impurities.
Par'thi-ans, horsemen.
Par'u-ah, flourishing, or that flies away.
Pash'ar, that extends or multiplies the whole, or whiteness.
Pat'a-ra, which is trod under foot.
Path'ros, mouthful of dew, persuasion, or dilation of ruin.
Pat'mos, mortal.
Pat'ro-bas, paternal, that pursues the steps of his father.
Pa'u, that cries aloud, that appears.
Paul, small, little.
Paul'us, the same.
Ped'ah-zur, saviour, strong and powerful, or stone of redemption.
Pe-dai'ah, redemption of the Lord.
Pe'kah, he that opens, or is at liberty.
Pek-a-hi'ah, it is the Lord that opens.
Pel-a-ti'ah, let the Lord deliver, deliverance of the Lord.
Pe'leg, division.
Pe'leth-ites, judges, or destroyers.
Pe-ni'el, face or vision of God, that sees God.
Pen'ni-nah, pearl, precious stone, or face.
Pe-nu'el. See Peniel.
Pe'or, hole, opening.
Per'ga, very earthy.
Per'ga-mos, height, elevation.
Per'iz-zites, a name given to those who dwell in villages.
Per'si-a, that cuts, or divides, or a nail, gryphon, or horseman.
Per'sis, the same.
Pe'ter, a rock or stone.
Pe-thu'el, mouth of God, persuasion of God.
Pha'lec. See Peleg.
Phal'lu, admirable, hidden.
Phal'ti, deliverance, flight.
Pha-nu'el, face or vision of God.
Pha'ra-oh, that disperses, that spoils.
Pha'rez, division, rupture.
Phar'par, that produces fruit, the fall of the bull.
Phe'be, shining, pure.
Phe-ni'ce, red, purple.
Phi'col, the mouth of all, or every tongue.
Phil-a-del'phi-a, love of a brother.
Phi-le'mon, who kisses.
Phi-le'tus, amiable, who is beloved.
Phil'ip, warlike, a lover of horses.
Phi-lip'pi, the same.
Phi-lis'tines, those that dwell in villages.
Phi-lol'o-gus, a lover of letters, or of the word.
Phin'e-has, aspect, face of trust or protection.
Phle'gon, zealous, burning.
Phryg'i-a, dry, barren.
Phu'rah, that bears fruit, or grows.
Phy-gel'lus, fugitive.
Pi-ha-hi'roth, the mouth, the pass of Hiroth.
Pi'late, who is armed with a dart.
Pi'non, pearl, gem, that beholds.
Pir'a-thon, his dissipation, deprivation, his rupture.
Pis'gah, hill, eminence, fortress.
Pi-sid'i-a, pitch, pitchy.
Pi'son, changing, extension of the mouth.
Pi'them, their mouthful or bit, a dilation of the mouth.
Pi'thon, his mouth, his persuasion.
Pon'ti-us, marine, belonging to the sea.
Pon'tus, the sea.
Por'a-tha, fruitful.
Pot'i-phar, bull of Africa, a fat bull.
Po-tiph'e-rah, that scatters or demolishes the fat.
Pris'ca, ancient.
Pris-cil'la, the same.
Proch'o-rus, he that presides over the choirs.
Pu'dens, shamefaced.
Pul, bean, or destruction.
Pun'on, precious stone, or that beholds.
Pur, lot.
Pu'ti-el, God is my fatness.

RA'A-MAH, greatness, thunder, some sort of evil.
Rab'bah, great, powerful, contentious, disputative.
Rab'mag, who overthrows, or destroys a multitude.
Rab'sa-ris, grand-master of the eunuchs.
Rab'sha-keh, cup-bearer of the prince.
Ra'chal, injurious, or perfumer.
Ra'chel, sheep.
Rag'au, a friend, a neighbor.
Ra-gu'el, shepherd, or friend of God.
Ra'hab, proud, quarrelsome, a name given to Egypt.
Ra'hab, large, extended, the name of a woman.
Rak'kath, empty, temple of the head.
Rak'kon, vain, void, mountain of lamentations and tears.
Ram, elevated, sublime.
Ra'mah, the same.
Ra'math-a, raised, lofty.
Ra-math-a'im-zoph'im, watch-tower.
Ra-math-le'hi, elevation of the jawbone.
Ra-me'ses, thunder.
Ra'moth, eminences, high places.
Ra'pha, relaxation, or physic.
Ra'phu, cured, comforted.
Re'ba, the fourth, a square, that lies or stoops down.
Re-bek'ah, fat, fattened, a quarrel appeased.
Re'chab, square, chariot, a team of horses.
Re'gem, that stones, or is stoned.
Re-gem'me-lech, he that stones the king.
Re-ha-bi'ah, breadth, extent.
Re'hob, breadth, space, extent.
Re-ho-bo'am, who sets the people at liberty.
Re-ho'both, spaces, places.
Re'hum, merciful, compassionate.
Re'i, my shepherd, my companion, my friend.
Rem-a-li'ah, the exaltation of the Lord.
Rem'mon, greatness, elevation; or a pomegranate-tree.
Re'pha-el, the physic or medicine of God.
Reph'a-im, giant, physician, relaxed.
Reph'i-dim, beds, or places of rest.
Re'sen, a bridle or bit.
Re-u', his friend, his shepherd, his misfortune.
Reu'ben, who sees the son, the vision of the son.
Reu'el, the shepherd or friend of God.
Reu'mah, lofty, sublime.
Rez'in, voluntary, good-will.
Rez'on, lean, small, secret, prince.
Rhe'gi-um, rupture, fracture.
Rhe'sa, will, course.
Rho'da, a rose.
Rho'des, the same.
Rib'lah, quarrel, greatness to him.
Rim'mon, exalted, pomegranate.
Ri'phath, remedy, medicine, release, pardon.
Ris'sah, watering, distillation.
Ris'pah, bed, extension, coal, firestone.
Ro'man-ti-e'zer, exaltation of help.
Ro'man, strong, powerful.
Rome, strength, power.
Rosh, the head, top, or beginning.
Ru'fus, red.
Ru'ha-mah, having obtained mercy.
Ru'mah, exalted, sublime, rejected.
Ruth, drunk, satisfied.

SA-BE'ANS, captivity, conversion, old age.
Sab'te-cha, that surrounds, that causes wounding.
Sa'doc, just, justified.
Sa'lah, mission, sending.
Sal'a-mis, shaken, test, beaten.
Sa-la'thi-el, I have asked of God, the loan of God.
Sa'lem, complete, perfect peace.
Sa'lim. See Shalim.
Sal'mon, peaceable, perfect, he that rewards.
Sa-lo'me, the same as Salmon.
Sa-ma'ri-a, his lees, his prison, his throne, his diamond.
Sam'lah, his raiment, his left hand, his astonishment.
Sa'mos, full of gravel.
Sa-mo-thra'ci-a, a name given to an island possessed by the Samians and Thracians.
Sam'son, his sun, his service, hear the second time.
Sam'u-el, heard of God, asked of God.
San-bal'lat, bush in secret, enemy in secret.
Saph, rushes, sea-moss.
Sap-phi'ra, that relates, or tells.
Sa'rah, lady, princess; princess of the multitude.
Sa'ra-i, my lady, my princess.
Sar'dis, prince of joy.
Sa-rep'ta, a goldsmith's shop.
Sar'gon, who takes away protection.
Sa'ron. See Sharon.
Sar-se'chim, master of the wardrobe.
Sa'ruch, branch, layer, twining.
Sa'tan, contrary, adversary, enemy, accuser.
Saul', demanded, lent, ditch, hell.
Sce'va, disposed, prepared.
Scyth'i-an, tanner, leather-dresser.
Se'ba, a drunkard, that turns.
Se'bat, twig, sceptre, tribe.
Se'gub, fortified, raised.
Se'ir, hairy, goat, demon, tempest.
Se'lah, the end, a pause.
Se-leu'ci-a', shaken or beaten by the waves.
Sem'e-i, hearing, obeying.
Sen'eh, bush.
Sen-na-che'rib, bush of the destruction of the sword.
Seph-ar-va'im, the two books, the two scribes.
Se'rah, lady of scent, the song, the morning, the morning star.
Se-ra-i'ah, prince of the Lord.
Se'rug, branch, layer, twining.
Seth, put, or who puts.
Sha-al'bim, that beholds the heart.
Sha-a-ra'im, gates, valuation, hairs.
Sha-ash'gaz, he that presses the fleece, that shears the sheep
Sha'drach, tender, nipple.
Sha'lim, fox, fist, path.
Shal'i-sha, three, the third, prince or captain.
Shal'lum, perfect, agreeable.
Shal'man, peaceable, perfect, that rewards.
Shal-ma-ne'ser, peace, tied, or chained, perfection and retribution.
Sham'gar, named a stranger, he is here a stranger.
Sham'huth, desolation, destruction.
Sha'mir, prison, bush, lees, thorn.
Sham'mah, loss, desolation, astonishment.
Sham-mu'ah, he that is heard, he that is obeyed.
Sha'phan, rabbit, wild rat, their lip, their brink.
Sha'phat, that judges.
Shar'a-i, my lord, my prince, my song.
Sha-re'zer, overseer of the treasury, or of the storehouse.
Shar'on, his plain, his song.
Sha'shak, a bag of linen, or the sixth bag.
Sha'veh, the plain, that puts or maketh equality.
She-al'ti-el, I have asked of God.
She-a-ri'ah, gate of the Lord, tempest of the Lord.
She'ar-ja'shub, the remnant shall return.
She'ba, captivity, conversion, old age.
Sheb-a-ni'ah, the Lord that converts, or recalls from captivity.
Sheb'na, who rests himself, who is now captive.
She'chem, part, portion, back, early in the morning.
Shed'e-ur, field, pap, all-mighty, destroyer of fire.
She'lah, that breaks, that unties, that undresses.
Shel-e-mi'ah, God is my perfection, my happiness, my peace.
She'leph, who draws out.
Shel'o-mith, my peace, my happiness, my recompense.
She-lu'mi-el, peace of God, God is my happiness.
Shem, name, renown.
Shem-a-i'ah, that hears, or that obeys the Lord.
Shem-a-ri'ah, God is my guard.
Shem'e-ber, name of force, fame of the strong.
She'mer, guardian, thorn.
She-mi'da, name of knowledge, that puts knowledge.
Shem'i-nith, the eighth.
She-mir'a-moth, the height of the heavens.
Shen, tooth, ivory, change.
She'nir, lantern, light that sleeps.
Sheph-a-ti'ah, the Lord that judges.
She'shach, bag of flax, or linen.
Shesh-baz'zar, joy in tribulation, joy of the vintage.
She'thar-boz'na-i, that makes to rot, that seeks those who despise me.
She'va, vanity, elevation, fame, tumult.
Shib'bo-leth, burden, ear of corn,
Shi'cron, drunkenness, his gift, his wages.
Shig-gai'on, a song of trouble, or comfort.
Shi-lo'ah. See Siloah.
Shi'loh, sent.
Shi'loh, (a city,) peace, abundance.
Shim'e-ah, that hears, or obeys.
Shim'e-i, that hears, or obeys, my reputation, my fame.
Shim'shai, my sun.
Shi'nar, watch of him that sleeps.
Shiph'rah, handsome, trumpet, that does good.
Shi'shak, present of the bag, of the pot, of the thigh.
Shit'tim, that turn away, or divert.
Sho'bab, returned, turned back.
Sho'bach, your bonds, your chains.
Shu'ah, pit, that swims, humiliation.
Shu'al, fox, hand, fist.
Shu'lam-ite, peaceable, perfect, that recompenses.
Shu'nem, their change, their repeating, their sleep.
Shur, wall, ox, or that beholds.
Shu'shan, lily, rose, joy.
Shu'the-lah, plant, verdure, moist, pot.
Sib'mah, coversion, captivity.
Si'don, hunting, fishing, venison.
Si-gi'o-noth, according to variable songs or tunes.
Si hon, rooting out, conclusion.
Si'hor, black, trouble. The river Nilus in Egypt.
Si'las, three, or the third.
Si-lo'ah, or Siloam, sent, a dart or branch, whatever is sent.
Sil'o-e, the same.
Sil-va'nus, who loves the forest.
Sim'e-on, that hears, that is heard.
Si'mon, that hears, that obeys.
Sin, bush.
Si'nai, a bush, enmity.
Sion, noise, tumult.
Sir'i-on, a breastplate, deliverance.
Sis'e-ra, that sees a horse or a swallow.
Si'van, a bush or thorn.
Smyr'na, myrrh.
So, a measure for grain.
So'coh, tents, tabernacles.
So'di, my secret.
Sod'om, their secret, their cement.
Sol'o-mon, peaceable, perfect.
Sop'a-ter, who defends the father.
So'rek, vine, hissing, a color inclining to yellow.
So-sip'a-ter. See Sopater.
Sos'the-nes, saviour, strong, powerful.
Spain, rare, precious.
Sta'chys, spike.
Steph'a-nas, crown, crowned.
Ste'phen, the same.
Suc'coth, tents, tabernacles.
Suc'coth-be'noth, the tabernacles of young women, or the tents of prostitutes.
Sur, that withdraws or departs.
Su-san'na, lily, rose, joy.
Su'si, horse, swallow, moth.
Sy-e'ne, a bush, enmity.
Syn'ty-che, that speaks or discourses.
Syr'a-cuse, that draws violently.
Syr'i-a, Aram, sublime, that deceives.
Sy'ro-phe-ni'ci-an, drawn to, red, purple.

TA'A-NACH, who humbles thee, or who answers thee.
Tab'bath, good, goodness.
Ta'be-al, good God.
Ta'be-el, the same.
Tab'e-rah, burning.
Tab'i-tha, clear-sighted.
Ta'bor, choice, purity.
Tab'ri-mon, good pomegranate, or the navel, the middle.
Tad'mor, the palm-tree, bitterness.
Ta-hap'a-nes, secret temptation.
Tah'pe-nes, standard, flight, temptation.
Ta-li'tha-cu'mi, young woman, arise.
Tal'ma-i, my furrow, that suspends the waters, or heap of waters.
Ta'mar, palm, palm-tree.
Tam'muz, abstruse, concealed.
Tan'hu-meth, consolation, repentance.
Ta'phath, little girl, or distillation.
Tar'pel-ites, ravishers, succession of miracles.
Tar'shish, contemplation, examination of the marble.
Tar'sus, winged, feathered.
Tar'tak, chained, bound, shut up.
Tar'tan, that searches and examines the gift of the turtle.
Tat'na-i, that gives, the overseer of the gifts and tributes.
Te'bah, murder, butchery, guarding of the body, a cook.
Te'beth, the tenth month of the Hebrews.
Te'kel, weight.
Te-ko'a, a trumpet, that is confirmed.
Tel-ha're-a, heap, suspension of the plough.
Tel'me-lah, heap of salt, or of mariners.
Te'ma, admiration, perfection, consummation.
Te'man, the south, Africa, perfect.
Te'rah, to breathe, scent or blow.
Ter'a-phim, an image, an idol.
Ter'ti-us, the third.
Ter-tul'lus, a liar, an impostor.
Tet'rarch, governor of a fourth part.
Thad-de'us, that praises and confesses.
Tha'hash, that makes haste, that keeps silence.
Tha'mah, that blots out, that suppresses.
The'bez, muddy, eggs, fine linen or silk.
The-las'ar, that unbinds and grants the suspension.
The-oph'i-lus, friend of God.
Thes-sa-lo-ni'ca, victory against the Thessalonians.
Thom'as, a twin.
Thy-a-ti'ra, a perfume, sacrifice of labor.
Ti-be'ri-as, good vision, the navel.
Ti-be'ri-us, the son of Tiber.
Tib'ni, straw, hay.
Ti'dal, that breaks the yoke, knowledge of elevation.
Tig'lath-pi-le'ser, that binds or takes away captivity.
Ti-me'us, perfect, or admirable, honorable.
Tim'nath, image, figure.
Ti'mon, honorable, worthy.
Ti-mo'the-us, honor of God, valued of God.
Tiph'sah, passage, leap, step, the passover.

THE PROBABLE OCCASION WHEN EACH PSALM WAS COMPOSED.

Tir'ha-kah, inquirer, examiner, dull observer.
Tir'sha-tha, that overturns the foundation.
Tir'zah, benevolent, complaisant, well-pleasing.
Tish'bite, that makes captives.
Ti'tus, honorable.
Tob, good, goodness.
Tob'a-do-ni'jah, my good God, the goodness of the foundation of the Lord.
To-bi'ah, the Lord is good.
To'gar-mah, which is all bone.
To'hu, that lives, that declares.
To'i, who wanders.
To'la, worm, grub, or scarlet.
To'phel, ruin, folly, without understanding.
To'phet, a drum, betraying.
Tro'as, penetrated.
Troph'i-mus, well educated, or well brought up.
Try-phe'na, delicious, delicate.
Try-pho'sa, thrice shining.
Tu'bal, the earth, the world, that is carried or led.
Tu'bal-cain, worldly possession, who is jealous of confusion.
Tych'i-cus, casual, by chance.
Ty-ran'nus, a prince, one that reigns.
Tyre, strength, rock, sharp.
Ty'rus, the same.

U'CAL, power, prevalency.
U'la-i, strength, fool, senseless.
U'lam, the porch, or the court, their strength or folly.
Ul'la, elevation, leaf, young child.
Un'ni, poor, afflicted, that answers.
Uph'az, gold of Phasis or Pison.
Ur, fire, light, a valley.
U-ri, my light, my fire.
U-ri'a, or U-ri'jah, the Lord is my light or fire.
U'ri-el, God is my light or fire.
U'rim and Thum'mim, light and perfection.
Uz, counsel, wood.
Uz'zah, strength, goat.
Uz'zah-she'rah, ear of the flesh.
Uz'zi, my strength, my kid.
Uz-zi'ah, the strength of the Lord.
Uz-zi'el, strength of God.

VASH'NI, the second.
Vash'ti, that drinks, or thread.
Voph'si, fragment, diminution.

ZAB'DI, portion, dowry.
Zac'che-us, pure, clean, just.
Zach-a-ri'ah, memory of the Lord.
Za'dok, just, justified.
Za'ham, crime, filthiness, impurity.
Za'ir, little, afflicted, in tribulation.
Zal'mon, his shade, his image.
Zal-mo'nah, the shade, the sound of the number, your image.
Zal-mun'na, shadow, image, or idol forbidden.
Zam-zum'mims, projects of crimes, or enormous crimes.
Za-no'ah, forgetfulness, desertion.
Zaph'nath-pa-a-ne'ah, one who discovers hidden things.
Za'rah, east, brightness.
Zar'e-phath, ambush of the mouth.
Zeb-a-di'ah, portion of the Lord, or the Lord is my portion.
Ze'bah, victim, sacrifice.
Zeb'e-dee, abundant, portion.
Ze-bo'im, deer, goats.
Ze'bul, a habitation.
Zeb'u-lun, dwelling, habitation.
Zech-a-ri'ah. See Zachariah.
Zed-e-ki'ah, the Lord is my justice, or the justice of the Lord.
Ze'eb, wolf.
Ze'lek, the shadow or the noise of him who licks or laps.
Ze-lo'phe-had, the shade of tingling of fear, fear of being burnt.
Ze-lo'tes, jealous, full of zeal.
Zel'zah, noontide.
Ze'nas, living.
Zeph-a-ni'ah, the Lord is my secret.
Ze'phath, which beholds, that attends, or that covers.
Ze'pho, that sees and observes, that expects or covers.
Ze'rah. See Zarah.
Zer'e-dah, ambush, change of dominion.
Ze'resh, misery, strange, or dispersed inheritance.
Ze'ror, root, that straitens or binds, that keeps tight.
Ze-ra'ah, leprous, wasp, hornet.
Ze-rub'ba-bel, a stranger at Babylon, dispersion of confusion.
Zer-u-i'ah, pain, tribulation.
Ze'thar, he that examines, or beholds.
Zi'ba, army, fight, strength.
Zib'e-on, iniquity that dwells.
Zib'i-ah, the Lord dwells.
Zich'ri, that remembers, that is a man.
Zi'don, hunting, fishing, venison.
Zif, this or that, brightness.
Zik'lag, measure pressed down.
Zil'lah, shadow, the tingling of the ear
Zil'pah, distillation.
Zim'ran, song, singer, or vine.
Zim'ri, my field, my vine.
Zin, buckler, coldness.
Zi'on, monument, raised up, sepulchre.
Zi'or, ship of him that watches.
Ziph, this mouth, or mouthful.
Zip'por, bird, sparrow, crown or desert.
Zip-po'rah, beauty, trumpet.
Zith'ri, to hide, demolished.
Ziz, flower, branch, or a lock of hair.
Zo'an, motion.
Zo'ar, little, small.
Zo'bah, an army, or warring.
Zo'he-leth, that creeps, slides, or draws
Zo'phah, white, shining, dryness.
Zo'phar, rising early, or crown.
Zo'rah, leprosy, scab.
Zo-rob'a-bel. See Zerubbabel.
Zu'ar, small.
Zuph, that beholds, observes, or watches, roof, covering.
Zur, stone, rock, or that besieges.
Zu'ri-shad'da-i, the Almighty is my rock and strength.
Zu'zims, the posts of a door, splendor, beauty.

TABLE SHOWING THE PROBABLE OCCASION WHEN EACH PSALM WAS COMPOSED.

PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED.	B. C.
BOOK I., IN THE JEWISH DIVISION.			
1	Neh. 13 : 3.....	Written by David or Ezra, and placed as a preface to the Psalms.....	444
2	1 Chron. 17: 27....	On the delivery of the promise by Nathan to David—a prophecy of Christ's kingdom.....	1044
3	2 Sam. 15 : 29.....	On David's flight from Absalom.....	1023
4	2 Sam. 17 : 29.....	During the flight from Absalom.....	1023
5	2 Sam. 17 : 29.....	During the flight from Absalom.....	1023
6	1 Chron. 28 : 21....	Inserted toward the end of David's life.....	1015
7	2 Sam. 16 : 14.....	On the reproaches of Shimei.....	1023
8	1 Chron. 28 : 21...	Inserted toward the end of David's life.....	1015
9	1 Sam. 17 : 4, or 1 Chron. 16 : 43...	On the victory over Goliath.....	1063
10	Dan. 7 : 28.....	During the Babylonish captivity.....	539
11	1 Sam. 19 : 3..	When David was advised to flee to the mountains...	1062
12	1 Chron. 28 : 1.....	Inserted toward the end of David's life.....	1015
13, 14, 15	Dan. 7 : 28.....	During the Babylonish captivity.....	539
16	1 Chron. 17 : 27, or 1 Sam. 27..	On the delivery of the promise by Nathan to David.	1044
17	1 Sam. 22 : 19.....	On the murder of the priests by Doeg.....	1060
18	2 Sam. 22 : 51	On the conclusion of David's wars..	1019
19	1 Chron. 28 : 21...	Inserted toward the end of David's life.....	1015
20, 21	2 Sam. 10 : 19.....	On the war with the Ammonites and Syrians.....	1036
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28, 29	1 Chron. 28 : 21....	Inserted toward the end of David's life.....	1015
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31	1 Sam. 23 : 12	On David's persecution by Saul.....	1060
32, 33	2 Sam. 12 : 15.....	On the pardon of David's adultery.....	1034
34	1 Sam. 21 : 15.....	On David's leaving the city of Gath.....	1060
35	1 Sam. 22 : 19.....	On David's persecution by Doeg.....	1060
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38, 39, 40, 41	1 Chron. 28 : 21...	Inserted toward the end of David's life.....	1015
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103	2 Sam. 12 : 15.....	On the pardon of David's adultery.....	1034
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130	Dan. 7 : 28.....	During the Babylonish captivity.....	539
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139	1 Chron. 13 : 4.....	Prayer of David when made king over all Israel....	1043
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146–150	Ezra 6 : 22.....	On the dedication of the second temple.....	515

Prophecies in Old and New Testaments Literally Fulfilled.

TEXT.	THE FULFILLMENT.
Gen. 9 : 25, 27.	The descendants of Shem and Japheth are "ruling" and "enlarged," but the descendants of Ham are still "the servants of servants."
Gen. 16 : 10, 12. Gen. 17 : 20.	The posterity of Ishmael have "multiplied exceedingly," living like "wild men," "their hand against every man," free in "the presence of all their brethren," and of all their enemies.
Gen. 49 : 10.	"The sceptre has departed from Judah."
Lev. 26 : 38, 39. Deut. 28 : 62, 67. Ezek. 5 : 10, 15. Hos. 3 : 4.	The Jews have been "led away into all nations," "Jerusalem has been trodden down by the Gentiles," the people have been "plucked from off their own land," "removed into all the kingdoms of the earth," "scattered among the heathen," "among all people," "sifted among all nations," have "become a proverb," have found "among these nations no ease, and the sole of their foot had no rest," have "been many days without a king and without a sacrifice."
Num. 23 : 9.	The Jews "dwell alone," and are not "reckoned among the nations."
Num. 24 : 20.	"The remembrance of Amalek" is "utterly put out from under heaven."
Ps. 2 : 8. Mal. 1 : 11.	The Lord has given to the Messiah "the heathen for his inheritance," and the progress of the gospel is hastening the time when "from the rising of the sun, even to the going down of the same, his name shall be great among the Gentiles."
Jer. 49 : 17, etc. Ezek. 25 : 12, etc. Joel 3 : 19. Amos 1 : 11, etc. Obad. 10 : 18, etc.	The family of Esau has become extinct, "cut off for ever," so that there is "none remaining of the house of Esau." The "palaces of Bozrah" have been "devoured by fire." Fire was "kindled in Rabbah and in the palaces thereof," and Ammon was destroyed as in "the day of the whirlwind."
Nah. 1 : 3.	Nineveh is completely destroyed, and for ages its locality was unknown.
Isa. 13 : 14.	Babylon has been swept with "the besom of destruction," is made "a desolation for ever," "a possession for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant."
Ezek. 26 : 4, 5.	Tyre has become "like the top of a rock, a place for fishers to spread their nets upon."
Ezek. 29 : 14, 15.	Egypt became "a base kingdom," tributary to strangers, and never able to "exalt itself above the nations."
Dan. 11 : 37, 39.	The fourth and last of the four great kingdoms was divided into ten kingdoms, and among them has arisen a power with a triple crown, "diverse from the first," "with a mouth speaking very great things," wearing out the saints of the Most High," "changing times and laws," ruling "over many and dividing the land for gain."
Luke 21 : 24.	The Jews have been led into all nations, and Jerusalem has been trodden down of the Gentiles.
1 Tim. 4 : 1–3.	The apostasy here predicted has taken place. The Roman Church has forbidden the priesthood "to marry," and commanded "to abstain from meats."
Rev. 2 : 3.	The decay of the seven Asiatic churches and their fate have been literally foretold.
Rev. 13–17.	The rise, power and fury of the mystical Babylon are here set forth, and Rome built on seven hills is pointed out as the seat of this tyranny.
	The omniscient Lord of all, who seeth the end from the beginning, could alone have foretold these events, which have already come to pass.

A Summary of the Contents of Each of the Books of the Old and New Testaments.

Old Testament.

Genesis. Describes the creation; gives the history of the old world, and of the steps taken by God toward the formation of the theocracy.

Exodus. The history of Israel's departure from Egypt; the giving of the law; the tabernacle.

Leviticus. The ceremonial law.

Numbers. The census of the people; the story of the wanderings in the wilderness.

Deuteronomy. The law rehearsed; the death of Moses.

Joshua. The story of the conquest and partition of Canaan.

Judges. The history of the nation from Joshua to Samson.

Ruth. The story of the ancestors of the royal family of Judah.

1 Samuel. The story of the nation during the judgeship of Samuel and the reign of Saul.

2 Samuel. Story of the reign of David.

1 and 2 Kings. The books of Kings form only one book in the Hebrew MSS. They contain the history of the nation from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of the liberation of Jehoiachin from his prison at Babylon, twenty-six years later; they comprehend the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David.

The Books of Chronicles are so called as being the record made by the appointed historiographers of the kingdoms of Judah and Israel; they are the official histories of those kingdoms.

Ezra. The story of the return of the Jews from the Babylonish captivity, and of the rebuilding of the temple.

Nehemiah. A further account of the rebuilding of the temple and city, and of the obstacles encountered and overcome.

Esther. The story of a Jewess who becomes queen of Persia and saves the Jewish people from destruction.

Job. The story of the trials and patience of a holy man of Edom.

Psalms. A collection of sacred poems intended for use in the worship of Jehovah. Chiefly the productions of David.

Proverbs. The wise sayings of Solomon.

Ecclesiastes. A poem respecting the vanity of earthly things.

Solomon's Song. An allegory relating to the Church.

Isaiah. Prophecies respecting Christ and his kingdom.

Jeremiah. Prophecies announcing the captivity of Judah, its sufferings, and the final overthrow of its enemies.

Lamentations. The utterance of Jeremiah's sorrow upon the capture of Jerusalem and the destruction of the temple.

Ezekiel. Messages of warning and comfort to the Jews in their captivity.

Daniel. A narrative of some of the occurrences of the captivity, and a series of prophecies concerning Christ.

Hosea. Prophecies relating to Christ and the latter days.

Joel. Prediction of woes upon Judah, and of the favor with which God will receive the penitent people.

Amos. Prediction that Israel and other neighboring nations will be punished by conquerors from the north, and of the fulfillment of the Messiah's kingdom.

Obadiah. Prediction of the desolation of Edom.

Jonah. Prophecies relating to Nineveh.

Micah. Predictions relating to the invasions of Shalmaneser and Sennacherib, the Babylonish captivity, the establishment of a theocratic kingdom in Jerusalem, and the birth of the Messiah in Bethlehem.

Nahum. Prediction of the downfall of Assyria.

Habakkuk. A prediction of the doom of the Chaldeans.

Zephaniah. A prediction of the overthrow of Judah for its idolatry and wickedness.

Haggai. Prophecies concerning the rebuilding of the temple.

Zechariah. Prophecies relating to the rebuilding of the temple and the Messiah.

Malachi. Prophecies relating to the calling of the Gentiles and the coming of Christ.

New Testament.

Gospel of St. Matthew. A brief history of the life of Christ.

Gospel of St. Mark. A brief history of the life of Christ, supplying some incidents omitted by St. Matthew.

Gospel of St. Luke. The history of the life of Christ, with especial reference to his most important acts and discourses.

Gospel of St. John. The life of Christ, giving important discourses not related by the other evangelists.

Acts of the Apostles. The history of the labors of the apostles and of the foundation of the Christian Church.

Epistle to the Romans. A treatise by St. Paul on the doctrine of justification by Christ.

First Epistle to the Corinthians. A letter from St. Paul to the Corinthians, correcting errors into which they had fallen.

Second Epistle to the Corinthians. St. Paul confirms his disciples in their faith, and vindicates his own character.

Epistle to the Galatians. St. Paul maintains that we are justified by faith, and not by rites.

Epistle to the Ephesians. A treatise by St. Paul on the power of divine grace.

Epistle to the Philippians. St. Paul sets forth the beauty of Christian kindness.

Epistle to the Colossians. St. Paul warns his disciples against errors, and exhorts to certain duties.

First Epistle to the Thessalonians. St. Paul exhorts his disciples to continue in the faith and in holy conversation.

Second Epistle to the Thessalonians. St. Paul corrects an error concerning the speedy coming of Christ the second time.

First and Second Epistles to Timothy. St. Paul instructs Timothy in the duty of a pastor, and encourages him in the work of the ministry.

Epistle to Titus. St. Paul encourages Titus in the performance of his ministerial duties.

Epistle to Philemon. An appeal to a converted master to receive a converted escaped slave with kindness.

Epistle to the Hebrews. St. Paul maintains that Christ is the substance of the ceremonial law.

Epistle of St. James. A treatise on the efficacy of faith united with good works.

First and Second Epistles of St. Peter. Exhortations to a Christian life, with various warnings and predictions.

First Epistle of St. John. Respecting the person of our Lord, and an exhortation to Christian love and conduct.

Second Epistle of St. John. St. John warns a converted lady against false teachers.

Third Epistle of St. John. A letter to Gaius, praising him for his hospitality.

Epistle of St. Jude. Warnings against deceivers.

The Revelation. The future of the Church foretold.

Symbolical Language used by the Poets and Prophets of the Old and New Testaments.

TEXTS.	SYMBOLS.	MEANINGS.
Jer. 3 : 8, 9 ; 5 : 7.	Adultery.	Idolatry.
Rev. 1 : 20 ; 2 : 1, etc.	Angel.	Messenger, hence minister.
Ps. 10 : 15. Ezra 30 : 21, etc.	Arm.	Power.
Job 6 : 4.	Arrows.	Judgments.
Rev. 17 : 18.	Babylon.	Rome.
Dan. 7 : 17.	Beast.	A tyrannical heathen monarch.
Job 30 : 30. Joel 2 : 6.	Black.	Affliction—anguish.
Isa. 29 : 18. Rom. 11 : 25.	Blindness.	Ignorance.
Isa. 34 : 3. Ezek. 32 : 6.	Blood.	Slaughter—depth.
Job 18 : 15. Rev. 14 : 10.	Brimstone.	Desolation—torments.
Rev. 21 : 9.	Bride.	The Church of God.
John 3 : 29.	Bridegroom.	Christ wedded to his Church.
Ps. 22 : 12, etc.	Bulls.	Violent enemies.
Rev. 2 : 10.	Candlestick.	Church.
Ps. 68 : 18, etc.	Chariots.	Heavenly hosts.
James 1 : 12. Rev. 2 : 10.	Crown.	Victory—reward.
Ps. 23 : 5. Isa. 51 : 17.	Cup.	Divine blessings. Divine judgments.
Jer. 23 : 1. Amos 4 : 13. Rom. 13 : 12.	Darkness.	Misery—adversity—ignorance.
Isa. 34 : 8, etc. Rev. 2 : 10, etc. 1 Thess. 5 : 5, etc.	Day.	An indefinite time—a prophetic year—gospel period.
Matt. 15 : 26. Rev. 21 : 8. Ps. 22 : 16.	Dogs.	Gentiles—impure persons—persecutors.
1 Cor. 16 : 9.	Door.	An opening.
Rev. 12 : 9.	Dragon.	Satan.
Isa. 29 : 9.	Drunkenness.	Effects of divine judgments.
Rev. 6 : 12, etc.	Earthquakes.	Revolutions.
Prov. 15 : 3, etc.	Eyes.	Knowledge.
Ps. 36 : 16, etc.	Face.	The divine favor.
Jer. 5 : 28.	Fat.	Abundance.
Isa. 42 : 25, etc.	Fire.	Judgments.
Rev. 7 : 3, etc.	Forehead.	A public profession.
Jer. 11 : 4.	Furnace.	Affliction.
Rev. 3 : 4, etc.	Garments.	Outward appearance.
Ps. 147 : 13.	Gates.	Power—security.
Job 12 : 18.	Girdles.	Strength.
Matt. 25 : 33.	Goats.	Wicked persons.
Ezek. 38 : 2. — 39 : 11. Rev. 20 : 8.	Gog and Magog.	God's enemies.
Rev. 8 : 7.	Grass.	The lower orders, opposed to trees, the higher orders.
Rev. 11 : 19.	Hail.	Divine vengeance.
Ps. 18 : 35. — 73 : 23.	Hand, right.	Protection—support.
Ezek. 8 : 1.	Hand of the Lord.	Divine influence.
Joel 3 : 13, etc.	Harvest.	A time of destruction.
Eph. 1 : 23, etc.	Head.	Rule or ruler.
Isa. 13 : 33. Hag. 2 : 2, 21.	Heavens.	Political or ecclesiastical governments.
Zech. 10 : 23.	Horse.	War and conquest.
Matt. 5 : 6.	Hunger and thirst.	Spiritual desires.
Rev. 5 : 8.	Incense.	Prayer.
Ps. 120 : 6. Heb. 12 : 22, etc.	Jerusalem.	Church of God. The heavenly state.
Rev. 1 : 8.	Keys.	Power and authority.
1 Kings 15 : 4. Ps. 132 : 17.	Lamp.	A successor or offspring.
Esth. 8 : 16. Isa. 8 : 20. Eph. 5 : 8, etc.	Light.	Joy—prosperity. Knowledge—bitterness.
	Moon [see Sun].	
Zech. 4 : 7. Isa. 2 : 2.	Mountains.	A state—Christ's Church.
Rom. 16 : 25, etc.	Mystery.	Not a thing unintelligible, but never before made plain.
Rev. 3 : 17.	Naked.	In the sinful state of nature.
Isa. 21 : 12. Rev. 21 : 25.	Night.	Adversity—affliction—ignorance.
Isa. 2 : 13.	Oaks.	Men of rank and power.
Ps. 23 : 5. — 92 : 11, etc.	Oil.	Abundance—fertility—joy.
Rev. 7 : 5.	Palms.	Victory.
Luke 23 : 43. Rev. 2 : 7.	Paradise.	Heaven.
Ps. 18 : 2. — 2 : 9, etc. Job 9 : 34, etc.	Rock. Rod.	A secure refuge. Authority—correction.
Col. 4 : 6, etc. Deut. 29 : 23.	Salt.	Purity—barrenness.
Isa. 51 : 42.	Sea in commotion.	An army.
Sol. Song 4 : 12. Isa. 29 : 11.	Seal.	Security—secrecy.
Gen. 3 : 1, etc. 2 Cor. 11 : 3. Rev. 12 : 9.	Serpent.	The devil.
John 10 : 11, 16, etc.	Sheep.	Christ's disciples.
Nahum 3 : 18. Ezek. 34 : 2, etc.	Shepherds.	Rulers, civil or ecclesiastical.
Ps. 84 : 9. Eph. 6 : 16.	Shield.	Defence—protection.
1 Thess. 4 : 14.	Sleep.	Death.
Isa. 1 : 6, etc.	Sores.	Spiritual maladies.
Num. 24 : 17, etc.	Star.	A prince or ruler.
Joel 2 : 31, etc.	Sun, moon, and stars.	The various governors in a state.
Isa. 34 : 5. Ezek. 21 : 3, etc.	Sword.	War and slaughter.
Deut. 28 : 13.	Tail.	Subjection—degradation.
Prov. 30 : 14.	Teeth.	Cruelty.
Gen. 12 : 4, etc.	Throne.	Kingdom or government.
Jer. 4 : 31. Gal. 4 : 19.	Travail.	Anguish—anxiety.
Zech. 2 : 1, 2.	Trees.	The great and noble.
Ps. 80 8, etc.	Vine.	The Church of God.
Isa. 5 : 1, etc.	Vineyard.	" " "
Ezek. 3 : 17.	Watch-tower.	The prophets.
Ps. 69 : 1. Isa. 8 : 7, etc. — 55 : 1.	Waters.	Afflictions—multitudes—ordinances.
Dan. 9 : 24.	Week.	Seven years.
Rev. 12 : 6.	Wilderness.	Afflicted state.
Isa. 28 : 8. Jer. 51 : 1.	Wind.	Judgments—destructive war.
Isa. 25 : 6. — 55 : 1, etc.	Wine.	Spiritual blessings—divine judgments.
Ps. 60 : 3, etc.		
Isa. 63 : 3. Rev. 14 : 19.	Winepress.	Slaughter.
Ps. 17 : 8, etc.	Wings.	Protection.
Isa. 11 : 6. — 65 : 25.	Wolves.	Furious, ungodly persons.
Ezek. 26 : 2, 3. Rev. 12 : 1.	Woman.	City, or body politic. The Church of Christ.
Deut. 28 : 48. Matt. 10 : 29, 30. Lam. 3 : 27.	Yoke.	Labor—restraint.

Words of Scripture Requiring Explanation in the Old and New Testaments.

TEXT.	COMMON VERSION.	MODERN MEANING.
Gen. 41 : 2.	Kine.	Heifers.
Ex. 3 : 5.	Shoes.	Sandals.
— 22.	Borrow.	Ask.
— 4 : 24.	Inn.	Lodging-place.
— 5 : 24.	Let.	Hinder.
— 5 : 8.	Tale.	Number.
— 13 : 18.	Harnessed.	In ranks.
— 28 : 40.	Bonnets.	Turbans.
— 34 : 15.	Whoring.	Astray.
—— 26.	Seethe.	Boil.
—— 29.	Wish.	Knew.
— 35 : 11.	Taches.	Clasps.
— 37 : 29.	Apothecary.	Perfumer.
— 39 : 23.	Habergeon.	Coat of mail.
Lev. 2 : 1.	Meat - offerings.	Wheat - offerings.
1 Sam. 2 : 12.	Sons of Belial.	Worthless men.
—— 29.	Kick.	Spurn.
— 3 : 18.	Every whit.	Everything.
— 5 : 9.	Secret parts.	Inwardly.
— 8 : 12.	Ear.	Till.
— 13 : 17.	Spoilers.	Foragers.
—— 20.	Coultery.	Spade.
— 17 : 24.	Carriage.	Baggage.
———	Sore.	Exceedingly, greatly.
—— 39.	Assayed.	Attempted.
— 22 : 17.	Footman.	Guard.
— 26 : 5.	Pitched.	Encamped.
— 27.	Cruse.	Jug.
— 30 : 13.	Agone	Ago.
2 Sam. 3 : 12.	League.	Covenant.
— 17 : 10.	Utterly melt.	Be utterly dismayed.
— 32.	Prevented.	Surrounded.
Num. 1 : 2.	Polls.	One by one.
Deut. 12 : 30.	Champaign.	Plain.
— 16 : 1–4.	Coast.	Districts.
Josh. 6 : 9.	Rereward.	Rear.
Josh. 13 : 25.	Children of Ammon.	Ammonites.
— 20 : 3.	Unwittingly.	Unintentionally.
— 22.	Stricken in age.	Advanced in years.
Judg. 3 : 24.	Covereth his feet.	Reposeth.
— 7 : 10.	Host.	Camp army.
———	Fellow.	Comrade.
— 14 : 13.	Shirts.	Sheets.
— 15 : 4.	Foxes.	Jackals.
— 18 : 2.	Children of Dan.	Danites.
1 Sam. 1 : 15.	Daughter of Belial.	Worthless woman.
— 2 : 5.	Seven.	Many.
Isa. 7 : 23.	Silverlings.	Pieces of silver.
— 30 : 24.	Ear.	Till.
— 31 : 3.	Holpen.	Helped.
— 44 : 9.	Delectable.	Delightful.
Jer. 4 : 30.	Rentest thy face.	Distend thine eyes.
— 7 : 33.	Fray.	Scare.
— 10 : 22.	Bruit.	Rumor.
Ezek. 13 : 18.	Sew pillows.	Apply cushions.
Dan. 3 : 21.	Hosen.	Turbans.
Zech. 13 : 6.	My fellows.	United to me.
Matt. 3 : 12.	Fan.	Winnowing-shovel.
— 5 : 46.	Publicans.	Tax-gatherers.
— 6 : 24.	Mammon.	Riches.
— 12 : 29.	Garnished.	Set in order.
— 13 : 20.	Anon.	Immediately.
— 17 : 12.	Listed.	Chose.
Mark 11 : 13.	Haply.	Perhaps.
1 Kings 2 : 8.	Cursed.	Reviled.
— 3 : 7.	Go out or come in.	Conduct affairs.
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For Students and Sunday-School Teachers.

Bible Text-Book,

CONTAINING ALL

THE PRINCIPAL TEXTS RELATING

TO

PERSONS, PLACES AND SUBJECTS

OCCURRING IN

THE HOLY SCRIPTURES.

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by ministers of the gospel, *Isa.* 40:1, 2; 1 *Cor.* 14:3; 2 *Cor.* 1:4, 6.
is abundant, *Ps.* 71:21; *Isa.* 66:11.
is strong, *Heb.* 6:18.
is everlasting, 2 *Thess.* 2:16.
is a cause of praise, *Isa.* 12:1; 49:13.
pray for, *Ps.* 119:82.
saints should administer to each other, 1 *Thess.* 4:18; 5:11, 14.
is sought in vain from the world, *Ps.* 69:20; *Eccl.* 4:1; *Lam.* 1:2.
to those who mourn for sin, *Ps.* 51:17; *Isa.* 1:18; 40:1, 2; 61:1; *Mic.* 7:18, 19; *Luke* 4:18.
to the troubled in mind, *Ps.* 42:5; 94:19; *John* 14:1, 27; 16:20, 22.
to those deserted by friends, *Ps.* 27:10; 41:9-12; *John* 14:18; 15:18, 19.
to the persecuted, *Deut.* 33:27.
to the poor, *Ps.* 10:14; 34:6, 9, 10.
to the sick, *Ps.* 41:3.
to the tempted, *Rom.* 16:20; 1 *Cor.* 10:13; 2 *Cor.* 12:9; *James* 1:12; 4:7; 2 *Pet.* 2:9; *Rev.* 2:10.
in prospect of death, *Job* 19:25, 26; *Ps.* 23:4; *John* 14:2; 2 *Cor.* 5:1; 1 *Thess.* 4:14; *Heb.* 4:9; *Rev.* 7:14-17; 14:13.
under the infirmities of age, *Ps.* 71:9, 18.

AFFLICTIONS made beneficial:
in promoting the glory of God, *John* 9:1-3; 11:3, 4, 21, 18, 19.
in exhibiting the power and faithfulness of God, *Ps.* 34:19, 20; 2 *Cor.* 4:8-11.
in teaching us the will of God, *Ps.* 119:71; *Isa.* 26:9; *Mic.* 6:9.
in turning us to God, *Deut.* 4:30, 31; *Neh.* 1:8, 9; *Ps.* 78:34; *Isa.* 10:20, 21; *Hos.* 2:6, 7.
in keeping us from again departing from God, *Job* 34:31, 32; *Isa.* 10:20; *Ezek.* 14:10, 11.
in leading us to seek God in prayer, *Judg.* 4:3; *Jer.* 31:18; *Lam.* 2:17-19; *Hos.* 5:14, 15; *Jonah* 2:1.
in convincing us of sin, *Job* 36:8, 9; *Ps.* 119:67; *Luke* 15:16-18.
in leading us to confession of sin, *Num.* 21:7; *Ps.* 32:5; 51:3-5.
in testing and exhibiting our sincerity, *Job* 23:10; *Ps.* 66:10; *Prov.* 17:3.
in trying our faith and obedience, *Gen.* 22:1, 2, with *Heb.* 11:17; *Ex.* 15:23-25; *Deut.* 8:2, 16; 1 *Pet.* 1:7; *Rev.* 2:10.
in humbling us, *Deut.* 8:3, 16; 2 *Chron.* 7:13, 14; *Lam.* 3:19, 20; 2 *Cor.* 12:7.
in purifying us, *Eccl.* 7:2, 3; *Isa.* 1:25, 26; 48:10; *Jer.* 9:6, 7; *Zech.* 13:9; *Mal.* 3:2, 3.
in exercising our patience, *Ps.* 40:1; *Rom.* 5:3; *James* 1:3; 1 *Peter* 2:20.
in rendering us fruitful in good works, *John* 15:2; *Heb.* 12:10, 11.
in furthering the gospel, *Acts* 8:3, 4; 11:19, 21; *Phil.* 1:12; 2 *Tim.* 2:9, 10; 4:16, 17.
exemplified, Joseph's brethren, *Gen.* 42:21. Joseph, *Gen.* 45:5, 7, 8. Israel, *Deut.* 8:3, 5. Josiah, 2 *Kings* 22:19. Hezekiah, 2 *Chron.* 32:25, 26. Manasseh, 2 *Chron.* 33:12. Jonah, *Jonah* 2:7. Prodigal son, *Luke* 15:21.

AFFLICTIONS of the wicked:
God is glorified in, *Ex.* 14:4; *Ezek.* 38:22, 23.
God holds in derision, *Ps.* 37:13; *Prov.* 1:26, 27.
are multiplied, *Deut.* 31:17; *Job* 20:5; 21:17; *Ps.* 32:10.
are continual, *Job* 15:20; *Eccl.* 2:23; *Isa.* 32:10.
are often sudden, *Ps.* 73:19; *Prov.* 6:15; *Isa.* 30:13; *Rev.* 18:10.
are often judicially sent, *Job* 21:17; *Ps.* 107:17; *Jer.* 30:15.
are for examples to others, *Ps.* 64:7-9; *Zeph.* 3:6, 7; 1 *Cor.* 10:5, 11; 2 *Pet.* 2:6.
are ineffectual of themselves, for their conversion, *Ex.* 9:30; *Isa.* 9:13; *Jer.* 2:30; *Hag.* 2:17.
their persecution of saints, a cause of, *Deut.* 30:7; *Ps.* 55:19; *Zech.* 2:9; 2 *Thess.* 1:6.
impenitence is a cause of, *Prov.* 1:30, 31; *Ezek.* 24:13; *Amos* 4:6-12; *Zech.* 7:11, 12; *Rev.* 2:21, 22.
sometimes humbled them, 1 *Kings* 21:27.
frequently harden, *Neh.* 9:28, 29; *Jer.* 5:3.
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saints should not be alarmed at, *Prov.* 3:25, 26.
exemplified, Pharaoh and the Egyptians, *Ex.* 9:14, 15; 14:24, 25. Ahaziah, 2 *Kings* 1:1-4. Gehazi, 2 *Kings* 5:27. Jehoram, 2 *Chron.* 21:12-19. Uzziah, 2 *Chron.* 26:19-21. Ahaz, etc., 2 *Chron.* 28:5-8, 22.

AGABUS foretells a famine, *Acts* 11:28; and Paul's sufferings at Jerusalem, *Acts* 21:10.
AGAG, king of Amalek, spared by Saul, but slain by Samuel, 1 *Sam.* 15.
AGATE, *Ex.* 28:19; *Isa.* 54:12.
AGONY of Christ in the garden, *Matt.* 27:36; *Luke* 22:44, etc.
AGRIPPA, Paul's defence before, *Acts* 25:22; 26.
his decision, *Acts* 26:28, 32.
AGUR'S confession and prayer, *Prov.* 30.
AHAB, king of Israel, his wicked reign, 1 *Kings* 16:29.
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condemned for dismissing Ben-hadad, 1 *Kings* 20:42; and taking Naboth's vineyard, 1 *Kings* 21:17.
his repentance, 1 *Kings* 21:27.
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slain by the Syrians, 1 *Kings* 22:34 (2 *Chron.* 18). *See Mic.* 6:16.
—— a false prophet, condemned, *Jer.* 29:21.
AHASUERUS [Artaxerxes Longimanus?], king of Persia, divorces Vashti, *Esth.* 1.
makes Esther queen, *Esth.* 2:17.
exalts Haman, *Esth.* 3.
his decree against the Jews, *Esth.* 3:12.
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advances Mordecai, *Esth.* 9:4; 10. See *Ezra* 4:6.
AHAZ, king of Judah, his evil reign, 2 *Kings* 16.
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AHAZIAH, king of Judah, his evil reign, 2 *Kings* 8:25.
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——, king of Israel, 1 *Kings* 22:40, 49.
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AHIJAH prophesies against Solomon, 1 *Kings* 11:31.
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AHIMAAZ serves David, 2 *Sam.* 15:27; 17:17; 18:19.
AHIMELECH, high priest, for assisting David, 1 *Sam.* 21; slain by Doeg at Saul's command, 1 *Sam.* 22.
AHITHOPHEL'S treachery, 2 *Sam.* 15:31; 16:20; disgrace and suicide, 2 *Sam.* 17:1, 23. *See Ps.* 41:9; 55:12; 109.
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ALEXANDER, a disciple, *Mark* 15:21; *Acts* 4:6; 19:33.
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ALMONDS produced by the rod of Levi, *Num.* 17:8. *See Jer.* 1:11.
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ALOES mentioned, *Ps.* 45:8; *Song* 4:14; *John* 18:39.
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Abraham, *Gen.* 12:7; 13:4; 22:9.
Isaac, *Gen.* 26:25.
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——, priest of Bethel, his judgment for accusing Amos, *Amos* 7:10-17.
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God condemns, *Gen.* 11:7; *Isa.* 5:8.
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AMON, king of Judah, his wicked reign, 2 *Kings* 21:19; 2 *Chron.* 33:20.
AMORITES dispossessed for their iniquities, *Gen.* 15:16, etc.; *Lev.* 18:27; *Deut.* 20:17; *Josh.* 3:10, etc.
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AMUSEMENTS and pleasures, worldly:
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are all vanity, *Eccl.* 2:11.
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——, disciple, sent to Paul, *Acts* 9:10; 22:12.
——, high priest, Paul brought before, *Acts* 23:1.
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are ministering spirits, 1 *Kings* 19:5; *Ps.* 68:17; 104:4; *Luke* 16:22; *Acts* 12:7–11; 27:23; *Heb.* 1:7, 14.
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obey the will of God, *Ps.* 103:20; *Matt.* 6:10.
execute the purposes of God, *Num.* 22:22; *Ps.* 103:21; *Matt.* 13:39–42; 28:2; *John* 5:4; *Rev.* 5:2.
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ANGEL OF THE LORD appears to Abraham, *Gen.* 18, etc.; to Lot, *Gen.* 19; to Hagar, *Gen.* 16:7; to Balaam, *Num.* 22:23; to the Israelites, *Judg.* 2; to Gideon, *Judg.* 6:11; to Manoah's wife, *Judg.* 13:3; to David, 2 *Sam.* 24:16; 1 *Chron.* 21:16; to Elijah, 1 *Kings* 19:7; to Joseph, *Matt.* 1:20; to the apostles, *Acts* 5:19; to Philip, *Acts* 8:26; to Cornelius, *Acts* 10:3; to Paul, *Acts* 27:23.
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as Lord of all, *Acts* 10:36; *Rom.* 10:11–13.
as Son of God, *Matt.* 26:63–67.
as the only begotten Son of the Father, *John* 1:14, 18; 3:16, 18; 1 *John* 4:9.
his blood is called the blood of God, *Acts* 20:28.
as one with the Father, *John* 10:30, 38; 12:45; 14:7–10; 17:10.
as sending the Spirit equally with the Father, *John* 14:16, with *John* 15:26.
as entitled to equal honour with the Father, *John* 5:23.
as owner of all things equally with the Father, *John* 16:15.
as unrestricted by the law of the Sabbath equally with the Father, *John* 5:17.
as the source of grace equally with the Father, 1 *Thess.* 3:11; 2 *Thess.* 2:16, 17.
as unsearchable equally with the Father, *Prov.* 30:4; *Matt.* 11:27.
as Creator of all things, *Isa.* 40:28; *John* 1:3; *Col.* 1:16.
as supporter and preserver of all things, *Neh.* 9:6, with *Col.* 1:17; *Heb.* 1:3.
as possessed of the fulness of the Godhead, *Col.* 2:9.
as raising the dead, *John* 5:21; 6:40, 54.
as raising himself from the dead, *John* 2:19, 21; 10:18.
as eternal, *Isa.* 9:6; *Mic.* 5:2; *John* 1:1; *Col.* 1:17; *Heb.* 1:8–10; *Rev.* 1:8.
as omnipresent, *Matt.* 18:20; 28:20; *John* 3:13.
as omnipotent, *Ps.* 45:3; *Phil.* 3:21; *Rev.* 1:8.
as omniscient, *John* 16:30; 21:17.
as discerning the thoughts of the heart, 1 *Kings* 8:39, with *Luke* 5:22; *Ezek.* 11:5, with *John* 2:24, 25; *Acts* 1:24; *Rev.* 2:23.
as unchangeable, *Mal.* 3:6, with *Heb.* 1:12; 13:8.
as having power to forgive sins, *Col.* 3:13, with *Mark* 2:7, 10.
as giver of pastors to the Church, *Jer.* 3:15, with *Eph.* 4:11–13.
as Husband of the Church, *Isa.* 54:5, with *Eph.* 5:25–32; *Isa.* 62:5, with *Rev.* 21:2, 9.
as the object of divine worship, *Acts* 7:59; 2 *Cor.* 12:8, 9; *Heb.* 1:6; *Rev.* 5:12.
as the object of faith, *Ps.* 2:12, with 1 *Pet.* 2:6; *Jer.* 17:5, 7, with *John* 14:1.
as God, he redeems and purifies the Church unto himself, *Rev.* 5:9, with *Tit.* 2:14.
as God, he presents the Church to himself, *Eph.* 5:27, with *Jude* 24, 25.
saints live unto him, as God, *Rom.* 6:11, and *Gal.* 2:19, with 2 *Cor.* 5:15.
acknowledged by his apostles, *John* 20:28.
acknowledged by Old Testament saints, *Gen.* 17:1, with *Gen.* 48:15, 16; 32:24–30, with *Hos.* 12:3–5; *Judg.* 6:22–24; 13:21, 22; *Job* 19:25–27.
—— THE MESSIAH:
Dan. 9:25; *John* 1:41; 4:25, 26.
—— THE MEDIATOR:
in virtue of his atonement, *Eph.* 2:13–18; *Heb.* 9:15; 12:24.
the only one between God and man, 1 *Tim.* 2:5.
of the gospel covenant, *Heb.* 8:6; 12:24.
typified, Moses, *Deut.* 5:5; *Gal.* 3:19. Aaron, *Num.* 16:48.
—— THE PROPHET:
foretold, *Deut.* 18:15, 18; *Isa.* 52:7; *Nah.* 1:15.
anointed with the Holy Ghost, *Isa.* 42:1; 61:1, with *Luke* 4:18; *John* 3:34.
alone knows and reveals God, *Matt.* 11:27; *John* 3:2, 13, 34; 17:6, 14, 26; *Heb.* 1:1, 2.
declared his doctrine to be that of the Father, *John* 8:26, 28; 12:49, 50; 14:10, 24; 15:15; 17:8, 26.

preached the gospel, and worked miracles, *Matt.* 4:23; 11:5; *Luke* 4:43.
foretold things to come, *Matt.* 24:3-35; *Luke* 19:41-44.
faithful to his trust, *Luke* 4:43; *John* 17:18; *Heb.* 3:2; *Rev.* 1:5; 3:14.
abounded in wisdom, *Luke* 2:40, 47, 52; *Col.* 2:3.
mighty in deed and word, *Matt.* 13:54; *Mark* 1:27; *Luke* 4:32; *John* 7:46.
meek and unostentatious in his teaching, *Isa.* 42:2; *Matt.* 12:17-20.
God commands us to hear, *Deut.* 18:15; *Acts* 3:22.
God will severely visit our neglect of, *Deut.* 18:10; *Acts* 3:23; *Heb.* 2:3.
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CHRIST THE HIGH PRIEST:
appointed and called by God, *Heb.* 3:1, 2; 5:4, 5.
after the order of Melchizedek, *Ps.* 110:4, with *Heb.* 5:6; 6:20; 7:15, 17.
superior to Aaron and the Levitical priests, *Heb.* 7:11, 16, 22; 8:1, 2, 6.
consecrated with an oath, *Heb.* 7:20, 21.
has an unchangeable priesthood, *Heb.* 7:23, 28.
is of unblemished purity, *Heb.* 7:26, 28.
faithful, *Heb.* 3:2.
needed no sacrifice for himself, *Heb.* 7:27.
offered himself a sacrifice, *Heb.* 9:14, 26.
his sacrifice superior to all others, *Heb.* 9:13, 14, 23.
offered sacrifice but once, *Heb.* 7:27.
made reconciliation, *Heb.* 2:17.
obtained redemption for us, *Heb.* 9:12.
entered into heaven, *Heb.* 4:14; 10:12.
sympathizes with saints, *Heb.* 2:18; 4:15.
intercedes, *Heb.* 7:25; 9:24.
blesses, *Num.* 6:23-26, with *Acts* 3:26.
on his throne, *Zech.* 6:13.
appointed of, an encouragement to steadfastness, *Heb.* 4:14.
typified, Melchizedek, *Gen.* 14:18-20. Aaron, etc.; *Ex.* 40:12-15.

——, THE KING:
foretold, *Num.* 24:17; *Ps.* 2:6; 45; *Isa.* 9:7; *Jer.* 23:5; *Mic.* 5:2; *Zech.* 9:9.
glorious, *Ps.* 24:7-10; 1 *Cor.* 2:8; *James* 2:1.
supreme, *Ps.* 89:27; *Rev.* 1:5; 19:16.
sits on the throne of God, *Rev.* 3:21.
sits on the throne of David, *Isa.* 9:7; *Ezek.* 37:24, 25; *Luke* 1:32; *Acts* 2:30.
is King of Zion, *Ps.* 2:6; *Isa.* 52:7; *Zech.* 9:9; *Matt.* 21:5; *John* 12:12-15.
has a righteous kingdom, *Ps.* 45:6, with *Heb.* 1:8, 9; *Isa.* 32:1; *Jer.* 23:5.
has an everlasting kingdom, *Dan.* 2:44; 7:14; *Luke* 1:33.
has a universal kingdom, *Ps.* 2:8; 72:8; *Zech.* 14:9; *Rev.* 11:15.
has a spiritual kingdom, *Rom.* 14:17; 1 *Cor.* 15:50.
his kingdom not of this world, *John* 18:36.
saints, the subject of, *Col.* 1:13; *Rev.* 15:3.
saints receive a kingdom from, *Luke* 22:29, 30; *Heb.* 12:28.

ACKNOWLEDGED BY the wise men from the East, *Matt.* 2:2.
Nathanael, *John* 1:49.
his followers, *Luke* 19:38; *John* 12:13.
declared by himself, *Matt.* 25:34; *John* 18:37.
written on his cross, *John* 19:19.
is much and long opposed, *Isa.* 24:5; 59:13; 2 *Tim.* 3:1; 2 *Pet.* 2:1; 3:3.
opposed by the man of sin, 2 *Thess.* 2:3.
opposed by the dragon, the beast, and the false prophet, *Rev.* 13:3; 16:13.

CONSEQUENCES OF OPPOSING, to be broken in pieces, 1 *Sam.* 2:10; *Ps.* 2:9.
to be ground to powder, *Matt.* 21:44; *Luke* 20:18.
general distress, *Isa.* 24:1-23; 26:20; 34; *Ezek.* 38; 39; *Zeph.* 3.
great scourges from heaven, *Joel* 3; *Rev.* 16; 19; 20.
utter and final overthrow, *Isa.* 13:9; 34:2; *Jer.* 25:31; *Mal.* 4:1.
the Jews shall seek unto, *Hos.* 3:5.
saints shall behold, *Isa.* 33:17; *Rev.* 22:3, 4.
kings shall do homage to, *Ps.* 72:10; *Isa.* 49:7.
shall overcome all his enemies, *Ps.* 110:1; *Mark* 12:36; 1 *Cor.* 15:25; *Rev.* 17:14.
joy in his triumph, *Zeph.* 3:14; *Rev.* 11:15; 18:20; 19.
typified Melchizedek, *Gen.* 14:18. David, 1 *Sam.* 16:1, 12, 13, with *Luke* 1:32. Solomon, 1 *Chron.* 28:6, 7.

—— THE SHEPHERD:
foretold, *Gen.* 49:24; *Isa.* 40:11; *Ezek.* 34:23; 37:24.
the chief, 1 *Pet.* 5:4.
the good, *John* 10:11, 14.
the great, *Mic.* 5:4; *Heb.* 13:20.

HIS SHEEP he knows, *John* 10:14, 27.
he calls, *John* 10:3.
he gathers, *Isa.* 40:11; *John* 10:16.
he guides, *Ps.* 23:3; *John* 10:3, 4.
he feeds, *Ps.* 23:1, 2; *John* 10:9.
he cherishes tenderly, *Isa.* 40:11.
he protects and preserves, *Jer.* 31:10; *Ezek.* 34:10; *Zech.* 9:16; *John* 10:28.
he laid down his life for, *Zech.* 13:7; *Matt.* 26:31; *John* 10:11, 15; *Acts* 20:28.
he gives eternal life to, *John* 10:28.
typified, David, 1 *Sam.* 16:11.

——, HEAD OF THE CHURCH:
predicted, *Ps.* 118:22, with *Matt.* 21:42.
appointed by God, *Eph.* 1:22.
declared by himself, *Matt.* 21:42.
as his mystical body, *Eph.* 4:12, 15; 5:23.
has the pre-eminence in all things, 1 *Cor.* 11:3; *Eph.* 1:22; *Col.* 1:18.
commissioned his apostles, *Matt.* 10:1, 7; 28:19.
instituted the sacraments, *Matt.* 28:19; *Luke* 22:19, 20.
imparts gifts, *Ps.* 68:18, with *Eph.* 4:8.
saints are complete in, *Col.* 2:10.
perverters of the truth do not hold, *Col.* 2:18, 19.
See JESUS CHRIST, CHARACTER, COMPASSION, CONFESSING, DEATH, DENIAL, DISCOURSES, EXAMPLE, EXCELLENCY, HUMAN NATURE, HUMILITY, LOVE, MIRACLES, PARABLES, POWER, PROPHECIES, RESURRECTION, SECOND COMING, TITLES, TYPES, UNION.

CHRISTS, false, warnings against, *Matt.* 24:5, 24; *Mark* 13:22.

CHRISTIANS, disciples first so called at Antioch, *Acts* 11:26; 26:28.
how they should suffer, 1 *Pet.* 4:16.

CHRYSOLITE and Chrysoprasus, *Rev.* 21:20.

CHURCH:
belongs to God, 1 *Tim.* 3:15.
the body of Christ, *Eph.* 1:23; *Col.* 1:24.
Christ the foundation-stone of, *Matt.* 21:42; 1 *Cor.* 3:11; *Eph.* 2:20; 1 *Pet.* 2:4, 6.
Christ the head of, *Eph.* 1:22; 5:23.
loved by Christ, *Song* 7:10; *John* 13:1; *Eph.* 5:2, 25; *Rev.* 1:5.
purchased by the blood of Christ, *Acts* 20:28; *Eph.* 5:25; *Heb.* 9:12; 1 *John* 3:16.
sanctified and cleansed by Christ, 1 *Cor.* 6:11; *Eph.* 5:26, 27.
subject to Christ, *Rom.* 7:4; *Eph.* 5:24.
the object of the grace of God, *Isa.* 27:3; 2 *Cor.* 8:1.
displays the wisdom of God, *Eph.* 3:10.
shows forth the praises of God, *Isa.* 60:6.
is the salt and light of men, *Matt.* 5:13.
is the pillar and ground of truth, 1 *Tim.* 3:15.
loved by believers, *Ps.* 87:7; 137:5; 1 *Cor.* 12:25; 1 *Thess.* 4:9.
prayed for, *Ps.* 51:18; 122:6; *Isa.* 62:6.
dear to God, *Ps.* 87:2; *Isa.* 43:4.
safe under his care, *Ps.* 46:125.
militant, *Song* 6:10; *Phil.* 2:25; 2 *Tim.* 2:3; 4:7; *Phil.* 2.
God defends, *Ps.* 89:18; *Isa.* 4:5; 49:25; *Matt.* 16:18.
God provides ministers for, *Jer.* 3:15; *Eph.* 4:11, 12.
glory to be ascribed to God by, *Eph.* 3:21.
elect, 1 *Pet.* 5:13.
glorious, *Ps.* 45:13; *Eph.* 5:27.
clothed in righteousness, *Rev.* 19:8.
believers continually added to, by the Lord, *Acts* 2:47; 5:14; 11:24.
unity of, *Rom.* 12:5; 1 *Cor.* 10:17; 12:12; Gal. 3:28; *Eph.* 4:4.
privileges of, *Ps.* 36:8; 87:5.
worship of, to be attended, *Heb.* 10:25.
harmonious fellowship of, *Ps.* 133; *John* 13:34; *Acts* 4:32; Phil. 1:4; 2:1; 1 *John* 3; 4.
divisions of, to be shunned, *Rom.* 16:17; 1 *Cor.* 1:10; 3:3.
saints baptized into by one Spirit, 1 *Cor.* 12:13.
ministers commanded to feed, *Acts* 20:28.
is edified by the word, *Rom.* 12:6; 1 *Cor.* 14:4, 13; *Eph.* 4:15, 16; *Col.* 3:16.
the wicked persecute, *Acts* 8:1-3; 1 *Thess.* 2:14, 15.
not to be despised, 1 *Cor.* 11:22.
defiling of, will be punished, 1 *Cor.* 3:17.
extent of, predicted, *Isa.* 2:2; *Ezek.* 17:22-24; *Dan.* 2:34, 35.
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CHURLISHNESS, 1 *Sam.* 25:10.

CILICIA, disciples in, *Acts* 15:23, 41.
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CIRCUMCISION, instituted, *Gen.* 17:10.
performed, *Gen.* 21:4; 34:24; *Ex.* 4:25; 12:48.
before entering Canaan, *Josh.* 5:2.
its signification, *Deut.* 10:16; 30:6; *Rom.* 2:25; 3:30; 4:9; 1 *Cor.* 7:19; *Gal.* 5:6; 6:15; *Phil.* 3:3; *Col.* 2:11; 3:11.
abolished, *Acts* 15; *Gal.* 5:2, 6, 11.

CIRCUMSPECTION, exhortations to, *Ex.* 23:13; *Eph.* 5:15.
See Rom. 12:17; 2 *Cor.* 8:21; *Phil.* 4:8; 1 *Thess.* 4:12; 1 *Pet.* 2:12; 3:16.

CITIES, what to be spared, *Deut.* 20:10.
what to be destroyed, *Deut.* 20:16.
of refuge, *Num.* 35:6; *Deut.* 19; *Josh.* 20.

CLAUDIUS LYSIAS rescues Paul from the Jews, *Acts* 21:31; 22:24; 23:10.
sends him with a letter to Felix, *Acts* 23:26.

CLEAN BEASTS, etc., *Lev.* 11; *Deut.* 14:4; *Acts* 10:12.

CLEMENT, a disciple, *Phil.* 4:3.

CLEOPAS, a disciple, his discourse with Christ, *Luke* 24:18.

CLOTHING, the first, *Gen.* 3:7, 21.
rending, a mark of grief, *Gen.* 37:29, 34; *Num.* 14:6; *Judg.* 11:35; 2 *Sam.* 1:11; 13:31; *Acts* 14:14.
laws concerning washing, *Ex.* 19:10; *Lev.* 11:25; *Num.* 19:7, etc.

CLOUD, pillar of, Israel guided by, *Ex.* 13:21; 14:19; 40:34; *Num.* 9:17; *Neh.* 9:19; *Ps.* 78:14; 105:39; *Isa.* 4:5; 1 *Cor.* 10:1.
appearance of the Lord in a, 2 *Sam.* 22:12; *Rev.* 14:14; on Mount Sinai, *Ex.* 24:15; 34:5; at the tabernacle, *Num.* 11:25; 12:5; on the mercy-seat, *Lev.* 16:2; in the temple, 1 *Kings* 8:10; *Ezek.* 10:4; out of the north, *Ezek.* 1:4; on the mount of transfiguration, *Matt.* 17:5; in the last day, *Luke* 21:27.

COLLECTION for the saints, *Acts* 11:29; *Rom.* 15:26; 1 *Cor.* 16:1; 2 *Cor.* 8; 9.

COLOSSIANS, commended, *Col.* 1.
exhorted to constancy, *Col.* 2.
and good works, *Col.* 3; 4.

COMFORTER, the, promised, *John* 14:26; 15:26; 16:7. *See* HOLY SPIRIT.

COMMANDMENTS, the ten:
spoken by God, *Ex.* 20:1; *Deut.* 5:4; 22.
written by God, *Ex.* 32:16; 34:1, 28; *Deut.* 4:13; 10:4.
enumerated, *Ex.* 20:3-17.
summed up by Christ, *Matt.* 22:35-40.
law of, is spiritual, *Matt.* 5:28; *Rom.* 7:14. *See* LAW OF GOD.
fulfilled, not abolished by Christ, *Matt.* 5:17; 19:17; 22:35; *Mark* 10:17; *Luke* 10:25; 18:18.

COMMUNION with God:
is communion with the Father, 1 *John* 1:3.
is communion with the Son, 1 *Cor.* 1:9; 1 *John* 1:3; *Rev.* 3:20.
is communion with the Holy Ghost, 1 *Cor.* 12:13; 2 *Cor.* 13:14; *Phil.* 2:1.
reconciliation must precede, *Amos* 3:3.
holiness essential to, 2 *Cor.* 6:14-16.
promised to the obedient, *John* 14:23.

SAINTS desire, *Ps.* 42:1; *Phil.* 1:23.
have, in meditation, *Ps.* 63:5, 6.
have, in prayer, *Phil.* 4:6; *Heb.* 4:16.
have, in Lord's Supper, 1 *Cor.* 10:16.
should always enjoy, *Ps.* 16:8; *John* 14:16-18.
exemplified, Enoch, *Gen.* 5:24. Noah, *Gen.* 6:9. Abraham, *Gen.* 18:33. Jacob, *Gen.* 32:24-29. Moses, *Ex.* 33:11-23.

COMMUNION of saints:
according to the prayer of Christ, *John* 17:20, 21.

IS WITH God, 1 *John* 1:3.
saints in heaven, *Heb.* 12:22-24.
each other, *Gal.* 2:9; 1 *John* 1:3, 7.
God marks with his approval, *Mal.* 3:16.
Christ is present in, *Matt.* 18:20.
in public and social worship, *Ps.* 34:3; 55:14; *Acts* 1:14; *Heb.* 10:25.
in the Lord's Supper, 1 *Cor.* 10:17.
in holy conversation, *Mal.* 3:16.
in prayer for each other, 2 *Cor.* 1:11; *Eph.* 6:18.
in exhortation, *Col.* 3:16; *Heb.* 10:25.
in mutual comfort and edification, 1 *Thess.* 4:18; 5:11.
in mutual sympathy and kindness, *Rom.* 12:15; *Eph.* 4:32.
delight of, *Ps.* 16:3; 42:4; 133:1-3; *Rom.* 15:32.
exhortation to, *Eph.* 4:1-3.
opposed to communion with the wicked, 2 *Cor.* 6:14-17; *Eph.* 5:11.
exemplified. Jonathan, 1 *Sam.* 23:16. David, *Ps.* 119:63. Daniel, *Dan.* 2:17, 18. Apostles, *Acts* 1:14. The primitive church, *Acts* 2:42; 5:12. Paul, *Acts* 20:36, 38.

COMMUNION of the Lord's Supper:
prefigured, *Ex.* 12:21-28; 1 *Cor.* 5:7, 8.
instituted, *Matt.* 26:26; 1 *Cor.* 11-23.
object of, *Luke* 22:19; 1 *Cor.* 11:24, 26.
is the communion of the body and blood of Christ, 1 *Cor.* 10:16.
both bread and wine are necessary to be received in, *Matt.* 26:27; 1 *Cor.* 11:26.
self-examination commanded before partaking of, 1 *Cor.* 11:28, 31.
newness of heart and life necessary to the worthy partaking of, 1 *Cor.* 5:7, 8.
partakers of, should be wholly separate unto God, 1 *Cor.* 10:21.
was continually partaken of by the primitive Church, *Acts* 2:42; 20:7.

UNWORTHY PARTAKERS OF, are guilty of the body and blood of Christ, 1 *Cor.* 11:27.
discern not the Lord's body, 1 *Cor.* 11:29.
are visited with judgments, 1 *Cor.* 11:30.

COMPANY, evil, to be avoided, *Prov.* 2:12; 4:14; 1 *Cor.* 15:33.
the ungodly and sinners, *Ps.* 1:1; *Prov.* 1:10.
vain persons, *Ps.* 26:4; *Prov.* 12:11.
evil teachers, *Prov.* 19:27.
fools, *Prov.* 13:20; 14:7.
the passionate, *Prov.* 22:24.
men given to change, *Prov.* 24:21.
thieves and harlots, *Prov.* 29:3, 24.
evil-doers, *Ex.* 34:12; *Ps.* 119:115.
vicious men, *Rom.* 1:32; 1 *Cor.* 5:9; *Eph.* 5:7.

COMPASSION to be shown to the afflicted, etc., *Job* 6:14; *Ps.* 35:13; 41:1; *Prov.* 14:21; 19:17; 28:8; *Isa.* 22:4; *Jer.* 9:1; *Zech.* 7:9; *Rom.* 12:15; *Gal.* 6:2; 1 *Cor.* 12:25; 2 *Cor.* 11:29; *Col.* 3:12; 1 *Pet.* 3:8; *Heb.* 13:3; *James* 1:27; 2:15; 1 *John* 3:17; *Jude* 22.
Christ an example of, *Matt.* 11:28; 15:32; 20:34; *Luke* 7:13, etc.; *Heb.* 2:18; 4:15; 5:2.
when commanded not to be shown, *Deut.* 7:16; 13:8; 25:12; *Ezek.* 9:5.
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CONCEIT (SELF) reproved, *Prov.* 3:7; 18:11; 26:5; 12:15; 28:11; *Isa.* 5:21; *Rom.* 11:25; 12:16.

CONCUPISCENCE to be mortified, *Col.* 3:5; 1 *Thess.* 4:5; *Rom.* 7:7.

CONDEMNATION:
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universal, caused by the offence of Adam, *Rom.* 5:12, 16, 18.
inseparable consequence of sin, *Prov.* 12:2; *Rom.* 6:23.

INCREASED BY impenitence, *Matt.* 11:20-24.
unbelief *John* 3:18, 19.
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hypocrisy, *Matt.* 23:14.
conscience testifies to the justice of, *Job* 9:20; *Rom.* 2:1; *Tit.* 3:11.
the law testifies to the justice of, *Rom.* 3:19.
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chastisements are designed to rescue us from, 1 *Cor.* 11:32.
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unbelievers remain under, *John* 3:18, 26.
the law is the ministration of, 2 *Cor.* 3:9.
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CONDESCENSION, commanded, *Luke* 14:13; *John* 13:14; *Rom.* 12:16.

—— of Christ:
in eating with publicans and sinners, *Matt.* 9:11.
in blessing little children, *Matt.* 19:14.
in coming to minister and be a ransom for many, *Matt.* 20:27; *Luke* 22:27.
in washing the apostles' feet, *John* 13:14.
in becoming obedient unto death, *Phil.* 2:6.
taking human nature upon him, *Heb.* 2:16.
calling men brethren, *Heb.* 2:11.
calling men his friends, *John* 15:15.

CONFESSION of Christ unto salvation, *Matt.* 10:32; *Rom.* 10:9. *See Mark* 8:35; *John* 7:13; 12:42; 2 *Tim.* 2:12; 1 *John* 2:23; 4:2.
of sin commanded, *Lev.* 5:5; 26:40; *Josh.* 7:19; *Prov.* 28:13; *Jer.* 3:13; *Hos.* 5:15. *See Ps.* 32:5; 51; 106:6; *Mic.* 7:9; 1 *John* 1:9.
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at the offering of first fruits, *Deut.* 26:1.

CONFIDENCE, through faith, *Prov.* 3:26; 14:26; *Eph.* 3:12; *Phil.* 3:3; *Heb.* 3:6, 14; 10:35; 11:1; 1 *John* 2:28; 3:21; 5:14.

CONGREGATION (of Israel), all to keep the passover, *Ex.* 12, etc.
sin offering for, *Lev.* 4:13; 16:17.
to stone offenders, *Lev.* 24:14; *Num.* 14:10; 15:35.
who not to enter, *Deut.* 23:1.
to be kept holy, *Deut.* 23:9.

CONIES described, *Ps.* 104:18; *Prov.* 30:26.
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PROPHECIES AND ALLUSIONS TO CHRIST IN THE OLD TESTAMENT,

EXPRESSLY CITED, EITHER AS PREDICTIONS FULFILLED IN HIM, OR APPLIED TO HIM IN THE NEW TESTAMENT.

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Describing Christ in his Human Nature, as the Promised Seed of the Woman, in the grand Charter of our Redemption (Gen. 3 : 15); and his Pedigree, Sufferings, and Glory, in his successive Manifestations of Himself until the End of the World.

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III. ***The Holy One or Saint,*** *Deut.* 33 : 8; *Ps.* 16 : 10; 89 : 19; *Isa.* 10 : 17; 29 : 23; 49 : 7; *Hos.* 11 : 9; *Hab.* 1 : 12; 3 : 3; *Mark* 1 : 24; *Luke* 1 : 35; 4 : 34; 1 *John* 2 : 20.

IV. ***The Saint of Saints,*** *Dan.* 9 : 24.

V. ***The Just One or Righteous,*** *Zech.* 9 : 9; *Jer.* 23 : 5; *Isa.* 41 : 2; *Ps.* 34 : 19, 21; *Luke* 1 : 17; *Matt.* 27 : 19–24; *Luke* 23 : 47; *Acts* 3 : 14; 7 : 52; 22 : 14; 1 *John* 2 : 1, 29; *James* 5 : 6.

VI. ***The Wisdom of God,*** *Prov.* 8 : 22–30; *Matt.* 11 : 19; *Luke* 11 : 49; 1 *Cor.* 1 : 24.

VII. ***The Oracle (or Word) of the Lord, or of God,*** *Gen.* 15 : 1–4; 1 *Sam.* 3 : 1–21; 2 *Sam.* 7 : 4; 1 *Kings* 17 : 8–24; *Ps.* 33 : 6; *Isa.* 40 : 8; *Mic.* 4 : 2; *Jer.* 25 : 3; *John* 1 : 1–14; 3 : 34; *Luke* 1 : 2; *Heb.* 11 : 3; 4 : 12; 1 *Pet.* 1 : 23; 2 *Pet.* 3 : 5; *Rev.* 19 : 13.

VIII. ***The Redeemer or Saviour,*** *Job* 19 : 25–27; *Gen.* 48 : 16; *Ps.* 19 : 14; *Isa.* 41 : 14; 44 : 6; 47 : 4; 59 : 20; 62 : 11; 63 : 1; *Jer.* 50 : 34; *Matt.* 1 : 21; *John* 1 : 29; 4 : 42; *Luke* 2 : 11; *Acts* 5 : 31; *Rom.* 11 : 26; *Rev.* 5 : 9.

IX. ***The Lamb of God,*** *Gen.* 22 : 8; *Isa.* 53 : 7; *John* 1 : 29; *Acts* 8 : 32–35; 1 *Pet.* 1 : 19; *Rev.* 5 : 6; 13 : 8; 15 : 3; 21 : 22; 22 : 1.

X. ***The Mediator, Intercessor, or Advocate,*** *Job* 33 : 23; *Isa.* 53 : 12; 59 : 19; *Luke* 23 : 34; 1 *Tim.* 2 : 5; *Heb.* 9 : 15; 1 *John* 2 : 1; *Rev.* 5 : 9.

XI. ***Shiloh, the Apostle,*** *Gen.* 49 : 10; *Ex.* 4 : 13; *Matt.* 15 : 24; *Luke* 4 : 18; *John* 9 : 7; 17 : 3; 20 : 21; *Heb.* 3 : 1.

XII. ***The High Priest,*** *Ps.* 110 : 4; *Isa.* 59 : 16; *Heb.* 3 : 1; 4 : 14; 5 : 10; 9 : 11.

XIII. ***The Prophet like Moses,*** *Deut.* 18 : 15–19; *Luke* 24 : 19; *Mark* 6 : 15; *John* 1 : 17–21; 6 : 14; *Acts* 3 : 22, 23.

XIV. ***The Leader or Chief Captain,*** *John* 5 : 14; 1 *Chron.* 5 : 2; *Isa.* 55 : 4; *Mic.* 5 : 2; *Dan.* 9 : 25; *Matt.* 2 : 6; *Heb.* 2 : 10.

XV. ***The Messiah, Christ, King of Israel,*** 1 *Sam.* 2 : 10; 2 *Sam.* 7 : 12; 1 *Chron.* 17 : 11; *Ps.* 2 : 2; 45 : 1, 6; 72 : 1; 89 : 38; *Isa.* 61 : 1; *Dan.* 9 : 26; *Matt.* 2 : 3, 4; 16 : 16; *Luke* 23 : 2; *John* 1 : 41–49; 6 : 69; *Acts* 4 : 26, 27; 10 : 38.

XVI. ***The God of Israel,*** *Ex.* 24 : 10, 11; *Josh.* 7 : 19; *Judg.* 11 : 23; 1 *Sam.* 5 : 11; 1 *Chron.* 17 : 24; *Ps.* 41 : 13; *Isa.* 45 : 3; *Ezek.* 8 : 4; *Matt.* 15 : 31; 22 : 32; *John* 20 : 28.

XVII. ***The Lord of Hosts or the Lord,*** 2 *Sam.* 7 : 26; 1 *Chron.* 17 : 24; *Ps.* 24 : 10; *Isa.* 6 : 1–5; *Mal.* 1 : 14; *Rom.* 12 : 19; *Phil.* 2 : 9–11.

XVIII. ***King of Kings and Lord of Lords,*** *Ps.* 89 : 27; 110 : 1; *Dan.* 7 : 13, 14; *Matt.* 28 : 18; *John* 3 : 35; 13 : 3; 1 *Cor.* 15 : 25; *Eph.* 1 : 20–22; *Col.* 3 : 1; *Rev.* 19 : 16.

THE TWELVE ORIGINAL APOSTLES.

1. ***Peter.***—Originally called Simon. Son of Jonas. Occupation, a fisherman. About the same age as Christ. Probably suffered martyrdom at Rome with Paul.

2. ***Andrew.***—Brother of Peter. Same occupation. Said to have been crucified at Patræ in Achaia, on a cross shaped like X, hence, St. Andrew's cross.

3. ***James.***—Son of Zebedee. A fisherman. Put to death in A. D. 44 by Herod Agrippa.

4. ***John.***—Younger brother of James. Same occupation. Driven to Patmos. Lived to a great age, and died, the last of the apostles, as late as A. D. 99 or 100.

5. ***Philip.***—Of Bethsaida. History uncertain before and after his call.

6. ***Bartholomew.***—Of Cana. Probably went eastward to India. Tradition says that he was flayed alive, and afterward crucified with his head downward.

7. ***Thomas.***—Preached in Persia. After-history uncertain.

8. ***Matthew.***—The publican. A tax-gatherer. Author of the Gospel according to St. Matthew. Preached in Judea and among foreign nations. Time and manner of death uncertain.

9. ***James.***—Son of Alpheus. Younger brother of Jude. Preached at Jerusalem. Was thrown from the temple and killed.

10. ***Jude.***—Called also Lebbeus. After-history unknown.

11. ***Simon.***—A Canaanite. Labored in Egypt, and supposed to have been crucified in Judea during the reign of Domitian.

12. ***Judas.***—Called also Iscariot. Son of Simon. The treasurer of the twelve. Betrayed Christ. Attempted suicide by hanging; but the rope breaking, his abdomen was lacerated by the fall, and he died a double death.

CHRONOLOGY OF NEW TESTAMENT BOOKS.

HISTORICAL BOOKS.

Date.	Title.	Author.	Where Written.
A. D.			
38–61	Gospel of St. Matthew	St. Matthew	Jerusalem.
61	Gospel of St. Mark	St. Mark	Alexandria.
63–64	Gospel of St. Luke	St. Luke	Rome.
64	Acts of the Apostles	St. Luke	Rome (probably).
97	Gospel of St. John	St. John	Ephesus.

THE PAULINE EPISTLES.

52	First Epistle to the Thessalonians	St. Paul	Corinth.
52	Second Epistle to the Thessalonians	St. Paul	Corinth.
56–57	Epistle to the Galatians	St. Paul	Ephesus.
57	First Epistle to the Corinthians	St. Paul	Ephesus.
58	Second Epistle to the Corinthians	St. Paul	Philippi.
58	Epistle to the Romans	St. Paul	Corinth.
61	Epistle to the Ephesians	St. Paul	Rome.
62	Epistle to the Philippians	St. Paul	Rome.
62	Epistle to the Colossians	St. Paul	Rome.

THE PAULINE EPISTLES (continued).

Date.	Title.	Author.	Where Written.
A. D.			
63	Epistle to Philemon	St. Paul	Rome.
63	Epistle to the Hebrews	St. Paul	Rome.
64	First Epistle to Timothy	St. Paul	Laodicea.
64	Epistle to Titus	St. Paul	Ephesus (probably).
65	Second Epistle to Timothy	St. Paul	Rome (probably).
95–96 Published in 97.	Revelation	St. John	Patmos.

THE GENERAL EPISTLES.

61	Epistle of St. James	St. James	Jerusalem.
63	First Epistle of St. Peter	St. Peter	Babylon.
65	Second Epistle of St. Peter	St. Peter	Babylon.
65	Epistle of St. Jude	St. Jude	Syria.
97–98	First Epistle of St. John	St. John	Ephesus.
97–98	Second Epistle of St. John	St. John	Ephesus.
97–98	Third Epistle of St. John	St. John	Ephesus.

* ***For Biblical Students*** we bring into one point of view all the great prophecies and allusions to *Christ* in the *Old Testament* which are expressly cited, either as predictions fulfilled in him or applied to him in the *New Testament*.

The first series describes *Christ* in his human nature as the promised *Seed of the woman* in the grand charter of our redemption (Gen. 3 : 15), and his pedigree, sufferings, and glory in his successive manifestations of himself until the end of the world.

The second series describes his character and offices, human and divine.

The combination of these in all their branches, representing him as *the Son of God* and *Son of man* conjointly, was altogether fulfilled to the utmost nicety in *Jesus of Nazareth*, and altogether *in no other person that ever appeared*, demonstrating that it was "he of whom Moses and the prophets did write," and that we Christians have not followed cunningly-devised fables, but many infallible proofs, in holding him for *our Lord and our God*.

Such is the sublime, magnificent, and stupendous *scheme of prophecy*, connected, though scattered like the beauties of nature, through the pages of *Holy Writ*, which *God* revealed to mankind by the mouth of all his prophets, in divers degrees and sundry modes of inspiration (Heb. 1 : 1), from the grand charter of our *redemption*, given in Paradise (Gen. 3 : 15), to the last appearance of *his Son* upon earth (Rev. 20 : 11), when that *Son* promised that he would come quickly to refresh the world at the regeneration or restitution of all things (Acts 3 : 19–21); and as surely as he appeared before in humiliation as "a Man of sorrows, and acquainted with grief," to instruct and save mankind by his example and by his death as "*the Apostle* and *High Priest* of our profession" (Heb. 3 : 1), so surely will "he appear a second time, in glory, for salvation to them who expect him" (Heb. 9 : 28), but as a consuming fire for destruction to them who despise and reject his awful message. Heb. 12 : 25–29.

"*And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*" Rev. 22 : 12.

May we, "with *hearts fixed* and *trusting in the Lord*" (Ps. 107 : 12; John 14 : 1), be enabled to join in the apostle's patient and humble wish, not presuming to hasten the time, but "tarrying *the Lord's* leisure."

FOURTH QUARTER. 1899.

OUR INTERMEDIATE BIBLE LESSON QUARTERLY

FOR SUNDAY SCHOOL SCHOLARS.

Rev. H. A. THOMPSON and ROBERT COWDEN, Editors.

Lessons for October, November, and December.

Oct. 1.	JOY IN GOD'S HOUSE.	Ps. 122.
Oct. 8.	HAMAN'S PLOT AGAINST THE JEWS.	Esther 3: 1-11.
Oct. 15.	ESTHER PLEADING FOR HER PEOPLE.	Esther 8: 3-8, 15-17.
Oct. 22.	EZRA'S JOURNEY TO JERUSALEM.	Ezra 8: 21-32.
Oct. 29.	PSALMS OF DELIVERANCE.	Ps. 85 and 126.
Nov. 5.	NEHEMIAH'S PRAYER.	Neh. 1: 1-11.
Nov. 12.	REBUILDING THE WALLS.	Neh. 4: 7-18.
Nov. 19.	PUBLIC READING OF THE SCRIPTURES.	Neh. 8: 1-12.
Nov. 26.	WOES OF INTEMPERANCE.	Prov. 23: 29-35.
Dec. 3.	KEEPING THE SABBATH.	Neh. 13: 15-22.
Dec. 10.	LESSONS ON GIVING.	Mal. 1: 6-11; 3: 8-12.
Dec. 17.	FRUITS OF RIGHT AND WRONG DOING.	Mal. 3: 13-18; 4: 1-6.
Dec. 24.	CHRIST'S COMING FORETOLD.	Isa. 9: 2-7.
Dec. 31.	REVIEW.	

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SUNDAY-SCHOOL SERVICE FOR FOURTH QUARTER.

Opening Service.

I. *Silence.*

II. *Call to Worship.*

All join in saying:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

III. *Singing.* (Gloria in Excelsis.)

IV. *Responsive Scripture Reading.*

Supt. Bless the Lord, O my soul: and all that is within me, bless his holy name.

School. Bless the Lord, O my soul, and forget not all his benefits:

Supt. Who forgiveth all thine iniquities; who healeth all thy diseases;

School. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Supt. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

School. The Lord executeth righteousness and judgment for all that are oppressed.

Supt. He made known his ways unto Moses, his acts unto the children of Israel.

School. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

V. *The Lord's Prayer.* (The school, standing, will repeat in concert, the superintendent leading. Be sure to follow the model in Matt. 6: 9-13.)

VI. *Singing.*

VII. *Responsive Reading of the Lesson.*

VIII. *Prayer.* (By the superintendent.)

IX. *Singing.*

Lesson Service.

I. *Teaching of the Lesson.* (Thirty minutes.)

II. *Review of the Lesson.* (By the superintendent. Five minutes.)

III. *Collection.*

IV. *Distribution of Library Books and Papers.*

V. *Announcements.*

Closing Service.

I. *Singing.*

II. *Dismission.*

Books Studied This Quarter.

There are two lessons from the Psalms—one from 122 and another from 85 and 126. The temperance lesson is from the Book of Psalms, and the Christmas lesson from Isaiah. The others are found in Esther, Ezra, Nehemiah, and Malachi.

Esther is so named because the chief incidents narrated cluster about Esther, the queen of the king of Persia. The object of the book seems to be to explain from history the origin and motive of the feast of *Purim* or *lots*. There are two theories concerning the book—one that it is a reliable history, the other that it is a historical romance, founded on fact, like Scott's novels. The date is unknown. Professor Sayce says about 435 B. C. The author is unknown. It may have been written by Mordecai and revised by Ezra. The name of God nowhere occurs in the book, but his providences are everywhere manifested. The omission may have been to avoid irreverence.

Ezra was a famous scribe and priest: a man of great character and distinction. The Jews held him in reverence almost equal to Moses. They say that if Moses had not given the law Ezra could have done so. His book covers a period of eighty years, from 536 B. C. to 456 B. C. He arranged the Old-Testament books in their order and established synagogues.

Nehemiah was a "Jew of the dispersion," trained from his youth to be a Persian courtier, and promoted to the office of royal cupbearer. The king appointed him governor of Judea, when he led a great religious revival and rebuilt the walls of Jerusalem. His administration of affairs was marked with patriotism, piety, prudence, perseverance, probity, and courage. The Jews in the country reckoned Nehemiah as a part of the Book of Ezra. It is conceded that the main part of the book was written by Nehemiah. There are extracts from chronicles and registers, which may have been added by Ezra or other writers.

Malachi was the last of the Minor Prophets and the writer of the last book of the Old-Testament canon. Nothing is known of the writer save what is found in this book. He seems to be contemporary with Nehemiah's last visit to Judah, and probably co-operated with him in his last reformation. The generally-accepted date is about 400 B. C. The time of the book extends over fourteen years. It may be divided into three sections. The first contains a rebuke to the priests for their partiality in administering the law; in the second the people are rebuked for intermarriages with the heathen; in the third the people are warned of the coming of the judgment of God, preceded by the advent of the Messiah.

JOY IN GOD'S HOUSE.—Ps. 122.

1. I was glad when they said unto me, Let us go into the house of the Lord.
2. Our feet shall stand within thy gates, O Jerusalem.
3. Jerusalem is builded as a city that is compact together:
4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.
5. For there are set thrones of judgment, the thrones of the house of David.
6. Pray for the peace of Jerusalem: they shall prosper that love thee.
7. Peace be within thy walls, and prosperity within thy palaces.
8. For my brethren and companions' sakes, I will now say, Peace be within thee.
9. Because of the house of the Lord our God I will seek thy good.

GOLDEN TEXT.—"I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122: 1.

Time.—After the Exile.

Place.—Temple in Jerusalem.

Hints.—The poet is describing the joy of the people as they start to go to Jerusalem to keep the yearly festival, and their delight as they reach the sacred city.

STEPPING HEAVENWARD.

A SONG OF DEGREES.—So this psalm is called. Some think it was used by the people as they were returning from Babylon on their way to Jerusalem. Others, that it was sung as they were going up to their yearly feasts. In either case it shows their joy in coming once more into the Holy City where they should worship God in his holy temple.

A JOYOUS RELIGION.—Religion is a joyous thing. We should delight to assemble together in God's house, where we may meet him and call upon his name. The Christian man has sorrows as well as other men, but they do not come from his religion. This it is that throws light in the dark places, brings comfort in sorrow, and awakens songs in the night. Be glad and rejoice in the Lord.

A SOCIAL GATHERING.—If we are genuine Christians, we will want others to enjoy the same blessings. The Christian spirit will make each of us a missionary. We will want others to go with us to the house of God and to partake of what we enjoy. "The more angels the more room." Our pleasures are not lessened, but only increased by having others come into church fellowship with us.

THE TRUE SPIRIT.—"The shining from God's house brightens everything, puts sunset glows even on the clouds, and transfigures the whole of daily life. At a camp-meeting not long ago one man remarked that for years he had lived at Grumble Corners, but had lately moved up to Thanksgiving Street, and he found the air purer there, the people more charming, the sunlight brighter, everything better.

GIVING THANKS.—One of the duties required of all God's children is to give thanks. One of the things for which men are most to be blamed is the sin of ingratitude. Read the Psalms, and see how often the sacred writer calls upon all to praise God. There were so many occasions for it in the life of the Hebrew nation. We have even more today. Open your mouths in God's sanctuary and rejoice.

BEARING TESTIMONY.—If the Lord has brought you out of captivity, as he did these Jews, then in his house and everywhere else you want to bear testimony to what he has done and is daily doing for you. These annual journeys to the three historical feasts were a public announcement that Jehovah was their God—the only living and true God—and they his people. We are God's witnesses. We have been delivered from the bondage of sin. By our presence and our words we are to bear testimony whenever opportunity offers. Don't sit like drunken dogs, with nothing to say. By so doing you bear false witness.

A POWER FOR GOD.—We must pray that peace shall prevail inside the city, that it may be protected from outside enemies, and that prosperity shall reign in the homes of the people. The man who obeys God and does his will is the prosperous man.

QUESTIONS TO ANSWER.

Why was the poet glad?
When was this sung?
What three annual feasts were kept?
Should religion make us joyful?
Why should we rejoice in God's house?
What did Jerusalem represent?
Why go to church?
For what should we pray?
Who shall be prosperous?
Will Christianity make us selfish?
Where shall we go for peace?
What is the temple of the Holy Spirit?

Our Catechism.—MISSIONS.—Q. 1. What command did Jesus give to his disciples just before he ascended to heaven? "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). Q. 2. What does this mean? A. That the disciples were to be missionaries to bear the gospel to others. Q. 3. What is the true spirit of missions? A. Love for Christ and the souls of men for whom he died. Q. 4. What is the true aim of missionary work? A. To make Christ known to the world. Q. 5. How are missionaries sent out? By churches and missionary societies. Q. 6. Are there enough missionaries? A. "The harvest truly is plenteous, but the laborers are few" (Matt. 9: 37).

HAMAN'S PLOT AGAINST THE JEWS.—Esther 3: 1-11.

1. After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4. Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7. In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those who have the charge of the business, to bring it into the king's treasuries.

10. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha, the Agagite, the Jews' enemy.

11. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

GOLDEN TEXT.—"If God be for us, who can be against us?" Rom. 8: 31.

Time.—486-465 B. C.

Place.—Shushan, 200 miles south-east of Babylon.

Hints.—The author of this book is unknown. There is no mention of the name of God, but he is everywhere manifested in the book.

ALWAYS OBEY GOD.

THE KING.—The king should always be an example to his people. All those in high places should live well, so those below may wisely follow them. This king was a man of pleasure. With high rank and wonderful opportunities, he lived for personal enjoyment, in glorious ease, forgetting the interests of his empire. Thus many men live to-day.

THE OFFICEHOLDER.—Haman was of the family of the king, and advanced to high position. He should use his place for the good of the people, but, instead, he seeks to gratify his own private whims, and to wreak vengeance on a rival. Office to him is not a public trust. With the "bosses" of to-day he believes, "To the victors belong the spoils." He left God out of his calculations, and most ingloriously failed.

THE MAN OF FAITH.—Such was Mordecai. He lived for the success of God's cause, and not for honor from man. He believed that God would save his people, and that Esther had been miraculously placed where she was to help in this work. He had faith in God, and that faith controlled his life.

GOD'S PROTECTION.—From a human standpoint Mordecai ran a very great risk. Apparently all power was in Haman's hand, and this proud Jew, who would not bow to him, should lose his life. But back of all these instrumentalities was the King of the universe, who holds in his hands the destinies of men and of empires. He would vindicate the faith of this man who so supremely trusted him. So the man who obeys God to-day is the only safe man. He may lose his life, but he is still safe.

OBEY GOD.—God's laws have more claims upon us than the customs of men. Had it been a mere matter of form or of taste no doubt Mordecai would have consented to pay honor to this official. But when this act meant disloyalty to God, he could not do it. No doubt he expected this disobedience to cost him his life, but he could not do otherwise.

EASY LIVING.—Men sometimes say they cannot live good lives in the midst of such surroundings, but if Mordecai could they can. It may be difficult at times so to do, but God can lead us through if he thinks best.

QUESTIONS TO ANSWER.

Who is the author of this book?
What displeased Haman?
Why did Mordecai not honor Haman?
What did Haman propose?
Was that an unusual thing?
Was it a wise thing?
Was the king's consent easily secured?
What did Haman offer?
Are we allowed to take revenge?
Whom did Haman leave out of his calculations?
Who is similarly forgotten to-day?
When is it safe to obey God?
When to disobey?

Our Catechism—Q. 7. Do the heathen want the gospel? A. Their cry to-day is the same as in the days of Paul the Apostle to the Gentiles, "Come over and help us." Q. 8. Was Paul a missionary? A. He was the first gospel missionary to a foreign land of whom we have any account.

ESTHER PLEADING FOR HER PEOPLE.—Esther 8: 3-8, 15-17.

3. And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.
4. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,
5. And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:
6. For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?
7. Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.
8. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.
15. And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.
16. The Jews had light, and gladness, and joy, and honour.
17. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

GOLDEN TEXT.—"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Ps. 37: 5.

Time.—About 473 B. C.

Place.—The palace at Shushan.

Hints.—Notice how God can overthrow all the evil purposes of wicked men and cause the penalty to come upon their own heads. How much good can a loyal, courageous woman do!

SAFETY OF GOD'S PEOPLE.

A Place of Responsibility.—God had put this Jewish girl in a place of opportunity that she might save her people. Our surroundings, relationship, family ties, our friendships, are all opportunities for service. At this time a whole nation depended upon what this woman did. The welfare of this American people may depend upon what the President of the United States may do.

Saved to Serve.—It is just as true to-day that God calls us into his kingdom to save others. Andrew must tell his brother Simon. The woman at the well must preach to her fellow-Samaritans. God forgave us that we might tell others of the joy of forgiveness. If we fail to improve these opportunities we shall be losers.

God Makes a Way.—To all human appearances the doom of this people was sealed; but God could find a way or make one. Esther first of all prayed earnestly, and committed her way unto the Lord. At the same time she used tact and good sense to reach the mind of the king. A divine spirit reached the mind of this man, and his sleep went from him. God is ripening his plans by showing how a great deed done had been forgotten.

Why Preserve this People?—To make the Jews his missionaries, so as to spread the true knowledge of God, and thus prepare the way for the coming of Christ. Probably more Jews were scattered among the heathen nations than lived in Judea. Through the faith and labors of Esther they were allowed to defend themselves, and thus were saved from destruction. So are we to be God's missionaries to those about us.

Consequences of Sin.—Haman was dead, but his decree had gone out, and could not be changed. Even when the king had ordered the Jews to defend themselves, many innocent people would perish. How many homes would be saddened, how many hearts broken by this wicked act of Haman! So to-day, what seems a small sin, may lead to very grave results.

Divine Guidance.—The steps of a good man have been and still are ordered by the Lord. It was no mere accident that Esther became queen of a great nation and Mordecai its prime minister. God had a purpose to serve, and he called them into public life to help consummate that purpose. If you are willing to be used, no doubt God is planning a wider path of life for you.

QUESTIONS TO ANSWER.

How did Esther learn of Haman's plot?
What did Mordecai entreat her to do?
How did she prepare for it?
Why did the king desire to honor Mordecai?
How was it done?
What occurred at the second banquet?
How was Haman punished?
What petition did Esther make for her people?
Could the king recall his decree?
How did he provide for the Jews?
How is Esther an example for us?

Our Catechism.—Q. 9. Does the Lord care for the heathen? A. He surely does, for he says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2: 8). Q. 10. Is it our duty to pray for the heathen? A. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9: 38).

EZRA'S JOURNEY TO JERUSALEM.—Ezra 8: 21-32.

21. Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23. So we fasted and besought our God for this: and he was intreated of us.

24. Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25. And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:

26. I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27. Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

28. And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers.

29. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

30. So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32. And we came to Jerusalem, and abode there three days.

GOLDEN TEXT.—"The hand of our God is upon all them for good that seek him." Ezra 8: 22

Time.—458 B. C.

Place.—Babylon and Jerusalem.

Hints.—Ezra, a student of the law of Moses, is filled with a desire to go up to Jerusalem and teach the law to the people, who are falling into idolatry. He is probably forty years of age.

AN ANCIENT PILGRIM.

EZRA THE SCRIBE.—He was one of the men who copied and interpreted the written Scriptures. He followed the prophets who spoke by direct inspiration. It is thought that this man, more than any other one person, collected the Old Testament writings together and gave them to us in their present form. Every Bible student owes him a debt of gratitude.

BECOMES A MISSIONARY.—Some seventy-eight years have passed since the first caravan, fifty thousand strong, had gone back to Jerusalem. The expectations of these had not all been realized. This man wishes to go and aid them. He is willing to travel a thousand miles on a dangerous and difficult journey to help his people. He raises a company of 1,500 leading men, counting women and children perhaps 7,000, and starts for Jerusalem.

A MAN OF FAITH.—The journey was a dangerous one, and usually men would seek a guard to go with them. He was ashamed to ask this of the king, for had he not told him how God would care for his own? He was going on God's business, and he could afford to trust God; and so he did, and God kept him. "Yet if that little caravan had been destroyed by a band of robbers, who can count the loss to the world, for they carried the greatest Bible scholars of a thousand years, and priceless manuscripts of the Scriptures."

A LIVE REFORMER.—When he reached Jerusalem he went to work to save the people. The nation was drifting into intermarriages with other peoples. They must be a separate people to save the world. He was a faithful Bible teacher as well as a student. In chapter eight, read of his great Sunday school in Jerusalem. He helped to shape the nation into the form it now has.

GOD PROVIDES—When God has a work to be done, with his infinite resources he can easily find a man to do that work. If no man can be found already equipped, by a course of training he prepares one, as he did Moses. At this time the people at Jerusalem were forgetting God's law, and some one must be found to check the evil. At this time there was a man, Ezra, the scribe, in training in Babylon, and he is impressed that it is his duty to go to Jerusalem to teach in "Israel statutes and judgments."

QUESTIONS TO ANSWER.

What was Ezra's mission to Jerusalem?
How large a company went with him?
When did they start?
Why not ask the king for protection?
What dangers surrounded them?
Who protected them?
How long was the journey?
What care did he take?
How did he help the people?
What foes beset us?
In whom shall we trust?
To what land are we journeying?

Our Catechism.—Q. 11. What would be a good missionary motto? A. "Go or send." Q. 12. What does this mean? A. It means that we should go out as missionaries ourselves, or, if we can not go, that we will give of our money to send others.

PSALMS OF DELIVERANCE.—Ps. 85 and 126.

1. Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.
2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.
3. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.
4. Turn us, O God of our salvation, and cause thine anger toward us to cease.
5. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?
6. Wilt thou not revive us again: that thy people may rejoice in thee?
7. Shew us thy mercy, O Lord, and grant us thy salvation.
8. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.
9. Surely his salvation is nigh them that fear him; that glory may dwell in our land.
10. Mercy and truth are met together; righteousness and peace have kissed each other.
11. Truth shall spring out of the earth; and righteousness shall look down from heaven.
12. Yea, the Lord shall give that which is good; and our land shall yield her increase.
13. Righteousness shall go before him; and shall set us in the way of his steps.

1. When the Lord turned again the captivity of Zion, we were like them that dream.
2. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.
3. The Lord hath done great things for us; whereof we are glad.
4. Turn again our captivity, O Lord, as the streams in the south.
5. They that sow in tears shall reap in joy.
6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

GOLDEN TEXT.—"They that sow in tears shall reap in joy." Ps. 126: 5.

Time.—Probably about 520 B. C.

Place.—Land of Canaan.

Hints.—Psalm 85 is a prayer for greater manifestation of God's kindness; Psalm 126 is one of thanksgiving for return from captivity—so unexpected, it seemed like a dream.

LIKE A DREAM.

A Foreign People.—The nation had sinned generally, and as a punishment they had been carried into captivity. But God had not forgotten them. During all these years he had kept them, and now he brings them back. They are now a new Israel. God has pardoned and restored them to their ancient land. They are grateful for his mercy.

Needing Help.—They are back again in their own land, but they are few in number and have enemies all about them. They are in constant danger, but surely God will keep them. He will quicken them again and give them a new life. The one who kept them and brought them again into their own land is the one to strengthen and increase them now. He who has pardoned our sins will with this give us all needed help.

Listening to God.—During all the years of their decline they had not listened to God, but had turned away after idols. There is no more of this after the captivity. They will listen to his teachings. So it has ever been with God's people. The hour of adversity has been a blessed hour. We often sow in tears, and reap in joy. The cross comes before the crown. We reach the desired haven through great tribulation.

A Surprised People.—They little dreamed that Babylon should give way to the Medes and Persians. What reason had they to believe that the Persian king would acknowledge their God and permit them to return? Could they make a four months' journey over a vast desert, with only occasional wells, and robbers there, as now, sweeping over the whole land? When we stop to think of what God has done for us, do we not seem like one that dreams?

Occasion for Thanksgiving.—There is no time in his life when a Christian man cannot find an occasion for thanksgiving. We should be thankful for temporal mercies bestowed, for the cattle upon a thousand hills are his; for the forgiveness of our sins, and our adoption into his family. Paul was always giving thanks, and the most marked of these were in connection with his adversities.

Sowing in Tears.—Most of the sowing of this life is in "tears." It is God's plan to develop the strongest character through adversity. There must be labor and close economy if we would amass wealth: patient study and the burning of the midnight oil if we would become scholars. The struggle must come first, and then the success.

QUESTIONS TO ANSWER.

Was the return from captivity expected?
What was there to discourage?
Was the return a pledge of forgiveness?
What do they yet need?
For what do they ask?
Will God leave them?
Will he turn away from his children?
How is Israel's joy described?
What did they do?
How were the heathen affected?
What makes a nation prosperous?
How may God's goodness seem like a dream?

Our Catechism—Q. 13. What promise of reward is made to those who go or send? A. "They that turn many to righteousness shall shine as the stars forever and ever" (Dan. 12: 3). Q. 14. When did the work of modern missions begin? A. In 1792, when William Carey was sent as a missionary to India.

NEHEMIAH'S PRAYER.—Neh. 1: 1-11.

1. The words of Nehemiah the son of Hachaliah. And it came to pass in the month of Chisleu, in the twentieth year, as I was in Shushan the palace,

2. That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

5. And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

9. But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out into the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

GOLDEN TEXT.—"Prosper, I pray thee, thy servant this day." Neh. 1: 11.

Time.—B. C. 444.

Place.—Susa, chief of three capitals of the Persian empire.

Hints.—"Frederick Douglass used to say that, when a slave, he often prayed for freedom, but his prayer was never answered until he prayed with his feet."

THE STORY OF A SOUL.

PIETY IN A PALACE.—Most men are in a fervor to be rich and to live in affluence. But such surroundings do not help us to live religious lives. It is hard to keep humble, and dependent, and faithful in the midst of such irreligious and worldly surroundings. The best men and those who have done the most to honor God are those who have grown up in the midst of trials and surrounded by adverse circumstances. Nehemiah shows us that a man can be religious if he will in a palace.

INTERESTED IN THE CHURCH.—He was a thousand miles away from his people, but his thoughts went out for their welfare. He learns from his own brother and others that the Jews who had gone back to Judea ninety years before were yet in a bad state. The walls were down, and they were harassed by their enemies. Wherever we are located, and whatever our business, we must never forget God's cause nor his people.

PRAYER A PREPARATION FOR SERVICE.—This sad news led him to weep over his people. He remembered and confessed their sins. God was not to blame. He had kept his covenant with them, but his people had sinned. The very fact that God had kept his threatenings was an encouragement to believe he would keep his promises. He had promised to gather them from the nations of the earth.

A GREAT UNDERTAKING.—He no doubt had thought many times of resigning his place and going to his own people. He now determines to seek the consent of the king to allow him to go to Jerusalem. The journey will be full of dangers; if he gets there he will find the people in poverty and discouraged; there will be a great work to be done; enemies will oppose him, but he will bear the burden if God will open the way. He will give up all earthly honor if he can advance the interests of God's people.

QUESTIONS TO ANSWER.

Where did Nehemiah live?
How did he learn of affairs in Jerusalem?
How was he affected?
What was their condition?
Was their punishment deserved?
What hope did this give him?
How did the king learn of his sorrow?
What request did he make of the king?
What self-denial did this involve?
What kind of a man was Nehemiah?
Must we make sacrifice to promote God's cause?

Our Catechism —Q. 15. Who have been some of the leading missionaries of the nineteenth century, and where did they labor? A. William Carey, India; Robert Morrison, China; Adoniram Judson, Burmah; Robert Moffat, South Africa; David Livingstone, Africa; Robert McAll, France; Joseph Hardy Neesima, Japan.

REBUILDING THE WALLS OF JERUSALEM.—Neh. 4: 7-18.

7. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8. And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

GOLDEN TEXT.—"Watch and pray." Matt. 26: 41.

Time.—B. C. 444.

Place.—Jerusalem and vicinity.

Hints.—The king granted Nehemiah permission to go to Jerusalem. He left his high position and the luxuries of the court to face ridicule, slander, and conspiracy; yet he went in courage, and met with success.

HOW TO SUCCEED.

By Prayer.—Nehemiah reaches Jerusalem, and in due time begins to rebuild the wall. He does not forget the source of all power and success, so he goes to God in prayer. As he is doing God's will, he may well ask his help and direction.

"Satan trembles when he sees
The weakest saint upon his knees."

Before you make your plans, ask God to direct you.

By Watchfulness.—We must watch as well as pray. We must faithfully strive to answer our own prayers. He appointed one-half of his men to work, and the other half to watch. Those who watched had their own weapons, as well as the weapons of those who worked. The chiefs stood behind, ready to lead the armed force if an attack was made.

By Courage.—No man need fear anything as long as he is in the path of duty. When he saw how the pagan forces had united and were advancing to make an attack, he said to his people, "*Be ye not afraid.*" No conflict followed. The way to be courageous was to remember God's promise, how he would aid them in the struggle. He who goes into a contest armed with God's strength has a power that no enemy can withstand.

By Labor.—Prayer, and faith, and works must all go together. We must not sit down and wait for God to work miracles for our benefit. He works through us by giving us a clear brain, a good body, and persistency of purpose. These men watched, and worked, and labored with a trowel in one hand and a sword in the other. Whether we are building up our own spiritual strength or carrying forward God's work we will be diligent and faithful. How much the church could do if every one had a mind to work! "Always at it and all at it," was John Wesley's motto.

QUESTIONS TO ANSWER.

How long was Nehemiah's journey?
What did he first do? (2: 13.)
How did the people receive his plan?
How were they opposed? (2: 19.)
How did Nehemiah answer?
How did he learn of the enemies' plan? (12.)
How did he arrange to meet the enemy?
What appeal did he make to the people?
How did this affect his enemies?
How arrange to complete the work? (16.)
Why need a trumpeter?
Why was Nehemiah so successful?

Our Catechism.—Q. 16. What has this century been called? A. The missionary century of the Christian era. Q. 17. What is the outlook for missionary endeavor in the twentieth century? A. The gospel will continue to spread till "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

PUBLIC READING OF THE SCRIPTURES.—Neh. 8: 1-12.

1. And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6. And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

GOLDEN TEXT.—"The ears of all the people were attentive unto the book of the law." Neh. 8: 3.

Time.—September, 444 B. C.

Place.—Jerusalem, south-east of the Temple area.

Hints.—The next step after building the wall was to prepare the people to properly live in this new city. They must know God's law to fit them to enter upon the moral reforms which Nehemiah will carry out.

AN OLD-TESTAMENT SABBATH SCHOOL.

TIME OF MEETING.—On the first day of the seventh month. This was about a week after the walls had been finished. This was the Jewish Sabbath (Lev. 23: 24) and the beginning of the new year. It was introduced with the blowing of trumpets, like our Christmas bells, and this made a day of beginning. It was a much better way to begin the new year than by revelry and dissipation.

THE MEMBERS.—They seem to have come from city and country, roughly estimated at from two million to five millions of people, and gathered in the public square south of the temple. Men and women were there, those of middle life, and no doubt others who were old and gray; many of these had probably been captives in heathen lands. Boys and girls were there who were old enough to understand what was said, and no doubt would long carry with them the memory of that day.

THE BOOK.—They taught out of "the book of the law of Moses," which shows that at that time a sacred book existed whose contents, so far as known, agreed substantially with our Pentateuch. The book of the law may have included most of the Old Testament. Each roll had two rollers, and was unrolled from one and rolled on the other during the reading. For a Sabbath school to-day the Bible is the only text-book.

THE EXERCISES.—Ezra seems to have been the superintendent, and a very capable man. With him were associated thirteen men from Jerusalem, who stood upon an elevated platform, where they, in turn, read the Scriptures. When the book was opened, the people stood up to worship. The reading was done plainly and distinctly, and time taken to explain what was not readily understood. The consciences of the people were awakened, and they were purposed for better living.

QUESTIONS TO ANSWER.

Where were the people gathered?
For what purpose?
What book did Ezra read?
How long were they assembled?
Who stood beside Ezra?
How did the people show their reverence?
How did Ezra open the service?
How did the people respond?
What did the priests and Levites do?
Why were the people so ignorant of the Scriptures?
Why did they weep?

Our Catechism.—MISSIONS OF THE UNITED BRETHREN CHURCH.—Q. 18. What has been peculiar to the United Brethren Church during all its history? A. It has always had an earnest missionary spirit. Q. 19. What can be said of its early ministers? A. They were faithful and successful missionaries. Q. 20. When was the Home, Frontier, and Foreign Missionary Society organized? A. In 1853.

WOES OF INTEMPERANCE.—Prov. 23: 29-35.

29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

GOLDEN TEXT.—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

Time.—B. C. 1000.

Place.—Jerusalem.

Hints.—This word picture of a drunkard, drawn by the ancient preacher thirty centuries ago, accurately portrays the debauchee of our own times.

A HIDEOUS PICTURE.

THE ROLL-CALL.—The inspired writer here gives us a brief roll-call of the hideous marks by means of which we may recognize that blot on God's creation, called a drunkard. He is as clearly and disgracefully marked as though branded with a hot iron. Woes, pains, diseases, troubles, quarrels, angry disposition, bodily injuries, bad vision, natural and spiritual, all point out the fearful wreck and bid us beware of following in his footsteps.

HOW CAUSED.—Every effect has a cause. This does not come without serious wrongdoing. Men tarry at the wine. They begin with a little for good fellowship. As they indulge, the appetite increases. At first they can resist, but soon the chains of habit begin to bind. Everything is trampled under foot to get strong drink. "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!"

"AT LAST."—There comes an end when the "adder" of strong drink stings a man to death. He was advised, and urged, and cautioned by friends, but, like the giddy maniac, he laughed and went on. He put aside wife and children, flung away manhood and honor, so that he might live with snakes and adders here and with devils hereafter. Sad to say, the American Government helps him to do so.

THE WAY OUT.—It is very hard to save a man in whom this dreadful appetite has been created, but it can be done. The only sure way is to never touch. Strong drink is only evil, and that continually. It does one no good. It cannot be trifled with. The wise person will always turn away from it, and under no circumstance touch it. He should train himself to hate the accursed thing. It wrecks the body, crazes the brain, and sends the soul to an endless hell.

MAKES MEN RECKLESS.—"The victims of intemperance will trample over everything to reach strong drink. Put wife and children in the path before them, and they cast them aside. Put respectability, and honor, and manhood there, they gaze at them a moment, and fling them away. Bring heaven, and Christ, and salvation to withstand their downward way, and they trample them under their feet. Lay remorse, with all its coiling serpent tongues and scorpion stings in the path, yet they walk on. Pile up miseries, sorrow, pains, and diseases before them, but they still seek mixed wine."

A CURIOUS DREAM.—"A laborer at the Danube harbor once told his wife on awakening a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats, the first one very fat, the second one blind, followed by two lean rats. The dreamer was greatly perplexed as to what might follow, as the superstitious believed that to dream of rats denoted coming calamity. He appealed to his wife, but she, poor woman, could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. 'The fat rat,' he said, 'is the man who keeps the public house where you go so often: and the two lean ones are my mother and I. The blind one, father, is yourself.' The lad's interpretation, to say the least, was a very reasonable one."

QUESTIONS TO ANSWER.

When was this lesson written?
Who is described in verse 29?
Is the picture true to-day?
How do men become drunkards?
How does it affect the body?
How the intellect?
What is the end of the drunkard—here and hereafter?
Why is it hard to reform him?
What is the best way to prevent drunkenness?
What is the Christian's duty?

Our Catechism—Q. 21. When was the first foreign mission established? A. In 1855. Q. 22. Where was the mission located? A. At Shengeh, West Africa, sixty miles south of Freetown, among the Sherbro people. Q. 23. Who were the first missionaries? A. W. J. Shuey, D. K. Flickinger, and D. C. Kumler.

KEEPING THE SABBATH.—Neh. 13: 15-22.

15. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

20. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according unto the greatness of thy mercy.

GOLDEN TEXT.—"Remember the Sabbath day, to keep it holy." Ex. 20: 8.

Time.—426 B. C.

Place.—Jerusalem and vicinity.

Hints.—While Nehemiah was absent in Persia, the flood-gates of evil were opened, and an era of Sabbath-breaking set in, which he at once proceeds to correct, thereby showing himself a model city ruler.

A COURAGEOUS RULER.

THE SABBATH BROKEN.—Nehemiah had been recalled to Persia, perhaps by the consent of the king. After an absence of some years he came back to Jerusalem and saw with his own eyes how the gates had been lifted and the tide of Sabbath desecration was pouring through the city and threatening its detruction. Men, in violation of God's law, were working on their farms and keeping their laborers at work. They were transporting their goods into the city. They were carrying on business with foreigners who had no concern for the Sabbath.

WHAT HE MIGHT HAVE DONE.—Had he been mayor of Cincinnati, Chicago, or any similar city, and been regardless of his oath of office and disobedient to God's requests, he could have ignored both the civil and divine law, as men do to-day. He could have said, "The people do not want the law enforced. Having come back from captivity, they need a larger liberty. We cannot make men moral by legislation here. We must appeal to their judgment, and reason with them. We have no authority to believe this was a permanent regulation. The demands of business forbid us to so consider."

WHAT HE DID DO.—He remembered his conscience, his oath of office, his duty to God. He reproved the people of prominence and influence, possibly the town council, who had been setting a bad example. He tells them a broken Sabbath carried their fathers into captivity, and their conduct invites still greater wrath. He then proceeds to exercise his authority. He shut the gates and stationed police there. The merchants did not think he meant it, and came, waiting for the gates to be opened. He notified them that if they came again they should be arrested, and "they came no more." A courageous Nehemiah for mayor would soon revolutionize many of our worst cities.

A FIXED DAY.—"It is not difficult to show that if the Sabbath be necessary at all, the specific day must be definitely and authoritatively fixed, or there might as well be none at all. If the employer required his workmen at any time when he pleased, if the laborer took his rest whenever he felt inclined, if the shops were opened or closed at random, the air would never be relieved from the noise of human industry and trade, and the world would lose its Sabbath. In the most ordinary affairs of life we know how important it is to have fixed times for attending to what is expected of us."

"Of one hundred men admitted to the Massachusetts State prison in one year, eighty-nine had lived in habitual violation of the Sabbath and neglect of public worship."

QUESTIONS TO ANSWER.

Where was Nehemiah?
What occurred during these years?
How was the Sabbath desecrated?
By whom?
How did he account for their captivity?
What were they now doing?
Is our nation in danger from Sabbath-breaking?
What steps did he take to enforce obedience?
How did he arrange his guards?
Should our Sabbath laws be enforced?
Why are they not?

Our Catechism.—Q. 24. What was the first work done? A. Building a chapel and schoolroom. Q. 25. When were the first converts in the mission reported? A. In 1859, when Thomas Tucker, aged twenty, and Lucy Caulker, aged fourteen, a daughter of the chief, were happily converted.

LESSONS ON GIVING.—Mal. 1: 6-11; 3: 8-12.

6. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

8. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

9. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.

10. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

11. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of host.

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of host.

GOLDEN TEXT.—"God loveth a cheerful giver." II. Cor. 9: 7.

Time.—Possibly 433-427.

Place.—Jerusalem and vicinity.

Hints.—Nothing is known of Malachi's personal history. He is the last of the prophets. He taught the rejection of the Jews, the calling of the Gentiles, and of the coming of Christ.

ROBBING GOD.

MEAN TREATMENT.—A natural moral method is for the son to honor the father. They called him Father, but they did not so treat him. When accused of their conduct, they were too dead to realize it. They insulted him by offering that in sacrifice which cost them nothing. The law required the best to be offered, but they cheated God by keeping the outward form. They had no sympathy with the spirit.

A GREAT CRIME.—They had been robbing God of what belonged to him. They had defrauded him of his "tithes," the tenth of the increase of their property, the produce of their orchards, vineyards, flocks, herds, and all their grains. They had thought if they kept a part of this tenth, instead of carrying it to the temple, they would have more for themselves.

BAD ARITHMETIC.—Instead of gaining thereby they had lost. By leaving God out of our plans we grow poorer. They had lost his presence and blessing. Drought had been upon the land, the locust had destroyed their crops and the mildew their fruits. God had punished them for neglecting to build the temple, and now for not maintaining the temple services.

THE BETTER WAY.—To try God's plan; theirs had proved a failure. If they obeyed him faithfully, he would empty resources of blessings upon them. "Is it the duty of a Christian to give just a tenth of his income? There is no such law of Christ. To make it a law would destroy the best influence of giving. Proportionate giving, giving as God has prospered us, giving freely, largely, cheerfully, gladly, that is the law of Christ."

HOW THE HEATHEN DO.—"At the annual meeting of the Western Turkey Mission a Greek villager announced the sum that his native congregation would be able to raise, and it was seen to be a good sum for so small a community. One of the other delegates asked him how it was that those few and poor people were able to give so much. 'Being ignorant people,' said the villager, 'with no one to instruct us, we looked into the Bible for instruction, and we saw there that at least a tenth of our income must be given to the Lord Jesus.' In this lesson the prophet promises that the people shall be abundantly blessed if they will render to God the service which is his due."

QUESTIONS TO ANSWER.

When did Malachi live?
To what people did he write?
Of what were they guilty?
What did they offer in sacrifice?
In what were they selfish?
Why did God decline to receive such?
How had they robbed God?
What results had it brought them?
What were they asked to do?
What results were promised?
What would be saved of their nation?
What is the Christian law of giving?

Our Catechism.—Q. 26. What has been the progress of the work since? A. Though slow at times, it has steadily advanced, showing constantly the blessing of God upon it. Q. 27. When was the first industrial school established? A. In 1876.

FRUITS OF RIGHT AND WRONG DOING.—Mal. 3: 13-18; 4: 1-6.

13. Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

14. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

15. And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

1. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

4. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

GOLDEN TEXT.—"Whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

Time.—Probably 433-427 B. C.

Place.—Jerusalem and vicinity.

Hints.—There were two classes of men then as now, the wicked and the righteous, and they should have different destinies. Every deed shall be rewarded according to its nature.

GOD'S JEWELS.

A SEVERE CHARGE.—The prophet charges his countrymen with being bold and impudent. Having first disobeyed God, they were learning to despise him. The kind of service they gave him did not bring prosperity. There was a show of sack-cloth, but not sorrow for sin. Those who lived for pleasure seemed as well off as they. Those that do wickedly are prosperous and successful. Others are prospered in the very midst of their crimes.

A RICH PROMISE.—In the midst of this general apathy and neglect there was still a remnant who remembered God and obeyed his law. They held their gatherings for mutual converse and encouragement and to promote their spiritual growth. God's listening ear also heard their words, and he remembered their names. When he comes to gather his jewels they shall be to him a peculiar treasure.

THE FIRE TEST.—There shall be a difference in the destiny of the righteous and the wicked. There will be a judgment-day, which shall act as a refiner's fire. Those who are sinful and defiant shall be like the stalks of grain left after reaping; they catch fire easily and burn quickly and entirely. These are figurative, but they mean something terrible to the godless.

THE SUN OF RIGHTEOUSNESS.—Deliverance, salvation, blessedness will come to those who love and practice uprightness. He will bring healing from all sin, and deliverance from all trouble. When this Messiah shall have come and perfected his reign, you shall go forth from your prison house of misfortune. The wicked shall no longer triumph, but will be like ashes upon which men walk. Before the coming of the dreadful day there shall be a forerunner like Elijah (John the Baptist), who shall prepare a way for the Messiah.

COMING OF ELIJAH.—"Elijah was the prophet for whose appearance even in later years the Jews have looked with most eager hope. It was a fixed belief with many that he had appeared again and again to the good rabbis at their prayers or on their journeys. Passover after passover the Jews of our own day place the paschal cup on the table and set the door wide open, believing that that is the moment when Elijah will appear. When goods are found and no owner comes, the answer is, 'Put them by till Elijah comes.'"

QUESTIONS TO ANSWER.

How did the Jews look on God's service?
How did they regard the proud and wicked?
What did the faithful ones do?
How did the Lord regard such?
Who are his "jewels"?
What is the doom of the wicked?
Who is meant by Sun of Righteousness?
How shall his subject live?
What are the Jews to remember?
What promise is made them?
What will this prophet do?
Did the nation hear and obey him?

Our Catechism.—Q. 28. What school was founded in 1887 for the training of native workers for the mission? A. The Theological Training-School, through the gift of Mr. Rufus Clark and wife, of Denver, Colorado. Q. 29. What missionary was longest in the service in this mission? A. Rev. Joseph Gomer, who died September 5, 1892, having been twenty-two years an earnest and heroic missionary in the Dark Continent.

CHRIST'S COMING FORETOLD.—Isa. 9: 2-7.

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.
3. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.
4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor as in the day of Midian.
5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.
6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.
7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

GOLDEN TEXT,—"Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 11.

Time.—735 B. C.

Place.—Jerusalem.

Hints.—This lesson carries us backward to the prophet Isaiah, 700 years before Christ; it also carries us forward in thought to the ages to come when the kingdoms of this world shall become the kingdom of Christ.

THE PRINCE OF PEACE.

A TIME OF DARKNESS.—This was writtten during the reign of Ahaz, who introduced the worst idolatry among the people. The final destruction of Israel was only about fifteen years away, and this was like the breaking of a dam high up among the mountains. Superstition appeared in every part of the country. Soothsayers, spirits, and ghosts were consulted. The morning and evening sacrifice was discontinued, and the temple was left to decay and neglect. The moral state of the world was everywhere very low when Christ came.

A VISION OF LIGHT.—The nation was in political and moral darkness. Within three years the kings they feared should be destroyed. As from the stump of an oak-tree that has been cut down, there often springs up a new shoot, which itself becomes a great tree (Isa. 11: 1-10), so from Judah, now humiliated and later to be destroyed, shall come through David's son a larger kingdom. Under him the population shall increase, and supply of the comforts of life. He will deliver his people from the "yoke" of sin. The engines and instruments of war shall be destroyed as if by fire.

THE NEW KING.—The prophet foreran the child, as if already born. He comes for our benefit. He shall be king, and where his authority is acknowledged good times shall come. He shall be looked upon as miraculous, as one who speaks with authority, as of divine origin, eternal in his nature, and who will rule in such a manner that peace and prosperity shall abide in his kingdom. It shall keep on increasing in power and blessing. All the power of evil shall fall before this government, which has existed for eighteen centuries and will last forever.

HOW TO SUCCEED.—"It was during the memorable winter at Valley Forge that a man by the name of Potts was strolling through the woods, when he heard the sound of a human voice in prayer. Approaching the sound, he discovered Washington on his knees, engaged in earnest prayer for his country. On returning home, Potts, who was a Quaker, called his wife. 'All is well! Washington will triumph. Thee knows I have always thought the sword and the gospel utterly inconsistent, and that no man could be a soldier and a Christian at the same time. But George Washington has this day convinced me of my mistake. If George Washington be not a man of God I am greatly deceived, and still more shall I be deceived if God does not through him work out a great salvation for America.'"

A PRINCE FOREVER.—"Where are the empires which have been founded by the world's warriors now? Napoleon, the last world-conqueror, lived less than a century ago; yet all that is left of his empire is a stone coffin under a gilded dome. But the kingdom which Christ founded lives after eighteen centuries, and will live forever."

QUESTIONS TO ANSWER.

Who was king in Judah now?
What was the moral condition?
Why is sin a state of darkness?
What the condition of the world when Christ came?
What was the light seen?
How would he increase their joy?
Who is the new ruler to be born?
How long after was he born?
How would this comfort those then living?
What should he be called?
What is said of his government?

Our Catechism.—Q. 30. What can be said of other missionaries in this field? A. They have wrought well, and in the spirit of their Master, Jesus Christ, and they are held in deserved honor. Q. 31. What is the hope for this work in the future? A. That it will continue to prosper in the hands of consecrated missionaries till Africa shall be brought to know Christ, the world's Saviour.

REVIEW.

GOLDEN TEXT.—"Bless the Lord, O my soul, and forget not all his benefits." Ps. 103: 2

LESSON I.

Joy in God's House.

On what occasion was this psalm written?
What did the three annual feasts commemorate?
What does Jerusalem represent?
How were the people instructed to pray?
Why was Jerusalem so dear to the Jews?
How should we look upon God's house?

LESSON II.

Haman's Plot Against the Jews.

Who is the principal character in this book?
What position did Haman hold?
Who was Mordecai?
Why refuse to reverence Haman?
What permission was sold to Haman?
What license does our Government sell?

LESSON III.

Esther Pleading for Her People.

How did Esther hear of Haman's plot?
Why did Esther consent to see the king?
How prepare for it?
Why did the king desire to honor Mordecai?
What petition did Esther make for her people?
How did he provide for the Jews?

LESSON IV.

Ezra's Journey to Jerusalem.

What was Ezra's mission to Jerusalem?
How large a company went with him?
How does he seek protection and guidance?
What was the value of the treasure taken?
Name some of Ezra's good qualities.

LESSON V.

Psalm of Deliverance.

To what captivity does the psalmist refer?
What was Israel's iniquity?
On what condition did God restore them?
What blessings follow repentance?
How is the joy of Israel described in Psalm 126?
How were the heathen affected?
When will our sorrow be turned to joy?

LESSON VI.

Nehemiah's Prayer.

Where did Nehemiah live?
How did he learn of matters in Jerusalem?
How did this affect him?
How did he pray for his people?
How did the king learn of his sorrow?
Was his prayer answered?

LESSON VII.

Rebuilding the Walls of Jerusalem.

What did Nehemiah first do after reaching Jerusalem?
Who opposed him?
How did he meet them?
How did he learn of the plan of his enemies?
How did he arrange to complete the work?
Why was he so successful in building the walls?

LESSON VIII.

Public Reading of the Scriptures.

Where were the people gathered?
How many probably were there?
For what purpose?
From what book did Ezra and the priests read?
How did the people show their reverence?
Why were they so ignorant concerning the Scriptures?

LESSON IX.

Woes of Intemperance.

Of whom is this a picture?
How long since it was written?
How true is it to-day?
How do men become drunkards?
What result will follow the use of strong drink?
Name a sure way to prevent drunkenness.

LESSON X.

Keeping the Sabbath.

Where had Nehemiah been?
What occurred during his absence?
How was the Sabbath desecrated?
Of what does he warn the people?
How is the Sabbath desecrated to-day?
What can we do to prevent it?

LESSON XI.

Lessons on Giving.

About when did Malachi live?
Of what sins were the people guilty?
Would they have so treated any other one?
What are meant by tithes?
What should be said of their nation?

LESSON XII.

Fruits of Right and Wrong Doing.

How were these Jews regarding God's service?
How did they look upon the proud and wicked?
What did the faithful do?
Who are the Lord's "jewels"?
What is the doom of the wicked?
What promise is given the righteous?

LESSON XIII.

Christ's Coming Foretold.

Who was king in Judah at this time?
What political danger threatened?
What was the moral condition of the people?
What symbol was given? (Isa. 11: 1-10.)
Who is meant in verse 6?
How would this comfort the people of that time?



Herod's Gate. Church of St. Anne. St. Stephen's Gate.



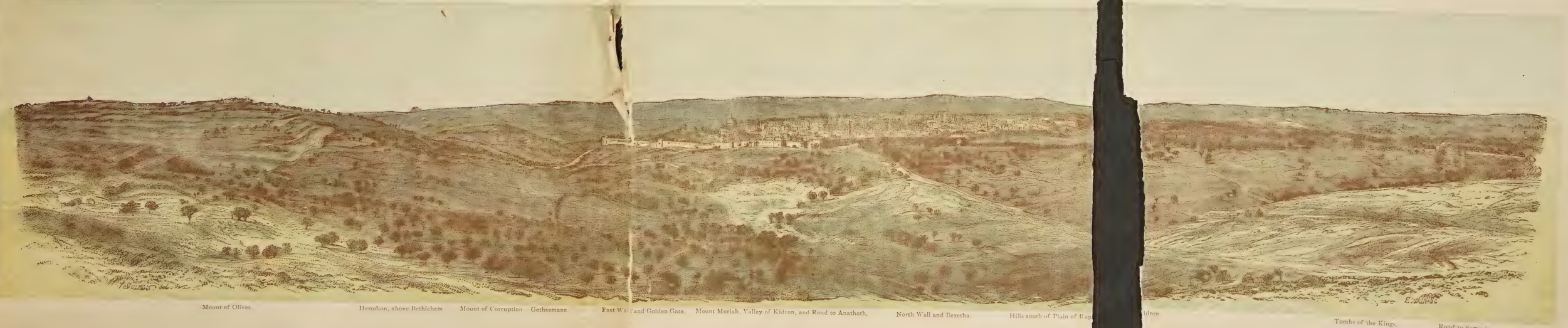
idron. Tombs of the Kings. Road to Samaria.

East Wal

R SITUA



JERUSALEM, FROM THE GOLDEN GATE, SHOWING THE TEMPLE AREA IN THE FOREGROUND, WITH THE MOSQUES AND MINARETS IN TH



"BEAUTIFUL FOR SITUATION, THE JOY OF THE WHOLE EARTH, IS MOUNT ZION, ON THE SIDES OF THE NORTH, THE CITY

CRUDEN'S COMPLETE CONCORDANCE

TO THE

OLD AND NEW TESTAMENTS,

OR,

A DICTIONARY AND ALPHABETICAL INDEX TO THE BIBLE.

THE INVALUABLE WORK OF ALEXANDER CRUDEN, M.A., IS HERE PRESENTED IN A GREATLY DIMINISHED FORM, EMBRACING EVERY PASSAGE OF SCRIPTURE CONTAINED IN THE LARGEST EDITIONS. THIS HAS BEEN ATTAINED BY OMITTING THE "EXPLANATION OF WORDS" AS FOREIGN TO A CONCORDANCE.

An obelisk (†) after a figure denotes that the word will be found in the margin as another reading.

A.

AARON *signifies* lofty, *or* mountain of strength, *or* a teacher. Ex. 4. 14 5. 20 6. 23 7. 1, 12 16. 34 17. 12 19. 24 24. 14 28. 12, 29, 30 30. 7, 8, 10 32. 35† 40. 31 Le. 8. 12, 30 9. 22 10. 3 16. 3, 8, 21 24. 3 Nu. 1. 3 8. 11 16. 11, 16, 43 17. 3, 10 † 20. 8, 28 33. 38, 39 Deut. 9. 20 32. 50 Jos. 24. 5 1 Sa. 12. 6, 8 1 Ch. 6. 3 23. 13 Ps. 77. 20 99. 6 106. 16 115. 10, 12 118. 3 133. 2 135. 19 Mi. 6. 4 Lu. 1. 5 Ac. 7. 40 He. 5. 4 7. 11 9. 4.
Sons of *A.* See *Abihu* and *Nadab.*

AARONITES. 1 Ch. 12. 27 27. 17.

ABADDON, the destroyer. Re. 9. 11.

ABAGTHA, father of the wine-press. Es. 1. 10.

ABANA, made of stone, *or* a building. 2 Ki. 5. 12.

ABARIM, passages. See *Mount.*

ABASE. Job 40. 11 Is. 31. 4 Eze. 21. 26 Da. 4. 37.

ABASED. Is. 32. 19† Mat. 23. 12 Lu. 14. 11 18. 14 Phi. 4. 12.

ABASING. 2 Co. 11. 7.

ABATED. Gen. 8. 3, 8, 11 Le. 27. 18 Deut. 34. 7 Ju. 8. 3.

ABBA. Mar. 4. 36 Ro. 8. 15 Ga. 4. 6.

ABDA, a servant. 1 Ki. 4. 6 Ne. 11. 17.

ABDI, my servant. 2 Ch. 29. 12 Ez. 10. 26.

ABDIEL, the servant of God, *or* cloud of the abundance of God. 1 Ch. 5. 15.

ABDON, a servant, *or* cloud of judgment. Ju. 12. 13, 15 2 Ch. 34. 20.

ABED-NEGO, servant of light. Da. 1. 7 2. 49 3. 23, 30.

ABEL (*person* or *place*), vanity, *or* breath, *or* vapor, *or* mourning. Ge. 4. 4 1 Sa. 6. 18 2 Sa. 20. 18 Mat. 23. 35 Lu. 11. 51 He. 11. 4 12. 24.

ABEL-BETH-MAACHAH, mourning to the house of Maachah. 1 Ki. 15. 20 2 Ki. 15. 29.

ABEL-MAIM, the mourning, *or* valley of waters. 2 Ch. 16. 4.

ABEL-MEHOLAH, sorrow. Ju. 7. 22 1 Ki. 19. 16.

ABEL-MIZRAIM, the mourning of the Egyptians. Ge. 50. 11.

ABEL-SHITTIM, mourning of the thorns. Nu. 33. 49.

ABEZ, an egg, *or* muddy. Jos. 19. 20.

ABHOR. Le. 26. 11, 15, 30, 44 Deut. 7. 26 23. 7 1 Sa. 27. 12 Job 9. 31 30. 10 42. 6 Ps. 5. 6 119. 163 Pr. 24. 24 Je. 14. 21 Am. 5. 10 6. 8 Mi. 3. 9 Ro. 12. 9.

ABHORRED. Ex. 5. 21 Le. 20. 23 26. 43 Deut. 32. 19 1 Sa. 2. 17 2 Sa. 16. 21 1 Ki. 11. 25 Job 19. 19 Ps. 22. 24 78. 59 89. 38 106. 40 Pr. 22. 14 La. 2. 7 Eze. 16. 25 Ze. 11. 8.

ABHORREST. Is. 7. 16 Ro. 2. 22.

ABHORRETH. Job 33. 20 Ps. 10. 3 36. 4 107. 18 Is. 49. 7.

ABHORRING. Is. 66. 24.

ABI, my father. 2 Ki. 18. 2.

ABIAH, the Lord is my father. 1 Sa. 8. 2 1 Ch. 2. 24 3. 10 7. 8 Mat. 1. 7.

ABI-ALBON, most intelligent father. 2 Sa. 23. 31.

ABIATHAR, excellent father. 1 Sa. 22. 20 23. 6, 9 30. 7 2 Sa. 8. 17 20. 25 1 Ki. 2. 22, 27 4. 4 Mar. 2. 26.

ABIB, green fruits, *or* ears of corn. Ex. 13. 4 23. 15 34. 18 Deut. 16. 1.

ABIDAH, the father of knowledge. Ge. 25. 4.

ABIDAN, father of judgment, *or* knowledge. Nu. 1. 11 2. 22 7. 60, 65.

ABIDE. Ge. 19. 2 22. 5 24. 55 29. 19 44. 33 Ex. 16. 29 Le. 8. 35 19. 13 Nu. 35. 25 Ruth 2. 8 1 Sa. 1. 22 5. 7 22. 23 30. 21 2 Sa. 16. 18 Job 24. 13 38. 40 39. 9 Ps. 15. 1 61. 4. 7 91. 1 Pr. 7. 11 19. 23 Ec. 8. 15 Je. 10. 10 42. 10 49. 18, 33 50. 40 Ho. 3. 3 11. 6 Joel 2. 11 Mi. 5. 4 Na. 1. 6 Mal. 3. 2 Mat. 10. 11 Mar. 6. 10 Lu. 9. 4 19. 5 24. 29 Jno. 12. 46 14. 16 15. 4, 6, 7, 10 Ac. 15. 34 16. 15 20. 23 27. 31 1 Co. 3. 14 7. 8, 20, 40 Phi. 1. 24, 25 1 Tim. 1. 3 1 Jno. 2. 24, 27, 28.

ABIDETH. 2 Sa. 16. 3 Ps. 49. 12 55. 19 119. 90 125. 1 Pr. 15. 31 Ec. 1. 4 Je. 21. 9 Jno. 3. 36 8. 35 12. 24, 34 15. 5 † 1 Co. 13. 13 2 Ti. 2. 13 He. 7. 3 1 Pe. 1. 23 1 Jno. 2. 6, 10, 14, 17, 27 † 3. 6, 14, 24 2 Jno. 9.

ABIDING. Nu. 24. 2 1 Sa. 26. 19 1 Ch. 29. 15 Lu. 2. 8 Jno. 5. 38 † 1 Jno. 3. 15.

ABIEL, God my father, *or* my God the father. 1 Sa. 9. 1.

ABIEZER, father of help. Jos. 17. 2 Ju. 6. 34 8. 2 2 Sa. 23. 27.

ABI-EZRITE. Ju. 6. 11.

ABIGAIL, father of joy. 1 Sa. 25. 3 27. 3 30. 5 2 Sa. 2. 2 1 Ch. 2. 16.

ABIHAIL, the father of strength *or* of trouble. 2 Ch. 11. 18 Es. 2. 15 9. 29.

ABIHU, he is my father. Ex. 6. 23 24. 1, 9 28. 1 Le. 10. 1 Nu. 3. 2, 4 26. 60, 61 1 Ch. 6. 3 24. 1

ABIJAH, the will of the Lord, *or* the Lord is my father. See *Abijam.*

ABIJAM, father of the sea. 1 Ki. 14. 1, 31 15. 1, 7 1 Ch. 24. 10 2 Ch. 29. 1 Ne. 10. 7 12. 4. 17.

ABILENE, the father of the apartment *or* of mourning. Lu. 3. 1.

ABILITY. Le. 27. 8 Ezr. 2. 69 Ne. 5. 8 Da. 1. 4 Mat. 25. 15 Ac. 11. 29 1 Pe. 4. 11.

ABIMAEL, a father sent from God. Ge. 10. 28.

ABIMELECH, father of the king. Ge. 20. 2 21. 22 26. 1, 16 Ju. 8. 31 9. 1 2 Sa. 11. 21 1 Ch. 18. 16.

ABINADAB, father of willingness, *or* my father is a prince. 1 Sa. 7. 1 16. 8 17. 13 31. 2 2 Sa. 6. 3 1 Ki. 4. 11 1 Ch. 10. 2 13. 7.

ABINOAM, father of beauty. See *Barak.*

ABIRAM, a high father, *or* father of fraud. Nu. 16. 1, 12 26. 9 Deut. 11. 6 1 Ki. 16. 34 Ps. 106. 17.

ABISHAG, ignorance of the father. 1 Ki. 1. 15 2. 22.

ABISHAI, the present of my father. 1 Sa. 26. 6 2 Sa. 2. 18 10. 14 18. 12 21. 17 23. 18 1 Ch. 2. 16 11. 20 18. 12.

ABISHALOM, the father of peace, *or* the peace *or* recompense of the father. 1 Ki. 15. 2.

ABISHUA, father of salvation. 1 Ch. 6. 4.

ABISHUR, the father of the wall, *or* of uprightness. 1 Ch. 2. 28.

ABITAL, the father of the dew. 2 Sa. 3. 4.

ABITUB, the father of goodness, *or* my father is good. 1 Ch. 8. 11.

ABIUD, father of praise, *or* glory of my father. Mat. 1. 13.

ABJECTS. Ps. 35. 15.

ABLE. Ex. 18. 21 Le. 14. 22, 31 Nu. 1. 3, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45 26. 2 13. 30 De. 16. 17 Jo. 23. 9 1 Sa. 6. 20 1 Ki. 3. 9 2 Ch. 2. 6 20. 6 25. 9 Job 41. 10 Pr. 27. 4 Eze. 46. 11 Da. 3. 17 6. 20 Mat. 3. 9 9. 28 10. 28 19. 12 20. 22 22. 46 Mar. 4. 13 Lu. 3. 8 Jno. 10. 29 Ac. 15. 10 20. 32 25. 5 Ro. 4. 21 11. 23 14. 4 15. 14 1 Co. 3. 2 10. 13 2 Co. 3. 6 9. 8 Ep. 3. 20 Phi. 3. 21 2 Ti. 1. 12 3. 7, 15 He. 2. 18 5. 7 7. 25 11. 19 Ja. 1. 21 3. 2 4. 12 Jude 24 Re. 5. 3 13. 4 15. 8.

Be **ABLE.** Le. 25. 26 Deut. 7. 24 11. 25 Jos. 1. 5 14. 12 1 Sa. 17. 9 1 Ch. 29. 14 2 Ch. 32. 14 Is. 47. 12 Eze. 33. 12 Lu. 14. 31 Ro. 8. 39 1 Co. 10. 13 Eph. 3. 18 6. 11, 16 2 Ti. 2. 2 Tit. 1. 9 2 Pe. 1. 15 Re. 6. 17.

Not be **ABLE.** 2 Ki. 18. 29 Ps. 36. 12 Ec. 8. 17 Is. 36. 14 47. 11 Je. 11. 11 49. 10 Eze. 7. 19 Lu. 13. 24 21. 15.

Not **ABLE.** Le. 5. 7 Nu. 13. 31 14. 16 Deut. 9. 28 2 Ch. 20. 37 Ezr. 10. 13 Ne. 4. 10 Ps. 18. 38 21. 11 † 40. 12 Am. 7. 10 Lu. 12. 26 14. 29 Jno. 21. 6 Ac. 6. 10.

ABNER, father of light, *or* the lamp of the father, *or* the son of the father. 1 Sa. 14. 51 17. 55 26. 7, 14 2 Sa. 2. 14 3. 25, 30, 32, 33, 37 4. 1, 12 1 Ki. 2. 5 1 Ch. 26. 28 27. 21.

ABOARD. Ac. 21. 2.

ABODE, *Substantive.* 2 Ki. 19. 27 Ezr. 9. 8† Is. 37. 28 Jno. 14. 23.

ABODE, *Verb.* Ge. 29. 14 49. 24 Ex. 24. 16 Nu. 9. 17, 18, 20, 21, 22 11. 35 20. 1 22. 8 Deut. 1. 46 3. 29 9. 9 Jos. 5. 8 8. 9 Ju. 5. 17 11. 17 19. 4 20. 47 1 Sa. 1. 23 7. 2 13. 16 22. 6 23. 14, 18, 25 26. 3 2 Sa. 1. 1 11. 12 15. 8 1 Ki. 17. 19 Je. 38. 28 Mat. 17. 22 Lu. 1. 56 8. 27 Jno. 1. 32, 39 † 7. 9 8. 44 11. 6 Ac. 1. 13 14. 3 18. 3 21. 7, 8 Ga. 1. 18.

ABODE *there,* or *there* **ABODE.** Deut. 1. 46 Jos. 2. 22 Ju. 21. 2 Ezr. 8. 15, 32 Jno. 4. 40 10. 40 Ac. 12. 19 14. 28 17. 14.

ABODEST. Ju. 5. 16.

ABOLISH. Is. 2. 18.

ABOLISHED. Is. 51. 6 Eze. 6. 6 2 Co. 3. 13 Ep. 2. 15 2 Ti. 1. 10.

ABOMINABLE. Le. 7. 21 11. 43 18. 30 19. 7 20. 25 Deut. 14. 3 1 Ch. 21. 6 2 Ch. 15. 8 Job 15. 16 Ps. 14. 1 53. 1 Is. 14. 19 65. 4 Je. 16. 18 44. 4 Eze. 4. 14 8. 10 16. 52 Mi. 6. 10 Na. 3. 6 Tit. 1. 16 1 Pe. 4. 3 Re. 21. 8.

ABOMINABLY. 1 Ki. 21. 26.

ABOMINATION. Ge. 43. 32 46. 34 Ex. 8. 26 Le. 7. 18 11. 10, 12, 20, 23, 41, 42 18. 22 20. 13 Deut. 7. 25, 26 12. 31 13. 14 17. 1, 4 18. 12 22. 5 23. 18 24. 4 25. 16 27. 15 1 Sa. 13. 4 1 Ki. 11. 5, 7 2 Ki. 23. 13 Ps. 88. 8 Pr. 3. 32 6. 16 8. 7 11. 1, 20 12. 22 15. 19 15. 8, 9, 26 16. 5, 12 17. 15 20. 10, 23 21. 27 24. 9 28. 9 29. 27 Is. 1. 13 41. 24 44. 19 66. 17 Je. 2. 7 6. 15 8. 12 32. 35 Eze. 16. 50 18. 12 22. 11 33. 26 Da. 11. 31 12. 11 Mal. 2. 11 Mat. 24. 15 Mar. 13. 14 Lu. 16. 15 Re. 21. 27.

ABOMINATIONS. Deut. 18. 9 32. 16 1 Ki. 14. 24 2 Ki. 16. 3 21. 2 23. 24 2 Ch. 28. 3 33. 2 34. 33 36. 8, 14 Pr. 26. 25 Je. 44. 22 Eze. 6. 11 8. 6, 9, 13, 15, 17 9. 4 11. 18 14. 6 16. 2 18. 24 20. 4, 7, 8 22. 2 36. 31 44. 6, 7 Da. 9. 27 Zec. 9. 7 Re. 17. 4, 5.

Their **ABOMINATIONS.** Deut. 20. 18 29. 17 Ezr. 9. 1, 11 Is. 66. 3 Je. 7. 30 32. 34 Eze. 6. 9 7. 20 11. 21 12. 16 16. 47 20. 30 23. 36 33. 29 43. 8 44. 13 Ho. 9. 10.

These **ABOMINATIONS.** Le. 18. 26, 27, 29 Deut. 18. 12 2 Ki. 21. 11 Ezr. 9. 14 Je. 7. 10 Eze. 18. 13.

Thine or *thy* **ABOMINATIONS.** Je. 4. 1 13. 27 Eze. 5. 9, 11 7. 3, 4, 8, 9 16. 22, 36, 43, 51, 58.

ABOVE. Ge. 1. 7, 20 3. 14 6. 16 7. 17 48. 22 49. 26 Ex. 25. 22 28. 27, 28 30. 14 Le. 11. 21 27. 7 Nu. 16. 3 Deut. 17. 20 25. 3 28. 13 30. 5 Jos. 3. 13, 16 Ju. 5. 24 2 Sa. 22. 17 1 Ki. 8. 7 2 Ki. 25. 28 1 Ch. 5. 2 23. 27 27. 6 2 Ch. 5. 8 Ne. 7. 2 12. 37 Job 3. 4 18. 16 28. 18 31. 2, 28 Ps. 10. 5 18. 16, 48 27. 6 45. 7 78. 23 119. 127 136. 6 137. 6 144. 7 148. 13 Pr. 8. 28 15. 24 31. 10 Ec. 3. 19 Is. 2. 2 6. 2 7. 11 Je. 15. 8 52. 32 La. 1. 13 Eze. 1. 26 10. 19 11. 22 29. 15 Da. 6. 3 11. 36 Am. 2. 9 Na. 3. 16 Mat. 10. 24 Lu. 6. 40 Jno. 3. 31, 7† 6. 13 8. 23 19. 11 Ac. 4. 22 26. 13 Ro. 10. 6 14. 5 1 Co. 4. 6 10. 13 15. 6 2 Co. 1. 8 11. 23 12. 2, 6 Ga. 4. 26 Phi. 2. 9 Col. 3. 1, 2 Phile. 16 He. 1. 9 10. 8 Ja. 1. 17 3. 15.

ABOVE *all.* Ge. 3. 14 Nu. 12. 3 Deut. 7. 14 10. 15 14. 2 26. 19 28. 1 1 Ki. 14 9. 22 16. 30 2 Ki. 21. 11 1 Ch. 29. 3, 11 2 Ch. 11. 21 Ne. 8. 5 Es. 2. 17 Ps. 97. 9 99. 2 113. 4 138. 2 Pr. 4. 23† Ec. 2. 7 Je. 17. 9 Eze. 16. 43 31. 5 Da. 11. 37 Lu. 3. 20 13. 2, 4 Jno. 3. 31 Ep. 1. 21 3. 20 4. 6 6. 16 Col. 3. 14 2 Th. 2. 4 Ja. 5. 12 1 Pe. 4. 8 3 Jno. 2.

See *Gods, Heaven, Stood, Him, Me, Them.*

ABOUND, ED, ETH, ING. Pr. 8. 24 28. 20 29. 22 Is. 2. 6† Mat. 24. 12 Ro. 3. 7 5. 15, 20 6. 1 15. 13 1 Co. 15. 58 2 Co. 1. 5 8. 2, 7 9. 8 Ep. 1. 8 Phi. 1. 9 4. 12, 17, 18 Col. 2. 7 1 Th. 3. 12 4. 1 2 Th. 1. 3 2 Pe. 1. 8.

ABOUT. Ge. 38. 24 41. 26 42. 24 46. 34 Ex. 11. 4 13. 18 19. 23 32. 28 Le. 6. 5 Nu. 16. 24 Deut. 32. 10 Jos. 10. 13 Ju. 17. 2 Ru. 2. 17 1 Sa. 1. 20 5. 8 9. 26 21. 5 2 Sa. 14. 20 1 K. 2. 15 22. 36 2 Ki. 4. 16 2 Ch. 2. 9 18. 34 Ezr. 10. 15 Job 20. 23 Pr. 3. 3 6. 21 20. 19 Ca. 7. 2 Is. 5. 2† 50. 11 Je. 2. 36 31. 22 41. 14 Ho. 7. 2 Mat. 20. 3 Mar. 2. 2 12. 1 Lu. 2. 49 3. 23 12. 35 Jno. 3. 25 7. 19 Ac. 44 18. 14 27. 30 Ro. 4. 19 10. 3 1 Co. 9. 5 2 Co. 4. 10 Ep. 6. 14 1 Ti. 5. 13 He. 8. 5 Re. 8. 1 10. 4.

See *Gone, Him, Me, Thee, Them, Round, Stood, This, Time, Went.*

ABRAM, a high father, the father of elevation. See *Abraham.*

ABRAHAM, the father of a great multitude. Gen. 12. 1, 10 13. 1, 12, 18 14. 14 15. 1, 18 17. 5 18. 6, 17, 22 20. 2 21. 33 22. 1, 11 23. 2, 17 24. 1, 2, 34, 42, 59 25. 5, 7, 12 26. 1, 5, 24 28. 4 31. 42 49. 30 50. 13, 24 Ex. 3. 6, 15, 16 4. 5 32. 13 33. 1 Nu. 32. 11 Deut. 1. 8 6. 10 9. 27 30. 20 1 Ch. 1. 27 Neh. 9. 7 Ps. 47. 9 105. 9, 42 Is. 29. 22 63. 16 Ez. 33. 24 Mi. 7. 20 Mat. 1. 1 3. 9 8. 11 22. 32 Mar. 12. 26 Lu. 3. 8, 34 13. 28 16. 23 19. 9 20. 37. Jno. 8. 40, 52, 57, 58 Ac. 3. 13 7. 32 13. 26 Ro. 4. 2, 3, 9 Ga. 3. 6, 7, 8, 9, 18 4. 22 He. 6. 13 7. 1, 9 11. 8, 17 Ja. 2. 23.

ABRAHAM with *father.* Ge. 26. 3, 24 28. 13 32. 9 Jos. 24. 3 Is. 51. 2 Mat. 3. 9 Lu. 1. 73 3. 8 16. 24, 30 Jno. 8. 39 53, 56 Ac. 7. 2 Ro. 4. 1, 12, 16 Ja. 2. 21.

ABRAHAM joined with *seed.* 2 Ch. 20. 7 Ps. 105. 6 Is. 41. 8 Je. 33. 26 Lu. 1. 55 Jno. 8. 33, 37 Ro. 4. 13 9. 7 11. 1 2 Co. 11. 22 Ga. 3. 16, 29 He. 2. 16.

ABROAD. Ex. 12. 46 Le. 13. 12 18. 9 Deut. 23. 10, 13 Ju. 12. 9 2 Ki. 4. 3 2 Ch. 29. 16 31. 5 Es. 1. 17 Job 15. 23 Ps. 41. 6 Pr. 5. 16 Is. 44. 24 Je. 6. 11 La. 1. 20 Mar. 1. 45 4. 22 Lu. 1. 65 2. 17 Ac. 2. 6 Ro. 5. 5 16. 19.

See *Cast, Spread, Stand, Scatter, Went.*

ABSALOM, father of peace. 2 Sa. 3. 3 13. 22, 23, 30, 39 14. 23, 25 15. 4, 6, 31 16. 22 17. 4, 14, 20, 24, 26 18. 5, 10, 14, 18, 29, 32, 33 19. 6 1 Ki. 2. 7, 28 1 Ch. 3. 2 2 Ch. 11. 20.

ABSENCE. Lu. 22. 6 Phi. 2. 12.

ABSENT. Ge. 31. 49 1 Co. 5. 3 2 Co. 5. 6, 8, 9 10. 1, 11 13. 2, 10 Phi. 1. 27 Col. 2. 5.

ABSTAIN. Ac. 15. 20, 29 1 Th. 4. 3 5. 22 1 Ti. 4. 3 1 Pe. 2. 11.

ABSTINENCE. Ac. 27. 21.

ABUNDANCE. De. 28. 47 33. 19 1 Sa. 1. 16 1 Ki. 10. 10, 27 18. 41 2 Ch. 1. 15 9. 9 Job 22. 11 38. 34 Ps. 72. 7 Ec. 5. 10, 12 Is. 7. 22 15. 7 47. 9 60. 5 66. 11 Je. 33. 6 Ez. 16. 49 26. 10 Ze. 14. 14 Mat. 12. 34 13. 12 25. 29 Mar. 12. 44 Lu. 6. 45 21. 4 Ro. 5. 17 2 Co. 8. 2, 14 12. 7 Re. 18. 3.

In **ABUNDANCE.** 2 Sam. 12. 30 1 Ki. 1. 19, 25 1 Ch. 22. 3, 4, 14, 15 29. 2, 21 2 Ch. 2. 9 4. 18 9. 1 11. 23 14. 15 15. 9 17. 5 18. 1, 2 20. 25 24. 11 29. 35 31. 5 32. 5, 29 Ne. 9. 25 Es. 1. 7 Job 36. 31 Ps. 37. 11 52. 7 † 05. 30 Lu. 12. 15 2 Co. 8. 20.

ABUNDANT. Ex. 34. 6 Pr. 12. 26† Is. 56. 12 Je. 51. 13 1 Co. 12. 23, 24 2 Co. 4. 15 7. 15 9. 12 11. 23 Phi. 1. 26 1 Ti. 1. 14 1 Pe. 1. 3.

ABUNDANTLY. Ge. 1. 20, 21 8. 17 9. 7 Ex. 1. 7 8. 3 Nu. 20. 11 1 Ch. 12. 40 22. 5, 8 2 Ch. 31. 5 Job 12. 6 36. 28 Ps. 36. 8 65. 10 132. 15 145. 7 Ca. 5. 1 Is. 15. 3 35. 2 43. 24† 55. 7 Jno. 10. 10 1 Co. 15. 10 2 Co. 1. 12 2. 4 10. 15 12. 15† Ep. 3. 20 1 Th. 2. 17 Tit. 3. 6 He. 6. 17 2 Pe. 1. 11.

ABUSE, ED, ERS, ING. Le. 19. 20† Ju. 19. 25 1 Sa. 31. 4 1 Ch. 10. 4 1 Co. 6. 9 7. 31 9. 18.

ACCAD, a vessel, a pitcher, *or* a sparkle. Ge. 10. 10.

ACCEPT. Ge. 32. 20 Ex. 22. 11 Le. 26. 41, 43 Deut. 33. 11 1 Sa. 26. 19 2 Sa. 24. 23 Job 13. 8, 10 32. 21 42. 8 Ps. 20. 3 82. 2 119. 108. Pr. 6. 35† 18. 5 Je. 14. 10, 12 Eze. 20. 40, 41 43. 27 Am. 5. 22 Mal. 1. 8, 10, 13 Ac. 24. 3.

ACCEPTABLE. Le. 22. 20 Deut. 33. 24 Ps. 19. 14 69. 13 Pr. 10. 32 31. 3 Ec. 12. 10 Is. 49. 8 58. 5 61. 2 Je. 6. 20 Da. 4. 27 Lu. 4. 19 Ro. 12. 1, 2 14. 18 15. 16 Ep. 5. 10 Phi. 4. 18 1 Ti. 2. 3 5. 4 1 Pe. 2. 5, 20.

ACCEPTABLY. He. 12. 28.

ACCEPTANCE. Is. 60. 7.

ACCEPTATION. 1 Ti.1.15 4.9.
ACCEPTED. Ge.4.7 19.21 Ex. 28.38 Le.1.4 7.18 10.19 19.7 22.21, 23, 25, 27 23.11 1 Sa.18.5 25.35 2 Ki.5.1† Es.10.3 Job 22. 8† 42.9 Is.56.7 Je.37.20 42.2 Mal.2.9 Lu.1.28† 4.24 Ac.10. 35 Ro.15.31 2 Co.5.9 6.2 8.12, 17 11.4 Ep.1.6.
ACCEPTEST, ETH. Job 34.19 Ec.9.7 Ho.8.13 Lu.20.21 Ga. 2.6.
ACCEPTING. See *Deliverance.*
ACCESS. Ro.5.2 Ep.2.18 3.12.
ACCHO, close, enclosed, pressed together. Ju.1.31.
ACCOMPANY. See *Salvation.*
ACCOMPANIED. Ac.10.23 11.12 20.4, 38.
ACCOMPANYING. See *Ark of God.*
ACCOMPLISH. Le.22.21 1 Ki. 5.9 Job 14.6 Ps.64.6 Is.55.11 Je.44.25 Eze.6.12 7.8 13.15 20. 8, 21 Da.9.2 Lu.9.31.
ACCOMPLISHED. 2 Ch.36.22 Es. 2.12 Job 15.32 Pr.13.19 Is.40.2 Je.25.12, 34 29.10 39.16 La.4.11, 22 Eze.4.6 5.13 Da.11.36 12.7 Lu.1.23 2.6, 21, 22 12.50 18.31 22.37 Jno.19.28 Ac.21.5 1 Pe. 3.9.
ACCOMPLISHING. See *Service.*
ACCOMPLISHMENT. Ac.21.26.
ACCORD. Le.25.5 Jos.9.2 Ac. 1.14 2.1, 46 4.24 5.12 7.57 8.6 12.10, 20 15.25 18.12 19.29 2 Co. 8.17 Phi.2.2.
ACCORDING. Ge.27.19 41.54. Ex. 12.25 Nu.14.17 Deut.10.9 16.10 1 Ki.3.6 Job 34.11 42.9 Ps. 7.8,17 25.7 28.4 33.22 35.24 48.10 51.1 62.12 79.11 90.11 103.10 106.45 109.26 119.25, 28, 41, 58, 65, 76,107,116, 124, 154, 159, 169, 170 150. 2 Pr.24.12, 29 Is.8.20 9.3 63.7 Je.17.10 21.14 32.19 50.29 Da. 11.3 Ho.3.1 12.2 Mi.7.15 Mat. 9.26 16.27 Lu.12.47 Jno.7.24 Ac.4.35 Ro.1.3 2.6 8.28 12.6 15.5 1 Co.15.3,4 2 Co.9.7 11.15 Ga.1.4 3.29 Ep.1.4,5,7,11 3.20 Phi.3.21 4.19 2 Ti.1.9 4.14 Tit. 3.5 He.8.9 1 Pe.1.3 4.6 2 Pe. 1.3 3.13 Re.2.23 20.12,13 22.12.
ACCORDING *to all.* See *All.*
ACCORDING *to that.* Ge.27.8 Ju. 11.36 2 Ki.14.6 2 Ch.35.26 Ezr. 6.13 Ro.4.18 2 Co.5.10 8.12.
ACCORDINGLY. See *Repay.*
ACCOUNT. Ex.12.4 2 Ki.12.4 1 Ch.27.24 2 Ch.26.11 Job 33.13 Ps.144.3 Ec.7.27 Da.6.2 Mat. 12.36 18.23 Lu.16.2 Ac.19.40 Ro.9.28† 14.12 Phi.4.17 Phile.18 He.13.17 1 Pe.4.5.
ACCOUNT, ED, ING. Deut.2.11, 20 1 Ki.1.21 10.21 2 Ch.9.20 Ps.22.30 Is.2.22 Mar.10.42 Lu. 20.35 22.24 Ro.8.36 1 Co.4, 1 Ga.3.6 He.11.19 2 Pe.3.15.
ACCURSED. Deut.21.23 Jos.6. 17, 18 7.1, 11, 12, 13, 15 22.20 1 Sa. 3.13† 1 Ch.2.7 Is.65.20 Ro.9.3 1 Co.12.3 Ga.1.8, 9.
ACCUSATION. Ez.4.6 Mat.27.37 Mar.15.26 Lu.6.7 19.8 Jno.18. 29 Ac.25.18 1 Ti.5.19 2 Pe.2.11 Jude 9.
ACCUSE. Pr.30.10 Mat.12.10 Mar.3.2 Lu.3.14 11.54 23.2, 14 Jno.5.45 8.6 Ac.24.2, 8, 13 25.5, 11 28.19 1 Pe.3.16.
ACCUSED. Da.3.8 6.24 Mat.27. 12 Mar.15.3 Lu.16.1 23.10 Ac. 22.30 23.28, 29 25.16 25.2, 7 Tit. 1.6 Re.12.10.
ACCUSER. See *Cast down.*
ACCUSERS. Jno.8.10 Ac.23.30, 35 24.8 25.16, 18 2 Ti.3.3 Tit. 2.3.
ACCUSETH, ING. Jno.5.45 Ro. 2.15.
ACCUSTOMED. See *Do Evil.*
ACELDAMA, the field of blood. Ac.1.19.
ACHAIA, grief, *or* trouble. Ac.18. 12, 27 Ro.15.26 16.5 1 Co.16.15 2 Co.9.2 11.10 1 Th.1.7, 8.
ACHAICUS, a native of Achaia. 1 Co.16.17.
ACHAN *or* **ACHAR,** he that troubles and bruises. Jos.7.18 22.20 1 Ch.2.7.
ACHIM, preparing, confirming, *or* revenging. Mat.1.14.
ACHISH, thus it is, *or* how is this? 1 Sa.21.10, 12 27.2, 6 29.2, 9 1 Ki. 2.39.
ACHMETHA. Ezr.6.2.
ACHOR, trouble. Jos.7.25 Is.65. 10 Ho.2.15.
ACHSAH, adorned. Jos.15.16 Ju. 1.12.
ACHSHAPH, poison, tricks, *or* one that breaks, *or* the lip or brim of any thing. Jos.11.1 12.20 19.25.
ACHZIB, liar, lying. Jos.19.29 Mi.1.14.
ACKNOWLEDGE. Deut.1.17† 21. 17 33.9 Ps.32.5 51.3 Pr.3.6 Is.33.13 61.9 63.16 Je.3.13 14. 20 24.5 Da.11.39 Ho.5.15 1 Co. 14.37 16.18 2 Co.1.13.
ACKNOWLEDGED, ETH, ING, MENT. Ge.38.26 2 Co.1.14 Col. 2.2 2 Ti.2.25 Tit.1.1 Philem.6 1 Jno.2.23.
ACQUAINT, ED, ING. Job 22.21 Ps.139.3 Ec.2.3 Is.53.3.
ACQUAINTANCE. 2 Ki.12.5, 7 Job 19.13 42.11 Ps.31.11 55.13 88.8, 18 Lu.2.44 23.49 Ac.24.23.
ACQUIT. Job 10.14 Na.1.3.
ACRE, S. 1 Sa.14.14 Is.5.10.
ACT. Is.28.21 59.6 Jno.8.4.
ACTS. Deut.11.3, 7 Ju.5.11 1 Sa. 12.7 2 Sa.23.20 1 Ki.10.6 11.41 2 Ki.10.34 20.20 23.19, 28 1 Ch. 11.22 29.29 2 Ch.9.5 16.11 20. 34 32.32 Es.10.2 Ps.103.7 106. 2 145.4, 6, 12 150.2.
ACTIONS. 1 Sa.2.3.
ACTIVITY. Ge.47.6.
ADADAH, the witness or testimony of the assembly. Jos.15.22.
ADAH, an assembly. Ge.4.19 36.2.
ADAIAH, the witness of the Lord. 2 Ki.22.1.
ADALIAH, one that draws water, *or* poverty, *or* cloud, vapor, death. Es.9.8.
ADAM, earthy, taken out of red earth. Ge.2.15†, 20 5.2 Deut. 32.8 Job 31.33 Ro.5.14 1 Co.15. 22, 45 1 Ti.2.13, 14 Jude 14.
ADAM (a city). Jos.3.16.
ADAMAH, red earth. Jos.19.36.
ADAMANT. Eze.3.9 Ze.7.12.
ADAMI, my man, red, earthy, human. Jos.19.33.
ADAR, high, *or* eminent. Ezr.6.15 Es.3.7, 13 8.12 9.1, 15, 17, 19, 21.
ADBEEL, a vapor, a cloud of God, *otherwise* a vexer of God. Ge.25.13.
ADD. Ge.30.24 Le.5.16 6.5 27. 13, 15, 19, 27, 31 Nu.5.7 35.6 Deut. 4.2 12.32 19.9 29.19 2 Sa.24.3 1 Ki.12.11, 14 2 Ki.20.6 1 Ch.22. 14 2 Ch.10.14 28.13 Ps.69.27 Pr.3.2 30.6 Is.29.1 39.1 38.5 Mat.6.27 Lu.12.25 Phi.1.16 2 Pe.1.5 Re.22.18.
ADDED. Deut.5.22 1 Sa.12.19 Je.36.32 45.3 Da.4.36 Mat.6.33 Lu.3.20 12.31 19.11 Ac.2.41, 47 5.14 11.24 Ga.2.6 3.19.
ADDETH, ING. Job 34.37 Pr.10. 22 16.23 Ga.3.15.
ADDER. Ge.49.17 Ps.58.4 91.13 140.3 Pr.23.32.
ADDI, my witness, adorned, passage, prey. Lu.3.28.
ADDICTED. 1 Co.16.15.
ADDITION, S. 1 Ki.7.29, 30, 36.
ADDON, basis, foundation, the Lord. Ne.7.61.
ADIEL, the witness of the Lord. 1 Ch.4.36.
ADIN, adorned, voluptuous, *or* dainty. Ezr.8.6.
ADITHAIM, assemblies, *or* testimonies. Jos.15.36.
ADJURE. 1 Ki.22.16 2 Ch.18.15 Mat.26.63 Mar.5.7 Ac.19.13.
ADJURED. Jos.6.26 1 Sa.14.24.
ADLAI, my witness, *or* my ornament. 1 Ch.27.29.
ADMAH, earthy, red earth. Ge.14. 2 Deut.29.23 Ho.11.8.
ADMATHA, a cloud of death, a mortal vapor. Es.1.14.
ADMINISTRATION, S. 1 Co.12.5 2 Co.9.12.
ADMINISTERED. 2 Cor.8.19, 20.
ADMIRATION. Jude 16 Re.17.6.
ADMIRED. 2 Th.1.10.
ADMONISH, ED. Ec.4.13 12.12 Je.42.19 Ac.27.9 Ro.15.14 Col. 3.16 1 Th.5.12 2 Th.3.15 He.8.5.
ADMONITION. 1 Co.10.11 Ep.6. 4 Tit.3.10.
ADNAH, rest, *or* testimony eternal. 1 Ch.12.20.
ADO. Mar.5.39.
ADONI-BEZEK, the Lord of Bezek or of lightning, *or* the lightning of the Lord. Ju.1.5.
ADONIJAH, the Lord is my master. 2 Sa.3.4 1 Ki.1.5, 11, 25, 50, 51 2. 21, 24, 28 1 Ch.3.2 2 Ch.17.8 Ne. 10.16.
ADONIKAM, the Lord is raised, *or* my Lord hath raised me. Ezr.2.13 Ne.7.18.
ADONIRAM, the Lord of might and elevation. 1 Ki.4.6.
ADONI-ZEDEK, the Lord of justice. Jos.10.1.
ADOPTION. Ro.8.15, 23 9.4 Ga. 4.5 Ep.1.5.
ADORAM, their beauty, their power, *or* their praise. 2 Sa.20.24.
ADORAIM, strength or power of the sea. 2 Ch.11.9.
ADORN, ED, ETH, ING. Is.61.10 Je.31.4 Lu.21.5 1 Ti.2.9. Tit.2. 10 1 Pe.3.3,5 Re.21.2.
ADRAMMELECH, the cloak, glory, grandeur, or power of the king. 2 Ki.17.31 19.37 Is.37.38.
ADRAMYTTIUM, the court of death, the mansion of death. Ac.27.2.
ADRIA. Ac.27.27.
ADULLAM, their testimony, their prey, *or* their ornament. 1 Sa.22.1 2 Sa.23.13 1 Ch.11.15 Mi.1.15.
ADVANCED. 1 Sa.12.6 Es.3.1 5. 11 10.2.
ADVANTAGE, ED, ETH. Job 35.3 Lu.9.25 Ro.3.1 1 Co.15.32 2 Co. 2.11 Jude 16.
ADVENTURE, ED. Deut.28.56 Ju. 9.17 Ac.19.31.
ADVERSARY. Ex.23.22 Nu.22. 22, 32† 1 Sa.1 6 29.4 1 Ki.5.4 11.14, 23, 25 Es.7.6 Job 1.6† 31. 35 Ps.74.10 109.6† Is.50.8 La. 1.10 2.4 4.12 Am.3.11 Zec.3. 1† Mat.5.25 Lu.12.58 18.3 1 Ti.5.14 1 Pe.5.8.
ADVERSARIES. Deut.32.27, 43 Jos.5.13 1 Sa.2.10 2 Sa.19.22 Ezr.4.1 Ne.4.11 Ps.38.20. 69.19 71.13 81.14 89.42 109.4, 20, 29 Is. 1.24 9.11 11.13 59.18 63.18 64.2 Je.30.16 46.10 50.7 La.1.5, 7, 17 2.17 Mi.5.9 Na.1.2 Lu.13.17 21.15 1 Co.16.9 Phi.1.28 He.10. 27.
ADVERSITY, IES. 1 Sam.10.19 2 Sa.4.9 2 Ch.15.6 Ps.10.6 31.7 35.15 94.13 Pr.17.17 24.10 Ec. 7.14 Is.30.20 He.13.3.
ADVERTISE. Nu.24.14 Ru.4.4.
ADVICE. Ju.19.30 20.7 1 Sa.25.33 2 Sa.19.43 2 Ch.10.9, 14 25.17 Pr. 20.18 2 Co.8.10.
ADVISE, ED. 2 Sa.24.13 1 Ki.12.6 1 Ch.21.12 Pr.13.10 Ac.27.12.
ADVISEMENT. 1 Ch.12.19.
ADULTERER, S. Le.20.10 Job 24.15 Ps.50.18 Is.57.3 Je.9.2 23.10 Ho.7.4 Mal.3.5 Lu.18.11 1 Co.6.9 He.13.4 Ja.4.4.
ADULTERESS, ES. Le.20.10 Pr. 6.26 Eze.34.45 Ho.3.1 Ro.7.3.
ADULTEROUS. Pr.30.20 Mat.12. 39 16.4 Mar.8.38.
ADULTERY, IES. Ex.20.14 Le. 20.10 Deut.5.18 Pr.6.32 Je.3.8, 9 5.7 7.9 13.27 23.14 29.23 Eze.16.32 23.37, 43 Ho.2.2 4.2 13.14 Mat.5.27, 28, 32 15.19 19. 9, 18 Mar.7.21 10.11, 19 Lu.16.18 18.20 Jno.8.3, 4 Ro.2.22 13.9 Ga.5.19 Ja.2.22 2 Pe.2.14 Re.2. 22.
ADVOCATE. 1 Jno.2.1.
AFAR, joined with *Off.* Ge.22.4 37.18 Ex.24.1 33.7 Nu.9.10 2 Ki.4.25 Ezr.3.13 Ne.12.43 Job 36.3, 25 39.29 Ps.65.5 138.6 139.2 Pr.31.14 Is.23.7 66.19 Je.23.23 30.10 31.3†, 10 46.27 49.30 51.50 Mi.4.3 Mat.26.58 27.55 Mar.5.6 11.13 14.54 15.40 Lu.16.23 22.54 Ac.2.39 Ep.2.17 He.11.13 2 Pe. 1.9.
See *Far, Stand, Stood.*
AFFAIRS. 1 Ch.26.32 Ps.112.5 Da.2.49 3.12 Ep.6.21, 22 Phi.1.27 2 Ti.2.4.
AFFECT, ED, ETH. La.3.51 Ac. 14.2 Ga.4.17, 18.
AFFECTION. 1 Ch.29.3 Ro.1.31 2 Co.7.15 Col.3.2, 5 2 Ti.3.3.
AFFECTIONS. Ro.1.26 Ga.5.24.
AFFECTIONATELY. 1 Th.2.8.
AFFECTIONED. Ro.12.10.
AFFINITY. 1 Ki.3.1 2 Ch.18.1 Ezr.9.14.
AFFIRM, ED. Lu.22.59 Ac.12.15 25.19 Ro.3.8 1 Ti.1.7 Tit.3.8.
AFFLICT. Ge.15.13 31.50 Ex. 1.11 22.22, 23 23.22† Le.16.29, 31 23.27, 32 Nu.24.24 29.7 30.13 Ju.16.5, 6, 19 2 Sa.7.10 1 Ki.8.35 11.39 2 Ch.6.26 Ezr.8.21 Job 37.23 Ps.44.2 55.19 89.22 94.5 143.12 Is.9.1 51.23 58.5 64.12 Je.31.28 La.3.33 Am.5.12 6.14 Na.1.12 Zep.3.19.
AFFLICTED. Ex.1.12 Le.23.29 Nu.11.11 Deut.26.6 Ru.1.21 2 Sa.22.28 1 Ki.2.26 2 Ki.17.20 Job 6.14 30.11 34.28 Ps.9.12† 10.12† 18.27 22.24 25.16 82.3 88.7, 15 90.15 107.17 116.10 119. 67, 71, 75, 107 129.1, 2 140.12 Pr. 15.15 22.22 26.28 31.5 Is.9.1 49.13 51.21 53.4, 7 54.11 58.3, 10 60.14 63.9 La.1.4, 5, 12 Mi. 4.6 Na.1.12 Zep.3.12 Mat.24.9 2 Co.1.6 1 Ti.5.10 He.11.37 Ja. 4.9 5.13.
AFFLICTION. Ge.16.11 29.32 31.42 41.52 Ex.3.7, 17 4.31 Deut. 16.3 26.7 1 Sa.1.11 2.32† 2 Sa. 16.12 1 Ki.22.27 2 Ki.14.26 2 Ch. 18.26 20.9 33.12 Ne.1.3 9.9 Job 5.6 10.15 30.16, 27 36.8, 15, 21 Ps.25.18 44.24 66.11 78.42† 88.9 106.44 107.10, 39, 41 119.50, 92, 153 Is.30.20 48.10 63.9 Je. 4.15 15.11 16.19 30.15 48.16 La.1.3, 7, 9 3.1, 19 Ho.5.15 Am. 6.6 Ob.13 Jonah 2.2 Na.1.9 Hab.3.7 Zec.1.15 8.10 10.11 Mar.4.17 13.19 Ac.7.11, 34 2 Co. 2.4 4.17 8.2 Phi.1.16 4.14 1 Th. 1.6 3.7 He.11.25 Ja.1.27 5. 10.
AFFLICTIONS. Ps.34.19 132.1 Ac.7.10 20.23 2 Co.6.4 Col.1.24 1 Th.3.3 2 Ti.1.8 3.11 4.5 He. 10.32, 33 1 Pe.5.9.
AFFORDING. Ps.144.13.
AFFRIGHT, ED. De.7.21 2 Ch. 32.18 Job 18.20 39.22 Is.21.4 Je.51.32 Mar.16.5, 6 Lu.24.37 Re.11.13.
AFOOT. Mar.6.33 Ac.20.13.
AFORE. 2 Ki.20.4 Ps.129.6 Is. 18.5 Eze.33.22 Ro.1.2 9.23 Ep.3.3.
AFOREHAND. Mar.14.8.
AFORETIME. Job 17.6 Is.52.4 Je.30.20 Da.6.10 Jno.9.13 Ro. 15.4.
AFRAID. Ge.42.35 Ex.34.30 Le. 26.6 Nu.12.8 Deut.7.19 Ju.7.3 1 Sa.4.7 18.29 2 Sa.1.14 14.15 17.2 22.5 Ne.6.9 Job 9.28 11.19 13.11, 21 15.24 18.11 21.6 23.15 33.7 39.20 41.25 Ps.18.4 56.3 65.8 77.16 83.15 119.120 Is.17.2 33.14 41.5 57.11 Je.30.10 36.24 38.19 39.17 Eze.34.28 39.26 Da. 4.5 Jonah 1.5, 10 Na.2.11 Hab. 2.17 Mi.4.4 Zep.3.13 Mar.5.15 9.32 10.32 16.8 Lu.8.25, 35 Ac. 9.26 22.9 Ga.4.11 He.11.23 1 Pe.3.6 2 Pe.2.10.
Be **AFRAID.** Deut.1.29 31.6 1 Sa. 23.3 2 Sa.22.46 Ne.6.13 Job 5. 21 19.29 Ps.18.45 27.1 Is.8.12 19.17 44.8 57.12 Ro.13.4.
Not be **AFRAID.** Deut.1.17 7.18 18.22 Ps.3.6 56.11 91.5 112.7, 8 Pr.3.24 Is.12.2 31.4 Am.3.6 Ro.13.3.
Be not **AFRAID.** Deut.20.1 Jos. 11.6 1 Sa.28.13 2 Ki.1.15 Ne. 4.14 Ps.49.16 Pr.3.25 Is.40.9 Je.1.8 10.5 Eze.2.6 Mat.14.27 17.7 28.10 Mar.5.36 6.50 Lu. 12.4 Jno.6.20 Ac.18.9 1 Pe.3.14.
Sore **AFRAID.** Ge.20.8 Ex.14.10 Nu.22.3 Jos.9.24 1 Sa.17.24 28.20 31.4 1 Ch.10.4 Ne.2.2 Mar.9.6 Lu.2.9.
Was **AFRAID.** Ge.3.10 18.15 32.7 Ex.3.6 Deut.9.19 Ru.3.8 1 Sa. 18.12, 15 21.1 28.5 2 Sa.6.9 1 Ch.13.12 21.30 Job 3.25 32.6 Je.26.21 Da.8.17 Ha.3.2 Mal. 2.5 Mat.2.22 14.30 25.25 Jno. 19.8 Ac.10.4.
AFRESH. He.6.6.
AFTER. Ge.18.12 38.24 Nu.15 39 Deut.6.14 Jos.10.14 1 Sa.15. 31 24.14 1 Ki.17.13 Ne.13.19 Job 10.6 30.5 Ps.28.4 Ec.1.11 Is.11.3 Eze.46.17 Ho.11.10 Mat. 26.32 Mar.16.14, 19 Lu.6.1 22. 58, 59 23.26 Jno.13.27 Ac.5.7 Ga.3.17 2 Pe.2.6.
AFTER *that.* Ex.3.20 Deut.24.4 Ju.15.7 2 Sa.21.14 Job 21.3 Ec. 9.3 Je.31.19 Lu.12.4 13.9 15.4 Ac.7.7 1 Co.15.6 Re.20.3.
AFTER *this.* Ge.23.19 2 Sa.2.1 Ac.15.16.
AFTERNOON. Ju.19.8.
AFTERWARD, S. Ex.11.1 Nu. 31.2 Ju.7.11 1 Sa.9.13 24.5 Job 18.2 Ps.73.24 Pr.20.17 24.27 28.23 29.11 Ho.3.5 Joel 2.28 Mat.4.2 21.32 Lu.4.2 Jno.5.14 13.36 1 Co.15.23 Ga.3.23 He.4.8 12.11, 17 Jude 5.
AGABUS, a locust, *or* the feast of the father. Ac.11.28 21.10.
AGAG, roof, floor. Nu.24.7 1 Sa. 15.9, 33.
AGAGITE, of the race of Agag. See *Haman.*
AGAIN. Ge.8.21 15.16 30.31 38.26 Ex.10.29 14.13 23.4 Nu. 32.15 Jos.5.2 2 Sa.16.19 1 Ki. 17.22 2 Ki.19.30 Ezr.9.14 Ne. 13.21 Job 14.14 Ps.85.6 107.39 140.10 Pr.2.19 19.19 Ec.8.14 Eze.26.21 Am.7.8 8.2, 14 Zec.2. 12 Jno.4.13 Ro.8.15 9.20† Phi. 4.4 He.1.5 2.13 1 Pe.1.3.
See *Born, Bring, Brought, Come, Turn, Turned.*
AGAINST. Ge.16.12 Ex.7.15 Le. 20.3 Deut.29.20 2 Ki.16.11 19. 22 Is.40.10† Je.25.13 Eze.13.20 Mat.10.35 12.30 Lu.2.34 12.53 14.31 Ac.19.36 28.22.
See *Another, God, Him, Jerusalem, Israel, Lord, Me, Over, Thee, Them, Us, You.*
AGAR. See *Hagar.* Ga.4.24, 25.
AGATE, S. Ex.28.19 39.12 Is. 54.12 Eze.27.16.
AGE. Ge.47.28 48.10 Nu.8.25 1 Sa.2.33 1 Ki.14.4 1 Ch.23.3, 24 2 Ch.36.17 Job 5.26 8.8 11.17 Ps.39.5 Is.38.12 Zec.8.4 Mar. 5.42 Lu.2.36, 52† 3.23 8.42 Jno.9.21, 23 Ac.13.36† 1 Co.7.36 14.20† Ep.4.13† He.5.14 11.11.
See *Old, Stricken.*
AGES. Ps.145.13† Is.26.4† Ep. 2.7 3.5, 21 Col.1.26.
AGED. 2 Sa.19.32 Job 12.20 15.10 29.8 32.9 Je.6.11 Tit.2.2, 3 Philem.9.
AGO. 1 Sa.9.20 2 Ki.19.25 Ezr. 5.11 Is.22.11 37.26 Mat.11.21 Mar.9.21 Lu.10.13 Ac.10.30 15. 7 2 Co.8.10 9.2 12.2.
AGONE. 1 Sa.30.13.
AGONY Lu.22.44.
AGREE, ED, ETH. Am.3.3 Mat. 5.25 18.19 20.2, 13 Mar.14.56 59.70 Lu.5.36 Jno.9.22 Ac.5.9, 40 15.15 25.20 28.25 1 Jno.5.8 Re.17.17.
AGREEMENT. 2 Ki.18.31 Is.28. 15, 18 36.16 Da.11.6 2 Co.6.16.
AGRIPPA. Ac.25.13, 22, 26 26.7 27.28.
AGROUND. Ac.27.41.
AGUE. Le.26.16.
AGUR, a stranger, *or* gathering, *or* gathered together. Pr.30.1.
AH. Ps.35.25 Is.1.4, 24 Je.1.6 4.10 14.13 22.18 32.17 34.5 Eze.4.14 9.8 11.13 20.49 21.15 Mar.15.29.
AHA. Ps.35.21 40.15 70.3 Is.44. 16 Eze.25.3 26.2 36.2.
AHAB, the brother of the father, uncle *or* father of the brother. Ki.16.30, 33 18.1, 6, 9, 42, 46 20. 3 21.4, 21, 25, 29 22.20, 40 2 Ki.1.1 3.5 8.18, 27 9.7, 8, 25 10.11 21.3, 13 2 Ch.18.19 21.13 Je.29.21, 22 Mi.6.16.
AHASUERUS, prince, head, *or* chief. Ezr.4.6 Es.1.1 2.16, 21 3.12 6.2 8.1, 10 10.3 Da.9.1.
AHAVAH, essence, *or* generation. Ezr.8.15, 21, 31.
AHAZ, one that takes and possesses. 2 Ki.16.2, 11 20.11 23.12 1 Ch.8. 35 9.41 2 Ch.28.1, 19 22.24 Is.1. 1 7.3, 10 38.8 Ho.1.1 Mi.1.1.
AHAZIAH, seizure, possession, *or* vision of the Lord. 1 Ki.22.40 2 Ki.1.2 8.24, 29 9.23, 27 10.13 2 Ch.20.35 22.7, 9.
AHIAH, brother of the Lord. 1 Sa. 14.3, 18 1 Ki.4.3.
AHIEZER, brother of assistance. Nu.1.12.
AHIJAH, brother of the Lord. 1 Ki.11.29 12.15 14.2, 4, 6 15.27 1 Ch.2.25 11.36 26.20 2 Ch.9.29 20.15 Ne.10.26.
AHIKAM, a brother that raises up. 2 Ki.22.12 25.22 2 Ch.34.20 Je. 26.24 40.6. See *Gedaliah.*
AHILUD, a brother born. 2 Sa.8.16.
AHIMAAZ, brother of the council, *or* my brother is counselor. 1 Sa. 14.50 2 Sa.17.17 18.27 1 Ki.4.15 1 Ch.6.8.
AHIMAN, a brother prepared, *or* brother of the right hand. Nu.13. 22 Ju.1.10 1 Ch.9.17.
AHIMELECH, my brother is a king, *or* the brother of my king. 1 Sa. 21.1 22.9, 16 26.6 2 Sa.8.17 1 Ch.18.16 24.3, 6, 31.
AHIMOTH, brother of death, *or* my brother is dead. 1 Ch.6.25.
AHINOAM, the beauty of the brother. 1 Sa.14.50 25.43.
See *Abigail.*
AHIO, his brother, his brethren. 2 Sa.6.3 1 Ch.13.7.
AHIRA, brother of iniquity, *or* brother or companion of the shepherd. Nu.1.15.
AHISAMACH, brother of strength. Ex.35.34.
AHISHAR, brother of a prince or of a song. 1 Ki.4.6.
AHITHOPHEL, brother of ruin or folly. 2 Sa.15, 12, 31, 34 16.15, 23 17.7, 15, 23 1 Ch.27.33.
AHITUB, brother of goodness. 1 Sa.22.12 2 Sa.8.17 1 Ch.18.16.
AHIHUD, brother of praise. Nu. 34.27.
AHLAB, which is of milk, *or* which is fat; *otherwise,* brother of the heart. Ju.1.31.
AHOLAH, his tabernacle. Eze. 23.4, 36.
AHOLIAB, the tent of the father. Ex.36.1.
AHOLIBAH, my tent in her. Eze 23.4, 36.
AHOLIBAMAH, my tabernacle is exalted. Ge.36.2.5.
AI, *or* **HAI,** mass, *or* heap. Ge.13.3 Jos.7.4 8.1 10.2 Ezr.2.28 Ne. 7.32 Je.49.3.
AIATH, *the same as* **AI.** Is.10.28.
AIDED. Ju.9.24.
AILED, ETH. Ge.21.17 Ju.18.23 1 Sa.11.5 2 Sa.14.5 2 Ki.6.28 Ps.114.5 Is.22.1.
AIR. 2 Sa.21.10 Job 41.16 Pr. 30.19 Ec.10.20 Mat.8.20 13.32 Mar.4.32 Lu.9.58 Ac.22.23 1 Co. 9.26 14.9 Ep.2.2 1 Th.4.17 Re. 9.2 16.17.
See *Fowls.*
AJALON, a chain, *or* strength, *or* a stag. Jos.10.12.
ALAMMELECH, God is king. Jos.19.26.
ALARM. Nu.10, 5, 6, 7, 9 2 Ch.13. 12 Is.16.9† Je.4.19 49.2 Jo 1 2.1 Zep.1.16.
ALAS. Nu.12.11 24.23 Jos.7.7 Ju.6.22 11.35 1 Ki.13.30 2 Ki. 3.10 6.5, 15 Je.30.7 Eze.6.11 Joel 1.15 Am.5.16 Re.18.10, 16, 19.
ALBEIT. Eze.13.7 Phile.19.
ALEXANDER, or that assists men, *or* that helps stoutly, *or* that turns away evil. Mar.15.21 Ac.4.6 19. 33 1 Ti.1.20 2 Ti.4.14.
ALEXANDRIA, a city in Egypt. Ac.18.24 27.6.
ALEXANDRIANS. Ac.6.9.
ALIEN, S. Ex.18.3 Deut.14.21

Job 19.15 Ps.69.8 Is.61.5 La.5.2 Ep.2.22 He.11.34.

ALIENATE, ED. Is.1.4† Eze. 23.17, 18, 22, 28 48.14 Ep.4.18 Col.1.21.

ALIKE. Deut.12.22 15.22 1 Sa. 30.24 Job 21.26 Ps.33.15 139.12 Pr.20.10 27.15 Ec.9.2 11.6 Ro. 14.5.

ALIVE. Ge.7.23 12.12 50.20 Ex. 1.17, 18, 22 22.4 Le.10.16 14.4 16.10 26.36 Nu.16.33 21.35 22.33 31.15 Deut.4.4 5.3 6.24 20.16 32.39 Jos.2.13 6.25 8.23 14.10 Ju.8.15 21.14 1 Sa.2.6 15.8 27.9 1 Ki.18.5 20.18 21.15 2 Ki.5.7 7.4, 12 10.14 2 Ch.25.12 Ps.30.3 Pr.1.12 Je.49.11 Eze. 13.18, 19 18.27 Da.5.19 Ha.3.2† Mar.16.11 Lu.15.24, 32 24.23 Ac. 1.3 9.41 20.12 25.19 Ro.6.11, 13 7.9 1 Co.15.22 1 Th.4, 15, 17 2 Ti. 2.26† Re.1.18 2.8 19.20.

Keep **ALIVE.** See *Keep.*

Yet **ALIVE.** Ge.43.7, 27, 28 45.26, 28 46.30 Ex.4.18 Deut.31.27 2 Sa.12.18, 21, 22 18.14 1 Ki.20.32 Ec.4.2 Eze.7.13 Mat.27.63.

ALL. Ge.20.7 24.36 31.43 37.3 39.3 42.11 45.11 48.15 Ex.20.11 33.19 Nu.19.14 23.13 Deut.5.3, 13 29.10 Jos.21.45 23.14 1 Sa. 6.4 9.19 16.11 30.8 2 Sa.16.4 1 Ki.14.10 16.25 20.4 1 Ch.7.3 Ezr.8.22 Ne.9.6 Job 16.2 34. 13†, 19 Ps.14.3 22.17 34.19 38.9 44.17 69.19 104.27 119.91 Pr. 1.14 22.2 Ec.3.20 12.13† Is.64.9 Je.9.2 Eze.7.16 20.40 37.22 40.4 43.11 Da.1.19 Ho.5.2 7.4 Am. 9.1 Na.3.1 Mal.2.10 Mat.5.18 13.56 22.28 Mar.12.33, 44 Lu.4.7 6.10 8.40 13.3 15.31 17.10 18.22 21.4 Jno.1.16 4.39 13.10 17.21 Ac.4.33 10.33 11.23 16.28 22.3 26.29 27.35 Ro.1.8 8.32 1 Co.3. 22 15.10 Ga.3.22 Phi.4.18 2 Th. 2.12 2 Ti.3.11 He.1.14 12.8 1 Pe.3.8 2 Pe.3.9 1 Jno.2.19.

Above **ALL.** See *Above.*

According to **ALL.** Ge.6.22 7.5 Ex.31.11 36.1 39.32, 42 40.16 Nu.2.34 8.20 9.5 29.40 Deut.1. 3, 41 Jos.11.23 1 Ki.8.56 11.37 22.53 2 Ki.15.30 18.3 23.32, 37 24.9, 19 1 Ch.17.15 2 Ch.2.16† 26. 4 27.2 29.2 Ne.5.19 Je.21.2 42.20 50.29 Eze.24.24 Da.9.16.

After **ALL.** Deut.29.18 2 Ch.34.21 Ezr.9.13 Eze.16.23 Mat.6.32 Phi. 2.26.

At **ALL.** Ex.5.23 22.23 Le.27.13 Nu.22.38 Deut.8.19 1 Sa.20.6 1 Ki.9.6 Je.11.12 Eze.20.32 Ho. 11.7 Mi.1.10 Na.1.3 Jno.19.11 1 Co.16.12 1 Jno.1.5 Re.18.21, 22.

Before **ALL.** Ge.23.18 Le.10.3 2 Ch.33.7 Je.33.9 Mat.26.70 Ga. 2.14 1 Ti.5.20.

For **ALL.** Nu.8.18 Deut.22.5 25. 16 31.18 Ps.10.5 78.32 116.12 Ec.5.9 11.9 Is.40.2 Eze.6.11 20.43 Da.4.21 Lu.3.19 20.38 Ro.3.23 2 Co.5.14 Phi.2.21 1 Ti. 2.6 He.8.11 10.10.

From **ALL.** Ge.48.16 Le.16.30 Ps. 34.4 Je.16.15 Da.7.7 Ho.4.4.

In **ALL.** Ge.21.12, 22 Deut.20.9 Jos.22.2 2 Sa.23.39 1 Ki.2.3, 28 1 Ch.2.6 Ne.9.33 Ps.10.4 Pr.3.6 Is.39.2 63.9 Je.38.9 Eze.21.24 Ho.12.8 Ac.27.37 Ro.8.37 1 Co. 12.6 15.28 Ep.1.23 Col.3.11 2 Th.1.10 He.13.4 2 Pe.3.16.

ALL *night.* See *Night.*

Of **ALL.** Ge.6.2 14.20 28.22 Ex. 9.4 Jos.8.35 Ju.13.13 2 Sa.16.21 2 Ki.9.5 Es.6.10 Job 8.13 Ec. 6.2 Eze.43.11 Am.3.2 Mar.9.35 10.44 Jno.6.39 Ac.10.36 1 Co. 14.24 Ga.4.1 Ep.4.6 He.7.2 12. 23 Ja.2.10.

On or upon **ALL.** Ge.39.5 Is.4.5 Eze.40.4 Ro.3.22 11.32 Jude 15 Re.3.10.

Over **ALL.** 2 Sa.3.21 1 Ch.29.12 Ps.103.19 Mat.24.47 Lu.12.44 Jno.17.2 Ro.9.5 10.12.

ALL *these.* Ge.15.10 42.36 49.28 Ex.20.1 Job 12.9 Je.9.26 Ha.2.6 Mat.6.33 24.8 Mar.7.23 Lu.12.31 Ac.2.7 1 Co.12.11 Col.3.8 He. 11.13.

ALL *this.* Ge.41.39 Deut.32.27 Ju.6.13 1 Sa.22.15 2 Sa.14.19 1 Ch.28.19 2 Ch.21.18 29.28 Ezr. 8.35 Ne.9.38 Es.5.13 Job 1.22 2.10 13.1 Ps.44.17 78.32 Ec.7.23 8.9 9.1 Is.5.25 9.12, 17, 21 10.4 48.6 Da.4.28 5.22 7.16 Ho.7.10 Mi.1.5 Mat.1.22 21.4 26.56 Lu. 16.26 24.21.

ALL *that he had.* Ge.12.20 13.1 25.5 31.21 39.4, 5, 6 Mat.18.25 Mar.5.26 12.44 Lu.21.4.

To or unto **ALL.** Ps.145.9 Ec.2.14 9.2, 3, 11 Is.36.6 Mar.13.37 Lu. 12.41 Ac.2.39 4.16 Ro.10.12 13.7 1 Co.9.19 1 Ti.4.15.

With **ALL.** Nu.16.30 Deut.6.5 11.13 2 Ch.25.7 Pr.4.7 Mat.22.37 Ac.10.2 16.34 1 Co.1.2 Phi.1.25 2.17.

ALL *the while.* 1 Sa.22.4 25.7 27.11 Job 27.3.

ALL *ye.* Is.48.14 50.11 66.10 Je. 29.20 La.1.12 Mat.11.28 23.8 26.31 Mar.14.27 Ac.2.14.

See *Congregation, Day, Earth, Israel, Men, People, Things, etc.*

ALLEGING. Ac.17.3.

ALLEGORY. Ga.4.24.

ALLELUIA, praise the Lord. Re. 19.1, 3, 4, 6.

ALLIED. Ne.13.4.

ALLON, an oak, *or* strong. 1 Ch. 4.37.

ALLON-BACHUTH, the oak of weeping. Ge.35.9.

ALLOW. Lu.11.48 Ac.24.15 Ro. 7.15.

ALLOWED, ETH. Ro.14.22 1 Th. 2.4.

ALLOWANCE. 2 Ki.25.30 Pr. 30.8† Lu.3.14†.

ALLURE. Ho.2.14 2 Pe.2.18.

ALMIGHTY. Ge.17.1 28.3 35.11 43.14 48.3 49.25 Ex.6.3 Nu. 24.4, 16 Ru.1.20, 21 Job 5.17 6.4, 14 8.3, 5 11.7 13.3 15.25 21.15, 20 22.3, 17, 23, 25, 26 23.16 24.1 27.2, 10, 11, 13 29.5 31.2, 35 32.8 33.4 34.10, 12 35.13 37.23 40.2 Ps.68.14 91.1 Is.13.6 Eze.1.24 10.5 Da.11.38† Joel 1.15 2 Co. 6.18 Re.1.8 4.8 11.17 15.3 16. 7, 14 19.15 21.22.

ALMODOD, measure of God. Ge. 10.26.

ALMOND, S. Ge.43.11 Ex.25. 33, 34 37.19, 20 Nu.17.8 Ec.12.5 Je.1.11.

ALMOST. Ex.17.4 Ps.73.2 94.17 119.87 Pr.5.14 Ac.13.44 19.26 21.27 26.28, 29 He.9.22.

ALMS. Mat.6.1, 2, 4 Lu.11.41 12.33 Ac.3.2, 3, 10 10.2, 4, 31 24.17.

ALMS-*deeds.* Ac.9.36.

ALMUG-*trees.* 1 Ki.10.11, 12.

ALOES. Ps.45.8 Pr.7.17 Ca.4.14 Jno.19.39.

ALOFT. Pr.18.10†.

ALONE. Ge.2.18 Ex.18.18 24.2 Le.13.46 Nu.11.14, 17 23.9 Deut. 1.9, 12 32.12 33.28 Jos 22.20 2 Sa.18.24, 25, 26 1 Ki.11.29 2 Ki. 19.15 1 Ch.29.1 Es.3.6 Job 1.15, 16, 17, 19 9.8 15.19 31.17 Ps. 83.18 86.10 102.7 136.4 148.13 Ec.4.8, 10 Is.2.11, 17 14.31 37.16 51.2 63.3 La.3.28 Da.10.7 Ho. 8.9 Mat.4.4 14.23 18.15 Mar. 4.34 6.47 Lu.4.4 5.21 6.4 9. 18, 36 10.40 Jno.6.15, 22 8.16 16.32 17.20 Ac.19.26 Ro.4.23 Ga.6.4 He.9.7 Ja.2.17.

Left **ALONE.** Ge.32.24 42.38 44. 20 Is.49.21 Da.10.8 Jno.8.9, 29 Ro.11.3.

Let **ALONE.** Ex.14.12 32.10 Deut.9.14 Ju.11.37 2 Sa.16.11 2 Ki.4.27 Ezr.6.7 Job 10.20 13. 13 Ho.4.17 Mat.15.14 Mar.1.24 14.6 15.36 Lu.4.34 13.8 Jno.11. 48 12.7 Ac.5.38.

ALONG. Nu.21.22 1 Sa.6.12 28. 20 2 Sa.3.16 16.13 Je.41.6.

ALOOF. Ps.38.11.

ALOUD. See *Cry, Cried, Sing.*

ALPHA (the first letter of the Greek alphabet). Re.1.8, 11 21.6 22.13.

ALPHEUS, a thousand, *or* learned, *or* chief. Mat.10.3 Mar.2.14 3.18 Lu.6.15 Ac.1.13.

ALREADY. Ex.1.5 Ec.1.10 Mal. 2.2 Mat.17.12 Jno.3.18 1 Co.5.3 Phi.3.16 1 Ti.5.15 Re.2.25.

ALSO. Ge.6.3 Nu.16.10 1 Sa.14. 44 2 Sa.3.35 19.13 2 Ki.7.4 Ps. 68.18 Is.7.13 Zec.8.21 Mat.6.21 26.73 Mar.1.38 2.28 Lu.6.5 11. 45 12.34 Jno.5.19 12.26 14.3 Ac.12.3 Ro.16.2 1 Co.9.8 15.8 2 Ti.1.5 Ja.2.26 1 Jno.4.21.

ALTAR. Ge.8.20 12.7 22.9 35.1,3 Ex.17.15 20.24 21.14 29.37, 44 30.27 40.10 Le.6.9 Nu.7.84 18.3 Jos.22.34 Ju.6.25, 31 1 Sa. 2.33 2 Sa.24.18 1 Ki.13.2 18.30, 35 2 Ki.18.22 Ps.26.6 43.4 Is. 19.19 27.9 36.7 56.7 La.2.7 Eze.8.16 Joel 1.13 2.17 Am.2.8 Mal.1.7, 10 2.13 Mat.5.23 23.18, 35 Lu.11.51 Ac.17.23 1 Co.9.13 10.18 He.7.13 13.10 Re.6.9 8.3 9.13. See *Built.*

ALTARS. Ex.34.13 Nu.23.1 Deut.7.5 12.3 1 Ki.19.10, 14 2 Ch. 34.5 Ps.84.3 Is.17.8 Je.17.1, 2 Eze.6.4 Ho.8.11 10.8 12.11 Am. 3.14 Ro.11.3.

ALTER. Le.27.10 Ezr.6.11, 12 Ps.89.34 Pr.31.5†.

ALTERED. Es.1.19 Lu.9.29.

ALTERETH. Da.6.8, 12.

ALTERING. Nu.14.34†.

ALTHOUGH. Ex.13.17 2 Sa.23.5 Job 2.3 Je.31.32 Eze.11.16 Ha. 3.17 Mar.14.29 Ga.6.1†.

ALTOGETHER. Nu.16.13 Deut. 16.20 Ps.14.3 19.9 39.5 50.21 53.3 139.4 Ca.5.16 Jno.9.34 Ac. 26.29 1 Co.5.10 9.10 2 Co.4.8†.

ALWAY, S. Deut.5.29 11.1 14. 23 Job 7.16 27.10 Ps.16.8 103.9 119.112 Pr.8.30 Is.57.16 Mat. 28.20 Mar.14.7 Jno.8.29 11.42 12.8 Ac.10.2 2 Co.2.14 Phi.1.4, 20 2.12 4.4 1 Th.2.16 2 Pe.1.15.

I AM, I AM *that* **I AM.** Ex.3.14 Nu.11.21 Ne.6.11 Job 9.32 Ps. 35.3 39.4 50.7 143.12 Is.44.6 47.8 48.12 58.9 Zep.2.15 Mat. 16.13 Mar.8.27 Lu.9.18 22.70 Jno.6.35 8.12, 58 12.26 17.24 Ac.26.29 27.23 1 Co.15.10 Ga.4. 12 Phi.4.11 Re.1.11, 18 19.10.

AM I. Ge.4.9 30.2 2 Ki.5.7 18. 25 Is.36.10 Je.23.23 Mat.18.20 Jno.7.33 1 Co.9.1 2 Co.12.10.

Here **AM I,** *or here* **I AM.** See *Here.*

AMALEK, a people that licks up, *or* takes away all, *or* uses ill. Ge.36. 12 Ex.17.8, 14, 16 Nu.24.20 Deut. 25.17, 19 Ju.5.14 1 Sa.15.2, 3, 5 28.18 Ps.83.7.

AMALEKITE, S, *people descended from Amalek.* Nu.14.45 Ju.6.3 7.12 10.12 1 Sa.14.48 15.6, 7, 20 27.8 30.1 2 Sa.1.1, 8, 13 1 Ch.4.43.

AMANA, integrity and truth. Ca. 4.8.

AMARIAH, the Lord says, *or* the excellency of the Lord. Zep.1.1.

AMASA, a forgiving people, *or* sparing the people, *or* the burden of the people. 2 Sa.17.25 20.9, 12 1 Ki. 2.5, 32 1 Ch.2.17 2 Ch.28.12.

AMAZED. Ju.20.41 Job 32.15 Is.13.8 Eze.32.10 Mat.19.25 Mar. 2.12 14.33 Lu.4.36 5.26 9.43 Ac.9.21.

AMAZEMENT. Ac.3.10 1 Pe.3.6.

AMAZIAH, the strength of the Lord. 2 Ki.12.21 13.12 14.11, 15 15.3 1 Ch.6.45 2 Ch.24.27 25.27 26.4 Am.7.10.

AMBASSADOR. Pr.13.17 Je.49. 14 Ob.1 Ep.6.20.

AMBASSADORS. Jos.9.4 2 Ch. 32.31 35.21 Is.18.2 30.4 33.7 Eze.17.15 2 Co.5.20.

AMBASSAGE. Lu.14.32.

AMBER. See *Color.*

AMBUSH, ES. Jos.8.2 Je.51.12.

AMBUSHMENT, S. 2 Ch.13.13 20.22.

AMEN. Nu.5.22 Deut.27.15 1 Ki. 1.36 1 Ch.16.36 Ps.41.13 72.19 89.52 106.48 Je.28.6 Mat.6.13 1 Co.14.16 2 Co.1.20 Re.1.18 3.14 5.14 19.4 22.20.

AMEND. Je.7.3, 5 26.13 35.15 Jno.4.52.

AMENDMENT. Mat.3.8†.

AMENDS. Le.5.16.

AMERCE. Deut.22.19.

AMETHYST. See *Agate* and *Jacinth.*

AMIABLE. Ps.84.1.

AMISS. 2 Ch.6.37 Da.3.29 Lu. 23.41 Ja.4.3.

AMMAH, my people. 2 Sa.2.24.

AMMI, my people. Ho.2.1.

AMMIHUD, people of praise, *or* praise is with me. Nu.1.10.

AMMI-NADAB, my people is liberal, *or* prince of the people, *or* a people that vows. Ex.6.23 Ru.4. 20 Mat.1.4.

AMMI-NADIB. Ca.6.12.

AMMISHADDAI, the people of the Almighty, *or* the Almighty is with me. Nu.1.12.

AMMON, a people, *or* the son of my people. Ge.19.38 Ju.10.11 11.4, 15, 33 2 Sa.10.11, 14 12.9, 31 1 Ki. 11.7, 33 2 Ki.23.13 1 Ch.19.12 20.3 Ne.13.23 Ps.83.7 Is.11.14 Je.9.26 25.21 49.6 Da.11.41 Zep.2.9.

AMMONITE, S, *descendants of* Benammi, *son of Lot by his youngest daughter.* Deut.23.3 1 Sa.11.11 1 Ki.11.1 2 Ch.26.8 Ezr.9.1 Ne. 13.1 Je.27.3 49.2 Eze.25.5, 10.

AMNON, faithful, *or* tosterfather, *or* tutor, *or* son of the mother. 2 Sa. 3.2 13.2, 26, 28 1 Ch.3.1 4.20.

AMON, faithful, true. 1 Ki.22.26 2 Ki.21.18, 23 2 Ch.18.25 33.22 Ne.7.59 Mat.1.10.

AMONG. Nu.14.14 Ezr.10.18 Ne.13.26 Job 36.14 33.23 Ec. 6.1 7.28 Ca.5.10 Je.5.26 Mi. 7.2 Lu.1.28 10.3 Jno.6.9 Col. 1.18†.

AMORITE, S, bitter, *or* a rebel, *or* a babbler. Ge.15.16 48.22 Deut. 20.17 Jos.3.10 10.12 24.15 Ju. 6.10 11.23 1 Sa.7.14 2 Sa.21.2 1 Ki.21.26 2 Ki.21.11 Eze.16.3, 45 Am.2.9.

AMOS, *or* **AMOZ,** weighty, strong, robust. 2 Ki.19.2, 20 20.1 2 Ch. 26.22 32.20, 32 Is.1.1 2.1 13.1 20.2 37.2, 21 38.1 Am.7.14 Lu. 3.25.

AMPHIPOLIS, a city encompassed by the sea. Ac.17.1.

AMPLIAS, large. Ro.16.8.

AMRAM, an exalted people, *or* their sheaves or handfuls of corn. Ex.6. 18 Nu.3.19 1 Ch.1.41 6.3 Ez. 10.34.

AMRAPHEL, one that speaks of hidden things, *or* one that speaks of judgment, *or* of ruin. Ge.14.1.

ANAH, one who answers, *or* pour, *or* afflicted. Ge.36.24.

ANAK, a collar or ornament. Nu. 13.28, 33 Deut.9.2 Jos.15.14 Ju. 1.20.

ANAKIMS. Deut.2.10 9.2 Jos. 11.22 14.15.

ANAMMELECH, answer or song of the king and counsel. 2 Ki.17.31.

ANANIAS, the cloud of the Lord. Ac.5.5 9.12 22.12 23.2 24.1.

ANATHEMA. 1 Co.16.22.

ANATHOTH, answer, *or* song, *or* affliction. Jos.21.18 1 Ki.2.26 1 Ch.6.60 7.8 Ne.10.19 Is.10.30 Je.11.23 29.27 32.7, 8.

ANCESTORS. Le.26.45.

ANCHOR. Ac.27.30 He.6.19.

ANCIENT. Deut.33.15 Ju.5.21 2 Ki.19.25 1 Ch.4.22 Ezr.3.12 Job 12.12 Pr.22.28 Is.3.2 9.15 19.11 23.7 37.26 44.7 47.6 51.9 Je.18.15 Eze.9.6 Da.7.9, 13, 22.

ANCIENTS. 1 Sa.24.13 Ps.119.100 Is.3.14 24.23 Je.19.1 Eze.7.26 8.12 27.9.

ANCLE-*bones.* Ac.3.7.

ANCLES. 2 Sa.22.37† Ps.18.36† Eze.47.3.

ANDREW, a stout and strong man Mar.1.29 13.3 Jno.1.40, 44 12.22 Ac.1.13.

ANDRONICUS, a victorious man. Ro.16.7.

ANER, answer, song, affliction, of light. Ge.14.24 1 Ch.6.70.

ANGEL. Ge.22.11 24.7, 40 48.16 Ex.23.20, 23 32.34 33.2 Nu.20.16 Ju.13.19 2 Sa.24.16, 17 1 Ki.13.18 19.5 1 Ch.21.15, 20, 27 2 Ch.32.21 Ec.5.6 Is.63.9 Da.3.28 6.22 Ho.12.4 Zec.1.9, 13, 14, 19 2.3 3.3 4.4, 5 5.5, 10 6.4, 5 Mat.28.5 Lu. 1.13, 19, 26, 30, 35 2.10, 13, 21 22.43 Jno.5.4 12.29 Ac.6.15 7.35, 38 10.7, 22 11.13 12.8, 9, 10, 11, 15 23. 8, 9 2 Co.11.14 Ga.1.8 Re.1.1 2.1, 8, 12, 18 3.1, 7, 14 5.2 7.2 8.3, 4, 5, 7, 8, 10, 12, 13 9.1, 11, 13, 14 10.1, 5, 7, 8, 10 11.1, 15 14.6, 8, 9, 15, 17, 18, 19 16.2, 3, 4, 5, 8, 10, 12, 17 17.7 18.1, 21 19.17 20.1 21.17 22.8, 16.

ANGEL *of God.* Ex.14.19 Ju.13.6 1 Sa.29.9 2 Sa.14, 17, 20 19.27 Ac. 27.23 Ga.4.14.

ANGEL *of the Lord.* Ge.16.7, 9, 10, 11 22.11 Nu.22.23, 24, 25, 26, 27, 31, 32, 34, 35 Ju.2.1, 4 5.23 6.11, 12, 21, 22 13.3, 16 18, 20, 21 2 Sa.24.16 1 Ki.19.7 2 Ki.1.3, 15 19.35 1 Ch. 21.12, 15, 18, 30 Ps.34.7 35.5, 6 Is. 37.36 Zec.1.11, 12 3.5, 6 12.8 Mat.1.20, 24 2.13, 19 28.2 Lu.1.11 2.9 Ac.5.19 8.26 12.7, 23.

ANGELS. Ge.19.1, 15 Ps.8.5 68. 17 78.25, 49 Mat.4.11 13.39, 49 18.10 24.36 25.31 26.53 Mar. 1.13 8.38 12.25 13.32 Lu.2.15 9.26 16.22 20.36 24.23 Jno.20.12 Ac.7.53 Ro.8.38 1 Co.4.9 6.3 11.10 13.1 Ga.3.19 Col.2.18 2 Th.1.7 1 Ti.3.16 5.21 He.1.4, 5, 7, 13 2.2, 5, 7, 9, 16 12.22 13.2 1 Pe.1.12 3.22 2 Pe.2.4, 11 Jude 6 Re.1.20 5.11 7.1, 2, 11 8.13 9.14, 15 14.10 21.12.

ANGELS *of God.* Ge.28.12 32.1 Mat.22.30 Mar.12.25 Lu.12.8, 9 15.10 Jno.1.51 He.1.6.

His **ANGELS.** Job 4.18 Ps.91.11 103.20 104.4 148.2 Mat.4.6 13.41 16.27 24.31 25.41 Mar.13.27 Lu. 4.10 Re.3.5 12.7, 9.

ANGER, *verb.* Ro.10.19.

ANGER. Ge.27.45 44.18 45.5† 49.7 Ex.32.19, 22 Deut.9.19 13.17 29.24 Jos.7.26 Ju.8.3 Es.1.12 Job 4.9† 9.13 Ps.21.9 30.5 37.8 38.3 69.24 74.1 78.21, 38, 49, 50 85.3, 4, 5 90.7, 11 103.9 Pr.15.1 19.11 21.14 22.8 27.4 Ec.7.9 11.10† Is.5.25 7.4 9.12, 17, 21 10.4, 5, 25 12.1 13.9, 13 30.27, 30 42.25 48.9 65.5† 66.15 Je.2.35 3.5, 12 4.26 7.20 18.23 25.38 32.31 36.7 42.18 44.6 49.37 La.1.12 2.1, 6, 21, 22 3.43 4.11 Eze.5.13 7.3, 8 20.8, 21 25.14 35.11 Da.9.16 Ho.11.9 14.4 Am. 1.11 Jonah 3.9 Mi.7.18 Na.1.6 Ha.3.8 Zep.3.8 Mar.3.5 Ep.4.31 Col.3.8.

ANGER *of the Lord.* Nu.25.4 32.14 Deut.29.20 Ju.2.14, 20 3.8 10.7 2 Ki.24.20 Je.4.8 12.13 23.20 25.37 30.24 51.45 52.3 La.4.16 Zep.2.2, 3.

In **ANGER.** Ge.49.6 Ex.11.8 Deut.29.23, 28 1 Sa.20.34 2 Ch. 25.10 Job 9.5 18.4 21.17 35.15 Ps.6.1 7.6 27.9 56.7 77.9 Is. 13.3 14.6 63.3, 6 Je.10.24 21.5 32.37 33.5 Le.2.1, 3 3.66 Eze.5. 14† 5.15 13.13 22.20 43.8 Da. 11.20 Ho.13.11 Mi.5.15 Ha.3.12.

ANGER *kindled.* Ge.30.2 Ex.4. 14 Nu.11.1, 10 12.9 22.22, 27 24. 10 25.3 32.10, 13 Deut.6.15 7.4 29.27 31.17 32.22 Jos.7.1 23.16 Ju.9.30 14.19 1 Sa.11.6 17.28 20.30 2 Sa.6.7 12.5 24.1 2 Ki. 13.3 23.26 1 Ch.13.10 2 Ch.25. 10, 15 Is.5.25 Je.15.14 17.4 Ho. 8.5 Zec.10.3.

Provoke or provoked to **ANGER.** Deut.4.25 9.18 31.29 32.16, 21 Ju.2.12 1 Ki.14.9, 15 15.30 16. 2, 7, 13, 33 21.22 22.53 2 Ki.17. 11, 17 21.6, 15 22.17 23.19 2 Ch. 28.25 33.6 34.25 Ne.4.5 Ps. 78.58 106.29 Pr.20.2 Is.1.4 65.3 Je.7.18, 19 8.19 11.17 25.6, 7 32.29, 30, 32 44.3 Eze.8.17 16.26 32.9† Ho.12.14 Col.3.21.

Slow to **ANGER.** Ne.9.17 Ps.103. 8 145.8 Pr.15.8 16.32 Joel 2.13 Jonah 4.2 Na.1.3.

ANGERED. 1 Sa.1.6† Ps.106.32.

ANGLE. Is.19.8 Ha.1.15.

ANGRY. Ge.18.30, 32 45.5 Le. 10.16 Deut.1.37 4.21 9.8, 20 Ju. 18.25 2 Sa.19.42 1 Ki.8.46 11.9 2 Ki.17.18 2 Ch.6.36 Ezr.9.14 Ne.5.6 Ps.2.12 7.11 76.7 79.5 80.4 85.5 Pr.14.17 21.19 22.24 25.23 29.22. Ec.5.6 7.9 Ca.1.6 Is.12.1 Eze.16.42 Da.2.12 Jonah 4.1, 4, 9 Mat.5.22 Lu.14.21 15.28 Jno.7.23 Tp.4.26 Tit.1.7 Re. 11.18.

ANGUISH. Ge.42.21 Ex.6.9 Deut 2.25 2 Sa.1.9 Job 7.11 15.24 Ps.119.143 Pr.1.27 Is.8.22 30.6 Je.4.31 6.24 49.24 50.43 Jno. 16.21 Ro.2.9 2 Co.2.4.

ANISE. Mat.23.23.

ANNA, gracious. Lu.2.36.

ANNAS. one that answers, that afflicts and humbles, *or* merciful. Lu. 3.2 Jno.18.13, 24.

ANOINT. Ex.28.41 29.7, 36 30. 26, 30 40.9, 10, 11, 13, 15 Le.16.32 Deut.28.40 Ju.9.8, 15 Ru.3.3 1 Sa.9.16 15.1 16.3, 12 2 Sa.14.2 1 Ki.1.34 19.15, 16 Is.21.5 Da. 9.24 10.3 Am.6.6 Mi.6.15 Mat. 6.17 Mar.14.8 16.1 Lu.7.46 Re. 3.18.

ANOINTED. Ex.29.29 Le.4.3 6.20 7.36 8.10, 11, 12 Nu.3.3 7.1, 10, 84, 88 1 Sa.10.1 15.17 16. 13 2 Sa.2.4, 7 3.39 5.3, 17 12.7, 20 23.1 2 Ki.9.3, 6, 12 1 Ch.11.3 14.8 Ps.2.6† Is.61.1 Eze.28.14 Lu. 4.18 7.38, 46 Jno.1.41† 9.6, 11 11.2 12.3 Ac.4.27 10.38 2 Co. 1.21.

ANOINTED *ones.* Zec.4.14.

His **ANOINTED.** 1 Sa.2.10 12.3, 5 2 Sa.22.51 Ps.2.2 18.50 20.6 28.8 Is.45.1.

Lord's **ANOINTED.** 1 Sa.16.6 24. 6, 10 26.9, 16 2 Sa.1.14 19.21 La.4.20.

Mine **ANOINTED.** 1 Sa.2.35 1 Ch. 16.22 Ps.105.15 132.17.

ANOINTED *with oil.* Nu.35.25 2 Sa.1.21 Ps.45.7 89.20 92.10 He.1.9.

Thine **ANOINTED.** 2 Ch.6.42 Ps. 84.9 89.38, 51 132.10 Ha.3.13.

ANOINTEDST. Ge.31.13 Ps.23.5.

ANOINTING. Ex.40.15 Is.10.27 1 Jno.2.27.

ANOINTING *oil.* Ex.37.29 Le. 8.12 10.7 21.10 Nu.4.16 Ja. 5.14.

ANON. Mat.13.20 Mar.1.30.

ANOTHER. Ge.4.25 30.24 43.7 Ex.22.9 Le.18.18† Nu.14.24 Ju. 2.10 16.7 1 Sa.10.6, 9 2 Ch.20. 22† Es.1.19 Job 19.27 Ps.109.8 Pr.25.9 27.2 Is.42.8 44.5 48.11 57.8 65.15 66.17† Ho.3.3 4.4 Mat.11.3 Mar.14.19 Lu.16.7, 12 Ac.1.20 2 Co.11.4 Ga.1.7 6.4 1 Ti.6.5† He.3.13 4.8 10.25.

One **ANOTHER.** See *Love.*

One against **ANOTHER.** 1 Sa.2.25 Je.13.14 1 Co.4.6 Ja.5.9.

One for **ANOTHER.** 1 Co.11.33 12.25 Ja.5.16.

ANSWER, S. Ge.41.16 Deut. 20.11 2 Sa.24.13 Es.4.15 Job 19.16 21.34 32.3 34.36 35.12 Pr.15.1, 23 16.1 24.26 Ca.5.6 Mi.3.7 Lu.2.47 20.26 Jno.1.22 19.9 Ro.11.4 1 Co.9.3 2 Co.1.9† 2 Ti.4.16 1 Pe.3.15, 21.

ANSWER, *verb.* Ge.30.33 Deut. 27.15 1 Ki.18.26†, 29 Job 13.22 23.5 31.14 33.12 35.4 40.2 Ps. 27.7 38.15† 65.5 86.7 102.2 108.6 143.1 Pr.15.28 22.21 26.5 Is.14.32 50.2 58.9 66.4 Da.3.16 Joel 2.19 Ha.2.1 Mat.22.46 Mar. 11.30 14.40 Lu.11.7 12.11 13. 25 21.14 2 Co.5.12 Col.4.6.

I will **ANSWER.** Job 13.22 14.15 Ps.91.15 Is.65.24 Je.33.3 Eze. 14.4, 7.

Not **ANSWER.** Ge.45.3 Ex.23.2† 2 Sa.3.11 2 Ki.18.36 Job 9.3 Pr. 1.28 26.4 29.19 Is.36.21 65.12 Je.7.27 Lu.14.6 22.68.

ANSWERABLE. Ex.38.18 Mat. 3.8†.

ANSWERED. Ju.8.8 1 Sa.3.4, 16 18.7 2 Sa.19.42 1 Ki.2.30 12.13 18.26 2 Ch.10.13 25.9 Job 11.2 Eze.37.3 Da.2.14 Mi.6.5 Mat.27.12, 14 Mar.12.28, 34 14.61 15.3, 5 Lu.23.9 Ac.15.13 22.8 25.8 26.1.

ANSWERED (*meant of God*). Ge.

35.3 Ex.19.19 1 Sa.7.9† 2 Sa. 21.1 1 Ch.21.26,28 Ps.81.7 99.6 118.5 Is.6.11 Je.23.35,37 Ha. 2.2 Zec.1.13 Mat.20.13 25.26.

ANSWERED *not.* 1 Sa.4.20 14.37 28.6 2 Sa.22.42 1 Ki.18.21 2 Ki. 18.36 Ps.18.41 Is.36.21 Je.7.13 35.17 Mat.15.23.

ANSWERED *and said.* Ex.4.1 2 Ki.7.13 Ne.2.20 Job 3.2† 6.1 9.1 12.1 16.1 19.1 Is.21.9 Je. 11.15.

ANSWEREDST. Ps.99.8 † 138.3.

ANSWEREST. 1 Sa.25.14 Job 16.3 Mat.26.62 Mar.14.60 15.4 Jno.18.22 Ro.9.20†.

ANSWERETH. 1 Sa.28.15 1 Ki. 18.24 Job 12.4 Pr.18.13,23 27.19 Ec.5.20 10.19 Mal.2.12† Ga. 4.25.

ANSWERING. Lu.23.40 Tit.2.9.

ANT, S. Pr.6.6 30.25.

ANTICHRIST, S, an adversary to Christ. 1 Jno.2.18,22 4.3 2 Jno.7.

ANTIOCH, for, or equal in speed with, a chariot. Ac.11.19,20,22,26 13.14 14.26 15.22,35 Ga.2.11 2 Ti.3.11.

ANTIPAS, for or against all. Re. 2.13.

ANTIPATRIS, for *or* against the father. Ac.23.31.

ANTIQUITY. Is.23.7.

ANVIL. Is.41.7.

ANY. Ex.11.7 Le.4.2,13,22,27 5.17 6.3 Deut.32.39 2 Sa.7.7 9.1 1 Ki.18.26 † 1 Ch.17.6 Job 33.27 Ps.4.6 5.9† Pr.30.30 Is. 44.8 Am.6.10 Mar.8.26 11.25 Lu.8.43 Ac.9.2 1 Co.6.12 Ja.1.5 2 Pe.3.9 2 Jno.10. See *God, Man, More, Thing, Time, Wise.*

ANY *while.* See *Dead.*

APACE. See *Flee, Fled.*

APART. Ex.13.12 Le.15.19 18. 19 Nu.12.47† Ps.4.3 Zec.12.12, 14 Mat.14.13,23 17.1,19 Mar.6. 31 Lu.9.28 Ja.1.21.

APELLES, *from* ἀπέλλω, I exclude. Ro.16.10.

APES. See *Peacocks.*

APHEK, a stream, a torrent, *or* strength. 1 Sa.4.1 29.1 1 Ki.20. 30 2 Ki.13.17.

APIECE. Num.3.47 7.86 17.6 1 Ki.7.15 Lu.9.3 Jno.2.6.

APOLLONIA, destruction. Ac.17.1.

APOLLOS, one that destroys and lays waste. Ac.18.24 1 Co.1.12 3.4,5,6 4.6 Tit.3.13.

APOLLYON, one that exterminates or destroys. Re.9.11.

APOSTLE. Ro.1.1 11.13 1 Co.1. 1 9.1,2 15.9 2 Co.1.1 12.12 Ga.1.1 Ep.1.1 Col.1.1 1 Ti.1.1 2.7 2 Ti.1.1 11 Tit.1.1 He.3.1.

APOSTLES. Mat.10.2 Mar.6.30 Lu.6.13 9.10 11.49 17.5 22.14 24.10 Ac.1.26 2.43 4.35,37 5.2 12.18 8.1 Ro.15.7 1 Co.4.9 12, 28,29 15.9 2 Co.11.5,13 12.11 Ga.1.17,19 Eph.3.5 4.11 1 Th. 2.6 2 Pe.3.2 Jude 17 Re.2.2 18.20.

APOSTLESHIP. Ac.1.25 Ro.1.5 1 Co.9.2 Ga.2.8.

APOTHECARY. Ex.30.25,35 37. 29 Ec.10.1.

APPAREL. Ju.14.19† 2 Sa.12.20 1 Ki.10.5 2 Ch.9.4 Is.3.22 † 4.1 63.1 Zep.1.8 Ac.1.10 20.33 1 Ti. 2.9 Ja.2.2 1 Pe.3.3. See *Royal.*

APPARELLED. 2 Sa.13.18 Lu. 7.25.

APPARENTLY. Nu.12.8.

APPEAL, ED. Ac.25.11,21 26.32 28.19.

APPEAR. Ge.1.9 Ex.23.15,17 34.20,24 Deut.16.16 31.11 Ps. 42.2 99.16 Ca.2.12 4.1 6.5 Is. 1.12 Je.13.26 Eze.21.24 Mat.6. 16 23.28 24.30 Lu.11.44 19.11 Ac.25.15 Ro.7.13 2 Co.5.10 Col. 3.4 1 Ti.4.15 He.9.24,28 11.3 1 Pe.4.18 5.4 1 Jno.2.28 3.2 Re.3.18.

APPEAR (*referred to God*). Le.9.4, 6 16.2 1 Sa.2.27 2 Ch.1.7 Ps. 102.16 Is.66.5 Ac.26.16.

APPEARANCE. Nu.9.15,16 1 Sa. 16.7 Dan.8.15 10.6,18 Jno.7.24 2 Co.5.12 10.1†,7 1 Th.5.22.

APPEARED. Ge.12.7 17.1 18.1 26.2,24 48.3 Ex.3.2 4.1 6.3 14.27 2 Sa.22.16 1 Ki.11.9 2 Ki. 2.11 Ne.4.21 Je.31.3 Mat.2.7 13.26 17.3 27.53 Mar.9.4 16.9, 12,14 Lu.1.11 9.31 22.43 24.34 Ac.2.3 7.2 9.17 26.16 27.20 Tit.2.11 3.4 He.9.23 Re.12.1,3.

APPEARETH. Le.13.43 Deut. 2.30 Ps.46.5† 84.7 Pr.27.25 Je. 6.1 Mal.3.2 Ja.4.14.

APPEARING. 1 Ti.6.14 2 Ti.1.10 4.1,8 Tit.2.13 1 Pe.1.7.

APPEASE. Ge.32.20.

APPEASED, ETH. Es.2.1 Pr.15. 18 Ac.19.35.

APPERTAIN. Nu.16.30 Je.10.7. See *Pertain.*

APPERTAINED. Nu.16.32,33.

APPERTAINETH, ING. Le.6.5 Ro.4.1.

APPETITE. Job 38.39 Pr.23.2 Ec.6.7 Is.29.8 56.11†.

APPHIA, that produces, *or* is fruitful. Phile.2.

APPII-FORUM, *a town where the statue of* Appius Claudius *was erected.* Ac.28.15.

APPLE *of the eye.* Deut.32.10 Ps. 17.8 Pr.7.2 La.2.18 Zec.2.8.

APPLE-*tree.* Ca.2.3 8.5 Joel 1.12.

APPLES. Pr.25.11 Ca.2.5 7.8.

APPLIED. Ec.7.25 8.9,16 Ho. 7.6†.

APPLY. Ps.90.12 Pr.2.2 22.17 23.12.

APPOINT. Ge.30.28 41.34 Le. 26.16 Nu.4.19 2 Sa.6.21 7.10 Job 14.13 Is.26.1 61.3 Je.15.3 49.19 50.44 51.27 Eze.21.19,20 Ho.1.11 Mat.24.51 Lu.12.46 22. 29 Ac.6.3.

APPOINTED. Ge.24.14 Nu.9.2, 3,7,13 Jos.20.9 Ju.20.38 1 Sa. 13.11 19.20 2 Sa.17.14 1 Ki.1.35 20.42 Ne.6.7 9.17 Job 7.3 14.5 20.29 30.23 Ps.44.11 78.5 79.11 102.20 Pr.7.20 8.29 31.8 Is.1. 14 44.7 Je.5.24 47.7 Eze.4.6 Mi.6.9 Mat.27.10 Lu.3.13 10.1 22.29 Ac.1.23 17.31 1 Co.4.9 1 Th.3.3 5.9 2 Ti.1.11 Tit.1.5 He.3.2 9.27 1 Pe.2.8.

APPOINTED *time* and *times.* Ge. 18.14 Ex.9.5 23.15 1 Sa.13.8 20.35 2 Sa.20.5 Es.9.27 Job 7.1 14.14 Ps.81.3 Is.14.31 40.24† Je.8.7 46.17 Da.8.19 10.1 11. 27,29,35 Ha.2.3 Ac.17.26 Ga. 4.2.

APPOINTETH. Ps.104.19 Da. 5.21.

APPOINTMENT. Nu.4.27 Jos. 11.5† Ezr.6.9 2 Sa.13.32 Job 2.11.

APPREHEND. 1 Ki.18.40† 2 Co. 11.32 Phi.3.12.

APPREHENDED. Ac.12.4 Phi. 3.12,13.

APPROACH. Le.18.6 21.17,18 Deut.20.3 31.14 Job 40.19 Ps. 65.4 Je.30.21 1 Ti.6.16.

APPROACHED. 2 Sa.11.20 1 Ki. 20.13† 2 Ki.16.12 Ps.27.2† Is. 8.3†.

APPROACHETH, ING. Is.58.2 Lu.12.33 He.10.25.

APPROVE. Ps.49.13 1 Co.16.3 Phi.1.10.

APPROVED. Ac.2.22 Ro.14.13 16.10 1 Co.11.19 2 Co.7.11 10.18 13.7 2 Ti.2.15.

APPROVEST, ETH. La.3.36 Ro. 2.18.

APPROVING. 2 Co.6.4.

APRON, S. Ge.3.7 Ru.3.15† Ac.19.12.

APT. 2 Ki.24.16 1 Ti.3.2 2 Ti. 2.24.

AQUILA, an eagle. Ac. 18. 2, 26 Ro.16.3 1 Co.16.19 2 Ti.4.19.

AR, awaking, watching, evacuation, uncovering. Nu.21.28 Deut.2.9 Is.15.1.

ARABIA, evening, *or* a place wild and desert, *or* hostages, ravens, *and also* mixtures, *because inhabited by different kinds of people.* 1 Ki.10.15 2 Ch.9.14 Is.21.13 Je.25.24 Ga. 1.17 4.25.

ARABIAN, S. 2 Ch.17.11 26.7 Is.13.20 Je.3.2 Ac.2.11.

ARAM, highness, magnificence, *or* one that deceives. Aram *signifies* Syria *in* Ge.22.21, *and elsewhere.* Ge.10.22 Nu.23.7 1 Ch.1.17 Mat. 1.3,4 Lu.3.33 See *Padan.*

ARARAT, the curse of trembling. Ge.8.4 Je.51.27.

ARAUNAH, ark, song, joyful cry, curse. 2 Sa.24.16,23.

ARBA, the city of the four. Jos. 14.15 21.11.

ARCHANGEL. 1 Th.4.16 Jude 9.

ARCHELAUS, the prince of the people. Mat.2.22.

ARCHER, S. Ge.21.20 49.23 1 Sa.31.3 1 Ch.10.3 Job 16.13 Is. 22.3 Je.51.3.

ARCHES. Eze.40.16.

ARCHIPPUS, a governor of horses, *or* master of the horse. Col.4.17 Philem.2.

ARCTURUS, a gathering together. Job 9.9 38.32.

ARD, one that commands, *or* he that descends. Ge.46.21.

ARE. Ge.18.24 31.15 42.36 Ex. 8.21 Nu.15.15 Deut.1.11 1 Ki. 6.8 Job 24.24† 38.35 Ps.68.26† 137.27 La.5.7 Am.9.7 Na.3.17 Mat.2.18 6.26 22.30 Mar.6.3 Lu.13.25,27 18.11 Jno.17.11 Ro. 15.27 1 Co.1.28 2 Co.11.22 He. 4.15 Re.1.19 4.11 10.6.

ARELI, the light or vision of God. Ge.46.16.

AREOPAGITE, belonging to the council called *Areopagus.* Ac.17.34.

AREOPAGUS, the hill of Mars, *where the magistrates of Athens held their supreme council.* Ac.17.19.

ARETAS, one that is agreeable *or* virtuous. 2 Co.11.32.

ARGOB, a tuft of earth, *or* fat land, *or* curse of the well. Deut.3.4,13, 14 1 Ki.4.13.

ARGUING. Job 6.25.

ARGUMENTS. Job 23.4.

ARIEL, the altar, light, or lion of God. Ezr.8.16 Is.29.1,2,7.

ARIGHT. Ps.50.23 78.8 Pr.4.26† 15.2 23.31 Je.8.6.

ARIMATHEA, a lion dead to the Lord, *or* the light of the death of the Lord. Mat.27.57 Mar.15.43 Lu.23.51 Jno.19.38.

ARIOCH, long, great, tall, *or* your drunkenness, *or* your lion. Ge.14.1 Da.2.25.

ARISE. Ge.31.13 35.1 Deut.13.1 17.8 Jos.1.2 Ju.5.12 2 Sa.2.14 3.21 11.20 1 Ki.3.12 2 Ki.9.2 1 Ch.22.16 Ne.2.20 Es.1.18 4.14 Job 7.4 11.17† 25.3 Ps.3.7 7.6 12.5 44.26 68.1 88.10 † 89.9 102.13 Pr.6.9 Ca.2.13 Is.21.5 26.19 49.7 60.1,2 Je.2.27 8.4 31.6 La.2.19 Da.2.39 Am.7.2,5 Mi.2.10 4.13 7.8 Ha.2.19 Mal. 4.2 Mat.9.5 24.24 Mar.2.9 5.41 Lu.7.14 8.54 15.18 24.38 Jno. 14.31 Ac.9.40 20.30 22.16 Ep. 5.14 2 Pe.1.19. See *Rise.*

ARISETH. 1 Ki.18.44 Ps.112.4 Is.2.19,21 Mat.13.21 Mar.4.17 Jno.7.52 He.7.15. See *Sun.*

ARISTARCHUS, a good prince, the best prince. Ac.19.29 20.4 27.2 Col.4.10 Phile.24.

ARISTOBULUS, a good counsellor, good advice. Ro.16.10.

ARK. Ge.6.14 7.18 Ex.2.3 25. 16,21 37.1 40.3,20 Nu.3.31 Jos.4.11 6.12 1 Sa.4.6 6.1,19 2 Sa.6.9 11.11 1 Ki.2.26 8.9 1 Ch.6.31 13.3,9 15.1 2 Ch.6.41 8.11 Ps.132.8 Mat.24.38 Lu.17.27 He.11.7 1 Pe.3.20 Re.11.19.

Before the **ARK.** Ex.40.5 Jos.4.7 7.6 1 Sa.5.3 1 Ch.16.37 2 Ch. 5.6.

ARK *of the covenant.* Nu.10.33 Deut.31.26 Jos.4.7 Ju.20.27 1 Sa.4.3 2 Sa.15.24 1 Ch.17.1 Je. 3.16 He.9.4.

ARK *of God.* 1 Sa.3.3 4.11 6.3 17.22 2 Sa.6.7 7.2 15.25 1 Ch. 13.12 15.2.

ARM. Ex.15.16 Deut.33.20 1 Sa. 2.31 2 Sa.1.10 2 Ch.32.8 Ezr. 4.23† Job 22.2 31.22 35.9 38.15 40.9 Ps.10.15 44.3 71.18† 77.15 89.13,21 98.1 Ca.8.6 Is.9.20 33.2 40.10,11 51.5,9 52.10 53.1 59.16 62.8 63.5,12 Je.17.5 21.5 Eze.4.7 22.6† 30.21 31.17 Da. 11.6 Zec.11.17 Lu.1.51 Jno.12.38 Ac.13.17.

Stretched-out **ARM.** Ex.6.6 Deut. 4.34 5.15 7.19 11.2 26.8 2 Ch. 6.32 Ps.136.12 Je.27.5 32.17,21 Eze.20.33,34.

ARM-HOLES. Je.38.12 Eze.13.18.

ARMS. Ge.49.24 Deut.33.27 Ju. 16.12 2 Sa.22.35 2 Ki.9.24 Job 22.9 Ps.18.34 37.17 Pr.31.17 Is.44.12 49.22 51.5 Eze.13.20 30.22,24,25 Da.2.32 10.6 11.15, 22,31 Ho.7.15 11.3 Mar.9.36 10.16 Lu.2.28.

ARM, *verb.* Nu.31.3 1 Pe.4.1.

ARMAGEDDON, the mountain of *Megiddo, or* of the gospel, *or* of fruits. Re.16.16.

ARMED. Ge.14.14 41.40† Nu. 31.5 32.17,32 Deut.3.18 Jos.1.14 4.13† 6.7 2 Ch.28.14 Job 39.21 Ps.78.9 Pr.6.11 24.34 Lu.11.21.

ARMENIA, *a province supposed to take its name from Aram.* 2 Ki.19. 37 Is.37.38.

ARMY. Deut.11.4 Ju.8.6 9.29 1 Sa.4.12 17.21 1 Ki.20.25 2 Ch. 20.21 † 25.7 Ne.4.2 Job 29.25 Ps. 68.11† Ca.6.4,10 Je.37.11 Eze. 29.18 37.10 Da.4.35 Joel 2.11,25 Zec.4.6† 9.8 Ac.23.27 Re.9.16 19.19. See *Chaldeans.*

ARMIES. Ex.7.4 12.17 Nu.33.1 Deut.20.9 1 Sa.17.10,26,45 Job 25.3 Ps.44.9 68.12 Ca.6.13 Is. 34.2 Da.9.27† Mat.22.7 Lu.21.20 He.11.34 Re.19.14,19.

ARMOR. 1 Sa.17.54 2 Sa.2.21 1 Ki.22.38 2 Ki.3.21 10.2 20.13 Job 39.21† Is.22.8 39.2 Lu.11.22 Ro.13.12 2 Co.6.7 Ep.6.11,13.

ARMOR-*bearer.* Ju.9.54 1 Sa.14. 7 16.21 31.6.

ARMORY. Ca.4.4 Je.50.25.

ARNON, rejoicing, *or* their chest or ark. Nu.21.14 22.36 Deut.2.24 Ju.11.26 Is.16.2 Je.48.20.

AROER, heath, tamarisk, *or* the nakedness of the skin, or of the watch, or of the enemy. Nu.32.34 1 Sa.30.28 2 Sa.24.5 1 Ch.5.8 Is. 17.2 Je.48.19.

AROSE. Ge.19.33,35 37.7 Ex. 1.8 Ju.2.10 5.7 20.8 1 Sa.9.26 17.35 2 Ki.23.25 2 Ch.36.16 Job 29.8 Ps.76.9 Ec.1.5 Is.37.36 Da.6.19 Mat.2.14,21 8.15,26 9. 9,19,25 27.52 Mar.2.14 4.39 9.27 Lu.4.39 6.48 8.24 15.20 Ac.7.18 11.19 19.23 23.7,10. See *Rose.*

AROSE *and went.* 1 Sa.3.6 23.16 25.1 1 Ki.19.21 Jonah 3.3 Ac. 9.39.

ARPAD, ARPHAD, the light of redemption, *or* one that lies down. 2 Ki.18.34 19.13 Is.10.9 36.19 37.13 Je.49.23.

ARPHAXAD, one that heals or releases. Ge.10.22 11.10 1 Ch.1.17 Lu.3.36.

ARRAY. 1 Sa.4.2† 2 Sa.10.9 Es. 6.9 Job 6.4 40.10 Je.43.12 50.14 1 Ti.2.9. See *Battle.*

ARRAYED. Ge.41.42 2 Ch.28.15 Mat.6.29 Lu.12.27 23.11 Ac. 12.21 Re.7.13 17.4 19.8.

ARRIVED. Lu.8.26 Ac.20.15.

ARROGANCY. 1 Sa.2.3 Pr.8.13 Is.13.11 Je.48.29.

ARROW. 1 Sa.20.36 2 Ki.9.24 13.17 19.32 Job 34.6† 41.28 Ps. 11.2 64.7 91.5 Pr.25.18 Is.37.33 Je.9.8 La.3.12 Zec.9.14.

ARROWS. Nu.24.8 Deut.32.23,42 1 Sa.20.20 2 Sa.22.15 2 Ki.13.15, 18 Job 6.4 Ps.7.13 18.14 21.12 38.2 45.5 57.4 58.7 64.3 76.3 77.17 120.4 127.4 144.6 Pr.26.18 Is.5.28 7.24 Je.50.9,14 51.11 La.3.13 Eze.5.16 21.21 39.3,9 Hab.3.11.

ART, *verb.* Ge.3.9 13.14 24.23, 47 27.24 32.17 39.9 41.39 46.30 Ex.4.26 Jos.5.13 Ju.8.18 12.5 13.11 1 Sa.19.3 1 Ki.13.18 22.4 2 Ki.3.7 2 Ch.20.7 Job 35.8 Is. 14.10 Je.14.22 Lu.7.19 Jno.1.49 Ac.21.38 22.27 Re.11.17 16.5.

ART, S, *substantive.* Ex.30.25 2 Ch. 16.14 Ac.17.29 19.19.

ARTAXERXES (*Heb.* Artachsasta), the silence of light, *or* light that imposes silence, *or* joy that is in haste. Ezr.4.7 6.14 7.1,11,21 8.1 Ne.2.1 5.14.

ARTEMAS, whole, *or* without fault. Tit.3.12.

ARTIFICER. Ge.4.22 Is.3.3.

ARTIFICERS. 1 Ch.29.5 2 Ch. 34.11.

ARTILLERY. 1 Sa.20.40.

AS. Ge.2.18† 3.5,22 1 Sa.16.7 2 Ki.8.27 24.13 Ezr.10.12 Ps. 125.5 Pr.24.29 Is.24.2 Mat.10.25 19.19 Jno.1.14 Ac.7.37†,51 Ro. 13.9 2 Co.2.17 Ga.4.12 Col.2.6. *Even* **AS.** 1 Co.3.5 Ep.5.33 Col. 3.13 Re.2.27.

ASA, physician, *or* cure, 1 Ki.15. 11,14,13 1 Ch.9.16 2 Ch.14.2,11 15.2,17,19 16.2,10 Je.41.9 Mat. 1.7,8.

ASAHEL, the work of God. 2 Sa. 2.18,21,32 3.27 23.24 1 Ch.2.16 11.26 2 Ch.17.8 31.13 Ezr.10.15.

ASAIAH, the Lord hath wrought, *or* a creature of the Lord. 1 Ch.4.36 6.30 9.5 2 Ch.34.20.

ASAPH, one that assembles together, *or* one that completes. 2 Ki.18.18,37 1 Ch.6.39 9.15 15.17 16.7 25.1,2,9 26.1 2 Ch.5.12 20. 14 29.13,30 35.15 Ezr.2.41 3.10 Ne.2.8 7.44 11.17,22 12.35,46 Is.36.3,22.

ASCEND. Jos.6.5 Ps.24.3 135.7 139.8 Is.14.13,14 Je.10.13 51.16 Eze.38.9 Jno.6.62 20.17 Ro.10.6 Re.17.8.

ASCENDED. Ju.13.20 Ps.68.18 Pr.30.4 Jno.3.13 20.17 Ac.2.34 Eph.4.8,9,10 Re.8.4 11.12.

ASCENDETH. Re.11.7 14.11.

ASCENDING. Ge.28.12 1 Sa.28. 13 Lu.19.28 Jno.1.51 Re.7.2.

ASCENT. 2 Sa.15.30 1 Ki.10.5 2 Ch.9.4.

ASCRIBE. Deut.32.3 Job 36.3 Ps.68.34.

ASCRIBED. 1 Sa.18.8.

ASENATH, peril, *or* misfortune. Ge.41.45,50 46.20.

ASH. Is.44.14.

ASHAMED. Ge.2.25 Ju.3.25 2 Sa.10.5 19.3 2 Ki.2.17 8.11 1 Ch.19.5 2 Ch.30.15 Ezr.8.22 9.6 Job 6.20 11.3 19.3 Ps.34.5 74.21 Pr.12.4 Is.20.5 24.23 30.5 33.9 Je.2.26 6.15 8.9,12 14.4 48.13 Eze.16.27 32.30 Lu.13.17 16.3 Ro.1.16 5.5 6.21 2 Co.7.14 2 Ti. 1.12,16 He.2.11 11.16.

ASHAMED *and confounded.* See *Confounded.*

Be **ASHAMED.** Ge.38.23 Ps.6.10 25.3 31.1,17 35.26 69.6 86.17 109.28 119.78 Is.1.29 23.4 26.11 42.17 44.9,11 45.24 65.13 66.5 Je.2.36 3.3 12.13 17.13 20.11 48.13 50.12 Eze.16.61 43.10,11 Ho.4.19 10.6 Joel 1.11 2.26,27 Zec.9.5 13.4 Mar.8.38 Lu.9.26 2 Co.9.4 Phi.1.20 2 Th.3.14 Tit. 2.8 1 Pe.3.16.

Not be or be not **ASHAMED.** Nu. 12.14 Ps.25.2 31.17 37.19 119.6, 46 80,116 127.5 Is.29.22 5.17 49.23 50.7 54.4 Zep.3.11 Ro. 9.33 10.11 2 Co.10.8 2 Ti.1.8 2.15 1 Pe.4.16 1 Jno.2.28.

ASHDOD, inclination, *or* a wild open place, *or* pillage, theft. 1 Sa.5.1,6 2 Ch.26.6 Ne.13.23,24 Is.20.1 Je.25.20 Am.1.8 3.9 Zep.2.4. Zec.9.6.

ASHER, blessedness. Ge.30.13 35.26 46.17 49.20 Nu.1.13,40 2.27 7.72 26.44,46 Deut.27.13 33.24 Ju.5.17 6.35 7.23 1 Ki. 4.16 1 Ch.7.30,40 12.36 2 Ch. 30.11 Eze.48.2,34.

Tribe of **ASHER.** Nu.1.41 2.27 10.26 13.13 34.27 Jos.19.24,31 21.6,30 1 Ch.6.62,74 Lu.2.36 Re. 7.6.

ASHES. Ge.18.27 Le.6.10,11 Nu. 19.9 2 Sa.13.19 1 Ki.13.3 20.38 Es.4.1,3 Job 2.8 † 13.12 30.19 42.6 Ps.20.3† 102.9 147.16 Is. 44.20 58.5 61.3 Je.6.26 La.3.16 Eze.28.18 Da.9.3 Jonah 3.6 Mal. 4.3 Mat.11.21 Lu.10.13 He.9.13 2 Pe.2.6

ASHIMA, crime, *or* position, *or* fire of the sea 2 Ki.17.30.

ASHKENAZ, a fire that distils or spreads. Ge.10.3.

ASHTAROTH, flocks, *or* the sheep, *or* riches. Deut.1.4 Jos.9.10 12.4 Ju.2.13 10.6 1 Sa.7.3,4 12.10 31.10 1 Ki.11.33 1 Ch.6.71

ASHUR, *or* **ASSUR,** one that is happy or prosperous. Ge.10.11,22 Nu.24.22,24 1 Ch.1.17 2.24 4.5 Ezr.4.2 Ps.83.8 Eze.27.23 32.22 Ho.14.3.

ASIA, muddy, boggy. Ac.6.9 16.6 19.10,27,31 20.16,18 27.2 1 Co. 16.19 2 Co.1.8 2 Ti.1.15 1 Pe.1.1. See *Churches.*

ASIDE. 2 Ki.4.4 Job 1.19† Mar. 7.33 Jno.13.4 He.12.1 See *Go, Gone, Turn, Went, Lay.*

ASK. Ge.32.29 37.12 Deut.4.32 13.14 32.7 Jos.4.6,21 Ju.18.5 1 Sa.10.4† 12.19 25.5† 28.16 2 Sa.8.10† 14.18 1 Ki.3.5 14.5 2 Ki.2.9 2 Ch.1.7 20.4 Job 12.7 Ps.2.8 Is.7.11,12 45.11 58.2 Je. 6.16 15.5 18.13 30.6 38.14 48. 19 50.5 La.4.4 Da.6.7,12 Ho. 4.12 Hag.2.11 Zec.10.1 Mat.6.8 7.7,9,11 14.7 18.19 20.22 21.22 22.46 Mar.6.22,23 9.32 10.38 12. 34 Lu.6.30 9.45 11.9,11,13 12. 48 20.40 Jno.1.19 9.21,23 11.22 13.24 14.13,14 15.7,16 16.19,23, 24,30 18.21 Ac.10.29 1 Co.14.35 Ep.3.20 Ja.1.5,6 4.2,3 1 Jno.3. 22 5.14,15,16. See *Counsel.*

ASKED. Ge.32.29 43.7 Jos.19.50 Ju.5.25 13.6 18.15† 1 Sa.1.17, 20†,27 17.22† 20.21† 1 Ki.3.11 2 Ki.2.10 Ezr.5.10 Job 21.29 Ps. 21.4 35.11† 105.40 Is.30.2 41.28 65.1 Da.2.10 7.16 Mat.16.13 22. 23,35 Mar.8.27 9.11 10.2 12.18 Lu.9.18 18.40 Jno.4.10 16.24 Ro.10.20.

ASKELON, *or* **ASHKELON,** weight or balance, *or* fire of infamy. Ju. 1.18 14.19 1 Sa.6.17 2 Sa.1.20 Jer.25.20 47.5,7 Am.1.8 Zep.2.4, 7. Zec.9.5

ASKEST. Ju.13.18 Jno.4.9 18. 21.

ASKETH. Ex.13.14 Deut.6.20 Mi. 7.3 Mat.5.42 7.8 Lu.6.30 11.10 Jno.16.5 1 Pe.3.15.

ASKING. 1 Sa.12.17 1 Ch.10.13 Ps.78.18 Lu.2.46 Jno.8.7 1 Co. 10.25,27.

ASLEEP. Ju.4.21 Ca.7.9 Jonah 1.5 Mat.8.24 26.40 Mar.4.38 14.40 Luke 8.23 Ac.7.60 1 Co. 15.6,18 1 Th.4.13,15 2 Pe.3.4.

ASNAPPER, unhappiness, misfortune of the bull or calf, *or* fruitless, *or* increase of danger. Ezr.4.10

ASP, S. Deut.32.33 Job 20.14,16 Is.11.8 Ro.3.13.

ASSAULT, ED. Es.8.11 Ac.14.5 17.5.

ASSAY, ED, ING. Deut.4.34 1 Sa. 17.39 Job 4.2 Ac.9.26 16.7 He. 11.29.

ASS. Ge.22.3,5 49.14 Ex.13.13 23.4,12 Nu.16.15 22.23,25,27,28, 30 Deut.22.10 Jos.15.18 Ju.1.14 15.16 1 Sa.25.23 1 Ki.13.28 2 Ki. 6.25 Job 24.3 Pr.26.3 Is.1.3 32.20 Je.22.19 Zec.9.9. 14.15 Mat.21.2,5 Lu.13.15 14.5 Jno. 12.14 2 Pe.2.16. See *Saddle.*

ASS'S *colt.* Ge.49.11 Job 11.12 Jno.12.15.

Wild **ASS.** Job 6.5 39.5 Je.2.24 Ho.8.9.

ASSES. Ge.12.16. 30.43 36.24 47.17 Ju.5.10 1 Sa.8.16 9.3,20 10.2 2 Sa.16.2 1 Ch.27.30 2 Ch. 28.15 Ezr.2.67 Ne.7.69 Job 42.12 Is.21.7 Eze.23.20.

Wild **ASSES.** Job 24.5 Ps.104.11 Is.32.14 Je.14.6 Da.5.21.

Young **ASSES.** Is.30.6,24.

ASSEMBLE. Nu.10.3 2 Sa.20.4 Is.11.12 45.20 48.14 Je.4.5 8.14 Eze.11.17 39.17 Ho.7.14 Joel 2. 16 3.11 Am.3.9 Mi.2.12 4.6 Zep.3.8.

ASSEMBLED. Ex.38.8 1 Sa.2.22 1 Ch.15.4 2 Ch.30.13 Ezr.9.4 10.1 Ne.9.1 Ps.48.4 Is.43.9 Je.5.7 Da.6.11 Mat.28.12 Jno.20.19 Ac. 1.4 4.31 11.26 15.25.

ASSEMBLING. He. 10. 25.
ASSEMBLY. Ge. 28. 3† 49. 6 Ex. 12. 6 16. 3 Le. 4. 13 Nu. 10. 2 20. 6 Deut. 9. 10 10. 4 18. 16 Ju. 21. 8 1 Sa. 17. 47 2 Ch. 30. 23 Ne. 5. 7 Ps. 22. 16 89. 7 107. 32 111. 1 Pr. 5. 14 Je. 6. 11 9. 2 15. 17 La. 2. 6 Eze. 13. 9 23. 24 Ac. 19. 32, 39, 41 He. 12 23 Ja. 2. 2.
Solemn **ASSEMBLY.** Le. 23. 36 Nu. 29. 35 Deut. 16. 8 2 Ki. 10. 20 2 Ch. 7. 9 Ne. 8. 18 Joel 1. 14 2. 15 Zep. 3. 18.
ASSEMBLIES. Ps. 86. 14 Ec. 12. 11 Is. 1. 13 4. 5 14. 31† Eze. 44. 24 Am. 5. 21.
ASSENT, ED. 2 Ch. 18. 12 Lu. 23. 24† Ac. 24. 9.
ASSIGNED. Ge. 47. 22 Jos. 20. 8 2 Sa. 11. 16.
ASSIR, prisoner, *or* fettered. 1 Ch. 3. 17.
ASSIST. Ro. 16. 2.
ASSOCIATE. Is. 8. 9 Da. 11. 6†.
AS SOON. Ex. 9. 29 2 Ch. 31. 5 Ps. 18. 44 Is. 66. 8 Lu. 1. 44 8. 6 Jno. 13. 6 Ac. 10. 29 12. 18 Re. 10. 10 12. 4.
ASSOS, approaching. Ac. 20. 13.
ASSURANCE. Deut. 28. 66 Is. 32. 17 Ac. 17. 31 Col. 2. 2 1 Th. 1. 5 He. 6. 11 10. 22.
ASSURE. 1 Jno. 3. 19.
ASSURED. Le. 27. 19 Je. 14. 13 Ro. 14. 5† 2 Ti. 3. 14.
ASSUREDLY. 1 Sa. 28. 1 1 Ki. 1. 13, 17, 30 Je. 32. 41 38. 17 49. 12 Ac. 2. 36 16. 10.
ASSUAGE, ED. Ge. 8. 1 Job 16. 5. 6.
ASSYRIA. Ge. 2. 14 25. 18 2 Ki. 15. 29 17. 6 18. 11 Is. 7. 18 11. 11, 16 19. 23, 24, 25 27. 13 Je. 2. 18, 36 Eze. 23. 7 Ho. 7. 11 8. 9 9. 3 10. 6 11. 11 Mi. 5. 6 7. 12 Zep. 2. 13 Zec. 10. 10, 11. See *King, Kings.*
ASSYRIAN. Is. 10. 5, 24 14. 25 23. 13 30. 31 31. 8 52. 4 Eze. 31. 3 Ho. 5. 13 11. 5 Mi. 5. 5, 6.
ASSYRIANS. 2 Ki. 19. 35 Is. 37. 36 La. 5. 6 Eze. 16. 28 23. 5, 9, 12, 23 Ho. 12. 1.
ASTONIED. Ezr. 9. 3 Job 17. 8 18. 20 Eze. 4. 17 Da. 3. 24 4. 19 5. 9.
ASTONISHED. Le. 26. 32 1 Ki. 9. 8 Job 26. 11 Is. 52. 14 Je. 2. 12 4. 9 14. 9 18. 16 19. 8 49. 17 50. 13 Eze. 3. 15 26. 16 28. 19 Da. 8. 27 Mat. 7. 28 22. 33 Mar. 1. 22 5. 42 6. 2 7. 37 10. 24, 26 11. 18 Lu. 2. 47 4. 32 5. 9 8. 56 24. 22 Ac. 9. 6 10. 45 12. 16 13. 12.
ASTONISHMENT. Deut. 28. 28, 37 2 Ch. 7. 21 29. 8 Ps. 60. 3 Je. 5. 30† 8. 21 25. 9, 11, 18 29. 18 42. 18 44. 12, 22 51. 37 Eze. 4. 16 5. 15 12. 19 23. 33 Zec. 12. 4.
ASTRAY. See *Went, Go, Gone.*
ASTROLOGERS. Is. 47. 13 Da. 1. 20 2. 27 4. 7 5. 7.
ASUNDER. See *Cleave, Cut, Divide, Put.*
AS WELL. Le. 24. 16, 22 Deut. 20. 8 2 Sa. 11. 25 1 Ch. 25. 8 2 Ch. 31. 15 Job 12. 3 Ps. 87. 7 Ac. 10. 47 1 Co. 9. 5 He. 4. 2.
ASYNCRITUS, incomparable. Ro. 16. 14.
ATAD, a thorn. Ge. n. 50. 10, 11.
ATE. Ps. 106. 28 Da. 10. 3 Re. 10. 10.
ATHALIAH, the time of the Lord. 2 Ki. 8. 26 11. 1, 2, 20 1 Ch. 8. 26 2 Ch. 22. 2, 10, 11 23. 21 24. 7 Ezr. 8. 7.
ATHENIANS. Ac. 17. 21.
ATHENS, *so called from* Athene, *or* Athenaia, Minerva. Ac. 17. 15, 16, 22 18. 1 1 Th. 3. 1.
ATHIRST. Ju. 15. 18 Ru. 2. 9 Mat. 25. 44 Re. 21. 6 22. 17.
ATONEMENT. Ex. 29. 33, 36, 37 30. 10, 15, 16 32. 30 Le. 1. 4 4. 20, 26, 31, 35 5. 6 6. 7 8. 34 9. 7 10. 17 12. 7, 8 14. 18, 53 16. 10, 11, 16, 17, 18, 24, 27, 33, 34 17. 11 23. 27, 28 25. 9 Nu. 8. 19, 21 15. 25 16. 46 25. 13 28. 22, 30 29. 5 31. 50 2 Sa. 21. 3 1 Ch. 6. 49 2 Ch. 29. 24 Ne. 10. 33 Job 33. 24† Ro. 5. 11.
ATTAIN. Ps. 139. 6 Pr. 1. 5 Eze. 46. 7 Ho. 8. 5 Ac. 27. 12 Phi. 3. 11.
ATTAINED. Ge. 47. 9 Le. 25. 26† 2 Sa. 23. 19, 23 1 Ch. 11. 21, 25 Ro. 9. 30, 31 Phi. 3. 12, 16 1 Ti. 4. 6.
ATTALIA, that increases *or* sends. Ac. 14. 25.
ATTEND. Es. 4. 5 Ps. 17. 1 55. 2 61. 1 86. 6 142. 6 Pr. 4. 1, 20 5. 1 7. 24 1 Co. 7. 35.
ATTENDANCE. 1 Ki. 10. 5 2 Ch. 9. 4 1 Ti. 4. 13 He. 7. 13.
ATTENDED. Job 32. 12 Ps. 66. 19 Ac. 16. 14.
ATTENDING. Ro. 13. 6.
ATTENT. 2 Ch. 6. 40 7. 15.
ATTENTIVE. Ne. 1. 6, 11 8. 3 Ps. 130. 2 Lu. 19. 48.
ATTENTIVELY. Job 37. 2.
ATTIRE, ED. Le. 16. 4 Pr. 7. 10 Je. 2. 32 Eze. 23. 15.
ATTRIBUTED. Job 1. 22†.
AUDIENCE. Ge. 23. 13 Ex. 24. 7 1 Sa. 25. 23 1 Ch. 28. 8 Ne. 13. 1 Lu. 7. 1 20. 45 Ac. 13. 16 15. 12 22. 22.
AUGMENT. Nu. 32. 14.
AUGUSTUS, increased, *or* royal, majestic. Lu. 2. 1 Ac. 25. 21, 25 27. 1.
AUNT. Le. 18. 14.
AUSTERE. Lu. 19. 21.
AUTHOR. Ac. 3. 15† 1 Co. 14. 33 He. 5. 9 12. 2.
AUTHORITY. Es. 9. 29 Pr. 29. 2 Mat. 7. 29 8. 9 20. 25 21. 23 Mar. 1. 22, 27 10. 42 11. 28 13. 34 Lu. 4. 36 7. 8 9. 1 19. 17 20. 20 22. 25 Jno. 5. 27 Ac. 8. 27 9. 14 26. 10, 12 1 Co. 15. 24 2 Co. 10. 8 1 Th. 2. 6† 1 Ti. 2. 2, 12 Tit. 2. 15 1 Pe. 3. 22 Re. 13. 2.
AVAILETH. Es. 5. 13 Ga. 5. 6 6. 15 Ja. 5. 16.
AVEN, iniquity, force, riches. Eze. 30. 17 Ho. 10. 8 Am. 1. 5.
AVENGE. Le. 19. 18 26. 25 Nu. 31. 2, 3 Deut. 32. 43 1 Sa. 24. 12 2 Ki. 9. 7 Es. 8. 13 Is. 1. 24 Je. 46. 10 Ho. 1. 4 Lu. 18. 3, 7, 8 Ro. 12. 19 Re. 6. 10.
AVENGED. Ge. 4. 24 Ex. 21. 20† Jos. 10. 13 Ju. 15. 7 16. 28 1 Sa. 14. 24 18. 25 25. 31 2 Sa. 4. 8 18. 19, 31 Je. 5. 9, 29 9. 9 Ac. 7. 24 Re. 18. 20 19. 2.
AVENGER. Nu. 35. 12 Deut. 19. 6, 12 Jos. 20. 3, 5, 9 Ps. 8. 2 44. 16 1 Th. 4. 6.
AVENGETH. 2 Sa. 22. 48 Ps. 18. 47.
AVENGING. Ju. 5. 2 1 Sa. 25. 26, 33.
AVERSE. Mi. 2. 8.
AVOUCHED. Deut. 26. 17, 18.
AVOID. Pr. 4. 15 Ro. 16. 17 1 Co. 7. 2 2 Ti. 2. 23 Tit. 3. 9.
AVOIDED, ING. 1 Sa. 18. 11 2 Co. 8. 20 1 Ti. 6. 20.
AWAKE. Ju. 5. 12 Job 8. 6 14. 12 19. 26† Ps. 7. 6 17. 15 35. 23 44. 23 57. 8 59. 4, 5 108. 2 Pr. 23. 35 Ca. 2. 7 3. 5 4. 15 8. 4 Is. 26. 19 51. 9, 17 52. 1 Je. 51. 57 Da. 12. 2 Joel 1. 5 Ha. 2. 7, 19 Zec. 13. 7 Mar. 4. 38 Lu. 9. 32 Jno. 11. 11 Ro. 13. 11 1 Co. 15. 34 Ep. 5. 14 2 Ti. 2. 26†.
AWAKED. Ge. 28. 16 Ju. 16. 24 1 Sa. 26. 12 1 Ki. 18. 27 2 Ki. 4. 31 Ps. 3. 5 78. 65 Je. 31. 26.
AWAKEST. Ps. 73. 20 Pr. 6. 22.
AWAKETH, ING. Ps. 73. 20 Is. 29. 8 Ac. 16. 27.
AWARE. Ca. 6. 12 Je. 50. 24 Lu. 11. 44.
AWAY. Ge. 15. 11 Ex. 8. 28 19. 24 2 Ch. 35. 23 Is. 1. 13 Lu. 4. 34† 23. 18 Jno. 19. 15 Ac. 21. 36 22. 22.
AWE, ETH. Ps. 4. 4 33. 8 119. 161 Pr. 17. 10†.
AWL. Ex. 21. 6 Deut. 15. 17.
AWOKE. Ge. 9. 24 41. 4, 7, 21 Ju. 16. 20 1 Ki. 3. 15 Mat. 8. 25 Lu. 8. 24.
AX. Deut. 19. 5 20. 19 Ju. 9. 48 1 Sa. 13. 20 1 Ki. 6. 7 2 Ki. 6. 5 Is. 10. 15 Je. 10. 3 51. 20 Mat. 3. 10 Lu. 3. 9.
AXES. 1 Sa. 13. 21 2 Sa. 12. 31 1 Ch. 20. 3 Ps. 74. 5, 6 Je. 46. 22 Eze. 26. 9.
AXLE-*trees.* 1 Ki. 7. 32, 33.
AZARIAH, assistance *or* help of the Lord, *or* he that hears the Lord, *or* whom the Lord hears. 1 Ki. 4. 2, 5 2 Ki. 14. 21 1 Ch. 2. 8, 38 3. 12 6. 9, 10, 13, 35 2 Ch. 15. 1 21. 2 22. 6 23. 1 26. 17, 20 Ezr. 7. 1, 3 Ne. 3. 23 7. 7 8. 7 10. 2 Je. 43. 2 Da. 1. 6, 7 2. 17.
AZEKAH, strength of walls. Jos. 10. 11 Je. 34. 7.
AZGAD, a strong army, *or* a troop, *or* the strength of a troop, *or* a gang of robbers. Ezr. 2. 12.
AZNOTH-TABOR, the ears of *Tabor,* *or* the ears of choice, purity, contrition. Jos. 19. 34.
AZOTUS (see *Ashdod*). Ac. 8. 40.
AZUR, he that assists *or* is assisted. Je. 28. 1.

B.

BAAL, master, lord, *or* husband. Nu. 22. 41 Ju. 2. 13 6. 25, 31 1 Ki. 16. 31 18. 21, 26, 40 19. 18 2 Ki. 10. 19, 20, 28 11. 18 17. 16 21. 3 23. 4, 5 Je. 2. 8 7. 9 11. 13, 17 12. 16 19. 5 23. 13, 27 32. 29 Ho. 2. 8 13. 1 Zep. 1. 4 Ro. 11. 4.
BAALAH, her idol, *or* she that is governed *or* subdued, a spouse. Jos. 15. 9.
BAAL-BERITH, idol of the covenant, *or* he that possesses the covenant. Ju. 8. 33.
BAAL-GAD, the idol of the troop, of the army, or of felicity, *or* the Lord is master of the troop. Jos. 11. 17.
BAAL-HAMON, one that possesses *or* rules a multitude, a populous place. Ca. 8. 11.
BAAL-HERMON, the possessor of destruction, *or* of a thing cursed, devoted, *or* consecrated to God. Ju. 3. 3.
BAALI, my idol, master, *or* lord. Ho. 2. 16.
BAALIM, idols, masters, false gods. Ju. 2. 11 3. 7 8. 33 10. 6, 10 1 Sa. 7. 4 1 Ki. 18. 18 2 Ch. 17. 3 24. 7 28. 2 33. 3 34. 4 Je. 2. 23 9. 14 Ho. 2. 13, 17.
BAALIS, a rejoicing *or* proud lord. Je. 40. 14.
BAAL-MEON, the idol, the master of the house. Eze. 25. 9.
BAAL-PEOR, master of the opening. Nu. 25. 3, 5 Deut. 4. 3 Ps. 106. 28 Ho. 9. 10.
BAAL-PERAZIM, master *or* god of divisions, *or* he that enjoys division and dissipations. 2 Sa. 5. 20 1 Ch. 14. 11.
BAAL-SHALISHA, the third idol, the third husband, *or* that governs *or* presides over three. 2 Ki. 4. 42.
BAAL-TAMAR, master of the palm-tree. Ju. 20. 33.
BAAL-ZEBUB, the master of flies. 2 Ki. 1. 2, 16.
BAAL-ZEPHON, the idol *or* possession of the north, *or* hidden, secret. Ex. 14. 2 Nu. 33. 7.
BAANAH, in the answer, in affliction. 2 Sa. 4. 6 23. 29 1 Ki. 4. 16 Ezr. 2. 2 Ne. 7. 7 10. 27.
BAASHA, in the work, *or* in the compression, *or* he that seeks and demands, *or* who lays waste. 1 Ki. 15. 16, 19, 27, 32 16. 1, 6, 11, 12 21. 22 2 Ki. 9. 9 2 Ch. 16. 3 Je. 41. 9.
BABBLER. Ec. 10. 11 Ac. 17. 18.
BABBLING, S. Pr. 23. 29 1 Ti. 6. 20 2 Ti. 2. 16.
BABE, S. Ex. 2. 6 Ps. 8. 2 17. 14 Is. 3. 4 Mat. 11. 25 21. 16 Lu. 1. 41, 44 2. 12, 16 10. 21 Ro. 2. 20 1 Co. 3. 1 He. 5. 13 1 Pe. 2. 2.
BABEL, confusion *or* mixture. Ge. 10. 10 11. 9 Eze. 23. 17†.
BABYLON, confusion *or* mixture. Ge. 10. 10† 2 Ki. 17. 30 25. 28 2 Ch. 32. 31 36. 7 Ezr. 5. 14 6. 1 Ps. 87. 4 137. 1 Is. 13. 1, 19 21. 9 48. 14, 20 Je. 20. 4 28. 4 29. 10, 15 40. 4 50. 1, 8, 13, 23, 29, 34, 45 51. 6, 8, 35, 42, 48, 49, 53, 55, 58, 60, 64 52. 32 Eze. 17. 16 Da. 4. 30 Mat. 1. 17 Ac. 7. 43 1 Pe. 5. 13 Re. 14. 8 16. 19 17. 5 18. 2, 10, 21. See *Daughter, Province, Wise Men.*
From **BABYLON.** 2 Ki. 20. 14 Ezr. 7. 9 8. 1 Is. 24. 22 39. 3 Je. 50. 16 51. 54 Zec. 6. 10.
King of **BABYLON.** 2 Ki. 25. 24 Ezr. 5. 12 Is. 14. 4 Je. 21. 4, 7 22. 25 25. 11, 12 27. 8, 13, 17 28. 11 29. 22 34. 3 36. 29 39. 11 40. 9 42. 11 49. 30 50. 17 Eze. 21. 19 29. 18, 19 30. 24, 25 32. 11.
To or *unto* **BABYLON.** 2 Ki. 20. 17 24. 15 25. 7, 13 1 Ch. 9. 1 2 Ch. 33. 11 36. 6, 7, 18, 20 Ezr. 5. 12 Is. 39. 6 43. 14 Je. 20. 6 27. 20 28. 3 29. 1, 4 34. 3 40. 1, 7 51. 24, 61 Eze. 17. 20 Mi. 4. 10 Mat. 1. 11.
BABYLONIANS. Eze. 23. 15, 17.
BABYLONISH. Jos. 7. 21.
BACA, mulberry-tree. Ps. 84. 6.
BACK. Ex. 18. 2 23. 4 Nu. 22. 34 24. 11 Jos. 8. 26 Ru. 2. 6 2 Sa. 15. 20 19. 10 1 Ki. 13. 22 22. 26 2 Ch. 13. 14 25. 13 Job 26. 9 Je. 46. 5 Ho. 4. 16 Na. 2. 8 Mat. 24. 18 28. 2 Lu. 8. 37 9. 62 17. 31. See *Draw, Go, Bring, Keep, Kept, Turn, Went.*
BACK, *substantive.* 1 Sa. 10. 9 1 Ki. 14. 9 Ps. 21. 12 129. 3 Pr. 10. 13 19. 29 26. 3 Is. 38. 17 50. 6 Je. 2. 27 18. 17 32. 33 48. 39 Eze. 23. 35 Da. 7. 6 Ro. 11. 10.
BACK-*bone.* Le. 3. 9.
BACK-*parts.* Ex. 33. 23.
BACKS. Ne. 9. 26 Eze. 8. 16 10. 12. See *Turned.*
BACKBITERS. Ro. 1. 30.
BACKBITETH. Ps. 15. 3.
BACKBITING. Pr. 25. 23 2 Co. 12. 20.
BACKSIDE. Ex. 3. 1 26. 12 Re. 5. 1.
BACKSLIDER. Pr. 14. 14.
BACKSLIDING, S. Je. 2. 19 3. 6, 8, 11, 12, 14, 22 5. 6 8. 5 14. 7 31. 22 49. 4 Ho. 4. 16 11. 7 14. 4 Zec. 7. 11†.
BACKWARD. Ge. 9. 23 49. 17 1 Sa. 4. 18 2 Ki. 20. 10 Job 23. 8 Ps. 40. 14 70. 2 Is. 1. 4 28. 13 38. 8 44. 25 59. 14 Je. 7. 24 15. 6 La. 1. 8 Jno. 18. 6.
BAD. Ge. 24. 50 31. 24, 29 Le. 27. 10, 12, 14, 33 Nu. 13. 19 24. 13 2 Sa. 13. 22 14. 17 1 Ki. 3. 9 Ezr. 4. 12 Je. 24. 2 Mat. 13. 48 22. 10 2 Co. 5. 10.
BADNESS. Ge. 41. 19.
BADE, EST. Ge. 27. 19 43. 17 Ex. 16. 24 Nu. 14. 10 Jos. 11. 9 Ru. 3. 6 1 Sa. 24. 10 2 Sa. 1. 18 14. 19 2 Ch. 10. 12 Es. 4. 15 Mat. 16. 12 Lu. 14. 9, 10, 16 Ac. 11. 12 18. 21 22. 24.
BADGERS' *skins.* Ex. 25. 5 26. 14 35. 7, 23 36. 19 Nu. 4. 10 Eze. 16. 10.
BAG. Deut. 25. 13 1 Sa. 17. 40 Job 14. 17 Pr. 7. 20 16. 11 Is. 46. 6 Mi. 6. 11 Hag. 1. 6 Jno. 12. 6 13. 29.
BAGS. 2 Ki. 5. 23 12. 10 Lu. 12. 33.
BAHURIM, choice, warlike, valiant. 2 Sa. 3. 16 16. 5 17. 18 19. 16 1 Ki. 2. 8.
BAITH, a house. Is. 15. 2.
BAKE. Ge. 19. 3 Ex. 16. 23 Le. 24. 5 26. 26 1 Sa. 28. 24 2 Sa. 13. 8 Eze. 4. 12 46. 20.
BAKED. Ex. 12. 39 Nu. 11. 8 1 Ch. 23. 29.
BAKE-*meats.* Ge. 40. 17.
BAKEN. Le. 2. 4, 5, 7 6. 17 7. 9 23. 17 1 Ki. 19. 6.
BAKER. Ge. 40. 1, 20, 22 41. 10 Ho. 7. 4, 6.
BAKERS. Ge. 40. 2 1 Sa. 8. 13 Je. 37. 21.
BAKETH. Is. 44. 15.
BALAAM, the old age *or* ancient of the people, *or* their destruction, *or* without the people. Nu. 22. 5, 9. 14, 25. 31. 35 23. 4, 16, 30 24. 2, 3, 15, 25 31. 8, 16 Deut. 23. 4, 5 Jos. 13. 22 24. 9 Ne. 13. 2 Mi. 6. 5 2 Pe. 2, 15 Jude 11 Re. 2. 14.
BALAK, who lays waste *or* destroys, *or* who licks and laps. Nu. 22. 4, 16 23. 2, 7, 18, 30 24. 10, 13 Jos. 24. 9 Ju. 11. 25 Mi. 6. 5 Re. 2. 14.
BALANCE. Job 31. 6 Ps. 62. 9 Pr. 11. 1 16. 11 20. 23 Is. 40. 12, 15 46. 6.
BALANCES. Le. 19. 36 Job 6. 2 Je. 32. 10 Eze. 5. 1 45. 10 Da. 5. 27 Ho. 12. 7 Am. 8. 5 Mi. 6. 11 Re. 6. 5.
BALANCINGS. Job 37. 16.
BALD. Le. 13. 40, 41 2 Ki. 2. 23 Je. 16. 6 48. 37 Eze. 27. 31 29. 18 Mi. 1. 16.
BALD-*locust.* Le. 11. 22.
BALDNESS. Le. 21. 5 Deut. 14. 1 Is. 3. 24 15. 2 22. 12 Je. 47. 5 Eze. 7. 18 Am. 8. 10 Mi. 1. 16.
BALL, S. Is. 3. 19† 22. 18.
BALM. Ge. 37. 25 43. 11 Je. 8. 22 46. 11 51. 8 Eze. 27. 17.
BAMAH, an eminence. Eze. 20. 29.
BAND, S. Ex. 39. 23 Le. 26. 13 Ju. 15. 14 2 Ki. 23. 33 Job 38. 9, 31 39. 5. 10 Ps. 2. 3 73. 4 107. 14 Ec. 7. 26 Is. 28. 22 52. 2 58. 6 Je. 2. 20 Eze. 3. 25 4. 8 34. 27 Da. 4. 15, 23 Ho. 11. 4 Zec. 11. 7, 14 Lu. 8. 29 Ac. 16. 26 22. 30 Col. 2. 19. See *Bonds.*
BAND, S (a company). Ge. 32. 7, 10 1 Sa. 10. 26 2 Sa. 4. 2 2 Ki. 6. 23 13. 20, 21 24. 2 1 Ch. 7. 4 12. 18, 21 Ezr. 8. 22 Job 1. 17 Ps. 119. 61 Pr. 30. 27 Eze. 12. 14 38. 6, 22 39. 4 Mat. 27. 27 Mar. 15. 16 Jno. 18. 3, 12 Ac. 10. 1 21. 31 27. 1.
BANDED. Ac. 23. 12.
BANK. Ge. 41. 17 Deut. 4. 48 Jos. 12. 2 13. 9, 16 2 Sa. 20. 15 2 Ki. 2. 13 19. 32 Is. 37. 33 Eze. 47. 7 Da. 12. 5 Lu. 19. 23.
BANKS. Jos. 3. 15 4. 18 1 Ch. 12. 15 Is. 8. 7 Da. 8. 16.
BANNER. Ex. 17. 15† Ps. 60. 4 Ca. 2. 4 Is. 13. 2.
BANNERS. Ps. 20. 5 Ca. 6. 4.
BANISHED. 2 Sa. 14. 13, 14.
BANISHMENT. Ezr. 7. 26 La. 2. 14.
BANQUET. Es. 5. 4, 5, 6, 8 7. 2 Job 41. 6 Am. 6. 7.
BANQUET-*house.* Da. 5. 10.
BANQUETING, S. Ca. 2. 4 1 Pe. 4. 3.
BAPTISM. Mat. 3. 7 20. 22 21. 25 Mar. 1. 4 10. 38 11. 30 Lu. 3. 3 7. 29 12. 50 20. 4 Ac. 1. 22 10. 37 13. 24 18. 25 19. 3, 4 Ro. 6. 4 Eph. 4. 5 Col. 2. 12 He. 6. 2 1 Pe. 3. 21.
BAPTIST. Mat. 3. 1 11. 11, 12 14. 2, 8 16. 14 17. 13 Mar. 6. 14, 25 8. 28 Lu. 7. 20, 28, 33 9. 19.
BAPTIZE. Mat. 3. 11 Mar. 1. 4, 8 Lu. 3. 16 Jno. 1. 26, 33 1 Co. 1. 17.
BAPTIZED. Mat. 3. 6, 13, 14, 16 Mar. 1. 5, 9 10. 39 16. 16 Lu. 3. 7, 12, 21 7. 29, 30 Jno. 3. 22, 23 4. 1, 2 10. 40 Ac. 1. 5 2. 38, 41 8. 12, 13, 16, 36, 38 9. 18 10. 47, 48 11. 16 16. 15, 33 18. 8 19. 3, 5 22. 16 Ro. 6. 3 1 Co. 1. 13, 14, 16 10. 2 12. 13 15. 29 Ga. 3. 27.
BAPTIZEST. Jno. 1. 25.
BAPTIZETH. Jno. 1. 33 3. 26.
BAPTIZING. Mat. 28. 19 Jno. 1. 28, 31 3. 23.
BAR, BARRED. Ne. 7. 3 Ca. 4. 12†.
BAR, *substantive.* Ex. 26. 28 36. 33 Nu. 4. 10, 12 Ju. 16. 3 Am. 1. 5.
BARS. Ex. 26. 26 36. 31 Nu. 3. 36 4. 31 Deut. 3. 5 1 Sa. 23. 7 1 Ki. 4. 13 2 Ch. 8. 5 14. 7 Ne. 3. 3, 6, 13, 14, 15 Job 17. 16 18. 13† 38. 10 40. 18 Ps. 107. 16 147. 13 Pr. 18. 19 Is. 43. 14† 45. 2 Je. 49. 31 50. 36† 51. 30 La. 2. 9 Eze. 38. 11 Jonah 2. 6 Na. 3. 13.
BARABBAS, son of the father *or* of the master, *or* the son of confusion and shame. Mat. 27. 17, 21 Mar. 15. 11 Lu. 23. 18 Jno. 18. 40.
BARACHEL, who blesses *or* bends the knee before God. Job 32. 2.
BARACHIAS (see *Barachel*). Mat. 23. 35.
BARAK, thunder, *or* in vain. Ju. 4. 6, 9, 16 5. 1, 12 He. 11. 32.
BARBARIAN, S. Ac. 28. 4 Ro. 1. 14 1 Co. 14. 11 Col. 3. 11.
BARBAROUS. Ac. 28. 2.
BARBED. Job 41. 7.
BARBER. Eze. 5. 1.
BARE (carried, endured). Ge. 7. 17 31. 39 Ex. 19. 4 Deut. 1. 31 31. 9, 25 Jos. 3. 15 4. 10 8. 33 Ju. 3. 18 1 Sa. 14. 1, 6 2 Sa. 6. 13 18. 15 1 Ki. 5. 15 1 Ch. 12. 24 15. 15, 26, 27 2 Ch. 14. 8 Ne. 4. 17 Is. 53. 12 63. 9 Eze. 12. 7 Mat. 8. 17 Lu. 7. 14 Jno. 2. 8 12. 6 1 Pe. 2. 24.
BARE (brought forth). Ge. 25. 26 31. 8 38. 5 44. 27 Ex. 6. 20 Ju. 13. 2 2 Sa. 12. 15 1 Ki. 1. 6 1 Ch. 4. 9 Pr. 17. 25 23. 25 Ca. 6. 9 8. 5 Is. 51. 2 Je. 16. 3 20. 14 22. 26 50. 12 Lu. 11. 27 23. 29.
BARE *fruit.* Lu. 8. 8 Re. 22. 2.
BARE *rule.* 1 Ki. 9. 23 2 Ch. 8. 10 Ne. 5. 15.
BARE *witness* and *record.* Mar. 14. 56, 57 Lu. 4. 22 Jno. 1. 15, 32, 34 5. 33 12. 17 19. 35 Ac. 15. 8 Re. 1. 2.
BAREST. 1 Ki. 2. 26 Is. 63. 19 Jno. 3. 26.
BARE, *adjective.* Le. 13. 45, 55 Ps. 137. 7† Is. 32. 11 47. 2 52. 10 Je. 13. 22 49. 10 Eze. 16. 7, 22, 39 23. 29 Joel 1. 7 1 Co. 15. 37.
BAREFOOT. 2 Sa. 15. 30 Is. 20. 2, 3, 4.
BAR-JESUS, son of *Jesus.* Ac. 13. 6.
BAR-JONAH, the son of *Jona,* *or* of a dove. Mat. 16. 17.
BARK. Is. 56. 10.
BARKED. Joel 1. 7.
BARLEY. Ex. 9. 31 Le. 27. 16 Nu. 5. 15 Deut. 8. 8 Ju. 7. 13 Ru. 1. 22 2. 17, 23 3. 2, 15 2 Sa. 14. 30 17. 28 21. 9 1 Ki. 4. 28 2 Ki. 4. 42 7. 1, 16, 18 1 Ch. 11. 13 2 Ch. 2. 10, 15 27. 5 Job 31. 40 Is. 28. 25 Je. 41. 8 Eze. 4. 9, 12 13. 19 45. 13 Ho. 3. 2 Joel 1. 11 Jno. 6. 9, 13 Re. 6. 6.
BARN. 2 Ki. 6. 27 Job 39. 12 Hag. 2. 19 Mat. 13. 30 Lu. 12. 24.
BARNS. Deut. 28. 8† Pr. 3. 10 Joel 1. 17 Mat. 6. 26 Lu. 12. 18.
BARNABAS, the son of consolation. Ac. 4. 36 11. 22, 25, 30 12. 25 13. 1, 2, 50 14. 12 15. 2, 12, 37 1 Co. 9. 6 Ga. 2. 1, 9, 13 Col. 4. 10. See *Saul, Paul.*
BARREL, S. 1 Ki. 17. 12, 14 18. 33.
BARREN. Ge. 11. 30 25. 21 29. 31 Ex. 23. 26 Deut. 7. 14 Ju. 13. 2, 3 1 Sa. 2. 5 2 Ki. 2. 19, 21 Job 24. 21 39. 6 Ps. 113. 9 Pr. 30. 16 Ca. 4. 2 6. 6 Is. 54. 1 Joel 2. 20 Lu. 1. 7, 36 23. 29 Ga. 4. 27 2 Pe. 1. 8.
BARRENNESS. Ps. 107. 34.
BARSABAS, son of return, *or* of rest, *or* of swearing. Ac. 1. 23 15. 22.
BARTHOLOMEW, a son that suspends the waters. Mat. 10. 3 Mar. 3. 18 Lu. 6. 14 Ac. 1. 13.
BARTIMEUS, the son of *Timeus,* *or* of the perfect and honorable. Mar. 10. 46.
BARUCH, who is blessed, who bends the knee. Ne. 3. 20 10. 6 11. 5 Je. 32. 12, 16 36. 4, 10, 14, 26 43. 3, 6 45. 1.
BARZILLAI, made of iron, *or* the son of contempt. 2 Sa. 17. 27 19. 32, 39 21. 8 1 Ki. 2. 7 Ezr. 2. 61 Ne. 7. 63.
BASE, S. 1 Ki. 7. 27 2 Ki. 25. 13, 16 Ezr. 3. 3 Ps. 104. 5† Zec. 5. 11.
BASE, *adjective.* 2 Sa. 6. 22 Job 30. 8 Is. 3. 5 Eze. 17. 14 29. 14 Mal. 2. 9 Ac. 17. 18† 1 Co. 1. 28 2 Co. 10. 1.
BASER. Ac. 17. 5.
BASEST. Eze. 29. 15 Da. 4. 17.
BASHAN, in the tooth *or* in the ivory; *otherwise,* in the change *or* the sleep. Nu. 21. 33 32. 33 Deut. 1. 4 3. 1, 3, 4, 10, 11 4. 43, 47 29. 7 32. 14 33. 22 Jos. 9. 10 12. 4 13. 12, 30, 31 17. 1 20. 8 21. 27 1 Ki. 4. 19 2 Ki. 10. 33 1 Ch. 6. 71 Ne. 9. 22 Ps. 22. 12 68. 15, 22 135. 11 136. 20 Is. 33. 9 Je. 22. 20 50. 19 Eze. 39. 18 Am. 4. 1 Mi. 7. 14 Na. 1. 4. See *Oaks.*
BASHEMATH, perfumed, *or* in desolation. Ge. 26. 34 36. 3.
BASKET. Ge. 40. 17 Ex. 29. 23 Le. 8. 2, 26, 31 Nu. 6. 15, 17 Deut. 26. 4 28. 5, 17 Ju. 6. 19 Je. 24. 2 Am. 8. 1 Ac. 9. 25 2 Co. 11. 33.
BASKETS. Ge. 40. 16, 18 2 Ki. 10. 7 Je. 6. 9 24. 1 Mat. 14. 20 15. 37 16. 9, 10 Mar. 6. 43 8. 8, 19, 20 Lu. 9. 17 Jno. 6. 13.
BASON. Ex. 12. 22 1 Ch. 28. 17 Jno. 13. 5.
BASONS. Ex. 24. 6 2 Sa. 17. 28 1 Ki. 7. 40, 45 2 Ch. 4. 8, 11 Je. 52. 19.
BASTARD, S. Deut. 23. 2 Zec. 9. 6 He. 12. 8.
BATH. Is. 5. 10 Eze. 45. 10, 11, 14.
BATHE. Le. 15. 5, 8, 11, 13, 21, 22, 27 16. 26, 28 17. 15, 16 Nu. 19. 7 8. 19.
BATHED. Is. 34. 5.
BATHS. 1 Ki. 7. 26, 38 2 Ch. 2. 10 4. 5 Ezr. 7. 22 Eze. 45. 14.
BAT, S. Le. 11 19 Deut. 14. 18 Is. 2. 20.
BATH-SHEBA, seventh daughter, *or* daughter of an oath. 2 Sa. 11. 3 12. 24 1 Ki. 1. 15, 28, 31 2. 13 1 Ch. 3. 5.
BATTLE. Ge. 14. 8 Nu. 32. 27 Deut. 2. 24 20. 3, 5, 6, 7 Jos. 11. 19 Ju. 20. 38, 42 1 Sa. 4. 2 14. 22 17. 20, 28, 47 26. 10 28. 1 29. 4 2 Sa. 11. 1, 15 18. 16 1 Ki. 8. 44 20. 29, 39 22. 4 2 Ki. 3. 7 1 Ch. 5. 20 12. 8 19. 17 20. 1 2 Ch. 13. 3 14. 10 20. 15 25. 8 Job 15. 24 39. 25 41. 8

Ps. 18.39 24.8 55.18 76.3 89.43 Ec. 9.11 Is. 9.5 13.4 22.2 27.4 28.6 42.2 Je. 8.6 18.21 46.3 49.14 50.22, 42 Eze. 7.14 13.5 Ho. 1.7 2.18 10.9 Joel 2.5 Ob. 1 Zec. 10.3, 5 † 14.2 1 Co. 14.8 Re. 9.7, 9 16.14 20.8.

Day of **BATTLE.** 1 Sa. 13.22 Job 38.23 Ps. 78.9 140.7 Pr. 21.31 Ho. 10.14 Am. 1.14 Zec. 14.3.

BATTLE-*ax.* See *Ax.*

BATTLE-*bow.* Zec. 9.10 10.4.

BATTLES. 1 Sa. 8.20 18.17 25.28 1 Ch. 26.27 2 Ch. 32.8 Is. 30.32.

BATTERED. 2 Sa. 20.15.

BATTERING. Eze. 4.2 21.22.

BATTLEMENT, S. Deut. 22.8 Je. 5.10.

BAY. Zec. 1.8† 6.3, 7.

BAY-*tree.* Ps. 37.35.

BDELLIUM. Ge. 2.12 Nu. 11.7.

BE. Ge. 2.18 27.21 Deut. 10.5 Ju. 6.13 2 Sa. 18.32 2 Ki. 6.16 2 Ch. 36.23 Ezr. 1.3 6.6 Job 10.15 19.4 Ps. 139 24 Ca. 8.9 Is. 8.13 41.22 Je. 36.19 47.6 Da. 12.13 Ho. 8.5 Mat. 4.3, 6 7.13 16.23 18.17 19.9 27.40 Mar. 8.33 Lu. 10.6 Jno. 3.9 Ac. 19.2 24.21 Ro. 4.17 8.31 14.9 1 Co. 15.28 16.22 2 Co. 5.17† 8.12 Ga. 3.9 4.12 5. 10 Phi. 2.5 He. 12.8 1 Pe. 2.3 3. 17 Re. 18.22 22.11.

If it **BE.** Ge. 23.8 25.22 Ex. 1.16 2 Ki. 10.15 Zec. 8.6 Mat. 14.28 Ac. 5.39 18.15 Ga. 3.4. See *May, Peace.*

Not **BE,** or **BE** *not.* Ge. 21.12 24.5, 8 38.9 44.30 Le. 26.13 Nu. 12.12 16.40 Jos. 7.12 Ru. 3.18 2 Ki. 20. 19† 2 Ch. 30.7 Ps. 22.19 35.22 38. 21 71.12 Is. 28.22 Zec. 1.4 8.11 Lu. 13.33 14.26, 33 Jno. 1.25 Ro. 12.16 1 Co. 2.5† 9.2 14.20 2 Co. 6.14 Ga. 1.10 Ep. 5.7, 17 Tit. 3.14 Philem. 14 He. 8.4 1 Pe. 3.3.

Let there **BE.** Ge. 1.3, 6 13.8 26.28 Ex. 5.9 Ezr. 5.17 Ps. 69.25†.

Shall or *shalt* **BE.** Ge. 2.24 4.7 9. 25, 26 12.2 15.5† 17.16 27.33 28.21 35.10 48.21 49.10 Ex. 4. 9†, 16 19.5 21.36 Le. 13.46 20.2 Deut. 28.44 32.20 1 Sa. 17.36 1 Ki. 18.31 20.40 2 Ch. 19.11 Job 20.22 22.25 Ps. 128.2 141.5 Ec. 1.9 10. 14 11.3† Is. 6.13 58.8 Je. 13.27 15.19 32.5 33.9† Eze. 16.16 18.20 27.36 Da. 2.28 8.19 11.27 Ho. 5. 9 Am. 5.14 Zec. 8.13 12.8 Mal. 3.12 Mat. 24.21 Mar. 9.19 13.19 Lu. 9.41 Jno. 14.17 19.24 Ac. 27. 25 Ro. 4.18 1 Co. 15.37 1 Jno. 3.2 Re. 16.5 22.12.

Shall not or *shalt not* **BE.** Ge. 15.4 Ex. 22.25 Deut. 28.13 2 Ki. 2.10 Job 7.21 8.22† Ps. 37.10 Je. 48.30 Da. 11.29 Ho. 3.3 Am. 7.3, 6 Mat. 16.22 20.26 Mar. 10.43 Lu. 22.26.

To **BE.** Ge. 17.7 39.10 Le. 22.33 25.38 Pr. 24.1 Ec. 3.15 Lu. 15.14 1 Co. 7.26 2 Co. 12.6 Phi. 1.23 Ja. 3.10 2 Pe. 3.11.

Will **BE.** Ge. 16.12 17.8 26.3 28. 20 31.3 34.15 Ex. 3.12 29.45 Ju. 6.16 1 Ki. 11.38 Ne. 4.12 Ps. 48.14 Je. 7.23 24.7 30.22 32.38 Eze. 11.16 20.32 Ho. 13.14 14.5 Joel 3.16 Zec. 2.5 Mat. 6.21 2 Co. 6.16, 18 10.11 1 Ti. 6.9 He. 1.5 8.10 Ja. 4.4 Re. 21.7.

BEEN. See after *Bee.*

BEACON. Is. 30.17.

BEAM. Ju. 16.14 1 Sa. 17.7 2 Ki. 6.2, 5 1 Ch. 11.23 20.5 Hab. 2.11 Mat. 7.3, 4, 5 Lu. 6.41, 42.

BEAMS. 2 Ch. 3.7 Ne. 2.8 Ps. 104.3 Ca. 1.17.

BEANS. 2 Sa. 17.28 Eze. 4.9.

BEAR (carry, suffer, produce). Ge. 4.13 13.6 36.7 43.9 44.32 49.15 Ex. 18.22 25.27 27.7 28.12 30.4 37.5 Le. 19.18 Nu. 11.14 14.27, 33 Deut. 1.9, 31 10.8 Jos. 3.8, 13 4.16 2 Sa. 15.24 18.19 2 Ki. 18.14 Ps. 75.3 89.50 91.12 144.14† Pr. 9.12 18.14 30.21 Is. 1.14 46.4, 7 52.11 Je. 10.19 17.21, 27 31.19 44.22 La. 3.27 Eze. 12.6, 12 14.10 16.52, 54 23.35 32.30 34.29 36. 7, 15 44.13 Am. 7.10 Mi. 6.16 7.9 Hag. 2.12 Zec. 5.10 6.13 Mat. 3.11 4.6 27.32 Mar. 15.21 Lu. 4.11 14.27 18.7 23.26 Jno. 16.12 Ac. 9.15 15.10 18.14 Ro. 15.1 1 Co. 3.2 10.13 15.49 2 Co. 11.1, 4 Ga. 6.2, 5, 17 He. 5.2† Ja. 3.12 Re. 2.2.

BEAR (bring forth). Ge. 17.17 18. 13 Le. 12.5 Deut. 28.57 Ju. 13.3 1 Ki. 3.21 Ca. 4.2 6.6 Is. 7.14 54. 1 Je. 29.6 Lu. 1.13 1 Ti. 5.14.

BEAR *fruit.* See *Fruit.*

BEAR *iniquity.* Ex. 28.38, 43 Le. 5. 1, 17 7.18 10.17 16.22 17.16 19. 8 20.17, 19 22.16 Nu. 5.31 14.34 18.1, 23 30.15 Is. 53.11 Eze. 4.4, 5, 6 18.19, 20 44.10, 12.

BEAR *judgment.* Ex. 28.30 Ga. 5.10.

BEAR *record.* See *Record.*

BEAR *rule.* Es. 1.22 Pr. 12.24 Je. 5.31 Eze. 19.11 Da. 2.39.

BEAR *sin.* Le. 19.17† 20.20 22.9 24.15 Nu. 9.13 18.22, 32 Eze. 23. 49 He 9.28.

BEAR *witness.* Ex. 20.16 Deut. 5.20 1 Ki. 21.10 Mat. 19.18 Mar. 10.19 Lu. 11.48 18.20 Jno. 1.7, 8 3.28 5.31, 36 8.18 10.25 15.27 18.23, 37 Ac. 22.5 23.11 Ro. 13.9 1 Jno. 1.2 5.8.

BEARERS. 2 Ch. 2.18 34.13 Ne. 4.10.

BEAREST. Ju. 13.3 Ps. 106.4 Jno. 8.13 Ro. 11.18 Ga. 4.27.

BEARETH. Le. 11.28† 15.10 Nu. 11.12 Deut. 25.6 29.18, 23 32.11 Job 24.21 Ca. 6.6 Joel 2.22 Mat. 13.23 Jno. 15.2 Ro. 13.4 1 Co. 13. 7 He. 6.8.

BEARETH *rule.* Pr. 29.2.

BEARETH *witness.* Job 16.8 Pr. 25.18 Jno. 5.32 8.18 Ro. 8.16 1 Jno. 5.6.

BEARING. Ge. 1.29 16.2 29.35 37.25 Nu. 10.17, 21 Jos. 3.3, 14 1 Sa. 17.7 2 Sa. 15.24 Ps. 126.6 Mar. 14.13 Lu. 22.10 Jno. 19.17 Ro. 2. 15 9.1 2 Co. 4.10 He. 2.4 13.13. *Child-***BEARING.** 1 Ti. 2.15.

BEAR, S. 1 Sa. 17.34, 36 2 Sa. 17.8 2 Ki. 2.24 Pr. 17.12 28.15 Is. 11.7 59.11 La. 3.10 Da. 7.5 Ho. 13.8 Am. 5.19 Re. 13.2.

BEARD, S. Le. 13.29 14.9 19.27 21.5 1 Sa. 17.35 21.13 2 Sa. 10.5 19.24 20.9 1 Ch. 19.5 Ezr. 9.3 Ps. 133.2 Is. 7.20 15.2 Je. 41.5 48.37 Eze. 5.1.

BEAST. Ge. 1.24, 25 3.1 37.20, 33 Ex. 13.12† 22.5, 10, 19 23.29† Le. 11. 47 18.23 20.15, 16 27.9 Deut. 4. 17 27.21 Ju. 20.48 2 Ch. 25.18† Ne. 2.12 Ps. 68.30† 73.22 147.9 Pr. 12.10 Ec. 3.19 Is. 43.20 63.14 Eze. 44.31 Da. 4.16 7.11, 19 Ho. 13.8† Lu. 10.34 Ac. 28.5 He. 12.20 Re. 4.7 6.3 11.7 13.1, 11 15.2 16.13 17.8, 11† 19.19 20.10.

Every **BEAST.** Ge. 1.30 2.19, 20 3.14 7.2, 8, 14 8.19, 20 9.2, 5, 10 34.23 Le. 11.26 Deut. 14.6 Ps. 50.10 104.11 Eze. 34.8 39.17.

BEAST, joined with *man.* Ge. 6.7 Ex. 8.17 9.9, 10, 19, 22, 25. 11.7 12.12 13.2, 15 19.13 Le. 27.28. Nu. 3.13 8.17 31.26 Ps. 36.6 135.8 Je. 7.20 21.6 27.5 31.27 32.43 33.10, 12 36.29 50.3 51.62 Eze. 14.13 17.19, 21 25.13 29.8 36.11 Jonah 3.7 Zep. 1.3.

Unclean **BEAST.** Le. 5.2 7.21 27. 11, 27.

Wild **BEAST.** 2 Ki. 14.9 2 Ch. 25.18 Job 39.15 Ps. 80.13 Ho. 13.8.

BEASTS. Ge. 31.39, 54† 36.6 45.17 Ex. 8.21† 11.5 22.31 Le. 7.24 11.2, 3 17.15 22.8 25.7 26.6 Nu. 20.8 31.30 Deut. 14.4, 6 32.24 1 Ki. 4.28†, 33 18.5 2 Ki. 3.17 Ezr. 1.4 Job 12.7 18.3 37.8 Ps. 49.12, 20 78.50† 104.20, 25 148.10 Pr. 9.2 30.30 Ec. 3.18, 19 Is. 30.6 40.16 46.1 66.20 Je. 9.10 12.4 Eze. 5.17 14.15 32.4, 13 34. 25, 28 Da. 4.14, 15 7.17 8.4 Joel 1.18 Am. 5.22 Ha. 2.17 Zep. 2.15 Zec. 14.15 Ac. 7.42 23.24 Ro. 1.23 1 Co. 15.32 Ja. 3.7 2 Pe. 2.12 Jude 10 Re. 4.6, 8, 9 5.6, 14 6.1 7.11 14.3 15.7 19.4.

BEASTS *of the earth.* Deut. 28.26 1 Sa. 17.46 Job 5.22 35.11 Ps. 79.2 Is. 18.6 Je. 7.33 15.3 16.4 19.7 34.20 Ac. 10.12 11.6 Re. 6.8.

BEASTS *of the field.* Ex. 23.11 Deut. 7.22 1 Sa. 17.44 2 Sa. 21.10 Job 5.23 40.20 Ps. 8.7 Is. 56.9 Je. 12.9 27.6 28.14 Eze. 29.5 31. 6, 13 34.5 38.20 39.4 Da. 2.38 4.12, 25, 32 Ho. 2.18 4.3 Joel 1.20 2.22.

Wild **BEASTS.** Le. 26.22 1 Sa. 17.46 Ps. 50.11 Is. 13.21, 22 34.14 Je. 50.39 Mar. 1.13 Ac. 10.12 11.6.

BEAT. Ex. 30.36 39.3 Nu. 11.8 Deut. 25.3 Ju. 8.17 9.45 19.22 Ru. 2.17 2 Sa. 22.43 2 Ki. 3.25 13.25 23.12 Ps. 18.42 52.5† 89.23 Pr. 23.14 Is. 2.4 3.15 27.12 41.15 Joel 3.10 Jonah 4.8 Mi. 4.3, 13 Mat. 7.25, 27 21.35 Mar. 4.37 12.3 Lu. 6.48, 49 12.45 20. 10, 11 Ac. 16.22 18.17 22.19 27.14†.

BEATEN. Ex. 5.14, 16 25.18 37. 7, 17, 22 Le. 2.14 Nu. 8.4 Deut. 25.2 Jos. 8.15 2 Sa. 2.17 2 Ch. 15.6† 34.7 Job 4.20† Pr. 10.8† 23.35 Is. 28.27 30.31 Je. 46.5 Mi. 1.7 Mar. 13.9 Lu. 12.47 Ac. 5.40 16.37 2 Co. 11.25.

BEATEN *gold.* Nu. 8.4 1 Ki. 10. 16, 17 2 Ch. 9.15, 16.

BEATEN *oil.* Ex. 27.20 29.40 Le. 24.2 Nu. 28.5.

BEATEST. Deut. 24.20 Pr. 23.13.

BEATETH. 1 Co. 9.26.

BEATING. 1 Sa. 14.16 Mar. 12.5.

BEAUTY. Ex. 28.2 2 Sa. 1.19 14.25 1 Ch. 16.29 2 Ch. 20.21 Es. 1.11 Job 40.10 Ps. 27.4 29.2 39.11 45.11 49.14 50.2 90.17 96.6, 9 Pr. 6.25 20.29 31.30 Is. 3.24 4.2† 13.19 28.1, 4, 5 33.17 44.13 53.2 64.3 La. 1.6 2.1, 15 † Eze. 7.20 16.14, 15, 25 27.3, 4, 11 28.7, 12, 17 31.8 32.19 Ho. 10.11† 14.6 Zec. 9.17 11.7, 10.

BEAUTIES. Ps. 110.3.

BEAUTIFY. Ezr. 7.27 Ps. 149.4 Is. 60.13.

BEAUTIFUL. Ge. 29.17 Deut. 21.11 1 Sa. 16.12 25.3 2 Sa. 11.2 14.25† Es. 2.7 Ps. 48.2 Ec. 3.11 Ca. 6.4 7.1 Is. 4.2 52.1, 7 64.11 Je. 13.20 48.17 Eze. 16.12, 13 23.42 Mat. 23.27 Ac. 3.2, 10 Ro. 10.15.

BECAME. Ge. 2.7 19.26 49.15 Ex. 4.3, 4 36.13 1 Sa. 25.37 1 Ki. 12.30 13.34 Da. 2.35 1 Co. 9.20 He. 7.26 10.33 Re. 16.3.

BECAMEST. 1 Ch. 17.22 Eze. 16.8.

BECAUSE. Ge. 3.1†, 14 Le. 26.43 Deut. 7.12† 2 Sa. 12.6 Pr. 1.24 Is. 7.9† Eze. 13.10 36.3† Mat. 26.31 Mar. 9.41 Jno. 6.26 8.43 10.13 14.19 Ro. 8.10, 11† Ep. 5.6 He. 4.2† 6.13 1 Jno. 3.14 4.19.

BECKONED. Lu. 1.22 5.7 Jno. 13.24 Ac. 19.33 21.40 24.10.

BECKONING. Ac. 12.17 13.16.

BECOME. Ge. 3.22 17.16† 37.20 38.23† Ex. 15.2 32.1, 23 Deut. 27.9 1 Sa. 28.16 Ps. 118.14 Is. 12.2 Jonah 4.5 Mat. 21.42 Mar. 12.10 Lu. 20.17 Jno. 1.12 Ac. 4.11 7.40 2 Co. 5.17 Re. 11.15.

BECOMETH. Ps. 93.5† Pr. 10.4 17.7, 18 Ec. 4.14 Mat. 3.15 13.22, 32 Mar. 4.19, 32 Ro. 16.2 Ep. 5.3 Phi. 1.27 1 Ti. 2.10 Tit. 2.3.

BED. Ge. 47.31 49.4 Ex. 21.18 Le. 15.4, 24 1 Sa. 19.13 2 Sa. 3.31† 4.5 11.2 1 Ki. 1.47 2 Ki. 1.4, 6, 16 4.10 1 Ch. 5.1 Job 7.13 17.13 33.15 Ps. 4.4 36.4 41.3† 63.6 132.3† 139.8 Pr. 7.16, 17 22.27 26.14 Ca. 1.16 3.1, 7, 9† Is. 28.20 57.7 Am. 3.12 Mat. 9.6 Mar. 2.9, 11 4.21 Lu. 8.16 11.7 17.34 Jno. 5.11, 12 Re. 2.22.

BED *of love.* Eze. 23.17.

BED *of spices.* Ca. 5.13 6.2.

BED *undefiled.* He. 13.4.

BED-CHAMBER. Ex. 8.3 2 Sa. 4.7 2 Ki. 6.12 11.2 2 Ch. 22.11 Ec. 10.20.

BEDS. Ps. 149.5 Is. 57.2 Ho. 7.14 Am. 6.4 Mi. 2.1 Mar. 7.4†.

BEDAD, alone, solitary, *or* in friendship, in the bosom. Ge. 36.35.

BEDAN, only, or in the judgment *or* according to judgment. 1 Sa. 12. 11 1 Ch. 7.17.

BEDSTEAD. Deut. 3.11.

BEE, S. Deut. 1.44 Ju. 14.8 Ps. 118.12 Is. 7.18.

BEEL-ZEBUB (see *Baal-zebub*). Mat. 10.25 12.24, 27 Mar. 3.22 Lu. 11.15, 18, 19.

BEEN. 1 Sa. 10.27† 2 Sa. 1.26 12.8 Job 3.13 Ps. 27.9 63.7 94. 17 Is. 48.18 49.21 Mat. 25.30 28.2† Lu. 24.21 Ac. 4.13 Ro. 9.29 1 Ti. 5.9 2 Ti. 3.10† 2 Pe. 2.21 1 Jno. 2.19.

Hath **BEEN.** Ge. 31.5 Deut. 2.7 1 Sa. 14.38 2 Ch. 15.3 Ec. 3.15 Is. 28.10† Je. 22.21 Joel 1.2 Jno. 11.39 Ro. 11.34.

Have **BEEN.** 1 Sa. 4.9 1 Ch. 17.8 Ezr. 9.7 Job 10.19 Ps. 25.6 37.25 42.3 Is. 1.9 26.17, 18 66.2 Je. 2.31 28.8 Ho. 5.2 Mal. 2.9 Mar. 8.2 Lu. 1.70 Jno. 14.9 15.27 Ac. 20.18 2 Co. 11.25 Ga. 3.21.

Not **BEEN.** Ex. 9.18 1 Ki. 3.13† 14.8 Job 3.16 10.19 Ps. 124.1, 2 Ec. 4.3 Ob. 16 Mat. 26.24 Lu. 16. 11, 12.

BEER, a well. Nu. 21.16.

BEER-LAHAI-ROI, the well of him that liveth and seeth me. Ge. 16.14.

BEER-SHEBA, the well or fountain of an oath, *or* the seventh well, *or* the well of satiety. Ge. 21.14, 33 22.19 26.33 28.10 46.1 Jos. 19.2 1 Ki. 19.3 Am. 5.5 8.14. See *Dan.*

BEETLE. Le. 11.22.

BEEVES. Le. 22.19, 21 Nu. 31.28, 38.

BEFAL. Ge. 42.4, 38 44.29 49.1 Deut. 31.17, 29 Ps. 91.10 Da. 10.14 Ac. 20.22.

BEFALLEN. Le. 10.19 Nu. 20.14 Deut. 31.21 Ju. 6.13 1 Sa. 20.26 Es. 6.13 Mat. 8.33.

BEFALLETH. Ec. 3.19.

BEFEL. 2 Sa. 19.7 Mar. 5.16 Ac. 20.19.

BEFORE. Ge. 20.15 24.45 31.2 43.14 48.20 Ex. 16.34 Nu. 6.12 Jos. 4.18† 10.14 Ju. 3.2 16.20 2 Sa. 6.21† 10.9 22.25† 1 Ki. 13.6 1 Ch. 19.10 2 Ch. 13.14 33.19 Job 3.24 10.21 42.10 Ps. 31.22 39.13 80.9 119.67 139.5 Ec. 7.17 Is. 9.12 17.14 43.13 65.24 Je. 1.5 Eze. 44.12, 22 Ho. 7.2 Am. 4.3 Mal. 2.5 4.5 Mat. 1.18 6.8 8.29 24.25 Lu. 2.26 23.12 Jno. 6.62 7.51† 13. 19 14.29 Ac. 2.31 4.28 10.41 2 Co. 8.10 Ga. 5.21† Ep. 3.3† Phi. 3.13 Col. 1.5 1 Th. 2.2 3.4 1 Ti. 1.13 He. 7.18 10.15 2 Pe. 3.2, 17 Re. 3.9 4.6.

Come **BEFORE.** Ex. 22.9 Ps. 100.2 Mi. 6.6 2 Ti. 4.21.

BEFORE *the people.* Ge. 23.12 Ex. 13.22 17.5 34.10 Jos. 8.10 1 Sa. 18.13 Mar. 8.6 Lu. 20.26 Re. 10.11.

BEFORE *whom.* Ge. 24.40 48.15 1 Ki. 17.1 18.15 2 Ki. 3.14 5.16 Es. 6.13 Da. 7.8, 20 Ac. 26.26. See *All, Ark, God, Him, Lord, Me, Mount, Stand, Stood, Thee, Them, As, Went, You.*

BEFOREHAND. Mar. 13.11 2 Co. 9.5 1 Ti. 5.24, 25 1 Pe. 1.11.

BEFORETIME. Jos. 20.5 1 Sa. 9.9 2 Sa. 7.10 2 Ki. 13.5 Ne. 2.1 Is. 41.26 Ac. 8.9.

BEGAN. Ge. 4.26 Nu. 25.1 Ju. 20.31 1 Sa. 14.35† 2 Ki. 10.32 2 Ch. 20.22 31.7 34.3 Ezr. 9.6 Mat. 4.17 Mar. 14.72† Lu. 1.70 14.30 Jno. 4.52 9.32 Ac. 3.21 12.1† Ro. 16.25 2 Ti. 1.9 Tit. 1.2 He. 2.3.

BEGAT. Pr. 23.22 Je. 16.3 Da. 11. 6 Zec. 13.3 Ja. 1.18 1 Jno. 5.1.

BEGET. Ge. 17.20 Deut. 4.25 28. 41 2 Ki. 20.18 Ec. 6.3 Is. 39.7 Je. 29.6 Eze. 18.10, 14.

BEGETTEST. Ge. 48.6 Is. 45.10.

BEGETTETH. Pr. 17.21 23.24 Ec. 5.14.

BEG, BEGGED, BEGGING. Ps. 37.25 109.10 Pr. 20.4 Mat. 27.58 Mar. 10.46 Lu. 16.3 18.35 23.52 Jno. 9.8.

BEGGAR, LY. 1 Sa. 2.8 Lu. 16.20, 22 Ga. 4.9.

BEGIN. Ge. 11.6 Deut. 2.25 Jos. 3.7 1 Sa. 3.12 22.15 Ne. 11.17 Je. 25.29 Eze. 9.6 Ho. 8.10† Lu. 3.8 13.26 14.29 21.28 2 Co. 3.1 1 Pe. 4.17.

BEGINNER. He. 12.2†.

BEGINNING. Mat. 14.30 20.8 Lu. 24.47 Jno. 8.9 Ac. 1.22.

BEGINNING, *substantive.* Ge. 49.3 Ex. 12.2 Deut. 21.17 Job 8.7 42.12 Ps. 111.10 Pr. 1.7 9.10 17.14 Ec. 7.8 10.13 Is. 64.4 Mi. 1.13 Mat. 24.8, 21 Mar. 1.1† 13.8 Jno. 2.11 Col. 1.18 He. 3.14† 6.1† 7.3 2 Pe. 2.20 Re. 1.8 3.14 21.6 22.13.

At the **BEGINNING.** Ru. 3.10 1 Ch. 17.9 Pr. 20.21 Is. 1.26 Da. 9.23 Mat. 19.4 Jno. 16.4 Ac. 11.15.

From the **BEGINNING.** Deut. 11.12 32.42 Ps. 119.160 Pr. 8.23 Ec. 3.11 Is. 18.2, 7 40.21 41.26 46.10 48. 16 Je. 17.12 Mat. 19.8† Lu. 1.2 Jno. 6.64 8.25, 44 15.27 Ep. 3.9 2 Th. 2.13 2 Pe. 3.4 1 Jno. 2.7, 13 3.8, 11 2 Jno. 5.

In the **BEGINNING.** Ge. 1.1 2 Sa. 20.18† Pr. 8.22 Jno. 1.1, 2 Phi. 4.15 He. 1.10.

BEGINNINGS. Nu. 10.10 28.11 Eze. 36.11.

BEGINNEST. Deut. 16.9.

BEGOTTEN. Nu. 11.12 Deut. 23.8 Ju. 8.30† Job 38.28 Ps. 2.7 Is. 49. 21 Je. 2.27† Ho. 5.7 Jno. 1.14, 18 3.16, 18 Ac. 13.33 1 Co. 4.15 Philc. 10 He. 1.5 5.5 11.17 1 Pe. 1.3 1 Jno. 4.9 5.1, 18.

*First-***BEGOTTEN.** He. 1.6 Re. 1.5.

BEGUILE. Col. 2.4, 18.

BEGUILED, ING. Ge. 3.13 29.25 Nu. 25.18 Jos. 9.22 2 Co. 11.3 2 Pe. 2.14.

BEGUN. Nu. 16.46, 47 Deut. 3.24 Es. 6.13 9.23 Mat. 18.24 2 Co. 8.6, 10 Ga. 3.3 Phi. 1.6 1 Ti. 5.11.

BEHALF. Ex. 27.21 2 Sa. 3.12 2 Ch. 16.9 Job 36.2 Da. 11.18 Ro. 16.19 1 Co. 1.4 2 Co. 1.11 5.12 Phi. 1.29 1 Pe. 4.16.

BEHAVE. Deut. 32.27 1 Ch. 19.13 Job 41.33† Ps. 101.2 Is. 3.5 42.13† 1 Co. 13.5 1 Ti. 3.15.

BEHAVED. 1 Sa. 18.5, 14, 15, 30 Ps. 35.14 131.2 Ho. 12.3† Mi. 3.4 1 Th. 2.10 2 Th. 3.7.

BEHAVETH. 1 Co. 7.36.

BEHAVIOR. 1 Sa. 21.13. 1 Ti. 3. 2 Tit. 2.3

BEHEADED. Deut. 21.6 2 Sa. 4.7 Mat. 14.10 Mar. 6.16, 27 Lu. 9.9 Re. 20.4.

BEHELD. Nu. 21.9 23.21 1 Ch. 21.15 Job 31.26 Ps. 119.158 142.4 Pr. 7.7 Ec. 8.17 Is. 41.28 Je. 4.23, 25 Mar. 15.47 Lu. 10.18 19.41 23. 55 Jno. 1.14 Ac. 1.9 17.23 Re. 5. 6 11.12.

BEHEMOTH. Job 40.15.

BEHIND. Ex. 10.26 Le. 25.51 Ju. 20.40 1 Sa. 30.9 2 Sa. 3.16 1 Ki. 14.9 Ne. 4.16 9.26 Ca. 2.9 Is. 38. 17 Eze. 23.35 Am. 7.15† Mar. 5.27 Lu. 2.43 1 Co. 1.7 2 Co. 11.5 12.11 Phi. 3.13 Col. 1.24. See *Before, Him, We, Thee, Them, Us.*

BEHOLD, *verb.* Nu. 12.8 23.9 24. 17 Deut. 3.27 1 Sa. 22.12† Job 19. 27 20.9 28.9† 34.29 36.24 Ps. 11. 4, 7 17.2, 15 27.4 37.37 46.8 59. 4 66.7 80.14 91.8 102.19 113.6 119.18 Pr. 23.33 Ec. 11.7 Is. 6.8† 26.10 38.11 41.23 63.15 Je. 20.4 29.32 32.4 34.3 42.2 La. 1.18 3.50 5.1 Eze. 8.9 28.17, 18 40.4 44.5 Da. 9.18 Ob. 12† Mi. 7.9, 10 Ha. 1.3, 13 Mat. 18.10 Lu. 14.29 21.6 Jno. 17.24 Ac. 7.31, 32 2 Co. 3.7 1 Pe. 2.12 3.2 Re. 17.8.

BEHOLD, *interjection.* Ge. 28.15 31.51 40.6 48.1, 21 Ex. 3.2 16.4 23.20 24.8 Nu. 20.16 1 Sa. 12.13 2 Sa. 9.6 1 Ki. 13.2 2 Ki. 13.21 22. 16 2 Ch. 20.11 34.24 Job 1.12 28. 28 33.12 36.5, 26 40.4 Ps. 33.18 51.5 73.12 78.20 139.8 Ca. 1.15, 16 4.1 Is. 7.14 8.18, 22 12.2 29. 8 40.9 41.27 42.1 43.19 48.7 65.1 Je. 8.15 14.19 26.14 La. 1. 12 Eze. 36.9 Zec. 3.8 6.12 9.9 Mal. 3.1 4.1, 5 Mat. 1.23 7.4 11. 10 21.5 24.26 Mar. 1.2 16.6 Lu. 24.39, 49 Jno. 1.29, 36, 47 12.15 19. 5 Ac. 9.11 2 Co. 6.9 1 Jno. 3.1 Re. 3.20 16.15 22.7, 12.

BEHOLD *it is.* Ge. 16.14 34.21 Ex. 32.9 Jos. 9.12 Ju. 18.9 Is. 52.6 Eze. 7.10 39.8.

Now **BEHOLD,** or **BEHOLD** *now.* 1 Sa. 12.2 2 Ki. 18.21 Job 16.19 Je. 40.4 Mat. 26.65 Ac. 13.11 20. 22 2 Co. 6.2. See *Was.*

BEHOLDEST, ETH. Job 24.18 Ps. 10.14 33.13 Mat. 7.3 Lu. 6.41, 42 Ja. 1.24.

BEHOLDING. Ps. 119.37 Pr. 15.3 Ec. 5.11 Mat. 27.55 Mar. 10.21 Lu. 23.35, 48, 49 Ac. 4.14 23.1 2 Co. 3. 18 Col. 2.5 Ja. 1.23.

BEHOVED. Lu. 24.46 He. 2.17.

BEING. Ge. 24.27 Ex. 22.14 Le. 21.4 Nu. 30.3, 16 Deut. 32.31 Jos. 9.23 1 Sa. 15.23, 26 1 Ki. 15.13 16. 7 2 Ch. 15.16 Ne. 6.11 Ps. 49.12 83.4 Je. 34.9 Mat. 1.19 Lu. 13.16 16.23 18.9† 20.36 22.44 Jno. 5. 13 10.33 1 Co. 12.12 Ep. 2.20 4. 15† Phi. 2.6 He. 13.3 Re. 12.2.

BEING, *substantive.* Ps. 104.33 146. 2 Ac. 17.28.

BEKAH, *half a shekel.* Ex. 38.26.

BEL, ancient, *or* nothing, vain, *or* what is subject to change. Is. 46.1 Je. 50.2 51.44.

BELCH, ETH. Ps. 59.7 Pr. 15.2†.

BELIAL, wicked, *or* the devil. Deut. 13.13 Ju. 19.22 20.13 1 Sa. 1.16 2.12 10.27 25.17, 25 30.22 2 Sa. 16.7 20.1 23.6 1 Ki. 21.10, 13 2 Ch. 13.7 2 Co. 6.15.

BELIE, BELIED. Pr. 30.9† Je. 5.12.

BELIEF. 2 Th. 2.13.

BELIEVE. Ex. 4.5 19.9 Nu. 14.11 2 Ch. 20.20 Is. 43.10 Mat. 9.28 18. 6 21.32 27.42 Mar. 1.15 5.36 9. 23, 24, 42 11.23, 24 15.32 16.17 Lu. 8.12, 13, 50 24.25 Jno. 1.7, 12 3.12 4.21, 42 5.44, 47 6.29 7.5, 39 9.35, 36, 38 10.38 11.15, 27, 40, 42, 48 12.36 13.19 14.1, 11, 29 16.30, 31 17.20, 21 19.35 20.31 Ac. 8.37 13.39, 41 15.7, 11 16.31 19.4 21. 20, 25 27.25 Ro. 2.22 4.11, 24 6.8 10.9, 14 1 Co. 1.21 11.18 14.22 2 Co. 4.13 Ga. 3.22 Ep. 1.19 Phi. 1. 29 1 Th. 1.7 2.10, 13 4.14 2 Th. 1.10 2.11 1 Ti. 1.16 4.3, 10 He. 10.39 11.6 Ja. 2.19 1 Pe. 1.21 2. 7 1 Jno. 3.23 5.13.

BELIEVE *not,* or *not* **BELIEVE.** Ex. 4.1, 8, 9 Deut. 1.32 2 Ki. 17.14 Job 9.16 Pr. 26.25 Is. 7.9 Je. 12. 6 Hab. 1.5 Mat. 21.25 24.23, 26 Mar. 11.31 13.21 Lu. 22.67 Jno. 3.12 4.48 5.38, 47 6.36, 64 8.24, 45, 46 10.26, 37, 38 12.39, 47 16.9 20.25 Ro. 3.3 15.31 1 Co. 10.27 14.22 2 Co. 4.4 2 Ti. 2.13 1 Jno. 4.1.

BELIEVED. Ge. 15.6 Ex. 4.31 14. 31 1 Sa. 27.12 Ps. 27.13 106.12 116.10 119.66 Is. 53.1 Da. 6.23 Jonah 3.5 Mat. 8.13 21.32 Mar. 16.13 Lu. 1.1, 45 Jno. 2.11, 22 4. 50, 53 5.46 7.48 8.31 11.45 12. 11, 38 16.27 17.8 20.8, 29 Ac. 2. 44 4.4, 32 5.36† 8.12, 13 10.45 11.17, 21 13.12, 48 14.1, 23 17.4, 34 18.8, 27 19.2 22.19 27.11 28 24 Ro. 4.3, 18 10.16 13.11 1 Co. 3.5 15.2, 11 2 Co. 4.13 Ga. 2.16 3.6 Ep. 1.13 2 Th. 1.10 1 Ti. 3.16 2 Ti. 1.12 Tit. 3.8 He. 4.3 Ja. 2.23 1 Jno. 4.16.

Many **BELIEVED.** Jno. 2.23 4.39 11.45 12.42 Ac. 18.8 19.18.

BELIEVED *not,* or *not* **BELIEVED.** Ge. 45.26 Nu. 20.12 Deut. 9.23 1 Ki. 10.7 2 Ch. 9.6 Job 29.24 Ps. 78.22, 32 106.24 Je. 40.14 La. 4.12 Mat. 21.32 Mar. 16.11, 14 Lu. 20.5 24.41 Jno. 3.18 6.64 10.25 12.37 Ac. 9.26 17.5 19.9 Ro. 10.14 11. 30, 31 2 Th. 2.12 He. 3.18 11.31 Jude 5.

BELIEVERS. Ac. 5.14 1 Ti. 4.12.

BELIEVEST. Lu. 1.20 Jno. 1.50 11.26 14.10 Ac. 8.37 26.27 Ja. 2.19.

BELIEVETH. Job 15.22 Pr. 14.15 Is. 28.16 Mar. 9.23 16.16 Jno. 3. 15, 16, 18, 36 5.24 6.35, 40, 47 7.38 11.25, 26 12.44, 46 14.12 Ac. 10.43 Ro. 1.16 3.26 4.5 9.33 10.4, 10, 11 14.2 1 Co. 7.12 13.7 14.24 2 Co. 6.15 1 Ti. 5.16 1 Pe. 2.6 1 Jno. 5. 1, 5, 10.

BELIEVING. Mat. 21.22 Jno. 20. 27, 31 Ac. 16.34 24.14 Ro. 15.13 1 Ti. 6.2 1 Pe. 1.8.

BELL, S. Ex. 28.33, 34 39.25, 26 Zec. 14.20.

BELLOW. See *Bulls.*

BELLOWS. Je.6.29.
BELLY. Ge.3.14 Le.11.42 Nu.5.21 25.8 Deut.28.11†,53† Ju.3.21 1 Ki.7.20 Job 3.11 15.2,35 19.17† 20.15,20,23 32.18†,19 Ps.17.14 22.10 44.25 58.3† 132.11† Pr.13.25 18.8,20 20.27,30 22.18† 26.22 Ca.5.14 7.2 Is.46.3 Je.1.5 51.34 Eze.3.3 Da.2.32 Jonah 1.17 2.2 Mi.6.7† Hab.3.16 Mat.12.40 15.17 Mar.7.19 Lu.15.16 Jno.7.38 Ro.16.18 1 Co.6.13 Phi.3.19 Re.10.9,10.
BELLIES. Tit.1.12.
BELONG. Ge.40.8 Le.27.24 Deut.29.29 Ps.47.9 68.20 Pr.24.23 Eze.21.13† Da.9.9 Mar.9.41 Lu.19.42 1 Co.7.32.
BELONGED, EST. 1 Sa.30.13 1 Ki.1.8 2 Ki.7.2† Lu.23.7.
BELONGETH. Deut.32.35 Ju.19.14 20.4 Ezr.10.4 Ps.3.8 62.11,12 94.1 Da.9.7,8 He.5.14 10.30.
BELONGING. Nu.7.9 Ru.2.3 Pr.26.17 Lu.9.10.
BELOVED. Deut.21.15 33.12 2 Sa.12.25† Ne.13.26 Ps.60.5 108.6 127.2 Pr.4.3 Ca.5.1,9 6.1 8.5 Da.9.23 10.11,19 Ho.3.1 9.16 Ac.15.25 Ro.1.7 9.25 11.28 16.12 Ep.1.6 6.21 Col.3.12 4.7,9,14 1 Th.1.4 1 Ti.6.2 Philc.16 He.6.9 2 Pe.3.8,15 1 Jno.3.2,21 4.1,7,11 3 Jno.11 Jude 20 Re.20.9. *Dearly* **BELOVED.** See *Dearly*. *My* **BELOVED.** Ca.1.14,16 2.3,8,9,16,17 4.16 5.2,5,6,10,16 6.2,3 7.10,13 Is.5.1 Je.11.15 Mat.3.17 12.18 17.5 Mar.1.11 9.7 Lu.3.22 9.35 20.13 Ro.16.8 1 Co.4.14,17 2 Ti.1.2 Ja.1.16 2 Pe.1.17.
BELSHAZZAR, master of the treasure. Da.5.22 7.1 8.1.
BELTESHAZZAR, who lays up treasures in secret, *or* secretly endures pain and pressure. Da.1.7 2.26 4.8,9,19 5.12 10.1.
BEMOAN, ED, ING. Job 42.11 Je.15.5 16.5 22.10 31.18 48.17 Na.3.7.
BENAIAH, son of the Lord, *or* the Lord's building. 2 Sa.23.22 1 Ki.1.32 2.35 4.4 1 Ch.4.36 11.24,31 15.18,20 16.5,6 27.5,14 2 Ch.31.13 Ezr.10.25,30,35,43 Eze.11.1,13.
BEN-AMMI, the son of my people. Ge.19.38.
BENCHES. Eze.27.6.
BEND. Ps.11.2 64.3 Je.29.3 46.9 50.14,29 51.3 Eze.17.7.
BENDETH, ING. Ps.58.7 Is.60.14 Je.51.3.
BENEATH. Ex.20.4 32.19 Deut.4.39 5.8 28.13 33.13 Ezr.9.13† Job 18.16 Pr.15.24 Is.14.9 51.6 Je.31.37 Jno.8.23.
BENEFACTORS. Lu.22.25.
BENEFIT, *verb.* Je.18.10.
BENEFIT, S. 1 Sa.12.7† 2 Ch.32.25 Ps.68.19 103.2 116.12 2 Co.1.15 1 Ti.6.2 Philc.14.
BENEVOLENCE. 1 Co.7.3.
BEN-HADAD, the son of *Hadad*, *or* of noise, clamor, cry. 1 Ki.15.18 20.2,16,20,32 2 Ki.6.24 8.7,9 13.3,25 Je.49.27 Am.1.4.
BENJAMIN, the son of the right hand. Ge.35.18,24 42.36 43.14,16,29,34 44.12 45.14 46.19,21 49.27 Nu.1.11 26.38,41 Deut.27.12 33.12 Ju.5.14 19.14 20.20,35,46 21.1,16,18 1 Sa.4.12 9.1 10.2 13.2,15,16 14.16 2 Sa.2.15 3.19 19.17 21.14 1 Ki.4.18 1 Ch.7.6,10 8.1,40 9.7 21.6 27.21 2 Ch.17.17 34.32 Ne.3.23 11.7 Ps.68.27 80.2 Je.37.13 38.7 Eze.48.23,32 Ho.5.8 Ob.19 Zec.14.10. See *Children*.
BENJAMIN, with *Judah*. Ju.10.9 1 Ki.12.23 1 Ch.12.16 2 Ch.11.3,12 15.2,8 25.5 31.1 34.9 Ezr.1.5 4.1 Ne.11.4 12.34 Eze.48.22.
Land of **BENJAMIN.** Ju.21.21 1 Sa.9.16 2 Ch.15.8 Je.17.26 32.44 33.13 37.12.
Tribe of **BENJAMIN.** Nu.1.37 2.22 10.24 13.9 34.21 Jos.18.11,21 21.4,17 Ju.20.12 1 Sa.9.21 10.20 1 Ch.6.60,65 Ac.13.21 Ro.11.1 Phi.3.5 Re.7.8.
BENJAMITE. Ju.3.15 1 Sa.9.1,21 2 Sa.16.11 19.16 20.1 1 Ki.2.8 Es.2.5.
BENJAMITES. Ju.19.16 20.35,43 1 Sa.22.7 1 Ch.27.12.
BENONI, son of my grief. Ge.35.18.
BENT. Ps.7.12 37.14 Is.5.28 21.15 La.2.4 3.12 Ho.11.7 Zec.9.13.
BEOR, burning, *or* foolish, mad, beast. Ge.36.32 Deut.23.4 Nu.22.5 24.3,15 31.8 Jos.13.22 24.9 1 Ch.1.43 Mi.6.5.
BERACHAH, blessing, *or* bending of the knee. 1 Ch.12.3 2 Ch.20.26.
BEREA, heavy, weighty. Ac.17.10,13 20.4.
BEREAVE. Deut.32.25† Ec.4.8 Je.15.7 18.21 Eze.5.17† 14.15† 36.12,14 Ho.9.12.
BEREAVED. Ge.42.36 43.14 Eze.36.13 Ho.13.8.
BEREAVETH. La.1.20.
BERITH, covenant. Ju.9.46.
BERNICE, one that brings victory. Ac.25.13,23 26.30.
BERRIES. Is.17.6 Ja.3.12.
BERYL. Da.10.6 Re.21.20.
BESEECH. Ex.33.18 Nu.12.13 Ps.80.14 116.4 118.25 119.108 Je.38.20 Am.7.2 Jonah 1.14 4.3 Mal.1.9 Lu.8.28 9.38 Ac.26.3 Ro.12.1 1 Co.4.16 2 Co.2.8 5.20 6.1 10.1 Ga.4.12 Ep.4.1 Philc. 9.10 Ho.13.19 1 Pe.2.11 2 Jno.5. See *Brethren*.
BESEECHING. Mat.8.5 Mar.1.40 Lu.7.3.
BESET. Ju.19.22 20.5 Ps.22.12 139.5 Ho.7.2 He.12.1.
BESIDE, BESIDES, *adverb.* Ge.19.12 26.1 Le.18.18 23.38 Nu.5.20 6.21 11.6 28.23 29.6 Deut.29.1 Jos.22.19,29 Ju.6.37 11.34 1 Sa.19.3 1 Ki.10.13 22.7 2 Ki.21.16 2 Ch.18.6 Ps.23.2 Ca.1.8 Is.32.20 36.8 Lu.16.26 24.21 Philc.19.
BESIDE, *preposition.* Mar.3.21 Ac.26.24 2 Co.5.13.
BESIEGE. Deut.28.52 1 Ki.8.37 2 Ch.6.28 Is.21.2.
BESIEGED. 2 Ki.19.24 Ec.9.14 Is.1.8 37.25 Eze.6.12.
BES-OM. Is.14.23.
BESOR, glad news, *or* incarnation. 1 Sa.30.9.
BESOUGHT. Ge.42.21 Ex.32.11 Deut.3.23 2 Sa.12.16 1 Ki.13.6 2 Ki.1.13 13.4 2 Ch.33.12 Ezr.8.23 Es.8.3 Je.26.19 Mat.8.31,34 18.26† Mar.5.10,12,23 Lu.8.31,32,37,41 Jno.4.40,47 19.38 Ac.13.42 16.15,39 21.12 2 Co.12.8.
BEST. Ge.43.11 47.6,11 Ex.22.5 Nu.18.29 36.6 Deut.23.16 1 Sa.8.14 15.9,15 2 Sa.18.4 2 Ki.10.3 Ps.39.5 Ca.7.9 Mi.7.4 Lu.15.22 1 Co.12.31.
BESTEAD. Is.8.21.
BESTIR. 2 Sa.5.24.
BESTOW. Ex.32.29 Deut.14.26 2 Ch.24.7 Ezr.7.20 Lu.12.17,18 1 Co.12.23 13.3.
BESTOWED. 2 Ki.5.24 1 Ch.29.25 Is.63.7 Jno.4.38 Ro.16.6 1 Co.15.10 2 Co.1.11 8.1 Ga.4.11 1 Jno.3.1.
BETAH, confidence. 2 Sa.8.8.
BETAKE. Is.14.32†.
BETHABARA, the house of passage, *or* house of anger. Jno.1.28.
BETHANY, the house of song, of affliction, of obedience, of the grace of the Lord. Mat.21.17 26.6 Mar.11.1,11,12 14.3 Lu.19.29 24.50 Jno.11.1 12.1.
BETH-AVEN, the house of vanity, of iniquity, of trouble, of strength. Jos.7.2 1 Sa.14.23 Ho.4.15 5.8 10.5.
BETH-BIREI, the house or temple of my Creator. 1 Ch.4.31.
BETH-CAR, the house of the lamb, or of knowledge. 1 Sa.7.11.
BETH-DAGON, the house of corn, *or* the habitation of the fish, *or* the temple of *Dagon*. Jos.19.27.
BETH-DIBLATHAIM, the house of dry figs. Je.48.22.
BETH-EL, the house of God. Gen.28.19 31.13 35.1,3,6,15 Jos.16.2 Ju.1.22 4.5 21.19 1 Sa.7.16 10.3 13.2 30.27 1 Ki.12.29,33 13.1,4,11,32 2 Ki.2.2,23 10.29 17.28 23.4,15,17,19 Ezr.2.28 Ne.7.32 Je.48.13 Ho.10.15 12.4 Am.3.14 4.4 5.5,6 7.13.
BETH-ELITE. 1 Ki.16.34.
BETHER, division; *otherwise*, in the turtle, *or* in the trial, *or* perquisition. Ca.2.17.
BETHESDA, the house of effusion, or of pity, or mercy. Jno.5.2.
BETH-EZEL, a neighbor's house. Mi.1.11.
BETH-GAMUL, the house of recompense, *or* of the weaned, *or* the house of the camel. Je.48.23.
BETH-HACCEREM, the house of the vineyard. Je.6.1.
BETH-HORON, the house of wrath, of the hole, of the cave, or of liberty. Jo.10.11 21.22 1 Sa.13.18 1 Ki.9.17 1 Ch.6.68 7.24 2 Ch.8.5.
BETHINK. 1 Ki.8.47 2 Ch.6.37.
BETH-LEHEM, the house of bread, *or* the house of war. Ge.35.19 48.7 Jos.19.15 Ju.12.8 Ruth 1.19 2.4 4.11 1 Sa.16.4 20.6,28 2 Sa.23.15 1 Ch.2.51,54 4.4 11.17 2 Ch.11.6 Ezr.2.21 Ne.7.26 Je.41.17 Mat.2.1,5,6,16 Lu.2.4,15 Jno.7.42.
BETH-LEHEM-EPHRATAH. Mi.5.2.
BETH-LEHEM-JUDAH. Ju.17.7,8,9 19.1,18 Ru.1.1 1 Sa.17.12.
BETH-LEHEMITE. 1 Sa.16.1,18 17.58 2 Sa.21.19.
BETH-PEOR, the house of gaping or opening. Deut.3.29 4.46 34.6.
BETH-PHAGE, the house of the mouth, *or* of early figs, *or* the drain of the valleys. Mat.21.1 Mar.11.1 Lu.19.29.
BETHSAIDA, the house of fruits, of food, of hunters, *or* of snares. Mat.11.21 Mar.6.45 8.22 Lu.9.10 10.13 Jno.1.44 12.21.
BETH-SHAN, the house of the tooth, *or* ivory, the house of change, *or* the dwelling of sheep. 1 Sa.31.10.
BETH-SHEMESH, the house of the sun, of service, *or* of ministry. Jo.15.10 19.22,38 21.16 Ju.1.33 1 Sa.6.9,12,19 1 Ki.4.9 2 Ki.14.11 2 Ch.25.21 28.18 Je.43.13.
BETHUEL, filiation of God. Ge.22.22,23 24.15,24,47 25.20 28.2.
BETIMES. Ge.26.31 2 Ch.36.15 Job 8.5 24.5 Pr.13.24.
BETRAY. 1 Ch.12.17 Mat.24.10 26.16,21,46 Mar.13.12 14.11,18 Lu.22.6 Jno.6.64 13.2,11,21.
BETRAYED. Mat.10.4 17.22 20.18 26.2,24,45,48 27.4 Mar.3.19 14.21,41,44 Lu.21.16 22.22 Jno.18.2 1 Co.11.23.
BETRAYERS. Ac.7.52.
BETRAYEST, ETH. Mar.14.42 Lu.22.21,48 Jno.21.20.
BETROTH. Deut.28.30 Ho.2.19,20.
BETROTHED. Ex.21.8 22.16 Le.19.20 Deut.20.7 22.23,27,28.
BETTER. Ge.29.19 Ex.14.12 Nu.14.3 Ju.8.2 11.25 1 Sa.1.8 27.1 1 Ki.1.47 2.32 19.4 21.2 2 Ki.5.12 2 Ch.21.13 Ps.69.31 Ec.2.24 3.22 4.3,9 6.11 7.10,11† 10.11 Is.56.5 La.4.9 Eze.36.11 Da.1.20 Ho.2.7 Am.6.2 Na.3.8 Mat.6.26 12.12 18.6 Mar.9.42 Lu.12.24 17.2 Ro.3.9 1 Co.7.38 8.8 9.15 11.17 Phi.2.3 He.1.4 6.9 7.7,19,22 8.6 9.23 10.34 11.16,35,40 12.24 2 Pe.2.21.
BETTER *is.* Pr.15.16,17 16.8,16 17.1 19.1 27.10 28.6 Ec.4.6,13 6.9 7.8 Ca.4.10.
Is **BETTER,** or *is it* **BETTER.** Ju.9.2 18.19 Ruth 4.15 1 Sa.15.22,28 2 Sa.17.14 Es.1.19 Ps.37.16 63.3 84.10 119.72 Pr.3.14 8.11,19 12.9 16.32 19.22 22.1† 27.5 Ec.6.3 7.1,3,8 9.4,16,18 Ca.1.2 Lu.5.39 Phi.1.23.
It is **BETTER,** or **BETTER** *it is.* Ge.29.19 2 Sa.18.3 Ps.118.8,9 Pr.16.19 21.9,19 25.7,24 Ec.5.5 7.2,5 Jonah 4.3,8 Mat.18.8,9 Mar.9.43,45,47 1 Co.7.9 1 Pe.3.17.
BETTERED. Mar.5.26.
BETWEEN. Ge.1.4†,14† 3.15 9.16 15.17 49.10 Ex.8.23 12.6† 13.9,16 18.16 26.33 Nu.9.3† 11.33 28.4 Deu.6.8 11.18 17.8 33.12 Ju.4.5 1 Sa.7.14 2 Sa.19.35 1 Ki.3.9 18.21 Pr.18.18 Je.34.18,19 Eze.34.17 Ho.2.2 Joel 2.17 Zech.11.14 Mar.23.35 Jno.3.25 Ac.13.42† Ro.10.12 1 Co.7.34 1 Tim.2.5.
BETWIXT. Job 36.32 Ca.1.13 Phi.1.23.
BEULAH, married. Is.62.4.
BEWAIL, ED, ETH. Le.10.6 Deut.21.13 Ju.11.37,38 Is.16.9 Je.4.31 Lu.8.52 23.27 2 Co.12.21 Re.18.9.
BEWARE. Ge.24.6 Ex.23.21 Deut.6.12 8.11 15.9 Ju.13.4,13 2 Sa.18.12 2 Ki.6.9 Job 36.18 Pr.19.25 Is.36.18 Mat.7.15 10.17 16.6,11 Mar.8.15 12.38 Lu.12.1,15 20.46 Ac.13.40 Phi.3.2 Col.2.8 2 Pe.3.17.
BEWITCHED. Ac.8.9,11 Gal.3.1.
BEWRAY. Is.16.3.
BEWRAYETH. Pr.27.16 29.24 Mat.26.73.
BEYOND. Nu.22.18 24.13 Deut.30.13 1 Sa.20.22,36,37 2 Sa.10.16 1 Ki.14.15 1 Ch.19.16 2 Ch.20.2 Ez.4.17,20 6.6,8 7.21,25 Ne.2.7,9 Is.7.20 18.1 Je.25.22 Zeph.3.10 Mar.6.51 7.37 2 Co.8.3 10.14 Ga.1.13 1 Th.4.6. See *Jordan*.
BEZALEEL, in the shadow of God. Ex.31.2 35.30 36.1 37.1 38.22 1 Ch.2.20 2 Ch.1.5 Ezr.10.30.
BEZEK, lightning, *or* in the chains, or fetters. Ju.1.4,5 1 Sa.11.8.
BIBBER. See *Wine*.
BICHRI, first-born, *or* first-fruits; *otherwise*, in the ram, *or* the sheep. 2 Sa.20.1,2,6,22.
BID. Jos.6.10 1 Sa.9.27 2 Sa.2.26 2 Ki.4.24 5.13 10.5 Jonah 3.2 Zeph.1.7 Mat.14.28 22.9 23.3 Lu.9.61 10.40 14.12 1 Co.10.27 2 Jno.10.
BIDDEN. 1 Sa.9.13 2 Sa.16.11 Mat.1.24 22.3,4,8 Lu.7.39 14.7,8,10,24.
BIDDETH, ING. 1 Sa.22.14 2 Jno.11.
BIDE. Ro.11.23.
BIDCAR, in compunction, in sharp pain, *or* in the wound. 2 Ki.9.25.
BIER. 2 Sa.3.31 Lu.7.14.
BIGTHAN, BIGTHANA, giving meat. Es.2.21,6.2.
BILDAD, old friendship, or love. Job 2.11 8.1 18.1 25.14 42.9.
BILHAH, who is old, troubled, or confused, *or* which spreads itself. Ge.29.29 30.3,4,5,7 35.22,25 37.2 46.25 1 Ch.4.29 7.13.
BILL. Lu.16.6,7.
BILLOWS. Ps.42.47 Jonah 2.3.
BIND. Ex.28.28 Nu.30.2 De.6.8 14.25 Jos.2.18 Ju.15.10,12,13 16.5 Job 31.36 34.17† 38.31 39.10 40.13 41.5 Ps.105.22 118.27 149.8 Pr.3.3 6.21 7.3 Is.8.16 49.18 61.1 Eze.34.16 Da.3.20 Ho.6.1 10.10 Mi.1.13 Mat.12.29 13.30 16.19 18.18 22.13 23.4 Mar.3.27 5.3 Ac.9.14 12.8 21.11.
BINDETH. Job 5.18 26.8 28.11 30.18 36.13 Ps.129.7 147.3 Pr.26.8 Is.30.26.
BINDING. Ge.37.7 49.11 Nu.30.13 Ac.22.4.
BIRD. Ge.7.14 Le.14.52 Job 41.5 Ps.11.1 124.7 Pr.1.17 6.5 7.23 26.2 27.8 Ec.10.20 12.4 Is.16.2 46.11 Je.12.9 La.3.52 Ho.9.11 11.11 Am.3.5 Re.18.2.
BIRDS. Ge.15.10 40.17,19 Le.14.4 Deut.14.11 2 Sa.21.10 Ps.104.17 148.10† Ec.9.12 Ca.2.12 Is.31.5 Je.4.25 5.27 12.4,9 Eze.39.4 Da.4.33 Mat.8.20 13.32 Lu.9.58 Ro.1.23 1 Co.15.39 Ja.3.7.
BIRSHA, in evil, *or* son that beholds. Ge.14.2.
BIRTH. 2 Ki.19.3 Job 3.16 Ps.58.8 Ec.6.3 7.1 Is.37.3 66.9 Eze.16.3 Ho.9.11 Mat.1.18 Lu.1.14 Jno.9.1 Ga.4.19 Re.12.2.
BIRTH-*day.* Ge.40.20 Mat.14.6 Mar.6.21.
BIRTH-*right.* Ge.25.31,33,34 27.36 43.33 1 Ch.5.1 He.12.16.
BISHOP, S. Phi.1.1 1 Ti.3.1,2 Tit.1.7 1 Pe.2.25.
BISHOPRIC. Ac.1.20.
BIT, S. Ps.32.9 Ja.3.3.
BIT. Nu.21.6 Am.5.19.
BITE. Ec.10.8,11 Jer.8.17 Am.9.3 Mi.3.5 Ha.2.7 Ga.5.15.
BITETH. Ge.49.17 Pr.23.32.
BITHIAH, the daughter of the Lord. 1 Ch.4.18.
BITHRON, or **BETHER,** division, *or* in his examination, *or* daughter of the song, *or* the habitation of the song, of anger, *or* of liberty. 2 Sa.2.29.
BITHYNIA, violent precipitation. Ac.16.7 1 Pe.1.1.
BITTEN. Nu.21.8,9.
BITTER. Ge.27.34 Ex.1.14 12.8 15.23 Nu.9.11 Deut.32.24,32 Ju.18.25† Ruth 1.20† 1 Sa.1.10† 22.2† 30.6† 2 Sa.17.8† 2 Ki.4.27† 14.26 Est.4.1 Job 3.5†,20 13.26 23.2 27.2† Ps.64.3 Pr.5.4 27.7 31.6† Ec.7.26 Is.5.20 22.4† 24.9 Je.2.19 4.18 6.26 31.15 Eze.3.14† 27.31 Am.8.10 Hab.1.6 Co.3.19 Ja.3.14 Re.8.11 10.9,10.
BITTER *water.* Nu.5.18 Ja.3.11.
BITTERLY. Ju.5.23 Ruth 1.20 Is.22.4 33.7 Eze.27.30 Ho.12.14 Zeph.1.14 Mat.26.75 Lu.22.62.
BITTERN. Is.14.23 34.11 Zeph.2.14.
BITTERNESS. Ge.26.35† Ex.15.23† Ruth 1.13† 1 Sa.1.10 15.32 2 Sa.2.26 Job 7.11 9.18 10.1 21.25 Pr.14.10 17.25 Is.38.15,17 La.1.4 3.15 Eze.3.14 21.6 27.31 Ho.12.14† Zech.12.10 Ac.8.23 Ro.3.14 Eph.4.31 He.12.15.
BLACK. Le.13.31,37 1 Ki.18.45 Job 30.30 Pr.7.9 Ca.1.5,6 5.11 Je.4.28 8.21 14.2 La.5.10 Eze.31.15† Zech.6.2,6 Mal.3.14† Mat.5.36 Re.6.5,12.
BLACKER. La.4.8.
BLACKISH. Job 6.16.
BLACKNESS. Job 3.5 Is.50.3 La.4.8† Joel 2.6 Na.2.10 He.12.18 Jude 13.
BLADE. Ju.3.22 Mat.13.26 Mar.4.28.
*Shoulder-***BLADE.** Job 31.22.
BLAINS. Ex.9.9,10.
BLAME. Ge.43.9 44.32 2 Co.8.20 Eph.1.4.
BLAMED. 2 Co.6.3 Ga.2.11.
BLAMELESS. Ge.44.10 Jos.2.17 Ju.15.3 Mat.12.5 Lu.1.6 1 Co.1.8 Phi.2.15 3.6 1 Th.5.23 1 Tim.3.2,10 5.7 Tit.1.6,7 2 Pe.3.14.
BLASPHEME. 2 Sa.12.14 1 Ki.21.10,13 Ps.74.10 Mar.3.28,29 Ac.26.11 1 Tim.1.20 Ja.2.7 Re.13.6.
BLASPHEMED. Le.24.11 2 Ki.19.6,22 Ps.74.18 Is.37.6,23 52.5 65.7 Eze.20.27 Ac.18.6 Ro.2.24 1 Tim.6.1 Tit.2.5 Re.16.9,11,21.
BLASPHEMEST, ETH. Le.24.16 Ps.44.16 Mat.9.3 Jno.10.36.
BLASPHEMING. Ac.13.45.
BLASPHEMER, S. Ac.19.37 1 Tim.1.13 2 Tim.3.2.
BLASPHEMY. 2 Ki.19.3 Is.37.3 Mat.12.31 26.65 Mar.7.22 14.64 Jno.10.33 Col.3.8 Re.2.9 13.1,6.
BLASPHEMIES. Eze.35.12 Mat.15.19 Mar.2.7 3.28 Lu.5.21 Re.13.5.
BLASPHEMOUS. Ac.6.11,13.
BLASPHEMOUSLY. Lu.22.65.
BLAST. Ex.15.8 Jos.6.5 2 Sa.22.16 2 Ki.19.7 Job 4.9 Ps.18.15 Is.25.4 37.7.
BLASTED. Ge.41.6,23,27 2 Ki.19.26 Is.37.27.
BLASTING. Deut.28.22 1 Ki.8.37 2 Ch.6.28 Am.4.9 Hag.2.17.
BLASTUS, one that sprouts and brings forth. Ac.12.20.
BLAZE. Mar.1.45.
BLEATING, S. Ju.5.16 1 Sa.15.14.
BLEMISH. Ex.12.5 29.1 Le.1.3,10 3.1,6 4.3,23,28 5.15,18 6.6 9.2,3 14.10 21.17,21,23 22.19,20,21 23.12 24.19,20 Nu.6.14 19.2 29.2 De.15.21 17.1 2 Sa.14.25 Eze.45.18 46.4 Da.1.4 Eph.5.27 1 Pe.1.19.
BLEMISHES. Le.22.25 2 Pe.2.13.
BLESS (*God being agent*). Ge.12.2,3 17.16 22.17 26.3,24 28.3 32.26 48.16 49.25 Ex.20.24 23.25 Nu.6.24,27 24.1 Deut.1.11 7.13 14.29 15.4,10,18 16.15 23.20 24.19 26.15 28.8,12 30.16 33.11 Ruth 2.4 2 Sa.7.29 1 Ch.4.10 17.27 Ps.5.12 28.9 29.11 67.1,6,7 115.12,13 128.5 132.15 134.3 Is.19.25 Jo.31.23 Hag.2.19 Ac.3.26 He.6.14.
BLESS (*God being the object*). Deut.8.10 Ju.5.9 1 Ch.29.20 Ne.9.5 Ps.16.7 26.12 34.1 63.4 66.8 68.26 96.2 100.4 103.1,2,20,21,22 104.1,35 115.18 134.1,2 135.19,20 145.1,2,10,21 Ja.3.9.
BLESS (*man agent* and *object*). Ge.27.4,25,34,38 48.9,20 Ex.22.32 Nu.6.23 23.20,25 Deut.10.8 21.5 24.13 27.12 29.19 Jos.8.33 1 Sa.9.13 13.10† 2 Sa.6.20 8.10 21.3 1 Ki.1.47 1 Ch.16.43 23.13 Ps.62.4 109.28 129.8 Pr.30.11 Is.65.16 Je.4.2 Mat.5.44 Lu.6.28 Ro.12.14 1 Co.4.12 14.16.
BLESS. 1 Co.10.16.
BLESSED (*man agent* and *object*). Ge.14.19 24.60 27.23,27,29,33,41 28.1,6 30.13 31.55 47.7,10 48.15,20 49.28 Ex.39.43 Le.9.22,23 Nu.22.6 23.11 24.10 Deut.33.1,20,24 Jos.14.13 22.6,7 24.10 Ju.5.24 Ruth 2.19 1 Sa.2.20 25.33 26.25 2 Sa.6.18 13.25 19.39 1 Ki.2.45 8.14,55,66 1 Ch.16.2 2 Ch.6.3 30.27 Ne.11.2 Job 29.11 31.20 Ps.49.18 72.17 118.26 Pr.31.28 Ec.10.17 Ca.6.9 Is.66.3 Je.20.14 Mal.3.12 Mar.11.10 Lu.1.48 2.34 Ac.20.35 Tit.2.13 He.7.1,6,7 11.20,21.
BLESSED (*God the agent*). Ge.1.22,28 2.3 5.2 9.1 12.3 17.20 18.18 22.18 24.1,31 25.11 26.4 12.29 27.27 28.14 30.27,30 32.29 35.9 39.5 48.3 Ex.20.11 Nu.22.12 23.20 Deut.2.7 7.14 12.7 14.24 15.14 16.10 28.3,4,5 33.13 Jos.17.14 Ju.13.24 17.2 Ruth 2.20 3.10 1 Sa.15.13 23.21 2 Sa.2.5 6.11,12 7.29 1 Ch.13.14 17.27 26.5 2 Ch.31.10 Job 1.10 42.12 Ps.21.6 33.12 37.22,26 41.2 45.2 89.15 112.2 115.15 119.1 128.1,4 147.13 Pr.5.18 10.7 20.7,21 22.9 Is.19.25 51.2 61.9 65.23 Mat.5.3,5,7,8,9,10 13.16 14.19 16.17 24.46 25.34 26.26 Mar.6.41 10.16 14.22,61 Lu.1.28,42,45 6.20 9.16 10.23 11.27 12.37,38 14.14 19.38 23.29 24.30,50,51 Ac.3.25 Ga.3.8,9 Eph.1.3 Ja.1.25 Re.14.13.
BLESSED (*God the object*). Ge.14.20 Jos.22.33 2 Sa.22.47 1 Ch.29.10,20 2 Ch.20.26 31.8 Ne.8.6 9.5 Job 1.21 Ps.18.46 66.20 68.35 72.19 113.2 119.12 Ezc.3.12 Da.2.19,20 4.34 Lu.2.28 Jno.12.13 Ro.1.25 9.5 2 Co.1.3 11.31 Eph.1.3 1 Tim.1.11 6.15 1 Pe.1.3.
BLESSED *are they.* Ps.2.12 84.4 106.3 119.2 Pr.8.32 Is.30.18 Mat.5.4,6,10 Lu.11.28 Jno.20.29 Ro.4.7 Re.19.9 22.14.
BLESSED *are ye.* Is.32.20 Mat.5.11 Lu.6.21,22.
BLESSED *is he.* Nu.24.9 Ps.32.1 41.1 Da.12.12 Mat.11.6 21.9 23.39 Mar.11.9 Lu.7.23 13.35 14.15 Re.1.3 16.15 20.6 22.7.
BLESSED *is the man.* Ps.1.1 32.2 34.8 40.4 65.4 84.5,12 94.12 112.1 Pr.8.34 Is.56.2 Jer.17.7 Ro.4.8 Ja.1.12.
BLESSEDNESS. Ro.4.6,9 Ga.4.15.
BLESSEST, ETH. Ge.27.29 Deut.15.6 Nu.22.6 24.9 1 Ch.17.27 Ps.10.3 65.10 107.38 Pr.3.33 27.14 Is.65.16.
BLESSING. Ge.12.2 22.17 27.12,35,38 28.4 33.11 39.5 49.28 Ex.32.29 Le.25.21 Deut.11.26,27,29 12.15 16.17 23.5 28.8 30.19 33.1,7,16,23 Jos.15.19 Ju.1.15 1 Sa.25.27 30.26† 2 Sa.7.29 2 Ki.5.15 18.31† Ne.9.5 13.2 Job 29.13 Ps.3.8 24.5 109.17 129.8 133.3 Pr.10.22 11.11,25†,26 24.25 Is.19.24 36.16 44.3 65.8 Eze.34.26 44.30 Joel 2.14 Zech.8.13 Mal.3.10 Lu.24.53 Ro.15.29 1 Co.10.16 2 Co.9.5† Ga.3.14 He.6.7,14 12.17 Ja.3.10 1 Pe.3.9 Re.5.12,13 7.12.
BLESSINGS. Ge.49.25,26 Deut.28.2 Jos.8.34 Ps.21.3,6† Pr.10.6 28.20 Mal.2.2 Eph.1.3.
BLEW. Jos.6.8 Ju.3.27 6.34 7.

19 20.22 1 Sa.13.3 2 Sa.2.28 18. 16 20.1,22 1 Ki.1.39 2 Ki.9.13 11.14 Mat.7.25,27 Jno.6.18 Ac. 27.13 28.13.

BLIND. Ex.4.11 Le.19.14 21.18 22.22 Deut.15.21† 27.18 28.29 2 Sa.5.6,8 Job 29.15 Ps.146.8 Is. 29.18 35.5 42.7,16,18,19 43.8 56.10 59.10 Je.31.8 La.4.14 Zeph.1.17 Mal.1.8 Mat.9.27 11. 5 12.22 15.14 20.30 28.16.17,19, 26 Mar.8.23 10.46 Lu.4.18 6.39 7.21,22 14.13 Jno.5.3 9.1,39,40, 41 10.21 Ac.13.11 Ro.2.19 2 Pe. 1.9 Re.3.17.

BLIND, *verb.* Deut.16.19 1 Sa.12.3.

BLINDED, ETH. Ex.23.8 Je.52. 11† Jno.12.40 Ro.11.7 2 Co.3.14 4.4 1 Jno.2.11.

BLINDFOLDED. Lu.22.64.

BLINDNESS. Ge.19.11 Deut.28. 28 2 Ki.6.18 Zech.12.4 Mar.3.5† Ro.11.25 Eph.4.18.

BLOCK. See *Stumbling.*

BLOOD. *Where marked with * it is in the Original* **BLOODS.** Ge.4.10* 9.4,5 37.31 Ex.4.9 7.17 12.13 23.18 29.21 34.25 Le.10.18 15. 19 17.4,11 19.16 Nu.23.24 35. 33 Deut.17.8 21.8 22.8 32.43 Ju.9.24 1 Sa.26.20 2 Sa.1.16,22 3.28* 16.7*,8 20.12 23.17 1 Ki. 2.5,37 18.28 2 Ki.3.22,23 9.26* 1 Ch.11.19 2 Ch.19.10 Job 16.18 39.30 Ps.30.9 50.13 58.10 68.23 72.14 Pr.28.17 Is.1.15* 4.4 9.5 15.9 26.21* 33.15* 4.3 Jer.2.34 18.21 48.10 51.35 La.4.14 Eze.5. 17 9.9 14.19 16.6,9*,38 18.10,13* 19.10 21.32 22.3,13 23.37,45 24. 8 28.23 32.6 33.4 35.6 44.7,15 Ho.1.4 4.2* Joel 2.30,31 3.21 Zeph.1.17 Mat.9.20 16.17 23.30, 35 26.28 27.6,8,24 Mar.5.25 14. 24 Lu.8.43 11.51 13.1 22.20,44 Jno.1.13 6.54,55,56 19.34 Ac.1. 19 2.19,20 5.28 15.20,29 17.26 18.6 20.26 21.25 1 Co.11.25,27 15.50 Eph.6.12 Col.1.20 He.2.14 9.7,12,13,20,22 10.19 11.28 12.4, 24 13.11 1 Pe.1.2 1 Jno.1.7 5.6, 8 Re.5.9 6.10,12 7.14 8.8 11.6 12.11 14.20 16.3,6 18.24 19.2,13. See *Avenger, Revenger.*

BLOOD *be upon.* Le.29.9,11,13,16. 27 Deut.19.10 Eze.18.13 33.5.

BLOOD, *with bullock.* Ex.29.12 Le 4.5,7 16.14,15,18 Is.1.11.

BLOOD *of Christ.* 1 Co.10.16 Eph. 2.13 He.9.14 1 Pe.1.19 1 Jno.1.7.

BLOOD *of the Covenant.* Ex.24.8 Zech.9.11 He.10.29 13.20.

BLOOD, with *eat.* Le.3.17 7.26,27 17.10,14 Deut.12.16,23 15.23 1 Sa. 14.32 Eze.33.25.

For **BLOOD.** Nu.35.33 2 Sa.3.27 2 Ch.24.25 Ps.9.12 Pr.1.11,18 12. 6 Mi.7.2.

His **BLOOD.** Ge.37.26 42.22 Jos. 2.19 2 Sa.4.11 1 Ki.2.32 Eze.3. 18,20 33.4,6,8 Ho.12.14 Zech.9.7* Mat.27.25 Ac.20.28 Ro.3.25 5.9 Eph.1.7 Col.1.14 He.9.12 13.12 Re.1.5.

Innocent **BLOOD.** Deut.19.10,13 21.8,9 1 Sa.19.5 1 Ki.2.31 2 Ki. 21.16 24.4 Ps.94.21 106.38 Pr.6. 17 Is.59.7 Je.7.6 22.3,17 26.15 Joel 3.19 Jonah 1.14 Mat.27.4.

Shed **BLOOD.** Ge.9.6 37.22 Ex. 22.2,3 Le.17.4 Nu.35.33 Deut. 21.7 1 Sa.25.26 1 Ki.2.5 1 Ch.22.8 28.3 Ps.79.3,10 Pr.1.16 La.4.13 Eze.16.38 22.4,6 23.45 33.25 35.5 36.18 Mat.23.35 Mar.14.24 Lu.11. 50 22.20 Ac.22.20 Ro.3.15 Re. 16.6.

Sprinkle **BLOOD.** Ex.29.16,20 Le. 1.5,11 3.2,8,13 4.6,17 5.9 7.2,14 16.14,19 17.6 Nu.18.17 19.4 2 Ki.16.15 Eze.43.18.

BLOOD *sprinkled.* Ex.24.6,8 Le. 6.27 8.19,24,30 9.12,18 2 Ki.9.33 16.13 2 Ch.29.22 30.16 35.11 Is. 63.3 He.9.21.

With **BLOOD.** Ex.30.10 Le.14.52 19.26 1 Ki.2.9 Ps.106.38 Is.34.6,7 49.26 59.3 Je.19.4 46.10 La.4.14 Eze.38.22 Ho.6.8 Mi.3.10 Ha.2. 12 Ga.1.16 He.9.22 Re.8.7 17.6.

BLOOD *guiltiness.* Ps.51.14.

BLOOD-*thirsty.* Pr.29.10.

BLOODY. Ex.4.25,26 2 Sa.16,7 21.1 Ps.5.6 26.9 55.23 59.2 139. 19 Eze.7.23 22.2 24.6,9 Na.3.1 Ac.28.8.

BLOOMED. Nu.17.8.

BLOSSOM, *substantive.* Ge.40.10 Is.5.24.

BLOSSOM, ED. Nu.17.5 Is.27.6 35.1,2 Eze.7.10 Ho.14.5† Ha.3.17.

BLOT. Deut.32.5† Job 31.7 Pr.9.7.

BLOT *out.* Ge.7.4† Ex.32.32,33 Nu.5.23 Deut.9.14 25.19 29.20 2 Ki.14.27 Ps.51.1,9 Jer.18.23 Re.3.5.

BLOTTED. Ne.4.5 Ps.69.28 109. 13,14 Is.44.22 Ac.3.19.

BLOTTETH, ING. Is.43.25 Col. 2.14.

BLOW. Ps.39.10 Je.14.17.

BLOW, *verb.* Ex.15.10 Nu.10.5,6,9 Ju.7.18 Ps.78.26 147.18. Ca.4.16 Is.40.24 Ezr.21.31 22.21 Ho.5.8 Hag.1.9 Lu.12.55 Re.7.1. See *Trumpet.*

BLOWETH. Is.40.7 54.16 Jno.3.8.

BLOWN. Job 20.26 Mal.1.13†.

BLUE. Ex.25.4 26.1,31,36 27.16 38.31 39.3,22 Nu.15.38 2 Ch.2. 7,14 Est.1.6 8.15 Eze.23.6 See *Purple, Cloth, Lace, Loops.*

BLUENESS. Pr.20.30.

BLUNT. Ec.10.10.

BLUSH. Ezr.9.6 Je.6.15 8.12.

BOANERGES, the sons of thunder. Mar.3.17.

BOAR. Ps.80.13.

BOARD, S. Ex.26.29 27.8 36.30, 34 Nu.3.36 Ca.8.9 Ac.27.44.

BOAST, *substantive.* Ps.34.2 Ro. 2.17,23.

BOAST, *verb.* 1 Ki.20.11 2 Ch.25. 19 Ps.44.8 49.6 94.4 97.7 Pr. 27.1 Is.10.15 61.6 Ro.11.18 2 Co. 9.2 10.8,13,16 11.16 Eph.2.9.

BOASTED. Eze.35.13 2 Co.7.14.

BOASTERS. Ro.1.30 2 Tim.3.2.

BOASTEST, ETH. Ps.10.3 52.1 Pr.20.14 25.14 Ja.3.5.

BOASTING, *participle.* Ac.5.36 2 Co.10.15.

BOASTING, *substantive.* Ro.3.27 2 Co.7.14 8.24 9.3,4 11.10,17 Ja. 4.16.

BOAT, S. Jno.6.22,23 Ac.27.16, 30,32.

BOAZ, *or* **BOOZ,** in strength, *or* in the goat. 1 Ki.7.21 1 Ch.2.11,12 2 Ch.3.17 Ruth 2.1.19 3.2,7 4.1, 13,21 Mat.1.5 Lu.3.32.

BOCHIM, the place of weeping, *or* of mourners, *or* of mulberry-trees. 2.1,5.

BODY. Ex.24.10 1 Sa.31.12 1 Ch. 10.12 Job 19.17,26 20.25 Ps.139. 15† Pr.5.11 Is.10.18 51.23 Eze. 10.12 Da.7.15 Mat.5.29,30 6.22, 23,25 10.28 14.12 26.12,26 27.58 Mar.5.29 14.8,22,51 15.43,45 Lu. 11.34,36 12.4,22,23 17.37 22.19 23.52 24.3 Jno.20.12 Ro.6.6 7.4, 24 8.10,13,23 1 Co.6.13,18,19 7.4 9.27 10.16 11.24,27,29 12.14,15, 16,17,19,20,27 13.3 15.35,37,38,44 2 Co.5.8 Eph.3.6 4.12,16 5.23 Phi.3.21 Col.1.18 2.11,17,19,23 1 Th.5.23 He.10.5,10 Ja.2.16,26 3.2,3,6 Jude 9.

Dead **BODY.** Le.21.11 Nu.6.6 9.6,7,10 19.11,16 2 Ki.8.5 Is.26 19 Je.26.23 36.30 Hag.2.13.

Fruit of the **BODY.** Deut.28.4,11, 18,53 30.9 Ps.132.11 Mi.6.7.

His **BODY.** Ex.21.3† Deut.21.23 Ju.8.30 1 Sa.31.10 Da.4.33 5.21 7.11 10.6 Lu.23.55 24.23 John 2.21 Ac.19.12 Ro.4.19 1 Co.6.18 7.4 2 Co.5.10 Ep.1.23 Phi.3.21 Col.1.24 1 Pe.2.24.

In **BODY.** La.4.7 Ro.6.12 1 Co. 5.3 6.20 7.34 12.18,25 2 Co.4.10 5.6 12.2 Ga.6.17 Phi.1.20 Col. 1.22 He.13.3.

One **BODY.** Ro.12.4,5 1 Co.6.16 10.17 12.12,13,20 Ep.2.16 4.4 Col.3.15.

BODIES. Ge.47.18 1 Sa.31.12 1 Ch.10.12 Ne.9.37 Job 13.12 Eze. 1.11,23 Da.3.27,28 Mat.27.52 Jno.19.31 Ro.1.24 8.11 12.1 1 Co.6.15 15.40 Ep.5.28 He.10.22 13.11 Re.18.13†.

Dead **BODIES.** 2 Ch.20.24,25 Ps. 79.2 110.6 Je.31.40 33.5 34.20 41.9 Am.8.3 Re.11.8,9.

BODILY. Lu.3.22 2 Co.10.10 Col. 2.9 1 Ti.4.8.

BOIL, S. *substantive.* Ex.9.9,10,11 Le.13.18 2 Ki.20.7 Job 2.7 Is. 38.21.

BOIL, *verb.* Le.8.31 Job 41.31 Is. 64.2 Eze.24.5 46.20,24.

BOILED. 1 Ki.19.21 2 Ki.6.29 Job 30.27.

BOILETH, ING. Ps.45.1† Eze. 46.23.

BOISTEROUS. Mat.14.30.

BOLD. Pr.28.1 Ac.13.46 Ro.10.20 2 Co.10.1,2 11.21 Phi.1.14 1 Th. 2.2 Phile.8.

BOLDLY. Ge.34.25 Mar.15.43 Jno.7.26 Ac.9.27,29 14.3 18.26 19.8 Ro.15.15 Ep.6.19,20 He.4. 16 13.6.

BOLDNESS. Ex.8.1 Ac.4.13,29, 31 2 Co.3.12† 7.4 Ep.3.12 Phi. 1.20 1 Ti.3.13 He.10.19 1 Jno.4.17.

BOLLED. Ex.9.31.

BOLSTER. 1 Sa.19.13,16 26.7,11, 12,16.

BOLT, ED. 2 Sa.13.17,18.

BOND. Nu.30.2,3,4 Eze.20.37 Lu. 13.16 Ac.8.23 1 Co.12.13 Ep.4.3 Col.3.14. See *Free.*

BONDS. Nu.30.5,7,14 Job 12.18 Ps.116.16 Je.5.5 27.2 30.8 Na. 1.13 Ac.20.23 22.29 25.14 26.29, 31 Eph.6.20 Phi.1.7,13,14,16 Col.4.3,18 2 Ti.2.9 Phile.10,13 He.10.34 11.36 13.3.

BONDAGE. Ex.1.14 2.23 6.6,9 13.3,14 20.2 Deut.5.6 6.12 8.14 13.5,10 26.6 Jos.24.17 Ju.6.8 Ne.5.5,18 9.17 Is.14.3 Ro.8.15, 21 Ga.4.24 5.1 He.2.15.

In, into, or *under* **BONDAGE.** Ex. 6.5 Ezr.9.8,9 Jno.8.33 Ac.7.6,7 1 Co.7.15 2 Co.11.20 Ga.2.4 4.3, 9,25 2 Pe.2.19.

BOND-MAN. Ge.44.33 Deut.15.15 16.12 24.18,22 Re.6.15.

BOND-MAID, S. Le.19.20 25.44 Ga.4.22.

BOND-MEN. Ge.43.18 44.9 Le. 25.42,44,46 26.13 Deut.6.12†,21 7.8 13.10† 28.68 Jos.9.23 1 Ki. 9.22 2 Ki.4.1 2 Ch.28.10 Ezr.9.9 Es.7.4 Je.34.13.

BOND-SERVANT. Le.25.39.

BOND-SERVICE. 1 Ki.9.21.

BOND-WOMAN. Ge.21.10,12,13 Ga.4.23,30,31. *Bond-Women,* see *Bond-Men.*

BONE. Ge.2.23 29.14 Ex.12.46 Nu.9.12 19.16 Ju.9.2 2 Sa.5.1 19.13 1 Ch.11.1 Job 2.5 19.20 31.22 Pr.25.15 Eze.37.7 39.15 Jno.19.36.

BONES. Ex.13.19 Jos.24.32 Ju. 19.29 2 Sa.21.12,14 1 Ki.13.2 2 Ki.13.21 23.14,16,20 2 Ch.34.5 Job 10.11 Ps.51.8 53.5 141.7 Pr. 3.8 14.30 15.30 16.24 17.22 Ec.11.5 Is.58.11 66.14 Je.8.1 Eze.6.5 24.4,5,10 37.1,3,4,11 Am.2.1 6.10 Zep.3.3 Mar.23.27 Lu.24.39.

His **BONES.** 1 Ki.13.31 2 Ki.23.18 Job 20.11 21.24 33.19,21 40.18 Ps.34.20 109.18 Pr.12.4 Je.50.17 Ep.5.30 He.11.22.

My **BONES.** Ge.50.25 Ex.13.19 2 Sa.19.12 1 Ki.13.31 Job 4.14 7.15† 30.17,30 Ps.6.2 22.14,17 31.10 32.3 35.10 38.3 42.10 102.3,5 Is.38.13 Je.20.9 23.9 La.1.13 3.4 Hab.3.16.

Their **BONES.** Nu.24.8 1 Sa.31.13 1 Ch.10.12 La.4.8 Eze.32.27 Da. 6.24 Mi.3.2,3.

BONNETS. Ex.28.40 29.9 39.28 Le.8.13 Is.3.20 Eze.44.18.

BOOK. Ex.17.14 32.32,33 Nu.5.23 21.14 Deut.17.18 31.24 Jos.10.13 18.9 1 Sa.10.25 2 Sa.1.18 1 Ki. 11.41 2 Ki.22.8,10,16 23.24 1 Ch. 9.1 29.29 2 Ch.9.29 12.15 20.34 34.15,16,18,21,24 Ezr.4.15 Ne.8.5 Es.9.32 Job 19.23 31.35 Ps.40.7 56.8 69.28 139.16 Is.29.11,12,18 30.8 34.16 Je.30.2 32.10†,12 36.2,10 45.1 51.60 Eze.2.9 Da. 12.1,4 Na.1.1 Mal.3.16 Mat.1.1 Lu.3.4 4.17,20 20.42 Ac.1.20 7.42 He.9.19 10.7 Re.1.11 5.1, 2,3 10.2,8,9,10 20.12 22.19. See *Covenant.*

BOOK *of the law.* Deut.28.61 29.21 30.10 31.26 Jos.1.8 8.31 2 Ki.14. 6 22.8 Ne.8.8 Ga.3.10.

BOOK *of life.* Phi.4.3 Re.3.5 13.8 17.8 20.12,15 21.27 22.19.

BOOK *of Moses.* 2 Ch.25.4 35.12 Ezr.6.18 Ne.13.1 Mar.12.26.

This **BOOK.** Ge.5.1 Deut.28.58 29.20,27 2 Ki.22.13 23.3 2 Ch. 34.21 Je.25.13 51.63 Jno.20.30 Re.22.7,9,10,18,19.

BOOKS. Ezr.6.1† Ec.12.11 Da. 7.10 9.2 Jno.21.25 Ac.19.19 2 Ti. 4.13 Re.20.12.

BOOTH. Job 27.18 Jonah 4.5.

BOOTHS. Ge.33.17 Le.23.42,43 Ne.8.14,16.

BOOTY, IES. Nu.31.32 Je.49.32 Hab.2.7 Zep.1.13.

BORDER, S (of a country). Ge.23. 17 49.13 Ex.16.35 19.12 34.24 Nu.20.17 21.22,23 34.8 35.26 Deut.12.20 Jos.22.25 24.30 Ju.2. 9 2 Sa.8.3 1 Ki.4.21 2 Ki.3.21 19.23 2 Ch.9.26 Ps.74.17 78.54 147.14 Pr.15.25 Is.15.5† 28.25† 37.24 54.12 Je.15.13 31.17 Eze. 11.10,11 45.1 47.13 Joel 3.6 Am. 1.13 6.2 Ob.7 Mi.5.6 Zep.2.8 Mal.1.4,5 Mat.4.13. See *East, South.*

BORDER, S (of a garment, etc.). Ex.25.25 Nu.15.38 1 Ki.7.28 2 Ki. 16.17 Ca.1.11 Mat.23.5 Mar.6.56 Lu.8.44.

BORDER, *verb.* Zec.9.2.

BORE. Ex.21.6 Nu 16.14† Job 40.24† 41.2.

BORED. Ju.16.21† 2 Ki.12.9.

BORN (brought forth). Ge.17.17 21.5,7 24.15 29.34 30.20 31.43 Ex.1.22 Le.12.7 19.34 23.42 Nu. 15.29 Jos.5.5 8.33 Ju.13.8 18.29 Ru.4.15 1 Sa.2.5 4.20 2 Sa.12.14 1 Ki.13.2 1 Ch.7.21 20.6† 22.9 Job 3.3 5.7 11.12 15.7 38.21 Ps. 22.31 58.3 78.6 87.4,5,6 Pr.17. 17 Ec.3.2 4.14 Is.3.6 66.8 Je. 15.9,10 16.3 20.14 22.26 Eze.16, 4,5,20 Ho.2.3 Mat.2.2,4 19.12 26.24 Mar.14.21 Lu.1.35 2.11 Jno.3.4,5,6,8 8.41 9.2,34 16.21 18.37 Ac.2.8 7.20 18.2,24 23.3, 28 Ro.9.11 1 Co.15.8 Ga.4.23,29 He.11.23 1 Pe.2.2 1 Jno.2.20 Re. 12.4.

BORN *again.* Jno.3.3,5,7 1 Pe.1. 23. See *First-born, Witness.*

BORN *of God.* Jno.1.13 1 Jno.3.9 4.7 5.1,4,18.

BORN *in the house.* Ge.14.14 15.3 17.12,13,23,27 Le.22.11 Ec.2.7.

BORN *in the land.* Ex.12.19,48 Le. 24.16 Nu.9.14 15.30.

BORN *of a woman,* or *women.* Job 14. 1 15.14 25.4 Mat.11.11 Lu.7.28.

BORNE (carried). Ge.50.23† Ex. 25.14,28 Ju.16.29 Is.46.3 66.12 Je.10.5 Am.5.26 Mar.2.3 Jno. 20.15 Ac.21.35 1 Co.15.49.

BORNE (endured). Job 34.31 Ps. 55.12 69.7 Is.53.4 La.3.28 5.7 Eze.16.58 32.24 36.6 39.26 Mat. 20.12 23.4 Lu.11.46 Ro.2.3.

BORROW, ED. Ex.3.22 11.2 12. 35 22.14 Deut.15.6 28.12 2 Ki. 4.3 6.5 Ne.5.4. Mat.5.42.

BORROWER, ETH. Ps.37.21 Pr. 22.7 Is.24.2.

BOSOM. Ge.16.5 Ex.4.6,7 Nu. 11.12 Deut.13.6 28.54,56 Ru.4. 16 2 Sa.12.3,8 1 Ki.1.2 3.20 17. 19 22.35† Job 19.27† 31.33 Ps. 35.13 74.11 79.12 89.50 129.7 Pr.5.20 6.27† 17.23 19.24 21.14 26.15 Ec.7.9 Is.40.11 49.22† 65, 6,7 Je.32.18 La.2.12 Eze.43.13† Mi.7.5 Lu.6.38 16.22,23 Jno.1. 18 13.23.

BOSOR. See *Balaam.*

BOSSES. Job 15.26.

BOTCH. Deut.28.27,35.

BOTH. Ge.2.25 3.7 19.36 21.27 22.8 27.45 31.37 Ex.22.9,11 Le. 20.11,12 Nu.12.5 25.8 Deut.19. 17 22.22 1 Sa.2.34 9.26 20.42 Job 9.33 Pr.17.15 20.10,12 24.22 Ec.4.3 Is.1.31 7.16 Je.46.12 Eze.21.19 23.13 Mi.7.3 Zec.6.13 9.15† Mat.15.14 Lu.6.39 7.42 Ac.23.8 Ep.2.14,16 2 Pe.3.1 Re. 19.20.

BOTTLE. Ge.21.14,15,19 Ju.4.19 1 Sa.1.24 10.3 16.20 2 Sa.16.1 Ps.56.8 119.83 Is.30.14† Je.13.12 19.1,10 Hab.2.15.

BOTTLES. Jos.9.4,13 1 Sa.25.18 Job 32.19 38.37 Je.48.12 Ho.7.5 Mat.9.17 Mar.2.22 Lu.5.37,38.

BOTTOM. Ex.15.5 29.12 Le.4. 7,18,25,30 5.9 8.15 9.9 Job 36. 30 Ca.3.10 Eze.36.4† Da.6.24 Am.9.3 Jonah 2.6 Zec.1.8 Mat. 27.51 Mar.15.38.

BOTTOMLESS. Re.9.1,2,11 11. 7 17.8 20.1,3.

BOUGH. Ge.49.22 Ju.9.48,49 1 Sa.25.29† Is.10.33 17.6 9.

BOUGHS. Le.23.40 Deut.24.20 2 Sa.18.9 Job 14.9 Ps.80.10,11 Ca.7.8 Is.27.11 30.17† Eze.17.23 31.3,6,14 Da.4.12.

BOUGHT. Ge.17.12,13,23,27 33. 19 39.1 47.14,20,23 49.30 50.13 Ex.12.44 Le.25.28,30,50,51 27.22, 24 Deut.32.6 Jos.24.32 Ru.4.9 2 Sa.12.3 24.24 1 Ki.16.24 Ne. 5.16 Je.32.9,43 Ho.3.2 Mat.13. 46 21.12 27.7,9† Mar.11.15 15. 46 16.1 Lu.14.18,19 17.28 19.45 Ac.7.16 1 Co.6.20 7.23 2 Pe.2.1 Re.14.4†.

BOUND, *actively.* Ge.22.9 38.28 42.24 Le.8.7.13† Nu.30.4,5,6,7, 8,9,10,11 Jos.2.21 Ju.15.13 16. 8,12,21 2 Ki.5.23 17.4 25.7 2 Ch.33.11 36.6 Pr.30.4 Ho.7.15 Mat.14.3 27.2 Mar.6.17 15.1 Lu.13.16 Jno.18.12 Ac.21.11 22. 25,29 23.12,14,21 Re.20.2.

BOUND, *passively.* Ge.39.20 40.3, 5 42.16†,19 Nu.19.15 Ju.16.6,10, 13 1 Sa.25.29 2 Sa.3.34 Job 36.8 Ps.107.10 Pr.22.15 Is.22.3 61.1 La.1.14 Da.3.21,23,24 Mat.16.19 18.18 23.18† Mar.15.7 Jno.11.44 18.13†,24 Ac.9.2,21 12.6 20.22 21.13 22.5 24.27 Ro.7.2 1 Co.7. 27,39 2 Th.1.3 2.13 2 Ti.2.9 He. 13.3 Re.9.14.

BOUND *with chains.* 2 Ch.33.11† 36.6† Ps.68.6 Je.39.7 40.1 52.11 Na.3.10 Mar.5.4 Lu.8.29 Ac.21. 33 28.20.

BOUND *up.* Ge.44.30 2 Sa.20.3† 2 Ki.12.10† Is.1.6 Je.30.13 Eze. 30.21 34.4 Ho.4.19 13.12 Lu. 10.34.

BOUND, *substantive.* Ge.49.26 Job 38.20 Ps.104.9 Pr.22.28† 23.10† Je.5.22 Eze.40.12† Ho.5.10.

BOUNDS. Ex.19.12,23 23.31 Deut.32.8 Job 14.5 26.10 Is.10. 13 Ac.17.26.

BOUNTY. 1 Ki.3.6† 10.13 Pr. 20.6† 2 Co.9.5.

BOUNTIFUL. Ps.145.17† Pr.22.9 Is.32.5.

BOUNTIFULNESS. 2 Co.9.11.

BOUNTIFULLY. Ps.13.6 116.7 119.17 142.7 2 Co.9.6.

BOW. Ge.9.13,14,16 27.3 48.22 49.24 Jos.24.12 1 Sa.18.4 2 Sa.1. 18 22 1 Ki.22.34 2 Ki.6.22 9.24 13.15,16 1 Ch.5.18 12.2 2 Ch.18. 33 Job 29.20 Ps.44.6 46.9 76.3 78.57 Is.41.2 66.19 Je.6.23 49. 35 50.42 La.2.4 Eze.1.28 39.3 Ho.1.5,7 2.18 7.16 Am.2.15 Hab.3.9 Zec.9.13 Re.6.2. See *Bend, Bent. Battle-bow.*

BOWS. 1 Sa.2.4 31.3† 1 Ch.10.3 12.2 2 Ch.14.8 26.14 Ne.4.13,16 Ps.37.15 Is.7.24 13.18 21.17† Je.51.56 Eze.39.9.

BOW, *verb.* Jos.23.7 2 Ki.5.18 17. 35 Job 39.3 Ps.22.29 72.9 78.31† 144.5 Pr.5.1 14.19 Ec.12.3 Mi. 6.6 Hab.3.6 Ep.3.14.

BOW *down.* Ge.27.29 37.10 49.8 Ex.11.8 20.5 23.24 Le.26.1 Deut. 5.9 Ju.2.19 2 Ki.5.18 19.16 Job 31.10 Ps.31.2 86.1 95.6 Pr.22. 17 Is.10.4 46.2 49.23 51.23 58. 5 60.14 65.12 Ro.11.10.

BOW *knee.* Ge.41.43 Is.45.23 Ro. 14.11 Ep.3.14 Phi.2.10.

BOW-SHOT. Ge.21.16.

BOWED. Ge.33.6,7 43.26 49.15 Jos.23.16 Ju.2.12,17 5.27 Ru.2. 10 1 Sa.4.19 20.41 25.23,41 2 Sa. 19.14 22.10 1 Ki.1.16,31 19.18 2 Ki.1.13† 2.15 4.37 2 Ch.7.3 29.29 Es.3.2,5 Ps.18.9 La.3.20† Mat.27.29 Lu.13.11 Ro.11.4.

BOWED *down.* Ge.23.12 42.6 43. 28 Nu.25.2 Ju.7.6 2 Ki.9.24† 2 Ch.25.14 Ps.35.14 38.6 42.5† 44.25 57.6 145.14 146.8 Is.2.11, 17 21.3 Lu.24.5.

BOWED *head.* Ge.24.26,48 43.28 Ex.4.31 12.27 34.8 Nu.22.31 1 Ch.29.20 2 Ch.20.18 29.30 Ne. 8.6 Jno.19.30.

BOWED *himself.* Ge.18.2 19.1 23. 7,12 33.3 47.31 48.12 Ju.16.30 1 Sa.24.8 28.14 2 Sa.9.8 14.22,33 18.21 24.20 1 Ki.1.23,47,53 2.19 1 Ch.21.21.

BOWETH. Ju.7.5 Is.2.9 46.1.

BOWING. Ge.24.52 Job 4.4† Ps. 17.11 62.3 Mar.15.19.

BOWMEN. Je.4.29.

BOWELS. Ge.15.4 25.23 43.30 Nu.5.22 2 Sa.7.12 16.11 20.10 1 Ki.3.26 2 Ch.21.15,18,19 32.21 Job 20.14 30.27 Ps.22.14 25.6† 40.8† 71.6 109.18 Pr.12.10† Ca. 5.4 Is.16.11 48.19 49.1 63.15 Je.4.19 31.20 La.1.20 2.11 Eze. 3.3 7.19 Jonah 1.17† Lu.1.78† Ac.1.18 2 Co.6.12 7.15† Phi.1.8 2.1 Col.3.12 Phile.7.12,20 1 Jno. 3.17.

BOWL, S. Ex.25.29 37.16 Nu. 4.7,14† 7.85 Ju.6.38 1 Ki.7.50 1 Ch.28.17 2 Ch.4.8† Ec.12.6 Am.6.6 Zec.4.2,3 9.15 14.20.

BOX. 2 Ki.9.1,3 Mat.26.7 Mar. 14.3 Lu.7.37.

BOX-TREE. Is.41.19 60.13.

BOY, S. Ge.25.27 Joel 3.3 Zec. 8.5.

BOZEZ, mud, bog, *or* in him the flower. 1 Sa.14.4.

BOZRAH, in tribulation or distress. Ge.36.33 Is.34.6 63.1 Je.48.24 49.13,22 Am.1.12 Mi.2.12.

BRACELET, S. Ge.24.30 38.18, 25 Ex.35.22 Nu.31.50 2 Sa.1.10 Is.3.19 Eze.16.11.

BRAKE. Ex.9.25 32.3,19 Deut. 9.17 Ju.7.19,20 8.53 16.9,12 1 Sa.4.18 2 Sa.23.16 1 Ki.19.11 2 Ki.11.18 18.4 23.14 1 Ch.11.18 2 Ch.21.17 31.5† 34.4 Job 29.17† 38.8,10 Ps.76.3 105.16,33 106.29 107.14 Is.59.5† Je.28.10 31.32 Eze.17.16 Da.2.1,34,45 6.24 7.7 8.7 Mat.14.19 15.36 26.26 Mar. 6.41 8.6,19 14.3,22 Lu.5.6 8.29 9.16 22.19 24.30 Jno.19.32,33 1 Co.11.24.

BRAKE *down.* 2 Ki.10.27 11.18 14.13 23.7,8,12,15 2 Ch.14.3 23. 17 25.23 26.6 34.4 36.19 Je. 39.8 52.14.

BRAKEST. Ex.34.1 Deut.10.2 Ps.74.13,14 Is.9.4† Eze.29.7.

BRAMBLE, S. Ju.9.14,15 Is.34. 13 Lu.6.44.

BRANCH. Ex.25.33 37.19 Nu. 13.23 Job 8.16 14.7 15.32 18.16 29.19 Ps.80.15 Pr.11.28 Is.4.2 9.14 11.1 14.19 17.9 19.15 25.5 60.21 Je.23.5 33.15 Eze.8.17 15.2 17.3,22 Da.11.7 Zec.3.8 6.12 Mal.4.1 Mat.24.32 Mar.13. 28 Lu.1.78† Jno.15.2,4,6.

BRANCHES. Ge.40.10,12 49.22 Ex.25.32 37.18,21 Le.23.40 Ne. 8.15 Job 15.30 Ps.80.11 104.12 Is.16.8 17.6 18.5 27.10 30.17† Je.11.16 Eze.17.6 19.10,14 31.8 36.8 Da.4.14 Ho.11.6 14.6 Joel 1.7 Na.2.2 Zec.4.12 Mat.13.32 21.8 Mar.4.32 11.8 Lu.13.19 Jno.12.13 15.5 Ro.11.16,17,18, 19,21.

BRAND, S. Ju.15.5 Zec.3.2.

BRANDISH. Eze.32.10.

BRASS. Ex.25.3 26.11,37 27. 2,4,6,10,17,18,19 30.18 31.4 35. 5,32 36.18,38 38.2,5,6,11,17,19,29 39.39 Nu.21.9 Deut.8.9 28.23 Ju.16.21 1 Sa.17.5,6,38 2 Sa.8.8 1 Ki.7.14,15,16,27,30,38,45,47 2 Ki. 25.7,13,17 1 Ch.15.19 18.8 22.3 29.2,7 2 Ch.4.16,18 12.10 Job 6.12 40.18 41.27 Ps.107.16 Is. 45.2 60.17 Je.52.17,22 Eze.24.11 Da.2.32,39 7.19 10.6 Mi.4.13 Zec.6.1 Mat.10.9 1 Co.13.1 Re. 1.15 2.18 9.20.

Iron and **BRASS.** Ge.4.22 Le.26.19 Nu.31.22 Deut.33.25 Jos.22.8 1 Ch.22.14,16 2 Ch.2.7,14 24.12 Job.28.2 Is.48.4 60.17 Je.6.28

Eze. 22. 18. 20 Da. 2. 35, 45 4. 15, 23 5. 4.
Vessels of **BRASS.** Ex. 27 3 38. 3 Jos. 6. 19, 24 2 Sa. 8. 10 2 Ki. 25. 14, 16 1 Ch. 18. 10 Ezr. 8. 27† Je. 52. 18, 20 Eze. 27. 13 Re 18. 12.
BRAVERY. Is. 3. 18.
BRAWLER, S. 1 Ti. 3. 3 Tit. 3. 2.
BRAWLING, S. Pr. 21. 19 25. 24 Ja. 4. 1†.
BRAY, ED, ETH. Job 6. 5 30. 7 Ps. 42. 1† Pr. 27. 22.
BRAZEN. Ex. 27. 4 35. 16 38. 4, 8†, 10 Le. 6. 28 Nu. 16. 39 1 ... 4. 13 7. 30 14. 27 2 Ki. 16. 17 18. 4 25. 13 2 Ch. 6. 13 Job 6. 12† Je. 1. 18 15. 20 52. 17, 20 Mar. 7. 4. See *Altar.*
BREACH. Ge. 38. 29 Le. 24. 20 Nu. 14. 34 Ju. 21. 15 2 Sa. 5. 20 6. 8 2 Ki. 12. 5 1 Ch. 13. 11 15. 13 Ne. 6. 1 Job 16. 14 Ps. 106. 23 Pr. 15. 4 Is. 7. 6 30. 13, 26 58. 12 Je. 6. 14† 14. 17 17. 18† La. 2. 13 Eze. 26. 10 Da. 9. 25† Am. 6. 6†.
BREACHES. Ju. 5. 17 2 Sa. 5. 20† 1 Ki. 11. 27 2 Ki. 12. 5, 6, 12 22. 5 1 Ch. 14. 11 Ne. 4. 7 Ps. 60. 2 Is. 22. 9 Eze. 13. 5† Am. 4. 3 6. 11 9. 11.
BREAD. Ge. 14. 18 18. 5 21. 14 25. 34 27. 17 41. 54, 55 43. 31 45. 23 47. 12, 15, 17, 19 49. 20 Ex. 16. 4, 8, 12, 29, 32 23. 25 29. 32, 34 40. 23 Le. 8. 26, 32 21. 6, 8, 17, 21, 22 22. 25 23. 18 26. 26 Nu. 4. 7 14. 9 21. 5 28. 2 Deut. 8. 3 23. 4 29. 6 Jos. 9. 5, 12 Ju. 7. 13 8. 6, 15 19. 5, 19 Ru. 1. 6 1 Sa. 2. 5, 36 9. 7 16. 20 21. 4, 5, 6 22. 13 25. 11 28. 22 30. 11 2 Sa. 3. 29, 35 6. 19 1 Ki. 4. 22† 13. 22, 23 17. 6, 11 18. 4, 13 2 Ki. 4. 42 18. 32 1 Ch. 12. 40 Ne. 5. 14 9. 15 13. 2 Job 15. 23 22. 7 27. 14 28. 5 33. 20 Ps. 37. 25 78. 20 80. 5 102. 9 104. 15 105. 40 109. 10 132. 15 Pr. 9. 17 12. 9, 11 20. 13, 17 22. 9 28. 19 31. 27 Ec. 9. 11 11. 1 Is. 3. 1, 7 21. 14 30. 20 33. 16 36. 17 44. 15, 19 51. 14 55. 2, 10 58. 7 Je. 11. 19† 42. 14 44. 17† La. 1. 11 4. 4 5. 6, 9 Eze. 4. 15, 17 16. 49 18. 7, 16 44. 7 Ho. 2. 5 9. 4 Am. 4. 6 8. 11 Hag. 2. 12 Mal. 1. 7 Mat. 4. 3, 4 6. 11 7. 9 15. 26, 33 16. 5, 11, 12 26. 26 Mar. 7. 27 8. 4, 14 14. 22 Lu. 4. 3, 4 7. 33 9. 3 11. 11 15. 17 22. 19 24. 30, 35 Jno. 6. 5, 32, 33, 34, 35, 41, 48, 50, 58 13. 18 21. 9, 13 Ac. 2. 42, 46 20. 7, 11 27. 35 1 Co. 10. 16, 17 11. 23 2 Co. 9. 10. See *Affliction.*
BREAD-*corn.* Is. 28. 28.
BREAD, with *eat.* Ge. 3. 19 28. 20 31. 54 37. 25 39. 6 43. 25, 32 Ex. 2. 20 16. 3, 15 18. 12 34. 28 Le. 8. 31 21. 22 23. 14 26. 5 Nu. 15. 19 Deut. 8. 9 9. 9, 18 Ju. 13. 16 Ru. 2. 14 2 Sa. 9. 7, 10 12. 17, 20, 21 16. 2 1 Ki. 13. 8 9. 15, 16 21. 7 2 Ki. 4. 8 6. 22 23. 9 25. 29 Job 42. 11 Ps. 14. 4 41. 9 53. 4 78. 25† 102. 4 127. 2 Pr. 4. 17 9. 5 23. 6 25. 21 Ec. 9. 7 Is. 4. 1 Je. 5. 17 41. 1 52. 33 Eze. 4. 13, 16 12. 18, 19 24. 17, 22 44. 3 Am. 7. 12 Ob. 7 Mat. 15. 2 Mar. 3. 20 6. 36 7. 2, 5 Lu. 14. 1, 15 Jno. 6. 5, 23, 31, 51 1 Co. 11. 26, 27 2 Th. 3. 8, 12.
Leavened **BREAD.** Ex. 12. 15 13. 3, 7 23. 18 Le. 7. 13 Deut. 16. 3, 4.
Loaf or *loaves of* **BREAD.** Ex. 29. 23 Ju. 8. 5 1 Sa. 10. 3, 4 21. 3 2 Sa. 16. 1 1 Ch. 16. 3.
No **BREAD.** Ge. 47. 13 Nu. 21. 5 1 Sa. 21. 4, 6 28. 20 30. 12 1 Ki. 13. 9, 17, 22 21. 4, 5 2 Ki. 25. 3 Ezr. 10. 6 Je. 38. 9 52. 6 Da. 10. 3 Mat. 16. 7, 8 Mar. 6. 8 8. 16, 17.
Piece or *pieces of* **BREAD.** 1 Sa. 2. 36 Pr. 6. 26 28. 21 Je. 37. 21 Eze. 13. 19.
SHEW-BREAD. See *Shew.*
Staff of **BREAD.** Le. 26. 26 Ps. 105. 16 Eze. 4. 16 5. 16 14. 13.
Unleavened **BREAD.** Ge. 19. 3 Ex. 12. 8, 15, 18, 20 13. 6, 7 23. 15 29. 2 34. 18 Le. 6. 16 23. 6 Nu. 6. 15 9. 11 28. 17 Deut. 16. 3, 8 1 Sa. 23. 24 2 Ki. 23. 9 Eze. 45. 21 Mar. 14. 12 Lu. 22. 7 Ac. 12. 3 20. 6 1 Co. 5. 8 See *Basket, Feast.*
BREADTH. Ge. 6. 15 13. 17 Ex. 27. 18 28. 16 38. 1 39. 9 Deut. 3. 5 Ju. 20. 16 1 Ki. 6. 2 7. 6 2 Ch. 3. 3 4. 1 Ezr. 6. 3 Job 37. 10 38. 18 Is. 8. 8 Eze. 40. 5, 11, 13, 20, 48, 49 41. 1, 2, 3, 5, 7, 11, 14 45. 1 Da. 3. 1 Hab. 1. 6 Zec. 2. 2 5. 2 Ep. 3. 18 Re. 20. 9 21. 16.
BREAK. Ge. 19. 9 27. 40 Ex. 12. 46 13. 13 34. 13, 20 Le. 11. 33 26. 19 Nu. 9. 12 24. 8 30. 2 32. 7† Deut. 12. 3 1 Sa. 25. 10 1 Ki. 15. 19 2 Ch. 18. 3 Ezr. 9. 14 Job 13. 25 39. 15 Ps. 2. 3, 9 10. 15 58. 6 74. 8† 89. 31 104. 11† 141. 5 Ca. 2. 17 4. 6 Is. 14. 25 28. 24, 28 30. 14 38. 13 42. 3 58. 6 Je. 15. 12 16. 7† 17. 18† 19. 10, 11 28. 4, 11 30. 8 45. 13 48. 12 49. 35 Eze. 4. 16 5. 16 14. 13 16. 38 23. 34 29. 7 30. 18, 22, 24 Ho. 1. 5 2. 18 10. 11 Joel 2. 7 Am. 1. 5 Mi. 3. 3 Na. 1. 13 Zec. 11. 14 Mat. 5. 19 9. 17 12. 20 Ac. 20. 7 21. 13 1 Co. 10. 16.
BREAK *of day.* 2 Sa. 2. 32 Ac. 20. 11.
BREAK *covenant.* Le. 26. 15, 44 Deut. 31. 16, 20 Ju. 2. 1 Ps. 89. 34 Je. 14. 21 33. 20 Eze. 17. 15 Zec. 11. 10.
BREAK *down.* Ex. 23. 24 Le. 14. 45 Deut. 7. 5 12. 3† Ju. 8. 9 Ne. 4. 3 Ps. 74. 6 Ec. 3. 3 Is. 5. 5 Je. 31. 28 45. 4 Eze. 13. 14 16. 39 26. 4, 12 Ho. 10. 2.
BREAK *forth.* Ex. 19. 22, 24 Is. 14. 7 44. 23 49. 13 52. 9 54. 1, 3 55. 12 58. 8 Je. 1. 14 Ga. 4. 27.
BREAK *off.* Ge. 27. 40 Ex. 32. 2, 24 Da. 4. 27.
BREAK *out.* Ex. 22. 6 Le. 13. 12 14. 43 Ps. 58. 6 is. 35. 6 Ho. 4. 2 Am. 5. 6.
BREAK *in pieces.* 2 Ki. 25. 13 Job 19. 2 34. 24 Ps. 72. 4 94. 5 Is. 45. 2 Je. 1. 17† 51. 20, 21, 22 Da. 2. 40, 44 7. 23.
BREAK *through.* Ex. 19. 21, 24 2 Ki. 3. 26 Mat. 6. 19, 20.
BREAK *up.* 2 Ch. 32. 1† Je. 4. 3 Ho. 10. 12.
BREAKER, S Eze. 18. 10† Mi. 2. 13 Ro. 1. 31 2. 25.
BREAKEST, ETH. Ge. 32. 26 Job 9. 17 12. 14 16. 14 28. 4 Ps. 10. 10† 29. 5 46. 9 48. 7 119. 20 Pr. 25. 15 Ec. 10. 8 Is. 59. 5 Je. 13. 11 23. 29 La. 4. 4 Da. 2. 40.
BREAKING. Ge. 32. 24 Ex. 9. 9, 10 22. 2 Ju. 7. 15† 2 Ki. 11. 6† 1 Ch. 14. 11 Job 30. 14 41. 25 Ps. 144. 14 Is. 22. 5 30. 13, 14 Eze. 16. 59 17. 18 21. 6 Ho. 13. 13 Lu. 24. 35 Jno. 7. 23† Ac. 2. 42, 46 Ro. 2. 23.
BREAST. Ex. 29. 26, 27 Le. 7. 30, 31, 34 8. 29 10. 14 Nu. 6. 20 18. 18 Job 24. 9 Is. 60. 16 La. 4. 3 Da. 2. 32 Lu. 18. 13 Jno. 13. 25 21. 20.
BREASTS. Ge. 49. 25 Le. 9. 20, 21 Job 3. 12 21. 24 Ps. 22. 9 Pr. 5. 19 Ca. 1. 13 4. 5 7. 3, 7, 8 8. 1, 8, 10 Is. 28. 9 66. 11 Eze. 16. 7 23. 3, 8, 34 Ho. 2. 2 9. 14 Joel 2. 16 Na. 2. 7 Lu. 23. 48 Re. 15. 3.
BREAST-PLATE. Ex. 25. 7 28. 4, 15, 22, 23, 26, 28, 29, 30 35. 9 39. 8, 15, 21 Le. 8. 8 1 Ki. 22. 34† Is. 59. 17 Ep. 6. 14 1 Th. 5. 8 Re. 9. 9, 17.
BREATH. Ge. 2. 7 6. 17 7. 15, 22 Jos. 11. 11† 2 Sa. 22. 16 1 Ki. 17. 17 Job 4. 9 9. 18 11. 20† 12. 10 15. 30 17. 1 19. 17 27. 3 33. 4 34. 14 37. 10 41. 21 Ps. 18. 15 33. 6 104. 29 135. 17 146. 4 150. 6 Ec. 3. 19 Is. 2. 22 11. 4 30. 28, 33 33. 11 42. 5 Je. 10. 14 51. 17 La. 4. 20 Eze. 37. 5, 6, 8, 9, 10 Da. 5. 23 10. 17 Hab. 2. 19 Ac. 17. 25 Ja. 2. 26† Re. 13. 15†.
BREATHE. Jos. 11. 11, 14 Job 31. 39† Ps. 27. 12 Ca. 4. 6† Eze. 37. 9.
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BRED. Ex. 16. 20.
BREECHES. Ex. 28. 42 39. 28 Le. 6. 10 16. 4 Eze. 44. 18.
BREED, ING. Ge. 8. 17 Deut. 32. 14 Zep. 2. 9.
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His **BRETHREN.** Ge. 9. 22, 25 16. 12 25. 18 27. 37 37. 2, 5, 11, 30 38. 11 44. 33 47. 12 49. 26 Ex. 1. 6 2. 11 Le. 21. 10 25. 48 Nu. 25. 6 27. 9 Deut. 10. 9 17. 20 18. 7 20. 8 24. 7 33. 9, 16, 24 Ju. 9. 5, 26, 56 11. 3 Ru. 4. 10 1 Sa. 16. 13 22. 1 2 Ki. 9. 2 1 Ch. 4. 9 5. 2 7. 22 25. 9, to end of chapter. 2 Ch. 21. 4 Es. 10. 3 Ho. 13. 15 Mi. 5. 3 Mat. 12. 46 Mar. 3. 31 Lu. 8. 19 Jno. 7. 5 Ac. 7. 13, 23, 25 1 Co. 6. 5 He. 2. 17.
Men and **BRETHREN.** Ac. 1. 16 2. 29, 37 7. 2 13. 15, 26, 38 15. 7, 13 22. 1 23. 1, 6 28. 17.
My **BRETHREN.** Ge. 29. 4 31. 37 37. 16 43. 31 47. 1 Ex. 4. 18 Jos. 2. 18 14. 8 Ju. 8. 19 19. 23 1 Sa. 20. 29 30. 23 2 Sa. 19. 12 1 Ch. 28. 2 Ne. 1. 2 4. 23 5. 10, 14 Job 6. 15 19. 13 Ps. 22. 22 69. 8 122. 8 Mat. 12. 48, 49 25. 40 28. 10 Mar. 3. 33, 34 Lu. 8. 21 Jno. 20. 17 Ro. 9. 3 He. 2. 12 Ja. 5. 10, 12.
Our **BRETHREN.** Ge. 31. 32 Nu. 20. 3 Deut. 1. 28 2 Sa. 19. 41 1 Ch. 13. 2 Ne. 5. 5, 8 Ac. 15. 36 2 Co. 86. 23 Re. 12. 10.
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Your **BRETHREN.** Ge. 42. 19, 33 Le. 10. 4, 6 25. 46 Nu. 18. 6 32. 6 Deut. 1. 16 3. 18, 20 Jos. 1. 14, 15 22. 3, 4, 8 1 Ki. 12. 24 2 Ch. 11. 4 19. 10 28. 11 30. 7, 9 Ne. 4. 14 5. 8 Is. 66. 5, 20 Je. 7. 15 Ho. 2. 1 Mat. 5. 47 Ac. 3. 22 7. 37 1 Co. 6. 8 1 Pe. 5. 9.
BRIBE, S. 1 Sa. 8. 3 12. 3 Ps. 26. 10 Is. 33. 15 Am. 5. 12.
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BRICK, S. Ge. 11. 3 Ex. 1. 14 5. 7, 8, 16, 18, 19 Is. 9. 10 65. 3.
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BRIDE. Is. 49. 18 61. 10 62. 5 Je. 2. 32 7. 34 16. 9 25. 10 33. 11 Joel 2. 16 Jno. 3. 29 Re. 18. 23 21. 2, 9 22. 17.
BRIDE-CHAMBER. Mat. 9. 15 Mar. 2. 19 Lu. 5. 34.
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BRIDLE. 2 Ki. 19. 28 Job 30. 11 41. 13 Ps. 32. 9 39. 1 Pr. 26. 3 Is. 30. 28 37. 29 Zec. 14. 20† Ja. 1. 26 3. 2 Re. 14. 20.
BRIEFLY. Ro. 13. 9 1 Pe. 5. 12.
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BRIGHTNESS. 2 Sa. 22. 13 Job 31. 26 Ps. 18. 12 89. 44† Is. 59. 9 60. 3, 19 62. 1 66. 11† Eze. 1. 4, 27 28 8. 2 10. 4 28. 7, 17 Da. 2. 31 4. 36 5. 6†, 9† 12. 3 Am. 5. 20 Ha. 3. 4 Ac. 26. 13 2 Th. 2. 8 He. 1. 3.
BRIM. Jos. 3. 15 1 Ki. 7. 26 2 Ch. 4. 2, 5 Jno. 2. 7.
BRIMSTONE. Ge. 19. 24 Deut. 29. 23 Job 18. 15 Ps. 11. 6 Is. 30. 33 34. 9 Eze. 38. 22 Lu. 17. 29 Re. 9. 17, 18 14. 10 19. 20 20. 10 21. 8.
BRING. Ge. 6. 17, 19 9. 14 18. 16, 19 27. 4, 5, 12, 25 42. 20, 34, 37 43. 9, 16 44. 32 45. 19 48. 9 Ex. 10. 4 11. 1 13. 5, 11 18. 19 21. 6 22. 13 23. 4, 19, 20 34. 26 35. 5 36. 5 Le. 5. 7, 8, 11, 12 12. 8 16. 12 17. 5 Nu. 8. 9, 10 14. 8, 16, 24 16. 17 20. 12 32. 5 Deut. 1. 17 7. 1 9. 28 21. 12 22. 2 30. 12, 13 33. 7 1 Sa. 1. 22 9. 7, 23 11. 12 20. 8 2 Sa. 3. 12, 13 14. 10 19. 11 1 Ki. 3. 24 8. 32, 47† 13. 18 17. 11 20. 33 2 Ki. 2. 20 4. 6, 41 6. 19 1 Ch. 13. 3† 16. 29 21. 2 2 Ch. 6. 37† 31. 10 Ne. 13. 18 Job 6. 22 19. 9 14. 4 18. 14 30. 23 33. 30 Ps. 43. 3 60. 9 72. 3 94. 23 108. 10 Pr. 29. 8 Ec. 3. 22 11. 9 12. 14 Ca. 8. 2 Is. 7. 17 14. 2 15. 9 16. 3† 25. 12 45. 21 46. 13 56. 7 58. 7 60. 17 66. 4 Je. 3. 14 10. 24 11. 8 17. 18 31. 8 32. 42 33. 6, 11 49. 5 La. 1. 16† Eze. 6. 3 11. 9 20. 15 21. 29 23. 22 34. 13 36. 24 37. 21 38. 17 Ho. 2. 14 Am. 4. 1, 4 Mi. 1. 15 Zec. 8. 8 Mal. 1. 7† 3. 10 Mat. 2. 13 5. 23 17. 17 21. 2 Mar. 7. 32 9. 19 11. 2 Lu. 2. 10 8. 14 12. 11 19. 30 Jno. 10. 16 14. 26 18. 29 21. 10 Ac. 5. 28 7. 6 9. 2, 21 22. 5 23. 10, 17 1 Co. 1. 19, 28 4. 17 9. 27 16. 6 2 Co. 11. 20 Ga. 3. 24 1 Th. 4. 14 2 Ti. 4. 11 1 Pe. 3. 18 2 Jno. 10 3 Jno. 6 Re. 21. 24, 26. See *Home, Hither.*
BRING *again.* Ge. 24. 5, 6, 8 28. 15 37. 14 42. 37 48. 21 Ex. 23. 4 Nu. 17. 10 22. 8 Deut. 1. 22 22. 1 28. 68 Ju. 11. 9 19. 3 2 Sa. 12. 23 14. 21 15. 8, 25 1 Ki. 8. 34 12. 21 1 Ch. 13. 3 21. 12 2 Ch. 6. 25 11. 1 24. 19 Ne. 9. 29 Ps. 68. 22 Pr. 19. 24 26. 15 Is. 38. 8 46. 8 49. 5 52. 8 Je. 12. 15 15. 19 16. 15 23. 3 24. 6 28. 3, 4, 6 30. 3, 18 31. 23 32. 37 48. 47 49. 6, 39 50. 19 Eze. 16. 53 29. 14 34. 16 39. 25 Am. 9. 14 Zep. 3. 20 Zec. 10. 6, 10 Mat. 2. 8. See *Captivity.*
BRING *down.* Ge. 42. 38 43. 7 44. 21, 29, 31 45. 13 Deut. 9. 3 Ju. 7. 4 1 Sa. 30. 15 2 Sa. 22. 28 1 Ki. 1. 33 2. 9 Ps. 18. 27 55. 23 Is. 25. 5, 11, 12 63. 6 Je. 49. 16 51. 40 Eze. 26. 20 28. 8 Ho. 7. 12 Joel 3. 2, 11† Am. 3. 11 9. 2 Ob. 3, 4 Ac. 23. 15, 20 Ro. 10. 6. See *Evil.*
BRING *forth.* Ge. 1. 11, 20, 24 3. 16, 18 8. 17 9. 7 38. 24 Ex. 3. 10, 11 7. 4 8. 3, 18 Le. 24. 14, 23 25. 21 26. 10 Nu. 20. 8 De. 14. 28 17. 5 22. 15 Jos. 2. 3 Ju. 6. 18 19. 22 2 Ki. 10. 22 19. 3 23. 4 Ezr. 1. 8 10. 3† Job 14. 9 15. 35 38. 32 39. 1, 2, 3 40. 20 Ps. 25. 15† 37. 6 92. 14 104. 14 144. 13 Pr. 8. 35† 27. 1 Is. 5. 2, 4 23. 4 33. 11 37. 3 41. 21, 22 42. 1, 3 43. 8, 9 45. 8 55. 10 59. 4 65. 9, 23 66. 8 9 Je. 12. 2 51. 44 Eze. 12. 4 17. 23 20. 6, 38 28. 18 38. 4 47. 12 Ho. 9. 13, 16 Mi. 4. 10 7. 9 Zep. 2. 2 Zec. 3. 8 4. 7 5. 4 Mat. 1. 21, 23 2. 8 7. 18 Mar. 4. 20 Lu. 1. 31 3. 8 6. 43 8. 15 15. 22 Jno. 15. 2, 16 19. 4 Ac. 12. 4 Ro. 7. 4, 5.
BRING *in.* Ex. 6. 8 15. 17 16. 5 23. 23 Nu. 14. 31 2 Ch. 24. 9 28. 13 Je. 17. 24 Da. 2. 24 5. 7 9. 24 Hag. 1. 6 Lu. 5. 18 14. 21 2 Pe. 2. 1.
BRING *out.* Ge. 19. 5, 8, 12 40. 14 50. 24 Ex. 6. 6, 13, 26, 27 7. 5 12. 51 32. 12 Deut. 21. 19 22. 21, 24 24. 11 Jos. 6. 22 10. 22 Ju. 6. 30 19. 24 Ps. 25. 17 142. 7 143. 11 Is. 42. 7 Je. 8. 1 31. 32 38. 23 Eze. 11. 7 20. 34, 41 24. 6 34. 13 Am. 6. 10 Ac. 17. 5.
BRING *to pass.* Ge. 41. 32 50. 20 Ps. 37. 5 Is. 28. 21 46. 11.
BRING *up.* Ge. 46. 4 Ex. 3. 8, 17 33. 12 Nu. 14. 37 20. 25 Deut. 22. 14 Ju. 6. 13 1 Sa. 19. 15 28. 11 2 Sa. 2. 3 6. 2 1 Ki. 8. 1, 4 1 Ch. 13. 6 15. 3 12. 14, 25 17. 5 2 Ch. 5. 2, 5 Ezr. 1. 11 Ne. 10. 38 Is. 23. 4 Je. 27. 22 Eze. 16. 40 23. 46 26. 19 29. 4 32. 3 37. 6 Ho. 9. 12 Am. 8. 10 Ro. 10. 7 Ep. 6.
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BRINGETH. Ex. 6. 7 Le. 11. 45 17. 4 9 Deut. 8. 7 1 Sa. 2. 6, 7 2 Sa. 22. 48, 49 Job 12. 6. 22 19. 29 28. 11 Ps. 1. 3 14. 7 33. 10 37. 7 53. 6 68. 6 107. 28, 30 135. 7 Pr. 10. 31 16. 30 18. 16 19. 26 20. 26 21. 27 29. 15, 21. 25 30. 33 31. 14 Ec. 2. 6 Is. 8. 7 26. 5 40. 23, 26 43. 17 54. 16 61. 11 Je. 4. 31 10. 13 51. 16 Eze. 29. 16 Ho. 10. 1 Hag. 1. 11 Mat. 3. 10 7. 17, 19 12. 35 13. 23, 52 17. 1 Mar. 4. 28 Lu. 3. 9 6. 43, 45 Jno. 12. 24 15. 5 Col. 1. 6 Tit. 2. 11 He. 1. 6 6. 7 Ja. 1. 15. See *Tidings.*
BRINGING. Ex. 12. 42 36. 6 Nu. 5. 15 14. 36 2 Sa. 19. 10, 43 1 Ki. 10. 22 2 Ki. 21. 12 2 Ch. 9. 21 Ne. 13. 15 Ps. 126. 6 Je. 17. 26 Eze. 20. 9 Da. 9 12 Mat. 21. 43 Mar. 2. 3 Lu. 24. 1 Ac 5. 16 Ro. 7. 23 2 Co. 10. 5 He. 2. 10 7. 19 2 Pe. 2. 5.
BRINK Ge. 41. 3 Ex. 2. 3 7. 15 Deut. 2. 36 Jos 3. 8 Eze. 47. 6.
BROAD. Nu. 16. 38, 39 Ne. 3. 8 7. 4† 12. 38 Job 36. 16 Ps. 119. 96 Ca. 3. 2 Is. 33. 21 Je. 5. 1 51. 58 Na. 2. 4 Mat. 7. 13 23. 5.
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BROIDERED. Ex. 28. 4 Eze. 16. 10, 13, 18 26. 16 27. 7, 16, 24 1 Ti. 2. 9.
BROILED. Lu. 24. 42.
BROKEN. Ge. 17. 14 Le. 6. 28 15. 12 21. 19, 20 22. 22, 24 26. 13, 26 Nu. 15. 31 Ju. 5. 22 16. 9 1 Sa. 2. 4 2 Sa. 22. 35 1 Ki. 22. 48 1 Ch. 14. 11 2 Ch. 20. 37 32. 5 Job 4. 10 7. 5 16. 12 22. 9 24. 20 31. 22 38. 15 Ps. 3. 7 18. 34 31. 12 34. 18, 20 37. 15, 17 38. 8 44. 19 51. 8, 17 55. 20 60. 1†, 2 69. 20 107. 16 109. 16 124. 7 147. 3 Pr. 6. 15 11. 15† 13. 20† 15. 13 17. 22 25. 19 Ec. 4. 12 12. 6 Is. 5. 27 7. 8 8. 15 9. 4 14. 5, 29 19. 10 21. 9 24. 5 28. 13 33. 8, 20 36. 6 42. 4† Jer. 2. 13, 16, 20 5. 5 10. 20 11. 16, 16 14. 17 22. 28 23. 9 28. 2, 13 33. 21 48. 17, 25, 38 50. 17, 23 51. 56, 58 La. 2. 9 3. 4, 16 Eze. 6. 4, 6, 9 17. 19 19. 12 26. 2 27. 26, 34 30. 21, 22 31. 12 32. 28 34. 4, 16, 27 44. 7 Da. 2. 42 8. 8, 22, 25 11. 4, 22 Ho. 5. 11 Jonah 1. 4 Zec. 11. 11, 16 Mat. 15. 37 21. 44 Mar. 8. 8 Lu. 12. 39 20. 18 Jno. 5. 18 7. 23 10. 35 19. 31, 36 21. 11 Ac. 20. 11 27. 35, 41 1 Co. 11. 24 Re. 2. 27.
BROKEN *down.* Le. 11. 35 1 Ki. 18. 30 2 Ki. 11. 6 2 Ch. 33. 3 34. 7 Ne. 1. 3 2. 13 Ps. 80. 12 89. 40 Pr. 24. 31 25. 28 Is. 16. 8 22. 10 24. 10, 19 Jer. 4. 26 48. 20, 39 Eze. 30. 4 Joel 1. 17 Eph. 2. 14.
BROKEN *forth.* Ge. 30. 30† 38. 29 2 Sa. 5. 20.
BROKEN *in.* 1 Ch. 14. 11.
BROKEN *off.* Job 17. 11 Is. 27. 11 Ro. 11. 17, 19, 20.
BROKEN *out.* Le. 13. 20, 25.
BROKEN *in,* or *to pieces.* 1 Sa. 2. 10 2 Ch. 25. 12 Ps. 89. 10 Is. 8. 9 30. 14 Je. 50. 2 Da. 2. 35 Ho. 8. 6 Mar. 5. 4.
BROKEN *up.* Ge. 7. 11 2 Ki. 25. 4 2 Ch. 24. 7 Pr. 8. 20 Je. 37. 11 39. 2 52. 7 Mi. 2. 13 Mat. 24. 43 Mar. 2. 4 Ac. 13. 43.
BROKEN-*hearted.* Is. 61. 1 Lu. 4. 18.
BROOD. Lu. 13. 34.
BROOK. Ge. 32. 23 Le. 23. 40 Nu. 13. 23, 24 Deut. 2. 13, 14 9. 21 1 Sa. 17. 40 30. 9 2 Sa. 15. 23 17. 20 1 Ki. 2. 37 15. 13 17. 3, 5, 6 18. 40 2 Ki. 23. 6, 12 2 Ch. 15. 16 29. 16 29. 16 30. 14 32. 4 Ne. 2. 15 Job 6. 15 40. 22 Ps. 83. 9 110. 7 Pr. 18. 4 30. 17† Is. 15. 7 Je. 31. 40 Jno. 18. 1.
BROOKS. Nu. 21. 14, 15 Deut. 8. 7 2 Sa. 23. 30 1 Ki. 18. 5 1 Ch. 11. 32 Job 6. 15 20. 17 22. 24 Ps. 42. 1 Is. 19. 6, 7, 8.
BROTH. Ju. 6. 19, 20 Is. 65. 4.
BROTHER. Ge. 9. 5 24. 29, 53 29. 12 43. 6, 7 44. 19 Deut. 25. 5 Ju. 9. 2 21. 6 Job 1. 13, 18 30. 29 Pr. 17. 17 18. 9, 19, 24 27. 10 Ec. 4. 8 Je. 9. 4 Eze. 44. 25 Mal. 1. 2 Mat. 10. 21 Mar. 12. 19 13. 12 Lu. 20. 28 Jno. 11. 2, 19 Ac. 9. 17 12. 2 21. 20 22. 13 Ro. 16. 23 1 Co. 5. 11 6. 6 7. 12, 15 8. 11 2 Co. 8. 18 2 Th. 3. 6, 15 Phile. 7, 16.
His **BROTHER.** Ge. 25. 26 38. 9 42. 38 44. 20 Ex. 32. 27 Le. 21. 2 Nu. 6. 7 Deut. 15. 2 19. 19 25. 6 28. 54 Ju. 9. 21 2 Sa. 3. 27 1 Ki. 1. 10 Ne. 5. 7 Ps. 49. 7 Is. 3. 6 9. 19 19. 2 41. 6 Je. 13. 14† 31. 34 34. 9, 14, 17 Eze. 18. 18 33. 30 Ho. 12. 3 Am. 1. 11 Mi. 7. 2 Hag. 2. 22 Zec. 7. 9, 10 Mal. 2. 10 Mat. 5. 22 15. 35 22. 24, 25 Mar. 12. 19 Lu. 20. 28 Jno. 1. 41 Ro. 14. 13 1 Th. 4. 6 He. 8. 11 Ja. 4. 11 1 Jno. 2. 9, 10, 11 3. 10, 12, 14, 15 4. 20, 21 5. 16.
My **BROTHER.** Ge. 4. 9 20. 5 13 27. 41 29. 15 Ju. 20. 23, 28 2 Sa. 1. 26 13. 12 1 Ki. 13. 30 20. 32 Ps. 35. 14 Ca. 8. 1 Je. 22. 18 Mat. 12. 50 18. 21 Mar. 3. 35 Lu. 12. 13 Jno. 11. 21 1 Co. 8. 13 2 Co. 2. 13.
Our **BROTHER.** Ge. 37. 26, 27 42. 21 43. 4 Ju. 9. 3 2 Co. 8. 22 Phile. 1.
Thy **BROTHER.** Ge. 4. 9, 10 27. 40 38. 8 Ex. 4. 14 28. 1 Le. 19. 17 25. 36 Nu. 27. 13 Deut. 13. 6 15. 11, 12 22. 1, 3 23. 7, 19 32. 50 2 Sa. 2. 22 13. 20 1 Ki. 20. 33 Job 22. 6 Ps. 50. 20 Pr. 27. 10 Ob. 10, 12 Mat. 5. 22, 24 7. 3 18. 15 Lu. 6. 41, 42 17. 3 Jno. 11. 23

BROUGHT *low.* Ju. 11. 35 2 Ch. 28. 19 Job 14. 21 24. 24 Ps. 79. 8 106. 43 107. 39 116. 6 142. 6 Ec. 12. 4 Is. 2. 12 25. 5 49. 4 Lu. 3. 5.

BROUGHT *out.* Ge. 15. 7 41. 14 43. 23 Ex. 13. 3, 9, 14, 16 20. 2 Le. 19. 36 23. 43 Nu. 15. 41 Deut. 5. 6, 15 6. 21 9. 28 Jos. 6. 23 24. 5 2 Sa. 13. 18 1 Ki. 8. 21 2 Ki. 23. 6 1 Ch. 20. 3 2 Ch. 23. 11 29. 16 Ps. 78. 16 80. 8 81. 10 107. 14 136. 11 Je. 7. 22 Da. 5. 13 Ho. 12. 13 Ac. 7. 40 12. 17 13. 17 16. 30, 39.

BROUGHT *to pass.* 2 Ki. 19. 25 Is. 37. 26 Eze. 21. 7 1 Co. 15. 54.

BROUGHT *up.* Ex. 17. 3 32. 1, 4, 8, 23 33. 1 Nu. 13. 32 16. 13 20. 4 21. 5 Deut. 20. 1 22. 19 Jos. 24. 17, 32 Ju. 6. 8 15. 13 16. 8, 31 1 Sa. 2. 14 8. 8 10. 18 12. 6 2 Sa. 6. 12, 15 7. 6 21. 8, 13 1 Ki. 8. 4 12. 28 2 Ki. 10. 1, 6 17. 7, 36 25. 6 1 Ch. 15. 28 17. 5 2 Ch. 1. 4 8. 11 10. 8, 10 Ezr. 1. 11 4. 2 Ne. 9. 18 Es. 2. 7, 20 Job 31. 18 Ps. 30. 3 40. 2 Pr. 8. 30 Is. 1. 2 49. 21 51. 18 63. 11 Je. 2. 6 11. 7 16. 14, 15 23. 7, 8 39. 5 La. 2. 22 4. 5 Eze. 19. 3 31. 4† 37. 13 Am. 2. 10 3. 1 9. 7 Jonah 2. 6 Mi. 6. 4 Na. 2. 7 Lu. 4. 16 Ac. 13. 1 22. 3 1 Ti. 5. 10.

BROUGHTEST. Ex. 32. 7 Nu. 14. 13 Deut. 9. 28, 29 2 Sa. 5. 2 1 Ki. 8. 51, 53 1 Ch. 11. 2, Ne. 9. 7, 15, 23 Ps. 66. 11, 12.

BROW. Is. 48. 4 Lu. 4. 29.

BROWN. Ge. 30. 32, 33, 35, 40.

BRUISE, *substantive.* Is. 53. 5† Je. 6. 14† 30. 12 Na. 3. 19.

BRUISES. Is. 1. 6 Eze. 47. 12†.

BRUISE, *verb.* Ge. 3. 15 Is. 28. 28 53. 10 Da. 2. 40 Ro. 15. 20.

BRUISED. Le. 22. 24 2 Ki. 18. 21 Is. 42. 3 53. 5 Eze. 23. 3, 8 Mat. 12. 20 Lu. 4. 18.

BRUISING. Eze. 23. 21 Lu. 9. 30.

BRUIT. Je. 10. 22 Na. 3. 19. *Brute,* see *Beasts.*

BRUTISH. Ps. 49. 10 92. 6 94. 8 Pr. 12. 1 30. 2 Is. 19. 11 Je. 10. 8, 14 51. 17, 21 Eze. 21. 31.

BUCKET, S. Nu. 24. 7 Is. 40. 15.

BUCKLER. 2 Sa. 22. 31 1 Ch. 5. 18 12. 8 Ps. 18. 2, 30 35. 2 91. 4 Pr. 2. 7 Je. 46. 3 Eze. 23. 24 26. 8.

BUCKLERS. 2 Ch. 23. 9 Job 15. 26 Ca. 4. 4 Eze. 38. 4 39. 9.

BUD, *substantive.* Job 38. 27 Is. 18. 5 61. 11 Eze. 16. 7 Ho. 8. 7.

BUDS. Nu. 17. 8.

BUD, *verb.* Ge. 3. 18† Job 14. 9 Ps. 132. 17 Ca. 7. 12 Is. 27. 6 55. 10 Eze. 29. 21.

BUDDED. Ge. 40. 10 Nu. 17. 8 Ca. 6. 11 Eze. 7. 10 He. 9. 4.

BUFFET. 2 Co. 12. 7.

BUFFETED. Mat. 26. 67 Mar. 14. 65 1 Co. 4. 11 1 Pe. 2. 20.

BUILD (*God being agent*). 1 Sa. 2. 35 2 Sa. 7. 27 1 Ki. 11. 38 1 Ch. 17. 10, 25 Ps. 28. 5 51. 18 69. 35 89. 4 102. 16 127. 1 147. 2 Je. 18. 9 24. 6 31. 4, 28 33. 7 42. 10 Eze. 36. 36 Am. 9. 11 Mat. 16. 18 26. 61 Mar. 14. 58 Ac. 15. 16.

BUILD (*man agent*). Ge. 11. 4, 8 Nu. 32. 16, 24 Deut. 20. 20 1 Ki. 9. 19, 24 11. 7 16. 34 1 Ch. 22. 19 29. 19 2 Ch. 8. 6 14. 7 Ezr. 4. 2 5. 4† Ne. 2. 17, 18, 20 4. 3, 10 Ec. 3. 3 Ca. 8. 9 Is. 9. 10 45. 13 58. 12 60. 10 61. 4 65. 22 Je. 1. 10 Eze. 4. 2 21. 22 39. 15† Da. 9. 25 Am. 9. 11, 14 Mi. 3. 10 Zec. 6. 12, 13, 15 9. 3 Mal. 1. 4 Mat. 23. 29 Lu. 11. 47, 48 12. 18 14. 28, 30 Ac. 20. 32 Ro. 15. 20 1 Co. 3. 12 Ga. 2. 18.

BUILD *altars.* Ex. 20. 25 Nu. 23. 1, 29 Deut. 27. 5, 6 Jos. 22. 29. See *Began.*

BUILD, joined with *house.* Deut. 25. 9 28. 30 Ru. 4. 11 2 Sa. 7. 5, 7, 13 1 Ki. 2. 36 5. 3, 5 8. 16, 17, 19 1 Ch. 17. 12 22. 8, 10, 11 28. 2, 6 2 Ch. 2. 1, 4, 5, 6 6. 5, 7, 9 36. 23 Ezr. 1. 2, 3 5. 3, 9 6. 7 Ps. 127. 1 Pr. 24. 27 Is. 65. 21 66. 1 Je. 22. 14 29. 5, 28 35. 7 Eze. 11. 3 28. 26 Hag. 1. 8 Zep. 1. 13 Zec. 5. 11 Ac. 7. 49.

BUILDED. Ge. 2. 22† 4. 17 8. 20 10. 11 11. 5 12. 7 13. 18 16. 2† 26. 25 30. 3† Ex. 24. 4 Jos. 22. 16 1 Ki. 8. 27, 43 15. 22 2 Ki. 23. 13 1 Ch. 22. 5 Ezr. 4. 1, 13, 16, 21 5. 8, 11, 15 6. 3, 14 Ne. 4. 18 Job 20. 19 Ps. 122. 3 Pr. 9. 1 24. 3 Ec. 2. 4 Ca. 4. 4 Je. 30. 18 La. 3. 5 Eze. 36. 10, 33 Lu. 17. 28 Ep. 2. 22 He. 3. 3, 4.

BUILDEDST. Deut. 6. 10.

BUILDER, S. 1 Ki. 5. 18 2 Ki. 12. 11 22. 6 2 Ch. 34. 11 Ezr. 3. 10 Ne. 4. 5 Ps. 118. 22 127. 1† Eze. 27. 4 Mat. 21. 42 Mar. 12. 10 Lu. 20. 17 Ac. 4. 11 He. 11. 10 1 Pe. 2. 7. *Master*-**BUILDER.** 1 Co. 3. 10.

BUILDEST. Deut. 22. 8 Ne. 6. 6 Eze. 16. 31 Mat. 27. 40 Mar. 15. 29.

BUILDETH. Jos. 6. 26 Job 27. 18 Pr. 14. 1 Je. 22. 13 Ho. 8. 14 Am. 9. 6 Hab. 2. 12 1 Co. 3. 10.

BUILDING, *participle.* Jos. 22. 19 1 Ki. 3. 1 6. 7, 38 7. 1 9. 1 15. 21 2 Ch. 16, 5, 6 Ezr. 4. 12 Eze. 17. 17 Jno. 2. 20 Jude 20.

BUILDING, *substantive.* 1 Ch. 28. 2 2 Ch. 3. 3 16. 5 Ezr. 5. 4 6. 8 Ec. 10. 18 Eze. 40. 5 41. 15 46. 23 1 Co. 3. 9 2 Co. 5. 1 Ep. 2. 21 He. 9. 11 Re. 21. 18.

BUILDINGS. Mat. 24. 1 Mar. 13. 1, 2.

BUILT. Deut. 13. 16 1 Ki. 22. 39 2 Ch. 14. 7 20. 8 26. 9, 10 27. 4 Job 3. 14 12. 14 22. 23 Ps. 78. 69 89. 2 Is. 5. 2 44. 26, 28 Je. 12. 16 31. 4 32. 31 45. 4 Eze. 16. 24, 25 26. 14 Da. 4. 30 9. 25 Zec. 8. 9 Mat. 21. 33 Mar. 12. 1 Lu. 7. 5 1 Co. 3. 14 Ep. 2. 20 Col. 2. 7 He. 3. 4.

BUILT *altar.* Ge. 33. 20† Ex. 17. 15 24. 4 32. 5 Jos. 8. 30 22. 10 Ju. 6. 24 21. 4 1 Sa. 7. 17 14. 35 2 Sa. 24. 25 1 Ki. 9. 25 18. 32 2 Ki. 16. 11.

BUILT *altars.* Nu. 23. 14 2 Ki. 21. 4, 5 2 Ch. 33. 5, 15.

BUILT *city.* Nu. 21. 27 Jos. 19. 50 Ju. 18. 28 1 Ki. 16. 24 1 Ch. 11. 8 Is. 25. 2 Je. 31. 38 Lu. 4. 29.

BUILT *cities.* Ex. 1. 11 Jos. 24. 13 1 Ki. 15. 23 2 Ch. 8. 2 11. 5 14. 6 17. 12 26. 6 27. 4 Is. 44. 26.

BUILT *house* or *houses.* Deut. 8. 12 20. 5 1 Ki. 3. 2 6. 9, 14 8. 13, 20, 44, 48 11. 38 1 Ch. 17. 6 2 Ch. 6. 18, 34, 38 Am. 5. 11 Hag. 1. 2 Zec. 1. 16 Mat. 7. 24, 26 Lu. 6. 48, 49 Ac. 7. 47 1 Pe. 2. 5.

BUILT *high places.* 1 Ki. 14. 23 2 Ki. 17. 9 21. 3 2 Ch. 33. 3 Je. 7. 31 19. 5 32. 35.

BUILT *wall* or *walls.* 1 Ki. 6. 15 2 Ch. 27. 3 32. 5 33. 14 Ne. 4. 6 7. 1 Eze. 13. 10 Da. 9. 25 Mi. 7. 11.

BUL, changeable, perishing. 1 Ki. 6. 38.

BULL, S. Ge. 32. 15 Job 21. 10 Ps. 22. 12 50. 13 68. 30 Is. 34. 7 51. 20 Je. 50. 11 52. 20 Ho. 9. 13 10. 4.

BULLOCK. Ex. 29. 3, 11 Le. 1. 5 4. 4 9. 18 Nu. 15. 9 29. 37 Deut. 17. 1 33. 17 Ju. 6. 25, 26 1 Ki. 18. 23, 25, 33 Ps. 50. 9 69. 31 Is. 65. 25 Je. 31. 18.

BULLOCK, with *sin-offering.* Ex. 29. 36 Le. 16. 6 Eze. 45. 22. See *Blood. Young* **BULLOCK.** Le. 4. 3, 14 16. 3 Nu. 7. 15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81 15. 24 2 Ch. 13. 9 Eze. 43. 19 45. 18 46. 6.

BULLOCKS. Nu. 29. 23 1 Ch. 29. 21 Ezr. 6. 17 Ps. 51. 19 66. 15 Is. 1. 11 34. 7 Je. 46. 21 50. 27 Eze. 39. 18 Ho. 12. 11. See *Seven.*

BULRUSH, ES. Ex. 2. 3 Is. 18. 2 58. 5.

BULWARKS. Deut. 20. 20 2 Ch. 26. 15 Ps. 48. 13 Ec. 9. 14 Is. 26. 1.

BUNCH, ES. Ex. 12. 22 2 Sa. 16. 1 1 Ch. 12. 40 Is. 30. 6.

BUNDLE, S. Ge. 42. 35 1 Sa. 25. 29 Ca. 1. 13 Is. 58. 6† Am. 9. 6† Mat. 13. 30 Ac. 28. 3.

BURDEN. Ex. 18. 22 23. 5 Nu. 4. 19 11. 11, 17 Deut. 1. 12 2 Sa. 15. 33 19. 35 1 Ki. 11. 28† 2 Ki. 5. 17 8. 9 9. 25 2 Ch. 35. 3 Ne. 13. 19 Job 7. 20 Ps. 38. 4 55. 22 81. 6 Ec. 12. 5 Is. 9. 4 10. 27 13. 1 14. 25, 28 15. 1 17. 1, 19. 1 21. 1, 11, 13 22. 1, 25 23. 1 30. 6, 27 46. 1, 2 Je. 17. 21, 22, 27 23. 33, 36, 38 Eze. 12. 10 Ho. 8. 10 Na. 1. 1 Hab. 1. 1 Zep. 3. 18 Zec. 9. 1 12. 1 Mal. 1. 1 Mat. 11. 30 20. 12 Ac. 15. 28 21. 3 Ga. 6. 5 Re. 2. 24.

BURDEN, ED. Zec. 12. 3 2 Co. 5. 4 8. 13 12. 16.

BURDENS. Ge. 49. 14 Ex. 1. 11 2. 11 5. 4, 5 6. 6, 7 Nu. 4. 27 Ne. 4. 10, 17 13. 15 Is. 58. 6 La. 2. 14 Am. 5. 11 Mat. 23. 4 Lu. 11. 46 Ga. 6. 2

BURDENSOME. Zec. 12. 3 2 Co. 11. 9 12. 13, 14 1 Th. 2. 6.

BURIAL. Ec. 6. 3 Is. 14. 20 Je. 22. 19 Mat. 26. 12 Ac. 8. 2.

BURIED. Ge. 25. 10 49. 31 Nu. 11. 34 20. 1 33. 4 Deut. 10. 6 Jos. 24. 32 Ru. 1. 17 2 Sa. 4. 12 21. 14 1 Ki. 13. 31 Ec. 8. 10 Je. 8. 2 16. 4, 6 20. 6 22. 19 25. 33 Eze. 39. 15 Mat. 14. 12 Lu. 16. 22 Ac. 2. 29 5. 9, 10 Ro. 6. 4 1 Co. 15. 4 Col. 2. 12.

BURIED *him.* Deut. 34. 6 2 Sa. 2. 5 1 Ki. 14. 18 2 Ch. 21. 20 24. 16, 25 Ac. 5. 6.

BURIED *in.* Ge. 15. 15 1 Ki. 2. 10, 34 2 Ki. 21. 18, 26 Job 27. 15.

BURIED *with his fathers.* 1 Ki. 14. 31 15. 24 22. 50 2 Ki. 8. 24 12. 21 14. 20 15. 7, 38 16. 20.

BURIERS. Eze. 39. 15.

BURY. Ge. 23. 4, 6, 11, 15 47. 20 49. 29 50. 5, 6 Deut. 21. 23 1 Ki. 2. 31 11. 15 13. 29, 31 14. 13 2 Ki. 9. 10, 34, 35 Ps. 79. 3 Je. 7. 32 14. 16 19. 11 Eze. 39. 11, 13 Ho. 9. 6† Mat. 8. 21, 22 27. 7 Lu. 9. 59, 60 Jno. 19. 40.

BURYING. Ge. 23. 4, 9 49. 30 50. 13. Ju. 16. 31 2 Ki. 13. 21 Eze. 39. 12 Mar. 14. 8 Jno. 12. 7.

BURN. Ge. 44. 18 Ex. 27. 20 29. 13, 18, 25 Le. 1. 9, 15 2. 2, 9, 16 3. 5, 11, 16 4. 19, 26, 31 5. 12 6. 15 7. 31 9. 17 16. 25 17. 6 24. 2 Nu. 5. 26 18. 17 19. 5 Jos. 11. 13 1 Sa. 2. 16 2 Ch. 2. 6 13. 11 Is. 1. 31 10. 17 27. 4 40. 16 44. 15 Je. 7. 20 34. 5 36. 25 Eze. 24. 5, 11 39. 9 43. 21 Na. 2. 13 Mal. 4. 1 Mat. 13. 30 Lu. 3. 17 24. 32 1 Co. 7. 9 2 Co. 11. 29.

BURN, joined with *fire.* Ex. 12. 10 29. 34 Le. 8. 32 13. 57 16. 27 Deut. 5. 23 7. 5, 25 12. 3 32. 22 Jos. 11. 6 Ju. 9. 52 12. 1 14. 15 Ps. 79. 5 89. 46 Is. 47. 14 Je. 4. 4 7. 31 17. 4 19. 5 21. 10, 12 32. 29 34. 2, 22 37. 8, 10 38. 18 Eze. 5. 2 16. 41 23. 47 Mat. 3. 12 Lu. 3. 17 Re. 17. 16.

BURN *incense.* Ex. 30. 1, 7, 8 1 Ki. 13. 1 2 Ki. 18. 4 1 Ch. 23. 13 2 Ch. 2. 4 13. 11 26. 16, 19 28. 25 29. 11 32. 12 Je. 7. 9 11. 13 44. 17 Ho. 4. 13 Hab. 1. 16 Lu. 1. 9.

BURNED. Ex. 3. 2, 3 Deut. 9. 15 32. 22† Jos. 7. 25 2 Ch. 25. 14 34. 25 Es. 1. 12 Ps. 39. 3 Is. 24. 6 42. 25 La. 2. 3 Jno. 15. 6 Ac. 19. 19 Ro. 1. 27 1 Co. 13. 3 He. 6. 8 12. 18 Re. 1. 15 16. 9†.

BURNETH. Le. 16. 28 Nu. 19. 8 Ps. 46. 9 83. 14 97. 3 Is. 9. 18 44. 16 62. 1 64. 2 65. 5 66. 3 Je. 48. 35 Joel 2. 3 Re. 21. 8.

BURNING. Ge. 15. 17 Le. 6. 9, 12, 13 26. 16 Deut. 32. 24 Job 5. 7† 41. 19 Ps. 11. 6† 140. 10 Pr. 16. 27 26. 21, 23 Is. 30. 27 34. 9 Je. 20. 9 Eze. 1. 13 21. 31† Da. 3. 6, 11, 17, 20, 21, 23, 26 7. 9 Hab. 3. 5 Lu. 12. 35 Jno. 5. 35 Re. 4. 5 8. 8, 10 19. 20.

BURNING, *substantive.* Ge. 11. 3† Ex. 21. 25 Le. 10. 6 13. 28 Nu. 11. 3† Deut. 28. 22 29. 23 2 Ch. 16. 14 21. 19 Is. 3. 24 4. 4 9. 5 10. 16 32. 13† 33. 12 Am. 4. 11 Re. 18. 9.

BURNINGS. Jos. 11. 8† Is. 33. 14 Je. 34. 5.

BURNISHED. Eze. 1. 7.

BURNT. Ge. 38. 24 Le. 2. 12 6. 22, 23 8. 21 10. 16 Nu. 16. 39 Deut. 32. 24 1 Sa. 2. 15 2 Sa. 5. 21 1 Ki. 13. 2 15. 13 2 Ki. 23. 6, 15, 16 25. 9 2 Ch. 15. 16 36. 19 Job 30. 30 Ps. 102. 3 Pr. 6. 27, 28 Je. 2. 15 6. 29 36. 28 51. 25 52. 13 Eze. 20. 47 24. 10 Joel 1. 19 Am. 2. 1 Na. 1. 5 1 Co. 3. 15 Ho. 13. 11.

BURNT, joined with *fire.* Ex. 32. 20 Le. 6. 30 7. 17 19. 6 20. 14 21. 9 Nu. 11. 1, 3 Deut. 4. 11 9. 21 12. 31 Jos. 6. 24 7. 15 11. 9, 11 Ju. 15. 6, 14 18. 27 1 Sa. 30. 1 2 Sa. 23. 7 1 Ki. 9. 16 16. 18 2 Ki. 1. 14 17. 31 23. 11 25. 9 1 Ch. 14. 12 2 Ch. 28. 3 Ne. 1. 3 2. 17 Ps. 80. 16 Is. 1. 7 43. 2 64. 11 Je. 38. 17, 23 49. 2 51. 32, 58 Mi. 1. 7 Re. 18. 8.

BURNT *incense.* Ex. 40. 27 1 Ki. 3. 3 9. 25 12. 33 22. 43 2 Ki. 12. 3 14. 4 15. 4, 35 16. 4 2 Ch. 28. 3, 4 29. 7 Is. 65. 7 Je. 18. 15 44. 15 Ho. 2. 13 11. 2.

BURNT-*offering.* Ge. 22. 7, 8, 13 Ex. 18. 12 29. 18 Le. 1. 4 4. 29, 33 6. 9, 25 7. 2, 8, 37 9. 2, 5 12. 6 14. 13 16. 3, 5 23. 12, 18 Nu. 7. 15, 21, 27, 33, 39, 51, 57, 63, 69, 75, 81 23. 3, 15 28. 10, 13, 14 29. 6 Jos. 22. 26 Ju. 13. 23 1 Sa. 7. 10 13. 12 2 Ki. 3. 27 2 Ch. 7. 1 29. 24 Ps. 40. 6 51. 16, 19 Is. 40. 16 61. 8 Eze. 44. 11 45. 15, 17 46. 2, 13.

Continual **BURNT-***Offering.* Ex. 29. 42 Nu. 28. 3, 6, 10, 15, 24, 31 29. 11, 16, 19, 22 Ezr. 3. 5 Ne. 10. 33 Eze. 46. 15.

Offer **BURNT-***offering.* Ge. 22. 2 Le. 9. 7 Nu. 28. 11, 23 Ju. 11. 31 13. 16 1 Sa. 6. 14 7. 9 2 Ki. 5. 17 2 Ch. 29. 27 Job 42. 8 Eze. 46. 4.

BURNT-*offerings.* Ge. 8. 20 Ex. 10. 25 20. 24 Nu. 10. 10 Deut. 12. 6, 11, 14, 27 Jos. 22. 27 1 Sa. 15. 22 1 Ki. 3. 15 8. 64 1 Ch. 29. 21 2 Ch. 2. 4 7. 7 29. 7, 34 30. 15 35. 14 Ezr. 3. 4 6. 9 Job 1. 5 Ps. 50. 8 66. 15 Is. 1. 11 43. 23 56. 7 Je. 6. 20 7. 21, 22 17. 26 19. 5 Eze. 45. 17 Ho. 6. 6 Mi. 6. 6 Mar. 12. 33 He. 10. 6.

Offer **BURNT-***offerings.* 1 Sa. 10. 8 2 Sa. 24. 24 1 Ki. 3. 4 9. 25 1 Ch. 21. 24 Ezr. 3. 2 Je. 33. 18 Eze. 43. 18 Am. 5. 22.

BURNT-*sacrifice.* Ex. 30. 9 Le. 1. 9 3. 5 Nu. 23. 6 Deut. 33. 10 2 Sa. 24. 22 1 Ki. 18. 38 2 Ki. 16. 15 Ps. 20. 3.

BURNT-*sacrifices.* 1 Ch. 23. 31 2 Ch. 13. 11 Ps. 66. 15.

BURNT-*up.* Ju. 15. 5 2 Ki. 1. 14 Job 1. 16 Ps. 74. 8 106. 18 Is. 3. 14† 64. 11 Je. 9. 10, 12 Mat. 22. 7 2 Pe. 3. 10 Re. 8. 7.

BURST. Job 32. 19 Pr. 3. 10 Je. 2. 20 5. 5 30. 8 Na. 1. 13 Mar. 2. 22 Lu. 5. 37 Ac. 1. 18.

BURSTING. Is. 30. 14.

BUSH, ES. Ex. 3. 2, 4 Deut. 33. 16 Job 30. 4, 7 Is. 7. 19 Mar. 12. 26 Lu. 6. 44 20. 37 Ac. 7. 30, 35.

BUSHEL. Mat. 5. 15 Mar. 4. 21 Lu. 11. 33.

BUSHY. Ca. 5. 11.

BUSY, IED. 1 Ki. 20. 40 2 Ch. 35. 14.

BUSY-BODY, IES. 2 Th. 3. 11 1 Ti. 5. 13 1 Pe. 4. 15.

BUSINESS. Ge. 39. 11 Deut. 24. 5 Jos. 2. 14, 20 Ju. 18. 7, 28 1 Sa. 10. 2† 20. 19 21. 2, 8 25. 2† 2 Ch. 13. 10 29. 15† 32. 31 Ne. 13. 30 Es. 3. 9 9. 3† Ps. 107. 23 Pr. 18. 1† 22. 29 Ec. 5. 3 Da. 8. 27 Lu. 2. 49 Ac. 6. 3 Ro. 12. 11 16. 2 1 Th. 4. 11.

BUT. 1 Sa. 20. 3 2 Ki. 7. 4 Ps. 115. 5, 6, 7 Mat. 24. 36, 37 Mar. 5. 28 1 Co. 4. 19 6. 11 7. 10 12. 4, 5, 6 2 Co. 2. 5 4. 17 Ga. 1. 12.

BUT *the end.* See *End.*

BUTTER. Ge. 18. 8 Deut. 32. 14 Ju. 5. 25 2 Sa. 17. 29 Job 20. 17 29. 6 Ps. 55. 21 Pr. 30. 33 Is. 7. 15, 22.

BUTLER, S. Ge. 40. 1, 9, 21 41. 9.

BUTTOCKS. 2 Sa. 10. 4 1 Ch. 19. 4 Is. 20. 4.

BUY. Ge. 42. 2, 7 43. 20 47. 19 Ex. 21. 2 Le. 22. 11 25. 15, 44, 45 Deut. 2. 6 28. 68 Ru. 4. 4, 5 2 Sa. 24. 21, 24 2 Ki. 12. 12 22. 6 1 Ch. 21. 24 Ne. 10. 31 Is. 55. 1 Je. 32. 7, 44 Mat. 14. 15 25. 9, 10 Mar. 6. 36, 37 Lu. 9. 13 22. 36 Jno. 4. 8 6. 5 13. 29 1 Co. 7. 30 Ja. 4. 13 Re. 3. 18 13. 17.

BUY *corn.* Ge. 41. 57 42. 3 Ne. 5. 3.

BUY *poor.* Am. 8. 6.

BUY *truth.* Pr. 23. 23.

BUYER. Pr. 20. 14 Is. 24. 2 Eze. 7. 12.

BUYEST. Le. 25. 14 Ru. 4. 5.

BUYETH. Pr. 31. 16 Mat. 13. 44 Re. 18. 11.

BUZ, despised *or* plundered. Ge. 22. 21 1 Ch. 5. 14 Je. 25. 23.

BUZI, my contempt. Eze. 1. 3.

BUZITE. Job 32. 2, 6.

BY *and* **BY.** Mat. 13. 2 Mar. 6. 25 Lu. 17. 7 21. 9.

BY-WAYS. Ju. 5. 6.

BY-WORD. Deut. 28. 37 1 Ki. 9. 7 2 Ch. 7. 20 Job 17. 6 30. 9 Ps. 44. 14 Joel 2. 17†.

C.

CABINS. Je. 37. 16.

CABUL, displeasing, *or* dirty. 1 Ki. 9. 13.

CAGE. Je. 5. 27 Re. 18. 2.

CAIAPHAS, a searcher. Mat. 26. 3, 57 Jno. 11. 49 18. 14, 28. See *Annas.*

CAIN, possession, *or* possessed. Ge. 4. 2, 5, 15, 25 He. 11. 4 1 Jno. 3. 12 Jude 11.

CAIN (*a city*). Jos. 15. 57.

CAINAN, possessor *or* purchaser, *or* one that laments, *or* the builder of a nest. Lu. 3. 36, 37.

CAKE, S. Ex. 12. 39 Le. 7. 12 24. 5 Nu. 15. 20 Ju. 7. 13 2 Sa. 6. 19 13. 6 1 Ki. 17. 12, 13 19. 6 Je. 7. 18 44. 19 Eze. 4. 12 Ho. 7. 8. See *Figs, Unleavened.*

CALAH, favorable, opportunity; *or* as the verdure, *or* green fruit. Ge. 10. 12.

CALAMITY, IES. Deut. 32. 35 2 Sa. 22. 19 Job 6. 2 30. 13 Ps. 18. 18 57. 1 141. 5 Pr. 1. 26 6. 15 17. 5 19. 13 24. 22 27. 10 Je. 18. 17 46. 21 48. 16 49. 8, 32 Eze. 35. 5 Ob. 13.

CALAMUS. Ex. 30. 23 Ca. 4. 14 Eze. 27. 19.

CALDRON. 1 Sa. 2. 14 Job 41. 20 Eze. 11. 3, 7, 11 Mi. 3. 3.

CALDRONS. 2 Ch. 35. 13 Je. 52. 18, 19.

CALEB, a dog, a crow, a basket, *or* as the heart. Nu. 13. 6, 30 14. 24, 30, 38 26. 65 32. 12 34. 19 Deut. 1. 36 Jos. 14. 13 15. 14, 16 Ju. 1. 15 1 Sa. 25. 3 1 Ch. 2. 18, 42, 50 4. 15.

CALEB (*a city*). 1 Sa. 30. 14.

CALEB-EPHRATAH, *so called from* Caleb *and his wife* Ephratah. See *Ephratah.* 1 Ch. 2. 24.

CALF. Ge. 18. 7 Ex. 32. 4, 20 Le. 9. 2, 3 Deut. 9. 16 Ne. 9. 18 Job 21. 10 Ps. 29. 6 106. 19 Is. 11. 6 27. 10 Je. 34. 18 Eze. 1. 7 Ho. 8. 5, 6 Lu. 15. 23, 27, 30 Ac. 7. 41 Re. 4. 7.

CALKERS. Eze. 27. 9, 27.

CALL. Ge. 2. 19 Ex. 2. 7, 20 Nu. 16. 12 22. 20 Deut. 4. 7, 26 30. 19 31. 28 Ju. 16. 25 21. 13 1 Sa. 3. 6, 8 16. 3 22. 11 2 Sa. 17. 5 1 Ki. 1. 28, 32 8. 52 17. 18 18. 24, 25 2 Ki. 4. 12 10. 19 Job 5. 1 13. 22 14. 15 Ps. 4. 1, 3 14. 4 20. 9 49. 11 77. 6 86. 5 99. 6 102. 2 145. 18 Pr. 8. 4 9. 15 31. 28 Is. 3. 12† 5. 20 9. 16† 22. 12 45. 3 48. 2, 13 55. 6 58. 5, 13 65. 15, 24 Je. 9. 17 33. 3 La. 2. 15 Ho. 1. 4, 6, 9 7. 11 Joel 1. 14 2. 15 Jonah 1. 6 Zec. 3. 10 Mal. 3. 15 Mat. 9. 13 20. 8 22. 3, 43 23. 9 Mar. 2. 17 Lu. 5. 32 6. 46 14. 13 Jno. 4. 16 13. 13 Ac. 9. 14 19. 13 24. 14 Ro. 10. 12 2 Co. 1. 23 2 Ti. 1. 5 2. 22 He. 2. 11 10. 32 Ja. 5. 14 1 Pe. 1. 17.

CALL *on the name of the Lord.* Ge. 4. 26 1 Ki. 18. 24 2 Ki. 5. 11 1 Ch. 16. 8 Ps. 105. 1 116. 17 Is. 12. 4 Joel 2. 32 Zep. 3. 9 Ac. 2. 21 Ro. 10. 13 1 Co. 1. 2.

Not **CALL.** Ge. 17. 15 Ju. 12. 1 Ru. 1. 20 Ps. 14. 4 Is. 31. 2 Je. 10. 25 Lu. 14. 12 Jno. 15. 15 Ac. 10. 15, 28 11. 9.

Shall or *shalt* **CALL.** Ge. 17. 19 Deut. 25. 8 30. 1 33. 19 Job 14. 15 Ps. 50. 4 72. 17 Is. 7. 14 34. 12 41. 25 44. 5, 7 55. 5 58. 9 60. 14, 18 61. 6 62. 12 Je. 3. 17, 19 6. 30 7. 27 Ho. 2. 16 Joel 2. 32 Am. 5. 16 Zec. 13. 9 Mal. 1. 4 3. 12 Mat. 1. 21, 23 19. 25 Lu. 1. 13, 48 Ac. 2. 39 Ro. 10. 14.

Will **CALL.** Ge. 24. 57 30. 13 1 Sa. 12. 17 2 Sa. 22. 4 Job 27. 10 Ps. 18. 3 55. 16 80. 18 86. 7 116. 2 Is. 22. 20 Je. 1. 15 25. 29 Eze. 21. 23 36. 29 38. 21 Ac. 24. 25 Ro. 9. 25.

CALL *upon me.* Ps. 50. 15 91. 15 Pr. 1. 28 Je. 29. 12.

CALLED. Ge. 11. 9 21. 17 22. 11 35. 10, 18 39. 14 Ex. 1. 18 8. 8, 25 9. 27 10. 16, 24 12. 31 Nu. 13. 16 Deut. 5. 1 15. 2 28. 10 29. 2 Jos. 21. 9† Ju. 12. 1† 14. 15 15. 17, 18, 19† 16. 28 1 Sa. 9. 9 2 Sa. 6. 2 12. 28 18. 26 21. 2 1 Ki. 1. 9 18. 3, 26 19. 25 2 Ki. 4. 22 7. 10 1 Ch. 4. 10 13. 6 21. 26 Es. 2. 14 4. 11 Job 17. 14† Ps. 53. 4 79. 6 Is. 31. 4 43. 22 48. 1, 12 61. 3 Je. 7. 32 La. 1. 21 2. 22 Eze. 20. 29 Da. 5. 12 Mat. 1. 16 10. 2 13. 55 18. 2 20. 16, 32 22. 14 23. 8, 10 26. 14. 27. 17, 22 Mar. 10. 49 14. 72 Lu. 1. 61, 62 15. 19, 21 19. 15 23. 33 Jno. 1. 48 4. 25 9. 11 Ac. 9. 11 11. 26 13. 7, 9 15. 17 19. 40 23. 6, 18 24. 21 Ro. 1. 1, 6, 7 2. 17 8. 28 1 Co. 1. 1, 2, 9, 24, 26 5. 11 7. 18, 21, 24 Ga. 1. 6 5. 13 Ep. 2. 11 4. 1, 4 Col. 3. 15 4. 11 2 Th. 2. 4 1 Ti. 6. 12, 20 He. 3. 13 9. 2, 15 11. 16, 24 Ja. 2. 7 1 Pe. 2. 9, 21 3. 9 2 Pe. 1. 3 1 Jno. 3. 1 Jude 1 Re. 8. 11 11. 8 12. 9 17. 14 19. 9.

CALLED, joined with *God* or *Lord.* Ge. 1. 5, 8, 10 5. 2 Ex. 3. 4 19. 3, 20 35. 30 Nu. 12. 5 1 Sa. 3. 4, 6, 8, 10 2 Ki. 3. 10, 13 8. 1 Ps. 50. 1 Is. 41. 2 42. 6 49. 1 54. 6 Je. 11. 16 20. 3 Am. 7. 4 Ac. 16. 10 1 Co. 7. 15, 17 Ga. 1. 15 1 Th. 2. 12 4. 7 2 Th. 2. 14 2 Ti. 1. 9 He. 5. 4, 10 1 Pe. 5. 10.

He **CALLED.** Ge. 21. 31 26. 18 35. 10 Ex. 24. 16 Ju. 6. 32 2 Sa. 1. 7 13. 17 1 Ki. 1. 10, 19, 26 9. 13 2 Ki. 4. 36 18. 4 Ps. 105. 16 Je. 42. 8 La. 1. 15 Eze. 9. 3 Mat. 10. 1 15. 10 Mar. 1. 20 Lu. 13. 12 Jno. 10. 35 Ac. 9. 41 10. 23 16. 29 19. 25 23. 23 Ro. 8. 30 9. 24 1 Pe. 1. 15.

I **CALLED,** *or I have* **CALLED.** Nu. 24. 10 Ju. 12. 2 1 Sa. 3. 5, 6 28. 15 2 Sa. 22. 7 Ne. 5. 12 Job 9. 16 19. 16 Ps. 17. 6 18. 6 31. 17 88. 9 116. 4 118. 5 Pr. 1. 24 Ca. 5. 6 Is. 13. 3 41. 9 43. 1 45. 4 48. 15 50. 2 51. 2 65. 12 66. 4 Je. 7. 13 35. 17 La. 1. 19 3. 55, 57 Ho. 11. 1 Hag. 1. 11 Zec. 11. 7 Mat. 2. 15 Jno. 15. 15 Ac. 13. 2 28. 20.

CALLED *by my name.* 2 Ch. 7. 14 Is. 43. 7 65. 1 Je. 7. 10, 11, 14, 30 25. 29 32. 34 34. 15 Am. 9. 12.

CALLED *by thy name.* 1 Ki. 8. 43 2 Ch. 6. 33

CALVES. 1 Sa. 6. 7 1 Ki. 12. 28, 32 2 Ki. 10. 29 2 Ch. 11. 15 13. 8 Ps. 68. 30 Ho. 10. 5 13. 2 14. 2 Am. 6. 4 Mi. 6. 6 Mal. 4. 2 He. 9. 12, 19.

CAME. Ge. 10. 14 19. 1 20. 8 27. 35 31. 24 32. 6 39. 16 Nu. 13. 27 19. 2 22. 9, 20 24. 2 Deut. 1. 19 33. 2 Jos. 15. 18 Ju. 1. 14 3. 10 5. 19 7. 13 9. 25, 57 11. 18 13. 10, 11 19. 22 20. 48 Ru. 2. 6 1 Sa. 2. 13, 14, 15, 27 4. 1 7. 13 9. 15 10. 10, 14 13. 8 17. 34 2 Sa. 2. 4 3. 25 13. 30, 36 15. 2 16. 15 20. 12 1 Ki. 1. 42 4. 34 10. 10, 12 12. 12 13. 10 19. 9 20. 43 2 Ki. 4. 11, 27 5. 15 6. 23, 32 8. 14 9. 11 10. 12, 21 17. 28 19. 33 24. 3 1 Ch. 1. 12 4. 41 5. 2 7. 22 12. 1, 22 2 Ch. 10. 12 11. 14 12. 11 14. 14 22. 1 24. 18 25. 20 30. 11 31. 5 Ezr. 2. 2 5. 5 Ne. 7. 73 Es. 1. 17 2. 13 4. 2 8. 17 Job 3. 25†, 26 29. 13 30. 26 Ps. 18. 6 27. 2 78. 31 105. 19, 31, 34 Ec. 5. 15, 16 Is. 20. 1 30. 4 41. 5 Je. 7. 31 8. 15 19. 5 32. 35 44. 21 Ezr. 4. 14 17. 3 33. 22 37. 7, 10 43. 2 Da. 2. 29† 4. 28 7. 13, 22 Am. 6. 1 Jonah 3. 6 Hab. 3. 3 Hag. 1. 9 2. 16 Zec. 7. 12 14. 16 Mat. 2. 1, 9 3. 1 7. 25, 27 9. 1, 20, 28 20. 28 21. 28 30. 32 25. 10, 36 26. 49, 60 28. 13 Mar. 3. 8 9. 21 12. 28, 42 Lu. 1. 57 9. 34, 35 15. 17, 20 Jno. 1. 7, 11, 17 3. 2, 23 4. 27 7. 50 10. 35 12. 30 19. 39 20. 19 Ac. 8. 40 9. 21 10. 45 11. 5, 23 19. 18 28. 21 Ro. 5. 18 7. 9 9. 5 1 Co. 15. 21 Ga. 2. 12 3. 23 Ep. 2. 17 1 Th. 1. 5 1 Ti. 1. 15 2 Ti. 3. 11 2 Pe. 1. 17, 18, 21 1 Jno. 5. 6 3 Jno. 3 Re. 16. 19. See *Spirit of the* LORD.

CAME *again.* Ju. 13. 9 15. 19 21. 14 1 Sa. 30. 12 1 Ki. 17. 22 19. 7 2 Ki. 5. 14 7. 8 Ezr. 2. 1 Ne. 7. 6 Es. 6. 12 Da. 10. 18 Zec. 4. 1 Lu. 8. 55 Jno. 8. 2.

CAME *down.* Ge. 11. 5 15. 11 43. 20 Ex. 19. 20 34. 29 Le. 9. 22 Nu. 11. 25 12. 5 14. 45 Ju. 5. 14 2 Sa. 22. 10 2 Ki. 1. 10, 12, 14 1 Ch. 7. 21 2 Ch. 7. 1, 3 Ps. 18. 9 La. 1. 9 Da. 4. 13 Mi. 1. 12 Mat. 17. 9 Mar. 9. 9 Lu. 10. 31 19. 6 Jno. 3. 13 6. 38, 41, 51, 58. Ac. 15. 1 21. 10 Re. 20. 9.

CAME *forth.* Ex. 13. 8 Nu. 11. 20 12. 5 Deut. 23. 4 Jos. 9. 12 Ju. 14. 14 2 Sa. 16. 5, 11 1 Ki. 22. 21 2 Ki. 2. 23, 24 21. 15 2 Ch. 32. 21 Pr. 7. 15 Ec. 5. 15 Je. 7. 25 20. 18 Da. 3. 26 5. 5 7. 10 8. 9 9. 23 Zec. 10. 4 Mar. 1. 38 Jno. 11. 44 13. 28 19. 5.

***I* CAME.** Ge. 24. 42 30. 30 48. 5, 7 Ex. 5. 23 De. 22. 14 Ju. 20. 4 1 Ki. 10. 7 2 Ch. 9. 6 Ne. 6. 10 13. 6, 7 Is. 50. 2 Eze. 3. 15 43. 3 Mat. 10. 34 Mar. 2. 17 Lu. 5. 32 Jno. 8. 14, 42 12. 27, 47 18. 37 Ac. 10. 29 20. 18 22. 11 23. 27 24. 17 1 Co. 2. 1 2 Co. 1. 23 2. 3, 12 Ga. 1. 21.

CAME *in.* Ge. 6. 4 19. 5 38. 18 39. 14 Ex. 21. 3 Jos. 6. 1 1 Sa. 18. 13, 16 2 Sa. 11. 4 1 Ki. 14. 6 2 Ch. 15. 5 Es. 2. 14 Je. 32, 23 37. 4 Eze. 46. 9 Da. 4. 7, 8 5. 8 Jonah 2. 7 Zec. 8. 10 Mat. 22. 11 Lu. 1. 28 7. 45 Ac. 5. 7, 10 Ga. 2. 4.

CAME *near.* Ge. 19. 9 Ex. 14. 20 40. 32 Nu. 31. 48 36. 1 Deut. 1. 22 5. 23 Jos. 10. 24 17. 4 21. 1 1 Ki. 18. 36 2 Ki. 4. 27 2 Ch. 18. 23 Je. 42. 1 Da. 3. 8, 26 Ac. 9. 3.

CAME *nigh.* Ex. 32. 19 34. 32 2 Sa. 15. 5 Mat. 15. 29 Mar. 11. 1 Lu. 7. 12.

CAME *over.* Jos. 4. 22 Ju. 19. 10 Mar. 5. 1.

CAME *out.* Ge. 24. 15 25. 25 38. 28 46. 26 Ex. 13. 3, 4 Le. 9. 24 Nu. 12. 4 16. 27, 35 20. 11 Deut. 11. 10 Jos. 5. 4, 5, 6 Ju. 4. 22 1 Sa. 4. 16 21. 5 2 Sa. 2, 23 6. 20 11. 23 18. 4 1 Ki. 8. 9 20. 19 2 Ch. 5. 10 20. 10 Job 1. 21 3. 11 Je. 17. 16 Eze. 1. 4 Hab. 3. 14 Zec. 5. 9 Mat. 8. 34 12. 44 27. 32, 53 Mar. 1. 26 6. 34 9. 7, 26 Lu. 1. 22 4. 35 11. 24 15. 28 Jno. 16. 27 17. 8 19. 34 Ac. 8. 7 16. 8 1 Co. 14. 36 He. 3. 16 Re. 7. 14 14. 15 17. 18 15. 6 19. 5.

CAME *to pass.* Ex. 12. 41, 51 Deut. 2. 16 Jos. 17. 13 21. 45 Ju. 13. 20 15. 1 1 Sa. 1. 20 10. 9 13. 22 16. 23 2 Sa. 2. 1 8. 1 10. 1 1 Ki. 11. 4, 15 2 Ki. 3. 5 6. 24 8. 15 15. 12 1 Ch. 10. 8 2 Ch. 20. 1 Ne. 2. 1 4. 1, 7 6. 1 7. 1 Is. 48. 3, 5 Je. 20. 3 35. 11 Ac. 4. 5 27. 44 1 Th. 3. 4.

Then **CAME.** Ex. 17. 8 Nu. 27. 1 1 Sa. 21. 1 2 Sa. 5. 1 24. 6 2 Ki. 18. 37 2 Ch. 1. 13 12. 5 Ezr. 5. 16 Ne. 1. 2 2. 9 Job 30. 26 Is. 36. 22 Je. 19. 14 38. 27 Eze. 14. 1 23. 39 Mat. 9. 14 15. 1, 12, 25 17. 19 18. 21 20. 20 26. 50 Mar. 7. 25 Lu. 3. 12 22. 7 Jno. 7. 45 12. 28 20. 26.

They **CAME,** or **CAME** *they.* Ge. 11. 31 12. 5 22. 9 Ex. 16. 35 19. 1 2 Sa. 4. 7 1 Ki. 1. 32 2. 7 13. 25 2 Ki. 2. 4 6. 4 20. 14 2 Ch. 20. 4 29. 17 Ezr. 2. 68 Ne. 13. 21 Job 6. 20 30. 14 Ps. 88. 17 Is. 39. 3 Je. 14. 3 43. 7 Eze. 23. 40 Da. 2. 2 6. 24 Mat. 1. 18 14. 34 18. 31 26. 73 Mar. 1. 45 3. 13 Lu. 2. 16 14. 21 24. 23 Jno. 12. 9 Ac. 8. 36 12. 10, 20 17. 13 23. 14, 33 Re. 7. 13.

Word of the Lord **CAME.** Ge. 15. 1, 4 1 Sa. 15. 10 2 Sa. 24. 11 1 Ki. 6. 11 12. 22 16. 1, 7 17. 2, 8 18. 1, 31 19. 9 21. 17, 28 2 Ki. 20. 4 1 Ch. 17. 3 22. 8 2 Ch. 11. 2 12. 7 Is. 38. 4 Je. 1. 2, 4 2. 1 14. 1 29. 30 33. 1, 19 Eze. 1. 3 3. 16 Da. 9. 2 Ho. 1. 1 Joel 1. 1 Jonah 1. 1 3. 1 Mi. 1. 1 Zec. 1. 1 Hag. 1. 1 Zec. 1. 1 7. 4 8. 1.

CAMEL. Ge. 24. 64 Le. 11. 14 Deut. 14. 7 1 Sa. 15. 3 Zec. 14. 15 Mat. 19. 24 23. 24 Mar. 10. 25 Lu. 18. 25.

CAMELEON. Le. 11. 30.

CAMELS. Ge. 12. 16 24. 19, 44 30. 43 31. 34 37. 25 Ex. 9. 3 Ju. 6. 5 7. 12 8. 21, 26 1 Sa. 27. 9 30. 17 1 Ki. 10. 2 2 Ki. 8. 9 1 Ch. 5. 21 12. 40 27. 30 2 Ch. 9. 1 Ezr. 2. 67 Ne. 7. 69 Es. 8. 10, 14 Job 1. 3, 17 Is. 21. 7 30. 6 60. 6 Je. 49. 29, 32 Eze. 25. 5 Mat. 3. 4 Mar. 1. 6.

CAMEST. Ge. 16. 8 24. 5 27. 33 Ex. 23. 15 34. 18 Nu. 22. 37 Deut. 2. 37 16. 3 1 Sa. 13. 11 17. 28 2 Sa. 11. 10 15. 20 1 Ki. 13. 9 14. 17 2 Ki. 19. 28 Ne. 9. 13 Is. 37. 29 64. 3 Je. 1. 5 Eze. 32. 2 Mat. 22. 12 Jno. 6. 25 16. 30 Ac. 9. 17.

CAMON, his resurrection. Ju. 10. 5.

CAMP. Ex. 14. 19 16. 13 32. 17, 27 36. 6 Le. 17. 3 24. 10 Nu. 1. 52 2. 3 4. 5, 15 11. 1, 26 Deut. 23. 10, 14 Jos. 6. 18 Ju. 7. 17 13. 25 21. 8, 12 1 Sa. 4. 6 13. 23† 17. 17 1 Ki. 16. 16 2 Ki. 6. 8 7. 7, 8 19. 35 2 Ch. 22. 1 Ps. 78. 28 106. 16 Is. 37. 36 Eze. 4. 2 Joel 2. 11 Re. 20. 9.

Into the **CAMP.** Le. 14. 8 16. 26, 28 Nu. 11. 30 Deut. 23. 11 1 Sa. 4. 7.

Out of the **CAMP.** Ex. 19. 17 Le. 10. 4 14. 3 17. 3 24. 23 Nu. 5. 2 12. 14 14. 44 Deut. 23. 10 1 Sa. 13. 17 2 Sa. 1. 2, 3.

Round about the **CAMP.** Nu. 11. 31, 32 Ju. 7. 21.

Without the **CAMP.** Ex. 29. 14 33. 7 Le. 6. 11 8. 17 9. 11 13. 46 16. 27 Nu. 5. 3 15. 35 19. 3 31. 19 Deut. 23. 12 Jos. 6. 23 He. 13. 11, 13.

CAMP, *verb.* Is. 29. 3 Je. 50. 29 Na. 3. 17.

CAMPED. Ex. 19. 2.

CAMPS. Ge. 32. 2† Nu. 5. 3 10. 2 Am. 4. 10.

CAMPHIRE. Ca. 1. 14 4. 13.

CAN. Ge. 41. 38 Deut. 31. 2 2 Sa. 12. 23 19. 35 Job 6. 6 8. 11 22. 2, 13 36. 29 Ps. 78. 19, 20 89. 6 Pr. 6. 27, 28 Is. 46. 7 49. 15 Je. 2. 32 23. 24 Am. 3. 3, 5, 8 Mat. 19. 25 27. 65 Mar. 2. 19 9. 29 10. 26, 38 Lu. 6. 39 18. 26 Jno. 1. 46 6. 60 10. 21 15. 4 Ac. 10. 47 Ro. 8. 7 Ja. 2. 14 3. 12.

How **CAN.** Deut. 1. 12 1 Sa. 16. 2 Es. 8. 6 Job 25. 4 Pr. 20. 24 Ec. 4. 11 Je. 47. 7 Mat. 12. 34 Jno. 3. 4, 9 6. 52 14. 5 Ac. 8. 31.

CANNOT. Is. 1. 13 29. 11 Je. 5. 22 18. 6 Da. 2. 27 Mat. 16. 3 Lu. 13. 33 16. 26 1 Co. 11. 20† He. 9. 5.

CANST. Ex. 33. 20 Deut. 28. 27 Job 33. 5 Mat. 8. 2 Mar. 9. 22 Ac. 21. 37.

CANA, zeal, or emulation; *otherwise,* possession, lamentation, the nest, cane, or staff. Jno. 2. 1, 11 4. 46 21. 2.

CANAAN, a merchant, a trader. Ge. 9. 18, 22, 25, 26, 27 10. 15 28. 1, 6 1 Ch. 1. 13.

CANAAN *(a country).* Ex. 15. 15 Ju. 3. 1 4. 2, 23, 24 5. 19 Ps. 106. 38 135. 11 Is. 19. 18 Zep. 2. 5 Mat. 15. 22.

Land of **CANAAN.** Ge. 12. 5 16. 3 17. 8 37. 1 42. 5, 7, 13 45. 17 50. 13 Le. 14. 34 18. 3 25. 38 Nu. 13. 17 32. 32 34. 2 Deut. 32. 49 Jos. 5. 12 22. 11 24. 3 1 Ch. 16. 18 Ps. 105. 11 Eze. 16. 3 Ac. 7. 11 13. 19.

CANAANITE, S. Ge. 12. 6 13. 7 15. 21 24. 3 34. 30 38. 2 Ex. 3. 8 17 23. 23, 28 33. 2 34. 11 Nu. 21. 3 Deut. 7. 1 20. 17 Jos. 3. 10 12. 8 17. 12, 18 Ju. 1. 1, 9, 10, 27, 29, 33 3. 5 1 Ki. 9. 16 Ezr. 9. 1 Ne. 9. 8, 24 Ob. 20 Zec. 14. 21 Mat. 10. 4 Mar. 3. 18.

CANAANITESS. 1 Ch. 2. 3.

CANDACE, who possesses contrition, *or* pure possession. Ac. 8. 27.

CANDLE. Job 18. 6 21. 17 29. 3 Ps. 18. 28 Pr. 20. 27 24. 20 31. 18 Je. 25. 10 Mat. 5. 15 Mar. 4. 21 Lu. 8. 16 11. 33, 36 15. 8 Re. 18. 23 22. 5.

CANDLES. Zep. 1. 12.

CANDLESTICK. Ex. 25. 31, 33, 34 26. 35 37. 17, 19, 20 40. 24 Le. 24. 4 Nu. 3. 31 4. 9 8. 2, 4 2 Ki. 4. 10 1 Ch. 28. 15 2 Ch. 13. 11 Da. 5. 5 Zec. 4. 2, 11 Mat. 5. 15 Mar. 4. 21 Lu. 8. 16 11. 33 He. 9. 2 Re. 2. 5.

CANDLESTICKS. 1 Ki. 7. 49 1 Ch. 28. 15 2 Ch. 4. 7 Je. 52. 19 Re. 11. 4. See *Seven.*

CANE. Is. 43. 24 Je. 6. 20.

CANKER, ED. 2 Ti. 2. 17 Ja. 5. 3.

CANKER-WORM. Joel 1. 4 2. 25 Na. 3. 15, 16.

CAPERNAUM, the field of repentance, *or* city of comfort; *otherwise,* the propitiation of the penitent, *or* the town of pleasure. Mat. 4. 13 8. 5 11. 23 17. 24 Mar. 1. 21 2. 1 Lu. 4. 23 10. 15 Jno. 2. 12 4. 46 6. 17, 24, 59.

CAPHTOR, a sphere, a buckle, a band, a palm, doves, *or* those that seek and inquire. Je. 47. 4 Am. 9. 7.

CAPPADOCIA, *in Hebrew* **CAPHTOR,** *which see.* Ac. 2. 9 1 Pe. 1. 1.

CAPTAIN. Ge. 37. 36 40. 4 Nu. 2. 3, 5 14. 4 Jos. 5. 14, 15 Ju. 4. 2, 7 11. 6, 11 1 Sa. 9. 16 10. 1 12. 9 13. 14 17. 18 22. 2 2 Sa. 5. 2, 8 10. 18 19. 13 23. 19 1 Ki. 16. 16 2 Ki. 1. 9, 11, 13 4. 13 5. 1 9. 5 15. 25 18. 24 20. 5 25. 8, 19† 1 Ch. 11. 6, 21 19. 18 27. 5, 7, 8, 9 2 Ch. 13. 12 Ne. 9. 17 Is. 3. 3 36. 9 Je. 37. 13 40. 2, 5 51. 27 52. 12, 25† Hag. 1. 1† Jno. 18. 12 Ac. 5. 26 He. 2. 10.

CAPTAINS. Ex. 15. 4 Nu. 31. 14 Deut. 1. 15 20. 9 1 Sa. 8. 12 22. 7 2 Sa. 18. 5 23. 8, 13† 1 Ki. 2. 5 9. 22 20. 24 22. 23 2 Ki. 11. 15 1 Ch. 4. 42 11. 15 12. 34 2 Ch. 18. 32 21. 9 33. 11 Ne. 2. 9 Job 39. 25 Je. 13. 21 51. 23, 57 Eze. 21. 22 23. 6, 12, 23 Da. 3. 27 6. 7 Na. 3. 17 Mar. 6. 21 Lu. 22. 4 Re. 19. 18.

CAPTIVE. Ge. 14. 14 34. 29 Ex. 12. 29 Deut. 21. 10 2 Ki. 5. 2 6. 22 Is. 49. 21, 24 51. 14 52. 2 Am. 6. 7 2 Ti. 2. 26.

Carry or *carried* **CAPTIVE** *or* **CAPTIVES.** Ge. 31. 26 Nu. 24. 22 1 Ki. 8. 46, 47 2 Ki. 15. 29 16. 9 1 Ch. 5. 6 2 Ch. 6. 36, 37 25. 12 28. 5, 8 Ps. 106. 46 137. 3 Je. 13. 17, 19 20. 4 24. 5 27. 20 29. 4, 14 40. 1, 7 41. 10 43. 12 52. 27, 29, 30 La. 4. 22† Eze. 6. 9 Da. 11. 8 Am. 1. 6 Ob. 11.

Carrying **CAPTIVE.** Je. 1. 3.

Lead or *led* **CAPTIVE.** Ju. 5. 12 1 Ki. 8. 48 2 Ch. 30. 9 Ps. 68. 18 Je. 22. 12 Am. 7. 11 Na. 2. 7 Lu. 21. 24 Ep. 4. 8 2 Ti. 3. 6.

CAPTIVES. Nu. 31. 9, 12, 19 Deut. 21. 11 32. 42 1 Sa. 30. 5 2 Ki. 24. 14 2 Ch. 28. 11, 13 Is. 14. 2 20. 4 45. 13 49. 25 61. 1 Je. 48. 46 50. 33 Eze. 1. 1 16. 53 Da. 2. 25.

CAPTIVITY. Nu. 21. 29 Deut. 21. 13 30. 3 Ju. 18. 30 2 Ki. 24. 15 25. 27 1 Ch. 5. 22 6. 15 2 Ch. 6. 37, 38 29. 9 Ezr. 9. 7 Ne. 1. 2 4. 4 Es. 2. 6 Job 42. 10 Ps. 14. 7 78. 61 85. 1 126. 1, 4 Is. 5. 13 20. 4† 22. 17 46. 2 49. 25† Je. 15. 2 24. 5† 29. 14, 20, 22, 28, 31 30. 3, 10 32. 44 33. 7, 11, 26 43. 11 46. 27 48. 11, 46† 52. 31 La. 1. 3, 5 2. 14 4. 22 Eze. 1. 2 3. 11, 15 11. 24, 25 12. 7 16. 53 25. 3 33. 21 39. 23 40. 1 Da. 6. 13 11. 33 Ho. 6. 11 Am. 4. 10† Ob. 20 Mi. 1. 16 Na. 3. 10 Hab. 1. 7†, 9 Zep. 2. 7 3. 20 Zec. 6. 10 Ro. 7. 23 2 Co. 10. 5. See *Captive.*

Bring **CAPTIVITY.** Ezr. 1. 11 Ps. 53. 6 Je. 30. 18 31. 23 48. 47 49. 6, 39 Eze. 29. 14 39. 25 Joel 3. 1 Am. 9. 14.

Children of **CAPTIVITY.** Ezr. 4. 1 6. 16, 19, 20 10. 7, 16 Da. 5. 13.

Go into **CAPTIVITY.** Deut. 28. 41 Je. 20. 6 22. 22 30. 16 46. 19 48. 7 49. 3 Eze. 12. 4 30. 17, 18 Am. 1. 5, 15 5. 5, 27 7. 17 9. 4 Zec. 14. 2 Re. 13. 10.

Out of **CAPTIVITY.** Ezra 2. 1 3. 8 6. 21 8. 35 Ne. 7. 6 8. 17.

CARBUNCLE, S. Ex. 28. 17 39. 10 Is. 54. 12 Eze. 28. 13.

CARCAS, the covering of a lamb, *or* the lamb of the throne. Es. 1. 10.

CARCASE. Le. 5. 2 7. 24† 11. 8 17. 15† Deut. 14. 8 28. 26 Jos. 8. 29 Ju. 14. 8 1 Ki. 13. 22, 24 2 Ki. 9. 37 Is. 14. 19 Mat. 24. 28.

CARCASES. Ge. 15. 11 Le. 11. 11, 26 26. 30 Nu. 14. 29 1 Sa. 17. 46 Is. 5. 25 34. 3 66. 24 Je. 7. 33 16. 4, 18 19. 7 Eze. 6. 5 43. 7, 9 Na. 3. 3 He. 3. 17.

CARCHEMISH, a lamb, as taken away, withdrawn, *or* carried off. 2 Ch. 35. 20 Is. 10. 9 Je. 46. 2.

CARE. 1 Sa. 10. 2 2 Ki. 4. 13 Je. 49. 31 Eze. 4. 16 Matt. 13. 22 Lu. 10. 34, 35 1 Co. 9. 9 12. 25 2 Co. 7. 12 8. 16 11. 28 1 Ti. 3. 5 1 Pe. 5. 7.

CARE, ED. 2 Sa. 18. 3 Ps. 142. 4 Lu. 10. 40 Jno. 12. 6 Ac. 18. 17 1 Co. 7. 21 Phi. 2. 20.

CAREFUL. 2 Ki. 4. 13 Je. 17. 8 Da. 3. 16 Lu. 10. 41 12. 29† Phi. 4. 6, 10 Tit. 3. 8.

CAREFULLY. Deut. 15. 5 2 Ch. 36. 15† Mi. 1. 12 Phi. 2. 28 He. 12. 17.

CAREFULNESS. Eze. 12. 18, 19 1 Co. 7. 32 2 Co. 7. 11.

CARELESS. Ju. 18. 7 Is. 32. 9, 10, 11 Eze. 30. 9.

CARELESSLY. Is. 47. 8 Eze. 39. 6 Zep. 2. 15.

CARES. Mar. 4. 19 Lu. 8. 14 21. 34.

CAREST, ETH, ING. Deut. 11. 12 1 Sa. 9. 5 Matt. 22. 16 Mar. 4. 38 12. 14 Jno. 10. 13 1 Co. 7. 32, 33, 34 1 Pe. 5. 7.

CARMEL, a circumcised lamb, *otherwise,* harvest, full ears of corn, vineyard of God, excellent vineyard. Jos. 15. 55 1 Sa. 15. 12 25. 2, 7, 40 1 Ki. 18. 19, 42 2 Ki. 2. 25 4. 25 19. 23 2 Ch. 26. 10 Ca. 7. 5 Is. 35. 2 37. 24 Je. 46. 18 Am. 1. 2 9. 3 Mi. 7. 14. See *Baalsham.*

CARMELITE. 1 Sa. 30. 5 2 Sa. 2. 2 3. 3 23. 35

CARMI, my vineyard, *or* the knowledge of the waters, *or* the lamb of the waters. Ge. 46. 9 Jos. 7. 1, 18 1 Ch. 2. 7 4. 1.

CARNAL. Ro. 7. 14 8. 7 15. 27 1 Co. 3. 1, 3, 4 9. 11 2 Co. 10. 4 He. 7. 16 9. 10.

CARNALLY. Le. 18. 20 19. 20 Nu. 5. 13 Ro. 8. 6

CARPENTER, S. 2 Sa. 5. 11 2 Ki. 12. 11 1 Ch. 14. 1 2 Ch. 24. 12 Ezr. 3. 7 Is. 41. 7 44. 13 Je. 24. 1 29. 2 Zec. 1. 20 Mat. 13. 55 Mar. 6. 3

CARPUS, fruit, *or* fruitful 2 Ti. 4. 13.

CARRIAGE, S. Nu. 4. 24† Ju. 18. 21. 1 Sa. 17. 20†, 22 Is. 10. 28 46. 1 Ac. 21. 15.

CARRY. Ge. 37. 25 42. 19 43. 11, 12, 44. 1 45. 27 46. 5 50. 25 Ex. 13. 19 33. 15 Le. 10. 4 Nu. 11. 12 Deut. 14. 24 Jos. 4. 3 1 Sa. 17. 18 20. 40 2 Sa. 19. 18 1 Ki. 18. 12 2 Ki. 4. 19 9. 2 17. 27 1 Ch. 10. 9 15. 2 23. 26 2 Ch. 2. 16 36. 6 Ezr. 5. 15 7. 15 Ec. 10. 20 Is. 23. 7 30. 6 40. 11 46. 4, 7 Je. 20. 5 39. 7, 14 Eze. 22. 9 Mar. 6. 55 11. 16 Lu. 10. 4 Jno. 5. 10 21. 18.

CARRY *away.* 2 Ki. 18. 11 25. 11 2 Ch. 20. 25 Job 15. 12 Ps. 49. 17 Ec. 5. 15 Is. 5. 29 15. 7 22. 17 41. 16 57. 13 La. 4. 22 Eze. 38. 13 Ac. 7. 43. See *Captive.*

CARRY *back.* 2 Sa. 15. 25 1 Ki. 22. 26 2 Ch. 18. 25.

CARRY *forth.* Ex. 12. 46 14. 11 Le. 4. 12, 21 6. 11 14. 45 16. 27 2 Ch. 29. 5 Je. 17. 22 Eze. 12. 6.

CARRY *out.* Ge. 47. 30 Deut. 28. 38 1 Ki. 21. 10 22. 34 2 Ch. 18. 33 29. 16 Eze. 12. 5 Ac. 5. 9 1 Ti. 6. 7.

CARRIED. Ge. 46. 5 50. 13 Le. 10. 5 Jos. 4. 8 Ju. 16. 3 1 Sa. 5. 8 2 Sa. 6. 10 15. 29 1 Ki. 17. 19 21. 13 2 Ki. 7. 8 9. 28 20. 17 23. 4, 30 24. 13 25. 7 1 Ch. 13. 13 2 Ch. 24. 11 28. 15 33. 11 34. 16 36. 4 Job 5. 13 10. 19 Ps. 46. 2 Is. 39. 6 46. 3 49. 22 53. 4 63. 9 Je. 27. 22 28. 3 52. 11, 17 Eze. 17. 4 37. 1 Da. 1. 2 Ho. 10. 6 12. 1 Joel 3. 5 Lu. 7. 12 16. 22 24. 51 Ac. 3. 2 5. 6 7. 16 8. 2 21. 34 Ep. 4. 14 He. 13. 9 2 Pe. 2. 17 Jude 12. See *Captive.*

CARRIED *away.* Ge. 31. 18, 26 1 Sa. 30. 2, 18 2 Ki. 17. 6, 11, 23, 28 24. 14, 15 25. 21 1 Ch. 5. 26 6. 15 9. 1 2 Ch. 12. 9 14. 13, 15 21. 17 Ezr. 2. 1 9. 4 10. 6, 8 Ne. 7. 6 Job 1. 17 Je. 29. 4 Da. 2. 35 Na. 3. 10 Mat. 1. 11 Mar. 15. 1 1 Co. 12. 2 Ga. 2. 13 Re. 12. 15 17. 3 21. 10.

CARRIEST, ETH, ING. Ge. 45, 23† 1 Sa. 10. 3 Job 21. 18 27. 21 Ps. 78. 9 90. 5 Mat. 1. 17 Ac. 5. 10 Re. 17. 7.

CART. 1 Sa. 6. 7 2 Sa. 6. 3 1 Ch. 13. 7 Is. 28. 28 Am. 2. 13.

CART-*rope.* Is. 5. 18.

CART-*wheel.* Is. 28. 27.

CARVED, ING, INGS. Ex. 31. 5 35. 33 Ju. 18. 18 1 Ki. 6. 18, 29, 32 2 Ch. 3. 3, 7, 22 34. 3, 4 Ps. 74. 6 Pr. 7. 16.

CASE, S. Ex. 5. 19 Deut. 19. 4 22. 1 24. 13 Ps. 141. 5 Je. 2. 25† 12. 1† Mat. 5. 20 19. 10 Jno. 5. 6 1 Co. 7. 15.

CASEMENT. Pr. 7. 6.

CASIPHIA, money, *or* covetousness. Ezr. 8. 17.

CASSIA. Ex. 30. 24 Ps. 45. 8 Eze. 27. 19.

CAST, *substantive.* Lu. 22. 41.

CAST, *pass. part.* Ex. 38. 27 Job 18. 8 Ps. 22. 10 76. 6 140. 10 Pr. 16. 33 Is. 25. 7 Je. 22. 28 38. 11, 12 Eze. 15. 4 Da. 3. 6, 21 6. 7, 16 Jonah 2. 4 Mat. 3. 10 4. 12 5. 25, 29, 30 6. 30 7. 19 21. 21 Mar. 9. 42, 45, 47 Lu. 3. 9 12. 28 17. 2 23. 19, 25 Jno. 3. 24 Ac. 27. 26 Rev. 8. 7, 8 12. 13 19. 20 20. 10, 14, 15.

CAST, *verb active.* Ge. 21. 15 31. 38 37. 20 39. 7 Ex. 1. 22 4. 3, 25 10. 19 15. 4, 25 22. 31 28. 26 25. 12 32. 19, 24 37. 3, 13 38. 5 Nu. 19. 6 35. 22, 23 Deut. 29. 28 Jos. 8. 29 10. 27 Ju. 8. 25 9. 17†, 53 1 Sa. 18. 11 20. 33 2 Sa. 11. 21 16. 6, 13 18. 17 20. 12 1 Ki. 7. 46 14. 9 19. 19 2 Ki. 2. 16, 21 3. 25 4. 41 6. 6 9. 25, 26 13. 21, 23 19. 18, 32 2 Ch. 4. 17 Ne. 9. 26 Es. 3. 7 9. 24 Job 20. 23 27. 22 29. 17† 30. 19 40. 11 Ps. 55. 3, 22 74. 7 78. 49 Pr. 1. 14 Ec. 11. 1 Is. 2. 20 37. 19, 33 38. 17 Je. 26. 23 36. 23 38. 6, 9 41. 7 La. 3. 53 Eze. 7. 19 11. 16 28. 35 28. 17 Da. 3. 20, 24 6. 24 Jonah 2. 3 Mi. 4. 7 7. 19 Na. 3. 6 Zec. 5. 8 11. 13 Mal. 3. 11 Mat. 3. 10 5. 29, 30 7. 6, 19 15. 26 17. 27 18. 8, 9, 30 22. 13 25. 30 27. 44 Mar. 7. 27 9. 22 11. 7 12. 4, 41, 43, 44 Lu. 12. 5 19. 35, 43 21. 4 Jno. 8. 7 21. 7 Ac. 12. 8 16. 23 27. 43 1 Co. 7. 35 Re. 2. 10, 14, 22 4. 10 18. 21.

CASTAWAY. 1 Co. 9. 27.

CAST *away.* Le. 26. 44 Ju. 15. 17 2 Sa. 1. 21 2 Ki. 7. 15 2 Ch. 29. 19 Job 8. 4, 20 Ps. 2. 3 51. 11 Ec. 3. 5, 6 Is. 5. 24 30. 22 31. 7 41. 9 Je. 7. 29 33. 26 Eze. 18. 31 20. 7, 8 Ho. 9. 17 Mat. 13. 48 Lu. 9. 25 Ro. 11. 1, 2 He. 10. 35.

CAST *down.* Ex. 7. 10, 12 Jos. 10. 11 Ju. 6. 28 1 Ki. 18. 42 2 Ch. 25. 8, 12 Ne. 6. 16 Job 18. 7 22. 29 24 41. 9 Ps. 17. 13 36. 12 37. 14, 24 42. 5, 6, 11 43. 5 56. 7 62. 4 89. 44 102. 10 Pr. 7. 26 Is. 28. 2 Je. 6. 15 8. 12 La. 2. 1 Eze. 6. 4 19. 12 31. 16 32. 18 Da. 7. 9 8. 7, 10, 11, 12 11. 12 Mat. 4. 6 15. 30 27. 5 Lu. 4. 9, 29 2 Co. 4. 9 7. 6 2 Pe. 2. 4 Re. 12. 10.

CAST *forth.* Ne. 13. 8 Ps. 144. 6 Je. 22. 19 Eze. 32. 4 Ho. 14. 5 Jonah 1. 4†, 5, 12, 15 Mar. 7. 26 Jno. 15. 6.

CAST *lots.* Le. 16. 8 Jos. 18. 10 1 Sa. 14. 42 1 Ch. 26. 13 Ps. 22. 18 Is. 34. 17 Joel 3. 3 Ob. 11 Jonah 1. 7 Na. 3. 10 Mat. 27. 35 Jno. 19. 24.

CAST *off.* 2 Ki. 23. 27 1 Ch. 28. 3 2 Ch. 11. 14 Job 15. 33 Ps. 43. 2 44. 9, 23 60. 1, 10 71. 9 74. 1 77. 7 89. 38 94. 14 108. 11 Je. 28. 16 31. 37 33. 24 La. 2. 7 3. 31 Ho. 8. 3, 5 Am. 1. 11 Zec. 10. 6 Ac. 22. 23 Ro. 13. 12 1 Ti. 5. 12.

CAST *out.* Ge. 21. 10 Ex. 34. 24 Le. 18. 24 20. 23 Deut. 7. 1 9. 17 Jos. 13. 12 2 Sa. 20. 22 1 Ki. 9. 7 21. 26 2 Ki. 10. 25 16. 3 17. 20 24. 20 2 Ch. 7. 20 13. 9 20. 11 Ne. 1. 9 Job 20. 15 39. 3 Ps. 5. 10 18. 42 44. 2 60. 8 78. 55 80. 8 108. 9 Pr. 22. 10 Is. 14. 19 16. 2 26. 19 34. 3 58. 7 66. 5 Je. 7. 15 9. 19 15. 1 16. 13 22. 26 23. 39 36. 30 51. 34 52. 3 Eze. 16. 5 28. 16 Am. 8. 8 Mi. 2. 9 Zep. 3. 15 Zec. 1. 21 9. 4 Mat. 5. 13 7. 5, 22 8. 12, 16, 31 9. 33 10. 1, 8 12. 24, 26, 28 15. 17 17. 19 21. 12, 39 Mar. 1. 34, 39 3. 15, 23 6. 13 9. 28 11. 15 12. 8 16. 9, 17 Lu. 6. 22, 42 11. 18, 20 13. 32 14. 35 19. 45 20. 12, 15 Jno. 6. 37 9. 34 12. 31 Ac. 7. 18, 21, 58 27. 19, 29, 38 Ga. 4. 30 Re. 12. 9, 15, 16.

Lord **CAST** *out.* 1 Ki. 14. 24 2 Ki. 16. 3 17. 8 21. 2 2 Ch. 28. 3 33. 2 Zec. 9. 4.

CAST *up.* 2 Sa. 20. 15 Is. 57. 14, 20 62. 10 Je. 18. 15 50. 26 La. 2. 10 Eze. 27. 30 Da. 11. 15.

CASTEST, ETH. Job 15. 4 21. 10 Ps. 50. 17 73. 18 88. 14 147. 6, 17 Pr. 10. 3 19. 15 21. 22 26. 18 Je. 6. 7 Ho. 9. 14† Mat. 9

15 19.10 Ezr.4.15 Ne.6.6 Job 5.8 13.18 23.4 29.16 31.13 Ps. 9.4 35.23,27 140.12 Pr.18.17 25. 9 29.7 31.8 Ec.7.10 Is.1.23 41. 21 50.8† 51.22 Je.5.28 11.20 20.12 22.16 La.3.36,59 Jonah 1. 7,8 Mat.5.32 19.3 Lu.8.47 23. 22 Ac.10.21 13.28 25.14 28.18 2 Co.4.16 5.13 7.12 Phi.2.18 2 Ti.1.12 He.2.11 1 Pe.2.23†.

Plead **CAUSE.** 1 Sa.24.15 Ps.35.1 43.1 74.22 119.154 Pr.22.23 23. 11 31.9 Je.30.13 50.34 51.36 Mi.7.9.

For this **CAUSE.** Ex.9.16 2 Ch. 32.20 Da.2.12 Mat.19.5 Mar. 10.7 Jno.12.27 18.37 Ro.1.26 13.6 15.9 1 Co.11.30 Ep.3.14 5.31 1 Th.2.13 2 Th.2.11 1 Ti. 1.16 He.9.15 1 Pe.4.6.

Without **CAUSE.** 1 Sa.19.5 Job 2.3 9.17 Ps.7.4 25.3 35.7,19 69.4 109.3 119.78,161 Pr.1.11 3.30 23.29 24.28 Is.52.4 La.3. 52 Eze.14.23 Mat.5.22 Jno.15.25.

CAUSE, *verb.* Ge.7.4 45.1 Ex. 8.5 21.19 Le.19.29 26.16 Nu. 8.7† 16.5 Deut.1.38 3.28 12.11 24.1 28.61† 31.7 Jos.1.6† Ju. 6.11† 2 Sa.13.13 1 Ki.8.31 2 Ki. 19.7 Ne.13.25 Es.3.13 5.5 6.9† 7.4† 8.11 Job 6.24,27† 34.11 38.37† Ps.10.17 67.1 76.8 80. 3,7,19 90.12† 143.8 Pr.4.15 10.18† 23.5† Ec.5.6 Ca.8.13 Is.3.12 9.15 27.6 28.12 30.30 37.7 42.2 58.14 61.11 65.9 Je. 3.12 7.3,7 12.9† 13.15 15.11 23.27 25.10† 31.2,9 32.44 33.26 La.3.32 Eze.20.37 21.8 34.15 36.12 Da.8.25 9.17,18† 11.32† Ho.4.9† Joel 3.11 Am.6.3 8.9 9.9† Na.2.3† Hab.1.3 Mat.5. 29† 6.2† 10.21 Mar.13.12 Lu. 21.16 Ro.16.17 Col.4.16.

CAUSE *to cease.* See *Cease.*

CAUSED. Ge.2.21 20.13 Ex. 14.21 Nu.31.16 Deut.34.4 2 Sa. 7.11 22.40† 1 Ki.2.19 2 Ch.34.32 Ezr.1.1† 6.12 Ne.8.7,8 Es.5. 10,11† Job 31.13 Ps.18.39† 66.12 78.13,26 119.49 Pr.7.21 Is.6.7† 19.14 43.23 47.10† 63.14 Je. 3.18† 12.14 13.11 29.31 32.23 34.11,16 48.4 Eze.16.7 24.13 29.18 32.23,24,25,26 Da.9.21 Ho. 4.12 Am.2.4 4.7 Zec.3.4 Mal. 2.8 Jno.11.37 Ac.15.3 2 Co.2.5 Re.13.16.

CAUSES. Ex.18.19,26 Deut.1.16 Je.3.8 La.2.14 3.58 Ac.26.21.

CAUSEST. Job 30.22 Ps.65.4.

CAUSETH. Nu.5.18,19,22,24,27 Job 12.24 20.3 37.13 Ps.104.14 107.40 135.7 147.18 Pr.10.5,17† 17.2 19.26,27 28.10 Is.64.2 Je. 10.13 51.16 Eze.44.18 Da.11.20† Mat.5.32 2 Co.2.14 9.11 Re.13.12.

CAUSEWAY. 1 Ch.26.16,18 Pr. 15.19† Is.7.3†.

CAUSING. 2 Ki.2.19† Ca.7.9 Is. 30.28 Je.29.10 33.12 Eze.39.28†.

CAUSELESS. 1 Sa.25.31 Pr.26.2.

CAVE, S. Ge.19.30 23.17,19,20 49.29 Jos.10.13,17 Ju.6.2 1 Sa. 13.6 22.1 24.10 2 Sa.23.13 1 Ki. 18.4,13 19.9 Is.2.19 Eze.33.27 Jno.11.38 He.11.38.

CEASE. Ge.8.22 Ex.9.29 23.5† Nu.8.25 11.25 17.5 Deut.15.11 32.26 Jos.22.25 Ju.15.7 20.28 1 Sa.7.8 2 Ki.23.5† 2 Ch.16.5 Ezr.4.23 6.8† Ne.6.3 Job 3.17 10.20 14.7 Ps.37.8 46.9 89.44 119.119† Pr.19.27 20.3 22.10 23. 4 Ec.12.3 Is.1.16 2.22 10.25 13.10 17.3 21.2 33.1 Je.14.17 17.8 31.36 La.2.18 Eze.6.6 7.24 12.23 23.27 30.10,18 33.28 Ho. 7.4† Am.7.5 Ac.13.10 1 Co.13.8 Ep.1.16 Col.1.9 2 Pe.2.14.

Cause to **CEASE.** Le.26.6† Ru.4. 14† 2 Ki.23.5† Ezr.4.21 5.5 Ne. 4.11 Ps.85.4 Pr.18.18 Is.13.11 30.11 Je.7.34 36.29 48.35 Eze. 16.41 23.48 26.13 30.13 34.10,25 Da.9.27 11.18 Ho.1.4 2.11.

CEASED. Ge.13.11 Ex.9.33,34 Jos.5.12 Ju.2.19 5.7 1 Sa.2.5 25.9 Ezr.4.24 Job 32.1 Ps.35.15 77.2 Is.14.4 La.5.14,15 Jonah 1.15 Mat.14.32 Mar.4.39 6.51 Lu.7.45 11.1 Ac.5.42 20.1,31 21. 14 Ga.5.11 He.4.10 10.2 1 Pe.4.1.

CEASETH. Ps.12.1 49.8 Pr.25. 20 Is.16.4 24.8 33.8 La.3.49 Ho.7.4 Ac.6.23.

CEASING. Ex.21.19† 1 Sa.12.23 Is.6.9† Ac.12.5 Ro.1.9 1 Th.1.3 2.13 5.17 2 Ti.1.3.

CEDAR. 2 Sa.7.2,7 1 Ki.4.33 5.8 2 Ki.14.9 2 Ch.25.18 Job 40.17 Ps.92.12 Ca.1.17 8.9 Is.41.19 Je.22.14,15 Eze.17.3,22,23 27.24 31.3 Zep.2.14 Zec.11.2.

CEDAR-TREES. Nu.24.6 2 Sa. 5.11 1 Ki.5.6,10 9.11 2 Ki.19.23 1 Ch.22.4 2 Ch.1.15 2.8 9.27 Ezr.3.7.

CEDAR-WOOD. Le.14.4,6,49,51, 52 Nu.19.6 1 Ch.22.4.

CEDARS. 1 Ki.10.27 1 Ch.17.1 2 Ch.2.3 Ps.29.5 80.10 148.9 Ca. 5.15 Is.9.10 37.24 44.14 Je.22. 7,23 Eze.31.8 Am.2.9 Zec.11.1.

CEDARS *of Lebanon.* Ju.9.15 Ps. 104.16 Is.2.13 14.8 Eze.27.5.

CEDRON, black *or* sad. Jno.18.1.

CEILING. See *Ceiling.*

CELEBRATE. Le.23.32,41 Is.38.18.

CELESTIAL. 1 Co.15.40.

CELLARS. 1 Ch.27.28.

CENCHREA, millet, small pulse. Ac.18.18 Ro.16.1.

CENSER, S. Le.10.1 16.12 Nu. 4.14 16.6,17,39 1 Ki.7.50 2 Ch. 4.22 26.19 Eze.8.11 He.9.4 Re. 8.3,5.

CENSURE. 2 Co.2.6†.

CENTURION, S. Mat.8.5,8 27.54 Lu.7.2 23.47 Ac.10.1,22 21.32 22.26 23.17,23 24.23 27.1,11,43 28.16.

CEPHAS, a rock, *or* stone. Jno.1.42 1 Co.1.12 3.22 9.5 15.5 Ga.2.9.

CEREMONIES. Nu.9.3 He.9.1†.

CERTAIN (*some*). Ex.16.4 Nu.16. 2 Deut.13.13 25.2 2 Ch.8.13 Ne. 1.2,4 11.23 13.25 Je.41.5 52.15 Da.8.27 11.13 Mat.18.23 20.20 22.2 Mar.12.42 14.57 Lu.5.12 8. 20 10.38 11.27,37 17.12 18.9 21. 2 23.19 24.22,24 Jno.5.4 Ac.9.19 10.48 12.1 15.24 17.28 Ro.15.26 Ga.2.12 He.2.6 4.4,7 10.27 Jude 4.

CERTAIN (*sure, determined*). De.13. 14 17.4 1 Ki.2.37,42 Je.26.15 Da. 2.45 Ac.25.26 1 Co.4.11 1 Ti.6.7.

A **CERTAIN** *Man.* See *Man.*

CERTAINLY. Ge.18.19 26.28 43. 7 44.15 50.15 Ex.3.12 22.4 Le. 5.19 24.16 Jos.9.24 Ju.14.12 1 Sa. 20.3,9 23.10 25.28 1 Ki.1.30 2 Ki. 8.10 2 Ch.18.27 Pr.23.5 Je.8.8 13.12 25.28 33.20 40.14 42.19,22 44.17 La.2.16 Da.11.10,13 Zec.11. 11† Lu.23.47.

CERTAINTY. Jos.23.13 1 Sa.23. 23 Pr.22.21 Da.2.8 Lu.1.4 Ac. 21.34 22.30.

CERTIFY, IED. 2 Sa.15.28 Ezr.4. 14,16 5.10 7.24 Es.2.22 Ga.1.11.

CESAR, *from* cædo, I cut, *or* cæsaries, a head of hair. Mat.22.17,21 Mar.12.14,17 Lu.2.1 3.1 20.22 23.2 Jno.19.12,15 Ac.11.28 17.7 25.8,11,21 26.32 27.24 28.19 Phi. 4.22.

CESAREA, a bush of hair. Mat.16. 13 Mar.8.27 Ac.8.40 9.30 10.24 11.11 12.19 18.22 21.16 23.23 25.1,4.

CHAFED. 2 Sa.17.8.

CHAFF. Job 21.18 Ps.1.4 35.5 Is.5.24 17.13 29.5 33.11 41.15 Je.23.28 Da.2.35 Ho.13.3 Zep.2. 2 Mat.3.12 Lu.3.17.

CHAIN. Ge.41.42 Ps.73.6 Ca.4.9 La.3.7 Eze.7.23 16.11 Da.5.7, 16,29 Ac.28.20 Ep.6.20† 2 Ti.1. 16 Re.20.1.

CHAIN-WORK. 1 Ki.7.17.

CHAINS. Ex.28.14,24 39.15 Nu. 31.50 Ju.8.26 1 Ki.6.21 Ps.149.8 Pr.1.9 Ca.1.10 Is.3.19 40.19 45. 14 Je.40.4 Eze.19.4,9 Mar.5.3,4 Ac.12.7 2 Pe.2.4 Jude 6. See *Bound.*

CHALCEDONY. Re.21.19.

CHALCOL, who nourishes, consumes, and sustains the whole. 1 Ki.4.31 1 Ch.2.6.

CHALDEA, as demons, *or* as robbers, *or* beasts, or fields. Je.50.10 51.24,35 Eze.16.29 23.16.

CHALDEAN. Ezr.5.12 Da.2.10.

CHALDEANS. Job 1.17 Is.23.13 43.14 47.1,5 48.14,20 Je.21.4,9 25.12 32.5,24,29,43 33.5 37.8,9 10.14 38.2,19,23 39.8 40.9,10 41. 3 43.3 50.1,35,45 51.4 52.8 Eze. 12.13 23.14 Da.1.4 2.2 3.8 4.7 5.7,11 9.1 Hab.1.6 Ac.7.4.

CHALDEES. 2 Ki.24.2 25.4,10,26 2 Ch.36.17 Is.13.19. See *Ur.*

CHALK-STONES. Is.27.9.

CHALLENGETH. Ex.22.9.

CHAMBER. Ge.43.30 Ju.15.1 16. 9.12 2 Sa.13.10 2 Ki.4.11 Ne.13. 5,8 Job 37.9† Ps.19.5 Ca.3.4 Je. 36.10,20 Eze.40.45,46 Da.6.10 Joel 2.16. See *Bed, Guard.*

*Guest-***CHAMBER.** Mar.14.14 Lu. 22.11.

Inner **CHAMBER.** 1 Ki.20.30 22. 25 2 Ki.9.2 2 Ch.18.24.

*Little-***CHAMBER.** 2 Ki.4.10 Eze. 40.7,13.

*Side-***CHAMBER, S.** Eze.41.5,6,9.

Upper **CHAMBER.** 2 Ki.1.2 23.12 Ac.9.37,39 20.8.

CHAMBERS. Deut.32.25† 1 Ki. 6.5 1 Ch.9.26 23.28 2 Ch.31.11 Ezr.8.29 Ne.13.9 Job 9.9 Ps.104. 3,13 105.30 Pr.7.27 21.4 Ca.1.4 Is.26.20 Je.22.13,14 35.2 Eze.8. 12 21.14 42.13 Mat.24.26.

Upper **CHAMBERS.** 2 Ch.3.9 Eze. 42.5.

CHAMBERING. Ro.13.13.

CRAMBERLAIN, S. 2 Ki.9.32† 23. 11 Es.1.10 2.15,21 Ac.12.20 Ro. 16.23.

CHAMOIS. Deut.14.5.

CHAMPAIGN. De.11.30 Eze.37.2†.

CHAMPION. 1 Sa.17.4,51.

CHANCE, CHANCETH. De.22.6 23.10 1 Sa.6.9 2 Sa.1.6 Ec.9.11 Lu.10.31 1 Co.15.37.

CHANCELLOR. Ezr.4.8,9,17.

CHANGE, S. Le.27.33 Ju.14.12, 13 Job 11.10† 14.14 Pr.24.21 Zec. 3.4 He.7.12.

CHANGE, *verb.* Ge.35.2 Le.27.10, 33 Job 17.12 Ps.102.26 Is.9.10 40.31† Je.2.36 13.23 Da.7.25 Ho. 4.7 Hab.1.11 Mal.3.6 Ac.6.14 Ro.1.26 Ga.4.20 Phi.3.21 He. 12.17†.

CHANGEABLE. Is.3 22.

CHANGED, ETH. Ge.31.7,41 41. 14 Le.13.16,55 1 Sa.21.13 2 Sa. 12.20 2 Ki.24.17 25.29 Es.2.9† Job 29.20† 30.18 Ps.15.4 102.26 106.20 Ec.8.1 Is.24.5 Je.2.11 48.11 52.33 La.4.1 Eze.5.6 Da. 2.9,21 3.19,27 4.16 6.8 13.17 Mi.2.4 Ac.28.6 Ro.1.23,25 1 Co. 15.51,52 2 Co.3.18 He.1.12 7.12.

CHANGEST, ED, *countenance.* Job 14.20 Da.5.6,9,10 7.28.

CHANGERS. Pr.24.21† Mat.21. 12 Mar.11.15 Jno.2.14,15.

CHANGES. Ge.45.22 2 Ki.5.5,22, 23 Job 10.17 Ps.55.19.

CHANGING. Ru.4.7.

CHANNEL, S. 2 Sa.22.16 Job 31. 22† Ps.18.15 Is.8.7 27.12.

CHAPITER, S. Ex.36.38 38.17, 19,28 1 Ki.7.16 2 Ki.25.17 2 Ch. 4.12,13 Je.52.22 Am.9.1† Zep. 2.14†.

CHAPMEN. 2 Ch.9.14.

CHAPEL. Am.7.13.

CHAPT. Je.14.4.

CHARASHIM. 1 Ch.4.14.

CHARGE, *substantive.* Ge.26.5. 28. 6 Ex.6.13 Nu.4.31 8.26 9.19.23 27.23 Deut.21.8 31.23 Jos.22.3 2 Sa.17.23† 18.5 1 Ki.11.28 2 Ki. 7.17 1 Ch.9.27 26.30† 2 Ch.30.17 Ne.7.2 Es.3.9 Job 34.13 Ps.35. 11 109.8† Je.39.11 47.7 Eze.9.1 44.8,15 48.11 Ac.1.20† 7.60 8. 27 12.25† 16.24 23.29 Ro.8.33 1 Co.9.18 1 Ti.1.18 2 Ti.4.16. See *Keep.*

Give **CHARGE.** Nu.27.19 Deut. 31.14 2 Sa.14.8 2 Ki.20.1† 1 Ch. 22.12 Ps.91.11 Is.10.6 38.1† Mat.4.6 Lu.4.10 1 Ti.5.7 6.13.

CHARGE, *verb.* Ex.19.21 Nu.5.19 Deut.3.28 Ne.10.32 Es.4.8 Ca. 2.7 3.5 5.8,9 8.4 Mar.9.25 1 Th.5.27 1 Ti.1.3 5.21 6.17 2 Ti.4.1.

CHARGEABLE. 2 Sa.13.25 Ne. 5.15 2 Co.11.9 1 Th.2.9 2 Th.3.8.

CHARGED. Ge.26.11 28.1 40.4 49.29 50.16† Ex.1.22 Deut.1.16 24.5 27.11 1 Sa.14.27 2 Sa.18.12 1 Ki.2.1,43 13.9 2 Ch.36.23 Ezr. 1.2 Ne.13.19 Es.2.10,20 Job 1.22 4.18 Je.32.13 35.8 Mat.9.30 12.16 Mar.3.12 5.43 7.36 8.30 9.9 10.48 Lu.5.14 8.56 9.21 Ro.3.9† 1 Th.2.11 1 Ti.5.16.

CHARGEST. Ex.19.23.

CHARGER, S. Nu.7.13,19,25,31, 37,43,49,61,67,73,79,84,85. Ezr. 1.9 Mat.14.8 Mar.6.25.

CHARGES. 2 Ch.8.14 31.17 35.2 Ac.21.24 1 Co.9.7.

CHARGEST, ING. 2 Sa.3.8 Ac. 16.23 2 Ti.2.14.

CHARIOT. Ge.41.43 Ex.14.25 1 Ki.7.33 18.44 20.25,33 22.35,38 2 Ki.2.11,12 13.14 5.21 9.16, 27,28 23.30 1 Ch.28.18 2 Ch.35. 24 Ps.46.9 76.6 Ca.3.9 Is.21.7, 9 43.17 Je.51.21 Mi.1.13 Zec. 6.2 9.10 Ac.8.29,38.

His **CHARIOT.** Ge.46.29 Ex.14.6 Ju.4.15 5.28 1 Ki.12.18 22.34,35 2 Ki.5.9,26 9.21,24 10.16 2 Ch. 10.18 Ps.104.3 Je.4.13 Ac.8.28.

CHARIOT-*cities.* 2 Ch.1.14 8.6 9.25.

CHARIOT-*horses.* 2 Sa.8.4 2 Ki. 7.14 1 Ch.18.4.

CHARIOT-*man.* 2 Ch.18.33.

CHARIOTS. Ge.50.9 Ex.14.7,17, 28 15.4,19 Jos.17.16,18 Ju.1.19 4.3,15 5.28 1 Sa.8.11 13.5 2 Sa. 1.6 10.18 1 Ki.10.26 16.9 22.32 2 Ki.13.7 18.24 Ps.68.17 Ca.6. 12 Is.2.7 22.18 31.1 36.9 37.24 66.15 Je.4.13 47.3 Eze.23.24 26. 10 Da.11.40 Joel 2.5 Mi.5.10 Na.2.3,4,13 Hag.2.22 Re.9.9.

CHARIOTS, with *horses.* Ex.14. 9,23 Deut.11.4 20.1 Jos.11.6,9 2 Sa.15.1 1 Ki.20.1 2 Ki.6.17 7.6 10.2 Ps.20.7 Ca.1.9 Is.66.20 Je.17.25 22.4 46.9 50.37 Eze. 26.7 39.20 Na.3.2 Ha.3.8 Re. 18.13.

CHARITABLY. Ro.14.15.

CHARITY. Ro.14.15† 1 Co.8.1 13.1,2,3,4,13 14.1 16.14 Col. 3.14 1 Th.3.6 2 Th.1.3 1 Ti. 1.5 2.15 4.12 2 Ti.2.22 3.10 Tit.2.2 1 Pe.4.8 5.14 2 Pe.1.7 3 Jno.6 Jude 12 Re.2.19.

CHARMED. Je.8.17.

CHARMER, S. Deut.18.11 Ps. 58.5.

CHARRAN, a singing *or* calling out, or the heat of wrath. Ac.7.2.

CHASE. Le.26.7,8,36 Deut.32.30 Jos.23.10 Ps.35.5.

CHASED, ETH, ING. Deut.1.44 Ju.9.40 20.43 1 Sa.17.53 Ne.13. 28 Job 18.18 20.8 Pr.19.26 Is. 13.14 17.13 La.3.52 1 Th.2.15†.

CHASTE. 2 Co.11.2 Tit.2.5 1 Pe. 3.2.

CHASTEN. 2 Sa.7.14 Ps.6.1 38.1 Pr.19.18 Da.10.12 Re.3.19.

CHASTENED. Deut.21.18 Job 33.19 Ps.69.10 73.14 118.18 Ho. 7.15† 1 Co.11.32 2 Co.6.9 He. 12.10.

CHASTENEST, ETH, ING. Deut. 8.5 Job 5.17 Ps.94.12 Pr.3.11 13.24 Is.26.16 He.12.5,6,7,11.

CHASTISE. Le.26.28 Deut.22.18 1 Ki.12.11,14 2 Ch.10.11,14 Ho. 7.12 10.10 Lu.23.16,22.

CHASTISED, ETH. 1 Ki.12.11,14 2 Ch.10.11,14 Ps.94.10 Je.31.18.

CHASTISEMENT. Deut.11.2 Job 34.31 Ps.73.14† Is.53.5 Je.30.14 He.12.8.

CHANT. Am.6.5.

CHATTER. Is.38.14.

CHAWS. Eze.29.4 38.4.

CHEARFUL. See *Cheerful.*

CHEBAR, strength *or* power. Eze. 1.1,3 3.15,23 10.15,20.

CHECK. Job 20.3.

CHECKER-WORK. 1 Ki.7.17.

CHEDORLAOMER, as a generation of servitude; *otherwise,* the roundness of the sheaf. Ge.14.4.

CHEEK. 1 Ki.22.24 2 Ch.18.23 Job 16.10 La.3.30 Mi.5.1 Lu.6.29.

Right **CHEEK.** Mat.5.39.

CHEEK-BONE. Ps.3.7.

CHEEKS. De.18.3 Ca.1.10 5.13 Is.50.6 La.1.2.

CHEEK-TEETH. Joel 1.6.

CHEER. Deut.24.5 Ec.11.9.

Good **CHEER.** Pr.17.1† Mat.9.2 14.27 Mar.6.50 Jno.16.33 Ac. 23.11 27.22,25,36.

CHEERETH. Ju.9.13.

CHEERFUL. Pr.15.13 Zec.8.19 9.17 2 Co.9.7.

CHEERFULLY. Ac.24.10.

CHEERFULNESS. Ro.12.8.

CHEESE, S. 1 Sa.17.18 2 Sa.17.29 Job 10.10.

CHEMARIMS. Zep.1.4.

CHEMOSH, as handling *or* stroking, *or* as withdrawing *or* taking away. Nu.21.29 Ju.11.24 1 Ki. 11.7,33 Je.48.7,13,46.

CHENAANAH. 1 Ki.22.24 2 Ch. 18.23.

CHENANIAH, preparation, *or* disposition, *or* strength, *or* rectitude of the Lord. 1 Ch.15.22,27.

CHERETHIMS, who cuts, who tears away and exterminates. Eze. 25.16.

CHERETHITES. See *Cherethims.* 1 Sa.30.14 2 Sa.8.18 20.23 1 Ch. 18.17 Zep.2.5.

CHERISH, ED, ETH. 1 Ki.1.2,4 Eph.5.29 1 Th.2.7.

CHERITH, cutting, piercing, slaying. 1 Ki.17.3.

CHERUB. Ex.25.19 37.8 2 Sa. 22.11 1 Ki.6.25,26 Ps.18.10 Eze. 9.3 10.4,7,14 28.14,16 41.18.

CHERUBIMS. Ge.3.24 Ex.25.18 26.1,31 37.7 1 Ki.6.23,25,28 8.7 2 Ch.3.10 5.7,8 Eze.10.5,16,19 11.22 He.9.5.

Between the **CHERUBIMS.** Ex. 25.22 Nu.7.89 1 Sa.4.4 2 Sa.6.2 2 Ki.19.15 Ps.80.1 99.1 Is.37.16 Eze.10.2,7.

CHESED, as a devil *or* a destroyer, *or* as a breast or nipple. Ge.22.22.

CHESNUT-TREE, S. Ge.30.37 Eze.31.8.

CHEST, S. 2 Ki.12.9 2 Ch.24.8,11 Eze.27.24.

CHEW, ED, ETH. Le.11.4,5,6,7 Deut.14.6,7,8 Nu.11.33.

CHICKENS. Mat.23.37.

CHIDE. Ex.17.2 Ju.8.1 Ps.103.9.

CHIDING. Ex.17.7.

CHIEF. Ge.37.36† 40.9,21,22 Nu.3.32 Deut.1.15 1 Sam.15.21 2 Sam.23.18 1 Ki.9.23 1 Ch.5.2 11.6 18.17 26.10 Ezr.9.2 Ne. 11.3 Job 12.24 29.25 40.19 Ps. 78.51 105.36 137.6 Pr.1.21 8.26† 16.28 Ca.4.14 Is.14.9 Je.13.21 31.7 50.36† 51.59† La.1.5 Eze. 4.2† 20.40† 44.30† Da.2.14† 11.41 Am.6.1,6 Mat.20.27 23.6 Mar.6.21 12.39 Lu.11.15 14.1,7 20.46 22.26 Jno.12.42 Ac.14.12 17.4 1 Ti.2.20 1 Ti.1.15 1 Pe.2.6 5.4.

CHIEF *Captain.* 2 Sa.5.8 Ac.21. 31,32 23.17 24.7,22.

CHIEF *Captains.* 2 Sa.23.8 1 Ch. 27.3 2 Ch.8.9 Ac.25.23 Re.6.15.

CHIEF *Fathers.* Nu.31.26 1 Ch. 9.34 24.31 26.32 2 Ch.26.12 Ezr.1.5 Ne.7.70,71.

CHIEF *house.* Nu.3.24,30,35 25.14, 15 Jos.22.14.

CHIEF *man or men.* Le.21.4 1 Ch. 7.3 24.4 Ezr.5.10 7.28 Is.41.9 Ac.13.50 15.22 28.7.

CHIEF *priest.* 2 Ki.25.18 1 Ch.27.5 29.22 2 Ch.19.11 26.20.

CHIEF *priests.* Ezr.8.24 10.5 Ne. 12.7 Mat.16.21 26.47,59 27.12,41 Mar.14.1,55 15.3,31 Lu.9.22 22.2 23.23 Jno.7.32 18.3 19.15 Ac. 9.14 22.30 26.10.

CHIEF *prince or princes.* 1 Ch.5.2† 7.40 Eze.38.2,3 39.1 Da.10.13.

CHIEF *singer or singers.* Ne.12.46 Hab.3.19.

CHIEFEST. 1 Sa.2.29 9.22 21.7 2 Ch.32.33 Ca.5.10 Mar.10.44 2 Co.11.5 12.11.

CHIEFLY. Ro.3.2 Phi.4.22 2 Pe. 2.10.

CHILD. Ge.21.15,16 37.30 42.22 Ex.2.8 22.22 Ju.11.24 13.8 1 Sa.1.25 3.8 2 Sa.12.14,15,16.19 1 Ki.3.25 14.3 17.22 2 Ki.4.31,35 Pr.23.13 Ec.4.8,15 Is.3.5 7.16 8.4 11.8 65.20 Je.4.31 31.20 44.7 Mat.10.21 17.18 23.15 Lu. 1.59,66,76,80 2.27,40 9.38,42 Jno.4.49 16.21 Ac.4.27,30 13.10 Re.12.4,5.

A **CHILD.** Ge.18.13 44.20 Ex. 2.2 1 Sa.2.18 1 Ki.3.17 13.2 Job 33.25 Ps.131.2 Pr.20.11 22. 6,15 29.15,21 Ec.4.13 10.16 Is. 9.6 10.19 Je.1.6,7 20.15 Ho.11.1 Mar.9.21,36 Lu.9.47 1 Co.13.11 Ga.4.1 2 Ti.3.15 He.11.11,23 Re.12.5.

Little **CHILD.** Ge.47.12† 1 Ki.3.7 11.17 2 Ki.5.14 Is.11.6 Mat.18. 2.5 Mar.10.15 Lu.18.17.

No **CHILD.** Ge.11.30 Le.22.13 Deut.25.5 2 Sa.6.23 2 Ki.4.14 Lu.1.7 Ac.7.5.

Sucking **CHILD.** Nu.11.12 Is.11.8 49.15 La.4.4.

This **CHILD.** Ex.2.9 Lu.2.17,34 9.48.

With **CHILD.** Ge.16.11 19.36 38.24,25 Ex.21.22 1 Sa.4.19 2 Sa.11.5 2 Ki.8.12 15.16 Ec.11.5 Is.26.17,18 54.1 Je.30.6 31.8 Ho.13.16 Am.1.13 Mat.1.18,23 24.19 Mar.13.17 Lu.2.5 21.23 1 Th.5.3 Re.12.2.

Young **CHILD.** 1 Sam.1.24 Mat. 2.8,13,14.

CHILD-BEARING, 1 Ti.2.15.

CHILDHOOD. 1 Sa.12.2 Job 33. 25† Ec.11.10.

CHILDISH. 1 Co.13.11.

CHILDLESS. Ge.15.2 Le.20.20 1 Sa.15.33 Je.22.30 Lu.20.30.

CHILDREN. Ge.3.16 16.2 25.22 29.1† 30.1 33.5 49.8 Ex.12.37 20.5 21.4 34.7 Nu.13.28 14.18 17.10† 26.11 Deut.2.9,19 5.9 9.2 13.13 14.1 21.15 28.8 24.16 32. 20 33.24 Jos.22.9,10,11 Ju.4.6 8.18 14.16 20.13 1 Sa.2.5 10.27 2 Sa.3.2† 7.10 1 Ki.21.13 2 Ki. 2.24 9.1 10.13 14.6 17.34 19.3 1 Ch.2.30,32 4.27 16.13 17.9 2 Ch.13.7 25.4,7,11 Ezr.2.1 10.44 Ne.7.6 9.23 Job 19.17 30.8 41.34 Ps.17.14 34.11 69.8 72.4 78.6 82.6 83.8 102.28 105.6 113.9 127.3,4 137.7 148.12 149.2 Pr.4.1 5.7 7.24 8.32 17.6 31.28 Ec.6.3 Ca.1.6 Is.1.2,4 2.6 3.4 12 8.18 13.18 21.17 23.4 30.1,9 37.3 38.19 47.8,9 49.20 54.1 57.4,5 65.8 66.8 Je.3.14,19,22 4.22 6.11 7.18 9.21 15.7 31.15,29 48.45† La.2.20 5.13 Eze.2.4 18. 2 20.21 23.17† 33.30 44.7† 47. 22 Da.1.4,15,17 2.25† 12.1 Ho. 1.2 2.4 10.9,14 11.10 13.13 Joel 2.16,23 Am.2.7 Mi.1.16 Zep.1.8 Mal.4.6 Mat.2.16,18 3.9 5.45 8.12 9.15 10.21 11.19 13.38 15.26 17.26 19.29 20.20 21.15 23.31 Mar.2.19 7.27,28 9.37,41 10.29 13.12 Lu.1.17 3.8 5.34 6.35 7.35 16.8 20.29,34 Jno.8. 39 21.5 Ac.3.25 Ro.8.17 9.7, 11 1 Co.14.20 2 Co.12.14 Ga.3.7 4.3,25,27,31 Ep.1.5 2.2,3 4.14 5.1,6 6.1 Col.3.6,20 1 Ti.5.4,10, 14 He.2.13,14 12.5 1 Pe.1.14 2 Pe.2.14 1 Jno.3.10 2 Jno.1,13 Re.2.23. See *Ammon, Captivity.*

CHILDREN *of Benjamin.* Nu.1.36 Ju.1.21 20.13 2 Sa.2.25 1 Ch.9.3 12.16 Ne.11.4 Je.6.1.

Children's **CHILDREN.** Ge.45.10 Ex.34.7 Deut.4.25 2 Ki.17.41 Ps. 103.17 128.6 Pr.13.22 17.6 Je. 2.9 Eze.37.25.

Fatherless **CHILDREN.** Ps.109.12 Je.49.11.

CHILDREN *of God.* Mat.5.9 Lu. 20.36 Jno.11.52 Ro.8.16,21 9.8,26 Ga.3.26 1 Jno.3.10 5.2.

His **CHILDREN.** Ge.18.19 37.3 Deut.17.20 32.5 33.9 1 Sa.30.22 2 Sa.12.3 2 Ki.8.19 2 Ch.28.3 33. 6 Job 5.4 17.5 20.10 21.19 27.14 Ps.89.30 103.13 109.9,10 Pr.14.26 20.7 Is.14.21 29.23 Ho.9.13 Jno. 4.12 1 Th.2.11 1 Ti.3.4.

CHILDREN *of Israel.* Ge.50.25 Ex. 1.7,12 2.23,25 4.31 6.5,13,26,27 9.4 12.37,51 29.43 31.17 Le.17. 18 25.55 Nu.14.10 Jos.7.12 1 Sa.11.8 2 Sa.21.2 2 Ki.17.24 Ne. 8.17 Ps.103.7 148.14 Is.27.12 Eze.44.15 48.11 Am.2.11 4,5 Lu.1.16 Ac.7.23,37 9.15 10.36

Ro. 9. 27 2 Co. 3. 7 He. 11. 22 Re. 2. 14 7. 4 21. 12.

CHILDREN *of Judah.* Nu. 1. 26 Jos. 14. 6 2 Sa. 1. 18 2 Ch. 13. 18 25. 12 28. 10 Je. 32. 32 50. 4, 33 Joel 3. 19.

CHILDREN *of light.* Lu. 16. 8 Jno. 12. 36 Ep. 5. 8 1 Th. 5. 5.

Little **CHILDREN.** Nu. 16. 27 2 Ki. 2. 23 Es. 3. 13 Eze. 9. 6 Mat. 18. 3 19. 13, 14 Mar. 10. 14 Lu. 18. 16 Jno. 13. 33 Ga. 4. 19 1 Jno. 2. 1, 12, 13 4. 4 5. 21.

CHILDREN *of men.* Ge. 11. 5 1 Sa. 26. 19 2 Sa. 7. 14 1 Ki. 8. 39 2 Ch. 6. 30 Ps. 11. 4 12. 1 14. 2 36. 7 45. 2 53. 2 90. 3 107. 8, 15, 21, 31 115. 16 Pr. 15. 11 La. 3. 33 Da. 2. 38.

*Men-*CHILDREN. Ex. 1. 17, 18 34. 23 Jos. 17. 2.

Men, Women, and **CHILDREN.** Deut. 3. 6 31. 12 1 Sa. 22. 19 Ezr. 10. 1 Je. 40. 7 Mat. 14. 21 15. 38.

My **CHILDREN.** Ge. 30. 26 31. 43 42. 36 43. 14 Ex. 13. 15 21. 5 1 Ki. 20. 7 Job 29. 5 Is. 49. 21 Je. 10. 20 La. 1. 16 Eze. 16. 21 Lu. 11. 7 2 Co. 6. 13 3 Jno. 4.

No **CHILDREN.** Ge. 16. 1 30. 1 Nu. 3. 4 1 Sa. 1. 2 Matt. 22. 24 Mar. 12. 19 Lu. 20. 31.

Our **CHILDREN.** Ge. 31. 16 Ex. 17. 3 Nu. 14. 3 Deut. 29. 29 Jos. 22. 24, 25 Ne. 5. 5 Mat. 27. 25.

CHILDREN *of promise.* Ro. 9. 8 Ga. 4. 28.

Strange **CHILDREN.** Ne. 9. 2† Ps. 144. 7, 11 Ho. 5. 7.

Their **CHILDREN.** Ge. 31. 43 Deut. 4. 10 5. 29 31. 13 Jos. 5. 7 1 Ki. 9. 21 2 Ki. 8. 12 17. 31, 41 2 Ch. 20. 13 25. 4 Ne. 9. 23 13. 24 Job 21. 11 24. 5 Ps. 78. 4, 6 90. 16 132. 12 Is. 13. 16 Je. 17. 2 18. 21 30. 20 32. 18, 39 47. 3 La. 4. 10 Eze. 20. 18 23. 39 37. 25 Da. 6. 24 Ho. 9. 12 Joel 1. 3 Mi. 2. 9 Z c. 10. 7, 9 Ac. 13. 33 1 Ti. 3. 12 Tit. 2. 4.

Thy **CHILDREN.** Ex. 13. 13 Deut. 4. 40 6. 7 12. 25, 28 30. 2 Jos. 14. 9 1 Sa. 16. 11 1 Ki. 2. 4 8. 25 20. 3 2 Ki. 4. 7 10. 30 2 Ch. 6. 16 21. 14 Job 8. 4 Ps. 45. 16 73. 15 128. 3 132. 12 147. 13 Is. 49. 17, 25 54. 13 Je. 5. 7 31. 17 38. 23 Eze. 16. 36 Ho. 4. 6 Mat. 23. 37 Lu. 13. 34 19. 44 2 Jno. 4.

Your **CHILDREN.** Ex. 12. 26 22. 24 Le. 25. 46 26. 22 Nu. 14. 33 Deut. 1. 39 11. 2, 19, 21 29. 22 32. 46 Jos. 4. 6, 21, 22 1 Ki. 9. 6 1 Ch. 28. 8 2 Ch. 30. 9 Ezr. 9. 12 Ps. 115. 14 Je. 2. 30 Mat. 7. 11 12. 27 Lu. 11. 13 23. 28 Ac. 2. 39 1 Co. 7. 14 Ep. 6. 4 Col. 3. 21.

Young **CHILDREN.** Job 19. 18 La. 4. 4 Na. 3. 10 Mar. 10. 13 Ac. 7. 19.

CHILEAB, totality or perfection of the father. 2 Sa. 3. 3.

CHILION, complete, perfect. See *Mahlon.*

CHILMAD, as teaching or learning. Eze. 27. 23.

CHIMHAM, as they, *or* like to them. 2 Sa. 19. 37, 38, 40 Je. 41. 17.

CHIMNEY. Ho. 13. 3.

CHIOS, open or opening. Ac. 20. 15.

CHISLEU, rashness, confidence, the flanks. Ne. 1. 1 Zec. 7. 1.

CHITTIM, those that bruise, *or* gold, *or* staining, *or* dyeing. Nu. 24. 24 Is. 23. 1, 12 Je. 2. 10 Eze. 27. 6 Da. 11. 30.

CHIUN. Am. 5. 26.

CHLOE, green herb. 1 Co. 1. 11.

CHODE. Ge. 31. 36 Nu. 20. 3.

CHOICE. Ge. 23. 6 49. 11 Deut. 12. 11 1 Sa. 9. 2 2 Sa. 10. 9 2 Ki. 19. 23 1 Ch. 19. 10 2 Ch. 25. 5 Ne. 5. 18 Pr. 8. 10, 19 10. 20 Ca. 6. 9 Is. 37. 24 Je. 22. 7 48. 15† Eze. 23. 7† 24. 4, 5 Ac. 15. 7.

CHOICEST. Is. 5. 2 22. 7.

CHOKE. Mat. 13. 22 Mar. 4. 19.

CHOKED. Mat. 13. 7 Mar. 4. 7 5. 13 Lu. 8. 7, 14, 33.

CHOLER. Da. 8. 7 11. 11.

CHOP. Mi. 3. 3.

CHOOSE, *as an act of God.* Nu. 16. 7 17. 5 Deut. 7. 7 12. 5, 11, 14, 18, 26 14. 23, 24, 25 15. 20 16. 2, 6, 7, 15, 16 17. 8, 10, 15 18. 6 26. 2 31. 11 Jos. 9. 27 1 Sa. 2. 28 2 Sa. 16. 18 21. 6 1 Ki. 11. 21 Ne. 9. 7 Ps. 25. 12 47. 4 Is. 14. 1 49. 7 66. 4 Zec. 1. 17 2. 12.

CHOOSE. Ex. 17. 9 Deut. 23. 16 30. 19 Jos. 24. 15 1 Sa. 17. 8 2 Sa. 17. 1 19. 38† 24. 12 1 Ki. 18. 23, 25 1 Ch. 21. 10 Job 9. 14 34. 4, 33 Ps. 84. 10† Pr. 1. 29 3. 31 Is. 7. 15, 16 56. 4 65. 12 Eze. 21. 19 Phi. 1. 22.

CHOOSEST, ETH, ING. Job 7. 15 15. 5 Ps. 65. 4 Is. 40. 20 41. 24 He. 11. 25.

CHORAZIN, the secret, *or* here is a mystery. Mat. 11. 21 Lu. 10. 13.

CHOSE. Ge. 6. 2 13. 11 Ex. 18. 25 Deut. 4. 37 10. 15 Jos. 8. 3 Ju. 5. 8 2 Sa. 6. 21 1 Ki. 8. 16 1 Ch. 28. 4 2 Ch. 6. 5 Job 29. 25 Ps. 78. 67, 68, 70 Is. 66. 4 Eze. 20. 5 Lu. 6. 13 14. 7 Ac. 6. 5 13. 17 15. 40.

CHOSEN. Ex. 15. 4 Nu. 16. 5 Jos. 24. 22 Ju. 10. 14 1 Sa. 8. 18 12. 13 20. 30 1 Ki. 3. 8 8. 44, 48 1 Ch. 16. 13 2 Ch. 6. 34, 38 Job 36. 21 Ps. 33. 12 89. 3, 19 105. 6, 43 106. 5, 23 Pr. 16. 16 22. 1 Is. 43. 20 65. 15 66. 3 Je. 8. 3 49. 19 50. 44 Mat. 20. 16 22. 14 Mar. 13. 20 Lu. 10. 42 Ac. 1. 24 9. 15 Ro. 16. 13 2 Co. 8. 19 1 Ti. 5. 9† 2 Ti. 2. 4 1 Pe. 2. 9 Re. 17. 14.

CHOSEN *of God.* Lu. 23. 35 Ac. 10. 41 1 Pe. 2. 4.

God hath **CHOSEN.** Deut. 12. 21 16. 11 21. 5 1 Ch. 29. 1 Ac. 22. 14 1 Co. 1. 27, 28 2 Th. 2. 13 Ja. 2. 5.

I have **CHOSEN.** 1 Ki. 11. 13, 32 2 Ki. 21. 7 23. 27 2 Ch. 6. 6 Ne. 1. 9 Ps. 119. 30, 173 Is. 41. 8, 9 43. 10 44. 1, 2 48. 10 58. 5, 6 Hag. 2. 23 Mat. 12. 18 Jno. 13. 18 15. 16, 19.

Lord hath **CHOSEN.** Deut. 7. 6 14. 2. 18. 5 1 Sa. 10. 24 16. 8, 10 1 Ch. 15. 2 28. 4, 5, 10 2 Ch. 29. 11 Ps. 105. 26 132. 13 135. 4 Je. 33. 24 Zec. 3. 2 Ep. 1. 4.

CHOSEN *men.* Ju. 20. 16 1 Ki. 12. 21 2 Ch. 11. 1 13. 3 Ps. 78. 31 Ac. 15. 22, 25.

CHRIST. Mat. 2. 4 16. 16 23. 8, 10 24. 5 26. 68 Mar. 9. 41 13. 6 15. 32 Lu. 2. 26 4. 41 21. 8 23. 35, 39 24. 26, 46 Jno. 4. 25 7. 27, 31, 41, 42 9. 22 12. 34 Ac. 2. 30, 36 3. 18 8. 5 9. 20 17. 3 26. 23 Ro. 5. 6, 8 6. 4, 9 7. 4 8. 9, 10, 11 9. 3, 5 10. 4, 6, 7 14. 9, 15, 18 15. 3, 7, 18, 20 16. 5 1 Co. 1. 23, 24 3. 23 5. 7 8. 11 9. 21 10. 4, 9 15. 3, 12 16, 17, 23 2 Co. 3. 4 5. 16 6. 15 11. 2 Ga. 2. 20, 21 3. 13, 24, 29 4. 7, 19 5. 1. 2, 4, 24 Ep. 2. 12 3. 17 4. 15, 20 5. 2, 14, 23, 24, 25, 32. 6. 5 Phi. 1. 15, 16, 18, 20 3. 8 4. 13 Col. 2. 8 3. 1, 4, 11, 13, 24 He. 3. 6 5. 5 9. 11, 24, 28 1 Pe. 2. 21 3. 18 4. 1 Re. 11. 15 12. 10.

Against **CHRIST.** Ac. 4. 26 1 Co. 8. 12 1 Ti. 5. 11.

By **CHRIST.** 2 Co. 1. 5 Ga. 2. 17 Ep. 3. 21.

For **CHRIST.** 1 Co. 1. 17 4. 10 2 Co. 5. 20 12. 10 Ep. 4. 32 Phi. 3. 7 2 Th. 3. 5 He. 11. 26†.

Jesus with **CHRIST.** Mat. 1. 16 27. 17, 22 Jno. 1. 17 17. 3 Ac. 2. 38 3. 6, 20 4. 10 5. 42 8. 12, 37 9. 34 10. 36 16. 18 17. 3 18. 5, 28 19. 4 Ro. 1. 1, 3, 6, 8 2. 16 3. 22, 24 5. 15, 17 6. 3 8. 1, 2 16. 3 1 Co. 1. 1, 2, 4, 30 2. 2 4. 15 2 Co. 1. 1 4. 6 5. 18 13. 5 Ga. 2. 16 3. 14, 28 4. 14 Ep. 1. 1 2. 6, 20 Phi. 1. 1, 8 2. 5, 11, 21 3. 8, 12 4. 19 Col. 2. 6 1 Ti. 1. 15 2. 5 6. 13 2 Ti. 1. 9, 13 Phile. 1. 9, 23 He. 13. 8 1 Jno. 1. 7 2. 1 5. 6, 20.

Lord Jesus **CHRIST.** Ac. 11. 17 15. 11 16. 31 20. 21 Ro. 5. 1, 11 6. 23 8. 39 13. 14 16. 20, 24 1 Co. 1. 7 8. 6 15. 57 16. 22 2 Co. 1. 2 8. 9 13. 14 Ga. 1. 3 6. 14, 18 Ep. 1. 2, 3, 17 Col. 1. 2 1 Th. 1. 3 2. 19 3. 13 5. 23 2 Th. 2. 1, 16 3. 18 1 Ti. 5. 21 2 Ti. 4. 1, 22 2 Pe. 1. 11 3. 18 Re. 22. 21.

In **CHRIST.** Ac. 24. 24 Ro. 9. 1 12. 5 16. 7, 9, 10 1 Co. 3. 1 4. 10, 15 15. 18, 19, 22 2 Co. 1. 21 2. 14, 17 3. 14 5. 17, 19, 20 12. 2, 19 Ga. 1. 22 3. 17, 27 Ep. 1. 3, 10, 12, 20 3. 6 Phi. 1. 13 2. 1 Col. 2. 5 1 Th. 4. 16 1 Ti. 2. 7 1 Pe. 3. 16.

Is **CHRIST.** Mat. 24. 23 Mar. 12. 35 13. 21 Lu. 2. 11 20. 41 23. 2 Jno. 7. 41 Ac. 9. 22 17. 3 Ro. 8. 34 1 Co. 1. 13 7. 22 11. 3 12. 12 15. 13, 16, 20 2 Co. 10. 7 Ga. 2. 17 3. 16 Phi. 1. 21 Col. 1. 27.

Of **CHRIST.** Mat. 11. 2 22. 42 Ro. 8. 9, 35 14. 10 1 Co. 1. 17 2. 16 6. 15 10. 16 11. 1, 3 12. 27 2 Co. 1. 5 2. 10, 15 3. 3 4. 4 5. 14 8. 23 10. 1, 5 11. 10 12. 9 13. 3 Ga. 1. 10 2. 16 6. 12 Ep. 2. 13 3. 4, 8, 19 4. 7 5. 5 6. 6 Phi. 1. 10, 29 2. 16, 30 3. 18 Col. 1. 24 2. 2, 17 3. 16 4. 3 2 Th. 3. 5† 2 Ti. 2. 19 He. 3. 14 9. 14 11. 26 1 Pe. 1. 11, 19 4. 13, 14 Re. 12. 10 20. 6.

That **CHRIST.** Jno. 1. 25 6. 69.

The **CHRIST.** Mat. 16. 20 26. 63 Mar. 8. 29 14. 61 Lu. 3. 15 9. 20 22. 67 Jno. 1. 20, 41 3. 28 4. 29, 42 7. 26, 41 10. 24 11. 27 20. 31 1 Jno. 2. 22 5. 1.

With **CHRIST.** Ro. 6. 8 8. 17 Ga. 2. 20 Ep. 2. 5 Phi. 1. 23 Col. 2. 20 3. 1, 3 Re. 20. 4.

CHRISTIAN, S. Ac. 11. 26 26. 28 1 Pe. 4. 16.

CHRISTS. Mat. 24. 24 Mar. 13. 22.

CHRONICLES. 1 Ki. 14. 19 1 Ch. 27. 24 Es. 6. 1. See *Book.*

CHRYSOLITE. Re. 21. 20.

CHRYSOPRASUS. Re. 21. 26.

CHURCH. Mat. 16. 18 18. 17 Ac. 2. 47 5. 11 8. 1 11. 26 14. 23, 27 15. 3, 22 18. 22 Ro. 16. 5 1 Co. 4. 17 14. 4, 5, 28 16. 19 Ep. 1. 22 3. 10 5. 24, 25, 27, 29, 32 Phi. 3. 6 4. 15 Col. 1. 18, 24 4. 15 1 Ti. 3. 15 Phile. 2 He. 12. 23 1 Pe. 5. 13 3 Jno. 6, 9.

In the **CHURCH.** Ac. 7. 38 13. 1 1 Co. 6. 4 11. 18 12. 28 14. 19, 28, 35 Ep. 3. 21 Col. 4. 16.

Of the **CHURCH.** Ac. 8. 3. 11. 22 12. 1, 5 15. 4 20. 17 Ro. 16. 1, 23 1 Co. 14. 12 Ep. 5. 23 He. 2. 12 Ja. 5. 14 3 Jno. 10 Re. 2. 1, 8, 12, 18 3. 1, 7, 14.

CHURCH *of God.* Ac. 20. 28 1 Co. 1. 2 10. 32 11. 22 15. 9 Ga. 1. 13 1 Ti. 3. 5.

CHURCHES. Ac. 9. 31 15. 41 16. 5 19. 37 Ro. 16. 4, 16 1 Co. 7. 17 11. 16 14. 33, 34 16. 1, 19 2 Co. 8. 1, 19, 23 11. 8, 28 12. 13 Ga. 1. 22 1 Th. 2. 14 2 Th. 1. 4 Re. 1. 4, 11, 20 2. 7, 11, 17, 23, 29 3. 6, 13, 22 22. 16.

CHURL. Is. 32. 5, 7.

CHURLISH. 1 Sa. 25. 3.

CHURNING. Pr. 30. 33.

CHUSHAN-RISHATHAIM, Ethiopian, *or* blackness of iniquities. Ju. 3. 8.

CHUZA, the prophet, *or* Ethiopian. Lu. 8. 3.

CIELED. 2 Ch. 3. 5 Je. 22. 14 Hag. 1. 4.

CIELING. 1 Ki. 6. 15 Eze. 41. 16†.

CILICIA, which rolls or overturns. Ac. 6. 9 15. 23, 41 21. 39 22. 3 23. 34 27. 5 Ga. 1. 21.

CINNAMON. Ex. 30. 23 Pr. 7. 17 Ca. 4. 14 Re. 18. 13.

CIRCLE. Pr. 8. 27† Is. 40. 22.

CIRCUIT, S. 1 Sa. 7. 16 Job 22. 14 Ps. 19. 6 Ec. 1. 6.

CIRCUMCISE. Ge. 17. 11 Deut. 10. 16 30. 6 Jos. 5. 2, 4 Je. 4. 4 Lu. 1. 59 Jno. 7. 22 Ac. 15. 5 21. 21.

CIRCUMCISED. Ge. 17. 10, 14, 23, 26 34. 15, 24 Ex. 12. 48 Jos. 5. 3, 7, 8† Je. 9. 25 Ac. 15. 1, 24 16. 3 Ro. 4. 11 1 Co. 7. 18 Ga. 2. 3 5. 2 6. 12, 13 Phi. 3. 5 Col. 2. 11.

CIRCUMCISING. Jos. 5. 8 Lu. 2. 21.

CIRCUMCISION. Jno. 7. 22, 23 Ro. 2. 25, 28, 29 3. 30 4. 9, 10 1 Co. 7. 19 Ga. 2. 9 5. 6, 11 6. 15 Ep. 2. 11 Phi. 3. 3 Col. 2. 11 3. 11.

Of **CIRCUMCISION.** Ex. 4. 26 Ac. 7. 8 10. 45 11. 2 Ro. 3. 1 4. 11, 12 15. 8 Ga. 2. 7, 8 Col. 4. 11 Tit. 1. 10.

CIRCUMSPECT, LY. Ex. 23. 13 Ep. 5. 15.

CISTERN, S. 2 Ki. 18. 31 2 Ch. 26. 10† Ne. 9. 25† Pr. 5. 15 Ec. 12. 6 Is. 36. 16 Je. 2. 13.

CITY. Ge. 4. 17 11. 4, 5, 8 18. 26, 28 24. 13 34. 24, 25 Nu. 21. 28 22. 39† Deut. 2. 36 3. 4 13. 15, 16 21. 3, 6 Jos. 3. 16 6. 3, 7, 24 8. 2, 8, 17, 19, 20 11. 19 15. 13 19. 50 20. 4 Ju. 1. 8 6. 27 8. 17 9. 45, 51 18. 27 20. 40 Ru. 1. 19 3. 11 1 Sa. 1. 3 4. 13 5. 11 8. 22 28. 3 2 Sa. 12. 1 15. 2 19. 37 20. 19 1 Ki. 1. 45 11. 32, 36 22. 36 2 Ki. 6. 19 11. 20 24. 10 25. 2 2 Ch. 15. 6 19. 5 30. 10 32. 18 Ezr. 2. 1 4. 12 Ne. 2. 3, 5 7. 6 11. 9 Es. 3. 15 8. 15 Ps. 48. 2 59. 6, 14 72. 16 107. 4 122. 3 127. 1 Pr. 8. 3 10. 15 11. 10, 11 16. 32 18. 11 25. 28 29. 8 Ec. 9. 14, 15 Is. 1. 21, 26 14. 31 17. 1 19. 2 24. 10 25. 2 33. 20 60. 14 62. 12 Je. 3. 14 4. 29 19. 12 25. 29 32. 24 39. 2 46. 8 49. 25 52. 7 La. 1. 1 2. 15 Eze. 4. 1 7. 23 9. 1, 4, 9 10. 2 27. 32 33. 21 48. 35 Da. 9. 18, 19 Ho. 6. 8 Am. 4. 7 5. 3 Mi. 6. 9 Hab. 2. 12 Zep. 3. 1 Zec. 8. 3 5 14. 2 Mat. 5. 14, 35 8. 34 10. 11, 15 21. 10 22. 7 23. 34 Mar. 1. 33 5. 14 6. 11 Lu. 2. 3 7. 12 8. 34 10. 12 19. 41 23. 51 Jno. 4. 39 Ac. 8. 8 13. 44 16. 12 17. 5 19. 29 21. 30 He. 11. 10, 16 12. 22 13. 14 Ja. 4. 13 Re. 20. 9 21. 14, 18, 23.

Bloody **CITY.** Eze. 22. 2 24. 6, 9 Na. 3. 1.

Defenced **CITY.** Is. 25. 2 27. 10 Je. 1. 18.

CITY *of David.* 2 Sa. 5. 9 6. 10, 12, 16 1 Ki. 2. 10 3. 1 8. 1 11. 43 14. 31 15. 8 22. 50 2 Ki. 8. 24 9. 28 12. 21 14. 20 15. 7, 38 16. 20 1 Ch. 11. 7 2 Ch. 5. 2 9. 31 12. 16 14. 1 21. 1, 20 24. 16, 25 27. 9 Is. 22. 9 29. 1 Lu. 2. 4, 11.

Elders with **CITY.** Deut. 19. 12 21. 6, 20 22. 17 25. 8 Jos. 20. 4 Ju. 8. 16 Ru. 4. 2 Ezr. 10. 14.

Every **CITY.** Ju. 20. 48 2 Ki. 3. 19 2 Ch. 11. 12 28. 25 31. 19 Je. 4. 29 48. 8 Mat. 12. 25 Lu. 10. 1 Ac. 15. 21, 36 20. 23 Tit. 1. 5.

Fenced **CITY.** 2 Ki. 10. 2 17. 9 2 Ch. 11. 23.

CITY *of God.* Ps. 46. 4 48. 1, 8 87. 3 He. 12. 22 Re. 3. 12.

Great **CITY.** Ge. 10. 12 Jos. 10. 2 Ne. 7. 4 Je. 22. 8 Jonah 1. 2 3. 2, 3 4. 11 Re. 11. 8 14. 8 16. 19 17. 18 18. 10, 16, 19, 21 21. 10.

Holy **CITY.** Ne. 11. 1, 18 Is. 48. 2 52. 1 Da. 9. 24 Mat. 4. 5 27. 53 Re. 11. 2 21. 2 22. 19.

In or *into the* **CITY.** Ge. 19. 12 Deut. 20. 14 28. 3, 16 Jos. 6. 20, 21 8. 19 Ju. 1. 24 8. 27 1 Sa. 4. 13 2 Sa. 15. 25, 27 1 Ki. 13. 25 14. 11, 12 16. 4 20. 30 21. 24 2 Ki. 7. 4, 12 20. 20 25. 3 Ps. 31. 21 55. 9 Pr. 1. 21 Ec. 7. 19 8. 10 Is. 24. 12 Je. 14. 18 38. 9 52. 6 La. 1. 19 Eze. 7. 15 9. 7 Ho 11. 9 Joel 2. 9 Am. 3. 6 7. 17 Jonah 3. 4 Mat. 9. 1 10. 5, 11 26. 18 28. 11 Mar. 14. 13 Lu. 2. 3 7. 37 18. 2, 3 22. 10 24. 49 Jno. 4. 8 Ac. 9. 6 11. 5 14. 20 21. 29 24. 12 2 Co. 11. 26 Re. 22. 14.

CITY *of the Lord.* Ps. 101. 8 Is. 60. 14.

Out of the **CITY.** Ge. 44. 4 Ex. 9. 29, 33 Le. 14. 45 Jos. 8. 22 Ju. 1. 24 2 Sa. 18. 3 20. 16 1 Ki. 21. 13 2 Ki. 7. 12 9. 15 1 Ch. 20. 2 2 Ch. 33. 15 Job 24. 12 Je. 39. 4 52. 7 Eze. 48. 30 Mi. 4. 10 Mat. 21. 17 Mar. 11. 19 Lu. 4. 29 9. 5 Jno. 4. 30 Ac. 7. 58 14. 19 16. 13 21. 5.

CITY *of refuge.* Nu. 35. 25, 26, 27, 28, 32 Jos. 21. 13, 21, 27, 32, 38 1 Ch. 6. 57.

This **CITY.** Ge. 19. 14, 20, 21 Jos. 6. 26 Ju. 19. 11 1 Sa. 9. 6 2 Ki. 2. 19 18. 30 19. 32, 33, 34 20. 6 23. 27 2 Ch. 6. 34 Ezr. 4. 13, 15, 16 Ne. 13. 18 Is. 36. 15 37. 34, 35 38. 6 Je. 6. 6 17. 25 19. 8, 11, 15 20. 5 21. 9, 10 22. 8 26. 6, 15 27. 17 32. 3, 28, 31 33. 5 34. 2, 22 38. 17, 23 39. 16 Eze. 1. 2, 3, 7, 11 Mat. 10. 23 Ac. 18. 10 22. 3.

Without **CITY.** Ge. 19. 16 Le. 14. 40, 41 Nu. 35. 5 2 Ch. 32. 3 Re. 14. 20.

CITIES. Ge. 19. 29 35. 5 41. 48 47. 21 Le. 25. 32 Nu. 13. 19 35. 8 Deut. 2. 37 3. 12, 19 6. 10 19. 5 Jos. 9. 17 10. 19 11. 13 18. 9 Ju. 12. 7 20. 48 21. 23 1 Sa. 31. 7 2 Sa. 10. 12 1 Ki. 9. 12, 13 20. 34 1 Ch. 2. 22 4. 31 19. 13 2 Ch. 34. 6 Ezr. 3. 1 Ne. 7. 73 11. 1 Job 15. 28 Ps. 9. 6 Is. 6. 11 14. 21 19. 18 33. 8 64. 10 Je. 2. 15, 28 11. 13 13. 19 20. 16 31. 21 49. 13 50. 32 Eze. 26. 19 30. 17 35. 9 Ho. 8. 14 11. 6 Am. 4. 8 Mi. 5. 11, 14 Zep. 3. 6 Zec. 1. 17 Mat. 10. 23 11. 1 Ac. 26. 11 2 Pe. 2. 6 Jude 7 Re. 16. 19.

All **CITIES.** Nu. 21. 25 31. 10 35. 7 Deut. 2. 34 3. 4 20. 15 Jos. 10. 39 11. 12 21. 19, 33, 40, 41 Ju. 20. 48 1 Sa. 18. 6 2 Sa. 12. 31 24. 7 1 Ki. 22. 39 2 Ch. 14. 14 Ne. 10. 37 Je. 4. 26 33. 12 Ho. 13. 10 Ac. 8. 40.

Defenced **CITIES.** Is. 36. 1 37. 26 Je. 4. 5 8. 14 34. 7.

Fenced **CITIES.** Nu. 32. 17 Deut. 3. 5 9. 1 Jos. 10. 20 14. 12 2 Sa. 20. 6 2 Ch. 12. 4 14. 6 17. 2 19. 5 21. 3 Je. 5. 17 Da. 11. 15 Ho. 8. 14 Zep. 1. 16.

CITIES *of Judah.* 2 Sa. 2. 1 2 Ki. 23. 5 1 Ch. 6. 57 2 Ch. 17. 7, 13 19. 5 23. 2 31. 6 33. 14 Ne. 11. 3 Ps. 69. 35 Is. 40. 9 44. 26 Je. 1. 15 4. 16 7. 17 9. 11 10. 22 11. 12 32. 44 33. 10, 13 34. 22 44. 6, 21 La. 5. 11 Zec. 1. 12.

CITIES *of refuge.* Nu. 35. 6, 11, 13, 14 Jos. 20. 2 1 Ch. 6. 67.

Six **CITIES.** Nu. 35. 6, 13, 15 Jos. 15. 59.

CITIES, with *suburbs.* Le. 25. 34 Nu. 35. 2 Jos. 21. 3, 41.

CITIES, with *villages.* 1 Sa. 6. 18 1 Ch. 27. 25 Mat. 9. 35 Mar. 6. 56 Lu. 13. 22.

CITIES, with *waste.* Le. 26. 31, 33 Is. 61. 4 Je. 4. 7 Eze. 6. 6 19. 7 35. 4 36. 35, 38 Am. 9. 14.

Your **CITIES.** Is. 1. 7 Je. 40. 10 Am. 4. 6.

CITIZEN, S. Lu. 15. 15 19. 14 Ac. 21. 39 Ep. 2. 19.

CLAD. 1 Ki. 11. 29 Is. 59. 17.

CLAMOROUS. Pr. 9. 19.

CLAMOR. Ep. 4. 31.

CLAP. Job 27. 23 Ps. 47. 1 98. 8 Is. 55. 12 La. 2. 15 Na. 3. 19.

CLAPPED. Eze. 25. 6.

CLAPPETH. Job 34. 37.

CLAPT. 2 Ki. 11. 12.

CLAVE (*divided*). Ge. 22. 3 Nu. 16. 31 Ju. 15. 19 1 Sa. 6. 14 Ps. 78. 15 Is. 48. 21.

CLAVE (*adhered*). Ge. 34. 3 Ru. 1. 14 2 Sa. 20. 2 23. 10 1 Ki. 11. 2 2 Ki. 18. 6 Ne. 10. 29 Ac. 17. 34.

CLAUDA, a broken voice, a lamentable voice. Ac. 27. 16.

CLAUDIA, lame. 2 Ti. 4. 21.

CLAWS. Deut. 14. 6 Da. 4. 33 Zec. 11. 16.

CLAY. Job 4. 19 10. 9 13. 12 27. 16 33. 6 38. 14 Ps. 40. 2 Is. 29. 16 41. 25 45. 9 64. 8 Je. 18. 4, 6 43. 9 Da. 2. 33, 34, 35, 41, 42, 45 Na. 3. 14 Hab. 2. 6 Jno. 9. 6, 15 Ro. 9. 21.

CLAY-GROUND. 1 Ki. 7. 46 2 Ch. 4. 17.

CLEAN. Le. 23. 22 Jos. 3. 17 4. 1, 11 Ps. 77. 8 Is. 24. 19 Joel 1. 7 Zec. 11. 17 2 Pe. 2. 18.

CLEAN, *adjective.* Ge. 7. 2 8. 20 35. 2 Le. 4. 12 6. 11 7. 19 10. 10, 14 11. 47 16. 30 20. 25 22. 4 Nu. 19. 9, 12, 18 Deut. 12. 15 15. 22 1 Sa. 20. 26 2 Ki. 5. 10, 12, 13, 14 Job 11. 4 14. 4 15. 14, 15 25. 4 33. 9 Pr. 16. 2 Ec. 9. 2 Is. 1. 16 28. 8 30. 24 52. 11 66. 20 Je. 13. 27 Eze. 22. 26 36. 25 44. 23 Mat. 8. 2, 3 23. 25 Mar. 1. 40, 41 Lu. 5. 12, 13 11. 39, 41 Jno. 13. 11 15. 3 Ac. 18. 6 Re. 19. 8, 14.

CLEAN *hands.* Job 9. 30 17. 9 Ps. 24. 4.

CLEAN *heart.* Ps. 51. 10 73. 1 Pr. 20. 9.

Is **CLEAN.** Le. 13. 13, 17, 37, 39, 40, 41 15. 8 Nu. 9. 13 19. 9 Ps. 19. 9 Pr. 14. 4 Jno. 13. 10.

Pronounce **CLEAN.** Le. 13. 6 14. 7.

Shall be **CLEAN.** Le. 11. 36 12. 8 13. 58 14. 9, 20, 53 15. 13, 28 17. 15 22. 7 Nu. 19. 12, 19 31. 23, 24 Ps. 51. 7 Eze. 36. 25.

CLEANNESS. 2 Sa. 22. 21, 25 Ps. 18. 20, 24 Am. 4. 6.

CLEANSE. Ex. 29. 36 Le. 14. 49, 52 16. 19 Nu. 8. 6 2 Ch. 29. 15, 16 Ne. 13. 22 Ps. 19. 12 51. 2 119. 9 Je. 4. 11 33. 8 Eze. 36. 25 37. 23 39. 12, 16 43. 20 45. 18 Joel 3. 21 Mat. 10. 8 23. 26 2 Co. 7. 1 Ep. 5. 26 Ja. 4. 8 1 Jno. 1. 9.

CLEANSED. Le. 11. 32 12. 7 14. 4, 14, 17, 18, 19, 25, 28, 31 Nu. 35. 33 Jos. 22. 17 2 Ch. 29. 18 30. 18, 19 34. 5 Ne. 13. 9, 30 Job 35. 3 Ps. 73. 13 Is. 3. 26† Eze. 22. 24 44. 26 Da. 8. 14 Joel 3. 21 Mat. 8. 3 11. 5 Mar. 1. 42 Lu. 4. 27 7. 22 17. 14, 17 Ac. 10. 15 11. 9.

CLEANSETH. Job 37. 21 Pr. 20. 30 1 Jno. 1. 7.

CLEANSING. Le. 13. 7 Nu. 6. 9 Mar. 1. 44 Lu. 5. 14.

CLEAR. Ge. 24. 8, 41 44. 16 Ex. 34. 7 2 Sa. 23. 4 Ps. 51. 4 Ec. 3. 18† Ca. 6. 10 Is. 18. 4 Am. 8. 9 Zec. 14. 6 2 Co. 7. 11 Re. 21. 11, 18 22. 1.

CLEARER. Job 11. 17.

CLEARING. Nu. 14. 18 2 Co. 7. 11.

CLEARLY. Job 33. 3 Mat. 7. 5 Mar. 8. 25 Lu. 6. 42 Ro. 1. 20.

CLEARNESS. Ex. 24. 10.

CLEAVE (*divide*). Le. 1. 17 Ps. 74. 15 Hab. 3. 9 Zec. 14. 4.

CLEAVE (*adhere*). Ge. 2. 24 Deut. 4. 4 10. 20 11. 22 13. 4, 17 30. 20 Jos. 22. 5 23. 8 2 Ki. 5. 27 Job 38. 38 Ps. 101. 3 102. 5 147. 6 Is. 14. 1 Je. 13. 11 42. 16† Eze. 3. 26 Da. 2. 43 11. 34 Mat. 19. 5 Mar. 10. 7 Ac. 11. 23 Ro. 12. 9.

CLEAVED. 2 Ki. 3. 3 Job 29. 10 31. 7.

CLEAVETH (*adhereth*). Job 19. 20 Ps. 22. 15 41. 8 44. 25 119. 25 Je. 13. 11 La. 4. 4, 8 Lu. 10. 11.

CLEAVETH (*divideth*). Deut. 14. 6 Job 16. 13 Pr. 11. 7 Ec. 10. 9.

CLEFT. Mi. 1. 4 Deut. 14. 6.

CLEFTS. Ca. 2. 14 Is. 2. 21 Je. 49. 16 Am. 6. 11 Ob. 3.

CLEMENCY. Ac. 24. 4.

CLEMENT, mild, good, modest, merciful. Phi. 4. 3.

CLEOPHAS, the whole glory, *or* glory altogether. Lu. 24. 18 Jno. 19. 25.

CLERK. Ac. 19. 35.

CLIFT, S. Ex. 33. 22 2 Ch. 20. 16 Job 30. 6 Is. 57. 5.

CLIMB, ED, ETH. 1 Sa. 14. 13 Je. 4. 29 Joel 2. 7, 9 Am. 9. 2 Lu. 19. 4 Jno. 10. 1.

CLIPT. Je. 48. 37.

CLODS. Job 7. 5 21. 33 38. 38 Is. 28. 24 Ho. 10. 11 Joel 1. 17.

CLOKE. Is. 59. 17 Mat. 5. 40 Lu. 6. 29 Jno. 15. 22 1 Th. 2. 5 2 Ti. 4. 13 1 Pe. 2. 16.

CLOSE. Nu. 5. 13 2 Sa. 22. 46 1 Ch. 12. 1 Job 28. 21 41. 15 Ps. 18. 45 Je. 42. 16 Da. 8. 7 Am. 9. 11 Lu. 9. 36 Ac. 27. 13.

CLOSED. Ge. 2. 21 20. 18 Nu. 16. 33 Ju.

Wash **CLOTHES.** Ex.19.10 Le.11. 25,40 13.6 14.8,9,47 15.5,8,11,22 16.26,28 Nu.8.7 19.7,8,10,19 31. 24.
Washed **CLOTHES.** Ex.19.14 Nu. 8.21 2Sa.19.24.
CLOTHEST. Je.4.30.
CLOTHING. Job 22.6 24.7,10 31. 19 Ps.35.13 45.13 Pr.27.26 31. 22,25 Is.3.6,7 23.18 59.17 Je. 10.9 Mat.7.15 11.8 Mar.12.38 Ac. 10.30 Ja.2.3.
CLOUD. Ge.9.13,14,16 Ex.14.20 16.10 19.9 24.15,16,18 34.5 40. 34,38 Le.13.2 Nu.9.19 10.34 11. 25 1Ki.8.10 18.44 2Ch.5.13 Job 3.5 22.13 30.15 38.9 Ps.78.14 105.39 Pr.16.15 Is.4.5 18.4 19.1 44.22 60.8 La.2.1 3.44 Eze.1.4, 28 8.11 10.4 30.18 32.7 38.9, 16 Mat.17.5 Mar.9.7 Lu.9.34,35 12.54 21.27 Ac.1.9 1Co.10.1,2 Re.10.1 11.12 14.14,15,16.
CLOUD *abode.* Ex.40.35 Nu.9.17, 18.
Morning **CLOUD.** Ho.6.4 13.3.
Pillar of **CLOUD.** Ex.13.21,22 14. 24 Nu.12.5 Deut.31.15 Ne.9.19.
CLOUD *taken up.* Ex.40.36,37 Nu. 9.17 10.11.
White **CLOUD.** Re.14.14.
CLOUD *of witnesses.* He.12.1.
CLOUDS. Deut.4.11 Ju.5.4 2Sa. 22.12 23.4 1Ki.18.45 Job 20.6 22.14 26.8 36.29 37.16 38.37 Ps. 36.5 57.10 68.34 77.17 78.23 97. 2 104.3 108.4 147.8 Pr.3.20 8. 28 25.14 Ec.11.4 12.2 Is.5.6 14. 14 Je.4.13 Da.7.13 Joel 2.2 Na. 1.3 Zep.1.15 Zec.10.1 Mat.24.30 26.64 Mar.13.26 14.62 1Th.4.17 2Pe.2.17 Jude 12 Re.1.7.
CLOUDY. Ex.33.9,10 Ne.9.12 Ps. 99.7 Eze.30.3 34.12.
CLOVEN. Le.11.3,7,26 Deut.14.7 Ac.2.3.
CLOUTED. Jos.9.5.
CLOUTS. Je.38,11,12.
CLUSTER. Nu.13.23 Ca.1.14 Is. 65.8 Mi.7.1.
CLUSTERS. Ge.40.10 Deut.32.32 1Sa.25.18 30.12 Ca.7.7,8 Re.14. 18.
COAL. 2Sa.14.7 Is.6.6 47.14 La. 4.8.
COALS. Le.16.12 Deut.32.24† 1 Ki.19.6 Job 41.21 Ps.18.8,12 120. 4 140.10 Pr.6.28 25.22 26.21 Ca. 8.6 Is.44.12,19 54.16 Eze.1.13 10.2 24.11 Hab.3.5 Jno.18.18 21. 9 Ro.12.20.
COAST. Ex.10.4 Nu.24.24 Deut. 11.24 19.8 Jos.1.4 18.5 Ju.11. 20 1Sa.6.9 7.13 17.1† 27.1 30. 14 2Ki.14.25 1Ch.4.10 Zep.2.7.
Sea **COAST.** Eze.25.16 Zep.2.5,6. Mat.4.13 Lu.6.17.
South **COAST.** Jos.15.1,4 18.19.
COASTS. Ex.10.14,19 Deut.2.4 16.4 19.3 Jos.18.5 Ju.18.2 19.29 1Sa.7.14 11.3,7 2Sa.21.5 1Ch. 21.12 2Ch.11.13 Ps.105.31,33 Je. 25.32 Eze.33.2 Joel 3.4 Mat.2.16 8.34 15.21 Mar.5.17 7.31 Ac. 13.50.
COAT. Ge.37.3,32 Ex.28.4 29.5 Le.8.7 16.4 1Sa.2.19 17.5,38 2Sa. 15.32 Job 30.18 Ca.5.3 Mat.5.40 Lu.6.29 Jno.19.23 21.7.
COATS. Ge.3.21 Ex.28.40 29.8 40.14 Le.8.13 10.5 Da.3.21,27 Mat.10.10 Mar.6.9 Lu.3.11 Ac. 9.39.
COCKLE. Job 31.40.
COCKATRICE, S. Pr.23.32† Is. 11.8 14.29 59.5 Je.8.17.
COCK. Mat.26.34,74,75 Mar.13.35 14.30,68,72 Lu.22.34,60,61 Jno. 13.38 18.27.
COFFER. 1Sa.6.8,11,15 Ezr.6.2†.
COFFIN. Ge.50.26 Lu.7.14†.
COGITATIONS. Da.7.28.
COLD. Ge.8.22 Job 24.7 37.9 Ps.147.17 Pr.20.4 25.13,20,25 Je. 18.14 Na.3.17 Mat.10.42 24.12 Jno.18.18 Ac.28.2 2Co.11.27 Re. 3.15,16.
COLLAR, S. Ju.8.26 Job 30.18.
COLLECTION. 2Ch.24.6,9 1Co. 16.1.
COLLEGE. 2Ki.22.14 2Ch.34.22.
COLLOPS. Job 15.27.
COLONY. Ac.16.12.
COLOSSE, punishment, correction. Col.1.2.
COLOR. Le.13.55 Nu.11.7 Es. 1.6† Pr.23.31 Eze.1.4,7,16,22 10.9 Da.10.6 Re.17.4.
COLORED. Re.17.3.
COLORS. Ge.37.3 Ju.5.30 2Sa. 13.18 1Ch.29.2 Is.54.11 Eze.16. 16 17.3.
COLOR (*pretence*). Ac.27.30.
COLT, S. Ge.32.15 49.11 Ju.10.4 12.14 Job 11.12 Zec.9.9 Mat.21. 2,5,7 Mar.11.2,5,7 Lu.19.30,33, 35 Jno.12.15.
COME. Ge.6.20 7.1 8.9† 19.32 26.27 31.44 37.10 41.21† 42.7 45.19 49.10 Ex.19.9 20.24 23.27 Nu.10.29 22.6,11 24.19 Deut.18.6 28.2,15,45 Jos.9.8 Ju.13.5 1Sa. 1.11 2.34 9.13 10.8 17.45 20.21 2Sa.6.9 15.2† 17.2 19.33 1Ki. 8.31 20.33 22.27 2Ki.5.8 6.19† 18.32 1Ch.29.12,14 2Ch.8.11 Es. 1.12 5.10† 8.6 Job 3.7 13.13 14.14,21 37.13 38.11 Ps.40.7 42.2 50.3 65.2 80.2 86.9 90.12† 101.2 109.17 119.41,77 Pr.6.11 10.24 24.34 26.2 Ec.9.2 Ca.2.10, 13 4.8,16 Is.5.19 13.5,6 21.12 26.20 27.6 35.4 36.17 40.10 41. 25 44.7 45.20,24 51.11 55.1,3 59.20 60.3,5 66.15 Je.2.31 3.22 9.17 13.22 17.15 27.7 31.9 38.25 40.4 46.18 49.4 La.1.4,22 Eze. 12.16 13.18 21.19,20,27 32.11 33.3 31.33 36.8 Ho.6.1,3 10.12 Joel 1.15 2.31 Jonah 1.7 Mi.4.8 Hab.2.3 Z.p.2.2 Zec.1.21 14.5 Mal.3.1 4.6 Mat.2.6 5.24 6.10 7.15 8.7,8,9,11 11.3,28 16.24 17.10,11 19.21 22.4 24.14,42 25.34 Mar.8.34 10.14,21 12.7 Lu.7.8, 19,20 9.23 10.1 11.2 13.7,14 14.27 17.20 18.16,22 19.13 20. 14,16 22.18 Jno.1.39 3.26 5.14, 40 6.37,44,65 7.34,37 8.14 13.19 14.18,23 17.11,13 21.22,23 Ac.1. 11 2.20 3.19 7.34 8.24 9.38 13.40 16.9 19.4 24.23 26.7,22 Ro.3.8 †9.9 1Co.4.5 11.26,34 15.35 16.2,10,12 2Co.1.15 12.20 Ga.2.21 3.14,19 2Th.1.10 2.3 1Ti.4.8,13 2Ti.3.1 4.3 Tit.3.12 He.4.16 7.25 10.7,9,37 Ja.4.1 5.1 2Pe.3.9,10 1Jno.2.18 3Jno. 10 Re.2.5,25 3.3,11 6.1,3,5,7 16.15 18.10 22.7,17,20.
COME *again.* Ge.28.21 Ex.14.26 Le.14.43 Ju.8.9 13.8 1Ki.2.41 12.5 17.21 2Ch.10.5 Ezr.6.21 Ne.8.17 Ps.126.6 Pr.3.28 Je.37.8 La.1.11† Lu.10.35 Jno.14.3,28 2Co.2.1 12.21 13.2.
COME *down.* Ge.45.9 Ex.3.8 19. 11 Nu.11.17 Deut.28.24 Ju.7.24 15.12 1Sa.6.21 23.11,20 2Ki.1. 4,6,9,10,11,12,16 Ne.6.3 Ps.7.16 72.6 144.5 Is.34.5 47.1 64.1 Je.13.18 21.13 48.18 Eze.26.16 27.29 30.6 Da.5.20† Joel 3.11 Mat.24.17 27.40,42 Mar.15.30 Lu.9.54 19.5 Jno.4.49 Ac.14.11 Re.12.12 13.13 20.1.
COME *forth.* Ge.15.4 1Sa.14.11 1Ki.2.30 2Ki.10.25 Job 23.10 Ps.17.2 88.8 Ec.7.18 Is.11.1 48.1 Je.4.4 37.5,7 46.9 48.45 Eze.21.19 Da.3.26 9.22 Joel 3.18 Mi.5.2 Zec.2.6 Mat.13.49 15.18 Mar.9.29 Lu.12.37 Jno.5.29 11.43 Ac.7.7.
COME *hither.* Ge.15.16 Ju.16.2 Ru.2.14 1Sa.10.22 16.11 2Sa. 14.32 20.16 2Ki.8.7 Pr.25.7 Da.3.26 Mat.8.29 Jno.4.15,16 Ac.17.6 Re.4.1 11.12 17.1 21.9.
COME *in or into.* Ge.6.18 19.31 24.31 Ex.12.23 28.43 Le.16.26,28 Nu.19.7 27.21 31.24 Deut.31.2 Jos.14.11 23.1† 1Ki.1.14 3.7 14.6 15.17 2Ki.4.4 11.9 2Ch. 1.10 16.1 23.6 Ne.2.7 Es.5.12 6.5 Ps.24.7,9 69.1 96.8 109.18 Ca.4.16 Is.19.1,23 24.10 59.19 Je.17.19 51.50,51 Eze.11.5 38.10 Mi.5.5 Mat.10.12 16.27 24.5 25. 31 Mar.13.6 Lu.11.33 12.38,46 14.23 16.28 21.8 Jno.5.43 6.14 11.27 Ac.16.15 Ro.11.25 1Co. 14.23,24 Ja.2.2 Re.3.20.
COME *near.* Ge.12.11 20.4 Ex. 12.48 16.9 28.43 30.20 Nu.16.5, 40 Jos.10.24 1Sa.10.20 Ps.32.9 119.169 Is.41.1,21† 48.16 50.8 Eze.18.6 40.46 44.15,16 Am.6.3 Mal.3.5 Lu.19.41 Ac.23.15.
COME *nigh.* Ex.34.30 Le.10.3 21. 21,23 Nu.18.4 Deut.20.2 Lu.10. 9,11.
COME *not.* Ex.19.15 24.2 Nu.14. 30 16.12,14 Deut.23.10 Jos.3.4 23.7 Ju.16.17 2Sa.14.29 1Ki.13. 22 2Ki.19.32,33 2Ch.35.21 Ezr. 10.8 Ne.13.1 Job 3.6 13.16 Ps. 32.6 69.27 91.7 132.3 Pr.5.8 Is.7.17,25 28.15 32.10 37.33,34 54.14 65.5 Je.37.19 Eze.16.16 44.13 Ho.4.15 9.4 Zec.14.8 Mat. 22.3 Mar.2.4 Lu.8.19 14.20 Jno. 5.24,40 7.34,36 11.56 15.22 16.7 1Co.4.18.
COME *out.* Ge.15.14 17.6 24.13 35.11 Le.16.17 Nu.11.20 12.4 20.18 22.5,11 33.38 Deut.28.7 Ju.9.15,29 1Sa.2.3 11.3,10 24. 14 2Sa.16.7 1Ki.6.1 20.17 2 Ki.5.11 18.31 19.9 Ps.14.7 68. 31 Pr.12.13 Is.34.3 36.16 Na. 1.11 Mat.5.26 26.55 Mar.1.25 5.8 14.48 Lu.4.35 8.29 22.52 Jno.1.46 7.41 Ac.16.18 Ro.11.26 2Co.6.17 He.7.5 Re.16.13 18.4.
COME *to pass.* Ex.4.8,9 Nu.11.23 17.5 Deut.7.12 11.13 13.2 28.1 Jos.23.14 Ju.13.12,17 21.3 1Ki. 13.32 Is.7.7 14.24 42.9 Je.17. 24 32.24 Eze.12.25 24.14 Da. 2.29 Ho.1.5 Joel 2.32 Am.8.9 Zec.6.15 7.13 Mat.24.6 Mar.11. 23 13.29 Lu.2.15 21.7,28,31 24.12,18 Jno.13.19 14.29 Ac.3.23 Re.1.1 22.6.
COME *short.* Ro.3.23 He.4.1.
COME *together.* Job 9.32 19.12 Je.3.18 50.4 Ac.1.6 10.27 19.32 21.22 28.17 1Co.7.5 11.17,18,34 14.23,26 20.33.
COME *up.* Ex.19.13,24 24.12 33.5 34.2,3 Nu.20.5 Jos.4.16,17, 18 10.4,6 Ju.1.3 15.10 16.18 1Sa.14.10 17.25 1Ki.1.35 20.22 2Ki.16.7 18.25 2Ch.20.16 Job 7.9 Pr.25.7 Is.5.6 8.7 14.8 36.10 60.7 Je.9.21 49.19,22 50. 44 51.27,42 La.1.14 Eze.24.8 37.12 38.16 47.12† Ho.1.11 10. 8 13.15 Joel 2.20 3.9,12 Am.4. 10 Ob.21 Jonah 1.2 4.6 Mi.2. 13 Na.2.1 Zec.14.17,18 Ac.8.31, 39 10.4 Re.4.1 11.12.
COME (*passive*). Ge.6.13 18.5,21 42.21 Ex.3.9 20.20 Nu.22.11 Deut.31.11 Jos.5.14 Ju.16.2 1 Sa.4.7 9.16 2Sa.1.9 19.11 2Ki. 4.1 5.6 8.7 Ezr.9.13 Job 3.25 4.5 Ps.44.17 53.6 55.5 69.2 102.13 Is.10.28 56.1 60.1 63.4 Je.40.3 47.5 50.27,31 51.13 La. 4.18 5.1 Eze.7.2,5,6,7,10 17.12 21.25,29 39.8 Da.9.13 Am.8.2 Mi.1.9 Mat.3.7 12.28,44 18.11 Mar.1.24 4.29 14.8,41 Lu.4.34 7.34 15.27 19.9,10 Jno.3.19 4. 25 11.28 12.23 15.26 16.8,13,21 17.1 Ro.11.11 16.19 1Co.13.10 Ga.3.25 Col.1.6 1Jno.4.2,3 5.20 2Jno.7 Re.6.17 11.18 12.10 14.7 18.17 19.7.
I am **COME,** or *am I* **COME.** Ex. 18.6 Nu.22.38 Deut.26.3 1Sa. 16.2,5 2Sa.14.15,32 19.20 Ps. 69.2 Ec.1.16 Ca.5.1 Da.9.23 10.12,14 Mat.5.17 9.13 10.34,35 Lu.12.51 Jno.1.31 5.43 7.28 9.39 10.10 12.46 16.28.
COME, joined with *time.* Ge.30.33 Ex.13.14 Deut.6.20 Jos.4.6,21 22.24,28 1Sa.1.20 Ps.102.13 Pr. 31.25 Ca.2.12 Is.13.22 30.8 42. 23 Eze.7.7 Hag.1.2 Lu.9.51 Ga. 4.4 1Ti.6.19 1Pe.4.17.
Yet **COME.** Deut.12.9 Jno.2.4 7.6,8,30 8.20 11.30 Re.17.10.
COMELINESS. Is.53.2 Eze.16. 14 27.10 Da.10.8 1Co.12.23.
COMELY. 1Sa.16.18 Job 41.12 Ps.33.1 147.1 Pr.30.29 Ec.5.18 Ca.1.5,10 2.14 4.3 6.4 Is.4.2 Je.6.2 1Co.7.35 11.13 12.24.
COMERS. He.10.1.
COMEST. Ge.10.19 13.10 24.41 Deut.2.19 20.10 28.6,19 Ju.17.9 19.17 1Sa.16.4 17.43,45 2Sa. 3.13 1Ki.2.13 19.15 2Ki.5.25 Job 1.7 2.2 Je.51.61 Jonah 1.8 Mat.3.14 Lu.23.42.
COMETH. Ge.37.19 Le.11.34 Deut.18.8 23.13 1Sa.4.3 9.6 20.27,29 1Ki.14.5 2Ki.9.18,20 11.8 2Ch.23.7 Job 3.21 28.20 Ps.30.5 62.1 75.6 96.13 118.26 121.1,2 Pr.1.26,27 11.2 18.3 Ec.6.4 11.8 Ca.2.8 Is.13.9 30. 13,27 44.19† 62.11 63.1 Je.17. 6,8 43.11 La.3.37 5.4† Eze.14. 4,7 20.32 21.7 24.24 33.31,33 47.9 Da.11.16 12.12 Ho.7.1 Joel 2.1 Mi.5.6 Zec.14.1 Mal. 4.1 Mat.3.11 5.37 8.9 13.19 21.5,9 25.19 Mar.1.7 6.48 8.38 9.12 11.9 14.43 Lu.3.16 †6.47 7.8 12.37,40,43,55 13.35 17.20 18.8 19.38 Jno.3.8,20,21 4.21,23 6.35,37,45 7.27,31,42 9.4 12.15 14.6 16.2,25,32 Ac.10.32 Ro.4.9 10.17 1Co.15.24 2Co.11.28 Ep. 5.6 Col.3.6 1Th.5.2 He.11.6 Jude 14 Re.1.7 17.10.
COMETH *down.* Is.55.10 Jno.6. 33,50 Ja.1.17 Re.3.12.
COMETH *forth.* Ge.24.43 Ex.4.14 8.20 Ju.11.31 1Sa.11.7 Job 5.6 14.2 Is.28.29 Eze.33.30 Mi.1.3.
COMETH *nigh.* Nu.1.51 3.10,38 18.7.
COMETH *out.* Ex.28.35 Nu.12.12 De.28.57 1Ki.8.41 Job 20.25 37. 22 Ca.3.6 Is.26.21 42.5 Je.46. 20 Eze.4.12 Mat.15.11 24.27 Mar.7.20.
COMETH *up.* 1Sa.28.14 Ca.8.5 Is.24.18 Je.46.7 50.3 Hab.3.16 Mat.17.27.
COMFORT, *substantive.* Job 6.10 10.20 Ps.119.50,76 Is.57.6 Eze. 16.54 Mat.9.22 Mar.10.49 Lu.8. 48 Ac.9.31 Ro.15.4 1Co.14.3 2 Co.1.3,4 7.4,13 13.11 Phi.2.1,19 Col.4.11.
COMFORT, *verb.* Ge.5.29 18.5 27.42 37.35 Ju.19.5,8 2Sa.10.2 1Ch.7.22 19.2 Job 2.11 7.13 9. 27 21.34 Ps.23.4 71.21 119.76†, 82 Ca.2.5 Is.22.4 40.1 51.3,19 61.2 66.13 Je.8.18 16.7 31.13 La.1.2,17,21 2.13 Eze.14.23 Zec. 1.17 10.2 Jno.11.19 2Co.1.4. 2,7 Ep.6.22 Col.4.8 1Th.3.2 4. 18 5.11,14 2Th.2.17.
COMFORTABLE. 2Sa.14.17 Zec. 1.13.
COMFORTABLY. 2Sa.19.7 2Ch. 30.22 32.6 Is.40.2 Ho.2.14.
COMFORTED. Ge.24.67 37.35 38.12 50.21 Ru.2.13 2Sa.12.24 13.39 Job 42.11 Ps.77.2 86.17 119.52 Is.49.13 52.9 54.11 66.13 Je.31.15 Eze.5.13 14.22 31.16 32.31 Mat.2.18 5.4 Lu.16.25 Jno. 11.31 Ac.16.40 20.12 Ro.1.12 1Co.14.31 2Co.1.4 7.6,7,13 Col. 2.2 1Th.2.11 3.7.
COMFORTEDST. Is.12.1.
COMFORTER, S. 2Sa.10.3 1Ch. 19.3 Job 16.2 Ps.69.20 Ec.4.1 La.1.9,16 Na.3.7 Jno.14.16,26 15.26 16.7.
COMFORTETH. Job 29.25 Is.51. 12 66.13 2Co.1.4 7.6.
COMFORTLESS. Jno.14.18.
COMFORTS. Ps.94.19 Is.57.18.
COMING. Ge.30.30 43.20† Le. 14.48† Nu.22.16 Ju.5.28 1Sa. 16.4 29.6 2Sa.3.25 2Ki.13.20 19.27 Ps.37.13 121.8 Is.14.9 37. 28 44.7 Je.8.7 Da.4.23 Mi.7.15 Mal.3.2 4.5 Mat.16.28 24.3,27, 30,37,39,48 25.27 26.64 Mar.6.31 13.26 14.62 Lu.9.42 12.45 18.5 19.23 21.27 Jno.5.7,25,28 10.12 Ac.1.8† †7.52 9.28 16.25 13.24 1Co.1.7 15.23 16.17 2Co.7.6,7 Phi.1.26 1Th.2.19 3.13 4.15 5. 23 2Th.2.1,8,9 Ja.5.7,8 1Pe.2. 4 2Pe.1.16 3.4,12 1Jno.2.28 Re.13.11 21.2.
COMINGS. Eze.43.11.
COMMAND, *substantive.* 2Sa.23. 23† Job 39.27.
COMMAND, *verb.* Ge.18.19 Ex.8. 27 18.23 Nu.9.8 36.6 De.28.8 32.46 Jos.11.15 Ps.42.8 44.4 Is. 45.11 Je.27.4 La.1.10 Mat.4.3 19.7 27.64 Mar.10.3 Lu.4.3 8. 31 9.54 Ac.5.28 15.5 2Th.3.4, 6,12 1Ti.4.11.
***I* COMMAND.** Ex.7.2 34.11 Le. 25.21 Deut.4.2 7.11 8.11 10.13 11.8,27 12.28 13.18 24.18,22 30. 8.16 Is.5.6 Je.1.7,17 11.4 34.22 Am.9.3,4,9 Jno.15.14,17 Ac.16. 18 1Co.7.10.
COMMANDED. Ge.45.19 50.12 Ex.1.17 Le.10.13 Deut.1.18 3.18, 21 Jos.4.8 8.8 22.2 Ju.13.14 1 Sa.20.29 21.2 2Sa.13.28 21.14 2Ki.11.9 16.16 1Ch.21.17 2Ch. 8.14 14.4 32.12 33.16 Ne.13.19, 22 Es.3.2,12 4.17 8.9 Job 38.12 Is.48.5 Je.35.6,10,14,16,18 Eze. 12.7 37.7 Da.3.4,19 6.16,24 Am. 2.12 Mat.14.9,19 15.35 18.25 21. 6 28.20 Mar.6.27,39 Lu.9.21 Ac. 10.48 25.6 1Co.14.34 1Th.4.11 2Th.3.10 He.12.20 Re.9.4.
God **COMMANDED.** Ge.2.16 6.22 7.9,16 21.4 De.5.15,32,33 6.1,20 13.5 20.17 26.16 Jos.10.40 Ju.4. 6 1Ch.14.16 2Ch.35.21 Ezr.7. 23 Ps.68.28 Mat.15.4 Ac.10.33 2Co.4.6.
Lord **COMMANDED.** Ge.7.5 Ex. 7.6,10,20 12.28,50 16.16,32,34 34. 4 35.4 39.1,5,7, etc. 40.19, etc. Le.8.4,9 9.10 Nu.17.11 20.27 27.11 30.1 36.2 De.6.24 9.16 10.5 1Sa.13.14 2Sa.17.14† 24.19 1Ch.21.27 24.19 Ps.106.34 133.3 Je.13.5 La.1.17 Ac.13.46,47.
Lord or *God* **COMMANDED** (*implicitly*). Ge.3.11,17 Ex.23.15 Le. 7.38 10.1 De.17.3 18.20 Jos.1.9 7.11 13.6 Ju.2.20 2Sa.7.7,11 1Ki.11.10 17.4,9 1Ch.16.15,40 17.6,10 Ps.7.6 33.9 105.8 111.9 119.4,138 148.5 Is.13.3 34.16 45. 12 Je.7.23,31 11.8 17.22 19.5 23.32 29.23 32.35 50.21 La.2.17 Eze.9.11 24.18 37.10 Zec.1.6 Mal.4.4 Lu.14.22 Ac.10.42.
Moses **COMMANDED.** Nu.16.47 De.31.29 33.4 Jos.1.7 22.2 1Ch. 15.15 Mat.8.4 Mar.1.44 Lu.5.14 Jno.8.5.
COMMANDEDST. Ne.1.7,8 9.14 Je.32.23.
COMMANDER. Is.55.4.
COMMANDEST. Jos.1.16,18 Je 32.23 Ac.23.3.
COMMANDETH. Nu.32.25 Job 9.7 36.10,32 37.12 Ps.107.25 La. 3.37 Am.6.11 Mar.1.27 Lu.4.36 8.25 Ac.17.30.
COMMANDING. Ge.49.33 Mat. 11.1 Ac.24.8 1Ti.4.3.
COMMANDMENT. Ex.34.32 Nu. 15.31 23.20 27.14 De.30.11 1Ki. 2.43 2Ki.18.36 1Ch.12.32 28.21 2Ch.8.13,14† 19.10 30.12 31.5 Ezr.8.17 10.3 Ne.11.23 13.5† Es. 1.12 2.20 3.3 9.1 Job 23.12 Ps. 119.96 147.15 Pr.6.23 8.29 13.13 19.16 Ec.8.5 Is.36.21 Je.35.14 Da.3.22 9.23 Ho.5.11 Mal.2.1,4 Mat.15.3,6 22.36,38 Mar.7.8,9 12. 30,31 Lu.15.29 23.56 Jno.10.18 12.49,50 14.31 15.12 Ac.15.24 17. 15 23.30 25.23 Ro.7.8,9,10,11,12, 13 13.9 16.26 1Co.7.6 2Co.8.8 Ep.6.2 1Ti.1.1,5 Tit.1.3 He.7. 16,18 11.22,23 2Pe.2.21 3.2 1Jno.2.7 3.11†,23 4.21 2Jno.4,6. *Give* or *given* **COMMANDMENT.** Ex.25.22 De.1.3 Ezr.4.21 Ps.71. 3 Is.23.11 Na.1.14 Jno.11.57.
Keep **COMMANDMENT.** See *Keep.*
COMMANDMENT *of the Lord.* Ex. 17.1 Nu.3.39 9.18,20 10.13 24. 13 33.38 Jos.22.3 1Sa.12 14.15 13.13 15.13,24 2Sa.12.9 2Ki.24 3 2Ch.29.25 Ps.19.8 1Co.7.25.
New **COMMANDMENT.** Jno.13.34 1Jno.2.7,8 2Jno.5.
Rebelled against the **COMMANDMENT.** Nu.27.14 De.1.26,43 9. 23 La.1.18.
COMMANDMENTS. Ge.26.5 Ex. 15.26 34.28 Le.4.13,27 5.17 27. 34 Nu.15.39 De.4.13 8.11 10.4 11.13,27,28 28.13 Ju.3.4 1Sa.15. 11 1Ki.11.34 14.8 18.18 2Ki. 17.16,19 18.6 2Ch.7.10 24.20 Ezr. 9.10,14 Ps.89.31 111.7 112.1 119. 10,19,35,47,66,73,86,98,127,131,143, 151,166,172,176 Pr.2.1 7.1 10.8 Is.48.18 Mat.5.19 15.9 22.40 Mar. 7.7 10.19 12.29 Lu.1.6 18.20 Jno. 14.21 15.10 1Co.7.19 14.37 Col. 2.22 1Th.4.2 1Jno.2.4 3.24 2 Jno.6.
Do **COMMANDMENTS.** Nu.15.40 De.6.25 15.5 28.1,15 30.8 1Ch. 28.7 Ps.103.18 111.10 Re.22.14.
Not do **COMMANDMENTS.** Le.26. 14,15.
Keep **COMMANDMENTS.** See *Keep.*
COMMEND. Lu.23.46 Ac.20.32 Ro.3.5 16.1 2Co.3.1 5.12 10.12.
COMMENDATION. 2Co.3.1.
COMMENDED. Ge.12.15 Pr.12.8 Ec.8.15 Lu.16.8 Ac.14.23 2Co. 12.11.
COMMENDETH. Ro.5.8 1Co.8.8 2Co.10.18.
COMMENDING. 2Co.4.2 6.4†.
COMMISSION, S. Ezr.8.36 Ac. 26.12.
COMMIT. Ex.20.14 Le.5.17 18. 26,29,30 Nu.5.6 De.5.18 19.20 Ju.18.1† 2Ch.21.11 Job 5.8 Ps. 31.5 37.5 Pr.16.3,12 Is.22.21 Je. 37.21 44.7 Eze.8.17 16.43 22.9 Ho.6.9 7.1 Mat.5.27 19.18 Lu. 12.48 16.11 Jno.2.24 Ro.1.32 2. 2,22 13.9 1Co.10.8 1Ti.1.18 2Ti. 2.2 Ja.2.9 1Pe.4.19 1Jno.3.9 Re.2.14,20. See *Adultery.*
COMMIT *iniquity.* 2Sa.7.14 Job 34.10 Je.9.5 Eze.3.20 33.13.
COMMIT *trespass.* Le.5.15 Nu.5. 12 31.16 Jos.22.20.
COMMIT *whoredom* or *whoredoms.* Le.20.5 Nu.25.1 Eze.16.17,34 20. 30 23.43 Ho.4.10,13,14.
COMMITTED. Ge.39.8,22 Le.4.35 18.30 20.23 Nu.15.24 De.17.5 21. 22 Ju.20.6 1Ki.8.47 14.22,27 1Ch. 10.13 2Ch.12.10 Je.2.13 5.30 16. 10 44.3,9 Eze.16.26,51 18.21,22, 28 20.43 24.3,7 33.16 Ho.1.2 4. 18 Mar.15.7 Lu.12.48 Jno.5.22 Ac.8.3 25.11,25 27.40 28.17 Ro. 3.2 1Co.9.17 10.8 2Co.5.19 12. 21 Ga.2.7 1Ti.1.11 6.20 2Ti.1. 12 Tit.1.3 Ja.5.15 1Pe.2.23 Jude 15 Re.17.2 18.3,9. See *Abominations.*
COMMITTED *iniquity.* Ps.106.6 Eze.33.13,18 Da.9.5.
COMMITTED *trespass.* Le.5.7 Jos. 7.1 22.16,31 Eze.15.8 20.27.
COMMITTEST, ETH, ING. Ps. 10.14 Eze.8.6 33.15 Ho.4.2 5.3 Jno.8.34 1Co.6.18 1Jno.3.4,8.
COMMODIOUS. Ac.27.12.
COMMON. Nu.16.29 Deut.20.6† 28.30† 1Sa.21.4,5 Ec.6.1 Je. 31.5 Eze.23.42 Mat.27.27 Mar. 7.2† Ac.2.44 4.32 5.18 10.14, 15,28 11.8,9 Ro.14.14† 1Co. 10.13 Tit.1.4 Jude 3.
COMMON *people.* Le.4.27 Je.26.23 Mar.12.37.
COMMON-*wealth.* Ep.2.12.
COMMONLY. See *Reported.*
COMMOTION, S. 2Ch.29.8† Je. 10.22 Lu.21.9.
COMMUNE. Ex.25.22 1Sa.18.22 19.3 Job 4.2 Ps.4.4 64.5 77.6.
COMMUNED. Ge.23.8 34.6,8 42.24 Ju.9.1 1Sa.9.25 25.39 1 Ki.10.2 2Ki.22.14 2Ch.9.1 Ec. 1.16 Da.1.19 Zec.1.14 Lu.6.11 22.4 24.15 Ac.24.26.
COMMUNICATE. Ga.6.6 Phi. 4.14 1Ti.6.18 He.13.16.
COMMUNICATED. Ga.2.2 Phi. 4.15.
COMMUNICATION, S. 2Sa.3.17 2Ki.9.11 Mat.5.37 Lu.24.17 1Co.15.33 Ep.4.29 Col.3.8 Phile.6.
COMMUNING. Ge.18.33 Ex. 31.18.
COMMUNION. 1Co.10.16 2Co. 6.14 13.14.
COMPACT. Ps.122.3.
COMPACTED. Ep.4.16.
COMPANY, *substantive.* Ge.30.11† 32.8,21 35.11 Nu.16.6,16,40 22.4 26.9 27.3 Ju.9.37 18.23 1Sa. 10.5 19.20 30.15 2Ki.5.15 9.17 2Ch.24.24 Job 16.7 34.8 Ps. 55.14 68.27†,30 84.7† 106.17,18 Pr.24.19† 29.3 Ca.1.9 6.13 Eze.16.40 23.46 32.22 38.7 Ho. 6.9 Lu.2.44 6.17,22 9.14,38 24.22 Ac.4.23 10.28 15.22 17.5 21.8 Ro.15.24 1Co.5.11 2Th. 3.14 He.12.22 Re.18.17.
Great **COMPANY.** Ge.50.9 2Ch.

9.1 20.12 Ps.68.11 Je.31.8 Eze. 17. 17 Jno.6.5 Ac.6.7.

COMPANY, *verb.* 1 Co.5.9.

COMPANIED. Ac.1.21.

COMPANIES. Ju.7.16,20 9.34,43 1 Sa.11.11 13.17 2 Ki.5.2 11.7† Ne.12.31,40 Job 6.19 Is.21.13 57.13 Mar.6.39.

COMPANION. Ex.32.27 Ju.14.20 15.6 1 Ch.27.33 Job 30.29 Ps. 119.63 Pr.13.20 28.7,24 Ca.1.15† Mal.2.14 Phi.2.25 Re.1.9.

COMPANIONS. Ju.11.38 14.11 Job 35.4 41.6 Ps.45.14 122.8 Ca.1.7 8.13 Is.1.23† Eze.37.16 Da.2.17 Ac.19.29 He.10.33.

COMPARABLE. La.4.2.

COMPARE, ED, ING. Ps.89.6 Pr.3.15 8.11 Ca.1.9 Is.40.18 46.5 Ro.8.18 1 Co.2.13 2 Co. 10.12.

COMPARISON. Ju.8.2,3 Hag. 2.3 Mar.4.30.

COMPASS, *substantive.* Ex.27.5 38.4 2 Sa.5.23 2 Ki.3.9 Pr.8.27 Is.44.13 Ac.28.13.

COMPASS, *verb.* Nu.21.4 Jos.6. 3,4 2 Sa.24.2† 2 Ki.11.8 2 Ch. 23.7 Job 16.13 40.22 Ps.5.12 7.7 17.9 26.6 32.7,10 49.5 140.9 142.7 Pr.4.9† Is.50.11 Je.31.22 Hab.1.4 Mat.23.15 Lu.19.43.

COMPASSED. Ge.19.4 Deut.2.1 Jos.6.11 Ju.11.18 16.2 1 Sa. 23.26 2 Sa.22.5 2 Ki.6.15 2 Ch. 21.9 Job 19.6 26.10 Ps.17.11 18.4 22.12,16 116.3 Ec.7.25† La.3.5 Zec.14.10† Lu.21.20 He. 5.2.

COMPASSED *about.* Deut.32.10† 2 Sa.18.15 22.6 2 Ki.6.14 8.21 2 Ch.18.31 Ps.18.5 40.12 88.17 109.3 118.10,11,12 Jon.2.3 He. 11.30 12.1 Re.20.9.

COMPASSEST, ETH. Ge.2.11,13 Ps.73.6 139.3 Ho.11.12.

COMPASSION. 1 Ki.8.50 2 Ch. 30.9 Mat.9.36 14.14 18.27 Mar. 1.41 6.34 1 Pe.3.8 1 Jno.3.17.

Full of **COMPASSION.** Ps.78.38 86.15 111.4 112.4 145.8.

Have or *had* **COMPASSION.** Ex. 2.6 Deut.13.17 30.3 1 Sa.23.21 1 Ki.8.50 2 Ki.13.23 2 Ch.36. 15,17 Is.49.15 Je.12.15 La.3.32 Mi.7.19 Mat.15.32 18.33 20.34 Mar.5.19 8.2 9.22 Lu.7.13 10.33 15.20 Ro.9.15 He.52 10.34 Jude 22.

COMPASSIONS. La.3.22 Zec. 7.9.

COMPEL. Le.25.39 Mat.5.41 Mar.15.21 Lu.14.23.

COMPELLED, EST. 1 Sa.28.23 2 Ch.21.11 Mat.27.32 Ac.26.11 2 Co.12.11 Ga.2.3,14.

COMPLAIN, ED, ING. Nu.11.1 Ju.21.22 Job 7.11 31.38 Ps.77.3 144.14 La.3.39.

COMPLAINERS. Nu.11.1† Jude 16.

COMPLAINT, S. 1 Sa.1.16 Job 7.13 9.27 10.1 21.4 23.2 Ps.55. 2 142.2 Ac.25.7 Col.3.13†.

COMPLETE. Le.23.15 Col.2.10 2.12.

COMPOSITION. Ex.39.32,37.

COMPOUND, ETH. Ex.30.25,33.

COMPREHEND. Job 37.5 Ep. 3.18.

COMPREHENDED. Is.40.12 Jno. 1.5 Ro.13.9.

CONCEAL, ED, ETH. Ge.37.26 De.13.8 Job 6.10 27.11 41.12 Ps.40.10 Pr.11.13 12.23 25.2 Je.50.2.

CONCEIT, S. Pr.18.11 26.5,12, 16 28.11 Ro.11.25 12.16.

CONCEIVE, ING. Ge.30.38 Nu. 5.28 Ju.13.3,5,7 Job 15.35 Ps. 51.5 Is.7.14 33.11 59.4,13 Eze. 38.10† He.11.11 Lu.1.31.

CONCEIVED. Ge.4.1,17 16.4 21.2 25.21 29.32,33 30.5,23,39 31.10 38.3,4,5,18 Ex.2.2 Le.12.2 Nu. 11.12 1 Sa.1.20 2.21 2 Sa.11.5 2 Ki.4.17 Job 3.3 Ps.7.14 Ca.3.4 Is.8.3 Je.49.30 Ho.1.3 2.5 Mat. 1.20 Lu.1.36 2.21 Ac.5.4 Ro. 9.10 Ja.1.15.

CONCEPTION. Ge.3.16 Ru.4.13 Ho.9.11.

CONCERN, ETH. Eze.12.10 Ac. 28.31 2 Co.11.30.

CONCERNING. Ge.19.21 Ex.6.8 Le.4.26 5.6 6.3 Nu.10.29 14.30 1 Ki.11.10 2 Ki.20.1† Ne.1.2 Ps.90.13 135.14 Ec.7.10 Is.5.20† 30.7 38.1† 45.11 Je.16.3 27.19 Eze.14.22 21.28 47.14 Da.2.18 6.17 Mat.16.11 Mar.5.16 Lu.24.27 Ac.13.34 28.22 Ro.9.5 11.28 16.19 2 Co.11.21 Ep.5.32 Phi.4. 15 1 Ti.6.21 2 Ti.2.18 3.8 1 Pe. 4.12. See *Him, Me, Thee, Them, Us, You.*

CONCISION. Joel 3.14† Phi.3.2.

CONCLUDE. Ro.3.28.

CONCLUDED. Ac.21.25 Ro.11.32 Ga.3.22.

CONCLUSION. Ec.12.13.

CONCORD. 2 Co.6.15.

CONCOURSE. Pr.1.21 Ac.19.40.

CONCUBINE. Ju.19.2,29 20.4 2 Sa.3.7 21.11.

CONCUBINES. Ge.25.6 2 Sa.5.13 16.22 19.5 20.3 1 Ki.11.3 2 Ch. 11.21 Es.2.14 Ca.6.8,9 Da.5.3,23.

CONCUPISCENCE. Ro.7.7†,8 Col.3.5 1 Th.4.5.

CONDEMN. Ex.22.9 De.25.1 Job 9.20 10.2 34.17 40.8 Ps. 37.33 94.21 109.31 Pr.12.2 Is. 50.9 54.17 Mat.12.41,42 20.18 Mar.10.33 Lu.6.37 11.31,32 Jno. 3.17 8.11 2 Co.7.3 1 Jno.3.20,21.

CONDEMNATION. Lu.23.40 Jno. 3.19 5.24 Ro.5.16,18 8.1 1 Co. 11.34 2 Co.3.9 1 Ti.3.6 Ja.3.1 5.12 Jude 4.

CONDEMNED. 2 Ch.36.3 Job 32.3 Ps.109.7 Am.2.8 Mat.12.7,37 27.3 Mar.14.64 Lu.24.20 Jno.3. 18 8.10 Ro.8.3 1 Co.11.32 Tit. 2.8 3.11 He.11.7 Ja.5.6,9 2 Pe. 2.6.

CONDEMNEST, ETH, ING. 1 Ki. 8.32 Job 15.6 Pr.17.15 Ac.33.27 Ro.2.1 8.34 14.22.

CONDESCEND. Ro.12.16.

CONDITION, S. 1 Sa.11.2 Da. 11.17† Lu.14.32.

CONDUCT, ED. 2 Sa.19.15,31,40 Ac.17.15 1 Co.16.11.

CONDUIT. 2 Ki.18.17 20.20 Is. 7.3 36.2 Eze.31.4†.

CONFECTION. Ex.30.35.

CONFECTIONARIES. 1 Sa.8.13.

CONFEDERACY. Is.8.12 Ob.7.

CONFEDERATE. Ge.14.13 Ps.83.5 Is.7.2.

CONFERENCE. Ga.2.6.

CONFERRED. 1 Ki.1.7 Ac.4.15 25.12 Ga.1.16.

CONFESS. Le.5.5 16.21 26.40 Nu.5.7 1 Ki.8.33,35 2 Ch.6.24,26 Ne.1.6 Job 40.14 Ps.18.49† 32.5 Mat.10.32 Lu.12.8 Jno.9.22 12. 42 Ac.23.8 24.14 Ro.10.9 14.11 15.9 Phi.2.11 Ja.5.16 1 Jno.1.9 4.15 2 Jno.7 Re.3.5.

CONFESSED, ETH, ING. Ezr.10. 1 Ne.9.2 Pr.28.13 Da.9.20 Mat. 3.6 Jno.1.20 Ac.19.18 He.11.13 13.15† 1 Jno.4.2,3.

CONFESSION. Jos.7.19 2 Ch.30. 22 Ezr.10.11 Da.9.4 Ro.10.10 1 Ti.6.13.

CONFIDENCE. Ju.9.26 2 Ki.18, 19 Job 4.6 18.14 31.24 Ps.65.5 118.8,9 Pr.3.26 14.26 21.22 25. 19 Is.30.15 36.4 Je.48.13 Eze. 28.26 29.16 Mi.7.5 Ac.28.31 2 Co.1.15 2.3 7.16 8.22 10.2 11. 17 Ga.5.10 Ep.3.12 Phi.1.25 3. 3,4 2 Th.3.4 Phile.21 He.3.6,14 10.35 11.1† 1 Jno.2.28 3.21 5.14.

CONFIDENCES. Je.2.37.

CONFIDENT. Ps.27.3 Pr.14.16 Ro.2.19 2 Co.5.6,8 9.4 Phi.1.6,14.

CONFIDENTLY. 1 Ki.4.25† Ps. 16.9† Eze.38.11† 39.6† Lu.22.59.

CONFIRM. Ru.4.7 1 Ki.1.14 2 Ki.15.19 Es.9.29,31 Ps.68.9 Is. 35.3 Eze.13.6 Da.9.27 11.1 Ro. 15.8 1 Co.1.8 2 Co.2.8.

CONFIRMATION. Phi.1.7 He.6. 16.

CONFIRMED. 2 Sa.7.24 2 Ki.14. 5 1 Ch.14.2 16.17 2 Ch.25.3† Es. 9.32 Ps.105.10 Da.9.12 Ac.15.32 1 Co.1.6 Ga.3.15,17 He.2.3 6.17.

CONFIRMETH, ING. Nu.30.14 De.27.26 Is.44.26 Mar.16.20 Ac. 14.22 15.41.

CONFISCATION. Ezr.7.26.

CONFLICT. Ps.39.10† Phi.1.30 Col.2.1.

CONFORMABLE. Phi.3.10.

CONFORMED. Ro.8.29 12.2.

CONFOUND. Ge.11.7,9 Je.1.17 1 Co.1.27.

CONFOUNDED. 2 Ki.19.26 Job 6.20 Ps.35.4 69.6 71.13,24 83.17 97.7 129.5 Is.1.29 19.9 37.27 Je.9.19 10.14 17.18 46.24 48.20 49.23 50.2,12 51.17,47,51 Eze. 16.52,54,63 Mi.7.16 Zec.10.5 Ac. 2.6 9.22.

Ashamed and **CONFOUNDED.** Ps. 40.14 70.2 Is.24.23 41.11 45.16 54.4 Je.14.3 15.9 22.22 31.19 Eze.36.32 Mi.3.7.

Not **CONFOUNDED.** Ps.22.5 Is. 45.17 50.7 1 Pe.2.6.

CONFUSED. Is.9.5 Ac.19.32.

CONFUSION. Ge.11.9† Le.18.23 20.12 1 Sa.20.30 Ezr.9.7 Job 10. 15 Ps.35.4 44.15 70.2 71.1 109. 29 Is.21.10 30.3 34.11 41.29 45. 16 61.7 Je.3.25 7.19 20.11 Da. 9.7,8 Ac.19.29 1 Co.14.33 Ja.3.16.

CONGEALED. Ex.15.8.

CONGRATULATE. 1 Ch.18.10.

CONGREGATION. Le.4.21 10.17 16.33 Nu.1.16 10.7 14.27 15.15 16.21,45,47 19.20 27.16 35.12 Jos.9.27 20.6 Ju.20.1 21.5 1 Ki.12.20 2 Ch.30.24 Ezr.10.8 Ne. 13.1 Job 15.34 30.28 Ps.1.5 22. 22 26.5 58.1 74.2,19 75.2 82.1 89.5 107.32 111.1 Pr.5.14 21.16 Is.14.13 Je.6.18 30.20 La.1.10 Ho.7.12 Joel 2.16 Ac.13.43.

All the **CONGREGATION.** Le.8.3 16.17 24.14,16 Nu.14.10 15.35 16.3,22 26.27 25.6 27.19.22 Jos. 8.35 9.18 22.20 1 Ki.8.14,55 1 Ch.29.28 2 Ch.23.3 29.28 Ne.5. 13 8.17.

Elders of the **CONGREGATION.** Le. 4.15 Ju.21.16.

Great **CONGREGATION.** 1 Ki.8. 65 2 Ch.7.8 30.13 Ezr.10.1 Ps. 22.25 35.18 40.9,10.

CONGREGATION *of Israel.* Ex.12. 6,19,47 Le.4.13 Nu.16.9 2 Ch. 5.6 24.6.

CONGREGATION *of the Lord.* Nu. 16.3 27.17 31.16 De.23.1,2,3 Jos. 22.17 1 Ch.28.8 Mi.2.5.

Tabernacle of the **CONGREGATION.** Ex.29.10,32 30.26 33.7 Le.8.3, 13 4.5 10.7,9 16.16,33 Nu.4.3, 23,25,30,35,39,43 8.9 12.4 14.10 17.4 18.4 25.6 De.31.14 Jos.18. 1 1 Ki.8.4 2 Ch.1.3 5.5. See *Door. Tent of the* **CONGREGATION.** Ex. 39.32 40.2,22,24,26,34,35.

Whole **CONGREGATION.** Ex.16.2 Nu.3.7 Jos.22.18 Ju.21.13 2 Ch. 6.3 Ezr.2.64 Ne.7.66 Pr.26.26.

CONGREGATIONS. Ps.26.12 68. 26 74.4.

CONIAH, the strength or stability of the Lord. Je.22.24,28 37.1.

CONQUER. Re.6.2.

CONQUERORS. Ro.8.37.

CONSCIENCE. Ec.10.20† Jno.8. 9 Ac.23.1 24.16 Ro.2.15 9.1 13.5 1 Co.8.7,10,12 10.25,27,28, 29 2 Co.1.12 4.2 1 Ti.1.5,19 3.9 4.2 2 Ti.1.3 Tit.1.15 He.9.9,14 10.2,22 13.18 1 Pe.2.19 3.16,21.

CONSCIENCES. 2 Co.5.11.

CONSECRATE. Ex.28.3,41 29 9.35 30.30 32.29 Le.8.33 Nu. 6.12 1 Ch.29.5 2 Ch.13.9 Eze. 43.26 Mi.4.13.

CONSECRATED, *verb.* Nu.3.3 Jos.6.19 Ju.17.5,12 1 Ki.13.33 2 Ch.29.31 31.6 Ezr.3.5 He.7.28 10.20.

CONSECRATED, *adjective.* 2 Ch. 29.33.

CONSECRATION, S. Ex.29.22,34 Le.7.37 8.28,31,33 Nu.6.7,9.

CONSENT, ED, ING. Ge.34.15, 23 De.13.8 Ju.11.17 1 Ki.20.8 2 Ki.12.8 Ps.50.18 Pr.1.10 Da. 1.14 Lu.23.51 Ac.8.1 18.20 22. 20 Ro.1.32† 7.16 1 Ti.6.3.

CONSENT, *substantive.* 1 Sa.11.7 Ps.83.5 Ho.6.9 Zep.3.9 Lu.14.18 1 Co.7.5.

CONSIDER. Le.13.13 De.4.39 32.29 Ju.18.14 1 Sa.12.24 25.17 Job 11.11 23.15 34.27 37.14 Ps. 5.1 8.3 9.13 13.3 25.19 37.10 45.10 48.13 50.22 64.9 119.95, 153,159 Pr.6.6 23.1 24.12 Ec. 5.1 7.13,14 Is.1.3 5.12 14.16 18.4 41.20 43.18 52.15 Je.2.10 23.20 30.24 La.2.20 5.1 Eze. 12.3 Da.9.23 Ho.7.2 Hag.1.5,7 2.15,18 Mat.6.28 Lu.12.24,27 Jno.11.50 Ac.15.6 2 Ti.2.7 He. 3.1 7.4 10.24 12.3.

CONSIDERED, EST. 1 Ki.3.21 5.8 Job 1.8 2.3 Ps.31.7 Pr. 24.32 Ec.4.1,4 9.1 Je.33.24 Da.7.8 Mat.7.3 Mar.6.52 Ac. 12.12 Ro.4.19.

CONSIDERETH, ING. Ps.33.15 41.1 Pr.21.12,29† 28.22 29.7 31.16 Is.44.19 57.1 Eze.18.14,28 Da.8.5 Ga.6.1 He.13.7.

CONSIST, ETH. Lu.12.15 Col. 1.17.

CONSOLATION. Je.16.7 Lu. 2.25 6.24 Ac.4.36 15.31 Ro. 15.5 2 Co.1.5,6,7 7.7 Phi.2.1 2 Th.2.16 Phile.7 He.6.18.

CONSOLATIONS. Job 15.11 21.2 Is.66.11.

CONSORTED. Ac.17.4.

CONSPIRACY. 2 Sa.15.12 2 Ki. 12.20 14.19 15.15,30 17.4 2 Ch. 25.27 Je.11.9 Eze.22.25 Ac.23. 13.

CONSPIRATORS. 2 Sa.15.31.

CONSPIRED. Ge.37.18 1 Sa.22. 8,13 1 Ki.15.27 16.9,16 2 Ki. 9.14 10.9 15.10,25 21.23,24 2 Ch.24.21,25,26 33.25 Ne.4.8 Am. 7.10.

CONSTANT, LY. 1 Ch.28.7 Ezr. 9.8† Ps.51.10† Pr.21.28 Ac.12. 15 Tit.3.8.

CONSTELLATIONS. 2 Ki.23.5† Is.13.10.

CONSTRAIN. Ga.6.12.

CONSTRAINED, ETH. 2 Ki.4.8 Job 32.18 Mat.14.22 Mar.6.45 Lu.24.29 Ac.16.15 28.19 2 Co. 5.14.

CONSTRAINT. 1 Pe.5.2.

CONSULTATION. Mar.15.1.

CONSULT, ED, ETH. 1 Ki.12.6, 8 1 Ch.13.1 2 Ch.20.21 Ne.5.7 Ps.62.4 83.3,5 Eze.21.21 Da.6.7 Mi.6.5 Hab.2.10 Mat.26.4 Jno. 12.10 Lu.14.31.

CONSULTER. Deut.18.11.

CONSUME. Ge.41.30 Ex.33.3,5 Le.26.16 De.5.25 7.16 28.38,42 32.22 Jos.24.20 1 Sa.2.33 2 Ki. 1.10,12 Job 15.34 20.26 24.19 Ps.37.20 39.11 49.14 78.33 Is. 7.20 10.18 27.10 Je.49.27 Eze. 4.17 13.13 21.28 22.15 24.10 35.12 Da.2.44 Ho.11.6 Zep.1. 2,3 Zec.5.4 14.12 2 Th.2.8 Ja. 4.3.

CONSUME *them.* Ex.32.10,12 Nu.16.21,45 De.7.22 1 Sa.15.18† 2 Ch.18.10† Ne.9.31 Es.9.24† Ps.59.13 Je.8.13 14.12 Eze.20. 13 Lu.9.54.

CONSUMED. Ge.19.15,17 31.40 Ex.3.2 15.7 22.6 Le.9.24 Nu. 11.1 12.12 16.26,35 21.28 25.11 32.13 De.2.16 Ju.6.21 1 Sa.27.1† 2 Sa.13.39† 21.5 1 Ki.18.38 2 Ki.1.10,12 2 Ch.7.1 8.8 Ne.2.3, 13 Job 1.16 4.9 6.17 7.9 19.27 33.21 Ps.6.7 31.9,10 39.10 64.6† 71.13 73.19 78.63 90.7 102.3 104.35 119.87,139 Pr.5.11 22.8† Is.16.4 29.20 64.7 Je.5.3 6.29 12.4 20.18 36.23 44.18 La.2.22 3.22 Eze.19.12 22.31 24.11 43.8 Mal.3.6 Ga.5.15.

Shall be **CONSUMED.** Nu.14.35 17.13 1 Sa.12.25† Is.1.28 66.17 Je.14.15 16.4 44.12,27 Eze.5.12 13.14 34.29 47.12 Da.11.16.

CONSUMED, with *till* or *until.* De. 2.15 28.21 Jos.5.6 10.20 1 Sa. 15.18 2 Sa.22.38 1 Ki.22.11 2 Ki. 13.17,19 2 Ch.18.10 Ezr.9.14 Ps. 18.37 Je.9.16 24.10 27.8 49.37.

CONSUMETH, ING. De.4.24 9.3 Job 13.28 22.20 31.12 Is.5.24 He. 12.29.

CONSUMMATION. Da.9.27.

CONSUMPTION. Le.26.16 De. 28.22 Ju.20.40† Is.10.22,23 28.22.

CONTAIN. 1 Ki.8.27 2 Ch.2.6 6. 18 Eze.45.11 Jno.21.25 1 Co.7.9.

CONTAINED, ETH, ING. Eze.23. 32 Jno.2.6 Ro.2.14 Ep.2.15 1 Pe. 2.6.

CONTEMN, ED, ETH. Ps.10.13 15.4 107.11 Ca.8.7 Is.16.14 Eze. 21.10,13.

CONTEMPT. Ge.38.23† Es.1.18 Job 12.21 31.34 Ps.107.40 119.22 123.3,4 Pr.18.3 Is.23.9 Da.12.2.

CONTEMPTIBLE. Mal.1.7,12 2. 9 2 Co.10.10.

CONTEMPTUOUSLY. Ps.31.18.

CONTEND. De.2.9,24 Job 9.3 13. 8 Pr.28.4 Ec.6.10 Is.49.25 50.8 57.16 Je.12.5 18.19 Am.7.4 Mi. 6.1 Jude 3.

CONTENDED. Ne.13.11,17,25 Job 31.13 Is.41.12 Ac.11.2.

CONTENDEST. Job 10.2.

CONTENDETH. Job 40.2 Pr.29.9.

CONTENDING. Jude 9.

CONTENT. Ge.37.27 Ex.2.21 Le. 10.20 Jos.7.7 Ju.17.11 19.6 2 Ki. 5.23 6.3 Job 6.28 Pr.6.35 Mar. 15.15 Lu.3.14 Phi.4.11 1 Ti.6.8 He.13.5 3 Jno.10.

CONTENTION. Ge.26.20† Ps.95. 8† Pr.13.10 17.14 18.6 22.10 Is. 41.12† Je.15.10 Hab.1.3 Ac.15. 39 Phi.1.16 1 Th.2.2.

CONTENTIONS. Pr.18.18,19 19. 13 21.9† 23.29 27.15 1 Co.1.11 Tit.3.9.

CONTENTIOUS. Pr.21.19 26.21 27.15 Re.2.8 1 Co.11.16.

CONTENTMENT. 1 Ti.6.6.

CONTINUAL. Ex.29.42 Nu.4.7 2 Ki.25.30 2 Ch.2.4 Pr.15.15 Is. 14.6 Je.48.5 52.34 Eze.39.14 Lu. 18.5 Ro.9.2. See *Burnt-offerings.*

CONTINUALLY. Ge.6.5 Ex.28. 30 29.38 Le.24.2 1 Sa.18.29 2 Sa. 9.7 2 Ki.25.29 1 Ch.16.11 2 Ch. 12.15 36.15† Job 1.5 Ps.34.1 35. 27 38.17 49.11,16 42.3 44.15 50. 8 52.1 79.4 71.3,6,14 73.23 74. 23 109.15 119.44,109,117 140.2 Pr.6.14,21 Is.21.8 49.16 51.13 52.5 58.11 60.11 65.3 Je.6.7 52. 33 Eze.46.14 Da.6.16,20 Ho.4.18 12.6 Ob.16 Na.3.19 Hab.1.17 Zec.8.21† Lu.24.53 Ac.6.4 10.7 Ro.13.6 He.7.3 10.1 13.15.

CONTINUANCE. De.28.59 Ps.139. 16 Is.64.5 Eze.39.14† Da.1.10† Ro.2.7.

CONTINUE. Ex.21.21 Le.12.4,5 1 Sa.12.14 13.14 2 Sa.7.29 1 Ki. 2.4 Job 15.29 17.2 Ps.36.10 49. 11 72.17† 102.28 119.91 Is.5.11 65.22† Je.32.14 Da.11.8 Mat.15. 32 Jno.8.31 15.9 Ac.13.43 14. 22 26.22 Ro.6.1 11.22 Ga.2.5 Phi.1.25 Col.1.23 4.2 1 Ti.2.15 4.16 2 Ti.3.14 He 7.23 13.1 Ja. 4.13 2 Pe.3.4 1 Jno.2.24 Re.13. 5 17.10.

CONTINUED. Ge.40.4 1 Sa.1.12 2 Ch.29.28 Ne.5.16 Ps.72.17 Je. 31.32† Da.1.21 Mat.20.12† Lu. 6.12 22.28 Ac.1.14 2.42 8.13 12. 16 20.7 He.8.9 1 Jno.2.19.

CONTINUETH, ING. Job 14.2 Je. 30.23 Ac.2.46 Ro.12.12 Ga.3.10 1 Ti.5.5 He.7.24 13.14 Ja.1.25.

CONTRADICTING. Ac.13.45.

CONTRADICTION. He.7.7 12.3.

CONTRARY. Le.26.21,23,24,27,28, 40,41 Es.9.1 Eze.16.34 Mat.14. 24 Ac.17.7 18.13 23.3 26.9 Ro. 11.24 16.17 Ga.5.17 Col.2.44 1 Th.2.15 1 Ti.1.10 Tit.2.8.

CONTRARIWISE. 2 Co.2.7 Ga.2. 7 1 Pe.3.9.

CONTRIBUTION. Ro.15.26.

CONTRITE. Ps.34.18 51.17 Is. 57.15 66.2.

CONTROVERSY. De.17.8 19.17 21.5 25.1 2 Sa.15.2 2 Ch.19.8 Is. 34.8 Je.25.31 Eze.44.24 Co.4.1 12.2 Mi.6.2 1 Ti.3.16.

CONVENIENT, LY. Pr.30.8 Je. 40.4,5 Mar.16.21 14.11 Ac.24.25 Ro.1.28 1 Co.16.12 Ep.5.4 Phile.8.

CONVERSANT. Jos.8.35 1 Sa.25.15.

CONVERSATION. Ps.37.14 50.23 2 Co.1.12 Ga.1.13 Ep.2.3 4.22 Phi.1.27 3.20 1 Ti.4.12 He.13. 5,7 Ja.3.13 1 Pe.1.15,18 2.12 3. 1,2,16 2 Pe.2.7 3.11.

CONVERSION. Ac.15.3.

CONVERT, ED. Ps.51.13 Is.6.10 60.5 Mat.13.15 18.3 Mar.4.12 Lu.22.32 Jno.12.40 Ac.3.19 28. 27 Ja.5.19.

CONVERTETH, ING. Ps.19.7 Ja.5.10.

CONVERTS. Is.1.27.

CONVEY, ED. 1 Ki.5.9 Ne.2.7 Jno.5.13.

CONVICTED. Jno.8.9.

CONVINCE, ED, ETH. Job 32.12 Jno.8.46 16.8† Ac.18.28 1 Co. 14.24 Tit.1.9 Ja.2.9 Jude 15.

CONVOCATION, S. Ex.12.16 Le. 23.2,3,4,7,8,21,24,27,35,36,37 Nu. 22.18,25,26 29.1,7,12

CONEY, IES. Le.11.5 De.14.7 Ps.104.18 Pr.30.26.

COOK, S. Ge.40.17† 1 Sa.8.13 9.23,24.

COOL. Ge.3.8 Pr.17.27† Lu. 16.24.

COPIED. Pr.25.1.

COPING. 1 Ki.7.9.

COPPER, COPPER-SMITH. Ezr. 8.27 2 Ti.4.14.

COPULATION. Le.15.16,17,18.

COPY. De.17.18 Jos.8.32 Ezr. 4.11,23 5.6 7.11 Es.3.14 4.8 8.13.

COR. Eze.45.14.

CORAL. Job 28.18 Eze.27.16.

CORBAN. Mar.7.11.

CORD. Jos.2.15 Job 30.11 41.1 Ec.4.12 12.6 Is.54.2 Mi.2.5.

CORDS. Ex.35.18 Ju.15.13 Job 36.8 Ps.2.3 118.27 129.4 140.5 Pr.5.22 Is.5.18 33.20 Je.10.20 38.6,13 Eze.27.24 Ho.11.4 Jno. 2.15.

CORIANDER. Ex.16.31 Nu.11.7.

CORINTH, which is satisfied, *or* ornament, *or* beauty. Ac.18.1 19.1 1 Co.1.2 2 Co.1.1,23 2 Ti.4.20.

CORINTHIANS. Ac.18.8 2 Co. 6.11.

CORMORANT. Le.11.17 De.14. 17 Is.34.11 Zep.2.14.

CORN. Ge.41.57 42.2,19 Ex.22.6 Le.2.16 23.14 Nu.18.27 De.16.9 25.4 Jos.5.11,12 Ru.2.14 3.7 1 Sa.17.17 25.18 2 Sa.17.28 2 Ki. 19.26 Ne.5.2 Job 5.26 24.6 39.4 Ps.65.9,13 72.16 78.24 Pr.11.26 Is.17.5 37.27 62.8 Eze.36.29 Ho.2.9 10.11 14.7 Joel 1.10,17 Am.8.5 9.9 Mar.4.28 Jno.12.24 Ac.7.12 1 Co.9.9 1 Ti.5.18.

Ears of **CORN.** Ge.41.5 Le.2.14 Ru.2.2 2 Ki.4.42 Job 24.24 Mat. 12.1 Mar.2.23 Lu.6.1.

CORN-*fields.* Mat.12.1 Mar.2.23 Lu.6.1.

CORN-*floor.* Is.21.10 Ho.9.1.

*Standing-***CORN.** Ex.22.6 De.23.25 Ju.15.5.

CORN *and wine.* Ge.27.28,37 De. 7.13 11.14 12.17 14.23 16.13 18.4 28.51 33.28 2 Ki.18.32 2 Ch.31.5 32.28 Ne.5.11 10.39 13. 5,12 Ps.4.7 Is.36.17 La.2.12 Ho.2.8,22 7.14 Joel 2.19 Hag. 1.11 Zec.9.17.

CORNELIUS, of a horn. *Or* κερηλίος, *as if it were* κεράς τοῦ ἡλίου, the beam of the sun. Ac.10.1,7, 25,31.

CORNER. Le.21.5 2 Ch.28.24 Ps.118.22 Pr.7.8,12 21.9 25.24 Is.30.20 Je.48.45 51.26 Eze.46. 21 Am.3.12 Zec.10.4 Mat.21.42 Mar.12.10 Lu.20.17 Ac.4.11 26.26 1 Pe.2.7.

CORNER-*gate.* 2 Ki.14.13 2 Ch. 26.9 Je.31.38 Zec.14.10.

CORNER-*stone.* Job 38.6 Ps.118. 22 144.12 Is.28.16 Ep.2.20 1 Pe.2.6.

CORNERS. Ex.25.12,26 27.2,4 37.13 38.2 Le.19.9,27 23.22 Nu. 24.17 De.32.26 1 Sa.14.38† Ne. 9.22 Job 1.19 Is.11.12 Je.9.25, 26 25.23 49.32 Eze.7.2 45.19 Zep.3.6† Zec.9.15† Mat.6.5 Ac. 10.11 11.5 Re.7.1.

CORNET. Ex.19.13† 1 Ch.15.28 Ps.98.6 150.3† Da.3.5,10,15 Ho. 5.8 Joel 2.1†.

CORNETS. 2 Sa.6.5 2 Ch.15.14†.

CORPSE, S. 2 Ki.19.35 Is.37.36 Na.3.3 Mar.6.29.

CORPULENT. Je.50.11†.

CORRECT. Ps.39.11 94.10 Pr. 29.17 Je.2.19 10.24 30.11 46.28.

CORRECTED, ETH. Job 5.17 Pr. 3.12 29.19 Hc. 12.9.
CORRECTION. Job 37.13 Pr. 3. 11 7.22 15.10,32† 22.15 23.13 Je. 2.30 5.3 7.28 Ho. 5.2† Hab. 1.12 Zep. 3.2 2 Ti. 3.16.
CORRUPT, *adjective.* Ge. 6.11,12 Ju. 2.19† Job 17.1 Ps. 14.1 88.5 53.1 73.8 Pr. 25.26 Eze. 20.44 23.11 Da. 2.9 Mal. 1.14 Mat. 7.17, 18 12.33 Lu. 6.43 Ep. 4.22, 29 1 Ti. 6.5 2 Ti. 3.8.
CORRUPT, *verb.* De. 4.16, 25 31. 29 Da. 11.17†, 32 Mal. 2.3 Mat. 6. 19, 20 1 Co. 15.33 2 Co. 2.17 Jude 10. Re. 11.18† 19.2.
CORRUPTED, ETH. Ge. 6.12 Ex. 8.24 32.7 De. 9.12 32.5 Ju. 2.19 Eze. 16.47 28.17 Ho. 9.9 Am. 1.11† Zep. 3.7 Mal. 2.8 Lu. 12.33 2 Co. 7.2 11.3 Ja. 5.1, 2.
CORRUPTERS. Is. 1.4 Je. 6.28.
CORRUPTIBLE. Ro. 1.23 1 Co. 9. 25 15.53 1 Pe. 1.18, 23 3.4.
CORRUPTING. Da. 11.17.
CORRUPTION. Le. 22.25 2 Ki. 23. 13 Job 17.14 Ps. 16.10 49.9 Is. 38.17 Da. 10.8 Jon. 2.6 Ac. 2.27, 31 13.34, 35, 36, 37 Ro. 8.21 1 Co. 15.42, 50 Ga. 6.8 2 Pe. 1.4 2.12, 19.
CORRUPTLY. 2 Ch. 27.2 Ne. 1.7.
COST. 2 Sa. 19.42 24.24 1 Ch. 21. 24 Lu. 14.28.
COSTLINESS. Re. 18.19.
COSTLY. 1 Ki. 5.17 7.9, 10, 11 Jno. 12.3 1 Ti. 2.9.
COTES. 2 Ch. 32.28.
COTTAGE, S. Is. 1.8 24.20 Zep. 2.6.
COUCH, ES. Ge. 49.4 Job 7.13 Ps. 6.6 Am. 3.12 6.4 Lu. 5.19, 24 Ac. 5.15.
COUCH, ED. Ge. 49.9 Nu. 24.9 Job 38.40.
COUCHETH, ING. Ge. 49.14 De. 33.13 Eze. 25.5.
COULD. Ge. 27.1 Ex. 8.18 1 Sa. 3.2 1 Ki. 14.4 2 Ki. 3.26 1 Ch. 21. 30 2 Ch. 13.7 Ps. 37.36 Is. 5.4 Je. 15.1 Jon. 1.13 Mar. 6.19 9.18 14. 8 Lu. 9.40 Jno. 21.25 Ac. 13.39.
COULDEST. Je. 3.5 Eze. 16.28.
COULTER, S. 1 Sa. 13.20, 21.
COUNCIL. 2 Sa. 23.23† Mat. 5.22 26.59 Mar. 14.55 15.1 Lu. 22.66 Jno. 11.47 Ac. 4.15 5.21, 27, 34, 41 6.12, 15 22.30 23.15 24.20.
COUNCILS. Mat. 10.17 Mar. 13.9.
COUNSEL. Ex. 18.19 Nu. 27.21 31.16 De. 32.28 Jos. 9.14 Ju. 20.7 2 Sa. 15.31 16.23 17.14 20.18 1 Ki. 1.12 12.8, 13 2 Ki. 6.8 18.20 1 Ch. 10.13 2 Ch. 10.8, 13 22.5 25. 16 30.2, 23 Ezr. 10.3, 8 Ne. 4.15 Job 5.13 10.3 12.13 21.16 22.18 38.2 42.3 Ps. 1.1 14.6 16.7 20.4 31.13 33.10 55.14 64.2 68.27 73. 24 83.3 106.13, 43 107.11 Pr. 8.14 11.14 12.15 15.22 19.20 20.5, 18 21.30† 24.6 27.9 Is. 5.19 7.5 11.2 19.3, 11 23.8 28.29 29.15 36.5 40.13†, 14 44.26 Je. 18.18, 23 19.7 32.19 38.15 49.7, 30 Eze. 7.26 11. 2 13.9† Da. 2.14 Ho. 4.12 Mi. 4. 12 Zec. 6.13 Mat. 12.14 27.7 28. 12 Mar. 3.6 Lu. 23.51 Jno. 11.53 18.14 Ac. 4.28 5.33, 38 9.23 27. 42 Ep. 1.11 He. 6.17.
COUNSEL *of God* or *Lord.* Ju. 18.5 20.18, 23 1 Sa. 14.37 Ps. 33.11 Pr. 19.21 Is. 19.17 Je. 23.18 49.20 50. 45 Lu. 7.30 Ac. 2.23 20.27.
My **COUNSEL.** 2 Ch. 25.16 Job 29.21 Ps. 119.24† Pr. 1.25, 30 Is. 46.10, 11 Je. 23.22 Da. 4.27.
Own **COUNSEL.** Job 18.7 Ho. 10.6.
Take **COUNSEL.** Ne. 6.7 Ps. 2.2 13.2 71.10 Is. 8.10 16.3 30.1 45.21.
COUNSEL, ED. 2 Sa. 16.23 17.7†, 11, 15, 21 2 Ch. 25.16† Job 26.3 Ps. 32.8† Ec. 8.2 Re. 3.18.
COUNSELLOR. 2 Sa. 15.12 1 Ch. 26.14 27.32, 33 2 Ch. 22.3 Is. 3.3 9.6 40.13 41.28 Mi. 4.9 Na. 1.11 Mar. 15.43 Lu. 23.50 Ro. 11.34.
COUNSELLORS. 2 Ch. 22.4 Ezr. 4.5 7.14 28 8.25 Job 3.14 12.17 Ps. 119.24 Pr. 11.14 12.20 15.22 24.6 Is. 1.26 19.11 Da. 3.24, 27 4.36 6.7.
COUNSELS. Job 37.12 Ps. 5.10 81.12 Pr. 1.5 12.5 22.20 Is. 25.1 47.13 Je. 7.24 Ho. 11.6 Mi. 6.16 1 Co. 4.5.
COUNT. Ex. 12.4.
COUNT, *verb.* Le. 23.15 25.27, 52 Nu. 23.10 1 Sa. 1.16 Job 19.15 31. 4 Ps. 87.6 139.18, 22 Mi. 6.11 Ac. 20.24 Phi. 3.8, 13 2 Th. 1.11 3.15 1 Ti. 6.1 Phile. 17 Ja. 1.2 5.11 2 Pe. 2.13 3.9 Re. 13.18.
COUNTED. Ge. 15.6 30.33 31.15 1 Ki. 3.8 1 Ch. 21.6 Ne. 13.13 Job 18.3 41.29 Ps. 44.22 88.4 106.31 Pr. 17.28 27.14 Is. 5.28 32.15 33. 18 40.15, 17 Ho. 8.12 Mat. 14.5 Mar. 11.32 Lu. 21.36 Ac. 5.41 19. 19 Ro. 2.26 4.3, 5 9.8 Ga. 3.6 Phi. 3.7 2 Th. 1.5 1 Ti. 1.12 5.17 He. 3.3 7.6 10.29. See *Accounted.*
COUNTETH, ING. Job 19.11 33. 10 Ec. 7.27 Lu. 14.28.
COUNTENANCE. Ge. 4.5 24.16† 31.2, 5 Nu. 6.26 De. 28.50 Ju. 13.6 1 Sa. 1.18 16.7, 12 17.42 25.3 2 Sa. 14.27 23.21† 2 Ki. 5.1† 8.11 Ne. 2.2, 3 Job 14.20 29.24 Ps. 4.6 10.4 11.7 21.6 42.5, 11 43.5 44. 3 80.16 89.15 90.8 Pr. 15.13 16. 15 25.23 27.17 Ec. 7.3 Ca. 2.14 5.15 Is. 3.3†, 9 Eze. 27.35 Da. 5.6 8.23 Mat. 6.16 28.3 Lu. 9.29 Ac. 2.28 2 Co. 3.7 Re 1.16. See *Changed.*
COUNTENANCE (*patronize*). Ex. 23.3.
COUNTENANCES. Da. 1.13, 15.
COUNTERVAIL. Es. 7.4.
COUNTRY. Ge. 19.28 24.4 29.26 30.25 34.2 42.33 Nu. 15.13 32.4 De. 26.3 Jos. 2.2, 3 7.2 Ju. 11.21 16.24 Ru. 1.2, 22 2 Sa. 15.23 21.14 1 Ki. 20.27 2 Ki. 3.20 Is. 1.7 20.6† 22.18 Je. 22.10 31.8 48.21 50.9 51.49† Eze. 20.38 25.9 47.22 Jon. 4.2 Mi. 1.11† Mat. 9.31 Mar. 5.10, 14 Lu. 8.34 15.15 Ac. 12.20 27.27 He. 11.9, 14, 15, 16.
Far **COUNTRY.** Jos. 9.6, 9 1 Ki. 8.41 2 Ki. 20.14 2 Ch. 6.32 Pr. 25. 25 Is. 13.5 39.3 46.11 Je. 4.16 8.19 Mat. 21.33 25.14 Mar. 12.1 Lu. 15.13.
Own **COUNTRY.** Le. 16.29 17.15 24.22 1 Ki. 10.13 11.21 22.36 Je. 51.9 Mat. 2.12 13.57 Mar. 6.1, 4 Lu. 4.24 Jno. 4.44.
Thy **COUNTRY.** Ge. 12.1 32.9 Nu. 20.17 Jon. 1.8 Lu. 4.23 Ac. 7.3.
COUNTRY-*villages.* 1 Sa. 6.18.
COUNTRYMEN. 2 Co. 11.26 1 Th. 2.14.
COUNTRIES. Ge. 26.3, 4 41.57 2 Ki. 18.35 1 Ch. 22.5 2 Ch. 20.29 Ezr. 3.3 4.20 Ps. 110.6 Is. 8.9 Je. 23.3, 8 28.8 32.37 Eze. 5.5, 6 6.8 11.16, 17 20.34, 41 22.4 25.7 29.12 35.10 36.19 Da. 11.40, 41, 42 Zec. 10.9 Lu. 21.21.
COUPLE. 2 Sa. 13.6 16.1 Is. 21. 7, 9.
COUPLE, *verb.* Ex. 26.6, 9, 11 36. 18 39.4.
COUPLED, ETH. Ex. 26.3, 10, 24 36.10, 13, 16, 29 39.4 1 Pe. 3.2.
COUPLING. Ex. 26.4, 10 28.27 36.11, 12, 17 39.20.
COUPLINGS. 2 Ch. 34.11.
COURAGE. Jos. 2.11 2 Ch. 15.8 19.11† Is. 44.14† Da. 11.25 Ac. 28.15.
Good **COURAGE.** Nu. 13.20 De. 31.6, 7, 23 Jos. 1.6, 9, 18 10.25 2 Sa. 10.12 1 Ch. 19.13 22.13 28.20 Ezr. 10.4 Ps. 27.14 31.24 Is. 41.6.
COURAGEOUS, LY. Jos. 1.7 23. 6 2 Sa. 13.28 2 Ch. 19.11 32.7 Am. 2.16.
COURSE. 1 Ch. 27.1 2 Ch. 5.11 Ezr. 3.11 Ps. 82.5 Je. 8.6 23.10 Lu. 1.5, 8 Ac. 13.25 16.11 20.24 21.1, 7 1 Co. 14.27 2 Th. 3.1 2 Ti. 4.7 Ja. 3.6.
*Water-***COURSE.** See *Water.*
COURSES. Ju. 5.20 1 Ch. 23.6 2 Ch. 8.14 23.8 31.2 35.10 Ezr. 6.18.
COURT. Ex. 27.9, 12, 13, 18, 19 35. 17, 18 38.9, 20, 31 39.40 40.8 Le. 6.16, 26 2 Sa. 17.18 2 Ki. 20.4 2 Ch. 20.5 24.21 29.16 Es. 5.1 6.4, 5 Is. 34.13 35.7† Je. 19.14 26.2 32.2 33.1 38.6 39.15 Eze. 8.7, 16 10.3 40.17, 28 42.1 43.5 45.19 46.21 Am. 7.13 Ac. 16.19† 17.22† 19.38† Phi. 1.13† Re. 11.2.
COURTS. 2 Ki. 21.5 23.12 1 Ch. 23.28 28.6, 12 2 Ch. 23.5 33.5 Ps. 65.4 84.2 92.13 96.8 100.4 116. 19 135.2 Is. 1.12 62.9 Eze. 9.7 Zec. 3.7 Lu. 7.25.
COURTEOUS, LY. Ac. 27.3 28.7 1 Pe. 3.8.
COURTIER. Jno. 4.46†.
COUSIN, S. Lu. 1.36, 58.
COVENANT. Ge. 9.12, 13, 17 17.4, 11, 13, 14 Ex. 31.16 34.28 Le. 26.15 Nu. 25.12, 13 De. 4.13, 23, 31 9.9, 11, 15 29.1, 12, 21, 25 31.20 Ju. 2.1 1 Sa. 20.8 1 Ki. 19.10, 14 20.34 2 Ki. 13.23 23.3 1 Ch. 16.15 2 Ch. 15.12 34.31 Ne. 13.29 Ps. 25.14 44.17 50.16 55.20 74.20 78.37 89.28, 34, 39 111.5, 9 Pr. 2.17 Is. 28.18 33.8 42.6 49.8 54.10 56. 4, 6 59.21 Je. 11.2, 3, 6 14.21 22.9 31.32 33.20, 21, 25 34.10, 18 50.5 Eze. 16.8, 59, 61 17.15, 16, 18, 19 20. 37 44.7 Da. 9.27 11.22, 28, 30, 32 Ho. 10.4 Zec. 11.10 Mal. 2.4, 5, 8, 10, 14 3.1 Ac. 3.25 7.8 Ro. 1.31 11. 27 Ga. 3.15, 17 He. 8.6, 7, 9 9.1, 4. See *Ark, Blood, Break.*
Book of the **COVENANT.** Ex. 24.7 2 Ki. 23.2, 21 2 Ch. 34.30.
Establish **COVENANT.** Ge. 6.18 9.9 17.7, 19, 21 Ex. 6.4 Le. 26.9 De. 8.18 Ez. 16.60, 62.
Everlasting **COVENANT.** Ge. 9.16 17.13, 19 Le. 24.8 2 Sa. 23.5 1 Ch. 16.17 Ps. 105.10 Is. 24.5 55.3 61.8 Je. 32.40 Eze. 37.26 He. 13.20.
Keep, keepest, keepeth, or *kept* **COVENANT.** Ge. 17.9, 10 Ex. 19.5 De. 7.9, 12 29.9 33.9 1 Ki. 8.23 11.11 2 Ch. 6.14 Ne. 1.5 9.32 Ps. 25.10 78.10 103.18 132.12 Eze. 17.14 Da. 9.4.
Made **COVENANT.** Ge. 15.18 21. 27, 32 Ex. 34.27 De. 5.2, 3 29.1 31.16 Jos. 24.25 1 Sa. 18.3 20.16 23.18 1 Ki. 8.9, 21 20.34 2 Ki. 11. 4, 17 17.15, 35, 38 23.3 1 Ch. 11.3 16.16 2 Ch. 6.11 21.7 23.3 34.31 Ne. 9.8 Job 31.1 Ps. 50.5 89.3 105.9 Is. 28.15 57.8 Je. 11.10 31. 32 34.8, 13, 15, 18 Eze. 17.13 He. 8.9.
Make **COVENANT.** Ge. 17.2 26.28 31.44 Ex. 23.32 34.10, 12, 15 De. 7.2 29.14 1 Sa. 11.1, 2 2 Ch. 29.10 Ezr. 10.3 Ne. 9.38 Job 41.4 Je. 31. 33 Eze. 34.25 37.26 Ho. 2.18 12.1 He. 8.10 10.16.
New **COVENANT.** Je. 31.31 He. 8.8, 13 12.24.
Remember **COVENANT.** Ge. 9.15 Ex. 6.5, 6 Le. 26.42, 45 Ps. 105.8 106.45 Eze. 16.60 Am. 1.9 Lu. 1.72.
COVENANT *of salt.* Le. 2.13 Nu. 18.19 2 Ch. 13.5.
Transgressed **COVENANT.** Deut. 17.2 Jos. 7.11, 15 23.16 Ju. 2.20 2 Ki. 18.12 Je. 34.18 Ho. 6.7 8.1.
COVENANTED. 2 Ch. 7.18 Hag. 2.5 Mat. 26.15 Lu. 22.5.
COVENANTS. Ro. 9.4 Ga. 4.24 Ep. 2.12.
COVER. Ex. 10.5 21.33 28.42 33.22 40.3 Le. 16.13 17.13 Nu. 22.5 De. 23.13 33.12 1 Sa. 24.3 Ne. 4.5 Job 16.18 21.26 22.11 38.34 40.22 Ps. 91.4 104.9 109.29 139.11 140.9 Is. 11.9 14.11 22.17 26.21 30.1 58.7 59.6 60.2, 6 Je. 46.8 Eze. 7.18 12.6, 12 24.7, 17, 22 26.10, 19 30.18 32.7 37.6 38.9, 16 Ho. 2.9 10.8 Ob. 10 Mi. 3.7 7.10 Hab. 2.14, 17 Mar. 14.65 Lu. 23.30 1 Co. 11.7 1 Pe. 4.8.
COVERED. Ge. 7.19, 20 9.23 24. 65 38.14 Ex. 8.6 14.28 15.5, 10 16.13 24.15, 16 37.9 40.21, 34 Le. 13.13 Nu. 4.20 9.15, 16 16.42 De. 32.15 Jos. 24.7 Ju. 4.18, 19 1 Sa. 19.13 28.14 1 Ki. 1.1† 8.7 2 Ki. 19.1 1 Ch. 28.18 2 Ch. 3.6† 5.8 Job 23.17 31.33 Ps. 44.15, 19 55. 5† 65.13 68.13 71.13 78.53† 89. 45 106.11†, 17 139.13 Pr. 26.23, 26 Ec. 6.4 Is. 6.2 22.17† 25.7† 29. 10 37.1 51.16 61.10 Je. 51.42 La. 2.1 3.16, 43, 44 Eze. 1.11, 23 16.8, 10 18.7, 16 24.8 27.7 31.15 37.8 Jon. 3.6, 8 Hab. 3.3 Mat. 8. 24 10.26 Lu. 12.2 1 Co. 11.6.
COVERED *face.* Ge. 38.15 Ex. 10. 15 2 Sa. 19.4 Es. 7.8 Ps. 69.7 Pr. 24.31 Is. 6.2 Je. 51.51.
Head **COVERED.** 2 Sa. 15.30 Es. 6.12 Ps. 140.7 Je. 14.3, 4 1 Co. 11.4.
COVERED *sin* or *sins.* Ps. 32.1 85. 2 Ro. 4.7.
COVEREDST. Ps. 104.6 Eze. 16.18.
COVERER. Na. 2.5†.
COVEREST. De. 22.12 Ps. 5.11† 104.2.
COVERETH. Ex. 29.13, 22 Le. 3.3, 9, 14 4.8 7.3 9.19 Nu. 22.11 Ju. 3.24 Job 9.24 15.27 36.30, 32 Ps. 73.6 84.6† 109.19 147.8 Pr. 10.6, 11, 12 12.16 17.9 28.13 Je. 3.25 Eze. 28.14 Mal. 2.16 Lu. 8.16.
COVERING, *substantive.* Ge. 8.13 20.16 Ex. 22.27 Le. 13.45 Nu. 19. 15 2 Sa. 17.19 Job 22.14 24.7 26.6 31.19 Ps. 105.39 Ca. 3.10 Is. 4.5† 22.8, 17† 25.7 28.20 30.1, 22 50.3 Eze. 28.13 1 Co. 11.10†, 15. See *Badgers' skins.*
COVERING, *participle.* Ex. 25.20 Nu. 4.5 Eze. 28.16 Mal. 2.13.
COVERINGS. Pr. 7.16 31.22.
COVERS. Ex. 25.29 37.16 Nu. 4.7.
COVERT. 1 Sa. 25.20 2 Ki. 16.18 Job 38.30 40.21 Ps. 61.4 Is. 4.6 16.4 32.2 Je. 25.38.
COVET. Ex. 20.17 De. 5.21 Mi. 2.2 Ro. 7.7 13.9 1 Co. 12.31 14.39.
COVETED. Jos. 7.21 Ac. 20.33 1 Ti. 6.10.
COVETETH. Pr. 21.26 Hab. 2.9.
COVETOUS. Ps. 10.3 Lu. 16.14 1 Co. 5.10, 11 6.10 Ep. 5.5 1 Ti. 3. 3 2 Ti. 3.2 2 Pe. 2.14.
COVETOUSNESS. Ex. 18.21 Ps. 119.36 Pr. 28.16 Is. 57.17 Je. 6.13 8.10 22.17 51.13 Eze. 33.31 Hab. 2.9 Mar. 7.22 Lu. 12.15 Ro. 1.29 2 Co. 9.5 Ep. 5.3 Col. 3.5 1 Th. 2.5 He. 13.5 2 Pe. 2.3.
COW. Le. 22.28 Nu. 18.17 Job 21. 10 Is. 7.21 11.7 Ez. 4.15 Am. 4.3.
COZBI, a liar, *or* as sliding away. Nu. 25.15, 18.
CRACKLING. Ec. 7.6.
CRACKNELS. 1 Ki. 14.3.
CRAFT. Da. 8.25 Mar. 14.1 Ac. 18.3 19.25, 27 Re. 18.22.
CRAFTILY. Ju. 9.31†.
CRAFTINESS. Job 5.13 Lu. 20.23 1 Co. 3.19 2 Co. 4.2 Ep. 4.14.
CRAFTY. Job 5.12 15.5 Ps. 83.3 2 Co. 12.16.
CRAFTSMAN. Deut. 27.15 Re. 18. 22.
CRAFTSMEN. 2 Ki. 24.14, 16 1 Ch. 4.14 Ne. 11.35 Ho. 13.2 Ac. 19. 24, 38.
CRAG. Job 39.28.
CRANE. Is. 38.14 Je. 8.7.
CRASHING. Zep. 1.10.
CRAVED, ETH. Pr. 16.26 Mar. 15.43.
CREATE. Nu. 16.30† Ps. 51.10 Is. 4.5 45.7 57.19 65.17, 18.
CREATED. Ge. 1.1, 21, 27 2.3 5.2 6.7 De. 4.32 Ps. 89.12 102.18 104. 30 148.5 Is. 40.26 41.20 42.5 43. 1, 7 45.8, 12, 18 48.7 54.16 Je. 31. 22 Eze. 21.30 28.13, 15 Mal. 2.10 Mar. 13.19 1 Co. 11.9 Ep. 2.10 3.9 4.24 Col. 1.16 3.10 1 Ti. 4.3 Re. 4.11 10.6.
CREATETH. Am. 4.13.
CREATION. Mar. 10.6 13.19 Ro. 1.20 8.22 2 Pe. 3.4 Re. 3.14.
CREATOR. Ec. 12.1 Is. 40.28 43. 15 Ro. 1.25 1 Pe. 4.19.
CREATURE. Ge. 1.20 Le. 11.46 Nu. 16.30† Mar. 16.15 Ro. 8.19, 20, 21. 22†, 39 2 Co. 5.17 Ga. 6.15 Col. 1. 15, 23 1 Ti. 4.4 He. 4.13 Re. 5.13.
Living **CREATURE.** Ge. 1.21, 24 2. 19 9.10, 12, 15 Le. 11.46 Eze. 1.20, 21 10.15, 17, 20.
CREATURES. Is. 13.21 Ja. 1.18 Re. 8.9.
Living **CREATURES.** Eze. 1.5, 13, 14, 15, 19 3.13.
CREDITOR. De. 15.2 1 Sa. 22.2† 2 Ki. 4.1, 7† Lu. 7.41.
CREDITORS. Is. 50.1.
CREEK, S. Ju. 5.17† Ac. 27.39.
CREEP. Le. 11.31 Ps. 104.20 2 Ti. 3.6.
CREEPETH. Ge. 1.25, 26, 28†, 30 7. 8, 14, 21 8.17, 19 Le. 11.41, 43, 44 20. 25 De. 4.28 Ps. 69.34†.
CREEPING. Ge. 1.20, 26 7.14 Le. 5.2 11.21 22.5 De. 14.19 1 Ki. 4. 33 Ps. 104.25 148.10 Eze. 8.10 38. 20 Ho. 2.18 Mi. 7.17† Hab. 1.14 Ac. 10.12 11.6 Ro. 1.23.
CREPT. Jude 4.
CRESCENS, growing, increasing. 2 Ti. 4.10.
CRETE, carnal, fleshly. Ac. 27.7, 12, 13, 21 Tit. 1.5.
CRETES, CRETIANS. Ac. 2.11 Tit. 1.12.
CREW. Mat. 26.74 Mar. 14.68, 72 Lu. 22.60 Jno. 18.27.
CRIB. Job 39.9 Pr. 14.4 Is. 1.3.
CRIED. See *after Cry.*
CRIME, S. Job 31.11 Eze. 7.23 Ac. 25.16, 27.
CRIMSON. 2 Ch. 2.7, 14 3.14 Is. 1.18 Je. 4.30.
CRIPPLE. Ac. 14.8.
CRISPING-PINS. Is. 3.22.
CRISPUS, curled. Ac. 18.8 1 Co. 1.14.
CROOK-BACKED. Le. 21.20.
CROOKED. De. 32.5 Ju. 5.6† Job 26.13 Ps. 125.5 Pr. 2.15 Ec. 1.15 7.13 Is. 27.1 40.4 42.16 45.2 59. 8 La. 3.9 Lu. 3.5 Phi. 2.15.
CROP. Le. 1.16.
CROP, *verb.* Eze. 17.22.
CROPPED. Eze. 17.4.
CROSS. Mat. 10.38 16.24 27.32 40.42 Mar. 8.34 10.21 15.21, 30, 32 Lu. 9.23 14.27 23.26 Jno. 19. 17, 19, 25, 31 1 Co. 1.17, 18 Ga. 5.11 6.12, 14 Ep. 2.16 Phi. 2.8 3.18 Col. 1.20 2.14 He. 12.2.
CROSS-WAY. Ob. 14.
CROUCH. 1 Sa. 2.36.
CROUCHETH. Ps. 10.10.
CROW, CROWING. See *Cock.*
CROWN. Ex. 25.25 29.6 30.4 37. 27 39.30 Le. 8.9 21.12 2 Ki. 11. 12 2 Ch. 23.11 Es. 1.11 Job 31.36 Ps. 89.39 132.18 Pr. 4.9 12.4 14. 24 16.31 17.6 27.24 Ca. 3.11 Is. 28.1, 5 62.3 Je. 13.18 Eze. 21.26 Zec. 9.16 Jno. 19.5 1 Co. 9.25 Phi. 4.1 1 Th. 2.19 2 Ti. 4.8 Ja. 1.12 1 Pe. 5.4 Re. 2.10 3.11 6.2.
CROWN *of Gold.* Ex. 25.11, 24 30. 3 37.2, 11, 12, 26 Es. 8.15 Ps. 21.3.
CROWN, with *head.* Ge. 49.26 De. 33.20 2 Sa. 1.10 12.30 14.25 1 Ch. 20.2 Es. 2.17 6.8 Job 2.7 19.9 Is. 3.17 Je. 2.16 48.45 La. 5.16 Eze. 16.12 Mat. 27.29 Mar. 15.17 Jno. 19.2 Re. 12.1 14.14.
CROWN. Ps. 5.12†.
CROWNED. Ps. 8.5 Pr. 14.18 Ca. 3.11 Ne. 3.17 2 Ti. 2.5 He. 2.9.
CROWNEDST, EST, ETH. Ps. 65. 11 103.4 He. 2.7.
CROWNING. Is. 23.8.
CROWNS. 1 Ch. 2.54† Eze. 23.42 Zec. 6.11, 14 Re. 4.4, 10 9.7 12.3 13.1 19.12.
CRUCIFY. Mat. 20.19 23.34 27.31 Mar. 15.13, 14, 20, 27 Lu. 23.21 Jno. 19.6, 15 He. 6.6.
CRUCIFIED. Mat. 26.2 27.22, 23, 26, 35, 38, 44 28.5 Mar. 15.32 16.6 Lu. 23.33 24.7 Jno. 19.16, 18, 20, 23, 41 Ac. 2.23, 36 4.10 Ro. 6.6 1 Co. 1.13, 23 2.2, 8 2 Co. 13.4 Ga. 2.20 3.1 5.24 6.14 Re. 11.8.
CRUEL. Ge. 49.7 Ex. 6.9 De. 32. 33 Job 30.21 Ps. 25.19 71.4 Pr. 5.9 11.17 12.10 17.11 27.4 Ca. 8.6 Is. 13.9 19.4 Je. 6.23 30.14 50.42 La. 4.3 He. 11.36.
CRUELLY. Eze. 18.18.
CRUELTY. Ge. 49.5 Ju. 9.24 Ps. 27.12 74.20 Pr. 27.4† Eze. 34.4.
CRUMBS. Mat. 15.27 Mar. 7.28 Lu. 16.21.
CRUSE. 1 Sa. 26.11, 12, 16 1 Ki. 14.3 17.12, 14, 16 19.6 2 Ki. 2.20.
CRUSH. Job 39.15 La. 1.15 3.34 Am. 4.1.
CRUSHED, CRUSHT. Le. 22.24 Nu. 22.25 De. 28.33 Ju. 10.8† 2 Ch. 16.10† Job 4.19 5.4 20.19† 34.25† Is. 59.5 Je. 51.34.
CRY. Ge. 18.21 Ex. 2.23 3.7, 9 Nu. 16.34 Ju. 4.13† 1 Sa. 5.12 9.16 2 Sam. 22.7 1 Ki. 8.28 2 Ch. 6.19 Ne. 5.6 9.9 Es. 4.1 9.31 Job 16. 18 34.28 Ps. 5.2 9.12 17.1 18.6 34.15 39.12 40.1 88.2 102.1 106.44 119.169 142.6 Pr. 21.13 Ec. 9.17 Is. 5.7 15.5, 8 30.19 43.14 Je. 7.16 8.19 11.14 14.2 18.22 25.36 46.12 48.4, 5 49.21 50.46 51.54 La. 3.56 Eze. 27.28 Zep. 1.10 Mat. 25.6.
Great **CRY.** Ge. 18.20 19.13 27.34 Ex. 11.6 12.30 Ne. 5.1 Ac. 23.9.
Hear **CRY.** Ex. 22.23 Job 27.9 Ps. 61.1 145.19 Je. 20.16.
Not hear **CRY.** Je. 14.12.
CRIES. Ja. 5.4.
CRY, *verb.* Ex. 5.8 22.23 32.18 Le. 13.45 Ju. 10.14 2 Sam. 19.28 2 Ki. 8.3 2 Ch. 20.9 Job 30.20, 24 35.9, 12 36.13 38.41 Ps. 22.2 27.7 28.1, 2 34.17 56.9 57.2 61.2 86.3 89.26 141.1 147.9 Pr. 8.1 21.13 Is. 8.4 10.30† 13.22 14.31 15.4 33.7 34.14 40.2, 6 42.2, 13, 14 46.7 58.9 65.14 Je. 2.2 3.4 4.5 11.11, 12, 14 22.20 25.34 31.6 48.20 La. 3.8 Eze. 8.18 9.4 21.12 24.17 26.15 27.30 Ho. 8.2 Joel 1.19, 20 Jon. 3.8 Mi. 3.5 Na. 2.8 Zep. 1.14 Zec. 1.14 Mat. 12.19 Lu. 18.7 Ro. 8.15 Ga. 4.27.
CRY *against.* De. 15.9 24.15 2 Ch. 13.12 Job 31.38 Jon. 1.2.
CRY *aloud.* 1 Ki. 18.27 Job 19.7 Ps. 55.17 Is. 24.14 54.1 58.1 Ho. 5.8 Mi. 4.9.
CRY *to the Lord.* 1 Sa. 7.8 Ps. 107. 19, 28 Is. 19.20 Joel 1.14 Mi. 3.4.
CRY *out.* 1 Sa. 2.24† 4.19† 8.18 Job 19.7 35.9 Is. 12.6 15.4, 5 29.9 Je. 48.31 La. 2.19 Am. 3.4 Hab. 1.2 2.11 Mar. 10.47 Lu. 19.40.
CRIED. Ge. 27.34 39.15 41.43, 55 45.1 Ex. 5.15 Nu. 11.2 De. 22.24, 27 Ju. 5.28 7.21 10.12 15.19† 1 Sa. 14.20† 17.8 20.37, 38 2 Sa. 20.16 22.7 1 Ki. 13.2, 4, 32 18.28 2 Ki. 2.12 3.21† 6.5 8.5 11.14 1 Ch. 5.20 2 Ch. 32.20 Ne. 9.27, 28 Job 17.14† 29.12 30.5 Ps. 18.6, 41 22.5, 24 30.2, 8 31.22 34.6 66.17 77.1 88.1, 13 119.145 130.1 138.3 Is. 6.4 30.7 Je. 4.20 12.6† Eze. 9.8 10.13 Da. 6.20 Ho. 7.14 Jon. 1.5 2.2 Zec. 7.13 Mat. 14.30 20.31 Mar. 9.26 10.48 Lu. 18.39 Jno. 7.37 Ac. 19.32 21.34 22.24 Re. 10.3 12.2 14.18 18.2, 18, 19.
CRIED *to the Lord.* Ex. 8.12 14.10 15.25 17.4 Nu. 12.13 20.16 De. 26.7 Jos. 24.7 Ju. 3.9, 15 4.3 6.7 10.10 1 Sa. 7.9 15.11 1 Ki. 17.20, 21 2 Ki. 20.11 2 Ch. 13.14 14.11 Ps. 3.4 107.6, 13 120.1 142.1 La. 2.18 Jon. 1.14.
CRIED *with a loud voice.* 1 Sa. 28.12 2 Sa. 19.4 2 Ki. 18.28 Ne. 9.4 Is. 36.13 Eze. 11.13 Mat. 27.46, 50 Mar. 1.26 15.34, 37 Lu. 23.46 Jno. 11.43 Ac. 7.57, 60 16.28 Re. 6.10 7.2, 10 10.3 19.17.
CRIED *out.* 1 Sa. 4.13 5.10 1 Ki. 22.32 2 Ki. 4.40 2 Ch. 18.31 Je. 20.8 Mat. 8.29 14.26 20.30 27.23 Mar. 1.23 6.49 9.24 15.13 Lu. 4.33 9.38 23.18 Jno. 19.6 Ac. 19.28, 34 22.23 23.6.
CRIEST, ETH. Ge. 4.10 Ex. 14.15 22.27 1 Sa. 26.14 Job 24.12 Ps. 72.12 84.2 Pr. 1.20 2.3 8.3 9.3 Is. 26.17 40.3 57.13 Je. 12.8 30. 15 Mi. 6.9 Mat. 15.23 Lu. 9.39 Ro. 9.27 Ja. 5.4.
CRYING. 1 Sa. 4.14 2 Sa. 13.19 Job 39.7 Pr. 19.18 30.15 Is. 22.5 24.11 65.19 Je. 48.3 Zec. 4.7 Mal. 2.13 Mat. 3.3 21.15 Mar. 1.3 Lu. 3.4 4.41 Jno. 1.23 Ac. 8.7 14.14 21.28, 36 Ga. 4.6 He. 5.7 Re. 21.4.
CRYSTAL. Job 28.17 Eze. 1.22 Re. 4.6 21.11 22.1.
CUBIT. Ge. 6.16 De. 3.11 1 Ki. 7. 24 2 Ch. 4.3 Eze. 43.13 Mat. 6.27 Lu. 12.25.
CUBITS. Ge. 6.15 7.20 Ex. 25.10 1 Sa. 17.4 1 Ki. 6.2, 23 7.38 2 Ki. 4.13 2 Ch. 25.23 Ezr. 6.3 Es. 5.14 7.9 Eze. 40.23, 47 41.2, 9 43.16, 17 Da. 3.1 Zec. 5.2 Jno. 21.8 Re. 21.17.
CUCKOW. Le. 11.16 De. 14.15.
CUCUMBERS. Nu. 11.5 Is. 1.8.
CUD. See *Chew* and *Cheweth.*
CUMBERED, ETH. Lu. 10.40 13.7.
CUMBRANCE. De. 1.12.
CUMMIN. Is. 28.25, 27 Mat. 23.23.
CUNNING. Ge. 25.27 Ex. 26.1 28. 15 31.4 36.8 38.23 39.8 1 Sa. 16. 16, 18 1 Ch. 25.7 2 Ch. 2.7, 13 Ps.

58.5† 137.5 Pr.19.25† Ca.7.1 Is. 3.2 40.20 Je.9.17 10.9 Da.1.4 Ho.6.8† Ep.4.14.

CUNNINGLY. 2 Pe.1.16.

CUP. Ge.40.11 44.2 2 Sa.12.3 1 Ki.7.26 2 Ch.4.5 Ps.11.6 16.5 23.5 73.10 75.8 116.13 Pr.23.31 Is.51.17,22 Je.16.7 25.15,17,28 49.12 51.7 La.4.21 Eze.23.31,32 Hab.2.16 Zec.12.2 Mat.10.42 20. 22,23 23.25,26 26.27,39,42 Mar. 9.41 10.38,39 14.23,36 Lu.22.17, 20,42 Jno.18.11 1 Co.10.16,21 11. 25,26,27 Re.14.10 16.19 17.4 18.6.

CUP-BEARER. Ne.1.11.

CUP-BEARERS. 1 Ki.10.5 2 Ch. 9.4.

CUPS. 2 Sa.17.28† 1 Ch.28.17 Is. 22.24 Je.35.5 52.19 Mar.7.4,8.

CURDLED. Job 10.10.

CURE. Je.33.6 46.11†.

CURE, ED. Je.33.6 46.11 Ho.5. 13 Mat.17.16,18 Lu.7.21 9.1 Jno.5.10.

CURES. Lu.13.32.

CURIOUS, LY. Ex.28.8,27,28 29. 5 35.32 39.5 Le.8.7 Ps.139.15 Ac.19.19.

CURLED. Ca.5.11†.

CURRENT. Ge.23.16.

CURSE, *substantive.* Ge.27.12,13 Nu.5.18,19,22,24,27 De.11.26,28, 29 21.23† 23.5 29.19 30.1 Jos. 6.18 Ju.9.57 1 Ki.2.8 2 Ki.22.19 Ne.10.29 13.2 Job 31.30 Pr.3.33 26.2 27.14 28.27 Is.24.6 34.5 43.28 65.15 Je.24.9 25.18 26.6 29.18 42.18 44.8,12,22 49.13 La. 3.65 Da.9.11 Zec.5.3 8.13 Mal. 2.2 3.9 4.6 Ac.23.12,14; Ga.3. 10,13 Re.22.3.

CURSE, *verb.* Ge.8.21 12.3 Ex. 22.28 Le.19.14 Nu.22.6,11,12,17 23.7,8,11,13,25 24.10 De.23.4 27. 13 Jos.24.9 Ju.5.23 2 Sa.16.9, 10,11 Ne.13.2 Job 1.11 2.5,9 3. 8 Ps.62.4 109.28 Pr.11.26 24.24 30.10 Ec.7.21 10.20 Is.8.21 Je. 15.10 Mal.2.2 Mat.5.44 26.74 Mar.14.71 Lu.6.28 Ro.12.14 Ja. 3.9.

CURSED. Ge.3.14,17 4.11 5.29 9.25 27.29 49.7 Le.20.9 24.11, 14,23 Nu.22.6 24.9 De.27.15,16, 17,18,19,20,21,22,23,24,25,26 28. 16,17,18,19 Jos.6.26 9.23 Ju.9. 27 21.18 1 Sa.14.24,28 17.43 26. 19 2 Sa.16.5,7,13 19.21 1 Ki.2.8 2 Ki.2.24 9.34 Ne.13.25 Job 1.5 3.1 5.3 24.18 Ps.37.22 119.21 Ec.7.22 Je.11.3 17.5 20.14,15 48.10 Mal.1.14 2.2 3.9 Mat.25.41 Jno.7.49 Ga.3.10,13 2 Pe.2.14.

CURSED *thing.* Ne.7.26 13.17.

CURSEDST. Ju.17.2 Mar.11.21.

CURSES. Nu.5.23 De.28.15,45 29.20,21,27 30.7 2 Ch.34.24.

CURSETH. Ex.21.17 Le.20.9 24. 15 Pr.20.20 30.11 Mat.15.4 Mar. 7.10.

CURSING. Nu.5.21 De.27.13† 28.20 30.19 2 Sa.16.12 Ps.10.7 59.12 109.17,18 Pr.29.24 Je.23. 10† Ro.3.14 He.6.8 Ja.3.10.

CURSINGS. Jos.8.34.

CURTAIN. Ps.104.2 Is.40.22.

CURTAINS. Ex.26.1,2 36.9 Nu. 4.25 2 Sa.7.2 1 Ch.17.1 Ca.1.5 Is.54.2 Je.4.20 10.20 49.29 Hab. 3.7.

CUSH, Ethiopians *or* black. Ge.10. 6,7 1 Ch.1.8,9 Is.11.11.

CUSHAN, Ethiopia, black, blackness, heat. Hab.3.7.

CUSHI. 2 Sa.18.21,23 Je.36.14 Zep.1.1. See *Cushan.*

CUSTODY. Nu.3.36 Es.2.3,8,14.

CUSTOM. Ge.31.35 Ju.11.39 1 Sa.2.13 Ezr.3.4 4.13,20 7.24 Ps. 119.132† Je.32.11 Mat.9.9 17.25 Mar.2.14 Lu.1.9 2.27,42 4.16 5.27 Jno.18.39 Ro.13.7 1 Co.11.16.

CUSTOMS. Le.18.30 Je.10.3 Ac. 6.14 16.21 21.21 26.3 28.17.

CUT, *pass. part.* Le.22.24 Eze.16.4 Ac.5.33 7.54.

CUT, *verb active.* Ex.29.17 39.3 Le.1.6,12 8.20 De.14.1 Ju.20.6 1 Ki.18.23,28,33 2 Ki.24.13 1 Ch. 20.3 2 Ch.2.8,10 28.24 Ps.58.7 107.16 Is.9.20† 45.2 51.9 Je.16. 6 34.18 36.23 41.5 47.5 Da.2.5 3.29 Am.9.1 Hab.3.16† Zec.12.3 Ac.27.40†.

CUT *asunder.* Ps.129.4 Je.50.23 Zec.11.10,14 Mat.24.51 Lu.12.46.

CUT *down.* Ex.34.13 Le.26.30 Nu. 13.23,24 De.7.5 20.19,20 Ju.6.25 2 Ki.18.4 19.23 23.14 2 Ch.15.16 34.7 Job 8.12 14.2,7 22.16,20 Ps.37.2 80.16 90.6 Is.9.10 14.12 22.25 37.24 Je.22.7 25.37 48.2 Eze.6.6 Na.1.12 Zep.1.1 Mat. 21.8 Mar.11.8 Lu.13.7,9.

CUT *off.* Ge.9.11 17.14 41.36† Ex.4.25 8.9† 12.15,19 23.23 30. 33,38 31.14 Le.7.20,21,25,27 17. 4,9,10,14 18.29 19.8 20.3,6,17,18 22.3 23.29 25.23† Nu.4.18 9.13 15.30,31 19.13,20 De.12.29 19.1 23.1 25.12 Jos.3.13,16 4.7 7.9 9.23† 11.21 23.4 Ju.1.6 21.6 Ru.4.10 1 Sa.2.31,33 5.4 17.51 20.15 24.4,5,7†,11,21 28.9 31.9 2 Sa.4.12 10.4 20.22 21.5† 1 Ki. 8.25† 9.7 11.16 13.34 14.10,14 18.4 21.21 2 Ki.9.8 16.17 18.16 1 Ch.17.8 19.4 2 Ch.22.7 32.21 Job 4.7 6.9 8.14 10.1† 11.10 14.10† 18.16 21.21 23.17 24.24 36.20 Ps.12.3 31.17†,22 34.16 37.9,22,28,34,38 54.5 75.10 76.12 83.4 88.5,16 94.23 101.5,8 109. 13,15 118.10† 119.139† 143.12 Pr.2.22 23.18 24.14 Is.6.5† 9.14 10.7 11.13 14.22 15.1†,2 22.25 29.20 38.12 48.9,19 53.8 55.13 66.3 Je.7.28,29 9.21 11.19 44.7, 8,11 46.28† 47.4,5 48.2,25 49.26 50.16,30 51.6,62 La.2.3 3.53 Eze.14.8,13 17.9,17,19,21 21.3,4 25.7,13,16 29.8 30.15 31.12 35.7 37.11 Da.4.14 9.26 Ho.4.5†,6† 8.4 10.7,15 Joel 1.5,9,16 Am.1. 5,8 2.3 3.14 Ob.5,9,10,14 Mi. 5.9,10,11,12,13 Na.1.14,15 2.13 3.15 Hab.3.17 Zep.1.3,4,11 3.6, 7 Zec.5.3 9.6,10 11.8,9 13.2,8 14.2 Mal.2.12 Mat.5.30 18.8 Mar.9.43,45 14.47 Lu.22.50 Jno. 18.10,26 Ac.27.32 Ro.11.22 2 Co. 11.12 Ga.5.12.

CUT *out.* 2 Ch.26.10† Job 33.6† Pr.10.31 Da.2.34,45 Ro.11.24.

CUT *short.* 2 Ki.10.32 Ro.9.28.

CUT *up.* Job 30.4 Is.33.12.

CUTTEST, ETH. De.24.19 Job 28.10 Ps.29.7† 46.9 141.7 Pr. 26.6 Je.10.3 22.14.

CUTTING. Ex.31.5 35.33 Le.25. 23† De.24.1† Is.38.10 Je.30.23† Eze.7.25† 16.3† Hab.2.10 Mar. 5.5.

CUTTINGS. Le.19.28 21.5 Je. 48.37 Jon.2.6†.

CYMBAL. 1 Co.13.1.

CYMBALS. 2 Sa.6.5 1 Ch.13.8 15.16 16.5,42 25.6 2 Ch.5.13 29.25 Ezr.3.10 Ne.12.27 Ps. 150.5.

CYPRESS. Ca.1.14† 4.13† Is. 44.14.

CYPRUS, fair, *or* fairness. Ac.4.36 11.19,20 13.4 15.39 21.3,16 27.4.

CYRENE, a wall, *or* coldness, *or* meeting, *or* a floor. Mat.27.32 Ac. 2.10 11.20 13.1.

CYRENIAN, S. Mar.15.21 Ac.6.9.

CYRENIUS. who governs. Lu.2.2.

CYRUS, as miserable, *or* as heir, *or* the belly. 2 Ch.36.22,23 Ezr.1.1, 2,7,8 3.7 4.3 5.13,14,17 Is.44. 28 45.1 Da.1.21 6.28 10.1.

D.

DABBASHETH, flowing with honey, *or* causing infamy. Jos.19.11.

DABERATH, word, thing; *or* a bee; *or* submissive and obedient. Jos. 19.12 1 Ch.6.72.

DAGGER. Ju.3.16,21,22.

DAGON, corn, *or* a fish. Ju.16.23 1 Sa.5.2,3,4,7 1 Ch.10.10.

DAILY. See after *Days.*

DAINTY, IES. Ge.49.20 Job 33. 20 Ps.141.4 Pr.23.3,6 Hab.1.16† Re.18.14.

DALE. Ge.14.17 2 Sa.18.18.

DALMANUTHA, a bucket, *or* exhaustion, leanness, branch. Mar. 8.10.

DALMATIA, deceitful lamps, *or* vain brightness. 2 Ti.4.10.

DAM. Ex.22.30 Le.22.27 De. 22.6,7.

DAMAGE. Ezr.4.22 Es.7.4 Pr. 26.6 Da.6.2 Ac.27.10 2 Co.7.9.

DAMARIS, a little woman. Ac.17. 34.

DAMASCUS, a sack full of blood; *or* similitude of burning, *or* of the kiss, *or* of the pot. Ge.15.2 2 Sa. 8.6 1 Ki.11.24 19.15 20.34 2 Ki. 5.12 8.7 14.28 16.9,10 1 Ch.18. 5,6 2 Ch.24.23 28.5,23 Ca.7.4 Is.7.8 8.4 10.9 17.1,3 Je.49.23, 24,27 Eze.27.18 Am.1.3,5 3.12 5.27 Zec.9.1 Ac.9.2,10,19,22,27 22.6,10 26.12 2 Co.11.32 Ga.1.17.

DAMNABLE. 2 Pe.2.1.

DAMNATION. Mat.23.14,33 Mar. 3.29 12.40 Lu.20.47 Jno.5.29 Ro.5.8 13.2 1 Co.11.29 1 Ti.5.12 2 Pe.2.3.

DAMNED. Mar.16.16 Ro.14.23 2 Th.2.12.

DAMSEL. Ge.24.55 34.3,12 De. 22.15,20,21,24,26,29 Ju.5.30 19.4 Ru.2.5,6 1 Ki.1.2†,4 Mat.14.11 26.69 Mar.5.39,40 6.28 Jno.18. 17 Ac.12.13 16.16.

DAMSELS. Ge.24.61 1 Sa.25.42 Ps.68.25.

DAN, judgment, *or* he that judges. Ge.30.6 35.25 46.23 49.16,17 Nu.1.12 2.25,31 26.42 De.33.22 Jos.19.47 Ju.5.17 13.25 18.29 Eze.48.1,32. See *Children.*

DAN (*a place*). Ge.14.14 De.34.1 Jos.19.47 Ju.18.29 20.1 1 Sa.3. 20 2 Sa.3.10 17.11 24.2,15 1 Ki. 4.25 12.29 15.20 2 Ki.10.29 1 Ch.21.2 2 Ch.16.4 30.5 Je.4.15 8.16 Eze.27.19 Am.8.14.

Tribe of **DAN.** Ex.31.6 35.34 38. 23 Le.24.11 Nu.1.39 13.12 34. 22 Jos.19.40,48 21.5,23 Ju.18.30.

DANCE, *substantive.* Ps.149.3 150. 4 Je.31.13 La.5.15.

DANCE, *verb.* Ju.21.21 Job 21.11 Ec.3.4 Is.13.21.

DANCED. Ju.21.23 2 Sa.6.14 Mat. 11.17 14.6 Mar.6.22 Lu.7.32.

DANCES. Ex.15.20 Ju.11.34 1 Sa.21.11 29.5 Je.31.4.

DANCING. Ex.32.19 1 Sa.18.6 30.16 2 Sa.6.16 1 Ch.15.29 Ps.30. 11 Lu.15.25.

DANDLED. Is.66.22.

DANGER. Mat.5.21,22 Mar.3.29 Ac.19.27,40.

DANGEROUS. Ac.27.9.

DANIEL, judgment of God, *or* God is my judge. 1 Ch.3.1 Ezr.8.2 Ne.10.6 Eze.14.14,20 28.3 Da.1. 6,17,19 2.13,16,19,46,48,49 4.8,19 5.12,29 6.2,5,11,13,14,23,26,27,28 7.1,28 8.1 10.12 12.9 Mat.24.15 Mar.13.14.

I **DANIEL.** Da.7.15 8.15,27 9.2 10.2,7 12.5.

O **DANIEL.** Da.6.20 9.22 10.11 12.4.

DARA, generation, *or* house of the shepherd or companion, *or* race of wickedness. 1 Ch.2.6.

DARE. Job 41.10 Ro.5.7 15.18 1 Co.6.1 2 Co.10.12.

DARIUS, he that inquires and informs himself. Ezr.4.5,24 5.5 6. 1,12,15 Ne.12.22 Da.5.31 6.9,25 9.1 11.1 Hag.1.1,15 2.10 Zec. 1.7 7.1.

DARK. Ge.15.17 Ex.9.32† Le. 13.6,21,26,28,56 Nu.12.8 Jos.2.5 2 Sa.22.12 Ne.13.19 Job 3.9 12. 25 18.6 22.13 24.16 30.3† Ps. 18.11 35.6 49.4 74.20 78.2 88. 12 105.28 Pr.1.6 7.9 Is.5.30† 29.15 45.19 Je.13.16 La.3.6 Eze. 8.12 32.7,8 34.12 Da.8.23 Joel 2.10 Am.5.8,20 Mi.3.6 Zec.14.6 Lu.11.36 Jno.6.17 20.1 2 Pe.1.19.

DARKEN. Am.8.9.

DARKENED. Ex.10.15 Ps.69.23 Ec.12.2,3 Is.5.30 9.19 13.10 24. 11 Eze.30.18 Joel 3.15 Zec.11.17 Mat.24.29 Mar.13.24 Lu.23.45 Ro.1.21 11.10 Ep.4.18 Re.8.12 9.2.

DARKENETH. Job 38.2 Ps.139.12†.

DARKISH. Le.13.39.

DARKLY. 1 Co.13.12.

DARKNESS. Ge.1.2,5,18 15.12 Ex.10.21,22 14.20 20.21 De.4.11 5.22 Jos.24.7 2 Sa.22.10,12,29 Job 3.5,6 5.14 10.22 19.8 20.26 22.11 23.17 28.3 34.22 37.19 38.9,19 Ps.18.9,11,28 35.6† 88. 18 97.2 104.20 105.28 139.11,12 Pr.2.13 4.19 Ec.6.4 Is.5.30 8. 22 45.3 47.5 60.2 Je.13.16 Eze. 32.8 Joel 2.2,31 Am.4.13 Na.1.8 Mat.6.23 8.12 22.13 25.30 27.45 Mar.15.33 Lu.11.34 22.53 23.44 Ac.2.20 13.11 Ep.5.8,11 6.12 Col.1.13 1 Th.5.5 He.12.18 2 Pe. 2.4,17 1 Jno.2.11 Jude 6.13 Re. 16.10.

DARKNESS, with *Day.* Job 3.4 15.23 Ec.11.8 Is.58.10 Joel 2.2 Am.5.20 Zep.1.15.

In **DARKNESS.** De.28.29 1 Sa.2. 9 1 Ki.8.12 2 Ch.6.1 Job 17.13 Ps.11.2† 82.5 88.6 91.6 107.10 143.3 Pr.20.20 Ec.2.14 5.17 6.4 Is.42.7 49.9 59.9 Je.23.12 Da. 2.22 Jno.8.12 12.35,46 1 Th.5.4 1 Jno.1.6 2.9,11.

Land of **DARKNESS.** Job 10.21,22 Je.2.31.

DARKNESS, with *Light.* Ge.1.4,18 Job 10.22 17.12 18.18 26.10† 29. 3 30.26 Ps.112.4 139.12 Ec.2.13 Is.5.20 9.2 42.16 45.7 50.10 Je.13.16 La.3.2 Am.5.18 Mi.7. 8 Mat.4.16 6.23 10.27 Lu.1.79 11.35 12.3 Jno.1.5 3.19 12.35 Ac.26.18 Ro.2.19 13.12 1 Co.4.5 2 Co.4.6 6.14 1 Pe.2.9 1 Jno.1.5 2.8.

Out of **DARKNESS.** De.5.22 Job 12.22 15.22,30 Ps.107.14 Is.29.18.

DARLING. Ps.22.20 35.17.

DART, S. 2 Sa.18.14 2 Ch.32.5 Job 41.26,29 Pr.7.23 Joel 2.8† Ep.6. 16 He.12.20.

DASH. 2 Ki.8.12 Ps.2.9 91.12 Is.13.18 Je.13.14 Mat.4.6 Lu. 4.11.

DASHED. Ex.15.6 Is.13.16 Ho. 10.14 13.16 Na.3.10.

DASHETH. Ps.137.9.

DATES. 2 Ch.31.5.

DATHAN, laws, *or* rites. See *Abiram.*

DAUB, ED, ING. Ex.2.3 Eze.13. 10,11,12,14 22.28.

DAUGHTER. Ge.20.12 24.43,47, 48 34.7,8,17,19 Ex.1.16 21.31 Le.12.6 14.10† 18.17 21.9 22.12, 13 Nu.27.9 36.8 De.27.22 28. 56 Ju.11.34,40 1 Sa.1.16 18.19 2 Sa.12.3 1 Ki.3.1 11.1 2 Ki.8.18 9.34 1 Ch.2.49 Es.2.7 Ps.45.10, 13 Ca.7.1 Je.31.22 46.19 48.18 49.4 Eze.14.16,18,20 16.44,45 27. 6† 44.25 Da.11.6,17 Ho.1.6 Mi. 5.1 7.6 Zep.3.10 Mal.2.11 Mat. 9.22 10.35,37 14.6 15.28 Mar.5. 34 7.26 Lu.8.42,48 12.53 13.16 Ac.7.21 He.11.24.

DAUGHTER-*in-law.* Ge.38.16,24 Le.18.15 20.12 Ru.1.22 4.15 1 Sa.4.19 Eze.22.11 Mi.7.6 Mat. 10.35 Lu.12.53.

DAUGHTER *of Babylon.* Ps.137.8 Is.47.1 Je.50.42 51.33 Zec.2.7.

DAUGHTER *of the Chaldeans.* Is. 47.1,5.

DAUGHTER *of Edom.* La.4.21,22.

DAUGHTER *of Egypt.* Je.46.11,24.

DAUGHTER *of Gallim.* Is.10.30.

DAUGHTER *of Jerusalem.* 2 Ki.19. 21 Is.37.22 La.2.13,15 Mi.4.8 Zep.3.14 Zec.9.9.

DAUGHTER *of Judah.* La.1.15 2. 2,5.

DAUGHTER *of my people.* Is.22.4 Je.4.11 6.14,26 8.11,19,21,22 9. 1,7 14.17 La.2.11 3.48 4.3,6,10.

DAUGHTER *of Tarshish.* Is.23.10.

DAUGHTER *of Tyre.* Ps.45.12.

DAUGHTER *of Zidon.* Is.23.12.

DAUGHTER *of Zion.* 2 Ki.19.21 Ps.9.14 Is.1.8 4.4 10.32 16.1 37.22 52.2 62.11 Je.4.31 6.2,23 La.1.6 2.1,4,8,10,13,18 4.22 Mi. 1.13 4.8,10,13 Zep.3.14 Zec.2. 10 9.9 Mat.21.5 Jno.12.15.

DAUGHTER *of Zur.* Nu.15.15.

His **DAUGHTER.** Ge.29.6 Ex.21. 7 Le.21.2 Nu.27.8 30.16 De.7. 3 18.10 Ju.21.1 1 Sa.17.25 2 Ki. 23.10.

My **DAUGHTER.** De.22.16,17 Jos. 15.16 Ju.1.12 11.35 19.24 Ru. 2.2 3.10,16,18 Mat.9.18 15.22 Mar.5.23.

Thy **DAUGHTER.** Ge.29.18 Ex. 20.10 Le.18.10 19.29 De.5.14 7. 3 12.18 13.6 16.11,14 22.17 2 Ki.14.9 2 Ch.25.18 Mar.5.35 7. 29 Lu.8.49.

DAUGHTERS. Ge.6.1,2,4 19.14, 36 24.3,13,37 27.46 28.1,6 30. 13 31.26,43,50 34.1,9,16 49.22† Ex.2.16 21.9 34.16 Le.26.29 Nu. 21.25† 26.33 27.1,7 36.10 De. 23.17 Jos.17.3 Ju.3.6 21.7,18 Ru.1.11,12,13 1 Sa.8.13 2 Sa.13. 18 Ne.3.12 5.5 7.63 10.30 Ezr. 2.61 Job 42.15 Ps.45.9 144.12 Pr.31.29 Ca.2.2 6.9 Is.13.21† 32.9 34.13† 43.20† 60.4 Je.9.20 29.6 49.2,3 La.3.51 Eze.13.17 16.31†,46,49,53,55,61 23.2 26.6,8 30.18 32.16 Ho.4.13,14 Mi.1.8† Lu.1.5 Ac.21.9 1 Pe.3.6.

DAUGHTERS, joined with *Sons.* Ge.5.4,7,10,13,16 11.11 19.12 31. 28,55 37.35 Ex.3.22 10.9 21.4 32.2 34.16 Le.10.14 Nu.18.11,19 21.29 26.33 De.12.12,31 28.32, 41,53 32.19 Jos.7.24 17.3,6 Ju. 3.6 12.9 1 Sa.1.4 2.21 30.3,6,19 2 Sa.5.13 19.5 2 Ki.17.17 1 Ch. 2.34 4.27 14.3 23.22 25.5 2 Ch. 11.21 13.21 24.3 28.8 29.9 31. 18 Ezr.9.2,12 Ne.4.14 5.2,5 10. 28 13.25 Job 1.2,13,18 42.13 Ps. 106.37,38 Is.43.6 49.22 56.5 Je. 3.24 5.17 7.31 11.22 14.16 16. 2,3 19.9 29.6 32.35 35.8 48.46 Eze.14.16,18,22 16.20 23.4 10.25, 47 24.21,25 Joel 2.28 3.8 Am.7. 17 Ac.2.17 2 Co.6.18.

DAUGHTERS-*in-law.* Ru.1.6,7,8.

DAUGHTERS *of Jerusalem.* Ca. 1.5 2.7 3.5,10 5.8,16 8.4 Lu. 23.28.

DAUGHTERS *of Israel.* De.23.17 Ju.11.40 2 Sa.1.24.

DAUGHTERS *of Judah.* Ps.48.11 97.8.

DAUGHTERS *of Moab.* Nu.25.1 Is.16.2.

DAUGHTERS *of music.* Ec.12.4.

DAUGHTERS *of the Philistines.* Ju. 14.1,2 2 Sa.1.20 Eze.16.27,57.

DAUGHTERS *of Shiloh.* Ju.21.21.

DAUGHTERS *of Syria.* Eze.16.57.

DAUGHTERS *of the uncircumcised.* 2 Sa.1.20.

DAUGHTERS *of Zion.* Ca.3.11 Is. 3.16,17 4.4.

Two **DAUGHTERS.** Ge.19.8,15, 30 29.16 31.41 Ru.1.7 1 Sa.2.21 14.29 Pr.30.15.

DAVID, beloved, dear. Ru.4.22 1 Sa.16.13,19,21,23 17.14,15,23,28, 38,42,43,50,57 18.1,3,5,7,9,10,14, 16,24,28,29 19.1,5,9,10,18,19,22 20.6,17,24,25,27,28,34,41 21.1,10, 11 22.1,3,5,14,17 23.2,4,5,9,15, 24,28 24.1,5,7,16,22,25 25.5,22 26.1,5,12,17,21 27.1,4,8,11 28.17 29.3,5,6 30.1,5,8,10,17,18,19,20 2 Sa.1.11,15,17 2.1,5,10 3.1,2,9, 17,19,22,28 5.1,6,7,10,12,17,21 6.2,5,9,14,15 7.20 8.1,3,6,7,13, 14,15 10.2,3,18 11.3,6,14,27 12.5, 13,16,19,24,29,30 13.7,39 15.30 16.6,10 17.1,16,22,27,29 18.1,24 19.43 20.1,3,11 21.1,16 22.51 23.1,8,15 24.10,25 1 Ki.1.11 2.10, 32,44 3.14 5.7 8.16,20 9.5 11. 38,39 12.16 1 Ch.10.14 11.3,10 12.18,21 14.17 15.27 16.1,43 17.18 18.7,14 19.2,3 21.21 23.1 29.10 2 Ch.1.8 10.16 34.3 Ezr. 8.2 Ne.3.16 12.36 Ps.18.50 72.20 89.35,49 132.1,11,17 Ca.4.4 Is. 9.7 29.1 55.3 Je.17.25 23.5 33. 15.17 36.30 Am.6.5 9.11 Zec. 12.8 Mat.1.6 9.27 12.3,23 15.22 20.30,31 21.9,15 22.42,45 Mar. 2.25 10.47,48 11.10 12.35,37 Lu.3.31 6.3 18.38,39 20.41,44 Jno.7.42 Ac.2.29,31 13.22,34,36 15.16 Ro.1.3 4.6 2 Ti.2.8 He. 4.7 11.32 Re.3.7 5.5 22.16. See *City, Father.*

DAVID, joined with *king.* 1 Sa.21. 11 2 Sa.2.4,11 3.31 5.3 8.11 20.21 1 Ki.1.37,47 1 Ch.11.3 12.31,38 26.26 29.9 2 Ch.2.12 29.27 Ezr.3.10 Je.30.9 Ho.3.5 Mat.1.6 Ac.13.22.

Days of **DAVID.** 2 Sa.21.1 1 Ki. 2.1 1 Ch.7.2 Ne.12.46 Ac.7.45.

Hand of **DAVID.** 1 Sa.20.16 2 Sa. 3.8,18 21.22 1 Ch.20.8.

House of **DAVID.** 1 Sa.20.16 2 Sa. 3.1,6 7.26 1 Ki.12.19,20,26 13.2 14.8 2 Ki.17.21 2 Ch.10.19 21.7 Ps.122.5 Is.7.2,13 22.22 Je.21.12 Zec.12.7,8,10,12 13.1 Lu.1.27,69 2.4.

Servant **DAVID.** 2 Sa.3.18 7.5,8, 26 1 Ki.3.6 8.24,25,26,66 11.13, 32,34,36,38 14.8 1 Ch.17.24 2 Ch. 6.16,42 Ps.78.70 89.3,20 132.10 144.10 Is.37.35 Je.33.21,22,26 Eze.34.23,24 37.24,25 Lu.1.69 Ac.4.25.

DAWN, ING. Jos.6.15 Ju.19.26 Job 3.9 7.4 Ps.119.147 Mat.28.1 2 Pe.1.19.

DAY. Ge.1.5 32.26 Ex.21.21 40. 37 Le.23.37 Nu.3.13 7.11 14.34 30.8,12 De.4.10,15 9.7,24 24.15 Jos.6.10 9.12 10.13,14 Ju.16.2 19.8†,30 Ru.4.5 1 Sa.9.15 24.4 26.10 2 Sa.3.35 13.32 19.24 1 Ki. 2.37,42 8.59† 17.14 2 Ki.4.8,11, 18 Ne.4.2,22 Es.9.17,18,19 Job 1.4,6,13 2.1 3.3 14.6 18.20 19. 25 21.30 Ps.19.2 37.13 78.42 84.10 119.164 Pr.4.18 7.20 27.1 Ca.2.17 4.6 Is.7.17 30.8† 43.13 58.5 61.2 63.4 Je.12.3 15.9 27. 22 32.31 36.2 38.28 47.4 50.27 Eze.4.6 7.10 21.25,29 28.15 30. 2,3,18 Da.6.10,13 Ho.9.5 Joel 2.2 Am.5.8 8.10 Mi.3.6 7.4 Zep.2.2 3.8 Zec.4.10 Mal.3.2 4.1 Mat.24.38 50 25.13 Mar.1.35 Lu. 1.20,80 12.46 17.4,24,27 Jno.6. 39,40 8.56 9.4 44.54 Ac.1.2 12.21 16.35 17.31 23.12 27.29,39 Ro.2.5 13.12 14.6 1 Co.3.13 4.3† 2 Co.6.2 Ep.4.30 Phi.1.6 2 Th.5.5,8 He.4.7,8 10.25† 2 Pe. 1.19 3.12 Re.9.15. See *Atonement, Battle, Calamity, Darkness, Evil, Holy, Last.*

DAY, joined with *night.* Ge.1.14,18 8.22 31.39 Ex.10.13 13.21 Le. 8.35 Nu.11.32 De.28.66 Jos.1.8 1 Sa.19.24 1 Ki.8.29 2 Ch.6.20 Ne.1.6 4.9 Es.4.16 Job 17.12 26.10 Ps.1.2 32.4 42.3 55.10 74.16 88.1 139.12 Ec.8.16 Is.4. 5 27.3 34.10 38.12,13 60.11 62. 6 Je.9.1 14.17 16.13 33.20 La. 2.18 Zec.14.7 Mar.4.27 5.5 14. 30 Lu.2.37 18.7 Ac.9.24 20.31 26.7 2 Co.11.25 1 Th.2.9 3.10 2 Th.3.8 1 Ti.5.5 2 Ti.1.3 Re.4.8 7.15 8.12 12.10 14.11 20.10.

DAY *of death.* Ge.27.2 Ju.18.7 1 Sa.15.35 2 Sa.6.23 20.3 2 Ki.15. 5 2 Ch.26.21 Ec.7.1 8.8 Je.52. 11,34.

DAY *of judgment.* Mat.10.15 11.22, 24 12.36 Mar.6.11 2 Pe.2.9 3.7 1 Jno.4.17.

DAY *of the Lord.* Is.2.12 13.6,9 34. 8 Je.46.10 La.2.22 Eze.13.5 30. 3 Joel 1.15 2.1 3.14 Am.5.18 Ob.15 Zep.1.7,8,18 2.2,3 Zec. 14.1 Mal.4.5 1 Co.5.5 2 Co.1.14 1 Th.5.2 2 Pe.3.10 Re.1.10. See *Great Day.*

DAY *of trouble.* 2 Ki.19.3 Ps.20.1 50.15 59.16 77.2 86.7 Is.22.5 37.3 Je.51.2 Eze.7.7 Na.1.7 Ha. 3.16 Zep.1.15.

All the **DAY.** Ps.25.5 71.15 89.16 102.8 119.97 Is.28.24 65.2,5 La. 1.13 3.3,14,62 Mat.20.6.

All the **DAY** *long.* De.28.32 33.12 Ps.32.3 35.28 38.6,12 44.8,22 71. 24 73.14 Pr.21.26 23.17 Ro.10.21.

By **DAY,** and *day by day.* Ge.39.10 Ex.13.21,22 29.38 40.38 Nu.9.16 10.34 14.14 28.34 De.1.33 Ju.6. 27 2 Sa.21.10 1 Ch.12.22 2 Ch.21. 15 24.11 30.21 Ezr.6.9 Ne.8.18 9.19 Ps.91.5 121.6 136.8 Is.60. 19 Je.31.35 Eze.12.3,7 Lu.11.3 2 Co.4.6 Re.21.25.

Every **DAY.** Ge.6.5† Ex.16.4 29. 36 1 Sa.23.14 2 Sa.13.37 2 Ki.25. 30 1 Ch.16.37 2 Ch.8.13,14 Ne. 11.23 12.47 Ezr.3.4 Es.2.11 Ps. 7.11 56.5 145.2 Is.51.13 52.5 Eze.43.25 Lu.16.19 Ro.14.5.

*Feast-***DAY.** Ps.81.3 Mat.26.5 Mar. 14.2 Jno.2.23.

First **DAY.** Ge.1.5 8.5,13 Ex.12. 15,16 40.2,17 Le.23.7,24,35,39,40 Nu.1.1,18 28.18 29.1 33.38 De.

16.4 2 Ch. 29.17 Ezr. 3.6 7.9 10. 16, 17 Ne. 8.2, 18 Eze. 26.1 29.17 31.1 32.1 45.18 Da. 10.12 Hag. 1.1 Mat. 26.17 Mar. 14.12 Ac. 20. 18 Phi. 1.5. See *Week.*

Second **DAY.** Ge. 1.8 Ex. 2.13 Nu. 7.18 29.17 Jos. 6.14 10.32 Ju. 20.24 1 Sa. 20.34 2 Ch. 3.2 Ne. 8. 13 Es. 7.2 Je. 41.4 Eze. 43.22.

Third **DAY.** Ge. 1.13 22.4 31.22 34.25 Ex. 4.10† 19.11, 15 Le. 7.17 19.6 Nu. 19.12, 19 29.20 31.19 De. 19.4† 6 Jos. 3.4† 9.17 Ju. 20.30 1 Sa. 4.7† 19.7† 2 Sa. 3.17† 1 Ki. 12. 12 2 Ki. 13.5† 20.5, 8 1 Ch. 11.2† 2 Ch. 10.12 Ezr. 6.15 Es. 5.1 Ho. 6.2 Mat. 16.21 17.23 20.19 27.64 Mar. 9.31 10.34 Lu. 9.22 13.31 18.33 24.7, 21, 46 Jno. 2.1 Ac. 27. 19 1 Co. 15.4.

Fourth **DAY.** Ge. 1.19 Nu. 29.23 2 Ch. 29.26 Ezr. 8.33 Zec. 7.1.

Fifth **DAY.** Ge. 1.23 Nu. 29.26 Eze. 1.1, 2 8.1 33.21.

Sixth **DAY.** Ge. 1.31 Ex. 16.5, 22, 29 Nu. 7.42 29.29.

Seventh **DAY.** Ge. 2.2, 3 Ex. 12.15, 16 13.6 16.26, 27, 29 20.10, 11 24. 16 31.17 34.21 35.2 Le. 13.5, 6, 27, 32, 34, 51 14.9, 39 23.3, 8 Nu. 6. 9 19.12, 19 28.25 31.19, 24 De. 5. 14 16.8 Jos. 6.4, 15 Ju. 14.15, 17 2 Sa. 12.18 1 Ki. 20.29 2 Ki. 25.8 Es. 1.10 Eze. 30.20 45.20 He. 4.4.

Eighth **DAY.** Ex. 22.30 Le. 9.1 12. 3 14.10, 23 15.14 22.27 23.36, 39 Nu. 6.10 29.35 2 Ch. 7.9 Ne. 8.18 Eze. 43.27 Lu. 1.59 Ac. 7.8 Phi. 3.5.

Ninth **DAY.** Le. 23.32 2 Ki. 25.3 Je. 39.2 52.6.

Tenth **DAY.** Ex. 12.3 Le. 16.29 23. 27 25.9 Nu. 29.7 Jos. 4.19 2 Ki. 25.1 Je. 52.4, 12 Eze. 20.1 24.1 40.1.

Eleventh **DAY.** Nu. 7.72.

Twelfth **DAY.** Nu. 7.78 Ezr. 8.31 Eze. 29.1.

Thirteenth **DAY.** Es. 3.12, 13 8.12 9.1, 17, 18.

Fourteenth **DAY.** Ex. 12.6, 18 Le. 23. 5 Nu. 9.3, 5, 11 28.16 Jos. 5.10 2 Ch. 30.15 35.1 Ezr. 6.19 Eze. 45.21 Es. 9.15, 17 Ac. 27.33.

Fifteenth **DAY.** Ex. 16.1 Le. 23.6 34.39 Nu. 28.17 29.12 33.3 1 Ki. 12.32, 33 Es. 9.18, 21 Eze. 32.17 45. 25.

Sixteenth **DAY.** 2 Ch. 29.17.

Seventeenth **DAY.** Ge. 7.11 8.4.

Twentieth **DAY.** Nu. 10.11 Ezr. 10.9.

Twenty-first **DAY.** Ex. 12.18 Hag. 2.1.

Twenty-third **DAY.** 2 Ch. 7.10 Es. 8.9.

Twenty-fourth **DAY.** Ne. 9.1 Da. 10.4 Hag. 1.15 2.10, 18, 20 Zec. 1.7.

Twenty-fifth **DAY.** Ne. 6.15 Je. 52.31.

Twenty-seventh **DAY.** Ge. 8.14 2 Ki. 25.27.

Good **DAY.** 1 Sa. 25.8 Es. 8.17 9.19, 22.

Great **DAY.** Je. 30.7 Ho. 1.11 Joel 2.11, 31 Zep. 1.14 Mal. 4.5 Jno. 7.37 Ac. 2.20 Jude 6 Re. 6.17 16.14.

In the **DAY.** Ge. 2.4, 17 3.5 31.40 35.3 Ex. 32.34 Le. 6.5, 20 7.35, 36 14.2, 57† Nu. 6.9 28.26 30.5, 7 Jos. 10.12 14.11 1 Sa. 20.19† 21.6 2 Sa. 22.1 1 Ki. 2.8 Ne. 13.15 Es. 9.1 Job 20.28 Ps. 95.8 101.2 110.3, 5 137.7 138.3 Pr. 6.34 11.4 24.10 Ec. 7.14 8.8 12.3 Ca. 3.11 8.8 Is. 9.4 10.3 11.16 13.13 17.11 30.25, 26 58.3 Je. 16.19 17.17 18.17 36.30 La. 1.12 2.1 3.57 Eze. 7.19 16.4, 5, 56 27.27 30.9 32.10 33.12 Ho. 2.3, 15 4.5 Am. 1.14 8.9 Ob. 11, 12, 14 Mal. 4.3 Lu. 17.30 Jno. 11.9 Ro. 2.16 13.13 1 Co. 1.8 2 Co. 6.2 Phi. 2.16 He. 3.8 8.9 1 Pe. 2.12.

One **DAY.** Ge. 27.45 Le. 22.28 Nu. 11.19 1 Sa. 2.34 27.1 1 Ki. 4.22 20.29 2 Ch. 28.6 Ezr. 10.13 Es. 3.13 8.12 Is. 9.14 10.17 47.9 66.8 Zec. 3.9 14.7 Ac. 21.7 28.13 Ro. 14.5 1 Co. 10.8 2 Pe. 3.8 Re. 18.8.

*Sabbath-***DAY.** Ex. 16.26 20.8, 10, 11 31.15 35.3 Nu. 15.32 28.9 De. 5. 12, 15 Ne. 10.31 13.15, 17, 19, 22 Je. 17.21, 22 Eze. 46.4 Mat. 12.1, 8, 11 24.20 Mar. 2.23, 24 3.2 6.2 Lu. 4.16 6.7 13.16 14.1, 5 23.56 Jno. 5.10, 16 7.22 9.14 19.31 Ac. 13.14, 27, 44 15.21.

Same **DAY.** Ge. 7.11, 13 15.18 Ex. 12.17, 51 Le. 7.15, 16 19.6 22.30 23.14, 28, 29 Nu. 6.11 De. 32.48 1 Ki. 8.64 13.3 Eze. 23.38, 39 24.2 Zep. 1.9 Zec. 6.10 Lu. 17.29 23.12 Jno. 5.9 20.19 Ac. 1.22 2.41.

Since the **DAY.** Ex. 10.6 De. 4.32 1 Sa. 8.8 1 Ki. 8.16 2 Ki. 8.6 1 Ch. 17.5 Je. 7.25 Col. 1.6 9.

That **DAY.** Ex. 8.22 10.13, 28 13.8 14.30 32.28 Le. 16.30 Nu. 9.6 30. 14 De. 1.39 21.23 31.18 Jos. 6.15 14.12 Ju. 20.26 1 Sa. 7.6 8.18 9.24 10.9 12.18 14.23, 37 16.13 18.9 2 Sa. 6.9 11.12 1 Ki. 14.14 2 Ch. 15.11† 18.24 Ne. 8.17 Es. 3.14 8.13 Job 3.4 Ps. 146.4 Pr. 12.16† Is. 2.11, 17 10.32 19.21 24.21 26.1 29.18 52.6 Je. 39.10†, 16, 17 Eze. 29.21 38.19 39.22 48.35 Ho. 2.18 Joel 3.18 Am. 2.16 8.3 Ob. 8 Zep. 1.15 Zec. 2.11 9.16 11.11 12.8, 11 13.1 14.4, 9 Mal. 3.17 Mat. 7.22 24.36 26.29 Mar. 13.32 14.25 Lu. 6.23 10.12 21.34 23.54 Jno. 1.39 11.53 14.20 16.23, 26 1 Th. 5.4 2 Th. 1.10 2.3 2 Ti. 1. 12, 18 4.8.

This **DAY.** Ge. 4.14 24.12 25.31, 33 41.9 48.15 Ex. 12.14, 17 13.3, 4 De. 1.10 2.25 4.4, 40 5.3, 24 6.6, 24 7.11 8.1, 11, 18, 19 10.13 11. 8, 13, 27, 28, 32 12.8 13.18 15.5 19.9 26.17 27.1 4.9 29.4, 10, 18 30.2, 8, 15, 16, 19 31.27 34.6 Jos. 3.7 4.9 7.25 14.10, 11 22.16, 17, 22 23.8 24.15 Ju. 1.26 10.15 19.30 Ru. 4.9, 10 1 Sa. 8.8 10.19 11.13 14.45 15.28 17.10 18.21 21.5 22.8, 13 25.32, 33 26.21, 24 30.25 2 Sa. 3.39 4.3 7.6 1 Ki. 8. 61 2 Ki. 7.9 17.34, 41 21.15 1 Ch. 17.5 2 Ch. 5.9 35.21 Ezr. 9.7 Ne. 9.36 Ps. 2.7 118.24 119.91 Pr. 7. 14 22.19 Is. 38.19 56.12 Je. 7.25 25.18 35.14 36.2 44.10, 22 La. 2. 16 Eze. 39.8 Da. 9.7 Hag. 2.15, 18, 19 Mat. 6.11 11.23 27.8, 19 28.15 Lu. 2.11 4.21 19.9, 42 22.34 Ac. 2.29 13.33 22.3 23.1 24.21 26. 22, 29 Ro. 11.8 2 Co. 3.14, 15 He. 1.5.

*To-***DAY,** or *to* **DAY.** Ge. 21.26 30. 32 40.7 Ex. 2.18 14.13 16.23 32.29 Le. 9.4 De. 15.15 29.13 1 Sa. 4.3 9.13†, 27† 11.13 24.10 26.23 2 Sa. 6.20 13.4 16.3 1 Ki. 18.15 22.5 2 Ki. 4.23 6.28 1 Ch. 16.23 2 Ch. 18.4 Es. 3.7 Job 23.2 Ps. 95.7 96.2 Je. 34.15† Zec. 9.12 Mat. 6.30 21.28 Lu. 5.26 12.28 13.32, 33 19.5 23.43 24.21 He. 3.7 13.15 4.7 5.5 13.8 Ja. 4.13 2 Pe. 2.8.

DAY-TIME. Job 5.14 24.16 Ps. 22.2 42.8 78.14 Is. 4.6 21.8 Lu. 21.37 2 Pe. 2.13.

DAYS. Ge. 4.3† 8.3 24.1† 27.41 29.14† 47.9, 28† 50.4 Nu. 11.20† 14.34 De. 4.32 10.10 Jos. 23.1† Ju. 11.4† 1 Sa. 13.11 18.26 27.7† 29.3 1 Ki. 2.11 3.2 14.20, 30 15. 16, 32 2 Ki. 10.3† 13.3 15.13† 18.4 23.22 1 Ch. 23.1 29.15, 28 2 Ch. 24.15 Ezr. 4.2 9.7 Ne. 1.4 8.17 Es. 9.22, 26, 28 Job 3.6 7.1 8.9 12.12 21.13 30.1†, 16, 27 32. 4†, 7 33.25 36.11 42.17 Ps. 21.4 23.6† 37.18 44.1 55.23 61.6† 77.5 78.33 89.29, 45 90.9, 10, 12, 14 91.16† 93.5† 94.13 119.84 139. 16† 143.5 Pr. 3.2, 16 Ec. 5.20 7.10 8.15 11.8 12.1 Is. 23.7, 15 60.20 65.20, 22 Je. 2.32 6.11 28.3† 31. 33 32.39† 35.2 La. 4.18 Eze. 4.4, 5 12.23 16.22, 43 Da. 8.14 10.2† 12. 11, 12 Ho. 2.13 9.7 10.9 Am. 4.4† 5.21 Mi. 5.2† 7.15 Hag. 2.16 Zec. 8.4†, 9, 10, 11, 15 Mal. 3.7 Mat. 11.12 24.22, 37 Mar. 13.20 Lu. 1. 24 21.22 Ac. 3.24 5.36 11.27 12.3 19.38† 20.6 21.38 Ga. 4.10 Ep. 5.16 He. 7.3 10.32 1 Pe. 3.10 Re. 11.3 12.6. See *David, Last, Old, Journey.*

DAYS *come.* Is. 7.17 Je. 23.5, 7 30.3 31.27, 31, 38 Am. 4.2 Mat. 9.15 Mar. 2.20 Lu. 5.35 17.22 19.43 21.6 He. 8.8.

All the **DAYS.** Ge. 3.14 5.5, 8, 11, 14, 23, 27 9.29 Le. 13.46 15.25, 26 Nu. 6.4, 5, 6, 8 De. 4.9, 10 12.1 Jos. 4.24† 24.31 Ju. 2.7, 18 1 Sa. 1.11 7.13, 15 1 Ki. 4.25 8.40 11.25 2 Ki. 13.22 23.22 2 Ch. 24.2, 14 Ezr. 4.5 Job 1.5† 14.14 Ps. 23.6 27.4 Pr. 15.15 31.12 Lu. 1.75. See *His Life, Thy Life.*

Few **DAYS.** Ge. 24.55 27.44 29.20 47.9 Nu. 9.20 Job 14.1 32.6† Ps. 109.8 Da. 11.20 He. 12.10.

His **DAYS.** Ge. 6.3 10.25 De. 22. 19, 29 1 Ki. 1.6† 15.14 16.34 21. 29 2 Ki. 8.20 12.2 15.18 1 Ch. 1. 19 22.9 2 Ch. 15.17 21.8 34.33 Job 14.5 15.20 24.1 Ps. 72.7 103.15 144.4 Pr. 28.16 Ec. 2.23 5.17 8.12, 13 Is. 65.20 Je. 17.11 22.30 23.6.

In the **DAYS.** Ge. 30.14 Ju. 5.6 8.28 1 Sa. 17.12 2 Sa. 21.1, 9 1 Ki. 10.21 22.46 1 Ch. 4.41 13.3 2 Ch. 9.20 26.5 32.26 Job 29.2, 4 Ps. 37.19 49.5 Ec. 2.16 11.9 12.1 Je. 26.18 La. 1.7 Eze. 16.60 22.14 Da. 2.44 5.11 Ho. 2.15 9.9 12.9 Joel 1.2 Mat. 2.1 23.30 24.38 Mar. 2.26 Lu. 1.25 4.25 17.26, 28 Ac. 5.37 11.28 He. 5.7 1 Pe. 3.20 Re. 10.7 11.6.

In those **DAYS.** Ge. 6.4 De. 17.9 19.17 26.3 Ju. 17.6 18.1 20.27 21.25 1 Sa. 3.1 2 Sa. 16.23 2 Ki. 20.1 2 Ch. 32.24 Is. 38.1 Je. 33.16 50.4, 20 Joel 2.29 Mat. 24.19 Mar. 13.17 Lu. 1.39 20.1 21.23 Ac. 2. 18 7.41 Re. 2.13 9.6.

Latter **DAYS.** Nu. 24.14 De. 4.30 31.29 Je. 23.20 30.24 48.47 49.39 Eze. 38.16 Da. 2.28 10.14 Ho. 3.5.

Many **DAYS.** Ge. 37.34 47.8† Jos. 22.3 2 Sa. 19.34† 1 Ki. 2.38 3.11† 17.15 1 Ch. 7.22 Ps. 34.12 119.84 Ec. 6.3 11.1 Is. 24.22 32.10 Je. 32.14 35.7 37.16 Eze. 12.27 38.8 Da. 8.26 10.14 11.33 Ho. 3.3, 4 Lu. 15.13 Jno. 2.12 Ac. 1.5 13.31 16.18 27.20.

My **DAYS.** Ge. 29.21 2 Ki. 20.19 Job 7.6, 16 9.25 10.20 17.1, 11 27.6† 29.18 Ps. 39.4, 5 102.3, 11, 23, 24 116.2† Is. 38.10 59.8 Je. 20.18.

*Now-a-***DAYS.** 1 Sa. 25.10.

Prolong, ed, eth, **DAYS.** De. 4.26, 40 5.16, 33 6.2 11.9 17.20 22.7 30. 18 32.47 Pr. 10.27 28.16† Ec. 8. 12, 13 Is. 13.22 53.10 Eze. 12.22.

Sabbath **DAYS.** Mat. 12.5, 10, 12 Mar. 3.4 Lu. 4.31 6.2, 9 Ac. 17.2 Col. 2.16.

Thy **DAYS.** Ex. 20.12 23.26 De. 12.19† 23.6 25.15 30.20 31.14 33.25 1 Sa. 25.28 2 Sa. 7.12 1 Ki. 3.13, 14 11.12 2 Ki. 20.6 1 Ch. 17. 11 Job 10.5 38.12, 21 Pr. 9.11 Is. 38.5 Eze. 22.4.

Two **DAYS.** Ex. 16.29 Nu. 9.22 11.19 2 Sa. 1.1 Ezr. 10.13 Es. 9.27 Ho. 6.2 Mat. 26.2 Mar. 14.1 Jno. 4.40, 43 11.6.

Three **DAYS.** Ge. 40.12, 13, 18, 19 42.17 Ex. 3.18 5.3 8.27 10.22, 23 15.22 Jos. 1.11 2.16, 22 Ju. 19.4 1 Sa. 9.20 21.5 30.12, 13 2 Sa. 20.4 24.13 1 Ki. 12.5 2 Ki. 2.17 1 Ch. 21.12 2 Ch. 10.5 20.25 Ezr. 8.15 10.8, 9 Es. 4.16 Jon. 1.17 Mat. 12. 40 15.32 26.61 27.40, 63 Mar. 8. 2, 31 14.58 15.29 Lu. 2.46 Jno. 2.19 Ac. 9.9 28.7 Re. 11.9, 11.

Four **DAYS.** Ju. 11.40 Jno. 11.17, 39 Ac. 10.30.

Five **DAYS.** Nu. 11.19 Ac. 20.6 24.1.

Six **DAYS.** Ex. 16.26 20.9, 11 23.12 24.16 31.15, 17 34.21 35.2 Le. 23.3 De. 5.13 16.8 Jos. 6.3, 14 Eze. 46.1 Lu. 13.14 Jno. 12.1.

Seven **DAYS.** Ge. 7.4 8.10, 12 50.10 Ex. 12.15, 19 13.6, 7 22.30 23.15 29.30, 35, 37 34.18 Le. 8.33 12.2 13.5, 21, 26, 33, 50, 54 14.8 15.19 22.27 23.6, 8, 39, 40, 41 Nu. 12.14 19.14 28.17 29.12 De. 16.3, 4, 13 Ju. 14.12, 17 1 Sa. 10.8 11.3 13.8 31.13 1 Ki. 8.65 16.15 1 Ch. 10.12 2 Ch. 7.9 30.21, 23 35.17 Ezr. 6. 22 Es. 1.5 Is. 30.26 Eze. 3.15 43.26 He. 11.30.

Eight **DAYS.** Ge. 17.12 21.4 2 Ch. 29.17 Lu. 2.21 Jno. 20.26.

Ten **DAYS.** Nu. 11.19 1 Sa. 25.38 Ne. 5.18 Je. 42.7 Da. 1.12, 15 Ac. 25.6 Re. 2.10.

Eleven **DAYS.** De. 1.2.

Twelve **DAYS.** Ac. 24.11.

Fourteen **DAYS.** 1 Ki. 8.65.

Fifteen **DAYS.** Ga. 1.18.

Twenty **DAYS.** Nu. 11.19.

Twenty-one **DAYS.** Da. 10.13.

Thirty **DAYS.** Nu. 20.29 De. 34.8 Es. 4.11 Da. 6.7, 12.

Thirty-three **DAYS.** Le. 12.4.

Forty **DAYS.** Ge. 7.4 50.3 Ex. 24. 18 34.28 Nu. 13.25 14.34 De. 9.9, 25 10.10 1 Ki. 19.8 Eze. 4.6 Jon. 3.4 Mat. 4.2 Mar. 1.13 Lu. 4.2 Ac. 1.3.

Fifty-two **DAYS.** Ne. 6.15.

Your **DAYS.** De. 11.21 Je. 16.9 35. 7 Eze. 12.25 Joel 1.2 Hab. 1.5 Ac. 13.41.

DAILY. Ex. 16.5 Nu. 4.16 28.24 29.6 Ju. 16.16 2 Ki. 25.30 Ezr. 3. 4 Ne. 5.18 Es. 3.4 Ps. 13.2 42.10 56.1, 2 61.8 68.19 72.15 74.22 86.3 88.9, 17 Pr. 8.30, 34 Is. 58.2 Je. 7.25 20.7, 8 Eze. 30.16 46.13 Da. 1.5 8.11 11.31 12.11 Ho. 12. 1 Mat. 6.11 26.55 Mar. 14.49 Lu. 9.23 11.3 19.47 22.53 Ac. 2.46, 47 6.1 16.5 17.11 1 Co. 15.31 He. 3. 13 7.27 Ja. 2.15.

DAYS-MAN. Job 9.33.

DAY-SPRING. Job 38.12 Lu. 1.78.

DAY-STAR. 2 Pe. 1.19.

DEACON, S. Phi. 1.1 1 Ti. 3.8, 10 12.13.

DEAD. Ge. 20.3 23.3 Ex. 4.19 9.7 12.30, 33 14.30 21.34, 35, 36 Le. 22. 4 Nu. 5.2 12.12 16.48 De. 25.5 Ju. 3.25 4.22 16.30 Ru. 1.8 4.5 1 Sa. 4.17, 19 24.14 31.7 2 Sa. 9.8 13.33 16.9 19.28 1 Ki. 3.22, 23 13.31 21.15 1 Ch. 10.7 Job 1.19 26.5 Ps. 31.12 76.6 88.5, 10 106. 28 115.17 143.3 Pr. 2.18 9.18 21.16 Ec. 4.2 9.3, 4, 5 10.1 Is. 8.19 14.9 22.2 26.14, 19 59.10 La. 3.6 Eze. 44.25 Mat. 2.20 8.22 9.24 10. 8 11.5 22.31, 32 23.27 28.4 Mar. 5.39 9.26 12.26, 27 15.44 Lu. 7. 12, 22 8.52 10.30 20.38 24.5 Jno. 5.21, 25 6.49, 58 11.25 Ac. 2.29 5.10 10.42 14.19 20.9 26.8 28.6 Ro. 4.17, 19 5.15 6.2, 8, 11 7.2, 3, 4 14.9 1 Co. 7.39 15.15, 35, 52 2 Co. 1.9 5.14 Ga. 2.19 Ep. 2.1 Col. 2. 13, 20 3.3 1 Th. 4.16 2 Ti. 2.11 4.1 He. 6.1 9.14, 17 11.4, 12, 35 1 Pe. 2.24 4.5, 6 Jude 12 Re. 1.5, 17 3.1 14.13 16.3 20.5, 12, 13. See *Body, Bury, Carcase, Corpse, Resurrection.*

For the **DEAD.** Le. 19.28 21.1 De. 14.1 26.14 2 Sa. 14.2 Je. 16.7 22. 10 Eze. 24.17 1 Co. 15.29.

From the **DEAD.** Mat. 14.2 Mar. 9. 10 Lu. 16.30, 31 24.46 Jno. 20.9 Ac. 10.41 26.23 Ro. 6.13 10.7 11. 15 1 Co. 15.12 Ep. 5.14 Col. 1.18 He. 11.19 13.20. See *Raised, Risen.*

Is **DEAD.** Ge. 42.38 44.20 De. 25.6 Jos. 1.2 Ju. 20.5 2 Sa. 2.7 4.10 11.21, 24 12.18, 19 13.32 14.5 18. 20 19.10 1 Ki. 21.14 2 Ki. 4.1 Eze. 44.31 Mat. 9.18 Mar. 5.35 9.26 Lu. 8.49 Jno. 8.52, 53 11.14 Ro. 6. 7 8.10 Ga. 2.21 1 Ti. 5.6 Ja. 2.17, 20, 26.

Was **DEAD.** Ju. 2.19 9.55 1 Sa. 17.51 25.39 31.5 2 Sa. 4.1 11.26 12.19 13.39 1 Ki. 3.21 11.21 21. 15 2 Ki. 3.5 4.32 11.1 1 Ch. 10.5 2 Ch. 22.10 Mat. 2.19 Lu. 7.15 8. 53 15.24, 32 Jno. 11.39, 44 19.33 Ac. 25.19 Ro. 7.8 Re. 1.18.

DEADLY. 1 Sa. 5.11 Ps. 17.9 Eze. 30.24 Mar. 16.18 Ja. 3.8 Re. 13.3, 12.

DEADNESS. Ro. 4.19.

DEAF. Ex. 4.11 Le. 19.14 1 Sa. 10. 27† Ps. 38.13 58.4 Is. 29.18 35.5 42.18, 19 43.8 Mi. 7.16 Mat. 11.5 Mar. 7.32, 37 9.25 Lu. 7.22.

DEAL, *verb.* Ge. 19.9 24.49 32.9 34.31 Ex. 1.10 21.9 23.11 Le. 19. 11 Nu. 11.15 De. 7.5 2 Ch. 2.3 Job 42.8 Ps. 75.4 119.17, 124 142.7 Pr. 12.22 Is. 26.10 52.13 58.7 Je. 18.23 21.2 Eze. 8.18 16.59 22.14 23.25 31.11 Da. 1.13 5.20† 11.7 2 Co. 2.17†. See *Treacherously.*

DEAL, *substantive.* Ex. 29.40 Le. 14. 21 Nu. 15.4 21.29 28.13 29.4, 10, 15 Mar. 7.36 10.48.

DEALS. Le. 14.10 23.13, 17 24.5 Nu. 15.6, 9 28.9, 20, 28 29.3, 9, 14.

DEALER. Is. 21.2.

DEALERS. Is. 24.16.

DEALEST. Ex. 5.15 Is. 33.1.

DEALETH. Ju. 18.4 1 Sa. 23.22 Pr. 10.4 13.16 14.17 21.24 Is. 21. 2 Je. 6.13 8.10 Hc. 12.7.

DEALING, S. Le. 6.2† 1 Sa. 2.23 Ps. 7.16 Jno. 4.9.

DEALT. Ge. 16.6 33.11 43.6 Ex. 1.20 14.11 18.11 21.8 Ju. 9.16, 19 Ru. 1.8, 20 1 Sa. 14.33† 24.18 25.31 2 Sa. 6.19 2 Ki. 12.15 21.6 22.7 1 Ch. 16.3 20.3 2 Ch. 6.37 11.23 33.6 Ne. 1.7 9.10, 16, 29 Job 6.15 Ps. 13.6 44.17 78.57 103.10 116.7 119.65, 78 147.20 Is. 24.16 Je. 3.20 5.11 12.6 La. 1.2 Eze. 22.7 25.12, 15 Ho. 5.7 6.7 Joel 2.26 Zec. 1.6 Mal. 2.11, 14 Lu. 1.25 2.48 Ac. 7. 19 25.24 Ro. 12.3.

DEAR. Je. 15.7† 31.20 Lu. 7.2 Ac. 20.24 Ep. 5.1 Phi. 2.20† Col. 1.7, 13 1 Th. 2.8.

DEARLY *beloved.* Je. 12.7 Ro. 12 19 1 Co. 10.14 2 Co. 7.1 12.19 Phi. 4.1 2 Ti. 1.2 Phile. 1 1 Pe. 2.11.

DEARTH. Ge. 41.54 2 Ki. 4.38 2 Ch. 6.28 Ne. 5.3 Je. 14.1 Ac. 7.11 11.28.

DEATH. Ge. 21.16 24.67 25.11 27.7, 10 Ex. 10.17 Nu. 16.29 23.10 35.25, 28, 31, 32 De. 30.15 31.27, 29 33.1 Jos. 20.6 Ju. 5.18 16.16, 30 Ru. 1.17 2.11 1 Sa. 4.20 15.32 20.3 22.22 26.16† 2 Sa. 1.23 15.21 19.28† 22.5, 6 1 Ki. 11.40 2 Ki. 2.21 4.40 1 Ch. 22.5 2 Ch. 22.4 32.33 Ezr. 7.26 Job 3.21 7.15 18.13 27. 15 28.22 30.23 Ps. 6.5 7.13 13.3 18.4, 5 22.15 48.14 49.14 55.4, 15 73.4 79.11† 89.48 102.20 116.3, 15 118.18 Pr. 2.18 5.5 7.27 8.36 11.19 12.28 13.14 14.27, 32 16.14 18.21 21.6 24.11 26.18 Ec. 7.26 Ca. 8.6 Is. 25.8 38.18 53.9, 12 Je. 8.3 9.21 15.2 18.23† 21.8 26.11† 43.11 La. 1.20 Eze. 18.32 31.14 33.11 Ho. 13.14 Jon. 4.9 Hab. 2.5 Mat. 2.15 10.21 15.4 16.28 20.18 26.38, 66 Mar. 5.23 7.10 9.1 10.33 13.12 14.34, 64 Lu. 2.26 22.33 23.22 Jno. 4.47 8.51, 52 11.4, 13 12.33 18.32 21.19 Ac. 2.24 8.1 13.28 22.4, 20 28.18 Ro. 5.10, 12, 14, 17, 21 6.3, 4, 5, 9, 16, 21, 23 7.5, 10, 13, 24 8.2, 6, 38 1 Co. 3.22 4.9 11. 26 15.21, 26, 54, 55, 56 2 Co. 1.9, 10 2.16 3.7 4.11, 12 7.10 Phi. 1.20 2.8, 27, 30 3.10 Col. 1.22 2 Ti. 1.10 He. 2.9, 14, 15 7.23 9.15, 16 11.5 Ja. 1.15 1 Jno. 3.14 5.16, 17 Re. 1.18 2.10, 11 6.8 9.6 12.11 13.3 18.8 20.6, 13, 14 21.4. See *Day.*

From **DEATH.** Jos. 2.13 Job 5.20 Ps. 33.19 56.13 68.20 78.50 116.8 Pr. 10.2 11.4 Ho. 13.14 Jno. 5.24 He. 5.7 Ja. 5.20 1 Jno. 3.14.

Gates of **DEATH.** Job 38.17 Ps. 9. 13 107.18.

Put to **DEATH.** Ge. 26.11 Ex. 21. 29 35.2 Le. 19.20 20.11 24.21 Nu. 1.51 3.10, 38 18.7 35.30 De. 13.5, 9 17.6, 7 21.22 24.16 Jos. 1.18 Ju. 6.31 20.13 1 Sa. 11.12, 13 2 Sa. 8.2 19.21, 22 21.9 1 Ki. 2.8, 24, 26 2 Ki. 14.6 2 Ch. 15.13 23.7 Es. 4.11 Je. 18.21 26.15, 19, 21 38. 4, 15, 16, 25 43.3 52.27 Mat. 10.21 14.5 26.59 27.1 Mar. 13.12 14.1, 55 Lu. 18.33 21.16 23.32 Jno. 11. 53 12.10 18.31 Ac. 12.19 26.10 1 Pe. 3.18. See *Surely.*

Shadow of **DEATH.** Job 3.5 10.21, 22 12.22 16.16 24.17 28.3 34.22 38.17 Ps. 23.4 44.19 107.10, 14 Is. 9.2 Je. 2.6 13.16 Am. 5.8 Mat. 4.16 Lu. 1.79.

Ways of **DEATH.** Pr. 14.12 16.25.

With **DEATH.** Is. 28.15, 18 Re. 2.23 6.8.

Worthy of **DEATH.** De. 17.6 19.6 21.22 22.26 1 Ki. 2.26 Lu. 23.15 Ac. 23.29 25.11, 25 26.31 Ro. 1.32.

DEATHS. Je. 16.4 Eze. 28.8, 10 2 Co. 11.23.

DEBASE. Is. 57.9.

DEBATE, *verb.* Pr. 25.9 Is. 27.8.

DEBATE. S. Is. 58.4 Ro. 1.29 2 Co. 12.20.

DEBORAH. a word, *or* a bee. Ge. 35.8 Ju. 4.4 5.7, 12, 15.

DEBT. 1 Sa. 22.2 2 Ki. 4.7 Ne. 10.31 Mat. 18.27, 30, 32 Ro. 4.4.

DEBTOR. Eze. 18.7 Mat. 23.16, 18† Ro. 1.14 Ga. 5.3.

DEBTORS. Mat. 6.12 Lu. 7.41 13.4† 16.5 Ro. 8.12 15.27.

DEBTS. Pr. 22.26 Mat. 6.12.

DECAPOLIS, *Gr. δεκὰ πόλεις, ten cities.* Mat. 4.25 Mar. 5.20 7.31.

DECAY. Le. 25.35 Ro. 11.12†.

DECAYED. Ne. 4.10 Is. 44.26.

DECAYETH. Job 14.11 Ec. 10.18 He. 8.13.

DECEASE. Lu. 9.31 2 Pe. 1.15.

DECEASED. Is. 26.14 Mat. 22.25.

DECEIT. Job 15.35 27.4 31.5 Ps. 5.6† 10.7 36.3 43.1† 50.19 55.11, 23† 72.14 101.7 109.2† 119.118 Pr. 11.1† 12.5, 17, 20 14.8 20.17, 23† 26.24, 26 Is. 58.9 Je. 5. 27 8.5 9.6, 8 14.14 23.26 42.20† Eze. 22.7†, 29† Ho. 11.12 12.7 Am. 8.5 Zep. 1.9 Mar. 7.22 Ro. 1.29 3.13 Col. 2.8 1 Th. 2.3.

DECEITFUL. Ps. 5.6 35.20 43.1 52.4 55.23 78.57 109.2 120.2 Pr. 11.18 12.24† 14.25 26.3 27.6 29. 13 31.30 Je. 17.9 Ho. 7.16 Mi. 6.11, 12 Zep. 3.13 2 Co. 11.13 Ep. 4.22.

DECEITFULLY. Ge. 34.13 Ex. 8. 29 21.8 Le. 6.4 Job 6.15 13.7 Ps. 24.4 52.2 Je. 48.10 Da. 11.33 2 Co. 2.17† 4.2.

DECEITFULNESS. Mat. 13.22 Mar. 4.19 He. 3.13.

DECEITS. Ps. 38.12 Is. 30.10 33. 15†.

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DECEIVER. Ge. 27.12 Job 12.16 Mal. 1.14 Mat. 27.63 2 Jno. 7.

DECEIVERS. 2 Co. 6.8 Tit. 1.10 2 Jno. 7.

DECEIVETH. 2 Ki. 18.32† Pr. 26. 19 Jno. 7.12 Ga. 6.3 Ja. 1.26 Re. 12.9 13.14.

DECEIVING. Is. 3.16† 2 Ti. 3.13 Ja. 1.22.

DECEIVINGS. 2 Pe. 2.13.

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DECISION. Joel 3.14.

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DECLARED. Ex. 9. 16 Le. 23. 44 Nu. 1. 18 15. 34 De. 4. 13 2 Sa. 19. 6 Ne. 8. 12 Job 26. 3 Ps. 40. 10 71. 17 77. 14 88. 11 119. 13, 26 Is. 21. 2, 10 41. 26 43. 12 44. 8 45. 21 48. 3, 5, 14 Je. 36. 13 42. 21 La. 8. 47 Jno. 1. 18 17. 26 Ac. 9. 27 10. 8 12. 17 15. 4, 14 25. 14 Ro. 1. 4 9. 17 1 Co. 1. 11 2 Co. 3. 3 Col. 1. 8 Re. 10. 7.

DECLARETH, ING. Is. 41. 26 46. 10 Je. 4. 15 Ho. 4. 12 Am. 4. 13 Ac. 15. 3, 12 1 Co. 2. 1.

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DELIVER *me.* Ge. 32. 11 1 Sa. 17. 37 23. 11, 12 24. 15 26. 24 30. 15 2 Sa. 3. 14 1 Ki. 20. 5 Job 6. 23 Ps. 7. 1 25. 20 27. 12 31. 1, 2, 15 39. 8 40. 13 43. 1 51. 14 59. 1, 2 69. 14, 18 70. 1 71. 2, 4 109. 21 119. 134, 153, 154, 170 140. 1 142. 6 143. 9 144. 7, 11 Is. 44. 17 Je. 38. 19 Ac. 25. 11 Ro. 7. 24 2 Ti. 4. 18.

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DELIVER *us.* De. 1. 27 Jos. 7. 7 Ju. 10. 15 20. 13 1 Sa. 4. 8 12. 10 2 Ki. 18. 30, 32 1 Ch. 16. 35 2 Ch. 32. 11 Ps. 79. 9 Is. 36. 15, 18 Je. 43. 3 La. 5. 8 Da. 3. 17 Mi. 5. 6 Mat. 6. 13 Lu. 11. 4 2 Co. 1. 10 Ga. 1. 4.

DELIVER *you.* Ge. 42. 34 Le. 26. 26 Ju. 10. 11, 13, 14 1 Sa. 7. 3 2 Ki. 17. 39 18. 29 2 Ch. 32. 14 Is. 36. 14 46. 4 Eze. 11. 9 Da. 3. 15 Mat. 10. 17, 19 24. 9 Mar. 13. 9, 11.

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DELIVERED *him.* Ge. 37. 21 Le. 6. 2, 4 De. 2. 33 1 Ki. 13. 26 17. 23 Ps. 7. 4 Mat. 18. 34 27. 2, 18, 26 Mar. 15. 1, 10 Lu. 7. 15 9. 42 24. 20 Jno. 18. 30 19. 16 Ac. 7. 10 12. 4.

DELIVERED *me.* Ex. 18. 4 Ju. 12. 3 1 Sa. 17. 37 2 Sa. 22. 18, 20, 49 2 Ki. 22. 10 Job 16. 11 Ps. 18. 17, 19, 43, 48 34. 4 54. 7 Jno. 19. 11 2 Ti. 3. 11.

DELIVERED *thee.* 1 Sa. 24. 10 2 Sa. 12. 7 Ps. 81. 7 Eze. 16. 27 Jno. 18. 35.

DELIVERED *them.* Ex. 18. 8 De. 5. 22 Ju. 3. 9 2 Ki. 19. 12 2 Ch. 29. 8 Ps. 78. 42 107. 6, 20 Is. 34. 2 37. 12 Eze. 16. 21 Mat. 25. 14 Lu. 1. 2 19. 13 Ac. 16. 4 1 Co. 11. 2 2 Pe. 2. 4.

DELIVERED *up.* Nu. 21. 3 Jos. 10. 12 2 Sa. 18. 28 Am. 1. 9 Ob. 14 Mat. 4. 12† Ac. 3. 13 Ro. 8. 32 1 Co. 15. 24 Re. 20. 13.

DELIVERED *us.* Ex. 2. 19 Ac. 6. 14 2 Co. 1. 10 Col. 1. 13 1 Th. 1. 10.

DELIVERED *you.* Ju. 6. 9 Ro. 6. 17 1 Co. 11. 23 15. 3.

DELIVEREDST, EST. Ne. 9. 27 Ps. 35. 10 Mi. 6. 14 Mat. 25. 20, 22.

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DEMAS, popular. Col. 4. 14 2 Ti. 4. 10 Phile. 24.

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DENY. Jos. 24. 27 1 Ki. 2. 16 Job 8. 18 Pr. 30. 7, 9 Mat. 10. 33 16. 24 26. 34, 35, 75 Mar. 8. 34 14. 30, 31, 72 Lu. 9. 23 20. 27 2 Ti. 2. 12, 13 Tit. 1. 16.

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DENIETH, ING. Lu. 12. 9 2 Ti. 3. 5 Tit. 2. 12 2 Pe. 2. 1 1 Jno. 2. 22, 23 Jude 4.

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DEPART. Ge. 13. 9 Ex. 18. 27 33. 1 Nu. 10. 30 De. 9. 7 Jos. 24. 28 Ju. 19. 5, 7, 8, 9 1 Sa. 22. 5 29. 10, 11 30. 22 2 Sa. 11. 12 15. 14 1 Ki. 12. 5 Job 20. 28 Is. 11. 13 52. 11 54. 10 Je. 50. 3 La. 4. 15 Mi. 2. 10 Zec. 10. 11 Mat. 8. 34 10. 14 Mar. 5. 17 6. 11 Lu. 2. 29 9. 4 13. 31 21. 21 Jno. 7. 3 13. 1 16. 7 Ac. 16. 36, 39 20. 7 22. 21 25. 4 27. 12 1 Co. 7. 11, 15 Phi. 1. 23 Ja. 2. 16.

DEPART *from.* Ex. 8. 11, 29 21. 22 Le. 25. 41 Nu. 16. 26 De. 4. 9 Ju. 7. 3 1 Sa. 15. 6 2 Sa. 12. 10 20. 21 1 Ki. 15. 19 2 Ch. 16. 3 18. 31 Job 21. 14 22. 17 28. 28 Ps. 6. 8 34. 14 37. 27 101. 4 119. 115 139. 19 Pr. 3. 7 13. 14. 19 14. 27 15. 24 16. 6, 17 Is. 14. 25 Je. 6. 8 17. 13 31. 36 37. 9 Eze. 16. 42 Ho. 9. 12 Mat. 7. 23 25. 41 Mar. 6. 10 Lu. 5. 8 8. 37 13. 27 Ac. 1. 4 18. 2 1 Co. 7. 10 2 Co. 12. 8 1 Ti. 4. 1 2 Ti. 2. 19.

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DEPARTED *from.* Ge. 26. 31 31. 10 Ex. 19. 2 35. 20 Le. 15. 58 Nu. 10. 33 12. 10 14. 9 33. 3, 6, 8, 13, 15, to verse 49 De. 1. 19 Ju. 16. 20† 1 Sa. 4. 21. 22 10. 2 15. 6 16. 14, 23 18. 12 28. 15, 16 1 Ki. 20. 36 2 Ki. 3. 27† 5. 19 8. 14 19. 8 2 Ch. 24. 25 Ezr. 8. 31 Ps. 18. 21 Is. 7. 17 37. 8 Je. 29. 2 37. 5 Eze. 6. 9 10. 18 Da. 4. 31 Ho. 10. 5 Mat. 15. 29 19. 1 20. 29 24. 1 28. 8 Mar. 1. 42 Lu. 1. 38 4. 13 5. 13 9. 33 Ac. 5. 41 12. 10 13. 14 15. 38 17. 33 18. 1 19. 9, 12 Phi. 4. 15 Re. 18. 14.

DEPARTED *not from.* 2 Sa. 22. 22 2 Ki. 3. 3 10. 29, 31 13. 2, 6, 11 14. 24 15. 9, 18 17. 22 18. 6 2 Ch. 8. 15 20. 32 34. 33 Ne. 9. 19 Ps. 18. 21 119. 102 Lu. 2. 37.

DEPARTED *out.* Ge. 12. 4 De. 24. 2 Ju. 6. 21 17. 8 1 Sa. 23. 13 2 Sa. 11. 8 Mal. 2. 8 Mat. 17. 18.

DEPARTED *not out.* Ex. 33. 11 Nu. 14. 44.

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DEPARTING. Ge. 35. 18 Ex. 16. 1 Is. 59. 13 Da. 9. 5, 11 Ho. 1. 2 Mar. 6. 33 7. 31 Ac. 13. 13 20. 29 He. 3. 12 11. 22.

DEPARTURE. Eze. 26. 18 2 Ti. 4. 6.

DEPEND. Job 22. 2†.

DEPOSED. Da. 5. 20.

DEPRIVED. Ge. 27. 45 Job 39. 17 Is. 38. 10.

DEPRIVING. Ps. 35. 12†.

DEPTH. Job 28. 14 38. 16 Ps. 33. 7 69. 2† Pr. 8. 27 25. 3 Is. 7. 11 Jon. 2. 5 Mat. 18. 6 Mar. 4. 5 Ro. 8. 39 11. 33 Ep. 3. 18.

DEPTHS. Ex. 15. 5, 8 De. 8. 7 Ps. 68. 22 71. 20 77. 16 78. 15 106. 9 107. 26 130. 1 Pr. 3. 20 8. 24 9. 18 Is. 51. 10 Eze. 27. 34 Mi. 7. 19 Re. 2. 24.

DEPUTED. 2 Sa. 15. 3.

DEPUTY. 1 Ki. 22. 47 Ac. 13. 7, 8 18. 12.

DEPUTIES. Es. 8. 9 9. 3 Ac. 19. 38.

DERBE, a sting. Ac. 14. 6.

DERIDE. Hab. 1. 10.

DERIDED. Lu. 16. 14 23. 35.

DERISION. Job 30. 1 Ps. 2. 4 44. 13 59. 8 79. 4 119. 51 Je. 20. 7, 8 48. 26, 27, 39 La. 3. 14 Eze. 23. 32 36. 4 Ho. 7. 16.

DESCEND. Nu. 34. 11 1 Sa. 26. 10 Ps. 49. 17 65. 10† 104. 8†, 10 Eze. 26. 20 31. 16 Mar. 15. 32 Ac. 11. 5 Ro. 10. 7 1 Th. 4. 16.

DESCENDED. Ex. 19. 18 33. 9 34. 5 De. 9. 21 Jos. 2. 23 Ps. 133. 3 Pr. 30. 4 Mat. 7. 25, 27 28. 2 Lu. 3. 22 Ac. 24. 1 Ep. 4. 10.

DESCENDETH. Ja. 3. 15.

DESCENDING. Ge. 28. 12 Is. 15. 3† Mat. 3. 16 Mar. 1. 10 Jno. 1. 32, 33, 51 Ac. 10. 11 Re. 21. 10.

DESCENT. Mi. 1. 4† Lu. 19. 37 He. 7. 3, 6.

DESCRIBE, ED, ETH. Jos. 18. 4, 6, 8, 9 Ju. 8. 14 Ro. 4. 6 10. 5.

DESCRIPTION. Jos. 18. 6.

DESCRY. Ju. 1. 23.

DESERT (*wilderness*). Ex. 3. 1 5. 3 19. 2 23. 31 Nu. 20. 1 27. 14 33. 16 2 Ch. 26. 10 Job 24. 5 Ps. 75. 6† 78. 40 102. 6 106. 14 Is. 13. 21 21. 1 34. 14 35. 1, 6 40. 3 41. 19 43. 19, 20 51. 3 Je. 17. 6 25. 24 50. 12, 39 Eze. 47. 8 Mat. 24. 26 Jno. 6. 31 Ac. 8. 26.

DESERT *land.* De. 32. 10 Pr. 21. 19†.

DESERT *place.* Mat. 14. 13, 15 Mar. 6. 31, 32, 35 Lu. 4. 42 9. 10, 12.

DESERTS. Is. 48. 21 Je. 2. 6 5. 6† Eze. 13. 4 Lu. 1. 80 He. 11. 38.

DESERT, S (*just recompense*). Ps. 28. 4 Eze. 7. 27.

DESERVE. Ezr. 9. 13.

DESERVETH. Job 11. 6.

DESERVING. Ju. 9. 16.

DESIRE. Ge. 3. 6†, 16 4. 7 De. 18. 6 21. 11 1 Sa. 9. 20 23. 20 2 Sa. 23. 5 1 Ki. 5. 8, 9, 10 9. 1, 11, 19† 10. 13 2 Ch. 9. 12 15. 15 21. 20† 32. 27† 36. 10† Job 9. 26† 14. 15 31. 16, 35 33. 20† 34. 36 Ps. 10. 3, 17 21. 2 38. 9 84. 7 89. 10 78. 29 92. 11 106. 24† 112. 8, 10 118. 7 145. 16, 19 Pr. 10. 24 11. 23 13. 12, 19 19. 22 21. 25 Ec. 6. 9 12. 5 Ca. 7. 10 Is. 7. 16† 26. 8 32. 12† Je. 2. 24 3. 19† 12. 10† 25. 34† 44. 14 Eze. 24. 16, 21, 25 26. 12† Da. 11. 8†, 37 Ho. 10. 10 13. 15† Am. 5. 11† Mi. 7. 3 Na. 2. 9† Hab. 2. 5 Hag. 2. 7 Zec. 7. 14† Lu. 22. 15 Ro. 10. 1 15. 23 2 Co. 7. 7, 11 Phi. 1. 23 1 Th. 2. 17.

DESIRE, *verb.* Ex. 10. 11 34. 24 De. 5. 21 7. 25 Ju. 8. 24 1 Ki. 2. 20 2 Ki. 4. 28 Ne. 1. 11 Job 13. 3 21. 14 33. 32 36. 20 Ps. 40. 6 45. 11 65. 9† 70. 2 73. 25 Pr. 3. 15 23. 6 24. 1 Is. 53. 2 Je. 22. 27 42. 22 Da. 2. 18 Am. 5. 18 Mar. 9. 35 10. 35 11. 24 15. 8 Lu. 17. 22 20. 46 Ac. 23. 20 28. 22 1 Co. 14. 1 2 Co. 11. 12 12. 6 Ga. 4. 9, 20, 21 6. 12, 13 Ep. 3. 13 Phi. 4. 17 Col. 1. 9 1 Ti. 2. 1† 3. 1 He. 6. 11 11. 16 Ja. 4. 2 1 Pe. 1. 12 2. 2 Re. 9. 6.

DESIRABLE. Ge. 27. 15† 1 Ki. 20. 6† Ezr. 8. 27† Is. 44. 9† La. 1. 7†, 10† 2. 4† Eze. 23. 6, 12, 23 Joel 3. 5†.

DESIRED. Ge. 3. 6 1 Sa. 12. 13 1 Ki. 9. 19 2 Ch. 8. 6 11. 23 Es. 2. 13 Job 20. 20 Ps. 19. 10 27. 4 39. 11† 107. 30 132. 13, 14 Pr. 8. 11 21. 20 Ec. 2. 10 Is. 1. 29 26. 9 Je. 17. 16 Da. 2. 16, 23 11. 38† Ho. 6. 6 Mi. 7. 1 Zep. 2. 1 Mat. 13. 17 16. 1 Mar. 15. 6 Lu. 7. 36 9. 9 10. 24 22. 15, 31 23. 25 Ac. 3. 14 7. 46 8. 31 9. 2 12. 20 13. 7, 21, 28 16. 39 25. 3 1 Co. 16. 12 2 Co. 8. 6 12. 18 1 Jno. 5. 15.

DESIREDST. De. 18. 16 Mat. 18. 32.

DESIRES. Ge. 6. 5† Ps. 37. 4 140. 8 Da. 9. 23† 10. 3†, 11† Ho. 9. 16† Ep. 2. 3.

DESIREST. Ps. 51. 6, 16.

DESIRETH. De. 14. 26 1 Sa. 2. 16 18. 25 20. 4 2 Sa. 3. 21 1 Ki. 11. 37 Job 7. 2 23. 13 Ps. 17. 12† 34. 12 68. 16 Pr. 12. 12 13. 4 21. 10 Ec. 6. 2 Lu. 5. 39 14. 32 1 Ti. 3. 1.

DESIRING. Mat. 12. 46, 47 20. 20 Lu. 8. 20 16. 21 Ac. 25. 15 2 Co. 5. 2 1 Th. 3. 6 1 Ti. 1. 7 2 Ti. 1. 4.

DESIROUS. Pr. 23. 3 Zep. 2. 1† Lu. 23. 8 Jno. 16. 19 2 Co. 11. 32 Ga. 5. 26 1 Th. 2. 8.

DESOLATE. 2 Sa. 13. 20 Job 15. 28 16. 7 30. 3 38. 27 Ps. 25. 16 40. 15 69. 25 143. 4 Is. 1. 7 3. 26 7. 19 13. 22 24. 6 49. 8, 21 54. 1, 3 Je. 2. 12 6. 8 9. 10†, 11 10. 22, 25 12. 11 19. 8 32. 43 33. 10, 12 44. 6 49. 20 50. 45 La. 1. 4, 13, 16 3. 11 4. 5 5. 18 Eze. 6. 6 19.

26.43 Nu.11.20 14.31 15.31 De. 32.19† Ju.9.38 1 Sa.10.27 2 Sa. 6.16 12.9,10 2 Ki.19.21 1 Ch. 15.29 2 Ch.36.16 Ne.2.19 4.4 Job 12.5 19.18 Ps.22.6,24 53.5 106.24 119.141 Pr.1.30 5.12 12. 8,9 Ec.9.16 Ca.8.1 Is.5.24 33.8 37.22 53.3 60.14 Je.22.28 33.24 49.15 La.2.6 Eze.16.59 17.16,18, 19 20.13,16,24 22.8 Am.2.4 Ob. 2 Zec.4.10 Mal.1.6 Lu.18.9 Ac. 19 27 1 Co.1.28 4.10 Ga.4.14 He.10.28 Ja.2.6.

DESPISERS. Ac.13.41 2 Ti.3.3.

DESPISEST. Ro.2.4.

DESPISETH. Job 36.5 Ps.69.33 Pr.11.12 13.13 14.2,21 15.5,20,32 19.16 30.17 Is.33.15 49.7 Eze. 21.10† Lu.10.16 1 Th.4.8.

DESPISING. Ezc.21.13† He.12.2.

DESPITE. Ne.4.4† Eze.25.6 He. 10.29.

DESPITEFUL. Eze.25.15 36.5 Ro. 1.30.

DESPITEFULLY. Mat.5.44 Lu. 6.28 Ac.14.5.

DESTITUTE. Ge.24.27 Ps.102.17 141.8 Pr.11.12† 15.21 Eze.32.15 1 Ti.6.5 He.11.37 Ja.2.15.

DESTROY. Ge.18.23,24,28 19.13, 14 Ex.15.9 34.13 Le.26.22 Nu. 24.17 32.15 33.52 De.6.15 7.5, 23,24 9.3,14,25 20.20 31.3 32.25 33.27 Jos.7.12 1 Sa.15.6 2 Sa.14. 7,11,16 20.20 22.41 1 Ki.16.12 2 Ki.10.19 18.25 Ezr.6.12 Es. 7.4† Job 8.18 10.8 19.26 Ps.5. 6,10 18.40 21.10 28.5 52.5 55.9 69.4 74.8 127.5† 143.13 144.6 145.20 Pr.1.32 11.3 15.25 21.7 Ec.5.6 7.16 Is.3.12 11.9 13.9 25.7 36.10 65.25 Je.5.10 6.5 11.19 12.17 13.14 15.6 17.18 23.1 36.29 48.18 49.9 51.3 La. 3.66 Eze.9.8 25.16 26.4,12 Da. 2.18† 4.23 8.24,25 9.26 11.26 Ob.8 Mi.2.10 Zep.2.13 Mat.12. 14 21.41 27.20 Mar.3.6 11.18 12.9 Lu.20.16 Jno.2.19 Ac.6.14 1 Co.3.17† 6.13 2 Th.2.8 He.2. 14 1 Jno.3.8 Re.11.18.

I will or *will I* **DESTROY.** Ge.6.7, 13 7.4 Ex.23.27 Le.23.30 26.30 Ps.101.8† 118.10,11,12 Is.13.3 42. 14 Je.15.7 46.8 49.38 51.20 Eze. 6.3 14.9 25.7 28.16 30.13 32.13 34.16 Ho.2.12 4.5 Am.9.8 Zep. 2.5 Mi.5.10,14 Hag.2.22 Mar.14. 58 1 Co.1.19.

Not **DESTROY.** Ge.18.28,31,32 De. 4.31 9.26 10.10 20.19 1 Sa.24.21 26.9 2 Ki.8.19 13.23 2 Ch.12.7, 12 21.7 35.21 Ps.106.34 Is.65.8 Eze.22.30 Da.2.24 Mal.3.11 Ro. 14.15,20.

To **DESTROY.** Ge.6.17 9.11,15 19.13 Ex.8.9 12.13 De.1.27 2.15 7.10 9.19 28.63 Jos.7.7 9.24 22.33 Ju.6.5 1 Sa.23.10 26.15 2 Sa.1.14 14.11 20.19 24.16 1 Ki. 13.34 2 Ki.24.2 1 Ch.21.15 2 Ch. 25.16 Es.3.4,6,7,8,9†,13 9.24 Job 2.3 6.9 Ps.40.14 63.9 119.95 Is. 10.7 13.5 23.11 32.7 51.13 54. 16 Je.1.10 15.3 18.7 31.28 51. 11 La.2.8 Eze.5.16 22.27 25.15 30.11 43.3 Da.2.12,24 7.26 11. 44 Ho.11.9 Zec.12.9 Mat.2.13 5.17 10.28 26.61 Mar.1.24 Lu. 4.34 6.9 9.56 19.47 Jno.10.10 Ja.4.12.

DESTROYED. Ge.13.10 19.29 Ex. 8.24† 10.7 De.2.21 4.3 7.23,24 9.8 11.4 12.30 28.20,24,45,48,51 61 Jos.24.8 Ju.5.27† 20.21,25,35, 42 2 Sa.21.5 24.16 1 Ki.15.13 2 Ki.3.23† 10.28 11.1 19.18 21.9 1 Ch.5.25 21.15 2 Ch.14.13 15.6 33.9 34.11 Ezr.4.15 6.11† Es.3. 9 Job 19.10,26† Ps.9.5,6 78.27 78.45,47 137.8 Pr.13.23 Is.14.20 26.14 37.19 Je.12.10 48.4 51.8, 55 La.2.5,6,9 Eze.27.32 43.3† Da.7.11 Ho.13.9 Am.2.9 Mat. 22.7 Lu.17.27,29 Ac.9.21 13.19 19.27 Ro.6.6 1 Co.10.9,10 Ga.1. 23 2.18 He.11.28 2 Pe.2.12 Jude 5 Re.8.9.

Are **DESTROYED.** Ju.21.16 Job 4.20 34.25 Is.9.16 Je.22.20 Ho. 4.6 Zep.3.6.

Not **DESTROYED.** 2 Ch.20.10 Ps. 78.38 Da.7.14 2 Co.4.9.

Shall be **DESTROYED.** Ge.34.30 Es.4.14 Ps.37.38 92.7 Pr.13.13, 20 29.1 Is.10.27 Je.48.8 Eze.30. 8 Da.2.44 6.26 11.20 Ho.10.8 Ac.3.23 1 Co.15.26.

Utterly **DESTROYED.** Ex.22.20 Nu.21.3 Deut.2.34 3.6 4.26 Jos. 2.10 6.21 8.26 10.1,28,35,37,39, 40 11.12,21 Ju.1.17 1 Sa.15.8,9, 15,20,21 1 Ch.4.41 2 Ch.31.1 32. 14 Is.34.2.

DESTROYER. Ex.12.23 Ju.16.24 Job 15.21 Ps.17.4 Pr.28.24 Je. 4.7 50.9† 1 Co.10.10 Re.9.11†.

DESTROYERS. Job 33.22 Is.49. 17 Je.22.7 50.11.

DESTROYEST, ETH. De.8.20 Job 9.22 12.23 14.19 Ps.18.47† Pr. 6.32 11.9 31.3 Ec.7.7 9.18 Je. 51.25 Mat.27.40 Mar.15.29.

DESTROYING. 1 Ch.21.12,15 Pr. 28.24† Is.28.2 Je.2.30 13.14† 51. 1,25 La.2.8 Eze.9.1 20.17. See *Utterly.*

DESTRUCTION. Ex.12.13† Nu. 21.3† 24.20† De.7.23 32.24 1 Sa. 5.9,11 1 Ki.20.42 2 Ch.20.23† 22. 4,7 26.16 Es.8.6 9.5 Job 5.21, 22 18.12 21.17,20,30 26.6 28.22 30.12,24 31.3,12,23,29 Ps.35.8 55. 23 73.18 88.11 90.3 91.6 103.4 Pr.1.27 10.14,15,29 13.3 14.28 15.11 16.18 17.19 18.7,12 19.18† 21.15 24.2 27.20 31.8 Is.1.28 10.25 13.6 14.23 15.5 19.18 24. 12 49.19 51.19 59.7 60.18 Je. 4.6,20 6.1† 17.18 46.20 48.3,5 50.22 51.54 La.2.11 3.47,48 4.10 Eze.5.16 7.25 9.6† 32.9 Ho.7. 13 9.6 13.14 Joel 1.15 Ob.12 Mi.2.10 Zec.14.11 Mat.7.13 Ro. 3.16 9.22 1 Co.5.5 2 Co.10.8 13. 10 Phi.3.19 1 Th.5.3 2 Th.1.9 1 Ti.6.9 2 Pe.2.1 3.16.

DESTRUCTIONS. Ps.9.6 35.17 107.20 Is.5.30†.

DETAIN, ED. Ju.13.15 16 1 Sa. 21.7.

DETERMINATE. Ac.2.23.

DETERMINATION. Zep.3.8.

DETERMINE. Ex.21.22.

DETERMINED. 1 Sa.20.7,9,33 25. 17 2 Sa.13.32 2 Ch.2.1 25.16 Es. 7.7 Job 14.5 Is.10.23 19.17 28. 22 Da.9.24,26,27 11.36 Lu.22.22 Ac.3.13 4.28 11.29 15.2,37 17. 26 19.39 20.16 25.25 27.1 Ro. 1.4† 1 Co.2.2 5.3† 2 Co.2.1 Tit. 3.12.

DETEST. De.7.26.

DETESTABLE. Je.16.18 Eze.5.11 7.20 11.18,21 37.23.

DEUEL, the knowledge or science of God. Nu.1.14.

DEVICE. 2 Ch.2.14 Es.8.3,5† 9. 25 Ps.21.11 140.8 Ec.9.10 Je. 18.11 51.11 La.3.62 Ac.17.29.

DEVICES. Job 5.12 11.3† 21.27 Ps.10.2 33.10 37.7 Pr.1.31 12.2 19.21 Is.32.7 66.41 Je.11.19 18. 12,18 Da.11.24,25 2 Co.2.11.

DEVIL. Mat.4.1,5,8,11 9.32 11. 18 12.22 13.39 15.22 17.18 25. 41 Mar.5.15,16,18 7.29,30 Lu.4. 2,3,5,6,13,33,35 7.33 8.12,29 9. 42 11.14 Jno.6.70 7.20 8.44,48, 49,52 10.20,21 13.2 Ac.10.38 13. 10 Ep.4.27 6.11 1 Ti.3.6,7 2 Ti. 2.26 He.2.14 Ja.4.7 1 Pe.5.8 1 Jno.3.8,10 Jude 9 Re.2.10 12.9, 12 20.2,10.

DEVILISH. Ja.3.15.

DEVILS. Le.17.7 De.32.17 2 Ch. 11.15 Ps.106.37 Mat.4.24 8.16,28, 31,33 Mar.1.32 5.12 9.38 16.17 Lu.4.41 8.2,36 9.1,49 10.17 13. 32 1 Co.10.20,21 1 Ti.4.1 Ja.2.19 Re.9.20 16.14 18.2. See *Cast.*

DEVISE. Ex.31.4 35.32,35 2 Sa. 14.14 Ps.35.4,20 41.7 Pr.3.29 14.22 16.30 Je.18.11,18 Eze.11.2 Mi.2.1,3.

DEVISED. 2 Sa.21.5 1 Ki.12.33 Es.8.3,5 Ps.31.13 Je.11.19 48.2 51.12 La.2.17 2 Pe.1.16.

DEVISETH. Ps.36.4 52.2 Pr.6. 14,18 16.9 24.8 Is.32.7,8.

DEVOTE. Le.27.28.

DEVOTED. Le.27.21,28 Nu.18.14 De.13.17† Jos.6.17† Ezr.10.8† Ps.119.38 Eze.44.29†.

DEVOTIONS. Ac.17.23.

DEVOUR. Ge.49.27 De.32.42 2 Sa.2.26 18.8† 2 Ch.7.13 Job 18. 13 Ps.80.13 Pr.30.14 Is.1.7 9. 12,18 31.8 42.14 56.9 Je.2.3 12. 9,12 15.3 30.16 46.10,14 48.45 Eze.7.15 34.28 35.12† 36.14 Da. 7.5,23 Ho.5.7 11.6 13.8 Ob.18 Na.2.13 Hab.3.14 Zec.9.15 12.6 Mat.23.14 Mar.12.40 Lu.20.47 2 Co.11.20 Ga.5.15 He.10.27 1 Pe. 5.8 Re.12.4.

Here **DEVOUR.** Ju.9.15,20 Ps.21. 9 50.3 Is.26.11 33.11 Eze.15.7 23.37 Am.1.4,7,10,12 5.6 Na.3. 13,15 Zec.11.1.

It shall **DEVOUR.** Job 18.13 Is.10. 17 Je.5.14 17.27 21.14 50.32 Eze.20.47 28.18 Ho.8.14 Am.1. 14 2.2,5.

DEVOURED. Ge.31.15 37.20,33 41. 7,24 Le.10.2 Nu.26.10 De.31.17 32.24 2 Sa.18.8 22.9 Ps.18.8 78.45 79.7 105.35 Is.1.20 24.6 Je.2.30 3.24 8.16 10.25 30.16 50.7,17 51. 34 La.4.11 Eze.15.5 16.20 19.3,6, 14 22.25 23.25 33.27 39.4 Da.7.7, 19 Ho.7.7,9 Joel 1.19,20 Am.4. 9 7.4 Na.1.10 Zep.1.18 3.8 Zec. 9.4 Mat.13.4 Mar.4.4 Lu.8.5 15. 30 Re.20.9.

DEVOURER. Mal.3.11

DEVOUREST. Eze.36.13.

DEVOURETH. 2 Sa 1.27 Pr.19.28 20.25 Is.5.24 La.2.2 Eze.15.4 Joel 2.3,5 Hab.1.13 Re.12.4.

DEVOURING. Ex.24.17 Ps.52.4 Is.29.6 30.27,30 33.14.

DEVOUT. Lu.2.25 Ac.2.5 8.2 10.2,7 13.50 17.4,17 22.12.

DEW. Ge.27.28,39 Ex.16.13,14 Nu.11.9 De.32.2 33.13,28 Ju.6. 37,39,40 2 Sa.1.21 17.12 1 Ki.17. 1 Job 29.19 38.28 Ps.110.3 133. 3 Pr.3.20 19.12 Ca.5.2 Is.18.4 26.19 Da.4.15,23,25,33 5.21 Ho. 6.4 13.3 14.5 Mi.5.7 Hag.1.10 Zec.8.12.

DIADEM. Job 29.14 Is.28.5 62.3 Eze.21.26.

DIAL. 2 Ki.20.11 Is.38.8.

DIAMOND. Ex.28.18 39.11 Je. 17.1 Eze.28.13.

DIANA, luminous. *Gr.* ἄρτεμις, perfect. Ac.19.24,27,28,34,35.

DIBON, understanding, abundance of knowledge, *or* of building. Nu. 21.30 32.34 Jos.13.17 Ne.11.25 Is.15.2 Je.48.18,22.

DIBON-GAD, abundance of sons happy and powerful; *or* happy, *or* great understanding, *or* edifice. Nu. 33.45,46.

DID. 1 Sa.30.21† 1 Ki.11.25 2 Ki. 18.3 Ne.2.16 Es.2.11 Mat.12.3 21.15 Mar.3.8 Jno.2.23 4.29,39 6.2,14 9.26 15.24 Ac.3.17 26.10 2 Co.8.5 1 Pe.2.22.

DID, joined with *as.* Ge.21.1 42.17 50.12 Ex.7.6,10,20 12.28,50 39. 32 Le.4.20 8.4 16.15,34 24.23 Nu.1.54 2.34 20.27 23.2,30 27. 22 31.31 De.2.12,22 3.6 Jos.4. 18,23 10.28 11.9 Ju.6.27 15.11 2 Sa.3.36 5.25 1 Ki.21.11,26 2 Ki. 8.18 17.11,41 1 Ch.14.16 2 Ch. 25.4 Is.58.2 Da.6.10 Mat.1.24 21.6 26.19 28.15 Lu.9.54 Ac.3. 17 7.51 11.17 He.4.10.

DID, joined with *evil.* Ge.50.15,17 Ju.2.11 3.7,12 4.1 6.1 10.6 13.1 1 Ki.11.6 14.22 15.26,34 16.7,30 2 Ki.8.27 13.2,11 14.24 15.9,18,24,28 17.2 21.2 23.32,37 24.9,19 2 Ch.12.14 22.4 33.2,22 Ne.9.28 13.7 Is.65.12 66.4 2 Ti. 4.14.

DID *not.* Ex.1.17 2 Ki.16.2 2 Ch. 28.1 Ne.13.18 Je.11.8 Jon.3.10 Mat.13.58 25.45 Jno.8.40 2 Co. 7.12.

DID *so.* Ge.6.22 29.28 42.20 Ex. 7.6,10,22 8.7,18,24 12.28,50 17. 6,10 39.32 40.16 Nu.1.54 8.3 36.10 Jos.6.14 11.15 Ju.2.17 6.40 1 Sa.1.7 2.14 27.11 1 Ki. 12.32 14.4 Ezr.6.13 Ne.5.15 Is. 20.2 Je.38.12 Eze.12.7 Mat.9.19 Lu.6.10,26 Jno.18.15 Ac.19.14.

Thus **DID.** Ge.42.25 Ex.36.29 40. 16 Nu.32.8 2 Sa.12.31 2 Ki.16.16 2 Ch.24.11 31.20 Ne.13.18 Job 1.5.

DIDST. Ge.20.6 De.3.2 Nu.21. 34 Jos.8.2 2 Sa.12.12 13.16 1 Ki. 2.44 8.18 2 Ch.6.8 Ne.9.17 Ps. 39.9 44.1 137.8† Is.64.3 Ac. 7.28.

DIDYMUS, a twin. Jno.11.16 20.24 21.2.

DIE. Ge.6.17 33.13 44.9,22 46. 30 47.29 Ex.7.18 9.4 10.28 11.5 28.43 Le.11.39 20.20 22.9 Nu. 4.15,20 6.9 14.35 16.29 17.13 18.3,22 20.26 23.10 27.8 De.17. 5,12 18.20 22.21,22,24,25 24.3,7 25.5 31.14 32.50 Ju.16.30 1 Sa. 2.33,34 14.45 2 Sa.18.3 1 Ki.14. 12 2 Ki.20.1 2 Ch.25.4 Job 2.9 4.21 12.2 14.8,14 34.20 36.12, 14 Ps.49.10 104.29 Pr.10.21 Ec. 7.17 9.5 Is.22.18 38.1 51.6,12 65.20 Je.11.22 16.4,6 28.16 31. 30 34.5 Eze.18.4,20 28.8,10 33. 8,27 Am.2.2 6.9 7.11,17 9.10 Zec.11.9 13.8 Mat.15.4 22.24 Mar.7.10 12.19 Lu.20.28,36 Jno. 4.49 11.50,51† 12.24† 18.14 Ro. 5.7 1 Co.15.22,36 He.7.8 Re.14. 13.

He **DIE.** Ge.38.11 44.31 Ex.21. 12,14,20 22.2 Nu.35.16,17,18,20, 21,23 De.13.10 19.5,11,12 20.5, 6,7 21.21 Ju.6.30 2 Sa.11.15 1 Ki.1.52 2.1 19.4 21.10 Ps. 41.5 Pr.5.23 15.10 19.16 Je.22. 12 38.10 Eze.3.19,20 12.13 17. 16 18.18,24,26 33.9,13,18 Jno. 12.33 18.32.

I **DIE.** Ge.19.19 26.9 27.4 30.1 45.28 48.21 50.5,24 De.4.22 Ju. 15.18 Ru.1.17 1 Sa.14.43 2 Sa. 19.37 1 Ki.2.30 Job 27.5 29.18 Pr.30.7 Je.37.20 Mat.26.35 Mar. 14.31 1 Co.15.31.

Not **DIE.** Ge.42.2,20 43.8 47.19 Ex.21.18 28.35 30.20,21 Le.8.35 15.31 16.2,13 Nu.4.19 17.10 35. 12 De.18.16 33.6 Jos.20.9 Ju. 6.23† Sa.12.19 20.2,14 2 Sa.12. 13 19.23 2 Ki.18.32 2 Ch.25.4 Ps.118.17 Pr.23.13 Is.51.14 66. 24. Je.11.21 34.4 38.24 Eze.13. 19 18.17,21,28 33.15 Hab.1.12 Jno.6.50 21.23.

Surely **DIE.** Ge.2.17 3.4 20.7 Nu. 26.65 Ju.13.22 1 Sa.14.39,44,20, 31 22.16 2 Sa.12.5,14 1 Ki.2.37, 42 2 Ki.1.4,6,16 8.10 Je.26.8 Eze.3.18 18.13 33.8,14.

To **DIE.** Ge.25.32 Ex.14.11 Nu. 18.22 21.5 35.30,31† Jos.2.14† 1 Sa.26.10,16 28.9 2 Ch.32.11 Ps. 79.11 88.15 Pr.19.18† Ec.3.2 Je.26.11,16 38.9,26 Jon.4.3,8 Lu.7.2 Jno.19.7 Ac.21.13 25.11, 16 Ro.5.7 1 Co.9.15 2 Co.7.3 Phi.1.21 He.9.27 Re.3.2 9.6.

We **DIE.** Ge.47.15,19 Ex.14.12 20.19 Nu.17.12 20.4 De.5.25 1 Sa.12.19 2 Sa.14.14 1 Ki.17.12 2 Ki.7.3,4 Is.22.13 Jno.11.16 Ro. 14.2 1 Co.15.32.

Ye **DIE.** Ge.3.3 Le.10.6,7 Nu. 18.32 Ps.82.7 Is.22.14 Je.22.26 27.13 42.16,22 Eze.18.31 33.11 Jno.8.21,24 Ro.8.13.

DIED. Ge.7.21,22 11.28,32 23.2 25.8,17 35.8,18,19,29 36.33,34,35, 36,37,38,39 38.12 46.12 48.7 50.16,26 Ex.1.6 2.23 7.21 8.13 9.6 16.3 Le.10.2 16.1 Nu.3.4 14.2,37 16.49 20.1,3,28 21.6 25.9 26.10,11,61 27.3 33.38,39 De.10.6 32.50 34.5,7 Jos.5.4 10.11 24.29,33 Ju.1.7 2.8 3.11 8.32 9.49 10.2,5 12.7,10,12,15 Ru.1.3,5 1 Sa.4.11† 5.12 25.1,37 31.5,6 2 Sa.2.23 3.33 6.7 10.1, 18 11.17 12.18 17.23 18.33 19.6 24.15 1 Ki.3.19 14.17 16.18,22 22.35,37 2 Ki.4.20 9.27 13.14, 20,24 23.34 1 Ch.1.51 2.30,32 10.5,13 13.10 19.1 23.22 24.2 2 Ch.16.13 24.15,22 Job 3.11 42.17 Is.6.1 14.28 Je.28.17 Eze.11.13 24.18 Ho.13.1 Mat. 22.27 Mar.12.22 Lu.16.22 20.32 Jno.11.21,32,37 Ac.9.37 Ro.5.6 8 7.9 8.34 14.9,15 1 Co.8.11 15.3 2 Co.5.14,15 1 Th.4.14 5.10 He. 10.28 11.13,22 Re.8.9,11 16.3.

And he, So he, That he **DIED.** Ge.5.5 9.29 Ju.4.21 1 Sa.4.18 14.45 25.38 2 Sa.11.21 1 Ki.12.18 2 Ki. 1.17 7.17,20 8.15 2 Ch.10.18 13 20 21.19 Lu.20.29,30 Ac.7.15 Ro.6.10 2 Co.5.15.

DIEST. Ru.1.17.

DIET. Je.52.34.

DIETH. Le.7.24 22.8 Nu.16.29† 19.14 De.14.21 2 Sa.3.33 1 Ki. 14.11 16.4 21.24 Job 14.10 21. 23,25 36.14† Ps.49.17 Pr.11.7 Ec.2.16 3.19 Is.50.2 59.5 Eze. 4.14 18.26,32 Zec.11.9 Mar.9.44, 46,48 Ro.6.9 14.7.

DYED. Ex.25.5 26.14 35.7 36. 19 39.34 Is.63.1 Eze.23.15 Na. 2.3†.

DYING. Ge.2.17† Nu.17.13 Mar. 12.20 Lu.8.42 2 Co.4.10 6.9 He. 11.21.

DIFFER. Ro.2.18† 1 Co.4.7 Phi. 1.10†.

DIFFERENCE. Ex.11.7 Le.10.10 11.47 20.25 Eze.22.26 44.23 Ac. 15.9 Ro.3.22 10.12 14.23† 1 Co. 7.34 Jude 22.

DIFFERENCES. 1 Co.12.5.

DIFFERETH. 1 Co.15.41 Ga.4.1.

DIFFERING. Ro.12.6.

DIFFICULT. Zec.8.6†.

DIG. Ex.21.33 De.8.9 23.13 Job 3.21 6.27 11.18 24.16 39.21† Ezc.8.8 12.5,12 Am.9.2 Lu.13.8 16.3.

DIGGED. Ge.21.30 26.15,18,19, 21,22,25,32 49.6 50.5 Ex.7.24 Nu.21.18 De.6.11 2 Ki.19.24 2 Ch.16.14† 26.10 Ne.9.25 Ps.7.15 35.7 40.6† 57.6 94.13 119.85 Is.5.6 7.25 37.25 51.1 Je.13.7 18.20,22 Eze.8.8 Jon.1.13† Mat. 21.33 25.18 Lu.6.48 Ro.11.3.

DIGGEDST. De.6.11.

DIGGETH. Pr.16.27 26.27 Ec. 10.8.

DIGGING. Je.2.34†.

DIGNITY. Ge.49.3 Es.6.3 Ec. 10.6 Hab.1.7.

DIGNITIES. 2 Pe.2.10 Jude 8.

DILIGENCE. Pr.4.23 Lu.12.58 Ro.12.8 2 Co.8.7 2 Ti.4.9,21 He. 6.11 2 Pe.1.5,10 Jude 3.

DILIGENT. De.19.18 Jos.22.5 Ps.64.6 77.6 Pr.10.4 12.24,27 13.4 21.5 22.29 27.23 2 Co.8.22 2 Ti.3.10† Tit.3.12 2 Pe.3.14.

DILIGENTLY. Ex.15.26 Le.10.16 De.4.9 6.7,17 11.13,22 13.14 24.8 28.1 1 Sa.20.19† 1 Ki.20.33 Ezr.7.23 Job 13.17 21.2 Ps.37.10 119.4 Pr.7.15 11.27 23.1 Is.21.7 55.2 Je.2.10 12.16 17.24 Zec. 6.15 Mat.2.7,8,16 Mar.7.3† Lu. 15.8 Ac.18.25 1 Ti.5.10 2 Ti.1.17 Tit.3.13 He.11.6 12.15 1 Pe.1.10.

DIM. Ge.27.1 48.10 De.34.7 1 Sa.3.2 4.15 Job 17.7 Is.32.3 La. 4.1 5.17.

DIMINISH, ED. Ex.5.8,11,19 21. 10 30.15† Le.25.16 Nu.26.54† 33.54 De.4.2 12.32 Pr.13.11 Is. 21.17 Je.10.24† 26.2 29.6 48.37 Eze.5.11 16.27 29.15.

DIMINISHING. Ro.11.12.

DIMNESS. Is.8.22 9.1.

DIMON, where it is red. Is.15.9.

DINAH, judgment, *or* who judges. Ge.30.21 34.5.

DINE, D. Ge.43.16 Lu.11.37 Jno. 21.12,15.

DINHABAH, his judgment in her, *or* she gives judgment, *or* who gives judgment. Ge.36.32.

DINNER. Pr.15.17 Mat.22.4 Lu. 11.38 14.12.

DIONYSIUS, divinely touched. Ac. 17.34.

DIOTREPHES, nourished by Jupiter, *or* Jupiter's foster-child. 3 Jno.9.

DIP. Ex.12.22 Le.4.6 14.6,51 17. 14,16 Nu.19.18 De.33.24 Ru.2. 14 Lu.16.24.

DIPPED, ETH. Ge.37.31 Jos.3.15 2 Ki.5.14 Ps.68.23 Mat.26.23 Mar. 14.20 Jno.13.26.

DIPT. Le.9.9 1 Sa.14.27 2 Ki.8.15 Re.19.13.

DIRECT. Ge.45.28 Ps.5.3 Pr.3. 6 11.5 Ec.10.10 Is.45.13 61.8 Je.10.23 1 Th.3.11 2 Th.3.5.

DIRECTED. Job 32.14 Ps.119.5 141.2† Is.40.13.

DIRECTETH. Job 37.3 Pr.16.9 21.29.

DIRECTION. Nu.21.18 Ps.19.4†.

DIRECTLY. Nu.19.4 Eze.42.12.

DIRT. Ju.3.22 Ps.18.42 Is.57.20.

DISALLOW, ED. Nu.30.5,8,11 1 Pe.2.4,7.

DISANNUL. Job 40.8 Is.14.27 Ga. 3.17.

DISANNULLED. Is.28.18.

DISANNULLETH. Ga.3.15.

DISANNULLING. He.7.18.

DISAPPOINT. Ps.17.13.

DISAPPOINTED. Pr.15.22.

DISAPPOINTETH. Job 5.12.

DISCERN. Ge.31.32 38.25 2 Sa. 14.17 19.35 1 Ki.3.9,11 Ezr.3.13 Job 4.16 6.30 Eze.44.23 Jno.4. 11 Mal.3.18 Mat.16.3 Lu.12.56 He.5.14.

DISCERNED, ETH. Ge.27.23 1 Ki.20.41 Ne.13.24† Pr.7.7 Ec. 8.5 Ro.14.23† 1 Co.2.14,15†.

DISCERNING. 1 Co.11.29 12.10.

DISCERNER. He.4.12.

DISCHARGE, D. 1 Ki.5.9 Ec. 8.8.

DISCIPLE. Mat.10.24,25,42 27.57 Lu.6.40 Jno.9.28 18.15,16 19.26 27.38 20.2,3,4,8 21.7,20,23,24 Ac. 9.10,26,36 16.1 21.16.

My **DISCIPLE.** Lu.14.26,27,33.

DISCIPLES. Mat.9.14 10.1 11.1 14.26 17.6 19.13 20.17 21.1 22. 16 26.26,35,56 Mar.2.18 8.14 10. 13 Lu.5.33 19.37 Jno.3.25 4.1 9.28 13.5 18.1† 20.18 Ac.9.1,26 11.26 19.1,30 20.7,30.

His **DISCIPLES.** Mat.8.25 9.19 28.7,13 Mar.10.10 Lu.5.30 6.20 11.1 Jno.2.11 4.2,27 6.3,22 9.27 11.12 18.1,2 20.26.

Of his **DISCIPLES.** Mat.11.2 Mar. 7.2 11.1 14.13 Lu.19.29 Jno.6. 66 18.19,25 21.12.

To his **DISCIPLES.** Mat.14.19 Mar. 4.34 Lu.10.23 Jno.21.14.

My **DISCIPLES.** Is.8.16 Mat.26. 18 Mar.14.14 Lu.22.11 Jno.8.31 13.35 15.8.

Thy **DISCIPLES.** Mat.9.14 12.2 15.2 17.6 Mar.2.18 7.5 9.18 Lu.9.40 19.39 Jno.7.3.

DISCIPLINE. Job 36.10.

DISCLOSE. Is.26.21.

DISCOMFITED. Ex.17.13 Nu.14. 45 Jos.10.10 Ju.4.15 8.12 1 Sa. 7.10 2 Sa.22.15 Ps.18.14 Is.31.8.

DISCOMFITURE. 1 Sa.14.20.

DISCONTENTED. 1 Sa.22.2.

DISCONTINUE. Je.17.4.

DISCORD. Pr.6.14,19.

DISCOVER. De.22.30 1 Sa.14.8 Job 41.13 Pr.18.2 25.9 Is.3.17 Je.13.26 La.4.22 Eze.16.37 Ho. 2.10 Mi.1.6 Na.3.5.

DISCOVERED. Ex.20.26 Le.20. 18 1 Sa.14.11 22.6 2 Sa.22.16 Ps. 18.15 Is.22.8 57.8 Je.13.22 La. 2.14 Eze.13.14 16.36,57 21.24 22.10 23.10,18,29 Ho.7.1 Ac.21. 3 27.39.

DISCOVERETH. Job 12.22 Ps. 29.9.

DISCOVERING. Hab.3.13.

DISCOURAGE. Nu.32.7.

DISCOURAGED. Nu.21.4 32.9 De.1.21,28 Is.42.4 Col.3.21.

DISCREET. Ge.41.33,39 Tit.2.5, 6†.

DISCREETLY. Mar.12.34.

DISCRETION. Ps.112.5 Pr.1.4 2.11 3.21 5.2 11.22 19.11 Is. 28.26 Je.10.12.

DISDAINED. 1 Sa.17.42 Job 30.1.

DISEASE. 2 Ki.1.2 8.8,9 2 Ch. 16.12 21.15,18 Job 30.18 Ps.38.7 41.8 Ec.6.2 Mat.4.23 9.35 10 1 Jno.5.4.

DISEASES. Ex.15.26 De.7.15 28. 60 2 Ch.21.19 24.25 Ps.103.3 Hab. 3.5† Mat.4.24 Mar.1.34 Lu.4.40 9.1 Ac.19.12 28.9.

DISEASED. 1 Ki.15.23 2 Ch.16.12 Eze.34.4,21 Mat.9.20 14.35 Mar. 1.32 Jno.6.2.

DISFIGURE. Mat.6.16.

DISGRACE. Je.14.21.

DISGUISE, ED. 1 Sa.28.8 1 Ki. 14.2 20.38 22.30 2 Ch.18.29 35.22.

DISGUISETH. Job 24.15.

DISH, ES, Ex.25.29 37.16 Nu. 4.7 Ju.5.25 2 Ki.21.13 Mat.26. 23 Mar.14.20.

DISHONEST. See *Gain.*
DISHONESTY. 2 Co.4.2.
DISHONOR. Ezr.4.14 Ps.35.26 69.19 71.13 Pr.6.33 Ro.9.21 1 Co.15.43 2 Co.6.8 2 Ti.2.20.
DISHONOR, EST, ETH. Mi.7.6 Jno.8.49 Ro.1.24 2.32 1 Co.11. 4,5.
DISINHERIT. Nu.14.12.
DISJOINTED. Je.6.8† Eze.23.17†.
DISMAYED. De.31.8 Jos.1.9 8.1 10.25 1 Sa.17.11 2 Ki.19.26 1 Ch. 22.13 28.20 2 Ch.20.15,17 32.7 Is.21.3 37.27 41.10,23 Je.1.17 8.9 10.2 17.18 23.4 30.10 46.5, 27 48.1 49.37 50.36 Eze.2.6 3.9 Ob.9.
DISMAYING. Je.48.39 Eze.32. 23†.
DISMISSED. 2 Ch.23.8 Ac.15.30 19.41.
DISOBEDIENCE. Ro.5.19 2 Co. 10.6 Ep.2.2 5.6 Col.3.6 He.2.2 4.11†.
DISOBEDIENT. 1 Ki.13.26 Ne. 9.26 Lu.1.17 Ac.26.19 Ro.1.30 10.21 15.31† 1 Ti.1.9 2 Ti.3.2 Tit.1.16 3.3 He.11.31† 1 Pe.2. 7,8 3.20.
DISOBEYED. 1 Ki.13.21.
DISORDERLY. 1 Th.5.14 2 Th. 3.6,7,11.
DISPATCH. Eze.23.47.
DISPATCHED. Ezr.10.14†.
DISPENSATION. 1 Co.9.17 Ep. 1.10 3.2 Col.1.25.
DISPERSE. 1 Sa.14.34 Pr.15.7 Eze.12.15 20.23 22.15 29.12 36. 23,26.
DISPERSED. 2 Ch.11.23 Es.3.8 Ps.112.9 Pr.5.16 Is.11.12 Eze. 36.19 Zep.3.10 Jno.7.35 Ac.5.37 2 Co.9.9.
DISPERSER. Na.2.1†.
DISPERSIONS. Je.25.34.
DISPLAYED. Ps.60.4.
DISPLEASE. Ge.31.35 Nu.22.34 1 Sa.29.7 2 Sa.11.25 Pr.24.18.
DISPLEASED. Ge.38.10 48.17 Nu.11.1,10 1 Sa.8.6 18.8 2 Sa.6.8 11.27 1 Ki.1.6 20.43 21.4 1 Ch. 13.11 21.7 Ps.60.1 Is.59.15 Da. 6.14 Jon.4.1 Hab.3.8 Zec.1.2,15 Mat.21.15 Mar.10.14,41 Ac.12.20.
DISPLEASING. 1 Ki.9.13†.
DISPLEASURE. De.9.19 Ju.15.3 Ps.2.5 6.1 38.1 Zec.1.2†.
DISPOSED. Job 34.13 37.15 Ac. 18.27 1 Co.10.27.
DISPOSETH. Ps.50.23†.
DISPOSING, S. Pr.16.1†,33.
DISPOSITION. Ac.7.53.
DISPOSSESS, ED. Nu.32.39 33. 53 De.7.17 Ju.11.23.
DISPUTATION, S. Ac.15.2 Ro. 14.1.
DISPUTE. Job 23.7.
DISPUTED. Mar.9.33,34 Ac.9.29 17.17 Jude 9.
DISPUTER, EST. Ro.9.20† 1 Co. 1.20.
DISPUTING. Ac.6.9 15.7 19.8,9 24.12.
DISPUTINGS. Phi.2.14 1 Ti.6.5.
DISQUIET, ED. 1 Sa.28.15 Ps. 39.6 42.5,11 43.5 Pr.30.21 Je. 50.34.
DISQUIETNESS. Ps.38.8.
DISSEMBLED. Jos.7.11 Je.42.20 Ga.2.13.
DISSEMBLERS, ETH. Ps.26.4 Pr.26.24.
DISSENSION. Ac.15.2 23.7,10.
DISSIMULATION. Ro.12.9 Ga. 2.13.
DISSOLVE. Da.5.16.
DISSOLVED. Ps.75.3 Is.14.31 24.19 34.4 Na.2.6 2 Co.5.1 2 Pe.3.11,12.
DISSOLVEST. Job 30.22 Ps.65. 10†.
DISSOLVING. Da.5.12.
DISTAFF. Pr.31.19.
DISTANCES. Is.33.17†.
DISTANT. Ex.36.22.
DISTIL. De.32.2 Job 36.28.
DISTINCTION. 1 Co.14.7.
DISTINGUISHETH. 1 Co.4.7†.
DISTINCTLY. Ne.8.8.
DISTRACTED. Ps.88.15.
DISTRACTION. 1 Co.7.35.
DISTRESS. Ge.35.3 42.21 Ju. 11.7 1 Sa.22.2 2 Sa.22.7 1 Ki.1. 29 2 Ch.28.22 Ne.2.17 9.37 Ps. 4.1 18.6 118.5 120.1 Pr.1.27 Is.5.30† 25.4 53.8† La.1.20 Ob. 12.14 Zep.1.15,17 Lu.21.23,25 Ro.8.35 1 Co.7.26 1 Th.3.7.
DISTRESS, ED. Ge.32.7 Nu.22.3 De.2.9,19 28.53,55,57 Ju.2.15 10.9 1 Sa.13.6 14.24 28.15 30.6 2 Sa.1.26 2 Ch.28.20 Is.29.2,7 Je.10.18 2 Co.4.8.
DISTRESSES. Ps.25.17 107.6,13, 19,28 Eze.30.16 2 Co.6.4 12.10.
DISTRIBUTE. Jos.13.32 2 Ch.31. 14 Ne.13.13 Lu.18.22 Ep.4.28† 1 Ti.6.18.
DISTRIBUTED. Jos.14.1 1 Ch.24. 3 2 Ch.23.18 Jno.6.11 1 Co.7.17 2 Co.10.13.
DISTRIBUTETH, ING. Job 21.17 Ro.12.13.
DISTRIBUTION. Ac.4.35 2 Co.9. 13 He.2.4†.
DITCH. 1 Ki.21.23† Job 9.31 Ps. 7.15 Pr.23.27 Is.22.11 Da.9.25† Mat.15.14 Lu.6.39.
DITCHES. 2 Ki.3.16.
DIVERS. Le.19.19 De.22.9,11 25. 13,14 Ju.5.30 2 Sa.13.18,19 1 Ch. 29.2 2 Ch.16.14 21.4 30.11 Es. 1.7 3.8 Ps.78.45 105.31 Pr.20. 10,23 Ec.5.7 Eze.16.16 17.3 Da. 7.3,7,19,23,24 Mat.4.24 24.7 Mar. 1.34 8.3 13.8 Lu.4.40 21.11 Ac. 19.9 1 Co.12.10 2 Ti.3.6 Tit.3.3 He.1.1 2.4 9.10 13.9 Ja.1.2.
DIVERSITIES. 1 Co.12.4,6,28.
DIVIDE. Ge.1.6,14,18 49.27 Ex. 14.16 21.35 26.33 Le.1.17 5.8 11.4,7 Nu.31.27 33.54 34.17,18, 29 De.14.7 19.3 Jos.1.6 13.6,7 18.5 22.8 2 Sa.19.29 1 Ki.3.25,26 Ne.9.11,22 Job 27.17 Ps.55.9 74. 13 Pr.16.19 Is.9,3 53.12 Eze.5. 1 45.1 47.21,22 48.29 Da.11.39 Lu.12.13 22.17.
I Will **DIVIDE.** Ge.49.7 Ex.15.9 Ps.60.6 108.7 Is.53.12.
DIVIDED. Ge.1.4,7 10.5,25,32 14.15 15.10 32.7 33.1 Ex.14.21 Nu.26.53,56 31.42 De.4.19 29.26† 32.8 Jos.14.5 18.10 19.51 23.4 Ju.5.30 7.16 9.43 19.29 2 Sa.1. 23 1 Ki.16.21 18.6 2 Ki.2.8 1 Ch.1.19 23.6 24.4,5 2 Ch.35.13 Job 38.25 Ps.68.12 78.13,55 136. 13 Is.33.23 34.17 51.15 La.4.16 Eze.1.11† 37.22 Da.2.41 5.28 11.4 Ho.10.2 Am.1.13† 7.17 Mi. 2.4 Zec.14.1 Mat.12.25,26 Mar. 3.24,25,26 6.41 Lu.11.17,18 12. 52,53 15.12 Ac.13.19 14.4 23.7 1 Co.1.13 Re.16.19.
DIVIDER. Lu.12.14.
DIVIDETH. Le.11.4,5,6,26 De. 14.8 Job 26.12 Ps.29.7 Je.31.35 Mat.25.32 Lu.11.22.
DIVIDING. Jos.19.49,51 Is.63.12 Da.7.25 1 Co.12.11 2 Ti.2.15 He. 4.12.
DIVINATION. Nu.22.7 23.23 De. 18.10 1 Sa.15.23† 2 Ki.17.17 Pr. 16.10† Je.14.14 Eze.12.24 13.6, 7 21.21,22,23 Ac.16.16.
DIVINATIONS. Eze.13.23.
DIVINE, *verb.* Ge.44.15 1 Sa.28.8 Eze.13.9,23 21.29 Mi.3.6,11.
DIVINE, *adjective.* Pr.16.10 He.9. 1 2 Pe.1.3,4.
DIVINER, S. De.18.14 Jos.13.22† 1 Sa.6.2 Is.44.25 Je.27.9 29.8 Mi.3.7 Zec.10.2.
DIVINETH. Ge.44.5.
DIVINING. Eze.22.28 Mi.3.6†.
DIVISION. Ex.8.23 1 Ch.1.19† 2 Ch.35.5 Ca.2.17† Lu.12.51 Jno. 7.43 9.16 10.19 1 Co.12.25†.
DIVISIONS. Jos.11.23 12.7 18. 10 Ju.5.15,16 1 Sa.23.28† 1 Ch. 23.6† 24.1 26.1,12,19 2 Ch.35.5, 12 Ezr.6.18 Ne.11.36 Ro.16.17 1 Co.1.10 3.3 11.18.
DIVORCE. Je.3.8.
DIVORCED. Le.21.14 22.13 Nu. 30.9 Mat.5.32.
DIVORCEMENT. De.24.1,3 Is. 50.1 Mar.10.4. See *Writing.*
DO. Ge.16.6 18.25 31.16 32.12 41.25,28 Ex.4.15 12.47† 15.26 18.20 19.8 20.9 23.12 29.35 Le. 18.4,5 19.37 20.8,22 22.31 25.18 Nu.22.20 24.14 32.25 De.5.1† 13. 6,18 7.11 11.22 12.25 13.18 17. 10,11,19 19.19 20.15 21.9 26.16 27.26 30.12,13 31.4 32.6 Jos.6.3 7.9 10.25 22.24 23.6 Ju.7.17 8.3 10.15 18.14,18 Ru.3.4 1 Sa. 16.3 22.3 26.25 2 Sa.3.18 15.4, 26 21.4† 24.12 1 Ki.2.6,31 8.32, 39 11.33,38 14.8 18.34 2 Ki.9. 18,19 17.34 20.9 1 Ch.4.10† 16. 40 17.2,23 21.8,10 2 Ch.6.23 9.8 19.6,7,9 20.12 25.8 34.21 Ezr. 4.2 7.10,18 Ne.2.12 5.12 9.24, 29 Job 7.20 11.8 13.20 Ps.40.8 50.16 83.9 109.21 119.112†,132 143.10 Pr.3.27 Ec.9.10 Is.10.3 28.21 45.7 Je.2.18 4.30 5.31 7. 17 11.4,15 12.5 14.7 39.12 42.3 50.15,29 La.1.22 Eze.8.6 16.5 18. 5,21 20.11,13,21 24.22,24 31.11† 33.14,19 36.27,37 Da.9.19 11.3, 16,36,39 Ho.9.5 10.3 Joel 3.4 Am.3.6†,7 Jon.4.9 Mi.6.8 Zec. 1.21 8.16 Mat.5.19,47 8.29 12.50 20.15,32 21.24,27,40 23.5 27.19 Mar.1.24 3.25 7.8,12,13 10.36 11. 28,29,33 12.9 Lu.4.23,34 6.2,11, 31 8.21 16.4 17.10 19.48 20.8, 15 22.31,34 Jno.2.5 4.34 5.30, 36 6.6,28 7.4,17 8.29,39 9.33 10.25 11.47 13.7,15,17 14.12,14 15.14,21 16.3 17.4 21.21 Ac.1.1 2.37 4.28 9.6 10.6 14.15 15.36 16.28,30 17.7 Ro.1.32 2.14 7.15 16,17,20 12.8 1 Co.7.36 10.31 16. 10 3 Co.8.10 13.7 Ga.2.10,14 3. 10 5.21 Ep.6.9,21 Phi.2.13 4.9 Col.3.17,23 1 Th.3.12 4.10 5.6, 11,24 2 Th.3.4 2 Ti.4.5 9.21 Phile. 21 He.4.13 10.7,9 13.6,21 1 Pe. 4.11 2 Pe.1.10 3.16 1 Jno.1.6 3. 22 Re.2.5.
DO, with *evil.* Ex.23.2 Le.5.4 De. 4.25 31.29 1 Sa.20.13 2 Sa.12.9 2 Ki.8.12 17.17 21.9 Ne.9.28† Ps.34.16 37.8 Pr.2.14 24.8 Ec. 5.1 8.11,12 Is.1.16 41.23 Je.4. 22 10.5 13.23 18.10 Eze.6.10 Mi.7.3 Zep.1.12 Mar.3.4 Lu.6.9 Ro.3.8 13.14 2 Co.13.7 1 Pe.3.12.
DO, joined with *good.* Ge.19.8 27. 46 Le.5.4 Nu.10.29 24.13 De.1. 14 8.16 28.63 30.5 Ju.17.13 19. 24 1 Sa.1.23 14.36,40 3.18 2 Sa. 10.12 19.27,37 2 Ki.10.5 1 Ch.19. 13 21.23 Ne.5.9 Ps.34.14 36.3 37.3,27 51.18 125.4 Pr.31.12 Ec. 3.12 Is.41.23 Je.4.22 10.5 13.23 26.14 29.32 32.40,41 33.9 Mi.2. 7 Zep.1.12 Mat.5.44 Mar.3.4 14.7 Lu.6.9,33,35 Ro.7.19,21 13. 3 Ga.6.10 1 Ti.6.18 Hc.13.16 Ja. 4.17 1 Pe.3.11.
DO, joined with *no* or *not.* Ge.18,29, 30 19.22 34.19 Ex.20.10 21.11 23.24 Le.16.29 18.3 19.15,35 23. 3,7,8,21,25,28,31,35,36 21.14,15 Nu.8.26 23.19 28.18,25,26 29.7 De.5.14 12.8 13.11 15.19 16.8 17.13 Ju.6.27 19.23,24 Ru.3.13 1 Sa.26.21 1 Ki.11.12 2 Ki.7.9 17. 15 18.12 Ezr.7.26 Job 13.20 34. 12 41.8 Pr.119.3 Je.17.24 18.6 22.3 42.5 Eze.5.9 23.48 33.31, 32 Zep.3.5,13 Mat.5.46,47 6.1,2 12.2 19.18 20.13 23.3 Mar.6.5 Lu.6.46 Jno.6.38 10.37 Ro.7.15, 19 8.3 Ga.5.17 1 Jno.1.6 Re. 19.10 22.9.
DO, joined with *so.* Ge.18.5 19.7 44.17 Ex.8.26 Le.4.20 8.34 16. 16 Nu.9.14 14.28 15.12,14 22.30 32.23,31 De.3.21 12.4,30,31 18. 14 22.3,5 Ju.7.17 11.10 14.10 19.23,24 Ru.1.17 1 Sa.3.17 8.8 14.44 20.13 25.22 30.23 2 Sa.3. 9,35 9.11 19.13 1 Ki.1.36 2.23, 28 19.2 20.10 22.22 2 Ki.6.31 17.41 1 Ch.13.4 2 Ch.18.21 Ezr. 10.12 Ne.5.12 6.13 13.21 Es.6. 16 7.5 Job 13.9 Pr.20.30 24.29 32.10,11 65.8 Je.28.6 Eze.35.15 45.20 Da.11.30 Ho.10.15 Mat.5. 17 7.12 18.35 Jno.14.31 Ac.7.51 2 Co.16.1 Col.3.13 1 Ti.1.4 Ja.2.12.
DO, joined with *this.* Ge.11.6 39.9 41.34 42.18 43.11 45.17,19 Le. 26.16 Nu.16.6 Jos.9.20 Ju.19.23 2 Sa.13.12 23.17 2 Ki.19.31 2 Ch. 19.10 Ezr.4.22 Pr.6.3 Is.37.32 38.19 Je.32.35 Eze.6.10 36.22,32 Am.4.12 Mal.4.3 Mat.8.9 9.28 21.21 Mar.11.3 Lu.7.4,8 10.28 Ac.18 22.19 Ac.21.23 1 Co.9.17,23 11.24,25 He.6.8 13.19 Ja.4.15. See *This, Thing.*
DO *well.* Is.1.17 Jon.4.9 Zec.8.15 Mat.12.12 Jno.11.12 Ac.15.29 Ja. 2.8 1 Pe.2.14,20 3.6 2 Pe.1.19 3 Jno.6.
Can or *canst* **DO.** Ge.31.43 De.3. 24 1 Sa.28.2 Job 15.3 22.17 42.2 Ps.11.3 56.4,11 118.6 Ec.2.12 Je.38.5 Mar.9.22 Lu.12.4 Jno. 3.2 5.19,30 15.5 2 Co.13.8 Phi. 4.13. See *Do, Commandments.*
Have I to **DO.** 2 Sa.16.10 19.22 1 Ki.17.18 2 Ki.3.13 2 Ch.35.21 Ho. 14.8 Mar.5.7 Lu.8.28 Jno.2.4 1 Co.5.12.
I shall or *I will* **DO**; or *will I, shall I* **DO.** Ge.27.37 47.30 Ex.3.20 6. 1 17.4 34.10 Nu.14.35 22.17 32. 56 Ru.3.5,11,13 1 Sa.3.11 10.2 20.4 28.15 2 Sa.12.12 18.4 19.38 21.3,4 1 Ki.5.8 20.9 2 Ki.2.9 4.2 Es.5.8 Job 7.20 31.14 34.32 Pr. 24.29 Is.5.5 42.16 43.19 46.10, 11 48.11 Je.7.14 9.7 19.12 25.6 29.32 51.47 Eze.5.9 7.27 22.14 24.14 35.11 36.11,36 Ho.6.4 Am. 4.12 Mat.19.16 27.22 Lu.12.17 16.3 20.13 Jno.14.13 14 Ac.22.10 2 Co.11.12 Phile.14. See *Judgment, Must* **DO.** Ex.18.20 Nu.23.26 Pr. 19.19 Ac.16.30.
Observe with **DO.** De.5.32 6.3,25 8.1 11.32 12.1,32 15.5 16.12 17.10 24.8 28.13,15,58 31.12 32.46 Jos.1.7 2 Ki.17.37 21.8 Ne.10.29 Eze.37.24 Mat.23.3.
Will we **DO.** *We will* **DO.** Ex.19.8 24.3,7 Nu.10.32 De.5.27 Jos.1.16 Ju.20.9 2 Ki.10.5 Je.18.12 42. 20 44.17.
Shall we **DO.** *We shall* **DO.** Ju.13. 8,12 21.7,16 1 Sa.5.8 6.2 2 Sa. 16.20 17.6 2 Ki.6.15 2 Ch.25.9 Es.1.15 Ps.60.12 108.13 Ca.8.8 Jon.1.11 Lu.3.10,12,14 Jno.3.26 Ac.2.37 4.16.
DOER, S. See after *Doctrines.*
DOST. See after *Doors.*
DOTH. See after *Doting.*
DOCTOR. Ac.5.34.
DOCTORS. Lu.2.46 5.17.
DOCTRINE. Ps.19.7† Is.28.9,19† 29.24 53.11† Je.10.8 Mat.7.28 16.12 22.23 Mar.1.22,27 4.2 11. 18 12.38 Lu.4.32 Jno.7.17 18.19 Ac.2.42 5.28 13.12 17.19 Ro.6. 17 16.17 1 Co.14.6,26 Ep.4.14 1 Ti.1.3 4.13,16 5.17 6.1,3 2 Ti. 3.16 4.2 Tit.2.7,49 He.6.1,2 2 Jno.9 Re.2.14,15.
Good **DOCTRINE.** Pr.4.2 1 Ti.4.6. *My* **DOCTRINE.** De.32.2 Job 11.4 Jno.7.16 2 Ti.3.10.
Sound **DOCTRINE.** 1 Ti.1.10 2 Ti. 4.3 Tit.1.9 2.1.
This **DOCTRINE.** 2 Jno.10 Re.2. 24.
DOCTRINES. Mat.15.9 Mar.7.7 Col.2.22 1 Ti.4.1 He.13.9.
DOEG, who acts with uneasiness, *or* a fisherman. 1 Sa.21.7 22.18,22.
DOER. Ge.39.22 2 Sa.3.39 Ps. 31.23 Pr.17.4 Is.9.17 2 Ti.2.9 Ja.1.23,25 4.11 1 Pe.4.15.
DOERS. 2 Ki.22.5 Ps.101.8 Ro. 2.13 Ja.1.22.
Evil-**DOER.** See *Evil.*
DOG. Ex.11.7 De.23.18 Ju.7.5 1 Sa.17.43 24.14 2 Sa.3.8 9.8 16.9 2 Ki.8.13 Ps.22.20 59.6,14 Pr.26.11,17 Ec.9.4 Is.66.3 2 Pe. 2.22.
DOGS. Ex.22.31 1 Ki.14.11 16.4 21.19,23,24 22.38 2 Ki.9.10,36 Job 30.1 Ps.22.16 68.23 Is.56. 10,11 Je.15.3 Mat.7.6 15.26,27 Mar.7.27,28 Lu.16.21 Phi.3.2 Re.22.15.
DOING. Ge.31.28 44.5 Ex.15.11 Nu.20.19 De.9.18 1 Ki.16.19 22. 43 2 Ki.21.16 1 Ch.22.16 2 Ch. 20.32 Ne.6.3 Job 32.22 Ps.64.9 66.5 118.23 Is.56.2 58.13 Je.32. 19† Eze.31.11† Mat.21.42 24.46 Mar.12.11 Lu.12.43 Ac.10.38 24.20 Ro.12.20 2 Co.8.11 Ep.6.6 1 Ti.4.16 5.21 He.13.21† Ja.1.25.
Well-**DOING.** Ro.2.7 Ga.6.9 2 Th.3.13 1 Pe.2.15 3.17 4.19.
DOINGS. Le.18.3 De.28.20 Ju. 2.19 1 Sa.25.3 2 Ch.17.4 Ps.9.11 77.12 Pr.20.11 Is.1.16 3.8,10 12.4 Je.4.4,18 7.3,5 11.18 17.10 18.11 21.12,14 23.2,22 25.5 26. 3,13 32.19 35.15 44.22 Eze.14. 22 20.43,44 21.24 24.14 36.17, 19,31 Ho.4.9 5.4 7.2 9.15 12.2 Mi.2.7 3.4 7.13 Zep.3.7,11 Zec. 1.4,6.
DOLEFUL. Is.13.21 Mi.2.4.
DOMINION. Ge.1.26,28 27.40 37.8 Nu.24.19 Ju.5.13 14.4 1 Ki.4.24 9.19 2 Ki.20.13 1 Ch.4. 22 18.3 2 Ch.8.6 21.8 32.9† Ne.9.28,37 Job 25.2 38.33 Ps.8.6 19.13 49.14 72.8 103.22 114.2 119.133 145.13 Is.26.13 39.2 Je. 2.31† Da.4.3,22,34 6.26 7.6,12, 14,26,27 11.3,4,5 Mi.4.8 Zec.9. 10 Mat.20.25 Ro.6.9,14 7.1 2 Co.1.24 Ep.1.21 1 Pe.4.11 5.11 2 Pe.2.10† Jude 8.25 Re.1.6.
DOMINIONS. Da.7.27 Col.1.16.
DONE. Ge.9.24 18.21 24.66 26. 29 29.26 34.7 44.5,15 Ex.1.18 2.4 12.16 13.8 18.1,9 21.31 31. 15 35.2,39,43 Le.5.17 8.5 11. 32 18.27 23.3 24.20 Nu.5.7 12. 11 15.34 22.2 27.4 32.13 De. 10.21 25.9 26.14 29.24 Jos.10. 32,35,37,39 22.24 24.31 Ju.2.10 8.12 9.16,24 19.30 Ru.3.16 1 Sa. 4.16 11.7 17.26,27 25.30 28.17 2 Sa.11.27 13.12 24.17 1 Ki.8.66 9.8 14.22 19.1 22.53 2 Ki.4.13 8.4 10.10 15.3,9,34 19.11 21.15 23.19,32 1 Ch.21.17 2 Ch.7.21 24.16 29.6,36 32.13,25,31 Ezr.6. 12 9.1 Ne.6.8 9.33 Es.2.1 4.1 6.6,9 Job 21.31 34.29 Ps.33.9 71.19 106.6,21 120.3 126.2,3 Pr. 3.30 4.16 Ec.1.9,14 2.12 4.1,3 Is.3.11† 37.11 38.15 41.4 44.23 48.5 Je.3.6 5.13 7.13,30 34.15 35.10,18 38.9 40.3 44.17 48.19 50.15,29 51.35 La.2.17 Eze.12.28 23.39 39.8 43.11 44.14 Da.9.5, 15 11.36 Zep.3.4 Mat.6.10 8.13 11.21 18.19,31 1.24 23.23 25. 21,23,40 27.54 28.11 Mar.5.14, 19,20,33 6.30 9.13 13.30 15.8 Lu.1.49 3.19 8.35,39,56 9.10 10.13 11.2,42 14.22 17.10 22.42 23.31,47 24.21 Jno.5.29 15.7 19.36 Ac.2.43 4.9,16,21,28 5.7 12.9 14.27 15.4 21.14,33 Ro.9.11 1 Co.9.15 13.10 14.26,40 16.14 2 Co.3.7,14 5.10 Ep.5.12 6.13 Phi.2.3 4.14 Col.4.9 Tit.3.5 He.10.29 Re.16.17 21.6 22.6.
DONE, with *this.* Ge.21.26 42.28 44.5 Ex.1.18 13.8 14.15 Jos.9.24 23.8 Ju.2.2 6.29 11.37 15.6,7 20.12 1 Sa.12.20 28.18 2 Sa.2.6 12.5 14.20,21 1 Ki.1.27 11.11 2 Ch.11.4 Ps.7.3 22.31 51.4 Is. 41.20 Eze.23.38 Mal.2.13 Mat. 1.22 13.23 21.4,21 26.13,56 Mar. 5.32 14.9 Lu.5.6 23.41 Jno.7.31 12.18 Ac.4.7 10.16 11.10 28.9 1 Co.5.2,3.
Have I **DONE.** Ge.20.5 40.15 Nu. 22.28 Jos.7.20 Ju.8.2 1 Sa.17.29 20.1 26.18 29.8 1 Ki.19.20 Je. 8.6 Eze.39.24 Mi.6.3 Ac.25.10.
He hath **DONE** or *hath he* **DONE.** Ex.5.23 Le.5.16 8.34 19.21 24. 19 Jos.24.20 Ju.15.10 1 Sa.6.9 12.24 20.32 1 Ch.16.12 Ps.66.16 78.4 98.1 105.5 115.3 Pr.24.29 Is.12.5 Eze.3.20 17.18 18.13,14, 22.24 24.24 33.16 Joel 2.20 Mat. 27.23 Mar.7.37 15.14 Lu.23.22 Ac.9.13 2 Co.5.10 Col.3.25.
I have **DONE.** Ge.8.21 21.23 27. 19 28.15 30.26 Ex.10.2 Jos.24. 7 Ju.1.7 9.48† 15.11 2 Sa.14.21 24.10,17 1 Ki.3.12 2 Ki.19.25 1 Ch.21.8 Ne.13.14 Job 34.32 Ps. 7.3 119.121 Pr.30.20 Is.10.11,13 33.13 37.26 Je.42.10 Eze.9.11 12.11 14.23 24.22 Da.6.22 Zec. 7.3 Jno.7.21 13.12,15.
Hast thou **DONE.** Ge.4.10 20.9 31.26 Nu.23.11 Ju.15.11 1 Sa.13. 11 2 Sa.3.24 7.21 16.10 1 Ki.1.6 1 Ch.17.19 Ps.50.21 Jon.1.10 Jno. 18.35.
Thou hast **DONE.** Ge.3.13,14 12.18 20.9 22.16 26.10 27.45 29.25 31.28 Jos.7.19 Ju.8.1† 15.11 Ru. 2.11 1 Sa.13.13 14.43 24.19 26. 16 2 Sa.12.21 1 Ki.14.9 2 Ki.2. 10† 10.30 23.17 2 Ch.16.9 25.16 Ne.9.33 Ps.40.5 52.9 109.27 Pr. 30.32 Is.25.1 Je.2.23 3.5 La.1. 21,22 2.20 Eze.16.48,51,59,63 Ob.15 Jon.1.14 Ac.10.33.
Not **DONE.** Ge.20.9 34.7 Ex.34. 10 Le.4.2,13 Nu.16.28 De.32.27 Ju.16.11† 2 Sa.17.23† 2 Ki.5.13 2 Ch.30.5 Ne.6.9 8.17 Es.1.16 Is.5.4 46.10 Je.3.16 Eze.5.9 Da. 9.12 11.24 Am.3.6 Jno.15.24 Ac. 14.18 26.26.
DOOR. Ge.4.7 19.9 Ex.12.23 21.6 De.15.17 2 Sa.13.17,18 2 Ki. 4.15 9.3 Es.2.21 6.2 Job 31.9,34 Ps.141.3 Pr.26.14 Ca.5.4 8.9 Eze.8.3,7,8 10.19 11.1 41.2 46.3 Da.3.26† Ho.2.15 Am.9.1 Mat. 27.60 28.2 Mar.1.33 2.2 15.46 16.3 Jno.10.1,2 7,9 18.16,17 Ac. 5.9 12.13,16 14.27 1 Co.16.9 2 Co.2.12 Col.4.3 Ja.5.9 Re.3.8, 20 4.1.
DOOR, with *house.* Ge.19.11 43.19 Ex.12.22 Le.14.38 De.22.21 Ju. 19.26,27 2 Sa.11.9 2 Ki.5.9 Ne. 3.30,21 Pr.5.8 9.14 Je.26.10† 36.10† Eze.8.14 47.1.
DOOR, with *shut.* Ge.19.6,10 2 Ki. 4.4,5,21,33 6.32 Mat.6.6 25.10 Lu.11.7 13.25 Re.3.8.
DOOR, with *tabernacle.* Ex.29.4,11 32.42 33.9,10 38.8 40.12,28,29 Le.1.3,5 3.2 4.4,7,18 8.3,4,31, 33,35 10.7 12.6 14.11,23 15.14, 29 16.7 17.4,6,9 19.21 Nu.6.10, 18 10.3 12.5 16.18,19,50 20.6 25.6 27.2 De.31.15 1 Ch.9.21.
DOOR, joined with *tent.* Ge.18.1,2, 10 Ex.33.8,10 Nu.11.10 16.27 Ju.4.20.
DOOR-KEEPER. Ps.84.10 Je.35.4.
DOOR-KEEPERS. 2 Ki.22.4 23.4 25.18 1 Ch.45.23,24 Es.6.2 Je. 52.24.
DOOR-POST. Ex.21.6 Eze.41.3.
DOOR-POSTS. Ex.12.7 De.11.20 Is.6.4 Eze.41.16.
DOORS. Jos.2.19 Ju.3.24,25 11. 31 16.3 19.27 1 Sa.3.15 21.13 2 Ki.18.16 2 Ch.23.4 29.3 Ne.3. 1,3 7.1 Job 31.32 38.10,17 41.14 Ps.24.7,9 78.23 Pr.8.8,34 Is.57.8 Eze.33.30 Mi.7.5 Zec.11.1 Mat. 24.33 Mar.13.29 Ac.5.19,23 16. 26,27.
Shut **DOORS.** Ju.3.23 2 Ch.28.24 29.7 Ne.6.10 7.3 Job 3.10 38.8 Ec.12.4 Is.26.20 Mal.1.10 Jno. 20.19,26 Ac.21.30.
DOR, generation *or* habitation. Ju. 1.27 1 Ki.4.11.
DORCAS, the female of a roe-buck. Ac.9.36,39.
DOST. Ge.4.7 21.22 Ex.18.17 De.12.28 15.18 2 Sa.3.25 1 Ki.2.3 19.9,13 20.22 Job 9.12 35.6 Ps. 49.18 77.14 86.10 119.68 Ec.8.4 Je.11.15 15.5 Eze.12.9 16.30 24.19 Da.4.35 Jon.4.4,9 Mat.6.2,3 21. 23 Mar.11.28 Lu.20.2 Jno.2.18 3.2 7.3 13.27 Ac.22.26 Ro.2.1,3 Ja.2.19 3 Jno.5.
DOTE. Je.50.36.
DOTED. Eze.23.5,7,9,12,16,20.
DOTH. Ge.31.12 Ex.31.14,15 Le. 6.3 23.30 Nu.15.29† 24.23 Job 5.9 9.10 23.13 37.5 Ps.1.3 14. 1.3 15.5 53.1,3 72.18 106.3 118.15,16 136.4 Pr.6.32 11.17 17.22 Ec.2.2 3.14 7.20 8.3 Is. 56.2 Eze.17.15 18.10,11,27 Da. 4.35 9.14 Am.9.12 Mal.2.12 Mat.6.3 7.21,24,26 8.9 Lu.6.49 7.8 Jno.3.20,21 5.19 7.51 9.31 15. 15 16.2 Ro.2.9 3.12 10.5 13.4 1 Co.6.18 7.37,38 Ga.3.5,12 Ep. 6.8 Col.1.6 8.25 1 Th.2.11 Ja. 4.17 1 Jno.2.17,29 3.7 3 Jno.10, 11 Re.18.13.
DOTHAN, the law or custom. Ge. 37.17 2 Ki.6.13.
DOTING. 1 Ti.6.4.
DOUBLE. Ge.43.12,15 Ex.22 4, 7,9 39.9 De.15.18 21.17 Ju.17. 10† 1 Sa.1.5† 2 Ki.2.9 1 Ch.12.33 Job 11.6 41.13 42.10† Ps.12.2 Pr.31.21† Is.40.2 61.7 Je.16.18 17.18 Zec.9.12 1 Ti.3.8 5.17 Re. 18.6.
DOUBLE, *verb.* Ex.26.9 Re.18.6.
DOUBLE-MINDED. Ja.1.8 4.8.
DOUBLED. Ge.41.32 Ex.28.16 39.9 2 Sa.20.10† Eze.21.14.

DOUBT. Ge.37.33 De.28.66 Job 12.2 Lu.11.20 Ac.2.12 28.4 1 Co.9.10 Ga.4.20 1 Jno.2.19.
DOUBTS. Da.5.12, 16.
DOUBT, *verb.* Mat.14.31 21.21 Mar.11.23 Jno.10.24.
DOUBTED. Mat.28.17 Ac.5.24 10.17 25.20.
DOUBTETH. Ro.14.23.
DOUBTFUL. Lu.12.29 Ac.25.20† Ro.14.1.
DOUBTING. Jno.13.22 Ac.10.20 11.12 1 Ti.2.8.
DOUBTLESS. Nu.14.30 2 Sa.5.19 Ps.126.6 Is.63.16 1 Co.9.2 2 Co.12.1 Phi.3.8.
DOUGH. Ex.8.3† 12.34†, 39 Nu. 15.20, 21 De.28.5† Ne.10.37 Je. 7.18 Eze.44.30 Ho.7.4.
DOVE. Ge.8.8, 9, 10, 11, 12 15.9 Le. 12.6 Ps.55.6 68.13 74.19 Ca.1. 15 2.14 4.1 5.2 6.9 Is.38.14 Je.48.28 Ho.7.11 11.11 Mat.3. 16 Mar.1.10 Lu.3.22 Jno.1.32.
DOVES. 2 Ki.6.25 Ca.5.12 Is. 59.11 60.8 Eze.7.16 Na.2.7 Mat. 10.16 21.12 Mar.11.15 Jno.2.14, 16.
*Turtle-***DOVES.** Le.14.22 Lu.2.24.
DOWN. Le.22.7 De.23.11 Jos. 8.29 2 Sa.3.35 Job 1.7 2.2 Ps. 59.15 109.23 Eze.28.14 Zec.10.12 Ac.27.27 Re.1.13.
DOWN-SITTING. Ps.139.2.
DOWNWARD. 2 Ki.19.30 Ec.3. 21 Is.37.31 Eze.1.27 8.2.
DOWRY. Ge.30.20 34.12 Ex.22. 17 1 Sa.18.25.
DRAG. Hab.1.16.
DRAGS. Hab.1.15.
DRAGGING. Jno.21.8.
DRAGON. Ps.91.13 Is.27.1 51.9 Je.51.34 Eze.29.3 Re.12.3, 4, 7, 9, 13, 16, 17 13.2, 4, 11 16.13 20.2.
DRAGON-WELL. Ne.2.13.
DRAGONS. De.32.33 Job 30.29 Ps.44.19 74.13 148.7 Is.13.22 34.13 35.7 43.20 Je.9.11 10.22 14.6 49.33 51.37 Mi.1.8 Mal. 1.3.
DRAMS. 1 Ch.29.7 Ezr.2.6, 9 8.27 Ne.7.70, 71, 72.
DRANK. Ge.9.21 24.46 27.25 43.34† Nu.20.11 De.32.38 1 Sa. 30.12 2 Sa.12.3 1 Ki.13.19 17.6 Da.1.5, 8 5.1, 3, 4 Mar.14.23 Lu. 17.27, 28 Jno.4.12 1 Co.10.4.
DRAUGHT. Mat.15.17 Mar.7.19 Lu.5.4, 9.
DRAUGHT-HOUSE. 2 Ki.10.27.
DRAVE. Ex.14.25 Jos.16.10 24. 12, 18 Ju.1.19 6.9 1 Sa.30.20 2 Sa.6.3 2 Ki.16.6 17.21 1 Ch.13.7 Ac.7.45 18.16. See *Drove.*
DRAW. Ge.24.44 Ex.15.9 Ju.4. 6, 7 5.14† 9.54 20.32 1 Sa.31.4 2 Sa.17.13 1 Ch.10.4 Job 21.33 Ps.28.3 Ec.2.3† Ca.1.4 Is.5.18 66.19 Eze.21.3 28.7 30.11 32.20 Jno.4.11, 15 6.44 12.32 21.6 Ac. 20.30 Ja.2.6.
DRAW, joined with *water.* Ge.24. 11, 13, 20, 43 1 Sa.9.11 Is.12.3 Na. 3.14 Jno.4.7.
DRAW *back.* Eze.39.2† Heb.10 38.39.
DRAW *near.* Ju.19.13 1 Sa.14.36, 38 Ps.73.28 107.18 Is.29.13 45. 20 57.3 Je.30.21 46.3 Eze.9.1 22.4 Joel 3.9 He.10.22.
DRAW *nigh.* Ex.3.5 Ps.69.18 119.150 Ec.12.1 Is.5.19 Ho.7.19 Ja.4.8.
DRAW *out.* Ex.12.21 Le.26.33 Ju.3.22 Job 41.1 Ps.35.3 36.10† 85.5 Pr.20.5 Is.57.4 58.10 Je. 49.20 50.45 La.4.3 Eze.5.2, 12 12.14 Hag.2.16 Jno.2.8.
DRAW *up.* Job 40.23.
DRAWN. Ex.2.10† Nu.22.23, 31 De.21.3 30.17 Jos.5.13 8.6, 16 Ju.20.31 1 Ch.21.16 Ru.2.9 Job 20.25 Ps.37.14 55.21 Pr.24.11 Is.21.15 28.9 Je.22.19 31.3 La. 2.3 Eze.21.5, 28 Ac.11.10 Ja.1.14.
DRAWER. De.29.11.
DRAWERS. Jos.9.21, 23, 27.
DRAWETH. De.25.11 Ju.19.9 Job 24.22 33.22 Ps.10.9 88.3 Pr.3.13† Is.26.17 Eze.7.12 Am. 9.13† Mat.15.8 Lu.21.8, 28 Ja. 5.8.
DRAWING. Ju.5.11 8.10† Jno. 6.19.
DREAD, *substantive.* Ge.9.2 Ex. 15.16 De.2.25 11.25 Job 13.11, 21 Is.8.13.
DREAD, *verb.* De.1.29 1 Ch.22.13.
DREADFUL. Ge.28.17 Job 15.21 Eze.1.18 Da.7.7, 19 9.4 Hab.1.7 Mal.1.14 4.5.
DREAM. Ge.20.3, 6 31.10, 11, 24 37.5, 9, 10 40.5 41.7, 12, 25, 26, 32 Nu.12.6 Ju.7.13, 15 1 Ki.3.5, 15 Job 20.8 33.15 Ps.73.20 Ec.5.3 Is.29.7 Je.23.28 Da.2.3, 4, 6, 36 4.19 7.1 Mat.1.20 2.12, 13, 19, 22 27.19.
DREAM, *verb.* Ps.126.1 Joel 2.28 Ac.2.17.
DREAMED. Ge.28.12 37.5 40.5 41.1, 15 42.9 Je.23.25 29.8 Da. 2.1, 3.
DREAMER, S. Ge.37.19 De.13. 1, 3, 5 Je.27.9 29.24† Jude 8.
DREAMS. Ge.37.8, 20 41.12 42.9 1 Sa.28.6, 15 Job 7.14 Ec.5.7 Je. 23.27, 32 27.9† 29.8 Da.1.17 5. 12 Zec.10.2.
DREAMING. Is.56.10†.
DREAMETH. Is.29.8.
DREGS. Ps.75.8 Is.51.17, 22.
DRESS. Ge.2.15 18.7 De.21.12† 28.39 2 Sa.12.4 13.5, 7 1 Ki.17. 12 18.23, 25.
DRESSED. Ge.18.8 Le.7.9 1 Sa. 25.18 2 Sa.12.4 19.24 1 Ki.18.26 He.6.7.
DRESSER. Lu.13.7.
DRESSETH. Ex.30.7.
DREW. Ge.24.20, 45 37.28 38.29 Ex.2.10, 16, 19 Jos.8.26 Ju.8.10, 20 20.2, 15, 25, 35, 37, 46 Ru.4.8 1 Sa.7.6 17.51 2 Sa.22.17 23.16 24.9 1 Ki.8.8 22.34 2 Ki.3.26 9.24 1 Ch.11.18 19.16 21.5 2 Ch. 5.9 14.8 18.33 Ps.18.16 Je.38. 13 Ho.11.4 Mat.13.48 26.51 Mar.6.53 14.47 Lu.23.54 Jno. 2.9 18.10 21.11 Ac.5.37 14.19 16.19, 27 17.6 19.33 21.30 Re. 12.4.
DREW *near* or *nigh.* Ge.18.23 47. 29 Ex.14.10 20.21 Le.9.5 Jos. 8.11 1 Sa.7.10 9.18 17.16, 40, 41, 48 2 Sa.10.13 18.25 Es.5.2 9.1 Zep.3.2 Mat.21.1, 34 Lu.15. 1, 25 22.1, 47 24.15, 28 Ac.7.17, 31 10.9 27.27.
DREWEST. La.3.57.
DRIED. See after *Dry.*
DRINK, *verb.* Ge.24.14, 17, 18, 45, 46 30.38 Ex.15.24 32.20 Le.10.9 Nu.6.3 Ju.7.5 Ru.2.9 2 Sa.23. 16, 17 1 Ki.17.4 1 Ch.11.18, 19 Es.3.15 7.1† Job 21.20 Ps.36.8 69.3 69.21 75.8 78.44 80.5 110.7 Pr.4.17 31.5, 7 Ca.5.1 Is.24.9 51.22 62.9 65.13 Je.16.7 23.15 25.15, 16, 17, 27, 28 35.14 49.12 Eze.4.11 23.32 34.19 Da. 5.2 Am.4.1 Ob.16 Hab.2.16 Hag.1.6 Zec.9.15 Mat.10.42 20. 22, 23 25.27, 29, 42 27.34, 48 Mar. 10.38, 39 14.25 15.36 16.18 Lu. 22.18 Jno.4.10 7.37 18.11 1 Co. 10.4, 21 11.25 12.13.
DRINK *water* or *waters.* Ge.24.43 Ex.7.18, 21, 24 15.23 17.1, 6 Nu. 5.24, 26, 27 20.5, 17 21.22 33.14 De.2.6, 28 Ju.4.19 7.6 1 Sa.30.11 2 Sa.23.15 1 Ki.13.8, 9 17.10 2 Ki.3.17 18.31 1 Ch.11.17 Job 22.7 Pr.5.15 25.21 Is.36.16 Je. 2.18 8.14 9.15 Eze.4.11, 16 12. 18, 19 31.14, 16 Da.1.12 Am.4.8 Jon.3.7 Mar.9.41 Jno.4.7 1 Ti. 5.23.
DRINK, with *wine.* Ge.19.32, 33, 34, 35 Le.10.9 Nu.6.3, 20 De.28. 39 Ju.13.4, 7, 14 2 Sa.16.2 Ps. 60.3 Pr.4.17 9.5 31.4 Ec.9.7 Ca.8.2 Is.5.22 24.9 62.8 Je.35. 2, 6 Eze.44.21 Da.1.16 Joel 3.3 Am.2.8, 12 5.11 6.6 9.14 Mi. 6.15 Zep.1.13 Mar.15.23 Lu.1.15 Ro.14.21 Re.14.8, 10.
DRINK, *substantive.* Ge.21.19 24. 14, 46 Le.11.34 Nu.20.8 Ju.4.19 Ezr.3.7 Es.1.7 Ps.78.15 102.9 104.11 Is.32.6 43.20 Da.1.5†, 10 Ho.2.5 4.18 Hab.2.15 Hag.1.6 Mat.25.35, 37, 42 Jno.4.9 6.55 Ro. 12.20 14.17 1 Co.10.4 Col.2.16.
Strong **DRINK.** Le.10.9 Nu.6.3 De.14.26 29.6 Ju.13.4, 7, 14 1 Sa. 1.15 Ps.69.12† Pr.20.1 31.4, 6 Is.5.11, 22 24.9 28.7 29.9 56.12 Mi.2.11 Lu.1.15.
DRINK-OFFERING. Ge.35.14 Ex. 29.40, 41 30.9 Le.23.13 Nu.6.17 15.5, 7, 10, 24 28.10, 15, 24 29.16 Is.57.6 65.11 Joel 1.9, 13 2.14.
DRINK-OFFERINGS. Le.23.18, 37 Nu.6.15 28.14, 31 29.11, 18, 19, 21, 24, 30, 33, 37, 39 De.32.38 1 Ch.29. 21 2 Ch.29.35 Ezr.7.17 Ps.16.4 Je.7.18 19.13 32.29 44.17, 18, 19, 25 Eze.20.28 45.17.
DRINKS. He.9.10.
DRINKERS. Ps.69.12† Joel 1.5.
DRINKETH. Ge.44.5 De.11.11 Job 6.4 15.16 34.7 40.23 Pr.26. 6 Is.29.8 44.12 Mar.2.16 Jno. 4.13, 14 6.54, 56 1 Co.11.29 He.6.7.
DRINKING. Ge.24.19, 22 Ru.3.3 1 Sa.30.16 1 Ki.4.20 10.21 16.9 20.12, 16 1 Ch.12.39 2 Ch.9.20 Es. 1.8 Job 1.13, 18 Is.22.13 Mat.11. 18, 19 24.38 Lu.7.33, 34 10.7 Col. 2.16†.
DRIVE. Ex.6.1 23.28, 29, 30, 31 33.2 34.11 Nu.22.6, 11 33.52, 55 De.4.38 9.3, 4, 5 11.23 18.12 Jos. 3.10 13.6 14.12 15.63 17.12, 13, 18 23.5, 13 Ju.1.19, 21, 27, 28, 29, 30, 31, 33 2.3, 21 11.24 2 Ki.4.24 2 Ch.20.7 Job 18.11, 18† 24.3 Ps. 44.2 68.2 Pr.22.15 Is.22.19 Je. 24.9 27.10, 15 46.15 Eze.4.13 Da. 4.25, 32 Ho.9.15 Joel 2.20 Zep.2. 4 Ac.27.15 Ga.5.7†.
DRIVEN. Ge.4.14 Ex.10.11 22.10 Le.26.36† Nu.32.21 De.4.19 30. 1, 4 Jos.23.9 1 Sa.26.19 Job 6.13 13.25 18.18 30.5 Ps.40.14 68.2 114.3, 5 Pr.14.32 Ec.3.15† Is.8. 22 19.7 41.2 Je.8.3 16.15 23.2, 3, 8, 12 29.14, 18 32.37 40.12 43. 5 46.28 49.5 50.17 Eze.31.11 34.4, 16 Da.4.33 5.21 9.7 Ho. 13.3 Mi.4.6 Zep.3.19 Lu.8.29 Ac.27.17, 27 Ja.1.6 3.4.
DRIVER. 1 Ki.22.34 Job 39.7.
DRIVETH. 2 Ki.9.20 Ps.1.4 Pr. 25.23 Mar.1.12.
DRIVING. Ju.2.23 2 Ki.9.20 1 Ch.17.21.
DROMEDARY. Je.2.23.
DROMEDARIES. 1 Ki.4.28 Es.8. 10 Is.60.6.
DROP, S. Job 36.27 38.28 Ca.5. 2 Is.40.15 Lu.22.44.
DROP, *verb.* De.32.2 33.28 Job 36.28 Ps.65.11, 12 Pr.3.20 5.3 Ca.4.11 Is.45.8 Eze.20.46 21.2 Joel 3.18 Am.7.16 9.13 Mi.2.6†.
DROPPED. Ju.5.4 1 Sa.14.26 2 Sa.21.10 Job 29.22 Ps.68.8 Ca.5.5.
DROPPETH. Ps.119.28† Ec.10.18.
DROPPING, S. Pr.19.13 27.15 Ca. 5.13 Am.6.11†.
DROPSY. Lu.14.2.
DROSS. Ps.119.119 Pr.25.4 26. 23 Is.1.22, 25 Eze.22.18, 19.
DROUGHT. Ge.31.40 De.8.15 28. 22† Job 24.19 Ps.32.4 Is.58.11 Je.2.6 17.8 50.38 Ho.13.5 Hag. 1.11.
DROVE, S. Ge.32.16, 19 33.8.
DROVE, *verb.* Ge.3.24 15.11 Ex. 2.17 Nu.21.32 Jos.15.14 1 Ch.8. 13 Hab.3.6 Jno.2.15.
DROWN. Ca.8.7 1 Ti.6.9.
DROWNED. Ex.15.4 Am.8.8 9.5 Mat.18.6 He.11.29.
DROWSINESS. Pr.23.21.
DRUNK. Le.11.34 De.29.6 32.42 Ju.15.19 Ru.3.7 1 Sa.1.9, 15 2 Sa.11.13 1 Ki.13.22 16.9 20.16 2 Ki.6.23 19.24 Ca.5.1 Is.37.25 43.24† 51.17 63.6 Je.46.10 51. 57 Eze.34.18 Da.5.23 Ob.16 Lu. 5.39 13.26 Jno.2.10 Ep.5.18 Re. 17.2 18.3.
DRUNKARD. De.21.20 Pr.23.21 26.9 Is.24.20 1 Co.5.11.
DRUNKARDS. Ps.69.12 Is.28.1, 3 Eze.23.42† Joel 1.5 Na.1.10 1 Co.6.10.
DRUNKEN. Ge.9.21 De.29.19† 1 Sa.1.13, 14 25.36 Job 12.25 Ps. 107.27 Is.19.14 29.9 34.7† 49.26 51.17, 21 Je.23.9 25.27 48.26 49. 12 51.7, 39 La.3.15 4.21 5.4 Eze. 39.19 Na.1.10 3.11 Hab.2.15 Mat.24.49 Lu.12.45 17.8 Ac.2.15 1 Co.11.21 1 Th.5.7 Re.17.6.
DRUNKENNESS. De.29.19 Ec. 10.17 Je.13.13 Eze.23.33 Lu.21. 34 Ro.13.13 Ga.5.21.
DRUSILLA, watered by the dew. Ac.24.24.
DRY. Le.7.10 13.30 Jos.9.5, 12 Ju.6.37, 39 Job 13.25 Ps.105.41 Pr.17.1 Is.25.5 32.2 44.27 56.3 Je.4.11 51.36 Eze.17.24 20.47 30.12 37.2, 4 Ho.9.14 13.15 Na. 1.4, 10 Zep.2.13 Mat.12.43 Lu. 11.24 23.31.
DRY, *verb.* Job 12.15 15.30 Is. 42.15 44.27 50.2 Je.51.36 Zec. 10.11.
DRY *ground.* Ge.8.13 Ex.14.16, 22 Jos.3.17 2 Ki.2.8 Ps.107.33, 35 Is.44.3 53.2 Eze.19.13. See *Land.*
DRIED. Ge.8.7, 13, 14 Le.2.14 Nu. 6.3 11.6 Jos.2.10 4.23 5.1 Ju. 16.7 1 Ki.13.4 17.7 2 Ki.19.24 Job 18.16 28.4 Ps.22.15 69.3 106.9 Is.5.13 19.5, 6 37.25 51.10 Je.23.10 50.38 Eze.17.24 19.12 37.11 Ho.9.16 13.15 Joel 1.10, 12, 20 Zec.11.17 Mar.5.29 11.20 Re.14.15† 16.12.
DRIEDST, ETH. Job 14.11 Ps.74. 15 Pr.17.22 Na.1.4.
DRY-SHOD. Is.11.15.
DUE. Le.10.13, 14 De.18.3 1 Ch. 15.13 16.29 Ne.11.23 Ps.29.2 96.8 Pr.3.27 Mat.18.34 Lu.23.41 Ro.13.7.
DUE *benevolence.* 1 Co.7.3.
DUE *season.* Le.26.4 Nu.28.2 De. 11.14 Ps.104.27 145.15 Pr.15.23 Ec.10.17 Mat.24.45 Lu.12.42 Ga. 6.9.
DUE *time.* De.32.35 Ro.5.6 1 Co. 15.8 1 Ti.2.6 Tit.1.3 1 Pe.5.6.
DUES. Ro.13.7.
DUKE. Ge.36.40 1 Ch.1.51.
DUKES. Ge.36.15, 19, 21, 29 Ex. 15.15 Jos.13.21.
DULCIMER. Da.3.5, 10, 15.
DULL. Is.6.9 Mat.13.15 Ac.28. 27 He.5.11.
DUMAH, silence, resemblance. Ge. 25.14 1 Ch.1.30.
DUMAH (*a place*). Jos.15.52 Is. 21.11.
DUMB. Ex.4.11 Ps.38.13 39.2, 9 Pr.31.8 Is.35.6 53.7 56.10 Eze. 3.26 24.27 33.22 Da.10.15 Hab. 2.18, 19 Mat.9.32, 33 12.22 15.30, 31 Mar.7.37 9.17, 25 Lu.1.20 11. 14 Ac.8.32 1 Co.12.2 2 Pe.2.16.
DUNG, *substantive.* Ex.29.14 Le. 4.11 8.17 16.27 Nu.19.5 1 Ki. 14.10 2 Ki.6.25 9.37 18.27 Job 20.7 Ps.83.10 Is.5.25† 36.12 Je. 8.2 9.22 16.4 25.33 Eze.4.12, 15 Zep.1.17 Mal.2.3 Phi.3.8.
DUNG, *verb.* Lu.13.8.
DUNG-GATE. Ne.3.13, 14 12.31.
DUNGHILL. 1 Sa.2.8 Ezr.6.11 Ps.113.7 Is.25.10 Da.2.5 3.29 Lu.14.35.
DUNGHILLS. La.4.5.
DUNG-PORT. Ne.2.13.
DUNGY. De.29.17†.
DUNGEON. Ge.40.15 41.14 Ex. 12.29 Is.24.22† Je.37.16 38.6, 9, 10, 11, 13 La.3.53, 55.
DURA, generation, *or* habitation. Da.3.1.
DURABLE. Pr.8.18 Is.23.18.
DURETH. Mat.13.21.
DURST. Es.7.5 Job 32.6 Mat. 22.46 Mar.12.34 Lu.20.40 Jno. 21.12 Ac.5.13 7.32 Jude 9.
DUST. Ge.3.14, 19 13.16 18.27 Ex.8.16, 17 9.9 Le.14.41 17.13 Nu.19.17† 23.10 De.9.21 28.24 Jos.7.6 2 Sa.16.13 1 Ki.18.38 20. 10 2 Ki.23.12 2 Ch.34.4 Job 2.12 7.5 10.9 28.2†, 6 34.41 38.38 42.6 Ps.22.15 30.9 72.9 78.27 102.14 103.14 Ec.12.7 Is.2.19† 34.7, 9 40.12 49.23 52.2 65.25 La.2.10 Eze.24.7 26.4, 10 27.30 Am.2.7 Mi.7.17 Na.1.3 Hab.1. 10 Mat.10.14 Mar.6.11 Lu.9.5 10.11 Ac.13.51 22.23 Re.18.19.
As the **DUST.** Ge.13.16 28.14 De. 9.21 2 Sa.22.43 2 Ch.1.9 Job 22.24 27.16 Ps.18.42 Is.5.24 40. 15 41.2 Zep.1.17 Zec.9.3.
In the **DUST.** Job 4.19 7.21 16. 15 17.46 20.11 21.26 39.14 40. 13 Ps.7.5 Is.2.10 26.19 47.1 La.3.29 Da.12.2 Mi.1.10 Na. 3.18.
Like the **DUST.** 2 Ki.13.7 Is.29.5.
Of the **DUST.** Ge.2.7 Nu.5.17 De. 32.24 1 Sa.2.8 1 Ki.16.2 Job 5. 6 14.19 Ps.113.7 Pr.8.26 Ec.3. 20 Is.29.4.
To the **DUST.** Ps.22.29 44.25 104. 29 119.25 Ec.3.20 Is.25.12 26.5.
DUSTED. 2 Sa.16.13†.
DUTY. Ex.21.10 De.25.5, 7 2 Ch. 8.14 Ezr.3.4 Ec.12.13 Lu.17.10 Ro.15.27.
DUTIES. Eze.18.11.
DWARF. Le.21.20.
DWELL. Ge.9.27 16.12 19.30 20.15 24.3 34.10, 16 35.1 Ex. 2.21 25.8 29.45, 46 Le.13.46 23. 42, 43 Nu.5.3 23.9 32.17 35.2, 3, 34 De.12.11 23.16 33.12 Jos.9. 7, 22 14.4 20.6 21.2 24.13 Ju. 9.41 17.10 Sa.27.5 1 Ki.6.13 8.12 17.9 2 Ki.4.13 17.27 2 Ch. 6.1 Ezr.6.12 10.10† Ne.8.14 13.23† Job 3.5 11.14 18.15 30.6 Ps.5.4 15.1 16.9† 25.13 37.27 65.4, 8 68.16, 18 69.35 72.9 78.55 84.10 101.6 107.4, 36 113.5† 120.5 132.14 139.9 140.13 143.3 Pr. 1.33 8.12 21.7†, 19 Is.6.5 11.6 13.21 16.4 23.18 24.6 26.5, 19 30.19 32.16, 18 33.14, 16, 24 34.11 40.22 49.20 58.12 65.9 Je.29.32 31.24 35.7 40.5, 10 42.14 44.14 49.8, 18, 31, 33 50.40 51.1 Eze.2.6 16.46 43.7, 9 Ho.12.9 14.7 Joel 3.20 Am.3.12 Mi.4.10 7.14 Na. 3.18 Hag.1.4 Zec.2.10, 11 8.4 9.6 14.11 Mat.12.45 Lu.11.26 21.35 Ac.7.4 17.26 28.16 Ro.8. 9, 11 1 Co.7.12 2 Co.6.16 Ep.3.17 Col.1.19 3.16 1 Pe.3.7 1 Jno.4.13 Re.7.15 12.12 13.6 21.3.
DWELL, with *earth.* 1 Ki.8.27 2 Ch.6.18 Da.4.1 6.25 Re.3.10 6.10 11.10 13.8, 14 14.6 17.8.
DWELL, with *house.* De.28.30 2 Sa.7.2, 5 1 Ki.2.36 3.17 8.13 1 Ch.17.1, 4 2 Ch.8.11 Job 4.19 19. 15 Ps.23.6 27.4 84.4 101.7 113. 9† Pr.21.9 25.24 Je.20.6 29.5, 28 35.9 Am.5.11.
DWELL, with *Jerusalem.* 1 Ch.23. 25 Ne.11.1, 2 Je.33.16 35.11 Zec. 8.3, 8 Ac.2.14 4.16 13.27.
DWELL, with *land.* Ge.24.37 26.2 34.21 45.10 46.34 47.6 Ex.8.22 23.33 Le.25.18 26.5 Nu.13.19 35.34 De.12.10 30.20 Jos.17.12 24.15 Ju.1.27 6.10 2 Ki.25.24 Ps.37.3 68.6 85.9 Pr.2.21 Is. 9.2 Je.23.8 24.8 25.5 27.11 35. 15 40.9 42.13 43.4, 5 44.1, 8, 13, 26 50.3 Eze.28.25 36.28 37.25 38.12 Ho.9.3 Hab.2.8, 17 Zep.1.18.
DWELL, with *place.* Ex.15.17 1 Sa.12.8 2 Sa.7.10 2 Ki.6.1, 2 1 Ch.17.9 Is.57.15 Je.7.3, 7.
DWELL *safely.* Pr.1.33 Je.23.6 32.37 Eze.28.26 34.25, 28 38.8, 11.
DWELL *in safety.* Le.25.18, 19 De. 12.10 33.12, 28 Ps.4.8.
DWELL *therein.* Le.27.32 Nu.14. 30 33.53 De.11.31 Ps.24.1 37.29 69.36 107.34 Is.24.6 33.24 34. 17 51.6 Je.4.29 8.16 12.4 47.2 48.9 50.39 Eze.12.19 32.15 37.25 Mi.7.13 Am.9.5 Na.1.5 Ac.1.20.
DWELL *together.* Ge.13.6 36.7 De.25.5 Ps.133.1.
DWELLED. Ge.13.7, 12 20.1 Ru. 1.4 1 Sa.12.11.
DWELLER, S. Ps.69.25† Is.18.3 Ac.1.19 2.9.
DWELLEST. De.12.29 2 Ki.19.15 Ps.80.1 123.1 Ca.8.13 Is.10.24 37.16 47.8 Je.49.16 51.13 La. 4.21 Eze.7.7 12.2 Mi.1.11† Ob.3 Zec.2.7 Jno.1.38 Re.2.13.
DWELLETH. Le.16.16† 19.34 25.39, 47 De.33.20 Jos.6.25 22. 19 1 Sa.4.4 2 Sa.6.2 7.2 1 Ch. 13.6 23.25† Job 15.28 38.19 39. 28 Ps.9.11 26.8 91.1 113.5 135. 21 Pr.3.29 Is.8.18 33.5 Je.44. 2 49.31 La.1.3 Eze.16.46 17. 16 Da.2.22 Ho.4.3 Am.8.8 Joel 3.21 Mat.23.21 Jno.6.56 14.10, 17 Ac.7.48 17.24 Ro.7.17, 18, 20 8.11 1 Co.3.16 Col.2.9 2 Ti.1.14 Ja.4.5 2 Pe.3.13 1 Jno.3.17, 24 4.12, 15, 16 2 Jno.2 Re.2.13.
DWELLING, *substantive.* Ge.27.59 2 Ki.17.25 2 Ch.6.2 30.27 Ps.49. 14 91.10 Pr.21.20 24.15 Je.49. 33 Da.2.11 4.25, 32 5.21 Na.2.11 Zep.3.7 Mar.5.3.
DWELLING, *part. & adj.* Ge.25.27 30.20† Le.25.29 Nu.24.21 1 Ki. 8.30, 39, 43, 49 2 Ch.6.21, 30, 39 36. 15 Job 8.22 21.28 Ps.49.11 52.5 74.7 76.2 79.7 90.1 Is.4.5 18.4 Je.6.2† 30.18 46.19 51.30, 37 Eze.6.6 37.23 38.11 Joel 3.17 Hab.1.6 Ac.2.5 19.17 1 Co.4.11 1 Ti.6.16 He.11.9 2 Pe.2.8.
DWELLINGS. Ex.10.23 Le.3.17 7.26 23.3, 14, 31 Nu.35.29 Job 18. 19, 21 39.6 Ps.55.15 87.2 Is.32. 18 Je.9.19 Eze.25.4 Zep.2.6.
DWELT. Ge.11.2, 31. 23.10 26.17 Le.18.3 Nu.31.10 1 Ki.13.11, 25 2 Ki.16.6 17.29 1 Ch.4.43 2 Ch. 28.18 Job 29.25 Ps.74.2 Is.29.1 Je.2.6 39.14 Eze.3.15 31.6, 17 37.25 Da.4.21 Zep.2.15 Lu.1.65 Jno.1.14, 39 Ac.13.17 22.12 28. 30 Re.11.10.
DWELT *at.* Ge.22.19 Nu.21.34 De.3.2 Ju.9.41 1 Ki.15.18 2 Ki. 19.36 1 Ch.2.55 9.34 2 Ch.16.2 Is.37.37 Ac.9.22, 32.
DWELT *in.* Nu.20.15 21.31 De. 2.12, 21, 22, 23 33.16 Ju.8.11, 29 1 Sa.19.18 31.7 2 Sa.5.9 7.6 9.12 14.28 1 Ki.2.38 12.2 2 Ki.13.5 15.5 22.14 1 Ch.4.41 5.10, 22 8. 28 10.7 11.7 17.5 2 Ch.26.21 34. 22 Ezr.2.70 Ne.3.26 7.73 11.21 Job 22.8 Ps.94.17 Is.13.20 Je.35. 10 41.17 50.39 Eze.36.17 39.26 Da.4.12 Mat 2.23 4.13 Lu.13.4 Ac.7.2, 4 19.10 2 Ti.1.5.
DWELT *therein.* Nu.32.40 De.2. 10, 20 1 Ki.11.24 12.25 Ne.13.16 Ps.68.10.
DWELT *with.* Ru.2.23 1 Sa.22.4 1 Ch.4.23 8.32 9.38 Ps.120.6 Je. 40.6.

E.

EACH. Ge.15.10 34.25 40.5 45. 22 Ex.18.7 30.34 Nu.1.44 7.3 16.17 Jos.22.14 Ju.8.18 21.22 Ru.1.9 1 Ki.4.7 22.10 2 Ki.15. 20 Ps.85.10 Is.2.20 6.2 35.7 57.2 Eze.4.6 Lu.13.15 Ac.2.3 Phi.2.3 2 Th.1.3 Re.4.8.
EAGLE. Le.11.13 De.14.12 28. 49 32.11 Job 9.26 39.27 Pr.23.5 30.19 Je.48.40 49.16 Eze.1.10 10.14 17.3, 7 Da.4.33 7.4 Ho.8. 1 Ob.4 Mi.1.16 Ha.1.8 Re.4. 7 12.14.
EAGLES. Ex.19.4 2 Sa.1.23 Ps. 103.5 Pr.30.17 Is.40.31 Je.4.13 La.4.19 Mat.24.28 Lu.17.37.
EAR. Ex.21.6 De.15.17 1 Sa.9.15 20.2†, 12† 22.8† 2 Sa.7.27† 2 Ki. 19.16 1 Ch.17.25† Ne.1.6, 11 Job 4.12 12.11 13.1 29.11, 21 32.11 34.3 36.10 42.5 Ps.10.17 18.44† 31.2 58.4 77.1 86.1 94.9 116.2 Pr.5.1, 13 15.31 17.4 18.15 20. 12 22.17 25.12 28.9 Ec.1.8 Is. 48.8 50.4, 5 59.1 64.4 Je.6.10 7.24, 26 9.20 11.8 17.23 25.4 34.14 35.15 44.5 La.3.56 Am. 3.12 Mat.10.27 26.51 Mar.14.47 Lu.12.3 22.51 Jno.18.26 1 Co.2. 9 12.16 Re.2.7, 11, 17, 29 3.6, 13, 22 13.9.
Incline **EAR.** Ps.17.6 45.10 49.4 71.2 88.2 Pr.2.2 4.20 Is.37.17 55.3 Da.9.18.
Give **EAR.** Ex.15.26 De.1.45 32.1 Ju.5.3 2 Ch.24.19 Ne.9.30 Job 34.2 Ps.5.1 17.1 39.12 49.1 54. 2 55.1 78.1 80.1 84.8 86.6 141. 1 143.1 Is.1.2, 10 8.9 28.23 32. 9 42.23 51.4 Je.13.15 He.5.1 Joel 1.2.
Right **EAR.** Ex.29.20 Le.8.23, 24 14.14, 17, 25, 28 Lu.22.50 Jno.18.10.
EAR, S (*of corn*). Ge.41.5, 22 Ex.9. 31 Le.2.14 23.14 De.23.25 Ru. 2.2 2 Ki.4.42 Job 24.24 Is.17.5 Mat.12.1 Mar.2.23 4.28 Lu.6.1. See *Seven.*
EAR, *verb.* 1 Sa.8.12 Is.30.24.
EARED, ING. Ge.45.6 Ex.34.21 De.21.4.
EARLY. Ge.19.2 Ju.7.3 19.9 2 Ki.6.15 Ps.46.5 57.8 63.1 78.34 90.14 101.8 108.2 Pr.1.28 8.17

Ca. 7. 12 Is. 26. 9 Ho. 5. 15 6. 4 13. 3 Lu. 24. 22 Jno. 18. 28 20. 1 Ja. 5. 7. See *Arose, Rise, Risen, Rising, Rose, Morning.*

EAR-RING. Ge. 24. 22, 30, 47 Job 42. 11 Pr. 25. 12.

EAR-RINGS. Ge. 35. 4 Ex. 32. 2 35. 22 Nu. 31. 50 Ju. 8. 24 Is. 3. 20 Eze. 16. 12 Ho. 2. 13.

EARS. Ge. 23. 10† 44. 18 50. 4 Ex. 10. 2 17. 14 Nu. 11. 1†, 18 De. 31. 30 Jos. 20. 4 Ju. 9. 2, 3 1 Sa. 3. 11 8. 21 25. 24† 2 Sa. 7. 22 22. 7 2 Ki. 21. 12 1 Ch. 17. 20 Job 15. 21 28. 22 33. 16 Ps. 18. 6 34. 15 44. 1 115. 6 135. 17 Pr. 21. 13 23. 9 26. 17 Is. 11. 3 32. 3 33. 15 35. 5 42. 20 43. 8 Je. 2. 2 5. 21 19. 3 29. 29 36. 15, 21 Mat. 28. 14 Mar. 7 33, 35 8. 18 Ac. 7. 51 11. 22 17. 20 Ro. 11. 8 2 Ti. 4. 3 Ja. 5. 4 1 Pe. 3. 12.

EARS, *to hear.* De. 29. 4 Eze. 12. 2 Mat. 11. 15 13. 9, 43 Mar. 4. 9, 23 7. 16 Lu. 8. 8 14. 35.

EARS *of the people.* Ex. 11. 2 De. 32. 44 Ju. 7. 3 1 Sa. 11. 4 2 Ki. 18, 26 Ne. 8. 3 13. 1† Is. 36. 11 Je. 28. 7 36. 6, 10, 13, 14.

Mine **EARS.** Nu. 14. 28 Ju. 17. 2 1 Sa. 15. 14 2 Ki. 19. 28 2 Ch. 7. 15 Job 33. 8† Ps. 40. 6 92. 11 Is. 5. 9 22. 14 37. 29 Eze. 8. 18 9. 1 Lu. 1. 44.

Their **EARS.** Ge. 20. 8 35. 4 Ex. 32. 3 De. 31. 28 2 Ki. 23. 2 2 Ch. 34. 30 Job 36. 15 Is. 6. 10 Je. 35. 15 Mi. 7. 16 Zec. 7. 11 Mat. 13. 15 Ac. 7. 57 28. 27 2 Ti. 4. 4.

Thine **EARS.** 1 Sa. 25. 24† 2 Ch. 6. 40 Ps. 10. 17 130. 2 Pr. 23. 12 Is. 30. 21 49. 20 Je. 28. 7 Eze. 3. 10 16. 12 23. 25 24. 25 40. 4 44. 5.

Your **EARS.** De. 5. 1 Job 13. 17 Ps. 78. 1 Je. 26. 11, 15 Mat. 13. 16 Lu. 4. 21 9. 44.

EARNEST, *substantive.* 2 Co. 1. 22 5. 5 Ep. 1. 14.

EARNEST, *adjective.* Pr. 27. 6† Ac. 12. 5† Ro. 8. 19 2 Co. 7. 7 8. 16 Phi. 1. 20 He. 2. 1.

EARNESTLY. Nu. 22. 37 1 Sa. 20. 6, 28 Ne. 3. 20 13. 6† Job 7. 2 Je. 11. 7 31. 20 Mi. 7. 3 Lu. 22. 44, 56 Ac. 3. 12 23. 1 1 Co. 12. 31 2 Co. 5. 2 Ja. 5. 17 Jude 3.

EARNETH. Hag. 1. 6.

EARTH. Ge. 1. 2, 10, 11, 12, 24, 28 6. 11 7. 17 8. 14, 22 9. 1, 13 10. 25 18. 18 22. 18 26. 4 27. 28 28. 14 41. 47 Ex. 8. 22 9. 29 10. 5 15. 12 20. 24 Nu. 16. 30, 32, 34 26. 10 De. 10. 14 28. 1, 23 32. 1, 13, 22 1 Sa. 2. 8 4. 5 14. 15† 2 Sa. 1. 2 15. 32 22. 8 1 Ki. 1. 40 2 Ki. 5. 17 1 Ch. 1. 19 16. 31, 33 Ezr. 5. 11 Ne. 9. 6 Job 5. 25 9. 6, 24 11. 9 12. 15 15. 19 16. 18 18. 4 20. 27 22. 8 24. 4 26. 7 30. 6, 8 34. 13 37. 17 38. 4, 18 Ps. 2. 8, 10 10. 18 12. 6 18. 7 24. 1 25. 13 33. 5, 14 37. 9, 11, 22 46. 2, 6 47. 9 48. 2 60. 2 63. 9 65. 8, 9 67. 6 68. 8, 32 71. 20 72. 6 73. 9 75. 3, 8 76. 8, 9 77. 18 78. 69 82. 8 90. 2 96. 11, 13 97. 1, 4 98. 9 99. 1 102. 25 104. 5, 13, 24 106. 17 114. 7 115. 16 119. 64, 90 147. 8 148. 13 Pr. 3. 19 8. 23, 26, 29 25. 3 30. 16, 21 Ec. 1. 4 5. 9 Is. 4. 2 11. 4, 9 13. 13 14. 16 24. 1, 4, 5, 19, 20 26. 19, 21 33. 9 34. 1 40. 22, 23 44. 24 45. 8, 12, 22 48. 13 49. 13 51. 6 66. 1, 8 Je. 4. 23, 28 6. 19 10. 10 22. 29 46. 8 49. 21 50. 46 51. 15 Eze. 7. 21 9. 9 34. 27 43. 2 Ho. 2. 22 Joel 2. 10 Am. 8. 9 Jon. 2. 6 Mi. 1. 2 6. 2 7. 17 Na. 1. 5 Hab. 2. 14 3. 3, 9 Hag. 1. 10 Zec. 1. 10 4. 10 6. 7 Mal. 4. 6 Mat. 5. 5, 35 13. 5 Mar. 4. 5, 28 Jno. 3. 31 1 Co. 10. 26 15. 47 2 Ti. 2. 20 He. 6. 7 12. 26 Ja. 5. 7, 18 2 Pe. 3. 10 Re. 7. 3 11. 4, 6 12. 16 13. 12 18. 1 19. 2 20. 11. See *Beasts, Dust, Ends, Face, Kings, Heaven, People, Whole.*

All the **EARTH.** Ge. 1. 26 7. 3 11. 9 18. 25 19. 31 Ex. 9. 14, 16 19. 5 34. 10 Nu. 14. 21 Jos. 3. 11, 13 23. 14 Ju. 6. 37 1 Sa. 17. 46 1 Ki. 2. 2 10. 24 2 Ki. 5. 15 1 Ch. 16. 14, 23, 30 Ps. 8. 1, 9 33. 8 45. 16 47. 2, 7 57. 5, 11 66. 1†, 4 83. 18 96. 1, 9 97. 9 98. 4 100. 1† 105. 7 108. 5 Is. 10. 14 12. 5 25. 8 Je. 26. 6 33. 9 51. 7, 25, 49 Da. 2. 39 Hab. 2. 20 Zep. 3. 8 Zec. 1. 11 6. 5 14. 9 Lu. 23. 44 Ro. 9. 17 10. 18 Re. 5. 6.

From the **EARTH.** Ge. 2. 6 4. 11 6. 13† 7. 23 8. 11 Ex. 9. 15 Jos. 7. 9 1 Sa. 28. 23 2 Sa. 4. 11 12. 17, 20 Job 18. 17 Ps. 21. 10 34. 16 109. 15 148. 7 Pr. 2. 22 30. 14 Je. 10. 11 Eze. 1. 19, 21 Da. 7. 4 Am. 3. 5 Na. 2. 13 Jno. 12. 32 Ac. 8. 33 9. 8 22. 22 Re. 6. 4 14. 3.

In the **EARTH.** Ge. 1. 22 4. 12, 14 6. 5 10. 8 19. 31 45. 7 Ex. 20. 4 Jos. 7. 21 Ju. 18. 10 2 Sa. 7. 9, 23 14. 20 1 Ch. 17. 8, 21 29. 11 2 Ch. 6. 14 Job 1. 7, 8 2. 2, 3 14. 8 24. 18 39. 14 Ps. 16. 3 46. 8, 10 58. 11 72. 16 119. 19 140. 11 Pr. 11. 31 Is. 26. 9, 18 40. 24 42. 4 62. 7 65. 16 Je. 17. 13 31. 22 Ho. 2. 23 Joel 2. 30 Am. 5. 7 Mat. 25. 18, 25 Mar. 4. 31 1 Jno. 5. 8.

On or *upon the* **EARTH.** Ge. 6. 6, 12 7. 4, 12, 17 8. 17 19. 23 28. 12 Ex. 10. 6 Le. 11. 29, 42, 44 De. 4. 10, 36 12. 1, 16, 19, 24 2 Sa. 12. 16 14. 7 1 Ki. 8. 27 17. 14 1 Ch. 29. 15 2 Ch. 6. 18 Job 7. 1 8. 9 19. 25 20. 4 37. 6 41. 33 Ps. 7. 5 41. 2 67. 2 73. 25 112. 2 Pr. 30. 24 Ec. 7. 20 10. 7 11. 2, 3 Ca. 2. 12 Is. 28. 22 51. 6 Je. 9. 3 La. 2. 11 Da. 2. 10 Am. 3. 5 9. 9 Mat. 6. 19 9. 6 10. 34 16. 19 18. 18, 19 23. 9, 35 Mar. 2. 10 9. 3 Lu. 2. 14 5. 24 6. 49 12. 49, 51 18. 8 21. 26 Jno. 17. 4 Ro. 9. 28 Col. 3. 2, 5 He. 8. 4 11. 13 12. 25 Ja. 5. 5, 17 Re. 3. 10 5. 10 6. 10 7. 1 8. 7 10. 8 11. 10 13. 8, 14 14. 6, 16 16. 2 17. 8 18. 24.

Out of the **EARTH.** 1 Sa. 28. 13 2 Sa. 23. 4 Job 8. 19 28. 2, 5 Ps. 85. 11 104. 14, 35 Da. 7. 17 Ho. 2. 18 Mi. 7. 2 Re. 13. 11.

To or *unto the* **EARTH.** Ge. 24. 52 37. 10 42. 6 43. 26 48. 12 Jos. 5. 14 7. 6 1 Sa. 5. 3 17. 49 24. 8 25. 41 26. 8, 20 2 Sa. 1. 2 14. 11 1 Ki. 1. 31, 52 2 Ki 10. 10 2 Ch. 20. 24 Job 12. 8 Ps. 17. 11 44. 25 50. 4 146. 4 Ec. 3. 21 12. 7 Is. 8. 22 63. 6 Je. 15. 10 Ho. 6. 3 Lu. 24. 5 Ac. 9. 4 10. 11 26. 14 Re. 6. 13 12. 4, 13.

EARTHEN. Le. 6. 28 11. 33 14. 5, 50 Nu. 5. 17 2 Sa. 17. 28 Je. 19. 1 32. 14 La. 4. 2 2 Co. 4. 7.

EARTHLY. Jno. 3. 12, 31 2 Co. 5. 1 Phi. 3. 19 Ja. 3. 15.

EARTHY. 1 Co. 15. 47, 48, 49.

EARTHQUAKE. 1 Ki. 19. 11, 12 Is. 29. 6 Am. 1. 1 Zec. 14. 5 Mat. 27. 54 28. 2 Ac. 16. 26 Re. 6. 12 8. 5 11. 13, 19 16. 18.

EARTHQUAKES. Mat. 24. 7 Mar. 13. 8 Lu. 21. 11.

EASE, *substantive.* De. 28. 65 Ju. 20. 43 Job 12. 5 16. 12 21. 23 Ps. 25. 13 123. 4 Pr. 1. 32† Is. 32. 9, 11 Je. 46. 27 48. 11 49. 31† Eze. 23. 42 Am. 6. 1 Zec. 1. 15 Lu. 12. 19.

EASE, *verb.* De. 23. 13 2 Ch. 10. 4, 9 Job 7. 13 Is. 1. 24 38. 14†.

EASED. Job 16. 6 2 Co. 8. 13.

EASEMENT. Ju. 3. 24†.

EASIER. Ex. 18. 22 Mat. 9. 5 19. 24 Mar. 2. 9 10. 25 Lu. 5. 23 16. 17 18. 25.

EASILY. 1 Co. 13. 5 He. 12. 1.

EAST. Ge. 3. 24 12. 8 13. 11 28. 14 29. 1 Nu. 3. 38 23. 7 Ju. 6. 3, 33 7. 12 8. 10 1 Ki. 4. 30 7. 25 1 Ch. 9. 24 12. 15 2 Ch. 4. 4 Job 1. 3 Ps. 75. 6 103. 12 107. 3 Is. 2. 6 11. 14 41. 2 43. 5 46. 11 Je. 49. 28 Eze. 8. 16 25. 4, 10 39. 6, 22 43. 1, 2 44. 1 46. 1, 12 47. 8 48. 10, 17 Da. 8. 9 11. 44 Joel 2. 20 Am. 8. 12 Zec. 8. 7 14. 4 Mat. 2. 1, 2, 9 8. 11 24. 27 Lu. 13. 29 Re. 7. 2 13. 12 21. 13.

EAST *border.* Nu. 34. 10 Jos. 4. 19 15. 5 Eze. 45. 7 48. 21.

EASTER. Ac. 12. 4.

EAST *gate.* Ne. 3. 29 Je. 19. 2 Eze. 10. 19 11. 1.

EAST *side.* Ex. 27. 13 Nu. 2. 3 Jos. 7. 2 16. 5 Ju. 11. 18 Eze. 11. 23 42. 16 48. 2, 3, 4, 5, 6, 7, 8, 23, 24, 25, 26, 27 Jon. 4. 5.

EASTWARD. Ge. 13. 14 De. 3. 27 2 Ki. 13. 17 1 Ch. 26. 17 Eze. 47. 3.

EAST *wind.* Ge. 41. 6, 23, 27 Ex. 10. 13 14. 21 Job 15. 2 27. 21 38. 24 Ps. 48. 7 78. 26 Is. 27. 8 Je. 18. 17 Eze. 17. 10 19. 12 27. 26 Ho. 12. 1 13. 15 Jon. 4. 8 Hab. 1. 9.

EASY. Pr. 14. 6 Mat. 11. 30 1 Co. 14. 9 Ja. 3. 17.

EAT. Ge. 2. 16 3. 5, 6, 12, 13, 14, 17 18. 8 19. 3 27. 4 31. 46 40. 17 43. 16†, 32 Ex. 10. 5, 12 12. 8, 16, 43, 44, 48 16. 25, 35 23. 11 29. 32 34. 15 Le. 6. 16, 18, 26, 29 7. 6, 19, 24 8. 31 10. 12 11. 21, 22 22. 13 24. 9 25. 20 26. 16 Nu. 11. 5, 13 18. 10, 11 23. 24 25. 2 De. 2. 6 12. 15, 18, 20, 21, 22 14. 20, 21, 26 15. 20, 22 20. 6 23. 24 26. 12 28. 39, 53 32. 38 Jos. 5. 11 24. 13 Ju. 19. 8 1 Sa. 1. 18 9. 13 14. 34 20. 34 28. 22 2 Sa. 9. 11 1 Ki. 2. 7 14. 11 16. 4 17. 12 19. 5 21. 23 2 Ki. 4. 43, 44 6. 28, 29 9. 10, 36 18. 31 2 Ch. 30. 18 Ezr. 6. 21 Ne. 5. 2 9. 25 Job 3. 24 31. 8 Ps. 22. 26, 29 50. 13 78. 25, 29 128. 2 Pr. 1. 31 13. 2 18. 21 24. 13 27. 18 30. 17 Ec. 2. 25 5. 11, 12 10. 16, 17 Ca. 4. 16† Is. 3. 10 4. 1 7. 15, 22 9. 20, 21 11. 7 30. 24 36. 16 37. 30 51. 8 55. 1, 2 62. 9 65. 4, 13, 21, 22, 25 Je. 15. 16 19. 9 29. 5, 28 La. 2. 20 Eze. 2. 8 3. 1 4. 10 5. 10 16. 13 22. 9 34. 3 Da. 4. 33 Ho. 4. 10 9. 3, 4 Am. 6. 4 Mi. 3. 3 6. 14 Hag. 1. 6 Zec. 11. 9, 16 Mat. 12. 4 14. 20 15. 27, 37, 38 26. 21, 26 Mar. 2. 16 6. 42, 44 7. 28 8. 8 11. 14 14. 12, 14, 18, 22 Lu. 6. 1 7. 36 9. 17 10. 8 15. 23 22. 8, 11 24. 43 Jno. 4. 31 6. 26, 31, 49, 50, 53, 58 18. 28 Ac. 2. 46 10. 13 11. 3, 7 23. 14 Ro. 14. 2, 23 1 Co. 8. 7, 8, 13 10. 3, 18, 25, 27 11. 24, 34 2 Th. 3. 10 2 Ti. 2. 17 Ja. 5. 3 Re. 17. 16 19. 18. See *Blood, Bread, Fat.*

EAT, with *drink.* Ge. 24. 54 25. 30 Ex. 24. 11 32. 6 34. 28 De. 9. 9, 18 Ju. 9. 27 19. 4 1 Sa. 30. 11 2 Sa. 11. 11 12. 3 19. 35 1 Ki. 1. 25 13. 8, 9, 16, 17, 22 18. 41 2 Ki. 6. 22 7. 8 18. 27 1 Ch. 29. 22 2 Ch. 28. 15 Ezr. 10. 6 Ne. 8. 10 Es. 4. 16 Job 1. 4 Pr. 23. 7 Ec. 2. 24 3. 13 5. 18 8. 15 Ca. 5. 1 Is. 21. 5 22. 13 36. 12 Je. 22. 15 Eze. 25. 4 39. 17 Da. 1. 12 Zec. 7. 6 Mat. 6. 25, 31 24. 49 Lu. 5. 30, 33 12. 19, 29, 45 17. 8, 27, 28 22. 30 Ac. 9. 9 23. 12, 21 Ro. 14. 21 1 Co. 9. 4 10. 7, 31 11. 22, 26, 27, 28 15. 32.

EAT *not.* Ge. 2. 17 3. 1, 3, 11, 17 9. 4 24. 33 32. 32 43. 32 Ex. 12. 9, 45 29. 33 Le. 11. 4 19. 26 22. 4, 6, 8, 10, 12 Nu. 11. 19 De. 12. 16, 23, 24, 25 14. 3, 7, 21 15. 23 28. 31 Ju. 13. 4, 7, 14 1 Sa. 1. 7 9. 13 28. 23 2 Ki. 4. 40 7. 2, 19 Ezr. 2. 63 Ne. 7. 65 Ps. 141. 4 Pr. 23. 6 Eze. 24. 17 44. 31 Mar. 7. 3, 4 Lu. 22. 16 1 Co. 5. 11 8. 8 10. 28.

EAT *up.* Ge. 41. 4, 20 Le. 26. 38 Nu. 24. 8 De. 28. 33 Ps. 27. 2 105. 35 Is. 50. 9 51. 8 Je. 5. 17 22. 22 Ho. 4. 8 Am. 7. 4 Mi. 5. 6† Na. 3. 15 Re. 10. 9.

He did **EAT.** Ge. 3. 9 25. 28 27. 25 39. 6 1 Sa. 30. 11 2 Sa. 9. 13 12. 20 Mar. 1. 6 Lu. 4. 2 Ga. 2. 12.

Shall ye **EAT.** Ex. 12. 11, 15, 20 22. 31 Le. 10. 14 11. 3, 9 19. 25 26. 29 De. 14. 4, 6, 9.

Ye shall **EAT.** Ge. 45. 18 Ex. 12. 11, 18 16. 12 Le. 7. 23, 24, 26 10. 13 17. 14 23. 14 25. 12, 19, 22 26. 10, 26, 29 Nu. 11. 18 18. 31 De. 12. 7 14. 11 1 Sa. 9. 19 2 Ki. 19. 29 Is. 1. 19 37. 30 61. 6 Eze. 39. 19 Joel 2. 26 Lu. 12. 22.

To **EAT.** Ex. 16. 8 Nu. 11. 4, 18 De. 12. 20 18. 8 1 Sa. 9. 13 20. 24 2 Sa. 3. 35 9. 10 13. 9 16. 2 17. 29 2 Ki. 4. 40 2 Ch. 31. 10 Ne. 9. 36 Ps. 78. 24 Pr. 23. 1 25. 57 Ec. 5. 19 6. 2 Is. 23. 18 Je. 19. 9 Eze. 3. 2, 3 Da. 4. 25, 32 Mi. 7. 1 Hab. 1. 8 Mat. 12. 1, 4 14. 6 15. 20, 32 26. 17 Mar. 2. 26 5. 43 6. 31, 37 8. 1, 2 Lu. 6. 4 9. 13 22. 15 Jno. 4. 32, 33 6. 52 Ac. 27. 35 1 Co. 8. 10 11. 20, 33 Heb. 13. 10 Re. 2. 7, 14, 17, 20.

EATEN. Ge. 3. 11 14. 24 31. 38 41. 21 Ex. 12. 46 13. 3, 7 21. 28 22. 5 29. 34 Le. 6. 16, 23, 26, 30 7. 6, 15, 16, 18, 19 10. 17, 18, 19 11. 13, 41 19. 6, 7 22. 30 Nu. 28. 17 De. 6. 11 8. 10, 12 12. 22 14. 19 20. 6 26. 14 29. 6 31. 20 Jos. 5. 12 Ru. 3. 7 1 Sa. 14. 30 28. 20 30. 12 2 Sa. 19. 42 1 Ki. 13. 22, 28 Ne. 5. 14 Job 6. 6 31. 17, 39 Ps. 69. 9 102. 9 Pr. 9. 17 23. 8 Ca. 5. 1 Is. 3. 14 Je. 10. 25 24. 2, 3, 8 29. 17 31. 29 Eze. 4. 14 18. 2, 6, 11, 15 45. 21 Ho. 10. 13 Joel 1. 4 2. 25 Mat. 14. 21 Mar. 8. 9 Lu. 15. 26 17. 8 Jno. 2. 17 6. 13 Ac. 10. 10, 14 12. 23 20. 11 27. 38 Re. 10. 10.

EATER, S. Ju. 14. 14 Pr. 23. 20 Is. 55. 10 Ne. 3. 12.

EATEST. Ge. 2. 17 1 Sa. 1. 8 1 Ki. 21. 5.

EATETH. Ex. 12. 15, 19 Le. 7. 18, 20, 25, 27 17. 10, 15 19. 8 Nu. 13. 32 1 Sa. 14. 24, 28 Job 5. 5 21. 25 40. 15 Ps. 106. 20 Pr. 13. 25 30. 20 31. 27 Ec. 4. 5 5. 17 6. 2 Is. 28. 4 29. 8 44. 16 59. 5 Je. 31. 30 Mat. 9. 11 Mar. 2. 16 14. 18 Lu. 15. 2 Jno. 6, 54, 56, 57, 58 13. 18 Ro. 14. 2, 3, 6, 20, 23 1 Co. 9. 7 11. 29.

EATING. Ge. 2. 16† Ex. 12. 4 16. 16, 18, 21 Ju. 14. 9 1 Sa. 14. 34 30. 16 1 Ki. 1. 41 2 Ki. 4. 40 Job 20. 23 Is. 66. 17 Am. 7. 2 Mat. 26. 26 Ac. 1. 4† 1 Co. 8. 4 11. 21. See *Drinking.*

EBAL, a heap, *or* collection of old age; *or* a mass that runs away and disperses. De. 11. 29 27. 4, 13 Jos. 8. 31, 33.

EBED, a servant *or* laborer. Ju. 9. 30 Ezr. 8. 6.

EBED-MELECH, the king's servant. Je. 38. 8 39. 16.

EBEN-EZER, the stone of help. 1 Sa. 4. 1 5. 1 7. 12.

EBER, one that passes, *or* a passage, *or* anger. Ge. 10. 21, 25 Nu. 24. 24 1 Ch. 1. 19.

EBIASAPH, a father that gathers, together, *or* my father who has added. 1 Ch. 6. 23.

ECHO. Eze. 7. 7†.

ED, witness. Jos. 22. 24.

EDEN, pleasure, *or* delight. Ge. 2. 15 3. 23 Is. 51. 3 Eze. 28. 13 31. 9, 16, 18 36. 35 Joel 2. 3 Am. 1. 5.

EDGE. Ex. 13. 20 26. 10 Nu. 33. 6 Ec. 10. 10 Lu. 4. 29†. See *Teeth.*

EDGE *of the sword.* Ge. 34. 26 Ex. 17. 13 Nu. 21. 24 Jos. 6. 22 8. 24 Ju. 3. 15 21. 10 Job 1. 15, 17 Ps. 89. 43 Je. 21. 7 Lu. 21. 24 He. 11. 34.

EDGED. Ps. 149. 6 Pr. 5. 4 He. 4. 12 Re. 1. 16.

EDGES. Ex. 28. 7 39. 4 Ju. 3. 16 Re. 2. 12.

EDIFICATION. Ro. 15. 2 1 Co. 14. 3 2 Co. 10. 8 13. 10.

EDIFY. Ro. 14. 19 1 Co. 10. 23 Ep. 4. 29† 1 Th. 5. 11.

EDIFIED. Ac. 9. 31 1 Co. 8. 10† 14. 17.

EDIFIETH. 1 Co. 8. 1 14. 4.

EDIFYING. 1 Co. 14. 5, 12, 26 2 Co. 12. 19 Ep. 4. 12, 16, 29 1 Ti. 1. 4.

EDOM, red, bloody, earthy, *or* red earth. Ge. 25. 30 36. 1 Ex. 15. 15 Nu. 20. 14, 21 24. 18 Ju. 5. 4 11. 17 1 Sa. 14. 47 2 Sa. 8. 14 1 Ki. 11. 14, 16 22. 47 2 Ki. 3. 20 8. 20 14. 10 1 Ch. 18. 13 2 Ch. 25. 20 Ps. 60. 8, 9 83. 6 108. 9, 10 137. 7 Is. 11. 14 63. 1 Je. 9. 26 25. 21 27. 3 49. 7, 17, 20 Eze. 25. 12, 14 32. 29 Da. 11. 41 Joel 3. 19 Am. 1. 6, 9 2. 1 9. 12 Ob. 1, 8 Mal. 1. 4. See *Daughter.*

EDOMITE, S. Ge. 36. 9, 43 De. 23. 7 4 Ki. 11. 14 2 Ki. 8. 21 1 Ch. 18. 13 2 Ch. 21. 9, 10 25. 19 28. 17. See *Doeg.*

EDREI, a very great mass; *or* cloud, *or* death of the wicked. *The city of Og.* De. 1. 4.

EFFECT, *substantive.* Nu. 30. 8 2 Ch. 34. 22 Ps. 33. 10 Is. 32. 17 Eze. 12. 23 Mat. 15. 6 Mar. 7. 13 Ro. 3. 3 4. 14 9. 6 1 Co. 1. 17 Ga. 3. 17 5. 4.

EFFECT, *verb.* Je. 48. 30.

EFFECTED. 2 Ch. 7. 11.

EFFECTUAL. 1 Co. 16. 9 2 Co. 1. 6 Ep. 3. 7 4. 16 Phile. 6 Ja. 5. 16.

EFFECTUALLY. Ga. 2. 8 1 Th. 2. 13.

EFFEMINATE. 1 Co. 6. 9.

EGG. Job 6. 6 Lu. 11. 12.

EGGS. De. 22. 6 Job 39. 14 Is. 10. 14 59. 5 Je. 17. 11.

EGLAH, heifer, chariot, round. 2 Sa. 3. 5.

EGLAIM, drops of the sea. Is. 15. 8.

EGLON. Ju. 3. 14, 17. See *Eglah.*

EGYPT (*in Hebrew,* Mizraim), that binds or straitens; *or* that troubles or oppresses. Ge. 15. 18 45. 9 Ex. 3. 20 7. 4 8. 6 9. 4 10. 7 23. 15 34. 18 Nu. 14. 19 22. 5 De. 6. 22 7. 15 11. 4 28. 27, 60 Jos. 5. 9 24. 5 1 Sa. 30. 13 1 Ki. 4. 30 2 Ki. 18. 21, 24 Ps. 105. 38 135. 8, 9 136. 10 Pr. 7. 16 Is. 10. 24 11. 11 19. 1, 3, 16, 24, 25 20. 5 23. 5 27. 12 30. 3 36. 6, 9 43. 3 45. 14 Je. 2. 18, 36 9. 26 46. 2, 20, 25 Eze. 20. 7 23. 8, 27 27. 7 29. 2, 14 30. 6, 9, 15 32. 12, 16, 18 Da. 11. 43 Ho. 2. 15 Joel 3. 19 Am. 4. 10 8. 8 9. 5 Na. 3. 9 Zec. 10. 11 14. 18 Ac. 7. 10 He. 11. 27 Re. 11. 8. See *Daughter.*

In **EGYPT.** Ge. 45. 13 47. 29 Ex. 3. 7, 16 9. 18 10. 2 12. 30 14. 11 Nu. 11. 18 20. 15 De. 1. 30 4. 34 Jos. 9. 9 24. 7 Ps. 78. 43 51 106. 7, 21 Je. 42. 16 46. 14 Eze. 23. 3 30. 8, 16, 19 Mat. 2. 19 Ac. 2. 10 He. 11. 26.

Into **EGYPT.** Ge. 41. 57 46. 4, 26 Nu. 14. 3 Is. 19. 1 30. 2 Je. 26. 21 41. 17 42. 15, 19 43. 2 Eze. 17. 15 Da. 11. 8 Ho. 12. 1 Mat. 2. 13, 14 Ac. 7. 9, 34, 39. See *King.*

Land of **EGYPT.** Ge. 13. 10 21. 21 41. 19, 29, 30, 41, 53, 54 45. 8, 18, 20, 26 47. 6, 15, 20, 26 50. 7 Ex. 7. 19 8. 6, 16, 24 9. 9, 22 10. 14, 21, 22 11. 3 12. 29 13. 15 16. 3, 6 20. 2 22. 21 23. 9 29. 46 32. 4 Le. 18. 3 19. 34, 36 26. 13 Nu. 14. 2 15. 41 De. 5. 6 9. 7 10. 19 11. 10 13. 5, 10 16. 3 20. 1 Ju. 2. 12 19. 30 1 Sa. 12. 6 1 Ki. 12. 28 Ne. 9. 18 Ps. 78. 12 81. 5 Is. 11. 16 19. 18, 19, 20 27. 13 Je. 7. 22 11. 7 34. 13 42. 14, 16 43. 7, 12 44. 28 Eze. 20. 5 23. 19, 27 29. 9, 10, 12, 20 30. 13 Da. 11. 42 Ho. 7. 16 12. 9 13. 4 Mi. 7. 15 Zec. 10. 10 Ac. 13. 17 He. 8. 9 Jude 5.

Out of **EGYPT.** Ge. 13. 1 47. 30 Ex. 3. 11 12. 39 13. 9, 16 Nu. 11. 20 22. 11 32. 11 De. 16. 6 Jos. 2. 10 5. 6 Ju. 2. 1 1 Sa. 10. 18 15. 6 1 Ch. 17. 21 2 Ch. 12. 3 Ps. 68. 31 80. 8 114. 1 Is. 19. 23 Je. 26. 23 37. 5 Ho. 11. 1, 11 12. 13 Hag. 2. 5 Mat. 2. 15 He. 3. 16.

To **EGYPT.** 1 Ki. 11. 18 2 Ki. 23. 34 2 Ch. 36. 4 Is. 19. 17, 21 31. 1 Ho. 7. 11. See *Return.*

EGYPTIAN. Ge. 16. 1, 3 21. 9 39. 1, 5 Ex. 1. 19 2. 11, 12, 19 Le. 24. 10 De. 23. 7 1 Sa. 30. 11 2 Sa. 23. 21 1 Ch. 2. 34 11. 23 Is. 11. 15 19. 23 Ac. 7. 24 21. 38.

EGYPTIANS. Ge. 41. 55 43. 32 46. 34 50. 3 Ex. 3. 22 8. 26 11. 7 12. 35, 36 14. 9, 10, 13, 25, 27 19. 4 32. 12 Nu. 14. 13 20. 15 De. 26. 6 Jos. 24. 7 Ju. 10. 11 1 Sa. 4. 8 6. 6 Ezr. 9. 1 Is. 19. 2, 4, 21, 23 20. 4 30. 7 31. 3 Je. 43. 13 La. 5. 6 Eze. 16. 26 23. 21 29. 12, 18 30. 26, 26 Ac. 7. 22 He. 11. 29.

EHUD, he that praises. Ju. 3. 15, 16, 23, 26 4. 1 1 Ch. 7. 10 8. 6.

EIGHT. Ge. 17. 12 21. 4 22. 23 Lu. 2. 21 Ex. 26. 25 Nu. 7. 8 29. 29 Ju. 3. 8 12. 14 1 Sa. 17. 12 1 Ki. 7. 10 2 Ki. 8. 17 22. 1 1 Ch. 24. 4 2 Ch. 29. 17 34. 1 Ec. 11. 2 Je. 41. 15 Eze. 40. 31, 34, 37, 41 Mi. 5. 5 Lu. 9. 28 Jno. 20. 26 Ac. 9. 33 1 Pe. 3. 20.

EIGHTH. Le. 25. 22 1 Ki. 6. 38 12. 32 1 Ch. 24. 10 25. 15 26. 5 27. 11 Zec. 1. 1 2 Pe. 2. 5 Re. 17. 11 21. 20. See *Day, Days.*

EIGHT *hundred.* Ge. 5. 4, 19 2 Sa. 23. 8 2 Ch. 13. 3.

EIGHTEEN. Ju. 3. 14 10. 8 1 Ki. 7. 15 2 Ki. 25. 17 1 Ch. 26. 9 2 Ch. 11. 21 Je. 52. 21 Lu. 13. 4, 16.

EIGHTEEN *thousand.* Ju. 20. 25, 44 1 Ch. 12. 31 18. 12 29. 7 Eze. 48. 35.

EIGHTEENTH. 1 Ki. 15. 1 2 Ki. 3. 1 22. 3 23. 23 1 Ch. 24. 15 25. 25 2 Ch. 13. 1 34. 8 35. 19 Je. 32. 1 52. 29.

EITHER. Ge. 31. 24, 29 Le. 10. 1 De. 17. 3 28. 51 1 Ki. 18. 27 Ec. 11. 6 Is. 7. 11 Mat. 6. 24 12. 33 Lu. 6. 42 15. 8 16. 13 Jno. 19. 18 1 Co. 14. 6 Ja. 3. 12 Re. 22. 2.

EKRON, barrenness, torn away. 1 Sa. 5. 10 7. 14 2 Ki. 1. 2, 3, 6, 16 Am. 1. 8 Zep. 2. 4 Zec. 9. 5, 7.

EKRONITES. Jos. 13. 3 1 Sa. 5. 10.

ELAH, an oak, a curse, oath, imprecation. Ge. 36. 41 1 Ki. 4. 18 16. 8 2 Ki. 15. 30 17. 1 18. 1, 9 1 Ch. 4. 15 9. 8.

ELAH (*a place*). 1 Sa. 17. 2, 19 21. 9.

ELAM, a young man, a virgin; *or* secret, *or* an age. Ge. 10. 22 14. 1 1 Ch. 8. 24 26. 3 Ezr. 2. 7, 31 8. 7 10. 2 Ne. 7. 12, 34 10. 14 12. 42 Is. 11. 11 21. 2 22. 6 Je. 25. 25 49. 34, 36, 39 Eze. 32. 24 Da. 8. 2.

ELAMITES. Ezr. 4. 9 Ac. 2. 9.

ELATH, a bind, *or* strength, *or* an oak. 2 Ki. 14. 22 16. 6.

EL-BETHEL, the God of Bethel. Ge. 35. 7.

ELDAD, loved or favored of God. Nu. 11. 26, 27.

ELDER. Ge. 10. 21 25. 23 1 Sa. 18. 17 1 Ki. 2. 2 22 Job 15. 10 32. 4 Eze. 16. 46 23. 4 Lu. 15. 25 Ro. 9. 12 1 Ti. 5. 2 1 Pe. 5. 5.

ELDER *for ruler.* 1 Ti. 5. 1, 19 1 Pe. 5. 1 2 Jno. 1 3 Jno. 1.

ELDERS. Ge. 50. 7 Le. 4. 15 Nu. 11. 25 De. 25. 7 29. 10 31. 28 32. 7 Jos. 24. 31 Ju. 2. 7 8. 14 1 Sa. 16. 4 30. 26 1 Ki. 20. 8 21. 11 2 Ki. 6. 32 10. 1 19. 2 Ezr. 5. 5 6. 14 10. 8 Ps. 107. 32 Pr. 31. 23 Is. 3. 2 La. 1. 19 2. 10 4. 16 5. 12, 14 Eze. 8. 1 Joel 1. 14 2. 16 Mat. 15. 2 16. 21 26. 59 27. 12, 20, 41 28. 12 Mar. 7. 3 8. 31 14. 43 15. 1 Lu. 9. 22 22. 52 Ac. 4. 5, 23 6. 12 11. 30 14. 23 15. 4, 6, 23 16. 4 20. 17 22. 5 24. 1 25. 15 1 Ti. 5. 17 Tit. 1. 5 He. 11. 2 Ja. 5. 14 1 Pe. 5. 1 Re. 4. 4, 10 5. 5, 6, 8, 11, 14 7. 11, 13 11. 6 14. 3 19. 4.

ELDERS with *city.* De. 19. 12 21. 3, 6, 19 22. 15 25. 8 Jos. 20. 4 Ju. 8. 16 Ru. 4. 2 Ezr. 10.

ELIADA, the knowledge of God. 2 Sa. 5. 16 1 Ch. 3. 8 2 Ch. 17. 17.
ELIAKIM, the resurrection of God, *or* the God of the resurrection or of strength, *or* God the revenger. 2 Ki. 18. 18 19. 2 23. 34 2 Ch. 36. 4 Ne. 12. 41 Is. 22. 20 36. 3 37. 2 Mat. 1. 13 Lu. 3. 30.
ELIAM, the people of God, *or* the God of the people. 2 Sa. 11. 3 23. 34.
ELIAS. See *Elijah.*
ELIASHIB, the God of conversion, *or* my God will bring back. 1 Ch. 3. 24 24. 12 Ezr. 10. 6, 24, 27, 36 Ne. 3. 1 12. 10, 23 13. 4, 7, 28.
ELIATHAH, thou art my God, *or* my God comes. 1 Ch. 25. 4.
ELIEZER, help or court of my God. Ge. 15. 2 Ex. 18. 4 1 Ch. 7. 8 15. 24 23. 15, 17 27. 16 2 Ch. 20. 37 Ezr. 8. 16 10. 18, 23, 31 Lu. 3. 29.
ELIHOREPH, the God of winter, or of youth. 1 Ki. 4. 3.
ELIHU, he is my God himself. 1 Sa. 1. 1 1 Ch. 12. 20 26. 7 27. 18 Job 32. 2, 4, 6 34. 1 35. 1.
ELIJAH, or **ELIAS,** God the Lord, *or* the strong Lord. 1 Ki. 17. 1, 15, 22, 23 18. 2, 7, 8, 16, 27, 40, 46 19. 1, 9, 13, 20, 21 21. 20 2 Ki. 1. 8, 13, 17 2. 1, 8, 11, 14, 15 3. 11 9. 36 10. 10, 17 2 Ch. 21. 12 Ezr. 10. 21 Mal. 4. 5 Mat. 11. 14 16. 14 17. 3, 4, 10, 11, 12 27. 47, 49 Mar. 6. 15 9. 4, 5, 11, 12, 13 15. 35, 36 Lu. 1. 17 4. 25 9. 8, 19, 30, 33, 54 Jno. 1. 21, 25 Ro. 11. 2 Ja. 5. 17.
ELIKA, pelican of God. 2 Sa. 23. 25.
ELIM, the rams, *or* the strong, *or* the stags, *or* the valleys. Ex. 15. 27 16. 1 Nu. 33. 9, 10.
ELIMELECH, my God is king. Ru. 1. 2, 3 2. 1 4. 9.
ELIOENAI, towards him are my eyes, my fountain, or my poverty and misery. 1 Ch. 3. 23.
ELIPHALET, the God of deliverance, *or* my God who puts to flight. 2 Sa. 5. 16 1 Ch. 3. 6, 8.
ELIPHAZ, the endeavor of God. Ge. 36. 4, 10, 11, 12, 15 1 Ch. 1. 35, 36 Job 2. 11 4. 1 15. 1 22. 1 42. 9.
ELISABETH, God hath sworn, the oath of God, *or* the fullness of God. Lu. 1. 5, 7, 24, 36, 40, 57.
ELISHA, ELISEUS, salvation of God, *or* God that saves. 1 Ki. 19. 16, 17, 19 2 Ki. 2. 5, 12, 15 3. 11 4. 1, 8, 17, 32 5. 9 6. 12, 18, 20, 31 8. 4, 5, 14 13. 14, 16, 17, 21 Lu. 4. 27.
ELISHAH, it is God, *or* the lamb of God, *or* God that gives help. Ge. 10. 4 Eze. 27. 7.
ELISHAMA, God-hearing. Nu. 1. 10 2. 18 7. 48, 53 10. 22 2 Sa. 5. 16 1 Ch. 2. 41 3. 6, 8 7. 26 14. 7 2 Ch. 17. 8 Je. 36. 12 41. 1.
ELISHEBA (see *Elisabeth*). Ex. 6. 23.
ELISHUA, God is my salvation. 2 Sa. 5. 15 1 Ch. 14. 5.
ELIUD, God is my praise, *or* the praise of my God. Mat. 1. 14, 15.
ELIZUR, God is my strength, my rock, *or* stone or rock of God. Nu. 1. 5.
ELKANAH, God the zealous, *or* the possession or the reed of God. Ex. 6. 24 1 Sa. 1. 1, 21 2. 11, 20 1 Ch. 6. 23, 25, 26, 27, 34, 35 9. 16 12. 6 15. 23 2 Ch. 28. 7.
ELMODAM, the God of measure, *or* the God of the garment. Lu. 3. 28.
ELNATHAN, God has given, *or* the gift of God. 2 Ki. 24. 8 Ezr. 8. 16 Je. 26. 22 36. 12, 25.
ELON, oak, *or* grove, *or* strong. Ge. 26. 34 36. 2 46. 14 Ju. 12. 11, 12.
ELOQUENT. Ex. 4. 10 Pr. 1. 6† Is. 3. 3 Ac. 18. 24.
ELSE. Ge. 30. 1 Nu. 20. 19 De. 4. 35, 39 Jos. 23. 12 Ju. 7. 14 2 Sa. 3. 35 1 Ki. 8. 60 1 Ch. 21. 12 2 Ch. 23. 7 Ne. 2. 2 Ps. 51. 16 Ec. 2. 25 Is. 45. 5 6. 14, 18, 21, 22 46. 9 47. 8, 10 Joel 2. 27 Jno. 14. 11 Ac. 17. 21 Ro. 2. 15 1 Co. 7. 14 14. 16 Re. 2. 5, 16.
ELUL, cry, outcry. *The sixth month of the Hebrew year.* Ne. 6. 15.
ELUZAI, God is my strength. 1 Ch. 12. 5.
ELYMAS, a magician. Ac. 13. 8.
EMBALM, ED. Ge. 50. 2, 3, 26.
EMBOLDENED. 1 Co. 8. 10.
EMBOLDENETH. Job 16. 3.
EMBRACE. 2 Ki. 4. 16 Job 24. 8 Pr. 4. 8 5. 20 Ec. 3. 5 Ca. 2. 6 8. 3 La. 4. 5.
EMBRACED. Ge. 29. 13 33. 4 48. 10 Ac. 20. 1 He. 11. 13.
EMBRACING. Ec. 3. 5 Ac. 20. 10.
EMBROIDER. Ex. 28. 39.
EMBROIDERER. Ex. 35. 35 38. 23.
EMERALD, S. Ex. 28. 18 39. 11 Eze. 27. 16 28. 13 Re. 4. 3 21. 19.
EMERODS. De. 28. 27 1 Sa. 5. 6, 9, 12. 6. 4, 5, 11, 17.
EMIMS, fears of terrors, *or* formidable, *or* people. Ge. 14. 5 De. 2. 10.
EMINENT. Job 22. 8† Is. 3. 3† Eze. 16. 24, 31, 39 17. 22† Ti. 2. 2†.
EMMANUEL. Is. 7. 14 8. 8 Mat. 1. 23.
EMMAUS. people despised *or* obscure. Lu. 24. 13.
EMMOR, an ass. Ac. 7. 16.
EMPIRE. Es. 1. 20.
EMPLOY. De. 20. 19.
EMPLOYED. De. 20. 19† 1 Ch. 9. 33 Ezr. 10. 15.
EMPLOYMENT. Eze. 39. 14.
EMPTY. Ge. 31. 42 37. 24 41. 27 Ex. 3. 21 23. 15 34. 20 De. 15. 13 16. 16 Ju. 7. 16 Ru. 1. 21 3. 17 1 Sa. 6. 3 20. 18, 25, 27 2 Sa. 1. 22 2 Ki. 4. 3 Ne. 5. 13† Job 11. 12† 22. 9 26. 7 Is. 24. 1 29. 8 32. 6 Je. 14. 3 51. 34 Eze. 24. 11 Ho. 10. 1 Na. 2. 10 Mat. 12. 44 Mar. 12. 3 Lu. 1. 53 20. 10, 11.
EMPTY, *verb.* Le. 14. 36 Ec. 11. 3 Je. 48. 12 51. 2 Ha. 1. 17 Zec. 4. 12 Mal. 3. 10†.
EMPTIED. Ge. 24. 20 42. 35 2 Ch. 24. 11 Ne. 5. 13 Is. 3. 26† 19. 3†, 6 24. 3 Je. 48. 11 Na. 2. 2.
EMPTIERS. Na. 2. 2.
EMPTINESS. Is. 34. 11.
EMPTYING. Ho. 10. 1†.
EMULATION, S. Ro. 11. 14 Ga. 5. 20.
ENABLED. 1 Ti. 1. 12.
ENCAMP. Ex. 14. 2 Nu. 1. 50 2. 17 3. 38 10. 31 2 Sa. 12. 28 Job 19. 12 Ps. 27. 3 Zec. 9. 8.
ENCAMPED. Ex. 13. 20 15. 27 18. 5 Nu. 33. 10, 11 Jos. 4. 19 5. 10 10. 5 Ju. 6. 4 9. 50 10. 17 1 Sa. 11. 1 13. 16 2 Sa. 11. 11 1 Ki. 16. 15, 16 1 Ch. 11. 15 2 Ch. 32. 1.
ENCAMPETH. Ps. 34. 7 53. 5.
ENCAMPING. Ex. 14. 9 2 Ki. 6. 8†.
ENCOUNTERED. Ac. 17. 18.
ENCOURAGE. Ge. 1. 38 3. 28 2 Sa. 11. 25 Ps. 64. 5.
ENCOURAGED. 1 Sa. 30. 6 2 Ch. 17. 6† 31. 4 35. 2 Is. 41. 7.
END. Ge. 6. 13 47. 21 Ex. 23. 16 25. 19 34. 22 De. 28. 64 32. 20 Ju. 6. 21 19. 9 1 Sa. 14. 27 2 Ki. 10. 21 21. 16 2 Ch. 21. 19 Ezr. 9. 11 Job 6. 11 15. 3 26. 10 28. 3 Ps. 7. 9 9. 6 19. 6 37. 37, 38 39. 4 61. 2 73. 17 102. 27 119. 95 Pr. 5. 4 14. 12 23. 18 25. 8 Ec. 4. 8, 16 7. 2, 8 10. 13 12. 12, 13† Is. 2. 7 9. 7 13. 5 16. 4 23. 15, 17 42. 10 45. 17 45. 10 Je. 5. 31 12. 12 17. 11 25. 33 29. 11 31. 17 44. 27 50. 26† 51. 13, 31 La. 4. 18 Eze. 7. 2, 3, 6 21. 25, 29 35. 5 Da. 7. 28 8. 17, 19 9. 26 11. 6, 27, 35, 40, 45 12. 4, 8, 9, 13 Am. 3. 15 5. 18 8. 2, 10 Na. 2. 9 3. 3 Mat. 13. 39 24. 3, 14, 31 26. 58 28. 1 Mar. 3. 26 Lu. 1. 33 18. 1 22. 37 Jno. 18. 37 Ro. 6. 21, 22 10. 4 14. 9 2 Co. 2. 9 11. 15 Ep. 3. 21 Phi. 3. 19 1 Ti. 1. 5 He. 6. 8, 16 7. 3 9. 26 13. 7 Ja. 5. 11 1 Pe. 1. 9 4. 17 Re. 21. 6 22. 13.
At the **END.** Ge. 4. 3† 8. 6 41. 1 Ex. 12. 41 Le. 8. 33 De. 9. 11 14. 28 15. 1 31. 10 Jos. 9. 16 Ju. 11. 39 Ru. 3. 7 2 Sa. 14. 26 24. 8 1 Ki. 2. 39 17. 7† 2 Ki. 8. 3 18. 10 2 Ch. 18. 2† 20. 16 24. 23 Ne. 13. 6† Ps. 107. 27 Is. 7. 3 Je. 34. 14 Eze. 3. 16 Da. 1. 5 4. 29 11. 13† 12. 13 Hab. 2. 3 Mat. 13. 40.
But the **END.** Pr. 14. 12 16. 25 20. 21 Mat. 24. 6 Mar. 13. 7 Lu. 21. 9 1 Pe. 4. 7.
Last **END.** Nu. 23. 10 Je. 12. 4 La. 1. 9 Da. 8. 19.
Latter **END.** Nu. 24. 20 De. 8. 16 32. 29 Ru. 3. 10 2 Sa. 2. 26 Job 8. 7 42. 12 Pr. 19. 20 Is. 41. 22 47. 7 2 Pe. 2. 20.
Made an **END.** Ge. 27. 30 49. 33 Le. 16. 20 Nu. 4. 15 16. 31 De. 20. 9 26. 12 31. 24 32. 45 Jos. 5. 8† 8. 24 10. 20 19. 49, 51 Lu. 3. 18 15. 17 1 Sa. 10. 13 13. 10 18. 1 24. 16 2 Sa. 11. 19 13. 36 1 Ki. 1. 41 3. 1 7. 40 8. 54 2 Ki. 10. 25 1 Ch. 16. 2 2 Ch. 7. 1 20. 23 24. 10 29. 29 Ezr. 10. 17 Je. 26. 8 43. 1 51. 63 Eze. 42. 15 43. 23 Am. 7. 2 Mat. 11. 1.
Make an **END.** 1 Sa. 3. 12 2 Ch. 31. 1† Ne. 4. 2 Job 18. 2 Is. 33. 1 38. 12, 13 Eze. 20. 17 Da. 9. 24 Na. 1. 8, 9 Zep. 1. 2†.
Make a full **END.** Je. 4. 27 5. 10, 18 30. 11 46. 28 Eze. 11. 13.
To the **END.** Ex. 8. 2‡ Le. 17. 5 De. 15. 4† 17. 16, 20 Ps. 19. 4 30. 12 119. 112 Ec. 3. 11 7. 14 Is. 48. 20 49. 6 Je. 3. 5 Eze. 20. 26 31. 14 Da. 4. 11, 22 12. 6 Ob. 9 Mat. 10. 22 24. 13 Mar. 13. 13 Ac. 7. 19 Ro. 1. 11 4. 16 2 Co. 1. 13 3. 13 1 Th. 3. 13 1 Pe. 1. 13.
Unto the **END.** De. 11. 12 Jos. 15. 5 Ru. 2. 23 Job 34. 36 Ps. 46. 9 119. 33 Is. 62. 11 Je. 1. 3 Da. 6. 26 7. 26 9. 26 Mat. 28. 20 Jno. 13. 1 1 Co. 1. 8 He. 3. 6, 14 6. 11 Re. 2. 26.
END, *verb.* Mat. 10. 23†.
ENDAMAGE. Ezr. 4. 13.
ENDANGER. Da. 1. 10.
ENDANGERED. Ec. 10. 9.
ENDED. Ge. 2. 2 41. 53 De. 31. 30 34. 8 2 Sa. 20. 18 Es. 9. 28† Job 31. 40 Ps. 72. 20 Is. 60. 20 Je. 8. 20 Mat. 7. 28 Lu. 4. 2, 13 Jno. 13. 2.
ENDETH. Is. 24. 8.
ENDING. 1 Sa. 3. 12† Re. 1. 8.
ENDLESS. 1 Ti. 1. 4 He. 7. 16.
ENDEAVOR. 2 Co. 5. 9† 2 Pe. 1. 15.
ENDEAVORED. Ac. 16. 10 1 Th. 2. 17.
ENDEAVORING. Ep. 4. 3.
ENDEAVORS. Ps. 28. 4.
EN-DOR, fountain, *or* eye of generation, *or* habitation. Jos. 17. 11 1 Sa. 28. 7 Ps. 83. 10.
ENDOW. Ex. 22. 16.
ENDS. De. 33. 17 1 Sa. 2. 10 1 Ki. 8. 8 2 Ki. 10. 32† 2 Ch. 5. 9 Job 28. 24 37. 3 38. 13 Ps. 19. 6 22. 27 48. 10 59. 13 65. 5 67. 7 98. 3 135. 7 Pr. 17. 24 30. 4 Is. 40. 28 41. 5, 9 43. 6 45. 22 52. 10 Je. 10. 13 16. 19 25. 31 51. 16 Eze. 15. 4 Mi. 5. 4 Zec. 9. 10 Ac. 13. 47 Ro. 10. 18 1 Co. 10. 11.
ENDUED. Ge. 30. 20 2 Ch. 2. 12, 13 Lu. 24. 49 Ja. 3. 13.
ENDURE. Ge. 33. 14 Ex. 18. 23 Es. 8. 6 Job 8. 15 31. 23 Ps. 9. 7 30. 5 72. 5, 17 89. 29, 36 102. 12, 26 104. 31 Pr. 27. 24 Eze. 22. 14 Mat. 24. 13 Mar. 4. 17 13. 13 2 Th. 1. 4 2 Ti. 2. 3, 10 4. 3, 5 He. 12. 7, 20 Ja. 5. 11 1 Pe. 2. 19.
ENDURED. Ps. 81. 15 Ro. 9. 22 2 Ti. 3. 11 He. 6. 15 10. 32 11. 27 12. 2, 3.
ENDURETH. Ps. 15. 3† 30. 5 52. 1 72. 7 100. 5 145. 13 Mat. 10. 22 Jno. 6. 27 1 Co. 13. 7 Ja. 1. 12.
ENDURETH *for ever.* 1 Ch. 16. 34, 41 2 Ch. 5. 13 7. 3, 6 20. 21 Ezr. 3. 11 Ps. 106. 1 107. 1 111. 3, 10 112. 3, 9 117. 2 118. 1, 2, 3, 4 119. 160 135. 13 136. 1, 2, 3, etc. 138. 8 Je. 33. 11 1 Pe. 1. 25.
ENDURING. Ps. 19. 9 2 Co. 1. 6 He. 10. 34.
ENEAS, laudable. Ac. 9. 34.
EN-EGLAIM, the fountain, *or* the eye of the calves, or of the chariots, or of roundness. Eze. 47. 10.
ENEMY. Ex. 15. 6, 9 23. 22 Nu. 10. 9 35. 23 De. 32. 27, 42 33. 27 Ju. 16. 23, 24 1 Sa. 2. 32 18. 29 24. 19 1 Ki. 8. 33, 46 2 Ch. 6. 24 25. 8 Es. 7. 4, 6 Job 33. 10 Ps. 7. 5 8. 2 9. 6 42. 9 43. 2 44. 10 55. 3, 12 61. 3 64. 1 74. 3, 10, 18 78. 42 89. 22 143. 3 Pr. 27. 6 Is. 59. 19 63. 10 Je. 6. 25 15. 11 18. 17 30. 14 La. 1. 5, 9, 16 2. 3, 4, 5 4. 12 Eze. 36. 2 Ho. 8. 3 Mi. 2. 8 Na. 3. 11 Mat. 13. 25, 28, 39 Lu. 10. 19 Ac. 13. 10 1 Co. 15. 26 Ga. 4. 16 2 Th. 3. 15 Ja. 4. 4.
Hand of the **ENEMY.** Le. 26. 25 Ezr. 8. 31 Ne. 9. 27 Ps. 31. 8 78. 61 106. 10 107. 2 La. 1. 7 2 7.
Mine **ENEMY.** 1 Sa. 19. 17 2 Sa. 22. 18 1 Ki. 21. 20 Job 16. 9 27. 7 Ps. 7. 4 13. 2, 4 18. 17 41. 11 La. 2. 22 Mi. 7. 8, 10.
Thine **ENEMY.** Ex. 23. 4 De. 28. 57 1 Sa. 24. 4 26. 8 28. 16 2 Sa. 4. 8 Job 13. 24 Pr. 24. 17 25. 21 La. 2. 17 Zep. 3. 15 Mat. 5. 43 Ro. 12. 20.
ENEMIES. 1 Sa. 18. 25 20. 15, 16 25. 22 30. 26 2 Sa. 12. 14 18. 32 2 Ch. 20. 29 Es. 9. 1 Job 6. 23 Ps. 17. 9 37. 20 45. 5 78. 61 127. 5 Je. 12. 7 48. 5 La. 1. 2, 5 Mi. 7. 6 Ro. 5. 10 11. 28 1 Co. 15. 25 Phi. 3. 18 Col. 1. 21.
His **ENEMIES.** Ge. 22. 17 Nu. 24. 8 32. 21 De. 33. 7 2 Sa. 7. 1 18. 19 22. 1 1 Ch. 22. 9 Job 19. 11 Ps. 10. 5 41. 2 68. 1, 21 72. 9 78. 66 89. 42 97. 3 112. 8 132. 18 Pr. 16. 7 Is. 9. 11 42. 13 59. 18 66. 6, 14 Je. 44. 30 Na. 1. 2, 8 He. 10. 13.
Mine **ENEMIES.** Nu. 23. 11 24. 10 De. 32. 41 1 Sa. 2. 1 14. 24 2 Sa. 5. 20 22. 4, 38, 41, 49 1 Ch. 12. 17 14. 11 Ps. 3. 7 5. 8 6. 7, 10 7. 6 9. 3 18. 3, 37, 40, 48 23. 5 25. 2, 19 27. 2, 6, 11, 12 31. 11, 15 35. 19 38. 19 41. 5 42. 10 54. 5, 7 56. 2, 9 59. 1, 10 69. 4, 18 71. 10 92. 11 102. 8 119. 98, 139, 157 138. 7 139. 22 143. 9, 12 Is. 1. 24 La. 1. 21 3. 52 Lu. 19. 27.
Our **ENEMIES.** Ex. 1. 10 De. 32. 31 1 Sa. 4. 3 12. 10 2 Sa. 19. 9 Ne. 5. 9 6. 1, 16 Ps. 44. 5, 7 60. 12 80. 6 108. 13 136. 24 La. 3. 46 Lu. 1. 71, 74.
Their **ENEMIES.** Ex. 32. 25 Le. 26. 36, 44 Jos. 7. 8, 12 21. 44 23. 1 Ju. 2. 14, 18 8. 34 2 Ki. 21. 14 2 Ch. 6. 36 25. 20 Ne. 9. 27 Es. 9. 16 Ps. 78. 53 81. 14 105. 24 106. 11, 42 Je. 15. 9 19. 7, 9 20. 4, 5 21. 7 34. 20, 21 Eze. 39. 23, 27 Am. 9. 4 Zec. 10. 5 Re. 11. 5, 12.
Thine **ENEMIES.** Ge. 14. 20 49. 8 Ex. 23. 22, 27 Nu. 10. 35 De. 6. 19 20. 1 21. 10 28. 53, 55, 57 33. 29 Jos. 7. 13 Ju. 5. 31 11. 36 1 Sa. 25. 26, 29 2 Sa. 7. 9 19. 6 24. 13 1 Ki. 3. 11 1 Ch. 17. 8 21. 12 2 Ch. 1. 11 Ps. 8. 2 21. 8 66. 3 68. 23 74. 4, 23 83. 2 89. 10, 51 92. 9 110. 1, 2 139. 20 Is. 26. 11 62. 8 Je. 15. 14 La. 2. 16 Da. 4. 19 Mi. 4. 10 5. 9. 14† Na. 3. 13 Mat. 22. 44 Mar. 12. 36 Lu. 19. 43 20. 43 He. 1. 13.
Your **ENEMIES.** Le. 26. 7, 8, 16, 17, 37 Nu. 10. 9 14. 42 De. 1. 42 12. 10 20. 3, 4 28. 68 Jos. 10. 25 22. 8 1 Sa. 12. 11 2 Ki. 17. 39 Mat. 5. 44 Lu. 6. 27, 35.
ENFLAME. See *Inflame.*
ENGAGED. Je. 30. 21.
EN-GEDI, fountain, *or* eye of the goat, *or* of happiness. Jos. 15. 62 1 Sa. 23. 29 24. 1 2 Ch. 20. 2 Ca. 1. 14 Eze. 47. 10.
ENGINE, S. 2 Ch. 26. 15 Je. 6. 6† 32. 24† Eze. 26. 8†, 9.
ENGRAFTED. Ja. 1. 21.
ENGRAVE, EN. Ex. 28. 11 Zec. 3. 9 2 Co. 3. 7.
ENGRAVER. Ex. 28. 11 35. 35 38. 23.
ENGRAVINGS. Ex. 28. 11, 21, 36 39. 14, 30.
ENJOY. Le. 26. 34. 43 Nu. 36. 8 De. 28. 41 Jos. 1. 15 Job 7. 7† Ec. 2. 1, 24 3. 13 5. 18 9. 3† Is. 65. 22 Ac. 24. 2 1 Ti. 6. 17 He. 11. 25.
ENJOYED. 2 Ch. 36. 21.
ENJOIN. Phile. 8.
ENJOINED. Es. 9. 31 Job 26. 23 He. 9. 20.
ENLARGE. Ge. 9. 27 Ex. 34. 24 De. 12. 20 19. 8 1 Ch. 4. 10 Ps. 119. 32 Is. 54. 2 Am. 1. 13 Mi. 1. 16 Mat. 23. 5.
ENLARGED. 1 Sa. 2. 1 2 Sa. 22. 37 Ps. 4. 1 18. 36 25. 17 Is. 5. 14 57. 8 60. 5 2 Co. 6. 11, 13 10. 15.
ENLARGETH. De. 33. 20 Job 12. 23 Hab. 2. 5.
ENLARGEMENT. Es. 4. 14.
ENLARGING. Eze. 41. 7.
ENLIGHTEN. Ps. 18. 28.
ENLIGHTENED. 1 Sa. 14. 27, 29 Job 33. 30 Ps. 97. 4 Is. 60. 1† Ep. 1. 18 Heb. 6. 4.
ENLIGHTENING. Ps. 19. 8.
EN-MISHPAT, fountain of judgment. Ge. 14. 7.
ENMITY. Ge. 3. 15 Nu. 35. 21, 22 Lu. 23. 12 Ro. 8. 7 Ep. 2. 15, 16 Ja. 4. 4.
ENOCH, dedicated, or disciplined and well regulated. Ge. 4. 17 5. 18, 22, 24 Lu. 3. 37 He. 11. 5 Jude 14.
ENON, cloud or mass of darkness; *or* his fountain; *or* his eye. Jno. 3. 23.
ENOS, fallen man, subject to all kinds of evil. Ge. 4. 26 Lu. 3. 38.
ENOUGH. Ge. 24. 25 33. 9, 11 34. 21 45. 28 Ex. 9. 28 36. 5 De. 1. 6 2. 3 Jos. 17. 16 2 Sa. 24. 16 1 Ki. 19. 4 1 Ch. 21. 15 2 Ch. 31. 10 Pr. 27. 27 28. 19 30. 15, 16 Is. 56. 11 Je. 49. 9 Ho. 4. 10 Ob. 5 Na. 2. 12 Hag. 1. 6 Mal. 3. 10 Mat. 10. 25 25. 9 Mar. 14. 41 Lu. 15. 17 22. 38 Ac. 27. 38.
ENQUIRE. Ge. 24. 57 25. 22 Ex. 18. 15 De. 12. 30 13. 14 17. 9 Ju. 4. 20 1 Sa. 9. 9 22. 15 28. 7 1 Ki. 22. 5, 7 2 Ki. 1. 2 3. 11 8. 8 16. 15 22. 13, 18 1 Ch. 10. 13 18. 10 21. 30 2 Ch. 18. 4, 6 34. 21, 26 Ezr. 7. 14 Job 8. 8 Ps. 27. 4 Ec. 7. 10 Is. 21. 12 Je. 21. 2 37. 7 Eze. 14. 7 20. 1, 3 Mat. 10. 11 Lu. 22. 23 Jno. 16. 19 Ac. 9. 11 19. 39 23. 15, 20 25. 20† 2 Co. 8. 23.
ENQUIRED. De. 17. 4 Ju. 20. 27 1 Sa. 10. 22 22. 10, 13 23. 2, 4 28. 6 30. 8 2 Sa. 2. 1 5. 19, 23 11. 3 16. 23 21. 1 1 Ch. 10. 14 13. 3 14. 10, 14 Ps. 78. 34 Eze. 14. 3 20. 3, 31 36. 37 Da. 1. 20 Zep. 1. 6 Mat. 2. 7 Jno. 4. 52 2 Co. 8. 23 1 Pe. 1. 10.
ENQUIREST. Job 10. 6.
ENQUIRY. Pr. 20. 25 Ac. 10. 17.
ENRAGED. Pr. 26. 17†.
ENRICH. 1 Sa. 17. 25 Eze. 27. 33.
ENRICHED. 1 Co. 1. 5 2 Co. 9. 11.
ENRICHEST. Ps. 65. 9.
EN-ROGEL, the fuller's fountain. 2 Sa. 17. 17 1 Ki. 1. 9.
ENROLLED. Lu. 2. 1† He. 12. 23†.
ENSAMPLE. Phi. 3. 17 2 Th. 3. 9 2 Pe. 2. 6.
ENSAMPLES. 1 Co. 10. 11 1 Th. 1. 7 1 Pe. 5. 3.
EN-SHEMESH, fountain, *or* eye of the sun. Jos. 18. 17.
ENSIGN. Is. 5. 26 11. 10, 12 18. 3 30. 17 31. 9 Zec. 9. 16.
ENSIGNS. Ps. 74. 4.
ENSNARE, ED. Job 34. 30 Ps. 12. 5†.
ENSUE. 1 Pe. 3. 11.
ENTANGLE. See *Intangle.*
ENTER. Ju. 18. 9 Eze. 44. 3 46. 2, 8 Da. 11. 17, 24 He. 4. 6.
ENTER *in* or *into.* Ge. 12. 11 Ex. 40. 35 Nu. 4. 23 5. 24, 27 De. 23. 8 29. 12 Jos. 10. 19 2 Sa. 22. 7 1 Ki. 14. 12 22. 30 2 Ki. 7. 4 11. 5 19. 23 2 Ch. 23. 19 30. 8 Ne. 2. 8 Es. 4. 2 Job 22. 4 34. 23 Ps. 37. 15 45. 15 100. 4 118. 20 Pr. 18. 6 Is. 2. 10 3. 14 26. 2, 20 37. 24 57. 2 Je. 7. 2 8. 14 14. 18 17. 20, 25 21. 13 22. 2, 4 41. 17 42. 15 La. 3. 13 Eze. 7. 22 13. 9 26. 10 37. 5 42. 14 44. 2, 16, 17 Da. 11. 7, 40, 41 Joel 2. 9 Am. 5. 5 Jon. 3. 4 Zec. 5. 4 Mat. 5. 20 6. 6 7. 13, 21 10. 11 12. 29, 45 18. 8 19. 17, 23, 24 25. 21 Mar. 1. 45 3. 27 5. 12 6. 10 9. 25, 43, 45, 47 10. 25 14. 38 Lu. 8. 16, 32 9. 4 10. 5, 8, 10 11. 26 13. 24 18. 25 22. 46 24. 26 Jno. 3. 4, 5 10. 9 Ac. 14. 22 20. 29 He. 4. 3, 5, 11 10. 19 Re. 15. 8 21. 27 22. 14.
ENTER *not.* Ps. 143. 2 Pr. 1. 14 23. 10 Je. 16. 5 Mat. 10. 5 26. 41 Lu. 22. 40.
Not **ENTER.** Nu. 20. 24 De. 23. 1, 2, 3 2 Ch. 7. 2 Ps. 95. 11 Is. 59. 14 La. 1. 10 Eze. 20. 38 44. 9 Ho. 11. 9 Mat. 18. 3 Mar. 10. 15 Lu. 18. 17 He. 3. 11, 18, 19. See *Kingdom.*
ENTRANCE. Ju. 1. 24, 25 1 Ki. 18. 46 22. 10 2 Ch. 12. 10 Ps. 119. 130 1 Th. 2. 1 2 Pe. 1. 11.
ENTERED. Ge. 7. 13 19. 3, 23 43. 30 Ex. 33. 9 Jos. 2. 3 Ju. 6. 5 9. 46 1 Ki. 1. 1† 2 Ki. 7. 8 9. 31 2 Ch. 12. 11 15. 12 27. 2 Ne. 10. 29 Job 38. 16, 22 Je. 2. 7 9. 21 34. 10 37. 16 La. 1. 10 4. 12 Eze. 2. 2 3. 24 16. 8 36. 20 44. 2 Ob. 11, 13 Hab. 3. 16 Mat. 8. 5 9. 1 12. 4 24. 38 Mar. 5. 13 6. 56 Lu. 1. 40 7. 44 8. 33 9. 34 11. 52 17. 27 22. 3, 10 Jno. 4. 38 13. 27 18. 1, 33 Ac. 9. 17 11. 8 23. 16 25. 23 28. 8 Ro. 5. 12, 20 1 Co. 2. 9 He. 4. 6, 10 6. 20 9. 12, 24 Ja. 5. 4 2 Jno. 7 Re. 11. 11.
ENTERETH. Nu. 4. 30, 35, 39, 43 2 Ch. 31. 16 Pr. 2. 10 17. 10 Eze. 21. 14 46. 9 Mat. 15. 17 Mar. 5. 40 7. 18 Lu. 22. 10 Jno. 10. 1, 2 He. 6. 19 9. 25.
ENTERING. Jos. 8. 29 20. 4 Ju. 9. 35, 44 18. 16, 17 1 Sa. 23. 7 2 Sa. 10. 8 1 Ki. 6. 31 19. 13 2 Ki. 7. 3 10. 8 23. 8 2 Ch. 18. 9 Is. 23. 1 Je. 1. 15 17. 27 Eze. 44. 5 Mat. 23. 13 Mar. 4. 19 7. 15 16. 5 Lu. 11. 52 19. 30 Ac. 8. 3 1 Th. 1. 9 He. 4. 1. See *Hamath.*
ENTERINGS. Eze. 26. 10†.
ENTERPRISE. Job 5. 12.
ENTERTAIN, ED. He. 13. 2.
ENTICE. Ex. 22. 16 De. 13. 6 Ju. 14. 15 16. 5 2 Ch. 18. 19, 20, 21 Pr. 1. 10.
ENTICED. Job 31. 27 Je. 20. 7†, 10 Ja. 1. 14.
ENTICETH, ING. Pr. 16. 29 20. 19† 1 Co. 2. 4 Col. 2. 4.
ENTIRE. Am. 1. 6† Ja. 1. 4.
ENTRY. 2 Ki. 16. 18 1 Ch. 9. 19 2 Ch. 4. 22 Pr. 8. 3 Je. 38. 14 43. 9 Eze. 8. 5.
ENTRIES. Eze. 40. 38.
ENVY, *substantive.* Job 5. 2 Pr. 14. 30 27. 4 Ec. 4. 4† 9. 6 Is. 11. 13 26. 11 Eze. 35. 11 Mat. 27. 18 Mar. 15. 10 Ac. 5. 17† 7. 9 13. 45 17. 5 Ro. 1. 29 Phi. 1. 15 1 Ti. 6. 4 Tit. 3. 3 Ja. 4. 5.
ENVY, *verb.* Pr. 3. 31 23. 17 Is. 11. 13.
ENVIED. Ge. 26. 14 30. 1 37. 11 Ps. 106. 16 Ec. 4. 4 Eze. 31. 9.
ENVIES. 1 Pe. 2. 1.
ENVIEST. Nu. 11. 29.
ENVIETH. 1 Co. 13. 4.
ENVYING. Ro. 13. 13 1 Co. 3. 3 Ga. 5. 26 Ja. 3. 14, 16.
ENVYINGS. 2 Co. 12. 20 Ga. 5. 21.
ENVIOUS. Ps. 37. 1 73. 3 Pr. 24. 1, 19.
ENVIRON. Jos. 7. 9.
EPAPHRAS, covered with foam. Col. 1. 7 4. 12 Phile. 23.
EPAPHRODITUS, agreeable, handsome. Phi. 2. 25 4. 18.
EPENETUS, laudable. Ro. 16. 5.
EPHAH, weary, tired, *or* to fly in the air as a bird. Ge. 25. 4 1 Ch. 1. 33 2. 46, 47 Is. 60. 6.
EPHAH. Ex. 16. 36 Le. 5. 11 6. 20 19. 36 Nu. 5. 15 Ju. 6. 19 Ru. 2. 17 1 Sa. 17. 17 Is. 5. 10 Eze. 45. 10, 11 46. 5, 7, 11 Am. 8. 5 Zec. 5. 6, 8. See *Part.*
EPHES-DAMMIM, the portion *or* effusion of blood, *or* drop of blood. 1 Sa. 17. 1.
EPHESIANS. Ac. 19. 28, 34, 35.
EPHESUS, desirable. Ac. 18. 19, 21, 24 19. 17, 26, 35 20. 16 1 Co. 15. 32 16. 8 1 Ti. 1. 3 2 Ti. 1. 18 4. 12 Re. 1. 11 2. 1.
EPHOD. Ex. 25. 7 28. 4, 6, 8, 12, 15, 25, 27, 28, 31 35. 9, 27 39. 2, 5, 8, 20, 22 Le. 8. 7 Ju. 8. 27 17. 5 18. 14 1 Sa. 2. 18, 28 14. 3 21. 9 22. 18 23. 6, 9 30. 7 2 Sa. 6. 14 1 Ch. 15. 27 Ho. 3. 4.
EPHPHATHA, be opened. Mar. 7. 34.
EPHRAIM, that brings fruit, *or* that grows. Ge. 41. 52 48. 14, 20 Nu. 1. 10 2. 18 7. 48 10. 22 26. 35 De. 33. 17 Jos. 16. 9 17. 9 Ju. 1. 29 5. 14 8. 2 12. 4 2 Sa. 2. 9 1 Ch. 7. 20, 22 9. 3 2 Ch. 15. 9 17. 2 25. 10 28. 7 30. 18 31. 1 Ps. 78. 9 80. 2 Is. 7. 2, 5, 8, 9, 17 9. 9, 21 11. 13 17. 3 28. 1, 3 Je. 7. 15 31.

EPHRAIMITE, S. Ju. 12. 5, 6.
EPHRATAH, abundance, *or* bearing fruit, *or* increasing. Ru. 4. 11 1 Ch. 2. 50 4. 4 Ps. 132. 6 Mi. 5. 2.
EPHRATH, abundance, *or* bearing fruit, *or* increasing. Ge. 35. 16, 19 48. 7 1 Ch. 2. 19.
EPHRATHITE, S. Ru. 1. 2 1 Sa. 1. 1 17. 12 1 Ki. 11. 26.
EPHRON, dust. Ge. 23. 8, 16 25. 9 49. 30 50. 13.
EPICUREANS, who give assistance. Ac. 17. 18.
EPISTLE. Ac. 15. 30 23. 33 Ro. 16. 22 1 Co. 5. 9 2 Co. 3. 2, 3 7. 8 Col. 4. 16 1 Th. 5. 27 2 Th. 2. 15 3. 14, 17 2 Pe. 3. 1.
EPISTLES. 2 Co. 3. 1 2 Pe. 3. 16.
EQUAL. Es. 3. 8† Ps. 17. 2 55. 13 Pr. 26. 7 Is. 40. 25 46. 5 La. 2. 43 Eze. 18. 25, 29 33. 17, 20 Da. 5. 21† Mat. 20. 12 Lu. 20. 36 Jno. 5. 18 Phi. 2. 6 Col. 4. 1 Re. 21. 16.
EQUAL, *verb.* Job 28. 17, 19.
EQUALITY. 2 Co. 8. 14.
EQUALLETH. 2 Sa. 22. 34†.
EQUALLY. Ex. 36. 22.
EQUALS. Gal. 1. 14.
EQUITY. Ps. 98. 9 99. 4 Pr. 1. 3 2. 9 17. 26 Ec. 2. 21 Is. 11. 4 56. 1† 59. 14 Mi. 3. 9 Mal. 2. 6.
ER, watch, *or* enemy. Ge. 38. 3, 6, 7 1 Ch. 2. 3 4. 21 Lu. 3. 28.
ERASTUS, lovely, *or* amiable. Ac. 19. 22 2 Ti. 4. 20.
ERE. Ex. 1. 19 Nu. 14. 11 Job 18. 2 Je. 47. 6 Ho. 8. 5 Jno. 4. 49.
ERECH, length, *or* which lengthens; *otherwise,* health, physic. Ge. 10. 10.
ERECTED. Ge. 33. 20.
ERRAND. Ge. 24. 33 Ju. 3. 19 2 Ki. 9. 5.
ERR. 2 Ch. 33. 9 Job 5. 24† Ps. 95. 10 119. 21, 118 Pr. 5. 19† 10. 17† 14. 22 19. 27 Is. 3. 12 9. 16 19. 14 28. 7 30. 28 35. 8 63. 17 Je. 23. 13 Ho. 4. 12 Am. 2. 4 Mi. 3. 5 Mat. 22. 29 Mar. 12. 24, 27 He. 3. 10 Ja. 1. 16 5. 19.
ERRED. Le. 5. 18 Nu. 15. 22 1 Sa. 26. 21 Job 6. 24 19. 4 Ps. 119. 110 Is. 28. 7 29. 24 1 Ti. 6. 10, 21 2 Ti. 2. 18.
ERRETH. Pr. 10. 17 Eze. 45. 20.
ERROR. Nu. 35. 11† 2 Sa. 6. 7 Job 19. 4 Ec. 5. 6 10. 5 Is. 32. 6 Da. 3. 29† 4. 27† 6. 4 Mat. 27. 64 Ro. 1. 27 Ja. 5. 20 2 Pe. 2. 18 3. 17 1 Jno. 4. 6 Jude 11.
ERRORS. Ps. 19. 12 Je. 10. 15 51. 18 He. 9. 7.
ESAIAS. See *Isaiah.*
ESAR-HADDON, that binds joy, *or* that closes the point. 2 Ki. 19. 37 Ezr. 4. 2 Is. 37. 38.
ESAU, he that does, *or* acts, *or* finishes. Ge. 25. 25, 27, 29, 34 27. 11, 21, 24, 41, 42 28. 9 32. 3, 11, 18, 33. 4, 9 35. 1 36. 1, 43 De. 2. 5, 12, 22 Jos. 24. 4 1 Ch. 1. 34 Je. 49. 8, 10 Ob. 6, 18, 21 Mar. 1. 2, 3 Ro. 9. 13 He. 11. 20 12. 16.
ESCAPE. Ge. 19. 17, 20, 22 32. 8 Jos. 8. 22 1 Sa. 27. 1 2 Sa. 15. 14 20. 6 1 Ki. 18. 40 2 Ki. 9. 15 10. 24 19. 31 23. 18† Ezr. 9. 8 Es. 4. 13 Job 11. 20 Ps. 56. 7 71. 2 141. 10 Pr. 19. 5 Ec. 7. 26 Is. 20. 6 37. 32 66. 19 Je. 11. 11 25. 35 32. 4 34. 3 38. 18, 23 42. 17 44. 14, 28 46. 6 48. 8 50. 28, 29 Eze. 6. 8, 9 7. 16 17. 15, 18 Da. 11. 41, 42 Joel 2. 3 Ob. 14, 17† Mat. 23. 33 Lu. 21. 36 Ac. 27. 42 Ro. 2. 3 1 Co. 10. 13† 1 Th. 5. 3 He. 2. 3 12. 25.
ESCAPE. Ps. 55. 8.
ESCAPED. Ge. 14. 13 Ex. 10. 5 Nu. 21. 29 De. 23. 15 Ju. 3. 26, 29 21. 17 1 Sa. 14. 41 19. 10, 12, 18 30. 17 2 Sa. 1. 3 4. 6 1 Ki. 20. 20 2 Ki. 19. 30 1 Ch. 4. 43 2 Ch. 16. 7 30. 6 Ezr. 9. 15 Ne. 1. 2 Job 1. 15, 16, 17, 19 19. 20 Ps. 124. 7 Is. 4. 2 10. 20 37. 31 45. 20 Je. 41. 15 51. 50 La. 2. 22 Eze. 24. 27 33. 21, 22 Jno. 10. 39 Ac. 27. 44 28. 4 2 Co. 11. 33 He. 11. 34 12. 25 2 Pe. 1. 4 2. 18, 20.
ESCAPER. 2 Ki. 9. 15†.
ESCAPETH. 1 Ki. 19. 17 Is. 15. 9 Je. 46. 19 Eze. 24. 26 Am. 9. 1.
ESCAPING. 2 Ki. 19. 30† 2 Ch. 20. 24† Ezr. 9. 14 Is. 4. 2† 37. 31†, 32† Je. 25. 35†.
ESCHEW. 1 Pe. 3. 11.
ESCHEWED, ETH. Job 1. 1, 8 2. 3.
ESEK, contention. Ge. 26. 20.
ESHBAAL, the fire of the idol. 1 Ch. 8. 33.
ESHCOL, a bunch of grapes. Ge. 14. 13, 24 Nu. 13. 24† 32. 9.
ESHTAOL, stout, strong woman. Jos. 15. 33.
ESTEMOA, which is heard, *or* the bosom of a woman. 1 Sa. 30. 28.
ESLI, near me; *otherwise,* he that separates. Lu. 3. 25.
ESPECIALLY, *and* **SPECIALLY.** De. 4. 10 Ps. 31. 11 Ac. 25. 26 26. 3 Ga. 6. 10 1 Ti. 4. 10 5. 8, 17 2 Ti. 4. 13 Tit. 1. 10 Phile. 16.
ESPY. Jos. 14. 7 Je. 48. 19.
ESPIED. Ge. 42. 27 Eze. 20. 6. See *Spy, Spied.*

ESPOUSALS. Ca. 3. 11 Je. 2. 2.
ESPOUSED. 2 Sa. 3. 14 Mat. 1. 18 Lu. 1. 27 2. 5 2 Co. 11. 2.
ESROM, the dart of joy; *or* division of the song. Mat. 1. 3 Lu. 3. 33.
ESTABLISH *and* **STABLISH.** Ge. 6. 18 9. 9 17. 7, 19, 21 Le. 26. 9 Nu. 30. 13 De. 8. 18 28. 9 29. 13 1 Sa. 1. 23 2 Sa. 7. 12, 13, 25 1 Ki. 7. 21† 9. 5 15. 4 1 Ch. 17. 11, 12 18. 3 22. 10 28. 7 29. 18† 2 Ch. 3. 17† 7. 18 9. 8 Es. 9. 21 Job 36. 7 Ps. 7. 9 10. 17† 48. 8 87. 5 89. 2, 4 90. 17 99. 4 119. 38 Pr. 15. 25 Is. 9. 7 49. 8 62. 7 Je. 33. 2 Eze. 16. 60, 62 Da. 6. 7, 8 11. 14 Am. 5. 15 Ro. 3. 31 10. 3 16. 25 1 Th. 3. 2, 13 2 Th. 2. 17 3. 3 He. 10. 9 Ja. 5. 8 1 Pe. 5. 10.
ESTABLISHED, STABLISHED. Ge. 9. 17 41. 32 Ex. 6. 4 15. 17 De. 32. 6 1 Sa. 3. 20 13. 13 20. 31 2 Sa. 5. 12 7. 26 1 Ki. 2. 12, 24, 46 1 Ch. 17. 23, 24 2 Ch. 1. 9 12. 1 17. 5 25. 3 27. 6† 30. 5 Job 21. 8 38. 10† Ps. 24. 2 37. 23† 40. 2 78. 5, 69 93. 1, 2 101. 7† 111. 8† 112. 8 119. 90 140. 11 148. 6 Pr. 3. 19 4. 26 8. 28 12. 3 15. 22 16. 12 20. 18 24. 3 30. 4 Is. 7. 9 16. 5 45. 18 Je. 10. 12 51. 15 Da. 4. 36 Hab. 1. 12 Mat. 18. 16 Ac. 10. 5 Ro. 1. 11 Col. 2. 7 He. 8. 6 13. 9 2 Pe. 1. 12.
Shall be **ESTABLISHED.** Le. 25. 30 De. 19. 15 1 Sa. 24. 20 2 Sa. 7. 16 1 Ki. 2. 45 1 Ch. 17. 14 2 Ch. 20. 20 Job 22. 28 Ps. 89. 21, 37 96. 10 102. 28 Pr. 12. 19 16. 3 25. 5 29. 14 Is. 2. 2 16. 5 32. 8† 54. 14 Je. 30. 20 Mi. 4. 1 Zec. 5. 11 2 Co. 13. 1.
ESTABLISHETH. Nu. 30. 14 Pr. 29. 4 Da. 6. 15 Hab. 2. 12 2 Co. 1. 21.
ESTABLISHMENT. 2 Ch. 32. 1 Ps. 89. 14† 97. 2†.
ESTATE, STATE. Ge. 43. 7 1 Ch. 17. 17 2 Ch. 24. 13 Es. 1. 7, 19 2. 18 Job 22. 29† Ps. 39. 5 136. 23 Pr. 27. 23 28. 2 Ec. 1. 16 3. 18 Is. 22. 19 Eze. 16. 55 Da. 11. 7, 20, 21, 38 Mat. 12. 45 Lu. 1. 48 11. 26 Ac. 22. 5 Ro. 12. 16 Phi. 2. 19, 20 4. 11 Col. 4. 7, 8 Jude 6.
ESTATES. Eze. 36. 11 Mar. 6. 21.
ESTEEM. Job 36. 19 Ps. 119. 128 Is. 53. 4 Phi. 2. 3 1 Th. 5. 13 1 Pe. 2. 17†.
ESTEEMED. De. 32. 15 1 Sa. 2. 30 18. 23 Job 23. 12 Pr. 17. 28 Is. 29. 16, 17 53. 3 La. 4. 2 Lu. 16. 15 1 Co. 6. 4.
ESTEEMETH. Job 41. 27 Ro. 14. 5, 14.
ESTEEMING. He. 11. 26.
ESTHER, secret, *or* hidden. Es. 2. 7, 17, 18, 22 4. 4, 12, 17 5. 2, 3, 12 7. 2, 7 8. 3, 4, 7 9. 29, 32.
ESTIMATE. Le. 27. 14.
ESTIMATION. Le. 5. 15 27. 2, 3, 5, etc. Nu. 18. 16 2 Ki. 12. 4†.
ESTIMATIONS. Le. 27. 25.
ESTRANGED. Job 19. 13 Ps. 58. 3 78. 30 Je. 19. 4 Eze. 14. 5.
ETAM, their bird, *or* their covering. Ju. 15. 8, 11 1 Ch. 4. 3.
ETERNAL. De. 33. 27 Is. 60. 15 Mar. 3. 29 Ro. 1. 20 2 Co. 4. 17, 18 5. 1 Ep. 3. 11 1 Ti. 1. 17 2 Ti. 2. 10 He. 5. 9 6. 2 9. 12, 14, 15 1 Pe. 5. 10 Jude 7.
ETERNAL *life.* Mat. 19. 16 25. 46 Mar. 10. 17, 30 Lu. 10. 25 18. 18 Jno. 3. 15 4. 36 5. 39 6. 54, 68 10. 28 12. 25 17. 2, 3 Ac. 13. 48 Ro. 2. 7 5. 21 6. 23 1 Ti. 6. 12, 19 Tit. 1. 2 3. 7 1 Jno. 1. 2 2. 25 3. 15 5. 11, 13, 20 Jude 21.
ETERNITY. 1 Sa. 15. 29† Is. 57. 15 Je. 10. 10† Mi. 5. 2†.
ETHAM, their strength, their sign. Ex. 13. 20 Nu. 33. 6, 8.
ETHAN, strong; *or* the gift of the island. 1 Ki. 4. 31 1 Ch. 2. 6.
ETHANIM, strong, *or* valiant. 1 Ki. 8. 2.
ETHBAAL, towards the idol, *or* with Baal; *or* he that rules and possesses. 1 Ki. 16. 31.
ETHIOPIA, *in Hebrew,* Cush, blackness; *in Greek it signifies* heat, burning. 2 Ki. 19. 9 Es. 1. 1 Jo[illegible]28. 19 Ps. 68. 31 87. 4 Is. 18. 1 20. 3, 5 37. 9 43. 3 45. 14 Eze. 30. 4, 5 38. 5 Na. 3. 9 Zec. 3. 10 Ac. 8. 27.
ETHIOPIAN. Nu. 12. 1 2 Ch. 14. 9 Je. 13. 23 38. 7, 10, 12 39. 16.
ETHIOPIANS. 2 Ch. 14. 12 16. 8 21. 16 Is. 20. 4 Je. 46. 9 Eze. 30. 9 Da. 11. 43 Am. 9. 7 Zep. 2. 12 Ac. 8. 27.
EUBULUS, a prudent, a good counsellor. 2 Ti. 4. 21.
EUNICE, good victory. 2 Ti. 1. 5.
EUNUCH. Ge. 37. 36† 2 Ki. 8. 6† 23. 11† 25. 19† Is. 56. 3 Je. 52. 25 Ac. 8. 27, 34, 36, 39.
EUNUCHS. 1 Sa. 8. 15† 2 Ki. 9. 32 20. 18 24. 12† 1 Ch. 28. 1† 2 Ch. 18. 8 Es. 1. 12† 4. 4† Is. 39. 7 56. 4 Je. 29. 2 34. 19 38. 7 41. 16 Da. 1. 3, 7, 8, 9, 18 Mat. 19. 12.
EUODIAS, sweet scent, *or* that smells well. Phi. 4. 2.
EUPHRATES, that makes fruitful, *or* grows. Ge. 2. 14 15. 18 De. 1. 7 11. 24 Jos. 1. 4 2 Sa. 8. 3 2 Ki. 23. 29 24. 7 1 Ch. 5. 9 18. 3 2 Ch. 35. 20 Je. 13. 4, 5, 7 46. 2, 6 51. 63 Re. 9. 14 16. 12.
EUROCLYDON. Ac. 27. 14.
EUTYCHUS, happy, fortunate. Ac. 20. 9.
EVANGELIST. Ac. 21. 8 2 Ti. 4. 5.
EVANGELISTS. Ep. 4. 11.
EVE, living, *or* enlivening. Ge. 3. 20 4. 1 2 Co. 11. 3 1 Ti. 2. 13.
EVEN. Ge. 19. 1 Ex. 12. 18 16. 6, 12, 13 18. 14 30. 8 Le. 11. 24, 25, 27, 28, 31, 39, 40 14. 46 15. 5, 6, 7, etc. 17. 15 22. 6 23. 5 Nu. 9. 3, 11, 21 19. 7, 8, 10, 19, 21, 22 De. 16. 6 28. 67 Jos. 20. 23, 26 21. 2 Ru. 2. 17 1 Sa. 20. 5 2 Sa. 1. 12 1 Ki. 22. 35 1 Ch. 23. 30 2 Ch. 18. 34 Eze. 12. 4, 7 24. 18 Mat. 8. 16 20. 8 26. 20 27. 57 Mar. 1. 32 4. 35 6. 47 11. 19 13. 35 15. 42 Jno. 6. 16.
EVE *adverb.* 1 Ki. 1. 48 Pr. 22. 19 Is. 44. 28 56. 5 Eze. 20. 11 21. 13 Ro. 8. 23 1 Co. 11. 14 15. 24 2 Co. 1. 3 10. 13 Phi. 2. 8.
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Evil **EYE.** Pr.23.6 28.22 Mat.6.23 20.15 Mar.7.22 Lu.11.34.

Mine **EYE.** 1 Sa.24.10 Job 7.7 13.1 16.20 17.2, 7 42.5 Ps.6.7 31.9 32.8 54.7 88.9 92.11 Je.40.4† La.1.16 3.48, 49, 51 Eze.5.11 7.4, 9 8.18 9.10 20.17.

Thine **EYE.** De.7.16 13.8 15.9 19.13, 21 25.12 Mat.6.22 7.3 18.9 Mar.9.47 Lu.6.41 11.34. See *Apple.*

Right **EYE.** Zec.11.17 Mat.5.29.

EYE-BROWS. Le.14.9.

EYE-LIDS. Job 3.9† 16.16 41.18 Ps.11.4 132.4 Pr.4.25 6.4, 25 30.13 Je.9.18.

EYE-SALVE. Re.3.18.

EYE-SERVICE. Ep.6.6 Col.3.22.

EYE-SIGHT. 2 Sa.22.25 Ps.18.24.

EYE-WITNESSES. Lu.1.2 2 Pe.1.16.

EYED. 1 Sa.18.9.

Tender-**EYED.** Ge.29.17.

EYES. Ge.3.6, 7 16.4, 5 20.16 21.19 28.8† 30.41 39.7 41.37 45.16† 48.10 Ex.5.21 21.8† 24.17 Le.4.13 26.16 Nu.5.13 10.31 15.24† 16.14 20.12 22.31 24.3, 15 De.16.19 28.65 29.4 Ju.16.28 1 Sa.8.6† 16.7†, 12† 18.8† 29.6†, 7† 2 Sa.6.20 17.4† 24.3 1 Ki.1.20 2 Ki.6.17, 20 9.30† 25.7 1 Ch.13.4 2 Ch.30.4† Ne.8.5† Es.1.21† Job 10.4 11.20 17.5 22.29† 28.21 29.15 31.16 39.29 Ps.15.4 19.8 115.5 123.2 135.16 145.15 146.8 Pr.1.17† 6.17† 10.26 15.30 17.8, 24 23.29 27.20 Ec.2.14 6.9 11.7 Ca.1.15 4.1 Is.3.8, 16 5.15 29.18 32.3 35.5 42.7 43.8 52.10 59.10 Je.4.30† 5.21 39.7 52.11 Eze.1.18 10.12 12.2 23.16 38.23 Da.7.8, 20 Hab.1.13 Zec.3.9 5.6 9.1 Mat.18.9 Mar.8.18 9.47 Lu.4.20 10.23 Jno.9.6, 32 10.21 11.37 Ac.9.40 Ro.11.8 Ga.3.1 Ep.1.18 Ho.4.12 2 Pe.2.14 1 Jno.2.16 Re.4.6, 8 5.6.

His **EYES.** Ge.27.1 49.12 Nu.24.4, 16 De.24.1 Ju.16.21 1 Sa.3.2 4.15 14.27 18.20† 2 Sa.19.18† 22.25† 1 Ki.9.12† 14.4 2 Ki.4.34, 35 6.17 25.7 1 Ch.21.23 Es.8.5 Job 16.9 21.20 24.23 27.19 34.21 36.7 40.24 41.18 Ps.10.8 11.4 36.1 66.7 Pr.6.13 16.30 20.8 21.10 24.18† 28.11†, 27 Ec.8.16 Ca.5.12 8.10 Is.11.3 17.7 33.15 59.15† Je.32.4 39.6 52.10 Eze.12.12 20.7 Da.8.5, 21 10.6 Mar.8.23, 25 Jno.9.14, 21 Ac.3.4 9.8, 18 13.9 1 Jno.2.11 Re.1.14 2.18 19.12.

Lift or *lifted up* **EYES.** Ge.13.10, 14 18.2 22.4, 13 24.63, 64 31.10, 12 33.1 43.29 Ex.14.10 Nu.24.2 De.3.27 4.19 Jos.5.13 Ju.19.17 1 Sa.6.13 2 Sa.13.34 18.24 2 Ki.19.22 1 Ch.21.16 Job 2.12 Ps.121.1 123.1 Is.37.23 49.18 51.6 60.4 Je.3.2 Eze.8.5 18.6, 12, 15 23.27 33.25 Da.4.34 8.3 10.5 Zec.1.18 2.1 5.1, 5, 9 6.1 Mat.17.8 Lu.6.20 16.23 18.13 Jno.4.35 6.5 11.41 17.1.

EYES *of the Lord.* Ge.6.8 38.10† De.11.12 13.18 1 Sa.26.24 2 Sa.11.27† 15.25 1 Ki.15.5, 11 22.43 1 Ch.21.7† 2 Ch.14.2 16.9 Ps.34.15 Pr.5.21 15.3 22.12 Is.49.5 Am.9.8 Zec.4.10 1 Pe.3.12.

Mine **EYES.** Ge.31.40 44.21 Ju.14.3† 1 Sa.12.3 14.29 26.24 1 Ki.1.48 9.3 10.7 11.33 14.8 2 Ki.10.30 2 Ch.7.15, 16 9.6 Job 3.10 4.16 19.27 31.1, 7 Ps.13.3, 25.15 26.3 38.10 69.3 73.16† 77.4 101.3, 6 116.8 119.18, 37, 82, 123, 136, 148 131.1 132.4 141.8 Ec.2.10 Is.1.15, 16 6.5 38.14 65.12, 16 66.4 Je.9.1 13.17 14.17 16.17 24.6 La.2.11 Ho.13.14 Am.9.4 Mi.7.10 Zec.8.6 9.8 12.4 Lu.2.30 Jno.9.11, 15, 30 Ac.11.6.

Our **EYES.** Nu.11.6 De.6.22 21.7 2 Sa.20.6† 2 Ch.20.12 Ezr.9.8 Ps.118.23 123.2 Je.9.18 La.4.17 5.17 Joel 1.16 Mat.20.33 21.42 Mar.12.11 1 Jno.1.1.

Own **EYES.** Nu.15.39 De.12.8 Ju.17.6 21.25 2 Sa.4.10† Ne.6.16 Job 32.1 Ps.36.2 Pr.3.7 12.15 16.2 21.2 26.5† 30.12 Is.5.21 Ga.4.15.

Their **EYES.** Ge.42.24 Ex.8.26 Le.20.4 Nu.20.8 27.14 Jos.22.30† 2 Sa.3.36† 2 Ki.6.20 Ezr.3.12 Es.1.17 Job 21.8 Ps.17.11 69.23 73.7 Pr.29.13 30.13 Ec.5.11 Is.6.10 13.16 44.18 Je.14.6 Eze.6.9 20.8, 24 21.6 22.26 24.25 36.23 37.20 38.16 Zec.14.12 Mat.9.29, 30 13.15 20.34 26.43 Mar.14.40 Lu.24.16, 31 Jno.12.40 Ac.26.18 28.27 Ro.3.18 11.10 Re.7.17 21.4.

Thine **EYES.** Ge.16.6† 20.15† 30.27 46.4 47.19 Ex.13.9, 16 Nu.22.34† De.3.21, 27 4.9 6.8 7.19 10.21 28.31, 32, 34, 67 29.3 34.4 Ju.10.15† Ru.2.9, 10 1 Sa.2.33 20.3, 29 24.10 25.8 26.21 27.5 2 Sa.10.3† 11.25† 12.11 19.27 22.28 1 Ki.8.29, 52 20.6 21.2† 2 Ki.7.2 10.5 19.16 22.20 1 Ch.17.17 19.3† 2 Ch.6.20, 40 34.28 Ne.1.6 Job 7.8 11.4 14.3 15.12 Ps.5.5† 31.22 50.21 91.8 139.16 Pr.3.21 4.21, 25 6.4 20.13 23.5, 26, 33 25.7 Ec.11.9 Ca.4.9 6.5 7.4 Is.30.20 33.17, 20 37.17 Je.5.3 20.4 22.17 31.16 32.19 34.3 39.12† 42.2 La.2.18 Eze.23.40 24.16 40.4 44.5 Da.9.18 Lu.19.42 Jno.9.10, 17, 26 Re.3.18.

Your **EYES.** Ge.3.5 19.8 34.11 45.5†, 12 50.4 Nu.33.55 De.1.30 4.3, 34 9.17 11.7, 18 14.1 29.2 Jos.23.13 24.7 1 Sa.12.16 2 Ch.29.8 Is.29.10 40.26 Je.7.11 13.20 16.9 29.21 Eze.24.21 Zep.3.20 Hag.2.3 Zec.11.12† Mal.1.5 Mat.13.16.

Right **EYES.** 1 Sa.11.2.

EZEKIEL, the strength of God, *or* supported of God, *or* God is my strength. Eze.24.24.

EZEL, going abroad, walk; *or* distillation. 1 Sa.20.19.

EZION-GEBER, the wood of the man, *or* of the strong; *or* counsel of the man. 1 Ki.9.26.

EZRA, a helper. 1 Ch.4.17 Ezr.7.12, 25 10.1 Ne.8.2, 6 12.1, 13, 26, 36.

F.

FABLES. 1 Ti.1.4 4.7 2 Ti.4.4 Tit.1.14 2 Pe.1.16.

FACE. Ge.1.20† 3.19 16.8 19.21† 24.47 32.20†, 30† 35.1, 7 36.6 46.28 48.12 Ex.2.15 14.25 25.37† 34.29, 30, 33, 35 Le.13.41 19.32 Nu.12.14 19.3 De.1.17 7.10, 23† 8.20 9.3 25.2, 9 28.7, 31, 50† 31.5 Jos.7.10 Ju.11.3† 1 Sa.5.3, 4 17.24† 19.8† 24.8 25.41 28.14 2 Sa.2.22 7.9† 14.33 17.11† 24.20 1 Ki.1.22, 31 2.16† 8.14 10.24† 18.42 19.13 20.38 21.4 2 Ki.4.29, 31 8.15 9.30, 32 13.14, 23† 18.24 20.2 21.13† 25.19† 1 Ch.21.21 2 Ch.6.3, 42 30.9 32.2†, 21 34.4† 35.22 Ezr.9.6, 7 Job 1.11 2.5 4.15 6.28† 11.15, 19† 16.8, 16 21.31 22.26 24.15 26.9 30.10 41.13, 14 42.8†, 9† Ps.5.8 17.13†, 15 21.12 41.12 45.12† 68.1† 84.9 89.14, 23 119.58† 132.10 Pr.6.35† 7.13 21.29 Ec.8.1 Is.5.21† 16.4 21.15† 24.1† 25.7 28.25 29.22 36.9 38.2 49.23 65.3 Je.1.13† 2.27 4.30 13.26 18.17 22.25 32.31, 33 52.25† La.3.35 Eze.1.10 2.4† 3.8 7.22 10.14 14.3 38.18 41.19 Da.8.18 9.8 10.6, 9 11.18 Ho.5.5 7.2, 10 Joel 2.6, 20 Na.2.1 3.5 Zep.1.2† Mal.1.9† Mat.6.17 11.10 18.10 26.67 Mar.1.2 Lu.2.31 7.27 9.52, 53 10.1 22.64 Jno.11.44 Ac.2.25 7.45 1 Co.14.25 2 Co.3.7, 13, 18 4.6 5.12† 11.20 Ga.1.22 2.11 Ja.1.23 Re.4.7 10.1 12.14 20.11. See *Seek, Set, Shine, Sly, Waters, Wilderness, World.*

FACE, with *cover* or *covered.* Ge.38.15 Ex.10.5, 15 Nu.22.5 2 Sa.19.4 Es.7.8 Job 15.27 23.17 Ps.44.15 69.7 Pr.24.31 Is.6.2 Eze.12.6, 12 Mar.14.65.

FACE, with *look, looked, see, saw, seen.* Ge.32.20 33.10 45.3, 5 44.23, 26 46.30 48.11 Ex.10.28, 29 33.20, 23 34.35 2 Sa.3.13 14.24, 28, 32 2 Ki.14.8, 11 2 Ch.25.17 Es.1.14 Job 33.26 Ac.6.15 20.25, 38 Col.2.1 1 Th.2.17 3.10 Re.22.4.

FACE *of the country.* 2 Sa.18.8.

FACE *of the deep.* Ge.1.2 Job 38.30 Pr.8.27.

FACE *of the earth.* Ge.1.29 4.14 6.1 7.3, 4 8.9 11.4 41.56 Ex.32.12 33.16 Nu.12.3 De.6.15 7.6 1 Sa.20.15 2 Sa.14.7† 1 Ki.13.34 Ps.104.30 Is.23.17 Je.8.2 16.4 28.16 Eze.38.20 Da.8.5 Am.5.8 9.6, 8 Zec.5.3 Lu.12.56 21.35 Ac.17.26.

FACE *of the field.* Le.14.7† 2 Ki.9.37 Eze.29.5† 39.5†.

FACE *of the gate.* Eze.40.15.

FACE *of the ground.* Ge.2.6 7.23 8.8, 13.

FACE *of the house.* Eze.41.14.

FACE *of the Lord.* Ge.19.13 Ex.32.11† 1 Sa.26.20 1 Ki.13.6 Ps.34.16 Je.26.19† La.2.19 4.16† Lu.1.76 1 Pe.3.12.

FACE *of the porch.* Eze.40.15 41.25.

FACE *of the sky.* Mat.16.3 Lu.12.56.

FACE *of the waters.* Ge.1.2 7.18 Ec.11.1† Ho.10.7†.

FACE *of the wilderness.* Ex.16.14.

FACE *of the world.* Job 37.12 Is.14.21 27.6.

FACE *shine.* Nu.6.25 Ps.31.16 67.1 80.3, 7, 19 104.15 119.135 Ec.8.1 Da.9.17 Mat.17.2.

FACE *to* **FACE.** Ge.32.30 Ex.33.11 Nu.14.14 De.5.4 34.10 Ju.6.22 Pr.27.19 Eze.20.35 Ac.25.16 1 Co.13.12 2 Jno.12 3 Jno.14.

Fell on **FACE** or **FACES.** Ge.17.3†, 17 50.1, 18 Le.9.24 Nu.14.5 16.4, 22, 45 22.31 Jos.5.14 7.6 Ju.13.20 Ru.2.10 1 Sa.17.49 20.41 25.23 2 Sa.9.6 14.4, 22 18.28 1 Ki.18.7, 39 1 Ch.21.16 Eze.1.28 3.23 9.8 11.13 43.3 44.4 Da.2.46 8.17 Mat.17.6 26.39 Lu.5.12 17.16 Re.11.16.

Hide, hideth, or *hid* **FACE.** Ge.4.14 Ex.3.6 De.31.17, 18 32.20 Job 13.24 34.29 Ps.10.11 13.1 22.24 27.9 30.7 44.24 51.9 69.17 88.14 102.2 104.29 143.7 Is.8.17 50.6 54.8 59.2 64.7 Je.16.17 33.5 Eze.39.23, 24, 29 Mi.3.4 Re.6.16.

Seek **FACE.** 1 Ch.16.11 2 Ch.7.14 Ps.24.6 27.8 105.4 Pr.7.15 29.26† Ho.5.15.

Set **FACE.** Ge.31.21 Le.17.10 20.3, 5, 6 26.17 Nu.24.1 2 Ki.12.17 1 Ch.19.10† 2 Ch.20.3† Is.50.7 Je.21.10 44.11 Eze.4.3, 7 6.2 13.17 14.8 15.7 20.46 21.2, 16 25.2 28.21 29.2 35.2 38.2 Da.9.3 10.15 11.17 Lu.9.51.

FACES. Ge.9.23 30.40 40.7† 42.6 Ex.19.7 20.20 25.20 37.9 De.1.17† Ju.18.23 2 Sa.19.5 1 Ki.2.15 1 Ch.12.8 2 Ch.3.13 29.6 Ne.8.6 Job 9.24 40.13 Ps.34.5 83.16 Is.3.15 13.8 25.8 53.3 Je.1.8, 17 5.3 7.19 30.6 42.15, 17 44.12 50.5 51.51 La.5.12 Eze.1.6, 10, 11, 15 3.8 7.18 8.16 14.6 20.47 41.18 Da.1.10 9.7 Joel 2.6 Na.2.10 Hab.1.9 Mal.2.3, 9† Mat.6.16 Lu.24.5 Re.7.11 9.7. See *Fell on Face* or *Faces.*

FACTIONS. 1 Co.3.3†.

FADE. Ex.18.18† 2 Sa.22.46 Ps.1.3† 18.45 Is.64.6 Je.8.13 Eze.47.12 Ja.1.11.

FADETH. Job 14.18† Is.1.30 24.4 40.7, 8 1 Pe.1.4 5.4.

FADING. Is.28.1, 4.

FAIL. Ge.47.16 De.28.32 31.6, 8 Jos.1.5 1 Sa.2.16 17.32 20.5 2 Sa.3.29 1 Ki.2.4 8.25 9.5 17.14, 16 1 Ch.28.20 2 Ch.6.16 Ezr.4.22 Es.6.10 9.27, 28 Job 11.20 14.11 17.5 31.16 Ps.12.1 69.3 77.8 89.33 119.82, 123 Pr.22.8 Ec.12.3†, 5 Is.19.3, 5 21.16 31.3 32.6, 10 34.16 38.14 42.4 51.14 57.16 58.11 Je.14.6 15.18 48.33 La.2.11 3.22 Ho.9.2 Am.8.4 Hab.3.17 Lu.16.9, 17 22.32 1 Co.13.8 He.1.12 11.32 12.15.

Without **FAIL.** Jos.3.10 Ju.11.30 1 Sa.30.8 Ezr.6.9.

FAILED. Ge.42.28 47.15 Jos.3.16 21.45 23.14 1 Ki.8.56 Job 19.14 Ps.142.4 Ca.5.6 Je.51.30 La.4.17.

FAILETH. Ge.47.15 Le.25.35† Job 21.10 Ps.31.10 38.10 40.12 71.9 73.26 109.24 143.7 Ec.10.3 Is.15.6 40.26 41.17 44.12 59.15 Eze.12.22 Zep.3.5 Lu.12.33 1 Co.13.8.

FAILING. De.28.65 Lu.21.26.

FAIN. Job 27.22 Lu.15.16.

FAINT, *adjective.* Ge.25.29, 30 De.25.18 Ju.8.4, 5 1 Sa.14.28, 31 30.10, 21 2 Sa.16.2 21.15 Is.1.5 13.7 29.8 40.29 44.12 Je.8.18 La.1.22 5.17 Zep.3.16†.

FAINT, *verb.* De.20.3, 8 Jos.2.9, 24 Pr.21.10 Is.40.30, 31 Je.51.46 La.1.13 2.11†, 19 Eze.21.7, 15 Am.8.13 Mat.15.32 Mar.8.3 Lu.18.1 2 Co.4.1, 16 Ga.6.9 Ep.3.13 2 Th.3.13† He.12.3, 5.

FAINTED. Ge.45.26 47.13 Ps.27.13 107.5 Is.51.20 Je.45.3 Eze.31.15 Da.8.27 Jon.2.7 4.8 Mat.9.36 Re.2.3.

FAINTEST. Job 4.5.

FAINTETH. Ps.84.2 119.81 Is.10.18 40.28.

FAINT-HEARTED. De.20.8 Is.7.4 Je.49.23.

FAINTNESS. Le.26.36.

FAIR. Ge.6.2 12.11, 14 24.16 26.7 1 Sa.16.12† 17.42 2 Sa.13.1 14.27 1 Ki.1.4 Es.1.11 2.2, 3, 7 Job 37.22 42.15 Pr.7.21 11.22 26.25 Ca.1.15, 16 2.10, 13 4.1, 7, 10 6.10 7.6 Is.5.9 54.11 Je.4.30 11.16 12.6 46.20 Eze.16.17, 39 23.26 31.3, 7, 9 Da.4.12, 21 Ho.10.11 Am.8.13 Zec.3.5 Mat.16.2 Ac.7.20 Ro.16.18 Ga.6.12.

FAIR *havens.* Ac.27.8.

FAIRLY. Mi.1.11†.

FAIRER. Ju.15.2 Ps.45.2 Da.1.15.

FAIREST. Ca.1.8 5.9 6.1.

FAIRS. Eze.27.12, 14, 16, 19, 22, 27.

FAITH. De.32.20 Mat.6.30 8.10, 26 14.31 16.8 17.20, 21.21 23.23 Mar.4.40 11.22 Lu.7.9 12.28 17.5, 6 18.8 Ac.3.16 6.5, 7, 8 11.24 13.8 14.9, 22, 27 16.5 17.31† 20.21 24.24 Ro.1.5, 17 3.3, 27 4.5 9.11, 12, 13, 14, 16 9.30 10.6, 8, 17 12.3, 6 14.22, 23 16.26 1 Co.12.9 13.2, 13 2 Co.4.13 Ga.1.23 3.2, 5, 7, 9, 12, 23, 25 5.6, 22 6.10 Ep.4.5 13 6.16, 23 Phi.1.25, 27 1 Th.1.3 5.8 2 Th.1.4, 11 3.2 1 Ti.1.5, 14, 19 3.6†, 9 4.1, 6 5.8, 12 6.10, 11, 12, 21 2 Ti.1.5 2.18, 22 3.8, 10 4.7 Tit.1.1, 4 Phile.5 He.4.2 6.1 10.22, 23 11.1, 6 12.2 13.7 Ja.2.1, 14, 17, 18, 20, 22, 26 5.15 2 Pe.1.1 1 Jno.5.4 Jude 3, 20 Re.2.13, 19 13.10 14.12.

By **FAITH.** Hab.2.4 Ac.15.9 26.18 Ro.1.12, 17 3.22, 28, 30 5.1, 2 9.32 11.20 2 Co.1.24 5.7 Ga.2.16, 20 3.11, 22, 24, 26 5.5 Ep.3.12, 17 Phi.3.9 He.4.2† 10.38 11.4, 5, 7, 8, 9, 17, 20, 21, 22, 23, 24, 27, 29, 30, 31 Ja.2.24.

In **FAITH.** Ro.4.19, 20 14.1 1 Co.16.13 2 Co.8.7 13.5 Col.1.23 2.7 1 Ti.1.2, 4 2.7, 15 3.13 4.12 2 Ti.1.13 Tit.1.13 2.2 3.15 He.11.13 Ja.1.6 2.5 1 Pe.5.9.

Their **FAITH.** Mat.9.2 Mar.2.5 Lu.5.20.

Through **FAITH.** Ac.3.16 Ro.3.25, 30, 31 Ga.3.8, 14 Ep.2.8 Phi.3.9 Col.2.12 1 Ti.3.15 He.6.12 11.3, 11, 28, 33, 39 1 Pe.1.5.

Thy **FAITH.** Mat.9.22 15.28 Mar.5.34 10.52 Lu.7.50 8.48 17.19 18.42 22.32 Phile.6 Ja.2.18.

Your **FAITH.** Mat.9.29 Lu.8.25 Ro.1.8 1 Co.2.5 15.14, 17 2 Co.1.24 10.15 Ep.1.15 Phi.2.17 Col.1.4 2.5 1 Th.1.8 3.2, 5, 6, 7, 10 2 Th.1.3 Ja.1.3 1 Pe.1.7, 9, 21 2 Pe.1.5.

FAITHFUL. Nu.12.7 De.7.9 1 Sa.2.35 3.20† 22.14 2 Sa.20.19 Ne.7.2 9.8 13.13 Job 12.20† Ps.12.1 31.23 89.37 101.6 119.86, 138 Pr.11.13 13.17 14.5 20.6 25.13 27.6 28.20 Is.1.21, 26 8.2 49.7 Je.42.5 Da.6.4 Ho.11.12. Mat.24.45 25.21, 23 Lu.12.42 16.10, 11, 12 19.17 Ac.16.15 1 Co.1.9 4.2, 17 7.25 10.13 Ga.3.9 Ep.1.1 6.21 Col.1.2, 7 4.7, 9 1 Th.5.24 2 Th.3.3 1 Ti.1.12, 15 3.11 4.9 6.2 2 Ti.2.2, 11, 13 Tit.1.6, 9 3.8 He.2.17 3.2, 5 10.23 11.11 1 Pe.4.19 5.12 1 Jno.1.9 Re.1.5 2.10, 13 3.14 17.14 19.11 21.5 22.6.

FAITHFULLY. 2 Ki.12.15 22.7 2 Ch.19.9 31.12 34.12 Pr.29.14 Je.23.28 3 Jno.5.

FAITHFULNESS. 1 Sa.26.23 Ps.5.9 36.5 40.10 88.11 89.1, 2, 5, 8, 24, 33 92.2 119.75, 86†, 90, 138† 143.1 Is.11.5 25.1 La.3.23 Ho.2.20.

FAITHLESS. Mat.17.17 Mar.9.19 Lu.9.41 Jno.20.27.

FALL, *substantive.* Pr.16.18 29.16 Je.49.21 Eze.26.15, 18 31.16 32.10 Mat.7.27 Lu.2.34 Ro.11.11, 12.

FALL, *verb.* Ge.2.21 43.18 45.24 49.17 Ex.15.16 21.33 Le.11.32, 37, 38 19.29 26.7, 8, 36, 37 Nu.5.21† 6.12† 11.31 14.29, 32 34.2 De.22.8

Ju. 8. 21 15. 12, 18 Ru. 2. 16, 22† 3. 18 1 Sa. 3. 19† 14. 45 18. 25 22. 17, 18 26. 20 2 Sa. 1. 15 14. 11 24. 14 1 Ki. 1. 52 2. 29, 31 22. 20 2 Ki. 7. 4 10. 10 14. 10 1 Ch. 12. 19 21. 13 2 Ch. 18. 19 21. 15 25. 8, 19 Es. 6. 10†, 13 Job 6. 27† 12. 3† 13. 11 31. 22 Ps. 5. 10 9. 3 10. 10 35. 8 37. 24 45. 5 64. 8 78. 28 82. 7 91. 7 106. 27† 118. 13 140. 10 141. 10 145. 14 Pr. 4. 16 10. 8, 10 11. 5, 14, 28† 22. 14 24. 16 26. 27 28, 10, 14, 18 Ec. 4. 10 10. 8 11. 3 Is. 8. 15 19. 4, 34 22. 25 24. 18, 20 28. 13 30. 13, 25 40. 30 47. 11 54. 15 Je. 3. 12 6. 15, 21 8. 4, 12 9. 22 15. 8 23. 12, 19 25. 27, 34 30. 23 37. 14, 20† 42. 2† 44. 12 46. 6, 16 48. 44 49. 26 50, 30. 32 51. 4, 44, 47, 49 La. 1. 14 Eze. 6. 7 13. 11, 14 24. 6 27. 27, 34 29. 5 30. 4, 6, 22 32. 12 33. 12 35. 8 36. 14† 38. 20 39. 3, 4, 5 44. 12 45. 1† 47. 14 Da. 9. 18† 11. 14, 19, 34, 35 Ho. 4. 5, 14 5. 5 10. 8 14. 9 Am. 3. 5, 14 8. 14 9. 9 Mi. 7. 8 Na. 3. 12 Mal. 2. 8† Mat. 10. 29 12. 11 15. 14, 27 24. 44 24. 29 Mar. 13. 25 Lu. 6. 39 10. 18 20. 18 23. 30 Jno. 12. 24 Ac. 27. 17, 32, 34 Ro. 11. 11 14. 13 1 Co. 10. 12 1 Ti. 3. 6, 7 6. 9 He. 4. 11 10. 31 Ja. 1. 2 5. 12 2 Pe. 1. 10 3. 17 Re. 6. 16 9. 1.

FALL *away.* Lu. 8. 13 He. 6. 6.

FALL *down.* De. 22. 4 Jos. 6. 5 1 Sa. 21. 13 Ps. 72. 11 Is. 13. 7† 31. 3 34. 4 44. 19 45. 14 46. 6 Eze. 30. 25 Da. 3. 5, 10, 15 11. 26 Mat. 4. 9 Lu. 4. 7 Re. 4. 10.

FALL, joined with *sword.* Ex. 5. 3 Nu. 14. 3, 43 2 Ki. 19. 7 2 Ch. 32. 21† Ps. 63. 10 Is. 3. 25 13. 15 31. 8 37. 7 Je. 19. 7 20. 4 39. 18 Eze. 5. 12 6. 11, 12 11. 10 17. 21 23. 25 24. 21 25. 13 30. 5, 6, 17, 22 33. 27 Da. 11. 33 Ho. 7. 16 13. 16 Joel 2. 8 Am. 7. 17 Lu. 21. 24.

FALLEN. Ge. 4. 6 Le. 13. 41 25. 35 Jos. 8. 24 Ju. 3. 25 18. 1 19. 27† 1 Sa. 5. 3 26. 12 31. 8 2 Sa. 1. 10, 12 3. 38 17. 9† 1 Ki. 8. 56† 20. 25† 2 Ki. 13. 14 25. 11† 1 Ch. 10. 8 2 Ch. 20. 24 29. 9 Es 7. 8 Ps. 20. 8 36. 12 Is. 14. 12 26. 18 Eze. 32. 22, 23, 24 Ho. 14. 1 Zec. 12. 8† Lu. 14. 5 Ac. 8. 16 20. 9 26. 14 27. 29 28. 6 Phi. 1. 12 Re. 2. 5.

Are **FALLEN.** 2 Sa. 1. 4, 19, 25, 27 22. 39 Ps. 16. 6 18. 38 55. 4 57. 6 69. 9 Is. 9. 10 Je. 38. 19 46. 12 50. 15 La. 2. 21 Eze. 31. 12 32. 27 Ho. 7. 7 1 Co. 15. 6, 18 Ga. 5. 4 Re. 17. 10.

Is **FALLEN.** Le. 13. 40 Nu. 32. 19 Jos. 2. 9 Job 1. 16 Ps. 7. 15 Is. 3. 8 16. 9 21. 9 59. 14 Je. 48. 32 51. 8 La. 5. 16 Eze. 13. 12 Am. 5. 2 9. 11 Zec. 11. 2 Ac. 15. 16 Re. 14. 8 18. 2.

FALLER. Je. 46. 16†.

FALLEST. Je. 37. 13.

FALLETH. Ex. 1. 10 Le. 11. 33, 35 Nu. 33. 54 2 Sa. 3. 29, 34 17. 12 Job 4. 13 33. 15 Pr. 13. 17 17. 20 24. 16, 17 Ec. 4. 10 9. 12 11. 3 Is. 34. 4 44. 15, 17 Je. 21. 9 Da. 3. 6, 11 Mat. 17. 15 Lu. 11. 17 15. 12 Ro. 14. 4 Ja. 1. 11 1 Pe. 1. 24.

FALLING. Nu. 24. 4, 16 De. 19. 16† Job 4. 4 14. 18 Ps. 56. 13 116. 8 Pr. 25. 26 Is. 34. 4 Lu. 8. 47 22. 44 Ac. 1. 18 27. 41 1 Co. 14. 25 2 Th. 2. 3 Jude 24.

FALLINGS. Job 41. 23†.

FALLOW. Je. 4. 3 Ho. 10. 12. See *Deer.*

FALSE. Ex. 23. 1, 7 2 Ki. 9. 12 Job 36. 4 Ps. 119. 104, 128 120. 3 Pr. 11. 1 17. 4 20. 23 25. 14 Je. 8. 8† 14. 14 23. 32 37. 14 La. 2. 14 Eze. 21. 23 Zec. 8. 17 10. 2 Mal. 3. 5 Mat. 24. 24 Mar. 13. 22 Lu. 19. 8 2 Co. 11. 13, 26 Ga. 2. 4 2 Ti. 3. 3 Tit. 2. 3 2 Pe. 2. 1. See *Prophet.*

FALSE *prophets.* Mat. 7. 15 24. 11, 24 Mar. 13. 22 Lu. 6. 26 2 Pe. 2. 1 1 Jno. 4. 1.

FALSE *witness.* Ex. 20. 16 De. 5. 20 19. 16, 18 Pr. 6. 19 12. 17 14. 5 19. 5, 9 21. 28 25. 18 Mat. 15. 19 19. 18 26. 59 Mar. 14. 56, 57.

FALSE *witnesses.* Ps. 27. 12 35. 11 Mat. 26. 60 Ac. 6. 13 1 Co. 15. 15.

FALSEHOOD. 2 Sa. 18. 13 Job 21. 34 Ps. 7. 14 119. 118 144. 8, 11 Pr. 20. 17† 25. 14† Is. 28. 15 57. 4 59. 13 Je. 3. 10† 8. 8† 10. 14 13. 25 37. 14† 51. 17 Ho. 7. 1 Mi. 2. 11.

FALSELY. Ge 21. 23 Le. 6. 3, 5 19. 11, 12 De. 19. 18 Ps. 35. 19† 44. 17 Je. 5. 2, 31 6. 13 7. 9 8. 10 29. 9 40. 16 43. 2 Ho. 10. 4 Mi. 2. 11† Zec. 5. 4 Mat. 5. 11 Lu. 3. 14 1 Ti. 6. 20 1 Pe. 3. 16.

FALSIFYING. Am. 8. 5.

FAME. Ge. 45. 16 Nu. 14. 15 Jos. 6. 27 9. 9 1 Ki. 4. 31 10. 1, 7 1 Ch. 14. 17 22. 5 2 Ch. 9. 1, 6 Es. 9. 4 Job 28. 22 Is. 66. 19 Je. 3. 9† 6. 24 Zep. 3. 19 Mat. 4. 24 9. 26, 31 14. 1 Mar. 1. 28 Lu. 4. 14, 37 5. 15.

FAMILIAR. Job 19. 14 Ps. 41. 9.

FAMILIAR *spirit.* Le. 20. 27 1 Sa. 28. 7, 8 1 Ch. 10. 13 2 Ch. 33. 6 Is. 29. 4.

FAMILIAR *spirits.* Le. 19. 31 20. 6 De. 18. 11 1 Sa. 28. 3 9 2 Ki. 21. 6 23. 24 Is. 8. 19 19. 3.

FAMILIARS. Je. 20. 10.

FAMILY. Le. 20. 5 25. 10, 41, 47, 49 Nu. 3. 21, 27 26. 5, etc. 27. 4, 11 36. 6, 8, 12 De. 29. 18 Jos. 7. 14, 17 Ju. 1. 25 6. 15 9. 1 13. 2 17. 7 18. 2, 19 21. 24 Ru. 2. 1 1 Sa. 9. 21† 10. 21 18. 18 20. 6, 29 2 Sa. 14. 7 16. 5 1 Ch. 4. 27 6. 61, 70 13. 14 Es. 9. 28 Je. 3. 14 8. 3 Am. 3. 1 Zec. 12. 12, 13, 14 14. 18 Ep. 3. 15.

FAMILIES. Ge. 8. 19† 10. 5, 18, 20, 31 12. 3 28. 14 36. 40 47. 12 Ex. 6. 14, 15, 17, 19, 25 12. 21 Le. 25. 45 Nu. 1. 2 3. 18, 19, 20, 21, 27, 29, 39, 33, 35 4. 18, 22, 24, 33, 37, 38, 40, 41, 42, 44, 45, 46 11. 10 26. 7, 12, 14, 15, 18, 20, 22, 23, 25, 26, 27, 28, 34, 35, 37, 38, 41, 42, 44, 48, 50, 57, 58 27. 1 33. 54 36. 1, 12 Jos. 6. 23† 7. 14 13. 15, 23, 24, 28, 29, 31 15. 1, 12, 20 16. 5, 8 17. 2 18. 11, 20, 21 19. 1, 8, 10, 16, 17, 23, 24, 31, 32, 40, 48 21. 4, 5, 6, 10, 20, 27, 33, 34, 40 1 Sa. 9. 21 10. 21 1 Ch. 2. 53, 55 4. 2, 21, 38 6. 19, 62, 63, 66 7. 5 2 Ch. 35. 5, 12 Ne. 4. 13 Job 31. 34 Ps. 68. 6 107. 41 Je. 1. 15 2. 4 10. 25 15. 3† 25. 9 31. 1 33. 24 Eze. 20. 32 Am. 3. 2 Na. 3. 4 Zec. 12. 12†, 14† 14. 17.

FAMINE. Ge. 12. 10 26. 1 41. 27 30, 31, 50, 56 47. 13 Ru. 1. 1 2 Sa. 21. 1 24. 13 1 Ki. 8. 37 18. 2 2 Ki. 6. 25 7. 4 8. 1 25. 3 2 Ch. 20. 9 32. 11 Job 5. 20, 22 30. 3 Ps. 33. 19 37. 19 105. 16 Is. 5. 13† 14. 30 51. 19 Je. 5. 12 14. 13, 15, 16, 18 15. 2 18. 21 21. 7 24. 10 27. 8 29. 17, 18 32. 24 34. 17 42. 16 52. 6 La. 5. 10 Eze. 5. 12, 16, 17 7. 15 12. 16 14. 13 36, 29, 30 Am. 8. 11 Lu. 4. 25 15. 14 Ro. 8. 35 Re. 18. 8.

By the **FAMINE.** Je. 11. 22 14. 12, 15 16. 4 21. 9 27. 13 32. 36 38. 2 42. 17, 22 44. 12, 13, 18, 27 Eze. 6. 11, 12.

FAMINES. Mat. 24. 7 Mar. 13. 8 Lu. 21. 11.

FAMISH, ED. Ge. 41. 55 Pr. 10. 3 Is. 5. 13 Zep. 2. 11.

FAMOUS. Nu. 16. 2 26. 9 Ru. 4. 11, 14 1 Ch. 5. 24 12. 30 Ps. 74. 5 136. 18 Eze. 23. 10 32. 18.

FAN, *substantive.* Is. 30. 24 Je. 15. 7 Mat. 3. 12 Lu. 3. 17.

FAN, *verb.* Is. 41. 16 Je. 4. 11 15. 7 51. 2.

FAR. Ge. 18. 25 Ex. 8. 28 23. 7 De. 12. 21 14. 24 29. 22 Jos. 3. 16 8. 4 9. 22 Ju. 9. 17 18. 7, 28 19. 11 1 Sa. 20. 9 1 Ki. 8. 46 2 Ch. 26. 15 Ezr. 6. 6 Ne. 4. 19 Es. 9. 20 Job 5. 4 11. 14 22. 23 34. 10 Ps. 10. 5 22. 1 73. 27 97. 9 103. 12 109. 17 119. 150, 155 Pr. 4. 24 5. 8 15. 29 19. 7 22. 5, 15 31. 10 Ec. 2. 13 3. 5† Is. 6. 12 19. 6 26. 15 46. 12 49. 19 54. 14 59. 9 Je. 12. 2 25. 26 27. 10 48. 24, 47 51. 64† La. 3. 17 Eze. 7. 20 11. 15 Da. 11. 2 Joel 3. 6 Am. 6. 3 Mi. 7. 11 Mat. 16. 22 Mar. 6. 35 12. 34 13. 34 Lu. 7. 6 22. 51 24. 29, 50 Jno. 21. 8 Ac. 11. 19, 22 17. 27 22. 21 28. 15 Ro. 13. 12 2 Co. 4. 17 10. 14 Ep. 1. 21 4. 10 Phi. 1. 23 He. 7. 15. See *Country, Countries.*

FAR *from me.* 1 Sa. 2. 30 22. 15 2 Sa. 20. 20 23. 17 Job 13. 21 19. 13 21. 16 22. 18 30. 10 Ps. 22. 11, 19 27. 9 35. 22 38. 21 71. 12 88. 8, 18 Pr. 30. 8 Ec. 7. 23 Is. 29. 13 Je. 2. 5 La. 1. 16 Eze. 43. 9 44. 10 Mat. 15. 8 Mar. 7. 6.

FAR *off.* Ge. 44. 4 Nu. 2. 2 De. 13. 7 20. 15 30. 11 2 Sa. 15. 17 2 Ch. 6. 36 Ps. 55. 7 Pr. 27. 10 Ec. 7. 24 Is. 17. 13 33. 13, 17 46. 13 57. 9, 19 59. 11 Eze. 6. 12 8. 6 11. 16 12. 27 22. 5 Da. 9. 7 Joel 2. 20 3. 8 Mi. 4. 7 Zec. 6. 15 Ep. 2. 13.

From **FAR.** De. 28. 49 Job 36. 3 Is. 5. 26 10. 3 22. 3 30. 27 43. 6 49. 1, 12 60. 4, 9 Je. 5. 15 30. 10 Eze. 23. 40 Hab. 1. 8 Mar. 8. 3. See *Afar.*

FARTHER. See *Further.*

FARE. 1 Sa. 17. 18 Jon. 1. 3.

FARED. Lu. 16. 19.

FAREWELL. Lu. 9. 61 Ac. 15. 29 18. 21 23. 30 2 Co. 13. 11.

FARM. Mat. 22. 5.

FARTHING, S. Mat. 5. 26 10. 29 Mar. 12. 42 Lu. 12. 6.

FASHION. Ge. 6. 15 Ex. 26. 30 37. 19 1 Ki. 6. 38 2 Ki. 16. 10 Job 31. 15 Eze. 43. 11 Hab. 2. 18† Mar. 2. 12 Lu. 9. 29 Ac. 7. 44 1 Co. 7. 31 Phi. 2. 8 Ja. 1. 11.

FASHIONED. Ex. 32. 4 1 Ki. 7. 15† Job 10. 8 Ps. 119. 73 139. 16 Is. 22. 11 Eze. 16. 7 Phi. 3. 21.

FASHIONETH, ING. Ps. 33. 15 Is. 44. 12 45. 9 1 Pe. 1. 14.

FASHIONS. Eze. 42. 11.

FAST, *adverb.* Ge. 20. 18 Ju. 4. 21 15. 13 16. 11 Ru. 2. 8, 21 Ezr. 5. 8 Job 38. 38 Ps. 33. 9 65. 6 Pr. 4. 13 Je. 48. 16 50. 33 Jon. 1. 5 Ac. 16. 24 27. 41.

FAST, *substantive.* 2 Sa. 12. 16† 1 Ki. 21. 9, 12 2 Ch. 20. 3 Ezr. 8. 21 Is. 58. 3, 5, 6 Je. 36. 9 Joel 1. 14 2. 15 Jon. 3. 5 Zec. 8. 19 Ac. 27. 9.

FAST, *verb.* 2 Sa. 12. 21, 23 Es. 4. 16 Is. 58. 4 Je. 14. 12 Zec. 7. 5 Mat. 6. 16, 18 9. 14, 15 Mar. 2. 18, 19, 20 Lu. 5. 33, 35 18. 12.

FASTED. Ju. 20. 26 1 Sa. 7. 6 31. 13 2 Sa. 1. 12 12. 16, 22 1 Ki. 21. 27 1 Ch. 10. 12 Ezr. 8. 23 Ne. 1. 4 Is. 58. 3 Zec. 7. 5 Mat. 4. 2 Ac. 13. 2, 3.

FASTEST. Mat. 6. 17.

FASTING. Ne. 9. 1 Es. 4. 3 Ps. 35. 13 69. 10 109. 24 Je. 36. 6 Da. 6. 18 9. 3 Joel 2. 12 Mat. 15. 32 17. 21 Mar. 8. 3 9. 29 Ac. 10. 30 14. 23 27. 33 1 Co. 7. 5.

FASTINGS. Es. 9. 31 Lu. 2. 37 2 Co. 6. 5 11. 27.

FASTEN. Ex. 28. 14, 25 39. 31 Is. 22. 23 Je. 10. 4.

FASTENED. Ex. 10. 19† 39. 18 40. 18 Ju. 4. 21 16. 14 1 Sa. 31. 10 2 Sa. 20. 8 1 Ki. 6. 6 1 Ch. 10. 10 2 Ch. 9. 18 Es. 1. 6 Job 38. 6 Ec. 12. 11 Is. 22. 25 41. 7 Eze. 40. 43 Lu. 4. 20 Ac. 11. 6 28. 3.

FASTENING. Hab. 2. 11† Ac. 3. 4.

FAT. Ge. 4. 4 Ex. 23. 18 29. 13, 22 Le. 1. 8, 12 3. 3, 4, 9, 10, 14, 15, 16 4. 8, 26, 31, 35 6. 12 7. 3, 4, 24, 30, 31, 33 8. 20, 26 9. 10, 20, 24 16. 25 17. 6 Nu. 18. 12†, 17, 29† De. 32. 14 Ju. 3. 22, 29† 1 Sa. 2. 15, 16 15. 22 2 Sa. 1. 22 1 Ki. 8. 64 2 Ch. 7. 7 29. 35 35. 14 Job 15. 27 Ps. 17. 10 20. 3† 23. 5† 73. 4† 81. 16† 147. 14† Is. 1. 11 34. 6 43. 24 Eze. 44. 7, 15.

FAT, *adjective.* Ge. 41. 2, 4, 5†, 20 49. 20 Nu. 13. 20 De. 31. 20 32. 15 Ju. 3. 17 1 Sa. 2. 29 28. 24 1 Ki. 1. 9, 19, 25 4. 23 1 Ch. 4. 40 Ne. 9. 25, 35 Ps. 2. 29 37. 20 92. 14 119. 70 Pr. 11. 25 13. 4 15. 30 28. 25 Is. 5. 17 6. 10 10. 16 25. 6 28. 1, 4 30. 23 34. 6, 7 58. 11 Je. 5. 28 50. 11 Eze. 34. 14, 16, 20 45. 15 Am. 5. 22 Hab. 1. 16.

Eat **FAT.** Ge. 45. 18 Le. 3. 17 7. 23, 25 De. 32. 38 Ne. 8. 10 Eze. 34. 3 39. 19 Zec. 11. 16.

FATHER. Ge. 4. 20, 21 9. 18 17. 4, 5 44. 19, 20 45. 8 Le. 24. 10 Nu. 11. 12 30. 16 De. 22. 15, 29 Ju. 9. 1 17. 10 18. 19 19. 3, 4 1 Sa. 9. 3 14. 51 1 Ch. 2. 51, 55 4. 14 8. 29 9. 35 Es. 2. 7 Job 29. 16 31. 18 38. 28 Ps. 68. 5 103. 13 Pr. 3. 12 4. 1 10. 1 15. 20 17. 21 23. 24 Is. 9. 6 22. 21 38. 19 Je. 31. 9 Eze. 18. 4, 19, 20 22. 7 44. 25 Mi. 7. 6 Mal. 1. 6 2. 10 Mat. 10. 21, 37 11. 25, 26, 27 15. 4 19. 5, 29 28. 19 Mar. 5. 40 7. 10 9. 24 10. 29 13. 12, 32 14. 36 15. 21 Lu. 8. 51 10. 21, 22 11. 11 12. 53 15. 21, 22 16. 27 22. 42 23. 34, 46 Jno. 1. 14, 18 3. 35 4. 21, 23, 53 5. 19, 20, 21, 22, 23, 26, 30, 36, 37, 45 6. 27, 37, 39, 42, 44, 45, 46, 57 8. 16, 18, 27, 29, 41, 44 10. 15 36. 38 11. 41 12. 27, 28, 49, 50 13. 1, 3 14. 6, 8, 9, 11, 13, 16, 24, 26, 31 15. 9, 16, 26 16. 3, 15, 16, 17, 23, 25, 26, 27, 28, 32 17. 1, 5, 11, 21, 24, 25 Ac. 1. 4, 7 2. 33 Ro. 4. 11, 12, 16, 17, 18 6. 4 8. 15 11. 28 15. 6 1 Co. 8. 6 15. 24 2 Co. 1. 3 6. 18 11. 31 Ga. 1. 1, 3, 4 4. 2, 6 Ep. 1. 3, 17 2. 18 3. 14 4. 6 5. 20 6. 23 Phi. 2. 11, 22 Col. 1. 3, 12, 19 2. 2 3. 17 1 Th. 1. 1 2. 11 1 Ti. 5. 1 2 Ti. 1. 2 Tit. 1. 4 He. 1. 5 7. 3† 12. 7, 9 Ja. 1. 17, 27 3. 9 1 Pe. 1. 2, 3, 17 2 Pe. 1. 17 1 Jno. 1. 2, 3 2. 1, 13, 15, 16, 22, 23, 24 3. 1 4. 14 5. 7 2 Jno. 3, 4, 9 Jude 1. See *Abraham.*

Her **FATHER.** Ge. 19. 33 29. 9, 12 31. 19 38. 11 Ex. 22. 17 Le. 21. 9 22. 13 Nu. 12. 14 30. 3, 4, 5, 16 36. 8 De. 21. 13 22. 21 Jos. 6. 23, 25 15. 18 Ju. 1. 14† 11. 39 15. 1, 6 19. 3 Es. 2. 7.

His **FATHER.** Ge. 2. 24 9. 22 11. 28 27. 41 28. 7 31. 53 37. 1, 2, 10, 11, 22 44. 22 46. 1, 29 47. 12 50. 10 Ex. 6. 20 21. 15, 17 Le. 19. 3 20. 9, 11, 17 21. 2, 11 Nu. 6. 7 27. 10, 11 De. 21. 18, 19 22. 30 27. 16, 22 33. 9 Ju. 6. 27 8. 32 9. 56 14. 4 1 Sa. 14. 1, 27 19. 4 20. 33, 34 2 Sa. 2. 32 7. 14 10. 2 16. 22 17. 23 21. 14 1 Ki. 7. 14, 51 11. 4, 6, 33 15. 3, 11, 15, 26 22. 43, 52 2 Ki. 3. 2 9. 25 13. 25 14. 3, 5, 21 16. 2 18. 3 21. 21 23. 30, 34 1 Ch. 5. 1 17. 13 19. 2 26. 10 28. 6 2 Ch. 2. 14† 3. 1 8. 14 15. 18 17. 3, 4 20. 32 22. 4 25. 3† 28. 1 29. 2 34. 2, 3 Ps. 72. 17† Pr. 13. 1 15. 5† 17. 25 19. 13, 26 20. 20 28. 7, 24 29. 3 30. 17 Is. 45. 10 Eze. 18. 14, 17, 18 Da. 5. 2 Am. 2. 7 Zec. 13. 3 Mal. 1. 6 Mat. 10. 35 15. 5, 6 16. 27 21. 31 Mar. 7. 11 9. 38 9. 21 10. 7 Lu. 1. 32, 59, 62, 67 9. 26, 42 14. 26 15. 12, 20, 28 Jno. 5. 18 Ac. 16. 1 1 Co. 5. 1 Ep. 5. 31 He. 7. 10 Re. 1. 6 14. 1. See *House.*

My **FATHER.** Ge. 19. 34 20. 12 27. 12, 34 31. 5, 42 32. 9 44. 24, 27, 30, 32 45. 3, 9, 13 47. 1 48. 18 Ex. 18. 4 De. 26. 5 Jos. 2. 13 Ju. 9. 17 11. 36 14. 16 1 Sa. 9. 5 14. 29 18. 18 19. 2, 3 20. 2, 13 22. 3 23. 17 2 Sa. 16. 3 19. 37 1 Ki. 2. 26, 32, 44 3. 6, 7 5. 3, 5 8. 17, 24, 26 12. 10, 11, 14 15. 19 19. 20 20. 34 2 Ki. 2. 12 6. 21 13. 14 1 Ch. 28. 4 2 Ch. 2. 3 6. 16 10. 10, 11, 14 16. 3 Ne. 2. 3, 5 Job 17. 14 34. 33† Ps. 27. 10 89. 26 Pr. 4. 3 Is. 8. 4 Je. 2. 27 3. 4, 19 20. 15 Da. 5. 13 Mat. 7. 21 8. 21 10. 32, 33 11. 27 12. 50 15. 13 16. 17 18. 10, 19, 35 20. 23 24. 36 25. 34 26. 29, 39, 42, 53 Lu. 2. 49 9. 59 10. 22 15. 17, 18 16. 27 22. 29 24. 49 Jno. 5. 17, 43 6. 32, 65 8. 19, 28, 38, 49, 54 10. 17, 18, 25, 29, 30, 32, 37 12. 26 14. 7, 12, 20, 21, 23, 28 15. 1, 8, 10, 15, 23, 24 16. 10 18. 11 20. 17, 21 Re. 2. 27 3. 5.

Our **FATHER.** Ge. 19. 31, 32 31. 1, 16 42. 13, 32 43. 28 44. 31 Nu. 27. 3, 4 1 Ch. 29. 10 Is. 63. 16 64. 8 Je. 35. 6, 8, 10 Mat. 6. 9 Mar. 11. 10 Lu. 1. 73 3. 8 11. 2 Jno. 4. 12 8. 53 Ac. 7. 2 Ro. 1. 7 9. 10 1 Co. 1. 3 2 Co. 1. 2 Ga. 1. 4 Ep. 1. 2 Phi. 1. 2 4. 20 Col. 1. 2 1 Th. 1. 1, 3 3. 11, 13 2 Th. 1. 1, 2 2. 16 1 Ti. 1. 2 Philc. 3.

Their **FATHER.** Ge. 9. 23 19. 33, 36 37. 12 Ex. 2. 16 40. 15 Nu. 36. 6 Jos. 19. 47 Ju. 18. 29 1 Sa. 2. 25 10. 12 1 Ki. 13. 11 1 Ch. 7. 22 24. 2 25. 3, 6 2 Ch. 21. 3 Job 42. 15 Pr. 30. 11 Je. 16. 7 35. 14, 16 Eze. 22. 10 Mat. 4. 21, 22 13. 43.

Thy **FATHER.** Ge. 12. 1 27. 6, 10 38. 11 46. 3 49. 25, 26 50. 16, 17 Ex. 20. 12 Nu. 18. 2 De. 5. 16 6. 3 32. 6, 7 Ru. 2. 11 1 Sa. 20. 1, 6 2 Sa. 6. 21 10. 3 16. 19 1 Ki. 11. 12 12. 4, 10 15. 19 20. 34 2 Ki. 3. 13 20. 5 1 Ch. 19. 3 28. 9 2 Ch. 7. 17 19. 4 21. 12 Job 15. 10 Pr. 1. 8 6. 20 23. 22, 25 27. 10 Is. 38. 5 43. 27 58. 14 Je. 12. 6 22. 15 Eze. 16. 3 Da. 5. 11, 18 Mat. 6. 4, 6, 18 15. 4 19. 19 Mar. 7. 10 10. 19 Lu. 2. 48 15. 27 18. 20 Jno. 8. 19 Ep. 6. 2.

Your **FATHER.** Ge. 31. 6, 7 43. 7 44. 17 45. 19 49. 2 Je. 35. 18 Eze. 16. 45 Mat. 5. 16, 45, 48 6. 1, 8, 14, 15, 32 10. 29 18. 14 23. 9 Mar. 11. 25, 26 Lu. 6. 36 12. 30, 32 Jno. 8. 38, 41, 42, 44 20. 17.

FATHER-IN-LAW. Ge. 38. 13, 25 Ex. 3. 1 4. 18 18. 1, 8, 14, 17, 27 Nu. 10. 29 Ju. 1. 16 4. 11 19. 4, 7 1 Sa. 4. 19, 21 Jno. 18. 13.

FATHERS. Ex. 6. 14, 25 10. 6 20. 5 34. 7 Nu. 14. 18 De. 5. 9 24. 16 Jos. 14. 1 19. 51 21. 1 2 Ki. 14. 6 1 Ch. 8. 10, 13, 28 Job 30. 1 Pr. 19. 14 Is. 49. 23† Je. 6. 21 7. 18 13. 14 31. 29 32. 18 47. 3 Eze. 5. 10 18. 2 Mal. 4. 6 Lu. 1. 17 Jno. 7. 22 Ac. 7. 2 13. 32 22. 1, 3 Ro. 9. 5 1 Co. 4. 15 Ep. 6. 4 Col. 3. 21 He. 1. 1 12. 9 2 Pe. 3. 4 1 Jno. 2. 13, 14. See *Buried, Chief.*

His **FATHERS.** 1 Ki. 15. 12 2 Ki. 12. 18 15. 9 21. 22 23. 32, 37 24. 9 2 Ch. 21. 10, 19 28. 25 30. 19 33. 12 Ps. 49. 19 109. 14 Da. 11. 24, 37, 38 Ac. 13. 36.

My **FATHERS.** Ge. 47. 9, 30 48. 16 49. 29 Ex. 15. 2 1 Ki. 19. 4 21. 3, 4 2 Ki. 19. 12 2 Ch. 32. 13, 14 Ps. 39. 12 Is. 37. 12 Da. 2. 23 Ac. 24. 14 Ga. 1. 14.

Our **FATHERS.** Ge. 46. 34 47. 3 Nu. 20. 15 De. 5. 3 6. 23 26. 3, 7, 15 Jos. 22. 28 24. 17 Ju. 6. 13 1 Ki. 8. 57, 58 2 Ki. 22. 13 1 Ch. 12. 17 29. 15, 18 2 Ch. 6. 31 20. 6 29. 6, 9 34. 21 Ezr. 5. 12 7. 27 9. 7 Ne. 9. 9, 16, 36 Ps. 22. 4 44. 1 78. 3† 106. 6, 7 Is. 64. 11 Je. 3. 24, 25 16. 19 44. 17 La. 5. 7 Da. 9. 8, 16 Mi. 7. 20 Mal. 2. 10 Mat. 23. 30 Lu. 1. 55, 72 Jno. 4. 20 6. 31 Ac. 3. 13, 25 5. 30 7. 11, 15, 19, 38, 39, 44 13. 17 15. 10 26. 6 28. 25 1 Co. 10. 1.

Slept with **FATHERS.** 1 Ki. 2. 10 43 11. 21 14. 20, 31 15. 8, 24 16. 6, 28 22. 40, 50 2 Ki. 8. 24 10. 35 13. 9, 13 14. 16, 22, 29 15. 7 22. 38 16. 20 20. 21 21. 18 24. 6 2 Ch. 9. 31 12. 16 14. 1 16. 13† 21. 1 26. 2, 23† 27. 9 28. 27 32. 33 33. 20.

Their **FATHERS.** Ex. 4. 5 6. 14, 25 Le. 26. 39, 40 Nu. 11. 12 14. 23 De. 10. 11 29. 25 31. 20† Jos. 1. 6 4. 6, 21 5. 6 14. 1 19. 51 21. 1, 43, 44 22. 14 Ju. 2. 10, 12, 17, 19, 20, 22 3. 4 1 Ki. 8. 34, 48 9. 9 14. 15, 22 2 Ki. 21. 8, 15 1 Ch. 4. 38 5. 24, 25 7. 2, 7 8. 6 9. 9, 13 29. 20 2 Ch. 6. 25, 38 7. 22 11. 16 13. 18 14. 4 15. 12 19. 4 20. 33 24. 24 28. 6 30. 7, 22 34. 32, 33 36. 15 Ne. 9. 2, 23 Job 8. 8 15. 18 Ps. 78. 8, 12, 57 Pr. 17. 6 Is. 14. 21 Je. 7. 26 9. 14, 16 11. 10 16. 15† 19. 4 23. 27† 24. 10 31. 32 32. 22 50. 7 Eze. 2. 3 5. 10† 20. 4, 24 Am. 2. 4 Mal. 4. 6 Lu. 6. 23, 26 He. 8. 9.

Thy **FATHERS.** Ge. 15. 15 49. 8 Ex. 13. 5, 11 De. 1. 21 4. 31, 37 6. 10, 18 7. 12, 13 8. 3, 16, 18 9. 5 10. 15, 22 12. 1 13. 6, 17 19. 8 27. 3 28. 11, 36, 64 29. 13 30. 5, 9, 20 31. 16 2 Sa. 7. 12 1 Ki. 13. 22 2 Ki. 20. 17 22. 20 1 Ch. 17. 11 2 Ch. 34. 28 Ezr. 4. 15 Ps. 45. 16 Pr. 22. 28 Je. 34. 5 Ac. 7. 32.

Your **FATHERS.** Ge. 48. 21 Ex. 3. 13 Nu. 32. 8, 14 De. 1. 8, 11, 35 4. 1 7. 8 8. 1 11. 9, 21 32. 17 Jos. 18. 3 24. 2, 6, 14, 15 Ju. 2. 1 1 Sa. 12. 7, 8, 15 2 Ki. 17. 13 2 Ch. 12. 12 28. 9 29. 5 30. 7, 8 33. 8 Ezr. 8. 28 10. 11 Ne. 13. 18 Ps. 95. 9 Is. 65. 7 Je. 2. 5 3. 18 7. 7, 14, 22, 25 11. 4, 7 16. 11, 12, 13 17. 22 23. 39 25. 5 34. 13, 14 35. 15 44. 3, 9, 10, 21 Eze. 20. 18, 27, 30, 36, 42 36. 28 37. 25 47. 14 Ho. 9. 10 Joel 1. 2 Zec. 1. 2, 4, 5, 6 8. 14 Mal. 3. 7 Mat. 23. 32 Lu. 11. 47, 48 Jno. 6. 49, 58 Ac. 7. 51, 52 1 Pe. 1. 18 He. 3. 9.

FATHERLESS. Ex. 22. 22, 24 De. 10. 18 Job 6. 27 22. 9 24. 3, 9 29. 12 31. 17, 21 Ps. 10. 14, 18 68. 5 82. 3 109. 9, 12 Pr. 23. 10 Is. 1. 17, 23 9. 7 10. 2 Je. 5. 28 49. 11 La. 5. 3 Eze. 22. 7 Ho. 14. 3 Mal. 3. 5 Ja. 1. 27.

FATHERLESS, *with stranger.* De. 14. 29 16. 11, 14 24. 17, 19, 20, 21 26. 12, 13 27. 19 Ps. 94. 6 146. 9 Je. 7. 6 22. 3 Zec. 7. 10.

FATHOMS. Ac. 27. 28.

FATLING. Is. 11. 6.

FATLINGS. 1 Sa. 15. 9 2 Sa. 6. 13 Ps. 66. 15 Eze. 39. 18 Mat. 22. 4.

FATNESS. Ge. 27. 28, 39 De. 32. 15 Ju. 9. 9 Job 15. 27 36. 16 Ps. 36. 8 63. 5 65. 11 73. 7 109. 24 Is. 17. 4 34. 6, 7 55. 2 Je. 31. 14 Ro. 11. 17.

FATS. Joel 2. 24 3. 13.

FATTED. 1 Ki. 4. 23 Je. 46. 21. See *Calf.*

FATTER. See *Countenances.*

FATTEST. Ps. 73. 31 Da. 11. 24.

FAULT. Ex. 5. 16 De. 25. 2 1 Sa. 29. 3 2 Sa. 3. 8 Ps. 59. 4 Da. 6. 4 Mat. 18. 15 Mar. 7. 2 Lu. 23. 4, 14 Jno. 18. 38 19. 4 6 Ro. 9. 19 1 Co. 6. 7 Ga. 6. 1 He. 8. 8 9. 14† Re. 14. 5.

FAULTS. Ge. 41. 9 Ps. 19. 12 Ja. 5. 16 1 Pe. 2. 20.

FAULTLESS. He. 8. 7 Jude 24.

FAULTY. Nu. 35. 31† 2 Sa. 14. 13 Ho. 10. 2.

FAVOR, *substantive.* Ge. 39. 21 Ex. 3. 21 11. 3 12. 36 De. 28. 50 33. 23 Jos. 11. 20 1 Sa. 2. 26 Job 10. 12 Ps. 5. 12 30. 5, 7 44. 3 45. 12 89. 17 106. 4 112. 5 119.

9.5 Mal.4.2 Mat.21.26 Lu.12.5 Ro.8.15 11.20 2 Co.11.3 12.20 1 Ti.5.20 He.4.1 12.21 Re.2.10 11.18.

FEAR *God.* Ge.42.18 Ex.18.21 Le.19.14,32 25.17,36,43 Job 1.9 Ps.66.16 Ec.5.7 8.12 12.13 Is.29.23 Lu.23.40 Ac.13.16 1 Pe.2.17 Re.14.7.

FEAR *him.* Ge.32.11 De.13.4 2 Ki.17.36 Job 37.24 Ps.22.23,25 25.14 33.18 34.7,9 67.7 85.9 103.11,13,17 111.5 145.19 147.11 Mat.10.28 Lu.1.50 12.5 Re.19.5.

FEAR *the Lord.* De.6.2,13,24 10.12,20 14.23 17.19 31.12,13 Jos.4.24 24.14 1 Sa.12.14,24 1 Ki.18.12 2 Ki.4.1 17.28,39 Ps.15.4 22.23 33.8 34.9 115.11,13 118.4 135.20 Pr.3.7 24.21 Je.5.24 26.19 Ho.3.5 Jon.1.9.

FEAR *not.* Ge.15.1 21.17 26.24 35.17 43.23 46.3 50.19,21 Ex.14.13 20.20 Nu.14.9 21.34 De.1.21 3.2,22 20.3 31.6,8 Jos.8.1 10.8,25 Ju.4.18 6.10,23 Ru.3.11 1 Sa.4.20 12.20 22.23 23.17 2 Sa.9.7 13.28 1 Ki.17.13 2 Ki.6.16 17.34 25.24 1 Ch.28.20 2 Ch.20.17 Ps.55.19 64.4 Is.7.4 35.4 41.10,13,14 43.1,5 44.2,8 51.7 54.4 Je.5.22 30.10 40.9 45.27,28 La.3.57 Eze.3.9 Da.10.12,19 Joel 2.21 Zep.3.16 Hag.2.5 Zec.8.13,15 Mal.3.5 Mat.1.20 10.26,28,31 28.5 Lu.1.13,30 2.10 5.10 8.50 12.7,32 18.4 Jno.12.15 Ac.27.24 Re.1.17.

Hear and **FEAR.** De.13.11 17.13 19.20 21.21.

Not **FEAR.** Ex.9.30 2 Ki.17.35,37 Job 9.35 11.15 Ps.27.3 46.2 56.4 118.6 Is.54.14 Je.10.7 Am.3.8 Lu.23.40 He.13.6 1 Pe.3.14.

FEARED. Ge.19.30 26.7 Ex.2.14 9.20 De.25.18 32.17,27 Jos.4.14 Ju.6.27 8.20 1 Sa.3.15 14.25 15.24 2 Sa.3.11 10.19 12.18 1 Ki.1.50 3.28 2 Ki.17.7,25 1 Ch.16.25 2 Ch.20.3 Job 32.6† Ps.14.5† 53.5† 76.7,8,11 78.53 96.4 130.4 Is.41.5 51.13 57.11 Je.3.8 42.16 44.10 Eze.11.8 Da.5.19 Mal.2.5 Mat.14.5 21.46 Mar.4.41 6.29 11.18,32 12.12 Lu.9.34,45 18.2 19.21 20.19 22.2 Jno.9.22 Ac.5.26 16.38 He.5.7.

FEARED *God.* Ex.1.17,21 Ne.7.2 Job 1.1 Ac.10.2.

FEARED *greatly.* Jos.10.2 1 Sa.12.18 1 Ki.18.3 Job 3.25 Ps.89.7 Mat.27.54.

FEARED *the Lord.* Ex.14.31 2 Ki.17.32,33,41 Ho.10.3 Jon.1.16 Mal.3.16.

FEAREST. Ge.22.12 Is.57.11 Je.22.25.

FEARETH. 1 Ki.1.51 Job 1.8 2.3 Ps.25.12 112.1 128.1,4 Pr.13.13 14.2,16 28.14 31.30 Ec.7.18 8.13 9.2 Is.50.10 Ac.10.22,35 13.26 1 Jno.4.18.

FEARING. Jos.22.25 Mar.5.33 Ac.23.10 27.17,29 Ga.2.12 Col.3.22 He.11.27.

FEARFUL. Ex.15.11 De.20.8 28.58 Ju.7.3 Is.35.4 Mat.8.26 Mar.4.40 Lu.21.11 He.10.27,31 Re.21.8.

FEARFULNESS. Ps.55.5 Is.21.4 33.14.

FEARFULLY. Ps.139.14.

FEAST. Ge.19.3 21.8 26.30 29.22 40.20 Ex.5.1 10.9 12.14 13.6 23.14,16 32.5 Le.23.39,41 Nu.28.17 29.12 De.16.14 Ju.14.10,12.17 1 Sa.9.12† 20.6† 25.36 2 Sa.3.20 1 Ki.3.15 8.2,65 12.32,33 2 Ch.5.3 7.8,9 30.22 Ne.8.14,18 Es.1.3,5,9 2.18 8.17 Pr.15.15 Ec.10.19 Is.25.6 Je.16.5† Eze.45.23,25 Da.5.1 Mat.27.15 Mar.15.6 Lu.2.42 5.29 14.13 23.17 Jno.2.8,9 4.45 5.1 6.4 7.8,10,11,14,37 10.22† 11.56 12.12,20 13.29 Ac.18.21 1 Co.5.8 10.27.

FEAST *day, days.* Ho.2.11 9.5 Am.5.21 Mat.26.5 Mar.14.2 Jno.2.23.

FEAST *of the passover.* Ex.34.25 Mat.26.2 Mar.14.1 Lu.2.41 Jno.13.1.

FEAST *of tabernacles.* Le.23.34 De.16.13,16 31.10 2 Ch.8.13 Ezr.3.4 Zec.14.16,18,19 Jno.7.2.

FEAST *of unleavened bread.* Ex.12.17 23.15 34.18 Le.23.6 De.16.16 2 Ch.8.13 30.13,21 35.17 Ezr.6.22 Eze.45.21 Mat.26.17 Mar.14.1 Lu.22.1.

FEAST *of weeks.* Ex.34.22 De.16.10,16 2 Ch.8.13.

Solemn **FEAST.** De.16.15 Ps.81.3 La.2.7.

FEAST, ED. Job 1.4 2 Pe.2.13 Jude 12.

FEASTING. Es.9.17,18,22 Job 1.5 Ec.7.2 Je.16.8.

FEASTS. Le.23.2,4,37,44 Ps.35.16 Is.5.12 Je.51.39 Eze.45.17 46.11 Am.8.10 Zec.8.19 Mat.23.6 Mar.12,39 Lu.20.46 Jude.12.

Appointed **FEASTS.** Is.1.14.

Set **FEASTS.** Nu.29.39 1 Ch.23.31 2 Ch.31.3 Ezr.3.5 Ne.10.33.

Solemn **FEASTS.** Nu.15.3 2 Ch.2.4 8.13 La.1.4 2.6 Eze.36.38 46.9 Ho.2.11 12.9 Na.1.15 Mal.2.3.

FEATHERED. See *Fowl.*

FEATHERS. Le.1.16 Job 39.13 Ps.68.13 91.4 Eze.17.3,7 Da.4.33.

FED. Ge.30.36 36.24 41.2,18 47.17 48.15 Ex.16.32 De.8.3,16 8.20.3 1 Ki.18.4,13 1 Ch.27.29 Ps.37.3 78.72 81.16 Is.1.11 Je.5.7,8 Eze.16.19 34.3,8 Da.4.12 5.21 Zec.11.7 Mat.25.37 Mar.5.14 Lu.8.34 16.21 1 Co.3.2.

FEE. Da.2.6† 5.17†.

FEEBLE. Ge.30.42 De.25.18 1 Sa.2.5 2 Sa.4.1 2 Ch.28.15 Ne.4.2 Job 4.4 Ps.38.8 105.37 Pr.30.26 Is.16.14 35.3 Je.6.24 49.24 50.43 Eze.7.17 21.7 Zec.12.8 1 Co.12.22 1 Th.5.14 ; He.12.12.

FEEBLER. Ge.30.42.

FEEBLENESS. Je.47.3.

FEED. Ge.37.12,16 46.32 Ex.22.5 34.3 2 Sa.5.2 7.7 1 Ki.17.4 1 Ch.4.6 Job 24.2,20 Ps.28.9 49.14 78.71 Pr.10.21 Ca.4.5 6.2 Is.5.17 11.7 14.30 27.10 30.23 40.11 49.9 61.5 65.25 Je.2.16† 3.15 6.3 23.2,4 50.19 La.4.5 Eze.34.2,3,10,23 Da.11.26 Ho.4.16 9.2 Jon.3.7 Mi.5.4 Zep.2.7 3.13 Zec.11.9,16 Mat.2.6† Lu.15.15 Ac.20.28 1 Co.9.13† 13.3 Re.7.17 12.6.

FEED, *imperatively.* Ge.25.30 29.7 1 Ki.22.27 2 Ch.18.26 Pr.30.8 Ca.1.8 Mi.7.14 Zec.11.4 Jno.21.15,16,17 Ro.12.20 1 Pe.5.2.

I will **FEED.** Ge.30.31 2 Sa.19.33 Is.49.26 58.14 Je.9.15 23.15 Eze.34.13,14,15,16 Zec.11.7.

FEEDER. Ge.4.2†.

FEEDEST. Ps.80.5 Ca.1.7.

FEEDETH. Pr.15.14 28.7† Ca.2.16 6.3 Is.44.20 Ho.12.1 Mat.6.26 Lu.12.24 1 Co.9.7.

FEEDING. Ge.37.2 Job 1.14 Eze.34.10 Na.2.11 Mat.8.30 Mar.5.11 Lu.8.32 17.7 Jude 12.

FEEL. Ge.27.12,21 Ju.16.26 Job 20.20 Ps.58.9 Ec.8.5 Ac.17.27.

FEELING. Ep.4.19 He.4.15.

FEET. Ge.29.1† 49.10,33 Ex.3.5 11.8† 12.11 Le.11.21 De.2.28 11.6† 28.57 33.3 Jos.3.15 9.5 10.24 14.9 Ju.1.7† 3.24 4.15,17 5.15†,27 Ru.3.4,8 1 Sa.2.9 14.13 21.3 25.27†,42 2 Sa.2.18† 3.34 4.4,12 9.3,13 19.24 22.34,37 1 Ki.2.5 11.6,12 15.23 2 Ki.3.9† 4.27 6.32 9.35 13.21 18.27† 21.8 1 Ch.28.2 2 Ch.15.12 Ne.9.21 Job 12.5 13.27 18.8,11 29.15 30.12 33.11 39.21† Ps.18.33,36 22.16 25.15 31.8 40.2 56.13 66.9 73.2 74.3 105.18 115.7 116.8 119.59,101,105 122.2 Pr.1.16 4.26 5.5 6.13,18,28 7.11 19.2 26.6 29.5 Ca.7.1 Is.3.16,18 6.2 7.20 23.7 26.6 32.20 41.3 49.23 52.7 59.7 60.13 Je.13.16 14.10 18.22 38.22 La.1.13 Eze.1.7 2.1,2 3.24 16.25 24.17,23 25.6 32.2 34.18,19 37.10 Da.2.33,34,41,42 7.7,19 10.6 Na.1.3,15 Hab.3.19 Zec.14.4 Mat.10.14 15.30 18.8 28.9 Mar.6.11 Lu.1.79 7.38,45 8.35,41 9.5 10.39 15.22 24.39,40 Jno.11.2 12.3 20.12 Ac.3.7 4.35,37 5.2,9 7.33,58 13.25,51 14.8,10 16.24 21.11 22.3 26.16 Ro.3.15 10.15 1 Co.12.21 Ep.6.15 He.12.13 Re.1.15 2.18 3.9 10.1 11.11 13.2 22.8.

FEET, joined with *sole* or *soles.* De.11.24 Jos.3.13 4.18 1 Ki.5.3 2 Ki.10.24 Is.37.25 60.14 Eze.1.7 43.7 Mal.4.3.

FEET, with *wash* or *washed.* Ge.18.4 19.2 24.32 43.24 Ex.30.19,21 40.31 Ju.19.21 1 Sa.25.41 2 Sa.11.8 Ps.58.10 Ca.5.3 Lu.7.38,44 Jno.13.5,6,8,10,12,14 1 Ti.5.10.

At his **FEET.** Ex.4.25 Ju.4.10 Ru.3.14 1 Sa.25.24 2 Ki.4.37 Es.8.3 Hab.3.5 Mat.18.29 Mar.5.22 7.25 Lu.7.38 Jno.11.32 Ac.5.10 10.25 Re.1.17 19.10.

Under **FEET.** Ex.24.10 2 Sa.22.10,39 Ps.8.6 18.9 47.3 91.13 Is.14.19 28.3 La.3.34 Mat.7.6 Ro.16.20 1 Co.15.25,27 Ep.1.22 He.2.8 Re.12.1.

FEIGN. 2 Sa.14.2 1 Ki.14.5 Lu.20.20.

FEIGNED. 1 Sa.21.13 2 Sa.22.45† Ps.17.1 18.44† 66.3† 81.15† 2 Pe.2.3.

FEIGNEDLY. Je.3.10.

FEIGNEST. 1 Ki.14.6 Ne.6.8.

FELIX, happy, prosperous. Ac.23.24,26 24.3,24,25 25.14.

FELL. Ge.4.5 14.10 15.12 25.18† 33.4 44.14 45.14 46.29 Ex.32.28 Le.16.9,10 Nu.11.4,9 14.5 16.22,46 10.6 Jos.8.25 11.7 22.20 Ju.4.16 5.27 7.13 8.10 12.6 16.30 20.44 1 Sa.4.10,18 11.7 14.13 19.24† 22.18 25.24 28.20 29.3 30.13 31.4,5 2 Sa.4.4 11.17 13.2 20.8 21.9,22 1 Ki.2.25,32,34,46 12.19† 14.1 17.17 18.38 20.30 2 Ki.1.13 2.13 4.8,11,18,37 6.5,6 7.20 25.11 1 Ch.10.4,5 12.19 20.8 21.14 27.24 2 Ch.15.9 17.10 20.18 21.19 25.13 Ezr.9.5 Es.8.17 9.2,3 Job 1.15,17,19 Ps.27.2 78.64 105.38 Je.39.9 46.16 52.15 La.1.7 5.13 Eze.8.1 11.5 39.23 Da.4.31 7.20 10.7 Jon.1.7 Mat.7.25,27 13.4,5,7,8 Mar.4.4,5,7,8 5.22 7.25 9.20 14.35 Lu.1.12 6.49 8.5,6,7,8,23 10.30,36 13.4 15.20 16.21 Jno.18.6 Ac.1.25,26 7.60 9.4,18 10.10,44 11.15 12.7 13.11,36 19.17 20.10,37 22.7 Ro.11.22 15.3 1 Co.10.8 He.3.17 2 Pe.3.4 Re.1.17 6.13 8.10 11.11,13 16.2,19,21 19.10. See *Face, Faces.*

FELL *down.* Nu.22.27 De.9.18,25 Jos.6.20 Ju.5.27 19.26 1 Sa.17.52 31.1 2 Sa.2.16,23 18.28 19.18 2 Ki.1.2 1 Ch.5.22 10.1 2 Ch.13.17 Es.8.3 Job 1.20 Ps.107.12 Da.3.7,23 Mat.2.11 18.26,29 Mar.3.11 5.33 Lu.5.8 8.28,41 17.16 Jno.11.32 Ac.5.5,10 10.25 16.29 19.35 20.9 He.11.30 Re.5.8,14 19.4 22.8.

FELL, ED, ER, EST. ING. 2 Sa.3.34 2 Ki.3.19,25 6.5 Is.14.8.

FELLOES. 1 Ki.7.33.

FELLOW, S. Ge.19.9 Ex.2.13 18.16† Ju.7.13,22 11.37 18.25 20.11† 1 Sa.14.20 21.15 25.21 29.4 2 Sa.2.16 6.20 1 Ki.22.27 2 Ki.9.11 2 Ch.18.26 Ps.45.7 Ec.4.10 Is.34.14 44.11 Eze.37.19 Da.2.13,18 7.20 Jon.1.7 Zec.3.8 11.9† 13.7 Mat.11.16 12.24 26.61,71 Lu.22.59 23.2 Jno.9.29 11.16 Ac.17.5,18† 18.13 22.22 24.5 He.1.9.

FELLOW-CITIZENS. Ep.2.19.

FELLOW-HEIRS. Ep.3.6.

FELLOW-HELPER, S. 2 Co.8.23 3 Jno.8.

FELLOW-LABORER, S. Phi.4.3 1 Th.3.2 Phile.1.24.

FELLOW-PRISONER, S. Ro.16.7 Col.4.10 Phile.23.

FELLOW-SERVANT, S. Mat.18.28,29,31,33 24.49 Col.1.7 4.7 Re.6.11 19.10 22.9.

FELLOW-SOLDIER. Phi.2.25 Phile.2.

FELLOW-WORKERS. Col.4.11.

FELLOWSHIP. Le.6.2 Ps.94.20 Ac.2.42 1 Co.1.9 10.20 2 Co.6.14 8.4 Ga.2.9 Ep.3.9 5.11 Phi.1.5 2.1 3.10 1 Jno.1.3,6,7.

FELT. Ge.27.22 31.34† Ex.10.21 Pr.23.35 Mar.5.29 Ac.28.5.

FEMALE. Ge.1.27 5.2 6.19 7.2,3,9,16 Le.3.1,6 4.28,32 5.6 12.7 27.4,5,6,7 Nu.5.3 De.4.16 7.14 Mat.19.4 Mar.10.6 Ga.3.28.

FENCE. Ps.62.3.

FENCED, *verb.* Job 10.11 19.8 Is.5.2.

FENCED, *adjective.* De.28.52 2 Sa.23.7 2 Ki.3.19 10.2 17.9 18.8 19.24† Is.2.15 37.25† Je.15.20 Eze.36.35 Hab.2.1†.

FENCED *cities.* Nu.32.17 De.3.5 9.1 Jos.10.20 14.12 1 Sa.6.18 2 Sa.20.6 2 Ki.18.13 19.25 2 Ch.8.5 12.4 14.6 17.2,19 19.5 21.3 33.14 Je.5.17 Da.11.15 Ho.8.14 Zep.1.16.

FENS. Job 40.21.

FERRET. Le.11.30.

FERRY-BOAT. 1 Sa.19.18.

FERVENT. Ac.18.25 Ro.12.11 2 Co.7.7 Ja.5.16 1 Pe.4.8 2 Pe.3.10,12.

FERVENTLY. Col.4.12 1 Pe.1.22.

FESTUS, festival, joyful. Ac.24.27 25.9,13,14,23 26.25.

FETCH. Ge.18.5 27.9,13,45 Ex.2.5 Nu.20.10 De.19.12 24.10,19 30.4 Ju.11.5 20.10 1 Sa.4.3 6.21 16.11 20.31 26.22 2 Sa.5.23 14.13,20 1 Ki.17.10,11 2 Ki.6.13 2 Ch.18.8 Ne.8.15 Job 36.3 Is.56.12 Je.36.21 Ac.16.37.

FETCHED. Ge.18.4,7 27.14 Ju.18.18 1 Sa.7.1 10.23 2 Sa.4.6 9.5 11.27 14.2 1 Ki.7.13 9.28 2 Ki.3.9 11.4 2 Ch.1.17 12.11 Je.26.23 Ac.28.13.

FETCHETH. De.19.5.

FETTERS. Ju.16.21 2 Sa.3.34 2 Ki.25.7 2 Ch.33.11 36.6 Ps.105.18 149.8 Je.39.7† 52.11† Mar.5.4 Lu.8.29.

FEVER. De.28.22 Mat.8.14 Mar.1.30 Lu.4.38 Jno.4.52 Ac.28.8.

FEW. Ge.24.55 27.44 34.30 47.9 Le.26.22 Nu.9.20 13.18 26.54,56 35.8 De.4.27 26.5 28.62 33.6 1 Sa.14.6 17.28 2 Ch.29.34 Ne.2.12 7.4 Job 10.20 14.1 16.22 32.6† Ps.109.8 Ec.5.2 9.14 12.3 Is.10.19 24.6 41.14† Eze.5.3 12.16 Da.11.20 Mat.7.14 9.37 15.34 20.16 22.14 25.21,23 Mar.6.5 8.7 Lu.10.2 12.48 13.23 Ac.24.4 Ep.3.3 He.12.10 13.22 1 Pe.3.20 Re.2.14,20 3.4.

But a **FEW.** Ge.29.20 Le.25.52 Jos.7.3 1 Ch.16.19 Ps.105.12 Je.42.2.

Not a **FEW.** 2 Ki.4.3 Is.10.7 Je.30.19 Ac.17.4,12.

FEWER. Nu.33.54 Job 30.1†.

FEWEST. De.7.7.

FEWNESS. Le.25.16.

FIDELITY. Tit.2.10.

FIELD. Ge.23.11,20 27.27 31.4 49.30 50.13 Ex.22.5,6 Le.19.19 25.3,4 27.16,17,18,19,20,21,22,24 De.5.21 Jos.15.18 Ju.1.14 Ru.2.8 4.5 2 Sa.2.16† 14.30,31 2 Ki.18.17 Ne.13.10 Ps.96.12 Pr.24.30 27.26 31.16 Ec.5.9 Is.5.8 7.3 16.10 36.2 Je.12.4 26.18 32.7,8,25 35.9 48.33 Eze.17.8† Joel 1.10 Mi.3.12 Mat.13.24,31,38,44 27.7,8,10 Lu.17.7 Ac.1.18,19.

Fruitful **FIELD.** 2 Ki.19.23† Is.10.18 29.17 32.15,16 37.24† Eze.17.5.

In the **FIELD.** Ge.4.8 24.63 29.2 37.15 Ex.9.19,25 16.25 De.21.1 22.25 28.3,16 Ju.13.9 1 Sa.6.18 19.3 30.11 2 Sa.14.6 1 Ki.11.29 14.11 21.24 1 Ch.19.9 27.26 Job 24.6 Ps.78.12,43 Pr.24.27 Je.14.5 17.3 41.8 Eze.7.15 26.6,8 Mi.4.10 Zec.10.1 Mal.3.11 Mat.24.18,40 Mar.13.16 Lu.2.8 12.28 15.25 17.31,36.

Into the **FIELD.** Nu.22.23 Ju.9.42 1 Sa.6.14 20.11 2 Sa.11.23 20.12 2 Ki.4.39 Ca.7.11 Je.6.25 14.18.

Of the **FIELD.** Ge.2.5 34.7 47.24 Le.26.4 27.28 De.20.19 Ju.5.4 19.16 Ru.2.3 1 Sa.11.5 2 Ki.9.25,37 Job 5.23 Ps.103.15 Ca.2.7 3.5 Is.37.27 40.6 43.20 55.12 Je.4.17 18.14 La.4.9 Eze.16.7 17.24 34.27 36.30 39.10 Da.4.15 Ho.10.4 12.11 Joel 1.11,12,19 Mi.1.6 Mat.6.28,30 13.36. See *Beast, Beasts.*

Open **FIELD.** Le.14.7 17.5 Je.9.22 Eze.16.5 32.4 33.27 39.5.

FIELDS. Ex.8.13 Le.25.31 27.22 Nu.16.14 20.17 21.22 De.11.15 32.13,32 Jos.21.12 1 Sa.8.14 22.7 25.15 1 Ki.2.26 16.4 1 Ch.16.32 27.25 2 Ch.26.10† Job 5.10 Ps.107.37 132.6 Pr.8.26 23.10 Is.16.8 32.12 Je.6.12 8.10 13.27 32.15,43,44 39.10 40.7,13 Ob.19 Mi.2.2,4 Hab.3.17 Mar.2.23 Lu.6.1 Jno.4.35 Ja.5.4.

Open **FIELDS.** Le.14.53 Nu.19.16 2 Sa.11.11 Eze.29.5.

FIERCE. Ge.49.7 De.28.50 Job 4.10 10.16 28.8 41.10 Is.19.4 33.19 Da.8.23 Hab.1.8 Mat.8.28 Lu.23.5 2 Ti.3.3 Ja.3.4. See *Anger, Wrath.*

FIERCENESS. Job 39.24 Je.25.38. See *Anger, Wrath.*

FIERCER. 2 Sa.19.43.

FIERY. Nu.21.6,8 De.8.15 33.2 Ps.21.9 Is.14.29 Da.3.6,11,15,17,21,23,26 7.9,10 Na.2.3† Ep.6.16 He.10.27 1 Pe.4.12.

FIFTH. Ge.30.17 Jos.19.24 2 Sa.2.23 3.27 4.6 20.10 Ne.6.5 Re.6.9 9.1 16.10 21.20. See *Day, Part.*

FIFTH *month.* Nu.33.38 2 Ki.25.8 1 Ch.27.8 Ezr.7.8,9 Je.1.3 28.1 52.12 Eze.20.1 Zec.7.3,5 8.19.

FIFTH *year.* Le.19.25 1 Ki.14.25 2 Ki.8.16 2 Ch.12.2 Je.36.9 Eze.1.2.

FIFTEEN. Ge.7.20 Ex.27.14,15 38.14 Le.27.7 2 Sa.9.10 19.17 1 Ki.7.3 2 Ki.14.17 20.6 2 Ch.25.25 Is.38.5 Eze.45.12 Ho.3.2 Jno.11.18 Ac.27.28 Ga.1.18.

FIFTEENTH. 2 Ki.14.23 1 Ch.24.14 25.22 2 Ch.15.10 Lu.3.1.

FIFTEENTH *day.* Ex.16.1 Le.23.6,34,39 Nu.28.17 29.12 33.3 1 Ki.12.32,33 Es.9.18,21 Eze.32.17 45.25.

FIFTY. Ge.6.15 18.24,26 Ex.26.5,6,10,11 27.12 30.23 36.12,13,17,18 38.12 Le.23.16 27.3,16 Nu.4.3,23,30,35,39 8.25 16.2,17 26.10 31.30,47 De.22.29 Jos.7.21 2 Sa.15.1 1 Ki.1.5 7.2 18.4,13 2 Ki.1.9,10,11,12,13 2.7,17 13.7 15.20,25 2 Ch.3.9 Ezr.8.6 Ne.7.70 Es.5.14 7.9 Is.3.3 Eze.40.15,21,25,29,33,36 42.2,7 Hag.2.16 Lu.7.41 16.6 Jno.8.57.

FIFTY-TWO. 2 Ki.15.2 Ezr.2.29 Ne.6.15 7.33.

FIFTY-SIX. Ezr.2.22.

FIFTY *thousand.* 1 Sa.6.19 1 Ch.5.21 12.33 Ac.19.19.

FIFTY-THREE *thousand.* Nu.1.43 2.30 26.47.

FIFTY-FOUR *thousand.* Nu.1.29 2.6.

FIFTY-SEVEN *thousand.* Nu.1.31 2.8.

FIFTY-NINE *thousand.* Nu.1.23.

FIFTIES. Ex.18.21,25 De.1.15 1 Sa.8.12 2 Ki.1.14 Mar.6.40 Lu.9.14.

FIFTIETH. Le.25.10,11 2 Ki.15.23.

FIG, S. Ge.3.7 Nu.13.23 20.5 1 Sa.25.18 30.12 2 Ki.20.7 1 Ch.12.40 Ne.13.15 Ca.2.13 Is.34.4 38.21 Je.8.13 24.1,2,3,8 29.17 Am.7.14† Na.3.12 Mat.7.16 Lu.6.44 Ja.3.12 Re.6.13.

FIG-TREE. Ju.9.10,11 1 Ki.4.25 2 Ki.18.31 Pr.27.18 Is.36.16 Ho.9.10 Mi.4.4 Joel 1.7,12 2.22 Hab.3.17 Hag.2.19 Zec.3.10 Mat.21.19,20 24.32 Mar.11.13,20,21 13.28 Lu.13.6,7 21.29 Jno.1.48,50.

FIG-TREES. De.8.8 Ps.105.33 Je.5.17 Ho.2.12 Am.4.9 Na.3.12.

FIGHT, *substantive.* 1 Sa.17.20 1 Ti.6.12 2 Ti.4.7 He.10.32 11.34.

FIGHT, *verb.* De.1.41,42 2.32 Ju.11.12 1 Sa.4.9 17.10 2 Sa.11.20 1 Ki.22.31 2 Ch.18.30,31 20.17 Ps.144.1 Je.51.30 Zec.10.5 14.14 Jno.18.36 1 Co.9.26 1 Ti.6.12 Ja.4.2. See *Battles.*

FIGHT *against.* Ex.1.10 De.20.10 Jos.10.25 11.5 19.47 Ju.1.1,3 10.9 11.8,9,25 12.3 20.20 1 Sa.15.18 23.1 29.8 1 Ki.12.21,24 20.23,25 22.32 2 Ki.3.21 19.9 2 Ch.11.1,4 13.12 32.2 35.20 Ne.4.8 Ps.35.1 56.2 Is.19.2 29.7,8 Je.1.19 15.20 21.4,5 32.24,29 34.22 37.8,10 Zec.14.3 Ac.5.39 23.9 Re.2.16.

FIGHT *for.* Ex.14.14 De.1.30 3.22 20.4 2 Ki.10.3 Ne.4.14,20 Is.31.4.

FIGHT *with.* Ex.17.9 Jos.9.2 Ju.8.1 9.38 11.6 1 Sa.13.5 17.9,32 28.1 2 Ch.35.22 Is.30.32 Je.32.5 33.5 41.12 Da.10.20 11.11.

FIGHTETH. Ex.14.25 Jos.23.10 1 Sa.25.28.

FIGHTING. Nu.22.11† 1 Sa.17.19 2 Ch.26,11 Ps.56.1.

FIGHTINGS. 2 Co.7.5 Ja.4.1.

FIGURE. De.4.16 Is.44.13 Ro.5.14 1 Co.4.6 He.9.9 11.19 1 Pe.3.21.

FIGURES. 1 Ki.6.29 Ac.7.43 1 Co.10.6† He.9.24.

FIGURED. Le.26.1†.

FILE. 1 Sa.13.21.

FILL, *substantive.* Le.25.19 De.23.24 Pr.7.18.

FILL, *verb.* Ge.1.22 42.25 44.1 Ex.10.6 16.32 32.29† Le.16.32† 1 Sa.16.1 1 Ki.1.14† 18.33 1 Ch.29.5† 2 Ch.13.9† Job 8.21 15.2 20.23 23.4 38.39 41.7 Ps.81.10 83.16 110.6 Pr.1.13 8.21 Is.8.8 14.21 27.6 56.12 Je.13.13 23.24 33.5 51.14 Eze.3.3 7.19 9.7 10.2 24.4 30.11 32.4,5 35.8 43.26† Zep.1.9 Hag.2.7 Zec.9.15† Mat.9.16 15.33 23.32 Jno.2.7 Ro.15.13 Ep.4.10 Col.1.24 1 Th.2.16 Re.18.6.

FILLED. Ge.6.13 21.19 24.16 26.15 Ex.1.7 2.16 28.3 31.3 35.31,35 40.34,35 De.26.12 31.20 Jos.9.13 1 Ki.8.10,11 18.35 20.27 2 Ki.3.25 21.16 23.14 24.4 2 Ch.5.14 7.1,2 Ezr.9.11 Job 3.15 16.8 22.18 Ps.38.7 71.8 72.19 80.9 104.28 123.3,4 Pr.5.10 25.16 30.16,22 Ec.1.8 6.3,7 Ca.5.2 Is.6.1 21.3 33.5 34.6 43.24 65.20 Je.15.17 16.18 19.4 41.9 46.12 51.34 La.3.15,30 Eze.8.17 10.3 11.6 28.16 36.38 43.5 44.4 Da.2.35 Na.2.12 Hab.2.16 Hag.1.6 Zec.9.13 Mat.27.48 Mar.2.21 7.27 15.36 Lu.1.53 2.40 5.7 14.23 15.16 Jno.2.7 6.13 16.6 19.29 Ac.2.2 4.8 5.3,28 9.17 13.9 Ro.1.29 15.14,24 2 Co.7.4 Ep.3.19 5.18 Phi.1.11 Col.1.9 2 Ti.1.4 Ja.2.16 Re.8.5 15.1 18.6.

Shall be **FILLED.** Ex.16.12 Nu.14.21 2 Ki.3.17 Pr.1.31 3.10 12.21 14.14 18.20 20.17 24.4 Je.13.12 Eze.28.33 39.20 Hab.2.14 Zec.9.15 Mat.5.6 Lu.1.15 3.5 6.21.

Was **FILLED.** Ge.6.11 1 Ki.7.14 2 Ki.3.20 2 Ch.5.13 16.14 Ps.126.2 Is.6.4 Je.51.5 Eze.10.4 Lu.1.41,67 Jno.12.3 Ac.19.29 Re.15.8.

Were **FILLED.** Ho.13.6 Lu.4.28 5.26 6.11 8.23 Jno.6.12,26 Ac.2.4 3.10 4.31 5.17 13.45,52 Re.19.21. See *Eat.*

FILLEDST. De.6.11 Eze.27.33.

FILLEST. Ps.17.14.

FILLETH. Job 9.18 Ps.84.6 107.9 129.7 147.14 Ep.1.23.

FILLET. Je.52.21.

FILLETS. Ex.27.10,11 36.38 38.10,11,12,17,19.

FILLETED. Ex.27.17 38.17,28.

FILLING. Ac.14.17.

FILTH. Le.1.16† Is.4.4 Na.3.6 1 Co.4.13 1 Pe.3.21.

FILTHY. Job 15.16 Ps.14.3 53.3 Is.64.6 Zep.3.1 Zec.3.3,4 Col.3.8 1 Ti.3.3,8 Tit.1.7,11 1 Pe.5.2 2 Pe.2.7 Jude 8 Re.22.11.

FILTHINESS. 2 Ch.29.5 Ezr.6.21 9.11 Pr.30.12 Is.28.8 Je.5.30† 23.14† La.1.9 Eze.16.36 22.15 24.11,13 36.25 2 Co.7.1 Ep.5.4 Ja.1.21 Re.17.4.

FINALLY. 2 Co.13.11 Ep.6.10 Phi.3.1 4.8 2 Th.3.1 1 Pe.3.8.

FIND. Ge.19.11 32.19 Nu.32.23 35.27 De.22.25,28 Ju.17.8,9 Ru.1.9 1 Sa.20.21,36 24.19 1 Ki.18.5 2 Ch.2.14 32.4 Job 23.3 34.11 Ps.10.15 Pr.2.5 4.22 8.9,12 Ec.

7.11,27 12.10 Ca. 5.8 Is. 34.14 58.3 Je. 10.18 La. 1.6 2.9 Da. 6. 4.5 Mat. 7.14 18.13 Mar. 11.13 13.36 Lu. 6.7 12.38 13.7 15.4,8 Jno. 10.9 Ac. 7.46 17.27 28.9 Ro. 9.19 2 Co. 9.4 2 Ti. 1.18. See *Favor.*

FIND *grace.* Ge. 32.5 33.8,15 34. 11 47.25 Ex. 33.13 Ru. 2.2 1 Sa. 1.18 2 Sa. 16.4 He. 4.16.

Can or *canst* **FIND.** Ge. 41.38 Ex. 5.11 Ezr. 7.16 Job 3.22 11.7 Pr. 20.6 31.10 Ec. 3.11 7.24 Je. 5.1.

Cannot **FIND.** Ge. 38.22 1 Ki. 18.12 Job 17.10 37.23 Ec. 8.17.

I **FIND.** Ge. 18.26,28,30 Ps. 132.5 Ec. 7.26 Ca. 8.1 Je. 45.3 Lu. 23.4 Jno. 18.38 19.4,6 Ro. 7.18,21.

Not **FIND,** or **FIND** *not.* Ex. 16.25 Le. 12.8† 1 Sa. 23.17 2 Sa. 17.20 Pr. 1.28 Ec. 7.28 Ca. 5.6 Is. 41.12 Da. 6.5 Ho. 2.6,7 5.6 Am. 8.12 Lu. 5.19 19.48 Jno. 7.34,35,36 Ro. 7.18 2 Co. 12.20 Re. 9.6.

Shall or *shalt* **FIND.** Ge. 44.34† De. 4.29 28.65 Ju. 9.33 1 Sa. 9.13 10. 2,7† 2 Ki. 7.9† 2 Ch. 20.16 30.9 Ezr. 4.15 Ps. 17.3 21.8 Pr. 1.13 8.17 16.20 19.8 Ec. 11.1 Je. 2.24 6.16 29.13 Ho. 12.8 Mat. 7.7 10. 39 11.29 17.27 21.2 22.9 24.46 Mar. 11.2 Lu. 2.12 11.9 12.37,43 18.8 Jno. 21.6 Re. 18.14.

FINDEST. Ge. 31.32 Eze. 3.1.

FINDETH. Ge. 4.14 De. 19.5† Job 33.10 Ps. 119.162 Pr. 3.13 8.35 14.6 17.20 18.22 21.10,21 Ec. 9.10 La. 1.3 Ho. 14.3 Mat. 7.8 10. 39 12.43,44 26.40 Mar. 14.37 Lu. 11.10,25 Jno. 1.41,43,45 5.14.

FINDING. Ge. 4.15 Job 9.10 Ps. 32.6† Is. 58.13 Lu. 11.24 Ac. 4.21 19.1 21.2,4 Ro. 11.33 He. 8.8.

FINE, *verb.* Job 28.1.

FINE, *adjective.* Ezr. 8.27 Job 28. 15† Is. 19.9 Re. 1.15 2.18.

FINE *flour.* Le. 2.1,4 5.7,11 6.20 7.12 14.10,21 23.13 24.5 Nu. 6.15 7.13,19,25,31,37,43,49,55,61 8.8 1 Ki. 4.22 2 Ki. 7.1,16,18 1 Ch. 9.29 23.29 Eze. 16.13,19 46.14 Re. 18.13.

FINE *gold.* 2 Ch. 3.5,8 Job 28.15†, 17 31.24 Ps. 19.10 119.127 Pr. 3.14 8.19 25.12 Ca. 5.11,15 Is. 13.12 La. 4.1,2 Da. 2.32 10.5 Zec. 9.3.

FINE *linen.* Ge. 41.42 Ex. 25.4 26. 1,31,36 27.9,16,18 28.5,6,8,15,39 35.6,23,25,35 36.8,35,37 38.9,16, 18,23 39.2,5,8,27,28,29 1 Ch. 4.21 15.27 2 Ch. 2.14 3.14 Es. 1.6 8.15 Pr. 7.16 31.24 Is. 3.23 Eze. 16.10, 13 27.7,16 Mar. 15.46 Lu. 16.19 Re. 18.12,16 19.8,14.

FINE *meal.* Ge. 18.6.

FINER. Pr. 25.4.

FINEST. Ps. 81.16 147.14.

FINING. Pr. 17.3 27.21.

FINGER. Ex. 8.19 29.12 31.18 Le. 4.6,17 25.30,34 8.15 9.9 14. 16,27 16.14,19 Nu. 19.4 De. 9.10 1 Ki. 12.10 2 Ch. 10.10 Is. 58.9 Lu. 11.20 16.24 Jno. 8.6 20.25,27.

FINGERS. 2 Sa. 21.20 1 Ch. 20.6 Ps. 8.3 144.1 Pr. 6.13 7.3 Ca. 5.5 Is. 2.8 17.8 59.3 Je. 52.21 Da. 5.5 Mat. 23.4 Mar. 7.33 Lu. 11.46.

FINISH. Ge. 6.16 Da. 9.24 Zec. 4.9 Mat. 10.23† Lu. 14.28,29,30 Jno. 4. 34 5.36 Ac. 20.24 Ro. 9.28 2 Co. 8.6 Phi. 1.6†.

FINISHED. Ge. 2.1 Ex. 39.32 40. 33 De. 31.24 Jos. 4.10 Ru. 3.18 1 Ki. 6.9,14,22,38 7.1,22 9.1,25 1 Ch. 27.24 28.20 2 Ch. 5.1 7.11 8.16 24.14 29.28 31.7 Ezr. 4.12† 5.16 6.14,15 Ne. 6.15 Da. 5.26 12.7 Mat. 13.53 19.1 26.1 Jno. 17.4 19.30 Ac. 21.7 2 Ti. 4.7 He. 4.3 Ja. 1.15 Re. 10.7 11.7 20.5.

FINISHER. He. 12.2.

FINS. Le. 11.9,10,12 De. 14.9.

FIRE. Ge. 15.17† 22.6,7 Ex. 3.2 9.23,24 12.8,9 19.18 22.6 32.24 40.38 Le. 1.7,8,12,17 2.14 3.5 6.9,10,12,13 9.24 10.1,2 16.13 18.21 Nu. 6.18 9.16 11.2 16.7,18, 37,46 18.9 21.28 31.23 De. 1.33 4.11,36 5.5 9.15 18.10,16 33.2† Jos. 7.25 Ju. 6.21 9.15 16.9 1 Ki. 18.23,24,25,38 19.12 2 Ki. 1.10,12 2.11 6.17 16.3 17.17 19.18 21.6 23.10 1 Ch. 21.26 2 Ch. 7.1,3 33.6 35.13 Ne. 2.3,13 Job 1.16 18.5 28.5 41.19 Ps. 39.3 46.9 66.12 68.2 74.7 78.14 83.14 97.3 105. 32,39 118.12 140.10 148.8 Pr. 6. 27 16.27 26.20,21 30.16 Is. 9.5, 18,19 10.16,17 30.14,33 31.9 37. 19 43.2 44.16 47.14 50.11 64.2 65.5 66.15,16,24 Je. 4.4 5.14 20. 9 21.12 22.7 29.22 32.35 36.22, 23 48.45 51.58 La. 2.3,4 Eze. 1. 4,13 10.6,7 16.21 20.26,31 21. 31,32 22.20,21 24.9,12 28.18 36. 5 38.19 Da. 3.27 7.9 10.6 Ho. 7.6 Joel 2.30 Am. 5.6 7.4 Ob. 18 Mi. 1.4 Na. 1.6 Hab. 2.13 Zec. 2.5 3.2 12.6 13.9 Mal. 3.2 Mat. 3.10, 11 7.19 13.42,50 17.15 18.8 25. 41 Mar. 9.22,43,44,45,46 14.54 Lu. 3.9,16 9.54 17.29 22.56 Jno. 15. 6 Ac. 2.3,19 28.3,5 1 Co. 3.13,15 2 Th. 1.8 He. 1.7 11.34 12.18 Ja. 3.5,6 5.3 1 Pe. 1.7 2 Pe. 3.7,12 Jude 7.28 Re. 3.18 4.5 8.5,7,8 9.17,18 11.5 13.13 14.18 15.2 16.8 20.9,10,14,15 21.8. See *Brimstone, Burn* or *Burnt, Coals, Consume, Consuming, Devour, Devoured, Devouring, Flame, Hell, Midst.*

Kindle or *Kindled* **FIRE.** Ex. 22.6 35.3 De. 32.22 2 Sa. 22.13 Ps. 78. 21 106.18 Is. 10.16 50.11 Je. 7.18 11.16 15.14 17.4,27 21.14 48.12 49.27 50.32 La. 4.11 Eze. 20.47 24.10 Am. 1.14 Mal. 1.10 Lu. 12.49 22.55 Ac. 28.2.

Made with **FIRE.** Ex. 29.18,25,41 Le. 1.9,13,17 2.2,3,9,10,16 3.3,5, 9,11,14,16 4.35 5.12 6.17,18 7.5, 25,31,35 8.21,28 10.12,15 21.6,21 22.27 23.8,13,18,25,27,36,37 24.7, 9 Nu. 15.3,10,13,14,25 18.17 28. 2,3,6,8,13,19,24 29.6,13,36 De. 18. 1 Jos. 13.14 1 Sa. 2.28.

Pillar of **FIRE.** Ex. 14.24 Re. 10.1. See *By Night.*

Send or *Sent* **FIRE.** La. 1.13 Eze. 39.6 Ho. 8.14 Am. 1.4,7,10,12 2. 2,5 Lu. 12.49.

Set **FIRE.** De. 32.22 Jos. 8.8,19 Ju. 1.8 9.49 15.5 20.48 2 Sa. 14.30, 31 2 Ki. 8.12 Ps. 57.4 Pr. 29.8† Is. 27.11 42.25 Je. 6.1 32.29 Eze. 30. 8,14,16 39.9 Ja. 3.6.

Strange **FIRE.** Le. 10.1 Nu. 3.4 26.61.

FIREBRAND, S. Ju. 7.16† 15.4 Pr. 26.18 Is. 7.4 Am. 4.11.

FIRE-PANS. Ex. 27.3 38.3 2 Ki. 25.15 Je. 52.19.

FIRES. Is. 24.15.

FIRKINS. Jno. 2.6.

FIRM. Jos. 3.17 4.3 Job 41.23,24 Ps. 73.4 Da. 6.7 He. 3.6.

FIRMAMENT. Ge. 1.6,7,8,14,15, 17,20 Ps. 19.1 150.1 Eze. 1.22,25, 26 10.1 Da. 12.3.

FIR. 1 Ki. 5.8 6.15 Ca. 1.17.

FIR-TREE. 1 Ki. 6.34 2 Ch. 3.5 Is. 41.19 55.13 60.13 Ho. 14.8 Zec. 11.2.

FIR-TREES. 1 Ki. 5.10 9.11 2 Ki. 19.23 2 Ch. 2.8 Ps. 104.17 Is. 14.8 37.24 Eze. 27.5 31.8 Na. 2.3.

FIR-WOOD. 2 Sa. 6.5.

FIRST. Ge. 25.25 26.1 38.28 Ex. 4.8 23.19 28.17 34.1,4 39.10 Le. 5.8 Nu. 2.9 10.13 13.20 15. 20,21 18.13 24.20 De. 10.1,3,10 11.14 13.9,17 17.8,14 33.21 Jos. 21.10 Ju. 1.1 20.18,39 1 Sa. 14.14, 35 2 Sa. 3.13 19.20,43 23.19,23 1 Ki. 17.13 18.25 20.17 1 Ch. 9.2 11.6,21,25 16.7 24.7 25.9 2 Ch. 3.3 Ezr. 3.12 Es. 1.14 Job 15.7 Pr. 18.17 Is. 41.27 43.27 69.9 Je. 4.31 16.18 24.2 36.28 50.17 Eze. 44. 30 Da. 6.2 7.4,24 8.21 10.13† Ho. 2.7 9.10 Am. 6.7 Mi. 4.8 Na. 3.12 Hag. 2.3 Zec. 6.2 12.7 Mat. 5.24 6.33 7.5 8.21 12.29,45 13. 30 17.10,11,27 20.10 21.24,31,35 22.25,38 23.26 Mar. 3.27 4.28 7.27 9.12,35 12.20,38,29,30 13.10 16.9 Lu. 1.3 2.2 6.1,42 9.59 10.5 11. 26,38 14.28 17.25 20.29 21.9 Jno. 1.41 5.4 8.7 10.40 18.13 19.32 20.4,8 Ac. 3.26 7.12 11.26 12.10 13.24,46 16.12† 26.20,23 27.43 Ro. 1.8 2.9,10 11.35 15.24 1 Co. 12.28 14.30 15.3,45,46,47 2 Co. 8.5,12 Ep. 1.12 4.9 6.2 1 Th. 4.16 2 Th. 2.3 1 Ti. 1.16 2.13 3. 10 5.4,12 2 Ti. 1.5 2.6 4.16 Tit. 3.10 He. 4.6 5.12 7.2,27 8.7,13 9.1,2,6,8,15,18 10.9 Ja. 3.17 1 Pe. 4.17 2 Pe. 1.20 3.3 1 Jno. 4.19 Jude 6 Re. 2.4,5 4.7 13.12 20.5 21.1,19. See *Day, Last.*

At the **FIRST.** Ge. 13.4 28.19 43. 18,20 De. 9.18,25 Jos. 8.5,6 Ju. 18.29 20.32 2 Sa. 17.9 1 Ki. 20.9 1 Ch. 15.13 Ne. 7.5 Is. 1.26 9.1 Je. 7.12 33.7,11 Da. 8.1 Jno. 12. 16 19.39 Ac. 15.14 26.4 Ga. 4.13 He. 2.3.

FIRST-BORN. Ge. 19.31,33,34,37 27.19,32 29.26 43.33 48.18 Ex. 4.22,23 11.5 12.12,29 13.2,15 22.29 34.20 Le. 27.26† Nu. 3.12, 13,40,41,42,45,50 8.17,18 18.15 33.4 De. 21.15,17 25.6 Jos. 6.26 1 Ki. 16.34 1 Ch. 5.1 26.10 2 Ch. 21.3 Ne. 10.36 Job 18.13 Ps. 78. 51 89.27 105.36 135.8 136.10 Is. 14.30 Je. 31.9 Mi. 6.7 Zec. 12. 10 Mat. 1.25 Lu. 2.7 Ro. 8.29 Col. 1.15,18 He. 11.28 12.23.

FIRST *month.* Ge. 8.13 Ex. 12.2,18 40.2,17 Le. 23.5 Nu. 9.1 20.1 28. 16 33.3 Jos. 4.19 1 Ch. 12.15 27. 2,3 29.3,17 2 Ch. 35.1 Ezr. 6.19 7.9 8.31 10.17 Es. 3.7 Eze. 45.18, 21 Joel 2.23.

FIRST *year.* Ex. 12.5 29.38 Le. 9.3 12.6 14.10 23.12,18,19 Nu. 6. 12,14 7.15,17,21,23,27,29,33,35,39, 41,45,47,51,53,57,59,63,69,75,81,87, 88 15.27 28.3,9,11,19,27 29.2,8, 13,17,20,23,26,29 32,36 2 Ch. 29.3 36.22 Ezr. 1.1 5.13 6.3 Je. 25.1 52.31 Eze. 46.13 Da. 1.21 7.1 9. 1,2 11.1.

FIRST-FRUIT, S. Ex. 22.29 23.16, 19 34.22,26 Le. 2.12,14 23.10,17 20 Nu. 18.12 28.26 De. 18.4 26.2, 10 2 Ki. 4.42 2 Ch. 31.5 Ne. 10.35, 37 12.44 13.31 Pr. 3.9 Je. 2.3 Eze. 20.40 44.30 48.14 Am. 6.1† Mi. 7.1 Ro. 8.23 11.16 16.5 1 Co. 15.20,23 16.15 Ja. 1.18 Re. 14.4.

FIRSTLING. Ex. 13.12,13 34.19, 20 Le. 27.26 Nu. 18.15,17 De. 15. 19 33.17.

FIRSTLINGS. Ge. 4.4 Nu. 3.41 De. 12.6,17 14.23 Ne. 10.36.

FISH. Ge. 1.26,28 Ex. 7.18,21 Nu. 11.5,22 De. 4.18 Ne. 13.16 Ps. 8.8 105.29 Is. 19.10 50.2 Eze. 29.4,5 47.9,10 Jon. 1.17 2.1,10 Mat. 7.10 17.27 Lu. 24.42 Jno. 21.9,10,13.

FISH, ING. Je. 16.16 Jno. 21.3.

FISH-GATE. 2 Ch. 33.14 Ne. 3.3 12.39 Zep. 1.10.

FISH-HOOKS. Am. 4.2.

FISH-POOLS. Ca. 7.4.

FISH-SPEARS. Job 41.7.

FISHERMEN. Lu. 5.2.

FISHERS. Is. 19.8 Je. 16.16 Eze. 47.10 Mat. 4.18,19 Mar. 1.16,17 Jno. 21.7.

FISHES. Ge. 9.2 48.16† 1 Ki. 4.33 Job 12.8 Ec. 9.12 Eze. 38.20 Ho. 4.3 Hab. 1.14 Zep. 1.3 Mat. 14.17 15.34 Mar. 6.38 8.7 Lu. 5.6,9 9. 13 Jno. 6.9 21.6,11 1 Co. 15.39.

FISHY. 1 Sa. 5.4†.

FIST, S. Ex. 21.18 Pr. 30.4 Is. 58. 4 Mar. 7.3†.

FIT. Le. 16.21 1 Ch. 7.11 12.8 Job 34.18 Pr. 24.27 Eze. 15.5 Lu. 9.62 11.35 Ac. 22.22 Col. 3.18.

FITCHES. Is. 28.25,27 Eze. 4.9.

FITTED. 1 Ki. 6.35 Pr. 22.18 Ro. 9.22 He. 10.5†.

FITTETH. Is. 44.13.

FITLY. Pr. 25.11 Ca. 5.12 Ep. 2. 21 4.16.

FIVE. Ge. 14.9 18.28 43.34 45.6, 11,22 47.2 Ex. 13.18† 22.1 26.3, 9,26,27,37 27.1,18 36.10,16,31,32, 38 38.1,18 Le. 26.8 27.5,6 Nu. 3.47 7.17,23,29,35,41,47,53 18.16 31.8 Jos. 1.14† 10.5,16,17,22,23, 26 13.3 Ju. 3.3 7.11† 18.2 1 Sa. 6.4,16 17.40 21.3 25.18,42 2 Sa. 4.4 21.8 1 Ki. 7.39,49 2 Ki. 6.25 7.13 13.19 25.19 1 Ch. 2.6 11.23 2 Ch. 4.7 Is. 17.6 19.18 30.17 Mat. 14.17 16.9 25.2,15,16 Mar. 6.38 8.19 Lu. 9.13 12.6,52 14.19 16. 28 19.18,19 Jno. 4.18 5.2 6.9,13 1 Co. 14.19 2 Co. 11.24 Re. 17.10.

FIVE-SQUARE. 1 Ki. 6.31†.

FIXED. 2 Ch. 12.14† Ps. 57.7 108. 1 112.7 Lu. 16.26.

FLAG, S. Ex. 2.3,5 Job 8.11 Is. 19.6.

FLAGON. 2 Sa. 6.19 1 Ch. 16.3.

FLAGONS. Ca. 2.5 Is. 22.24 Ho. 3.1.

FLAKES. Job 41.23.

FLAME. Ex. 3.2 Nu. 21.28 Ju. 13. 20 20.38,40 Job 15.30 41.21 Ps. 83.14 106.18 Ca. 8.6 Is. 5.24 10. 17 29.6 30.27†,30 43.2 47.14 Je. 48.45 Eze. 20.47 Da. 3.22 7.9, 11 11.33 Joel 1.19 2.3,5 Ob. 18 Na. 3.3† Lu. 16.24 Ac. 7.30 He. 1. 7 Re. 1.14 2.18 19.12.

FLAMES. Ps. 29.7 Pr. 26.18† Is. 13.8 66.15.

FLAMING. Ge. 3.24 Eze. 20.47 Na. 2.3. See *Fire.*

FLANKS. Le. 3.4,10,15 4.9 7.4 Job 15.27.

FLASH. Eze. 1.14.

FLAT. Le. 2.5† 7.9† 21.18 Nu. 22.31 Jos. 6.5,20.

FLATTER. Ps. 5.9 78.36.

FLATTERETH. Ps. 36.2 Pr. 2.16 7.5 20.19 28.23 29.5.

FLATTERING. Job 32.21,22 Ps. 12.2,3 Pr. 7.21 26.28 Eze. 12.24 1 Th. 2.5.

FLATTERY. Job 17.5 Pr. 6.24.

FLATTERIES. Da. 11.21,32,34.

FLAX. Ex. 9.31 Jos. 2.6 Ju. 15.14 Pr. 31.13 Is. 19.9 42.3 Eze. 40.3 Ho. 2.5,9 Mat. 12.20.

FLAY. Mi. 3.3.

FLAYED. 2 Ch. 35.11.

FLEA. 1 Sa. 24.14 26.20.

FLED. Ge. 14.10 16.6 31.22 Ex. 2.15 4.3 14.5,27 Nu. 16.34 De. 34.7† Jos. 8.15 10.16 Ju. 1.6 4.15 7.21,22 8.12 9.21,51 11.3 20.45,47 1 Sa. 4.16 14.22 17.24 19.10,12,18 20.1 21.10 22.20 23.6 30.17 31.1,7 2 Sa. 4.3,4 10.14,18 13.29 18.17 19.8 34. 37,38 1 Ki. 2.7,28,29 11.17,23,40 20.20 2 Ki. 7.7 8.21 9.10,23 25.4 1 Ch. 10.1 11.13 19.18 2 Ch. 13.16 14.12 Ne. 13.10 Es. 6.1† Ps. 31.11 114.3 Is. 21.14 22.3 33.3 Je. 4. 25 9.10 26.21 46.5,21 52.7 Jon. 4.2 Zec. 14.5 Ho. 12.12 Mat. 8.33 26.56 Mar. 14.50 16.8 Ac. 7.29 16.27 He. 6.18 Re. 12. 16.20 20.11.

He **FLED.** Ge. 31.20,21 35.7 39. 12,13,15,18 Nu. 35.25 Jos. 20.6 Ju. 9.40 1 Sa. 22.17 2 Ki. 9.27 14.19 2 Ch. 25.27 Jon. 1.10 Mar. 14.52.

Is **FLED.** Nu. 35.32 1 Sa. 4.17 2 Sa. 19.9 Is. 10.29.

They **FLED.** Ge. 14.10 Jos. 7.4 10. 11 1 Sa. 4.10 17.51 19.8 2 Sa. 10. 13 2 Ki. 3.24 14.12 1 Ch. 10.7 19.14 Ps. 104.7 Is. 21.15 Je. 39.4 La. 4.15 Da. 10.7 Ho. 7.13 Lu. 8. 34 Ac. 19.16.

FLEDDEST. Ge. 35.1 Ps. 114.5.

FLEECE. De. 18.4 Ju. 6.37,38,39 Job 31.20.

FLEE. Ge. 16.8 19.20 27.43 Ex. 14.25 21.13 Le. 26.17,36 Nu. 10.35 24.11 35.6,11,15 De. 4.42 19.3,4,5 28.7,25 Jos. 8.5,6,20 20.3,4,9 Ju. 20.32 2 Sa. 4.4 15.14 19.3 24.13 1 Ki. 12.18 2 Ki. 9.3 2 Ch. 10.18 Ne. 6.11 Job 20.24 27.22 30.10 41.28 Ps. 11.1 68. 1,12 139.7 143.9 Pr. 28.1,17 Is. 10.3 13.14 15.5 17.13 20.6 30.16,17 48.20 Je. 4.29 6.1 25.35 48.6,9 49.8,24,30 50.16,28 51.6 Am. 5.19 Jon. 1.3 Na. 3.7 Zec. 2.6 Mat. 2.13 3.7 10.23 24.16 Mar. 13.14 Lu. 3.7 21.21 Jno. 10.5 Ac. 27.30 1 Co. 6.18 10.14 1 Ti. 6. 11 2 Ti. 2.22 Ja. 4.7 Re. 9.6 12.14. See *Fly.*

FLEE *away.* Ge. 31.27 2 Sa. 18.3 Job 9.25 20.8 Ps. 64.8 Ca. 2.17 4.6 Is. 35.10 51.11 Je. 46.6 Am. 2.16 7.12 9.1 Na. 2.8 3.17.

FLEEING. Le. 26.36 De. 4.42 Job 27.22† 30.3.

FLEETH. De. 19.11 Job 14.2 Is. 24.18 Je. 48.19,44 Am. 9.1 Jno. 10.12,13.

FLESH. Ge. 2.21,24 6.3 17.11,14, 23 37.27 Ex. 4.7 28.42† 29.14 30.32 Le. 6.27 7.19 8.31 9.11 13.10,14,15,16,24,38,39 15.7,19 16.27 21.5 Nu. 11.33 12.12 18.18 19.5 De. 32.42 Ju. 6.20,21 1 Sa. 2.13,15 2 Sa. 6.19 1 Ki. 17.6 19.21 2 Ki. 4.34 1 Ch. 16.3 2 Ch. 32.8 Ne. 5.5 Job 10.4,11 Ps. 56.4 78. 20,27,39 79.2 Pr. 4.22 23.20 Is. 10.18† 31.3 49.26 Je. 11.15 12.12 17.5 Eze. 4.14 10.12† 11.3,7,11, 19 16.26 23.20 24.10 36.26 37. 6,8 Da. 2.11 7.5 10.3 Ho. 8.13 Mi. 3.2 Zep. 1.17 Hag. 2.12 Zec. 14.12 Mat. 16.17 19.5,6 21.22 26.41 Mar. 10.8 13.20 14.38 Lu. 24.39 Jno. 1.14 6.63 Ac. 2.30 Ro. 1.3 3.20 4.1 7.25 8.3 9.3,5 13.14 1 Co. 1.29 6.16 15.39,50 2 Co. 1.17 4.11 7.5 10.2 Ga. 1.16 2.16 3.3 5.13,17,24 Ep. 2.3 5.31 6.5,12 Col. 3.22 He. 2.14 12.9 Jude 7.8,23 Re. 19.18,21. See *Eat, Eateth.*

After the **FLESH.** Jno. 8.15 Ro. 8.1,4,5,12,13 1 Co. 1.26 10.18 2 Co. 5.16 10.3 11.18 Ga. 4.23,29 2 Pe. 2.10.

All **FLESH.** Ge. 6.12,13,19 7.15,21 8.17 9.11,15,16,17 Le. 17.14 Nu. 8.7 16.22 18.15 27.16 De. 5.26 Job 12.10† 34.15 Ps. 65.2 136.25 145.21 Is. 40.5,6 49.26 66.16,23, 24 Je. 25.31 32.27 45.5 Eze. 20. 48 21.4,5 Da. 4.12 Joel 2.28 Zec. 2.13 Lu. 3.6 Jno. 17.2 Ac. 2.17 1 Co. 15.39 1 Pe. 1.24.

His **FLESH.** Ex. 21.28 29.31 Le. 4.11 6.10 8.17 13.2,3,4,11,13 14.9 15.2,3,16 16.4,24,28 17.16 22.6 Nu. 19.7 1 Ki. 21.27 2 Ki. 5. 14 6.30 Job 2.5 14.22 31.31 33.21,25 41.23 Pr. 11.17 Ec. 4.5 Is. 17.4 Jno. 6.52 Ac. 2.31 Ga. 6.8 Ep. 2.15 5.29,30 Col. 1.22 He. 5.7 10.20.

In the **FLESH,** or *in* **FLESH.** Ge. 17.24,25 Eze. 44.7,9 Da. 1.15 Ro. 2.28 7.5 8.3,8,9 1 Co. 7.28 2 Co. 10.30 12.7 Ga. 2.20 6.12 Ep. 2.11 Phi. 1.22,24 3.3,4 Col. 2.1,5 1 Ti. 3.16 Phile. 16 1 Pe. 3.18 4.1,2,6 1 Jno. 4.2,3 2 Jno. 7.

My **FLESH.** 1 Sa. 25.11 Job 4.15 6.12 7.5 13.14 19.20,22,26 21.6 Ps. 16.9 38.3,7 63.1 73.26 84.2 102.5† 109.24 119.120 Ec. 2.3† Je. 51.35 La. 3.4 Jno. 6.51,54,55, 56 Ac. 2.6 Ro. 7.18 11.14 Ga. 4. 14 Col. 1.24. See *Bone.*

Of the **FLESH.** Ex. 12.46 29.34 De. 28.55 Pr. 14.30 Ec. 12.12 Jno. 1.13 3.6 Ro. 8.5,6†,7† 9.8 1 Co. 5.5 2 Co. 7.1 Ga. 4.13 5.16,19 6.8 Ep. 2.3 Col. 2.11,23 He. 9.13 1 Pe. 3.21 2 Pe. 2.18 1 Jno. 2.16.

Thy **FLESH.** Ge. 40.19 1 Sa. 17.44 2 Sa. 5.1 2 Ki. 5.10 1 Ch. 11.1 Pr. 5.11 Ec. 5.6 11.10 Is. 58.7 Eze. 32.5.

Your **FLESH.** Le. 19.28 Ju. 8.7 Ezr. 36.26 Ro. 6.19 Ga. 6.13 Col. 2.13 Ja. 5.3.

FLESHED. See *Fat, Lean.*

FLESH-HOOK. 1 Sa. 2.13,14.

FLESH-HOOKS. Ex. 27.3 38.3 Nu. 4.14 1 Ch. 28.17 2 Ch. 4.16.

FLESHLY. 2 Co. 1.12 3.3 Col. 2. 18 1 Pe. 2.11.

FLESH-POTS. Ex. 16.3.

FLEW. 1 Sa. 14.32 25.14† Is. 6.6.

FLIES. Ex. 8.21,31 Ps. 78.45 105. 31 Ec. 10.1.

FLIETH. De. 4.17 14.19 28.49 Ps. 91.5 Na. 3.16.

FLIGHT. Job 11.20† Is. 52.12 Je. 46.5† Da. 9.21† Am. 2.14 Mat. 24.20 Mar. 13.18 He. 11.34. See *Put.*

FLINT. De. 8.15 Job 28.9† Ps 114.8 Is. 5.28 50.7 Eze. 3.9.

FLINTY. De. 32.13.

FLIT. Je. 49.30†.

FLOCK. Ge. 4.4 21.28 27.9 29. 10 30,31,32,36,40 31.4,38 33.13 37.2,12,13 38.17 Ex. 2.16,17,19 3.1 Le. 1.2 5.6,18 6.6 27.32 Nu. 15.3 De. 12.21 15.14,19 16.2 1 Sa. 17.34 2 Sa. 12.4 2 Ch. 35.7 Ezr. 10.19 Job 30.1 Ca. 1.7,8 4.1, 2 6.5,6 Is. 40.11 63.11 Je. 13.17, 20 23.2,3 25.34,35,36 31.10,12 49.20 50.45 51.23 Eze. 24.5 34.3, 6,8,10,12,15,17,22,31 36.38 43.23, 25 45.15 Am. 6.4 7.15 Jon. 3.7 Mi. 2.12 4.8 7.14 Hab. 3.17 Zec. 9.16 10.2,3 11.4,7,11,17 Mal. 1.14 Mat. 26.31 Lu. 2.8 12.32 Ac. 20. 28,29 1 Co. 9.7 1 Pe. 5.2,3.

Like a **FLOCK.** Job 21.11 Ps. 77. 20 78.52 80.1 107.41 Eze. 36.37.

FLOCKS. Ge. 29.2,3,8 30.38,39, 40 32.5,7 37.14,16 47.4,17 Le. 1.10 5.15 Nu. 31.9,30 32.26 De. 7.13 28.4,18,51 Ju. 5.16 1 Ki. 20. 27 1 Ch. 4.39,41 27.31 2 Ch. 17.11 Job 24.2 Ps. 8.7† 65.13 78.48 Ca. 1.7 Is. 17.2 32.14 60.7 61.5 65. 10 Je. 6.3 10.21 31.24 33.12,13 49.29 50.8 Eze. 25.5 34.2 36.38 Joel 1.18 Mi. 1.11† 5.8 Zep. 2. 6,14.

FLOCKS with *herds.* Ge. 13.5 24. 35 26.14 32.7 33.13 45.10 47.1 50.8 Ex. 10.9,24 12.32 34.3 Nu. 11.22 De. 8.13 12.6,17 14.23 1 Sa. 30.20 2 Sa. 12.2 2 Ch. 32.29 Ne. 10.36 Pr. 27.23 Je. 3.24 5.17 Ho. 5.6.

FLOOD. Ge. 6.17 7.6,7,10 7.17 9.11,28 10.1,32 Jos. 24.2,3,14,15 Job 14.11 22.16 28.4 Ps. 29.10 66.6 69.15 74.15 90.5 Is. 28.2 59.19 Je. 46.7,8 47.2 Da. 9.26 11.22 Am. 8.8 9.5 Na. 1.8 Mat. 24.38,39 Lu. 6.48 17.27 2 Pe. 2.5 Re. 12.15,16.

FLOOD-GATES. Ge. 7.11†.

FLOODS. Ex. 15.8 2 Sa. 22.5 Job 20.17 28.11 Ps. 18.4 24.2 32.6 69.2 78.44 93.3 98.8 Ca. 8.7 Is. 44.3 Eze. 31.15 Jon. 2.3 Mat. 7. 25,27.

FLOOR, *verb.* 2 Ch. 34.11.

FLOOR, *substantive.* Ge. 50.10,11 Nu. 5.17 15.20 18.27,30 De. 15.14 16.13† Ju. 6.37 Ru. 3.2 2 Sa. 6.6 24.18,21 1 Ki. 6.30 7.7 2 Ki. 6.27 1 Ch. 13.9 21.28 2 Ch. 3.1 18.9† Is. 21.10 Je. 51.33 Ho. 9.1,2 13.3 Mi. 4.12 Mat. 3.12 Lu. 3.17.

FLOORS. 1 Sa. 23.1 Da. 2.35 Joel 2.24.

FLOTES, *or* **FLOATS.** 1 Ki. 5.9 2 Ch. 2.16.

FLOUR. Ex. 29.2 Le. 2.2 6.15 Nu. 28.5,20,28 29.3,9,14 Ju. 6.19 1 Sa. 1.24 28.24 2 Sa. 13.8 17.28. See *Deal, Fine.*

FLOURISH. Ps. 72.7,16 92.7,12, 13 132.18 Pr. 11.28 14.11 Ec. 12.5 Ca. 7.12 Is. 17.11 66.14 Eze. 17.24.

FLOURISHED. Ca. 6.11 Phi. 4.10.

FLOURISHETH. Ps. 90.6 103.15.

FLOURISHING. Ps. 92.14 Ca. 2.9† Da. 4.4.

FLOW. Job 20.28 Ps. 147.18 Ca. 4.16 Is. 2.2 48.21 60.5 64.1 Je. 31.12 51.44 Joel 3.18 Mi. 4.1 Jno. 7.38.

FLOWED. Jos. 4.18 Ju. 5.5† Is. 64.3 La. 3.54.

FLOWETH. Le. 20.24 Nu. 13.27 14.8 16.13,14 De. 6.3 11.9 26.15 27.3 31.20 Jos. 5.6.

FLOWING. Ex. 3.8,17 13.5 33.3 Pr. 18.4 Is. 66.12 Je. 11.5 18.14 32.22 49.4 Eze. 20.6,15.

FLOWER. Ex. 25.33 37.19 1 Sa. 2.33 Ne. 1.4 Job 14.2 15.33 Ps. 103.15 Is. 18.5 28.1,4 40.6,7,8 1 Co. 7.36 Ja. 1.10,11 1 Pe. 1.24.

FLOWERS. Ex. 25.31 37.17,20 Le. 15.24,33 Nu. 8.4 1 Ki. 6.18,29, 32,35 7.26,49 2 Ch. 4.5,21 Ca. 2. 12 5.13.

FLUTE, S. 1 Ki. 1.40† Da. 3.5,7, 10,15.

FLUTTERETH. De. 32.11.

FLUX. Ac. 28.8.

FLY, *substantive.* Is. 7.18.

FLY, *verb.* Ge. 1.20 1 Sa. 15.19 2 Sa. 22.11 Job 5.7 39.26 Ps. 18.10 55.6 90.10 Pr. 23.5 Is. 6.2 11.14 60.8 Je. 48.40 Eze. 13.20 Da. 9.21 Ho. 9.11 Hab. 1.8 Re. 14.6 19.17. See *Flee, Flieth.*

FLYING. Le. 11.21,23 Ps. 148.10 Pr. 26.2 Is. 14.29 30.6 31.5 Zec. 5.1,2 Re. 4.7 8.13.

FOAL, S. Ge. 32.15 49.11 Zec. 9.9 Mat. 21.5.

FOAM. Ho. 10.7.

FOAMETH. Mar. 9.18 Lu. 9.39.

FOAMING. Mar. 9.20 Jude 13.

FODDER. Job 6.5.

FOES. 1 Ch. 21.12 Es. 9.16 Ps. 27. 2 30.1 89.23 Mat. 10.36 Ac. 2.35.

FOLD, *verb.* He. 1. 12.
FOLD, *substantive.* Is. 13. 20 65. 10 Eze. 34. 14 Mi. 2. 12 Hab. 3. 17 Mat. 13. 8, 23 19. 29 Mar. 4. 8, 20 Jno. 10. 16.
FOLDS. Nu. 32. 24, 36 Ps. 50. 9 Je. 23. 3 Zep. 2. 6.
FOLDEN. Na. 1. 10.
FOLDETH. Ec. 4. 5.
FOLDING. 1 Ki. 6. 34 Pr. 6. 10 24. 33.
FOLK. Ge. 33. 15 Pr. 30. 26 Je. 51. 58 Mar. 6. 5 Jno. 5. 3 Ac. 5. 16.
FOLLOW. Ge. 24. 8 44. 4 Ex. 11. 8 14. 4, 17 21. 22, 23 23. 2 De. 16. 20 18. 22 Ju. 9. 3 1 Sa. 25. 27 30. 21 2 Sa. 17. 9 1 Ki. 19. 20 Ps. 38. 20 45. 14 94. 15 119. 150† Is. 5. 11 51. 1 Je. 17. 16 42. 16 Eze. 13. 3 Ho. 2. 7 6. 3 Mat. 8. 19 Mar. 16. 17 Lu. 9. 57, 61 17. 23 22. 49 Jno. 10. 5 13. 37 Ac. 3. 24 Ro. 14. 19 1 Co. 14. 1 Phi. 3. 12 1 Th. 5. 15 2 Th. 3. 7, 9 1 Ti. 5. 24 6. 11 2 Ti. 2. 22 Heb. 12. 14 13. 7 1 Pe. 1. 11 2. 21 2 Pe. 2. 2 3 Jno. 11 Re. 14. 4, 13.
FOLLOW *him.* 1 Ki. 18. 21 Mar. 5. 37 6. 1 14. 13 Lu. 22. 10 Jno. 10. 4.
FOLLOW *me.* Ge. 24. 5, 39 Ju. 3. 28 8. 5 1 Ki. 20. 10 2 Ki. 6. 19 Ps. 23. 6 Mat. 4. 19 8. 22 9. 9 16. 24 19. 21 Mar. 2. 14 8. 34 10. 21 Lu. 5. 27 9. 23, 59 18. 22 Jno. 1. 43 10. 27 12. 26 13. 36 21. 22 Ac. 12. 8.
FOLLOWED. Ge. 24. 61 32. 19 Nu. 32. 12 De. 1. 36 4. 3 11. 6† Jos. 6. 8 14. 8, 9, 14 Ju. 2. 12 9. 49 1 Sa. 14. 22 17. 13, 14 31. 2 2 Sa. 1. 6 2. 10 3. 31 17. 23 20. 2 1 Ki. 12. 20 16. 21, 22 18. 18 20. 19 2 Ki. 3. 9 4. 30 5. 21 9. 27 13. 2 17. 15 1 Ch. 10. 2 Ps. 68. 25 Eze. 10. 11 Am. 7. 15 Mat. 27. 55 Mar. 10. 28, 32 Lu. 18. 28 22. 54 Ac. 13. 43 16. 17 Ro. 9. 30, 31 1 Co. 10. 4 1 Ti. 5. 10 2 Pe. 1. 16 Re. 6. 8 8. 7 14. 8, 9.
FOLLOWED *him.* Nu. 16. 25 Ju. 9. 4 1 Sa. 13. 7 2 Sa. 11. 8 Mat. 4. 20, 22, 25 8. 1, 23 9. 27 12. 15 19. 2 20. 29 26. 58 Mar. 1. 18 2. 15 5. 24 14. 51, 54 Lu. 5. 11, 28 7. 9 22. 39 23. 27 Jno. 6. 2 Ac. 12. 9 Re. 19. 14.
FOLLOWED *me.* Nu. 14. 24 32. 11 1 Ki. 14. 8 Ne. 4. 23 Mat. 19. 28.
FOLLOWEDST. Ru. 3. 10.
FOLLOWER, S. 1 Co. 4. 16 11. 1 Ep. 5. 1 Phi. 3. 17 1 Th. 1. 6 2. 14 2 Ti. 3. 10† He. 6. 12 1 Pe. 3. 13.
FOLLOWETH. 2 Ki. 11. 15 2 Ch. 23. 14 Ps. 63. 8 Pr. 12. 11 15. 9 21. 21 28. 19 Is. 1. 23 Eze. 16. 34 Ho. 12. 1 Mat. 10. 38 Mar. 9. 38 Lu. 9. 49 Jno. 8. 12.
FOLLOWING. Ge. 41. 31 De. 7. 4 12. 30 Jos. 22. 16, 18, 23, 29 Ju. 2. 19 Ru. 1. 16 1 Sa. 12. 14, 20 14. 46 15. 11 24. 1 2 Sa. 2. 19, 26, 30 7. 8 1 Ki. 1. 7 9. 6 21. 26 2 Ki. 17. 21 1 Ch. 17. 7 2 Ch. 25. 27 34. 33 Ps. 48. 13 78. 71 109. 13 Mar. 16. 20 Lu. 13. 33 Jno. 1. 38, 43 6. 22 21. 20 Ac. 21. 1, 18 23. 11 2 Pe. 2. 15.
FOLLY. Ge. 34. 7 De. 22. 21 Jos. 7. 15 Ju. 19. 23, 24† 20. 6, 10 1 Sa. 25. 25 2 Sa. 13. 12 Job 1. 22† 4. 18 24. 12 42. 8 Ps. 49. 13 85. 8 Pr. 5. 23 13. 16 14. 8, 18, 24, 29 15. 21 16. 22 17. 12 18. 13 26. 4, 5, 11 Ec. 1. 17 2. 3, 12, 13 7. 25 10. 1, 6 Is. 9. 17 Je. 23. 13 Ho. 2. 10† 2 Co. 11. 1 2 Ti. 3. 9.
FOOD. Ge. 2. 9 3. 6 6. 21 41. 35 2. 7, 10, 33 43. 2, 4, 20, 22 44. 1, 25 47. 24 Ex. 21. 10 Le. 3. 11, 16 19. 23 21. 17† 23. 7 De. 10. 18 1 Sa. 14. 24, 28 2 Sa. 9. 10 1 Ki. 5. 9, 11 Ne. 9. 25† Job 23. 12 24. 5 38. 41 40. 20 Ps. 78. 25 104. 14 136. 25 146. 7 147. 9 Pr. 6. 8 13. 23 27. 27 28. 3 30. 8 31. 14 Eze. 16. 27 48. 18 Ac. 14. 17 2 Co. 9. 10 1 Ti. 6. 8 Ja. 2. 15.
FOOL. 1 Sa. 26. 21 Ps. 14. 1 49. 10 53. 1 92. 6 Pr. 10. 8, 10, 23 11. 29 12. 15, 16 13. 16 14. 16 15. 5 17. 7, 10, 12, 16, 21, 28 18. 2, 6, 7 20. 3 26. 4, 5, 8, 10, 11 27. 3, 22 29. 11 Ec. 2. 14, 15, 16, 19 4. 5 5. 3 6. 8 10. 2, 14 Je. 17. 11 Mat. 5. 22 Lu. 12. 20 1 Co. 3. 18 15. 36 2 Co. 11. 16 12. 6, 11.
As a **FOOL.** 2 Sa. 3. 33 Pr. 7. 22 Ec. 2. 16 2 Co. 11. 16, 23.
For a **FOOL.** Pr. 19. 10 24. 7 26. 1, 3 30. 22.
Is a **FOOL.** Pr. 10. 18 19. 1 28. 26 Ec. 10. 3 Ho. 9. 7 1 Ti. 6. 4†.
Of a **FOOL.** Pr. 12. 15 17. 21, 24 23. 9 26. 6, 12 29. 20 Ec. 7. 6 10. 12.
FOOLS. 2 Sa. 13. 13 Job 12. 17 30. 8 Ps. 75. 4 94. 8 107. 17 Pr. 1. 7, 22, 32 3. 35 8. 5 10. 21 12. 23 13. 19, 20 14. 8, 9, 24, 33 15. 2, 14 16. 22 19. 29 26. 7, 9 Ec. 5. 1, 4 7. 4, 5, 9 9. 17 Is. 19. 11, 13 35. 8 Mat. 23. 17, 19 Lu. 11. 40 24. 25 Ro. 1. 22 1 Co. 4. 10 2 Co. 11. 19 Ep. 5. 15.
FOOLISH. De. 32. 6, 21 Job 2. 10 5. 2, 3 Ps. 5. 5 39. 8 73. 3, 22 74. 18, 22 Pr. 9. 6, 13 10. 1, 14 14. 1, 3, 7 15. 7, 20 17. 25 19. 13 21. 20 29. 9 Ec. 4. 13 7. 17 10. 15 Is. 44. 25 Je. 4. 22 5. 4, 21 10. 8 La. 2. 14 Eze. 13. 3 Zec. 11. 15 Mat. 7. 26 25. 2 Ro. 1. 21 2. 20 10. 19 1 Co. 1. 20 Ga. 3. 1, 3 Ep. 5. 4 1 Ti. 6. 9 2 Ti. 2. 23 Tit. 3. 3, 9 1 Pe. 2. 15.
FOOLISHLY. Ge. 31. 28 Nu. 12. 11 1 Sa. 13. 13 2 Sa. 24. 10 1 Ch. 21. 8 2 Ch. 16. 9 Job 1. 22 Ps. 75. 4 Pr. 14. 17 30. 32 2 Co. 11. 17, 21.
FOOLISHNESS. 2 Sa. 15. 31 Ps. 38. 5 69. 5 Pr. 12. 23 14. 24 15. 2, 14 19. 3 22. 15 24. 9 27. 22 Ec. 7. 25 10. 13 Mar. 7. 22 1 Co. 1. 18, 21, 23, 25 2. 14 3. 19.
FOOT. Ge. 41. 44 Ex. 12. 37 21. 24 30. 18, 28 31. 9 35. 16 38. 8 39. 39 40. 11 Le. 8. 11 13. 12 Nu. 22. 25 De. 8. 4 11. 10 19. 21 25. 9 29. 5 32. 35 33. 24 Jos. 1. 3 5. 15 Ju. 5. 15 1 Sa. 23. 22† 2 Sa. 2. 18 21. 20 2 Ki. 9. 33 1 Ch. 20. 6 2 Ch. 33. 8 Job 23. 11 28. 4 31. 5 39. 15 Ps. 9. 15 26. 12 36. 11 38. 16 66. 6 68. 23 91. 12 94. 18 121. 3 Pr. 1. 15 3. 23, 26 4. 27 25. 17, 19 Ec. 5. 1 Is. 14. 25 18. 7 20. 2 26. 6 41. 2 58. 13 Je. 2. 25 12. 10 La. 1. 15 Eze. 6. 11 16. 6† 25. 6† 29. 11 32. 13 Da. 8. 13 Am. 2. 15 Mat. 4. 6 5. 13 14. 13 18. 8 22. 13 Mar. 6. 33 9. 45 Lu. 4. 11 Jno. 11. 44 Ac. 7. 5 20. 13 1 Co. 12. 15 He. 10. 29 Re. 1. 13 11. 2.
Sole of **FOOT.** Ge. 8. 9 De. 28. 35, 56, 65 Jos. 1. 3 2 Sa. 14. 25 Job 2. 7 Is. 1. 6 Eze. 1. 7.
Left **FOOT.** Re. 10. 2.
Right **FOOT.** Re. 10. 2. See *Toe.*
FOOT-BREADTH. De. 2. 5.
FOOTED. Le. 11. 3. 7 21. 19 Ac. 10. 12 11. 6 Ro. 1. 23.
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FREE-WILL *offering.* Le. 22. 21, 23 Nu. 15. 3 De. 16. 10 23. 23 Ezr. 1. 4 3. 5 7. 16 8. 28.
FREE-WILL *offerings.* Le. 22. 18 23. 38 Nu. 29. 39 De. 12. 6, 17 2 Ch. 31. 14 Ps. 119. 108.
FREED. Jos. 9. 23 Ro. 6. 7.
FREEDOM. Le. 19. 20 Eze. 27. 20† Ac. 22. 28.
FREELY. Ge. 2. 16 Nu. 11. 5 1 Sa. 14. 30 Ezr. 2. 68 7. 15 Ps. 54. 6 Ho. 14. 4 Mat. 10. 8 Ac. 2. 29 26. 26 Ro. 3. 24 8. 32 1 Co. 2. 12 2 Co. 11. 7 Re. 21. 6 22. 17.
FREEMAN. 1 Co. 7. 22 Re. 6 15.
FREQUENT. Pr. 27. 6† 2 Co. 11. 23.
FREE-WOMAN. Ga. 4. 22, 23, 30.
FRESH. Nu. 11. 8 Job 29. 20 Ps. 92. 10 Ja. 3. 12.
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FRET, *verb.* 1 Sa. 1. 6 Ps. 37. 1, 7, 8 Pr. 24. 19 Is. 8. 21.
FRETTED. Eze. 16. 43.
FRETTETH. ING. Pr. 19. 3 Le. 13. 51, 52 14. 44.
FRIED. Le. 7. 12 1 Ch. 23. 29.
FRIEND. Ge. 38. 20 Ex. 33. 11 De. 13. 6 Ju. 14. 20 2 Sa. 13. 3 15. 37 16. 16, 17 1 Ki. 4. 5 2 Ch. 20. 7 Job 6. 14, 27 16. 21† Ps. 35. 14 41. 9 88. 18 Pr. 6. 1, 3 17. 17, 18 18. 24 19. 6 22. 11 27. 6, 9, 10, 14, 17 Ca. 5. 16 Is. 41. 8 Je. 3. 20† 6. 21 19. 9 Ho. 3. 1 Mi. 7. 5 Mat. 11. 19 20. 13 22. 12 26. 50 Lu. 7. 34 11. 5, 6, 8 14. 10 Jno. 3. 29 11. 11 19. 12 Ac. 12. 20 Ja. 2. 23 4. 4.
FRIENDLY. Ju. 19. 3 Ru. 2. 13 Pr. 18. 24 Ho. 2. 14†.
FRIENDS. 1 Sa. 30. 26 2 Sa. 3. 8 19. 6 1 Ki. 16. 11 Es. 5. 10, 14 6. 13 Job 2. 11 16. 20 17. 5 19. 14, 19, 21 42. 3 42. 7, 10 Ps. 38. 11 Pr. 14. 20 17. 28 17. 9 18. 24 19. 4, 7 Ca. 5. 1 Je. 20. 4, 6 38. 22 La. 1. 2 Zec. 13. 6 Mar. 3. 21 5. 19 Lu. 7. 6 12. 4 14. 12 15. 6, 9, 29 16. 9 21. 16 23. 12 Jno. 15. 13, 14, 15 Ac. 10. 24 19. 31 27. 3 Ro. 16. 10†, 11† 3 Jno. 14.
FRIENDSHIP. Pr. 22. 24 Ju. 4. 4.
FRINGE, S. Nu. 15. 38, 39 De. 22. 12.
FROGS. Ex. 8. 2, 7 Pr. 78. 45 105. 30 Re. 16. 13.
To and **FRO.** Ge. 8. 7 Ex. 29. 24† 2 Ki. 4. 35 Job 1. 7 2. 2 7. 4 13. 25 Ps. 107. 27 Pr. 21. 6 Is. 24. 20 33. 4 49. 21 Eze. 27. 19 Zec. 1. 10, 11 6. 7 Ep. 4. 14. See *Run.*
FROM. 1 Sa. 6. 5 Mat. 4. 25.
FRONT. 2 Sa. 10. 9 2 Ch. 3. 4.
FRONTIERS. Eze. 25. 9.
FRONTLETS. Ex. 13. 16 De. 6. 8 11. 18.
FROST. Ge. 31. 40 Ex. 16. 14 Job 37. 10 38. 29 Ps. 78. 47 147. 16 Je. 36. 30.
FROWARD. De. 32. 20 2 Sa. 22. 27 Job 5. 13 Ps. 18. 26 101. 4 Pr. 2. 12, 15 3. 32 4. 24 6. 12 8. 8, 13 10. 31 11. 20 16. 28, 30 17. 20 21. 8 22. 5 1 Pe. 2. 18.
FROWARDLY. Is. 57. 17.
FROWARDNESS. Pr. 2. 14 4. 24† 6. 14 10. 32.
FROWNED. 1 Sa. 3. 13†.
FROZEN. Job 38. 30.
FRUIT. Ge. 1. 29 4. 3 30. 2 Ex. 21. 22 Le. 19. 23, 24 23. 40† 25. 3 27. 30 Nu. 13. 26, 27 De. 1. 25 7. 13 22. 9 26. 2 28. 4, 11, 18, 40, 42 30. 9 Ju. 9. 11 2 Sa. 16. 2 Ps. 21. 10 58. 11† 72. 16 104. 13 105. 35 127. 3 132. 11 Pr. 8. 19 10. 16 11. 30 12. 14 18. 20 31. 16, 31 Ca. 2. 3 8. 12 Is. 3. 10 4. 2 10. 12 13. 18 14. 29 27. 6, 9 28. 4 57. 19 65. 21 Je. 6. 19 7. 20, 11. 16, 19 17. 10 21. 14 32. 19 Eze. 17. 9 19. 12, 14 25. 4 36. 30 47. 12 Da. 4. 12, 14, 21 Ho. 9. 14† 10. 13 14. 8 Am. 2. 9 6. 12 7. 14 8. 1, 2 Mi. 6. 7 7. 13 Hab. 3. 17 Hag. 1. 10 Zec. 8. 12 Mal. 1. 12 3. 11 Mat. 12. 33 21. 19, 34 26. 29 Mar. 12. 2 14. 25 Lu. 1. 42 13. 6, 7 20. 10 Jno. 4. 36 Ac. 2. 30 Ro. 1. 13 6. 21, 22 15. 28 Ga. 5. 22 Ep. 5. 9 Phi. 1. 22 4. 17 He. 13. 15 Ja. 3. 18 5. 7 Jude 12. See *Eat.*
Bear or beareth **FRUIT.** 2 Ki. 19. 30 Is. 37. 31 Eze. 17. 8, 23 Ho. 9. 16 Joel 2. 22 Mat. 13. 23 Lu. 8. 8 13. 9 Jno. 15. 2, 4, 8.
Bring, bringeth, or *brought forth* **FRUIT.** Le. 25. 21 Nu. 13. 20 Ne. 10. 35, 37 Ps. 1. 3 92. 14 Ca. 8. 11 Je. 12. 2 Eze. 36. 11 47. 12 Ho. 10. 1 Mat. 3. 10 7. 17, 18, 19 13. 26 Mar. 4. 20, 28 Lu. 3. 9 8. 14, 15 Jno. 12. 24 15. 2, 5, 16 Ro. 7. 4, 5 Col. 1. 6 Ja. 5. 18. See *First.*
FRUIT-TREES. Ne. 9. 25.
Yield, yieldeth, yielding **FRUIT.** Ge. 1. 11, 12 Le. 25. 19 26. 4 De. 11. 17 Pr. 12. 12 Je. 17. 8 Eze. 34. 27 36. 8 Mar. 4. 7, 8 He. 12. 11 Re. 22. 2.
FRUITFUL. Ge. 1. 22, 28 8. 17 9. 7 17. 6, 20 26. 22 28. 3 35. 11 41. 52† 48. 4 49. 22 Ex. 1. 7 Le. 26. 9 2 Ch. 26. 10† Ps. 107. 34 128. 3 148. 9 Is. 5. 1 17. 6 32. 12 Je. 4. 26 23. 3 Eze. 19. 10 Ho. 13. 15 Ac. 14. 17 Col. 1. 10. See *Field.*
FRUITS. Ge. 43. 11 Ex. 22. 29 23. 10 Le. 25. 15, 16, 22 26. 20 De. 33. 14 2 Sa. 9. 10 2 Ki. 8. 6 19. 29 Job 31. 39 Ps. 107. 37 Ec. 2. 5 Ca. 4. 13, 16 6. 11 7. 13 Is. 33. 9 La. 4. 9 Mal. 3. 11 Mat. 3. 8 7. 16, 20 21. 34, 41, 43 Lu. 3. 8 12. 17, 18 2 Co. 9. 10 Phi. 1. 11 2 Ti. 2. 6 Ja. 3. 17 Re. 18. 14 22. 2. See *First.*
Summer **FRUITS.** 2 Sa. 16. 1 Is. 16. 9 Je. 40. 10, 12 48. 32 Mi. 7. 1.
FRUSTRATE. Ezr. 4. 5 Ps. 33. 10† Mar. 7. 9† Ga. 2. 21.
FRUSTRATETH. Is. 44. 25.
FRYING-PAN. Le. 2. 7 7. 9.
FUEL. Is. 9. 5, 19 Eze. 15. 4, 6 21. 32.
FUGITIVE. Ge. 4. 12, 14.
FUGITIVES. Ju. 12. 4 2 Ki. 25. 11 Is. 15. 5 Eze. 17. 21.
FULFIL. Ge. 29. 27 Ex. 5. 13 23. 26 1 Ki. 2. 27 1 Ch. 22. 13 2 Ch. 36. 21 Job 39. 2 Ps. 20. 4, 5 145. 19 Mat. 3. 15 5. 17 Ac. 13. 22 Ro. 2. 27 13. 14 Ga. 5. 16 6. 2 Ep. 4. 10† Phi. 2. 2 Col. 1. 25 4. 17 2 Th. 1. 11 2 Ti. 4. 5† Ja. 2. 8 Re. 17. 17.
FULFILLED. Ge. 25. 24 29. 21 50. 3 Ex. 5. 14 7. 25 Le. 12. 4, 6 Nu. 6. 13 32. 11† De. 1. 36† 1 Sa. 18. 26† 2 Sa. 7. 12 14. 22 1 Ki. 8. 15, 24 11. 6† 2 Ch. 6. 4, 15 Ezr. 1. 1 Job 36. 17 Je. 44. 25 La. 2. 17 4. 18 Eze. 5. 2 Da. 4. 33 10. 3 Mat. 1. 22 2. 15, 17, 23 5. 18 8. 17 12. 17 13. 14, 35 21. 4 24. 34 27. 9, 35 Mar. 1. 15 13. 4 Lu. 1. 20 2. 6 21. 22, 24 22. 16 24. 44 Jno. 3. 29 12. 38 15. 25 17. 12, 13 18. 9, 32 19. 24, 28, 36 Ac. 3. 18 9. 23 12. 25 13. 25, 27, 29, 33 14. 26 Ro. 8. 4 13. 8 2 Co. 10. 6 Ga. 5. 14 Re. 6. 11 15. 8 17. 17 20. 3. See *Scripture.*
FULFILLING. Ps. 148. 8 Ro. 13. 10 Ep. 2. 3.
FULL. Ge. 15. 16 25. 8 35. 29 41. 1, 7, 22 43. 21 Ex. 8. 21 16. 3 22. 3 Le. 2. 14 16. 12 19. 29 25. 29, 30 Nu. 7. 13, 14, 19, 20, 25, 26, 31, 32, 37, 38, 43, 44, 49, 50, 55, 56, 61, 62, 67, 68, 73, 74, 79, 80, 86 22. 18 24. 13 De. 6. 11 8. 10, 12 11. 15 21. 13 33. 23 34. 9 Ju. 6. 38 16. 27 Ru. 1. 21 2. 12 1 Sa. 2. 5 18. 27 27. 7 2 Sa. 8. 2 1 Ki. 17. 15† 2 Ki. 3. 16 4. 6 6. 17 7. 15 10. 21 1 Ch. 21. 22, 24 23. 1 29. 28 Es. 3. 5 5. 9 Job 5. 26 7. 4 10. 15 11. 2 14. 1 20. 11 21. 23, 24 32. 18 36. 16 42. 17 Ps. 17. 14 69. 20 73. 10 74. 20 78. 25 104. 16 127. 5 144. 13 Pr. 17. 1 25. 17† 27. 7 20 30. 9 Ec. 1. 7, 8 4. 6 11. 3 Is. 1. 11, 15 21 11. 9 13. 21 15. 9 22. 2, 7 25. 6 28. 8 30. 27 51. 20 Je. 4. 12 5. 7 6. 11 28. 3, 11 35. 5 La. 1. 1 3. 30 Eze. 1. 18 10. 4, 12 17. 3 19. 10 28. 12 32. 6 37. 1 39. 19 Da. 3. 19 8. 23 10. 2 Joel 2. 24 Mi. 3. 8 6. 12 Hab. 3. 3 Zec. 8. 5 Mat. 6. 22 13. 48 14. 20 15. 37 23. 25, 27, 28 Mar. 6. 43 7. 9 15. 36 Lu. 1. 57 4. 1 5. 12 6. 25 11. 36 16. 20 Jno. 1. 14 7. 8 15. 11 19. 29 Ac. 2. 13, 28 6. 3, 5, 8 7. 23, 55 9. 36 11. 24 13. 10 19. 28 Ro. 1. 29 15. 14 1 Co. 4. 8 Phi. 2. 26 4. 12, 18 2 Ti. 4. 5 He. 5. 14 Ja. 3. 8, 17 1 Pe. 1. 8 2 Pe. 2. 14 1 Jno. 1. 4 2 Jno. 8, 12 Re. 4. 6, 8 5. 8 15. 7 16. 10 17. 3, 4 21. 9. See *Assurance, Compassion.*
Is **FULL.** 2 Ki. 4. 4 Ps. 10. 7 26. 10 29. 4 33. 5 48. 10 65. 9 75. 8 88. 3 104. 24 119. 64 Ec. 9. 3 10. 14 Is. 2. 7, 8 6. 3 Je. 5. 27 6. 11 23. 10 Eze. 7. 23 9. 9 Joel 3. 13 Am. 2. 13 Na. 3. 1 Lu. 11. 34, 39 Ro. 3. 14.
To the **FULL.** Ex. 16. 3, 8 Le. 26. 5.
FULLER, S. 2 Ki. 18. 17 Is. 7. 3 36. 2 Mal. 3. 2 Mar. 9. 3.
FULLY. Nu. 14. 24 Ru. 2. 11 1 Ki. 11. 6 Ec. 8. 11 Je. 12. 6† Na. 1. 10 Ac. 2. 1 Ro. 4. 21 14. 5 15. 19 Col. 1. 25† 2 Ti. 3. 10 4. 17 Re. 14. 18.
FULNESS. Ge. 48. 19† Ex. 22. 29† Nu. 18. 27 De. 22. 9† 33. 16 1 Sa. 28. 20† 1 Ch. 16. 32 Job 20. 22 Ps. 16. 11 24. 1 59. 12 89. 11 96. 11 98. 7 Is. 6. 3† 8. 8† 34. 1† 42. 10† Je. 8. 16† 47. 2† Eze. 16. 49 12. 19† 19. 7 30. 12† Am. 6. 8† Mi. 1. 2† Jno. 1. 16 Ro. 11. 12, 25 15. 29 1 Co. 10. 26, 28 Ga. 4. 4 Ep. 1. 10, 23 3. 19 4. 13 Col. 1. 19 2. 9.
FUNDAMENT. Ju. 3. 22†.
FURBISH. Je. 46. 4.
FURBISHED. Eze. 21. 9, 10, 11, 28.
FURY. Ge. 27. 44 Le. 26. 28 Job 20. 23 Is. 27. 4 34. 2 51. 13, 17, 20, 22 59. 18 63. 3, 5, 6 66. 15 Je. 4. 4 6. 11 21. 5, 12 23. 19 25. 15 30. 23 32. 31 33. 5 36. 7 La. 4. 11 Eze. 5. 13, 15 6. 12 8. 18 13. 13 16. 38, 42 19. 12 20. 33 21. 17 22. 20 24. 8, 13 25. 14 36. 6 38. 18 Da. 3. 13, 19 8. 6 9. 16 11. 44 Mi. 5. 15 Na. 1. 2† Zec. 8. 2. See *Pour, Poured.*
FURIOUS. Pr. 22. 24 29. 22 Eze. 5. 15 25. 17 Da. 2. 12 Na. 1. 2.
FURIOUSLY. 2 Ki. 9. 20 Eze. 23. 25.
FURLONGS. Lu. 24. 13 Jno. 6. 19 11. 18 Re. 14. 20 21. 16.
FURNACE. Ge. 15. 17 19. 28 Ex. 9. 8, 10 19. 18 De. 4. 20 1 Ki. 8. 51 Ps. 12. 6 Pr. 17. 3 27. 21 Is. 31. 9 48. 10 Je. 11. 4 Eze. 22. 18, 20, 22 Da. 3. 6, 11 Mat. 13. 42, 50 Re. 1. 15 9. 2.
FURNACES. Ne. 3. 11 12. 38.
FURNISH. De. 15. 14 Ps. 78. 19 Is. 65. 11 Je. 46. 19.
FURNISHED. 1 Ki. 9. 11 Pr. 9. 2 Mat. 22. 10 Mar. 14. 15 Lu. 22. 12 2 Ti. 3. 17.
FURNITURE. Ge. 31. 34 Ex. 31. 7, 8, 9 35. 14 39. 33 Na. 2. 9.
FURROW. 1 Sa. 14. 14† Job 39. 10.
FURROWS. Job 31. 38 Ps. 65. 10 129. 3 Eze. 17. 7, 10 Ho. 10. 4, 10 12. 11.
FURTHER, *adverb.* Nu. 22. 26 De. 20. 8 1 Sa. 10. 22 Job 38. 11 40. 5 Ec. 8. 17 12. 12 Mat. 26. 39, 65 Mar. 1. 19 5. 35 14. 63 Lu. 22. 71 24. 28 Ac. 4. 17, 21 12. 3 21. 26 24. 4 27. 28 2 Ti. 3. 9 He. 7. 11.
FURTHER, *verb.* Ps. 140. 8.
FURTHERANCE. Phi. 1. 12, 25.
FURTHERED. Ezr. 8. 36.
FURTHERMORE. Ex. 4. 6 Eze. 8. 6.

G.

GAAL, contempt, *or* abomination. Ju. 9. 41.
GAASH, tempest, commotion, tumult, *or* overthrow. Jos. 24. 30.
GABBATHA, high, *or* elevated. *In Greek,* λιθόστρωτος, paved with stones. Jno. 19. 13.
GABRIEL, God is my strength, *or* man of God, *or* strength of God, *or* my strong God. Da. 8. 16 9. 21 Lu. 1. 19, 26.
GAD, a band, *or* happy, *or* armed and prepared. Ge. 30. 11 35. 26 46. 16 49. 19 Nu. 1. 14, 24 2. 14 7. 42 26. 15, 18 32. 1, 2, 29, 33 34. 14 De. 27. 13 33. 20 Jos. 4. 12 13. 28 18. 7 22. 9 1 Sa. 13. 7 2 Sa. 24. 5, 11, 14, 19 1 Ch. 12. 14 21. 9, 18 29. 29 2 Ch. 29. 25 Je. 49. 1 Eze. 48. 27, 34.
Tribe of **GAD.** Nu. 1. 25 2. 14 10. 20 13. 15 34. 14 Jos. 13. 24 20. 8 21. 7, 38 1 Ch. 6. 63, 80 Re. 7. 5.
GADARENES, surrounded, walled. Mar. 5. 1 Lu. 8. 26, 37.
GADDEST. Je. 2. 36.
GADDI, my happiness, my army, my troop; *otherwise,* a kid. Nu. 13. 12.
GADDIEL, goat of God; *or* the Lord is my happiness, *or* my army. Nu. 13. 10.
GADITE, S. De. 3. 12, 16 Jos. 22. 1 2 Sa. 23. 36 2 Ki. 10. 33 1 Ch. 12. 8 26. 32.
GAIN. Ju. 5. 19 Job 22. 3 Pr. 1. 19 3. 14 15. 27 28. 8 Is. 33. 45 56. 11 Eze. 22. 13, 27 Da. 11. 39 Mi. 4. 13 Hab. 2. 9† Ac. 16. 16 19. 24 2 Co. 12. 17, 18 Phi. 1. 12 3. 7 1 Ti. 6. 5, 6 Ja. 4. 13.
GAIN, *verb.* Da. 2. 8 Mat. 16. 26 Mar. 8. 36 Lu. 9. 25 1 Co. 9. 19, 20, 21, 22.
GAINED. Job 27. 8 Eze 22. 12 Mat. 18. 15 25. 17, 20, 22 Lu. 19. 15, 16, 18 Ac. 27. 21 2 Jno. 8†.
GAINS. Ac. 16. 19.
GAINSAY, ERS. Lu. 21. 15 Tit. 1. 9.
GAINSAYING. Ac. 10. 29 Ro. 10. 21 Tit. 2. 9† Jude 11.
GAIUS, lord; *or* an earthy man. Ac. 19. 29 20. 4 Ro. 16. 23 1 Co. 1. 14 3 Jno. 1.
GALATIA, white, of the color of milk. Ac. 16. 6 18. 23 1 Co. 16. 1 2 Ti. 4. 10 1 Pe. 1. 1.
GALATIANS. Gal. 3. 1.
GALBANUM. Ex. 30. 34.
GALEED, the heap of witness. Ge. 31. 47, 48.
GALILEE, wheel, revolution, *or* heap, *or* revolution of the wheel. Jos. 20. 7 21. 32 1 Ki. 9. 11 2 Ki. 15. 29 1 Ch. 6. 76 Is. 9. 1 Mat. 2. 22 3. 13 4. 15, 18, 25 15. 29 21. 11 26. 32 27. 55 28. 7 Mar. 1. 9, 16, 39 3. 7 14. 28 15. 41 16. 7 Lu. 4. 14, 44 23. 5, 6, 49, 55 24. 6 Jno. 7. 41, 52 12. 21 Ac. 1. 11 5. 37 9. 31 10. 37 13. 31. See *Cana.*
GALILEAN, S. Mar. 14. 70 Lu. 13. 1, 2 22. 59 23. 6 Jno. 4. 45 Ac. 2. 7.
GALL. De. 29. 18 32. 32 Job 16. 13 20. 14, 25 Ps. 69. 21 Je. 8. 14 9. 15 23. 15 La. 3. 5, 19 Am. 6. 12 Mat. 27. 34 Ac. 8. 23.
GALLANT, S. Is. 33. 21 Na. 2. 5† Zec. 11. 2†.
GALLERY, IES. Ca. 1. 17† 7. 5 Eze. 41. 15 42. 3.
GALLEY. Is. 33. 21.
GALLIM, who heap up, who cover, who roll. 1 Sa. 25. 44 Is. 10. 30.
GALLIO, he that sucks, *or* lives upon milk. Ac. 18. 12, 17.
GALLOWS. Es. 6. 4 7. 10 8. 7 9. 13, 25.
GAMALIEL, recompense of God, *or* camel of God, *or* weaned of God. Nu. 1. 10 2. 20 7. 54, 59 10. 23 Ac. 5. 34 22. 3.
GAMMADIMS, pigmies, *or* dwarfs, *or* bold and courageous men. Eze. 27. 11.
GANGRENE. 2 Ti. 2. 17†.
GAP, S. Eze. 13. 5 22. 30.
GAPED, ETH. Job 7. 2† 16. 10 Ps. 22. 13.
GARDEN. Ge. 2. 15 3. 23 13. 10 De. 11. 10 1 Ki. 21. 2 Job 8. 16 Ca. 4. 12, 16 5. 1 6. 2, 11 Is. 1. 8, 30 51. 3 58. 11 61. 11 Je. 31. 12 La. 2. 6 Eze. 28. 13 31. 8, 9 36. 35 Joel 2. 3 Lu. 13. 19 Jno. 18. 1, 26 19. 41.
GARDENS. Nu. 24. 6 Ec. 2. 5 Ca. 4. 15 6. 2 8. 13 Is. 1. 29 65. 3 66. 17 Je. 29. 5, 28 Am. 4. 9 9. 14.
GARDENER. Jno. 20. 15.
GARRISON, S. 1 Sa. 10. 5 13. 3 4. 1 6. 15 2 Sa. 8. 6, 14 23. 14 1 Ch. 11. 16 18. 6, 13 2 Ch. 17. 2 Eze. 26. 11 2 Co. 11. 32.
GARLANDS. Ac. 14. 13.
GARLICK. Nu. 11. 5.
GARMENT. Ge. 9. 23 25. 25 39. 12, 15, 16, 18 Le. 6. 27 13. 47, 49, 51, 59 14. 55 15. 17 19. 19 De. 22. 5, 11 Jos. 7. 21, 24 Ju. 8. 25 2 Sa. 13. 18, 19 1 Ki. 11. 29 2 Ki. 4. 42† 9. 13 Ezr. 9. 3, 5 Es. 8. 15 Job 13. 28 30. 18 38. 9, 14 41. 13 Ps. 69. 11 73. 6 102. 26 104. 2 6 109. 18, 19 Pr. 20. 16 25. 20, 27. 13 30. 4 Is. 50. 9 51. 6, 8 61. 3 Je. 43. 12 Eze. 18. 7, 16 Da. 7. 9 Mi. 2. 8 Hag. 2. 12 Zec. 13. 4 Mal. 2. 16 Mat. 9. 16, 20, 21 14. 36 22. 11, 12 Mar. 2. 21 5. 27 13. 16 16. 5 Lu. 5. 36 8. 44 22. 36 Ac. 12. 8 He. 1. 11 Jude 23 Re. 1. 13.
GARMENTS. Ge. 35. 2 38. 14 49. 11 Ex. 28. 3 29. 21 31. 10 Le. 6. 11 8. 30 16. 23, 24 Nu. 15. 38 20. 26, 28 Jos. 9. 5 Ju. 14. 12 17. 10† 1 Sa. 18. 4 2 Sa. 10. 4 13. 31 2 Ki. 5. 26 7. 15 22. 14† 25. 29 1 Ch. 19. 4 Ezr. 2. 69 Ne. 7. 70, 72 Job 37. 17 Ps. 22. 18 45. 8 133. 2 Pr. 31. 21† Ec. 9. 8 Ca. 4. 11 Is. 9. 5 52. 1 59. 6, 17 61. 10 63. 1, 3 Je. 36. 24 52. 33 La. 4. 14 Eze. 16. 18 42. 14 44. 19 Da. 3. 21 Joel 2. 13 Zec. 3. 3, 4 Mat. 21. 8 23. 5 27. 35 Mar. 10. 50 11. 7, 8 15. 24 Lu. 19. 35 24. 4 Jno. 13. 4 Ac. 9. 39 Ja. 5. 2 Re. 3. 4 16. 15.
Holy **GARMENTS.** Ex. 28. 2, 4 31. 10 Le. 16. 4, 32 Eze. 42. 14.
GARNER, S. Ps. 144. 13 Joel 1. 17 Mat. 3. 12 Lu. 3. 17.
GARNISH, ED. 2 Ch. 3. 6 Job 26. 13 Mat. 12. 44 23. 29 Lu. 11. 25 Re. 21. 19.
GAT. Ex. 24. 18 Nu. 16. 27 Ju. 9. 51 2 Sa. 8. 13 1 Ki. 1. 1 Ps. 116. 3 Ec. 2. 8 Lu. 5. 9.
GATAM, their lowing, *or* their touch, *or* the lowing of the perfect. Ge. 36. 11.
GATE. Ge. 22. 17 24. 60 28. 17 Ex. 32. 27 De. 21. 19 22. 24 25. 7 Jos. 2. 7 Ju. 16. 3 Ru. 4. 1, 10 1 Sa. 4. 18 2 Sa. 15. 2 18. 33 23. 15, 16 1 Ki. 17. 10 2 Ki. 7. 17 1 Ch. 11. 18 26. 13 2 Ch. 8. 14 Ne. 13. 19 Es. 4. 2 6. 12 Job 29. 7 Ps. 118. 20 Pr. 17. 19 Ca. 7. 4 Is. 14. 31 24. 12 28. 6 Je. 36. 10 La. 5. 14 Eze. 8. 3 11. 1 43. 4 44. 2, 3 45. 19 46. 1, 2, 8, 12 48. 31 Ob. 13 Mi. 1. 9, 12 2. 13 Mat. 7. 13 14 Lu. 7. 12 13. 24 16. 20 Ac. 10. 17 12. 10, 14 He. 13. 12 Re. 21. 21. See *Entering, Entereth.*
At the **GATE.** Ge. 23. 10, 18 2 Ki. 9. 31 11. 6 23. 8 2 Ch. 23. 5 24. 8 Es. 5. 13 Is. 22. 7 Ac. 3. 2, 10. See *Fish-gate.*
High **GATE.** 2 Ch. 23. 20 27. 3 Je. 20. 2. See *Horse-gate.*
In the **GATE.** Ge. 19. 1 Ex. 32. 26 De. 22. 15 Ju. 16. 2 Ru. 4. 11 1 Sa. 9. 18 2 Sa. 3. 27 19. 8 2 Ki. 7. 1, 18, 20 Es. 2. 19, 21 5. 9 Job 5. 4 31. 21 Ps. 69. 12 127. 5 Pr. 22. 22 24. 7 Is. 29. 21 Je. 7. 2 17. 19 37. 13 38. 7 39. 3 Da. 2. 49 Am. 5. 10, 12, 15.
Old **GATE.** Ne. 3. 6 12. 39.
*Prison-***GATE.** Ne. 12. 39.
*Sheep-***GATE.** Ne. 12. 39 Jno. 5. 2†.
*Valley-***GATE.** 2 Ch. 26. 9 Ne. 2. 13, 15 3. 13.
*Water-***GATE.** Ne. 3. 26 8. 1, 3, 16 12. 37.
GATES. De. 12. 12 Jos. 6. 26 Ju. 5. 8, 11 1 Ki. 16. 34 2 Ch. 31. 2 Ne. 1. 3 2. 3, 13, 17 7. 3 12. 30 13. 19, 22 Ps. 9. 14 24. 7, 9 87. 2 100. 4 107. 16 118. 19 Pr. 1. 21 8. 3, 34 14. 19 31. 23, 31 Ca. 7. 13 Is

3.12 6.26 7.16 13.28, 29, 30, 41 25.26 Lu. 3.17 6.44 13.34 Jno. 6.12 15.6 Re. 14.18 16.14.

GATHER *together.* Ge. 34.30 49.1, 2 Ex. 3.16 Le. 8.3 Nu. 8.9 20.8 21.16 De. 4.10 31.12 2 Sa. 12.28 1 Ch. 16.35 22.2 Ne. 7.5 Es. 2.3 4.16 Job 11.10 Ps. 50.5 56.6 94.21 104.22 Ec. 3.5 Is. 11.12 49.18 54.15 60.4 Je. 4.5 49.14 Da. 3.2 Joel 3.11 Zep. 2.1 Mat. 13.30 24.31 Mar. 13.27 Jno. 11.52 Ep. 1.10 Re. 19.17 20.8.

GATHERED. Ge. 25.8, 17 35.29 49.29, 33 Ex. 16.17, 18, 21 23.16 Le. 23.39 Nu. 11.32 15.32 16.19, 42 20.24, 25 27.13 31.2 De. 32.50 Jn. 1.7 2.10 6.34 11.3 1 Sa. 5.8 22.2 2 Sa. 14.14 2 Ki. 3.21 22.20 2 Ch. 34.28 Ne. 5.16 Job 27.19 Ps. 59.3 107.3 Pr. 27.25 30.4 Ec. 2.8 Ca. 5.1 Is. 5.2 10.14 27.12 34.15, 16 49.5 56.8 62.9 Je. 3.17 8.2 25. 33 26.9 49.15 Eze. 28.25 29.5 33.13 39.27, 28 Ho. 10.10 Mi. 7.1 Mat. 13.40, 47 25.32 27.27 Jno. 11.47 Ac. 17.5 28.3 2 Co. 8.15 Re. 14.19.

GATHERED *together.* Ex. 8.14 Nu. 10.7 11.22 Ju. 20.1, 11 2 Ch. 20.4 Ezr. 3.1 Ne. 8.1 Job 16.10 30.7 Ps. 35.15 47.9 102.22 140.2 Pr. 30.27† Ho. 1.11 Mi. 4.11 Zec. 12.3 Mat. 18.20 23.37 24.28 Mar. 1.33 Lu. 13.34 15.13 17.37 24.33 Ac. 4.26 12.12 14.27 1 Co. 5.4 Re. 16 16 19.19.

GATHERER, EST. De. 24.21 Je. 6.9 49.9 Ob. 5 Am. 7.14.

GATHERETH. Nu. 19.10 Ju. 19. 18† Ps. 33.7 41.6 147.2 Pr. 6.8 10.5 13.11 Is. 10.14 17.5 56.8 Je. 17.11† Na. 3.18 Hab. 2.5 Mat. 12.30 23.37 Lu. 11.23 Jno. 4.36.

GATHERING. Ge. 49.10 Ex. 7.19† Le. 11.36† Nu. 15.33 1 Ki. 17.10 2 Ch. 20.25 Is. 24.22† 32.10 33.4 Eze. 22.20† Mat. 25.24 Ac. 16.19 2 Th. 2.1.

GATHERINGS. 1 Ch. 26.15† Mi. 7.1† 1 Co. 16.2.

GATH-RIMMON, the press of the granite, *or* exalted press. Jos. 21.25.

GAVE. Ge. 2.20 3.12 14.20 25.5 28.4 35.12 Ex. 11.3 12.36 14.20 Nu. 11.25 De. 22.16 Jos. 19.50 21. 43, 44 Ju. 6.9 Ru. 4.13 1 Sa. 10.9 2 Sa. 12.8 1 Ki. 4.29 5.12 2 Ki. 13.5 1 Ch. 25.5 2 Ch. 15.15 20.30 32.24 Ne. 8.8 Job 1.21 42.10 Ps. 18.13 68.11 69.21 78.29 106.15 Ec. 12.7 Is. 42.24 43.3 50.6 Je. 1.5† Eze. 16.19 20.11, 12, 25 Da. 1. 17 6.10 Ho. 2.8 13.11 Am. 2.12 Mal. 2.5 Mat. 10.1 14.19 15.36 21.23 25.35, 42 26.16 Mar. 6.7, 41 8.6 11.28 14.22 Lu. 9.1, 16 15.16 20.2 22.19 Jno. 1.12 3.16 6.31 10.29 14.31 Ac. 2.4 7.5, 10 10.2 11.17 12.23 13.21 14.17 15.24 26.10 Ro. 2.28 1 Co. 3.5, 6 2 Co. 8. 5 Ga. 1.4 2.20 3.18 Ep. 1.22 4. 8, 11 5.25 1 Th. 4.2 1 Ti. 2.6 Tit. 2.14 He. 7.2, 4 12.9 Ja. 5.18 1 Jno. 3.23 5.10 Re. 1.1 2.21 13.2, 4.

GAVE *up.* Ge. 25.8, 17 35.29 2 Sa. 24.9 2 Ch. 30.7 Ps. 78.48 81.12 La. 1.19 Mar. 15.37, 39 Lu. 23.46 Jno. 19.30 Ac. 5.5 7.42 12.23 Ro. 1.24, 26 Re. 20.13.

GAVEST. Ge. 3.12 1 Ki. 8.34, 40, 48 2 Ch. 6.25, 31, 38 Ne. 9.7, 13, 15, 20, 22, 27, 35 Job 39.13 Ps. 21.4 74. 14 Lu. 7.44, 45 15.29 Jno. 17.4, 6, 8, 12, 22 18.9.

GAY. Ja. 2.3.

GAZA, strong, *or* a goat. Ju. 16.1, 21 Je. 47.1, 5 Am. 1.6, 7 Zep. 2.4 Zec. 9.5 Ac. 8.26.

GAZE, ING. Ex. 19.21 Na. 3.6 Ac. 1.11 He. 10.33.

GEBA, a hill, *or* cup. Jos. 21.17 1 Ki. 15.22 2 Ki. 23.8 1 Ch. 6.60 2 Ch. 16.6 Is. 10.29 Zec. 14.10.

GEBAL, bound, *or* limit. Ps. 83.7 Eze. 27.9.

GEBIM, grasshoppers, *or* height. Is. 10.31.

GEDALIAH, God is my greatness, *or* fringe of the Lord. 2 Ki. 25.24 1 Ch. 25.3, 9 Ezr. 10.18 Je. 38.1 40. 9, 14 41.2 43.6 Zep. 1.1. See *Ahikam.*

GEHAZI, valley of sight, *or* vale of the breast. 2 Ki. 4.12, 27, 36 5.21, 25 8.4.

GEMARIAH, completion, *or* accomplishment of the Lord. Je. 29.3 36.25.

GENDER. Le. 19.19 2 Ti. 2.23.

GENDERED, ETH. Job 21.10 38. 29 Ga. 4.24.

GENEALOGY. 1 Ch. 5.1 Ezr. 2.62 8.1 Ne. 7.5, 64.

GENEALOGIES. 1 Ch. 9.1 2 Ch. 12.15 31.19 1 Ti. 1.4 Tit. 3.9.

GENERAL. 1 Ch. 27.34 He. 12.23.

GENERALLY. 2 Sa. 17.11 Je. 48.38.

GENERATION. Ge. 7.1 Ex. 1.6 17.16 Nu. 32.13 De. 1.35 2.14 23. 2, 3, 8 29.22 32.5, 7†, 20 Ju. 2.10 Es. 9.28 Ps. 10.6† 12.7 14.5 22. 30 24.6 48.13 49.19 71.18 73.15 77.8† 78.4, 6, 8 95.10 102.18 109. 13 112.2 145.4 Pr. 27.24 30.11, 12, 13, 14 Ec. 1.4 Is. 13.20 34.10, 17 51.8 53.8 Je. 2.31 7.29 50.39 La. 5.19 Da. 4.3, 34 Joel 1.3 3.20 Mat. 1.1 3.7 11.16 12.34, 39, 41, 42, 45 16.4 17.17 23.33, 36 24.34 Mar. 8.12, 38 9.19 13.30 Lu. 1.50 3.7 7.31 9.41 11.29, 30, 31, 32, 50, 51 16.8 17.25 21.32 Ac. 2.40 8.33 13.36 1 Pe. 2.9 He. 3.10. See *Fourth.*

GENERATIONS. Ge. 2.4 5.1 6.9 9.12 10.1 11.10, 27 17.7, 9, 12 25.12, 13, 19 36.1, 9 37.2 Ex. 3. 15 6.16, 19 12.14, 17, 42 16.32, 33 27.21 29.42 30.8, 21, 31 31.13, 16 40.15 Le. 3.17 6.18 7.36 10.9 17.7 21.17 23.14, 21, 31, 41, 43 24.3 Nu. 10.8 18.23 De. 7.9 32.7 Jos. 22.27, 28 Ju. 3.2 Ru. 4.18 1 Ch. 1.29 16.15 Job 42.16 Ps. 33.11 45.17 49.11 61.6 72.5 79.13 85.5 89. 1, 4 90.1 100.5 102.12, 24 105.8 105.31 119.90 135.13 145.13 146. 10 Is. 41.4 51.9 58.12 60.15 61.4 Joel 2.2 Mat. 1.17 Lu. 1.48 Col. 1.26.

GENNESARET, ETH, garden of the prince, *or* protection of the prince or governor. Mat. 14.34 Mar. 6.53 Lu. 5.1.

GENTILE. Mar. 7.26† Ro. 2.9, 10.

GENTILES. Ge. 10.5 Ju. 4.2 Is. 11.10 42.1, 6 49.6, 22 54.3 60.3, 5, 11, 16 61.6, 9 62.2 66.12, 19 Je. 4.7 14.22 16.19 46.1 La. 2.9 Eze. 4.13 Ho. 8.8 Joel 3.9 Mi. 5.8 Zec. 1.21 Mal. 1.11 Mat. 4.15 6.32 10.5, 18 12.18, 21 20.19, 25 Mar. 10.33 Lu. 2.32 18.32 21.24 22.25 Jno. 7.35 Ac. 4.27 7.45 9.15 10. 45 11.1, 18 13.42, 46, 47, 48 14.2, 5, 27 15.3, 7, 12, 14, 17, 19, 23 18.6 21.11, 19, 21, 25 22.21 26.17, 20, 23 28.28 Ro. 1.13 2.14, 24 3.9, 29 9.24, 30 11.11, 12, 13, 25 15.9, 10, 11, 12, 16, 18, 27 16.4 1 Co. 5.1 10.20, 32 12.2, 13 Ga. 2.2, 8, 12, 14, 15 3.14 Ep. 2.11 3.1, 6, 8 4.17 Col. 1.27 1 Th. 2.16 4.5 1 Ti. 2.7 3.16 2 Ti. 1.11 4.17 1 Pe. 2.12 4.3 3 Jno. 7 Re. 11.2.

GENTLE. 1 Th. 2.7 2 Ti. 2.24 Tit. 3.2 Ja. 3.17 1 Pe. 2.18.

GENTLENESS. 2 Sa. 22.36 Ps. 18. 35 2 Co. 10.1 Ga. 5.22.

GENTLY. 2 Sa. 18.5 Is. 40.11.

GENUBATH, theft, robbery; *or* garden or protection of the daughter. 1 Ki. 11.20.

GERA, pilgrimage; *or* combat, dispute. Ju. 3.15 2 Sa. 16.5 19.16, 18 1 Ki. 2.8.

GERAHS. Ex. 30.13 Le. 27.25 Nu. 3.47 18.16 Eze. 45.12.

GERAH. Ge. 20.1, 2, 20 26.6.

GERGESENES, those who come from pilgrimage or from fight. Mat. 8.28.

GERIZIM, cutters. De. 11.29 27.12 Jos. 8.33 Ju. 9.7.

GERSHOM, a stranger there; *or* a traveller of reputation; and **GERSHON,** his banishment, *or* the change of pilgrimage. Ge. 46.11 Ex. 2.22 6.16, 17 Nu. 3.17, 18, 21, 25 4.22, 28, 38 7.7 10.17 Jos. 21. 6, 27 Ju. 18.30 1 Ch. 6.1, 16 23.6 Ezr. 8.2.

GESHUR, the sight of the valley; the vale of the ox or of the wall. 2 Sa. 13.37, 38 14.23, 32 15.8 1 Ch. 2.23.

GESHURITES. Jos. 13.13 1 Sa. 27.8.

GET. Ge. 34.4 Ex. 1.10 14.17 Le. 14.21, 22, 30, 31, 32 Nu. 6.21 22.34 De. 8.18 28.43 Ju. 14.2, 3 1 Sa. 20.29 23.26 2 Sa. 20.6 1 Ki. 1.2 12.18 2 Ki. 7.12 2 Ch. 10.18 Ps. 119.104 Pr. 4.5, 7 6.33 16.16 17. 16 22.25 Ec. 3.6 Ca. 4.6 7.12 Je. 5.5 19.1 46.4 48.9 La. 3.7 Eze. 22.27 Da. 4.14 Zep. 3.19 Mat. 10.9† 14.22 Mar. 6.45 Lu. 9.12 Ac. 27.43 2 Co. 2.11 Ja. 4.13.

GET *thee.* Ge. 12.1 22.2 31.13 Ex. 7.15 10.28 11.8 19.24 32.7 Nu. 27.12 De. 3.27 9.12 17.8 32.49 Jos. 7.10 17.15 Ju. 7.9 Ru. 3.3 4.11† 1 Sa. 22.5 1 Ki. 1.13 2.26 14.2, 12 17.3, 9 18.41, 44 2 Ki. 3.13 Ne. 9.10 Is. 22.15 30.22 40.9 47.5 Je. 13.1 Eze. 3.4, 11 Mat. 4.10 16. 23 Mar. 8.33 Lu. 4.8 13.31 Ac. 7.3 10.20 22.18.

GET *ye.* Ge. 19.14 Is. 30.11 Je. 49.31 Eze. 11.15 Joel 3.13 Zec. 6.7.

GET *you.* Ge. 34.10 42.2 44.17 Ex. 5.4, 11 12.31 Nu. 14.25 16.24 22.13 De. 5.30 Jos. 2.16 22.4 Ju. 19.9 1 Sa. 9.13 15.6 25.5 Je. 49.30.

GETHER, the vale of trial or of searching; *or* the press of inquiry or of contemplation. Ge. 10.23.

GETHSEMANE, a very fat valley, *or* the valley of oil. Mat. 26.36 Mar. 14.32.

GETTETH. 2 Sa. 5.8 Pr. 3.13 9.7 15.32 18.15 19.8 Je. 17.11 48.44.

GETTING. Ge. 31.18 Pr. 4.7 21.6.

GHOST. Ge. 49.33 Job 10.18 11. 20 14.10 Je. 15.9 Mat. 27.50 Ac. 5.10. See *Gave, Give, Holy.*

GIAH, to guide, draw out, produce; *or* a sigh or groan. 2 Sa. 2.24.

GIANT. 2 Sa. 21.16, 18 1 Ch. 20.4, 6, 8 Job 16.14.

GIANTS. Ge. 6.4 Nu. 13.33 De. 2.11 3.11, 13 Jos. 12.4 13.12 15.8 17.15 18.16.

GIBEAH, a hill. Ju. 19.14, 16 20.9, 13, 30 1 Sa. 10.26 14.2 15.34 2 Sa. 21.6 Is. 10.29 Ho. 5.8 9.9 10.9.

GIBEON, hill, *or* cup; *otherwise,* that which is witnout, *or* which is lifted up; *or* the elevation of iniquity. Jos. 10.2, 4, 12 2 Sa. 2.13 3.30 20.8 1 Ki. 3.5 9.2 1 Ch. 8.29 9.35 21.29 Is. 28.21 Je. 28.1 41.12.

GIBEONITES. 2 Sa. 21.1, 9.

GIDEON, GIDEONI, he that bruises and breaks; *or* cutting off iniquity. Nu. 1.11 2.22 7.60, 65 Ju. 6.11, 24, 34 7.1, 14, 18, 20 8.21, 27, 30, 32, 35 He. 11.32.

GIER-EAGLE. Le. 11.18 De. 14.17.

GIFT. Ge. 34.12 Ex. 23.8 Nu. 8.19 18.6, 7, 11 De. 16.17†, 19 2 Sa. 19.42 Ps. 45.12 Pr. 17.8, 23 18.16 21.14 25.14 Ec. 3.13 5.19 7.7 Eze. 46. 5†, 16, 17 Mat. 5.23, 24 8.4 15.5 23.18, 19 Mar. 7.11 Jno. 4.10 Ac. 2.38 8.20 10.45 11.17 Ro. 1.11 5.15, 16, 17, 18 6.23 1 Co. 1.7 7.7 13.2 16.3† 2 Co. 1.11 8.4, 19† 9. 15 Ep. 2.8 3.7 4.7 Phi. 4.17 1 Ti. 4.14 2 Ti. 1.6 He. 6.4 Ja. 1.17 1 Pe. 4.10.

GIFTS. Ge. 25.6 Ex. 28.38 Le. 23. 38 Nu. 18.29 2 Sa. 8.2, 6 1 Ch. 18.2 2 Ch. 19.7 21.3 26.8 32.23 Es. 2.18 9.22 Ps. 16.4† 68.18 72. 10 Pr. 6.35 15.27 19.6 29.4 Is. 1.23 Eze. 16.33 20.26, 31, 39 22.12 Da. 2.6, 48 5.17 Mat. 2.11 7.11 Lu. 11.13 21.1, 5 Ro. 11.29 12.6 1 Co. 12.1, 4, 9, 28, 30, 31 14.1, 12 Ep. 4.8 He. 2.4 5.1 8.3, 4 9.9 11.4 Re. 11.10.

GIHON, valley of grace; *or* breast, *or* impetuous. Ge. 2.13 1 Ki. 1.33, 38, 45.

GILBOA, revolution of inquiry, or collection of swelling and inflammation. 1 Sa. 28.4 31.1, 8 2 Sa. 1.6, 21 21.12 1 Ch. 10.1, 8.

GILDED. Re. 17.4†.

GILEAD, the heap or mass of testimony. Nu. 32.1, 40 De. 3.15 34.1 Jos. 17.1 22.13 Ju. 10.18 11.11 2 Sa. 2.9 17.26 1 Ki. 17.1 Ps. 60.7 108.8 Ca. 4.1 6.5 Je. 8.22 22.6 46.11 50.19 Ho. 6.8 12.11 Am. 1.3, 13 Ob. 19 Mi. 7.14 Zec. 10.10. See *Ramoth.*

GILEADITE, S. Ju. 10.3 11.1 12. 4, 5 2 Sa. 17.27. See *Barzillai.*

GILGAL, wheel, revolution, heap; *otherwise,* revolution of the wheel, *or* heap of heap. Jos. 4.19 9.6 10.6 Ju. 2.1 1 Sa. 7.16 10.8 11.14 13. 7, 8 15.33 Ho. 4.15 9.15 12.11 Am. 4.4 5.5 Mi. 6.5.

GILOH, he that rejoices, overturns, passes, reveals, or discovers. Jos. 15.51.

GILONITE. 2 Sa. 15.12 23.34.

GIN. Job 18.9 40.24† Is. 8.14 Am. 3.5.

GINS. Ps. 140.5 141.9.

GIRD. Ge. 3.7† Ex. 29.5, 9 Ju. 3. 16 1 Sa. 25.13 2 Ki. 3.21† Ps. 45.3 Is. 8.9 Eze. 44.18 Joel 1.13 Lu. 12.37 17.8 Jno. 21.18 Ac. 12.8. See *Loins, Sackcloth.*

GIRDED. Le. 8.7 De. 1.41 Ju. 8. 11 1 Sa. 2.18 2 Sa. 6.14 20.8 22. 40 1 Ki. 20.32 Ps. 18.39 30.11 65. 6, 12† 93.1 109.19 Is. 45.5 La. 2. 10 Eze. 16.10 23.15 Joel 1.8 Jno. 13.4, 5 Re. 15.6. See *Loins, Sword.*

GIRDEDST. Jno. 21.18.

GIRDETH. 1 Ki. 20.11 Job 12.18 Ps. 18.32 Pr. 31.17.

GIRDING. Is. 3.24 22.12.

GIRDLE. Ex. 28.4, 8, 27, 28, 39 29.5 39.5, 20, 29 Le. 8.7 1 Sa. 18.4 2 Sa. 18.11 1 Ki. 2.5 2 Ki. 1.8 3.21† Job 12.18, 21† Ps. 109.19 Is. 3.24 5.27 11.5 22.21 23.10† Je. 13.1, 10 Mat. 3.4 Mar. 1.6 Ac. 21.11 Re. 1.13.

GIRDLES. Ex. 28.40 29.9 Le. 8. 13 Pr. 31.24 Eze. 23.15 Da. 5.6† Re. 15.6.

GIRGASHITE, S, who arrives from pilgrimage. Ge. 10.16 15.21 De. 7.1 Jos. 3.10 1 Ch. 1.14 Ne. 9.8.

GIRL, S. Joel 3.3 Zec. 8.5.

GIRT. 1 Sa. 2.4 2 Ki. 1.8 Jno. 21. 7 Ep. 6.14 Re. 1.13

GITTITH, *title of.* Ps. 8, 81, 84.

GITTITE, a wine-press. 2 Sa. 6.10, 11 15.19, 22 18.2 21.19.

GIVE. Ge. 15.2 23.11 28.22 29.19 34.16 Ex. 10.25 22.17, 30 30.12, 13 Nu. 3.9 11.4, 18 22.18 24.13 25. 12 26.54 33.54 35.2 De. 15.10, 14 16.17 24.15 25.3 Jos. 20.4 Ju. 7.2 8.25 1 Sa. 2.16, 32 17.25 22.7 25. 11 2 Sa. 23.15 24.23 1 Ki. 13.8 1 Ch. 11.17 21.23 2 Ch. 30.8†, 12 Ezr. 9.8, 9 Job 2.4 14.4† Ps. 2.8 14. 7† 37.4 49.7 51.16 53.6† 68.33† 78.20 91.11 109.4 120.3† Pr. 29. 15, 17 Ec. 2.26 Ca. 8.7 Is. 39.23 55.10 61.3 Je. 3.19 6.10 9.1† 17.10 29.11 32.19 Eze. 2.8 3.3 16.36 20.28, 42 33.15 46.5, 11, 16, 17 47.14 Da. 9.22 Mi. 6.7 Zec. 8. 12 Mat. 4.6 7.9, 10, 11 10.42 14.7 16.26 19.7 20.23 26.25 Mar. 6.25 8.37 10.40 12.9 Lu. 4.6 6.38 11.8, 11, 13 16.12 Jno. 4.14 6.27, 52 10.28 11.22 13.29 14.16, 27 15.16 16.23 17.2 Ac. 3.6 6.4 7.5 20.35 Ro. 8.32 1 Co. 7.5 Ep. 1.17 4.28 2 Ti. 4.8 He. 2.1 1 Jno. 5.16 Re. 13.15, 16† 16.19 22.12. See *Account, Glory, Sware.*

GIVE, *imperatively.* Ge. 14.21 27. 28 29.21 30.1, 26 Nu. 6.26 Jos. 2.12 14.12 15.19 Ju. 1.15 1 Sa. 8.6 17.10 21.9 1 Ki. 3.9, 26, 27 8.39 17.19 2 Ki. 6.29 10.15 14.9 1 Ch. 16.28, 29 22.12 2 Ch. 1.10 Ne. 4.4 Job 32.21 Ps. 28.4 29.1, 2 60.11 86.16 96.7, 8 108.12 119. 34, 73, 125, 144, 169 Pr. 9.9 23.26 25.21 30.8, 15 Ec. 11.2 Is. 49.26 62.7 Je. 18.19 35.2 La. 2.18 3.65 Eze. 3.17 Da. 5.17 Ho. 4.18 9.14 13.10 14.2† Zec. 11.12 Mat. 5.42 6.11 9.24 10.8 14.16 17.27 19. 21 20.8 25.8 Mar. 6.37 10.21 Lu. 6.38 9.13 11.3, 41 12.33 14.9 15.12 Jno. 4.7, 10 6.34 9.24 Ac. 8.19 Ro. 12.19, 20 1 Co. 10.32 2 Co. 9.7 Col. 4.1 1 Ti. 4.13, 15 Re. 10.9 18.7. See *Charge, Ear, Glory, Light.*

GIVE *thanks.* 2 Sa. 22.50 1 Ch. 16. 8, 35, 41 25.3 2 Ch. 31.2 Ps. 6.5 18.49 30.4, 12 35.18 42.5† 75.1 79.13 92.1 97.12 105.1 106.1, 47 107.1 118.1, 29 119.62 122.4 136. 1, 2, 3, 26 140.13 Ro. 16.4 1 Co. 10. 30 Ep. 1.16 Col. 1.3 1 Th. 1.2 5. 18 2 Th. 2.13 Re. 11.17.

GIVE *up.* De. 23.14 31.5 1 Ki. 14. 16 Job 3.11 13.19 Is. 43.6 Ho. 11.8 Mi. 5.3 6.14.

I will **GIVE.** Ge. 17.8, 16 28.22 34. 11, 12 48.4 Ex. 3.21 33.14 Le. 26.4, 6 De. 11.14 34.4 1 Sa. 1.11 18.21 2 Sa. 12.11 1 Ki. 11.13, 31 13.7 21.2, 7 1 Ch. 22.9 2 Ch. 1.12 Ps. 38.12 57.7 108.1 Pr. 3.28 Is. 3.4 41.27 42.6 45.3 49.6, 8 56.5 Je. 3.15 9.15 14.13 15.4† 17.3 24.7 32.39 34.18 Eze. 7.21 11.17, 19 16.38, 39, 61 21.27 23.46 29. 19, 21 36.26 Ho. 2.15 Mat. 11.28 16.19 20.4, 14 Mar. 6.22 Lu. 21.15 Jno. 6.51 Ac. 13.34 He. 8.10† Re. 2.10, 17, 23, 28 11.3 21.6.

Will I **GIVE.** Ge. 12.7 13.15 24.7 28.13 35.12 Ex. 32.13 33.1 De. 1.36, 39 Jos. 15.16 Ju. 1.12 1 Sa. 9.8 18.17 1 Ch. 16.18 Ps. 18.49 105.11 Ca. 7.12 Is. 43.4 56.5 Je. 24.8 45.5 Eze. 15.6 36.26 Hag. 2.9 Mat. 4.9 Lu. 4.6 Ro. 2.7 17.26.

Lord **GIVE.** Ex. 12.25 16.8 Le. 14. 34 23.10 25.2 Nu. 11.18 14.8 15.2 22.13 34.13 36.2 De. 1.25 28.65 Jos. 9.24 17.4 21.2 Ru. 4. 12 1 Ki. 15.4 2 Ch. 25.9 Ps. 29.11 84.11 85.12 Is. 7.14 14.3 30.23 Zec. 10.1 Lu. 1.32 2 Ti. 1.16.

Not **GIVE,** or **GIVE** *not.* Ge. 30.31 Ex. 5.10 30.15 Le. 25.37 De. 2.5, 9, 19 7.3 28.55 Ju. 21.1, 7 1 Sa. 30.22 1 Ki. 21.4 Ezr. 4.13† 9.12 Ne. 10.30 13.25 Ps. 132.4 Pr. 6.4 31.3 Ec. 7.21† Is. 13.10 42.8 48. 11 62.8 Je. 18.18 26.24 Eze. 32.7 Da. 11.21 Ho. 5.4† Joel 2.17 Mat. 7.6 24.29 Mar. 12.15 13.24 Ep. 4.27 Ja. 2.16.

GIVEN. Ge. 21.7 Le. 20.3 Nu. 18. 6 De. 12.15 16.17 Ru. 2.12 1 Sa. 2.32† 2 Sa. 4.10 12.8 18.11 19.42 1 Ki. 13.5 1 Ch. 29.14 Ezr. 6.9 Es. 3.11 7.3 Job 3.20, 23 15.19 Ps. 79.2 112.9 115.16 Pr. 18.17 Ec. 8.8 12.11 Is. 9.6 47.8 Je. 6.13 8.10 44.20 La. 5.6 Eze. 11.15 33. 24 35.12 Da. 2.38 7.4, 12† 11.6 Mat. 13.11 19.11 21.43 22.30 26. 9 28.18 Mar. 4.11, 24 12.25 14.5 Lu. 8.10 12.48 20.35 Jno. 3.27 5.26 6.39, 65 19.11 Ac. 4.12 24. 26 Ro. 5.5 11.35 15.15 1 Co. 2.12 2 Co. 1.11 9.9 Ga. 3.21 Ep. 3.2, 8 4.19 5.2† Phi. 1.29 2.9 He. 4.8 1 Jno. 3.24 4.13 Re. 6.11 13.5, 7.

God or *Lord hath* or *had* **GIVEN.** Ge. 24.35 30.6, 18 31.9 33.5 43. 23 48.9 Ex. 16.15, 29 Nu. 32.7, 9 De. 3.18 28.52 Jos. 2.9, 14 6.16 18.3 23.13, 15 1 Sa. 1.27 15.28 28.17 30.23 2 Ch. 36.23 Ezr. 1.2 Ec. 5.19 Is. 8.18 23.11 50.4 Je. 11.18 25.5 47.7 Jno. 6.23 Ac. 5.32 27.24 Ro. 11.8 2 Co. 10.8 13. 10 1 Th. 4.8 He. 2.13 1 Jno. 5.11. See *Rest.*

I have or *have I* **GIVEN.** Ge. 27.37 1 Ki. 3.13 Is. 43.28 55.4 Je. 8.13 27.5 Eze. 4.15 29.20 Am. 4.6 9.15 Jno. 13.15 17.8, 14, 22 1 Co. 16.1.

Not **GIVEN.** Ge. 38.14 De. 26.14 29.4 1 Ch. 22.18 Ne. 13.10 Job 22.7 Ps. 78.63 118.18 124.6 Is. 37.10 Je. 39.17 Eze. 3.20 18.8 Mat. 13.11 Jno. 7.39 1 Ti. 3.3, 8 2 Ti. 1.7 Tit. 1.7 2.3.

Shall be **GIVEN.** Nu. 26.54 De. 28. 31, 32 Ezr. 4.21 Es. 5.3 Ps. 72.15 120.3 Is. 3.11 33.16 35.2 Je. 21. 10 38.3, 18 Eze. 47.11 Da. 7.25, 27 Mat. 7.7 10.19 12.39 13.12 20.23 21.43 25.29 Mar. 4.25 8.12 13.11 Lu. 6.38 8.18 11.9, 29 Phile. 22 Ja. 1.5.

Thou hast or *hast thou* **GIVEN.** Ge. 15.3 De. 26.15 Jos. 15.19 17.14 Ju. 1.15 15.18 1 Sa. 22.13 2 Sa. 12. 14 22.36, 41 1 Ki. 3.6 8.36 9.13 2 Ch. 6.27 20.11 Ezr. 9.13 Ps. 18. 35, 40 21.2 44.11 60.4 61.5 71.3 Jno. 17.2, 7, 9, 11 Re. 16.6.

GIVER. Is. 24.2 2 Co. 9.7.

GIVEST. De. 15.9, 10 Job 35.7 Ps. 50.19 80.5 104.28 145.15 Pr. 2.3† 6.35 Eze. 3.18 16.33, 34 1 Co. 14.17.

GIVETH. Ex. 16.29 20.12 25.2 Le. 27.9 De. 2.29 4.1, 21, 40 5.16 8.18 9.6 11.17, 31 12.1, 10 13.1 15.4, 7 16.5, 18, 20 17.2, 14 18.9 19.1, 2, 10, 14 21.1, 23 24.4 25.15, 19 26.1, 2 27.2, 3 28.8 Jos. 1.11, 15 2 Sa. 22.48† 1 Ki. 17.14† Job 5.10 33.13 34.29 35.10 36.6, 31 Ps. 18.47†, 50 37.21 68.35 119.130 127.2 136.25 144.10 146.7 147. 9, 16 Pr. 2.6 3.34 13.15 21.26 22.9 28.27 Ec. 2.26 6.2 Is. 40.29 42.5 Je. 5.24 22.13 31.35 La. 3. 30 Da. 2.21 4.17 25.32 Ho. 10.1† Hab. 2.15 Mat. 5.15 Jno. 3.34 6. 32, 33, 37 10.11 14.27 Ac. 17.25 Ro. 12.8 14.6 1 Co. 3.7 7.38 15. 38, 57 2 Co. 3.6 1 Ti. 6.17 Ja. 1.5 4.6 1 Pe. 4.11 5.5 Re. 22.5.

GIVING. De. 10.18 21.17 Ru. 1.6 1 Ki. 5.9 2 Ch. 6.23 Job 11.20 Mat. 24.38 Ac. 8.9 15.8 Ro. 4.20 9.4 1 Co. 14.7, 16 2 Co. 6.3 Phi. 4.15 1 Ti. 4.1 1 Pe. 3.7 2 Pe. 1.5 Jude 7. See *Thanks.*

GLAD. Ex. 4.14 Ju. 18.20 1 Sa. 11.9 1 Ki. 8.66 2 Ch. 7.10 Es. 5.9 8.15 Job 3.22 22.19 Ps. 16.9 21.6 34.2 35.27 45.8 46.4 64.10 67.4 69.32 90.15 92.4 97.1, 8 104.15, 34 105.38 107.30 119.74 122.1 126.3 Pr. 10.1 12.25 15.20 17.5 23.25 24.17 27.11 Ec. 10.19† Is. 35.1 39.2 Je. 20.15 50.11 La. 1. 21 Da. 6.23 Ho. 7.3 Jon. 4.6 Zec. 10.7 Mar. 14.11 Lu. 1.19 8.1 15.32 22.5 Jno. 8.56 11.15 Ac. 11.23 13.48 Ro. 16.19 1 Co. 16.17 2 Co. 2.2 13.9 1 Pe. 4.13.

GLAD, joined with *rejoice.* Ch. 16. 31 Ps. 9.2 14.7 31.7 32.11 40.16 48.11 53.6 68.3 70.4 90.14 96. 11 118.24 Ca. 1.4 Is. 25.9 65.18 66.10 La. 4.21 Joel 2.21, 23 Hab. 1.15 Zep. 3.14 Mat. 5.12 Ac. 2.26 Re. 19.7.

GLADLY. Mar. 6.20 12.37 Ac. 2. 41 21.17 2 Co. 11.19 12.9, 15.

GLADNESS. Nu. 10.10 De. 28.47 2 Sa. 6.12 1 Ch. 16.27 29.22 2 Ch. 29.30 30.21, 23 Ne. 8.17 12.27 Es. 8.16, 17 9.17, 18, 19 Ps. 4.7 30. 11 43.4† 45.7, 15 51.8 97.11 100.2 105.43 106.6 Pr. 10.28 Ca. 3.11 Is. 16.10 22.13 30.29 35.10 51.3, 11 Je. 7.34 16.9 25.10 31.7 33.11 48.33 Joel 1.16 Zec. 8.19 Mar. 4.16 Lu. 1.14 Ac. 2.46 12.14 14.17 Phi. 2.29 He. 1.9.

GLASS, ES. Is. 3.23 1 Co. 13.12 2 Co. 3.18 Ja. 1.23 Re. 4.6 15.2 21.18, 21. See *Looking.*

GLEAN. Le. 19.10 De. 24.21 Ru. 2.2 Je. 6.9.

GLEANED. Ju. 1.7† 20.45 Ru. 2.3.

GLEANING, S. Le. 19.9 23.22 Ju. 8.2 Is. 17.6 24.13 Je. 49.9 Ob. 5† Mi. 7.1.

GLEDE. De. 14.13.

GLISTERING. 1 Ch. 29.2 Job 20. 25 Lu. 9.29.

GLITTER, ING. De. 32.41 Job 39.23 Eze. 21.10, 28 Na. 3.3 Hab. 3.11.

GLOOMINESS. Joel 2.2 Zep. 1.15.

GLORIFY. Ps. 22.23 50.15 86.9, 12 Is. 24.15 25.3 60.7 Je. 30.19 Mat. 5.16 Jno. 12.28 13.32 16.14 17.1, 5 21.19 Ro. 15.6, 9 1 Co. 6.20 2 Co. 9.13 1 Pe. 2.12 4.16 Re. 15.4.

GLORIFIED. Le. 10.3 Is. 26.15 44.23 49.3 55.5 60.9, 21 61.3 66.5 Eze. 28.22 39.13 Da. 5.23 Hag. 1.8 Mat. 9.8 15.31 Mar. 2.12 Lu. 4.15 5.26 7.16 13.13 17.15 23.47 Jno. 7.39 11.4 12.16, 23, 28 13.31, 32 14.13 15.8 17.4, 10 Ac. 3.13 4.21 11.18 13.48 21.20 Ro. 1.21 8.17, 30 Ga. 1.24 2 Th. 1.10, 12 3.1 He. 5.5 1 Pe. 4.11, 14 Re. 18.7.

GLORIFIETH, ING. Ps. 50.23 Lu. 2.20 5.25 18.43.

GLORIOUS. Ex. 15.6, 11 De. 28.58 2 Sa. 6.20 1 Ch. 29.13 Ne. 9.5 Ps. 29.2† 45.13 66.2 72.19 76.4 87.3 96.9† 111.3 145.5, 12 Is. 4.2 11.10 22.23 28.1, 4 30.30 33.21 49.5 60.13 63.1, 12, 14 Je. 17.12 Eze. 27.25 Da. 11.16, 41, 45 Lu. 13.17 Ro. 8.21 2 Co. 3.7, 8 4.4 Ep. 5.27 Phi. 3.21 Col. 1.11 1 Ti. 1.11 Tit. 2.13.

GLORIOUSLY. Ex. 15. 1 Is. 24. 23.
GLORY, *substantive.* Ge. 31. 1 Ex. 28. 2, 40 1 Sa. 2. 8 4. 21, 22 1 Ch. 22. 5 29. 11 Es. 5. 11 Job 39. 20 40. 10 Ps. 24. 7, 9, 10 29. 3 49. 16 73. 24 79. 9 85. 9 89. 17 106. 20 145. 11 149. 5 Pr. 3. 35 17. 6 20. 29 25. 6†, 27 28. 12 Is. 2. 10 4. 2†, 5 5. 13†, 14 10. 3, 12, 18 11. 10† 13. 19 14. 18 16. 14 17. 3, 4 19. 21 20. 5 21. 16 22. 24 23. 9 24. 16, 23† 35. 2 61. 6 66. 11, 12 Je. 2. 11 13. 11, 18 Eze. 20. 6, 15 24. 25 25. 9 26. 20 31. 18 Da. 2. 37 4. 36 7. 14 11. 39 Ho. 4. 7 9. 11 10. 5 Mi. 1. 15 Na. 2. 9 Hab. 2. 16 Hag. 2. 3, 7, 9 Zec. 2. 5, 8 6. 13 11. 3 12. 7 Mat. 4. 8 6. 2, 13 16. 27 24. 30 Mar. 8. 38 13. 26 Lu. 2. 14, 32 4. 6 9. 31 19. 38 21. 27 Jno. 17. 5, 22 Ac. 7. 2 12. 23 22. 11 Ro. 4. 20 6. 4 8. 18 9. 4, 23 11. 36 16. 27 1 Co. 2. 7, 8 10. 7, 15 15. 40, 41, 43 2 Co. 3. 7, 9, 10, 18 4. 17 8. 19, 23 Ga. 1. 5 Ep. 1. 6, 17, 18 3. 13, 21 Phi. 1. 11 3. 19 4. 19, 20 Col. 1. 27 3. 4 1 Th. 2. 6, 12, 20 2 Th. 1. 9 2. 14 1 Ti. 1. 17 3. 16 2 Ti. 2. 10 4. 18 He. 2. 10 3. 3 9. 5 13. 21 Ja. 2. 1 1 Pe. 1. 8, 11, 21, 24 2. 20 4. 14 5. 1, 10, 11 2 Pe. 1. 3, 17 3. 18 Jude 25 Re. 1. 6 4. 11 5. 12 7. 12 11. 13. See *Crown, Honor, Vain.*
GLORY *of God.* Ps. 19. 1 Pr. 25. 2 Eze. 8. 4 9. 3 10. 19 11. 22 43. 2 Jno. 11. 4, 40 Ac. 7. 55 Ro. 3. 23 5. 2 15. 7 1 Co. 10. 31 11. 7 2 Co. 1. 20 4. 6, 15 Phi. 1. 11 2. 11 Re. 15. 8 21. 11, 23.
GLORY *of the Lord.* Ex. 16. 7, 10 24. 16, 17 46. 34, 35 Le. 9. 6, 23 Nu. 14. 10, 21 16. 19, 42 20. 6 1 Ki. 8. 11 2 Ch. 5. 14 7. 1, 2, 3 Ps. 104. 31 138. 5 Is. 35. 2 40. 5 58. 8 60. 1 Eze. 1. 28 3. 12, 23 10. 4, 18 11. 23 43. 4, 5 44. 4 Hab. 2. 14 Lu. 2. 9 2 Co. 3. 18. *Give* **GLORY.** Jos. 7. 19 1 Sa. 6. 5 1 Ch. 16. 28, 29 Ps. 29. 1, 2 84. 11 96. 7, 8 115. 1 Is. 42. 12 Je. 13. 16 Mal. 2. 2 Lu. 17. 18 Re. 4. 9 14. 7 16. 9. *His* **GLORY.** De. 5. 24 33. 17 1 Ch. 16. 24 Ps. 21. 5 29. 9 49. 17 72. 19 78. 61 89. 44 96. 3 97. 6 102. 16 113. 4 148. 13 Pr. 19. 11 Is. 3. 8 6. 3 8. 7 10. 16 59. 19 60. 2 Je. 22. 18 Eze. 43. 2 Da. 5. 20 Hab. 3. 3 Mat. 6. 29 19. 28 Lu. 9. 26, 32 12. 27 24. 26 Jno. 1. 14 2. 11 7. 18 12. 41 Ro. 3. 7 9. 23 Ep. 1. 12, 14 3. 16 He. 1. 3 1 Pe. 4. 13 Jude 24 Re. 18. 1. *My* **GLORY.** Ge. 45. 13 Ex. 29. 43 33. 22 Nu. 14. 22 Job 19. 9 29. 20 Ps. 3. 3 4. 2 16. 9 30. 12 57. 8 62. 7 108. 1 Is. 42. 8 43. 7 46. 13 48. 11 60. 7 66. 18, 19 Eze. 39. 21 Mi. 2. 9 Jno. 8. 50 17. 24.
Thy **GLORY.** Ex. 33. 18 Ps. 8. 1 45. 3 57. 5, 11 63. 2 90. 16 102. 15 108. 5 Is. 22. 18 60. 19 62. 2 63. 15 Je. 14. 21 48. 18 Hab. 2. 16 Mar. 10. 37.
GLORY, *verb.* Ex. 8. 9 2 Ki. 14. 10 1 Ch. 16. 10, 35 Ps. 63. 11 64. 10 105. 3 106. 5 Is. 41. 16 45. 25 Je. 4. 2 9. 23, 24 Ro. 4. 2 5. 3 15. 17 1 Co. 1. 29, 31 3. 21 4. 7 9. 16 2 Co. 5. 12 10. 17 11. 12, 18, 30 12. 1, 5, 6, 9 Ga. 6. 13, 14 2 Th. 1. 4 Ja. 1. 9† 3. 14.
GLORIEST, ETH. Je. 9. 24 49. 4 1 Co. 1. 31 2 Co. 10. 17 Ja. 2. 13†.
GLORYING. 1 Co. 5. 6 9. 15 2 Co. 7. 4 12. 11 1 Th. 2. 19†.
GLUTTON, S. De. 21. 20 Pr. 23. 21 28. 7†.
GLUTTONOUS. Mat. 11. 19 Lu. 7. 34.
GNASH, ED. Ps. 35. 16 112. 10 La. 2. 16 Ac. 7. 54.
GNASHETH. Job 16. 9 Ps. 37. 12 Mar. 9. 18.
GNASHING. Mat. 8. 12 13. 42, 50 22. 13 24. 51 25. 30 Lu. 13. 28.
GNAT. Mat. 23. 24.
GNAW, ED. Zep. 3. 3 Re. 16. 10.
GO. Ge. 3. 14 16. 8 24. 42, 55, 56, 58 26. 16 28. 20 30. 25 32. 26 37. 30 43. 8 Ex. 3. 19, 20, 21 4. 21, 23, 26 5. 1, 2 7. 14, 16 8. 1, 2, 8, 20, 21, 28, 32 9. 1, 2, 13, 28, 35 10. 3, 4, 7, 8, 9, 25, 27 11. 1 13. 21 14. 5, 25† 17. 5 23. 23 32. 23, 34 33. 14 34. 9 Nu. 10. 32 20. 17, 19 22. 13, 20, 35 24. 14 31. 23 32. 6, 17 De. 1. 33 4. 5, 25, 40 5. 16 11. 8, 11, 28 19. 13 20. 5, 6, 7, 8 21. 14 22. 7 24. 2 28. 14 30. 18 31. 6, 7, 8, 16, 21 Jos. 1. 16 3. 4 Ju. 1. 25 4. 8 6. 14 7. 4 11. 8 16. 17 18. 5, 6, 9, 10, 19 19. 25 Ru. 1. 11, 18 2. 2 1 Sa. 5. 11 6. 6, 8 9. 6, 7, 19 10. 9 12. 21 16. 2 17. 33 18. 2 19. 17 20. 5 23. 13 26. 19 28. 7 2 Sa. 12. 23 13. 13 15. 7, 20 17. 11 19. 35 20. 11 1 Ki. 2. 2 11. 21, 22 12. 27 13. 17 20. 42 22. 4 2 Ki. 3, 7 4. 23 6. 22 10. 24 18. 21 2 Ch. 14. 11 18. 3 25. 7, 8 Ne. 9. 12, 19 Job 6. 18 10. 21 16. 22 20. 26 21. 29 27. 6 Ps. 32. 8 39. 13 42. 9 43. 2 49. 19 84. 7 85. 13 89. 14 107. 7 132. 7 139. 7 Pr. 2. 19 3. 28 6. 28 9. 15 14. 7 15. 12 19. 7 22. 6 23. 30 30. 29 Ec. 1. 7† 3. 20 5. 15, 16 6. 6 7. 2 9. 3 10. 15 12. 5 Ca. 3. 4 Is. 3. 16 6. 8, 9 27. 4 28. 13 36. 6 45. 13 48. 17 58. 8 62. 10 Je. 1. 7 - 9. 2 12. 2† 29. 12 31. 22 34. 3 40. 4, 5, 15 42. 22 46. 22 48. 2† 50. 4, 33 Eze. 1. 12, 20 8. 6 9. 4, 5 14. 17 20. 29 21. 16 Ho. 5. 6 7. 11, 12 11. 3 Mi. 4. 10 5. 8 Zec. 6. 7, 8 8. 21, 23 9. 14 Mat. 2. 22 5. 41 8. 9, 32 9. 13 10. 6 21. 30 25. 9 26. 36 28. 10, 19 Mar. 6. 38 11. 6 Lu. 1. 17 7. 8 9. 51, 60 10. 37 14. 18 22. 33, 68 23. 22 Jno. 6. 68 7. 33 8. 14, 21 11. 44 13. 36 14. 2, 4, 12, 28 16. 10, 17, 28 19. 12 21. 3 Ac. 1. 25 3. 13 4. 21, 23 5. 40 7. 40 11. 22 16 7, 35 17. 9 20. 22 25. 12 28. 18, 26 Ro. 15. 25 1 Co. 6. 1 10. 27 16. 4 2 Co. 9. 5 Phi. 2. 23 Ja. 4. 13. See *Free.*
GO *aside.* Nu. 5. 12 De. 28. 14 Je. 15. 5 Ac. 4. 15.
GO *astray.* De. 22. 1 Ps. 58. 3 Pr. 5. 23 7. 25 28. 10 Je. 50. 6 Eze. 14. 11.
GO *away.* Ex. 8. 28 De. 15. 13, 16 1 Sa. 15. 27 24. 19 Job 4. 21 15. 30 Je. 51. 50 Ho. 5. 14 Mat. 8. 31 25. 46 Jno. 6. 67 14. 28 16. 7.
GO *back.* Ex. 14. 21 Jos. 23. 12 Ju. 11. 35 1 Ki. 19. 20 2 Ki. 20. 9 Ps. 80. 18 Je. 4. 1, 5 Eze. 24. 14.
GO *down.* Ge. 11. 7 18. 21 26. 2 43. 5 44. 26 46. 3 Ex. 19. 21 Nu. 16. 30 De. 24. 15 Jos. 10. 13 Ju. 7. 10 1 Sa. 10. 8 14. 36 23. 4 26. 6 29. 4 2 Sa. 11. 8, 10 15. 20 1 Ki. 21. 18 2 Ki. 1. 15 20. 10 2 Ch. 20. 16 Job 21. 13 Ps. 22. 29 28. 1 55. 15 107. 23 115. 17 143. 7 Pr. 5. 5 Is. 14. 19 30. 2 31. 1 38. 18 60. 20 Je. 50. 27 Eze. 24. 16† 26. 11, 20 31. 14 32. 18, 24, 25, 29, 30 47. 8 Am. 6. 2 8. 9 Mi. 3. 6 Mar. 13. 15 Ac. 25. 5 Ep. 4. 26.
GO *forth.* Ge. 8. 16 42. 15 Le. 14. 3 Nu. 1. 3 De. 23. 12 1 Sa. 23. 13 2 Sa. 11. 1 18. 2 19. 7 1 Ki. 2. 36 22. 22 2 Ki. 9. 15 19. 31 2 Ch. 25. 5 Job 24. 5 Ps. 78. 52 108. 11 Pr. 25. 8 30. 27 Ca. 3. 11 7. 11 Is. 2. 3 37. 32 42. 13 48. 20 49. 9, 17 62. 1 Je. 6. 25 11. 11† 14. 18 15. 1, 2 25. 32 31. 4, 39 38. 17, 18, 21 43. 12 50. 8 Ez. 12. 4, 12 21. 4 30. 9 46. 8, 9 Da. 11. 44 Joel 2. 16 Mi. 4. 2 Hab. 1. 4 Zec. 6. 5, 6 14. 3 Mal. 4. 2 Mat. 24. 26 Ac. 16. 3 He. 13. 13 Re. 16. 14.
GO *forward.* Ex. 14. 15 Nu. 2. 24 2 Ki. 20. 9 Job 23. 8.
GO *his way, their way.* Ju. 19. 27 Jno. 18. 8.
GO *thy way.* Ge. 12. 19 1 Sa. 20. 22 2 Ki. 4. 29 Ec. 9. 7 Ca. 1. 8 Da. 12. 9, 13 Mat. 5. 24 8. 4 20. 14 Mar. 7. 29 10. 21, 52 Lu. 17. 19 Jno. 4. 50 Ac. 9. 15 24. 25.
GO *your way.* Ge. 19. 2 Jos. 2. 16 Ju. 19. 5 Ru. 1. 12 Ne. 8. 10 Mat. 27. 65 Mar. 11. 2 16. 7 Lu. 7. 22 10. 3, 10 Re. 16. 1.
GO *in* or *into,* or *not* **GO** *in.* Ge. 11. 31 12. 5 Ex. 3. 20 32. 27 Le. 10. 9 14. 36 21. 11, 23 Nu. 4. 19, 20 8. 15 27. 17 32. 9 De. 1. 37, 38 4. 1, 21 6. 18 8. 1 10. 11 11. 8 24. 10 Ju. 19. 15 Ru. 3. 4 2 Sa. 11. 11 1 Ki. 13. 8, 16 17. 12 2 Ki. 9. 2 10. 25 2 Ch. 18. 24 23. 6 Ne. 6. 11 Es. 2. 15 4. 8, 16 5. 14 Job 34. 23† Ps. 26. 4 118. 19 119. 35 132. 7 Pr. 27. 10 Is. 2. 19 Je. 4. 5 35. 5 42. 14, 19 Eze. 7. 17† 21. 7† 46. 10 Na. 3. 14 Zec. 6. 10 Mat. 2. 20 7. 13 20. 4, 7 21. 2, 31 22. 9 23. 13 25. 10 Mar. 6. 36 8. 26 14. 13 16. 15 Lu. 8. 51 15. 28 19. 30 Jno. 10. 9 Ac. 1. 11 Re. 17. 8. See *Captivity.*
GO *in.* Ge. 16. 2 19. 34 30. 3 38. 8 De. 21. 13 22. 13 25. 5 Jos. 23. 12 Ju. 15. 1 2 Sa. 16. 21 1 Ki. 11. 2 Eze. 23. 44 Am. 2. 7.
GO *in peace.* Ge. 15. 15 Ex. 4. 18 18. 23 Ju. 18. 6 1 Sa. 1. 17 20. 42 25. 35 29. 7 2 Sa. 15. 9 1 Ki. 2. 6 2 Ki. 5. 19 Is. 57. 2† Mar. 5. 34 Lu. 7. 50 8. 48 Ac. 15. 33.
GO *near.* De. 5. 27 2 Sa. 1. 15 Job 31. 37 Ac. 8. 29.
GO *not,* or *not* **GO.** Ex. 33. 15 Nu. 10. 30 20. 20 22. 12, 18 24. 13 De. 3. 27 6. 14 15. 16 24. 19 32. 52 Jos. 8. 4 Ju. 4. 8 7. 4 20. 8 Ru. 3. 17 1 Sa. 17. 39 29. 8 2 Sa. 13. 25 1 Ki. 11. 10 2 Ki. 2. 18 1 Ch. 21. 30 2 Ch. 25. 13 Pr. 4. 13, 14 22. 24 Is. 52. 12 Je. 10. 5 16. 8 25. 6 27. 18 35. 15 42. 19 43. 2 49. 12 La. 4. 18 Eze. 42. 14 Mat. 10. 5 Lu. 10. 7 17. 23 21. 8.
GO *over.* De. 3. 25, 28 4. 14, 22, 26 24. 20 30. 13 31. 3, 13 32. 47 34. 4 Jos. 1. 2 Ju. 12. 5 1 Sa. 14. 1, 6 30. 10 2 Sa. 16. 9 19. 37 Is. 8. 7 11. 15 51. 23 54. 9 Je. 41. 10 Lu. 8. 22.
GO *out.* Ge. 9. 10 24. 11 45. 1 Ex. 6. 11 8. 29 11. 8, 10 12. 22 16. 4, 29 21. 2, 3, 4, 5, 7, 11 Le. 6. 13 8. 33 10. 7 14. 38 15. 16 16. 18 21. 12 25. 28, 30, 31, 33, 54 De. 24. 5 28. 25 Jos. 2. 19 Ju. 9. 38 16. 20 20. 28 Ru. 2. 22 1 Sa. 19. 3 20. 11 28. 1, 2 Sa. 5. 24 21. 17 1 Ki. 15. 17 20. 31 1 Ch. 20. 1 2 Ch. 16. 1 18. 21 20. 17 26. 18, 20 Job 15. 13 Ps. 60. 10 109. 7† Pr. 22. 10 Ec. 8. 3 Is. 52. 11, 12 55. 12 Je. 21. 12 51. 45 Eze. 15. 7 44. 3 46. 9 Am. 4. 3 Zec. 14. 8 Mat. 25. 6 Lu. 9. 5 14. 21, 23 1 Co. 5. 10 He. 11. 8 Re. 3. 12 20. 8.
GO *to.* Ge. 11. 3, 4, 7 Ju. 7. 3 Ec. 2. 1 Is. 5. 5 Ja. 4. 13 5. 1.
GO *up.* Ge. 35. 1, 3 41. 33, 34 45. 9 50. 6 Ex. 8. 3 19. 12 20. 26 24. 2 32. 30 33. 1, 3 34. 24 Le. 19. 16 Nu. 13. 30, 31 14. 40, 42, 44 De. 1. 41 25. 7 30. 12 Jos. 7. 3 22. 33 Ju. 1. 1, 2 2. 1 9. 9† 11. 37 18. 9 20. 9, 18, 23, 28 1 Sa. 1. 22 6. 9, 20 9. 13, 14, 19 14. 9, 10 2 Sa. 2. 1 5. 19 15. 20 19. 34 24. 18 1 Ki. 12. 24, 27, 28 18. 43 22. 6, 12, 20 2 Ki. 1. 3 2. 23 3. 7, 8 12. 17 18. 25 20. 5, 8 22. 4 1 Ch. 14. 10, 14 21. 18 2 Ch. 11. 4 18. 5, 11, 14, 19 36. 23 Ezr. 1. 3 7. 9, 13 Ne. 4. 3 Ps. 104. 8 132. 3 Ca. 6. 6 7. 8 Is. 2. 3 7. 6 15. 5 21. 2 34. 10 35. 9 36. 10 38. 22 Je. 5. 10 6. 4 21. 2 22. 20 31. 6 46. 8, 11 48. 5 49. 28 50. 21 Eze. 38. 11 40. 26 Ho. 4. 15 Hag. 1. 8 Mi. 4. 2 Zec. 14. 16 Mat. 20. 18 Mar. 10. 33 Lu. 14. 10 18. 31 Jno. 7. 8 Ac. 15. 2 21. 4, 12 25. 9.
GO *a-whoring.* Ex. 34. 15, 16 Le. 20. 5, 6 Nu. 15. 39 De. 31. 16 2 Ch. 21. 13 Ps. 73. 27 Eze. 6. 9.
I will **GO.** Ge. 13. 9 24. 58 33. 12 45. 28 Nu. 20. 19 23. 3 De. 2. 27 Ju. 1. 3 4. 8, 9 16. 20 Ru. 1. 16 2 Ki. 6. 3 2 Ch. 18. 29 Ps. 43. 4 66. 13 71. 16 118. 19 Is. 45. 2 Je. 2. 25 Eze. 38. 11 Ho. 2. 5, 7 5. 15 Mi. 1. 8 Zec. 8. 21 Mat. 26. 32 Mar. 14. 28 Lu. 15. 18 Ac. 18. 6.
Let us **GO.** Ge. 37. 17 Ex. 3. 18 5. 3, 8, 17 13. 5 De. 13. 2, 6, 13 1 Sa. 9. 9. 10 11. 14 14. 1, 6 2 Ki. 6. 2 Ps. 122. 1 Is. 2. 3 Je. 4. 5 6. 5 35. 11 46. 16 51. 9 Zec. 8. 21 Mar. 1. 38 14. 42 Lu. 2. 15 Jno. 11. 7, 15, 16 14. 31 Ac. 15. 36 He. 6. 1.
GOEST. Ge. 28. 15 32. 17 Ex. 33. 16 34. 12 Nu. 14. 14 De. 7. 1 11. 10, 29 12. 29 20. 4 21. 10 23. 20 28. 6, 19, 21, 63 32. 50 Jos. 1. 7, 9 Ju. 14. 3 19. 17 Ru. 1. 16 2 Sa. 15. 19 1 Ki. 2. 37, 42 Ps. 44. 9 Pr. 4. 12 6. 22 Ec. 5. 1 9. 10 Je. 45. 5 Zec. 2. 2 Mat. 8. 19 Lu. 9. 57 12. 58 Jno. 11. 8 13. 36 14. 5 16. 5.
GOETH. Ex. 7. 15 22. 26 28. 29, 30, 35 Le. 11. 21 14. 46 15. 32 16. 17 22. 3, 4 27. 21 Nu. 5. 29 De. 1. 30 9. 3 19. 5 20. 4 23. 9 24. 13 Ju. 5. 31 1 Sa. 22. 14 30. 24 2 Ki. 5. 18 11. 8 2 Ch. 23. 7 Ezr. 5. 8 Job 7. 9 9. 11 16. 6† 34. 8 37. 2 39. 21 Ps. 17. 1 41. 6 68. 21 88. 16 97. 3 104. 23 126. 6 146. 4 Pr. 6. 29 7. 22 11. 10 16. 18 20. 19 26. 9, 20 31. 18 Ec. 1. 5 3. 21 12. 5 Ca. 7. 9 Is. 28. 19 30. 29 55. 11 59. 8 63. 14 Je. 5. 6 6. 4 21. 9 22. 10 30. 23 38. 2 44. 17 49. 17 50. 13 Eze. 7. 14 33. 31 44. 27 Ho. 6. 4, 5 Zec. 5. 3, 6 Mat. 8. 9 12. 45 13. 44 15. 11 17. 21 26. 24 28. 7 Mar. 14. 21 16. 7 Lu. 7. 8 11. 26 22. 22 Jno. 3. 8 7. 20 10. 4 11. 31 12. 25 1 Co. 6. 6 9. 7 Ja. 1. 24 1 Jno. 2. 11 Re. 14. 4 17. 11 19. 15.
GOING. Ge. 15. 12 25. 32† Ex. 17, 12 23. 4 Nu. 34. 4 De. 16. 6 35. 18 Jos. 7. 5 10. 11, 27 23. 14 Ju. 8. 30† 19. 18, 28 1 Sa. 10. 3 2 Sa. 2. 19 5. 24 1 Ki. 17. 11 22. 36 2 Ki. 2. 23 9. 27 1 Ch. 11. 9† 14. 15 2 Ch. 18. 34 Ezr. 7. 9† Job 1. 7 2. 2 33. 24, 28 Ps. 19. 6 15. 1 104. 19 113. 3 Pr. 7. 27 14. 15 30. 29 Is. 13. 10 Je. 48. 5 50. 4 Eze. 34. 37 40. 31 44. 5 46. 12 Da. 6. 14 9. 25 Ho. 6. 3 Zec. 8. 7†, 21† Mal. 1. 11 Mat. 25. 8† 26. 46 Lu. 14. 31 Jno. 8. 59 Ac. 20. 5 Re. 10. 3 1 Ti. 5. 24 He. 7. 18 Jude 7. See *Coming.*
GOINGS. Nu. 33. 2 34. 5, 8, 9, 12 Jos. 15. 4, 7, 11 16. 3, 8 18. 12, 14 Job 34. 21 Ps. 17. 5 37. 31† 40. 2 44. 18† 68. 24 140. 4 Pr. 5. 21 20. 24 Is. 59. 8 Eze. 42. 11 43. 11 Mi. 5. 2.
GOAD, S. Ju. 3. 31 1 Sa. 13. 21 Ec. 12. 11.
GOAT. Ge. 15. 9 Ec. 22. 1† Le. 3. 12 4. 24 7. 23 9. 15 10. 16 16. 9, 22 17. 3 22. 27 Nu. 15. 27 18. 17 28. 22 29. 22, 28, 31, 34, 38 De. 14. 4 17. 1† Ju. 6. 4† Eze. 43. 25 Da. 8. 5, 21.
*He-***GOAT.** Pr. 30. 31 Je. 51. 40 Da. 8. 5, 8.
Live **GOAT.** Le. 16. 20, 21.
Scape **GOAT.** Le. 16. 8, 10, 26.
Wild **GOAT.** De. 14. 5.
GOATS. Ge. 4. 4† 27. 9, 16 30. 32, 33, 35 31. 38 32. 14 37. 31 38. 17† Ex. 12. 5 Le. 1. 10 4. 23, 28 5. 6 9. 3 16. 5, 7 22. 19, 21† 23. 19 Nu. 7. 16, 17, 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83, 87, 88 15. 24 31. 30† De. 32. 14 Ju. 6. 19† 1 Sa. 25. 2 2 Ch. 17. 11 29. 21 Ezr. 6. 17 8. 35 Ps. 50. 9, 13 66. 15 Pr. 27. 26, 27 Ca. 4. 1 6. 5 Is. 1. 11 14. 9† 34. 6 Je. 50. 8 Eze. 27. 21 34. 17 39. 18 43. 22 45. 23 Mi. 5. 8† Zec. 10. 3 Mat. 25. 32, 33 He. 9. 12, 13, 19 10. 4.
GOATS' *hair.* Ex. 25. 4 26. 7 35. 6, 23, 26 36. 14 Nu. 31. 20 1 Sa. 19. 13, 16.
Wild **GOATS.** 1 Sa. 24. 2 Job 39. 1 Ps. 104. 18.
GOAT-SKINS. He. 11. 37.
GOB, cistern, *or* grasshopper *or* eminence. 2 Sa. 21. 18.
GOBLET. Ca. 7. 2.
GOD. Ge. 16. 13 17. 7 31. 13 42. 28 45. 8 48. 21 Ex. 6. 7 18. 19 Nu. 23. 23 24. 23 De. 4. 7 29. 13 1 Sa. 3. 17 14. 44 17. 46 22. 3 25. 22 2 Sa. 3. 9, 35 19. 13 22. 32 1 Ki. 2. 23 18. 21, 39 2 Ki. 6. 31 19. 15 2 Ch. 20. 6 Ezr. 1. 3 Ne. 9. 17 Job 22. 13 Ps. 5. 4 18. 31 52. 7 73. 11 86. 10 Is. 12. 2 37. 16 44. 8 45. 22 46. 9 Je. 31. 33 32. 38 Eze. 28. 2, 9 Ho. 8. 6 11. 9 Mi. 7. 18 Mat. 1. 23 6. 24 19. 17 Mar. 10. 18 12. 32 Lu. 16. 13 18. 19 Jno. 1. 1 3. 2 8. 41, 42 17. 3 Ac. 2. 22 5. 29 7. 9 10. 34 Ro. 3. 4 8. 31 15. 5 1 Co. 8. 6 15. 28 2 Co. 1. 21 4. 4 13. 11 2 Th. 2. 4 1 Ti. 3. 16 Tit. 1. 16 He. 3. 4 4. 10 8. 10 1 Jno. 1. 5 4. 12 Re. 21. 3, 4, 7.
GOD *is.* Ge. 21. 22 31. 50 Ex. 20. 20 Nu. 23. 19 De. 3. 24 33. 27 Jos. 24. 19 1 Sa. 4. 7 10. 7 28. 15 2 Sa. 22. 33 1 Ch. 14. 15 17. 2 2 Ch. 13. 12 Job 33. 12 36. 5, 26 Ps. 7. 11 10. 4 14. 5 33. 12 46. 1, 5 47. 5, 7 48. 3 50. 6 54. 4 56. 9 59. 9, 17 62. 7, 8 68. 5 73. 1, 26 74. 12 75. 7 89. 7 116. 5 118. 27 144. 15 Ec. 5. 2 Is. 5. 16 8. 10 12. 2 45. 14 Na. 1. 2 Zec. 8. 23 Mat. 3. 9 22. 32 Lu. 3. 8 Jno. 3. 33 4. 24 13. 31 Ac. 10. 34 Ro. 1. 9 11. 23 14. 4 1 Co. 1. 9 10. 13 14. 25, 33 2 Co. 1. 18 9, 8 Ga. 3. 20 6. 7 Ep. 2. 4 Phi. 1. 8 3. 19 1 Th. 2. 5 He. 6. 10 11. 16 12. 29 13. 16 1 Jno. 1. 5 3. 20 4. 8, 16.
GOD *of heaven.* 2 Ch. 36. 23 Ezr. 1. 2 5. 11, 12 6. 9, 10 7. 12, 21, 23 Ne. 1. 4 2. 4 Ps. 136. 26 Da. 2. 18, 19, 44 Jon. 1. 9 Re. 11. 13 16. 11.
GOD *of hosts.* Ps. 80. 7, 14, 19 Am. 5. 27. See *Lord.*
GOD *of Israel.* Ex. 24. 10 Nu. 16. 9 Jos. 7. 19 13. 33 22. 16, 24 24. 23 Ju. 11. 23 Ru. 2. 12 1 Sa. 1. 17 5. 11 6. 5 1 Ki. 8. 23 14. 13 1 Ch. 4. 10 17. 24 2 Ch. 6. 14 15. 13 Ezr. 7. 15 9. 4 Ps. 41. 13 72. 18 106. 48 Is. 41. 17 45. 3 48. 2 Eze. 8. 4 Mat. 15. 31 Lu. 1. 68.
Against **GOD.** Ge. 39. 9 Nu. 21. 5 1 Ch. 5. 21 2 Ch. 32. 19 Job 15. 13. 25 34. 37 Ps. 78. 19 Da. 3. 29 11. 36 Ho. 13. 16 Ac. 5. 39 6. 11 23. 9 Ro. 8. 7 9. 20 Re. 13. 6. See *Almighty.*
Before **GOD.** Ge. 6. 11 Ex. 18. 12 Jos. 24. 1 Ju. 21. 2 1 Ch. 13. 8, 10 16. 1 2 Ch. 33. 12 34. 27 Ezr. 7. 19 Job 15. 4 Ps. 42. 2 56. 13 61. 7 68. 3 84. 7 Ec. 2. 26 5. 2 8. 13 Da. 2. 18† 6. 10, 11, 26 Lu. 1. 6 12. 6 24. 19 Ac. 7. 46 10. 4, 33 23. 1 Ro. 2. 13 3. 19 4. 2 14. 22 2 Co. 12. 19 Ga. 1. 20 1 Th. 3. 13 1 Ti. 5. 4, 21 2 Ti. 4. 1 Ja. 1. 27 Re. 8. 2 9. 13 12. 10 16. 19 20. 12. See *Called, Chosen, Commanded.*
Eternal **GOD.** De. 33. 27.
Everlasting **GOD.** Ge. 21. 33 Is. 40. 28 Ro. 16. 26.
See *Father, Fear, Forbid, Save, Glorify.*
High **GOD.** Ge. 14. 18, 19, 20, 22 Ps. 57. 2 78. 35, 56 Da. 3. 26 4. 2 5. 18, 21 Mi. 6. 6 Mar. 5. 7 Lu. 8. 28 Ac. 16. 17 He. 7. 1.
Holy **GOD.** Jos. 24. 19 1 Sa. 6. 20 Ps. 99. 9 Is. 5. 16.
Living **GOD.** De. 5. 26 Jos. 3. 10 1 Sa. 17. 26, 36 2 Ki. 19. 4, 16 Ps. 42. 2 84. 2 Is. 37. 4, 17 Je. 10. 10 23. 36 Da. 6. 26 Ho. 1. 10 Mat. 16. 16, 26, 63 Jno. 6. 69 Ac. 14. 15 Ro. 9. 26 2 Co. 3. 3 6. 16 1 Th. 1. 9 1 Ti. 3. 15 4. 10 6. 17 He. 3. 12 9. 14 10. 31 12. 22 Re. 7. 2.
Lord **GOD.** See *Lord.*
Merciful **GOD.** Ex. 34. 6 De. 4. 31 2 Ch. 30. 9 Ne. 9. 31 Ps. 116. 5 Jon. 4. 2.
Mighty **GOD.** Ge. 49. 24 De. 7. 21 10. 17 Ne. 9. 32 Job 36. 5 Ps 50. 1 132. 2, 5 Is. 9. 6 10. 21 Je. 32. 18 Hab. 1. 12.
My **GOD.** Ge. 28. 21 Ex. 15. 2 Ru. 1. 16 2 Sa. 22. 7, 22, 30 1 Ch. 28. 20 2 Ch. 18. 13 Ne. 5. 19 13. 14, 22, 31 Ps. 18. 6, 21, 29 22. 1, 10 31. 14 38. 21 71. 12 89. 26 104. 33 118. 28 145. 1 146. 2 Pr. 30. 9 Is. 7. 13 40. 27 44. 17 61. 10 Da. 6. 22 Ho. 2. 23 8. 2 9. 17 Mi. 7. 7 Zec. 13. 9 Mat. 27. 46 Jno. 20. 17, 28 Ro. 1. 8 1 Co. 1. 4 14. 18 2 Co. 12. 21 Phi. 1. 3 4. 19 Phile. 4 Re. 3. 12. See *Lord.*
No **GOD.** De. 32. 39 1 Ki. 8. 23 2 Ki. 1. 16 5. 15 2 Ch. 6. 14 32. 15 Ps. 14. 1 53. 1 Is. 43. 10 44. 6, 8 45. 5, 14, 21 Eze. 28. 9 Ho. 13. 4.
O **GOD.** Nu. 12. 13 Ju. 16. 28 Ps. 4. 1 25. 22 51. 14 56. 12 Is. 64. 4 He. 10. 7, 9.
Of **GOD.** Ex. 9. 28† 1 Sa. 14. 15† 2 Ch. 10. 15 25. 20 Ps. 7. 10 Is. 29. 1† 53. 4 Mat. 16. 23 Mar. 8. 33 Jno. 1. 13 6. 46 7. 17 8. 47 9. 16, 33 12. 43 Ac. 5. 39 Ro. 2. 29 9. 16 13. 1 1 Co. 1. 30 6. 19 11. 12 2 Co. 2. 17 3. 5 5. 18 Phi. 1. 28 3. 9 He. 5. 4 1 Jno. 3. 10 4. 1, 3, 6 5. 19 3 Jno. 11. See *Angel, Ark, Born, etc. etc.*
Our **GOD.** Ex. 5. 8 De. 31. 17 32. 3 Jos. 24. 18 Ju. 10. 10 1 Sa. 2. 2 2 Sa. 10. 12 22. 32 1 Ch. 15. 13 29. 13 2 Ch. 2. 5 14. 11 20. 7 Ezr. 9. 10 Ne. 4. 4, 20 6. 16 9. 32 13. 2 Ps. 18. 31 40. 3 48. 14 50. 3 67. 6 68. 20 77. 13 95. 7 115. 3 116. 5 Is. 25. 9 55. 7 59. 13 61. 2 Da. 3. 17 Zec. 9. 7 1 Co. 6. 11 He. 12. 29 Re. 5. 10 7. 10, 12.
See *Peace, Said, Saith, Serve, Sent, Speak, Speed, Spoken.*
Their **GOD.** Ge. 17. 8 Ex. 29. 45 Le. 21. 6 26. 45 2 Sa. 7. 24 1 Ch. 17. 22 Ezr. 5. 5 Ps. 79. 10 115. 2 Is. 8. 19, 21 58. 2 Je. 5. 4, 5 24. 7 31. 33 32. 38 Eze. 11. 20 14. 11 34. 24 37. 23, 27 Da. 11. 32 Ho. 4. 12 5. 4 Joel 2. 17 Zec. 8. 8 12. 5 2 Co. 6. 16 He. 11. 16 Re. 21. 3. See *Lord.*
Thy **GOD.** Le. 19. 14 25. 17, 36, 43 De. 10. 21 26. 17 Ru. 1. 16 2 Ki. 19. 10 1 Ch. 12. 18 2 Ch. 9. 8 Ezr. 7. 14, 25 Ne. 9. 18 Ps. 42. 3, 10 45. 7 50. 7 68. 28 147. 12 Is. 37. 10 41. 10 51. 20 52. 7 60. 19 62. 5 Da. 6. 16, 20 10. 12 Ho. 4. 6 9. 1 12. 6 Am. 4. 12 Jon. 1. 6 Mi. 6. 8 He. 1. 9. See *Lord.*
To or *unto* **GOD.** Ge. 40. 8 Ex. 2. 23 Le. 21. 7 De. 32. 17 33. 26 Ju. 13. 5, 7 16. 17 1 Sa. 10. 3 1 Ch. 26. 32 Job 22. 2 34. 31 Ps. 62. 11 68. 20, 31 73. 28 77. 1 Ec. 12. 7 Is. 58. 2 La. 3. 41 Mat. 22. 21 Mar. 12. 17 Lu. 20. 25 Jno. 13. 3 Ac. 4. 19 5. 4 26. 18, 20 Ro. 6. 10, 11, 13 7. 4 12. 1 14. 12 1 Co. 10. 20 14. 2 15. 24 Phi. 4. 20 He. 7. 25 11. 6 12. 23 Ja. 4. 7 1 Pe. 3. 18 4. 6 Re. 5. 9 12. 5 14. 4.
True **GOD.** See *True.*
*

GOLAN, passage or revolution. See *Bashan.*

GOLD. Ge. 2. 11, 12 41. 42 Ex. 20. 23 25. 12, 13, 18, 26, 28 26. 6, 29, 32, 37 28. 6, 8, 11, 13, 15, 23, 24, 26, 27, 33 30. 5 32. 24, 31 35. 22 36. 13, 34, 38 37. 3, 4, 7, 13, 15, 28 38. 24 39. 3, 6, 13, 16 40. 5 Nu. 7. 14, 20, 84, 86 31. 50 Jos. 7. 21, 24 Ju. 8. 26 1 Sa. 6. 8, 11, 15 2 Sa. 8. 7 1 Ki. 6. 22, 28 7. 48, 49, 50 9. 11 10. 2, 11, 14, 16, 17, 18 12. 28 22. 48 2 Ki. 18. 16 1 Ch. 18. 7 28. 14 2 Ch. 3. 6, 10 4. 7, 8, 22 9. 1, 10, 13, 18 12. 9 Ezr. 8. 27 Ne. 7. 70, 71, 72 Job 22. 24, 25† 23. 10 28. 6, 15, 16, 17 31. 24 36. 19 37. 22† 42. 11 Ps. 19. 10 45. 9 72. 15 Pr. 11. 22 16. 16 20. 15 Ca. 1. 10 5. 14 Is. 14. 4† 30. 22 40. 19 60. 17 Je. 4. 30 La. 4. 1 Eze. 27. 22 Da. 2. 38 3. 1 5. 23, 29 Zec. 4. 2 13. 9 Mat. 2. 11 23. 16, 17 1 Ti. 2. 9 He. 9. 4 Ja. 2. 2 1 Pe. 1. 7 3. 3 Re. 3. 18 4. 4 9. 7 17. 4 18. 16. See *Beaten, Crown, Fine.*

GOLD, with *silver.* Ge. 13. 2 24. 35 44. 8 Ex. 3. 22 11. 2 12. 35 25. 3 31. 4 35. 32 Nu. 22. 18 24. 13 31. 22 De. 7. 25 8. 13 17. 17 29. 17 Jos. 6. 19, 24 22. 8 2 Sa. 8. 11 21. 4 1 Ki. 7. 51 15. 15, 18, 19 20. 3, 5 2 Ki. 7. 8 14. 14 16. 8 20. 13 23. 35 25. 15 1 Ch. 29. 3 2 Ch. 1. 15 15. 18 16. 2, 3 25. 24 Ezr. 1. 4 2. 69 7. 15 8. 25, 33 Es. 1. 6 Job 28. 1 Ps. 68. 13 105. 37 115. 4 119. 72 135. 15 Pr. 8. 10 17. 3 22. 1 25. 11 27. 21 Ec. 2. 8 Ca. 1. 11 3. 10 Is. 2. 7, 20 13. 17 31. 7 39. 2 46. 6 60. 9 Je. 10. 4 52. 19 Eze. 7. 19 16. 13 Da. 2. 35, 45 5. 4, 23 11. 38, 43 Ho. 2. 8 8. 4 Joel 3. 5 Na. 2. 9 Hab. 2. 19 Zep. 1. 18 Hag. 2. 8 Zec. 6. 11 Mal. 3. 3 Mat. 10. 9 Ac. 3. 6 17. 29 20. 33 1 Co. 3. 12 2 Ti. 2. 20 Ja. 5. 3 1 Pe. 1. 18 Re. 9. 20.

Pure **GOLD.** Ex. 25. 11, 17, 24, 29, 31, 38 28. 14, 22, 36 30. 3 37. 2, 6 11, 16, 17, 23, 26 39. 15, 30 1 Ki. 6. 20 7. 49, 50 10. 21 1 Ch. 28. 17 2 Ch. 3. 4 4. 22 9. 17, 20 Job 28. 19 Ps. 21. 3 Re. 21. 18, 21.

Talent and *Talents of* **GOLD.** Ex. 25. 39 37. 24 2 Sa. 12. 30 1 Ki. 9. 14, 28 10. 10, 14 2 Ki. 23. 33 1 Ch. 20. 2 22. 14 29. 4, 7 2 Ch. 8. 18 9. 9 36. 3 Ezr. 8. 26.

Vessels of **GOLD.** 2 Sa. 8. 10 1 Ki. 10. 21, 25 2 Ki. 12. 13 24. 13 1 Ch. 18. 10 2 Ch. 9. 20, 24 24. 14 Ezr. 1. 11 5. 14 8. 26 Es. 1. 7 Da. 11. 8 2 Ti. 2. 20.

GOLDEN. Ex. 25. 25 28. 34 30. 4 32. 2 39. 20 Le. 8. 9 Nu. 7. 26 Ju. 8. 24, 26 1 Sa. 6. 4 17. 18 2 Ki. 10. 29 1 Ch. 28. 17 2 Ch. 13. 8 Ezr. 6. 5 Es. 4. 11 5. 2 8. 4 Ec. 12. 6 Is. 13. 12 14. 4 Je. 51. 7 Da. 3. 5, 12 5. 2, 3 Zec. 4. 12 He. 9. 4 Re. 1. 12, 13, 20 2. 1 5. 8 8. 3 14. 14 15. 7 17. 4 21. 15. See *Altar.*

GOLDSMITH, S. Ne. 3. 8, 31, 32 Is. 40. 19 41. 7 46. 6.

GOLGOTHA, a heap of skulls. Mat. 27. 33 Mar. 15. 22 Jno. 19. 17.

GOLIATH, passage, revolution, discovery, heap. 1 Sa. 17. 4, 23 21. 9 22. 10 2 Sa. 21. 19 1 Ch. 20. 5.

GOMER, to finish, complete, accomplish; *otherwise,* consuming, a consumer. Ge. 10. 2, 3 1 Ch. 1. 5, 6 Eze. 38. 6 Ho. 1. 3.

GOMORRAH, a rebellious people, *or* the people that fear. Ge. 13. 10 14. 11 18. 20 19. 24, 28 De. 29. 23 32. 32 Is. 1. 9, 10 13. 19 Je. 23. 14 49. 18 50. 40 Am. 4. 11 Zep. 2. 9 Mat. 10. 15 Mar. 6. 11 Ro. 9. 29 2 Pe. 2. 6 Jude 7.

GONE. Ge. 24. 1† 31. 30 34. 17 42. 33 Ex. 12. 32 De. 32. 36 1 Sa. 14. 3, 17 15. 20 20. 41 2 Sa. 3. 7, 24 13. 15 1 Ki. 2. 41 13. 24 14. 10 18. 12 20. 40 22. 13 1 Ch. 17. 5 Job 7. 4 19. 10 24. 24 28. 4 Ps. 38. 10 42. 4 73. 2 77. 8 103. 16 109. 23 Pr. 7. 19 20. 14 Ec. 8. 10 Ca. 2. 11 5. 6 6. 1 Is. 5. 13 24. 11 41. 3 Je. 2. 5, 23 5. 23 9. 10 15. 6 44. 14, 28 50. 6 La. 1. 3, 5, 6, 18 Eze. 37. 21 Da. 2. 5, 8 Ho. 4. 18† 9. 6 Am. 8. 5 Lu. 2. 15 24. 28 Jno. 4. 8 12. 19 Ac. 16. 19 20. 25 1 Pe. 3. 22 Jude 11.

GONE *about.* 1 Sa. 15. 12 Job 1. 5 Is. 15. 8 Ac. 24. 6.

GONE *aside.* Nu. 5. 19, 20 Ps. 14. 3 Ac. 26. 31.

GONE *astray.* Ps. 119. 176 Is. 53. 6 Mat. 18. 12 2 Pe. 2. 15.

GONE *away.* 2 Sa. 3. 22, 23 23. 9 Job 28. 4 Is. 1. 4 Eze. 44. 10 Mal. 3. 7 Jno. 6. 22.

GONE *back.* Ru. 1. 15 Job 23. 12 Ps. 53. 3 Je. 40. 5.

GONE *down.* 1 Sa. 15. 12 1 Ki. 1. 25 21. 18 2 Ki. 20. 11 Ca. 6. 2 Is. 38. 8 Je. 15. 9 48. 15 Eze. 31. 12 32. 21, 24, 27, 30 Jon. 1. 5.

GONE *forth.* Ge. 19. 23† Ex. 19. 1 2 Ki. 6. 15 1 Ch. 14. 15 Is. 51. 5 Je. 4. 7 10. 20 23. 15, 19 29. 16 Eze. 7. 10 36. 20 Da. 2. 14 10. 20 Mar. 10. 17.

GONE *out.* Ex. 9. 29 Nu. 16. 46 De. 13. 13 23. 23 Ju. 4. 14 Ru. 1. 13 1 Sa. 9. 7† 25. 37 2 Ki. 5. 2 7. 12 20. 4 Ps. 19. 4 89. 34 Is. 45. 23 Eze. 24. 6 Mat. 12. 43 25. 8 Mar. 5. 30 7. 29, 30 Lu. 8. 46 11. 14, 24 Jno. 13. 31 Ro. 3. 12 1 Jno. 4. 1.

GONE *over.* 2 Sa. 17. 20 Ps. 38. 4 42. 7 124. 4, 5 Is. 10. 29 16. 8 Je. 48. 32 Mat. 10. 23.

GONE *up.* Ge. 49. 9 2 Ki. 1. 4, 6, 16 Ps. 47. 5 Is. 15. 2 57. 8 Je. 3. 6 14. 2 34. 21 48. 15 Eze. 9. 3 13. 5 Ho. 8. 9 Jno. 7. 10 Ac. 18. 22.

GONE *a-whoring.* Le. 17. 7 Eze. 23. 30 Ho. 4. 12 9. 1.

GOOD, *substantive.* Ge. 32. 12 45. 18, 20 50. 20 Nu. 10. 29 De. 23. 6† Jos. 24. 20 1 Sa. 20. 12 24. 17, 19 25. 30 2 Sa. 14. 32 16. 12 1 Ki. 22. 13 1 Ch. 29. 3 2 Ch. 18. 12 24. 16 Ezr. 9. 12 Es. 7. 9 Job 2. 10 5. 27 7. 7 9. 25 15. 3 21. 16 22. 21 24. 21 Ps. 4. 6 14. 1, 3 34. 12 39. 2 53. 1, 3 104. 28 106. 5 122. 9 128. 5 Pr. 3. 27 11. 17, 27 12. 14 13. 2, 21 14. 22 16. 20 17. 20, 22 19. 8 Ec. 2. 24 3. 12, 13 4. 8 5. 11, 18 6. 3, 6 7. 20 9. 18 Is. 1. 19 52. 7 Je. 8. 15 14. 19 17. 6 18. 10, 20 29. 32 32. 42 33. 9 La. 3. 17† Eze. 16. 50 Ho. 14. 2† Zec. 1. 17† 11. 12 Mat. 26. 24 Mar. 10. 42† Jno. 5. 29 Ac. 10. 38 14. 17 Ro. 2. 10 3. 12 1 Th. 3. 1 1 Jno. 3. 17.

For **GOOD.** De. 6. 24 10. 13 28. 11† 30. 9 Ezr. 8. 22 Ne. 5. 19 13. 31 Job 5. 27 Ps. 86. 17 119. 122 Je. 14. 11 24. 5, 6 32. 39 Mi. 1. 12 Ro. 8. 28 13. 4 15. 2. See *Bad, Evil.*

GOOD, *adjective.* Ge. 21. 16 24. 12, 16† 26. 29 27. 46 41. 5, 26, 35 43. 28 46. 29 Ex. 33. 16 1 Sa. 2. 24 12. 23 25. 15 29. 9 2 Sa. 15. 3 19. 18 1 Ki. 8. 36, 56 12. 7 2 Ki. 20. 19 2 Ch. 19. 7 19. 11 30. 18 Ezr. 7. 9 8. 18 Ne. 2. 8 9. 13, 20 Job 10. 3 13. 9 22. 2† 39. 4 Ps. 25. 8 37. 23 45. 1 86. 5 112. 5 119. 39, 66, 68 Pr. 2. 9, 20 12. 25 14. 19 15. 23, 30 20. 18 22. 1 Ec. 4. 9 5. 11 9. 2 11. 6 Is. 39. 8 Je. 6. 16 24. 2, 3, 5 29. 10 Eze. 17. 8 24. 4 Da. 4. 2 Zec. 1. 13 Mal. 2. 13 Mat. 7. 11, 17, 18 9. 22 13. 8, 23, 24 19. 16, 17 20. 15 25. 21 Mar. 4. 8, 20 Lu. 2. 14 6. 38 8. 8, 15, 48 10. 42 11. 13 12. 32 Jno. 2. 10 10. 11 Ac. 15. 7 Ro. 7. 12 12. 2 1 Co. 15. 33 1 Th. 3. 6 2 Ti. 3. 3 Tit. 1. 8 He. 6. 5 Ja. 1. 17 2. 3 1 Pe. 2. 18 3. 10. See *Bud, Cheer, Conscience, Courage, Do, Day, Old Age.*

GOOD *heed.* De. 2. 4 4. 15 Jos. 23. 11 Ec. 12. 9.

GOOD *land.* Ex. 3. 8 Nu. 14. 7 De. 1. 25, 35 3. 25 4. 21, 22 6. 18 8. 7, 10 9. 6 11. 17 Jos. 23. 13, 15, 16 Ju. 18. 9 1 Ki. 14. 15 2 Ki. 3. 19, 25 1 Ch. 28. 8.

GOOD, with *make.* Ex. 21. 34 22. 11, 13, 14, 15 Le. 24. 18 Nu. 23. 19 Je. 18. 11.

GOOD *man.* 2 Sa. 18. 27 Ps. 37. 23 112. 5 Pr. 7. 19 12. 2, 14 13. 22 14. 14 Mi. 7. 2 Mat. 12. 35 20. 11 24. 43 Lu. 6. 45 12. 39 23. 50 Jno. 7. 12 Ac. 11. 24 Ro. 5. 7.

GOOD, with *thing.* Ex. 18. 17 De. 26. 11 Jos. 21. 45 1 Sa. 26. 16 1 Ki. 14. 13 2 Ki. 8. 9 Ps. 34. 10 38. 20 84. 11 92. 1 Pr. 18. 22 Je. 33. 14 Ho. 8. 3 Mat. 19. 16 Jno. 1. 46 Ro. 7. 18 Ga. 4. 18 Ep. 4. 28 6. 8 2 Ti. 1. 14 Phile. 6 H. 13. 9.

GOOD *things.* De. 6. 11 Jos. 23. 14, 15 2 Ki. 25. 28† 2 Ch. 12. 12 19. 3 Job 22. 18 Ps. 103. 5 Pr. 28. 10 Je. 5. 25 12. 6† 52. 32† Mat. 7. 11 12. 34, 35 Lu. 1. 53 16. 25 Ro. 10. 15 Ga. 6. 6 Tit. 2. 3 3. 8 He. 9. 11 10. 1.

GOOD *tidings.* 2 Sa. 4. 10 18. 27 1 Ki. 1. 42 2 Ki. 7. 9 Is. 40. 9 41. 27 52. 7 61. 1 Na. 1. 15 Lu. 2. 10 1 Th. 3. 6.

GOOD *understanding.* 1 Sa. 25. 3 Ps. 111. 10 Pr. 3. 4 13. 15.

GOOD *work.* Ne. 2. 18 Mat. 26. 10 Mar. 14. 6 Jno. 10. 33 2 Co. 9. 8 Phi. 1. 6 Col. 1. 10 2 Th. 2. 17 1 Ti. 3. 1 5. 10 2 Ti. 2. 21 Tit. 1. 16 3. 1 He. 13. 21.

GOOD *works.* 1 Sa. 19. 4 Mat. 5. 16 Jno. 10. 32 Ac. 9. 36 Ro. 13. 3 Ep. 2. 10 1 Ti. 2. 10 5. 10, 25 6. 18 2 Ti. 3. 17 Tit. 2. 7, 14 3. 8, 14 He. 10. 24 1 Pe. 2. 12.

As **GOOD** *as.* He. 11. 12.

Is **GOOD.** Ge. 2. 12 16. 6† 19. 8 20. 15† De. 1. 14 6. 18 23. 16† Ju. 9. 2† 1 Sa. 29. 6 1 Ki. 2. 38, 42 18. 24† 22. 13 2 Ki. 20. 3 1 Ch. 16. 34 19. 13 2 Ch. 5. 13 7. 3 Ezr. 3. 11 Job. 34. 4 Ps. 34. 8 69. 16 73. 1 85. 12 100. 5 106. 1 107. 1 109. 21 118. 1, 29 135. 3 136. 1 143. 10 145. 9 Pr. 11. 23 25. 25 31. 18 Ec. 2. 26 6. 12 7. 11, 26† 9. 2 Is. 38. 3 55. 2 Je. 13. 10 33. 11 La. 3. 25 Ho. 4. 13 Mi. 6. 8 Na. 1. 7 Mal. 2. 17 Mar. 9. 50 Lu. 6. 45 14. 34 18. 19 Ro. 7. 13, 18 12. 9 16. 19 1 Co. 7. 26 Ep. 4. 29 1 Th. 5. 15, 21 1 Ti. 1. 8 2. 3 4. 4 5. 4 1 Pe. 3. 13 3 Jno. 11.

It is **GOOD.** Ps. 52. 9 54. 6 73. 28 92. 1 119. 71 147. 1 Pr. 24. 13 Ec. 5. 18 7. 18 Is. 41. 7† La. 3. 26, 27 Mat. 5. 13 17. 4 Mar. 9. 5 Lu. 9. 33 Ro. 7. 16 14. 21 1 Co. 7. 1, 8, 26 Ga. 4. 18.

Not **GOOD.** Ge. 2. 18 1 Sa. 29. 6† 2 Sa. 17. 7 Ps. 36. 4 Pr. 16. 29 17. 26 18. 5 19. 2 20. 23 24. 23 25. 27 28. 21 Is. 65. 2 Eze. 18. 18 20. 25 36. 31 Mat. 19. 10 Ac. 15. 38 1 Co. 5. 6. *Seem, seemed, seemeth* **GOOD.** Jos. 9. 25 Ju. 10. 15 19. 24 1 Sa. 1. 23 3. 18 11. 10 14. 36, 40 24. 4 2 Sa. 3. 19 10. 12 15. 26 19. 37, 38 24. 22 1 Ki. 21. 2 1 Ch. 13. 2 Ezr. 5. 17 7. 18 Es. 3. 11 5. 4 Je. 18. 4 26. 14 40. 4 Mat. 11. 26 Lu. 1. 3 10. 21 Ac. 15. 25, 28.

Was **GOOD.** Ge. 1. 4, 10, 12, 18, 21, 25, 31 3. 6 40. 16 41. 37 45. 16† 49. 15 Jos. 22. 30† 1 Sa. 15. 9 2 Ch. 14. 2 31. 20 Ne. 2. 18 Ec. 2. 3.

GOODLY. Ge. 27. 15 39. 6 49. 21 Ex. 2. 2 39. 28 De. 23. 40 Nu. 24. 5 31. 10 De. 3. 25 6. 10 8. 12 Jos. 7. 21 1 Sa. 9. 2 16. 12 2 Sa. 23. 21 1 Ki. 1. 6 2 Ch. 36. 10, 19 Job 39. 13 Ps. 16. 6 80. 10 Je. 3. 19 11. 16 Eze. 17. 8, 23 Da. 11. 16†, 41†, 45† Ho. 10. 1 Joel 3. 5 Zec. 10. 3 11. 13 Mat. 13. 45 Lu. 21. 5 Ja. 2. 2 Re. 18. 14.

GOODLIER. 1 Sa. 9. 2.

GOODLIEST. 1 Sa. 8. 16 1 Ki. 20. 3.

GOODLINESS. Is. 40. 6.

GOODNESS. Ex. 18. 9 33. 19 34. 6 Nu. 10. 32 2 Sa. 7. 28 1 Ki. 8. 66 10. 7† 1 Ch. 17. 26 2 Ch. 6. 41 7. 10 32. 32 35. 26 Ne. 9. 25, 35 Ps. 16. 2 21. 3 23. 6 25. 7, 13† 27. 13 31. 19 33. 5 52. 1 65. 4, 11 68. 10 107. 8, 9, 15, 21, 31 144. 2 145. 7 Pr. 20. 6 Is. 63. 7 Je. 2. 7 31. 12, 14 33. 9 Ho. 3. 5 6. 4 10. 1 Zec. 9. 17 Ro. 2. 4 11. 22 15. 14 Ga. 5. 22 Ep. 5. 9 2 Th. 1. 11.

GOODS. Ge. 14. 16, 21 24. 10 31. 18 46. 6 Ex. 22. 8, 11 Nu. 16. 32 31. 9 35. 3 De. 28. 11 2 Ch. 21. 14 Ezr. 1. 4, 6 6. 8 7. 26 Ne. 9. 25 Job 20. 10, 21, 28 Ec. 5. 11 Eze. 38. 12, 13 Zep. 1. 13 Mat. 12. 29 24. 47 25. 14 Mar. 3. 27 Lu. 6. 30 11. 21 12. 18, 19 15. 12 16. 1 19. 8 Ac. 2. 45 1 Co. 13. 3 He. 10. 34 Re. 3. 17.

GOPHER-WOOD. Ge. 6. 14.

GORE, ED. Ex. 21. 28, 31.

GORGEOUS. Lu. 23. 11.

GORGEOUSLY. Eze. 23. 12 Lu. 7. 25.

GOSHEN, approaching. Ge. 45. 10 46. 34 47. 4, 6, 27 Ex. 8. 22 9. 26 Jos. 10. 41 11. 16 15. 51.

GOSPEL. Mar. 1. 1, 15 8. 35 10. 29 13. 10 Ac. 15. 7 20. 24 Ro. 1. 1, 9, 16 2. 16 10. 16 11. 28 15. 16, 29 16. 25 1 Co. 4. 15 9. 12, 17, 18, 23 2 Co. 4. 3, 4 8. 18 9. 13 11. 4 Ga. 1. 6, 7 2. 2, 5, 7, 14 Ep. 1. 13 3. 6 6. 15, 19 Phi. 1. 5, 7, 12, 17, 27 2. 22 4. 3, 15 Col. 1. 5, 23 1 Th. 1. 5 2. 2, 4, 8 3. 2 Th. 1. 8 2. 14 1 Ti. 1. 11 2 Ti. 1. 8, 10 2. 8 Phile 13 1 Pe. 4. 17.

GOSPEL, joined with *preach, preached, preaching.* Mat. 4. 23 9. 35 11. 5 24. 14 26. 13 Mar. 1. 14 14. 9 16. 15 Lu. 4. 18 7. 22 9. 6 20. 1 Ac. 8. 25 14. 7, 21 16. 10 Ro. 1. 15 10. 15 15. 19, 20 1 Co. 1. 17 9. 14, 16, 18 15. 1 2 Co. 2. 12 10. 14 11. 7 Ga. 1. 8, 9, 11 3. 8 4. 13 1 Th. 2. 9 He. 4. 2 1 Pe. 1, 12, 25 4. 6 Re. 14. 6.

GOT. Ge. 39. 12, 15 Ps. 44. 3 Ec. 2. 7 Je. 13. 2, 4.

GOTTEN. Ge. 4. 1 31. 1 Ex. 14. 18 Le. 6. 4 Nu. 31. 50 De. 8. 17 2 Sa. 17. 13 Job 28. 15 31. 25 Ps. 98. 1 Pr. 13. 11 20. 21 31. 29† Ec. 1. 16 Is. 15. 7 Je. 48. 36 Eze. 28. 4 Da. 9. 15 Mat. 11. 12† Re. 15. 2.

GOVERN. 1 Ki. 21. 7 Job 34. 17 Ps. 67. 4.

GOVERNMENT, S. Is. 9. 6, 7 22. 21 1 Co. 12. 28 2 Pe. 2. 10.

GOVERNOR. Ge. 42. 6 45. 26 1 Ki. 18. 3 1 Ch. 29. 22 Ezr. 5. 14 Ne. 5. 14, 18 10. 1† Ps. 22. 28 Je. 30. 21 40. 5 41. 2, 18 Hag. 1. 14 2. 2, 21 Zec. 9. 7 Mal. 1. 8 Mat. 2. 6 27. 2 28. 14 Jno. 2. 8 Ac. 24. 1 2 Co. 11. 32 Ja. 3. 4.

GOVERNORS. Ju. 5. 9, 14 Ezr. 8. 36 Ne. 2. 7 5. 15 Is. 19. 13† Da. 2. 48 Zec. 12. 5, 6 Mat. 10. 18 Ga. 4. 2 1 Pe. 2. 14.

GOURD, S. 1 Ki. 6. 18† 2 Ki. 4. 39 Jon. 4. 6, 7, 10.

GOZAN, fleece, or pasture; *or* who nourishes the body. 2 Ki. 17. 6 18. 11 19. 12 1 Ch. 5. 26 Is. 37. 12.

GRACE. Ezr. 9. 8 Es. 2. 17 Ps. 45. 2 84. 11 Pr. 1. 9 3. 22, 34 4. 9 22. 11 Ec. 10. 12† Zec. 4. 7 12. 10 Jno. 1. 14, 16, 17 Ac. 4. 33 14. 3 18. 27 20. 32 Ro. 1. 5, 7 3. 24 4. 4, 16 5. 2, 17, 20, 21 6. 1, 14, 15 11. 5, 6 12. 3, 6 15. 15 1 Co. 1. 3 10. 30 15. 10 2 Co. 1. 2, 15† 4. 15 8. 6, 7, 19 9. 8 12. 9 Ga. 1. 3, 6, 15 2. 9 5. 4 Ep. 1. 2, 6, 7 2. 5, 7, 8 3. 8 4. 7, 29 6. 24 Phi. 1. 2, 7 Col. 1. 2 3. 16 4. 6, 18 1 Th. 1. 1 2 Th. 1. 2 2. 16 1 Ti. 1. 2, 14 6. 21 2 Ti. 1. 2, 9 2. 1 4. 22 Tit. 1. 4 3. 7, 15 Phile. 3 He. 4. 16 10. 29 12. 28 13. 9. 25 Ja. 1. 11 4. 6 1 Pe. 1. 2, 10, 13 5. 5, 10 2 Pe. 1. 2 3. 18 2 Jno. 3 Jude 4 Re. 1. 4. See *Find,* or *Found.*

GRACE *of God.* Lu. 2. 40 Ac. 11. 23 13. 43 14. 26 15. 40 20. 24 Ro. 5. 15 1 Co. 1. 4 3. 10 15. 10 2 Co. 1. 12 6. 1 8. 1 9. 14 Ga. 2. 21 Ep. 3. 2, 7 Col. 1. 6 2 Th. 1. 12 Tit. 2. 11 He. 2. 9 12. 15 1 Pe. 4. 10 5. 12.

GRACE *of our Lord Jesus.* Ac. 15. 11 Ro. 16. 20, 24 1 Co. 16. 23 2 Co. 8. 9 13. 14 Ga. 6. 18 Phi. 4. 23 1 Th. 5. 28 2 Th. 3. 18 Phile. 25 Re. 22. 21.

GRACIOUS. Ge. 43. 29 Ex. 22. 27 33. 19 34. 6 Nu. 6. 25 2 Sa. 12. 22 2 Ki. 5. 1† 13. 23 2 Ch. 30. 9 Ne. 9. 17, 31 Job 33. 24 Ps. 4. 1† 77. 9 86. 15 103. 8 111. 4 112. 4 116. 5 145. 8 Pr. 11. 16 26. 25† Ec. 10. 12 Is. 30. 18, 19 33. 2 Je. 22. 23 Joel 2. 13 Am. 5. 15 Jon. 4. 2 Mal. 1. 9 Lu. 4. 22 1 Pe. 2. 3.

GRACIOUSLY. Ge. 33. 5, 11 Ps. 119. 29 Ho. 14. 2 Lu. 1. 28†.

GRAFT, ED. Ro. 11. 17, 19, 23, 24.

GRAIN, S. Joel 1. 17† Am. 9. 9 Mat. 13. 31 17. 20 Mar. 4. 31 Lu. 13. 19 17. 6 1 Co. 15. 37.

GRANDFATHER. Da. 5. 11†, 13†.

GRANDMOTHER. 1 Ki. 15. 10† 2 Ti. 1. 5.

GRANT, *substantive.* Ezr. 3. 7.

GRANT, *verb.* Le. 25. 24 Ru. 1. 9 1 Sa. 1. 17 1 Ch. 21. 22 2 Ch. 12. 7 Ne. 1. 11 Es. 5. 8 Job 6. 8 Ps. 20. 4 85. 7 119. 29 140. 8 Mat. 20. 21 Mar. 10. 37 Lu. 1. 74 Ac. 4. 29 Ro. 15. 5 Ep. 3. 16 2 Ti. 1. 18 Re. 3. 21.

GRANTED. 1 Ch. 4. 10 2 Ch. 1. 12 Ezr. 7. 6 Ne. 2. 8 Es. 5. 6 7. 2 9. 12, 13 Job 10. 12 Pr. 10. 24 Ac. 3. 14 11. 18 14. 3 Re. 19. 8.

GRAPE. Le. 19. 10 De. 32. 14 Job 15. 33 Ca. 2. 13 7. 12 Is. 18. 5 Je. 31. 29, 30 Mi. 7. 1.

GRAPE-GATHERER. Je. 6. 9 49. 9 Ob. 5.

GRAPES. Ge. 40. 10 49. 11 Le. 25. 5, 11 Nu. 6. 3 13. 20, 23 De. 23. 24 24. 21 28. 30, 39 32. 32 Ju. 8. 2 9. 27 Ne. 13. 15 Ca. 2. 15 7. 7 Is. 5. 2, 4 17. 6 24. 13 Je. 8. 13 25. 30 49. 9 Eze. 18. 2 Ho. 3. 1† 9. 10 Am. 9. 13 Ob. 5 Mat. 7. 16 Lu. 6. 44 Re. 14. 18.

GRASS. Ge. 1. 11, 12 Nu. 22. 4 De. 11. 15 29. 23 32. 2 2 Sa. 23. 4 1 Ki. 18. 5 2 Ki. 19. 26 Job 5. 25 6. 5 40. 15 Ps. 23. 2† 37. 2 72. 6, 16 90. 5 92. 7 102. 4, 11 103. 15 104. 14 106. 20 129. 6 147. 8 Pr. 19. 12 27. 25 Is. 15. 6 35. 7 37. 27 40. 6, 7, 8 44. 4 51. 12 Je. 14. 5, 6 50. 11 Da. 4. 15, 23, 25, 32, 33 5. 21 Am. 7. 2 Mi. 5. 7 Zec. 10. 1 Mat. 6. 30 14. 19 Mar. 6. 39 Lu. 12. 28 Jno. 6. 10 Ja. 1. 10, 11 1 Pe. 1. 24 Re. 8. 7 9. 4.

GRASSHOPPER, S. Le. 11. 22 Nu. 13. 33 Ju. 6. 5 7. 12 Job 39. 20 Ec. 12. 5 Is. 40. 22 Je. 46. 23 Am. 7. 1 Na. 3. 17.

GRATE. See *Brazen.*

GRAVE, *substantive.* Ge. 35. 20 37. 35 42. 38 44. 31 50. 5 Nu. 19. 16, 18 1 Sa. 2. 6 2 Sa. 3. 32 19. 37 1 Ki. 2. 6, 9 13. 30 14. 13 2 Ki. 22. 20 2 Ch. 34. 28 Job 3. 22 5. 26 7. 9 10. 19 14. 13 17. 13 21. 13, 32 24. 19 30. 24 33. 22 Ps. 6. 5 30. 3 31. 17 49. 14, 15 55. 15† 86. 13† 88. 3, 5, 11 89. 48 141. 7 Pr. 1. 12 30. 16 Ec. 9. 10 Ca. 8. 6 Is. 14. 9†, 11, 19 38. 10, 18 53. 9 Je. 20. 17 Eze. 31. 15 32. 23 Ho. 13. 14 Jon. 2. 2† Na. 1. 14 Jno. 11. 17, 31, 38 12. 17 1 Co. 15. 55 Re. 20. 13†.

GRAVE, *adjective.* 1 Ti. 3. 8, 11 Tit. 2. 2.

GRAVE, *verb.* Ex. 28. 9, 36 2 Ch. 2. 7, 14.

GRAVED. 1 Ki. 7. 36 2 Ch. 3. 7.

GRAVE-CLOTHES. Jno. 11. 44.

GRAVEL. Pr. 20. 17 Is. 48. 19 La. 3. 16.

GRAVEN, *verb.* Is. 49. 16 Hab. 2. 18.

GRAVEN. Ex. 32. 16 39. 6 Job 19. 24 Je. 17. 1 Ac. 17. 29.

GRAVEN *image.* Ex. 20. 4 Le. 26. 1 De. 4. 16, 25 5. 8 27. 15 Ju. 17. 3, 4 18. 14, 17, 30, 31 2 Ki. 21. 7 Is. 40. 19, 20 44. 9, 10, 17 45. 20 48. 5 Je. 10. 14 51. 17 Na. 1. 14 Hab. 2. 18.

GRAVEN *images.* De. 7. 5, 25 12. 3 Ju. 3. 19† 2 Ki. 17. 41 2 Ch. 33. 19 34. 7 Ps. 78. 58 97. 7 Is. 10. 10 21. 9 30. 22 42. 8, 17 Je. 8. 19 50. 38 51. 47, 52 Ho. 11. 2 Mi. 1. 7 5. 13.

GRAVES. Ex. 14. 11 Nu. 11. 34† 2 Ki. 23. 6 2 Ch. 34. 4 Job 17. 1 21. 32† Is. 65. 4 Je. 8. 1 26. 23 Eze. 32. 22, 23, 25, 26 37. 12, 13 39. 11 Mat. 27. 52, 53 Lu. 11. 44 Jno. 5. 28 Re. 11. 9.

GRAVETH. Is. 22. 16.

GRAVING. Ex. 32. 4 2 Ch. 2. 7†, 14 Zec. 3. 9.

GRAVINGS. 1 Ki. 7. 31.

GRAVITY. 1 Ti. 3. 4 Tit. 2. 7.

GRAY. See *Hairs* and *Head.*

GRAY-HEADED. 1 Sa. 12. 2 Job 15. 10 Ps. 71. 18.

GREASE. Ps. 119. 70.

GREAT. Ge. 12. 2 24. 35 30. 8 39. 9 45. 7 48. 19 De. 3. 5 10. 17 11. 7 18. 16 29. 24 Jos. 7. 9 14. 12 22. 10 24. 17 Ju. 5. 15 1 Sa. 12. 17 22. 15† 2 Sa. 5. 10 7. 9, 22 12. 14 22. 36 1 Ki. 8. 42 19. 7 2 Ki. 4. 8 22. 13 1 Ch. 16. 25 21. 13 29. 12 2 Ch. 2. 5, 9 6. 32 17. 12 28. 13 34. 21 Ne. 4. 14 9. 32 Es. 1. 20 Job 5. 25 22. 5 30. 18 35. 15 36. 18, 26 38. 21 39. 11 Ps. 12. 3† 14. 5 18. 35 19. 11 21. 5 25. 11 31. 19 48. 1 53. 5 86. 10 92. 5 96. 4 103. 8† 135. 5 139. 17 145. 3 Ec. 9. 13 Is. 5. 9 9. 2 12. 6 19. 20 53. 12 54. 13 Je. 5. 27 10. 6 20. 17 32. 18, 19 44. 26 La. 3. 23 Eze. 16. 7 17. 3, 7 24. 9 29. 18 31. 4 36. 23 Da. 4. 3 8. 4 Joel 3. 13 Am. 6. 2 Mi. 5. 4 Zec. 9. 17 Mal. 1. 11 Mat. 4. 16 5. 12, 19 6. 23 13. 46 15. 28 19. 22 20. 25, 26 22. 36, 38 Mar. 10. 42, 43 Lu. 1. 15, 32 6. 23, 35 9. 48 10. 2 16. 26 Ac. 8. 9 19. 28, 34 2 Co. 7. 4 Col. 4. 13 1 Ti. 3. 16 2 Ti. 2. 20 Tit. 2. 13 He. 7. 4 Ja. 3. 5 Re. 15. 1 16. 19 17. 5 18. 2 19. 17. See *City, Company, Congregation, Cry, Day, Destruction, etc.*

GREAT *evil.* 1 Sa. 6. 9 Ne. 13. 27 Ec. 2. 21 Je. 16. 10 26. 19 32. 42 44. 7 Da. 9. 12.

GREAT *king* or *kings.* 2 Ki. 18. 19, 28 Ezr. 5. 11 Ps. 47. 2 48. 2 95. 3 136. 17 Ec. 9. 14 Is. 36. 4, 13 Je. 25. 14 27. 7 Mal. 1. 14 Mat. 5. 35.

GREAT *men.* 2 Sa. 7. 9 2 Ki. 10. 6, 11 1 Ch. 17. 8 Ne. 11. 14 Job 32. 9 Pr. 18. 16 25. 6 Je. 5. 5 52. 13 Eze. 21. 14 Jon. 3. 7† Na. 3. 10 Re. 6. 15 18. 23.

GREAT *multitude, multitudes.* Nu. 32. 1 1 Ki. 20. 13, 28 2 Ch. 13. 8 20. 2, 15 28. 5 Job 31. 34 Is. 16. 14 Je. 44. 15 Eze. 47. 9 Da. 11. 11 Mat. 4. 25 8. 1, 18 12. 15 14. 14 15. 30, 33 19. 2 20. 29 21. 8 26. 47 Mar. 3. 7 9. 14 14. 43 Lu. 5. 6, 15 Jno. 5. 3 6. 2 Ac. 14. 1 17. 4 Re. 7. 9 19. 6.

GREAT *nation* and *nations.* Ge. 12. 2 17. 20 18. 18 21. 18 46. 3 Ex. 32. 10 De. 4. 6 26. 5 Jos. 23. 9 Ps. 135. 10 Je. 6. 22 50. 9, 41 Eze. 31. 6.

GREAT *people.* De. 2. 10, 21 9. 2 Jos. 17. 14, 15, 17 1 Ki. 3. 8,

1.50 4.12 5.20,36 8.53 10.29 13.16 14.12,28 15.13,20 19.11 Ac.15.28 Ro.9.12† 1 Co.14.5 15.6 He.6.13,16 9.11 11.26 Ja.3.1 2 Pe.2.11 1 Jno.3.20 4.4 5.9 3 Jno.4.

GREATEST. 1 Ch.12.14,29 Job 1.3 Je.6.13 8.10 31.34 42.1,8 44.12 Jon.3.5 Mat.13.32 18.1,4 23.11 Mar.9.34 Lu.9.46 22.24, 26 Ac.8.10 1 Co.13.13 He.8.11.

GREATLY. Ge.3.16 19.3 24.35 27.33† 32.7 Ex.19.18 Nu.11.10 14.39 De.15.4 17.17 Ju.2.15 6.6 1 Sa.11.6,15 12.18 16.21 17.11 28.5 30.6 2 Sa.10.5 12.5 13.15†, 36† 14.25† 24.10 1 Ki.2.12 5.7 18.3 1 Ch.4.38 16.25 19.5 21.8 2 Ch.25.10 33.12 Ezr.10.13† Job 8.7 Ps.21.1 28.7 38.6 45.11 47.9 48.1 62.2 65.9 71.23 78.59 96.4 105.24 107.38 109.30 112.1 116.10 119.51 145.3 Pr.23.24 Is. 42.17 61.10 Je.3.1 4.10 9.19 20.11 Eze.20.13 25.12 Da.5.9 9.23 10.11,19 Ob.2 Jon.4.4†,9† Zep.1.14 Zec.9.9 Mat.27.14 Mar. 5.23,38 9.15 12.27 Jno.3.29 Ac. 3.11 6.7 1 Co.16.12 Phi.1.8 4.10 1 Th.3.6 2 Ti.1.4 4.15 1 Pe.1.6 2 Jno.4 3 Jno.3. See *Feared*.

GREATNESS. Ex.15.7,16 Nu. 14.19 De.3.24 5.24 9.26 11.2 32.3 1 Ch.17.19,21 29.11 2 Ch. 9.6 24.27 Ne.13.22† Es.10.2 Ps. 66.3 71.21 79.11 145.3,6 150.2 Pr.5.23 Is.40.26 57.10 63.1 Je. 13.22 Eze.31.2,7 Da.4.22 7.27 Ep.1.19.

GREAVES. 1 Sa.17.6.

GRECIA. Da.8.21 10.20 11.2.

GRECIANS. Joel 3.6 Ac.6.1 9. 29 11.20.

GREECE. Zec.9.13 Ac.20.2.

GREEDY. Ps.17.12 Pr.1.19 15. 27 Is.56.11 1 Ti.3.3,8.

GREEDILY. Pr.21.26 Eze.22.12 Jude 11.

GREEDINESS. Ep.4.19.

GREEK, *adjective.* Lu.23.38 Jno. 19.20 Ac.21.37 Re.9.11.

GREEK, *substantive.* Mar.7.26 Ac. 16.1,3 Ro.1.16 2.9†,10† 10.12 Ga.2.3 3.28 Col.3.11.

GREEKS. Jno.7.35† 12.20 Ac. 14.1 17.4,12 18.4,17 19.10,17 20.21 21.28 Ro.1.14 1 Co.1.22, 23,24.

GREEN. Ge.1.30 9.3 30.37 Ex. 10.15 Le.2.14 23.14 Ju.16.7,8 2 Ki.19.26 Es.1.6 Job 8.16 15.32 39.8 Ps.23.2 37.2,35 92.14† Ca. 1.16 2.13 Is.15.6 37.27 Je.11.16 17.8 Ho.14.8 Am.7.1† Mar.6.39 Re.8.7 9.4.

GREEN *tree.* De.12.2 1 Ki.14.23 2 Ki.16.4 17.10 2 Ch.28.4 Ps. 52.8 Is.57.5 Je.2.20 3.6,13 Eze. 6.13 17.24 20.47 Lu.23.31.

GREEN *trees.* Je.17.2.

GREENISH. Le.13.49 14.37.

GREENNESS. Job 8.12.

GREET. 1 Sa.25.5 Ro.16.3,5,6,8, 11 1 Co.16.20 2 Co.13.12 Col.4. 14 Phi.4.21 1 Th.5.26 Tit.3.15 1 Pe.5.14 2 Jno.13 3 Jno.14.

GREETETH. 2 Ti.4.21.

GREETING, S. Mat.23.7 Lu.11. 43 20.46 Ac.15.23 23.26 Ja.1.1.

GREW. Ge.2.5 19.25 21.8,20 25.27 26.13 47.27 Ex.1.12 2.10 Ju.11.2 13.24† 1 Sa.2.21,26 2 Sa. 5.10 12.3 Eze.17.6 Da.4.11 Jon. 1.11† Mar.4.7 5.26 Lu.1.80 2. 40 13.19 Ac.7.17 12.24 19.20.

GREY-HOUND. Pr.30.31.

GRIEF, S. Ge.26.35 1 Sa.1.16 25.31 2 Ch.6.29 Job 2.13 6.2,3† 16.5,6 Ps.6.7 31.9,10 69.26 139. 24† 147.3† Pr.17.25 Ec.1.18 2.23 Is.1.13† 17.11 53.3,4,10 Je.6.7 10.19 45.3 La.3.32 Eze. 32.9† Jon.4.6 2 Co.2.5 He.13.17 1 Pe.2.19.

GRIEVANCE. Hab.1.3,13†.

GRIEVE. 1 Sa.2.33 2 Ki.3.19† 1 Ch.4.10 Ps.78.40 La.3.33 Ep. 4.30.

GRIEVED. Ge.6.6 34.7 45.5 49.23 Ex.1.12 De.15.10 Ju.10.16 1 Sa.1.8 15.11 20.3,34 30.6 2 Sa. 19.2 Ne.2.10† 13.8 Es.4.4 Job 4.2 30.25 Ps.73.21 95.10 112.10 119.158 139.121 Is.54.6 57.10 Je. 5.3 Da.7.15 11.30 Am.6.6 Mar. 3.5 10.22 Jno.21.17 Ac.4.2 9.38† 16.18 Ro.14.15 2 Co.2.4,5 He. 3.10,17.

GRIEVETH. Ru.1.13 Pr.26.15.

GRIEVING. Eze.28.24.

GRIEVOUS. Ge.12.10 18.20 21. 11,12 41.31 50.11 Ex.8.24 9.3, 18,24 10.14 1 Ki.2.8 12.4 2 Ch. 10.4 Ps.10.5 31.18 Pr.15.1,10 Ec.2.17 Is.15.4 21.2 Je.6.28 10. 19 14.17 16.4 23.19 30.12 Na. 3.19 Mat.23.4 Lu.11.46 Ac.20.29 25.7 Phi.3.1 He.12.11 1 Jno.5.3 Re.16.2.

GRIEVOUSLY. Is.9.1 Je.23.19 La.1.8,20 Eze.14.13 Mi.1.9† Mat.8.6 15.22.

GRIEVOUSNESS. Is.10.1 21.15.

GRIND. Ju.16.21 Job 31.10 Ec. 12.3† Is.3.15 47.2 La.5.13 Mat. 21.44 Lu.20.18.

GRINDERS. Job 29.17† Ec.12.3.

GRINDING. Ec.12.4 Mat.24.41 Lu.17.35.

GRISLED. Ge.31.10,12 Zec.6.3,6.

GROAN. Job 24.12 Je.51.52 Eze. 30.24 Joel 1.18 Ro.8.23 2 Co.5. 2,4.

GROANED, ETH. Jno.11.33 Ro. 8.22.

GROANING, S. Ex.2.24 6.5 Ju. 2.18 Job 23.2 Ps.6.6 38.9 102. 5.20 Eze.30.24 Ac.7.34 Ro.8.26.

GROANING, *participle.* Jno.11.38.

GROPE, ETH. De.28.29 Job 5.14 12.25 Is.59.10.

GROSS. Is.60.2 Je.13.16 Mat. 13.15 Ac.28.2.

GROVE. Ge.21.33 De.16.21 Ju. 6.25,28 1 Sa.22.6† 1 Ki.15.13 16. 33 2 Ki.13.6 17.16 21.3 23.4,6, 15 2 Ch.15.16.

GROVES. Ex.34.13 De.7.5 12.3 Ju.3.7 1 Ki.14.15,23 18.19 2 Ki. 17.10 18.4 23.14 2 Ch.14.3 17.6 19.3 24.18 31.1 33.3,19 34.3,4, 7 Is.17.8 27.9 Je.17.2 Mi.5.14.

GROUND. Ge.2.5,7,19 3.17 4.2, 10 5.29 8.21 18.2 19.1 Ex.3.5 8.21 Nu.16.31 De.28.4,11 Ju.4. 21 1 Sa.8.12 26.7 2 Sa.23.11,12 2 Ki.2.19 9.26 1 Ch.11.13 2 Ch. 4.17 Ne.10.35,37 Job 5.6 14.8 18.10 38.27 39.24 Ps.105.35 107. 33,35 Is.28.24 29.4 30.23,24 35. 7 51.23 Je.4.3 7.20 14.4 La. 2.2 Eze.12.6,12 41.16 Da.8.5,18 10.9,15 Ho.2.18 10.12 Zec.8.12 Mal.3.11 Mat.13.8,23 Mar.4.26 Lu.8.8,15 12.16 13.7 14.18 19. 44 Jno.4.5 12.24 Ac.7.33. See *Dry, Face.*

On or upon the **GROUND.** Ge.38.9 44.14 Ex.4.3 9.23 14.16,22 16. 14 De.15.23 22.6 28.56 Ju.6. 39,40 1 Sa.14.25,32 20.31 2 Sa. 14.14 17.12 2 Ki.13.18 Job 1.20 2.13 16.13 Is.3.26 47.1 Je.25. 33 27.5 La.2.10,21 Eze.24.7 26. 16 Mat.15.35 Mar.4.5,8,16,20 8. 6 9.20 14.35 Lu.8.8,15 Jno.8. 6,8 9.6.

To or unto the **GROUND.** Ge.3.19 33.3 Ju.13.20 20.21,25 Ru.2.10 1 Sa.3.19 5.4 14.45 20.41 25.23 28.14 2 Sa.2.22 8.2 14.4,22,33 18.11 20.10 1 Ki.1.23 2 Ki.2.15 4.37 1 Ch.21.21 2 Ch.7.3 20.18 Ne.8.6 Ps.74.7 89.39,44 143.3 147.6 Is.14.12 21.9† 25.12 26.5 Je.14.2 La.2.2,10 Eze.13.14 19. 12 26.11 28.17 Da.8.7,10,12 Am. 3.14 Ob.3 Mat.10.29 Lu.22.44 Jno.18.6 Ac.22.7.

GROUND (*metaphorically*). 1 Ti.3. 15 He.11.1†.

GROUND, *verb.* Ex.32.20 Nu.11.8 De.9.21.

GROUND *corn.* 2 Sa.17.19.

GROUNDED. Is.30.32 Ep.3.17 Col.1.23.

GROW. Ge.2.9 48.16 Nu.6.5 De.21.12† Ju.16.22 2 Sa.23.5 2 Ki.19.29 Ezr.4.22 Job 8.11,19 14.19 31.40 39.4 Ps.92.12 104. 14 147.8 Ec.11.5 Is.11.1 17.11 53.2 Je.12.2 33.15. Eze.44.20 47.12 Ho.14.5,7 Jon.4.10 Zec. 6.12 9.17† Mal.4.2 Mat.6.28 13.30 21.19 Mar.4.27 Lu.12.27 Ac.5.24 Ep.4.15 1 Pe.2.2 2 Pe. 3.18.

GROWN. Ge.38.11,14 Ex.2.11 9.32 De.32.15 Ru.1.13 2 Sa.10.5 1 Ki.12.8,10 2 Ki.4.18 19.26 1 Ch.19.5 Ezr.9.6 Ps.144.12 Pr. 24.31 Is.37.27 Je.50.11 Eze.16.7 Da.4.22,33 Mat.13.32.

GROWETH. Ex.10.5 Le.13.39 25.5,11 De.29.23 Ju.19.9 Job 38.38 Ps.37.35† 90.5,6 129.6 Is.37.30 Mar.4.32 Ep.2.21 2 Th. 1.3.

GROWTH. Am.7.1.

GRUDGE, *substantive.* Le.19.18 Mar.6.19†.

GRUDGE, *verb.* Pr.59.15 Ja.5.9.

GRUDGING, LY. 1 Pe.4.9 2 Co. 9.7.

GUARD. Ge.37.36 39.1 41.12 1 Sa.22.17† 2 Sa.23.23 1 Ki.14. 27,28 2 Ki.11.6 25.8,10,11,12 1 Ch.11.25 2 Ch.12.10,11 Ne.4.22, 23 Je.39.11 40.1,5 52.12,14,30 Eze.38.7 Da.2.14 Mar.6.27† Ac. 28.16.

GUARD-CHAMBER. 1 Ki.14.28 2 Ch.12.11.

GUEST. Lu.19.7.

GUEST-CHAMBER. Mar.14.14 Lu.22.11.

GUESTS. 1 Ki.1.41,49 Pr.9.18 Zep.1.7 Mat.22.10,11.

GUIDE, S. Ps.48.14 55.13 Pr. 2.17 6.7 Je.3.4 Mi.7.5 Mat.23. 16,24 Ac.1.16 Ro.2.19 He.13.7†.

GUIDE, *verb.* Job 38.32 Ps.25.9 31.3 32.8 73.24 112.5 Pr.11.3 23.19 Is.49.10 51.18 58.11 Lu. 1.79 Jno.16.13 Ac.8.31 1 Th.3. 11† 1 Ti.5.14 He.13.17†.

GUIDED, ING. Ge.48.14 Ex.15. 13 2 Ch.32.22 Job 31.18 Ps.78. 52,72.

GUILE. Ex.21.14 Ps.32.2 34.13 55.11 Jno.1.47 2 Co.12.16 1 Th. 2.3 1 Pe.2.1,22 3.10 Re.14.5.

GUILT. De.19.13 21.9.

GUILTINESS. Ge.26.10 Ezr.9.6† Ps.51.14 69.5†.

GUILTLESS. Ex.20.7 Nu.5.31 32.22 De.5.11 Jos.2.19 1 Sa.26.9 2 Sa.3.28 14.9 1 Ki.2.9 Mat.12.7.

GUILTY. Ge.42.21 Ex.34.7 Le. 4.13,22,27 5.2,3,4,5,17 6.4 Nu. 14.18 35.27,31 Ju.21.22 Ezr.10. 19 Ps.5.10† 34.21† 109.7† Pr. 30.10 Eze.22.4 Ho.5.15† Zec. 11.5 Mat.23.18 26.66 Mar.14.64 Ro.3.19 1 Co.11.27 Ja.2.10.

GULF. Lu.16.26.

GUR, the young of a beast; *otherwise* dwelling, assembly, fear. 2 Ki.9.27.

GUSH, ED. 1 Ki.18.28 Ps.78.20 105.41 Is.48.21 Je.9.18 Ac.1.18.

GUTTER, S. Ge.30.38,41 2 Sa.5.8.

H.

HA. Job 39.25.

HABAKKUK, he that embraces; *or* a wrestler. Hab.1.1.

HABERGEON. Ex.28.32 39.23 Job 41.26.

HABERGEONS. 2 Ch.26.14 Ne. 4.16.

HABITABLE. Pr.8.31.

HABITATION. Ex.15.2 Le.13.46 De.12.5 1 Sa.2.29,32 2 Sa.15.25 2 Ch.6.2 29.6 30.27† Ezr.7.15 Job 5.3,24 8.6 18.15 Ps.26.8 33.14 49.14† 69.25 71.3 89.14 91.9 97.2 104.12 107.7,36 132. 5,13 Pr.3.33 Is.22.16 27.10 32. 18 33.20 34.13 35.7 63.15 Je. 9.6 10.25 25.30 31.23 33.12 41.17 49.19 50.7,19,44,45 Eze. 16.3† 29.14 Am.6.3† Ob.3 Hab. 3.11 Ac.1.20 17.26 Ep.2.22 Jude 6 Re.18.2.

Holy **HABITATION.** Ex.15.13 De. 26.15 Ps.68.5 Je.25.30 Zec.2.13.

HABITATIONS. Ge.49.5 Ex.12. 20 35.3 Nu.15.2 Ps.74.20 78.28 Is.54.2 Je.9.19 21.13 25.37 49. 20 La.2.2 Eze.6.14 Ho.10.10† Joel 1.19† Am.1.2 Lu.16.9.

HACHALIAH, who waits for the Lord; *or* the hook of the Lord. Ne. 10.1.

HACHILAH, my hope is in her; *or* hook in her. 1 Sa.23.19 26.1,3.

HAD. Ge.24.2 39.6 Ex.16.18 De.10.15 Jos.6.25 7.24 2 Sa.6.22 12.6 23.8 2 Ki.9.31 1 Ch.13.14 28.2,12 Job 3.26 31.31 42.10 Ps.55.6 84.10 89.7 119.51 Ec. 4.1 Is.38.17 59.10 60.10 Je.4.23 44.17 La.1.7,9 Eze.29.18 36.21 Ho.12.3,4 Zec.1.12 Mal.2.15 Mat.13.46 22.28 Mar.12.44 Jno. 4.18 5.4 12.6 15.22 17.5 Ac. 2.44 18.18 25.26 Ro.4.11,12 6. 21 1 Co.7.29 2 Co.1.9 1 Th.1.9 He.7.6 1 Jno.2.7 2 Jno.5. See *All Compassion.*

HADAD, joy, noise, clamor, cry of mariners. Ge.36.35 1 Ch.1.30.

HADADEZER, HADAREZER, the beauty of assistance. 2 Sa.8.3,5 7.8,9,10,12 10.16 1 Ki.11.23 1 Ch.18.3.

HADADRIMMON, the voice of height; the invocation of the god *Rimmon.* Zec.12.11.

HADASSAH, a myrtle, *or* joy. Es. 2.7.

HADORAM, their beauty, their power, their cloak; *or* praise, *or* a cry lifted up. Ge.10.27 1 Ch.1.21 18.10 2 Ch.10.18.

HADRACH, point, *or* joy of tenderness; *or* your chamber. Zec.9.1.

HADST. Ge.30.30 Ps.44.3 Je.3.3 He.10.8.

HAFT. Ju.3.22.

HAGAR, a stranger, *or* that fears. Ge.16.1,3,8,15,16 21.9,14,17 25. 12. See *Agar.*

HAGARENES, of the family of Hagar. Ps.83.6.

HAGARITES. 1 Ch.5.10,19,20.

HAGGAI, feast, solemnity, turning round. Ge.46.16 Ezr.5.1 6.14 Hag.1.1,3 2.1,10,20.

HAGGITH, rejoicing. 2 Sa.3.4 1 Ki.1.5,11 2.13 1 Ch.3.2.

HAIL, *substantive.* Ex.9.18,23,26, 29,33 10.5,12,15 Job 38.22 Ps. 78.47,48 105.32 148.8 Is.28.2,17 Hag.2.17 Re.8.7 11.19 16.21.

HAIL, *verb.* Is.32.19.

HAIL, *interjection.* Mat.26.49 27. 29 Mar.15.18 Lu.1.28 Jno.19.3.

HAILSTONES. Jos.10.11 Ps.18. 12,13 Is.30.30 Eze.13.11,13 38.22.

HAIR. Le.13.3,30,31,37 14.8,9 Nu.6.19 Ju.20.16 2 Sa.14.11,26 1 Ki.1.52 Ne.13.25 Job 4.15 Ca. 4.1 6.5 Is.3.24 7.20 50.6 Je.7. 29 Eze.5.1 16.7 Zec.13.4† Mat. 3.4 5.36 Mar.1.6 Jno.11.2 12.3 1 Co.11.14,15 1 Ti.2.9 1 Pe.3.3 Re.6.12 9.8. See *Goats, Head.*

HAIRS. Ge.42.38 44.29,31 Le.13. 21 De.32.25 Ru.4.15† Ps.40.12 69.4 71.18† Is.46.4 Da.4.33 Ho. 7.9 Mat.10.30 Lu.7.38,44 12.7 Re.1.14.

HAIRY. Ge.25.25 27.11,23 2 Ki. 1.8 Ps.68.21.

HALE. Lu.12.58.

HALING. Ac.8.3.

HALF. Ex.24.6 30.23 Le.6.20 Nu.12.12 31.29 Jos.8.33 1 Sa. 14.14 2 Sa.10.4 18.3 19.40 1 Ki. 3.25 10.7 13.8 16.21 2 Ch.9.6 Ne.3.9,12,16,17,18 13.24 Es.5.3 7.2 Ps.55.23 Eze.16.51 Da.12.7 Ho.3.2 Zec.14.2,4,8 Mar.6.23 Lu.10.30 19.8 Re.8.1 11.9,11 12.14. See *Shekel, Hin, Tribe.*

HALL. Mat.27.27 Mar.15.16 Lu. 22.55. See *Judgment.*

HALLELUIAH, praise the Lord, *or* praise to the Lord. Ps.106.1† 111. 1† 113.1† 146.1† 148.1† 149.1† 150.1†. See *Alleluia.*

HALLOW. Ex.28.38 29.1 Le.22. 2,3,32 25.10 Nu.6.11 1 Ki.8.64 2 Ch.7.7 Je.17.22 24.27 Eze.20. 20 44.24.

HALLOWED. Ex.26.11 29.21 Le. 12.4 19.8 22.32 Nu.3.13 5.10 16.37,38 18.8,29 De.26.13 1 Sa. 21.4,6 1 Ki.9.3,7 2 Ki.13.18 2 Ch.36.14 Mat.6.9 Lu.11.2.

HALT, *adjective.* Mat.18.8 Mar.9. 45 Lu.14.21 Jno.5.3.

HALT, *verb.* 1 Ki.18.21 Ps.38.17.

HALTED. Ge.32.31 Mi.4.7.

HALTETH. Mi.4.6 Zep.3.19.

HALTING. Je.20.10.

HAM, hot, heat, *or* brown. Ge.5.32 6.10 7.13 9.18 10.1,6,20 14.5 1 Ch.1.4,8 4.40 Ps.78.51 105.23, 27 106.22.

HAMAN, noise, tumult, *or* he that prepares. Es.3.1,2,5,6,7,15 4.7 5.4,8,9,11,14 6.5,6,11,12,13 7.1, 6,7,8,10 8.1 9.10,14.

HAMATH, anger, heat, *or* a wall. Nu.13.21 34.8 Jos.13.5 Ju.3.3 2 Sa.8.9 1 Ki.8.65 2 Ki.14.25,28 17.24,30 18.34 19.13 23.33 25.21 1 Ch.18.3,9 2 Ch.7.8 8.4 Is.10.9 11.11 36.19 37.13 Je.39.5 49.23 52.9 Eze.47.16,17,20 Zec.9.2.

HAMMEDATHA, he that troubles the law, *or* measure. Es.8.5 9.10, 24.

HAMMER. Ju.4.21 5.26 1 Ki. 6.7 Is.41.7 Je.23.29 50.23 Na. 2.1†.

HAMMERS. Ps.74.6 Is.44.12 Je. 10.4.

HAMON-GOG, the multitude of *Gog.* Eze.39.11,15.

HAMOR, an ass, *or* clay, *or* wine. Ge.33.19 34.6,8,24,26 Jos.24.32 Ju.9.28.

HAMUTAL, the shadow of his heat, *or* the heat of the dew. 2 Ki.23.31.

HANAMEEL, the grace that comes from God, *or* pity or gift of God. Je.32.7,8,9,12.

HANANEEL, grace, mercy, gift of God. Ne.3.1 12.39 Je.31.38 Zec. 14.10.

HANANI, my grace, my mercy, *or* he has shown me mercy. 1 Ki.16. 1,7 1 Ch.25.4,25 2 Ch.16.7 19.2 20.34 Ezr.10.20 Ne.1.2 7.2 12.36.

HANANIAH, grace, mercy, gift of the Lord. 1 Ch.3.19,21 8.24 25. 4,23 2 Ch.26.11 Ezr.10.28 Ne. 3.8 7.2 10.23 12.12,41 Je.28.1, 11,12,17 36.12 37.13 Da.1.6,7, 11,19 2.17.

HAND. Ge.9.2 39.6 44.17 Ex. 6.1 13.3 14.8,16,31† 17.16† 19. 13 21.24 28.41† 29.9† 34.29 38.15 Le.12.8† 25.28 Nu.15.30† 33.3 35.17† De.13.9 19.21 25.12 32.36† Jos.2.19 Ju.1.35 4.9 15. 18 17.5† 20.48 1 Sa.12.3 13.22 17.50 20.19 22.17 2 Sa.13.5,6 14.19 21.20 24.14 1 Ki.2.46 13.6 18.44 22.6,12,15 2 Ki.7.2,17 13.5 19.26† 1 Ch.20.6 21.13 29.24† 2 Ch.12.5 28.5 Ezr.7.9 9.2 Job 9.24 12.6,10 20.22 21.16 34.20 37.7 Ps.31.8 36.11 71.4 82.4 97.10 123.2 127.4 149.6 Pr.6.3 10.4 11.21 12.24 16.5 17.16 26.9 Ec.4.1† Is.10.5 13.2 14.26 19.4 28.2 37.27† Je.12.7 18.4,6 21.5 26.24 50.15 La.5.6,12 Eze. 2.9 8.3 10.8 16.49 21.14†,24 28.9 34.10 37.19 40.5 Da.5.5,23 8.25 10.10 Joel 3.8 Mi.2.1 Zec. 4.10 Mat.8.15 22.13 Mar.3.1,3 14.41 Lu.1.1,74 6.8 22.21 Jno. 10.39 11.44 Ac.12.17 1 Co.12.15, 21 Ga.3.19 Re.10.8 17.4 19.2. See *Chaldeans, Enemy, Lay, Laid.*

HAND *broad.* Eze.40.43.

HAND, joined with *enemies.* 1 Sa. 4.3 12.10,11 2 Sa.3.18 18.19† 19.9 2 Ki.17.39 21.14 2 Ch.25.20 Ne.9.27,28 Ps.31.15 Je.20.5 21.7 34.20,21 44.30 Eze.39.23 Mi.4.10 Lu.1.74.

HAND *of God.* 1 Sa.5.11 2 Ch.30. 12 Ezr.7.9 8.18,22,31 Ne.2.8,18 Job 2.10 19.21 27.11 Ec.2.24 9.1 Is.62.3 Mar.16.19 Ac.2.33 7.55, 56 Ro.8.34 Col.3.1 He.10.12 1 Pe.3.22 5.6.

HAND *of the Lord,* or *Lord's* **HAND.** Ex.9.3 16.3 Nu.11.23 De.2.15 Jos.4.24 22.31 Ju.2.15 Ru.1.13 1 Sa.5.6,9 7.13 12.15 2 Sa.24.14 1 Ki.18.46 2 Ki.3.15 1 Ch.21.13 Ezr.7.6 Job 12.9 Ps.75.8 Pr.21.1 Is.19.16 25.10 40.2,20 51.17 59.1 62.3 66.14 Je.25.17 51.7 Eze.1.3 3.14,22 8.1 33.22 37.1 40.1 Lu. 1.66 Ac.11.21 13.11.

At **HAND,** or *at the* **HAND.** Ge.9.5 27.41 33.19 Le.15.9 32.35 1 Sa. 9.8 20.16 2 Ki.9.7 Ne.11.24 Is. 13.6 Je.23.23 Eze.12.23 33.6 36.8 Joel 1.15 2.1 Zep.1.7 Mat. 3.2 4.17 10.7 26.18,45,46 Mar. 1.15 14.42 Lu.21.30,31 Jno.2.13 7.2 11.55 19.42 Ro.13.12 Phi. 4.5 2 Th.2.2 2 Ti.4.6 1 Pe.4.7 Re.1.3 22.10.

By the **HAND.** Ex.4.13 38.21 Le. 8.36 10.11 16.21 26.46 Nu.4.37, 45,49 9.23 10.13 15.23 16.40 27.23 36.13 Jos.14.2 20.2,9 21. 2,8 22.9 Ju.3.4 16.26 1 Sa.18.25 27.1 2 Sa.3.18 10.2 11.14 12.25 21.22 1 Ki.2.25 8.53,56 14.18 16.7 2 Ki.14.25,27 1 Ch.20.8 2 Ch.10.15 12.7 33.8 35.6 Ezr.1.8 8.33 Ne.9.14 Job 8.20† Ps.77.20 Pr.26.6 Is.51.18 Je.27.3 31.32 Eze.25.14 30.12 Ho.12.10† Mat. 9.25 Mar.1.31 5.41 8.23 9.27 Lu.8.54 Ac.7.35 9.8 13.11 Col. 4.18 He.8.9.

From the **HAND.** Ge.32.11 De.7.8 Ju.8.22 1 Sa.25.39 Job 5.15 6.23 Ps.22.20† 49.15† 89.48 106.14 144.7,11 Pr.6.5 Je.20.13 31.11 Da.6.27† Ho.13.14† Lu.1.71.

His **HAND.** Ge.3.22 16.12 19.16 24.10 32.13 39.3 41.42 Ex.4. 4,6,20 8.6,17 10.22 17.11 21.13, 16,20 22.4,8,11 24.11 32.15 34.4 Le.1.4 5.7† 16.32† Nu.5.18 6.21 21.26 22.23,31 25.7 De.19.5 Jos 5.13 8.26 20.5 Ju.6.21 7.14 1 Sa.6.3,9 14.26,27 16.16,23 17.40, 57 18.10 19.5 23.16 2 Sa.6.6 1 Ki.8.15 11.34 13.4 2 Ki.5.11 10. 15 11.8,11 14.5 15.19 18.21 19, 19 1 Ch.13.10 21.16 28.19 29.5† 2 Ch.23.7 26.19 36.17 Ne.6.5 Job 6.9 15.23,25 26.13 27.22 28.9 Ps.37.24,33 78.42 89.25 95. 4,7 106.26 129.7 Pr.7.20† 19.24 26.15 Ec.5.14,15 Ca.5.4 Is.5.25 9.12,17,21 10.4,32 11.11,15 14.27 22.21 28.4 31.3 37.20 40.12 44.5 49.2 53.10 56.2 Je.27.8 La.1.14 2.8 3.3 Eze.8.11 9.1 17.18 30. 22,24 46.7 Da.4.35 8.4,7,25 11. 11,41 Ho.7.5 12.7 Hab.3.4 Zep. 2.15 Zec.8.4 14.13 Mat.3.12 26. 23 Mar.3.5 7.32 Lu.3.17 6.10 9.62 15.22 Jno.3.35 18.22 Ac.7. 25 28.3,4 Re.6.3 10.2 14.9,14 20.1.

Left **HAND.** Ge.13.9 14.15 24.49 48.13,14 Ex.14.22,29 Le.14.15,27 Nu.20.17 22.26 De.2.27 5.32 17. 11,20 28.14 Jos.1.7 23.6 Ju.3. 21 7.20 16.29 1 Sa.6.12 2 Sa.2. 19 14.19 16.6 1 Ki.22.19 2 Ki. 22.2 23.8 1 Ch.6.44 12.2 2 Ch. 3.17 4.6,7 18.18 Ne.8.4 Job 23. 9 Pr.3.16 4.27 Ec.10.2 Ca.2.6 8.3 Is.9.20 30.21† 54.3 Eze.16. 46 21.16 39.3 Da.12.7 Jon.4.11 Zec.12.6 Mat.6.3 20.21,23 25.33, 41 27.38 Mar.10.37,40 15.27 Lu. 23.33 Ac.21.3 2 Co.6.7.

Lift **HAND** or **HANDS.** See *Lift.*

Mighty **HAND.** Ex.3.19 32.11 De. 3.24 4.34 5.15 6.21 7.8,19 9.26 11.2 26.8 34.12 2 Ch.6.32 Eze. 20.33,34 Da.9.15 1 Pe.5.6.

Mine or *my* **HAND.** Ge.14.22 21. 30 31.29,39 33.10 42.37 43.9 Ex.7.17 15.9 17.9 33.22,23 Nu. 21.2 22.29 De.8.17 10.3 32.39, 40,41 Ju.6.36,37 7.2 8.7 9.29 12.3 17.3 1 Sa.12.5 17.46 18.17 21.4 23.7 24.6,10,11,12,13 26.18, 23 28.21 2 Sa.3.12 5.19 18.12 1 Ki.13.6 2 Ki.5.18 18.34,35 1 Ch. 14.10 22.18 2 Ch.32.15,17 Job 13. 14 29.20 31.25,27 33.7 Ps.77.2† 81.14 89.21 119.109 Pr.1.24 Is. 1.25 10.10,13,14 36.19,20 43.13 48.13 50.2,11 51.16 66.2 Je.6.12 15.6 16.21 18.6 25.15 51.25 Eze. 6.14 12.7 13.9 20.5,6,22,23,28,42 22.13 36.7 37.19 44.12 47.14 Ho.2.10 Am.1.8 9.2 Zec.2.9 13. 7 Jno.10.28,29 20.25 Ac.7.50 1 Co.16.21 Ga.6.11 2 Th.3.17 Phile. 19.

Our **HAND.** Ge.37.27 43.21 Nu. 31.49† De.32.27 Ju.16.23 1 Sa. 14.10 30.23 Je.11.21 2 Co.10.16.

Out of **HAND,** or *out of the* **HAND.** Ge.48.22 Ex.2.19 3.8 14.30 Nu. 5.25 11.15 35.25 Jos.9.26 Ju. 2.16 6.9 13.5 1 Sa.4.8 17.37 2 Sa.12.7 22.1 23.21 1 Ki.11.12,31 22.3 2 Ki.13.25 20.6 Ps.71.4 82. 4 97.10 Is.38.6 Je.15.21 21.12 22.3 32.4 38.18,23 La.5.8 Zec. 11.6 Jno.10.39 Ac.12.11 Re.8.4 10.10.

Right **HAND.** Ge. 35. 18† 48. 14, 18 Ex. 15. 6 29. 20 Le. 8. 23. 24 14. 14, 17, 25, 28 De. 33. 2 Ju. 5. 26 2 Sa. 20. 9 1 Ki. 2. 19 2 Ki. 23. 13 Job 23. 9 30. 12 40. 14 Ps. 16. 8, 11 17. 7 18. 35 20. 6 21. 8 26. 10 44. 3 45. 4, 9 48. 10 60. 5 63. 8 73. 23 74. 11 77. 10 78. 54 80. 15, 17 89. 13, 25, 42 91. 7 98. 1 108. 6 109. 6, 31 110. 1, 5 118. 15, 16 121. 5 137. 5 138. 7 139. 10 142. 4 144. 8, 11 Pr. 3. 16 27. 16 Ec. 10. 2 Ca. 2. 6 8. 3 Is. 41. 10, 13 44. 20 45. 1 48. 13 62. 8 63. 12 Je. 22. 24 La. 2. 3, 4 Eze. 21. 22 Hab. 2. 16 Zec. 3. 1 Mat. 5. 30 6. 3 Mar. 14. 62 16. 19 Lu. 6. 6 20. 42 22. 69 Ac. 2. 25, 33, 34 3. 7 5. 31 7. 55, 56 Ro. 8. 34 Ep. 1. 20 Col. 3. 1 He. 1. 3, 13 8. 1 10. 12 12. 2 1 Pe. 3. 22 Re. 1. 16, 17, 20 2. 1 5. 1, 7 13. 16. See *Left Hand*.

Right **HANDS.** Ga. 2. 9.

Stretch forth or *out* **HANDS.** Ge. 22. 10 Ex. 3. 20 7. 5 9. 15 14. 16, 21, 27 26. 7, 19 1 Sa. 26. 9 2 Sa. 1. 14 Ps. 138. 7 Pr. 31. 20 Eze. 14. 9, 13 25. 7, 13, 16 35. 3 Da. 11. 42 Zep. 1. 4 2. 13.

Strong **HANDS.** See *Strong*.

Thine or *thy* **HAND.** Ge. 4. 11 16. 6 22. 12 24. 2 47. 29 49. 8 Ex. 4. 2, 17 7. 15 8. 5 9. 22 10. 12, 21 13. 9, 16 17. 5 23. 1 Nu. 21. 34 De. 2. 7, 24 3. 2 6. 8 13. 9, 17 14. 25, 29 15. 7, 8, 10 23. 20, 25 28. 8, 12, 20, 32 30. 9 33. 3 Jos. 6. 2 8. 18 9. 25 10. 6, 8 Ju. 4. 7 7. 7 8. 15 18. 19 20. 28 1 Sa. 14. 19 21. 3 23. 4 2 Sa. 5. 19 13. 10 24. 16, 17 1 Ki. 8. 24 17. 11 20. 13, 28, 42 2 Ki. 4. 29 8. 8 9. 1 10. 15 13. 16 1 Ch. 4. 10 21. 15, 17 29. 12, 16 2 Ch. 6. 15 20. 6 Ezr. 7. 14, 25 Job 1. 11, 12 2. 5, 6 10. 7 11. 14 13. 21 35. 7 Ps. 10. 12, 14 17. 14 21. 8 31. 5, 15 32. 4 38. 2 39. 10 74. 11 80. 17 88. 5 104. 28 109. 27 119. 173 139. 5, 10 144. 7 145. 16 Pr. 3. 27 6. 1 30. 32 Ec. 7. 18 9. 10 11. 6 Is. 3. 6 26. 11 42. 6 47. 6 51. 22 57. 10 64. 8 Je. 6. 9 15. 17 25. 28 36. 14 40. 4 Eze. 3. 18, 20 6. 11 10. 2 23. 31 29. 7 33. 8 37. 17 38. 12 Da. 2. 38 3. 17 Mi. 5. 9, 12 Mat. 12. 13 18. 8 Mar. 3. 5 9. 43 Jno. 20. 27 Ac. 4. 28, 30.

Your **HAND.** Ge. 9. 2 43. 12 Ex. 12. 11 23. 31 De. 12. 7 Jos. 8. 7, 20 10. 19 24. 8, 11 Ju. 3. 28 7. 15 2 Sa. 4. 11 2 Ch. 18. 14 28. 9 Is. 1. 12 Je. 26. 14 38. 5 44. 25 Eze. 13. 21, 23 Mal. 1. 10, 13 2. 13.

HANDED. See *Left, Weak*.

HAND-BREADTH. Ex. 22. 25 37. 12 1 Ki. 7. 26 2 Ch. 4. 5 Ps. 39. 5 Eze. 40. 5 43. 13.

HANDFUL. Le. 2. 2 5. 12 6. 15 9. 17 Nu. 5. 26 1 Ki. 17. 12 Ps. 72. 16 Ec. 4. 6 Je. 9. 22.

HANDFULS. Ge. 41. 47 Ex. 9. 8 Ru. 2. 16 1 Ki. 20. 10 Eze. 13. 19.

HANDY. Ps. 19. 1.

HANDKERCHIEFS. Ac. 19. 12.

HANDLE. Ge. 4. 21 Ju. 5. 14 1 Ch. 12. 8 2 Ch. 25. 5 Ps. 115. 7 Je. 2. 8 46. 9 Eze. 27. 29 Lu. 24. 39 Col. 2. 21.

HANDLED. Eze. 21. 11 Mar. 12. 4 1 Jno. 1. 1.

HANDLETH. Pr. 16. 20 Je. 50. 16 Am. 2. 15.

HANDLING. Eze. 38. 4 2 Co. 4. 2.

HANDLES. Ca. 5. 5.

HANDMAID. Ge. 16. 1 29. 24, 29 30. 4 35. 25, 26 Ex. 23. 12 Ju. 19. 19 Ru. 2. 13 3. 9 1 Sa. 1. 11, 16, 18 25. 24, 31, 41 2 Sa. 14. 6 20. 17 1 Ki. 1. 13, 17 3. 20 2 Ki. 4. 2, 16 Ps. 86. 16 116. 16 Pr. 30. 23 Je. 34. 16 Lu. 1. 38.

HANDMAIDEN. Lu. 1. 48.

HANDMAIDS. Ge. 33. 1, 2 Ru. 2. 13 2 Sa. 6. 20 Je. 34. 11 Joel 2. 29 Ac. 2. 18.

HANDS. Ge. 16. 9 27. 22 49. 24 Ex. 17. 12 26. 17† 29. 24 32. 29† Le. 8. 27 Nu. 5. 18 6. 19 De. 4. 28 9. 15, 17 17. 7 27. 15 31. 29 Ju. 2. 14 6. 13 8. 6, 15, 34 10. 7 18. 10 19. 27 1 Sa. 14. 48 30. 15 2 Sa. 2. 7 16. 21 21. 9 23. 6 1 Ki. 10. 19† 14. 27 2 Ki. 3. 11 9. 33 10. 24 19. 18 1 Ch. 25. 2, 3, 6 2 Ch. 9. 18† 12. 10 15. 7 23. 18† 29. 27† 32. 19 Ezr. 4. 4 Job 4. 3 5. 20† 16. 11 17. 3, 9 Ps. 24. 4 26. 10 47. 1 58. 2 63. 10† 68. 31 115. 4, 7 134. 2 135. 15 140. 4 Pr. 6. 10, 17 12. 14 14. 1 17. 18 22. 26 24. 33 30. 28 31. 13, 19, 20, 31 Ec. 4. 6 7. 26 10. 18 Ca. 7. 1 Is. 1. 15 2. 8 13. 7 31. 7 33. 21† 35. 3 37. 19 45. 9 59. 3 Je. 4. 31 10. 3, 9 19. 7 21. 4 23. 14 25. 6, 7 33. 13 38. 4 48. 37 La. 1. 17 4. 2, 6, 10 Eze. 7. 17 13. 22 21. 7 35. 5† Da. 2. 34, 45 Mi. 7. 3 Na. 3. 19 Hag. 2. 17 Zec. 4. 9 8. 9, 13 Mat. 15. 20 17. 22 18. 8 26. 45 Mar. 7. 2, 5 9. 31, 43 14. 58 Lu. 9. 44 22. 53 24. 7 Ac. 2. 23 5. 12, 48 8. 18 11. 30 17. 24, 25 19. 26 20. 34 21. 11 2 Co. 5. 1 Ep. 2. 11 Col. 2. 11 1 Th. 4. 11 1 Ti. 2. 8 4. 14 He. 6. 2 9. 11, 24 10. 31 12. 12 Ja. 4. 8. See *Clap*.

His **HANDS.** Ge. 27. 23 48. 14 Ex. 17. 12 32. 19 Le. 7. 30 15. 11 16. 12, 21 Nu. 24. 10 De. 33. 7, 11 34. 9 Ju. 9. 16, 24† 1 Sa. 5. 4 14. 13 23. 16 2 Sa. 4. 1 1 Ki. 8. 22, 38, 54 16. 7 2 Ki. 4. 34 5. 20 13. 16 2 Ch. 6. 4, 12, 13, 29 Ne. 4. 17 Job 1. 10 5. 18 20. 10 34. 19, 37 Ps. 9. 16 28. 5 78. 72 81. 6 95. 5 111. 7 Pr. 21. 25 Ec. 4. 5 Ca. 5. 14 Is. 3. 11 5. 12 17. 8 25. 11 33. 15 Je. 30. 6 50. 43 Hab. 3. 10 Zec. 4. 9 Mat. 19. 13 27. 24 Mar. 6. 2 8. 23, 25 10. 16 Lu. 24. 40, 50 Jno. 13. 3 20. 20, 25 Ac. 9. 17 12. 1, 7 2 Co. 11. 33 Ep. 4. 28.

Lay, laid **HANDS.** See *Lay, Laid*.

Mine **HANDS,** *my* **HANDS.** Ge. 20. 5 31. 42 Ex. 9. 29 Ju. 12. 3 2 Sa. 22. 21, 35 1 Ch. 12. 17 Ezr. 9. 5 Ne. 6. 9 Job 9. 30 16. 17 31. 7 Ps. 7. 3 18. 20, 24, 34 22. 16 26. 6 28. 2 63. 4 73. 13 88. 9 119. 48 141. 2 143. 6 144. 1 Ec. 2. 11 Ca. 5. 5 Is. 19. 25 29. 33 45. 11, 12 49. 16 60. 21 65. 2 Eze. 21. 17 Da. 3. 15 10. 10 Lu. 24. 39 Jno. 13. 9 20. 27 Ro. 10. 21 2 Ti. 1. 6.

Our **HANDS.** Ge. 5. 29 43. 22 De. 3. 3 21. 7 Jos. 2. 24 Ju. 13. 23 16. 24 1 Sa. 17. 47 Ps. 44. 20 90. 17 Je. 6. 24 La. 3. 41 Ho. 14. 3 Ac. 24. 7 1 Co. 4. 12 1 Jno. 1. 1.

Their **HANDS.** Ge. 37. 21, 22 Ex. 29. 10, 15, 19, 25 Le. 8. 28 Nu. 8. 10, 12 De. 1. 25 21. 6 Ju. 7. 2 12. 2 2 Sa. 4. 12 2 Ki. 11. 12 22. 17 2 Ch. 34. 25 Ezr. 1. 6 5. 8 6. 22 10. 19 Ne. 2. 18 6. 9 9. 24 Job 5. 12 30. 2 Ps. 28. 4 76. 5 91. 12 125. 3 Is. 25. 11 59. 6 65. 22 Je. 1. 16 5. 31† 25. 14 32. 30 La. 1. 14 2. 20† 3. 64 Eze. 10. 12 23. 37, 45 43. 26† Jon. 3. 8 Hag. 2. 14 Mat. 4. 6 15. 2 26. 67 Mar. 7. 3 14. 65 Lu. 4. 11 6. 1 Jno. 19. 3 Ac. 7. 41 14. 3 Ro. 7. 9 9. 20 20. 4.

Thine or *thy* **HANDS.** Ex. 15. 17 De. 16. 15 24. 19 Ju. 7. 11 2 Sa. 3. 34 Job 10. 3, 8 14. 15 22. 30 Ps. 8. 6 92. 4 102. 25 119. 73 128. 2 138. 8 143. 5 144. 7† Ec. 5. 6 Je. 2. 37 La. 2. 19 Eze. 21. 14 22. 14 Mi. 5. 13 Zep. 3. 16 Zec. 18. 6 Lu. 23. 46 Jno. 21. 18 He. 1. 10 2. 7.

HAND-STAVES. Eze. 39. 9.

HAND-WEAPON. Nu. 35. 18.

HAND-WRITING. Col. 2. 14.

HANG. Ge. 40. 19 Nu. 25. 4 De. 21. 22 28. 66 2 Sa. 21. 6 Es. 6. 4 7. 9 Ca. 4. 4 Is. 22. 24 La. 2. 19 Eze. 15. 3 Mat. 22. 40 Ac. 28. 4 He. 12. 12.

HANGED. Ge. 40. 22 41. 13 De. 21. 23 Jos. 8. 29 10. 26 2 Sa. 4. 12 17. 23 18. 10 21. 9 Ezr. 6. 11 Es. 2. 23 7. 10 9. 14 Ps. 137. 2 La. 5. 12 Eze. 27. 10, 11 Mat. 18. 6 27. 5 Mar. 9. 42 Lu. 17. 2 19. 48† 23. 39 Ac. 5. 30 10. 39.

HANGETH, ING. Jos. 10. 26 Job 26. 7 Ga. 3. 13.

HANGING, S. Ex. 26. 36, 37 27. 9, 11, 12, 14, 15, 16 35. 15, 17 35. 37 38. 9, 11, 12, 14, 15, 16, 18 39. 38, 40 40. 5, 8, 28, 33 Nu. 3. 26 4. 26 2 Ki. 23. 7 Es. 1. 6.

HANNAH, gracious, merciful, *or* taking rest. 1 Sa. 1. 2, 8, 9, 13, 19, 20, 22 2. 1, 21.

HANOCH, dedicated. Ge. 25. 4 46. 9 Nu. 26. 5 1 Ch. 1. 33 5. 3.

HANUN, gracious, merciful, *or* he that rests. 2 Sa. 10. 1, 2, 4 1 Ch. 19. 2, 4 Ne. 3. 13, 30.

HAP. Ru. 2. 3.

HAPLY. 1 Sa. 14. 30 Mar. 11. 13 Lu. 14. 29 Ac. 5. 39 17. 27 2 Co. 9. 4.

HAPPEN. 1 Sa. 28. 10 Pr. 12. 21 Is. 41. 22 Mar. 10. 32.

HAPPENED. Ru. 2. 3† 1 Sa. 6. 9 2 Sa. 1. 6 20. 1 Es. 4. 7 Je. 44. 23 Lu. 24. 14 Ac. 3. 10 Ro. 11. 25 1 Co. 10. 11 Phi. 1. 12 1 Pe. 4. 12 2 Pe. 2. 22.

HAPPENETH. Ex. 2. 14, 15 8. 14 9. 11.

HAPPY. Ge. 30. 13 De. 33. 29 1 Ki. 10. 8 2 Ch. 9. 7 Job 5. 17 Ps. 127. 5 128. 2 137. 8, 9 144. 15 146. 5 Pr. 3. 13, 18 14. 21 16. 20 28. 14 29. 18 Je. 12. 1 Mal. 3. 15 Jno. 13. 17 Ac. 26. 2 Ro. 14. 22 Ja. 5. 11 1 Pe. 3. 14 4. 14.

HAPPIER. 1 Co. 7. 40.

HARAN, mountain, *or* mountainous country; *or* which is enclosed.

HARAN, *a man.* Ge. 11. 26, 27, 28, 29, 31 1 Ch. 2. 46 23. 9.

HARAN, *a place.* Ge. 11. 31, 32 12. 4, 5 27. 43 28. 10 29. 4 2 Ki. 19. 12 Is. 37. 12. See *Charran*.

HARBONAH, his destruction, *or* his sword, *or* his dryness; *or* the anger of him that builds or that understands. Es. 1. 10 7. 9.

HARD, *adjective.* Ge. 18. 14 35. 16, 17 42. 7†, 30† Ex. 1. 14 18. 26 De. 1. 17 15. 18 17. 8 26. 6 Ju. 4. 24† 1 Sa. 1. 15† 2. 3† 2 Sa. 3. 39 13. 2 1 Ki. 10. 1 14. 6† 2 Ki. 2. 10 2 Ch. 9. 1 Job 30. 25† 41. 24 Ps. 31. 18† 60. 3 88. 7 94. 4 Pr. 13. 15 Is. 14. 3 21. 2† Je. 32. 17, 27 Eze. 2. 4† 3. 5, 6 Da. 5. 12 Mat. 25. 24 Mat. 10. 24 Jno. 6. 60 Ac. 9. 5 26. 14 He. 5. 11 2 Pe. 3. 16 Jude 15.

HARD, *adverb.* Le. 3. 9 Ju. 9. 52 20. 45 1 Sa. 14. 22 31. 2 2 Sa. 1. 6 1 Ki. 21. 1 1 Ch. 10. 2 19. 4 Ps. 63. 8 Jon. 1. 13 Ac. 18. 7.

HARDEN. Ex. 4. 21 7. 3 14. 4, 17 De. 15. 7 Jos. 11. 20 1 Sa. 6. 6 2 Ch. 30. 8† Job 6. 10 Ps. 95. 8 He. 3. 8, 15 4. 7.

HARDENED. Ex. 7. 13, 14, 22 8. 15, 19, 32 9. 7, 12, 34, 35 10. 1, 20, 27 11. 10 14. 8 De. 2. 30 1 Sa. 6. 6 2 Ki. 17. 14 2 Ch. 36. 13 Ne. 9. 16 17. 29 Job 9. 4 39. 16 Is. 63. 17 Je. 7. 26 19. 15 Da. 5. 20 Mar. 6. 52 8. 17 Jno. 12. 40 Ac. 19. 9 Ro. 11. 7† He. 3. 13.

HARDENETH. Pr. 21. 29 28. 14 29. 1 Ro. 9. 18.

HARD-HEARTED. Eze. 3. 7.

HARDER. Pr. 18. 19 Je. 5. 3 Eze. 3. 9.

HARDLY. Ge. 16. 6 Ex. 13. 15 Is. 8. 21 Mat. 19. 23 Mar. 10. 23 Lu. 9. 39 18. 24 Ac. 27. 8.

HARDNESS. Job 38. 38 Ps. 81. 12† Mat. 19. 8 Mar. 3. 5 10. 5 16. 14 Ro. 2. 5 11. 25† 2 Ti. 2. 3.

HARE. Le. 11. 6 De. 14. 7.

HARLOT. Ge. 34. 31 38. 15, 24 Le. 21. 14 Jos. 2. 1 6. 17 Ju. 11. 1 16. 1 Pr. 7. 10 Is. 1. 21 23. 15, 16 Je. 2. 20 3. 1, 6, 8 Eze. 16. 15, 16, 28, 31, 35, 41 23. 5, 19, 44 Ho. 2. 5 3. 3 4. 15 Joel 3. 3 Am. 7. 17 Mi. 1. 7 Na. 3. 4 1 Co. 6. 15, 16 He. 11. 31 Ja. 2. 25.

HARLOTS. 1 Ki. 3. 16 Pr. 29. 3 Je. 5. 7 Ho. 4. 14 Mat. 21. 31, 32 Lu. 15. 30 Re. 17. 5.

HARM. Ge. 31. 52 Le. 5. 16 Nu. 35. 23 1 Sa. 26. 21 2 Sa. 20. 6 2 Ki. 4. 41 1 Ch. 16. 22 Ps. 105. 15 Pr. 3. 30 Je. 39. 12 Ac. 16. 28 27. 21 28. 5, 6, 21.

HARM, *verb.* 1 Pe. 3. 13.

HARMLESS. Mat. 10. 16 Ro. 16. 19† Phi. 2. 15 He. 7. 26.

HARNESS, *substantive.* 1 Ki. 20. 11 22. 34 2 Ch. 9. 24 18. 33.

HARNESS, *verb.* Je. 46. 4.

HARNESSED. Ex. 13. 18.

HAROD, astonishment, fear. Ju. 7. 1.

HAROSHETH, agriculture, silence, deafness, *or* vessel of earth, *or* for rest. See *Gentiles*.

HARP. Ge. 4. 21 31. 27 1 Sa. 10. 5 16. 16, 23 1 Ch. 25. 3 Job 21. 12 30. 31 Ps. 33. 2 43. 4 49. 4 57. 8 71. 22 81. 2 92. 3 98. 5 108. 2 147. 7 149. 3 150. 3 Is. 5. 12 16. 11 23. 16 24. 8 Da. 3. 5, 7, 10, 15 1 Co. 14. 7.

HARPS. 2 Sa. 6. 5 1 Ki. 10. 12 Ps. 137. 2 Is. 30. 32 Eze. 26. 13 Re. 5. 8 14. 2 15. 2. See *Cymbal*.

HARPED. 1 Co. 14. 7.

HARPERS. Re. 14. 2 18. 22.

HARROW. Job 39. 10.

HARROWS. 2 Sa. 12. 31 1 Ch. 20. 3.

HART. De. 12. 15 14. 5 15. 22 Ps. 42. 1 Is. 35. 6. See *Young*.

HARTS. 1 Ki. 4. 23 La. 1. 6.

HARVEST. Ge. 8. 22 30. 14 45. 6 Ex. 23. 16 34. 21, 22 Le. 19. 9 23. 10, 22 25. 5 De. 24. 19 Ru. 1. 22 2. 21, 23 1 Sa. 6. 13 8. 12 12. 17 2 Sa. 21. 9, 10 Job 5. 5 Pr. 6. 8 10. 5 26. 1 Is. 9. 3 16. 9 17. 11 18. 4, 5 23. 3 Je. 5. 17, 24 8. 20 Ho. 6. 11 Joel 1. 11 3. 13 Am. 4. 7 Mat. 9. 37, 38 13. 30, 39 Mar. 4. 29 Lu. 10. 2 Jno. 4. 35 Re. 14. 15.

HARVEST *time.* Jos. 3. 15 Ju. 15. 1 2 Sa. 23. 13 Pr. 25. 13 Je. 50. 16 51. 33 Mat. 13. 30.

HARVEST-MAN. Is. 17. 5 Je. 9. 22.

HASHMONAH, diligence, *or* enumeration, *or* embassy, *or* present. Nu. 33. 29.

HAST. Ge. 19. 12 27. 38 32. 28 33. 9 45. 10 Ex. 9. 19 18. 12 De. 8. 13 Ju. 18. 3 1 Sa. 25. 6 2 Sa. 15. 35 2 Ki. 4. 2 Job 10. 4 40. 9 Pr. 3. 28 Is. 22. 16 Mat. 19. 21 25. 25 Mar. 10. 21 Lu. 18. 22 Jno. 4. 11, 18 6. 68 7. 20 8. 48, 52 13. 8 Ac. 8. 21 Ro. 2. 20 14. 22 1 Co. 4. 7 Ja. 2. 18 Re. 2, 3, 6, 8, 11 3. 1, 4.

HASTE, *substantive.* Ex. 10. 16 12. 11, 33 De. 16. 3 1 Sa. 21. 8 2 Ki. 7. 15 Ezr. 4. 23 Ps. 31. 22 116. 11 Is. 52. 12 Da. 2. 25 3. 24 6. 19 Mar. 6. 25 Lu. 1. 39 2. 16.

HASTE. Ge. 19. 22 45. 9, 13 1 Sa. 20. 38 23. 27 Ps. 22. 19. See *Make*.

HASTED. Ge. 18. 7 24. 18, 20 Ex. 5. 13 Jos. 4. 10 8. 14, 19 10. 13 Ju. 20. 37 1 Sa. 17. 48 25. 23, 34, 42 28. 24 2 Sa. 19. 16 1 Ki. 20. 41 2 Ki. 9. 13 2 Ch. 26. 20 Es. 6. 12, 14 Job 31. 5 Ps. 48. 5 104. 7 Ac. 20. 16.

HASTEN. 1 Ki. 22. 9 2 Ch. 24. 5 Ps. 16. 4 55. 8 Ec. 2. 25 Is. 5. 19 60. 22 Je. 1. 12.

HASTENED. ETH. Ge. 18. 6 19. 15 2 Ch. 24. 5 Es. 3. 15 8. 14 Is. 51. 14 Je. 17. 16.

HASTETH. Job 9. 26 40. 23 Pr. 7. 23 19. 2 28. 22 Ec. 1. 5 Je. 48. 16 Hab. 1. 8 Zep. 1. 14.

HASTILY. Ge. 41. 14 Ju. 2. 23 9. 54 1 Sa. 4. 14 1 Ki. 20. 33 Pr. 20. 21 25. 8 Jno. 11. 31.

HASTING. Is. 16. 5 2 Pe. 3. 12.

HASTY. Pr. 14. 29 21. 5 29. 20 Ec. 5. 2 7. 9 8. 3 Is. 28. 4 32. 4† 35. 4† Da. 2. 15 Hab. 1. 6.

HATACH, he that strikes. Es. 4. 5.

HATCH. Is. 34. 15 59. 5.

HATCHETH. Je. 17. 11.

HATE. Ge. 24. 60 50. 15 Le. 19. 17 26. 17 Nu. 10. 35 De. 7. 10, 15 19. 11 22. 13 24. 3 30. 7 33. 11 2 Ch. 19. 2 Job 8. 22 Ps. 21. 8 34. 21 44. 10 68. 1 83. 2 89. 23 97. 10 105. 25 129. 5 Pr. 1. 22 6. 16 8. 13 9. 8 19. 7 25. 17 29. 10 Ec. 3. 8 Eze. 16. 27 Da. 4. 19 Am. 5. 10, 15 Mi. 3. 2 Mat. 5. 43, 44 6. 24 24. 10 Lu. 1. 71 6. 22, 27 14. 26 16. 13 Jno. 7. 7 15. 18 1 Jno. 3. 13 Re. 17. 16.

HATE *me.* Ge. 26. 27 Ex. 20. 5 De. 5. 9 32. 41 Ju. 11. 7 14. 16 2 Sa. 22. 41 Ps. 9. 13 18. 40 25. 19 35. 19 38. 19 41. 7 55. 3 69. 4, 14 86. 17 118. 7 Pr. 8. 36.

***I* HATE.** 1 Ki. 22. 8 2 Ch. 18. 7 Ps. 101. 3 119. 104, 113, 128, 163 139. 21, 22 Pr. 8. 13 Is. 61. 8 Je. 44. 4 Am. 5. 21 6. 8 Zec. 8. 17 Ro. 7. 15 Re. 2. 6, 15.

HATED. Ge. 27. 41 29. 31, 33 37. 4, 5, 8 49. 23 De. 1. 27 4. 42 9. 28 19. 4, 6 21. 15, 16, 17 Jos. 20. 5 Ju. 15. 2 2 Sa. 5. 8 13. 15, 22 22. 18 Es. 9. 1, 5 Job 31. 29 Ps. 18. 17 26. 5 31. 6 44. 7 55. 12 106. 10, 41 Pr. 1. 29 5. 12 14. 17, 20 Ec. 2. 17, 18 Is. 60. 15 66. 5 Je. 12. 8 Eze. 16. 37 35. 6 Ho. 9. 15 Mal. 1. 3 Mat. 10. 22 24. 9 Mar. 13. 13 Lu. 19. 14 21. 17 Jno. 15. 18, 24, 25 17. 14 Ro. 9. 13 Ep. 5. 29 He. 1. 9.

HATEFUL. Ps. 36. 2 Tit. 3. 3 Re. 18. 2.

HATEFULLY. Eze. 23. 29.

HATERS. Ps. 81. 15 Ro. 1. 30.

HATEST. 2 Sa. 19. 6 Ps. 5. 5 45. 7 50. 17 Eze. 23. 28 Re. 2. 6.

HATETH. Ex. 23. 5 De. 7. 10 12. 31 16. 22 22. 16 Job 16. 9 34. 17 Ps. 11. 5 120. 6 Pr. 11. 15 12. 1 13. 5, 24 15. 10, 27 26. 24, 28 28. 16 29. 24 Is. 1. 14 Mal. 2. 16 Jno. 3. 20 7. 7 12. 25 15. 19, 23 1 Jon. 2. 9, 11 3. 15 4. 20.

HATING. Ex. 18. 21 Tit. 3. 3 Jude 23.

HATH. Ge. 24. 36 Le. 22. 5 27. 28 Nu. 23. 22 24. 8 27. 4 De. 21. 16, 17 Jos. 6. 22 7. 15 1 Sa. 15. 22 2 Ki. 4. 2, 14 Job 1. 10, 11, 12 2. 4 5. 16 38. 28 Ps. 37. 16 109. 11 127. 5 146. 5 Pr. 12. 9 13. 4, 7 16. 22 17. 8 19. 23 23. 29 Ec. 4. 8, 10 6. 8 8. 8 Ca. 8. 8 Is. 29. 8 45. 9 50. 10 53. 2 55. 1 Je. 23. 28 49. 1 Mal. 1. 14 Mat. 8. 20 11. 15, 18 13. 9, 12, 43, 44, 56 25. 29 Mar. 3. 22, 30 4. 9, 25 6. 2 Lu. 7. 33 8. 8, 18 9. 58 12. 44 14. 33, 35 19. 26 20. 24 22. 36 24. 39 Jno. 3. 29, 36 5. 24, 26 6. 47, 54 10. 20 12. 48 14. 21, 30 15. 13 16. 15 19. 11 Ro. 3. 1 4. 2 9. 21 1 Co. 7. 4, 7 14. 26 2 Co. 6. 14, 15, 16 8. 12 Ga. 4. 27 Ep. 5. 5 Phi. 3. 4 He. 3. 3 7. 24 10. 35 Ja. 2. 14 1 Jno. 2. 23 3. 3, 15, 17 4. 16, 18 5. 10, 12 2 Jno. 9 Re. 2. 7 3. 7 12. 6, 12 17. 7, 9 20. 6.

HATRED. Ge. 26. 21† Nu. 35. 20 2 Sa. 13. 15 Ps. 25. 19 109. 3, 5 139. 22 Pr. 10. 12, 18 15. 17 26. 26 Ec. 9. 1, 6 Eze. 25. 15 35. 5, 11 Ho. 9. 7, 8 Ga. 5. 20.

HATS. Da. 3. 21.

HAUGHTINESS. Pr. 21. 4† Is. 2. 11, 17 13. 11 16. 6 Je. 48. 29.

HAUGHTY. 2 Sa. 22. 28 Ps. 131. 1 Pr. 6. 17† 16. 18 18. 12 21. 24 Is. 3. 16 10. 33 24. 4 Eze. 16. 50 Zep. 3. 11.

HAUGHTILY. Mi. 2. 3.

HAUNT. 1 Sa. 23. 22 30. 31 Eze. 26. 17.

HAVE. Ge. 11. 6 43. 7 44. 19 46. 32 Ex. 20. 3 Le. 7. 7, 8, 10 19. 36 22. 13 Nu. 11. 13 22. 38 25. 13 27. 8, 9 35. 8 De. 5. 7, 26 Jos. 2. 13 17. 18 22. 24 Ju. 14. 15 18. 24 Ru. 1. 12 1 Sa. 8. 19 9. 7 15. 3 18. 8 21. 15 2 Sa. 13. 9 15. 36 16. 10 18. 18 19. 28, 34, 43 1 Ki. 8. 28 12. 16 17. 12 20. 4 21. 2 22. 17 2 Ki. 11. 15 20. 9 2 Ch. 1. 12 16. 9 23. 14 35. 21, 23 Ne. 5. 5 Job 3. 9 6. 8, 10 21. 15 30. 13 35. 3 Ps. 2. 4 14. 4 16. 6 35. 25 53. 4 73. 25 104. 33 111. 10 115. 5, 6, 7 119. 42, 165 135. 16, 17 146. 2 149. 9 Pr. 1. 14 20. 4 29. 21 30. 2, 3 Ec. 3. 19 7. 12 9. 5, 6 Ca. 8. 8, 12 Is. 5. 13 23. 12 26. 1 30. 29 43. 8 45. 21, 24 49. 20 50. 2, 11 52. 5 56. 11 61. 7 Je. 5. 21, 31 12. 12 16. 2 23. 17 29. 7 35. 7 36. 30 38. 2 44. 14 49. 9, 31 La. 3. 21 Eze. 5. 11 7. 4 8. 18 9. 5, 10 18. 23, 32 21. 25, 29 33. 11 Da. 2. 30 3. 25 5. 7, 16 6. 2 Ho. 10. 3 Mi. 3. 6 Zep. 2. 10 Hag. 1. 6 Mal. 2. 10 Mat. 3. 9 5. 40, 46 6. 2, 5, 16 8. 20, 29 13. 12 14. 4 15. 33, 34 17. 20 19. 16, 27 21. 21 25. 29 26. 11, 65 27. 19, 43 Mar. 1. 24 2. 17, 19 4. 23, 40 6. 18, 38 7. 16 8. 5, 16 9. 50 10. 21 11. 23, 24 14. 7 Lu. 3. 8 4. 34 6. 32, 33, 34 8. 18 9. 58 11. 5, 41 12. 4, 24, 33 14. 18, 19 15. 31 18. 22 19. 14 22. 31 24. 17, 39, 41 Jno. 2. 3, 4 3. 15, 16 4. 17 5. 26, 38, 42 6. 40, 53 8. 6, 12, 41, 49 9. 41 10. 10, 16 12. 8, 35, 36 16. 33 18. 39 19. 7, 15 20. 31 21. 5 Ac. 3. 8 9. 6 17. 28 19. 25 21. 23 Ro. 2. 14 6. 22 8. 9 9. 9 12. 4 14. 22 15. 17 1 Co. 2. 16 4. 11, 15 5. 1 6. 19 7. 2, 28, 29, 32, 40 8. 1 9. 4, 5, 6 11. 14, 15, 16, 22 12. 21, 30 13. 1, 2, 3 15. 31, 34 2 Co. 3. 4 4. 1 8. 11 Ep. 4. 28 5. 11 Phi. 1. 7 4. 18 Col. 1. 4 2. 1 3. 13 4. 1 1 Th. 2. 14 2 Th. 3. 2, 9 1 Ti. 2. 4 He. 4. 13, 14 5. 14 6. 19 8. 1, 3 10. 34 13. 5, 10, 14 Ja. 1. 4 2. 1, 14, 17, 18 3. 14 4. 2 1 Pe. 4. 8 2 Pe. 1. 19 2. 14 1 Jno. 1. 8 2. 1, 20 4. 21 5. 13, 14, 15 3 Jno. 4, 9 Re. 1. 18 2. 4, 10, 14, 20, 24, 25 9. 4 12. 17 13. 9 14. 11 17. 13 19. 10 21. 8 22. 14. See *Compassion, Dominion*.

HAVEN. Ge. 49. 13 Ps. 107. 30 Ac. 27. 12.

Fair **HAVENS.** Ac. 27. 8.

HAVILAH, that suffers pain; that brings forth; *or* that speaks *or* declares to her. Ge. 10. 7.

HAVING. Le. 7. 20 20. 18 22. 3, 22 Nu. 24. 4, 16 Ru. 1. 13 1 Ch. 21. 16 2 Ch. 11. 12 Es. 6. 12 Pr. 6. 7 Eze. 38. 11 Mi. 1. 11 Zec. 9. 9 Mat. 7. 29 8. 9 9. 36 18. 8, 9 22. 12, 24, 25 26. 7 Mar. 6. 34 8. 1, 18 9. 43, 47 11. 13 12. 6 14. 3 Lu. 7. 8 8. 43 15. 4, 8 17. 7 20. 28 Jno. 7. 15 18. 10 Ac. 4. 37 22. 12 24. 22 Ro. 2. 14 12. 6 1 Co. 6. 1 7. 37 2 Co. 4. 13 6. 10 7. 1 9. 8 10. 6, 15 Ep. 2. 12 5. 27 6. 14 Phi. 1. 23, 25, 30 2. 2 3. 9 Col. 1. 20 2. 19 1 Ti. 3. 4 4. 8 5. 12 6. 8 2 Ti. 2. 19 3. 5 4. 3 Tit. 1. 6 1 Pe. 2. 12 3. 16 2 Pe. 2. 14 Jude 19 Re. 5. 6, 8 7. 2 8. 3 9. 17 12. 3, 12 14. 6 15. 2 17. 4 18. 1 20. 1 21. 11.

HAVOC. Ac. 8. 3.

HAVOTH-JAIR, the villages that enlighten, or that show forth light. Nu. 32. 41.

HAWK. Le. 11. 16 De. 14. 15 Job 39. 26.

HAY. Pr. 27. 25 Is. 15. 6 1 Co. 3. 12.

HAZAEL, that sees God. 1 Ki. 19. 15, 17 2 Ki. 8. 9, 15, 28 9. 14 10. 32 12. 17, 18 13. 3, 22, 24, 25 Am. 1. 4.

HAZARMAVETH, court, *or* entry, or dwelling of d ath. Ge. 10. 26.

HAZEL. Ge. 30. 37.

HAZELELPONI, shade and sorrow of countenance, *or* submersion of the face. 1 Ch. 4. 3.

HAZEROTH, villages, hamlets; court, *or* porch. Nu. 11. 35 12. 16 33. 17, 18.

HAZOR, court, *or* hay. Jos. 11. 10, 11, 13 15. 23, 25 19. 36 Ju. 4. 2 1 Ki. 9. 15 2 Ki. 15. 29 Je. 49. 28, 30, 33.

HE. Ge. 3. 16 6. 3 44. 10 48. 19 49. 8 Ex. 4. 16 9. 34 35. 34 Le. 7. 33 25. 54 Nu. 24. 9 De. 3. 1 8. 18 27. 16, *to end of chapter.* 31. 6, 8 32. 6, 39 Jos. 23. 3, 10 Ju. 10. 18 1 Sa. 4. 16 9. 2 16. 12 25. 25 1 Ki. 2. 32 17. 15 18. 17 2 Ki. 18. 22 2

22.44 1 Ch.11.6† 29.11 Ps.18.43 Is.7.8,9 9.14,15 19.15 Je.22.6 Ho.1.11 Hab.3.13,14 1 Co.11.3 Ep.5.23 Col.2.10.

HEAD *(top, chief).* Ps.137.6† Is. 28.1,4 51.20 Eze.16.25 21.19,21.

HEAD *stone.* Ps.118.22 Zec.4.7.

HEAD *of the corner.* Mat.21.42 Mar.12.10 Lu.20.17 Ac.4.11 1 Pe.2.7.

Axe-**HEAD.** De.19.5 2 Ki.6.5.

Bed's **HEAD.** Ge.47.31.

Spear's **HEAD.** 1 Sa.17.7 2 Sa.21.16†.

HEADBANDS. Is.3.20.

HEADLONG. Job 5.13 Lu.4.29 Ac.1.18.

HEADS. Ge.43.28 Ex.4.31 Le.10.6 Jos.7.6 Ju.8.28 9.57 1 Sa.29.4 1 Ki.20.31,32 2 Ki.10.6,8 1 Ch.12.19† Job 2.12 Ps.24.7,9 66.12 74.13,14 109.25 Is.15.2 35.10 Je.14.3,4 Eze.7.18 11.21 22.31 32.27 44.18,20 Mat.27.39 Mar.15.29 Lu.21.28 Ac.18.6 Re.9.7,19 13.1,3 17.9 18.19.

HEADS *(governors).* Ex.18.25 Nu.1.16 25.4 Jos.22.21 23.2 1 Ch.12.32 2 Ch.5.2 28.12 Ps.110.6 Is.29.10† Mi.3.1,11. See *Fathers.*

HEADY. 2 Ti.3.4.

HEAL. Nu.12.13 De.32.39 2 Ki.20.5,8 2 Ch.7.14 Ps.6.2 41.4 60.2 Ec.3.3 Is.19.22 57.18,19 Je.3.22 17.14 30.17 La.2.13 Ho.5.13 6.1 14.4 Zec.11.16 Mat.8.7 10.1,8 12.10 13.15 Mar.3.2,15 Lu.4.18, 23 5.17 6.7 7.3 9.2 10.9 14.3 Jno.4.47 12.40 Ac.4.30 28.27.

HEALED. Ge.20.17 Ex.21.19 Le. 13.18,37 14.3,48 De.28.27 1 Sa. 6.3 2 Ki.2.21,22 8.29 9.15 2 Ch. 22.6 30.20 Ps.30.2 107.20 Is.6. 10 53.5 Je.6.14 8.11 15.18 17.14 51.8,9 Eze.30.21 34.4 47.8,9,11 Ho.7.1 11.3 Mat.4.24 8.8 12.15 14.14 Mar.5.23 Lu.7.7 8.43 13. 14 17.15 22.51 Jno.5.13 Ac.4.14 5.16 14.9 28.8 He.12.13 Ja.5.16 1 Pe.2.24 Re.13.3,12.

HEALER. Is.3.7.

HEALETH. Ex.15.26 Ps.103.3 147.3 Is.30.26.

HEALING, *substantive.* 2 Ch.24.13† 36.16† Pr.15.4† Je.14.19 Da.4. 27† Na.3.19 Mal.4.2 Lu.9.11 Ac.4.22 1 Co.12.9,28,30 Re.22.2.

HEALING. Je.30.13 Mat.4.23 Lu. 9.6 Ac.10.38.

HEALTH. Ge.43.28 2 Sa.20.9 Ps. 38.3† 42.11 43.5 67.2 Pr.3.8 4.22 12.18 13.17 16.24 Is.58.8 Je.8.15,22 30.17 33.6 Ac.27.34 3 Jno.2.

HEAP, *substantive.* Ge.31.46,52 Ex. 15.18 De.13.16 Jos.3.13,16 7.26 8.28,29 11.13† Ju.15.16† Ru.3.7 2 Sa.18.17 Job 21.32† 30.24† Ps. 33.7 78.13 Pr.26.8† Ca.7.2 Is. 17.1,11 25.2 Je.30.18 49.2 Mi. 1.6 Hab.3.15 Hag.2.16.

HEAP, *verb.* De.32.23 Job 16.4 27.16 36.13 Pr.25.22 Ec.2.26 Eze.24.10 Hab.1.10 Ro.12.20 2 Ti.4.3.

HEAPED. Zec.9.3 Ja.5.3.

HEAPETH. Ps.39.6 Hab.2.5.

HEAPS. Ex.8.14 Ju.15.16 2 Ki. 10.8 19.25 2 Ch.31.6,7,8 Ne.4.2 Job 15.28 Ps.79.1 Je.9.11 26.18 31.21 50.26 51.37 Ho.12.11 Mi. 3.12.

HEAR. Ge.21.6 23.6 Ex.19.9 32. 18 Nu.16.8 23.18 30.4 De.1.16 4.10 5.1,27 6.3 9.1 12.28 13.12 20.3 30.12,13 31.12,13 Jos.3.9 6.5 Ju.5.3,16 14.13 1 Sa.2.23,24 15.14 16.2 25.24 26.19 2 Sa.14. 17† 15.3,10,35,36 17.5 20.16,17 22.45 1 Ki.3.11† 4.34 8.30,32,34, 36,39,43,45,49 10.8,24 18.26 2 Ki. 7.6 18.28 19.16 1 Ch.14.15 2 Ch. 6.21 9.7,23 Ne.1.6 4.4,20 8.2 Job 5.27 13.17 21.2 27.9 34.2 42.4 Ps.4.1 18.44 20.1,9 27.7 30.10 39.12 49.1 50.7 51.8 54.2 59.7 61.1 66.16 81.8 84.8 102. 1,20 138.4 143.1,8 Pr.1.8 4.1,10 8.6,33 19.20,27 22.17 23.19 Ec. 5.1 7.5 12.13 Ca.8.13 Is.1.2 6.9 18.3 33.13 34.1 36.13 37.17 42. 18,23 43.9 48.1,14,16 55.3 Je.4. 21 6.19,18,19 11.2,6,10 13.10,15 18.2 23.22 38.25 49.20 50.45 La. 1.18 Eze.2.8 3.17,27 13.19 33.7, 30,31,32 Da.3.5,15 9.17,19 Ho. 5.1 Joel 1.2 Am.3.1 4.1 5.1 8.4 Mi.1.2 3.1,9 6.2,9 Na.3.19 Zec. 7.12 Matt.11.4,5 12.42 13.17 15. 10 17.5 18.17 Mar.4.12,18,20,24 7.37 9.7 12.29 Lu.5.1,15 6.17, 27 7.22 8.12,13,18,21 9.9 10.24 11.28,31 15.1 16.2,29 18.6 19.48 21.38 Jno.5.25,30 6.60 7.51 9.27 10.3 12.47 14.24 Ac.2.8,33 10. 22,33 13.7,44 15.7 17.21 20.26 22.1 24.4 25.22 28.22 1 Co.11.18 Phi.1.27 2 Th.3.11 1 Ti.4.16 2 Ti.4.17 Ja.1.19 1 Jno.5.15 3 Jno. 4 Re.1.3 9.20. See *Ear, Ears, Voice.*

HEAR *me.* Ex.6.12 1 Ki.18.37 1 Ch.28.2 2 Ch.13.4 15.2 20.20 29.5 Job 15.17 31.35 Ps.4.1 13.3 17.6 38.16 55.2 60.5 69.13,17 143.7 Mi.7.7 Ac.26.3,29 1 Co. 14.21.

HEAR *not,* or *not* **HEAR.** De.28.49† 30.17 1 Sa.8.18 Job 30.20 35.13 Ps.66.18 94.9 Is.1.15 30.9 59.1, 2 65.12 66.4 Je.5.21 7.16 11.14 13.17 14.12 17.23 19.15 22.5,21 Eze.8.18 12.2 Da.5.23 Am.5.23 Mi.3.4 Hab.1.2 Zec.1.4 7.11 Mal.2.2 Mat.10.14 18.16 Mar.8. 18 Lu.16.31 Jno.8.43,47 9.27 10.8 Ac.3.23 1 Co.14.21 Ga.4.21 Re.9.20.

HEAR *now,* or *now* **HEAR.** Nu.12. 6 20.10 1 Sa.22.7,12 Job 13.6 Pr.5.7 Is.7.13 44.1 47.8 51.21 Je.5.21 28.15 37.20 Zec.3.8 Mi. 6.1 Ac.2.33 Phi.1.30.

HEAR *the word of the Lord.* 1 Ki. 22.19 2 Ki.7.1 20.16 2 Ch.18.18 Is.1.10 28.14 39.5 66.5 Je.2.4 7.2 9.20 10.1 17.20 19.3 21.11 22.2,29 29.20 31.10 34.4 42.15 44.24,26 Eze.6.3 13.2 16.35 20. 47 25.3 34.7,9 36.1,4 37.4 Ho. 4.1 Am.7.16.

Shall **HEAR.** Ex.15.14 Nu.14.13 De.1.17 2.25 4.6 13.11 17.13 19.20 21.21 Jos.7.9 Ju.7.11 2 Sa.16.21 1 Ki.8.42 2 Ki.19.7 Job 22.27 Ps.34.2 55.17,19 92.11 141. 6 Is.29.18 30.19,21 37.7 Je.33.9 Ho.2.21,22 Mat.13.14 18.15 24.6 Mar.13.7 Lu.21.9 Jno.5.25 16. 13 Ac.3.22 7.37 25.22 28.26 Ro.10.14.

Will **HEAR.** Ex.20.19 22.23,27 Nu.9.8 De.5.27 2 Sa.14.16 2 Ki. 19.4 2 Ch.7.14 20.9 Ps.4.3 17.6 20.6 38.15 85.8 145.19 Pr.1.5 Is.41.17 65.24 Je.36.3 Eze.2.5,7 3.11 Ho.2.21 Mi.7.7 Zec.10.6 13.9 Ac.17.32 21.22 23.35 28.28.

Would not **HEAR.** Ge.42.21,22 Ex. 7.16 De.1.43 3.26 2 Ki.14.11 17.14 18.12 2 Ch.25.20 Ne.9.29 Is.28.12 Je.13.11 29.19 36.25 Zec.7.13.

HEARD. Ge.16.11 21.26 29.33 45.2 Ex.2.24 16.9 23.13 28.35 33.4 Le.24.14 Nu.11.1 12.2 14. 14,15 30.7,14 Jos.9.16 1 Sa.7.9 23.11 1 Ki.1.11 6.7 10.7 2 Ki. 19.25 2 Ch.5.13 9.6 33.13 Ezr. 3.13 Ne.12.43 Job 15.8 19.7 26. 14 29.11 Ps.6.9 10.17 22.21,24 34.4,6 38.13 40.1 61.5 66.19 76.8 78.21,59 81.5 97.8 106.44 118.21 120.1 132.6 Pr.21.13 Is. 10.30 37.26 40.21,28 48.6 52.15 60.18 64.4 65.19 66.8,19 Je.4.19 6.7 7.13 8.6 18.13,22 25.36 26. 11 34.10 35.17 46.12 50.46 51. 46 La.1.21 3.61 Eze.19.4 26.13 33.5 Da.12.8 Ho.7.12 Jon.2.2 Mi.5.15 Hab.3.16 Mal.3.16 Mat. 5.21,27,33,38,43 6.7 15.17 15.12 22.7 26.65 Mar.4.15 14.11,64 Lu.1.13 10.24 12.3 20.16 Jno. 3.32 6.45 8.6 9.32 11.41 18.21 21.7 Ac.1.4 2.37 4.4 5.5 10.31 13.48 14.9 16.14,25 19.5 22.15 24.24 Ro.10.14,18 15.21 1 Co.2.9 Ga.1.13 Ep.1.13,15 4.21 Phi.2. 26 4.9 Col.1.4,6,9 2 Ti.2.2 He. 2.3 3.16 4.2 5.7 Ja.5.11 1 Jno. 2.18,24 3.11 4.3 2 Jno.6 Re.3.3 5.13 7.4 9.16 16.5 18.22,23 22.8.

HEARD, joined with *voice.* Ge.3.8, 10 21.17 30.6 39.15 Nu.7.89 20. 16 De.1.34 4.12,33 5.23,24,26,28 26.7 Ju.18.25 1 Sa.1.13 1 Ki.17. 22 2 Ch.30.27 Job 4.16 33.8 37. 4 Ps.3.4 6.8 18.6 19.3 28.6 65.8 116.1 Ca.2.12 Is.6.8 15.4 30.30 42.2 58.4 65.19 Je.3.21 4.31 9.19 30.5 31.15 La.3.56 Eze.1.28 3.12 19.9 27.30 Da.8. 16 10.9 Na.2.13 Mat.2.18 Jno. 5.37 Ac.9.4 11.7 22.7,9 26.14 He.12.19 2 Pe.1.18 Re.1.10 4.1 5.11 6.6,7 9.13 10.4,8 12.10 14. 2,13 16.1 18.4 19.1,6 21.3.

HEARD, joined with *word* or *words.* Ge.24.30,52 27.34 31.1 39.19 Nu. 24.4,16 Jos.22.39 24.27 Ju.9. 30 1 Sa.8.21 17.11,23,31 1 Ki. 2.42 5.7 21.27 2 Ki.6.30 19.6 22.11,18 2 Ch.15.8 24.19 Ne.1.4 5.6 8.9 Job 33.8 Ec.9.16,17 Is. 37.4,6 Je.23.18 25.8 26.12,21 36.13,24 38.1 Da.6.14 10.12 Mat. 22.22 Mar.5.36 Lu.10.39 Ac.10. 44 2 Co.12.4 Ep.1.13 Col.1.5 1 Th.2.13 2 Ti.1.13 He.12.19 1 Jno.2.7.

I have **HEARD.** Ge.17.20 41.15 42.2 Ex.3.7 6.5 16.12 Nu.14.27 De.5.28 1 Sa.25.7 1 Ki.2.42 9.3 2 Ki.19.20 20.5 22.19 2 Ch.7.12 34.27 Job 16.2 20.3 42.5 Ps.31. 13 62.11 Is.21.10 28.22 38.5 49. 8 Je.23.25 31.18 42.4 49.14 Eze. 35.12 Da.5.14,16 Ho.14.8 Hab. 3.2 Zep.2.8 Jno.8.26,40 15.15 Ac.7.34 9.13 2 Co.6.2.

We have **HEARD.** Jos.2.10,11 9.9 2 Sa.7.22 1 Ki.20.31 1 Ch.17.20 Job 28.22 Ps.44.1 48.8 78.3 Is. 16.6 24.16 Je.6.24 30.5 48.29 51.51 Ob.1 Zec.8.23 Mar.14.58 Lu.4.23 22.71 Jno.4.42 12.34 Ac.4.20 6.11,14 15.24 19.2 He. 2.1 1 Jno.1.1,3,5.

HEARDEST. De.4.36 Jos.14.12 2 Ki.22.19 2 Ch.34.27 Ne.9.9,27, 28 Ps.31.22 119.26 Is.48.7,8 Jon. 2.2.

HEARER. Ja.1.23,25.

HEARERS. Ro.2.13 Ep.4.29 2 Ti.2.14 Ja.1.22.

HEAREST. Ru.2.8 1 Sa.24.9 2 Sa.5.24 1 Ki.8.30 2 Ch.6.21 Ps. 22.2 65.2 Mat.21.16 27.13 Jno. 3.8 11.42.

HEARETH. Ex.16.7,8 Nu.30.5 De.29.19 1 Sa.3.9,10,11 2 Sa.17.9 2 Ki.21.12 Job 34.28 Ps.34.17 38. 14 69.33 Pr.8.34 13.1,8 15.29, 31,32 18.13 21.28 25.10 29.24 Is.41.26 42.20 Je.19.3 Eze.3.27 33.4 Mat.7.24,26 13.19,20,22,23 Lu.6.47,49 10.16 Jno.3.29 5.24 8.47 9.31 18.37 2 Co.12.6 1 Jno. 4.5,6 5.14 Re.22.17,18.

HEARING. Ge.29.13†,33† De.31. 11 2 Sa.18.12 2 Ki.4.31 Ne.8.2† Job 33.8 37.2† 42.5 Ps.18.44† Is.6.9† 11.3 21.3 28.9† 33.15 55.1† Eze.9.5 10.13 16.56† Am. 8.11 Hab.3.2† Ac.25.21,23 Ro. 10.16†,17 1 Co.12.17 Ga.3.2,5 He. 5.11.

HEARING. *part.* and *adj.* 1 Ki.3.9† Pr.20.12 28.9 Ec.1.8 Eze.33.4† Mat.13.13,14,15 Mar.6.2 Lu.2.46 Ac.5.5 8.6 9.7 18.8 28.27 Phile. 5 He.5.11 2 Pe.2.8.

HEARKEN. Ex.6.30 De.7.12 11. 13 15.5 18.15 28.13 Jos.1.17 1 Sa.15.22 30.24 1 Ki.8.28,29,52 11. 38 2 Ch.6.19,20 Ne.13.27 Ps.81. 8 Pr.29.12 Is.32.3 42.23 Je.17. 24 26.3,5 29.12 35.13 Zec.7.11 Ac.4.19 12.13.

HEARKEN, *imperatively.* Ge.4.23 23.15 40.2 Nu.23.18 De.4.1 27. 9 Ju.9.7 1 Ki.8.30 22.28 2 Ch. 6.21 18.27 20.15 Job 13.6 32.10 33.1,31 34.10,34 37.14 Ps.34.11 45.10 Pr.7.24 8.32 Is.28.23 34.1 46.3,12 48.12 49.1 51.1,4,7 55.2 Je.6.17 Da.9.19 Mi.1.2 Ho.5.1 Mar.7.14 Ac.2.14 7.2 15.13 Ja. 2.5. See *Voice.*

HEARKEN *not,* or *not* **HEARKEN.** Ge.34.17 Ex.7.4,22 11.9 Le.26. 14,18,21,27 De.13.3,8 17.12 18. 19 21.18 25.5 Jos.1.18 24.10 Ju.2.17 11.17 19.25 20.13 1 Ki. 20.8 2 Ki.17.40 18.31 2 Ch.10.16 33.10 Job 33.33 Ps.58.5 81.11 Is.36.16 Je.6.10,17 7.27 11.11 16.12 17.27 23.16 26.4 27.9,14, 16,17 29.8 38.15 44.16 Eze.3.7 20.8,39 Ho.9.17 Zec.1.4.

HEARKENED. Ge.23.16 30.17,22 34.24 39.10 Ex.6.9,12 7.13 8.15, 19 9.12 16.20 De.9.19 10.10 18. 14 34.9 Jos.1.17 Ju.11.28 1 Sa. 28.21 1 Ki.12.15,16,24 15.20 2 Ki.13.4 16.9 20.13 21.9 22.13 2 Ch.10.15 16.4 24.17 25.16 30. 20 35.22 Ne.9.16,29,34 Es.3.4 Ps.81.13 Is.21.7 48.18 Je.6.19 7.24,26 8.6 25.3,4,7 26.5 29.19 32.33 34.14,17 35.14,15,16 36.31 37.14 44.5 Eze.3.6 Da.9.6 Mal. 3.16 Ac.27.21. See *Voice.*

HEARKENEDST. De.28.45.

HEARKENETH. Pr.1.33 12.15.

HEARKENING. Ps.103.20.

HEART. Ge.31.20† 34.3† 45.26 Ex.23.9 28.30 35.5,35 Le.26.16 Nu.32.7,9 De.5.29 28.28,47,65 29.4 Jos.14.8 Ju.5.15,16 18.20 1 Sa.1.13 4.20† 10.9 16.7 17.32 24.5 25.31,36 2 Sa.6.16 13.28 14.1 18.14 19.7†,14 1 Ki.3.9,12 4.29 8.17,66 10.2 11.4 12.27 2 Ki.6.11 12.4 1 Ch.12.33,33† 15. 29 16.10 29.17,18 2 Ch.6.7 7.10, 11 9.1 29.31 30.22† Ezr.6.22 7.27 Ne.2.2 Es.1.10 5.9 Job 9.4 12.3†,24 29.13 34.10†,34† 36.13 37.24 38.36 Ps.12.2 19.8 34.18 44.21 45.5 58.2 64.6 73.7 101.4,5 104.15 105.3 Pr.6.18,32† 7.10 8.5 10.8,20 11.20,29 12.8, 20,25 13.12 14.10,13,14,30,33 15. 7,13,14,15,28,30,32† 16.1,5,9,23 17.16,20,22 18.12,15 19.21 20.5 21.1,4 22.11,15 24.12 25.3,20 26.23 27.9,19 28.25 31.11 Ec. 7.3,4,7 8.5,11 9.3,7 10.2 Is.6. 10 9.9 10.12 13.7 30.29 32.4 35.4 40.2† 42.25 44.20 57.1,15 59.13 65.14,17† Je.2.24† 3.16† 4.9 5.23 9.26 11.20 12.11 17.9, 10 20.12 23.26 24.7 48.41 49. 22 La.3.65 Eze.6.9 11.19 13.22 18.31 21.7 25.6,15 27.31 36.26 44.7,9 Da.4.16 7.4 Ho.2.14† 4. 11 7.11 Na.2.10 Zep.2.15 Mal. 2.2 4.6 Mat.11.29 12.34,35 13. 15 15.18,19 Mar.7.21 16.14 Lu. 2.19,51 6.45 8.15 24.25 Jno.13. 2 Ac.2.46 5.33 7.51,54 11.23 28.27 Ro.2.5,29 6.17 10.10 1 Co. 2.9 7.37 2 Co.2.4 3.3 5.12 8.16 Ep.6.6 Col.3.22 1 Th.2.17 He. 4.12 10.22 13.9 1 Pe.3.4 2 Pe. 2.14 Re.18.7. See *Apply, Broken, Clean, Evil, Harden, Hardened.*

HEART *(the middle of any thing).* Ex.15.8 De.4.11† Ps.46.2† Pr. 23.34† 30.19† Is.19.1 Mat.12.40.

HEART, with *all.* De.11.13 13.3 26.16 30.2,6,10 Jos.22.5 Ju.16. 17,18 1 Sa.12.20,24 1 Ki.2.4 8. 23,48 14.8 2 Ki.10.31 23.3,25 2 Ch.6.38 15.12,15 22.9 31.21 34.31 Ps.86.12 Pr.3.5 Je.29.13 Eze.36.5 Zep.3.14 Joel 2.12 Mat. 22.37 Mar.12.30,33 Lu.10.27 Ac. 8.37.

His **HEART.** Ge.6.5,6 8.21 17.17 27.41 Ex.4.14 7.23 25.2 28.29 35.34 De.2.30 17.17,20 19.6 20. 8 24.15 29.19 Ru.3.7 1 Sa.4.13 21.12 25.25†,37 27.1 28.5 2 Sa. 7.27 13.33 1 Ki.10.24 11.3,4,9 12.26 2 Ki.9.24 1 Ch.17.25 2 Ch. 9.23 12.14 17.6 26.16 30.19 32. 25,26,31 Ezr.7.10 Ne.9.8 Es.6.6 7.5 Job 34.14 41.24 Ps.10.3,6,11, 13 14.1 15.2 21.2 33.11 37.31 41.6 53.1 55.21 78.72 112.7,8 Pr.6.14 18.2 19.3 23.7 28.14 Ec.2.23 5.20 Ca.3.11 Is.7.2 10. 7 32.6 44.19 57.17 Je.9.8 23.20 30.21,24 48.29 Eze.14.4,7 31.10 Da.1.8 4.16 5.20,21 6.14 8.25 11.12,28 Ob.3 Mat.5.28 13.19 24.48 Mar.7.19 11.23 Lu.6.45 12.45 Ac.7.23 1 Co.7.37 14.25 2 Co.9.7.

Mine or *my* **HEART.** Ge.20.5 24. 45 De.29.19 Jos.14.7 Ju.5.9 1 Sa.2.1,35 1 Ki.9.3 2 Ki.5.26 10. 15,30 1 Ch.12.17 28.2 2 Ch.7.16 29.10 Ne.2.12 5.7† 7.5 Job 17. 11 23.16 27.6 31.7,9,27 33.3 37.1 Ps.4.7 13.2,5 16.9 17.3 19.14 22.14 25.17 26.2 27.3,8 28.7 36.1 38.8,10 39.3 40.8,10, 12 45.1 49.3 55.4 57.7 61.2 66.18 69.20 73.13,21,26 84.2 86. 11 102.4 108.1 109.22 119.11,32, 36,80,111,112 131.1 139.23 141.4 143.4 Pr.5.12 20.9 23.15 Ec. 1.13,16,17 2.1,3,10,15,20 3.17,18 7.25 8.9,16 9.1 Ca.4.9 5.2 Is. 15.5 21.4 63.4 Je.3.15 4.19 7.31 8.18 12.3 15.16 20.9 23.9 48. 31,36 La.1.20,22 3.51 Da.7.28 Ho.11.8 Ac.2.26 21.13 Ro.9.2 10.1 Phi.1.7. See *Applied.*

One **HEART.** 2 Ch.30.12 Je.32.39 Eze.11.19 Ac.4.32.

Own **HEART.** Nu.15.39 1 Sa.13. 14 2 Sa.7.21 1 Ki.8.38 12.33 1 Ch.17.19 Ne.6.8 Ps.4.4 20.4 37.15 77.6 Pr.28.26 Ec.1.16 7.22 Je.9.14 23.16,17,26 Eze.13. 17 14.5 Ac.13.22 Ja.1.26.

Our **HEART.** De.1.28 Ps.33.21 44.18 La.3.41 5.15,17 Lu.24.32 2 Co.6.11 1 Jno.3.20,21.

Perfect **HEART.** 1 Ki.8.61 11.4 15.3,14 2 Ki.20.3 1 Ch.12.38 28.9 29.9,19 2 Ch.15.17 16.9 19.9 25.2 Ps.101.2 Is.38.3.

Pure **HEART.** Ps.24.4 Mat.5.8 1 Ti.1.5 2 Ti.2.22 1 Pe.1.22.

Their **HEART.** Ge.42.28 Jos.5.1 2 Sa.18.3† 1 Ki.8.47† 18.37 1 Ch. 29.18 2 Ch.6.37† Job 8.10 17.4 Ps.10.17 78.8,18,37 95.10 105.25 107.12 119.70 140.2 Pr.24.2 Ec. 3.11 9.3 Is.6.10 29.13 Je.5.24 13.10 14.14 17.1 La.2.18 Eze. 14.3 20.16 21.15 33.31 Ho.4.8 7.6,14 10.2 13.6,8 Zep.1.12 Zec. 10.7 12.5 Mat.13.15 15.8 Mar. 6.52 7.6 Lu.9.47 Jno.12.40 Ac. 2.37 28.27 Ro.1.21 2 Co.3.15 Ep.4.18.

Thine, thy **HEART.** Ge.20.6 Ex. 9.14 Le.19.17 De.4.9,29 4.39 6.5 7.17 8.2,5,14,17 9.4,5 10.12 15.9,10 18.21 28.67 30.6,14,17 Ju.16.15 19.6,8,9 1 Sa.1.8 2.33 9.19 14.7 17.28 2 Sa.3.21 7.3 13.20† 1 Ki.2.44 8.18 21.7 2 Ki. 10.15 14.10 22.19 1 Ch.17.2 2 Ch.1.11 6.8 19.3 25.19 34.27 Job 1.8† 7.17 10.13 11.13 15.12 22.22 Ps.27.14 37.4 Pr.2.2,10 3.1,3 4.4,21,23 6.21,25 7.3,25 23.15,17,19,26,33 24.17 27.23† Ec.5.2 7.21† 11.9,10 Is.14.13 33.18 47.7,8,10 49.21 57.11 Je. 4.14,18 13.22 22.17 31.21 49.16 La.2.19 Eze.3.10 16.30 22.14 28.2,5,6,17 40.4 Da.2.30 5.22 10.12 Ob.3 Ac.5.3,4 8.21,22 Ro.10.6,9.

Upright in **HEART.** 2 Ch.29.34 Ps. 7.10 11.2 32.11 36.10 64.10 94.15 97.11.

Uprightness of **HEART.** 1 Ki.3.6 9.4 Ps.119.7.

Whole **HEART.** Ps.9.1 111.1 119. 2,10,34,58,69,145 138.1 Is.1.5 Je. 3.10 24.7 32.41.

Whose **HEART.** Ex.35.21,26,29 36.2 De.29.18 2 Sa.17.10 1 Ki.8. 39 2 Ch.6.30 16.9 Ps.84.5 Ec. 7.26 Is.51.7 Je.17.5 Eze.11.21 Ac.16.14.

Your **HEART.** De.10.16 11.16,18 1 Ki.11.2 1 Ch.22.19 Ps.22.26 31.24 62.8,10 69.32 Is.66.14 Je. 4.4 51.46 Joel 2.13 Zec.7.10 Mat.6.21 Mar.8.17 10.5 Lu.12. 34 Jno.14.1,27 16.6,22 Ep.6.5.

HEARTED. Ex.35.22 Ps.76.5 Is. 24.7 61.1 Eze.3.7.

Faint-**HEARTED.** De.20.8.

Tender-**HEARTED.** 2 Ch.13.7 Ep. 4.32.

Wise-**HEARTED.** Ex.28.3 31.6 35.10,25 36.1,2,8.

HEARTH. Ge.18.6 Ps.102.3 Is. 30.14 Je.36.22,23 Zec.12.6.

HEARTILY. Lu.22.15† Col.3.23.

HEARTS. Jos.7.5 1 Sa.10.26 2 Sa.15.6,13 1 Ki.8.39 1 Ch.28.9 2 Ch.6.30 Ps.7.9 Pr.15.11 17.3 21.2 31.6 Je.48.41 Eze.32.9 Da. 11.27 Lu.1.17 2.35 21.26 Ac.1. 24 15.8 Ro.8.27 16.18 1 Co.4.5 Re.2.23.

Our **HEARTS.** Jos.2.11 1 Ki.8.58 Ac.14.17 Ro.5.5 2 Co.1.22 3.2 4.6 7.3 1 Th.2.4 He.10.22 1 Jno. 3.19.

Their **HEARTS.** Le.26.36,41 Ju. 9.3 16.25 19.22 2 Ch.6.14 11.16 20.33 Job 1.5 Ps.28.3 33.15 35. 25 74.8 81.12 125.4 Is.44.18 Je.31.33 32.40 Eze.13.2 Ho.7.2 Zec.7.12 Mar.2.6 3.5 4.15 Lu. 1.51,66 3.15 8.12 Ac.7.39 Ro. 1.24 2.15 Col.2.2 He.3.10 8.10 Re.17.17.

Your **HEARTS.** Ge.18.5 De.20.3 32.46 Jos.23.14 24.23 1 Sa.6.6 7.3 Je.42.20 Zec.8.17 Mat.9.4 18.35 19.8 Mar.2.8 Lu.5.22 16. 15 21.14,34 24.38 Ga.4.6 Ep. 3.17 5.19 6.22 Phi.4.7 Col.3.15, 16 4.8 1 Th.3.13 2 Th.2.17 3.5 Ja.3.14 4.8 5.5,8 1 Pe.3.15 2 Pe.1.19.

HEARTY. Pr.27.9.

HEAT, *substantive.* Ge.8.22 18.1 Ex.11.8† De.29.24 32.24 1 Sa.11. 41 2 Sa.4.5 1 Ki.1.1,2 Job 6.17† 24.19 30.30 Ps.19.6 Ec.4.11 Is. 4.6 18.4 25.4,5 49.10 Je.17.8 36.30 51.39 Eze.3.14 Ho.7.5† Mat.20.12 Lu.12.55 Ac.28.3 Ja. 1.11 2 Pe.3.10.

HEAT, *verb.* Da.3.19.

HEATED. Da.3.19 Ho.7.4.

HEATH. Je.17.6 48.6.

HEATHEN. Le.25.44 26.45 2 Sa. 22.44 2 Ki.16.3 17.8,11,15 21.2 1 Ch.16.35 2 Ch.20.6 28.3 33.2,9 36.14 Ezr.6.21 Ne.5.8,9 6.16 Ps.2.1,8 9.5,15,19 10.16 18.43 33.10 44.2 46.6 47.8 59.5,8 78. 55 79.1,6,10 80.8 94.10 98.2 102.15 105.44 106.41 111.6 115.2 135.15 149.7 Is.16.8 Je.10.2,25 49.14 La.1.10 Eze.7.24 11.12 14.22 20.9,32,41 22.4,16 23.30 25.7,8 28.25 30.3 31.11,17 34. 28,29 36.3,4,6,20,23,36 37.28 38. 16 39.7,21 Joel 2.17 3.11,12 Am. 9.12 Ob.15.16 Mi.5.15 Hab.3.12 Zep.2.11 Hag.2.22 Zec.1.15 9.10 14.14,18 Mat.6.7 18.17 Ac.4.25 2 Co.11.26 Ga.2.9 3.8.

Among the **HEATHEN.** Le.26.33, 38 De.4.27 2 Sa.22.50 1 Ch.16.24 Ne.5.17 6.6 Ps.18.49 44 11,14 46.10 79.10 96.3,10 106.35,47 110.6 126.2 Je.9.16 18.13 49.15 La.1.3 4.15,20 Eze.11.16 12.16 16.14 20.23 22.15 36.19,21,22,23, 24,30 37.21 39.21,28 Joel 2.19 Ob.1,2 Hab.1.5 Zec.8.13 Mal.1. 11,14 Ga.1.16.

HEAVE. Nu.15.20.

HEAVED. Ex.29.27 Nu.18.30,32. See *Offering, Shoulder.*

HEAVEN. Ge.1.1,8,14,15,20 7.11 8.2 14.19,22 19.24 21.17 22.11, 15 27.28,39 28.17 49.25 Ex.20.11 24.10 31.17 Le.26.19 De.4.11,26, 32,36 10.14 11.11,17,21 28.12,23 30.4,19 31.28 33.13,26 1 Sa.2.10 2 Sa.18.9 21.10 22.8 1 Ki.8.27, 35 18.45 2 Ki.19.15 1 Ch.21.16 2 Ch.2.6,12 6.18,26 7.13 Ne.1.9 9.6 Job 11.8 20.27 22.12,14 26. 11 38.29,33,37 Ps.19.6 20.6 69. 34 78.23,24 89.29 103.11 105.40 115.15,16 121.2 124.8 134.3 146.6 147.8 148.13 Pr.25.3 Is.13.5 37. 16 40.12 66.1 Je.7.18 10.2 23. 24 31.37 32.17 33.25 44.17,18, 19,25 49.36 51.15,48 La.4.19 Eze.8.3 32.7,8 Da.4.15,23,25,33, 35,37 5.21,23 7.2,13 8.8 11.4 Am.9.6 Hag.1.10 Zec.2.6 5.9 Mal.3.10 Mat.5.18,34 11.25 23.22 24.30,31,35,36 26.64 Mar.13.27,31 14.62 Lu.3.21 4.25 10.21 15.18, 21 16.17 21.26,33 Jno.1.51 Ac. 3.21 4.24 7.49 10.11 14.15 17. 24 Ja.5.12,18 Re.3.12 6.14 8.13 10.6 11.6 14.6,7 16.17,21 18.20 19.11,17 20.9,11 21.1,10. See *Fowl, Fowls.*

HEAVEN, joined with *stars.* Ge.1. 17 22.17 26.4 Ex.32.13 De.1.10 10.22 28.62 Ne.9.23 Is.13.10 Eze.32.7 Na.3.16 Mat.24.29 Mar. 13.25 Re.6.13 12.4.

From **HEAVEN.** Ge.8.2 Ex.16.4 20.22 De.26.15 28.24 Jos.10.11 Ju.5.20 2 Sa.22.14 2 Ki.1.10,12, 14 1 Ch.21.26 2 Ch.6.21,23,27,30 7.1,14 Ne.9.13,15,27,28 Job 1.16 Ps.14.2 33.13 53.2 57.3 76.8 80.14 85.11 102.19 Is.14.12 55.10

63.15 La.2.1 3.50 Da.4.13, 23, 31 Mat.3.17 16.1 21.25 28.2 Mar. 8.11 11.30 Lu.3.22 9.54 10.18 11.16 17.29 20.4 21.11 22.43 Jno.1.32 3.13, 27, 31 6.31, 32, 33, 38, 41 42.50, 51, 58 12.28 Ac.2.2 9.3 11.5, 9 14.17 22.6 26.13 Ro. 1.18 1 Co.15.47 2 Co.5.2 Ga.1.8 1 Th.1.10 4.16 2 Th.1.7 He.12. 25 1 Pe.1.12 Re.8.10 9.1 10.1, 4, 8 11.12 13.13 14.2, 13 18.1, 4 20.1. *God of* **HEAVEN.** See *God.*

Host or *hosts of* **HEAVEN.** De.4.19 17.3 1 Ki.22.19 2 Ki.17.16 21.3, 5 23.4, 5 2 Ch.18.18 33.3, 5 Ne.9.6 Is.34.4 Je.8.2 19.13 33.22 Da. 8.10 Zep.1.5 Ac.7.42.

In **HEAVEN.** Ex.20.4 De.3.24 4.39 5.8 30.12 Jos.2.11 1 Ki.8. 23, 30, 32, 34, 36, 39, 43, 45, 49 2 Ki.7. 2, 19 1 Ch.29.11 2 Ch.6.14 20.6 Job 16.19 Ps.11.4 73.25 77.18 78.26 89.6, 37 113.6 119.89 135.6 Ec.5.2 Is.34.5 Je.8.7 Da.2.28 6.27 Am.9.6 Mat.5.12, 16, 45, 48 6.9, 10, 20 7.11, 21 10.32, 33 12.50 16.17, 19 18.10, 18, 19 19.21 22.30 23.9 24.30 28.18 Mar.11.26 12. 25 13.25, 32 Lu.6.23 10.20 11.2 15.7 18.22 19.38 Jno.3.13 Ac.2. 19 1 Co.8.5 Ep.1.10 3.15 6.9 Phi.2.10 3.20 Col.1.5, 16, 20 4.1 He.10.34 12.23 1 Pe.1.4 1 Jno. 5.7 Re.4.1, 2 5.3, 13 8.1 11.15, 19 12.1, 3, 7, 8, 10 13.6 14.17 15. 1, 5 19.1, 14.

Into **HEAVEN.** 2 Ki.2.1, 11 Ps. 139.8 Pr.30.4 Is.14.13 Mar.16. 19 Lu.2.15 24.51 Ac.1.11 7.55 10.16 11.10 Ro.10.6 He.9.24 1 Pe.3.22.

Kingdom of **HEAVEN.** See *Kingdom.*

To **HEAVEN,** or *unto* **HEAVEN.** Ge.11.4 28.12 De.1.28 4.19 9.1 30.12 32.40 Jos.8.20 Ju.20.40 1 Sa.5.12 1 Ki.8.54 2 Ch.28.9 30. 27 32.20 Ps.107.26 Je.51.9 Da. 4.11, 20 12.7 Am.9.2 Mat.11.23 14.19 Mar.6.41 7.34 Lu.9.16 18. 13 Jno.3.13 17.1 2 Co.12.2 Re. 10.5 11.12 18.5.

Toward **HEAVEN.** Ge.15.5 Ex.9. 8, 10, 22, 23 10.21, 22 Ju.13.20 1 Ki. 8.22 2 Ch.6.13 Job 2.12 Pr.23.5 Ac.1.10.

Under **HEAVEN.** Ge.1.9 6.17 7.19 Ex.17.14 De.2.25 4.19 7.24 9.14 25.19 29.20 2 Ki.14.27 Job 28.24 37.3 41.11 Ec.1.13 2.3 3.1 Lu. 17.24 Ac.2.5 4.12 Col.1.23.

HEAVENLY. Mat.6.14, 26, 32 15. 13 18.35 Lu.2.13 11.13 Jno.3. 12 Ac.26.19 1 Co.15.48, 49 Ep.1. 3, 20 2.6 3.10 2 Ti.4.18 He.3.1 6.4 8.5 9.23 11.16 12.22.

HEAVENS. Ge.2.1, 4 De.32.1 33. 28 Ju.5.4 2 Sa.22.10 1 Ki.8.27 1 Ch.16.26, 31 2 Ch.6.25, 33, 35, 39 Ezr.9.6 Ne.9.6 Job 9.8 14.12 15. 15 20.6 26.13 35.5 Ps.8.1, 3 18. 9 19.1 33.6 50.4, 6 57.5, 10, 11 68.4, 8, 33 73.9 89.5, 11 96.5, 11 97.6 102.25 104.2 108.4, 5 113.4 115.16 136.5 144.5 148.1, 4 Pr. 3.19 8.27 Is.1.2 13.13 34.4 40. 22 42.5 44.22, 24 45.8, 12, 18 48. 13 49.13 50.3 51.6, 13, 16 55.9 64.1 65.17 66.22 Je.2.12 4.23, 25, 28 9.10 10.11, 12 14.22 La.3. 66 Eze.1.1 Da.4.26 Ho.2.21 Joel 2.10 3.16 Hab.3.3 Hag.2.6, 21 Zec.6.5 8.12 12.1 Mat.3.16 24. 29 Mar.1.10 Ac.2.34 7.56 He. 1.10 4.14 7.26 2 Pe.3.5, 7, 10, 12 Re.12.12.

In the **HEAVENS.** Ps.2.4 18.13 36.5 89.2 103.19 115.3 123.1 Is.5.30 Je.10.13 51.16 La.3.41 Joel 2.30 Lu.12.33 2 Co.5.1 He. 8.1 9.23.

HEAVY. Ge.41.31† 48.10† Ex. 5.9† 17.12 18.18 Nu.11.14 Ju. 1.35† 1 Sa.4.18 5.6, 11 2 Sa.14.26 1 Ki.12.4, 10, 11, 14 14.6 20.43 21.4 2 Ki.6.14† 18.17† 2 Ch.10.4, 10, 11, 14 Na.5.18 Job 33.7 Ps.32.4 38.4 Pr.25.20 27.3 31.6 Is.6.10 24.20 30.27 46.1 58.6 59.1 La. 3.7 Mat.11.28 23.4 26.37, 43 Mar.14.33, 40 Lu.9.32.

HEAVIER. Job 6.3 23.2 Pr.27.3.

HEAVILY. Ex.14.25 Ps.35.14 Is. 47.6.

HEAVINESS. Ezr.9.5 Job 9.27 Ps.69.20 119.28 Pr.10.1 12.25 14.13 Is.1.4† 29.2 30.27† 61.3 Ro.9.2 2 Co.2.1 Phi.2.26 Ja.4.9 1 Pe.1.6.

HEBER, one that passes, *or* a passage; *otherwise* anger, wrath. Ge. 46.17 Ju.4.11, 17 5.24 1 Ch.7.31. Lu.3.35.

HEBREW, *descended from* Heber. Ge.14.13 39.14 41.12 Ex.2.11 Je.34.9 Jon.1.9.

HEBREWS. Ge.40.15 43.32 Ex. 2.6, 13 3.18 5.3 7.16 9.1, 13 10.3 1 Sa.4.6, 9 13.3, 19 14.11, 21 29.3 Ac.6.1 2 Co.11.22 Phi.3.5.

HEBREW (language). Lu.23.38 Jno.5.2 19.13, 17, 20 Ac.21.40 22. 2 26.14 Re.9.11 16.16.

HEBREW *man.* De.15.12.

HEBREW *servant.* Ge.39.17 Ex. 21.2.

HEBREW *woman, women.* Ex.1.16, 19 2.7 De.15.12.

HEBREWESS. Je.34.9.

HEBRON, society, friendship, enchantment.

HEBRON (*a place*). Ge.23.2 35. 27 37.14 Nu.13.22 Jos.10.39 14. 13, 14, 15 20.7 Ju.1.10, 20 1 Sa. 30.31 2 Sa.2.1, 11, 32 3.2, 5, 32 4.12 5.3, 13 15.7, 10 1 Ki.2.11 1 Ch.3. 1, 4 6.57 11.3 12.38 29.27 2 Ch. 11.10.

HEBRON (*a person*). Ex.6.18 Nu. 3.19 1 Ch.2.42, 43 6.2, 18 15.9 23.12, 19 24.23.

HEDGE, *substantive.* Job 1.10 Pr. 15.19 Ec.10.8 Is.5.5 La.2.6† Eze.13.5 22.30 Mi.7.4 Mar.12.1.

HEDGE, *verb.* Ho.2.6.

HEDGED. Job 3.23 10.11† La. 3.7 Eze.13.5† Mat.21.33.

HEDGES. 1 Ch.4.23 Ps.80.12 89. 40 Je.49.3 Na.3.17 Lu.14.23.

HEED. 2 Sa.20.10 2 Ki.10.31 Ps. 119.9 Pr.17.4 Ec.12.9 Is.21.7 Je. 18.18, 19 Ac.3.5 8.6, 10 1 Ti.1.4 4.1 Tit.1.14 He.2.1. See *Take.*

HEEL, S. Ge.3.15 25.26 49.17 Job 13.27 18.9 Ps.41.9 49.5 Je. 13.22 Ho.12.2 Jno.13.18.

HEGAI, *or* **HEGE,** meditation, word, taking away, separation, groaning. Es.2.3, 8, 15.

HEIFER. Ge.15.9 Nu.19.2, 5, 9 De.21.3, 4, 6 Ju.14.18 1 Sa.16.2 Is.15.5 Je.46.20 48.34 50.11 Ho. 4.16 10.11 He.9.13.

HEIGHT. Ge.6.15 Ex.25.10, 23 27.1, 18 30.2 37.1, 10, 25 38.1, 18 1 Sa.16.7 17.4 1 Ki.6.2, 20, 26 7.2, 16, 23, 27 2 Ki.19.23 25.17 2 Ch. 33.14 Ezr.6.3 Job 22.12 Ps.102. 19 Pr.25.3 Is.7.11 37.24 Je.31. 12 49.16 51.53 Eze.17.23 19.11 20.40 31.5, 10, 14 32.5 Da.3.1 4. 10, 11, 20 Am.2.9 Ro.8.39 Ep.3. 18 Re.21.16.

HEIGHTS. Job 9.8† 11.8† Ps. 95.4† 148.1 Ec.10.6† Is.14.14 33.16†.

HEINOUS. Job 31.11.

HEIR, S. Ge.15.3, 4 21.10 Ju. 18.7† 2 Sa.14.7 Pr.30.23 Je.49. 1, 2 Mi.1.15 Mat.21.38 Mar.12.7 Lu.20.14 Ro.4.13, 14 8.17 Ga.3. 29 4.1, 7, 30 Ep.3.6 Tit.3.7 He. 1.2, 14 6.17 11.7, 9 Ja.2.5 1 Pe, 3.7.

HELAM, their army, *or* their trouble, their strength; *or* expectation; *or* dream. 2 Sa.10.16.

HELBON, milk, *or* fatness. Eze. 27.18.

HELD. Ge.48.17 Ex.17.11 36.12 Ju.7.20 16.26 Ru.3.15 1 Sa.25.36 2 Sa.18.16 1 Ki.8.65 1 Ch.11.10† 2 Ch.4.5 Ne.4.16, 17, 21 Es.5.2 7.4 Job 23.11 Ps.22.9 94.18 Pr. 15.5† 17.5† 19.5† Ca.3.4 7.5 Je.50.33 Da.12.7 Mat.12.14 Mar. 15.1 Lu.22.63 Ac.3.11 14.4 Ro. 7.6 Re.6.9.

HELD *peace.* Ge.24.21 34.5 Le. 10.3 Nu.30.7, 11, 14 1 Sa.10.27 2 Ki.18.36 Ne.5.8 Job 29.10 Ps. 39.2 Is.36.21 57.11 Mat.26.63 Mar.3.4 9.34 Lu.14.4 20.26 Ac. 11.18 15.13.

HELDAI, the world. Zec.6.10.

HELI, ascending or climbing up. Lu.3.23.

HELKATH-HAZZURIM, the field of strong men, *or* of rocks. 2 Sa. 2.16.

HELL. De.32.22 2 Sa.22.6 Job 11.8 26.6 Ps.9.17 16.10 18.5 49. 15† 55.15 86.13 116.3 139.8 Pr. 5.5 7.27 9.18 15.11, 24 23.14 27. 20 Is.5.14 14.9, 15 28.15, 18 57.9 Eze.31.16, 17 32.21, 27 Am.9.2 Jon.2.2 Hab.2.5 Mat.5.22, 29, 30 10.28 11.23 16.18 18.9 23.15, 33 Mar.9.47 Lu.10.15 12.5 16.23 Ac.2.27, 31 1 Co.15.55† Ja.3.6 2 Pe.2.4 Re.1.18 6.8 20.13, 14.

HELM. Ja.3.4.

HELMET. 1 Sa.17.5, 38 Is.59.17 Eze.23.24 27.10 38.5 Ep.6.17 1 Th.5.8.

HELMETS. 2 Ch.26.14 Je.46.4.

HELP, *substantive.* Ge.2.18, 20 Ex. 18.4 De.33.7, 26, 29 Ju.5.23 1 Sa. 11.9 2 Ch.20.4 Job 6.13 31.21 Ps.3.2 20.2 27.9 33.20 35.2 40. 17 42.5 44.26 46.1 60.11 63.7 70.5 71.12 89.19 94.17 108.12 115.9, 10, 11 121.1, 2 124.8 146.3, 5 Is.10.3 20.6 30.5 31.1, 2 La.4. 17 Da.11.34 Ho.13.9 Ac.26.22.

HELP, *verb.* Ge.49.25 Ex.23.5 De.22.4 32.38 Jos.1.14 10.4, 6, 33 2 Sa.10.11, 19 14.4 2 Ki.6.26 1 Ch. 12.17, 22 18.5 19.12, 19 22.17 2 Ch. 14.11 19.2 20.9 25.8 26.13 28. 16, 23 29.34 32.3, 8 Ezr.1.4 8.22 Job 8.20 29.12 Ps.12.1 22.11, 19 37.40 38.22 40.13 46.5 59.4 70.1 79.9 107.12 109.26 118.7 119.86, 173, 175 Ec.4.10 Is.30.7 41.10, 13, 14 44.2 50.7, 9 63.5 Je.37.7 La. 1.7 Eze.12.14 32.21 Da.10.13 11.45 Mat.15.25 Mar.9.22, 24 Lu. 5.7 10.40 Ac.16.9 21.28 Phi.4.3 He.4.16.

HELPED. Ex.2.17 1 Sa.7.12 1 Ki. 1.7 29.16 1 Ch.5.20 12.19, 21 15. 26 2 Ch.18.31 20.23 26.7, 15 28. 21 Ezr.10.15 Es.9.3 Job 26.2 Ps.28.7 116.6 118.13 Is.41.6 49.8 Zec.1.15 Ac.18.27 Re.12.16.

HELPER. 2 Ki.14.26 Job 30.13 Ps.10.14 22.11† 30.10 54.4 72.12 Je.47.4 Ro.16.9 He.13.6.

HELPERS. 1 Ch.12.1, 18 Job 9. 13 Eze.30.8 Na.3.9 Ro.16.3 2 Co.1.24 3 Jno.8.

HELPETH. 1 Ch.12.18 Is.31.3 Ro.8.26 1 Co.16.16.

HELPING. Ezr.5.2 Ps.22.1 2 Co. 1.11.

HELPS. Ac.27.17 1 Co.12.28.

HELVE. De.19.5.

HEM, S. Ex.28.33, 34 39.24, 25, 26 Mat.9.20 14.36.

HEMAM, their trouble, their tumult. Ge.36.22.

HEMAN, much, *or* in great number; *otherwise,* tumult. 1 Ki.4.31 1 Ch. 2.6 6.33 15.17, 19 16.42 25.1, 4, 5, 6 2 Ch.5.12 29.14 35.15.

HEMLOCK. Ho.10.4 Am.6.12.

HEN, grace; *or* quiet, *or* rest. Zec. 6.14.

HEN (*a fowl*). Mat.23.37 Lu.13.34.

HENCE. Ge.37.17 42.15 50.25 Ex.11.1 13.19 33.1, 15 De.9.12 Jos.4.3 Ju.6.18 Ru.2.8 1 Ki.17.3 Ps.39.13 Is.30.22 Je.38.10 Zec. 6.7 Mat.4.10 17.20 Lu.4.9 13.31 16.26 Jno.2.16 7.3 14.31 18.36 20.15 Ac.1.5 22.21 Ja.4.1.

HENCEFORTH. Ge.4.12 Nu.18. 22 De.17.16 19.20 Ju.2.21 2 Ki. 5.17 2 Ch.16.9 Ps.125.2 131.3 Is.9.7 52.1 59.21 Eze.36.12 Mi. 4.7 Mat.23.39 26.29 Lu.1.48 5.10 12.52 Jno.14.7 15.15 Ac.4.17 18.6 Ro.6.6 2 Co.5.15, 16 Ga.6.17 Ep.4.14, 17 2 Ti.4.8 He.10.13 Re. 14.13.

HENCEFORWARD. Nu.15.23 Mat.21.19.

HEPHZI-BAH, my pleasure, *or* delight in her. 2 Ki.21.1 Is.62.4.

HERALD. Da.3.4.

HERB. Ge.1.11, 12, 29 2.5 3.18 9.3 Ex.9.22, 25 10.12, 15 De.32.2 2 Ki.19.26 Job 8.12 38.27 Ps.37.2 104.14 Is.37.27 66.14.

HERBS. Ex.12.8 Nu.9.11 De.11. 10 1 Ki.21.2 2 Ki.4.39 Ps.105.35 Pr.15.17 27.25 Is.18.4 26.19 42. 15 Je.12.4 Mat.13.32 Mat.4.32 Lu.11.42 Ro.14.2 He.6.7.

HERD, S. Ge.18.7 32.7 47.18 Ex.10.9 Le.1.2 3.1 27.32 Nu. 15.3 De.12.21 15.19 1 Sa.11.5 2 Sa.12.4 1 Ch.27.29 Is.65.10 Je. 31.12 Joel 1.18 Jon.3.7 Hab.3.17 Mat.8.30, 32 Mar.5.11, 13 Lu.8.32, 33. See *Flocks.*

HERDMAN. Am.7.14.

HERDMEN. Ge.13.7, 8 26.20 1 Sa.21.7 Am.1.1.

HERE. Ge.19.12, 15 21.23 22.1, 5, 7, 11 24.13 27.1, 18 31.11, 37 37. 13 40.15 42.33 46.2 47.23 Ex. 3.4 24.14 Nu.14.40 22.8, 19 23. 1.29 32.6, 16 De.5.3 12.8 29.15 Jos.18.6, 8 Ju.4.20 18.3 19.9, 24 20.7 Ru.2.8 4.1, 2 4 Sa.1.26 3.4, 5, 6, 8, 16 9.11 12.3 14.34 16.11 21.8, 9 22.12 23.3 29.3 2 Sa.1.7 11.12 15.26 18.30 20.4 24.22 1 Ki.2.30 11.14 18.8 19.9, 13 20. 40 22.7 2 Ki.2.2, 6 3.11 7.3, 4 10.23 1 Ch.29.17 Job 38.11, 35 Ps. 132.14 Is.6.8 21.9 22.16 28.10, 13 52.5 58.9 Eze.8.6, 17 Ho.7.9 Mat.12.41, 42 14.8, 17 16.28 17.4 24.2, 23 26.36, 38 28.6 Mat.6.3 13.1, 21 14.32 16.6 Lu.4.23 9. 12, 27 11.31, 32 17.21, 23 19.20 22.38 24.6, 41 Jno.6.9 11.21, 32 Ac.8.36 9.10, 14 10.33 16.28 24. 19 25.24 Col.4.9 1 Ti.6.8 13.14 Ja.2.3 1 Pe.1.17 Re.13.10, 18 14.12 17.9. See *Stand.*

HEREAFTER. Is.41.23 Eze.20.39 Da.2.29, 45 Mat.26.64 Mar.11.14 Lu.22.69 Jno.1.51 13.7 14.30 1 Ti.1.16 Re.1.19 4.1 9.12.

HEREBY. Ge.42.15, 33 Nu.16.28 Jos.3.10 1 Co.4.4 1 Jno.2.3, 5 3. 16, 19, 24 4.2, 6, 13.

HEREIN. Ge.34.22 2 Ch.16.9 Jno.4.37 9.30 15.8 Ac.24.16 2 Co.8.10 1 Jno.4.10, 17.

HERESY. Ac.24.14.

HERESIES. 1 Co.11.19 Ga.5.20 2 Pe.2.1.

HERETIC. Tit.3.10.

HERETOFORE. Ex.4.10 5.7 Jos. 3.4 Ru.2.11 1 Sa.4.7 2 Co.13.2.

HEREUNTO. Ec.2.25 1 Pe.2.21.

HEREWITH. Eze.16.29 Mal.3.10.

HERITAGE. Ex.6.8 Job 20.29 27.13 Ps.16.6 61.5 94.5 111.6 119.111 127.3 135.12 136.21, 22 Is.54.17 58.14 Je.2.7 3.19 12.7, 8, 9, 15 17.4 50.11 Joel 2.17 3.2 Mi.2.2 7.14, 18 Mal.1.3 1 Pe.5.3.

HERITAGES. Is.49.8.

HERMAS, HERMES, Mercury, *or* gain, *or* refuge. Ro.16.14.

HERMOGENES, begotten of Mercury, *or* generation of lucre. 2 Ti. 1.15.

HERMON, anathema, destruction. De.4.48 Jos.13.11 Ps.89.12 133.3 Ca.4.8.

HERMONITES. Ps.42.6.

HEROD, the glory of the skin, *or* son of the hero. Mat.2.12, 15, 16 14.3, 6 Mar.6.17, 20, 21 8.15 Lu. 3.1, 19 9.7 13.31 23.7, 8, 11, 12, 15 Ac.4.27 12.1, 6, 11, 21 13.1 23.35.

HERODIANS. Mat.22.16 Mar.3.6 12.13.

HERODIAS. Mat.14.3, 6 Mar.6. 17, 19, 22 Lu.3.19.

HERODION, song of Juno, *or* the conqueror of heroes. Ro.16.11.

HERON. Le.11.19 De.14.18.

HERSELF. See *Self.*

HERS. Job 39.16.

HESHBON, invention, industry, *or* thought; *or* he that hastens to understand, *or* to build. Nu.21.25, 26, 27, 28, 30 32.37 De.2.24 Ju.11. 26 Ne.9.22 Ca.7.4 Is.15.4 16. 8, 9 Je.48.2, 34, 45 49.3. See *Sihon.*

HETH, trembling, *or* fear. Ge.10.15 23.7 25.10 27.46 49.32 1 Ch.1.13.

HETHLON, fearful dwelling; *or* his covering. Eze.47.15.

HEW. Ex.34.1 De.10.1 12.3 19.5 1 Ki.5.6, 18 1 Ch.22.2 2 Ch.2.2 Je.6.6 Da.4.14, 23.

HEWED. Ex.34.4 De.10.3 1 Sa. 11.7 15.33 1 Ki.5.17 6.36 7.9, 11, 12 2 Ki.12.12 Is.22.16 Je.2.13 Ho.6.5.

HEWER. De.29.11.

HEWERS. Jos.9.21, 23, 27 1 Ki.5. 15 2 Ki.12.12 1 Ch.22.15 2 Ch.2. 10, 18 Je.46.22.

HEWETH. Is.10.15 22.16 44.14.

HEWN. Pr.9.1 Is.10.33 33.9 51.1 Mat.3.10 7.19 27.60 Mar. 15.46 Lu.3.9 23.53. See *Stone.*

HEZEKIAH, EZEKIAS, strong in the Lord; *or* taken and supported by the Lord. 2 Ki.16.20 18.14, 15, 22, 29, 31, 32 19.1, 15 20.1, 3, 5, 12, 13, 19, 21 21.3 1 Ch.3.23 4.41 2 Ch.29.27, 36 30.18, 20, 22, 24 31.2, 11 32.8, 15, 17, 22, 24, 25, 26, 30, 33 33. 3 Ezr.2.16 Ne.7.21 Pr.25.1 Is. 36.7, 14, 16 37.1, 15 38.1, 3 39.1, 2, 8 Je.15.4 26.18, 19 Ho.1.1 Mi.1.1 Mat.1.9, 10.

HEZRON, the dart of joy; *or* division of the song. Ge.46.9, 12 Ex. 6.14 Ru.4.18, 19 1 Ch.2.5, 9, 18, 21, 24, 25 4.1.

HID, *preterite.* Ge.3.8, 10 35.4 Ex. 2.2, 12 3.6 Jos.2.4, 6 6.17, 25 10. 16 Ju.9.5 1 Sa.3.18 10.22 20.24 1 Ki.18.4, 13 2 Ki.4.27 6.29 7.8 11.2 1 Ch.21.20 2 Ch.22.11 Job 3.10 10.13 17.4 23.12† 29.8 Ps. 9.15 22.24 35.7, 8 55.12 119.11 140.5 Is.28.15 49.2 50.6 53.3 54.8 57.17 59.2 64.7 Je.13.5, 7 18.22 33.5 36.26 43.10 Eze.22.26 39.23, 24 Mat.11.25 13.33 25.18, 25 Lu.1.24 10.21 13.21 Jno.8. 59 Re.6.15.

HID, *past part.* De.33.19 Jos.7.21, 22 10.17 2 Sa.17.9 18.13 1 Ki. 10.3 2 Ki.11.3 2 Ch.9.2 22.9, 12 Job 3.21, 23 6.16 28.11, 21 29.10† 38.30 Ps.17.14 19.6 Pr.2.4 Is. 40.27 42.22 65.16 Je.16.17 32.17† Ho.13.12 Mat.10.26 Mar.4.22 Lu. 8.17 9.45 12.2 18.34 19.42 Ep. 3.9 Col.1.26 2.3 3.3 He.11.23.

Be **HID.** Ge.4.14 Le.4.13 5.3, 4 Nu.5.13 Job 5.21 20.26 Is.29.14 Ho.13.14 Am.9.3 Na.3.11 Zep. 2.3 2 Co.4.3.

Not be **HID.** Mat.5.14 Mar.7.24 1 Ti.5.25.

Not **HID.** Job 15.18 Ps.32.5 38.9 40.10 69.5 139.15 Je.16.17 Ho. 5.3 Lu.8.47.

HIDDEKEL, a sharp voice or sound. Ge.2.14 Da.10.4.

HIDDEN. Ex.9.32† Le.5.2 De.30. 11 Job 3.16 15.20 18.10† 24.1 Ps.51.6 Pr.28.12 Is.45.3 48.6 Je.33.3† Ob.6 Zec.11.16† Ac.26. 26 1 Co.2.7 4.5 2 Co.4.2 1 Pe. 3.4 Re.2.17.

HIDDEN *ones.* Ps.83.3.

HIDE, *substantive.* Le.8.17 9.11.

HIDE, *verb.* Ge.18.17 47.18 Ex. 2.3 Le.20.4 De.22.1, 3, 4 Jos.2.16 7.19 Ju.6.11 1 Sa.3.17 19.2 20. 2, 5, 19 2 Sa.14.18 1 Ki.17.3 22.25 2 Ch.18.24 Job 13.20 14.13 20.12 33.17 40.13 Ps.17.8 27.5 30.7 31.20 55.1 64.2 78.4 89.46 119. 19 143.9 Pr.2.1 Is.1.15 2.10 3.9 16.3 26.20 29.15 58.7 Je.13. 4, 6 36.19 38.14, 25 43.9 La.3.56 Eze.28.3 31.8 39.29 Ja.5.20 Re. 6.16. See *Face.*

HIDE *himself.* 1 Sa.23.19 26.1 Je. 23.24 49.10 Jno.12.36.

HIDE *themselves.* De.7.20 1 Sa.13.6 2 Ki.7.12 Job 24.4 34.22 Ps.56.6 Pr.28.28 Da.10.7 Am.9.3.

HIDEST. Job 13.24 Ps.10.1 44.24 88.14 104.29 Is.45.15.

HIDETH. 1 Sa.23.23 Job 23.9 34. 29 42.3 Ps.10.11 139.12 Pr.10 18 19.24 22.3 26.15 27.12, 16 28.27 Is.8.17 Mat.13.44.

HIDING. Job 31.33 Ps.32.7 119. 114 Is.28.17 32.2 Hab.3.4.

HIEL. God lives, *or* the life of God. 1 Ki.16.34.

HIERAPOLIS, holy city. Col.4.13.

HIGGAION, meditation, consideration. Ps.9.16.

HIGH. Ge.29.7 Ex.14.8 Nu.11.31 33.3 De.3.5 12.2 26.19 28.43, 52 32.27 1 Ki.9.8 1 Ch.17.17 2 Ch. 7.21 Es.5.14 7.9 Job 11.8 21.22 22.12 38.15 41.34 Ps.18.27 49.2 62.9 71.19 78.69 89.13 97.9 99. 2 101.5 103.11 113.4 131.1 138. 6 139.6 149.6 150.5 Pr.18.11 21.4 24.7 Ec.12.5 Is.2.13, 14 6.1 10.12, 33 24.21 25.12 30.13 52.13 57.15 Je.17.12 31.21 49.16 51.58 Eze.1.18 17.24 21.26 31.3 31.14 Da.8.3 Ob.3 Zep.1.16 Jno.19.31 Ac.13.17 Ro.12.16 13.11 2 Co. 10.5 Phi.3.14 Re.21.12. See *Gate, God, Hill, Hills.*

Most **HIGH.** Nu.24.16 De.32.8 2 Sa.22.14 Ps.7.17 9.2 21.7 46.4 47.2 50.14 56.2 57.2 73.11 77. 10 78.17, 56 82.6 83.18 91.1, 9 92.1, 8 107.11 Is.14.14 La.3.35, 38 Da.4.17, 24, 25, 32, 34 7.18, 22, 25, 27 Ho.7.16 11.7 Ac.7.48. See *Mountain.*

On **HIGH.** Ex.25.20 37.9 39.31 De.28.1 2 Sa.22.49 23.1 1 Ki.21. 9, 12 2 Ki.19.22 1 Ch.14.2 2 Ch. 26.19 Job 5.11 16.19 31.2 39. 18, 27 Ps.7.7 68.18 69.29 75.5 91.14 93.4 107.41 113.5 Is.22.16 24.18, 21 26.5 32.15 33.5, 16 37. 23 40.26 58.4 Je.25.30 Eze.31.4 Hab.2.9 3.10 Lu.1.78 24.49 Ep. 4.8 He.1.3. See *Place, Places, Priest, Tower.*

HIGHER. Nu.24.7 1 Sa.9.2 2 Ki. 15.35 Ne.4.13 Job 35.5 Ps.61.2 89.27 Ec.5.8 Is.55.9 Je.36.10 Eze.9.2 42.5 43.13 Da.8.3 Lu. 14.10 Ro 13.1 He.7.26.

HIGHEST. 2 Ch.32.33† Ps.18.13 87.5 Pr.8.26 9.3 Ec.5.8 Eze. 17.3, 22 41.7 Mat.21.9 Mar.11.10 Lu.1.32, 35, 76 2.14 6.35 14.8 19.38 20.46.

HIGHLY. Lu.1.28 16.15 Ac.12.20 Ro.12.3 Phi.2.9 1 Th.5.13.

HIGH-MINDED. Ro.11.20 1 Ti. 6.17 2 Ti.3.4.

HIGHNESS. Job 31.23 Is.13.3.

HIGHWAY, S. Le.26.22 Nu.20. 17, 19 21.22 De.2.27 Ju.5.6 20. 31, 32, 45 1 Sa.6.12 2 Sa.20.12 2 Ki.18.17 Pr.16.17 Is.7.3 11.16 19.23 33.8 35.8 36.2 40.3 49.11 62.10 Je.31.21 Am.5.16 Mat.22. 9 Mar.10.46 Lu.14.23.

HILKIAH, God is my portion; *according to others,* the Lord's gentleness. 2 Ki.18.18, 37 22.4, 8, 10, 12, 14 23.4 1 Ch.6.13, 45 9.11 26.11 2 Ch.34.15, 20, 22 Ezr.7.1 Ne.8.4 11.11 12.7, 21 Is.22.20 36.22 Je. 1.1 29.3.

HILL. Ex.24.4 Nu.14.45 De.1. 41, 43 Jos.5.3 17.16 24.30, 33 Ju. 2.9 7.1 1 Sa.7.1 9.11 10.5, 10 23.19 25.20 26.1 2 Sa.2.24 13.34 16.13 21.9 1 Ki.11.7 16.24 2 Ki. 4.27 Ps.24.3 42.6 68.15, 16 Ca. 4.6 Is.5.1 10.32 30.17 31.4 40.4 Je.16.16 31.39 49.16 50.6 Eze. 34.26 Mat.5.14 Lu.3.5 4.29 9. 37 Ac.17.22.

HILL, with *top.* Ex.17.9 10 Nu. 14.44 Ju.16.3 1 Sa.26.13 2 Sa. 2.25 16.1 2 Ki.1.9.

High **HILL, HILLS,** Ge.7.19 1 Ki. 14.23 2 Ki.17.10 Ps.68.15, 16 104. 18 Is.30.25 Je.2.20, 23 17.2 Eze. 6.13 20.28 34.6.

Holy **HILL.** Ps.2.6 3.4 15.1 43.3 99.9.

HILL COUNTRY. Jos.13.6 21.11 Lu.1.39, 65.

HILLS. Ge.49.26 Nu.23.9 De.8. 7.9 11.11 33.15 Jos.10.40 11.16 1 Ki.20.23, 28 22.17 2 Ki.16.4 2 Ch.28.4 Job 15.7 Ps.18.7 50.10 65.12 72.3 80.10 95.4 97.5 98.8 104.10, 13, 32 114.4, 6 121.1 148.9 Pr.8.25 Ca.2.8 Is.2.2, 14 5.25 7.25 40.12 41.15 42.15 54.10 55.12 65.7 Je.3.23 4.24 13.27 Eze.6.3 35.8 36.4, 6 Ho.4.13 10.8 Joel 3.18 Am.9.13 Mi.4.1 6.1 Na.1.5 Hab.3.6 Zep.1.10 Lu.23.30.

HILLEL, he that praises; *or* folly; *or* Lucifer. Ju.12.13.

HIM. Ge.41.13 Ex.32.33 Nu.14. 24 16.5 De.10.20 18.5 1 Sa.10. 24 1 Ki.14.11 16.4 21.21, 24 2 Ki. 9.8 11.2, 15 17.36 Ne.13.26 Ls. 8.7 Job 15.31 29.12 36.22 40.9 42.8 Ps.4.3 25.12 45.11 72.12 101.5 Pr.6.19 24.24 Ec.10.1 Je. 48.35 Eze.35.7 Am.1.5 Mal.2.12 Mat.4.10 10.32, 33, 40 17.5 18.15 24.18 27.32 Mar.9.37 13.14, 15, 16 Lu.4.8 12.8 23.25 24.24 Jno.5. 38, 43 6.27, 37 9.31 12.26 13.32

Ac. 2. 23 3. 22 5. 31 7. 37 10. 40 16. 3 17. 23 Ro. 14. 1, 3 1 Co. 3. 17 10. 12 2 Co. 5. 21 Ga. 6. 6 Ep. 4. 28 Phi. 2. 23, 29 2 Th. 2. 9 He. 2. 14 11. 12.

Above **HIM.** Da. 11. 5.

About **HIM.** 1 Sa. 22. 6, 7, 17 1 Ki. 5. 3 2 Ch. 18. 31 Job 1. 10 Ps. 76. 11 89. 7 Je. 48. 17, 39 50. 32 La. 1. 17 Eze. 12. 14 32. 22, 25, 26 Mat. 8. 18 Mar. 3. 32 Jno. 10. 24 Re. 4. 8.

After **HIM.** Ge. 17. 19 18. 19 Ex. 28. 43 29. 29 Le. 20. 5 Nu. 32. 15 Jos. 20. 5 Ju. 1. 6 3. 28 6. 34, 35 1 Sa. 14. 13 17. 35 26. 3 2 Sa. 1. 6 15. 17 23. 10 1 Ki. 1. 20, 27 15. 4 2 Ki. 5. 20 9. 27 14. 19 18. 5 23. 25 1 Ch. 27. 7 2 Ch. 25. 27 26. 17 Ne. 3. 16 to 31 Job 18. 20 21. 21, 33 41. 32 Ps. 49. 17 Pr. 20. 7 Ec. 3. 22 6. 12 7. 14 10. 14 Eze. 9. 5 Lu. 19. 14 Jno. 12. 19 Ac. 5. 37 7. 5 17. 27 19. 4.

Against **HIM.** Ge. 16. 12 32. 25 37. 18 Ex. 16. 8 Nu. 14. 35 16. 11 22. 22 De. 19. 11, 16 33. 11 Jos. 5. 13 Ju. 14. 5 15. 14 20. 23 2 Sa. 10. 9 1 Ki. 13. 4 15. 27 16. 9 21. 10 2 Ki. 14. 19 15. 10, 25 21. 23 23. 29 24. 2 2 Ch. 32. 17 Es. 6. 13 Job 2. 3 8. 4 9. 4 14. 20 33. 13 35. 6 Ps. 78. 17 Pr. 17. 11 Ec. 4. 12 Is. 10. 15 31. 4 45. 24 59. 19 Je. 20. 10 31. 20 51. 3 Eze. 29. 2 38. 2, 21, 22 Da. 9. 11 11. 16 Mi. 3. 5 7. 9 Hab. 2. 6 Mat. 12. 14 Mar. 3. 6 Lu. 14. 31 Ac. 22. 24 23. 30 25. 3, 15 Ju. 9. 15 Re. 19. 19.

At **HIM.** Ge. 49. 23 1 Sa. 20. 33 2 Sa. 16. 13 Job 27. 23 Ps. 12. 5 37. 13 52. 6 64. 4 Is. 52. 15 Da. 11. 40 Na. 1. 5 Mar. 6. 3 12. 4, 17 Lu. 7. 9 8. 19 Jno. 6. 41 8. 59.

Before **HIM.** Ge. 24. 33 32. 3, 21 41. 43 43. 33 44. 14 Ex. 34. 6 Nu. 11. 20 Jos. 6. 5 22. 27 Ju. 9. 40 14. 16, 17 1 Sa. 16. 6, 21 17. 7 2 Sa. 10. 13 11. 13 12. 20 15. 1 22. 24 1 Ki. 1. 5 3. 16 16. 25, 30, 33 21. 10 2 Ki. 2. 15 4. 12, 38 6. 32 10. 4 17. 2 18. 5 21. 11 23. 25 25. 29 1 Ch. 16. 29, 30 19. 14 29. 25 2 Ch. 2. 4, 6 14. 5 29. 11 Ne. 2. 1 Es. 4. 8 6. 9, 11, 13 Job 13. 15, 16 21. 33 23. 4 26. 6 35. 14 41. 22 Ps. 18. 6, 12, 23 22. 29 50. 3 62. 8 68. 1, 4 72. 9, 11 85. 13 96. 6, 9 97. 3 106. 23 142. 2 Pr. 8. 30 17. 24 Ec. 3. 14 8. 12 Is. 40. 10, 17 41. 2 45. 1 62. 11 Je. 42. 9 52. 33 Eze. 28. 9 30. 24 Da. 7. 10 8. 4, 7 11. 16, 22 Mi. 6. 6 Hab. 2. 20 3. 5 Mal. 3. 16 Mat. 25. 32 27. 29 Mar. 3. 11 5. 33 Lu. 1. 17, 75 5. 18 11. 6 Jno. 3. 28 Ac. 23. 33 Ro. 4. 17 Ep. 1. 4 He. 12. 2 1 Jno. 2. 28 3. 19 Re. 13. 12 19. 20.

Behind **HIM.** Ge. 18. 10 2 Sa. 2. 23 2 Ki. 6. 32 Joel 2. 14 Zec. 1. 8 Mat. 9. 20 Mar. 12. 19 Lu. 7. 38 8. 44.

Beside **HIM.** De. 4. 35 2 Sa. 15. 18 Ne. 8. 4.

Between **HIM.** Le. 26. 46 Mal. 3. 18.

Beyond **HIM.** 1 Sa. 20. 36.

By **HIM.** De. 2. 30 33. 12 Ju. 3. 15, 19 1 Sa. 2. 3 20. 7 1 Ki. 22. 19 2 Ki. 3. 11 5. 1 8. 8 1 Ch. 11. 11 Ne. 2. 6 4. 3 Ps. 63. 11 Is. 27. 7 Da. 8. 11 12. 7 Na. 1. 6 Mat. 23. 21, 22 Lu. 3. 19 9. 7 13. 17 Jno. 1. 3, 10 Ac. 2. 22 3. 16 4. 10 13. 39 23. 11 1 Co. 1. 5 8. 6 Ep. 4. 21 Col. 1. 16, 17, 20 3. 17 2 Ti. 2. 26 He. 7. 25 13. 15 1 Pe. 1. 21 2. 14 Re. 10. 6.

Concerning **HIM.** Ju. 21. 5 2 Ki. 19. 21 Es. 3. 2 Is. 37. 22 Da. 5. 29 Jno. 7. 12, 32 9. 18 Ac. 2. 25 23. 15 1 Co. 5. 3.

Fear **HIM.** See *Fear.*

For **HIM.** Ge. 2. 18, 20 37. 35 43. 9 Ex. 22. 2, 3 Le. 1. 4 4. 26, 31 5. 13 14. 18, 19, 20, 31 15. 15 19. 22 Nu. 5. 8 6. 11 15. 28 27. 21 35. 32 De. 19. 11 33. 7 Ju. 6. 31 1 Sa. 2. 25 15. 2 17. 31 22. 19, 15 27. 4 2 Sa. 9. 10 1 Ki. 2. 22 13. 23 14. 13 2 Ch. 16. 14 21. 19 Es. 5. 4, 9 6. 3, 4 Job 13. 7 30. 25 Ps. 3. 2 37. 7 49. 7 72. 15 Pr. 9. 4, 16 28. 8 Ca. 5. 4 Is. 8. 17 25. 9 29. 21 30. 18 40. 10 64. 4 Je. 22. 18 31. 20 La. 3. 25 Eze. 17. 17 31. 15 45. 20 Da. 11. 17 Am. 3. 5 Zep. 1. 6 Zec. 12. 10 Mat. 12. 4 18. 6 24. 50 Mar. 5. 20 9. 42 Lu. 2. 27 8. 40 9. 52 12. 46 17. 2 Ac. 12. 5 1 Co. 16. 11 Col. 1. 16 He. 9. 28.

From **HIM.** Ge. 35. 13 Le. 5. 3 Ju. 3. 19 16. 19 1 Sa. 3. 18 2 Sa. 11. 15 13. 9 1 Ki. 20. 33 2 Ki. 25. 5 2 Ch. 12. 12 Job 14. 6 Ps. 22. 24 35. 10 55. 12 62. 1 Is. 5. 23 53. 3 Je. 3. 1 Da. 5. 24 Am. 5. 11 Jon. 3. 6 Mat. 5. 42 13. 12 25. 29 Mar. 4. 25 14. 35 Lu. 8. 18 11. 22 19. 26 Jno. 7. 29 10. 5 Ga. 1. 6 He. 12. 25 1 Jno. 3. 17 4. 21 Re. 1. 4. See *Depart, Departed.*

In **HIM.** Ge. 18. 18 Ex. 23. 21 Ju. 9. 26 1 Sa. 28. 20 29. 3 2 Sa. 22. 3, 31 1 Ki. 1. 52 3. 28 14. 13 17. 17 1 Ch. 5. 20 Job 13. 15 35. 14 Ps. 2. 12 18. 30 28. 7 33. 21 34. 8, 22 37. 5, 40 62. 8 64. 10 66. 6 72. 17 91. 2 92. 15 119. 2 Pr. 14. 7 30. 5 Ec. 4. 16 Is. 36. 6 Je. 4. 2 46. 25 48. 11 La. 3. 24 Da. 3. 28 6. 4 Ob. 7 Na. 1. 7 Hab. 2. 4 Mat. 13. 57 14. 2 Lu. 23. 22 Jno. 1. 4 3. 15, 16 4. 14 6. 56 7. 5, 18 8. 44 9. 3 10. 38 11. 10 13. 31, 32 15. 5 19. 4, 6 Ac. 10. 43 17. 28 Ro. 10. 14 15. 12 1 Co. 2. 11 8. 6 2 Co. 1. 19, 20 5. 21 13. 4 Ep. 1. 4 Phi. 3. 9 Col. 1. 19 2. 6, 7, 9, 10 He. 2. 13 10. 38 1 Jno. 2. 4, 5, 6, 8, 10, 15, 27, 28 3. 3, 5, 6, 9, 15, 17, 24 4. 13, 15, 16 5. 14, 20.

Into **HIM.** 1 Ki. 17. 21, 22 Lu. 8. 30 Jno. 13. 27 Ep. 4. 15.

Of **HIM.** Ge. 25. 21 Ex. 23. 21 32. 1, 23 Le. 15. 7, 33 25. 36 Nu. 35. 33 De. 18. 19, 22 1 Sa. 17. 32 2 Ki. 1. 15 5. 20 10. 24 1 Ch. 5. 2 2 Ch. 28. 23 33. 13, 19 Ezr. 8. 21 Job 7. 8 12. 5 18. 21 23. 15 Ps. 37. 7 Pr. 16. 26 23. 24 26. 12 27. 13 29. 20 Is. 29. 16 52. 7 Je. 20. 9 42. 11 Eze. 14. 10 17. 13 18. 32 19. 4 28. 9 Na. 1. 15 Zec. 8. 23 9. 8 Mat. 26. 24 27. 19 Mar. 8. 30, 38 9. 13 14. 21 Lu. 6. 30 9. 26 12. 48 Jno. 10. 36 Ro. 3. 26 9. 11, 16 11. 36 1 Co. 1. 30 1 Pe. 2. 9 2 Pe. 3. 14 1 Jno. 1. 5 2. 27, 29 Re. 1. 7.

On or *upon* **HIM.** Ex. 21. 30 Le. 7. 20 15. 24 19. 17 20. 9 21. 12 Nu. 11. 25 15. 31 24. 2 35. 23 De. 13. 9 17. 7 29. 20 Jos. 2. 19 Ju. 3. 10 14. 6, 19 15. 14 1 Sa. 10. 10 18. 17 19. 23 2 Sa. 17. 2 1 Ki. 8. 31 13. 4 2 Ki. 4. 21 6. 31 7. 17, 20 2 Ch. 6. 22 32. 25 Ezr. 7. 6, 9 Job 7. 17 15. 21 20. 22, 23, 25 27. 9 Ps. 116. 2 145. 18 Is. 44. 3 53. 5 55. 6, 7 Je. 31. 20 Eze. 12. 13 18. 20 Ho. 7. 9 12. 14 Mat. 12. 18 27. 30 Lu. 23. 26 Jno. 1. 32, 33 3. 18 5. 24 6. 40 19. 37 Ac. 13. 9 Ro. 9. 33 Phi. 1. 29 2. 27 1 Pe. 2. 6 He. 2. 16 Re. 6. 2, 5, 8 19. 11 20. 3.

Over **HIM.** Ge. 4. 7 Le. 16. 21 25. 43, 53 2 Sa. 3. 34 1 Ki. 13. 30 16. 18 Ps. 109. 6 Eze. 19. 8 Da. 4. 16, 23 Ac. 8. 2 Ro. 6. 9 Ja. 5. 14.

Through **HIM.** Jno. 1. 7 3. 17 Ro. 5. 9 8. 37 11. 36 Ep. 2. 18 1 Jno. 4. 9.

To or *unto* **HIM.** Ge. 4. 26 12. 7 17. 17 21. 2 24. 36 49. 10 Ex. 4. 16 22. 25 28. 43 30. 21 De. 1. 36 18. 15 Ju. 15. 10 1 Sa. 28. 17 2 Sa. 3. 9 2 Ki. 4. 23 7. 20 2 Ch. 13. 5 34. 26 Job 6. 14 35. 6 Ps. 68. 33 72. 15 136. 7, 17 Ec. 9. 2 Is. 9. 13 31. 6 40. 17, 18 45. 24 49. 7 57. 19 66. 2 Mat. 7. 8 Lu. 6. 29 8. 18 12. 10 20. 38 Jno. 7. 33 10. 3 16. 5 Ac. 5. 40 8. 11 10. 43 Ro. 4. 4, 5 7. 4 11. 36 14. 14 16. 25 1 Co. 14. 11 Ga. 3. 6 Ep. 3. 21 He. 1. 5 5. 7 Ja. 2. 23 4. 17 Re. 1. 5 2. 7, 17, 26 3. 21 21. 6.

Toward **HIM.** Ge. 31. 2 Ju. 8. 3 2 Ch. 16. 9 Job 11. 13 La. 2. 19 Eze. 17. 6 2 Co. 2. 8.

Under **HIM.** Ex. 17. 12 2 Sa. 18. 9 Job 9. 13 Is. 58. 5 Eze. 17. 6 1 Co. 15. 27, 28 He. 2. 8.

With **HIM.** Ge. 39. 3 Ex. 31. 6 38. 23 Nu. 12. 8 23. 21 De. 29. 15 32. 12 1 Sa. 3. 19 16. 18 18. 12, 14 25. 25 2 Sa. 5. 10 16. 18 1 Ki. 8. 65 2 Ki. 3. 12 15. 19 18. 7 1 Ch. 9. 20 11. 9 2 Ch. 1. 1 7. 8 15. 2, 9 26. 17 32. 7, 8 36. 23 Ezr. 8. 3, 4, 6 Job 12. 13, 16 18. 6 22. 21 Ps. 89. 24 91. 15 130. 7 Pr. 8. 30 Ec. 8. 15 Is. 3. 10, 11 40. 10 57. 15 62. 11 Je. 22. 15, 16 32. 4 Eze. 31. 11 Mal. 2. 5 Mat. 5. 25 Mar. 3. 14 5. 18 Lu. 1. 66 8. 38 22. 56 Jno. 3. 2 14. 23 Ac. 7. 9 10. 35, 38 21. 36 Ro. 6. 4, 8 8. 32 2 Co. 13. 4 Col. 2. 12 1 Th. 4. 14 5. 10 2 Ti. 2. 11, 12 He. 11. 9 2 Pe. 1. 18 Re. 3. 20 14. 1 17. 14 20. 6.

Within **HIM.** Job 14. 22 20. 14 Pr. 26. 24 Is. 63. 11 Zec. 12. 1.

Without **HIM.** Jno. 1. 3.

HIMSELF. Ge. 43. 32 Ex. 21. 3 Le. 9. 8 16. 6, 11, 17, 24 Nu. 16. 9 31. 53 De. 7. 6 14. 2 28. 9 29. 13 33. 21 Jos. 22. 23 Ju. 3. 19 1 Sa. 30. 6 2 Sa. 7. 23 1 Ki. 19. 4 2 Ch. 13. 12 26. 20 Ezr. 10. 8 Job 1. 12 22. 2 27. 10 32. 2 34. 9 41. 25 Ps. 4. 3 10. 14 35. 8 36. 4 50. 6 87. 5 132. 18 135. 4 Pr. 5. 22 11. 25 13. 7 14. 14 16. 4, 26 21. 13 22. 3 27. 12 29. 15 Ca. 5. 6 Is. 7. 14 38. 15 44. 5 59. 15 63. 12 Je. 10. 23 29. 26 51. 14 Eze. 45. 22 Da. 9. 26 Ho. 5. 6 10. 1 Am. 2. 14, 15 6. 8 Mat. 6. 4 8. 17 13. 21 27. 42 Mar. 3. 21 8. 34 12. 33 15. 31 Lu. 9. 23 10. 1 11. 26 12. 47 15. 17 19. 12 23. 2, 51 24. 27, 36 Jno. 4. 2 5. 18, 19, 26 6. 6, 61 7. 4, 18 9. 21 11. 51 13. 32 16. 13, 27 19. 12 21. 1, 14 Ac. 5. 13, 36 8. 9, 34 10. 17 12. 11 14. 17 25. 8 26. 1, 24 28. 16 Ro. 12. 3 14. 7 15. 3 1 Co. 2. 15 3. 15 11. 28 15. 28 2 Co. 5. 18, 19 10. 7 11. 20 Ga. 1. 4 2. 20 6. 3, 4 Ep. 2. 15, 20 5. 2, 25, 27, 28, 33 Col. 1. 20 2. 15† 2 Th. 2. 4 1 Ti. 2. 6 Tit. 2. 14 3. 11 He. 1. 3 2. 14, 18 5. 2, 3, 4, 5 6. 13 7. 27 9. 26 1 Pe. 2. 23 1 Jno. 2. 6 3. 3 5. 10 3 Jno. 10 Re. 19. 12 21. 3. See *Bowed, Hide.*

HIN. Ex. 29. 40 30. 24 Le. 19. 36 23. 13 Nu. 15. 4, 5, 6, 9 28. 14 Eze. 4. 11 45. 24 46. 5, 7, 11, 14.

HIND, S. Ge. 49. 21 2 Sa. 22. 34 Job 39. 1 Ps. 18. 33 29. 9 Pr. 5. 19 Ca. 2. 7 3. 5 Je. 14. 5 Hab. 3. 19.

HINDER. Ge. 24. 56 Nu. 22. 16 Ne. 4. 8 Job 9. 12 11. 10 Ac. 8. 36 1 Co. 9. 12 Ga. 5. 7.

HINDERED. Ezr. 6. 8 Lu. 11. 52 Ro. 15. 22 1 Th. 2. 18 1 Pe. 3. 7.

HINDERETH. Is. 14. 6.

HINDER *end.* 2 Sa. 2. 23.

HINDERMOST, *or* **HINDMOST.** Ge. 33. 2 Nu. 2. 31 De. 25. 18 Jos. 10. 19 Je. 50. 12.

HINDER *part.* Joel 2. 30 Mar. 4. 38 Ac. 27. 41.

HINDER *parts.* 1 Ki. 7. 25 2 Ch. 4. 4 Ps. 78. 66.

HINDER *sea.* Zec. 14. 8.

HINGES. 1 Ki. 7. 50 Pr. 26. 14.

HINNOM, there they are, *or* their riches. Jos. 15. 8 2 Ki. 23. 10 2 Ch. 28. 3 33. 6 Je. 19. 2 32. 35.

HIP. Ju. 15. 8.

HIRAM, exaltation of life; *or* their whiteness, *or* their liberty; *or* he that destroys or anathematizes. 2 Sa. 5. 11 1 Ki. 5. 1, 8, 10, 11, 12 7. 13, 40 9. 12, 27 10. 11, 22 1 Ch. 14. 1.

HIRE, *substantive.* Ge. 30. 18, 32, 33 31. 8 Ex. 22. 15 De. 23. 18 24. 15 1 Ki. 5. 6 Is. 23. 17, 18 Eze. 16. 31, 41 29. 20† Mi. 1. 7 3. 11 Zec. 8. 10 Mat. 20. 8 Lu. 10. 7 Ja. 5. 4.

HIRE, *verb.* Is. 46. 6 Mat. 20. 1.

HIRED. Ge. 30. 16 Ex. 22. 15 Le, 19. 13 De. 23. 4 Ju. 9. 4 18. 4 1 Sa. 2. 5 2 Sa. 10. 6 2 Ki. 7. 6 1 Ch. 19. 7 2 Ch. 24. 12 25. 6 Ezr. 4. 5 Ne. 6. 12, 13 13. 2 Is. 7. 20 Je. 46. 21 Ho. 8. 9, 10 Mat. 20. 7, 9 Ac. 28. 30.

HIRED *servant.* Ex. 12. 45 Le. 22. 10 25. 6, 40, 50, 53 De. 15. 18 24. 14.

HIRED *servants.* Mar. 1. 20 Lu. 15. 17, 19.

HIRELING. Job 7. 1, 2 14. 6 Is. 16. 14 21. 16 Mal. 3. 5 Jno. 10. 12, 13.

HIREST. Eze. 16. 33.

HIRES. Mi. 1. 7.

HIS. Ge. 38. 9 Ex. 21. 34 22. 9 Le. 27. 15 Nu. 5. 10 16. 5 23. 10 De. 21. 17 2 Sa. 16. 18 1 Ki. 2. 15 2 Ki. 15. 25 Es. 4. 11 Job 12. 16 18. 15 Ps. 30. 4 95. 4 103. 21 Ca. 2. 16 Eze. 16. 15 46. 17 Da. 2. 20 Ob. 14 Hab. 2. 6 Jno. 7. 16 Ac. 16. 33 Ro. 8. 9 2 Ti. 2. 19 He. 4. 10.

HISS. 1 Ki. 9. 8 Job 27. 23 Is. 5. 26 7. 18 Je. 19. 8 49. 17 50. 13 La. 2. 15, 16 Eze. 27. 36 Zep. 2. 15 Zec. 10. 8.

HISSING. 2 Ch. 29. 8 Je. 18. 16 19. 8 25. 9, 18 29. 18 51. 37 Mi. 6. 16.

HIT. 1 Sa. 31. 3 1 Ch. 10. 3.

HITHER. Ge. 45. 5, 8, 13 Ex. 3. 5 Jos. 2. 2 18. 6 Ju. 18. 3 19. 12 1 Sa. 13. 9 14. 18, 34, 36 15. 32 17. 28 23. 9 30. 7 2 Sa. 1. 10 1 Ki. 22. 9 2 Ki. 2. 8, 14 2 Ch. 28. 13 Ezr. 4. 2 Ps. 73. 10 81. 2 Pr. 9. 4, 16 Is. 57. 3 Mat. 14. 18 17. 17 22. 12 Lu. 9. 41 14. 21 15. 23 19. 27, 30 Jno. 6. 25 20. 27 Ac. 9. 21 10. 32 19. 37. See *Come.*

HITHERTO. Ex. 7. 16 Nu. 14. 19† Jos. 17. 14 Ju. 16. 13 1 Sa. 1. 16 7. 12 2 Sa. 7. 18 15. 34 1 Ch. 9. 18 12. 29 17. 16 Job 38. 11 Ps. 71. 17 Is. 18. 2, 7 Jno. 5. 17 16. 24 Ro. 1. 13 1 Co. 3. 2.

HITTITE, who is broken or fears. Ge. 25. 9 26. 34 36. 2 49. 30 50. 13 Ex. 23. 28 33. 2 34. 11 Jos. 9. 1 11. 3 1 Sa. 26. 6 2 Sa. 11. 6, 21, 24 12. 9, 10 23. 39 1 Ki. 15. 5 Eze. 16. 3, 45.

HITTITES. Ge. 15. 20 Ex. 3. 8, 17 13. 5 23. 23 De. 7. 1 20. 17 Jos. 1. 4 3. 10 12. 8 24. 11 Ju. 1. 26 3. 5 1 Ki. 9. 20 11. 1 2 Ki. 7. 6 2 Ch. 8. 7 Ezr. 9. 1 Ne. 9. 8.

HIVITE, wicked, bad or wickedness. See *Hittite.*

HO. Ru. 4. 1 Is. 55. 1 Zec. 2. 6.

HOAR, HOARY. See *Frost, Hairs, Head.*

HOARY. Job 41. 32.

HOBAB, favored and beloved. Nu. 10. 29 Ju. 4. 11.

HOBAH, love, friendship, *or* secrecy. Ge. 14. 15.

HOGLAH, his festival, *or* his dance. Nu. 26. 33 27. 1 36. 11 Jos. 17. 3.

HOISED. Ac. 27. 40.

HOLD, *substantive.* Ju. 9. 46, 49 1 Sa. 22. 4, 5 24. 22 2 Sa. 5. 17 23. 14 1 Ch. 12. 16 Ac. 4. 3 Re. 18. 2. See *Caught, Strong, Take.*

HOLD, *verb.* Ge. 21. 18 Ex. 5. 1 9. 2 10. 9 20. 7 De. 5. 11 22. 25† Ru. 3. 15 2 Sa. 2. 22 6. 6 1 Ki. 2. 9 1 Ch. 13. 9 Es. 4. 11 Job 6. 24 9. 28 13. 19 17. 9 41. 26 Ps. 17. 5 119. 53, 117 139. 10 Pr. 31. 19 Ca. 3. 8 Is. 41. 13 42. 6 Je. 2. 13 8. 21 50. 42, 43 Eze. 30. 21 41. 6 Am. 6. 10 Zec. 11. 5 Mat. 6. 24 21. 26 Mar. 7. 4, 8 Lu. 16. 13 Ro. 1. 18 Phi. 2. 29 2 Th. 2. 15 He. 3. 14 Re. 2. 14, 15.

HOLD *fast.* Job 8. 15 27. 6 Je. 8. 5 1 Th. 5. 21 2 Ti. 1. 13 He. 3. 6 4. 14 10. 23 Re. 2. 25 3. 3, 11.

HOLD *peace.* Ex. 14. 14 Nu. 30. 4, 14 Ju. 18. 19 2 Sa. 13. 20 2 Ki. 2. 3, 5 7. 9 Ne. 8. 9 Job 11. 3 13. 5, 13 33. 31, 33 Ps. 83. 1 109. 1 Is. 62. 1, 6 64. 12 Je. 4. 19 Zep. 1. 7 Mat. 20. 31 Mar. 1. 25 10. 48 Lu. 4. 35 18. 39 19. 40 Ac. 12. 17 18. 9 1 Co. 14. 30.

HOLDEN. 2 Ki. 23. 22, 23 Job 36. 8 Ps. 18. 35 71. 6 73. 23 Pr. 5. 22 Is. 42. 14 45. 1 Lu. 24. 16 Ac. 2. 24 Ro. 14. 4.

HOLDEST. Ex. 4. 14 Job 13. 24 Ps. 77. 4 Je. 49. 16 Hab. 1. 13 Re. 2. 13.

HOLDETH. Job 2. 3 26. 9 Ps. 66. 9 Pr. 11. 12 17. 28 Da. 10. 21 Am. 1. 5, 8 Re. 2. 1.

HOLDING. Is. 33. 15 Je. 6. 11 Mar. 7. 3 Phi. 2. 16 Col. 2. 19 1 Ti. 1. 19 3. 9 Tit. 1. 9 Re. 7. 1.

HOLDS. Je. 51. 30 Eze. 19. 9. See *Strong.*

HOLE. Ex. 28. 32 2 Ki. 12. 9 Ca. 5. 4 Is. 11. 8 51. 1 Je. 13. 4 48. 28 Eze. 8. 7 Ja. 3. 11†.

HOLES. Ge. 40. 16† 1 Sa. 14. 11 Is. 2. 19 7. 19 42. 22 Je. 16. 16 Mi. 7. 17 Na. 2. 12 Hag. 1. 6 Zec. 14. 12 Mat. 8. 20 Lu. 9. 58.

HOLIER. Is. 65. 5.

HOLIEST. He. 9. 3, 8 10. 19.

HOLILY. 1 Th. 2. 10.

HOLINESS. Ex. 15. 11 28. 36 35. 2† 39. 30 1 Ch. 16. 29 2 Ch. 8. 11† 20. 21 31. 18 Ps. 29. 2 30. 4 47. 8 48. 1 60. 6 89. 35 93. 5 96. 9 97. 12 108. 7 110. 3 Is. 23. 18 35. 8 62. 9 63. 15, 18 Je. 2. 3 23. 9 31. 23 Am. 4. 2 Ob. 17 Zec. 14. 20, 21 Mal. 2. 11 Lu. 1. 75 Ac. 3. 12 Ro. 1. 4 6. 19, 22 2 Co. 7. 1 Ep. 4. 24 1 Th. 3. 13 4. 7 1 Ti. 2. 15 Tit. 2. 3 He. 12. 10, 14.

HOLLOW. Ge. 32. 25, 32 Ex. 27. 8 38. 7 Le. 14. 37 Ju. 15. 19 Is. 40. 12 Je. 52. 21.

HOLPEN. Ps. 83. 8 86. 17 Is. 31. 3 Da. 11. 34 Lu 1. 54.

HOLY. Ex. 3. 5 16. 23 19. 6 20. 8 28. 38 29. 6, 33, 34 30. 25, 32, 35 31. 14, 15 Le. 8. 9 10. 10 16. 4, 33 19. 2 20. 7 21. 7, 8 27. 14, 30 Nu. 5. 17 15. 40 16. 3, 5 18. 17 31. 6 1 Sa. 2. 2 21. 5 1 Ki. 8. 4 2 Ki. 4. 9 1 Ch. 22. 19 29. 3 2 Ch. 5. 5 23. 6 35. 3, 13 Ezr. 8. 28 9. 2 Ne. 9. 14 Ps. 20. 6 22. 3 28. 2 86. 2 98. 1 99. 5, 9 105. 42 145. 17 Pr. 9. 10 20. 25 30. 3 Is. 4. 3 6. 3, 13 27. 13 30. 29 52. 10 58. 13 64. 10, 11 Je. 11. 15 Eze. 22. 26 36. 38 42. 13, 14 44. 19, 23 45. 1, 4, 6, 7 46. 19 48. 10, 14, 18, 20, 21 Da. 4. 8, 9, 18 5. 11 11. 28, 30 Hag. 2. 12 Zec. 2. 12, 13 Mat. 7. 6 25. 31 Mar. 6. 20 8. 38 Lu. 1. 70, 72 2. 23 9. 26 Jno. 17. 11 Ac. 3. 21 4. 27, 30 7. 33 10. 22 Ro. 1. 2 7. 12 11. 16 12. 1 16. 16 1 Co. 3. 17 7. 14, 34 16. 20 2 Co. 13. 12 Ep. 1. 4 5. 27 Col. 1. 22 3. 12 1 Th. 5. 26, 27 1 Ti. 2. 8 2 Ti. 1. 9 3. 15 Tit. 1. 8 He. 3. 1 7. 26 1 Pe. 1. 15, 16 2. 5, 9 3. 5 5. 14 2 Pe. 1. 18, 21 2. 21 3. 2, 11 Re. 3. 7 4. 8 6. 10 14. 10 15. 4 18. 20 20. 6 21. 10 22. 6, 11. See *Convocation, Garments.*

HOLY *day.* Ex. 35. 2 Ne. 8. 9, 10, 11 10. 31 Ps. 42. 4 Is. 58. 13 Col. 2. 16.

HOLY *Ghost.* Mat. 1. 18, 20 3. 11 12. 31, 32 28. 19 Mar. 1. 8 3. 29 12. 36 13. 11 Lu. 1. 15, 35, 41, 67 2. 25, 26 3. 16, 22 4. 1 12. 10, 12 Jno. 1. 33 7. 39 14. 26 20. 22 Ac. 1. 2, 5, 8, 16 2. 4, 33, 38 4. 8, 31 5. 3, 32 6. 3, 5 7. 51, 55 8. 15, 17, 18, 19 9. 17, 31 10. 38, 44, 45, 47 11. 15, 16, 24 13. 2, 4, 9, 52 15. 8, 28 16. 6 19. 2, 6 20. 23, 28 21. 11 28. 25 Ro. 5. 5 9. 1 14. 17 15. 13, 16 1 Co. 2. 13 6. 19 12. 3 2 Co. 6. 6 13. 14 1 Th. 1. 5, 6 2 Ti. 1. 14 Tit. 3. 5 He. 2. 4 3. 7 6. 4 9. 8 10. 15 1 Pe. 1. 12 2 Pe. 1. 21 1 Jno. 5. 7 Jude 20. See *God, Habitation, Hill.*

HOLY *mountain.* Ps. 87. 1 Is. 11. 9 56. 7 57. 13 65. 11, 25 66. 20 Eze. 20. 40 28. 14 Da. 9. 16, 20 11. 45 Joel 2. 1 3. 17 Ob. 16 Zep. 3. 11 Zec. 8. 3.

HOLY *name.* Le. 20. 3 22. 2, 32 1 Ch. 16. 10, 35 29. 16 Ps. 33. 21 99. 3 103. 1 105. 3 106. 47 111. 9 145. 21 Is. 57. 15 Eze. 20. 39 36. 20, 21, 22 39. 7, 25 43. 7, 8 Am. 2. 7 Lu. 1. 49.

HOLY *One.* De. 33. 8 Job 6. 10 Ps. 16. 10 89. 19 Is. 10. 17 29. 23 40. 25 43. 15 49. 7 Da. 4. 13, 23 Ho. 11. 9 Hab. 1. 12 3. 3 Mar. 1. 24 Lu. 4. 34 Ac. 2. 27 3. 14 13. 35 1 Jno. 2. 20.

HOLY *One of Israel.* 2 Ki. 19. 22 Ps. 71. 22 78. 41 89. 18 Is. 1. 4 5. 19, 24 10. 20 12. 6 17. 7 29. 19 30. 11, 12, 15 31. 1 37. 23 41. 14, 16, 20 43. 3, 14 45. 11 47. 4 48. 17 49. 7 54. 5 55. 5 60. 9, 14 Je. 50. 29 51. 5 Eze. 39. 7.

HOLY *ones.* Da. 4. 17.

HOLY *oil.* Ex. 30. 25, 31 37. 29 Nu. 35. 25 Ps. 89. 20.

HOLY *people.* De. 7. 6 14. 2, 21 26. 19 28. 9 Is. 62. 12 Da. 8. 24 12. 7.

HOLY *place.* Ex. 28. 29, 35, 43 29. 30, 31 31. 11 35. 19 38. 24 39. 1, 41 Le. 6. 16, 26, 27, 30 7. 6 10. 13, 17, 18 14. 13 16. 2, 3, 16, 17, 20, 23, 24, 27 24. 9 Jos. 5. 15 1 Ki. 8. 8, 10 1 Ch. 23. 32 2 Ch. 5. 11 29. 5, 7 30. 27 35. 5 Ezr. 9. 8 Ps. 24. 3 46. 4 68. 17 Ec. 8. 10 Is. 57. 15 Eze. 41. 4 42. 13, 14 45. 4 Mat. 24. 15 Ac. 6. 13 21. 28 He. 9. 12, 25.

HOLY *places.* 2 Ch. 8. 11 Ps. 68. 35 Eze. 7. 24 21. 2 He. 9. 24.

HOLY *Spirit.* Ps. 51. 11 Is. 63. 10, 11 Lu. 11. 13 Ep. 1. 13 4. 30 1 Th. 4. 8.

HOLY *temple.* Ps. 5. 7 11. 4 65. 4 79. 1 138. 2 Jon. 2. 4, 7 Mi. 1. 2 Hab. 2. 20 Ep. 2. 21.

HOLY *thing.* Le. 22. 10, 14 27. 23 Nu. 4. 15 Eze. 48. 12 Lu. 1. 35.

HOLY *things.* Ex. 28. 38 Le. 5. 15 22. 2, 3, 4, 6, 7, 12, 15, 16 Nu. 4. 20 5. 9 18. 19, 32 De. 12. 26 1 Ch. 23. 28 2 Ch. 31. 6 Ne. 10. 33 12. 47 Eze. 20. 40 22. 8, 26 44. 8, 13 1 Co. 9. 13 He. 8. 2†.

Most **HOLY.** Ex. 26. 33, 34 29. 37 30. 10, 29, 36 40. 10 Le. 2. 3, 10 6. 17, 25, 29 7. 1, 6 10. 12, 17 14. 13 21. 22 24. 9 27. 28 Nu. 4. 4, 19 18. 9, 10 1 Ki. 6. 16 7. 50 8. 6 1 Ch. 6. 49 23. 13 2 Ch. 3. 8, 10 4. 22 5. 7 31. 14 Ezr. 2. 63 Ne. 7. 65 Eze. 43. 12 44. 13 45. 3 48. 12 Da. 9. 24 Ho. 11. 12† Jude 20.

Shall be **HOLY.** Ex. 22. 31 29. 37 30. 29, 32, 37 40. 9 Le. 6. 18, 27 11. 44, 45 19. 2, 24 20. 26 21. 6 23. 20 25. 12 27. 9, 10, 21, 32, 33 Nu. 6. 5 16. 7 18. 10 De. 23. 14 Je. 31. 40 Eze. 45. 1 Joel 3. 17.

HOME. Ge. 39. 16 43. 16 Ex. 9. 19 De. 21. 12 24. 5 Jos. 2. 18 Ju. 11. 9 19. 9 Ru. 1. 21 1 Sa. 2. 20 6. 7, 10 10. 26 18. 2 24. 22 2 Sa. 13. 7 14. 13 17. 23 1 Ki. 5. 14 13. 7, 15 2 Ki. 14. 10 1 Ch. 13. 12, 13 2 Ch. 25. 10, 19 Es. 5. 10 Job 39. 12 Ps. 68. 12 Pr. 7. 19, 20 Ec. 12. 5 Je. 6. 2† 39. 14 La. 1. 20 Hab. 2. 5 Hag. 1. 9 Mat. 8. 6 Mar. 5. 19 Lu. 9. 61 15. 6 Jno. 16. 32† 19. 27 20. 10 Ac. 2. 46† 21. 6 1 Co. 11. 34 14. 35 2 Co. 5. 6 1 Ti. 5.

36.36 38.10,11,12,17,19 Is.2.4 18.5 Eze.29.4 38.4 40.43 Joel 3.10 Am.4.2 Mi.4.3.

HOPE, *substantive.* Ru.1.12 Ezr. 10.2 Job 4.6 5.16 7.6 8.13,14 11.18,20 14.7,19 27.8 41.9 Ps. 78.7 146.5 Pr.10.28 11.7 13.12 14.32 19.18 26.12 29.20 Ec.9.4 Is.57.10 Je.2.25 14.8 17.7,13 18.12 31.17 50.7 La.3.21,29 Eze. 19.5 37.11 Ho.2.15 Joel 3.16 Zec.9.12 Ac.16.19 23.6 24.15 25.6,7 27.20 28.20 Ro.5.4,5 8.24 15.4,13 1 Co.9.10 13.13 15.19 2 Co.1.7 3.12 10.15 Ga.5.5 Ep.1. 18 2.12 4.4 Col.1.5,23,27 1 Th. 1.3 2.19 4.13 5.8 2 Th.2.16 1 Ti.1.1 Tit.2.13 3.7 He.3.6 6.11, 18,19 7.19 1 Pe.1.3,21 3.15 1 Jno.3.3.

In **HOPE.** Ps.16.9 Ac.2.26 Ro. 4.18 5.2 8.20 12.12 15.13 1 Co. 9.10 Tit.1.2.

My **HOPE.** Job 17.15 19.10 31.24 Ps.39.7 71.5 119.116 Je.17.17 La.3.18 Phi.1.20.

HOPE, *verb.* Job 6.11 Ps.22.9 31. 24 33.18,22 38.15 42.5,11 43.5 71.14 119.49,81,114 130.5,7 131.3 147.11 Is.38.18 La.3.24,26 Eze. 13.6 Lu.6.34 Ac.26.7 Ro.8.24, 25 Phi.2.3 1 Pe.1.13.

HOPED. Es.9.1 Job 6.20 Ps.119. 43,74,147,166 Je.3.23 Lu.23.8 Ac.24.26 2 Co.8.5 He.11.1.

HOPETH. 1 Co.13.7.

HOPING. Lu.6.35 1 Ti.3.14.

HOPHNI, he that covers, *or* my fist. 1 Sa.1.3 2.34 4.4,11,17.

HOR, who conceives, *or* shows. See *Mount.*

HOREB, desert, solitude, destruction, dryness. Ex.3.1 17.6 33.6 De.1.6 4.10,15 5.2 9.8 18.16 29.1 1 Ki.8.9 9.8 2 Ch.5.10 Ps. 106.19 Mal.4.4.

HOR-HAGIDGAD, the hill of felicity. Nu.33.32,33.

HORMAH, devoted or consecrated to God; utter destruction. Nu.14. 45 21.3 De.1.44 Jos.15.30 19.4 Ju.1.17 1 Sa.30.30. 1 Ch.4.30.

HORN. Ex.21.29 1 Sa.2.1,10 16. 1,13 2 Sa.22.3 1 Ki.1.39 1 Ch. 25.5 Job 16.15 Ps.18.2 75.4,5 89.17,24 92.10 112.9 132.17 148. 14 Je.48.25 La.2.3,17 Eze.29.21 Da.7.8,11,20,21 8.5,8,9,21 Mi.4. 13 Zec.1.21 Lu.1.69.

HORNS. Ge.22.13 Ex.27.2 29.12 30.2,3,10 37.25,26 38.2 Le.4.7, 18,25,30,34 8.15 9.9 16.18 De. 33.17 1 Ki.2.28 22.11 2 Ch.18.10 Ps.22.21 69.31 75.10 118.27 Eze. 27.15 34.21 43.15 Da.7.7,8,20,24 8.3,6,7,20 Am.6.13 Hab.3.4 Zec. 1.18,19,21 Re.5.6 12.3 13.1,11 17.3,7,12,16. See *Rams.*

HORNET, S. Ex.23.28 De.7.20 Jos.24.12.

HORONAIM, anger, *or* raging. Is. 15.5 Je.48.3,5,34.

HORONITE, anger, fury, or liberty. See *Sanballat.*

HORRIBLE. Ps.11.6 49.2 Je.5. 30 18.13 23.14 Ho.6.10.

HORRIBLY. Je.2.12 Eze.32.10.

HORROR. Ge.15.12 Job 18.20† Ps.55.5 119.53 Eze.7.18.

HORSE. Ge.49.17 Ex.15.21 Ju. 5.22 1 Ki.10.29 20.20,25 2 Ch. 1.17 Es.6.8,9,10,11 Job 39.18,19 Ps.32.9 33.17 76.6 147.10 Pr. 21.31 26.3 Is.43.17 63.13 Je.8.6 51.21 Am.2.15 Zec.1.8 9.10 10.5 12.4 14.15 Re.6.2,4,5,8 14.20 19.11,19,21.

HORSEBACK. 2 Ki.9.18,19 Es. 6.9,11 8.10.

HORSE-GATE. 2 Ch.23.15 Ne.3. 28 Je.31.40.

HORSES. Ge.47.17 Ex.9.3 De. 17.16 1 Ki.4.28 10.25,28 18.5 22.4 2 Ki.2.11 3.7 5.9 7.7,10,13 9.33 14.20 18.23 23.11 2 Ch.1. 16,17 9.24,28 25.28 Ezr.2.66 Ne. 7.68 Ec.10.7 Is.2.7 5.28 30.16 31.1,3 36.8 Je.4.13 5.8 6.23 8.16 12.5 46.4 47.3 50.42 51.27 Eze.17.15 23.6,12,20,23 26.10 27. 14 38.4,15 Ho.1.7 14.3 Joel 2.4 Am.4.10 6.12 Mi.5.10 Hab.1.8 3.8,15 Hag.2.22 Zec.1.8 6.2,3,6 10.5 14.20 Ja.3.3 Re.9.7,17 18. 13 19.14,18. See *Chariots.*

HORSELEECH. Pr.30.15.

HORSEMAN. 2 Ki.9.17 Na.3.3.

HORSEMEN. Ge.50.9 Ex.14.9,17 15.19 Jos.24.6 1 Sa.8.11 13.5 2 Sa.1.6 8.4 10.18 1 Ki.1.5 4.26 9.19,22 10.26 20.20 2 Ki.2.12 13.7,14 18.24 2 Ch.8.6,9 12.3 16.8 Ezr.8.22 Ne.2.9 Is.21.7,9 22.7 28.28 31.1 36.9 Je.4.29 46.4 Eze.23.6,12 26.7,10 27.14 38.4 Da.11.40 Ho.1.7 Joel 2.4 Hab.1.8 Ac.23.23,32 Re.9.16.

HOSANNA. Mat.21.9,15 Mar.11. 9,10 Jno.12.13.

HOSEN. Da.3.21.

HOSHEA, HOSEA, saviour, *or* salvation. De.32.44 2 Ki.15.30 17.1, 3,6 18.10 1 Ch.27.20 Ne.10.23.

HOSPITALITY. Ro.12.13 1 Ti.3. 2 Tit.1.8 1 Pe.4.9.

HOST (landlord). Lu.10.35 Re. 16.23.

HOST (multitude). Ge.2.1 21.22, 32 32.2 Ex.14.4,17,24,28 16.13 Nu.2.4,6,8,11,13,15,19,21,23 4.3 10.14,15,16,18,19 31.14,48 De.2. 14,15 23.9 Jos.1.11 3.2 5.14 18.9 Ju.4.2,16 7.8,9,10,13,21 8. 11,12 1 Sa.11.11 14.15,19,50 17. 20 28.5,19 29.6 2 Sa.5.24 8.9 10.18 17.25 19.13 20.23 23.16 1 Ki.2.32,35 4.4 16.16 20.1 22. 34 2 Ki.3.9 4.13 6.14,24 7.4,6 9.5 18.17 25.1,19 1 Ch.9.19 11. 18 12.22 18.9,15 19.18 27.3 2 Ch.14.9 16.7,8 18.33 24.24 26. 11 28.9 Ps.27.3 33.6,16 136.15 Is.13.4 24.21 40.26 45.12 Je.51.3 52.25 Eze.1.24 Da.8.10,11,12,13 Ob.20 Lu.2.13. See *Heaven.*

HOSTAGES. 2 Ki.14.14 2 Ch.25. 24.

HOSTS. Ge.32.2† Ex.12.41 Jos. 10.5 11.4 Ju.8.10 1 Ki.15.20 Ps. 103.21 108.11 148.2 Je.3.19. See *God, Lord.*

HOT. Ex.16.21 Le.13.24 De.9.19 19.6 Jos.9.12 Ju.2.14,20 3.8 6. 39 9.30† 10.7 1 Sa.11.9 21.6 1 Ki.3.26† Ne.7.3 Job 6.17 Ps.6.1 38.1 39.3 78.48 85.3† Pr.6.28 Eze.24.11 Da.3.22 Ho.7.7 1 Ti. 4.2 Re.3.15,16. See *Wax.*

HOTLY. Ge.31.36.

HOTTEST. 2 Sa.11.15.

HOUGH. Jos.11.6.

HOUGHED. Jos.11.9 2 Sa.8.4.

HOUR. Da.4.19 Mat.9.22 15.28 17.18 20.3,5,6,12 24.33,42,44,50 25.13 26.40,45 27.45,46 Mar.13. 11,32 14.35,37 15.25,33,34 Lu. 10.21 12.39,40,46 22.14,53,59 23. 44 Jno.1.39 2.4 4.6,21,23,52 5. 25,28 7.30 8.20 12.23,27 13.1 16.21,32 17.1 19.14,27 Ac.2.15 3.1 10.3,9,30 23.23 1 Co.4.11 8.7 15.30 Ga.2.5 Re.3.3,10 8.1 9.15 14.7 17.12 18.10,17,19.

Same **HOUR.** Da.3.6,15 4.33 5.5 Mat.8.13 10.19 26.55 Lu.7.21 12.12 20.19 24.33 Jno.4.53 Ac. 16.18,33 22.13 Re.11.13.

HOURS. Jno.11.9 Ac.5.7 19.34.

HOUSE. Ge.19.4 24.27,31 28.2 39.5 45.2 Ex.8.3 12.3,30,46 13. 3,14 20.17 Le.14.36,38,45,46,49 25.30 Nu.30.10 De.5.6,21 6.12 7.8 8.14 13.5,10 25.10 Jos.2.15 24.17 Ju.6.8 8.35 9.6,20 10.9 16.26,27,30 17.5 18.13 19.18,22 20.5 1 Sa.3.14 5.2 7.1 9.18 25. 3.28 2 Sa.3.1,8,29 4.5 5.8 6.11, 12 7.6,11,29 9.1 12.8 13.7 16.5 1 Ki.2.24,27 6.22 9.25 11.18 12. 31 14.10,14 15.29 16.11 17.15 21.22 2 Ki.8.3,18,27 9.8 10.3,21, 27 12.12 20.13 23.27 25.9 1 Ch. 2.54 13.14 17.5,27 26.15 2 Ch. 7.1,12 21.6 22.4,9 35.21 Ezr.5.8 6.3 Ne.2.8 Es.2.3 8.1,7 Job 1. 13,18,19 20.19 21.28 30.23 38.20 39.6 Ps.31.2 84.3 104.17 Pr.2. 18 7.8,11,27 9.1 12.7 14.11 15. 25 17.1 19.14 21.9,12 24.3 25. 17,24 27.10 Ec.7.2 10.18 12.3 Ca.1.17 2.4 3.4 8.2 Is.5.8 6.4 14.17 23.1 24.10 31.2 39.2 60.7 64.11 Je.16.5,8 21.11 22.1 31.13 35.2 37.20 38.26 Eze.2.5,8 3.9, 26,27 9.7 12.2,3,25 17.12 24.3 43.4,5,11,12 45.20 Da.1.2 Ho.1.4 Am.1.4,5 3.15 5.19 6.11 7.9,16 Ob.18 Mi.3.12 4.2 6.4,16 Na.1. 14 Zec.5.4 12.12 Mat.7.25,27 10.12,13 12.25,29 20.11 23.38 24.43 Mar.3.25,27 10.29 14.11 Lu.6.48 10.5,7,38 12.39 13.25 15.8 22.11 Jno.12.3 Ac.2.2,46 5.42 10.6 11.12 12.12 17.5 18.7 19.16 20.20 21.8 Ro.16.5 1 Co. 1.11 16.15,19 2 Co.5.1,2 1 Ti.5. 13,14 2 Ti.1.16 2.20 He.3.3,4,6 2 Jno.10. See *Aaron, Born, Build, or Built, Chief, David, Door, Dwell.*

HOUSE, joined with *father.* Ge.12. 1 20.13 24.7,38,40 31.14 38.11 41.51 46.31 50.22 Ex.12.3 Le. 22.13 Nu.1.2,4,18,20,22,24,44,45 2.2 3.15,20 4.38,42,46 17.2,3 18.1 30.3,16 31.14 De.22.21 Jos. 2.12 22.14 Ju.6.15 9.18 11.2 14.15 16.31 19.2,3 1 Sa.2.27,30 9.20 17.25 18.2 22.11,16 24.21 2 Sa.3.29 14.9 19.28 24.17 1 Ki. 2.31 18.18 1 Ch.2.55 4.38 5.15, 24 7.2,4,7,9,40 9.9,13 12.28,30 21.17 28.4 2 Ch.21.13 Ezr.2.59 10.16 Ne.1.6 Es.4.14 Ps.45.10 Is.3.6 7.17 22.23,24 Je.12.6 Lu. 16.27 Jno.2.16 14.2 Ac.7.20.

HOUSE, joined with *Lord.* Ex.23. 19 34.26 De.23.18 Jos.6.24 Ju. 19.18 1 Sa.1.7,24 2 Sa.12.20 1 Ki.3.1 6.37 7.40,45,51 8.10,11,63 10.5 2 Ki.11.3,4,15,18,19 12.4,9, 10,11,13,16 14.14 16.8,18 18.15 20.5,8 22.4 23.2,6,7,11,24 25.9 1 Ch.6.31 22.1,11,14 23.4 26.12 2 Ch.4.16 5.1,13 7.2 8.16 9.4 23.6,14,18 24.14 26.21 29.5,15 33.15 34.14,15,17,30 36.14 Ezr. 3.11 7.27 Ne.10.35 Ps.23.6 27.4 92.13 116.19 118.26 122.1,9 134.1 135.2 Is.2.2 37.14 38.22 Je.17. 26 20.1,2 26.2,7 28.1,5 29.26 35.2 36.5,6 38.14 41.5 51.51 52.13 La.2.7 Eze.44.4 Joel 1.9 Mi.4.1 Hag.1.2 Zec.8.9. See *Court, Door, Gate, Treasures, Vessels.*

HOUSE *of God.* Ge.28.17,22 Jos. 9.23 Ju.18.31 20.18,26,31 21.2 1 Ch.9.11 24.5 2 Ch.5.14 22.12 24.13 33.7 36.19 Ezr.5.8,15 6.7 7.20,23 Ne.6.10 11.11 13.11 Ps. 42.4 52.8 55.14 84.10 Ec.5.1 Is.2.3 Ho.9.8 Joel 1.13,16 Mi. 4.2 Zec.7.2 Mat.12.4 Mar.2.26 Lu.6.4 1 Ti.3.15 He.10.21 1 Pe. 4.17.

HOUSE *of Israel.* Le.10.6 17.3,8, 10 22.18 Nu.20.29 1 Sa.7.2 2 Sa. 1.12 6.5,15 12.8 16.3 1 Ki.20.31 Ps.98.3 115.12 135.19 Is.5.7 14. 2 46.3 63.7 Je.2.4,26 3.18,20 5.11 9.26 11.10,17 13.11 23.8 31.27,31,33 33.14 48.13 Eze.3.1, 4,5,7,17 4.3,4,5 5.4 6.11 8.6,10 11,12 9.9 11.5,15 12.9,24,27 13. 5,9 14.4,7,11 17.2 18.6,15,25,30, 31 20.13,27,30,39,40,44 22.18 24. 21 28.24,25 29.6,16,21 33.7,10,11 34.30 36.10,17,21,22,32,37 37.11, 16 39.12,22,23,25,29 40.4 43.10 44.6,12,22 45.6,8,17 Ho.1.4,6 5. 1 6.10 11.12 Am.5.3,4,25 6.1,14 7.10 9.9 (Mi.1.5 3.1,9 Zec.8.13 Mat.10.6 15.24 Ac.2.36 7.42 He. 8.8,10.

HOUSE *of Jacob.* Ge.46.27 Ex.19. 3 Ps.114.1 Is.2.5,6 8.17 10.20 14.1 29.22 46.3 48.1 58.1 Je.2. 4 5.20 Eze.20.5 Am.3.13 9.8 Ob.17,18 Mi.2.7 3.9 Lu.1.33.

HOUSE *of Joseph.* Ge.43.17 Jos. 18.5 Ju.1.22,23,35 2 Sa.19.20 1 Ki.11.28 Am.5.6 Ob.18 Zec.10.6.

HOUSE *of Judah.* 2 Sa.2.4,7,11 12. 8 1 Ki.12.21,23 2 Ki.19.30 1 Ch. 28.4 2 Ch.19.11 Ne.4.16 Is.22.21 37.31 Je.3.18 5.11 11.10,17 12. 14 13.11 31.27,31 33.14 36.3 Eze.4.6 8.17 9.9 25.3,8,12 Ho. 1.7 5.12,14 Zep.2.7 Zec.8.13,15, 19 10.3,6 12.4 Ho.8.8.

HOUSE *of Levi.* Ex.2.1 Nu.17.8 Ps.135.20 Zec.12.13.

His **HOUSE.** Ge.12.17 17.27 39. 4,5 45.8 Le.16.6,11 27.14,15 Nu. 22.18 24.13 De.20.5,6,7,8 24.1, 10 Ju.8.27 9.16,19 1 Sa.3.12,13 7.17 25.1 2 Sa.6.19,21 7.1,25 11. 9,10,13,27 19.11 21.1,4 1 Ki.2. 33 7.1 12.24 13.19 16.7 20.43 21.4 22.17 2 Ki.6.32 20.13 1 Ch. 7.23 10.6 13.14 16.43 17.23 2 Ch.11.4 18.16 24.16 Ezr.6.11 Ne.3.28 5.13 7.3 Job 1.10 7.10 8.15 20.28 21.21 27.18 Ps.49.16 105.21 112.3 Pr.6.31 17.13 Ca. 8.7 Je.23.34 Mi.2.2 Hab.2.9 Zec.5.4 Mat.12.29 24.17,43 Mar. 3.27 13.15 Lu.8.41 18.14 Jno. 4.53 Ac.7.10 10.2,22 11.13 16. 32,34 18.8 Col.4.15 He.3.2,5 11.7.

In the **HOUSE.** Ge.27.15 34.29 39. 5,8 45.16 Ex.12.46 Le.14.34,35, 43,44,47,48 Jos.2.19 6.17 Ju 17. 4,12 Ru.1.9 2.7 1 Sa.28.24 2 Sa. 9,10 1 Ki.3.17 6.7 14.13 16.9 2 Ki.4.2,35 5.18,24 19.37† 21.7 2 Ch.36.17 Ezr.1.7 6.1 Es.7.8,9 Ps.68.6† 119.54 Pr.3.33 5.10 7.11 15.6 Ec.7.4 Is.37.38 44.13 Je.7.30 32.34 34.15 37.15 Am. 6.9 Mi.1.10 6.10 Zec.13.6 Mat. 5.15 Mar.2.1 9.33 10.10 14.3 Lu.8.27 Jno.8.35 11.20 Ac.9.11 10.32.

King's **HOUSE.** 2 Sa.11.2,8 15.35 1 Ki.9.1 14.26 15.18 16.18 2 Ki. 7.11 16.8 25.9 2 Ch.12.9 23.5 25.24 26.21 28.21 Ezr.6.4 Es.2. 9 4.13 9.4 Je.39.8 52.13 Ho.5.1.

Mine or *my* **HOUSE.** Ge.15.2,3 34. 30 41.40 Nu.12.7 De.26.13 Jos. 24.15 Ju.11.31 19.23 1 Sa.20.15 21.15 2 Sa.7.18 11.11 23.5 1 Ki. 21.2 2 Ki.20.15 1 Ch.17.14,16 Job 17.13 Ps.101.2 132.3 Pr.7.6 Is. 3.7 39.4 56.5,7 Je.11.15 12.7 23.11 Eze.8.1 23.39 44.7 Da.4.4 Ho.9.15 Hag.1.9 Zec.3.7 9.8 Mal.3.10 Mat.12.44 21.13 Mar. 11.17 Lu.9.61 11.24 14.23 19.46 Ac.10.30 16.15.

Own **HOUSE.** Ge.14.14 30.30 De. 22.2 Jos.20.6 Ju.8.29 2 Sa.4.11 12.11 14.24 19.30 1 Ki.2.34 3.1 7.1 9.15 12.16 14.12 2 Ki.21.18, 23 2 Ch.7.11 8.1 10.16 33.20,24 Es.1.22 Pr.11.29 15.27 Is.14.18 Mi.7.6 Hag.1.9 Mat.13.57 Mar. 6.4 Lu.1.23,56 5.25,29 8.39 Jno. 7.53 Ac.28.30 1 Ti.3.4,5 5.8 He.3.6.

This **HOUSE.** Ge.39.9 40.14 1 Ki.6.12 8.27,29,31,33,38,42 9.3,8 2 Ki.21.7 2 Ch.6.20,22,24,32 7.16 20.21 20.9 33.7 Ezr.3.12 5.12 6.15 Je.7.10,11,14 22.4,5 26.6, 9,12 Hag.1.4 2.3,7,9 Zec.4.9 Lu.10.5 19.9.

Thine or *thy* **HOUSE.** Ge.7.1 51. 41 Ex.8.3 Nu.18.11,13 De.6.7,9 7.26 11.19,20 15.16 21.12,13 22.8 25.14 26.11 Jos.2.3,19 Ju. 12.1 19.22 Ru.4.11,12 1 Sa.2.30, 31,33,36 22.14 25.6,35 2 Sa.7.16 11.8,10 12.10 14.8 1 Ki.1.53 13.8,18 16.3 20.6 21.22 2 Ki. 20.1,15,17 Ps.5.7 26.8 36.8 50.9 65.4 66.13 69.9 93.5 128.3 Is.38.1 39.4,6 58.7 Je.38.17 Eze.3.24 44.30 Hab.2.10 Mat. 9.6 26.18 Mar.2.11 Lu.5.24 7. 44 19.5 Jno.2.17 Ac.11.14 16.31 Phile 2.

HOUSE *tops.* See *Tops.*

HOUSES. Ge.42.19 Ex.1.21 6.14 8.9,11,13,21,24 9.20 10.6 12.7, 13,15,19,23,27 Le.25.31,32,33 Nu. 4.22,40 16.32 17.6 32.18 De.6. 11 8.12 19.1 Jos.9.12 Ju.18.14, 22 1 Ki.13.32 20.6 2 Ki.17.29,32 23.7,19 25.9 1 Ch.15.1 28.11 29.4 2 Ch.34.11 35.4 Ne.4.14 5.3,11 7.4 9.25 10.34 Job 1.4 3.15 4.19 15.28 21.9 22.18 24. 16 Ps.49.11 83.12 Pr.1.13 30.26 Ec.2.4 Is.3.14 5.9 6.11 8.14 13.16,21,22 15.3 22.10 32.13 65. 21 Je.5.7,27 6.12 18.22 19.13 29.5,28 32.15,29 33.4 39.8 43. 12,13 52.13 La.5.2 Eze.7.24 11.3 16.41 23.47 26.12 28.26 33.30 45.4 Da.2.5 3.29 Ho.11.11 Joel 2.9 Am.3.15 Mi.1.14 2.2,9 Zep.1.9,13 2.7 Hag.1.4 Zec.14.2 Mat.11.8 19.29 23.14 Mar.8.3 12.40 Lu.16.4 20.47 Ac.4.34 1 Co.11.22 1 Ti.3.12 2 Ti.3.6 Tit.1.11.

HOUSEHOLD, S. Ge.18.19 35.2 42.33 45.11,18 47.12,24 Ex.1.1 12.4 Le.16.17 Nu.18.31 De.6.22 11.6 14.26 15.20 Jos.2.18 6.25 7.14,18 Ju.6.27 18.25 1 Sa.25.17 27.3 2 Sa.2.3 6.11,20 15.16 16.2 17.23 19.18,41 1 Ki.4.6,7 5.9,11 11.20 2 Ki.7.9 8.1 18.18 19.2 1 Ch.24.6 Job 1.3 Pr.27.27 31. 15,21,27 Is.36.22 37.2 Mat.10. 25,36 24.45 Lu.12.42 Ac.16.15 Ro.16.10,11 1 Co.1.16 Ga.6.10 Ep.2.19 Phi.4.22 2 Ti.4.19.

HOUSEHOLDER. Mat.13.27,52 20.1 21.33.

HOUSEHOLD-SERVANTS. Ac. 10.7.

HOUSEHOLD-STUFF. Ge.31.37 Ne.13.8.

HOW. Ge.26.9 27.20 28.17 39.9 44.8,16,34 Ex.2.18 6.12,30 18.8 19.4 Nu.10.31 23.8 24.5 De.1. 12,31 7.17 11.6 12.30 25.18 29. 16 32.30 Jos.9.7 Ju.13.12 16. 15 20.3 21.7,16 Ru.3.18 1 Sa. 10.27 14.29 16.2 2 Sa.1.4,5,19, 25,27 11.7 12.18 1 Ki.3.7 12.6 14.19 18.13 20.7 2 Ki.5.7 10.4 17.28 18.24 19.25 20.3 2 Ch.20. 11 33.19 Ne.2.17 Es.2.11 8.6 Job 9.2 22.13 26.2,14 Ps.11.1 44.2 66.3 73.11 84.1 89.47 104. 24 119.97,103,159 132.2 139.17 Pr.15.23 30.13 Ec.10.15 11.5 Ca.4.10 5.3 7.1,6 Is.14.12 20.6 36.9 37.26 38.3 48.11 50.4 52.7 Je.2.23 3.19 5.7 8.8 9.19 15.5 47.7 48.14 50.23 La.1.1 Eze. 16.30 33.10 Ho.11.8 Joel 1.18 Ob.5 Zep.2.15 Hag.2.3 Zec.9. 17 Mat.6.23 7.4,11 10.19 12.14, 26,34 16.11 18.12 21.20 22.12, 45 23.33 26.54 Mar.2.16,26 3.6 4.27,40 10.23 11.18 14.1,11 Lu. 1.34 2.49 6.4 8.18 10.26 11. 13,18 12.50,56 16.2 20.44 22.4 24.6,35 Jno.3.4,9 5.44,47 6.52 7.15 9.10,26 11.36 14.5,22 Ac. 4.21 5.9 7.25 8.31 9.27 10.38 11.13 14.27 15.36 20.20,35 Ro. 3.6 6.2 7.18 8.32 10.14,15 11. 2,33 1 Co.3.10 7.32,33,34 14.7,9 15.12,35 2 Co.7.15 8.2 13.5 Ga. 4.9 6.11 Ep.6.21 Phi.2.23 4.12 Col.4.6 1 Th.1.9 2.10,11 4.1,4 2 Th.3.7 1 Ti.3.5,15 He.2.3 7.4 Ja.2.24 3.5 2 Pe.2.9 1 Jno.3.17 4.20 Jude 5 Re.2.2 3.3. See *Do.*

HOW *long.* Ex.10.3,7 16.28 Nu. 14.11,27 Jos.18.3 1 Sa.1.14 16.1 2 Sa.19.34 1 Ki.18.21 Ne.2.6 Job 7.19 8.2 18.2 19.2 Ps.4.2 6.3 13.1,2 35.17 62.3 74.9,10 79.5 80.4 82.2 89.46 90.13 94.3,4 Pr.1.22 6.9 Is.6.11 Je.4.14,21 12.4 23.26 47.5,6 Da.8.13 12.6 Ho.8.5 Hab.1.2 2.6 Zec.1.12 Mat.17.17 Mar.9.19,21 Lu.9.41 Jno.10.24 Re.6.10.

HOW *many.* 1 Ki.22.16 2 Ch.18. 15 Job 13.23 Ps.119.84 Mat.15.34 16.9 Mar.6.38 8.5,19,20 Lu.15. 17 2 Ti.1.18.

HOW *much.* 2 Ki.5.13 Ezr.7.22 Pr.16.16 Ca.4.10 Mat.12.12 Lu. 16.5,7 19.15 Ac.9.13 He.8.6 10.29 Re.18.7.

HOW *much less.* 1 Ki.8.27 2 Ch.6. 18 32.15 Job 4.19 9.14 25.6 34. 19 Eze.15.5.

HOW *much more.* De.31.27 1 Sa. 14.30 23.3 2 Sa.4.11 16.11 Job 15.16 Pr.15.11 19.7 21.27 Eze. 14.21 Mat.7.11 10.25 Lu.11.13 12.24,28 Ro.11.12,24 1 Co.6.3 Phile 16.

HOW *oft, often.* Job 21.17 Ps.78. 40 Mat.18.21 23.37 Lu.13.34.

HOWBEIT. Ju.4.17 11.28 16.22 18.29 21.18 Ru.3.12 1 Sa.8.9 2 Sa.2.23 12.14 13.14,25 23.19 1 Ki.2.15 10.7 11.13,22,34 2 Ki. 3.25 8.10 10.29 12.13 14.4 15. 35 17.29,40 22.7 1 Ch.11.21 28.4 2 Ch.9.6 18.34 20.33 24.5 27.2 32.31 Ne.9.33 13.2 Job 30.24 Is.10.7 Je.44.4 Mat.17.21 Mar. 5.19 7.7 Jno.6.23 7.13,27 11.13 16.13 Ac.4.4 7.48 14.20 17.34 27.26 28.6 1 Co.2.6 8.7 14.2,20 15.46 2 Co.11.21 Ga.4.8 1 Ti.1. 16 He.3.16.

HOWL. Is.13.6 14.31 15.2,3 16. 7 23.1,6 52.5 65.14 Je.4.8 25. 34 47.2 48.20,31,39 49.3 51.8 Eze.21.12 30.2 Joel 1.5,11,13 Mi. 1.8 Zep.1.11 Zec.11.2 Ja.5.1.

HOWLED. Ho.7.14.

HOWLING, *substantive.* Is.15.8 Je. 25.36 Zep.1.10 Zec.11.3.

HOWLING, *adjective.* De.32.10.

HOWLINGS. Am.8.3.

HUGE. 2 Ch.16.8.

HUL, pain, infirmity, bringing forth children, sand, *or* expectation. Ge.10.23.

HULDAH, the world. 2 Ki.22.14.

HUMBLE, *subst. & adj.* Job 22.29 Ps.9.12 10.12,17 34.2 69.32 Pr. 16.19 29.23 Is.57.15 Ja.4.6 1 Pe.5.5.

HUMBLE, *verb.* Ex.10.3 De.8.2, 16 Ju.19.24 2 Ch.7.14 34.27 Pr. 6.3 Je.13.18 Mat.18.4 23.12 2 Co.12.21 Ja.4.10 1 Pe.5.6.

HUMBLED. Le.26.41 De.8.3 21. 14 22.24,29 2 Ki.22.19 2 Ch.12. 6,7,12 30.11 32.26 33.12,19,23 36.12 Ps.35.13 Is.2.11 5.15 10. 33 Je.44.10 La.3.30 Eze.22.10, 11 Da.5.22 Phi.2.8.

HUMBLEDST. 2 Ch.34.27.

HUMBLETH. 1 Ki.21.29 Ps.10. 10 113.6 Is.2.9 Lu.14.11 18.14.

HUMBLENESS. Col.3.12.

HUMBLY. 2 Sa.16.4 Mi.6.8.

HUMILIATION. Ac.8.33.

HUMILITY. Pr.15.33 18.12 22.4 Ac.20.19 Col.2.18,23 1 Pe.5.5.

HUNDRED. Ge.11.10 17.17 21.5 33.19 Ex.27.9,11,18 38.9,11,27 Le.26.8 De.22.19 Jos.24.32 Ju. 7.19 20.10,35 1 Sa.18.25 25.18 2 Sa.3.14 8.4 16.1 1 Ki.4.23 7.2 18.4,13 2 Ki.4.43 23.33 1 Ch.12. 14,25 18.4 21.3 2 Ch.3.16 4.8 25.6,9 27.5 29.32 36.3 Ezr.2.69 6.17 7.22 8.26 Ne.5.11 Pr.17. 10 Ec.6.3 8.12 Is.65.20 Eze.40. 19,23,27,47 41.13,14,15 42.8 Am. 5.3 Mat.18.12,28 Lu.15.4 16.6,7 Jno.19.39 Ro.4.19.

HUNDRED-FOLD. See *Fold.*

One **HUNDRED** *and five.* Ge.5.6.

One **HUNDRED** *and ten.* Ge.50.22, 26 Jos.24.29 Ju.2.8 Ezr.8.12.

One **HUNDRED** *and twelve.* 1 Ch. 15.10 Ezr.2.18 Ne.7.24.

One **HUNDRED** *and nineteen.* Ge. 11.25.

One **HUNDRED** *and twenty.* Ge.6.3 Nu.7.86 De.31.2 34.7 1 Ki.10. 10 1 Ch.15.5 2 Ch.3.4 5.12 9.9 Da.6.1 Ac.1.15.

One **HUNDRED** *and twenty-two.* Ezr.2.27 Ne.7.31.

One **HUNDRED** *twenty-three.* Nu. 33.39 Ezr.2.21 Ne.7.32.

One **HUNDRED** *twenty-seven.* Ge. 23.1 Es.1.1 8.9 9.30.

One **HUNDRED** *twenty-eight.* Ezr. 2.23,41 Ne.7.27 11.14.

One **HUNDRED** *thirty.* Ge.5.3 47. 9 Nu.7.13,19,25,85 1 Ch.15.7 2 Ch.24.15.

One **HUNDRED** *thirty-three.* Ex. 6.18.

One **HUNDRED** *thirty-seven.* Ge.25. 17 Ex.6.16,20.

One **HUNDRED** *thirty-eight.* Ne. 7.45.

One **HUNDRED** *thirty-nine.* Ezr. 2.42.

One **HUNDRED** *forty.* Job 42.16.

One **HUNDRED** *forty-four.* Re.21. 17.

One **HUNDRED** *forty-seven.* Ge. 47.28.

One **HUNDRED** *forty-eight.* Ne.7. 44.

One **HUNDRED** *fifty.* Ge.7.24 8.3 1 Ki.10.29 1 Ch.8.40 2 Ch.1.17 Ezr.8.3 Ne.5.17.

One **HUNDRED** *fifty-three.* Jno.21. 11.

One **HUNDRED** *fifty-six.* Ezr.2.30.

One **HUNDRED** *sixty.* Ezr.8.10.

One **HUNDRED** *sixty-two.* Ge.5.18.

One **HUNDRED** *seventy-two.* Ne.11. 19.

One **HUNDRED** *seventy-five.* Ge.25. 7.

One **HUNDRED** *eighty.* Ge.35.28 Es.1.4.

One **HUNDRED** *eighty-two.* Ge.5.28.

One **HUNDRED** *eighty-seven.* Ge.5. 25.

One **HUNDRED** *eighty-eight.* Ne. 7. 26.
HUNDRED *thousand.* Nu. 2. 9, 16 1 Ki. 20. 29 2 Ki. 3. 4 1 Ch. 5. 21 21. 5 22. 14 29. 7 2 Ch. 25. 6.
HUNDRED *eight thousand and an* **HUNDRED.** Nu. 2. 24.
An **HUNDRED** *twenty thousand.* Ju. 8. 10 1 Ki. 8. 63 1 Ch. 12. 37 2 Ch. 7. 5 28. 6 Jon. 4. 11.
An **HUNDRED** *forty-four thousand.* Re. 7. 4 14. 1, 3.
An **HUNDRED** *fifty thousand.* 2 Ch. 2. 17.
An **HUNDRED** *eighty thousand.* 1 Ki. 12. 21 2 Ch. 11. 1 17. 18.
An **HUNDRED** *eighty-five thousand.* 2 Ki. 19. 35 Is. 37. 36.
Two **HUNDRED.** Ge. 11. 23 32. 14 Jos. 7. 21 Ju. 17. 4 1 Sa. 18. 27 25. 13, 18 30. 10, 21 2 Sa. 14. 26 15. 11 16. 1 1 Ki. 7. 20 10. 16 2 Ch. 9. 15 29. 32 Ezr. 2. 65 6. 17 Ca. 8. 12 Eze. 45. 15 Jno. 6. 7 Ac. 23. 23.
Two **HUNDRED** *five.* Ge. 11. 32.
Two **HUNDRED** *seven.* Ge. 11. 21.
Two **HUNDRED** *nine.* Ge. 11. 19.
Two **HUNDRED** *twelve.* 1 Ch. 9. 22.
Two **HUNDRED** *eighteen.* Ezr. 8. 9.
Two **HUNDRED** *twenty.* Ezr. 8. 20.
Two **HUNDRED** *twenty-three.* Ezr. 2. 28.
Two **HUNDRED** *thirty-two.* 1 Ki. 20. 15.
Two **HUNDRED** *forty-two.* Ne. 11. 13.
Two **HUNDRED** *forty-five.* Ezr. 2. 66 Ne. 7. 67, 68.
Two **HUNDRED** *fifty.* Ex. 30. 23 Nu. 16. 2, 17, 35 2 Ch. 8. 10 Eze. 48. 17.
Two **HUNDRED** *seventy-six.* Ac. 27. 37.
Two **HUNDRED** *eighty-four.* Ne. 11. 18.
Two **HUNDRED** *eighty-eight.* 1 Ch. 25. 7.
Two **HUNDRED** *fifty thousand.* 1 Ch. 5. 21.
Three **HUNDRED.** Ge. 5. 22 6. 15 45. 22 Ju. 7. 6, 8 8. 4 11. 26 15. 4 2 Sa. 21. 16 23. 18 1 Ki. 10. 17 11. 3 2 Ki. 18. 14 1 Ch. 11. 11, 20 2 Ch. 9. 15 14. 9 35. 8 Ezr. 8. 5 Es. 9. 15 Jno. 12. 5.
Three **HUNDRED** *eighteen.* Ge. 14. 14.
Three **HUNDRED** *twenty.* Ezr. 2. 32 Ne. 7. 35.
Three **HUNDRED** *twenty-three.* Ezr. 2. 17 Ne. 7. 23.
Three **HUNDRED** *twenty-eight.* Ne. 7. 22.
Three **HUNDRED** *forty-five.* Ezr. 2. 31 Ne. 7. 36.
Three **HUNDRED** *fifty.* Ge. 9. 28.
Three **HUNDRED** *sixty.* 2 Sa. 2. 31.
Three **HUNDRED** *sixty-five.* Ge. 5. 23.
Three **HUNDRED** *seventy-two.* Ezr. 2. 4 Ne. 7. 9.
Three **HUNDRED** *ninety.* Eze. 4. 5, 9.
Three **HUNDRED** *thousand.* Nu. 31. 36 1 Sa. 11. 8 2 Ch. 14. 8 17. 14 25. 5.
Three **HUNDRED** *thousand seven thousand five* **HUNDRED.** 2 Ch. 26. 13.
Three **HUNDRED** *and thirty thousand seven thousand five* **HUNDRED.** Nu. 31. 43.
Four **HUNDRED.** Ge. 15. 13 23. 15, 16 32. 6 33. 1 Ju. 21. 12 1 Sa. 22. 2 25. 13 30. 10, 17 1 Ki. 7. 42 18. 19 22. 6 2 Ki. 14. 13 2 Ch. 18. 5 25. 23 Ezr. 6. 17 Ac. 5. 36 7. 6.
Four **HUNDRED** *and three.* Ge. 11. 13, 15.
Four **HUNDRED** *and ten.* Ezr. 1. 10.
Four **HUNDRED** *and twenty.* 1 Ki. 9. 28.
Four **HUNDRED** *thirty.* Ge. 11. 17 Ex. 12. 40, 41 Ga. 3. 17.
Four **HUNDRED** *thirty-five.* Ezr. 2. 67 Ne. 7. 69.
Four **HUNDRED** *and fifty.* 1 Ki. 18. 19, 22 Ac. 13. 20.
Four **HUNDRED** *fifty-four.* Ezr. 2. 15.
Four **HUNDRED** *sixty-eight.* Ne. 11. 6.
Four **HUNDRED** *eighty.* 1 Ki. 6. 1.
Four **HUNDRED** *thousand.* Ju. 20. 2, 17 2 Ch. 13. 3.
Four **HUNDRED** *seventy thousand.* 1 Ch. 21. 5.
Five **HUNDRED.** Ge. 5. 32 11. 11 Ex. 30. 23, 24 Nu. 31. 28 2 Ch. 35. 9 Es. 9. 6, 12 Job 1. 3 Eze. 42. 16, 17, 18, 19, 20 45. 2 Lu. 7. 41 1 Co. 15. 6.
Five **HUNDRED** *and thirty.* Ne. 7. 70.
Five **HUNDRED** *and fifty.* 1 Ki. 9. 23.
Five **HUNDRED** *thousand.* 2 Sa. 24. 9 2 Ch. 13. 17.
Six **HUNDRED.** Ge. 7. 6, 11 Ex. 14. 7 Ju. 3. 31 18. 11, 16, 17 20. 47 1 Sa. 13. 15 14. 2 17. 7 23. 13 27. 2 30. 9 2 Sa. 15. 18 1 Ki. 10. 16, 29 1 Ch. 21. 25 2 Ch. 1. 17 3. 8 9. 15 29. 33.
Six **HUNDRED** *twenty-one.* Ezr. 2. 26 Ne. 7. 30.
Six **HUNDRED** *twenty-three.* Ezr. 2. 11.
Six **HUNDRED** *twenty-eight.* Ne. 7. 16.
Six **HUNDRED** *forty-two.* Ezr. 2. 10 Ne. 7. 62.
Six **HUNDRED** *forty-eight.* Ne. 7. 15.
Six **HUNDRED** *and fifty.* Ezr. 8. 26.
Six **HUNDRED** *fifty-two.* Ezr. 2. 60 Ne. 7. 10.
Six **HUNDRED** *sixty-six.* 1 Ki. 10. 14 Ezr. 2. 13 Re. 13. 18.
Six **HUNDRED** *sixty-seven.* Ne. 7. 18.
Six **HUNDRED** *seventy-five.* Nu. 31. 37.
Six **HUNDRED** *ninety.* 1 Ch. 9. 6.
Six **HUNDRED** *thousand.* Ex. 12. 37 38. 26 Nu. 1. 46 11. 21.
Six **HUNDRED** *seventy-five thousand.* Nu. 31. 32.
Seven **HUNDRED.** Ju. 20. 15, 16 2 Sa. 8. 4 10. 18 1 Ki. 11. 3 2 Ki. 3. 26 2 Ch. 15. 11.
Seven **HUNDRED** *twenty-one.* Ne. 7. 37.
Seven **HUNDRED** *twenty-five.* Ezr. 2. 35.
Seven **HUNDRED** *thirty-six.* Ezr. 2. 66 Ne. 7. 68.
Seven **HUNDRED** *forty-three.* Ezr. 2. 25.
Seven **HUNDRED** *forty-five.* Je. 52. 30.
Seven **HUNDRED** *sixty.* Ezr. 2. 9 Ne. 7. 14.
Seven **HUNDRED** *seventy-five.* Ezr. 2. 5.
Seven **HUNDRED** *seventy-seven.* Ge. 5. 31.
Seven **HUNDRED** *eighty-two.* Ge. 5. 26.
Eight **HUNDRED.** Ge. 5. 4, 19 2 Sa. 23. 8.
Eight **HUNDRED** *seven.* Ge. 5. 7.
Eight **HUNDRED** *fifteen.* Ge. 5. 10.
Eight **HUNDRED** *twenty-two.* Ne. 11. 12.
Eight **HUNDRED** *thirty.* Ge. 5. 16.
Eight **HUNDRED** *thirty-two.* Je. 52. 29.
Eight **HUNDRED** *forty.* Ge. 5. 13.
Eight **HUNDRED** *forty-five.* Ne. 7. 13.
Eight **HUNDRED** *ninety-five.* Ge. 5. 17.
Nine **HUNDRED.** Ju. 4. 3, 13.
Nine **HUNDRED** *five.* Ge. 5. 11.
Nine **HUNDRED** *ten.* Ge. 5. 14.
Nine **HUNDRED** *twelve.* Ge. 5. 8.
Nine **HUNDRED** *twenty-eight.* Ne. 11. 8.
Nine **HUNDRED** *thirty.* Ge. 5. 5.
Nine **HUNDRED** *forty-five.* Ezr. 2. 8.
Nine **HUNDRED** *fifty.* Ge. 9. 29.
Nine **HUNDRED** *fifty-six.* 1 Ch. 9. 9.
Nine **HUNDRED** *sixty-two.* Ge. 5. 20.
Nine **HUNDRED** *sixty-nine.* Ge. 5. 27.
Nine **HUNDRED** *seventy-three.* Ezr. 2. 36 Ne. 7. 39.
HUNDREDS. Ex. 18. 21, 25 Nu. 31. 14, 54 De. 1. 15 1 Sa. 22. 7 29. 2 2 Sa. 18. 1, 4 2 Ki. 11. 4, 10 1 Ch. 13. 1 26. 26 28. 1 29. 6 2 Ch. 23. 1, 9 25. 5 Mar. 6. 40.
HUNGER, *substantive.* Ex. 16. 3 De. 28. 48 32. 24 Ne. 9. 15 Ps. 34. 10 Pr. 19. 15 Je. 38. 9 42. 14 La. 2. 19 4. 9 Eze. 34. 29 Lu. 15. 17 2 Co. 11. 27 Re. 6. 8.
HUNGER, *verb.* De. 8. 3 Is. 49. 10 Mat. 5. 6 Lu. 6. 21, 25 Jno. 6. 35 Ro. 12. 20 1 Co. 4. 11 11. 34 Re. 7. 16.
HUNGER-BITTEN. Job 18. 12.
HUNGERED. Mat. 4. 2 12. 1, 3 21. 18 25. 35, 37, 42, 44 Mar. 2. 25 Lu. 4. 2 6. 3.
HUNGRY. 1 Sa. 2. 5 2 Sa. 17. 29 2 Ki. 7. 12 Job 5. 5 22. 7 24. 10 Ps. 50. 12 107. 5, 9, 36 146. 7 Pr. 6. 30 25. 21 27. 7 Is. 8. 21 9. 20 29. 8 32. 6 44. 12 58. 7, 10 65. 13 Eze. 18. 7, 16 Mar. 11. 12 Lu. 1. 53 Ac. 10. 10 1 Co. 11. 21 Phi. 4. 12.
HUNT. Ge. 27. 3†, 5 1 Sa. 26. 20 Job 38. 39 Ps. 140. 11 Pr. 6. 26 Je. 16. 16 La. 4. 18 Eze. 13. 18, 20 Mi. 7. 2.
HUNTED. Ge. 27. 33† Eze. 13. 21.
HUNTER, S. Ge. 10. 9 25. 27 Pr. 6. 5 Je. 16. 16.
HUNTEST. 1 Sa. 24. 11 Job 10. 16.
HUNTETH. Le. 17. 13.
HUNTING. Ge. 27. 30 Pr. 12. 27.
HUR, liberty, whiteness, hole, cavern. Ex. 17. 10, 12 24. 14 31. 2 35. 30 38. 22 Nu. 31. 8 Jos. 13. 21 1 Ki. 4. 8 1 Ch. 2. 19, 20, 50 4. 1, 4 Ne. 3. 9.
HURL. Nu. 35. 20.
HURLETH. Job 27. 21.
HURLING. 1 Ch. 12. 2.
HURT, *substantive.* Ge. 4. 23 26. 29 31. 29 Jos. 24. 20 1 Sa. 20. 21 24. 9 2 Sa. 18. 32 2 Ki. 14. 10 2 Ch. 25. 19 Ezr. 4. 22 Es. 9. 2 Ps. 15. 4 35. 4, 26 38. 12 41. 7 70. 2 71. 13, 24 Ec. 5. 13 8. 9 Je. 6. 14 7. 6 8. 11, 21 10. 19 24. 9 25. 6, 7 38. 4 Da. 3. 25 6. 22, 23 Ac. 27. 10.
HURT, *verb.* Ge. 31. 7 Ex. 21. 22, 35 Nu. 16. 15 1 Sa. 25. 7 Job 35. 8 Ps. 105. 18 Is. 11. 9 27. 3 65. 25 Da. 6. 22 Mar. 16. 18 Lu. 4. 35 10. 19 Ac. 18. 10 Re. 6. 6 7. 2, 3 9. 4, 10, 19 11. 5.
HURT, *participle.* Ex. 22. 10, 14 1 Sa. 25. 15 Ec. 10. 9 Je. 8. 21 Re. 2. 11.
HURTFUL. Ezr. 4. 15 Ps. 144. 10 1 Ti. 6. 9.
HURTING. 1 Sa. 25. 34.
HUSBAND. Ge. 20. 3† Ex. 4. 25, 26 21. 22 Le. 19. 20 21. 3 Nu. 30. 6 De. 22. 22, 23 24. 3, 4 25. 5 28. 56 Ju. 20. 4 Ru. 1. 3, 12 Je. 6. 11 31. 32 Eze. 44. 25 Joel 1. 8 Mat. 1. 16 Lu. 2. 36 Jno. 4. 17 Ro. 7. 2, 3 1 Co. 7. 3, 4, 11, 13, 14 2 Co. 11. 2 Ga. 4. 27 Ep. 5. 23 1 Ti. 3. 2 Tit. 1. 6.
Her **HUSBAND.** Ge. 3. 6 16. 3 Le. 21. 7 Nu. 5. 13, 27, 29 30. 7, 8, 10, 11, 12, 13, 14 De. 21. 13 25. 5, 11 Ju. 13. 6, 9, 10 19. 3 Ru. 1. 5, 9 2. 1 1 Sa. 1. 8, 22, 23 2. 19 4. 19, 21 25. 19 2 Sa. 3. 5, 15, 16 11. 26 2 Ki. 4. 9, 14, 22 Pr. 12. 4 31. 11, 23, 28 Je. 3. 20 Eze. 16. 32, 45 Ho. 2. 2 Mat. 1. 19 Mar. 10. 12 Lu. 16. 18 Ac. 5. 10 Ro. 7. 2, 3 1 Co. 7. 2, 10, 11, 34, 39 Ep. 5. 33 Re. 21. 2.
My **HUSBAND.** Ge. 29. 32, 34 30. 15, 18, 20 De. 25. 7 2 Sa. 14. 5, 7 2 Ki. 4. 1 Ho. 2. 7, 16†.
Thy **HUSBAND.** Ge. 3. 16 Nu. 5. 19, 20 Ju. 14. 15 Ru. 2. 11 2 Ki. 4. 26 Is. 54. 5 Jno. 4. 16, 18 Ac. 5. 9 1 Co. 7. 16.
HUSBANDMAN. Ge. 9. 20 Je. 51. 23 Am. 5. 16 Zec. 13. 5 Jno. 15. 1 2 Ti. 2. 6 Ja. 5. 7.
HUSBANDMEN. 2 Ki. 25. 12 2 Ch. 26. 10 Je. 31. 24 52. 16 Joel 1. 11 Mat. 21. 33, 34, 38, 40, 41 Mar. 12. 2, 7, 9 Lu. 20. 9, 10, 14.
HUSBANDRY. 2 Ch. 26. 10 Job 1. 3† 1 Co. 3. 9.
HUSBANDS. Ru. 1. 11, 13 Es. 1. 17, 20 Je. 29. 6 Eze. 16. 45 Jno. 4. 18 1 Co. 14. 35 Ep. 5. 22, 24, 25 Col. 3. 18, 19 1 Ti. 3. 12 Tit. 2. 4, 5 1 Pe. 3. 1, 7.
HUSHAI, their haste, sensuality, *or* silence. 2 Sa. 15. 32, 37 16. 16, 17 17. 5, 8, 14, 15 1 Ki. 4. 16 1 Ch. 27. 33.
HUSK, S. Nu. 6. 4 2 Ki. 4. 42 Lu. 15. 16.
HUZZAB, molten. Na. 2. 7.
HYMENEUS, nuptial, or marriage. 1 Ti. 1. 20 2 Ti. 2. 17.
HYMN, S. Mat. 26. 30 Mar. 14. 26 Ep. 5. 19 Col. 3. 16.
HYPOCRISY. Is. 32. 6 Mat. 23. 28 Mar. 12. 15 Lu. 12. 1 1 Ti. 4. 2 Ja. 3. 17.
HYPOCRISIES. 1 Pe. 2. 1.
HYPOCRITE. Job 8. 13 13. 16 17. 8 20. 5 27. 8 34. 30 Pr. 11. 9 Is. 9. 17 Mat. 7. 5 Lu. 6. 42 13. 15.
HYPOCRITES. Job 15. 34 36. 13 Is. 33. 14 Mat. 6. 2, 5, 16 15. 7 16. 3 22. 18 23. 13, 14, 15, 23, 25, 27, 29 24. 51 Mar. 7. 6 Lu. 11. 44 12. 56.
HYPOCRITICAL. Ps. 35. 16 Is. 10. 6.
HYSSOP. Ex. 12. 22 Le. 14. 4, 6, 49, 51, 52 Nu. 19. 6, 18 1 Ki. 4. 33 Ps. 51. 7 Jno. 19. 29 He. 9. 19.

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I. Ge. 6. 17 9. 9 34. 30 37. 10, 30 39. 9 Ex. 3. 11 9. 27 14. 17 18. 6 31. 6 Le. 26. 28 Nu. 3. 12 18. 6 De. 7. 17 32. 39 Jos. 14. 7 Ju. 5. 3, 7 7. 18 11. 37 12. 2 20. 4 1 Sa. 24. 17 2 Sa. 3. 28 13. 13 1 Ki. 1. 21 18. 22 19. 10, 14 1 Ch. 29. 14 2 Ch. 2. 6 32. 13 Ezr. 7. 21 Ne. 5. 15 Es. 4. 16 Job 1. 15, 16, 17, 19 15. 6 34. 33 Ps. 61. 2 142. 6 Ec. 2. 25 Ca. 2. 1 6. 3 7. 10 8. 10 Is. 8. 18 41. 4, 10 43. 5, 11, 25 44. 6, 7 45. 12 46. 4, 9 48. 12, 15, 16 49. 5 51. 12 52. 6 65. 5 Je. 20. 7 23. 39 Eze. 5. 8 6. 3 34. 11, 20 44. 28 Da. 8. 15 Ho. 5. 14 Hag. 1. 13 Zec. 1. 15 Mal. 1. 13 Mat. 3. 11 14. 27 16. 13 18. 20 24. 5 26. 22 Mar. 1. 7 6. 50 14. 29 Lu. 2. 48 11. 19, 20 21. 8 22. 27 24. 39 Jno. 1. 20, 33 3. 28 4. 26 6. 20 8. 16, 23, 28, 58 10. 30, 38 12. 32 13. 14 14. 20, 28 15. 4, 5 17. 21, 23, 25, 26 18. 35 Ac. 11. 17 22. 28 Ro. 7. 17, 20 1 Co. 1. 12 2. 1 3. 1, 4 7. 7, 8, 10 9. 6, 26 11. 1 15. 10, 11 16. 10 2 Co. 11. 22, 23, 29 Ga. 2. 19, 20 4. 12 5. 11 6. 14 Ep. 1. 15 4. 1 He. 2. 13 1 Pe. 1. 16 2 Jno. 1 Re. 1. 8, 17 3. 19, 21 21. 2 22. 8, 9, 16.
IBHAR, election, *or* he that is chosen. 2 Sa. 5. 15 1 Ch. 3. 6 14. 5.
ICE. Job 6. 16 38. 29 Ps. 147. 17.
ICHABOD, where is the glory? *or* woe to the glory. 1 Sa. 4. 21 14. 3.
ICONIUM, *from* ἴκω, I come. Ac. 13. 51 14. 1, 19 16. 2 2 Ti. 3. 11.
IDDO, his hand, power, praise, witness, or ornament. 1 Ki. 4. 14 1 Ch. 6. 21 27. 21 2 Ch. 9. 29 12. 15 13. 22 Ezr. 5. 1 6. 14 8. 17 Ne. 12. 4 Zec. 1. 1, 7.
IDLE. Ex. 5. 8, 17 Pr. 19. 15 Mat. 12. 36 20. 3, 6 Lu. 24. 11 1 Ti. 5. 13.
IDLENESS. Pr. 31. 27 Ec. 10. 18 Eze. 16. 49.
IDOLATER. 1 Co. 5. 11 Ep. 5. 5.
IDOLATERS. 1 Co. 5. 10 6. 9 10. 7 Re. 21. 8 22. 15.
IDOLATRY. 1 Sa. 15. 23 Ac. 17. 16 1 Co. 10. 14 Ga. 5. 20 Col. 3. 5.
IDOLATRIES. 1 Pe. 4. 3.
IDOLATROUS. 2 Ki. 23. 5.
IDOL, *adjective.* Zec. 11. 17.
IDOL, *substantive.* 1 Ki. 15. 13 2 Ch. 15. 16 33. 7, 15 Is. 48. 5 66. 3 Je. 22. 28 Ac. 7. 41 1 Co. 8. 4, 7 10. 19.
IDOLS. Le. 19. 4 26. 1, 30 Do. 29. 17 1 Sa. 31. 9 1 Ki. 15. 12 21. 26 2 Ki. 17. 12 21. 11, 21 23. 24 1 Ch. 10. 9 16. 26 2 Ch. 15. 8 24. 18 34. 7 Ps. 96. 5 97. 7 106. 36, 38 115. 4 135. 15 Is. 2. 8, 18, 20 10. 10, 11 19. 1, 3 31. 7 45. 16 46. 1 57. 5 Je. 50. 2, 38 Eze. 6. 4, 5, 6, 9, 13 8. 10 14. 3, 4, 5, 6, 7 16. 36 18. 6, 12, 15 20. 7, 8, 16, 18, 24, 31, 39 22. 3, 4 23. 7, 30, 37, 39, 49 30. 13 33. 25 36. 18, 25 37. 23 44. 10, 12 Ho. 4. 17 8. 4 13. 2 14. 8 Mi. 1. 7 Hab. 2. 18 Zep. 1. 3† Zec. 10. 12 13. 2 Ac. 15. 20, 29 17. 16† 21. 25 Ro. 2. 22 1 Co. 8. 1, 4, 10 10. 19, 28 12. 2 2 Co. 6. 16 1 Th. 1. 9 1 Jno. 5. 21 Re. 2. 14, 20 9. 20.
IDUMEA, red, earthy. Is. 34, 5, 6 Eze. 35. 15 36. 5 Mar. 3. 8.
IF. Ge. 25. 22 31. 8 34. 15 43. 11 Jos. 14. 12 1 Sa. 14. 9 20. 7 2 Sa. 15. 26 2 Ki. 7. 4 10. 6 Job 9. 29 10. 15 24. 25 Ps. 7. 3 Je. 27. 18 51. 8 Da. 3. 17 4. 27 Ho. 8. 7 Mat. 4. 3 14. 28 27. 40, 43 Mar. 1. 40 11. 32 Lu. 4. 3 23. 35, 39 Jno. 1. 25 10. 24 15. 18 19. 12 Ac. 5. 39 1 Co. 15. 19 Ga. 4. 7 Phi. 2. 1 He. 3. 11† 4. 3, 5 1 Jno. 2. 19 3. 13.
IF *it were.* See *Were.*
IF *not.* Ge. 18. 21 24. 9. Ex. 32. 32 Ju. 9. 15, 20 1 Sa. 2. 16 6. 9 2 Sa. 13. 26 17. 6 2 Ki. 2. 10 Job 9. 24 33. 33 Da. 3. 18 Zec. 11. 12 Lu. 10. 6 13. 9.
IF *now.* Ge. 18. 3 24. 42, 49 33. 10 47. 29 Ex. 34. 9 Ju. 6. 17 1 Co. 4. 7.
IGDALIA, the greatness of the Lord, *or* the Lord shall exalt me, *or* make me great. Je. 35. 4.
IGNOMINY. Pr. 18. 3.
IGNORANCE. Le. 4. 2, 13, 22, 27 5. 15 Nu. 15. 24, 25, 27, 28, 29 Ac. 3. 17 17. 30 Ep. 4. 18 1 Pe. 1. 14 2. 15.
IGNORANT. Ps. 73. 22 Is. 56. 10 63. 16 Ac. 4. 13 Ro. 1. 13 10. 3 11. 25 1 Co. 10. 1 12. 1 14. 38 2 Co. 1. 8 2. 11 1 Th. 4. 13 He. 5. 2 2 Pe. 3. 5, 8.
IGNORANTLY. Nu. 15. 28 De. 19. 4 Ac. 17. 23 1 Ti. 1. 13.
IJON, look, eye, fountain. 1 Ki. 15. 20.
ILL. Ge. 41. 3, 4, 19, 20, 21 43. 6 De. 15. 21 Job 20. 26 Ps. 106. 32 Is. 3. 11 Je. 40. 4 Joel 2. 20 Mi. 3. 4 Ro. 13. 10.
ILLUMINATED. He. 10. 32.
ILLYRICUM, joy, rejoicing. Ro. 15. 19.
IMAGE. Ge. 1. 26, 27 5. 3 9. 6 Le. 26. 1 De. 16. 22 1 Sa. 19. 13, 16 2 Ki. 3. 2 10. 27 2 Ch. 33. 7 Job 4. 16 Ps. 39. 6† 73. 20 Eze. 8. 3 Da. 2. 31, 35 3. 1, 5, 10, 15 Ho. 3. 4 Mat. 22. 20 Mar. 12. 16 Lu. 20. 24 Ac. 19. 35 Ro. 1. 23 8. 29 11. 4 1 Co. 11. 7 15. 49 2 Co. 3. 18 4. 4 Col. 1. 15 3. 10 He. 1. 3 10. 1 Re. 13. 14, 15 14. 9, 11 15 2 16. 2 19. 20 20. 4. See *Graven. Molten* **IMAGE.** De. 9. 12 Ju. 17. 3 Ps. 106. 19 Je. 10. 14 51. 17 Hab. 2. 18.
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IMAGES. Ge. 31. 19, 34, 35 Ex. 23. 24 34. 13 Le. 26. 30 Nu. 33. 52 De. 7. 5 1 Sa. 6. 5, 11 2 Sa. 5. 21 1 Ki. 14. 9, 23 2 Ki. 10. 26 11. 18 17. 10, 16 18. 4 23. 14, 24 2 Ch. 14. 3, 5 23. 17 28. 2 31. 1 33. 22 34. 3, 4 Is. 17. 8 27. 9 30. 22 41. 29 Je. 43. 13 50. 2 Eze. 6. 4, 6 7. 20 16. 17 21. 21 23. 14 30. 13 Ho. 10. 1, 2 13. 2 Am. 5. 26 Mi. 5. 13.
IMAGERY. Eze. 8. 12.
IMAGINE. Job 6. 26 21. 27 Ps. 2. 1 38. 12 62. 3 140. 2 Pr. 12. 20 Ho. 7. 15 Na. 1. 9 Zec. 7. 10 8. 17 Ac. 4. 25.
IMAGINATION. Ge. 6. 5 8. 21 De. 29. 19 31. 21 1 Ch. 28. 9 29. 18 Je. 23. 17 Lu. 1. 51.
IMAGINATIONS. 1 Ch. 28. 9 Ps. 81. 12† Pr. 6. 18 La. 3. 60, 61 Ro. 1. 21 2 Co. 10. 5. See *Heart.*
IMAGINED. Ge. 11. 6 Ps. 10. 2 21. 11.
IMAGINETH. Na. 1. 11.
IMBALM, etc. See *Embalm, etc.*
IMLAH, plenitude, *or* repletion; *or* circumcision. See *Micaiah.*
IMMANUEL. God with us. Is. 7. 14.
IMMEDIATELY. Mat. 4. 22 8. 3 20. 34 26. 74 Mar. 1. 12, 31, 42 4. 15, 17 10. 52 Lu. 1. 64 5. 13 6. 49 8. 44 13. 13 18. 43 19. 11 22. 60 Jno. 5. 9 18. 27 Ac. 9. 34 10. 33 12. 23 16. 26 Ga. 1. 16 Re. 4. 2.
IMMORTAL. 1 Ti. 1. 17.
IMMORTALITY. Ro. 2. 7 1 Co. 15. 53, 54 1 Ti. 6. 16 2 Ti. 1. 10.
IMMUTABLE. He. 6. 18.
IMMUTABILITY. He. 6. 17.
IMPART. Lu. 3. 11 Ro. 1. 11.
IMPARTED. Job 39. 17 1 Th. 2. 8.
IMPEDIMENT. Mar. 7. 32.
IMPENITENT. Ro. 2. 5.
IMPERIOUS. Eze. 16. 30.
IMPLACABLE. Ro. 1. 31.
IMPLEAD. Ac. 19. 38.
IMPORTUNITY. Lu. 11. 8.
IMPOSE. Ezr. 7. 24.
IMPOSED. He. 9. 10.
IMPOSSIBLE. Mat. 17. 20 19. 26 Mar. 10. 27 Lu. 1. 37 17. 1 18. 27 He. 6. 4, 18 11. 6.
IMPOTENT. Jno. 5. 3 Ac. 4. 9 14. 8.
IMPOVERISH. Je. 5. 17.
IMPOVERISHED. Ju. 6. 6 Ps. 106. 43† Is. 40. 20 Mal. 1. 4.
IMPRISONED. Ac. 22. 19.
IMPRISONMENT. Ezr. 7. 26 He. 11. 36.
IMPRISONMENTS. 2 Co. 6. 5.
IMPUDENT. Pr. 7. 13 Ezc. 2. 4 3. 7.
IMPUTE. 1 Sa. 22. 15 2 Sa. 19. 19 Ro. 4. 8.
IMPUTED. Le. 7. 18 17. 4 Ro. 4. 11 22, 23, 24 5. 13 Ga. 3. 6† Ja. 2. 23.
IMPUTETH. Ps. 32. 2 Ro. 4. 6.
IMPUTING. Hab. 1. 11 2 Co. 5. 19
IN. Ge. 7. 16 Jno. 11. 20 14. 10 11 20. See *Him, We, Thee, Them, Us, You.*
INASMUCH. De 19. 6 Ru. 3. 10 Mat. 25. 40, 45.
INCENSE. Ex. 30. 8, 9 37. 29 40. 5 Le. 10. 1 16. 13 Nu. 7. 14, 86 16. 7, 17, 35, 46, 47 De. 33. 10 2 Ch. 30. 14 34. 25 Ps. 66. 15 141. 2 Is. 1. 13 43. 23 60. 6 65. 3 66. 3 Je. 6. 20 11. 12, 17 41. 5 48. 35 Eze. 8. 11 16. 18 23. 41 Mal. 1. 11 Lu. 1. 10 Re. 5. 8† 8. 3, 4. See *Altar, Burn, Burnt.*
Sweet **INCENSE.** Ex. 25. 6 31. 11 35. 8, 28 39. 38 Le. 16. 12 Nu. 4. 16.
INCENSED. Is. 41. 11 45. 24.
INCHANTER, or **ENCHANTER.** De. 18. 10.
INCHANTERS, or **ENCHANTERS.** Je. 27. 9.
INCHANTMENTS, or **ENCHANTMENTS.** Ex. 7. 11 22 8. 7, 18 Le. 19. 26 Nu. 23. 23 24. 1 2 Ki. 17. 17 21. 6 2 Ch. 33. 6 Ec. 10. 11 Is. 47. 9, 12.
INCLINE. Jos. 24. 23 1 Ki. 8. 58 Ps. 78. 1 119. 36 141. 4. See *Ear*
INCLINED. Ju. 9. 3 Ps. 40. 1 116. 2 119. 112 Pr. 5. 13 Je. 7. 24, 26 11. 8 17. 23 25. 4 34. 14 35. 15 44. 5.
INCLINETH. Pr. 2. 18.
INCLOSE. Ca. 8. 9.
INCLOSED. Ex. 39. 6, 13 Ju. 20. 43 Ps. 17. 10 22. 16 Ca. 4. 12 La. 3. 9 Lu. 5. 6.
INCLOSINGS. Ex. 28. 20 39. 13.
INCONTINENCY. 1 Co. 7. 5.
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INCORRUPTIBLE. Ro. 1. 23 1 Co. 9. 25 15. 52 1 Pe. 1. 4, 23.
INCORRUPTION. 1 Co. 15. 42, 50, 53, 54.
INCREASE, *substantive.* Le. 19. 25 25. 7, 36, 37 26. 4, 20 Nu. 18. 30 32. 14 De. 7. 13 14. 22, 28 16. 15 28. 4, 18, 51 1 Sa. 2. 33 Ne. 9. 37 Job 20. 28 31. 12 Ps. 67. 6 78. 46 85. 12 Pr. 14. 4 18. 20 Ec. 5. 10 Is. 9. 7 Je. 2. 3 Eze. 18. 8, 13, 17 22. 12 34. 27 Zec. 8. 12 1 Co. 3. 6, 7 Ep. 4. 16 Col. 2. 19.
INCREASE, *verb.* Le. 25. 16 De. 6. 3 7. 22 Ju. 9. 29 1 Ch. 27. 23 Ezr. 10. 10 Job 8. 7 Ps. 44. 12 62. 10 71. 21 73. 12 115. 14 Pr. 1. 5 9. 9 22. 16 28. 28 Ec. 5. 11 6. 11 Is. 29. 19 57. 9 Eze. 5. 16 36. 29, 37 Da. 11. 39 Ho. 4. 10 Zec. 10. 8 Lu. 17. 5 Jno. 3. 30 2 Co. 9. 10 1 Th. 3. 12 4. 10 2 Ti. 2. 16.
INCREASED. Ge. 7. 17, 18 30. 30, 43 Ex. 1. 7 23. 30 1 Sa. 14. 19 2 Sa. 15. 12 1 Ki. 22. 35 1 Ch. 4. 38 2 Ch. 18. 34 Ezr. 9. 6 Ps. 3. 1 4. 7 49. 16 105. 24 Pr. 9. 11 Ec. 2. 9 5. 11 Is. 9. 3 26. 15 Je. 5. 6 15. 8 29. 6 30. 14, 15 La. 2. 5 Eze. 16. 26 23. 14 28. 5 Da. 12. 4 Ho. 4. 7 10. 1 Zec. 10. 8 Mar. 4. 8 Lu. 2. 52 Ac. 6. 7 9. 22 16. 5 2 Co. 10. 15 Re. 3. 17.
INCREASEST. Job 10. 17.
INCREASETH. Job 10. 16 12. 23 Ps. 74. 23 Pr. 11. 24 23. 28 24. 5 28. 8 29. 16 Ec. 1. 18 Is. 40. 29 Ho. 12. 1 Hab. 2. 6 Col. 2. 19.
INCREASING. Col. 1. 10.
INCREDIBLE. Ac. 26. 8.
INCURABLE. 2 Ch. 21. 18 Job 34. 6 Je. 15. 18 30. 12, 15 Mi. 1. 9.
INDEBTED. Lu. 11. 4.
INDEED. Ge. 17. 19 20. 12 37. 8, 10 40. 15 Ex. 19. 5 23. 22 Le. 10. 18 Nu. 12. 2 21. 2 22. 37 De. 2. 15 21. 16 Jos. 7. 20 1 Sa. 1. 11 1 Ki. 8. 27 2 Ki. 14. 10 1 Ch. 4. 10 21. 17 2 Ch. 6. 18 Job 19. 4 Ps. 58. 1 Is. 6. 9 Je. 22. 4 Mat. 3. 11 Mar. 1. 8 11. 32 Lu. 3. 16 23. 41 24. 34 Jno. 1. 47 4. 42 6. 55 7. 26 8. 31, 36 Ac. 4. 16 Ro. 8. 7 14. 20 2 Co. 11. 1 Phi. 1. 15 3. 1 Col. 2. 23 1 Th. 4. 10 1 Ti. 5. 3, 5, 16 1 Pe. 2. 4.
INDIA, praise, law. Es. 1. 1.
INDIGNATION. 2 Ki. 3. 27 Ne. 4. 1 Es. 5. 9 Job 5. 2† 10. 17 Ps. 69. 24

INFERIOR. Job 12.3 13.2 Da.2. 39 2 Co.12.13 He.2.7†.
INFIDEL. 2 Co.6.15 1 Ti.5.8.
INFINITE. Job 22.5 Ps.147.5 Na. 2.9† 3.9.
INFIRMITY. Le.12.2 Ps.77.10 Pr.18.14 Lu.13.11,12 Jno.5.5 Ro.6.19 Ga.4.13 He.5.2 7.28.
INFIRMITIES. Mat.8.17 Lu.5.15 7.21 8.2 Ro.8.26 15.1 2 Co.11. 30 12.5,9,10 1 Ti.5.23 He.4.15.
INFLAME. Is.5.11.
INFLAMING. Is.57.5.
INFLAMMATION. Le.13.28 De. 28.22.
INFLICTED. 2 Co.2.6.
INFLUENCES. Job 38.31.
INFOLDING. Eze.1.4.
INFORM. De.17.10.
INFORMED. Da.9.22 Ac.21.21,24 24.1 25.2,15.
IN-GATHERING. Ex.23.16.
INGRAFTED. Ja.1.21.
INHABIT. Nu.35.34 Pr.10.30 Is. 42.11 65.21,22 Je.17.6 48.18 Eze.33.24 Am.9.14 Zep.1.13.
INHABITANT. Is.5.9 6.11 9.9 12.6 20.6 24.17 33.24 Je.2.15 4.7 9.11 10.17 21.13 22.23 26.9 33.10 34.22 44.22 46.19 48.19, 43 51.29,35,37 Am.1.5,8 Mi.1. 11 12.13,15 Zep.2.5, 3.6.
INHABITANTS. Ge.19.25 Ex. 15.14,15 Le.18.25 25.10 Nu.13.32 De.13.13,15 Jos.2.24 11.19 17.12 Ju.1.19,27 2.2 5.7,23 10.18 11. 8 21.9,10 Ru.4.4 1 Ki.17.1 2 Ki.19.26 1 Ch.9.2 2 Ch.20.23 Job 26.5 Ps.33.8,14 49.1 75.3 Is.10.13 18.3 23.2,6 24.1,5,6 26.9,18 38.11 40.22 42.10,11 49.19 Je.13.13 19.12 21.6 23.14 25.29 26.15 49.8,30 50.34,35 51.35 La.4.12 Eze.29.6 Da.4.35 Mi.6.12,16 Zec.8.20,21 Re.17.2. See *Jerusalem.*
INHABITANTS *of the land.* Ge. 34.30 Ex.23.31 34.12,15 Nu.32. 17 33.52,55 Jos.2.9 7.9 9.24 1 Sa.27.8 1 Ch.22.18 2 Ch.20.7 Je.1.14 10.18 47.2 Ho.4.1 Joel 2.1 Zec.11.6.
INHABITED. Ex.16.35 Le.16.22 2 Sa.24.6† Is.13.20 44.26 45.18 54.3 Je.6.8 17.6 22.6 45.26 50. 13,39 Eze.12.20 26.20 29.11 36. 10 38.12 Zec.2.4 9.5 12.6 14. 10,11.
INHABITERS. Re.8.13 12.12.
INHABITEST. Ps.22.3.
INHABITETH. Job 15.28 Is.57. 15.
INHABITING. Ps.74.14.
INHERIT. Ge.15.8 Ex.32.13 Nu. 18.24 26.55 32.19 De.1.38 12.10 21.16 Ju.11.2 1 Sa.2.8 Ps.25.13 37.9,11,22 69.36 82.8 Pr.3.35 8.21 11.29 14.18 Is.49.8 54.3 65.9 Je.12.14 49.1 Eze.7.24† 47.14 Zec.2.12 Mat.5.5 19.29 25.34 Mar.10.17 Lu.10.25 18.18 1 Co.6.9,10 15.50 Ga.5.21 He.6. 12 1 Pe.3.9 Re.21.7.
INHERIT *land.* Ge.15.7 28.4 La. 20.24 Nu.34.13 De.2.31 16.20 19.3 Ps.37.29,34 Is.60.21 Eze. 47.13.
INHERITANCE. Ge.31.14 48.6 Ex.15.17 Le.25.46 Nu.16.14 18. 20 27.8,9,10 32.19,32 34.15,18 36.3,4,9 De.4.20 9.26,29 32.9 Jos.13.14,33 14.2,14 17.6 18.7 24.28 Ju.2.6 21.17,24 Ru.4.6 1 Sa.10.1 26.19 2 Sa.20.1 21.3 1 Ki.8.51,53 12.16 21.3,4 2 Ki. 21.14 1 Ch.16.18 Ne.11.20 Job 31.2 Ps.16.5 28.9 33.12 37.18 47.4 68.9 74.2 78.55,62,71 79.1 94.14 105.11 106.5,40 Pr.13.22 17.2 19.14 20.21 Ec.7.11 Is.19. 25 47.6 63.17 Je.10.16 32.8 51. 19 La.5.2 Eze.36.12 44.28 46. 16,17,18 47.22,23 Mat.21.38 Mar. 12.7 Lu.12.13 20.14 Ac.20.32 26.18 Ga.3.18 Ep.1.11,14,18 5.5 Col.1.12 3.24 He.1.4 9.15 1 Pe. 1.4.
For **INHERITANCE.** Ex.34.9 Nu. 18.21,26 26.53 33.54 34.2 36.2 De.4.21,38 15.4 19.10 20.16 21. 23 24.4 25.19 26.1 Jos.11.23 13.6,7,32 14.1,13 19.49,51 1 Ki. 8.36 1 Ch.28.8 2 Ch.6.27 Ezr.9. 12 Ps.2.8 Je.3.18 Eze.33.24 44. 28 45.1 47.14,22 48.29 He.11.8.
No or *none* **INHERITANCE.** Nu. 18.20,23,24 26.62 De.10.9 14.27, 29 18.1,2 Jos.13.14,33 14.3 2 Ch.10.16 Ac.7.5.
INHERITANCES. Jos.19.51.
INHERITED. Nu.32.18 Jos.14.1 Ps.105.44 Je.16.19 Eze.33.24 He. 12.17.
INHERITETH. Nu.35.8.
INHERITOR. Is.65.9.
INIQUITY. Ge.15.16 19.15 44.16 Ex.20.5 34.7,9 Le.18.25 Nu.5. 15,31 14.18,19 23.21 De.5.9 19. 15 32.4 Jos.22.17 1 Sa.3.13,14 15.23 20.8 25.24 2 Sa.14.9,32 19.19 24.10 1 Ch.21.8 2 Ch.19.7 Job 4.8 5.16 6.29,30 11.6,14 15. 5,16 22.23 31.11,28 33.9 34.32 36.10,21,23 Ps.7.3,14 10.7† 32. 2,5 36.3 39.11 41.6 49.5 51.5 53.1 55.3 56.7 66.18 85.2 94.20 107.42 109.14 119.3,133 125.3 Pr.16.6 19.28 22.8 Ec.3.16 Is. 1.4,13 5.18 6.7 14.21 22.14 27.9 20.20 30.13 40.2 53.6 57.17 59. 3,4,6,7 64.9 Je.2.5,22 3.13 13. 22 14.20 16.10,17 30.14,15 32.18 50.20 51.6 La.2.14 4.6,22 Eze. 4.4 7.13 9.9 16.49 18.8,17,30 21.23,24,25,29 28.15,18 35.5 44. 12 Da.9.24 Ho.7.1 9.7 10.9,13 12.8,11 13.12 14.1,2 Mi.2.1 3.10 7.18 Hab.1.3,13 2.12 Zep.3.5,13 Zec.3.4,9 Mal.2.6 Mat.13.41 23. 28 24.12 Ac.1.18 8.23 Ro.6.19 1 Co.13.6 2 Th.2.7 2 Ti.2.19 Tit. 2.14 He.1.9 Ja.3.6. See *Bear, Commit, Committed.*
His **INIQUITY.** Nu.15.31 Jos.22. 20 Job 20.27 21.19 Ps.36.2 Je. 31.30 Eze.3.18,19 7.16 14.7,14 18.18,26 33.6,8,9 2 Pe.2.16.
Mine **INIQUITY.** Ge.4.13† 1 Sa. 20.1 2 Sa.22.24 Job 7.21 10.6,14 14.17 31.33 Ps.18.23 25.11 31.10 32.5 38.18 51.2.
Their **INIQUITY.** Le.26.39,40,41,43 Ne.4.5 Ps.69.27 78.38 89.32 94. 23 106.43 Is.13.11 26.21 33.24 Je.14.10 16.18 18.23 25.12 31. 34 33.8 36.3,31 Eze.4.5,17 7.19 14.3,10 29.16 39.23 Ho.4.8 5.5 9.9. *Work* **INIQUITY.** Ps.141.4 Is.31.2 32.6 Ho.6.8 Mat.7.23.
Workers of **INIQUITY.** Job 31.3 34. 8,22 Ps.5.5 6.8 14.4 28.3 36.12 37.1 53.4 59.2 64.2 92.7,9 94.4, 16 125.5 141.9 Pr.10.29 21.15 Lu.13.27.
INIQUITIES. Le.16.21 26.39 Ezr. 9.6,7,13 Ne.9.2 Job 13.23,26 22.5 Ps.38.4 40.12 51.9 64.6 65.3 79.8 90.8 103.3,10 130.3,8 Pr. 5.22 Is.43.24 53.5 59.12 64.6,7 Je.11.10 14.7 La.4.13 Eze.28.18 Da.4.27 9.13,16 Mi.7.19 Ac.3.26 Ro.4.7 Re.18.5.
Their **INIQUITIES.** Le.16.22 Ps. 107.17 Is.53.11 Je.33.8 La.5.7 Eze.32.27 43.10 He.8.12 10.17.
Your **INIQUITIES.** Nu.14.34 Is. 59.1 59.2 65.7 Je.5.25 Eze.24. 23 36.31,33 Am.3.2.
INJURED. Ga.4.12.
INJURIOUS. 1 Ti.1.13.
INJUSTICE. Job 16.17.
INK. Je.36.18 2 Co.3.3 2 Jno.12 3 Jno.13.
INKHORN. Eze.9.2,3,11.
INN. Ge.42.27 43.21 Ex.4.24 Lu.2.7 10.34.
INNER. 1 Ki.6.27 1 Ch.28.11 Es. 4.11 5.1 Eze.10.3 42.15 46.1 Ac.16.24 Ep.3.16. See *Chamber.*
INNERMOST. Pr.18.8 26.22.
INNOCENCY. Ge.20.5 Ps.26.6 73.13 Da.6.22 Ho.8.5.
INNOCENT. Ex.23.7 De.27.25 1 Sa.14.41† Job 4.7 9.23,28 17.8 22.19,30 27.17 33.9 Ps.10.8 15.5 19.13 Pr.1.11 6.29 28.20 Je.2.35 Mat.27.24. See *Blood.*
INNOCENTS. Je.2.34 19.4.
INNUMERABLE. Job 21.33 Ps. 40.12 104.25 Je.46.23 Lu.12.1 He.11.12 12.22.
INORDINATE. Eze.23.11 Col.3.5.
INQUISITION. De.19.18 Es.2.23 Ps.9.12.
INSCRIPTION. Ac.17.23.
INSIDE. 1 Ki.6.15.
INSPIRATION. Job 32.8 2 Ti.3.16.
INSTANT. Is.29.5 30.13 Je.18. 7,9 Lu.2.38 23.23 Ac.12.5† Ro. 12.12 2 Ti.4.2.
INSTANTLY. Lu.7.4 Ac.26.7.
INSTRUCT. De.4.36 Ne.9.20 Job 40.2 Ps.16.7 32.8 Ca.8.2 Is.28. 26 Da.11.33 1 Co.2.16.
INSTRUCTED. Ge.14.14† De.32. 10 2 Ki.12.2 1 Ch.15.22 25.7 2 Ch.3.3 Job 4.3 Ps.2.10 Pr.5.13 21.11 Is.8.11 40.14 Je.6.8 31.19 Mat.13.52 14.8 Lu.1.4 Ac.18.25 Ro.2.18 Phi.4.12.
INSTRUCTING. 2 Ti.2.25.
INSTRUCTOR. Ge.4.22 Ro.2.20.
INSTRUCTORS. 1 Co.4.15.
INSTRUCTION. Job 33.16 Ps.50. 17 Pr.1.2,3,7,8 4.1,13 5.12,23 6.23 8.10,33 9.9 10.17 12.1 13. 1,18 15.5,32,33 16.22 19.20,27 23.12,23 24.32 Je.17.23 32.33 35.13 Eze.5.15 Zep.3.7 2 Ti.3.16.
INSTRUMENT. Nu.35.16 Ps.33.2 71.22† 92.3 144.9 Is.28.27 41.15 54.16 Eze.33.32.
INSTRUMENTS. Ge.49.5 Ex.25.9 Nu.3.8 4.12 7.1 31.6 1 Sa.8.12 18.6 1 Ki.19.21 1 Ch.9.29 16.42 2 Ch.30.21 Ne.12.36 Ps.7.13 68. 25 87.7 150.4 Ec.2.8 Is.22.24† 32.7 38.20 Je.46.19† Eze.12.3† 16.30† 23.26† Da.6.18 Am.1.3 6.5 Hab.3.19 Zec.11.15 Re.6.13.
INSURRECTION. Ezr.4.19 Ps. 64.2 Mar.15.7 Ac.18.12.
INTANGLE, *or* **ENTANGLE.** Mat. 22.15.
INTANGLED, *or* **ENTANGLED.** Ex.14.3 Ga.5.1 2 Pe.2.20.
INTANGLETH *or* **ENTANGLETH.** 2 Ti.2.4.
INTEGRITY. Ge.20.5,6 1 Ki.9.4 Job 2.3,9 27.5 31.6 Ps.7.8 25.21 26.1,11 41.12 78.72 Pr.11.3 19.1 20.7.
INTELLIGENCE. Da.11.30.
INTEND. Jos.22.33 2 Ch.28.13 Ac.5.28,35.
INTENDED. Ps.21.11.
INTENDEST. Ex.2.14.
INTENDING. Lu.14.28 Ac.12.4. 20† 20.13.
INTENT. 2 Sa.17.14 2 Ki.10.19 2 Ch.16.1 Eze.40.4 Da.4.17 Jno. 11.15 13.28 Ac.9.21 10.29 1 Co. 10.6 Ep.3.10.
INTENTS. Je.30.24 He.4.12.
INTERCESSION. Is.53.12 Je.7. 16 27.18 36.25 Ro.8.26,27,34 11.2 He.7.25.
INTERCESSIONS. 1 Ti.2.1.
INTERCESSOR. Is.59.16.
INTERMEDDLE. Pr.14.10.
INTERMEDDLETH. Pr.18.1.
INTERMISSION. La.3.49.
INTERPRET. Ge.41.8,12 1 Co.12. 30 14.5,13,27.
INTERPRETATION. Ge.40.5,12, 16,18 41.11 Ju.7.15 Pr.1.6 Da. 2.4,7,36,45 4.19,24 5.12,15,26 7.16 Jno.1.42 9.7 Ac.9.36 13.8 1 Co.12.10 14.26 He.7.2 2 Pe. 1.20.
INTERPRETATIONS. Ge.40.8 Da. 5.16.
INTERPRETED. Ge.40.22 41.13 Ezr.4.7 Mat.1.23 Mar.5.41 15. 22,34 Jno.1.38,41 Ac.4.36.
INTERPRETER, S. Ge.40.8 42. 23 2 Ch.32.31† Job 33.23 Is.43. 27† 1 Co.14.28.
INTERPRETING. Da.5.12.
INTREAT, *or* **ENTREAT.** Ge.23.8 Ex.8.8,9,28,29 9.28 10.17 Ru.1. 16 1 Sa.2.25 1 Ki.13.6 Job 11. 19† Ps.45.12 Pr.19.6 Je.15.11 Ac.7.6 1 Co.4.13 Phi.4.3 1 Ti.5.1.
INTREATED, *or* **ENTREATED.** Ge.12.16 25.21 Ex.5.22 8.30 10. 18 26.6 Ju.13.8 2 Sa.21.14 24.25 1 Ch.5.20 2 Ch.33.13 Ezr. 8.23 Job 19.16,17 Ps.119.58 Is.19. 22 Mat.22.6 Lu.15.28 18.32 20. 11 Ac.7.19 27.3 1 Th.2.2 He.12. 19 Ja.3.17.
INTREATETH, *or* **ENTREATETH.** Job 24.21.
INTREATY, *or* **ENTREATIES.** Pr. 18.23 2 Co.8.4.
INTRUDING. Col.2.18.
INVADE. 2 Ch.20.10 Hab.3.16.
INVADED. 1 Sa.23.27 27.8 30.1 2 Ki.13.20 2 Ch.28.18.
INVASION. 1 Sa.30.14.
INVENT. Am.6.5.
INVENTED. 2 Ch.26.15.
INVENTIONS. Ps.99.8 106.29,39 Pr.8.12 Ec.7.29.
INVENTORS. Ro.1.30.
INVISIBLE. Ro.1.20 Col.1.15,16 1 Ti.1.17 He.11.27.
INVITED. 1 Sa.9.24 2 Sa.13.23 Es.5.12.
INWARD. Ge.41.21† Le.13.55 1 Ki.7.25 17.21† 2 Ch.3.13 Job 19. 19 38.36 Ps.5.9 49.11 51.6 62. 4† 64.6 Pr.20.27,30 Is.16.11 Je. 31.33 Mar.6.19† Lu.11.39 Ro.7. 22 2 Co.4.16 7.15.
INWARDLY. Ps.62.4 Mat.7.15 Ro.2.29.
INWARDS. Ex.29.13,17,22 Le.1. 9,13 3.3,9,14 4.8,11 7.3 8.16,21 9.14,19.
IPHEDEIAH, the redemption of the Lord. 1 Ch.8.25.
IRA, city, watch, spoil; *or* effusion, *or* heap of vision. 2 Sa.20.26.
IRAD, wild ass; *or* heap of descents, *or* of empire. Ge.4.18.
IRIJAH, the fear, *or* vision, *or* protection of the Lord. Je.37.13.
IRON, *substantive.* Nu.35.16 De. 3.11 4.20 8.9 28.23,48 Jos.8.31 17.16 Ju.1.19 4.3,13 1 Sa.17.7 2 Sa.12.31 23.7 1 Ki.6.7 8.51 22.11 2 Ki.6.6 1 Ch.20.3 22.3 29.2,7 2 Ch.18.10 Job 28.2 40.18 41.27 Ps.2.9 105.18 107.10,16 149.8 Pr.27.17 Ec.10.10 Is.10.34 45.2 60.17 Je.11.4 15.12 17.1 28.13,14 Eze.4.3 27.12,19 Da.2. 33,34,35,40,41,42 7.19 Am.1.3 Mi.4.13 1 Ti.4.2 Re.2.27 9.9 12.5 19.15. *See Brass.*
IRON, *adjective.* De.27.5 Jos.17.18 Job 19.24 20.24 Is.48.4 Je.1.18 Eze.4.3 Da.7.7 Ac.12.10.
IRONS. Job 41.7.
IS. Job 11.6 Lu.10.22 Jno.1.47 3.6,13,29 4.23 7.27 8.47 9.29,30 18.37 Ac.4.24 17.19 Ep.5.17 2 Th.2.4 1 Ti.4.8 He.11.6 1 Jno.3. 2,3,4 Re.1.4,8 4.8 17.8,10. See *Better, Christ, Clean, Dead, Ephraim, Fool, Good, Right.*
IS *it.* Ge.19.20 32.29 42.14 49.28 Ex.2.18,20 5.22 32.18 33.16 De. 3.11 30.11,13 Ju.14.15 1 Sa.9.20 10.1 12.17 2 Ki.1.3,6,16 4.26 9.17,18,19,22 20.19 1 Ch.21.17 Job 10.3 13.9 15.23 22.3 Pr.15. 23 Is.7.13 29.17 36.7 58.5,7 Je.10.5 La.1.12 Da.3.14 Am.2.11 Mi.1.5 3.1 Hab.2.13 Hag.2.3 Zec.5.6 Mal.1.8 3.14 Mat.12.10 16.11 19.3 20.15 22.17 26.22,25, 62 Mar.2.9,16 3.4 4.40 8.21 9.21 10.2,24 11.17 12.14 14.19, 60 Lu.2.49 6.9 12.56 14.3 16.2 20.22 22.64 Jno.4.9 10.34 14.22 Ac.5.9 10.4 21.22 22.25 1 Co.6.5 9.11 10.16 12.15,16 14.26 2 Co. 12.13 Ep.4.9 1 Pe.2.20 1 Jno.4.3. *It* **IS.** Ge.31.29 41.16 Nu.13.18 De.31.8 1 Sa.3.18 2 Sa.13.35 21.1 2 Ki.10.15 1 Ch.6.10 21.17 2 Ch. 5.9 Job 5.27 26.3 Ps.39.4 Je.30. 7 La.3.22 Eze.21.27 Mat.6.10 14.27 16.7 Mar.8.16 Lu.12.54 Jno.1.27 6.20,72 7.22 13.26 14.21 Ac.12.15 1 Co.3.13 11.14,15 2 Co. 5.13 Ga.4.29 Col.1.6 2 Th.3.1. See *Behold, Better, Good, Written.*
IS *not.* Ge.37.30 42.13,32,36 44.5 Ex.4.14 14.12 Nu.12.7 16.40 23. 19 De.11.10 29.15 31.17 32.6,31, 34 Ju.4.14 19.12 1 Sa.15.29 20. 37 21.11 29.3,5 2 Sa.11.3 14.19 20.21 23.17 1 Ki.8.41 2 Ki.6.19, 32 1 Ch.22.18 2 Ch.6.32 25.7 Es. 4.16 Job 4.6 6.13 9.32 21.16 22.5,12 23.8 27.19 Pr.7.19 23. 5,7 Ec.9.11 Is.10.9 17.14 55.2 Je.5.13 8.19 10.16,23 23.29 38.5 49.10 51.9,19 Eze.18.25,29 33.17, 20 Da.2.11,30 4.30 Ho.2.2 Mi. 2.10 3.11 Hab.2.4 Zec.3.2 Mat. 13.55 20.23 22.32 24.6 28.6 Mar.10.40 12.27 Lu.6.40 20.38 21.9 22.27 24.6 Jno.3.18 5.31 7.16 9.16 11.4 14.24 18.36 Ro. 2.28,29 3.29 8.24 14.17,23 1 Co. 4.20 6.13 7.15 11.8,20 12.14 13.4 15.39,58 Ga.1.7,11 3.12,20 6.7 Phi.3.1 He.6.10 2 Pe.3.9 1 Jno.1.8,10 2.4,15,16 3.10 4.3, 6 5.16 Re.17.8,11.
It **IS** *not.* Ge.2.18 31.5 41.16 Ex. 8.26 De.32.47 1 Sa.6.9 20.2 Ezr. 5.16 Job 9.35 28.14 35.15 Pr.18. 5 25.27 28.21 31.4 Je.5.12 10. 23 Eze.11.3 Ho.8.6 Mat.10.20 13.11 14.4 15.26 18.14 19.10 27. 6 Mar.6.18 7.27 Ac.1.7 6.2 22. 22 25.16 Ro.9.16 2 Co.12.1.
IS *there.* Ge.31.14 De.3.24 4.7,8 5.26 20.5,7,8 32.28 Ju.4.20 14. 3 21.5,8 1 Sa.2.2 17.29 2 Sa.7.22 9.1,3 1 Ki.22.7 2 Ki.3.11 2 Ch. 18.6 20.6 36.23 Ezr.1.3 Ne.6.11 Job 6.30 15.11 33.9 Ps.30.9 Pr. 17.16 Ec.1.10 5.11 Is.2.7 44.8, 19.20 Je.8.22 32.27 37.17 Ho. 12.11 Am.6.10 Mat.7.9 Ac.4.12 Ro.3.1 9.14.
There **IS.** Le.14.35 Nu.11.6 De. 32.39 Ju.19.19 21.19 1 Sa.14.6 17.46 20.3,21 1 Ki.5.4 8.23,46 14.2 1 Ki.22.8 2 Ki.5.3 2 Ch.6. 14,36 Ezr.10.2 Es.3.8 Job 11.18 19.29 22.29 32.8 Ps.14.1 19.11 34.9 46.4 53.1 58.11 68.27 146. 3 Pr.11.24 13.7 14.9,12,23 16.25 23.18 30.11,12,13,14 Ec.3.1 7.15 8.4,16 9.2,4 Is.43.11 44.6,8 45. 5 47.1 48.22 50.2 53.2 57.10,21 Je.2.25 6.14 18.12 31.17 37.17 Eze.22.25 32.24,29 34.5 Da.2.28 5.11 Ho.4.1 Na.3.19 Mat.22.23 Mar.10.18 12.18 Lu.14.22 15.10 Jno.8.44 11.10 1 Co.3.3 5.1 8.6 15.12,44 Ga.5.23 Col.3.25 1 Jno. 4.18 5.16,17. See *None, One.*
There **IS** *not.* Ge.47.18 2 Sa.13.30 1 Ki.5.6 2 Ki.1.3,6 19.3 Job 41. 33 Ec.4.8 Ca.6.6 Lu.7.28 1 Co. 6.5 8.7.
ISAAC, laughter. Ge.17.19,21 21. 3,10,12 22.2,9 24.3,14,63,67 25.5, 9,11,20,21,26,28 26.1,8,12,19,35 27.30 28.1,5 31.42 32.9 35.27,29 46.1 48.15,16 49.31 50.24 Ex.2. 24 3.6,15,16 4.5 Le.26.42 Jos. 24.3,4 1 Ki.18.36 1 Ch.16.16 29. 18 2 Ch.30.6 Ps.105.9 Je.33.26 Am.7.9,16 Mat.1.2 8.11 22.32 Mar.12.26 Lu.3.34 13.28 20.37 Ac.3.13 7.8,32 Ro.9.7,10 Ga.4. 28 He.11.9,17,18,20 Ja.2.21.
ISAIAH *or* **ESAIAS,** the salvation of the Lord. 2 Ki.19.2 20.1,11 2 Ch.26.22 32.20,32 Is.20.3 37.2 38.1 Mat.3.3 4.14 8.17 12.17 13. 14 15.7 Mar.7.6 Lu.3.4 4.17 Jno.1.23 12.38,39,41 Ac.8.28,30 28.25 Ro.9.27,29 10.16,20 15.12.
ISCAH, he that anoints, covers, or protects. Ge.11.29.
ISCARIOT, a native of Iscarioth, a man o. murder; *otherwise,* of the tribe of Issachar. See *Judas.*
ISHBAK, who is empty or exhausted, *or* who is forsaken or abandoned. Ge.25.2.
ISHBI-BENOB, he that sits in the prophecy, *or* in the word, *or* in the prediction; *otherwise,* conversion, *or* blowing, *or* respiration in prophecy. 2 Sa.21.16.
ISH-BOSHETH, a man of shame, *or* the retarding of the man. 2 Sa. 2.8 3.8,14 4.8.12.
ISHMAEL, God who hears. Ge.16. 11,15,16 17.18,20,25 25.9,12,13, 16,17 28.9 2 Ki.25.23,25 1 Ch.1. 28,29,31 8.38 9.44 2 Ch.19.11 23. 1 Ezr.10.22 Je.40.8,14,15,16 41. 1,2,6,10,12,15.
ISHMAELITES, the posterity of Ishmael. Ge.37.27 39.1 Ju.8.24 Ps.83.6.
ISLAND. Job 22.30 Is.34.14 Ac. 27.16,26 28.1,7,9 Re.6.14 16.20.
ISLANDS. Is.11.11 13.22 41.1 42.12,15 59.18 Je.50.39.
ISLE. Is.20.6 23.2,6 Ac.13.6 28. 11 Re.1.9.
ISLES. Ge.10.5 Es.10.1 Ps.72.10 97.1 Is.24.15 40.15 41.5 42.4,10 49.1 51.5 60.9 66.19 Je.2.10 25. 22 31.10 Eze.26.15,18 27.3,6,7, 15,35 39.6 Da.11.18 Zep.2.11.
ISRAEL, a prince with God, *or* prevailing with God, *or* one that wrestleth with God. Ge.32.28 35.10 47. 27,31 48.20 49.24 Ex.4.22 5.2 14.5,25,30 17.11 32.13 Le.24.10 Nu.10.29,36 20.14 21.2,17 23.7, 23 24.17,18 25.8 De.25.6 33.10, 28 Jos.7.8,11,16 11.16 22.22 24. 31 Ju.1.28 2.22 3.1,4 5.9 6.6, 14,15,36,37 7.2 10.9,16 11.13 20. 35 1 Sa.4.2,10,17 9.20 13.4 15. 29 17.45 2 Sa.1.19 7.23 11.11 19.8 1 Ki.4.20,25 9.7 11.25 12. 19 14.15 18.17,31,36 2 Ki.10.32 14.12,27 17.6,23,34 23.27 1 Ch. 11.10 21.5 29.18 2 Ch.6.16 9.8 30.6 Ezr.2.59 3.11 10.10 Ne.7.61 Ps.14.7 22.23 25.22 53.6 68.26 78.59 81.11,13 83.4 114.2 121.4 125.5 128.6 130.7 131.3 135.4 147.2 149.2 Is.1.3 19.25 27.6 41.8 42.24 43.28 44.5 45.4,17,25 48.1 49.5,6 56.8 63.16 Je.2.3,14 3.23 10.16 14.8 17.13 23.6 31.1 48.27 49.1,2 50.17,19,20 51.5,19 La.2.5 Eze.11.10,13 37.28 44.10 Ho.4.15,16 5.3,5 6.10 8.2,3,8,14 9.7,10 10.1,6,8 11.1,8 12.12 Joel 3.2 Am.7.11,17 Mi.1.15 5.1 Lu. 1.54 Jno.3.10 Ac.28.20 Ro.9.6, 27,31 10.19 11.7 1 Co.10.18 Ga. 6.16 Phi.3.5. See *God, Holy, House, King, etc.*
ISRAEL, joined with *people.* Nu. 21.6 De.21.8 26.15 Jos.8.33 Ju. 11.23 1 Sa.2.29 9.16 27.12 2 Sa. 3.18 5.2,12 7.7,10,24 1 Ki.6.13 8.33,38,43,56 1 Ch.11.2 14.2 17. 7,9,21,22 2 Ch.6.5,24 7.10 31.8 35.3 Ezr.7.13 9.1 Ps.135.12 Is. 10.22 Je.7.12 12.14 23.13 30.3 Eze.25.14 36.8,12 38.14,16 Da.9. 20 Am.7.15 8.2 9.14 Mat.2.6 Lu.2.32 Ac.4.27 13.17,24.
Against **ISRAEL.** Nu.21.1,23 23. 23 25.3 32.13 Jos.8.14 11.5 24. 9 Ju.2.14,20 3.8,12 6.2 10.7 11. 4,5,20,25 1 Sa.4.2 7.7,10 31.1 2 Sa.24.1 1 Ki.20.26 2 Ki.1.1 3. 27 6.8 13.3 17.13 1 Ch.10.1 21. 1 27.24 2 Ch.11.1 28.13 Ps.78. 21 Je.36.2 Am.7.16 Ro.11.2.
All **ISRAEL.** Ex.18.25 Nu.16.34 De.13.11 21.21 Jos.7.25 Ju.8.27 1 Sa.2.22 3.20 4.1 11.2 18.16 28.3 2 Sa.3.12,37 12.12 14.25 16. 21 17.10 18.17 19.11 1 Ki.1.20 2.15 8.28 8.62 12.18 14.13 18. 19 22.17 1 Ch.11.4 13.8 15.28 17.6 29.23 2 Ch.12.1 13.4,15 18. 16 28.23 29.24 31.1 Ezr.2.70 6.17 10.5 Ne.7.73 12.47 Da.9. 7,11 Mal.4.4 Ro.9.6 11.26.
Camp of **ISRAEL.** Ex.14.19,20 Jos. 6.18,23 2 Sa.1.3 2 Ki.3.24.
Children of **ISRAEL.** See *Children.*
Congregation of **ISRAEL.** See *Congregation.*
Elders of **ISRAEL.** See *Elders.*
For **ISRAEL.** Ex.18.1,8 Jos.10.14, 42 24.31 Ju.2.7,10 6.4 1 Sa.7.9 30.25 1 Ki.8.66 2 Ki.14.26 1 Ch. 6.49 22.1 Ne.10.33 Ps.81.4 Is. 46.13 Zec.12.1 Ro.10.1.
From **ISRAEL.** Ex.12.15 Nu.19. 13 25.4 De.17.12 22.22 Ju.20.13 21.6 1 Sa.4.21,22 7.14 17.26 2 Sa. 24.25 Ne.13.3 Is.9.14 Ho.8.6.
In **ISRAEL.** Ge.34.7 49.7 Le.20. 2 22.18 Nu.1.3,16,45 3.13 10.4 18.14,21 23.21 26.2 De.17.4 22. 21 25.7,10 34.10 Jos.6.25 7.15 Ju.5.7,8 11.39 17.6 18.1,19 19. 1 20.6,10 21.3,25 Ru.4.7,14 1 Sa. 3.11 9.9 11.13 14.45 17.25,46 18.18 26.15 2 Sa.3.38 5.2 13.12. 13 19.22 20.19 21.4 1 Ki.14.10 18.36 19.18 21.21 2 Ki.1.3,6,16 5.8,15 6.12 9.8 1 Ch.11.2 12.40 2 Ch.7.18 24.16 34.21,33 35.18,25 Ezr.10.2 Ps.76.1 78.5 Is.8.18 44.23 Je.29.23 32.20 Eze.12.23 14.7 18.3 39.7,11 44.28,29 45.8, 16 Ho.13.1 Mi.5.2 Mal.2.11 Mat.8.10 9.33 Lu.2.34 4.25,27 7.9. *Land of* **ISRAEL.** 1 Sa.13.19 1 Ki. 5.2 6.23 1 Ch.13.2 22.2 2 Ch.2. 17 30.25 34.7 Ezr.7.2 11.17 12. 19 13.9 20.38,42 21.2 25.3,6 27.17 37.12 38.18,19 40.2 Mat.2. 20,21.
Made **ISRAEL** *sin.* 1 Ki.14.16 15. 26,30,34 16.2,13,19,26 21.22 22. 52 2 Ki.3.3 10.29,31 13.2,6,11 14.24 15.9,18,24,28 23.15.

Men of **ISRAEL.** Jos. 10. 24 Ju. 20. 11, 20, 22, 36 1 Sa. 14. 24 31. 1 2 Sa. 2. 17 15. 13 16. 18 19. 43 23. 9 Ps. 78. 31 + Is. 41. 14 Ac. 2. 22 3. 12 5. 35 13. 16 21. 28.

O **ISRAEL.** Ex. 32. 4 Nu. 24. 5 De. 4. 1 5. 1 6. 3, 4 9. 1 20. 3 27. 9 33. 29 Jos. 7. 13 2 Sa. 20. 1 1 Ki. 12. 16, 28 2 Ch. 10. 16 Ps. 50. 7 81. 8 115. 9 Is. 40. 27 43. 1, 22 44. 1, 21 48. 12 49. 3 Je. 4. 1 30. 10 46. 27 Eze. 13. 4 Ho. 9. 1 10. 9 13. 9 14. 1 Am. 4. 12 Zep. 3. 14 Mar. 12. 29.

Over **ISRAEL.** Ju. 9. 22 14. 4 1 Sa. 8. 1 13. 1 15. 26 2 Sa. 2. 10 3. 10 5. 2, 3, 12, 17 6. 21 7. 26 1 Ki. 1. 34 11. 37 14. 14 15. 25 16. 8, 16, 29 22. 51 2 Ki. 3. 1 9. 3, 6, 12 10. 36 13. 1, 10 15. 8, 17, 23 17. 1 1 Ch. 11. 3 26. 29 29. 30 Ps. 68. 34 Ec. 1. 12.

Princes of **ISRAEL.** Nu. 1. 44 7. 2, 84 1 Ch. 22. 17 23. 2 28. 1 2 Ch. 12. 6 21. 4 Eze. 19. 1 21. 12 22. 6 45. 9.

To or *unto* **ISRAEL.** Ge. 46. 2 49. 2 Ex. 18. 9 Jos. 11. 23 21. 43 23. 1 Ju. 8. 35 1 Sa. 15. 2 2 Sa. 3. 19 1 Ki. 11. 25 1 Ch. 16. 17 21. 3 22. 9 2 Ch. 2. 4 Ezr. 7. 11 Ne. 8. 1 Ps. 73. 1 105. 10 135. 12 136. 22 147. 19 Is. 11. 16 Je. 2. 31 31. 9 Ho. 14. 5 Mi. 3. 8 Mal. 1. 1 Lu. 1. 80 Jno. 1. 31 Ac. 1. 6 5. 31 13. 23 Ro. 10. 21 11. 25.

Tribes of **ISRAEL.** Ge. 49. 16, 28 Ex. 24. 4 Nu. 31. 4 36. 3, 9 De. 29. 21 33. 5 Jos. 3. 12 4. 5, 8 7. 16 12. 7 19. 51 22. 14 24. 1 Ju. 18. 1 20. 2, 10 21. 5, 8, 15 1 Sa. 2. 28 9. 21 10. 20 15. 17 2 Sa. 5. 1 7. 7 15. 2, 10 19. 9 24. 2 1 Ki. 8. 16 11. 32 14. 21 2 Ki. 21. 7 2 Ch. 6. 5 11. 16 12. 13 33. 7 Ezr. 6. 17 Ps. 78. 55 Eze. 37. 19 47. 13, 21, 22 48. 19, 31 Ho. 5. 9 Zec. 9. 1 Mat. 19. 28 Lu. 22. 30 Ro. 9. 21. 12.

With **ISRAEL.** Ex. 17. 8 34. 27 De. 18. 1 33. 21 Jos. 9. 2 10. 1 1 Sa. 13. 5 28. 1 2 Sa. 10. 19 21. 15 2 Ki. 17. 18 2 Ch. 25. 7 Mi. 6. 2.

ISRAELITE. Nu. 25. 14 2 Sa. 17. 25 Jno. 1. 47 Ro. 11. 1.

ISRAELITES. Israel's posterity. Ex. 9. 7 Le. 23. 42 Jos. 3. 17 13. 6 Ju. 20. 21 1 Sa. 2. 14 13. 20 14. 21 25. 1 29. 1 2 Sa. 4. 1 2 Ki. 3. 24 7. 13 1 Ch. 9. 2 Ro. 9. 4 2 Co. 11. 22.

ISRAELITISH. Le. 24. 10, 11.

ISSACHAR, price, reward, recompense. Ge. 30. 18 35. 23 46. 13 49. 14 Ex. 1. 3 Nu. 1. 8 2. 5 7. 18 De. 27. 12 33. 18 Jos. 17. 10, 11 Ju. 5. 15 10. 1 1 Ki. 4. 17 15. 27 1 Ch. 2. 1 7. 1 12. 40 26. 5 27. 18 2 Ch. 30. 18 Eze. 48. 25, 26, 33.

Tribe of **ISSACHAR.** Nu. 1. 29 2. 5 10. 15 13. 7 34. 26 Jos. 19. 23 21. 6, 28 1 Ch. 6. 62, 72 Re. 7. 7.

ISSUE, *substantive.* Ge. 48. 6 Le. 12. 7 15. 2, 3, 8, 25, 28 22. 4 2 Sa. 3. 29 Is. 22. 24 Eze. 23. 20 Mat. 9. 20 22. 25 Mar. 5. 25 Lu. 8. 43, 44.

ISSUE, *verb.* 2 Ki. 20. 18 Is. 39. 7 Eze. 47. 8.

ISSUED. Jos. 8. 22 Job 38. 8 Eze. 47. 1, 12 Da. 7. 10 Re. 9. 17, 18.

ISSUES. Ps. 68. 20 Pr. 4. 23.

IT. Pr. 4. 23 Is. 6. 13 7. 7 11. 10 30. 21 51. 9, 10. See *Better, Good, Written, Self.*

ITALIAN. Ac. 10. 1.

ITALY. Ac. 18. 2 27. 1 He. 13. 24.

ITCH, ING. De. 28. 27 2 Ti. 4. 3.

ITHAMAR, island of palms; *or* changing of the isle; *or* woe to the palm, or to the change. Ex. 6. 23 38. 21 Nu. 4. 28 1 Ch. 6. 3 24. 3, 4 Ezr. 8. 2. See *Eleazer.*

ITHIEL, God with me; *or* sign coming of God. Ne. 11. 7 Pr. 30. 1.

ITHREAM, excellence of the people. 2 Sa. 3. 5.

ITUREA, which is guarded; *or* a country of mountains. Lu. 3. 1.

IVAH, iniquity. 2 Ki. 18. 34 19. 13 Is. 37. 13.

IVORY. 1 Ki. 10. 18, 22 22. 39 2 Ch. 9. 17, 21 Ps. 45. 8 Ca. 5. 14 7. 4 Eze. 27. 6, 15 Am. 3. 15 6. 4 Re. 18. 12.

J.

JAALAM, who is hidden; *or* young man; *or* their kids. Ge. 36. 5.

JAAZANIAH, whom the Lord will hear, *or* who is attentive to the Lord; *or* the balances, the arms, the nourishment of the Lord. 2 Ki. 25. 23 Je. 35. 3 Eze. 8. 11 11. 1.

JABAL, which glides away; *or* that brings, *or* that produces. Ge. 4. 20.

JABBOK, evacuation, *or* dissipation. Ge. 32. 22 De. 2. 37 3. 16 Jos. 12. 2.

JABESH, dryness, confusion, shame. 1 Sa. 11. 5, 9 31. 12, 13 2 Ki. 15. 10, 13, 14 1 Ch. 10. 12.

JABESH-GILEAD. Ju. 21. 8, 10, 12, 14 1 Sa. 11. 1 31. 11 2 Sa. 2. 4 21. 12 1 Ch. 10. 12.

JABEZ, sorrow, *or* trouble.

JABEZ (*a place*). 1 Ch. 2. 55.

JABEZ (*a person*). 1 Ch. 4. 9, 10

JABIN, he that understands, he that builds. Jos. 11. 1 Ju. 4. 2, 17, 23, 24 Ps. 83. 9.

JABNEEL, building of God; *or* understanding of God. Jos. 19. 33.

JACHIN, he that strengthens and makes steadfast. 1 Ki. 7. 21 2 Ch. 3. 17.

JACINTH. Re. 9. 17 21. 20.

JACOB, he that supplants or undermines; *or* the heel. Ge. 25. 26, 27, 29, 34 27. 22, 30, 36, 41, 46 28. 5, 7, 16, 20 29. 10, 20, 28 30. 16, 37, 42 31. 1, 20, 53 32. 3, 4, 7, 18, 24, 28, 30 33. 1, 17, 18 34. 5, 7, 13, 25 35. 6, 10, 15, 26 37. 2, 34 45. 26 46. 6, 26 47. 10, 28 49. 1, 2, 24 Ex. 2. 24 3. 6, 15, 16 4. 5 Le. 26. 42 Nu. 23. 7, 10, 23 24. 17, 19 De. 32. 9 33. 10, 28 2 Sa. 23. 1 1 Ki. 18. 31 1 Ch. 16. 13 Ps. 14. 7 20. 1 22. 23 44. 4 46. 7, 11 47. 4 53. 6 75. 9 76. 6 78. 21, 71 79. 7 81. 1, 4 84. 8 85. 1 87. 2 94. 7 105. 6, 23 114. 7 132. 2, 5 135. 4 146. 5 Is. 2. 3 10. 21 14. 1 17. 4 27. 6, 9 29. 23 41. 8, 14, 21 42. 24 43. 28 44. 5, 23 45. 4 48. 20 49. 5, 6, 26 58. 14 60. 16 65. 9 Je. 10. 16, 25 30. 7, 10, 18 31. 7, 11 33. 26 46. 27 51. 19 La. 1. 17 2. 3 Ho. 10. 11 12. 2, 12 Am. 6. 8 7. 2, 5 8. 7 Mi. 1. 5 3. 1 4. 2 5. 8 Na. 2. 2 Mal. 1. 2 3. 6 Mat. 1. 2, 15 8. 11 22. 32 Mar. 12. 26 Lu. 13. 28 20. 37 Jno. 4. 6 Ac. 3. 13 7. 14, 32, 46 Ro. 9. 13 11. 26 He. 11. 9 20. 21.

House of **JACOB.** See *House.*

In **JACOB.** Ge. 49. 7 Nu. 23. 21 Ps. 59. 13 78. 5 99. 4 Is. 59. 20.

O **JACOB.** Nu. 24. 5 Ps. 24. 6 Is. 40. 27 43. 1, 22 44. 1, 2, 21 48. 12 Je. 46. 27, 28 Mi. 2. 12.

To or *unto* **JACOB.** Ge. 31. 24, 29 35. 9 50. 24 Ex. 6. 8 33. 1 Nu. 32. 11 De. 6. 10 29. 13 30. 20 34. 4 1 Ch. 16. 17 Ps. 105. 10 147. 19 Is. 9. 8 Eze. 37. 25 Mi. 3. 8 7. 20.

JAEL, he that ascends, *or* a kid. Ju. 4. 17, 21, 22 5. 6, 24.

JAH, the everlasting God. Ps. 68. 4.

JAHAZ, quarrel, dispute; *or* the going out of the Lord. Nu. 21. 23 De. 2. 32 Ju. 11. 20 Is. 15. 4 Je. 48. 34.

JAHAZAH. See *Jahaz.* Jos. 21. 36 Je. 48. 21.

JAILER. Ac. 16. 23.

JAIR, my light, *or* who diffuses light, or is enlightened. Nu. 32. 41 De. 3. 14 Ju. 10. 3, 5 1 Ch. 2. 22 20. 5 Es. 2. 5.

JAIRUS. See *Jair.* Mar. 5. 22 Lu. 8. 41.

JAKEH. See *Agar.*

JAMBRES, the sea with poverty. 2 Ti. 3. 8.

JAMES. See *Jacob.* Mat. 4. 21 10. 2, 3 13. 55 17. 1 27. 56 Mar. 1. 19 3. 17, 18 5. 37 6. 3 9. 2 10. 41 13. 3 14. 33 15. 40 16. 1 Lu. 5. 10 8. 51 24. 10 Ac. 1. 13 12. 2, 7 15. 13 21. 18 1 Co. 15. 7 Ga. 1. 19 2. 9, 12.

JANGLING. 1 Ti. 1. 6.

JANNA, who speaks. *or* who answers; *otherwise,* affliction, misery, *or* impoverished. Lu. 3. 24.

JANNES. See *Janna.* 2 Ti. 3. 8.

JAPHETH, he that persuades or extends, *or* handsome. Ge. 5. 32 6. 10 7. 13 9. 18, 23, 27 10. 1, 2, 21 1 Ch. 1. 4, 5.

JAPHIA, which enlightens, appears, or shows; *or* which groans. 2 Sa. 5. 15.

JAREB, a revenger. Ho. 5. 13 10. 6.

JARED, he that descends; *or* he that rules or commands. Ge. 5. 15 Lu. 3. 37.

JASHER, righteous. Jos. 10. 13 2 Sa. 1. 18.

JASON, he that cures or gives medicine. Ac. 17. 5, 6, 7, 9 Ro. 16. 21.

JASPER. Ex. 28. 20 39. 13 Eze. 28. 13 Re. 4. 3 21. 11, 18, 19.

JAVAN, he that deceives or makes sorrowful; *otherwise,* clay, dirt. Ge. 10. 2 1 Ch. 1. 5 Is. 66. 19 Eze. 27. 13, 19.

JAVELIN. Nu. 25. 7 1 Sa. 18. 10, 11 19. 9, 10.

JAW. Ju. 15. 19 Job 41. 2.

JAW-BONE. Ju. 15. 15 15. 16, 17.

JAWS. Job 29. 17 Ps. 22. 15 Is. 30. 28 Ho. 11. 4.

JAW-TEETH. Pr. 30. 14.

JAZER, assistance, *or* he that helps. Nu. 32. 1, 3 Is. 16. 8, 9.

JEALOUS. Ex. 20. 5 34. 14 Nu. 5. 14, 30 De. 4. 24 5. 9 6. 15 Jos. 24. 19 1 Ki. 19. 10, 14 Eze. 39. 25 Joel 2. 18 Na. 1. 2 Zec. 1. 14 8. 2 2 Co. 11. 2.

JEALOUSY. Nu. 5. 14, 15, 18, 25, 30 25. 11 De. 29. 20 32. 16, 21 1 Ki. 14. 22 Ps. 78. 58 79. 5 Pr. 6. 34 27. 4 Ca. 8. 6 Is. 42. 13 Eze. 8. 3, 5 16. 38, 42 23. 25 36. 5, 6 38. 19 Zep. 1. 18 3. 8 Zec. 1. 14 8. 2 Ro. 10. 19 11. 11 1 Co. 10. 22 2 Co. 11. 2.

JEALOUSIES. Nu. 5. 29.

JEBUS, which treads under foot, or contemns. Ju. 19. 10.

JEBUSITE, an inhabitant of Jebus. Ge. 10. 16 Ex. 33. 2 34. 11 2 Sa. 24. 16, 18 1 Ch. 1. 14 21. 15 Zec. 9. 7.

JEBUSITES. Nu. 13. 29 Jos. 15. 63 Ju. 1. 21 19. 11 2 Sa. 5. 6. See *Hittites.*

JECONIAH, preparation of the Lord, *or* stedfastness of the Lord. 1 Ch. 3. 16, 17 Je. 24. 1 27. 20 28. 4.

JEDIDAH, well beloved, *or* amiable. 2 Ki. 22. 1.

JEDIDIAH, beloved of the Lord. 2 Sa. 12. 25.

JEDUTHUN, his law; *or* who gives praise. 1 Ch. 16. 41, 42 25. 3, 6 2 Ch. 29. 14.

JEGAR-SAHADUTHA, the heap of witness. Ge. 31. 47.

JEHOAHAZ, or **AHAZIAH,** the prize, *or* possession of the Lord; *or* the Lord that sees. 2 Ki. 10. 35 13. 1 23. 30, 34 2 Ch. 21. 17 36. 1, 4.

JEHOASH, or **JOASH,** the fire of the Lord; *or* the victim of the Lord. 2 Ki. 11. 21 12. 2, 18, 20 13. 10 14. 8, 16.

JEHOIACHIN, preparation, *or* strength of the Lord. 2 Ki. 24. 8, 12 25. 27 2 Ch. 36. 9 Je. 52. 31.

JEHOIADA, the knowledge of the Lord. 2 Sa. 8. 18 20. 23 23. 20, 22 1 Ki. 1. 44 4. 4 2 Ki. 11. 17 12. 2 1 Ch. 11. 22, 24 12. 27 18. 17 27. 34 2 Ch. 23. 16 24. 2, 17, 22, 25 Ne. 3. 6 Je. 29. 26.

JEHOIAKIM, the resurrection or confirmation of the Lord. 2 Ki. 23. 34, 35 24. 1 2 Ch. 36. 4 Je. 22. 18 26. 22 36. 28, 30 52. 2 Da. 1. 2.

JEHONADAB. See *Jonadab.* 2 Ki. 10. 15, 23.

JEHORAM, exaltation of the Lord; *or* rejected of the Lord. 1 Ki. 22. 50 2 Ki. 1. 17 8. 16 2 Ch. 17. 8 21. 9, 16 22. 5, 7.

JEHOSHAPHAT, God judges, *or* the judgment of the Lord. 2 Sa. 8. 16 20. 24 1 Ki. 4. 3, 17 15. 24 22. 2, 10, 29, 32, 49, 50 2 Ki. 3. 14 9. 2 1 Ch. 15. 24 18. 15 2 Ch. 17. 1, 3, 10, 12 18. 1, 9, 28 20. 3, 27, 35, 37 21. 12 22. 9 Joel 3. 2, 12.

JEHOSHUA. Nu. 13. 16 1 Ch. 7. 27.

JEHOVAH, self-existing. Ex. 6. 3 Ps. 83. 18 Is. 12. 2 26. 4.

JEHOVAH-JIREH, the Lord will see *or* provide; the Lord will be manifested *or* seen. Ge. 22. 14.

JEHOVAH-NISSI, the Lord my banner. Ex. 17. 15.

JEHOVAH-SHALOM, the Lord send peace. Ju. 6. 24.

JEHOVAH-SHAMMAH, the Lord is there. Eze. 48. 35†.

JEHOVAH-TSIDKENU, the Lord our righteousness. Je. 23. 6† 33. 16†.

JEHU, he that is, *or* who exists. 1 Ki. 16. 1, 7, 12 19. 16, 17 2 Ki. 9. 2, 13, 14, 17, 20, 24 10. 11, 18, 29, 31 15. 12 1 Ch. 2. 38 4. 35 12. 3 2 Ch. 19. 2 20. 34 22. 8 Ho. 1. 4.

JEHUDIJAH, the praise of the Lord. 1 Ch. 4. 18.

JEMIMA, handsome as the day. Job 42. 14.

JEOPARDIED. Ju. 5. 18.

JEOPARDY. 2 Sa. 23. 17 1 Ch. 11. 19 12. 19 Lu. 8. 23 1 Co. 15. 30.

JEPHTHA, he that opens. *or* he will open. Ju. 11. 1, 3, 11. 28, 29, 30, 40 12. 7 1 Sa. 12. 11 He. 11. 32.

JEPHUNNEH, he that beholds. Nu. 13. 6 1 Ch. 7. 38. See *Caleb.*

JERAH, the moon, *or* month; *otherwise,* to scent, *or* smell. Ge. 10. 26.

JERAHMEEL, mercy of God, *or* the love of God. 1 Ch. 2. 9, 33 24. 29 Je. 36. 26.

JEREMIAH, exaltation *or* grandeur of the Lord; *or* who exalts *or* gives glory to the Lord. 2 Ki. 23. 31 24. 18 1 Ch. 5. 24 12. 4, 10, 13 2 Ch. 35. 25 36. 12, 21, 22 Ne. 10. 2 12. 1, 12, 34 Ezr. 1. 1 Je. 1. 1 7. 1 11. 1 14. 1 18. 1, 18 20. 2 24. 3 26. 9, 24 28. 10 29. 27 32. 2 34. 6 35. 3 36. 19, 26 37. 4, 14, 15, 16, 21 38. 6, 13, 16 39. 11 40. 6 51. 60, 64 52. 1 Mat. 2. 17 16. 14 27. 9.

JERICHO, his moon, *or* month; *or* his sweet smell. Jos. 2. 1 3. 16 6. 1, 2, 26 7. 2 24. 11 + 2 Sa. 10. 5 1 Ki. 16. 34 2 Ki. 2. 4 + 25. 5 1 Ch. 19. 5 2 Ch. 28. 15 Je. 39. 5 52. 8 Lu. 10. 30 Ho. 14. 30.

JERIMOTH, eminences; *or* he that fears, that sees, that rejects death. 1 Ch. 7. 7.

JEROBOAM, fighting against *or* increasing the people. 1 Ki. 11. 28, 40 12. 2, 20, 25, 32 13. 1, 33, 34 14. 1, 6, 10, 11, 13, 16, 30 15. 29, 30, 34 2 Ki. 10. 31 13. 6, 13 14. 24, 27 17. 21, 22 1 Ch. 5. 17 2 Ch. 11. 14 13. 8, 15, 20 Ho. 1. 1 Am. 1. 1 7. 9, 11.

JEROBOAM, joined with *Nebat.* 1 Ki. 11. 26 12. 15 16. 3, 26, 31 21. 22 22. 52 2 Ki. 3. 3 9. 9 10. 29 13. 2, 11 14. 24 15. 9, 18, 24, 28 2 Ch. 10. 15.

JERUBBAAL, he that disputes about Baal; *or* that revenges the idol; *or* let Baal defend his cause. Ju. 6. 32 7. 1 8. 29, 35 9. 2, 5, 16, 19, 28 1 Sa. 12. 11.

JERUBBESHETH, let the idol of confusion defend itself. 2 Sa. 11. 21.

JERUSALEM, or **HIERUSALEM,** the vision *or* possession of peace. Jos. 18. 28 Ju. 19. 10 1 Sa. 17. 54 2 Sa. 5. 6 8. 7 12. 31 15. 8, 29 19. 19 24. 8, 16 1 Ki. 3. 1 10. 2 11. 13 15. 4 2 Ki. 18. 35 19. 31 21. 12, 13, 16 23. 27 24. 4, 14 25. 9 1 Ch. 21. 15 2 Ch. 6. 6 12. 7 20. 28 24. 18 28. 24 29. 8 32. 19, 25 34. 3 Ezr. 7. 14, 19 Ne. 2. 11 7. 6 13. 7, 20 Ps. 51. 18 79. 1, 3 122. 3, 6 125. 2 128. 5 137. 6, 7 147. 2 Ca. 6. 4 + Is. 1. 1 2. 1 3. 8 4. 4 10. 11, 12 22. 10 31. 5 33. 20 36. 20 37. 32 40. 2 41. 27 44. 26 52. 9 62. 1, 7 64. 10 65. 18 66. 10 Je. 2. 2 3. 17 5. 1 6. 1 8. 5 9. 11 11. 6 13. 9 14. 2 17. 26 19. 7, 13 23. 14 26. 18 33. 13, 16 35. 11 38. 28 39. 8 44. 2, 6 51. 50 La. 1. 8, 17 Eze. 5. 5 9. 4 16. 2 17. 12 21. 20, 22 22. 19 33. 21 36. 38 Da. 6. 10 9. 12, 25 Joel 3. 1, 17, 20 Ob. 11 Mi. 1. 5 3. 10, 12 Zep. 1. 12 Zec. 1. 12, 14, 17, 19 2. 2, 4, 12 8. 3, 15 12. 2, 3 14. 11 Mal. 3. 4 Mat. 3. 5 5. 35 16. 21 21. 10 Mar. 1. 5 Lu. 2. 22, 45 6. 17 9. 53 13. 33 19. 11 21. 20, 24 24. 49, 52 Jno. 12. 12 Ac. 5. 28 9. 2 20. 22 21. 31 22. 18 25. 20 Ro. 15. 31 1 Co. 16. 3 Ga. 4. 25, 26 Re. 3. 12 21. 2, 10. See *Dwell, Daughter.*

Against **JERUSALEM.** Ju. 1. 8 1 Ki. 14. 25 2 Ki. 18. 17 24. 10 25. 1 2 Ch. 12. 9 32. 2 Ezr. 4. 8 Ne. 4. 8 Je. 4. 16 6. 6 34. 1, 7 39. 1 52. 4 Eze. 24. 2 26. 2 Zec. 12. 9 14. 12.

At **JERUSALEM.** Jos. 15. 63 2 Sa. 20. 3 1 Ki. 12. 27 1 Ch. 9. 34, 38 2 Ch. 3. 1 9. 25 Ezr. 1. 2 5. 2 Ne. 11. 2 13. 6 + Ps. 68. 29 135. 21 Is. 27. 13 30. 19 Je. 35. 11 Zec. 14. 14 Lu. 9. 31 23. 7 24. 47 Jno. 4. 21, 45 Ac. 1. 19 8. 1 9. 13 13. 27 20. 16 21. 11, 13 26. 20 Ro. 15. 26.

From **JERUSALEM.** 1 Ki. 2. 41 2 Ki. 12. 18 24. 15 Es. 2. 6 Is. 2. 3 3. 1 Je. 24. 1 27. 20 29. 1 52. 29 Joel 3. 16 Am. 1. 2 Zec. 9. 10 14. 8 Mat. 4. 25 Lu. 10. 30 24. 13 Ac. 1. 4 8. 26 11. 27 Ro. 15. 19.

In **JERUSALEM.** Ju. 1. 21 2 Sa. 19. 33 1 Ki. 2. 36 11. 36 15. 4 2 Ki. 18. 22 21. 4 22. 14 1 Ch. 8. 28, 32 9. 3 23. 25 2 Ch. 9. 27 30. 14, 26 Ezr. 1. 3 7. 15 9. 9 Ne. 2. 20 4. 22 11. 1 Ps. 102. 21 Ec. 1. 16 2. 7, 9 Is. 4. 3 24. 23 28. 14 31. 9 65. 19 66. 13 Je. 4. 5 15. 4 Eze. 4. 16 Joel 2. 32 Zec. 12. 6 14. 21 Mal. 2. 11 Lu. 2. 25, 38, 43 13. 4 24. 18 Jno. 4. 20 Ac. 1. 8 6. 7 10. 39 23. 11 26. 10.

Inhabitants of **JERUSALEM.** 2 Ch. 20. 15 32. 22, 33 34. 32 Is. 5. 3 8. 14 22. 21 Je. 17. 25 35. 13 Eze. 11. 15 15. 6 Zec. 12. 5, 7, 8, 10 13. 1.

O **JERUSALEM.** Ps. 116. 19 122. 2 137. 5 147. 12 Is. 40. 9 51. 17 52. 1, 2 Je. 4. 14 6. 8 7. 29 13. 27 15. 5 Mat. 23. 37 Lu. 13. 34.

Up to **JERUSALEM.** 2 Sa. 19. 34 1 Ki. 12. 23 2 Ki. 12. 17 16. 5 Ezr. 1. 3 7. 13 Mat. 20. 18 Mar. 10. 32, 33 Lu. 18. 31 19. 28 Ac. 11. 2 15. 2 21. 4, 12 25. 9 Ga. 1. 17, 18 2. 1.

JERUSHA, he that possesses the inheritance; *or* exiled, banished, rejected. 2 Ki. 15. 33.

JESHIMON, solitude, desolation. 1 Sa. 23. 24.

JESHUA, a saviour. Ezr. 2. 2 3. 2.

JESHURUN, upright *or* righteous. De. 32. 15 33. 5, 26 Is. 44. 2.

JESSE, to be, *or* who is; *or* my present. Ru. 4. 17, 22 1 Sa. 16. 1, 9, 18, 19 17. 58 20. 30, 31 22. 7, 8, 9 25. 10 2 Sa. 20. 1 1 Ki. 12. 16 1 Ch. 10. 14 12. 18 2 Ch. 10. 16 Is. 11. 1, 10 Mat. 1. 5, 6 Ac. 13. 22 Ro. 15. 12.

JESTING. Ep. 5. 4.

JESUI, who is equal, proper, placed; *or* flat country. Ge. 46. 17 Nu. 26. 44.

JESUITES, *the posterity of* Jesui. Nu. 26. 44.

JESUS, Saviour; who saveth his people from their sins. Mat. 1. 21, 25 4. 1, 17 8. 3, 10, 29, 34 9. 2, 10, 22, 27 12. 25 14. 1, 29 17. 8 18. 25 18. 2 20. 30, 34 + 21. 11 22. 18 26. 4, 19, 26, 59, 71, 75 27. 37, 46, 57 28. 5, 9, 18 Mar. 1. 24, 45 3. 7 5. 7, 13, 19, 30 9. 4, 8 10. 21 12. 34 14. 22, 67 15. 1, 37 16. 6 Lu. 1. 31 2. 21 5. 19 6. 11 8. 28 10. 39 19. 3 23. 26 24. 15 Jno. 6. 42 9. 11 11. 13, 35 12. 21 13. 1, 23 18. 7, 22 19. 5, 25, 28, 40, 42 20. 14 21. 4 Ac. 1. 1, 11, 16 2. 32 3. 13, 26 4. 2, 13, 18, 27, 30 5. 30, 40 6. 14 7. 55 8. 35 9. 5, 17, 27 10. 38 13. 23 17. 7, 18 19. 13, 15 22. 8 25. 19 26. 15 28. 23 Ro. 3. 26 8. 11 1 Co. 12. 3 2 Co. 4. 5, 10, 11, 14 11. 4 Ep. 4. 21 Phi. 2. 10 1 Th. 1. 10 4. 14 He. 2. 9 4. 14 6. 20 7. 22 10. 19 12. 2, 24 13. 12 1 Jno. 4. 15 5. 5. Re. 14. 12 17. 6 20. 4 22. 16. See *Christ, Grace, Name.*

JESUS, joined with *Lord.* Ac. 1. 21 2. 36 7. 59 8. 16 9. 29 11. 20 16. 31 19. 10, 17 20. 35 1 Co. 11. 23 + 12. 3 2 Co. 1. 14 4. 10 Ga. 6. 17 1 Th. 2. 15 4. 1, 2 2 Th. 1. 7 He. 13. 20 2 Pe. 1. 2 Re. 22. 20.

JESUS *said.* Mar. 14. 72 Jno. 2. 22 4. 53 13. 21 21. 23.

JESUS, for *Joshua.* Ac. 7. 45 He 4. 8.

JESUS *or Justus.* Col. 4. 11.

JETHER, he that excels or remains, *or* that examines, searches; *or* a line or string. Ju. 8. 20.

JETHRO, or *Reuel,* his excellence, his remains, his posterity. Ex. 3. 1 4. 18 18. 1, 5, 6, 9 10. 12.

JETUR, he that keeps; *otherwise* order, succession; *or* mountainous, Ge. 25. 15.

JEUSH, he that is devoured, gnawed by the moth; *otherwise* assembled. 2 Ch. 11. 19.

JEW. See *Judah.* Es. 2. 5 3. 4 6. 10 Je. 34. 9 Zec. 8. 23 Jno. 4. 9 18. 35 Ac. 10. 28 13. 6 18. 2, 24 19. 14, 34 21. 39 22. 3 Ro. 1. 16 2. 9, 10, 17, 28, 29 3. 1 10. 12 1 Co. 9. 20 Ga. 2. 14 3. 28 Col. 3. 11.

JEWS. 2 Ki. 16. 6 Ezr. 4. 12 Ne. 1. 2 4. 2 5. 17 6. 6 13. 23 Es. 4. 3, 14 6. 13 8. 7, 8, 16, 17 9. 3, 28 10. 3 Je. 38. 19 52. 28, 30 Da. 3. 8 Mat. 28. 15 Jno. 3. 25 4. 9, 22 5. 1, 16, 18 6. 52 7. 13 9. 18 10. 31 11. 8, 33 12. 11 18. 20, 36 19. 40 Ac. 11. 19 12. 3 16. 3, 20 19. 10, 13 20. 3, 19 21. 11 23. 12, 27 24. 18 25. 10 Ro. 3. 29 1 Co. 1. 23 9. 20 2 Co. 11. 24 Ga. 2. 14, 15 1 Th. 2. 14 Re. 2. 9 3. 9. See *Gentiles.*

All the **JEWS.** Es. 3. 6, 13 4. 13, 16 Je. 40. 11, 12 41. 3 44. 1 Mar. 7. 3 Ac. 18. 2 19. 17 21. 21 22. 12 24. 5 26. 4.

King of the **JEWS.** Mat. 2. 2 27. 11, 29, 37 Mar. 15. 2, 9, 12, 18, 26 Lu. 23. 3, 37, 38 Jno. 18. 33, 39 19. 3, 19, 21.

JEWEL. Pr. 11. 22 20. 15 Eze. 16. 12.

JEWELS. Ge. 24. 53 Ex. 3. 22 11. 2 12. 35 35. 22 + Nu. 31. 50, 51 1 Sa. 7. 8, 15 2 Ch. 20. 25 32. 27 Job 28. 17 Ca. 1. 10 7. 1 Is. 61. 10 Eze. 16. 17, 39 23. 26 Ho. 2. 13 Mal. 3. 17.

JEWESS. Ac. 16. 1 24. 24.

JEWISH. Tit. 1. 14.

JEWRY. Da. 5. 13.

JEZEBEL, island of the habitation, *or* woe to the habitation; *or* isle of the dunghill, *or* woe to the dunghill. 1 Ki. 16. 31 18. 4, 13, 19 19. 1 21. 11, 15, 23, 25 2 Ki. 9. 7, 10, 22, 36, 37 Re. 2. 20.

JEZRAHIAH, the Lord is the east, *or* the Lord arises, *or* brightness of the Lord. Ne. 12. 42.

JEZREEL, seed of God, *or* God who spreads the evil, *or* dropping of the friendship of God. Ju. 6. 33 1 Sa. 25. 43 29. 1 2 Sa. 2. 9 1 Ki. 18. 45, 46 21. 1, 23 2 Ki. 8. 29 + 9. 10, 16, 36 10. 6, 7 1 Ch. 4. 3 2 Ch. 22. 6 Ho. 1. 4, 5, 11 2. 22.

JEZREELITE. See *Naboth.*

JIDLAPH, he that distils or drops water; *or* hands joined. Ge. 22. 22.

JOAB, paternity, *or* who has a father; *or* voluntary. 2 Sa. 2. 18, 22, 24 3. 29, 30 8. 16 11. 7, 11, 14 12. 26 14. 3, 19, 29, 30 20. 9, 17, 23 24. 4 1 Ki. 1. 7 2. 5, 28 11. 16 1 Ch. 4. 14 11. 6 18. 15 20. 1 21. 4, 6 26. 28 27. 34 Ezr. 2. 6 8. 9 Ne. 7. 11.

JOAH, fraternity, *or* who has a brother; *or* brother of the Lord. 2 Ki. 18. 18 1 Ch. 6. 21 26. 4 Is. 36. 8.

JOANNA, the grace, the gift, *or* the mercy of the Lord. Lu. 3. 27 8. 3.

JOASH, who despairs, *or* he that burns or is on fire. Ju. 6. 11 7. 14 1 Ki. 22. 26 2 Ki. 11. 2 13. 9, 14, 25 14. 27 1 Ch. 7. 8 12. 3 27. 28 2 Ch. 18. 25 22. 11 24. 22, 24.

JOB, he that weeps, that cries, *or* that speaks out of a hollow place. Ge. 46. 13 Job 1. 1, 8, 9. 22 2. 3, 7, 10 32. 1, 2, 3, 12 33. 31 34. 7, 35, 36 35. 16 42. 7, 8, 9, 10, 12, 15, 16, 17 Eze. 14. 14, 20 Ja. 5. 11.

JOCHEBED, glorious, honorable, a person of merit, *or* the glory of the Lord. Ex. 6. 20.

JOEL, he that wills, commands, or swears. 1 Sa. 8. 2 1 Ch. 4. 35 5. 4, 8, 12 6. 33, 36 7. 3 11. 38 15. 7, 11 23. 8 26. 22 27. 20 Ezr. 10. 43 Ne. 11. 9 Joel 1. 1 Ac. 2. 16.

JOEZER, he that aids and assists. 1 Ch. 12. 6.

JOHA, who enlivens and gives life. 1 Ch. 8. 16.

JOHANAN, who is liberal, merciful, pious, and grants favor; *otherwise* the grace of the Lord. 2 Ki. 25. 23 1 Ch. 3. 15 Ezr. 10. 6 Je. 40. 8, 13 41. 11 43. 4.

JOHN, the grace, gift, or mercy of the Lord.

JOHN, *the apostle.* Mat. 4. 21 10. 2 Mar. 1. 19 3. 17 Lu. 22. 8 Ac. 3. 1, 11 4. 13 8. 14 12. 2 Re. 1. 1, 4, 9 21. 2 See *James.*

JOHN, son of *Zacharias.* Mat. 5. 4, 14 4. 12 9. 14 11. 2, 4, 7 13 14. 10 21. 26, 32 Mar. 1. 6, 14 2. 18 6. 16, 20 11. 32 Lu. 1. 13, 60 3. 15 5. 33 7. 18, 19, 22, 24 9. 7, 9 11. 1 16. 16 20. 6 Jno. 1. 6, 19, 29, 32 3. 23, 24, 25 4. 1 5. 33, 36 10. 41 Ac. 1. 5 11. 16 13. 24, 25. See *Baptism, Baptist.*

JOHN, surnamed *Mark*, Ac. 12. 12, 25 13. 5, 13 15. 37.
JOHN *and Alexander*. Ac. 4. 6.
JOIN. Ex. 1. 10 2 Ch. 20. 35 Ezr. 9. 14 Pr. 11. 21 16. 5 Is. 5. 8 ; 9. 11 56. 6 Je. 50. 5 Eze. 37. 17 Da. 11. 6 Ac. 5. 13 8. 29 9. 26.
JOINED. Ge. 14. 3, 8 29. 34 Nu. 18. 2, 4 1 Sa. 4. 2 1 Ki. 20. 29 2 Ch. 18. 1 20. 36, 37 Ezr. 4. 12 Ne. 4. 6 Es. 9. 27 Job 3. 6 41. 17, 23 Ps. 83. 8 Ec. 9. 4 Is. 13. 15 14. 1, 20 56. 3 Eze. 1. 9 46. 22 Ho. 4. 17 Zec. 2. 11 Mat. 19. 6 Mar. 10. 9 Lu. 15. 15 Ac. 5. 36 18. 7 1 Co. 1. 10 6. 16, 17 Ep. 4. 16 5. 31. See *Baal-Peor*.
JOINING, S. 1 Ch. 22. 3 2 Ch. 3. 12.
JOINT. Ge. 32. 25 Ps. 22. 14 Pr. 25. 19 Ep. 4. 16.
JOINTS. 1 Ki. 22. 34 2 Ch. 18. 33 Ca. 7. 1 Da. 5. 6 Col. 2. 19 He. 4. 12.
JOINT-HEIRS. Ro. 8. 17.
JOKSHAN, hard, difficult, scandalous. Ge. 25. 2.
JOKTAN, small, *or* disgust, weariness, *or* dispute, contention. Ge. 10. 25.
JONADAB, or **JEHONADAB**, who acts in good earnest, gives and offers freely, liberally, *or* who acts as a prince. 2 Sa. 13. 3 2 Ki. 10. 15 Je. 35. 6, 8, 18, 19.
JONAH, or **JONAS**, a dove, *or* he that oppresses. 2 Ki. 14. 25 Jon. 1. 3, 7, 15, 17 2. 1, 10 3. 3, 4 4. 1, 6 Mat. 12. 39, 40, 41 16. 4 Lu. 11. 29, 30 Jno. 21. 15, 16, 17.
JONATHAN, given of God, *or* the gift of the Lord. Ju. 18. 30 1 Sa. 13. 2, 22 14. 3, 13, 27, 39, 40, 12, 44, 45 18. 1 19. 2, 4 20. 3, 13, 16, 30, 33, 37, 39 23. 16 31. 2 2 Sa. 1. 4, 22, 23, 26 4. 4 9. 3, 7 15. 27, 36 17. 17 21. 7, 12, 21 23. 32 1 Ki. 1. 42, 43 1 Ch. 2. 32 10. 2 11. 34 20. 7 27. 32 Ezr. 8. 6 10. 15 Ne. 12. 11, 14, 35 Je. 37. 15, 20 38. 26 40. 8. See *David, Saul*.
JOPPA, beauty, comeliness. 2 Ch. 2. 16 Ezr. 3. 7 Jon. 1. 3 Ac. 9. 36, 42, 43 10. 5, 23, 32 11. 5.
JORAM, or **JEHORAM**, to cast, *or* elevated. 2 Sa. 8. 10 2 Ki. 8. 15, 23, 29 9. 14, 24 11. 2 1 Ch. 26. 25 2 Ch. 22. 7 Mat. 1. 8.
JORDAN the river of judgment, *or* he that shows or rejects judgment, *or* descent. Ge. 13. 11 Nu. 34. 12 Jos. 3. 8, 11, 15 4. 3, 17, 23 13. 27 18. 12 22. 25 Ju. 3. 28 7. 24 12. 5, 6 2 Sa. 19. 15 1 Ki. 2. 8 7. 46 17. 3, 5 2 Ki. 2. 6, 7, 13 5. 10, 14 6. 2 7. 15 2 Ch. 4. 17 Job 40. 23 Ps. 42. 6 114. 3, 5 Je. 12. 5 49. 19 50. 44 Zec. 11. 3 Mat. 3. 6, 13 Mar. 1. 5, 9.
Beyond **JORDAN.** Ge. 50. 10, 11 De. 3. 25 Jos. 9. 10 13. 8 18. 7 Ju. 5. 17 Is. 9. 1 Mat. 4. 15 Jno. 1. 28 3. 26.
On the other side **JORDAN.** De. 11. 30 Jos. 7. 7 12. 1 13. 27, 32 14. 3 17. 5 20. 8 22. 4 24. 8 Ju. 7. 25 10. 8 1 Sa. 31. 7 1 Ch. 6. 7, 8 12. 37.
On this side **JORDAN.** Nu. 32. 19, 32 34. 15 35. 14 De. 1. 5 3. 8 4. 41 Jos. 1. 14, 15 9. 1 22. 7 1 Ch. 26. 30.
Over **JORDAN.** Ge. 32. 10 Nu. 32. 5, 21, 32 33. 51 35. 10 De. 3. 27 4. 21, 22 9. 1 11. 31 12. 10 27. 4, 12 31. 2 Jos. 1. 2, 11 3. 17 4. 1, 22 7. 7 24. 11 Ju. 10. 9 1 Sa. 13. 7 2 Sa. 2. 29 17. 22, 24 19. 15, 31 1 Ch. 12. 15 19. 17.
JORIM, he that exalts the Lord, *or* the exaltation of the Lord. Lu. 3. 29.
JOSE, raised, *or* who exists ; *or* who pardons, *or* saviour. Lu. 3. 29.
JOSEDECH. See *Joshua*.
JOSEPH, increase, addition. Ge. 30. 24 33. 2 35. 24 37. 2, 3, 5, 28, 33 39. 2, 5, 7, 20, 21 40. 9, 23 41. 14, 42, 46, 49, 55 42. 8, 36 43. 17, 30 45. 3, 4, 9, 26, 28 46. 4, 19, 29 47. 12, 15, 29 48. 2. 12, 15 49. 22, 26 50. 7, 15, 16, 17, 25 Ex. 1. 8 13. 19 Nu. 26. 28, 37 De. 27. 12 33. 13, 16 1 Ch. 2. 2 5. 2 Ps. 77. 15 78. 67 80. 1 81. 5 105. 17 Eze. 37. 16, 19 47. 13 48. 32 Am. 5. 15 6. 6 Jno. 4. 5 Ac. 7. 9, 13, 14, 18 He. 11. 21, 22. See *House*.
JOSEPH, with *tribe* and *children*. Nu. 1. 10, 32 13. 11 34. 23 36. 5 Jos. 14. 4 16. 1, 4 17. 14, 16 1 Ch. 7. 29 Re. 7. 8.
JOSEPH, husband of *Mary*. Mat. 1. 16, 18, 19, 24 2. 13, 19 Lu. 1. 27 2. 4, 16, 43 3. 23 4. 22 Jno. 1. 45 6. 42.
JOSEPH, the name of divers men. Nu. 13. 7 1 Ch. 25. 2, 9 Ezr. 10. 42 Ne. 12. 14 Mat. 27. 57, 59 Mar. 15. 43, 45 Lu. 3. 24, 26, 30 23. 50 Jno. 19. 38 Ac. 1. 23.
JOSES. See *Jose*. Mat. 13. 55 27. 56 Mar. 6. 3 15. 40, 47 Ac. 4. 36.
JOSHUA, JEHOSHUA, or **OSHEA**, the Lord, the Saviour. Ex. 17. 13, 14 24. 13 32. 17 33. 11 Nu. 13. 8, 16 14. 30, 38 26. 65 27. 18, 22 32. 12 34. 17 De. 1. 38 3. 28 31. 3, 23 34. 9 Jos. 1. 10 2. 1 3. 7 4. 8, 14 5. 7, 9, 14, 15 6. 2, 27 7. 6, 10 8. 16, 18, 30, 35 10. 8, 12, 42 11. 9 13. 1 14. 13 18. 19 19. 49 22. 6 23. 1 24. 1 25. 29, 31 Ju. 2. 7, 8 1 Sa. 6. 14, 18 1 Ki. 16. 34 2 Ki. 23. 8 Hag. 1. 1, 12, 14 2. 2, 4 Zec. 3. 1, 3, 9 6. 11.
JOSIAH, the Lord burns, *or* the fire of the Lord. 1 Ki. 13. 2 2 Ki. 21. 24 22. 1 23. 19, 24, 29 1 Ch. 3. 15 2 Ch. 33. 25 34. 33 35. 1, 18, 19, 22, 23, 24, 25 Je. 1. 2 3. 6 Zep. 1. 1 Zec. 6. 10 Mat. 1. 10, 11.
JOT. Mat. 5. 18.
JOTHAM, perfection of the Lord. Ju. 9. 5, 21, 57 2 Ki. 15. 5 1 Ch. 2. 47 3. 12 5. 17 2 Ch. 26. 21 27. 6 Is. 1. 1 Ho. 1. 1 Mi. 1. 1 Mat. 1. 9.
JOURNEY. Ge. 24. 21 29. 1 31. 23 33. 12 46. 1 Ex. 13. 20 16. 1 Nu. 9. 10, 13 10. 13 Dc. 1. 2 10. 11 Jos. 9. 11, 13 Ju. 4. 9 1 Sa. 15. 18 2 Sa. 11. 10 1 Ki. 18. 27 19. 7 2 Ki. 3. 9 Ne. 2. 6 Pr. 7. 19 Mat. 10. 10 Mar. 6. 8 Lu. 9. 3 11. 6 15. 13 Jno. 4. 6 Ro. 1. 10 15. 24 1 Co. 16. 6 Tit. 3. 13 3 Jno. 6.
Day's **JOURNEY.** Nu. 11. 31 1 Ki. 19. 4 Jon. 3. 4 Lu. 2. 44 Ac. 1. 12. See *three Days*.
JOURNEYED. Ge. 11. 2 12. 9 13. 11 20. 1 33. 17 35. 5, 16, 21 Ex. 40. 36, 37 Nu. 9. 17, 18, 19, 20, 21, 23 12. 15 Ju. 17. 8 Ac. 9. 3, 7 26. 13.
JOURNEYING. Ge. 12. 9† Nu. 10. 2, 29 Lu. 13. 22 2 Co. 11. 26.
JOURNEYINGS. Nu. 10. 28.
JOURNEYS. Ge. 13. 3 Ex. 17. 1 40. 36, 38 Nu. 10. 6, 12 33. 1, 2.
JOY, *substantive*. 1 Sa. 18. 6 1 Ch. 12. 40 15. 16, 25 29. 17 2 Ch. 20. 27 Ezr. 3. 13 6. 16, 22 Ne. 8. 10 12. 43, 44† Es. 8. 16 9. 22 Job 8. 19, 21† 20. 5 29. 13 33. 26 41. 22 Ps. 16. 11 27. 6 30. 5 42. 4 43. 4 48. 2 51. 12 65. 12† 67. 4 105. 43 126. 5 137. 6 Pr. 12. 20 14. 10 15. 21, 23 17. 21 21. 15 23. 24 Ec. 2. 10, 26 5. 20 9. 7 Is. 9. 3, 17 12. 3 16. 19 24. 8, 11 29. 19 32. 13, 14 35. 2, 10 51. 11 52. 9 55. 12 60. 15 61. 3, 7 65. 14, 18 66. 5, 10 Je. 15. 16 31. 13 33. 9, 11 48. 27, 33 49. 25 La. 2. 15 5. 15 Eze. 24. 25 33. 5 Ho. 9. 1 Joel 1. 12 Zep. 3. 17 Mat. 13. 20, 44 25. 21, 23 Lu. 1. 44 6. 23 8. 13 10. 17 15. 7, 10 24. 41 Jno. 3. 29 15. 11 16. 20, 21, 22, 24 17. 13 Ac. 2. 28 13. 52 20. 24 Ro. 14. 17 15. 13, 32 2 Co. 1. 24 2. 3 7. 13 8. 2 Ga. 5. 22 Phi. 1. 4, 25 2. 2 4. 1 1 Th. 1. 6 2. 19, 20 3. 9 2 Ti. 1. 4 Phile. 20 He. 12. 2 13. 17 Ja. 1. 2 4. 9 1 Pe. 1. 8 4. 13 1 Jno. 1. 4 2 Jno. 12 3 Jno. 4 Jude 24. See *Gladness*.
Great **JOY.** 1 Ki. 1. 40 1 Ch. 29. 9 2 Ch. 30. 26 Ne. 12. 43 Mat. 2. 10 28. 8 Lu. 2. 10 24. 52 Ac. 8. 8 15. 3 Phile. 7.
Shout or *shouted for* **JOY.** Ezr. 3. 12 Job 38. 7 Ps. 5. 11 32. 11 35. 27 65. 13 132. 9, 16.
JOY, *verb*. Ps. 21. 1 Is. 9. 3 65. 19 Hab. 3. 18 Zep. 3. 17 Ro. 5. 11 Phi. 2. 17, 18 1 Th. 3. 9.
JOYED. 2 Co. 7. 13.
JOYFUL. 1 Ki. 8. 66 Ezr. 6. 22 Es. 5. 9 Job 3. 7 Ps. 5. 11 35. 9 ; 63. 5 66. 1 81. 1 89. 15 95. 1, 2 98. 4, 6, 8 100. 1 113. 9 149. 2, 5 Ec. 7. 14 Is. 49. 13 56. 7 61. 10 2 Co. 7. 4.
JOYFULLY. Ec. 9. 9 Lu. 19. 6 He. 10. 34.
JOYFULNESS. De. 28. 47 Col. 1. 11.
JOYING. Col. 2. 5.
JOYOUS. Is. 22. 2 23. 7 32. 13 He. 12. 11.
JUBAL, he that runs, *or* he that produces ; *or* a trumpet. Ge. 4. 21.
JUBILEE, according to some, a ram's horn, or a trumpet. Others derive it from the Hebrew *Jabal*, which formerly signified to play upon instruments ; and others from the verb *Hobil*, to bring or call back. Le. 25. 9, 10, 11, 12, 13, 28, 30, 31, 33, 54 27. 17, 18, 21, 24 Nu. 36. 4.
JUDAH, the praise of the Lord. Ge. 29. 35 35. 23 38. 15, 26 46. 12, 28 49. 8, 9, 10 Ex. 1. 2 Nu. 1. 7 2. 3, 9 26. 19 De. 27. 12 33. 7 Jos. 7. 17 18. 5 Ju. 1. 2, 19 10. 9 Ru. 4. 12 1 Sa. 23. 23 2 Sa. 3. 8 5. 5 11. 11 19. 15 24. 1 1 Ki. 2. 32 4. 20, 25 13. 1 14. 22 15. 1, 9, 17 22. 41 2 Ki. 8. 19, 20, 22 9. 29 14. 10, 12, 22 15. 37 17. 13, 19 21. 11, 12, 16 23. 17, 26, 27 24. 2, 3 25. 21 1 Ch. 2. 1, 3 4. 1 5. 2 6. 49 27. 18 28. 4 2 Ch. 13. 13, 16 14. 4 16. 1 17. 6 21. 8, 10, 11, 13 24. 18 25. 10, 19, 22 26. 2 28. 9, 19 29. 8, 21 30. 25 32. 25 33. 9, 16 34. 3, 5 Ezr. 3. 9 7. 14 10. 23 Ne. 2. 5, 7 6. 17 11. 9 12. 44 Ps. 60. 7 108. 8 114. 2 Is. 1. 1 2. 1 3. 1, 8 7. 6, 17 8. 8 9. 21 11. 12, 13 22. 8 48. 1 65. 9 Je. 2. 28 3. 7, 8 9. 26 13. 9, 19 14. 2, 19 17. 1 19. 7 23. 6 32. 35 33. 7 36. 2 42. 15 44. 26 50. 20 51. 5 52. 27 La. 1. 3 Eze. 21. 20 27. 17 37. 16 48. 7, 31 Ho. 4. 15 5. 5, 13 6. 4 10. 11 11. 12 12. 2 Joel 3. 20 Am. 2. 4, 5 Mi. 1. 9 5. 2 Zep. 1. 4 Zec. 1. 19, 21 2. 12 9. 13 12. 7 14. 14 Mal. 2. 11 3. 4 Mat. 1. 2, 3 Lu. 3. 33 He. 7. 14. See *Benjamin, Beth-le-hem, Children, Cities, Daughter, Daughters, House, King, Kings*.
In **JUDAH.** 1 Sa. 23. 3 1 Ki. 12. 32 2 Ki. 24. 20 2 Ch. 2. 7 12. 12 17. 9 28. 6 30. 12 ; 34. 21 Ezr. 5. 1 9. 9 Ne. 6. 7 13. 15 Ps. 76. 1 Je. 4. 5 5. 20 22. 30 52. 3 Zec. 9. 7 14. 21.
Land of **JUDAH.** De. 34. 2 Ru. 1. 7 1 Sa. 22. 5 2 Ki. 25. 22 2 Ch. 17. 2 Is. 19. 17 26. 1 Je. 31. 23 39. 10 44. 9, 14 Am. 7. 12 Zec. 1. 21 Mat. 2. 6.
Men of **JUDAH.** Ju. 15. 10 2 Sa. 2. 4 19. 14, 43 20. 2, 4 24. 9 2 Ch. 13. 15 Ezr. 10. 9 Is. 5. 7 Je. 4. 4 11. 9 36. 31 43. 9 44. 27 Da. 9. 7.
Princes of **JUDAH.** See *Princes*.
Tribe of **JUDAH.** Ex. 31. 2 35. 30 38. 22 Nu. 1. 27 7. 12 13. 6 34. 19 Jos. 7. 1, 16, 18 15. 1, 20 21. 4, 9 1 Ki. 12. 20 2 Ki. 17. 18 1 Ch. 6. 65 Ps. 78. 68 Re. 5. 5 7. 5.
JUDAS. See *Judah*. Mat. 13. 55 26. 47 27. 3 Mar. 14. 43 Lu. 22. 47 Jno. 13. 29 14. 22 18. 3, 5 Ac. 1. 16, 25 5. 37 9. 11 15. 22, 27, 32.
JUDAS *Iscariot*. Mat. 10. 4 26. 14 Mar. 3. 19 14. 10 Lu. 6. 16 22. 3 Jno. 6. 71 13. 2, 26.
JUDEA. Ezr. 5. 8 Mat. 24. 16 Mar. 13. 14 Lu. 21. 21 Jno. 4. 3 7. 3 11. 7 Ac. 1. 8 2. 14 9. 31 10. 37 12. 19 28. 21 Ro. 15. 31 2 Co. 1. 16 1 Th. 2. 14.
JUDGE, *substantive*. Ge. 18. 25 19. 9 Ex. 2. 14 De. 17. 9, 12 25. 2 Ju. 2. 18, 19 11. 27 1 Sa. 2. 25 2 Sa. 15. 4 Job 9. 15 23. 7 31. 28 Ps. 7. 11† 50. 6 68. 5 75. 7 94. 2 Is. 3. 2 Am. 2. 3 Mi. 5. 1 ; 7. 3 Mat. 5. 25 Lu. 12. 14, 58 18. 2, 6 Ac. 7. 27, 35 10. 42 18. 15 24. 10 2 Ti. 4. 8 He. 12. 23 Ja. 4. 11 5. 9.
JUDGE, *verb*, applied to *God* and *Christ*. Ge. 16. 5 31. 53 Ex. 5. 21 De. 32. 36 1 Sa. 2. 10 24. 12, 15, 15† 1 Ki. 8. 32 1 Ch. 16. 33 2 Ch. 6. 23 20. 12 Job 22. 13 Ps. 7. 8 9. 8 10. 18 26. 1 35. 24 43. 1 50. 4 54. 1 82. 3†, 8 96. 10, 13 98. 9 110. 6 135. 14 Ec. 3. 17 Is. 2. 4 3. 13 11. 3, 4 51. 5 La. 3. 59 Eze. 7. 3 34. 17 Joel 3. 12 Mi. 4. 3 Jno. 5. 30 8. 15, 16, 26 12. 47 Ac. 17. 31 ; Ro. 2. 16 3. 6 2 Ti. 4. 1 He. 10. 30 13. 4 1 Pe. 4. 5 Re. 6. 10 19. 11. See further *I will Judge*.
JUDGE, applied to *man* or *other things*. Ge. 31. 37 49. 16 Ex. 18. 13, 16, 22 Le. 19. 15 Nu. 35. 24 De. 1. 16 16. 18 25. 1 1 Sa. 2. 25 8. 5, 6, 20 1 Ki. 3. 9 7. 7 2 Ch. 1. 10, 11 19. 6 Ezr. 7. 25 Ps. 58. 1 72. 2, 4 82. 2 Pr. 31. 9 Is. 1. 17, 23 5. 3 Je. 5. 28 21. 12† Eze. 20. 4 22. 2 23. 24, 36, 45 24. 14 44. 24 Ob. 21 Mi. 3. 11 Zec. 3. 7 7. 9† 8. 16† Mat. 7. 1, 4 Lu. 6. 37 12. 57 Jno. 7. 24, 51 8. 15 12. 48 18. 31 Ac. 4. 19 13. 46 23. 3 Ro. 2. 27 14. 1†, 3, 10, 13 1 Co. 4. 3, 5 ; 5. 12 6. 2, 3, 4, 5 10. 15 11. 13, 31 14. 29 2 Co. 5. 14 Col. 2. 16 Ja. 4. 11.
I will **JUDGE.** 1 Sa. 3. 13 Ps. 75. 2 Eze. 7. 3 8. 27 11. 10, 11 16. 38 18. 30 21. 30 33. 20 34. 20, 22.
Will I **JUDGE.** Ge. 15. 14 Lu. 19. 22 Ac. 7. 7.
JUDGED. Ge. 30. 6 Ex. 18. 26 Ju. 3. 10 4. 4 10. 2, 3 12. 7, 8, 11, 14 15. 20 16. 31 Ru. 1. 1† 1 Sa. 4. 18 7. 6, 15, 16, 17 2 Sa. 18. 19† 1 Ki. 3. 28 2 Ki. 23. 22 Ps. 9. 19 37. 33 109. 7 Je. 22. 16 Eze. 16. 38, 52 28. 23 35. 11 36. 19 Da. 9. 12 Mat. 7. 1, 2 Lu. 6. 37 7. 43 Jno. 16. 11 Ac. 16. 15 24. 6 25. 9, 10, 20 26. 6 Ro. 2. 12 3. 4, 7 1 Co. 2. 15 4. 3 5. 3 6. 2 10. 29 11. 31, 32 14. 24 He. 11. 11 Ja. 2. 12 1 Pe. 4. 6 Re. 11. 18 16. 5 19. 2 20. 12, 13.
JUDGES. Ex. 21. 6, 22 22. 8, 9, 28† Nu. 25. 5 De. 1. 16 16. 18 19. 17, 18 21. 2 25. 1 32. 31 Jos. 8. 33 23. 2 24. 1 Ju. 2. 16, 17, 18 Ru. 1. 1 1 Sa. 8. 1, 2 2 Sa. 7. 11 2 Ki. 23. 22 1 Ch. 17. 6, 10 23. 4 26. 29 2 Ch. 1. 2 19. 5, 6 Ezr. 7. 25 10. 14 Job 9. 24 12. 17 31. 11 ; Ps. 2. 10 109. 31† 141. 6 148. 11 Pr. 8. 16 Is. 1. 26 40. 23 Da. 3. 2, 3 9. 12 Ho. 7. 7 13. 10 Zep. 3. 3 Mat. 12. 27 Lu. 11. 19 ; Ac. 13. 20 Ja. 2. 4.
JUDGEST. Ps. 51. 4 Je. 11. 20 Ro. 2. 1, 3 14. 4 Ja. 4. 12.
JUDGETH. Job 21. 22 36. 31 Ps. 7. 11 58. 11 82. 1 Fr. 29. 14 Jno. 5. 22 8. 50 12. 48 1 Co. 2. 15 4. 4 5. 13 Ja. 4. 11 1 Pe. 1. 17 2. 23 Re. 18. 8.
JUDGING. Ge. 30. 6† 2 Ki. 15. 5 2 Ch. 26. 21 Ps. 9. 4 Is. 16. 5 Mat. 19. 28 Lu. 22. 30.
JUDGMENT. Ge. 30. 21† Ex. 12. 12 21. 31 23. 2, 6 28. 15, 29, 30 Nu. 27. 11. 21 35. 29 De. 1. 17 10. 18 16. 18, 19 17. 9, 11 24. 17 25. 1 27. 19 32. 4, 41 Jos. 20. 6 Ju. 4. 5 1 Sa. 8. 3 2 Sa. 8. 15 15. 2, 6 1 Ki. 3. 11, 28 7. 7 20. 40 2 Ki. 25. 6 1 Ch. 18. 14 2 Ch. 19. 8 20. 9 22. 8 24. 24 Ezr. 7. 26 Es. 1. 13 Job 8. 3 9. 19 19. 7, 29 32. 9 34. 4, 12 35. 14 36. 17 Ps. 7. 6 9. 7, 8, 16 33. 5 37. 6, 28, 30 72. 2 76. 8, 9 89. 14 94. 15 97. 2 99. 4 101. 1 103. 6 106. 3, 30 111. 7 112. 5† 119. 66, 121, 149 122. 5 146. 7 149. 9 Pr. 1. 3 2. 8, 9 8. 20 13. 23 17. 23 19. 28 20. 8 28. 5 29. 4, 26 31. 5 Ec. 3. 16 5. 8 8. 5, 6 Is. 1. 17, 21, 27 4 4 5. 7 9. 7 10. 2 16. 3, 5 28. 6, 17 30. 18 32. 16 33. 5 34. 5 40. 14 41. 1 42. 1, 3, 4 53. 8 56. 1 59. 8, 9, 11, 14, 15 61. 8 Je. 5. 1, 4, 5 7. 5 8. 7 9. 24 10. 24 21. 12 22. 3 23. 5 26. 11† 33. 15 39. 5 48. 21, 47 49. 12 51. 9 52. 9 Eze. 18. 8 23. 10 24 45. 9 Da. 4. 37 7. 10, 22, 26 Ho. 5. 1 10. 4 12. 6 Am. 5. 7, 15. 24 6. 12 Mi. 3. 1, 8, 9 7. 9 Hab. 1. 4, 7, 12 Zep. 2. 3 3. 5 Zec. 7. 9 8. 12 Mal. 2. 17 Mat. 5. 21, 22 7. 2 12. 18, 20 23. 23 Lu. 11. 42 Jno. 5. 22, 27 7. 24 9. 39 12. 31 16. 8, 11 Ac. 8. 33 24. 25 25. 15, 21† Ro. 1. 28†, 32 2. 2, 3, 5 3. 19† 5. 16, 18 1 Co. 1. 10 4. 3 11. 29†, 34† 2 Th. 1. 5 1 Ti. 5. 24 2 Ti. 3. 8 Tit. 1. 16† He. 6. 2 9. 27 10. 27 Ja. 2. 13 3. 1† 1 Pe. 4. 17 2 Pe. 2. 3, 4 Jude 6, 15 Re. 14. 7 17. 1 18. 10 20. 4. See *Bear, Day*.
JUDGMENT *hall*. Jno. 18. 28, 33 19. 9 Ac. 23. 35.
JUDGMENT *seat*. Mat. 27. 19 Jno. 19. 13 Ac. 18. 12, 16, 17 25. 10, 17 Ro. 14. 10 2 Co. 5. 10 Ja. 2. 6.
Do **JUDGMENT.** Ge. 18. 19 1 Ki. 3. 28 10. 9 2 Ch. 9. 8 Pr. 21. 3, 7, 15 Je. 22. 15 51. 47, 52 Eze. 18. 5† 33. 14†.
In **JUDGMENT.** Le. 19. 15, 35 Nu. 35. 12 De. 1. 17 17. 8 Ju. 5. 10 2 Ch. 19. 6 Job 9. 32 37. 23 Ps. 1. 5 25. 9 Pr. 16. 10 18. 5 24. 23 Is. 5. 16 28. 6, 7 32. 1, 7† 54. 17 Je. 4. 2 49. 19† Eze. 44. 24 Ho. 2. 19 5. 11 Mal. 3. 5 Mat. 12. 41, 42 Lu. 11. 31, 32 Phi. 1. 9.
Into **JUDGMENT.** Job 14. 3 22. 4 34. 23 Ps. 143. 2 Ec. 11. 9 12. 14 Is. 3. 14.
My **JUDGMENT.** Job 27. 2 29. 14 31. 5 40. 8 Ps. 9. 4† 35. 23 Is. 40. 27 49. 4 51. 4 Eze. 39. 21 Jno. 5. 30 8. 16 1 Co. 7. 25, 40.
JUDGMENTS. Ex. 6. 6 7. 4 21. 1 24. 3 Nu. 33. 4 35. 24 36. 13 De. 7. 12 33. 10, 21 2 Sa. 22. 23 1 Ch. 16. 12, 14 Ne. 9. 29 Ps. 10. 5 18. 22 19. 9 36. 6 48. 11 72. 1 97. 8 105. 5, 7 119. 7, 13, 20, 30, 39, 43 52, 62, 75, 102, 106, 108, 120, 137, 156, 160, 164, 175 147. 20 Pr. 19. 29 ; Is. 26. 8, 9 Je. 4. 12† 12. 1 Eze. 5. 7, 8 7. 27† 10. 15 11. 9 16. 41 23. 24 25. 11 28. 26 30. 14, 19 34. 16 Da. 9. 5 Ho. 6. 5 Zep. 3. 15 Ro. 11. 33 1 Co. 6. 4 Re. 15. 4 16. 7 19. 2.
My **JUDGMENTS.** Le. 18. 4, 5 25. 18 26. 15, 43 1 Ch. 28. 7 Ps. 89. 30 Je. 1. 16 Eze. 5. 6, 7 14. 21 36. 27 44. 24.
Statutes and **JUDGMENTS.** Le. 18. 5, 26 19. 37 20. 22 26. 46 De. 4. 1, 5, 8, 14, 45 5. 1, 31 6. 1, 20 7. 11 8. 11 11. 1, 32 12. 1 26. 16, 17 30. 16 1 Ki. 2. 3 6. 12 8. 58 9. 4 11. 33 1 Ch. 22. 13 2 Ch. 7. 17 19. 10 Ezr. 7. 10 Ne. 1. 7 9. 13 10. 29 Ps. 147. 19 Eze. 5. 6 11. 12 18. 9, 17 20. 11, 13, 16, 18, 19, 21, 25 37. 24 Mal. 4. 4.
JUICE. Ca. 8. 2.
JUMPING. Na. 3. 2.
JULIA, downy. Ro. 16. 15.
JULIUS. See *Julia*. Ac. 27. 1.
JUNIA, youth. Ro. 16. 7.
JUNIPER. 1 Ki. 19. 4 Job 30. 4 Ps. 120. 4.
JUPITER, the father that helpeth. Ac. 14. 12, 13 19. 35.
JURISDICTION. 1 Ki. 8. 37† ; Lu. 23. 7.
JUST. Ge. 6. 9 Le. 19. 36 De. 16. 18, 20 25. 15 32. 4 2 Sa. 23. 3 Ne. 9. 33 Job 4. 17 9. 2 12. 4 27. 17 33. 12 Ps. 7. 9 37. 12 Pr. 3. 33 4. 18 9. 9 10. 6, 7, 20, 31 11. 1, 9 12. 13, 21 13. 22 16. 11 17. 15, 26 18. 17 20. 7 21. 15 24. 16 29. 10, 27 Ec. 7. 15, 20 8. 14 Is. 26. 7 29. 21 45. 21 49. 24† La. 4. 13 Eze. 18. 5, 9 45. 10 Ho. 14. 9 Am. 5. 12 Hab. 2. 4 Zep. 3. 5 Zec. 9. 9 Mat. 1. 19 5. 45 13. 49 27. 19, 24 Mar. 6. 20 Lu. 1. 17 2. 25 14. 14 15. 7 20. 20 23. 50 Jno. 5. 30 Ac. 10. 22 24. 15 Ro. 1. 17 2. 13 3. 8, 26 7. 12 Ga. 3. 11 Phi. 4. 8 Col. 4. 1 Tit. 1. 8 He. 2. 2 10. 38 12. 23 Ja. 5. 6 1 Pe. 3. 18 ; 2 Pe. 2. 7 1 Jno. 1. 9 Re. 15. 3.
JUST *one*. Ac. 3. 14 7. 52 22. 14.
Most **JUST.** Job 34. 17.
JUSTICE. Ge. 18. 19 De. 16. 20† 33. 21 2 Sa. 8. 15 15. 4 1 Ch. 18. 14 Job 8. 3 31. 6† 36. 17 37. 23 Ps. 82. 3 89. 14 119. 121 Pr. 1. 3 8. 15 Ec. 5. 8 Is. 9. 7 56. 1 58. 2 59. 4, 9, 14 Je. 23. 5 31. 23 50. 7 Eze. 45. 9. See *Do Judgment*.
JUSTIFICATION. Ro. 4. 25 5. 16, 18.
JUSTIFY. Ex. 23. 7 De. 25. 1 Job 9. 20 27. 5 33. 32 Is. 5. 23 53. 11 Lu. 10. 29 16. 15 Ro. 3. 30 Ga. 3. 8.
JUSTIFIED. Job 11. 2 13. 18 25. 4 32. 2 Ps. 51. 4 143. 2 Is. 43. 9, 26 45. 25 Je. 3. 11 Eze. 16. 51, 52 Da. 8. 14† Mat. 11. 19 12. 37 Lu. 7. 29, 35 18. 14 Ac. 13. 39 Ro. 2. 13 3. 4, 20, 24, 28 4. 2 5. 1, 9 8. 30 1 Co. 4. 4 6. 11 Ga. 2. 16 3. 11, 24 5. 4 1 Ti. 3. 16 Tit. 3. 7 Ja. 2. 21, 24, 25.
JUSTIFIER. Ro. 3. 26.
JUSTIFIETH. Pr. 17. 15 Is. 50. 8 Ro. 4. 5 8. 33.
JUSTIFYING. 1 Ki. 8. 32 2 Ch. 6. 23.
JUSTLE. Na. 2. 4.
JUSTLY. Mi. 6. 8 Lu. 23. 41 1 Th. 2. 10.
JUSTUS, just, upright. Ac. 1. 23 18. 7 Col. 4. 11.

K.

KABZEEL, the congregation of God. Jos. 15. 21.
KADESH, holy, *or* holiness. Ge. 14. 7 Nu. 13. 26 20. 16 27. 14 33. 36 De. 1. 46 32. 51 Ps. 29. 8 Eze. 47. 19 48. 28.
KADESH-BARNEA, holiness of an inconstant son ; *or* holiness of the corn, or of purity. Nu. 32. 8 De. 9. 23 Jos. 10. 41 14. 6, 7.
KAREAH, or **CAREAH.** 2 Ki. 25. 23 Je. 40. 8, 13 41. 11 43. 4.
KEDAR, blackness, *or* sorrow. Ge. 25. 13 1 Ch. 1. 29 Ps. 120. 5 Ca. 1. 5 Is. 21. 16, 17 42. 11 60. 7 Je. 2. 10 49. 28 Eze. 27. 21.
KEDEMAH, oriental. Ge. 25. 15.
KEDEMOTH, antiquity, old age ; *or* orientals. De. 2. 26.
KEEP. Ge. 2. 15 18. 19 28. 15, 20 30. 31 33. 9 41. 35 Ex. 6. 5 12. 6 14, 25, 47 13. 5, 10 20. 8 22. 7, 10 23. 7, 14, 15, 20 31. 13, 14, 16 34. 18 Le. 6. 2, 4 18. 4, 30 19. 3, 30 22. 9 23. 39, 41 25. 18 26. 2 Nu. 6. 24 9. 3, 11 18. 7 29. 12 36. 7, 9 De. 4. 6 5. 1, 12, 15 7. 8, 12 16. 10, 15 17. 19 23. 9, 23 29. 9 Jos. 6. 18 10. 18 23. 6 Ju. 2. 22 Ru. 2. 21 1 Sa. 2. 9 7. 1 2 Sa. 15. 16 16. 21 18. 18 20. 3 1 Ki. 8. 25 20. 39 1 Ch. 4. 10 12. 33, 38 22. 12 29. 18 2 Ch. 6. 16 22. 9 28. 10 30. 3, 13, 23 Ezr. 8. 29 Ne. 12. 27 13. 22 Es. 3. 8 9. 27 Job 14. 13 20. 13 Ps. 12. 7 17. 8 19. 13 25. 20 31. 20 34. 13 37. 34 39. 1 89. 28 91. 11 103. 9 105. 45 106. 3 113. 9 119. 2, 4, 17, 33, 34, 44, 57, 63, 69, 88, 100, 101, 106, 129, 134, 136, 146 127. 1 140. 4 141. 3, 9 Pr. 2. 11, 20 3. 21, 26 4. 6, 13, 21, 23 5. 2 6. 22, 24 7. 1, 5 8. 32 22. 5, 18 24. 19† 28. 4 Ec. 3. 6 5. 1 Ca. 8. 12 Is. 26. 3 27. 3 42. 6 43. 6 56. 1, 4 Je. 3. 5, 12 31. 10 42. 4 Eze. 11. 20 20. 19 36. 27 43. 11 Ho. 12. 6 Mi. 6. 16† 7. 5 Na. 1. 15 2. 1 Zec. 3. 7 13. 5 14. 16, 18, 19 Mal. 2. 7 Mar. 7. 9 Lu. 4. 10 8. 15 11. 28 19. 43 Jno. 8. 51, 52, 55 12. 25 14. 23 15. 20 17. 11, 15 Ac. 5. 3 10. 28 12. 4 15. 5, 24, 29 16. 4, 23 18. 21 21. 25 24. 23 Ro. 2. 25, 26 1 Co. 5. 8, 11 7. 37 9. 27 11. 2 15. 2 2 Co. 11. 9 Ga. 6. 13 Ep. 4. 3 Phi. 4. 7 2 Th. 3. 3 1 Ti. 5. 22 6. 20

17.14 Da.9.4 Lu.2.8 ; 1 Co.7.19 He.4.9† 1 Pe.4.19.

KEPT. Ge.26.5 29.9 39.9 42.16 Ex.3.1 16.23,32,33,34 21.29,36 Nu.5.13 9.5,7,19,23 17.10 19.9 24.11 31.47 De.32.10 33.9 Jos.5.10 14.10 22.2,3 Ru.2.23 1 Sa.9.24 13.13,14 17.34 21.4 25.21, 33,34,39 26.15,16 2 Sa.13.34 22. 22,24,44, 1 Ki.2.43 3.6 8.24 11. 10,11,34 13.21 14.8 20.7† 2 Ki. 17.19 18.6 1 Ch.10.13 12.1 2 Ch. 6.15 7.8,9 30.21,23 34.21 35.1, 17,18,19 Ezr.3.4 6.16,19 22 Ne. 1.7 8.18 9.34 Es.9.28 Job 23.11 28.21 Ps.17.4 18.21,23 30.3 42.4 78.10,56 99.7 119.22,55,56,67,158, 167,168 Ec.2.10 5.13 Ca.1.6 Is. 30.29 Je.16.11 35.18 Eze.5.7 18. 9,19 20.21 44.8,15 48.11 Da.5. 19 7.28 Ho.12.12 Am.1.11 2.4 Mi.6.15 Mal.2.9 3.7,14 Mat.8.33 13.35 14.6 19.20 Mar.4.22 9.10 Lu.2.19,51 8.29 9.36 18.21 19.20 Jno.2.10 12.7 15.10,20 17.6,12 18.16,17 Ac.5.2 7.53 9.33 12.5,6 20.20 22.20 23.35 25.4,21 27.43 28.16 Ro.16.25 2 Co.11.9,32 Ga. 3.23 2 Ti.4.7 He.11.28 Ja.5.4 1 Pe.1.5 2 Pe.3.7 Jude 6 Re.3. 8,10.

KEPT *silence.* Job 29.21 31.34 Ps. 32.3 50.21 Ac.15.12 22.2.

KEILAH, she that divides or cuts. Jos.15.44 1 Sa.23.1,4,5,6,11,12 Ne. 3.17,18.

KEMUEL, God is risen; *or* God has raised him. Ge.22.21.

KENAZ, this nest; *or* this lamentation, this possession, this purchase. Jos.15.17. See *Othniel.*

KENITE. See *Heber.*

KENITES, possession, *or* purchase, *or* lamentation, *or* nest. Ge.15.19 Nu.24.21 1 Sa.15.6 27.10.

KERCHIEFS. Eze.13.18,21.

KERNELS. Nu.6.4.

KEREN-HAPPUCH, the horn, *or* child of beauty. Job 42.14.

KERIOTH, the cities, the callings. Je.48.24,41 Am.2.2.

KETTLE. 1 Sa.2.14.

KETURAH, he that burns, or makes the incense to fume; *otherwise,* perfumed, *or* odoriferous. Ge.25.1,4 1 Ch.1.32,33.

KEY. Ju.3.25 Is.22.22 Lu.11.52 Re.3.7 9.1 20.1.

KEYS. Mat.16.19 Re.1.18.

KEZIA, superficies, *or* angle; *or* cassia. Job 42.14.

KEZZIZ, end extremity. Jos.18.21.

KIBROTH - HATTAAVAH, the graves of lust. Nu.11.34.

KICK. 1 Sa.2.29 Ac.9.5 26.14.

KICKED. De.32.15.

KID. Ge.37.31 38.17 Ex.23.19 34.26 Le.4.23,28 5.6 9.3 23.19 Nu.7.16,22,28 15.11,24 28.15,30 29.5,11,16,19,25 De.14.21 Ju.6.19 13.19 14.6 15.1 1 Sa.16.20 Is.11.6 Eze.43.22 45.15†,23 Lu.15.29.

KIDS. Ge.27.9,16 Le.16.5 Nu.7. 87 1 Sa.10.3 1 Ki.20.27 2 Ch.35.7 Ca.1.8.

KIDNEYS. Ex.29.13,22 Le.3.4,10, 15 4.9 7.4 8.16,25 9.10,19 De. 32.14 Is.34.6.

KIDRON, obscurity, obscure. 2 Sa. 15.23. See *Brook.*

KILL. Ge.4.15 12.12 26.7 27.42 37.21 43.16† Ex.1.16 2.14 4.24 12.6,21 16.3 17.3 20.13 22.1,24 29.11,20 Le.1.5,11 3.2,8,13 4.4, 24,33 7.2 14.13,25,50 16.11,15 20.4,16 22.28 Nu.11.15 14.15 16. 13 22.29 31.17 35.27 De.4.42 5.17 12.15,21 13.9 16.5† 32.39 Ju.9.24† 13.23 15.13 16.2 20.31, 39 1 Sa.16.2 17.9 19.1,2,17 24.10 30.15 2 Sa.13.28 14.7,32 21.4 1 Ki.11.40 12.27 2 Ki.5.7 7.4 11. 15 2 Ch.35.6 Es.3.13 7.4† Ec. 3.3 Is.14.30 29.1 Eze.34.3 Mat. 5.21 10.28 17.23 21.38 23.34 24. 9 26.4 Mar.3.4 9.31 10.19,34 12.7 Lu.12.4 13.31 15.23 18.20 20.14 22.2 Jno.5.18 7.1,19,20,25 8.22,37,40 10.10 Ac.7.28 9.23,24 10.13 21.31 23.15 25.3 26.21 27.42 Ro.13.9 Ja.2.11 4.2 Re. 2.23 6.4,8 9.5 11.7.

KILLED. Ge.31.5†† 37.31 Ex.21. 29 Le.4.15 6.25 8.19 14.5,6 Nu.16.41 31.19 1 Sa.24.11 25.11 28.24 2 Sa.12.9 21.17 1 Ki.16.7, 10 21.19 2 Ki.15.25 1 Ch.19.18 2 Ch.18.2 25.3 29.22,24 30.15 35.1,11 Ezr.6.20 Ps.44.22 Pr.9.2 La.2.21 Mat.16.21 21.35 22.4 23.31 Mar.6.19 8.31 9.31 12.5,8 14.12 Lu.11.47,48 12.5 15.27,30 22.7 Ac.3.15 12.2 16.27 23.12, 27 Ro.8.36 11.3 2 Co.6.9 1 Th. 2.15 Ja.5.6 Re.6.11 9.18,20 11.5 13.10,15.

KILLEDST. Ex 2.14 1 Sa.24.18.

KILLEST. Mat.23.37 Lu.13.43.

KILLETH. Le.17.3 24.17,18,21 Nu.35.11,15,30 De.19.4 Jos.20. 3,9 1 Sa.2.6 17.25,26,27 Job 5.2 24.14 Pr.21.25 Is.66.3 Jno.16.2 2 Co.3.6 Re.13.10.

KILLING. Ge.43.16† Ju.9.24 2 Ch.30.17 Ps.42.10 Pr.9.2† Is. 22.13 Ho.4.2 Mar.12.5.

KIN. Le.18.6 20.19 21.2 25.25, 49 Ru.2.20 2 Sa.19.42 Mar.6.4.

KIND, *substantive.* Ge.1.11,12,21, 24,25 6.20 7.14 Le.11.14,15,16, 19,29 19.19 De.14.14 1 Ch.28.14 Nc.13.20 Ec.2.5 Eze.27.12 Mat. 13.47 17.21 Mar.9.29 1 Co.15.39 Ja.1.18 3.7.

KIND. 2 Ch.10.7 Lu.6.35 1 Co. 13.4 Ep.4.32.

KINDS. Ge.8.19 2 Ch.16.14 Je. 15.3 Eze.47.10 Da.3.5,7,10,15 1 Co.12.10 14.10.

KINDLE. Pr.26.21 Is.9.18 10.16 30.33 43.2 Je.33.18 Ob.18.

KINDLED. Ge.39.19 Le.10.6 Nu.11.33 De.11.17 2 Sa.22.9 2 Ki.22.13,17 Job 19.11 32.2,3,5 42.7 Ps.2.12 18.8 106.40 124.3 Is.50.11 Je.44.6 Eze.20.48 Ho. 11.8 Lu.12.49. See *Anger, Fire.*

KINDLETH. Job 41.21 Is.44.15 Ja.3.5.

KINDLY. Ge.24.49 34.3 47.29 50.21 Jos.2.14 Ru.1.8 1 Sa.20.8 2 Ki.25.28 Je.52.32 Ro.12.10.

KINDNESS. Ge.20.13 21.23 24. 12,14 39.21† 40.14 Jos.2.12 Ju. 8.35 Ru.2.20 3.10 1 Sa.15.6 20.14,15 2 Sa.2.5,6 3.8 9.1,3,7 10.2 16.17 1 Ki.2.7 3.6 1 Ch. 19.2 2 Ch.24.22 Ne.9.17 Es.2.9, 17† Ps.31.21 117.2 119.76 141.5 Pr.19.22 31.26 Is.54.8,10 57.1† Je.2.2 Ho.6.4† Joel 2.13 Jon.4.2 Ac.28.2 2 Co.6.6 Ep.2.7 Col.3. 12 1 Ti.5.4† Tit.3.4 2 Pe.1.7.

*Loving-***KINDNESS.** Ps.17.7 26.3 36.7,10 40.10,11 42.8 48.9 51.1 63.3 69.16 88.11 89.33 92.2 103.4 107.43 119.88,149,159 138.2 143.8 Je.9.24 16.5 31.3 32.18 Ho.2.19.

*Loving-***KINDNESSES.** Ps.25.6 89.49 Is.63.7.

KINDRED. Ge.12.1 24.4,7,38, 40,41 31.3,13 32.9 43.7 Nu.10. 30 Jos.6.23 Ru.2.3 3.2 ; 1 Ch. 12.29 Es.2.10,20 8.6 Job 32.2 Eze.11.15 Lu.1.61 Ac.4.6 7.13, 14,19 1 Tit.5.8† Re.5.9 14.6.

KINDREDS. 1 Ch.16.28 Ps.22.27 96.7 Ac.3.25 Re.1.7 7.9 ; 11.9 13.7.

KINE. Ge.32.15 41.2,3,4,18,19,20, 26,27 De.7.13 28.4,18,51 32.14 1 Sa.6.7,10,12,14 2 Sa.17.29 Am. 4.1.

KING. Ge.14.18 36.31 Ex.1.8 Nu.23.21 24.7 De.17.14,15 28.36 33.5 Ju.8.18 9.8 17.6 18.1 19.1 21.25 1 Sa.2.10 8.5,6,9,11,18,19, 20,22 10.19,24 12.1,2,12,13,17,19, 25 15.1,23,26 16.1 19.4 20.5 22.15 24.20 25.36 29.8 2 Sa.2.9 3.36,37 5.12 11.8 12.7 13.13 14.9,17 15.2,3,19,21 16.9,16 17.2 18.13 19.9,11,19,22,27,28,42,43 22.51 24.23 1 Ki.1.5,35 2.18,38 3.7,22,28 8.62 10.3 11.26,37 14. 2,14 16.16 21.10 22.13,47 2 Ki. 1.9,11 4.13 7.2 8.3,13,20 10.5 11.8,12,17 14.5 22.9,10,20 25.6 1 Ch.1.43 4.23 24.6 29.20 2 Ch. 2.11 9.8 10.15 11.22 18.12 23. 11 24.21 25.3,16 34.16,18,28 Ezr.4.12,13 5.8 6.10 ; 7.26,27 8.22 Ne.1.11 2.19 6.6,7 13.26 Es.4.16 6.6,7 7.8,9 Job 15.24 18. 14 29.25 34.18 41.34 Ps.2.6 5.2 10.16 18.50 20.9 21.1,7 24.7, 8,10 29.10 33.16 44.4 45.1,11, 14 47.6,7 61.6 63.11 68.24 72.1 74.12 84.3 89.18 98.6 99.4 105. 20 149.2 Pr.14.28,35 ; 20.28 22. 11 24.21 ; 25.5 30.27,31 Ec. 2.12 5.9 8.4 10.16,17,20 Ca.1.4, 12 3.11 7.5 Is.6.5 7.6 8.21 19.4 23.15 ; 30.33 32.1 33.17,22 41.21 43.15 ; 57.9 Je.4.9 8.19 10.10 13.18 23.5 29.16 38.5,25 46.18 48.15 49.1,38 51.57 52.9 La.2.6 Eze.7.27 17.12,13,16 26.7 37.22,24 Da.2.10,11,24 3.13 4.24, 31,37 5.5 6.6 8.23 11.3,36 Ho. 3.4,5 5.13 7.3,5 10.3,6,7 11.5 13.10,11 Am.1.15 7.13 Mi.2.13 4.9 Zec.9.5,9 11.6 14.9,16,17 Mat.18.23 21.5 22.2,11 Mar.6. 25 Lu.14.31 19.38 23.2 Jno.6. 15 12.15 18.37 19.12,14,15 Ac. 7.18 13.21 17.7 26.26 1 Ti.1.17 6.15 He.7.1 ; 11.23,27 1 Pe.2.13, 17 Re.9.11 15.3 17.14 19.16. See *Bashan, Babylon, David, Great, House, Jews.*

KING *of the Amorites.* See *Sihon.*

KING *of Assyria.* 2 Ki.15.19,20 16. 18 17.6 18.11,19,33 19.32 Ezr. 6.22 Is.7.17,20 37.33 Je.50.17,18 Na.3.18.

KING *of Egypt.* Ex.1.17 3.19 6.13 2 Ki.24.7 2 Ch.12.2 36.3,4 Is. 36.6. See *Pharaoh.*

KING *of Israel.* 1 Sa.24.14 26.20 2 Sa.6.20 1 Ki.20.31,32 22.31,32 2 Ki.6.11 13.14,16 ; 16.7 2 Ch.18. 30,31,32 35.3 Ezr.5.11 Ne.13.26 Is.44.6 Ho.10.15 Zep.3.15 Mat. 27.42 Mar.15.32 Jno.1.49 12.13.

KING *of Judah.* 2 Ki.8.16 22.18 2 Ch.34.26 35.21 Je.34.4 37.7.

KING *of Moab.* Nu.23.7 Jos.24.9 Ju.3.14 11.17,25 1 Sa.12.9 22.4 2 Ki.3.4,5,7,26 Je.27.3.

KING *of Persia.* Ezr.4.3,5,7 6.14 9.9. See *Cyrus.*

KING *of Syria.* 1 Ki.20.20,22 2 Ki. 5.1 8.7,9 13.4,7 16.7 2 Ch.16.7. See *Benhadad, Hazael, Rezin.*

KING *of Tyre.* 2 Sa.5.11 1 Ki.5.1 9.11 1 Ch.14.1 2 Ch.2.3,11.

O **KING.** 1 Sa.17.55 23.20 26.17 2 Sa.14.4,9,22 ; 15.34 16.4 19.26 1 Ki.1.13,20,24 20.4 2 Ki.6.12,26 8.5 2 Ch.25.7 Ps.145.1 Je.10.7 Da.2.4,29,31,37 3.9,10,17,18,24 4.22,27,31 5.10,18 6.7,8,13,15, 21,22 Ac.26.13,19.

KINGS. Ge.14.10 17.6,16 35.11 36.31 Nu.31.8 De.3.21 7.24 Jos. 10.5,16,22.24,40 11.17 12.24 Ju. 1.7 5.3,19 2 Sa.11.1 1 Ki.3.13 4.24 10.23 20.1 2 Ki.3.10,23 7.6 10.4 1 Ch.16.21 2 Ch.1.12 9.22, 23 21.20 24.25 26.23 Ezr.4.13, 15,19,20 6.12 7.12 9.7 Ne.9.24, 32,34 Job 3.14 12.18 36.7 Ps.2. 2,10 45.9 48.4 68.12,14,19 72.11 76.12 89.27 102.15 105.14 110.5 119.46 135.10 136.17,18 138.4 144.10 148.11 149.8 Pr.8.15 16. 12,13 22.29 25.2,3 30.28 31.3,4 Ec.2.8 Is.7.16 10.8 14.9,18 19. 11 24.21 41.2 45.1 49.7,23 52. 15 60.3,10,11,16 62.2 Je.2.26 13.13 17.25 22.4 25.18,22,24,25, 26 32.32 34.5 44.17,21 46.25 49.3 50.41 51.11 La.4.12 Eze. 27.35 28.17 32.10,29 43.7 Da.2. 21,44,47 7.17,24 9.6,8 10.13 11. 2,27 Ho.7.7 8.4 Hab.1.10 Mat. 10.18 11.8 17.25 Mar.13.9 Lu. 10.24 21.12 22.25 Ac.4.26 9.15 1 Co.4.8 1 Ti.2.2 6.15 He.7.1 Re.1.5,6 5.10 6.15 10.11 16.12, 14 17.2,10,12,14,18 18.3,9 19.16, 18,19 21.24. See *Great.*

KINGS *of the Amorites.* De.4.47 31.4 Jos.2.10 5.1 ; 9.10 10.5,6 24.12.

KINGS *of Israel.* 1 Ki.14.19 15.31 16.5,14,20,27,33 20.31 22.39,2 Ki.1.18 8.18 10.34 13.8,12,13 14.15,16,28,29 15.11,15,21,26,31 16.3 17.2,8 23.19,22 1 Ch.9.1 2 Ch.16.11 20.34 25.26 27.7 28. 26,27 32.32 33.18 35.27 36.8 Mi.1.14.

KINGS *of Judah.* 1 Sa.27.6 1 Ki. 14.29 15.7,23 22.45 2 Ki.8.23 12.18,19 14.18 15.6,36 16.19 18. 5 20.20 21.17,25 23.5,11,12,22, 28 24.5 2 Ch.25.26 28.26 32.32 34.11 35.27 36.8 Is.1.1 Je.1.18 8.1 17.19,20 19.3,4,13 20.5 33.4 44.9 Ho.1.1 Mi.1.1. See *Kings of Israel.*

KINGDOM. Ex.19.6 Nu.32.33 De.3.4,13 Jos.13.12,21,27,30 1 Sa.10.16,25 11.14 14.47 15.28 18.8 28.17 2 Sa.3.10 16.3,8 1 Ki.2.15,22 10.20 11.11,13,34 12. 21.26 14.8 18.10 21.7 ; 31.35 2 Ki.14.5 15.19 1 Ch.10.14 12.23 16.20 29.11 2 Ch.9.19 11.1 13.8 14.5 21.3,4 22.9 29.21 32.15 Ne.9.35 Es.1.14 4.14 5.3,6 7.2 Ps.22.28 105.13 Is.19.2 34.12 60. 12 Je.18.7,9 27.8 La.2.2 Eze. 16.13 17.14 29.14 Da.2.37,44 4. 17,25,31,32 6.4 7.18,22,27 11.21 Ho.1.4 Am.9.8 Ob.21 Mi.4.8 Mat.4.23 6.13 8.12 9.35 12.25 13.38,42 24.7,14 25.34 26.29 Mar.3.24 11.10 13.8 ; Lu.11.17 12.32 ; 19.12,15 21.10 22.29 Ac. 1.6 1 Co.15.24 Col.1.13 He.12.28 Ja.2.5 2 Pe.1.11 Re.1.9 17.12, 17. See *Establish, Established, Throne.*

KINGDOM *of God.* Mat.6.33 12.28 19.24 21.31,43 Mar.1.14,15 4.11, 26,30 9.1,47 10.14,15,23,24,25 12.34 14.25 15.43 Lu.4.43 6.20 7.28 8.1,10 9.2,11,27,60 10.9, 11 11.20 12.31 13.18,20,28,29 14.15 16.16 17.20,21 18.16,17,24, 25,29 19.11 21.31 22.16,18,23,51 Jno.3.3,5 Ac.1.3 8.12 ; 14.22 19.8 20.25 28.23,31 Ro.14.17 1 Co.4.20 6.9,10 15.50 Ga.5.21 Ep.5.5 Col 4.11 2 Th.1.5 Re.12. 10.

KINGDOM *of Heaven.* Mat.3.2 4. 17 5.3,10,19,20 7.21 8.11 10.7 11.11,12 13.11,24,31 ; 33.44,45,47, 52 16.19 18.1,3,4,23 20.1 22.2 23.13 25.1,14.

His **KINGDOM.** Ge.10.10 Nu.24.7 De.17.18,20 2 Sa.5.12 1 Ch.11.10 14.2 2 Ch.1.1 2.1,12 33.13 Ps. 103.19 145.12 Ec.4.14 Is.9.7 Da. 4.3,34 6.26 7.14 11.4,9 Mat.12. 26 13.41 16.28 Lu.1.33 ; 11.18 1 Th.2.12 2 Ti.4.1 Re.16.10.

My **KINGDOM.** Ge.20.9 2 Sa.3.28 1 Ch.17.14 Da.4.36 6.26 Mar.6. 23 Lu.22.30 Jno.18.36.

Thy **KINGDOM.** 1 Sa.13.14 Ps. 45.6 145.11,13 Da.4.26 5.11,26, 28 Mat.6.10 20.21 Lu.11.2 23. 42 He.1.8.

KINGDOMS. De.3.21 28.25 Jos. 11.10 1 Sa.10.18 1 Ki.4.21 2 Ki. 19.15,19 1 Ch.29.30 2 Ch.12.8 17. 10 20.6,29 26.23 Ezr.1.2 Ne.9. 22 Ps.46.6 68.32 79.6 102.22 135.11 Is.10.10 13.4,19 14.16 23.11 37.16,20 47.5 Je.1.10 10.7 15.4 24.9 25.26 28.8 29.18 34. 1,17 49.28 51.20,27 Eze.29.15 37.22 Da.2.44 7.23 8.22 Am.6.2 Na.3.5 Zep.3.8 Hag.2.22 Mat.4.8 Lu.4.5 He.11.33 Re.11.15.

KINGLY. Da.5.20.

KINSFOLK. Job 19.14 Lu.2.44.

KINSFOLKS. 1 Ki.16.11 2 Ki.10. 11 ; Lu.21.16.

KINSMAN. Nu.5.8 27.11 De.25. 5†,7† Ru.2.1 3.9,12,13 4.1,6,8, 14 Jno.18.26 Ro.16.11.

KINSMEN. Ru.2.20 1 Ch.15.5† Ps.38.11 Mar.3.21† Lu.14.12 Ac. 10.24 Ro.9.3 16.7,21.

KINSWOMAN. Le.18.12,13 ; Pr. 7.4.

KINSWOMEN. Le.18.17.

KIR, a city, a wall, *or* meeting. 2 Ki. 16.9 Is.15.1 22.6 Am.1.5 9.7.

KIR-HARASETH, the city of the sun, the city with walls of burnt brick. 2 Ki.3.25 Is.16.7,11.

KIRIATHAIM, the two cities, the callings, the meetings. Ge.14.5 Je. 48.1,23.

KIR-JATH, city, vocation, lesson, reading, *or* meeting. Jos.18.28.

KIRJATH-ARBA, the city of four. Ge.23.2 Jos.14.15 20.7 Ju.1.10.

KIRJATH-ARIM, city of cities, *or* the city of those that watch. Ezr. 2.25.

KIRJATH-BAAL, the city of Baal, or of those that command, *or* that possess. Jos.15.60.

KIRJATH-JEARIM, the city of woods or forests. Jos.9.17 15.9, 60 18.14 1 Sa.7.1 1 Ch.13.5,6 2 Ch.1.4.

KIRJATH-SANNAH, the city of the bush, *or* the city of enmity. Jos. 15.49.

KIRJATH-SEPHER, the city of letters, *or* of the book. Jos.15.15.

KISH, hard, difficult; *otherwise* straw, *or* forage. 1 Sa.9.1,3 10. 11,21 ; 14.51 2 Sa.21.14 1 Ch.8. 30,33 23.21 2 Ch.29.12 Es.2.5 Ac.13.21.

KISS, ES. ; Pr.27.6 Ca.1.2 Lu.7. 45 22.48 Ro.16.16 1 Co.16.20 2 Co.13.12 1 Th.5.26 1 Pe.5.14.

KISS. Ge.27.26 31.28 41.40† 2 Sa.20.9 1 Ki.19.20 ; Ps.2.12 Pr. 24.26 Ca.1.2 8.1 Ho.13.2 Mat. 26.48 Mar.14.44 Lu.7.45 22.47.

KISSED. Ge.27.27 29.11,13 31.55 33.4 ; 45.15 48.10 50.1 Ex.4.27 18.7 Ru.1.9,14 1 Sa.10.1 20.41 2 Sa.14.33 15.5 19.39 1 Ki.19.18 Job 31.27 Ps.85.10 Pr.7.13 Eze. 3.13† Mat.26.49 Mar.14.45 Lu. 7.38 15.20 Ac.20.37.

KITE. Le.11.14 De.14.13.

KITTIM, they that bruise, *or* gold, *or* coloring. Ge.10.4 1 Ch.1.7. See *Chittim.*

KNEAD. Ge.18.6 Je.7.18.

KNEADED. 1 Sa.28.24 2 Sa.13.8 Ho.7.4.

KNEADING. Ex.8.3 12.34.

KNEE. Ge.41.43 Is.45.23 Mat.27. 29 Ro.11.4 14.11 Phi.2.10.

KNEES. Ge.30.3 48.12 50.23 De.28.35 Ju.7.5,6 16.19 1 Ki.8. 54 18.42 19.18 2 Ki.1.13 4.20 2 Ch.6.13 Ezr.9.5 ; Job 3.12 ; 4.4 Ps.109.24 Is.35.3 66.12 Eze.7.17 21.7 ; 47.4 Da.5.6 6.10 10.10 Na.2.10 Mar.15.19 Lu.5.8 Ep. 3.14 He.12.12.

KNEEL. Ge.24.11 Ps.95.6.

KNEELED. 2 Ch.6.13 Da.6.10 Lu.22.41 Ac.7.60 9.40 20.36 21.5.

KNEELING. 1 Ki.8.54 Mat.17.14 Mar.1.40 10.17.

KNEW. Ge.3.7 9.24 37.33 38.9 42.7,8 Nu.24.16 De.9.24 34.10 Ju.3.2 13.21 18.3 1 Sa.3.20 18. 28 20.9,33,39 22.15,17,22 23.9 26.17 2 Sa.11.16 1 Ki.18.7 2 Ch. 33.13 Es.1.13 Job 23.3 Is.48.4, 7,8 Je.1.5 32.8 41.4 44.15 Eze. 10.20 19.7 Da.5.21 6.10 Jon.4.2 Zec.11.11 Mat.7.23 12.15,25 25. 24 27.18 Mar.1.34 6.54 12.12 Lu.4.41 12.47 18.34 24.31 Jno. 2.9,24,25 4.53 5.6 6.6,61,64 11. 42,57 13.1,11,28 16.19 18.2 Ac. 3.10 9.39 12.14 16.3 19.34 22. 29 26.5 28.1 Ro.1.21 1 Co.2.8 2 Co.5.21 12.2,3 Col.1.6 2.1 Jude 5 Re.19.12.

KNEW (carnally). Ge.4.1,17,25 38. 26 Ju.11.39 19.25 1 Sa.1.19 1 Ki. 1.4 Mat.1.25.

KNEW *not.* Ge.28.16 31.32 38.16 39.6 42.8 Ex.1.8 Nu.22.34 De. 8.16 29.26 32.17 Ju.2.10 13.16 14.4 20.34 1 Sa.2.12 14.3 20.39 2 Sa.3.26 11.20 15.11 18.29 22. 44 2 Ki.4.39 Ne.2.16 Job 2.12 29.16 42.3 Ps.35.11,15 73.22† Pr.23.35† 24.12 Is.12.16,25 55.5 Je.2.8 11.19 44.3 Da.11.38 Ho. 8.4 11.3 Zec.7.14 Mat.17.12 24. 39 ; Lu.2.43 12.48 Jno.1.10,31, 33 2.9 20.9,14 21.4 Ac.13.27 19.32 27.39 1 Co.1.21 Ga.4.8 1 Jno.3.1.

KNEWEST. De.8.3 Ru.2.11 Ne. 9.10 Ps.142.3 ; Is.48.8 Da.5.22 Mat.25.26 Lu.19.22,44 Jno.4.10.

KNIFE. Ge.22.6,10 Ex.4.25† Ju. 19.29 Pr.23.2 Eze.5.1,2.

KNIVES. Jos.5.2,3 1 Ki.18.28 Ezr.1.9 Ps.36.14 Eze.21.21†.

KNIT. Ju.20.11 1 Sa.18.1 1 Ch. 12.17 Ac.10.11 Col.2.2,19.

KNOCK. Mat.7.7 Lu.11.9 13.25 Re.3.20.

KNOCKED. Ac.12.13.

KNOCKETH. Ca.5.2 Mat.7.8 Lu. 11.10 12.36.

KNOCKING. Ac.12.16.

KNOP, S. Ex.25.31,33,34,36 37. 17,19,20,22 1 Ki.6.18 7.24 Am. 9.1† Zep.2.14†.

KNOW. Ge.3.5,22 15.13 18.21 20.7 Ex.18.16 33.12 ; Nu.14.31 De.4.39 8.2,3 11.2 13.3 Jos.4. 22 22.22 Ju.3.4 Ru.3.11,14,18 1 Sa.17.47 20.3 21.2 24.11 25.17 28.1,2 2 Sa.3.25 7.21 14.20 19. 20 1 Ki.8.38 2 Ki.5.8 7.12 10.10 1 Ch.12.32 28.9 2 Ch.6.29 13.5 Ezr.4.15 7.25 Es.2.11 4.5,11 Job 5.24,25,27 7.10 8.9 11.6,8 13.23 19.6 21.19 22.13 24.1 17 34.4 37.15,16 38.12,20 Ps.4.3 9.10 36.10 39.4 46.10 51.6 59. 13 73.11,16 87.4 89.15 103.16 139.23 142.4 143.8 Pr.1.2 4.1 16.32 27.23 ; Ec.1.17 7.25 8.16, 17 9.5 11.9 Is.7.16 9.9 19.21 41.20,22 49.26 50.4 52.6 58.2 60.16 Je.2.19,23 6.18 9.6 15.15 16.21 17.9 22.16 24.7 31.34 36. 19 38.24 40.15 44.28 Eze.2.5 5.13 16.2 20.4,11† 22.2† 25.14 28.19 33.33 34.30 37.28 39.23 Da.2.21 4.25,32 7.16,19 8.19 9.25 11.32 Ho.2.20 9.7 13.4 14.9 Mi.3.1 Zec.2.11 4.9 Mal. 2.4 Mat.6.3 7.11 9.30 13.11 24.33,43 Mar.4.11 5.43 7.24 9. 30 13.29 Lu.8.10 ; 11.13 12.39 21.20 Jno.4.42 7.17,26,51 10.4, 14 ; 13.7,35 18.21 Ac.1.7 2.36 22.14,19 26.4 Ro.7.1 10.19 1 Co. 2.14 8.2 11.3 Ep.3.19 1 Th.3.5 4.4 5.12 1 Ti.4.3 2 Ti.3.1 Tit. 1.16 He.8.11 Ja.2.20 5.20 Jude 10 Re.2.23 3.9. See *Certain, Certainly, Certainty.*

KNOW *not,* or *not* **KNOW.** Ge.4.9 27.2 Ex.5.2 10.26 De.22.2 1 Sa. 3.7 25.11 1 Ki.3.7 18.12 2 Ki. 17.26 Ezr.7.25 Ne.4.11 Job 9.21 15.9 21.29 24.13,16 32.22 36.26 Ps.71.15 82.5 94.10 101.4 Pr. 4.19 5.6 24.12 25.8 29.7 30.18 Ec.9.5 Ca.1.8 Is.1.3 43.19 44.8 47.11 48.6 59.8 Je.5.4 7.9 8.7 9.3 10.25 14.18 22.28 Eze.38.14 Ho.2.8 Am.3.10 Mi.4.12 Mat. 25.12 26.70,72,74 Mar.10.38 12. 24 14.68,71 Lu.1.34 13.25,27 22.57,60 23.34 24.16 Jno.1.26 8.55 9.12,21,25,29 10.5 14.5 15. 21 20.2,13 Ac.21.34 Ro.8.26 1 Co.1.16 2.2 14.11 1 Th.4.5 2 Th. 1.8 1 Ti.3.5 Jude 10 Re.3.3.

KNOW *that I am the Lord.* Ex.6.7 7.5,17 8.22 10.2 14.4,18 16.12 29.46 31.13 De.29.6 1 Ki.20.13, 28 Is.49.23 Je.24.7 Eze.6.7,10, 13,14 7.4,9,27 11.10,12 12.15,16, 20 13.9,14,21,23 14.8 15.7 16.62 20.12,20,26,38,42,44 22.16 23.49 24.24,27 25.5,7,11,17 26.6 28.22, 23,24,26 29.9,16,21 30.8,19,25,26 32.15 33.29 34.27 35.4,9,12,15 36.11,23,38 37.6,13 38.23 39.6,7, 22,28 Joel 3.17.

***I* KNOW.** Ge.12.11 15.8 18.19 20.6 22.12 24.14 48.19 Ex.3.7 4.14 9.30 18.11 33.12,17 De.31. 21,27,29 Jos.2.9 Ju.6.37 17.13 1 Sa.17.28 20.30 22.3 24.20 29.9 2 Ki.2.3,5 5.15 8.12 19.27 1 Ch. 29.17 2 Ch.25.16 Job 9.2,28 10. 13 13.2,18 19.25 21.27 30.23 42.2 ; Ps.20.6 41.11 50.11 ; 56.9 119.75 135.5 140.12 Ec.3.12,14 8.12 Is.37.28 ; 47.8 50.7 66.18 Je.10.23 11.18 29.11,23 48.30 Eze.11.5 Da.2.9 Ho.5.3 13.5 Am.5.12 Jon.1.12 Mat.28.5 Mar. 1.24 Lu.1.18 4.34 Jno.4.25 5.42 8.14,37,55 9.25 10.15,27 11.22,24 12.50 13.18 Ac.12.11 19.15 20. 25,29 24.22 26.3,27 Ro.7.18 1 Co. 4.4 13.12 2 Co.9.2 Phi.1.19,25 2.19 4.12 2 Ti.1.12 1 Jno.2.4 Re.2.2,9,13,19 3.1,8,15.

May, Mayest, or *Might* **KNOW.** Ex. 8.10 9.14,29 11.7 33.5,13 Le. 23.43 Nu.22.19 De.4.35 Jos.3. 4,7 4.24 Ju.3.2 18.5 Ru.4.4 1 Sa.17.46 2 Sa.24.2 1 Ki.8.43,60 18.37 2 Ki.19.19 2 Ch.6.33 12.8 Job 19.29 31.6 37.7 Ps.9.20 39.4 78.6 83.18 109.27 119.125 Is. 5.19 7.15 37.20 41.23,26 48.10 45.3,6 Je.6.27 44.29 Eze.21.5 38.16 Da.2.30 4.17 Jon 1 7 Mi.

6.5 Mat. 9.6 Mar. 2.10 Lu. 5.24 Jno. 10.38 14.31 17.3, 23 19.4 Ac. 17.19 21.24 1 Co. 2.12 2 Co. 2. 4, 9 Ep. 1.18 6.22 Phi. 3.10 Col. 4.6, 8 1 Ti. 3.15 1 Jno. 5.13, 20.

We **KNOW** or **KNOW** *we.* Ge. 29.5 De. 18.21 1 Sa. 6.9 2 Ch. 20.12 Job 36.26 Is. 59.12 Ho. 6.3 8.2 Mat. 22.16 Mar. 12.14 Lu. 20.21 Jno. 3.2, 11 4.22 6.42 7.27 8.52 9. 20, 24, 29, 31 14.5 21.24 Ac. 17.20 28.22 Ro. 3.19 7.14 8.22, 28 1 Co. 8.1, 4 13.9 2 Co. 5.1, 16 1 Ti. 1.8 He. 10.30 1 Jno. 2.3, 5, 18 3.2, 14, 19, 24 4.6, 13 5.2, 15, 18, 19, 20.

Ye **KNOW** or **KNOW** *ye.* Ge. 29.5 31.6 44.27 Ex. 16.6 23.9 Nu. 14. 34 16.28 Jos. 3.10 23.14 Ju. 18.14 1 Ki. 22.3 2 Ki. 9.11 Job 13.2 Ps. 100.3 Is. 51.7 Je. 26.15 48.17 Eze. 14.23 17.21 37.14 Joel 2.27 Zec. 2.9 6.15 Mat. 7.16, 20 20.25 24.32 25.13 Mar. 4.13 10. 42 13.28 Lu. 21.30, 31 Jno. 7.28 8.28, 32 11.49 13.12, 17 14.4, 7, 17, 20 15.18 Ac. 2.22 10.28 15.7 19.25 20.18 1 Co. 12.2 15.58 16. 15 2 Co. 8.9 13.6 Ga. 3.7 4.13 Ep. 5.5 Phi. 2.22 1 Th. 1.5 2.2, 5, 11 3.4 4.5 2 Th. 2.6 He. 12.17 13.23 1 Pe. 1.18 2 Pe. 1.12 3.17 1 Jno. 2.20, 21, 29 3.5, 15 4.2 3 Jno. 12.

Ye **KNOW** *not,* or **KNOW** *ye not.* 2 Sa. 3.38 2 Ch. 32.13 Job 21.29 Eze. 17.12 Mat. 20.22 24.42 Mar. 4.13 12.24 13.33, 35 Lu. 5.55 Jno. 1.26 4.22, 32 7.28 8.19 9.30 Ro. 6.3, 16 7.1 1 Co. 3.16 5.6 6.2, 3, 9, 15, 16, 19 9.13, 24 2 Co. 13.5 Ja. 4.4, 14 1 Jno. 2.21.

KNOWEST. Ge. 30.26, 29 47.6 Ex. 10.7 32.22 Nu. 10.31 20.14 De. 7.15 9.2 28.33 Jos. 14.6 Ju. 15, 11 1 Sa. 28.9 2 Sa. 1.5 2.26 3.25 7.20 17.8 1 Ki. 1.18 2.5, 9, 15, 44 8.39 2 Ki. 2.3, 5 4.1 1 Ch. 17.18 2 Ch. 6.30 Job 10.7 15.9 28.4 34.33 38.5, 18, 21, 33 39.1, 2 Ps. 44.9 69.5 139.2, 4 Pr. 27.1 Ec. 11.2, 5, 6 Is. 55.5 Je. 5.15 12.3 15.14, 15 17.4, 16 18.23 33.3 Eze. 37.3 Da. 10.20 Zec. 4.5, 13 Mat. 15.12 Mar. 10.19 Lu. 18.20 22.34 Jno. 1.48 3.10 13.7 16.30 19.10 21.15, 16, 17 Ac. 1.24 25.10 Ro. 2.18 1 Co. 7.16 2 Ti. 1.15, 18 Re. 3.17 7.14.

KNOWETH. Ge. 33.13 Le. 5.3, 4 De. 2.7 34.6 Jos. 22.22 1 Sa. 3.13 23.3, 17 2 Sa. 14.22 17.10 Job 11. 11 15.23 23.10 28.7, 23 34.25 Ps. 1.6 37.18 44.21 74.9 94.11 103.14 104.19 138.6 139.14 Pr. 9.13 14.10 Ec. 6.8 7.22 9.1 Is. 1.3 Je. 8.7 9.24 Da. 2.22 Na. 1.7 Zep. 3.5 Mat. 6.8, 32 11.27 24.36 Mar. 13.32 Lu. 10.22 12.30 16.15 Jno. 7.15, 27 10.15 14.17 19.35 Ac. 15.8 26.26 Ro. 8.27 1 Co. 2. 11 8.2 2 Co. 11.11, 31 12.2, 3 2 Ti. 2.19 Ja. 4.17 2 Pe. 2.9 1 Jno. 3.20 4.6, 7 Re. 2.17 12.12.

Who **KNOWETH,** or **KNOWETH** *not.* 1 Ki. 1.11 Es. 4.14 Job 12. 3, 9 14.21 18.21 23.13 35.15 Ps. 39.6 90.11 92.6 Pr. 7.23 9. 18 24.22 Ec. 2.19 3.21 6.12 8.1, 7 9.12 10.15 Is. 29.15 Ho. 7.9 Joel 2.14 Mar. 4.27 Jno. 7.49 12.35 15.15 Ac. 19.35 1 Jno. 2.11 3.1 4.8.

KNOWING. Ge. 3.5 43.7† 1 Ki. 2.32 2 Ch. 2.12† Mat. 9.4 22.29 Mar. 5.30, 33 6.20 12.15 Lu. 8.53 9.33 11.17 Jno. 13.3 18.4 19.28 21.12 Ac. 2.30 5.7 18.25 20.22 Ro. 1.32 2.4 5.3 6.6, 9 13.11 2 Co. 1.7 4.14 5.6, 11 Ga. 2.16 Ep. 6.8, 9 Phi. 1.17 Col. 3.24 4.1 1 Th. 1.4 1 Ti. 1.9 6.4 2 Ti. 2.23 3.14 Tit. 3.11 Phile. 21 He. 10.34 11.8 Ja. 1.3 3.1 1 Pe. 3.9 5.9 2 Pe. 1.14, 20 3.3.

KNOWLEDGE. Ge. 2.9, 17 Ex. 31.3 35.31 Le. 4.23, 28 Nu. 24.16 Ru. 2.10, 19 1 Sa. 2.3 23.23 1 Ki. 9.27 2 Ch. 1.10, 11, 12 8.18 Ne. 10. 28 Job 15.2 21.14, 22 33.3 34.2 36.3, 4 37.16 Ps. 19.2 73.11 94. 10 119.66 139.6 144.3 Pr. 1.4, 7, 22, 29 2.3, 6, 10 3.20 5.2 8.9, 10, 12 9.10 10.14 11.9 12.1, 23 13. 16 14.6, 7, 18 15.2, 7, 14 17.27 18.15 19.25, 27 20.15 21.11 22. 12, 17, 20 23.12 24.4, 5, 14 28.2 30.3 Ec. 1.16, 18 2.21, 26 7.12 9.10 12.9 Is. 8.4 11.2 28.9 32.4 33.6 40.14 44.19, 25 47.10 53.11 Je. 3.15 10.14 11.18 51.17 Da. 1.4, 17 2.21 5.12 12.4 Ho. 4.6 Hab. 2.14 Mal. 2.7 Mat. 14.35 Lu. 1.77 11.52 Ac. 4.13 24.22 Ro. 1.28 2.20 3.20 10.2 15.14 1 Co. 1.5 8.1, 7, 10, 11 12.8 13.2, 8 14.6 2 Co. 2.14 4.6 6.6 8.7 11.6 Ep. 1.17 3.4, 19 4.13 Phi. 1.9 3.8 Col. 1.9 2.3 3.10 1 Ti. 2.4 2 Ti. 3.7 He. 10.26 Ja. 3.13 1 Pe. 3.7 2 Pe. 1.3, 5, 8 3.18.

KNOWLEDGE *of God.* Pr. 2.5 Ho. 4.1 6.6 Ro. 11.33 1 Co. 15.34 2 Co. 10.5 Col. 1.10 2 Pe. 1.2.

KNOWLEDGE *of the Lord.* 2 Ch. 30.22 Is. 11.9 2 Pe. 2.20.

No **KNOWLEDGE.** De. 1.39 Ps. 14.4 53.4 Is. 5.13 45.20 58.3 Je. 4.22.

Without **KNOWLEDGE.** Nu. 15.24 Job 34.35 35.16 36.12 38.2 42.3 Pr. 19.2.

KNOWN. Ge. 24.16 Ex. 2.14 21. 36 33.16 Le. 4.14 5.1 Nu. 31.17 De. 1.13, 15 21.1 Jos. 24.31 1 Sa. 6.3 1 Ki. 18.36 Ezr. 4.12, 13 5.8 Ne. 4.15 Es. 2.22 Ps. 9.16 31.7 48.3 67.2 69.19 76.1 77.19 78.3 79.10 88.12 91.14 119.79, 152 139.1 Pr. 10.9 12.16 20.11 31.23 Ec. 5.3 6.10 Is. 12.5 19.21 61.9 66.14 Je. 5.5 28.9 Eze. 36.32 38. 23 Da. 3.18 4.26 Am. 3.2 Zec. 14.7 Mat. 12.7, 33 24.43 Lu. 6.44 7.39 12.39 19.42 24.35 Jno. 7.4 8.19 10.14 14.7 17.7, 8, 25 18. 15, 16 Ac. 1.19 2.14 4.10 9.24, 42 13.38 15.18 19.17 22.30 23.28 28.28 Ro. 1.19 11.34 1 Co. 2.8, 16 8.3 13.12 14.7, 9 2 Co. 3.2 5.16 6.9 Gal. 4.9 Ep. 3.10 Phi. 4.5 2 Ti. 3.10, 15 4.17 1 Jno. 2.13, 14 4.16 2 Jno. 1.1.

Made or *Madest* **KNOWN.** Ge. 45.1 Ne. 9.14 Ps. 98.2 103.7 Pr. 14.33 22.19 Eze. 20.5, 9 Da. 2.15, 17, 23, 28†, 45 Ho. 5.9 Lu. 2.15, 17 Jno. 15.15 Ac. 2.28 7.13 Ro. 16.26 Ep. 1.9 3.3 Phi. 4.6 2 Pe. 1.16.

Make **KNOWN.** Nu. 12.6 1 Sa. 28, 15 1 Ch. 16.8 17.19 Ps. 78.5 89.1 105.1 106.8 145.12 Pr. 1.23 Is. 38.19 64.2 Eze. 35.11 39.7 Da. 2.25, 26, 28, 29, 30 5.15, 16, 17 Hab. 3.2 Ro. 9.22, 23 Ep. 6.19, 21 Col. 1.27 4.9.

Not **KNOWN.** Ge. 19.8 41.21, 31 Ex. 6.3 Nu. 31.18, 35 De. 11.2, 28 13.6, 13 28.36, 64 31.13 Ju. 3.1 16.9 21.12 Ru. 3.3, 14 2 Sa. 17.19 1 Ki. 14.2 Ps. 18.43 77.19 79.6 95.10 147.20 Ec. 6.5 Is. 40.21, 28 42.16 44.18 45.4, 5 Je. 4.22 Eze. 32.9 Da. 2.5, 9 4.7 5.8 Ho. 5.4 Na. 3.17 Mat. 10.26 12.16 Mar. 3. 12 Lu. 8.17 12.2 24.18 Jno. 8.55 14.9 16.3 17.25 Ro. 3.17 7.7 Ep. 3.5 Ho. 3.10 2 Pe. 2.21 1 Jno. 3.6 Re. 2.24.

KOHATH, congregation, wrinkle, obedience; *or* to make blunt. Ge. 46.11 Ex. 6.16, 18 Nu. 3.17, 19, 27, 29, 30 4.2, 4, 15 7.9 16.1 1 Ch. 6. 2, 22, 61 15.5.

KOHATHITES, the posterity of Kohath. Nu. 4.18, 34, 37 10.21 Jos. 21.4 1 Ch. 6.54 2 Ch. 29.12 34.12.

KORAH, bald, frozen, icy. Ge. 36.5, 16, 18 Ex. 6.21 Nu. 16.1, 6, 19, 24, 40 26.9, 11 27.3 1 Ch. 1.35 2.43 6.22 9.19 Jude 11.

L.

LABAN, white, shining, gentle.

LABAN, a *person.* Ge. 24.29 27.43 28.2 29.5, 29 30.36, 42 31.2, 12, 20, 24, 34, 36, 55 32.4.

LABAN, a *place.* De. 1.1.

LABOR, *substantive.* Ge. 31.42 35. 16, 17 De. 26.7 Ne. 5.13 Job 5.7† 39.11, 16 Ps. 73.16† 78.46 90.10 104.23 105.44 107.12 109.11 128.2 Pr. 10.16 13.11 14.23 Ec. 1.3, 8 2.10, 18, 19, 20, 21, 22, 24 3.13 4.8, 9 5.15, 18, 19† 6.7 8.15 9.9 10.15 Is. 45.14 55.2 Je. 3.24 20.18 Eze. 23.29 29.20 Hab. 3.17 Hag. 1.11 Jno. 4.38 Ro. 16.6 1 Co. 3.8 15.58 Ga. 4.11 Phi. 1.22 2.25 1 Th. 1.3 2.9 3.5 2 Th. 3.8 He. 6.10 Re. 2.2.

LABOR, *verb.* Ex. 5.9 20.9 De. 5.13 Jos. 7.3 24.13 Ne. 4.22 Job 9.29 Ps. 127.1 144.14 Pr. 21.25 23.4 Ec. 4.8 8.17 Is. 22.4 65.23 Je. 51.58 La. 5.5 Mi. 4.10 Hab. 2.13 Mat. 11.28 Jno. 6.27 Ro. 16. 12 1 Co. 4.12 2 Co. 5.9 Ep. 4.28 Col. 1.29 1 Th. 5.12 1 Ti. 4.10 5.17 He. 4.11.

LABORED. Ne. 4.21 Job 20.18 Ec. 2.11, 19, 21, 22 5.16 Is. 47.12, 15 49.4 62.8 Da. 6.14 Jon. 4.10 Jno. 4.38 Ro. 16.12 1 Co. 15.10 Phi. 2. 16 4.3 Re. 2.3.

LABORER. Lu. 10.7 1 Ti. 5.18.

LABORERS. Mat. 9.37, 38 20.1, 2, 8 Lu. 10.2 1 Co. 3.9 Ja. 5.4.

LABORETH. Pr. 16.26 Ec. 3.9 1 Co. 16.16 2 Ti. 2.6.

LABORING. Ec. 5.12 Ac. 20.35 Col. 4.12 1 Th. 2.9.

LABORS. Ex. 23.16 De. 28.33 Pr. 5.10 Is. 58.3 Je. 20.5 Ho. 12.8 Hag. 2.17 Jno. 4.38 2 Co. 6.5 10. 15 11.23 Re. 14.13.

LACE. Ex. 28.28, 37 39.31.

LACHISH, she walks, she goes; *or* who exists of himself. Jos. 10.32 12.11 15.39 2 Ki. 14.19 18.14, 17 19.8 2 Ch. 11.9 25.27 Is. 36.2 37. 8 Je. 34.7 Mi. 1.13.

LACK, *substantive.* Ge. 18.28 Ex. 16.18 Job 4.11 38.41 Ho. 4.6 2 Co. 8.15 Phi. 2.30 1 Th. 4.12.

LACK, *verb.* Ge. 18.28 De. 8.9 Ps. 34.10 Pr. 28.27 Ec. 9.8 Mat. 19.20 Ja. 1.5.

LACKED. De. 2.7 2 Sa. 2.30 1 Ki. 4.27 11.22 Ne. 9.21 Lu. 8.6 22. 35 Ac. 4.34 1 Co. 12.24 Phi. 4.10.

LACKEST. Mar. 10.21 Lu. 18.22.

LACKETH. Nu. 31.49 2 Sa. 3.29 Pr. 6.32 12.9 2 Pe. 1.9.

LACKING. Le. 2.13 22.23 Ju. 21. 3 1 Sa. 30.19 Je. 23.4 1 Co. 16.17 2 Co. 11.9 1 Th. 3.10.

LAD, S. Ge. 21.12, 17, 18, 19, 20 22. 5, 12 37.2 43.8 44.22, 30, 31, 32, 33, 34 48.16 Ju. 16.26 1 Sa. 20.21, 36, 37, 38, 39, 40 2 Sa. 17.18 Jno. 6.9.

LADDER. Ge. 28.12.

LADE. Ge. 45.17 Le. 22.16† 1 Ki. 12.11 Lu. 11.46.

LADED. Ge. 42.26 44.13 Ne. 4.17 Ac. 28.10.

LADEN. Ge. 45.23 1 Sa. 16.20 Is. 1.4 Mal. 11.28 2 Ti. 3.6.

LADETH. Hab. 2.6.

LADING. Ne. 13.15 Ac. 27.10.

LADY. Is. 47.5, 7 2 Jno. 1.5.

LADIES. Ju. 5.29 Es. 1.18.

LAHMI, my bread *or* my war. 1 Ch. 20.5.

LAID. See after *Lay.*

LAISH, a lion.

LAISH *(a place).* Ju. 18.14, 29 Is. 10.30.

LAISH *(a person).* 1 Sa. 25.44 2 Sa. 3.15.

LAKE. Lu. 5.1, 2 8.22, 23, 33 Re. 19.20 20.10, 14, 15 21.8.

LAMB. Ge. 22.7, 8 Ex. 12.3, 5, 21 13.13 29.39, 40, 41 34.20 Le. 3.7 4.32, 35 5.6, 7 9.3 12.8 14.10, 12, 13 24, 25 17.3 22.23 23.12 Nu. 6. 12, 14 7.15, 21 15.5, 11 28.4, 7, 13, 14, 21, 29 29.4, 10, 15 1 Sa. 7.9 17. 34 2 Sa. 12.4, 6 Is. 11.6 16.1 53.7 65.25 66.3 Je. 11.19 Eze. 45.15 46.13, 15 Ho. 4.16 Jno. 1.29, 36 Ac. 8.32 1 Pe. 1.19 Re. 5.6, 8, 12, 13 6. 1, 16 7.9, 10, 14, 17 12.11 13.8, 11 14.1, 4, 10 15.3 17.14 19.7, 9 21. 9, 14, 22, 23, 27 22.1, 3.

LAMBS. Ge. 30.40 33.19† Nu. 7. 87, 88 29.13, 17, 18, 20, 23 De. 32.14 Jos. 24.32† 1 Sa. 15.9 2 Ki. 3.4 1 Ch. 29.21 2 Ch. 29.22, 32 35.7 Ezr. 7.17 Ps. 37.20 114.4, 6 Pr. 27.26 Is. 1.11 5.17 34.6 40.11 Je. 51.40 Eze. 27.21 39.18 46.4, 5, 6, 7 Am. 6.4 Lu. 10.3 Jno. 21.15.

Five **LAMBS.** Nu. 7.17, 23, 29, 35, 41, 47.

Seven **LAMBS.** Ge. 21.28, 29, 30 Le. 23.18 Nu. 28.11, 19, 21, 27, 29 29.2, 4 8.10, 36 2 Ch. 29.21.

Two **LAMBS.** Ex. 29.38 Le. 14.10 23.19 Nu. 28.3, 9.

LAME. Le. 21.18 De. 15.21 2 Sa. 4.4 5.6, 8 9.3, 13 19.26 Job 29. 15 Pr. 26.7 Is. 33.23 35.6 Je. 31.8 Mal. 1.8, 13 Mat. 11.5 15.31 21.14 Lu. 7.22 14.13 Ac. 3.2, 11 8.7 He. 12.13.

LAMECH, poor, made low; *or* who is struck. Ge. 4.18, 19 5.25 1 Ch. 1.3 Lu. 3.36.

LAMENT. Ju. 11.40 Is. 3.26 19.8 32.12 Je. 4.8 16.5, 6 22.18 34.5 49.3 La. 2.8 Eze. 27.32 32.16 Joel 1.8, 13 Mi. 2.4 Jno. 16.20 Re. 18.9.

LAMENTED. 1 Sa. 6.19 7.2 25.1 28.3 2 Sa. 1.17 3.33 2 Ch. 35.25 Je. 16.4 25.33 Mat. 11.17 Lu. 23.27.

LAMENTABLE. Da. 6.20.

LAMENTATION. Ge. 50.10 2 Sa. 1.17 Ps. 78.64 Je. 6.26 7.29 9.10, 20 31.15 48.38 La. 2.5 Eze. 19.1, 14 26.17 27.2, 32 28.12 32.2, 16 Am. 5.1, 16 8.10 Mi. 2.4 Mat. 2.18 Ac. 8.2.

LAMENTATIONS. 2 Ch. 35.25 Eze. 2.10.

LAMP. Ge. 15.17 Ex. 27.20 1 Sa. 3.3 2 Sa. 21.17† 22.29 1 Ki. 11. 36† 15.4 Job 12.5 18.6† 21.17† 29.3† Ps. 18.28† 119.105 132.17 Pr. 6.23 13.9 20.20, 27† Is. 62.1 Re. 8.10.

LAMPS. Ex. 25.37 30.7, 8 35.14 39.37 40.4, 25 Le. 24.2, 4 Nu. 4.9 8.2, 3 Ju. 17.16, 20 1 Ki. 7.49 2 Ch. 4.20, 21 13.11 Job 41.19 Eze. 1.13 Da. 10.6 Mat. 25.1, 3, 4, 7, 8.

Seven **LAMPS.** Eze. 25.37 37.23 Nu. 8.2 Zec. 4.2 Re. 4.5.

LANCE. Je. 50.42.

LANCETS. 1 Ki. 18.28.

LAND. Ge. 2.12 10.11 12.1 13. 6.9 17.8 20.15 24.37 26.12 28. 13 35.12 47.20, 22 Ex. 8.24. 10.15 20.12 Le. 16.22 18.25, 27, 28 20.22 25.2, 19, 23 26.4, 34, 38, 42, 43 Nu. 13.18, 32 14.23, 24 15.2, 18 21.34 32.4 35.33 De. 1.36 2.20 3.2, 13 8.8, 9 9.28 10.7 11.12 17.14 18. 9 26.1 29.23, 28 32.10, 43 33.13 34.1 Jos. 2.1, 9 11.16, 23 14.15 21. 43 24.13 Ju. 3.11, 30 5.31 11.12 18.10, 30 1 Sa. 14.29 21.11 2 Sa. 3. 12 9.7 21.14 24.25 1 Ki. 9.13 11.18 2 Ki. 8.3, 6 17.26, 27 18.32, 33 21.8 24.7 25.12 1 Ch. 4.40 7. 21 2 Ch. 7.20 14.7 33.8 34.8 Ezr. 9.12 Ne. 5.16 9.36 Job 31.38 37.13 39.6 Ps. 10.16 42.6 44.3 52.5 80.9 101.6, 8 105.16, 30 106. 24, 38 107.34 143.6, 10 Pr. 12.11 28.2, 19 Ec. 10.16, 17 Is. 1.19 5.30 7.16, 24 9.1, 19 13.5 14.25 18.1, 2, 7 19.24 21.1 23.1 24.3, 11 30. 6 32.2, 13 33.17 34.9 35.7 36. 17, 18 49.12, 19 53.8 Je. 1.18 2. 2, 6, 7, 15 3.9, 19 4.20 5.19 6.8 8.16 9.12, 19 11.19 12.4, 12, 15 16.15, 18 17.6 22.27 23.15 25.13 27.7 31.16 40.4 46.12 50.18, 38 51.43, 47 52.16 Eze. 7.23 8.17 9. 9 14.13, 17, 19 17.5, 13 21.19 22. 24, 30 32.4 33.2, 3, 24 36.5, 13 38. 9, 11, 16 39.12, 16 47.15 Da. 11.16, 41 Ho. 4.3 Joel 1.6 2.3, 18, 21 3. 2 Am. 5.2 7.10 8.4, 8 9.5 Zep. 1.2, 18 3.19 Zec. 2.6 3.9 9.16 12. 12 13.2, 8 14.10 Mal. 3.12 Mat. 4.15 9.26 10.15 11.24 23.15 27. 45 Mar. 6.47 15.33 Lu. 14.35 15. 14 Jno. 6.21 21.11 Ac. 4.37 5.8 7.3 27.39 28.44. See *Benjamin, Chaldeans, Canaan, Darkness, Desolate, Divide, Divided, Dwell, Egypt, Good, Inhabitants, Inherit, Israel, Judah, People, Possess, Possession, Strange.*

Dry **LAND.** Ge. 1.9, 10 7.22 Ex. 4.9 14.21, 29 15.19 Jos. 4.18, 22 Ne. 9.11 Ps. 63.1 66.6 68.6 95.5 Is. 41.18 Je. 50.12 51.43 Ho. 2.3 Jon. 1.9 2.10 Hag. 2.6 He. 11.29.

In the **LAND.** Ge. 13.7 26.22 41. 31 42.34 47.4 Ex. 8.25 9.5 14.3 Le. 26.6 Dc. 4.14 5.16 11.9, 21 25.15, 19 28.8, 11 30.16 31.13 Ju. 18.7 1 Sa. 23.23 2 Sa. 15.4 1 Ki. 8.37 2 Ch. 6.28, 31 19.5 32.31 Job 28.13 Ps. 27.13 35.20 74.8 116.9 142.5 Is. 7.22 26.10 38.11 Eze. 20.40 26.20 32.23, 24, 25, 26, 27, 32 37.22 45.8 Ho. 4.1 Zec. 11.16 Lu. 21.23 He. 11.9.

Our **LAND.** Ge. 47.19 Ps. 85.12 Ca. 2.12 Mi. 5.5, 6.

Own **LAND.** Ex. 18.27 Nu. 10.30 1 Ki. 10.6 2 Ki. 17.23 18.32 19.7 2 Ch. 9.5 32.21 Is. 13.14 14.1 36. 17 37.7 Je. 23.8 27.11 37.7 42. 12 50.16 Eze. 34.13 36.17, 24 37. 14, 21 39.28 Am. 7.11.

Their **LAND, S.** Ge. 47.22 Le. 20. 24 Nu. 18.20 De. 2.5, 9 4.38 29 8.28 Jos. 10.42 Ju. 6.9 1 Ki. 8.48 2 Ch. 7.14 Ps. 105.32 135.12 136. 21 Is. 2.7, 8 34.7 Je. 12.14 16.15 51.5 Eze. 34.27 39.26 Am. 9.15.

This **LAND.** Ge. 12.7 15.18 24.7 28.15 31.13 48.4 50.24 Ex. 32.13 Nu. 14.3, 8 32.5, 22 34.2, 13 De. 4.22 26.9 29.24, 27 Jos. 1.13 12.2 Ju. 2.2 1 Ki. 9.8 2 Ki. 18.25 2 Ch. 7.21 30.9 Is. 36.10 Je. 14.15 16. 3, 6, 13 22.12 24.6 25.9, 11 26.20 32.15, 41 36.29 37.19 42.10, 13 45.4 Eze. 11.15 47.14 48.29 Ac. 7.4.

Thy **LAND.** Ex. 23.10, 26, 33 34.24 Nu. 21.22 De. 2.27 7.13 21.23 28. 12, 18, 42 Ju. 11.17, 19 2 Sa. 7.23 24.13 Ps. 85.1 Is. 8.8 14.20 23. 10 60.18 62.4 Eze. 32.8 Am. 7. 17 Mi. 5.11 Na. 3.13.

Your **LAND.** Ge. 47.23 Le. 19.9 23.22 25.45 26.5, 6, 20 Nu. 10.9 22.13 34.12 De. 11.14 1 Sa. 6.5 Je. 5.19 27.10 44.22.

LANDED. Ac. 18.22 21.3.

LANDING. Ac. 28.12.

LAND-MARK. De. 19.14 27.17 Pr. 22.28 23.10.

LAND-MARKS. Job 24.2.

LANDS. Ge. 41.54, 57 47.18, 22 Ju. 11.13 2 Ki. 19.11 1 Ch. 14.17 2 Ch. 13.9 17.10 32.17 Ezr. 9.1, 2, 11 Ne. 5.3, 4, 5, 11 10.28 Ps. 49.11 66.1 100.1 105.44 106.27 107.3 Is. 37.11 Je. 16.15 27.6 Eze. 20.6, 15 39.27 Mat. 19.29 Mar. 10.29, 30 Ac. 4.34.

LANES. Lu. 14.21.

LANGUAGE. Ge. 11.1, 6, 7, 9 2 Ki. 18.26, 28 Ne. 13.24 Es. 1.22 3.12 8.9 Ps. 19.3 81.5 114.1 Is. 19.18 36.11, 13 Je. 5.15 Eze. 3.5, 6 Da. 3.29 Zep. 3.9 Ac. 2.6.

LANGUAGES. Da. 3.4, 7 4.1 5. 19 6.25 7.14 Zec. 8.23.

LANGUISH. Is. 16.8 19.8 24.4 Je. 14.2 Ho. 4.3.

LANGUISHED. La. 2.8.

LANGUISHETH. Is. 24.4, 7 33.9 Je. 15.9 Joel 1.10, 12 Na. 1.4.

LANGUISHING. Ps. 41.3.

LANTERNS. Jno. 18.3.

LAODICEA, just people. Col. 2.1 4.13, 15, 16.

LAODICEANS, inhabitants of Laodicea. Col. 4.16 Re. 3.14.

LAP. 2 Ki. 4.39 Ne. 5.13 Pr. 16.32.

LAPIDOTH, enlightened, *or* lamps. Ju. 4.4.

LAPPED. Ju. 7.6, 7.

LAPPETH. Ju. 7.5.

LAPWING. See *Bat.*

LARGE. Ge. 34.21 Ex. 3.8 Ju. 18. 10 2 Sa. 22.20 Ne. 4.19 7.4 9.35 Ps. 18.19 31.8 118.5 119.45† Is. 22.18 30.23, 33 Je. 22.14 Eze. 23. 32 Ho. 4.16 Mat. 28.12 Mar. 14.15 Lu. 22.12 Ga. 6.11 Re. 21.16.

LARGENESS. 1 Ki. 4.29.

LASCIVIOUSNESS. Mar. 7.22 2 Co. 12.21 Ga. 5.19 Ep. 4.19 1 Pe. 4.3 Jude 4.

LAST. Ge. 49.19 Nu. 23.10 2 Sa. 19.11, 12 23.1 1 Ch. 23.27 29.29 2 Ch. 9.29 12.15 16.11 20.34 25. 26 26.22 28.26 35.27 Ezr. 8.13 Ne. 8.18 Pr. 5.11 23.32 Is. 41.4 44.6 48.12 Je. 12.4 50.17 La. 1.9 Da. 4.8 8.3, 19 Am. 9.1 Mat. 12.45 19.30 20.8, 12, 14, 16 21.37 22.27 26.60 27.64 Mar. 9.35 10.31 12. 6.22 Lu. 11.26 12.59 13.30 20.32 Jno. 8.9 1 Co. 4.9 15.8, 26, 45, 52 Phi. 4.10 Re. 1.11, 17 2.8, 19 15.1 21.9 22.13.

LAST *day, days.* Ge. 49.1 Is. 2.2 Mi. 4.1 Jno. 6.39, 40, 44, 54 7.37 11. 24 12.48 Ac. 2.17 2 Ti. 3.1 He. 1.2 Ja. 5.3 2 Pe. 3.3.

LAST *time, times.* 1 Pe. 1.5, 20 1 Jno. 2.18 Jude 18.

LASTED. Ju. 14.17.

LASTING. De. 33.15.

LATCHET. Is. 5.27 Mar. 1.7 Lu. 3.16.

LATE. Ps. 127.2 Mi. 2.8 Jno. 11.8.

LATELY. Ac. 18.2.

LATIN. Lu. 23.38 Jno. 19.20.

LATTER. Ex. 4.8 De. 11.14 24.3 Job 19.25 29.23 Pr. 16.15 19.20 Je. 3.3 5.24 Eze. 38.8 Da. 8.23 11.29 Ho. 6.3 Joel 2.23 Am. 7.1 Hag. 2.9 Zec. 10.1 1 Ti. 4.1. See *Days, End.*

LATTICE. Ju. 5.28 2 Ki. 1.2 Ca. 2.9.

LAUD. Ro. 15.11.

LAUGH. Ge. 18.13, 15 21.6 Job 5.22 9.23 22.19 Ps. 2.4 22.7 37. 13 52.6 59.8 80.6 Pr. 1.26 29.9 Ec. 3.4 Lu. 6.21, 25.

LAUGHED. Ge. 17.17 18.12, 15 2 Ki. 19.21 2 Ch. 30.10 Ne. 2.19 Job 12.4 29.24 Is. 37.22 Eze. 23.32 Mat. 9.24 Mar. 5.40 Lu. 8.53.

LAUGHETH. Job 41.29.

LAUGHING. Job 8.21.

LAUGHTER. Ps. 126.2 Pr. 14.13 Ec. 2.2 7.3, 6 Ja. 4.9.

LAUNCH. Lu. 5.4.

LAUNCHED. Lu. 8.22 Ac. 21.1 27.2, 4.

LAVER. Ex. 30.18, 28 31.9 35.16 38.8 39.39 40.7, 11, 30 Le. 8.11 1 Ki. 7.30, 38 2 Ki. 16.17.

LAVERS. 1 Ki. 7.38, 40, 43 2 Ch. 4. 6, 14.

LAVISH. Is. 46.6.

LAW. Ge. 47.26 Ex. 12.49 24.12 Le. 24.22 Nu. 15.16, 29 De. 17.11 33.2, 4 Jos. 1.7 8.32, 34 22.5 2 Ki. 17.13, 34, 37 21.8 23.24, 25 1 Ch. 16.17 22.12 2 Ch. 14.4 19.10 30. 16 31.21 33.8 34.19 Ezr. 7.6, 12, 14, 21, 26 10.3 Ne. 8.2, 7, 9, 13 10. 28, 29 12.44 13.3 Es. 1.8, 15 4.11, 16 Job 22.22 Ps. 1.2 37.31 78.5, 10 81.4 94.20 105.10 119.72 Pr. 1.8 6.20, 23 13.14 28.4, 7, 9 29.18 31.5, 26 Is. 1.10 2.3 8.16, 20 42. 4, 21, 24 51.4 Je. 2.8 18.18 32.11 44.23 La. 2.9 Eze. 7.26 Da. 6.5, 12, 15 Ho. 4.6 Mi. 4.2 Hab. 1.4 Zep. 3.4 Hag. 2.11 Zec. 7.12 Mal. 2.6, 7, 8, 9 4.4 Mat. 5.17, 18 40 11. 13 12.5 22.36, 40 23.23 Lu. 2.27 5.17 16.16, 17 Jno. 1.17, 45 7.19, 23, 49, 51 8.5 10.34 12.34 15.25 18.31 19.7 Ac. 5.34 6.13 7.53 13.15, 39 15.5, 24 18.13, 15 19.38 21.20, 24, 28 22.3, 12 23.3 24.6 25.8 28.23 Ro. 2.12, 13, 14, 15, 17, 18, 20, 23, 25, 26, 27 3.19, 20, 21, 27, 28, 31 4.13, 14, 15, 16 5.13, 20 7.1, 2, 3, 4, 5, 6, 7, 8, 12, 14, 16, 21, 22, 23, 25 8.2, 3, 4, 7 9.4, 31, 32 10.4, 5 13.8, 10 1 Co. 6.1, 6, 7 7.39 9.8 14.34 15.56 Ga. 2.16, 19, 21 3.2, 5, 10, 11, 12, 13, 17, 18, 19, 21, 24 4.21 5.3, 4, 14, 23 6.2, 13 Ep. 2.15 Phi. 3.5, 6, 9 1 Ti. 1.7, 8, 9 Tit. 3.9 He. 7.5, 11, 12, 16, 19, 28 8.4 9.19, 22 10.1, 28 Ja. 1.25 2.8, 9, 10, 11, 12 4.11 1 Jno. 3.4. See *Book.*

LAW *of the Lord.* Ex. 13.9 2 Ki. 10.31 2 Ch. 12.1 31.4 35.26 Ezr. 7.10 Ps. 1.2 19.7 119.1 Is. 5.24 30.9 Je. 8.8 Am. 2.4 Lu. 2.39.

My **LAW.** Ex. 16.4 2 Ch. 6.16 Ps. 78.1 89.30 Pr. 3.1 4.2 7.2 Is. 51.7 Je. 6.19 9.13 16.11 26.4 31.33 44.10 Eze. 22.26 Ho. 8.1, 12.

This **LAW.** Le. 14.2 Nu. 5.30 19.2 31.21 De. 1.5 4.8 17.18 19 27. 3.8, 26 28.58 29.29 31.9, 11, 12, 24 32.46.

This is the **LAW.** Le. 6.9, 14, 25 7. 1, 37 11.46 12.7 13.59 14.32, 54, 57 15.32 Nu. 5.29 6.13, 21 19.14 De. 4.44 Eze. 43.12 Mat. 7.12.

Thy **LAW.** De. 33.10 Ne. 9.26, 29, 34 Ps. 40.8 94.12 119.18, 29 34, 44, 51, 53, 55, 61, 70, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 163, 165, 174 Je. 32.23 Da. 9.11.

Under the **LAW.** Ro. 3.19 6.14, 15 1 Co. 9.20, 21 Ga. 3.23 4.4, 5, 21 5.18.

Without **LAW.** 2 Ch. 15.3 Ro. 2.12 3.21 7.8, 9 1 Co. 9.21.

Written in the **LAW.** 1 Ki. 2.3 1 Ch. 16.40 2 Ch. 23.18 25.4 31.3 35

20 Le.26.46 Ezr.7.25 Ne.9.13,14 Es.1.19 3.8 Ps.105.45 Is.24.5 Eze.43.11 44.5,24 Da.7.25 9.10 He.8.10 10.16.

LAWFUL. Ezr.7.24 Is.49.24 Eze. 18.5,19 21.27 33.14,16,19 Mat. 12.2,4,10,12 14.4 19.3 22.17 27. 6 Mar.2.24,26 3.4 6.18 10.2 12.14 Lu.6.2,4,9 14.3 20.22 Jno. 5.10 18.31 Ac.16.21 19.39 22.25 1 Co.6.12 10.23 2 Co.12.4.

LAWFULLY. 1 Ti.1.8 2 Ti.2.5.

LAWGIVER. Ge.49.10 Nu.21.18 De.33.21 Ps.60.7 108.8 Is.33.22 Ja.4.12.

LAWLESS. 1 Ti.1.9.

LAWYER. Mat.22.35 Lu.10.25 Tit.3.13.

LAWYERS. Lu.7.30 11.45,46,52 14.3.

LAY. Ex.5.8 16.13,14 21.22 22. 25 Le.1.7,8,12 2.15 6.12 Nu. 12.11 De.7.15 11.25 21.8 Jos.2. 1† 8.2 Ju.15.3 Ru.3.8 1 Sa.3. 15 11.2 25.25† 26.5,7 2 Sa.4.5 12.3,16 13.31 1 Ki.13.31 18.23 19.5 21.27 2 Ki.4.34 10.8 2 Ch. 36.21 Es.4.3 Job 29.19 34.23 Ps.7.5 38.12 84.3 Ec.7.2 Is.5.8 10.6† 13.9,11 22.22 25.12 28.16, 17 29.21 30.32 34.15 38.21 47.7 54.11 Je.6.21 Eze.3.20 4.1,2,3, 4,8 25.14,17 28.17 32.5 33.28 36.29,34 37.6 42.13,14 44.19 Jon. 1.14 Mi.1.7 Mal.2.2 Mat.8.20 23.4 28.6 Mar.2.4 Lu.9.58 19. 44 Jno.5.3 11.38 Ac.7.60 15.28 27.20 Ro.8.33 9.33 1 Co.16.2 He.12.1 Ja.1.21 1 Pe.2.6. See *Foundation.*

LAY *down.* Ge.19.4,33,35 28.11 Nu.24.9 Ju.5.27 Ru.3.4 1 Sa.3. 5,9 19.24 2 Sa.13.5,6 1 Ki.14. 20† Job 17.3 Ps.4.8 104.22 Eze. 19.2 Am.2.8 Mat.9.33† Jno.10. 15,17,18 13.37,38 15.13 1 Jno.3.16.

LAY *hand.* Ge.22.12 37.22 Ex.7.4 Le.3.2,8,13 4.4,15,24,29,33 Nu. 27.18 Ju.18.19 Es.2.21 9.2 Job 9.33 21.5 40.4 41.8 Pr.30.32 Is.11.14 Mi.7.16 Mat.9.18.

LAY *hands.* Le.16.21 24.14 Nu. 8.12 Ne.13.21 Es.3.6 Mat.21.46 Mar.5.23 16.18 Lu.20.19 21.12 Ac.8.19 1 Ti.5.22.

LAY *hold.* De.21.19 22.28 2 Sa.2. 21 1 Ki.13.4 Pr.3.18 Ec.2.3 Is. 5.29 Je.6.23 Zec.14.13 Mat.12. 11 Mar.3.21 12.12 1 Ti.6.12,19 He.6.18.

LAY *up.* Ge.41.35 Ex.16.23,33 Nu.17.4 19.9 De.11.18 14.28 Job 22.22,24 Pr.7.1 10.14 Mat. 6.19,20 2 Co.12.14.

LAY *wait.* Ezr.8.31 Ps.71.10 Pr. 1.11,18 24.15 Je.5.26.

LAY *waste.* 2 Ki.19.25 Is.5.6 37. 26 Eze.35.4.

LAY *with.* Ge.19.33,34,35 30.16 34.2 35.22 De.22.22,25,29 1 Sa. 2.22 2 Sa.11.4 12.24 13.14 Eze. 23.8.

LAID. Ge.9.23 22.6 30.41 38.19 48.14 Ex.2.3 5.9 21.30 De.25.6 Jos.2.6 7.23 Ju.9.24 Ru.4.16 2 Sa.18.17 1 Ki.3.20 8.31 13.29,30 17.19 2 Ki.4.21 9.25 20.7 2 Ch. 6.22 24.9 Ne.13.5 Job 6.2 18.10 38.6 Ps.21.5 31.4 49.14 62.9 79.1 88.6 89.19 105.18 119.30, 110 139.5 141.9 142.3 Is.6.7 42. 25 47.6 53.6 57.11 Je.50.24 Eze.32.19 33.29 35.12 Ho.11.4 Joel 1.17 Am.2.8 Ob.7 Jon.3.6 Mi.5.1 Hab.2.19 Hag.2.15 Zec. 3.9 7.14 Mat.3.10 27.60 Mar.7. 30 15.47 16.6 Lu.2.7 3.9 16.20 23.53 Jno.11.34 13.4 19.41,42 20.2,13 Ac.3.2 4.37 5.2,15 9.37 13.36 23.29 25.7,16 1 Co.9.16 2 Ti.4.16. See *Foundation.*

LAID *down.* Jos.2.8 4.8 Ru.3.7 1 Sa.3.2,3 2 Sa.13.8 1 Ki.19.6 21.4 Ps.3.5 Is.14.8 Lu.19.22 Ac. 4.35 7.58 Ro.16.4 1 Jno.3.16.

LAID *hand.* Ex.24.11 2 Sa.13.19 Es.8.7 9.10,15,16 Job 29.9 Ps. 139.5 Eze.39.21 Re.1.17.

LAID *hands.* Le.8.14,18,22 Nu. 27.23 De.34.9 2 Ki.11.16 2 Ch. 23.15 29.23 Ob.13 Mat.18.28 19. 15 26.50 Mar.6.5 14.46 Lu.4.40 13.13 Jno.7.30,44 8.20 Ac.4.3 5.18 6.6 8.17 13.3 19.6 21.27 28.8.

LAID *hold.* Ge.19.16 Ju.19.29 1 Sa.15.27 2 Ch.7.22 Job 18.20† Mat.14.3 26.55,57 Mar.6.17 14. 51 Lu.23.26 Re.20.2.

LAID *up.* Ge.39.16 41.48 Ex.16. 24,31 Nu.17.7 De.32.34 1 Sa.10. 25 21.12 2 Ki.20.17 Ezr.6.1 Job 23.12† Ps.31.19 Pr.13.22 Ca.7.13 Is.10.28 15.7 23.18 39.6 Je.36. 20 Lu.1.66 12.19 19.20 Col.1.5 2 Ti.4.8.

LAID *wait.* Ju.9.34 16.2 1 Sa.15. 2,5 Job 31.9 Lu.4.19 Ac.20.3 23.30.

LAID *waste.* Ps.79.7 Is.15.1 23.1, 14 37.18 64.11 Je.4.7 27.17 Eze. 6.6 12.20 19.7 26.2 29.12 Joel 1.7 Am.7.9 Na.3.7 Mal.1.3.

LAIDEST. Ps.66.11 Lu.19.21.

LAIN. Jno.20.12.

LAYEST. Nu.11.11 1 Sa.28.9.

LAYETH. Job 21.19 24.12 41.26 Ps.33.7 104.3 Pr.2.7 13.16 26. 24 31.19 Is.26.5 56.2 57.1 Je. 9.8 12.11 Zec.12.1 Lu.12.21 15.5.

LAYING. Nu.35.20,22 Ps.64.5 Mar.7.8 Lu.11.54 Ac.8.18 9.24 23.16 25.3 1 Ti.4.14 6.19 He.6. 1,2 1 Pe.2.1.

LAZARUS, the help of God. Lu. 16.20,23,24,25 Jno.11.2,5,11,14,43 12.2,9,17.

LEAD, *substantive.* Ex.15.10 Nu. 31.22 Job 19.24 Je.6.29 Eze.22. 18,20 27.12 Zec.5.7,8.

LEAD, *verb.* Ge.33.14 Ex.13.21 32.34 Nu.27.17 De.4.27 20.9 28.37 32.12 Ju.5.12 1 Sa.30.22 2 Ch.30.9 Ne.9.19 Ps.5.8 25.5 27.11 31.3 43.3 60.9 61.2 108. 10 125.5 139.10,24 143.10 Pr. 6.22 8.20 Ca.8.2 Is.3.12 11.6 20.4 40.11 42.16 49.10 57.18 63.14 Je.31.9 32.5 Na.2.7 Mat. 6.13 15.14 Mar.13.11 14.44 Lu. 6.39 11.4 13.15 Ac.13.11 1 Co. 9.5 1 Ti.2.2 2 Ti.3.6 He.8.9 Re. 7.17.

LEADER. 1 Ch.12.27 13.1 Is. 55.4.

LEADERS. 2 Ch.32.21 Is.9.16 14.9† Eze.4.2† Mat.15.14.

LEADEST. Ps.80.1.

LEADETH. 1 Sa.13.17 Job 12.17, 19,23† Ps.23.2,3 Pr.16.29 Is.48. 17 Mat.7.13,14 Mar.9.2 Jno.10.3 Ac.12.10 Ro.2.4 Re.13.10.

LEAF. Ge.8.11 Le.23.36 Job 13. 25 Ps.1.3 Is.1.30 34.4 64.6 Je. 8.13 17.8 Eze.47.12.

LEAH, weary, tired. Ge.29.16,17, 25,31,32 30.16,19 31.4 33.2 34.1 35.23 46.15 49.31 Ru.4.11.

LEAVES. Ge.3.7 Is.6.13 Je.36. 23 Eze.17.9 Da.4.12,14,21 Mat. 21.19 24.32 Mar.11.13 13.28 Re. 22.2.

LEAVES for *doors.* 1 Ki.6.32†,34 Eze.41.24.

LEAGUE. Job 9.6,11,15,16 Ju.2.2 1 Sa.22.8 2 Sa.5.3 1 Ki.5.12 15.19 2 Ch.16.3 Job 5.23 Eze.30.5 Da. 11.23.

LEAN, *adjective.* Nu.13.20 2 Sa.13. 4 Is.17.4 Eze.34.20 Zep.2.11†.

LEAN-FLESHED. Ge.41.3,4,19, 20.

LEANNESS. Job 16.8 Ps.106.15 Is.10.16 24.16 Mi.6.10†.

LEAN, *verb.* Ju.16.26 2 Ki.18.21 Job 8.15 Pr.3.5 Is.36.6 Mi.3.11.

LEANED. Ju.16.29† 2 Sa.1.6 2 Ki.7.2 2 Ch.32.8† Eze.29.7 Am. 5.19 Jno.21.20.

LEANETH. Nu.21.15† 2 Sa.3.29 2 Ki.5.18.

LEANING. Ca.8.5 Jno.13.23 He. 11.21.

LEAP. Ge.31.12 Le.11.21 De.33. 22 Job 41.19 Ps.68.16 Is.35.6 Joel 2.5 Zep.1.9 Lu.6.23.

LEAPED. Ge.31.10 2 Sa.22.30 1 Ki.18.26 Ps.18.29 Lu.1.41,44 Ac.14.10 19.16.

LEAPING. 2 Sa.6.16 Ca.2.8 Ac. 3.8.

LEARN. De.4.10 5.1 14.23 17. 19 18.9 31.12,13 Ps.119.71,73 Pr.22.25 Is.1.17 2.4 26.9,10 29. 24 Je.10.2 12.16 Mi.4.3 Mat. 9.13 11.29 24.32 Mar.13.28 1 Co. 4.6 14.31,35 Ga.3.2 1 Ti.1.20 2.11 5.4,13 Tit.3.14 Re.14.3.

LEARNED. Ge.30.27 Ps.106.35 119.7 Pr.30.3 Is.29.11,12 50.4 Eze.19.3,6 Jno.6.45 7.15 Ac.7. 22 Ro.16.17 Ep.4.20 Phi.4.9,11 Col.1.7 2 Ti.3.14 He.5.8.

LEARNING. Pr.1.5 9.9 16.21, 23 Da.1.4,17 Ac.26.24 Ro.15.4 2 Ti.3.7.

LEASING. Ps.4.2 5.6.

LEAST. Ge.32.10 Nu.11.32 Ju. 6.15 1 Sa.9.21 2 Ki.18.24 Je.49. 20 50.45 Am.9.9 Mat.2.6 5.19 11.11 13.32 25.40,45 Lu.7.28 9. 48 12.26 16.10 1 Co.6.4 15.9 Ep.3.8. See *Greatest.*

At the **LEAST.** Ge.24.55 Ju.3.2 1 Sa.21.4 Lu.19.42 Ac.5.15.

LEATHER. 2 Ki.1.8.

LEATHERN. Mat.3.4.

LEAVE, *substantive.* Nu.22.13 1 Sa. 20.6,28 Ne.13.6 Mar.5.13 Jno. 19.38 Ac.18.18 21.6 2 Co.2.13.

LEAVE, *verb.* Ge.2.24 33.15 42. 33 44.22 Ex.16.19 23.5†,11 Le. 7.15 16.23 19.10 22.30 23.22 Nu.9.12 10.31 32.15 De.28.51,54 Jos.4.3 Ju.9.9,13 Ru.1.16 1 Sa. 9.5 14.36 25.22 2 Sa.14.7 1 Ki. 8.57 2 Ki.4.43 13.7 1 Ch.28.8 Ezr.9.8,12 Ne.4.2† 5.10 6.3 10. 31 Job 39.11 Ps.16.10 17.14 27. 9 49.10 119.121 141.8 Pr.2.13 17.14 Ec.2.18,21 10.4 Is.10.3 65.15 Je.9.2 14.9 17.11 18.14 44.7 48.28 49.9,11 Eze.16.39 23. 29 39.2 Da.4.15,23,26 Ho.12.14 Joel 2.14 Am.5.3,7 Ob.5 Mal.4. 1 Mat.5.24 18.12 19.5 23.23 Mar.10.7 12.19 Lu.15.4 19.44 Jno.14.27 16.28,32 Ac.2.27 6.2 1 Co.7.13 Ep.5.31 He.13.5 Re. 11.2.

I will or *will I* **LEAVE.** 1 Ki.19.18† Job 9.27 10.1 Ezc.6.8 12.16 22. 20 29.5 32.4 Zep.3.12.

I will not **LEAVE.** Ge.28.15 2 Ki. 2.2,4,6 4.30 Ps.37.33 Je.30.11 46.28 Jno.14.18.

LEAVED. Is.45.1.

LEAVETH. Job 39.14 Pr.13.22 28.3 Zec.11.17 Mat.4.11 Jno. 10.12.

LEAVEN. Ex.12.15,19 13.7 34. 25 Le.2.11 6.17 10.12 23.17 Am.4.5 Mat.13.33 16.6,11,12 Mar. 8.15 Lu.12.1 13.21 1 Co.5.6,7,8 Ga.5.9.

LEAVENED. Ex.12.15,19,20,34,39 13.3,7 Ho.7.4 Mat.13.33 Lu.13. 21. See *Bread.*

LEAVENETH. 1 Co.5.6 Ga.5.9.

LEAVING. Mat.4.13 Lu.10.30 Ro. 1.27 He.6.1 1 Pe.2.21.

LEBANON, white, *or* incense. De. 3.25 Ju.3.3 1 Ki.5.14 7.2 10.17, 21 2 Ki.14.9 19.23 2 Ch.2.8 25. 18 Ps.29.6 72.16 92.12 Ca.3.9 4.8,11,15 5.15 7.4 Is.10.34 29. 17 33.9 35.2 37.24 40.16 60.13 Je.18.14 22.6,20 Eze.17.3 31.15 Ho.14.5,6,7 Na.1.4 Hab.2.17 Zec.10.10 11.1. See *Cedars.*

LEBBEUS, a man of heart. Mat. 10.3.

LED. Ge.14.14† 24.27,48 47.17† Ex.3.1 13.17,18 15.13 De.8.2,15 29.5 32.10 Jos.24.3 1 Ki.8.48 2 Ki.6.19 1 Ch.20.1 2 Ch.25.11 Ps.78.14,53 106.9 107.7 136.16 Pr.4.11 Is.9.16 48.21 55.12 63. 12,13 Je.2.6,17 22.12 23.8 La. 3.2 Eze.17.12 39.28 47.2 Am. 2.10 7.11 Na.2.7 Mat.4.1 26.57 27.2,31 Mar.8.23 14.53 15.16,20 Lu.4.1,29 21.24 22.54,66 23.1,32 24.50 Jno.18.13,28 Ac.8.32 9.8 21.37 22.11 Ro.8.14 1 Co.12.2 Ga.5.18 2 Ti.3.6 2 Pe.3.17.

LEDDEST. 2 Sa.5.2 1 Ch.11.2 Ne. 9.12 Ps.77.20 Ac.21.38.

LEDGES. 1 Ki.7.28,35,36.

LEEKS. Nu.11.5.

LEES. Is.25.6 Je.48.11 Zep.1.12.

LEFT. Ge.18.33 24.27 29.35 30. 9 32.8 39.6,12,13,15,18 41.49 44. 12 47.18 50.8 Ex.2.20 9.21 10. 12,15,26 16.20 34.25 Le.2.10 10. 12 26.39,43 Nu.26.65 De.2.34 4.27 7.20 28.55,62 32.36 Jos. 6.23 8.17 10.33,37,39,40 11.8,11, 14,15,22 22.3 Ju.2.21,23 3.1 4. 16 6.4 9.5 Ru.1.3,5,18 2.11,14 4.14 1 Sa.2.36 5.4 9.24 10.2 11. 11 17.20,22 25.34 27.9 2 Sa.5.21 9.1 13.30 14.7 15.16 16.21 17. 12 1 Ki.9.21 14.10 15.29 16.11 17.17 19.3,10,18,20 2 Ki.4.44 7. 7,13 8.6 9.8 10.11,21 14.26 17. 16 19.4 20.17 25.12 1 Ch.13.2 2 Ch.8.8 11.14 12.5 21.17 24.18, 25 31.10 32.31 34.21 Ne.1.2,3 6.1 Job 20.21,26 Ps.106.11 Pr. 29.15 Is.1.8,9 4.3 7.22 10.14 11.16 17.6 24.6,12 30.17 37.4 39.6 Je.12.7 31.2 39.10 42.2 49.25 50.26 52.16 Eze.14.22 23. 8 31.12 Da.2.44 Ho.9.12 Joel 1.4 Hag.2.3 Zec.13.8 Mat.4.20, 22 8.15 15.37 22.25 23.38 24.2, 40,41 26.44 Mar.1.31 8.8 10.28, 29 12.20,22 13.2 Lu.5.28 10.40 17.34,35,36 18.28,29 21.6 Jno.4. 28,52 Ac.2.31 14.17 21.32 24.27 25.14 Ro.9.29 1 Th.3.1 2 Ti.4.13, 20 Tit.1.5 He.2.8 4.1 Jude 6 Re.2.4. See *Alone.*

LEFT *off.* Ge.11.8 17.22 Ru.2.20 1 Ki.15.21 2 Ch.16.5 Job 32.15 Ps.36.3 Je.38.27 44.18 Ho.4.10.

LEFT *corner.* 2 Ki.11.11. See *Hand.*

LEFT *pillar.* 1 Ki.7.21.

LEFT *side.* 1 Ki.7.39.49 2 Ch.23. 10 Eze.1.10 4.4 Zec.4.3,11.

LEFT-HANDED. Ju.3.15 20.16.

LEG. Is.47.2.

LEGION. Mar.5.9 Lu.8.30.

LEGIONS. Mat.26.53.

LEGS. Ex.12.9 29.17 Le.4.11 8.21 9.14 11.21 De.28.35 1 Sa. 17.6 Ps.147.10 Pr.26.7 Ca.5.15 Is.3.20 Da.2.33 Am.3.12 Jno. 19.31,32,33.

LEHABIM, flames, *or* which are inflamed; *or* the points of a sword. Ge.10.13.

LEHI, jaw-bone. Ju.15.9.

LEISURE. Mar.6.31.

LEMUEL, God with them. Pr.31. 1,4.

LEND. Ex.22.25 Le.25.37 De. 15.6,8 23.19,20 24.10,11 28.12, 44 Lu.6.34,35 11.5.

LENDER. Pr.22.7 Is.24.2.

LENDETH. De.15.2 Ps.37.26 112.5 Pr.19.17 22.7†.

LENGTH. Ge.13.17 De.30.20 Job 12.12 Ps.21.4 23.6† 91.16† Pr. 3.2,16 Zec.2.2 5.2 Ep.3.18 Re. 21.16.

At **LENGTH.** Ps.36.10† Pr.29.21 Ro.1.10.

LENGTHEN. 1 Ki.3.14 Is.54.2.

LENGTHENED. De.25.15.

LENGTHENING. Da.4.27.

LENT. Ex.12.36 De.23.19 1 Sa. 1.28 2.20 Je.15.10.

LENTILES. Ge.25.34 2 Sa.23.11. See *Beans.*

LEOPARD. Is.11.6 Je.5.6 13.23 Da.7.6 Ho.13.7 Re.13.2.

LEOPARDS. Ca.4.8 Hab.1.8.

LEPER. Le.13.45 14.2,3 22.4 Nu.5.2 2 Sa.3.29 2 Ki.5.1,11,27 15.5 2 Ch.26.21,23 Mat.8.2 26.6 Mar.1.40 14.3.

LEPERS. 2 Ki.7.8 Mat.10.8 11.5 Lu.4.27 7.22 17.12.

LEPROSY. Le.13.2,3,8,9,11,12,13, 15,25,27,30,42,43,47,49,59 14.3,7, 32,54,55,57 De.24.8 2 Ki.5.3,6,7, 27 2 Ch.26.19 Mat.8.3 Mar.1.42 Lu.5.12,13. See *Fretting.*

LEPROUS. Ex.4.6 Le.13.44 Nu. 12.10 2 Ki.7.3 2 Ch.26.20.

LESS. Ge.32.10† Ex.16.17 30.15 Nu.22.18 26.54 33.54 1 Sa.22.15 25.36 Ezr.9.13 Job 11.6 Pr.17.7 19.10 Is.40.17 Mar.4.31 15.40 1 Co.8.8† 12.23 2 Co.12.15 Ep. 3.3 Phi.2.28 He.7.7.

LESSER. Ge.1.16 Is.7.25 Eze. 16.46† 43.14.

LEST. Ge.3.3 11.4 14.23 19.15, 19 26.9 32.11 38.11,23 45.11 Ex.5.3 13.17 19.21,22 20.19 33.3 Le.10.6,7,9 Nu.4.20 18.22,32 De. 11.17 20.5,6,7 24.15 25.3 Jos. 9.20 24.27 Ju.7.2 1 Sa.20.3 2 Sa. 12.28 Job 36.18 42.8 Ps.2.12 13.3 50.22 91.12 106.23 140.8 143.7 Pr.9.8 20.13 22.25 24.18 25.8,10,17 26.4 30.6,9 Is.6.10 27.3 28.22 46.5,7 Je.1.17 4.4 6.8 21.12 37.20 Ho.2.3 Am.5.6 Zec.7.12 Mal.4.6 Mat.4.6 17.27 25.9 Mar.13.5,36 14.38 Lu.4.11 8.12 21.34 Jno.5.14 18.28 Ac. 5.39 13.40 28.27 Ro.11.21,44 1 Co.9.12 10.12 2 Co.2.11 12.7 Ga.2.2 6.1 Ep.2.9 Col.2.4 3.21 1 Ti.3.6 He.2.1 3.12,13 4.11 12. 3,13,15 Ja.5.9,12 2 Pe.3.17 Re. 16.15.

LET. Ge.49.21 Ex.3.19,20 4.21 5.1,4 7.14,16 8.1,20,28,32 9.1,7, 13,17,28,35 10.3,20,27 11.10 13. 17 14.5 18.27 21.8,26,27 23.11 33.12 Le.14.7 18.21 19.19 De. 15.12,13 Jos.10.28,30 24.28 Ju. 1.25 1 Sa.18.2 2 Sa.11.12 13.6 1 Ki.18.40 2 Ch.20.10 Es.5.12 Job 6.9 27.6 Ps.69.6 109.6 119.19 Ca.3.4 8.11 Is.43.13 Je.27.11 Eze.39.7 Mat.21.33 Mar.12.1 Lu. 20.9 22.68 Jno.19.12 Ac.27.15 Ro.1.13 2 Th.2.7 He.2.1. See *Alone.*

LET *down.* Ge.24.14,18,46 Ex.17. 11 Jos.2.15,18 1 Sa.19.12 2 Ki. 13.21 Je.38.6 Eze.1.24,25 Mar. 2.4 Lu.5.4,5,19 Ac.9.25 10.11 27.30 2 Co.11.33.

LETTED. Nu.22.16†.

LETTER. 2 Sa.11.14 2 Ki.5.5,6 10.2 19.14 Ezr.4.7,8 5.6,7 7.11 Ne.2.8 6.5 Es.9.29 Is.37.14 Je. 29.1,29 Ac.23.25,34 Ro.2.27,29 7.6 2 Co.3.6 7.8 Ga.6.11 2 Th. 2.2 He.13.22.

LETTERS. 1 Ki.21.8,9 2 Ki.10.1 20.12 2 Ch.30.1,6 32.17 Ne.2.7 6.17,19 Es.1.22 3.13 8.5,10 9. 20,30 Je.29.25 Lu.23.38 Jno.7. 15 Ac.9.2 15.23 22.5 28.21 1 Co.16.3 2 Co.3.1 10.9,10,11.

LETTEST. Job 15.13 41.1 Lu.2.29.

LETTETH. 2 Ki.10.24 Pr.17.14 2 Th.2.7.

LETTING. Ex.8.29.

LEVI, who is held and associated. Ge.29.34 46.11 49.5 Ex.6.16 Nu. 3.17 16.7 26.59 De.10.9 21.5 33.8 1 Ki.12.31 1 Ch.21.6 Ezr.8. 15 Ps.135.20 Eze.40.46 48.31 Zec.12.13 Mal.2.4,8 3.3 Mar.2. 14 Lu.3.24,29 5.27,29 He.7.9.

Tribe of **LEVI.** Nu.1.49 3.6 18.2 De.10.8 18.1 Jos.13.14,33 1 Ch. 23.14 Re.7.7.

LEVIATHAN. Job 3.8† 41.1 Ps. 74.14 104.26 Is.27.1.

LEVITE, a descendant of Levi. Ex. 4.14 De.12.12,18 14.29 16.11,14 18.6 26.11,12,13 Ju.17.7,9,10,11, 12,13 18.3 19.1 20.4 2 Ch.20.14 31.12,14 Ezr.10.15 Lu.10.32 Ac. 4.36.

LEVITES. Ex.6.25 38.21 Le.25. 32,33 Nu.1.47,50,51,53 2.33 3.9, 12,39,41,45 4.46 7.5 8.6,9,10,11, 14,15,22,24,26 18.6,23,24 35.2,8 De.18.7 Jos.14.3 21.3,8,41 1 Sa. 6.15 2 Sa.15.24 1 Ch.15.15,26 24. 6 2 Ch.5.12 7.6 11.14 13.9 19. 11 23.6,7 24.5 29.5 30.22 34.13 35.3,9,14,15 Ezr.6.18 Ne.3.17 8. 7,11 11.22 12.27 13.10,29 Je.33. 22 Eze.44.10 48.11.

Priests and **LEVITES.** De.17.9 24. 8 Jos.3.3 1 Ki.8.4 2 Ch.23.4 29. 34 30.15,21,27 31.9 35.8 Ezr.2. 70 6.20 7.7 9.1 10.5 Ne.9.38 10.34 12.30,44 Is.66.21 Je.33.18, 21 Eze.44.15 Jno.1.19.

LEVITICAL. He.7.11.

LEVY, *substantive.* 1 Ki.5.13,14 9. 15.

LEVY, *verb.* Nu.31.28 1 Ki.9.21.

LEWD. Eze.16.27 23.44 Ac.17.5.

LEWDLY. Eze.22.11.

LEWDNESS. Ju.20.6 Je.11.15 13.27 Eze.16.43,58 22.9,11† 23.21, 27,29,35,48,49 24.13 Ho.2.10 6.9 Ac.18.14.

LIAR. Job 24.25 Pr.17.4 19.22 30.6 Je.15.18 Jno.8.44,55 Ro.3.4 1 Jno.1.10 2.4,22 4.20 5.10.

LIARS. De.33.29 Ps.116.11 Is.44. 25 Je.50.36 1 Ti.1.10 Tit.1.12 Re.2.2 21.8.

LIBERAL. Pr.11.25 Is.32.5,8 2 Co.9.13.

LIBERALITY. 1 Co.16.3 2 Co.8.2.

LIBERALLY. De.15.14 Je.1.5.

LIBERTINES. Ac.6.9.

LIBERTY. Le.25.10 Ps.119.45 Is. 61.1 Je.34.8,15,16,17 Eze.46.17 Lu.4.18 Ac.24.23 26.32 27.3 Ro. 8.21 1 Co.7.39 8.9 10.29 2 Co.3. 17 Ga.2.4 5.1,13 He.10.19† 13. 23 Ja.1.25 2.12 1 Pe.2.16 2 Pe. 2.19.

LIBNAH, white, whiteness. Nu.33. 20,21 Jos.10.29 21.13 2 Ki.8.22 19.8 23.31 24.18 2 Ch.21.10 Is. 37.8 Je.52.1.

LIBNI. See *Libnah.* Ex.6.17.

LIBYA, the heart of the sea, *or* a nation that has a heart. Ex.30.5 Ac. 2.10.

LIBYANS, people of *Libya.* Je.46.9 Da.11.43.

LICE. Ex.8.16,17,18 Ps.105.31.

LICENSE. Ac.21.40 25.16.

LICK. Nu.22.4 1 Ki.21.19 Ps.72. 9 Is.49.23 Mi.7.17.

LICKED. 1 Ki.18.38 21.19 22.38 Lu.16.21.

LICKETH. Nu.22.4.

LID. 2 Ki.12.9.

LIE (*falsehood*). Ps.62.9 119.69 Is. 44.20 Je.27.10,14,15,16 28.15 29. 9†,21,31 37.14† Eze.21.29 Mi.1. 14 Zec.10.2 Jno.8.44 Ro.1.25 3. 7 2 Th.2.11 1 Jno.2.21,27 Re.21. 27 22.15.

LIES. Ju.16.10,13 Job 11.3 13.4 Ps.40.4 58.3 62.4 63.11 101.7 Pr.6.19 14.5,25 19.5,9 29.12 30. 8 Is.9.15 16.6 28.15,17 59.3,4 Je.9.3,5 14.14 16.19 20.6 23.14, 25,26,32 48.30 Eze.13.8,9,19,22 22.28 24.12 Da.11.27 Ho.7.3,13 10.13 11.12 12.1 Am.2.4 Mi.6. 12 Na.3.1 Hab.2.18 Zep.3.13 Zec.13.3 1 Ti.4.2.

LIE, *verb.* Le.6.2 19.11 Nu.23.19 1 Sa.15.29 2 Ki.4.16 Job 6.28 34. 6 Ps.89.35 Pr.14.5 Is.63.8 Mi. 2.11 Hab.2.3 Ac.5.3 Ro.9.1 2 Co.11.31 Ga.1.20 Col.3.9 1 Ti.2. 7 Tit.1.2 He.6.18 Ja.3.14 1 Jno. 1.6 Re.3.9.

LIED. 1 Ki.13.18 Ps.78.36 Is.57. 11 Ac.5.4.

LIETH. Le.6.3.

LIE (*to recline*). Ge.47.30 Ex.23.11 De.29.20 Jos.8.9,12 Ju.19.20 Ru. 3.4 1 Ki.1.2 Ps.57.4 88.5 Ec.4. 11 Ca.1.13 Is.13.21 14.18 51.20 La.2.21 Eze.4.4,6,9 31.18 32.21, 27,28,29,30 34.14 Joel 1.13 Am. 6.4 Jno.5.6 20.6.

LIE *down.* Le.18.23 20.16 26.6 Nu.23.24 De.25.2 31.16† Ru.3. 7,13 1 Sa.3.5,6,9 2 Sa.11.13 Job 7.4 11.19 20.11 21.26 27.19 Ps. 23.2 Pr.3.24 Is.11.6,7 14.30 17.2 27.10 43.17 50.11 65.10 Je.3.25 33.12 50.6† Eze.34.15 Ho.2.18 Zep.2.7,14,15 3.13.

LIE *in wait.* Ex.21.13 De.19.11 Jos.8.4 Ju.9.32 21.20 1 Sa.22.8, 13 Job 38.40 Ps.59.3 Pr.12.6 Ho. 7.6 Mi.7.2 Ac.23.21 Ep.4.14.

LIE *waste.* Is.33.8 34.10 Hag.1.4.

LIE *with.* Ge.19.32,34 30.15 39.7 12.14 Ex.22.16 Le.15.18,24 18. 20,22,23 20.12,13,15,18,20 Nu.5. 13 De.22.23,25,28 28.30 2 Sa.11. 11 13.11.

LIEN, *or* **LAIN.** Ge.26.10 Nu.5.19, 20 Ju.21.11 Job 3.13 Ps.68.13 Je.3.2 Jno.11.17.

LIERS *in wait.* Jos.8.14 Ju.9.25 16.12 20.29,33,36,37 Je.51.12†.

LIEST. Ge.28.13 De.6.7 11.19 Jos.7.10 Pr.3.24.

LIETH. Ge.4.7 49.25 Le.14.47 15.4,20,24,26,33 26.34,35,43 Ju. 16.5,6,15 Job 40.21 Ps.41.8 88.7 Mi.7.5 Mat.8.6 Mar.5.23 Ro.12. 18 1 Jno.5.19.

LIETH *down.* Ru.3.4 Job 14.12 Pr.23.34.

LIETH *in wait.* Ps.10.9 Pr.7.12 23.28.

LIETH *waste.* Ne.2.3,17.

LIETH *with.* Ex.22.19 Le.19.20 20.11,13 De.27.20,21,22,23.

LIEUTENANTS. Ezr.8.36 Es.3.12 8.9 9.3.

LIFE. Ge.1.20,30 2.7,9 3.22,24 6.17 7.22 9.4,5 18.10,14 23.1 25.7,17 42.15,16 45.5 47.9 Ex. 6.16,18,20 21.23 Le.17.11,14 18. 18 24.17†,18† De.12.23 19.6†, 11.

21 20.19 24.6 30.15,19 32.47 Jos. 2.14 1 Sa. 25.29 2 Sa. 14.7, 14† 15.21 1 Ki. 3.11 2 Ki. 4.16, 17 7.7 2 Ch. 1.11 Ezr. 6.10 Es. 8.11 Job 3.20 10.12 12.10† 24.22 31.39 33.4 36.6, 14 38.39† Ps. 16.11 21.4 30.5 34.12 36.9 61.6 63.3 66.9 78.50 91.16 133.3 Pr. 1.19 2.19 3.2, 18, 22 4.22, 23 5.6 6.23, 26 8.35 10.11, 17 11.30 12.10, 28 13.8, 12, 14 14.27, 30 15.4, 24, 31 16.15, 22 18.21 21.21 22.4 27.27† 31.12 Ec. 2.3, 17 7.12 9.9† Is. 38. 16, 20 57.10 Je. 8.3 21.7, 8 34.20, 21 49.37 La. 2.19 Eze. 1.20†, 21† 7.13† 10.17† 13.22 33.15 Da. 7.12† Jon. 1.14 Mal. 2.5 Mat. 2.20 3.8† 6.25 18.8, 9 19.17 Mar. 3.4 9.43, 45 Lu. 1.75 6.9 12.15, 22, 23 Jno. 1.4 3.36 5.26, 29, 40 6.33, 35, 48, 51, 53, 63 8.12 10.10 11.25 14.6 20.31 Ac. 2.28 3.15 17.25 26.4 27.22 Ro. 5.17, 18 6.4 8.2, 6, 10, 38 11.15 1 Co. 3.22 14.7 2 Co. 1.8 2.16 3.6 4.10, 12 5.4 Ga. 2.20 3.21 Ep. 4.18 Phi. 1.20 2.16 Col. 3.3, 4 1 Ti. 2.2 4.8 2 Ti. 1.1, 10 3.10 He. 2.15 7.3, 16 Ja. 1.12 4.14 1 Pe. 3.7, 10 4.3 2 Pe. 1.3 1 Jno. 1, 2 2.16 5.12, 16 Re. 2.7, 10 8.9 11.11 13.15 21.6 22.1, 2, 14, 17. See *Book*, *Eternal*, *Everlasting*.

His **LIFE.** Ge. 44.30 Ex. 21.30 De. 17.19 Jos. 4.14 Ju. 9.17 16.30 1 Sa. 19.5 23.15 2 Sa. 18.18 1 Ki. 2.23 19.3, 4† 20.39, 42 2 Ki. 10.24 Ne. 6.11 Es. 7.7 Job 2.4, 6 33.18, 20, 22, 28 Ps. 49.18† Pr. 7.23 13.3 Ec. 3.12 7.15 8.15 Is. 15.4 Je. 21.9 38.2 44.30 Eze. 3.18 7.13 32.10 Am. 2.14† Mat. 10.39 16.25 20.28 Mar. 8.35 10.45 Lu. 9.24 14.26 17.33 Jno. 10.11 12.25 15.13 Ac. 8.33 20.10 Ro. 5.10 Phi. 2.30 1 Jno. 3.16. See *Days*.

My **LIFE.** Ge. 19.19 27.46 32.30 48.15 Nu. 23.10† Ju. 12.3 1 Sa. 18. 18 20.1 22.23 26.24 28.9, 21 2 Sa. 1.9 16.11 18.13 19.34† 1 Ki. 19.4, 10, 14 2 Ki. 1.13, 14 Es. 7.3 Job 6.11 7.7, 15 9.21 10.1 13.14 Ps. 7.5 23.6 26.9 27.1, 4 31.10, 13 38.12 42.8 64.1 88.3 143.3 Is. 38.12 La. 3.53, 58 Jon. 2.6 4.3 Jno. 10.15 13.37 Ac. 20.24 Ro. 11.3.

This **LIFE.** Ps. 17.14 Ec. 6.12 9.9 Lu. 8.14 21.34 Ac. 5.20 1 Co. 6.3, 4 15.19 2 Ti. 2.4 1 Jno. 5.11.

Thy **LIFE.** Ge. 19.17 47.8† Ex. 4.19 De. 28.66 Jn. 18.25 Ru. 4.15 1 Sa. 19.11 22.23 26.24 2 Sa. 4.8 19.5 1 Ki. 1.12 19.2 20.31, 39, 42 Ps. 103.4 Pr. 4.10, 13 9.11 Is. 43.4 Je. 4.30 11.21 22.25 38.16 39.18 45.5 Lu. 16.25 Jno. 13.38.

To **LIFE.** 2 Ki. 8.1, 5 Pr. 10.16 11.19 19.23 Mat. 7.14 Jno. 5.24 Ac. 11.18 Ro. 7.10 He. 11.35 1 Jno. 3.14.

LIFT. Ge. 7.17 21.18 29.1† 37.28 40.13, 19 Ex. 7.20 14.16 20.25 Nu. 6.26 16.3 23.24 De. 22.4 27.5 Jos. 4.18 8.31 Ru. 3.4† 2 Sa. 23.8, 18 2 Ki. 9.32 19.4 25.27 1 Ch. 11. 11 25.5 Ezr. 1.4† 9.6 Job 5.7† 10.15 11.15 22.26 Ps. 4.6 7.6 24.7, 9 25.1 28.2, 9 41.9 74.3 75.4, 5 86.4 93.3 94.2 110.7 143.8 Ec. 4.10 Is. 2.4 5.26 10.15 24.26 13.2 33.10 37.4 59.19 62. 10 Je. 7.16 11.14 50.2† 51.14 La. 3.41 Eze. 8.3 11.1 17.14 26.8 Mi. 4.3 Zec. 1.21 Mat. 12.11 Mar. 1.31 Lu. 13.11 21.28 Jno. 13.18 Ja. 4.10. See *Eyes*.

LIFT *hand* or *hands*. Ge. 14.22 41. 44 De. 32.40 Ps. 10.12 28.2 63.4 119.48 134.2 Is. 49.22 La. 2.19 He. 12.12.

LIFT *voice*. Ge. 21.16 Job 38.34 Is. 10.30 24.14 40.9 42.2, 11 52.8 58.1 Je. 22.20 Ez. 21.22.

LIFTED. Ge. 13.10 18.2 22.13 27.38 29.11 31.10 33.1 39.18 40.20 Le. 9.22 Nu. 14.1 20.11 De. 8.14 17.20 Ju. 2.4 8.28 9.7 21.2 Ru. 1.9, 14 1 Sa. 11.4 24.16 30.4 2 Sa. 3.32 13.36 20.21 22.49 1 Ki. 11.26, 27 2 Ki. 14.10 1 Ch. 14.2 2 Ch. 5.13 17.6 26.16 32.25 Job 2.12 6.2† 31.21, 29 Ps. 24.4 27.6 30.1 74.5 83.2 93.3 102.10 106.26 Pr. 26.7† 30.13 Is. 2.12, 13, 14 6.1 26.11 30.25† 37.23 Je. 51.9 Eze. 1.19, 20, 21 3.14 10.16, 17, 19 11.22 20.5, 6, 15, 23, 28, 42 28.2, 5, 17 31.10 36.7 44.12 47.14 Da. 5.20, 23 7.4 8.3 10.5 Mi. 5.9 Hab. 2.4 3.10 Zec. 1.21 5.7, 9 9.16 14.10 Mal. 2.9† Mar. 9.27 Lu. 6.20 11.27 17. 13 24.50 Jno. 3.14 8.28 12.32, 34 Ac. 2.14 4.24 14.11 22.22 1 Ti. 3.6 Re. 10.5.

LIFTER. Ps. 3.3.

LIFTEST. Job 30.22 Ps. 9.13 18. 48 Pr. 2.3.

LIFTETH. De. 24.15† 1 Sa. 2.7, 8 2 Ch. 25.19 Job 39.18 Ps. 107.25 113.7 147.6 Is. 18.3 Je. 51.3 Na. 3.3.

LIFTING. Ju. 15.17† 1 Ch. 11.20 15.16 2 Ch. 32.26† Ne. 8.6 Job 22. 29 Ps. 141.2 Pr. 30.32 Is. 9.18 33. 3 1 Ti. 2.8.

LIGHT, *substantive*. Ge. 1.3, 4, 5, 16 Ex. 10.23 14.20 25.6 27.20 35.8 14.28 39.37 Le. 24.2 Nu. 4.16 1 Sa. 29.10 2 Sa. 21.17 23.4 1 Ki. 7.4, 5 11.36 Ne. 8.3† 9.19 Es. 8.16 Job 3.4, 9, 16, 20, 23 4.18† 10.22 12. 22, 25 18.5, 6 22.28 24.13, 14, 16 25.3 28.11 31.26† 33.28, 30 36.30, 32 37.3†, 11†, 15, 21 38.15, 19, 24 41.18 Ps. 4.6 27.1 37.6 38.10 49.19 74.16 78.14 97.11 104.2 118.27 119.105, 130 139.12 148.3 Pr. 4.18 6.23 13.9 15.30 21.4† Ec. 11.7 12.2 Is. 5.20, 30 8.20 9.2 10.17 13.10 30.26 51.4 59.9 60. 19 Je. 4.23 25.10 31.35 Eze. 32.8† Da. 2.22 5.11, 14 Ho. 6.5 Mi. 7.9 Hab. 3.4, 11 Zep. 3.5 Zec. 14.6 Mat. 4.16 5.14, 15, 16 6.22 17.2 24.29 Mar. 13.24 Lu. 2.32 8.16 11.33, 34, 36 16.8 Jno. 1.4, 7, 8, 9 3.19, 20, 21 5.35 8.12 9.5 11.9, 10 12.35, 36, 46 Ac. 9.3 12.7 13.47 16.29 22. 6, 9, 11 26.13, 23 Ro. 2.19 13.12 1 Co. 4.5 2 Co. 4.4, 6 11.14 Ep. 5. 8, 13 Col. 1.12 1 Th. 5.5 1 Ti. 6.16 2 Ti. 1.10 1 Pe. 2.9 2 Pe. 1.19 1 Jno. 1.5 Re. 18.23 21.11, 23 22.5. See *Countenance*, *Darkness*.

LIGHT, *adjective*. Ge. 44.3 Ju. 19. 26 1 Sa. 14.36 Ps. 139.11 Mi. 2.1 Zec. 14.7.

Give **LIGHT.** Ge. 1.15, 17 Ex. 13.21 25.37 Nu. 8.2 2 Ki. 8.19 2 Ch. 21.7 Ne. 9.12. Ps. 105.39 Is. 13.10 42.6 49.6 60.19 Eze. 32.7 Mat. 5.15 Lu. 11.36 2 Co. 4.6 Ep. 5.14.

In the **LIGHT.** Ps. 56.13 18.2.5 50. 11 Jno. 12.36 1 Jno. 1.7 2.9, 10 Re. 21.24.

Thy **LIGHT.** Ps. 36.9 43.3 Is. 58.8, 10 60.1, 3, 19, 20.

LIGHT, ED. Ex. 25.37 40.4, 25 Nu. 8.3 Ps. 18.28 Mat. 5.15 Lu. 8.16 11.33 15.8 Ro. 7.16.

LIGHTEN (enlighten). 2 Sa. 22.29 Ezr. 9.8 Ps. 13.3 Lu. 2.32 Re. 21.23.

LIGHTEST, ETH. Ex. 30.8 Nu. 8.2 Jno. 1.9.

LIGHTENED. Ps. 34.5 77.18 Re. 18.1. See *Enlightened*.

LIGHTENETH. Pr. 29.13 Lu. 17.24.

LIGHTNING. 2 Sa. 22.15 Job 28. 26 37.3 38.25 Ps. 144.6 Eze. 1.13. 14 Da. 10.6 Na. 3.3† Zec. 9.14 Mat. 24.27 28.3 Lu. 10.18 17.24.

LIGHTNINGS. Ex. 19.16 20.18 Job 38.35 Ps. 18.14 77.18 78.48† 97.4 135.7 Je. 10.13 51.16 Na. 2.4 Zec. 10.1† Re. 4.5 8.5 11.19 16.18.

LIGHT (not heavy). Nu. 21.5 Mat. 11.30 2 Co. 4.17.

LIGHT *thing*. 1 Sa. 18.23 1 Ki. 16. 31 2 Ki. 3.18 20.10 Is. 49.6 Eze. 8.17.

Set or *made* **LIGHT.** De. 27.16 Eze. 22.7 Mat. 22.5.

LIGHTEN (to diminish weight). 1 Sa. 6.5 Jon. 1.5.

LIGHTENED. Ac. 27.18, 38.

LIGHT (unsteady). Ju. 9.4 Zep. 3.4.

LIGHT (nimble). 2 Sa. 2.18.

LIGHT *on*. 2 Sa. 17.12 Ru. 2.3.

LIGHTED (alighted). Ge. 24.64 Jos. 15.18 Ju. 1.14 4.15 1 Sa. 25.23 2 Ki. 5.21.

LIGHTED *on*. Ge. 28.11 2 Ki. 10.15 Is. 9.8.

LIGHTER. 1 Ki. 12.4, 9, 10 2 Ch. 10.10 Ps. 62.9 Is. 49.6† Eze. 8.17†.

LIGHTETH (falleth). De. 19.5.

LIGHTING. Is. 30.30 Mat. 3.16.

LIGHTLY. Ge. 26.10 Is. 9.1 Je. 4. 24 Mar. 9.39. See *Esteemed*.

LIGHTNESS. Je. 3.9 23.32 2 Co. 1.17.

LIGHTS. Ge. 1.14, 15, 16 1 Ki. 6.4 Ps. 136.7 Eze. 32.8 Lu. 12.35 Ac. 20.8 Phi. 2.15 Ja. 1.17.

LIGN-ALOES. Nu. 24.6.

LIGURE. Ex. 28.19 39.12.

LIKE (similar). Ge. 13.10 Ex. 15.11 16.31 24.17 30.32, 33, 34, 38 34.1, 4 Nu. 23.10 De. 4.32 7.26 10.1, 3 17.14 18.8, 15, 18 29.23 33.29 34. 10 Jos. 10.14 Ju. 13.6 16.12, 17 Ru. 2.13 4.11, 12 1 Sa. 2.2 4.9 8.5, 20 17.7 25.36 26.15 2 Sa. 7. 9, 23 22.34 1 Ki. 3.12, 13 8.23 10. 20 12.32 16.3, 7 18.44 20.25, 27 21.22 22.13 2 Ki. 3.2 5.14 9.9 13.7 14.3 16.2 17.15 18.32 23. 25 1 Ch. 12.22 27.23 2 Ch. 1.9 6.14 18.12 21.19 28.1 30.7 33.2 35. 18 Ne. 13.26 Job 5.26 10.10 11.12 12.25 13.12 14.2 15.16 16.14 20.7 21.11 34.7 36.22 38.3 40. 7, 9 41.33 42.8 Ps. 1.3, 4 7.2 17. 12 22.14 28.1 31.12 35.10 36.6 37.2, 35 39.11 44.11 49.12, 20 52. 2, 8 55.6 58.4 59.6, 14 64.3 71. 19 72.6 73.5 77.20 78.52, 57 79.3 80.10 82.7 83.13 89.8 92.12 102. 4, 6, 11, 26 103.13 104.2 105.41 107.27 109.18 113.5 115.8 126.1 135.18 143.7 144.4 147.16 Pr. 18. 19 20.5 23.32 25.19, 28 26.4 Ca. 2.9, 17 3.6 4.2, 3, 4, 5 5.13 6.12 7.1, 2, 3, 4, 5, 7, 8 8.14 Is. 1.9, 18 10. 13 11.7, 16 14.10, 14, 19 16.11 19. 16 20.3 22.18 26.17 30.33 33.9 36.17 38.12, 14 42.14 46.5 57.20 58.1, 11 59.10, 11, 19 63.2 64.6 66.12 Je. 4.4 5.19 10.16 11.19 17.6 21.12 23.29 26.6 9.18 29.22 36.32 38.9 46.20 48.6, 28 49.19 50.44 51.19 Eze. 5.9 12.11 18.10 25.8 31.2, 8, 18 45.25 Da. 3.25 5.21 7.13 Ho. 4.9 5.10 6.7 14.8 Joel 2.2 Am. 5.6 6.5 Mi. 7.18 Zec. 1.6 12.6 Mat. 3.16 6.8, 29 11.16 12.13 13.31, 33, 44, 45, 47, 52 20.1 22.2, 39 23.27 28.3 Mar. 1.10 4.31 12.31 Lu. 3.22 6.47 7.31, 32 12.27 13. 18, 19, 21 Jno. 1.32 7.46 8.55 9.9 Ac. 3.22 7.37 8.32 11.17 14.15 17.29 19.25 Ro. 1.23 6.4 9.29 1 Co. 16.13 Phi. 3.21 1 Th. 2.14 He. 2.17 4.15 7.3 Ja. 1.6, 23 5.17 1 Pe. 3.21 2 Pe. 1.1 1 Jno. 3.2 Re. 1.13 13.4, 11 14.14 16.13 18.18.

LIKE *manner*. Ex. 7.11 23.11 De. 22.3 Ju. 11.17 1 Sa. 19.24 Ne. 6.5 Is. 51.6 Mar. 13.29 Lu. 6.23 20.31 Ac. 1.11 1 Ti. 2.9 Jude 7.

None **LIKE.** Ex. 8.10 9.14, 24 11.6 De. 33.26 1 Sa. 10.24 21.9 2 Sa. 7.22 1 Ki. 3.12 21.25 2 Ki. 18.5 1 Ch. 17.20 Job 1.8 2.3 Ps. 86.8 Is. 46.9 Je. 10.6, 7 30.7 Da. 1.19.

Such **LIKE.** Eze. 18.14 Mar. 7.8, 13 Ga. 5.21.

LIKE-MINDED. Ro. 15.5 Phi. 2. 2, 20.

LIKE (to choose). De. 25.7, 8 Ro. 1.28.

LIKED. 1 Ch. 28.4.

LIKEN. Is. 40.18, 25 46.5 La. 2.13 Mat. 7.24 11.16 Mar. 4.30 Lu. 7.31 13.20.

LIKENED. Ps. 89.6 Je. 6.2 Mat. 7.26 13.24 18.23 25.1.

LIKENESS. Ge. 1.26 5.1, 3 Ex. 20.4 De. 4.16, 17, 18, 23, 25 5.8 Ps. 17.12†, 15 Is. 13.4† 40.18 Eze. 1. 5, 10, 13, 16, 22, 26, 28 8.2 10.1, 10, 21, 22 19.10† Ac. 14.11 Ro. 6.5 8.3 Phi. 2.7.

LIKETH. De. 23.16 Es. 8.8 Am. 4.5.

LIKING. Job 39.4 Da. 1.10.

LIKEWISE. Ex. 22.30 De. 12.30 15.17 22.3 Ju. 7.17 1 Sa. 19.21 31.5 2 Sa. 17.5 1 Ki. 11.8 1 Ch. 19.15 23.30 Ne. 5.10 Es. 4.16 Ps. 49.10 52.5 Ec. 7.22 Na. 1.12 Mat. 17.12 18.35 20.5, 10 21.24, 30, 36 22.26 24.33 25.17 26.35 27.41 Mar. 12.21 14.31 15.31 Lu. 2.38 3.11 6.31† 10.37 13.3, 5 14.33 15.7, 10 16.25 17.10 21.31 22.20 Jno. 5.19 Ac. 3.24 Ro. 1.27 6.11 8.26 1 Co. 7.3 Ga. 2.13 1 Ti. 5.25 Tit. 2.6 He. 2.14 1 Pe. 4.1 Jude 8 Re. 8.12.

LILY. Ca. 2.1, 2 Ho. 14.5.

LILIES. 1 Ki. 7.26 2 Ch. 4.5 Ca. 2. 16 4.5 5.13 6.3 7.2 Mat. 6.28 Lu. 12.27.

LILY-WORK. 1 Ki. 7.19, 22.

LIME. Is. 33.12 Am. 2.1.

LIMIT. Eze. 43.12.

LIMITED. Pr. 78.41.

LIMITETH. He. 4.7.

LINE. Jos. 2.18, 21 2 Sa. 8.2 1 Ki. 7.15, 23 2 Ki. 21.13 2 Ch. 4.2 Job 38.5 Ps. 19.4 78.55 Is. 18.2† 28. 10, 13, 17 34.11, 17 44.13 Je. 31.39 La. 2.8 Eze. 40.3 47.3 Am. 7.17 Zec. 1.16 2.1 2 Co. 10.16.

LINEAGE. Lu. 2.4.

LINES. 2 Sa. 8.2 Ps. 16.6.

LINGERED. Ge. 19.16 43.10.

LINGERETH. 2 Pe. 2.3.

LINEN, *adjective*. Ex. 28.42 Le. 6. 10 13.47, 48, 52, 59 16.4, 23, 32 1 Sa. 2.18 22.18 2 Sa. 6.14 1 Ki. 10.28 2 Ch. 1.16 Je. 13.1 Eze. 44.17, 18 Mat. 27.59 Mar. 14.51, 52 Lu. 24.12 Jno. 19.40 20.5, 6.

LINEN. *substantive*. Le. 19.19 De. 22.11 1 Ch. 15.27 Mar. 15.46 Lu. 23.53 Re. 15.6. See *Fine*.

LINTEL. Ex. 12.22, 23 1 Ki. 6.31 Am. 9.1.

LINTELS. Zep. 2.14.

LINUS, nets. 2 Ti. 4.21.

LION. Ge. 49.9 Nu. 24.9 De. 33.20 Ju. 14.8, 18 1 Sa. 17.34 2 Sa. 17.10 23.20 1 Ki. 13.24, 25, 26, 28 20.36 1 Ch. 11.22 Job 4.10 10.16 28.8 38.39 Ps. 7.2 10.9 17.12 22.13 91.13 Pr. 19.12 20.2 22.13 26.13 28.1 30.30 Ec. 9.4 Is. 5.29 11.7 21.8 29.1† 35.9 38.13 65.25 Je. 2.30 4.7 5.6 12.8 25.38 49.19 50.44 La. 3.10 Eze. 1.10 10.14 22.25 Da. 7.4 Ho. 5.14 11.10 13. 7, 8 Joel 1.6 Am. 3.4, 8, 12 Mi. 5.8 Na. 2.12 2 Ti. 4.17 1 Pe. 5.8 Re. 4.7 5.5 10.3 13.2. See *Bear*.

Old **LION.** Ge. 49.9 Job 4.11 Is. 30.6 Na. 2.11.

Young **LION.** Nu. 23.24 Ju. 14.5 Ps. 17.12 91.13 Is. 11.6 31.4 Eze. 19.3, 5, 6 32.2 41.19 Ho. 5.14 Am. 3.4 Mi. 5.8.

LION-LIKE. 2 Sa. 23.20 1 Ch. 11.22.

LIONESS, ES. Eze. 19.2 Na. 2.12.

LIONS. 2 Sa. 1.23 1 Ki. 7.29, 36 10.19, 20 2 Ki. 17.25, 26 1 Ch. 12.8 2 Ch. 9.18, 19 Ps. 22.21 35.17 57.4 Ca. 4.8 Is. 15.9 Je. 50.17 51.38 Eze. 19.2, 6 Da. 6.24, 27 Na. 2.11 Zep. 3.3 He. 11.33 Re. 9.8, 17. See *Den*.

LION'S *whelp, whelps*. Ge. 49.9 De. 33.22 Job 4.11 28.8 Je. 51.38

Young **LIONS.** Job 4.10 38.39 Ps. 34.10 58.6 104.21 Is. 5.29 Je. 2. 15 Eze. 19.2 38.13 Na. 2.11, 13 Zec. 11.3.

LIP. Ge. 11.1† Le. 13.45 Ju. 7.22† 1 Ki. 9.26† 2 Ki. 2.13† Ps. 22.7 Pr. 12.19 Eze. 36.3† Mi. 3.7†.

LIPS. Ex. 6.12, 30 Nu. 30.6, 8, 12 1 Sa. 1.13 2 Ki. 18.20† Ps. 12.2, 3, 4 17.1 31.18 59.7, 12 63.5 120.2 140.3, 9 Pr. 4.24 5.3 7.21 10.13, 18, 21, 32 12.22 14.3, 7, 23 15.7 16.10, 13, 21 17.4, 7 18.6 20.15 24.2 26.23 Ec. 10.12 Ca. 7.9 Is. 6.5 28.11 29.13 36.5† 57.19 59.3 La. 3.62 Eze. 24.22 36.3 Ho. 14.2 Mi. 3.7 Mal. 2.7 Mat. 15.8 Mar. 7.6 Ro. 3.13 1 Co. 14.21 He. 13.15.

His **LIPS.** Le. 5.4 Job 2.10 11.5 23.12 Ps 21.2 106.33 Pr. 10.19 12.13 13.3 16.23, 27, 30 17.28 18. 7, 20 19.1 20.19 22.11 24.26 26. 24 Ca. 5.13 Is. 11.4 30.27 Mal. 2.6 1 Pe. 3.10.

My **LIPS.** Job 13.6 16.5 27.4 32. 20 33.3 Ps. 16.4 40.9 51.15 63.3 66.14 71.23 89.34 119.13, 171 141.3 Pr. 8.6, 7 Je. 17.16 Da. 10.16 Hab. 3.16.

Thy **LIPS.** De. 23.23 2 Ki. 19.28 Job 8.21 15.6 Ps. 17.4 34.13 45.2 Pr. 5.2 22.18 23.16 24.28 27.2 Ca. 4.3, 11 Is. 6.7 37.29 Eze. 24.17.

LIQUOR, S. Ex. 22.29 Nu. 6.3 Ca. 7.2.

LISTED. Mat. 17.12 Mar. 9.13.

LISTEN. Is. 49.1.

LISTETH. Jno. 3.8 Ja. 3.4.

LITTERS. Is. 66.20.

LITTLE. Ge. 18.4 24.17 30.30 35.16 43.2, 11 44.25 48.7 Ex. 12. 4 16.18 23.30 De. 7.22 28.38 Jos. 19.47 22.17 Ju. 4.19 Ru. 2.7 1 Sa. 2.19 14.29, 43 15.17 22.15† 2 Sa. 12.3, 8 19.36 1 Ki. 8.64 12.10 17.10, 12, 13 18.44 20.27 2 Ki. 5.2 10.18 2 Ch. 10.10 Ezr. 9.8 Ne. 9. 32 Job 4.12 10.20 26.14 36.2 Ps. 2.12 8.5 37.16 42.6† 65.12 68.27 72.3 114.4, 6 Pr. 6.10 10. 20 15.16 16.8 24.33 30.24 Ec. 5.12 9.14 10.1 12.3† Ca. 2.15 3.4 8.8 Is. 26.20 28.10, 13 40.15 54.8 Je. 30.18† Eze. 11.16 16.47 31.4 Da. 7.8 8.9 11.34 Ho. 8.10 Am. 6.11 Mi. 5.2 Hag. 1.6, 9 Zec. 1.15 Mat. 6.30 8.26 14.31 15.34 16.8 26.39 Mar. 1.19 5.23 14.35 Lu. 7.47 12.28, 32 19.3, 17 Jno. 6.7 Ac. 5.34 20.12 28.2 1 Co. 5.6 2 Co. 8.15 11.1, 16 Ga. 5.9 Ep. 3.3† 1 Ti. 4.8 5.23 He. 2.7, 9 Ja. 3.5 4.14 2 Pe. 2.18† Re. 3.8 6.11 20.3. See *Book*, *Chambers*, *Child*, *Children*.

LITTLE *one*, or *ones*. Ge. 19.20 34.29 43.8 44.20 45.19 46.5 47. 12†, 24 50.8, 21 Ex. 10.10, 24 Nu. 14.31 31.9, 17 32.16, 17, 26 De. 2. 34 20.14 Jos. 8.35 Ju. 18.21 2 Sa. 15.22 2 Ch. 20.13 31.18 Ezr. 8.21 Es. 8.11 Job 21.11 Ps. 137.9 Is. 60.22 Je. 14.3 48.4 Zec. 13.7 Mat. 10.42 18.6, 10, 14 Mar. 9.42 Lu. 17.2.

LITTLE *while*. 2 Ch. 12.7† Job 24.24 Ps. 37.10 Is. 10.25 29.17 63.18 Je. 51.33 Ho. 1.4 Hag. 2.6 Lu. 22.58 Jno. 7.33 12.35 13.33 14.19 16.16, 17, 18, 19 He. 2.7† 10.37.

LIVE, *adjective*. Ex. 21.35 Is. 6.6. See *Goat*.

LIVE, *verb*. Ge. 3.22 12.13 17.18 19.20 20.7 27.40 31.32 42.18 45.3 Ex. 1.16 33.20 Le. 18.5 Nu. 21.8 24.23 De. 4.10, 33 8.3 12.1 19.5 31.13 33.6 Jos. 6.17 9.15, 20, 21 1 Sa. 10.24† 20.14 2 Sa. 16. 16† 1 Ki. 1.25† 8.40 2 Ki. 4.7 7.4 11.12† 2 Ch. 6.31 23.11† Ne. 9.29 Job 7.8† 14.14 21.7 Ps. 22. 26 49.9 63.4 69.32 72.15 118. 17 119.144, 175 146.2 Pr. 4.4 7.2 9.6 15.27 Ec. 6.3, 6 9.3, 9 11.8 Is. 26.19 38.16 55.3 Je. 21.9 27. 12.17 38.2, 17, 20 La. 4.20 Eze. 3.21 16.6 18.9, 17, 19, 21, 22, 24, 32 20.11, 13, 21, 25 33.10, 11, 13, 15, 16, 19 37.3, 5, 6, 14 47.9 Ho. 6.2 Am. 5.4, 6 Jon. 4.3, 8 Hab. 2.4 Zec. 10.9 Mat. 4.4 9.18 Mar. 5.23 Lu. 4.4 7.25 10.28 20.38 Jno. 5. 25 6.57 11.25 14.19 Ac. 17.28 22.22 Ro. 1.17 6.2, 8 8.12, 13 10.5 12.18 14.8 1 Co. 9.13, 14 2 Co. 4.11 6.9 7.3 13.4, 11 Ga. 2.14, 19, 20 3.11, 12 5.25 Phi. 1.21, 22 1 Th. 3.8 5.10 2 Ti. 2.11 3.12 Tit. 2.12 He. 10.38 12.9 13.18 Ja. 4.15 1 Pe. 2.24 4.2, 6 2 Pe. 2.6, 18 1 Jno. 4.9 Re. 13.14. See *Ever*.

As I **LIVE.** Nu. 14.21, 28 Job 27.6 Ps. 104.33 116.2 Is. 49.18 Je. 22. 24 46.18 Eze. 5.11 14.16, 18, 20 16.48 17.16, 19 18.3 20.3, 33 33. 11.27 34.8 35.6, 11 Zep. 2.9 Ro. 14.11.

May, might, or *muyest* **LIVE.** Ge. 42.2 43.8 47.19 Le. 25.35, 36 Nu. 4.19 De. 4.1, 42 5.33 8.1 16.20 30.6, 16, 19 2 Sa. 12.22 2 Ki. 18.32 Es. 4.11 Ps. 119.17, 77, 116 Je. 35.7 Eze. 27.9 Am. 5.14 Ep. 6.3.

Not **LIVE.** Ex. 19.13 22.18 De. 8.3 2 Sa. 1.10 2 Ki. 10.19 20.1 Job 7. 16 Ps. 55.23 Is. 26.14 38.1 Eze. 13.19 18.13 Zec. 13.3 Mat. 4.4 Lu. 4.4 12.29† Ac. 7.19 25.24 28.4 2 Co. 5.15.

LIVED. Ge. 25.6 47.28 Nu. 14.38 21.9 De. 5.26 2 Sa. 19.6 1 Ki. 12.6 2 Ki. 14.17 2 Ch. 10.6 25.25 Ps. 49.18 Eze. 37.10 Lu. 2.36 Ac. 23.1 26.5 Col. 3.7 Ja. 5.5 Re. 18.7, 9 20.4, 5.

LIVELY. Ex. 1.19 Ps. 38.19 Ac. 7.38 1 Pe. 1.3 2.5.

LIVER. Ex. 29.13, 22 Le. 3.4, 10, 15 4.9 7.4 8.16, 25 9.10, 19 Pr. 7.23 La. 2.11 Eze. 21.21. See *Caul*.

LIVES. Ge. 9.5 45.7 47.25 Ex. 1.14 Jos. 2.13 9.24 Ju. 5.18 18. 25 2 Sa. 1.23 19.5 23.17 1 Ch. 11. 19 Es. 9.16 Pr. 1.18 Je. 19.7, 9 46.26 48.6 La. 5.9 Da. 7.12 Lu. 9.56 Ac. 15.26 27.10 1 Jno. 3.16 Re. 12.11.

LIVEST. De. 12.19 Ga. 2.14 Re. 3.1.

LIVETH. Ge. 9.3 16.14† De. 5.24 1 Sa. 1.28 20.31 25.6 2 Sa. 2.27 15.21 22.47 1 Ki. 3.23 17.23 Job 19.25 27.2 Ps. 18.46 89.48 Je. 4.2 5.2 12.16 16.14, 15 23.7, 8 44.26 Eze. 47.9 Ho. 4.15 Am. 8.14 Jno. 4.50, 51, 53 11.26 Ro. 6.10 7.1, 2, 3 14.7 1 Co. 7.39 2 Co. 13.4 Ga. 2.20 1 Ti. 5.6 He. 7.8, 25 9.17 Re. 1.18. See *Ever*.

As the Lord **LIVETH.** Ju. 8.19 Ru. 3.13 1 Sa. 14.39, 45 19.6 20.3, 21 25.26, 34 26.10, 16 28.10 29.6 2 Sa. 4.9 12.5 14.11 15.21 1 Ki. 1.29 2.24 17.1, 12 18.10, 15 2 Ki. 2.2 3.14 4.6, 30 5.16, 20 2 Ch. 18.13 Je. 38.16.

As thy soul **LIVETH.** 1 Sa. 1.26 17. 55 20.3 25.26 2 Sa. 11.11 14.19 2 Ki. 2.2.

LIVING. Ge. 1.28 2.7 3.20 6.19 7.4, 23 8.1, 21 26.19† Le. 11.10 13.10† 14.6, 7, 53 20.25 Nu. 16.48 19.17† Ru. 2.20 2 Sa. 20.3 1 Ki. 3.22, 23, 25, 26, 27 Job 12.10 28.13, 31 30.23 33.30 Ps. 27.13 38.19† 52.5 56.13 58.9 69.28 116.9 142.5 143.2 145.16 Ec. 4.2, 15 6.8 7.2 9.4, 5 Ca. 4.15 Is. 4.3 8.19 19. 10† 38.11, 19 53.8 57.10† Je. 2. 13 11.19 17.13 La. 3.39 Eze. 7. 13† 26.20 32.23, 24, 25, 26, 27, 32 Da. 2.30 4.17 Zec. 14.8 Mat. 22.32 Mar. 12.27, 44 Lu. 8.43 15.12, 13, 30 20.38 24.5 Jno. 4.10, 11 6.51, 57 7.38 Ro. 12.1 14.9 1 Co. 15.45 Col. 2.20 Tit. 3.3 He. 10.20 1 Pe. 2.4 Re. 7.17 16.3. See *Bird*, *Creature*, *God*.

LIZARD. Le. 11.30.

LO. Ge. 18.10 29.7 50.5 Ex. 19.9 Nu. 14.40 24.11 1 Sa. 14.43 2 Sa. 24.17 Job 9.19 Ps. 37.36 40.7 52.7 73.27 92.9 132.6 Ec. 7.29 Ca. 2.11 Is. 25.9 Je. 4.23, 25 8.8 25.29 Eze. 17.18 30.9 33.33 Ho. 9.6 Am. 4.2 Hag. 1.9 Mat. 3.16 24.23 28.7, 20 Lu 13.16 23.15 Ac. 13.46 He. 10.7, 9.

LOADEN. Ps. 144.14† Is. 46.1.

LOADETH. Ps. 68.19.

LOAF. Ex. 29.23 1 Ch. 16.3 Mar. 8.14.

LO-AMMI. not my people. Ho. 1.9.

LOAN. 1 Sa. 2.20.

LOATH. See *Lothe*.

LOAVES. 1 Sa. 17.17 25.18 1 Ki. 14.3 2 Ki. 4.42 Mat. 14.17, 19 15. 34, 36 16.9, 10 Mar. 6.38, 44, 52 8. 5, 6 Lu. 9.13 11.5 Jno. 6.9, 11, 13, 26. See *Bread*.

Wave **LOAVES.** Le. 23.17.

LOCK. Ca. 5.5 Eze. 8.3.

LOCKS. Nu. 6.5 Ju. 16.13, 19 Ne. 3.3, 6, 13, 14, 15 Ca. 4.1, 3 5.2, 11 6.7 Is. 47.2 Eze. 44.20. See *Bars*.

LOCKED. Ju. 3.23, 24.

LOCUST. Ex. 10.19 Le. 11.22 De. 28.42 1 Ki. 8.37 2 Ch. 6.28 Ps. 78. 46 109.23 Joel 1.4 2.25.

LOCUSTS. Ex. 10.4, 12, 13, 14, 19 De. 28.38 2 Ch. 7.13 Ps. 105.34 Pr. 30.27 Is. 33.4 Na. 3.15, 17 Mat. 3. 4 Mar. 1.6 Re. 9.3, 7.

LODGE, *substantive*. Is. 1.8.

LODGE, *verb*. Ge. 24.23, 25 Nu. 22. 8 Jos. 4.3 Ju. 19.9, 13, 15, 20 20.4 Ru. 1.16 2 Sa. 17.8, 16 Ne. 4.22 13. 21 Job 17.2† 24.7 31.32 Ps. 25. 13† 91.1† Ca. 7.11 Is. 21.13 65.4 Je. 4.14 Zep. 2.14 Mat. 13.32 Mar 4.32 Ac. 21.16.

LODGED. Ge. 32.13, 21 Jos. 2.1 3.1 4.8 6.11 8

LOFTILY. Ps.73.8.
LOFTINESS. Is.2.17 Je.48.29.
LOG. Le.14.10,12,15,21,24.
LOINS. Ge.35.11 37.34 46.26 Ex.1.5 12.11 28.42 De.33.11 2 Sa.20.8 1 Ki.2.5 8.19 12.10 18.46 20.31,32 2 Ki.1.8 4.29 9.1 2 Ch.6.9 10.10 Ne.4.18† Job 12.18 31.20 38.3 40.7,16 Ps.38.7 66.11 69.23 Pr.30.31† 31.17 Is.5.27 11.5 20.2 21.3 32.11 45.1 Je.1.17 13.1,11 30.6 48.37 Eze.1.27 8.2 9.2† 21.6 23.15 29.7 44.18 47.4 Da.5.6 10.5 Am.8.10 Na.2.1,10 Mat.3.4 Mar.1.6 Lu.12.35 Ac.2.30 Ep.6.14 He.7.5,10 1 Pe.1.13.
LOIS, better. 2 Ti.1.5.
LONG (to desire earnestly). Job 3.21 6.8 Ro.1.11 2 Co.9.14 Phi.1.8.
LONGED. 2 Sa.13.39 23.15 1 Ch.11.17 Ps.119.40,131,174 Phi.2.26 4.1.
LONGEDST. Ge.31.30.
LONGETH. Ge.34.8 De.12.20 Ps.63.1 84.2.
LONGING. De.28.32 Ps.107.9 119.20.
LONG (*of great length*). Ge.48.15 Ex.19.13,19 20.12 Nu.9.19 De.1.6 2.3 4.25 14.24 19.6 28.59 Jos.6.5 9.13 24.7 2 Sa.3.1 1 Ki.3.11 2 Ch.1.11 15.3 Ps.91.16 95.10 120.6 129.3 143.3 Pr.3.2 7.19 23.30 25.15 Ec.12.5 Is.65.22 Je.29.28 La.2.20 Eze.17.3 31.5 44.20 Da.10.1 Ho.13.13 Mat.11.21 23.14 Mar.12.38,40 16.5 Lu.18.7 20.46,47 23.8 Ac.20.9 27.14,21 1 Co.11.14,15 Ep.6.3 1 Ti.3.15 Ja.5.7. See *Ago, Cubits, Day, Hour.*
LONG *time.* Ge.26.8 Nu.20.15 De.20.19 Jos.11.18 23.1 1 Sa.7.2 2 Sa.14.2 2 Ch.30.5 Is.42.14 La.5.20 Mat.25.19 Lu.8.27 20.9 Jno.5.6 14.9 Ac.8.11 14.3,28 2 Pe.2.3.
LONG *while.* Ac.20.11.
As **LONG** *as.* Le.18.19 † 26.34,35 Nu.9.18 De.12.19 31.13 1 Sa.1.28 20.31 25.15 2 Ch.26.5 36.21 Ps.72.5,17 104.33 116.2 Eze.42.11 Mat.9.15 Mar.2.19 Jno.9.5 Ro.7.1 1 Co.7.39 Ga.4.1 1 Pe.3.6 2 Pe.1.13.
So **LONG.** Ju.5.28 1 Sa.29.8 2 Ki.9.22 2 Ch.6.31 Es.5.13 Job 27.6 Ps.72.7 Lu.1.21 Ro.7.2 He.4.7.
LONGER. Ex.2.3 9.28 Ju.2.14 2 Sa.20.5 2 Ki.6.33 Job 7.8† 11.9 Je.44.22 Lu.16.2 Ac.18.20 25.24 Ro.6.2 Ga.3.25 1 Th.3.1,5 1 Ti.5.23 1 Pe.4.2 Re.10.6.
LONG-SUFFERING. Ex.34.6 Nu.14.18 Ps.86.15 Je.15.15 Ro.2.4 9.22 2 Co.6.6 Ga.5.22 Ep.4.2 Col.1.11 3.12 1 Ti.1.16 2 Ti.3.10 4.2 1 Pe.3.20 2 Pe.3.9,15.
LOOK, S. Ps.18.27 101.5 Pr.6.17 21.4 Is.2.11 10.12 Eze.2.6 3.9 Da.7.20.
LOOK. Ge.13.14 15.5 19.17 40.7 41.33 42.1 Ex.19.10 25.20,40 Le.13.39,53,56 14.3,39,44 De.9.27 28.32 1 Sa.16.12 17.18 1 Ki.18.43 2 Ki.3.14 6.32 9.2 10.3,23 14.8 1 Ch.12.17 Job 3.9 5.1† 20.21 21.5† 35.5 Ps.5.3 40.12 123.2 Pr.4.25 27.23 Ec.12.3 Ca.4.8 Is.5.30 8.17,21,22 17.7,8 22.4,8 31.1 42.18 45.22 51.1,2 56.11 59.11 66.2 Je.13.16 39.12 40.4 46.5 47.3 Eze.23.15 29.16 Ho.3.1 Jon.2.4 Mi.7.7 Na.2.8 Mat.11.3 Mar.8.25 Lu.7.19,20 21.28 Jno.7.52 Ac.6.3 18.15 1 Co.16.11 2 Co.3.13 4.18 Phi.3.20 He.9.28 1 Pe.1.12 † 2 Pe.3.13,14 2 Jno.8 Re.5.3,4.
LOOK *down.* De.26.15 Ps.80.14 85.11 Is.63.15 La.3.50.
LOOK *on* or *upon.* Ge.9.16 12.11 24.16 26.7 Ex.3.6 5.21 39.43 Le.13.3,5,6,21,25,26,27,31,32,34,36,43,50 14.48 Nu.15.39 Ju.7.17 1 Sa.1.11 16.7 2 Sa.9.8 11.2 16.12 2 Ch.24.22 Es.1.11 Job 6.28 40.12 Ps.22.17 28.18 35.17 84.9 119.132 142.4† Pr.4.25 23.31 Ca.1.6 6.13 Is.14.16 33.20 51.6 66.24 Mi.4.11 Na.3.7 Hab.1.13 2.15 Zec.12.10 Lu.9.38 Jno.4.35 19.37 Ac.3.4,12 2 Co.10.7 Phi.2.4 Re.4.3.
LOOKED. Ge.6.12 18.16 19.26 26.8 29.32 39.23 40.6 Ex.2.11,12,25 4.31 14.24 16.10 33.8 Nu.12.10 16.42 24.20,21 De.26.7 Jos.8.20 Ju.5.28 6.14 13.19,20 20.40 1 Sa.6.19 9.16 14.16 16.6 17.42 24.8 2 Sa.1.7 2.20 6.16 22.42 1 Ki.18.43 2 Ki.2.24 6.30 9.30 14.11 2 Ch.13.14 26.20 Es.2.15 Job 6.19 Ps.14.2 34.5 53.2 102.19 109.25 Ca.1.6 Is.5.2,7 22.11 64.3 Je.8.15 14.19 La.2.16 Eze.10.11 16.4†,8 21.21 Da.1.13 Ob.12,13 Hag.1.9 Mar.3.5 5.32 6.41 8.24 10.23 16.4 Lu.1.25 2.38 10.32 22.61 Jno.13.22 Ac.1.10 28.6 He.11.10 1 Jno.1.1.
LOOKED, with *eyes.* Ge.33.1 37.25 Da.10.5 Zec.2.1 5.9 6.1.
***I* LOOKED.** Ge.16.13 De.9.16 Job 30.26 Ps.69.20 142.4 Pr.7.6 24.32 Ec.2.11 Is.5.4 63.5 Eze.1.4 2.9 8.7 10.1,9 44.4 Da.12.5 Zec.4.2 Ac.22.13 Re.4.1 6.8 14 14.15.5.
LOOKEST. Job 13.27 Hab.1.13.
LOOKETH. Le.13.12 Nu.21.8,20 23.28 1 Sa.16.7 Job 7.2 28.24 33.27 Ps.33.13,14 104.32 Pr.14.15 31.27 Ca.2.9 6.10 7.4 Is.28.4 Eze.8.3 11.1 40.6,20,22 43.1 44.1 46.1,12 47.2 Mat.5.28 24.50 Lu.12.46 Ja.1.25.
LOOKING. 1 Ki.7.25 1 Ch.15.29 2 Ch.4.4 Is.38.14 Mat.14.19 Mar.7.34 15.40 Lu.6.10 9.16,62 21.26 Jno.1.36 20.5 Ac.6.15 23.21 Tit.2.13 He.10.27 12.2,15 2 Pe.3.12 Jude 21.
LOOKING-GLASS. Job 37.18.
LOOKING-GLASSES. Ex.38.8.
LOOPS. Ex.26.4,5,10,11 36.11,12,17.
LOOSE. Ge.49.21 Le.14.7 Job 6.9 30.11 Is.14.17† Da.3.25.
LOOSE, *verb.* De.25.9 Jos.5.15 Job 38.31 Ps.102.20 Is.20.2 45.1 52.2 58.6 Je.40.4 Mat.16.19 18.18 21.2 Mar.11.2,4 Lu.19.30,31,33 Jno.11.44 Ac.13.25 24.26 Re.5.2,5 9.14.
LOOSED. Ex.28.28 39.21 De.25.10 Ju.15.14 Job 30.11 39.5 Ps.105.20 116.16 Ec.12.6 Is.5.27 33.23 51.14 † Je.6.8† Eze.23.17† Da.5.6 Mat.16.19 18.18,27 Mar.7.35 Lu.1.64 13.12,16 Ac.2.24 13.13 16.26 22.30 27.21,40 Ro.7.2 1 Co.7.27 Re.9.15 20.3,7.
LOOSETH. 2 Sa.22.33† Job 12.18,21† Ps.146.7.
LOOSING. Mar.11.5 Lu.19.33 Ac.16.11 27.13.
LOP. Is.10.33.
LORD. Ge.18.14 24.40 26.28 28.21 39.2,21,23 Ex.5.2 8.24 9.29 10.10 13.8,12 30.37 32.26 34.14 Le.3.16 16.8 25.4 27.2 Nu.14.14,43 18.6 22.19 23.26 24.11 31.50 32.12 De.1.36 3.21 4.35,39 5.5 10.14,17 29.2,4,24 31.4 32.6,30 33.29 Jos.2.12 3.11,13 10.25 14.12 Ju.1.19,22 2.10 4.14 6.13 11.31 17.13 Ru.1.17 2.4 1 Sa.2.2,8 3.18,19 12.16 17.37 18.12,14 20.13,23,42 24.21 2 Sa.7.24 10.12 1 Ki.9.8 18.21,39 2 Ki.6.27,33 10.16 18.7,25 1 Ch.9.20 16.25† 17.22,26 19.13 21.24 22.11,16 2 Ch.7.21 19.6,11 20.17 33.13 Ne.9.6 Ps.4.3 24.1 33.12 35.10 45.11 48.1 66.18 86.5 92.8 97.9 100.3 109.21,27 116.5 118.23,27 124.1,2 130.3 132.5 140.7 145.3 Pr.24.18 30.9 Is.10.20 19.21 33.21 36.10 37.20 42.24 44.23 52.12 Je.2.6,8 5.10 8.19 16.21 21.2 23.6 31.34 33.16 50.7 51.50 La.3.31,50 Eze.35.10 Da.2.47 9.17 Ho.2.20 5.4 11.10 12.14 Joel 2.21 Am.3.6 5.14 Ob.21 Mi.2.13 3.11 4.7 6.8 Zep.1.5 Zec.9.1,14 14.3,9 Mat.7.21,22 8.2,25 9.28 13.51 14.30 15.25,27 20.33 21.3 22.43,44,45 24.42,46,50 25.11,21,37,44 26.22 28.6 Mar.2.28 5.19 9.24 10.51 11.3 12.37 16.20 Lu.1.17,25 2.11 5.12 6.5,46 9.57,61 11.1 12.43,46 13.8,25 14.21 17.5,37 19.31,34 20.44 23.42 24.34 Jno.6.68 8.11 9.36,38 11.27,34 13.13,25 20.2,25 † 21.7,12,21 Ac.2.36 4.24,29 9.5 10.4,14,36 11.8 22.10 26.15 Ro.9.28 10.12 14.9 1 Co.2.8 3.5 4.4,19 6.13 7.10 10.26 12.5 15.47 2 Co.5.8 11.17 Ep.4.5 5.29 Phi.2.11 4.5 1 Th.4.17 2 Th.3.16 1 Ti.6.15 2 Ti.2.22 3.11 4.8,17 He.2.3 8.11 Ja.4.15 5.15 2 Pe.3.8 Jude 9 Re.11.8,15 17.14 19.16. See *Anointed, Appeared, Bless, Blessed, Called, Cast out, Choose, Chosen, Commanded, Commandment, Congregation, Counsel, Day, Eyes, Face, Fear, Feared, Feast, Give, Given, Glory, Hand, House, Knowledge, Law, Liveth, Praise, Rejoice, Sabaoth, Sabbath, Saved, Showed, Smite.*
LORD *God.* Ge.9.26 15.2,8 24.27 28.13 Ex.32.27 34.6 Jos.7.7 9.18,19 10.40,42 13.14,33 14.14 22.22,24 24.2 Ju.4.6 5.3,5 6.22 11.21,23 16.28 21.3 Ru.2.12 1 Sa.2.30 6.20 14.41 20.12 23.10 25.32,34 2 Sa.5.10 7.18,19,20,22 1 Ki.1.30,36,48 8.15 14.13 17.1 18.37 2 Ki.2.14 19.19 1 Ch.16.36 17.17 23.25 24.19 29.10 2 Ch.13.12 24.18 26.18 32.16 Ne.9.7 Ps.31.5 41.13 68.18 71.5 72.18 84.11 85.8 106.48 Is.28.22 50.7,9 65.15 Je.44.26 Eze.5.11 13.9 14.16 16.19,23 18.30 21.7,13 22.12 23.34,49 24.24 26.14 28.10 29.20 34.31 36.23,32 37.3 39.5,8 43.27 Da.9.3 Ho.12.5 Am.1.8 3.7,8 4.5 9.5 Mi.1.2 Hab.3.19 Lu.1.68 1 Pe.3.15 Re.4.8 11.17 15.3 16.7 18.8 19.6 21.22 22.5. See *Ah, Fathers.*
LORD *his God.* Ex.32.11 Le.4.22 Nu.23.21 De.17.19 18.7 1 Sa.30.6 1 Ki.5.3 11.4 15.3,4 2 Ki.16.2 2 Ch.1.1 14.2,11 15.9 26.16 27.6 28.5 31.20 33.12 34.8 36.5,12,23 Ezr.7.6 Ps.146.5 Jon.2.1 Mi.5.4.
LORD *my God.* Nu.28.18 De.4.5 18.16 26.14 Jos.14.8 2 Sa.24.24 1 Ki.3.7 5.4,5 8.28 17.20,21 1 Ch.21.17 22.7 2 Ch.2.4 6.19 Ezr.7.28 9.5 Ps.7.1,3 13.3 18.28 30.2,12 35.24 38.15 40.5 86.12 109.26 Je.31.18 Da.9.4,20 Jon.2.6 Hab.1.12 Zec.11.4 14.5.
LORD *our God.* Ex.3.18 5.3 8.10,27 10.25,26 De.1.6,19,20,25,41 2.29,33,36,37 3.3 4.7 5.2,24,25,27 6.4,20,24,25 29.15,29 Jos.13.6 22.19,29 24.17,24 Ju.11.24 1 Sa.7.8 1 Ki.8.57,59 2 Ki.18.22 19.19 1 Ch.13.2 15.13 † 16.14 29.16 2 Ch.13.11 14.7,11 19.7 32.8,11 Ezr.9.8 Ps.20.7 99.17 94.23 99.5,8,9 105.7 106.17 113.5 122.9 123.2 Is.26.13 37.20 Je.3.22,23,25 5.19,24 8.14 † 14.22 16.10 26.16 31.6 37.3 42.6,20 43.2 50.28 51.10 Da.9.9 10.14,15 Mi.4.5 7.17 Mar.12.29 Ac.2.39 Re.19.1.
LORD *their God.* Ex.10.7 29.46 Le.26.44 Ju.3.7 8.34 1 Sa.12.9 1 Ki.9.9 2 Ki.17.7,9,14,16,19 18.12 2 Ch.31.6 33.17 34.33 Je.3.21 7.28 22.9 30.9 43.1 50.4 Eze.28.26 34.30 39.22,28 Ho.1.7 3.5 7.10 Hag.1.12 Zec.9.16 10.6 Lu.1.16.
LORD *thy God.* Ex.20.2,5 De.2.7 4.24,31 5.9 7.9,21 8.5 † 12.31 20.1 23.14 26.5,13 28.58 Jos.1.9,17 2 Sa.14.17 24.23 1 Ki.13.6 17.12 18.10 Ps.81.10 Is.43.3 51.15 55.5 Je.42.2,3 Ho.12.9 13.4 Mi.7.10 Zep.3.17 Mat.4.7 Lu.4.12.
LORD *your God.* Le.19.2 De.1.10,30 3.22 6.16 10.17 20.4 Jos.2.11 23.3,10 1 Sa.12.12 2 Ki.17.39 1 Ch.22.18 2 Ch.20.20 Je.42.29 Joel 3.17 Ac.3.22 7.37. See *I am the LORD your God.*
LORD *is.* Ge.28.16 Ex.9.27 15.2,3 18.11 Nu.14.9,18,42 16.3 De.10.9 18.2 Jos.22.34 Ju.6.12 1 Sa.2.3 16.18 28.16 2 Sa.7.3 22.2 1 Ki.8.60 20.28 2 Ch.12.6 13.10 15.2 Ps.9.16 † 10.16 11.4 14.6 16.5 18.2 23.1 27.1 28.7,8 34.8 47.2 89.18 92.15 93.1 94.22 † 95.3 96.4 99.2 100.5 103.8 111.4 113.4 118.6,14 121.5 125.2 129.4 135.3,5 145.8,9,17,18 Pr.15.20 22.2 Is.30.18 33.5,22 42.21 Je.10.10 17.7 20.11 33.11 La.1.18 3.24,25 Eze.48.35 Da.9.14 Am.5.8 9.6 Na.1.3,7 Hab.2.20 Zep.3.5,15 Zec.10.5 13.9 Lu.1.28 24.34 2 Co.3.17 Phi.4.5 1 Th.4.6 2 Th.3.3 He.13.6 Ja.5.11 1 Pe.2.3 2 Pe.3.9.
LORD *Jesus.* See *Jesus.*
LORD *of hosts.* 1 Sa.1.11 2 Sa.6.2 7.26,27 1 Ki.18.15 2 Ki.3.14 19.31 1 Ch.11.9 17.24 Ps.24.10 46.7,11 48.8 59.5 84.1,3,12 Is.1.24 2.12 6.3,5 8.13 9.7 14.27 19.18 23.9 37.32 47.4 48.2 51.15 54.5 Je.10.16 11.20 20.12 31.35 32.18 46.18,25 48.15 50.34 51.19 Hab.2.13 Hag.2.4 Zec.1.6 2.9,11 4.9 7.12,13 8.21,22 14.16,17,21 Mal.1.14.
LORD *said.* Ge.8.21 Ex.7.13,22 8.15,19 16.23 24.3,7 Nu.10.29 16.40 26.65 32.31 De.9.3 31.3 Jos.11.23 14.6,12 Ju.2.15 6.27 1 Sa.3.17 15.16 24.4 2 Sa.16.10 1 Ki.8.12 11.2 2 Ki.14.27 17.12 21.4,7 24.13 2 Ch.6.1 33.4 Ps.2.7 110.1 Is.7.3 8.3 18.4 21.16 29.13 Je.4.27 6.6 Eze.21.17 44.2 Ho.3.1 Joel 2.32 Jon.4.10 Mat.22.44 25.21,23 Mar.12.36 Lu.20.13,42 Ac.2.34 9.10 11.16.
LORD *spake.* Ge.16.30 Le.10.3 Nu.3.1 5.4 9.1 21.16 De.4.12,15 5.22 9.10 10.4 Jos 14.10,12 1 Sa.16.4 1 Ki.2.4,27 5.5 8.20 12.15 13.26 14.18 15.29 16.12,34 17.16 21.23 † 22.38 2 Ki.9.36 10.10,17 15.12 21.10 24.2 1 Ch.21.9 2 Ch.10.15 33.10 Is.7.10 8.5,11 20.2 Je.30.4 50.1 51.12 Jon.2.10 Ac.18.9.
LORD, with *seek.* De.4.29 1 Ch.16.10,11 22.19 2 Ch.11.16 12.14 14.4 15.12,13 20.3,4 † Ezr.6.21 Ps.22.26 34.10 105.3,4 Pr.28.5 Is.9.13 31.1 51.1 55.6 Je.50.4 Ho.3.5 5.6 7.10 10.12 Am.5.6 Zep.2.3 Zec.8.21,22 Mal.3.1 Ac.15.17 17.27.
LORD with *sent.* Ge.3.23 19.13 Ex.4.28 7.16 9.23 Nu.16.28,29 20.16 21.6 De.9.23 34.11 † Ju.6.8 1 Sa.12.8,11,18 15.1,18,20 † 20.22 2 Sa.12.1 24.15 2 Ki.2.2,4,6 17.25 24.2 1 Ch.21.14 2 Ch.32.21 Is.9.8 Je.19.14 25.4,17 26.12,15 28.9,15 Eze.13.6 Jon.1.4 Hag.1.12 Zec.1.10 2.9,11 4.9 6.15 7.12 Ac.9.17 12.11.
LORD, with *spoken.* Ge.12.4 21.1 24.51 Ex.4.30 9.12,35 19.8 34.32 Le.10.11 Nu.1.48 10.29 12.2 15.22 23.17 De.6.19 18.21,22 Jos.21.45 1 Sa.25.30 2 Sa.3.18 7.29 1 Ki.13.3 14.11 Job 42.7 Ps.50.1 Is.21.17 22.25 24.3 25.8 31.4 38.7 Je.9.12 13.15 23.35,37 27.13 48.8 Eze.5.13,15,17 17.21,24 21.32 22.14,28 24.14 26.5,14 28.10 30.12 34.24 36.36 37.14 39.5 Joel 3.8 Am.3.1,8 Ob.18 Mi.4.4 Mat.1.22 2.15 Mar.16.19 Ac.9.27 He.2.3.
Against the **LORD.** Ex.10.16 16.7,8 Le.5.19 6.2 Nu.5.6 14.9 16.11 21.7 26.9 27.3 31.16 32.23 De.1.41 9.7,24 13.54 31.27 Jos.7.20 22.16,18,19,22,29,31 1 Sa.2.25 7.6 12.23 14.33,34 2 Sa.12.13 2 Ki.17.7,9 1 Ch.10.13 2 Ch.12.2 19.10 28.13,19,22 Ps.2.2 Pr.19.3 21.30 Is.3.8 32.6 59.13 Je.8.14 28.16 29.32 46.3 44.23 48.26,42 50.7,14,24,29 Da.5.23 Ho.5.7 Na.1.9,11 Zep.1.17 Ac.4.26.
Anger of the **LORD.** Ex.4.14 Nu.11.10 12.9 25.3,4 32.14 De.6.15 7.4 29.20,27 † Jos.7.1 23.16 Ju.2.14,20 3.8 10.7 2 Sa.6.7 24.1 2 Ki.13.3 24.20 1 Ch.13.10 2 Ch.25.15 Is.5.25 Je.4.8 12.13 23.20 30.24 51.45 52.3 La.2.22 4.16 Zep.2.2,3.
Before the **LORD.** Ge.10.9 13.10,13 18.22 27.7 Ex.16.9,33 23.17 27.21 28.12,29 30.16 34.24 40.25 Le.4.6,17 9.24 10.2 14.16,27 Nu.3.4 5.16 10.9 18.19,30 25.4 27.5 31.54 De.9.18 12.18 16.16 18.7 19.17 Jos.6.26 Ju.11.11 18.6 20.26 1 Sa.1.22 2.17 10.25 12.3,7 21.7 26.19 2 Sa.6.21 7.18 21.9 2 Ki.19.14 1 Ch.22.18 29.22 Ps.96.13 98.9 109.15 116.9 Pr.15.11 Is.23.18 37.14 Je.36.7 Eze.44.3 Da.9.13 Mi.6.6 Zec.2.13 7.2 8.21,22 Mal.3.14 2 Ti.2.14 2 Pe.2.11. See *Rejoice.*
From the **LORD.** Ge.4.1 19.24 24.50 Nu.11.31 16.35,46 1 Sa.16.14 19.9 26.12 1 Ki.2.15,33 Ps.24.5 109.20 121.2 Pr.16.1 19.14 29.26 Is.29.15 40.27 Je.7.1 11.1 17.5 18.1 21.1 26.1 27.1 30.1 32.1 34.1,8,12 35.1 36.1 37.17 49.1 49.14 La.2.9 3.18 Eze.11.15 33.30 Ho.1.2 Ob.1 † Mi.1.12 5.7 Zep.1.6 Zec.14.13 Lu.1.45 2 Co.5.6.
I the **LORD.** Le.19.2 20.26 21.8,15,23 22.9,16 Nu.14.35 Is.27.3 41.4,17 42.6 45.3,7,8,19,21 60.16,22 61.8 Je.17.10 Eze.5.13,15,17 14.4,7,9 17.21,24 20.48 21.5,17,32 22.14 24.14 26.14 30.12 34.24,30 36.36 37.14,28.
I am the **LORD.** Ge.15.7 Ex.6.2,6,8,29 12.12 20.2 Le.18.5,6,21 22.32 Nu.3.13 Is.42.8 43.11,15 44.5 Je.9.24 32.27 Mal.3.6. See *Know.*
I am the **LORD** *your God.* Ex.6.7 16.12 Le.11.44 18.30 19.3 20.7 23.22 Ju.6.10 Eze.20.5,7,19,20 Joel 2.27.
In the **LORD.** Ge.15.6 Jos.22.25,27 1 Sa.2.1 Ps.4.5 11.1 26.1 31.6,24 32.11 34.2 35.9 37.4,7 56.10 64.10 73.28 104.34 Pr.3.5 29.25 Is.26.4 29.19 45.17,24,25 58.14 Je.3.23 Zep.3.2 Zec.12.5 Ac.9.42 14.3 Ro.16.2,8,12,13,22 1 Co.1.31 4.17 7.22,39 9.1,2 11.11 15.58 2 Co.10.17 Ep.2.21 4.17 5.8 6.1,10,21 Phi.1.14 2.24,29 4.1,2,10 Col.3.18 4.8,17 1 Th.3.8 5.12 2 Th.3.4 Phile.16,20 Re.14.13. See *Rejoice, Trust.*
Mouth of the **LORD.** De.8.3 Jos.9.14 † 1 Ki.13.21 Is.1.20 40.5 58.14 62.2 Je.9.12 23.16 Mi.4.4.
My **LORD.** Ge.19.18 Ex.4.10,13 Nu.14.17 Jos.5.14 Ju.6.13,15 13.8 Ps.16.2 35.23 110.1 Is.21.8 49.14 Da.10.16,17,19 12.8 Zec.1.9 4.4,5,13 6.4 Mat.22.44 Mar.12.36 Lu.1.43 20.42 Jno.20.13,28 Ac.2.34 Phi.3.8.
Name of the **LORD.** Ge.12.8 16.13 26.25 Ex.20.7 33.19 34.5 Le.24.11,16 De.5.11 18.5,7,22 21.5 28.10 † 32.3 Jos.9.9 1 Sa.17.45 20.42 2 Sa.6.2,18 1 Ki.3.2 5.3,5 8.17,20 10.1 18.32 22.16 2 Ki.2.24 1 Ch.16.2 21.19 22.7,19 2 Ch.2.1,4 6.10 18.15 33.18 Job 1.21 Ps.7.17 20.7 102.15,21 113.1,2,3 116.4 118.10,11,12,26 122.4 124.8 129.8 135.1 148.5,13 Pr.18.10 Is.18.7 24.15 30.27 48.1 50.10 56.6 59.19 60.9 Je.3.17 11.21 26.9,16,20 44.16 Joel 2.26 Am.6.10 Mi.4.5 5.4 Zep.3.12 Zec.13.3 Mat.21.9 23.39 Mar.11.9,10 Lu.13.35 19.38 Jno.12.13 Ac.9.29 10.48 19.13,17 21.13 22.16 2 Th.1.12 3.6 Ja.5.10,14.
O LORD. Ge.49.18 Ex.15.11 Nu.10.36 De.26.10 Jos.7.8 Ju.5.31 2 Sa.15.31 22.29 23.17 1 Ch.17.20 29.11 2 Ch.14.11 Ps.3.7 5.8 6.2,3,4 7.6,8 8.1,9 9.1,13,19 10.12 17.13 18.1 19.14 22.19 25.4 26.1 27.7,11 30.10 31.9,14 35.22 39.12 69.16 86.3,6,8,11 102.1 115.† 119.145,151 123.3 140.6 143.1,7 Is.25.1 37.17 63.16 64.8 Je.10.6 11.5 12.3 14.9 17.13,14 La.1.11 2.20 5.19,21 Da.9.19 Jon.1.14 Hab.1.12 3.2 Mat.15.22 20.30,31 Lu.5.8 Re.4.11 6.10 15.4 16.5. See **LORD** *God.*
Of the **LORD.** Jos.11.20 1 Sa.1.20 2.17 8.21 23.21 2 Sa.2.5 12.25 1 Ki.15.29 2 Ki.6.33 8.8 10.17 2 Ch.18.7 34.21 Ps.91.2 Pr.16.33 20.24 21.31 Is.49.7 51.9 Je.21.2 La.3.22 Jon.2.9 Ac.21.14 1 Co.11.23 2 Co.2.12 Ep.6.8 Col.3.24 2 Ti.1.18 Ja.1.7 5.11 2 Pe 3.15. See *Angel.*
Prophet or *prophets of the* **LORD.** 1 Sa.3.20 1 Ki.18.4,13,22 22.7 2 Ki.3.11 2 Ch.18.6 28.9.
Saith the **LORD.** Ex.4.22 5.1 7.17 Nu.24.13 Jos.7.13 24.2 † Ju.6.8 1 Sa.2.27,30 15.2 2 Sa.7.8 12.7,11 24.12 1 Ki.22.14 1 Ch.17.7 Ps.12.5 † Is.22.14 † 33.10 49.5 54.10 Je.1.8,19 2.19 3.1 4.1 5.14,22 6.9 7.3,11,21 9.3 22.16 23.23,24,33 27.15 29.9 30.11 35.17 49.5 50.31 Eze.13.6,7,8 16.19 21.13 34.31 39.8 43.27 Am.2.11 4.5 7.3 9.12 † Mi.6.1 Na.2.13 3.5 Zep.3.8 Hag.1.9,13 Zec.2.5 4.6 Mal.1.2,13,14 3.5,10,17 4.3 Ac.15.17 Ro.12.19 1 Co.14.21 2 Co.6.17 He.8.9 10.30 Re.1.8.
Servant, servants of the **LORD.** De.34.5 Jos.1.1,13,15 8.31,33 11.12 12.6 13.8 14.7 18.7 22.2,4,5 24.29 Ju.2.8 2 Ki.9.7 10.23 18.12 2 Ch.1.3 † 24.6 † Ps.113.1 134.1 135.1 Is.42.19 54.17 2 Ti.2.24.
Serve the **LORD.** Ex.10.7,8,26 11.24 12.31 23.25 De.10.12 Jos.24.14,15,18,19,21,22,24 1 Sa.12.20 2 Sa.15.8 2 Ch.30.8 33.16 34.33 35.3 Ps.2.11 100.2 102.22 † Col.3.24.
Sight of the **LORD.** Ge.38.7 Le.10.19 De.6.18 12.25,28 21.9 1 Sa.12.17 1 Ki.21.25 2 Ki.3.18 12.2 14.3 15.3,24 16.2 18.3 21.6 22.2 2 Ch.20.32 † 24.2 25.2 26.4 27.2 28.1 29.2 34.2 Ps.116.15 Mal.2.17 Lu.1.15 2 Co.8.21 Ja.4.10. See *Evil.*
Spirit of the **LORD.** Ju.3.10 6.34 11.29 13.25 14.6,19 15.14 1 Sa.10.6 16.13,14 2 Sa.23.2 1 Ki.18.12 22.24 2 Ki.2.16 2 Ch.18.23 20.14 Is.11.2 40.7,13 59.19 61.1 63.14 Eze.11.5 37.1 Mi.2.7 3.8 Lu.4.18 Ac.5.9 8.39 2 Co.3.17,18.
Temple of the **LORD.** 1 Sa.1.9 3.3 2 Ki.11.15 18.16 23.4 24.13 2 Ch.26.16 27.2 29.16 Ezr.3.6,10 Je.7.4 24.1 Eze.8.16 Hag.2.15,18 Zec.6.12,13,14,15 Lu.1.9.
To or *unto the* **LORD.** Ge.14.22 18.27,31 Ex.5.17 8.8,29 10.9 12.14 15.1,21 16.25 22.20 30.10 31.15 35.2 Le.23.20 25.2 27.21,30,32 Nu.6.8 21.7 29.12,39 De.12.31 Ju.5.3 11.35,36 17.3 21.8 1 Sa.1.10 8.6 14.6 2 Sa.21.6 1 Ki.2.27 2 Ki.4.33 6.18 18.6 20.2 23.23 1 Ch.11.18 16.8,23,41 2 Ch.13.11 24.9 30.8 32.24 Ezr.8.28 Ps.3.8 13.6 18.41 30.4,8 68.32 89.6 92.1 95.1 96.1,2 98.1,5 104.33 116.12 140.6 142.1 147.7 149.1 Pr.3.32 11.1,20 12.22 15.8,9,26 16.3,5 17.15 19.17 20.10,23 18.12.5 19.21,22 23.18 37.15 38.2 42.10 55.13 56.3,6 58.5 Je.2.3 20.13 29.7 32.16 Ho.4.10 Jon.4.2 Mi.4.13 7.7 Zec.14.7,20 Mat.5.33 Lu.2.22,23 Ac.5.14 8.24 11.23 13.2 14.23 16.15 Ro.14.6,8 2 Co.8.5 Ep.5.10,22 6.7 Col.3.23. See *Cry, Cried, Give, Turn.*
Voice of the **LORD.** De.30.8 Jos.5.6 1 Sa.15.19,20,22 28.18 1 Ki.20.36 Ps.29.3,4,5,7,8,9 106.25 Is.6.8 30.31 66.6 Je.3.25 7.28 26.13 38.20 42.6,13,21 43.4,7 44.23 Da.9.10 Mi.6.9 Hag.1.12 Zec.6.15 Ac.7.31.
Way of the **LORD.** Ge.18.19 Ju.2.22 2 Ki.21.22 Ps.119.1 Pr.10.29 Is.40.3 Je.5.4,5 Eze.18.25,29 33.17,20 Mat.3.3 Mar.1.3 Lu.3.4 Jno.1.23 Ac.18.25.
Ways of the **LORD.** 2 Sa.22.22 2 Ch.17.6 Ps.18.21 138.5 Ho.14.9 Ac.13.10.
Word of the **LORD.** Ex.9.20,21 Nu.3.16,51 4.45 15.31 22.18 36.5 De.5.5 34.5 Jos.8.27 19.50 22.9 1 Sa.3.1,7 15.23,26 2 Sa.22.31 1 Ki.2.27 12.24 13.1,2,5,9,18,26,32 14.18 16.12,34 17.5,16,24 20.35 22.5,38 2 Ki.1.17 3.12 4.44 7.16 9.26,36 10.10 14.25 15.12 20.19 23.16 24.2 1 Ch.10.13 11.3.10 12.23 15.15 2 Ch.11.4 18.4 30.12 34.21 36.21,22 Ezr.1.1 Ps.18.30 33.4,6 105.19 Is.2.3 28.13 39.8 Je.2.31 6.10 8.9 13.2 17.15 20.8 25.3 27.18 32.8 37.2

Ho. 1. 2 Am. 8. 12 Jon. 3. 3 Mi. 4. 2 Zep. 2. 5 Zec. 4. 6 9. 1 11. 11 12. 1 Mal. 1. 1 Lu. 22. 61 Ac. 8. 25 11. 16 13. 48, 49 15. 35, 36 16. 32 19. 10 1 Th. 1. 8 4. 15 2 Th. 3. 1 1 Pe. 1. 25. See *Came, Hear.*

Words of the **LORD.** Ex. 24. 3, 4 Nu. 11. 24 Jos. 24. 27 1 Sa. 8. 10 15. 1 2 Ch. 29. 15 Ps. 12. 6 Je. 36. 4, 6, 8, 11 Am. 8. 11.

Work of the **LORD.** Ex. 34. 10 Is. 5. 12 Je. 48. 10 50. 25 51. 10 1 Co. 15. 58 16. 10.

Works of the **LORD.** Jos. 24. 31 Ju. 2. 7 Ps. 28. 5 46. 8 77. 11 107. 24 111. 2 118. 17.

Wrath of the **LORD.** Nu. 11. 33 De. 11. 17 2 Ki. 22. 13 2 Ch. 12. 12 29. 8 32. 26 34. 21 36. 16 Ps. 106. 40 Is. 9. 19 13. 13 Je. 50. 13 Eze. 7. 19 Zep. 1. 18.

LORD, as applied to *man.* Ge. 18. 12 23. 11, 15 24. 18 27. 29, 37 31. 35 32. 4, 5, 18 39. 16 40. 1 42. 10, 30, 33 44. 5, 8, 9, 24 45. 8, 9 47. 18 Ex. 32. 22 Nu. 11. 28 12. 11 32. 25, 27 36. 2 Ju. 3. 25 ‡ 4. 18 19. 26, 27 Ru. 2. 13 1 Sa. 1. 15, 26 22. 12 24. 8 25. 24, 25, 26, 27, 31 26. 15, 17, 18 29. 8 ‡ 2 Sa. 1. 10 3. 21 9. 11 11. 9, 15 ‡ 13. 32 14. 12, 17, 19, 20 16. 9 18. 31 19. 19, 20, 30, 35, 37 20. 6 24. 3, 22 1 Ki. 1. 2, 27, 36, 37 2. 38 3. 17, 26 11. 23 18. 7, 13, 14 20. 4, 9 2 Ki. 2. 19 4. 16, 28 5. 3, 4 6. 12, 26 7. 2, 17 ‡ 8. 5, 12 9. 11 18. 23 2 Ch. 2. 14 Ezr. 10. 3 Ps. 12. 4 Je. 22. 18 34. 5 37. 20 38. 9 Da. 1. 10 2. 10 4. 19, 24 Mat. 10. 24, 25 18. 26, 31 24. 48 Lu. 12. 36, 45 16. 3, 5 Jno. 15. 15, 20 Ac. 25. 26 Ga. 4. 1 1 Pe. 3. 6.

LORDS. Ge. 19. 2 Nu. 21. 28 De. 10. 17 ‡ Jos. 13. 3 ‡ Ju. 3. 3 16. 5, 30 1 Sa. 5. 8, 11 6. 4, 12 7. 7 29. 2, 6, 7 Ezr. 8. 25 Is. 16. 8 26. 13 Je. 2. 31 Eze. 23. 23 Da. 4. 36 5. 1, 23 6. 17 Mar. 6. 21 1 Co. 8. 5 1 Ti. 6. 15 1 Pe. 5. 3 Re. 17. 14.

LORDSHIP. Mar. 10. 42 Lu. 22. 25.

LO-RUHAMAH, not having obtained mercy; not pitied. Ho. 1. 6, 8.

LOSE. Ju. 18. 25 1 Ki. 18. 5 Job 31. 39 Pr. 23. 8 Ec. 3. 6 Mat. 10. 39, 42 16. 25, 26 Mar. 8. 35, 36 9. 41 Lu. 9. 24, 25 15. 4, 8 17. 33 Jno. 6. 39 12. 25 2 Jno. 8.

LOSETH. Mat. 10. 39.

LOSS. Ge. 31. 39 Ex. 21. 19 Is. 47. 8, 9 Ac. 27. 21, 22 1 Co. 3. 15 Phi. 3. 7, 8.

LOST, *passively.* Ex. 22. 9 Le. 6. 3, 4 Nu. 6. 12 De. 22. 3 1 Sa. 9. 3, 20 Ps. 119. 176 Je. 50. 6 Eze. 19. 5 34. 4, 16 37. 11 Mat. 10. 6 15. 24 18. 11 Lu. 15. 4, 6, 24, 32 19. 10 Jno. 6. 12 17. 12 2 Co. 4. 3.

LOST, *actively.* De. 22. 3 1 Ki. 20. 25 Is. 49. 20, 21 Mat. 5. 13 Mar. 9. 50 Lu. 14. 34 15. 9 Jno. 18. 9.

LOT, wrapt up, hidden, covered; *otherwise,* myrrh, rosin. Ge. 11. 27, 31 12. 4 13. 1, 5, 7, 11 14. 12 19. 1, 10, 15, 29, 36 De. 2. 9, 19 Ps. 83. 8 Lu. 17. 28, 32 2 Pe. 2. 7.

LOT. Le. 16. 8, 9, 10 Nu. 26. 55 33. 54 34. 13 36. 2 De. 32. 9 Jos. 13. 6 15. 1 16. 1 17. 1, 14, 17 18. 11 19. 1, 10, 17, 24, 32, 40 21. 4, 6, 8 Ju. 1. 3 20. 9 1 Sa. 14. 41 1 Ch. 6. 54, 63 16. 18 24. 5, 7 25. 9 Es. 3. 7 Ps. 16. 5 105. 11 125. 3 Pr. 1. 14 16. 33 18. 18 Is. 17. 14 34. 17 57. 6 Je. 13. 25 Eze. 24. 6 47. 22 48. 29 Da. 12. 13 Mi. 2. 5 Lu. 1. 9 Ac. 1. 26 ‡ 8. 21 13. 19.

LOTS. 1 Sa. 14. 42 1 Ch. 24. 31 Mat. 27. 35 Mar. 15. 24 Ac. 1. 26. See *Cast.*

LOTHE, or **LOATHE.** Ex. 7. 18 Job 7. 16 Eze. 6. 9 20. 43 36. 31.

LOTHED, or **LOATHED.** Je. 14. 19 Zec. 11. 8.

LOTHETH, or **LOATHETH.** Nu. 21. 5 Pr. 27. 7 Eze. 16. 45.

LOTHING, or **LOATHING.** Eze. 16. 5.

LOTHSOME, or **LOATHSOME.** Nu. 11. 20 Job 7. 5 Ps. 38. 7 Pr. 13. 5.

LOUD. 2 Ch. 30. 21 Ezr. 3. 13 Ne. 12. 42 Es. 4. 1 Ps. 33. 3 98. 4 150. 5 Pr. 7. 11 Re. 14. 18.

LOUD, joined with *voice.* Ge. 39. 14 Ex. 19. 16 De. 27. 14 2 Sa. 15. 23 1 Ki. 8. 55 2 Ch. 15. 14 20. 19 Ezr. 3. 12 10. 12 Pr. 27. 14 Eze. 8. 18 9. 1 Lu. 1. 42 8. 28 ‡ 17. 15 ‡ 19. 37 Ac. 8. 7 14. 10 ‡ 26. 24 Re. 5. 2, 12 8. 13 12. 10 14. 7, 9, 15.

LOUD *voices.* Lu. 23. 23.

LOUDER. Ex. 19. 19.

LOVE, *substantive.* Ge. 29. 20 1 Sa. 20. 17† 2 Sa. 1. 26 ‡ 13. 15 Pr. 5. 19 7. 18 10. 12 15. 17 17. 9 27. 5 Ec. 9. 1, 6 Ca. 2. 4, 5 3. 10 5. 8 7. 6 8. 6, 7 Je. 2. 2, 33 12. 7† 31. 3 Eze. 16. 8 23. 11, 17 33. 31 Da. 1. 9 Ho. 3. 1 11. 4 Mat. 24. 12 Jno. 13. 35 15. 13 17. 26 Ro. 8. 35 12. 9, 10 13. 10 15. 30 2 Co. 2. 4, 8 5. 14 6. 6 8. 8, 24 13. 11 Ga. 5. 6, 13, 22 Ep. 1. 15 3. 19 6. 23 Phi. 1. 9, 17 2. 1, 2 Col. 1. 4, 8 1 Th. 1. 3 4. 9 5. 8 2 Th. 2. 10 1 Ti. 1. 14 6. 10, 11 2 Ti. 1. 7 Phile. 9 He. 6. 10 10. 24 13. 1 1 Pe. 1. 22 1 Jno. 2. 15 3. 1 4. 7, 8, 10, 16, 17, 18 2 Jno. 6 Jude 2 Re. 2. 4.

LOVE *of God.* Lu. 11. 42 Jno. 5. 42 Ro. 5. 5 8. 39 2 Co. 13. 14 2 Th. 3. 5 Tit. 3. 4 1 Jno. 2. 5 3. 16, 17 4. 9 5. 3 Jude 21.

His **LOVE.** De. 7. 7 Ps. 91. 14 Is. 63. 9 Zep. 3. 17 Jno. 15. 10 Ro. 5. 8 1 Jno. 4. 12.

In **LOVE.** 1 Ki. 11. 2 Is. 38. 17 1 Co. 4. 21 2 Co. 8. 7 Ep. 1. 4 3. 17 4. 2, 15, 16 5. 2 Col. 2. 2 1 Th. 3. 12 5. 13 2 Ti. 1. 13 1 Jno. 4. 16, 18 2 Jno. 3.

My **LOVE.** Ps. 109. 4, 5 Ca. 1. 9, 15 2. 2, 7, 10, 13 3. 5 4. 1, 7 5. 2 6. 4 8. 4 Jno. 15. 9 1 Co. 16. 24.

Thy **LOVE.** 2 Sa. 1. 26 Ca. 1. 2, 4 4. 10 Phile. 5, 7 Re. 2. 4.

LOVE, *verb.* Le. 19. 18, 34 De. 6. 5 7. 9, 13 10. 12, 15, 19 11. 1, 13, 22 13. 3 19. 9 30. 6, 16, 20 Jos. 22. 5 23. 11 Ju. 5. 31 1 Sa. 18. 22 2 Ch. 19. 2 Ne. 1. 5 Ps. 4. 2 5. 11 18. 1 31. 23 40. 16 69. 36 70. 4 97. 10 119. 132, 165 122. 6 ‡ 145. 20 Pr. 1. 22 4. 6 8. 36 9. 8 16. 13 18. 21 Ec. 3. 8 Ca. 1. 3, 4 Is. 56. 6 61. 8 66. 10 Je. 5. 31 Ho. 3. 1 4. 18 9. 15 14. 4 Da. 9. 4 Am. 4. 5† 5. 15 Mi. 3. 2 6. 8 Zec. 8. 17, 19 Mat. 5. 43, 44, 46 6. 5, 24 19. 19 22. 37, 39 23. 6 Mar. 12. 30, 31, 33, 38 Lu. 6. 27, 32, 35 7. 42 10. 27 11. 43 16. 13 20. 46 Jno. 14. 21, 23 15. 12, 17, 19 Ro. 8. 28 13. 8, 9 1 Co. 2. 9 8. 3 Ga. 5. 14 Ep. 5. 25, 28, 33 6. 24 Col. 3. 19 1 Th. 4. 9 2 Ti. 4. 8 Tit. 2. 4 3. 15 Ja. 1. 12 2. 5, 8 1 Pe. 1. 8, 22 2. 17 3. 8, 10 1 Jno. 2. 15 3. 11, 14, 23 4. 7, 11, 12, 19, 20, 21 5. 2 2 Jno. 5.

LOVE *me.* Ge. 29. 32 Ex. 20. 6 De. 5. 10 Pr. 8. 17, 21 ‡ Jno. 8. 42 10. 17 14. 15, 23.

LOVE *not.* Pr. 20. 13 1 Co. 16. 22 2 Co. 11. 11 1 Jno. 2. 15 3. 18.

I **LOVE.** Ge. 27. 4 Ex. 21. 5 Ju. 16. 15 2 Sa. 13. 4 Ps. 116. 1 119. 97, 113, 119, 127, 159, 163, 167 Pr. 8. 17 Jno. 14. 31 21. 15, 16, 17 ‡ 2 Co. 12. 15 1 Jno. 4. 20 2 Jno. 1 3 Jno. 1 Re. 3. 19.

LOVED. Ge. 24. 67 25. 28 27. 14 29. 18, 30 34. 3 37. 3, 4 De. 4. 37 7. 8 23. 5 33. 3 Ju. 16. 4 1 Sa. 1. 5 16. 21 18. 1, 3, 16, 20 20. 17 2 Sa. 12. 24 13. 1, 15 1 Ki. 3. 3 10. 9 11. 1 2 Ch. 2. 11 9. 8 11. 21 26. 10 Es. 2. 17 Job 19. 19 Ps. 47. 4 78. 68 109. 17 Is. 38. 17† 48. 14 Je. 8. 2 14. 10 Eze. 16. 37 Ho. 9. 1, 10 11. 1 Mal. 1. 2 2. 11 Mar. 10. 21 Lu. 7. 47 Jno. 3. 16, 19 11. 5, 36 12. 43 13. 1, 23 14. 21, 28 15. 9 16. 27 17. 23, 26 19. 26 20. 2 21. 7, 20 ‡ Ro. 8. 37 2 Co. 12. 15 Ga. 2. 20 Ep. 2. 4 5. 2, 25 2 Th. 2. 16 2 Ti. 4. 10 He. 1. 9 2 Pe. 2. 15 1 Jno. 4. 10, 11, 19 Re. 1. 5 12. 11.

I have **LOVED.** Ps. 26. 8 119. 47, 48 Is. 43. 4 Je. 2. 25 31. 3 Mal. 1. 2 Jno. 13. 34 15. 9, 12 Ro. 9. 13 Re. 3. 9.

LOVEDST. Is. 57. 8 Jno. 17. 24.

LOVELY. 2 Sa. 1. 23 Ca. 5. 16 Eze. 33. 32 Phi. 4. 8.

LOVER. 1 Ki. 5. 1 Ps. 88. 18 Tit. 1. 8.

LOVERS. Ps. 38. 11 Je. 3. 1 4. 30 22. 20, 22 30. 14 La. 1. 2, 19 Eze. 16. 33, 36, 37 23. 5, 9, 22 Ho. 2. 5, 7, 10, 12, 13 8. 9 2 Ti. 3. 2, 4.

LOVES. Pr. 7. 18 Ca. 7. 12.

LOVEST. Ge. 22. 2 Ju. 14. 16 2 Sa. 19. 6 Ps. 45. 7 52. 3, 4 Ec. 9. 9 Jno. 11. 3 16. 17 21. 15.

LOVETH. Ge. 27. 9 44. 20 De. 10. 18 15. 16 Ru. 4. 15 Ps. 11. 5, 7 33. 5 34. 12 37. 28 87. 2 99. 4 119. 140 146. 8 Pr. 3. 12 12. 1 13. 24 15. 9, 12 17. 17, 19 19. 8 21. 17 22. 11 29. 3 Ec. 5. 10 Ca. 1. 7 3. 1, 2, 3, 4 Is. 1. 23 Ho. 10. 11 12. 7 Mat. 10. 37 Lu. 7. 5, 47 Jno. 3. 35 5. 20 12. 25 14. 21, 24 16. 27 Ro. 13. 8 2 Co. 9. 7 Ep. 5. 28 He. 12. 6 1 Jno. 2. 10 3. 10, 14 4. 7, 8, 20, 21 5. 1 3 Jno. 9 Re. 22. 15.

LOVING. 2 Sa. 19. 6† Pr. 5. 19 22. 1 Is. 56. 10. See *Kindness, Kindnesses.*

LOW. De 28. 43 Ju. 1. 9† 1 Sa. 2. 7 2 Ch. 9. 27 26. 10 28. 18 Job 5. 11 22. 29† 40. 12 Ps. 49. 2 62. 9 136. 23 Pr. 29. 23 Ec. 10. 6 12. 4 Is. 13. 11 25. 12 26. 5 29. 4 32. 19 La. 3. 55 Eze. 17. 6, 24 21. 26 26. 20 29. 14† Lu. 1. 48, 52 Ro. 12. 16 Ja. 1. 9, 10. See *Brought.*

LOWER. Ge. 6. 16 Le. 13. 20, 21, 26 Ne. 4. 13 Job 12. 3† Ps. 8. 5 63. 9 Pr. 25. 7 Is. 22. 9 44. 23 Eze. 43. 14 Ep. 4. 9 He. 2. 7, 9.

LOWEST. De. 32. 22 1 Ki. 12. 31 13. 33 2 Ki. 17. 32 Ps. 86. 13 88. 6 139. 15 Eze. 41. 7 42. 6 Lu. 14. 9, 10.

LOWETH. Job 6. 5.

LOWING. 1 Sa. 6. 12 15. 14.

LOWLY. Ps. 138. 6 Pr. 3. 34 11. 2 16. 19 Zec. 9. 9 Mat. 11. 29.

LOWLINESS. Ep. 4. 2 Phi. 2. 3.

LOWRING. Mat. 16. 3.

LUCAS, luminous. Phile. 24.

LUCIFER, bringing light. Is. 14. 22.

LUCIUS. See *Lucas.* Ac. 13. 1 Ro. 16. 21.

LUCRE. 1 Sa. 8. 3 1 Ti. 3. 3, 8 Tit. 1. 7, 11 1 Pe. 5. 2.

LUKE. See *Lucas.* Col. 4. 14 2 Ti. 4. 11.

LUKE-WARM. Re. 3. 16.

LUMP. 2 Ki. 20. 7 Is. 38. 21 Ro. 9. 21 11. 16 1 Co. 5. 6, 7 Ga. 5. 9.

LUMPS. 1 Sa. 25. 18†.

LUNATIC. Mat. 4. 24 17. 15.

LURK. Pr. 1. 11, 18.

LURKING. 1 Sa. 23. 23 Ps. 10. 8 17. 12.

LUST, *substantive.* Ex. 15. 9 Nu. 11. 4†, 34† 33. 16† Ps. 78. 18, 30 81. 12 Ro. 1. 27 7. 7 Ga. 5. 16 1 Th. 4. 5 Ja. 1. 14, 15 2 Pe. 1. 4 2. 10 1 Jno. 2. 16, 17.

LUST, *verb.* Pr. 6. 25 Mat. 5. 28 1 Co. 10. 6 Ja. 4. 2.

LUSTED. Nu. 11. 34 Ps. 106. 14 1 Co. 10. 6 Re. 18. 14.

LUSTETH. De. 12. 15, 20, 21 14. 26 Ga. 5. 17 Ja. 4. 5.

LUSTING. Nu. 11. 4.

LUSTS. Mar. 4. 19 Jno. 8. 44 Ro. 1. 24 6. 12 13. 14 Ga. 5. 24 Ep. 2. 3 4. 22 1 Ti. 6. 9 2 Ti. 2. 22 3. 6 4. 3 Tit. 2. 12 3. 3 Ja. 4. 1, 3 1 Pe. 1. 14 2. 11 4. 2, 3 2 Pe. 2. 18 ‡ 3. 3 Jude 16, 18.

LUSTY. Ju. 3. 29.

LUZ, separation, departure. Ge. 28. 19 35. 6 48. 3 Ju. 1. 23.

LYCAONIA, she-wolf. Ac. 14. 6, 11.

LYDDA. Ac. 9. 32, 35, 38.

LYDIA (*a country*). Eze. 30. 5.

LYDIA (*a woman*). Ac. 16. 14, 40.

LYING, speaking falsely. Ps. 31. 6, 18 52. 3 59. 12 109. 2 119. 29, 163 120. 2 Pr. 6. 17 10. 18 12. 19, 22 13. 5 17. 7 21. 6 26. 28 Is. 30. 9 32. 7 59. 13 Le. 7. 4, 8 29. 23 Eze. 13. 6, 7, 19 Da. 2. 9 Ho. 4. 2 Jon. 2. 8 Ep. 4. 25 2 Th. 2. 9.

LYING *spirit.* 1 Ki. 22. 22, 23 2 Ch. 18. 21. 22.

LYING, reclining. Ge. 29. 2 Ex. 23. 5 De. 21. 1 Ps. 139. 3 Is. 56. 10 Mat. 9. 2 Mar. 5. 40 Lu. 2. 12, 16 Jno. 13. 25 20. 5, 7.

LYING *in wait.* Jos. 8. 13† Ju. 9. 35 16. 9 La. 3. 10 Ac. 20. 19 23. 16.

LYING *with.* Ge. 34. 7 Nu. 31. 17, 18, 31, 35 De. 22. 22 Ju. 21. 11†, 12.

LYSANIAS, that destroys or drives away sorrow. Lu. 3. 1.

LYSIAS. Ac. 23. 26.

LYSTRA, that dissolves or disperses. Ac. 14. 6, 8 16. 1, 2 2 Ti. 3. 11.

M.

MAACHAH, to squeeze. Ge. 22. 24 2 Sa. 3. 3 1 Ki. 15. 2, 10 1 Ch. 2. 48 3. 2 7. 16 11. 43 2 Ch. 11. 22.

MAASEIAH, the work of the Lord. 2 Ch. 28. 7 Ne. 10. 25 Je. 21. 1 29. 21, 25 32. 12 35. 4 37. 3 51. 59.

MAATH. Lu. 3. 26.

MACEDONIA, *Heb.* adoration, prostration; *Greek,* elevated, eminent. Ac. 16. 9 18. 5 19. 21 Ro. 15. 26 2 Co. 7. 5 8. 1 9. 2, 4 11. 9 1 Th. 1. 7, 8 4. 10.

MACHIR, he that sells or that knows. Ge. 50. 23 Nu. 26. 29 27. 1 32. 39, 40 36. 1 De. 3. 15 Jos. 17. 1 Ju. 5. 14 2 Sa. 9. 4, 5 17. 27.

MACHPELAH double. Ge. 23. 9, 17, 19 25. 9 49. 30 50. 13.

MAD. De. 28. 34 1 Sa. 21. 13, 14 2 Ki. 9. 11 Ps. 102. 8 Ec. 2. 2 7. 7 Is. 44. 25 59. 15† Je. 25. 16 29. 26 50. 38 51. 7 Ho. 9. 7 Jno. 10. 20 Ac. 12. 15 26. 11, 24, 25 1 Co. 14. 23.

MADE (*actively*). Ex. 2. 14 4. 11 9. 20 32. 4, 25, 31 39. 42 Nu. 20. 5 De. 9. 21 Jos. 8. 15 9. 4 14. 8 22. 28 Ju. 16. 19, 25, 27 18. 24 1 Sa. 3. 13 8. 1 12. 1 15. 17, 33 27. 10 2 Sa. 13. 6 1 Ki. 12. 32 15. 12, 13 20. 34 2 Ki. 11. 12 16. 11 1 Ch. 26. 10 2 Ch. 15. 16 25. 16 28. 19 33. 7 34. 33 Ezr. 5. 14 Ne. 4. 9 Es. 2. 17 9. 17, 18 Job 15. 7 Ps. 7. 15 9. 15 52. 7 Ec. 2. 4, 5, 6 Ca. 1. 6 3. 10 6. 12 Is. 2. 8 14. 16 28. 15 29. 16 31. 7 40. 14† 59. 2†, 8 Je. 10. 11 12. 10 18. 4 37. 15 41. 9 51. 34 Eze. 13. 22 17. 16 20. 28 21. 24 31. 4 Da. 5. 11 9. 13 Ho. 2. 8† 7. 5 8. 4, 6 Am. 5. 26 Zec. 7. 11†, 12 Mat. 9. 22 15. 6 21. 13 25. 16 Mar. 5. 34 10. 52 11. 17 Lu. 8. 48 12. 14 17. 19 19. 46 Ac. 3. 16 7. 27 8. 3 23. 13 27. 40 ‡ Ro. 8. 2 1 Ti. 1. 19 He. 7. 19 1 Jno. 5. 10 Re. 7. 14 14. 8. See *Covenant, End, Fire, Israel, Known, Sin.*

MADE, meant of *God, Lord, Christ.* Ge. 1. 7, 16, 25, 31 2. 2, 4, 9, 22 5. 1 6. 6, 7 8. 1 9. 6 21. 6 24. 21 26. 22 39. 3, 23 41. 51 45. 8, 9 Ex. 1. 21 14. 21 20. 11 31. 17 Le. 23. 43 26. 15 Nu. 32. 13 De. 2. 30 4. 36 10. 22 11. 4 26. 19 32. 6, 13, 15 Jos. 22. 25 Ju. 5. 13 21. 15 1 Sa. 12. 8 15. 35 2 Sa. 6. 8 22. 12, 36 1 Ki. 2. 24 ‡ 10. 9 14. 7 16. 2 1 Ch. 16. 26 2 Ch. 1. 11 20. 27 26. 5 Ezr. 6. 22 Ne. 9. 6 12. 43 Job 10. 8 16. 7 17. 6 28. 26 31. 15 33. 4 40. 19 Ps. 18. 35 30. 1 33. 6 46. 8 95. 5 96. 5 100. 3 105. 28 118. 24 119. 73 121. 2 124. 8 134. 3 136. 5, 7, 9, 14 146. 6 148. 6 149. 2 Pr. 16. 4 20. 12 Ec. 3. 11 7. 29 Is. 27. 11 30. 33 44. 2 45. 18 53. 12 66. 2 Je. 8. 8 10. 12 29. 26 32. 20 38. 16 La. 1. 13, 14 3. 4, 7, 11, 15 Eze. 31. 16 Jon. 1. 9 Zep. 3. 6 Mat. 19. 4 Mar. 10. 6 Lu. 11. 40 Jno. 1. 3 4. 1, 46 5. 11 9. 6 11. 14 19. 7 Ac. 2. 36 14. 15 15. 7 17. 24, 26 20. 28 1 Co. 1. 20 2 Co. 3. 6 5. 21 Ga. 5. 1 Ep. 1. 6 2. 6, 14 Phi. 2. 7 Col. 1. 12 2. 15 He. 1. 2 6. 13 Re. 1. 6 14. 7.

MADE *haste.* Ge. 24. 46 43. 30 Ex. 34. 8 Ju. 13. 10 1 Sa. 23. 26 25. 18 2 Sa. 4. 4 Ps. 119. 60 Lu. 19. 6.

MADE *manifest.* Lu. 8. 17 Jno. 1. 31 3. 21 9. 3 Ro. 10. 20 ‡ 16. 26 1 Co. 3. 13 11. 19 14. 25 2 Co. 4. 10, 11 11. 6 Ep. 5. 13 Col. 1. 26 2 Ti. 1. 10 He. 9. 8 1 Jno. 2. 19 Re. 15. 4.

MADE *peace.* Jos. 9. 15 10. 1, 4 11. 19 2 Sa. 10. 19 1 Ki. 22. 44 1 Ch. 19. 19.

MADE *ready.* Ge. 43. 25 46. 29 Ex. 14. 6 Ju. 6. 19 13. 15 1 Ki. 6. 7 2 Ki. 9. 21 1 Ch. 28. 2 2 Ch. 35. 14 Ps. 7. 12 Ho. 7. 6 Mat. 26. 19 Mar. 14. 16 Lu. 22. 13 Ac. 10. 10 2 Co. 10. 16 Re. 19. 7.

MADE *speed.* 1 Ki. 12. 18 2 Ch. 10. 18.

MADE *void.* Nu. 30. 12 Ps. 89. 39 119. 126 Ro. 4. 14.

I have or *have I* **MADE.** Ge. 7. 4 14. 23 17. 5 27. 37 Ex. 7. 1 2 Sa. 7. 9 1 Ki. 8. 59 1 Ch. 17. 8 29. 19 Ezr. 6. 11, 12 Job 17. 13 31. 24 39. 6 Ps. 45. 1 Pr. 20. 9 Is. 16. 10 21. 2 43. 7 45. 12 46. 4 57. 16 Je. 1. 18 27. 5 49. 10 Eze. 3. 8, 9, 17 13. 22 17. 24 22. 4 29. 3, 9 31. 9 Da. 3. 15 Am. 4. 10 Ob. 2 Mal. 2. 9 Jno. 7. 23 Ro. 4. 17 1 Co. 9. 19.

Thou hast **MADE.** Ex. 15. 7 29. 36 Jos. 2. 17, 20 1 Ki. 3. 7 9. 3 2 Ki. 19. 15 1 Ch. 22. 8 Job 1. 10 10. 9 16. 7 Ps. 8. 5 18. 43 21. 6 30. 7 39. 5 60. 2, 3 74. 17 86. 9 88. 8 89. 42, 44, 47 91. 9 92. 4 104. 24, 26 119. 98 Is. 25. 2 37. 16 43. 24 63. 17 Je. 2. 28 14. 22 32. 17 La. 3. 45 Eze. 13. 5 16. 24, 25 22. 4, 13 Mat. 20. 12 Ro. 9. 20 Re. 5. 10.

MADE (*passively*). Ge. 49. 24 Le. 22. 5 Nu. 4. 26 6. 4 1 Ki. 8. 38 2 Ch. 6. 29, 40 Ezr. 5. 17 6. 1, 11 Es. 5. 14 Job 7. 3 41. 33 Ps. 49. 16 139. 14 Pr. 15. 19 21. 11 28. 25 Ec. 1. 15 7. 3 10. 19 Is. 51. 12 66. 8 Je. 19. 11 20. 8 Da. 5. 21 Mat. 4. 3 9. 16 18. 25 23. 15 25. 6 27. 24, 64 Mar. 2. 21, 27 Lu. 14. 12 23. 12 Jno. 1. 3, 10, 14 2. 9 5. 6, 14 8. 33 9. 39 17. 23 Ac. 4. 35 12. 5 13. 32 16. 13 19. 26 26. 6 Ro. 1. 3, 20 2. 25 5. 19 6. 18, 22 7. 13 9. 22†, 29 10. 10 11. 9 14. 21 1 Co. 1. 17, 30 4. 9, 13 9. 22 12. 13 15. 22, 45 2 Co. 3. 10 5. 1, 21 12. 9 Ga. 3. 3, 13, 16, 19 4. 4 Ep. 2. 11, 13 3. 7 Phi. 2. 7 3. 10 Col. 1. 20, 23, 25 2. 11 1 Ti. 1. 9 2. 1 Tit. 3. 7 He. 1. 4 2. 17 3. 14 5. 5, 9 7. 3, 12, 16, 20, 21, 22 9. 2, 11, 24 10. 3, 13, 33 11. 3, 34, 40 12. 23 Ja. 1. 10 2. 22 3. 9 1 Pe. 2. 7 2 Pe. 2. 12 Re. 8. 11 17. 2.

MADEST. Ps. 8. 6 80. 15, 17 Eze. 16. 17 29. 7 ‡ Jon. 4. 10 Ac. 21. 38 He. 2. 7.

MAD-MAN. 1 Sa. 21. 15 Pr. 26. 18.

MAD-MEN. 1 Sa. 21. 15.

MAD-MEN, MADMENAH, or **MADMANNAH.** Jos. 15. 31 Is. 10. 31 Je. 48. 2.

MADNESS. De. 28. 28 2 Ki. 9. 20† Ec. 1. 17 2. 12 7. 25 9. 3 10. 13 Zec. 12. 4 Lu. 6. 11 2 Pe. 2. 16.

MAGDALA, tower, *or* greatness. Mat. 15. 39.

MAGDALENE, tower; *or* grand, elevated, magnificent. Mat. 27. 56.

MAGICIAN. Da. 2. 10.

MAGICIANS. Ge. 41. 8, 24 Ex. 7. 11, 22 8. 7, 18, 19 9. 11 Da. 1. 20 2. 2, 27 4. 7, 9 5. 11.

MAGISTRATE. Ju. 18. 7 Lu. 12. 58.

MAGISTRATES. Ezr. 7. 25 Lu. 12. 11 Ac. 16. 20, 22, 35, 36, 38 Tit. 3. 1.

MAGNIFICAL. 1 Ch. 22. 5.

MAGNIFICENCE. Ac. 19. 27.

MAGNIFY. Jos. 3. 7 Job 7. 17 19. 5 36. 24 Ps. 34. 3 35. 26 38. 16 55. 12 69. 30 Is. 10. 15 42. 21 Eze. 38. 23 Da. 8. 25 11. 36, 37 Zec. 12. 7 Lu. 1. 46 Ac. 10. 46 Ro. 11. 13.

MAGNIFIED. Ge. 19. 19 Jos. 4. 14 2 Sa. 7. 26 1 Ch. 17. 24 29. 25 2 Ch. 1. 1 32. 23 Ps. 35. 27 ‡ 40. 16 70. 4 138. 2 Je. 48. 26, 42 La. 1. 9 Eze. 35. 13† Da. 8. 11 Zep. 2. 8, 10 Mal. 1. 5 Ac. 5. 13 19. 17 Phi. 1. 20.

MAGOG, roof, *or* that covers, *or* that dissolves. Ge. 10. 2 1 Ch. 1. 5 Eze. 38. 2 39. 6 Re. 20. 8.

MAGOR-MISSABIB, fear round about. Je. 20. 3.

MAHALALEEL, he that praises God, *or* illumination of God. Ge. 5. 12.

MAHALATH, melodious song; *otherwise* infirmity. 2 Ch. 11. 18.

MAHANAIM, the two fields, *or* two armies. Ge. 32. 2 Jos. 21. 38 2 Sa. 2. 8 17. 24, 27 19. 32 1 Ki. 2. 8 4. 14 1 Ch. 6. 80.

MAHER-SHALAL-HASH-BAZ, making speed to the spoil; he hasteneth the prey. Is. 8. 1, 3.

MAHLAH. See *Mahalath.* Nu. 26. 33.

MAHLON, song, *or* infirmity. Ru. 1. 2, 5 4. 9, 10.

MAID. Ge. 16. 2, 6, 8 29. 24, 29 30. 3, 7, 9, 10, 12 Ex. 2. 5, 8 21. 20, 26 22. 16 Le. 25. 6 De. 22. 14, 17 2 Ki. 5. 2, 4 Es. 2. 7 Job 31. 1 Pr. 30. 19 Is. 24. 2 Je. 2. 32 51. 22 Am. 2. 7 Mat. 9. 24, 25 26. 71 Mar. 14. 69 Lu. 8. 54 22. 56.

MAIDS. Es. 2. 9 Job 19. 15 La. 5. 11 Eze. 9. 6 Na. 2. 7 Zec. 9. 17.

MAID-CHILD. Le. 12. 5.

MAIDEN. Ge. 30. 18 Ju. 19. 24 2 Ch. 36. 17 Es. 2. 13 Ps. 123. 2 Lu. 8. 51.

MAIDENS. Ex. 2. 5 Ru. 2. 8, 22, 23 1 Sa. 9. 11 Es. 4. 16 Job 41. 5 Ps. 78. 63 148. 12 Pr. 9. 3 27. 27 31. 15 Ec. 2. 7 Eze. 44. 22 Lu. 12. 45.

MAID-SERVANT. Ex. 11. 5 20. 10, 17 21. 7, 27, 32 De. 5. 14, 21 12. 18 15. 17 16. 11, 14 Ju. 9. 18 Job 31. 13 Je. 34. 9, 10.

MAID-SERVANTS. Ge. 12. 16 20. 17 24. 35 30. 43 31. 33 De. 12. 12 1 Sa. 8. 16 2 Sa. 6. 22 2 Ki. 5. 26.

MAIL. 1 Sa. 17. 5, 38.

MAIMED. Le. 22. 22 Mat. 15. 30, 31 18. 8 Mar. 9. 43 Lu. 14. 13, 21.

MAIN. Ac. 27. 40.

MAINTAIN. 1 Ki. 8. 45, 49, 59 1 Ch. 26. 27 2 Ch. 6. 35, 39 Job 13. 15 Ps. 140. 12 Tit. 3. 8, 14.

MAINTAINED, EST. Ps. 9. 4 16. 5.

MAINTENANCE. Ezr. 4. 14 Pr. 27. 27.

MAJESTY. 1 Ch. 29. 11, 25 Es. 1. 4 Job 37. 22 40. 10 Ps. 21. 5 29. 4 45. 3, 4 93. 1 96. 6 104. 1 145. 5, 12 Is. 2. 10, 19, 21 24. 14 26. 10 Eze. 7. 20 Da. 4. 30, 36 5. 18, 19 Mi. 5. 4 He. 1. 3 8. 1 2 Pe. 1. 16 Jude 25.

MAKE. Ge. 1. 26 2. 18 3. 6, 21 6. 14 11. 3, 4 12. 2, 4 13. 16 17. 6, 20 19. 32, 34 21. 18 26. 4 27. 4 28. 3 32. 12 34. 9, 30 35. 1, 3 40. 14 46. 3 47. 6 48. 4, 20 Ex. 5. 16 12. 4 18. 16 20. 4, 23, 24, 25 22. 3, 5, 6, 12 23. 13, 27, 33 25. 8, 9 28. 2, 4, 40, 42 30. 1, 25, 37 31. 6 32. 1, 10, 23 33. 19 34. 16, 17 35. 10 36. 6 Le. 5. 16 11. 43 19. 4, 28 20. 25 21. 5 26. 1, 9 19, 22 27. 2 Nu. 5. 21 6. 7, 25 8. 7 14. 4, 12 16. 13, 30, 38 17. 5 21. 8 30. 8 31. 23 De. 1. 11, 13 4. 10, 16, 23 5. 8 7. 3 8. 3 14. 1 20. 11, 12 26. 19 28. 11, 13 30. 9 32. 26, 39 Jos. 1. 8 6. 18 7. 19 22. 25 23. 7, 12 Ju. 16. 25 Ru. 4. 11 1 Sa. 1. 6 2. 8, 24, 29 6. 5, 7 8. 5, 22 12. 22 25. 28 28. 2 29.

Ep. 2. 15 1 Th. 3. 12 2 Th. 3. 9 2 Ti. 3. 15 4. 5 He. 1. 13 2. 10, 17 7. 25 8. 5 9. 9 10. 1 12. 13 13. 21 Ja. 3. 18 1 Pe. 5. 10 2 Pe. 1. 10 1 Jno. 1. 10 Re. 3. 9, 12 10. 9 11. 7 12. 17 13. 4, 14 19. 11 21. 5. See *Afraid, Atonement, Covenant, Desolate, Desolation, End, Fire, Good, Known, Mention, Noise.*

MAKE *haste.* De. 32. 35 Ju. 9. 48 1 Sa. 9. 12 2 Ch. 35. 21 Es. 5. 5 6. 10 Job 20. 2 Ps. 38. 22 40. 13 70. 1, 5 71. 12 141. 1 Pr. 1. 16 Ca. 8. 14 Is. 28. 16 49. 17 59. 7 Je. 9. 18 Na. 2. 5 Lu. 19. 5 Ac. 22. 18.

MAKE *manifest.* 1 Cor. 4. 5 Ep. 5. 13 Col. 4. 4.

MAKE *ready.* Ge. 18. 6 43. 16 2 Ki. 9. 21 Ps. 11. 2 21. 12 Eze. 7. 14 Mar. 14. 15 Lu. 1. 17 17. 8 22. 12 Ac. 23. 23.

MAKE *speed.* 1 Sa. 20. 38 2 Sa. 15 14 Is. 5. 19.

MAKE *waste.* Le. 26. 31 Is. 42. 15 Eze. 5. 14 29. 10 30. 12.

MAKER, S. Job 4. 17 32. 22 35. 10 36. 3 Ps. 95. 6 Pr. 14. 31 17. 5 22. 2 Is. 1. 31 17. 7 22. 11 33. 22† 45. 9, 11, 16 51. 13 54. 5 Je. 33. 2 Ho. 8. 14 Hab. 2. 18 He. 11. 10.

MAKEST. Ju. 18. 3 Job 13. 26 22. 3 Ps. 4. 8 39. 11 44. 10, 13, 14 65. 8, 10 80. 6 104. 20 144. 3 Ca. 1. 7 Is. 45. 9 Je. 22. 23 28. 15 Eze. 16. 31 Hab. 1. 14 2. 15 Lu. 14. 12, 13 Jno. 8. 53 10. 33 Ro. 2. 17, 23.

MAKETH. Ex. 4. 11 Le. 7. 7 14. 11 17. 11 De. 18. 10 20. 20 21. 16 24. 7 27. 15, 18 29. 12 1 Sa. 2. 6, 7 2 Sa. 22. 33, 34 Job 5. 18 9. 9 12. 17, 25 15. 27 23. 16 25. 2 27. 18 35. 11 36. 27 41. 31, 32 Ps. 9. 12 18. 32, 33 23. 2 29. 9 33. 10 40. 4 46. 9 104. 3, 4, 15 107. 25†, 29, 36, 41 113. 9 135. 7 147. 8, 14 Pr. 10. 1, 4, 22 12. 4, 25 13. 7, 12 15. 13, 20, 30 16. 7, 23† 18. 16 19. 4 31. 22, 24 Ec. 3. 11 7. 7 8. 1 11. 5 Is. 24. 1 40. 23 43. 16 44. 15, 17, 24, 25 46. 6 55. 10 59. 15 Je. 10. 13 17. 5 29. 26, 27 51. 16 Eze. 22. 3 Da. 6. 13 11. 31 12. 11 Am. 4. 13 5. 8 Na. 1. 4 Mat. 5. 45 Mar. 7. 37 Jno. 19. 12 Ac. 9. 34 Ro. 5. 5 8. 26, 27, 34 11. 2 1 Co. 4. 7 2 Co. 2. 2, 14 Ga. 2. 6 Ep. 4. 16 He. 1. 7 7. 28 Re. 13. 13 21. 27 22. 15.

MAKETH *haste.* Pr. 28. 20.

MAKING. 2 Ch. 30. 22 Ps. 19. 7 Ec. 12. 12 Is. 3. 16 Je. 20. 15 Eze. 27. 16, 18 Am. 8. 5 Mar. 7. 13 Jno. 5. 18 2 Co. 6. 10 Ep. 1. 16 2. 15 5. 19 Phi. 1. 4 Col. 1. 20† 1 Th. 1. 2 Phile. 4 2 Pe. 2. 6 Jude 22.

MAKKEDAH (*Heb.*) adoration, *or* prostration; (*Greek*) raised, eminent. Jos. 10. 10, 16, 17, 21, 28, 29.

MALCHAM, their king. Zep. 1. 5.

MALCHISHUA, my king is a saviour; *or* magnificent king. 1 Sa. 14. 49.

MALCHUS, king, *or* kingdom. Jno. 18. 10.

MALE. Ge. 17. 23 34. 15, 22, 24 Ex. 12. 5 13. 12 34. 19 Le. 1. 3, 10 4. 23 7. 6 22. 19 27. 3, 5, 6, 7 Nu. 1. 2, 20 3. 15 31. 17 De. 20. 13 Ju. 21. 11 1 Ki. 11. 15, 16 Je. 30. 6† Eze. 16. 17† Mal. 1. 14 Lu. 2. 23. See *Female.*

MALE *children.* Jos. 17. 2.

MALEFACTOR. Jno. 18. 30.

MALEFACTORS. Lu. 23. 32, 33, 39.

MALES. Ge. 34. 25 Ex. 12. 48. 15. 15 23. 17 Le. 6. 18, 29 Nu. 3. 22, 28, 34, 40, 43 26. 62 31. 7 De. 15. 19 16. 16 Jos. 5. 4 2 Ch. 31. 16, 19 Ezr. 8. 3.

MALICE. 1 Co. 5. 8 14. 20 Ep. 4. 31 Col. 3. 8 Tit. 3. 3 1 Pe. 2. 1.

MALICIOUS. 3 Jno. 10.

MALICIOUSNESS. Ro. 1. 29 1 Pe. 2. 16.

MALIGNITY. Ro. 1. 29.

MALLOWS. Job 30. 4.

MAMMON, riches. Mat. 7. 24 Lu. 16. 9, 11, 13.

MAMRE, rebellious, *or* bitter *or* that changes, that barters; *or* fat, *or* elevated. Ge. 13. 18 14. 13, 24 18. 1 23. 17, 19 35. 27 49. 30 50. 13.

MAN. Ge. 1. 26, 27 2. 7, 18, 25 3. 22 6. 3, 7 8. 21 9. 6 19. 8 20. 7 24. 21, 29, 65 29. 19 38. 25 43. 13 44. 17 Ex. 2. 20, 21 4. 11 30. 32 32. 1, 23 Le. 17. 4 Nu. 5. 15 9. 13 12. 3 15. 35 16. 7 19. 20 31. 35 De. 4. 32 5. 24 8. 3 20. 19 22. 25 Jos. 7. 14, 17, 18 Ju. 1. 25 4. 22 8. 21 9. 9, 13 10. 18 13. 10, 11 16. 7, 11, 17 19. 22, 28 Ru. 1. 2 2. 19 3. 18 1 Sa. 2. 33 4. 14 9. 6, 17 10. 22 16. 7 17. 26 21. 14 2 Sa. 12. 5, 7 16. 7, 8 17. 3 21. 5 23. 1 1 Ki. 20. 20 2 Ki. 5. 26 6. 19 9. 11 22. 15 1 Ch. 23. 33 29. 1 2 Ch. 14. 11 19. 6 34. 23 Es. 6. 6, 7, 9 7. 6† Job 4. 17 5. 7, 17 7. 1, 17 9. 2 10. 4, 5 11. 12 14. 1, 10, 12 15. 7, 14, 16 20. 4 21. 4 25. 4, 6 32. 8, 13 33. 12, 14, 17, 23, 29 34. 7, 14, 23 Ps. 8. 4 9. 19 10. 18 25. 12 34. 12 39. 11 49. 12, 20 56. 11 68. 18† 78. 25 86. 17 89. 48 90. 3 94. 10 103. 15 104. 23 118. 6, 8 120. 7† 144. 3, 4 Pr. 2. 12 6. 11 16. 1 20. 24 24. 34 26. 19 Ec. 1. 8 2. 12, 22 6. 10, 11, 12 12. 5 Is. 2. 22 38. 11 40. 13† 46. 11 Je. 10. 23 La. 3. 1 Eze. 4. 15 18. 8 Da. 4. 16 10. 19 Ho. 11. 9 Am. 4. 13 Mi. 5. 7 6. 8, 9 Hab. 1. 13 Zep. 1. 3 Zec. 6. 12 13. 5, 7 Mal. 2. 12 Mat. 4. 4 7. 9 12. 11 15. 18 19. 6 26. 72, 74 Mar. 2. 27 10. 9 11. 2 Lu. 4. 4 5. 20 12. 14 15. 4 18. 4 22. 58, 60 23. 6, 53 Jno. 2. 25 5. 12, 34 15. 24 19. 5, 41 Ac. 4. 22 8. 31, 34 19. 16, 35 21. 11 28. 30 25. 22 Ro. 2. 1, 3 7. 22, 24 9. 20 10. 5, 10 1 Co. 2. 11 7. 16 10. 13 11. 3, 8, 9. 11, 12 15. 21, 45, 47 2 Co. 4. 16 Ga. 1. 1, 11 3. 12 Ep. 2. 15 3. 16 4. 24 Col. 3. 10 1 Th. 4. 8 1 Ti. 2. 5, 12 Tit. 3. 4 He. 2. 6 3. 4 8. 2 13. 6 Ja. 1. 8 2. 20 1 Pe. 3. 4. See *Beast, Blessed, Cursed, Each, Evil, Foolish, Good, Old, Poor, Rich, Righteous, Understanding.*

MAN *of God.* De. 33. 1 Jos. 14. 6 Ju. 13. 6, 8 1 Sa. 2. 27 9. 6, 7, 8 1 Ki. 12. 22 13. 1, 26 17. 18, 24 20. 28 2 Ki. 1. 9, 11, 13 4. 7, 9, 16, 22, 25, 27, 40, 42 5. 14, 20 6. 10, 15 7. 2, 17, 18, 19 8. 2, 4, 7, 8, 11 13. 19 23. 16, 17 1 Ch. 23. 14 2 Ch. 8. 14 25. 7, 9 30. 16 Ezr. 3. 2 Ne. 12. 24, 36 Je. 35. 4 1 Ti. 6. 11 2 Ti. 3. 17.

MAN *of War.* Ex. 15. 3 Jos. 17. 1 1 Sa. 16. 18 17. 33 2 Sa. 17. 8 1 Ch. 28. 3 Is. 3. 2 42. 13.

MAN, with *woman.* Ge. 3. 12 20. 3 Ex. 35. 29 36. 6 Le. 13. 29, 38 15. 18, 33 20. 18, 27 Nu. 5. 6 6. 2 31. 17 De. 17. 2, 5 22. 5, 22 29. 18 Jos. 6. 21 Ju. 21. 11 1 Sa. 15. 3 27. 9, 11 1 Ch. 16. 3 2 Ch. 15. 13 Es. 4. 11 Je. 44. 7 51. 22 1 Co. 11. 3, 7, 8, 11, 12 1 Ti. 5. 16.

A MAN. Ge. 2. 5, 24 4. 1, 23 11. 3† 13. 16 19. 31 20. 3 25. 27 32. 24 41. 33, 38 44. 15 49. 6 Ex. 2. 14† 18. 16† 33. 11 Le. 13. 9 18. 5 24. 10, 20 27. 28 Nu. 1. 4 13. 2 15. 32 19. 14 23. 19 26. 64, 65 27. 16, 18 De. 1. 31 3. 11 8. 5 19. 15 Jos. 3. 12 4. 2, 4 5. 13 10. 8, 14 14. 15 21. 44 Ju. 1. 24 3. 29 4. 16 7. 13, 14 10. 1 16. 19 Ru. 4. 7 1 Sa. 9. 16 11. 13 13. 14 14. 36 15. 29 16. 16, 17 17. 8, 10 25. 17 30. 17 2 Sa. 3. 34, 38 16. 23 18. 20† 20. 1 1 Ki. 2. 2, 4 8. 25 20. 39, 42 2 Ki. 1. 6 4. 12 10. 21 13. 21 1 Ch. 22. 9 2 Ch. 6. 16 7. 18 Ne. 2. 10 6. 11 9. 29 Job 2. 4 3. 23 4. 17 9. 32 11. 2 12. 14 14. 14 16. 21 22. 2 34. 29 35. 8 37. 20 38. 3 40. 7 Ps. 38. 14 55. 13 62. 3 74. 5 88. 4 105. 17 147. 10 Pr. 3. 30 6. 34 14. 12 16. 2, 7, 25 20. 24 23. 2 26. 21 27. 8, 21 28. 12, 23 29. 1†, 3†, 20 Ec. 2. 21, 26 4. 4 6. 2, 12 10. 14 11. 8 Ca. 8. 7 Is. 6. 5 13. 12 17. 7 28. 20 29. 21 32. 2 47. 3 53. 3 58. 5 66. 3 Je. 4. 29 5. 1 14. 9 15. 10 16. 20 22. 30 23. 9 30. 6 31. 22 33. 17, 18 35. 19 50. 42 La. 3. 26, 27, 39 Eze. 20. 11, 13, 21 22. 30 28. 2, 9 33. 2 Da. 2. 10, 25 5. 11 7. 4 9. 23† 10. 11 Ho. 6. 9 9. 12 11. 4 Am. 2. 7 5. 19 Mi. 2. 2, 11 7. 6 Mal. 3. 17 Mat. 8. 9 10. 35, 36 12. 12, 43 15. 11, 20 19. 3, 5 22. 24 26. 18 Mar. 10. 2, 7 14. 13 Lu. 1. 34 5. 8 7. 8 13. 19 19. 7 22. 10 Jno. 1. 6, 30 3. 3, 4, 5, 27 4. 29 7. 23 8. 40 9. 11, 16 10. 33 14. 23 16. 21 Ac. 2. 22 10. 26 13. 22, 41 16. 9 21. 39 Ro. 2. 21, 22 3. 5 7. 1 1 Co. 4. 1, 2 6. 18 7. 1, 26 9. 8 11. 7, 14, 28 13. 11 2 Co. 2. 6 8. 12 11. 20 12. 2, 3, 4 Ga. 2. 16 6. 1, 3 Ep. 5. 31 Phi. 2. 8 1 Ti. 1. 8 3. 1, 5 2 Ti. 2. 5, 21 Tit. 3. 10 Ja. 1. 23 2. 2, 14, 18, 24 5. 17 1 Pe. 2. 19 2 Pe. 2. 19 1 Jno. 4. 20 Re. 4. 7 9. 5.

A certain **MAN.** Ge. 37. 15 2 Sa. 18. 10 1 Ki. 22. 34 2 Ch. 18. 33 Mat. 21. 28 Lu. 10. 30 12. 16 13. 6 14. 16 15. 11 16. 1 18. 35 19. 12 20. 9 Jno. 4. 46 11. 1 Ac. 3. 2 5. 1, 8, 9 9. 33 10. 1 14. 8 18. 7 19. 24 25. 14.

Any **MAN.** Ge. 24. 16 47. 6 Ex. 24. 14 34. 3, 24 Le. 15. 2, 16, 24 24. 17 Nu. 5. 10, 12 6. 9 19. 11, 13 21. 9 De. 19. 11, 16 22. 8 23. 10 Jos. 1. 5 2. 11 Ju. 4. 20 16. 17 18. 7, 28 1 Sa. 2. 13, 16 12. 4 2 Sa. 15. 2, 5 19. 22 21. 4 1 Ki. 8. 31, 38 2 Ki. 4. 29 2 Ch. 6. 5, 29 Ne. 2. 12 Job 32. 21 Pr. 30. 2 Is. 42. 14 Je. 44. 26 Eze. 9. 6 Da. 6. 7, 12 Mat. 5. 40 11. 27 12. 19 16. 24 21. 3 22. 16, 46 24. 23 Mar. 1. 44 4. 23 5. 4 7. 16 9. 30, 35 11. 3 13. 5, 21 16. 8 Lu. 9. 23 14. 8, 26 19. 8, 31 20. 28 Jno. 4. 33 6. 46, 51 7. 17, 37, 51 8. 33 9. 22, 31, 32 10. 9, 28 11. 9, 57 12. 26, 47 16. 30 18. 31 Ac. 10. 28, 47 19. 38 24. 12 25. 16 27. 22 Ro. 8. 9 1 Co. 3. 12, 14, 15, 17, 18 5. 11 7. 18 8. 2, 3, 10 9. 15 10. 28 11. 16, 34 14. 27, 37, 38 16. 22 2 Co. 5. 17 10. 7 12. 6 Ga. 1. 9 Ep. 2. 9 6. 8 Col. 2. 4, 8 3. 13 1 Th. 5. 15 2 Th. 3. 8, 14 1 Ti. 6. 3 He. 4. 11 10. 38 12. 15 Ja. 1. 13, 26 3. 2 1 Pe. 4. 11, 16 1 Jno. 2. 1, 15, 27 5. 16 Re. 3. 20 11. 5 13. 9 14. 9 22. 18, 19.

Every **MAN.** Ge. 7. 21 9. 5 16. 12 42. 25, 35 43. 21 44. 11, 13 45. 1 47. 20 Ex. 1. 1 7. 12 11. 2 12. 3, 4, 16 16. 16, 29 18. 21 25. 2 30. 12 32. 27 33. 8, 10 36. 4 38. 26 Le. 19. 3 25. 10, 13 Nu. 1. 52 2. 2, 17 5. 10 7. 5 16. 17, 18 17. 2, 9 31. 53 32. 18, 27, 29 De. 1. 16 3. 20 12. 8 16. 17 24. 16 Jos. 4. 5 6. 5, 20 24. 28 Ju. 2. 6 5. 30 7. 7, 8, 16, 22 8. 24, 25 9. 49 17. 6 21. 21, 24, 25 1 Sa. 4. 10 8. 22 14. 20, 34 25. 10, 13 26. 23 30. 6, 22 2 Sa. 13. 9, 29 15. 4, 30 19. 8 20. 1 1 Ki. 4. 25 8. 38, 39 10. 25 12. 24 20. 24 22. 17, 36 2 Ki. 6. 2 11. 8 14. 6, 12 18. 31 2 Ch. 6. 30 9. 24 11. 4 25. 4 Ne. 5. 13 Es. 1. 8, 22 Job 21. 33 34. 11 37. 7 Ps. 39. 5, 6, 11 62. 12 Pr. 19. 6 24. 12, 26 29. 26 Is. 9. 20 13. 7 31. 7 Je. 10. 14 17. 10 26. 3 29. 26 31. 34 34. 15, 17 35. 15 36. 3 37. 10 51. 17, 45 Eze. 8. 11, 12 9. 1, 2 20. 7, 8 32. 10 46. 18 Da. 3. 10 6. 12 Jon. 1. 5 Mi. 4. 4 7. 2 Hag. 1. 9 Zec. 3. 10 8. 4, 16 Mal. 2. 10 Mat. 16. 27 20. 9, 10 25. 15 Mar. 8. 25 13. 34 15. 24 Lu. 6. 30 16. 16 19. 15 Jno. 1. 9 2. 10 6. 45 16. 32 Ac. 2. 8, 45 4. 35 11. 29 Ro. 2. 6, 10 3. 4 12. 3 14. 5 1 Co. 3. 5, 13 4. 5 7. 2, 7, 17, 20, 24 8. 7 10. 24 11. 3 12. 7 15. 23 2 Co. 4. 2 Ga. 5. 3 6. 4, 5 Ep. 4. 25 Phi. 2. 4 Col. 1. 28 4. 6 He. 2. 9 8. 11 Ja. 1. 14, 19 1 Pe. 1. 17 3. 15 4. 10 1 Jno. 3. 3 Re. 20. 13 22. 12, 18.

Mighty **MAN.** Ju. 6. 12 11. 1 Ru. 2. 1 1 Sa. 9. 1 16. 18 2 Sa. 17. 10 1 Ki. 11. 28 2 Ki. 5. 1 1 Ch. 12. 4 2 Ch. 17. 17 28. 7 Job 22. 8 Ps. 33. 16 52. 1 78. 65 127. 4 Is. 3. 2 5. 15 31. 8 42. 13 Je. 9. 23 14. 9 46. 6, 12 Zep. 1. 14 Zec. 9. 13 10. 7.

No **MAN.** Ge. 31. 50 41. 44 45. 1 Ex. 2. 12 16. 19, 29 22. 10 33. 4, 20 34. 3 Le. 16. 17 21. 21 27. 26 Nu. 5. 19 De. 7. 24 11. 25 28. 29, 68 34. 6 Jos. 23. 9 Ju. 11. 39 19. 15, 18 21. 12 1 Sa. 2. 9 11. 3 17. 32 21. 2 26. 12 2 Sa. 15. 3 1 Ki. 8. 46 2 Ki. 7. 5, 10 23. 18 1 Ch. 16. 21 2 Ch. 6. 36 Ex. 5. 12 8. 8 9. 2 Job 11. 3 15. 28 20. 21 24. 22 38. 26 Ps. 22. 6 105. 14 142. 4 143. 2 Pr. 1. 24 28. 1, 17 Ec. 8. 8 9. 1, 15 Is. 9. 19 24. 10 33. 8 41. 28 50. 2 57. 1 59. 16 60. 15 Je. 2. 6 4. 25 8. 6 12. 11 22. 30 30. 17 36. 19 38. 24 49. 15 41. 4 44. 2 49. 18, 33 50. 40 51. 43 La. 4. 4 Eze. 14. 15 44. 2 Ho. 4. 4 Na. 3. 18 Zep. 3. 6 Zec. 1. 21 7. 14 Mat. 6. 24 8. 4 9. 30 11. 27 16. 20 17. 8, 9 22. 46 23. 9 24. 36 Mar. 5. 43 7. 24, 36 8. 30 9. 9 10. 29 11. 14 12. 14 13. 32 Lu. 3. 14 5. 14 9. 21 10. 4, 22 15. 16 16. 13 18. 29 Jno. 1. 18 3. 2, 13 5. 22 6. 44, 65 7. 30, 44 8. 11, 15, 20 9. 4 10. 18, 29 13. 28 14. 6 15. 13 16. 22 Ac. 1. 20 4. 17 5. 13, 23 9. 7, 8 18. 10 28. 31 Ro. 12. 17 13. 8 14. 7, 13 1 Co. 2. 11, 15 3. 11, 18, 21 10. 24 2 Co. 5. 16 7. 2 Ga. 2. 6 3. 11 Ep. 5. 6, 29 Phi. 2. 20 Col. 2. 18 1 Th. 4. 6 2 Th. 2. 3 1 Ti. 5. 22 2 Ti. 4. 16 Tit. 3. 2 He. 5. 4 7. 13 12. 14 Ja. 1. 13 3. 8 1 Jno. 3. 7 4. 12 Re. 2. 17 3. 7, 8, 11 5. 3, 4 7. 9 13. 17 14. 3 15. 8 18. 11 19. 12.

Of **MAN.** Ge. 9. 5 Ex. 13. 13 Nu. 18. 15 De. 1. 17 2 Sa. 7. 19 24. 14 2 Ki. 1. 7 7. 10 1 Ch. 21. 13 Job 10. 5 14. 19 Ps. 60. 11 76. 10 108. 12 Pr. 5. 21 6. 26† 18. 14 19. 11, 22 27. 19 29. 25 30. 2, 19 Ec. 6. 7 8. 6 12. 13 Is. 22. 17† 44. 13 51. 12 Je. 10. 23 La. 3. 35 Eze. 1. 10 10. 14 29. 11 32. 13 Da. 8. 15 10. 18 Zec. 9. 1 12. 1 Mat. 8. 27 19. 10 Mar. 4. 41 5. 8 Lu. 8. 25, 29 Jno. 1. 13 2. 25 Ac. 12. 22 Ro. 2. 9 4. 6 1 Co. 2. 9, 11 4. 3 11. 7, 8, 12 Ga. 1. 12 Ja. 1. 20, 24 1 Pe. 1. 24 2 Pe. 1. 21 Re. 13. 18 21. 17.

One **MAN.** Ge. 42. 11, 13 Ex. 16. 22 21. 35 Nu. 14. 15 16. 22 31. 49 Jos. 23. 10 Ju. 6. 16 18. 19 20. 1, 8 1 Sa. 2. 25 2 Sa. 19. 14 1 Ki. 22. 8 2 Ch. 18. 7 Ezr. 3. 1 Ne. 8. 1 Job 13. 9 Ec. 7. 28 8. 9 Is. 4. 1 Eze. 9. 2 Jno. 11. 50 18. 14 Ro. 5. 12, 15, 17, 19 14. 5 1 Ti. 5. 9.

Son of **MAN.** Nu. 23. 19 Job 25. 6 35. 8 Ps. 8. 4 80. 17 144. 3 146. 3 Is. 51. 12 56. 2 Je. 49. 18, 33 50. 40 51. 43 Eze. 8. 15, 17 21. 6 Da. 7. 13 Mat. 8. 20 9. 6 10. 23 11. 19 12. 8, 32, 40 13. 37, 41 16. 13 17. 9, 22 20. 18 24. 27, 30, 37, 39, 44 25. 31 26. 2, 24, 45 Mar. 2. 10, 28 8. 38 9. 9, 12, 31 10. 33 13. 26, 34 14. 21, 41 Lu. 5. 24 6. 5, 22 7. 34 9. 22, 26, 44, 56, 58 11. 30 12. 8, 10, 49 17. 22, 24, 26 18. 8 19. 10 21. 27, 36 22. 22, 48 24. 7 Jno. 1. 51 3. 13, 14 5. 27 6. 27, 53, 62 8. 28 12. 23, 34 13. 31 Ac. 7. 56 He. 2. 6 Re. 1. 13 14. 14. See *Son.*

That **MAN.** Le. 17. 9 20. 3, 5 Nu. 9. 13 Da. 17. 5, 12 22. 18 25. 9 29. 20 Jos. 22. 20 Job 1. 1 Ps. 37. 37 40. 4 87. 5 Pr. 28. 21 Je. 20. 16 23. 34 Eze. 14. 8 Mat. 12. 45 18. 7 26. 24 27. 19 Mar. 14. 21 Lu. 11. 26 22. 22 Ac. 17. 31 Ro. 14. 20 2 Th. 2. 3 3. 14 Ja. 1. 7.

This **MAN.** Ge. 24. 58 26. 11 Ex. 10. 7 De. 22. 16 Ju. 19. 23, 24 1 Sa. 1. 3 10. 27 17. 25 25. 25 1 Ki. 20. 7, 39 2 Ki. 5. 7 Ne. 1. 11 Es. 9. 4 Job 1. 3 Ps. 52. 7 87. 4, 5, 6 Is. 14. 16 66. 2 Je. 22. 28, 30 26. 11, 16 38. 4 Da. 8. 16 Jon. 1. 14 Mi. 5. 5 Mat. 8. 9 9. 3 13. 54 27. 47 Mar. 2. 7 6. 2 14. 71 15. 39 Lu. 7. 39 14. 9, 30 15. 2 18. 14 19. 14 22. 56 23. 4, 14, 18, 41, 52 Jno. 6. 52 7. 15, 27, 46 9. 2, 3, 16, 24, 33 10. 41 11. 37, 47 18. 17, 29, 40 19. 12 21. 21 Ac. 1. 18 3. 12, 16 4. 10 5. 28, 37 6. 13 8. 10 9. 13 13. 23, 38 18. 25 21. 28 22. 26 23. 9, 27 24. 5 25. 5, 24 26. 31, 32 28. 4 He. 3. 3 7. 4, 24 8. 3 10. 12 Ja. 1. 25, 26.

Wicked **MAN.** De. 25. 2 Job 15. 20 20. 29 27. 13 Ps. 109. 6 Pr. 6. 12 9. 7 11. 7 13. 5 17. 23 21. 29 24. 15 Ec. 7. 15 Eze. 3. 18 18. 24, 37 33. 8.

Wise **MAN.** Ge. 41. 33, 1 Ki. 2. 9 1 Ch. 27. 32 Job 15. 2 17. 10 34. 34 Pr. 1. 5 9. 8, 9 14. 16 16. 14 17. 10 21. 22 26. 12 29. 9, 11 Ec. 2. 14, 16, 19 7. 7 8. 1, 5, 17 9. 15 10. 2, 12 Je. 9. 12, 23 Mat. 7. 24 1 Co. 6. 5 Ja. 3. 13.

Young **MAN.** Ge. 4. 23 18. 7 34. 19 41. 12 Ex. 33. 11 Nu. 11. 27 De. 32. 25 Ju. 8. 14 9. 54 17. 7, 12 18. 3 1 Sa. 9. 2 14. 1 17. 58 20. 22 30. 13 2 Sa. 1. 5, 13 14. 21 18. 5, 29, 32 1 Ki. 11. 28 2 Ki. 6. 17 9. 4 1 Ch. 12. 28 2 Ch. 36. 17 Ps. 119. 9 Pr. 1. 4 7. 7 Ec. 11. 9 Is. 62. 5 Je. 51. 22 Zec. 2. 4 Mat. 19. 20 Mar. 14. 51 16. 5 Lu. 7. 14 Ac. 7. 58 20. 9, 12 23. 17, 18, 22.

MAN-CHILD. Ge. 17. 10, 12, 14 Le. 12. 2 1 Sa. 1. 11 Job 3. 3 Is. 66. 7 Je. 20. 15 Ro. 12. 5, 13.

MAN-SERVANT. Ex. 20. 10, 17 21. 27, 32 De. 5. 14, 21 12. 18 16. 11, 14 Job 31. 13 Je. 34. 9, 10.

MAN-SLAYER. Nu. 35. 6, 12.

MAN-SLAYERS. 1 Ti. 1. 9.

MANAEN, a comforter; *or* he that conducts them; *or* preparation of heat. Ac. 13. 1.

MANASSEH, forgetfulness, *or* he that is forgotten. Ge. 41. 51 48. 5, 20 Nu. 1. 10 7. 54 26. 34 27. 1 36. 12 De. 33. 17 Jos. 14. 4 17. 2, 3, 5, 6, 11, 12 Ju. 6. 15 18. 30 2 Ki. 20. 21 21. 9, 16 23. 12, 26 24. 3 1 Ch. 9. 3 12. 19 2 Ch. 15. 9 30. 1, 11 31. 1 32. 33 33. 9, 10, 11, 13, 23 34. 6 Ezr. 10. 30, 33 Ps. 60. 7 80. 2 108. 8 Is. 9. 21 Je. 15. 4 Eze. 48. 4 Mat. 1. 10.

Tribe of **MANASSEH.** Nu. 1. 35 2. 20 10. 23 13. 11 32. 33 34. 14, 23 Jos. 4. 12 12. 6 13. 7, 29 17. 1 18. 7 20. 8 21. 27 22. 10 1 Ch. 5. 18 6. 70, 71 12. 31 26. 32 27. 20, 21 Re. 7. 6.

MANDRAKES. Ge. 30. 14, 15, 16 Ca. 7. 13.

MANEH. Eze. 45. 12.

MANGER. Lu. 2. 7, 12, 16.

MANIFEST. Ec. 3. 18 Jno. 14. 21, 22 Ac. 4. 16 Ro. 1. 19 1 Co. 4. 5 15. 27 2 Co. 2. 14 Ga. 5. 19 Phi. 1. 13 Col. 4. 4 He. 4. 13 1 Ti. 3. 16 5. 25 2 Ti. 3. 9 2 Th. 1. 5 1 Pe. 1. 20 1 Jno. 3. 10. See *Made.*

MANIFESTATION. Ro. 8. 19 1 Co. 12. 7 2 Co. 4. 2.

MANIFESTED. Mar. 4. 22 Jno. 2. 11 17. 6 Ro. 3. 21 Tit. 1. 3 1 Jno. 1. 2 3. 5, 8 4. 9.

MANIFESTLY. 2 Co. 3. 3.

MANIFOLD. Ne. 9. 19, 27 Ps. 104. 24 Am. 5. 12 Lu. 18. 30 Ep. 3. 10 1 Pe. 1. 6 4. 10.

MANKIND. Le. 18. 22 20. 13 Job 12. 10 1 Co. 6. 9 1 Ti. 1. 10 Ja. 3. 7.

MANNA. Ex. 16. 15, 33, 35 Nu. 11. 6, 7, 9 De. 8. 3, 16 Jos. 5. 12 Ne. 9. 20 Ps. 78. 24 Jno. 6. 31, 49, 58 He. 9. 4 Re. 2. 17.

MANNER. Ge. 25. 23 40. 17 Ex. 1. 14 12. 16 22. 9 31. 3, 5 35. 31, 33, 35 36. 1 Le. 5. 10 7. 23, 26, 27 14. 54 17. 10, 14 23. 31 24. 22 Nu. 5. 13 9. 14 15. 16, 24 28. 18 De. 4. 15 15. 2 27. 21 Ju. 6. 26† 8. 18 Ru. 4. 7 1 Sa. 8. 9, 11 10. 25 21. 5 27. 11 2 Sa. 7. 19 2 Ki. 1. 7 11. 14 17. 26, 27 1 Ch. 23. 29 28. 21 Es. 1. 13 Ps. 107. 18 144. 13 Ca. 7. 13 Is. 5. 17 Je. 22. 21 Da. 6. 23 Am. 8. 14 Mat. 4. 23 5. 11 8. 27 10. 1 12. 31 Mar. 4. 41 13. 1 Lu. 1. 29, 66 7. 39 8. 25 9. 55 11. 42 24. 17 Jno. 7. 36 19. 40 Ac. 17. 2 20. 18 22. 3 25. 16 26. 4 Ro. 7. 8 2 Co. 7. 9 1 Th. 1. 5, 9 2 Ti. 3. 10 He. 10. 25 Ja. 1. 24 1 Pe. 1. 11, 15 2 Pe. 3. 11 1 Jno. 3. 1 Re. 11. 5 22. 2.

After the **MANNER.** Ge. 18. 11 19. 31 40. 13 Ex. 21. 9 Nu. 29. 18 Jos. 6. 15 Ju. 18. 7 1 Sa. 17. 30 2 Ki. 17. 33 2 Ch. 13. 9 Ne. 6. 4 Is. 10. 24, 26 Eze. 20. 30 23. 15, 45 Am. 4. 10 Jno. 2. 6 Ac. 15. 1 Ro. 6. 19 1 Co. 11. 25 15. 32 Ga. 2. 14 3. 15.

After this **MANNER.** Ge. 18. 25 39. 19 45. 23 Nu. 28. 24 2 Sa. 17. 6 Je. 13. 9 Mat. 6. 9 1 Co. 7. 7 1 Pe. 3. 5. See *Like.*

On this **MANNER.** Ge. 32. 19 1 Sa. 18. 24 2 Sa. 15. 6 1 Ki. 22. 20 2 Ch. 18. 19 32. 15.

MANNERS. Le. 20. 23 2 Ki. 17. 34 Eze. 11. 12 Ac. 13. 18 1 Co. 15. 33 He. 1. 1.

MANOAH, rest, *or* a present. Ju. 13. 8, 9, 11, 16, 19, 20, 21 16. 31.

MANSIONS. Jno. 14. 2.

MANTLE. Ju. 4. 18 1 Sa. 28. 14 1 Ki. 19. 13, 19 2 Ki. 2. 8, 13, 14 Ezr. 9. 3, 5 Job 1. 20 2. 12 Ps. 109. 29.

MANTLES. Is. 3. 22 Da. 3. 21†.

MANY. Ge. 17. 4, 5 37. 3, 23. 32 Ex. 19. 21 Nu. 10. 36 13. 18 26. 54, 56 35. 8 De. 7. 1 15. 6 28. 12 31. 17, 21 Jos. 11. 4 Ju. 9. 40 16. 24 1 Sa. 2. 5 14. 6 2 Sa. 24. 14† 1 Ki. 4. 20 7. 47 18. 25 2 Ki. 9. 22 1 Ch. 23. 17 28. 5 2 Ch. 11. 23 14. 11 30. 17, 18 Ezr. 10. 13 Ne. 5. 2 6. 18 7. 2 13. 26 Es. 4. 3 Job 4. 3 11. 19 Ps. 3. 1, 2 4. 6 25. 19 31. 13 62. 10 34. 19 37. 16 40. 3 55. 18 56. 2 71. 7 119. 157 Pr. 4. 10 7. 26 10. 21 14. 20 19. 4 28. 2, 27 Ec. 11. 8 Is. 31. 1 53. 11, 12 66. 16 Je. 5. 6 14. 7 42. 2 46. 16 La. 1. 22 Eze. 33. 24 Da. 8. 25 11. 14, 33, 34 12. 2, 4 Ho. 8. 11 Na. 1. 12 Zec. 8. 20 Mal. 2. 6 Mat. 7. 13, 22 8. 11 13. 58 19. 30 20. 16 22. 14 24. 5, 12 26. 28 27. 53 Mar. 5. 9 10. 31 13. 6 Lu. 1. 16 2. 34 4. 25, 27, 41 7. 47 8. 39 14. 16 21. 8 Jno. 6. 9, 60, 66 10. 41 21. 11 Ac. 9. 13 12. 12 19. 19 26. 10 Ro. 4. 17, 18 5. 15, 19 12. 5 16. 2 1 Co. 1. 26 4. 15 8. 5 10. 5, 17, 33 11. 30 12. 14 16. 9 2 Co. 1. 11 2. 6, 17 4. 15 6. 10 9. 2 Ga. 1. 14 3. 16 Phi. 1. 14 3. 18 He. 2. 10 7. 23 9. 28 11. 12 Ja. 3. 1 2 Pe. 2. 2 1 Jno. 2. 18 4. 1. See *Believed, Days, How, Waters.*

MANY *people.* Ex. 5. 5 De. 2. 21 Ju. 7. 2, 4 1 Sa. 6. 19 2 Sa. 1. 4 Ezr. 10. 13 Es. 8. 17 Is. 2. 3, 4 17. 12 Eze. 3. 6 17. 9 32. 9 10 38. 9, 15 Mi. 4. 3, 13 5. 7 Zec. 8. 22 Re. 10. 11.

MANY *things.* Job 16. 2 23. 14 Ec. 6

MARROW. Job 21.24 Ps. 63.5 66. 15† Pr. 3.8 Is. 25.6 He. 4.12.
MARS-*hill.* Ac. 17.22.
MART. Is. 23.3.
MARTHA, who becomes bitter. Lu. 10.38, 48, 41 Jno. 11.1, 5, 30 12.2.
MARTYR. Ac. 22.20 Re. 2.13.
MARTYRS. Re. 17.6.
MARVEL, *substantive.* 2 Co. 11.14.
MARVEL, *verb.* Ec. 5.8 Mar. 5.20 Jno. 3.7 5.20, 28 7.21 Ac. 3.12 Ga. 1.6 1 Jno. 3.13 Re. 17.7.
MARVELLED. Ge. 43.33 Ps. 48.5 Mat. 8.10, 27 9.8, 33 21.20 22.22 27.14 Mar. 6.6 12.17 15.5, 44 Lu. 1.21, 63 2.33 7.9 11.38 20.26 Jno. 4.27 7.15 Ac. 2.7 4.13.
MARVELLOUS. 2 Sa. 13.2† Job 5.9 10.16 Ps. 17.7 31.21 78.12 98.1 118.23 Da. 11.36 Mi. 7.15 Zec. 8.6 Mat. 21.42 Mar. 12.11 Jno. 9.30 1 Pe. 2.9 Re. 15.1.
MARVELLOUS *work.* Is. 29.14.
MARVELLOUS *works.* 1 Ch. 16.12, 24 Ps. 9.1 105.5 139.14 Re. 15.3.
MARVELLOUSLY. 2 Ch. 26.15 Job 37.5 Hab. 1.5.
MARVELS. Ex. 34.10.
MARY, exalted, *or* bitterness of the sea, *or* myrrh of the sea, *or* lady or mistress of the sea. Mat. 1.16, 18, 20 2.11 13.55 27.56 Mar. 6.3 15.40, 47 16.1 Lu. 1.27, 30, 41, 56 2.5, 16, 19 10.39, 42 Jno. 11.1, 2, 20, 28 12. 3 19.25 20.11, 16 Ac. 1.14 12.12 Ro. 16.6.
MARY *Magdalene.* Mat. 27. 56, 61 28.1 Mar. 15.40 16.1, 9 Lu. 24.10 Jno. 19.25 20.1, 18.
MASREKAH. whistling, *or* hissing, *or* who touches vanity. Ge. 36.36.
MASSAH, temptation. Ex. 17. 7 De. 6.16 9.22 33.8.
MASONS. 2 Sa. 5.11 2 Ki. 12.12 22.6 1 Ch. 22.2 2 Ch. 24.12 Ezr. 3.7.
MAST, S. Pr. 23.34 Is. 30.17† 33. 23 Eze. 27.5.
MASTER. Ge. 39.20 Ex. 21.8, 32 22.8 De. 15.2† Ju. 19.22, 23 1 Sa. 25.14, 17 26.16 2 Sa. 2.7 1 Ki. 22. 17 2 Ki. 5.5, 22, 23 10.2, 3, 6 19.6 1 Ch. 15.27 2 Ch. 18.16 Ec. 10.11† Is. 24.2 37.6 50.8† Da. 1.3 4.9 5.11 Mal. 1.6 2.12 Mat. 8.19 9.11 10.25 12.38 15.27 17.24 22.16 23.8, 10 26.18, 25, 49 Mar. 5.35 9.5 10.17 12.14 13.35 14.45 Lu. 3.12 7.40 8.24, 49 9.33 10.25 13.25 Jno. 3.10 11.28 13.13, 14 Ac. 27.11 Ep. 6.9 Col. 4.1 2 Ti. 2.21.
His **MASTER.** Ge. 24.9, 10 39.2, 19 Ex. 21.4, 6 De. 23.15 Ju. 19.11 1 Sa. 20.38 25.10 29.4 2 Ki. 5.1, 25 6.32 8.14 9.31 19.4 1 Ch. 12.19 Job 3.19 Pr. 27.18 30.10 Is. 1.3 37.4 Mal. 1.6 Mat. 10.24, 25 Lu. 6. 40 Ro. 14.4.
My **MASTER.** Ge. 24.12, 14, 27, 35, 42, 44, 48, 49, 54, 56, 65 39.8 Ex. 21.5 1 Sa. 24.6 30.13, 15 2 Ki. 5.18, 20, 22 6.15 10.9 18.24, 27 Is. 36.8, 9, 12.
Thy **MASTER.** Ge. 24.51 1 Sa. 29. 10 2 Sa. 9.9 12.8 16.3 2 Ki. 2.3, 5, 16 9.7 18.27.
MASTER-BUILDER. 1 Co. 3.10.
MASTERS. Ex. 21.4 Ps. 123.2 Pr. 25.13 Ec. 12.11 Je. 27.4 Am. 4.1 Zep. 1.9 Mat. 6.24 23.10 Lu. 16.13 Ac. 16.16, 19 Ep. 6.9 Col. 3.22 4. 1 1 Ti. 6.1, 2 Tit. 2.9 1 Pe. 2.18 Ja. 3.1.
MASTERY. Ex. 32.18 Da. 6.24 1 Co. 9.25.
MYSTERIES. 2 Ti. 2.5.
MATE. Is. 35.15, 16.
MATRI, rain, *or* prison. 1 Sa. 10.21.
MATRIX. Ex. 13.12, 15 34.19 Nu. 3.12 18.15.
MATTAN, gift, *or* the reins; *or* the death of them. 2 Ki. 11.18 2 Ch. 23.17.
MATTATHIAS. the gift of the Lord. Lu. 3.25.
MATTER. Ge. 24.9 30.15 Ex. 5. 13† 18.16, 22, 26 23.7 Nu. 16.49 25.18 31.16 De. 17.8 19.15 24.1† Ju. 19.24† Ru. 3.18 1 Sa. 10.16 20. 23, 39 2 Sa. 1.4 18.13 20.18, 21 1 Ki. 8.59 15.5 1 Ch. 26.32 27.1 2 Ch. 8.15 19.6† 24.5 Ezr. 5.5 10.16 Ne. 6.13 Es. 2.23 Job 19.28 32.18 Ps. 45.1 64.5 Pr. 11.13 16. 20 17.9 18.13 25.2 Ec. 5.8 10.20 12.13 Je. 7.22† 38.27 52.34† Eze. 9.11 16.20 Da. 2.10, 23 7.28 9.23 Mar. 1.45 10.10 Ac. 11.4 15.6 18. 14 19.38 24.22 1 Co. 6.1 2 Co. 9.5 Ga. 2.6 1 Th. 4.6 Ja. 3.5.
This **MATTER.** De. 3.26 22.26 1 Sa. 30.24 2 Sa. 19.42 Ezr. 5.5, 17 10.4, 9, 15 Es. 9.26 Da. 1.14 3.16 4.17 Ac. 8.21 17.32 2 Co. 7.11.
MATTERS. Ex. 21.14 De. 16.19† 17.8 1 Sa. 16.18 2 Sa. 11.19 15.3 19.29 2 Ch. 19.11 Ne. 6.19† 11.24 Es. 3.4 9.31, 32 Job 33.13 Ps. 35. 20 65.3† 131.1 Pr. 22.12† 29.20† Da. 1.20 7.1 Mat. 23.23 Ac. 18.15 19.39 25.20 1 Co. 6.2 1 Pe. 4.15.
MATTHAT, gift, *or* he that gives. Lu. 3.24.
MATTHEW, given, *or* a reward. Mat. 9.9 10.3 Mar. 3.18 Lu. 6.15 Ac. 1.13.
MATTHIAS. See *Mattathias.* Ac. 1.23, 26.
MATTOCK. 1 Sa. 13.20 Is. 7.25.
MATTOCKS. 1 Sa. 13.21 2 Ch. 34.6.
MAUL. Pr. 25.18.
MAW. De. 18.3.
MAY. 2 Sa. 15.20 Mat. 9.21 26.42 He. 7.9.
MAY *be.* Ge. 12.13 16.2 Ex. 13.9 20.20 Le. 11.34 21.3 23.21 Nu. 10.10 32.32 De. 5.33 6.3, 16 22.7 29.13 31.26 Jos. 32.27 1 Sa. 14.6 18.21 2 Sa. 14.15 16.12 2 Ki. 19.4 1 Ch. 17.27 Ezr. 9.12 Ru. 3.1 Job 1.5 Ps. 59.13 83.4 144.12, 13, 14 Pr. 22.19 Ec. 1.10 Is. 30.8, 18 37.4 46.5 60.21 Je. 7.23 11.19 36.3, 7 42.6 51.8 La. 3.29 Eze. 12.3 14. 11 Da. 4.27 Ho. 8.4 Am. 5.15 Zep. 2.3 Mat. 5.45 6.4 Lu. 20.13, 14 Jno. 12.36 14.3 17.11, 21, 22, 26 Ro. 1.20† 1 Co. 3.18 5.7 7.34 14.10 15.28 16.6, 10 2 Co. 4.7 8.11, 14 9.3 Ep. 6.3 Phi. 2.15, 19, 28 1 Ti. 5.7 2 Ti. 3.17 Tit. 1.13 Ja. 1.4.
MAYEST. Ac. 8.37.
MAYEST *be.* Ge. 28.3 Nu. 10.21 De. 26.19 Ne. 6.6 Job 40.8 Ps. 130.4 Is. 23.16 49.6 Je. 4.14 30. 13 Lu. 16.2.
MAZZAROTH, the twelve signs. Job 38.32.
ME. Ge. 3.13 22.2†, 7†, 11† 41.10, 13 42.36 Ex. 9.14 1 Sa. 8.7 2 Sa. 18.29 1 Ki. 1.26 Is. 57.8 65.1 Je. 17.18 50.44 Ho. 13.4 Mat. 10.37, 40 19.17 26.11 Mar. 9.37 14.7 Lu. 10.16 18.19 Jno. 5.46 7.7 8.19 10.38 12.8 13.20 14.9 15.23, 24 16.3 17.5 18.21, 23 19.11 21.15, 16, 17 Ac. 9.4 22.7 1 Co. 15.32.
Above **ME.** 1 Sa. 2.29.
About **ME.** De. 17.14 Job 10.8† 29.5 Ps. 3.3† 88.17 139.11 Jon. 2.6 Ac. 22.6 26.13.
After **ME.** Ge. 31.36 Ju. 3.28 1 Sa. 14.12 24.21 1 Ki. 1.13, 17, 24, 30 Ec. 2.18 Is. 43.10 Je. 2.2 Mat. 3.11 10.38 16.24 Mar. 1.7 8.34 Lu. 9. 23 14.27 Jno. 1.15, 27, 30 Ac. 13.25 Ro. 10.20.
Against **ME.** Ge. 20.6 42.36 50.20 Ex. 23.33 32.33 Le. 26.40 Nu. 14. 27, 29, 35 22.5, 34 De. 32.51 Ju. 6. 39 7.2 11.27 Ru. 1.13, 16† 1 Sa. 12.3 17.35 22.8, 23 26.19 2 Sa. 24.17 2 Ki. 5.7 Job 10.17 13.26 16.8 19.19 23.6 30.21 31.38 33. 10 Ps. 3.1 18.39, 48 22.13† 27.12 35.21 41.7 54.3 102.8 119.23 Pr. 8.35 Is. 1.2 Je. 12.8 La. 3.3, 60 Eze. 2.3 17.20 20.8, 13, 21, 27, 38 39.23, 26 Ho. 4.7 7.13, 14, 15 Mi. 6.3 7.8 Mal. 3.13 Mat. 12.30 18. 21 Lu. 11.23 Jno. 13.18 19.11 Ac. 24.19.
At **ME.** Ps. 118.13 Jno. 7.23.
Before **ME.** Ge. 6.13 7.1 17.1 27. 20† 40.9 Ex. 20.3 23.15 34.20 Nu. 22.32 De. 5.7 1 Sa. 2.30 9.19 10.8 16.22 25.19 2 Sa. 22.23 1 Ki. 2.4 8.25 9.4 11.36 21.29 2 Ki. 22.19 2 Ch. 6.16 7.17 34.27 Ezr. 4.18 Ne. 5.15 Es. 7.8 Job 41.10 Ps. 16.8 18.22 23.5 38.17 39.1 50.8 51.3 89.36 119.30 Ec. 1.16 2.7, 9 Ca. 8.12 Is. 1.12 41.1 43.10 49.16 57.16 65.6 66.22 Je. 2.22 6.7 7.10 15.1, 19 28.8 32.30 33. 18 34.15 35.19 49.19 50.44 Eze. 8.1 14.1 20.1 36.17 44.15 Da. 4.8 Jon. 1.2 Hab. 1.3 Hag. 2.14 Mal. 3.1 Mat. 11.10 Lu. 19.27 Jno. 1.15 5.7 10.8 27.30 Ac. 25.9 Ro. 16.7 Ga. 1.17.
Behind **ME.** 2 Ki. 9.18, 19 Eze. 3.12 Mat. 16.23 Mar. 8.33 Lu. 4.8.
Beside, besides **ME.** 1 Ki. 3.20 Is. 43.11 44.6 45.5, 6, 21 47.8, 10 Ho. 13.4.
Between **ME.** Ge. 9.12, 13, 15, 17 13.8 16.5 17.2, 7, 10, 11 23.15 31.44, 48, 49, 50 Ex. 31.13, 17 1 Sa. 14.42 20. 3, 42 24.12, 15 1 Ki. 16.19 2 Ch. 16.3 Is. 5.3 Eze. 20.12, 20 43.8.
By **ME.** Ge. 48.7 Ex. 33.21 Nu. 20 18 De. 5.31 Ju. 9.9 1 Sa. 28.17 2 Sa. 23.2 1 Ki. 22.28 2 Ch. 18.27 Ezr. 4.19† 6.8† Ne. 4.18 Job. 9.11 Pr. 8.15, 16 9.11 Is. 46.3 54.15 Da. 3.29† Ho. 8.4 Mat. 15.5 Mar. 7.11 Jno. 6.57 10.9 14.6 Ac. 27.23 Ro. 15.18 2 Co. 1.19 2.2 2 Ti. 4.7.
Concerneth, concerning **ME.** Jos. 14.6 1 Ki. 2.4 22.8, 18 Ps. 138.8 Eze. 14.7 Lu. 22.37 24.44 Ac. 22.18.
For **ME.** Ge. 23.8 27.36 30.31, 33 50.5 Ex. 2.9 8.28 Nu. 3.41 11.14 22.6 De. 31.19 Jos. 24.15 Ju. 7.2 11.37 14.2, 3 19. 19 1 Sa. 12.23 18.17 22.3, 8 27.1 2 Sa. 3.30 7.5 10.11 14.32 15.34 22.18, 48† 1 Ki. 13.6 17.12 2 Ki. 4.24 16.15 22. 13 1 Ch. 19.12 22.7 28.2 29.17 2 Ch. 34.21 Ne. 5.18 Job 17.1 21.4 23.14 29.23 42.3 Ps. 3.3 5.7 7.6 17.15 18.17, 47† 31.4 35.7, 13 41. 12 55.16 56.9 57.2 61.3 69.13 73.16 94.16 109.21 119.71, 85, 95, 110 131.1 139.6 140.5 141.9 142.3 Pr. 30.8, 18 Is. 38.14 44.7 49.20, 23 59.21 60.9 65.1 Je. 17. 16 26.14 29.13 32.27 40.10 Eze. 9.10 29.20 Da. 2.30 7.28 10.17. Ho. 3.3 Jon. 4.3, 8 Mi. 7.9 Zec. 9. 13 Mat. 17.27 Lu. 23.28 Ac. 8.24 10.29 Ro. 15.30 1 Co. 6.12 9.15 10.23 Ga. 2.20 Ep. 6.19 2 Ti. 4.8.
From **ME.** Ge. 13.9 22.12 31.27, 31 39.9 44.28, 29 45.1 Ex. 10.28 Jos. 7.19 Ju. 16.17 1 Sa. 3.17 20.2 2 Sa. 13.9, 17 20.20 1 Ki. 12.24 22. 24 2 Ki. 4.27 18.14 2 Ch. 18.23 Ne. 13.28 Job 6.13 9.34 13.21 19.13 21.16 27.5 Ps. 13.1 18.22 35.22 38.10 39.10 40.11 51.11 66.20 88.14 102.2 119.19 143.7 Ca. 5.7 6.5 Is. 22.4 38.12 51.4 Je. 2.35 3.19 13.25 38.14 51.53 Eze. 3.17 14.5, 7, 11 33.7 44.10, 15 Da. 2.5, 8 Ho. 5.3 7.13 11.7 14.8 Am. 5.23 Mat. 26.39, 42 Mar. 14.36 Lu. 16.3 22.22 Jno. 10.18 2 Ti. 1. 15. See *Depart, Departed.*
In **ME.** Ge. 41.16 1 Sa. 20.8 2 Sa. 1.9 14.32 22.20 Job 6.13 19.28 23.6 27.3 28.14 33.9 Ps. 7.8 18. 19 38.2 42.4, 5 139.24 Ca. 5.4† Is. 27.4 57.13 Je. 2.5 39.18 49.11 La. 3.20 Da. 6.22 10.8, 17 Ho. 12.5 13.9 Mat. 11.6 18.6 Mar. 9.42 Lu. 7.23 22.37 Jno. 6.56 11.25, 26 14. 1, 10, 20, 30 15.2, 4, 5, 6, 7 16.33 17. 21, 23 Ac. 24.20 26.18 28.18 Ro. 1.15 7.8, 13, 17, 18, 20 2 Co. 11.10 13.3 Ga. 1.16, 24 2.8, 20 Phi. 1.30 4.9 Col. 1.29 1 Ti. 1.16.
Of **ME.** Ge. 20.13 32.20 Ju. 9.54 Ru. 2.10 1 Sa. 27.1 28.16 2 Ch. 11. 4 Job 42.7 Ps. 2.8 40.7 41.5, 60.8 81.11 Is. 30.1 38.12, 13 43. 22 44.21 45.24† 54.17 58.2 Je. 10.20 37.7 Eze. 20.3, 49 Mat. 10. 37, 38 11.29 26.31 Mar. 8.38 9.39 14.27 Lu. 8.46 9.26 22.19 Jno. 4.9 5.32, 37, 39, 46 12.30 15.26 18. 34 Ac. 1.4 23.11 1 Co. 4.16 11.1, 24, 25 15.8 16.21 2 Co. 12.6 Ga. 1.11 Phi. 3.17 4.19 Col. 4.18 2 Ti. 1.8, 13 2.2 He. 10.7, 34.
On **ME,** *or upon* **ME.** Ge. 18.27, 31 20.9 27.12, 13 31.35 40.14 Ju. 15.12 19.20 1 Sa. 13.12 25.24 2 Sa. 14.9 1 Ki. 2.15 1 Ch. 21.17 28.19 Ezr. 7.28 Ne. 2.8, 18 5.19 Job 3. 25 4.14 6.28 7.8 10.16 16.14 19.21 Ps. 4.1 6.2 9.13 22.17 25. 16 27.7 30.10 31.9 32.4 40. 17 51.1 55.3 56.12 86.16 91.14, 15 119.132 139.5 Ca. 1.6 Is. 43. 22 51.5 61.1 Je. 13.22 15.16† La. 3.53 Ex. 3.14, 22 8.1 11.5 33. 22 37.1 40.1 Zep. 3.8 Zec. 6.8 11.11 12.10 Mat. 15.22 26.10 Mar. 10.47, 48 14.6 Lu. 1.25 4.18 18. 38.39 Jno. 6.35, 47 7.38 12.44, 46 14.12 16.9 17.20 Ac. 8.24 Ro. 15.3 1 Co. 9.16 2 Co. 11.28 12.9 Phi. 2.27 Re. 1.17. See *Call.*
Over **ME.** Ex. 8.9 De. 17.14 Job 7.12 Ps. 13.2 19.13 25.2 41.11 42.7 60.8† 88.16 119.133 Ca. 2.4 Jon. 2.3.
To or *unto* **ME,** Ge. 4.10 15.3 20.5 21.23 24.30 26.27 27.20 29.25 31.9 32.9 34.11, 12 40.14 46.31 Ex. 3.9 4.25 5.1 6.7, 12 13.2 14. 15 18.16 19.5, 6 22.23, 27, 29, 31 28.1, 3 29.1 30.30 32.26 33.12 34.2 40.13 Le. 25.55 De. 18.15 32.35 Ju. 11.7 15.11 17.10 Ru. 1.17 1 Sa. 9.16 16.3 18.8 2 Sa. 1. 26 3.35 12.23 15.4 19.13 1 Ki. 2.5, 23 19.2 20.10 22.14 2 Ki. 5. 7, 8 6.31 9.12 10.6 22.15 1 Ch. 13.12 2 Ch. 18.17 34.23 Ezr. 7.28 9.4 Ne. 1.9 Job 3.25 7.3 13.20 29.21 40.7 42.4 Ps. 16.6 17.6 25.16 26.11 28.1 31.2 40.1 41. 4, 10 56.1, 4, 11 57.1 77.1 81.8 86.3 89.26 101.2 102.2 118.6 119.58, 132 122.1 139.17 141.1 Pr. 1.33 24.29 Ec. 2.15 Ca. 1.13, 14 Is. 1.13, 14 21.11 29.2 44.22 45.22, 23 50.8 54.9 65.5 Je. 4.1 11.11 12.8, 9 13.11 15.16, 18 23. 14 32.31 33.9, 22 49.4 51.35 La. 1.21, 22 Eze. 16.20 22.18 23.38 26.2 43.19 44.13, 15 Da. 2.30 4.36 Ho. 2.19, 20, 23 3.2 4.6 7.7, 14 8.2 Am. 9.7 Mi. 5.2 7.8 Hab. 2.1 Hag. 2.17 Zec. 1.3 7.5 Mat. 3.14 7.22 11.28 14.18 17.17 19.14 21.2 25.36, 40, 45 28.18 Mar. 9.19 10.14 Lu. 1.38 4.6 6.47 10.22 14.26 18.13 Jno. 5.40 6.35, 37, 44, 45, 65 7.37 12.32, 50 19.10 Ac. 1.8 2.28 3.22 7.37 9.15 11.5 26.14 Ro. 7.13 12.3 1 Co. 3.10 6.12 9. 15, 16, 17 14.11 16.9 2 Co. 2.12 11.9 Ga. 2.6 4.15 Ep. 3.8 Phi. 1.21 3.1, 7 Col. 4.11 2 Ti. 4.8, 11 Phile. 11, 16, 19 He. 10.30 13.6.
Toward **ME.** Ge. 31.5 Ps. 86.13 116.12 Ca. 7.10 Is. 29.13 63.15 Da. 4.2 2 Co. 7.7 Phi. 2.30.
Under **ME.** 2 Sa. 22.37, 40, 48 Ne. 2.14 Ps. 18.36, 39, 47 144.2 Mat. 8.9 Lu. 7.8.
With **ME.** Ge. 12.13 28.20 30.29 31.5, 32 39.7, 12, 14 43.8 44.34 Ex. 17.2 20.23 33.15 Le. 26.21† Nu. 11.15 De. 32.34, 39 Jos. 8.5 14. 12 Ju. 4.8 7.18 11.12 16.15 17. 2, 10 Ru. 1.8, 11 1 Sa. 9.19 17.9 22.23 24.18 28.19 2 Sa. 13.11 19. 25, 33 23.5 1 Ch. 4.10 2 Ch. 2.3, 7 35.21 Job 9.35 23.10† 28.14 29.5 Ps. 7.4 23.4 42.8 50.5, 11† 55.18 101.6 119.98 Pr. 8.18 Ca. 4.8 Is. 27.5 50.8 63.3 Je. 20.11 26.14 Da. 10.21 Ho. 2.7 Joel 3.4 Mal. 2.6 Mat. 12.30 18.26, 29 20.13 26. 38, 40 Lu. 11.7, 23 15.6, 9, 31 22. 21, 28 23.43 Jno. 8.29 13.8, 18 15. 27 16.32 17.24 Ac. 20.34 22.9, 11 Ro. 7.21 15.30 1 Co. 4.3 15.16 16.4 2 Co. 1.17 Phi. 1.7† 2.18, 22, 23 4.3, 15 2 Ti. 4.11, 16, 17 Phile. 13 Re. 3.4, 20, 21 22.12.
Within **ME.** Job 6.4 19.27 32.18 Ps. 39.3 42.6, 11 43.5 51.10 94. 19 103.1 142.3 143.4 Is. 26.9 Je. 23.9 La. 1.20 Ho. 11.8 Jno. 2.7.
Without **ME.** Is. 10.4 Jno. 15.5.
MEADOW. Ge. 41.2.
MEADOWS. Ju. 20.33.
MEAL TIME. Ru. 2.14.
MEAL. Nu. 5.15 2 Ki. 4.41 1 Ch. 12.40 Is. 47.2 Ho. 8.7. See *Barrel, Measures.*
MEAN, *verb.* Ge. 21.29 Ex. 12.26 De. 6.20 Jos. 4.6, 21 Is. 3.15 Eze. 17.12 18.2 Mar. 9.10 Ac. 10.17 17.20 21.13 2 Co. 8.13.
MEAN, *adjective.* Pr. 22.29 Is. 2.9 5.15 31.8 Ac. 21.39 Ro. 12.16†.
MEAN *time.* Lu. 12.1.
MEAN *while.* 1 Ki. 18.45 Jno. 4.31 Ro. 2.15.
MEANS. Ex. 34.7 Nu. 14.18 Ju. 5.22 16.5 2 Sa. 14.14 1 Ki. 20.39 Ezr. 4.16 Ps. 49.7 Pr. 6.26 Je. 5.31 Mal. 1.9 Mat. 5.26 Lu. 5.18 10.19 Jno. 9.21 Ac. 4.9 18.21 27.12 Ro. 1.10 11.14 1 Co. 8.9 9.22, 27 2 Co. 1.11 4.8† 11.3 Ga. 2.2 Phi. 3.11 1 Th. 3.5 2 Th. 2.3 3.16 He. 9.15 Re. 13.14.
MEANEST. Ge. 33.8 2 Sa. 16.2 Eze. 37.18 Jon. 1.6.
MEANETH. De. 29.24 1 Sa. 4.6, 14 15.14 Is. 10.7 Mat. 9.13 12.7 Ac. 2.12.
MEANING (signifieation). Da. 8.15 1 Co. 14.11.
MEANING (intending). Ac. 27.2.
MEANT. Ge. 50.20 Lu. 15.26 18.36.
MEASURE, *substantive.* Ex. 26.2 Le. 19.35 De. 25.15 1 Ki. 6.25 7.37 2 Ki. 7.1, 16, 18 1 Ch. 11.23† Ne. 3. 11† Job 11.9 28.25 Ps. 39.4 80.5 Is. 5.14 27.8 40.12 Je. 30.11 46. 28 51.13 Eze. 4.11, 16 Mi. 6.10 Mat. 7.2 23.32 Mar. 4.24 6.51 7. 37 10.26 Lu. 6.38 Jno. 3.34 Ro. 12.3 2 Co. 1.8 10.13, 14, 15 11.23 12.7 Ga. 1.13 Ep. 4.7, 13, 16 Re. 6.6 21.17.
MEASURE, *verb.* Nu. 35.5 De. 21.2 Is. 65.7 Eze. 43.10 Zec. 2.2 Re. 11. 1, 2 21.15.
MEASURED. Ru. 3.15 2 Sa. 8.2 1 Ki. 17.21† Job 7.4† Is. 40.12 Je. 31.37 33.22 Eze. 40.5, 6, 8, 9, 11, 13. 24 41.5, 13, 15 42.16, 17, 18, 19 47. 3, 4 Ho. 1.10 Hab. 3.6 Mat. 7.2 Mar. 4.24 Lu. 6.38 Re. 21.16, 17.
MEASURES. Ge. 18.6 De. 25.14 1 Sa. 25.18 1 Ki. 4.22 5.11 7.9, 11 18.32 1 Ch. 23.29 2 Ch. 2.10 Ezr. 7.22 Job 38.5 Pr. 20.10 Je. 13.25 Eze. 40.24, 28, 29, 32 43.13 48.16 Hag. 2.16 Mat. 13.33 Lu. 13.21 16. 6, 7. See *Barley.*
MEASURING. Je. 31.39 Eze. 40. 3, 5 42.15, 16, 17, 18, 19 Zec. 2.1 2 Co. 10.12.
MEAT. Ge. 1.29, 30 9.3 27.4, 7, 31 45.23 Le. 11.34 22.11, 13 25.6, 7 De. 2.6, 28 20.20 28.30† Ju. 1.7 14.14 1 Sa. 20.5, 34 2 Sa. 3.35 11.8 12.3 13.5 1 Ki. 10.5 19.8 1 Ch. 12.40 2 Ch. 9.4 Ezr. 3.7 Job 3. 24† 6.7 12.11 20.14, 21 30.4 33. 20 34.3 36.31 38.41 Ps. 42.3 44. 11 59.15 69.21 74.14 78.18, 25, 30 104.21, 27 107.18 111.5 145. 15 Pr. 6.8 23.3 30.22, 25 31.15 Is. 9.5† 62.8 65.25 La. 1.11, 19 4.10 Eze. 4.10 16.19 25.7† 29.5 34.5, 8, 10 47.12 Da. 1.8, 10 4.12, 21 11.26 Ho. 11.4 Joel 1.16 Hab. 1.16 3.17 Hag. 2.12 Mal. 1.12 3.10 Mat. 3.4 6.25 9.10 10.10 14.9 15.37 24.45 25.35, 42 26.7 Mar. 2.15 8.8 14.3 16.14 Lu. 3. 11 8.55 9.13 12.23, 42 14.10 17.7 22.27 24.30, 41 Jno. 4.8, 32, 34 6.27, 55 21.5 Ac. 2.46 9.19 16.34 27. 33, 34, 38 Ro. 14.15, 17, 20 1 Co. 3.2 8.8, 10, 13 10.3 Col. 2.16 He. 5.12, 14 12.16. See *Foods.*
MEAT-OFFERING. Ex. 29.41 30. 9 40.29 Le. 2.1, 3, 4, 5, 7, 10, 14 5. 13 6.14 7.37 14.10 Nu. 4.16 7. 13, 19 15.6 28.8, 9, 12, 13, 26 29. 6, 22, 25, 34 Jos. 22.23 Ju. 6.18† 13. 19, 23 2 Ki. 3.20 1 Ch. 21.23 Ne. 10.33 Is. 57.6 Eze. 42.13 44.29 45.17, 24, 25 46.5, 7, 11, 15 Joel 1.9, 13 2.14.
MEAT-OFFERINGS. Nu. 29.39 Jos. 22.29 1 Ki. 8.64 2 Ch. 7.7 Ezr. 7.17 Ne. 13.5 Je. 17.26 33.18 Eze. 45.17 Am. 5.22.
MEATS. Pr. 23.6 Mar. 7.19 Ac. 15.29 Ro. 14.23† 1 Co. 6.13 1 Ti. 4.3 He. 9.10 13.9.
MEDAD, he that measures; *or* the water of love, *or* of paps. Nu. 11. 26, 27.
MEDAN, judgment, process; *or* measure, habit, covering. Ge. 25.2.
MEDE, S. 2 Ki. 17.6 18.11 Ezr. 6.2 Es. 1.19 Is. 13.17 Je. 25.25 51.11 Da. 5.26 6.8, 12, 15 9.1 11.1.
MEDDLE. De. 2.5, 19 2 Ki. 14.10 2 Ch. 25.19 Pr. 20.19 24.21.
MEDDLED. Pr. 17.14.
MEDDLETH. Pr. 26.17.
MEDDLING. 2 Ch. 35.21 Pr. 20.3
MEDIA, measure, habit, covering, *or* abundance. Es. 1.3, 14, 18 10.2 Is. 21.2 Da. 8.20.
MEDIATOR. Gal. 3.19, 20 1 Ti. 2.5 He. 8.6 9.15 12.24.
MEDICINE. Pr. 3.8† 17.22 20. 30† Eze. 47.12.
MEDICINES. Je. 30.13 46.11.
MEDITATE. Ge. 24.63 Jos. 1.8 Ju. 5.10† Ps. 1.2 2.1† 63.6 77. 12 119.15, 23, 48, 78, 148 143.5 Is. 33.18 Lu. 21.14 1 Ti. 4.15.
MEDITATION. 1 Sa. 1.16† Ps. 5.1 19.14 49.3 90.9† 104.34 119.97, 99.
MEEK. Nu. 12.3 Ps. 22.26 25.9 37.11 69.32† 76.9 147.6 149.4 Is. 11.4 29.19 61.1 Am. 2.7 Zep. 2.3 Mat. 5.5 11.29 21.5 1 Pe. 3.4.
MEEKNESS. Ps. 18.35† 45.4 Zep. 2.3 1 Co. 4.21 2 Co. 10.1 Ga. 5.23 6.1 Ep. 4.2 Col. 3.12 1 Ti. 6.11 2 Ti. 2.25 Tit. 3.2 Ja. 1.21 3.13 1 Pe. 3.15.
MEET, *adjective.* Ge. 2.18, 20 Ex. 8. 26 De. 3.18 Ju. 5.30 Ezr. 4.14 Job 34.31 Pr. 11.24 Je. 26.14 27.5 Eze. 15.4, 5 Mat. 3.8 15.26 Mar. 7. 27 Lu. 15.32 Ac. 26.20 Ro. 1.27 1 Co. 15.9 16.4 Phi. 1.7 Col. 1.12 2 Th. 1.3 2 Ti. 2.21 He. 6.7 2 Pe. 1.13.
MEET, *verb.* Ge. 14.17 18.2 19.1 24.17, 65 29.13 30.16 32.6 33.4 46.29 Ex. 4.14, 27 18.7 19.17 23.4 25.22 29.42, 43 30.6, 36 Nu. 17.4 22.36 23.3, 15 31.13 Jos. 2.16 9.11 Ju. 4.18, 22 6.35 11.31, 34 19.3 Ru. 2.22 1 Sa. 10.3, 5 13.10 15.12 17.48 18.6 25.32 30.21 2 Sa. 6. 20 10.5 15.32 19.15, 24 1 Ki. 2. 8, 19 18.16 21.18 2 Ki. 1.3, 6, 7 2.15 4.26, 29 5.21, 26 8.8, 9 9.17, 18 10.15 16.10 1 Ch. 19.5 Ne. 6. 2, 10 Job 5.14 39.21 Pr. 7.15 17. 12 22.2 29.13 Is. 7.3. 14.9 34. 14 47.3 Je. 41.6 51.31 Ho. 13.8 Am. 4.12 Zec. 2.3 Mat. 8.34 25.1, 6 Mar. 14.13 Lu. 14.31 22.10 Jno. 12.13 Ac. 28.15 1 Th. 4.17.
MEETEST. 2 Ki. 10.3 Is. 64.5.
MEETETH. Ge. 32.17 Nu. 35.19, 21.
MEETING. Nu. 24.1† 1 Sa. 21.1 Is. 1.13.
MEGIDDO, that declares, *or* his precious fruit; *or* that spoils. Ju. 1.27 5.19 1 Ki. 4.12 9.15 2 Ki. 9.27 23.29 2 Ch. 35.22.
MEGIDDON. See *Megiddo.* Zec. 12.11.
MEHETABEL, how good is God, *or* has done good to us. Ge. 36.39.
MEHUJAEL, who proclaims God; *or* God that blots out; *or* who is smitten of God. Ge. 4.18.
MELCHI, my king, *or* my counsel. Lu. 3.24.
MELCHIZEDEK, king of righteousnes. Ge. 14.18 Ps. 110.4 He. 5.6, 10 6.20 7.1, 10, 11, 15, 17, 21.
MELITA, affording honey, *or* whence honey distils. Ac. 28.1.
MELODY. Is. 23.16 51.3 Am. 5. 23 Ep. 5.19.
MELONS. Nu. 11.5.
MELT. Ex. 15.15 De. 20.8† Jos. 2.9†, 11 14.8 2 Sa. 17.10 Ps. 39. 11† 58.7 112.10 Is. 13.7 19.1 Je. 9.7 Eze. 21.7 22.20 Am. 9.5, 13 Na. 1.5 2 Pe. 3.10, 12.
MELTED. Ex. 16.21 De. 1.28† Jos. 5.1 7.5 Ju. 5.5 1 Sa. 14.16 2 Ki. 22.9† Ps. 22.14 46.6 97.5 107. 26 Is. 34.3 64.7† Je. 49.23† Eze. 22.21, 22.
MELTETH. Job 6.14† Ps. 58.8 68.2 119.28 147.18 Is. 40.19 Je. 6.29 Na. 2.10.
MELTING. Is. 64.2.
MEMBER. De. 23.1 1 Co. 12.14, 19, 26 Ja. 3.5.
MEMBERS. Job 17.7 Ps. 139.16 Mat. 5.29, 30 Ro. 6.13, 19 7.5, 23 12.4, 5 1 Co. 6.15 12.12, 18, 20, 22, 25, 26, 27 Ep. 4.25 5.30 Col. 3.5 Ja. 3.6 4.1.
MEMORIAL. Ex. 3.15 12.14 13. 17.14 28.12, 29 30.16 39.7 Le. 2.2, 9, 16 5.12 6.15 23.24 24.7 Nu. 5.15, 18, 26 10.10 16.40 31.54 Jos. 4.7 Ne. 2.20 Es. 9.28 Ps. 9.6 30.4† 97.12† 135.13 Is. 66.3† Ho. 12.5 14.7† Zec. 6.14 Mat. 26.18 Mar. 14.9 Ac. 10.4.
MEMORY. Ps. 109.15 145.7 Pr.

10.7 Ec.9.5 Is.26.14 1 Co. 15.2.

MEMPHIS, by the mouth. Ho.9.6.

MEMUCAN, impoverished, *or* to prepare; *or* certain, true. Es.1.16.

MEN. Ge.4.26 6.1 18.2 19.4,5, 8,11 32.28 34.21,22 42.11,31 43. 16 44.4 46.32 Ex.1.17,18 10.11 34.23 Nu.1.17 13.32 14.37 16. 14,29 22,9,35 25.5 De.1.35 32. 26 33.6 Jos.2.2,3 Ju.6.27 8.8, 15 9.54 16.9 20.13 1 Sa.2.26, 33† 5.9,12 11.12 24.9 25.15 2 Sa. 3.39 10.12 19.28 23.3,20 1 Ki. 10.8 20.17,33 2 Ki.6.20 12.15 17.30 18.27 20.14 1 Ch.11.19,22 16 31 19.5 2 Ch.6.18 28.15 34. 12 Ezr.1.4 4.21 6.8 Ne.4.23 5.5 Job 4.13 19.19† 28.4 31.31 33.15 37.24 Ps.9.20 17.14 49.18 62.9 68.18 72.17 73.5 82.7 83. 18 107.8,15,21,31 119.24† 124.2 145.6 Pr.6.30 8.4 16.6 20.6 25. 1,27 28.28 Ec.3.14 Is.3.25 6.12 7.13 31.3 36.12 38.16 39.3 43.4 45.24 46.8 60.11 61.6 64.4 Je. 5.26 6.23 9.10 18.21 34.18 38.9 40.8 47.2 49.28 51.14 La.2.15 Eze.11.2 14.3,14,16,18 23.40 25. 4,10 34.31 35.8 36.10,37 Da. 3.12,22,27 4.25,32 6.5,26 Ho.6.7 Ob.7,7† Mi.1.8 7.6 Hab.1.14 Zec.3.8 7.2 11.6 Mat.5.16,19 6.1,16,18 7.12 9.8 10.32,33 18. 25 16.13 23.28 Mar.8.24,27 10. 27 Lu.2.14 5.10 6.31 11.31 12. 8,9,48 18.11,27 Jno.5.41 17.6 Ac.1.21 2.13 4.16 5.4,25,29,35, 38 10.19 14.15 15.28 16.17,35 19.37 20.30 24.16 Ro.1.27 12. 16 1 Co.4.9 14.2,20,21 2 Co.5. 11 8.13 Ga.1.10 Ep.4.8 5.28 6.7 Col.3.23 1 Th.2.4 1 Ti.2.8 2 Ti.3.2 He.5.1 6.16 7.8 9.27 12.23 Ja.3.9 1 Pe.4.6 2 Pe.1.21 Jude 4 Re.9.4,10 14.4 16.18 21. 3. See *Brethren, Chief, Chosen, Evil, Great, Israel, Judah, Old, Rich, Righteous, Singing, Two.*

MEN *of war.* Nu.31.49 De.2.14,16 Jos.5.6 6.3 Ju.20.17 1 Sa.18.5 1 Ki.9.22 2 Ki.25.4,19 1 Ch.12. 8,38 2 Ch.8.9 13.3 17.13 Je. 38.4 41.3,16 49.26 51.32 52.7,25 Eze.27.10,27 39.20 Joel 2.7 3.9 Lu.23.11.

MEN, with *wicked.* Ge.13.13 Nu. 16.26 1 Sa.30.22 2 Sa.3.34 4.11 Job 22.15 34.8,26,36 Ec.8.14 Je. 5.26 Mat.24.41 2 Th.3.2.

MEN, with *women.* Ex.35.22 De. 2.34 Jos.8.25 Ju.9.49,51 16.27 2 Sa.6.19 Ne.8.2,3 Je.44.20 Ac. 5.14 8.3,12 9.2 22.4.

MEN, *women, and children.* See *Children.*

All **MEN.** Ge.17.27 Ex.4.19 Nu. 16.29 De.4.3 2 Sa.13.9 1 Ki.4.31 Job 37.7 Ps.64.9 89.47 116.11 Ec.7.2 Je.42.17 Zec.8.10 Mat. 10.22 19.11 26.33 Mar.1.37 5.20 11.32 13.13 Lu.6.26 13.4 21.17 Jno.1.7 2.24 3.26 5.23 11.48 12.32 13.35 Ac.1.24 4.21 17.30, 31 19.7,19 20.26 22.15 Ro.5.12, 18 12.17,18 16.19 1 Co.7.7 9.19, 22 10.33 15.19 2 Co.3.2 Ga.6. 10 Ep.3.9 Phi.4.5 1 Th.2.15 3.12 5.14,15 2 Th.3.2 1 Ti.2.1,4 4.10 2 Ti.2.24 3.9 4.16 Tit.2.11 3.2 He.12.14 Ja.1.5 1 Pe.2.17 3 Jno.12.

In **MEN.** 1 Co.3.21.

Like **MEN.** 1 Sa.4.9 Ps.82.7 Ho. 6.7 Lu.12.36 1 Co.16.13.

Mighty **MEN.** Ge.6.4 Ex.15.15 Jos.1.14 6.2 8.3 10.2,7 1 Sa.2.4 2 Sa.10.7 16.6 17.8 20.7 23.8,9, 16,17,22 1 Ki.1.8,10 2 Ki.15.20 24.14 1 Ch.5.24 7.7,9,11,40 8.40 11.10,11 12.1,21,25,30 19.8 26.6, 31 29.24 2 Ch.13.3 14.8 17.13, 14,16 25.6 32.3,21 Ne.11.14 Job 34.24 Ec.7.19 Ca.4.4 Is.21.17 Je. 5.16 26.21 41.16 46.9 48.14,41 49.22 50.36 51.30,56,57 La.1.15 Eze.39.20 Da.3.20 Ho.10.13 Joel 2.7 3.9 Ob.9 Na.2.3 Zec.10.5 Re.6.15 19.18.

Of **MEN.** Ge.6.2,4 Le.27.29 Nu. 18.15 31.14 Ju.8.18 1 Sa.1.11† 10.26 2 Sa.7.14 2 Ki.13.21 23.14 1 Ch.5.21 2 Ch.22.1 Job 7.20 31. 33† 33.16 Ps.17.4 22.6 Is.2.11, 17 29.13 44.11 51.7 53.3 Je.9. 22 33.5 Eze.16.17 24.17,22 27.13 36.12,38 Da.2.43 4.17,25,32 5.21 Mi.2.12 Zec.2.4 Mat.4.19 5.13 6.2,5 10.17 15.9 16.23 17.22 19. 12 21.25,26 22.16 23.5,7 Mar.7. 7,21 8.33 9.31 11.30,32 12.14 Lu.9.44 20.4,6 24.7 Jno.1.4 12. 43 18.3 Ac.5.36,38 14.11 15.17 17.12 Ro.1.18 2.16,29 6.19 14.18 1 Co.2.5 4.6 7.23 13.1 15.32 2 Co.8.21 Ga.1.1 3.15 Ep.4.14 Phi.2.7 Col.2.8,22 1 Th.1.5 2. 6,13 1 Ti.6.5 Tit.1.14 1 Pe.2.4, 15 4.2 1 Jno.5.9 Re.9.7,15,18 11.13 13.13 18.13. See *Children.*

Sons of **MEN.** Ps.4.2 31.19 33.13 57.4 58.1 145.12 Pr.8.31 Ec.1. 13 2.3,8 3.10,18,19 8.11 9.3,12 Is.52.14 Je.32.19 Da.5.21 10.16 Joel 1.12 Mi.5.7 Mar.3.28 Ep. 3.5.

Wise **MEN.** Ge.41.8 Ex.7.11 36.4 De.1.13,15 Es.1.13 6.13 Job 15. 18 34.2 Ps.49.10 Pr.10.14 13.20 29.8 Ec.9.17 Is.19.12 29.14 44. 25 Je.8.9 10.7 50.35 51.57 Eze. 27.8,9 Da.2.12,27 4.6 5.7 Ob.8 Mat.2.1,7,16 23.34 1 Co.1.26 10.15.

Ye **MEN.** Ju.9.7 Job 34.10 Ac.1. 11 2.14 5.35 13.15 17.22 19.35.

Young **MEN.** Ge.14.24 Ex.24.5 Nu.11.28 Jos.6.23 Ju.14.10 Ru. 2.9 3.10 1 Sa.2.17 8.16 21.4,5 25.8,25 26.22 30.17 2 Sa.1.15 2. 14,21 13.32 18.15 1 Ki.12.8,14 20.14 2 Ki.4.22 5.22 8.12 2 Ch. 10.8,14 36.17 Job 1.19 29.8 Ps. 78.63 148.12 Pr.20.29 Is.9.17 13.18 23.4 31.8 49.30 42.22† Je.6.11 9.21 11.22 15.8 18.21 31.13 48.15 49.26 50.30 51.3 La.1.15,18 2.21 5.13,14 Eze.23. 6,12,23 30.17 Joel 2.28 Am.2.11 4.10 8.13 Zec.9.17 Mar.14.51 Ac.2.17 5.6,10 Tit.2.6 1 Jno.2. 13,14.

MEN-PLEASERS. Ep.6.6 Col.3. 22.

MEN-STEALERS. 1 Ti.1.10.

MEN-SERVANTS. Ge.12.16 20. 14 24.35 30.43 32.5 Ex.21.7 De.12.12 1 Sa.8.16 2 Ki.5.26 Lu. 12.45.

MENAHEM, comforter; *or* who conducts them, *or* preparation of heat. 2 Ki.15.14,16,20.

MEND. 2 Ch.24.12 34.10.

MENDING. Mat.4.21 Mar.1.19.

MENE, who reckons, *or* who is counted. Da.5.25,26.

MENSTRUOUS. Is.30.22 La.1.17 Eze.18.6.

MENTION, *substantive.* Ge.40.14 Ex.23.13 Jos.23.7 1 Sa.4.18 Job 28.18 Ps.71.16 87.4 Is.12.4 19. 17 26.13 48.1 49.1 62.6 Je.4. 16 20.9 Am.6.10 Ro.1.9 Ep.1. 16 Phi.1.3† 1 Th.1.2 Phile.4 He.11.22.

MENTION, *verb.* Is.63.7 Je.23.36.

MENTIONED. Jos.21.9 1 Ch.4.38 2 Ch.20.34 Eze.16.56 18.22,24 33. 16.

MEPHIBOSHETH, out of my mouth proceeds reproach. 2 Sa.4. 4 9.10,11,12 16.4 19.25 21.7,8.

MERAB, he that fights, disputes, or multiplies. 1 Sa.14.49 18.17,19.

MERARI, bitter; *or* to provoke. Ge.46.11 Ex.6.16,19 Nu.3.17,20, 36 4.42 7.8 10.17 Jos.21.7,40 1 Ch.6.1,16,19,29,63,77 23.6,21 24.26.

MERCHANDISE. De.21.14 24.7 Pr.3.14 31.18 Is.23.18 45.14 Je. 14.18† Eze.26.12 27.9,15 28.16 Mat.22.5 Jno.2.16 2 Pe.2.3 Re. 18.11,12.

MERCHANT. Ge.23.16 37.28 1 Ki.10.15 Pr.31.14,24 Ca.3.6 Is. 23.11 Eze.27.3,12,16,18,20 Ho.12. 7 Zep.1.11 Mat.13.45.

MERCHANTS. 1 Ki.10.15,28 2 Ch.1.16 9.14 Ne.3.32 13.20 Job 41.6 Is.23.2,8 47.15 Eze.17.4 27.13,15,17,21,22,23,24,36 38.13 Na.3.16 Re.18.3,11,23.

MERCURIUS, from Lat. *mercari,* to buy or sell. Gr. *Hermes,* orator, or interpreter. Ac.14.12.

MERCY. Ge.24.27 43.14 Ex.34. 7 Nu.14.18 De.7.9,12 2 Sa.7.15 15.20 1 Ki.8.23 1 Ch.16.34,41 17. 13 2 Ch.5.13 7.3,6 20.21 Ezr.3. 11 7.28 9.9 Ne.1.5,11 9.32 Job 37.13 Ps.21.7 23.6 25.10 32.10 33.5†,18 52.8 57.3 59.10,17 61. 7 62.12 66.20 77.8 85.10 86.5, 15 89.2,14,24,28 98.3 100.5 101. 1 103.8,11,17 105.1 107.1 109.12 118.1 130.7 136.1 *to end* 144.2† 145.8 147.11 Pr.3.3 14.21,22,31 16.6 20.28 21.21 Is.16.5 49.10 54.10 60.10 Je.6.23 33.11 Da. 9.4 Ho.1.6† 2.1† 4.1 6.4†,6 10.12 12.6 14.3 Jon.2.8 Mi.6.8 7.18,20 Hab.3.2 Mat.5.7 23.23 Lu.1.50,54,72,78 Ro.9.23 11.30, 31 15.9 1 Co.7.25 2 Co.4.1 Ga. 6.16 Ep.2.4 Phi.2.27 1 Ti.1.2,13, 16 2 Ti.1.2,16,18 Tit.1.4 3.5 He.4.16 10.28 Ja.2.13 3.17 5.11 1 Pe.1.3 2.10 2 Jno.3 Jude 2.21.

MERCY, with *show, ed, est, eth, ing.* Ge.39.21 Ex.20.6 33.19 De.5.10 7.2 13.17 Ju.1.24 2 Sa.22.51 1 Ki.3.6 2 Ch.1.8 6.14 Ps.18.50 37.21 85.7 109.16 Is.47.6 Je.50. 42 Da.4.27 Zec.7.9 Lu.1.58 10. 37 Ro.9.16 12.8 Ja.2.13.

Have **MERCY.** Ps.4.1 6.2 9.13 25.16 27.7 30.10 31.9 51.1 86. 16 102.13 123.2,3 Pr.28.13 Is. 9.17 14.1 27.11 30.18 49.13 54. 8 55.7 Je.13.14 21.7 30.18 31. 20 33.26 42.12 Eze.39.25 Ho.1. 6,7 2.4,23 Zec.1.12 10.6 Mat. 9.13,27 12.7 15.22 17.15 20.20. 31 Mar.10.47,48 Lu.16.24 17.13 18.38,39 Ro.9.15,18 11.32.

Thy **MERCY.** Ge.19.19 Ex.15.13 Nu.14.19 Ne.13.22 Ps.5.7 6.4 13.5 25.7 31.7,16 33.22 36.5 44. 26 57.10 59.16 69.13 85.7 86.13 90.14 94.18 108.4 109.21,26 115. 1 119.64,124 138.8 143.12.

MERCIES. Ge.32.10 2 Sa.24.14 1 Ch.21.13 2 Ch.6.42 Ne.9.19,27, 28,31 Ps.51.1 69.13,16 89.1 106. 7,45 119.41 Is.54.7 55.3 63.7,15 Je.16.5 42.12 La.3.22,32 Da.2. 18 9.9,18 Ho.2.19 Zec.1.16 Ac. 13.34 Ro.12.1 2 Co.1.3 Phi.2.1 Col.3.12.

Tender **MERCIES.** Ps.25.6 40.11 51.1 77.9 79.8 103.4 119.77,156 145.9 Pr.12.10.

MERCIFUL. Ge.19.16 Ex.34.6 De.21.8 32.43 2 Sa.22.26 1 Ki. 20.31 2 Ch.30.9 Ne.9.17 Ps.18. 25 26.11 37.26 41.4,10 56.1 57. 1 59.5 67.1 86.3 103.8 117.2 119.58,76,132 Pr.11.17 Is.57.1 Je. 3.12 Joel 2.13 Jon.4.2 Mat.5.7 Lu.6.36 18.13 He.2.17 8.12. See *God.*

MERCY-SEAT. Ex.25.17,20,22 26. 34 37.6 40.20 Le.16.2,13 Nu.7. 89 1 Ch.28.11 He.9.5.

MERIBAH, dispute, quarrel. Ex. 17.7 Nu.20.13,24 27.14 De.32.51 33.8 Ps.81.7.

MERIB-BAAL, rebellion; *or* he that resists Baal, and strives against the idol. 1 Ch.8.34.

MERODACH, bitter contrition; *or* bruised myrrh. *Syriac,* the little lord. Je.50.2.

MERODACH-BALADAN, who creates contrition; *or* the son of death, *or* of thy vapor. Is.39.1.

MEROM, eminences, elevations. Jos.11.5,7.

MEROZ, secret, *or* leanness. Ju. 5.23.

MERRY. Ge.43.34 Ju.9.27 16.25 19.6,9,22 Ru.3.7 1 Sa.25.36 2 Sa. 13.28 1 Ki.4.20 21.7 2 Ch.7.10 Es.1.10 Pr.15.13,15 17.22 Ec.8. 15 9.7 10.19 Is.24.7 Je.30.19 31.4 Lu.12.19 15.23,24,29,32 Ja. 5.13 Re.11.10.

MERRILY. Es.5.14.

MESSAGE. Ju.3.20 1 Ki.20.12 Pr.26.6 Hag.1.13 Lu.19.14 1 Jno.1.5 3.11.

MESHACH that draws with force; *or* that surrounds the waters. See *Abed-nego.*

MESHECH, who is drawn by force; *or* included, shut up, surrounded. Ge.10.2 1 Ch.1.5,17 Ps.120.5 Eze. 27.13 32.26 38.2,3 39.1.

MESHELEMIAH, peace, *or* perfection, *or* retribution of the Lord; *or* the Lord is my recompense, *or* my happiness. 1 Ch.9.21.

MESOPOTAMIA, *Gr.* between two rivers; *Heb.* Aramnaharaim, Syria of the two rivers. Ge.24.10 De. 23.4 Ju.3.8,10 1 Ch.19.6 Ac.2.9 7.2.

MESSENGER. Ge.50.16 Ju.2.1† 1 Sa.4.17 2 Sa.15.13 1 Ki.19.2 22. 13 2 Ki.6.32 9.18 2 Ch.18.12 Job 1.14 33.23 Pr.13.17 17.11 25.13 Is.42.19 Je.51.31 Eze.23.40 Hag. 1.13 Mal.2.7 3.1 Mat.11.10 Mar. 1.2 Lu.7.27 2 Co.12.7 Phi.2.25.

MESSENGERS. Ge.32.3 Nu.20. 14 21.21 22.5 24.12 De.2.26 Jos. 6.17,25 7.22 Ju.6.35† 11.12,14 1 Sa.11.4 16.19 19.11,14,15,20,21 25.14,42 2 Sa.2.5 3.12,14,26 5.11 11.4 12.27 1 Ki.20.2 2 Ki.1.3,16 14.8 16.7 17.4 19.9,23 1 Ch.14.1 19.2 2 Ch.36.15,16 Pr.16.14 Is. 14.32 18.2 33.7† 37.9,14 44.26 57.9 Je.27.3 Eze.23.16 30.9 Na. 2.13 Lu.7.24 9.52 2 Co.8.23 Ja. 2.25.

MESS, ES. Ge.43.34 2 Sa.11.8.

MESSIAH, anointed. Da.9.25,26 Jno.1.41 4.25.

MET. Ge.32.1 33.8 Ex.3.18 4.24, 27 5.3,20 Nu.23.4,16 De.23.4 25.18 Jos.11.5 18a.10.10 25.20 2 Sa.16.1 18.9 1 Ki.13.24 18.7 2 Ki.9.21 10.13 Ne.13.2 Job 4.14† Ps.85.10 Pr.7.10 Am.5.19 Mat. 8.28 28.9 Mar.11.4 Lu.9.37 17. 12 Jno.11.20,30 12.18 Ac.10.25 16.16 17.17 27.41 He.7.1,10.

METE. Ex.16.18 Ps.60.6 108.7 Mat.7.2 Mar.4.24 Lu.6.38.

METED. Is.18.2,7 40.12.

METE-YARD. Le.19.35.

METHEG-AMMAH, the bridle of bondage. 2 Sa.8.1.

METHUSAEL, who demands his death; *or* death is his hell, or grave.

METHUSELAH, he has sent his death; *or* the arms or spoil of his death. Ge.5.21,25,27 1 Ch.1.3 Lu.3.37.

MICAH, poor, humble; *or* who strikes, *or* is struck; *or* who is there, *or* the waters here. Ju.17.1, 5,12 18.4,31 1 Ch.5.5 8.34,35 9. 15,40,41 2 Ch.34.20 Ne.10.11 Je. 26.18 Mi.1.1.

MICAIAH, who is like to God? 1 Ki.22.8,9,24,26 2 Ch.18.8,23,25.

MICE. 1 Sa.6.4,5,18.

MICHAEL. See *Micaiah.* Da.10. 13,21 12.1 Jude 9 Re.12.7.

MICHAIAH. See *Micaiah.* Ne.12. 35,41.

MICHAIAH. 2 Ch.13.2 17.7 Je. 36.11,13.

MICHAL, who is it that has all? *or* who is perfect, or complete? *or* the whole is water. 1 Sa.14.49 18.20, 28 19.12,13 25.44 2 Sa.3.13,14 6. 16,23 21.8 1 Ch.15.29.

MICHMASH, he that strikes; *or* poor who is taken away. 1 Sa.13.2.

MID-DAY. 1 Ki.18.29 Ne.8.3 Ac. 26.13.

MIDDLE. Ju.7.19 9.37 16.29 1 Sa.25.29 2 Sa.10.4 1 Ki.8.64 2 Ki.20.4 2 Ch.7.7 Je.39.3 Eze.1. 16 Ep.2.14.

MIDDLEMOST. Eze.42.5,6.

MIDIAN, judgment; *or* measure, habit, covering. Ex.2.15 18.1 Nu. 22.4 25.15 31.3,8,9 Ju.6.1,2 7. 14 8.22,28 9.17 1 Ki.11.18 Is.9.4 10.26 60.6 Hab.3.7.

MIDIANITES. Ge.37.28,36 Nu.25. 17 31.2 Ju.6.7,16 7.23,25 8.1 Ps.83.9.

MIDIANITISH. Nu.25.6,15.

MIDNIGHT. Ex.11.4 12.29 Ju. 16.3 Ru.3.8 1 Ki.3.20 Job 34.20 Ps.119.62 Mat.25.6 Mar.13.35 Lu. 11.5 Ac.16.25 20.7.

MIDST. Ex.14.16 23.25 De.4.11 13.5 18.15 Nu.33.8 1 Ki.8.51 2 Ch.32.4 Ne.9.11 Ca.3.10 Ps. 136.14 Is.4.4 30.28 58.9 Je.30. 21 48.45 Eze.9.4 11.23 14.8,9, 16† 15.4 28.16,18 Da.3.26 Am. 2.3 Lu.4.30 Jno.7.14 8.59 Re. 8.13.

In the **MIDST.** Ge.1.6 2.9 3.3 15. 10 Ex.3.20 8.22 14.27,29 15.19 33.3 Le.16.16 Nu.2.17 5.3 35.5 De.11.3,6 19.2 23.14 Jos.3.17 4.9,10 7.13,21 1 Sa.16.13 2 Sa.18. 14 23.12,20 2 Ki.6.20 1 Ch.19.4 Ne.4.11 Job 1.6† 20.13† Ps.22. 14,22 49.8† 46.5 55.10,11 74.4, 12 78.28 102.24 110.2 116.19 138.7 Pr.4.21 5.14 8.20 14.33 23.34 30.19 Is.5.2 6.5,12 7.6 12.6 16.3 19.24 41.18 Je.6.6 9. 6 14.9 17.11 37.12 La.4.13 Eze. 5.5,8 6.7 11.7 17.16 22.3,21,22, 25,27 23.39 26.5 28.22 36.23 37. 26,28 43.7,9 46.10 48.15 Da.3. 25 9.27 Ho.5.4 11.9 Joel 2.27 Am.7.10 Mi.5.7,8 6.14 Na.3.13 Hab.3.2 Zep.2.14 3.5,12,15,17 Zec.2.5,10,11 5.4,7 8.3,8 14.4 Mat.10.16 14.24 18.2,20 Mar.6. 47 9.36 Lu.2.46 6.8 21.21 23. 45 24.36 Jno.8.3,9 19.18 20.19, 26 Ac.1.15,18 17.22 Phi.2.15 He.2.12 Re.1.13 2.1,7 4.6 5.6 7.17.

Into the **MIDST.** Ex.14.22 24.18 33.5 Nu.16.47 1 Ki.22.35 Es.4.1 Ps.46.2 57.6 Je.21.4 51.63 Eze. 5.4 22.19 Da.3.6 Zec.5.8.

Out of the **MIDST.** Ge.19.29 Ex.3. 2,4 24.16 De.4.12,15,33,36 5.4, 22,24,34 Jos.4.3,8 7.23 Is.24.18 52.11 Je.50.8 51.6,45 Eze.11.7 29.4 32.21 Am.6.4 Mi.5.10,13,14 Zep.3.11.

MIDWIFE. Ge.35.17 38.28 Ex.1. 16.

MIDWIVES. Ex.1.17,19,20,21.

MIGHT, *substantive.* Ge.49.3 Nu. 14.13 De.3.24 6.5 8.17 28.32 Ju.5.31 6.14 16.30 2 Sa.6.14 1 Ki.15.23 16.5,27 22.45 2 Ki.10. 34 13.8,12 14.15,28 20.20 23.25 24.16 1 Ch.12.8 29.2,12,30 2 Ch. 20.6,12 Es.10.2 Ps.76.5 89.13† 145.6 Pr.24.5† Ec.9.10 Is.3.25† 11.2 33.13 40.26,29 Je.9.23 10.6 16.21 49.35 51.30 Eze.32.30 Da. 2.20,23 3.4† 4.14†,30 5.7† Mi. 3.8 7.16 Zec.4.6 Ep.1.19†,21 3. 16 6.10 Col.1.11 2 Pe.2.11 Re. 7.12.

MIGHT *be.* Ge.30.34 Ex.36.18 39. 21 Le.26.45 De.5.29 1 Sa.18.27 1 Ki.8.16 2 Ki.7.2 15.19 2 Ch.6. 5,6 Ps.78.8 Je.13.11 Eze.17.8 36.3 Ho.6.5† Mal.2.4 Mar.5.18 Lu.8.9,38 Jno.15.11 Ro.4.11,16 14.9 2 Th.3.8 Phile.8 He.2.17 12.10 1 Pe.1.21. See *Fulfilled.*

MIGHTY. Ge.10.9 18.18 23.6 Ex. 1.7,20 9.28 10.19 15.10 Le.19. 15 Nu.22.6 De.4.37 7.23 9.29 26.5 Ju.5.13,23 1 Sa.4.8 2 Sa.1. 19,21,22,25 2 Ki.24.15 1 Ch.1.10 12.23 27.6 2 Ch.13.21 26.13 27.6 Ezr.4.20 7.28 Ne.3.16 9.11 Job 5.15 6.23 9.4 12.19,21 21.7 24. 22 34.20 35.9 41.25 Ps.24.8 29.1 45.3 59.3 68.33 69.4 74.15 82.1 89.6,13,19,30 93.4 103.20† 106.8 112.2 120.4 135.10 Pr.16.32 18. 18 21.22 23.11 Is.3.25 5.22 11. 15 17.12 22.17 49.24 63.1 Je.5. 15 32.19 33.3 Eze.17.13 32.12, 21,27 38.15 39.18 Da.4.3 8.24 11.3,25 Am.2.14,16 5.12,24 Jon. 1.4 Zec.11.2 Mat.11.20,21,23 13. 54,58 14.2 Mar.6.2,5,14 Lu.1.49, 52 9.43 15.14 19.37 24.19 Ac. 2.2 7.22 18.24 Ro.15.19 1 Co.1. 26,27 2 Co.10.4 13.3 Ga.2.8 Ep. 1.19 2 Th.1.7 Ro.6.13 10.1 16. 18 18.10,21 19.6. See *Acts, God, Hand, Man, Men.*

MIGHTY *one.* Ge.10.8 Is.1.24 10. 34 28.2 30.29 49.26 60.16 Je. 20.11 Eze.31.11.

MIGHTY *ones.* Ex.15.11† Ju.5.22 Is.13.3 Je.46.5 Joel 3.11.

MIGHTIER. Ge.26.16 Ex.1.9 Nu. 14.12 De.4.38 7.1 9.1,14 11.23 Ps.93.4 Ec.6.10 Mat.3.11 Mar. 1.7 Lu.3.16.

MIGHTIES. 1 Ch.11.12,19,24.

MIGHTILY. De.6.3 Ju.4.3 14.6 15.14 1 Sa.14.48† Is.10.34† 42. 13† Je.25.30 Jon.3.8 Na.2.1 Ac. 18.28 19.20 Col.1.29 Re.18.2.

MIGRON, fear; *or* a farm, *or* threat. Is.10.28.

MILCH. Ge.32.15 1 Sa.6.7,10.

MILCAH, queen. Ge.11.29 22.20, 23 24.15 Nu.26.33.

MILCOM, their king. 1 Ki.11.5,33 2 Ki.23.13.

MILDEW. See *Blasting.*

MILE. Mat.5.41.

MILETUM, red, *or* scarlet. 2 Ti.4. 20.

MILETUS. Ac.20.15,17.

MILK. Ge.18.8 49.12 De.32.14 Ju.4.19 5.25 Job 10.10 21.24 Pr. 27.27 30.33 Ca.4.11 5.1,12 Is. 7.22 28.9 55.1 60.16 La.4.7 Eze. 25.4 Joel 3.18 1 Co.3.2 9.7 He. 5.12,13 1 Pe.2.2. See *Flowing.*

MILK, *verb.* Is.66.11.

MILL, S. Ex.11.5 Nu.11.8 Mat. 24.41.

MILLET. Ezc.4.9.

MILLIONS. Ge.24.60.

MILLO, fulness, plenitude, repletion. Ju.9.6,20 2 Sa.5.9 1 Ki.9. 15,24 11.27 2 Ki.12.20.

MILLSTONE. De.24.6 Ju.9.53 2 Sa.11.21 Job 41.24 Mat.18.6 Mar.9.42 Lu.17.2 Re.18.21,22.

MILLSTONES. Is.47.2 Je.25.10.

MINCING. Is.3.16.

MIND, *substantive.* Ge.26.35 Le.24. 12 De.18.6 28.65 30.1 1 Ch.28.9 Ne.4.6 Job 23.13 Ps.31.12 Pr.21. 27 29.11 Is.26.3 46.8 65.17 Je. 3.16 22.27† 44.21 Da.5.20 Hab. 1.11 Mar.5.15 14.72 Lu.1.29 8. 35 12.29 Ac.2.6† 12.20† 17.11 20.19 Ro.1.28 7.25 8.7,27 11.34 12.16 14.5 15.6 1 Co.1.10 2.16 2 Co.7.7 8.12 13.11 Ep.2.3 4.17 Phi.1.27 2.2,3,5 4.2 Col.2.18 3.12 2 Th.2.2 2 Ti.1.7 Tit.1.15 3.1 He.8.10 12.17† 1 Pe.3.8 4.1 5.2 Re.17.9,13. See *Alienated.*

Mine or *my* **MIND.** Nu.16.28 24.13 1 Sa.2.35 1 Ch.22.7 Is.21.4† Je. 15.1 19.5 32.35 La.3.21 Ro.7.23.

Thy **MIND.** 1 Sa.9.20 20.4† Job 34.33 Eze.38.10 Du.2.29 Mat.22. 37 Mar.12.30 Lu.10.27 Phile.14.

Your **MIND.** Ge.23.8 Je.51.50 Eze.11.5 20.32 Ro.12.2 2 Co.8. 19 9.2 Ep.4.23 Col.1.21 3.2† 1 Pe.1.13.

MIND, *verb.* Ro.8.5 12.16 Phi.3. 16,19.

MINDED. Ru.1.18 2 Ch.24.4 Ezr. 7.13 Mat.1.19 Ro.8.6 11.20 15.5 2 Co.1.15,17 Ga.5.10 Phi.2.2,20 3.15 1 Th.5.14 1 Ti.6.17 2 Ti.3.4 Tit.2.6 Ja.1.8 4.8.

MINDFUL. 1 Ch.16.15 Ne.9.17 Ps.8.4 111.5 115.12 Is.17.10 2 Ti.1.4 He.2.6 11.15 2 Pe.3.2.

MINDS. Ju.19.30 2 Sa.17.8 2 Ki. 9.15 Eze.24.25 36.5 Ac.14.2 28.6 2 Co.3.14 4.4 11.3 Phi.4.7 1 Ti.6.5 2 Ti.3.8 He.10.16 12.3 2 Pe.3.1.

MINDING. Ac.20.13.

MINE, *substantive.* Job 28.1†.

MINE, *pronoun.* Ge.31.43 48.5 Ex. 13.2 19.5 34.19 Le.20.26 25.23 Nu.3.12,13,45 8.14,17 2 Sa.14.30 1 Ki.2.15 3.28 20.3 2 Ki.10.6 Job 41.11 Ps.18.23 50.10,11,12 60.7 108.8 Pr.8.14 Ca.2.16 6.3 8.12 Is.43.1 Je.44.28 Eze.16.8 18.4 23.4,5 29.9 35.10 Hag.2.8 Mal.3.17 Mat.7.24,26 20.23 Mar. 10.40 Lu.11.6 Jno.2.4 7.16 10. 14 14.24 16.14,15 17.10 Ro.12. 19 Phi.1.4.

MINGLE. Is.5.22 9.11† 19.2† Da.2.43.

MINGLED. Ex.9.24 Le.19.19 Ezr.9.2 Job 24.6† Ps.102.9 106. 35 Pr.9.2,5 Is.19.14 Je.25.20,24 50.37 Eze.30.5 Mat.27.34 Mar. 15.23 Lu.13.1 Re.8.7 15.2.

MINISH, ED. Ex.5.19 Ps.107.39.

MINISTER, *substantive.* Ex.24.13 Jos.1.1 2 Ki.6.15† Mat.20.26 Mar.10.43 Lu.4.20 Ac.13.5 26. 16 Ro.13.4,6 15.8,16 Ga.2.17 Ep.3.7 6.21 Col.1.7,23,25 4.7 1 Th.3.2 1 Ti.4.6 He.8.2.

MINISTER, *verb.* Ex.28.1,3,4,35, 41,43 29.1,30,44 30.20,30 31.10 35.19 39.41 40.13,15 Le.7.35 16. 32 Nu.3.3 8.26 De.10.8 18.5,7 21.5 1 Sa.2.11 1 Ki.8.11 1 Ch. 15.2 23.13 2 Ch.5.14 13.10 31.2 Ps.9.8 Is.60.7,10 Je.33.22 Eze.

40.46 44.11, 15, 16 Mat.20.28 25. 44 Mar.10.45 Ac.24.23 Ro.15.25, 27 1 Co.9.13 2 Co.9.10 Ep.4.29 1 Ti.1.4 He.1.14 6.10 1 Pe.1.12 4.10, 11.

MINISTERED. Nu.3.4 De.10.6 1 Sa.2.18 3.1 2 Sa.13.17 1 Ki.1. 4,15 19.21 2 Ki.25.14† Je.52.18 Eze.44.12 Da.7.10 Mat.4.11 8.15 Mar.1.13, 31 Lu.8.3 Ac.13.2 20. 34 2 Co.3.3 Phi.2.25 Col.2.19 1 Ti.3.13† 2 Ti.1.18 Philc.13 He. 6.10 2 Pe.1.11.

MINISTERETH. 2 Co.9.10 Ga.3.5.

MINISTERING. 1 Ch.9.28 Eze. 44.11 Mat.27.55 Ro.12.7 15.16 2 Co.8.4 9.1 He.1.14 10.11.

MINISTERS. 1 Ki.10.5 2 Ch.9.4 Ezr.7.24 8.17 Ps.103.21 104.4 Is.61.6 Je.33.21 Eze.44.11 45.4 Joel 1.9, 13 2.17 Lu.1.2 Ro 13.6 1 Co.3.5 4.1 2 Co.3.6 6.4 11.15, 23 He.1.7.

MINISTRATION. Lu.1.23 Ac.6.1 2 Co.3.7, 8, 9 9.13.

MINISTRY. Nu.4.12, 47 2 Ch.7.6 Ho.12.10 Ac.1.17, 25 6.4 12.25 20.24 21.19 Ro.12.7 1 Co.16.15 2 Co.4.1 5.18 6.3 Ep.4.12 Col. 4.17 1 Ti.1.12 2 Ti.4.5, 11 He. 8.6 9.21.

MINNI, disposed, reckoned, prepared. Je.51.27.

MINNETH, counted, prepared. Ju. 11.33.

MINSTREL, S. 2 Ki.3.15 Mat. 9.23.

MINT. Mat.23.23 Lu.11.42.

MIRACLE. Ex.7.9 2 Ch.32.24† Mar.6.52 9.39 Lu.23.8 Jno.4.54 10.41 Ac.4.16, 22.

MIRACLES. Nu.14.22 De.11.3 29.3 Ju.6.13 Jno.2.11, 23 3.2 6.2, 26 7.31 9.16 11.47 12.37 Ac.2.22 6.8 8.6, 13 15.12 19.11 1 Co.12.10, 28, 29 Ga.3.5 He.2.4 Re.13.14 16.14 19.20.

MIRE. 2 Sa.22.43 Job 8.11 30.19 38.38† 41.30 Ps.69.2, 14 Is.10.6 57.20 Je.38.6, 22 Mi.7.10 Zec.9.3 10.5 2 Pe.2.22.

MIRIAM, exalted; *or* bitterness of the sea, *or* myrrh of the sea, *or* lady or mistress of the sea. Ex.15.20 Nu.12.1, 10, 15 20.1 26.59 De.24. 9 Mi.6.4.

MIRY. Ps.40.2 Eze.47.11 Da.2. 41, 43.

MIRTH. Ge.31.27 Ne.8.12 Job 21.13† Ps.137.3 Pr.14.13 Ec.2.1, 2 7.4, 8.15 Is.24.8, 11 Je.7.34 16.9 25.10 Eze.21.10 Ho.2.11.

MISCARRYING. Ho.9.14.

MISCHIEF. Ge.42.4, 38 44.29 Ex. 21.22 32.12, 22 1 Sa.23.9 2 Sa.16.8 1 Ki.11.25 20.7 2 Ki.7.9 Ne.6.2 Es.8.3 Job 15.35 Ps.7.14, 16 10.7, 14 26.10 28.3 36.4 52.1 55.10 62.3 94.20 119.150 140.9 Pr.4.16 6.14, 18 10.23 11.27 12.21 13.17 17.20 24.2, 16 28.14 Is.47.11 59.4 Eze.7.26 11.2 Da.11.27 Ho.7.15 Mi.7.3† Ac.13.10.

MISCHIEFS. De.32.23 Ps.52.2 140.2.

MISCHIEVOUS. Ps.21.11 38.12 Pr.24.8 Ec.10.13 Eze.38.10† Mi. 7.3.

MISERABLE. Job 16.2 1 Co.15. 19 Re.3.17.

MISERABLY. Mat.21.41.

MISERY. Ju.10.16 Job 3.20 11.16 Pr.31.7 Ec.8.6 La.3.19 Ro.3.16.

MISERIES. La.1.7 Ja.5.1.

MISHAEL, who is asked for or lent, *or* God takes away or retires. Ex. 6.22 Le.10.4 Ne.8.4 Da.1.6.

MISREPHOTH-MAIM, the burnings of the waters, *or* furnaces where metals are melted. Jos.11.8.

MISS. Ju.20.16 1 Sa.20.6.

MISSED. 1 Sa.20.18 25.15, 21.

MISSING. 1 Sa.25.7 1 Ki.20.39.

MIST. Ge.2.6 Ac.13.11 2 Pe.2.17.

MISTRESS. Ge.16.4, 8, 9 1 Ki.17. 17 2 Ki.5.3 Ps.123.2 Pr.30.23 Is.24.2 Na.3.4.

MISUSED. 2 Ch.36.16.

MITE, S. Mar.12.42 Lu.12.59 21.2.

MITRE. Ex.28.4, 37, 39 29.6 39. 28, 31 Le.8.9 16.4 Zec.3.5.

MITYLENE, purity, cleansing, or press.

MIXED. Ex.12.38 Nu.11.4 Ne. 13.3 Pr.23.30 Is.1.22 Da.2.41 Ho.7.8 Ho.4.2.

MIXTURE. Ex.8.21† 12.38† Ps. 75.8 Jno.19.39 Re.14.10.

MIZAR, little. Ps.42.6.

MIZPAH, a sentinel, speculation, *or* that waits for. Ge.31.49 1 Ki.15. 22 2 Ki.25.23 2 Ch.16.6 Ne.3.7, 15, 19 Je.40.6, 10 41.1, 3, 14 Ho. 5.1.

MIZPEH. See *Mizpah.* Jos.15.38 18.26 Ju.10.17 11.11 20.1 21.5 1 Sa.7.5, 6, 16 10.17 22.3.

MIZRAIM, tribulations; *or* who is straightened or blocked up. Ge. 10.6.

MNASON, a diligent seeker, *or* betrothing, *or* remembering, *or* an exhorter. Ac.21.16.

MOAB, of the father. Ge.19.37 36. 35 Ex.15.15 Nu.21.29 22.3 24.17 25.1 De.2.18 34.5 Ju.3.29, 30 10.6 11.15 Ru.1.2, 4 1 Sa.14.47 2 Sa.8.2 23.20 1 Ki.11.7 2 Ki.1.1 3.7, 23 1 Ch.1.46 4.22 18.11 2 Ch.20.1, 10 Ne.13.23 Ps.60.8 83.6 108.9 Is.11.14 15.1, 5 16.6, 11, 13, 14 25.10 Je.9.26 25.21 40.11 48.1, 2, 9, 11, 20, 26, 29, 33, 39, 46, 47 Eze.25.8 Am.2.2 Zep.2.9. See *King.*

MOABITE. De.23.3 1 Ch.11.46 Ne.13.1.

MOABITES. Ge.19.37 De.2.9 Ju.3.28 2 Sa.8.2 1 Ki.11.1, 33 2 Ki.3.18, 24 13.20 24.2 1 Ch.18.2 Ezr.9.1.

MOABITESS. See *Ruth.*

MOCK, *substantive.* Pr.14.9.

MOCK, *verb.* Ge.39.14, 17 1 Sa.31. 4† 1 Ch.10.4† Job 13.9 21.3 Pr. 1.26 Je.9.5† 38.19 La.1.7 Eze. 22.5 Mat.20.19 Mar.10.34 Lu. 14.29.

MOCKED. Ge.19.14 Nu.22.29 Ju. 16.10, 13, 15 1 Ki.18.27 2 Ki.2.23 2 Ch.30.10 36.16 Ne.4.1 Job 12.4 Mat.2.16 27.29, 31 Mar.15.20 Lu. 18.32 22.63 23.11, 36 Ac.17.32 Ga.6.7.

MOCKER. Pr.20.1.

MOCKERS. Job 17.2 Ps.35.16 Is. 28.22 Je.15.17 Jude 18.

MOCKEST. Job 11.3.

MOCKETH. Job 13.9 39.22 Pr. 17.5 30.17 Je.20.7.

MOCKING. Ge.21.9 Mat.27.41 Mar.15.31 Ac.2.13.

MOCKING. Eze.22.4.

MOCKINGS. Heb.11.36.

MODERATE. 1 Co.10.13†.

MODERATING. Ep.6.9†.

MODERATION. Phi.4.5.

MODERATELY. Joel 2.23.

MODEST. 1 Ti.2.9.

MOIST. Nu.6.3.

MOISTENED. Job 21.24.

MOISTURE. Ps.32.4 Lu.8.6.

MOLADAH, birth, generation. Jos. 15.26.

MOLE, S. Le.11.30 Is.2.20.

MOLECH, king. Le.18.21 20.2, 3, 4 1 Ki.11.7 2 Ki.23.10 Je.32.35.

MOLOCH, king. Am.5.26 Ac.7.43.

MOLLIFIED. Is.1.6.

MOLTEN. Ex.32.4, 8 34.17 Le. 19.4 De.9.12, 16 1 Ki.7.16, 23, 30, 33 Ne.9.18 Job 28.2 37.18 Eze. 24.11 Mi.1.4 Na.2.6†. See *Image.*

MOMENT. Ex.33.5 Nu.16.21, 45 Ezr.9.8† Job 7.18 20.5 21.13 34. 20 Ps.30.5 73.19 Pr.12.19 Is. 26.20 27.3 47.9 54.7, 8 Je.4.20 La.4.6 Eze.26.16 32.10 Lu.4.5 1 Co.15.52 2 Co.4.17.

MONEY. Ge.23.9, 13 31.15 42.25, 27, 28 43.12, 15, 23 44.1 47.14, 15, 18 Ex.21.11, 21, 30, 35 22.7, 25 30. 16 Le.25.37 Nu.3.49 De.2.6, 28 14.25, 26 21.14 23.19 Ju.5.19 16. 18 17.4 1 Ki.21.2 2 Ki.5.26 12. 4, 7, 8, 10, 16 15.20 23.35 2 Ch. 24.1 Ezr.3.7 7.17 Ne.5.4, 10 Es.4.7 Job 31.39 42.11 Ps.15.5 Pr.7.20 Ec.7.12 10.19 Is.52.3 55.1, 2 Je.32.9, 10, 44 La.5.4 Mi. 3.11 Mat.17.24, 27 22.19 25.18, 27 18.12, 15 Mar.6.8 12.41 14. 11 Lu.9.3 19.23 22.5 Ac.4.37 8.18, 20 24.26 1 Ti.6.10. See *Bought.*

MONEY-CHANGERS. Mat.21.12 Mar.11.15 Jno.2.14, 15.

MONSTERS. La.4.3.

MONTH. Ge.29.14 Ex.13.4 23.15 34.18 Le.27.6 Nu.3.15, 22, 28, 34, 39, 40, 43 9.22 11.20, 21 18.16 26. 62 28.14 29.6 De.16.1 21.13 Jos.5.10 1 Ki.4.7, 27 5.14 6.37, 38 8.2 Ne.1.1 2.1 Es.3.7 6.15 9.15, 17, 19, 21, 22 Je.2.24 Ho.5.7 Zec. 11.8 Re.9.15 22.2. See *First, Fifth, Seventh.*

Second **MONTH.** Ge.7.11 8.14 Ex.16.1 Nu.1.1 9.11 10.11 1 Ki. 6.1 1 Ch.27.4 2 Ch.3.2 30.2 Ezr.3.8.

Third **MONTH.** Ex.19.1 1 Ch.27.5 2 Ch.15.10 31.7 Es.8.9 Eze.31.1.

Fourth **MONTH.** 2 Ki.25.3 1 Ch. 27.7 Je.39.2 52.6 Eze.1.1 Zec. 8.19.

Sixth **MONTH.** 1 Ch.27.9 Eze.8.1 Hag.1.1, 15 Lu.1.26, 36.

Eighth **MONTH.** Zec.1.1.

Ninth **MONTH.** Ezr.10.9 Je.36.9, 22 Hag.2.10, 18 Zec.7.1.

Tenth **MONTH.** Ge.8.5 Ezr.10.16 Es.2.16 Je.39.1 52.4 Eze.24.1 29.1 33.21.

Eleventh **MONTH.** De.1.3 Zec.1.7.

Twelfth **MONTH.** Es.3.7, 13 8.12 9.1 Je.52.31 Eze.32.1.

This **MONTH.** Ex.12.2, 3 13.5 Nu. 9.3 28.17 29.7 Ne.9.1.

MONTHLY. Is.47.13.

MONTHS. Nu.10.10 28.11, 14 Ju. 11.37, 39 19.2 20.47 1 Sa.6.1 27.7 2 Sa.2.11 5.5 6.11 24.8 1 Ki.5.14 11.16 2 Ki.15.8 1 Ch.3.4 27.1 Es.2.12 Job 3.6 7.3 14.5 21.21 29.2 39.2 Eze.39.12, 14 47.12 Da. 4.29 Lu.1.24 4.25 Jno.4.35 Ac. 18.11 Ga.4.10 Ja.5.17 Re.9.5, 10 11.2 13.5. See *Three.*

MONUMENTS. Is.65.4.

MOON. De.33.14 Jos.10.12 Ju.8. 21† Job 25.5 Ps.8.3 72.7 89.37 104.19 Ec.12.2 Ca.6.10 Is.3.18. See *Sun.*

New **MOON.** 1 Sa.20.5, 18 2 Ki.4. 23 Ps.81.3 Pr.7.20† Is.66.23 Eze.46.1, 6 Am.8.5 Col.2.16.

New **MOONS.** 1 Ch.23.31 2 Ch.2.4 31.3 Ezr.3.5 Ne.10.33 Is.1.13, 14 Eze.45.17 46.3 Ho.2.11.

MORDECAI, contrition, *or* bitter bruising; *or* myrrh bruised; *or* who teaches to bruise. Ezr.2.2 Ne.7.7 Es.2.5, 19, 21, 22 3.5, 6 4.1, 9, 15 5. 13, 14 6.3, 10 7.9 8.2, 15 9.3 10.3.

MORE. Ge.29.30 36.7 37.3, 5, 8 Ex.1.9, 12 5.9 9.34 11.1 16.17 30.15 Le.6.5 13.5, 33, 54 26.18, 21 Nu.3.46 22.15, 18, 19 26.54 33.54 De.1.11 7.7, 17 19.9 20.1 Jos. 10.11 Ju.2.19 16.30 18.24 Ru. 1.17 3.10 1 Sa.3.17 14.44 18.8 20.13 22.15 24.17 25.22, 36 2 Sa. 3.9, 35 5.13 6.22 7.20 19.13, 43 1 Ki.2.23 16.33 19.2 20.10 2 Ki. 4.6 6.16, 31 21.9 1 Ch.21.3 24.4 2 Ch.10.11 20.25 25.9 28.13, 22 29.34 32.7, 16 33.23 Ezr.7.20 Ne.13.18 Es.2.17 6.6 Job 3.21 23.12 34.19, 23 35.2, 11 42.12 Ps. 4.7 19.10 40.5, 12 52.3 69.4 71. 14 73.7 78.17 87.2 115.14 119. 99, 100 130.6 Pr.3.15 4.18 11.24 17.10 26.12 29.20 Ec.2.9, 16, 25 4.2 5.1 Ca.1.4 5.9 Is.5.4 9.1 15.9 52.14 54.1 Je.3.11 46.23 Eze.5.6, 7 16.47, 51, 52 23.11 Da. 2.30 3.19 11.8 Ho.6.6 13.2 Jon. 1.11† Hab.1.13 2.16† Mat.5.37, 47 6.25 10.31, 37 11.9 12.45 13. 12 18.13, 16 20.10, 31 26.53 27.23 Mar.4.24 7.36 10.48 12.43 14.5 15.14 Lu.10.35 12.7, 23, 48 18.30, 39 21.3 Jno.4.41 5.18 7.31 10. 10 12.43 15.2 21.15 Ac.4.19 5.14 9.22 19.32 20.35 23.13, 21 27.11 Ro.1.25 3.7 8.37 1 Co.8. 8† 9.19 14.18 2 Co.7.7 10.8 11. 23 Ga.4.27 Phi.1.9 3.4 1 Th.4. 1, 10 2 Ti.3.4 Philc.21 He.11.32 12.25, 26, 27 Ja.4.6 2 Pe.1.19 Re. 2.19 9.12.

MORE *abundantly.* Jno.10.10 1 Co. 15.10 2 Co.1.12 2.4 12.15 1 Th. 2.17 He.6.17.

Any **MORE.** Ge.8.12, 21 9.11 17.5 35.10 Ex.8.29 9.29 11.6 36.6 Le.27.20 Nu.18.5 De.5.25 18.16 Jos.5.12 7.12 Ru.1.11 1 Sa.27.1 2 Sa.7.10 10.19 19.29 2 Ki.21.8 1 Ch.19.19 2 Ch.33.8 Job 7.10 20. 9 34.31 Ec.9.5 Is.1.5 2.4 30.20 62.4 Je.3.16, 17 10.20 20.9 22. 11, 30 31.12, 40 34.10 Eze.5.9 12. 28 16.41, 63 21.5 23.27 24.13 27.36 28.19 29.13 32.13 37.23 39.28, 29 Ho.14.3, 8 Mi.4.3 Joel 3.17 Am.7.8, 13 8.2 Zep.3.15 Mat.22.46 Mar.8.14 9.8 Lu.20. 36 22.16 Ro.14.13 He.12.19 Re. 7.16 12.8 18.11 21.4.

Much **MORE.** Ex.36.5 Pr.11.31 Is.56.12 Mat.6.30 Lu.5.15 7.26 Ro.5.9, 10, 17, 20 2 Co.3.9, 11 8.22 Phi.1.14 2.12 He.10.25 12.25 1 Pe.1.7.

No **MORE.** Ge.9.15 32.28 38.26 44.23 Ex.5.7 10.28, 29 14.13 Le. 17.7 Nu.8.25 De.3.26 5.22 10. 16 13.11 17.13, 16 28.68 31.2 Jos.23.13 Ju.8.28 10.13 1 Sa.1. 18 2.3 7.13 15.35 18.2 26.21 27.4 28.15 2 Sa.2.28 7.10 21.17 1 Ki.10.5 2 Ki.2.12 6.23 9.35 1 Ch.17.9 23.26 2 Ch.9.4 Ne.2.17 13.21 Es.1.19 2.14 Job 7.7, 8, 9, 10 14.12 20.9 24.20 32.15, 16 34.32 41.8 Ps.10.18 39.13 41.8 74.9 77.7 83.4 88.5 103.16 104. 35 Pr.10.25 31.7 Ec.4.13 Is.1. 13 10.20 19.7 23.10, 12 26.21 30.19 32.5 38.11 47.1, 5 51.22 52.1 60.18, 19, 20 62.4, 8 65.19, 20 Je.2.31 3.16 7.32 11.19 16.14 19.6 22.10, 12 23.4, 7, 36 25.27 31.34 33.24 42.18 44.26 49.7 50.39 La.2.9 4.22 Eze.12.24, 25 13.15, 21, 23 14.11 16.42 19.9 20. 39 21.13, 27, 32 24.47 26.14, 21 28.24 29.15, 16 30.13 34.22, 28, 29 36.14 37.22 43.7 45.8 Ho.1.6 2.16, 17 9.15 Joel 2.19 Am.5.2 9.13 Mi.5.12, 13 Na.1.12, 14, 15 2. 13 Zep.3.11 Zec.11.6 13.2 14. 11, 21 Mat.19.6 Mar.7.12 9.25 10.8 14.25 Lu.3.13 9.13 12.4 Jno.5.14 6.66 8.11 14.19 15.4 16.10, 21, 25 17.11 Ac.8.39 13.34 20.25, 38 Ro.6.9 7.17, 20 11.6 2 Co.5.16 Ga.3.18 4.7 Ep.2.19 4. 14, 28 He.8.12 10.2, 17, 18, 26 Re. 3.12 7.16 18.14, 22, 23 20.3 21.1, 4 22.3.

MOREOVER. Ps.19.11 Is.39.8 Eze.16.29 Zec.5.6 He.11.36.

MORIAH, bitterness of the Lord; *or* doctrine, *or* fear of the Lord. Ge. 22.2 2 Ch.3.1.

MORNING. Ge.19.15 24.54 26.31 29.25 32.24† 40.6 49.27 Ez.7.15 10.13 14.27 16.7, 8, 12, 13 29.39, 41 34.2, 25 Le.6.9 Nu.9.21 22.21, 22 28.4 De.28.67 Jn.6.31 16.2 19. 27 20.19 2 Sa.13.4† 23.4 24.11 1 Ki.3.21 18.26 Ne.4.21 8.3 Job 3.9† 7.21 11.17 24.17 38.12 41. 18 Ps.5.3 30.5 46.5† 49.14 59. 16 88.13 90.5, 6 119.147 130.6 139.9 143.8 Ec.10.16 11.6 Ca.6. 10 Is.14.12 17.14 21.12 28.19 50.4 58.8 Je.5.8 20.16 21.12 Eze.7.7, 10 12.8 24.18 33.22 Ho. 6.3, 4 7.6 10.15 Joel 2.2 Am.4. 13 5.8 Jon.4.7 Mi.2.1 Mat.16.3 27.1 Mar.11.20 13.35. See *Cloud, Evening.*

MORNING *light.* 1 Sa.14.36 25.22, 36 2 Sa.17.22 2 Ki.7.9.

MORNING *star, stars.* Job 38.7 Re. 2.28 22.16.

MORNING *watch.* Ex.14.24 1 Sa. 11.11.

Early in the **MORNING.** Ge.19.27 20.8 21.14 22.3 28.18 31.55 Ex. 8.20 9.13 24.4 34.4 Jos.3.1 6.12 7.16 8.10 Ju.6.28, 38 19.5, 8 1 Sa. 1.19 15.12 17.20 29.10, 11 2 Ki.3. 22 19.35 2 Ch.20.20 Job 1.5 Pr. 27.14 Is.5.11 37.36 Da.6.19 Mat. 20.1 Mar.16.2 Lu.21.38 24.1 Jno. 8.2 Ac.5.21.

Every **MORNING.** Ex.16.21 30.7 36.3 Le.6.12 1 Ch.9.27 23.30 2 Ch.13.11 Job 7.18 Ps.73.14 Is.33. 2 La.3.23 Eze.46.13, 14, 15 Am.4.4 Zep.3.5.

Until the **MORNING.** Ex.12.10, 22 16.19, 20, 23 23.18 29.34 Le.7.15 19.13 Nu.9.12 De.16.4 Ju.19.25 Ru.3.13, 14 1 Sa.3.15 19.2 2 Ki. 10.8 Pr.7.18 Is.38.13.

MORROW. Ge.30.33† Ex.8.23 9. 5, 6 13.14† 16.23 19.10 32.5 Le. 7.16 19.6 22.30 23.11, 15 Nu.11. 18 16.5, 16, 41 De.6.20† Jos.3.5 4.6† 5.12 7.13 22.18, 24† Ju.19. 9 20.28 1 Sa.11.9 20.5, 18 28.19 1 Ki.20.6 2 Ki.6.28 7.1 8.15 10.6 2 Ch.20.16, 17 Es.5.8, 12 Pr. 3.28 27.1 Is.22.13 56.12 Zep. 3.3 Mat.6.30, 34 Lu.12.28 13.32, 33 Ac.20.7 25.22 1 Co.15.32 Ja. 4.13, 14.

MORSEL. Ge.18.5 Ju.19.5 Ru. 2.14 2 Sa.12.3† Job 31.17 Pr.17.1 23.8 Jno.13.26† He.12.16. See *Bread.*

MORSELS. Ps.147.17.

MORTAL. 2 Ch.14.11† Job 4.17 Ro.6.12 8.11 1 Co.15.53, 54 2 Co. 4.11.

MORTALITY. 2 Co.5.4.

MORTALLY. De.19.11.

MORTAR. Nu.11.8 Pr.27.22.

MORTAR, or **MORTER.** Ge.11.3 Ex.1.14 Le.14.42, 45 Is.41.25 Eze. 13.10, 11, 14, 15 22.28 Nu.3.14.

MORTGAGED. Ne.5.3.

MORTIFY. Ro.8.13 Col.3.5.

MOSEROTH, erudition, discipline, bond. Nu.33.30.

MOSES, taken out of the water. Ex.2.10, 14, 15 3.4, 6 4.14, 27 5.22 8.13, 31 9.12, 35 10.22 11.3 12.35 14.31 15.24 16.20 17.3, 4, 6, 12, 15 18.13 19.3, 8, 20 20.21 24.2, 4, 18 32.1, 11, 19, 23 33.9 34.4, 35 39.43 40.35 Le.10.16 24.11 Nu.5.4 11. 2, 10 12.2, 3, 7 14.44 16.4 17.7, 11 20.3 21.5, 9 25.6 31.6, 14 33.2 De.27.11 31.9, 23 33.1 34.5, 10 Jos.1.5, 17 3.7 4.14 14.10, 11 1 Ki.2.3 8.9 2 Ki.23.25 1 Ch. 23.14 26.24 2 Ch.23.18 Ezr.3.2 Ps.103.7 105.26 106.16, 23, 32 Is. 63.12 Je.15.1 Da.9.11, 13 Mal. 4.4 Mat.17.3, 4 19.7, 8 23.2 Mar. 9.4, 5 10.3 12.19 Lu.9.30 16.29, 31 20.28, 37 24.27, 44 Jno.1.17, 45 3.14 5.45, 46 6.32 7.19, 22, 23 9.28, 29 Ac.3.22 6.11, 14 7.20, 32, 35, 37 13.39 15.1, 5, 21 21.21 26. 22 28.23 Ro.5.14 10.5 1 Co.9.9 10.2 2 Co.3.7, 13, 15 2 Ti.3.8 He.3.2, 3, 5, 16 7.14 9.19 10.28 11.23, 24 12.21 Jude 9 Re.15.3. See *Aaron, Book, Commanded, Law.*

MOST. Pr.20.6 Mat.11.20 Lu.7. 42, 43 Ac.20.38 1 Co.14.27.

MOTE. Mat.7.3, 4, 5 Lu.6.41, 42.

MOTH. Job 4.19 27.18 Ps.39.11 Is.50.9 51.8 Ho.5.12 Mat.6.19, 20 Lu.12.33.

MOTH-EATEN. Job 13.28 Ja.5.2.

MOTHER. Ge.3.20 17.16 24.28, 53, 60 32.11 Ex.2.8 Le.20.14 Ju. 5.7, 28 Ru.1.8 2 Sa.17.25 20.19 1 Ki.2.19 3.27 2 Ki.24.15 Ps.113.9 Pr.30.11 Ca.6.9 Is.50.1 Je.50.12 Eze.16.44, 45 21.21† 23.2 Ho. 2.2, 5 10.14 Mi.7.6 Mat.8.14 10. 35 14.8, 11 19.12 20.20 Mar.6.28 Lu.1.43 4.38 12.53 Jno.2.1 Ac. 1.14 12.12 Ga.4.26 Re.17.5. See *Father.*

His **MOTHER.** Ge.21.21 24.67 27.14 30.14 43.29 44.20 Ex.23. 19 34.26 Le.20.17 24.11 Nu.12. 12 De.14.21 27.22 Ju.9.1 17.2, 3 1 Sa.2.19 1 Ki.1.6 15.13 17.23 22.52 2 Ki.4.19 1 Ch.4.9 2 Ch. 22.3 Ps.35.14 109.14 131.2 Pr. 10.1 15.20 29.15 31.1 Ec.5.15 Ca.3.11 Is.66.13 Mat.1.18 2.13, 20 12.46 13.55 Mar.3.31 Lu. 1.15, 60 2.43, 51 7.12, 15 8.19 Jno.3.4 19.25, 26 Ac.3.2 14.8 Ro.16.13.

My **MOTHER.** Ge.20.12 Ju.8.19 16.17 1 Ki.2.20 Job 1.21 3.10 17.14 31.18 Ps.22.9, 10 51.5 69.8 71.6 139.13 Pr.4.3 Ca.1.6 3.4 8.1, 2 Is.49.1 Je.15.10 20.14, 17 Mat.12.48, 49 Mar.3.33, 34 Lu.8.21 Ga.1.15.

Thy **MOTHER.** Ge.27.29 37.10 Le.18.7, 9, 13 20.19 De.13.6 1 Sa. 15.33 20.30 2 Ki.9.22 Ps.50.20 Pr.1.8 6.20 23.22 Ca.8.5 Je.22. 26 Eze.16.3, 45 19.2, 10 Ho.4.5 Mat.12.47 Mar.3.32 Lu.8.20 Jno. 19.27 2 Ti.1.5.

MOTHER-IN-LAW. De.27.23 Ru. 1.14 2.11, 23 3.6, 17 Mi.7.6 Mat. 10.35 Lu.12.53.

MOTHERS. Is.49.23 Je.16.3 La. 2.12 5.3 Mar.10.30 1 Ti.1.9 5.2.

MOTIONS. Ro.7.5.

MOULDY. Jos.9.5, 12.

MOUNT, ING. Job 20.6 39.27 Ps. 107.26 Is.9.18 15.5 40.31 Je.51. 53 Eze.10.16, 19.

MOUNT. Ge.31.54 Ex.18.5 19. 12, 14, 16, 17, 23 24.15, 17 32.15, 19 34.2, 3, 29 Nu.10.33 20.28 De.1. 6, 7 9.15 27.13 32.49 33.2 Ju. 4.6 7.3 9.48 2 Sa.15.30, 32 1 Ki. 19.8, 11 2 Ki.23.13 Ne.8.15 Ca. 4.1 Is.10.32 14.13 16.1 27.13 29.3 Je.6.6 Eze.4.2 21.22 26.8 Da.11.15 Ob.8, 21 Hab.3.3 He. 12.18. See *Carmel, Gerizim, Ephraim, Gilboa, Seir, Zion.*

MOUNT *of Olives.* Zec.14.4 Mat. 21.1 24.3 26.30 Mar.13.3 14.26 Lu.19.29, 37 21.37 22.39 Jno.8.1 Ac.1.12.

MOUNT *of the Amalekites.* Ju.12.15.

MOUNT *Gilead.* Ge.31.21, 23, 25. See *Gilead.*

MOUNT *Hor.* Nu.20.22, 23, 25, 27 21.4 33.37, 38, 39, 41 34.7, 8.

MOUNT *Sinai.* Ex.19.11, 18, 23 24. 16 31.18 34.2, 4, 29, 32 Le.7.38 25.1 27.34 Nu.3.1 Ne.9.13 Ac. 7.30 Ga.4.24, 25.

Before the **MOUNT.** Ex.19.2 34.3.

In or *into the* **MOUNT.** Ge.22.14 31.23, 54 Ex.4.27 19.12 24.12, 13, 15, 18 25.40 26.30 27.8 Nu.27.12 De.9.9, 10 10.1, 10 32.50 Jos.8.30 2 Ki.23.16 2 Ch.3.1 Is.28.21 Ac. 7.38 He.8.5 2 Pe.1.18.

MOUNTS. Je.32.24 33.4 Eze. 17.17.

MOUNTAIN. Ge.14.10 19.17, 19 Ex.3.1, 12 19.3 20.18 Nu.14.40 De.1.20 2.3 3.25 4.11 5.23 33. 19 Jos.2.16 11.16 14.12 17.18 Ju.1.19, 34 1 Sa.17.3 23.26 2 Ki. 2.16 6.17 Job 14.18 Ps.11.1 30.7 78.54 Is.2.2, 3 30.17, 29 40.4 Je. 16.16 17.3 26.18 50.6 51.25 La. 5.18 Eze.11.23 28.16 43.12, 15† Da.2.35, 45 Mi.3.12 4.1, 2 7.12 Hag.1.8 Zec.4.7 8.3 14.4 Mat. 5.1 8.1 14.23 15.29 17.1, 9, 20 21.21 28.16 Mar.3.13 6.46 9.9 11.23 Lu.3.5 6.12 8.32 9.28 Jno.6.3, 15 He.12.20 Re.6.14 8. 8. See *Holy.*

The principal mountains mentioned in Scripture are—*Amalek, Calvary, Carmel, Ebal, Engedi, Gaash, Gerizim, Gilboa, Gilead, Hermon, Hor, Horeb, Lebanon, Moriah, Nebo, Olivet, Paran, Pisgah, Seir, Sinai, Sion, Tabor,* which see. See also *Mount.*

High **MOUNTAIN.** Is.13.2 30.25 40.9 57.7 Je.3.6 Eze.17.22 40.2 Mat.4.8 17.1 Mar.9.2 Lu.4.5 Re.21.10.

In the or *in this* **MOUNTAIN.** Ge. 19.30 Ex.15.17 Nu.13.17 De.32. 49 Ju.3.27 1 Sa.23.14 2 Ch.2.2 Ps.48.1 Is.25.6, 7, 10 Eze.17.23 Am.4.1 6.1 Jno.4.20, 21.

MOUNTAINS. Ge.7.20 8.4, 5 Nu. 33.48 De.12.2 Jos.11.21 Ju.5.5 11.37, 38 2 Sa.1.21 1 Ki.19.11 1 Ch.12.8 2 Ch.18.16 Job 9.5 28.9 40.20 Ps.36.6 46.2, 3 65.6 72.3 76.4 83.14 90.2 104.6, 8 114.4, 6 125.2 133.3 144.5 147.8 148.9 Pr.8.25 Ca.2.8, 17 4.8 8.14 Is. 2.14 14.25 18.3 34.3 40.12 41. 15 42.15 44.23 49.11, 13 52.7 54.10 55.12 64.1, 3 65.7, 9 Je.4. 24 9.10 13.16 17.26 31.5 46.18 50.6 La.4.19 Eze.6.2, 3 7.16 18. 6, 11, 15 19.9 22.9 31.12 32.5 33.28 34.6, 13, 14 35.8, 12 36.1, 4, 8 37.22 38.8, 20, 21 39.2, 4, 17 Joel 2.2 3.18 Am.1.13† 3.9 4.13 9.13 Mi.1.4 6.1, 2 Na.1.5, 15 3.18 Hab.3.6, 10 Hag.1.11 Zec. 6.1 Mal.1.3 Mat.18.12 24.16 1 Co.13.2 Re.16.20 17.9.

In the **MOUNTAINS.** Ex.32.12 Nu.33.47 De.2.37 Jos.10.6 Ju. 6.2 1 Sa.26.20 1 Ki.5.15 2 Ch. 21.11 26.10 Is.13.4 Mar.5.5 He. 11.38.

Of the **MOUNTAINS.** Ge.8.5 22.2

Nu. 23.7 De. 32.22 33.15 Ju. 9. 25, 36 2 Ki. 19. 23 Job 24. 8 39. 8 Ps. 50. 11 72. 16 Pr. 27. 25 Is. 2. 2 17. 13 18. 6 37. 24 42. 11 Je. 3. 23 32. 44 33. 13 Eze. 6. 13 7. 7 Ho. 4. 13 Joel 2. 5 Jon. 2. 6 Mi. 4. 1 Zec. 14. 5 Re. 6. 15.

To the **MOUNTAINS.** Ca. 4. 6 Is. 22. 5 Eze. 6. 3 32. 6 36. 1, 4, 6 Ho. 10. 8 Mar. 5. 11 13. 14 Lu. 21. 21 23. 30 Re. 6. 16.

MOURN. Ge. 23. 2 1 Sa. 16. 1 2 Sa. 3. 31 1 Ki. 13. 29 14. 13 Ne. 8. 9 Job 2. 11 5. 11 14. 22 Ps. 55. 2 Pr. 5. 11 29. 2 Ec. 3. 4 Is. 3. 26 16. 7 19. 8 38. 14 59. 11 61. 2, 3 66. 10 Je. 4. 28 12. 4 48. 31 La. 1. 4 Eze. 7. 12, 27 24. 16, 23 31. 15 Ho. 4. 3 10. 5 Joel 1. 9 Am. 1. 2 8. 8 9. 5 Zec. 12. 10, 12 Mat. 5. 4 9. 15 24. 30 Lu. 6. 25 Ja. 4. 9 Re. 18. 11.

MOURNED. Ge. 37. 34 50. 3, 10 Ex. 33. 4 Nu. 14. 39 20. 29 1 Sa. 15. 35 2 Sa. 1. 12 11. 26 13. 37 14. 2 1 Ki. 13. 30 14. 18 1 Ch. 7. 22 2 Ch. 35. 24 Ezr. 10. 6 Ne. 1. 4 Zec. 7. 5 Mat. 11. 17 Mar. 16. 10 Lu. 7. 32 1 Co. 5. 2.

MOURNER. 2 Sa. 14. 2.

MOURNERS. Job 29. 25 Ec. 12. 5 Is. 57. 18 Ho. 9. 4.

MOURNETH. 2 Sa. 19. 1 Ps. 35. 14 88. 9 Is. 24. 4, 7 33. 9 Je. 12. 11 14. 2 23. 10 Joel 1. 10 Zec. 12. 10.

MOURNFULLY. Mal. 3. 14.

MOURNING, *substantive.* Ge. 27. 41 50. 4, 10, 11 De. 26. 14 34. 8 2 Sa. 11. 27 19. 2 Es. 4. 3 9. 22 Job 3. 8 30. 31 Ps. 30. 11 Ec. 7. 2, 4 Is. 22. 12 51. 11 60. 20 61. 3 Je. 6. 26 16. 5 31. 13 La. 2. 5 5. 15 Eze. 2. 10 24. 17 31. 15 Joel 2. 12 Am. 5. 16 8. 10 Mi. 1. 11 Zec. 12. 11 Mat. 2. 18 2 Co. 7. 7 Ja. 4. 9 Re. 18. 8.

MOURNING, *part. & adj.* Ge. 37. 35 Es. 6. 12 2 Sa. 14. 2 Job 30. 28 Ps. 38. 6 42. 9 43. 2 Je. 9. 17 16. 7 Eze. 7. 16 Da. 10. 2 Mi. 1. 8.

MOUSE. Le. 11. 29 Is. 66. 17.

MOUTH. Ge. 8. 11 24. 57 29. 2, 3, 10 34. 26† 42. 27 43. 7†, 12, 21 45. 21† Ex. 4. 11, 16 Nu. 12. 8 16. 30 23. 5 35. 30 De. 17. 6 19. 15 Jos. 9. 2† 10. 18, 22, 27 1 Sa. 1. 12 2 Sa. 14. 3, 19 17. 19 1 Ki. 19. 18 22. 13, 22, 23 2 Ki. 10. 21† 21. 16† 2 Ch. 18. 12†, 21, 22 35. 22 36. 21, 22 Ezr. 1. 1 Es. 7. 8 Job 5. 16 12. 11 32. 5 34. 3 Ps. 8. 2 22. 21 32. 9 37. 30 38. 14 63. 11 69. 15 107. 42 109. 2 126. 2 141. 7 144. 8, 11 Pr. 4. 24 5. 3 6. 12 8. 13 10. 6, 11, 14, 31, 32 11. 11 12. 6 14. 3 15. 2, 14, 28 18. 4, 7 19. 28 22. 14 26. 7, 9, 28 30. 20 Ec. 10. 12 Is. 9. 12, 17 57. 4 59. 21 Je. 32. 4 34. 3 36. 4, 27, 32 44. 17, 26 45. 1 La. 3. 38 Eze. 21. 22 29. 21 Da. 3. 26 4. 31 6. 17 7. 5, 8, 20 Ho. 2. 17 Am. 3. 12 Na. 3. 12 Zec. 5. 8 Mat. 4. 4 12. 34 15. 11 18. 16 21. 16 Lu. 1. 70 21. 15 Ac. 1. 16 3. 18, 21 4. 25 15. 27 23. 2 Ro. 3. 14, 19 10. 10 15. 6 1 Co. 9. 9 2 Co. 13. 1 2 Ti. 4. 17 Ja. 3. 10 Re. 13. 5 16. 13. See *Lord.*

MOUTH, with *opened.* Ge. 4. 11 Nu. 16. 32 22. 28 26. 10 De. 11. 6 Ju. 11. 35, 36 Job 3. 1 29. 23 33. 2 Ps. 35. 21 39. 9 109. 2 119. 131 Is. 5. 14 10. 14 53. 7 Eze. 3. 2 24. 27 33. 22 Da. 10. 16 Mat. 5. 2 17. 27 Lu. 1. 64 Ac. 8. 32, 35 10. 34 2 Co. 6. 11 Re. 12. 16 13. 6.

MOUTH, with *openeth.* Ps. 38. 13 Pr. 24. 7 31. 26.

His **MOUTH.** Ge. 25. 28† Ex. 4. 15 Nu. 23. 16 30. 2 De. 18. 18 1 Sa. 14. 26, 27 17. 35 2 Sa. 17. 5† 18. 25 22. 9 1 Ki. 8. 15 2 Ki. 4. 34 1 Ch. 16. 12 2 Ch. 6. 4 Job 15. 30 20. 12, 13 22. 22 23. 12 37. 2 40. 23 41. 19, 21 Ps. 10. 7 18. 8 33. 6 36. 3 38. 13 55. 21 105. 5 Pr. 2. 6 11. 9 12. 14 13. 2, 3 15. 23 16. 10, 23, 26 18. 6, 20 19. 24 20. 17 21. 23 26. 15 Ec. 6. 7 10. 13 Ca. 1. 2 5. 16 Is. 11. 4 53. 9 Je. 9. 8, 20 36. 17 51. 44 La. 1. 18† 3. 29 4. 4 Zec. 9. 7 Mal. 2. 6, 7 Lu. 1. 64 4. 22 6. 45 11. 54 22. 71 Jno. 19. 29 Ac. 22. 14 2 Th. 2. 8 1 Pe. 2. 22 Re. 1. 16 12. 15, 16 13. 2 19. 15, 21.

My **MOUTH.** Ge. 45. 12 Nu. 22. 38 23. 12 De. 32. 1 1 Sa. 2. 1 Job 7. 11 9. 20 16. 5 19. 16 23. 4 31. 27, 30 33. 2 40. 4 Ps. 17. 3 19. 14 34. 1 39. 1 40. 3 49. 3 51. 15 54. 2 63. 5 66. 14, 17 71. 8, 15 78. 1, 2 89. 1 109. 30 119. 43, 103, 108 137. 6 141. 3 145. 21 Pr. 4. 5 5. 7 7. 24 8. 7, 8 Is. 6. 7 30. 2 34. 16 45. 23 48. 3 49. 2 55. 11 Je. 1. 9 15. 19 36. 6 Eze. 3. 3, 17 4. 14 33. 7 Da. 10. 3 Ho. 6. 5 Mat. 13. 35 Ac. 11. 8 15. 7 Ep. 6. 19 Re. 2. 16 3. 16 10. 10.

Their **MOUTH.** De. 21. 5† Ju. 7. 6 Ezr. 8. 17† Ne. 9. 20 Job 5. 15 16. 10 29. 9, 10 Ps. 5. 9 17. 10 49. 13† 58. 6 59. 7, 12 62. 4 73. 9 78. 36 149. 6 Is. 29. 13 Je. 7. 28 12. 2 La. 2. 16 Eze. 33. 31 34. 10 Mi. 6. 12 7. 16 Zep. 3. 13 Zec. 14. 12 Mat. 15. 8 Jude 16 Re. 9. 19 11. 5 14. 5.

Thy **MOUTH.** Ex. 4. 12, 15 13. 9 23. 13 De. 23. 23 30. 14 Jos. 1. 8 Ju. 9. 38 11. 36 18. 19 2 Sa. 1. 16 1 Ki. 8. 24 17. 24 2 Ch. 6. 15 Job 8. 2, 21 15. 5, 6, 13 33. 6† 39. 27† Ps. 50. 16, 19 81. 10 103. 5 119. 13, 72, 88 138. 4 Pr. 6. 2 27. 2 30. 32 31. 8, 9 Ec. 5. 2, 6 Ca. 7. 9 Is. 51. 16 59. 21 Je. 1. 9 5. 14 Eze. 2. 8 3. 26, 27 16. 56, 63 Ho. 8. 1 Mi. 7. 5 Lu. 19. 22 Ro. 10. 8, 9 Re. 10. 9.

Your **MOUTH.** Nu. 32. 24 1 Sa. 2. 3 Job 21. 5 Eze. 35. 13 Joel 1. 5 Ep. 4. 29 Col. 3. 8.

MOUTHS. De. 31. 19, 21 1 Sa. 13. 21† Ps. 22. 13 78. 30 115. 5 135. 16, 17 Is. 41. 15† 52. 15 Je. 44. 25 La. 3. 46 Da. 6. 22 Mi. 3. 5 Tit. 1. 11 Ho. 11. 33 Ja. 3. 3 Re. 9. 17, 18.

MOVE. Ex. 11. 7 Le. 11. 10 De. 23. 25 32. 21 Ju. 13. 25 2 Sa. 7. 10 2 Ki. 5. 11† 21. 8 23. 18 Je. 10. 4 Am. 9. 9† Mi. 7. 17 Mat. 23. 4 Ac. 17. 28 20. 24.

MOVEABLE. Pr. 5. 6.

MOVED. Ge. 1. 2 7. 21 De. 32. 21 Jos. 10. 21 15. 18 Ju. 1. 14 Ru. 1. 19 1 Sa. 1. 13 2 Sa. 18. 33 22. 8 24. 1 1 Ch. 16. 30 17. 9 2 Ch. 18. 31 Ezr. 4. 15 Es. 5. 9 Job 37. 1 41. 23 Ps. 10. 6 13. 4 15. 5 16. 8 17. 5† 18. 7 21. 7 30. 6 46. 5, 6 55. 22 62. 2, 6 66. 9 68. 8 78. 58 82. 5† 93. 1 96. 10 99. 1 112. 6 121. 3 Pr. 12. 3 Ca. 5. 4 Is. 6. 4 7. 2 10. 14 14. 9 19. 1 24. 19 40. 20 41. 7 Je. 4. 24 25. 16 46. 7, 8 49. 21 50. 46 Da. 8. 7 10. 10† 11. 11 Mat. 9. 36 14. 14 18. 27 20. 24 21. 10 Mar. 1. 41 6. 34 15. 11 Ac. 2. 25 7. 9 17. 5 21. 30 Col. 1. 23 1 Th. 3. 3 He. 11. 7 12. 28 2 Pe. 1. 21 Re. 6. 14.

MOVEDST. Job 2. 3 Je. 48. 27†.

MOVER. Ac. 24. 5.

MOVETH. Ge. 1. 21, 28 9. 2 Le. 11. 46 20. 25† Job 40. 17 Ps. 69. 34 Pr. 23. 31 Eze. 47. 9.

MOVING, *substantive.* Job 16. 5 Jno. 5. 3.

MOVING, *part. & adj.* Ge. 1. 20 9. 3 Pr. 16. 30 Hab. 1. 14†.

MOWER. Ps. 129. 7.

MOWINGS. Am. 7. 1.

MOWN. Ps. 72. 6.

MUCH. Ge. 26. 16 Ex. 12. 42 16. 18 Le. 13. 7, 22, 27, 35 Nu. 21. 4 De. 28. 38 Jos. 22. 8 Ru. 1. 13 1 Sa. 14. 30 18. 30 19. 2 26. 24 1 Ki. 4. 29 2 Ki. 10. 18 21. 6 2 Ch. 27. 3 33. 6 Ezr. 10. 13 Ne. 9. 37 Job 5. 25† 31. 25 Ps. 19. 13† 129. 1† Pr. 17. 7 19. 10 Ec. 5. 12, 17 9. 18 Je. 2. 22 Eze. 23. 32 33. 31 Da. 4. 12, 21 Mi. 6. 16† Hag. 1. 6, 9 Mat. 6. 26 13. 5 26. 9 Mar. 4. 5 Lu. 1. 28† 7. 47 12. 48 16. 10 Jno. 12. 24 14. 30 15. 5 Ac. 16. 16 18. 27 26. 24 Ro. 3. 2 16. 12 2 Co. 2. 4 8. 15 He. 12. 9, 25 Ja. 5. 16 Re. 5. 4. See *How, More, People.*

As **MUCH.** Ge. 23. 9 43. 34 44. 1 Ex. 16. 5, 22 Le. 7. 10 Jos. 17. 14 1 Sa. 2. 16 2 Ch. 2. 16 Job 42. 10 Ps. 119. 14 Lu. 6. 34 Jno. 6. 11 Ro. 1. 15 11. 13 12. 18 Phi. 1. 7 He. 3. 3 7. 20 1 Pe. 4. 13.

So **MUCH.** Ex. 14. 28 30. 23 Le. 14. 21 De. 2. 5 2 Sa. 14. 25 17. 12 2 Ch. 20. 25 Pr. 19. 24 25. 16 Je. 2. 33 Mal. 3. 13 Mat. 15. 33 Mar. 2. 2 3. 20 6. 31 7. 36 Lu. 5. 15 6. 3 18. 13, 39 Ac. 5. 8 7. 5 19. 2 1 Co. 5. 1 2 Co. 9. 5† He. 1. 4 7. 22 10. 25 12. 20 Re. 18. 7.

Too **MUCH.** Ex. 36. 7 Nu. 16. 3, 7 Jos. 19. 9 1 Ki. 12. 28 Es. 1. 18.

Very **MUCH.** Ge. 41. 49 Ex. 12. 38 Jos. 13. 1 22. 8 1 Ki. 10. 2 2 Ki. 21. 16 1 Ch. 18. 8 2 Ch. 14. 13 32. 29 36. 14 Ps. 119. 107 Je. 40. 12.

MUFFLERS. Is. 3. 19.

MULBERRY-TREES. 2 Sa. 5. 23, 24 1 Ch. 14. 14, 15 Ps. 84. 6†.

MULE. 2 Sa. 13. 29 18. 9 1 Ki. 1, 33, 38, 44 Ps. 32. 9 Zec. 14. 15.

MULES. Ge. 36. 24 1 Ki. 4. 28† 10. 25 18. 5 2 Ki. 5. 17 1 Ch. 12. 40 2 Ch. 9. 24 Ezr. 2. 66 Ne. 7. 68 Es. 8. 10, 14 Is. 66. 20 Eze. 27. 14.

MULTIPLY. Ge. 1. 22, 28 3. 16 6. 1 8. 17 9. 7 16. 10 17. 2, 20 22. 17 26. 4, 24 28. 3 35. 11 48. 4 Ex. 1. 10 7. 3 23. 29 30. 15† 32. 13 Le. 11. 42† 26. 9 Nu. 26. 54† 33. 54† De. 7. 13 8. 1 13. 17 17. 16, 17 28. 63 30. 5, 16 2 Sa. 14. 11† 1 Ch. 4. 27 Job 29. 18 Is. 1. 15† 55. 7† Je. 30. 19 33. 22 Eze. 16. 7 36. 10, 11, 30 37. 26 Am. 4. 4 2 Co. 9. 10 He. 6. 14.

MULTIPLIED. Ge. 47. 27 Ex. 1. 7, 12, 20 11. 9 De. 1. 10 8. 13 11. 21 Jos. 24. 3 Ju. 16. 24† 1 Sa. 1. 12† 2 Sa. 22. 36† 1 Ch. 5. 9 2 Ch. 33. 23† Ne. 6. 17† Job 27. 14 35. 6 Ps. 16. 4 38. 19 107. 38 Pr. 9. 11 29. 16 Is. 9. 3 59. 12 Je. 3. 16 46. 16† Eze. 5. 7 11. 6 16. 25, 29, 51 21. 15 23. 19 31. 5 35. 13 Da. 4. 1 6. 25 Ho. 2. 8 8. 14 12. 10 Na. 3. 16 Ac. 6. 1, 7 7. 17 9. 31 12. 24 1 Pe. 1. 2 2 Pe. 1. 2 Jude 2.

MULTIPLIEDST. Ne. 9. 23.

MULTIPLIETH. Job 9. 17 34. 37 35. 16 Ec. 10. 14†.

MULTIPLYING. Ge. 22. 17 He. 6. 14.

MULTITUDE. Ge. 16. 10 17. 4† 28. 3 30. 30 32. 12 48. 4, 16, 19 Ex. 12. 38 23. 2 Le. 25. 16 Nu. 11. 4 De. 1. 10 10. 22 28. 62 Jos. 11. 4 Ju. 6. 5 7. 12 1 Sa. 13. 5 14. 16 2 Sa. 6. 19 17. 11 1 Ki. 3. 8 4. 20 7. 47† 8. 5 2 Ki. 7. 13 19. 23 2 Ch. 1. 9 14. 11 20. 24 30. 18 32. 7 Ne. 13. 3, 22† Es. 5. 11 10. 3 Job 4. 14† 11. 2 32. 7 35. 9 39. 7 Ps. 5. 7, 10 33. 16 42. 4 49. 6 51. 1 68. 30 69. 13, 16 74. 19 94. 19 106. 7, 45 109. 30 Pr. 10. 19 11. 14 14. 28 15. 22 20. 15 24. 6 Ec. 5. 3, 7 Is. 1. 11 5. 13, 14 17. 12 29. 8 31. 4 37. 24 47. 9, 12, 13 60. 6 63. 7, 15† Je. 10. 13 12. 6 30. 14 46. 25 51. 16 La. 1. 5 3. 32 Eze. 7. 12, 13, 14 14. 4 27. 12, 16, 18, 33 31. 18 32. 24, 26, 32 39. 11 Da. 10. 6 11. 13 Ho. 9. 7 10. 13 Na. 3. 3, 4 Zec. 8. 4† Mat. 14. 5 15. 32 21. 46 Mar. 5. 31 8. 2 Lu. 2. 13 8. 45 12. 1 22. 6, 47 23. 1 Jno. 5. 13 21. 6 Ac. 4. 32 6. 5 16. 22 21. 22 Ep. 4. 8† Ja. 5. 20 He. 11. 12 1 Pe. 4. 8. See *Great.*

MULTITUDES. Eze. 32. 20 Joel 3. 14 Mat. 9. 33, 36 21. 9 Ac. 5. 14 13. 45 Re. 17. 15. See *Great.*

MUNITION. Is. 29. 7 Na. 2. 1.

MUNITIONS. Is. 33. 16 Da. 11. 15†, 38†, 39†.

MURDER, *verb.* Ps. 10. 8 94. 6 Je. 7. 9 Ho. 6. 9.

MURDER, *substantive.* Mat. 19. 18 Mar. 15. 7 Lu. 23. 19, 25 Ro. 1. 29.

MURDERER. Nu. 35. 16, 17, 18, 19, 21, 30, 31 2 Ki. 6. 32 Job 24. 14 Ho. 9. 13 Jno. 8. 44 Ac. 3. 14 28. 4 1 Pe. 4. 15 1 Jno. 3. 15.

MURDERERS. 2 Ki. 14. 6 Is. 1. 21 Je. 4. 31 Mat. 22. 7 Ac. 7. 52 21. 38 1 Ti. 1. 9 Re. 21. 8 22. 15.

MURDERS. Mat. 15. 19 Mar. 7. 21 Ga. 5. 21 Re. 9. 21.

MURMUR. Ex. 16. 7, 8 Nu. 14. 27, 36 16. 11 17. 5 La. 3. 39† Jno. 6. 43 1 Co. 10. 10.

MURMURED. Ex. 15. 24 16. 2 17. 3 Nu. 14. 2, 29 16. 41 De. 1. 27 Jos. 9. 18 Ps. 106. 25 Is. 29. 24 Mat. 20. 11 Mar. 14. 5 Lu. 5. 30 15. 2 19. 7 Jno. 6. 41, 61 7. 32 1 Co. 10. 10.

MURMURERS. Jude 16.

MURMURING. Jno. 7. 12 Ac. 6. 1.

MURMURINGS. Ex. 16. 7, 8, 9, 12 Nu. 14. 27 17. 5, 10 Phi. 2. 14.

MURRAIN. Ex. 9. 3 Ps. 78. 50†.

MUSE. Ps. 143. 5.

MUSED. Lu. 3. 15.

MUSING. Ps. 39. 3.

MUSHI, he that touches, that withdraws himself, that takes away. Ex. 6. 13.

MUSIC. 1 Sa. 18. 6 1 Ch. 15. 16 2 Ch. 5. 13 7. 6 23. 13 34. 12 Ec. 12. 4 La. 3. 63 5. 14 Da. 3. 5 6. 18 7. 10, 15 Am. 6. 5 Lu. 15. 25.

MUSICAL. 1 Ch. 16. 42 Ne. 12. 36 Ec. 2. 8.

MUSICIANS. Re. 18. 22.

MUST. Ge. 24. 5 29. 26 30. 16 43. 11 Le. 11. 32 23. 6 Nu. 6. 21 20. 10 23. 12, 26 De. 1. 22 4. 22 12. 18 31. 14 Jos. 3. 4 Ju. 13. 16 21. 17 1 Sa. 14. 43 2 Sa. 23. 3, 7 1 Ki. 16. 27 Ezr. 10. 12 Je. 10. 5 Mat. 26. 54 Mar. 2. 22 8. 31 9. 11, 12 13. 7, 10 Lu. 2. 49 4. 43 5. 38 14. 18 19. 5 21. 9 22. 7, 37 23. 17 24. 7, 44 Jno. 3. 7, 14, 30 4. 4, 24 9. 4 10. 16 20. 9 Ac. 1. 16, 22 4. 12 9. 6 14. 22 15. 24 16. 30 18. 21 21. 22 23. 11 27. 24, 26 Ro. 13. 5 1 Co. 5. 10 11. 19 15. 25 2 Co. 5. 10 11. 30 1 Ti. 3. 2, 7, 8 2 Ti. 2. 6, 24 Tit. 1. 7 He. 4. 6 9. 16 11. 6 13. 17 Re. 4. 1 11. 5 20. 3 22. 6.

MUSTARD-SEED. See *Grain.*

MUSTERED. 2 Ki. 25. 19 Je. 52. 25.

MUSTERETH. Is. 13. 4.

MUTTER. Is. 8. 19 16. 7†.

MUTTERED. Is. 59. 3.

MUTUAL. Ro. 1. 12.

MUZZLE. De. 25. 4 1 Co. 9. 9 1 Ti. 5. 18.

MYRA, *from Gr.* μύρω, I flow, pour out, weep. Ac. 27. 5.

MYRRH. Ge. 37. 25 43. 11 Ex. 30. 23 Es. 2. 12 Ps. 45. 8 Pr. 7. 17 Ca. 1. 13 3. 6 4. 6, 14 5. 1, 5, 13 Mat. 2. 11 Mar. 15. 23 Jno. 19. 39.

MYRTLE. Ne. 8. 15 Is. 41. 19 55. 13.

MYRTLE-TREES. Zec. 1. 8 10. 11.

MYSIA, criminal, *or* abominable. Ac. 16. 7, 8.

MYSTERY. Mar. 4. 11 Ro. 11. 25 16. 25 1 Co. 2. 7 15. 51 Ep. 1. 9 3. 3, 4, 9 5. 32 6. 19 Col. 1. 26, 27 2. 2 4. 3 2 Th. 2. 7 1 Ti. 3. 9, 16 Re. 1. 20 10. 7 17. 5, 7.

MYSTERIES. Mat. 13. 11 Lu. 8. 10 1 Co. 4. 1 13. 2 14. 2.

N.

NAAMAN, beautiful, agreeable; *or* that prepares himself to motion. Ge. 46. 21 Nu. 26. 40 2 Ki. 5. 1, 11, 20, 27 1 Ch. 8. 4 Lu. 4. 27.

NAAMATHITE, *who is of* Naamath. See *Zophar.*

NAASHON, or **NAHSHON,** that

24.24 Is. 2.4 5.26 10.7 11.12 14.6, 12, 18 23.3 33.3 34.1 36.18 40.15 52.15 55.5 60.12 64.2 66.19 Je. 1.5, 10 4.2, 16 6.18 10.7, 10 22.8 25.14, 31 27.7 31.10 46.12 50.2, 12, 46 51.7, 20, 27, 41, 44 La. 1.1 Eze. 5.6, 7, 14 6.8, 9 12.15 19.4, 8 26.3, 5 28.7 29.12, 15 30.11, 23 31.12, 16 32.2, 16, 18 35.10 36.13 37.22 38.8, 12, 23 39.27 Ho. 8.10 9.17 Joel 3.2 Am. 6.1 Mi. 4.2, 3, 11 7.16 Na. 3.4, 5 Hab. 1.17 2.3 3.6 Zep. 3.6, 8 Zec. 2.11 8.22, 23 Lu. 12.30 21.25 Ac. 13.19 Ro. 4.17, 18 Re. 2.26 10.11 11.9, 18 13.7 16.19 17.15 20.3 21.24, 26 22.2. See *Great.*

***All* NATIONS.** De. 4.19 26.19 28.1, 37 1 Ki. 4.31 1 Ch. 14.17 16.24 2 Ch. 32.23 Ps. 67.2 72.11, 17 82.8 86.9 113.4 117.1 118.10 Is. 2.2 25.7 34.2 40.17 66.18, 20 Je. 27.7 Da. 7.14 Joel 3.2 Am. 9.9 Hab. 2.5 Hag. 2.7 Zec. 14.2, 19 Mal. 3.12 Mat. 24.9, 14 25.32 28.19 Mar. 11.17 13.10 Lu. 21.24 24.47 Ac. 14.16 17.26 Ro. 1.5 16.26 Ga. 3.8 Re. 7.9 12.5 14.8 15.4 18.3, 23.

***All the* NATIONS.** Ge. 18.18 22.18 26.4 De. 14.2 17.14 30.1, 3 1 Sa. 8.5, 20 Ps. 9.17 Is. 14.26 29.7, 8 37.18 43.9 52.10 61.11 Je. 3.17 25.13, 15, 17 26.6 29.14, 18 33.9 44.8 46.28 Zec. 7.14 12.9 14.16.

***These* NATIONS.** De. 7.17 9.4, 5 11.23 12.30 18.14 20.15 28.65 29.18 31.3 Jos. 23.3, 4, 7, 12, 13 Ju. 3.1 2 Ki. 17.41 Je. 9.26 25.9, 11 28.14.

NATIVE. Je. 22.10.

NATIVITY. Ge. 11.28 Ru. 2.11 Je. 46.16 Eze. 16.3, 4 21.30 23.15.

NATURE. Ro. 1.26 2.14, 27 11.24 1 Co. 11.14 Ga. 2.15 4.8 Ep. 2.3 He. 2.16 Ja. 3.6, 7† 2 Pe. 1.4.

NATURAL. De. 34.7 Ro. 1.26, 27, 31 11.21, 24 1 Co. 2.14 15.44, 46 2 Ti. 3.3 Ja. 1.23 3.15† 2 Pe. 2.12.

NATURALLY. Phi. 2.20 Jude 10.

NAUM. See *Nahum.* Lu. 3.25.

NAUGHT. 2 Ki. 2.19 Pr. 20.14.

NAUGHTY. Pr. 6.12 17.7 Je. 24.2.

NAUGHTINESS. 1 Sa. 17.28 Pr. 11.6 Ja. 1.21.

NAVEL. Ju. 9.37† Job 40.16 Pr. 3.8 Ca. 7.2 Eze. 16.4.

NAVES. 1 Ki. 7.33.

NAVY. 1 Ki. 9.26, 27 10.11, 22.

NAY. 1 Ki. 2.17, 20 Mat. 5.37 Lu. 12.51 13.3, 5 16.30 Ac. 16.37 Ro. 3.27 9.20 2 Co. 1.17, 18, 19 Ja. 5.12.

NAZARENE, kept, *or* flower. Mat. 2.23.

NAZARENES. Ac. 24.5.

NAZARETH, separated, sanctified. Mat. 2.23 21.11 Mar. 1.24 10.47 14.67 16.6 Lu. 1.16 2.51 4.16, 34 18.37 24.19 Jno. 1.45, 46 18.5, 7 19.19 Ac. 2.22 3.6 4.10 6.14 10.38 22.8 26.9.

NAZARITE. Nu. 6.2, 13, 18, 19, 20, 21 Ju. 13.5, 7 16.17.

NAZARITES. La. 4.7 Am. 2.11, 12.

NEAPOLIS, new city. Ac. 16.11.

NEAR. Ge. 19.20 27.22, 25 29.10 45.10 48.10 Ex. 13.17 Le. 18.6, 12, 13, 17 20.19 21.2 Nu. 3.6 5.16 16.9, 10 17.13 26.3 De. 5.27 16.21 Ju. 18.22 20.34 Ru. 2.20 3.9, 12 2 Sa. 14.30 19.42 1 Ki. 8.46 21.2 2 Ch. 6.36 Job 41.16 Ps. 22.11 75.1 119.151 148.14 Pr. 7.8 19.14 27.10 Is. 33.13 45.21 46.13 50.8 51.5 55.6 56.1 57.19 Je. 12.2 25.26 La. 4.18 Eze. 6.12 7.7 11.3 22.5 30.3 Da. 9.7 Ob. 15 Zec. 1.14 Mat. 24.33 Mar. 13.28 Ac. 10.24. See *Came, Come, Draw, Drew.*

NEARER. Ru. 3.12 Ro. 13.11.

NEBAIOTH, words, *or* prophecies, *or* fruits. Ge. 25.13 1 Ch. 1.29 Is. 60.7.

NEBAT, that beholds. See *Jeroboam.*

NEBO, that speaks. prophesies, *or* fructifies. Nu. 32.3, 38 De. 32.49 34.1 1 Ch. 5.8 Ezr. 2.29 10.43 Ne. 7.33 Is. 15.2 46.1 Je. 48.1, 22.

NEBUCHADNEZZAR, NEBUCHADREZZAR, tears and groans of judgment; *or* trouble, *or* sorrow of judgment. 2 Ki. 24.1 25.1, 22 1 Ch. 6.15 2 Ch. 36.6 Ezr. 1.7 5.14 6.5 Je. 24.1 27.8 28.11, 14 29.1, 21 32.28 39.1, 11 43.10 49.28 50.17 51.34 52.4, 28 Eze. 26.7 29.19 30.10 Da. 2.1 3.1, 19, 24 4.28, 33, 34, 37 5.18.

NEBUZAR-ADAN, finishes *or* prophecies of judgment; *or* winnowed, *or* spread. 2 Ki. 25.8 Je. 39.10.

NECESSARY. Job 23.12 Ac. 13.46 15.28 28.10 1 Co. 12.22 2 Co. 9.5 Phi. 2.25 Tit. 3.14 He. 9.23.

NECESSITY. Lu. 23.17 Ro. 12.13 1 Co. 7.37 9.16 2 Co. 9.7 Phi. 4.16 Phile. 14 He. 7.12 8.3 9.16.

NECESSITIES. Ac. 20.34 2 Co. 6.4 12.10.

NECHO, lame, *or* who was beaten. 2 Ki. 23.29.

NECK. Ge. 27.16, 40 33.4 41.42 45.14 46.29 49.8 Ex. 13.13 34.20 Le. 5.8 De. 21.4 28.48 1 Sa. 4.18 2 Ch. 29.6† 36.13 Ne. 9.29 Job 15.26 16.12 39.19 41.22 Ps. 75.5 Pr. 1.9 3.3, 22 6.21 Ca. 1.10 4.4, 9 7.4 Is. 8.8 10.27 30.28 48.4 52.2 66.3 Je. 2.27† 17.23 27.2, 8, 11 28.10, 12, 14 30.8 48.39† Ja. 1.14 Eze. 16.11 Da. 5.7, 16, 29 Ho. 10.11 Hab. 3.13 Mat. 18.6 Mar. 9.42 Lu. 15.20 17.2 Ac. 15.10 20.37. See *Harden.*

NECKS. Jos. 7.8† 10.24 Ju. 5.30 8.21, 26 2 Sa. 22.41 2 Ch. 30.8† Ne. 3.5 Ps. 18.40 Is. 3.16 Je. 27.12 La. 5.5 Eze. 21.29 Mi. 2.3 Ro. 16.4.

NECROMANCER. De. 18.11.

NEED. De. 15.8 1 Sa. 21.15 2 Ch. 2.16 20.17 Ezr. 6.9 Pr. 31.11 Mat. 3.14 6.8, 32 9.12 14.16 21.3 26.65 Mar. 2.17, 25 11.3 14.63 Lu. 5.31 9.11 12.30 15.7 19.31, 34 22.71 Jno. 13.29 Ac. 2.45 4.35 Ro. 16.2 1 Co. 7.36 12.21, 24 2 Co. 3, 1 Phi. 4.12, 19 1 Th. 1.8 4.9 5.1 He. 4.16 5.12 7.11 10.36 1 Pe. 1.6 1 Jno. 2.27 3.17 Re. 3.17 21.23 22.5.

NEEDED. Jno. 2.25 Ac. 17.25.

NEEDEST, ETH. Ge. 33.15 Lu. 11.8 Jno. 13.10 16.30 Ep. 4.28 2 Ti. 2.15 He. 7.27.

NEEDFUL. Ezr. 7.20 Lu. 10.42 Ac. 15.5 Phi. 1.23 Ja. 2.16 Jude 3.

NEEDLE. Mat. 19.24 Mar. 10.25 Lu. 18.25.

NEEDLE-WORK. Ex. 26.36 27.16 28.39 36.37 38.18 39.29 Ju. 5.30 Ps. 45.14.

NEEDS. Ge. 17.13 19.9 24.5 31.30 2 Sa. 14.14 Je. 10.5 Mat. 18.7 Mar. 13.7 Lu. 14.18 Jno. 4.4 Ac. 1.16 17.3 21.22 Ro. 13.5 1 Co. 5.10 2 Co. 11.30.

NEEDY. De. 15.11 24.14 Job 24.4, 14 Ps. 9.18 12.5 35.10 37.14 40.17 70.5 72.4, 12, 13 74.21 82.3, 4 86.1 109.16, 22 113.7 Pr. 30.14 31.9, 20 Is. 10.2 14.30 25.4 26.6 32.7 41.17 Je. 5.28 22.16 Eze. 16.49 18.12 22.29 Am. 4.1 8.4, 6.

NEESINGS. Job 41.18.

NEGLECT. Mat. 18.17 1 Ti. 4.14 He. 2.3.

NEGLECTED. Ac. 6.1.

NEGLECTING. Col. 2.23.

NEGLIGENT. 2 Ch. 29.11 2 Pe. 1.12.

NEHELAMITE, dreamer, *or* dream; *or* vale, *or* brook, *or* inheritance of the waters. See *Shemaiah.*

NEHEMIAH, consolation, *or* repentance of the Lord; *or* rest of the Lord; *or* conduct of the Lord. Ezr. 2.2 Ne. 1.1 3.16 7.7 8.9 10.1 12.47.

NEHUSHTA, snake, soothsayer, *or* of brass. 2 Ki. 24.8.

NEHUSHTAN, which is of brass or copper; *by derision,* a trifle of brass. 2 Ki. 18.4.

NEIGHBOR, *adjective.* Je. 49.18 50.40.

NEIGHBOR, *substantive.* Ex. 3.22 11.2 1 Sa. 15.28 Pr. 27.10 Je. 6.21 9.20 Lu. 10.36.

***His* NEIGHBOR.** Ex. 12.4 21.14 22.7, 8, 10, 11, 14 32.27 Le. 6.2 20.10 24.19 De. 4.42 15.2 19.4, 11 22.24, 26 27.17, 24 Ru. 4.7 1 Ki. 8.31 2 Ch. 6.22 Job 12.4 16.21 Ps. 12.2 15.3 101.5 Pr. 6.29 11.9, 12 12.26 14.20, 21 16.29 18.17 19.4 21.10 25.18 26.19 29.5 Ec. 4.4 Is. 3.5 19.2 41.6 Je. 5.8 7.5 9.4, 5, 8 22.8, 13 23.27, 30, 35 31.34 34.15, 17 Eze. 18.6, 11, 15 22.11 33.26 Hab. 2.15 Zec. 3.10 8.10, 16, 17 Mar. 12.33 Ac. 7.27 Ro. 13.10 15.2 Ep. 4.25 He. 8.11.

***My* NEIGHBOR.** Job 31.9 Lu. 10.29.

***Thy* NEIGHBOR.** Ex. 20.16 22.26 Le. 18.20 19.13, 15, 16, 17, 18 25.14, 15 De. 5.20, 21 19.14 23.24 1 Sa. 28.17 2 Sa. 12.11 Pr. 3.28, 29 24.28 25.8, 9, 17 Mat. 5.43 19.19 22.39 Mar. 12.31 Lu. 10.27 Ro. 13.9 Ga. 5.14 Ja. 2.8.

NEIGHBORS. Jos. 9.16 Ru. 4.17 2 Ki. 4.3 Ps. 28.3 31.11 44.13 79.4, 12 80.6 89.41 Je. 12.14 29.23 49.10 Eze. 16.26 22.12 23.5, 12 Lu. 1.58 14.12 15.6, 9 Jno. 9.8.

NEIGHED. Je. 5.8.

NEIGHING. Je. 8.16.

NEIGHINGS. Je. 13.27.

NEITHER. Ge. 3.3 1 Ki. 22.31 Mat. 21.27.

NEPHEW. Job 18.19 Is. 14.22.

NEPHEWS. Ju. 12.14 1 Ti. 5.4.

NER, lamp, brightness; *or* land newly tilled. 1 Ch. 8.33 9.36, 39. See *Abner.*

NEREUS. See *Ner.* Ro. 16.15.

NERGAL. 2 Ki. 17.30.

NERI, my light. Lu. 3.27.

NERIAH, light, *and* lamp of the Lord; *or* the Lord is my light. See *Baruch.*

NEST. Nu. 24.21 De. 22.6 32.11 Job 29.18 39.27 Ps. 84.3 Pr. 27.8 Is. 10.14 16.2 34.15 Je. 22.23 48.28 49.16 Ob. 4 Hab. 2.9.

NESTS. Ge. 6.14† Ps. 104.17 Eze. 31.6 Mat. 8.20 Lu. 9.58.

NET. Job 18.8 19.6 Ps. 9.15 10.9 25.15 31.4 35.7, 8 57.6 66.11 140.5 Pr. 1.17 12.12 29.5 Ec. 9.12 Is. 51.20 La. 1.13 Eze. 12.13 17.20 19.8 32.3 Ho. 5.1 7.12 Mi. 7.2 Hab. 1.15, 16, 17 Mat. 4.18 13.47 Mar. 1.16 Lu. 5.5, 6 Jno. 21.6, 8, 11.

NETS. 1 Ki. 7.17 Ps. 141.10 Ec. 7.26 Is. 19.8 Eze. 26.5, 14 47.10 Mat. 4.21 Mar. 1.18, 19 Lu. 5.2, 4.

NETHANEEL. See *Nathanael.* Nu. 1.8 2.5 7.18, 23 10.15 1 Ch. 2.14 15.24 24.6 26.4 2 Ch. 17.7 35.9 Ezr. 10.22 Ne. 12.21, 36.

NETHANIAH, the gift of the Lord. 2 Ki. 25.23, 25 1 Ch. 25.2, 12 2 Ch. 17.8 Je. 36.14 40.8 41.1, 2, 15.

NETHER. Ex. 19.17 De. 24.6 Jos. 15.19 Ju. 1.15 1 Ki. 9.17 1 Ch. 7.24 Job 41.24 Eze. 31.14, 16, 18 32.18, 24.

NETHERMOST. 1 Ki. 6.6.

NETHINIMS, given, *or* offered. 1 Ch. 9.2 Ezr. 2.43, 58 7.7, 24 8.17, 20 Ne. 3.26 7.60 10.28 11.21.

NETTLES. Job 30.7 Pr. 24.31 Is. 34.13 Ho. 9.6 Zep. 2.9.

NET-WORK. Ex. 27.4 38.4 1 Ki. 7.18, 42 Je. 52.22, 23.

NET-WORKS. 1 Ki. 7.41, 42 Is. 3.18† 19.9.

NEVER. Ge. 41.19 Le. 6.13 Nu. 19.2 De. 15.11 Ju. 2.1 14.3 16.7, 11 2 Sa. 12.10 2 Ch. 18.7 21.17 Job 3.16 9.30 21.25 Ps. 10.6, 11 15.5 30.6 31.1 49.19 55.22 71.1 119.93 Pr. 10.30 27.20 30.15 Is. 13.20 14.20 25.2 56.11 62.6 63.19 Je. 20.11 33.17 Eze. 16.63 26.21 27.36 28.19 Da. 2.44 12.1 Joel 2.26, 27 Am. 8.7, 14 Hab. 1.4 Mat. 7.23 9.33 21.16, 42 26.33 27.14 Mar. 2.12, 25 3.29 9.43, 45 11.2 14.21 Lu. 15.29 19.30 23. 29, 53 Jno. 4.14 6.35 7.15, 46 8.33, 51, 52 10.28 11.26 13.8 19.41 Ac. 10.14 14.8 1 Co. 13.8 2 Ti. 3.7 He. 10.1, 11 13.5 2 Pe. 1.10.

NEVER *so.* Ge. 34.12 Ps. 58.5.

NEVERTHELESS. Ex. 32.34 Le. 11.4, 36 Nu. 13.28 14.44 18.15 24. 22 31.23 De. 14.7 23.5 Jos. 13.13 14.8 Ju. 1.33 2.16 1 Sa. 8.19 15. 35 20.26 29.6 2 Sa. 5.7 17.18 23. 16 1 Ki. 8.19 15.4, 14, 23 22.43 2 Ki. 2.10 3.3 13.6 23.9 1 Ch. 11.5 21.4 2 Ch. 12.8 15.17 19.3 30.11 33.17 35.22 Ne. 4.9 9.26, 31 13.26 Es. 5.10 Ps. 31.22 49.12 73.23 78.36 89.33 106.8, 44 Pr. 19.21 Ec. 9.16 Is. 9.1 Je. 5.18 26. 24 28.7 36.25 Eze. 3.21 16.60 20.17, 22 33.9 Da. 4.15 Jon. 1.13 Mat. 14.9 26.39, 64 Mar. 14.36 Lu. 5.5 13.33 18.8 22.42 Jno. 11.15 12.42 16.7 Ac. 14.17 27.11 Ro. 5.14 15.15 1 Co. 7.2, 28, 37 9.12 11.11 2 Co. 3.16 7.6 12.16 Ga. 2. 20 4.30 Ep. 5.33 Phi. 1.24 3.16 2 Ti. 1.12 2.19 He. 12.11 2 Pe. 3. 13 Re. 2.4.

NEW. Ex. 1.8 Le. 23.16 26.10 Nu. 16.30 28.26 De. 20.5 22.8 24.5 32.17 Jos. 9.13 Ju. 5.8 15.13 16. 11, 12 1 Sa. 6.7 2 Sa. 6.3 21.16 1 Ki. 11.29, 30 2 Ki. 2.20 1 Ch. 13.7 2 Ch. 20.5 Job 32.19 Ps. 33.3 40.3 96.1 98.1 144.9 149.1 Ec. 1.9, 10 Ca. 7.13 Is. 42.9, 10 43.19 48.6 62.2 65.17 66.22 Je. 26.10 31.22 36.10 La. 3.23 Eze. 11.19 18.31 36.26 47.12 Mat. 9.16, 17 13.52 26.28, 29 27.60 Mar. 1.27 2.21, 22 14.24, 25 16.17 Lu. 5.36, 38 22.20 Jno. 13.34 19.41 Ac. 17.19, 21 1 Co. 5.7 11.25 2 Co. 3.6 5.17 Ga. 6.15 Ep. 2.15 4.24 Col. 3.10 He. 9.15 10.20 1 Pe. 2.2 2 Pe. 3.13 1 Jno. 2.7, 8 2 Jno. 5 Re. 2.17 3.12 5.9 14.3 21.1, 2, 5. See *Covenant, Moon.*

NEW *Wine.* Ne. 10.39 13.5, 12 Pr. 3.10 Is. 24.7 49.26† 65.8 Ho. 4. 11 9.2 Joel 1.5, 10 3.18 Am. 9. 13† Hag. 1.11 Zec. 9.17 Mat. 9.17 Mar. 2.22 Lu. 5.37 Ac. 2.13.

NEWS. Pr. 25.25.

NEWLY. De. 32.17 Ju. 17.19 2 Sa. 24.6† 1 Ti. 3.6†.

NEWNESS. Ro. 6.4 7.6.

NEXT. Ge. 17.21 Ex. 12.4 Nu. 11. 32 27.11 De. 21.3, 6 25.5† Ru. 2.20 1 Sa. 23.17 30.17 2 Ch. 28.7 Es. 10.3 Jon. 1.7 Mat. 27.62 Mar. 1.38 Jno. 1.29 Ac. 4.3 7.26 13. 42, 44.

NIBHAZ, that fructifies, *or* that produces vision; *or* to prophesy, to foretell, *or* to speak. 2 Ki. 17.31.

NICANOR, a conqueror, *or* victorious. Ac. 6.5.

NICODEMUS, innocent blood; *or Gr.* the victory of the people. Jno. 3.1 7.50 19.39.

NICOLAITANS, *the followers of* Nicolas. Re. 2.6, 15.

NICOLAS, victory of the people. Ac. 6.5.

NICOPOLIS, the city of victory; *or* victorious city. Tit. 3.12.

NIGER, black. Ac. 13.1.

NIGH. Le. 21.3 25.49 Nu. 24.17 De. 4.7 13.7 22.2 30.14 2 Sa. 11. 20, 21 1 Ki. 8.59 Ps. 34.18 85.9 145.18 Joel 2.1 Mat. 24.32 Mar. 13.29 Lu. 21.20, 28, 30, 31 Jno. 6.4 11.55 19.42 Ro. 10.8 Ep. 2.13, 17 Phi. 2.27, 30 He. 6.8. See *Came, Draw.*

NIGHT. Ge. 1.5, 14, 16 19.2, 5, 33, 34, 35 24.54 26.24 28.11 30.15, 16 31.54 32.13, 21 40.5 41.11 46.2 49.27 Ex. 12.8, 12, 42 14.20 Le. 6.9 19.13 Nu. 11.32 14.1 22. 8, 19, 20 De. 16.4 21.23 Jos. 2.2 Ju. 6.40 16.2 19.6, 9, 10, 25 Ru. 1. 12 3.2 1 Sa. 15.11, 16 19.10, 11 28.25 31.12 2 Sa. 2.29, 32 4.7 12. 16 17.1, 16 19.7 2 Ki. 19.35 2 Ch. 1.7 Es. 6.1 Job 3.3, 7 4.13 7.4 29.19 30.3† 36.20 Ps. 6.6 19.2 30.5 59.15† 78.14 92.2 104.20 139.11 Pr. 7.9 31.15 Ca. 1.13 5.2 Is. 5.11 16.3 21.4, 8†, 11, 12 29.7 Je. 14.8 Da. 2.19 5.30 6.18 Ho. 7.6 Joel 1.13 Am. 5.8 Jon. 4.10 Mi. 3.6 Mat. 14.25 26.31, 34 Mar. 6.48 14.27 Lu. 5.5 6.12 12.20 17.34 21.37 Jno. 9.4 13.30 21.3 Ac. 12.6 16.33 23.11, 23 27.23 Ro. 13.12 1 Co. 11.23 1 Th. 5.5 Re. 21. 25 22.5. See *Bread, Child, Children, Inheritance, Knowledge, Man, Power.*

NO *rain.* De. 11.17 1 Ki. 8.35 17.7 2 Ch. 6.26 7.13 Is. 5.6 Je. 3, 3 14. 4 Zec. 14.17, 18.

NO *rest.* Ge. 8.9 Job 30.17 Pr. 29.9 Is. 23.12 62.7 Je. 45.3 La. 1.3 2. 18 5.5 2 Co. 2.13 7.5 Re. 14.11.

NO *strength.* 1 Sa. 28.20 Job 26.2 Ps. 88.4 Da. 10.8, 16, 17 He. 9.17. See *Water, Wrath.*

NOWHERE. 1 Sa. 10.14. See *More, Wise.*

NOADIAH, witness; *or* assembly, *or* ornament of the Lord. Ezr. 8.33 Ne. 6.14.

NOAH, NOE, repose, rest, consolation. Ge. 5.29, 30 6.8, 9 7.23 8.1, 6, 20 9.24, 29 10.1, 32 1 Ch. 1.4 Is. 54.9 Eze. 14.14, 20 Mat. 24.37 Lu. 3.36 17.26 He. 11.7 1 Pe. 3.20 2 Pe. 2.5.

NOAH, that quavers, or totters. Nu. 26.33 27.1 36.11 Jos. 17.3.

NOB, discourse, prophecy. 1 Sa. 21.1 22.9, 11, 19 Ne. 11.32 Is. 10.32.

NOBAH, that barks or yelps. Nu. 32.42.

NOBLE. Ezr. 4.10 Es. 6.9 Je. 2.21 Lu. 19.12 Jno. 4.46, 49 Ac. 17.11 24.3 26.25 1 Co. 1.26.

NOBLES. Ex. 24.11 Nu. 21.18 Ju. 5.13 1 Ki. 21.8 2 Ch. 23.20 Ne. 2.16 3.5 5.7 6.17 7.5 10.29 13.17 Job 29.10 Ps. 83.11 149.8 Pr. 8.16 Ec. 10.17 Is. 13.2 34.12 43.14 Je. 14.3 27.20 30.21 39.6 Jon. 3.7 Na. 3.18.

NOD, vagabond. Ge. 4.16.

NOISE. Ex. 20.18 32.17, 18 Jos. 6.10 Ju. 5.11 1 Sa. 4.6, 14 14.19 1 Ki. 1.41, 45 18.41† 2 Ki. 7.6 11. 13 1 Ch. 15.28 2 Ch. 23.12 Ezr. 3. 13 Job 36.29, 33 37.2 P2. 33.3 40.2† 42.7 55.2 59.6, 14 65.7 66.1 81.1 93.4 95.1, 2 98.4, 6 100.1 Is. 9.5 13.4 14.11 17.12 24.8, 18 25.5 29.6 31.4 33.3 60.5† 66.6 Je. 4.19, 29 10.22 11. 16 25.31 46.17 47.3 49.21 50. 46 51.55 La. 2.7 Eze. 1.24 3.13 19.7 26.10, 13 37.7 43.2 Joel 2.5 Am. 5.23 Mi. 2.12 Na. 3.2 Zep. 1.10 Zec. 9.15 Ma. 9.23 2 Pe. 3.10 Re. 6.1.

NOISED. Jos. 6.27 Mat. 2.1 Lu. 1.65 Ac. 2.6.

NOISOME. Ex. 8.21† Job 31.40† Ps. 91.3 Eze. 14.21 Re. 16.2.

NONE. Ge. 28.17 Ex. 12.22 15.26 16.26, 27 20.3 23.15 34.20 Le. 18.6 21.1 22.30 25.26 26.6, 17 36.37 Nu. 7.9 9.12 32.11 De. 2.34 3.3 5.7 7.15 28.31.66 Jos. 6.1 8.22 9.23 10.21, 28, 30, 33 11.8 Ju. 21.8 1 Sa. 2.2 3.19 2 Sa. 18.12 1 Ki. 10.21 15.22 2 Ki. 5.16 6.12 9.10, 15 10.11, 19, 23, 25 1 Ch. 15.2 2 Ch. 1.12 9.20 16.1 20.6, 24 23. 19 Ezr. 8.15 Ne. 4.23 Es. 1.8 4.2 Job 2.13 3.9 11.19 18.15 20.21 29.12 35.10, 12 Ps. 10.15 22.29 25.3 34.22 37.31 49.7 50.22 69. 20, 25 76.5 81.11 109.12 Pr. 1.25, 30 2.19 3.31 Ca. 4.2 Is. 1.31 5.27, 29 14.6, 31 17.2 22.22 34. 10, 12, 16 42.22 44.19 47.8, 10, 15 57.1 59.4 66.4 Je. 4.4 7.33 9.10, 12, 22 13.19 14.16 21.12 23.14 30.10 34.9, 10 35.14 36.30 42.17 44.14 46.27 48.33 49.5 50.3, 9, 20, 29, 32 51.62 La. 1.2, 4, 7, 17, 21 Eze. 7.11, 14, 25 12.28 16.34 18.7 22.30 33.16, 28 34.6, 28 39.26, 28 Da. 1.19 4.35 8.27 11.16, 45 12. 10 Ho. 2.10 5.14 11.7 Joel 2.27 21.9 2 Sa. 12.6 13.12 15.26 18.18 20.1 1 Ki. 8.23 22.18 2 Ki. 1.16, 17 10.31 1 Ch. 2.34 16.22 23.22 24. 28 2 Ch. 18.16 19.7 20.12 21.19 35.18 36.16 Ezr. 9.14 Ne. 2.20 13. 26 Job 4.18 5.19 9.25 10.18 12. 14, 24 13.4 16.18 18.17 19.16 24.15 30.13 Ps. 3.2 32.2 34.9 36.1 53.5 55.19 84.11 91.10 92. 15 105.15 119.3 146.3 Pr. 12.21 17.16 21.30 Ec. 4.1 9.10 Ca. 4.7 8.8 Is. 1.6 5.8 8.20 9.7 34.16 40.29 43.11 48.22 50.10 53.2 54. 17 55.1 57.10, 21 59.8, 16 Je. 2. 11, 25, 30 6.14, 23 8.11, 15 10.14 14.19 22.28 25.6 39.12 42.14 48.8, 38 49.1 51.17 La. 1.6, 9 Eze. 13.10, 16 18.32 29.18 33.11 34.5 Da. 3.29 Ho. 4.1, 6 10.3 Am. 7.14 Mi. 3.7 4.9 Na. 3.19 Hab. 1.14 Zep. 3.5 Zec. 8.17, 9 8.10 10.2 Mal. 1.10 Mat. 5.20, 26 6.34 9.36 10. 19 22.23 Mar. 12.18 13.11, 20 Lu. 12.11, 22 15.7 23.4, 14 Jno. 4.17 6.53 7.52 9.41 11.10 13.8 15.22 18.38 19.4, 6, 15 Ac. 15.9 18.15 21.25 23.8 25.10 28.2 Ro. 3.22 4.15 5.13 7.18 10.19 13.10 1 Co. 1.29 4.11 8.13 10.13 11.16 12. 21 13.2 14.28 15.12, 13 2 Co. 5.21 6.3 13.7 Ga. 5.23 Ep. 5.11 Phi. 2.7 3.3 1 Th. 4.13 2 Th. 3.14 2 Ti. 3.9 He. 6.13 8.7 9.22 10.38 12. 11, 17 13.14 Ja. 1.17 1 Pe. 2.22 2 Pe. 1.20 1 Jno. 1.5, 8 3.5 4.18 3 Jno. 4 Re. 14.5 17.12 18.7 20.11 21.22, 23, 25 22.5. See *Bread, Child, Children, Inheritance, Knowledge, Man, Power.*

NO *rain.* De. 11.17 1 Ki. 8.35 17.7 2 Ch. 6.26 7.13 Is. 5.6 Je. 3, 3 14. 4 Zec. 14.17, 18.

NO *rest.* Ge. 8.9 Job 30.17 Pr. 29.9 Is. 23.12 62.7 Je. 45.3 La. 1.3 2. 18 5.5 2 Co. 2.13 7.5 Re. 14.11.

NO *strength.* 1 Sa. 28.20 Job 26.2 Ps. 88.4 Da. 10.8, 16, 17 He. 9.17. See *Water, Wrath.*

NOWHERE. 1 Sa. 10.14. See *More, Wise.*

NOADIAH, witness; *or* assembly, *or* ornament of the Lord. Ezr. 8.33 Ne. 6.14.

NOAH, NOE, repose, rest, consolation. Ge. 5.29, 30 6.8, 9 7.23 8.1, 6, 20 9.24, 29 10.1, 32 1 Ch. 1.4 Is. 54.9 Eze. 14.14, 20 Mat. 24.37 Lu. 3.36 17.26 He. 11.7 1 Pe. 3.20 2 Pe. 2.5.

NOAH, that quavers, or totters. Nu. 26.33 27.1 36.11 Jos. 17.3.

NOB, discourse, prophecy. 1 Sa. 21.1 22.9, 11, 19 Ne. 11.32 Is. 10.32.

NOBAH, that barks or yelps. Nu. 32.42.

NOBLE. Ezr. 4.10 Es. 6.9 Je. 2.21 Lu. 19.12 Jno. 4.46, 49 Ac. 17.11 24.3 26.25 1 Co. 1.26.

NOBLES. Ex. 24.11 Nu. 21.18 Ju. 5.13 1 Ki. 21.8 2 Ch. 23.20 Ne. 2.16 3.5 5.7 6.17 7.5 10.29 13.17 Job 29.10 Ps. 83.11 149.8 Pr. 8.16 Ec. 10.17 Is. 13.2 34.12 43.14 Je. 14.3 27.20 30.21 39.6 Jon. 3.7 Na. 3.18.

NOD, vagabond. Ge. 4.16.

NOISE. Ex. 20.18 32.17, 18 Jos. 6.10 Ju. 5.11 1 Sa. 4.6, 14 14.19 1 Ki. 1.41, 45 18.41† 2 Ki. 7.6 11. 13 1 Ch. 15.28 2 Ch. 23.12 Ezr. 3. 13 Job 36.29, 33 37.2 P2. 33.3 40.2† 42.7 55.2 59.6, 14 65.7 66.1 81.1 93.4 95.1, 2 98.4, 6 100.1 Is. 9.5 13.4 14.11 17.12 24.8, 18 25.5 29.6 31.4 33.3 60.5† 66.6 Je. 4.19, 29 10.22 11. 16 25.31 46.17 47.3 49.21 50. 46 51.55 La. 2.7 Eze. 1.24 3.13 19.7 26.10, 13 37.7 43.2 Joel 2.5 Am. 5.23 Mi. 2.12 Na. 3.2 Zep. 1.10 Zec. 9.15 Ma. 9.23 2 Pe. 3.10 Re. 6.1.

NOISED. Jos. 6.27 Mat. 2.1 Lu. 1.65 Ac. 2.6.

NOISOME. Ex. 8.21† Job 31.40† Ps. 91.3 Eze. 14.21 Re. 16.2.

NONE. Ge. 28.17 Ex. 12.22 15.26 16.26, 27 20.3 23.15 34.20 Le. 18.6 21.1 22.30 25.26 26.6, 17 36.37 Nu. 7.9 9.12 32.11 De. 2.34 3.3 5.7 7.15 28.31.66 Jos. 6.1 8.22 9.23 10.21, 28, 30, 33 11.8 Ju. 21.8 1 Sa. 2.2 3.19 2 Sa. 18.12 1 Ki. 10.21 15.22 2 Ki. 5.16 6.12 9.10, 15 10.11, 19, 23, 25 1 Ch. 15.2 2 Ch. 1.12 9.20 16.1 20.6, 24 23. 19 Ezr. 8.15 Ne. 4.23 Es. 1.8 4.2 Job 2.13 3.9 11.19 18.15 20.21 29.12 35.10, 12 Ps. 10.15 22.29 25.3 34.22 37.31 49.7 50.22 69. 20, 25 76.5 81.11 109.12 Pr. 1.25, 30 2.19 3.31 Ca. 4.2 Is. 1.31 5.27, 29 14.6, 31 17.2 22.22 34. 10, 12, 16 42.22 44.19 47.8, 10, 15 57.1 59.4 66.4 Je. 4.4 7.33 9.10, 12, 22 13.19 14.16 21.12 23.14 30.10 34.9, 10 35.14 36.30 42.17 44.14 46.27 48.33 49.5 50.3, 9, 20, 29, 32 51.62 La. 1.2, 4, 7, 17, 21 Eze. 7.11, 14, 25 12.28 16.34 18.7 22.30 33.16, 28 34.6, 28 39.26, 28 Da. 1.19 4.35 8.27 11.16, 45 12. 10 Ho. 2.10 5.14 11.7 Joel 2.27

Am. 5.6 Mi. 2.5 3.11 4.4 5.8 Na. 2.8, 11 Zep. 3.13 Zec. 7.10 8.17 Mal. 2.15 Mat. 12.43 26.60 Mar. 14.55 Lu. 3.11 4.26, 27 11.24 14. 24 18.19 Jno. 7.19 15.24 17.12 18.9 Ac. 3.6 8.16, 24 11.19 18.17 20.24 24.23 25.11 26.22 Ro. 8.9 14.7 1 Co. 1.14 2.8 7.29 9.15 10.32 14.10 Ga. 1.19 1 Th. 5.15 1 Ti. 5, 14 1 Pe. 4.15 Re. 2.10. See *Effect, Like.*

There is **NONE.** Ge. 39.9 41.15, 39 De. 4.35, 39 Ru. 4.4 1 Sa. 2.2 22.8 1 Ki. 8.60 1 Ch. 29.15 Job 10.7 Ps. 7.2 14.1, 3 22.11 53.1, 3 71.11 73.25 Is. 41.17, 26 43.13 45.5, 6, 14, 18, 22 46.9 51.18 59.11 64.7 Je. 10.20 30.13 La. 5.8 Da. 10.21 Ho. 7.7 Am. 5.2 Mi. 7.2 Zep. 2.15 Hag. 1.6 Mat. 19.17 Mar. 10.18 12. 31, 32 Lu. 1.61 Ac. 4.12 Ro. 3.10, 11, 12 1 Co. 8.4.

There was **NONE.** Ge. 39.11 41.8, 24 Nu. 21.35 De. 22.27 2 Sa. 14.6, 25 22.42 1 Ki. 12.20 2 Ki. 17.18 Ps. 18.41 69.20 79.3 107.12 139. 16 Is. 10.14 50.2 63.3, 5 Da. 8.7.

NOON. Ge. 43.15, 25 Ju. 19.8 2 Sa. 4.5 1 Ki. 18.26, 27 20.16 2 Ki. 4.20 Ps. 55.17 Ca. 1.7 Je. 6.4 Am. 8.9 Ac. 22.6,

NOON-DAY. De. 28.29 Job 5.14 11.17 Ps. 37.6 91.6 Is. 16.3 58.10 59.10 Je. 15.8 Zep. 2.4.

NOON-TIDE. Je. 20.16.

NOPH, honey-comb, a sieve, or that drops. Is. 19.13 Je. 2.16 46.14, 19 Eze. 30.13, 16.

NORTH. Ge. 28.14 1 Ki. 7.25 1 Ch. 9.24 2 Ch. 4.4 Job 23.7 37.9, 22 Ps. 48.2 89.12 Ec. 1.6 11.3 Is. 14.13 43.6 Je. 1.13, 14, 15 3.12, 18 4.6 6.1 23.8 25.9, 26 31.8 46.6, 10, 20, 24 47.2 50.3 Eze. 1.4 8.5, 14 20.47 21.4 32.30 40.44, 46 41.11 42.1, 4, 11, 13 46.19 48.10, 17 Da. 11.6, 8, 11, 13, 15, 40, 44 Zep. 2.13 Zec. 6.6, 8 14.4 Re. 21.13.

NORTH *border.* Nu. 34.7, 9.

NORTH *quarter.* Jos. 15.5 Eze. 38.6.

NORTH *side.* Ex. 26.20, 35 27.11 38.11 Nu. 2.25 Jos. 8.11 Ju. 7.1 21.19 2 Ki. 16.14 Eze. 42.17 48.30.

From the **NORTH.** Ps. 107.3 Is. 14. 31 41.25 49.12 Je. 4.6 6.22 10. 22 16.15 23.8 50.9, 41 51.48 Eze. 26.7 39.2 Am. 8.12 Zec. 2.6 Lu. 13.29.

NORTHERN. Je. 15.12 Joel 2.20.

NORTHWARD. Ge. 13.14 Ex. 40. 22 Le. 1.11 De. 2.3 3.27 1 Sa. 14.5 1 Ch. 26.14, 17 Eze. 8.5 47.2 48.31.

NOSE. Le. 21.18 De. 33.10† 2 Ki. 19.28 Job 40.24 41.2 Pr. 30.33 Ca. 7.4, 8 Is. 37.29 65.5 Eze. 8.17 23.25.

NOSES. Ps. 115.6 Eze. 39.11.

NOSE-JEWELS. Is. 3.21.

NOSTRILS. Ge. 2.7 7.22 Ex. 15.8 Nu. 11.20 2 Sa. 22.9, 16 Job 4.9 27.3 39.20 41.20 Ps. 18.8, 15 Is. 2.22 La. 4.20 Am. 4.10.

NOT. 1 Ki. 11.39 Job 7.8 14.21 35.15 Ps. 115.1 119.36 Pr. 12.7 23.23 27.24 Is. 3.7 10.11 16.6 30.1 41.9 44.21 45.13 48.1 49. 15 57.11 65.1 Je. 4.11 10.20 11. 8 14.9, 14, 15 21.10 23.16, 23 29. 9, 11, 31 30.5 31.15 39.16 La. 3.2 5.7 Eze. 13.6 16.16, 61 20.44 28.2 33.31, 32 36.22, 32 Da. 8.24 9.26 11.25 Ho. 1.9 7.16 Am. 7.3, 6 Hab. 2.3 Zec. 1.4 4.6 Mal. 3.6 Mat. 2.18 6.5, 8, 16 7.25, 26, 29 9. 13 12.7, 31, 32 16.22 20.26, 28 21. 30 23.3, 23 24.6, 17 25.43, 45 26. 5, 39 Mar. 1.22 8.18 10.43 14.7, 36 Lu. 3.15 12.10 13.14 18.11 22.57, 58 Jno. 1.20 3.28 4.42 5.40, 42 6.26, 38 8.16, 23 10.12, 26 11. 40, 51, 52 12.6, 47 13.9, 10 14.2, 22, 27 15.15 16.7, 13, 32 18.40 20.17 Ac. 4.18 7.53 8.32 10.41 12.22 13.25 17.27 18.9 20.22, 29 21.13 23.5 Ro. 2.13, 14, 29 4.2, 5, 10 5.16 7.15 8.9, 32 9.24, 26 10.18 12.3 15.1, 20 16.4 1 Co. 1.28 2.9 3.2, 3, 4 4.6, 19 5.8 6.1 7.10, 12 9.1, 26 10.29 11.22 12.16 15.10 2 Co. 2.17 3.3, 5, 13 4.1, 7, 9, 16 5.1, 7, 12 7.7, 9, 12 8.5, 12 10.12 12.18 Ga. 1.1 2.20 6.4 Ep. 2.8, 9 5.15 6.7, 12 Phi. 1.29 2.12, 27 3.9, 12 Col. 2.19, 21 3.2, 23 1 Th. 2.1, 13 5.6 2 Th. 3.2, 9 1 Ti. 3.3 2 Ti. 1.9 4.8 Tit. 2.9 3.5 Phile. 16 He. 7. 20 8.2 9.7, 11 11.1, 13, 40 12.8 13.17 Ja. 1.23 2.14, 24 3.2 4.2, 17 1 Pe. 2.10, 18, 23 2 Pe. 2.21 1 Jno. 2.23 3.12 4.10 5.12, 17 Jude 19 Re. 2.2, 9 19.10 22.9. See *Able, Afraid, Answered, Ashamed, Believe, Confounded, Departed, Destroy, Die, Eat, Enter, Fear, Few, Find, Forsaken, Give, Given, Hear, Hearken, Hid, Is, Knew, Know, No, Obey, Obeyed, Passed, See, Seek, So, Will, Would.*

If **NOT.** Ge. 18.21 24.49 Ex. 32.32 Ju. 9.15, 20 1 Sa. 2.16 6.9 2 Sa. 13. 26 17.6 2 Ki. 2.10 Job 9.24 33.33 Zec. 11.12 Lu. 10.6 13.9.

Or **NOT.** Ge. 24.21 Ex. 17.7 Nu. 11.23 13.20 Ju. 2.22.

NOTABLE. Da. 8.5, 8 Mat. 27.16 Ac. 2.20 4.16.

NOTE, ED. Is. 30.8 Da. 10.21 2 Th. 3.14.

NOTE. Ro. 16.7.

NOTHING. Ge. 11.6 19.8 26.29 40.15 Ex. 9.4 12.10, 20 16.18 22.3 23.26 Nu. 6.4 16.26, 22.16 De. 2. 7 20.16 22.26 28.55 Jos. 11.15 Ju. 2.19† 3.2 14.6 1 Sa. 3.18 20.2 22.15 25.21, 36 30.19 2 Sa. 12.3 24.24 1 Ki. 4.27 8.9 10.21 11.22 22.16 2 Ki. 10.10 20.13, 17 2 Ch. 9.2 18.15 Ezr. 4.3 Ne. 5.8, 12 8. 10 9.21 Es. 2.15 5.13 6.10 Job 6.18, 21 8.9 24.25 26.7 34.9 Ps. 17.3 39.5 49.17 119.165 Pr. 9.13 10.2 13.4, 7 20.4 22.27 Ec. 3.14 5.15 6.2 7.14 Is. 34.12 39. 2, 6 40.17, 23 41.11, 12, 29 43.10† Je. 10.24 32.23 38.14 39.10 42.4 50.26 La. 1.12 Eze. 13.3 Da. 4.35 9.25† Joel 2.3 Am. 3.4, 5, 7 Hag. 2.3 Zec. 8.10† Mat. 15.32 17.20 21.19 26.62 27.12, 19, 24 Mar. 1.44 5.26 6.8, 36 8.1, 2 9.29 11.13 14. 60, 61 15.3, 4, 5 Lu. 1.37 4.2 5.5 7.42 9.3 10.19 11.6 22.35 23. 15, 41 Jno. 3.27 5.19, 30 6.12, 39, 63 7.26 8.28 9.33 11.49 12.19 14.30 15.5 16.23, 24 18.20 21.3 Ac. 4.14, 21 10.20 11.12 19.36 20. 20 21.24 23.14, 29 25.25 26.31 27.33 1 Co. 1.19 4.4, 5 8.2 9.16 13.2, 3 2 Co. 6.10 8.15 12.11 13. 8 Ga. 2.6 4.1 5.2 Phi. 2.3 1 Ti. 4.4 5.21 6.4, 7 Tit. 3.13 Phile. 14 He. 2.8 7.14, 19 Ja. 1.4, 6 3 Jno. 7.

For **NOTHING.** Ex. 21.2 Is. 44.10 Je. 13.7, 10 Mat. 5.13 Lu. 6.35 Phi. 4.6.

In **NOTHING.** Ac. 17.21 2 Co. 7.9 12.11 Phi. 1.20, 28.

Is **NOTHING.** Nu. 11.6 Ju. 7.14 1 Sa. 27.1 1 Ki. 18.43 2 Ki. 20.15 2 Ch. 14.11 Ne. 2.2 Es. 6.3 Ps. 19. 6 Pr. 8.8 Ec. 2.24 3.22 5.14 Is. 39.4 Je. 32.17 Mat. 10.26 23.16, 18 Mar. 4.22 7.15 Lu. 12.2 Jno. 8.54 Ro. 14.14 1 Co. 7.19 8.4 Ga. 6.3 Tit. 1.15.

Of **NOTHING.** Is. 41.24 1 Th. 4.12 Re. 3.17.

NOTWITHSTANDING. Ex. 16.20 21.21 De. 1.26 1 Sa. 2.25 1 Ki. 11. 12 2 Ki. 17.14 Je. 35.14 Mat. 2.22 11.11 17.27 Lu. 10.11, 20 Phi. 1.18 4.14 1 Ti. 2.15 2 Ti. 4.17 Ja. 2.16 Re. 2.20.

NOUGHT. Ge. 29.15 De. 13.17 15. 9 28.63 Ne. 4.15 Job 1.9 8.22 14.18 22.6 Ps. 33.10 41.12 Pr. 1. 25 Is. 8.10 29.20, 21 41.12, 24 49. 4 52.3, 5 Je. 14.14 Am. 5.5 6.13 Mal. 1.10 Mar. 9.12 Lu. 23.11 Ac. 4.11 5.36, 38 19.27 Ro. 14.10 1 Co. 1.28 2.6 2 Th. 3.8 Re. 18.17.

NOURISH. Ge. 45.11 50.21 Is. 7. 21 23.4 44.14.

NOURISHED. Ge. 47.12 2 Sa. 12.3 Is. 1.2 Eze. 19.2 Ac. 7.20, 21 12.20 1 Ti. 4.6 Ja. 5.5 Re. 12.14.

NOURISHER, S. Ru. 4.15 2 Ki. 10.1† Is. 49.23† Je. 46.25†.

NOURISHETH. Ep. 5.29.

NOURISHING. Da. 1.5 Na. 3.8†.

NOURISHMENT. Col. 2.19.

NOVICE. 1 Ti. 3.6.

NOW. Ge. 2.23 18.21 19.9 22.12 26.29 27.37 29.35 32.4 43.11 45. 8 45.34 Ex. 9.18 10.11 32.32 Nu. 12.13 14.19 24.17 Jos. 5.14 7.19 Ju. 11.7 17.13 1 Sa. 2.16 30 15.30 17.29 2 Sa. 13.25 15.34 24.14 1 Ki. 14.14 19.4 2 Ki. 1.5 8.6 10. 10 18.25 19.25 20.3 Ezr. 4.13 5.16 9.8 10.2 Job 1.11 2.5 4.5 6.21 17.3, 15 24.25 30.9 42.5 Ps. 12.5 29.6 39.7 115.2 118.25 119. 67 Pr. 6.3 7.12 Ec. 2.1, 16 3.15 Ca. 3.2 Is. 5.5 16.14 19.12 22.1 33.10 36.10 37.26 38.3 64.8 Je. 2.18 4.12 17.15 25.5 30.6 34.15 35.15 45.3 Da. 10.11 Ho. 2.7 13. 2 Zec. 1.4 9.8 Mal. 3.10 Mat. 1. 22 11.12 26.45, 53 27.42, 43 Mar. 4.37 Lu. 2.29 10.36 14.17 22.36 Jno. 2.8, 10 4.18, 23 5.25 9.19 13. 7 16.12, 22, 29, 30, 31 17.13 21.14 Ac. 2.33, 37 4.29 12.11, 18 22.16 26.17 Ro. 6.22 7.17 13.11 1 Co. 4.8 7.14 13.12 16.7 Ga. 1.9, 10 2.20 3.3 4.20, 29 Ep. 3.10 5.8 Phi. 1.5 2.12 Col. 3.8 1 Th. 3.8 1 Ti. 4.8 2 Ti. 4.6 Phile. 16 He. 2. 8 Ja. 4.13 5.1 1 Pe. 1.8 2.10 1 Jno. 2.8 3.2 4.3. See *Behold, Hear, If.*

NOW *therefore.* Ge. 20.7 29.32 37. 20 Jos. 24.14 1 Sa. 12.13, 16 2 Sa. 4.11 2 Ki. 1.14 1 Ch. 21.12 2 Ch. 2.7 Ne. 6.9 Job 6.28 Ps. 2.10 Is. 28.22 52.5 Je. 26.13 29.27 42.22 Da. 9.17 Joel 2.12 Am. 6.7 7.16 Ac. 10.33 15.10 16.36 1 Co. 6.7 2 Co. 8.11 Ep. 2.19.

NUMBER. *substantive.* Ge. 34.30 41. 49 Ex. 12.4 16.16 23.26 Le. 25. 15, 16, 50 26.22 Nu. 1.2, 18, 22 3.22, 28, 34, 40, 43, 48 14.29, 34 15.12 23. 19 29.18, 21, 24, 27, 30, 33, 37, 31.86 De. 4.27 7.7 25.2 28.62 32.8 Jos. 4.5, 8 Ju. 6.5 7.6, 12 21.23 1 Sa. 6.4, 18 27.7† 2 Sa. 2.15 21.20 24. 2, 9 1 Ki. 18.31 1 Ch. 7.2, 9, 40 11. 11 16.19† 22.16 23.3, 27†, 31 25. 1, 7 27.23 2 Ch. 12.3 26.12 29.32 30.24 Ezr. 1.9 2.2 3.4 6.17 8. 34 Es. 9.11 Job 1.5 3.6 5.9 9. 10 14.5 15.20 16.22† 25.3 31.37 34.24 36.26 38.21 Ps. 105.12, 34 139.18 147.4, 5† Ec. 2.3† 5.18† 6. 12† Ca. 6.8 Is. 10.19† 21.17 40. 26 65.11 Je. 2.28, 32 11.13 44.28 Eze. 4.4, 5, 9 5.3 12.16† 43.10† Da. 9.2 Ho. 1.10 Joel 1.6 Na. 3.3 Lu. 22.3 Jno. 6.10 Ac. 1.15 4.4 5.36 6.1, 7 11.21 16.5 Ro. 9.27 2 Co. 10.12 1 Ti. 5.9 Re. 5.11 7.4 9.16 13.17, 18 15.2 20.8.

NUMBER, *verb.* Ge. 13.16 15.5 Le. 15.13, 28 23.16 25.8 Nu. 1.3, 49 3.15, 40 4.23, 29, 30, 37, 41 De. 16.9 1 Sa. 14.17 2 Sa. 24.1, 2, 4 1 Ki. 20.25 1 Ch. 21.1, 2 27.24 Job 38.37 39.2 Ps. 90.12 Is. 65.12 Re. 7.9.

NUMBERS. 1 Ch. 12.23 2 Ch. 17. 14 Ps. 71.15.

NUMBERED. Ge. 13.16 16.10 32. 12 Ex. 30.13, 14 38.25, 26 Nu. 1.19, 21, 23, 44, 46, 47 2.4, 9, 13, 15, 16, 19, 21, 23, 24, 26, 28, 30, 31, 33 3.16, 39, 42 4.34, 37, 38, 41, 42, 45, 46 7.2 14.29 26.51, 57, 62 Jos. 8.10 Ju. 20.15 1 Sa. 11.8 15.4 2 Sa. 18.1 24.10 1 Ki. 3.8 8.5 20.15, 26, 27 2 Ki. 3.6 1 Ch. 21.17 23.3, 27 2 Ch. 2.17 5.6 25.5 Ezr. 1.8 Ps. 40.5 Ec. 1.15 Is. 22.10 53.12 Je. 33.22 Da. 5.26 Ho. 1.10 Mat. 10.30 Mar. 15.28 Lu. 12.7 Ac. 1.17, 26.

NUMBEREST. Ex. 30.12 Job 14. 16.

NUMBERING. Ge. 41.49 2 Ch. 2. 17.

NUN, posterity, *or* durable and eternal. See *Joshua.*

NYMPHAS, spouse or bridegroom. Col. 4.15.

NURSE, *substantive.* Ge. 24.59 35.8 Ex. 2.7 Ru. 4.16 2 Sa. 4.4 2 Ki. 11.2 2 Ch. 22.11 Ac. 13.18† 1 Th. 2.7.

NURSE, *verb.* Ex. 2.7, 9.

NURSED. Ex. 2.9 Is. 60.4.

NURSING. Nu. 11.12 Is. 49.23.

NURTURE. Ep. 6.4.

NUTS. Ge. 43.11 Ca. 6.11.

O.

OAK. Ge. 35.4, 8 Jos. 24.26 Ju. 6. 11 9.6† 2 Sa. 18.9, 10, 14 1 Ki. 13. 14 1 Ch. 10.12 Is. 1.30 6.13 44.14 Eze. 6.13.

OAKS. Is. 1.29 2.13 57.5† Eze. 27.6 Ho. 4.13 Am. 2.9 Zec. 11.2.

OAR, S. Is. 33.21 Eze. 27.6, 29.

OATH. Ge. 24.8, 41 26.3, 28 50.25 Ex. 22.11 Le. 5.4 Nu. 5.19, 21 30. 2, 10, 13 De. 7.8 29.12, 14 Jos. 2.17 9.20 Ju. 21.5 1 Sa. 14.26, 27, 28 2 Sa. 21.7 1 Ki. 2.43 8.31 18.10 2 Ki. 11.4 1 Ch. 16.16 2 Ch. 6.22 15. 15 Ne. 5.12 10.29 Ec. 8.2 9.2 Ps. 105.9 Je. 11.5 Eze. 16.59 17.13, 16, 18, 19 Da. 9.11 Zec. 8.17 Mat. 14. 7, 9 26.72 Mar. 6.26 Lu. 1.73 Ac. 2.30 23.21 Hc. 6.16, 17 7.20, 21, 28 Ja. 5.12.

OATHS. Eze. 21.23 Hab. 3.9 Mat. 5.33.

OBADIAH, servant of the Lord. 1 Ki. 18.3, 4, 7, 16 1 Ch. 3.21 7.3 8. 38 9.16, 44 12.9 27.19 2 Ch. 17.7 34.12 Ezr. 8.9 Ne. 10.5 12.25 Ob. 1.

OBAL, inconvenience of old age; *or* of the flux. Ge. 10.28.

OBED, a servant. Ru. 4.17, 21 1 Ch. 2.12, 37 11.47 26.7 2 Ch. 23.1 Mat. 1.5 Lu. 3.32.

OBED-EDOM, the servant of Edom, *or* the Idumean; *or* laborer of the man, of red; *or* earthy. 2 Sa. 6.10, 11, 12 1 Ch. 13.13, 14 15.18, 21, 24, 25 16.5, 38 26.4, 8, 15 2 Ch. 25.24.

OBEDIENCE. 2 Sa. 22.45† Ps. 18. 44† 66.3† Ro. 1.5 5.19 6.16 16. 19, 26 1 Co. 14.34 2 Co. 7.15 10.5, 6 Phile. 21 He. 5.8 1 Pe. 1.2.

OBEDIENT. Ex. 24.7 Nu. 27.20 De. 4.30 8.20 2 Sa. 22.45 Pr. 25.12 Is. 1.19 42.24 Ac. 6.7 Ro. 15.18 2 Co. 2.9 Ep. 6.5 Phi. 2.8 Tit. 2. 5, 9 1 Pe. 1.14.

OBEY. Ge. 27.8, 13, 43 Ex. 5.2 19.5 23.21, 22 De. 11.27 13.4 27.10 30. 2, 8, 20 Jos. 24.24 1 Sa. 8.19 12.14 15.22 Ne. 9.17 Job 36.11 Ps. 18. 44 Pr. 30.17 Is. 11.14 Je. 7.23 11. 4, 7 26.13 35.14 38.20 42.6 Da. 7.27 Zec. 6.15 Mat. 8.27 Mar. 1.27 4.41 Lu. 8.25 17.6 Ac. 5.29, 32 Ro. 2.8 6.12, 16 Ep. 6.1 Col. 3.20, 22 Tit. 3.1 He. 5.9 13.17 Ja. 3.3. *Not* **OBEY,** or **OBEY** *not.* De. 11.28 21.18, 20 28.62 1 Sa. 12.15 15.19 Job 36.12 Je. 12.17 18.10 42.13 Da. 9.11 Ac. 7.39 Ro. 2.8 Ga. 3.1 5.7 2 Th. 1.8 3.14 1 Pe. 3.2 4.17.

OBEYED. Ge. 22.18 26.5 28.7 Jos. 22.2 1 Sa. 15.20, 24 28.21 1 Ch. 29.23 2 Ch. 11.4 Je. 34.10 35.8, 10, 18 Da. 9.10 Hag. 1.12 Ac. 5.36, 37 Ro. 6.17 Phi. 2.12 He. 11.8 1 Pe. 3.6.

Not **OBEYED.** Jos. 5.6 Ju. 2.2 6. 10 1 Ki. 20.36 2 Ki. 18.12 Pr. 5.13 Je. 3.13, 25 9.13 11.8 17.23 32.23 40.3 42.21 43.4, 7 44.23 Da. 9. 10, 14 Zep. 3.2 Ro. 10.16.

OBEYEDST. 1 Sa. 28.18 Je. 22.21.

OBEYETH. Pr. 15.32† Is. 50.10 Je. 7.28 11.3.

OBEYING. Ju. 2.17 1 Sa. 15.22 1 Pe. 1.22.

OBEISANCE. Ge. 37.7, 9 43.28 Ex. 18.7 2 Sa. 1.2 14.4 15.5 1 Ki. 1.16 2 Ch. 24.17.

OBIL, that weeps, *or* deserves to be bewailed; *or* ancient; *or* who is brought. 1 Ch. 27.30.

OBJECT. Ac. 24.19.

OBLATION. Le. 2.4, 5, 7, 12, 13 3.1 7.14, 29 22.18 Nu. 18.9 31.50 Is. 19.21 40.20 66.3 Je. 14.12 Eze. 44.30 45.1, 13, 16 48.9, 20, 21 Da. 2.46 9.21, 27.

OBLATIONS. Le. 7.38 2 Ch. 31.14 Pr. 29.4† Is. 1.13 Eze. 20.40 44.30.

OBSCURE. Pr. 20.20.

OBSCURITY. Is. 29.18 58.10 59.9.

OBSERVATION. Mal. 3.14† Lu. 17.20.

OBSERVATIONS. Ex. 2.42† Ne. 13.14†.

OBSERVE. Ex. 12.17, 24 31.16 34.11, 22 Le. 19.26, 37 Nu. 28.2 De. 12.28 16.13 24.8 1 Ki. 20.33 2 Ch. 7.17 Ne. 1.5 Ps. 5.8† 27.11† 54.5† 71.10† 105.45 107.43 119. 34 Pr. 23.26 Je. 8.7 Eze. 20.18 37.24 Ho. 13.7 Jon. 2.8 Mat. 28.20 Ac. 16.21 21.25 Ga. 4.10 1 Ti. 5. 21. See *Do.*

OBSERVED. Ge. 37.11 Ex. 12.42 Nu. 15.22 De. 33.9 2 Sa. 11.16 2 Ki. 21.6 2 Ch. 33.6 Ho. 14.8 Mar. 6.20 10.20.

OBSERVER, S. De. 18.10, 14 Ps. 59.10†.

OBSERVEST, ETH. Job 13.27† Ec. 11.4 Is. 42.20.

OBSTINATE. De. 2.30 Is. 48.4.

OBTAIN. Ge. 16.2 1 Ch. 29.14† Pr. 8.35 Is. 35.10 51.11 Da. 11.21 Lu. 20.35 Ro. 11.31 1 Co. 9.24, 25 1 Th. 5.9 2 Ti. 2.10 He. 4.16 11. 35 Ja. 4.2.

OBTAINED. 2 Ch. 2.6† Ne. 13.6 Es. 2.9, 17 Ho. 2.23 Ac. 1.17 22. 28 26.22 27.13 Ro. 11.7, 30 1 Co. 7.25 Ep. 1.11 1 Ti. 1.13, 16 He. 1.4 6.15 8.6 9.12 11.2, 4, 33, 39 1 Pe. 2.10 2 Pe. 1.1. See *Favor.*

OBTAINING. 2 Th. 2.14.

OCCASION. Ge. 43.18 Ju. 9.33 14.4 1 Sa. 10.7 2 Sa. 12.14 Ezr. 7.20 Je. 2.24 Eze. 18.3 Da. 6.4, 5 Ro. 7.8, 11 14.13 2 Co. 5.12 8.8 11.12 Ga. 5.13 1 Ti. 5.14 1 Jno. 2.10.

OCCASIONED. 1 Sa. 22.22.

OCCASIONS. De. 22.14, 17 Job 33.10.

OCCUPATION. Ge. 46.33 47.3 Jon. 1.8 Ac. 18.3 19.25.

OCCUPY. Eze. 27.9 Lu. 19.13.

OCCUPIED. Ex. 38.24 Ju. 16.11 Eze. 27.16, 19, 21, 22 He. 13.9.

OCCUPIERS. Eze. 27.27.

OCCUPIETH. 1 Co. 14.16.

OCCURRENT. 1 Ki. 5.4.

OCRAN, disturber, or that disorders. See *Pagiel.*

ODD. Nu. 3.48.

ODED, to sustain, to hold, to lift up. 2 Ch. 15.1 28.9.

ODIOUS. 1 Ch. 19.6 Pr. 30.23.

ODOR. Jno. 12.3 Phi. 4.18.

ODORS. Le. 26.31 2 Ch. 16.14 Es. 2.12 Je. 34.5 Da. 2.46 Re. 5.8 18.13.

OFFENCE. 1 Sa. 25.31 Is. 8.14 Ho. 5.15 Mat. 16.23 18.7 Ac. 24. 16 Ro. 5.15, 17, 18, 20 9.33 14.20 1 Co. 10.32 2 Co. 6.3 11.7 Ga. 5.11 Phi. 1.10 1 Pe. 2.8.

OFFENCES. Ec. 10.4 Mat. 18.7 Lu. 17.1 Ro. 4.25 5.16 16.17.

OFFEND. Job 34.31 Ps. 73.15 119.165 Je. 2.3 50.7 Ho. 4.15 Hab. 1.11 Mat. 5.29, 30 13.41 17. 27 18.6, 8, 9 Mar. 9.42, 43, 45, 47 Lu. 17.2 Jno. 6.61 1 Co. 8.13 Ja. 2.10 3.2.

OFFENDED. Ge. 20.9 40.1 2 Ki. 18.11 2 Ch. 28.13 Ezr. 10.13† Pr. 18.19 Je. 37.18 Eze. 25.12 Ho. 13. 1 Mat. 11.6 13.21, 57 15.12 24.10 26.31, 33 Mar. 4.17 6.3 14.29 Lu. 7.23 Jno. 16.1 Ac. 25.8 Ro. 14.21 2 Co. 11.29.

OFFENDER, S. 1 Ki. 1.21 Is. 29. 21 Ac. 25.11.

OFFER. Ex. 22.29 23.18 29.36, 38, 39, 41 30.9 34.25 35.24 Le. 1.3 2.1, 13, 14 3.1, 6, 7, 12 4.14 5.8 6.14, 22 7.3, 12, 38 9.2, 7 14. 12, 19 15.15, 30 17.7, 9 19.5, 6 21. 6, 21 22.19, 20, 23, 29 23.16 Nu. 6. 11.17 7.11 8.11, 13, 15 9.7 15.7, 14, 19, 24 16.40 18.24, 26, 28, 29 28. 2, 4, 8, 11, 24 Dc. 12.14 18.3 33.19 Ju. 3.18 16.23 1 Sa. 1.21 2.19, 28 2 Sa. 24.12 1 Ki. 13.2 1 Ch. 21.16, 29.14, 17 2 Ch. 24.14 Ezr. 6.10 Ps. 4.5 16.4 27.6 50.14 51.19 66.15 72.10 116.17 Is. 57.7 Je. 11.12 Eze. 20.31 44.7, 15 45.1, 13 48.9 Da. 2.46 Ho. 9.4 Am. 4.5 Hag. 2. 14 Mal. 1.7, 8 3.3 Mat. 5.24 8.4 Mar. 1.44 Lu. 5.14 6.29 11.12 1 Ti. 3.4† He. 5.1, 3 7.27 8.3 9. 25 13.15 1 Pe. 2.5 Re. 8.3. See *Burnt-offerings.*

OFFERED. Ge. 31.54 46.1 Ex. 35.22 Le. 9.15 10.1 16.1 Nu. 3.4 7.2, 10 8.21 16.35 22.40 23.2, 4, 14, 30 26.61 Ju. 5.2, 9 13.19 1 Sa. 1.4 2.13 2 Sa. 6.17 24.25 1 Ki. 8.62, 63 12.32, 33 22.43 2 Ki. 3.20 16.12 1 Ch. 29.6, 9 2 Ch. 15.11 17. 16 Ezr. 1.6 2.68 6.17 7.15 8.25 10.19 Ne. 11.2 12.43 Is. 57.6 66.3 Je. 32.29 Eze. 20.28 Da. 11.18 Am. 5.25 Jon. 1.16 Mal. 1.11 Ac. 8.18 15.29 21.25, 26 1 Co. 8.1, 4, 7, 10 10.19, 28 Phi. 2.17 2 Ti. 4.6 He. 5.7 7.27 9.7, 9, 14, 28 11.4, 17 Ja. 2.21.

OFFERETH. Le. 6.26 7.18 21.8 Ps. 50.23 Is. 66.3.

OFFERING, *participle.* 1 Sa. 7.10 2 Sa. 6.18 2 Ki. 10.25 1 Ch. 16.2 2 Ch. 8.13 29.29 30.22 35.14 Ezr. 7.16 Je. 11.17 Lu. 23.36 He. 10.11.

OFFERING, *substantive.* Ge. 4.3, 4 Ex. 35.2, 3 39.13, 15 35.5 Le. 1.2, 14 2.1, 11 3.2, 7, 8, 12 4.23, 28 6. 20 7.16 Nu. 5.15 6.14 7.10, 11 8.11, 21 9.13 16.15 1 Sa. 2.29 3. 14 26.19 1 Ki. 18.29 1 Ch. 16.29 Ne. 10.39 Ps. 96.8 Is. 43.23 53.10 66.20 Eze. 20.28 Zep. 3.10 Mal. 1.10, 13 2.13 3.3 Ro. 15.16 Ep. 5.2 He. 10.5, 8, 10, 14, 18. See *Burnt, Drink, Fire, Free.*

OFFERING *of the Lord.* 1 Sa. 2.17.

*Heave-***OFFERING.** Ex. 29.27 Le. 7.14 Nu. 15.19, 20, 21 18.24, 28 31. 29, 41.

*Peace-***OFFERING.** Le. 3.1, 3, 6, 9.

*Sin-***OFFERING.** Ex. 29.14 30.10 Le. 4.3, 21, 24, 25, 29, 32, 33 5.6, 8, 9, 11, 12 6.25 7.7, 37 9.2, 3 10.16, 17 12.6 14.13 16.3, 5, 15, 25, 27 23.19 Nu. 6.14 7.16, 22, 28 8.8 15.24 28. 15 29.5 2 Ch. 29.24 Ezr. 8.35 Ps. 40.6 Eze. 43.19, 22, 25 44.27, 29 46. 20.

*Trespass-***OFFERING.** Le. 5.6, 15, 16, 18 6.5, 6 7.37 14.12, 13, 21, 24, 25 19.21, 22 Nu. 6.12 1 Sa. 6.3, 4, 8, 17 Eze. 40.39 42.13 44.29 46.20.

*Wave-***OFFERING.** Ex. 29.24, 26, 27 Le. 7.30 8.27, 29 9.21 10.15 14. 12, 24 23.15, 20 Nu. 6.20.

*Wood-***OFFERING.** Ne. 10.34 13.31.

OFFERINGS. Le. 1.10 2.13 1 Sa. 2.29 2 Sa. 1.21 2 Ch. 31.12 35.8, 9, 13 Ne. 10.37 12.44 Ps. 20.3 Je. 41.5 Eze. 20.40 Ho. 8.13 Am. 5.25 Mal. 3.4, 8 Lu. 21.4 Ac. 24.17. See *Burnt, Drink, Fire, Free, Meat.*

*Heave-***OFFERINGS.** Nu. 18.8 De. 12.6.

*Peace-***OFFERINGS.** Ex. 20.24 24. 5 29.28 32.6 Le. 4.10, 26, 31 35 6. 12 7.11, 13, 37 9.4, 18 10.14 17.5 19.5 22.21 23.19 Nu. 6.14, 17 7. 17, 23, 29, 35, 41 10.10 29.39 Jos. 8 31 22.23 Ju. 20.26 21.4 1 Sa. 10 8 11.15 2 Sa. 6.17 24.25 1 Ki. 3. 15 8.63 9.25 1 Ch. 21.26 2 Ch. 31. 2 33.16 Pr. 7.14 Eze. 45.15, 17 46. 2, 12 Am. 5.22.

*Sin-***OFFERINGS.** Ne. 10.33.

*Thank-***OFFERINGS.** 2 Ch. 29.31 33. 16.

*Wave-***OFFERINGS.** Nu. 18.11.

*Wine-***OFFERINGS.** Ho. 9.4.

OFFICE. Ge. 41.13 Ex. 1.16 Nu. 3.36† 4.16 1 Ch. 6.32 9.22, 26 2 Ch. 24.11 31.18 Ne. 13.13 Ps. 109. 8 Eze. 44.13 Ro. 11.13 12.4 1 Ti. 3.1, 10, 13 He. 7.5.

Priest's **OFFICE.** Ex. 28.1, 3, 41 29. 1, 9, 44 30.30 31.10 35.19 39.41 40.13, 15 Le. 7.35 16.32 Nu. 3.3, 4 18.7 De. 10.6 1 Ch. 6.10 2 Ch. 11. 14 Lu. 1.8.

OFFICES. 1 Sa. 2.36 1 Ch. 24.3 2 Ch. 7.6 Ne. 13.14.

OFFICER. Ge. 37.36 39.1 Ju. 9. 28 1 Ki. 4.2†, 5, 19 22.9 2 Ki. 8.6 25.19 Mat. 5.25 Lu. 12.58.

OFFICERS. Ge. 40.2, 7 41.34 Ex. 5.15, 19 Nu. 11.16 De. 1.15 16.18 20.5, 8 31.28 1 Sa. 8.15 1 Ki. 4.5, 7, 28 5.16 9.23 2 Ki. 11.15, 18 24. 12, 15 1 Ch. 23.4 26.29 2 Ch. 8.10 19.11 23.18 Es. 9.3 Is. 60.17 Je. 29.26 Jno. 7.32, 46 18.3, 12, 22 Ac. 5.22.

OFFSCOURING. La. 3.45 1 Co. 4.13.

OFFSPRING. Job 5.25 21.8 27. 14 31.8 Is. 22.24 44.3 48.19 61. 9 65.23 Ac. 17.28, 29 Re. 22.16.

OFT. 2 Ki. 4.8 Job 21.17 Ps. 78.40 Mat. 9.14 17.15 18.21 Mar. 7.3 9.22 Ac. 26.11 1 Co. 11.25 2 Co. 11. 23 2 Ti. 1.16 He. 6.7.

OFTEN. Pr. 29.1 Mal. 3.16 Mat. 23.37 Mar. 5.4 Lu. 5.33 13.34 1 Co. 11.26 2

OFTENTIMES. Job 33.29 Ec.7.22 Lu.8.29 Jno.18.2 Ro.1.13 2 Co. 8.22 He.10.11.
OFTENER. Ac.24.26.
OG, a cake, bread baked in the ashes. De.31.4 Jos.2.10 13.31 1 Ki.4.19. See *Bashan.*
OHEL, tent, tabernacle; *or* brightness. 1 Ch.3.20.
OIL. Ge.28.18 35.14 Ex.25.6 29. 2,40 30.25 35.14 39.37 Le.2.1,4, 5,6,15,16 5.11 6.21 7.10,12 9.4 14.10,16,17,18,21,29 23.13 Nu.4.9 5.15 6.15 7.13,19,25,31,37,43,49, 55,61,67,73,79 8.8 11.8 15.4,6 28.12,13 29.3,9,14 De.28.40 32.13 33.24 1 Sa.10.1 16.1,13 2 Sa.14.2 1 Ki.1.39 5.11 17.12,14,16 2 Ki. 4.2.6,7 9.1,3,6 1 Ch.27.28 Ezr. 3.7 Es.2.12 Job 24.11 29.6† Ps. 23.5 55.21 104.15 109.18 141.5 Pr.5.3 21.20 Is.5.1† 61.3 Je.41.8 Eze.16.13,18,19 27.17 32.14 45. 14,24 Ho.2.5 12.1 Mi.6.7,15 Zec.4.12,14† Mat.25.3,4,8 Lu.7. 46 16.6. See *Anointed, Anointing, Beaten, Log.*
OIL, with *wine.* Nu.18.12 De.7.13 11.14 12.17 14.23 18.4 28.51 1 Ch.9.29 12.40 2 Ch.2.10,15 11.11 31.5 32.28 Ezr.6.9 7.22 Ne.5.11 10.37,39 13.5,12 Pr.21.17 Je.31. 12 40.10 Hag.1.11 2.12 Lu.10. 34 Re.6.6 18.13.
OILED. Ex.29.23 Le.8.26.
OIL-OLIVE. Ex.27.20 30.24 Le. 24.2 De.8.8 2 Ki.18.32.
OIL-TREE. Is.41.19.
OINTMENT. Ex.30.25 2 Ki.20.13 1 Ch.9.30 Job 41.31 Ps.133.2 Pr. 27.9,16 Ec.7.1† 9.8 10.1 Ca.1.3 Is.1.6 39.2 57.9 Mat.26.7,9,12 Mar.14.3,4 Lu.7.37,38,46 Jno.11. 2 12.3,5.
OINTMENTS. Ca.1.3 4.10 Am. 6.6 Lu.23.56 Re.18.13.
OLD. Ge.5.32 7.6 11.10 12.4 15.9 16.16 17.12,17,24,25 18.11, 12,13 19.4,31 21.4,5 23.1 24.1 25.20,26 26.34 27.1,2 35.29 37.2 47.8 49.9 50.26 Ex.7.7 10.9 30. 14 38.26 Le.13.11 25.22 26.10 27.3,5,6 Nu.1.3,18 3.15,22,28,34, 39,40,43 4.3 8.24 14.29 18.16 23.30 26.62 33.39 De.8.4 28.50 29.5 31.2 34.7 Jos.5.11,12 6.21 9.4,5,13 13.1 14.7,10 23.1,2 24. 29 Ju.2.8 Ru.1.12 1 Sa.2.22 4. 15 8.1,5 12.2 2 Sa.2.10 4.4 5.4 19.32,35 1 Ki.1.1,15 11.4 13.11 2 Ki.4.14 1 Ch.2.21 23.1,3,27 2 Ch.25.5 31.16,17 Ezr.3.8 Ne.9. 21 Es.3.13 Job 21.7 32.6 Ps.32. 3 37.25 71.18 Pr.22.6 23.10,22 Ec.4.13 Ca.7.13 Is.15.5 20.4 50. 9 58.12 61.4 65.20 Je.6.16 38. 11,12 48.34 51.22 La.2.21 3.4 Eze.9.6 23.43 25.15 36.11 Da.5. 31 Mi.6.6 Mat.2.16 9.16,17 13. 52 Mar.2.21,22 Lu.2.42 5.36,37, 39 9.8 Jno.3.4 8.57 21.18 Ac. 4.22 7.23 21.16 Ro.4.19 1 Co.5. 7,8 2 Co.3.14 5.17 1 Ti.4.7† 5.9 He.8.13 2 Pe.1.9 2.5 1 Jno.2.7 Re.12.9 20.2. See *Gate, Wax.*
OLD *age.* Ge.15.15 21.2,7 25.8 37.3 44.20 Ju.8.32 Ru.4.15 1 Ki.15.23 1 Ch.29.28 Job 30.2 Ps. 71.9 92.14 Is.46.4 Lu.1.36.
OLD *man.* Ge.25.8 43.27 44.20 Le.19.32 Ju.19.16,17,20,22 1 Sa. 2.31,32 4.18 17.12 28.14 2 Ch. 36.17 Is.65.20 Lu.1.18 Ro.6.6 Ep.4.22 Col.3.9.
OLD *men.* 1 Ki.12.6,8,13 2 Ch.10. 6,8,13 Ps.148.12 Pr.17.6 20.29 Je.31.13 Joel 1.2 2.28. Zec.8.4 Ac.2.17.
OLD *time.* De.2.20 19.14 Jos.24.2 2 Sa.20.18 Ezr.4.15 Ec.1.10 Je. 2.20 Eze.26.20 38.17 Mat.5.21, 27,33 Ac.15.21 1 Pe.3.5 2 Pe.1.21.
OLD *way.* Job 22.15.
Of **OLD.** Ge.6.4 1 Sa.27.8 1 Ch. 4.40 Ne.12.46 Job 20.4 Ps.25.6 44.1 55.19 68.33 74.2,12 77.5,11 78.2 93.2 102.25 119.52,152 143. 5 Pr.8.22 Is.25.1 30.33 43.18 46.9 51.9 57.11 63.9,11 Je.28.8 31.3 46.26 La.1.7 2.17 3.6 5.21 Eze.26.20 35.5† Am.9.11 Mi.5.2 7.14,20 Na.2.8 Mal.3.4 2 Pe.3.5 Jude 4.
OLDNESS. Ro.7.6.
OLIVE. Ge.8.11 De.28.40 Ne.8. 15 Job 15.33 Ps.128.3 Hab.3.17 Zec.4.12 Ja.3.12. See *Oil.*
OLIVES. Ju.15.5 Mi.6.15. See *Mount.*
OLIVET. 2 Sa.15.30 Ac.1.12.
OLIVE-TREE. De.24.20 Ju.9.8,9 1 Ki.6.23,31,32,33 Ps.52.8 Is.17. 6 24.13 Je.11.16 Ho.14.6 Hag. 2.19 Ro.11.17,24.
OLIVE-TREES. Ex.23.11† De.6. 11 8.8† 28.40 1 Ch.27.28 Am.4. 9 Zec.4.3 Re.11.4.
OLIVE-YARD, S. Ex.23.11 Jos. 24.13 1 Sa.8.14 2 Ki.5.26 Ne.5.11 9.25.
OLYMPAS, heavenly. Ro.16.15.
OMAR, he that speaks; *or* bitter. Ge.36.11.
OMEGA. See *Alpha.*
OMITTED. Mat.23.23.
OMNIPOTENT. Re.19.6.
OMRI, a sheaf, *or* bundle of corn; *or* rebellion, *or* bitter. 1 Ki.16.16, 21,25,30 2 Ki.8.26 1 Ch.7.8 9.4 27.18 2 Ch.22.2 Mi.6.16.
ON, pain, force, iniquity. Ge.41.45, 50 46.20 Nu.16.1.
ONAN, pain, strength, power, iniquity. Ge.38.4,9 46.12 Nu.26.19 1 Ch.2.3.
ONCE. Ge.18.32 Ex.10.17 30.10 Le.16.34 Nu.13.30 De.7.22 Jos. 6.3,11,14 Ju.6.39 16.18,28 1 Sa. 26.8 1 Ki.10.22 2 Ki.6.10 2 Ch.9. 21 Ne.5.18 13.20 Job 33.14 40.5 Ps.62.11 74.6 76.7 89.35 Pr.28. 18 Is.42.14 66.8 Je.10.18 13.27 16.21 Hag.2.6 Lu.13.25 26.18 Ro.6.10 7.9 1 Co.15.6 2 Co.11.25 Ga.1.23 Ep.5.8 Phi.4.16 1 Th.2. 18 He.6.4 7.27 9.7,12,26,27,28 10.2,10 12.26,27 1 Pe.3.18,20 Jude 3,5.
ONE. Ge.2.24 27.38 34.14 42. 13,32 44.28 Ex.11.1 12.46,49 23. 29 26.2,6 29.23 36.9,11,13,15 Le.5.4,5,13 16.29 17.15 24.22 26.26 Nu.10.4 15.16,29 16.15 17.3 36.8 De.1.23 4.42 19.5,11, 15 24.5 32.30 Jos.10.42 12.9,10 17.14,17 Ju.9.2 21.8 1 Sa.6.4,17 11.7 18.21 2 Sa.7.23 8.2 19.7 23.8,15 1 Ki.1.48 2.16 6.25 8.56 11.13,32,36 22.13 2 Ki.17.27,28 18.24 1 Ch.10.13 11.11,17 12.14 2 Ch.18.12 32.12 Ne.1.2 11.1 Job 9.3,33† 21.23 23.13 33.23 Ps.22.20† 35.17† 49.16 72.15† 82.7 86.2† 89.19 137.3 Pr.1.14 26.17 Ec.1.4 2.14 3.19,20 4.9, 11,12 6.6 7.27 9.18 12.11 Ca. 4.9 6.9 Is.5.10 14.32 19.18 23. 15 27.12 30.17 34.16 36.9 41. 25,27 44.5 45.24 65.8 Eze.1.16 19.3 21.19 23.13 33.21,24,32 34. 23 37.17,19,22,24 48.31,32 Da.2.9 4.19 7.13 9.27 10.16,18 11.7,10, 27 Ho.1.11 Am.4.8 6.9 Zep.3.9 Zec.3.9 11.8 14.9 Mal.2.15 Mat. 3.3 5.18,19,29,30,36 6.27,29 10. 42 12.11 16.14 17.4 18.6,10,14,16 19.5,17 20.12 21.35 22.5 23.4,8, 9,10 25.15,18,24,40,45 26.21,40 Mar.1.3 6.15 8.14,28 9.5,37,38,42 10.8,18 11.29 12.6 14.18,19,37 15.6 Lu.3.4,16 7.8 8.42 9.8,19, 33,49 11.46 12.27,52 15.7,10 16. 17,30,31 17.2,22 18.19 22.36 23. 17 Jno.1.23,26 6.70 7.21 8.9 18.41 10.16,30 11.52 12.48 13.21 17.11,21,22,23 18.17,25 Ac.1.22 4.32 9.11 13.25 17.7,26 24.21 25.19 28.25 Ro.5.7,15,16,17,18,19 9.10 1 Co.3.4,8 5.1 6.16 8.4,6 9.24 10.17 11.21 12.8,13 14.24, 27,31 15.8 2 Co.5.14 11.2,24 13. 11 Ga.3.16,28 5.14 Ep.1.10 2.14 15.18 4.4,5,6 Phi.1.27 2.2 1 Ti. 3.2,4,12 Tit.1.6,12 He.2.6,11 5. 12 10.12,14 11.12 12.16 13.14 1 Pe.3.8 Ja.2.10 5.19 1 Jno.5.7, 8 Re.9.12 13.3 14.14 17.12,13 18.10,17,19 21.21. See *Accord, Another, Day, Every, God, Heart, Little, Man, Mighty.*
ONE, with *other.* Ge.4.19 13.11 47.21 Ex.1.15 14.20 17.12 18.3 Le.5.7 12.8 16.8 Nu.6.11 8.12 11.26 28.4 De.4.32 13.7 28.64 Ju.16.29 Ru.1.4 1 Sa.1.2 2 Sa.4.2 12.1 1 Ki.3.23,25 20.29 Ne.4.17 Ec.3.19 7.14 Je.12.12 24.2 25.33 Eze.21.16 Da.8.3 12.5 Zec.11.7 Mat.6.24 20.21 24.31,40,41 Mar. 10.37 15.27 Lu.6.29 7.41 16.13 17.24,34,35,36 18.10 23.33 Jno. 20.12 Ac.15.39 23.6 1 Co.7.5 2 Co.2.16 Ga.4.22 5.17 Re.17.10. See *People.*
ONE *of them.* Ge.42.27 Ex.14.28 Nu.16.15 De.25.5 Ju.11.35 1 Sa. 17.36 2 Sa.17.22 20.19 24.12 1 Ki. 18.40 19.2 22.13 1 Ch.21.10 Ps. 34.20 53.3 58.8 64.6 84.7 106.11 Pr.22.26 Ec.10.15 Je.15.10 Eze. 11.5 Da.8.9 Ob.11 Mat.10.29 18. 12 26.73 Mar.14.69,70 Lu.12.6 15.4 17.15 Jno.6.7 7.50 12.2 Ac.7.24 11.28.
ONE *thing.* Jos.23.14 Job 9.22 Ps. 27.4 Ec.3.19 Mat.21.24 Mar.10. 21 Lu.6.9 10.42 18.22 20.3 Jno. 9.25 Ac.19.32 21.34 Phi.3.13 2 Pe.3.8.
As **ONE.** Ge.3.22 19.14 49.16 Ex.12.48 Le.19.34 24.22 Nu.12. 12 Jos.10.2 Ju.17.11 1 Sa.17.36 26.20 2 Sa.6.20 9.11 13.13 14.13 17.12 2 Ki.6.5 2 Ch.5.13 Job 2.10 12.4 19.11 Ps.35.14 78.65 89.10 119.162 Pr.6.11 24.3 Ec.3.19 Ca.1.7 8.10 Is.10.14 29.4 66.13 Je.19.11 Zec.12.10 Mat.7.29 Mar. 1.22 6.15 9.26 Lu.15.19 23.14 1 Co.7.25 9.26.
Is **ONE.** Ge.11.6 41.25,26 Ex.2.6 De.6.4 Ru.2.20 Mat.12.6,29 Mar. 14.20 Ro.2.28,29 3.30 1 Co.6.17 12.12 15.40 Ga.3.20 Col.4.9,12.
Not **ONE.** Ge.24.41 Ex.8.31 9.6,7 10.19 12.30 De.1.35 2.36 2 Sa. 13.30 17.13 1 Ki.16.11 Job 14.4 31.15 41.9 Ps.14.3 53.3 105.37 Is.40.26 Mat.18.10 Ro.3.10,12 1 Co.6.5 12.14.
There is **ONE.** Le.7.7 Ju.21.6 Es. 4.11 Ec.4.8 9.2,3 Da.2.9 Na.1. 11 Mar.12.32 Jno.5.45 8.50 1 Co.15.39,41 1 Ti.2.5 Ja.2.19 4. 12.
Wicked **ONE.** Mat.13.19,38 1 Jno. 2.13,14 3.12 5.18.
ONES. Is.13.5 Da.8.8 11.17.
ONESIMUS, profitable, useful. Col. 4.9 Phile.10.
ONESIPHORUS, who brings profit. 2 Ti.1.16 4.19.
ONLY. Ge.6.5 7.23 19.8 22.2,12, 16 24.8 27.13 34.22,23 41.40 47.22,26 Ex.8.9,11,28 10.17,24 12.16 21.19 22.20,27 Le.21.23 27.26 Nu.1.49 12.2 14.9 18.3 20.19 22.35 31.22 36.6 De.2.28 4.9,12 8.3 10.15 12.16,23 15.23 22.25 28.13,29,33 29.14 Jos.1.7, 17,18 6.15,17 11.13 17.17 Ju.3.2 6.37,39,40 10.15 11.34 16.28 19. 20 1 Sa.1.13,23 5.4 7.3,4 12.24 18.17 20.14,39 2 Sa.13.32,33 17.2 20.21 23.10 1 Ki.3.2,3 4.19 12. 20 14.8,13 15.5 19.10,14 22.31 2 Ki.10.23 17.18 19.19 1 Ch.22.12 2 Ch.2.6 6.30 33.17 Es.1.16 Job 1.12,15,16,17,19 13.20 34.29 Ps. 4.8 51.4 62.2,4,5,6 71.16 72.18 91.8 Pr.4.3 5.17 11.23 13.10 14.23 17.11 21.5 Ec.7.29 Ca.6.9 Is.4.1 26.13 28.19 37.20 Je.3.13 6.26 32.30 Eze.7.5 14.16,18 44. 20 Am.3.2 8.10 Mat.4.10 5.47 8.8 10.42 12.4 14.36 17.8 21. 19,21 24.36 Mar.2.7 5.36 6.8 9.8 Lu.4.8 7.12 8.42,50 9.38 24.18 Jno.5.18,44 11.52 12.9 13.9 17.3 Ac.8.16 11.19 18.25 19.27 21.13,25 26.29 Ro.1.32 3.29 4.9, 12,16 5.3,11 8.23 9.24 13.5 16. 4,27 1 Co.7.39 9.6 14.36 15.19 2 Co.7.7 8.10,19,21 Ga.1.23 2.10 3.2 4.18 5.13 6.12 Ep.1.21 Phi. 1.27,29 2.12,27 4.15 Col.4.11 1 Th.1.5 2.8 2 Th.2.7 1 Ti.1.17 5.13 6.15,16 2 Ti.4.8,11 He.9.10 12.26 Ja.1.22 2.24† 1 Pe.2.18 1 Jno.2.2 5.6 2 Jno.1 Jude 4.25 Re.9.4 15.4. See *Begotten.*
ONIONS. Nu.11.5.
ONWARD. Ex.40.36.
ONYCHA. Ex.30.34.
ONYX. Ge.2.12 Ex.28.20 39.13 Job 28.16 Eze.28.13. See *Stones.*
OPEN, *adjective.* Ge.1.20 38.14 Nu.19.15 24.3,4,15 Jos.8.17 1 Sa. 3.1 1 Ki.6.18 8.29,52 29.32,35 2 Ch.6.20,40 7.15 Ne.1.6 6.5 Job 34.26 Ps.5.9 34.15 Pr.13.16 27.5 Is.9.12 24.18 60.11 Je.5.16 32.11,19 Eze.37.2 Da.6.10 Na.3. 13 Jno.1.51 Ac.16.27 19.38 Ro. 3.13 2 Co.3.18 6.11 1 Ti.5.24 He.6.6 1 Pe.3.12 Re.3.8 10.2,8. See *Field, Fields.*
OPEN, *verb.* Ex.21.33 Nu.8.16 16.30 De.15.8,11 20.11 28.12 Jos.10.22 2 Ki.9.3 13.17 Job 11.5 32.20 35.16 41.14 Ps.22.7† 49.4 78.2 81.10 118.19 Pr.31.8,9 Ca. 5.2,5 Is.22.22 26.2 28.24 41.18 42.7 45.1,8 Je.13.19 50.26 Eze. 2.8 3.27 16.63 21.22 25.9 37.12 46.12 Am.8.5† Zec.11.1 Mal.3.10 Mat.13.35 25.11 Lu.12.36 13.25 Ac.18.14 Ep.6.19 Col.4.3 Re.5. 2,3,4,5,9. See *Eyes.*
OPENED. Ge.7.11 8.6 29.31 30. 22 41.56 42.27 43.21 44.11 Ex. 2.6 Nu.16.32 Ju.3.25 4.19 19. 27 2 Sa.7.27† 2 Ki.9.10 15.16 2 Ch.29.3 Ne.7.3 8.5 13.19 Job 29.19† 31.32 32.19† 38.17 Ps. 22.13† 40.6 66.14† 78.23 105.41 106.17 Ca.5.6 Is.14.17 48.8 50.5 Je.1.14† 20.12 50.25 Eze.1.1 16.25 37.13 44.2 46.1 Da.7.10 Na.2.6 Zec.13.1 Mat.2.11 3.16 7.7 27.52 Mar.1.10 7.34,35 Lu. 3.21 4.17 11.9,10 24.32,45 Ac.5. 19.23 7.56 10.11 12.10,14,16 14. 27 16.14,26 1 Co.16.9 2 Co.2.12 He.4.13 Re.4.1 6.1,3,5,7,9,12 8.1 9.2 11.19 15.5 19.11 20.12. See *Mouth.*
OPENEST. Ps.104.28 145.16.
OPENETH. Ex.13.2,12,15 34.19 Nu.3.12 18.15 Job 27.19 33.16 36.10,15 Ps.38.13 Pr.13.3 24.7 31.26 Is.53.7 Eze.20.26 Lu.2.23 Jno.10.3 Re.3.7.
OPENING, S. 1 Ch.9.27 Job 12. 14 Pr.1.21 8.6 Is.61.1 Eze.29.21.
OPENING, *participle.* Is.42.20 Ac. 17.3.
OPENLY. Ge.38.21 2 Sa.6.20† Ps. 98.2 Mat.6.4,6,18 Mar.8.32 Jno. 7.4,10,13 11.54 18.20 Ac.10.40 16.37 Col.2.15.
OPERATION. Ps.28.5 Is.5.12 Col.2.12.
OPERATIONS. 1 Co.12.6.
OPHEL, tower, *or* elevated place; *or* obscurity. 2 Ch.27.3 33.14 Ne. 3.26,27 11.21.
OPHIR, ashes. Ge.10.29 1 Ki.9.28 10.11 22.48 1 Ch.1.23 29.4 2 Ch. 8.18 9.10 Job 22.24 28.16 Ps. 45.9 Is.13.12.
OPHRAH, dust, fawn, lead. Jos. 18.23.
OPINION. Job 32.6,10,17.
OPINIONS. 1 Ki.18.21.
OPPORTUNITY. Le.16.21† Mat. 26.16 Lu.22.6 Ga.6.10 Phi.4.10 He.11.15.
OPPOSE. 2 Ti.2.25.
OPPOSED. Ac.18.6.
OPPOSEST. Job 30.21.
OPPOSETH. 2 Th.2.4.
OPPOSITIONS. 1 Ti.6.20.
OPPRESS. Ex.3.9 22.21 23.9 Le.25.14,17 De.23.16 24.14 Ju. 10.12 Job 10.3 Ps.10.18 17.9 119.122 Pr.22.22 Is.49.26 Je.7.6 30.20 Eze.45.8 Ho.12.7 Am.4.1 Mi.2.2 Zec.7.10 Mal.3.5 1 Th. 4.6† Ja.2.6.
OPPRESSED. De.28.29,33 Ju.2. 18 4.3 6.9 10.8 1 Sa.10.18 12. 3,4 2 Ki.13.4,22 2 Ch.16.10 Job 20.19 35.9 Ps.9.9 10.18 74.21 103.6 106.42 146.7 Ec.4.1 Is.1. 17 3.5 23.12† 33.14 52.4 53.7 58.6 Je.50.33 Eze.18.7,12,16,18 22.29 Ho.5.11 Am.3.9 Ac.7.24 10.38.
OPPRESSETH. Nu.10.9 Job 40. 28† Ps.56.1 Pr.14.31 22.16 28.3.
OPPRESSING. Je.46.16 50.16 Zep.3.1.
OPPRESSION. Ex.3.9 De.26.7 2 Ki.13.4 Job 36.15 Ps.12.5 42.9 43.2 44.24 55.3 62.10 73.8 107. 39 119.134 Ec.5.8 7.7 Is.5.7 30.12,20† 54.14 59.13 Je.6.6 22. 17 Eze.22.7,29 46.18.
OPPRESSIONS. Job 35.9 Ec.4.1 Is.33.15 Am.3.9†.
OPPRESSOR. Es.3.10† Job 3.18 15.20 Ps.72.4 Pr.3.31 28.16 Is. 9.4 14.4 51.13 Je.21.12 22.3 25.38 Zec.9.8 10.4.
OPPRESSORS. Job 27.13 Ps.54.3 119.121 Ec.4.1 Is.3.12 14.2 16.4 19.20.
ORACLE. 2 Sa.16.23 1 Ki.6.16 8.6 2 Ch.4.20 Ps.28.2.
ORACLES. Ac.7.38 Ro.3.2 He. 5.12 1 Pe.4.11.
ORATION. Ac.12.21.
ORATOR. Is.3.3 Ac.24.1.
ORCHARD. Ca.4.13.
ORCHARDS. Ec.2.5.
ORDAIN. 1 Ch.9.22 17.9 Is.26. 12 1 Co.7.17 Tit.1.5.
ORDAINED. Nu.28.6 1 Ki.12.32, 33 2 Ki.23.5 2 Ch.11.15 23.18 29.27 Es.9.27 Ps.8.2,3 81.5 132. 17 Is.30.33 Je.1.5 Da.2.24 Hab. 1.12 Mar.3.14 Jno.15.16 Ac.1. 22 10.42 13.48 14.23 16.4 17.31 Ro.7.10 13.1 1 Co.2.7 9.14 Ga. 3.19 Ep.2.10 1 Ti.2.7 He.5.1 8.3 9.6 Jude 4.
ORDAINETH. Ps.7.13.
ORDER, *substantive.* Ju.17.10† 2 Ki.23.4 1 Ch.6.32 15.13 23.31 25.2,6 2 Ch.8.14 Job 10.22 Ps. 110.4 1 Co.16.1 Col.2.5 He.5.6, 10 6.20 7.11,17,21.
In **ORDER.** Ge.22.9 Ex.26.17 39.37 40.4,23 Le.1.7,8,12 6.12 24.8 Jos.2.6 2 Sa.17.23 1 Ki.18. 33 2 Ki.20.1 2 Ch.13.11 29.35 Job 33.5 Ps.40.5 50.21 Ec.12.9 Is.38.1 44.7 Eze.41.6 Lu.1.1,3, 8 Ac.18.23 1 Co.11.34 14.40 15. 23 Tit.1.5.
ORDER, *verb.* Ex.27.21 Le.24.3,4 Ju.13.12 1 Ki.20.14 Job 23.4 37. 19 Ps.40.5† 78.19† 119.133 Is. 9.7 Je.46.3.
ORDERED. Ju.6.26 2 Sa.23.5 Job 13.18 32.14† Ps.37.23 Pr. 4.26†.
ORDERETH. Ps.50.23.
ORDERINGS. 1 Ch.24.19.
ORDERLY. Ac.21.24.
ORDINANCE. Ex.12.14,24,43 13. 10 15.25 Le.5.10† 9.16† Nu.9. 14 10.8 15.15 18.8 19.2 31.21 Jos.24.25 1 Sa.30.25 1 Ki.6.38† 2 Ch.2.4 35.13,25 Ezr.3.10 Ne. 11.23† Is.24.5 58.2 Eze.40.45† 45.14 46.14 Mal.3.14 Ro.13.2 1 Pe.2.13.
ORDINANCES. Ex.18.20 Le.18. 3,4,30 22.9 Nu.9.12,14 2 Ki.17. 34,37 2 Ch.33.8 Ne.10.32 Job 38.33 Ps.99.7 119.91 Is.58.2 Je. 10.3† 31.35,36 33.25 Eze.11.20 43.11,18 44.5 Mal.3.7 Lu.1.6 1 Co.11.2 Ep.2.15 Col.2.14,20 He.9.1,10.
ORDINARY. Eze.16.27 Ac.19.39†.
OREB, a raven, sweet, caution, *or* mixture, *or* evening. Ju.7.25 8.3 Ps.83.11 Is.10.26.
ORGAN, S. Ge.4.21 Job 21.12 30.31 Ps.150.4.
ORION. Job 9.9 38.31 Am.5.8.
ORNAN, that rejoices; their bow or ark; *or* light of the sun. 1 Ch. 21.15,18,20,25,28.
ORNAMENT. Pr.1.9 4.9 25.12 Is.30.22 49.18 Eze.7.20 Da.11. 16† 1 Pe.3.4.
ORNAMENTS. Ex.33.4,5 Ju.8. 21,26 2 Sa.1.24 Is.3.18,19†,20 61. 10 Je.2.32 4.30 Eze.16.7,11,39† 23.40.
ORPAH, the neck, *or* the skull, nakedness of the mouth or face. Ru. 1.4,14.
ORPHANS. La.5.3.
OSHEA. See *Joshua.*
OSPREY *and* **OSSIFRAGE.** Le.11. 13 De.14.12.
OSTRICH. Job 39.13.
OSTRICHES. Job 30.29† La.4.3.
OTHER. Ge.8.10,12 28.17 29.27, 30 31.50 32.8 41.3,19 43.14,22 Ex.4.7 18.7 29.41 30.32 Le.6.11 7.24 14.42 18.18 20.24,26 Nu.10. 21 24.1 28.8 32.38 36.3 Jos.11. 19 Ju.13.10 16.17,20 20.31 1 Sa. 3.10 18.10 20.25 21.9 2 Sa.13.16 2 Ch.30.23 32.22 Ne.4.16 5.5 Job 8.12 24.24 Ps.73.5 85.10 Ec. 6.5 Is.26.13 49.20 Eze.16.34 42. 14 44.19 Da.2.11,44 Ho.9.1 13. 10 Mat.4.21 5.39 12.13,45 13.8 21.36,41 22.4 23.23 25.11,16 Mar. 3.5 4.8,19 7.4,8 12.31,32 Lu.4. 43 6.10 8.8 10.1 11.26,42 14.32 18.11,14 22.65 Jno.4.38 10.16 15.24 18.16 21.25 Ac.2.4,40 4. 12 8.34 Ro.8.39 13.9 1 Co.1.16 3.11 9.5 10.29 11.21 14.17,21,29 15.37 2 Co.8.13 10.15 11.8 13.2 Ga.1.19 2.13 Ep.3.5 4.17 Phi. 1.17 2.3 3.4 4.3 2 Th.1.3 1 Ti. 1.3,10 5.22 Ja.5.12 1 Pe.4.15 2 Pe.3.16 Re.2.24 8.13. See *God, Gods, One, Side.*
OTHERS. Job 8.19 31.10 34.24, 26 Ps.49.10 Pr.5.9 Ec.7.22 Is. 56.8 Je.6.12 8.10 Eze.13.6,10 Da.7.19 11.4 Mat.5.47 16.14 20. 3 21.8 26.67 Mar.6.15 8.28 11. 8 12.9 15.31 Lu.8.3 9.8,19 20. 16 23.35 Jno.18.34 1 Co.9.2,12, 27 14.19 2 Co.3.1 8.8 Ep.2.3 Phi.2.4 1 Th.2.6 4.13 5.6 1 Ti. 5.20 2 Ti.2.2 He.9.25 11.35,36 Jude 23.
OTHNI, my time, my hour. 1 Ch. 26.7.
OTHNIEL, the time, *or* the hour of God. Jos.15.17 Ju.1.13 3.9,11 1 Ch.4.13 27.15.
OTHERWISE. 2 Sa.18.13 1 Ki.1. 21 2 Ch.30.18 Ps.38.16 Mat.6.1 Ro.11.6,22 2 Co.11.16 Ga.5.10 Phi.3.15 1 Ti.5.25 6.3 He.9.17.
OUCHES. Ex.28.11,13,14,25 39. 6.13,18.
OUGHT, *substantive.* Ge.39.6 47. 18 Ex.5.8,11,19 12.46 22.14 29. 34 Le.11.25 19.6 25.14 27.31 Nu.15.24,30 30.6 De.4.2 15.2 26.14 Jos.21.45 Ru.1.17 1 Sa.12. 4,5 25.7 30.22 2 Sa.3.35 14.10, 19 Mat.5.23 21.3 Mar.7.12 8.23 11.25 Jno.4.33 Ac.4.32 24.19 28.19 Phile.18.
OUGHT, *verb.* Ge.20.9 34.7 Le. 4.2,27 2 Sa.13.12 1 Ch.12.32 15.2 2 Ch.13.5 Ne.5.9 Ps.76.11 Mat. 23.23 Mar.13.14 Lu.11.42 12.12 13.14,16 18.1 24.26 Jno.4.20 13. 14 19.7 Ac.5.29 17.29 19.36 20. 35 21.21 24.19 25.10,24 26.9 Ro.8.26 12.3 15.1 1 Co.8.2 11. 7,10 2 Co.2.3,7 12.11,14 Ep.5.28 6.20 Col.4.4,6 1 Th.4.1 2 Th.3.7 1 Ti.5.13 Tit.1.11 He.2.1 5.3,12 Ja.3.10 4.15 2 Pe.3.11 1 Jno.2.6 3.16 4.11 3 Jno.8.
OUGHTEST. 1 Ki.2.9 Mat.25.27 Ac.10.6 1 Ti.3.15.
OUR. See *Brother, Father, Lord*
OURS. Ge.26.20 31.16 34.23 Nu. 32.32 1 Ki.22.3 Eze.36.2 Mar. 12.7 Lu.20.14 1 Co.1.2 2 Co.1.14 Tit.3.14.
OUT. Ge.2.9,23 3.19 Nu.32.23 Job 28.5 Ps.8.2 82.5 94.12 118. 26 Pr.4.23 31.18 Is.13.9 29.18 Je.30.7,19 Eze.34.11 46.20 Mi. 5.2 Zec.10.4 Mat.2.6 12.34,35 15.19 Mar.10.26 13.15 16.9 Lu. 19.22 Jno.15.19 Ac.2.5 28.23 1 Co.15.8 2 Co.2.4 8.11 2 Ti.2. 26 3.11 4.2 Ja.3.10. See *Camp, Captivity, City, Darkness, Way, Zion.*
OUTCAST. Je.30.17.
OUTCASTS. Ps.147.2 Is.11.12 16.3,4 27.13 56.8 Je.49.36.
OUTER. Eze.46.21 47.2 Mat.8. 12 22.13 25.30.
OUT-GOINGS. Jos.17.9,18 18.19 19.14,22,29,33 Ps.65.8.
OUTLANDISH. Ne.13.26.
OUTLIVED. Ju.2.7.
OUTRAGEOUS. Pr.27.4.
OUTRUN. Jno.20.4.
OUTSIDE. Ju.7.11,17,19 1 Ki. 7.9 Eze.40.5 Mat.23.25,26 Lu. 11.39.
OUTSTRETCHED. De.26.8 Je. 21.5 27.5.
OUTWARD. 1 Sa.16.7 1 Ch.26.29 Ne.11.16 Es.6.4 Eze.40.17 Mat. 23.27 Ro.2.28 2 Co.4.16 10.1†,7 1 Pe.3.3.
OUTWARDLY. Mat.23.28 Ro. 2.28.
OUTWENT. Mar.6.33.
OVEN. Le.2.4 7.9 11.35 26.26 Ps.21.9 La.5.10 Ho.7.4,6,7 Mal. 4.1 Mat.6.30 Lu.12.28

OVENS. Ex. 8. 3.
OVER. Ge. 25. 25 27. 29 41. 40 Ex. 16. 18, 23 30. 6 37. 9 40. 36 Le. 14. 5, 6. 50 Nu. 1. 50 3. 49 10. 10 27. 16 Ju. 5. 13 9. 9 11. 13 2 Sa. 1. 17, 24 2. 9 2 Ki. 8. 20 1 Ch. 29. 3 Ezr. 9. 6 Job 14. 16 41. 34 Ps. 23. 5 27. 12 118. 18 145. 9 Ca. 2. 11 Je. 1. 10 Da. 4. 17 6. 3 Ho. 10. 5 Mi. 3. 6 Mat. 25. 21, 23 Lu. 6. 38 15. 7. 10 19. 14, 17, 41 Ac. 6. 3 Ro. 7. 1 9. 21 2 Co. 8. 15 Ep. 4. 19 1 Ti. 2. 12 He. 9. 5 1 Pe. 3. 12 Re. 2. 26. See *All, Him, Jordan, Israel, Me, Thee, Them, Us, You.*
OVER *against.* Ex. 26. 35 40. 24 Nu. 8. 2, 3 1 Sa. 5. 23 1 Ki. 20. 29 1 Ch. 14. 14 Ne. 7. 3 Ec. 7. 14 Je. 31. 39 Mat. 21. 2 27. 61 Mar. 11. 2 Lu. 19. 30.
OVERCAME. Ac. 19. 16 Re. 3. 21 12. 11.
OVERCHARGE. 2 Co. 2. 5.
OVERCHARGED. Lu. 21. 34.
OVERCOME. Ge. 49. 19 Ex. 32. 18 Nu. 13. 30 22. 11 2 Ki. 16. 5 Ca. 6. 5 Is. 28. 1 Je. 23. 9 Lu. 11. 22 Jno. 16. 33 Ro. 3. 4 12. 21 Ep. 6. 13† 2 Pe. 2. 19, 20 1 Jno. 2. 13, 14 4. 4 Re. 11. 7 13. 7 17. 14.
OVERCOMETH. 1 Jno. 5. 4, 5 Re. 2. 7, 11, 17, 26 3. 5, 12, 21 21. 7.
OVERDRIVE. Ge. 33. 13.
OVERFLOW. De. 11. 4 Ps. 69. 2, 15 Is. 8. 8 10. 22 28. 17 43. 2 Je. 47. 2 Da. 11. 10, 26, 40 Joel 2. 24 3. 13.
OVERFLOWED. Ps. 78. 20 2 Pe. 3. 6.
OVERFLOWETH. Jos. 3. 15.
OVERFLOWING. Job 28. 11 38. 25 Is. 28. 2, 15, 18 30. 28 Je. 47. 2 Eze. 13. 11, 13 38. 22 Hab. 3. 10.
OVERFLOWN. 1 Ch. 12. 15 Job 22. 16 Da. 11. 22.
OVERLAY. Ex. 25. 11, 24 27. 2 30. 3 38. 2.
OVERLAID. Ex. 26. 32 38. 6 1 Ki. 3. 19 2 Ch. 4. 9 Ca. 5. 14. See *Gold.*
OVERLAYING. Ex. 38. 17, 19.
OVERLIVED. Jos. 24. 31.
OVERMUCH. Ec. 7. 16, 17 2 Co. 2. 7.
OVERPASS. Je. 5. 28.
OVERPAST. Ps. 57. 1 Is. 26. 20.
OVERPLUS. Le. 25. 27.
OVERRAN. 2 Sa. 18. 23.
OVERRUNNING. Na. 1. 8.
OVERSEE. 1 Ch. 9. 29 15. 21† 23. 4† 2 Ch. 2. 2.
OVERSEER. Ge. 39. 4, 5 Ne. 11. 9, 14, 22 12. 42 Pr. 6. 7.
OVERSEERS. Ge. 41. 34 2 Ch. 2. 18 31. 13 34. 12, 13, 17 Ac. 20. 28.
OVERSHADOW. Lu. 1. 35 Ac. 5. 15.
OVERSHADOWED. Mat. 17. 5 Mar. 9. 7 Lu. 9. 34.
OVERSIGHT. Ge. 43. 12 Nu. 3. 32 4. 16 2 Ki. 12. 11 22. 5, 9 1 Ch. 9. 23 2 Ch. 34. 10 Ne. 11. 16 13. 4 1 Pe. 5. 2.
OVERSPREAD. Ga. 9. 19.
OVERSPREADING. Da. 9. 27.
OVERTAKE. Ge. 44. 4 Ex. 15. 9 De. 19. 6 28. 2, 15, 45 Jos. 2. 5 1 Sa. 30. 8 2 Sa. 15. 14 Is. 59. 9 Je. 42. 16 Ho. 2. 7 10. 9 Am. 9. 10, 13 Zec. 1. 6† 1 Th. 5. 4.
OVERTAKEN. Ps. 18. 37 Ga. 6. 1.
OVERTAKETH. 1 Ch. 21. 12.
OVERTHREW. Ge. 19. 25, 29 Ex. 14. 27 De. 29. 23 Ps. 136. 15 Is. 13. 19 Je. 20. 16 50. 40 Am. 4. 11 Mat. 21. 12 Mar. 11. 15 Jno. 2. 15.
OVERTHROW, *verb.* Ge. 19. 21 Ex. 23. 24 De. 12. 3 2 Sa. 10. 3 11. 25 1 Ch. 19. 3 Ps. 106. 26, 27 140. 4, 11 Pr. 18. 5 Hag. 2. 22 Ac. 5. 39 2 Ti. 2. 18.
OVERTHROW, *substantive.* Ge. 19. 29 De. 29. 23 Je. 49. 18 2 Pe. 2. 6.
OVERTHROWETH. Job 12. 19 Pr. 13. 6 21. 12 22. 12 29. 4.
OVERTHROWN. Ex. 15. 7 Ju. 9. 40 2 Sa. 17. 9 2 Ch. 14. 13 Job 19. 6 Ps. 141. 6 Pr. 11. 11 12. 7 14. 11 Is. 1. 7 Je. 18. 23 La. 4. 6 Da. 11. 41 Am. 4. 11 Jon. 3. 4 1 Co. 10. 5.
OVERTOOK. Ge. 31. 23, 25 44. 6 Ex. 14. 9 Ju. 18. 22 20. 42 2 Ki. 25. 5 Je. 39. 5 52. 8 La. 1. 3.
OVERTURN. Job 12. 15 Eze. 21. 27.
OVERTURNETH. Job 9. 5 28. 9 34. 25.
OVERTURNED. Ju. 7. 13.
OVERWHELM. Job 6. 27.
OVERWHELMED. Ps. 55. 5 61. 2 77. 3 78. 53 124. 4 142. 3 143. 4.
OVERWISE. Ec. 7. 16.
OWE. Ro. 13. 8.
OWED. Mat. 18. 24, 28 Lu. 7. 41.
OWEST. Mat. 18. 28 Lu. 16. 5, 7 Phile. 19.
OWETH. Phile. 18.
OWL. Le. 11. 16, 17 De. 14. 15, 16 Ps. 102. 6 Is. 34. 11, 15.
OWLS. Job 30. 29 Is. 13. 21 34. 13 43. 20 Je. 50. 39 Mi. 1. 8.
OWN. Ge. 1. 27 5. 3 15. 4 30. 25 47. 24 Ex. 21. 36 22. 5 Le. 1. 3 7. 30 14. 15, 26 18. 10, 26 25. 5, 41 Nu. 1. 52 16. 28, 38 24. 13 32. 42 36. 9 De. 3. 14 23. 24 24. 13, 16 28. 53 33. 9 Jos. 7. 11 Ju. 2. 19 7. 2 1 Sa. 2. 20 5. 11 15. 17 25. 26 2 Sa. 6. 22 7. 10 12. 3 17. 11 18. 13 1 Ki. 2. 23, 32, 37 13. 30 17. 19 2 Ki. 14. 6 17. 29 1 Ch. 29. 14, 16 2 Ch. 6. 23 25. 4 Ne. 4. 4 Es. 9. 25 Job 20. 7 Ps. 5. 10 12. 4 67. 6 78. 29 81. 12 84. 23 Pr. 5. 17 Is. 37. 35 43. 25 48. 11 58. 13 Eze. 29. 3 33. 13 Ho. 7. 2 Jon. 2. 8 Mat. 20. 15 Lu. 14. 26 16. 12 Jno. 1. 11 8. 44 10. 12 13. 1 15. 19 16. 32 Ac. 3. 12 5. 4 20. 28 Ro. 4. 19 8. 32 14. 4 1 Co. 6. 19 7. 2 10. 24, 29 13. 5 Phi. 2. 21 3. 9 1 Ti. 5. 8 Tit. 1. 12 He. 9. 12 Re. 1. 5. See *Counsel, Country, Eyes, Heart, House, Land, People, Self, Selves, Soul, Way, Ways, Will.*
OWNER. Ex. 21. 28, 29, 34, 36 22. 11, 12, 14, 15 1 Ki. 16. 24 Pr. 3. 27† Is. 1. 3 Ac. 27. 11.
OWNERS. Job 31. 39 Pr. 1. 19 Ec. 5. 11, 13 Lu. 19. 33.
OWNETH. Le. 14. 35 Ac. 21. 11.
OX. Ex. 20. 17 21. 28, 29, 32, 33, 36 22. 1, 4, 9, 10 23. 4, 12 34. 19 Le. 7. 23 17. 3 Nu. 7. 3 22. 4 De. 5. 14, 21 14. 4 18. 3 22. 1, 4, 10 25. 4 28. 31 Jos. 6. 21 Ju. 3. 31 6. 4 1 Sa. 12. 3 14. 34 15. 15 Ne. 5. 18 Job 6. 5 24. 3 40. 15 Ps. 69. 31 106. 20 Pr. 7. 22 14. 4 15. 17 Is. 1. 3 11. 7 32. 20 66. 3 Je. 11. 19 Eze. 1. 10 Lu. 13. 15 14. 5 1 Co. 9. 9 1 Ti. 5. 18. *Wild* **OX.** De. 14. 5.
OXEN. Ge. 12. 16 20. 14 21. 27 32. 5 34. 28 Ex. 9. 3 20. 24 22. 1, 30 Nu. 7. 3, 7, 8 22. 40 23. 1 De. 14. 26 Jos. 7. 24 1 Sa. 11. 7 14. 14, 32 15. 9, 14, 15 22. 19 27. 9 2 Sa. 6. 6, 13 24. 22, 24 1 Ki. 1. 9, 19, 25 4. 23 7. 25, 44 8. 5, 63 19. 19, 20, 21 2 Ki. 5. 26 1 Ch. 12. 40 2 Ch. 4. 4, 15 7. 5 15. 11 18. 2 29. 33 31. 6 35. 8 Job 1. 3, 14 42. 12 Ps. 8. 7 144. 14 Pr. 14. 4 Is. 7. 25 22. 13 30. 24 Je. 51. 23 Da. 4. 25, 32, 33 5. 21 Am. 6. 12 Mat. 22. 4 Lu. 14. 19 Jno. 2. 14, 15 Ac. 14. 13 1 Co. 9. 9.
OZEM, that fasts; *or* their eagerness. 1 Ch. 2. 15.
OZIAS, strength from the Lord. Mat. 1. 8, 9.

P.

PAARAI, opening. 2 Sa. 23. 35.
PACES. 2 Sa. 6. 13.
PACIFY. Pr. 16. 14.
PACIFIED. Es. 7. 10 Eze. 16. 63.
PACIFIETH. Pr. 21. 14 Ec. 10. 4.
PADAN-ARAM, Syria of the field. Ge. 25. 20 28. 6, 7 31. 18 35. 9, 26 46. 15.
PADDLE. De. 23. 13.
PAGIEL, prevention of God, *or* prayer of God. Nu. 1. 13 7. 72.
PAID. See after *Pay.*
PAIN. Job 14. 22 15. 20 33. 19 Ps. 25. 18 48. 6 139. 24† Is. 13. 8 21. 3 26. 17, 18 66. 7 Je. 6. 24 12. 13 15. 18 22. 23 30. 23 51. 8 Eze. 30. 4, 9, 16 Mi. 4. 10 Na. 2. 10 Mar. 13. 8† Ro. 8. 22 Re. 16. 10 21. 4. See *Pangs.*
PAINED. Ps. 55. 4 Is. 23. 5 Je. 4. 19 Joel 2. 6 Re. 12. 2.
PAINS. 1 Sa. 4. 19 Ps. 116. 3 Ac. 2. 24 Re. 16. 11.
PAINFUL. Ps. 73. 16.
PAINFULNESS. 2 Co. 11. 27.
PAINTED. 2 Ki. 9. 30 Je. 22. 14.
PAINTEDST. Eze. 23. 40.
PAINTING. 2 Ki. 9. 30† Je. 4. 30.
PAIR. Lu. 2. 4 Re. 6. 5.
PALACE. 1 Ki. 16. 18 21. 1 2 Ki. 15. 25 20. 18 1 Ch. 29. 1, 19 2 Ch. 9. 11 Ezr. 4. 14 6. 2 Ne. 1. 1 2. 8 7. 2 Es. 2. 3 3. 15 8. 14 9. 12 Ps. 45. 15 69. 25† 144. 12 Ca. 8. 9 Is. 25. 2 Da. 4. 4 6. 18 11. 45 Am. 4. 3 Na. 2. 6 Mat. 26. 58 Mar. 14. 54 Lu. 11. 21 Phi. 1. 13.
PALACES. 2 Ch. 36. 19 Ps. 45. 8 48. 3, 13 78. 69 122. 7 Pr. 30. 28 Is. 13. 22 32. 14 34. 13 Je. 6. 5 9. 21 17. 27 49. 27 La. 2. 5 Eze. 19. 7 25. 4 Am. 3. 9, 10, 11 6. 8 Mi. 5. 5. See *Devour.*
PALE. Is. 29. 22 Re. 6. 8.
PALENESS. Je. 30. 6.
PALESTINA, which is covered, watered, *or* to bring or cause ruin. Ex. 15. 14 Is. 14. 29. 31.
PALM. Le. 14. 15, 26 Is. 48. 13† Jno. 18. 22.
PALM-BRANCHES. Ne. 8. 15.
PALMER-WORM. Joel 1. 4 2. 25 Am. 4. 9.
PALMS. 1 Sa. 5. 4 2 Ki. 9. 35 Is. 49. 16 Da. 10. 10 Mat. 26. 67 Mar. 14. 65 Re. 7. 9.
PALM-TREE. Ju. 4. 5 Ps. 92. 12 Ca. 7. 7, 8 Je. 10. 5 Eze. 41. 19 Joel 1. 12.
PALM-TREES. Ex. 15. 27 Le. 23. 40 De. 34. 3 Ju. 1. 16 3. 13 1 Ki. 6. 29, 32, 35 7. 36 2 Ch. 3. 5 28. 15 Eze. 40. 16 Jno. 12. 13.
PALSY. Mat. 4. 24 8. 6 9. 2 Mar. 2. 3, 5, 10 Lu. 5. 18, 24 Ac. 9. 33.
PALSIES. Ac. 8. 7.
PALTI, deliverance, *or* flight. Nu. 13. 9.
PAMPHYLIA, all tribes. Ac. 13. 13 15. 3 27. 5.
PAN. Le. 2. 5 6. 21 7. 9 1 Sa. 2. 14 2 Sa. 13. 9 Eze. 4. 3.
PANS. Ex. 27. 3 Nu. 11. 8 1 Ch. 9. 31 23. 29 2 Ch. 35. 13.
PANGS. 2 Sa. 22. 5† Is. 13. 8 21. 3 26. 17 Je. 22. 23 48. 41 49. 22 50. 43 Mi. 4. 9.
PANNAG. Eze. 27. 17.
PANT. Am. 2. 7.
PANTED. Ps. 119. 131 Is. 21. 4.
PANTETH. Ps. 38. 10 42. 1.
PAPER. Is. 19. 7 2 Jno. 12.
PAPHOS, which boils or is very hot. Ac. 13. 6.
PAPS. Eze. 23. 21 Lu. 11. 27 23. 29 Re. 1. 13.
PARABLE. Nu. 23. 7, 18 24. 3, 15, 20, 21, 23 Job 27. 1 29. 1 Ps. 49. 4 78. 2 Pr. 26. 7, 9 Eze. 17. 2 24. 3 Mi. 2. 4 Hab. 2. 6 Mat. 13. 18, 24, 31, 33, 34, 36 15. 15 21. 33 24. 32 Mar. 4. 10, 13, 34 7. 17 12. 12 13. 28 Lu. 5. 36 6. 39 8. 4, 9 12. 16, 41 13. 6 14. 7 15. 3 18. 1, 9 19. 11 20. 9, 19 21. 29 Jno. 10. 6.
PARABLES. Eze. 20. 49 Mat. 13. 3, 13, 34 22. 1 Mar. 3. 23 4. 2, 13, 33 12. 1 Lu. 8. 10 Jno. 16. 25†.
PARADISE. Lu. 23. 43 2 Co. 12. 4 Re. 2. 7.
PARAMOURS. Eze. 23. 20.
PARAN, beauty, glory, ornament. Ge. 21. 24 Nu. 10. 12 12. 16 13. 3, 26 De. 1. 1 33. 2 1 Sa. 25. 1 Hab. 3. 3.
PARBAR. 1 Ch. 26. 18.
PARCEL. Ge. 33. 19 Jos. 24. 32 Ru. 4. 3 1 Ch. 11. 13, 14 Jno. 4. 5.
PARCHED. Is. 35. 7 Je. 17. 6. See *Corn.*
PARCHMENTS. 2 Ti. 4. 13.
PARDON. Ex. 23. 21 34. 9 Nu. 14. 19 1 Sa. 15. 25 2 Ki. 5. 18 24. 4 2 Ch. 30. 18 Ne. 9. 17 Job 7. 21 Ps. 25. 11 Is. 55. 7 Je. 5. 1, 7 33. 8 50. 20.
PARDONED. Nu. 14. 20 Is. 40. 2 La. 3. 42.
PARDONETH. Mi. 7. 18.
PARDONS. Ne. 9. 17†.
PARE. De. 21. 12.
PARENTS. Mat. 10. 21 Mar. 13. 12 Lu. 2. 27 8. 56 18. 29 21. 16 Jno. 9. 2, 22, 23 Ro. 1. 30 2 Co. 12. 14 Ep. 6. 1 Col. 3. 20 1 Ti. 5. 4 2 Ti. 3. 2 He. 11. 23.
PARLOR. Ju. 3. 20, 23 1 Sa. 9. 22.
PARLORS. 1 Ch. 28. 11.
PARMENAS, that abides and is permanent. Ac. 6. 5.
PAROSH, a flea; *or* the fruit of the moth. Ezr. 2. 3.
PARSHANDATHA, revelation of corporeal impurities, *or* of his trouble, *or* dung of impurity. Es. 9. 7.
PARTHIANS, horsemen. Ac. 2. 9.
PART. Ex. 19. 17 29. 26 Le. 2. 16 7. 33 8. 29 11. 37, 38 13. 41 Nu. 18. 20 22. 41 23. 13 De. 10. 9 12. 12 14. 27, 29 18. 1 33. 21 Jos. 14. 4 18. 7 19. 9 22. 25, 27 Ru. 2. 3 3. 13 1 Sa. 5. 4† 14. 2 23. 20 30. 24 2 Sa. 21. 1 2 Ki. 7. 5, 8 18. 23 22. 14† 1 Ch. 12. 29 2 Ch. 29. 16 34. 22† Ne. 1. 9 5. 11 Job 32. 17 Ps. 5. 9 16. 5† 51. 6 118. 7 Pr. 8. 26, 31 17. 2 Is. 7. 18 24. 16 36. 8 44. 16, 19 Eze. 4. 11 39. 2 45. 13, 17 46. 14 Da. 2. 33, 41, 42 5. 5, 24 11. 31 Am. 7. 4 Mar. 4. 38 9. 40 Lu. 10. 42 11. 39 17. 24 Jno. 13. 8 19. 23 Ac. 1. 17, 25 5. 2, 3 8. 21 14. 4 16. 12 19. 32 23. 6 27. 12 1 Co. 12. 24 15. 6 16. 17 2 Co. 6. 15 Ep. 4. 16 Tit. 2. 8 He. 2. 14 1 Pe. 4. 14 Re. 20. 6 21. 8 22. 19. *In* **PART.** Ro. 11. 25 1 Co. 13. 9, 10, 12 2 Co. 1. 14 2. 5. *Third* **PART.** Nu. 15. 6, 7 28. 14 2 Sa. 18. 2 2 Ki. 11. 5 2 Ch. 23. 4 Ne. 10. 32 Eze. 5. 2, 12 46. 14 Zec. 13. 8, 9 Re. 8. 7, 8, 9, 10, 11, 12 9. 15, 18 12. 4. *Fourth* **PART.** Ex. 29. 40 Le. 23. 13 Nu. 15. 4, 5 28. 5, 7, 14 1 Sa. 9. 8 1 Ki. 6. 33 2 Ki. 6. 25 Ne. 9. 3 Re. 6. 8. *Fifth* **PART.** Ge. 41. 34 47. 24, 26 Le. 5. 16 6. 5 22. 14 27. 13, 19, 27, 31 Nu. 5. 7 1 Ki. 6. 31. *Tenth* **PART.** Ex. 16. 36 Le. 5. 11 6. 20 Nu. 5. 15 18. 26 28. 5 Eze. 45. 11, 14 He. 7. 2 Re. 11. 13.
PARTS. Ge. 47. 24 Le. 1. 8 22. 23 Nu. 31. 27 De. 19. 3 30. 4 Jos. 18. 5, 6, 9 1 Sa. 5. 9 2 Sa. 19. 43 1 Ki. 16. 21 2 Ki. 11. 7 Ne. 11. 1 Job 26. 14 41. 12 Ps. 2. 8 63. 9 65. 8 136. 13 139. 9 Pr. 18. 8 26. 22 Is. 3. 17 44. 23 Je. 34. 18, 19 Eze. 26. 20 31. 14, 16, 18 32. 18, 24 37. 11 38. 15 39. 2 48. 8 Zec. 13. 8 Mat. 2. 22 12. 42 Lu. 11. 31 Jno. 19. 23 Ac. 20. 2 Ro. 15. 23 1 Co. 12. 23, 24 Ep. 4. 9 Re. 16. 19. See *Back, Hinder, Inward.*
PART, *verb.* Le. 2. 6 Nu. 1. 17 1 Sa. 30. 24 2 Sa. 14. 6 Job 41. 6 Ps. 22. 18.
PARTED. Ge. 2. 10 2 Ki. 2. 11, 14 Job 38. 24 Joel 3. 2 Mat. 27. 35 Mar. 15. 24 Lu. 23. 34 24. 51 Jno. 19. 24 Ac. 2. 45.
PARTETH. Le. 11. 3 De. 14. 6 Pr. 18. 18.
PARTAKER. Ps. 50. 18 1 Co. 9. 10, 23 10. 30 1 Ti. 5. 22 2 Ti. 1. 8 2. 6 1 Pe. 5. 1 2 Jno. 11.
PARTAKERS. Mat. 23. 30 Ro. 15. 27 1 Co. 9. 12, 13 10. 17, 18, 21 2 Co. 1. 7 Ep. 3. 6 5. 7 Phi. 1. 7 Col. 1. 12 1 Ti. 6. 2 He. 2. 14 3. 1, 14 6. 4 12. 8, 10 1 Pe. 4. 13 2 Pe. 1. 4 Re. 18. 4.
PARTAKEST. Ro. 11. 17.
PARTIAL. Mal. 2. 9 Ja. 2. 4.
PARTIALITY. 1 Ti. 5. 21 Ja. 3. 17.
PARTICULAR. 1 Co. 12. 27 Ep. 5. 33.
PARTICULARLY. Ac. 21. 19 He. 9. 5.
PARTIES. Ex. 22. 9.
PARTING. Ex. 21. 21.
PARTITION. 1 Ki. 6. 21 Ep. 2. 14.
PARTLY. Da. 2. 42 1 Co. 11. 18 He. 10. 33.
PARTNER. Pr. 29. 24 2 Co. 8. 22 Phile. 17.
PARTNERS. Lu. 5. 7, 10.
PARTRIDGE. 1 Sa. 26. 20 Je. 17. 11.
PARUAH, flourishing; *or, Syriac,* that flies away. 1 Ki. 4. 17.
PASHUR, that extends *or* multiplies the hole, *or* whiteness; *or* that multiplies *or* extends the liberty *or* the principality. 1 Ch. 9. 12 Ezr. 2. 38 10. 22 Ne. 7. 41 10. 3 11. 12 Je. 20. 1, 2, 3, 6 21. 1 38. 1.
PASSAGE. Nu. 20. 21 Jos. 22. 11 1 Sa. 13. 23 Is. 10. 29.
PASSAGES. Ju. 12. 6 1 Sa. 14. 4 Je. 22. 20 51. 32.
PASS, Ge. 18. 5 41. 32 Ex. 33. 19 Nu. 27. 7, 8 Jos. 1. 14 6. 7 1 Sa. 9. 27 16. 8, 10 Ne. 2. 14 Job 6. 15 11. 16 34. 20 Ps. 58. 8 73. 7† 119. 37† Pr. 16. 30 22. 3 27. 12 Is. 2. 18† 30. 32 31. 9† 33. 21 37. 26 Je. 8. 13 15. 14 33. 13 51. 43 Eze. 5. 1 20. 37 32. 19 Am. 6. 2 Mi. 1. 11 2. 13 Zep. 2. 2 Zec. 3. 4 Mat. 5. 18 26. 39 Mar. 14. 35 Lu. 16. 26 19. 4 1 Co. 7. 36 Ja. 1. 10 1 Pe. 1. 17 2 Pe. 3. 10.
PASS *by.* Ex. 33. 22 De. 2. 30 1 Sa. 16. 9 Ps. 80. 12 89. 41 Je. 22. 8 La. 1. 12 2. 15 Eze. 5. 14 37. 2 46. 21 Am. 7. 8 8. 2 Mi. 2. 8 Mat. 8. 28 Lu. 18. 36 2 Co. 1. 16. See *Came, Come.*
Not **PASS.** Nu. 20. 17, 18 De. 24. 5† Job 14. 5 19. 8 Ps. 148. 6 Pr. 8. 29 Je. 5. 22 Da. 7. 14 Mat. 24. 34, 35 Mar. 13. 30, 31 Lu. 21. 32, 33.
PASS *not.* Ge. 18. 3 2 Ki. 6. 9 Pr. 4. 15 Am. 5. 5.
PASS *over.* Ge. 8. 1 31. 52 32. 16, 23† 33. 14 Ex. 12. 13, 23 13. 12† 15. 16 Nu. 32. 27, 29, 30, 32 De. 2. 18, 24, 29 3. 18 6. 1† 9. 1 11. 31 27. 2 Jos. 1. 11 3. 6, 14 4. 5 22. 19 Ju. 3. 28 19. 12 1 Sa. 14. 8 2 Sa. 15. 22 17. 16 Ps. 104. 9 141. 10† Pr. 19. 11 Is. 23. 6, 12 28. 19 31. 9 35. 8 47. 2 51. 10 Je. 2. 10 5. 22 Eze. 47. 5 Da. 4. 16, 25 11. 20†, 40 Hab. 1. 11 Lu. 11. 42.
PASS *through.* Ge. 30. 32 Ex. 12. 12, 23 Le. 18. 21 Nu. 20. 17 21. 22, 23 De. 2. 4, 27, 28 18. 10 Jos. 1. 11 Ju. 11. 20 2 Sa. 12. 31 1 Ki. 18. 6 2 Ki. 16. 3 17. 17 21. 6 23. 10 2 Ch. 33. 6 Ps. 78. 13 136. 14 Is. 8. 8, 21 21. 1 23. 10 28. 15, 18 34. 10 Je. 9. 10 32. 35 La. 3. 44 4. 21 Eze. 5. 17 14. 15 20. 26, 31 29. 11 33. 28 39. 15 Da. 11. 10 Joel 3. 17 Am. 5. 17 Na. 1. 12, 15 Zec. 9. 8 2 Co. 16. 5.
PASSED. Ge. 15. 17 Nu. 20. 17 Jos. 3. 4 6. 8 24. 17 Ju. 3. 26 1 Sa. 15. 12 29. 2 2 Sa. 15. 18 2 Ki. 4. 8, 31 2 Ch. 9. 22 Job 4. 15 9. 26 15. 19 Ps. 18. 12 37. 36 81. 6† 90. 9 Ca. 3. 4 Is. 10. 28 41. 3 Je. 11. 15 34. 18, 19 46. 17 Da. 3. 27 6. 18 Na. 3. 19 Mar. 6. 35 Jno. 5. 24 Ro. 5. 12 He. 4. 14 1 Jno. 3. 14 Re. 21. 1, 4.
PASSED *by.* Ge. 37. 28 Ex. 34. 6 De. 29. 16 1 Ki. 13. 25 19. 11, 19 20. 39 2 Ki. 4. 8 6. 30 14. 9 2 Ch. 25. 18 Job 28. 8 Ps. 48. 4 Eze. 16. 6, 8, 15, 25 36. 34 Hab. 3. 10 Mat. 20. 30 27. 39 Mar. 2. 14 6. 48 11. 20 15. 21, 29 Lu. 10. 31, 32 Jno. 8. 59 Ac. 17. 23.
PASSED *over.* Ge. 31. 21 32. 10 Ex. 12. 27 Nu. 33. 51 De. 27. 3 Jos. 3. 16, 17 4. 1, 10, 11, 12 Ju. 8. 4 10. 9 11. 29, 32 1 Sa. 14. 23 27. 2 2 Sa. 2. 29 15. 22, 23 Is. 40. 27 Eze. 47. 5 Ho. 10. 11 Jno. 2. 3.
PASSED *through.* Ge. 12. 6 Nu. 14. 7 33. 8 1 Sa. 9. 4 2 Ch. 30. 10 Mi. 2. 13 Zec. 7. 14 Lu. 17. 11 Ac. 9. 32 12. 10 1 Co. 10. 1 He. 11. 29.
PASSEDST. Ju. 12. 1.
PASSENGERS. Pr. 9. 15 Eze. 39. 11, 14, 15.
PASSEST. De. 3. 21 30. 18 2 Sa. 15. 33 1 Ki. 2. 37 Is. 43. 2.
PASSETH. Ex. 30. 13, 14 33. 22 Le. 27. 32 Jos. 3. 11 1 Ki. 9. 8 2 Ki. 4. 9 12. 4 2 Ch. 7. 21 Job 9. 11 14. 20 30. 15 37. 21 Ps. 8. 8 78. 39 103. 16 144. 4 Pr. 10. 25 26. 17 Ec. 1. 4 Is. 29. 5 Je. 2. 6 9. 12 13. 24 18. 16 19. 8 Eze. 35. 7 Ho. 13. 3 Mi. 7. 18 Zep. 2. 15 3. 6 Zec. 9. 8 Lu. 18. 37 1 Co. 7. 31 Ep. 3. 19 Phi. 4. 7 1 Jno. 2. 17.
PASSING. Ju. 19. 18 2 Sa. 1. 26 15. 24 2 Ki. 6. 26 Ps. 84. 6 Pr. 7. 8 Is. 31. 5 Eze. 39. 14 Lu. 4. 30 Ac. 5. 15 8. 40 16. 8 27. 8.
PASSION. Ac. 1. 3.
PASSIONS. Ac. 14. 15 Ja. 5. 17.
PASSOVER. Ex. 12. 11, 21, 27, 43 Le. 23. 5 Nu. 9. 5 28. 16 33. 3 De. 16. 2, 5, 6 Jos. 5. 10, 11 2 Ki. 23. 22, 23 2 Ch. 30. 15, 18 35. 1, 7, 8, 9, 11, 13, 17, 19 Ezr. 6. 19, 20 Eze. 45. 21 Mat. 26. 17, 19 Mar. 14. 12, 16 Lu. 22. 7, 8, 11, 13, 15 Jno. 2. 13, 23 11. 55 12. 1 18. 28, 39 19. 14 1 Co. 5. 7 He. 11. 28. See *Feast, Keep.*
PASSOVERS. 2 Ch. 30. 17.
PAST. Ge. 50. 4 Ex. 21. 29, 36 Nu. 21. 22 De. 2. 10 4. 32, 42 19. 4, 6 1 Sa. 15. 32 19. 7 2 Sa. 3. 17 5. 2 11. 27 16. 1 1 Ki. 18. 29 1 Ch. 9. 20 Job 9. 10 14. 13 17. 11 29. 2 Ps. 90. 4 Ec. 3. 15 Ca. 2. 11 Je. 8. 20 Mat. 14. 15 Mar. 16. 1 Lu. 9. 36 Ac. 12. 10 14. 16 27. 9 Ro. 3. 25 11. 30, 33 2 Co. 5. 17 Ga. 1. 13, 23 5. 21 Ep. 2. 2, 3 4. 19 2 Ti. 2. 18 Phile. 11 He. 1. 1 11. 11 1 Pe. 2. 10 4. 3 1 Jno. 2. 8 Re. 9. 12 11. 14.
PASTE. 2 Sa. 13. 8†.
PASTOR. Je. 17. 16.
PASTORS. Je. 2. 8 3. 15 10. 21 12. 10 22. 22 23. 1, 2 Ep. 4. 11.
PASTURE. Ge. 47. 4 1 Ch. 4. 39, 40, 41 Job 39. 8 Ps. 74. 1 79. 13 95. 7 100. 3 Is. 32. 14 Je. 23. 1 25. 36 La. 1. 6 Eze. 34. 14, 18, 31 Ho. 13. 6 Joel 1. 18 Jno. 10. 9.
PASTURES. 1 Ki. 4. 23 Ps. 23. 2 65. 12, 13 Is. 30. 23 49. 9 Eze. 34. 18 45. 15 Joel 1. 19, 20 2. 22.
PATARA, which is trod under foot. Ac. 21. 1.
PATE. Ps. 7. 16.
PATH. Ge. 49. 17 Nu. 22. 24 Job 28. 7 30. 13 41. 32 Ps. 16. 11 27. 1 77. 19 78. 50† 119. 35, 105 139. 3 142. 3 Pr. 1. 15 2. 9 4. 14, 18, 26 5. 6 Is. 26. 7 30. 11 40. 14 43. 16 Joel 2. 8.
PATHROS, mouthful of dew; *or* persuasion, *or* dilatation of ruin. Is. 11. 11 Eze. 29. 14 30. 14.
PATH-WAY. Pr. 12. 28.
PATHS. Job 6. 18 8. 13 13. 27 19. 8 24. 13 33. 11 38. 20 Ps. 8. 8 17. 4, 5 23. 3 25. 4, 10 65. 11 Pr. 2. 8, 13, 15, 18, 19, 20 3. 6, 17 4. 11 7. 25 8. 2, 20 Is. 2. 3 3. 12 42. 16 58. 12 59. 7, 8 Je. 6. 16 18. 15 La. 3. 9 Ho. 2. 6 Mi. 4. 2 Mat. 3. 3 Mar. 1. 3 Lu. 3. 4 He. 12. 13.
PATIENCE. Mat. 18. 26, 29 Lu. 8. 15 21. 19 Ro. 5. 3, 4 8. 25 15. 4, 5 2 Co. 6. 4 12. 12 Col. 1. 11 1 Th. 1. 3 2 Th. 1. 4 3. 5† 1 Ti. 6. 11 2 Ti. 3. 10 Tit. 2. 2 He. 6. 12 10. 36 12. 1 Ja. 1. 3, 4 5. 7, 10, 11 2 Pe. 1. 6 Re. 1. 9 2. 2, 3, 19 3. 10 13. 10 14. 12.
PATIENT. Ec. 7. 8 Ro. 2. 7 12. 12 1 Th. 5. 14 2 Th. 3. 5 1 Ti. 3. 3 2 Ti. 2. 24 Ja. 5. 7, 8.
PATIENTLY. Ps. 37. 7 40. 1 Ac. 26. 3 He. 6. 15 1 Pe. 2. 20.
PATMOS, mortal. Re. 1. 9.
PATRIARCH. Ac. 2. 29 He. 7. 4.
PATRIARCHS. Ac. 7. 8, 9.
PATRIMONY. De. 18. 8.
PATROBAS, paternal, *or* that pursues the steps of his father. Ro. 16. 14.
PATTERN. Ex. 25. 9, 40 Nu. 8. 4 Jos. 22. 28 2 Ki. 16. 10 1 Ch. 28. 11, 12, 18, 19 Eze. 43. 10 1 Ti. 1. 16 Tit. 2. 7 He. 8. 5.
PATTERNS. He. 9. 23.
PAU, that cries aloud; *or* that appears. Ge. 36. 39.
PAUL, a worker. Ac. 13. 9, 43, 46, 50 14. 9, 12, 19 15. 38, 40 16. 3, 9, 14, 17, 18, 25, 28 17. 2, 4, 10, 14, 16 18. 5, 9 19. 11, 15, 21, 26 20. 7, 10, 37 21. 4, 11, 18, 30, 32, 40 23. 1, 10, 11, 12, 14, 18, 31 24. 1, 26, 27 25. 19 26. 24 27. 3, 24, 33, 43 28. 16 1 Co. 1. 12, 13 3. 4, 5, 22 16. 21 Col. 4. 18 1 Th. 2. 18 2 Th. 3. 17 Phile. 9 2 Pe. 3. 15.
PAULUS, little. Ac. 13. 7.
PAVED. Ex. 24. 10 Ca. 3. 10.
PAVEMENT. 2 Ki. 16. 17 2 Ch. 7. 3

14 10.4† 17.22† 20.7,21 25.5† 1 Ki.2.33 4.24 5.12 20.18 2 Ki. 9.17,18,19,22,31 20.19 1 Ch.22.9 2 Ch.15.5 Ezr.4.17 5.7 7.12 9.12 Es.2.11† 9.30 10.3 Job 5.23 21.9† 22.21 25.2 Ps.7.4 28.3 29.11 34.14 35.20 37.11,37 41.9† 55.20 72.3,7 85.8,10 119.165 120.6,7 122.6 125.5 128.6 137.14 Pr.3.17 12.20 16.7 Ec.3.8 Is.9.6,7 26.12 27.5 32.17 33.7 38.17 39.8 45.7 48.18,22 52.7 53.5 54.10,13 55.12 57.2,19, 21 59.8 60.17 66.12 Je.4.10 6.14 8.11,15 12.5,12 14.13,19 15.5† 16.5 20.10† 28.9 29.7,11 30.5 33.6 38.22† La.3.17 Eze.7.25 13. 10,16 34.25 37.26 Da.8.25 Ob.7 Mi.3.5 5.5 Na.1.15 Hag.2.9 Zec. 6.13 8.10,12†,16,19 9.10 Mal.2.5 Mat.10.13,34 Mar.9.50 Lu.1.79 2.14 10.6 12.51 14.32 19.38,42 Jno.14.27 16.33 Ac.10.36 12.20 Ro.1.7 2.10 3.17 5.1 8.6 10.15 14.17,19 15.13 1 Co.1.3 7.15 14. 33 2 Co.1.2 Ga.1.3 5.22 Ep.1.2 2.14,15,17 4.3 6.15 Phi.1.2 4.7 Col.1.2 3.15 1 Th.1.1 5.3,13 2 Th.1.2 3.16 1 Ti.1.2 2 Ti.1.2 2.22 Tit.1.4 Phile.3 He.7.2 11. 31 12.14 Ja.3.18 1 Pe.3.11 2 Jno.3 Re.1.4 6.4. See *Held, Hold, Made, Offerings.*

PEACE *be.* Ge.43.23 Ju.6.23 19. 20 1 Sa.25.6 2 Sa.18.28† 1 Ch.12. 18 Ps.122.7,8 Da.4.1 6.25 10.19 Lu.10.5 24.36 Jno.20.19,21,26 Ga.6.16 Ep.6.23 1 Pe.1.2 5.14 2 Pe.1.2 3 Jno.14 Jude 2.

God of **PEACE.** Ro.15.33 16.20 2 Co.13.11 Phi.4.9 1 Th.5.23 He. 13.20.

In **PEACE.** Ge.26.29,31 28.21 44. 17 Jos.10.21 Ju.8.9 11.31 2 Sa. 3.21,22,23 15.27 17.3 19.24,30 1 Ki.2.5 22.17,27,28 2 Ki.22.20 2 Ch.18.16,26,27 19.1 34.28 Job 5.24 Ps.4.8 55.18 Pr.13.13† Is. 26.3 41.3† Je.29.7 34.5 Mal.2.6 Lu.2.29 11.21 1 Co.16.11† 2 Co. 13.11 Ja.2.16 3.18 2 Pe.3.14. See *Go.*

PEACEABLE. Ge.34.21 2 Sa.20. 19 1 Ch.4.40 22.9† Is.32.18 Je. 25.37 1 Ti.2.2 He.12.11 Ja.3.17.

PEACEABLY. Ge.37.4 Ju.11.13 21. 131 Sa.16.4,5 2 Sa.3.27† 1 Ki. 2.13 1 Ch.12.17 Je.9.8 Da.11.21, 24 Ro.12.18.

PEACE-MAKERS. Mat.5.9.

PEACOCKS. 1 Ki.10.22 2 Ch.9. 21 Job 39.13.

PEARL. Mat.13.46 Re.21.21.

PEARLS. Job 28.18 Mat.7.6 13. 45 1 Ti.2.9 Re.17.4 18.12,16 21.21.

PECULIAR. Ex.19.5 De.14.2 26. 18 Ps.135.4 Ec.2.8 Tit.2.14 1 Pe.2.9.

PEDAHZUR, saviour, strong and powerful; *or* stone of redemption; *or* the redemption of that which is placed or set up. Nu.1.10.

PEDAIAH, redemption of the Lord. 2 Ki.23.36.

PEDIGREE, S. Nu.1.18 Ezr.2.59† Ne.7.61† He.7.3†,6†.

PEELED. Is.18.2,7 Eze.29.18.

PEEP. Is.8.19.

PEEPED. Is.10.14.

PEKAH, he that opens, *or* that opens the eye, *or* that is at liberty. 2 Ki. 15.25,29,30,37 16.5 2 Ch.28.6 Is. 7.1.

PEKAHIAH, it is the Lord that opens. 2 Ki.15.22,23,26.

PELATIAH, let the Lord deliver; *or* deliverance, *or* flight of the Lord. 1 Ch.3.21 4.42 Ne.10.22 Eze.11. 13.

PELEG, division. Ge.10.25.

PELETHITES, judges, *or* destroyers. 2 Sa.8.18.

PELICAN. Le.11.18 De.14.17 Ps. 102.6 Is.34.11† Zep.2.14†.

PEN. Ju.5.14 Job 19.24 Ps.45.1 Is.8.1 Je.8.8 17.1 3 Jno.13.

PENCE. Mat.18.28 Mar.14.5 Lu. 7.41 10.35 Jno.12.5.

PENIEL, face or vision of God; *or* that sees God. Ge.32.30.

PENINNAH, pearl, precious stone; *or* his face. 1 Sa.1.2.

PENKNIFE. Je.36.23.

PENTECOST. Ac.2.1 20.16 1 Co.16.8.

PENUEL. See *Peniel.* Ge.32.31 Ju.8.8,17 1 Ki.12.25 1 Ch.4.4 8.25.

PENURY. Pr.14.23 Lu.21.4.

PENNY. Mat.20.2,9,13 22.19 Mar.12.15 Lu.20.24 Re.6.6.

PENNY-WORTH. Mar.6.37 Jno. 6.7.

PEOPLE. Ge.27.29 48.19 Ex. 6.7 33.3,5 34.9 Le.20.24,26 Nu. 21.29 22.5,11 25.15 De.4.20,33 7.6 9.6 14.2 20.1 28.32 29.13 32.21 33.29 Ru.1.15 1 Sa.2.24 5.10,11 2 Sa.7.23,24 22.28,44 1 Ki. 22.28 2 Ki.11.17 1 Ch.16.20 19.13 2 Ch.1.9 23.16 Ne.13.24 Es.1.22 2.10 3.8,12 4.8 8.9 Job 36.20 Ps.18.27,43 62.8 66.8 95.10 105. 13 114.1 144.15 148.14 Pr.14.34 28.15 30.25 Is.1.4,10 7.8 8.19 27.11 30.9 43.4,8 65.2,3,18 Je. 6.22 15.11 48.42 50.41 La.1.7 Ho.4.9 9.1 Jon.1.8 Mi.4.1 Zec. 8.20 Lu.1.17 Ac.15.14 Ro.10.19 Tit.2.14 He.8.10 1 Pe.2.9,10 Re. 5.9. See *Common, Foolish, Great, Holy, Israel, Many.*

PEOPLE *of God.* Ju.20.2 2 Sa.14. 13 Ps.47.9 He.4.9 11.25 1 Pe. 2.10.

PEOPLE *of the land.* Ge.23.7,12 42.6 Ex.5.5 Le.20.2,4 Nu.14.9 2 Ki.11.14,20 15.5 21.24 23.30 25.3,19 1 Ch.5.25 2 Ch.26.21 33. 25 36.1 Ezr.4.4 10.2,11 Ne.10. 30,31 Es.8.17 Je.1.18 34.19 52. 6,25 Eze.7.27 22.29 33.2 39.13 45.16,22 46.3,9 Da.9.6 Hag.2.4 Zec.7.5.

All **PEOPLE.** Ex.19.5 De.7.6,7. 14 10.15 28.64 1 Ki.4.34 8.43 9.7 2 Ch.6.33 Es.3.8,14 8.13 9.2 Ps.47.1 96.3 99.2 117.1 148.11 Is.25.6,7 56.7 La.1.11,18 Da.5. 19 7.14 Mi.1.2 4.5 Hab.2.5 Zep.3.20 Zec.12.3 Lu.2.10,31 Ro. 15.11.

All the **PEOPLE.** Ge.19.4 35.6 42.6 Ex.11.8 18.14,21 19.8,11 20.18 24.3 Le.9.23 10.3 Nu.11. 29 13.32 15.26 De.13.9 17.7,13 27.15,16,17,18,19,20,21 28.10 Jos. 4.24 5.4,5 6.5 7.3 24.18 Ju. 16.30 20.8 1 Sa.10.24 11.4 12.18 30.6 2 Sa.2.28 3.32,34,36 17.3 19.9 20.22 1 Ki.8.53,60 20.10 2 Ki.23.3 1 Ch.16.36 28.21 2 Ch. 7.4 Ezr.7.25 Ne.8.5,11 Ps.67.3,5 97.6 106.48 Ec.4.16 Je.26.8,9 34.1,8,10 38.4 43.4 Eze.31.12 Da.3.7 Zec.11.10 12.2 14.12 Mal.2.9 Lu.8.47 13.17 18.43 19.48 20.6 Ac.2.47 5.34 10.41 13.24 21.27 He.9.19.

Among the **PEOPLE.** Le.18.29 Nu. 5.27 1 Sa.14.34 Ps.94.8 Eze.28. 19 Da.11.33 Joel 2.17 Zec.10.9 Mat.4.23 9.35 26.5 Jno.7.12,43 Ac.3.23 4.17 5.12 6.8 14.14 2 Pe.2.1.

His **PEOPLE.** Ge.17.14 25.8,17 35.29 49.16,33 Ex.8.29,31 17.13 18.1 30.33,38 31.14 Le.7.20,21, 25,27 17.4,9,10 19.8 20.3,6 21. 1,15 23.29,30 Nu.9.13 15.30 20. 24,26 21.34,35 De.2.33 3.2,3 26.18 32.9,36,43,50 33.7 Jos.8.1 Ju.11.23 Ru.1.6 1 Sa.12.22 15.1 27.12 2 Sa.8.15 1 Ki.20.42 1 Ch. 18.14 21.3 22.18 23.25 2 Ch.2.11 31.10 32.14,15 33.10 36.15,16,23 Ezr.1.3 Es.10.3 Job 18.19 Ps. 14.7 29.11 50.4 53.6 68.35 73. 10 78.20,62,71 85.8 94.14 100.3 105.24,25,43 106.40 111.6,9 113.8 116.14,18 125.2 135.14 136.16 148.14 149.4 Is.3.14 5.25 7.2 11.11.16 14.32 25.8 28.5 30.26 49.13 51.22 52.9 56.3 63.11 Je. 27.12 50.16 Eze.18.18 30.11 Joel 2.18,19 3.16 Mi.6.2 Zec.9.16 Mat.1.21 Lu.1.68,77 7.16 Ro. 11.1,2 15.10 He.10.30 Re.21.3.

Much **PEOPLE.** Nu.20.20 Jos. 11.4 2 Sa.13.34 2 Ch.30.13 32.4 Ps.35.18 Mar.5.21,24 6.34 Jno. 12.9,12 Ac.5.37 11.24 18.10 19. 26 Re.19.1.

My **PEOPLE.** Ge.23.11 41.40 49. 29 Ex.3.7,10 5.1 7.4,16 8.1,8, 20,21,22,23 9.1,13,17,27 10.3,4 12.31 22.25 Le.26.12 Nu.24.14 Ju.12.2 14.3,16 Ru.1.16 3.11 1 Sa.9.16 2 Sa.3.18 7.8 1 Ki.22.4 2 Ki.3.7 20.5 1 Ch.17.6 28.2 29. 14 2 Ch.1.11 6.5 7.13,14 18.3 Es.7.3,4 8.6 Ps.14.4 50.7 53.4 59.11 68.22 78.1 81.8,11,13 144. 2 Is.1.3 3.12,15 5.13 10.2,24 19.25 26.20 32.18 40.1 43.20 47.6 51.4,16 52.4,5,6 53.8 57.14 58.1 63.8 65.10,19,22 Je.2.11,13, 31,32 4.22 5.26,31 6.27 7.23 8.7 9.2 11.4 12.16 15.7 18.15 23.2,22,27,32 24.7 29.32 30.22 31.1,14,33 32.38 33.24 50.6 51. 45 La.3.14 Eze.11.20 13.9,10,18, 19,21,23 14.8,11 21.12 34.30 36. 28 37.12,13,23,27 38.16 44.23 45.8,9 46.18 Ho.1.9,10 2.1†,23 4.6,8,12 6.11 11.7 Joel 2.26,27 3.2,3 Am.9.10 Ob.13 Mi.1.9 2. 4.8,9 3.3,5 6.3,5,16 Zep.2.8,9 Zec.2.11 8.7,8 13.9 Ac.7.34 Ro. 9.25,26 2 Co.6.16 Re.18.4. See *Daughter.*

Of the **PEOPLE.** Ge.25.23 26.10 49.10 Nu.25.4 26.4 Jos.4.2 1 Sa. 9.2,12 10.23 14.24,28 26.15 2 Ki. 13.7 Ezr.3.3 Ne.5.1 7.3 Ps.65. 7 72.4 89.19 Is.18.7 42.6 51.4 83.3 Eze.46.18,24 Jno.7.31 11.42 Ac.4.21 He.9.7 Re.11.9. See *Ears, Elders.*

One **PEOPLE.** Ge.25.23 34.16,22.

Own **PEOPLE.** Ex.5.16 Le.24.14 1 Ch.17.21 2 Ch.25.15 Ps.45.10 78.52 Is.13.14 Je.46.16.

The **PEOPLE.** Ge.11.6 Ex.5.4,5 12.27 13.18 14.5,31 15.14,16,24 16.30 17.1,2,6 18.19 19.9,17,21, 24 20.18,21 24.2,8 Le.9.7,15,18, 23 16.15 Nu.11.1,2 13.18,28,30 14.1,39 20.3 21.5 23.9,24 De.4. 10 18.3 33.3,17,19 Jos.4.10 6.20 24.28 Ju.7.2,4 9.32 1 Sa.2.13 4.4 6.6 8.19 9.13 14.45 15.15,21 17. 27,30 30.6 2 Sa.1.4 14.15 15.12 1 Ki.1.40 12.30 16.22 18.21 2 Ki.4.41,43 7.17 11.17 12.3 14.4 15.4,35 18.36 22.13 2 Ch.12.3 20.33 27.2 30.3,20 31.10 32.8 36.14 Ezr.10.13 Ne.4.6 5.13 7. 4 8.7,16 11.2 Es.3.6,11 4.11 Job 12.2 34.30 Ps.2.1 33.12 44.2 45.5,17 56.7 67.3 89.15 95.7 96.13 98.9 99.1 105.1 Pr.11.14, 26 24.24 29.2,18 Is.3.5 9.2,13, 19 10.6 14.2 24.2 30.19 33.24 34.5 40.7 51.7 63.6,18 Je.23.34 31.2 37.4 39.14 40.5,6 48.46 51.58 Eze.11.17 20.34 25.7 26. 20 33.6,31 34.13 36.20 39.4 42. 14 44.11,19 Da.9.26 11.32 Ho. 4.14 10.5,10 Joel 2.6 Am.1.5 3.6 Jon.3.5 Hab.2.13 Zep.2.10 Hag.1.12 Mal.1.4 Mat.4.16 21.26 Mar.11.32 Lu.1.21 3.15 4.42 5.1 8.40 9.18 20.19 22.2 23.5,14 Jno.6.24 7.12 11.50 18.14 Ac. 5.13 8.6 12.22 14.11,18,19 26.17 28.17 He.5.3 7.11,27 13.12 Jude 5.

This **PEOPLE.** Ex.3.21 5.22,23 17.4 18.18,23 32.9,21,31 33.12 Nu.11.11,12,13,14 14.11,14,15,16, 19 21.2 22.6,17 24.14 32.15 De. 3.28 5.28 9.13,27 31.7,16 Jos. 1.6 Ju.2.20 9.29,38 1 Sa.2.23 2 Sa.16.18 1 Ki.12.6,7,9,27 14.2 18.37 2 Ki.6.18 2 Ch.1.10 10.6,9 Ne.5.18,19 Is.6.9,10 8.6,11,12 9.16 23.13 28.11,14 29.13,14 42. 22 43.21 Je.4.10 5.14,23 6.19, 21 7.16,33 8.5 9.15 11.14 13.10 14.11 15.1 16.5 19.11 23.32,33 28.15 29.32 32.42 33.24 35.16 36.7 37.18 38.4 Mi.2.11 Hag.1. 2 2.14 Zec.8.6,11,12 Mat.13.15 15.8 Mar.7.6 Lu.9.13 21.23 Jno. 7.49 Ac.13.17 28.26,27 1 Co.14.21.

Thy **PEOPLE.** Ex.5.23 8.3,4,21 9.14,15 15.16 22.28 23.11 33.13, 16 34.10 Le.19.16 Nu.5.21 24.14 27.13 31.2 De.9.12,26,29 32.50 Ru.1.10,16 2 Sa.7.23 1 Ki.3.8,9 8.44,50,51 20.42 22.4 2 Ki.3.7 1 Ch.17.21 21.17 29.18 2 Ch.1.10 6.34,39 21.14 Ne.1.10 Ps.3.8 28.9 44.12 60.3 68.7 72.2 77.15, 20 79.13 80.4 83.3 85.2,6 94.5 106.4 110.3 Is.2.6 7.17 14.20 60.21 63.14 64.9 Je.22.2 27.13 31.7 Eze.3.11 13.17 26.11 33.2, 12,17,30 37.18 Da.9.16,19,24 10. 14 12.1 Ho.4.4 10.14 Joel 2.17 Mi.7.14 Na.3.13,18 Hab.3.13 Ac.23.5.

To or *unto the* **PEOPLE.** Ex.4.16 18.14 19.10,12,14,25 De.20.2,5,8 Ju.8.5 18.10,27 Ru.2.11 1 Sa.8. 10 26.7,14 30.21 2 Sa.24.3 1 Ki. 12.15 18.21 19.21 2 Ki.4.42 11. 13 1 Ch.10.9 2 Ch.23.12 35.7,8 Ne.4.22 5.15 Ps.9.8 72.3 Is.42. 5 49.22 55.4 Eze.24.18 Da.7.27 Joel 3.8 Hab.3.16 Zep.3.9 Hag. 1.13 Mat.12.46 27.15 Lu.7.24 Ac.4.1 5.20 10.2,42 12.4 13.31 17.5 19.30,33 21.39,40 26.23.

PEOPLES. Re.10.11 17.15.

PEOR, hole, or opening. Nu.23.28 25.18 31.16 Jos.22.17.

PERADVENTURE. Ge.18.24,28, 29,30,31,32 24.5,39 27.12 31.31 32.20 42.4 43.12 44.34 50.15 Ex.13.17 32.30 Nu.22.6,11 23.3, 27 Jos.9.7 1 Sa.6.5 9.6 1 Ki.18. 5,27 20.31 2 Ki.2.16 Je.20.10 Ro.5.7 2 Ti.2.25.

PERCEIVE. De.29.4 Jos.22.31 1 Sa.12.17 2 Sa.19.6 2 Ki.4.9 Job 9.11 23.8 Pr.1.2 Ec.3.22 Is.6.9 33.19 Mat.13.14 Mar.4.12 7.18 8.17 Lu.8.46 Jno.4.19 12.19 Ac. 8.23 10.34 17.22 28.26 2 Co.7.8 1 Jno.3.16.

PERCEIVED. Ge.19.33,35 Ju.6. 22 1 Sa.3.8 28.14 2 Sa.5.12 12. 19 14.1 1 Ki.22.33 1 Ch.14.2 2 Ch.18.32 Ne.6.12,16 13.10 Es. 4.1 Job 38.18 Ec.1.17 2.14 Is. 64.4 Je.23.18 38.27 Mat.21.45 22.18 Mar.2.8 Lu.1.22 5.22 9. 45 20.23 Jno.6.15 Ac.4.13 23.6 Ga.2.9.

PERCEIVEST. Pr.14.7 Lu.6.41.

PERCEIVETH. Job 14.21 33.14 Pr.31.18.

PERCEIVING. Mar.12.28 Lu.9. 47 Ac.14.9.

PERDITION. Jno.17.12 Phi.1.28 2 Th.2.3 1 Ti.6.9 He.10.39 2 Pe. 3.7 Re.17.8,11.

PERFECT. Ge.6.9 17.1 Le.22. 21 De.18.13 25.15 1 Sa.14.41 2 Sa.22.33 2 Ch.4.21 Ezr.7.12 Job 1.1,8 2.3 8.20 9.20,21,22 22.3 Ps.18.32 37.37 64.4 101.2,6 119. 1† 139.22 Pr.2.21 4.18 11.5 Is. 26.3 Eze.16.14 27.3,11 28.12,15 Mat.5.48 19.21 Lu.1.3 Jno.17. 23 Ac.3.16 22.3 24.22 Ro.12.2 1 Co.2.6 14.20† 2 Co.12.9 13.11 Ga.3.3 Ep.4.13 Phi.3.12,15 Col. 1.28 4.12 1 Th.3.10 2 Ti.3.17 He.2.10 5.9 7.19 9.9,11 10.1 11.40 12.23 13.21 Ja.1.4,17,25 2.22 3.2 1 Pe.5.10 1 Jno.4.17,18. See *Heart.*

Is **PERFECT.** De.32.4 2 Sa.22.31 Job 36.4 37.16 Ps.18.30 19.7 Is. 18.5 42.19 Mat.5.48 Lu.6.40 1 Co.13.10.

PERFECTED. 2 Ch.8.16 24.13 Eze.27.4 Mat.21.16 Lu.6.40† 13. 32 He.7.28† 10.14 1 Jno.2.5 4.12.

PERFECTING. 2 Co.7.1 Ep.4.12.

PERFECTION. Job 11.7 15.29 21.23† 28.3 Ps.50.2 119.96 Is. 47.9 La.2.15 Lu.8.14 2 Co.13.9 He.6.1 7.11.

PERFECTLY. Je.23.20 Mat.14. 36 Ac.18.26 23.15,20 1 Co.1.10 1 Th.5.2.

PERFECT, *verb.* Ps.138.8.

PERFECTNESS. Col.3.14.

PERFORMANCE. Lu.1.45. 2 Co. 8.11.

PERFORM. Ge.26.3 Ex.18.18 Nu.4.23 De.4.13 9.5 25.23 25. 5,7 Ru.3.13 1 Sa.3.12 2 Sa.14.15 1 Ki.6.12 12.15 2 Ki.23.3,24 2 Ch.10.15 34.31 Es.5.8 Job 5.12 Ps.21.11 61.8 119.106,112 Is.9.7 19.21 44.28 Je.1.12 11.5 28.6 29.10 33.14 44.25 Eze.12.25 Mi. 7.20 Na.1.15 Mat.5.33 Lu.1.72 Ro.4.21 7.18 2 Co.8.11 Phi.1.6.

PERFORMED. 1 Sa.15.11,13 2 Sa. 21.14 1 Ki.8.20 2 Ch.6.10 Ne.9.8 Es.1.15 5.6 7.2 Ps.65.1 Is.10. 12 Je.28.20 30.24 34.18 35.14, 16 51.29 Eze.37.14 Lu.1.20 2. 39 Ro.15.28.

PERFORMETH. Ne.5.13 Job 23. 14 Ps.57.2 Is.44.26.

PERFORMING. Nu.15.3,8.

PERFUME, S. Ex.30.35,37 Pr. 27.9 Ca.5.13† Is.57.9.

PERFUMED. Pr.7.17 Ca.3.6.

PERGA, very earthy. Ac.13.13 14.25.

PERGAMOS, height, elevation. Re. 1.11 2.12.

PERHAPS. Ac.8.22 2 Co.2.7 Phile.15.

PERIL. La.5.9 Ro.8.35.

PERILS. 2 Co.11.26.

PERILOUS. 2 Ti.3.1.

PERISH. Ge.41.36 Ex.19.21 21. 26 Nu.17.12 24.20 De.11.17 26. 5 28.20,22 Jos.23.13 Ju.5.31 1 Sa.26.10 Es.3.13 4.16 7.4 8.11 9.28 Job 3.3 4.9,20 6.18 29.13 31.19 Ps.2.12 9.18 49.10,12,20 68.2 80.16 83.17 146.4 Pr.11.10 28.28 29.18 31.6 Ec.5.14 Is.26. 14 27.13 Je.18.18 25.10† 27.10, 15 40.15 Eze.25.7 Da.2.18 Jon. 1.6,14 3.9 Mat.5.29,30 8.25 9. 17 18.14 Mar.4.38 Lu.8.24 13. 33 15.17 21.18 Jno.3.15,16 11. 50 Ac.8.20 13.41 1 Co.1.18 2 Co.2.15 4.16 Col.2.22 2 Th.2.10 2 Pe.3.9.

Shall **PERISH.** Le.26.38 Nu.24.24 De.4.26 8.19,20 30.18 Jos.23.16 1 Sa.27.1 2 Ki.9.8 Job 8.13 11. 20† 18.17 20.7 34.15 36.12 Ps. 1.6 37.20 73.27 102.26 112.10 Pr.10.28 11.7 19.9 21.8 Is.29.14 41.11 60.12 Je.4.9 6.21 10.11,15 25.35† 48.8 51.18 Eze.7.26 Am. 1.8 2.14 3.15 Zec.9.5 Mat.26.52 Lu.5.37 13.3,5 Jno.10.28 Ro.2. 12 1 Co.8.11 He.1.11 2 Pe.2.12.

PERISHED. Nu.16.33 21.30 Jos. 22.20 2 Sa.1.27 Job 4.7 30.2 Ps. 9.6 10.16 83.10 119.92 142.4† Ec.9.6 Je.7.28 48.36 49.7 La. 3.18 Joel 1.11 Jon.4.10 Mi.4.9 7.2 Mat.8.32 Lu.11.51 Ac.5.37 1 Co.15.18 He.11.31 2 Pe.3.6 Jude 11.

PERISHETH. Job 4.11 Ps.31.12† Pr.11.7 Ec.7.15 Is.57.1 Je.9.12 48.46 Jno.6.27 Ja.1.11 1 Pe.1.7.

PERISHING. Job 33.18.

PERIZZITE. Ge.13.7 Ex.33.2 34. 11 Jos.9.1 11.3.

PERIZZITES. Ge.15.20 34.30 Ex. 3.8,17 23.23 Jos.17.15 Ju.1.4,5 3.5 2 Ch.8.7 Ezr.9.1.

PERJURED. 1 Ti.1.10.

PERMISSION. 1 Co.7.6.

PERMIT. 1 Co.16.7 He.6.3.

PERMITTED. Ac.26.1 1 Co.14.34.

PERNICIOUS. 2 Pe.2.2.

PERPETUAL. Ge.9.12 Ex.29.9 30.8 31.16 Le.3.17 6.20 24.9 25.34 Nu.19.21 Ps.9.6 74.3 78. 66 Je.5.22 8.5 15.18 18.16 23. 40 25.9,12 49.13 50.5 51.39,57 Eze.35.5,9 46.14 Hab.3.6 Zep.2.9.

PERPETUALLY. 1 Ki.9.3 2 Ch. 7.16 Am.1.11.

PERPLEXED. Ex.3.15 Joel 1.18 Lu.9.7 24.4 2 Co.4.8.

PERPLEXITY. Is.22.5 Mi.7.4 Lu.21.25.

PERSECUTE, Job 19.22,28 Ps.7. 1,5 10.2 31.15 35.3,6 69.26 71. 11 83.15 119.84,86 Je.17.18 29. 18 La.3.66 Mat.5.11,44 10.23 23.34 Lu.11.49 21.12 Jno.5.16 15.20 Ro.12.14.

PERSECUTED. De.30.7 Ps.109. 16 119.161 143.3 Is.14.6 La.3.43 Mat.5.10,12 Jno.15.20 Ac.7.52 22.4 26.11 1 Co.4.12 15.9 2 Co. 4.9 Ga.1.13,23 4.29 1 Th.2.15 Re.12.13.

PERSECUTEST. Ac.9.4,5 22.7,8 26.14,15.

PERSECUTING. Phi.3.6.

PERSECUTION. La.5.5 Mat.13. 21 Mar.4.17 Ac.8.1 11.19 13.50 Ro.8.35 Ga.5.11 6.12 2 Ti.3.12.

PERSECUTIONS. Mar.10.30 2 Co.12.10 2 Th.1.4 2 Ti.3.11.

PERSECUTOR. 1 Ti.1.13.

PERSECUTORS. Ne.9.11 Ps.7. 13 119.157 142.6 Je.15.15 20.11 La.1.3 4.19.

PERSEVERANCE. Ep.6.18.

PERSIA, that cuts *or* divides; *or* nail, gryphon, horseman. 2 Ch.36. 20 Es.1.3,14,18 Eze.27.10 38.5 Da.8.20 10.13,20 11.2. See *King.*

PERSIANS. See *Medes.*

PERSIS. See *Persia.* Ro.16.12.

PERSON. Ge.39.6 Ex.12.48 Le. 19.15 Nu.5.6 19.17,18,22 31.19 35.11,15,30 De.15.22 27.25 28.50 Jos.20.3,9 1 Sa.9.2 16.18 25.35 2 Sa.4.11 14.14 17.11 Job 22.29 Ps.15.4 49.10 101.4 105.37 Pr. 6.12 24.8 28.17 Is.32.5,6 43.4† Je.43.6 52.25 Eze.16.5 33.6 44. 25 Da.11.21 Mat.22.16 27.24 Mar.12.14 1 Co.5.13 2 Co.2.10 Ep. 5.5 He.1.3 12.16 2 Pe.2.5.

PERSONS. Ge.14.21 Ex.16.16 Le. 27.2 Nu.19.18 31.28,35 De.10.17, 22 Ju.9.2,4,5,18 20.39 1 Sa.9.22 22.18,22 2 Ki.10.6,7 Ps.26.4 Pr. 12.11 28.19 Je.52.29,30 Eze.7.11† 17.17 27.13 Jon.4.11 Zep.3.4 Lu.15.7 Ac.17.17 2 Co.1.11 1 Ti. 1.10 2 Pe.3.11 Jude 16. See *Respect.*

PERSUADE. Ge.9.27† 1 Ki.22.20, 21.22 2 Ch.32.11 Is.36.18 Mat. 28.14 2 Co.5.11 Ga.1.10 1 Jno. 3.19†.

PERSUADED. 2 Ch.18.2 Pr.25. 15 Mat.27.20 Lu.16.31 20.6 Ac. 13.43 14.19 18.4 19.26 21.14 26. 26 Ro.4.21 8.38 14.5,14 15.14 2 Ti.1.5,12 He.6.9 11.13.

PERSUADEST, ETH. 2 Ki.18.32 Ac.18.13 26.28.

PERSUADING. Ac.19.8 28.23.

PERSUASION. Ga.5.8.

PERTAIN. Le.7.20,21 1 Sa.25.22 Ro.15.17 1 Co.6.3 2 Pe.1.3.

PERTAINED. Nu.31.43 Jos.24.33 Ju.6.11 1 Sa.25.21 2 Sa.2.15 6.12 9.9 16.4 1 Ki.7.48 2 Ki.24.7 1 Ch.9.27 2 Ch.12.4 34.33.

PERTAINETH. Le.14.32 Nu.4. 16 De.22.5 1 Sa.27.6 2 Ch.26.18 Ro.9.4 He.7.13.

PERTAINING. Jos.13.31 1 Ch. 26.32 Ac.1.3 1 Co.6.4 He.2.17 5.1 9.9.

PERVERSE. Nu.22.32 De.32.5 1 Sa.20.30 Job 6.30 9.20 Pr.4.24 8.8 12.8 14.2 17.20 19.1 23.33 28.6,18 Is.19.14 Mat.17.17 Lu. 9.41 Ac.20.30 Phi.2.15 1 Ti.6.5.

PERVERSELY. 2 Sa.19.19 1 Ki. 8.47 Ps.119.78.

PERVERSENESS. Nu.23.21 Pr. 11.3 15.4 Is.30.12 59.3 Eze.9.9.

PERVERT. De.16.19 24.17 Job 8.3 34.12 Pr.17.23 31.5 Mi.3.9 Ac.13.10 Ga.1.7.

PERVERTED. 1 Sa.8.3 Job 33.27 Is.47.10 Je.3.21 23.36.

PERVERTETH. Ex.23.8 De.27. 19 Pr.10.9 19.3 Is.24.1† Lu. 23.14.

PERVERTING. Ec.5.8 Lu.23.2.

PESTILENCE. Ex.5.3 9.15 Le. 26.25 Nu.14.12 De.28.21 2 Sa. 24.13,15 1 Ki.8.37 1 Ch.21.12,14 2 Ch.6.28 7.13 20.9 Ps.78.50 91. 3,6 Je.14.12 21.6,7,9 24.10 27. 8,13 28.8 29.17,18 32.24,36 34. 17 38.2 42.17,22 44.13 Eze.5. 12,17 6.11,12 7.15 12.16 14.19, 21 28.23 33.27 38.22 Am.4.10 Hab.3.5.

PESTILENCES. Mat.24.7 Lu.21. 11.

PESTILENT. Ac.24.5.

PESTLE. Pr.27.22.

PETER, a rock, or stone. Mat.14. 29 16.18,23 17.1,24 26.37,58,75 Mar.5.37 8.33 9.2 14.33,72 16.7 Lu.8.51 9.28 22.61 Jno.1.44 18. 26 21.17 Ac.1.15 3.3 4.8,13 5. 15 8.14 9.38,40 10.13,44,45 11.7 12.3,6,7,13,18 Ga.1.18 2.7,8,14. *Simon* **PETER.** Mat.4.18 10.2 Mar.3.16 Lu.5.8 6.14 Jno.13.6 20.2 21.15 Ac.10.5,32 11.13.

PETHUEL, mouth of God; *or* dilatation, *or* persuasion of God. Joel 1.1.

PETITION. 1 Sa.1.17,27,28† 2. 20† 1 Ki.2.16,20 Es.5.6,7,8 7.2,3 9.12 Is.7.11† Da.6.7,12,13.

PETITIONS. Ps.20.5 1 Jno.5.15.

PHALEC. See *Peleg.* Lu.3.35.

PHALLU, admirable, *or* hidden. Ge.46.9.

PHALTI, deliverance, *or* flight. 1 Sa.25.44.

PHANUEL, face, *or* vision of God. Lu. 2. 36.

PHARAOH, that disperses, that spoils, that discovers; *or* (*Syriac*) the revenger, the destroyer, the king, the crocodile. Ge. 12. 15, 17 39. 1 40. 2, 13 14. 19 41. 1, 4, 7, 16, 34, 44, 55 42. 15, 16 44. 18 45. 8 46. 31 47. 10, 25, 26 50. 4 Ex. 2. 15 3. 10 4. 21 5. 2, 15, 23 6. 1, 12, 30 7. 1, 3, 13, 14, 22 8. 19, 20 9. 12, 13, 27 11. 1, 10 12. 29 13. 17 14. 4, 17, 28 1 Ki. 3. 1 7. 8 11. 19 2 Ki. 17. 7 18. 21 23. 35 Ne. 9. 10 Ps. 135. 9 136. 15 Ca. 1. 9 Is. 19. 11 30. 2, 3 36. 6 Je. 25. 19 37. 11 46. 17 47. 1 Eze. 17. 17 29. 2, 3 30. 21, 22, 24, 25 31. 18 32. 2 Ac. 7. 13, 21 Ro. 9. 17 He. 11. 24.

PHARAOH *Hophra.* Je. 44. 30.

PHARAOH *Necho.* 2 Ki. 23. 29, 33, 34, 35 Je. 46. 2.

PHAREZ, division, rupture; *or* that breaks forth violently. Ge. 38. 29 46. 12 Nu. 26. 20, 21 Ru. 4. 12, 18 1 Ch. 2. 4, 5 9. 4 Mat. 1. 3 Lu. 3. 33.

PHARISEE. Mat. 23. 26 Lu. 11. 37 18. 10, 11 Ac. 5. 34 23. 6 26. 5 Phi. 3. 5.

PHARISEES. Mat. 5. 20 9. 14, 34 15. 12 16. 6, 11 19. 3 23. 2, 13, 14, 15, 23, 25, 27, 29 Mar. 2. 18 8. 15 Lu. 5. 30 6. 7 7. 30 11. 39, 42, 43, 44 12. 1 15. 2 16. 14 Jno. 1. 24 3. 1 7. 32, 48 11. 47, 57 Ac. 15. 5 23. 7, 8.

PHARPAR, that produces fruits; *or* the fall of the bull. See *Abana.*

PHEBE, shining, pure. Ro. 16. 1.

PHENICE, red, *or* purple; *or* palm-tree. Ac. 11. 19 15. 3 21. 2 27. 12.

PHICHOL, the mouth of all, *or* every tongue; *or* perfection, *or* completing of the mouth. Ge. 21. 22.

PHILADELPHIA, the love of a brother, *or* of fraternity. Re. 1. 11 3. 7.

PHILEMON, that kisses, *or* is affectionate. Phile. 1.

PHILETUS, amiable, *or* who is beloved. See *Hymenæus.*

PHILIP, warlike, *or* a lover of horses. Mat. 10. 3 14. 3 Mar. 3. 18 6. 17 Lu. 3. 1, 19 6. 14 Jno. 1. 43, 44, 45 12. 21, 22 14. 9 Ac. 1. 13 6. 5 8. 5, 6, 12, 13, 29, 30, 39 21. 8.

PHILIPPI. See *Philip.* Ac. 16. 12 20. 6 1 Th. 2. 2.

PHILISTIA, the country of the Philistines. Ps. 60. 8 87. 4 108. 9.

PHILISTIM. Ge. 10. 14 1 Ch. 1. 12.

PHILISTINE. 1 Sa. 17. 8, 32, 43, 49 21. 9 22. 10 2 Sa. 21. 17.

PHILISTINES, those that dwell in villages. Ge. 21. 34 26. 14, 15, 18 Ex. 13. 17 Jos. 13. 2, 3 Ju. 3. 3, 31 10. 6, 7, 11 13. 1 14. 4 15. 3, 6, 11, 20 16. 9, 12, 14, 20, 21, 28, 30 1 Sa. 4. 1, 3, 9 5. 1 6. 1, 21 7. 8, 10, 13 13. 12, 20 14. 1 19. 52 17. 51, 53 18. 17, 21, 30 19. 8 23. 5 24. 1 27. 1 28. 15 29. 7 31. 2, 9 2 Sa. 5. 17, 19, 25 8. 1, 12 21. 15 23. 10, 12, 16 2 Ki. 8. 2 1 Ch. 10. 2 2 Ch. 21. 16 26. 7 28. 18 Ps. 83. 7 Is. 2. 6 9. 12 11. 14 Je. 25. 20 47. 1, 4 Eze. 16. 27 25. 15, 16 Am. 1. 8 6. 2 9. 7 Ob. 19 Zep. 2. 5 Zec. 9. 6. See *Daughters.*

PHILOLOGUS, a lover of learning, *or* of the word. Ro. 16. 15.

PHILOSOPHERS. Ac. 17. 18.

PHILOSOPHY. Col. 2. 8.

PHINEHAS, a bold countenance, *or* face of trust, *or* protection. Ex. 6. 25 Nu. 25. 11 31. 6 Jos. 22. 13 24. 33 Ju. 20. 28 1 Sa. 1. 3 2. 34 4. 17, 19 14. 3 1 Ch. 6. 4, 50 9. 20 Ezr. 7. 5 8. 2, 33 Ps. 106. 30.

PHLEGON, zealous, burning. Ro. 16. 14.

PHRYGIA, dry, barren. Ac. 16. 6 18. 23.

PHURAH, that bears fruit, *or* that grows. Ju. 7. 11.

PHYGELLUS, fugitive. See *Hermogenes.*

PHYLACTERIES. Mat. 23. 5.

PHYSICIAN. Je. 8. 22 Mat. 9. 12 Mar. 2. 17 Lu. 4. 23 5. 31 Col. 4. 14.

PHYSICIANS. Ge. 50. 2 2 Ch. 16. 12 Job 13. 4 Mar. 5. 26 Lu. 8. 43.

PICK. Pr. 30. 17.

PICTURES. Nu. 33. 52 Pr. 25. 11 Is. 2. 16.

PIECE. Ge. 15. 10 Ex. 37. 7 Nu. 10. 2 Ju. 9. 53 1 Sa. 2. 36 30. 12 2 Sa. 6. 19 11. 21 23. 11 2 Ki. 3. 19, 25 5. 19† 1 Ch. 16. 3 Ne. 3. 11, 19, 20, 21, 24, 27, 30 Job 41. 24 42. 11 Pr. 6. 26 28. 21 Ca. 4. 3 6. 7 Je. 37. 21 Eze. 24. 4, 6 Am. 3. 12 4. 7 Zec. 5. 7† Mat. 9. 16 17. 27 Mar. 2. 21 Lu. 5. 36 14. 18 15. 8, 9 24. 42.

PIECES. Ge. 15. 17 20. 16 33. 19 37. 23†, 28, 33 44. 28 45. 22 Ex. 22. 13 28. 7, 25 39. 4, 18 Le. 2. 6 8. 20 9. 13 Jos. 24. 32 Ju. 9. 4 16. 5 19. 29 1 Sa. 11. 7 15. 33 1 Ki. 11. 3, 31 19. 11 2 Ki. 2. 12 5. 5 6. 25 11. 18 18. 4 23. 14 2 Ch. 23. 17 31. 1 34. 4 Job 4. 20† 16. 12 40. 18 41. 15† 33† Ps. 7. 2 50. 22 68. 30 74. 14 Ca. 8. 11 Is. 3. 15 Je. 5. 6 23. 29 La. 3. 11 Eze. 4. 14 9. 2† 13. 19 24. 4 Da. 2. 34, 40, 45 6. 24 7. 7, 19 Ho. 3. 2 Mi. 1. 7 3. 3 4. 13 5. 8 Na. 2. 12 Zec. 11. 12, 13 Mat. 27. 6, 9 Lu. 15. 8 Ac. 19. 19 23. 10 27. 44. See *Break, Broken, Cut, Dash, Dashed.*

PIERCE. Nu. 24. 8 2 Ki. 18. 21 Is. 36. 6 Lu. 2. 35.

PIERCED. Ju. 5. 26 Job 30. 17 Ps. 22. 16 Hag. 1. 6† Zec. 12. 10 Jno. 19. 34, 37 1 Ti. 6. 10 Re. 1. 7.

PIERCETH. Job 40. 24.

PIERCING. Is. 27. 1 He. 4. 12.

PIERCINGS. Pr. 12. 18.

PIETY. 1 Ti. 5. 4.

PIGEON. See *Young.*

PI-HAHIROTH, the south, the pass of Hiroth, *or* the opening of liberty; *or* mouth engraved. See *Baal-zephon.*

PILATE, who is armed with a dart. Mat. 27. 2, 24 Mar. 15. 1, 5, 15, 44 Lu. 3. 1 13. 1 23. 12, 52 Jno. 18. 29, 33 19. 8, 12, 19, 38 Ac. 3. 13 4. 27 13. 28 1 Ti. 6. 13.

PILE. Is. 30. 33 Eze. 24. 9.

PILGRIMAGE. Ge. 47. 9 Ex. 6. 4 Ps. 119. 54.

PILGRIMS. He. 11. 13 1 Pe. 2. 11.

PILLAR. Ge. 19. 26 28. 18, 22 31. 13, 51, 52 35. 14, 20 Ex. 33. 9, 10 Le. 26. 1† De. 16. 22† Ju. 9. 6 20. 40 2 Sa. 18. 18 1 Ki. 7. 21 2 Ki. 11. 14 23. 8 2 Ch. 23. 13 Ne. 9. 12 Ps. 99. 7 Je. 19. 19 Je. 1. 18 52. 21 1 Ti. 3. 15 Re. 3. 12. See *Cloud, Fire.*

PILLARS. Ex. 24. 4 26. 32, 37 27. 10, 11, 12, 14, 15, 16 36. 38 38. 10, 11, 12, 14, 15, 17 De. 7. 5† 12. 3 Ju. 16. 25 1 Sa. 2. 8 1 Ki. 7. 15 10. 12 2 Ki. 11. 14 16 25. 13, 16 Es. 1. 6 Job 9. 6 26. 11 Ps. 75. 3 Pr. 9. 1 Ca. 3. 6, 10 5. 15 Je. 52. 17, 20 Joel 2. 30 Ga. 2. 9 Re. 10. 1.

PILLED. Ge. 30. 37, 38.

PILLOW, S. Ge. 28. 11, 18 1 Sa. 19. 13, 16 Eze. 13. 18, 20 Mar. 4. 38.

PILOTS. Ez. 27. 8, 28.

PINE. Ne. 8. 15.

PINE-TREE. Is. 41. 19 60. 13.

PINE, *verb.* Le. 26. 39 La. 4. 9 Eze. 24. 23 33. 10.

PINETH. Mar. 9. 18.

PINING. Is. 38. 12.

PIN. Ju. 16. 14 Ezr. 9. 8† Eze. 15. 3.

PINNACLE. Mat. 4. 5 Lu. 4. 9.

PINON, pearl, *or* gem; *or* that beholds. Ge. 36. 41.

PINS. Ex. 27. 19 35. 18 38. 20, 31 39. 40 Nu. 3. 37 4. 32.

PIPE, S. 1 Sa. 10. 5 1 Ki. 1. 40 Ps. 149. 3† 150. 4† Is. 5. 12 30. 29 Je. 48. 36 Eze. 28. 13 Zec. 4. 2, 12 1 Co. 14. 7.

PIPED. 1 Ki. 1. 40 Mat. 11. 17 Lu. 7. 32 1 Co. 14. 7.

PIPERS. Re. 18. 22.

PIRATHON, his dissipation; his deprivation; his rupture; or (*Syriac*) his vengeance. Ju. 12. 15.

PISGAH, hill, eminence, fortress. Nu. 23. 14 De. 3. 27 4. 29 34. 1.

PISIDIA, pitch, *or* pitchy. Ac. 13. 14 14. 24.

PISON, changing *or* doubling, *or* extension of the mouth; *or* extended, *or* multitude. Ge. 2. 11.

PISS. 2 Ki. 18. 27 Is. 36. 12.

PISSETH. See *Wall.*

PIT, S. Ge. 14. 10 37. 20, 24 Ex. 21. 34 Le. 11. 36 Nu. 16. 30, 33 1 Sa. 13. 6 2 Sa. 17. 9 18. 17 23. 20 2 Ki. 10. 14 18. 34† 1 Ch. 11. 22 Job 17. 16 33. 18, 24, 28, 30 Ps. 9. 15 28. 1 30. 3, 9 35. 7 40. 2 55. 23 69. 15 88. 4, 6 119. 85 140. 10 143. 7 Pr. 1. 12 22. 14 23. 27 28. 10, 17 Is. 14. 15, 19 24. 17, 18, 22 30. 14 38. 17, 18 51. 14 Je. 2. 6 14. 3 41. 7, 9 48. 43, 44 La. 4. 20 Eze. 19. 4, 8 26. 20 28. 8 31. 14, 16 32. 18 23, 24, 25, 29, 30 Jon. 2. 6† Zep. 2. 9 Zec. 9. 11 Mat. 12. 11 Lu. 14. 5. See *Bottomless, Dig, Digged.*

PITCH. Ge. 6. 14 Ex. 2. 3 Is. 34. 9.

PITCH. Nu. 1. 52, 53 2. 2, 3 3. 23, 29, 35 De. 1. 33 Jos. 4. 20 Is. 13. 20 Je. 6. 3.

PITCHED. Ge. 12. 8 13. 12 26. 17, 25 31. 25 33. 18 Ex. 17. 1 19. 2 33. 7 Nu. 1. 51 2. 34 9. 18 12. 16 21. 10, 11 33. 5, 6 Jos. 8. 11 2 Sa. 6. 17 17. 26 1 Ki. 20. 27, 29 2 Ki. 25. 1 1 Ch. 15. 1 16. 1 2 Ch. 1. 4 Ezr. 8. 15† Je. 52. 4 He. 8. 2.

PITCHER, S. Ge. 24. 14, 15, 45 Ju. 7. 16, 19, 20 Ec. 12. 6 La. 4. 2 Mar. 14. 13 Lu. 22. 10.

PITHOM, their mouthful, *or* bit; *or* consummation, or dilatation of the mouth. Ex. 1. 11.

PITHON, his mouth, *or* his persuasion, *or* gift of the mouth. 1 Ch. 8. 35.

PITY. De. 7. 16 2 Sa. 12. 6 Job 6. 14 19. 21 Ps. 69. 20 Pr. 19. 17 Is. 13. 18 63. 9 Je. 15. 5 21. 7 Eze. 5. 11 7. 4, 9 8. 18 9. 5, 10 24. 21† 36. 21 Am. 1. 11 Jon. 4. 10 Mat. 18. 33.

PITY. De. 13. 8 19. 13, 21 25. 12 Pr. 28. 8 Je. 13. 14 Joel 2. 18 Zec. 11. 5, 6.

PITIED. Ps. 106. 46 La. 2. 2, 17, 21 3. 43 Eze. 16. 5.

PITIETH. Ps. 103. 13 Eze. 24. 21.

PITIFUL. La. 4. 10 Ja. 5. 11 1 Pe. 3. 8.

PLACE, *substantive.* Ge. 13. 14 18. 24, 26 20. 13 22. 4 30. 25 40. 3 Ex. 3. 5 18. 23 23. 20 Le. 1. 16 Nu. 10. 14 18. 31 De. 11. 24 12. 5, 13, 14, 21 14. 24 16. 16 Jos. 1. 3 5. 15 Ju. 11. 19 20. 36 Ru. 3. 4 1 Sa. 10. 12 14. 46 20. 25, 27 2 Sa. 2. 23 15. 21 17. 9, 12 18. 18 1 Ki. 8. 29 2 Ki. 5. 11 6. 1 1 Ch. 21. 22, 25 2 Ch. 30. 16 35. 10, 15 Ne. 2. 3, 14 4. 20 13. 11 Es. 2. 9 4. 14 Job 6. 17 9. 6 16. 18 28. 12, 20, 23 36. 20 38. 19 40. 12 Ps. 26. 8, 12 32. 7 33. 14 103. 16 119. 114 Ec. 3. 16, 20 6. 6 Is. 5. 8 13. 13 14. 2 28. 8, 25 30. 32 49. 20 54. 2 60. 13 66. 1 Je. 7. 12, 32 17. 12 18. 14 19. 11 Eze. 6. 13 43. 7, 21 Da. 2. 35 8. 11 Ho. 5. 15 Joel 3. 16† Am. 2. 13† 8. 3 Na. 3. 17 Zec. 10. 10 12. 6 14. 10 Mal. 1. 11 Mat. 28. 6 Mar. 6. 10 16. 16 Lu. 4. 17 10. 1, 32 14. 9 Jno. 4. 20 8. 37 11. 6, 48 18. 2 Ac. 2. 1 4. 31 7. 33, 49 8. 32 Ro. 12. 19 15. 23 1 Co. 1. 2 11. 20 14. 23 2 Co. 2. 14 Ga. 2. 5 Ep. 4. 27 1 Th. 1. 8 1 Ti. 2 2† He. 5. 6 8. 7 12. 17 Ja. 3. 11 Re. 12. 8, 14 20. 11.

A PLACE. Ge. 39. 20 Ex. 21. 13 33. 21 Nu. 32. 1 De. 1. 33 23. 12 Jos. 20. 4 Ju. 17. 8, 9 18. 10 1 Sa. 15. 12 21. 2 27. 5 2 Sa. 7. 10 11. 16 1 Ki. 8. 21 2 Ki. 6. 2, 8, 9 1 Ch. 15. 1 17. 9 2 Ch. 6. 2 Job 28. 1 Ps. 132. 5 Pr. 14. 26 Is. 4. 6 33. 21 34. 14 56. 5 65. 10 Eze. 26. 5, 14 39. 11 Zep. 2. 15 Mat. 27. 33 Mar. 11. 4 Jno. 14. 2, 3 19. 17 He. 2. 6 4. 4 11. 8 Re. 12. 6 16. 16. See *Choose, Dwelling.*

High **PLACE.** Nu. 23. 3 1 Sa. 9. 12 10. 5, 13 1 Ki. 3. 4 11. 7 2 Ki. 23. 15 1 Ch. 16. 39 2 Ch. 1. 3, 13 Ps. 9. 9† 20. 1† 46. 7† Is. 16. 12 Eze. 16. 24, 25, 31 20. 29.

His **PLACE.** Ge. 18. 33 31. 55 Ex. 10. 23† 16. 29 Le. 13. 33 Nu. 2. 17 24. 25 De. 21. 19 Ru. 4. 10 1 Sa. 3. 2, 9 5. 3, 11 6. 2 23. 22 26. 25 29. 4 2 Sa. 6. 17 19. 39 1 Ki. 8. 6 20. 24 1 Ch. 15. 3 16. 27 2 Ch. 5. 7 24. 11 34. 31 Ezr. 1. 4 2. 68 5. 15 6. 7 Job 2. 11 7. 10 8. 18 14. 18 18. 4 20. 9 27. 21, 23 37. 1 38. 12 Ps. 37. 10 Pr. 27. 8 Ec. 1. 5 Is. 26. 21 33. 16 46. 7 Je. 4. 7 6. 3 Eze. 3. 12 Mi. 1. 3 Zep. 2. 11 Zec. 6. 12 Mat. 26. 52 Ac. 1. 25 Re. 2. 5. See *Holy, Most Holy.*

In the **PLACE.** Ge. 50. 19 Ex. 15. 17 Le. 4. 24, 29, 33 6. 25 7. 2 13. 19 Nu. 9. 17 33. 54 Jos. 4. 9 1 Ki. 13. 22 21. 19 2 Ch. 3. 1 Job 34. 26† Ps. 41. 19 Pr. 25. 6 Ec. 11. 3 Je. 22. 12 38. 9 42. 22 Eze. 17. 16 21. 30 Ho. 1. 10 13. 13 Jno. 19. 41 Ro. 9. 26.

Of the **PLACE.** Ge. 26. 7 29. 22 32. 30 33. 17 35. 15 Ex. 17. 7 Nu. 11. 3 21. 3 Jos. 4. 3 5. 9 7. 26 Ju. 19. 13 Ru. 1. 7 2 Sa. 6. 8 1 Ch. 28. 11 2 Ch. 20. 26 Eze. 41. 11 Joel 3. 7 Na. 1. 8.

That **PLACE.** Ge. 21. 31 22. 14 28. 19 32. 2 38. 21 Nu. 11. 34 De. 12. 3 17. 10 Ju. 2. 5 15. 17 18. 12 1 Sa. 21. 8 2 Sa. 2. 16 5. 20 1 Ch. 13. 11 14. 11 Mat. 14. 35 Mar. 6. 10 Jno. 5. 13 11. 30 Ac. 21. 12.

This **PLACE.** Ge. 19. 12, 13, 14 20. 11 28. 16, 17 38. 21, 22 48. 9 Ex. 13. 3 Nu. 20. 5 De. 1. 31 9. 7 11. 5 25. 9 29. 7 Ju. 18. 3 1 Ki. 8. 29, 30, 35 13. 8, 16 2 Ki. 18. 25 22. 16, 17, 20 2 Ch. 6. 20, 21, 26, 40 7. 12, 15 34. 24, 25, 28 Job 18. 21 Je. 7. 6, 20 14. 13 16. 2, 9 19. 3, 4, 6, 12 22. 11 24. 5 27. 22 28. 3, 4, 6 29. 10 32. 37 33. 10 40. 2 42. 18 44. 29 51. 62 Eze. 46. 20 Zep. 1. 4 Hag. 2. 9 Mat. 12. 6 Lu. 16. 28 23. 5 Ac. 6. 14 7. 7 21. 28 He. 4. 5.

Thy **PLACE.** Ge. 40. 13 Nu. 24. 11 2 Sa. 15. 19 Ec. 10. 4 Eze. 12. 3 38. 15.

To or *unto the* **PLACE.** Ge. 13. 3, 4 22. 3, 9 Ex. 3. 8 32. 34 Nu. 10. 29 14. 40 Jos. 4. 8 1 Sa. 20. 19 2 Sa. 2. 23 2 Ki. 6. 10 1 Ch. 15. 12 Ne. 1. 9 Ps. 104. 8 Is. 18. 7 Je. 7. 14 29. 14 Ac. 25. 23.

PLACE, *verb.* Ge. 33. 15† Ex. 18. 21 De. 14. 23 16. 2, 6, 11 26. 2 1 Ki. 20. 12† Ezr. 6. 5 Is. 46. 13 Eze. 37. 14, 26 Da. 11. 31 Ho. 11. 11 Zec. 10. 6.

PLACED. Ge. 3. 24 47. 11 1 Ki. 12. 32 2 Ki. 17. 6, 24, 26 2 Ch. 1. 14 4. 8 17. 2 Job 20. 4 Ps. 78. 60 Ca. 5. 12† Is. 5. 8 Je. 5. 22 Eze. 17. 5.

PLACES. Ge. 28. 15 Ex. 20. 24 De. 12. 2 Jos. 5. 8 Ju. 5. 11 19. 13 1 Sa. 7. 16 30. 31 2 Sa. 7. 7 2 Ki. 23. 5, 14 Ne. 4. 12, 13 12. 27 Job 21. 28 37. 8 Ps. 10. 8 16. 6 18. 45 73. 18 74. 20 103. 22 105. 41 110. 6 Pr. 8. 2 Ca. 2. 14 Is. 32. 18 40. 4 45. 2 Je. 4. 12 8. 3 17. 26 24. 9 29. 14 32. 44 40. 12 45. 5 La. 2. 6 Eze. 34. 12, 26 46. 24 47. 11 Am. 4. 6 Zec. 3. 7 Mat. 12. 43 13. 5, 20 24. 7 Mar. 13. 8 Lu. 11. 24 21. 11 Ac. 24. 3 Ep. 1. 3, 20 2. 6 3. 10 Phi. 1. 13 Re. 6. 14. See *Desolate, Holy.*

High **PLACES.** Le. 26. 30 Nu. 21. 28 22. 41 33. 52 De. 32. 13 33. 29 Ju. 5. 18 1 Sa. 13. 6 2 Sa. 1. 19, 25 22. 34 1 Ki. 3. 2, 3 12. 31, 32 13. 2, 32, 33 15. 14 22. 43 2 Ki. 12. 3 14. 4 15. 4, 35 16. 4 17. 11, 29, 32 18. 4, 22 23. 5, 8, 9, 13, 20 2 Ch. 11. 15 14. 3, 5 15. 17 17. 6 20. 33 21. 11 28. 25 31. 1 32. 12 33. 17 34. 3 Job 25. 2 Ps. 18. 33 78. 58 Pr. 8. 2 9. 14 Is. 15. 2 36. 7 41. 18 49. 9 58. 14 Je. 3. 2, 21 4. 11 7. 29 12. 12 14. 6 17. 3 26. 18 48. 35 Eze. 6. 3 16. 16, 39 36. 2 Ho. 10. 8 Am. 4. 13 7. 9 Mi. 1. 3, 5 3. 12 Hab. 3. 19 Ep. 6. 12. See *Built, Waste*

PLACES. Is. 5. 17 51. 3 52. 9 58. 12.

PLAGUE, *verb.* Ps. 89. 23.

PLAGUE, *substantive.* Ex. 11. 1 12. 13 30. 12 Le. 13. 3, 5, 6, 17, 30, 31, 32, 44, 50, 51, 55, 57, 58 14. 35, 37, 48 Nu. 8. 19 11. 33 14. 37 16. 46, 47, 48, 49, 50 25. 8, 9 De. 28. 61 Jos. 22. 17 1 Sa. 6. 4 2 Sa. 24. 21 1 Ki. 8. 37, 38 1 Ch. 21. 22 2 Ch. 21. 14 Ps. 91. 10 106. 29, 30 Zec. 14. 12, 18 Mar. 5. 29, 34 Re. 16. 21.

PLAGUED. Ge. 12. 17 Ex. 32. 35 Jos. 24. 5 1 Ch. 21. 17 Ps. 73. 5, 14.

PLAGUES. Ge. 12. 17 Ex. 9. 14 Le. 26. 21 De. 28. 59 29. 22 1 Sa. 4. 8 Job 10. 17† Je. 19. 8 49. 17 50. 13 Eze. 39. 2† Ho. 13. 14 Mar. 3. 10 Lu. 7. 21 Re. 9. 20 11. 6 16. 9 18. 4, 8 22. 18. See *Seven.*

PLAIN, *adjective.* Ge. 25. 27 Ps. 27. 11 Pr. 8. 9 15. 19 Is. 28. 25 40. 4 Je. 48. 21 Hab. 2. 2 Mar. 7. 35.

PLAIN, *substantive.* Ge. 11. 2 13. 10, 11, 12, 18 14. 13 19. 17, 25 Jos. 11. 16 Ju. 9. 6 11. 33 1 Sa. 10. 3 23. 24 2 Sa. 2. 29 4. 7 5. 20† 15. 28 18. 23 1 Ki. 7. 46 20. 23, 25 2 Ki. 25. 4 Ne. 3. 22 Je. 17. 26 21. 13 48. 8 52. 7 Eze. 3. 22, 23 8. 4.

PLAINS. Ge. 18. 1 Nu. 22. 1 26. 63 31. 12 33. 48, 50 35. 1 36. 13 De. 34. 1, 8 2 Sa. 17. 16 2 Ki. 25. 5 1 Ch. 27. 28 2 Ch. 9. 27 26. 10 Je. 39. 5 52. 8.

PLAINLY. Ex. 21. 5 De. 27. 8 1 Sa. 2. 27 10. 16 2 Sa. 20. 18† Ezr. 4. 18 Is. 32. 4 Jno. 10. 24 11. 14 16. 25, 29 He. 11. 14.

PLAINNESS. 2 Co. 3. 12.

PLAISTER. Is. 38. 21.

PLAISTER. Le. 14. 42 De. 27. 2, 4 Da. 5. 5.

PLAISTERED. Le. 14. 43, 48.

PLAITING. 1 Pe. 3. 3.

PLANES. Is. 44. 13.

PLANETS. 2 Ki. 23. 5.

PLANKS. 1 Ki. 6. 15 Eze. 41. 25, 26.

PLANT, *substantive.* Ge. 2. 5 Job 14. 9 Is. 5. 7 17. 11 53. 2 Je. 2. 21 Eze. 34. 29 Mat. 15. 13.

PLANTS. 1 Ch. 4. 23 Ps. 128. 3 144. 12 Ca. 4. 13 Is. 16. 8 17. 10 Je. 48. 32 Eze. 31. 4.

PLANT, *verb.* Ex. 15. 17 De. 16. 21 28. 30, 39 2 Sa. 7. 10 1 2 Ki. 19. 29 1 Ch. 17. 9 Ps. 107. 37 Is. 17. 10 37. 30 41. 19 51. 16 65. 21, 22 Je. 1. 10 18. 9 24. 6 29. 5, 28 31. 5, 28 32. 41 35. 7 42. 10 Eze. 17. 22, 23 28. 26 36. 36 Da. 11. 45 Am. 9. 14, 15 Zep. 1. 13.

PLANTATION. Eze. 17. 7.

PLANTED. Ge. 2. 8 9. 20 21. 33 Nu. 24. 6 De. 20. 6 Jos. 24. 13 Ps. 1. 3 80. 8, 15 92. 13 94. 9 104. 16 Ec. 2. 4, 5 3. 2 Is. 5. 2 40. 24 Je. 2. 21 11. 17 12. 2 17. 8 45. 4 Eze. 17. 5, 8, 10 19. 10, 13 Ho. 9. 13 Am. 5. 11 Mat. 15. 13 21. 33 Mar. 12. 1 Lu. 13. 6 17. 6, 28 20. 9 Ro. 6. 5 1 Co. 3. 6.

PLANTEDST. De. 6. 11 Ps. 44. 2.

PLANTERS. Je. 31. 5.

PLANTETH. Pr. 31. 16 Is. 44. 14 1 Co. 3. 7, 8 9. 7.

PLANTING. Is. 60. 21 61. 3.

PLANTINGS. Mi. 1. 6.

PLAT. 2 Ki. 9. 26.

PLATE. Ex. 28. 36 39. 30 Le. 2. 5† 7. 9† 8. 9 Eze. 4. 3†.

PLATES. Ex. 39. 3 Nu. 16. 38, 39 1 Ki. 7. 30 Je. 10. 9.

PLATTED. Mat. 27. 29 Mar. 15. 17 Jno. 19. 2.

PLATTER. Mat. 23. 25 Lu. 11. 39.

PLAY. Ex. 32. 6 De. 22. 21 1 Sa. 16. 16, 17 21. 15 2 Sa. 2. 14 6. 21 10. 12 Job 40. 20 41. 5 Ps. 33. 3 104. 26 Is. 11. 8 Eze. 33. 32 1 Co. 10. 7.

PLAYED. Ju. 19. 2 1 Sa. 16. 23 18. 7, 10 19. 9 26. 21 2 Sa. 6. 5 2 Ki. 3. 15 1 Ch. 13. 8 Eze. 16. 28. See *Harlot.*

PLAYER. 1 Sa. 16. 16.

PLAYERS. Ps. 68. 25 87. 7.

PLAYETH. 1 Sa. 21. 14† Eze. 23. 44.

PLAYING. 1 Sa. 16. 18 1 Ch. 15. 29 Ps. 68. 25 Zec. 8. 5.

PLEA. De. 17. 8.

PLEAD. Ju. 6. 31, 32 Job 9. 19 13. 19 16. 21 19. 5 23. 6 Is. 1. 17 3. 13 43. 26 66. 16 Je. 2. 9, 29, 35 12. 1 25. 31 50. 44† Eze. 17. 20 20. 4†, 35, 36 22. 2† 23. 30† 38. 22 Ho. 2. 2 5. 13† Joel 3. 2 Mi. 6. 2. See *Cause.*

PLEADED. 1 Sa. 25. 39 La. 3. 58 Eze. 20. 36.

PLEADETH. Job 16. 21 Is. 51. 22 59. 4.

PLEADING. Job 13. 6.

PLEASANT. Ge. 2. 9 3. 6 49. 15 2 Sa. 1. 23, 26 1 Ki. 20. 6 2 Ki. 2. 19 2 Ch. 32. 27 Ps. 16. 6 81. 2 106. 24 133. 1 135. 3 147. 1 Pr. 2. 10 5. 19 9. 17 15. 26 16. 24 22. 18 24. 4 Ec. 11. 7 Ca. 1. 16 4. 13, 16 7. 6, 13 Is. 2. 16 5. 7 13. 22 17. 10 32. 12 54. 12 64. 11 Je. 3. 19 12. 10 23. 10 25. 34 31. 20 La. 1. 7, 10, 11 2. 4 Eze. 26. 12 33. 32 Da. 8. 9 10. 3 11. 38 Ho. 9. 6, 13 Joel 3. 5 Am. 5. 11 Mi. 2. 9 Na. 2. 9 Zec. 7. 14 Mal. 3. 4.

PLEASANTNESS. Pr. 3. 17 15. 26†.

PLEASE. Ex. 21. 8 Nu. 23. 27 1 Sa. 20. 13 2 Sa. 7. 29 1 Ki. 21. 6 1 Ch. 17. 27 2 Ch. 10. 7 Ne. 2. 5, 7 Es. 1. 19 3. 9 5. 8 7. 3 8. 5 9. 13 Job 6. 9 20. 10 Ps. 69. 31 Pr. 16. 7 Ca. 2. 7 3. 5 8. 4 Is. 2. 6 55. 11 56. 4 Jno. 8. 29 Ro. 8. 8 15. 1, 2 1 Co. 7. 32, 33, 34 10. 33 Ga. 1. 10 1 Th. 2. 15 4. 1 2 Ti. 2. 4 Tit. 2. 9 He. 11. 6.

PLEASED. Ge. 28. 8 33. 10 34. 18 45. 16 Nu. 24. 1 De. 1. 23 Jos. 22. 30 Ju. 13. 23 14. 7 1 Sa. 12. 22 18. 20, 26 2 Sa. 3. 36 17. 4 19. 6 1 Ki. 3. 10 9. 12 2 Ch. 30. 4 Ne. 2. 6 Es. 1. 21 2. 4, 9 5. 14 Ps. 40. 13 51. 19 115. 3 135. 6 Is. 53. 10 Da. 6. 1 Jon. 1. 14 Mi. 6. 7 Mal. 1. 8 Mat. 14. 6 Mar. 6. 22 Ac. 6. 5 12. 3 Ro. 15. 3, 26, 27 1 Co. 1. 21 7. 12, 13 12. 18 15. 38 Ga. 1. 10, 15 Col. 1. 19 He. 11. 5.

Well **PLEASED.** Ps. 81. 5† Is. 42. 21 Mat. 3. 17 12. 18 17. 5 Mar. 1. Lu. 3. 22 1 Co. 10. 5 He. 13. 16 2 Pe. 1. 17.

Men **PLEASERS.** Ep. 6. 6 Col. 3. 22.

PLEASETH. Ge. 16. 6 20. 15 Ju. 14. 3 Es. 2. 4 Ec. 7. 26 8. 3.

PLEASING. Es. 8. 5 Ho. 9. 4 Col. 1. 10 1 Th. 2. 4 1 Jno. 3. 22.

*Well-***PLEASING.** Phi. 4. 18 Col. 3. 20 He. 13. 21.

PLEASURE. Ge. 18. 12 De. 23. 24 1 Ch. 29. 17 Ezr. 5. 17 10. 11 Ne. 9. 37 Es. 1. 8 Job 21. 21, 25 22. 3 Ps. 5. 4 35. 27 51. 18 102. 14 103. 21 105. 22 111. 2 147. 10, 11 149. 4 Pr. 21. 17 Ec. 2. 1 5. 4 12. 1 Is. 21. 4 29. 9† 44. 28 46. 10 48. 14 53. 10 58. 3, 13 Je. 2. 24 22. 28 34. 16 48. 38 Eze. 16. 37 18. 23, 32 33. 11 Ho. 8. 8 Hag. 1. 8 Mal. 1. 10 Lu. 12. 32 Ac. 24. 27 25. 9 Ro. 1. 32 2 Co. 12. 10 Ep. 1. 5, 9 Phi. 2. 13 2 Th. 1. 11 2. 12 1 Ti. 5. 6 He. 10. 6, 8, 38 12. 10 Ja. 5. 5 2 Pe. 2. 13 Re. 4. 11.

PLEASURES. Job 36. 11 Ps. 16. 11 36. 8 Is. 47. 8 Lu. 8. 14 2 Ti. 3. 4 Tit. 3. 3 He. 11. 25.

PLEDGE. Ge. 38. 17, 18, 20 Ex. 22. 26 De. 24. 6, 10, 11, 12, 13, 17 1 Sa. 17. 18 Job 22. 6 24. 3, 9 Pr. 20. 16 27. 13 Eze. 18. 7, 12, 16 33. 15 Am. 2. 8.

PLEDGES. 2 Ki. 18. 23 Is. 36. 8.

PLEIADES. Job 9. 9 38. 31.

PLENTEOUS. Ge. 41. 34, 47 De. 28. 11 30. 9 2 Ch. 1. 15 Ps. 86. 5, 15 103. 8 130. 7 Is. 30. 23 Hab. 1. 16 Mat. 9. 37.

PLENTEOUSNESS. Ge. 41. 53 Pr. 21. 5.

PLENTY. Ge. 27. 28 41. 29, 30, 31 Le. 11. 36 1 Ki. 10. 11 2 Ch. 31. 10 Job 22. 25 37. 23 Pr. 3. 10 28. 19 Je. 44. 17 Joel 2. 26.

PLENTIFUL. Ps. 68. 9 Is. 16. 10 Je. 2. 7 48. 33.

PLENTIFULLY. Job 26. 3 Ps. 31. 23 Lu. 12. 16.

PLOTTETH. Ps. 37. 12.

**P

POLE. Nu.21.8,9.
POLICY. Da.8.25.
POLISHED. Ps.144.12 Is.18.2†, 7† 49.2 Da.10.6.
POLISHING. La.4.7.
POLL, S. Ex.16.16† Nu.1.2,18, 20,22 3.47 1 Ch.23.3,24.
POLL. Eze.44.20 Mi.1.16.
POLLED. 2 Sa.14.26 Je.9.26† 25. 23† 49.32†.
POLLUTE. Nu.18.32 35.33 Is. 23.9† Je.7.30 Eze.7.21,22 13.19 20.31,39 23.30 36.18 39.7 44.7 Da.11.31.
POLLUTED. Ex.20.25 2 Ki.23.16 2 Ch.36.14 Ezr.2.62 Ne.7.64 Ps. 106.38 Is.47.6 48.11 Je.2.23 3. 1,2 34.16 La.2.2 4.14,15† Eze. 4.14 14.11 16.6,22 20.9,13,14,16, 21,22,24,26,30 22.5† 23.17 Ho. 6.8 9.4 Am.7.17 Mi.2.10 Zep. 3.1 Mal.1.7,12 Ac.21.28.
POLLUTING. Is.56.2,6.
POLLUTION. Eze.22.10.
POLLUTIONS. Ac.15.20 2 Pe.2. 20.
POLLUX. See *Sign*.
POMEGRANATE. Ex.28.34 39. 26 1 Sa.14.2 Ca.4.3 6.7 8.2 Joel 1.12 Hag.2.19.
POMEGRANATES. Ex.28.33 39. 24,25 Nu.13.23 20.5 De.8.8 1 Ki. 7.18 2 Ki.25.17 2 Ch.3.16 Ca.4. 13 6.11 7.12 Je.52.22.
POMMELS. 2 Ch.4.12.
POMP. Is.5.14 14.11 Eze.7.24 30.18 32.12 33.28 Ac.25.23.
PONDER. Pr.4.26 5.6.
PONDERED. Lu.2.19.
PONDERETH. Pr.5.21 21.2 24. 12.
PONDS. Ex.7.19 8.5 Is.19.10.
PONTIUS, marine, *or* belonging to the sea. See *Pilate*.
PONTUS, the sea. Ac.2.9 18.2 1 Pe.1.1.
POOL. 2 Sa.2.13 4.12 1 Ki.22.38 2 Ki.18.17 20.20 Ne.2.14 3.15 Is.7.3 22.9,11 35.7 36.2 41.18 Na.2.8 Jno.5.2,4,7 9.7,11.
POOLS. Ex.7.19 Ps.84.6 Ec.2.6 Is.14.23 42.15.
POOR. Ge.41.19 Ex.23.11 30.15 Le.14.21 19.10,15 25.25,35,39,47 De.15.4,11 Ru.3.10 1 Sa.2.7,8 2 Sa.12.1 2 Ki.25.12 Job 5.15,16 20.19,19 24.4,9,14 29.12 30.25 31.16,19 34.19,28 36.15 Ps.9.18 10.2,8,9,10,14 12.5 14.6 35.10 37.14 40.17 41.1 49.2 68.10 69. 29,33 70.5 72.4,12,13 74.21 82. 3,4 86.1 107.41 109.22,31 113.7 132.15 140.12 Pr.10.4,15 13.7, 8,23 14.20,21,31 17.5 18.23 19. 4,7 21.13 22.2,7,16 28.8,11,15 29.7,13,14 30.9,14 31.9 Ec.4.14 5.8 6.8 Is.3.14,15 10.2,30 11.4 14.30,32 26.6 29.19 32.7 41.17 58.7 Je.2.34 5.4 20.13 22.16 39.10 40.7 52.15,16 Eze.16.49 18.12,17 22.29 Am.2.6,7 4.1 5. 11,12 8.4,6 Hab.3.14 Zep.3.12 Zec.7.10 11.7,11 Mat.5.3 11.5 26.11 Mar.12.42,43 14.7 Lu.6.20 14.13,21 21.3 Jno.12.6,8 Ro.15. 26 2 Co.6.10 8.9 Ga.2.10 Ja.2. 5,6 Re.3.17 13.16.
Is **POOR.** Ex.22.25 De.24.14,15 Ju.6.15 Pr.19.1 22.22 28.6 Ec. 4.13 Is.66.2.
POOR *man.* Ex.23.3 De.15.7 24. 12 1 Sa.18.23 2 Sa.12.3,4 Ps.34.6 109.16 Pr.19.22 21.17 28.3 29. 13 Ec.9.15,16 Ja.2.2.
To the **POOR.** Le.23.22 Es.9.22 Job 29.16 36.6 Ps.112.9 Pr.22.9 28.27 31.20 Is.25.4 Da.4.27 Mat.19.21 26.9 Mar.10.21 14.5 Lu.4.18 7.22 18.22 19.8 Jno.12.5 13.29 1 Co.13.3 2 Co.9.9 Ja.2.3.
Thy **POOR.** Ex.23.6 De.15.7,9,11 Ps.72.2 74.19.
POORER. Le.27.8.
POOREST. 2 Ki.24.14.
POPLAR, S. Ge.30.37 Ho.4.13.
POPULOUS. De.26.5 Na.3.8.
PORATHA, fruitful. Es.9.8.
PORCH. Ju.3.23 1 Ch.28.11 2 Ch. 29.7,17 Eze.8.16 44.3 46.2,8 Joel 2.17 Mat.26.71 Mar.14.68 Jno.10.23 Ac.3.11 5.12.
PORCHES. Ezc.41.15 Jno.5.2.
PORCIUS. Ac.24.27.
PORTER. 2 Sa.18.26 2 Ki.7.10 1 Ch.9.21 2 Ch.31.14 Mar.13.34 Jno.10.3.
PORTERS. 1 Ch.9.17 15.18 16. 38,42 23.5 26.1,12,19 2 Ch.8.14 35.15 Ezr.7.7 Ne.7.73.
PORTION. Ge.14.24 31.14 47. 22 48.22 Ex.16.4†,15† Le.6.17 7.35 Nu.31.30,36,47 De.21.17 32.9 33.21 Jos.17.14 1 Sa.1.5 9. 23 1 Ki.12.16 2 Ki.2.9 9.10,21, 25,26†,36,37 2 Ch.10.16 28.21 31. 2,4,16 Ezr.4.16 Ne.2.20 11.23 12.47 Job 20.29 23.12† 24.18 25.14 27.13 31.2 Ps.11.6 16.5 17.14 63.10 73.26 119.57 142.5 Pr.31.15 Ec.2.10,21 3.22 5.18,19 9.6,9 11.2 Is.17.14 53.12 57.6 61.7 Je.10.16 12.10 13.25 51.19 52.34 La.3.24 Eze.45.1,4,7 48. 1,2,3,4 Da.1.8 4.15,23 11.26 Mi.2.4 Hab.1.16 Zec.2.12 Mat. 24.51 Lu.12.42,46 15.12.
PORTIONS. De.18.8 Jos.17.5 1 Sa.1.4 2 Ch.31.19 Ne.8.10,12 12. 44,47 13.10 Es.9.19,22 Eze.47.13 48.21 Ho.5.7.
POSSESS. Ge.22.17 24.60 Nu. 13.30 27.11 De.1.21,39 2.31 11. 23 12.2,29 18.14 28.42† 30.18 31.3,13 Jos.24.4 Ju.11.23,24 14. 15† 1 Ki.21.18 Job 7.3 13.26 Is. 34.11,17 Eze.7.24 35.10 36.12 Da.7.18 Ho.9.6 Am.9.12 Ob.17, 19,20 Hab.1.6 Zep.2.9 Zec.8.12 Lu.18.12 21.19 1 Th.4.4.
POSSESS *land.* Le.20.24 Nu.14. 24 33.53 De.1.8 3.18 4.1,5,14, 22,26 5.31,33 6.1,18 7.1 8.1 9.4,5,6,23 10.11 11.8,10,11,29,31 12.1 15.4 17.14 19.2,14 21.1 23. 20 25.19 28.21,63 Jos.1.11 18.3 23.5 24.8 Ju.2.6 18.9 1 Ch.28.8 Ezr.9.11 Ne.9.15,23 Is.14.2,21 57.13 61.7 Je.30.3 Eze.33.25,26 Am.2.10.
POSSESSED. Nu.21.24,35 De.3. 12 4.47 30.5 Jos.1.15 12.1 13.1 19.47 21.43 22.9 Ju.1.19† 3.13 11.21,22 2 Ki.17.24 Ne.9.22 Ps. 139.13 Pr.8.22 Is.63.18 Je.32.15, 23 Da.7.22 Lu.8.36 Ac.4.32 16. 16 1 Co.7.30. See *Devils*.
POSSESSEST, ETH, ING. Nu.36. 8 De.26.1 Lu.12.15 2 Co.6.10.
POSSESSION. Ge.17.8 23.4,9,18, 20 26.14 36.43 47.11 48.4 49.30 50.13 Le.14.34 25.10,13,25,27,28, 33,41,45,46 27.16,21,24 Nu.24.18 26.56 27.4,7 32.5,22 35.2.8,28 De.2.5,9,12,19 3.20 11.6 32.49 Jos.12.6 22.4,7,9,19 1 Ki.21.15, 19 2 Ch.20.11 Ne.11.3 Ps.2.8 44.3 69.35 83.12 Pr.28.10 Is.14. 23 Eze.11.15 25.4 36.2.5 44.28 46.18 Ac.5.1 7.5,45 Ep.1.14.
POSSESSIONS. Ge.34.10 47.27 Nu.32.30 Jos.22.4 1 Sa.25.2 1 Ch.9.2 2 Ch.11.14 32.29 Ec.2.7 Ob.17 Mat.19.22 Mar.10.22 Ac. 2.45 28.7.
POSSESSOR. Ge.14.19,22 Ju.18. 7†.
POSSESSORS. Zec.11.5 Ac.4.34.
POSSIBLE. Mat.19.26 24.24 26. 39 Mar.9.23 10.27 13.22 14.35, 36 Lu.18.27 Ac.2.24 20.16 Ro. 12.18 2 Co.12.4† Ga.4.15 He.10.4.
POST, S (a courier). 2 Ch.30.6 Es. 3.13,15 8.10,14 Job 9.25 Je.51.31.
POST (a pillar). 1 Sa.1.9 Eze.40.16.
POSTS. De.6.9 Ju.16.3 1 Ki.7.5 Pr.8.34 Is.6.4 57.8 Eze.40.10 43.8 Am.9.1. See *Door*.
Side-**POSTS.** Ex.12.7,22,23 1 Ki. 6.31.
POSTERITY. Ge.45.7 Nu.9.10 1 Ki.16.3 21.21 Ps.49.13 109.13 Da. 11.4 Am.4.2.
POT. Ex.16.33 Le.6.28 Ju.6.19 1 Sa.2.14 2 Ki.4.2,38,40,41 Job 41.20,31 Pr.17.3 27.21 Je.1.13 Eze.24.3,6 Joel 2.6† Mi.3.3 Zec. 14.21 He.9.4.
Water-**POT.** Jno.4.28.
POTS. Ex.38.3 Le.11.35 1 Ki.7. 45 2 Ch.4.11,16 35.13 Ps.58.9 68.13 81.6 Je.35.5 Mar.7.4,8. See *Flesh*.
Water-**POTS.** Jno.2.6,7.
POTIPHAR, the bull of Africa; *or* a fat bull. Ge.37.36 39.1.
POTI-PHERAH, that scatters, *or* demolishes the fat. Ge.41.45,50.
POTENTATE. 1 Ti.6.15.
POTSHERD, S. Job 2.8 41.30† Ps.22.15 Pr.26.23 Is.45.9.
POTTAGE. Ge.25.29,30,34 2 Ki. 4.38,39,40 Hag.2.12.
POTTER. Ps.2.9 Is.30.14 Je.18. 2 19.1,11 La.4.2 Zec.11.13 Mat. 27.10 Re.2.27.
POTTERS. 1 Ch.4.23. See *Clay*.
POUND, S. 1 Ki.10.17 Ezr.2.69 Ne.7.71,72 Lu.19.13,16,18,20,24, 23 Jno.12.3 19.39.
POUR. Ex.4.9 29.7,12 30.9 Le. 2.1,6 4.7,18,25,30,34 14.15,18,26, 41 17.13 Nu.5.15 24.7 De.12. 16,24 15.23 Ju.6.20 1 Ki.18.33 2 Ki.4.4,41 9.3 Job 36.27 Ps.42.4 62.8 69.24 79.6 Pr.1.23 Is.44.3 45.8 Je.6.6†,11 7.18 10.25 14.16 18.21 44.17,18,19,25 La.2.19 Eze. 7.8 14.19 20.8,13,21 21.31 24.3 30.15 Ho.5.10 Joel 2.28,29 Mi.1. 6 Zep.3.8 Zec.12.10 Mal.3.10 Ac.2.17,18 Re.16.1.
POURED. Ge.28.18 35.14 Ex.9. 33 30.32 Le.4.12 8.12,15 9.9 21.10 Nu.28.7 De.12.27 Jos.7. 23† 1 Sa.1.15 7.6 10.1 2 Sa.13.9 23.16 1 Ki.13.3,5 2 Ki.3.11 4.5, 40 16.13 1 Ch.11.18 2 Ch.12.7 34.21,25 Job 3.24 10.10 22.16† 29.6 30.16 Ps.22.14 45.2 77.17 142.2 Ca.1.3 Is.26.16 29.10 32. 15 42.25 53.12 57.6 Je.7.20 19. 13 32.29 42.18 44.6,19 La.2.4 11.12 4.1,11 Eze.16.36 20.28,33, 34 22.22,31 23.8 24.7 36.18 39. 29 Da.9.11,27 Mi.1.4 Na.1.6 Zep.1.17 Mat.26.7,12 Mar.14.3 Jno.2.15 Ac.10.45 Phi.2.17† Re. 14.10 16.2,3,4,8,10,12,17.
POUREDST. Eze.16.15.
POURETH. Job 12.21 16.13,20 Ps.75.8 107.40 Pr.15.2,28 Am.5. 8 9.6 Jno.13.5.
POURING. Le.4.12† Eze.9.8 Lu. 10.34.
PORTRAY. Eze.4.1.
PORTRAYED. Eze.8.10 23.14.
POVERTY. Ge.45.11 1 Ch.22.14† Pr.6.11 10.15 11.24 13.18 20.13 23.21 24.34 28.19,22 30.8 31.7 2 Co.8.2,9 Re.2.9.
POWDER. Ex.32.20 De.28.24 2 Ki.23.6,15 2 Ch.34.7 Mat.21.44 Lu.20.18.
POWDERS. Ca.3.6.
POWER. Ge.32.28 49.3 Le.26.19 Nu.22.38 De.3.18† 4.37 8.18 32. 36 Ru.4.11† 2 Sa.22.33 2 Ki.19. 26 1 Ch.20.1 29.11,12 2 Ch.20.6 25.8 32.9 Ezr.1.23 8.22 Ne.5.5 Es.1.3 8.11 9.1 Job 5.20 24.22 26.2,12,14 36.22 41.12 Ps.22.20 49.15 62.11 65.6 66.7 68.35 78. 26 90.11 106.8 111.6 150.1 Ec. 4.1 5.19 6.2 8.4,8 Is.37.27 40. 29 43.17 47.14 Je.10.12 51.15 Eze.22.6 30.6 Da.2.37 6.27 8.6, 22,24 11.6,25,43 12.7 Ho.12.3,4 13.14 Mi.2.1 3.8 Hab.1.11 2.9 3.4 Zec.4.6 9.4 Mat.6.13 9.6,8 10.1 24.30 26.64 28.18 Mar.2.10 3.15 9.1 14.62 Lu.1.35 4.6,32, 36 5.17,24 9.1 10.19 12.5 20.20 21.27 22.53 24.49 Jno.1.12 10. 18 17.2 19.10 Ac.1.7,8 3.12 4.7 5.4 6.8 8.19 10.38 26.18 Ro.1.4,20 9.21,22 13.2,3 15.13, 19 16.25 1 Co.2.4 4.19 5.4 6. 12,14 7.4,37 9.4,5,6,12 11.10 15.24 2 Co.4.7 8.3 12.9 13.10 Ep.1.19,21 2.2 3.7,20 Phi.3.10 Col.1.11,13 2.10 2 Th.1.9,11 2.9 3.9 1 Ti.6.16 2 Ti.1.7 3.5 He. 1.3 2.14 7.16 2 Pe.1.3,16 Jude 25 Re.2.26 4.11 5.12,13 6.4,8 7.12 9.3,10,19 11.3,6 12.10 13. 2,4,5,7,12,15 14.18 15.8 16.8,9 17.12,13 19.1.
POWER *of God.* Mat.22.29 Mar. 12.24 Lu.9.43 22.69 Ac.8.10 Ro.1.16 1 Co.1.18,24 2.5 2 Co. 6.7 13.4 2 Ti.1.8 1 Pe.1.5. See *Great*.
In **POWER.** Ge.31.29 Ex.15.6 Job 21.7 37.23 Ps.29.4† Pr.3.27 18.21 Is.40.26 Na.1.3 Lu.1.17 4.14 1 Co.4.20 15.43 Ep.6.10 1 Th.1.5 2 Pe.2.11.
My **POWER.** Ge.31.6 Ex.9.16 De.8.17 Da.4.30 Ro.9.17 1 Co. 9.18.
No **POWER.** Ex.21.8 Le.26.37 Jos.8.20 1 Sa.30.4 2 Ch.14.11 22. 9 Is.50.2 Da.3.27 8.7 Jno.19.11 Ro.13.1 Re.20.6.
Thy **POWER.** De.9.29 Job 1.12 Ps.21.13 59.11,16 63.2 66.3 71. 18 79.11 110.3 145.11 Na.2.1.
POWERFUL. Ps.29.4 2 Co.10.10 He.4.12.
POWERS. Mat.24.29 Mar.13.25 Lu.12.11 21.26 Ro.8.38 13.1 1 Co.12.29† Ep.3.10 6.12 Col.1.16 2.15 Tit.3.1 He.6.5 1 Pe.3.22.
PRACTICES. 2 Pe.2.14.
PRACTISE. Ps.141.4 Pr.3.29† Is.32.6 Da.8.24 Mi.2.1.
PRACTISED. 1 Sa.23.9 Da.8.12.
PRAISE, *substantive.* Ge.29.35† De. 10.21 26.19 Ju.5.3 1 Ch.16.35 2 Ch.23.13 Ne.9.5 12.46 Ps.7.17 9.2,14 22.25 30.12 33.1 34.1 35. 28 40.3 42.4 48.10 50.23 51.15 57.7 61.8 65.1 66.2,8 71.6,8 79. 13 98.4 100.4 102.21 104.33 106. 2,12,47 108.1 109.1 111.10 119. 171 138.1 145.21 147.1,7 148.14 149.1 Pr.27.21 Is.42.8,10,12 43. 21 48.9 60.18 61.3,11 62.7 Je. 13.11 17.14,26 33.9,11 48.2 49. 25 51.41 Hab.3.3 Zep.3.19,20 Mat.21.16 Lu.18.43 Jno.9.24 12. 43 Ro.2.29 13.3 1 Co.4.5 2 Co. 8.18 Ep.1.6,12,14 Phi.1.11 4.8 He.2.12 13.15 1 Pe.1.7 2.14 4.11.
PRAISE, *verb.* Ge.49.8 Le.19.24 De.32.43† 2 Sa.14.25† 1 Ch.23.5 29.13 2 Ch.8.14 20.21,22 31.2 Ps.21.13 22.23 30.9 42.5,11 43.5 44.8 45.17 49.18 63.3,5 67.3,5 69.34 71.14 74.21 76.10 88.10 89.5 99.3 107.32 113.1 115.17 119.164,175 135.1 138.2,4 142.7 145.4,10 147.12 148.1,2,3,4 149.3 150.1,2,3,4,5 Pr.27.2 28.4 31.31 Is.38.18,19 Je.31.7 Da.2.23 4.37 Joel 2.26 Lu.19.37 1 Co.11.2,17, 22 Re.19.5.
I will, or *will I* **PRAISE.** Ge.29.35 Ps.7.17 9.1 22.22 28.7 35.18 43.4 52.9 54.6 56.4,10 57.9 69. 30 71.22 86.12 108.3 109.30 111.1 118.19,21,28 119.7 138.1 139.14 145.2 Is.12.1 25.1.
PRAISE *ye the Lord,* or **PRAISE** *the Lord.* Ju.5.2 1 Ch.16.4 23.30 25.3 2 Ch.20.19,21 Ezr.3.10 Ps. 22.26 33.2 102.18 104.35 106.1, 48 107.8,15,21,31 109.30 111.1 112.1 113.1,9 115.18 116.19 117. 2 118.19 135.1,3 146.1,2,10 147. 1,12,20 148.1,7,14 149.1,9 150. 1,6 Is.12.4 62.9 Je.20.13 33.11 Ro.15.11.
PRAISED. Ju.16.24 2 Sa.14.25 22.4 1 Ch.16.25,36 23.5 2 Ch.5.13 7.3,6 30.21 Ezr.3.11 Ne.5.13 Ps.18.3 48.1 72.15 96.4 113.3 145.3 Pr.31.30 Ec.4.2 Ca.6.9 Is.64.11 Da.4.34 5.4,23 Lu.1.64.
PRAISES. Ex.15.11 2 Sa.22.50 2 Ch.29.30 Ps.9.11 18.49 22.3 27.6 47.6,7 56.12 68.4,32 75.9 78.4 92.1 108.3 135.3 144.9 146.2 147.1 149.3,6 Is.60.6 63.7 Ac.16.25 1 Pe.2.9.
PRAISETH. Pr.31.28.
PRAISING. 2 Ch.5.13 23.12 Ezr. 3.11 Ps.84.4 Lu.2.13,20 24.53 Ac.2.47 3.8,9.
PRANCING, S. Ju.5.22 Na.3.2.
PRATING. Pr.10.8,10 3 Jno.10.
PRAY. Ge.20.7 24.63† 1 Sa.1. 12† 7.5 12.19,23 2 Sa.7.27 1 Ki. 8.30,35,42,44,48 13.6 1 Ch.17.25 2 Ch.6.24,26,32,34,37,38 7.14 Ezr. 6.10 Ne.1.6 Job 21.15 33.26 42.8 Ps.5.2 55.17 122.6 Is.16.12 45. 20 Je.7.16 11.14 14.11 29.7,12 37.3 42.2,4,20 Zec.7.2 8.21,22 Mat.5.44 6.5,6,7,9 9.38 14.23 19.13 24.20 26.36,41,53 Mar.5. 17 6.46 11.24 13.18,33 14.32,38 Lu.6.12 9.28 10.2 11.1,2 16.27 18.1,10 21.36 22.40,46 Jno.14. 16 16.26 17.9,15,20 Ac.8.22,24 10.9 Ro.8.26 1 Co.11.13 14.13, 14,15 2 Co.5.20 13.7 Phi.1.9 Col.1.9 1 Th.5.17,23,25 2 Th.1.11 3.1 1 Ti.2.8 2 Ti.4.16 He.13.18 Ja.5.13,14,16 1 Jno.5.16 3 Jno. 2†.
PRAYED. Ge.20.17 Nu.11.2 21.7 De.9.20,26 1 Sa.1.10,21,27 8.6 2 Ki.4.33 6.17,18 19.15,20 20.2 2 Ch.30.18 32.20,24 33.13 Ezr. 10.1 Ne.1.4 2.4 Job 42.10 Is. 37.21 Je.32.16 Da.6.10 9.4 Jon. 2.1 4.2 Mat.26.39,42,44 Mar. 1.35 5.18 14.35,39 Lu.5.3,16 9.29 18.11 22.32,41,44 Jno.4.31 Ac.1.24 4.31 8.15 9.40 10.2,30, 48 13.3 14.23 16.9,25 20.36 21.5 22.17 23.18 28.8 Ja.5.17,18.
PRAYER. 2 Sa.7.27 1 Ki.8.28,29, 38,45,49,54 2 Ki.19.4 2 Ch.6.19, 20,29,35,39,40 7.15 30.27 33.18, 19 Ne.1.6 4.9 Job 15.4 22.27 Ps.65.2 72.15 80.4 102.17 109. 4,7 Pr.15.8,29 28.9 Is.26.16 37.4 56.7 Je.7.16 11.14 La.3. 44 Da.9.3,13,17 Hab.3.1 Mat. 17.21 21.13 Mar.9.29 11.17 Lu. 1.13 19.46 Ac.3.1 6.4 10.31 12.5 16.13,16 1 Co.7.5 2 Co.1.11 9.14 Ep.6.18 Phi.1.4,19 4.6 1 Ti.4.5 Ja.5.15,16,17† 1 Pe.4.7. See *Heard*.
In **PRAYER.** Ne.11.17 Da.9.21 Mat.21.22 Lu.6.12 Ac.1.14 Ro. 12.12 Col.4.2.
My **PRAYER.** Job 16.17 Ps.4.1 5.3 6.9 17.1 35.13 39.12 42.8 54.2 55.1 61.1 64.1 66.19,20 69.13 84.8 86.6 88.2,13 102.1 141.2,5 143.1 La.3.8 Jon.2.7 Ro.10.1.
PRAYERS. Ps.72.20 Is.1.15 Mat. 23.14 Mar.12.40 Lu.2.37 5.33 20.47 Ac.2.42 10.4 Ro.1.9 15. 30 Ep.1.16 Col.4.12 1 Th.1.2 1 Ti.2.1 5.5 2 Ti.1.3 Phile.4,22 He.5.7 1 Pe.3.7,12 Re.5.8 8.3,4.
PRAYEST. Mat.6.5,6.
PRAYETH, ING. 1 Sa.1.12,26 1 Ki.8.28,54 2 Ch.6.19,20 7.1 Is. 44.17 Da.6.11 9.20 Mar.11.25 Lu.1.10 3.21 9.18 11.1 Ac.9.11 11.5 12.12 1 Co.11.4,5 14.14 2 Co.8.4 Ep.6.18 Col.1.3 4.3 1 Th.3.10 Jude 20.
PREACH. Ne.6.7 Is.61.1 Jno. 3.2 Mat.4.17 10.7,27 11.1 Mar. 1.4,38 3.14 Lu.4.18,19,43 9.2,60 Ac.5.42 10.42 14.15 15.21 16.6 17.3 Ro.10.8,15 1 Co.1.23 9.16 15.11 2 Co.4.5 Ga.1.16 2.2 5.11 Ep.3.8 Phi.1.15,16 Col.1.25†,28 2 Ti.4.2.
PREACHED. Ps.40.9 Mat.11.5 Mar.1.7,39 2.2 6.12 16.20 Lu. 3.18 4.44 16.16 24.47 Ac.3.20 4.2 8.5,25,35,40 9.20,27 10.37 13.5,24,38,42 14.25 15.36 17.13, 18 20.7 1 Co.9.27 15.2,12 2 Co. 1.19 11.4 Ga.1.8 Ep.2.17 Phi. 1.18 Col.1.23 1 Ti.3.16 He.4.2,6 1 Pe.3.19. See *Gospel*.
PREACHER. Ec.1.1,2,12 7.27 12.8,9,10 Ro.10.14 1 Ti.2.7 2 Ti.1.11 2 Pe.2.5.
PREACHEST. Ro.2.21.
PREACHETH. Ac.19.13 2 Co.11. 4 Ga.1.23.
PREACHING. Jon.3.2 Mat.3.1 4.23 9.35 12.41 Mar.1.14 Lu.3.3 8.1 9.6 11.32 Ac.8.4,12 10.36 11.19,20 15.35 20.9,25 28.31 Ro. 10.16† 16.25 1 Co.1.18,21 2.4 15.14 2 Co.1.18† 10.14 2 Ti.4.17 Tit.1.3.
PRECEPT, S. Ne.9.14 Ps.119.4, 15,27,40,45,56,63,69,78,87,93,94, 100,104,110,128,134,141,159,168,173 Is.28.10,13 29.13 Je.35.18 Da. 9.5 Mar.10.5 He.9.19.
PRECIOUS. Ge.24.53 De.33.13, 14,15,16 1 Sa.3.1 18.30† 26.21 2 Ki.1.13,14 20.13 2 Ch.20.25 21. 3 32.23† Ezr.1.6 8.27 Job 28. 10,16 Ps.36.7† 49.8 72.14 116.15 126.6 133.2 139.17 141.5† Pr.1. 15 3.15 6.26 12.27 20.15 24.4 Ec.7.1 Is.13.12 28.16 39.2 43.4 Je.15.19 20.5 La.4.2 Eze.22.25 27.20 Da.11.8,43 Zec.14.6† Mat. 26.7 Mar.14.3 Ja.5.7 1 Pe.1.7, 19 2.4,6,7 2 Pe.1.1,4 Re.18.12 21.11.
PRECIOUSNESS. Ps.37.20.
PREDESTINATE. Ro.8.29,30.
PREDESTINATED. Ep.1.5,11.
PRE-EMINENCE. Ec.3.19 Col.1. 18 3 Jno.9.
PREFER. Ps.137.6.
PREFERRED, ING. Es.2.9 Da. 6.3 Jno.1.15,27,30 Ro.12.10 1 Ti.5.21.
PREJUDICE. 1 Ti.5.21†.
PREMEDITATE. Mar.13.11.
PREPARATION. 1 Ch.22.5 Na. 2.3 Mat.27.62 Mar.15.42 Lu.23. 54 Jno.19.14,31,42 Ep.6.15.
PREPARATIONS. Pr.16.1.
PREPARE. Ex.15.2 16.5 Le.14. 36† Nu.15.5,6,12 23.1,29 De.19. 3 Jos.1.11 22.26 1 Sa.7.3 1 Ki. 18.44 1 Ch.9.32 29.18 2 Ch.2.9 31.11 35.4,6 Es.5.8 Job 8.8 11. 13 27.16,17 Ps.10.17 59.4 61.7 107.36 Pr.24.27 30.25 Is.14.21 21.5 40.3,20 57.14 62.10 65.11 Je.6.4 12.3 22.7 46.14 51.12,27, 28 Eze.4.15 12.3 35.6 38.7 43. 25 45.17,22,24 46.2,7,12,13,14,15 Joel 3.9 Am.4.12 Mi.3.5 Mal.3.1 Mat.3.3 11.10 26.17 Mar.1.2,3 14.12 Lu.1.76 3.4 7.27 22.8,9 Jno.14.2,3 1 Co.14.8 Phile.22.
PREPARED. Ge.24.31 41.32† Ex. 12.39 23.20 Nu.21.27 23.4 2 Sa. 15.1 1 Ki.1.5 5.18 6.19 2 Ki.6. 23 1 Ch.12.39 15.1,3,12 22.3,5, 14 29.2 2 Ch.1.4 3.1 8.16 12.14 19.3 20.33 26.14 27.6 29.19,36 31.11 35.10,16,20 Ezr.7.10 Ne. 5.18 8.10 13.5 Es.5.4,12 6.4,14 7.10 Job 28.27 29.7 Ps.7.13 9.7 57.6,7† 68.10 74.16 78.8† 103.19 Pr.3.19† 8.27 19.29 21.31 Is.2. 2† 16.5† 30.33 64.4 Eze.23.41 28.13 38.7 Da.2.9 Ho.2.8 6.3 Jon.1.17 4.6,7,8 Na.2.5 Zep.1.7 Mat.20.23 22.4 25.34,41 Mar.10. 40 14.15 Lu.1.17 2.31 12.47 23.56 24.1 Ro.9.23 1 Co.2.9 Ep.2.10† 2 Ti.2.21 He.10.5 11 7,16 Re.8.6 9.7,15 12.6 16.12 21.2.
PREPAREDST. Ps.80.9.
PREPAREST. Nu.15.8 Ps.23.5 65.9.
PREPARETH. 2 Ch.30.19 Job 15. 35 Ps.147.8.
PREPARING. Ne.13.7 1 Pe.3.20.
PRESBYTERY. 1 Ti.4.14.
PRESCRIBED, ING. Ezr.7.22 Is. 10.1.
PRESENCE. Ge.3.8 4.16 27.30 45.3 47.15 Ex.10.11 33.14,15 35.20 Le.22.3 Nu.20.6 1 Sa.18.11 19.10 21.15 2 Sa.16.19 17.11† 1 Ki.12.2 2 Ki.3.14 5.27 13.23 24.20 25.19 1 Ch.16.27,33 2 Ch. 9.23 20.9 34.4 Ne.2.1 Es.7.6 8.15 Job 1.12 2.7 23.15 Ps.9.3 16.11 17.2 31.20 42.5† 51.11 68.2,8 95.2 97.5 100.2 114.7 139.7 140.13 Pr.14.7 Is.1.7 19.1 63.9 64.1,2,3 Je.4.26 5.22 23. 39 52.3 Eze.38.20 Jon.1.3,10 Na.1.5 Zep.1.7 Lu.13.26 Ac.3. 19 5.41 1 Co.1.29 2 Co.10.1,10 Phi.2.12 1 Th.2.17 2 Th.1.9 Jude 24.
In the **PRESENCE.** Ge.16.12 23. 11,18 25.18 De.25.9 2 Sa.16.19 1 Ki.8.22 21.13 1 Ch.24.31 Ps. 23.5 116.14,18 Pr.17.18 25.6,7 Je.28.1,11 32.12 Lu.1.19 14.10 15.10 Jno.20.30 Ac.3.13,16 27.35 1 Th.2.19 He.9.24 Re.14.10.
PRESENT, *substantive.* Ge.32.13, 18,20,21 33.10 43.11,15,25,26 Ju. 3.15,17,18 6.18 1 Sa.9.7 25.27† 30.26 1 Ki.9.16 10.25 15.19 2 Ki. 8.8,9 16.8 17.4 18.31 20.12 2 Ch.9.24 Is.18.7 36.16 39.1 Eze. 27.15 Ho.10.6.
PRESENT, *adjective.* 1 Sa.13.15 21.3 2 Sa.20.4 1 Ki.20.27 1 Ch. 29.17 2 Ch.5.11 30.21 31.1 34.32 Ezr.8.25 Es.4.16 Ps.46.1 Lu.5. 17 13.1 18.30 Jno.14.25 Ac.10. 33 21.18 28.2 Ro.7.18,21 8.18, 38 11.5 1 Co.3.22 4.11 5.3 7.26 15.6 2 Co.5.8,9 10.2 11.9 13.2, 10 Ga.1.4 4.18,20 2 Ti.4.10 Tit. 2.12 He.9.9 12.11 2 Pe.1.12.
PRESENT, ED. Ge.46.29 47.2 Ex.34.2 Le.2.8 7.35 9.12,13,18 14.11 16.7,10 27.8,11 Nu.3.6 De.31.14 Jos.24.1 Ju.6.19 20.2 1 Sa.10.19 17.16 2 Ch.11.13† Job 1.6 2.1 Je.36.7 38.26 42.9 Eze.

20.28 Da.9.18 Mat.2.11 Lu.2.22 Ac.9.41 23.33 Ro.12.1 2 Co.4.14 11.2 Ep.5.27 Col.1.22,28 Jude 24.

PRESENTING. Da.9.20.

PRESENTLY. 1 Sa.2.16 Pr.12.16 Mat.21.19 26.53 Phi.2.23.

PRESENTS. 1 Sa.10.27 1 Ki.4.21 2 Ki.17.3 2 Ch.17.5,11 32.23 Ps. 68.29 72.10 76.11 Mi.1.14.

PRESERVE. Ge.19.32,34 45.5,7 De.6.24 Ps.12.7 16.1 25.21 32.7 40.11 41.2 61.7 64.1 79.11 86.2 121.7,8 140.1,4 Pr.2.11 4.6 14. 3 20.28 22.12 Is.31.5 49.8 Je. 49.11 Hab.3.2† Lu.17.33 2 Ti. 4.18.

PRESERVED, ETH. Ge.32.30 Jos.24.17 1 Sa.30.23 2 Sa.8.6 1 Ch.18.6,13 Job 10.12 29.2 36.6 Ps.31.23 37.28 97.10 116.6 145. 20 146.9 Pr.2.8 16.17 Is.49.6 Ho.12.13 Mat.9.17 Lu.5.38 1 Th.5.23 Jude 1.

PRESERVER. Job 7.20.

PRESERVEST. Ne.9.6 Ps.36.6.

PRESIDENTS. Da.6.2,3,4,6,7.

PRESS, ES (for wine). Pr.3.10 Is. 16.10 Joel 3.13 Hag.2.16. See *Wine.*

PRESS (crowd). Mar.2.4 5.27,30 Lu.8.19. 19.3.

PRESS FAT. Hag.2.16.

PRESS, ED, ETH. Ge.19.3,9 40. 11 Ju.16.16 2 Sa.13.25,27 Es.8.14 Ps.38.2 Eze.23.3 Am.2.13 Mar. 3.10 Lu.5.1 6.38 8.45 16.16 Ac. 18.5 2 Co.1.8 Phi.3.14.

PRESUME. De.18.20 Es.7.5.

PRESUMED. Nu.14.44.

PRESUMPTUOUS. De.1.43† Ps. 19.13 2 Pe.2.10.

PRESUMPTUOUSLY. Ex.21.14 Nu.15.30 De.1.43 17.12,13 18.22.

PRETENCE. Mat.23.14 Mar.12. 40 Phi.1.18.

PREVAIL. Ge.7.20 Nu.22.6,11† Ju.16.5 1 Sa.2.9 17.9 26.25 1 Ki. 22.22 2 Ch.14.11 18.21 Es.6.13 Job 15.24 18.9 Ps.9.19 12.4 65.3 Pr.6.3† Ec.4.12 Is.7.1 16.12 42. 13 47.12 Je.1.19 5.22 15.20 20. 10,11 Da.11.7 Mat.16.18 27.24 Jno.12.19.

PREVAILED. Ge.7.18,19,24 30.8 32.25,28 47.20 49.26 Ex.17.11 Ju.1.35 3.10 4.24 6.2 1 Sa.17.50 2 Sa.11.23 24.4 1 Ki.16.22 2 Ki. 25.3 1 Ch.5.2 2 Ch.8.3 13.18 27.5 Ps.13.4 129.2 Je.20.7 38. 22 La.1.16 Da.7.21 Ho.12.4 Ob.7 Lu.23.23 Ac.19.16,20 Re. 5.5 12.8.

PREVAILEST, ETH. Job 14.20 La.1.13.

PREVENT. Job 3.12 Ps.17.13† 59.10 79.8 88.13 95.2† 119.148 Am.9.10 1 Th.4.15.

PREVENTED. 2 Sa.22.6,19 Job 30.27 41.11 Ps.18.5,18 119.147 Is.21.14 Mat.17.25.

PREVENTEST. Ps.21.3.

PREY, *substantive.* Ge.49.9,27 Nu. 14.3,31 23.24 31.12,26,27,32 De. 1.39 2.35 3.7 Jos.8.2,27 11.14 Ju.5.30 8.24,25 2 Ki.21.14 Ne.4. 4 Es.3.13 8.11 9.15,16 Job 4.11 9.26 24.5 38.39 39.29 Ps.17.12 76.4 104.21 111.5† 124.6 Pr.23. 28 Is.5.29 10.2,6 31.4 33.23 42.22 49.24,25 59.15 Je.21.9 30. 16 38.2 39.18 45.5 Eze.7.21 19.3 22.27 26.12 29.19 34.8,22,28 36. 4,5 38.12,13 Da.11.24 Am.3.4 Na.2.12,13 3.1 Zep.3.8.

PREY, *verb.* Je.30.16.

PRICE. Le.25.16,50,52 De.23.18 2 Sa.24.24 1 Ki.10.28 1 Ch.21.22, 24 2 Ch.1.16 Job 28.13,15,18 Ps. 44.12 Pr.17.16 27.26 31.10 Is. 45.13 55.1 Je.15.13 La.5.4† Zec. 11.12,13 Mat.13.46 27.6,9 Ac.5. 2,3 19.19 1 Co.6.20 7.23 1 Pe. 3.4.

PRICES. Ac.4.34.

PRICKED. Ps.73.21 Ac.2.37.

PRICKING. Eze.28.24.

PRICKS. Nu.33.55 Ac.9.5 26.14.

PRIDE. Le.26.19 1 Sa.17.28 2 Ch. 32.26 Job 9.13† 26.12† 33.17 35. 12 38.11† 41.15,34 Ps.10.2,4 31. 20 36.11 59.12 73.6 Pr.8.13 11.2 13.10 14.3 16.18 21.24† 29.23 Is.9.9 16.6 23.9 25.11 28.1,3 Je.13.9,17 48.29 49.16 50. 31†,32† Eze.7.10 16.49,56 30.6 Da.4.37 5.20 Ho.5.5 7.10 Ob.3 Na.2.2† Zep.2.10 3.11 Zec.9.6 10.11 11.3 Mar.7.22 1 Ti.3.6 1 Jno.2.16.

PRIEST. Ge.14.18 Ex.2.16 29.30 Le.1.9,12,13,17 2.2,8,9,16 3.11,16 4.3,6,10,17,20,25,26,30,31,34,35 5. 6.8 6.7,10 7.5,8,9,14,31 12.8 13.3,4,5,6,8,9,11,16,17,20,21,22,23, 25,26,27,28,30,31,32,33,34,44 14.2, 11,13,16,35,48 21.9 22.11 23.10, 11 27.8 Nu.5.8,15,30 6.20 19.7 35.32 De.17.12 20.2 26.3 Ju.17. 5.10,13 18.4,19 1 Sa.2.14,15,28,35 14.19,36 21.4,6 1 Ki.2.27 2 Ki. 11.15 2 Ch.13.9 15.3 Ezr.2.63 Ne.7.65 Ps.110.4 Is.8.2 24.2 28.7 Je.6.13 8.10 14.18 18.18 23.11,33,34 29.26 La.2.6,20 Eze. 7.26 44.13,21,22,30,31 Ho.4.4,6,9 Am.7.10 Zec.6.13 Mal.2.7 Mat. 8.4 Mar.1.44 Lu.1.5 5.14 10.31 Ac.14.13 He.5.6 7.1,3,11,15,17, 20,21 8.4 10.11. See *Chief. High* **PRIEST.** Le.21.10 Nu.35.25 Jos.20.6 2 Ki.12.10 22.4 2 Ch. 24.11 Ne.3.1 Zec.3.1,8 6.11 Mat.26.3,51,57,65 Mar.2.26 14.63 Lu.22.50,54 Jno.11.49,51 18.10, 13,15,22,24 Ac.4.6 7.1 9.1 22.5 23.4 He.2.17 3.1 4.14,15 5.1,5, 10 6.20 7.26 8.1,3 9.7,11,25 10.21 13.11. See *Office.*

PRIESTS. Ge.47.22,26 Ex.19.6 Le.1.11 3.2 5.13 6.29 13.2 16. 33 22.10,12,13 23.20 27.21 De. 18.3 19.17 Jos.3.17 4.3,9 6.4,12, 13 Ju.18.30 1 Sa.1.3 5.5 6.2 22.17,18,21 1 Ki.8.3 12.31 13.2, 33 2 Ki.10.11,19 12.6 17.27 23. 5,20 2 Ch.4.6 5.12,14 6.41 8.14 11.15 13.9,12 23.6,18 26.17,19 29. 34 30.3 34.5 35.2,8 Ezr.6.18,20 7.16 9.7 Ne.2.16 3.22 9.32,34 13.5 Ps.78.64 99.6 132.9,16 Is. 37.2 61.6 Je.1.18 2.8,26 4.9 5. 31 8.1 13.13 31.14 32.32 48.7 49.3 La.1.4,19 4.13,16 Eze.22. 26 40.45 44.30 45.4 48.10,11 Ho.5.1 6.9 Joel 1.9,13 2.17 Mi. 3.11 Zep.1.4 3.4 Hag.2.11 Mal. 1.6 2.1 Mat.12.4,5 Mar.2.26 Lu. 6.4 17.14 Ac.4.1 6.7 19.14 He. 7.21,23 8.4 9.6 Re.1.6 5.10 20.6. See *Chief, Levites, Office. High* **PRIESTS.** Lu.3.2 He.7.27, 28.

PRIESTHOOD. Ex.40.15 Nu.16. 10 18.1 25.13 Jos.18.7 1 Sa.2. 36† Ezr.2.62 Ne.7.64 13.29 He. 7.5,11,12,14,24 1 Pe.2.5,9.

PRINCE. Ge.23.6 32.28 34.2 41. 45†,50† 46.20† Ex.2.14,16† Nu. 7.11 16.13 17.6 25.13 31.18 Jos. 5.14† 22.14 2 Sa.3.38 20.26† 1 Ki.11.34 14.7 16.2 Ezr.1.8 Job 21.28 31.37 Pr.14.28 17.7 25.7, 15 28.16 Ca.7.1 Is.9.6 24.2† Je. 51.59 Eze.7.27 12.10,12 21.25 28.2 30.13 34.24 37.25 38.2,3 39.1 44.3 45.7,17,22 46.2,4,8,10, 12,16,17,18 48.21 Da.1.7,8,9 8. 11,25 9.25,26 10.13,20,21 11.18 22 12.1 Ho.3.4 12.3† Mi.7.3 Mat.9.34 12.24 Mar.3.22 Jno.12. 31 14.30 16.11 Ac.3.15 5.31 Ep.2.2 Re.1.5.

PRINCES. Ge.12.15 17.20 25.16 47.22†,26† Ex.12.12† Nu.7.3,10 16.2 21.18 22.8,15 24.17† Jos.9. 15 13.21 22.14 Ju.5.3,15 7.25 8.14 1 Sa.2.8 29.4 2 Sa.8.18† 19.6† 1 Ki.20.14 1 Ch.4.38 28.21 2 Ch.28.14 30.12,24 35.8 36.13 Ezr.7.28 9.2 10.8 Ne.9.34,38 Es. 1.3 2.18 5.11 6.9 Job 3.15 12. 19,21 29.9 34.18,19 Ps.45.16 47. 9 68.27,31 76.12 82.7 105.22 107.40 113.8 118.9 119.23,161 146.3 148.11 Pr.8.15,16 17.26 19.10 28.2 31.4 Ec.10.7,16,17 Is. 1.23 3.4,14 10.8 19.11,13 21.5 23.8 30.4 31.9 32.1 34.12 40.23 41.25 43.28 49.7 Je.1.18 2.26 4.9 8.1 17.25 24.8 26.16 32.32 34.21 37.15 38.17,25 44.21 48.7 49.3,38 50.35 51.57 La.1.6 2.2, 9 5.12 Eze.22.27 23.15 32.29,30 39.18 45.8 Da.3.2 6.1,3,4 8.25 9.6,8 10.13 11.5 Ho.7.3,5,16 8. 4,10 9.15 13.10 Am.1.15 Mi.3. 1.9 5.5† Hab.1.10 Zep.1.8 3.3 Mat.20.25 1 Co.2.6,8.

PRINCES *of Judah.* Ne.12.31 Ps. 68.27 Je.52.10 Ho.5.10 Mat.2.6. *All the* **PRINCES.** 2 Ki.24.14 1 Ch. 29.24 2 Ch.24.23 Es.1.16 3.1 Ps. 83.11 Je.26.12 36.21 Eze.26.16 Am.2.3. See *Israel.*

PRINCESS, ES. 1 Ki.11.3 Is.49. 23† La.1.1.

PRINCIPAL. Ex.30.23 Le.6.5 Nu. 5.7 1 Ki.4.5 2 Ki.25.19 1 Ch.24. 6,31 27.5† Ne.11.17 Job 30.15† Pr.1.7† 4.7 Is.16.8 28.25 Je.25. 34,35 38.14† 52.25 Eze.47.12† Mi.5.5 Ac.25.23.

PRINCIPALITY, IES. Je.13.18 Ro.8.38 Ep.1.21 3.10 6.12 Col. 1.16 2.10,15 Tit.3.1 Jude 6†.

PRINCIPLES. He.5.12 6.1.

PRINT, *substantive.* Job 13.27 Jno. 20.25.

PRINT, *verb.* Le.19.28.

PRINTED. Job 19.23.

PRISCA, ancient. 2 Ti.4.19.

PRISCILLA, ancient. See *Aquila.*

PRISON. Ge.39.20,22 40.3 42.19 1 Ki.22.27 2 Ki.17.4 25.27,29 2 Ch.18.26 Ne.3.25 Ps.142.7 Ec. 4.14 Is.24.22 42.7,22 53.8 61.1 Je.29.26 32.2,12 33.1 37.4,15,21 38.6,28 39.14,15 52.11,31,33 Mat. 4.12 5.25 11.2 14.3,10 18.30 25. 36,39,44 Mar.1.14 6.17,27 Lu. 3.20 12.58 22.33 23.19,25 Juo. 3.24 Ac.5.18,19,21,22 8.3 12.4, 5,7,17 16.23,24,27 26.10 1 Pe.3. 19 Re.2.10 20.7. See *Gate.*

PRISON-HOUSE. Ju.16.21,25 2 Ch.16.10 Is.42.7.

PRISONER. Ps.79.11 102.20 Mat. 27.15,16 Mar.15.6 Ac.23.18 25. 27 28.17 Ep.3.1 4.1 Phile.1,9 2 Ti.1.8. See *Fellows.*

PRISONERS. Ge.39.20,22 Nu. 21.1 Job 3.18 Ps.69.33 146.7 Is. 10.4 14.17 20.4 24.22 42.7 49.9 La.3.34 Zec.9.11,12 Ac.16.25,27 27.1,42 28.16.

PRISONS. Lu.21.12 Ac.22.4 2 Co.11.23.

PRIVATE. 2 Pe.1.20.

PRIVATELY. Mat.24.3 Mar.6.32 9.28 13.3 Lu.9.10 10.23 Ac.23. 19 Ga.2.2.

PRIVILEGE. Jno.1.12†.

PRIVILY. Ju.9.31 1 Sa.24.4 Ps. 10.8 11.2 31.4 64.5 101.5 142.3 Pr.1.11,18 Mat.1.19 2.7 Ac.16. 37 Ga.2.4 2 Pe.2.1.

PRIVY. De.23.1 1 Ki.2.44 Eze. 21.14 Ac.5.2.

PRIZE. 1 Co.9.24 Phi.3.14.

PRIZED. Zec.11.13.

PROCEED. Ex.25.35 Jos.6.10 2 Sa.7.12 Job 40.5 Is.29.14 51.4 Je.9.3 30.19,21 Hab.1.7 Mat.15. 18,19 Mar.7.21 Ep.4.29 2 Ti.3.9.

PROCEEDED. Nu.30.12 32.24 Ju.11.36 Job 36.1 Lu.4.22 Jno. 8.42 Ac.12.3 Re.19.21.

PROCEEDETH. Ge.24.50 Nu. 30.2 De.8.3 1 Sa.24.13 Ec.10.5 La.3.38 Hab.1.4 Mat.4.4 Jno. 15.26 Ja.3.10 Re.11.5.

PROCEEDING. Re.22.1.

PROCESS. Ge.4.3 38.12 Ex.2. 23 Ju.11.4 2 Ch.21.19.

PROCHORUS, he that presides over the choirs. Ac.6.5.

PROCLAMATION. Ex.32.5 1 Ki. 15.22 22.36 2 Ch.24.9 30.5 36. 22 Ezr.1.1 10.7 Da.5.29.

PROCLAIM. Ex.33.19 Le.23.2,4, 21,37 25.10 De.20.10 Ju.7.3 21. 13† Ru.4.11† 1 Ki.21.9 2 Ki.10. 20 Ne.8.15 Es.6.9 Pr.20.6 Is. 12.4† 61.1,2 Je.3.12 7.2 11.6 19.2 34.8,17 Joel 3.9 Am.4.5.

PROCLAIMED. Ex.34.5,6 36.6 1 Ki.21.12 2 Ki.10.20 23.16,17 2 Ch.20.3 Ezr.8.21 Es.6.11 Is. 62.11 Je.36.9 La.1.21† Jon.3.5,7 Lu.12.3.

PROCLAIMETH, ING. Pr.12.23 Je.34.15,17 Re.5.2.

PROCURE. Je.26.19 33.9.

PROCURED. Je.2.17 4.18.

PROCURETH. Pr.11.27 17.9†.

PRODUCE. Is.41.21.

PROFANE, *adjective.* Le.21.7,14 Je.23.11 Eze.21.25 22.26 28.16 42.20 44.23 48.15 1 Ti.1.9 4.7 6.20 2 Ti.2.16 He.12.16.

PROFANE, *verb.* Le.18.21 19.12, 29† 20.3 21.4,6,9,12,15,23 22.2, 9,15,32 Nu.30.2† De.28.30† Ne. 13.17 Ps.89.31† Je.31.5† Eze.23. 39 24.21 Am.2.7 Mat.12.5 Ac. 24.6.

PROFANED. Le.19.8 Ps.55.20† 89.39 Is.43.28 Eze.22.8,16†,26 23. 38 25.3 36.20,21,22,23 Mal.1.12 2.11.

PROFANENESS. Je.23.15.

PROFANETH. Le.21.9.

PROFANING. Ne.13.18 Mal.2.10.

PROFESS. De.26.3 Mat.7.23 Tit.1.16 3.14†.

PROFESSED, ING. Ro.1.22 2 Co. 9.13 1 Ti.2.10 6.12,21.

PROFESSION. 1 Ti.6.12,13† He. 3.1 4.14 10.23.

PROFIT, *substantive.* Ge.25.32 37. 26 Es.3.8 Job 21.15 30.2 35.3 Ps.30.9 Pr.14.23 Ec.1.3 2.11 3.9 5.9,16 7.11 Is.30.5 Je.16.19 Mal.3.14 Ro.3.1 1 Co.7.35 10.33 2 Ti.2.14 He.12.10.

PROFIT, *verb.* 1 Sa.12.21 Job 35.8 Ps.120.3† Pr.10.2 11.4 Is.30.5,6 44.9 47.12 48.17 57.12 Je.2.8,11 7.8 12.13 23.32 Mar.8.36 1 Co. 12.7 14.6 Ga.5.2 He.4.2 Ja.2. 14,16.

PROFITABLE. Job 22.2 Ec.10.10 Is.44.10 Je.13.7 Mat.5.29,30 Ac. 20.20 1 Co.6.12† 1 Ti.4.8 2 Ti. 3.16 4.11 Tit.3.8 Phile.11.

PROFITABLY. Ep.4.29†.

PROFITED, ETH. Job 33.27 34.9 Hab.2.18 Mat.15.5 16.26 Mar. 7.11 Jno.6.63 Ro.2.25 1 Co.13.3 Ga.1.14 1 Ti.4.8 He.13.9.

PROFITING. 1 Ti.4.15.

PROFOUND. Ho.5.2.

PROGENITORS. Ge.49.26.

PROGNOSTICATORS. Is.47.13.

PROLONG, ED. Nu.9.19† De.4. 26,40 5.16,33 6.2 11.9 17.20 22.7 30.18 32.47 Jos.24.31† Ju. 2.7† Job 6.11 15.29 Ps.61.6 Pr. 28.2,16 Ec.8.12,13 Is.13.22 53. 10 Eze.12.22,25,28 Da.7.12.

PROLONGETH. Pr.10.27 Ec.7.15.

PROMISE, *substantive.* Nu.14.34 1 Ki.8.56 2 Ch.1.9 Ne.5.12,13 Ps.77.8 105.42 Lu.24.49 Ac.1.4 2.33,39 7.17 13.23,32 23.21 26. 6,7 Ro.4.13,14,16,20 9.8,9 Ga. 3.14,17,18,19,22,29 4.23,28 Ep.1. 13 2.12 3.6 6.2 1 Ti.4.8 2 Ti. 1.1 He.4.1 6.13,15,17 9.15 10. 36 11.9,39 2 Pe.3.4,9,13 1 Jno. 2.25.

PROMISE, *verb.* 2 Pe.2.19.

PROMISED. Ex.12.25 Nu.14.40 De.1.11 6.3 9.28 10.9 12.20 15.6 19.8 23.23 26.18 27.3 Jos. 9.21 22.4 23.5,10,15 2 Sa.7.28 1 Ki.2.24 5.12 8.20,56 9.5 2 Ki. 8.19 1 Ch.17.26 2 Ch.6.10,15,16 21.7 Ne.9.23 Es.4.7 Je.32.42 33.14 Mat.14.7 Mar.14.11 Lu.1. 72 22.6 Ac.7.5 Ro.1.2 4.21 Tit.1.2 He.10.23 11.11 12.26 Ja. 1.12 2.5 1 Jno.2.25.

PROMISEDST. 1 Ki.8.24,25 Ne. 9.15.

PROMISES. Ro.9.4 15.8 2 Co. 1.20 7.1 Ga.3.16,21 He.6.12 7.6 8.6 11.13,17,33 2 Pe.1.4.

PROMISING. Eze.13.22.

PROMOTE. Nu.22.17,37 24.11 Pr.4.8.

PROMOTED. Ju.9.9,11,13 Es.5. 11 Da.3.30.

PROMOTION. Ps.75.6 Pr.3.35.

PRONOUNCE. Le.5.4 13.3,6,8, 11,13,15,17,20,22,23,25,27,28,30, 34,37,44,59 14.7,48 Ju.12.6.

PRONOUNCED. Ne.6.12 Je.11. 17 16.10 18.8 19.15 25.13 26. 13,19 34.5 35.17 36.7,18,31 40.2.

PRONOUNCING. Le.5.4.

PROOF. 2 Co.2.9 8.24 13.3 Phi. 2.22 2 Ti.4.5.

PROOFS. Ac.1.3.

PROPER. 1 Ch.29.3 Ac.1.19 1 Co.7.7 Re.11.23.

PROPHECY. 2 Ch.9.29 15.8 Ne. 6.12 Pr.30.1 31.1 Mat.13.14 1 Co.12.10 13.2 1 Ti.4.14 2 Pe.1. 19,20,21 Re.1.3 11.6 19.10 22. 7,10,18,19.

PROPHECIES. 1 Co.13.8 1 Ti. 1.18.

PROPHESY. Nu.11.27 1 Sa.10. 5,6 1 Ki.22.8,18 1 Ch.25.1 2 Ch. 18.17 Is.30.10 Je.5.31 11.21 14. 14,15,16 19.14 23.16,25,26,32 25. 30 26.12 27.10,14,15,16 29.9,21 32.3 Eze.4.7 6.2 11.4 13.2,17 20.46 21.2,9,14,28 25.2 28.21 29.2 30.2 34.2 35.2 36.1,6 37. 4,9 38.2,14 39.1 43.3† Joel 2.28 Am.2.12 3.8 7.12,13,15,16 Mi. 2.6,11 Zec.13.3 Mat.15.7 26.68 Mar.14.65 Lu.22.64 Ac.2.17,18 21.9 Ro.12.6 1 Co.13.9 14.1,27, 31,39 Re.10.11 11.3.

PROPHESIED. Nu.11.25,26 1 Sa. 10.10,11 18.10 19.20,21,23,24 1 Ki.18.29 22.10,12 1 Ch.25.2,3,2 Ch.18.9 20.37 Ezr.5.1 Je.2.8 20.1,6 23.13,21 25.13 26.9,11,18, 20 28.6,8 29.31 37.19 Eze.11.13 37.7,10 38.17 Zec.13.4 Mat.7.22 11.13 Mar.7.6 Lu.1.67 Jno.11. 51 Ac.19.6 1 Co.14.5 1 Pe.1.10† Jude 14.

PROPHESIETH. 2 Ch.18.7 Je. 28.9 Eze.12.27 Zec.13.3 1 Co. 11.5 14.3,4,5.

PROPHESYING, S. 1 Sa.10.13 19.20 Ezr.6.14 1 Co.11.4 14.6,22 1 Th.5.20.

PROPHET. Ex.7.1 De.18.20,22 1 Sa.22.5 2 Sa.24.11 1 Ki.1.32,44 11.29 13.11,23,25,29 16.7,12 18. 36 20.22 2 Ki.5.3,13 6.12 9.4 20.11 23.18 2 Ch.12.5 13.22 15.8 21.12 25.16 32.20 35.18 36.12 Ezr.5.1 6.14 Ps.74.9 Is.3.2 9.15 28.7 Je.6.13 8.10 18.18 23.11,28 28.6,9,17 36.26 37.2 38.10 La. 2.20 Eze.7.26 14.4,9,10 Ho.4.5 9.7,8 Am.7.14 Hab.3.1 Zec.13.5 Mal.4.5 Mat.1.22 2.5,15,17 3.3 4.14 8.17 12.39 13.35 21.4,11 24.15 27.9,35 Mar.13.14 Lu.1.76 3.4 4.17,24,27 7.28 11.29 Jno. 1.23 7.40,52 12.38 Ac.2.16 7.48 8.28,30,34 13.20 28.25 2 Pe.2.16. See *Priest.*

A **PROPHET.** Ge.20.7 Nu.12.6 De.13.1 18.15,18,22 34.10 Ju.6. 8 1 Sa.3.20 9.9 1 Ki.13.18 18.22 19.16 20.13 22.7 2 Ki.3.11 5.8 2 Ch.18.6 25.15 28.9 Je.1.5 29. 26.27 Eze.2.5 14.7 33.33 Ho. 12.13 Mi.2.11 Mat.10.41 11.9 13.57 14.5 21.26,46 Mar.6.4,15 11.32 Lu.7.16,39 13.33 20.6 24. 19 Jno.4.19,44 9.17 Ac.2.30 3.22 7.37 21.10 1 Co.14.37 Tit. 1.12.

False **PROPHET.** Ac.13.6 Re.16. 13 19.20 20.10. See *Lord. That* **PROPHET.** De.13.3,5 18.20 Eze.14.9 Jno.1.21,25 6.14 Ac. 3.23.

PROPHETS. Nu.11.29 1 Sa.10.5, 10,11,12 19.24 28.6,15 1 Ki.18. 4,13,19,22,40 19.10,14 22.6,22 2 Ki.3.13 23.2 2 Ch.18.21 20.20 24.19 36.16 Ezr.5.2 Ne.6.7 9.26, 30,32 Is.29.10 30.10 Je.2.8,26, 30 4.19 5.13,31 8.1 13.13 14. 13,14,15 23.13,14,15,21,25,26,30, 31 26.7,8,11 27.9,15,16,18 28.8 29.1,8,15 32.32 37.19 La.2.9,14 4.13 Eze.13.2,3,4,9 22.25,28 Ho. 6.5 12.10 Am.2.11,12 Mi.3.6,11 Zep.3.4 Zec.1.4,5 7.7,12 13.2,4 Mat.5.12,17 7.12 13.17 22.40 23. 31,34,37 Mar.1.2 Lu.1.70 6.23 10.24 11.49 16.16,29,31 18.31 24.25 Jno.1.45 6.45 8.52,53 Ac. 3.18,21 11.27 13.1,15,40 15.32 24.14 26.22,27 Ro.1.2 3.21 11.3 1 Co.12.28,29 14.29 Ep.2.20 3.5 4.11 1 Th.2.15 He.1.1 Ja.5.10 1 Pe.1.10 2 Pe.3.2 Re.11.10 18. 20,24 22.9.

All the **PROPHETS.** 1 Ki.19.1 22. 10,12 2 Ki.10.19 17.13 2 Ch.18. 9,11 Mat.11.13 Lu.11.50 13.28 24.27 Ac.3.24 10.43.

False **PROPHETS.** Mat.7.15 24. 11,24 Mar.13.22 Lu.6.26 2 Pe. 2.1 1 Jno.4.1.

My **PROPHETS.** 1 Ch.16.22 Ps. 105.15.

Of the **PROPHETS.** 1 Sa.10.10 19. 20 1 Ki.20.35,41 22.13 2 Ki.2.3, 5,7,15 4.1,38 2 Ch.18.12 Ne.6. 14 Je.23.9,16,26 27.14 Ho.12.10 Zec.8.9 Mat.16.14 23.29,30 26. 56 Mar.6.15 8.28 Lu.9.8,19 11. 47 Ac.3.25 7.42,52 13.15,27 15. 15 28.23 Ro.16.26 1 Co.14.32 Ep.2.20 He.11.32 Re.16.6 22.6.

Servants the **PROPHETS.** 2 Ki.9.7 17.13,23 21.10 24.2 Ezr.9.11 Je. 7.25 25.4 26.5 29.19 35.15 Eze. 38.17 Da.9.6,10 Am.3.7 Zec.1.6 Re.10.7 11.18.

PROPHETESS. Ex.15.20 Ju.4.4 2 Ki.22.14 2 Ch.34.22 Ne.6.14 Is.8.3 Lu.2.36 Re.2.20.

PROPITIATION. Ro.3.25 Jno.2.2 4.10.

PROPORTION. 1 Ki.7.36 Job 41. 12 Ro.12.6.

PROSELYTE, S. Mat.23.15 Ac. 2.10 6.5 13.43.

PROSPECT. 1 Ki.7.5† Eze.40. 44,46 42.15 43.4.

PROSPER. Ge.24.40,42 39.3,23 Nu.14.41 De.28.29 29.9 Jos.1.7 1 Ki.2.3 22.12,15 1 Ch.22.11,13 2 Ch.13.12 18.11,14 20.20 24.20 26.5 Ne.1.11 2.20 Job 12.6 Ps. 1.3 45.4† 73.12 122.6 Pr.28.13 Ec.11.6 Is.52.13† 53.10 54.17 55.11 Je.2.37 5.28 10.21 12.1 20.11 22.30 23.5 32.5 La.1.5 Eze.15.4† 16.13 17.9,10,15 Da. 3.30† 8.24,25 11.27,36 3 Jno.2.

PROSPERED. Ge.24.56 Ju.4.24 1 Sa.18.5†,14† 2 Sa.11.7 2 Ki.18. 7 1 Ch.29.23 2 Ch.14.7 31.21 32.30 Ezr.6.14 Job 9.4 Da.6.28 8.12 1 Co.16.2.

PROSPERETH. Ezr.5.8 Ps.37.7 Pr.17.8 3 Jno.2.

PROSPERITY. De.23.6 1 Sa.25.6 1 Ki.10.7 Job 15.21 36.11 Ps.30. 6 35.27 73.3 118.25 122.7 Pr. 1.32 Ec.7.14 Je.22.21 33.9 La. 3.17 Da.8.25† Zec.1.17 7.7.

PROSPEROUS. Ge.24.21 39.2 Jos.1.8 Ju.18.5 Job 8.6 Is.48.15 Zec.8.12 Ro.1.10.

PROSPEROUSLY. 2 Ch.7.11 Ps 45.4.

PROSTITUTE. Le.19.29.

PROTECTEST. Ps.5.11†.

PROTECTION. De.32.38.

PROTEST, ED. Ge.43.3 1 Sa.8.9 1 Ki.2.42 Je.11.7 Zec.3.6 1 Co. 15.31.

PROTESTING. Ge.43.3† Je.11.7.

PROTRACT. Ne.9.30†.

PROUD. Job 9.13 26.12 38.11 40.11,12 Ps.12.3 31.23 40.4 86. 14 94.2 101.5 119.21,51,69,78,85, 122 123.4 124.5 138.6 140.5 Pr.6.17 15.25 16.5,19 21.4,24 28.25 Ec.7.8 Is.2.12 13.11 16.6 Je.13.15 43.2 48.29 50.29,31,32 Hab.2.5 Mal.3.15 4.1 Lu.1.51 Ro.1.30 1 Ti.6.4 2 Ti.3.2 Ja.4.6 1 Pe.5.5.

PROUDLY. Ex.18.11 1 Sa.2.3 Ne.9.10,16,29 Ps.17.10 31.18 Is. 3.5 Da.5.20† Ob.12.

PROVE. Ex.16.4 20.20 De.8.2, 16 33.8 Ju.2.22 3.1,4 6.39 1 Ki.10.1 2 Ch.9.1 Job 9.20 13.15† Ps.26.2 Ec.2.1 Da.1.12 Mal.3.10 Lu.14.19 Jno.6.6 Ac.24.13 25.7 Ro.12.2 2 Co.8.8 13.5 Ga.6.4 1 Th.5.21.

PROVED. Ge.42.15,16 Ex.15.25 1 Sa.17.39 Ps.17.3 66.10 81.7 95.9 Ec.7.23 Da.1.14 Ro.3.9 2 Co.8.22 1 Ti.3.10 He.3.9.

PROVETH. De.13.3.

PROVING. Ac.9.22 Ep.5.10.

PROVENDER. Ge.24.25,32 42.27 43.24 Ju.19.19,21 Is.30.24.

PROVERB. De.28.37 1 Sa.10.12 24.13 1 Ki.9.7 2 Ch.7.20 Ps.69. 11 Pr.1.6 Is.14.4 Je.24.9 Eze. 12.22,23 14.8 18.2,3 Hab.2.6 Lu.4.23 Juo.16.29 2 Pe.2.22.

PROVERBS. Nu.21.27 1 Ki.4.32 Pr.1.1 10.1 25.1 Ec.12.9 Eze. 16.44 Jno.16.25.

PROVIDE. Ge.22.8,14† 30.30 Ex. 18.21 1 Sa.16.17 2 Ch.2.7 Ps.78. 20 Mat.10.9 Lu.12.33 Ac.23.24 Ro.12.17 1 Ti.5.8.

PROVIDED. De.33.21 1 Sa.16.1 2 Sa.19.32 1 Ki.4.7,27 2 Ch.32.29 Ps.65.9 Lu.12.20 He.11.40.

PROVIDENCE. Ac.24.2.

PROVIDETH. Job 38.41 Pr. 6. 8.
PROVIDING. 2 Co. 8. 21.
PROVINCE, S. 1 Ki. 20. 14, 15, 17, 19 Ezr. 4. 15 6. 2 7. 16 Ne. 7. 6 11. 3 Es. 1. 1, 16, 22 2. 3, 18 3. 8, 13 4. 11 8. 9, 12 9. 4, 12, 28 Ec. 2. 8 5. 8 La. 1. 1 Eze. 19. 8 Da. 2. 48 3. 1, 30 8. 2 11. 24 Ac. 23. 34 25. 1.
PROVISION. Ge. 42. 25 45. 21 Jos. 9. 5, 12 1 Ki. 4. 7, 22 2 Ki. 6. 23 1 Ch. 29. 19 Ps. 132. 15 Da. 1. 5 Ro. 13. 14.
PROVOCATION. 1 Ki. 15. 30 21. 22 2 Ki. 19. 3† 23. 26 Ne. 9. 18. 26 Job 17. 2 Ps. 95. 8 Je. 32. 31 Eze. 20. 28 He. 3. 8, 15.
PROVOKE. Ex. 23. 21 Nu. 14. 11 De. 31. 20 Job 12. 6 Ps. 78. 40 Is. 3. 8 Je. 7. 19 44. 8 Lu. 11. 53 Ro. 10. 19 11. 11, 14 1 Co. 10. 22 Ep. 6. 4 He. 3. 16 10. 24.
PROVOKED. Nu. 14. 23 16. 30 De. 9. 8, 22 1 Sa. 1. 6, 7 1 Ki. 14. 22 2 Ki. 23. 26 1 Ch. 21. 1 Ezr. 5. 12 Ps. 78. 56 106. 7, 29, 33, 43 Zec. 8. 14 1 Co. 13. 5 2 Co. 9. 2.
PROVOKEDST. De. 9. 7. See *Anger.*
PROVOKETH. Pr. 20. 2 Is. 65. 3 Eze. 8. 3.
PROVOKING. De. 32. 19 1 Ki. 14. 15 16. 7, 13 Ps. 78. 17 Ga. 5. 26.
PRUDENCE. 2 Ch. 2. 12 Pr. 8. 12 19. 11† Ep. 1. 8.
PRUDENT. 1 Sa. 16. 18 Pr. 12. 16, 23 13. 16 14. 8, 15, 18 15. 5 16. 21 18. 15 19. 14 22. 3 27. 12 Is. 3. 2 5. 21 10. 13 29. 14 Je. 49. 7 Ho. 14. 9 Am. 5. 13 Mat. 11. 25 Lu. 10. 21 Ac. 13. 7 1 Co. 1. 19.
PRUDENTLY. Is. 52. 13.
PRUNE. Le. 25. 3, 4.
PRUNED. Is. 5. 6.
PRUNING. Is. 2. 4 18. 5 Joel 3. 10 Mi. 4. 3.
PSALM. 1 Ch. 16. 7 Ps. 81. 2 98. 5 Mat. 26. 30† Mar. 14. 26† Ac. 13. 33, 35 1 Co. 14. 26.
PSALMIST. 2 Sa. 23. 1.
PSALMS. 1 Ch. 16. 9 Ne. 12. 8† Ps. 95. 2 105. 2 Lu. 20. 42 24. 44 Ac. 1. 20 Ep. 5. 19 Col. 3. 16 Ja. 5. 13.
PSALTERY. 1 Sa. 10. 5 Ps. 33. 2 57. 8 71. 22 81. 2 92. 3 108. 2 144. 9 150. 3 Da. 3. 5, 7, 10, 15.
PSALTERIES. See *Cymbals.*
PUBLICAN, S. Mat. 5. 46, 47 9. 10, 11 10. 3 11. 19 18. 17 21. 31, 32 Mar. 2. 15, 16 Lu. 3. 12 5. 27, 29, 30 7. 29, 34 15. 1 18. 10, 11, 13 19. 2.
PUBLIC. Mat. 1. 19.
PUBLICLY. Ac. 18. 28 20. 20.
PUBLISH. De. 32. 3 1 Sa. 31. 9 2 Sa. 1. 20 Ne. 8. 15 Ps. 26. 7 Je. 4. 5, 16 5. 20 31. 7 46. 14 50. 2 Am. 3. 9 4. 5 Mar. 1. 45 5. 20.
PUBLISHED. Es. 1. 20, 22 3. 14 8. 13 Ps. 68. 11 Jon. 3. 7 Mar. 7. 36 13. 10 Lu. 8. 39 Ac. 10. 37 13. 49.
PUBLISHETH. Is. 52. 7 Je. 4. 15 Na. 1. 15.
PUBLIUS, common. Ac. 28. 8.
PUDENS, shamefaced. 2 Ti. 4. 21.
PUFF. Job 11. 20†.
PUFFED *up.* 1 Co. 4. 6, 18, 19 5. 2 13. 4 Col. 2. 18.
PUFFETH. Ps. 10. 5 12. 5 1 Co. 8. 1.
PUL, bean, *or* destruction. 2 Ki. 15. 19 1 Ch. 5. 26 Is. 66. 19.
PULL, ED. Ge. 8. 9 19. 10 Jos. 8. 6† 1 Ki. 13. 4 Ezr. 6. 11 Ps. 31. 4 Is. 22. 19 Je. 1. 10 12. 3 18. 7 24. 6 42. 10 La. 3. 11 Eze. 17. 9 Am. 9. 15 Mi. 2. 8 Zec. 7. 11 Mat. 7. 4 Lu. 6. 42 12. 18 14. 5 Ac. 23. 10.
PULLING. 2 Co. 10. 4 Jude 23.
PULPIT. Ne. 8. 4.
PULSE. 2 Sa. 17. 28 Da. 1. 12, 16.
PUNISH. Le. 26. 18, 24 Pr. 17. 26 Is. 10. 12 13. 11 24. 21 26. 21 27. 1 Je. 9. 25 11. 22 13. 21 21. 14 23. 34 25. 12 27. 8 29. 32 30. 20 36. 31 44. 13. 29 46. 25 50. 18 51. 44 Ho. 4. 9, 14 12. 2 Am. 3. 2, 14† Zep. 1. 8, 9, 12 Zec. 8. 14 Ac. 4. 21.
PUNISHED. Ex. 21. 20, 21, 22 Ezr. 9. 13 Job 31. 11, 28 Pr. 21. 11 22. 3 27. 12 Je. 44. 13 50. 18 Zep. 3. 7 Zec. 10. 3 Ac. 22. 5 26. 11 2 Th. 1. 9 2 Pe. 2. 9.
PUNISHMENT. Ge. 4. 13 19. 15† Le. 26. 41, 43 1 Sa. 28. 10 2 Ki. 7. 9† Job 21. 19† 31. 3 Pr. 19. 19 La. 3. 39 4. 6, 22 Eze. 14. 10 Ho. 12. 8† Am. 1. 3, 6, 9, 11, 13 2. 1, 4, 6 Zec. 14. 19 Mat. 25. 46 2 Co. 2. 6 He. 10. 29 1 Pe. 2. 14.
PUNISHMENTS. Job 19. 29 Ps. 149. 7 Je. 44. 9†.
PUNON, precious stone, *or* that beholds. Nu. 33. 42.
PUR, lot. Ex. 3. 7 9. 24, 26.
PURCHASE, *substantive.* Ge. 49. 32 Le. 22. 11† Je. 32. 11, 12, 14, 16.
PURCHASE, ED. Ge. 25. 10 Ex. 15. 16 Le. 25. 33 Ru. 4. 10 Ps. 74. 2 78. 54 Ac. 1. 18 8. 20 20. 28 Ep. 1. 14 1 Ti. 3. 13 1 Pe. 2. 9†.
PURE. Ex. 27. 20 30. 23, 34 31. 8 39. 37 Le. 24. 2, 4, 6, 7 De. 32. 14 2 Sa. 22. 27 1 Ki. 5. 11 2 Ch. 13. 11 Ezr. 6. 20 Job 4. 17 8. 6 11. 4 16. 17 25. 5 Ps. 12. 6 18. 26 19. 8 119. 140 Pr. 15. 26 20. 9, 11 21. 8 30. 5, 12 Je. 51. 11† Da. 7. 9 Mi. 6. 11 Zep. 3. 9 Mal. 1. 11 Mar. 14. 3† Ac. 20. 26 Ro. 14. 20 Phi. 4. 8 1 Ti. 3. 9 5. 22 2 Ti. 1. 3 Tit. 1. 15 He. 10. 22 Ja. 1. 27 3. 17 2 Pe. 3. 1 1 Jno. 3. 3 Re. 15. 6 22. 1. See *Heart, Gold.*
PURELY. Is. 1. 25.
PURENESS. Job 23. 30 Pr. 22. 11 2 Co. 6. 6.
PURER. La. 4. 7 Hab. 1. 13.
PURGE. 2 Ch. 34. 3 Ps. 51. 7 65. 3 79. 9 Is. 1. 25 Eze. 20. 38 43. 20, 26 Da. 11. 35 Mal. 3. 3 Mat. 3. 12 Lu. 3. 17 1 Co. 5. 7 2 Ti. 2. 21 He. 9. 14.
PURGED. 1 Sa. 3. 14 2 Ch. 34. 8 Pr. 16. 6 Is. 4. 4 6. 7 22. 14 27. 9 Eze. 24. 13 He. 1. 3 9. 22 10. 2 2 Pe. 1. 9.
PURGETH. Jno. 15. 2.
PURGING. Pr. 20. 30† Mar. 7. 19.
PURIFICATION, S. Nu. 19. 9, 17 2 Ch. 30. 19 Ne. 12. 45 Es. 2. 3, 12 Lu. 2. 22 Ac. 21. 26.
PURIFY. Nu. 19. 12, 19, 20 31. 19, 20 Job 41. 25 Is. 66. 17 Eze. 43. 26 Mal. 3. 3 Jno. 11. 55 Ac. 21. 24 Tit. 2. 14 Ja. 4. 8.
PURIFIED. Le. 8. 15 Nu. 8. 21 31. 23 2 Sa. 11. 4 Ezr. 6. 20 Ps. 12. 6 Pr. 30. 5† Da. 12. 10 Ac. 24. 18 He. 9. 18†, 23 1 Pe. 1. 22.
PURIFIER. Mal. 3. 3.
PURIFIETH. Nu. 19. 13 1 Jno. 3. 3.
PURIFYING. Le. 12. 4, 6 Nu. 8. 7 1 Ch. 23. 28 Es. 2. 12 Jno. 2. 6 3. 25 Ac. 15. 9 21. 26 He. 9. 13.
PURIM. Es. 9. 26, 28, 29, 31, 32.
PURITY. 1 Ti. 4. 12 5. 2.
PURLOINING. Tit. 2. 10.
PURPLE. Ex. 25. 4 26. 1 39. 3 Nu. 4. 13 Ju. 8. 26 2 Ch. 2. 7, 14 3. 14 Es. 1. 6 8. 15 Pr. 31. 22 Ca. 3. 10 7. 5 Je. 10. 9 Eze. 27. 7, 16 Mar. 15. 17, 20 Lu. 16. 19 Jno. 19. 2, 5 Ac. 16. 14 He. 9. 19† Re. 17. 4 18. 12, 16.
PURPOSE. Nu. 14. 34† Ru. 2. 16 Ezr. 4. 5 Ne. 8. 4 Job 33. 17 Pr. 20. 18 Ec. 3. 1, 17 5. 8† 8. 6 Is. 1. 11 14. 26 30. 7 Je. 6. 20 49. 30 51. 29 Eze. 38. 10† Da. 6. 17 Mat. 26. 8 Ac. 11. 23 26. 16 27. 13, 43 Ro. 8. 28 9. 11, 17 Ep. 1. 11 3. 11 6. 22 Col. 4. 8 2 Ti. 1. 9 3. 10 1 Jno. 3. 8.
PURPOSES. Ge. 6. 5† Job 17. 11 Pr. 15. 22 Is. 19. 10 Je. 49. 20 50. 45.
PURPOSE, ED. 1 Ki. 5. 5 2 Ch. 28. 10 32. 2 Ps. 17. 3 140. 4 Is. 14. 24, 26, 27 19. 12 23. 9 46. 11 Je. 4. 28 26. 3 36. 3 49. 20 50. 45 La. 2. 8 Da. 1. 8 Ac. 19. 21 20. 3 Ro. 1. 13 2 Co. 1. 17 Ep. 1. 9 3. 11.
PURPOSETH, ING. Ge. 27. 42 2 Co. 9. 7.
PURSE. Pr. 1. 14 Lu. 10. 4 22. 35, 36.
PURSES. Mat. 10. 9 Mar. 6. 8.
PURSUE. Ge. 35. 5 Ex. 15. 9 De. 19. 6 28. 22, 45 Jos. 2. 5 8. 16 10. 19 20. 5 1 Sa. 24. 14 25. 29 26. 18 30. 8 2 Sa. 17. 1 20. 6, 7 24. 13† Job 13. 25 30. 15 Ps. 34. 14 Is. 5. 11† 30. 16 Je. 48. 2 Eze. 35. 6 Ho. 8. 3 Am. 1. 11 Na. 1. 8.
PURSUED. Ge. 14. 14, 15 31. 23, 36 Ex. 14. 8, 9, 23 De. 11. 4 Jos. 2. 7, 8, 16, 17 24. 6 Ju. 1. 6 4. 16, 22 7. 23, 25 8. 12 20. 45 1 Sa. 7. 11 17. 52 23. 25 30. 10 2 Sa. 2. 19, 24, 28 20. 10 22. 38 1 Ki. 20. 20 2 Ki. 25. 5 2 Ch. 13. 19 14. 13 Ps. 18. 37 Is. 41. 3 Je. 39. 5 52. 8 La. 4. 19.
PURSUER, S. Jos. 2. 16, 22 8. 20 La. 1. 6.
PURSUETH, ING. Le. 26. 17, 36, 37 Ju. 8. 4, 5 1 Sa. 23. 28 2 Sa. 3. 22 18. 16 1 Ki. 18. 27 22. 33 2 Ch. 18. 32 Pr. 11. 19 13. 21 19. 7 28. 1.
PURSUIT. 1 Ki. 18. 27†.
PURTENANCE. Ex. 12. 9.
PUSH. Ex. 21. 29, 32, 36 De. 33. 17 1 Ki. 22. 11 2 Ch. 18. 10 Job 30. 12 Ps. 44. 5 Da. 11. 40.
PUSHED. Eze. 34. 21.
PUSHING. Da. 8. 4.
PUT. Ge. 2. 8, 15 3. 15 24. 2, 9, 47 27. 15, 16 28. 11 29. 3 30. 40, 42 31. 34 32. 16 38. 14 39. 4 40. 15 42. 17 46. 4 47. 29 48. 18 Ex. 3. 5, 22 4. 6, 7, 15 5. 21 8. 23 11. 7 15. 26 16. 33 22. 5, 8, 11 23. 1 29. 24 30. 36 32. 27 33. 5, 22 Le. 8. 27 19. 14 24. 12 26. 8 Nu. 6. 27 11. 17, 29 21. 9 23. 5, 16 De. 10. 2, 5 11. 29 12. 5, 7, 21 18. 18 23. 24 32. 30 Jos. 7. 11 Ju. 12. 3 1 Sa. 2. 36 8. 16 14. 26 17. 39, 54 19. 5 28. 21 1 Ki. 5. 3 9. 3, 11, 36 12. 29 14. 21 18. 23 22. 27 2 Ki. 4. 34 11. 12 13. 16 19. 28 21. 7 1 Ch. 11. 19 13. 10 21. 27 2 Ch. 6. 11, 20 12. 13 33. 7 36. 3, 22 Ezr. 1. 1 6. 12 7. 27 Ne. 2. 12 3. 5 4. 23 6. 14, 19 Es. 9. 1 Job 4. 18 13. 14 17. 3 19. 13 23. 6 38. 36 41. 2 Ps. 4. 7 8. 6 9. 20 30. 11 31. 18 40. 3, 14 44. 7, 9 53. 5 56. 8 78. 66 88. 18 118. 8, 9 119. 31 Pr. 23. 2 25. 8, 10 Ec. 10. 10 Ca. 5. 3, 4 Is. 5. 20 10. 13 11. 8 20. 2 37. 7†, 29 42. 1 43. 26 47. 11 51. 16, 23 53. 10 59. 19†, 21 63. 11 Je. 1. 9 3. 19 8. 14 12. 13 31. 33 32. 40 47. 6 Eze. 8. 17 11. 19 16. 14 22. 26 29. 4 30. 13 36. 26, 27 37. 6, 14 38. 4 Da. 5. 19 Joel 3. 13 Mi. 2. 12 7. 5 Zep. 3. 19 Hag. 1. 6 Mat. 5. 15 9. 17 12. 18 19. 6 22. 34 25. 27 26. 52 27. 6 Mar. 10. 9, 16 Lu. 1. 52 15. 22 Jno. 5. 7 9. 15 18. 11 19. 29 20. 25 Ac. 1. 7 4. 3 5. 18, 25 7. 33 13. 46 15. 9, 10 Ro. 14. 13 1 Co. 15. 24, 25, 27 2 Co. 5. 19† 8. 16 Ep. 1. 22 4. 22 Col. 3. 8, 9 1 Ti. 4. 6 2 Ti. 1. 6 2. 14 Tit. 3. 1 Phile. 18 He. 2. 5, 8 6. 6 8. 10 10. 16 Ja. 3. 3 1 Pe. 2. 15 2 Pe. 1. 12, 14 Jude 5 Re. 2. 24 17. 17. See *Death, Evil.*
PUT *away.* Ge. 35. 2 Ex. 12. 15 Le. 21. 7 De. 19. 13 21. 9 22. 19, 29 Jos. 24. 14, 23 Ju. 10. 16 1 Sa. 1. 14 7. 3 28. 3 2 Sa. 7. 15 12. 13 2 Ki. 3. 2 23. 24 2 Ch. 15. 8 Ezr. 10. 3, 19 Job 11. 14 22. 23 Ps. 18. 22 27. 9 88. 8 Pr. 4. 24 Is. 50. 1 Je. 3. 1, 8 4. 1 Eze. 43. 9 44. 22 Ho. 2. 2 Am. 6. 3 Mal. 2. 16† Mat. 1. 19 5. 31, 32 19. 9 Mar. 10. 2, 11, 12 Lu. 16. 18 1 Co. 5. 13 7. 11, 12 13. 11 Ep. 4. 31 1 Ti. 1. 19 He. 9. 26.
PUT *forth.* Ge. 3. 22 8. 9 19. 10 Ex. 4. 4 De. 33. 14 Ju. 3. 21 6. 21 14. 12, 13 15. 15 1 Sa. 14. 27 22. 17 24. 10 2 Sa. 6. 6 15. 5 18. 12 1 Ki. 13. 4 1 Ch. 13. 9 Job 1. 11, 12 2. 5 Ps. 55. 20 125. 3 Pr. 8. 1 25. 6 Je. 1. 9 Eze. 8. 3 17. 2 Mat. 8. 3 9. 25 13. 24, 31 Mar. 1. 41 Lu. 5. 13 14. 7 Ac. 5. 34 9. 40.
PUT *on.* Ge. 28. 20 38. 19 Ex. 29. 30 33. 4 Le. 6. 10, 11 16. 4, 24 21. 10 Nu. 16. 46 De. 22. 5 2 Sa. 1. 24 14. 2 20. 8 1 Ki. 22. 30 2 Ki. 3. 21 2 Ch. 18. 29 Es. 4. 1 5. 1 Job 27. 17 29. 14 Ca. 5. 3 Is. 51. 9 52. 1 59. 17 Je. 13. 1, 2 46. 4 Eze. 24. 17 42. 14 44. 19 Jon. 3. 5 Mat. 6. 25 21. 7 27. 28, 29, 48 Mar. 6. 9 15. 36 Lu. 12. 22 15. 22 Jno. 19. 2, 19 Ro. 13. 12, 14 1 Co. 12. 23† 15. 53, 54 Ga. 3. 27 Ep. 4. 24 6. 11 Col. 3. 10, 12, 14.
PUT *out.* Ge. 38. 28 Ex. 17. 14 Le. 6. 12 Nu. 5. 2, 3, 4 16. 14 De. 7. 22 25. 6 Ju. 16. 21 2 Sa. 13. 17 2 Ki. 6. 7 25. 7 2 Ch. 29. 7 Job 18. 5, 6 21. 17 Ps. 9. 5 Pr. 13. 9 20. 20 24. 20 Je. 39. 7 52. 11 Eze. 32. 7 Mar. 5. 40 Lu. 8. 54 16. 4 Jno. 9. 22 12. 42 16. 2.
PUT *trust.* Ju. 9. 15 2 Ki. 18. 24 1 Ch. 5. 20 Ps. 4. 5 5. 11 7. 1 9. 10 11. 1 16. 1 17. 7 25. 20 31. 1 36. 7 56. 4 71. 1 73. 28 146. 3 Pr. 30. 5 Is. 36. 9 Je. 39. 18 1 Th. 2. 4 He. 2. 13.
PUT, *participle.* Ge. 50. 26 Le. 11. 32, 38 15. 19 18. 19 2 Sa. 3. 34 1 Ki. 22. 10 2 Ki. 14. 12 1 Ch. 19. 16, 19 27. 24 2 Ch. 2. 14 6. 24 25. 22 Ezr. 2. 62 Ne. 7. 64 Ps. 35. 4 70. 2 71. 1 83. 17 Pr. 25. 7 Ec. 3. 14 Is. 54. 4 Je. 50. 42 Zep. 3. 19 Mat. 9. 16 Mar. 1. 14 2. 22 Lu. 5. 38 9. 62 Jno. 12. 6 13. 2 He. 2. 8 Re. 11. 9.
PUTEOLI. Ac. 28. 13.
PUTTEST. Nu. 24. 21 De. 12. 18 15. 10 2 Ki. 18. 14 Job 13. 27 Ps. 119. 119 Hab. 2. 15.
PUTTETH. Ex. 30. 33 Nu. 22. 38 De. 25. 11 27. 15 1 Ki. 20. 11 Job 15. 15 28. 9 33. 11 Ps. 15. 5 66. 9† 75. 7 Pr. 26. 8† 28. 25 29. 25 Ca. 2. 13 Is. 57. 13 Je. 43. 12 La. 3. 29 Eze. 14. 4, 7 Mi. 3. 5 Mat. 9. 16 21. 32 Mar. 2. 22 4. 29 13. 28 Lu. 5. 36, 37 8. 16 11. 33 16. 18 Jno. 10. 4 Ro. 14. 23†.
PUTTING. Ge. 21. 14 Le. 16. 21 Ju. 7. 6 Is. 58. 9 Mal. 2. 16 Ac. 9. 12, 17 19. 33 Ro. 15. 15 Ep. 4. 25 Col. 2. 11 1 Th. 5. 8 1 Ti. 1. 12 2 Ti. 1. 6 1 Pe. 3. 3, 21 2 Pe. 1. 13.
PUTIEL, God is my fatness. Ex. 6. 25.
PUTRIFYING. Is. 1. 6.

Q.

QUAILS. Ex. 16. 13 Nu. 11. 31, 32 Ps. 105. 40.
QUAKE. Joel 2. 10 Na. 1. 5 Mat. 27. 51 He. 12. 21.
QUAKED. Ex. 19. 18 1 Sa. 14. 15.
QUAKING. Eze. 12. 18 Da. 10. 7.
QUANTITY. Is. 22. 24.
QUARREL. Le. 26. 25 2 Ki. 5. 7 Mar. 6. 19 Col. 3. 13 1 Ti. 3. 3†.
QUARRIES. Ju. 3. 19, 26.
QUARTER. Ge. 19. 4 Jos. 18. 14 Is. 47. 15 56. 11 Mar. 1. 45. See *South.*
QUARTERS. Ex. 13. 7 De. 22. 12 1 Ch. 9. 24 Je. 49. 36 Ac. 9. 32 16. 3 28. 7 Re. 20. 8.
QUARTERNIONS. Ac. 12. 4.
QUARTUS, the fourth. Ro. 16. 23.
QUEEN. 1 Ki. 10. 1, 4, 10, 13 11. 19 15. 13 2 Ki. 10. 13 2 Ch. 9. 1, 9, 12 15. 16 Ne. 2. 6 Es. 1. 9, 11, 12, 15, 16, 17, 18 2. 4, 17 4. 4 5. 3, 12 7. 2, 6, 7, 8 8. 1 9. 31 Ps. 45. 9 Je. 13. 18 44. 17, 25 Da. 5. 10 Mat. 12. 42 Lu. 11. 31 Ac. 8. 27 Re. 18. 7.
QUEENS. Ca. 6. 8, 9 Is. 49. 23.
QUENCH. 2 Sa. 14. 7 21. 17 Ps. 104. 11 Ca. 8. 7 Is. 1. 31 42. 3 Je. 4. 4 21. 12 Am. 5. 6 Mat. 12. 20 Ep. 6. 16 1 Th. 5. 19.
QUENCHED. Nu. 11. 2 2 Ki. 22. 17 2 Ch. 34. 25 Ps. 118. 12 Is. 34. 10 43. 17 66. 24 Je. 7. 20 17. 27 Eze. 20. 47, 48 Mar. 9. 43, 44, 45, 46, 48 He. 11. 34.
QUESTION, *substantive.* Mat. 22. 35 Mar. 11. 29 12. 34 Lu. 20. 40 Jno. 3. 25 Ac. 15. 2 18. 15 19. 40 23. 6 24. 21 1 Co. 10. 25, 27.
QUESTIONS. 1 Ki. 10. 1, 3 2 Ch. 9. 1, 2 Mat. 22. 46 Lu. 2. 46 Ac. 23. 29 25. 19, 20 26. 3 1 Ti. 1. 4 6. 4 2 Ti. 2. 23 Tit. 3. 9.
QUESTION, *verb.* Mar. 8. 11 9. 16.
QUESTIONED, ING. 2 Ch. 31. 9 Mar. 1. 27 9. 10, 14 Lu. 23. 9.
QUICK. Le. 13. 10, 24 Nu. 16. 30 Ps. 55. 15 124. 3 Is. 11. 3 Ac. 10. 42 2 Ti. 4. 1 He. 4. 12 1 Pe. 4. 5.
QUICKEN. Ps. 71. 20 80. 18 119. 25, 37, 40, 88, 107, 149, 154, 156, 159 143. 11 Ro. 8. 11.
QUICKENED. Ps. 119. 50, 93 1 Co. 15. 36 Ep. 2. 1, 5 Col. 2. 13 1 Pe. 3. 18.
QUICKENETH. Jno. 5. 21 6. 63 Ro. 4. 17 2 Co. 3. 6† 1 Ti. 6. 13.
QUICKENING. 1 Co. 15. 45.
QUICKLY. Ge. 18. 6 27. 20 Ex. 32. 8 Nu. 16. 46 De. 9. 3, 12, 16 11. 17 28. 20 Jos. 2. 5 8. 19 10. 6 23. 16 Ju. 2. 17 1 Sa. 20. 19 2 Sa. 17. 16, 18, 21 2 Ki. 1. 11 2 Ch. 18. 8 Ps. 94. 17† Ec. 4. 12 Mat. 5. 25 28. 7, 8 Mar. 16. 8 Lu. 14. 21 16. 6 Jno. 11. 29 13. 27 Ac. 12. 7 22. 18 Re. 2. 5, 16 3. 11 11. 14 22. 7, 12, 20.
QUICKSANDS. Ac. 27. 17.
QUIET. Ju. 16. 2 18. 7, 27 2 Ki. 11. 20 1 Ch. 4. 40 2 Ch. 14. 1, 5 20. 30 23. 21 Job 3. 13, 26 21. 23 Ps. 35. 20 107. 30 Pr. 1. 33 Ec. 9. 17 Is. 7. 4 14. 7 32. 18 33. 20 Je. 30. 10 47. 6, 7 49. 23 51. 59 Eze. 16. 42 Am. 1. 3† Na. 1. 12 Ac. 19. 36 1 Th. 4. 11 1 Ti. 2. 2 1 Pe. 3. 4.
QUIETED, ETH. Job 37. 17 Ps. 131. 2 Zec. 6. 8.
QUIETLY. 2 Sa. 3. 27 La. 3. 26.
QUIETNESS. Ju. 8. 28 1 Ch. 22. 9 Job 20. 20 34. 29 Ps. 28. 2† Pr. 17. 1 Ec. 4. 6 Is. 30. 15 32. 17 Eze. 19. 10† Ac. 24. 2 2 Th. 3. 12.
QUIT. Ex. 21. 19, 28 Jos. 2. 20 1 Sa. 4. 9 1 Co. 16. 13.
QUITE. Ge. 31. 15 Ex. 23. 24 Le. 25. 23† Nu. 17. 10 33. 52 2 Sa. 3. 24 Job 6. 13 Hab. 3. 9.
QUIVER. Ge. 27. 3 Job 39. 23 Ps. 127. 5 Is. 22. 6 49. 2 Je. 5. 16 La. 3. 13.
QUIVERED. Hab. 3. 16.

R.

RAAMAH, greatness, thunder, *or* some sort of evil, *or* bruising, *or* company. Ge. 10. 7.
RABBAH, RABBATH, great, powerful, contentious, *or* disputative. De. 3. 11 2 Sa. 11. 1 12. 26 17. 27 1 Ch. 20. 1 Je. 49. 2, 3 Eze. 21. 20 25. 5 Am. 1. 14.
RABBI. Mat. 23. 7, 8 Jno. 1. 38, 49 3. 2, 26 6. 25.
RABBONI. Jno. 20. 16.
RAB-MAG, who overthrows or destroys a multitude; *or* chief, or prince, of dissolution; *or* chief of the magicians. Je. 39. 3.
RAB-SARIS, grand master of the eunuchs. 2 Ki. 18. 17.
RAB-SHAKEH, cup-bearer of the prince, or chamberlain. 2 Ki. 18. 17, 37 19. 4 Is. 36. 2, 22 37. 4.
RACA. Mat. 5. 22.
RACE. Ps. 19. 5 Ec. 9. 11 1 Co. 9. 24 He. 12. 1.
RACHAL, injurious; *or* perfumer; *or* trafficking. 1 Sa. 30. 29.
RACHEL, a sheep. Ge. 29. 12, 16, 17, 18, 20, 25, 28, 30, 31 30. 1, 2, 22 31. 19, 33, 34 33. 2 35. 19, 24 46. 19, 22 48. 7 Ru. 4. 11 1 Sa. 10. 2 Je. 31. 15 Mat. 2. 18.
RAFTERS. Ca. 1. 17.
RAGAU, a friend, a neighbor. Lu. 3. 35.
RAGE, *substantive.* 2 Ki. 5. 12 19. 27 2 Ch. 16. 10 28. 9 Job 39. 24 40. 11 Ps. 7. 6 Pr. 6. 34 Is. 37. 28 Da. 3. 13 Ho. 7. 16.
RAGE, *verb.* Ps. 2. 1 Pr. 29. 9 Je. 46. 9 Na. 2. 4 Ac. 4. 25.
RAGED. Ps. 46. 6.
RAGETH. Pr. 14. 16.
RAGGED. Is. 2. 21.
RAGING. Ps. 89. 9 Pr. 20. 1 Jon. 1. 15 Lu. 8. 24 Jude 13.
RAGS. Pr. 23. 21 Is. 64. 6 Je. 38. 11, 12.
RAGUEL, shepherd of God, *or* friend of God; *or* rupture of God. Nu. 10. 29.
RAHAB (*a country*), proud, strong, quarrelsome. Ps. 87. 4 89. 10 Is. 51. 9.
RAHAB (*a woman*), which is large and extended, *or* public place. Jos. 2. 1 6. 17, 25 Mat. 1. 5 He. 11. 31 Ja. 2. 25.
RAIL. 2 Ch. 32. 17.
RAILED. 1 Sa. 25. 14 Mar. 15. 29 Lu. 23. 39.
RAILER. 1 Co. 5. 11.
RAILING. 1 Ti. 5. 14† 6. 4 1 Pe. 3. 9 2 Pe. 2. 11 Jude 9.
RAIMENT. Ge. 24. 53 27. 15, 27 28. 20 41. 14 45. 22 Ex. 3. 22 12. 35 21. 10 22. 9, 26, 27 Le. 11. 32 Nu. 31. 20 De. 8. 4 10. 18 21. 13 22. 3 24. 13, 17 Jos. 22. 8 Ju. 3. 16 8. 26 Ru. 3. 3 1 Sa. 28. 8 2 Ki. 5. 5 7. 8 2 Ch. 9. 24 Es. 4. 4 Job 27. 16 Ps. 45. 14 Is. 14. 19 63. 3 Eze. 16. 13 Zec. 3. 4 Mat. 3. 4 6. 25, 28 11. 8 17. 2 27. 31 28. 3 Mar. 9. 3 Lu. 7. 25 9. 29 10. 30 12. 23 23. 34 Jno. 19. 24 Ac. 18. 6 22. 20 1 Ti. 6. 8 Ja. 2. 2 Re. 3. 5, 18 4. 4.
RAIN, *substantive.* Ge. 7. 12 8. 2 Ex. 9. 33, 34 Le. 26. 4 De. 11. 11, 14, 17 28. 12, 24 32. 2 1 Sa. 12. 17, 18 2 Sa. 1. 21 23. 4 1 Ki. 8. 35 36 17. 1, 7, 14 18. 1, 41, 44, 45 2 Ki. 3. 17 2 Ch. 6. 26, 27 7. 13 Ezr. 10. 9, 13 Job 5. 10 28. 26 29. 23 36. 27 37. 6 38. 28 Ps. 65. 10† 68. 9 72. 6 84. 6 105. 32 135. 7 147. 8 Pr. 25. 14, 23 26. 1 28. 3 Ec. 11. 3 12. 2 Ca. 2. 11 Is. 4. 6 5. 6 18. 4† 30. 23 44. 14 55. 10 Je. 5. 24 10. 13 14. 4, 22 51. 16 Eze. 1. 28 38. 22 Ho. 6. 3 Joel 2. 23 Am. 4. 7 Zec. 14. 17, 18 Mat. 5. 45 7. 25, 27 Ac. 14. 17 28. 2 He. 6. 7 Ja. 5. 18. See *Latter.*
RAIN, *verb.* Ge. 2. 5 7. 4 Ex. 9. 18 16. 4 Job 20. 23 36. 26 Ps. 11. 6 Is. 5. 6 Eze. 38. 22 Ho. 10. 12 Am. 4. 7 Ja. 5. 17 Re. 11. 6.
RAINBOW. Re. 4. 3 10. 1.
RAINED. Ge. 19. 24 Ex. 9. 23 Ps. 78. 24, 27 Eze. 22. 24 Am. 4. 7 Lu. 17. 29 Ja. 5. 17.
RAINY. Pr. 27. 15.
RAISE. Ge. 38. 8 Ex. 23. 1 De. 18. 15, 18 25. 7 Jos. 8. 29 Ru. 4. 5, 10 1 Sa. 2. 35 2 Sa. 12. 11, 17 1 Ki. 14. 14 1 Ch. 17. 11 Job 3. 8 19. 12 30. 12 Ps. 41. 10 48. 13† Is. 15. 5 29. 3 44. 26 49. 6. 8† 58. 12 61. 4 Je. 23. 5 30. 9 50. 9, 32 51. 1 Eze. 23. 22 34. 29 Ho. 6. 2 Joel 3. 7 Am. 5. 2 6. 14 9. 11 Mi. 5. 5 Hab. 1. 3, 6 Zec. 11. 16 Mat. 3. 9 10. 8 22. 24 Mar. 12. 19 Lu. 3. 8 20. 28 Jno. 2. 19 6. 39, 40, 44, 54 Ac. 2. 30 3. 22 7. 37 26. 8 1 Co. 6. 14 2 Co. 4. 14 He. 11. 19 Ja. 5. 15.
RAISED. Ex. 9. 16 Jos. 5. 7 7. 26 Ju. 2. 16, 18 3. 9, 15 2 Sa. 23. 1 1 Ki. 5. 13 9. 15 2 Ch. 32. 5 33. 14 Ezr. 1. 5 Job 14. 12 Pr. 15. 19† Ca. 8. 5 Is. 14. 9 23. 13 41. 2, 25 45. 13 Je. 6. 22 25. 32 29. 15 50. 41 51. 11 Da. 7. 5 Am. 2. 11 Zec. 2. 13 9. 13 Mat. 1. 24 11. 5 16. 21 17. 23 Lu. 1. 69 7. 22 9. 22 20. 37 Jno. 12. 1, 9, 17 Ac. 2. 24, 32 3. 15, 26 4. 10 5. 30 10. 40 12. 7 13. 22, 23, 30, 33, 34, 50 17. 31 Ro. 4. 24, 25 6. 4, 9 7. 4 8. 11 9. 17 10. 9 1 Co. 6. 14 15. 15, 16, 17, 35, 42, 43, 44, 52 2 Co. 4. 14 Ga. 1. 1 Ep. 1. 20 2. 6 Col. 2. 12 1 Th. 1. 10 2 Ti. 2. 8 He. 11. 35 1 Pe. 1. 21.
RAISER. Da. 11. 20 Ho. 7. 4†.
RAISETH. 1 Sa. 2. 8 Job 41. 25 Ps. 107. 25 113. 7 145. 14 146. 8 Jno. 5. 21 2 Co. 1. 9.
RAISING. Ho. 7. 4 Ac. 24. 12.
RAISINS. 1 Sa. 25. 18 30. 12 2 Sa. 16. 1 1 Ch. 12. 40.
RAKKATH, empty, *or* spittle, *or* temple of the head. Jos. 19. 35.
RAKKON, vain, void; *or* mountain of lamentations and tears; *or* mountain of enjoyment. Jos. 19. 46.
RAM (*

RAMPART. La. 2. 8 Na. 3. 8.
RAN. Ge. 18. 2, 7 24. 17, 20, 28, 29 29. 12, 13 33. 4 Ex. 9. 23 Nu. 11. 27 16. 47 Jos. 7. 22 8. 19 Ju. 7. 21 9. 21 13. 10 1 Sa. 3. 5 4. 12 10. 23 17. 22, 51 20. 36 2 Sa. 18. 21, 23 1 Ki. 2. 39 18. 35, 46 19. 20 22. 35 2 Ki. 23. 12† Ps. 77. 2 105. 41 133. 2 Je. 23. 21 Eze. 1. 14 47. 2 Da. 8. 6 Mat. 8. 32 27. 48 Mar. 5. 13 6. 33, 55 15. 36 Lu. 8. 33 15. 20 19. 4 24. 12 Jno. 20. 4 Ac. 3. 11 7. 57 8. 39 12. 14 14. 14 21. 30 21. 32 27. 41 Jude 11.
RANG. 1 Sa. 4. 5 1 Ki. 1. 45.
RANGE. Job 39. 8.
RANGED. 1 Sa. 17. 2†.
RANGERS. 1 Ch. 12. 33†.
RANGES. Le. 11. 35 2 Ki. 11. 8, 15 2 Ch. 23. 14.
RANGING. Pr. 28. 15.
RANK. Ge. 41. 5, 7 Ex. 13. 18† Nu. 2. 16, 24 Ju. 7. 11† 1 Ch. 12. 33, 36†, 38 Ps. 55. 13† Ga. 4. 25†.
RANKS. 1 Ki. 7. 4, 5 Joel 2. 7 Mar. 6. 40.
RANSOM, *substantive.* Ex. 21. 30 30. 12 1 Sa. 12. 3† Job 33. 24 36. 18 Ps. 49. 7 Pr. 6. 35 13. 8 21. 18 Is. 43. 3 Am. 5. 12† Mat. 20. 28 Mar. 10. 45 1 Ti. 2. 6.
RANSOM, *verb.* Ho. 13. 14.
RANSOMED. Is. 35. 10 51. 10 Je. 31. 11.
RAPHA, relaxation, *or* physic. 1 Ch. 8. 37.
RAPHU, cured, comforted. Nu. 13. 9.
RARE. Da. 2. 11.
RASE. Ps. 137. 7.
RASH. Ec. 5. 2 Is. 32. 4† 1 Co. 13. 4†.
RASHLY. Ac. 19. 36.
RASHNESS. 2 Sa. 6. 7†.
RATE. Ex. 16. 4 1 Ki. 10. 25 2 Ki. 25. 30 2 Ch. 8. 13 9. 24.
RATHER. Jos. 22. 24 2 Ki. 5. 13 Job 7. 15 32. 2 36. 21 Ps. 52. 3 84. 10 Pr. 8. 10 16. 16 17. 12 22. 1 Je. 8. 3 Mat. 10. 6, 28 18. 8, 9 25. 9 27. 24 Mar. 5. 26 15. 11 Lu. 10. 20 11. 28, 41 12. 31, 51 17. 8 18. 14 Jno. 3. 19 Ac. 5. 29 Ro. 3. 8 8. 34 11. 11 12. 19 14. 13 1 Co. 5. 2 6. 7 7. 21 9. 12 14. 1, 5, 19 2 Co. 2. 7 3. 8 5. 8 12. 9 Ga. 4. 9 Ep. 4. 28 5. 4, 11 Phi. 1. 12 1 Ti. 1. 4 4. 7 6. 2 Philem. 9 He. 11. 25 12. 9, 13 13. 19 2 Pe. 1. 10.
RATTLETH. Job 39. 23.
RATTLING. Na. 3. 2.
RAVEN, S. Ge. 8. 7 Le. 11. 15 De. 14. 14 1 Ki. 17. 4, 6 Job 38. 41 Ps. 147. 9 Pr. 30. 17 Ca. 5. 11 Is. 34. 11 Lu. 12. 24.
RAVENING. Ps. 22. 13 Eze. 22. 25, 27 Mat. 7. 15 Lu. 11. 39.
RAVENOUS. Is. 35. 9 46. 11 Eze. 39. 4.
RAVIN, *substantive.* Na. 2. 12.
RAVIN, *verb.* Ge. 49. 27 Ps. 17. 12†.
RAVISHED. Pr. 5. 19, 20 Ca. 4. 9 Is. 13. 16 La. 5. 11 Zec. 14. 2.
RAW. Ex. 12. 9 Le. 13. 10, 14, 15 1 Sa. 2. 15 Mat. 9. 16† Mar. 2. 21†.
RAZOR. Nu. 6. 5 8. 7† Ju. 13. 5 16. 17 1 Sa. 1. 11 Ps. 52. 2 Is. 7. 20 Eze. 5. 1.
REACH. Ge. 11. 4 Ex. 28. 42 Le. 5. 7† 14. 21† 26. 5 Nu. 34. 11 Job 20. 6 Is. 8. 8 30. 28 Je. 48. 32 Zec. 14. 5 Jno. 20. 27 2 Co. 10. 13.
REACHED. Ge. 28. 12 Ru. 2. 14 Da. 4. 11, 20 2 Co. 10. 14 Re. 18. 5.
REACHETH. 2 Ch. 28. 9 Ps. 36. 5 108. 4 Pr. 31. 20 Je. 4. 10, 18 51. 9 Da. 4. 22.
REACHING. Phi. 3. 13.
READ, *pass. part.* Ex. 24. 7 Jos. 8. 34, 35 2 Ki. 5. 7 19. 14 22. 8, 10 23. 2 2 Ch. 34. 24, 30 Ezr. 4. 18, 23 Ne. 8. 3, 8, 18 9. 3 13. 1 Es. 6. 1 Is. 37. 14 Je. 29. 29 36. 10, 21, 23 Mat. 12. 3 19. 4 21. 16 22. 31 Mar. 2. 25 12. 10, 26 Lu. 6. 3 Jno. 19. 20 Ac. 8. 28, 32 13. 27 15. 21, 31 23. 34 2 Co. 3. 2, 15 Col. 4. 16 1 Th. 5. 27.
READ, *verb.* De. 17. 19 31. 11 Is. 29. 11, 12 34. 16 Je. 36. 6, 15 51. 61 Da. 5. 7, 8, 17 Mat. 21. 42 Lu. 4. 16 Ac. 8. 30 2 Co. 1. 13 Ep. 3. 4 Col. 4. 16 Re. 5. 4.
READEST, ETH. Hab. 2. 2 Mat. 24. 15 Mar. 13. 14 Lu. 10. 26 Ac. 8. 30 Re. 1. 3.
READING, *substantive.* Ne. 8. 8 Ec. 12. 12† Ac. 13. 15 2 Co. 3. 14 1 Ti. 4. 13.
READING, *participle.* Je. 36. 8 51. 63.
READINESS. Ac. 17. 11 2 Co. 8. 11 10. 6.
READY. Ex. 17. 4 19. 11, 15 34. 2 Nu. 32. 17 De. 1. 41 26. 5 Jos. 4. 13† 8. 4 1 Sa. 25. 18 2 Sa. 15. 15 18. 22 Ezr. 7. 6 Ne. 9. 17 Es. 3. 14 8. 13 Job 3. 8 12. 5 15. 23, 24, 28 17. 1 18. 12 29. 13 32. 19 Ps. 38. 17 45. 1 81. 5 88. 15 Pr. 24. 11 31. 6 Ec. 5. 1 Is. 27. 13 30. 13 32. 4 38. 20 41. 7 51. 13 Da. 3. 15 Mat. 22. 4, 8 24. 44 25. 10 Mar. 14. 38 Lu. 7. 2 12. 40 14. 17 22. 33 Jno. 7. 6 Ac. 20. 7 21. 13 23. 15, 21 Ro. 1. 15 2 Co. 8. 19 9. 2, 3, 5 12. 14 1 Ti. 3. 3† 6. 18 2 Ti. 4. 6 Tit. 3. 1 He. 8. 13 1 Pe. 1. 5 3. 15 4. 5 5. 2 Re. 3. 2 12. 4. See *Made, Make.*
REALM. 2 Ch. 20. 30 Ezr. 7. 13, 23 Da. 1. 20 6. 3 9. 1 11. 2.
REAP. Le. 19. 9 23. 10, 22 25. 5, 11 Ru. 2. 9 1 Sa. 8. 12 2 Ki. 19. 29 Job 4. 8 24. 6 Ps. 126. 5 Pr. 22. 8 Ec. 11. 4 Is. 37. 30 Je. 12. 13 Ho. 8. 7 10. 12 Mi. 6. 15 Mat. 6. 26 25. 26 Lu. 12. 24 Jno. 4. 38 1 Co. 9. 11 2 Co. 9. 6 Ga. 6. 7, 8, 9 Re. 14. 15.
REAPED. Ho. 10. 13 Ju. 5. 4 Re. 14. 15.
REAPER. Am. 9. 13.
REAPERS. Ru. 2. 3, 4, 7 2 Ki. 4. 18 Mat. 13. 20, 39.
REAPEST, ETH. Le. 23. 22 Is. 17. 5 Lu. 19. 21 Jno. 4. 36, 37.
REAPING. 1 Sa. 6. 13 Mat. 25. 24 Lu. 19. 22.
REASON, *substantive.* 1 Ki. 9. 15 Pr. 26. 16 Le. 7. 25, 27† Da. 4. 36 Ac. 6. 2 18. 14 1 Pe. 3. 15.
By **REASON.** Ge. 41. 31 47. 13 Ex. 2. 23 3. 7 8. 24 Nu. 9. 19 18. 8, 32 De. 5. 5 Jos. 9. 13, 14† Ju. 2. 18 1 Ki. 14. 4 2 Ch. 5. 14 20. 15 21. 15, 19 Job 6. 16 17. 7 31. 23 35. 9 37. 19 41. 25 Ps. 38. 8 44. 16 78. 65 88. 9 90. 10 102. 5 Pr. 20. 4 Is. 49. 19 Eze. 19. 10 21. 12 26. 10 28. 17 Da. 8. 12 Jon. 2. 2 Mi. 2. 12 Jno. 6. 18 12. 11 Ro. 8. 20 2 Co. 3. 10 He. 5. 3, 14 7. 23 2 Pe. 2. 2 Re. 8. 13 9. 2 18. 19.
REASONS. Job 32. 11 Is. 41. 21.
REASON, *verb.* 1 Sa. 12. 7 Job 9. 14 13. 3 15. 3 Is. 1. 18 Je. 12. 1† Mat. 16. 8 Mar. 2. 8 8. 17 Lu. 5. 21, 22.
REASONABLE. Ro. 12. 1.
REASONABLY. He. 5. 2†.
REASONED. Mat. 16. 7 21. 15 Mar. 2. 8 8. 16 11. 31 Lu. 20. 5, 14 24. 15 Ac. 17. 2 18. 4, 19 24. 25.
REASONING, S, *substantive.* Job 13. 6 Lu. 9. 46 Ac. 28. 29 2 Co. 10. 5†.
REASONING, *participle.* Mar. 2. 6 12. 28.
REBA, the fourth, *or* a square; *or* that stoops, or lies down. Nu. 31. 8.
REBEKAH, fat, fattened; *or* quarrel appeased or removed. Ge. 22. 23 24. 15, 51, 59, 60, 67 25. 20, 28 26. 7, 35 27. 42 29. 12 35. 8 49. 31 Ro. 9. 10.
REBEL. Nu. 14. 9 Jos. 1. 18 22. 16, 18, 19, 29 1 Sa. 12. 14, 15 Ne. 2. 19 6. 6 Job 24. 13 Ps. 78. 40† Is. 1. 20 Ho. 7. 14.
REBELLED. Ge. 14. 4 Nu. 20. 24 27. 14 De. 1. 26, 43 9. 23 1 Ki. 12. 19 2 Ki. 1. 1 3. 5, 7 18. 7 24. 1, 20 2 Ch. 10. 19 13. 6 36. 13 Ne. 9. 26 Ps. 5. 10 105. 28 107. 11 Is. 1. 2 63. 10 Je. 52. 3 La. 1. 18, 20 3. 42 Eze. 2. 3 17. 15 20. 8, 13, 21 Da. 9. 5, 9 Ho. 13. 16.
REBELLEST. 2 Ki. 18. 20 Is. 36. 5.
REBELLION. Nu. 17. 10† De. 31. 27 Jos. 22. 22 1 Sa. 15. 23 20. 30† Ezr. 4. 19 Ne. 9. 17 Job 34. 37 Pr. 17. 11 Je. 28. 16 29. 32 Eze. 2. 7†.
REBELLIOUS. De. 9. 7, 24 21. 18, 20 31. 27 1 Sa. 20. 30 Ezr. 4. 12, 15 Ps. 66. 7 68. 6, 18 78. 8 Is. 1. 23 30. 1, 9 50. 5 65. 2 Je. 4. 17 5. 23 Eze. 2. 3, 5, 6, 7, 8 3. 9, 26, 27 12. 2, 3 17. 12 24. 3 44. 6.
REBELS. Nu. 17. 10 20. 10 Je. 50. 21† Eze. 2. 6† 20. 38.
REBUKE, *substantive.* De. 28. 20 2 Ki. 19. 3 Ps. 18. 15 76. 6 80. 16 104. 7 Pr. 13. 1, 8 27. 5 Ec. 7. 5 Is. 25. 8 30. 17 37. 3 50. 2 51. 20 66. 15 Je. 15. 15 Ho. 5. 9 Phi. 2. 15.
REBUKES. Ps. 39. 11 Eze. 5. 15 25. 17.
REBUKE, *verb.* Le. 19. 17 Ru. 2. 16 1 Ch. 12. 17 Ps. 6. 1 38. 1 68. 30 Pr. 9. 8 24. 25 Is. 2. 4 17. 13 54. 9 Mi. 4. 3 Zec. 3. 2 Mal. 3. 11 Mat. 16. 22 Mar. 8. 32 Lu. 17. 3 19. 39 1 Ti. 5. 1, 20 2 Ti. 4. 2 Tit. 1. 13 2. 15 Jude 9 Re. 3. 19.
REBUKED. Ge. 31. 42 37. 10 Ne. 5. 7 Ps. 9. 5 106. 9 119. 21 Mat. 8. 26 17. 18 19. 13 20. 31 Mar. 1. 25 4. 39 8. 33 9. 25 10. 13 Lu. 4. 35, 39 8. 24 9. 42, 55 18. 15, 39 23. 40 He. 12. 5 2 Pe. 2. 16.
REBUKER. Ho. 5. 2.
REBUKETH. Pr. 9. 7 28. 23 Am. 5. 10 Na. 1. 4.
REBUKING. 2 Sa. 22. 16 Lu. 4. 41.
RECALL. La. 3. 21.
RECEIPT. Mat. 9. 9 Mar. 2. 14 Lu. 5. 27.
RECEIVE. Ex. 29. 25 Nu. 18. 28 De. 33. 3 1 Sa. 10. 4 2 Sa. 18. 12 1 Ki. 5. 9 Job 2. 10 27. 13 Ps. 6. 9 24. 5 49. 15 73. 24 75. 2 Pr. 2. 1 10. 8 Is. 57. 6 Eze. 16. 61 Da. 2. 6 Ho. 10. 6 Mi. 1. 11 Zep. 3. 7 Mat. 10. 41 11. 5, 14 18. 5 19. 11, 29 20. 7 21. 22, 34 23. 14 Mar. 4. 16, 20 9. 37 10. 30, 51 11. 24 12. 2, 40 Lu. 8. 13 9. 48 10. 8 16. 4, 9 18. 41 20. 47 23. 41 Jno. 5. 43, 44 7. 24, 39 14. 3 16. 14, 24 Ac. 1. 8 2. 38 3. 21 8. 15, 19 9. 12, 17 10. 43 26. 18 Ro. 5. 17 13. 2 16. 2 1 Co. 3. 8, 14 4. 7 14. 5 2 Co. 5. 10 6. 17 7. 9 8. 4 11. 4 Ga. 3. 14 4. 5 Ep. 6. 8 Col. 3. 24, 25 Phile. 15 He. 7. 5, 8 9. 15 10. 36 11. 8 Je. 1. 7, 12 3. 1 5. 7 1 Pe. 5. 4 2 Pe. 2. 13 1 Jno. 3. 22 5. 9 2 Jno. 8 Re. 14. 9 17. 12.
RECEIVE, *imperatively.* Ge. 33. 10 Job 22. 22 Pr. 4. 10 8. 10 19. 20 Je. 9. 20 Eze. 3. 10 Ho. 14. 2 Mat. 19. 12 Lu. 18. 42 Jno. 20. 22 Ac. 7. 59 22. 13 Ro. 14. 1 15. 7 2 Co. 7. 2 11. 16 Phi. 2. 29 Col. 4. 10 Philc. 12, 17 Ja. 1. 21.
RECEIVE, *negatively.* 2 Ki. 5. 16 12. 7 Job 2. 10 Je. 17. 23 35. 13 Eze. 36. 30 Mat. 10. 14 Mar. 6. 11 10. 15 Lu. 9. 9, 53 10. 10 18. 17, 30 Jno. 3. 11, 27 5. 34, 41, 43 14. 17 Ac. 22. 18 1 Co. 4. 7 2 Co. 6. 1 1 Ti. 5. 19 Ja. 4. 3 2 Jno. 10 3 Jno. 10 Re. 13. 4.
RECEIVE, *infinitively.* Ge. 4. 11 38. 20 Ex. 27. 3 De. 9. 9 1 Ki. 8. 64 2 Ki. 5. 26 12. 8 2 Ch. 7. 7 Pr. 1. 3 Je. 5. 3 32. 33 Mal. 3. 10 Mat. 19. 12 Mar. 2. 2 Lu. 6. 34 19. 12 Ac. 16. 21 18. 27 20. 35 3 Jno. 8 Re. 4. 11 5. 12 13. 16.
RECEIVED. Ge. 26. 12 Ex. 32. 4 36. 3 Nu. 12. 14 23. 20 34. 14, 15 36. 3, 4 Jos. 9. 14† 13. 8 18. 2 Ju. 13. 23 1 Sa. 12. 3 25. 35 1 Ki. 10. 28 2 Ki. 19. 14 1 Ch. 12. 18 2 Ch. 1. 16 Es. 4. 4 Job 4. 12 Ps. 68. 18 Pr. 24. 32 Is. 37. 14 49. 2 Je. 2. 30 Eze. 18. 17 Zep. 3. 2 Mat. 10. 8 13. 19, 20, 22, 23 17. 24 20. 9, 10, 11, 34 25. 16, 17, 18, 27 Mar. 7. 4 10. 52 15. 23 16. 19 Lu. 6. 24 8. 40 9. 11, 51 10. 38 15. 27 18. 43 19. 6, 15 Jno. 1. 11, 12, 16 3. 33 4. 45 6. 21 9. 11, 15, 18 10. 18 13. 30 17. 8 18. 3 19. 30 Ac. 1. 9 2. 33, 41 3. 7 7. 38, 53 8. 14, 17 9. 18, 19 10. 16, 47 11. 1 15. 4 16. 24 17. 7, 11 19. 2 20. 24 21. 17 22. 5 26. 10 28. 2, 7, 21, 30 Ro. 1. 5 4. 11 5. 11 8. 15 14. 3 15. 7 1 Co. 2. 12 4. 7 11. 23 15. 1, 3 2 Co. 4. 1 7. 15 11. 4, 24 Ga. 1. 9, 12 3. 2 4. 14 Phi. 4. 9, 18† Col. 2. 6 4. 10, 17 1 Th. 1. 6 2. 13 4. 1 2 Th. 2. 10 3. 6 1 Ti. 3. 16 4. 3, 4 He. 2. 2 7. 6, 11 10. 26 11. 11, 13, 17, 19, 31, 35, 39 Ja. 2. 25 1 Pe. 1. 18 4. 10 2 Pe. 1. 17 1 Jno. 2. 27 2 Jno. 4 Re. 2. 27 3. 3 17. 12 19. 20 20. 4.
RECEIVEDST. Lu. 16. 25.
RECEIVER. Is. 33. 18.
RECEIVETH. Ju. 19. 18 Job 35. 7 Ps. 15. 3† Pr. 21. 11 29. 4 Je. 7. 28 Mal. 2. 13 Mat. 7. 8 10. 40, 41 13. 20 18. 5 Mar. 9. 37 Lu. 9. 48 11. 10 15. 2 Jno. 3. 32 4. 36 12. 48 13. 20 1 Co. 9. 24 He. 6. 7 7. 8, 9 12. 6 Re. 2. 17 14. 11.
RECEIVETH *not.* 1 Co. 2. 14 3 Jno. 9.
RECEIVING. 2 Ki. 5. 20 Ac. 17. 15 Ro. 1. 27 11. 15 Phi. 4. 15 He. 12. 28 1 Pe. 1. 9.
RECHAB, square, *or* chariot, *or* team of horses, *or* a rider. 2 Sa. 4. 2, 5, 6 2 Ki. 10. 15, 23 1 Ch. 2. 55 Ne. 3. 14 Je. 35. 6. See *Jonadab.*
RECHABITES. Je. 35. 2.
RECKON. Ge. 40. 13†, 19† Le. 25. 50 27. 18, 23 Nu. 4. 32 Eze. 44. 26 Mat. 18. 24 Ro. 6. 11 8. 18 2 Co. 10. 2†.
RECKONED. Ge. 40. 20† Nu. 18. 27 23. 9 2 Sa. 4. 2 2 Ki. 12. 15 1 Ch. 5. 1, 7, 17 7. 5, 7 9. 1, 22 2 Ch. 31. 19 Ezr. 2. 62 8. 3 Ne. 7. 5, 64 Ps. 40. 5 Is. 38. 13 Lu. 22. 37 Ro. 4. 4, 9, 10.
RECKONETH, ING. 2 Ki. 22. 7 1 Ch. 23. 11 Mat. 25. 19.
RECOMMENDED. Ac. 14. 26 15. 40.
RECOMPENSE, *substantive.* De. 32. 35 Job 15. 31 Pr. 12. 14 Is. 35. 4 40. 10† 59. 18 62. 11† 66. 6 Je. 51. 6 La. 3. 64 Ho. 9. 7 Joel 3. 4, 7 Lu. 14. 12 Ro. 1. 27 11. 9 2 Co. 6. 13 He. 2. 2 10. 35 11. 26.
RECOMPENSES. Is. 34. 8 59. 18† Je. 51. 56.
RECOMPENSE, *verb.* Nu. 5. 7, 8 Ru. 2. 12 2 Sa. 19. 36 Job 34. 33 Pr. 20. 22 Is. 65. 6 Je. 16. 18 25. 14 50. 29 Eze. 7. 3, 4, 8, 9 9. 10 11. 21 16. 43 17. 19 23. 49 Ho. 12. 2 Joel 3. 4 Lu. 14. 14 Ro. 12. 17 2 Th. 1. 6 He. 10. 30.
RECOMPENSED. Nu. 5. 8 2 Sa. 22. 21, 25 Ps. 18. 20, 24 Pr. 11. 31 Je. 18. 20 Eze. 22. 31 Lu. 14. 14 Ro. 11. 35.
RECOMPENSEST, ETH. Ps. 137. 8† Je. 32. 18.
RECOMPENSING. 2 Ch. 6. 23.
RECONCILE. Le. 6. 30 1 Sa. 29. 4 Eze. 45. 20 Ep. 2. 16 Col. 1. 20.
RECONCILED. Mat. 5. 24 Ro. 5. 10 1 Co. 7. 11 2 Co. 5. 18, 20 Col. 1. 21.
RECONCILIATION. Le. 8. 15 2 Ch. 29. 24 Eze. 45. 15, 17 Da. 9. 24 2 Co. 5. 18, 19 He. 2. 17.
RECONCILING. Le. 16. 20 Ro. 11. 15 2 Co. 5. 19.
RECORD, *substantive.* Ezr. 6. 2 Job 16. 19 Jno. 1. 19, 32, 34 8. 13, 14 12. 17 19. 35 Ro. 10. 2 2 Co. 1. 23 8. 3 Ga. 4. 15 Phi. 1. 8 Col. 4. 13 1 Jno. 5. 7, 10, 11 3 Jno. 12 Re. 1. 2.
RECORDS. Ezr. 4. 15 Es. 6. 1.
RECORD, *verb.* Ex. 20. 24 De. 30. 19 31. 28 1 Ch. 16. 4 Is. 8. 2 Ac. 20. 26.
RECORDED. Ne. 12. 22.
RECORDER. 2 Sa. 8. 16 20. 24 1 Ki. 4. 3 2 Ki. 18. 18 1 Ch. 18. 15 2 Ch. 34. 8 Is. 36. 3, 22.
RECOVER. Ju. 11. 26 1 Sa. 30. 8 2 Sa. 8. 3 2 Ki. 1. 2 5. 5, 6, 7, 11 8. 8 10. 14 2 Ch. 13. 20 14. 18 Ps. 39. 13 Is. 11. 11 38. 16, 21 Ho. 2. 9 Mar. 16. 18 2 Ti. 2. 26.
RECOVERED. 1 Sa. 30. 18, 19, 22 2 Ki. 13. 25 14. 28 16. 6 20. 7 Is. 38. 9 39. 1 Je. 8. 22 41. 16.
RECOVERING. Lu. 4. 18.
RECOUNT. Na. 2. 5.
RECTIFY. Pr. 11. 5†.
RED. Ge. 25. 25, 30 49. 12 Ex. 25. 5 35. 14 35. 7, 23 36. 19 39. 34 Nu. 19. 2 2 Ki. 3. 22 Es. 1. 6 Ps. 68. 23† 75. 8 Pr. 23. 31 Is. 1. 18 27. 2 63. 2 Na. 2. 3 Zec. 1. 8 6. 2 Mat. 16. 2, 3 Re. 6. 4 12. 3
RED *sea.* Ex. 10. 19 13. 18 15. 4, 22† 23. 31 Nu. 14. 25 21. 14 De. 1. 40 11. 4 Jos. 2. 10 4. 23 24. 6 Ne. 9. 9 Ps. 106. 7, 9, 22 136. 13, 15 Je. 49. 21 Ac. 7. 36 He. 11. 29.
REDDISH. Le. 13. 19, 24, 42, 43, 49 14. 37.
REDEEM. Ex. 6. 6 13. 13, 15 34. 20 Le. 25. 25, 26, 29, 32, 48, 49 27. 13, 15, 19, 20, 31 Nu. 18. 15, 16, 17 Ru. 2. 20† 4. 4, 6 2 Sa. 7. 23 1 Ch. 17. 21 Ne. 5. 5 Job 5. 20 6. 23 Ps. 25. 22 26. 11 44. 26 49. 7, 15 69. 18 72. 14 130. 8 Is. 50. 2 Je. 15. 21 Ho. 13. 14 Mi. 4. 10 Ga. 4. 5 Tit. 2. 14.
REDEEMED. Ge. 48. 16 Ex. 15. 13 21. 8 Le. 19. 20 25. 30, 31, 48, 54 27. 20. 27, 28, 29, 33 Nu. 3. 46 18. 16 De. 7. 8 9. 26 13. 5 15. 15 21. 8 24. 18 2 Sa. 4. 9 1 Ki. 1. 29 1 Ch. 17. 21 Ne. 1. 10 5. 8 Ps. 31. 5 71. 23 74. 2 77. 15 106. 10 107. 2 136. 24 Is. 1. 27 29. 22 35. 9 43. 1 44. 22, 23 48. 20 51. 11 52. 3, 9 62. 12 63. 4, 9 Je. 31. 11 La. 3. 58 Ho. 7. 13 Mi. 6. 4 Zec. 10. 8 Lu. 1. 68 24. 21 Ga. 3. 13 1 Pe. 1. 18 Re. 5. 9 14. 3, 4.
REDEEMEDST. 2 Sa. 7. 23.
REDEEMER. Ru. 4. 14† Job 19. 25 Ps. 19. 14 78. 35 Pr. 23. 11 Is. 41. 14 43. 14 44. 6, 24 47. 4 48. 17 49. 7, 26 54. 5, 8 59. 20 60. 16 63. 16 Je. 50. 34.
REDEEMETH, ING. Ru. 4. 7 Ps. 34. 22 103. 4 Ep. 5. 16 Col. 4. 5.
REDEMPTION. Ex. 8. 23† Le. 25. 24, 31†, 51, 52 Nu. 3. 49 Ps. 49. 8 111. 9 130. 7 Je. 32. 7, 8 Lu. 2. 38 21. 28 Ro. 3. 24 8. 23 1 Co. 1. 30 Ep. 1. 7, 14 4. 30 Col. 1. 14 He. 9. 12, 15.
REDNESS. Pr. 23. 29.
REDOUND. 2 Co. 4. 15.
REED. 1 Ki. 14. 15 2 Ki. 18. 21 Is. 36. 6 42. 3 Eze. 29. 6 40. 3 42. 16, 17, 18, 19 Mat. 11. 7 12. 20 27. 29, 30, 48 Mar. 15. 19, 36 Lu. 7. 24 Re. 11. 1 21. 15, 16.
REEDS. Job 40. 21 Is. 19. 6 35. 7 Je. 51. 32 Eze. 42. 16, 17, 18, 19 45. 1.
REEL. Ps. 107. 27 Is. 24. 20.
REFINE. Zec. 13. 9.
REFINED. 2 Sa. 22. 31† 1 Ch. 28. 18 29. 4 Ps. 18. 30† 119. 140† Is. 25. 6 48. 10 Zec. 13. 9.
REFINER. Mal. 3. 2, 3.
REFORMATION. He. 9. 10.
REFORMED. Le. 26. 23.
REFRAIN. Ge. 45. 1 Job 4. 2† 7. 11 Pr. 1. 15 Ec. 3. 5 Is. 48. 9 64. 12 Je. 31. 16 Ac. 5. 38 1 Pe. 3. 10.
REFRAINED. Ge. 43. 31 Es. 5. 10 Job 29. 9 Ps. 40. 9 119. 101 Is. 42. 14 Je. 14. 10.
REFRAINETH. Pr. 10. 19.
REFRESH. 1 Ki. 13. 7 Ac. 27. 3 Philc. 20.
REFRESHED. Ex. 23. 2 31. 17 1 Sa. 16. 23 2 Sa. 16. 14 Job 32. 20 Ro. 15. 32 1 Co. 16. 18 2 Co. 7. 13 2 Ti. 1. 16 Philc. 7.
REFRESHETH, ING. Pr. 25. 13 Is. 28. 12 Ac. 3. 19.
REFUGE. Nu. 35. 13, 15 De. 33. 27 Jos. 20. 3 2 Sa. 22. 3 Ps. 9. 9 14. 6 46. 1, 7, 11 48. 3 57. 1 59. 16 61. 4† 62. 7, 8 71. 7 91. 2, 9 94. 22 104. 18 142. 4, 5 Pr. 14. 26 Is. 4. 6 25. 4 28. 15, 17 Je. 16. 19 He. 6. 18.
REFUSE, *substantive.* 1 Sa. 15. 9 Je. 6. 30† La. 3. 45 Am. 8. 6.
REFUSE, *verb.* Ex. 4. 23 8. 2 9. 2 10. 3, 4 16. 28 22. 17 Job 34. 33 Pr. 8. 33 21. 7, 25 Is. 1. 20 7. 15, 16 Je. 8. 5 9. 6 13. 10 25. 28 38. 21 Ac. 25. 11 1 Ti. 4. 7 5. 11 He. 12. 25.
REFUSED. Ge. 37. 35 39. 8 48. 19 Nu. 20. 21 1 Sa. 8. 19 16. 7 28. 23 2 Sa. 2. 23 13. 9 1 Ki. 20. 35 21. 15 2 Ki. 5. 16 Ne. 9. 17 Es. 1. 12 Job 6. 7 Ps. 77. 2 78. 10, 67 118. 22 Pr. 1. 24 Is. 54. 6 Je. 5. 3 11. 10 31. 15 50. 33 Eze. 5. 6 Ho. 11. 5 Zec. 7. 11 Ac. 7. 35 1 Ti. 4. 4 He. 11. 24 12. 25.
REFUSEDST. Je. 3. 3.
REFUSETH. Ex. 7. 14 Nu. 22. 13, 14 De. 25. 7 Pr. 10. 17 13. 18 15. 32 Is. 8. 6 Je. 15. 18.
REGARD, *substantive.* Ec. 8. 2 Da. 3. 13† Ac. 8. 11.
REGARD, *verb.* Ge. 45. 20 Ex. 5. 9 Le. 19. 31 De. 28. 50 1 Sa. 4. 20 25. 5 2 Sa. 13. 20 2 Ki. 3. 14 Job 3. 4 35. 13 36. 21 Ps. 28. 5 31. 6 66. 18 94. 7 102. 17 Pr. 5. 2 6. 35 Is. 5. 12 13. 17 18. 4† Lu. 4. 16 Da. 11. 37 Am. 5. 22 Hab. 1. 5 Mal. 1. 9 Lu. 18. 4 Ro. 14. 6.
REGARDED. Ex. 9. 21 1 Ki. 18. 29 1 Ch. 17. 17 Ps. 106. 44 Pr. 1. 24 Da. 3. 12 Lu. 1. 48 18. 2 He. 8. 9.
REGARDEST. 2 Sa. 19. 6 Job 30. 20 Mat. 22. 16 Mar. 12. 14.
REGARDETH. De. 10. 17 Job 34. 19 39. 7 Pr. 12. 10 13. 18 15. 5 29. 7 Ec. 5. 8 11. 4 Is. 33. 8 Da. 6. 13 Mal. 2. 13 Ro. 14. 6.
REGARDERS. Ju. 9. 37†.
REGARDING. Job 4. 20 Phi. 2. 20.
REGEM, that stones, *or* is stoned; *or* purple. 1 Ch. 2. 47.
REGEM-MELECH. he that stones the king; *or* the purple of the king, *or* of the council. Zec. 7. 2.
REGENERATION. Mat. 19. 28 Tit. 3. 5.
REGION. De. 3. 4, 13 1 Ki. 4. 11, 24 Mat. 3. 5 4. 16 Mar. 1. 28 6. 55 Lu. 3. 1 4. 14 7. 17 Ac. 13. 49 14. 6 16. 6.
REGIONS. Ac. 8. 1 2 Co. 10. 16 11. 10 Ga. 1. 21.
REGISTER. Ezr. 2. 62 Ne. 7. 5, 64.
REHABIAH, breadth, *or* extent, *or* place of the Lord: *or* God is my extent, he hath set me at liberty. 1 Ch. 23. 17.
REHEARSE. Ex. 17. 14 Ju. 5. 11.
REHEARSED. 1 Sa. 8. 21 17. 31 Ac. 11. 4 14. 27.
REHOB, breadth, space, *or* extent. Jos. 19. 28.
REHOBOAM, who sets the people at liberty; *or* space of the people; *or* that lets the people breathe or blow. 1 Ki. 11. 43 12. 6, 17, 21, 27 14. 21, 30 15. 6 1 Ch. 3. 10 2 Ch. 9. 31 10. 6, 17 11. 1, 17, 21, 22 13. 7 Mat. 1. 7.
REHOBOTH, spaces, *or* places. Ge. 10. 11 26. 22 36. 37 1 Ch. 1. 48.
REHUM, merciful, compassionate, *or* friendly. Ezr. 2. 2 4. 8, 17, 23 Ne. 3. 17 10. 25 12. 3.
REI, my shepherd, my companion, my friend; *or* my evil, *or* my breaking. 1 Ki. 1. 8.
REIGN, *substantive.* 1 Ki. 6. 1 2 Ki. 24. 12 1 Ch. 4. 31 29. 36 2 Ch. 36. 20 Ne. 12. 22 Es. 2. 16 Lu. 3. 1.
REIGN, *verb.* Ge. 37. 8 Ex. 15. 18 Le. 26. 17 De. 15. 6 Ju. 9. 2, 8, 10, 12, 14 1 Sa. 8. 7, 9, 11 9. 17 11. 12 12. 12 2 Sa. 3. 21 1 Ki. 1. 5†, 11, 13, 17, 24, 30 2. 15 11. 37 16. 15 2 Ch. 1. 8 23. 3 Job 34. 36 Ps. 146. 10 Pr. 8. 15 Ec. 4. 14 Is. 24. 23 32. 1 Je. 22. 15 23. 5 33. 21 Mi. 4. 7 Mat. 2. 22 Lu. 1. 33 19. 14, 27 Ro. 5. 17, 21 6. 12 15. 12 1 Co. 4. 8 15. 25 2 Ti. 2. 12 Re. 5. 10 11. 15 20. 6 22. 5. See *Began.*
REIGNED. Ge. 36. 31 Ju. 9. 22 1 Sa. 13. 1 2 Sa. 2. 10 5. 4, 5 8. 15 10. 1 16. 8 1 Ki. 2. 11 4. 21 11. 24, 25, 42, 43 12. 17 14. 31 15. 8, 9, 10, 24, 25, 28, 29 16. 6, 10, 22, 23, 28 22. 40, 42, 50, 51 2 Ki. 3. 1, 27 8. 15, 17, 24, 26 10. 35, 36 12. 1, 21 13. 24 14. 1, 16, 23, 29 15. 2, 7, 10, 13, 14, 17, 22, 23, 25, 27, 30, 33, 38 16. 2, 20 18. 2 19. 37 20. 21 21. 1, 18, 19, 26 22. 1 23. 31, 36 24. 6, 8, 18 1 Ch. 1. 43 3. 4 18. 14 19. 1 29. 26, 27, 28 2 Ch. 9. 26, 30, 31 10. 17 12. 16 13. 2 14. 1 17. 1 20. 31 21. 5, 20 22. 1, 2, 12 24. 27 25. 1 26. 3, 23 27. 1, 8 28. 1, 27 29. 1 32. 33 33. 1, 20,

17 27.9 28.12 29.2,6 31.25 Ec. 3.12,22 4.16 5.19 11.8,9 Is.8.6 9.3 13.3 14.8,29 23.12 24.8 29. 19 35.1,2 61.7 62.5 65.13,19 66.10,14 Je.31.13 32.41 51.39 La.2.17 Eze.7.12 35.15 Ho.9.1 Am.6.13 Mi.7.8 Zep.3.11,17 Zec. 2.10 4.10† 9.9 10.7 Lu.1.14 6.23 10.20 15.6,9 19.37 Jno.4. 36 5.35 14.28 16.20,22 Ac.2.26 Ro.5.2 12.15 15.10 1 Co.7.30 12.26 2 Co.2.3 7.9,16 Ga.4.27 Phi.1.18 2.16,17,18,28 3.3 Col. 1.24 1 Th.5.16 Ja.1.9 4.16 1 Pe. 1.6,8 4.13 Re.11.10 12.12 18.20. See *Glad.*

REJOICE *before the Lord.* Le.23.40 De.12.12,18 16.11 27.7.

REJOICE *in the Lord.* Ps.33.1 97. 12 Is.41.16 61.10 Joel 2.23 Hab. 3.18 Zec.10.7 Phi.3.1 4.4.

REJOICED. Ex.18.9 De.28.63 30.9 Ju.19.3 1 Sa.6.13 11.15 1 Ki.1.40 5.7 2 Ki.11.14,20 1 Ch. 29.9 2 Ch.15.15 23.13,21 24.10 29.36 30.25 Ne.12.43,44 Es.8.15 Job 31.25,29 Ps.35.15 97.8 119. 14 Ec.2.10 Je.15.17 50.11 Eze. 25.6 Ho.10.5 Ob.12 Jon.4.6† Mat.2.10 Lu.1.47,58 10.21 13.17 Jno.8.56 Ac.7.41 15.31 16.34 1 Co.7.30 2 Co.7.7 Phi.4.10 2 Jno.4 3 Jno.3.

REJOICETH. 1 Sa.2.1 Job 39.21 41.22† Ps.16.9 19.5 28.7 Pr.11. 10 13.9 15.30 29.3 Is.5.14 62.5 64.5 Eze.35.14 Mat.18.13 Jno.3. 29 1 Co.13.6 Ja.2.13.

REJOICEST. Je.11.15.

REJOICING. 1 Ki.1.45 2 Ch.23. 18 Job 8.21 Ps.19.8 45.15 107.22 118.15 119.111 126.6 Pr.8.30,31 Is.65.18 Je.15.16 Hab.3.14 Zep. 2.15 Lu.15.5 Ac.5.41 8.39 Ro. 12.12 1 Co.15.31 2 Co.1.12,14 6.10 Ga.6.4 Phi.1.26 1 Th.2.19 He. 3.6 Ja.4.16.

RELEASE, *substantive.* De.15.1,2,9 31.10 Es.2.18.

RELEASE, *verb.* De.15.2,3 Mat. 27.15,17,21 Mar.15.9,11 Lu.23.16, 17,18,20 Jno.18.39 19.10,12.

RELEASED. Mat.27.26 Mar.15.6, 15 Lu.23.25.

RELY. 2 Ch.16.8.

RELIED. 2 Ch.13.18 16.7.

RELIEF. Ac.11.29.

RELIEVE. Le.25.35 Is.1.17 La. 1.11,16,19 1 Ti.5.16.

RELIEVED, ETH. Ps.146.9 1 Ti. 5.10.

RELIGION. Ac.26.5 Ga.1.13,14 Ja.1.26,27.

RELIGIOUS. Ac.13.43 Ja.1.26.

REMAIN. Ge.38.11 Ex.8.9,11 12. 10 23.18 29.34 Le.19.6 25.28 27.18 Nu.33.55 De.2.34 16.4 19. 20 21.13,23 Jos.1.14 2.11 8.22 10.28,30 23.4,7,12 Ju.5.17 21.7, 16 1 Sa.20.19 1 Ki.11.16 18.22 2 Ki.7.13 Ezr.9.15 Job 21.32 27. 15 37.8 Ps.55.7 Pr.2.21 21.16 Is.10.32 32.16 65.4 66.22 Je.8.3 17.25 24.8 27.11,19,21 30.18 38. 4 42.17 44.7,14 51.62 Eze.7.11 17.21 31.13 32.4 39.14 Am.6.9 Ob.14 Zec.5.4 12.14 Lu.10.7 Jno.6.12 15.11,16 19.31 1 Co.7. 11 15.6 1 Th.4.15,17 He.12.27 1 Jno.2.24 Re.3.2.

REMAINDER. Ex.26.13† 29.34 Le.6.16 7.16,17 18.6† 2 Sa.14.7 2 Ch.36.20† Ps.76.10 Je.51.35†.

REMAINED. Ge.7.23 14.10 Ex. 8.31 10.15,19 14.28 Nu.11.26 35.28 36.12 De.3.11 4.25 Jos.10. 20 11.22 13.12 18.2 21.20,26 Ju.7.3 1 Sa.11.11 23.14 24.3 2 Sa.13.20 1 Ki.22.46 2 Ki.10.11, 17 13.6 25.22 1 Ch.13.14 Ec.2.9 Je.34.7 37.10,16,21 38.13 39.9 41.10 48.11 51.30 52.15 La.2.22 Eze.3.15 Da.10.8,13,17 Mat.11. 23 14.20 Lu.1.22 9.17 Jno.6.13 Ac.5.4 27.41.

REMAINEST. La.5.19 He.1.11.

REMAINETH. Ge.8.22 Ex.10.5 12.10 16.23 Le.8.32 10.12 16.16 Nu.24.19 Jos.8.29 13.1,2 Ju.5. 13 1 Sa.6.18 15.11 2 Ki.19.30† 1 Ch.17.1 Job 19.4 21.34 41.22 Is.4.3 37.31† Je.38.2 47.4 Eze. 6.12 Hag.2.5 Zec.9.7 Jno.9.41 1 Co.7.29 2 Co.3.11,14 9.9 He.4. 6,9 10.26 1 Jno.3.9.

REMAINING. Nu.9.22 De.3.3 Jos.10.33,37,39,40 11.8 21.40 2 Sa.21.5 2 Ki.10.11 1 Ch.9.33 Job 18.19 Je.30.23† Ob.18 Jno.1.33.

REMALIAH, the exaltation of the Lord; *or* who is rejected of the Lord. Is.7.4,5,9 8.6.

REMEDY. 2 Ch.36.16 Pr.6.15 29.1.

REMEMBER. Ge.40.23 Ex.13.3 20.8 32.13 Nu.11.5 15.39,40 De. 5.15 7.18 8.2,18 9.7,27 15.15 16.3,12 24.9,18,22 25.17 32.7 Jos.1.13 Ju.9.2 1 Sa.25.31 2 Sa. 14.11 19.19 2 Ki.9.25 20.3 1 Ch. 16.12 2 Ch.6.42 Ne.1.8 4.14 13. 29 Job 4.7 7.7 10.9 11.16 31.24 41.8 Ps.20.3,7 22.27 25.6,7 74. 2,18,22 79.8 89.47,50 103.18 105.5 119.49 132.1 137.7 Pr.31.7 Ec. 5.20 11.8 12.1 Ca.1.4 Is.38.3 43.18,25 44.21 46.8,9 47.7 54.4 64.5,9 Je.3.16 14.10,21 17.2 18. 20 31.20 44.21 51.50 La.3.19† 5.1 Eze.16.61,63 20.43 23.27 36. 31 Ho.8.13 9.9 Mi.6.5 Hab.3.2 Mal.4.4 Mat.16.9 27.63 Mar.8. 18 Lu.1.72 16.25 17.32 24.6 Jno.15.20 16.4 Ac.20.31,35 Ga. 2.10 Ep.2.11 Col.4.18 1 Th.2.9 2 Th.2.5 2 Ti.2.8 He.13.3,7 Jude 17 Re.2.5 3.3.

REMEMBER *me.* Ge.40.14† Ju. 16.28 1 Sa.1.11 Ne.13.14,22,31 Job 14.13 Ps.25.7 106.4 Je.15.15 Eze.6.9 Zec.10.9 Lu.23.42 1 Co. 11.2.

***I* REMEMBER.** Ge.41.9 1 Sa.15.2 Job 21.6 Ps.42.4 63.6 137.6 143. 5 Je.2.2 Ho.7.2.

***I will* REMEMBER.** Ge.9.15,16 Le.26.42,45 Ps.42.6 77.10,11 Je. 31.34 Eze.16.60 He.8.12 10.17 3 Jno.10.

REMEMBRANCE. Ex.17.14 Nu. 5.15 De.25.19 32.26 2 Sa.18.18 1 Ki.17.18 Job 18.17 Ps.6.5 30.4 34.16 38.1 70.1 77.6 83.4 97.12 102.12 112.6 Ec.1.11 2.16 Is.26. 8 43.26 57.8 La.3.20 Eze.21.23, 24 23.19,21 29.16 Mal.3.16 Mar. 11.21 Lu.1.54 22.19 Jno.14.26 Ac.10.31 1 Co.4.17 11.24,25 Phi. 1.3 1 Th.3.6 1 Ti.4.6 2 Ti.1.3,5, 6 2.14 He.10.3,32 2 Pe.1.12,13, 15 3.1 Jude 5 Re.16.19.

REMEMBRANCER. 2 Sa.8.16† 20. 24† 1 Ki.4.3† 1 Ch.18.15†.

REMEMBRANCES. Job 13.12.

REMEMBERED. Ge.8.1 19.29 30.22 42.9 Ex.2.24 6.5 Nu.10.9 Ju.8.34 1 Sa.1.19 2 Ch.24.22 Es. 2.1 9.28 Job 24.20 Ps.45.17 77.3 78.35,39,42 98.3 105.8,42 106.7, 45 109.14,16 111.4 119.52,55 136. 23 137.1 Ec.9.15 Is.23.16 57.11 63.11 65.17 Je.11.19 La.1.7 2.1 Eze.3.20 16.22,43 21.24,32 25.10 33.13 Ho.2.17 Am.1.9 Jon.2.7 Zec.13.2 Mat.26.75 Lu.22.61 24. 8 Jno.2.17,22 12.16 Ac.11.16 He.11.22† Re.18.5.

REMEMBEREST, ETH. Ps.9.12 88.5 103.14 Ec.5.20† La.1.9 Mat.5.23 Jno.16.21 2 Co.7.15.

REMEMBERING. La.3.19 1 Th. 1.3.

REMISSION. Mat.26.28 Mar.1.4 Lu.1.77 3.3 24.47 Ac.2.38 10. 43 Ro.3.25 He.9.22 10.18.

REMIT, TED. Jno.20.23.

REMMON, greatness, elevation; *or* a pomegranate tree. Jos.19.7.

REMNANT. Ge.45.7† Le.2.3 5.13 14.18 De.3.11 28.54 Jos.12.4 13.12 23.12 2 Sa.21.2 1 Ki.12.23 14.10 22.46 2 Ki.19.4,30,31 21.14 25.11 2 Ch.30.6 Ezr.3.8 9.8,14 Ne.1.3 Job 22.20 Is.1.9 7.3† 10. 21 11.11,16 14.22,30 15.9 16.14 17.3 37.4,31,32 46.3 Je.6.9 11. 23 15.11 23.3 25.20 31.7 39.9 40.11,15 41.16 42.2,15,19 43.5 44.12,14,28 47.4,5 Eze.5.10 6.8 11.13 14.22 23.25 25.16 Joel 2. 32 Am.1.8 5.15 9.12 Mi.2.12 4.7 5.3,7,8 7.18 Hab.2.8 Zep. 1.4 2.7,9 3.13 Hag.1.12,14 Zec. 8.6,12 Mat.22.6 Ro.9.27 11.5 Re.11.13 12.17 19.21.

REMORSE. Ro.11.8†.

REMOVE. Ge.48.17 Nu.36.7,9 De.19.14 Jos.3.3 Ju.9.29 2 Sa. 6.10 2 Ki.23.27 24.3 2 Ch.33.8 Job 24.2 27.5 Ps.36.11 39.10 119.22,29 Pr.4.27 5.8 22.28 23. 10 30.8 Ec.11.10 Is.10.27† 13.13 31.2† 46.7 Je.4.1 27.10 32.31 50.3,8 Eze.12.3 21.26 45.9 Ho. 5.10 Joel 2.20 3.6 Mi.2.3 Zec. 3.9 14.4 Mat.17.20 Lu.22.42 1 Co.13.2 Re.2.5.

REMOVED. Ge.8.13 12.8 13.18 26.22 30.35 47.21 Ex.8.31 14. 19 20.18 Nu.12.16 21.12,13 33. 5,7,9,10,11,14,16,21,24,25,26,28, 32,34,36,37,46 De.28.25 Jos.3.1, 14 11.15† 1 Sa.6.3 18.13 2 Sa. 20.12 1 Ki.15.12,13,14 2 Ki.15.4, 35 16.17 17.18,23,26 18.4 23.27 1 Ch.13.13† 2 Ch.15.16 35.12 36. 3† Job 14.18 18.4 19.10 32.15† 36.16 Ps.46.2 81.6 103.12 104.5 125.1 Pr.10.30 Is.6.12 10.13,31 17.11† 22.25 24.20 26.15 29.13 30.20 33.20 38.12 54.10 Je.15.4 24.9 29.18 34.17 La.1.8 3.17 Eze.7.19 23.46 36.17 Am.6.7 Mi.2.4 7.11 Mat.21.21 Mar.11. 23 Ac.7.4 13.22 Ga.1.6.

REMOVETH. De.27.17 Job 9.5 12.20 Ec.10.9 Is.27.8† Da.2.21.

REMOVING. Ge.30.32 Is.14.6† 49.21 Je.15.4† 24.9† 34.17† La. 1.8† Eze.12.3,4 23.46† He.12.27.

REMPHAN. Ac.7.43.

REND. Ex.39.23 Le.10.6 13.56 1 Ki.11.11,12,13,31 14.8 2 Ch.34. 27 Ec.3.7 Is.64.1 Eze.13.11,13 29.7 Ho.13.8 Joel 2.13 Mat.7.6 Jno.19.24.

RENDER. Nu.18.9 De.32.41,43 Ju.9.57 1 Sa.26.23 2 Ch.6.30 Job 33.26 34.11 Ps.28.4 38.20 56.12 79.12 94.2 116.12 Pr.24. 12,29 26.16 Is.66.15 Je.51.6,24 La.3.64 Ho.14.2 Joel 3.4 Zec.9. 12 Mat.21.41 22.21 Mar.12.17 Lu.20.25 Ro.2.6 13.7 1 Co.7.3 1 Th.3.9 5.15.

RENDERED. Ju.9.56 2 Ki.3.4 17.3† 2 Ch.32.25 Pr.12.14.

RENDEREST, ETH. Ps.62.12 Is. 66.6.

RENDERING. 1 Pe.3.9.

RENDEST. Je.4.30.

RENDING. Ps.7.2.

RENEW. 1 Sa.11.14 2 Ch.24.4† Ps.51.10 Is.40.31 41.1 La.5.21 He.6.6.

RENEWED. 2 Ch.15.8 Job 29.20 Ps.103.5 2 Co.4.16 Ep.4.23 Col. 3.10.

RENEWEST. Job 10.17 Ps.104. 30.

RENEWING. Ro.12.2 Tit.3.5.

RENOUNCED. 2 Co.4.2.

RENOWN. Ge.6.4 Nu.16.2 Eze. 16.14,15 34.29 39.13 Da.9.15.

RENOWNED. Nu.1.16 Is.14.20 Eze.23.23 26.17.

RENT, *substantive.* Is.3.24 Mat. 9.16 Mar.2.21 Lu.5.36.

RENT, *verb.* Ju.14.6 1 Sa.15.27, 28 28.17 2 Sa.13.19 1 Ki.1.40 11.30 19.11 2 Ki.17.21 Ezr.9.3 Job 1.20 2.12 26.8 Je.36.24 Eze.30.16 Mat.27.51 Mar.9.26.

RENT, *participle.* Ge.37.33 Ex.28. 32 Jos.9.4,13 2 Sa.15.32 1 Ki. 13.3,5 Ezr.9.5 Mat.27.51 Mar. 1.10† 15.38 Lu.23.45. See *Clothes.*

REPAID. See after *Repay.*

REPAIR. 2 Ki.12.5,7,8,12 22.5,6 2 Ch.24.4,5,12 34.8,10 Ezr.9.9 Is.61.4.

REPAIRED. Ju.21.23 1 Ki.11.27 18.30 2 Ki.12.6,14 1 Ch.11.8 2 Ch.26.9† 29.3 32.5 33.16 Ne. 3.4,5,6,7,8,10,12,17,18,19,20,22, 23,24.

REPAIRER. Is.58.12.

REPAIRING. 2 Ch.24.27.

REPAY. De.7.10 Job 21.31 41.11 Is.59.18 Lu.10.35 Ro.12.19 Phile. 19.

REPAID. Pr.13.21.

REPAYETH. De.7.10.

REPEATETH. Pr.17.9.

REPENT. Ex.13.17 32.12 Nu. 23.19 De.32.36 1 Sa.15.29 1 Ki. 8.47 Job 42.6 Ps.90.13 110.4 135.14 Je.4.28 18.8,10 26.3,13 42.10 Eze.14.6 18.30 24.14 Joel 2.14 Jon.3.9 Mat.3.2 4.17 Mar. 1.15 6.12 Lu.13.3,5 16.30 17.3, 4 Ac.2.38 3.19 8.22 17.30 26.20 2 Co.7.8 He.7.21 Re.2.5,16,21,22 3.3,19.

REPENTANCE. Ho.13.14 Mat. 3.8,11 9.13 Mar.1.4 2.17 Lu.3. 3,8 5.32 15.7 24.47 Ac.5.31 11. 18 13.24 19.4 20.21 26.20 Ro. 2.4 11.29 2 Co.7.9,10 2 Ti.2.25 He.6.1,6 12.17 2 Pe.3.9.

REPENTED. Ge.6.6 Ex.32.14 Ju.2.18 21.6,15 1 Sa.15.35 2 Sa. 24.16 2 Ch.21.15 Ps.106.45 Je.8. 6 20.16 26.19 31.19 Am.7.3,6 Jon.3.10 Zec.8.14 Mat.11.20,21 12.41 21.29,32 27.3 Lu.10.13 11. 32 2 Co.7.10 12.21 Re.2.21 9.20, 21 16.9,11.

REPENTEST, ETH. Ge.6.7 1 Sa. 15.11 Joel 2.13 Jon.4.2 Lu.15. 7,10.

REPENTING. Je.15.6.

REPENTINGS. Ho.11.8.

REPETITIONS. Mat.6.7.

REPHAEL, the physic, *or* medicine of God. 1 Ch.26.7.

REPHAIM, giant, physician, *or* relaxed, *or* that relax, that weaken. 2 Sa.5.18,22 23.13 1 Ch.11.15 14. 9 Is.17.5.

REPHAIMS. See *Rephaim.* Ge.14. 5 15.20.

REPHIDIM, beds, *or* places of rest. Ex.17.1,8 19.2 Nu.33.14,15.

REPLENISH. Ge.1.28 9.1.

REPLENISHED. Is.2.6 23.2 Je. 31.25 Eze.26.2 27.25.

REPLIEST. Ro.9.20.

REPORT, *substantive.* Ge.37.2 Ex. 23.1 Nu.13.32 14.37 De.2.25 1 Sa.2.24 1 Ki.10.6 2 Ch.9.5 Ne. 6.13 Pr.15.30 Is.23.5 28.19 53. 1 Je.50.43 Hab.3.3† Jno.12.38 Ac.6.3 10.22 22.12 Ro.10.16 2 Co.6.8 Phi.4.8 1 Ti.3.7 He.11. 2,39 3 Jno.12.

REPORT, *verb.* Je.20.10 1 Co.14. 25.

REPORTED. Ne.6.6,7,19 Es.1. 17 Eze.9.11 Mat.28.15 Ac.4.23 16.2 Ro.3.8 1 Co.5.1 1 Ti.5.10 1 Pe.1.12.

REPOSSESS. Ex.15.9†.

REPROACH, *substantive.* Jos.5.9 Ju.5.18† 1 Sa.17.26 Ne.1.3 4.4 5.9 Ps.57.3 69.7,20 71.13 78.66 79.12 89.50 119.22 Pr.6.33 18.3 19.26 22.10 Is.4.1 51.7 54.4 Je. 23.40 31.19 51.51 La.3.30,61 5. 1 Eze.16.57 21.28 36.15,30 Da. 11.18 Ho.12.14 Joel 2.17 Mi.6.16 Zep.2.8 3.18 2 Co.11.21 1 Ti.3.7 4.10 He.11.26 13.13.

***A* REPROACH.** Ge.34.14 1 Sa. 11.2 Ne.2.17 Ps.15.3 22.6 31.11 39.8 44.13 79.4 89.41 109.25 Pr. 14.34 Is.30.5 Je.6.10 20.8 24.9 29.18 42.18 44.8,12 49.13 Eze. 5.14,15 22.4 Da.9.16 Joel 2.19.

***My* REPROACH.** Ge.30.23 1 Sa. 25.39 Job 19.5 20.3 Ps.69.10,19 119.39 Lu.1.25.

REPROACH, *verb.* Ru.2.15 2 Ki. 19.4,16 Ne.6.13 Job 27.6 Ps.42. 10 74.10 102.8 Is.37.4,17 Lu.6. 22.

REPROACHED. Le.19.20† 2 Sa. 21.21† 2 Ki.19.22,23 Job 19.3 Ps. 55.12 69.9 74.18 79.12 89.51 Is. 37.23,24 Zep.2.8,10 Ro.15.3 1 Pe.4.14.

REPROACHES. Ps.69.9 Is.43.28 Ro.15.3 2 Co.12.10 He.10.33.

REPROACHEST. Lu.11.45.

REPROACHETH. Nu.15.30 Ps. 44.16 57.3† 74.22 119.42 Pr.14. 31 17.5 27.11.

REPROACHFULLY. Job 16.10 1 Ti.5.14.

REPROBATE. Je.6.30 Ro.1.28 2 Ti.3.8 Tit.1.16.

REPROBATES. 2 Co.13.5,6,7.

REPROOF. Job 26.11 Pr.1.23,25, 30 5.12 10.17 12.1 13.18 15.5, 10,31,32 17.10 29.15 2 Ti.3.16.

REPROOFS. Ps.38.14 Pr.6.23 29.1†.

REPROVE. 2 Ki.19.4 Job 6.25,26 13.10 22.4 Ps.50.8,21 141.5 Pr. 9.8 19.25 30.6 Is.11.3,4 37.4 Je.2.19 Ho.4.4 Mal.2.3† Jno.16. 8 Ep.5.11 2 Ti.4.2.

REPROVED. Ge.20.16 21.25 1 Ch.16.21 Ps.105.14 Pr.29.1 Je. 29.27 Hab.2.1 Lu.3.19 Jno.3.20 Ep.5.13.

REPROVER. Pr.25.12 Eze.3.26.

REPROVETH. Job 40.2 Ps.119. 42† Pr.9.7 15.12 Is.29.21.

REPUTATION. Ec.10.1 Ac.5.34 Ga.2.2 Phi.2.7,29.

REPUTED. Job 18.3 Da.4.35.

REQUEST, S. Ju.8.24 2 Sa.14.15, 22 Ezr.7.6 Ne.2.4 Es.4.8 5.3,6 7.2,3,7 9.12 Job 6.8 Ps.21.2 106.15 Ro.1.10 Phi.1.4 4.6 1 Th.4.1†.

REQUESTED. Ju.8.26 1 Ki.19.4 1 Ch.4.10 Ne.13.6† Da.1.8 2.49.

REQUIRE. Ge.9.5 31.39 43.9 De.10.12 18.19 23.21 Jos.22.23 1 Sa.20.16 2 Sa.3.13 4.11 19.38 1 Ki.8.31†,59 1 Ch.21.3 2 Ch.24. 22 Ezr.7.21 8.22 Ne.5.12 Ps. 10.13 Eze.3.18,20 20.40 33.6,8 34.10 Mi.6.8 Lu.12.20† 1 Co.1.22 7.36.

REQUIRED. Ge.42.22 Ex.12.36 1 Sa.21.8 2 Sa.12.20 1 Ch.16.37 2 Ch.8.14 24.6 Ezr.3.4 Ne.5.18 Es.2.15 Ps.40.6 137.3 Pr.30.7 Is.1.12 Lu.11.50,51 12.20,48 19. 23 23.24 1 Co.4.2.

REQUIREST. Ru.3.11.

REQUIRETH. Ec.3.15 Da.2.11.

REQUIRING. Lu.23.23.

REQUITE. Ge.50.15 De.32.6 2 Sa.2.6 16.12 2 Ki.9.26 Ps.10.14 41.10 Je.51.56 1 Ti.5.4.

REQUITED. Ju.1.7 1 Sa.25.21.

REQUITING. 2 Ch.6.23.

REREWARD. Nu.10.25 Jos.6.9, 13 1 Sa.29.2 Is.52.12 58.8.

RESCUE. De.28.31 Ps.35.17 Ho. 5.14.

RESCUED. 1 Sa.14.45 30.18 Ac. 23.27.

RESCUETH. Da.6.27.

RESEMBLANCE. Zec.5.6.

RESEMBLE. Lu.13.18.

RESEMBLED. Ju.8.18.

RESERVE. Ps.79.11† Je.3.5 50. 20 2 Pe.2.9.

RESERVED. Ge.27.36 Nu.18.9 Ju.21.22 Ru.2.18 2 Sa.8.4 1 Ch. 18.4 Job 21.30 38.23 Ac.25.21 Ro.11.4 1 Pe.1.4 2 Pe.2.4,17 3.7 Jude 6,13.

RESERVETH. Je.5.24 Na.1.2.

RESIDUE. Ex.10.5 1 Ch.6.66 Ne. 11.20 Is.21.17 28.5 38.10 44.17, 19 Je.8.3 15.9 24.8 27.19 29.1 39.3 41.10 52.15 Eze.9.8 23.25 34.18 36.3,4,5 48.18,21 Da.7.7, 19 Joel 1.4† Zep.2.9 Hag.2.2 Zec.8.11 14.2 Mal.2.15 Mar.16. 13 Ac.15.17.

RESIN, a bridle, *or* bit. Ge.10.12.

RESIST. Zec.3.1 Mat.5.39 Lu. 21.15 Ac.6.10 7.51 Ro.13.2 2 Ti.3.8 Ja.4.7 5.6 1 Pe.5.9.

RESISTED. Ro.9.19 He.12.4.

RESISTETH. Ro.13.2 Ja.4.6 1 Pe.5.5.

RESOLVED. Lu.16.4.

RESORT. Ne.4.20 Ps.71.3 Mar. 10.1 Jno.18.20.

RESORTED. 2 Ch.11.13 Mar.2. 13 Jno.10.41 18.2 Ac.16.13.

RESPECT, *substantive.* Ge.4.4,5 Ex.2.25 Le.26.9 1 Ki.8.28 2 Ki. 13.23 2 Ch.6.19 19.7 Ps.74.20 119.6,15,117 138.6 Pr.24.23 28. 21 Is.17.7 22.11 Ro.2.11 2 Co. 3.10 Ep.6.9 Phi.4.11 Col.2.16 3.25 He.11.26 Ja.2.1,3,9 1 Pe. 1.17.

RESPECT, *verb.* Le.19.15 Nu.16. 15 De.1.17 16.19 2 Sa.14.14 Is. 17.8.

RESPECTED. La.4.16.

RESPECTEDST. Is.57.9†.

RESPECTER. Ac.10.34.

RESPECTETH. Job 37.24 Ps.40.4.

RESPITE. Ex.8.15 1 Sa.11.3.

REST, *substantive.* Ge.8.21† 49.15 Ex.16.23 31.15 33.14 35.2 Le. 16.31 23.3,32 25.4,5 Nu.28.† De.3.20 12.9,10 25.19 28.65 Jos. 1.13,15 14.15 21.44 22.4 23.1 Ju.3.11,30 5.31 Ru.1.9 3.1,18 2 Sa.7.1 14.17† 1 Ki.5.4 8.56 1 Ch.6.31 22.9,18 23.25 28.2 2 Ch.14.6,7 15.15 20.30 Ezr.6.10† Ne.9.28 Es.2.18† 9.16 Job 3.13, 17,26 11.18 17.16 36.16† Ps.38.3 55.6 94.13 95.11 116.7 132.8,14 Pr.29.17 Ec.2.23 6.5 Is.11.10 14.3,7 18.4 28.12 30.15 34.14 66.1 Je.6.16 30.10 46.27 50.34 Eze.16.19† 20.41† 38.11 Da.4.4 Mi.2.10 Zec.1.11 9.1 Mat.11.28, 29 12.43 26.45 Mar.14.41 Lu. 11.24 Jno.11.13 Ac.7.49 9.31 2 Th.1.7 He.3.11,18 4.1,3,5,8,9, 10,11. See *No.*

RESTS. 1 Ki.6.6.

REST, *adjective.* Ge.30.36 Ex.28. 10 Le.5.9 14.17,29 Nu.31.8,32 De.3.13 Jos.10.20 Ju.7.6 1 Sa. 15.15 2 Sa.10.10 1 Ki.20.30 2 Ki. 4.7 1 Ch.11.8 16.41 19.11 2 Ch. 24.14 Ne.2.16 6.1 11.1 Es.9.12 Ps.17.14 Is.10.19 Eze.45.8 Da. 2.18 Zec.11.9 Mat.27.49 Lu.12. 26 24.9 Ac.2.37 5.13 27.44 Ro. 11.7 1 Co.7.12 11.34 1 Pe.4.2 Re.2.24 9.20 20.5. See *Acts.*

REST, *verb.* Ge.18.4 Ex.5.5 23. 11,12 34.21 Le.23.32† 25.2† 26. 34,35 De.5.14 Jos.3.13 2 Sa.3.29 7.11 21.10 2 Ki.2.15 2 Ch.14.11 Job 3.18 14.6 Ps.16.9 37.7 125.3 Pr.6.35 Ca.1.7 Is.7.19 11.2 25. 10 28.12 30.32† 34.14 51.4 57. 2,20 62.1 63.14 Je.31.2 47.6 Eze.5.13 16.42 21.17 24.13 44. 30 Da.12.13 Hab.3.16 Zep.3.17 Mar.6.31 Lu.10.6 Ac.2.26 2 Co. 12.9 He.4.4 Re.4.8 6.11 14.13.

RESTED. Ge.2.2,3 8.4 Ex.10. 14 16.30 20.11 31.17 Nu.9.18,23 10.12,36 11.25,26 Jos.11.23 1 Sa. 25.9† 1 Ki.6.10 2 Ch.32.8 Es.9. 17,18,22 Job 30.27 Lu.23.56.

RESTEST. Ro.2.17.

RESTETH. Job 24.23 Pr.14.33 Ec.7.9 Is.7.2† 1 Pe.4.14.

RESTING. Nu.10.33 2 Ch.6.41 Pr.24.15 Is.32.18 Je.50.6.

RESTITUTION. Ex.22.3,5,6,12 Job 20.18 Ac.3.21.

RESTORE. Ge.20.7 40.13 42.25 Ex.22.1,4 Le.6.4,5 24.21 25.27, 28 Nu.35.25 De.22.2 Ju.11.13 17.3 1 Sa.12.3 2 Sa.9.7 12.6 16.3 1 Ki.20.34 2 Ki.8.6 Ne.5.11,12 Job 20.10,18 Ps.51.12 Pr.6.31 Is. 1.26 42.22 49.6 57.18 Je.27.22 30.17 Eze.33.15 Da.9.25 Joel 2. 25 Mat.17.11 Lu.19.8 Ac.1.6 Ga. 6.1.

RESTORED. Ge.20.14 40.21 41. 13 42.28 De.28.31 Ju.17.3,4 1 Sa. 7.14 1 Ki.13.6 2 Ki.8.1,5 14. 22,25 2 Ch.8.2 26.2 Ezr.6.5 Ps. 69.4 Eze.18.7,12 Mat.12.13 Mar. 3.5 8.25 Lu.6.10 He.13.19.

RESTORER. Ru.4.15 Is.58.12.

RESTORETH, ING. Ps.19.7† 23. 3 Mi.2.4† Mar.9.12.

RESTRAIN. 1 Sa.9.17† 2 Ki.4. 24† Job 15.8 Ps.76.10 Da.9.24†.

RESTRAINED. Ge.8.2 11.6 16.2 Ex.36.6 1 Sa.3.13 Is.63.15 Eze. 30.18† 31.15 Ac.14.18.

RESTRAINEST. Job 15.4.

RESTRAINT. Le.23.36† De.16.8† Ju.18.7† 1 Sa.14.6 2 Ch.7.9† Ne. 8.18† Je.17.8† Joel 1.14†.

RESTRAINTS. Je.14.1†.

RESURRECTION. Mat.22.23,28, 30,31 27.53 Mar.12.18,23 Lu.14. 14 20.27,33,36 Jno.5.29 11.24,25 Ac.1.22 2.31 4.2,33 17.18,32 23. 6,8 24.15,21 Ro.1.4 6.5 1 Co. 15,12,13,21,42 Phi.3.10,11 2 Ti. 2.18 He.6.2 11.35 1 Pe.1.3 3.21 Re.20.5,6.

RETAIN. 1 Ch.29.14† Job 2.9 Pr. 4.4 11.16 Ec.8.8 Da.11.6 Jno. 20.23 Ro.1.28.

RETAINED. Ju.7.8 19.4 Da.10. 8,16 Jno.20.23 Phile.13.

RETAINETH. Pr.3.18 11.16 Mi. 7.18.

RETIRE. 2 Sa.11.15 Je.4.6.

RETIRED. Ju.20.39 2 Sa.20.22.

RETURN, *substantive.* Ge.14.17 Sa.7.17 2 Sa.11.1† 1 Ki.20.22,26 1 Ch.20.1†.

RETURN, *verb.* Ge.3.19 16.9 18. 10,14 31.3,13 32.9 Ex.4.18,19 13.17 Le.25.10,13,27,28,41 27.24 Nu.8.25† 10.36 14.4 23.5 32.22

35.28 De.3.20 17.16 20.5, 6, 7, 8 30.3, 8 Jos.1.15 20.6 22.4, 8 Ju. 7.3 11.31 Ru.1.6, 8, 10, 15 1 Sa. 6.3, 8 9.5 26.21 29.4, 7 2 Sa.2. 26 3.16 10.5 15.19, 20, 34 19.14 24.13 1 Ki.2.32, 33, 44 8.48 12.24, 26 19.15 22.17, 28 2 Ki.18.14 19. 7.33 20.10 1 Ch.19.5 2 Ch.6.24, 38 10.9 11.4 18.16, 26, 27 30.6, 9 Ne.2.6 4.12 Es.4.15 9.25 Job 1.21 6.29 7.10 15.22 17.10 22. 23 33.25 35.4† 36.10 Ps.6.4 10 7.7, 16 59.6, 14 73.10 74.21 80.14 90.3, 13 94.15 104.29 116.7 Pr. 2.19 26.27 Ec.1.7 5.15 12.2, 7 Ca.6.13 Is.1.27† 6.13 10.21, 22 21.12 35.10 37.7, 34 41.28† 44. 22 51.11 63.17 Je.3.1, 12, 22 4.1 12.15 15.19 18.11 22.10 23.14 24.7 30.10 31.8 35.15 36.3, 7 37.7 44.14, 28 46.27 50.9 Eze. 16.55 18.23 46.17 Da.9.25† 10. 20 11.9, 13, 28, 29, 30 Ho.2.7, 9 3.5 5.15 7.16 8.13 9.3 12.14 14.7 Joel 2.14 3.4, 7 Ob.15 Mi.1.7 5.3 Mal.1.4 3.7, 18 Mat.10.13 12.44 24.18 Lu.8.39 11.24 12.36 Ac.15.16 18.21.

RETURN *to, or unto, the Lord.* De. 30.2 1 Sa.7.3 Is.19.22 55.7 Ho. 6.1 7.10 14.1.

Not **RETURN.** Nu.32.18 De.28 31† 1 Sa.15.26 2 Sa.12.23 1 Ki. 13.16 Job 7.7† 10.21 16.22 39.4 Is.45.23 55.11 Je.8.4 15.7 22. 11, 27 23.20 30.24 Eze.7.13 13. 22 21.5 35.9 46.9 Ho.7.10 11. 5, 9 Mat.2.12 Lu.17.31.

To **RETURN.** Ex.4.21 Nu.14.3 De.17.16 Ru.1.7, 16 1 Sa.29.11 2 Ch.10.6, 9 Ne.9.17 Je.5.3 8.5 22.27 29.10 30.3 32.44 33.7, 11, 26 34.11, 16, 22 37.20 38.26 42. 12 44.14 La.3.21† Eze.21.30 29. 14 47.6 Ho.4.9† 11.5 Lu.19.12 Ac.13.34.

RETURNED. Ge.8.3, 9, 12 18.33 22.19 42.24 43.10, 18 Ex.5.22 14. 27, 28 19.8 32.31 Le.22.13 Nu. 11.4† 24.25 De.1.45 Jos.2.16, 22 4.18 22.9, 32 Ju.2.19 5.29 7.3 8.13 11.39 21.23 Ru.1.22 1 Sa. 1.27† 6.16 17.57 25.39 2 Sa.1.22 3.16 6.20 16.8 17.3 19.15 23.10 1 Ki.13.10, 33 2 Ki.4.35 5.15 2 Ch.25.10 32.21 Ezr.5.11 Ne.4.15 9.28 Ps.35.13 78.34 126.1† Is. 38.8 Je.3.7 14.3 18.4† 40.12 Eze.1.14, 17 8.17 9.11† 47.7 Da. 4.34, 36 Ho.6.11 Am.4.6, 8, 9, 10, 11 Zec.1.6, 16 7.14 8.3 Mat.21.18 Mar.14.40 Lu.1.56 2.20 4.1, 14 8.37, 40 9.10 10.17 17.18 19.15 24.48, 56 24.9, 33, 52 Ac.1.12 5.22 8.25 12.25 13.13 14.21 21.6 23. 32 Ga.1.17 He.11.15 1 Pe.2.25.

RETURNETH. Ps.146.4 Pr.26. 11 Ec.1.6 Is.55.10 Eze.35.7 Zec. 9.8.

RETURNING. Ge.8.3†, 7† Ps.126. 1† Is.30.15 Lu.7.10 Ac.8.28 He.7.1.

REU, his friend, his shepherd. Ge. 11.18.

REUBEN, who sees the son, *or* vision of the son. Ge.29.32 30.14 35.22, 23 37.22, 29 46.8, 9 48.5 49.3 Ex.6.14 Nu.2.10, 16 7.30 10.18 16.1 26.5 32.1, 33, 37 De.11.6 27. 13 33.6 Jos.4.12 13.23 15.6 18. 17 22.13 Ju.5.15, 16 1 Ch.5.1, 3, 18 Eze.48.6, 31.

Tribe of **REUBEN.** Nu.1.5, 21 13. 4 34.14 Jos.20.8, 36 1 Ch.6.63, 78 Re.7.5.

REUBENITES. Nu.26.7 De.3.12, 16 29.8 Jos.1.12 12.6 13.8 22.1 2 Ki.10.33 1 Ch.5.6, 26 11.42 26. 32 27.16.

REUEL, shepherd, *or* friend of God. Ge.36.4.

REUMAH, lofty, sublime. Ge.22.24.

REVEAL. Ru.4.4† Job 20.27 Ps. 119.18† Je.33.6 Da.2.47 Mat.11. 27 Lu.10.22 Ga.1.16 Phi.3.15.

REVEALED. De.29.29 1 Sa.3.7, 21 9.15† 2 Sa.7.27 1 Ch.17.25† Es.8. 13† Ps.98.2† Is.22.14 23.1 40.5 53.1 56.1 Je.11.20 Da.2.19, 30 10.1 Mat.10.26 11.25 16.17 Lu. 2.26, 35 10.21 12.2 17.30 Jno.12. 38 Ro.1.17, 18 8.18 1 Co.2.10 3. 13 14.30 Ga.3.23 Ep.3.5 2 Th. 1.7 2.3, 6, 8 1 Pe.1.5, 12 4.13 5.1.

REVEALER. Da.2.47.

REVEALETH. Job 33.16† Pr.11. 13 20.19 Da.2.22, 28, 29 Am.3.7.

REVELATION. Ro.2.5 16.25 1 Co.1.7† 14.6, 26 Ga.1.12 2.2 Ep. 1.17 3.3 1 Pe.1.13 Re.1.1.

REVELATIONS. 2 Co.12.1, 7.

REVELLINGS. Ga.5.21 1 Pe.4.3.

REVENGE, S. De.32.42 Ps.94.1† Je.20.10 Eze.25.15 2 Co.7.11.

REVENGE, ED. Je.15.15 Eze.25. 12 2 Co.10.6.

REVENGER. Nu.35.19, 21, 24, 25, 27 Na.1.2† Ro.13.4.

REVENGERS. 2 Sa.14.11.

REVENGETH. Na.1.2.

REVENGING. Ps.79.10 Eze.25.12†.

REVENUE. Ezr.4.13 Pr.8.19 Is. 23.3.

REVENUES. Pr.15.6 16.8 Je. 12.13.

REVERENCE, *substantive.* 2 Sa.9.6 1 Ki.1.31 Es.3.2.5 Ps.89.7 He. 12.9, 28 1 Pe.3.15†.

REVERENCE, *verb.* Le.19.30 26. 2 Es.3.2 Mat.21.37 Mar.12.6 Lu.20.13 Ep.5.33.

REVEREND. Ps.111.9.

REVERSE. Nu.23.20 Es.8.5, 8 Je.2.24†.

REVILE. Ex.22.28 Mat.5.11.

REVILED. Ne.13.25† Mat.27.39 Mar.15.32 Jno.9.28 1 Co.4.12 1 Pe.2.23.

REVILERS. 1 Co.6.10.

REVILEST, ETH. Ex.24.17† Ac. 23.4.

REVILINGS. Is.51.7 Zep.2.8.

REVIVE. Ne.4.2 Ps.85.6 138.7 Is.57.15 Ho.6.2 14.7 Hab.3.2.

REVIVED. Ge.45.27 Ju.15.19 1 Ki.17.22 2 Ki.13.21 Ro.7.9 14.9 Phi.4.10†.

REVIVING. Ezr.9.8, 9.

REVOLT, *substantive.* De.13.5† Is. 59.13 Je.28.16† 29.32†.

REVOLT, *verb.* 2 Ch.21.10 Is.1.5.

REVOLTED. 2 Ki.8.20, 22 2 Ch. 21.8, 10 Is.31.6 Je.5.23.

REVOLTERS. Je.6.28 Ho.5.2 9.15.

REVOLTING. Je.5.23.

REVOLUTION. Ex.34.22† 1 Sa. 1.20† 2 Ch.24.23†.

REWARD, *substantive.* Ge.15.1 Nu. 18.31 De.10.17 27.25 Ru.2.12 2 Sa.4.10 19.36 1 Ki.13.7 Job 6. 22 7.2 Ps.15.5 19.11 40.15 58. 11 70.3 91.8 94.2 109.20 127.3 Pr.11.18 21.14 22.4† 23.18† 24. 14, 20 Ec.4.9 9.5 Is.3.11 5.23 40.10 45.13 49.4† 62.11 Je.40.5 Eze.16.34 Ho.9.1 Ob.15 Mi.3.11 7.3 Mat.5.12, 46 6.1, 2, 5, 16 10.41, 42 Mar.9.41 Lu.6.23, 35 23.41 Ac.1.18 Ro.4.4 1 Co.3.8, 14 9.17, 18 Col.2.18 3.24 1 Ti.5.18 He. 2.2 10.35 11.26 2 Pe.2.13 2 Jno. 8 Jude 11 Re.11.18 22.12.

REWARDS. Nu.22.7 Is.1.23 Da. 2.6 5.17 Ho.2.12.

REWARD, *verb.* De.32.41 1 Sa.24. 19 2 Sa.3.39 2 Ch.20.11 Ps.54.5 Pr.25.22 Ho.4.9 Mat.6.4, 6, 18 16.27 2 Ti.4.14 Re.18.6.

REWARDED. Ge.44.4 1 Sa.24.17 2 Sa.22.21 2 Ch.15.7 Ps.7.4 18. 20 35.12 103.10 109.5 Pr.13.13 Is.3.9 Je.31.16 Re.18.6.

REWARDER. He.11.6.

REWARDETH. Job 21.19 Ps.31. 23 137.8 Pr.17.13 26.10.

REZIN, voluntary, *or* good will; *or* runner. 2 Ki.15.37 16.5, 6, 9 Ezr. 2.48 Ne.7.50 Is.7.1, 4, 8 8.6 9.11.

REZON, lean, *or* small, *or* secret, *or* prince. 1 Ki.11.23.

RHEGIUM, rupture, *or* fracture. Ac.28.13.

RHESA, will, *or* course. Lu.3.27.

RHODA, a rose. Ac.12.13.

RHODES. See *Rhoda.* Ac.21.1.

RIB, S. Ge.2.21, 22 Ex.30.4† 2 Sa.2.23 3.27 4.6 20.10 1 Ki.6. 5† 7.3† Da.7.5.

RIBBAND. Nu.15.38.

RIBLAH, quarrel, *or* greatness to him; quarrel that increases, *or* that spreads. 2 Ki.23.33.

RICH. Ge.13.2 14.23 Ex.30.15 Le.25.47 Ru.3.10 1 Sa.2.7 2 Sa. 12.1 Job 15.29 34.19 Ps.45.12 49.2, 16 Pr.10.4, 22 13.7 14.20 18.23 21.17 22.2, 7, 16 23.4 28.6, 20, 22 Ec.5.12 10.6, 20 Is.53.9 Je.5.27 Eze.27.24 Ho.12.8 Zec. 11.5 Mar.12.41 Lu.1.53 6.24 12.21 14.12 18.23 19.2 Ro.10. 12 1 Co.4.8 2 Co.6.10 8.9 Ep. 2.4 1 Ti.6.9, 17, 18 Ja.1.10 2.5 Re.2.9 3.17, 18 13.16 18.3, 15, 19.

RICH *man* or *men.* 2 Sa.12.2, 4 Job 27.19 Pr.10.15 18.11 28.11 Je. 9.23 Mi.6.12 Mat.19.23, 24 27. 57 Mar.10.25 Lu.12.16 16.1, 19 21.22 18.25 21.1 Ja.1.11 2.6 5.1 Re.6.15.

RICHER. Da.11.2.

RICHES. Ge.31.16, 36.7 Jos.22.8 Ru.4.11† 1 Sa.17.25 1 Ki.3.11, 13 10.23 1 Ch.29.12, 28 2 Ch.1.11 9. 22 17.5 18.1 20.25 32.27 Es. 1.4 5.11 Job 20.15 36.19 Ps.37. 16 39.6 44.12† 49.6 52.7 62.10 73.12 104.24 112.3 119.14 Pr. 3.16 8.18 11.4, 16, 28 13.7, 8 14.24 19.14 22.1, 4, 16 23.5 24.4 27.24 30.8 31.29† Ec.4.8 5.13, 14, 19 6.2 9.11 Is.8.4 10.14 30.6 45.3 61.6 Je.9.23 17.11 48.36 Eze. 26.12 27.12, 18, 27, 33 28.4, 5 Da. 11.2, 13, 24, 28 Mat.13.22 Mar.4.19 10.23, 24 Lu.8.14 16.9†, 11 18.24 Ro.2.4 9.23 11.12, 33 2 Co.8.2 Ep.1.7, 18 2.7 3.8, 16 Phi.4.19 Col.1.27 2.2 1 Ti.6.17 He.11.26 Ja.5.2 Re.5.12 18.17.

RICHLY. Col.3.16 1 Ti.6.17 Tit. 3.6†.

RID. Ge.37.22 Ex.6.6 Le.26.6 Ps.82.4 144.7, 11.

RIDDANCE. Le.23.22 Zep.1.18.

RIDDEN. Nu.22.30.

RIDDETH. 2 Sa.22.33†.

RIDDLE. Ju.14.12, 13, 14, 15, 16, 17, 18, 19 Eze.17.2 1 Co.13.12†.

RIDE. Ge.41.43 De.32.13 Ju.5. 10 2 Sa.6.3† 16.2 19.26 1 Ki.1. 33 38.44 2 Ki.4.24† 10.16 13. 16† 1 Ch.13.7† Es.6.9† Job 30.22 Ps.45.4 66.12 Is.30.16 58.14 Je. 6.23 50.42 Ho.10.11 14.3 Hab. 3.8 Hag.2.22.

RIDER. Ge.49.17 Ex.15.1, 21 Job 39.18 Je.51.21 Zec.12.4.

RIDERS. 2 Ki.18.23 Es.8.10 Is. 36.8 Hag.2.22 Zec.10.5.

RIDETH. Le.15.9 De.33.26 Es. 6.8 Ps.68.4, 33 Is.19.1 Am.2.15.

RIDING. Nu.22.22 2 Ki.4.24 Je. 17.25 22.4 Eze.23.6, 12, 23 38.15 Zec.1.8 9.9.

RIDICULOUS Is.33.19†.

RIDGES. Ps.65.10.

RIFLED. Zec.14.2.

RIGHT, *substantive.* Ge.18.25 Nu. 27.7 De.21.17 Ru.2.20† 3.9† 4. 6 2 Sa.19.28, 43 1 Ki.8.45†, 49† 2 Ch.6.35†, 39† Ne.2.20 9.33 Job 34.6, 17 36.6 Ps.9.4 17.1 140.12 Pr.16.8, 13 Is.10.2 32.7 59.8† Je.5.28 17.11 32.7, 8 48.30† La.3.35 Eze.21.27 22.29† Am. 5.12 Mal.3.5 Jno.1.12† He.13.10 Re.22.14.

RIGHT, *adjective.* Ge.24.48 De. 32.4 Jos.9.25 Ju.12.6 1 Sa.12.23 2 Sa.15.3 1 Ki.9.12† 2 Ki.10.15 17.9 Ezr.8.21 Ne.9.13 Es.8.5 Job 6.25 34.23 35.2 Ps.19.8 45.6 51.10 107.7 119.75, 128 Pr.4.11 8.6, 9 12.5 14.12 16.25 20.11 23.16 24.26 Ec.4.4 11.6† Is.30. 10 45.19 Je.2.21 23.10 34.15 Ho.14.9 Am.3.10 Mat.5.15 Lu. 8.35 10.28 Ac.4.19 8.21 13.10 2 Pe.2.15.

Is **RIGHT.** Ex.15.26 De.6.18 12. 8.25, 28 13.18 21.9 Ju.14.3† 1 Ki.11.33, 38 2 Ki.10.30 Job 42. 7, 8 Ps.33.4 Pr.12.15 21.2, 8 Je.26.14† Eze.18.5, 19, 21, 27 33. 14, 16, 19 Mat.20.4, 7 Lu.12.57 Ep.6.1.

Was **RIGHT.** Ju.17.6 21.25 1 Sa. 18.20† 2 Sa.17.4† 1 Ki.14.8 15. 5, 11 22.43 2 Ki.12.2 14.3 15. 3, 34 16.2 18.3 22.2 1 Ch.13.4 2 Ch.14.2 20.32 24.2 25.2 26.4 27.2 29.2 30.4† 34.2 Job 33.27 Ps.78.37 Je.17.16. See *Foot, Hand.*

RIGHT *against.* Jos.3.16.

RIGHT *cheek.* Mat.5.39.

RIGHT *corner.* 2 Ki.11.11.

RIGHT *early.* Ps.46.5.

RIGHT *forth.* Je.49.5.

RIGHT *on.* Pr.4.25 9.15.

RIGHT *pillar.* 1 Ki.7.21.

RIGHT *well.* Ps.139.14.

RIGHTEOUS. Ge.7.1 18.23, 24, 25, 26, 28 20.4 38.26 Ex.23.7, 8 Nu.23.10 De.4.8 16.19 25.1 Ju. 5.11 1 Sa.12.7 24.17 2 Sa.4.11 1 Ki.2.32 8.32 2 Ki.10.9 2 Ch. 6.23 Ezr.9.15 Ne.9.8 Job 4.7 9. 15 10.15 15.14 17.9 22.3, 19 23.7 32.1 34.5 35.7 36.7 40.8 Ps. 1.5, 6 5.12 7.9, 11 11.3, 5 14.5 19.9 31.18 32.11 33.1 34.15, 17, 19, 21 35.27 37.17, 21, 25, 29, 30, 32, 39 52.6 55.22 58.10, 11 64.10 68.3 69.28 72.7 75.10 92.12 94. 21 97.11, 12 107.42 112.4, 6 116.5 118.15, 20 119.7, 62, 106, 137, 138, 160, 164 125.3 140.13 141.5 142.7 145.17 146.8 Pr.2.7, 20 3.32 10. 3, 16, 21, 24, 25, 28, 30, 32 11.8, 10, 21, 23, 28, 20, 31 12.3, 5, 7, 12, 26 13.9, 21, 25 14.9, 19, 32 15.6, 19, 28, 29 16. 13 18.5, 10 21.18, 26 23.24 24.15, 24 28.1, 10, 28 29.2, 6, 7, 16 Ec.3. 17 7.16 8.14 9.1, 2 Is.3.10 5.23 24.16 26.2 41.26 53.11 57.1 60. 21 Je.12.1 20.12 23.5 Eze.13.22 16.52 18.20, 24 21.3, 4 33.12, 13, 18 Am.2.6 Hab.1.4, 13 Mal.3.18 Mat. 9.13 13.43 23.28, 29, 35 25.37, 46 Mar.2.17 Lu.1.6 5.32 18.9 Jno. 7.24 17.25 Ro.2.5 3.10 5.19 2 Th.1.5, 6 2 Ti.4.8 He.11.4 1 Pe.3.12 4.18 2 Pe.2.8 1 Jno.2. 1, 29 3.7, 12 Re.16.5, 7 19.2 22.11. See *Lord is.*

RIGHTEOUS *man* or *men.* Ps.37. 16 Pr.10.11 12.10 13.5 21.12 25.26 28.12 Is.41.2 Eze.3.20, 21 18.26 23.45 Mat.10.41 13.17 Lu. 23.47 Ro.5.7 1 Ti.1.9 Ja.5.16 2 Pe.2.8.

RIGHTEOUSLY. De.1.16 Ps. 67.4 96.10 Pr.31.9 Is.33.15 Je. 11.20 Tit.2.12 1 Pe.2.23.

RIGHTEOUSNESS. De.6.25 24. 13 33.19 Job 29.14 36.3 Ps.4.5 11.7 15.2 23.3 24.5 33.5 40.9 45.4, 7 48.10 51.19 52.3 58.1 72.2, 3 85.10, 11, 13 94.15 96.13 97.2 98.9 99.4 103.6 106.3 118. 19 119.144, 172 132.9 Pr.2.9 8.18, 20 10.2 11.4, 5, 6, 18, 19 12.17, 28 13.6 14.34 15.9 16.8, 12, 31 21.21 Ec.3.16 Is.1.21, 26, 27 5.23 10.22 11.4, 5 16.5 26.9, 10 28.17 32.16, 17 33.5 41.2† 45.8, 19, 24 46.12 51.1, 7 54.17 58.2 59.17 60.17 61.3, 10, 11 62.1 64.5 Je.9.24 22.3 23.6 33.15, 16 51.10 Eze.14.14, 20 18.20 33.12 Da.4.27 9.7, 24 12.3 Ho.10.12 Am.5.7, 24 6.12 Mi. 6.5 Zep.2.3 Mal.4.2 Mat.3.15 5.6, 20 21.32 Lu.1.75 Jno.16.8, 10 Ac.10.35 13.10 24.25 Ro.1.17 2.26 3.5, 21, 22 4.6, 11, 13 5.17, 18, 21 6.13, 16, 18, 19, 20 8.4, 10 9. 30, 31 10.3, 5, 6, 10 14.17 1 Co.1. 30 15.34 2 Co.3.9 5.21 6.7, 14 9.10 11.15 Ga.2.21 3.21 5.5 Ep.5.9 6.14 Phi.1.11 3.6, 9 1 Ti.6.11 2 Ti.2.22 4.8 Tit.3.5 He.1.8, 9 5.13 7.2 11.7, 33 12. 11 Ja.1.20 3.18 1 Pe.2.24 2 Pe. 1.1 2.5, 21 3.13 1 Jno.2.29 3.7, 10 Re.19.8.

For **RIGHTEOUSNESS.** Ge.15.6 Ps.106.31 143.11 Is.5.7 Mat.5.10 Ro.4.3, 5, 9, 22 10.4 Ga.3.6 Ja.2. 23 1 Pe.3.14.

His **RIGHTEOUSNESS.** 1 Sa.26.23 1 Ki.8.32 2 Ch.6.23 Job 33.26 Ps. 7.17 22.31 50.6 97.6 98.2 103. 17 111.3 112.3, 9 Ec.7.15 Is.42. 21 59.16 Eze.3.20 18.22 24.26 33.12, 13 Mi.7.9 Mat.6.33 Ro.3. 25, 26 2 Co.9.9.

In **RIGHTEOUSNESS.** Le.19.15 1 Ki.3.6 Ps.9.4†, 8 17.15 65.5 Pr.8.8 25.5 Is.5.16 32.1 42.6 45.13, 23 48.1 54.14 63.1 Je.4.2 Ho.2.19 10.12 Zec.8.8 Mal.3.3 Ac.17.31 Ro.9.28 Ep.4.24 2 Ti. 3.16 Re.19.11.

My **RIGHTEOUSNESS.** Ge.30.33 De.9.4 2 Sa.22.21, 25 Job 6.29 27.6 35.2 Ps.4.1 7.8 18.20, 24 35.27† Is.41.10 46.13 51.5, 6, 8 56.1 Phi.3.9.

Thy **RIGHTEOUSNESS.** De.9.5, 6 Job 8.6 35.8 Ps.5.8 31.1 35.24, 28 36.6, 10 37.6 40.10 51.14 69. 27 71.2, 15, 16, 19, 24 72.1 88.12 89.16 119.7†, 40, 123, 142 143.1, 11 145.7 Is.48.18 57.12 58.8 62.2 Da.9.16.

RIGHTEOUSNESS, ES. Ju.5.11† 1 Sa.12.7† Is.33.15† 45.24† 64.6 Eze.3.20† 33.13 Da.9.18.

RIGHTLY. Ge.27.36 Lu.7.43 20. 21 2 Ti.2.15.

RIGOR. Ex.1.13, 14 Le.25.43, 46, 53.

RIMMON, exalted, pomegranate. Jos.15.32 Ju.20.45, 47 21.13 2 Sa. 4.2 5.9 2 Ki.5.18 1 Ch.4.32 6.77 Zec.14.10.

RING. Ge.41.42 Ex.26.24 36.29 Es.3.10, 12 8.2, 8, 10 Lu.15.22 Ja. 2.2.

RINGS. Ex.25.12, 14, 15 26.29 27. 4, 7 28.23, 26, 27, 28 30.4 36.34 37. 3, 5, 13 38.7 39.16, 19, 20 Nu.31.50 Es.1.6 Ca.5.14 Is.3.21 Eze.1.18.

RINGLEADER. Ac.24.5.

RING-STRAKED. Ge.30.35 31.8, 10, 12.

RINSED. Le.6.28 15.11, 12.

RIOT, *substantive.* Is.29.9† Tit 1.6 1 Pe.4.4.

RIOT, *verb.* 2 Pe.2.13.

RIOTING. Ro.13.13.

RIOTOUS. Pr.23.20 28.7 Lu.15. 13.

RIP. 2 Ki.8.12.

RIPE. Ge.40.10 Ex.22.29 Nu.13. 20 18.13 Je.24.2 Ho.9.10 Joel 3.13 Mi.7.1 Na.3.12 Mar.4.29† 1 Co.14.20† Re.14.15, 18.

RIPENING. Is.18.5.

RIPHATH, remedy, *or* medicine, *or* release, *or* pardon. Ge.10.3.

RIPPED. 2 Ki.15.16 Ho.13.16 Am.1.13.

RISE. Ex.21.19 Nu.24.7 De.33. 11 Jos.18.4 Ju.8.21 9.33 1 Sa. 22.13 24.7 2 Sa.12.21 18.32 Job 30.12 Ps.18.38 27.3 36.12 119.62 140.10 Pr.24.22 28.12, 28 Ca.3.2 Is.14.21 24.20 26.14 33.10 43.17 54.17 58.10 Je.25.27 51.64 Am. 5.2 7.9 Mat.5.45 20.19 24.7, 11 26.46 27.63 Mar.4.27 8.31 9.31 10.34, 49 12.23, 25, 26 13.8, 22 Lu. 11.7, 8 12.54 18.33 21.10 22.46 24.7, 46 Jno.5.8 11.23, 24 20.9 Ac.10.13 26.16, 23 Ro.15.12 1 Co. 15.15, 16, 29, 32 1 Th.4.16 He.7.11 Re.11.1.

RISE *up.* Ge.19.2 31.35 Ex.8.20 9.13 12.31 Le.19.32 Nu.10.35 22.20 23.18, 24 De.2.13, 24 19.11, 15, 16 28.7 29.22 31.16 32.38 Jos.8.7 Ju.20.38, 40 1 Sa.29.10 Ne.2.18 Job 20.27 Ps.3.1 17.7 18.48 35.11 41.8 44.5 59.1 74. 23 92.11 94.16 127.2 139.21 Pr. 31.28 Ec.10.4 12.4 Ca.2.10 Is. 5.11 14.22 28.21 32.9 Je.37.10 47.2 49.14 51.1 La.1.14 Am.8. 8, 14 9.5 Ob.1 Na.1.9 Hab.2.7 Zep.3.8 Zec.14.13 Mat.10.21 12. 41, 42 Mar.3.26 13.12 14.42 Lu. 5.23 6.8 11.31, 32 Ac.3.6 Re.13.1.

RISEN. Ge.19.23 Ex.22.3 Nu. 32.14 Ju.9.18 Ru.2.15 1 Sa.25.29 2 Sa.14.7 1 Ki.8.20 2 Ki.6.15 2 Ch.6.10 13.6 21.4 Ps.20.8 27.12 54.3 86.14 Is.60.1 Eze.7.11 47.5 Mi.2.8 Mat.11.11 14.2 17.9 26. 32 27.64 28.6 Mar.6.14, 16 9.9 14.28 16.6, 9, 14 Lu.7.16 9.7, 8, 19 13.25 24.34 Jno.2.22 21.14 Ac. 17.3 Ro.8.34 1 Co.15.13, 14, 20 Col.2.12 3.1 Ja.1.11.

RISEST. De.6.7 11.19.

RISETH. De.22.26 Jos.6.26 2 Sa. 23.4 Job 9.7 14.12 24.22 27.7 31.14 Pr.24.16 31.15 Is.47.11 Je.46.8 Mi.7.6 Jno.13.4.

RISING, *substantive.* Le.13.2, 10, 19, 28, 43 14.56 Nu.4.21 Pr.30.31 Is. 60.3 Mar.9.10 Lu.2.34.

RISING, with *Sun.* Nu.2.3 21.11 34.15 De.4.41, 47 Jos.12.1 13.5 19.12, 27, 34 Ps.51.1 113.3 Is.41. 25 45.6 59.19 Mal.1.11 Mar.16. 2 Lu.1.78†.

RISING, *participle.* 2 Ch.36.15 Job 16.8 24.5, 14 Pr.27.14 Je.7.13, 25 11.7 25.3, 4 26.5 29.19 32.33 35.14, 15 44.4 La.3.63 Mar.1.35.

RISSAH, watering, distillation, *or* dew. Nu.33.21.

RITES. Nu.9.3 Ac.6.14† He.9. 10†.

RIVER. Ge.31.21 36.37 41.1 Ex. 1.22 2.5 4.9 7.18 8.3, 9, 11 De. 2.24 3.16 Jos.13.9 Ju.4.7 5.21 2 Sa.17.13 24.5 1 Ki.4.21 1 Ch. 1.48 Ezr.4.10, 16 5.3 8.15 Job 40.23 Ps.36.8 46.4 65.9 72.8 80.11 105.41 Is.8.7 11.15 19.5 23.3, 10 27.12 48.18 66.12 Je.2. 18 17.8 La.2.18 Eze.29.3, 9 47. 5, 9 Am.6.14 Mi.7.12 Zec.9.10 10.11 Mar.1.5 Ac.16.13 Re.22. 1, 2. See *Bank, Brink, Beyond, Chebar, Euphrates.*

RIVERS. Ex.7.19 8.5 Le.11.9, 10 De.10.7 2 Ki.5.12 19.24 Job 20. 17 28.10 29.6 Ps.1.3 74.15 78. 16, 44 89.25 107.33 119.136 137.1 Pr.5.16 21.1 Ec.1.7 Ca.5.12 Is. 7.18 18.2, 7 19.6 30.25 32.2 33. 21 37.25 41.18 42.15 43.2, 19, 20 44.27 47.2 50.2 Je.31.9 46.7, 8 La.3.48 Eze.6.3 29.3, 4, 5, 10 30. 12 31.4, 12 32.2, 6, 14 34.13 35.8 36.6 47.9 Joel 1.20 3.18 Mi.6.7 Na.1.4 2.6 3.8 Hab.3.8, 9 Jno. 7.38 Re.8.10 16.4.

RIZPAH, bed, *or* extension, *or* coal, *or* fire-stone. 2 Sa.3.7 21.8, 10.

ROAD. 1 Sa.27.10.

ROAR. 1 Ch.16.32 Ps.46.3 74.4 96.11 98.7 104.21 Is.5.29, 30 42. 13 59.11 Je.5.22 25.30 31.35 50.42 51.38, 55 Ho.11.10 Joel 3. 16 Am.1.2 3.4.

ROARED. Ju.14.5 Ps.38.8 Is.51. 15 Je.2.15 Am.3.8.

ROARETH. Job 37.4 Je.6.23 Re, 10.3.

ROARING, *substantive.* Job 4.10 Ps.22.1 32.3 Pr.19.12 20.2 Is. 5.29, 30 Eze.19.7 Zec.11.3.

ROARINGS. Job 3.24.

ROARING, *adjective.* Ps.22.13 Pr. 28.15 Is.31.4 Eze.22.25 Zep.3.3 Lu.21.25 1 Pe.5.8.

ROAST, ED. Ex.12.8, 9 De.16.7 1 Sa.2.15 2 Ch.35.13 Is.44.16, 19 Je.29.22.

ROASTETH. Pr.12.27.

ROB. Le.19.13 26.22 1 Sa.23.1 Pr.22.22 Is.10.2 17.14 Eze.39.10 Mal.3.8.

ROBBED. Ju.9.25 2 Sa.17.8 Ps. 119.61 Pr.17.12 Is.10.13 42.22 Je.50.37 Eze.33.15 39.10 Mal.3. 8, 9 2 Co.11.8.

ROBBER. Job 5.5 18.9 Pr.23. 28† Eze.18.10 Jno.10.1 18.40.

ROBBERS. Job 12.6 Is.42.24 Je. 7.11 Eze.7.22 Da.11.14 Ho.6.9 7.1 Ob.5 Jno.10.8 Ac.19.37 2 Co.11.26.

ROBBERY. Ps.62.10 Pr.21.7 Is. 61.8 Eze.22.29 Am.3.10 Na.3.1 Phi.2.6.

ROBBETH. Pr.28.24.

ROBE. Ex.28.4, 31, 34 29.5 39.25, 26 Le.8.7 1 Sa.18.4 24.4, 11 1 Ch.15.27 Job 1.20† 29.14 Is.22.21 61.10 Jon.3.6 Mi.2.8 Mat.27.28, 31 Lu.15.22 23.11 Jno.19.2, 5.

ROBES. 2 Sa.13.18 1 Ki.22.10, 30 2 Ch.18.9, 29 Eze.26.16 Lu.20.46 Re.6.11 7.9, 13, 14.

ROCK. Ex.17.6 33.21, 22 Nu.20. 8, 10, 11 24.21 De.8.15 32.4, 13, 15, 18, 30, 31, 37 Ju.6.20, 21, 26 7.25 13.19 15.8 20.45 1 Sa.2.2 14.4 23.25, 28† 2 Sa.21.10 22.2, 3, 32, 47 23.3 2 Ki.14.7† 1 Ch.11.15 2 Ch. 25.12 Ne.9.15 Job 14.18 18.4 19.24 24.8 28.9 29.6 39.1, 28 Ps.18.2, 31, 46 19.14† 27.5 28.1 31.2, 3 40.2 42.9 61.2 62.2, 6, 7 71.3† 73.26† 78.16, 20, 35 81.16 89.26 92.15 94.22 95.1 105.41 114.8 Pr.30.19 Ca.2.14 Is.2.10 8.14 10.26 17.10 22.16 26.4† 30.29† 31.9† 32.2 42.11 44.8† 48.21 51.1 Je.5.3 13.4 18.14 21.13 23.29 48.28 49.16 Eze.24. 7.8 26.4, 14 Am.6.12 Ob.3 Hab. 1.12† Mat.7.24, 25 16.18 27.60 Mar.15.46 Lu.6.48 8.6, 13 Ro.9. 33 1 Co.10.4 1 Pe.2.8.

ROCKS. Nu.23.9 1 Sa.13.6 24.2 1 Ki.19.11 Job 28.10 30.6 Ps.78. 15 104.18 Pr.30.26 Is.2.19, 21 7. 19 33.16 57.5 Je.4.29 16.16 51.

25 Nu.1.6 Mat.27.51 Ac.27.29 Re.6.15,16.

ROD. Ex.4.4,17,20 7.9,12,19,20 14.16 17.9 21.20 Le.27.32 Nu. 17.2,8 20.11 1 Sa.14.27 2 Sa.7. 14 Job 9.34 21.9 Ps.2.9 23.4 74.2 89.32 110.2 125.3 Pr.10.13 13.24 14.3 22.8,15 23.13,14 26.3 29.15 Is.9.4 10.5,15,24,26 11.1,4 14.29 28.27 30.31 Je.1.11 10.16 48.17 51.19 La.3.1 Eze.7.10,11 19.14 20.37 21.10,13 Mi.5.1 6.9 7.14 Jno.18.22† 1 Co.4.21 He.9.4 Re.2.27 11.1 12.5 19.15.

RODE. Ge.24.61 Ju.10.4 12.14 1 Sa.25.20,42 30.17 2 Sa.13.29† 18.9 22.11 1 Ki.13.13 18.45 2 Ki. 9.16,25 Ne.2.12 Es.8.14 Ps.18.10.

RODS. Ge.30.37,41 Ex.7.12 Nu. 17.6,7 Eze.19.11,12 Mat.26.67† 2 Co.11.25.

ROE, S. 1 Ch.12.8 Pr.5.19 6.5 Ca.2.7,9,17 3.5 8.14 Is.13.14. See *Young*.

Wild **ROE.** 2 Sa.2.18.

ROE-BUCK, S. De.12.15,22 14.5 15.22 1 Ki.4.23.

ROLL. *substantive.* Ezr.6.2 Is.8.1 Je.36.2,6,23,28,29 Eze.2.9 3.1,2, 3 Zec.5.1,2.

ROLL. *verb.* Ge.29.8† 43.18† Jos. 10.18 1 Sa.14.33† Ps.37.5† Pr.16. 3† Je.51.25 Am.5.24† Mi.1.10 Mar.16.3.

ROLLS. Ezr.6.1.

ROLLED. Ge.29.3,10 Jos.5.9 Job 30.14 Ps.22.8† Is.9.5 34.4 Ja.3.16† Mat.27.60 28.2 Mar.15. 46 16.4 Lu.24.2 Re.6.14.

ROLLER. Eze.30.21.

ROLLETH. Pr.26.27.

ROLLING. Ezr.5.8† Is.17.13.

ROMANTI-EZER, exaltation of help. 1 Ch.25.4.

ROMAN, strong, powerful. Ac.22. 25,27,29 23.37.

ROMANS. Jno.11.48 Ac.16.21,37, 38 28.17.

ROME, strength, power. Ac.2.10 18.2 19.21 23.11 28.16 Ro.1.7, 15 2 Ti.1.17.

ROOF. Ge.19.8 Ex.30.3† De. 22.8 Jos.2.6 Ju.16.27 2 Sa.11.2 18.24 Ne.8.16 Eze.40.13 Mat.8.8 Mar.2.4 Lu.7.6.

ROOF, with *mouth.* Job 29.10 Ps. 137.6 Ca.7.9 La.4.4 Eze.3.26 Ho.8.1†.

ROOFS. Je.19.13 32.29.

ROOM. Ge.24.23,25,31 26.22 De. 2.12† 2 Sa.19.13 1 Ki.2.35 5.1,5 8.20 19.16 2 Ch.6.10 Ps.31.8 80.9 Pr.18.16 Is.57.8† Mal.3.10 Mat.2.22 Mar.2.2 14.15 Lu.2.7 12.17 14.8,9,10,22 22.12 Ac.1.13 24.27 1 Co.14.16.

ROOMS. Ge.6.14 1 Ki.20.24 1 Ch. 4.41 Mat.23.6 Mar.12.39 Lu.14.7 20.46.

ROOT, *substantive.* De.29.18 Ju. 5.14 2 Ki.19.30 Job 5.3 14.8 19. 28 29.19 Ps.80.9 Pr.12.3,12 Is. 5.24 11.10 14.29,30 27.6 37.31 40.24 53.2 Je.12.2 Eze.31.7 Da, 11.7 Ho.9.16 Mal.4.1 Mat.3.10 13.6,21 Mar.4.6,17 Lu.3.9 8.13 17.6 Ro.11.16,17,18 15.12 1 Ti. 6.10 He.12.15 Re.5.5 22.16.

ROOTS. 2 Ch.7.20 Job 8.17 13. 27† 18.16 28.9 30.4 36.30† Is. 11.1 Je.17.8 Eze.17.6,7,9 Da.4. 15,23,26 7.8 Ho.14.5 Am.2.9 Mar.11.20 Jude 12.

ROOT, *verb.* 1 Ki.14.15 Job 31.12 Ps.52.5 Je.1.10 Mat.13.29.

ROOTED. De.29.28 Job 18.14 31.8 Pr.2.22 Zep.2.4 Mat.15.13 Ep.3.17 Col.2.7.

ROOTING. Ezr.7.26†.

ROPES. Ju.16.11,12 2 Sa.17.13 1 Ki.20.31,32 Ac.27.32.

ROSE, *substantive.* Ca.2.1 Is.35.1.

ROSE, *verb.* Ge.4.8 19.1 22.3 25. 34 32.31 37.35 Ex.10.23 12.30 15.7 33.10 Nu.25.7 De.33.2 Jos. 3.16 Ju.6.21 20.5 Ru.3.14 2 Sa. 22.40 1 Ki.2.19 2 Ki.7.5 2 Ch. 26.19 28.15 Ps.18.39 124.2 Ca. 5.5 Je.26.17 La.3.62 De.3.24 8.27 Jon.1.3 Zep.3.7 Lu.4.29 5.28 16.31 22.45 24.33 Jno.11. 31 Ac.5.17,36 10.41 26.30 Ro. 14.9 1 Co.10.7 15.4,12 2 Co.5.15 1 Th.4.14 Re.19.3. See *Morning*.

ROSH, the head, *or* the top, *or* the beginning. Ge.46.21.

ROSIN. Eze.27.17†.

ROT. Nu.5.21 22.27 Pr.10.7 Is. 40.20.

ROTTEN. Job 13.28 41.27 Je.38. 11,12 Joel 1.17.

ROTTENNESS. Pr.12.4 14.30 Is.5.24 Ho.5.12 Hab.3.16.

ROUGH. De.21.4 Is.27.8 40.4 Je.51.27 Da.8.21 Zec.13.4 Lu.3.5.

ROUGHLY. Ge.42.7,30 1 Sa.20. 10 1 Ki.12.13 2 Ch.10.13 Pr.18.23.

ROUND, *verb.* Le.19.27.

ROUND. Ge.19.4 Ex.16.14 Jos. 7.9 1 Ki.7.23,35 10.19 Ps.22.12 Ca.7.2 Is.3.18 Eze.41.7† Lu.19. 43.

ROUND *about.* Ge.35.5 Ex.7.24 16.13 19.12 Le.14.41 Nu.1.50 11.24 16.34 22.4 De.6.14 12.10 13.7 21.2 25.19 Jos.6.3 21.44 Ju.19.22 20.5 1 Sa.23.26 31.9 2 Sa.22.12 1 Ki.4.24,31 18.35 2 Ki.6.17 1 Ch.9.27 10.9 2 Ch.15. 15 Job 10.8 16.13 19.12 22.10 37.12 41.14 Ps.3.6 18.11 27.6 34.7 44.13 48.12 59.6,14 76.11 79.4 88.17 89.8 97.3 125.2 128. 3 Is.29.3 42.25 49.18 60.4 Je. 20.3† 21.14 46.5 50.29 51.2 Eze. 10.12 34.26 Joel 3.11,12 Am.3. 11 Jon.2.5 Zec.2.5 Mat.21.33 Lu.1.65 2.9 Ac.9.3 Ro.15.19 Re.4.3,4,6 5.11. See *Camp*.

ROUSE. Ge.49.9.

ROVERS. 1 Ch.12.21.

ROW, S. Ex.28.17,18,19,20 39.10, 11,12,13 Le.24.6,7 1 Ki.6.36 7. 2,3,4,12,18,42 2 Ch.4.3,13 Ezr.6. 4 Ca.1.10 Eze.46.23.

ROWED. Jon.1.13 Jno.6.19.

ROWERS. Eze.27.26.

ROWING. Mar.6.48.

ROYAL. Ge.49.20 Jos.10.2 1 Sa. 27.5 2 Sa.12.26 1 Ki.10.13 2 Ki. 11.1 1 Ch.29.25 2 Ch.22.10 Es. 1.7,11,19 2.16,17 5.1 6.8 8.15 Is.62.3 Je.43.10 Da.6.7 Ac.12. 21 Ja.2.8 1 Pe.2.9.

RUBBING. Le.6.1.

RUBBISH. Ne.4.2,10.

RUBY, IES. Ex.28.17† 39.10† Job 28.18 Pr.3.15 8.11 20.15 31.10 La.4.7 Eze.28.13†.

RUDDER-BANDS. Ac.27.40.

RUDDY. 1 Sa.16.12 17.42 Ca.5. 10 La.4.7.

RUDE. 2 Co.11.6.

RUDIMENTS. Ga.4.3†,9† Col.2. 8,20.

RUE. Lu.11.42.

RUFUS, red. Mar.15.21 Ro.16.13.

RUG. Ju.4.18†.

RUHAMAH, having obtained mercy. Ho.2.1.

RUIN. 2 Ch.28.23 Ps.89.40 Pr. 24.22 26.28 Is.3.6 23.13 25.2 Eze.18.30 27.27 31.13 Lu.6.49.

RUINS. Eze.21.15 Am.9.11 Ac. 15.16.

RUINED. Is.3.8 Eze.36.35,36.

RUINOUS. 2 Ki.19.25 Is.17.1 37.26.

RULE, *substantive.* Ge.1.16† 1 Ki. 22.31 Es.9.1 Ps.19.4† Pr.17.2 19.10 25.28 Ec.2.19 Is.44.13 63. 19 1 Co.15.24 2 Co.10.13,15,16† Ga.6.16 Phi.3.16 He.13.7,17,24. See *Bare, Bear*.

RULE, *verb.* Ge.1.16,18 3.16 4.7 Le.25.43 46.53 Ju.8.22,23 Ps. 28.9† 110.2 136.8,9 Pr.8.16 Is. 3.4,12 14.2 19.4 28.14 32.1 40. 10 41.2 52.5 Eze.19.14 20.33 29.15 Da.4.26 11.3,39 Joel 2.17 Mi.5.4† 7.14† Zec.6.13 Mat.2.6 Mar.10.42 Col.3.15 1 Ti.3.5 5.17 Re.2.27 12.5 19.15.

RULED. Ge.24.2 41.40 1 Ki.5. 16 Ezr.4.20 Ps.105.41 Is.14.6 La.5.8 Eze.34.4 Da.5.21.

RULER. Ge.41.43 43.16 45.8 Ex.22.28 Le.4.22 Nu.13.2 1 Sa. 25.30 2 Sa.6.21 7.8 23.3† 1 Ki. 1.35 1 Ch.5.2 9.11 11.2 17.7 2 Ch.7.18 11.22 31.13 Ne.7.2 11.11 Ps.68.27 105.20 Pr.6.7 23.1 28.15 29.12,26 Ec.10.4,5 Is.3.6,7 16.1 Je.51.46 Da.2.10, 38,48 5.7 16.29 Mi.5.2 Hab.1.14 Mat.9.18 24.45,47 25.21,23 Mar. 5.35 Lu.8.49 12.42 13.14 Jno. 2.9 3.1 Ac.4.1† 7.27,35 18.17 23.5.

RULERS. Ge.47.6 Ex.18.21,25 34.31 35.27 De.1.13 Ju.15.11 2 Sa.8.18 1 Ki.9.22 2 Ki.10.1 11. 4,19 1 Ch.27.31 2 Ch.35.8 Ezr. 9.2 Ne.4.16 5.7 11.1 12.40 13. 11 Es.9.3 Ps.2.2 Is.1.10 14.5 22.3 29.10 49.7 Je.33.26 51.23, 28,57 Eze.23.6,23 Da.3.3 7.27† Ho.4.18 Mar.5.22 13.9 Lu.21.12 23.13,25 24.20 Jno.7.26,48 12.42 Ac.3.17 4.26 13.15,27 14.5 16. 19 17.8 Ro.13.3 Ep.6.12.

RULEST. 2 Ch.20.6 Ps.89.9.

RULETH. 2 Sa.23.3 Ps.59.13 66. 7 103.19 Pr.16.32 22.7 Ec.8.9 9.17 Da.4.17 25.32 Ho.11.12 Ro. 12.8 1 Ti.3.4.

RULING. 2 Sa.23.3 Je.22.30 1 Ti. 3.12.

RUMAH, exalted, sublime, *or* rejected. 2 Ki.23.36.

RUMBLING. Je.47.3.

RUMOR, S. 2 Ki.19.7 Is.37.7 Je.49.14 51.46 Eze.7.26 Ob.1 Mat.24.6 Mar.13.7 Lu.7.17.

RUMP. Ex.29.22 Le.3.9 7.3 8. 25 9.19.

RUN. Ge.41.14† 49.22 Le.15.3, 25 Ju.18.25 1 Sa.8.11 17.17 20. 6,36 2 Sa.15.1 18.19 22.23,30 1 Ki.1.5 2 Ki.4.22,26 5.20 2 Ch. 16.9 Job 5.14† Ps.18.29 19.5 58. 7 68.4 78.16 104.10 119.32,136 Pr.1.16 Ec.1.7 Ca.1.4 Is.33.4 40.31 55.5 59.7 Je.5.1 9.18 12. 5 13.17 14.17 49.3,19 50.44 51. 31 La.2.18 Eze.24.16 32.14 Da. 12.4 Joel 2.4,7,9 Am.3.6† 5.24 6.12 8.12 Na.2.4 Hab.2.2 Hag. 1.9 Zec.2.4 4.10 Mat.28.8 1 Co. 9.24,26 Ga.2.2 5.7 Phi.2.16 2 Th.3.1† He.2.1† 12.1 1 Pe.4.4.

RUNNEST. Pr.4.12.

RUNNETH. Job 15.26 16.14 Ps. 23.5 147.15 Pr.18.10 La.1.16 3. 48 Mat.9.17 Jno.20.2 Ro.9.16.

RUNNERS. 1 Sa.22.17† 1 Ki.14. 27†.

RUNNING. Le.14.5,6,50,51,52 15. 2,13 22.4 Nu.19.17 2 Sa.18.24, 26,27 2 Ki.5.21 2 Ch.23.12 Pr.5. 15 6.18 Is.33.4 Je.18.14† Eze. 31.4 Mar.9.15,25 10.17 Lu.6.38 Ac.27.16 Ro.9.9.

RUSH, ES. Job 8.11 Is.9.14 19. 15 35.7.

RUSH, *verb.* Is.17.13.

RUSHED. Ju.9.44 20.37 Job 1. 17† Mar.3.10† Ac.19.29.

RUSHETH. Je.8.6.

RUSHING. Is.17.12,13 Je.47.3 Eze.3.12,13 Ac.2.2.

RUST. Mat.6.19,20 Ja.5.3.

RUTH, filled, satisfied. Ru.1.4,14 3.9 4.5,10 Mat.1.5.

RYE. Ex.9.32 Is.28.25.

S.

SABAOTH. Ro.9.29 Ja.5.4.

SABBATH. Ex.16.23,25,29 20.10 31.14,15,16 35.2 Le.16.31 23.3, 11,15,16,24,32,39 24.8 25.2,4,6 Nu.28.10 De.5.14 2 Ki.4.23 11. 5,7,9 16.18 1 Ch.9.32 2 Ch.23.8 36.21 Ne.9.14 10.31 13.15,16,18, 19,21 Is.56.2 58.13 66.23 Eze. 46.1 Am.8.5 Mat.28.1 Mar.2.27, 28 16.1 Lu.6.1,5 13.10,15 23.54 Jno.5.18 Ac.13.42 16.13 18.4 He.4.9†. See *Day, Days*.

SABBATHS. Ex.31.13 Le.19.3, 30 23.15,38 25.8 26.2,34,35,43 1 Ch.23.31 2 Ch.2.4 8.13 31.3 36.21 Ne.10.33 Is.1.13 56.4 La. 1.7 2.6 Eze.20.12,13 16.24 22. 8,26 23.38 44.24 45.17 46.3 Ho. 2.11.

SABEANS, captivity; *or* conversion, rest, old age. Job 1.15 Is.45.14 Eze.23.42 Joel 3.8.

SABTECHA, that surrounds, *or* causes wounding. Ge.10.7.

SACK. Ge.42.25,35 43.21 44.1,2, 11,12 Le.11.32.

SACKBUT. Da.3.5,7,10,15.

SACKCLOTH. Ge.37.34 2 Sa.3. 31 21.10 1 Ki.20.31,32 21.27 2 Ki.6.30 19.1,2 1 Ch.21.16 Es. 4.1,2 Job 16.15 Ps.30.11 35.13 69.11 Is.3.24 15.3 20.2 22.12 32.11 37.1,2 50.3 Je.4.8 6.26 48.37 49.3 La.2.10 Eze.7.18 27 31 Da.9.3 Joel 1.8,13 Am.8.10 Jon.3.5,6,8 Re.6.12 11.3.

SACKCLOTHES. Ne.9.1.

SACKS. Ge.42.25 43.12,22,23 44. 1 Jos.9.4.

SACRIFICE, *substantive.* Ge.31.54 Ex.5.17 8.8 12.27 23.18 34.15, 25 Le.7.12,13,16 17.8 22.29 27. 11 Nu.15.3,8 28.6,8,13,19,24 29. 6,13,36 De.18.3 Jos.22.26 Ju.16. 23 1 Sa.1.21 2.19,29 3.14 9.12, 13 15.22 16.3,5 20.6,29 1 Ki. 12.27 18.29,36 2 Ki.5.17 10.19 17.36 2 Ch.2.6 7.5,12 29.11† Ezr.9.4,5 Ps.40.6 50.5 51.16 116.17 118.27 141.2 Pr.15.8 21.3 Ec.5.1 Is.19.21 34.6 57.7 Je. 33.11,18 46.10 Eze.39.17,19 44. 11 46.24 Da.8.11,12,13 9.27 11. 31 12.11 Ho.3.4 6.6 Am.4.5 Jon.1.16 Z-p.1.7,8 Mal.1.8 Mat. 9.13 12.7 Mar.9.49 Lu.2.24 Ac. 7.41 14.13,18 Ro.8.3† 12.1 1 Co. 8.4 10.19,28 Ep.5.2 Phi.2.17 4.18 He.7.27 9.26 10.5,8,12,26 11.4 13.15. See *Burnt, Offering*.

SACRIFICES. Ge.46.1 Ex.10.25 18.12 Le.10.13 17.5,7 Nu.25.2 28.2 De.12.6 32.38 38.19 Jos. 13.14 22.28,29 1 Sa.6.15 15.22 1 Ch.29.21 2 Ch.7.1 29.31 Ezr.6. 3,10 Ne.12.43 Ps.4.5 27.6 50.8 51.17,19 106.28 107.22 Pr.17.1 Is.1.11 29.1 43.23,24 56.7 Je. 6.20 7.21,22 17.26 Eze.20.28 Ho. 4.19 9.4 13.2† Am.4.4 5.25 Mar.12.33 Lu.13.1 Ac.7.42 1 Co.10.18 He.5.1 8.3 9.9,23 10. 1,3 6.11 13.16 1 Pe.2.5. See *Burnt*.

SACRIFICE, *verb.* Ex.3.18 5.3,8 8.25,26,27,29 10.25 13.15 20.24 De.15.21 16.2,5,6 17.1 1 Sa.1.3 15.15,21 16.2,5 1 Ki.3.4 12.32† 2 Ki.14.4 17.35 2 Ch.11.16 33.17 Ezr.4.2 Ne.4.2 Ps.54.6 107.22 Eze.39.17 Ho.4.13,14 8.13 12.11 13.2 Jon.2.9 Hab.1.16 Zec.14. 21 Mat.1.8† 1 Co.10.20.

SACRIFICED. Ex.32.8 De.32.17 Jos.8.31 Ju.2.5 1 Sa.2.15 6.15 11.15 2 Sa.6.13 1 Ki.3.2,3 11.8 2 Ki.12.3 15.4,35 16.4 17.32 23. 20† 1 Ch.21.28 2 Ch.5.6 28.4,23 33 16,22 34.4 Ps.106.37,38 Eze. 16.20 39.19 Ho.11.2 Jon.1.16† Mar.14.12† 1 Co.5.7 Re.2.14,20.

SACRIFICEDST. De.16.4.

SACRIFICETH. Ex.22.20 Ec.9.2 Is.65.3 66.3 Mal.1.14.

SACRIFICING. 1 Ki.8.5 12.32 Ro.15.16†.

SACRILEGE. Ro.2.22.

SAD. Ge.40.6 1 Sa.1.18 1 Ki.21. 5 Ne.2.1,2,3 Eze.13.22 Mat.6. 16 Mar.10.22 Lu.24.17.

SADDER. Da.1.10†.

SADDLE, *substantive.* Le.15.9.

SADDLE, *verb.* 2 Sa.19.26 1 Ki.13. 13,27.

SADDLED. Ge.22.3 Nu.22.21 Ju. 19.10 2 Sa.16.1 17.23 1 Ki.2.40 13.13,23,27 2 Ki.4.24.

SADDUCEES. Mat.3.7 16.1,6 11.12 22.23,34 Ac.4.1 5.17 23. 6,7,8.

SADLY. Ge.40.7.

SADNESS. Ec.7.3.

SADOC, just, *or* justified. Mat.1.14.

SAFE. 1 Sa.12.1 2 Sa.18.29,32 Job 21.9 Ps.119.117 Pr.18.10 29. 25 Is.5.29 Eze.34.27 Lu.15.27 Ac.23.24 27.44 Phi.3.1.

SAFEGUARD. 1 Sa.22.23.

SAFELY. Ps.78.53 Pr.1.33 3.23 31.11 Is.41.3 Ho.2.18 Zec.14.11 Mar.14.44 Ac.16.23. See *Dwell*.

SAFETY. Job 8.26 5.4,11 11.18 24.23 Ps.12.5 22.9† 33.17 Pr.11. 14 21.31 24.6 Is.14.30 Ac.5.23 1 Th.5.3. See *Dwell*.

SAFFRON. Ca.4.14.

SAID. See after *Say*.

SAIL, *substantive.* Is.33.23 Eze.27. 7 Ac.27.17,40.

SAIL, *verb.* Ac.20.3,16 27.1,24.

SAILED. Lu.8.23 Ac.27.4,7.

SAILING. Ac.21.2 27.6,9.

SAILORS. Re.18.17.

SAINT. Ps.106.16 Da.8.13 Phi. 4.21.

SAINTS. De.33.2,3 1 Sa.2.9 2 Ch.6.41 Job 5.1 15.15 Ps.16.3 30.4 31.23 34.9 37.28 50.5 52.9 79.2 89.5,7 97.10 116.15 132.9, 16 145.10 148.14 149.1,5,9 Pr. 2.8 Da.7.18,21,22,25,27 Ho.11.12 Zec.14.5 Mat.27.52 Ac.9.13,32,41 26.10 Ro.1.7 8.27 12.13 15.25, 26,31 16.2,15 1 Co.1.2 6.1,2 14. 33 16.1,15 2 Co.1.1 8.4 9.1,12 13.13 Ep.1.1,15,18 2.19 3.8,18 4.12 5.3 6.18 Phi.1.1 4.22 Col. 1.2,4,12,26 1 Th.3.13 2 Th.1.10 1 Ti.5.10 Phile.5.7 He.6.10 13. 24 Jude 3,14 Re.5.8 8.3,4 11.18 13.7,10 14.12 15.3 16.6 17.6 18. 24 19.8 20.9.

SAITH. 1 Ki.3.23 20.2,32† 22.27 2 Ki.9.18,19 18.19,29,31 19.3 2 Ch.18.26 32.10 36.23 Ezr.1.2 Job 28.14 33.24 35.10 Ps.36.1 Pr.9.4,16 20.14 22.13 26.13,19 Is.36.14 37.3 La.3.37 Mat.7.21 26.18 Mar.8.29 15.28 Lu.18.6 Jno.4.10 19.28 Ac.7.48 21.11 Ro.3.19 4.3 9.17 10.8,11,16,19, 20 11.2,4 1 Co.3.4 9.8 14.34 Ga.4.30 1 Ti.5.18 He.3.7 Ja.2. 23 4.5 Re.2.7,8,11,17,18,29 3.6, 13,14,22 14.13 18.7 22.20.

God **SAITH.** 2 Ch.18.13 24.20 Ps. 50.16 Is.42.5 54.6 57.21 66.9 Ac.2.17.

He **SAITH.** Ge.41.55 1 Sa.6.5 2 Sa.17.5 2 Ki.5.13 Job 37.6 Pr. 23.7 24.24 Ec.4.8 10.3 Mar.11. 23 Jno.2.5 16.18 19.35 21.15,16 Ac.1.4 22.2 Ro.10.21 15.10 1 Co.6.16 9.10 2 Co.6.2 Ga.3.16 He.8.5,13. See *Jesus, Lord*.

SAKE. Ge.8.21 12.16 18.29,31,32 20.11 26.24 39.5 Ex.18.8 21.26, 27 Nu.11.29 25.11,18 1 Sa.12.22 23.10 2 Sa.5.12 7.21 9.1,7 18.5 1 Ki.8.41 11.12,13,32,34 15.4 2 Ki.8.19 19.34 20.6 1 Ch.17.19 2 Ch.6.32 Ne.9.31 Job 19.17 Ps. 6.4 23.3 25.7,11 31.3,16 44.26 69.6 79.9 106.8 109.21 115.1 132.10 143.11 Is.37.35 42.21 43. 14,25 45.4 48.9,11 62.1 63.17 66.5 Je.14.7,21 Eze.20.9,14,22,44 36.22 Da.9.17,19 Jon.1.12 Mi.3. 12 Mat.5.10,11 10.18,22,39 14.3, 9 16.25 19.12,29 24.9,22 Mar.4. 17 6.17,26 8.35 10.29 13.9,13,20 Lu.6.22 9.24 18.29 21.12,17 Jno. 12.9 13.38 14.11 15.21 Ac.9.16 26.7 Ro.4.23 11.28 13.5 15.30 1 Co.4.10 9.23 10.25,27,28 2 Co. 4.5,11 12.10 Ep.4.32 Phi.1.29 Col.1.24 3.6 1 Th.1.5 5.13 1 Ti. 5.23 Tit.1.11 Phile.9 1 Pe.2.13 3.14 1 Jno.2.12 2 Jno.2 3 Jno.7 Re.2.3.

Thy **SAKE.** Ge.3.17 12.13 30.27 Ps.44.22 69.7 Is.54.15 Je.2.2† 15.15 Jno.13.37 Ro.8.36.

SAKES. Ge.18.26 Le.26.45 De. 1.37 3.26 4.21 Ju.21.22 Ru.1.13 1 Ch.16.21 Ps.7.7 105.14 106.32 122.8 Is.65.8 Eze.36.22,32 Da.2. 30 Mal.3.11 Mar.6.26 Jno.11.15 12.13 17.19 Ro.11.28 1 Co.4.6 9.10 2 Co.4.15 8.9 1 Th.3.9 2 Ti. 2.10.

SALAH, mission, sending; *or* branches, *or* dart, *or* (*Syriac*) that spoils, *or* is spoiled. Ge.10.24.

SALAMIS, shaken, tossed, beaten. Ac.13.5.

SALATHIEL, I have asked of God; *or* loan of God. 1 Ch.3.17 Mat.1. 12 Lu.3.27.

SALE. Le.25.27,50 De.18.8.

SALEM, complete, perfect, *or* peace. Ge.14.18 Ps.76.2 He.7.1,2.

SALIM. See *Shalim*. Jno.3.23.

SALMON, peaceable, perfect, *or* that rewards. Ru.4.20,21 1 Ch.2.11 Ps.68.14 Mat.1.4,5 Lu.3.32.

SALMONE. Ac.27.7.

SALOME. See *Salmon*. Mar.15.40 16.1.

SALT. Ge.19.26 Le.2.13 De.29. 23 Jos.11.8† 15.62 Ju.9.45 2 Sa. 8.13 2 Ki.2.20,21 14.7 1 Ch.18.12 2 Ch.25.11 Ezr.4.14† 6.9 7.22 Job 6.6 Je.17.6 Eze.43.24 47.11 Zep.2.9 Mat.5.13 Mar.9.49,50 Lu.14.34 Col.4.6 Ja.3.12. See *Covenant*.

SALT *sea.* Ge.14.3 Nu.34.12 De. 3.17 Jos.3.16 12.3 15.2,5 18.19.

SALTED. Ex.30.35† Ezr.4.14† Eze.16.4 Mat.5.13 Mar.9.49.

SALTNESS. Ps.107.34† Mar.9.50.

SALUTATION. Lu.1.29,41,44 1 Co.16.21 Col.4.18 2 Th.3.17.

SALUTATIONS. Mar.12.38.

SALUTE. 1 Sa.10.4 13.10 25.14 2 Sa.8.10 2 Ki.4.29 10.13 Mat.5. 47 10.12 Mar.15.18 Lu.10.4 Ac. 25.13 Ro.16.5,7,9,10,11,12,13,16, 22 1 Co.16.19 2 Co.13.13 Phi.4. 21,22 Col.4.15 2 Ti.4.19 Tit.3. 15 Phile.23 He.13.24 3 Jno.14.

SALUTED. Ju.18.15 1 Sa.17.22 30.21 2 Ki.10.15 Mar.9.15 Lu.1. 40 Ac.18.22 21.7,19.

SALUTETH. Ro.16.23 Col.4.10, 12 1 Pe.5.13.

SALVATION. Ex.14.13 De.32.15 1 Sa.11.13 14.45 19.5 2 Sa.14.2† 22.51 1 Ch.11.14† 16.23,35 2 Ch. 6.41 20.17 Ps.3.8 14.7 20.6† 24.5 35.9 37.39 42.5† 50.23 53. 6 60.11† 65.5 68.19,20 74.12 78.22 79.9 85.4,9 95.1 96.2 98. 2,3 116.13 118.15 119.155 132.16 144.10 146.3† 149.4 Is.12.3 25.9 26.1 33.2,6 45.8,17 46.13 49.8 52.7,10 59.11,16,17 60.18 61.10 62.1 63.5 Je.3.23 La.3.26 Jon. 2.9 Hab.3.8,13 Zec.9.9 Lu.1.69, 77 3.6 19.9 Jno.4.22 Ac.4.12 13.26,47 16.17 28.28 Ro.1.16 10. 10 11.11 13.11 2 Co.1.6 6.2 7. 10 Ep.1.13 6.17 Phi.1.28 2.12 1 Th.5.8,9 2 Th.2.13 2 Ti.2.10 3. 15 Tit.2.11 He.1.14 2.3,10 5.9 6.9 9.28 1 Pe.1.5,9,10 2 Pe.3.15 Jude 3 Re.7.10 12.10 19.1.

My **SALVATION.** Ex.15.2 2 Sa. 22.3,47 23.5 Job 13.16 Ps.18.46 25.5 27.1,9 38.22 51.14 62.1,2, 6,7 88.1 89.26 91.16 118.14,21 140.7 Is.12.2 46.13 49.6 51.5,8 56.1 Mi.7.7 Hab.3.18 Phi.1.19. *Thy* **SALVATION.** Ge.49.18 1 Sa. 2.1 2 Sa.22.36 Ps.9.14 13.5 18. 35 20.5 21.1,5 35.3 40.10,16 51. 12 69.13,29 70.4 71.15 85.7 106. 4 119.41,81,123,166,174 Is.17.10 62.11 Lu.2.30.

SAMARIA, his lees, his prison, his guard, his throne, *or* his diamond. *Heb.* Shomeron. 1 Ki.13.32 16.24 20.1,10,17 22.10,38 2 Ki.6.20,24 7.1,18 17.6 18.10,34 21.13 25.18 2 Ch.18.9 25.13 Ezr.4.10 Ne.4.2 Is.7.9 8.4 9.9 10.9 36.19 Je. 23.13 31.5 41.5 Eze.16.46,51 23. 4 Ho.7.1 8.5,6 10.5,7 13.16 Am.3.9 4.1 6.1 8.14 Ob.19 Mi. 1.1,6 Lu.17.11 Jno.4.4,9 Ac.8. 1,5,14.

In **SAMARIA.** 1 Ki.16.28,29 18.2 20.34 21.18 22.37,51 2 Ki.3.1 5. 8 6.25 10.17 13.1,6,9,10,13 14. 1,6,23 15.8,13,17,27 17.1 2 Ch.22. 9 Am.3.12 Ac.1.8 9.31.

To or *unto* **SAMARIA.** 1 Ki.20.43 22.37 2 Ki.2.25 6.19 10.1,12,17 14.14 15.14 17.5 2 Ch.18.2 25.24 28.8 Is.10.11.

SAMARITAN, S. 2 Ki.17.29 Mat. 10.5 Lu.9.52 10.33 17.16 Jno.4. 9,39,40 8.48 Ac.8.25.

SAME. Ge.5.29 6.4 10.12 14.8 23.2,19 24.14,44 26.24 44.6 48.7 Ex.25.31,36 27.2 28.8 37.17,22, 25 38.2 39.5 Nu.10.32 15.30 Jos.15.8 Ju.7.4 1 Sa.9.17 2 Sa. 5.7 1 Ki.13.9 2 Ki.19.29 1 Ch.1. 27 16.17 2 Ch.13.9 18.7 32.12 Ezr.10.23 Es.9.1,17,18,21 Job 4.8 13.2 Ps.68.23 75.8 102.27 105.10 113.3 Pr.28.24 Ec.9.15 Is.37.30 Je.28.17 Eze.3.18 21.26 44.3 Da.7.21 Am.2.7 Mal.1.11 Mat. 5.19,46 12.50 21.42 24.13 26.29, 48 27.44 Mar.3.35 8.35 9.35 13.13 14.44 Lu.6.33,38 7.47 9. 24.48 16.1 20.17,47 23.51 Jno. 1.2,7,33 7.18 8.25 10.1 11.6,49 12.48 15.5 18.13 Ac.1.11 2.36 7.19,35 8.35 13.33 14.9 16.17 24.20 Ro.1.32 2.3 8.20 10.12 12.4,16 13.3 1 Co.1.10 9.8 10. 3,4 12.4,5,6 15.39 2 Co.2.2,3 4.13 8.19 9.5 12.18 Ga.2.8 3.7

Ep. 4. 10 6. 8 Phi. 1. 30 2. 2 3. 16 4. 2 Col. 4. 2 2 Ti. 2. 2 He. 1. 12 2. 14 11. 9 13. 8 Ja. 3. 2 1 Pe. 2. 7 4. 1, 10 2 Pe. 2. 19 3. 7 1 Jno. 2. 23, 27 Re. 3. 5. See *Day, Hour.*

SAMLAH, raiment; *or* his left hand; *or* his name, his astonishment, or what has been put to him. Ge. 36. 36.

SAMOS, full of gravel. Ac. 20. 13.

SAMOTHRACIA, *an island peopled by* Samians *and* Thracians. Ac. 16. 11.

SAMSON, his sun, *or (Syriac)* his service, *or* his ministry; *or* here the second time. Ju. 13. 24 14. 1, 7, 10, 16 15. 4, 10 16. 2, 3, 9, 12, 14, 20, 23, 25, 28, 29, 30 He. 11. 32.

SAMUEL, heard of God, *or* asked of God. 1 Sa. 1. 20 2. 18, 21 3. 4, 6, 8, 10, 15, 21 4. 1 7. 6, 9, 13, 15 8. 6, 19, 21 9. 15, 24, 26 10. 1, 14, 15, 25 11. 7 12. 11. 18 13. 8 15. 11, 27, 33, 35 16. 10, 13 19. 18, 22 25. 1 28. 11, 14 1 Ch. 6. 28 9. 22 11. 3 26. 28 2 Ch. 35. 18 Ps. 99. 6 Je. 15. 1 Ac. 3. 24 13. 20 He. 11. 32.

SANBALLAT, bush in secret; *or* the enemy in secret. Ne. 2. 10, 19 4. 1, 7 6. 2, 5, 12, 14 13. 28.

SANCTIFICATION. 1 Co. 1. 30 1 Th. 4. 3, 4 2 Th. 2. 13 1 Pe. 1. 2.

SANCTIFY. Ex. 13. 2 19. 10, 22, 23 28. 41 29. 27, 33, 36, 37, 44 30. 29 31. 13 40. 10, 11, 13 Le. 8. 11, 12 11. 44 20. 7, 8 21. 8, 15, 23 22. 9, 16 27. 14, 16, 17, 18, 22, 26 Nu. 11. 18 20. 12 27. 14 De. 5. 12 15. 19 Jos. 3. 5 7. 13 1 Sa. 16. 5 2 Ki. 10. 20† 1 Ch. 15. 12 23. 13 2 Ch. 29. 5, 34 30. 17 35. 6 Ne. 13. 22 Is. 8. 13 29. 23 66. 17 Eze. 20. 12 36. 23 37. 28 38. 23 44. 19 46. 20 Joel 1. 14 2. 15, 16 3. 9† Jno. 17. 17, 19 Ep. 5. 26 1 Th. 5. 23 He. 13. 12 1 Pe. 3. 15.

SANCTIFIED. Ge. 2. 3 Ex. 19. 14 29. 43 Le. 8. 10, 15, 30 10. 3 27. 15, 19 Nu. 7. 1 8. 17 De. 32. 51 Jos. 20. 7† 1 Sa. 7. 1 16. 5 21. 5 1 Ch. 15. 14 2 Ch. 5. 11 7. 16, 20 29. 15, 17, 19, 34 30. 3, 8, 15, 17, 24 31. 18 Ne. 3. 1 12. 47 Job 1. 5 Is. 5. 13 13. 3 Je. 1. 5 Eze. 20. 41 28. 22, 25 36. 23 38. 16 39. 27 48. 11 Zep. 1. 7† Jno. 10. 36 17. 19 Ac. 20. 32 26. 18 Ro. 15. 16 1 Co. 1. 2 6. 11 7. 14 1 Ti. 4. 5 2 Ti. 2. 21 He. 2. 11 10. 10, 14, 29 Jude 1.

SANCTIFIETH. Mat. 23. 17, 19 He. 2. 11 9. 13.

SANCTUARY. Ex. 15. 17 25. 8 30. 13, 24 36. 1, 3, 4, 6 38. 24, 25, 26, 27 Le. 4. 6 5. 15 10. 4 12. 4 16. 33 19. 30 21. 12 26. 2 27. 3, 25 Nu. 3. 28, 38, 47, 50 4. 12, 15 7. 9, 13, 19, 25, 31, 37 8. 19 10. 21 18. 1, 3, 5, 16 19. 20 Jos. 24. 26 1 Ch. 9. 29 22. 19 24. 5 28. 10 2 Ch. 20. 8 26. 18 29. 21 30. 8, 19 36. 17 Ne. 10. 39 Ps. 20. 2 28. 2† 29. 2† 63. 2 68. 24 73. 17 74. 3, 7 77. 13 78. 54, 69 96. 6 102. 19 114. 2 134. 2 150. 1 Is. 8. 14 16. 12 43. 28 60. 13 63. 18 Je. 17. 12 La. 1. 10 2. 7, 20 4. 1 Eze. 5. 11 11. 16 23. 38, 39 42. 20 44. 5, 27 45. 3 47. 12 48. 8, 10, 21 Da. 8. 11, 13, 14 9. 17, 26 11. 31 Am. 7. 13† Zep. 3. 4 He. 8. 2 9. 1, 2 13. 11.

SANCTUARIES. Le. 21. 23 26. 31 Je. 51. 51 Eze. 28. 18 Am. 7. 9.

SAND. Ge. 22. 17 32. 12 41. 49 Ex. 2. 12 De. 33. 19 Jos. 11. 4 Ju. 7. 12 1 Sa. 13. 5 2 Sa. 17. 11 1 Ki. 4. 20, 29 Job 6. 3 29. 18 Ps. 78. 27 139. 18 Pr. 27. 3 Is. 10. 22 48. 19 Je. 5. 22 15. 8 33. 22 Ho. 1. 10 Hab. 1. 9 Mat. 7. 26 Ro. 9. 27 He. 11. 12 Re. 13. 1 20. 8.

SANDALS. Mar. 6. 9 Ac. 12. 8.

SANG. Ex. 15. 1 Nu. 21. 17 Ju. 5. 1 1 Sa. 29. 5 2 Ch. 29. 28, 30 Ne. 12. 42 Job 38. 7 Ps. 106. 12 Ac. 16. 25.

SANK. Ex. 15. 5, 10.

SAP. Ps. 104. 16.

SAPH, rushes, *or* sea-moss, end, consummation; *or* vessel, flat, threshold. 2 Sa. 21. 18.

SAPHIR. Mi. 1. 11.

SAPPHIRA, that relates or tells; *or* that writes or composes books; *or* handsome. Ac. 5. 1.

SAPPHIRE. Ex. 24. 10 28. 18 39. 11 Job 28. 16 La. 4. 7 Eze. 1. 26 10. 1 28. 13 Re. 21. 19.

SAPPHIRES. Job 28. 6 Ca. 5. 14 Is. 54. 11.

SARAH, lady *or* princess; *or* the princess of the multitude. Ge. 17. 15, 19 18. 9, 11, 12, 13, 14 20. 2, 14, 18 21. 1, 7, 12 23. 1, 2, 19 24. 67 25. 10 49. 31 Nu. 26. 46 Is. 51. 2 Ro. 4. 19 9. 9 He. 11. 11 1 Pe. 3. 6.

SARAI, my lady, my princess. Ge. 11. 29, 30 12. 17 16. 1, 6, 8 17. 15.

SARDINE. Re. 4. 3.

SARDIS, prince of joy, *or* song of joy; *or* that which remains. *Syr.* a pot, a kettle. Re. 1. 11 3. 1, 4.

SARDIUS. Ex. 28. 17 39. 10 Eze. 28. 13 Re. 21. 20.

SARDONYX. Re. 21. 20.

SAREPTA, a goldsmith's shop. 1 Ki. 17. 9 Lu. 4. 26.

SARGON, who takes away protection; *or* that takes away the garden; *or (Syriac)* nets, snares. Is. 20. 1.

SARON. See *Sharon.* Ac. 9. 35.

SARSECHIM, master of the wardrobe; *or* of the perfumes. Je. 39. 3.

SARUCH, branch, layer; *or* twining. Lu. 3. 35.

SAT. Ge. 31. 34 38. 14 Ex. 12. 29 16. 3 18. 13 Ju. 20. 26 1 Sa. 1. 9 4. 13 1 Ki. 16. 11 21. 13 22. 10 2 Ki. 6. 32 1 Ch. 17. 1, 16 Ne. 8. 17 Job 29. 25 Ps. 26. 4 Je. 3. 2 15. 17 36. 22 Eze. 3. 15 8. 1, 14 20. 1 Da. 2. 49 Mat. 4. 16 14. 9 26. 55, 58 Mar. 6. 26 10. 46 11. 2 16. 19 Lu. 7. 15 10. 39 18. 35 19. 30 Jno. 4. 6 9. 8 Ac. 2. 3 3. 10 Re. 4. 3 14. 14 19. 11, 19.

SAT *down.* Ex. 32. 6 De. 33. 3 Ezr. 9. 3 10. 16 Ne. 1. 4 Es. 3. 15 Job 2. 8 Ps. 137. 1 Ca. 2. 3 Mat. 9. 10 26. 20 Lu. 4. 20 5. 3 22. 14 Jno. 8. 2 Ac. 13. 14 16. 13 He. 1. 3 10. 12.

SATAN, contrary, adversary, a party in a process, an enemy, an accuser. 1 Ch. 21. 1 Job 1. 6, 12 2. 1 Ps. 109. 6 Zec. 3. 1, 2 Mat. 4. 10 12. 26 16. 23 Mar. 3. 23, 26 4. 15 8. 33 Lu. 4. 8 10. 18 11. 18 13. 16 22. 3, 31 Jno. 13. 27 Ac. 5. 3 26. 18 Ro. 16. 20 1 Co. 5. 5 7. 5 2 Co. 2. 11 11. 14 12. 7 1 Th. 2. 18 2 Th. 2. 9 1 Ti. 1. 20 5. 15 Re. 2. 9, 13, 24 3. 9 12. 9 20. 2, 7.

SATIATE. Je. 31. 14 46. 10.

SATIATED. Je. 31. 25.

SATISFACTION. Nu. 35. 31, 32.

SATISFY. Job 38. 27 Ps. 90. 14 91. 16 132. 15 Pr. 5. 19 6. 30 Is. 53. 10, 11 Eze. 7. 19 Mar. 8. 4.

SATISFIED. Ex. 15. 9 Le. 26. 26 De. 14. 29 33. 23 Job 19. 22 27. 14 31. 31 Ps. 17. 15 22. 26 36. 8 37. 19 59. 15 63. 5 65. 4 81. 16 104. 13 105. 40 Pr. 12. 11, 14 14 14 18. 20 19. 23 20. 13 30. 15 Ec. 1. 8 4. 8 5. 10 Is. 9. 20 44. 16 53. 11 66. 11 Je. 31. 14 50. 10, 19 La. 5. 6 Eze. 16. 28, 29 Am. 4. 8 Mi. 6. 14 Hab. 2. 5.

SATISFIEST, ETH. Ps. 103. 5 107. 9 145. 16 Is. 55. 2.

SATISFYING. Pr. 13. 25 Col. 2. 23.

SATTEST. Ps. 9. 4 Eze. 23. 41.

SATYR. Is. 34. 14.

SATYRS. Is. 13. 21.

SAUL, *or* **SHAUL,** demanded, *or* lent, ditch, sepulchre, death *or* hell. Ge. 36. 37, 38 1 Sa. 9. 2, 15, 17, 18, 24 10. 11, 12, 21 11. 6, 7, 12, 15 13. 3, 7, 10, 15 14. 24, 35, 37, 46, 51, 52 15. 11, 31, 35 16. 1, 2, 14, 23 17. 8, 12, 19, 38 18. 6, 9, 10, 12, 15, 29, 30 19. 4, 7, 9, 11, 14, 15, 21, 24 20. 25, 33 21. 10, 11 22. 22 23. 11, 17, 28 24. 4, 7, 8, 22 25. 4, 5, 7, 17, 25 27. 1 28. 9, 10, 12, 20 29. 3, 5 31. 2, 7, 11 2 Sa. 1. 6, 21, 24 2. 7 3. 1, 10 4. 10 5. 2 7. 15 9. 1, 3, 7 12. 7 16. 8 21. 1, 4, 12 22. 1 1 Ch. 1. 48 5. 10 10. 2, 7, 11, 13 11. 2 12. 1, 23 13. 3 26. 28 Is. 10. 29 Ac. 13. 21. See *Jonathan.*

SAUL (afterwards named *Paul*). Ac. 7. 58 8. 1, 3 9. 4, 11, 17, 22, 24, 26 11. 25, 30 13. 1, 2, 7, 9 22. 7, 13 26. 14.

SAVE. Ge. 45. 7 De. 20. 4 22. 27 28. 29 Ju. 6. 14, 15, 31, 36, 37 7. 7 1 Sa. 9. 16 10. 24 14. 6 19. 11 23. 2 2 Sa. 3. 18 16. 16 22. 28, 42 1 Ki. 1. 12, 25, 34, 39 20. 31 2 Ki. 11. 12 19. 34 2 Ch. 23. 11 Ne. 6. 11 Job 2. 6 20. 20 22. 29 40. 14 Ps. 12. 1† 18. 27, 41 20. 9 28. 9 37. 40 44. 3 60. 5 69. 35 72. 4, 13 76. 9 86. 2, 16 108. 6 109. 31 118. 25 145. 19 Pr. 20. 22 Is. 35. 4 37. 35 45. 20 46. 7 47. 13, 15 49. 25 59. 1 63. 1 Je. 2. 28 11. 12 14. 9 15. 20 30. 10, 11 31. 7 42. 11 46. 27 48. 6 Eze. 3. 18 13. 22† 34. 22 36. 29 37. 23 Ho. 1. 7 13. 10 Hab. 1. 2 Zep. 3. 17, 19 Zec. 8. 7 9. 16 10. 6 12. 7 Mat. 1. 21 16. 25 18. 11 27. 40, 42, 49 Mar. 3. 4 8. 35 15. 30, 31 Lu. 6. 9 9. 24, 56 17. 33 19. 10 23. 35, 37, 39 Jno. 12. 47 Ac. 2. 40 27. 43 Ro. 11. 14 1 Co. 1. 21 7. 16 9. 22 1 Ti. 1. 15 4. 16 He. 5. 7 7. 25 Ja. 1. 21 2. 14 4. 12 5. 15, 20 Jude 23. See *Alive.*

SAVE *me.* 2 Ki. 16. 7 Ps. 3. 7 6. 4 7. 1 22. 21 31. 2, 16 44. 6 54. 1 55. 16 57. 3 59. 2 69. 1 71. 2, 3 119. 94, 146 138. 7 Is. 38. 20 Je. 17. 14 Mat. 14. 30 Jno. 12. 27.

SAVE *us.* Jos. 10. 6 22. 22 1 Sa. 4. 3 7. 8 10. 27 11. 3 2 Ki. 19. 19 1 Ch. 16. 35 Ps. 80. 2 106. 47 Is. 25. 9 33. 22 37. 20 Je. 2. 27 La. 4. 17 Ho. 14. 3 Mat. 8. 25 1 Pe. 3. 21.

SAVE, for *Besides.* Ge. 14. 24 39. 6 Ex. 12. 16 22. 20 Nu. 14. 30 26. 65 32. 12 De. 1. 36 15. 4 Jos. 11. 13, 19 14. 4 Ju. 7. 14 1 Sa. 21. 9 30. 17, 22 2 Sa. 12, 3 22. 32 1 Ki. 3. 18 8. 9 15. 5 22. 31 2 Ki. 4. 2 15. 4 2 Ch. 2. 6 21. 17 Ne. 2. 12 Ps. 18. 31 Da. 6. 7, 12 Mat. 11. 27 13. 57 17. 8 19. 11 Mar. 5. 37 6. 5, 8 9. 8 Lu. 4. 26 8. 51 17. 18 18. 19 Jno. 6. 22, 46 13. 10 Ac. 20. 23 21. 25 1 Co. 2. 2, 11 2 Co. 11. 24 Ga. 1. 19 6. 14 Re. 13. 17.

SAVED. Ge. 47. 25 Ex. 1. 17, 18 Nu. 22. 33 31. 15 Jos. 6. 25 Ju. 7. 2 8. 19 21. 14 1 Sa. 23. 5 27. 11 2 Sa. 19. 5, 9 2 Ki. 6. 10 Ne. 9. 27 Ps. 33. 16 44. 7 106. 8, 10 Is. 43. 12 45. 22 Je. 4. 14 8. 20 Mat. 19. 25 24. 22 27. 42 Mar. 10. 26 13. 20 15. 31 Lu. 1. 71 7. 50 8. 12 13. 23 18. 26, 42 23. 35 Jno. 3. 17 5. 34 Ac. 2. 47 4. 12 15. 1 16. 30 27. 20, 31 Ro. 8. 24 10. 1 1 Co. 1. 18 5. 5 10. 33 15. 2 2 Co. 2. 15 Ep. 2. 5, 8 1 Th. 2. 16 2 Th. 2. 10 1 Ti. 2. 4 Tit. 3. 5 1 Pe. 3. 20 4. 18 2 Pe. 2. 5 Re. 21. 24.

God or *Lord* **SAVED.** Ex. 14. 30 De. 33. 29 1 Sa. 10. 19 14. 23 2 Ki. 14. 27 1 Ch. 11. 14 2 Ch. 32. 22 Ps. 34. 6 107. 13 Is. 63. 9 2 Ti. 1. 9 Jude 5.

Shall or *shall be* **SAVED.** Nu. 10. 9 2 Sa. 22. 4 Ps. 18. 3 80. 3, 7, 19 Pr. 28. 18 Is. 30. 15 45. 17 64. 5 Je. 17. 14 23. 6 30. 7 33. 16 Mat. 10. 22 24. 13 Mar. 13. 13 16. 16 Jno. 10. 9 Ac. 2. 21 11. 14 15. 11 16. 31 Ro. 5. 9, 10 9. 27 10. 9, 13 11. 26 1 Co. 3. 15 1 Ti. 2. 15.

SAVEST. 2 Sa. 22. 3 Job 26. 2 Ps. 17. 7.

SAVETH. 1 Sa. 14. 39 17. 47 Job 5. 15 Ps. 7. 10 20. 6 34. 18 107. 19.

SAVING. Ge. 19. 19 1 Sa. 25. 26† Ne. 4. 23 Ps. 20. 6 28. 8 67. 2 Ec. 5. 11 Am. 9. 8 Mat. 5. 32 Lu. 4. 27 He. 10. 39 11. 7 Re. 2. 17.

SAVIOUR. Ju. 3. 9† 2 Sa. 22. 3 2 Ki. 13. 5 Ps. 106. 21 Is. 19. 20 43. 3, 11 45. 15, 21 49. 26 60. 16 63. 8 Je. 14. 8 Ho. 13. 4 Lu. 1. 47 2. 11 Jno. 4. 42 Ac. 5. 31 13. 23 Ep. 5. 23 Phi. 3. 20 1 Ti. 1. 1 2. 3 4. 10 2 Ti. 1. 10 Tit. 1. 3, 4 2. 10, 13 3. 4, 6 2 Pe. 1. 1, 11 2. 20 3. 2, 18 1 Jno. 4. 14 Jude 25.

SAVIOURS. Ne. 9. 27 Ob. 21.

SAVOR. Ex. 5. 21 Le. 26. 31 Ec. 10. 1 Ca. 1. 3 Joel 2. 20 Mat. 5. 13 Lu. 14. 34 2 Co. 2. 14, 16.

Sweet **SAVOR.** Ge. 8. 21 Ex. 29. 18, 25, 41 Le. 1. 9, 13, 17 2. 9, 12 3. 5, 16 4. 31 6. 15, 21 8. 21, 28 17. 6 23. 13, 18 Nu. 15. 3, 7, 14, 24 18. 17 28. 2, 6, 8, 13, 24, 27 29. 2, 6, 8, 13, 36 Eze. 6. 13 16. 19 20. 28, 41 2 Co. 2. 15 Ep. 5. 2.

Sweet **SAVORS.** Ezr. 6. 10.

SAVOREST. Mat. 16. 23 Mar. 8. 33.

SAVORY. Ge. 27. 4, 7, 14, 31.

SAW. Ge. 3. 6 6. 2 9. 22, 23 22. 4 26. 28 32. 25 38. 14 39. 3 42. 21 43. 16 45. 27 49. 15 50. 15, 23 Ex. 2. 2, 12 10. 23 14. 31 24. 10, 11 33. 10 Nu. 13. 28 22. 23, 27 25. 7 32. 9 De. 4. 12, 15 7. 19 Ju. 19. 30 Ru. 1. 18 1 Sa. 6. 13 10. 14 17. 24 18. 28 2 Sa. 11. 2 1 Ki. 3. 28 18. 18 18. 17 19. 3 2 Ki. 2. 12 3. 22 4. 25 6. 17 13. 4 16. 10, 12 2 Ch. 15. 9 25. 21 31. 8 Ne. 6. 16 Es. 1. 14 7. 7 Job 2. 13 3. 16 20. 9 29. 8, 11 Ps. 48. 5 77. 16 95. 9 97. 4 114. 3 Ca. 3. 3 Is. 41. 5 Je. 3. 7 39. 4 44. 17 La. 1. 7 Eze. 8. 10 20. 28 23. 16 Da. 3. 27 4. 23 5. 5 Ho. 5. 13 Hag. 2. 3 Mat. 2. 9 3. 16 12. 22 17. 8 21. 38 22. 11 25. 37, 38, 39, 44 26. 71 27. 3 28. 17 Mar. 1. 10 2. 5 8. 23 9. 38 14. 69 Lu. 8. 34, 47 9. 32, 49 15. 20 17. 15 22. 58 24. 24 Jno. 6. 26 8. 56 12. 41 19. 35 20. 20 Ac. 4. 13 6. 15 7. 55 8. 18, 39 9. 8, 35, 40 10. 3, 11 12. 3 13. 36, 37 16. 19 17. 16 22. 9 28. 6 Ga. 2. 7 Phi. 1. 30 He. 3. 9 11. 23 Re. 1. 2 11. 11 12. 13 18. 18.

SAW, with *Lord* or *God.* Ge. 1. 4, 10, 12, 18, 21, 25, 31 6. 5 29. 31 Ex. 3. 4 De. 32. 19 2 Ki. 14. 26 2 Ch. 12. 7 Is. 59. 15, 16 Jon. 3. 10 Lu. 7. 13.

***I* SAW.** Ge. 41. 19 44. 28 Jos. 7. 21 Ju. 12. 3 1 Sa. 22. 9 23. 13 2 Sa. 18. 29 1 Ki. 22. 17, 19 2 Ch. 18. 18 Ne. 13. 15 Job 31. 21 Ps. 73. 3 Pr. 24. 32 Ec. 2. 24 8. 10 Eze. 11. 1 16. 50 23. 13 Ho. 9. 10, 13 Jno. 1. 32, 48 Ac. 26. 13 Ga. 1. 29 2. 14 Re. 1. 17.

SAWEST. Ge. 20. 10 1 Sa. 19. 5 28. 13 2 Sa. 18. 11 Ps. 50. 18 Da. 2. 31, 34, 45 4. 20 8. 20 Re. 1. 20 17. 8, 12, 15, 16, 18.

SAW, S. 2 Sa. 12. 31 1 Ch. 20. 3 Is. 10. 15.

SAWED. 1 Ki. 7. 9.

SAWN. He. 11. 37.

SAY. Ge. 14. 23 34. 11, 12 37. 17, 20 41. 15 44. 16 50. 17 Ex. 3. 14, 15 4. 12 12. 26 14. 3 19. 3 20. 22 21. 5 Nu. 5. 22 11. 12 22. 19, 38 De. 5. 27 6. 21 9. 2 28. 67 31. 17 32. 27 Jos. 22. 27, 28 Ju. 7. 11 16. 15 18. 24 1 Sa. 8. 7 14. 10 20. 7 2 Sa. 7. 8 15. 26 21. 4 1 Ki. 1. 36 2. 17 9. 8 13. 22 22. 8 2 Ki. 7. 4 9. 37 1 Ch. 7. 21 2 Ch. 7. 21 18. 7, 15 Ezr. 8. 17 9. 10 Job 9. 12 21. 14 22. 29 23. 5 28. 22 32. 11 33. 27 37. 19 Ps. 3. 2 4. 6 35. 25 58. 11 59. 7 94. 7 129. 8 Pr. 1. 11 20. 9 Ec. 8. 4 12. 1 Is. 2. 3 29. 15, 16 30. 10 33. 24 44. 5 45. 24 48. 5, 7 58. 3, 9 Je. 2. 27 5. 15 10. 11 14. 17 20. 10 23. 7 31. 29 39. 12 42. 20 Eze. 13. 7 28. 9 Ho. 14. 3, 8 Mi. 2. 6 3. 11 Hab. 2. 1 Zec. 11. 5 Mal. 1. 2 2. 14, 17 3. 13 Mat. 3. 9 5. 11 7. 22 13. 51 16. 13, 15 21. 3, 16, 25, 26 23. 3 Mar. 1. 44 8. 27, 29 9. 6 11. 31, 32 Lu. 3. 8 4. 23 7. 40 9. 18, 20 12. 11, 12 20. 5, 6 Jno. 4. 20 7. 26 8. 26, 48, 54 13. 13 16. 12 Ac. 3. 22 4. 14 6. 14 21. 23 23. 18 24. 20 26. 22 Ro. 3. 5, 8 4. 1 6. 1 7. 7 8. 31 9. 14, 20, 30 1 Co. 12. 3 14. 16, 23 15. 12 2 Co. 9. 4 10. 10 1 Th. 4. 15 1 Ti. 4. 7 Tit. 2. 8 Phile. 19 He. 5. 11 7. 9 9. 11 10. 20 11. 14 13. 6 Ja. 1. 13 4. 13, 15 1 Jno. 1. 6, 8, 10 4. 20 5. 16 Re. 2. 2, 9 22. 17. See *Began.*

SAY, *imperatively.* Ge. 12. 13 20. 13 De. 1. 42 Ju. 7. 18 12. 6 1 Sa. 15. 16 2 Sa. 14. 12 1 Ki. 2. 14, 16 Pr. 3. 28 24. 29 30. 9 Ec. 7. 10 Is. 3. 10 35. 4 40. 9 43. 9 56. 3 62. 11 Je. 1. 7 46. 14 48. 19 50. 2 Eze. 6. 11 12. 11 19. 2 21. 9, 28 Ho. 14. 2 Joel 2. 17 3. 10 Zec. 1. 3 Mat. 21. 3 Mar. 11. 3 Lu. 7. 7, 40 10. 10 Jno. 4. 35 10. 36 Ac. 13. 15 Col. 4. 17.

***I* SAY.** Ex. 3. 13 4. 23 6. 29 Jos. 7. 8 Ju. 7. 4 1 Sa. 20. 21 2 Ki. 4. 28 7. 13 2 Ch. 20. 11 Job 6. 22 7. 13 9. 20, 27 10. 2 Ps. 27. 14 73. 15 91. 2 130. 6 139. 11 Ec. 6. 3 Is. 36. 5 38. 15 43. 6 Eze. 2. 8 3. 18 12. 25 21. 24 33. 8, 13, 14 44. 5 Mat. 8. 9 18. 22 Mar. 2. 11 5. 41 Lu. 5. 24 6. 46 7. 8, 14 Jno. 5. 34 8. 46, 55 12. 27, 49 Ro. 3. 26 9. 1 1 Co. 1. 12 7. 29 9. 8 10. 15, 19, 29 11. 22 15. 50 2 Co. 9. 6 Ga. 1. 9 3. 17 5. 16 Ep. 4. 17 Col. 2. 4 2 Ti. 2. 7 Phile. 21 He. 11. 32.

***I* SAY** *unto you.* 2 Sa. 13. 28 2 Ki. 2. 18 Mat. 6. 29 21. 31 Mar. 13. 27 Jno. 16. 26 Ga. 5. 2 Re. 2. 24.

SAID. Ge. 2. 23 3. 1 9. 26 21. 12 24. 65 41. 54 Ex. 5. 22 12. 31, 32 17. 10 Le. 10. 5 Nu. 11. 21 14. 31 23. 30 36. 5 De. 1. 21, 39 Ju. 1. 20 6. 36, 37 1 Sa. 10. 15 11. 12 12. 1 27. 1 2 Sa. 7. 25 13. 35 23. 1 1 Ki. 2. 38 8. 29 12. 26 17. 18 22. 20 2 Ki. 7. 17 1 Ch. 17. 23 2 Ch. 6. 20 Ezr. 10. 12 Ne. 5. 2, 3 Es. 5. 5, 8 Job 11. 4 31. 31 38. 11 Ps. 12. 4 14. 1 27. 8 53. 1 Pr. 7. 13 Is. 14. 13 28. 15 30. 16 47. 10 Je. 2. 8 23. 25 28. 6 29. 15 38. 25 La. 4. 20 Eze. 9. 8 12. 9 26. 2 27. 3 28. 2 29. 3 36. 2 Da. 3. 28 8. 13 Jon. 4. 8 Mi. 7. 10 Zep. 2. 15 Mal. 3. 14 Mat. 17. 5 26. 35, 64 27. 63 Mar. 2. 14 Lu. 1. 13, 30 3. 22 20. 39 24. 23, 24 Jno. 1. 23 5. 18 7. 8 12. 41, 50 Ac. 2. 38 4. 28 7. 37 17. 28 Ro. 7. 7 Ga. 1. 9 He. 7. 21 10. 30 Re. 5. 14.

Answered and **SAID.** Ex. 24. 3 1 Sa. 10. 12 Job 2. 4 40. 1 Mat. 20. 13 Lu. 9. 49. See *Answered.*

God **SAID.** Ge. 3. 1, 3 17. 23 31. 16 2 Ch. 33. 7 Ac. 7. 7 2 Co. 6. 16.

He **SAID.** Ge. 19. 17 20. 5 31. 8, 12 32. 26, 27 41. 51 Ex. 18. 24 De. 11. 25 18. 2 29. 13 Jos. 13. 14, 33 14. 10 Ju. 8. 3 1 Sa. 3. 17 1 Ki. 2. 4, 31 2 Ki. 17. 23 1 Ch. 22. 11 2 Ch. 24. 22 Job 28. 28 Ps. 10. 6 11. 13 106. 23 Is. 28. 12 40. 6 63. 8 Je. 40 3 Eze. 9. 5 29. 9 Jon. 3. 10 Mat. 27. 43 28. 6 Mar. 14. 16 16. 7 Lu. 9. 33 13. 17 22. 13 Jno. 2. 22 6. 6 9. 17 12. 6, 33 18. 6 19. 30 20. 20, 22 Ac. 7. 60 9. 5 20. 35 23. 7 2 Co. 12. 9 He. 1. 5, 13 10. 9 13. 5 Ja. 2. 11 Re. 22. 6.

***I* SAID.** Ge. 26. 9 Ex. 3. 17 25. 13 De. 32. 26 Jos. 1. 3 Ju. 6. 10 1 Sa. 2. 30 9. 23 2 Sa. 19. 29 2 Ki. 23. 27 Job 9. 22 29. 18 32. 7 Ps. 30. 6 39. 1 40. 7 41. 4 82. 6 94. 18 102. 24 142. 5 Ec. 2. 1, 15 3. 17, 18 Is. 6. 11 45. 19 65. 1 Eze. 16. 6 Jno. 1. 30 3. 7 8. 25 10. 36 11. 40, 42 14. 28 16. 4 18. 20, 21 Ac. 11. 8 2 Co. 7. 3 9. 3 He. 10. 7. See *Jesus.*

She **SAID.** Ge. 4. 25 20. 5 24. 58 Ex. 4. 26 1 Ki. 2. 14 Mat. 15. 27 Jno. 8. 11 11. 28 20. 14 Ac. 5. 8.

They **SAID.** Ex. 24. 7 De. 5. 28 2 Ch. 22. 9 26. 23 Ps. 83. 4 Je. 2. 6 Mat. 9. 28 27. 22 Mar. 3. 21, 30 16. 8 Lu. 19. 34 Ac. 12. 15.

SAID, *passively.* Ge. 10. 9 22. 4 Ex. 5. 19 1 Ki. 13. 17 Job 3. 3 34. 31 Ps. 87. 5 Pr. 25. 7 Ec. 1. 10 Is. 25. 9 Je. 16. 14 Eze. 13. 12 Ho. 1. 10 Mat. 5. 21, 27, 31, 33, 38, 43 Lu. 2. 24 23. 46 Ro. 9. 12, 26 He. 3. 15 4. 7 11. 18 Re. 6. 11.

SAIDST. Ge. 12. 19 26. 9 32. 9, 12 Ex. 32. 13 Ju. 9. 38 1 Ki. 2. 42 Job 35. 2 Ps. 27. 8 Is. 47. 7 Je. 2. 20, 25 22. 21 La. 3. 57 Eze. 25. 3 Ho. 13. 10 Jno. 4. 18.

SAYEST. Ex. 33. 12 Nu. 22. 17 Ru. 3. 5 1 Ki. 18. 11, 14 2 Ki. 18. 20 2 Ch. 25. 19 Ne. 5. 12 6. 8 Job 22. 13 Ps. 90. 3 Pr. 24. 12 Is. 36. 5 40. 27 47. 8 Je. 2. 35 Am. 7. 16 Mat. 26. 70 27. 11 Mar. 14. 68 15. 2 Lu. 20. 21 22. 60 23. 3 Jno. 1. 22 8. 5, 33 9. 17 12. 34 14. 9 18. 34, 37 Ro. 2. 22 1 Co. 14. 16 Re. 3. 17.

SAYING, *substantive.* Ge. 37. 11 De. 1. 23 1 Sa. 18. 8 2 Sa. 17. 4, 6 24. 19 1 Ki. 2. 38 12. 15 13. 4, 32 15. 29 17. 15 2 Ki. 2. 22 5. 14 8. 2 10. 17 Es. 1. 21 Ps. 49. 4 Jon. 4. 2 Mat. 15. 12 19. 11, 22 28. 15 Mar. 7. 29 8. 32 9. 10, 32 10. 22 Lu. 1. 29 2. 17, 50 9. 45 18. 34 Jno. 4. 37, 39, 42 6. 60 7. 36, 40 8. 51, 52, 55 12. 38 15. 20 18. 9, 32 19. 8 21. 23 Ac. 6. 5 7. 29 16. 36 Ro. 13. 9 1 Co. 15. 54 1 Ti. 1. 15 3. 1 4. 9 2 Ti. 2. 11 Tit. 3. 8.

SAYINGS. Nu. 14. 39 Ju. 13. 17 1 Sa. 25. 12 2 Ch. 13. 22 33. 19 Ps. 49. 13 78. 2 Pr. 1. 6 4. 10, 20 Mat. 7. 24, 26, 28 19. 1 26. 1 Lu. 1. 65 2. 51 6. 47 7. 1 9. 44 Jno. 10. 19 14. 24 Ac. 14. 18 19. 28 Ro. 3. 4 Re. 19. 9 22. 6, 7, 9, 10.

SAYING, *participle.* 1 Ki. 1. 6 Mat. 26. 44 Mar. 13. 6 Lu. 11. 45 Ac. 11. 7 26. 22.

SCAB. Le. 13. 2, 6, 7, 8 14. 56 De. 28. 27 Is. 3. 17.

SCABBARD. Je. 47. 6.

SCABBED. Le. 21. 20 22. 22.

SCAFFOLD. 2 Ch. 6. 13.

SCALES. Le. 11. 9, 10, 12 De. 14. 9, 10 Job 41. 15 Is. 40. 12 Eze. 29. 4 Ac. 9. 18.

SCALETH. Pr. 21. 22.

SCALL. Le. 13. 30, 31, 32, 33, 34, 35, 36, 37 14. 54.

SCALP. Ps. 68. 21.

SCANDAL, S. Mat. 13. 41† 1 Jno. 2. 10†.

SCANT- 2 Ki. 4. 3† Mi. 6. 10.

SCARCE. Ge. 27. 30 Ac. 14. 18.

SCARCELY. Ro. 5. 7 1 Pe. 4. 18.

SCARCENESS. De. 8. 9.

SCAREST. Job 7. 14.

SCARLET. Ge. 38. 28, 30 Ex. 25. 4 26. 1, 31, 36 27. 16 28. 5, 6, 8, 15 35. 6, 23, 25 38. 18, 23 39. 3 Le. 14. 4, 6, 49, 51, 52 Nu. 4. 8 19. 6 Jos. 2. 18, 21 2 Sa. 1. 24 Pr. 31. 21 Ca. 4. 3 Is. 1. 18 La. 4. 5 Da. 5. 7 16. 29 Na. 2. 3 Mat. 27. 28 He. 9. 19 Re. 17. 3, 4 18. 12, 16.

SCATTER. Ge. 11. 9 49. 7 Le. 26. 33 Nu. 16. 37 De. 4. 27 28. 64 32. 26 1 Ki. 14. 15 Ne. 1. 8 Job 18. 11† Ps. 59. 11 68. 30 106. 27 144. 6 Is. 28. 25 30. 22† 41. 16 Je. 9. 16 13. 24 18. 17 23. 1 49. 32, 36 Eze. 5. 2, 10, 12 6. 5 10. 2 12. 14, 15 20. 23 22. 15 29. 12 30. 23, 26 Da. 4. 14 11. 24 12. 7 Hab. 3. 14 Zec. 1. 21 Mal. 2. 3†.

SCATTERED. Ge. 11. 4, 8 Ex. 5. 12 Nu. 10. 35 De. 30. 3 1 Sa. 11. 11 13. 8, 11 2 Sa. 18. 8 20. 22† 22. 15 1 Ki. 22. 17 2 Ki. 25. 5 2 Ch. 18. 16 Es. 3. 8 Job 4. 11 18. 15 Ps. 18. 14 44. 11 53. 5 60. 1 68. 1, 14 89. 10 92. 9 141. 7 Is. 18. 2, 7 33. 3 Je. 3. 13 10. 21 23. 2 30. 11 31. 10 40. 15 50. 17

SCRAPED. Le. 14. 41, 43.
SCREECH-OWL. Is. 34. 14.
SCRIBE. 2 Sa. 8. 17 20. 25 2 Ki. 18. 18, 37 19. 2 22. 3, 8, 9, 10, 12 25. 19 1 Ch. 24. 6 27. 32 2 Ch. 34. 15, 18, 20 Ezr. 4. 8, 9, 17, 23 7. 6, 11, 12 Ne. 8. 4, 9, 13 12. 26, 36 13. 13 Is. 33. 18 36. 3, 22 37. 2 Je. 36. 10, 12, 20, 21, 26, 32 37. 15, 20 52. 25 Mat. 8. 19 13. 52 Mar. 12. 32 1 Co. 1. 20.
SCRIBES. 1 Ki. 4. 3 1 Ch. 2. 55 2 Ch. 34. 13 Es. 3. 12 8. 9 Je. 8. 8 Mat. 5. 20 7. 29 16. 21 17. 10 20. 18 21. 15 23. 2, 13, 14, 15, 23, 25, 27, 29 26. 3 Mar. 1. 22 2. 6, 16 3. 22 8. 31 9. 11, 14 10. 33 11. 18, 27 12. 28, 35, 38 14. 1, 53 Lu. 5. 30 6. 7 9. 22 11. 44, 53 15. 2 19. 47 20. 1, 19, 46 22. 2, 66 23. 10 Jno. 8. 3 Ac. 4. 5 6. 12 23. 9.
SCRIP. 1 Sa. 17. 40 Mat. 10. 10 Mar. 6. 8 Lu. 9. 3 10. 4 22. 35, 36.
SCRIPTURE. Da. 10. 21 Mar. 12. 10 15. 28 Lu. 4. 21 Jno. 2. 22 7. 38, 42 10. 35 19. 37 Ac. 1. 16 8. 32, 35 Ro. 4. 3 9. 17 10. 11 11. 2 Ga. 3. 8, 22 4. 30 1 Ti. 5. 18 2 Ti. 3. 16 Ja. 4. 5 1 Pe. 2. 6 2 Pe. 1. 20.
SCRIPTURES. Mat. 21. 42 22. 29 26. 54 Mar. 12. 24 14. 49 Lu. 24. 27, 32, 45 Jno. 5. 39 Ac. 17. 2, 11 18. 24, 28 Ro. 1. 2 15. 4 16. 26 1 Co. 15. 3, 4 2 Ti. 3. 15 2 Pe. 3. 16.
SCROLL. Is. 34. 4 Re. 6. 14.
SCUM. Eze. 24. 6, 11, 12.
SCURVY. Le. 21. 20 22. 22.
SCYTHIAN, tanner, *or* leather-dresser. Col. 3. 11.
SEA (a vessel). 1 Ki. 7. 23, 24, 25, 39 2 Ki. 16. 17 25. 13, 16 2 Ch. 4. 2, 4, 6, 15 Je. 27. 19.
SEA (the ocean). Ex. 14. 16, 21, 27 15. 10 20. 11 Nu. 11. 31 De. 30. 13 Jos. 24. 6, 7 1 Ki. 10. 22 18. 43 2 Ki. 14. 25 1 Ch. 16. 32 2 Ch. 20. 2 Ne. 9. 11 Job 7. 12 11. 9 14. 11 26. 12 28. 14 38. 8 41. 31 Ps. 66. 6 72. 8 74. 13 78. 13, 53 80. 11 95. 5 96. 11 98. 7 104. 25 107. 23 114. 3, 5 Pr. 8. 29 Is. 11. 9 16. 8 19. 5 23. 2, 4, 11 24. 14 42. 10 50. 2 51. 10 57. 20 Je. 6. 23 31. 35 48. 32 50. 42 51. 36, 42 La. 2. 13 Eze. 26. 3 Da. 7. 3 Am. 8. 12 Jon. 1. 9, 11 Mi. 7. 12 Na. 1. 4 3. 8 Hab. 2. 14 3. 8, 15 Hag. 2. 6 Zec. 9. 10 10. 11 Mat. 8. 26, 27 17. 27 23. 15 Mar. 4. 39, 41 Lu. 21. 25 Ac. 4. 24 14. 15 27. 40 28. 4 1 Co. 10. 1 Re. 4. 6 7. 2, 3 10. 6 14. 7 15. 2 20. 13 21. 1. See *Red, Salt, Sand.*
By the **SEA.** Ex. 14. 2, 9 2 Sa. 17. 11 1 Ki. 4. 20 5. 9 2 Ch. 2. 16 Is. 18. 2 Je. 46. 18 Mar. 4. 1 Re. 18. 17. See *Coast, Great.*
In or *into the* **SEA.** Ex. 14. 28 15. 1, 4, 19, 21 Ps. 77. 19 89. 25 Ec. 1. 7 Is. 27. 1 43. 16 Eze. 26. 17, 18 47. 8 Jon. 1. 4, 5, 12, 15 Zec. 9. 4 10. 11 Mat. 4. 18 8. 24, 32 13. 47 21. 21 Mar. 1. 16 5. 13 9. 42 11. 23 Lu. 17. 2, 6 Jno. 21. 7 Ac. 27. 38, 43 1 Co. 10. 2 2 Co. 11. 26 Ja. 3. 7 Re. 5. 13 8. 8 16. 3 18. 19, 21.
Of the **SEA.** Ge. 1. 26, 28 9. 2 32. 12 41. 49 49. 13 Ex. 15. 8, 19 Nu. 11. 22 2 Sa. 22. 16 1 Ki. 18. 44 Job 6. 3 9. 8 12. 8 36. 30 38. 16 Ps. 8. 8 33. 7 68. 22 78. 27 80. 9 93. 4 139. 9 Is. 5. 30 9. 1 10. 22 23. 4 48. 18 51. 10 60. 5 63. 11 Je. 5. 22 33. 22 Eze. 26. 16 27. 3, 9, 29 38. 20 Ho. 1. 10 4. 3 Am. 5. 8 9. 3, 6 Mi. 7. 19 Hab. 1. 14 Zep. 1. 3 Mat. 4. 15 18. 6 Ro. 9. 27 Ja. 1. 6 Jude 13 Re. 8. 8 12. 12 13. 1 20. 8. See *Midst.*
On or *upon the* **SEA.** Ps. 65. 5 Je. 49. 23 Mat. 14. 25, 26 Mar. 6. 48, 49 Jon. 6. 19 Re. 7. 1 10. 2, 5, 8 15. 2 16. 3.
SEA-FARING. Eze. 26. 17.
SEA-MONSTERS. La. 4. 3.
SEA-SHORE. Ge. 22. 17 Ex. 14. 30 Jos. 11. 4 Ju. 5. 17 1 Sa. 13. 5 1 Ki. 4. 29 Je. 47. 7 He. 11. 12.
SEA-SIDE. De. 1. 7 Ju. 7. 12 2 Ch. 8. 17 Mat. 13. 1 Mar. 2. 13 4. 1 Ac. 10. 6, 32.
SEAS. Ge. 1. 10, 22 Le. 11. 9, 10 De. 33. 19 Ne. 9. 6 Ps. 8. 8 24. 2 65. 7 69. 34 135. 6 Is. 17. 12 Je. 15. 8 Eze. 26. 17† 27. 4, 25, 26, 33, 34 28. 2, 8 32. 2 Da. 11. 45 Jon. 2. 3 Ac. 27. 41.
SEAL, *substantive.* 1 Ki. 21. 8 Job 38. 14 41. 15 Ca. 8. 6 Jno. 3. 33 Ro. 4. 11 1 Co. 9. 2 2 Ti. 2. 19 Re. 6. 3, 5, 7, 9, 12 7. 2 8. 1 9. 4 20. 3.
SEALS. Re. 5. 1, 2, 5, 9 6. 1.
SEAL, *verb.* Ne. 9. 38 10. 1 Is. 8. 16 Je. 32. 44 Da. 9. 24 12. 4 Re. 10. 4 22. 10.
SEALED. De. 32. 34 1 Ki. 21. 8 Es. 3. 12 8. 8 Job 14. 17 Ca. 4. 12 Is. 29. 11 Je. 32. 10, 11, 14 Da. 6. 17 12. 9 Jno. 6. 27 Ro. 15. 28 2 Co. 1. 22 Ep. 1. 13 4. 30 Re. 5. 1 7. 3, 4, 5, 6, 7, 8.
SEALEST, ETH. Job 9. 7 33. 16 37. 7 Eze. 28. 12.
SEALING. Ne. 9. 38† 10. 1† Mat. 27. 66.
SEAM. Jno. 19. 23.
SEARCH, *substantive.* De. 13. 14 Ezr. 4. 15, 19 5. 17 6. 1 Job 8. 8 38. 16 Ps. 64. 6 77. 6 Je. 2. 34.
SEARCH, *verb.* Le. 27. 33 Nu. 10. 33 13. 2, 32 14. 7, 38 Da. 1. 22, 33 Jos. 2. 2, 3 Ju. 18. 2 1 Sa. 23. 23 2 Sa. 10. 3 1 Ki. 20. 6 2 Ki. 10. 23 1 Ch. 19. 3 Job 13. 9 Ps. 44. 21 139. 23 Pr. 25. 2, 27 Ec. 1. 13 7. 25 Je. 17. 10 29. 13 La. 3. 40 Eze. 34. 6, 8, 11 39. 14 Am. 9. 3 Zep. 1. 12 Mat. 2. 8 Jno. 5. 39 7. 52.
SEARCHED. Ge. 31. 34, 35, 37 44. 12 Nu. 13. 21, 32 14. 6, 34, 38 De. 1. 24 Job 5. 27 28. 27 29. 16 32. 11 36. 26 Ps. 139. 1 Je. 31. 37 46. 23 Ob. 6 Ac. 17. 11 1 Pe. 1. 10.
SEARCHEST. Job 10. 6 Pr. 2. 4.
SEARCHETH. 1 Ch. 28. 9 Job 28. 3 39. 8 Pr. 18. 17 28. 11 Ro. 8. 27 1 Co. 2. 10 Re. 2. 23.
SEARCHING. Nu. 13. 25 Job 11. 7 Pr. 20. 27 Is. 40. 28 1 Pe. 1. 11.
SEARCHINGS. Ju. 5. 16.
SEARED. 1 Ti. 4. 2.
SEASON, *substantive.* Ge. 40. 4 Ex. 13. 10 De. 16. 6 28. 12 Jos. 24. 7 2 Ki. 4. 16, 17 1 Ch. 21. 29 2 Ch. 15. 3 Job 5. 26 30. 17 38. 32 Ps. 1. 3 22. 2 Pr. 15. 23 Ec. 3. 1 Is. 50. 4 Je. 5. 24 33. 20 Eze. 34. 26 Da. 7. 12 Ho. 2. 9 Mar. 12. 2 Lu. 1. 20 4. 13 13. 1 20. 10 23. 8 Jno. 5. 4, 35 Ac. 13. 11 19. 22 24. 25 2 Co. 7. 8 2 Ti. 4. 2 Philc. 15 He. 11. 25 1 Pe. 1. 6 Re. 6. 11 20. 3. See *Appointed, Due.*
SEASONS. Ge. 1. 14 Ex. 18. 22, 26 Le. 23. 4 Ps. 16. 7 104. 19 Da. 2. 21 Mat. 21. 41 Ac. 1. 7 14. 17 20. 18 1 Th. 5. 1.
SEASON, *verb.* Le. 2. 13 Mar. 9. 50.
SEASONED. Lu. 14. 34 Col. 4. 6.
SEAT. Ju. 3. 20 1 Sa. 1. 9 4. 13, 18 20. 18, 25 2 Sa. 23. 8 1 Ki. 2. 19 Es. 3. 1 Job 23. 3 29. 7 Ps. 1. 1 Pr. 9. 14 Eze. 8. 3 28. 2 Da. 11. 38† Am. 6. 3 Mat. 23. 2 Re. 2. 13. See *Judgment, Mercy.*
SEATED. De. 33. 21.
SEATS. Je. 18. 3† Mat. 21. 12 23. 6 Mar. 11. 15 12. 39 Lu. 1. 52 11. 43 20. 46 Re. 4. 4 11. 16.
SEBA, drunkard; *or* that turns, *or* surrounds; *or* (*Syriac*) old man. Ge. 10. 7 Ps. 72. 10 Is. 43. 3.
SEBAT, twig, sceptre, tribe. Zec. 1. 7.
SECOND. Ge. 6. 16 32. 19 41. 43 Ex. 26. 4, 5, 10 28. 18 36. 11, 12, 17 39. 11 Le. 5. 10 Nu. 2. 16 Jos. 19. 1 Ju. 6. 25, 26, 28 1 Sa. 15. 9† 2 Ki. 9. 19 22. 14† 1 Ch. 15. 18 2 Ch. 35. 24 Ezr. 1. 10 Es. 9. 29 Ec. 4. 8, 15 Eze. 10. 14 Da. 7. 5 8. 3† Zep. 1. 10 Zec. 6. 2 Mat. 21. 30 22. 26, 39 Mar. 12. 21, 31 Lu. 6. 1 12. 38 19. 18 20. 30 Jno. 4. 54 Ac. 12. 10 13. 33 1 Co. 15. 47 2 Co. 1. 15 Tit. 3. 10 He. 8. 7 9. 3, 7 10. 9 2 Pe. 3. 1 Re. 2. 11 4. 7 6. 3 8. 8 11. 14 16. 3 20. 6, 14 21. 8, 19. See *Day, Month.*
SECOND *time.* Ge. 22. 15 41. 5 43. 10 Le. 13. 58 Nu. 10. 6 Jos. 5. 2 1 Sa. 26. 8 2 Sa. 14. 29 1 Ki. 9. 2 18. 34 19. 7 2 Ki. 10. 6 1 Ch. 29. 22 Es. 2. 19 Is. 11. 11 Je. 1. 13 13. 3 33. 1 Jon. 3. 1 Na. 1. 9 Mat. 26. 42 Mar. 14. 72 Jno. 3. 4 21. 16 Ac. 7. 13 10. 15 2 Co. 13. 2 He. 9. 28.
SECOND *year.* Ge. 47. 18 Ex. 40. 17 Nu. 1. 1 9. 1 10. 11 2 Ki. 19. 29 2 Ch. 27. 5 Ezr. 3. 8 4. 24 Is. 37. 30 Da. 2. 1 Hag. 1. 1, 15 2. 10 Zec. 1. 7.
SECONDARILY. 1 Co. 12. 28.
SECRET, *substantive.* Ge. 49. 6 Job 15. 8 19. 19† 24. 15† 29. 4 40. 13 Ps. 25. 14 27. 5 31. 20 64. 4 139. 15 Pr. 3. 32 9. 17 21. 14 25. 9 26. 26† Is. 24. 16† 45. 19 48. 16 Je. 23. 18† Eze. 28. 3 Da. 2. 18, 19, 27, 30, 47 4. 9 Am. 3. 7 Mat. 6. 4, 6, 18 Jno. 7. 4, 10 18. 20 Ep. 5. 12.
SECRETS. De. 25. 11 Job 11. 6 Ps. 44. 21 Pr. 11. 13 20. 19 Da. 2. 28, 29, 47 Ro. 2. 16 1 Co. 14. 25.
SECRET, *adjective.* De. 27. 15 29. 29 Ju. 3. 19 13. 18 1 Sa. 5. 9 19. 2 2 Ki. 5. 24† Job 14. 13 15. 11 20. 26 Ps. 19. 8 17. 12 18. 11 19. 12 64. 2 81. 7 90. 8 91. 1 Pr. 27. 5 Ec. 12. 14 Ca. 2. 14 Is. 3. 17 26. 16† 45. 3 Je. 2. 34 13. 17 23. 24 49. 10 La. 3. 10 Eze. 7. 22 Da. 2. 22 Mat. 13. 35 24. 26 Mar. 4. 22 Lu. 8. 17 11. 33 Ro. 16. 25.
SECRETLY. Ge. 31. 27 De. 13. 6 27. 24 28. 57 Jos. 2. 1 1 Sa. 18. 22 23. 9 2 Sa. 12. 12 2 Ki. 17. 9 Job 4. 12 13. 10 31. 27 Ps. 10. 9 31. 20 Je. 37. 17 38. 16 40. 15 Hab. 3. 14 Jno. 11. 28 19. 38.
SECT. Ac. 5. 17 15. 5 24. 5 26. 5 28. 22.
SECTS. 1 Co. 11. 19†.
SECURE. Ju. 8. 11 18. 7, 10, 27 Job 11. 18 12. 6 Mat. 28. 14.
SECURELY. Pr. 3. 29 Mi. 2. 8.
SECURITY. Ac. 17. 9.
SEDITION. Ezr. 4. 15, 19 Lu. 23. 19, 25 Ac. 24. 5.
SEDITIONS. Ga. 5. 20.
SEDUCE. Mar. 13. 22 1 Jno. 2. 26 Re. 2. 20.
SEDUCED. 2 Ki. 21. 9 Is. 19. 13 Eze. 13. 10.
SEDUCERS. 1 Ti. 3. 13.
SEDUCETH, ING. Pr. 12. 26 1 Ti. 4. 1.
SEE. Ge. 2. 19 8. 8 11. 5 19. 21 22. 14† 27. 27 29. 32† 31. 5 34. 1 42. 9, 12 44. 23 45. 12, 24, 28 48. 11 Ex. 1. 16 3. 3, 4 4. 18, 21 5. 19 6. 1 10. 5, 28, 29 12. 13 13. 17 14. 13 16. 29, 32 33. 20, 23 34. 10 Le. 13. 10, 17 20. 17 Nu. 4. 20 11. 23 13. 18 14. 23 22. 41 23. 9, 13 24. 17 27. 12 32. 8, 11 De. 1. 35, 36 3. 25, 28 23. 14 28. 10, 34, 67, 68 29. 4, 22 30. 15 32. 20, 39, 52 34. 4 Jos. 22. 10 Ju. 14. 8 16. 5 1 Sa. 2. 32 6. 13 12. 16, 17 14. 17, 38 15. 35 17. 28 19. 3, 15 20. 29 21. 14 23. 22 24. 11 26. 16 2 Sa. 13. 5 14. 32 15. 3 24. 3, 13 1 Ki. 12. 16 17. 23 20. 7, 22 22. 25 2 Ki. 2. 10 5. 7 6. 17, 20, 32 7. 2, 13, 14, 19 8. 29 9. 16, 17, 34 10. 16 19. 16 23. 17 2 Ch. 10. 16 18. 16, 24 20. 17 22. 6 24. 5 25. 17 Ezr. 4. 14 Ne. 9. 9 Es. 3. 4 5. 13 8. 6 Job 3. 9 7. 7, 8 9. 25 10. 15 17. 15 19. 26, 27 20. 9 21. 20 22. 19 24. 1, 15 28. 27 31. 4 33. 26, 28 35. 5 36. 25 Ps. 10. 11 14. 2 16, 10 22. 7 27. 13 31. 11 34. 8, 12 37. 34 40. 3 41. 6 49. 19 52. 6 53. 2 59. 10 63. 2 64. 5, 8 66. 5 69. 32 86. 17 91. 8 92. 11 97. 6 106. 5 107. 24, 42 112. 8, 10 118. 7 119. 74 128. 5, 6 139. 16, 24 Pr. 24. 18 29. 16 Ec. 1. 10 2. 3 3. 18, 22 7. 11 8. 16 Ca. 2. 14 6. 11 7. 12 Is. 5. 19 6. 10 14. 16 26. 11 29. 18 30. 20 32. 3 33. 17, 20 35. 2 37. 17 40. 5 41. 20 48. 6 49. 7 52. 8, 10, 15 53. 2, 10, 11 60. 5 61. 9 62. 2 64. 9 66. 18 Je. 1. 11, 13 2. 10, 19, 23 3. 2 4. 21 5. 1 6. 16 7. 12 11. 20 20. 12, 18 22. 12 30. 6 51. 61 La. 1. 11, 12 Eze. 8. 6 13. 9, 15, 16 16. 37 20. 48 21. 29 32. 31 33. 6 39. 21 Da. 1. 10 3. 25 Joel 2. 28 Am. 6. 2 Jon. 4. 5 Mi. 6. 9 7. 10, 16 Hab. 2. 1 Zec. 2. 2 4. 10 5. 2, 5 9. 5 10. 7 Mal. 1. 5 Mat. 5. 8, 16 7. 5 8. 4 9. 30 11. 4, 7, 8, 9 12. 38 13. 14, 15, 16, 17 15. 31 16. 28 22. 11 24. 6, 30 26. 58 27. 4, 24, 49 28. 6, 10 Mar. 1. 44 4. 12 5. 14, 32 6. 38 8. 24 13. 26 15. 32 Lu. 2. 15 3. 6 6. 42 7. 22, 24, 25, 26 8. 16, 20 9. 9, 27 11. 33 14. 18 17. 22, 23 19. 3, 4 20. 13 21. 27 23. 8 24. 39 Jno. 1. 33, 39, 46, 50 4. 29 8. 51, 56 9. 15, 19, 25, 39 11. 34, 40 12. 9, 21 16. 22 20. 25 Ac. 2. 17, 27, 31 13. 35 15. 36 19. 21 20. 25, 38 22. 14 23. 22 28. 20, 26, 27 Ro. 1. 11 7. 23 15. 21, 24 1 Co. 8. 10 16. 10 2 Co. 8. 7 Ga. 1. 18 Ep. 3. 9 5. 15, 33 Phi. 1. 27 2. 23 1 Th. 2. 17 3. 6 5. 15 1 Ti. 6. 16 2 Ti. 1. 4 He. 8. 5 12. 14, 25 13. 23 1 Pe. 1. 22 3. 10 1 Jno. 5. 16 3 Jno. 14 Re. 1. 7, 12 3. 18 6. 1, 3, 5, 6, 7 11. 9 16. 15 18. 7, 9 19. 10 22. 49.
SEE *not,* or *not* **SEE.** Ge. 21. 16 27. 1 43. 3, 5 44. 26 48. 10 Ex. 33. 20 Nu. 11. 15 14. 23 23. 13 De. 22. 1, 4 1 Sa. 3. 2 4. 15 2 Sa. 3. 13 14. 24 1 Ki. 14. 4 2 Ki. 3. 17 22. 20 Job 9. 11 20. 17 22. 11 23. 9 34. 32 35. 14 37. 21 Ps. 49. 9 58. 8 69. 23 74. 9 89. 48 94. 7, 9 115. 5 135. 16 Is. 26. 11 30. 10 33. 19 38. 11 44. 9, 18 Je. 5. 21 12. 4 14. 13 17. 6, 8 23. 24 Eze. 12. 6, 12, 13 Da. 5. 23 Zep. 3. 15 Mat. 13. 13 23. 39 24. 2 Mar. 8. 18 Lu. 2. 26 8. 10 13. 35 17. 22 Jno. 3. 3, 36 9. 39 12. 40 16. 16, 17, 19 18. 26 Ac. 22. 11 Ro. 11. 8, 10 1 Co. 16. 7 He. 2. 8 11. 5 1 Pe. 1. 8 2 Pe. 1. 9.
We **SEE.** Ge. 37. 20 Ps. 36. 9 Je. 5. 12 42. 14 Mar. 15. 32 Jno. 6. 30 9. 41 Ro. 8. 25 1 Co. 13. 12 1 Th. 3. 10 He. 2. 9 3. 19 1 Jno. 3. 2.
Ye **SEE,** or **SEE** *ye.* Ex. 14. 13 16. 7 Jos. 3. 3 1 Sa. 10. 24 2 Ch. 29. 8 30. 7 Ne. 2. 17 Job 6. 21 Ca. 6. 13 Is. 6. 9 18. 3 42. 18 66. 14 Je. 2. 31 42. 18 Eze. 13. 23 14. 22, 23 Da. 2. 8 Mat. 13. 17 24. 2, 33 26. 64 27. 24 28. 7 Mar. 13. 29 14. 62 15. 36 16. 7 Lu. 10. 23 12. 54, 55 13. 28 21. 20, 30, 31 24. 39 Jno. 1. 51 4. 48 6. 62 14. 19 16. 10, 16, 17, 19 Ac. 2. 33 3. 16 19. 26 25. 24 1 Co. 1. 26 Ga. 6. 11 Phi. 2. 28 He. 10. 25 Ja. 2. 24 1 Pe. 1. 8.
SEED. Ge. 1. 11, 12, 29 47. 19, 23, 24 Ex. 16. 31 Le. 11. 37, 38 19. 19 26. 16 27. 16, 30 Nu. 20. 5 De. 11. 10 14. 22 22. 9 28. 38 1 Sa. 8. 15 1 Ki. 18. 32 Job 39. 12 Ps. 126. 6 Ec. 11. 6 Is. 5. 10 17. 11 23. 3 55. 10 Je. 35. 7, 9 Eze. 17. 5 Joel 1. 17 Am. 9. 13 Hag. 2. 19 Zec. 8. 12 Mal. 2. 3 Mat. 13. 19, 20, 22, 23, 24, 27, 37, 38 Mar. 4. 26, 27 Lu. 8. 5, 11 1 Co. 15. 38 2 Co. 9. 10 1 Pe. 1. 23 1 Jno. 3. 9.
SEED (posterity). Ge. 4. 25 7. 3 15. 3 19. 32, 34 38. 8, 9 Le. 12. 2 21. 21 22. 4 Nu. 5. 28 16. 40 De. 1. 8 4. 37 10. 15 11. 9 31. 21 Ru. 4. 12 1 Sa. 2. 20 24. 21 1 Ki. 11. 14, 39 2 Ki. 11. 1 17. 20 25. 25 1 Ch. 16. 13 2 Ch. 22. 10 Ezr. 2. 59 9. 2 Ne. 7. 61 9. 2 Es. 6. 13 9. 27, 28 Job 21. 8 Ps. 21. 10 22. 23, 30 37. 28 69. 36 102. 28 106. 27 Pr. 11. 21 Is. 1. 4 6. 13 14. 20 45. 19, 25 57. 3, 4 61. 9 65. 9, 23 Je. 2. 21 7. 15 23. 8 31. 27, 36, 37 33. 22, 26 41. 1 Eze. 17. 13 20. 5 43. 19 44. 22 Da. 1. 3 2. 43 9. 1 Mal. 2. 15 Mat. 22. 24 Mar. 12. 19, 20, 21, 22 Lu. 20. 28 Jno. 7. 42 Ac. 13. 23 Ro. 1. 3 4. 16 9. 8, 29 Ga. 3. 19 He. 11. 11 2 Ti. 2. 8 Re. 12. 17. See *Abraham.*
His **SEED.** Ge. 17. 19 46. 6, 7 48. 19 Ex. 28. 43 30. 21 Le. 20. 2, 3, 4 21. 15 Nu. 14. 24 24. 7 25. 13 Jos. 24. 3 2 Sa. 4. 8 22. 51 1 Ki. 2. 33 Ne. 9. 8 Es. 10. 3 Ps. 18. 50 25. 13 37. 25, 26 89. 29, 36 112. 2 Is. 53. 10 Je. 22. 28, 30 29. 32 33. 26 36. 31 49. 10 Ac. 7. 5, 6.
Thy **SEED.** Ge. 3. 15 12. 7, 13, 15 13. 15, 16 15. 5, 13, 18 16. 10 17. 7, 8, 9, 10, 12 21. 12, 13 22. 17, 18 24. 7, 60 26. 3, 4, 24 28. 4, 13, 14 32. 12 35. 12 48. 4, 11 Le. 18. 21 21. 17 Nu. 18. 19 De. 28. 46, 59 30. 6, 19 1 Sa. 20. 42 2 Sa. 7. 12 2 Ki. 5. 27 1 Ch. 17. 11 Job 5. 25 Ps. 89. 4 Is. 43. 5 44. 3 48. 19 54. 3 59. 21 Je. 30. 10 46. 27 Ac. 3. 25 Ro. 4. 18 Ga. 3. 16 He. 11. 18.
Your **SEED.** Ex. 32. 13 Le. 22. 3 Is. 66. 22.
SEED-TIME. Ge. 8. 22.
SEEDS. De. 22. 9 Mat. 13. 4, 32 Mar. 4. 31 Ga. 3. 16.
SEEING, *substantive.* Ex. 4. 11.
SEEING, *verb.* Ex. 22. 10 Nu. 35. 23 1 Ki. 1. 48 Pr. 20. 12 Ec. 1. 8 Is. 21. 3 33. 15 42. 20 Eze. 22. 28 Mat. 13. 13, 14 Mar. 4. 12 Jno. 9. 7 Ac. 2. 31 3. 3 7. 24 8. 6 9. 7 13. 11 28. 26 He. 11. 27 2 Pe. 2. 8.
SEEING, *adverb.* Ge. 15. 2 22. 12 24. 56 26. 27 44. 30 Nu. 16. 3 Ju. 13. 18 17. 13 21. 16 Ru. 1. 21 1 Sa. 16. 1 28. 16 1 Ch. 12. 17 Job 19. 28 21. 22 24. 1 Ps. 50. 17 Pr. 3. 29 Is. 49. 21 Je. 47. 7 Da. 2. 47 Lu. 1. 34 23. 40 Ac. 17. 24, 25 Ro. 3. 30 2 Co. 3. 12 Col. 3. 9 He. 4. 6, 14 5. 11 6. 6 7. 25 12. 1 1 Pe. 1. 22 2 Pe. 3. 14, 17.
SEEK. Ge. 37. 16 43. 18 Nu. 16. 10 24. 1 De. 4. 29 12. 5 22. 2 1 Sa. 9. 3 10. 14 16. 16 23. 15, 25 24. 2 25. 26, 29 26. 2, 20 27. 1 28. 7 2 Sa. 5. 17 1 Ki. 2. 40 18. 10 19. 10, 14 2 Ki. 2. 16 6. 19 1 Ch. 28. 8, 9 2 Ch. 15. 2 19. 3 30. 19 31. 21 34. 3 Ezr. 4. 2 7. 10 8. 21, 22 Ne. 2. 10 Job 5. 8 7. 21 8. 5 20. 10 Ps. 4. 2 9. 10 10. 15 14. 2 24. 6 27. 4, 8 34. 14 35. 4 38. 12 40. 14 53. 2 54. 3 63. 1, 9 69. 6, 32 70. 2, 4 71. 13, 24 83. 16 104. 21 109. 10 119. 2, 45, 176 122. 9 Pr. 1. 28 8. 17 21. 6 23. 30, 35 29. 10, 26 Ec. 1. 13 7. 25 8. 17 Ca. 3. 2 6. 1 Is. 1. 17 8. 19 11. 10 19. 3 26. 9 34. 16 41. 12, 17 45. 19 58. 2 Je. 2. 24, 33 4. 30 11. 21 19. 7, 9 21. 7 22. 25 29. 7, 13 34. 20, 21 38. 16 44. 30 46. 26 49. 37 La. 1. 11 Eze. 7. 25, 26 34. 6, 11, 12, 16 Da. 9. 3 Ho. 2. 7 Am. 5. 4, 8, 14 8. 12 Na. 3. 7, 11 Zep. 2. 3 Zec. 11. 16 12. 9 Mal. 2. 7, 15 Mat. 2. 13 6. 32, 33 7. 7 28. 5 Mar. 1. 37 3. 32 8. 12 16. 6 Lu. 11. 9, 29 12. 30, 31 13. 24 15. 8 17. 33 19. 10 24. 5 Jno. 1. 38 6. 26 7. 25, 34, 36 8. 21, 37, 40 13. 33 18. 4, 7, 8 Ac. 10. 19, 21 11. 25 Ro. 2. 7 11. 3 1 Co. 1. 22 10. 24 14. 12 2 Co. 13. 3 Ga. 1. 10 2. 17 Phi. 2. 21 Col. 3. 1 He. 11. 6, 14 13. 14 1 Pe. 3. 11 Re. 9. 6. See *Face, Lord.*
Not **SEEK,** *or* **SEEK** *not.* Le. 13. 36 19. 31 Nu. 15. 39 De. 23. 6 Ru. 3. 1 Ezr. 9. 12 Ps. 10. 4 119. 155 Je. 30. 14 45. 5 Am. 5. 5 Zec. 11. 16 Lu. 12. 29 Jno. 5. 30, 44 8. 50 1 Co. 7. 27 2 Co. 12. 14.
SEEKEST. Ge. 37. 15 Ju. 4. 22 2 Sa. 17. 3 20. 19 1 Ki. 11. 22 Pr. 2. 4 Je. 45. 5 Jno. 4. 27 20. 15.
SEEKETH. 1 Sa. 19. 2 20. 1 22. 23 23. 10 24. 9 2 Sa. 16. 11 1 Ki. 20. 7 2 Ki. 5. 7 Job 39. 29 Ps. 37. 32 Pr. 11. 27 14. 6 15. 14 17. 9, 11, 19 18. 1, 15 31. 13 Ec. 7. 28 Is. 40. 20 Je. 5. 1 30. 17 38. 4 La. 3. 25 Eze. 14. 10 34. 12 Mat. 7. 8 12. 39 16. 4 18. 12 Lu. 11. 10 Jno. 4. 23 7. 4, 18 8. 50 Ro. 3. 11 11. 7 1 Co. 13. 5.
SEEKING. Es. 10. 3 Is. 16. 5 Mat. 12. 43 13. 45 Mar. 8. 11 Lu. 2. 45 11. 24, 54 13. 7 Jno. 6. 24 Ac. 13. 8, 11 1 Co. 10. 33 1 Pe. 5. 8.
SEEM. Ge. 27. 12 De. 15. 18 25. 3 Jos. 24. 15 Ne. 9. 32 Es. 8. 5 Na. 2. 4 1 Co. 11. 16 12. 22 2 Co. 10. 9 He. 4. 1 Ja. 1. 26. See *Good.*
SEEMED. Ge. 19. 14 29. 20 Ec. 9. 13 Je. 27. 5 Lu. 24. 11 Ga. 2. 6, 9.
SEEMETH. Le. 14. 35 Nu. 16. 9 1 Sa. 18. 23 Pr. 14. 12 16. 25 18. 17 Eze. 34. 18 Lu. 8. 18 Ac. 17. 18 25. 27 1 Co. 3. 18 He. 12. 11. See *Good.*
SEEMLY. Pr. 19. 10 26. 1.
SEEN. Ge. 31. 42 Ex. 10. 6 Le. 5. 1 Nu. 14. 22 23. 21 27. 13 De. 1. 28, 31 3. 21 4. 3, 9 5. 24 10. 21 11. 2, 7 21. 7 29. 3 33. 9 Jos. 24. 7 Ju. 2. 7 13. 22 18. 9 1 Sa. 6. 16 23. 22 24. 10 2 Sa. 18. 21 1 Ki. 10. 4, 7 13. 12 20. 13 2 Ki. 20. 15 23. 29 2 Ch. 9. 3, 6 Ezr. 3. 12 Es. 9. 26 Job 7. 8 8. 18 10. 18 13. 1 20. 7 28. 7 38. 17, 22 Ps. 10. 14 35. 21, 22 48. 8 54. 7 68, 24 90. 15 98. 3 Pr. 25. 7 Ec. 4. 3 6. 5, 6 Is. 6. 5 9. 2 39. 4 64. 4 66. 8, 19 Je. 1. 12 3. 6 12. 3 La. 1. 8, 10 2. 14, 16 3. 59, 60 Eze. 8. 12, 15, 17 13. 3, 7 47. 6 Da. 9. 21 Zec. 10. 2 Mat. 2. 2 13. 17 21. 32 Mar. 9. 1, 9 16. 14 Lu. 1. 22 2. 20, 26, 30 5. 26 9. 36 10. 24 19. 37 23. 8 24. 23, 37 Jno. 1. 18 3. 11, 32 4. 45 5. 37 6. 14, 46 8. 57 9. 8, 37 11. 45 14. 9 15. 24 20. 18, 25, 29 Ac. 4. 20 7. 44 9. 12, 27 10. 17 11. 13, 23 16. 10, 40 21. 29 22. 15 26. 16 1 Co. 2. 9 9. 1 Phi. 4. 9 Col. 2. 1, 18 1 Ti. 6. 16 1 Jno. 1. 1, 2, 3 3. 6 4. 12, 14, 20 3 Jno. 11 Re. 1. 19 22. 8.
Have I **SEEN.** Ge. 7. 1 1 Ch. 29. 17 Ps. 37. 25 Ec. 7. 15 8. 9 9. 13 Je. 46. 5 Zec. 9. 8.
I have **SEEN.** Ge. 31. 12 32. 30 33. 10 46. 30 Ex. 3. 7, 9, 16 32. 9 De. 9. 13 Ju. 6. 22 14. 2 1 Sa. 16. 18 2 Ki. 9. 26 20. 5 Job 4. 8 5. 3 15. 17 31. 19 Ps. 37. 35 55. 9 63. 2 119. 96 Ec. 1. 14 3. 10 5. 13, 18 6. 1 10. 5, 7 Is. 38. 5 44. 16 57. 18 Je. 7. 11 13. 27 23. 13, 14 La. 3. 1 Da. 2. 26 4. 9, 18 Ho. 6. 10 Jno. 8. 38 Ac. 7. 34.
Ye have **SEEN.** Ge. 45. 13 Ex. 14. 13 19. 4 20. 22 De. 29. 2, 17 Jos. 23. 3 Ju. 9. 48 1 Sa. 17. 25 Job 27. 12 Is. 22. 9 Je. 44. 2 Eze. 13. 8 Lu. 7. 22 Jno. 6. 36 8. 38 14. 7 Ac. 1. 11 Je. 5. 11.
SEEN, *passively.* Ge. 8. 5 9. 14 22. 14 Ex. 13. 7 33. 23 34. 3 Nu. 14. 14 De. 16. 4 Ju. 5. 8 19. 30 2 Sa. 17. 17 22. 11 1 Ki. 6. 18 8. 8 10. 12 Job 33. 21 Ps. 18. 15 Is. 1. 12† 16. 12 47. 3 60. 2 Zec. 9. 14 Mat. 6. 1, 5 9. 33 23. 5 Mar. 16. 11 Lu. 24. 31† Ac. 1. 3 13. 31 Ro. 1. 20 8. 24 1 Co. 15. 5, 6, 7, 8 2 Co. 4

My **SELF.** Ge. 3. 10 22. 16 Ex. 19. 4 Nu. 8. 17 12. 6 De. 1. 9, 12 Ju. 16. 20 Ru. 4. 6 1 Sa. 13. 12 20. 5 25. 33 2 Sa. 18. 2 22. 24 1 Ki. 18. 15 22. 30 2 Ki. 5. 18 2 Ch. 7. 12 18. 29 Ne. 5. 7 Es. 5. 12 6. 6 Job 6. 10 7. 20 9. 20, 27, 30 10. 1 13. 20 19. 4, 27 31. 17, 29 42. 6 Ps. 35. 14 57. 8 101. 2 108. 2 109. 4 119. 16, 47, 52 131. 1, 2 Ec. 2. 3, 19 Is. 33. 10 43. 21 44. 24 45. 23 Je. 8. 18 21. 5 22. 5 49. 13 Eze. 14. 7 20. 5, 9 29. 3 35. 11 38. 23 Da. 10. 3 Mi. 6. 6 Hab. 3. 16 Zec. 7. 3 Lu. 7. 7 24. 39 Jno. 5. 31 7. 17, 28 8. 14, 18, 28, 42, 54 10. 18 12. 49 14. 3, 10, 21 17. 19 Ac. 7. 37† 10. 26 20. 24 24. 10, 16 25. 22 26. 9 Ro. 9. 3 11. 4 15. 14 16. 2 1 Co. 4. 4, 6 7. 7 9. 19, 27 2 Co. 10. 1 11. 7, 9, 16 12. 5, 13 Ga. 2. 18 Phi. 2. 24 3. 13 Phile. 17.

Own **SELF.** Ex. 32. 13 Jno. 5. 30 17. 5 1 Co. 4. 3 Phile. 19 1 Pe. 2. 24.

Thy **SELF.** Ge. 13. 9 14. 21 16. 9 33. 9 Ex. 9. 17 10. 3, 28 18. 14, 22 34. 2, 12 Le. 9. 7 18. 20, 23 19. 18, 34 Nu. 11. 17 16. 13 De. 4. 9 9. 1 12. 13, 19, 30 20. 14 22. 12 Ru. 4. 6 1 Sa. 19. 2 20. 8 25. 26 2 Sa. 5. 24 7. 24 13. 5 14. 2 18. 13 22. 26, 27 1 Ki. 2. 2 3. 11 13. 7 14. 2, 6 18. 1 20. 22, 40 21. 20 2 Ki. 22. 19 1 Ch. 21. 12 2 Ch. 1. 11 20. 37 21. 13 34. 27 Es. 4. 13 Job 5. 27† 15. 8 22. 21 30. 21 Ps. 7. 6 10. 1 18. 25, 26 35. 23 37. 4 49. 18 50. 21 52. 1 60. 1 80. 15, 17 94. 1, 2 Pr. 6. 3, 5 9. 12 24. 19, 27 25. 6 27. 1 30. 32 Ec. 7. 16, 22 Is. 26. 20 33. 8 45. 15 52. 2 57. 8, 9 58. 14 63. 14 64. 12 65. 5 Je. 2. 17 4. 30 6. 26 17. 4 20. 4 22. 15 32. 8 45. 5 46. 19 47. 5, 6 La. 2. 18 3. 44 4. 21 Eze. 3. 24 16. 17 22. 4 23. 40 31. 10 38. 7 Da. 5. 17, 23 10. 12 Ho. 13. 9 Ob. 4 Mi. 1. 10 5. 1 Na. 3. 15 Zec. 2. 7 Mat. 4. 6 5. 33 8. 4 19. 19 22. 39 27. 40 Mar. 1. 44 12. 31 15. 30 Lu. 4. 9, 23 5. 14 6. 42 7. 6 10. 27 17. 8 23. 39 Jno. 1. 22 7. 4 8. 13, 53 10. 33 14. 22 18. 34 21. 18 Ac. 8. 29 12. 8 16. 28 21. 24 24. 8 26. 1, 24 Ro. 2. 1, 19, 21 13. 9 14. 22 Ga. 5. 14 6. 1 1 Ti. 3. 15 4. 7, 15, 16 5. 22 6. 5 2 Ti. 2. 15 Ja. 2. 8 Tit. 2. 7.

SELF-SAME. Mat. 8. 13 1 Co. 12. 11 2 Co. 5. 5 7. 11.

SELF-WILL. Ge. 49. 6. See *Fret, Hide.*

SELF-WILLED. Tit. 1. 7 2 Pe. 2. 10.

SELL. Ge. 25. 31 37. 27 Ex. 21. 7, 8, 35 22. 1 Le. 25. 14, 29, 47 De. 2. 28 14. 21 21. 14 Ju. 4. 9 1 Ki. 21. 25 2 Ki. 4. 7 Ne. 5. 8 10. 31 Pr. 23. 23 Eze. 30. 12 48. 14 Joe. 3. 8 Am. 8. 5, 6 Zec. 11. 5 Mat. 19. 21 25. 9 Mar. 10. 21 Lu. 12. 33 18. 22 22. 36 Ja. 4. 13 Re. 13. 17.

SELLER. Is. 24. 2 Eze. 7. 12, 13 Ac. 16. 14.

SELLERS. Ne. 13. 20.

SELLEST. Ps. 44. 12.

SELLETH. Ex. 21. 16 De. 24. 7 Ru. 4. 3 Pr. 11. 26 31. 24 Na. 3. 4 Mat. 13. 44.

SELVEDGE. Ex. 26. 4 36. 11.

Our **SELVES.** Ge. 37. 10 44. 16 Nu. 32. 17 De. 2. 35 3. 7 1 Sa. 14. 8 Ezr. 4. 3 8. 21 Job 34. 4 Ps. 83. 12 100. 3 Pr. 7. 18 Is. 28. 15 56. 12 Je. 50. 5 Lu. 22. 71 Jno. 4. 42 Ac. 6. 4 23. 14 Ro. 8. 23 15. 1 1 Co. 11. 31 2 Co. 1. 4, 9 3. 1, 5 4. 2, 5 5. 12, 13 6. 4 7. 1 10. 12, 14 12. 19 Ga. 2. 17 1 Th. 2. 10 2 Th. 1. 4 3. 7, 9 Tit. 3. 3 He. 10. 25 1 Jno. 1. 8.

Own **SELVES.** Ac. 20. 30 2 Co. 8. 5 13. 5 2 Ti. 3. 2 Ja. 1. 22.

Your **SELVES.** Ge. 18. 4 45. 5 49. 1, 2 Ex. 19. 12 30. 37 32. 29 Le. 11. 43, 44 18. 24, 30 19. 4 20. 7 Nu. 11. 18 16. 3, 21 31. 3, 18, 19 De. 2. 4 4. 15, 16, 23, 25 11. 16, 23 14. 1 31. 14, 29 Jos. 2. 16 3. 5 6. 18 7. 13 8. 2 23. 7, 11, 16 24. 22 Ju. 15. 12 1 Sa. 4. 9 10. 19 14. 34 16. 5 1 Ki. 18. 25 20. 12 1 Ch. 15. 12 2 Ch. 20. 17 29. 5, 31 30. 8 32. 11 35. 4, 6 Ezr. 10. 11 Ne. 13. 25 Job 19. 3, 5 27. 12 42. 8 Is. 8. 9 29. 9 46. 8 49. 9 50. 1, 11 52. 3 57. 4, 5 61. 6 Je. 4. 4 6. 1 13. 18 17. 21 25. 34 26. 15 37. 9 44. 8 50. 14 Eze. 14. 6 18. 30, 32 20. 7, 18, 31, 43 36. 31 39. 17 44. 8 Ho. 10. 12 Joel 1. 13 3. 11 Am. 5. 26 Zep. 2. 1 Zec. 7. 6 Mat. 3. 9 6. 19, 20 16. 8 23. 13, 15, 31 25. 9 Mar. 6. 31 9. 33, 50 13. 9 Lu. 3. 8 11. 46, 52 12. 33, 36, 57 13. 28 16. 9, 15 17. 3, 14 21. 30, 34 22. 17 23. 28 Jno. 3. 28 6. 43 16. 19 Ac. 2. 22, 40 5. 35 13. 46 15. 29 20. 10, 28, 34 Ro. 6. 11, 13, 16 12. 19 1 Co. 5. 13 6. 7 7. 5 11. 13 16. 16 2 Co. 7. 11 11. 19 13. 5 Ep. 2. 8 5. 19, 21 Col. 3. 18 1 Th. 2. 1 3. 3 4. 9 5. 2, 11, 13, 15 2 Th. 3. 6, 7 He. 10. 34 13. 3, 17 Ja. 2. 4 4. 7, 10 1 Pe. 1. 14 2. 13 4. 1, 8 5. 5, 6 1 Jno. 5. 21 2 Jno. 8 Ju. 20. 21 Re. 19. 17. See *Assemble, ed.*

SEMEI, hearing, *or* obeying. Lu. 3. 26.

SENATE. Ac. 5. 21.

SENATORS. Ps. 105. 22.

SEND. Ge. 24. 7, 12, 40, 54, 56 38. 17 43. 4 45. 5 Ex. 4. 13 7. 2 9. 19 12. 33 33. 12 Le. 16. 21 Nu. 13. 2 31. 4 De. 1. 22 7. 20 19. 12 24. 1 28. 20, 48 Ju. 13. 8 1 Sa. 5. 11 6. 2, 3, 8 9. 26 11. 3 12. 17 16. 11, 19 25. 25 2 Sa. 11. 6 14. 32 15. 36 17. 16 1 Ki. 20. 9 2 Ki. 2. 16, 17 5. 7 6. 13 7. 13 9. 17 15. 37 1 Ch. 13. 2 2 Ch. 2. 7, 8 6. 27 28. 16 32. 9 Ezr. 5. 17 Ne. 2. 5, 6 8. 10, 12 Job 21. 11 38. 35 Ps. 20. 2 43. 3 57. 3 68. 9, 33 110. 2 118. 25 144. 7 Pr. 10. 26 22. 21 25. 13 Ec. 10. 1 Is. 6. 8 10. 16 16. 1 19. 20 32. 20 57. 9 Je. 1. 7 2. 10 9. 17 27. 3 29. 31 42. 5, 6 Mat. 9. 38 10. 34 12. 20 13. 41 15. 23 21. 3 24. 31 Mar. 3. 14 5. 10, 12 6. 7 11. 3 13. 27 Lu. 10. 2 16. 24, 27 Jno. 14. 26 17. 8 Ac. 3. 20 7. 35 10. 5, 32 11. 13, 29 15. 22, 25 25. 3, 27 Phi. 2. 19, 23, 25 2 Th. 2. 11 Tit. 3. 12 Ja. 3. 11 Re. 1. 11 11. 10.

I **SEND.** Ex. 23. 20 Nu. 22. 37 1 Sa. 20. 12 21. 2 2 Ch. 7. 13 Is. 6. 8 Je. 25. 15 Eze. 2. 3, 4 14. 19, 21 Mat. 10. 16 11. 10 23. 34 Mar. 1. 2 8. 3 Lu. 7. 27 10. 3 24. 49 Jno. 13. 20 20. 21 Ac. 25. 21 26. 17.

I will **SEND.** Ge. 27. 45 37. 13 38. 17 Ex. 3. 10 8. 21 9. 14 23. 27, 28 33. 2 Le. 26. 22, 25, 36 De. 11. 15 32. 24 1 Sa. 9. 16 16. 1 20. 13 1 Ki. 18. 1 20. 6, 34 2 Ki. 19. 7 Is. 10. 6 37. 7 66. 19 Je. 8. 17 9. 16 16. 16 24. 10 25. 9, 16, 27 29. 17 43. 10 48. 12 49. 37 51. 2 Eze. 5. 16, 17 7. 3 14. 13 28. 23 Joel 2. 19 Am. 8. 11 Mal. 2. 2 3. 1 4. 5 Mat. 15. 32 Lu. 11. 49 20. 13 Jno. 15. 26 16. 7 Ac. 7. 34 22. 21 1 Co. 16. 3. See *Fire.*

SENDEST. De. 15. 13, 18 Jos. 1. 16 2 Ki. 1. 6 Job 14. 20 Ps. 104. 30.

SENDETH. De. 24. 3 1 Ki. 17. 14 Job 5. 10 12. 15 Ps. 104. 10 147. 15, 18 Pr. 26. 6 Ca. 1. 12 Is. 18. 2 Mat. 5. 45 Mar. 11. 1 14. 13 Lu. 14. 32 Ac. 23. 26.

SENDING. 2 Sa. 13. 16 2 Ch. 36. 15 Es. 9. 19, 22 Ps. 78. 49 Is. 7. 25 Je. 7. 25 25. 4 26. 5 29. 19 35. 15 44. 4 Eze. 17. 15 Ro. 8. 3.

SENEH, bush. 1 Sa. 14. 4.

SENNACHERIB, bush of the destruction of the sword, of solitude, of drought. 2 Ki. 18. 13 19. 16, 20, 36 2 Ch. 32. 22 Is. 36. 1 37. 17, 21, 37.

SENSE. Ne. 8. 8.

SENSES. He. 5. 14.

SENSUAL. Ja. 3. 15. Jude 19.

SENT. Ge. 37. 32 38. 20, 25 41. 14 42. 4 45. 8 50. 16 Ex. 3. 14 5. 22 Nu. 13. 16 14. 36 22. 10, 15 Jos. 6. 17 14. 7 Ju. 20. 6 1 Sa. 31. 9 2 Sa. 24. 13 1 Ki. 18. 10 21. 11 2 Ki. 1. 6 6. 10 14. 9 16. 11 18. 27 19. 4 22. 15, 18 2 Ch. 34. 23 Ezr. 4. 11 Ne. 6. 4 Ps. 105. 20 Is. 36. 12 48. 16 Je. 14. 3 23. 21 29. 25 37. 7 42. 9, 20 Eze. 23. 40 Da. 3. 28 Ho. 5. 13 Zec. 7. 2 Mat. 10. 40 21. 1 27. 19 Mar. 6. 27 9. 37 Lu. 7. 20 9. 48 10. 1 14. 17 19. 14 23. 11 Jno. 1. 22 4. 34 5. 23, 24, 30, 33, 36, 37 6. 38, 39, 40, 44, 57 7. 16, 18, 32 8. 16, 18 9. 4 10. 36 11. 42 12. 44, 45, 49 13. 20 14. 24 15. 21 16. 5 17. 3, 18, 21, 23, 25 20. 21 Ac. 5. 21 10. 29 11. 30 13. 15 15. 27 16. 36 19. 31 1 Co. 1. 17 2 Co. 8. 18, 22 Phi. 4. 16 1 Jno. 4. 14.

SENT *away.* Ge. 12. 20 21. 14 24. 59 25. 6 26. 27, 29 28. 5, 6 31. 27, 42 45. 24 De. 24. 4 Jos. 2. 21 22. 6, 7 Ju. 11. 38 1 Sa. 10. 25 19. 17 2 Sa. 3. 21, 24 10. 4 1 Ch. 12. 19 19. 4 Job 22. 9 Mar. 12. 3, 4 Lu. 1. 53 8. 38 20. 10, 11 Ac. 13. 3 17. 10, 14.

SENT *forth.* Ge. 8. 7, 10 Pr. 9. 3 Mat. 2. 16 10. 5 22. 3 Mar. 6. 17 Lu. 20. 20 Ac. 9. 30 11. 22.

SENT *out.* Ge. 19. 29 1 Sa. 26. 4 2 Sa. 22. 15 Job 39. 5 Ps. 18. 14 77. 17 80. 11 Je. 24. 5 Eze. 31. 4 Ac. 7. 12 Ja. 2. 25.

I **SENT.** Ge. 32. 5 38. 23 Ex. 3. 12 Nu. 32. 8 Jos. 24. 5 Ju. 6. 14 2 Ki. 5. 6 17. 13 Is. 42. 19 43. 14 55. 11 Je. 7. 25 14. 14, 15 23. 21, 32 26. 5 27. 15 29. 9, 31 35. 15 44. 4 Eze. 3. 6 Da. 10. 11 Joel 2. 25 Am. 4. 10 Mi. 6. 4 Zec. 9. 11 Mal. 2. 4 Lu. 4. 43 22. 35 Jno. 17. 18 Ac. 10. 20, 33 1 Co. 4. 17 2 Co. 9. 3 12. 17, 18 Ep. 6. 22 Phi. 2. 28 Col. 4. 8 1 Th. 3. 5 Phile. 12.

God **SENT.** Ge. 45. 7 Ex. 3. 13, 15 Ju. 9. 23 1 Ch. 21. 15 Ne. 6. 12 Je. 43. 1, 2 Da. 6. 22 Jno. 3. 17, 34 Ac. 3. 26 10. 36 Ga. 4. 4, 6 1 Jno. 4. 9, 10 Re. 22. 6.

He **SENT.** Ge. 45. 23 46. 28 Ex. 18. 2 Ju. 11. 28 1 Sa. 17. 31 30. 26 2 Sa. 10. 5 14. 29 22. 17 1 Ki. 20. 7 2 Ki. 17. 26 1 Ch. 19. 5 2 Ch. 24. 19 25. 15 Es. 5. 10 Ps. 18. 16 78. 25 105. 17, 26, 28 106. 15 107. 20 111. 9 Is. 61. 1 Je. 29. 28 42. 21 La. 1. 13 Zec. 2. 8 Mat. 21. 36, 37 22. 7 Mar. 12. 4 Lu. 4. 18 Jno. 1. 33 5. 38 6. 29 7. 28, 29 8. 26, 29, 42 Ac. 24. 26 Re. 1. 1.

SENT, *passive.* Ge. 32. 18 1 Ki. 14. 6 Ezr. 7. 14 Pr. 17. 11 Je. 49. 14 Eze. 2. 9 3. 5 23. 40 Da. 5. 24 Ob. 1 Mat. 15. 24 23. 37 Lu. 1. 19, 26 4. 26 13. 34 Jno. 1. 6, 8, 24 3. 28 9. 7 13. 16 Ac. 10. 17, 21, 29 11. 11 13. 4, 26 28. 28 Ro. 10. 15 Phi. 4. 18 He. 1. 14 1 Pe. 1. 12 2. 14 Re. 5. 6.

SENTEST. Ex. 15. 7 Nu. 13. 27 24. 12 1 Ki. 5. 8.

SENTENCE. De. 17. 9, 10, 11 Ps. 17. 2 Pr. 16. 10 Ec. 8. 11 Je. 4. 12 Lu. 23. 24 Ac. 15. 19 2 Co. 1. 9.

SENTENCES. Da. 5. 12 8. 23.

SEPARATE, *adjective.* Ge. 49. 26 De. 33. 16 Jos. 16. 9 Eze. 41. 12, 13, 14 42. 1, 10, 13 2 Co. 6. 17 He. 7. 26.

SEPARATE, *verb.* Ge. 13. 9 30. 40 Le. 15. 31 22. 2 Nu. 6. 2, 3 8. 14 16. 21 De. 19. 2, 7 29. 21 1 Ki. 8. 53 Ezr. 10. 11 Je. 37. 12 Mat. 25. 32 Lu. 6. 22 Ac. 13. 2 Ro. 8. 35, 39 Jude 19.

SEPARATED. Ge. 13. 11, 14 25. 23 Ex. 33. 16 Le. 20. 24, 25 Nu. 16. 9 De. 10. 8 32. 8 1 Ch. 12. 8 23. 13 25. 1 2 Ch. 25. 10 Ezr. 6. 21 8. 21 9. 1 10. 8, 16 Ne. 4. 19 9. 2 10. 28 13. 3 Pr. 18. 1 19. 4 Is. 56. 3 59. 2 Ho. 4. 14 9. 10 Ac. 19. 9 Ro. 1. 1 9. 3† Ga. 1. 15 2. 12.

SEPARATETH. Nu. 6. 5, 6 Pr. 16. 28 17. 9 Eze. 14. 7.

SEPARATING. Zec. 7. 3.

SEPARATION. Le. 12. 2, 5 15. 19†, 20, 25, 26 16. 22† 20. 21† Nu. 6. 4, 5, 8, 12, 13, 18, 19, 21 19. 9, 13, 20, 21 31. 23 Eze. 42. 20 Zec. 13. 1†.

SEPHARVAIM, the two books, *or* the two scribes. 2 Ki. 17. 24 18. 34 19. 13 Is. 36. 19 37. 13.

SEPULCHRE. Ge. 23. 6 De. 34. 6 Ju. 8. 32 1 Sa. 10. 2 2 Sa. 2. 32 4. 12 17. 23 21. 14 1 Ki. 13. 22, 31 2 Ki. 9. 28 13. 21 21. 26 23. 17, 30 2 Ch. 35. 24 Ps. 5. 9 Is. 22. 16 Mat. 27. 60, 61, 64, 66 28. 1, 8 Mar. 15. 46 16. 2, 3, 5, 8 Lu. 23. 53, 55 24. 1, 2, 9, 12, 22, 24 Jno. 19. 41, 42 20. 1, 2, 3, 4, 6, 8, 11 Ac. 2. 29 7. 16 13. 29 Ro. 3. 13.

SEPULCHRES. Ge. 23. 6 2 Ki. 23. 16 2 Ch. 21. 20 24. 25 28. 27 32. 33 Ne. 2. 3, 5 3. 16 Mat. 23. 27, 29 Lu. 11. 47, 48.

SERAH, lady of scent; *or* the song; *or* the morning, the morning star. Ga. 46. 17.

SERAIAH, prince of the Lord, *or* the Lord is my prince; *or* son of the Lord. 2 Sa. 8. 17 2 Ki. 25. 18, 23 1 Ch. 4. 14, 35 6. 14 Ezr. 7. 1 Ne. 10. 2 11. 11 12. 1, 12 Je. 36. 26 40. 8 51. 59, 61 52. 24.

SERAPHIMS. Is. 6. 2, 6.

SERGEANTS. Ac. 16. 35, 38.

SERGIUS PAULUS. Ac. 13. 7.

SERPENT. Ge. 3. 1, 13 49. 17 Ex. 4. 3 7. 9, 10, 15 Nu. 21. 8, 9 2 Ki. 18. 4 Job 26. 13 Ps. 58. 4 140. 3 Pr. 23. 32 30. 19 Ec. 10. 8, 11 Is. 14. 29 27. 1 30. 6 65. 25 Je. 46. 22 Am. 5. 19 9. 3 Mi. 7. 17 Mat. 7. 10 Lu. 11. 11 Jno. 3. 14 2 Co. 11. 3 Re. 12. 9, 14, 15 20. 2.

SERPENTS. Ex. 7. 12 Nu. 21. 6, 7 De. 8. 15 32. 24 Je. 8. 17 Mat. 10. 16 23. 33 Mar. 16. 18 Lu. 10. 19 1 Co. 10. 9 Ja. 3. 7 Re. 9. 19.

SERUG, branch, layer; *or* twining. Ge. 11. 22.

SERVANT. Ge. 9. 25 24. 34 49. 15 Ex. 21. 5 De. 5. 15 23. 15 1 Sa. 2. 13, 15 9. 27 25. 41 29. 3 30. 13 2 Sa. 9. 2 16. 1 18. 29 19. 17 1 Ki. 11. 26 12. 7 2 Ki. 4. 24 6. 15 Ne. 2. 10, 19 Job 3. 19 7. 2 41. 4 Ps. 105. 17 Pr. 11. 29 12. 9 14. 35 17. 2 19. 10 22. 7 29. 19 30. 10, 22 Is. 24. 2 49. 7 Je. 2. 14 Da. 6. 20 10. 17 Mal. 1. 6 Mat. 10. 24, 25 18. 26, 27, 32 20. 27 23. 11 24. 45, 46, 48, 50 25. 21, 23, 26, 30 26. 51 Mar. 10. 44 12. 2 14. 47 Lu. 12. 43, 45, 46, 47 14. 21 17. 7, 9 19. 17, 22 20. 10, 11 Jno. 8. 34, 35 13. 16 15. 15, 20 Ro. 1. 1 14. 4 16. 1 1 Co. 7. 21, 22 9. 19 Ga. 1. 10 4. 1, 7 Phi. 2. 7 Col. 4. 12 2 Ti. 2. 24 Phile. 16 He. 3. 5 2 Pe. 1. 1 Jude 1. See *David, Hired, Lord, Maid.*

SERVANT, S, *of God.* Ge. 50. 17 1 Ch. 6. 49 2 Ch. 24. 9 Ne. 10. 29 Da. 6. 20 9. 11 Tit. 1. 1 Je. 1. 1 1 Pe. 2. 16 Re. 7. 3 15. 3.

His **SERVANT.** Ge. 9. 26, 27 Ex. 14. 31 21. 20, 26 33. 11 Jos. 5. 14 9. 24 Ju. 7. 11 19. 3, 9 1 Sa. 19. 4 22. 15 25. 39 26. 18, 19 2 Sa. 9. 11 14. 22 24. 21 1 Ki. 1. 51 8. 56, 59 14. 18 15. 29 19. 3 2 Ki. 9. 36 14. 25 17. 3 24. 1 1 Ch. 16. 13 2 Ch. 32. 16 Ne. 4. 22 Ps. 35. 27 105. 6, 26, 42 136. 22 Pr. 29. 21 Is. 44. 26 48. 20 49. 5 50. 10 Je. 34. 16 Mat. 8. 13 Lu. 1. 51 7. 3 14. 17 Re. 1. 1.

*Man-***SERVANT.** Ex. 20. 10, 17 21. 27, 32 De. 5. 14, 21 12. 18 16. 11, 14 Job 31. 13 Je. 34. 9, 10.

My **SERVANT.** Ge. 26. 24 44. 10, 17 Nu. 12. 7, 8 14. 24 Jos. 1. 2 1 Sa. 22. 8 27. 12 2 Sa. 19. 26 2 Ki. 5. 6 21. 8 Job 1. 8 2. 3 19. 16 42. 7, 8 Is. 20. 3 22. 20 41. 8 42. 1, 19 43. 10 44. 1, 2, 21 45. 4 49. 3, 6 52. 13 65. 8 Je. 25. 9 27. 6 20. 10 43. 10 46. 27, 28 Eze. 28. 25 37. 25 Hag. 2. 23 Zec. 3. 8 Mal. 4. 4 Mat. 8. 6, 8, 9 12. 18 Lu. 7. 7, 8 Jno. 12. 26.

Thy **SERVANT.** Ge. 18. 3 19. 19 24. 14 32. 10, 18 33. 5 44. 31, 32 Ex. 4. 10 Le. 25. 6 Nu. 11. 11 De. 3. 24 15. 17 Ju. 7. 10 15-18 1 Sa. 3. 9, 10 17. 36 20. 7 22. 15 23. 11 28. 2 2 Sa. 7. 19, 20, 29 9. 6 13. 35 15. 21 19. 27 24. 10 1 Ki. 1. 26 2. 38 3. 8, 9 8. 28 18. 12, 36 20. 32, 40 2 Ki. 4. 1 5. 18, 25 8. 13 16. 7 Ne. 1. 11 2. 5 Ps. 19. 11, 13 27. 9 31. 16 69. 17 86. 2, 16 89. 39 116. 16 119. 25 143. 12 Ec. 7. 21 Is. 63. 17 Da. 9. 17 Lu. 2. 29.

SERVANTS. Ge. 9. 25 27. 37 Le. 25. 55 Jos. 9. 11 1 Sa. 4. 9 17. 8, 9 22. 17 25. 10, 41 2 Sa. 8. 2, 6, 14 9. 10, 12 10. 4 11. 11 1 Ki. 2. 39 2 Ki. 21. 23 1 Ch. 19. 4 21. 3 2 Ch. 8. 9 36. 20 Ezr. 5. 11 Ne. 5. 15 9. 36 Job 1. 15, 17 Ps. 123. 2 Ec. 2. 7 10. 7 Is. 14. 2 Je. 34. 11 La. 5. 8 Da. 3. 26 Joel 2. 29 Zec. 2. 9 Mat. 22. 13 25. 19 Mar. 14. 65 Lu. 12. 37, 38 17. 10 Jno. 15. 15 Ac. 16. 17 Ro. 6. 16, 17, 18, 19, 20, 22 1 Co. 7. 23 2 Co. 4. 5 Ep. 6. 5, 6 Phi. 1. 1 Col. 3. 22 4. 1 1 Ti. 6. 1 Tit. 2. 9 1 Pe. 2. 16, 18 2 Pe. 2. 19 Re. 7. 3. See *Hired, Lord, Maid, Men, Women.*

His **SERVANTS.** Ge. 40. 20 Ex. 9. 20 12. 30 Nu. 22. 22 De. 32. 36, 43 1 Sa. 8. 14, 15, 17 19. 1 22. 6 2 Ki. 5. 13 1 Ch. 19. 3 2 Ch. 12. 8 32. 16 Ne. 2. 20 Job 4. 18 Ps. 69. 36 105. 25 135. 14 Pr. 29. 12 Is. 56. 6 65. 15 66. 14 Je. 22. 4 36. 31 Eze. 46. 17 Da. 3. 28 Mat. 18. 23 21. 34 Lu. 19. 13 Ro. 6. 16 Re. 1. 1 19. 2, 5 22. 3, 6.

My **SERVANTS.** Le. 25. 42, 55 1 Sa. 21. 2 1 Ki. 5. 6 20. 6 22. 49 2 Ki. 9. 7 2 Ch. 2. 8 Ne. 4. 16, 23 5. 10, 16 13. 19 Is. 65. 9, 13, 14 Je. 7. 25 44. 4 Jno. 18. 36 Ac. 2. 18 Re. 2. 20. See *Prophets.*

Thy **SERVANTS.** Ge. 42. 11 44. 16 47. 3 50. 18 Ex. 5. 15 11. 8 32. 13 Nu. 32. 25, 31 De. 9. 27 Jos. 9. 8 10. 6 1 Sa. 12. 19 22. 14 2 Sa. 19. 7, 14 1 Ki. 2. 39 5. 6 8. 23, 32 10. 8 12. 7 2 Ki. 6. 3 2 Ch. 2. 8 6. 23 9. 7 10. 7 Ne. 1. 10, 11 Ps. 79. 2, 10 89. 50 90. 13, 16 102. 14, 28 119. 91 Is. 37. 24 Da. 1. 12, 13 Ac. 4. 29.

SERVE. Ge. 15. 13, 14 25. 23 27. 29, 40 29. 15, 18, 27 Ex. 1. 13 3. 12 4. 23 7. 16 8. 1, 20 9. 1, 13 10. 3 14. 12 20. 5 21. 2, 6 Le. 25. 39, 40 Nu. 4. 24, 26 8. 25 18. 21 De. 4. 19 5. 9 6. 13 10. 12, 20 11. 13 13. 4 15. 12 20. 11 28. 48 Jos. 22. 5 24. 14, 15 Ju. 9. 28, 38 1 Sa. 7. 3 10. 7 11. 1 12. 10, 14, 20, 24 17. 9 2 Sa. 16. 19 22. 44 1 Ki. 12. 4 2 Ki. 10. 18 25. 24 1 Ch. 28. 9 2 Ch. 10. 4 29. 11 34. 33 Job 21. 15 36. 11 39. 9 Ps. 18. 43 22. 30 72. 11 97. 7 101. 6 Is. 14. 3 19. 23 43. 23, 24 56. 6 60. 12 Je. 5. 19 17. 4 25. 11, 14 27. 6, 7, 8, 9, 11, 12, 13, 14, 17 28. 14 30. 8 34. 9, 10 40. 9, 10 Eze. 20. 32, 39, 40 29. 18 48. 18, 19 Da. 3. 17, 28 7. 14, 27 Zep. 3. 9 Mal. 3. 14 Mat. 4. 10 6. 24 Lu. 1. 74 4. 8 10. 40 12. 37 15. 29 16. 13 17. 8 22. 26 Jno. 12. 26 Ac. 6. 2 7. 7 27. 23 Ro. 1. 9 6. 6 7. 6, 25 9. 12 16. 18 Ga. 5. 13 Col. 3. 24 1 Th. 1. 9 2 Ti. 1. 3 He. 8. 5 9. 14 12. 28 13. 10 Re. 7. 15 22. 3. See *Lord.*

SERVE, with *gods.* Ex. 23. 24, 33 De. 4. 28 6. 14 7. 4 8. 19 11. 16 12. 30 13. 2, 6, 13 28. 14, 36, 64 29. 18 30. 17 31. 20 Jos. 23. 7 24. 16, 20 Ju. 2. 19 1 Sa. 26. 19 2 Ki. 17. 35 2 Ch. 7. 19 Je. 11. 10 13. 10 16. 13 25. 6 35. 15 44. 3 Da. 3. 12, 14, 18.

SERVED. Ge. 14. 4 29. 20, 30 30. 26, 29 31. 6, 14 De. 12. 2 17. 3 29. 26 Jos. 23. 16 24. 2, 14, 15, 31 Ju. 2. 7, 11, 13 3. 6, 7, 8, 14 8. 1 10. 6, 10, 13, 16 1 Sa. 7. 4 2 Sa. 10. 19 16. 19 1 Ki. 4. 21 9. 9 16. 31 22. 53 2 Ki. 10. 19 18. 7 21. 3, 21 2 Ch. 7. 22 24. 18 33. 3, 22 Ne. 9. 35 Ps. 106. 36 137. 8 Ec. 5. 9 Je. 5. 19 8. 2 16. 11 22. 9 34. 14 Eze. 29. 18, 20 34. 27 Ho. 12. 12 Lu. 2. 37 Jno. 12. 2 Ac. 13. 36 Ro. 1. 25 Phi. 2. 22.

SERVEDST. De. 28. 47.

SERVEST. Da. 6. 16, 20.

SERVETH. Nu. 3. 36 Mal. 3. 17, 18 Lu. 22. 27 Ro. 14. 18 1 Co. 14. 22 Ga. 3. 19.

SERVICE. Ge. 29. 27 30. 26 Ex. 1. 14 12. 25, 26 13. 5 27. 19 31. 10 35. 19 36. 5 Nu. 3. 7, 8, 26, 31 4. 4, 19, 23, 24, 27, 28, 30, 33, 43 7. 5 8. 11, 24, 25 16. 9 18. 4, 6, 21, 31 27. 28 Jos. 22. 27 1 Ki. 12. 4 1 Ch. 6. 31 9. 13 24. 3 26. 8 28. 13, 21 29. 5, 7 2 Ch. 8. 14 12. 8 24. 12 29. 35 31. 2, 21 35. 2, 10, 16 Ezr. 6. 18 7. 19 Ne. 10. 32 Ps. 104. 14 Je. 22. 13 Eze. 29. 18 44. 14 Jno. 16. 2 Ro. 9. 4 12. 1 15. 31 2 Co. 9. 12 11. 8 Ga. 4. 8 Ep. 6. 7 Phi. 2. 17, 30 1 Ti. 6. 2 He. 9. 1, 6, 9 Re. 2. 19.

*Bond-***SERVICE.** 1 Ki. 9. 21.

*Eye-***SERVICE.** Ep. 6. 6.

SERVILE. Le. 23. 7, 8, 21, 25, 35, 36 Nu. 28. 18, 25, 26 29. 1, 12, 35.

SERVING. Ex. 14. 5 De. 15. 18 Lu. 10. 40 Ac. 20. 19 26. 7 Ro. 12. 11 Tit. 3. 3.

SERVITOR. 2 Ki. 4. 45.

SERVITUDE. 2 Ch. 10. 4 La. 1. 3.

SET. Ge. 1. 17 4. 15 6. 16 9. 13 18. 8 19. 16 31. 37 41. 33, 41 43. 9 48. 20 Ex. 7. 23 9. 21† 13. 12 19. 12, 23 21. 1 23. 31 25. 30 26. 35 40. 4, 5, 6, 7, 20, 23 Le. 24. 8 26. 11 Nu. 2. 9 4. 15 5. 16 8. 13 10. 17 21. 8 27. 16 De. 1. 8, 21 4. 8, 44 7. 7 11. 26, 32 14. 24 17. 14, 15 19. 14 26. 4, 10 28. 1, 56 30. 15, 19 32. 8, 46 Jos. 24. 25 Ju. 6. 18 7. 5, 19, 22 1 Sa. 2. 8 4. 20† 5. 2 9. 20 10. 19 12. 13 13. 21† 17. 2, 8 2 Sa. 6. 3 10. 17 11. 15 19. 28 1 Ki. 2. 15 5. 5 12. 29 20. 12 21. 9, 12 2 Ki. 4. 4, 10, 38, 43 6. 22 20. 1 1 Ch. 16. 1 19. 17 22. 19 29. 3 2 Ch. 11. 16 20. 3 24. 13 35. 2 Ezr. 6. 18 Ne. 1. 9 2. 6 4. 9 9. 37 12. 47† 13. 11 Job 1. 8† 6. 4 7. 17, 20 9. 19 19. 8 30. 1, 13 33. 5 34. 14, 24 38. 33 Ps. 2. 2, 6 3. 6 4. 3 8. 1 12. 5 16. 8 19. 4 21. 6† 12† 31. 8 40. 2 48. 13† 50. 21 54. 3 59. 1† 62. 10 73. 18 74. 17 78. 7, 8, 43† 85. 13 86. 14 90. 8 91. 14 101. 3 104. 9 109. 6 113. 8 118. 5 132. 11 140. 5 141. 3 Pr. 1. 25 22. 28 23. 5 24. 32† 25. 6† 27. 23† 29. 8† Ec. 3. 11 7. 14 12. 9 Ca. 8. 6 Is. 7. 6 14. 1 17. 10 19. 2 21. 6 22. 7 27. 4 38. 1 41. 19 42. 4 44. 7 46. 7 57. 7 62. 6 66. 19 Je. 1. 10 5. 26 6. 17, 27 7. 12, 30 9. 13 21. 8 24. 6 26. 4 34. 16 35. 5 38. 22 39. 12† 40. 4† 44. 10 La. 3. 6, 12 Eze. 5. 5 7. 20 9. 4 12. 6 16. 18, 19 17. 22 19. 8 22. 7 24. 2, 3, 7, 8, 25 26. 20 27. 10 28. 2, 14 32. 25 37. 26 39. 21 40. 4 44. 8 Da. 6. 3, 14 9. 10 10. 12 Ho. 2. 3 4. 8 6.

9 Lu. 8. 2 - 20. 29, 31, 33 Ac. 13. 19 21. 8 Re. 1. 4, 11, 12, 13, 20 2. 1 5. 6 8. 2, 6 10. 3, 4 12. 3 13. 1 15. 1, 6, 7, 8 16. 1 17. 1, 3, 7, 9, 10, 11 21. 9. See *Days, Hundred, Lambs, Lamps, Seals, Thousand.*

SEVEN *bullocks.* Nu. 23. 29 29. 32 1 Ch. 15. 26 2 Ch. 29. 21 Job 42. 8 Eze. 45. 23.

SEVEN *men.* 2 Sa. 21. 6 Pr. 26. 16 Je. 52. 25 Ac. 6. 3.

SEVEN *runs.* See *Seven bullocks.*

SEVEN *sons.* Ru. 4. 15 Job 1. 2 42. 13 Ac. 19. 14.

SEVEN *spirits.* Mat. 12. 45 Lu. 11. 26 Re. 1. 4 3. 1 4. 5 5. 6.

SEVEN *stars.* Am. 5. 8 Re. 1. 16, 20 2. 1 3. 1.

SEVEN *and thirty.* See *Thirty.*

SEVEN *times.* Ge. 33. 3 Le. 4. 6, 17 8. 11 14. 7, 16, 27, 51 16. 14, 19 25. 8 26. 18, 21, 24, 28 Nu. 19. 4 Jos. 6. 4, 15 1 Ki. 18. 43 2 Ki. 4. 35 5. 10, 14 Ps. 12. 6 119. 164 Pr. 24. 16 Da. 3. 19 4. 16, 23, 25, 32 Mat. 18. 21, 22 Lu. 17. 4.

SEVEN *and twenty.* See *Twenty.*

SEVEN *years.* Ge. 29. 18, 20, 27, 30 41. 26, 27, 29, 30, 34, 36, 47, 48, 53, 54 Le. 25. 8 Nu. 13. 22 De. 15. 1 31. 10 Jo. 6. 1, 25 12. 9 2 Sa. 2. 11 5. 5 24. 13 1 Ki. 2. 11 6. 38 2 Ki. 8. 1, 2 11. 21 1 Ch. 29. 27 2 Ch. 24. 1 Je. 34. 14 Eze. 39. 9 Lu. 2. 36.

SEVEN-FOLD. Ge. 4. 15, 24 Ps. 79. 12 Pr. 6. 31 Is. 30. 26.

SEVENS. Ge. 7. 2, 3.

SEVENTEEN. Ge. 37. 2 47. 28 1 Ki. 14. 21 2 Ki. 13. 1 Je. 32. 9.

SEVENTEENTH. Ge. 7. 11 8. 4 1 Ki. 22. 51 2 Ki. 16. 1 1 Ch. 24. 15 25. 24.

SEVENTH. Ex. 21. 2 31. 15 Le. 23. 16 Jos. 6. 16 19. 40 1 Ki. 18. 44 1 Ch. 2. 15 24. 10 26. 3, 5 27. 10 Mat. 22. 26 Jno. 4. 52 Jude 14 Re. 8. 1 10. 7 11. 15 16. 17 21. 20. See *Day.*

SEVENTH *month.* Ge. 8. 4 Le. 16. 29 23. 24, 27 25. 9 Nu. 29. 1, 12 1 Ki. 8. 2 2 Ki. 25. 25 2 Ch. 7. 10 31. 7 Ezr. 3. 1, 6 Ne. 7. 73 8. 2, 14 Je. 28. 17 41. 1 Eze. 45. 25 Hag. 2. 1 Zec. 7. 5 8. 19.

SEVENTH *year.* Ex. 23. 11 Le. 25. 4, 20 De. 15. 9, 12 2 Ki. 11. 4 12. 1 18. 9 2 Ch. 23. 1 Ezr. 7. 7, 8 Ne. 10. 31 Es. 2. 16 Je. 52. 28 Eze. 20. 1.

SEVENTY. Ge. 4. 24 5. 12 11. 26 12. 4 Ex. 1. 5 24. 1, 9 38. 29 Nu. 7. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85 11. 16, 24, 25 Ju. 9. 56 2 Ki. 10. 1, 6, 7 Ezr. 2. 40 8. 7, 14 Ne. 7. 43 Ps. 90. 10† Is. 23. 15, 17 Je. 25. 11, 12 29. 10 Eze. 8. 11 Da. 9. 2, 24 Zec. 7. 5 Mat. 18. 22 Lu. 10. 1, 17.

SEVER. Ex. 8. 22 9. 4 Eze. 39. 14 Mat. 13. 49.

SEVERED. Le. 20. 26 De. 4. 41 Ju. 4. 11.

SEVERAL. Nu. 28. 13, 21, 29 29. 10, 15 2 Ki. 15. 5 2 Ch. 11. 12 26. 21 28. 25 31. 19 Mat. 25. 15 Re. 21. 21.

SEVERALLY. 1 Co. 12. 11.

SEVERITY. Ro. 11. 22.

SEW. Ec. 3. 7 Eze. 13. 18.

SEWED. Ge. 3. 7 Ezr. 4. 12† Job 16. 15.

SEWEST, ETH. Job 14. 17 Mar. 2. 21.

SHAALBIM, that beholds the heart; *or* fist, *or* hand, *or* fox of the sea. Ju. 1. 35.

SHAARAIM, gates, valuation, hairs, barley, tempest, goats, demons. 1 Ch. 4. 31.

SHAASHGAZ, he that presses the fleece; *or* he that performs the shearing of the sheep. Es. 2. 14.

SHADE. Ps. 121. 5.

SHADOW. Ge. 19. 8 Ju. 9. 15, 36 2 Ki. 20. 9, 10, 11 1 Ch. 29. 15 Job 7. 2 8. 9 14. 2 17. 7 40. 22 Ps. 17. 8 36. 7 57. 1 63. 7 80. 10 90. 1 102. 11 109. 23 144. 4 Ec. 6. 12 8. 13 Ca. 2. 3 Is. 4 6 16. 3 25. 4, 5 30. 2, 3 32. 2 34. 15 38. 8 49. 2 51. 16 Je. 48. 45 La. 4. 20 Eze. 17. 23 31. 6, 12, 17 Da. 4. 12 Ho. 4. 13 14. 7 Jon. 4. 5, 6 Mar. 4. 32 Ac. 5. 15 Col. 2. 17 He. 8. 5 10. 1 Ja. 1. 17. See *Death.*

SHADOWS. Ca. 2. 17 Je. 6. 4.

SHADOWING. Is. 18. 1 Eze. 31. 3 Ho. 9. 5.

SHADRACH, tender nipple; *or* field soft and tender. Da. 1. 7. See *Abed-nego.*

SHADY. Job 40. 21, 22.

SHAFT. Ex. 25. 31 37. 17 Nu. 8. 4 Is. 49. 2.

SHAKE. Ex. 20. 24† Ju. 16. 20 Ne. 5. 13 Job 4. 14 15. 33 16. 4 Ps. 22. 7 46. 3 68. 9† 69. 23 72. 16 Is. 2. 19, 21 10. 15, 32 11. 15 13. 2, 13 24. 18 33. 9 52. 2 Je. 23. 9 Eze. 26. 10, 15 27. 28 31. 16 38. 20 Da. 4. 14 Joel 3. 16 Am. 9. 1 Hag. 2. 6, 7, 21 Zec. 2. 9 Mat. 10. 14 28. 4 Mar. 6. 11 Lu. 6. 48 9. 5 He. 12. 26.

SHAKED. Ps. 109. 25.

SHAKEN. Le. 26. 36 1 Ki. 14. 15 2 Ki. 19. 21 Ne. 5. 13 Job 16. 12 33. 13 Ps. 18. 7 Is. 37. 22 Na. 2. 3 3. 12 Mat. 11. 7 24. 29 Mar. 13. 25 Lu. 6. 38 7. 24 21. 26 Ac. 4. 31 16. 26 2 Th. 2. 2 He. 12. 27 Re. 6. 13.

SHAKETH. Job 9. 6 Ps. 29. 8 60. 2 Is. 10. 15 19. 16 33. 15.

SHAKING. Job 41. 29 Ps. 44. 14 Is. 17. 6 19. 16 24. 13 30. 32 Eze. 37. 7 38. 19.

SHALIM, fox, *or* fist, *or* path. 1 Sa. 9. 4.

SHALISHA, three, *or* the third; *or* prince, *or* captain. 1 Sa. 9. 4.

SHALLUM, perfect, *or* peaceable. 2 Ki. 15. 10, 14 22. 14 1 Ch. 2. 40 4. 25 6. 12 7. 13 9. 17, 19, 31 2 Ch. 28. 12 34. 22 Ezr. 2. 42 7. 2 10. 24, 42 Ne. 3. 12, 15 7. 45 Je. 22. 11 32. 7 35. 4.

SHALMAN, peaceable, perfect; *or* that rewards. Ho. 10. 14.

SHALMANESER, peace tied or chained, *or* perfection and retribution, *or* peace taken away. 2 Ki. 17. 3.

SHAMBLES. 1 Co. 10. 25.

SHAME, *substantive.* Ex. 32. 25 Ju. 18. 7 1 Sa. 20. 34 2 Sa. 13. 13 2 Ch. 32. 21 Job 8. 22 Ps. 4. 2 35. 4, 26 40. 14, 15 44. 7, 9, 15 53. 5 69. 7, 19 70. 3 71. 24 83. 16, 17 89. 45 109. 29 119. 31 132. 18 Pr. 3. 35 9. 7 10. 5 11. 2 12. 16 13. 5, 18 14. 35 17. 2 18. 13 19. 26 25. 8, 10 29. 15 Is. 20. 4 22. 18 30. 3, 5 47. 3 50. 6 54. 1 61. 7 Je. 3. 24, 25 13. 26 20. 18 23. 40 46. 12 48. 39 51. 51 Eze. 7. 18 16. 52, 54, 63 32. 24, 25, 30 34. 29 36. 6, 7, 15 39. 26 44. 13 Da. 12. 2 Ho. 4. 7, 18 9. 10 10. 6 Ob. 10 Mi. 1. 11 2. 6 7. 10 Na. 3. 5 Hab. 2. 10, 16 Zep. 3. 5, 19 Lu. 14. 9 Ac. 5. 41 1 Co. 6. 5 11. 6, 14 14. 35 15. 34 2 Co. 4. 2† Ep. 5. 12 Phi. 3. 19 He. 6. 6 12. 2 Jude 13 Re. 3. 18 16. 15.

SHAME, *verb.* Ru. 2. 15† 1 Co. 4. 14 11. 22.

SHAMED. 1 Sa. 25. 7†, 15† 2 Sa. 19. 5 Ps. 14. 6.

SHAMETH. Pr. 28. 7.

SHAMEFACEDNESS. 1 Ti. 2. 9.

SHAMEFUL. Je. 11. 13 Hab. 2. 16.

SHAMEFULLY. Ho. 2. 5 Mar. 12. 4 Lu. 20. 11 1 Th. 2. 2.

SHAMELESSLY. 2 Sa. 6. 20.

SHAMGAR, named a stranger; *or* he is here a stranger; *or* surprise, astonishment of the stranger. Ju. 3. 31 5. 6.

SHAMHUTH, desolation, destruction, astonishment; *or* desolation of iniquity. 1 Ch. 27. 8.

SHAMIR, prison, bush, lees, thorn. Jos. 15. 48.

SHAMMAH, loss, desolation, astonishment. Ge. 36. 13, 17 1 Sa. 16. 9 17. 13 2 Sa. 23. 11, 25, 33 1 Ch. 1. 37 2. 13 7. 37.

SHAMMUAH, he that is heard, or obeyed. Nu. 13. 4 2 Sa. 5. 14 1 Ch. 14. 4 Ne. 11. 17.

SHAPE. Lu. 3. 22 Jno. 5. 37.

SHAPEN. Ps. 51. 5.

SHAPES. Re. 9. 7.

SHAPHAN, a rabbit, or wild rat, *or* their brink, their lip, their breaking. 2 Ki. 22. 3, 8, 12 25. 22 2 Ch. 34. 8, 15 Je. 26. 24 29. 3 36. 10 39. 14 40. 11 Eze. 8. 11.

SHAPHAT, a judge, *or* judging. Nu. 13. 5 1 Ki. 19. 16 2 Ki. 3. 31 1 Ch. 3. 22 5. 12 27. 29.

SHARAI, my lord, my prince, *or* my song. Ezr. 10. 40.

SHARE. 1 Sa. 13. 20.

SHAREZER, overseer of the treasury, or of the store-house; *or* the treasures of him that sings; *or* that sees the ambushes. 2 Ki. 19. 37 Is. 37. 38.

SHARON, his plain, field, his song. 1 Ch. 5. 16 27. 29 Ca. 2. 1 Is. 33. 9 35. 2 65. 10.

SHARP. Ex. 4. 25 Jos. 5. 2, 3 1 Sa. 14. 4 Job 41. 30 Ps. 45. 5 52. 2 57. 4 120. 4 Pr. 5. 4 25. 18 Is. 5. 28 41. 15 49. 2 Eze. 5. 1 Ac. 15. 39 Re. 1. 16 2. 12 14. 14, 17, 18 19. 15.

SHARPEN. De. 6. 7† 1 Sa. 13. 20, 21.

SHARPENED. Ps. 140. 3 Eze. 21. 9, 10, 11.

SHARPENETH. Job 16. 9 Pr. 27. 17.

SHARPER. Mi. 7. 4 He. 4. 12.

SHARPLY. Ju. 8. 1 Tit. 1. 13.

SHARPNESS. 2 Co. 13. 10.

SHASHAK, a bag of linen, *or* the sixth bag. 1 Ch. 8. 14.

SHAVE. Le. 13. 33 14. 8, 9 21. 5 Nu. 6. 9, 18 8. 7 De. 21. 12 Ju. 16. 19 Is. 7. 20 Eze. 44. 20 Ac. 21. 24.

SHAVED. Ge. 41. 14 2 Sa. 10. 4 1 Ch. 19. 4 Job 1. 20.

SHAVEH, the plain; *or* that puts or makes equality. Ge. 14. 5.

SHAVEN. Le. 13. 33 Nu. 6. 19 Ju. 16. 17, 22 Je. 41. 5 1 Co. 11. 5, 6.

SHEAF. Ge. 37. 7 Le. 23. 10, 11, 12 De. 24. 19 Job 24. 10 Zec. 12. 6.

SHEALTIEL, I have asked of God. See *Zerubbabel.*

SHEAR. Ge. 31. 19 38. 13 De. 15. 19 1 Sa. 25. 4.

SHEARER. Ac. 8. 32.

SHEARERS. Ge. 38. 12 1 Sa. 25. 7, 11 2 Sa. 13. 23, 24 Is. 53. 7.

SHEARIAH, gate of the Lord; *or* tempest of the Lord. 1 Ch. 8. 38.

SHEARING. 1 Sa. 25. 2.

SHEARING-HOUSE. 2 Ki. 10. 12, 14.

SHEAR-JASHUB, the remnant shall return. Is. 7. 3.

SHEATH. 1 Sa. 17. 51 2 Sa. 20. 8 1 Ch. 21. 27 Eze. 21. 3, 4, 5, 30 Jno. 18. 11.

SHEAVES. Ge. 37. 7 Ru. 2. 7, 15 Ne. 13. 15 Ps. 126. 6 129. 7 Am. 2. 13 Mi. 4. 12.

SHEBA, SHEBAH, captivity, *or* compassing about, repose, old age. Ge. 10. 7, 28 25. 3 26. 33 Jos. 19. 2 1 Ki. 10. 1 1 Ch. 1. 9, 22. 32 5. 13 2 Ch. 9. 1 Job 6. 19 Ps. 72. 10, 15 Is. 60. 6 Je. 6. 20 Eze. 27. 22, 23 38. 13. See *Bichri.*

SHEBANIAH, the Lord that converts, *or* that recalls from captivity, *or* that captivates; *or* that understands, that builds. Ne. 9. 4.

SHEBNA, who rests himself, *or* who is now captive. 2 Ki. 18. 18, 37 19. 2 Is. 22. 15 36. 3 37. 2.

SHECHEM, part, portion, the back, shoulders, early in the morning. Ge. 33. 18, 19 34. 2, 26 35. 4 37. 12, 14 Nu. 26. 31 Jos. 17. 2 20. 7 21. 21 24. 1, 32 Ju. 8. 31 9. 1, 7, 20, 28, 31, 41, 57 1 Ki. 12. 1, 25 1 Ch. 6. 67 7. 19 2 Ch. 10. 1 Ps. 60. 6 108. 7 Je. 41. 5.

SHED. 2 Sa. 20. 10 Mat. 26. 28 Ac. 2. 33 Ro. 5. 5 Tit. 3. 6. See *Blood.*

SHEDDER. Eze. 18. 10.

SHEDDETH. Ge. 9. 6 Eze. 22. 3.

SHEDDING. He. 9. 22.

SHEDEUR, field, pap, almighty; *or* destroyer of fire, *or* of light. Nu. 1. 5.

SHE-GOATS. See *Goats.*

SHEEP. Ge. 4. 2 29. 6, 9 Ex. 9. 3 12. 5 20. 24 22. 1, 4, 9, 10, 30 34. 19 Le. 1. 10 7. 23 22. 19, 21 27. 26 Nu. 18. 17 32. 24, 36 De. 7. 13 17. 1 18. 3, 4 22. 1 28. 4, 18 31. 51 32. 14 Jos. 6. 21 7. 24 Ju. 6. 4 1 Sa. 8. 17 14. 32, 34 15. 3, 9, 14, 21 16. 11, 19 17. 15, 20, 34 25. 2, 18 27. 9 2 Sa. 7. 8 17. 29 24. 17 1 Ki. 1. 19, 25 4. 23 8. 5, 63 2 Ki. 5. 26 1 Ch. 5. 21 12. 40 21. 17 2 Ch. 5. 6 7. 5 14. 15 15. 11 18. 2 29. 33 30. 24 31. 6 Ne. 5. 18 Job 1. 3, 16 31. 20 42. 12 Ps. 8. 7 44. 11 49. 14 74. 1 78. 52 79. 13 95. 7 100. 3 119. 176 144. 13 Ca. 4. 2 6. 6 Is. 7. 21 22. 13 53. 6 Je. 12. 3 23. 1 50. 6, 17 Eze. 34. 6, 11, 12 Ho. 12. 12 Joel 1. 18 Mi. 5. 8 Zec. 13. 7 Mat. 7. 15 10. 6 12. 11, 12 15. 24 18. 12, 13 25. 32, 33 26. 31 Mar. 14. 27 Lu. 15. 4, 6 Jno. 2. 14, 15 10. 2, 3, 4, 7, 8, 11, 12, 13, 14, 15, 16, 26, 27 21. 16, 17 He. 13. 20 Re. 18. 13.

***is* SHEEP.** Nu. 27. 17 1 Ki. 22. 17 2 Ch. 18. 16 Ps. 44. 22 Is. 13. 14 53. 7 Mi. 2. 12 Mat. 9. 36 10. 16 Mar. 6. 34 Ac. 8. 32 Ro. 8. 36 1 Pe. 2. 25.

SHEEP-COTE, S. 1 Sa. 24. 3 2 Sa. 7. 8 1 Ch. 17. 7.

SHEEP-FOLD, S. Nu. 32. 16 Ju. 5. 16 Ps. 78. 70 Jno. 10. 1.

SHEEP-GATE. Ne. 3. 1, 32 12. 39.

SHEEP-MARKET. Jno. 5. 2.

SHEEP-MASTER. 2 Ki. 3. 4. See *Shearers.*

SHEEP-SKINS. He. 11. 37.

SHEET, S. Ju. 14. 12, 13 Ac. 10. 11 11. 5.

SHEKEL. Ge. 24. 22 Ex. 30. 13, 15 Nu. 3. 47 1 Sa. 9. 8 2 Ki. 7. 1 16. 18 Ne. 10. 32 Eze. 45. 12 Am. 8. 5.

SHEKELS. Ge. 23. 15, 16 24. 22 Ex. 21. 32 30. 23 Le. 5. 15 27. 3, 4, 5, 6, 7, 16 Nu. 7. 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80 De. 22. 19, 29 Jos. 7. 21 Ju. 8. 26 17. 2, 3, 10 2 Sa. 14. 26 18. 11 24. 24 1 Ki. 10. 16 2 Ki. 15. 20 1 Ch. 21. 25 Ne. 5. 15 Je. 32. 9 Eze. 4. 10. See *Sanctuary.*

SHELAH, that breaks, that unties, that undresses. Ge. 38. 5, 11, 26 46. 12 Nu. 26. 20 1 Ch. 1. 18, 24 2. 3 4. 21.

SHELEMIAH, God is my perfection, my happiness, my peace; *or* the peace or perfection of the Lord. 1 Ch. 26. 14 Ezr. 10. 39 Ne. 13. 13 Je. 36. 14, 26.

SHELEPH, who draws out. Ge. 10. 26.

SHELOMITH. my peace, my happiness, my recompense. 1 Ch. 3. 19.

SHELTER. Job 24. 8 Ps. 61. 3.

SHELUMIEL, peace of God, *or* God is my happiness; *or* retribution or perfection of God. Nu. 1. 6 2. 12 7. 36 10. 19.

SHEM, name, renown: *or* he that puts or places, *or* who is put or placed. Ge. 5. 32 6. 10 9. 23, 26, 27 10. 1, 21, 22, 31 11. 10 1 Ch. 1. 4, 17 Lu. 3. 36.

SHEMAIAH, that hears, *or* that obeys the Lord. 1 Ki. 12. 22 1 Ch. 4. 37 5. 4 9. 14, 16 15. 8, 11 24. 6 26. 4, 6, 7 2 Ch. 11. 2 12. 7 17. 8 29. 14 31. 15 35. 9 Ezr. 8. 13, 16 10. 21, 31 Ne. 3. 29 6. 10 10. 8 11. 15 12. 6, 18, 34, 35, 36, 42 Je. 26. 20 29. 24 31. 32 36. 12.

SHEMARIAH, God is my guard, *or* the guard of the Lord; *or* diamond, dregs, thorn, *or* bush of the Lord. 1 Ch. 12. 5.

SHEMEBER, name of force, *or* fame of the strong, *or* of the wing. Ge. 14. 2.

SHEMER, guardian, thorn. 1 Ki. 16. 24.

SHEMIDA, name of knowledge, *or* that puts knowledge; *or* the knowledge of desolation, *or* of astonishment; *or* the science of the heavens. Nu. 26. 32.

SHEMINITH, the eighth. 1 Ch. 15. 21.

SHEMIRAMOTH, the height of the heavens; *or* the elevation of the name, 1 Ch. 15. 18.

SHEN, tooth, ivory, *or* change; *or* he that sleeps. 1 Sa. 7. 12.

SHENIR, lantern, *or* light that sleeps; *or* renewing of the lamp, *or* he that shows. De. 3. 9 Ca. 4. 8.

SHEPHATIAH, the Lord that judges, the judgment of the Lord; *or* God is my judge. 2 Sa. 3. 4 1 Ch. 3. 3 9. 8 12. 5 27. 16 Ezr. 2. 4 Ne. 7. 9 Je. 38. 1.

SHEPHERD. Ge. 46. 34 49. 24 1 Sa. 17. 40 Ps. 23. 1 80. 1 Ec. 12. 11 Is. 38. 12 40. 11 44. 28 63. 11 Je. 31. 10 43. 12 49. 19 50. 44 51. 23 Eze. 34. 5, 8, 12, 23 37. 24 Am. 3. 12 Zec. 10. 2 11. 15, 16, 17 13. 7 Jno. 10. 12, 14, 16 He. 13. 20 1 Pe. 2. 25 5. 4. See *Sheep.*

SHEPHERDS. Ge. 46. 32 47. 3 Ex. 2. 17, 19 1 Sa. 25. 7 Ca. 1. 8 Is. 13. 20 31. 4 56. 11 Je. 6. 3 23. 4 25. 34, 35, 36 33. 12 50. 6 Eze. 34. 2, 8, 10 Am. 1. 2 Mi. 5. 5 Na. 3. 18 Zep. 2. 6 Zec. 10. 3 11. 3, 5, 8 Lu. 2. 8, 18, 20.

SHERD. Is. 30. 14.

SHERDS. Eze. 23. 34.

SHERIFFS. Da. 3. 2, 3.

SHESHACH, bag of flax, *or* linen; *or* the sixth bag. Je. 25. 26 51. 41.

SHESHBAZZAR, joy in tribulation; *or* production; *or* defence of joy; *or* joy of the vintage. Ezr. 1. 8, 11 5. 14, 16.

SHETHER-BOZNAI, that makes to rot and corrupt; *or* that seeks and examines those who despise me. Ezr. 5. 3.

SHEVA, vanity, elevation, fame, *or* tumult. 2 Sa. 20. 25.

SHEW. *substantive.* Ps. 39. 6 Is. 3. 9 Lu. 20. 47 Ga. 6. 12 Col. 2. 15, 23.

SHEW-BREAD. Ex. 25. 30 35. 13 39. 36 Nu. 4. 7 1 Sa. 21. 6 1 Ki. 7. 48 1 Ch. 9. 32 23. 29 28. 16 2 Ch. 2. 4 4. 19 13. 11 29. 18 Ne. 10. 33 Mat. 12. 4 Mar. 2. 26 Lu. 6. 4 He. 9. 2.

SHEW, *verb.* Ex. 7. 9 9. 16 10. 1 13. 8 14. 13 18. 20 23. 9 33. 13, 18 De. 1. 33 5. 5 7. 2 13. 17 17. 9, 10, 11 28. 50 32. 7 Jos. 5. 6 Ju. 1. 24 6. 17 1 Sa. 3. 15 8. 9 9. 6, 27 10. 8 14. 12 20. 2, 12 22. 17 25. 8 2 Sa. 15. 25 1 Ki. 1. 52 2. 2 18. 1, 2 2 Ki. 6. 11 2 Ch. 16. 9 Ezr. 2. 59 Ne. 7. 61 9. 19 Es. 1. 11 2. 10 4. 8 Job 10. 2 11. 6 32. 6 33. 23 Ps. 4. 6 9. 14 16. 11 25. 4, 14 51. 15 71. 15 79. 13 85. 7 86. 17 88. 10 92. 15 94. 1 106. 2 Pr. 18. 24 Is. 27. 11 30. 30 41. 22, 23 43. 9, 21 44. 7 46. 8 49. 9 58. 1 60. 6 Je. 16. 10, 13 42. 3 51. 31 Eze. 22. 2 33. 31 37. 18 40. 4 43. 10, 11 Da. 2. 2, 4, 6, 7, 10, 16, 27 4. 2 5. 7 9. 23 Hab. 1. 3 Mat. 8. 4 11. 4 12. 18 14. 2 16. 1 22. 19 24. 1, 24 Mar. 1. 44 6. 14 13. 22 14. 15 Lu. 1. 19 5. 14 8. 39 17. 14 20. 24 22. 12 Jno. 5. 20 7. 4 11. 57 14. 8, 9 16. 13, 14, 15, 25 Ac. 1. 24 7. 3 12. 17 16. 17 24. 27 26. 23 Ro. 2. 15 9. 17, 22 1 Co. 11. 26 12. 31 15. 51 2 Co. 8. 24 Ep. 2. 7 1 Th. 1. 9 1 Ti. 1. 16 5. 4 6. 15 2 Ti. 2. 15 He. 6. 11, 17 Ja. 2. 18 3. 13 1 Pe. 2. 9 1 Jno. 1. 2 Re. 1. 1 22. 6. See *Kindness.*

I will **SHEW.** Ge. 12. 1 Ex. 33. 19 Ju. 4. 22 1 Sa. 16. 3 20. 13 1 Ki. 18. 15 2 Ki. 7. 12 Job 15. 17 32. 10, 17 36. 2 Ps. 9. 1 50. 23 91. 16 Je. 18. 17 33. 3 42. 12 Da. 2. 24 10. 21 11. 2 Joel 2. 30 Mi. 7. 15 Na. 3. 5 Zec. 1. 9 Lu. 6. 47 Ac. 2. 19 9. 16 Ja. 2. 18 Re. 4. 1 17. 1 21. 9.

SHEWED. Le. 13. 19, 49 Nu. 13. 26 De. 34. 12 Ju. 1. 25 4. 12 15. 10 16. 18 Ru. 2. 11 1 Sa. 11. 9 19. 7 22. 21 24. 18 2 Sa. 11. 22 1 Ki. 1. 27 16. 27 22. 45 2 Ki. 6. 6 11. 4 20. 13, 15 Es. 1. 4 2. 10, 20 3. 6 Job 6. 14 Ps. 71. 18 105. 27 142. 2 Pr. 26. 26 Ec. 2. 19 Is. 39. 2, 4 40. 14 Eze. 22. 26 Mat. 28. 11 Lu. 4. 5 7. 18 10. 37 14. 21 20. 37 Jno. 10. 32 20. 20 21. 1, 14 Ac. 1. 3 4. 22 7. 26, 36, 52 11. 13 19. 18 20. 20, 35 23. 22 26. 20 28. 2, 21 1 Co. 10. 28 He. 6. 10 Ja. 2. 13 Re. 21. 10 22. 1, 8.

God or Lord **SHEWED,** *expressly or implicitly.* Ge. 19. 19 24. 14 32. 10 39. 21 41. 25, 39 48. 11 Ex. 15. 25 25. 40 26. 30 27. 8 Le. 24. 12 Nu. 8. 4 14. 11 De. 4. 36 5. 24 6. 22 34. 1 Ju. 13. 23 1 Ki. 3. 6 2 Ki. 8. 10, 13 2 Ch. 1. 8 7. 10 Ezr. 9. 8 Ps. 31. 21 60. 3 71. 20 78. 11 98. 2 111. 6 118. 27 Is. 26. 10 43. 12 48. 3, 5 Je. 24. 1 38. 21 Eze. 11. 25 20. 11 Am. 7. 1, 4, 7 8. 1 Mi. 6. 8 Zec. 1. 20 3. 1 Lu. 1. 51, 58 Ac. 3. 18 10. 28, 40 Ro. 1. 19 He. 8. 5 2 Pe. 1. 14.

SHEWEDEST. Ne. 9. 10 Je. 11. 18.

SHEWEST. Job 10. 16 Je. 32. 18 Jno. 2. 18 6. 30.

SHEWETH. Ge. 41. 28 Nu. 23. 3 1 Sa. 22. 8 2 Sa. 22. 51 Job 36. 9, 33 Ps. 18. 50 19. 1, 2 112. 5 147. 19 Pr. 12. 17 27. 25 Is. 41. 26 Mat. 4. 8 Jno. 5. 20.

SHEWING, *participle.* Ex. 20. 6 De. 5. 10 Ps. 78. 4 Ca. 2. 9 Da. 4. 27 5. 12 Lu. 8. 1 Ac. 9. 39 18. 28 2 Th. 2. 4 Tit. 2. 7, 10 3. 2.

SHEWING, *substantive.* Lu. 1. 80.

SHIBBOLETH, burden, ear of corn, *or* current of water. Ju. 12. 6.

SHICRON, drunkenness; or his gift, *or* his wages. Jos. 15. 11.

SHIELD. Ge. 15. 1 De. 33. 29 Ju. 5. 8 1 Sa. 17. 7, 41, 45 2 Sa. 1. 21 22. 3. 36 1 Ki. 10. 17 2 Ki. 19. 32 1 Ch. 12. 8, 24, 34 2 Ch. 25. 5 Job 39. 23 Ps. 3. 3 5. 12 18. 35 28. 7 33. 20 35. 2 59. 11 76. 3 84. 9, 11 89. 18† 91. 4 115. 9, 10, 11 119. 114 144. 2 Pr. 30. 5 Is. 21. 5 22. 6 37. 33 Je. 46. 3, 9 Eze. 23. 24 27. 10, 11 Na. 2. 3 Ep. 6. 16.

SHIELDS. 2 Sa. 8. 7 1 Ki. 10. 17 14. 26, 27 2 Ki. 11. 10 1 Ch. 18. 7 2 Ch. 9. 16 11. 12 12. 9, 10 14. 8 17. 17 23. 9 26. 14 32. 5, 27 Ne. 4. 16 Job 41. 15† Ps. 47. 9 Ca. 4. 4 Je. 51. 11 Eze. 38. 4, 5 39. 9.

SHIGGAION, a song of trouble, *or* comfort. Ps. 7.

SHIGIONOTH. Hab. 3. 1.

SHILOAH. See *Siloah.* Is. 8. 6.

SHILOH (*a person*), sent. Ge. 49. 10.

SHILOH (*a place*), peace, *or* abundance. Jos. 18. 1, 8, 10 22. 9 Ju. 18. 31 21. 12, 19, 21 1 Sa. 1. 3, 24 2. 14 3. 21 4. 3, 12 14. 3 1 Ki. 2. 27 14. 2, 4 Ps. 78. 60 Je. 7. 12, 14 26. 6, 9 41. 5.

SHILONITE. See *Ahijah.*

SHIMEAH, that hears, that obeys. 2 Sa. 13. 3, 32 21. 21 1 Ch. 3. 5 6. 39 20. 7.

SHIMEI, that hears, *or* obeys; *or* name of the heap; *or* that destroys the heap; *or* my reputation, my fame. 2 Sa. 16. 5, 13 19. 16 1 Ki. 2. 8, 39 4. 18 1 Ch. 3. 19 4. 26, 27 5. 4 6. 17, 42 23. 7, 9, 10, 29 25. 17 27. 27 2 Ch. 29. 14 31. 12, 13 Ezr. 10. 23, 33, 38 Es. 2. 5 Zec. 12. 13.

SHIMSHAI, my sun. Ezr. 4. 8, 9, 17.

SHINAR, the watching of him that sleeps; *or* spoil of the tooth; *or* change of the city. Ge. 10. 10 11. 2 14. 1 Is. 11. 11 Da. 1. 2 Zec. 5. 11.

SHINE. Nu. 6. 25 Job 3. 4 10. 3 11. 17 18. 5 22. 28 36. 32 37. 15 41. 18, 32 Ps. 31. 16 67. 1 80. 1, 3, 7, 19 104. 15 119. 135 Ec. 8. 1 Is. 13. 10 60. 1 Je. 5. 28 Da. 9. 17 12. 3 Mat. 5. 16 13. 43 17. 2 2 Co. 4. 4, 6 Phi. 2. 15 Re. 18. 23 21. 23.

SHINED. De. 33. 2 Job 29. 3 31. 26 Ps. 50. 2 Is. 9. 2 Eze. 43. 2 Ac. 9. 3 12. 7 2 Co. 4. 6.

SHINETH. Job 25. 5 Ps. 139. 12 Pr. 4. 18 Mat. 24. 27 Lu. 17. 24 Jno. 1. 5 2 Pe. 1. 19 1 Jno. 2. 8 Re. 1. 16.

SHINING. 2 Sa. 23. 4 Ezr. 8. 27† Pr. 4. 18 Is. 4. 5 Joel 2. 10 3. 15 Hab. 3. 11 Mar. 9. 3 Lu. 11. 36 24. 4 Jno. 5. 35 Ac. 26. 13.

SHIP. Pr. 30. 19 Is. 33. 31 Jon. 1. 3, 4, 5 Mat. 4. 21, 22 8. 24 14. 24 Mar. 1. 19, 20 4. 37, 38 8. 14 Jno. 6. 21 21. 6 Ac. 20. 38 - 21. 2 27. 2.

SHIPS. Ge. 49. 13 Nu. 24. 24 De. 28. 68 Ju. 5. 17 1 Ki. 9. 26 22. 48, 49 2 Ch. 8. 18 9. 21 20. 37 Job 9. 26 Ps. 48. 7 104. 26 107. 23 Pr. 31. 14 Is. 2. 16 23. 1, 14 43. 14 60. 9 Eze. 27. 9, 25, 29 30. 9 Da. 11. 30, 40 Lu. 5. 7 Ja. 3. 4 Re. 8. 9 18. 17, 19.

SHIP-BOARDS. Eze. 27. 5.

SHIP-MASTER. Jon. 1. 6 Re. 18. 17.

SHIP-MEN. 1 Ki. 9. 27 Ac. 27. 30.

SHIPPING. Jno. 6. 24.

SHIPHRAH, handsome, *or* trumpet; *or* that does good. Ex. 1. 15.

SHIPWRECK. 2 Co. 11. 25 1 Ti. 1. 19.

SHISHAK, present of the bag, of the pot, of the thigh. 1 Ki. 14. 25 2 Ch. 12. 2, 5, 7, 9.

SHITTAH-TREE. Is. 41. 19.

SHITTIM, that turn away, *or* divert; *otherwise,* scourge, rods, *or* thorns. Nu. 25. 1 Jos. 2. 1 3. 1 Joel 3. 18 Mi. 6. 5.

SHITTIM-WOOD. Ex. 25. 5, 10, 13, 23, 28 26. 15, 26, 32, 37 27. 1, 6 30. 1 35. 7, 24 36. 20, 31, 36 37. 1, 4, 10, 15, 28 38. 6 De. 10. 3.

SHIVERS. Re. 2. 27.

SHOBAB, returned, turned back. 2 Sa. 5. 14.

SHOBACH, your bonds, your

chains, your nets, your gins; *or* his captivity; *or* your conversion, your return; *or* (*Syriac*) a dove house. 2 Sa. 10. 16.

SHOCK, S. Ju. 15. 5 Job 5. 26.

SHOD. 2 Ch. 28. 15 Eze. 16. 10 Mar. 6. 9 Ep. 6. 15.

SHOE. De. 25. 9. 10 29. 5 Jos. 5. 15 Ru. 4. 7, 8 Ps. 60. 8 108. 9 Is. 20. 2.

SHOES. Ex. 3. 5 12. 11 De. 33. 25 Jos. 9. 5, 13 1 Ki. 2. 5 Ca. 7. 1 Is. 5. 27 Eze. 24. 17 Am. 2. 6 8. 6 Mat. 3. 11 10. 10 Mar. 1. 7 Lu. 3. 16 10. 4 15. 22 22. 35 Ac. 7. 33 13. 25.

SHOE-LATCHET. Ge. 14. 23 Jno. 1. 27.

SHONE. Ex. 34. 29, 30, 35 2 Ki. 3. 22 Lu. 2. 9 Ac. 22. 6 Re. 8. 12.

SHOOK. 2 Sa. 6. 6 22. 8 Ps. 18. 7 68. 8 77. 18 Na. 5. 13 Is. 23. 11 Ac. 13. 51 18. 6 28. 5 He. 12. 26.

SHOOT. Ex. 36. 33 1 Sa. 20. 20, 36 2 Sa. 11. 20 2 Ki. 13. 17 19. 32 1 Ch. 5. 18 2 Ch. 26. 15 Ps. 11. 2 22. 7 58. 7 64. 3, 4, 7 144. 6 Is. 37. 33 Je. 50. 14 Eze. 31. 14 36. 8 Lu. 21. 30.

SHOOTERS. 2 Sa. 11. 24.

SHOOTETH. Job 8. 16 Is. 27. 8 Mar. 4. 32.

SHOOTING. 1 Ch. 12. 2 Am. 7. 1.

SHORE. Mat. 13. 2, 48 Jno. 21. 4 Ac. 21. 5 27. 39, 40. See *Sea*.

SHORN. Ca. 4. 2 Ac. 18. 18 1 Co. 11. 6.

SHORT. Nu. 11. 23 Job 17. 12 20. 5 Ps. 89. 47 Ro. 3. 23 9. 28 1 Co. 7. 29 1 Th. 2. 17 Re. 12. 12 † 17. 10. See *Come, Cut*.

SHORTENED. Ps. 89. 45 102. 23 Pr. 10. 27 Is. 50. 2 59. 1 Mat. 24. 22 Mar. 13. 20.

SHORTER. Is. 28. 20.

SHORTLY. Ge. 41. 32 Je. 27. 16 Eze. 7. 8 Ac. 25. 4 Ro. 16. 20 1 Co. 4. 19 Phi. 2. 19, 24 1 Ti. 3. 14 2 Ti. 4. 9 He. 13. 23 2 Pe. 1. 14 3 Jno. 14 Re. 1. 1 22. 6.

SHORTNESS. Ex. 6. 9†.

SHOT, *substantive.* Ge. 21. 16 Je. 6. 6† 32. 24† Eze. 26. 8†.

SHOT, *verb.* Ge. 40. 10 49. 23 Ex. 19. 13 Nu. 21. 30 1 Sa. 20. 37 2 Sa. 11. 24 2 Ki. 13. 17 † 2 Ch. 35. 23 - Ps. 18. 14 Je. 9. 8 Eze. 17. 6, 7 31. 5, 10.

SHOULDER. Ge. 21. 14 24. 15, 45 49. 15 Ex. 28. 7, 25 29. 27 39. 4 Nu. 6. 19 De. 18. 3 Jos. 4. 5 Ju. 9. 48 1 Sa. 9. 24 10. 9† 1 Ki. 7. 39† 2 Ki. 11. 11† 2 Ch. 23. 10 Ne. 9. 29 Job 31. 36 Ps. 81. 6 Is. 9. 4, 6 10. 27 22. 22 46. 7 Eze. 12. 7, 12 24. 4 25. 9† 29. 7, 18 34. 21 Ho. 6. 9† † Zep. 3. 9† Zec. 7. 11 Lu. 15. 5.

SHOULDERS. Ge. 9. 23 Ex. 12. 34 28. 12 39. 7 Nu. 7. 9 De. 33. 12 Ju. 16. 3 1 Sa. 9. 2 10. 23 17. 6 1 Ch. 15. 15 2 Ch. 35. 3 Is. 11. 14 14. 25 30. 6 49. 22 Eze. 12. 6 Mat. 23. 4.

SHOULDER-BLADE. Job 31. 22.

Heave **SHOULDER.** Le. 7. 34 10. 14, 15 Nu. 6. 20.

Right **SHOULDER.** Ex. 29. 22 Le. 7. 32, 33 8. 25, 26 9. 21 Nu. 18. 18.

SHOUT, *substantive.* Nu. 23. 21 Jos. 6. 5, 20 1 Sa. 4. 5, 6 2 Ch. 13. 15 Ezr. 3. 11, 13 Ps. 47. 5 Je. 25. 30 51. 14 Ac. 12. 22 1 Th. 4. 16.

SHOUT, *verb.* Ex. 32. 18 Jos. 6. 5, 10, 16 Ps. 47. 1 Is. 12. 6 42. 11 44. 23 Je. 31. 7 50. 15 La. 3. 8 Zep. 3. 14 Zec. 9. 9.

SHOUTED. Ex. 32. 17 Le. 9. 24 Jos. 6. 20 Ju. 15. 14 1 Sa. 4. 5 10. 24 17. 20, 52 2 Ch. 13. 15 Ezr. 3. 11, 12, 13. See *Joy*.

SHOUTETH. Ps. 78. 65.

SHOUTING. 2 Sa. 6. 15 1 Ch. 15. 28 2 Ch. 15. 14 Job 39. 25 Pr. 11. 10 Is. 16. 9, 10 Je. 20. 16 48. 33 Eze. 21. 22 Am. 1. 14 2. 2.

SHOUTINGS. Zec. 4. 7.

SHOVEL. Is. 30. 24.

SHOVELS. Ex. 27. 3 38. 3 Nu. 4. 14 1 Ki. 7. 40, 45 2 Ki. 25. 14 2 Ch. 4. 11, 16 Je. 52. 18.

SHOWER. Eze. 13. 11, 13 34. 26 Lu. 12. 54.

SHOWERS. De. 32. 2 Job 24. 8 Ps. 65. 10 72. 6 Je. 3. 3 14. 22 Eze. 34. 26 Mi. 5. 7 Zec. 10. 1.

SHRANK. Ge. 32. 32.

SHRED. 2 Ki. 4. 39.

SHRINES. Ac. 19. 24.

SHROUD. Eze. 31. 3.

SHRUBS. Ge. 21. 15.

SHUAH, pit, *or* that swims; *or* humiliation, meditation, *or* word. Ge. 25. 2 38. 2, 12 1 Ch. 1. 32 2. 3.

SHUAL, fox, hand, fist; *or* traces, way. 1 Sa. 13. 17.

SHUHITE. See *Bildad*.

SHULAMITE, peaceable, perfect, that recompenses. Ca. 6. 13.

SHUN, NED. Ac. 20. 27 2 Ti. 2. 16.

SHUNAMMITE. 1 Ki. 1. 3 2. 17, 22 2 Ki. 4. 12, 25, 36.

SHUNEM, their change, their repeating, their second, *or* their sleep. 1 Sa. 28. 4.

SHUR, wall, ox, *or* that beholds. Ge. 15. 7.

SHUSHAN, lily, rose, *or* joy. Ne. 1. 1 Es. 2. 8 3. 15 4. 16 8. 15 9. 11, 15.

SHUT. Ge. 7. 16 Ex. 14. 3 Nu. 12. 14, 15 24. 3† De. 15. 7 Jos. 2. 7 Ju. 3. 15† 9. 51 1 Sa. 23. 7 2 Ne. 13. 19 Ps. 69. 15 Is. 6. 10 22. 22 44. 18 45. 1 52. 15 60. 11 66. 9 Eze. 3. 24 44. 1, 2 46. 1, 2, 12 Da. 6. 22 Ac. 5. 23 Re. 11. 6 21. 25. See *Door*.

SHUT *up.* Le. 13. 4, 5, 11, 21, 26, 31, 33, 50, 54 14. 38, 46 De. 11. 17 32. 30, 36 Jos. 6. 1 1 Sa. 1. 5, 6 6. 10 17. 46† 23. 12† 24. 18† 26. 8† 2 Sa. 18. 28† 20. 3 1 Ki. 8. 35 14. 10 21. 21 2 Ki. 9. 8 14. 26 17. 4 2 Ch. 6. 26 7. 13 28. 24 29. 7 Ne. 6. 10 Job 3. 10 11. 10 16. 11† 38. 8 41. 15 Ps. 31. 8 77. 9 78. 48† 88. 8 Ca. 4. 12 Is. 19. 4† 24. 10, 22 Je. 13. 19 20. 9 32. 2, 3 33. 1 36. 5 39. 15 Da. 8. 26 12. 4 Ob. 14† Mat. 23. 13 Lu. 3. 20 4. 25 Ac. 26. 10 Ro. 11. 32† Ga. 3. 23 Re. 20. 3.

SHUTTETH. Job 12. 14 Pr. 16. 30 17. 28 Is. 33. 15 La. 3. 8 1 Jno. 3. 17 Re. 3. 7.

SHUTTING. Jos. 2. 5.

SHUTHELAH, plant, *or* verdure; *or* moist pot, *or* drinking pot. Nu. 26. 35.

SHUTTLE. Job 7. 6.

SIBMAH, conversion, return, captivity, old age, rest. See *Vine*.

SICK. Ge. 48. 1 Le. 15. 33 De. 29. 22† 1 Sa. 19. 14 30. 13 2 Sa. 12. 15 13. 2, 5, 6 1 Ki. 14. 1, 5 17. 17 22. 34† 2 Ki. 1. 2 8. 7, 29 13. 14 20. 1, 12 2 Ch. 18. 33† 22. 6 32. 24 35. 23† Ne. 2. 2 Ps. 35. 13 41. 1† Pr. 13. 12 23. 35 Ca. 2. 5 5. 8 Is. 1. 5 33. 24 38. 1, 9 39. 1 Je. 14. 18 Eze. 34. 4, 16 Da. 8. 27 Ho. 7. 5 Mi. 6. 13 Mal. 1. 8, 13 Mat. 4. 24 8. 14, 16 9. 12 10. 8 14. 14 25. 36, 39, 44 Mar. 1. 30 2. 17 6. 5, 56 16. 18 Lu. 5. 31 7. 2, 10 9. 2 10. 9 Jno. 4. 46 11. 1, 2, 3, 6 Ac. 5. 15 9. 37 19. 12 28. 8 Phi. 2. 26, 27 2 Ti. 4. 20 Ja. 5. 14, 15. See *Palsy*.

SICKLE. De. 16. 9 23. 25 Je. 50. 16 Joel 3. 13 Mar. 4. 29 Re. 14. 14, 15, 16, 17, 18, 19.

SICKLY. 1 Co. 11. 30.

SICKNESS. Ex. 23. 25 Le. 20. 18 De. 7. 15 28. 61 1 Ki. 8. 37 † 17. 17 2 Ki. 13. 14 2 Ch. 6. 28 21. 15, 19 Ps. 41. 3 Ec. 5. 17 Is. 38. 9, 12 Ho. 5. 13 Mat. 4. 23 9. 35 10. 1 Mar. 3. 15 Jno. 11. 4.

SICKNESSES. De. 28. 59 29. 22 Mat. 8. 17.

SIDE. Ge. 6. 16 Ex. 2. 5 12. 7, 22. 23 17. 12 32. 26, 27 † Le. 1. 11, 15 5. 9 Nu. 22. 24 24. 6 32. 19 De. 4. 32 31. 26 Ju. 19. 1, 18 1 Sa. 4. 18 6. 8 20. 20, 25 2 Sa. 2. 16 13. 34 16. 13 2 Ki. 9. 32 1 Ch. 12. 18 2 Ch. 11. 12 Ne. 4. 18 Job 18. 12 Ps. 91. 7 118. 6 124. 1, 2 Ec. 4. 1 Is. 60. 4 Eze. 4. 8, 9 9. 2, 3, 11 25. 9 34. 21 Da. 7. 5 11. 17 Jno. 19. 18, 34 20. 20, 25, 27 Ac. 12. 7 16. 13 Re. 22. 2. See *Chambers, Left, Sea, South, Way, West*.

Every **SIDE.** Nu. 16. 27 Ju. 7. 18 8. 34 1 Sa. 12. 11 14. 47 1 Ki. 5. 3, 4 1 Ch. 22. 18 2 Ch. 14. 7 32. 22 Job 1. 10 18. 11 19. 10 Ps. 12. 8 31. 13 65. 12 71. 21 Je. 6. 25 20. 10 49. 29 Eze. 16. 33 19. 8 23. 22 28. 23 36. 3 37. 21 39. 17 Lu. 19. 43 2 Co. 4. 8 7. 5.

Farther **SIDE.** Mar. 10. 1.

On this **SIDE.** Ex. 37. 8 Nu. 11. 31 22. 24 32. 19, 32 34. 15 35. 14 Jos. 8. 22, 33 1 Sa. 20. 21 23. 26 Ezr. 4. 16 5. 3, 6 6. 13 † 8. 36 Ne. 3. 7 Eze. 1. 23 40. 39, 41 47. 12 Da. 12. 5 Zec. 5. 3.

On other **SIDE.** Jos. 24. 2 1 Sa. 14. 40 2 Ki. 3. 22 2 Ch. 9. 19 Ob. 11 Jno. 6. 25.

Right **SIDE.** 1 Ki. 6. 8 7. 39, 49 2 Ch. 4. 8, 10 Eze. 1. 10 4. 6 47. 1, 2 Zec. 4. 3, 11 Mar. 16. 5 Lu. 1. 11 Jno. 21. 6.

SIDES. Ex. 32. 15 Nu. 33. 55 Jos. 23. 13 Ju. 2. 3 5. 30 1 Sa. 24. 3 1 Ki. 4. 24 Ps. 48. 2 128. 3 Is. 14. 13, 15 66. 12 Je. 6. 22 48. 28 49. 32 Eze. 1. 17 10. 11 32. 23 48. 1 Da. 2. 32† Am. 6. 10 Jon. 1. 5 Hab. 3. 4†.

SIDON, or **ZIDON,** hunting, fishing, venison. Ge. 10. 15, 19 Ju. 18. 28 1 Ch. 1. 13 Mat. 11. 21, 22 15. 21 Mar. 3. 8 7. 24, 31 Lu. 4. 26 6. 17 10. 13, 14 Ac. 12. 20 27. 3.

SIEGE. De. 20. 19 28. 53, 55, 57 2 Ch. 32. 10 Is. 29. 3 Je. 19. 9 Eze. 4. 2, 3 5. 2 Mi. 5. 1 Na. 3. 14 Zec. 12. 2.

SIEVE. Is. 30. 28 Am. 9. 9.

SIFT. Is. 30. 28 Am. 9. 9 Lu. 22. 31.

SIGH. Is. 24. 7 La. 1. 4, 11, 21 Eze. 9. 4 21. 6.

SIGHED. Ex. 2. 23 Mar. 7. 34 8. 12.

SIGHEST. Eze. 21. 7.

SIGHETH. La. 1. 8.

SIGHING. Job 3. 24 Ps. 12. 5 31. 10 79. 11 Is. 21. 2 35. 10 Je. 45. 3.

SIGHS. La. 1. 22.

SIGHT. Ge. 2. 9 Ex. 3. 3 24. 17 Le. 13. 3, 4, 20, 25, 30, 31, 32, 34 14. 37 Nu. 13. 33 27. 19 De. 28. 34, 67 Jos. 23. 5 24. 17 2 Sa. 22. 25† 1 Ki. 7. 45 2 Ki. 2. 7† Job 18. 3 19. 15 21. 8 34. 26 41. 9 Ps. 79. 10 Ec. 6. 9 Is. 5. 21 11. 3 Je. 51. 24 Eze. 4. 12 12. 3, 5 20. 9, 14, 22, 43 21. 23 23. 16† 36. 31 † 43. 11 Da. 4. 11, 20 8. 5† Ho. 2. 2 Mat. 11. 5 20. 34 Lu. 4. 18 7. 21 23. 48 24. 31 Jno. 9. 11 Ac. 1. 9 7. 31 9. 9, 18 2 Co. 5. 7 He. 12. 21.

SIGHT *of God.* Pr. 3. 4 Lu. 16. 15 Ac. 4. 19 8. 21 10. 31 2 Co. 2. 17 4. 2 7. 12 Ga. 3. 11 1 Th. 1. 3 1 Ti. 2. 3 6. 13 1 Pe. 3. 4.

His **SIGHT.** Ex. 15. 26 Le. 13. 5, 37 Nu. 19. 5 † De. 4. 37 Ju. 6. 21 2 Sa. 12. 9 13. 8 2 Ki. 17. 18, 20, 23 24. 3 1 Ch. 19. 13 Job 15. 15 25. 5 40. 24† Ps. 10. 5 72. 14 Ec. 2. 26 8. 3 Ho. 6. 2 Mar. 10. 52 Lu. 18. 43 Jno. 9. 15, 18 Ac. 9. 12 Ro. 3. 20 Col. 1. 22 He. 4. 13 13. 21 1 Jno. 3. 22.

In the **SIGHT.** Ge. 21. 11 47. 18 Ex. 4. 30 7. 20 † 9. 8 11. 3 17. 6 19. 11 40. 38 Le. 20. 17 26. 45 Nu. 3. 4 20. 27 25. 6 33. 3 † De. 4. 6 31. 7 34. 12 Jos. 3. 7 4. 14 10. 12 1 Sa. 18. 5 2 Sa. 12. 11 1 Ch. 28. 8 29. 25 2 Ch. 32. 23 Ezr. 9. 9 Ne. 1. 11 8. 5 Ps. 78. 12 98. 2 Pr. 1. 17 4. 3 Ec. 11. 9 Je. 19. 10 32. 12 43. 9 † Eze. 5. 8, 14 16. 41 20. 22 28. 18, 25 36. 34 39. 27 Ho. 2. 10 Ac. 7. 10 Ro. 12. 17 2 Co. 2. 10† Re. 13. 13, 14. See *Lord*.

My **SIGHT.** Ge. 23. 4, 8 Ex. 33. 12, 17 1 Sa. 29. 6, 9 2 Sa. 6. 22 13. 5, 6 1 Ki. 8. 25 9. 7 † 11. 38 2 Ki. 21. 15 23. 27 1 Ch. 22. 8 2 Ch. 6. 16 7. 20 Ps. 101. 7 Is. 43. 4 Je. 4. 1 7. 15, 30 15. 1 18. 10 34. 15 Eze. 10. 2, 19 Am. 9. 3 Mar. 10. 51 Lu. 18. 41.

Thy **SIGHT.** Ge. 19. 19 21. 12 33. 10 47. 29 Ex. 33. 13, 16 34. 9 Le. 25. 53 Ju. 6. 17 1 Sa. 15. 17 2 Sa. 7. 9, 19 14. 22 2 Ki. 1. 13, 14 20. 3 Ps. 5. 5 9. 19 19. 14 51. 4 76. 7 90. 4 143. 2 Is. 26. 17 38. 3 Je. 18. 23 Jon. 2. 4 Mat. 11. 26 Lu. 10. 21 15. 21 18. 42 Ac. 9. 17 22. 13. See *Favor, Find*.

SIGHTS. Lu. 21. 11.

SIGN. Ex. 4. 8 8. 23 13. 9 31. 13, 17 Nu. 16. 38 26. 10 De. 6. 8 11. 18 13. 1, 2 28. 46 Jos. 4. 6 Ju. 6. 17 20. 38 1 Sa. 2. 34 14. 10 1 Ki. 13. 3, 5 2 Ki. 19. 29 20. 8, 9 2 Ch. 32. 24 Is. 7. 11, 14 19. 20 20. 3 37. 30 38. 7, 22 55. 13 66. 19 Je. 6. 1 44. 29 Eze. 4. 3 12. 6, 11 14. 8 20. 12, 20 24. 24, 27 39. 15 Mat. 12. 38, 39 16. 1, 4 24. 3, 30 26. 48 Mar. 8. 11, 12 13. 4 Lu. 2. 12, 34 11. 16, 29, 30 Jno. 2. 18 6. 30 Ac. 28. 11 Ro. 4. 11 1 Co. 1. 22 14. 22 Re. 15. 1.

SIGNS. Ge. 1. 14 Ex. 4. 9, 17, 28. 30 7. 3 10. 2 Nu. 14. 11 De. 4. 34 6. 22 7. 19 26. 8 29. 3 34. 11 Jos. 24. 17 1 Sa. 10. 7, 9 2 Ki. 23. 5† Ne. 9. 10 Job 38. 32† Ps. 74. 4, 9 78. 43 105. 27 Is. 8. 18 Je. 10. 2 32. 20, 21 Da. 4. 2, 3 6. 27 Mat. 16. 3 24. 24 Mar. 13. 22 16. 17, 20 † Lu. 1. 62 21. 11, 25 Jno. 4. 48 20. 30 Ac. 2. 19, 22, 43 4. 30 5. 12 7. 36 8. 13 14. 3 Ro. 15. 19 2 Co. 12. 12 2 Th. 2. 9 He. 2. 4.

SIGN, *verb.* Da. 6. 8.

SIGNED. Da. 6. 9, 10, 12.

SIGNET. Ge. 38. 18, 25 Ex. 28. 11, 21, 36 39. 14, 30 Je. 22. 24 Da. 6. 17 Hag. 2. 23.

SIGNETS. Ex. 39. 6.

SIGNIFICANT. 1 Co. 14. 9.

SIGNIFICATION. 1 Co. 14. 10.

SIGNIFY. Ac. 21. 26 23. 15 25. 27 1 Pe. 1. 11.

SIGNIFIED, ETH. Ac. 11. 28 He. 12. 27 Re. 1. 1.

SIGNIFYING. Jno. 12. 33 18. 32 21. 19 He. 9. 8.

SIHON, rooting out, *or* conclusion. Nu. 21. 21, 23, 26, 27, 28, 29, 34 De. 1. 4 2. 26, 30, 31, 32 3. 2, 6 29. 7 31. 4 Jos. 9. 10 12. 2 13. 10, 21 Ju. 11. 19, 20, 21 1 Ki. 4. 19 Ne. 9. 22 Ps. 135. 11 136. 19 Je. 48. 45. See *Amorite, s.*

SIHOR, black, trouble, *or* early in the morning. Jos. 13. 3 Is. 23. 3 Je. 2. 18.

SILAS, three, *or* the third. Ac. 15. 22, 27, 34, 40 16. 19, 25, 29 17. 4, 10, 15 18. 5.

SILENCE. Job 4. 16 29. 21 Ps. 31. 18 39. 2 94. 17 115. 17 Is. 15. 1 Je. 8. 14 La. 3. 28 Am. 8. 3 Mat. 22. 34 Ac. 21. 40 22. 2 1 Ti. 2. 11, 12 1 Pe. 2. 15 Re. 8. 1. See *Keep, Kept*.

SILENT. Jos. 10. 12† Ju. 16. 2† 1 Sa. 2. 9 7. 8† 2 Sa. 19. 10† 1 Ki. 22. 3† Job 13. 13† Ps. 22. 2 28. 1 30. 12 31. 17 37. 7† 62. 1† 65. 1† Pr. 26. 20† Is. 23. 2† 47. 5 Je. 8. 14 38. 27† Eze. 24. 17† Am. 8. 3† Jon. 1. 11† 4. 8† Hab. 2. 20† Zep. 3. 17† Zec. 2. 13.

SILOAH, SILOAM, SILOAS, SILOE, sent, *or* who sends; *or* dart, branch, *or* whatever is sent. Ne. 3. 15 Lu. 13. 4 Jno. 9. 7, 11.

SILK. Ge. 41. 42† Pr. 31. 22 Eze. 16. 10, 13 Re. 18. 12.

SILLY. Job 5. 2 Ho. 7. 11 2 Ti. 3. 6.

SILVANUS, who loves the woods *or* forests. 2 Co. 1. 19 1 Th. 1. 1 2 Th. 1. 1 1 Pe. 5. 12.

SILVER, *substantive.* Ge. 23. 15, 16 Ex. 20. 23 26. 19, 21, 25, 32 27. 17 35. 24 36. 24, 26, 30, 36 38. 19, 25 Le. 5. 15 27. 3, 6, 16 Nu. 7. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79. 84, 85 Ju. 2 De. 22. 19, 29 Jos. 7. 21, 22, 24 Ju. 17. 2, 3, 4, 10 1 Sa. 9. 8 2 Sa. 18. 11, 12 24. 24 1 Ki. 10. 21, 27 20. 39 2 Ki. 5. 22 15. 20 18. 15 22. 4 1 Ch. 28. 14, 15, 17 29. 2, 5 2 Ch. 9. 20 17. 11 Ne. 5. 15 Job 3. 15 22. 25 27. 16, 17 28. 15 Ps. 12. 6 66. 10 Pr. 2. 4 3. 14 8. 10, 19 10. 20 16. 16 17. 3 25. 4 Ec. 5. 10 Ca. 8. 9 Is. 1. 22 30. 22 48. 10 60. 17 Je. 6. 30 10. 9 32. 9 Eze. 22. 18, 20, 22 27. 12 Da. 2. 32 Ho. 9. 6 13. 2 Am. 2. 6 8. 6 Zep. 1. 11 Zec. 9. 3 13. 9 Mal. 3. 3. See *Fillets, Gold Pieces*.

SILVER, *adjective.* Ge. 44. 2 Nu. 7. 85 Pr. 26. 23 Ec. 12. 6 Is. 40. 19 Mat. 27. 6 Ac. 19. 24.

Talents of **SILVER.** 1 Ki. 16. 24 2 Ki. 5. 5, 23 15. 19 1 Ch. 19. 6 22. 14 29. 4 2 Ch. 25. 6 27. 5 36. 3 Ezr. 7. 22 8. 26 Es. 3. 9.

Vessels of **SILVER.** 2 Sa. 8. 10 1 Ki. 10. 25 2 Ki. 12. 13 1 Ch. 18. 10 2 Ch. 24. 14 Ezr. 1. 6, 11 5. 14 6. 5 8. 26 Da. 5. 2 11. 8.

SILVERLINGS. Is. 7. 23.

SILVERSMITH. Ac. 19. 24.

SIMEON, that hears, that obeys, *or* is heard. Ge. 29. 33 34. 25 35. 23 42. 24, 36 43. 23 46. 10 48. 5 49. 5 Ex. 1. 2 6. 15 Nu. 1. 6, 22 2. 12 7. 36 26. 12 De. 27. 12 Jos. 19. 1, 9 Ju. 1. 3, 17 1 Ch. 4. 24, 42 12. 25 2 Ch. 15. 9 34. 6 Eze. 48. 24, 33 Lu. 2. 25, 34 3. 30 Ac. 13. 1 15. 14.

Tribe of **SIMEON.** Nu. 1. 23 † 2. 12 10. 19 13. 5 34. 20 Jos. 19. 1, 8 21. 4, 9 1 Ch. 6. 65 Re. 7. 7.

SIMILITUDE. Nu. 12. 8 De. 4. 12, 15, 16 2 Ch. 4. 3 Ps. 106. 20 114. 12 Da. 10. 16 Ro. 5. 14 He. 7. 15 Ja. 3. 9.

SIMILITUDES. Ho. 12. 10.

SIMON. See *Simeon*. Mat. 10. 4 13. 55 16. 17 17. 25 26. 6 27. 32 Mar. 1. 29 3. 18 6. 3 14. 3 37 15. 21 Lu. 4. 38 5. 3, 4, 10 6. 15 7. 40 22. 31 23. 26 24. 34 Jno. 1. 41, 42 6. 71 12. 4 13. 2, 26 21. 15, 16, 17 Ac. 1. 13 8. 9, 13 9. 43 10. 6, 7, 32. See *Peter*.

SIMPLE. Ps. 19. 7 116. 6 119. 130 Pr. 1. 4, 22, 32 7. 7 8. 5 9. 4, 13 14. 15, 18 19. 25 21. 11 22. 3 27. 12 Eze. 45. 20 Ro. 16. 18, 19.

SIMPLICITY. 2 Sa. 15. 11 Pr. 1. 22 Ro. 12. 8 2 Co. 1. 12 11. 3.

SIN (*a place*), bush. Ex. 16. 1 17. 1 Nu. 33. 12 Eze. 30. 15, 16.

SIN, *substantive.* Ge. 4. 7 Ex. 34. 7 Le. 4. 3, 14 6. 26 9. 15 19. 17, 22 Nu. 5. 6 12. 11 19. 9, 17 27. 3 De. 15. 9 19. 15 21. 22 22. 26 23. 24, 22 24. 15, 16 1 Sa. 15. 23 1 Ki. 8. 34, 36 12. 30 13. 34 2 Ki. 12. 16 14. 6 2 Ch. 6. 25, 27 25. 4 Job 20. 11 Ps. 32. 1 51. 5 59. 12 109. 7, 14 Pr. 10. 16, 19 13. 6† 14. 9, 34 21. 4 24. 9 Is. 5. 18 30. 1 31. 7 53. 10, 12 Je. 17. 1, 3 51. 5 La. 4. 6 Ho. 4. 8 10. 8 12. 8 Am. 8. 14 Mi. 1. 13 6. 7 Zec. 13. 1 14. 19† Mat. 12. 31 Jno. 1. 29 8. 7, 34 9. 41 15. 22, 24 16. 8, 9 19. 11 Ac. 7. 60 Ro. 3. 9, 20 4. 7 5. 12, 13, 20, 21 6. 1, 2, 6, 7, 10, 11, 12, 13, 14, 16, 17, 18, 20, 22, 23 7. 7, 8, 9, 11, 13, 14, 17, 20, 23, 25 8. 3, 10 14. 23 1 Co. 6. 18 15. 56 2 Co. 5. 21 Ga. 2. 17 3. 22 2 Th. 2. 3 He. 3. 13 4. 15 9. 26, 28 10. 6, 8, 18 11. 25 12. 1, 4 13. 11 Ja. 1. 15 2. 9 4. 17 1 Pe. 2. 22 4. 1 2 Pe. 2. 14 1 Jno. 1. 7, 8 3. 4, 5, 8, 9 5. 16, 17. See *Bear*.

Great **SIN.** Ge. 20. 9 Ex. 32. 21, 30, 31 1 Sa. 2. 17 2 Ki. 17. 21.

His **SIN.** Le. 4. 3, 23, 26, 28, 35 5. 6, 10, 13 1 Ki. 15. 26, 34 16. 19, 26 2 Ki. 21. 16, 17 2 Ch. 33. 19 Job 34. 37 Is. 27. 9 Eze. 3. 20 18. 24 33. 14 Ho. 13. 12 Mi. 3. 8.

My **SIN.** Ge. 31. 36 Ex. 10. 17 1 Sa. 15. 25 20. 1 1 Ki. 17. 18 Job 10. 6 13. 23 14. 16 35. 3 Ps. 32. 5 38. 3, 18 51. 2, 3 59. 3 Pr. 20. 9 Da. 9. 20. See *Offering*.

Our **SIN.** Ex. 34. 9 Je. 16. 10.

Their **SIN.** Ge. 18. 20 50. 17 Ex. 32. 32, 34 Nu. 5. 7 De. 9. 27 1 Ki. 8. 35 2 Ch. 6. 26 7. 14 Ne. 4. 5 Ps. 85. 2 Is. 3. 9 Je. 16. 18 18. 23 31. 34 36. 3 Jno. 15. 22.

Thy **SIN.** 2 Sa. 12. 13 Is. 6. 7.

Your **SIN.** Ex. 32. 30 Nu. 32. 23 De. 9. 21 Jno. 9. 41.

SINS. 1 Ki. 14. 16 15. 3, 30 16. 13 19, 31 2 Ki. 3. 3 10. 25 13. 6, 11 14. 24 15. 9, 18, 24, 28 17. 22 24. 3 2 Ch. 28. 10 Ne. 1. 6 Job 13. 23 Ps. 19. 13 25. 7 Pr. 5. 22 10. 12 28. 13 Is. 40. 2 43. 24, 25 44. 22 Je. 15. 13 30. 14, 15 50. 20 La. 3. 39 4. 13, 22 Eze. 16. 51, 52 18. 14, 21 23. 49 33. 16 Da. 4. 27 9. 24 Mi. 1. 5 6. 13 Mat. 26. 28 Mar. 1. 4 Lu. 3. 3 24. 47 Jno. 9. 34 20. 23 Ac. 2. 38 5. 31 10. 43 22. 16 Ro. 3. 25 7. 5 Ep. 2. 1, 5 Col. 2. 11 1 Ti. 5. 22, 24 2 Ti. 3. 6 He. 2. 17 5. 1, 3 7. 27 9. 28 10. 2, 3, 4, 11, 12, 26 Ja. 5. 20 1 Pe. 2. 24 3. 18 4. 8 2 Pe. 1. 9 1 Jno. 2. 2 Re. 18. 4, 5. See *Forgive, Forgiven*.

My **SINS.** Ps. 51. 9 69. 5 Is. 38. 17.

Our **SINS.** 1 Sa. 12. 19 2 Ch. 28. 13 Ne. 9. 37 Ps. 79. 9 99. 8 103. 10 Is. 59. 12 Eze. 33. 10 Da. 9. 16 1 Co. 15. 3 Ga. 1. 4 He. 1. 3 1 Pe. 2. 24 1 Jno. 1. 9 2. 2 3. 5 4. 10 Re. 1. 5.

Their **SINS.** Le. 16. 16, 21 34 Nu. 16. 26 1 Ki. 14. 22 16. 2 Ne. 9. 2 Is. 58. 1 Je. 14. 10 Ho. 8. 13 9. 9 Mi. 7. 19 Mat. 1. 21 3. 6 Mar. 1. 5 4. 12 Lu. 1. 77 Ro. 11. 27 1 Th. 2. 16 He. 8. 12 † 10. 17.

Your **SINS.** Le. 16. 30 26. 18 21. 24, 28 De. 9. 18 Jos. 24. 19 Is. 1. 18 59. 2 Je. 5. 25 Eze. 21. 24 Am. 5. 12 Jno. 8. 21, 24 Ac. 3. 19 † 1 Co. 15. 17 Col. 2. 13 1 Jno. 2. 12.

SIN, *verb.* Ge. 39. 9 42. 22 Ex. 20. 20 23. 33 Le. 4. 2, 3, 13, 27 5. 1, 15, 17 6. 2 Nu. 15. 27 16. 22 De. 20. 18 24. 4 1 Sa. 2. 25 12. 23 14. 33, 34 19. 4, 5 1 Ki. 8. 46 2 Ki. 21. 11 2 Ch. 6. 22, 36 Ne. 6. 13 13. 26 Job 2. 10 5. 24 10. 14 31. 30 † Ps. 4. 4 39. 1 119. 11 Ec. 5. 6 Je. 32. 35 Eze. 3. 21 Ho. 8. 11 13. 2 Mat. 18. 21 Jno. 5. 14 8. 11 9. 2 Ro. 6. 15 1 Co. 8. 12 15. 34 Ep. 4. 26 1 Ti. 5. 20 He. 10. 26 1 Jno. 2. 1 3. 9 5. 16. See *Israel*.

SINAI, bush, *or* (*Syriac*) enmity. Ex. 19. 1, 2 De. 33. 2 Ju. 5. 5 Ps. 68. 8, 17. See *Mount*.

SINCE. Ge. 30. 30 44. 28 46. 30 Ex. 5. 23 9. 18, 24 Nu. 22. 30 De. 34. 10 Jos. 2. 12 3. 4† 14. 10 Ru. 2. 11 1 Sa. 9. 24 21. 5 29. 3 2 Sa. 7. 6, 11 13. 28† 1 Ch. 17. 10 2 Ch. 30. 26 31. 10 Ezr. 4. 2 5. 16 9. 7 Job 20. 4 38. 12 Is. 14. 8 16. 13 43. 4 44. 7 64. 4 Je. 15. 7 20. 8 23. 38 † 31. 20 44. 18 48. 27 Da. 12. 1 Hag. 2. 16 Mat. 24. 21 Mar. 9. 21 Lu. 1. 70 7. 45 16. 16 24. 21 Jno. 9. 32 Ac. 3. 21 19. 2 24. 11 Ro. 16. 25 1 Co. 15. 21 2 Co. 13. 3 Col. 1. 4 He. 7. 28 2 Pe. 3. 4 Re. 16. 18. See *Day*.

SINCERE. Ge. 17. 1† De. 18. 13† Ps. 119. 1† Ep. 4. 15† Phi. 1. 10 2. 15† 1 Pe. 2. 2.

SINCERELY. Ju. 9. 16, 19 Phi. 1. 16.

SINCERITY. Ge. 20. 5† Jos. 24. 14 1 Co. 5. 8 2 Co. 1. 12 2. 17 8. 8 Ep. 6. 24 Tit. 2. 7.

SINEW. Ge. 32. 32 Is. 48. 4.

SINEWS. Job 10. 11 30. 17 40. 17 Eze. 37. 6, 8.

SINFUL. Nu. 32. 14 Is. 1. 4 Am. 9. 8 Mar. 8. 38 Lu. 5. 8 24. 7 Ro. 7. 13 8. 3.

SING. Ex. 15. 21 32. 18 Nu. 21. 17 1 Sa. 21. 11 1 Ch. 16. 9, 23, 33 2 Ch. 20. 22 29. 30 Job 29. 13 Ps. 21. 13 30. 4 33. 2, 3 51. 14 † 65. 13 66. 2, 4 67. 4 68. 32 † 71. 22

41.4 51.4 Mi.7.9 Mat.27.4 Lu. 15.18, 21.
We have **SINNED.** Nu.12.11 14. 20 21.7 De.1.41 Ju.10.10, 15 1 Sa. 7.6 12.10 1 Ki.8.47 2 Ch.6.37 Ne.1.6 Ps.106.6 Is.42.24 64.5 Je.3.25 8.14 14.7, 20 La.5.16 Da. 9.5 8.11, 15.

SINNER. Pr.11.31 13.6, 22 Ec.2. 26 7.26 8.12 9.2, 18 Is.65.20 Lu.7.37, 39 15.7, 10 18.13 19.7 Jno.9.16, 24, 25 Ro.3.7 Ja.5.20 1 Pe.4.18.

SINNERS. Ge.13.13 Nu.16.38 1 Sa.15.18 Ps.1.1, 5 25.8 26.9 51. 13 104.35 Pr.1.10 13.21 23.17 Is.1.28 13.9 33.14 Am.9.10 Mat. 9.10, 11, 13 11.19 26.45 Mar.2.15, 16, 17 14.41 Lu.5.30, 32 6.32, 33, 34 7.34 13.2, 4 15.1, 2 Jno.9.31 Ro.5.8, 19 Ga.2.15, 17 1 Ti.1.9, 15 He.7.26 12.3 Ja.4.8 Jude 15.

SINNEST. Job 35.6.

SINNETH. Nu.15.28, 29 De.19.15 1 Ki.8.46 2 Ch.6.36 Pr.8.36 14. 21 19.2 20.2 Ec.7.20 Eze.14.13 18.4, 20 33.12 1 Co.6.18 7.36 Tit. 3.11 1 Jno.3.6, 8 5.18.

SINNING. Ge.20.6 Le.6.3.

SION, noise, tumult. De.5.48. See *Zion.*

SIR. Ge.43.20 Mat.13.27 21.30 27.63 Jno.4.11, 15, 19, 49 5.7 12.21 20.15 Re.7.14.

SIRS. Ac.7.26 14.15 16.30 19.25 27.10, 21, 25.

SIRION, a breast-plate; *or* deliverance, *or* a song of the dove. De.3.9 Ps.29.6.

SISERA, that sees a horse, *or* a swallow. Ju.4.2, 17, 22 5.20, 26, 28 1 Sa.12.9 Ezr.2.53 Ne.7.55 Ps.83.9.

SISTER. Ge.24.59, 60 29.13 30.1 34.13, 14, 27, 31 Ex.2.4 6.20 15.20 Le.18.9, 11, 12, 13, 18 20.17, 19 21.3 Nu.6.7 De.27.22 Ju.15.2 2 Sa.13. 1, 2, 4, 22, 32 21.8† 2 Ki.11.2 2 Ch. 22.11 Ca.8.8 Je.3.7, 8, 10 22.18 Eze.16.45, 46, 48, 49, 56 22.11 23.4, 11, 18, 31, 32, 33 44.25 Mat.12.50 Lu.10.39 Jno.11.1, 3, 5 19.25 Ac. 23.16 Ro.16.1 1 Co.7.15 9.5 Col. 4.10 Ja.2.15 2 Jno.13.

My **SISTER.** Ge.12.13, 19 20.2, 5, 12 26.7, 9 30.8 2 Sa.13.5, 6, 11, 20 Job 17.4 Pr.7.4 Ca.4.9, 10, 12 5. 1, 2 Mar.3.35 Lu.10.40.

SISTERS. Jos.2.13 1 Ch.2.16 Job 1.4 42.11 Eze.16.45, 51, 52, 55, 61 Ho.2.1 Mat.13.56 19.29 Mar. 6.3 10.29, 30 Lu.14.26 1 Ti.5.2.

SISTER-IN-LAW. Ru.1.15.

SIT. Nu.32.6 Ju.5.10 Ru.3.18 4.1, 2 1 Sa.9.22 16.11 20.5 2 Sa. 19.8 1 Ki.1.13, 17, 48 3.6 8.25 2 Ki.7.3, 4 10.30 15.12 18.27 2 Ch.6.16 Ps.26.5 69.12 107.10 110.1 119.23 127.2 132.12 Ec.10. 6 Is.3.26 14.13 16.5 30.7 36.12 42.7 47.1, 5, 8, 14 52.2 Je.8.14 13. 13, 18 33.17 36.15, 30 48.18 La. 1.1 2.10 Eze.26.16 28.2 33.31 44.3 Da.7.9, 26 Joel 3.12 Mi.4.4 7.8 Zec.3.8 6.13 Mal.3.3 Mat. 8.11 19.28 20.21, 23 22.44 23.2 25.31 26.36 Mar.10.37, 40 12.36 14.32 Lu.9.14 12.37 13.29 14.8 16.6 17.7 20.42 22.30 Jno.6.10 Ac.2.30 8.31 1 Co.8.10 Ep.2.6 Ja.2.3 He.1.13 Re.3.21 17.3 18.7.

SITH. Eze.35.6.

SITTEST. Ex.18.14 De.6.7 11.19 Ps.50.20 Pr.23.1 Je.22.2 Ac. 23.3.

SITTETH. Ex.11.5 Le.15.4, 6, 20, 23.26 De.17.18 1 Ki.1.46 Es.6.10 Ps.1.1 2.4 10.8 29.10 47.8 99.1 Pr.9.14 20.8 31.23 Ca.1.12 Is. 28.6 40.22 Je.17.11 29.16 La.3. 28 Zec.1.11 5.7 Mat.23.22 Lu. 14.28, 31 22.27 1 Co.14.30 Col.3.1 2 Th.2.4 Re.5.13 6.15 7.10, 15 17.1, 9.

SITTING. De.22.6 Ju.3.20 1 Ki. 10.5 13.14 22.19 2 Ki.4.38 9.5 2 Ch.9.4 18.18 Ne.2.6 Es.5.13 Ps.139.2 Is.6.1 Je.17.25 22.4, 30 38.7 La.3.63 Mat.9.9 11.16 20. 30 21.5 23.64 27.36, 61 Mar.2.14 5.15 14.62 16.5 Lu.2.46 5.17, 27 7.32 8.35 10.13 Jno.2.14 12.15 20.12 Ac.2.2 8.28 Re.4.4.

SITTING-PLACE. 2 Ch.9.18.

SITUATE. Eze.27.3 Na.3.8.

SITUATION. 2 Ki.2.19 Ps.48.2.

SIVAN, bush, *or* thorn. Es.8.9.

SIX. Le.24.6 Nu.7.3 2 Sa.21.20 1 Ch.4.27 20.6 26.17 Eze.46.4, 6. See *Branches, Days, Hundreds.*

SIX *boards.* Ex.26.22 36.27.

SIX *brethren.* Ac.11.12.

SIX *cities.* Nu.35.6, 13, 15.

SIX *cubits.* 1 Sa.17.4 1 Ki.6.6 Eze. 40.5, 12 41.1, 3, 5, 8 Da.3.1.

SIX *curtains.* Ex.26.9 36.16.

SIX *measures.* Ru.3.15, 17.

SIX *men.* Eze.9.2.

SIX *months.* 2 Sa.2.11 5.5 1 Ki. 11.16 2 Ki.15.8 1 Ch.3.4 Es.2.12 Lu.4.25 Ac.18.11 Ja.5.17.

SIX *names.* Ex.28.10.

SIX *paces.* 2 Sa.6.13.

SIX *sheep.* Ne.5.18.

SIX *sons.* Ge.30.20 1 Ch.3.22 8.38 9.4.

SIX *steps.* 1 Ki.10.19, 20 2 Ch.9. 18, 19.

SIX *things.* Pr.6.16.

SIX *times.* 2 Ki.13.19.

SIX *troubles.* Job 5.19.

SIX *water-pots.* Jno.2.6.

SIX *wings.* Is.6.2 Re.4.8.

SIX *years.* Ge.31.41 Ex.21.2 23. 10 Le.25.3 De.15.12, 18 Ju.12.7 1 Ki.16.23 2 Ki.11.3 2 Ch.22.12 Je.34.14.

SIXSCORE. 1 Ki.9.14.

SIXTH. Ge.30.19 Ex.26.9 Le.25. 21 Jos.19.32 2 Sa.3.5 2 Ki.18.10 1 Ch.3.3 Ezr.6.15 Eze.4.11 8.1 39.2 45.13 46.14 Mat.20.5 27.45 Mar.15.33 Lu.23.44 Jno.4.6 19. 14 Ac.10.9 Re.6.12 9.13, 14 16. 12 21.20. See *Day, Month.*

SIXTEEN. Ge.46.18 Ex.26.25 36. 30 2 Ki.13.10 14.21 15.33 1 Ch. 4.27 24.4 2 Ch.13.21 27.1, 8 28.1.

SIXTEENTH. 1 Ch.24.14 25.23.

SIXTY. Ge.5.15, 21 Le.27.3, 7 Nu. 7.88 Mat.13.8, 23 Mar.4.8, 20.

SIZE. Ex.36.9, 15 1 Ki.6.25 7.37 1 Ch.23.29.

SKILL, *verb.* 1 Ki.5.6 2 Ch.2.7, 8 34.12.

SKILL, *substantive.* Ec.9.11 Da.1. 17 9.22.

SKILFUL. 1 Ch.5.18 15.22 28.21 2 Ch.2.14 Is.3.3† Eze.21.31 Da. 1.4 Am.5.16.

SKILFULLY. Ps.33.3.

SKILFULNESS. Ps.78.72.

SKIN. Ex.22.27 29.14 34.29, 30, 35 Le.4.11 7.8 11.32 13.2, 3, 4, 5, 6, 7, 8, 10, 11, 22, 27, 28, 35, 36, 56 15. 17 Nu.19.5 Job 2.4 7.5 10.11 16.15 18.13 19.20, 26 30.30 41.7 Ps.102.5 Je.13.23 La.3.4 4.8 5. 10 Eze.37.6, 8 Mi.3.2, 3 Mar.1.6.

SKINS. Ge.3.21 27.16 Ex.35.23 Le.13.59 16.27 Nu.31.20 He. 11.37.

SKIP. Ps.29.6.

SKIPPED. Ps.114.4, 6.

SKIPPEDST. Je.48.27.

SKIPPING. Ca.2.8.

SKIRT. De.23.30 27.20 Ru.3.9 1 Sa.15.27 24.4, 5, 11 Eze.16.8 Hag.2.12 Zec.8.23.

SKIRTS. Ps.133.2 Je.2.34 13.22, 26 La.1.9 Eze.5.3 Na.3.5.

SKULL. Ju.9.53 2 Ki.9.35 Mat. 27.33 Mar.15.22 Jno.19.17.

SKY. De.33.26 Job 37.18 Mat. 16.2, 3 Lu.12.56 He.11.12.

SKIES. 2 Sa.22.12 Ps.18.11 77.17 Is.45.8 Je.51.9.

SLACK, *adjective.* De.7.10 Jos.18. 3 Pr.10.4 Zep.3.16 2 Pe.3.9.

SLACK, *verb.* De.23.21 Jos.10.6 2 Ki.4.24.

SLACKED. Hab.1.4.

SLACKNESS. 2 Pe.3.9.

SLAIN, *active.* Ge.4.23 Nu.14.16 22.33 De.1.4 21.1 Ju.9.18 15.16 20.5 1 Sa.18.7 31.11 22.21 2 Sa. 1.16 3.30 4.11 12.9 13.30, 32 21.12, 16 1 Ki.1.19, 25 9.16 13.26 16.16 19.1, 10, 14 2 Ki.14.5 2 Ch. 21.13 22.1, 9 24.21 28.9 Es.9.12 Job 1.15, 17 Pr.7.26 Is.14.20 Je. 33.5 41.4, 9, 16, 18 La.2.21 3.43 Eze.16.21 23.39 Ho.6.5 Am.4.10 Ac.2.23 7.52 23.14.

SLAIN, *passive.* Ge.34.27 Le.14. 51 26.17 Nu.11.22 19.16, 18 23. 24 25.14, 15, 18 31.8, 19 De.21.1, 3 28.31 32.42 Jos.11.6 13.22 Ju. 16.24† 20.4 1 Sa.4.11 19.6, 11 20.32 31.1, 8 2 Sa.1.19, 22, 25 18.7 1 Ki.11.15 2 Ki.3.23 11.2, 8, 16 1 Ch.5.22 10.1 2 Ch.13.17 Es.7.4 9.11 Job 39.30 Ps.62.3 88.5 89. 10 Pr.22.13 24.11 Is.10.4 14.19 22.2 26.21 27.7 34.3 66.16 Je. 9.1 14.18 18.21 25.33 41.9 51. 4, 47, 49 La.2.20 4.9 Eze.6.7, 13 9.7 11.6, 7 21.14, 29 26.6 28.8 30.4, 11 31.17, 18 32.20, 21, 22, 23, 24, 25, 26, 29, 30, 31, 32 35.8 37.9 Da.2.13 5.30 7.11 11.26 Na.3.3 Zep.2.12 Lu.9.22 Ac.5.36 7.42 13.28 Ep.2.16 He.11.37 Re.2.13 5.6, 9, 12 6.9 11.13 13.8 18.24 19.21.

SLANDER. Nu.14.36 Ps.31.13 Pr.10.18.

SLANDERED. 2 Sa.19.27.

SLANDERERS. 1 Ti.3.11.

SLANDEREST. Ps.50.20.

SLANDERETH. Ps.101.5.

SLANDEROUSLY. Ro.3.8.

SLANDERS. Je.6.28 9.4.

SLANG. 1 Sa.17.49.

SLAUGHTER. 1 Sa.14.14, 30 17. 57 18.6 2 Sa.1.1 17.9 2 Ch.25.14 Ps.44.22 Pr.7.22 Is.10.26 14.21 27.7 34.2 53.7 65.12 Je.7.32 11.19 12.3 19.6 25.34 48.15 50. 27 51.40 Eze.9.2 21.10, 15, 22, 28 26.15 Ho 5.2 Ob.9 Zec.11.4, 7 Ac.8.32 9.1 Ro.8.36 He.7.1 Ja. 5.5. See *Great.*

SLAVE, S. Je.2.14 Re.18.13.

SLAY. Ge.4.14 20.4, 11 27.41 34. 30 37.20, 26 42.37 43.16 Ex.4.23 23.7 29.16 32.12, 27 Le.4.29, 33 14.13 20.15 Nu.19.3 25.5 35.19, 21 De.19.6 Jos.13.22 Ju.8.19, 20 9.54 1 Sa.2.25 5.11 14.34 15.3 19.15 20.8 22.17 2 Sa.1.9 1 Ki. 1.51 3.26, 27 15.28 18.12 19.17 20.36 2 Ki.8.12 10.25 17.26 2 Ch.23.14 29.34 Ne.4.11 Job 9.23 13.15 20.16 Ps.34.21 59.11 94.6 109.16 139.19 Pr.1.32 Is.11.4 14.30 27.1 65.15 Je.5.6 20.4 29.21 40.15 41.8 50.27 Eze.9.6 23.47 26.8, 11 44.11 Ho.2.3 9.16 Am.2.3 9.1, 4 Zec.11.5 Lu.11.49 19.27.

To **SLAY.** Ge.18.25 22.10 37.18 Ex.2.15 5.21 21.14 De.9.28 27. 25 1 Sa.5.10 19.5, 11 20.33 2 Sa. 3.37 21.2 1 Ki.17.18 18.9 2 Ch. 20.23 Ne.6.10 Es.8.11 Ps.37.14, 32 Je.15.3 18.23 40.14 Eze.13. 19 40.39 Da.2.14 Hab.1.17 Jno. 5.16 Ac.5.33 9.29 Re.9.15.

SLAYER. Nu.35.11, 24, 25, 26, 27, 28 De.4.42 19.3, 4, 6 Jos.20.3, 5, 6 21. 13, 21, 27, 32, 38 Eze.21.11.

SLAYETH. Ge.4.15 De.22.26 Job 5.2 Eze.28.9.

SLAYING. Jos.8.24 10.20 Ju.9. 56 1 Ki.17.20 Is.22.13 57.5 Eze. 9.8.

SLEEP, *substantive.* Ge.2.21 15.12 28.16 31.40 Ju.16.14, 20 1 Sa.26. 12 Job 4.13 14.12 33.15 Ps.13.3 76.5, 6 78.65 90.5 127.2 132.4 Pr.3.24 4.16 6.4, 9, 10 19.15 20. 13 24.33 Ec.5.12 8.16 Is.29.10 Je.31.26 51.39, 57 Da.2.1 6.18 8.18 10.9 Zec.4.1 Mat.1.24 Lu. 9.32 Jno.11.11, 13 Ac.16.27 20.9 Ro.13.11.

SLEEP, *verb.* Ge.28.11 Ex.22.27 De.24.12, 13 31.16 Ju.16.19 1 Sa. 3.3 2 Sa.7.12 1 Ki.1.21 Es.6.1 Job 7.21 Ps.4.8 13.3 121.4 Pr. 4.16 6.9, 10 24.33 Ec.5.12 Ca.5. 2 Is.5.27 Je.51.39, 57 Eze.34.25 Da.12.2 Mat.26.45 Mar.4.27 14. 41 Lu.22.46 Jno.11.12 1 Co.11.30 15.51 1 Th.4.14 5.6, 7, 10.

SLEEPER. Jon.1.6.

SLEEPEST. Ps.44.23 Pr.6.22 Mar.14.37 Ep.5.14.

SLEEPETH. 1 Ki.18.27 Pr.10.5 Ho.7.6 Mat.9.24 Mar.5.39 Lu. 8.52 Jno.11.11.

SLEEPING. 1 Sa.26.7 Is.56.10 Mar.13.36 14.37 Ac.12.6.

SLEIGHT. Ep.4.14.

SLENDER. Le.21.20†.

SLEPT. Ge.2.21 41.5 2 Sa.11.9 1 Ki.3.20 19.5 Job 3.13 Ps.3.5 76.5 Mat.13.25 25.5 27.52 28.13 1 Co.15.20. See *Fathers.*

SLEW. Ge.4.25 34.25, 26 49.6 Ex.2.12 13.15 Le.8.15, 23 9.8, 12, 15 Nu.31.7, 8 Jos.8.21 9.26 10. 26 Ju.1.4, 10, 17 3.29, 31 7.25 8. 17, 18, 21 9.5 14.19 15.15 16.24, 30 1 Sa.1.25 4.2 11.11 14.13, 32, 34 17.36 19.5 22.18 29.5 30.2 31.2 2 Sa.3.30 4.12 8.5 10.18 21.1 23.20, 21 1 Ki.2.5 16.11 18. 13, 40 2 Ki.9.31 10.9, 17 11.18, 20 14.5, 6, 7 16.9 17.25 21.23, 24 23. 20 25.7 1 Ch.7.21 11.22, 23 18.12 2 Ch.21.4 22.8 25.15, 17 25.3, 4 28.6 33.25 Ne.9.26 Es.9.16 Ps. 78.31, 34 105.29 135.10 136.18 Is. 66.3 Je.20.17 39.6 41.3, 8 52.10 La.2.4 Da.3.22 5.19 Mat.2.16 22.6 23.35 Lu.13.4 Ac.5.30 10. 39 Ro.7.11 1 Jno.3.12.

SLEW *him.* Ge.4.8 38.7, 10 Ju.9. 54 12.6 1 Sa.17.35, 50 2 Sa.1.10 4.7, 10 18.15 21.21 23.21 1 Ki.2. 34 13.24 20.36 2 Ki.10.9 14.19 15.10, 14, 30 23.29 1 Ch.10.14 2 Ch.22.11 24.25 25.27 32.21 33. 24 Je.26.23 41.2 Mat.21.39 Ac. 22.20.

SLEWEST. 1 Sa.21.9.

SLIDDEN. Je.8.5.

SLIDE. De.32.35 Ps.26.1 37.31.

SLIDETH. Ho.4.16.

SLIGHTLY. Je.6.14 8.11.

SLIME. Ge.11.3 Ex.2.3.

SLIME-PITS. Ge.14.10.

SLING, *substantive.* 1 Sa.17.40, 50 25.29 Pr.26.8.

SLINGS. 2 Ch.26.14.

SLING, *verb.* Ju.20.16 1 Sa.25.29 Je.10.18.

SLINGERS. 2 Ki.3.25.

SLING-STONES. Job 41.28.

SLIP. 2 Sa.22.37 Job 12.5 Ps.17. 5 18.36 Je.37.12† He.2.1.

SLIPPED. 1 Sa.19.10 Ps.73.2.

SLIPPERY. Ps.35.6 73.18 Je.23. 12.

SLIPPETH. De.19.5 Ps.38.16 94. 18.

SLIPS. Is.17.10.

SLOTHFUL. Ju.18.9 Pr.12.24, 27 15.19 18.9 19.24 21.25 22.13 24. 30 26.13, 15 Mat.25.26 Ro.12.11 He.6.12.

SLOTHFULNESS. Pr.19.15 Ec. 10.18.

SLOW. Ex.4.10 Ne.9.17 Pr.14. 29 Lu.24.25 Tit.1.12 Ja.1.19. See *Anger.*

SLOWLY. Ac.27.7.

SLUGGARD. Pr.6.6, 9 10.26 13. 4 20.4 26.16.

SLUICES. Is.19.10.

SLUMBER, *substantive.* Ps.132.4 Pr.6.4, 10 24.33 Ro.11.8.

SLUMBER, *verb.* Ps.121.3, 4 Is. 5.27 56.10 Na.3.18.

SLUMBERED. Mat.25.5.

SLUMBERETH. 2 Pe.2.3.

SLUMBERINGS. Job 33.15.

SMALL. Ge.30.15 41.23† Ex.9.9 16.14 18.22, 26 30.36 Le.16.12 Nu.16.9, 13 32.41 De.9.21 32.2 2 Sa.7.19 17.13 22.43 1 Ki.2.20 19.12 2 Ki.19.26 23.6, 15 1 Ch. 17.17 2 Ch.24.24 35.8, 9 Job 8.7 15.11 36.27 Ps.18.42 119.141 Pr.24.10 Is.1.9 7.13 16.14 22. 24 29.5 37.27 40.15 41.15 43. 23 54.7 60.22 Je.30.19 44.28 49.15 Eze.16.20, 47† 34.18 Da. 11.23 Am.7.2, 5 Ob.2 Zec.4.10 Mar.8.7 Jno.2.15 6.9 Ac.12.18 15.2 19.23, 24 27.20 1 Co.4.3 Ja.3.4. See *Great.*

SMALLEST. 1 Sa.9.21 1 Co.6.2.

SMART. Pr.11.15.

SMELL, *substantive.* See signification on *Savor.* Ge.27.27 Ca.1.12 2.13 4.10, 11 7.8, 13 Is.3.24 Da. 3.27 Ho.14.6 Phi.4.18.

SMELL, *verb.* Ex.30.38 Le.26.31 De.4.28 1 Sa.26.19† Ps.45.8 115. 6 Am.5.21.

SMELLED. Ge.8.21 27.27.

SMELLETH. Job 39.25.

SMELLING, *substantive.* 1 Co.12.17.

SMELLING, *participle.* Ca.5.5, 13 Ep.5.2.

SMITE. Ge.32.8, 11 Ex.7.17 8.16 12.23 17.6 21.18, 20, 26, 27 Nu. 22.6 24.17 25.17 35.16, 17, 18, 21 De.7.2 13.15 19.11 20.13 Jos. 7.3 10.4, 19 12.6 13.12 Ju.6.16 20.31 21.10 1 Sa.15.3 17.46 18. 11 19.10 20.33 23.2 26.8 2 Sa. 2.22 13.28 15.14 17.2 18.11 1 Ki.20.35, 37 2 Ki.3.19 6.21, 22 9.7, 27 13.17, 18, 19 Ps.121.6 141. 5 Pr.19.25 Is.10.24 49.10 58.4 Je.18.18 21.7 43.11 46.13 49.28 Eze.5.2 6.11 9.5 21.12, 14 Am. 9.1 Mi.5.1 Na.2.10 Zec.10.11 11.6 Mat.5.39 24.49 Lu.22.49 Ac.23.2 2 Co.11.20 Re.11.6.

SMITE, *referred to God, expressly or implicitly.* Ge.8.21 Ex.3.20 8.2 9.15 12.12, 13, 23 Nu.14.12 De. 28.22, 27, 28, 35 33.11 1 Sa.26.10 2 Sa.5.24 1 Ki.14.15 2 Ki.6.18 1 Ch.14.15 2 Ch.21.14 Is.3.17 11.4, 15 19.22 Je.21.6 Eze.21.17 32.15 39.3 Am.3.15 6.11 Zec. 9.4 12.4 13.7 14.12, 18 Mal.4.6 Mat.26.31 Mar.14.27 Re.19.15.

SMITERS. Is.50.6.

SMITEST. Ex.2.13 Jno.18.23.

SMITETH. Ex.21.12, 15 De.25.11 27.24 Jos.15.16 Ju.1.12 2 Sa.5.8 1 Ch.11.6 Job 26.12 Is.9.13 La. 3.30 Eze.7.9 Lu.6.29.

SMITH. 1 Sa.13.19 Is.44.12 54. 16 Ac.19.24 2 Ti.4.14.

SMITHS. 2 Ki.24.14, 16 Je.24.1 29.2.

SMITING. Ex.2.11 2 Sa.8.13 1 Ki.20.37 2 Ki.3.24 Mi.6.13.

SMITTEN. Ex.7.25 9.31, 32 22.2 Nu.14.42 22.28, 32 33.4 De.1.42 28.7, 25 Ju.1.8 20.32, 36, 39 1 Sa. 4.2, 3, 10 5.12 6.19 7.10 13.4 30.1 2 Sa.2.31 8.9, 10 10.15, 19 11.15 1 Ki.8.33 11.15 2 Ki.2.14 3.23 13.19 14.10 1 Ch.18.9, 10 2 Ch.20.22 25.16, 19 26.20 28.17 Job 16.10 Ps.3.7 69.26 102.4 143.3 Is.5.25 24.12 27.7 53.4 Je.2.30 14.19 37.10 Eze.22.13 33.21 40.1 Ho.6.1 9.16 Am.4.9 Ac.23.3 Re.8.12.

SMOKE, *substantive.* Ge.19.28 Ex. 19.18 Jos.8.20, 21 Ju.20.38, 40 2 Sa.22.9 Job 41.20 Ps.18.8 37.20 68.2 102.3 119.83 Pr.10.26 Ca. 3.6 Is.4.5 6.4 9.18 14.31 34 10 51.6 65.5 Ho.13.3 Joel 2.30 Na.2.13 Ac.2.19 Re.8.4 9.2, 3, 17, 18 14.11 15.8 18.9, 18 19.3.

SMOKE, *verb.* De.29.20 Ps.74.1 104.32 144.5.

SMOKING. Ge.15.17 Ex.20.18 Is.7.4 42.3 Mat.12.20.

SMOOTH, *adjective.* Ge.27.11, 16 1 Sa.17.40 Is.30.10 57.6 Lu.3.5.

SMOOTH, *verb.* Je.23.31†.

SMOOTHER. Ps.55.21 Pr.5.3.

SMOOTHETH. Is.41.7.

SMOTE. Ge.19.11 36.35 Ex.7.20 8.17 9.25 12.27, 29 Nu.3.13 8.17 11.33 14.45 20.11 22.23 24.10 25.27 32.4 De.25.18 29.7 Jos. 7.5 9.18 11.11, 12, 17 20.5 Ju.4. 21 5.26 7.13 15.8 20.35 1 Sa. 4.8 6.9, 19 17.49 19.10 25.38 30.17 2 Sa.14.7 1 Ki.22.24 2 Ki. 2.8, 14 6.18 15.5, 16 19.35 1 Ch. 1.46 2 Ch.13.15 14.12 18.23 Ne.13.25 Ps.78.20, 31, 51, 66 105. 36 135.8 Ca.5.7 Is.10.20 14.6, 29 30.31 37.36 41.7 60.10 Je. 20.2 31.19 41.2 46.2 Da.2.34, 35 5.6 8.7 Jon.4.7 Hag.2.17 Mat.26.51, 68 Lu.18.13 22.64 23.48 Ac.12.7.

SMOTE *him.* Ex.21.19 Nu.35.21 1 Sa.24.5 2 Sa.2.23 3.27 4.6 6.7 1 Ki.20.37 2 Ki.19.37 1 Ch.13.10 2 Ch.28.5 Is.27.7 37.38 57.17 Je.37.15 Mat.26.67 27.30 Mar. 15.19 Lu.22.63 Jno.19.3 Ac.12. 23.

SMOTEST. Ex.17.5.

SMYRNA, myrrh. Re.1.11 2.8.

SNAIL. Le.11.30 Ps.58.8.

SNARE. Ex.10.7 22.33 34.12 De.7.16 Ju.2.3 8.27 1 Sa.18.21 28.9 Job 18.8, 10 Ps.69.22 91.3 106.36 119.110 124.7 140.5 141.9 142.3 Pr.7.23 18.7 20.25 22.25 29.6, 8, 25 Ec.9.12 Is.8.14 24.17, 18 29.21 Je.48.43, 44 50.24 La. 3.47 Eze.12.13 17.20 Ho.5.1 9.8 Am.3.5 Lu.21.35 Ro.11.9 1 Co. 7.35 1 Ti.3.7 6.9 2 Ti.2.26.

SNARES. Jos.23.13 2 Sa.22.6 Job 22.10 40.24 Ps.11.6 18.5 38.12 64.5 Pr.13.14 14.27 22.5 Ec.7.26 Je.5.26 18.22.

SNARED. De.7.25 12.30 Ps.9.16 Pr.6.2 12.13 Ec.9.12 Is.8.15 28. 13 42.22.

SNATCH. Is.9.20.

SNEEZED. 2 Ki.4.35.

SNORTING. Je.8.16.

SNOUT. Pr.11.22.

SNOW. Ex.4.6 Nu.12.10 2 Sa. 23.20 2 Ki.5.27 Job 6.16 9.30 24. 19 37.6 38.22 Ps.51.7 68.14 147.16 148.8 Pr.25.13 26.1 31. 21 Is.1.18 55.10 Je.18.14 La. 4.7 Da.7.9 Mat.28.3 Mar.9.3 Re.1.14.

SNOWY. 1 Ch.11.22.

SNUFFED. Je.14.6 Mal.1.13.

SNUFF-DISHES. Ex.25.38 37.23 Nu.4.9.

SNUFFERS. Ex.37.23 1 Ki.7.50 2 Ki.12.13 25.14 2 Ch.4.22 Je. 52.18.

SNUFFETH. Je.2.24.

SO, a measure for grain, *or* dry matters. 2 Ki.17.4.

SO. Ge.12.4 15.5 25.22 31.28 43.11 Ex.6.9 10.10 25.9 39.43 Le.7.7 8.35 10.13 24.19, 20 Nu. 4.26 15.15 25.8 De.7.19 8.20 17.7 19.19 21.21 22.21, 22, 24, 26 33.25 Jos.14.11 Ju.1.7 5.31 8.18, 21 15.11 1 Sa.9.21 11.7 15.33 19.17 25.25 30.24 2 Sa.7.8 13.35 16.10 22.4 24.25 1 Ki.1.6, 30, 36 20.40 22.8 2 Ki.7.20 2 Ch.18.7 20.20 35.6 Ezr.4.24 Ne.2.4 5.13 8.17 9.10 Es.4.16 Job 5.27 9.2 21.4 23.7 32.22 Ps.18.3 21.13 35.25 37.3 42.1 45.11 48.8, 10 63.2 73.22 78.22 79.13 80.18 81. 12 90.11 103.13 106.30 109.17 115.8 135.18 147.20 Pr.3.4, 22 6. 11, 24, 34 10.25 23.7 Ec.3.19 5.16 9.2 Is.14.24 18.4 24.2 26.17 36. 6 47.12 53.7 62.5 63.8 66.13, 22 Je.5.31 10.18 11.4 19.11 35.11 38.20 39.14 42.17 La.3.29 Eze. 12.11 16.44 18.30 28.14 37.23 45.20 Da.3.17 Ho.3.3 13.6 Joel 2.4 Am.5.14 Zep.3.7 Hag.2.5, 14 Zec.1.6 8.13 14.15 Mat.3.15 5. 12, 16, 19 6.30 8.13 9.33 11.26 12.40 19.10 24.46 Mar.7.18 10. 43 Lu.10.21 11.30 12.38, 43, 54 17.24 24.24 Jno.3.16 12.50 13. 13 14.31 15.8, 9 17.18 18.22 20 21 Ac.1.11 3.18 7.1 8.32 13.47 14.1 16.5 19.20 20.13 24.14 27. 44 Ro.4.18 5.15 8.8 9.16 11.26 12.20 14.12 1 Co.3.15 4.1 5.3 6.5 7.17, 26, 40 8.12 9.14 24.26 11.28 12.12 15.11 2 Co.10.7 11. 9, 22 12.16 Ga.4.29 6.2 Ep.2.15 Phi.3.17 4.1 Col.2.6 1 Th.2.4 4.17 He.3.11 7.9 1 Pe.1.15 2.15 3.17 1 Jno.2.6 4.11, 17 Re.1.7 22.20. See *Did, Died, Do, Great, Long, Much.*

SO *be it.* Jos.2.21 Je.11.5.

Not **SO.** Ge.19.7, 18 29.26 48.18 Ex.10.11 Nu.12.7 Ju.2.17 14.15 1 Sa.20.2 2 Sa.20.21 23.5 Job 9. 35 24.25 35.15 Ps.1.4 Pr.15.7 Is.10.7 16.6 Je.48.30 Mat.19.8 20.26 25.9 Lu.1.60 22.26 Jno. 14.2 Ac.10.14 11.8 Ro.5.3, 11 Ep.4.20 Ja.3.10.

SO *that.* Ge.21.6 28.21 47.13 Ex. 10.20 11.10 21.12 De.28.34 Ju. 2.14 1 Sa.4.5 18.30 1 Ki.8.25 2 Ki.8.15 9.37 18.5 2 Ch.6.16 Ezr.9.14 Job 1.3 7.20 Ps.40.12 58.11 78.53 106.32 Ec.6.2 Is. 47.7 60.15 Je.33.26 44.22 Eze. 21.24 31.9 Da.8.4 Zec.1.21 Mar. 15.5 Lu.16.26 Ro.1.20 15.19 2 Ca.2.7 7.7 Ga.5.17 1 Th.1.7 He.13.6.

Was **SO,** or **SO** *was.* Ge.1.7, 9, 11, 15, 24, 30 41.13 Nu.9.16, 20 21 Ju.6. 38 19.30 1 Sa.5.7 10.9 30.25 2 Sa.15.2, 5 16.23 1 Ki.13.9 2 Ki. 17.7, 23 2 Ch.29.25 Lu.2.6, 21 5. 10 Ac.12.15.

SOAKED. Is.34.7.

SOAP. Je.2.22 Mal.3.2.

SOBER. 2 Co.5.13 1 Th.5.6, 8 1 Ti.3.2, 11 Tit.1.8 2.2, 4 1 Pe.1.13 4.7 5.8.

SOBERLY. Ro.12.3 Tit.2.12.

SOBER-MINDED. Tit. 2. 6.
SOBERNESS. Ac. 26. 25.
SOBRIETY. Ro. 12. 3† 1 Ti. 2. 9, 15.
SOCKET. Ex. 38. 27.
SOCKETS. Ex. 26. 19, 21, 25, 37 27. 10, 12, 14, 15, 16, 17, 18 35. 11. 17 36. 24, 26, 30, 36, 38 38. 10, 11, 12, 14, 15, 27, 30, 31 40. 18 Nu. 3. 36, 37 4. 31, 32 Ca. 5. 15.
SOCOH, tents, *or* tabernacles. Jos. 15. 48.
SOD. Ge. 25. 29 2 Ch. 35. 13.
SODDEN. Ex. 12. 9 Le. 6. 28 Nu. 6. 19 1 Sa. 2. 15 La. 4. 10.
SODERING. Is. 41. 7.
SODI, my secret. Nu. 13. 10.
SODOM, their secret, their lime, their cement. Ge. 13. 10, 13 14. 11, 12, 17 18. 20, 26 19. 24 De. 29. 23 32. 32 Is. 1. 9, 10 3. 9 13. 19 Je. 23. 14 49. 18 50. 14 La. 4. 6 Eze. 16. 46, 48, 49, 53, 55 Am. 4. 11 Zep. 2. 9 Mat. 10. 15 11. 24 Mar. 6. 11 Lu. 10. 12 17. 29 Ro. 9. 29 2 Pe. 2. 6 Jude 7 Re. 11. 8.
SODOMITE, S. De. 23. 17 1 Ki. 14. 24 15. 12 22. 46 2 Ki. 23. 7.
SOFT. Job 23. 16 41. 3 Ps. 65. 10 Pr. 15. 1 25. 15 Mat. 11. 8 Lu. 7. 25.
SOFTER. Ps. 55. 21.
SOFTLY. Ge. 33. 14 Ju. 4. 21 Ru. 3. 7 1 Ki. 21. 27 Is. 8. 6 38. 15 Ac. 27. 13.
SOIL. Ps. 37. 35† Eze. 17. 8.
SOJOURN. Ge. 12. 10 19. 9 26. 3 47. 4 Ex. 12. 48 Le. 17. 8, 10, 13 19. 33 20. 2 25. 45 Nu. 9. 14 15. 14 Ju. 17. 8, 9 Ru. 1. 1 1 Ki. 17. 20 2 Ki. 8. 1 Ps. 15. 1† 120. 5 Is. 23. 7 52. 4 Je. 42. 15, 17, 22 44. 12, 14, 28 La. 4. 15 Eze. 20. 38 47. 22 Ac. 7. 6.
SOJOURNED. Ge. 20. 1 21. 34 32. 4 35. 27 De. 18. 6 26. 5 Ju. 17. 7 19. 16 2 Ki. 8. 2 Ps. 105. 23 He. 11. 9.
SOJOURNER. Ge. 23. 4 Le. 22. 10 25. 35, 40, 47 Nu. 35. 15 Ps. 39. 12.
SOJOURNERS. Le. 25. 23 2 Sa. 4. 3 1 Ch. 29. 15.
SOJOURNETH. Ex. 3. 22 12. 49 Le. 16. 29 17. 12 18. 26 25. 6 Nu. 15. 15, 16, 26, 29 19. 10 Jos. 20. 9 Ezr. 1. 4 Eze. 14. 7 47. 23.
SOJOURNING. Ex. 12. 40 Ju. 19. 1 1 Pe. 1. 17.
SOLACE. Pr. 7. 18.
SOLD. Ge. 25. 33 31. 15 37. 28, 36 41. 56 42. 6 45. 4, 5 47. 20, 22 Ex. 22. 3 Le. 25. 23, 25, 33, 34, 42 27. 28 De. 15. 12 28. 68 32. 30 Ju. 2. 14 3. 8 4. 2 10. 7 1 Sa. 12. 9 1 Ki. 21. 20 2 Ki. 6. 25 7. 1, 16 17. 17 Ne. 5. 8 13. 15, 16 Es. 7. 4 Ps. 105. 17 Is. 50. 1 52. 3 Je. 34. 14 La. 5. 4 Eze. 7. 13 Joel 3. 3, 6, 7 Am. 2. 6 Mat. 10. 29 13. 46 18. 25 21. 12 26. 9 Mar. 11. 15 14. 5 Lu. 12. 6 17. 28 19. 45 Jno. 2. 14, 16 12. 5 Ac. 2. 45 4. 34, 37 5. 1, 4, 8 Ro. 7. 14 1 Co. 10. 25 He. 12. 16.
SOLDIER. Jno. 19. 23 Ac. 10. 7 28. 16 2 Ti. 2. 3, 4.
SOLDIERS. 2 Ch. 25. 13 Ezr. 8. 22 Is. 15. 4 Mat. 8. 9 27. 27 28. 12 Lu. 3. 14 7. 8 23. 36 Jno. 19. 2, 23, 24, 32, 34 Ac. 12. 4, 6, 18 21. 32, 35 23. 23 27. 31, 32, 42.
SOLE. Ge. 8. 9 De. 28. 35, 56, 65 Jos. 1. 3 2 Sa. 14. 25 Job 2. 7 Is. 1. 6 Eze. 1. 7. See *Feel.*
SOLEMN. Nu. 10. 10 Ps. 92. 3 Is. 1. 13 La. 2. 22 Ho. 9. 5 Zec. 8. 19†. See *Assembly, Feast, Feasts.*
SOLEMNITY. De. 31. 10 Is. 30. 29.
SOLEMNITIES. Is. 33. 20 Eze. 45. 17 46. 11.
SOLEMNLY. Ge. 43. 3 1 Sa. 8. 9.
SOLITARILY. Mi. 7. 14.
SOLITARY. Nu. 23. 3† Job 3. 7 30. 3 Ps. 68. 6 107. 4 Is. 35. 1 La. 1. 1 Mar. 1. 35.
SOLOMON, peaceable, perfect, *or* who recompenses. 2 Sa. 5. 14 12. 24 1 Ki. 1. 10, 13, 17, 19, 21, 26, 30, 34, 37, 39, 43, 47, 51 2. 1, 23, 46 3. 1, 3, 5, 9, 10 4. 22, 29, 34 5. 1, 12, 13 6. 14 7. 11, 51 8. 1, 22, 54, 65 9. 2, 26 10. 1, 24 11. 1, 2, 4, 5, 6, 7, 9, 14, 27, 28, 40, 43 12. 2 14. 26 2 Ki. 21. 7 1 Ch. 3. 5 14. 4 22. 5, 9, 17 28. 6, 9, 11 29. 1, 19 23. 25 2 Ch. 1. 7 2. 17 3. 3 5. 2 7. 1, 11, 12 9. 1, 23 12. 9 30. 26 33. 7 Ezr. 2. 55, 58 Ne. 7. 57, 60 11. 3 12. 45 13. 26 Pr. 1. 1 10. 1 25. 1 Ca. 1. 1, 5 3. 7, 11 8. 11, 12 Je. 52. 20 Mat. 1. 6, 7 6. 29 12. 42 Lu. 11. 31 12. 27 Jno. 10. 23 Ac. 3. 11 5. 12 7. 47.
SOME. Ge. 19. 19 33. 15 37. 20 47. 2 Ex. 16. 17, 20, 27 Le. 4. 7, 17, 18 Nu. 21. 1 27. 20 De. 24. 1 Ru. 2. 16 1 Sa. 24. 10 2 Sa. 17. 9 1 Ki. 14. 13 2 Ki. 7. 9 2 Ch. 12. 7 16. 10 Ezr. 10. 44 Ne. 5. 3 13. 15, 19 Job 24. 2 Ps. 20. 7 69. 20 Pr. 4. 16 Je. 49. 9 Da. 8. 19 11. 35 12. 2 Am. 4. 11 Ob. 5 Mat. 13. 4, 5, 7 16. 14, 28 19. 12 23. 34 28. 17 Mar. 4. 4, 5, 7 8. 28 9. 1 Lu. 8. 5, 6, 7 9. 19 21. 16 Jno. 6. 64 Ac. 5. 15 8. 9, 31 13. 11 17. 4, 21, 32 19. 32 21. 34 27. 34, 44 28. 24 Ro. 1. 11, 13 3. 3, 8 5. 7 11. 14, 17 1 Co. 4. 18 6. 11 8. 7 9. 22 10. 7, 8, 9, 10 12. 28 15. 6, 12, 34 2 Co. 10. 2, 12 Ga. 1. 7 Ep. 4. 11 Phi. 1. 15 2 Th. 3. 11 1 Ti. 1. 3, 6, 19 4. 1 5. 15, 24, 25 6. 10 2 Ti. 2. 18, 20 He. 3. 4, 16 4. 6 10. 25 11. 40 13. 2 2 Pe. 3. 9, 16 Jude 22 Re. 2. 10.
SOMEBODY. Lu. 8. 46 Ac. 5. 36.
SOMETHING. 1 Sa. 20. 26 Mar. 5. 43 Lu. 11. 54 Jno. 13. 29 Ac. 3. 5 23. 15, 18 Ga. 6. 3.
SOMETIMES. Ep. 2. 13 5. 8 Col. 1. 21 3. 7 Tit. 3. 3 1 Pe. 3. 20.
SOMEWHAT. Le. 4. 13, 22, 27 13. 6, 19, 21, 24, 26, 28, 56 1 Sa. 2. 36† 1 Ki. 2. 14 2 Ki. 5. 20 2 Ch. 10. 4, 9, 10 Lu. 7. 40 Ac. 23. 20 25. 26 Ro. 15. 24 2 Co. 5. 12 10. 8 Ga. 2. 6 He. 8. 3 Re. 2. 4.
SON. Ge. 17. 12†, 16, 19 18. 10, 14 21. 2, 7, 10 24. 36, 44, 51 29. 33 30. 6, 24 35. 17, 18† 37. 3 Ex. 1. 16, 22 2. 10 4. 25 12. 5† 21. 31 23. 12 29. 30 Le. 12. 6 24. 10, 11 25. 49 Nu. 23. 18 27. 4, 8 De. 13. 6 21. 16, 17, 18, 20 28. 56 Jos. 6. 26 15. 8 Ju. 5. 12 9. 18, 28 11. 2, 34 13. 3, 5, 7, 24 Ru. 4. 13, 17 1 Sa. 1. 23 4. 20 9. 2 10. 11 13. 1† 16. 18 17. 55, 58 18. 17† 20. 27, 30, 31 22. 7, 9, 12 25. 10, 17 2 Sa. 1. 13 9. 3, 9, 10 10. 2 16. 3 18. 12, 18, 20 20. 1 1 Ki. 3. 6, 26 5. 7 7. 14 12. 16 14. 1, 5 17. 17, 20 22. 26 2 Ki. 1. 17 4. 6, 16, 17, 28, 37 6. 29, 32 8. 1, 5 11. 1, 4, 12 1 Ch. 12. 18 20. 6 22. 9, 10 2 Ch. 10. 16 18. 25 21. 17 22. 9 23. 3 Ne. 11. 14 Job 18. 19 Ps. 2. 12 50. 20 72. 1, 17† 86. 16 89. 22 116. 16 Pr. 3. 12 4. 3 10. 1, 5 13. 1 15. 20 17. 2, 25 19. 13, 26 28. 7 31. 2 Ec. 5. 14 10. 17 Is. 5. 1† 7. 4, 6, 9, 14 9. 6 14. 12, 22 19. 11 21. 10† 49. 15 56. 3 Je. 6. 26 33. 21 Eze. 14. 20 18. 4, 10, 14, 19, 20 44. 25 Ho. 1. 3, 8 13. 13 Am. 7. 14 8. 10 Mi. 7. 6 Mal. 1. 6 Mat. 1. 21 9. 2 10. 37 11. 27 13. 55 16. 16 21. 28, 38 22. 42 Mar. 2. 5 6. 3 12. 6 13. 12, 32 14. 61 Lu. 1. 13, 31, 32, 36, 57 2. 48 3. 23 4. 22 7. 12 10. 6, 22 11. 11 12. 53 15. 13, 31 16. 25 19. 9 Jno. 1. 18, 45 3. 35, 36 4. 46 5. 19, 20, 21, 22, 23, 26 6. 40, 42 8. 35, 36 9. 19, 20 14. 13 17. 12 21. 15 Ac. 4. 36 7. 21 13. 22 23. 6, 16 Ro. 9. 9 1 Co. 15. 28 Ga. 4. 7, 30 Phi. 2. 22 Col. 4. 10 2 Th. 2. 3 1 Ti. 1. 18 He. 1. 5, 8 3. 6 5. 8 7. 28 11. 24 12. 6, 7 2 Pe. 2. 15 1 Jno. 2. 22, 23, 24 4. 14 5. 12 2 Jno. 3. 9. See *Beloved, David.*
SON *of God.* Da. 3. 25 Mat. 4. 3 8. 29 14. 33 26. 63 27. 40, 43, 54 Mar. 1. 1 3. 11 15. 39 Lu. 1. 35 3. 38 4. 3, 9, 41 8. 28 22. 70 Jno. 1. 34, 49 3. 18 5. 25 6. 69 9. 35 10. 36 11. 4, 27 19. 7 20. 31 Ac. 8. 37 9. 20 Ro. 1. 4 2 Co. 1. 19 Ga. 2. 20 Ep. 4. 13 He. 4. 14 6. 6 7. 3 10. 29 1 Jno. 3. 8 4. 15 5. 5, 10, 13, 20 Re. 2. 18.
SON *of man.* Eze. 2. 1, 3, 6, 8 3. 1, 3, 4 10. 17, 25 4. 1, 16 5. 1 6. 2 7. 2 8. 5, 6, 8, 12, 15, 17 11. 2, 4, 15 12. 2, 3 9. 18, 22, 27 13. 2, 17 14. 3, 13 15. 2 16. 2 17. 2 20. 3, 4, 27, 46 21. 2, 6, 9, 12, 14, 19, 28 22. 2, 18, 24 23. 2, 36 24. 2, 16, 25 25. 2 26. 2 27. 2 28. 2, 12, 21 29. 2, 18 30. 2, 21 31. 2 32. 2, 18 33. 2, 7, 10, 12, 24, 30 34. 2 35. 2 36. 1, 17 37. 3, 9, 11, 16 38. 2, 14 39. 1, 17 40. 4 43. 7, 10, 18 44. 5 47. 6. See *Man.*
His **SON.** Ge. 4. 17 9. 24 21. 11 22. 10, 13 24. 48 25. 6, 11 34. 20, 26 37. 34 Ex. 21. 9 32. 29 Le. 21. 2 Nu. 20. 26, 28 De. 1. 31 7. 3 8. 5 18. 10 2 Sa. 13. 37 16. 19 19. 2 1 Ki. 11. 35, 36 15. 4 16. 13 2 Ki. 3. 27 16. 3 21. 6, 7 23. 10 2 Ch. 24. 22 33. 7 Pr. 13. 24 29. 21 30. 4 Je. 27. 7 Da. 5. 22 Mal. 3. 17 Mat. 7. 9 21. 37 22. 2, 45 Mar. 12. 37 Lu. 20. 44 Jno. 3. 16, 17 4. 5, 47 Ac. 3. 13, 26 Ro. 1. 9 5. 10 8. 3, 29, 32 1 Co. 1. 9 Ga. 1. 16 4. 4, 6 Col. 1. 13 1 Th. 1. 10 He. 1. 2 11. 17 Ja. 2. 21 1 Jno. 1. 3, 7 3. 23 4. 9, 10 5. 9, 10, 11, 20.
My **SON.** Ge. 21. 10, 23 22. 7, 8 24. 3, 4, 6, 7, 8, 37, 38 27. 8, 13, 18, 21, 24, 27, 37, 43 34. 8 37. 33, 35 38. 11, 26 42. 38 43. 29 45. 28 48. 19 49. 9 Ex. 4. 22, 23 Jos. 7. 19 Ju. 8. 23 17. 2, 3 1 Sa. 3. 6 4. 16 10. 2 14. 39, 40, 42 22. 8 24. 16 26. 17, 21, 25 2 Sa. 7. 14 13. 25 14. 11, 16 16. 11 18. 22, 33 19. 4 1 Ki. 1. 21 3. 20, 21, 22, 23 17. 12, 18 2 Ki. 6. 28, 29 14. 9 1 Ch. 17. 13 22. 10, 11 28. 6, 9 29. 1, 19 2 Ch. 25. 18 Ps. 2. 7 Pr. 3. 11 6. 3 23. 26 24. 24 27. 11 31. 2 Ec. 12. 12 Je. 31. 20 Eze. 21. 10 Ho. 11. 1 Mat. 2. 15 3. 17 17. 5, 15 21. 37 Mar. 1. 11 9. 7 12. 6 Lu. 9. 38 15. 24 Ac. 13. 33 1 Ti. 1. 2 2 Ti. 2. 1 Tit. 1. 4 He. 1. 5 5. 5 12. 5 Phile. 10 Re. 21. 7.
Thy **SON.** Ge. 22. 2, 12, 16 24. 5 27. 32 37. 32 48. 2 Ex. 4. 23 10. 2 13. 8, 14 20. 10 De. 5. 14 6. 20, 21 7. 3, 4 12. 18 13. 6 16. 11, 14 Ju. 6. 30 8. 22 1 Sa. 16. 19 25. 8 2 Sa. 14. 11 1 Ki. 1. 12, 13, 17, 30 3. 22, 23 5. 5 11. 12, 13 17. 13, 19, 23 2 Ki. 4. 36 6. 28, 29 16. 7 1 Ch. 28. 6 2 Ch. 6. 9 Pr. 19. 18 29. 17 Lu. 9. 41 15. 19, 21, 30 Jno. 4. 50 5I, 53 17. 1 19. 26.
SONS. Ge. 7. 13 9. 18, 19 10. 1 19. 14 23. 11 27. 29 34. 27 37. 2 42. 5, 11, 32 46. 5 Ex. 29. 30† 32. 2 Le. 26. 29 Nu. 16. 7, 27 27. 3 36. 3 De. 23. 17 32. 8 Jos. 15. 14 Ju. 1. 20 8. 19, 30 10. 4 12. 14 19. 22 Ru. 1. 11 1 Sa. 1. 8 2. 12 8. 11 26. 16† 2 Sa. 2. 18 3. 39 9. 11 13. 23, 30 16. 10 19. 22 23. 6 1 Ki. 1. 9, 19, 25 2. 7 4. 31 20. 35 21. 10 2 Ki. 4. 5 10. 3, 8 11. 2 25. 7 1 Ch. 5. 1 21. 20 24. 28 28. 4 2 Ch. 22. 11 23. 3 24. 25 25. 13† 28. 6† Ne. 13. 28 Es. 9. 10, 13, 14 Job 5. 7† Ps. 18. 44† 29. 1† 89. 6 144. 12 Pr. 31. 5†, 8† Ec. 2. 7† Ca. 2. 3 Is. 51. 18 56. 6 57. 3 60. 10, 14 61. 5 62. 8 Je. 6. 21 13. 14 19. 5 29. 6 35. 5, 6 39. 6 49. 1 52. 10 La. 3. 13† 4. 2 Eze. 5. 10 20. 31 23. 37 Ho. 1. 10 Am. 2. 11 Mi. 6. 6† Zec. 4. 14† Mal. 3. 3, 6 Mar. 3. 17 Lu. 11. 19 1 Co. 4. 14 Ga. 4. 5, 6 He. 2. 10 11. 21 12. 7, 8. See *Aaron, Daughter, Man, Seven.*
SONS *of God.* Ge. 6. 2, 4 Job 1. 6 2. 1 38. 7 Ho. 1. 10 Jno. 1. 12 Ro. 8. 14, 19 Phi. 2. 15 1 Jno. 3. 1, 2.
His **SONS.** Ge. 7. 7 8. 18 9. 1 25. 9 30. 35 35. 29 49. 33 50. 12, 13 Ex. 18. 5 28. 1, 41 29. 8, 20, 21, 27 Le. 6. 22 8. 30 Nu. 21. 35 De. 2. 33 18. 5 21. 16 Ju. 9. 18 17. 5, 11 18. 30 1 Sa. 2. 22 3. 13 8. 1, 3 16. 1 30. 6 31. 2 2 Sa. 21. 6 1 Ki. 13. 11, 12 21. 29 2 Ki. 9. 26 19. 37 1 Ch. 10. 2 2 Ch. 11. 14 13. 5 21. 7, 17 36. 20 Ezr. 6. 10 Es. 9. 25 Job 1. 4 14. 21 38. 32 42. 16 Is. 37. 38 Je. 35. 14 Eze. 46. 16 Da. 11. 10.
My **SONS.** Ge. 48. 9 1 Sa. 2. 24 12. 2 1 Ch. 28. 5 2 Ch. 29. 11 Job 1. 5 Is. 45. 11 1 Co. 4. 14.
Thy **SONS.** Ge. 6. 18 8. 16 Ex. 12. 24 22. 29 34. 16, 20 Le. 10. 9, 14 Nu. 18. 1, 2, 7, 8, 9, 11 De. 4. 9 1 Sa. 2. 29 8. 5 28. 19 2 Sa. 9. 10 2 Ki. 4. 4 15. 12 20. 18 1 Ch. 17. 11 Is. 39. 7 49. 22 51. 20 60. 4, 9 62. 5 Je. 48. 46 Zec. 9. 13.
Two **SONS.** Ge. 10. 25 34. 25 41. 50 42. 37 44. 27 48. 1, 5 Ex. 18. 3 Le. 16. 1 Ru. 1. 1, 2, 3, 5 1 Sa. 2. 34 4. 4, 17 2 Sa. 14. 6 15. 36 21. 8 2 Ki. 4. 1 1 Ch. 1. 19 Mat. 20. 21 21. 28 26. 37 Lu. 15. 11 Ac. 7. 29 Ga. 4. 22.
SON-IN-LAW. Ge. 19. 12 Ju. 15. 6 19. 5 1 Sa. 18. 18, 21, 22, 26, 27 22. 14 2 Ki. 8. 27 Ne. 6. 18 13. 28.
SONG. Ex. 15. 1, 2 Nu. 21. 17 De. 31. 19, 21, 22, 30 32. 44 Ju. 5. 12 2 Sa. 22. 1 1 Ch. 6. 31 15. 22, 27 25. 6 2 Ch. 29. 27 Job 30. 9 Ps. 28. 7 33. 3 40. 3 42. 8 69. 12, 30 77. 6 96. 1 98. 1 118. 14 137. 3, 4 144. 9 149. 1 Ec. 7. 5 Ca. 1. 1 Is. 5. 1 12. 2 24. 9 26. 1 30. 29 42. 10 La. 3. 14 Eze. 33. 32 Re. 5. 9 14. 3 15. 3.
SONGS. Ge. 31. 27 Ju. 9. 27† 1 Ki. 4. 32 1 Ch. 13. 8† 25. 7 Ne. 12. 46 Job 35. 10 Ps. 32. 7 119. 54 137. 3 Pr. 25. 20 Ca. 1. 1 Is. 23. 16 24. 16 35. 10 38. 20 Eze. 26. 13 Am. 5. 23 8. 3, 10 Hab. 3. 1† Ep. 5. 19 Col. 3. 16.
SOON. Ex. 2. 18 De. 4. 26 Job 32. 22 Ps. 37. 2 68. 31 81. 14 90. 10 106. 13 Pr. 14. 17 Mat. 21. 20 Ga. 1. 6 2 Th. 2. 2 Tit. 1. 7.
As **SOON** *as.* Ex. 32. 19 Jos. 8. 19 2 Sa. 22. 45 Ps. 18. 44 58. 3 Lu. 1. 23 Phi. 2. 23.
SOONER. He. 13. 19 Ja. 1. 11.
SOOTHSAYER. Jos. 13. 22.
SOOTHSAYERS. Is. 2. 6 Da. 2. 27 5. 7, 11 Mi. 5. 12.
SOOTHSAYING. Ac. 16. 16.
SOP. Jno. 13. 26, 27, 30.
SOPATER, who defends the father, *or* the health of the father. Ac. 20. 4.
SORCERER. Ac. 13. 6, 8.
SORCERERS. Ex. 7. 11 Je. 27. 9 Da. 2. 2 Mal. 3. 5 Re. 21. 8 22. 15.
SORCERESS. Is. 57. 3.
SORCERY. Ac. 8. 9.
SORCERIES. Is. 47. 9, 12 Ac. 8. 11 Re. 9. 21 18. 23.
SORE, *substantive.* Le. 13. 42, 43 2 Ch. 6. 28, 29 Ps. 38. 11 77. 2 Re. 16. 2.
SORES. Is. 1. 6 Eze. 47. 12† Lu. 16. 20, 21 Re. 16. 11.
SORE (grievous, grievously). Ge. 19. 9 31. 30 41. 56, 57 43. 1 47. 4, 13 50. 10 De. 6. 22 28. 35, 59 Ju. 10. 9 14. 17 15. 18 20. 34 21. 2 1 Sa. 1. 6, 10 5. 7 14. 52 28. 15, 21 31. 3 2 Sa. 2. 17 13. 36 1 Ki. 17. 17 18. 2 2 Ki. 3. 26 6. 11 20. 3 2 Ch. 21. 19 28. 19 35. 23 Ezr. 10. 1 Ne. 13. 8 Job 2. 7 Ps. 2. 5 6. 3, 10 38. 2, 8 44. 19 55. 4 71. 20 118. 13, 18 Pr. 11. 15† Ec. 1. 13 4. 8 5. 13, 16 Is. 27. 1 38. 3 59. 11 64. 9, 12 Je. 13. 17 22. 10 52. 6 La. 1. 2 3. 52 Eze. 14. 21 21. 10 Da. 6. 14 Mi. 2. 10 Zec. 1. 2, 15 Mat. 17. 15 21. 15 Mar. 6. 51 9. 26 14. 33 Ac. 20. 37. See *Afraid*
SORE (painful). Ge. 24. 25 Job 5. 18.
SOREK, vine, hissing, a yellowish color. Ju. 16. 4.
SORELY. Ge. 49. 23 Is. 23. 5.
SORER. He. 10. 29.
SORROW, *substantive.* Ge. 3. 16, 17 35. 18† 42. 38 44. 29, 31 Ex. 15. 14 Le. 26. 16 De. 28. 65 1 Ch. 4. 9 Ne. 2. 2 Es. 9. 22 Job 3. 10 6. 10 17. 7 41. 22 Ps. 13. 2 38. 17 39. 2 55. 10 90. 10 107. 39 116. 3 Pr. 10. 10, 22 15. 13 17. 21 23. 29 Ec. 1. 18 5. 17 7. 3 11. 10 Is. 5. 30 14. 3 17. 11 29. 2 35. 10 50. 11 51. 11 65. 14 Je. 8. 18 20. 18 30. 15 31. 13 45. 3 49. 23 La. 1. 12, 18 3. 65 Eze. 23. 33 Lu. 22. 45 Jno. 16. 6, 20, 21, 22 Ro. 9. 2 2 Co. 2. 3, 7 7. 10 Phi. 2. 27 Re. 18. 7 21. 4.
SORROWS. Ex. 3. 7 2 Sa. 22. 6 Job 9. 28 21. 17 39. 3 Ps. 16. 4 18. 4, 5 32. 10 116. 3 127. 2 Ec. 2. 23 Is. 13. 8 53. 3, 4 Je. 13. 21 49. 24 Da. 10. 16 Ho. 13. 13 Mat. 24. 8 Mar. 13. 8 1 Ti. 6. 10.
SORROW, ED, ETH. 1 Sa. 10. 2 Je. 31. 12 51. 29 Ho. 8. 10 2 Co. 7. 9, 11 1 Th. 4. 13.
SORROWFUL. 1 Sa. 1. 15 Job 6. 7 Ps. 69. 29 Pr. 14. 13 Je. 31. 25 Zep. 3. 18 Zec. 9. 5 Mat. 19. 22 26. 22, 37, 38 Mar. 14. 19, 34 Lu. 18. 23, 24 Jno. 16. 20 2 Co. 6. 10 Phi. 2. 28.
SORROWING. Lu. 2. 48 Ac. 20. 38.
SORRY. 1 Sa. 22. 8 Ne. 8. 10 Ps. 38. 18 Is. 51. 19 Mat. 14. 9 17. 23 Mar. 6. 26 2 Co. 2. 2 7. 8, 9.
SORT. Ge. 6. 19, 20 7. 14 1 Sa. 15. 9† 1 Ch. 24. 5 29. 14 Ezr. 1. 10 4. 8 Ne. 6. 4 Eze. 23. 42 39. 4 44. 30 Da. 1. 10 3. 29 Ac. 17. 5 Ro. 15. 15 1 Co. 3. 13 2 Co. 7. 11 2 Ti. 3. 6 3 Jno. 6.
SORTS. De. 22. 11 Ne. 5. 18 Ps. 78. 45 105. 31 Ec. 2. 8 Eze. 27. 24 38. 4.
SOSIPATER. See *Sopater.* Ro. 16. 21.
SOSTHENES, saviour, strong and powerful. Ac. 18. 17 1 Co. 1. 1.
SOTTISH. Je. 4. 22.
SOUGHT. Ge. 43. 30 Ex. 2. 15 4. 19, 24 33. 7 Le. 10. 16 Nu. 35. 23 De. 13. 10 Jos. 2. 22 Ju. 14. 4 18. 1 1 Sa. 19. 10 27. 4 2 Sa. 3. 17 4. 8 21. 1†, 2 1 Ki. 1. 3 10. 24 11. 40 2 Ki. 2. 17 1 Ch. 26. 31 2 Ch. 14. 7 16. 12 17. 3, 4 22. 9 25. 15, 20 26. 5 Ezr. 2. 62 Ne. 7. 64 12. 27 Es. 2. 21 3. 6 6. 2 9. 2 Ps. 34. 4 77. 2 86. 14 111. 2 119. 10, 94 Pr. 28. 12† Ec. 7. 29 12. 9, 10 Is. 62. 12 65. 1, 10 Je. 8. 2 10. 21 26. 21 44. 30 50. 20 La. 1. 19 Eze. 22. 30 26. 21 34. 4 Da. 2. 13 4. 36 6. 4 8. 15 Ob. 6 Zep. 1. 6 Zec. 6. 7 Mat. 2. 20 21. 46 26. 16, 59 Mar. 11. 18 12. 12 14. 1, 55 Lu. 2. 48, 49 5. 18 6. 19 11. 16 13. 6 19. 3, 47 20. 19 22. 2, 6 Jno. 5. 16, 18 7. 1, 11, 30 16. 39 11. 8, 56 19. 12 Ac. 12. 19 17. 5 Ro. 9. 32 10. 20 1 Th. 2. 6 2 Ti. 1. 17 He. 8. 7 12. 17.
SOUGHT *him.* 1 Sa. 10. 21 13. 14 23. 14 1 Ch. 15. 13 2 Ch. 14. 7 15. 4, 15 Ps. 37. 36 78. 34 Ca. 3. 1, 2 5. 6 Lu. 2. 44 4. 42.
SOUL. Ge. 1. 20†, 30† 2. 7 34. 8 35. 18 Ex. 12. 16† 23. 9† Le. 4. 2, 27† 5. 1, 2, 4, 15, 17 6. 2 17. 11, 12 22. 11 23. 30 26. 15, 43 Nu. 9. 13 21. 4 30. 4, 5, 6, 7, 8, 9, 10, 12, 13 31. 28 De. 11. 13, 18 13. 3 Jos. 22. 5 Ju. 18. 25† 1 Sa. 18. 1 22. 2† 25. 29 30. 6 2 Sa. 5. 8 13. 39 17. 8† 1 Ki. 2. 4 8. 48 17. 21 2 Ki. 4. 27 23. 3 1 Ch. 22. 19 2 Ch. 6. 38 15. 12 Job 3. 20 12. 10 16. 4 24. 12 31. 39† 36. 14† Ps. 17. 9† 19. 7 33. 19 34. 22 49. 8 72. 14 74. 19 78. 50 86. 4 94. 21 106. 15 107. 5, 9, 18, 26 Pr. 10. 3 11. 25 13. 2, 4, 19 16. 24 19. 2, 15 21. 10 22. 23 25. 13, 25 27. 7, 9† 31. 6† Is. 3. 9, 20† 10. 18† 32. 6 46. 2† 49. 7† 55. 2, 3 58. 10 66. 3 Je. 4. 10 20. 13 31. 12, 14, 25 38. 16 40. 14† 44. 14† La. 1. 11 2. 12 3. 25 Eze. 18. 4, 20 24. 21, 25† 25. 6† Ho. 9. 4 Jon. 2. 5 Mat. 10. 28 Mar. 12. 33 Ac. 2. 43 3. 23 4. 32 Ro. 2. 9 13. 1 1 Th. 5. 23 He. 4. 12 6. 19 10. 39 Ja. 5. 20 1 Pe. 2. 11 2 Pe. 2. 8 Re. 16. 3. See *Afflicted, Bitterness.*
His **SOUL.** Ge. 34. 3 42. 21 Ex. 30. 12 Nu. 30. 2 De. 24. 15† Ju. 10. 16 16. 16 2 Ki. 23. 25 2 Ch. 34. 31 Job 14. 22 18. 4† 21. 25 23. 13 27. 8 31. 30 32. 2† 33. 18, 20, 22, 28, 30 Ps. 10. 3† 11. 5 24. 4 25. 13 49. 18 89. 48 105. 18† 109. 31 Pr. 6. 16†, 30 13. 25 16. 17 18. 7 21. 23 22. 5 23. 14 29. 10 Ec. 2. 24 6. 2, 3 Is. 29. 8 44. 20 53. 10, 11, 12 Je. 50. 19 51. 6, 45 Eze. 18. 27 33. 5 Am. 2. 14† Mi. 7. 3† Hab. 2. 4 Mat. 16. 26 Mar. 8. 37 Ac. 2. 31.
My **SOUL.** Ge. 12. 13 19. 20 27. 4, 25 49. 6 Le. 26. 11, 30 Nu. 23. 10† Jos. 5. 21 16. 30† 1 Sa. 1. 15 24. 11 26. 21 2 Sa. 4. 9 1 Ki. 1. 29 Job 6. 7 7. 15 9. 21 10. 1 19. 2 27. 2 30. 15, 16, 25 Ps. 3. 2 6. 3, 4 7. 2, 5 11. 1 13. 2 16. 10 17. 13 22. 20 23. 3 25. 1, 20 26. 9 30. 3, 12† 31. 7, 9 34. 2 35. 3, 4, 7, 9, 12, 13, 17 40. 14 41. 4 42. 1, 2, 4, 5, 6, 11 43. 5 49. 15 54. 3, 4 55. 18 56. 6, 13 57. 1, 4, 6 59. 3 62. 1, 5 63. 1, 5, 8, 9 66. 16 69. 1, 10, 18 70. 2 71. 13, 23 77. 2 84. 2 86. 2, 4, 13, 14 88. 3, 14 94. 17, 19 103. 1, 2, 22 104. 1, 35 109. 20 116. 4, 7, 8 119. 20, 25, 28, 81, 109, 129, 167, 175 120. 2, 6 130. 5, 6 131. 2 138. 3 139. 14 141. 8 142. 4, 7 143. 3, 6, 8, 11 146. 1 Ec. 4. 8 7. 28 Ca. 1. 7 3. 1, 2, 3, 4 5. 6 6. 12 Is. 1. 14 26. 9 38. 17 42. 1 61. 10 Je. 4. 19, 31 5. 9, 29 6. 8 9. 9 12. 7 13. 17 18. 20 32. 41 La. 1. 16 3. 17, 20, 24, 58 Eze. 4. 14 Jon. 2. 7 Mi. 6. 7 7. 1 Zec. 11. 8 Mat. 12. 18 26. 38 Mar. 14. 34 Lu. 1. 46 12. 19 Jno. 12. 27 Ac. 2. 27 2 Co. 1. 23 He. 10. 38. *Our* **SOUL.** Nu. 11. 6 21. 5 Ps. 33. 20 35. 25† 44. 25 66. 9 123. 4 124. 4, 5, 7 Is. 26. 8.
Own **SOUL.** De. 13. 6 1 Sa. 18. 1, 3 20. 17 Ps. 22. 29 Pr. 6. 32 8. 36 11. 17 15. 32 19. 8, 16 20. 2 29. 24 Mat. 16. 26 Mar. 8. 36 Lu. 2. 35.
That **SOUL.** Ge. 17. 14 Ex. 12. 15, 19 31. 14 Le. 7. 20, 21, 25, 27 17. 10 19. 8 20. 6 22. 3 23. 30 Nu. 15. 30, 31 19. 13, 20.
Thy **SOUL.** Ge. 27. 19, 31 De. 4. 9, 29 6. 5 10. 12 12. 15 14. 26 26. 16 30. 2, 6, 10 1 Sa. 2. 16 20. 4 23. 20 25. 29 1 Ki. 11. 37 Ps. 121. 7 Pr. 2. 10 3. 22 19. 18 22. 25 24. 12, 14 29. 17 Is. 51. 23 58. 10, 11 Je. 14. 19 38. 17, 20 Eze. 3. 19, 21 33. 9 Hab. 2. 10 Mat. 22. 37 Mar. 12. 30 Lu. 10. 27 12. 20 3 Jno. 2 Re. 18. 14. See *Liveth.*
SOULS. Ge. 12. 5 14. 21† 36. 6† 46. 15, 18, 22, 25, 26 27 Ex. 1. 5 12. 4 16. 16† 30. 15, 16 Le. 17. 11 18. 29 20. 25 Nu. 16. 38 30. 9 31. 50 Jos. 10. 28, 30, 32 11. 11 23. 11†, 14 1 Sa. 25. 29 1 Ch. 5. 21† Es. 9. 31† Ps. 72. 13 97. 10 Pr. 11. 30 14. 25 Is. 47. 14† 57. 16 Je. 2. 34 6. 16 26. 19 37. 9† 42. 20† 44. 7 La. 1. 19 Eze. 7. 19 13. 18, 19, 20 14. 14 18. 4 22. 25, 27 Mat. 11. 29 Lu. 21. 19 Ac. 2. 41 7. 14 14. 22 15.

SOWEDST. De.11.10.
SOWER. Is.55.10 Je.50.16 Mat. 13.3,18 Mar.4.3,14 Lu.8.5 2 Co. 9.10.
SOWEST. 1 Co.15.36,37.
SOWETH. Pr.6.14,19 11.18 16. 28 22.8 Am.9.13 Mat.13.37 Mar. 4.14 Jno.4.36,37 2 Co.9.6 Ga.6. 7,8.
SOWING. Le.11.37 26.5.
SOWN. Le.11.37 De.21.4 22.9 29.23 Ju.6.3 Ps.97.11 Is.19.7 40.24 61.11 Je.2.2 12.13 Eze. 36.9 Ho.8.7 Na.1.14 Hag.1.6 Mat.13.19 25.24 Mar.4.15,16,18, 20,31 1 Co.9.11 15.42,43,44 2 Co. 9.10 Ja.3.18.
SPACE. Ge.29.14 32.16 Le.25. 8,30 Jos.3.4 1 Sa.26.13 Ezr.9.8 Je.28.11 Lu.22.59 Ac.5.7,34 7. 42 13.20,21 19.8,10,34 20.31 Ja.5.17 Re.2.21 8.1 14.20 17.10.
SPACES. 1 Ki.7.5† Ne.7.4† Is. 22.18† 33.21†.
SPAIN (*Gr.*), rare, *or* precious. Ro. 15.24,28.
SPAKE. Ge.19.14 24.30 29.9 39.10 42.14,23 43.27,29 50.17 Nu.12.1 21.5 De.1.43 28.68 Ju. 19.22 Ru.4.1 1 Sa.1.13 18.24 20. 26 30.6 2 Sa.12.18 1 Ki.1.42 3. 22 2 Ki.2.22 9.12 1 Ch.21.19 2 Ch.18.19 30.22 32.6,16,19 33.18 Ne.13.24 Es.3.4 Job 2.13 19.18 29.22 32.16 Ps.39.3 78.19 106. 33 Pr.30.1 Ca.2.10 5.6 Je.8.6 20.8 Eze.24.18 Da.7.11 Ho.13.1 Mal.3.16 Mat.9.18,33 12.22 17.5 21.45 26.47 Mar.5.35 14.43 Lu. 1.55 2.50 8.49 9.11,31 11.14 22.47,60,65 24.6,36 Jno.1.15 7.13,46 8.27 10.6,41 11.13,51 12.29,38,41 13.22,24,28 18.9,32 21.19 Ac.6.10 8.6 10.44 13.45 14.1 19.9 20.38 22.9 26.24 28.25 1 Co.13.11 14.5 Ga.4.15 He.7.14 12.25 2 Pe.1.21 Re.1.12 13.11.
God **SPAKE.** Ge.35.15 Ex.20.1 De.1.6 Jos.23.14 Mar.12.25 Jno. 9.29 Ac.7.6 He.1.1. See *Lord.*
Lord or *God* **SPAKE,** *implicitly.* Ge.24.7 1 Sa.9.17 28.17 2 Sa.7.7 23.3 1 Ki.6.12 2 Ch.6.4 32.24 Ps.33.9 99.7 105.31,34 Is.65.12 66.4 Je.7.13,22 14.14 19.5 22. 21 31.20 Eze.1.28 2.2 10.2 Da. 9.12 Ho.12.4 Lu.1.70 24.44 He. 4.4.
SPAKEST. Ju.13.11 17.2 1 Sa. 28.21 1 Ki.8.24,26,53 2 Ch.6.15 Ne.9.13 Ps.89.19 Je.48.27.
SPAN. Ex.28.16 39.9 1 Sa.17.4 Is.40.12 La.2.20 Eze.43.13.
SPANNED. Is.48.13.
SPANGLED. Is.3.19†.
SPARE. Ge.18.24,26 45.20† De. 13.8 29.20 1 Sa.15.3 Ne.13.22 Job 6.10 16.13 20.13 27.22 30.10 Ps.39.13 72.13 Pr.6.34 19.18 Is. 9.19 13.18 30.14 54.2 58.1 Je. 13.14 21.7 50.14 51.3† Eze.5.11 7.4,9 8.18 9.5,10 24.14 Joel 2. 17 Jon.4.11 Hab.1.17 Mal.3.17 Lu.15.17 Ro.11.21 1 Co.7 28 2 Co.1.23 13.2.
SPARED. 1 Sa.15.9,15 24.10 2 Sa.12.4 21.7 2 Ki.5.20 Ps.78.50 Eze.20.17 Jon.4.10† Ro.8.32 11. 21 2 Pe.2.4,5.
SPARETH. Pr.13.24 17.27 21. 26 Mal.3.17.
SPARING. Ac.20.29.
SPARINGLY. 2 Co.9.6.
SPARK. Job 18.5 Is.1.31.
SPARKS. Job 5.7 41.19 Pr.26. 18† Is.50.11 Da.3.22†.
SPARKLED. Eze.1.7.
SPARROW. Ps.84.3 102.7.
SPARROWS. Le.14.4† Mat.10. 29,31 Lu.12.6,7.
SPAT. Jno.9.6.
SPEAK. Ge.18.27,31 24.50 31.24 32.4,19 44.16 Ex.4.14 5.23 7.2 23.2 29.42 32.12 34.35 Nu.12.8 14.15 21.27 22.8,35 23.5,12 27.7 De.18.19,20 26.5 Jos.22.24 1 Sa. 25.17 2 Sa.3.19,27 7.17 19.19 20.16,18 1 Ki.2.19 12.7,10 22.24 2 Ki.18.27 1 Ch.17.18 2 Ch.10.7 18.23 32.17 Ne.13.24 Es.6.4 Job 8.2 11.5 13.7 18.2 27.4 32.7 36.2 37.20 41.3 Ps.2.5 5.6 12.2 17.10 28.3 29.9 31.18 35.20,28 38.12 40.5 41.5 49.3 52.3 59.12 63.11 69.12 71.19 73.8 85.8 94.4 109.20 115.5 119.23,172 127.5 135.16 139.20 145.6,11,21 Pr.8.7 23.16 Ec.3.7 Ca.7.9 Is. 8.20 11.10 19.18 28.11 29.4 32. 4,6 36.12,50.4 52.6 59.4 Je.1.7 5.14 7.27 9.5 10.5 12.6 13.12 18.7,9,20 20.9 23.16 26.2,8,15 29.24 32.4 34.3 Eze.2.7 3.10 20.49 24.27 32.21 33.8,10,30 37. 18 Da.2.9 3.29 7.25 11.27 Hab. 2.3 Zec.9.17† Mat.10.19,20 12. 34 36.46 Mar.2.7 9.39 13.11 14.71 16.17 Lu.1.19,20,22 4.41 6.26 11.53 12.10 Jno.3.11 9.21 16.13,25 Ac.2.7,11 4.17,18,20,29 5.40 6.11,13 10.32 11.15 14.9 21.39 23.5 26.1,25 Ro.15.18 1 Co. 1.10 2.13 3.1 12.30 14.23,35,39 2 Co.2.17 4.13 12.19 Ep.5.12 Col.4.4 1 Th.1.8 2.4,16 Tit.3.2 He.2.5 6.9 9.5 Ja.1.19 1 Pe.2. 12 3.10,16 2 Pe.2.10,12,18 1 Jno. 4.5 Jude 8.10 Re.2.24 13.15.
SPEAK, *imperatively.* Ex.20.19 Nu. 20.8 De.3.26 5.27 Ju.5.10 19.30 1 Sa.3.9,10 2 Sa.17.6 1 Ki.22.13 2 Ki.18.26 2 Ch.18.12 Es.5.14 Job 12.8 13.22 33.32 34.33 Ps.75.5 Pr.23.9 Is.8.10 30.10 36.11 40.2 41.4 56.3 Je.1.17 23.28 Da.10. 19 Zec.8.16 Mat.8.8 10.27 Mar. 13.11 Lu.12.13 Ac.2.29 5.20 18.9 1 Co.14.28,29 Ep.4.25 Tit.2.1,15 Ja.2.12 4.11 1 Pe.4.11.
***I* SPEAK.** Ex.19.9 23.22 Nu.22. 38 De.5.1 11.2 1 Ki.22.14 Job 9.19,35 13.3,13 16.4,6 37.20 Ps. 45.1 77.4 120.7 Is.45.19 63.1 Je.1.6 6.10 28.7 38.20 Eze.3.27 Da.10.11 Mat.13.13 Jno.4.26 6.63 7.17 8.26,28,38 12.49,50 13.18 14.10 17.13 Ac.21.37 26.26 Ro. 3.5 6.19 7.1 11.13 1 Co.6.5 7.6,12,35 10.15 13.1 14.6,18,19 15.34 2 Co.6.13 7.3 11.17,21,23 Ga.3.15 Ep.5.32 6.20 Phi.4.11 1 Ti.2.7.
I will, or *will I* **SPEAK.** Ge.18.30, 32 Nu.12.6,8 24.13 De.32.1 Ju. 6.39 2 Sa.14.15 1 Ki.2.18 22.14 2 Ch.18.13 Job 7.11 10.1 32.20 33.31 42.4 Ps.50.7 73.15 119.46 145.5 Pr.8.6 Je.5.5 Eze.2.1 12. 25 Ho.2.14 1 Co.14.21.
SPEAKER. Ps.140.11 Ac.14.12.
SPEAKEST. 1 Sa.9.21 2 Sa.19.29 2 Ki.6.12 Job 2.10 Ps.50.20 51.4 Is.40.27 Je.40.16 43.2 Eze.3.18 Zec.13.3 Mat.13.10 Lu.12.41 Jno. 16.29 19.10 Ac.17.19.
SPEAKETH. Ge.45.12 Ex.33.11 Nu.23.26 De.18.22 Job 17.5 33. 14 Ps.12.3 15.2 37.30 41.6 144. 8,11 Pr.2.12 6.13,19 10.32 12. 17,18 14.25 16.13 19.5,9 21.28 26.25 Is.9.17 32.7 33.15 Je.9.8 10.1 28.2 29.25 30.2 Eze.10.5 Am.5.10 Hag.1.2 Zec.6.12 7.9 Mat.10.20 12.32,34 Lu.6.45 Jno. 3.31,34 7.18,26 8.44 19.12 Ac. 8.34 Ro.10.6 1 Co.14.2,3,4,5,11, 13 1 Ti.4.1 He.11.4 12.5,24,25 Ja.4.11 Jude 16.
SPEAKING, S. Mat.6.7 Ep.4.31 1 Pe.2.1.
SPEAKING, *participle.* Ge.24.15, 45 De.5.26 11.19 Ru.1.18 Es. 10.3 Job 1.16 4.2 17.18 32.15 Ps.34.13 58.3 Is.58.9,13 59.13 65.24 Je.7.13 25.3 35.14 38.4, 27 Da.7.8 8.13 9.20,21 Ac.14.3 20.30 1 Co.12.3 2 Co.13.3 Ep.4. 15 5.19 1 Ti.4.2 5.13 1 Pe.4.4 Re.13.5.
SPEAR. Jos.8.18,26 Ju.5.8 1 Sa. 13.22 17.7,45,47 21.8 26.7,8,11, 16 2 Sa.1.6 2.23 21.19 23.7,8, 18,21 1 Ch.11.11,20,23 20.5 Job 39.23 41.26,29 Ps.35.3 46.9 Je. 6.23 Na.3.3 Hab.3.11 Jno.19.34.
SPEARS. 1 Sa.13.19 2 Ki.11.10 2 Ch.11.12 23.9 26.14 Ne.4.13, 16,21 Ps.57.4 Is.2.4 Je.46.4 Eze.39.9 Joel 3.10 Mi.4.3.
SPEARMEN. Ps.68.30† Ac.23.23.
SPECIAL. De.7.6 Mal.3.17† Ac. 19.11. See *Especially.*
SPECKLED. Ge.30.32 31.8 Je. 12.9 Zec.1.8.
SPECTACLE. 1 Co.4.9.
SPED. Ju.5.30.
SPEECH. Ge.4.23 11.1 Ex.4.10 De.22.14 32.2 1 Sa.16.18† 2 Sa. 14.20 19.11 1 Ki.3.10 Ne.13.24 Job 12.20 13.17 15.4† 21.2 24.25 29.22 37.19 Ps.17.6 19.2,3 64.5† Pr.1.6† 7.21 17.7 Ca.4.3 Is.3.3† 26.16† 28.23 29.4 32.9 33.19 Je.31.23 Eze.1.24 3.5,6 Hab.3.2 Mat.26.73 Mar.7.32 14.70 Jno. 8.43 Ac.14.11 20.7 1 Co.2.1,4 4.19 2 Co.3.12 7.4 10.10 11.6 Col.4.6 Tit.2.8.
SPEECHES. Nu.12.8 Job 6.26 15.3 32.14,15† Ro.16.18 Jude 15.
SPEECHLESS. Mat.22.12 Lu.1. 22 Ac.9.7.
SPEED. Ge.24.12 Ezr.6.12 Is.5. 26 Ac.17.15† 2 Jno.10.11. See *Make, Made.*
SPEEDILY. 1 Sa.27.1 2 Sa.17.16 2 Ch.35.13 Ezr.6.13 7.17,21,26 Es.2.9 Ps.31.2 69.17 79.8 102.2 143.7 Ec.8.11 Is.58.8 Joel 3.4 Zec.8.21 Lu.18.8.
SPEEDY. Zep.1.18.
SPEND. De.32.23 Job 21.13 36. 11 Ps.90.9 Is.55.2 Ac.20.16 2 Co.12.15.
SPENDEST. Lu.10.35.
SPENDETH. Pr.21.20 29.3 Ec. 6.12.
SPENT. Ge.21.15 47.18 Le.26.20 Ju.19.11 1 Sa.9.7 Job 7.6 17.1† Ps.31.10 Is.49.4 Je.37.21 Mar.5. 26 6.35 Lu.8.43 15.14 24.29 Ac.17.21 Ro.13.12 2 Co.12.15.
SPEWING. Hab.2.16.
SPICE, *substantive.* Ex.35.28 Ca. 5.1.
SPICES. Ge.43.11 Ex.25.6 30. 7†,23,34 35.8 37.29 39.38† 1 Ki.10.2,10,25 2 Ki.20.13 1 Ch.9. 29,30 2 Ch.9.1,9,24 16.14 32.27 Ca.4.10,14,16 5.13 6.2 8.14 Is. 39.2 Eze.27.22 Mar.16.1 Lu.23. 56 24.1 Jno.19.40.
SPICE, *verb.* Eze.24.10.
SPICE-MERCHANTS. 1 Ki.10.15.
SPICED. Ca.8.2.
SPICERY. Ge.37.25 2 Ki.20.13† Is.39.2†.
SPIDER. Job 8.14 Pr.30.28 Is. 59.5.
SPIED. See after *Spy.*
SPIKENARD. Ca.1.12 4.13,14 Mar.14.3 Jno.12.3.
SPILLED. Ge.38.9 Mar.2.22 Lu. 5.37.
SPILT. 2 Sa.14.14.
SPIN. Ex.35.25 Mat.6.28 Lu. 12.27.
SPINDLE. Pr.31.19.
SPIRIT. Ge.7.22† 26.35† 41.8 45.27 Ex.6.9 35.21 Nu.11.17,25, 26,29 14.24 27.18 De.2.30 Jos. 5.1 Ju.8.3† 15.19 1 Sa.30.12 1 Ki.10.5 21.5 22.21 2 Ki.2.9,15 1 Ch.5.26 12.18 28.12 2 Ch.9.4 18.20 21.16 Ezr.1.5 Ne.9.30 Job 4.15 15.13 20.3 26.4,13 32.8,18 34.14 Ps.32.2 51.10,12 76.12 78.8 104.30 106.33 139.7 143.10 Pr.14.29 15.4 16.18,32 18.14 20. 27 25.28 Ec.3.21 7.9 8.8 10.4 11.5 12.7 Is.19.3 29.10,24 31.3 32.15 34.16 37.7† 42.5 48.16 54.6 57.16 61.1,3 Je.51.11 Eze. 1.12,20,21 2.2 3.12,14,24 8.3 10.17 11.1,24 13.3 21.7 Da.2.1 4.8,9,18 5.11,12,14 6.3 Ho.9.7† Am.4.13† Mi.2.11 Hag.1.14 Zec. 7.12 12.1 Mal.2.15,16 Mat.4.1 14.26 22.43 26.41 Mar.1.10,12 6.49 8.12 9.20,26 14.38 Lu.1. 17,80 2.27,40 4.1,14,18 8.55 9. 55 10.21 13.11 24.37,39 Jno.1. 32,33 3.34 4.23,24 6.63 7.39 11.33 13.21 Ac.2.4 6.10 8.29 10.19 11.12,28 16.7 17.16 18.5, 25 20.22 21.4 23.8,9 Ro.1.4 2. 29 8.1,2,4,5,9,10,11,13,16,23,26, 27 12.11 15.30 1 Co.2.4,10,11,12 5.3,5 6.17,20 7.34 12.4,8,9,11, 13 14.2,15,16 15.45 2 Co.3.6,8, 17 4.13 7.1,13 11.4 12.18 Ga. 3.2,3,5,14 4.6 5.5,16,17,18,25 6.8,18 Ep.2.2,18,22 3.5,16 4.3, 4,23 5.18 6.17,18 Phi.1.19,27 2.1 3.3 Col.1.8 2.5 1 Th.5.19, 23 2 Th.2.2,8,13 1 Ti.3.16 4.1, 12 2 Ti.4.22 Phile.25 He.4.12 9.14 Ja.2.26 4.5 1 Pe.1.2,22 3. 4,18 4.6 1 Jno.3.24 4.1,2,3,13 5.6,8 Jude 19 Re.1.10 2.7,11,17, 29 3.6,13,22 4.2 11.11 14.13 17.3 21.10 22.17. See *Evil, Familiar, Holy, Lord, Lying, Vexation.*
SPIRIT *of adoption.* Ro.8.15.
SPIRIT *of antichrist.* 1 Jno.4.3.
SPIRIT *of bondage.* Ro.8.15.
SPIRIT *of burning.* Is.4.4.
SPIRIT *of Christ.* Ro.8.9 1 Pe.1.11.
SPIRIT *of counsel.* Is.11.2.
SPIRIT *of divination.* Ac.16.16.
SPIRIT *of error.* 1 Jno.4.6.
SPIRIT *of fear.* 2 Ti.1.7.
SPIRIT *of glory.* 1 Pe.4.14.
SPIRIT *of God.* Ge.1.2 41.38 Ex. 31.3 35.31 Nu.24.2 1 Sa.10.10 11.6 19.20,23 2 Ch.15.1 Job 27.3 33.4 Eze.11.24 Mat.3.16 12.28 Ro.8.9,14 15.19 1 Co.2.11,14 3. 16 6.11 7.40 12.3 2 Co.3.3 Ep. 4.30 1 Pe.4.14 1 Jno.4.2.
SPIRIT *of grace.* Zec.12.10 He.10. 29.
SPIRIT *of jealousy.* Nu.5.14,30.
SPIRIT *of judgment.* Is.4.4 28.6.
SPIRIT *of knowledge.* Is.11.2.
SPIRIT *of meekness.* 1 Co.4.21 Ga. 6.1.
SPIRIT *of promise.* Ep.1.13.
SPIRIT *of prophecy.* Re.19.10.
SPIRIT *of slumber.* Ro.11.8.
SPIRIT *of truth.* Jno.14.17 15.26 16.13 1 Jno.4.6.
SPIRIT *of understanding.* Is.11.2.
SPIRIT *of whoredoms.* Ho.4.12 5.4.
SPIRIT *of wisdom.* Ex.28.3 De.34. 9 Is.11.2 Ep.1.17.
Born of the **SPIRIT.** Jno.3.5,6,8 Ga.4.29.
Broken **SPIRIT.** Ps.51.17 Pr.15.13 17.22. See *Contrite.*
Dumb **SPIRIT.** Mar.9.17,25.
Earnest of the **SPIRIT.** 2 Co.1.22 5.5.
Faithful **SPIRIT.** Pr.11.13.
Foul **SPIRIT.** Mar.9.25 Re.18.2.
Fruit of the **SPIRIT.** Ga.5.22 Ep. 5.9.
Good **SPIRIT.** Ne.9.20 Ps.143.10.
Humble **SPIRIT.** Pr.16.19 29.23 Is.57.15.
My **SPIRIT.** Ge.6.3 Job 6.4 7.11 10.12 21.4 Ps.31.5 77.3,6 142.3 143.4,7 Pr.1.23 Is.26.9 30.1 38. 16 42.1 44.3 59.21 Eze.3.14 36. 27 37.14 39.29 Da.2.3 7.15 Joel 2.28,29 Hag.2.5 Zec.4.6 6.8 Mat.12.18 Lu.1.47 23.46 Ac.2.17, 18 7.59 Ro.1.9 1 Co.5.4 14.14 18.18 2 Co.2.13.
New **SPIRIT.** Eze.11.19 18.31 36. 26.
Newness of **SPIRIT.** Ro 7.6.
Patient **SPIRIT.** Ec.7.8.
Perverse **SPIRIT.** Is.19.14.
Poor **SPIRIT.** Mat.5.3.
Sorrowful **SPIRIT.** 1 Sa.1.15.
Unclean **SPIRIT.** Zec.13.2 Mat.12. 43 Mar.1.23,26 3.30 5.2,8 7.25 Lu.8.29 9.42 11.24.
Wounded **SPIRIT.** Pr.18.14.
SPIRITS. Nu.16.22 27.16 Ps.104. 4 Pr.16.2 Zec.6.5 Mat.8.16 10.1 Mar.1.27 3.11 5.13 6.7 Lu.4.36 10.20 Ac.5.16 8.7 1 Co.12.10 14. 32 Ep.6.12† 1 Ti.4.1 He.1.7,14 12.9,23 1 Pe.3.19 1 Jno.4.1 Re. 16.13,14. See *Evil, Familiar, Seven.*
SPIRITUAL. Ho.9.7 Ro.1.11 7. 14 15.27 1 Co.2.13,15 3.1 9.11 10.3,4 12.1 14.1,12,37 15.44,46 Ga.6.1 Ep.1.3 5.19 6.12 Col.1.9 3.16 1 Pe.2.5.
SPIRITUALLY. Ro.8.6 1 Co.2.14 Re.11.8.
SPIT. Le.15.8 Nu.12.14 De.25.9 Job 30.10 Mat.26.67 27.30 Mar. 7.33 8.23 10.34 14.65 15.19.
SPITE. Ps.10.14.
SPITEFULLY. Mat.22.6 Lu.18. 32.
SPITTED. Lu.18.32.
SPITTING. Is.50.6.
SPITTLE. 1 Sa.21.13 Job 7.19 30. 10† Jno.9.6.
SPOIL, *substantive.* Ge.49.27 Ex. 15.9 Nu.31.9,11,12 De.2.35 3.7 13.16 20.14 Jos.8.2,27 11.14 Ju. 5.30 14.19 1 Sa.14.30,32 15.19,21 30.16,19,20,22,26 2 Sa.3.22 12.30 2 Ki.3.23 21.14 1 Ch.20.2 2 Ch.14. 13,14 15.11 20.25 24.23 25.13 28.8,14,15 Ezr.9.7 Es.3.13 8.11 9.10 Job 29.17 Ps.68.12 119.162 Pr.1.13 16.19 31.11 Is.3.14 8.4 9.3 10.6 33.4,23 42.22,24 53.12 Je.2.14† 6.7 15.13 17.3 20.8 30. 16 49.32 50.10 Eze.7.21 25.7 26.5,12 29.19 38.12,13 45.9 Da. 11.24,33 Ho.9.6† Am.3.10† 5.9† Na.2.9 Hab.2.17 Zec.2.9 14.1.
SPOILS. Jos.7.21 1 Ch.26.27 Is. 25.11 Lu.11.22 He.7.4.
SPOIL, *verb.* Ex.3.22 1 Sa.14.36 2 Sa.23.10 Ps.44.10 89.41 109.11 Pr.22.23 24.15 Ca.2.15 Is.11.14 17.14 33.1 Je.5.6 20.5 30.16 47.4 49.28 50.10 Eze.14.15 32. 12 39.10 Ho.10.2 13.15 Hab.2. 8 Zec.2.9 Mat.12.29 Mar.3.27 Col.2.8.
SPOILED. Ge.34.27,29 Ex.12.36 De.28.29 Ju.2.14,16 1 Sa.14.48 17.53 2 Ki.7.16 2 Ch.14.14 Job 12.17,19 Ps.76.5 Pr.22.23 Is.13. 16 18.2,7 24.3 33.1 42.22 Je. 2.14 4.13,20,30 9.19 10.20 21.12 22.3 25.36 48.1,15,20 49.3,10 51. 55 Eze.18.7,12,16,18 23.46 39.10 Ho.10.14 Am.3.11 5.9 Mi.2.4 Hab.2.8 Zec.2.8 11.2,3 Col.2.15.
SPOILER. Is.16.4 21.2 Je.6.26 15.8 48.8,18,32 51.56.
SPOILERS. Ju.2.14 1 Sa.13.17 14.15 2 Ki.17.20 Je.12.12 51.48,53.
SPOILEST. Is.33.1.
SPOILETH. Ps.35.10 Is.21.2 Ho. 7.1 Na.3.16.
SPOILING. Ps.35.12 Is.22.4 Je. 48.3 Hab.1.3 Ho.10.34.
SPOKEN. Ge.18.19 Nu.14.28 21. 7 23.19 De.5.28 13.5 18.17 1 Sa.25.30 2 Sa.2.27 14.19 17.6 1 Ki.2.23 12.9 18.24 2 Ki.4.13 2 Ch.10.9 Job 33.2 34.35 42.7,8 Ps.66.14 87.3 109.2 Pr.15.23 25. 11 Ec.7.21 Ca.8.8 Is.23.4 38.15 59.3 Je.26.16 29.23 33.25 44.25 Eze.13.7,8 Da.4.31 Ho.7.13 10.4 Am.5.14 Ob.12 Mi.6.12 Zec.10. 2 Mal.3.13 Mat.26.65 Mar.14.9 Lu.2.33,34 12.3 18.34 Jno.15.22 Ac.3.24 8.24 13.40,46 16.14 19. 36 23.9 27.11,35 28.22 Ro.1.8 4.18 14.16 15.21 1 Co.10.30 14.9 He.1.2 2.2 3.5 4.8 7.13 8.1 12.19 13.7 1 Pe.4.14 2 Pe.2.2 3.2 Jude 15,17.
SPOKEN, *with God.* Ge.21.2 De. 26.19 Ps.60.6 62.11 108.7 Mat. 22.31 Ac.3.21. See *Lord.*
SPOKEN, with *prophet.* De.18.22 Eze.14.9 Mat.2.17,23 3.3 4.14 8.17 12.17 13.35 21.4 24.15 27. 9,35 Mar.13.14 Lu.24.25 Ac.2. 16 Ja.5.10.
I have, or have I **SPOKEN.** Ge.28.15 41.28 Ex.32.13,34 1 Sa.1.16 3.12 20.23 Job 21.3 40.5 Ps.116.10 Is.45.19 46.11 48.15,16 Je.4.28 23.21 25.3 30.2 35.14,17 36.2 Eze.12.28 13.7 26.5 28.10 36.5, 6 38.17,19 39.8 Ho.12.10 Jno. 12.48,49 14.25 15.3,11 16.1,25, 33 18.23 2 Co.4.13.
Had **SPOKEN.** Ge.44.2 Nu.23.2 1 Ki.13.11 21.4 2 Ki.1.17 7.18 Ezr.8.22 Ne.2.18 Es.7.9 Job 32.4 Je.36.4 Da 10.11,15,19 Mar.1.42 12.12 Lu.19.28 20.19 24.40 Jno. 4.50 9.6 11.13,43 18.22 21.19 Ac.9.27 19.41 20.36 26.30 28.25 He.9.19.
Thou hast **SPOKEN.** Ge.19.21 Ex. 4.10 10.29 33.17 Nu.14.17 De. 1.14 Ru.2.13 2 Sa.6.22 7.19,25 2 Ki.20.19 1 Ch.17.17,23 Is.39.8 Es.6.10 Job 23.8 Je.3.5 32.24 44.16 51.62 Eze.35.12.
SPOKES. 1 Ki.7.33.
SPOKESMAN. Ex.4.16.
SPOON. Nu.7.14,20,26,32,38,44, 50,56,62.
SPOONS. Ex.25.29 37.16 Nu.4. 7 7.84,86 1 Ki.7.50 2 Ki.25.14 2 Ch.4.22 24.14 Je.52.18,19.
SPORT, *substantive.* Ju.16.25,27 Pr.10.23 21.17† 26.19.
SPORT, *verb.* Is.57.4.
SPORTING. Ge.26.8 2 Pe.2.13.
SPOT. Nu.19.2 28.3,9,11 29.17, 26 De.32.5 Job 11.15 Ca.4.7 Ep. 5.27 1 Ti.6.14 He.9.14 1 Pe.1.19 2 Pe.3.14. See *Bright.*
SPOTS. Je.13.23 2 Pe.2.13 Jude 12.
SPOTTED. Ge.30.32,33,39 Jude 23.
SPOUSE. Ca.4.8,9,10,11,12 5.1.
SPOUSES. Ho.4.13,14.
SPOUTS. See *Water-spouts.*
SPRANG. Mar.4.8 Lu.8.8 Ac. 16.29 He.7.14 11.12.
SPREAD. Ge.33.19 35.21 Le.13. 5,6,23,28,32,34,35,36,51,53,55 14. 39,44,48 Nu.4.7,8,11,13,14 De.22. 17 Ju.8.35 15.9 1 Sa.4.2† 2 Sa. 5.18,22 16.22 17.19 21.10 1 Ki. 6.32 8.54 2 Ki.8.15 19.14 1 Ch. 14.9,13 Ps.105.39 140.5 Pr.1.17 Is.14.11 19.8 33.23 37.14 58.5 Je.8.2 10.9 La.1.13 Eze.2.10 12.13 17.20 26.14 Ho.5.1 7.12 14.6 Joel 2.2 Hab.1.8 Mal.2.3 Mat.21.8 Mar.11.8 Lu.19.36 Ac. 4.17.
SPREAD *abroad.* Ge.10.18 28.14 Ex.9.29,33 40.19 Le.13.7,22,27 Nu.11.32 1 Sa.30.16 2 Sa.22.43 1 Ch.14.13 2 Ch.26.8,15 Zec.1.17 2.6 Mat.9.31 Mar.1.28 6.14 1 Th.1.8.
SPREAD *forth.* Nu.24.6 1 Ki.8.7, 22,38 2 Ch.6.12,13,29 Is.1.15 25. 11 42.5 Eze.47.10.
SPREAD *over.* Nu.4.6 Ru.3.9 Is. 25.7 Je.43.10 48.40 49.22 Eze. 16.8 19.8.
SPREAD *out.* Ex.37.9 1 Ch.28.18 Ezr.9.5 Job 29.19 37.18 Is.48. 13† 65.2 La.1.10 Eze.32.3.
SPREADEST. Eze.37.7.
SPREADETH. La.1.8 De.32.11 Job 9.8 26.9 36.30 41.30 Pr.29. 5 Is.25.11 40.19,22 44.24 Je.4. 31 17.8 La.1.17.
SPREADING. Le.13.57 Ps.37.35 Eze.17.6 26.5.
SPREADINGS. Job 36.29.
SPRIGS. Is.18.5 Eze.17.6.
SPRING (*fountain*). 2 Ki.2.21 Pr. 25.26 Ca.4.12 Is.58.11 Ho.13.15.
SPRINGS. De.4.49 Jos.10.40 12.8 15.19 Ju.1.15 Job 38.16 Ps.87.7 104.10 107.33,35 Is.35.7 41.18 49.10 Je.51.36.
SPRING (*season*). Eze.17.9.
SPRING *of the day.* 1 Sa.9.26. See *Day-spring.*
SPRING, *verb.* Nu.21.17 De.8.7 Ju.19.25 Job 5.6 38.27 Ps.85.11 92.7 Is.42.9 43.19 44.4 45.8 58.8 61.11 Joel 2.22 Mar.4.27.
SPRINGETH. 1 Ki.4.33 2 Ki.19. 29 Is.37.30 Ho.10.4.
SPRINGING. Ps.65.10.
SPRINGING. Ge.26.19 2 Sa.23.4 Jno.4.14 He.12.15.
SPRINKLE. Ex.9.8 Le.14.7,16, 27,51 16.14,15 Nu.8.7 19.18,19 Is.52.15 Eze.36.25.
SPRINKLED. Ex.9.10 Nu.19.13, 20 Job 2.12 Is.59.5† Ho.7.9† He.9.19 10.22. See *Blood.*
SPRINKLETH. Le.7.14 Nu.19. 21.
SPRINKLING. He.9.13 11.28 12.24 1 Pe.1.2.
SPROUT. Job 14.7.
SPRUNG. Ge.41.6,23 Le.13.42 Mat.4.16 13.5,7,26 Mar.4.5 Lu. 8.6,7.
SPUE. Le.18.28 20.22 Je.25.27 Re.3.16.
SPUED. Le.18.28.
SPUN. Ex.35.25,26.
SPUNGE. Mat.27.48 Mar.15.36 Jno.19.29.
SPY. Nu.13.16,17 21.32 Jos.2.1 6.23,25 Ju.18.2,14,17 2 Sa.10.3 2 Ki.6.13 1 Ch.19.3 Ga.2.4.
SPIED. Ex.2.11 2 Ki.9.17 13.21 23.16. See *Espy, Espied.*
SPIES. Ge.42.9,11,14,16,30,31,34 Nu.21.1 Jos.6.23 Ju.1.24 1 Sa. 26.4 2 Sa.15.10 Lu.20.20 He.11. 31.
SQUARE. 1 Ki.7.5 Eze.45.2. See *Four-square.*
SQUARES, Eze.43.16,17.
SQUARED. Eze.41.21.
STABILITY. Is.33.6.
STABLE, *substantive.* Eze.25.5.
STABLE. 1 Ch.16.30.
STABLENESS. Ps.37.3†. See *Establish.*

STACHYS, spike. Ro.16.9.
STACKS. Ex.22.6.
STACTE. Ex.30.34.
STAFF. Ge.32.10 38.18,25 Ex. 12.11 21.19 Nu.13.23 22.27 Ju. 6.21 1Sa.17.7,40 2Sa.3.29 21.19 23.7,21 2Ki.4.29,31 18.21 1Ch. 11.23 Ps.23.4 Is.3.1 9.4 10.5, 15,24 14.5 23.27 30.32 36.6 Je. 48.17 Eze.29.6 Ho.4.12 Zec.8.4 11.10,14 Mar.6.8 He.11.21. See *Bread.*
STAGGER. Job 12.25 Ps.99.1† 107.27 Is.29.9.
STAGGERED. Ro.4.20.
STAGGERETH. Is.19.14.
STAGGERING. 1Sa.25.31†.
STAIN. Job 3.5 Is.23.9 63.3.
STAIRS. 1Ki.6.8 2Ki.9.13 Ne. 9.4 Ca.2.14 Eze.43.17 Ac.21.40.
STAKES. Is.33.20 54.2.
STALK. Ge.41.5,22 Je.11.19† Ho.8.7.
STALKS. Jos.2.6.
STALL. Je.46.21† Am.6.4 Mal. 4.2 Lu.13.15.
STALLS. 1Ki.4.26 2Ch.9.25 32. 28 Hab.3.17.
STALLED. Pr.15.17.
STAMMERERS. Is.32.4.
STAMMERING. Is.28.11 33.19.
STAMP. 2Sa.22.43 Eze.6.11.
STAMPED. De.9.21 2Ki.23.6,15 2Ch.15.16 Eze.25.6 Da.7.7,19 8.7,10.
STAMPING. Je.47.3.
STANCHED. Lu.8.44.
STAND, *substantive.* Eze.20.7.
STAND, *verb.* Ex.33.10 Le.27.14, 17 Nu.30.4,5,7,11,12 De.18.5 25.8 Jos.20.4 1Sa.12.16 19.3 1Ki.8.11 17.1 18.15 2Ki.3.14 5.11,16 10.4 1Ch.21.16 23.30 2Ch.5.14 34.32 Ezr.10.14 Es. 3.4 8.11 Job 8.15 19.25 38.11 Ps.38.11 45.9 73.13 102.25† 107. 25† 109.6,31 122.2 130.3 Pr.12. 7 19.21† 25.6 Ec.8.3 Is.7.7 8. 10 11.10 14.24 21.8 28.18 32.3 40.8 46.10 47.12 61.5 Je.6.16 44.28 46.21 Eze.17.14 Da.2.44 11.6,25 Am.2.15 Mi.5.4 Na.2. 8 Mal.3.2 Mat.12.25,26 Mar.3. 24,25 11.25 Lu.11.18 Ac.1.11 5.20 25.10 26.5 Ro.5.2 9.11 14.4 1Co.15.1,30 2Co.1.24 Ep. 6.13,14 1Pe.5.12 Re.3.20 6.17 18.15.
STAND *abroad.* De.24.11.
STAND *against.* Le.19.16 Nu.30.9 Je.44.29 Ep.6.11.
STAND *aloof.* Ps.38.11.
STAND *back.* Ge.19.9.
STAND *before.* Ex.8.20 9.11,13 17.6 Le.18.23 26.37 Nu.16.9 27. 21 35.12 De.7.24 9.2 10.8 11. 25 19.17 29.10 Jos.1.5 7.12,13 10.8 20.6 23.9 Ju.2.14 1Sa.6. 20 16.22 1Ki.1.2 10.8 19.11 2Ch.9.7 20.9 29.11 Ezr.9.15 Job 41.10 Ps.5.5† 147.17 Pr.22. 29 27.4 Je.7.10 15.19 35.19 49. 10† 49.19 50.44 Eze.44.11,15 Da. 1.5 8.4,7 11.16 Na.1.6 Lu.21. 36 Ro.14.10 Re.20.12.
STAND *by.* Ge.24.43 Ex.7.15 18. 14 Nu.23.3 Ne.7.3 Is.55.5 Je. 48.19 Eze.46.2 Zec.3.7 4.14 Jno. 11.42.
STAND *fast.* Ps.89.28 111.8 Je. 46.14 1Co.16.13 Ga.5.1 Phi.1.27 4.1 1Th.3.8 2Th.2.15.
STAND *forth.* Je.46.4 Mar.3.3 Lu.6.8.
STAND *here.* Ge.24.13 Nu.23.15 De.5.31 2Sa.18.30 Mat.20.6 Mar. 9.1 Ac.4.10.
STAND *in.* Ju.4.20 2Ch.35.5 Ps. 1.5 4.4 5.5 24.3 33.8 75.7 89. 43 134.1 135.2 Je.7.2 11.6 17. 19 26.2 Eze.13.5 22.30 44.24 Da.1.4 11.15 12.13 Zec.14.4 Mat.24.15 Lu.1.19 1Co.2.5 Ga. 4.20.
STAND *on.* Ex.17.9 2Ki.6.31 Da. 11.17,31 Re.15.2.
STAND *out.* Ps.73.7.
STAND *perfect.* Col.4.12.
STAND *still.* Ex.14.13 Nu.9.8 Jos.3.8 10.12 1Sa.9.27 12.7 14. 9 2Ch.20.17 Job 37.14 Je.51.50 Ac.8.38.
STAND *strong.* Ps.30.7.
STAND *there.* Nu.11.16 De.18.7 Ja.2.3.
STAND *together.* Is.50.8.
STAND *up.* Ex.9.16† Ne.9.5 Job 30.20 33.5 Ps.35.2 94.16 Ec.4. 15 Is.27.9 44.11 47.13 48.13 51.17 Eze.31.14 Da.8.22,23,25 11.2,3,4,7,14,20,21 12.1 Na.1.6† Ac.10.26.
STAND *upon.* Ex.33.21 De.27.12, 13 Jos.3.13 2Sa.1.9 1Ki.19.11 Eze.2.1 27.29 33.26 47.10 Da. 7.4 8.18† Hab.2.1 Zec.14.12 Ac. 26.16 Re.10.5.
STAND *upright.* Ps.20.8 Da.10.11 Ac.14.10.
STAND *with.* Nu.1.5.
STAND *without.* Ezr.10.13 Mat. 12.47 Lu.8.20 13.25.
STANDARD. Nu.1.52 2.2,3,10, 17,18,25 10.14 Is.49.22 59.19 62. 10 Je.4.6,21 50.2 51.12,27.
STANDARDS. Nu.2.31,34.
STANDARD-BEARER. Is.10.18.
STANDEST. Ge.24.31 Ex.3.5 Jos.5.15 Ps.10.1 Ac.7.33 Ro.11. 20.
STANDETH. Nu.14.14 De.1.38 17.12 29.15 Ju.16.26 Es.6.5 7.9 Ps.1.1 26.12 33.11 82.1 119.90†, 161 Pr.8.2 Ca.2.9 Is.3.13 46.7 59.14 Da.12.1 Zec.11.16 Jno.1. 26 3.29 Ro.14.4 1Co.7.37 8.13 10.12 2Ti.2.19 He.10.11 Ja.5.9 Re.10.8.
STANDING, *substantive.* 1Ki.10. 5† 2Ch.30.16† Ne.13.11† Ps.69.2 Da.8.18† 10.11† Mi.1.11.
STANDING, *part. and adj.* Le.26. 1 Nu.22.23,31 1Sa.19.20 22.6 1Ki.13.25,28 14.23† 22.19 2Ch. 9.18 18.18 Es.5.2 Ps.107.35 114.8 Am.9.1 Mi.5.13 Zec.3.1 6.5 Mat.6.5 16.28 20.3,6 Mar. 3.31 13.14 Lu.1.11 9.27 18.13 Jno.8.9 20.14 Ac.2.14 4.14 5. 23,25 7.55,56 22.20 He.9.8 2Pe. 3.5 Re.7.1 11.4 18.10 19.17. See *Corn.*
STANK. Ex.7.21 8.14 16.20 2Sa.10.6.
STAR. Nu.24.17 Am.5.26 Mat. 2.2,7,9,10 Ac.7.43 1Co.15.41 Re. 8.10,11 9.1.
*Day-***STAR.** 2Pe.1.19.
*Morning-***STAR.** Re.2.28 22.16.
STAR-GAZERS. Is.47.13.
STARS. Ge.1.16 15.5 37.9 De. 4.19 Ju.5.20 Ne.4.21 Job 3.9 9.7 22.12 25.5 38.7 Ps.8.3 136. 9 147.4 148.3 Ec.12.2 Is.14.13 Je.31.35 Eze.32.7 Da.8.10 12.3 Joel 2.10 3.15 Ob.4 Lu.21.25 Ac.27.20 1Co.15.41 He.11.12 Jude 13 Re.8.12 12.1. See *Heaven, Seven.*
STARE. Ps.22.17.
STATE. Ps.39.5 Mat.12.45 Lu. 11.26. See *Estate.*
STATELY. Ezr.23.41.
STATION. 2Ch.35.15† Is.22.19.
STATURE. Nu.13.32 1Sa.16.7 28.20† 2Sa.21.20 1Ch.11.23 20. 6 Ca.7.7 Is.10.33 45.14 Eze.13. 18 17.6 19.11 31.3 Mat.6.27 Lu.2.52 12.25 19.3 Ep.4.13.
STATUTE. Ex.15.25 29.9 Le.3. 17 16.34 24.9 Nu.19.21 27.11 35.29 Jos.24.25 1Sa.30.25 Ps. 81.4 Da.6.7,15.
STATUTES. Ex.18.16 Le.10.11 Nu.30.16 De.4.6 6.24 16.12 17. 19 1Ki.3.3 2Ki.17.8,19,34,37 2Ch.33.8 Ne.9.14 Ps.19.8 Eze. 20.25 33.15 Mi.6.16. See *Statute for Ever.*
His **STATUTES.** Ex.15.26 De.6. 17 10.3 11.1 27.10 28.15 2Sa. 22.23 1Ki.8.61 2Ki.17.15 23.3 2Ch.34.31 Ezr.7.11 Ps.18.22 105. 45 Je.44.23. See *Judgments.*
My **STATUTES.** Ge.26.5 Le.18.5, 26 19.19 25.18 26.3,15,43 1Ki. 3.14 9.6 11.11,34 2Ki.17.13 2Ch.7.19 Ps.50.16 89.31 Je.44.10 Eze.5.6,7 11.20 18.19 36.27 Zec. 1.6.
Thy **STATUTES.** 1Ch.29.19 Ps. 119.12,16,23,26,33,48,54,64,68,71, 80,83,112,117,118,124,135,155,171.
STAVES. Ex.25.13,14,15,28 27.6, 7 30.5 37.4,5,15,28 38.5,7 40.20 Nu.4.6,8,11,14 21.18 1Sa.17.43 1Ch.15.15 Hab.3.14 Zec.11.7 Mat. 10.10 26.47,55 Mar.14.43,48 Lu. 9.3 22.52.
STAY, *substantive.* Le.13.5,37 2Sa. 22.19 Ps.18.18 Is.3.1 19.13 1Ti. 3.15†.
STAYS. 1Ki.10.19 2Ch.9.18 Je. 50.36†.
STAY, *verb.* Ge.19.17 Ex.9.28 Le. 13.23,28 Jos.10.19 Ru.1.13 1Sa. 15.16 20.38 2Sa.24.16 1Ch.21.15 Job 37.4 38.37 Ps.59.15† Pr.28. 17 Ca.2.5 Is.10.20 29.9 30.12 31.1 48.2 59.10 Je.4.6 20.9 Da. 4.35 Ho.13.13.
STAYED. Ge.8.10,12 32.4 Ex.10. 24 17.12 Nu.16.48,50 25.8 De. 10.10 Jos.10.13 1Sa.20.19 24.7 30.9 2Sa.17.17 24.21,25 1Ki.22. 35 2Ki.4.6 13.18 15.20 1Ch.21. 22 2Ch.18.34 Job 38.11 Ps.106. 30 Is.26.3 La.4.6 Eze.31.15 Hag.1.10 Lu.4.42 Ac.19.22.
STAYETH. Is.27.8 Je.48.30†.
STEAD. Ge.2.21 4.25 22.13 30.2 44.33 Ex.4.16 5.12 29.30 Le.16. 32 Nu.3.12,41,45 5.19,20,29 8.16 10.31 32.14 De.2.12,21,22,23 10.6 Jos.5.7 Ju.15.2 2Sa.16.8 17.25 1Ki.1.30,35 3.7 14.27 2Ki.17.24 Es.2.4,17 Job 16.4 31.40 33.6 34.24 Ps.45.16 Pr.11.8 Ec.4.15 Is.3.24 55.13 Eze.16.32 Ho.1.10† 2Co.5.20 Phile.13. See *Reigned.*
STEADS. 1Ch.5.22.
STEADY. Ex.17.12 2Ti.2.19†.
STEAL. Ge.31.27 44.8 Ex.20.15 22.1 Le.19.11 De.5.19 2Sa.19.3 Pr.6.30 30.9 Je.7.9 23.30 Mat. 6.19,20 19.18 27.64 Mar.10.19 Lu.18.20 Jno.10.10 Ro.2.21 13.9 Ep.4.28.
STEALERS. 1Ti.1.10.
STEALETH. Ex.21.16 Job 21.18† 27.20 Zec.5.3.
STEALING. De.24.7 Ho.4.2.
STEALTH. 2Sa.19.3 Job 4.12†.
STEADFAST. Job 11.15 Ps.78.8, 37 Da.6.26 1Co.7.37 15.58 2Co.1.7 He.2.2 3.14 6.19 1Pe. 5.9.
STEADFASTLY. Ru.1.18 2Ki. 8.11 Lu.9.51 Ac.1.10 2.42 6.15 7.55 14.9 2Co.3.7,13.
STEADFASTNESS. Ps.5.9† Col. 2.5 2Pe.3.17.
STEEL. 2Sa.22.35 Job 20.24 Ps. 18.34 Je.15.12.
STEEP. Eze.38.20 Mi.1.4 Mat. 8.32 Mar.5.13 Lu.8.33.
STEM. Is.6.13† 11.1.
STEP. 1Sa.20.3 Job 31.7.
STEPHANAS, a crown, *or* crowned. 1Co.1.16 16.15,17.
STEPHEN. See *Stephanas.* Ac.6. 5,8 7.59 8.2 11.19 22.20.
STEPPED. Jno.5.4.
STEPPETH. Jno.5.7.
STEPS. Ex.20.26 2Sa.22.37 1Ki. 10.19,20 2Ch.9.18,19 Job 14.16 18.7 23.11 29.6 31.4,37 Ps.17.11 18.36 37.23,31 44.18 56.6 57.6 73.2 85.13 119.133 Pr.4.12 5.5 16.9 Is.26.6 Je.10.23 La.4.18 Eze.40.22,26,31,34,37,49 Da.11.43 Ro.4.12 2Co.12.18 1Pe.2.21.
STERN. Ac.27.29.
STEWARD. Ge.15.2 43.19 1Ki. 16.9 Da.1.11† Mat.20.8 Lu.8.3 12.42 16.1,2,8 Tit.1.7.
STEWARDS. 1Ch.28.1 1Co.4.1, 2 1Pe.4.10.
STEWARDSHIP. Lu.16.2,3,4.
STICK, *substantive.* 2Ki.6.6 La.4. 8 Eze.37.16,17,19.
STICKS. Nu.15.32,33 1Ki.17.10, 12 Eze.37.20 Ac.28.3.
STICK, *verb.* Job 33.21 41.17 Ps. 38.2 Eze.29.4.
STICKETH. Pr.18.24.
STIFF. Je.17.23.
STIFF *neck.* De.31.27 Ps.75.5.
STIFF-HEARTED. Eze.2.4.
STIFF-NECKED. Ex.32.9 33.3,5 34.9 De.9.6,13 10.16 2Ch.30.8 Ac.7.51.
STIFFENED. 2Ch.36.13.
STILL, *adverb.* Ge.41.21 Ex.9.2 Le.13.37 Nu.14.38 Jos.24.10 1 Sa.12.25 26.25 2Sa.14.32 16.5 2 Ki.7.4 12.3 15.4,35 2Ch.22.9 33. 17 Job 2.3,9 3.13 20.13 Ps.49.9 68.21 78.32 84.4 92.14 139.18 Ec.12.9 Is.5.25 9.12,17,21 10.4 Je.8.14 23.17 27.11 31.20 42.19 La.3.2 Eze.33.30 41.7 Zec.11. 16 Jno.7.9 11.6 Ac.15.34 17.14 Ro.11.23 1Ti.1.3 Re.22.11. See *Stand, Stood.*
STILL, *adjective.* Ex.15.16 Ju.18. 9 1Ki.19.12 22.3 Job 4.16† Ps. 4.4 8.2 23.2 46.10 76.8 83.1 107.29 Is.23.2 30.7 42.14 Je.47. 6 Mar.4.39.
STILLED. Nu.13.30 Ne.8.11.
STILLEST. Ps.89.9.
STILLETH. Ps.65.7.
STING, S. 1Co.15.55,56 Re.9.10.
STINGETH. Pr.23.32.
STINK, *substantive.* Is.3.24 34.3 Joel 2.20 Am.4.10.
STINK, *verb.* Ge.34.30 Ex.5.21† 7.18 16.24 1Sa.13.4† 27.12† 1 Ch 19.6† Ps.38.5.
STINKETH. Is.59.2 Jno.11.39.
STINKING. Ps.14.3† Ec.10.1.
STIR, *substantive.* Ac.12.18 19.23.
STIRS. Is.22.2.
STIR, *verb.* Nu.24.9 Job 17.8 41. 10 Ps.35.23 78.38 80.2 Pr.15.1 Ca.2.7 3.5 8.4 Is.10.26 13.17 42.13 Da.11.2,25 2Ti.1.6 2Pe.1. 13 3.1.
STIRRED. Ex.35.21,26 36.2 1Sa. 22.8 26.19 1Ki.11.14,23 21.25 1Ch.5.26 2Ch.21.16 36.22 Ezr. 1.1 Ps.39.2 Da.11.10,25 Hag.1. 14 Ac.6.12 13.50 14.2 17.13,16, 21,27.
STIRRETH. De.32.11 Pr.10.12 15.18 28.25 29.22 Is.14.9 64.7 Lu.23.5.
STOCK. Le.25.47 Job 14.8 Is. 40.24 44.19 Je.2.27 10.8 Ac.13. 26 Phi.3.5.
STOCKS. Job 13.27 33.11 Pr.7. 22 Je.3.9 20.2,3 29.26 Ho.4.12 Ac.16.24.
*Grazing-***STOCK.** Na.3.6 He.10.33.
STOICS. Ac.17.18.
STOLE. Ge.31.20 2Sa.15.6 2Ki. 11.2 2Ch.22.11 Mat.28.13 Ep.4.28.
STOLEN. Ge.30.33 31.19,26,30, 32,39 40.15 Ex.22.7,12 Jos 7.11 2Sa.19.41 21.12 Pr.9.17 Ob.5.
STOMACH. 1Ti.5.23.
STOMACHER. Is.3.24.
STONE, *substantive.* Ge.11.3 28. 18,22 29.3,8,10 31.45 35.14 49. 24 Ex.4.25 15.5,16 17.12 20.25 21.18 28.10,11 Le.26.1 Nu.35.17, 23 De.25.13† Jos.4.5 15.6 18.17 24.27 Ju.9.5,18 1Sa.6.18 7.12 17.49,50 20.19 25.37 2Sa.5.11† 17.13 1Ki.6.7,18 7.9,11 Ch. 22.15 2Ch.2.14 Ne.9.11 Job 28. 2 38.30 41.24 Ps.91.12 118.22 Pr.11.1† 20.10† 26.8,27 27.3 Je. 2.27 51.26 La.3.53 Da.2.34,45 6.17 Am.9.9† Hab.2.11,19 Hag. 2.15 Zec.3.9 4.7 7.12 Mat.4.6 7.9 21.42,44 24.2 27.66 28.2 Mar.12.10 13.2 16.3,4 Lu.4.3,11 11.11 19.44 20.17,18 21.6 22.41 24.2 Jno.1.42 2.6 8.7 11.38,39, 41 20.1 Ac.4.11 17.29 1Pe.2.7 Re.16.21 18.21. See *Corner, Great, Hewed, Stumbling, Wall.*
STONE, with *wood.* Ex.7.19 De. 4.28 28.36,64 29.17 2Ki.19.18 Is.37.19 Eze.20.32 Da.5.4,23 Re. 9.20.
STONE *of Zoheleth.* 1Ki.1.9.
Burdensome **STONE.** Zec.12.3.
Hewn **STONE.** Ex.20.25 2Ki.22. 6 2Ch.34.11 Is.3.9 Eze.40.42 Am.5.11 Lu.23.53.
Living **STONE.** 1Pe.2.4.
Precious **STONE.** Pr.17.8 26.8† Ca.5.12† Is.28.16 Eze.28.13 1Pe. 2.6 Re.17.4 21.11.
Tables of **STONE.** Ex.24.12 31.18 34.1,4 De.4.13 5.22 9.9,10,11 10.1,3 1Ki.8.9 2Co.3.3.
Tried **STONE.** Is.28.16.
White **STONE.** Re.2.17.
STONE-SQUARERS. 1Ki.5.18.
STONES. Ge.31.46 Ex.28.11,12, 17,21 39.7 Le.14.40,42,45 19.36† 21.20 De.8.9 23.1 27.4,5,8 Jos. 4.3,6,8,9,20 21 8.32 Ju.20.16 1 Sa.17.40 2Sa.16.6,13 1Ki.5.18 7.10 10.27 15.22 18.31,32 2Ki. 3.19,25 16.17 1Ch.12.2 2Ch.1. 15 9.27 16.6 26.14 Ne.4.2 Job 5.23 6.12 8.17 14.19 22.24 28.6 40.17 Ps.102.14 137.9 Pr.16.11† Ec.3.5 10.9 Is.5.2 14.19 27.9 54.11,12 57.6 60.17 62.10 Je.3.9 43.10 La.4.1 Eze.26.12 28.14,16 Mi.1.6 Zec.5.4 9.16 Mat.3.9 4.3 Mar.5.5 12.4 13.1 Lu.3.8 19.40 Jno.8.59 10.31 2Co.3.7 1Pe.2.5. See *Stone* (verb), *Costly, Great.*
STONES *of darkness.* Job 28.3.
STONES *of emptiness.* Is.34.11.
*Corner-***STONES.** Ps.144.12.
Glistering **STONES.** 1Ch.29.2.
Gravel **STONES.** La.3.16.
Heap of **STONES.** Jos.7.26 8.29 2Sa.18.17.
Hewed **STONES.** 1Ki.5.17 7.9,11.
Hewn **STONES.** Is.9.10.
Marble **STONES.** 1Ch.29.2.
Precious **STONES.** 2Sa.12.30 1Ki. 10.2,11 1Ch.29.2,8 2Ch.3.6 9.10 32.27 Eze.27.22 Da.11.38 1Co.3. 12 Re.18.12,16 21.19.
Whole **STONES.** De.27.6 Jos.8.31.
Wrought **STONES.** 1Ch.22.2.
STONE, *verb.* Ex.8.26 17.4 Le. 20.2,27 24.14,16,23 Nu.14.10 15. 35,36 De.13.10 17.5 21.21 22. 21,24 1Ki.21.10 Eze.16.40 23. 47 Lu.20.6 Jno.10.31,32,33 11.8 Ac.14.5.
STONED. Ex.19.13 21.28,29,32 Jos.7.25 1Ki.12.18 21.13,14,15 2Ch.10.18 24.21 Mat.21.35 Jno. 8.5 Ac.5.26 7.58,59 14.19 2Co. 11.25 He.11.37 12.20.
STONEST. Mat.23.37 Lu.13.34.
STONING. 1Sa.30.6.
STONY. Ps.141.6 Eze.11.19 36. 26 Mat.13.5,20 Mar.4.5,16.
STOOD. Ge.18.22 29.35† Ex.14. 19 Nu.16.48 De.4.11 5.5 Jos.3. 16 4.3,9 Ju.6.31 16.29 1Sa.3.10 4.15† 10.23 17.8 22.7,17 1Ki. 8.14,55 14.4† 2Ki.2.7 23.3 2Ch. 6.3,13 7.6 Ne.9.2 Es.9.16 Ps. 33.9 Is.6.2 Je.46.15 48.45 Eze. 1.21,24,25 10.17 Da.8.17 10.11 11.1 12.5 Jon.1.15† Hab.3.6 Zec.1.8,10,11 Mat.12.46 Lu.6.8 18.11 Jno.18.25 20.11 Ac.3.8 9.7 16.9 27.21 He.9.10.
STOOD *above.* Ge.28.13 2Ch.24. 20 Ps.104.6.
STOOD *afar.* Ex.2.4 20.18,21 Lu. 17.12 23.49 Re.18.17.
STOOD *at.* Ex.19.17 33.8,9 2Ki. 5.9 2Ch.5.12 23.13 Eze.10.19 21.21 Lu.7.38 Jno.18.16 Re.8.3.
STOOD *before.* Ge.19.27 43.15 Ex.9.10 Le.9.5 Nu.27.2 Jos.20.9 Ju.20.28 1Sa.16.21 1Ki.1.28 3.15,16 8.22 12.6,8 22.21 2Ki. 4.12 5.15,25 8.9 10.4 2Ch.6.12 10.6,8 18.20 Es.8.4 Ps.106.23 Je.15.1 18.20 52.12† Eze.8.11 Da.1.19 2.2,31 3.3 7.10 8.3,15 Zec.3.3,4 Mat.27.11 Ac.10.17,30 12.14 24.20 Re.7.9 8.2 12.4.
STOOD *beside.* 2Sa.15.2 1Ki.10. 19 Je.36.21 Eze.9.2 10.6.
STOOD *by.* Ge.18.2 24.30 41.1 45.1 Ex.18.13 Nu.23.6,17 Ju.3. 19 18.16 1Sa.1.26 2Sa.13.31 1Ki.13.1,24 2Ki.2.7,13 11.14 18.17 23.3 1Ch.21.15 Is.36.2 Je.44.15 Eze.43.6 Da.7.16 Zec. 3.5 Mar.14.47 15.35 Lu.5.1 19. 24 24.4 Jno.18.22 19.25 Ac.1. 10 9.39 22.25 23.2,4,11 27.23.
STOOD *in.* Ex.5.20 32.26 Nu. 12.5 16.18,27 22.22,24,26 Jos.3. 17 4.10 Ju.9.7,35,44 18.17 2Sa. 23.12 1Ki.19.13 2Ki.3.21 4.15 2Ch.30.16 35.10 34.31 Ne.8.7 Es.5.1 Je.19.14 23.18,22 Eze.8. 11 Ob.14 Lu.24.36 Jno.20.19,26 Ac.17.22 Re.5.6.
STOOD *on.* 1Sa.17.3 26.13 2Sa. 2.25 1Ch.6.39,44 2Ch.3.13 Eze. 10.3 Mat.13.2 Jno.21.4 Ac.21.40 Re.14.1.
STOOD *over.* Nu.7.1† De.31.15 Jos.5.13 Eze.10.4,18 Mat.2.9 Lu. 4.39.
STOOD *round.* Ge.37.7 Ac.14.20 25.7 Re.7.11.
STOOD *still.* Jos.10.13 11.13 2Sa. 2.23,28 20.12 Ne.12.39 Job 4.16 32.16 Hab.3.11 Mat.20.32 Mar. 10.49 Lu.7.14.
STOOD *there.* Ex.34.5 1Sa.6.14 1Ki.10.20 2Ch.9.19 Eze.3.23 Ho.10.9 Mat.27.47 Mar.11.5 Jno. 18.18.
STOOD *up.* Ge.23.3,7 Ex.2.17 Nu.11.32 1Ch.21.1 28.2 2Ch. 13.4 20,19,23 28.12 Ezr.2.63 Ne.7.65 8.5 9.3,4 Es.5.9 7.7 Job 4.15 29.8 30.28 Ps.106.30 Eze.37.10 Da.8.22 Lu.4.16 10. 25 Ac.1.15 4.26 5.34 11.28 13. 16 25.18.
STOOD *upon.* Ge.41.17 1Sa.17.51 2Sa.1.10 1Ki.7.25 2Ki.13.21 2Ch.4.4 Ne.8.4 Eze.11.23 Am. 7.7 Re.11.11 13.1.
STOOD *with.* Ge.45.1 2Ki.11.11 2Ch.29.26 Ezr.3.9 La.2.4 Lu.9. 32 Jno.18.5,18 2Ti.4.16,17.
STOODEST. Nu.22.34 De.4.10 Ob.11.
STOOL. 2Ki.4.10.
STOOLS. Ex.1.16.
STOOP. Job 9.13 Pr.12.25 Is. 46.2 Mar.1.7.
STOOPED. Ge.49.9 1Sa.24.8 28. 14 2Ch.36.17 Jno.8.6,8 20.11.
STOOPETH. Is.46.1.
STOOPING. Lu.24.12 Jno.20.5.
STOP. 1Ki.18.44 2Ki.3.19,25 2Ch.32.3 Ps.35.3 107.42 Eze. 39.11 2Co.11.10.
STOPPED. Ge.8.2 26.15,18 Le. 15.3 2Ch.32.4,30 Ne.4.7 Ps.63. 11 Je.51.32 Zec.7.11 Ac.7.57 Ro.3.19 Tit.1.11 He.11.33.
STOPPERS. Eze.27.9†.
STOPPETH. Job 5.16 Ps.58.4 Pr.21.13 Is.33.15.
STORE, *substantive.* Ge.26.14 41. 36 Le.25.22 26.10 De.28.5,17 32.34 1Ki.10.10 2Ki.20.17 1 Ch.29.16 2Ch.11.11 31.10 Ne.5. 18 Ps.144.13 Is.39.6 Na.2.9 1 Co.16.2 1Ti.6.19 2Pe.3.7.
STORE, *verb.* Am.3.10.
STORE-CITIES. 1Ki.9.19 2Ch. 8.4,6 16.4 17.12.
STORE-HOUSE. Mal.3.10 Lu. 12.24.
STORE-HOUSES. Ge.41.56 De 28.8 1Ch.27.25 2Ch.32.28 Ps. 33.7 Je.50.26.
STORK. Le.11.19 De.14.18 Job 39.13† Ps.104.17 Je.8.7 Zec.5.9.
STORM. Job 21.18 27.21 Ps.55.8 83.15 107.29 Is.4.6 25.4 28.2 29.6 Eze.38.9 Na.1.3 Mar.4.37 Lu.8.23.
STORMY. Ps.107.25 148.8 Eze. 13.11,13.
STORY. 2Ch.13.22 24.27.
STORIES. Ge.6.16 Eze.41.16 42. 3,6 Am.9.6.
STOUT. Job 4.11 Is.10.12 Da.7. 20 Mal.3.13.
STOUT-HEARTED. Ps.76.5 Is. 46.12.
STOUTNESS. Is.9.9.
STRAIGHT. Jos.6.5,20 1Sa.6.12 Ps.5.8 Pr.4.25 Ec.1.15 7.13 Is. 40.3,4 42.16 45.2 Je.31.9 Eze. 1.7,9,12,23 10.22 Mat.3.3 Mar. 1.3 Lu.3.4,5 13.13 Jno.1.23 Ac.9.11 He.12.13.
STRAIGHTWAY. 1Sa.9.13 28.20 Pr.7.22 Da.10.17 Mat.3.16 4.20 21.3 27.48 Mar.1.10,18 5.29 6. 54 11.3 Lu.5.39 14.5 Jno.13.32 Ac.5.10 9.20 16.33 22.29 23.30 Ja.1.24.
STRAIN. Mat.23.24.
STRAIT, *substantive.* 1Sa.13.6 2 Sa.24.14 1Ch.21.13 Job 36.16 Da.9.25† Phi.1.23.
STRAITS. Job 20.22 La.1.3.
STRAIT, *adjective.* 2Ki.6.1 Is.49. 20 Mat.7.13,14 Lu.13.24.
STRAITEN. Je.19.9.
STRAITENED. Job 18.7 37.10 Pr.4.12 Eze.42.6 Mi.2.7 Lu.12. 50 2Co.6.12.
STRAITENETH. Job 12.23.
STRAITEST. Ac.26.5.
STRAITLY. Ge.43.7 Ex.13.19 Jos.6.1 1Sa.14.28 Mat.9.30 Mar. 1.43 3.12 5.43 Lu.9.21 Ac.4.17 5.28.
STRAITNESS. Ex.6.9† De.28.53, 55,57 Job 36.16 Is.42.16† Je.19.9 He.1.8†.
STRAKE. Ac.27.17. See *Struck.*

STRAKES. Ge. 30. 37 Le. 14. 37.
STRANGE. Ge. 42. 7 Job 19. 3, 17 Pr. 21. 8 Je. 18. 14† 1 Pe. 4. 4, 12. See *Children.*
STRANGE *act.* Is. 28. 21.
STRANGE *apparel.* Zep. 1. 8.
STRANGE *cities.* Ac. 26. 11.
STRANGE *country.* Hc. 11. 9.
STRANGE *doctrines.* Hc. 13. 9.
STRANGE *fire.* Le. 10. 1 Nu. 3. 4 26. 61.
STRANGE *flesh.* Jude 7. See *God, Gods.*
STRANGE *incense.* Ex. 30. 9.
STRANGE *land.* Ex. 2. 22 18. 3 Ps. 137. 4 Ac. 7. 6.
STRANGE *language.* Ps. 114. 1.
STRANGE *nation.* Ex. 21. 8.
STRANGE *punishment.* Job 31. 3.
STRANGE *slips.* Is. 17. 10.
STRANGE *speech.* Eze. 3. 5, 6.
STRANGE *thing.* Ho. 8. 12 1 Pe. 4. 12.
STRANGE *things.* Lu. 5. 26 Ac. 17. 20.
STRANGE *vanities.* Je. 8. 19.
STRANGE *vine.* Je. 2. 21.
STRANGE *waters.* 2 Ki. 19. 24.
STRANGE *wives.* 1 Ki. 11. 8 Ezr. 10. 2, 10, 11, 14, 17, 18, 44 Ne. 13. 27.
STRANGE *woman.* Ju. 11. 2 Pr. 2. 16 5. 3, 20 6. 24 7. 5 20. 16 23. 27 27. 13.
STRANGE *women.* 1 Ki. 11. 1 Pr. 22. 14 23. 33.
STRANGE *work.* Is. 28. 21.
STRANGELY. De. 32. 27.
STRANGER. Ge. 15. 13 17. 8, 12, 27 28. 4 28. 4 37. 1 Ex. 2. 22 12. 19, 43, 48, 49 18. 3† 20. 10 22. 21 23. 9, 12 29. 33 30. 33 Le. 16. 29 17. 12, 15, 19, 10. 33, 34 22. 10, 12, 13, 25 23. 22 24. 16, 22 25. 6, 35, 47 Nu. 1. 51 3. 10, 38 9. 14 15. 14, 15, 16, 29, 30 16. 40 18. 4, 7 19. 10 35. 15 De. 1. 16 5. 14 10. 18, 19 14. 21 17. 15 23. 7, 20 25. 5 26. 11 28. 43 29. 11, 22 31. 12 Jos. 8. 33 20. 9 Ju. 19. 12 Ru. 2. 10 2 Sa. 1. 13 15. 19 1 Ki. 3. 18 8. 41, 43 2 Ch. 6. 32, 33 Job 15. 19 19. 15, 27† 31. 32 Ps. 39. 12 69. 8 94. 6 109. 11 119 19 137. 4† Pr. 2. 16 5. 10, 20 6. 1 7. 5 11. 15 14. 10 20. 16 27. 2, 13 Ec. 6. 2 Is. 56. 3, 6 62. 8 Je. 14. 8 Eze. 14. 7 22. 7, 29 44. 7†, 9 47. 23 Ob. 12 Mal. 3. 5 Mat. 25. 35, 38, 43, 44 Lu. 17. 18 24. 18 Jno. 10. 5 Ac. 7. 29. See *Fatherless.*
STRANGERS. Ge. 31. 15 36. 7 Ex. 6. 4 22. 21 23. 9 Le. 17. 8, 10, 13 19. 34 20. 2 22. 18 25. 33, 45 De. 10. 19 24. 14 31. 16 Jos. 8. 35 Ju. 10. 16† 2 Sa. 22. 45, 46 1 Ch. 16. 19 22. 2 29. 15 2 Ch. 2. 17 15. 9 30. 25 Ne. 9. 2 13. 30 Ps. 18. 44, 45 54. 3 105. 12 146. 9 Pr. 5. 10, 17 Is. 1. 7 2. 6 5. 17 14. 1 25. 2, 5 29. 5 60. 10 61. 5 Je. 2. 25 5. 13 5. 19 30. 8 35. 7 51. 51 La. 5. 2 Eze. 7. 21 11. 9 16. 32 28. 7, 10 30. 12 31. 12 44. 7 47. 22 Ho. 7. 9 8. 7 Joel 3. 17 Ob. 11 Mat. 17. 25, 26 27. 7 Jno. 10. 5 Ac. 2. 10 13. 17 Ep. 2. 12, 19 1 Ti. 5. 10 He. 11. 13 13. 2 1 Pe. 1. 1 2. 11 3 Jno. 5.
STRANGLED. Na. 2. 12 Ac. 15. 20, 29 21. 25.
STRANGLING. Job 7. 15.
STRAW. Ge. 24. 25, 32 Ex. 5. 7, 10, 11, 16, 18 Ju. 19. 19 1 Ki. 4. 28 Job 41. 27 Is. 11. 7 25. 10 65. 25.
STRAWED. Ge. 32. 20 2 Ch. 34. 4 Mat. 21. 8 25. 24, 26 Mar. 11. 8.
STREAM. Nu. 21. 15 Job 6. 15 Ps. 124. 4 Is. 27. 12 30. 28, 33 57. 6 66. 12 Da. 7. 10 Am. 5. 24 Lu. 6. 48.
STREAMS. Ex. 7. 19 8. 5 Ps. 46. 4 78. 16, 20 126. 4 Ca. 4. 15 Is. 11. 15 30. 25 33. 21 34. 9 35. 6.
STREET. Ge. 19. 2 De. 13. 16 Jos. 2. 19 Ju. 19. 15, 17, 20 2 Sa. 21. 12 22. 43 2 Ch. 29. 4 32. 6 Ezr. 10. 9 Ne. 8. 1, 3, 16 Es. 6. 9, 11 Job 18. 17 29. 7 31. 32 Pr. 7. 8 Is. 42. 2 51. 23 59 14 Je. 37. 21 La. 2. 19 4. 1 Eze. 16. 24, 31 Da. 9. 25 Mat. 12. 19 Ac. 9. 11 12. 10 Re. 11. 8 21. 21 22. 2.
STREETS. Nu. 22. 39† 2 Sa. 1. 20 1 Ki. 20. 34 Ps. 18. 42 55. 11 144. 13, 14 Pr. 1. 20 5. 16 7. 12 22. 13 26. 13 Ec. 12. 4, 5 Ca. 3. 2 Is. 5. 25 10. 6 15. 3 24. 11 51. 20 Je. 5. 1 7. 17, 34 9. 21 11. 6, 13 14. 16 33. 10 44. 6, 9, 21 48. 38 49. 26 50. 30 51. 4 La. 2. 11, 12, 21 4. 5, 8, 14, 18 Eze. 7. 19 11. 6 26. 11 28. 23 Am. 5. 16 Mi. 7. 10 Na. 2. 4 3. 10 Zep 3. 6 Zec. 8. 4, 5 9. 3 10. 5 Mat. 5. 2, 5 Mar. 6. 56 Lu. 10. 10 13. 26 14. 21 Ac. 5. 15.
STRENGTH. Ge. 4. 12 Ex. 13. 3, 14, 16 Nu. 23. 22 24. 8 Ju. 5. 21 1 Sa. 2. 4, 9, 10 15. 29 28. 22 2 Sa. 22. 40 1 Ki. 7. 21† 2 Ki. 2. 16† 18. 20 19. 3 1 Ch. 16. 27, 28 26. 8 29. 12, 14† 2 Ch. 2. 6† 3 17† 13. 20 30. 21† Ezr. 4. 13 Ne. 4. 10 Job 9. 13†, 19 12. 13, 16, 21 17. 9† 18. 13 22. 25† 23. 6 30. 2, 21† 31. 39† 36. 19 39. 19 41. 22 Ps. 8. 2 18. 32, 39 20. 6 27. 1 28. 8 29. 1, 11 30. 7† 31. 2† 33. 16 39. 13 46. 1 60. 7, 9† 62. 11† 68. 34, 35 73. 26 74. 15† 81. 1 84. 5, 7 90. 10 93. 1 95. 4 96. 6, 7 99. 4 108. 8 138. 3 140. 7 Pr. 8. 14 10. 29 14. 4 21. 22 24. 5 31. 17, 25 Ec. 9. 16 10. 10, 17 Is. 5. 22 10. 13 23. 4 25. 4 26. 4 28. 6 30. 3 33. 6 36. 5 37. 3 40. 9, 29 42. 25 44. 12 45. 24 51. 9 Je. 20. 5 51. 53 La. 1. 6 Eze. 30. 15, 18 33. 28 Da. 2. 37, 41 3. 20† 11. 15, 17, 31 Joel 3. 16 Am. 6. 13 Na. 1. 7† 3. 9, 11 Hag. 2. 22 Lu. 1. 51 Ac. 3. 7 Ro. 5. 6 1 Co. 15. 56 2 Co. 1. 8 He. 11. 11 Re. 3. 8 5. 12 12. 10 17. 13.
His **STRENGTH.** Ex. 14. 27 De. 21. 17 Ju. 8. 21 16. 5, 9, 19 2 Ki. 9. 24 1 Ch. 16. 11 Job 18. 7, 12, 13 21. 23 37. 6 39. 11, 21 40. 16 Ps. 33. 17 52. 7 59. 9 65. 6 68. 34 78. 4, 61 105. 4 Is. 31. 9† 44. 12 62. 8 63. 1 Da. 11. 2 Ho. 7. 9 12. 3 Re. 1. 16.
In **STRENGTH.** Ge. 49. 24 1 Ki. 19. 8 Job 3. 17† 9. 4 36. 5 Ps. 71. 16 103. 20 147. 10 Pr. 24. 5† Is. 8. 11† 30. 2 Mi. 5. 4 Ac. 9. 22.
My **STRENGTH.** Ge. 49. 3 Ex. 15. 2 Jos. 14. 11 Ju. 16. 17 2 Sa. 22. 33 Job 6. 11, 12 Ps. 18. 1, 2 19. 14 22. 15, 19 28. 7 31. 4, 10 38. 10 43. 2 59. 17 62. 7 71. 9 102. 23 118. 14 139. 15† 144. 1 Is. 12. 2 27. 5 49. 4, 5 Je. 16. 19 La. 1. 14 3. 18 Hab. 3. 19 Zec. 12. 5 2 Co. 12. 9. See *No.*
Their **STRENGTH.** Jos. 11. 13 Ps. 37. 39 73. 4 78. 51 89. 17 90. 10 105. 36 Pr. 20. 29 Is. 30. 7 40. 31 41. 1 63. 6 Eze. 24. 25 Joel 2. 22.
Thy **STRENGTH.** Ex. 15. 13 De. 33. 25 Ju. 16. 6, 15 2 Ch. 6. 41 Ps. 21. 1, 13 54. 1 68. 28 71. 18 74. 13 77. 14 80. 2 86. 16 110. 2 132. 8 Pr. 5. 10† 24. 10 31. 3 Is. 17. 10 52. 1 63. 15 Am. 3. 11 Mar. 12. 30, 33 Lu. 10. 27.
Your **STRENGTH.** Le. 26. 20 Ne. 8. 10 Is. 23. 14 30. 15 Eze. 24. 21.
STRENGTHEN. Le. 25. 35† De. 3. 28 Ju. 16. 28 19. 5† 1 Ki. 20. 22 Ezr. 6. 22 Ne. 6. 9 Job 16. 5 Ps. 20. 2 27. 14 31. 24 41. 3 68. 28 89. 21 119. 28 Is. 22. 21 30. 2 33. 23 35. 3 41. 10 54. 2 Je. 4. 6† 23. 14 Eze. 7. 13 16. 49 30. 24, 25 34. 16 Da. 11. 1 Am. 2. 14 Zec. 10. 6, 12 Lu. 22. 32 1 Pe. 5. 10 Re. 3. 2.
STRENGTHENED. Ge. 48. 2 Ju. 3. 12 7. 11 9. 24† 1 Sa. 23. 16 2 Sa. 2. 7 1 Ch. 11. 10 2 Ch. 1. 1 11. 17 12. 1 13. 7 17. 1 21. 4 23. 1 24. 13 25. 11 26. 8 28. 20 32. 5 Ezr. 1. 6 7. 28 Ne. 2. 18 Job 4. 3, 4 Ps. 52. 7 147. 13 Pr. 7. 13† 8. 28 Is. 45. 1† Eze. 13. 22 34. 4 Da. 10. 18, 19 11. 6, 12 Ho. 7. 15 Ac. 9. 19 Ep. 3. 16 Col. 1. 11 2 Ti. 4. 17.
STRENGTHENEDST. Ps. 138. 3.
STRENGTHENETH. Job 15. 25 Ps. 104. 15 Pr. 24. 5† 31. 17 Ec. 7. 19 Is. 44. 14 Am. 5. 9 Phi. 4. 13.
STRENGTHENING. Lu. 22. 43 Ac. 18. 23.
STRETCH. Ex. 7. 19 8. 5, 16 25. 20 Jos. 8. 18 2 Ki. 21 13 1 Ch. 21. 10† Job 11. 13 39. 26 Ps. 68. 31 Is. 28. 20 34. 11 54. 2 Je. 10. 20 Eze. 30. 25 Am. 6. 4 Mat. 12. 13 Jno. 21. 18 2 Co. 10. 14.
STRETCHED. Ge. 22. 10 48. 14 Ex. 8. 6, 17 9. 23 10. 13, 22 14. 21, 27 Jos. 8. 18, 19, 26 2 Sa. 6. 17† 1 Ki. 6. 27 17. 21 2 Ki. 4. 34, 35 1 Ch. 21. 16 Job 38. 5 Ps. 44. 20 88. 9 136. 6 Pr. 1. 24 Is. 3. 16 5. 25 9. 12, 17, 21 10. 4 14. 26, 27 16. 8 23. 11 42. 5 45. 12 51. 13 Je. 6. 4 10. 12 51. 15 La. 2. 8 Eze. 1. 11 10. 7 16. 27 Ho. 7. 5 Am. 6. 7 Zec. 1. 16 Mat. 12. 13 Mar. 3. 5 Lu. 22. 53 Ac. 12. 1 Ro. 10. 21. See *Arm.*
STRETCHEDST. Ex. 15. 12.
STRETCHEST. Ps. 104. 2.
STRETCHETH. Job 15. 25 26. 7 Pr. 31. 20 Is. 40. 22 44. 13, 24 Zec. 12. 1.
STRETCHING. Is. 8. 8 Ac. 4. 30.
STRICKEN. Ge. 18. 11 24. 1 Jos. 13. 1 23. 1, 2 Ju. 5. 26 1 Ki. 1. 1 Pr. 6. 1 23. 35 Is. 1. 5 16. 7 53. 4, 8 Je. 5. 3 La. 4. 9 Lu. 1. 7, 18.
STRIFE. Ge. 13. 7, 8 Ex. 17. 7† Nu. 20. 13† 27. 14 De. 1. 12 Ju. 12. 2 2 Sa. 19. 9 Ps. 31. 20 55. 9 80. 6 106. 32 Pr. 15. 18 16. 28 17. 1, 14, 19 20. 3 22. 10 26. 17, 21 28. 25 29. 22 30. 33 Is. 41. 11† 58. 4 Je. 15. 10 Eze. 47. 19 48. 28 Hab. 1. 3 Lu. 22. 24 Ro. 13. 13 1 Co. 3. 3 Ga. 5. 20 Phi. 1. 15 2. 3 1 Ti. 6. 4 He. 6. 16 Ja. 3. 14, 16.
STRIFES. Pr. 10. 12 2 Co. 12. 20 1 Ti. 6. 4 2 Ti. 2. 23.
STRIKE. Ex. 12. 7, 22 De. 21. 4 2 Ki. 5. 11 Job 17. 3 20. 24 Ps. 110. 5 Pr. 7. 23 11. 15 17. 26 22. 26 Je. 49. 14† Eze. 39. 2 Ho. 14. 5† Hab. 3. 14 Mar. 14. 65.
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SWALLOWETH. Job 5.5 39.24.
SWAN. Le.11.18 De.14.16.
SWARE. Ge.21.31 24.7,9 25.33 26.3,31 31.53 47.31 50.24 Ex.13. 5,11 33.1 Nu.14.16,30 32.10,11 De.1.8,34,35 2.14 4.21,31 6.13, 18,23 7.12,13 8.1,18 9.5 11.9,21 26.3 28.11 30.20 31.21,23 34.4 Jos.1.6 5.6 6.22 9.15,20 14.9 21.43,44 Ju.2.1 1 Sa.19.6 20.3 24.22 28.10 2 Sa.3.35 19.23 1 Ki. 1.29,30 2.8,23 2 Ki.25.24 2 Ch. 15.14 Ezr.10.5 Ps.95.11 132.2 Je.38.16 40.9 Eze.16.8 20.5† 47.14† Da.12.7 Mar.6.23 Lu.1.73 He.3.11,18 6.13 7.21 Re.10.6. See *Their Fathers.*
SWAREST. Ex.22.13 Nu.11.12 De.26.15 1 Ki.1.17 Ps.89.49.
SWARM. Ex.8.24 Ju.14.8.
SWARMS. Ex.8.21,22,29,31.
SWEAR. Ge.21.23,24 24.3,37 25. 33 47.31 50.5 Ex.6.8 Le.5.4 19.12 Nu.30.2 De.6.13 10.20 Jos.2.12,17,20 23.7 Ju.15.12 1 Sa.20.17 24.21 30.15 2 Sa.19.7 1 Ki.1.13,51 2.42 8.31 2 Ch.6.22 36.13 Ezr.10.5 Ne.13.25 Is.3.7 19.18 45.23 48.1 65.16 Je.4.2 5.2 7.9 12.16 22.5 32.22 Ho. 4.15 Am.8.14 Zep.1.5 Mat.5.34, 36 23.16,18,20,21,22 26.74 Mar. 14.71 He.6.13,16 Ja.5.12.
SWEARERS. Mal.3.5.
SWEARETH. Le.6.3 Ps.15.4 63. 11 Ec.9.2 Is.65.16 Zec.5.3,4 Mat.23.18,20,21,22.
SWEARING. Le.5.1 Je.23.10 Ho.4.2 10.4 He.7.21†.
SWEAT. Ge.3.19 Eze.44.18 Lu. 22.44.
SWEEP. Is.14.23 28.17 Lu.15.8.
SWEEPING. Pr.28.3.
SWEET. Ex.15.25 30.23 2 Sa.1. 23† 23.1 Ne.8.10 Job 20.12 21. 33 38.31 Ps.55.14 104.34 119.103 141.6 Pr.3.24 9.17 13.19 16.24 20.17 23.8 24.13 27.7 Ec.5.12 11.7 Ca.2.3,14 5.5,13,16 Is.3.19, 24 5.20 23.16 Je.6.20 31.26 Ja.3.11 Re.10.9,10 18.12†.
SWEET *calamus.* Ex.30.23.
SWEET *cane.* Is.43.24 Je.6.20. See *Incense, Odors, Savor.*
SWEET *spices.* Ex.30.34 37.29 Mar.16.1.
SWEET *wine.* Is.49.26 Am.9.13 Mi.6.15.
SWEETENED. Ps.55.14†.
SWEETER. Ju.14.18 Ps.19.10 119.103.
SWEETLY. Job 24.20 Ca.7.9.
SWEETNESS. Ju.9.11 14.14 Pr. 16.21 27.9 Eze.3.3.
SWELL. Ne.5.21,22,27 De.8.4.
SWELLED. Ne.9.21.
SWELLING. Ps.46.3 Is.30.13 Je. 12.5 49.19 50.44 2 Pe.2.18 Jude 16.
SWELLINGS. 2 Co.12.20.
SWEPT. Ju.5.21 Je.46.15 Mat. 12.44 Lu.11.25.
SWERVED. 1 Ti.1.6.
SWIFT. De.28.49 1 Ki.4.28† 1 Ch.12.8 Job 9.26 24.18 Pr.6.18 Ec.9.11 Is.18.2 19.1 30.16 66.20 Je.2.23 46.6 Am.2.14 15 Mi.1.13 Mal.3.5 Ro.3.15 Ja.1.19 2 Pe.2.1.
SWIFTER. 2 Sa.1.23 Job 7.6 9. 25 Je.4.13 La.4.19 Hab.1.8.
SWIFTLY. Ps.147.15 Is.5.26 Da. 9.21 Joel 3.4.
SWIM. 2 Ki.6.6 Ps.6.6 Is.25.11 Eze.47.5 Ac.27.42,43.
SWIMMEST. Eze.32.6.
SWIMMETH. Is.25.11.
SWINE. Le.11.7 De.14.8 Pr.11. 22 Is.65.4 66.3,17 Mat.7.6 8.30, 31,32 Mar.5.11,12,13,14,16 Lu.8. 32,33 15.15,16.
SWOLLEN. Ac.28.6.
SWOON. La.2.11.
SWOONED. La.2.12.
SWORD. Ge.3.24 34.25 Ex.5.21 32.27 Le.26.6,25,33,37 Nu.22.23, 29,31 De.32.25 33.29 Jos.5.13 24.12 Ju.7.14,18,20,22 8.10,20 9.54 20.2,15,17,25,35,46 1 Sa.13. 22 14.20 15.33 17.39,50,51 18.4 21.8,9 22.10,13 25.13 31.4,5 2 Sa. 1.22 2.16,26 3.29 11.25 12.10 18.8 20.10 23.10 24.9 1 Ki.3.24 19.17 1 Ch.5.18 10.4,5 21.5,12 16,27,30 2 Ch.20.9 Ezr.9.7 Ne. 4.18 Es.9.5 Job 5.20 15.22 19. 29 20.25 27.14 40.19 41.26 Ps. 7.12 17.13 37.14,15 45.3 57.4 64.3 76.3 78.62 149.6 Pr.5.4 12.18 25.18 Ca.3.8 Is.2.4 31.8 34.6 41.2 49.2 51.19 65.12 66. 16 Je.2.30 4.10 5.12 6.25 9.16 12.12 14.13,15,16 15.2,3,9 18.21 24.10 25.16,27,29,31 29.17 31.2 32.24 34.17 42.16 43.11 44.28 46.10,14 47.6 48.2,10 49.37 50. 16,35,36,37 51.50 La.5.9 Eze.5. 2,12,17 6.3,8 7.15 11.8 14.17,21 21.9,11,12,13,14,15,19,20,28 29.8 30.4,21,22 32.11 33.2,3,4,6,26 35. 5 38.21 Ho.2.18 11.6 Am.9.4 Mi.4.3 6.14 Na.2.13 3.3,15 Zec. 9.13 11.17 13.7 Mat.10.34 25. 51,52 Mar.14.47 Lu.2.35 22.36 Jno.18.10,11 Ac.16.27 Ro.8.35 13.4 Ep.6.17 He.4.12 Re.1.16 2.12 6.4 19.15,21. See *Edge.*
By the **SWORD.** Ge.27.40 Le.26. 7,8 2 Sa.1.12 2 Ch.29.9 Job 33. 18 36.12 Ps.44.3 78.64 Je.11.22 14.12,15 16.4 18.21 19.7 21.9 27.13 32.36 33.4 34.4 38.2 42. 17,22 44.12,13,18,27 Eze.26.6,11 28.23 31.18 32.20,21,22,25,30 33. 27 39.23 Ho.1.7 Am.7.11 9.10 Hag.2.22 Re.13.14. See *Fall.*
From the **SWORD.** Ex.18.4 Le.26. 36 1 Ki.19.17 2 Ch.36.20 Job 5. 15 39.22 Ps.22.20 144.10 Is.21. 15 31.8 Je.21.7 46.16 Eze.12.16 38.8.
My **SWORD.** Ge.48.22 Ex.15.9 De.32.41,42 1 Sa.21.8 Ps.44.6 Is. 34.5 Eze.21.3,4,5 30.24,25 32.10 Zep.2.12.
With the **SWORD.** Ge 31.26 Ex.5. 3 22.24 Nu.19.16 20.8 31.8 De. 28.22 Jos.10.11 11.10 13.22 1 Sa.17.45,47 2 Sa.12.9 20.8 21.16 1 Ki.1.51 2.8,32 19.1,10,14 2 Ki. 8.12 11.15,20 19.37 2 Ch.21.4 23.14,21 32.21 36.17 Ps.42.10 Is.1.20 14.19 22.2 27.1 37.38 Je.5.17 14.8 20.4 26.23 27.8 29.18 41.2 La.4.9 Eze.7.15 23.10 26.8 31.17 32.28,32 35.8 Am.1. 11 4.10 7.9 9.1 Mi.5.6 Mat.26. 52 Lu.22.49 Ac.12.2 He.11.37 Re.2.16 6.8 13.10 19.21.
SWORDS. 1 Sa.13.19 2 Ki.3.26 Ne.4.13 Ps.55.21 59.7 Pr.30.14 Ca.3.8 Is.2.4 21.15 Eze.16.40 23.47 28.7 30.11 32.12,27 Joel 3.10 Mi.4.3 Mat.26.47,55 Mar. 14.43,48 Lu.22.38,52.
SWORN. Ge.22.16 Ex.13.19 17. 16 Le.6.5 De.7.8 13.17 19.8 28.9 29.13 31.7 Jos.9.18,19 Ju. 2.15 21.1,7,18 1 Sa.3.14 20.42 2 Sa.3.9 21.2 2 Ch.15.15 Ne.6.18 9.15 Ps.24.4 89.3,35 102.8 110.4 119.106 132.11 Is.14.24 45.23 54.9 62.8 Je.5.7 11.5 44.26 49. 13 51.14 Eze.21.23 Am.4.2 6.8 8.7 Mi.7.20 Ac.2.30 7.17 He. 4.3.
SYCAMINE. Lu.17.6.
SYCAMORE *fruit.* Am.7.14.
SYCAMORE *tree.* Lu.19.4.
SYCAMORE *trees.* 1 Ki.10.27 1 Ch. 27.28 2 Ch.1.15 9.27 Ps.78.47.
SYCAMORES. Is.9.10.
SYCHAR. Jno.4.5.
SYENE, bush; *or* (*Syriac*) enmity. Eze.29.10.
SYMPHONY. Da.3.5†.
SYNAGOGUE. Mat.12.9 13.54 Mar.1.23,29 5.22,36,38 6.2 Lu. 4.16,20,33,38 7.5 8.41,49 Jno.6. 59 9.22 12.42 18.20 Ac.6.9 13. 14,15,42 14.1 17.1,17 18.4,7,8, 17,26 22.19 26.11 Ja.2.2† Re. 2.9 3.9.
SYNAGOGUES. Ps.74.8 Mat.4. 23 6.2,5 9.35 10.17 23.6,34 Mar.1.39 12.39 13.9 Lu.4.15,44 11.43 12.11 20.46 21.12 Jno.16. 2 Ac.9.2,20 13.5 15.21 24.12.
SYNTYCHE, that speaks *or* discourses. Phi.4.2.
SYRACUSE, that draws violently. Ac.28.18.
SYRIA (*Heb.* Aram.), sublime, *or* that deceives. Ju.10.6 2 Sa.8.6 15.8 1 Ki.10.29 11.25 19.15 22.1 2 Ki.5.1 6.23 7.5 8.13 13.3,7, 17,19 16.6 1 Ch.18.6 2 Ch.18.10 24.23 28.23 Is.7.2,8 Eze.16.57 27.16 Ho.12.12 Am.1.5 Mat.4. 24 Lu.2.2 Ac.15.23,41 18.18 21. 3 Ga.1.21. See *King.*
SYRIAC. Da.2.4.
SYRIAN. Ge.25.20 28.5 31.20,24 De.26.5 2 Ki.5.20 18.26 Ezr.4.7 Is.36.11 Lu.4.27.
SYRIANS. 2 Sa.8.5,6,13 10.6,11, 19 1 Ki.20.20,27,29 22.11 2 Ki. 5.2 6.9 7.4,6,10 8.28,29 9.15 13.5,17 16.6 1 Ch.18.5,6 19.12, 19 2 Ch.22.5 Is.9.12 Je.35.11 Am.9.7.
SYROPHENICIAN, red, purple, *or* drawn to. Mar.7.26.

T.

TAANACH, who humbles thee, *or* answers thee, *or* afflicts thee. 1 Ki. 4.12.
TABBATH, good, or goodness. Ju. 7.42.
TABEAL, good God. Is.7.6.
TABEEL. See *Tabeal.* Ezr.4.7.
TABERAH, burning. Nu.11.3 De. 9.22.
TABERNACLE. Ex.25.9 26.1,6, 7,15,17,20,26,27,30 27.9,19 29.43 31.7 33.7,11 35.18 36.8,13,14,20, 22,23,28,31,32 38.20,31 39.32,33, 40 40.2,9,17,18,19,21,33,34,35,36, 38 Le.8.10 15.31 17.4 26.11 Nu. 1.50,51,53 3.7,23,25,35,38 4.16, 25,31 5.17 7.1,3 9.15,17,18,19,22 10.11,21 11.24,26 12.10 16.9,24, 27 17.13 18.3 31.30,47 De.31.15 Jos.22.19 1 Sa.2.32† 2 Sa.6.17 7. 6 1 Ki.1.39 2.28 8.4 1 Ch.6.48 9.19,23 16.39 17.5 21.29 23.26 2 Ch.1.5 5.5 Job 5.24 18.6,14,15 19.12 20.26 29.4 31.31 36.29 Ps.15.1 19.4 26.8† 27.5,6 61.4 76.2 78.60,67 132.3,7 Pr.14.11 Is.4.6 16.5 33.20 Je.10.20 La. 2.4,6 Eze.37.27 41.1 Am.5.26 9.11 Ac.7.43,46 15.16 2 Co.5.1,4 He.8.2,5 9.2,3,6,8,11,21 13.10 2 Pe.1.13,14 Re.13.6 15.5. See *Congregation, Door.*
TABERNACLE *of witness.* Nu.17.7, 8 18.2 2 Ch.24.6 Ac.7.44.
TABERNACLES. Nu.24.5 Job 11. 14 12.6 15.34 22.23 Ps.43.3 46. 4 78.51 83.6 84.1 118.15 132.7 De.11.45 Ho.9.6 12.9 Mal.2.12 Mat.17.4 Mar.9.5 Lu.9.33 He. 11.9. See *Feast.*
TABITHA (*Syriac*), clear-sighted. Ac.9.36,40.
TABLE. Ex.25.23,27,28 26.35 30. 27 31.8 37.10,14,16 39.33 40.4, 22 Le.24.6 Nu.3.31 Ju.1.7 1 Sa. 20.29,34 2 Sa.9.7,10,11,13 19.28 1 Ki.2.7 4.27 10.5 13.20 18.19 2 Ki.4.10 2 Ch.9.4 Ne.5.17 Job 36.16 Ps.28.5 69.22 78.19 128.3 Pr.3.3 7.3 9.2 Ca.1.12 Is.21.5 30.8 65.11 Je.17.1 Eze.23.41 39. 20 41.22 44.16 Da.11.27 Mal. 1.7,12 Mat.15.27 Mar.7.28 Lu. 16.21 22.21,30 Jno.12.2 13.28 Ro.11.9 1 Co.10.21. See *Shew-Bread.*
*Writing-***TABLE.** Lu.1.63.
TABLES. Ex.32.15,16,19 34.1 De.10.4,5 1 Ch.28.16 2 Ch.4.8,19 Is.28.8 Eze.40.41,42 Hab.2.2 Mat.21.12 Mar.7.4 11.15 Jno.2. 15 Ac.6.2 2 Co.3.3 He.9.4. See *Stone, Two.*
TABLETS. Ex.35.22 Nu.31.50 Is.3.20.
TABOR, choice, *or* purity, or (*Syr.*) bruising, contrition. Ju.4.6,12 8. 18 1 Sa.10.3 Ps.89.12 Je.46.18 Ho.5.1.
TABRET. Ge.31.27 1 Sa.10.5 Job 17.6 Is.5.12.
TABRETS. 1 Sa.18.6 Is.24.8 30. 32 Je.31.4 Eze.28.13.
TABERING. Na.2.7.
TABRIMON, good pomegranate; *or* goodness raised; *or* the navel, *or* middle, *or* prepared, reckoned, given. 1 Ki.15.18.
TACHES. Ex.26.6,11,33 35.11 36.13,18 39.33.
TACKLING, S. Is.33.23 Ac.27.19.
TADMOR, the palm, *or* palm-tree; *or* bitterness, *or* change. 2 Ch.8.4.
TAHAPANES, TAHPANHES, *or* **TEHAPHNEHES,** secret temptation, hidden flight, covered standard. Je.2.16 43.7 46.14 Eze.30. 18.
TAHPENES, standard, flight, temptation, secret. 1 Ki.11.19.
TAIL. Ex.4.4 De.28.13,44 Jos. 10.19† Ju.15.4 Job 40.17 Is.9.14, 15 19.15 Re.12.4.
TAILS. Ju.15.4 Is.7.4 Re.9.10, 19.
TAKE. Ge.13.9 14.21 19.15 22.2 24.3,37,48 31.32,50 34.9,16 38.23 Ex.6.7 10.26 17.5 20.7 21.14 23.8 34.9,16 Le.18.17,18 20.14 21.7,13 25.36,46 Nu.8.6 11.17 16.3,7 35.31,32 De.1.13 4.34 5. 11 7.3 15.17 16.19 22.18,30 24. 4,6,17 25.8 Jos.6.18 7.14 8.29 10.42 20.4 22.19 Ju.5.30 14.3, 15 19.30 Ru.2.10 1 Sa.2.16 8.11, 13,14,15,16 17.18,46 19.14,20 21. 9 24.11 25.11 26.11 2 Sa.12.4,11, 28 13.33 16.9 19.19,30 1 Ki.11. 31,34 14.3 18.10 20.18 21.15,16 22.26 2 Ki.4.1,29 5.15,16,20,23 8.8 9.1,3 10.6,14 12.5 13.15,18 19.30 1 Ch.21.24 2 Ch.18.25 Ezr. 5.14,15 9.12 Ne.10.30 13.25 Es. 6.10 Job 23.10 24.3,9 30.17 31. 36 41.4 42.8 Ps.2.2 7.5 50.9,16 51.11 71.11 75.2† 81.2 83.12 89.33 109.8 116.13 119.43 139.9, 20 Pr.5.22 6.25,27 7.18 20.16 27.13 30.9 Ec.5.15,19 Ca.2.15 Is.27.6 28.19 30.14 33.23 37.31 40.24 44.15 47.2,3 57.13 58.2 66.21 Je.2.22 3.14 13.4,6,21 15. 19 16.2 18.22 19.1 20.10 25.9, 10,28 29.6 32.24,25,28,44 39.12 46.11 50.15 51.8,26,36 La.2.13 Eze.4.1,3,9 5.1 10.6 11.19 14.5 15.3 21.26 22.16 24.5,8,25 29.19 33.2 36.24 37.16,19 38.12,13 44. 22 46.18 Da.7.18 11.15,18 Ho. 1.2 11.4 14.2 Am.5.11,12 9.2,3 Jon.4.3 Mi.2.2,6 Na.1.2 2.9 Hab.1.10 Hag.1.8 2.23 Zec.6.10 11.15 Mat.1.20 2.13 6.25,28,31, 34 10.19 11.12,29 15.26 16.5 17. 25 18.16 20.14 24.17 25.28 26. 4,26,45,52,55 Mar.6.8 7.27 8.14 12.19 13.11,15 14.1,22,41,44,48 15.24,36 Lu.6.4,29 9.3 10.35 12. 11,19 22.26 14.9 16.6,7 19.24 20. 28 22.17,36 Jno.2.16 6.7,15 7. 50,52 10.17,18,39 11.57 16.15 17.15 18.31 19.6 Ac.1.20 12.3 15.14,37,38 20.13,26 21.24 27.33, 34 1 Co.6.7,15 9.9 11.24 2 Co. 8.4 11.20 12.10 Ep.6.13,17 1 Ti. 3.5 2 Ti.4.11 He.7.5 Ja.5.10 1 Pe.2.20 Re.3.11 5.9 6.4 10.8,9 22.17.
TAKE *away.* Ge.30.15 42.36 Ex. 2.9 8.8 10.17 23.25 33.23 Le. 3.4,10,15 4.9,31,35 7.4 14.40 De.7.15 Nu.4.13 17.10 21.7 Jos. 7.13 2 Sa.4.11 5.6 24.10 1 Ki.2. 31 14.10 16.3 19.4,10,14 20.6,24 21.21 2 Ki.2.3,5 6.32 18.32 1 Ch.17.13 Es.4.4 Job 7.21 9.34 24.2,10 32.22 36.18 Ps.26.9† 31. 13 52.5 58.9 102.24 Pr.22.27 25.4,5 Is.1.25 3.1,18 4.1 5.5,23 10.2 25.8 27.9 36.17 39.7 40.24 58.9 Je.4.4 5.10 15.15 Eze.11.18 23.25,26,29 24.16 33.4,6 36.26 45.9 Da.7.26 11.31 Ho.1.6 2.9, 17 4.11 5.14 14.2 Am.4.2 5.23 Mi.2.2 Zep.3.11 Zec.3.4 9.7 Mal.2.3 Mat.5.40 22.13 Mar.14. 36 Lu.1.25 17.31 Jno.11.39,48 Ro.11.27 He.10.4 1 Jno.3.5 Re. 22.19. See *Counsel.*
TAKE *heed.* Ge.31.24,29 Ex.10.28 19.12 34.12 Nu.23.12 De.2.4 4.9, 15,23 11.16 12.13,19,30 24.8 27.9 Jos.22.5 23.11 1 Sa.19.2 1 Ki.2.4 8.25 1 Ch.28.10 2 Ch.6.16 19.6,7 33.8 Ezr.4.22 Job 36.21 Ps.39.1 Ec.7.21 Is.7.4 Je.9.4 17.21 Ho. 4.10 Mal.2.15,16 Mat.6.1 16.6 18.10 24.4 Mar.4.24 8.15 15.5, 9,23,33 Lu.8.18 11.35 12.15 17.3 21.8,34 Ac.5.35 20.28 22.26 Ro. 18.21 1 Co.3.10 8.9 10.12 Ga.5 15 Col.4.17 1 Ti.4.16 He.3.12 2 Pe.1.19.
TAKE *hold.* Ex.15.14,15 26.5 De. 32.41 Job 27.20 36.17 38.13 Ps. 35.2 69.24 Pr.2.19 4.13 5.5 Ec. 7.18 Ca.7.8 Is.3.6 4.1 13.8 27.5 56.4 64.7 Mi.6.14 Zec.1.6 8.23 Lu.20.20,26.
TAKE *up.* Ge.41.34 Le.6.10 Nu. 16.37 Jos.3.6 4.5 6.6 2 Ki.2.1 4.36 6.7 9.25 Ne.5.2 Ps.16.4 27.10 Is.14.4 57.14 Je.7.29 9.10, 18 38.10 Eze.19.1 26.17 27.2,32 28.12 32.2 Am.3.5 5.1 6.10 Jon.1.12 Mi.2.4 Hab.1.15 2.6 Mat.9.6 16.24 17.27 Mar.2.9,11 8.34 10.21 16.18 Lu.5.24 9.23 Jno.5.8,11,12.
TAKEN. Ge.2.22,23 3.19,23 4.15 12.15,19 14.14 18.27 20.3 27.32 31.16,34 Ex.25.15 Le.7.34 Nu. 3.12 5.13 8.16,18 10.17 16.15 18.6 31.49 36.3 De.4.20 20.7 24.1,5 Jos.7.11,15,16,17,18 Ju.11. 36 14.9 15.6 17.2 1 Sa.4.11,17, 19,21,22 7.14 10.21 12.3,4 14. 41,42 30.5,19 2 Sa.12.9,10,27 16. 8 23.6 1 Ki.16.18 21.19 2 Ki.2. 10 18.10 1 Ch.24.6 2 Ch.28.11 30.2 Ezr.9.2 10.2,14,17,18,44 Ne.5.15 Es.2.15,16 8.2 Job 16. 12 19.9 22.6 24.24 28.2 Ps.9.15 10.2 59.12 83.3 119.111 Pr.3.26 6.2 7.20 11.6 Ec.2.18 3.14 7. 26 9.12 Is.7.5 8.15 23.8 24.18 28.13 33.20 41.9 49.24 51.22 53.8 Je.6.11 8.9 12.2 31.3 38.

23, 28 39.5 40.1, 10 48.1, 7, 33, 41, 44, 46 49.20, 24, 30 50.2, 24 51.31, 41 La. 4.20 Eze. 12.13 15.3 16.17, 20 17.12, 13, 20 18.8, 13, 17 19.4, 8 21.23 22.12 25.15 Da. 5.2, 3 Joel 3.5 Am. 3.4, 5, 12 6.13 Zec. 14.2 Mat. 9.15 16.7 21.43 24.40 28.12 Mar. 4.25 6.41 9.36 Lu. 5.5, 9 17. 34, 35, 36 19.8 Jno. 7.44 8.3, 4 Ac. 2.23 8.33† 25.27 27.33 Ro. 9.6 1 Co. 10.13 1 Th. 2.17 2 Th. 2.7 1 Ti. 5.9 2 Ti. 2.26 He. 5.1 2 Pe. 2.12 Re. 5.8 11.17 19.20.

TAKEN *away.* Ge. 21.25 27.35, 36 30.23 31.1, 9 Ex. 14.11 Le. 4.31, 35 6.2 14.43 De. 26.14 28.31 Ju. 18.24 1 Sa. 21.6 1 Ki. 22.43 2 Ki. 2.9 12.3 14.4 18.22 2 Ch. 15.17 19.3 20.33 32.12 Job 1.21 20.19 27.2 34.5, 20 Ps. 85.3 Pr. 4.16 Is. 6.7 8.4 10.27 16.10† 17.1 36.7 49.25 52.5 57.1† 64.6 Je. 16.5 La. 2.6 Eze. 33.6 Da. 7.12 8.11 12.11 Ho. 4.3 Am. 4.10 Mi. 2.9 Zep. 3.15 Mat. 13.12 25.29 Mar. 2.20 Lu. 5.35 8.18 10.42 11.52 19.26 Jno. 19.31 20.1, 2, 13 Ac. 8.33 27.20 1 Co. 5.2 2 Co. 3.16.

TAKEN *hold.* 1 Ki. 9.9 Job 30.16 Ps. 40.12 119.143 Is. 21.3 Je. 6.24.

TAKEN *up.* Ex. 40.36, 37 Nu. 9.17, 21, 22 10.11 2 Sa. 18.9 Is. 10.29 Je. 29.22 Eze. 36.3 Da. 6.23 Lu. 9.17 Ac. 1.2, 9, 11, 22 20.9 27.17, 40.

TAKEST. Ex. 4.9 30.12 Ju. 4.9 Ps. 104.29 114.3 Is. 58.3 Lu. 19.21.

TAKEDST *heed.* 1 Ch. 22.13.

TAKETH. Ex. 20.7 De. 5.11 10.17 24.6 25.11 27.25 32.11 Jos. 7.14 15.16 Ju. 1.12 1 Sa. 17.25 1 Ki. 14. 10 Job 5.5, 13 9.12 12.20, 24 27.8 40.24 Ps. 15.3, 5 118.7 137.9 147. 10, 11 149.4 Pr. 1.19 16.32 17.23 25.20 26.17 Ec. 1.3 2.23 Is. 13.14 40.15 44.14 51.18 Eze. 16.32 33. 4, 5 Am. 3.12 Mat. 4.5, 8 9.16 10. 38 12.45 17.1 Mar. 2.21 4.15 5.40 9.2, 18 14.33 Lu. 6.29, 30 8. 12 9.39 11.22, 26 16.3 Jno. 1.29 10.18 15.2 16.22 21.13 Ro. 3.5 1 Co. 3.19 11.21 He. 5.4 10.9.

TAKETH *hold.* Job 21.6 Pr. 30.28 Is. 56.6.

TAKING. 2 Ch. 19.7 Job 5.3 Ps. 119.9 Je. 50.46 Eze. 25.12 Ho. 11. 3 Mat. 6.27 Mar. 13.34 Lu. 4.5 12.25 19.22 Jno. 11.13 Ro. 7.8, 11 2 Co. 2.13 11.8 Ep. 6.16 2 Th. 1.8 1 Pe. 5.2 3 Jno. 7.

TALE (story). Ps. 90.9.

TALES. Eze. 22.9 Lu. 24.11.

TALE (reckoning). Ex. 5.8, 18 1 Sa. 18.27 1 Ch. 9.28.

TALE-BEARER. Le. 19.16 Pr. 11. 13 18.8 20.19 26.20, 22.

TALENT. Ex. 25.39 37.24 38.27 2 Sa. 12.30 1 Ki. 20.39 2 Ki. 5.22 23.33 2 Ch. 36.3 Zec. 5.7 Mat. 25. 25, 28 Re. 16.21.

TALENTS. Ex. 38.24, 27 1 Ki. 16. 24 2 Ki. 5.5, 23 15.19 18.14 23. 33 1 Ch. 19.6 29.4, 7 2 Ch. 25.9 27.5 36.3 Mat. 18.24 25.15. See *Gold, Silver.*

TALITHA-CUMI, young woman, arise. Mar. 5.41.

TALK. Job 11.2 15.3 Pr. 14.23 Ec. 10.13 Mat. 22.15.

TALK. Nu. 11.17 De. 5.24 6.7 1 Sa. 2.3 2 Ki. 18.26 1 Ch. 16.9 Job 13.7 Ps. 69.26 71.24 77.12 105.2 119.27 145.11 Pr. 6.22 24.2 Je. 12.1 Eze. 3.22 Da. 10.17 Jno. 14.30.

TALKED. Ge. 45.15 Ex. 20.22 33. 9 34.29 De. 5.4 1 Sa. 14.19 2 Ch. 25.16 Je. 38.25 Lu. 9.30 24.32 Jno. 4.27 Ac. 10.27 20.11 26.31 Re. 21.15.

TALKERS. Eze. 36.3 Tit. 1.10.

TALKEST. Ju. 6.17 1 Ki. 1.14 Jno. 4.27.

TALKETH. Ps 37.30 Jno. 9.37.

TALKING, *substantive.* Job 29.9 Ep. 5.4.

TALKING, *participle.* Ge. 17.22 1 Ki. 18.27 Es. 6.14 Eze. 33.30 Mat. 17.3 Mar. 9.4 Re. 4.1.

TALL. De. 2.10, 21 9.2 2 Ki. 19.23 Is. 37.24.

TALLER. De. 1.28.

TALMAI, my furrow; *or* that suspends the waters; *or* heap of waters. Jos. 15.41.

TAMAR, a palm, *or* palm-tree. Ge. 38.6, 24 Ru. 4.12 2 Sa. 13.1, 2, 22, 32 14.27 1 Ch. 2.4 Eze. 47.19 Mat. 1.3.

TAME. Mar. 5.4 Ja. 3.8.

TAMED. Ja. 3.7.

TAMMUZ, abstruse, concealed. Eze. 8.14.

TANHUMETH, consolation, *or* repentance; *or* bottle, *or* wall that is given, *or* of a gift. 2 Ki. 25.23.

TANNER. Ac. 9.43 10.6, 32.

TAPESTRY. See *Coverings.*

TAPHATH, little girl; *otherwise,* distillation, drop. 1 Ki. 4.11.

TARE. 2 Sa. 13.31 2 Ki. 2.24 Mar. 9.20 Lu. 9.42.

TARES. Mat. 13.25, 26, 27, 29, 36, 38.

TARGET. 1 Sa. 17.6 1 Ki. 10.16 2 Ch. 9.15.

TARGETS. 1 Ki. 10.16 2 Ch. 14.8.

TARPELITES, ravishers, *or* wearied; *or* succession or order of miracles; *or* ruinous order, *or* rank. Ezr. 4.9.

TARRY. Ge. 19.2 27.44 30.27 45.9 Ex. 12.39 24.14 Le. 14.8 Nu. 22.19 Ju. 5.28 6.18 19.6, 9, 10 Ru. 1.13 3.13 1 Sa. 1.23 10.8 14.9 2 Sa. 10.5 11.12 15.28 18.14 19.7 2 Ki. 2.2, 4, 6 7.9 9.3 14.10 1 Ch. 19.5 Ps. 101.7 Pr. 23.30 Is. 46.13 Je. 14.8 Hab. 2.3 Mat. 26.38 Mar. 14.34 Lu. 24.29, 49 Jno. 4.40 21. 22, 23 Ac. 10.48 18.20 28.14 1 Co. 11.33 16.7, 8 1 Ti. 3.15 He. 10.37.

TARRIED. Ge. 24.54 28.11 31.54 Nu. 9.19, 22 Ju. 3.25, 26 19.8 Ru. 2.7 1 Sa. 13.8 2 Sa. 11.1 15.17, 29 20.5 2 Ki. 2.18 Ps. 68.12 Mat. 25.5 Lu. 1.21 2.43 Jno. 3.22 Ac. 9.43 15.33 18.18 20.5 21.4, 10 25.6 27.33 28.12.

TARRIEST. Ac. 22.16.

TARRIETH. 1 Sa. 30.24 Mi. 5.7.

TARRYING. Ps. 40.17 70.5.

TARSHISH, contemplation, *or* examination, of the marble, *or* of the joy; *or* precious stone, the color of marble. Ge. 10.4 1 Ki. 10.22 1 Ch. 1.7 2 Ch. 9.21 20.35, 37 Ps. 48.7 72.10 Is. 2.16 23.1, 6, 10, 14 60.9 66.19 Je. 10.9 Eze. 27.12, 25 38.13 Jon. 1.3 4.2.

TARSUS, winged, feathered. Ac. 9. 11, 30 11.25 21.39 22.3.

TARTAK, chained, bound, shut up. 2 Ki. 17.31.

TARTAN, that searches and examines the gift of the turtle; *or* their law. 2 Ki. 18.17.

TASK. Ex. 5.19.

TASKS. Ex. 5.13, 14.

TASK-MASTERS. Ex. 1.11 3.7 5.6, 10, 13, 14.

TASTE, *substantive.* Ex. 16.31 Nu. 11.8 Job 6.6, 30 Ps. 119.103 Pr. 24. 13 Ca. 2.3 Je. 48.11.

TASTE, *verb.* 1 Sa. 14.43 2 Sa. 3.35 19.35 Job 12.11 Ps. 34.8 Jon. 3.7 Mat. 16.28 Mar. 9.1 Lu. 9.27 14.24 Jno. 8.52 Col. 2.21 He. 2.9.

TASTED. 1 Sa. 14.24, 29 Da. 5.2 Mat. 27.34 Jno. 2.9 He. 6.4, 5 1 Pe. 2.3.

TASTETH. Job 34.3 Pr. 31.18†.

TATLERS. 1 Ti. 5.13.

TATNAI, that gives, *or* the overseer of the gifts, of the presents, of the tributes. Ezr. 5.3.

TAUGHT. De. 4.5 31.22 Ju. 8.16 2 Ki. 17.28 2 Ch. 6.27 17.9 23.13 30.22 35.3 Ne. 8.9 Ps. 71.17 119. 102, 171 Pr. 4.4, 11 31.1 Ec. 12.9 Is. 29.13 40.13, 14 54.13 Je. 2.33 9.5, 14 12.16 13.21 28.16 29.32 32.33 Eze. 23.48 Ho. 10.11 11.3 Zec. 13.5 Mat. 7.29 28.15 Mar. 1.22 6.30 10.1 12.35 Lu. 11.1 13.25 19.47 20.1 Jno. 6.45 7.14, 28 8.2, 28 18.20 Ac. 4.2 5.21 11.26 14. 21 15.1 18.25 20.20 22.3 Ga. 1.12 6.6 Ep. 4.21 Col. 2.7 1 Th. 4.9 2 Th. 2.15 Tit. 1.9 1 Jno. 2.27 Re. 2.14.

TAUNT. Je. 24.9 Eze. 5.15.

TAUNTING. Is. 14.4† Hab. 2.6.

TAXATION. 2 Ki. 23.35.

TAXED. 2 Ki. 23.35 Lu. 2.1, 3, 5.

TAXES. Da. 11.20.

TAXING. Lu. 2.2 Ac. 5.37.

TEACH. Ex. 4.15 35.34 Le. 10.11 14.57 De. 4.1, 10, 14 6.1 20.18 24.8 31.19 33.10 Ju. 13.8 1 Sa. 12.23 2 Sa. 1.18 2 Ch. 17.7 Ezr. 7. 10 Job 21.22 27.11 32.7 37.19 Ps. 25.8, 9, 12 34.11 51.13 90.12 105.22 Pr. 9.9 Is. 2.3 28.9, 26 Je. 9.20 31.34 Eze. 44.23 Da. 1.4 Mi. 3.11 4.2 Hab. 2.19 Mat. 5.19 28. 19 Lu. 11.1 12.12 Jno. 7.35 9.34 14.26 Ac. 1.1 4.18 5.28, 42 16.21 1 Co. 4.17 11.14 14.19 1 Ti. 1.3 2.12 3.2 4.11 6.2, 3 2 Ti. 2.2, 24 Tit. 2.4 He. 5.12 8.11 1 Jno. 2.27 Re. 2.20. See *Began.*

TEACH *me.* Job 6.24 34.32 Ps. 25.4, 5 27.11 86.11 119.12, 26, 33, 64, 66, 68, 108, 124, 135 143.10.

TEACH *thee.* Ex. 4.12 De. 17.11 Job 8.10 12.7, 8 33.33 Ps. 32.8 45.4.

TEACH *them.* Ex. 18.20 24.12 De. 4.9 5.31 6.7 11.19 Ju. 3.2 1 Ki. 8.36 2 Ki. 17.27 Ezr. 7.25 Ps. 132.12 Mat. 5.19 Mar. 6.34 8.31.

TEACHER. 1 Ch. 25.8 Joel 2.23† Hab. 2.18 Jno. 3.2 Ro. 2.20 1 Ti. 2.7 2 Ti. 1.11.

TEACHERS. Ps. 119.99 Pr. 5.13 Is. 30.20 43.27 Da. 12.3† Ac. 13.1 1 Co. 12.28, 29 Ep. 4.11 1 Ti. 1.7 2 Ti. 4.3 Tit. 2.3 He. 5.12 2 Pe. 2.1.

TEACHEST. Ps. 94.12 Mat. 22.16 Mar. 12.14 Lu. 20.21 Ac. 21.21 Ro. 2.21.

TEACHETH. 2 Sa. 22.35 Job 15, 5† 35.11 36.22 Ps. 18.34 94.10 144.1 Pr. 6.13 16.23 Is. 9.15 48. 17 Ac. 21.28 Ro. 12.7 1 Co. 2.13 Ga. 6.6 1 Jno. 2.27.

TEACHING. 2 Ch. 15.3 Je. 32.33 Mat. 4.23 9.35 15.9 21.23 26.55 28.20 Mar. 7.7 Lu. 13.10 23.5 Ac. 5.25 15.35 18.11 28.31 Ro. 12.7 Col. 1.28 3.16 Tit. 1.11 2.12.

TEAH. Ju. 8.7 Ps. 7.2 35.15 50. 22 Je. 15.3 16.7 Eze. 13.20, 21 Ho. 5.14 13.8 Am. 1.11 Na. 2.12 Zec. 11.16.

TEARETH. De. 33.20 Job 16.9 18.4 Mi. 5.8 Mar. 9.18 Lu. 9.39.

TEARS. 2 Sa. 16.12† 2 Ki. 20.5 Job 16.20 Ps. 6.6 39.12 42.3 56.8 80.5 116.8 126.5 Ec. 4.1 Is. 16.9 25.8 38.5 Je. 9.1, 18 13.17 14.17 31.16 La. 1.2 2.11, 18 Eze. 24.16 Mal. 2.13 Mar. 9.24 Lu. 7.38, 44 Ac. 20.19, 31 2 Co. 2.4 2 Ti. 1.4 He. 5.7 12.17 Re. 7.17 21.4.

TEATS. Is. 32.12 Eze. 23.3, 21.

TEBAH, murder, butchery, *or* guarding of the body, a cook. Ge. 22.24.

TEBETH. Es. 2.16.

TEDIOUS. Ac. 24.4.

TEETH. Ge. 49.12 Nu. 11.33 De. 32.24 1 Sa. 2.13 1 Ki. 10.22† 2 Ch. 9.21† Job 4.10 13.14 19.20 29.17 41.14 Ps. 3.7 57.4 58.6 † 124.6 Pr. 10.26 30.14 Ca. 4.2 6.6 Is. 41.15 Je. 31.29, 30 † Eze. 18.2 La. 3.16 Da. 7.5, 7, 19 Joel 1.6 Am. 4.6 Mi. 3.5 Zec. 9.7 Mat. 27.44 Re. 9.8. See *Gnash.*

TEIL-TREE. Is. 6.13.

TEKEL, weight. Da. 5.25, 27.

TEKOAH, *or* **TEKOA,** trumpet, *or* sound of the trumpet; *or* that is confirmed. 2 Sa. 14.2, 4, 9 1 Ch. 2. 24 4.5 2 Ch. 11.6 20.20 Je. 6.1 Am. 1.1.

TEL-HARSA, heap, *or* suspension of the plough, *or* of deafness, of silence; *or* suspension of the head. Ezr. 2.59.

TELL. Ge. 15.5 32.5 43.6, 22 45. 13 Ex. 10.2 Le. 14.35 Nu. 14.14 1 Sa. 6.2 9.8 17.55 22.22 23.11 27.11 2 Sa. 1.20 7.5 12.18, 22 15. 35 18.21 1 Ki. 1.20 18.8, 11, 12, 14 20.9, 11 2 Ki. 7.9 9.12, 15 22.15 1 Ch. 17.4 2 Ch. 34.23 Ps. 22.17 26.7 48.12, 13 Pr. 30.4 Ec. 6.12 8.7 10.14, 20 Ca. 5.8 Is. 6.9 48. 20 Je. 15.2 23.27, 28, 32 36.16, 17 48.20 Eze. 24.19 Da. 2.4, 7, 9, 36 Joel 1.3 Jon. 3.9 Mat. 8.4 16.20 17.9 18.15, 17 21.5, 27 24.3 26. 63 28.7, 9 Mar. 1.30 5.19 7.36 8.26, 30 9.9 11.33 13.4 16.7 Lu. 5.14 7.22 8.56 9.21† 13.32 20.7 22.67† Jno. 3.8 4.25 8.14 10.24 16.18 18.34 Ac. 15.27 17. 21 23.17, 22 2 Co. 12.2, 3 He. 11. 32.

TELL *me.* Ge. 12.18 21.26† 24.23, 49 29.15 31.27 32.29 37.16 Jos. 7.19 Ju. 16.6 Ru. 4.4 1 Sa. 9. 18 10.15 14.43 20.10 2 Sa. 1.4 13.4 1 Ki. 22.16 2 Ki. 4.2 8.4 Job 34.34 Ca. 1.7 Mat. 21.24 Lu. 7.42 Jno. 20.15 Ac. 5.8 22.27 23. 19† Ga. 4.21.

TELL *thee.* Ge. 22.2 26.2 Ex. 14. 12 Nu. 23.3 De. 17.11 32.7 Ju. 14.16 Ru. 3.4 1 Sa. 9.19 15.16 19.3 20.9 1 Ki. 14.3 22.18 1 Ch. 17.10 2 Ch. 18.17 Job 1.15, 16, 17, 19 8.10 12.7 Ps. 50.12 Is. 19.12 Je. 19.2 Lu. 12.59 22.34 Ac. 10.6 11.14 Re. 17.7.

***I* TELL** *you,* **or TELL** *I you.* Ge. 49.1 Is. 5.5 42.9 Mat. 10.27 21. 27 Mar. 11.29, 33 Lu. 4.25 9.27 10.24 12.51 13.3, 5, 27 17.34 18. 8, 14 19.40 20.8 22.67 Jno. 3.12 8.45 13.19 16.7 Ga. 4.16 5.21 Phi. 3.18.

TELLEST. Ps. 56.8 Is. 49.9†.

TELLETH. 2 Sa. 7.11 2 Ki. 6.12 Ps. 41.6 101.7 147.4 Je. 33.13 Jno. 12.22.

TELLING. Ju. 7.15 2 Sa. 11.19 2 Ki. 8.5.

TEL-MELAH, heap of salt, *or* of mariners; *or* suspension of the salt, *or* of the mariner. Ezr. 2.59.

TEMA, admiration, *or* perfection, consummation; *or* the south. Ge. 25. 15 1 Ch. 1.30 Job 6.19 Is. 21.14 Je. 25.23.

TEMAN, the south, *or* Africa; *or* perfect. Ge. 36.11, 15, 42 1 Ch. 1.53 Je. 49.7, 20 Eze. 25.13 Am. 1.12 Ob. 9 Hab. 3.3.

TEMANITE. See *Eliphaz.*

TEMPER. Eze. 46.14.

TEMPERANCE. Ac. 24.25 Ga. 5. 23 2 Pe. 1.6.

TEMPERATE. 1 Co. 9.25 Tit. 1.8 2.2.

TEMPERED. Ex. 29.2 30.35 1 Co. 12.24.

TEMPEST. Job 9.17 27.20 Ps. 11.6 55.8 83.15 Is. 28.2† 29.6 30.30 32.2 54.11 Am. 1.14 Jon. 1.4, 12 Mat. 8.24 Ac. 27.18, 20 He. 12.18 2 Pe. 2.17.

TEMPESTUOUS. Ps. 50.3 Jon. 1. 11, 13 Hab. 3.14† Ac. 27.14.

TEMPLE. 1 Sa. 1.9 2 Sa. 22.7 1 Ki. 6.17 2 Ch. 35.20 36.7 Ezr. 4.1 5.14 6.5 Ne. 6.10 Ps. 18.6 27.4 29.9 48.9 68.29 Is. 6.1 41.28 66.6 Je. 50.28 51.11 Eze. 41.1 Da. 5.2, 3 Am. 8.3 Zec. 8.9 Mal. 3.1 Mat. 4.5 12.6 23.16, 17, 21, 35 24. 1 26.61 27.40, 51 Mar. 11.16 14. 58 15.29, 38 Lu. 2.37 4.9 21.5 23.45 Jno. 2.15, 19, 20, 21 Ac. 3.2, 10 19.27 21.30 24.6 25.8 1 Co. 3.16, 17 6.19 8.10 9.13 2 Co. 6.16 Re. 7.15 11.1, 19 14.15, 17 15.5, 6, 8 16.1, 17 21.22. See *Holy, Lord.*

In, or *into the* **TEMPLE.** 2 Ki. 11. 10 1 Ch. 6.10 10.10 2 Ch. 4.7, 8 Ezr. 5.15 Ne. 6.11 Mat. 12.5 21.12, 14, 15 26.55 27.5 Mar. 11.15 14. 49 Lu. 1.21, 22 2.27, 46 18.10 19. 45 21.37 22.53 24.53 Ac. 2.46 3.1, 3 5.20, 25 21.26, 27, 28, 29 22. 17 24.12, 18 26.21 2 Th. 2.4 Re. 3.12 15.8.

TEMPLES. Ho. 8.14 Joel 3.5 Ac. 7.48 17.24.

TEMPLES (*of the head*). Ju. 4.21, 22 5.26 Ca. 4.3 6.7.

TEMPORAL. 2 Co. 4.18.

TEMPT. Ge. 22.1 Ex. 17.2 De. 6. 16 Is. 7.12 Mal. 3.15 Mat. 4.7 22. 18 Mar. 12.15 Lu. 4.12 20.23 Ac. 5.9 15.10 1 Co. 7.5 10.9.

TEMPTATION. Ex. 17.7† Ps. 95.8 Mat. 6.13 26.41 Mar. 14.38 Lu. 4. 13 8.13 11.4 22.40, 46 1 Co. 10. 13 Ga. 4.14 1 Ti. 6.9 He. 3.8 Ja. 1.12 Re. 3.10.

TEMPTATIONS. De. 4.34 7.19 29.3 Lu. 22.28† Ac. 20.19 Ja. 1.2 1 Pe. 1.6 2 Pe. 2.9.

TEMPTED. Ex. 17.7 Nu. 14.22 De. 6.16 Ps. 78.18, 41, 56 95.9 106. 14 Mat. 4.1 Mar. 1.13 Lu. 4.2 10. 25 1 Co. 10.9, 13 Ga. 6.1 1 Th. 3.5 He. 2.18 3.9 4.15 11.37 Ja. 1. 13, 14.

TEMPTER. Mat. 4.3 1 Th. 3.5.

TEMPTETH. Ja. 1.13.

TEMPTING. Mat. 16.1 19.3 22. 35 Mar. 8.11 10.2 Lu. 11.16 Jno. 8.6.

TEN. Ge. 16.3 18.32 24.10, 22 32. 15 42.3 45.23 Ex. 26.1 27.12 34.28 Le. 26.26 27.5, 7 Nu. 7.14, 20, 26 11.32 29.23 De. 4.13 10.4 Jos. 17.5 21.5 22.14 Ju. 6.27 12. 11 17.10 20.10 Ru. 1.4 4.2 1 Sa. 1.8 17.17, 18 25.5 2 Sa. 15.16 18. 11, 15 19.43 20.3 1 Ki. 4.23 7.24, 27, 37, 38, 43 11.31, 35 14.3 2 Ki. 5. 5 13.7 15.17 25.25 1 Ch. 6.61 2 Ch. 4.6, 7, 8 Ezr. 8.24 Ne. 11.1 Es. 9.10, 12, 13, 14 Ps. 33.2 92.3 144.9 Ec. 7.19 Is. 5.10 Je. 41.1, 2 Eze. 45.14 Da. 7.7, 20, 24 Am. 5.3 6.9 Hag. 2.16 Zec. 5.2 8.23 Mat. 20.24 25.1, 28 Mar. 10.41 Lu. 15.8 17.12, 17 19.13, 16, 17, 24, 25 Re. 12. 3 13.1 17.3, 7, 12, 16. See *Cubits, Days, Degrees, Thousand, Thousands.*

TEN *times.* Ge. 31.7, 41 Nu. 14.22 Ne. 4.12 Job 19.3 Da. 1.20.

TENS. Ex. 18.21, 25 De. 1.15.

TENTH. Ge. 28.22 Le. 27.32 Nu. 18.21 De. 23.2, 3 1 Sa. 8.15, 17 1 Ch. 12.13 24.11 25.17 27.13 Is. 6.13 Je. 32.1 Jno. 1.39 Re. 21.20. See *Day, Deal, Month, Part.*

TEND. Pr. 21.5.

TENDETH. Pr. 10.16 11.19, 24 14.23 19.23.

TENDER. Ge. 1.11† 18.7 33.13 41.43† De. 28.54, 56 32.2 2 Sa. 3. 39† 23.4 2 Ki. 22.19 1 Ch. 22.5 29.1 2 Ch. 34.27 Job 14.7 38.27 Ps. 23.2† Pr. 4.3 27.25 Ca. 2.13, 15 7.12 Is. 7.4† 47.1 53.2 Eze. 17.22 Da. 1.9 4.15, 23 Mat. 24.32 Mar. 13.28 Lu. 1.78 Ja. 5.11. See *Mercies.*

TENDER-HEARTED. 2 Ch. 13.7 Ep. 4.32.

TENDERNESS. De. 28.56.

TENONS. Ex. 26.17, 19 36.22, 24.

TENOR. Ge. 43.7 Ex. 34.27.

TENT. Ge. 9.21 12.8 13.3, 12, 18 18.1, 6, 9 24.67 26.17, 25 31.25, 33 33.18, 19 35.21 Ex. 18.7 26.11 33. 8, 10 35.11 36.18, 19 39.33 - 40.19 Le. 14.8 Nu. 3.25 9.15 11.10 19. 14, 18 25.8 Jos. 7.21, 22, 23, 24 Ju. 4.17, 20, 21 5.24 7.8, 13 19.9† 20. 8 1 Sa. 4.10 13.2 17.54 2 Sa. 7.6 16.22 18.17 19.8 20.22 2 Ki. 7.8 1 Ch. 15.1 16.1 17.5 2 Ch. 1.4 25. 22 Job 21.28† Ps. 78.60 Is. 13.20 38.12 40.22 54.2 Je. 10.20 37.10.

TENTS. Ge. 4.20 9.27 13.5 25. 27 31.33 Ex. 16.16 Nu. 1.52 9.17, 18, 20, 22, 23 13.19 16.26, 27 24.2, 5. De. 1.27, 33 5.30 11.6 16.7 33.18 Jos. 22.4, 6, 8 Ju. 6.5 8.11 1 Sa. 17.53 2 Sa. 11.11 20.1 1 Ki. 8.66 12.16 20.12† 2 Ki. 7.7, 10, 16 8.21 13.5 14.12 1 Ch. 4.41 5.10 2 Ch. 7.10 10.16 14.15 31.2 Ezr. 8.15 Ps. 69.25 78.55 84.10 106.25 120. 5 Ca. 1.5, 8 Je. 4.20 6.3 30.18 35.7, 10 49.29 Hab. 3.7 Zec. 12.7 14.15.

TENT-MAKERS. Ac. 18.3.

TERAH, to breathe, to scent, to blow. Ge. 11.24, 26, 27, 31 Jos. 24.2 1 Ch. 1.26.

TERAPHIM, an image, an idol. Ju. 17.5 18.14, 20 Ho. 3.4.

TERMED. Is. 62.4.

TERRACES. 2 Ch. 9.11.

TERRESTRIAL. 1 Co. 15.40.

TERRIBLE. Ex. 34.10 De. 1.19 7. 21 8.15 10.17, 21 Ju. 13.6 2 Sa. 7.23 Ne. 1.5 4.14 9.32 Job 37.22 39.20 41.14 Ps. 45.4 47.2 65.5 66.3, 5 68.35 76.12 86.14† 99.3 106.22 145.6 Ca. 6.4 Is. 13.11 18. 2, 7 21.1 25.3, 4, 5 29.5, 20 49.25 64.3 Je. 15.21 20.11 La. 5.10 Eze. 1.22 28.7 30.11 31.12 32.12 Da. 2.31 7.7 Joel 2.11, 31 Hab. 1.7 Zep. 2.11 He. 12.21.

TERRIBLENESS. De. 26.8 1 Ch. 17.21 Je. 49.16.

TERRIBLY. Is. 2.19, 21 Na. 2.3.

TERRIFY. Job 3.5 9.34 31.34 Ps. 10.18† 2 Co. 10.9.

TERRIFIED. Ge. 45.3† De. 20.3 1 Sa. 16.14† Lu. 21.9 24.37 Phi. 1. 28.

TERRIFIEST. Job 7.14.

TERROR. Ge. 35.5 Le. 26.16 De. 32.25 34.12 Jos. 2.9 Job 31.23 33.7 Ps. 91.5 Is. 10.33 19.17† 33. 18 54.14 Je. 17.17 20.4 32.21 Eze. 26.17, 21 27.36 28.19 32.23, 24, 25, 26, 27, 30, 32 Ro. 13.3 2 Co. 5.11 1 Pe. 3.14.

TERRORS. De. 4.34 Job 6.4 18. 11, 14 20.25 24.17 27.20 30.15 39.20† Ps. 55.4 73.19 88.15, 16 Je. 15.8 La. 2.22 5.10† Eze. 21.12.

TERTIUS, the third. Ro. 16.22.

TERTULLUS, a liar, an impostor. Ac. 24.1, 2.

TESTAMENT. Mat. 26.28 Mar. 14. 24 Lu. 22.20 1 Co. 11.25 2 Co. 3.6, 14 Ga. 3.15† He. 7.22 9.15, 16, 17, 20 12.24† 13.20† Re. 11.19.

TESTATOR. He. 9.16, 17.

TESTIFY. Nu. 35.30 De. 8.19 19. 16 31.21 32.46 Ne. 9.34 Job 15.6 Ps. 50.7 81.8 Is. 59.12 Je. 14.7 Ho. 5.5 Am. 3.13 Mi. 6.3 Lu. 16. 28 Jno. 2.25 3.11 5.39 7.7 15. 26 Ac. 2.40 10.42 20.24 26.5 Ga. 5.3 Ep. 4.17 1 Jno. 4.14 Re. 22.16, 18.

TESTIFIED. Ex. 21.29 De. 19.18 Ru. 1.21 2 Sa. 1.16† 2 Ki. 17.13, 15 2 Ch. 24.19 Ne. 9.26† 13.15, 21 Je. 42.19† Jno. 4.39, 44 13.21 Ac. 8.25 18.5 23.11 28.23 1 Co. 15.15 1 Th. 4.6 1 Ti. 2.6 He. 2.6 1 Pe. 1.11 1 Jno. 5.9 3 Jno. 3.

TESTIFIEDST. Ne. 9.29, 30.

TESTIFIETH. Ho. 7.10 Jno. 3.32 21.24 He. 7.17 Re. 22.20.

TESTIFYING. Ac. 20.21 He. 11.4 1 Pe. 5.12.

TESTIMONY. Ex. 16.34 25.16, 21 27.21 30.6, 36 31.18† 32.15 38.21 34.29 Nu. 1.50, 53 9.15 10.11 17. 4, 10 Ru. 4.7 2 Ki. 11.12 2 Ch. 23. 11 Ps. 78.5 81.5 119.88 122.4 132.12 Is. 8.16, 20 Mat. 8.4 10.18 Mar. 1.44 6.11 13.9 Lu. 5.14 9.5 21.13 Jno. 3.32, 33 8.17 21.24 Ac. 13.22 14.3 22.18 1 Co. 1.6 2.1 2 Co. 1.12 2 Th. 1.10 1 Ti. 2.6† 2 Ti. 1.8 He. 3.5 11.5 Re. 1.2, 9 6. 9 11.7 12.11, 17 15.5 19.10. See *Ark.*

TESTIMONIES. De. 4.45 6.17, 20 1 Ki. 2.3 2 Ki. 17.15 23.3 1 Ch. 29.19 2 Ch. 34.31 Ne. 9.34 Ps. 25. 10 78.56 93.5 99.7 119.2, 14, 22, 24, 31, 36, 46, 59, 79, 95, 99, 111, 119, 125, 129, 138, 144, 146, 152, 157, 167, 168 Je. 44.23.

TETRARCH, governor of a fourth part of a kingdom. See *Herod.*

THADDEUS, that praises and confesses. Mar. 3.18.

THAHASH, that makes haste, *or* that keeps silence; or of the color of hyacinth. Ge. 22.24.

THAMAH, that blots out, *or* suppresses. Ezr. 2.53.

THANK. Lu. 6.32, 33, 34.

THANKS. Ne. 12.31, 40 Da. 6.10 Mat. 26.27 Mar. 8.6 14.23 Lu. 2.38 22.17, 19 Jno. 6.11, 23 Ac. 27.35 Ro. 14.6 1 Co. 11.24 14.17 15.57 2 Co. 1.11 2.14 8.16 9.15 Ep. 5. 20 1 Th. 3.9 He. 13.15 Re. 4.9. See *Give, Giving.*

THANK. 1 Ch. 16.4 7 23.30 29.13 Da. 2.23 Mat. 11.25 Lu. 10.21 17.9 18.11 Jno. 11.41 Ro. 1.8 7.25 1 Co. 1.4, 14 14.18 Phi. 1.3 1 Th. 2. 13 2 Th. 1.3 1 Ti. 1.12 2 Ti. 1.3 Phile. 4. See *Offering.*

THANKED. 2 Sa. 14.22 1 Ki. 8.66† Ac. 28.15 Ro. 6.17.

THANKFUL. Ps. 100.4 Ro. 1.21 Col. 3.15.

THANKFULNESS. Ac. 24.3.

THANKING. 2 Ch. 5.13.

THANK-OFFERINGS. Eze. 43.27† 45.15†, 17† Am. 5.22†.

THANK-WORTHY. 1 Pe. 2.19.

THANKSGIVING. Le. 7.12, 13, 15 22.29 Ne. 11.17 12.8, 46 Ps. 26.7 50.14 69.30 95.2 100.4 107.22 116.17 147.7 Is. 51.3 Je. 30.19 Am. 4.5 Jon. 2.9 2 Co. 4.15 9.11 Phi. 4.6 Col. 2.7 4.2 1 Ti. 4.3, 4 Re. 7.12.

THANKSGIVINGS. Ne. 12.27 2 Co. 9.12.

THAT. Ge. 2.11, 19 18.25 30.38

Ex. 30. 38 Le. 10. 20 26. 44 Nu. 6. 21 22. 20 24. 13 Ju. 8. 3 11. 36 1 Sa. 9. 24 21. 9 24. 19 30. 23 2 Sa. 12. 8 19. 6 24. 24 1 Ki. 22. 14 2 Ki. 14. 6 19. 20 2 Ch. 6. 15 35. 26 Ezr. 6. 9 7. 18 Job 3. 25 15. 17 20. 20 23. 13 34. 32 Ps. 27. 4 69. 4, 10 Ec. 1. 9, 15 2. 3 3. 9, 15 5. 4 11. 6 Is. 21. 10 52. 15 Je. 15. 4 45. 4 Da. 6. 13 11. 36 Zec. 11. 9 Mat. 1. 20 9. 22 10. 15 13. 12 15. 28 20. 7 23. 3 25. 29 27. 4 Mar. 4. 25 6. 11 7. 20 13. 11 Lu. 4. 6 8. 18 11. 40 16. 12, 15 17. 10 24. 12 Jno. 1. 8, 9 3. 6, 11 4. 18, 37 5. 12 6. 27 32. 48, 78 8. 38 13. 27 14. 13 16. 13 21. 22, 23, 24 Ac. 2. 16 4. 21, 24 5. 21. 33 7. 37 10. 37 Ro. 1. 19 4. 18 6. 10 7. 6, 13, 15, 19 1 Co. 5. 13. 6. 8 10. 4, 30 11. 23, 28 13. 10 14. 21 15. 37, 46 2 Co. 3. 11 8. 12 11. 12 Ga. 6. 7 Phi. 3. 12 1 Th. 3. 10 5. 21 1 Ti. 4. 8 6. 20 Phile. 18 He. 5. 7 6. 19 12. 20 13. 17 Ja. 4. 15 1 Pe. 3. 13 1 Jno. 1. 1, 3 2. 24 3 Jno. 11 Re. 2. 25. See *After, Day, Man, Place, So, Soul, Thing, Time.*

THEATRE. Ac. 19. 29, 31.

THEBEZ, muddy, *or* eggs; *or* fine linen, *or* silk. Ju. 9. 50 2 Sa. 11. 21.

THEE. Ge. 7. 1 17. 2 22. 17 23. 11 39. 9 De. 28. 43 1 Sa. 8. 7 20. 22, 37 2 Sa. 18. 12 Ps. 86. 14 Je. 15. 11 Eze. 7. 9 29. 5 Mat. 25. 37, 38, 39 Lu. 14. 9 Ro. 11. 18, 21. See *Teach, Tell.*

About **THEE.** Job 11. 18 Is. 26. 20 Je. 46. 14 49. 5 Eze. 5. 12, 14, 15 Lu. 19. 43 Ac. 12. 8.

After **THEE.** Ge. 17. 7, 8, 9, 10 35. 12 48. 4 De. 4. 40 12. 25, 28 Ju. 5. 14 2 Sa. 7. 12 1 Ki. 1. 14 3. 12 2 Ch. 1. 12 Ps. 42. 1 63. 8 143. 6 Ca. 1. 4 Is. 45. 14 Je. 12. 6 Da. 2. 39 Ho. 5. 8.

Against **THEE.** Ex. 15. 7 23. 29 Nu. 21. 7 De. 6. 15 15. 9 23. 4 24. 15 28. 7, 48, 49 31. 26 Ju. 9. 31 10. 10 11. 27 1 Sa. 19. 4 24. 11 2 Sa. 1. 16 12. 11 18. 31, 32 1 Ki. 8. 33, 35, 46, 50 20. 22 2 Ki. 19. 9 2 Ch. 6. 24, 26, 36, 39 14. 11 18. 22 20. 2 35. 21 Ne. 1. 6, 7 9. 26 Job 7. 20 11. 5 15. 6 42. 7 Ps. 5. 10 21. 11 41. 4 50. 7 51. 4 74. 23 119. 11 139. 20, 21 Ec. 10. 4 Is. 7. 5 10. 24 Je. 1. 19 14. 7, 20 15. 20 21. 13 50. 31 51. 25 La. 2. 16 Eze. 5. 8 21. 3 26. 3 28. 22 29. 3, 10 33. 30 35. 3 38. 3 39. 1 Na. 2. 13 3. 5 Am. 7. 10 Mal. 3. 13 Mat. 5. 23 18. 15 26. 62 Mar. 14. 60 15. 4 Lu. 17. 3, 4 Re. 2. 4, 14, 20.

At **THEE.** 2 Ki. 19. 21 Is. 14. 8 37. 22 52. 14 La. 2. 15 Eze. 26. 16 27. 35, 36 28. 19 32. 10.

Before **THEE.** Ge. 13. 9 17. 18 20. 15 24. 7, 51 31. 35 33. 12 43. 9 47. 6 Ex. 17. 6 23. 20, 23, 27, 28, 29, 30, 31 32. 34 33. 2. 19 34. 11, 24 Nu. 10. 35 De. 4. 38 6. 19 7. 1, 24 9. 4, 5 18. 12 28. 7 30. 15 31. 3, 8 32. 52 33. 10 Jos. 1. 5 10. 8 Ju. 4. 14 6. 18 1 Sa. 9. 24 28. 22 2 Sa. 5. 24 7. 15, 16, 26 1 Ki. 3. 6, 12 8. 23 10. 8 14. 9 2 Ki. 20. 3 1 Ch. 14. 15 17. 13, 24 2 Ch. 6. 14 9. 7 Ezr. 9. 15 Ne. 4. 5 9. 8, 32 Ps. 38. 9 39. 5 69. 19 73. 22 79. 11 88. 2 90. 8 119. 168, 169 141. 2 Pr. 23. 1 Is. 9. 3 38. 3 45. 2 58. 8 Je. 17. 16 18. 20 28. 8 40. 4 La. 1. 22 Eze. 33. 31 Da. 6. 22 Mi. 6. 4 Zec. 3. 8 Mat. 6. 2 11. 10 Mar. 1. 2 Lu. 7. 27 15. 18 Ac. 23. 30 24. 19 25. 26 Re. 3. 8.

Behind **THEE.** Ge. 19. 17 De. 25. 18 Ps. 50. 17 Is. 30. 21.

Beside **THEE.** Ru. 4. 4 1 Sa. 2. 2 2 Sa. 7. 22 1 Ch. 17. 20 Ps. 73. 25 Is. 26. 13 64. 4.

Between **THEE.** Ge. 3. 15 17. 2, 7 31. 44, 49 48. 50 1 Sa. 20. 23, 42 Eze. 4. 3 Mal. 2. 14 Mat. 18. 15.

By **THEE.** Ex. 18. 14 1 Sa. 1. 26 9. 23 2 Sa. 22. 30 Ps. 18. 29 71. 6 Pr. 3. 28, 29 Is. 26. 13 Eze. 16. 6, 8 Ac. 24. 2 Phile. 7.

Concerning **THEE.** Jos. 14. 6 1 Sa. 25. 30 2 Sa. 14. 8 1 Ki. 22. 23 Na. 1. 14 Mat. 4. 6 Ac. 28. 21.

For **THEE.** Ge. 6. 21 20. 7 Ex. 9. 30 Le. 25. 6 Nu. 18. 9 De. 5. 31 18. 14 Ju. 7. 4 13. 15 18. 19 Ru. 3. 1 4. 8 1 Sa. 9. 24 20. 4 2 Sa. 1. 26 10. 11 13. 13 18. 33 19. 38 1 Ki. 2. 18 17. 13 20. 34 2 Ki. 2. 4, 9 4. 2, 13 2 Ch. 7. 17 Job 8. 6 18. 4 Ps. 63. 1 65. 1 119. 126 Ca. 7. 13 Is. 14. 9 26. 8 33. 2 43. 3, 4 48. 9 51. 19 Je. 32. 17 34. 5 48. 32 50. 24 51. 36 La. 2. 13, 14 Eze. 7. 6 32. 10 Da. 2. 29 Ho. 3. 3 6. 11 Na. 3. 7 Zec. 9. 11 Mat. 5. 29, 30 11. 24 14. 4 17. 4 18. 8, 9 Mar. 1. 37 3. 32 5. 19 6. 18 9. 5, 43, 45 Lu. 9. 33 22. 32 Jno. 11. 28 Ac. 9. 5 10. 22 24. 25 26. 14 2 Co. 12. 9.

From **THEE.** Ge. 18. 25 27. 45 30. 2 Ex. 8. 29 33. 5 De. 12. 21 14. 24 15. 12, 13, 16, 18 20. 15 30. 11 Ju. 17. 2 1 Sa. 1. 14 15. 28 17. 46 20. 9 2 Sa. 13. 13 1 Ki. 11. 11 2 Ki. 2. 9 20. 18 Ezr. 4. 12 Job 42. 2 Ps. 38. 9 69. 5 73. 27 80. 18 139. 12, 15 Is. 39. 7 54. 8, 10 Je. 6. 8 Eze. 21. 3, 4 22. 5 24. 16 28. 3 Mi. 1. 16 Zec. 3. 4 Mat. 5. 29, 30 16. 22 18. 8, 9 Jno. 17. 8 Ac. 23. 21. See *Depart, ed.*

In **THEE.** Ge. 12. 3 28. 14 48. 20 Ex. 9. 16 De. 23. 14, 21, 22 1 Sa. 18. 22 25. 28 29. 6 2 Sa. 15. 26 2 Ch. 19. 3 Ps. 5. 11 7. 1 9. 2, 10 16. 1 17. 7 22. 4, 5 25. 2, 20 31. 1, 14, 19 33. 22 38. 15 39. 7 40. 16 55. 23 56. 3 57. 1 70. 4 81. 9 84. 5, 12 85. 6 86. 2 87. 7 141. 8 143. 8 Ca. 1. 4 4. 7 Is. 26. 3 45. 14 62. 4 Je. 2. 19 Eze. 5. 9, 10, 15 16. 34 20. 47 22. 6, 7, 9, 12 25. 4 27. 8, 9 28. 15 38. 16 Da. 4. 9, 18 5. 14 Ho. 14. 3 Mi. 1. 13 4. 9 Mat. 6. 23 11. 23 Lu. 3. 22 11. 35 19. 44 Jno. 17. 21 Ro. 9. 17 Ga. 3. 8 1 Ti. 4. 14 2 Ti. 1. 5, 6 3 Jno. 3 Re. 18. 22, 23.

Into **THEE.** Is. 52. 1.

Of **THEE.** Ge. 12. 2, 13 17. 6 35. 11 41. 15 46. 3 48. 4 Ex. 32. 10 Nu. 14. 15 De. 2. 25 10. 12 Ru. 2. 19 1 Sa. 19. 3 24. 12 2 Sa. 3. 13 24. 24 1 Ki. 2. 16, 20 11. 11 1 Ch. 22. 11 29. 12, 14 Job 11. 6 38. 3 40. 7 42. 4, 5 Ps. 22. 25 71. 6 87. 3 Pr. 25. 17 30. 7 Is. 58. 12 64. 7 Je. 30. 11 34. 4 46. 28 51. 26 Eze. 29. 8 32. 6 Da. 2. 23 6. 7, 12 Mi. 2. 12 5. 2 6. 8 7. 17 Na. 1. 11 Zep. 3. 18 Mat. 2. 6 3. 14 5. 42 Mar. 11. 14 Lu. 1. 35 6. 30 12. 20 16. 2 Jno. 17. 7 Ac. 10. 22 28. 21, 22 1 Co. 12. 21 Phile. 20. See *In the Midst.*

Off **THEE.** Ge. 40. 19 Na. 1. 13.

On or *upon* **THEE.** Ge. 16. 5 Ex. 15. 26 Le. 19. 19 Nu. 6. 25, 26 11. 17 De. 4. 30 13. 17 19. 10 28. 2, 15, 20, 45 30. 1, 3 Ju. 16. 9, 12, 14, 20 1 Sa. 9. 20 24. 12, 13 1 Ki. 1. 20 13. 2 21. 21 2 Ki. 4. 4 2 Ch. 14. 11 19. 2 20. 12 Job 4. 5 Ps. 17. 6 22. 10 25. 3, 5, 21 31. 17 59. 9 63. 6 86. 5, 7 88. 9 104. 27 145. 15 Ca. 6. 13 Is. 1. 25 24. 17 26. 3 47. 9, 11, 13 49. 18 54. 8, 10 59. 21 60. 1, 2 Je. 14. 22 15. 5 30. 16 La. 3. 57 Eze. 3. 25 4. 8 5. 17 29. 7, 8 Mat. 18. 33 21. 19 Lu. 1. 35 19. 43 Ac. 13. 11 18. 10 22. 19 1 Ti. 1. 18 Re. 3. 3.

Over **THEE.** Ge. 3. 16 De. 15. 6 17. 15 28. 36 30. 9 Ps. 91. 11 Is. 62. 5 Je. 13. 21 La. 2. 17 Eze. 16. 8 32. 3 Da. 4. 25, 32 Na. 3. 19 Zep. 3. 17 Lu. 4. 10.

Through **THEE.** Ps. 44. 5.

To or *unto* **THEE.** Ge. 4. 7 13. 15, 17 17. 8 18. 10, 14 20. 16 26. 3 27. 29 28. 4, 13, 15, 22 29. 19 31. 12, 16, 33 39. 52 35. 12 38. 16 42. 37 43. 9 44. 8, 32 50. 17 Ex. 3. 12 4. 16 13. 9 18. 22 28. 1 30. 23 33. 5 Le. 21. 8 24. 2 Nu. 6. 25 11. 23 18. 2, 4, 19 22. 38 De. 4. 35 7. 25 15. 9 18. 15, 13 22. 7 23. 15 24. 13 33. 29 Jos. 1. 17 2. 18 Ju. 7. 4 17. 3 Ru. 3. 13 4. 15 1 Sa. 1. 8 8. 7, 8 9. 17 11. 3 16. 3 17. 45 20. 21 25. 6 26. 15 28. 8, 10 2 Sa. 3. 12 12. 14 17. 3 19. 7 20. 21 22. 50 24. 12 1 Ki. 3. 12 8. 52 11. 31, 38 14. 6 19. 20 20. 6 21. 3 22. 24 2 Ki. 2. 10 5. 6, 27 6. 7 8. 14 9. 5, 11 19. 29 20. 14 1 Ch. 12. 18 16. 18 2 Ch. 26. 18 Ezr. 10. 4 Ne. 9. 26 Es. 3. 11 Job 7. 20 Ps. 5. 2, 3 10. 14 16. 2 18. 49 22. 5 25. 1 27. 8 28. 1, 2 30. 8, 12 31. 22 32. 5 35. 19 56. 9, 12 59. 17 61. 2 65. 1, 2 66. 4 69. 13 71. 19, 22, 23 75. 1 86. 3, 4, 8 88. 13 89. 8 101. 1 102. 1 105. 11 108. 3 119. 62 120. 3 123. 1 130. 1 138. 1 139. 12 141. 1, 8 143. 8 144. 9 Pr. 22. 19 23. 7 25. 7 Is. 14. 10 30. 19 36. 12 38. 7 39. 3 47. 9, 15 49. 18 51. 19 55. 5 60. 19 Je. 2. 31 3. 22 10. 6, 7 11. 20 15. 19 20. 12, 15 22. 21 30. 15 38. 20 40. 4 44. 16 45. 5 48. 27 La. 2. 13 4. 21 5. 21 Eze. 3. 6, 7 16. 5, 6, 34, 60, 61 Da. 4. 26, 31 9. 7 Ho. 6. 4 Joel 1. 19, 20 Am. 4. 12 Jon. 1. 11 2. 7 Mi. 2. 11 4. 8 6. 3 7. 12 Hab. 1. 2 2. 16 Zec. 2. 11 9. 9 Mat. 8. 13 16. 17, 18, 19, 22 18. 17, 22 20. 14 21. 5 23. 37 25. 44 Mar. 5. 41 10. 51 Lu. 1. 19 5. 24 7. 7, 14, 40 8. 39 13. 34 18. 41 Jno. 4. 26 5. 14 9. 26 11. 40 17. 11, 13 18. 30 19. 11 21. 22, 23 Ac. 9. 17 10. 32, 33 21. 37 26. 16 Ro. 15. 9 2 Ti. 1. 14 Phile. 11. 16 He. 2. 12 Re. 11. 17.

Towards **THEE.** 1 Sa. 19. 4 2 Ki. 3. 14 Je. 12. 3 Eze. 16. 42, 63 Ro. 11. 22.

Under **THEE.** De. 28. 23 Ps. 45. 5 Pr. 22. 27 Is. 14. 11 Ob. 7.

With **THEE.** Ge. 6. 18 17. 4 19. 9 21. 22 24. 40 26. 3, 24, 28 28. 15 31. 3 46. 4 Ex. 3. 12 18. 19 25. 22 30. 6, 36 33. 14 34. 27 Le. 19. 13 Nu. 5. 19, 20 22. 9 De. 2. 7 4. 40 5. 16 6. 3, 18 12. 25, 28 15. 16 19. 13 20. 1, 20 22. 7 23. 16 29. 12 31. 6, 8, 23 Jos. 1. 5, 9 3. 7 Ju. 4. 9 6. 12, 16 7. 2, 4 19. 20 Ru. 3. 1 1 Sa. 10. 7 14. 7 17. 37 20. 13 21. 1 28. 19 29. 8 2 Sa. 3. 12 7. 3, 9 13. 20, 26 14. 17 15. 20 18. 14 19. 7 1 Ki. 2. 8 3. 6 6. 12 11. 38 13. 8, 16 17. 18 2 Ki. 3. 13 4. 26 14. 10 1 Ch. 17. 8 22. 11, 16 28. 20 2 Ch. 14. 11 18. 3 25. 7, 19 35. 21 Ezr. 10. 4 Job 5. 23 10. 13 14. 3, 5 15. 11 36. 4 40. 15 Ps. 5. 4 36. 9 39. 12 73. 23 94. 20 116. 7 128. 2 130. 4 139. 18 Pr. 2. 1 5. 17 6. 22 23. 7 Ca. 6. 1 Is. 16. 4 41. 10, 11, 12 43. 2, 5 49. 25 54. 9 Je. 1. 8, 19 2. 35 12. 1 15. 20 30. 11 34. 3 46. 28 51. 20, 21, 22, 23 Eze. 2. 6 3. 22 16. 8, 59, 62 22. 14 27. 21 32. 4 38. 6, 9, 15 39. 4 Ho. 4. 5 Am. 6. 10 Ob. 7 Zec. 14. 5 Mal. 1. 8 Mat. 8. 29 12. 47 18. 16 26. 35 Mar. 1. 24 5. 7 14. 31 Lu. 1. 28 4. 34 8. 28 22. 33 Jno. 2. 4 3. 26 9. 37 17. 5 21. 3 Ac. 8. 20 18. 10 Ep. 6. 3 1 Ti. 6. 21 2 Ti. 4. 11, 13.

Within **THEE.** De. 28. 43 Ps. 122. 8 147. 13 Pr. 22. 18 Je. 4. 14 Lu. 19. 44.

Without **THEE.** Ge. 41. 44.

THEFT, S. Ex. 22. 3, 4 Mat. 15. 19 Mar. 7. 22 Re. 9. 21.

THEIRS. Ge. 15. 13 34. 23 43. 34 Ex. 29. 9 Le. 18. 10 Nu. 16. 26 18. 9 Jos. 21. 10 1 Ch. 6. 54 2 Ch. 18. 12 Je. 44. 28 Eze. 7. 11 44. 29 Hab. 1. 6 Mat. 5. 3, 10 1 Co. 1. 2 2 Ti. 3. 9.

THELASAR, that unbinds and grants the suspension, *or* the heap. 2 Ki. 19. 12.

THEM. Ge. 1. 27 Nu. 14. 31 De. 28. 61 1 Sa. 2. 30 25. 29 1 Ki. 13. 11 2 Ki. 23. 5 1 Ch. 15. 2 2 Ch. 8. 8 Ps. 5. 11 35. 19 68. 1 Is. 41. 12 56. 7 Da. 6. 24 Zep. 1. 5 3. 11 Mat. 13. 41 24. 16 Mar. 13. 14 16. 13 Lu. 4. 18 11. 52 19. 45 21. 21 24. 33 Jno. 10. 16 Ac. 15. 19 21. 24 22. 19 Ro. 8. 30 11. 14 1 Co. 5. 12, 13 16. 18 1 Th. 4. 14 2 Th. 3. 12 1 Ti. 4. 16 5. 20 He. 10. 14 13. 3 1 Pe. 4. 19 Re. 9. 17 11. 1 13. 6 19. 20. See *Teach.*

About **THEM.** Ge. 35. 5 Ru. 1. 19 2 Ki. 17. 15 2 Ch. 14. 7 Ezr. 1. 6 Eze. 1. 18 28. 26 Mar. 9. 14 Lu. 1. 65 2. 9 Jude 7.

Above **THEM.** Ex. 18. 11 Nu. 3. 49 2 Sa. 22. 49 2 Ch. 34. 4.

After **THEM.** Ge. 41. 3, 19, 23, 27, 30 48. 6 Ex. 10. 14 14. 4 Le. 20. 6 De. 1. 8 4. 37 10. 15 12. 30† Jos. 2. 5, 7 8. 16 Ju. 2. 10 8. 12 20. 45 Ru. 2. 9 1 Sa. 6. 12 14. 22 1 Ki. 9. 21 2 Ki. 7. 15 10. 29 1 Ch. 14. 14 2 Ch. 8. 8 Ne. 12. 38 Job 30. 5 Je. 2. 25 9. 16 25. 26 32. 18, 39 39. 5 49. 37 50. 21 Eze. 5. 2, 12 12. 14 29. 16 34. 6 Da. 7. 24 Zec. 6. 6 7. 14 Lu. 17. 23 21. 8 Ac. 20. 30.

Against **THEM.** Ge. 14. 15 Ex. 32. 10 Nu. 12. 9 16. 19 21. 33 De. 2. 15 20. 19 28. 25 31. 17, 21, 28 Jos. 8. 22 22. 33 Ju. 2. 15 11. 25 2 Sa. 24. 1 2 Ki. 17. 15 1 Ch. 5. 11, 20 2 Ch. 20. 16, 17 24. 19 28. 12 Ezr. 4. 5 8. 22 Ne. 4. 9 5. 7 9. 10, 26, 29, 30, 34 12. 9 13. 2, 15, 21 Ps. 17. 7 84. 16 Is. 3. 9 5. 25 13. 17 14. 22 63. 10 Je. 1. 16 4. 12 23. 32 25. 30 26. 19 35. 17 36. 31 La. 1. 13 Eze. 6. 2 13. 17 15. 7 20. 8 25. 2 35. 11 38. 17 Da. 7. 21 Ho. 8. 5 10. 10 Mat. 10. 18 Mar. 6. 11 12. 12 13. 9 Lu. 9. 5 20. 19 Ac. 13. 51 16. 22 19. 16 26. 10, 11 Ro. 2. 2 Col. 3. 19 1 Pe. 3. 12 2 Pe. 2. 11 Re. 11. 7. See *Fight, Over.*

Among or *amongst* **THEM.** Ge. 47. 6 Ex. 7. 5 10. 2 25. 8 29. 46 30. 12 Le. 15. 31 Nu. 1. 47 11. 1, 3, 4 16. 3 18. 20 23. 21 De. 7. 20 Jos. 8. 33, 35 9. 16 14. 3 20. 4 24. 5 Ju. 1. 30 10. 16 1 Sa. 6. 6 9. 22 10. 10 2 Sa. 19. 28 2 Ki. 17. 25 1 Ch. 21. 6 26. 31 2 Ch. 20. 25 28. 15 Ezr. 2. 65 Ne. 4. 11 9. 17 Es. 9. 21 Job 1. 6 2. 1 15. 19 Ps. 22. 18 55. 15 57. 4 68. 17, 18, 25 78. 45, 49 99. 6 105. 27 136. 11 Ca. 4. 2 6. 6 Is. 5. 27 8. 15 41. 28 43. 9 48. 14 66. 19 Je. 6. 15, 18 8. 12 12. 14 24. 10 25. 16 37. 10 41. 8 La. 1. 17 Eze. 2. 5 3. 15, 25 9. 2 12. 10, 12 22. 26, 30 33. 33 34. 24 35. 11 Da. 1. 19 7. 8 11. 24 Ho. 7. 7 Zec. 12. 8 14. 13 Mat. 11. 11 27. 35 Mar. 6. 41 Lu. 9. 46 22. 24, 55 Jno. 9. 16 15. 24 19. 24 Ac. 4. 34 17. 33 18. 11 20. 32 26. 18 Ro. 11. 17 1 Co. 2. 6 2 Co. 6. 17 2 Pe. 2. 8 3 Jno. 9 Jude 15 Re. 7. 15.

At **THEM.** Ne. 21. 30 De. 7. 21 Ps. 10. 5 59. 8 64. 7 Je. 10. 2.

Before **THEM.** Ge. 18. 8 33. 3 Ex. 10. 14 13. 21 21. 1 Nu. 10. 33 14. 14 27. 17 De. 2. 12, 21, 22 28. 25 Jos. 6. 13 18. 1 21. 44 Ju. 3. 27 7. 24 1 Sa. 10. 5 18. 16 2 Sa. 10. 16 20. 8 1 Ki. 8. 50 22. 10 2 Ki. 3. 24 4. 31, 44 6. 22 17. 11 1 Ch. 5. 25 19. 16 2 Ch. 7. 6 18. 9 30. 9 Ne. 9. 24 12. 36 Ps. 22. 25 54. 3 78. 55 86. 14 105. 17 Ec. 4. 16 9. 1 Is. 30. 8 42. 16 63. 12 Je. 1. 17 9. 13 32. 13 33. 24 49. 37 Eze. 8. 11 16. 18, 19 23. 24 32. 10 44. 11 Joel 2. 3, 10 Am. 2. 9 Mi. 2. 13 Zec. 12. 8 Mat. 2. 9 14. 6 17. 2 26. 70 Mar. 6. 41 8. 6, 7 9. 2 10. 32 Lu. 22. 47 24. 43 Jno. 10. 4 12. 37 Ac. 16. 34 22. 39 Ga. 2. 14.

Behind **THEM.** Ex. 14. 19 Jos. 8. 20 Ju. 20. 40 2 Sa. 5. 23 2 Ch. 13. 13 Joel 2. 3.

Beside or *Besides* **THEM.** Job 1. 14 Eze. 10. 16 19. 11, 22 Mat. 25. 20, 22.

Between **THEM.** Ex. 22. 11 28. 33 Jos. 8. 11 1 Sa. 17. 3 26. 13 2 Sa. 14. 6† 21. 7 1 Ki. 18. 6 Job 41. 16 Zec. 6. 13 Ac. 15. 39.

By **THEM.** Le. 19. 31 Jos. 23. 7 Ju. 3. 1, 4 2 Sa. 15. 36 2 Ch. 24. 13 Job 36. 31 Ps. 19. 11 Is. 7. 20 Je. 5. 7 Eze. 1. 19 14. 3 Hab. 1. 16 Mat. 5. 21, 27, 33 Mar. 6. 48 Lu. 24. 4 Ac. 1. 10 4. 16 15. 12 Ro. 10. 5, 19 1 Co. 1. 11 1 Ti. 1. 18 He. 2. 3 1 Pe. 1. 12.

Concerning **THEM.** Nu. 32. 28 Ju. 15. 3 Ne. 11. 23 1 Th. 4. 13 1 Jno. 2. 26.

For **THEM.** Ge. 6. 21 34. 21 43. 32 Ex. 14. 25 Le. 4. 20 7. 7 9. 7 10. 17 Nu. 8. 21 10. 33 11. 22 16. 46 De. 28. 32 33. 2 Jos. 18. 10 19. 9, 47 Ju. 21. 16, 17 Ru. 1. 13 2 Ch. 30. 18 34. 21 Ne. 1. 5 5. 2 9. 15 Es. 5. 8 Job 6. 19 22. 17 24. 5 Ps. 31. 19 104. 8 106. 45 126. 2 Is. 23. 13, 18 34. 17 35. 1 Je. 3. 2 7. 16 16. 6, 7 18. 20 28. 13 Eze. 7. 11 11. 21 16. 21 20. 6 34. 10, 29 36. 37 45. 15 46. 17 48. 10 Da. 2. 35 Ho. 2. 18 Zec. 10. 8, 10 Mat. 5. 44 12. 4 18. 19 Mar. 10. 24 Lu. 2. 7 6. 28 Jno. 6. 7 17. 9, 20 Ac. 8. 15 10. 24 17. 16 1 Co. 2. 9 7. 8 14. 22 2 Co. 5. 15 Col. 2. 1 4. 13 He. 1. 14 7. 25 11. 16 2 Pe. 2. 21 1 Jno. 5. 16 Re. 20. 11.

From **THEM.** Ge. 11. 6 42. 24 Nu. 16. 15 18. 26 35. 8 De. 22. 1, 4 31. 17 32. 20 1 Sa. 6. 7 1 Ch. 14. 14 2 Ch. 20. 10 Ps. 31. 15 59. 1 84. 11 Pr. 3. 27 22. 5 Ec. 2. 10 Ca. 3. 4 Je. 8. 13 9. 2 18. 20 25. 10 32. 40 Eze. 7. 20, 22 23. 17 24. 25 39. 23, 24, 29 Ho. 5. 6 11. 2 Mi. 2. 8 3. 4 Mat. 9. 15 Mar. 2. 20 14. 52 Lu. 5. 35 9. 45 18. 34 24. 51 Jno. 12. 36 Ac. 7. 39 Ro. 15. 31 2 Co. 2. 3 11. 12 He. 7. 6 2 Pe. 2. 18 Re. 9. 6. See *Depart, ed.*

In **THEM.** Ex. 20. 11 29. 29 Le. 10. 3 18. 5 Nu. 20. 13 De. 5. 29 32. 28 Jos. 5. 1 24. 13 2 Ki. 5. 12 Ne. 9. 29 Job 4. 21 Ps. 19. 4 107. 5 115. 8 135. 18 147. 11 Pr. 8. 8 Ec. 3. 12 8. 11 12. 1 Is. 6. 13 8. 20 Je. 2. 37 5. 13 8. 9 10. 5, 14 29. 5, 28 51. 17 Eze. 5. 6, 13 10. 17 18. 24, 26 20. 11, 13, 21 28. 25 33. 10 37. 8 Da. 5. 3, 23 Ho. 14. 9 Am. 5. 11 Ob. 18 Mal. 2. 17 Mat. 13. 14 Lu. 13. 14 Jno. 5. 39 17. 10, 23, 26 Ro. 1. 19, 32 2 Co. 2. 15 6. 16 Ga. 3. 12 Ep. 2. 10 4. 18 Col. 3. 7 2 Th. 2. 10 1 Ti. 4. 16 He. 4. 2 1 Pe. 1. 11 2 Pe. 3. 16 Re. 5. 13 12. 12 15. 1 20. 13 21. 14.

Into **THEM.** Eze. 37. 10 Mar. 5. 12 Lu. 8. 32 Re. 11. 11.

Of **THEM.** Ge. 3. 7 19. 13 Ex. 20. 5, 6 35. 35 Le. 4. 2 11. 4, 22 22. 22 25. 44, 45 26. 43 Nu. 1. 21, 23, 25 2. 4, 13 3. 22, 34, 49 7. 5 11. 26 14. 23 16. 34 26. 64 33. 55 De. 1. 29 2. 6 5. 9, 10 7. 18 21. 3, 19 33. 11 Jos. 10. 8 11. 6 2 Sa. 6. 22 2 Ki. 10. 14 1 Ch. 5. 20 Ezr. 8. 20 Ne. 4. 14 10. 31 Job 14. 21 Ps. 19. 11 21. 12 24. 6 34. 19, 22 40. 5 65. 5 84. 5 102. 26 Pr. 21. 6 Ec. 7. 18 Is. 9. 16 17. 14 19. 22 39. 2 41. 28 42. 9, 22 44. 9 65. 1 66. 19, 21 Je. 8. 19 10. 5 23. 14 25. 14 29. 22 30. 19 34. 9, 10 42. 17 Eze. 2. 6 7. 11. 16 20. 40 23. 6, 12, 15, 23 38. 4, 11 Ho. 13. 2 Am. 9. 1 Mi. 3. 2, 3 7. 13 Zec. 11. 13 Mat. 21. 31, 45 Mar. 12. 23 Lu. 6. 13 7. 42 9. 46 12. 4 20. 33 22. 23, 24, 58 Jno. 4. 52 16. 4 18. 9 Ac. 15. 14 23. 21 Ro. 10. 20 11. 12, 15 2 Ti. 3. 11 He. 10. 39 Ja. 3. 18 Re. 22. 9. See *Both, One, Some.*

On or *upon* **THEM.** Ge. 31. 34 48. 16 Ex. 15. 9 19. 22, 24 32. 21, 34 Le. 20. 11, 12, 13, 16, 27 26. 36 Nu. 11. 17, 29 16. 33 De. 7. 16, 25 9. 10 27. 5 32. 23, 35 Jos. 10. 11 Ju. 9. 57 1 Ki. 18. 28 2 Ki. 18. 23 23. 20 1 Ch. 9. 27 2 Ch. 29. 23 32. 26 33. 11 36. 17 Ezr. 3. 3 Es. 8. 17 9. 3, 27 Job 4. 19 21. 9 Ps. 33. 18 48. 6 62. 10 69. 24 78. 24, 27, 49 94. 23 103. 17 106. 29 118. 7 Is. 9. 2 26. 16 27. 11 36. 8 49. 10 Je. 2. 3 11. 8, 11 12. 15 23. 12 24. 6 32. 42 33. 26 36. 31 46. 21 49. 37 Eze. 23. 16 37. 8 44. 17 Da. 3. 27 Ho. 5. 10 7. 12 Am. 9. 4 Hab. 1. 13 Zec. 10. 6 14. 17 Mat. 19. 13 Mar. 10. 16 Lu. 1. 50 2. 9 Jno. 20. 22 Ac. 4. 1, 3, 33 5. 5 6. 6 8. 17 11. 15 13. 3 19. 6, 13, 16 21. 23 Ro. 11. 22 Ga. 6. 16 1 Th. 2. 16 5. 3 2 Th. 1. 8 He. 5. 2 Re. 6. 10 7. 16 11. 11 16. 2.

Over **THEM.** Ex. 1. 11 5. 14 18. 21 Nu. 7. 2 14. 14 Ju. 9. 8 11. 11 1 Sa. 8. 7, 9 19. 20 22. 2 2 Sa. 2. 7 1 Ch. 9. 20 27. 26 2 Ch. 2. 11 9. 8 Ne. 9. 28 Es. 9. 1 Ps. 49. 14 106. 41 Pr. 20. 26 Is. 3. 4, 12 19. 4 52. 5 Je. 15. 3 23. 4 31. 28 32. 41 44. 27 Eze. 10. 1, 19 11. 22 34. 23 37. 24 Da. 2. 38 Joel 2. 17 Mi. 3. 6 4. 7 Hab. 1. 14 Zec. 9. 14 Mat. 20. 25 Mar. 10. 42 Lu. 11. 44 19. 27 22. 25 Ac. 19. 13 Ro. 5. 14 Col. 2. 15 Re. 9. 11 11. 10.

Through **THEM.** Ju. 2. 22 Je. 9. 10.

To or *unto* **THEM.** Ge. 37. 13 42. 7, 25 50. 21 Ex. 2. 25 3. 13 14. 20, 22 20. 5 30. 21 Le. 6. 17 17. 7 Nu. 4. 19 8. 22 16. 30 33. 56 35. 6 De. 1. 8 4. 7 31. 23 Jos. 9. 20, 26 23. 7 Ju. 2. 17 9. 33 15. 11 1 Sa. 30. 19, 27, 28, 29, 30, 31 2 Sa. 20. 3 1 Ki. 12. 7 2 Ki. 9. 18, 20 12. 5 13. 23 17. 35 1 Ch. 9. 27 2 Ch. 32. 6 Ezr. 4. 20 6. 21 Ne. 5. 11 Es. 9. 22 Job 24. 12, 17 Ps. 28. 4 34. 9 44. 3 83. 9 115. 8 125. 4 135. 18 Pr. 2. 7 3. 18 8. 9 10. 26 14. 22 25. 13 30. 5 Ec. 7. 12 Is. 19. 3 28. 13 40. 29 42. 5, 16 49. 9 56. 5 57. 6 59. 20 61. 7 Je. 5. 13 6. 10 15. 19 18. 8 31. 32 La. 1. 22 3. 25, 65 Eze. 2. 4 3. 6, 26 11. 16 12. 11 20. 9 33. 32 39. 13 44. 12 48. 12, 18 Da. 4. 19 6. 2 9. 4 11. 34 Ho. 4. 12 7. 13 11. 4 Jon. 3. 10 Mi. 2. 6 Mat. 4. 16 6. 8 7. 12 17. 13 21. 36 25. 9 Mar. 4. 11 10. 40 Lu. 1. 79 2. 51 6. 31, 33, 34 11. 13 16. 28 20. 15 23. 28 24. 11, 17 Jno. 1. 12, 22 2. 24 8. 27 20. 23 Ac. 1. 16 2. 3, 41 5. 13, 32 14. 18 16. 10 20. 34 25. 11 Ro. 1. 19 2. 7 8. 28 10. 20 1 Co. 1. 2, 24 9. 3 14. 34 2 Co. 4. 3 Ga. 1. 17 6. 10 Ep. 2. 17 Phi. 1. 28 2 Th. 1. 6 1 Ti. 4. 15 2 Ti. 4. 8 Tit. 3. 13 He. 3. 18 4. 2 8. 10 12. 11, 19 Ja. 1. 12 2. 5 1 Pe. 4. 6 2 Pe. 1. 1 2. 22 Re. 9. 3, 5 20. 4. See *Say, Woe.*

Toward **THEM.** Ps. 103. 11 Mat. 14. 14 Mar. 6. 34 Col. 4. 5 1 Th. 4. 12.

Under **THEM.** Nu. 16. 31 Job 26. 8.

With **THEM.** Ge. 19. 9 34. 8 45. 16 Ex. 6. 4 23. 32 Le. 26. 39, 44 Nu. 22. 12, 20 32. 19 De. 2. 5, 19 5. 29 7. 2, 3, 5, 9 Jos. 9. 15, 16 23. 12 Ju. 1. 22 19.

12.28,33 20.1,26,28 De.1.28 4.28 10.5,6 12.5,14 14.23 16.2,11 28. 36,64 31.26 Jos.4.9 14.12 Ju.5. 27 7.4 21.9 Ru.1.17 1 Sa.1.3,28 4.4 11.14,15 21.7 22.22 2 Sa.3. 27 6.7 15.21,35 1 Ki.8.8,29 9.3 11.36 17.4 18.10 19.3 2 Ki.2.21 4.11 7.4,5,10 23.27 1 Ch.14.12 2 Ch.6.5,6 7.16 28.9 32.21 Ezr. 6.12 Ne.1.9 Job 3.17,18,19 23.7 35.12 39.30 Ps.14.5 45.12 48.6 53.5 66.6 69.35 87.4,6,7 104.26 133.3 139.8,10 Pr.8.27 9.18 26. 20 Ec.3.16,17 11.3 Ca.8.5 Is. 13.20,21 22.18 23.12 28.10 33.21 35.8,9 48.16 65.9 Je.8.22 16.13 18.2 20.6 22.26 27.22 38.28 42. 14,16 47.7 Eze.3.22 12.13 17.20 20.28,35,40 22.20 23.3 29.14 32. 22 35.10 48.35 Ho.2.15 7.9 9. 15 12.4 Joel 3.2 Am.6.12 7.12 Mi.4.10 Zep.1.14 Mat.2.13 5.23, 24 6.21 8.12 12.45 18.20 22.13 24.23,51 25.25 27.36 28.7 Mar. 1.38 6.5 13.21 16.7 Lu.10.6 11. 26 12.18 Jno.12.26 14.3 Ac.20. 22 22.10 Ro.9.26 Re.21.25 22.5. See *Abode, Is, None, One, Strand, Stood, Was.*

THEREABOUT. Lu.24.4.

THEREAT. Ex.30.19 40.31 Mat. 7.13.

THEREBY. Ge.24.14 Le.11.43 Job 22.21 Pr.20.1 Ec.10.9 Is.33. 21 Je.18.16 19.8 51.43 Eze.12. 5,12 33.12,18,19 Zec.9.2 Jno.11. 4 Ep.2.16 He.12.11,15 13.2 1 Pe.2.2.

THEREFORE. Ge.2.24 17.9 42. 21 Ex.1.20† 4.12 5.8,17 12.17 13.10 16.29 31.14 Le.11.44,45 18.25,26,30 19.37 20.22 21.6 22. 9 25.17 Nu.3.12 De.5.15 15.11, 15 24.18,22 28.48 Jn.11.8 1 Sa. 1.28 28.18 2 Sa.6.23 1 Ki.2.2 20. 42 2 Ki.1.6,16 19.18 1 Ch.10.14 2 Ch.7.22 30.7† Ne.2.20 13.28 Job 21.14 35.14 42.8 Ps.15.5 31. 3 36.7 45.2,7,17 55.19 63.7 73. 10 91.14 106.28 116.10 119.104, 129 139.19 Pr.17.14 Ec.5.2 8.6, 11 Is.3.17 10.16 24.6 42.25 59. 16 Je.6.15 40.3 La.3.24 Jon.4. 2 Zec.1.16 7.12 Mal.3.6 Mat.5. 48 10.31 19.6,27 24.42,44 25.13 28.19 Mar.1.38 12.9,27 13.35 Lu.4.43 6.36 11.19,49 14.20 20. 15,33 Jno.3.29 8.47 9.41 10.17 12.50 15.19 Ac.3.19 Ro.4.22 12. 20 1 Co.6.20 12.15,16 15.58 2 Co.4.13 8.7 Ep.5.7,24 2 Ti.1.8. See *Now.*

THEREFROM. Jos.23.6 2 Ki.3.3 13.2.

THEREIN. Ge.9.7 18.24 23.11, 17,20 34.10,21 Ex.16.24 31.14 35.2 40.3,9 Le.6.3,7 8.10 13.21, 37 18.4 22.21 23.3,7,8,21,25,35, 36 25.19 Nu.13.20 16.7,46 28. 18 29.7,35 De.7.25 13.15 15.21 16.8 17.19 20.11 29.23 Jos.1.8 6.17,24 10.28,39 Ju.2.22 1 Ki. 8.16 2 Ki.2.20† 1 Ch.16.32 Ezr. 4.19 Ne.6.1 7.4,5 8.3 9.6 13.1 Job 3.7 20.18 Ps.24.1 37.29 69. 34,36 96.12 98.7 107.34 111.2 119.35 146.6 Pr.22.14 Is.7.6 33. 24 35.8 42.5 51.3,6 59.8 Je. 6.16 9.13 12.4 17.24 23.12 44. 2 48.9 50.3,40 51.48 Ez.1.14 22 24.6 Ho.4.3 14.9 Am.8.8 9.5 Zec.13.8 Mar.10.15 Lu.18.17 Ac. 1.20 14.15 17.24 Ro.1.17 6.2 1 Co.7.24 Ep.6.20 Phi.1.18 Col. 2.7 He.4.6 10.8 Ja.1.25 2 Pe. 3.10 Re.10.6 11.1 13.12 21.22. See *Dwelt.*

THEREINTO. Lu.21.21.

THEREOF. Ge.2.17 3.5 Ex.3.20 10.26 12.43,44,45,48 De.26.14 2 Ki.4.43,44 Job 24.13 Ps.34.2 Pr.16.33 Ec.6.2.

THEREON. Ex.20.24 40.35 Nu. 9.22 2 Sa.17.19 19.26 1 Ch.12.17 Ezr.6.11 Es.7.9 Is.30.12 Eze. 15.3 Mat.21.7,19 Mar.11.13 14. 72 Lu.13.6 19.35 Jno.12.14 1 Co.3.10 Re.5.3,4 6.4 21.12.

THEREOUT. Le.2.2 Ju.15.19.

THERETO. Ex.30.38 Le.5.16 6. 5 18.23 27.13,31 Nu.19.17 De. 12.32 Ju.11.17 1 Ch.22.14 2 Ch. 10.14 21.11 Ps.119.9 Is.44.15 Mar.14.70 Ga.3.15.

THEREUNTO. Ex.32.8 De.1.7 Ep.6.18 1 Th.3.3 He.10.1 1 Pe. 3.9.

THEREUPON. Eze.16.16 Zep.2. 7 1 Co.3.10,14.

THEREWITH. 1 Sa.12.3 17.51 31.4 2 Ki.5.6 12.14 1 Ch.10.4 Pr.15.16,17 17.1 25.16 Ec.1.13 10.9 Eze.4.15 Joel 2.19 Phi.4.11 1 Ti.6.8 Ja.3.9 3 Jno.10.

THESE. Ge.10.5,32 27.46 31.43 32.17 43.16 Ex.14.20 21.11 32. 4,8 Le.5.13 11.4,9,21,22,24,29 22.22,25 Nu.26.53,64 De.14.9 27. 12,13 1 Sa.16.10 17.39 2 Sa.16.2 1 Ki.10.10 11.2 17.1 22.11,17 2 Ki.25.20 2 Ch.18.10,16 35.7 Ezr.2.62 Ne.7.61 10.1 Job 12.3 Ps.104.27 Ec.7.10 12.12 Is.34.16 39.3 44.21 49.12,21 57.6 Je.5.5 38.9,16 52.22 La.4.9 Eze.1.21 8.15 10.17 14.3 16.5,20 23.10 27.21 37.18 Da.3.13,21,27 6.2, 11,15 7.17 Hag.2.13 Zec.1.9,19, 21 4.5,12,13 Mat.5.37 6.29 21. 16 22.40 23.23 25.40,45,46 26. 62 Mar.12.31,40 13.2 14.60 Lu. 1.19 3.8 9.44 Jno.1.50 5.8,19, 20 6.5 7.31 17.20,25 18.8 21.15 Ac.1.21,24 2.13 3.24 4.16 5.36, 38 10.47 17.6,11 Ro.2.14 11.24, 31 1 Co.12.23 13.13 2 Co.7.1 Ga.2.6 Col.4.11 1 Ti.3.10 2 Ti. 2.21 He.9.23 10.18 2 Pe.1.4 2. 12 Jude 14.19 Re.11.6 14.4 17. 13 22.6. See *Abominations, Things, Words.*

THESE *are*, or *are* **THESE.** Ge. 38.25 48.8 Ex.6.26 21.1 Le.11. 31 23.2,4 26.46 Nu.22.9 De.6.1 22.17 1 Ki.9.13 10.8 1 Ch.2.18 4.22 Ne.1.10 Job 26.14 Ps.73.12 Is.60.8 65.5 Je.5.4 7.4 Ezr.11. 2 36.20 Da.2.28 Mi.2.7 Zec.1.9 4.4 6.4 Mar.4.15,16,18,20 13.8 Lu.8.21 Jno.10.21 17.11 20.31 Ac.2.15 Ro.9.8 Ga.5.17,19 2 Pe.2.17 Jude 16 Re.7.13,14 14.4 19.9 22.6.

THESSALONICA, victory against the Thessalians. Ac.17.1,11 27.2 Phi.4.16 2 Ti.4.10.

THEUDAS, a false teacher. Ac.5. 36.

THEY. Nu.14.12 16.33 18.3 22. 15 1 Ki.20.23,25 2 Ki.6.16 Ps. 69.4† Ec.5.8 Is.9.21 28.7 30.16 57.6 58.12 Je.2.26 9.16 19.4 44.3 49.12 Eze.2.3 16.47,51,52 34.30 Mat.12.3 19.11 20.25 Mar. 2.17,25 8.9 10.23 11.9 Lu.5.31 6.3 7.10 8.13 22.28 Jno.4.45 5.25,29,39 6.9 9.39 17.16,21,23, 24 18.28 Ac.11.2,19 13.27 15.11 21.12 Ro.3.9 4.14 8.8,23 9.8 11.23 16.18 1 Co.7.29,30,31 9.24 11.19 15.11,18,23,48 Ga.2.6,9 3. 7,9 5.12,21,24 6.13 1 Th.1.9 5. 7 1 Ti.3.13 5.17,25 6.9 2 Ti.3.6 Tit.3.8 He.1.4 4.6 11.40 13.17, 24 Ja.2.12 1 Jno.2.19 4.5 Jude 19 Re.1.7 3.4 7.13,14 14.4,12 16.6 21.27.

THICK. De.32.15 2 Sa.18.9 2 Ki. 8.15 Ne.8.15 Job 15.26 Ps.74.5 Eze.6.13 19.11 31.3,10,14 Hab. 2.6 Lu.11.29. See *Clouds, Darkness.*

THICKER. 1 Ki.12.10 2 Ch.10.10.

THICKET. Ge.22.13 Je.4.7.

THICKETS. 1 Sa.13.6 Is.9.18 10. 34 Je.4.29.

THICKNESS. 1 Ki.7.46† 2 Ch. 4.5 Je.52.21 Eze.41.9 42.10 Zec.14.6†.

THIEF. Ex.22.2,7,8 De.24.7 Job 24.14 30.5 Ps.50.18 Pr.6.30 29. 24 Je.2.26 Ho.7.1 Joel 2.9 Zec. 5.4 Mat.24.43 26.55 Mar.14.48 Lu.12.33,39 22.52 Jno.10.1,10 12.6 1 Th.5.2,4 1 Pe.4.15 2 Pe. 3.10 Re.3.3 16.15.

THIEVES. Is.1.23 Je.48.27 49.9 Ob.5 Mat.6.19,20 21.13 27.38, 44 Mar.11.17 15.27 Lu.10.30,36 19.46 Jno.10.8. 1 Co.6.10.

THIGH. Ge.24.2,9 32.25,31 46. 26† 47.29 Ex.1.5† Nu.5.21,22,27 Ju.3.16,21 8.30† 15.8 Ps.45.3 Ca.3.8 Is.47.2 Je.31.19 Eze.21. 12 24.4 Re.19.16.

THIGHS. Ex.28.42 Ca.7.1 Da. 2.32.

THIN. Ge.41.6,7,23,24,27 Ex. 39.3 Le.13.30 2 Sa.13.4† 1 Ki.7. 29 Is.17.4.

THINE. Ge.14.23 20.7 31.32 33. 9† 48.6 Le.19.15 Nu.18.9,11,13, 14,15,18† 22.30 De.15.3 28.41† 30.4 Jos.17.18 Ju.15.2† 1 Sa.2. 33 15.28 2 Sa.16.4 1 Ki.3.26 20. 4 21.19 1 Ch.12.18 21.24 29.11 Ps.71.16 74.16 89.11 119.94 Is. 45.14 63.19 Je.32.8 Mat.6.13 20.14 25.25 Lu.4.7 5.33 15.31 22.42 Jno.17.6,9,10.

THING. Ge.21.11 24.50 34.7,19 38.10 41.32 Ex.10.15 18.11,17 22.9,15 34.10 Le.2.3,10 4.13 6. 2,4 12.4 20.17 Nu.16.30 De.1. 14 12.32 13.14 17.4 18.22 32.47 Jos.6.18 22.33 Ju.8.27 19.24 Ru.3.18 1 Sa.3.11,17 4.7 8.6 14. 12 18.20 2 Sa.11.27 13.12,33 14. 13,18 15.35 17.19 1 Ki.14.5 2 Ki.2.10 7.19 20.9 1 Ch.13.4 17. 23 2 Ch.29.36 30.4 Ezr.7.27 Es. 2.4,22 5.14 8.5 Job 3.25 4.12 6.8 13.28 14.4 Job 22.28 23.14 26.3 42.7,8 Ps.2.1 33.17 38.20 89.34 101.3 Pr.4.7 22.18 25.2 Ec.1.9 7.8 8.1,15 11.7 Is.7.13 15.6 17.13 29.16,21 40.15 41.12 43.19 55.11 66.8 Je.2.10 5.30 11.13 14.14 18.13 23.14 31.22 38.14 42.3,4 44.17 La.2.13 Eze. 14.9 16.47 Da.2.5,8,11,15,17 4. 33 5.15,26 6.12 10.1 Ho.6.10 8.12 Am.6.13 Mal.1.14 Mar.1. 27 Lu.12.11 Jno.5.14 9.30 Ac. 10.28 17.21 21.25 23.17 25.26 26.8,16 Ro.9.20 1 Co.1.10 4.3 8.7 2 Co.5.5 7.11 Phi.3.16 2 Th.1.6 He.10.29,31 1 Pe.4.12 1 Jno.2.8 Re.2.15. See *Accursed, Evil, Good, Great, Holy, Light, One, Small.*

Any **THING.** Ge.14.23 18.14 19. 22 22.12 30.31 39.9,23 Ex.20. 4,17 Le.6.7 13.48,49,52,58,57,59 15.6,10,22,23 19.26 21.18,22,23 Nu.20.19 22.38 35.22 De.4.18, 23,25,32 5.8,21 8.9 14.3,21 16.4 23.19 24.10 31.13 Jos.21.45 Ju. 11.25 18.7,10 19.19 1 Sa.3.17 20. 26,39 21.2 22.15 25.15 30.19 2 Sa.13.2 15.11 1 Ki.10.3 15.5 20. 33 2 Ki.4.2 1 Ch.26.28 2 Ch.9.20 23.19 Job 15.11 33.32 Ps.34.10 141.4 Ec.1.10 3.14 5.2 9.5 Je. 32.27 38.5 42.21 Da.3.29 Jon. 3.7 Mat.18.19 24.17 Mar.4.22 9.22 11.13 13.15 16.8 Lu.8.17 19.8 22.35 Jno.1.3,46 7.4 14.14 Ac.10.14 17.25 25.8,11 Ro.8.33 13.8 14.21 1 Co.2.2 3.7 8.2 10. 19 14.35 2 Co.2.10 3.5 6.3 7.14 Ga.5.6 Ep.5.27 Phi.3.15 1 Th. 1.8 1 Ti.1.10 Ja.1.7 1 Jno.5.14 Re.9.4 21.27.

Every **THING.** Ge.6.17 8.1 9.3 Le.15.4,20 23.37 27.28 Nu.18.14, 15 31.23 De.23.9 Jos.4.10 1 Sa. 15.9 2 Sa.15.36 Es.6.13 Job 28. 10 39.8 42.2 Ps.150.6 Pr.27.7 Ec.3.1,11 12.14 Is.19.7 Eze.44. 29 47.9 Mat.8.33 1 Co.1.5 2 Co. 8.7 9.11 10.5 Ep.5.24 Phi.4.6 1 Th.5.18. See *Creepeth, Creeping, Living.*

That **THING.** Ge.18.17 Ex.9.6 Le. 5.5 De.17.5 Lu.9.21 12.26 Ro. 14.22.

This **THING.** Ge.19.21 20.10 21. 26 22.16 30.31 34.14 41.28 44.7 Ex.1.18 2.14,15 9.5 12.24 16. 16,32 18.14,18,23 29.1 33.17 35. 4 Le.8.5 9.6 17.2 Nu.30.1 32. 20 36.6 De.1.32 15.10,15 22.20 24.18,22 32.47 Jos.3.24 22.24 Ju.6.29 11.37 20.9 21.11 1 Sa. 20.2 24.6 26.16 28.10,18 2 Sa.2. 6 11.11,25 12.5,6,12 13.20 14. 13,15,20 24.3 1 Ki.1.27 3.10,11 11.10 12.24,30 13.33,34 20.9,24 2 Ki.5.18 6.11 7.2 11.5 17.12 1 Ch.11.19 21.3,7,8 2 Ch.11.4 16.10 23.4 Ezr.9.3 10.2,13 Ne. 2.19 Is.38.7 Je.7.23 22.4 40.3, 16 44.4 Mar.5.32 Lu.2.15 22.23 Jno.18.34 Ac.5.4 26.26 Ro.13.6 1 Co.9.17 2 Co.12.8 Phi.1.6 3.13.

Unclean **THING.** Le.5.2 7.19,21 20.21 Dc.23.14 Ju.13.4,7,14 Is. 52.11 64.6 Ac.10.14 2 Co.6.17.

THINGS. Ge.45.23 Le.4.2,13,22, 27 De.4.9 22.3 29.29 32.35 33. 15 Ju.18.27 1 Sa.12.21 15.21 2 Sa.24.12 1 Ki.7.51 15.15 2 Ki. 17.11 1 Ch.4.22 9.31 21.10 29.2 2 Ch.12.12 15.18 Es.2.3,12 Job 5.9 6.7,30 12.22 13.20,26 41.34 42.3† Ps.12.3 17.2 31.18 35.11 38.12 45.1,4 60.3 65.5 72.18 78.12 86.10 87.3 94.4 98.1 106. 22 113.6 119.18 131.1 Pr.2.12 8.6 16.30 22.20 23.16,33 30.7, 15,18,21,24,29 Ec.1.11 7.25 Is. 12.5 25.1,6 29.16 30.10 32.8 41.23 42.9,16 44.7 45.11,19 48.6 56.4 64.3,11 65.4 Je.2.8 8.13 16.19 31.5 La.1.7,11 2.14 Eze. 11.5 16.16 38.10 Da.2.22 11.36 Joel 3.5 Ob.6 Mi.7.15 Zec.4.10 Mat.6.34 13.52 16.23 22.21 Mar. 4.19 7.15 8.33 12.17 Lu.5.26 6.46 10.23 12.15,48 18.27 19.42 20.25 22.37 23.48 24.18,27 Jno. 1.50 3.12 16.13 Ac.1.3 4.20,25, 32 8.12 15.20,29 16.14 18.25 19.8 20.22,30 21.25 24.13 26.22 28.24 Ro.1.20 2.1,14,18 8.5,38 12.16,17 14.19 15.4,27 1 Co.1.27, 28 2.9,10,11,12,13,14 3.22 4.5 6.3,4,7 7.32,33,34 8.1 9.11 10.20 13.11 14.7,37 16.14 2 Co.1.13,17 4.2,18 5.10,17 8.21 10.7,13,15,16 11.30 Ga.2.18 4.24 5.17 Ep.6.9 Phi.1.10,12 2.4,10,21 3.1,19 4.8, 18 Col.1.20 2.17,23 3.2,6 1 Th. 2.14 2 Th.3.4 1 Ti.5.13 2 Ti.2.2 3.14 Tit.1.5,11 2.1 He.2.1,17 5.1,8 6.9,18 8.1,5 9.23 10.1 11.1,3,7,20 12.24 Ja.3.7 1 Pe.1. 12,18 2 Pe.2.12 1 Jno.2.15 Re. 1.1,19 2.14,20 3.2 4.1 10.6 21. 4 22.6,19. See *Creeping, Dedicate, Detestable, Evil, Former, Holy, Many, Precious, Such.*

All **THINGS.** Ge.9.3 24.1,66 Ex. 23.13 29.35 Le.8.36 Nu.1.50 31. 20 De.1.18 4.7 12.8 28.47,48,57 Jos.1.17 2.23 Ru.4.7 1 Sa.3.12, 17 19.7 2 Sa.11.18 14.20 23.5 1 Ki.21.26 2 Ki.11.9 14.3 20.15 1 Ch.29.14 2 Ch.5.1 23.8 31.5 Ne.9.6 Job 41.34 Ps.8.6 57.2 119.128 Pr.3.15 8.11 16.4 26.10 28.5 Ec.1.8 7.15 9.2,3 10.19 Is.44.24 66.2 Je.10.16 17.9 42.5 44.18 51.19 Eze.11.25 38.20 44. 30 Da.2.40 Zep.1.2 Mat.7.12 11.27 13.41 17.11 19.26 21.22 22.4 23.20 28.20 Mar.4.34 6.30 7.37 9.12,23 10.27 13.23 14.36 Lu.2.20,39 9.43 10.22 11.41 14. 17 18.31 21.22 24.44 Jno.1.3 3.35 4.25,29 5.20 10.41 13.3 14.26 15.15 16.15,30 17.7 18.4 19.28 21.17 Ac.2.44 3.21,22 4.32 10.33,39 13.39 14.15 17.24,25 20.35 22.10 24.14 26.2 Ro.8.28, 32 11.36 14.2,20 1 Co.2.10,15 3.21 4.13 6.12 8.6 9.12,22,25 10.23,33 11.2,12 13.7 14.26,40 15.27,28 2 Co.2.9 4.15 5.17,18 6.4,10 7.11,14,16 9.8 11.6,9 12. 19 Ga.3.10 Ep.1.10,11,22 3.9 4.10,15 5.13,20 6.21 Phi.2.14 3.8,21 4.12,13 Col.1.16,17,18,20 3.8,20,22 4.9 1 Th.5.21 1 Ti.3.11 4.8 6.13,17 2 Ti.2.7,10 4.5 Tit. 1.15 2.7,9,10 He.1.2,3 2.8,10,17 3.4 4.13 8.5 9.22 13.18 Ja.5. 12 1 Pe.4.7,8,11 2 Pe.1.3 3.4 1 Jno.2.20,27 3.20 3 Jno.2 Re. 1.2 4.11 21.5,7.

These **THINGS.** Ge.24.28 42.36 Le.5.5,17 18.24 20.23 26.23 Nu. 4.15 15.13 29.39 35.29 De.4.36 18.12 30.1 Jos.2.11 Ju.13.23 1 Sa.25.37 2 Sa.23.17,22 24.23 1 Ki. 18.36 2 Ki.23.17 1 Ch.11.19,24 2 Ch.3.3 Ne.13.26 Job 8.2 10.13 33.29 Ps.15.5 42.4 50.21 Pr.6. 16 24.23 Ec.11.9 Is.38.16 40.26 42.16 45.7 47.7,9,13 48.14 51.19 64.12 Je.3.7 4.18 5.9,25,29 9.9, 24 13.22 14.22 30.15 La.1.16 5.17 Eze.16.30,43 17.12,18 18.10 23.30 24.19 Da.10.21 12.7,8 Ho. 14.9 Zec.8.16,17 Mat.1.20 2.3 6.32,33 11.25 13.51,56 15.20 19. 20 21.23,24,27 23.36 24.2,3,6,33, 34 Mar.6.2 11.28,29,33 13.4,29, 30 Lu.1.20 2.19 10.21 12.30,31 14.6 15.26 18.34 20.2,8 24.7,9, 28,31,36 23.31 24.21,26,48 Jno. 2.16,18 3.9,10 5.16 7.4 12.16,41 13.17 15.21 16.3 19.24,36 Ac.5. 32 7.1,50,54 8.24 14.15 15.17 17.20 19.36 20.24 24.9 25.9 26. 16,26 Ro.8.31 10.5 14.18 1 Co. 9.8,15 10.6 2 Co.2.16 Ep.5.6 Phi.4.8 Col.3.14 1 Ti.4.6,11,15 5.7,21 6.2 2 Ti.2.11,14 Tit.2.15 3.8 He.7.13 Ja.3.10 2 Pe.1.8,9, 10,12,15 3.11,16,17 Re.22.8,16,20.

Those **THINGS.** Ex.29.33 Le.22.2 De.29.29 2 Ki.17.9 Ps.107.43 Is. 66.2 Eze.42.14 Mat.13.17 Mar.1. 44 Lu.1.45† 2.18 10.24 12.20 Jno.8.29 Ac.3.18 8.6 13.45 17. 11 18.17 26.16 27.11 Ro.1.28 4.17 6.21 15.17,18 1 Co.8.4,10 2 Co.11.28 Ep.5.12 Phi.3.13 4.9 Col.2.18 3.1 He.3.5 12.27 Ja.2. 16 1 Jno.3.22 2 Jno.8 Jude 10 Re.1.3 2.10 10.4 20.12.

Unclean **THINGS.** Ho.9.3.

What **THINGS.** Ex.10.2 Mat.6.8 Mar.9.9 10.32 11.24 Lu.7.22 24. 19,35 Jno.5.19 10.6 11.46 Ac. 21.19 Phi.3.7.

THINK. Ge.40.14 Nu.36.6 2 Sa. 13.33 2 Ch.13.8 Ne.5.19 6.6,14 Es.4.13 Job 31.1 41.32 Ec.8.17 Is.10.7 Je.23.27 29.11 Eze.38.10 Da.7.25 11.24† Jon.1.6 Zec.11. 12 Mat.3.9 5.17 6.7 9.4 10.34 18.12 21.28 22.42 24.44 26.66 Mar.14.64 Lu.12.40 13.4 Jno.5. 39,45 11.56 16.2 Ac.13.25 17.29 26.2 Ro.12.3 1 Co.4.6,9 7.36,40 8.2 12.23 14.37 2 Co.3.5 10.2, 7,11 11.16 12.6 Ga.6.3 Ep.3.20 Phi.4.8 Ja.1.7 4.5 1 Pe.4.4,12 2 Pe.1.13.

THINKEST. 2 Sa.10.3 1 Ch.19.3 Job 35.2 Mat.17.25 22.17 26.53 Lu.10.36 Ac.28.22 Ro.2.3.

THINKETH. 1 Sa.20.4† 2 Sa.18. 27 Ps.40.17 Pr.23.7 Lu.8.18† 1 Co.10.12 13.5 Phi.3.4.

THINKING. 2 Sa.4.10 5.6.

THIRD. Ge.32.19 50.23 Ex.20.5 28.19 34.7 39.12 Nu.2.24 14.18 De.5.9 23.8 Jos.19.10 2 Ki.1.13 1 Ch.24.8 25.10 27.5 Is.19.24 Eze. 10.14 Da.2.39 5.7,16,29 Zec.6.3 Mat.20.3 22.26 Mar.12.21 15.25 Lu.12.38 20.12,31 Ac.2.15 20.9 23.23 2 Co.12.2 Re.4.7 6.5 8.10 11.14 14.9 16.4 21.19. See *Day, Month, Part.*

THIRD *time.* 1 Sa.3.8 19.21 1 Ki. 18.34 Eze.21.14 Mat.26.44 Mar. 14.41 Jno.21.14,17 2 Co.12.14 13.1.

THIRD *year.* De.26.12 1 Ki.15.28, 33 18.1 22.2 2 Ki.18.1 19.29 2 Ch.17.7 27.5 Es.1.3 Is.37.30 Da.1.1 8.1 10.1.

THIRDLY. 1 Co.12.28.

THIRST, *substantive.* Ex.17.3 De. 28.48 29.19 Ju.15.18 2 Ch.32.11 Ne.9.15,20 Job 24.11 Ps.69.21 104.11 Is.5.13 41.17 50.2 Je.2. 25 48.18 La.4.4 Ho.2.3 Am.8. 11,13 2 Co.11.27.

THIRST, *verb.* Is.49.10 Mat.5.6 Jno.4.13,14,15 6.35 7.37 19.28 Ro.12.20 1 Co.4.11 Re.7.16.

THIRSTED. Ex.17.3 Is.48.21.

THIRSTETH. Ps.42.2 63.1 143.6 Is.55.1.

THIRSTY. Ju.4.19 2 Sa.17.29 Ps.63.1 107.5 143.6 Pr.25.21,25 29.10 Is.21.14 29.8 32.6 35.7 44.3 65.13 Eze.19.13 Mat.25.35,37, 42.

THIRTEEN. Ge.17.25 Nu.29.13, 14 1 Ki.7.1 1 Ch.26.11 Eze.40.11.

THIRTEENTH. Ge.14.4 1 Ch.24. 13 25.20 Je.1.2 25.3. See *Day.*

THIRTIETH. 2 Ki.15.13,17 25.27 2 Ch.15.19 16.1 Ne.5.14 13.6 Je. 52.31.

THIRTY. Ge.6.15 11.14,18,22 18. 30 32.15 41.46 Ex.21.32 26.8 36.15 Le.27.4 Nu.4.3,23,30,35,39, 43,47 Ju.10.4 12.9,14 14.11,12, 13,19 20.31,39 1 Sa.9.22 2 Sa.5.4 23.13,23,24 1 Ki.4.22 6.2 7.2, 6,23 2 Ki.18.14 1 Ch.11.15,25,42 23.3 27.6 Ezr.1.9,10 Je.38.10 Eze.40.17 41.6 46.22 Zec.11.12, 13 Mat.13.8,23 26.15 27.3,9 Mar. 4.8,20 Lu.3.23 Jno.6.19. See *Days, Thousand.*

THIRTY-ONE. Jos.12.24 1 Ki.16. 23 2 Ki.22.1 2 Ch.34.1.

THIRTY-TWO. Ge.11.20 Nu.31. 40 1 Ki.20.1,16 22.31 2 Ki.8.17 2 Ch.21.5,20.

THIRTY-THREE. Ge.46.15 Le. 12.4 2 Sa.5.5 1 Ki.2.11 1 Ch.3.4 29.27.

THIRTY-FOUR. Ge.11.16.

THIRTY-FIVE. Ge.11.12 1 Ki. 22.42 2 Ch.3.15 20.31.

THIRTY-SIX. Jos.7.5.

THIRTY-SEVEN. 2 Sa.23.39 2 Ki. 13.10.

THIRTY-EIGHT. De.2.14 1 Ki. 16.29 2 Ki.15.8 Jno.5.5.

THIRTY-NINE. 2 Ch.16.12.

THIS. Ge.5.29 15.4 18.32 19.9 29.27 34.15 37.32 38.28 44.5,29 Ex.3.12 7.17,23 30.13 Nu.18.9 24.23 De.18.3 32.29,34 Ju.7.4 16.18 1 Sa.16.8,9 20.3 25.31 2 Sa. 7.19 19.21 23.17 1 Ki.3.9 11.27, 39 17.24 2 Ki.4.43 14.10 24.3 2 Ch.1.11 25.9 Ezr.5.17 6.11 7.27 8.23 9.13,15 Ne.13.14,22 Es.4.14 Job 5.27 12.9 17.8 20.2 21.2 33.12 35.2 Ps.11.6 27.3 32.6 35.22 41.11 44.21 48.14 49.13 50.22 56.9 62.11 69.31,32 73.16 78.21,59 81.4,5 92.6 109. 20 119.56 149.9 Ec.4.4 6.5 7.10,18,27,29 11.6 Is.1.12 6.7 9.7 22.14 27.9 28.29 29.11,12 30.7 43.9 45.21 46.8 47.8 48.1, 16,20 50.11 51.21 56.2 58.5,6 66.14 Je.2.12,17 4.8,28 5.7,9,29 9.9,24 16.21 22.16,21 23.26 31. 33 32.8 La.3.21 5.17 Eze.8.15, 17 16.49 20.27 21.26 23.11 24. 24 33.33 36.37 44.2 47.6 Da.6. 5,28 Ho.7.16 Am.4.5 7.3,6 8.8 9.12 Jon.4.2 Zep.2.10 Zec.6.15 14.12,15,19 Mal.1.9,13 2.12 Mat. 12.7 13.55 16.22 24.43 26.13 27.54 28.14 Mar.6.3 12.31 Lu. 1.18,34,66 3.20 4.22 6.3 10.11, 20 12.39 15.24 22.17,37 23.47 Jno.1.15 2.22 4.27,29 5.28 6.6, 42 7.25 8.40 11.26,51 12.6 13. 28,35 15.13 16.30 Ac.1.11 2.12, 31,32,33,37 3.12 5.24 6.14 7.35, 40 8.22,32 9.21 13.48 15.15 16. 18 19.5 24.14 Ro.2.3 6.6 9.10 15.28 1 Co.1.12 9.3 11.17,22 15. 34 2 Co.5.2 7.3 8.5 10.7,11 13.9 Ga.3.2 5.14 Ep.4.17 5.5 Phi.1.9,19 2 Th.3.10 1 Ti.1.9 4.16 He.7.21,27 Ja.1.3 2 Pe.1.20 3.3 1 Jno.3.10 4.9 5.2 Jude 5 Re. 2.6. See *After, All, Book, Cause, Child, City, Day, Do, Doctrine, Done, Evil, House, Land, Law, Life, Man, Month, People, Thing, Word, World.*

THIS *is* Ge.2.23 20.13 28.17 32. 2 41.38 48.18 Ex.3.15 8.19 16. 23 Le.10.3 Nu.8.24 18.11 De. 13.11 15.2 1 Sa.16.12 1 Ki.11.11 13.3 2 Ki.3.18 6.19 8.5 9.37 2 Ch.28.22 Ne.2.2 9.18 Job 8.19 10.13 18.21 20.29 27.13 Ps.24.6 68.16 77.10 109.27 118.23 119. 50 132.14 Ec.1.10 5.19 12.13 Ca.5.16 Is.12.5 25.9 27.9 28.12 30.21 54.9 17 59.21 Je.4.18 7.28 10.19 12.25 23.6 30.17 33.16 Eze.5.5 19.14 31.18 Da.5.25 Mi. 2.10 Zep.2.15 Zec.5.3,6,8 Mat. 3.3,17 7.12 11.10,14 13.19 17.5 19.26 21.38,42 22.38 26.26,28 Mar.9.7 12.7,30 14.22,24,69 Lu. 7.27,39 9.35 20.14 22.19,20,53 Jno.1.19,30,34 3.19 4.42 6.29 39, 40,50,58,60 7.26,41 9.9,20 15.12 17.3 Ac.2.16 7.37,38 9.22 Ro. 11.27 1 Co.11.20,24,25 Ep.6.1 Phi.1.22 Col.3.20 1 Th.4.3 5.18 1 Ti.1.15 2.3 3.1 4.9 Tit.3.8 He.8.10 10.16 1 Pe.2.19,20 1 Jno. 1.5 2.25 3.11,23 4.3 5.3,4,6,9, 11,14,20 2 Jno.6.7 Re.20.3,14.

Is **THIS.** Ge.3.13 12.18 24.65 26. 10 29.25 42.28 43.29 44.15 Ex. 13.14 17.3 Jos.22.16 Ju.15.11 18.24 20.12 1 Sa.10.11 24.16 2 Sa.7.19 12.21 16.17 2 Ki.18.19 Ezr.10.13 Job 38.2 Ca.3.6 8.5 Is.23.7 63.1 Je.30.21 46.7 Eze. 16.20 Zec.3.2 5.5 Mat.8.27 12. 23 21.10 Mar.1.27 4.41 Lu.1.43 4.36 5.21 7.49 8.25 9.9 20.17

Jno. 7. 36 9. 19 16. 17, 18 2 Co. 1. 12 Ep. 3. 8 Ja. 1. 27.

THISTLE. 2 Ki. 14. 9 2 Ch. 25. 18 Ho. 10. 8.

THISTLES. Ge. 3. 18 Job 31. 40 Mat. 7. 16.

THITHER. Ge. 19. 20, 22 24. 6, 8 Ex. 26. 33 Nu. 35. 6, 11, 15 De. 1. 37, 38, 39 4. 42 12. 5, 6, 11 19. 3, 4 Jos. 20. 3, 9 Ju. 8. 27 9. 51 1 Sa. 2. 14 5. 8 10. 22 1 Ki. 6. 7 2 Ki. 2. 8, 14 4. 8, 11 5. 25† 6. 9 17. 27 Ne. 4. 20 13. 9 Job 6. 20 Is. 55. 10 Je. 22. 11, 27 Eze. 1. 20 11. 18 47. 9 Joel 3. 11 Mat. 2. 22 Lu. 17. 37 Jno. 7. 34, 36 11. 8 18. 2, 3 Ac. 8. 30 16. 13.

THITHERWARD. Ju. 18. 15 Je. 50. 5.

THOMAS, a twin. Mat. 10. 3 Mar. 3. 18 Lu. 6. 15 Jno. 11. 16 20. 24, 26, 27 21. 2 Ac. 1. 13.

THONGS. Ac. 22. 25.

THORN. 2 Ch. 25. 18† Job 41. 2 Pr. 26. 9 Is. 55. 13 Eze. 28. 24 Ho. 10. 8 Mi. 7. 4 2 Co. 12. 7.

THORNS. Ge. 3. 18 Ex. 22. 6 Nu. 33. 55 Jos. 23. 13 Ju. 2. 3 2 Sa. 23. 6 2 Ch. 33. 11 Ps. 58. 9 118. 12 Pr. 15. 19 22. 5 24. 31 Ec. 7. 6 Ca. 2. 2 Is. 7. 19 33. 12 34. 13 Je. 4. 3 12. 13 Ho. 2. 6 9. 6 Na. 1. 10 Mat. 7. 16 13. 7, 22 27. 29 Mar. 4. 7, 18 15. 17 Lu. 6. 44 8. 7, 14 Jno. 19. 2. See *Briers.*

THOSE. Ge. 33. 5 1 Ki. 2. 7 9. 21 Ezr. 1. 8 Es. 9. 5 Job 5. 11 21. 32 24. 13, 19 27. 15 Ps. 37. 9 50. 5 92. 13 119. 79, 132 139. 21 Pr. 8. 17 Ec. 1. 11 Is. 35. 8 64. 5 Je. 27. 11 Da. 4. 37 Zep. 1. 6 Mat. 16. 23 Lu. 7. 28 19. 27 Jno. 8. 10 17. 11, 12 Ac. 3. 24 1 Co. 14. 23 Phi. 3. 7 1 Ti. 4. 10 He. 5. 14 2 Pe. 2. 6, 18. See *Days, Things.*

THOU. Ge. 3. 12 20. 7 24. 60 26. 29 41. 39, 40 45. 10 49. 8 Ex. 19. 24 Nu. 16. 11, 16 De. 5. 14† 7. 1 13. 6 20. 1 28. 64 30. 19 1 Sa. 15. 28 22. 16 24. 17 25. 33 2 Sa. 12. 7 15. 2 19. 29 1 Ki. 8. 39 18. 18 20. 14 2 Ki. 9. 25 14. 10 19. 15, 19 2 Ch. 25. 19 Ne. 9. 6, 17 Es. 4. 14 Job 35. 5 Ps. 23. 4 55. 13 71. 6 76. 7 83. 18 102. 27 109. 27 118. 28 119. 114 132. 8 139. 8 Ca. 1. 7 Is. 37. 20 41. 9 44. 17 45. 15 51. 12 63. 16 65. 5 Je. 17. 4 20. 6 27. 13 La. 5. 19 Eze. 7. 7 16. 52 Da. 4. 22 5. 22 Jon. 1. 8 Mi. 2. 7 4. 8 Hab. 1. 12 Zec. 4. 7 Mat. 6. 6, 17 16. 16 26. 39, 69 Mar. 8. 29 14. 67 Lu. 1. 28 4. 41 7. 19, 20 14. 8 16. 5, 7, 25 19. 42 Jno. 1. 19, 21, 22, 42 3. 10 4. 9 7. 52 8. 5, 25 9. 28, 37 11. 27 17. 23 18. 17 21. 12 Ac. 1. 24 8. 23 11. 14 13. 10, 33 21. 38 22. 27 26. 29 Ro. 2. 21 1 Ti. 4. 12 6. 11 2 Ti. 1. 8 2. 1 Philo. 12 He. 1. 10, 12 Ja. 4. 12 Re. 4. 11 5. 9. See *Alone.*

THOUGH. Ge. 40. 10 Le. 5. 17 25. 35 De. 29. 19 Jos. 17. 18 Ju. 13. 16 15. 7 Ru. 2. 13 1 Sa. 14. 39 20. 20 21. 5 2 Sa. 3. 39 18. 12 Ne. 1. 9 Job 13. 15 20. 12 27. 8, 16 Ps. 35. 14 37. 24 138. 6 Pr. 11. 21 16. 5 28. 6 29. 19 Is. 35. 8 45. 4, 5 La. 3. 22 Eze. 2. 6 3. 9 12. 3 14. 14, 16, 18, 20 26. 21 Da. 5. 22 Mi. 5. 2 Na. 1. 12 Hab. 1. 5 2. 3 Mat. 26. 35 Lu. 9. 53 18. 7 24. 28 Jno. 8. 6 10. 38 11. 25 Ac. 3. 12 13. 41 17. 25, 27 23. 15, 20 28. 4 Ro. 4. 17 7. 3 1 Co. 7. 29, 30 2 Co. 4. 16 8. 9 10. 3 12. 11 13. 7 Ga. 1. 8 4. 1 Phi. 3. 4, 12 Col. 2. 5, 20 He. 5. 8 6. 9 12. 17 Ja. 2. 14 1 Pe. 4. 12 2 Pe. 1. 12 Jude 5.

THOUGHT, *substantive.* De. 15. 9 1 Sa. 9. 5 Job 12. 5 42. 2 Ps. 49. 11 64. 6 139. 2 Pr. 24. 9 Ec. 10. 20 Is. 26. 3† Eze. 38. 10 Am. 4. 13 Mat. 6. 25, 27, 28, 31, 34 10. 19 Mar. 13. 11 Lu. 12. 11, 22, 25, 26 Ac. 8. 22 2 Co. 10. 5.

THOUGHTS. Ge. 6. 5 Ju. 5. 15 1 Ki. 18. 21† 1 Ch. 28. 9 29. 18 Job 4. 13 17. 7†, 11 20. 2 21. 27 Ps. 10. 4 33. 11 40. 5 56. 5 73. 7† 92. 5 94. 11, 19 119. 113 139. 17, 23 146. 4 Pr. 12. 5 15. 26 16. 3 21. 5 Is. 55. 7, 8, 9 59. 7 65. 2 66. 18 Je. 4. 14 6. 19 23. 20 29. 11 Da. 2. 30 4. 5, 19 5. 6, 10 11. 24† Mi. 4. 12 Mat. 9. 4 12. 25 15. 19 Mar. 7. 21 Lu. 2. 35 5. 22 6. 8 9. 47 11. 17 24. 38 Ro. 2. 15 14. 1† 1 Co. 3. 20 He. 4. 12 Ja. 2. 4.

THOUGHT, *verb.* Ge. 20. 11 38. 15 48. 11 50. 20 Ex. 32. 14 Nu. 24. 11 33. 56 De. 19. 19 Ju. 15. 2 20. 5 1 Sa. 1. 13 18. 25 2 Sa. 4. 11 13. 2 21. 16 2 Ki. 5. 11 2 Ch. 11. 22 32. 1 Ne. 6. 2 Es. 3. 6 6. 6 Ps. 48. 9 73. 16 119. 59 Pr. 30. 32 Is. 14. 24 Je. 18. 8 Jon. 1. 4† Zec. 1. 6 8. 14, 15 Mal. 3. 16 Mat. 1. 20 Mar. 14. 72 Lu. 7. 7 12. 17 19. 11 Jno. 11. 13 Ac. 8. 20 10. 19 12. 9 15. 38 26. 8, 9 1 Co. 13. 11 Phi. 2. 6 He. 10. 29.

THOUGHTEST. Ps. 50. 21.

THOUSAND. Ge. 20. 16 Nu. 31. 4 35. 4 De. 1. 11 7. 9 32. 30 Jos. 23. 10 Ju. 16. 15† 9. 49 15. 15, 16 20. 10 1 Sa. 17. 18 18. 13 25. 2 2 Sa. 8. 4 18. 12 19. 17 1 Ki. 3. 4 2 Ki. 15. 19 24. 16 1 Ch. 12. 14, 34 16. 15 18. 4 19. 6 29. 21 2 Ch. 1. 6 30. 24 Ezr. 1. 9, 10 Job 9. 3 33. 23 42. 12 Ps. 50. 10 84. 10 90. 4 91. 7 Ec. 6. 6 7. 28 Ca. 4. 4 8. 11, 12 Is. 7. 23 30. 17 60. 22 Eze. 47. 3, 4, 5 Da. 5. 1 Am. 5. 3 2 Pe. 3. 8 Re. 20. 2, 3, 4, 7.

One **THOUSAND** *two hundred and sixty.* Re. 11. 3 12. 6.

One **THOUSAND** *two hundred and ninety.* Da. 12. 11.

One **THOUSAND** *three hundred and thirty-five.* Da. 12. 12.

One **THOUSAND** *six hundred.* Re. 14. 20.

Two **THOUSAND.** Nu. 35. 5 Jos. 3. 4 1 Ki. 7. 26 2 Ki. 18. 23 Ne. 7. 72 Is. 36. 8 Mar. 5. 13.

Two **THOUSAND** *two hundred.* Ne. 7. 71.

Two **THOUSAND** *three hundred.* Da. 8. 14.

Two hundred **THOUSAND.** 2 Ch. 28. 8.

Two hundred and eighty **THOUSAND.** 2 Ch. 14. 8.

Three **THOUSAND.** Ex. 32. 28 Jos. 7. 4 Ju. 15. 11 16. 27 2 Sa. 13. 2 24. 2 25. 2 26. 2 1 Ki. 4. 32 2 Ch. 4. 5 Job 1. 3 Je. 52. 28 Ac. 2. 41.

Four **THOUSAND.** 1 Sa. 4. 2 1 Ch. 23. 5 2 Ch. 9. 25 Mat. 15. 38 16. 10 Mar. 8. 9, 20 Ac. 21. 38.

Four **THOUSAND** *five hundred.* Eze. 48. 16, 30, 32, 33, 34.

Five **THOUSAND.** Jos. 8. 12 Ju. 20. 45 1 Ch. 29. 7 2 Ch. 35. 9 Ezr. 2. 69 Mat. 14. 21 16. 9 Mar. 6. 44 8. 19 Lu. 9. 14 Jno. 6. 10 Ac. 4. 4.

Five **THOUSAND** *four hundred.* Ezr. 1. 11.

Six **THOUSAND.** 1 Sa. 13. 5 2 Ki. 5. 5 1 Ch. 23. 4 Job 42. 12.

Six **THOUSAND** *seven hundred and twenty.* Ezr. 2. 67 Ne. 7. 69.

Seven **THOUSAND.** 1 Ki. 19. 18 20. 15 2 Ki. 24. 16 1 Ch. 12. 25 18. 4 19. 18 29. 4 2 Ch. 15. 11 30. 24 Job 1. 3 Ro. 11. 4 Re. 11. 13.

Seven **THOUSAND** *seven hundred.* 2 Ch. 17. 11.

Ten **THOUSAND.** Le. 26. 8 Nu. 10. 36† De. 32. 30 33. 2 Ju. 1. 4 3. 29 4. 6, 10, 14 7. 3 20. 34 2 Sa. 18. 3 1 Ki. 5. 14 2 Ki. 13. 7 14. 7 24. 14 2 Ch. 25. 11, 12 27. 5 30. 24 Es. 3. 9 Ps. 91. 7 Ca. 5. 10 Eze. 45. 1, 3, 5 48. 9, 10, 13, 18 Da. 7. 10 Mat. 18. 24 Lu. 14. 31 1 Co. 4. 15 14. 19 Jude 14 Re. 5. 11.

Ten **THOUSANDS.** De. 33. 17 1 Sa. 18. 7, 8 21. 11 29. 5 Ps. 3. 6 144. 13 Da. 11. 12 Mi. 6. 7.

Twelve **THOUSAND.** Jos. 8. 25 Ju. 21. 10 1 Ki. 4. 26 10. 26 2 Ch. 1. 14 9. 25 Re. 7. 5, 6, 7, 8 21. 16.

Fourteen **THOUSAND.** Job 42. 12.

Fourteen **THOUSAND** *seven hundred.* Nu. 16. 49.

Sixteen **THOUSAND.** Nu. 31. 40, 46.

Sixteen **THOUSAND** *seven hundred and fifty.* Nu. 31. 52.

Seventeen **THOUSAND** *two hundred.* 1 Ch. 7. 11.

Eighteen **THOUSAND.** Ju. 20. 25, 44 1 Ch. 12. 31 18. 12 29. 7.

Twenty **THOUSAND.** 2 Sa. 8. 4 10. 6 18. 7 1 Ki. 5. 11 1 Ch. 18. 4 2 Ch. 2. 10 Ne. 7. 71, 72 Ps. 68. 17 Lu. 14. 31.

Twenty-two **THOUSAND.** Nu. 3. 39, 43 26. 14 Ju. 7. 3 20. 21 2 Sa. 8. 5 1 Ki. 8. 63 1 Ch. 7. 2, 7 18. 5 2 Ch. 7. 5.

Twenty-three **THOUSAND.** Nu. 26 62 1 Co. 10. 8.

Twenty-four **THOUSAND.** Nu. 25. 9 1 Ch. 23. 4 27. 1.

Twenty-five **THOUSAND.** Ju. 20. 35, 46 Eze. 45. 1, 3, 5, 6 48. 8, 9, 10, 13.

Twenty-six **THOUSAND.** Ju. 20. 15 1 Ch. 7. 40.

Twenty-seven **THOUSAND.** 1 Ki. 20. 30.

Twenty-eight **THOUSAND.** 1 Ch. 12. 35.

Thirty **THOUSAND.** Nu. 31. 39, 45 Jos. 8. 3 1 Sa. 4. 10 11. 8 13. 5 2 Sa. 6. 1 1 Ki. 5. 13.

Thirty-two **THOUSAND.** Nu. 31. 35 1 Ch. 19. 7.

Thirty-two **THOUSAND** *two hundred.* Nu. 1. 35 2. 21.

Thirty-two **THOUSAND** *five hundred.* Nu. 26. 37.

Thirty-three **THOUSAND.** 2 Ch. 35. 7.

Thirty-five **THOUSAND.** Nu. 1. 37.

Thirty-six **THOUSAND.** Nu. 31. 38, 44 1 Ch. 7. 4.

Thirty-seven **THOUSAND.** 1 Ch. 12. 34.

Thirty-eight **THOUSAND.** 1 Ch. 23. 3.

Forty **THOUSAND.** Jos. 4. 13 Ju. 5. 8 2 Sa. 10. 18 1 Ki. 4. 26 1 Ch. 12. 36 19. 18.

Forty **THOUSAND** *five hundred.* Nu. 1. 33 2. 19 26. 18.

Forty-one **THOUSAND** *five hundred.* Nu. 1. 41 2. 28.

Forty-two **THOUSAND.** Ju. 12. 6 Ezr. 2. 64 Ne. 7. 66.

Forty-three **THOUSAND** *seven hundred and thirty.* Nu. 26. 7.

Forty-four **THOUSAND** *seven hundred and sixty.* 1 Ch. 5. 18.

Forty-five **THOUSAND** *four hundred.* Nu. 26. 50.

Forty-five **THOUSAND** *six hundred.* Nu. 26. 41.

Forty-five **THOUSAND** *six hundred and fifty.* Nu. 1. 25 2. 15.

Forty-six **THOUSAND** *five hundred.* Nu. 1. 21 2. 11.

Fifty **THOUSAND.** 1 Sa. 6. 19 1 Ch. 5. 21 12. 33 Ac. 19. 19.

Fifty-two **THOUSAND** *seven hundred.* Nu. 26. 34.

Fifty-three **THOUSAND** *four hundred.* Nu. 1. 43 2. 30.

Fifty-four **THOUSAND** *four hundred.* Nu. 1. 29 2. 6.

Fifty-seven **THOUSAND** *four hundred.* Nu. 1. 31 2. 8.

Fifty-nine **THOUSAND** *three hundred.* Nu. 1. 23 2. 13.

Sixty **THOUSAND.** 2 Ch. 12. 3.

Sixty **THOUSAND** *five hundred.* Nu. 26. 27.

Sixty-one **THOUSAND.** Nu. 31. 34 Ezr. 2. 69.

Sixty-two **THOUSAND** *seven hundred.* Nu. 1. 39 2. 26.

Sixty-four **THOUSAND** *three hundred.* Nu. 26. 25, 43.

Seventy **THOUSAND.** 2 Sa. 24. 15 1 Ki. 5. 15 1 Ch. 21. 14 2 Ch. 2. 2, 18.

Seventy-two **THOUSAND.** Nu. 31. 33.

Seventy-four **THOUSAND** *six hundred.* Nu. 1. 27 2. 4.

Seventy-five **THOUSAND.** Nu. 31. 32 Es. 9. 16.

Seventy-six **THOUSAND** *five hundred.* Nu. 26. 22.

Eighty **THOUSAND.** 1 Ki. 5. 15 2 Ch. 2. 2, 18.

Eighty-seven **THOUSAND.** 1 Ch. 7. 5.

THOUSAND THOUSAND. 1 Ch. 21. 5 22. 14 2 Ch. 14. 9.

Two hundred **THOUSAND THOUSAND.** Re. 9. 16.

THOUSANDS. Ge. 24. 60 Ex. 18. 21, 25 20. 6 34. 7 Nu. 1. 16 10. 4, 36 31. 5 De. 1. 15 5. 10 33. 17 Jos. 22. 14, 21, 30 1 Sa. 8. 12 10. 19 18. 8 22. 7 23. 23 29. 2 2 Sa. 18. 4 Ps. 119. 72 Je. 32. 18 Da. 7. 10 Mi. 5. 2 6. 7 Ac. 21. 20 Re. 5. 11. See *Captains.*

THREAD. Ge. 14. 23 38. 28, 30 Jos. 2. 18 Ju. 16. 9, 12 Ca. 4. 3.

THREATEN, ED. Ac. 4. 17, 21 1 Pe. 2. 23.

THREATENING, S. Ac. 4. 29 9. 1 Ep. 6. 9.

THREE. Ge. 18. 2 Ex. 21. 11 25. 32, 33 27. 1, 14, 15 37. 18, 19 38. 1, 14, 15 Le. 14. 10 27. 6 Nu. 12. 4 15. 9 28. 12, 20, 28 29. 3, 9, 14 35. 14 De. 4. 41 17. 6 19. 2, 3, 7, 9, 15 Jos. 15. 14 18. 4 Ju. 1. 20 7. 20 9. 43 1 Sa. 1. 24 2. 13, 21 10. 3 11. 11 17. 13, 14 20. 20 31. 6, 8 2 Sa. 14. 27 18. 14 23. 9, 13, 16, 17, 18, 19, 22, 23 24. 12 1 Ki. 6. 36 7. 4, 25 10. 17 2 Ki. 3. 10, 13 1 Ch. 2. 16 3. 23 10. 6 11. 12 21. 10 23. 23 25. 5 Ezr. 6. 4 Job 1. 2, 17 2. 11 42. 13 Pr. 30. 15, 18, 21, 29 Is. 17. 6 Eze. 14. 14, 16, 18 40. 10, 21 41. 6 48. 31, 32, 33, 34 Da. 3. 24 6. 2 7. 5, 8, 20, 24 10. 2, 3 11. 2 Am. 1. 3, 6, 9, 11, 13 2. 1, 4, 6 4. 8 Zec. 11. 8 Mat. 13. 33 17. 4 18. 16, 20 Mar. 9. 5 Lu. 9. 33 10. 36 11. 5 12. 52 13. 21 Ac. 5. 7 10. 19 11. 11 28. 15 1 Co. 13. 13 14. 27, 29 2 Co. 13. 1 1 Ti. 5. 19 He. 10. 28 1 Jno. 5. 7, 8 Re. 6. 6 8. 13 9. 18 16. 13, 19 21. 13. See *Days, Hundred.*

THREE *months.* Ge. 38. 24 Ex. 2. 2 2 Sa. 6. 11 24. 13 2 Ki. 23. 31 24. 8 1 Ch. 13. 14 21. 12 2 Ch. 36. 2, 9 Am. 4. 7 Ac. 7. 20 19. 8 20. 3 He. 11. 23.

THREE TAVERNS. Ac. 28. 15.

THREE *times.* Ex. 23. 14, 17 Nu. 22. 28, 32, 33 24. 10 De. 16. 16 Ju. 16. 15 1 Sa. 20. 41 1 Ki. 9. 25 17. 21 2 Ki. 13. 25 2 Ch. 8. 13 Da. 6. 10, 13 Ac. 11. 10.

THREE *years.* Ge. 15. 9 Le. 19. 23 25. 21 De. 14. 28 Ju. 9. 22 2 Sa. 13. 38 21. 1 1 Ki. 2. 39 10. 22 15. 2 22. 1 2 Ki. 17. 5 18. 10 24. 1 1 Ch. 21. 12 2 Ch. 9. 21 11. 17 13. 2 31. 16 Is. 15. 5 16. 14 20. 3 Je. 48. 34 Da. 1. 5 Am. 4. 4 Lu. 4. 25 13. 7 Ac. 20. 31 Ga. 1. 18 Ja. 5. 17.

THREEFOLD. Ec. 4. 12.

THREESCORE. Ge. 25. 26 De. 3. 4 Jos. 13. 30 2 Sa. 2. 31 1 Ki. 4. 13, 22 6. 2 2 Ki. 25. 19 1 Ch. 2. 21 2 Ch. 3. 3 11. 21 Ezr. 6. 3 Ca. 3. 7 6. 8 Je. 52. 25 Da. 3. 1 Lu. 24. 13 1 Ti. 5. 9. See *Sixty.*

THREESCORE *and one.* Nu. 31. 39.

THREESCORE *and two.* 1 Ch. 26. 8 Da. 5. 31 9. 25, 26.

THREESCORE *and five.* Is. 7. 8.

THREESCORE *and six.* Ge. 46. 26 Le. 12. 5.

THREESCORE *and seven.* Nc. 7. 72.

THREESCORE *and eight.* 1 Ch. 16. 38.

THREESCORE *and ten.* Ge. 46. 27 50. 3 Ex. 15. 27 Nu. 33. 9 De. 10. 22 Ju. 1. 7 8. 30 9. 2, 4, 5, 18, 24 12. 14 2 Ch. 29. 32 36. 21 Ps. 90. 10 Zec. 1. 12 Ac. 23. 23. See *Seventy.*

THREESCORE *and twelve.* Nu. 31. 38.

THREESCORE *and fifteen.* Ac. 7. 14.

THREESCORE *and seventeen.* Ju. 8. 14.

THRESH. Ju. 8. 7† Is. 41. 15 Je. 51. 33 Mi. 4. 13 Hab. 3. 12.

THRESHED. Ju. 6. 11 Is. 25. 10† 28. 27 Am. 1. 3.

THRESHETH. De. 25. 4† 1 Co. 9. 10.

THRESHING. Le. 26. 5 2 Sa. 24. 22 2 Ki. 13. 7 1 Ch. 21. 20, 23 Is. 21. 10 28. 28 41. 15 Joel 3. 14†. See *Floor, Floors.*

THRESHOLD. Ju. 19. 27 1 Sa. 5. 4, 5 1 Ki. 14. 17 2 Ki. 12. 9† 22. 4† 25. 18† Es. 2. 21† 6. 2† Ps. 84. 10† Is. 6. 4† Je. 35. 4† 52. 24† Eze. 9. 3 10. 4, 18 43. 8 46. 2 47. 1 Zep. 1. 9.

THRESHOLDS. 1 Ch. 9. 19† 2 Ch. 23. 4† Ne. 12. 25 Eze. 43. 8 Zep. 2. 14.

THREW. 2 Sa. 16. 13 2 Ki. 9. 33 2 Ch. 31. 1 Mar. 12. 42 Lu. 9. 42 Ac. 22. 23.

THREWEST. Ne. 9. 11.

THRICE. Ex. 34. 23, 24 2 Ki. 13. 18, 19 Job 33. 29† Mat. 26. 34, 75 Mar. 14. 30, 72 Lu. 22. 34, 61 Jno. 13. 38 Ac. 10. 16 2 Co. 11. 25 12. 8.

THROAT. Ps. 5. 9 69. 3 115. 7 149. 6† Pr. 23. 2 Is. 58. 1† Je. 2. 25 Mat. 18. 28 Ro. 3. 13.

THRONE. Ge. 41. 40 De. 17. 18 1 Sa. 2. 8 2 Sa. 3. 10 7. 13, 16 1 Ki. 1. 13, 17, 24, 30, 35, 48 2. 4, 12, 24 8. 20, 25 9. 5 10. 9, 18 2 Ki. 10. 3, 30 11. 19 15. 12 1 Ch. 29. 23 2 Ch. 6. 10, 16 9. 17 23. 20 Ne. 3. 7 Job 36. 7 Ps. 9. 4 11. 4 45. 6 47. 8 89. 4, 14 94. 20 132. 11, 12 Pr. 20. 8 Is. 6. 1 9. 7 14. 13 22. 23 47. 1 66. 1 Je. 3. 17 13. 13 14. 21 17. 12, 25 22. 2, 4, 30 29. 16 33. 17 36. 30 49. 38 La. 5. 19 Eze. 1. 26 10. 1 43. 7 Hag. 2. 22 Mat. 5. 34 19. 28 23. 22 25. 31 Lu. 1. 32 Ac. 7. 49 He. 1. 8 4. 16 8. 1 12. 2 Re. 3. 21 4. 2, 3, 4, 5, 6, 9, 10 5. 1, 6, 7, 11, 13 6. 16 7. 9, 10, 11, 15, 17 8. 3 14. 3, 5 16. 17 19. 4, 5 20. 11 21. 5 22. 1, 3.

His **THRONE.** Ex. 11. 5 12. 29 2 Sa. 14. 9 1 Ki. 1. 37, 47 2. 19, 33 16. 11 22. 10, 19 2 Ki. 13. 13 25. 28 2 Ch. 18. 9, 18 Job 26. 9 Ps. 9. 7 89. 29, 36, 44 97. 2 103. 19 Pr. 20. 28 Je. 1. 15 33. 21 43. 10 52. 32 Da. 5. 20 7. 9 Jon. 3. 6 Zec. 6. 13 Ac. 2. 30 Re. 1. 4 3. 21 12. 5. See *Establish, Established.*

THRONES. Ps. 122. 5 Is. 14. 9 Eze. 26. 16 Da. 7. 9 Mat. 19. 28 Lu. 22. 30 Col. 1. 16 Re. 20. 4.

THRONG. Mar. 3. 9 Lu. 8. 45.

THRONGED. Mar. 5. 24 Lu. 8. 42.

THRONGING. Mar. 5. 31.

THROUGH. Nu. 25. 8 2 Ki. 1. 2 Job 14. 9 Ps. 73. 9 Ec. 10. 18 Ca. 2. 9 Is. 27. 4 43. 2 62. 10 Eze. 46. 19 47. 4 Zec. 13. 9 Mat. 12. 43 Lu. 5. 19 Jno. 15. 3 17. 11, 17 20. 31 Ro. 5. 1 6. 23 8. 13 11. 36 16. 27 2 Co. 4. 15 Ga. 2. 19 Ep. 2. 7, 22 4. 6, 18 1 Ti. 6. 10 He. 9. 14 10. 20 13. 20.

THROUGHLY. Ex. 21. 19 2 Ki. 11. 18 Job 6. 2 Ps. 51. 2 Je. 6. 9 7. 5 50. 34 Eze. 16. 9 Mat. 3. 12 Lu. 3. 17 2 Co. 11. 6 2 Ti. 3. 17.

THROUGHOUT. Jos. 24. 3 1 Sa. 23. 23 2 Ch. 31. 20 Mar. 14. 9 Jno. 19. 23 Ro. 1. 8. See *Generations.*

THROW. Ju. 2. 2 6. 25 2 Ki. 9. 33 Je. 1. 10 31. 28 Eze. 16. 39 Mi. 5. 11 Mal. 1. 4.

THROWING. Nu. 35. 17.

THROWN. Ex. 15. 1, 21 Ju. 6. 32 2 Sa. 20. 21 1 Ki. 19. 10, 14 Je. 31. 40 50. 15 La. 2. 2, 17 Eze. 29. 5 38. 20 Na. 1. 6 Mat. 24. 2 Mar. 13. 2 Lu. 4. 35 21. 6 Re. 18. 21.

THRUST. Ex. 11. 1 12. 39 Nu. 22. 25 25. 8 35. 20, 22 De. 13. 5, 10 15. 17 33. 14†, 27 Ju. 3. 21 6. 38 9. 41, 54 11. 2 1 Sa. 11. 2 31. 4 2 Sa. 2. 16 15. 14† 18. 14 23. 6 1 Ki. 2. 27 2 Ki. 4. 27 1 Ch. 10. 4 2 Ch. 26. 20 Ps. 118. 13 Is. 13. 15 14. 19 Je. 51. 4 Eze. 16. 40 21. 12† 34. 21 46. 18 Joel 2. 8 Zec. 13. 3 Mat. 11. 12† Lu. 4. 29 5. 3 10. 15 13. 28 Jno. 20. 25, 27 Ac. 7. 27, 39 16. 24, 37 27. 39 He. 12. 20 Re. 14. 15, 16, 18, 19.

THRUSTETH. Job 32. 13.

THUMB. Ex. 29. 20 Le. 8. 23, 24 14. 14, 17, 25, 28.

THUMBS. Ju. 1. 6, 7.

THUMMIM. Ex. 28. 30 Le. 8. 8 De. 33. 8 Ezr. 2. 63 Ne. 7. 65.

THUNDER, *substantive.* Ex. 9. 23, 29 1 Sa. 7. 10 12. 17, 18 Job 26. 14 28. 26 38. 25 39. 19, 25 Ps. 77. 18 81. 7 104. 7 Is. 29. 6 Mar. 3. 17 Re. 6. 1 14. 2.

THUNDERS. Ex. 9. 33, 34 19. 16 Re. 16. 18. See *Seven.*

THUNDER, *verb.* 1 Sa. 2. 10 Job 40. 9.

THUNDERBOLTS. Ps. 78. 48.

THUNDERED. 1 Sa. 7. 10 2 Sa. 22. 14 Ps. 18. 13 Jno. 12. 29.

THUNDERETH. Job 37. 4, 5 Ps. 29. 3.

THUNDERINGS. Ex. 9. 28 20. 18 Re. 4. 5 8. 5 11. 19 19. 6.

THUS. Ge. 6. 22 20. 16 25. 22 Ex. 5. 15 12. 11 14. 11 Le. 15. 31 16. 3 Nu. 8. 14 11. 15 De. 29. 24 Jos. 7. 10 Ju. 8. 1 13. 18 1 Sa. 14. 9, 10 20. 7 2 Sa. 6. 22 15. 26 18. 14, 33 1 Ki. 3. 22 2 Ch. 32. 22 Ezr. 5. 11 6. 2 Ne. 5. 13 Es. 6. 9, 11 Job 27. 12 Ps. 73. 15, 21 128. 4 Is. 24. 13 47. 15 Je. 4. 27 5. 13 6. 6 18. 23 22. 8 26. 19 Eze. 31. 18 Am. 2. 11 Mal. 1. 13 Mat. 2. 5 3. 15 26. 54 Lu. 1. 25 2. 48 11. 45 17. 30 18. 11 22. 51 23. 46 24. 36, 40, 46 Jno. 4. 6 11. 43, 48 Ac. 21. 11 Ro. 9. 20 1 Co. 14. 25 2 Co. 5. 14 Phi. 3. 15 He. 6. 9 Re. 9. 17 16. 5. See *Did, Do, Lord.*

THUS *and* **THUS.** Jos. 7. 20 Ju. 18. 4 2 Sa. 17. 15 1 Ki. 14. 5 2 Ki. 5. 4 9. 12.

THYATIRA, a sweet savor of labor, *or* sacrifice of contrition. Ac. 16. 14 Re. 1. 11 2. 18, 24.

THYINE. Re. 18. 12.

TIBERIAS, good vision, *or* the navel, *or* a breaking asunder. Jno. 6. 1, 23.

TIBERIUS, son of *Tiber.* Lu. 3. 1.

TIBNI, straw, *or* hay; *otherwise,* understanding. 1 Ki. 16. 21, 22.

TIDAL, that breaks the yoke; *or* the knowledge of elevation. Ge. 14. 1.

TIDINGS. Ex. 33. 4 1 Sa. 4. 19 11. 4, 5 27. 11 2 Sa. 4. 4 13. 30 18. 19, 20, 22, 31 1 Ki. 2. 28 14. 6 1 Ch. 10. 9 Ps. 112. 7 Je. 20. 15 49. 23 Eze. 21. 7 Da. 11. 44 Lu. 1. 19 2. 10 8. 1 Ac. 11. 22 13. 32 21. 31 Ro. 10. 15. See *Good.*

TIE. 1 Sa. 6. 7, 10 1 Ki. 18. 44† 20. 14† Pr. 6. 21.

TIED. Ex. 39. 31 2 Ki. 7. 10 Mat. 21. 2 Mar. 11. 2, 4 Lu. 19. 30.

TIGLATH-PILESER, that binds *or* takes away captivity, miraculous, *or* ruinous; *or* that hinders *or* binds, and withholds the snow that falls. 2 Ki. 15. 29 16. 7 1 Ch. 5. 6, 26 2 Ch. 28. 20.

TILE. Eze. 4. 1.

TILING. Lu. 5. 19.

TILL, *conjunction.* Ge. 19. 22 1 Sa. 22. 3 2 Sa. 3. 35 2 Ch. 26. 15 36. 16 Ezr. 2. 63 9. 14 Ne. 7. 65 Job 14. 14 27. 5 Ps. 10. 15 Pr. 29. 11 Ec. 2. 3 Ca. 2. 7 3. 5 Is. 5. 8 22. 14 62. 7 Je. 49. 9 52. 3 La. 3. 50 Eze. 28. 15 Da. 4. 23 12. 13 Ho. 5. 15 10. 12 Ob. 5 Mat. 1. 25 5. 18 Lu. 12. 50 15. 8 19. 13 Jno. 21. 22, 23 Ac. 7. 18 23. 12, 14, 21 Ep. 4. 13 Phi. 1. 10 1 Ti. 4. 13 Re. 2. 25 7. 3 15. 8 20. 3. See *Consumed, Morning, Until.*

TILL, *verb.* Ge. 2. 5 3. 23 2 Sa. 9. 10 Je. 27. 11.

TILLAGE. 1 Ch. 27. 26 Ne. 10. 37 Pr. 13. 23.

TILLED. Eze. 36. 9 36. 34.

TILLER. Ge. 4. 2.

TILLEST. Ge. 4. 12.

TILLETH. Pr. 12. 11 28. 19.

TIMBER. Le. 14. 45 1 Ki. 5. 18 15. 22 1 Ch. 22. 14 2 Ch. 2. 9 Ezr. 5. 8 6. 11 Ne. 2. 8 Eze. 26. 12 Hab. 2. 11 Zec. 5. 4.

TIMBREL. Ex. 15. 20 Job 21. 12 Ps. 81. 2 149. 3 150. 4.

TIMBRELS. Ex. 15. 20 Ju. 11. 34 2 Sa. 6. 5 1 Ch. 13. 8 Ps. 68. 25 Je. 31. 4.

TIME. Ge. 18. 10, 14 24. 11 39. 5 47. 29 Ex. 21. 19 Le. 15. 25 18. 18 Nu. 13. 20 26. 10 De. 16. 9 Jos. 10. 27, 42 Ju. 18. 31 2 Sa. 7. 11 11. 1 23. 8 2 Ki. 5. 26 1 Ch. 9. 25 2 Ch. 18. 34 Ezr. 4. 10, 17 7. 12 10. 13 Ne. 2. 6 Job 6. 17 9. 19 15. 32 22. 16 38. 23 39. 1, 2 Ps. 32. 6 37. 19 41. 1 56. 3 69. 13 81. 15 89. 47 105. 19 Ec. 3. 1, 2, 17 7. 17 8. 5, 6 9. 11, 12 Is. 26. 17 28. 19 45. 21 48. 16 49. 8 60. 22 Je. 6. 15 8. 7, 15 14. 8, 19 30. 7 46. 21 49. 8, 19 50. 27, 31, 44 51. 33 Eze. 4. 10 16. 8, 57 30. 3 Da. 2. 8, 9, 16 3. 5, 15 7. 12, 22, 25 8. 17 9. 21 11. 24, 35, 40 12. 1, 4, 7, 9, 11 Ho. 10. 12 Mi. 5. 3 Hag. 1. 4 Zec. 14. 7 Mal. 3. 11 Mat. 1. 11 2. 7 8. 29 21. 34 26. 18 Mar. 1. 15 4. 17 6. 35 11. 13 13. 33 Lu. 1. 57 4. 5 7. 45 8. 13 13. 35 19. 44 Jno. 7. 6 16. 2, 25 Ac. 1. 21 7. 17, 20 17. 21 Ro.

Ju. 10. 14 15. 1 1 Ki. 15. 23 2 Ch. 28. 22 Ne. 9. 27 Ps. 4. 7 21. 9 27. 5 37. 39 71. 9 Pr. 25. 13, 19 Is. 33. 2 Je. 2. 27, 28 8. 12 10. 15 11, 12, 14 15. 11 18. 23 50. 16 51. 18 Eze. 27. 34 35. 5 Ho. 2. 9 Zec. 10. 1 Mat. 13. 30 Lu. 4. 27.

Same **TIME.** Nu. 32. 10 De. 9. 20 2 Ki. 8. 22 2 Ch. 15. 11 16. 10 21. 10 Ezr. 5. 3 Je. 39. 10 Eze. 38. 10 Da. 4. 36 12. 1 Ac. 19. 23.

That **TIME.** Ju. 11. 26 1 Sa. 11. 9 Ezr. 5. 16 Ne. 4. 16 13. 21 Is. 16. 13 18. 7 44. 8 45. 21 48. 8 Je. 50. 4, 20 Am. 5. 13 Mat. 4. 17 16. 21 26. 16 Lu. 16. 16 Jno. 6. 66 Ac. 12. 1.

At that **TIME.** Nu. 22. 4 De. 1. 9, 16, 18 3. 18, 21, 23 5. 5 9. 19 10. 10 1 Sa. 14. 18 2 Ch. 13. 18 30. 3 35. 17 Je. 3. 17 8. 1 33. 15 Da. 12. 1 Mi. 3. 4 Zep. 1. 12 3. 19, 20 Lu. 23. 7 Ac. 8. 1 Ep. 2. 12.

This **TIME.** Ge. 29. 34 Ex. 8. 32 9. 14, 18, 27 Nu. 23. 23 Ju. 13. 23 21. 22 1 Sa. 9. 13 2 Sa. 17. 7 1 Ki. 2. 26 19. 2 20. 6 2 Ki. 7. 1, 18 10. 6 Ne. 13. 6 Es. 4. 14 Ps. 113. 2 115. 18 121. 8 Is. 48. 6 Je. 3. 4 51. 6 Mi. 2. 3 Mat. 24. 21 Mar. 10. 30 13. 19 Lu. 12. 56 18. 30 Jno. 11. 39 Ac. 1. 6 24. 25 Ro. 3. 26 8. 18 9. 9 11. 5 1 Co. 16. 12 2 Co. 8. 14.

TIMES. Ge. 27. 36 Le. 19. 26 De. 4. 42 18. 10, 14 Ju. 13. 25 16. 20 20. 30, 31 1 Sa. 3. 10 18. 10 20. 25 2 Ki. 19. 25 21. 6 1 Ch. 12. 32 ; 29. 30 2 Ch. 15. 5 33. 6 Es. 1. 13 ; Job 24. 1 Ps. 9. 9 10. 1 31. 15 44. 1 77. 5 Is. 33. 6 37. 26 46. 10 Eze. 12. 27 Da. 2. 21 7. 25 9. 25 11. 14 12. 7 Mat. 16. 3 Lu. 21. 24 Ac. 1. 7 ; 3. 19, 21 14. 16 17. 26, 30 Ro. 11. 30 2 Co. 11. 24 Ga. 1. 23 4. 10 Ep. 1. 10 1 Th. 5. 1 1 Ti. 4. 1 6. 15 2 Ti. 3. 1 Tit. 1. 3 He. 1. 1 Re. 12. 14. See *Appointed, Many, Seven, Ten, Three.*

All **TIMES.** Le. 13. 2 1 Ki. 8. 59 Ps. 34. 1 62. 8 106. 3 119. 20 Pr. 5. 19 17. 17.

TIMEUS (*Gr.*), perfect, honorable; (*Heb.*) admirable. Mar. 10. 46.

TIMNATH, image, *or* figure, *or* enumeration. Ge. 38. 12 Ju. 14. 1.

TIMON, honorable. Ac. 6. 5.

TIMOTHEUS, honor of God, *or* valued of God. Ac. 16. 1 Ro. 16. 21 1 Co. 16. 10 2 Co. 1. 1, 19 Phi. 2. 19 1 Th. 3. 2 1 Ti. 1. 2, 18 2 Ti. 1. 2 He. 13. 23.

TINGLE. 1 Sa. 3. 11 2 Ki. 21. 12 Je. 19. 3.

TINKLING. Is. 3. 16, 18 1 Co. 13. 1.

TIN. Nu. 31. 22 Is. 1. 25 Eze. 22. 18, 20 27. 12.

TIP. Lu. 16. 24. See *Right Ear.*

TIPHSAH, passage, leap, *or* step; *or* the passover. 1 Ki. 4. 24.

TIRE. Eze. 24. 17.

TIRED. 2 Ki. 9. 30.

TIRES. Is. 3. 18 Eze. 24. 23.

TIRHAKAH, inquirer, examiner, *or* dull observer; *or* law made dull. 2 Ki. 19. 9.

TIRSHATHA, that overturns the foundation; *or* that beholds the time, *or* (*Syriac*) the year. Eze. 2. 63 Ne. 7. 65, 70 10. 1.

TIRZAH, benevolent, pleasant, well-pleasing, *or* that runs. Nu. 26. 33 27. 1 36. 11 Jos. 12 24 17. 3 1 Ki. 14. 17 15. 21, 33 16. 8, 15, 17, 23 2 Ki. 15. 16 Ca. 6. 4.

TISHBITE, that makes captives; *or* that turns back *or* recalls, that dwells. 1 Ki. 17. 1. See *Elijah.*

TITHE, *substantive.* Le. 27. 30, 32 Nu. 18. 26 De. 12. 17 14. 23, 28 2 Ch. 31. 5, 6, 12 Ne. 10. 38 13. 12 Mat. 23. 23.

TITHE, *verb.* De. 14. 22 Lu. 11. 42.

TITHES. Ge. 14. 20 Le. 27. 31 Nu. 18. 24. 26, 28 De. 12. 6, 11 26. 12 Ne. 10. 37 12. 44 13. 5 Am. 4. 4 Mal. 3. 8, 10 Lu. 18. 12 He. 7. 5, 6, 8, 9.

TITHING. De. 26. 12.

TITLE. 2 Ki. 23. 17 Jno. 19. 19, 20.

TITLES. Job 32. 21, 22.

TITTLE. Mat. 5. 18 Lu. 16. 17.

TITUS, honorable. 2 Co. 2. 13 7. 6, 13, 14 8. 6, 16, 23 12. 18 Ga. 2. 1, 3 2 Ti. 4. 10.

TO *and* **FRO.** See *Fro.*

TOB, good, *or* goodness. Ju. 11. 5.

TOB-ADONIJAH, my good God: *or* the goodness of the foundation of the Lord. 2 Ch. 17. 8.

TOBIAH, the Lord is good, *or* the goodness of the Lord. Ezr. 2. 60 Ne. 2 10, 19 4. 7 6. 1, 12, 14, 19 13. 4, 8.

TOE. Ex. 29. 20 Le. 8. 23, 24 14. 14, 17, 25, 28.

TOES. Ju. 1. 6, 7 1 Ch. 20. 6, 24 Da. 2. 41, 42.

TOGARMAH, which is all bone, *or* strong; *or* breaking *or* gnawing of the bones. Ge. 10. 3 1 Ch. 1. 6 Eze. 27. 14.

TOGETHER. De. 22. 10 Ju. 19. 29 1 Sa. 31. 6 1 Ki. 3. 18 11. 1 2 Ki. 9. 25 Ezr. 4. 3 Ne. 6. 7, 10 Job 3. 18 10. 8 17. 16 24. 4 34. 15 Ps. 2. 2 14. 3 34. 3 37. 38 Pr. 22. 2 29. 13 Ec. 4. 11 Is. 1. 28 9. 21 26. 19 41. 23 52. 8, 9 65. 25 Eze. 37. 7 Am. 1. 15 3. 3 Mat. 18. 20 19. 6 Mar. 10. 9 Lu. 15. 6 Ac. 2. 44 5. 9 Ro. 3. 12 8. 28 Ep. 2. 5, 6, 21, 22 Phi. 1. 27 3. 17 Col. 2. 2, 13, 19 1 Th. 4. 17 5. 10 2 Th. 2. 1 1 Pe. 3. 7. See *Dwell.*

TOHU, that lives, *or* that declares. 1 Sa. 1. 1.

TOI, who wanders. 2 Sa. 8. 9.

TOIL, *substantive.* Ge. 5. 29 41. 51.

TOIL, ED, ING. Mat. 6. 28 Mar. 6. 48 Lu. 5. 5 12. 27.

TOKEN. Ge. 9. 12, 13, 17 17. 11 Ex. 3. 12 12. 13 13. 16 Nu. 17. 10 Jos. 2. 12 Ps. 86. 17 Mar. 14. 44 Phi. 1. 28 2 Th. 1. 5 3. 17.

TOKENS. De. 22. 15, 17, 20 Job 21. 29 Ps. 65. 8 135. 9 Is. 44. 25.

TOLA, worm, *or* grub, *or* scarlet. Ge. 46. 13 1 Ch. 7. 1 Ju. 10. 1.

TOLD. Ge. 3. 11 9. 22 24. 33 37. 5, 9, 10 Nu. 23. 26 De. 17. 4 Ju. 6. 13 7. 13 13. 6, 23 14. 2, 6, 9, 16, 17 16. 17, 18 1 Sa. 10. 16 14. 1 25. 19 2 Sa. 11. 5 17. 17 1 Ki. 10. 3 13. 11, 25 1 Ch. 17. 25 2 Ch. 9. 2 Ezr. 8. 17 Es. 5. 11 8. 1 Job 15. 18 Ps. 44. 1 78. 3 Is. 44. 8 45. 21 52. 15 Jon. 1. 10 Mat. 8. 33 14. 12 Mar. 16. 13 Jno. 5. 15 Ac. 9. 6 22. 10 23. 16 2 Co. 7. 7.

TOLD *him.* Ge. 22. 3, 9 1 Sa. 3. 13, 18 10. 16 25. 36 2 Ki. 6. 10 Job 37. 20 Mar. 5. 33.

TOLD *me.* Ju. 16. 10, 13, 15 1 Sa. 23. 22 2 Sa. 4. 10 1 Ki. 10. 7 14. 2 2 Ki. 4. 27 8. 14 2 Ch. 9. 6 ; Jno. 4. 29, 39 Ac. 27. 25.

TOLD *you.* Is. 40. 21 Hab. 1. 5 Mat. 24. 25 28. 7 Jno. 3. 12 8. 40 9. 27 10. 25 14. 2, 29 16. 4 18. 8 2 Co. 13. 2 Ga. 5. 21 Phi. 3. 18 1 Th. 3. 4 2 Th. 2. 5 Jude 18.

TOLD, *passive.* Jos. 9. 24 1 Ki. 8. 5 18. 13 2 Ki. 12. 11 Ps. 90. 9 Is. 7. 2 Da. 8. 26 Mat. 26. 13 Lu. 1. 45 2. 18.

TOLERABLE. Mat. 10. 15 11. 22, 24 Mar. 6. 11 Lu. 10. 12, 14.

TOLL. Ezr. 4. 13, 20 7. 24.

TOMB. Job 21. 32 Mat. 27. 60 Mar. 6. 29.

TOMBS. Mat. 8. 28 23. 29 Mar. 5. 2, 3, 5 Lu. 8. 27.

TONGS. Ex. 25. 38 Nu. 4. 9 1 Ki. 7. 49 2 Ch. 4. 21 Is. 6. 6 44. 12.

TONGUE (a creek, a wedge). Jos. 7. 21† 15. 2† 18. 19† Is. 11. 15.

TONGUE (organ of speech). Ex. 11. 7 Jos. 10. 21 Ju. 7. 5 Job 5. 21 15. 5 20. 12, 16 29. 10 Ps. 5. 9 10. 7 12. 3, 4 15. 3 34. 13 37. 30 50. 19 52. 2 57. 4 64. 3, 8 ; 68. 23 ; 73. 9 109. 2 120. 3 126. 2 Pr. 6. 17, 24 10. 20, 31 12. 18, 19 15. 2, 4 16. 1 17. 4, 20 18. 21 21. 6, 23 25. 15, 23 26. 28 28. 23 30. 10† 31. 26 Ec. 10. 11† Ca. 4. 11 Is. 3. 8 5. 24† 30. 27 32. 4 33. 19 35. 6 41. 17 45. 23 50. 4 54. 17 57. 4 59. 3 Je. 9. 3, 5, 8 18. 18 La. 4. 4 Eze. 3. 5†, 26 Ho. 7. 16 Hab. 1. 13 Zec. 14. 12 Mar. 7. 33, 35 Lu. 1. 64 Ja. 1. 26 3. 5, 6, 8 1 Pe. 3. 10 1 Jno. 3. 18. See *Deceitful, Hold.*

My **TONGUE.** 2 Sa. 23. 2 Es. 7. 4 Job 6. 30 27. 4 33. 2 Ps. 22. 15 35. 28 39. 1, 3 45. 1 51. 14 66. 17 71. 24 119. 172 137. 6 139. 4 Lu. 16. 24 Ac. 2. 26.

TONGUE (language). Ge. 10. 5 Ex. 4. 10 De. 28. 49 Ezr. 4. 7 Is. 28. 11 Da. 1. 4 Jno. 5. 2 Ac. 1. 19 2. 8 26. 14 Ro. 14. 11 1 Co. 14. 2, 4, 9, 13, 14, 19, 26, 27 Phi. 2. 11 Re. 5. 9 9. 11 14. 6 16. 16.

TONGUES. Ge. 10. 20, 31 Ps. 31. 20 55. 9 ; 78. 36 140. 3 Is. 66. 18 Je. 23. 31 ; Mar. 16. 17 Ac. 2. 3, 4, 11 10. 46 19. 6 Ro. 3. 13 1 Co. 12. 10, 28, 30 13. 1, 8 14. 5, 6, 18, 21, 22, 23, 39 Re. 7. 9 10. 11 ; 11. 9 13. 7 16. 10 17. 15.

*Double-***TONGUED.** 1 Ti. 3. 8.

TOOK. Ge. 5. 24 21. 21 24. 7 42. 30 Nu. 3. 49, 50 11. 25 21. 1 23. 11 De. 1. 15 2. 35 3. 4 9. 21 22. 14 Jos. 7. 21 9. 14 24. 3 Ju. 16. 21 17. 2 19. 15, 25 20. 6 1 Sa. 2. 14 5. 1, 2 10. 1 14. 47 15. 21 16. 13 18. 2 26. 12 2 Sa. 1. 10 6. 6 7. 8, 15 12. 4 1 Ki. 1. 39 8. 20 20. 34 2 Ki. 10. 31 1 Ch. 11. 5 2 Ch. 33. 11 Ezr. 5. 14 6. 5 Es. 2. 7 6. 11 9. 27 Job 10. 8† Ps. 22. 9 48. 6 55. 14 71. 6 78. 70 Is. 8. 2 40. 14 Je. 25. 17 31. 32 39. 14 Eze. 8. 3 10. 7 33. 5 Am. 7. 15 Zec. 11. 7, 13 Mat. 8. 17 13. 33 ; 25. 3, 35, 43 Mar. 12. 20, 21 14. 49 Lu. 13. 21 20. 29, 30 Jno. 19. 27 Ac. 1. 16 9. 27 12. 25 19. 13 24. 6 28. 15 Ga. 2. 1 Phi. 2. 7 Col. 2. 14 He. 2. 14 8. 9 10. 34 Re. 5. 7 8. 5 10. 10.

TOOK *away.* Ge. 27. 35 Ex. 10. 19 13. 22 Le. 6. 4 Ju. 8. 21 11. 13, 15 1 Sa. 27. 9 1 Ki. 14. 26 15. 12, 22 2 Ki. 23. 11 25. 14, 15 2 Ch. 14. 3, 5 17. 6 30. 14 33. 15 Ps. 69. 4 Ca. 5. 7 Je. 52. 18, 19 Eze. 16. 50 Ho. 13. 11 Mat. 24. 39 Jno. 11. 41.

TOOK *up.* Nu. 23. 7, 18 24. 3, 15, 20, 21, 23 Jos. 3. 6 6. 12 Ju. 19. 28 1 Sa. 9. 24 2 Sa. 2. 32 4. 4 1 Ki. 8. 3 13. 29 2 Ki. 2. 13 4. 37 10. 15 Ne. 2. 1 Je. 38. 13 Eze. 3. 12 11. 24 43. 5 Da. 3. 22 Jon. 1. 15 Mat. 14. 12, 20 15. 37 16. 9, 10 Mar. 2. 12 6. 29, 43 8. 8, 20 10. 16 Lu. 2. 28 Jno. 8. 59 10. 31 Ac. 7. 21, 43 10. 26 21. 15 Re. 18. 21.

He **TOOK.** Ge. 34. 2 Ex. 4. 6 24. 7 32. 20 34. 34 Le. 8. 16, 25 Ju. 8. 16 Ru. 4. 2 1 Sa. 11. 7 14. 52 15. 8 17. 40 2 Sa. 13. 11 18. 14 22. 17 1 Ki. 17. 19 2 Ki. 2. 14 3. 27 5. 24 8. 15 13. 15 Job 2. 8 Ps. 18. 16 Pr. 12. 27 Ho. 12. 3 Mat. 15. 36 26. 27, 37 27. 24 Mar. 8. 6, 23 9. 36 Lu. 9. 16, 28 10. 35 22. 17, 19 24. 30 Ac. 16. 33 21. 11 27. 35 1 Co. 11. 25 He. 2. 16 9. 19.

They **TOOK.** Ge. 6. 2 14. 11, 12 Nu. 16. 18 De. 1. 25 Jos. 6. 20 8. 23 11. 19 Ju. 3. 6 2 Ki. 10. 14 La. 5. 13 Eze. 23. 13 Da. 5. 20 Mat. 21. 46 28. 15 Mar. 12. 8 Lu. 22. 54 Jno. 19. 16 Ac. 4. 13 13. 29 18. 26.

TOOKEST. Ps. 99. 8 Eze. 16. 18.

TOOL. Ex. 20. 25 32. 4 De. 27. 5 1 Ki. 6. 7.

TOOTH. Ex. 21. 24, 27 Le. 24. 20 De. 19. 21 Pr. 25. 19 Mat. 5. 38.

TOP. Ge. 11. 4 28. 12, 18 Ex. 19. 20 24. 17 28. 32 30. 3 34. 2 37. 26 Nu. 14. 40 20. 28 23. 9 De. 3. 27 28. 35 33. 16 34. 1 Ju. 6. 26 9. 51 15. 8 1 Sa. 9. 25, 26 2 Sa. 16. 22 1 Ki. 10. 19 21. 9† 2 Ki. 9. 13 2 Ch. 25. 12 Es. 5. 2 Ps. 72. 16 102. 7 Pr. 8. 2 21. 9 23. 34 25. 24 ; Ca. 4. 8 Is. 2. 2 17. 6 30. 17 42. 11 ; La. 2. 19 4. 1 Eze. 17. 4, 22 24. 7, 8 26. 4, 14 31. 3, 10, 14 43. 12 Mi. 4. 1 Na. 3. 10 Mat. 24. 17 27. 51 Mar. 13. 15 15. 38 Lu. 5. 19 17. 31 Jno. 19. 23 ; He. 11. 21. See *Carmel, Hill.*

TOPS. Ge. 8. 5 1 Sa. 5. 24 2 Ki. 19. 26 1 Ch. 14. 15 Job 24. 24 Ps. 129. 6 Is. 2. 21 15. 3 22. 1 37. 27 Je. 48. 38 Eze. 6. 13 Ho. 4. 13 Zep. 1. 5 Mat. 10. 27 Lu. 12. 3.

TOPAZ. Ex. 28. 17 39. 10 Job 28. 19 Eze. 28. 13 Re. 21. 20.

TOPHEL, ruin, folly, without understanding, insipid. De. 1. 1.

TOPHET, *or* **TOPHETH,** a drum, *or* betraying. 2 Ki. 23. 10 Is. 30. 33 Je. 7. 31, 32 19. 6, 11, 12, 13, 14.

TORCH. Zec. 12. 6.

TORCHES. Ju. 7. 16† 15. 4† Na. 2. 3, 4 Jno. 18. 3.

TORMENT, *substantive.* Lu. 16. 28 1 Jno. 4. 18 Re. 9. 5 14. 11 ; 18. 7, 10. 15.

TORMENTS. Mat. 4. 24 Lu. 16. 23.

TORMENT, *verb.* Mat. 8. 29 Mar. 5. 7 Lu. 8. 28.

TORMENTED. Mat. 8. 6 Lu. 16. 24, 25 He. 11. 37 Re. 9. 5 11. 10 14. 10 20. 10.

TORMENTORS. Mat. 18. 34.

TORN. Ge. 31. 39 44. 28 Ex. 22. 13, 31 Le. 7. 24 17. 15 22. 8 1 Ki. 13. 26, 28 Is. 5. 25 Je. 5. 6 Eze. 4. 14 44. 31 Ho. 6. 1 Mal. 1. 13 Mar. 1. 26.

TORTOISE. Le. 11. 29.

TORTURED. Ac. 22. 29† He. 11. 35.

TOSS. Is. 22. 18 Je. 5. 22.

TOSSED. Ps. 109. 23 Pr. 21. 6 Is. 54. 11 Mat. 14. 24 Ac. 27. 18 Ep. 4. 14 Ja. 1. 6.

TOSSINGS. Job 7. 4 2 Co. 6. 5†.

TOTTERING. Ps. 62. 3.

TOUCH. Ge. 3. 3 20. 6 Ex. 19. 12, 13 Le. 5. 2, 3 6. 27 7. 21 11. 8, 31 12. 4 Nu. 4. 15 16. 26 De. 14. 8 Jos. 9. 19 Ru. 2. 9 2 Sa. 14. 10 18. 12 23. 7 1 Ch. 16. 22 Job 1. 11 2. 5 5. 19 6. 7 Ps. 105. 15 144. 5 Is. 6. 7† 52. 11 Je. 12. 14 La. 2. 2† 4. 14, 15 Hag. 2. 12, 13 Mat. 9. 21 14. 36 Mar. 3. 10 5. 28 6. 56 8. 22 Lu. 6. 19 11. 46 18. 15 Jno. 20. 17 1 Co. 7. 1 2 Co. 6. 17 Col. 2. 21 He. 11. 28 ; 12. 20.

TOUCHED. Ge. 26. 29 32. 25, 32 Le. 22. 6 Nu. 31. 19 Ju. 6. 21 1 Sa. 10. 26 1 Ki. 6. 27 19. 5, 7 2 Ki. 13. 21 Es. 5. 2 Job 19. 21 Is. 6. 7 Je. 1. 9 Da. 8. 5, 18 9. 21 10. 10, 16, 18 Mat. 8. 3, 15 9. 20, 29 14. 36 20. 34 Mar. 1. 41 5. 27, 30, 31 6. 56 7. 33 Lu. 5. 13 7. 14 8. 44, 45, 47 22. 51 Ac. 27. 3 He. 4. 15 12. 18.

TOUCHETH. Ge. 26. 11 Ex. 19. 12 29. 37 30. 29 Le. 6. 18 7. 19 11. 24, 26, 27, 36, 39 15. 5, 7, 10, 11, 12, 19, 21, 22, 23, 27 22. 4, 5 Nu. 19. 11, 13, 16, 18, 21, 22 Ju. 16. 9 Job 4. 5 Ps. 104. 32 Pr. 6. 29 Eze. 17. 10 ; Ho. 4. 2 Am. 9. 5 Zec. 2. 8 Lu. 7. 39 1 Jno. 5. 18.

TOUCHING. Ge. 27. 42 Le. 5. 13 Nu. 8. 26 1 Sa. 20. 23 2 Ki. 22. 18 Job 37. 23 Ps. 45. 1 Is. 5. 1 Je. 1. 16 21. 11 22. 11 Eze. 7. 13 Mat. 18. 19 22. 31 Mar. 12. 26 Lu. 23. 14 Ac. 5. 35 21. 25 24. 21 ; Ro. 11. 28 1 Co. 8. 1 16. 12 2 Co. 9. 1 Phi. 3. 5, 6 Col. 4. 10 1 Th. 4. 9 2 Th. 3. 4.

TOW. Ju. 16. 9 Is. 1. 31 43. 17.

TOWARD, TOWARDS. Ge. 48. 13 Nu. 24. 1 De. 28. 54, 56 Ju. 5. 9 ; 1 Sa. 20. 12 1 Ki. 8. 29, 30, 35 2 Ch. 6. 21 24. 16 Ezr. 3. 11 Ps. 5. 7 25. 15 28. 2 138. 2 Pr. 14. 35 Is. 63. 7 Je. 15. 1 Da. 6. 10 8. 9 Jon. 2. 4 Mat. 28. 1 Lu. 2. 14 12. 21 24. 29 Ac. 20. 21 24. 16 Phile. 5. See *Heaven, Him, Me, Thee, Them, Us, You.*

TOWEL. Jno. 13. 4, 5.

TOWER. Ge. 11. 4, 5 35. 21 Ju. 8. 9, 17 9. 46, 51 2 Sa. 22, 51 2 Ki. 5. 24 Ps. 61. 3 Pr. 18. 10 Ca. 4. 4 7. 4 Is. 5. 2 Je. 6. 27 31. 38 Eze. 29. 10 30. 6 Mi. 4. 8 Hab. 2. 1 Zec. 14. 10 Mat. 21. 33 Mar. 12. 1 Lu. 13. 4 14. 28.

TOWERS. 2 Ch. 14. 7 26. 9, 10 27. 4 32. 5 Ps. 48. 12 Ca. 8. 10 Is. 23. 13 30. 25 32. 14 33. 18 Eze. 26. 4, 9 27. 11 Zep. 3. 6.

High **TOWER.** 1 Sa. 22. 3 Ps. 18. 2 144. 2 Is. 2. 15.

TO WIT. Ge. 24. 21 Ex. 2. 4 2 Co. 5. 19 8. 1.

TOWN. Jos. 2. 15 1 Sa. 16. 4 23. 7 27. 5 Hab. 2. 12 Mat. 10. 11 Mar. 8. 23, 26 Jno. 7. 42 11. 1, 30.

TOWNS, Es. 9. 19 Je. 19. 15 Zec. 2. 4 Lu. 9. 6, 12.

TOWN-CLERK. Ac. 19. 35.

TRADE, S. Ge. 46. 32, 34 Tit. 3. 14†.

TRADE, *verb.* Ge. 34. 10, 21 Re. 18. 17.

TRADED. Eze. 27. 12, 13, 14, 17 Mat. 25. 16.

TRADING. Lu. 19. 15.

TRADITION. Mat. 15. 2, 3, 6 Mar. 7. 3, 5, 8, 9, 13 Col. 2. 8 2 Th. 3. 6 1 Pe. 1. 18.

TRADITIONS. 1 Co. 11. 2† Ga. 1. 14 2 Th. 2. 15.

TRAFFIC, *verb.* Ge. 42. 34.

TRAFFIC, *substantive.* 1 Ki. 10. 15 Eze. 17. 4 28. 5, 18.

TRAFFICKERS. Is. 23. 8.

TRAIN, *substantive.* 1 Ki. 10. 2 Is. 6. 1.

TRAIN, *verb.* Pr. 22. 6.

TRAINED. Ge. 14. 14.

TRAITOR, S. Lu. 6. 16 2 Ti. 3. 4.

TRAMPLE. Ps. 91. 13 104. 20† Is. 63. 3 Mat. 7. 6.

TRAMPLINGS. Ju. 5. 22†.

TRANCE. Nu. 24. 4, 16 Ac. 10. 10 11. 5 22. 17

TRANQUILLITY. Da. 4. 27.

TRANSFERRED. 1 Co. 4. 6.

TRANSFIGURED. Mat. 17. 2 Mar. 9. 2.

TRANSFORMED. Ro. 12. 2 2 Co. 11. 14, 15.

TRANSFORMING. 2 Co. 11. 13.

TRANSGRESS. Nu. 14. 41 1 Sa. 2. 24 2 Ch. 24. 20 Ne. 1. 8 13. 27 Ps. 17. 3 25. 3 Pr. 28. 21 Je. 2. 20 Eze. 20. 38 Am. 4. 4 Mat. 15. 2, 3 Ro. 2. 27.

TRANSGRESSED. De. 26. 13 Jos. 7. 11, 15 23. 16 ; 1 Sa. 14. 33 ; 15. 24 1 Ki. 8. 50 1 Ch. 2. 7 5. 25 10. 13† 2 Ch. 12. 2 26. 16 28. 19 36. 14 Ezr. 10. 10, 13 Is. 24. 5 43. 27 66. 24 Je. 2. 8, 29 3. 13 33. 8 34. 18 La. 3. 42 Eze. 2. 3 18. 31 Da. 9. 11 Ho. 7. 13 Zep. 3. 11 Lu. 15. 29. See *Covenants.*

TRANSGRESSEST. Es. 3. 3.

TRANSGRESSETH. Pr. 16. 10 Hab. 2. 5 1 Jno. 3. 4 2 Jno. 9.

TRANSGRESSING. De. 17. 2 Is. 59. 13.

TRANSGRESSION. Ex. 34. 7 Nu. 14. 18 Jos. 22. 22 1 Sa. 24. 11 1 Ch. 9. 1 10. 13 2 Ch. 29. 19 Ezr. 9. 4 10. 6 Job 7. 21 8. 4 13. 23 14. 17 33. 9 34. 6 Ps. 19. 13 32. 1 36. 1 59. 3 89. 32 107. 17 Pr. 12. 13 17. 9, 19 19. 11 28. 2, 21 29. 6, 16, 22 Is. 24. 20 53. 8 57. 4 58. 1 59. 20 Eze. 33. 12 Da. 8. 12, 13 9. 24 Am. 4. 4 Mi. 1. 5 3. 8 6. 7 7. 18 Ac. 1. 25 Ro. 4. 15 5. 14 1 Ti. 2. 14 He. 2. 2 1 Jno. 3. 4.

TRANSGRESSIONS. Ex. 23. 21 Le. 16. 16, 21 Jos. 24. 19 1 Ki. 8. 50 Job 31. 33 35. 6 36. 9 Ps. 5. 10 25. 7 32. 5 39. 8 51. 1, 3 65. 3 103. 12 Is. 43. 25 44. 22 50. 1 53. 5 59. 12 Je. 5. 6 La. 1. 5, 14, 22 Eze. 14. 11 18. 22, 28, 30, 31 21. 24 33. 10 37. 23 39. 24 Am. 1. 3, 6, 9, 11, 13 2. 1, 4, 6 3. 14 5. 12 Mi. 1. 13 Ga. 3. 19 He. 9. 15.

TRANSGRESSOR. Pr. 21. 18 22. 12 Is. 48. 8 Ga. 2. 18 Ja. 2. 11.

TRANSGRESSORS. Ps. 37. 38 51. 13 59. 5 Pr. 2. 22 11. 3, 6 13. 2, 15 23. 28 26. 10 Is. 1. 28 46. 8 53. 12 Da. 8. 23 Ho. 14. 9 Mar. 15. 28 Lu. 22. 37 Ja. 2. 9.

TRANSLATE. 2 Sa. 3. 10.

TRANSLATED. Col. 1. 13 He. 11. 5.

TRANSLATION. He. 11. 5.

TRANSPARENT. Re. 21. 21.

TRANSPORTATION. Ezr. 1. 11† 4. 1† 6. 16†.

TRAP, S. Jos. 23. 13 Job 18. 10 Ps. 69. 22 Je. 5. 26 Ro. 11. 9.

TRAVAIL. Ge. 38. 27 Ps. 48. 6 Is. 23. 4 53. 11 54. 1 Je. 4. 31 6. 24 13. 21 22. 23 30. 6 49. 24 50. 43 Mi. 4. 9, 10 Jno. 16. 21 Ga. 4. 19 1 Th. 5. 3.

TRAVAILED. Ge. 35. 16 38. 28 1 Sa. 4. 19 Is. 66. 7, 8.

TRAVAILEST. Ga. 4. 27.

TRAVAILETH. Ps. 7. 14 Is. 13. 8 21. 3 Je. 31. 8 Mi. 5. 3 Ro. 8. 22.

TRAVAILING. Is. 42. 14 Ho. 13. 13 Re. 12. 2.

TRAVEL. Ex. 18. 8 Nu. 20. 14 Ec. 1. 13 2. 23, 26 3. 10 4. 4, 6, 8 5. 14 La. 3. 5 Ac. 19. 29 2 Co. 8. 19 1 Th. 2. 9 2 Th. 3. 8.

TRAVELLED. Ac. 11. 19.

TRAVELLER, S. Ju. 5. 6 2 Sa. 12. 4 Job 31. 32.

TRAVELLETH. Job 15. 20 Pr. 6. 11 24. 34.

TRAVELLING. Is. 21. 13 63. 1 Mat. 25. 14.

TRAVERSING. Je. 2. 23.

TREACHEROUS. Is. 21. 2 24. 16 Je. 3. 7, 8, 10, 11 9. 2 Zep. 3. 4.

TREACHEROUSLY. Ju. 9. 23 1 Sa. 14. 33† Is. 33. 1 48. 8 Je. 3. 20 5. 11 12. 1, 6 La. 1. 2 Ho. 5. 7 6. 7 Mal. 2. 10, 11, 14, 15, 16.

TREACHERY. 2 Ki. 9. 23.

TREAD. De. 11. 24, 25 33. 29 1 Sa. 5. 5 Job 24. 11 40. 12 Ps. 7. 5 44. 5 60. 12 91. 13 108. 13 Is. 1. 12 10. 6 14. 25 16. 10 26. 6 63. 3, 6 Je. 25. 30 48. 33 50. 26† Eze. 26. 11 34. 18 Da. 7. 23 Ho. 10. 11 Mi. 1. 3 5. 5 6. 15 Na. 3. 14 Zec. 10. 5 Mal. 4. 3 Lu. 10. 19 Ro. 16. 20† Re. 11. 2.

TREADER, S. Is. 16. 10 Am. 9. 13.

TREADETH. De. 25. 4 Job 9. 8 Pr. 27. 7† Is. 18. 2† 41. 25 63. 2 Am. 4. 13 Mi. 5. 6, 8 1 Co. 9. 9 1 Ti. 5. 18 Re. 19. 15.

TREADING. 2 Ch. 22. 7† Ne. 13. 15 Is. 7. 25 22. 5 42. 22† Am. 5. 11.

TREASON. 1 Ki. 16. 20 2 Ki. 11. 14 2 Ch. 23. 13.

TREASURE. Ge. 43. 23 Ex. 19. 5 De. 28. 12 1 Ch. 29. 8 Ezr. 2. 69 Ne. 7. 70, 71 Ps. 17. 14 135. 4 Pr. 15. 6, 16 21. 20 Ec. 2. 8 Is. 33. 6 Eze. 22. 25 Ho. 13. 15 Mal. 3. 17† Mat. 6. 21 12. 35 13. 44, 52 19. 21 Mar. 10. 21 Lu. 6. 45 12. 21, 33, 34 18. 22 Ac. 8. 27 2 Co. 4. 7 Ja. 5. 3.

TREASURE-CITIES. Ex. 1. 11.

TREASURE-HOUSE. Ezr. 5. 17 7. 20 Ne. 10. 38 Da. 1. 2.

TREASURED. Is. 23. 18.

TREASURER. Ezr. 1. 8 Is. 22. 15.

TREASURERS. Ezr. 7. 21 Ne. 13. 13 Da. 3. 2, 3.

TREASURES. De. 32. 34 33. 19 1 Ki. 7. 51 14. 26 15. 18 2 Ki. 12. 18 14. 14 16. 8 18. 15 20. 13, 15 24. 13 1 Ch. 26. 20, 22, 24, 26 27. 25 2 Ch. 8. 15 16. 2 36. 18 Ne. 12. 44 Job 3. 21 38. 22 Pr. 2. 4 8. 21 10. 2 21. 6 Is. 2. 7 10. 13 30. 6 39. 2, 4 45. 3 Je. 10. 13 15. 13 17. 3 20. 5 ; 41. 8 48. 7 49. 4 50. 37 51. 13, 16 Eze. 28. 4 Da. 11. 43 Mi. 6. 10 Mat. 2. 11 6. 19, 20 Col. 2. 3 He. 11. 26.

TREASUREST. Ro. 2. 5.

TREASURY. Jos. 6. 19, 24 Je. 38. 11 Mat. 27. 6 Mar. 12. 41 Lu. 21. 1 Jno. 8. 20.

TREASURIES. 1 Ch. 9. 26 28. 11, 12 2 Ch. 32. 27 Ne. 13. 12, 13 Es. 3. 9 4. 7 Ps. 135. 7.

TREATISE. Ac. 1. 1.

TREE. Ge. 1. 29 2. 9, 16 2. 17 3. 3, 6, 11, 12, 17, 22, 24 18. 4, 8 21. 33† 40. 19 Ex. 9. 25 10. 5 15. 25 Le. 27. 30 De. 19. 5 20. 19 21. 22, 23 22. 6 Jos. 8. 29 1 Sa. 22. 6 31. 13 2 Ki. 3. 19 Es. 2. 23 5. 14† 7. 9† Job 14. 7 19. 10 24. 20 Ps. 1. 3 Pr. 3. 18 11. 30 13. 12 15. 4 Ec. 11. 3 Is. 30. 17† 40. 20 44. 19 56. 3 65. 22 66. 17 Je. 10. 3 11. 19 17. 8 Eze. 15. 2 17. 24 21. 10 31. 8 34. 27 36. 30 Da. 4. 10, 11, 14, 20, 23 Joel 2. 22 Mat. 3. 10 7. 17, 18, 19 12. 33 13. 32 Lu. 3. 9 6. 43, 44 13. 19 17. 6 Ac. 5.

TRENCH. 1 Sa. 17. 20 26. 5, 7 1 Ki. 18. 32, 35, 38 Lu. 19. 43.
TRESPASS, *substantive.* Ge. 31. 36 50. 17 Ex. 22. 9 Le. 5. 15 26. 40 Nu. 5. 6, 7, 8, 27 1 Sa. 25. 28 1 Ch. 21. 3 2 Ch. 24. 18 28. 13 33. 19 Ezr. 9. 2, 6, 7, 13 10. 10, 19 Eze. 17. 20 18. 24 Da. 9. 7.
TRESPASSES. Ezr. 9. 15 Ps. 68. 21 Eze. 39. 26 Mat. 6. 14, 15 18. 35 Mar. 11. 25, 26 2 Co. 5. 19 Ep. 2. 1 Col. 2. 13. See *Commit, Committed, Offering.*
TRESPASS, *verb.* 1 Ki. 8. 31 2 Ch. 19. 10 28. 22 Mat. 18. 15 Lu. 17. 3, 4.
TRESPASSED. Le. 5. 19 26. 40 Nu. 5. 7 De. 32. 51 2 Ch. 26. 18 29. 6 30. 7 33. 23 Ezr. 10. 2 Eze. 17. 20 39. 23, 26 Da. 9. 7 Ho. 8. 1.
TRESPASSING. Le. 6. 7 Eze. 14. 13.
TRESPASS-MONEY. 2 Ki. 12. 16.
TRIAL. Job 9. 23 Eze. 21. 13 2 Co. 8. 2 He. 11. 36 1 Pe. 1. 7 4. 12.
TRIBE. Nu. 1. 4 4. 18 13. 2 18. 2 31. 4, 5, 6 34. 18 36. 5, 6, 8, 9 De. 1. 23 29. 18 Jos. 3. 12 4. 2, 4 7. 14 18. 4 Ju. 18. 19 21. 3, 6 1 Ki. 11. 13, 32, 36 1 Ch. 6. 61 Eze. 47. 23 He. 7. 13, 14. See *Reuben, Simeon, etc.*
TRIBES. Ex. 8. 21 39. 14 Nu. 24. 2 33. 54 34. 13, 15 De. 1. 13 12. 5, 14 18. 5 Jos. 7. 14 13. 7 14. 2, 3 1 Sa. 10. 19 1 Ki. 11. 31 18. 31 Ps. 105. 37 122. 4 Is. 19. 13 49. 6 63. 17 Eze. 45. 8 Hab. 3. 9 Mat. 24. 30 Ac. 26. 7 Ja. 1. 1 Re. 7. 4. See *Israel.*
TRIBULATION. De. 4. 30 Ju. 10. 14 1 Sa. 26. 4 Mat. 13. 21 24. 21, 29 Mar. 13. 24 Jno. 16. 33 Ac. 14. 22 Ro. 2. 9 5. 3 8. 35 12. 12 2 Co. 1. 4 7. 4 1 Th. 3. 4 2 Th. 1. 6 Re. 1. 9 2. 9, 10, 22 7. 14.
TRIBULATIONS. 1 Sa. 10. 19 Ro. 5. 3 Ep. 3. 13 2 Th. 1. 4.
TRIBUTARY. Is. 31. 8† La. 1. 1.
TRIBUTARIES. De. 20. 11 Ju. 1. 30, 33, 35.
TRIBUTE. Ge. 49. 15 Nu. 31. 28, 37, 38, 39, 40, 61, 72 De. 16. 10 Jos. 16. 10 17. 13 2 Sa. 20. 24 1 Ki. 4. 6 9. 21 12. 18 2 Ki. 17. 3† 23. 33 2 Ch. 8. 8 10. 18 17. 11 Ezr. 4. 13, 20 6. 8 7. 24 Ne. 5. 4 Pr. 12. 24 Is. 31. 8† Mat. 17. 24, 25 22. 17, 19 Mar. 12. 14 Lu. 20. 22 23. 2 Ro. 13. 6, 7.
TRICKLETH. La. 3. 49.
TRIED. See after *Try.*
TRIMMED. 2 Sa. 19. 24 Mat. 25. 7.
TRIMMEST. Je. 2. 33.
TRIPPING. Is. 3. 16†.
TRIUMPH, *substantive.* Ps. 47. 1.
TRIUMPH, *verb.* 2 Sa. 1. 20 Ps. 25. 2 41. 11 60. 8 92. 4 94. 3 106. 47 108. 9 2 Co. 2. 14.
TRIUMPHED. Ex. 15. 1, 21.
TRIUMPHING. Job 20. 5 Col. 2. 15.
TROAS, penetrated. Ac. 16. 8, 11 20. 5 2 Co. 2. 12 2 Ti. 4. 13.
TRODE. Ju. 9. 27 20. 43 2 Ki. 7. 17, 20 9. 33 14. 9 2 Ch. 25. 18 Lu. 12. 1.
TRODDEN. De. 1. 36 Jos. 14. 9 Ju. 5. 21 Job 22. 15 28. 8 Ps. 119. 118 Is. 5. 5 14. 19 18. 2, 7 25. 10 28. 3, 18 63. 3, 18 Je. 12. 10 La. 1. 15 Eze. 16. 6† 27. 6† 34. 19 Da. 8. 13 Mi. 7. 10 Mat. 5. 13 Lu. 8. 5 21. 24 He. 10. 29 Re. 14. 20.
TROGYLLIUM. Ac. 20. 15.
TROOP. Ge. 30. 11, 11† 49. 19 1 Sa. 30. 8 2 Sa. 2. 25 3. 22 22. 30 23. 11, 13 Ps. 18. 29 Is. 65. 11 Je. 18. 22 Ho. 7. 1 Am. 9. 6.
TROOPS. Ex. 38. 8† Job 6. 19 19. 12 Je. 5. 7 Ho. 6. 9 Mi. 5. 1 Hab. 3. 16.
TROPHIMUS, well brought up or educated. Ac. 20. 4.
TROUBLE, *substantive.* 1 Ch. 22. 14 2 Ch. 15. 4 Ne. 9. 27, 32 Job 3. 26 5. 6, 7 14. 1 15. 24 27. 9 30. 25 34. 29 38. 23 Ps. 9. 9, 13 10. 1 22. 11 27. 5 31. 7, 9 32. 7 37. 39 41. 1 46. 1 54. 7 60. 11 66. 14 69. 17 73. 5 78. 33, 49 81. 7 91. 15 102. 2 107. 6, 13, 19, 26, 28 116. 3 119. 143 138. 7 142. 2 143. 11 Pr. 11. 8 12. 13 15. 6, 16 25. 19 Is. 1. 14 8. 22 17. 14 26. 16 30. 6 33. 2 46. 7 65. 23 Je. 2. 27, 28 8. 15 11. 12, 14 14. 8, 19 30. 7 La. 1. 21 Da. 12. 1 1 Co. 7. 28 2 Co. 1. 4, 8 2 Ti. 2. 9. See *Day.*
TROUBLES. De. 31. 17, 21 Job 5. 19 Ps. 25. 17, 22 34. 6, 17 71. 20 88. 3 Pr. 21. 23 Is. 65. 16 Mar. 13. 8.
TROUBLE, *verb.* Jos. 6. 18 7. 25 Ju. 11. 35 2 Ch. 32. 18 Ps. 2. 5† 3. 1 13. 4 Eze. 32. 13 Da. 4. 19 5. 10 11. 44 Mat. 26. 10 Mar. 14. 6 Lu. 7. 6 11. 7 Ac. 15. 19 15. 20 20. 10 Ga. 1. 7 5. 12 6. 17 2 Th. 1. 6 He. 12. 15.
TROUBLED. Ge. 34. 30 41. 8 45. 3 Ex. 14. 24 Jas. 7. 25 1 Sa. 14. 29 16. 14 28. 21 2 Sa. 4. 1 1 Ki. 18. 18 2 Ki. 6. 11 Ezr. 4. 4 Job 4. 5 21. 4 23. 15 34. 20 Ps. 30. 7 38. 6 39. 2† 46. 3 48. 5 77. 3, 4, 16 83. 17 90. 7 104. 29 Pr. 25. 26 Is. 32. 10, 11 57. 20 Je. 31. 20 La. 1. 20 2. 11 Eze. 7. 27 26. 18 27. 35 Da. 2. 1, 3 4. 5, 19 5. 6, 9 7. 15, 28 Zec. 10. 2 Mat. 2. 3 14. 26 24. 6 Mar. 6. 50 13. 7 Lu. 1. 12, 29 10. 41 24. 38 Jno. 5. 4, 7 11. 33 12. 27 13. 21 14. 1, 27 Ac. 2. 6† 15. 24 17. 8 2 Co. 4. 8 7. 5 2 Th. 1. 7 2. 2 1 Pe. 3. 14.
TROUBLEDST. Eze. 32. 2.
TROUBLER. 1 Ch. 2. 7.
TROUBLESOME. Job 16. 2† 20. 22†.
TROUBLEST. Mar. 5. 35.
TROUBLETH. 1 Sa. 16. 15 1 Ki. 18. 17 Job 22. 10 23. 16 Pr. 11. 17, 29 15. 27 Da. 4. 9 Lu. 18. 5 Ga. 5. 10.
TROUBLING. Job 3. 17 Jno. 5. 4.
TROUBLOUS. Da. 9. 25.
TROUGH, S. Ge. 24. 20 30. 38 Ex. 2. 16 8. 3 12. 34.
TROW. Lu. 17. 9.
TRUCE-BREAKERS. 2 Ti. 3. 3.
TRUE. Ge. 42. 11, 19, 31, 33, 34 De. 17. 4 22. 20 Jos. 2. 12 Ru. 3. 12 2 Sa. 7. 28 1 Ki. 10. 6 22. 16 2 Ch. 9. 5 Ne. 9. 13 Ps. 19. 9 119. 160 Pr. 14. 25 Je. 42. 5 Eze. 18. 8 Da. 3. 14, 24 6. 12 8. 26 10. 1 Zec. 7. 9 Mat. 22. 16 Mar. 12. 14 Lu. 16. 11 Jno. 1. 9 4. 23, 37 5. 31, 32 6. 32 7. 18, 28 8. 13, 14, 16, 17, 26 10. 41 15. 1 19. 35 21. 24 Ac. 12. 9 2 Co. 1. 18 6. 8 Ep. 4. 24 Phi. 4. 3, 8 1 Ti. 3. 1 Tit. 1. 13 He. 8. 2 9. 24 10. 22 1 Pe. 5. 12 2 Pe. 2. 22 1 Jno. 2. 8 5. 20 3 Jno. 12 Re. 3. 7, 14 6. 10 15. 3 16. 7 19. 2, 9, 11 21. 5 22. 6.
TRUE *God.* 2 Ch. 15. 3 Je. 10. 10 Jno. 17. 3 1 Th. 1. 9 1 Jno. 5. 20.
TRULY. Ge. 24. 49 47. 29 48. 19 Nu. 14. 21, 28 De. 14. 22 Jos. 2. 14, 24 Ju. 9. 16, 19 1 Sa. 20. 3 Job 36. 4 Ps. 62. 1 73. 1 116. 16 Pr. 12. 22 Ec. 11. 7 Je. 3. 23 10. 19 28. 9 Eze. 18. 9 Mi. 3. 8 Mat. 9. 37 17. 11 27. 54 Mar. 14. 38 Lu. 10. 2 20. 21 22. 22 Jno. 4. 18 17. 19† Ac. 1. 5 3. 22 5. 23 2 Co. 12. 12 He. 7. 23 11. 15 1 Jno. 1. 3.
TRUMP. 1 Co. 15. 52 1 Th. 4. 16.
TRUMPET. Ex. 19. 16 20. 18 Nu. 10. 4 Ju. 7. 16, 18 Ps. 81. 3 Is. 18. 3 27. 13 58. 1 Je. 4. 5 6. 1 51. 27 Eze. 7. 14 33. 3, 6 Ho. 5. 8 8. 1 Joel 2. 1, 15 Am. 3. 6 Zep. 1. 16 Zec. 9. 14 Re. 1. 10 4. 1 8. 13 9. 14. See *Blew, Sound.*
TRUMPETS. Le. 23. 24 Nu. 10. 2, 8, 9, 10 29. 1 31. 6 Jos. 6. 4, 8, 9, 13, 16, 20 Ju. 7. 8, 16, 18, 19, 20, 22 2 Ki. 9. 13 11. 14 12. 13 1 Ch. 15. 8 15. 24, 28 16. 6, 42 2 Ch. 5. 12, 13 7. 6 13. 12, 14 29. 27 Job 39. 25 Ps. 98. 6. See *Seven.*
TRUMPETERS. 2 Ki. 11. 14 2 Ch. 5. 13 29. 28 Re. 18. 22.
TRUST, *substantive.* 1 Ch. 9. 22†, 26†, 31† Job 8. 14 15. 15 Ps. 40. 4 71. 5 141. 8 Pr. 22. 19 28. 25 29. 25 Is. 30. 3 57. 13 Lu. 16. 11 2 Co. 3. 4 1 Ti. 1. 11 6. 20. See *Put.*
TRUST, *verb.* Ru. 2. 12 2 Sa. 22. 3, 31 2 Ki. 18. 20, 21, 22, 30 2 Ch. 32. 10 Job 13. 15 15. 31 35. 14 39. 11 Ps. 18. 2, 30 20. 7 25. 2 31. 6, 19 34. 22 37. 3, 5, 40 40. 3 44. 6 49. 6 52. 8 55. 23 56. 3 61. 4 62. 8, 10 64. 10 91. 2, 4 115. 9, 10, 11 118. 8, 9 119. 42 125. 1 143. 8 144. 2 Pr. 3. 5 31. 11 Is. 12. 2 14. 32 26. 4 30. 2, 12 31. 1 36. 5, 6, 7, 15 42. 17 50. 10 51. 5 59. 4 Je. 7. 4, 8, 14 9. 4 28. 15 29. 31 46. 25 49. 11 Eze. 16. 15 33. 13 Ho. 10. 13 Am. 6. 1 Mi. 7. 5 Na. 1. 7 Zep. 3. 12 Mat. 12. 21 Mar. 10. 24 Jno. 5. 45 Ro. 15. 12, 24 1 Co. 16. 7 2 Co. 1. 9, 10, 13 5. 11 10. 7 13. 6 Phi. 3. 4 1 Ti. 4. 10 6. 17 He. 13. 18 2 Jno. 12 3 Jno. 14.
TRUSTED. De. 32. 37 Ju. 11. 20 20. 36 2 Ki. 18. 5 Ps. 13. 5 22. 4, 5, 8 26. 1 28. 7 31. 14 33. 21 41. 9 52. 7 78. 22 Is. 47. 10 Je. 13. 25 48. 7 49. 4 Da. 3. 28 Zep. 3. 2 Mat. 27. 43 Lu. 11. 22 18. 9 24. 21 Ep. 1. 12, 13 2 Ti. 1. 12† 1 Pe. 3. 5.
TRUSTEDST. De. 28. 52 Je. 5. 17 12. 5.
TRUSTEST. 2 Ki. 18. 19, 21 19. 10 Is. 36. 4, 6 37. 10.
TRUSTETH. Job 24. 22† 40. 23 Ps. 17. 2 32. 10 34. 8 57. 1 84. 12 86. 2 115. 8 135. 18 Pr. 11. 28 16. 20 28. 26 Is. 26. 3 Je. 17. 5, 7 Hab. 2. 18 1 Ti. 5. 5.
TRUSTING. Ps. 112. 7.
TRUSTY. Job 12. 20.
TRUTH. Ge. 24. 27 32. 10 42. 16 Ex. 18. 21 34. 6 De. 13. 14 32. 4 2 Sa. 2. 6 15. 20 1 Ki. 17. 24 2 Ki. 20. 19 2 Ch. 18. 15 31. 20 Ne. 9. 13† Es. 9. 30 Ps. 15. 2 25. 10 31. 5 45. 4 51. 6 57. 3 60. 4 61. 7 85. 10, 11 86. 15 89. 14 91. 4 96. 13 98. 3 100. 5 117. 2 119. 30, 142, 151 146. 6 Pr. 3. 3 8. 7 12. 17, 19 14. 22 16. 6 20. 28 22. 21 23. 23 Ec. 12. 10 Is. 25. 1 26. 2 39. 8 42. 3 43. 9 59. 4, 14, 15 Je. 5. 1, 3 7. 28 9. 3, 5 10. 10† 14 13† 33. 6 Da. 4. 37 7. 16, 19 8. 12 10. 21 11. 2 Ho. 4. 1 Mi. 7. 20 Zec 7. 9† 8. 3 16, 19 Mal. 2. 6 Mat. 15. 27 Mar. 5. 33 12. 32 Jno. 1. 14, 17 5. 33 8. 32, 40, 44, 45, 46 14. 6 16. 7, 13 17. 19 18. 37, 38 Ac. 26. 25 Ro. 1. 18, 25 2. 2, 8, 20 3. 7 9. 1 15. 8 1 Co. 5, 8 2 Co. 4. 2 7. 14 11. 10 12. 6 13. 8 Ga. 2. 5, 14 3. 1 4. 16 5. 7 Ep. 4. 15, 21, 24†. 25 5. 9 6. 14 2 Th. 2. 10, 12, 13 1 Ti. 2. 4, 7 3. 15 4. 3 6. 5 2 Ti. 2. 18, 25 3. 7, 8 4. 4 Tit. 1. 1, 14 He. 10. 26 Ja. 3. 14 5. 19 1 Pe. 1. 22 2 Pe. 2. 2 1 Jno. 1. 6, 8 2. 4, 21, 27 3. 19 5. 6 2 Jno. 1. 2 3 Jno. 3, 8, 12. See *Spirit.*
In **TRUTH.** Jos. 24. 14 Ju. 9. 15 1 Sa. 12. 24 1 Ki. 2. 4 3. 6 2 Ki. 20. 3 Pr. 33. 4 37. 3† 111. 8 132. 11 145. 18 Is. 10. 20 16. 5 48. 1 61. 8 Je. 4. 2 32. 41† Zec. 8. 8 Mat. 22. 16 Mar. 12. 14 Jno. 4. 23, 24 2 Co. 7. 14 Phi. 1. 18 Col. 1. 6 1 Th. 2. 13 1 Jno. 3. 18 2 Jno. 3, 4 3 Jno. 4.
In the **TRUTH.** Ps. 69. 13 Jno. 8. 44 1 Co. 13. 6 2 Pe. 1. 12 2 Jno. 1 3 Jno. 1, 3.
Of a **TRUTH.** 1 Sa. 21. 5 2 Ki. 19. 17 Job 9. 2 Is. 5. 9 37. 18 Je. 26. 15 Da. 2. 47 Mat. 14. 33 Lu. 4. 25 9. 27 12. 44 21. 3 22. 59 Jno. 6. 14 7. 40 Ac. 4. 27 10. 34 1 Co. 14. 25.
Thy **TRUTH.** Ps. 25. 5 26. 3 30. 9 40. 10, 11 43. 3 54. 5 57. 10 71. 22 86. 11 89. 49 108. 4 115. 1 138. 2 Is. 38. 18, 19 Da. 9. 13 Jno. 17. 17.
Word of **TRUTH.** Ps. 119. 43 2 Co. 6. 7 Ep. 1. 13 Col. 1. 5 2 Ti. 2. 15 Ja. 1. 18.
TRY. Ju. 7. 4 2 Ch. 32. 31 Job 7. 18 12. 11 Ps. 11. 4 26. 2 139. 23 Je. 6. 27 9. 7 17. 10 La. 3. 40 Da. 11. 35 Zec. 13. 9 1 Co. 3. 13 Phi. 1. 10† 1 Pe. 4. 12 1 Jno. 4. 1 Re. 3. 10.
TRIED. De. 21. 5 2 Sa. 22. 31 Job 23. 10 31. 36 Ps. 12. 6 17. 3 18. 30 66. 10 105. 19 119. 140† Is. 28. 16 Je. 12. 3 Da. 12. 10 Zec. 13. 9 He. 11. 17 Ja. 1. 12 1 Pe. 1. 7 Re. 2. 2, 10 3. 18.
TRIEST. 1 Ch. 29. 17 Je. 11. 20 20. 12.
TRIETH. Job 34. 3 Ps. 7. 9 11. 5 Pr. 17. 3 1 Th. 2. 4.
TRYING. Ja. 1. 3.
TRYPHENA, delicious, delicate. Ro. 16. 12.
TRYPHOSA, thrice shining. Ro. 16. 12.
TUBAL, the earth, the world; *or* that is carried *or* led; *or* confusion. Ge. 10. 2 1 Ch. 1. 5 Is. 66. 19 Eze. 27. 13 32. 26 38. 2, 3 39. 1.
TUBAL-CAIN, worldly possession, *or* possessor of the world; *or* who is jealous of confusion. Ge. 4. 22.
TUMBLED. Ju. 7. 13.
TUMULT. 1 Sa. 4. 14 2 Sa. 18. 29 2 Ki. 19. 28 Ps. 65. 7 74. 23 83. 2 Is. 33. 3 37. 29 Je. 11. 16 Ho. 10. 14 Am. 2. 2 Zec. 14. 13 Mat. 27. 24 Mar. 5. 38 Ac. 21. 34 24. 18.
TUMULTS. Am. 3. 9 2 Co. 6. 5 12. 20.
TUMULTUOUS. Is. 13. 4 22. 2 Je. 48. 45.
TURN, *substantive.* Es. 2. 12, 15.
TURN, *verb.* Ge. 24. 49 Ex. 23. 27 32. 12 Le. 19. 4 Nu. 14. 25 20. 17 21. 22 22. 23, 26 De. 1. 7, 40 13. 17 14. 25 30. 3 31. 20 Jos. 1. 7 22. 23, 29 24. 20 Ju. 20. 8 1 Sa. 14. 7 22. 17, 18 2 Sa. 14. 19, 24 15. 31 1 Ki. 8. 35 9. 6 17. 3 22. 34 2 Ki. 9. 18, 19 17. 13 1 Ch. 12. 23 2 Ch. 6. 26, 37 7. 14 18. 33 35. 22 Ne. 1. 9 4. 4 9. 26 Job 5. 1 14. 6 23. 13 24. 4 Ps. 4. 2 7. 12 20. 3† 21. 12 25. 16 69. 16 85. 4 86. 16 119. 79 132. 11 Pr. 1. 23 4. 15, 27 Ec. 3. 20 Ca. 2. 17 Is. 1. 25 13. 14 19. 6 22. 18 23. 17 28. 6 30. 21 31. 6 59. 20 Je. 2. 35 3. 7, 14 13. 16 18. 8 26. 3 31. 13, 18 44. 5 50. 16 La. 5. 21 Eze. 3. 19, 20 4. 8 7. 22 14. 6 18. 21, 30, 32 33. 9, 11, 14, 19 36. 9 38. 12 Da. 9. 13 11. 18, 19 12. 3 Ho. 5. 4 12. 6 Joel 2. 12 Am. 1. 8 5. 7 8. 10 Jon. 3. 8 Zep. 3. 9 Zec. 1. 3, 4 9. 12 13. 7 Mal. 4. 6 Mat. 5. 39 Lu. 1. 17 21. 13 Ac. 13. 46 14. 15 26. 18, 20 Phi. 1. 19 Tit. 1. 14 Je. 3. 3 2 Pe. 2. 21 Re. 11. 6.
TURN *again.* Le. 13. 16 Ju. 11. 8 Ru. 1. 11, 12 1 Sa. 15. 25, 30 1 Ki. 8. 33 12. 27 13. 9, 17 2 Ki. 1. 6 20. 5 2 Ch. 30. 6, 9 Job 34. 15 Ps. 18. 37 60. 1 80. 3, 7, 19 85. 8 104. 9 126. 4 Je. 25. 5 31. 21 La. 3. 40 Eze. 8. 6, 13, 15 Mi. 7. 19 Zec. 10. 9 Mat. 7. 6 Lu. 10. 6 17. 4 Ga. 4. 9.
TURN *aside.* Ex. 3. 3 De. 5. 32 11. 16, 28 17. 20 31. 29 Jos. 23. 6 Ru. 4. 1 1 Sa. 12. 20, 21 2 Sa. 2. 21, 23 18. 30 Job 36. 18† Ps. 40. 4 101. 3 125. 5 Is. 10. 2 29. 21 30. 11 La. 3. 35 Am. 2. 7 5. 12 Mal. 3. 5.
TURN *away.* Ge. 27. 44, 45 Nu. 32. 15 De. 7. 4 13. 5 17. 17 23. 14 30. 17 Jos. 22. 16 1 Ki. 2. 16† 11. 2 2 Ki. 18. 24 1 Ch. 14. 14 2 Ch. 6. 42 7. 19 25. 27 29. 10 30. 8, 9 Job 9. 12† 11. 10† Ps. 106. 23 119. 37, 39 132. 10 Pr. 24. 18 25. 10 29. 8 Ca. 6. 5 Is. 36. 9 47. 10† 58. 13 Je. 3. 24 3. 19 8. 4 18. 20 29. 14 32. 40 La. 2. 14 Eze. 14. 6 Am. 1. 3, 6, 9, 11, 13 2. 1, 4, 6 Jon. 3. 9 Zep. 2. 7 Mal. 2. 6 Mat. 5. 42 Ac. 13. 8 Ro. 11. 26 2 Ti. 3. 5 4. 4 He. 12. 25.
TURN *back.* De. 23. 13 2 Ki. 19. 28 Ps. 44. 10 56. 9 Is. 14. 27 37. 29 Je. 4. 28 6. 9 21. 4 49. 8 Eze. 38. 4 39. 2 Zep. 3. 20 Mar. 13. 16 Ga. 4. 9†.
TURN *in.* Ge. 19. 2 Ju. 4. 18 19. 11 2 Ki. 4. 10 Pr. 9. 4, 16.
TURN *to the Lord.* De. 4. 30 30. 10 2 Ch. 15. 4 Ps. 22. 27 La. 3. 40 Ho. 14. 2 Joel 2. 13 Lu. 1. 16 2 Co. 3. 16.
TURNED. Ge. 3. 24 42. 24 Ex. 7. 15, 17, 20 14. 5 Le. 13. 3, 10, 17, 20, 25 Nu. 21. 33 22. 33 De. 23. 5 31. 18 Jos. 7. 26 Ju. 2. 17 15. 4 20. 42 1 Sa. 4. 19† 10. 6 14. 21, 47 15. 27 17. 30 2 Sa. 2. 19 19. 2 1 Ki. 2. 15, 28 8. 14 11. 9 2 Ki. 5. 12 16. 18 20. 2 23. 16, 25, 26 1 Ch. 10. 14 2 Ch. 12. 12 20. 10 29. 6 Ezr. 6. 22 10. 14 Ne. 9. 35 13. 2 Es. 9. 1, 22 Job 16. 11 19. 19 20. 14 28. 5 30. 15, 31 31. 7 38. 14 41. 22 42. 10 Ps. 9. 17 30. 11 66. 6 78. 44 81. 14 105. 25, 29 114. 8 119. 59 Ec. 2. 12 Is. 21. 4 29. 17 34. 9 38. 2 53. 6 63. 10 Je. 2. 21, 27 3. 10 6. 12 8. 6 23. 22 31. 18, 19 32. 33 34. 15, 16 48. 39 La. 1. 20 3. 3 5. 2, 15, 21 Eze. 1. 9, 12 10. 11 17. 6 26. 2 Da. 10. 8, 16 Ho. 7. 8 11. 8 Joel 2. 31 Am. 6. 12 Jon. 3. 10 Hab. 2. 16 Zec. 14. 10 Mar. 5. 30 Lu. 22. 61 Jno. 16. 20 Ac. 2. 20 7. 42 9. 35 11. 21 15. 19 17. 6 1 Th. 1. 9 2 Ti. 4. 4 Ho. 11. 34 12. 13 Ja. 3. 4 4. 9 2 Pe. 2. 22.
TURNED *again.* Ex. 4. 7 Ju. 3. 19 8. 33 20. 41 1 Sa. 15. 31 2 Sa. 22. 38 2 Ki. 5. 26 Ps. 126. 1.
TURNED *aside.* Ex. 3. 4 32. 8 De. 9. 12, 16 Ju. 14. 8 1 Sa. 6. 12 8. 3 1 Ki. 15. 5 20. 39 2 Ki. 22. 2 Job 6. 18 Ps. 78. 57 Ca. 6. 1 Is. 44. 20 La. 3. 11 1 Ti. 1. 6 5. 15.
TURNED *away.* Nu. 14. 43 20. 21 25. 4, 11 1 Ki. 11. 3, 4 21. 4 2 Ch. 29. 6 Ps. 66. 20 78. 38 Is. 5. 25 9. 12, 17, 21 10. 4 12. 1 50. 5 59. 14 Je. 5. 25 38. 22 46. 5 50. 6 Da. 9. 16 Ho. 14. 4 Na. 2. 2 Ac. 19. 26 2 Ti. 1. 15.
TURNED *back.* Jos. 8. 20 11. 10 1 Sa. 15. 11 2 Sa. 1. 22 1 Ki. 18. 37 22. 33 2 Ki. 1. 5 2. 24 15. 20 1 Ch. 21. 29 Job 34. 27 Ps. 9. 3 35. 4 41. 18 70. 2, 3 78. 9, 41, 57 129. 5 Is. 42. 17 Je. 4. 8 11. 10 46. 21 La. 1. 13 Zep. 1. 6 Lu. 2. 45 17. 15 Jno. 20. 14 Ac. 7. 39.
TURNED *in.* Ge. 19. 3 38. 1 Ju. 4. 18 18. 3 2 Ki. 4. 8, 11.
TURNEST. 1 Ki. 2. 3 Job 15. 13 Ps. 90. 3.
TURNETH. Le. 20. 6 De. 29. 18 Jos. 7. 8 2 Ki. 21. 13† Job 39. 22 Ps. 107. 33, 35 146. 9 Pr. 15. 1 17. 8 21. 1 26. 14 28. 9 30. 30 Ec. 1. 6 Ca. 1. 7 Is. 9. 13 24. 1 44. 25 Je. 14. 8 49. 24 La. 1. 8 3. 3 Eze. 18. 24, 26 27, 28 33. 12, 18 Am. 5. 8.
TURNING. 2 Ki. 21. 13 2 Ch. 36. 13 Pr. 1. 32 Is. 29. 16 57. 17† Mi. 2. 4 Ac. 3. 26 Ja. 1. 17 2 Pe. 2. 6 Jude 4.
TURTLE, S. Ge. 15. 9 Le. 1. 14 5. 7, 11 12. 6, 8 14. 22, 30 15. 14, 29 Nu. 6. 10 Ps. 74. 19 Ca. 2. 12 Je. 8. 7 Lu. 2. 24.
TUTORS. Ga. 4. 2.
TWAIN. 1 Sa. 18. 21 2 Ki. 4. 33 Is. 6. 2 Je. 34. 18 Eze. 21. 19 Mat. 5. 41 19. 5, 6 21. 31 27. 21, 51 Mar. 10. 8 15. 38 Ep. 2. 15.
TWELFTH. 1 Ki. 19. 19 1 Ch. 24. 12 25. 19 27. 15 2 Ch. 34. 3 Es. 3. 7 Eze. 32. 1, 17 33. 21 Re. 21. 20. See *Day, Month.*
TWELVE. Ge. 14. 4 17. 20 25. 16 35. 22 42. 13, 32 49. 28 Ex. 15. 27 24. 4 28. 21 39. 14 Le. 24. 5 Nu. 1. 44 7. 3, 84, 87 17. 2, 6 29. 17 De. 1. 23 Jos. 3. 12 4. 2, 3, 8, 9, 20 2 Sa. 2. 15 1 Ki. 4. 7 7. 25, 44 10. 20 11. 30 18. 31 19. 19 1 Ch. 25. 9, etc. 2 Ch. 4. 15 9. 19 Ezr. 6. 17 8. 24, 35 Ne. 5. 14 Job 38. 32† Je. 52. 20 Eze. 43. 16 47. 13 Da. 4. 29 Mat. 9. 20 10. 2 14. 20 19. 28 26. 20, 47, 53 Mar. 5. 25, 42 6. 43 8. 19 14. 10, 17, 20, 43 Lu. 2. 42 6. 13 8. 42, 43 9. 17 22. 14, 30, 47 Jno. 6. 13, 70, 71 11. 9 20. 24 Ac. 7. 8 19. 7 24. 11 26. 7 1 Co. 15. 5 Ja. 1. 1 Re. 12. 1 21. 12, 14, 21 22. 2. See *Hundred, Thousand.*
TWENTY. Ge. 18. 31 31. 38, 41 32. 14, 15 37. 28 Ex. 30. 13, 14 38. 26 Le. 27. 3, 5, 25 Nu. 1. 3, 18, 20 3. 47 11. 19 14. 29 18. 16 26. 2 32. 11 Ju. 4. 3 11. 33 15. 20 16. 31 1 Sa. 7. 2 14. 14 2 Sa. 3. 20 9. 10 19. 17 1 Ki. 4. 23 9. 10, 11 2 Ki. 4. 42 1 Ch. 23. 24, 27 2 Ch. 8. 1 25. 5 31. 17 Ezr. 3. 8 8. 27 Eze. 4. 10 40. 49 41. 2 45. 12 Hag. 2. 16 Zec. 5. 2 Ac. 27. 28.
TWENTY-TWO. Ju. 10. 3 1 Ki. 14. 20 16. 29 2 Ki. 8. 26 21. 19 1 Ch. 12. 28 2 Ch. 13. 21.
TWENTY-THREE. Ju. 10. 2 2 Ki. 23. 31 1 Ch. 2. 22 Je. 25. 3 52. 30.
TWENTY-FOUR. Nu. 7. 88 2 Sa. 21. 20 1 Ki. 15. 33 Hag. 2. 18 Re. 4. 4 5. 8 11. 16 19. 4.
TWENTY-FIVE. Nu. 8. 24 1 Ki. 22. 42 2 Ki. 14. 2 15. 33 18. 2 23, 36 2 Ch. 20. 31 25. 1 27. 1, 8 29. 1 36. 5 Ne. 6. 15 Je. 52. 31.
TWENTY-SIX. 1 Ki. 16. 8.
TWENTY-SEVEN. Ge. 8. 14 1 Ki. 16. 10, 15 2 Ki. 25. 27.
TWENTY-EIGHT. Ex. 26. 2 36. 9 2 Ki. 10. 36 2 Ch. 11. 21.
TWENTY-NINE. Ge. 11. 24 2 Ki. 14. 2 18. 2 2 Ch. 25. 1 29. 1. See *Thousand.*
TWICE. Ge. 41. 32 43. 10† Ex. 16. 5, 22 Nu. 20. 11 1 Sa. 18. 11 1 Ki. 11. 9 2 Ki. 6. 10 Ne. 13. 20 Job 33. 14 40. 5 42. 10 Ps. 62. 11 Ec. 6. 6 Mar. 14. 30, 72 Lu. 18. 12 Jude 12.
TWIGS. Eze. 17. 4, 22.
TWILIGHT. 1 Sa. 30. 17 2 Ki. 7. 5, 7 Job 3. 9 24. 15 Pr. 7. 9 Eze. 12. 6, 7, 12.
TWINED. See *Fine.*
TWINKLING. 1 Co. 15. 52.
TWINS. Ge. 25. 24 38. 27 Ca. 4. 2, 5 6. 6 7. 3.
TWO. Ge. 4. 19 6. 19 7. 2 9. 15 25. 23 27. 36 32. 10 49. 14 Ex. 16. 22 26. 21 Le. 5. 7, 11 12. 5, 8 14. 22 15. 14, 29 16. 7, 8 24. 6 Nu. 6. 10 7. 3, 17, 23, 29, 35, 41, 47, 53, 59, 65, 71 10. 2 22. 22 29. 14, 17, 20, 23, 26, 29, 32 31. 27 De. 3. 8, 21 4. 47 17. 6 19. 15 21. 15 32. 30 Jos. 2. 10 9. 10 14. 3, 4 21. 16, 25 Ju. 5. 30 11. 37 16. 28 Ru. 1. 19 4. 11 1 Sa. 1. 2 27. 3 30. 5, 18 2 Sa. 2. 2 8. 2 1 Ki. 2. 5 3. 18 5. 12, 14 11. 29 12. 28 17. 12 18. 21 20. 27 2 Ki. 1. 14 2. 6, 24 5. 22, 23 7. 1, 16, 18 10. 4 17. 16 1 Ch. 4. 5 11. 21 2 Ch. 24. 3 Job 13. 20 42. 7 Pr. 30. 7 Ec. 4. 9, 11, 12 Ca. 4. 5 6. 13 7. 3 Is. 17. 6 47. 9 51. 19 Je. 2. 13 3. 14 Eze. 21. 19 23. 2 35. 10 37. 22 47. 13 Da. 12. 5 Am. 3. 3 4. 8 Zec. 4. 3, 11, 12, 14 5. 9 6. 1 11. 7 13. 8 Mat. 6. 24 18. 8, 9, 16, 19, 20 22. 40 24. 40 25. 17 Mar. 6. 7 9. 43, 47 11. 1 12. 42 14. 13 16. 12 Lu. 3. 11 7. 41 9. 3 10. 35 16. 13 19. 29 Ac. 1. 24 1 Co. 6. 16 14. 27, 29 2 Co. 13. 1 Ga. 4. 24 Ep. 5. 31 Phi. 1. 23 1 Ti. 5. 19 He. 6. 18 10. 28 Re. 9. 12 11. 3, 4, 10 12. 14 13. 11. See *Daughters, Days, Kidneys, Lambs, Sons.*
TWO *men.* Ex. 2. 13 Nu. 11. 26 Jos. 2. 1, 4, 23 1 Sa. 10. 2 2 Sa. 12. 1 1 Ki. 2. 32 21. 10, 13 Mat. 9. 27 Lu. 9. 30 17. 34, 36 18. 10 24. 4 Jno. 8. 17 Ac. 1. 10 9. 38.
TWO *tables.* Ex. 31. 18 32. 15 34. 1, 4, 29 De. 4. 13 5. 22 9.

Eze.28.10 31.18 32.19,21,24,25, 26,27,28,29,30,32 44.7,9 Ac.7.51 11.3 Ro.4.11,12 1 Co.7.18.

UNCIRCUMCISION. Ro.2.25,26, 27 3.30 4.9,10 1 Co.7.18,19 Ga. 2.7 5.6 6.15 Ep.2.11 Col.2.13 3.11.

UNCLE. Le.10.4 20.20 25.49 1 Sa.10.14,15 14.50 1 Ch.27.32 Es. 2.7,15 Je.32.7,8,9,12 Am.6.10.

UNCLEAN. Le.5.2 10.10 11.4,5, 6,7,8,24,25,26,27,28,29,31,32,33, 34,35,36,38,39,40,43,47 12.2,5 13. 3,8,11,14,15,20,22,25,27,30,36,44, 45,46,51,55,59 14.36,40,41,44,45, 46,57 15.2,4,5,6,7,8,9,10,11,16, 17,18,19,20,21,22,23,24,25,26,27 17.15 22.5,6 Nu.6.7 19.7,8,10, 21,22 De.12.15,22 14.7,19 15.22 Jos.22.19 Ezr.9.11 Job 36.14 Ec. 9.2 Is.6.5 35.8 52.1 La.4.15 Eze.22.26 44.23 Ho.9.3 Hag.2.13, 14 Lu.4.33 Ac.10.28 11.8 Ro. 14.14 1 Co.7.14 2 Co.6.17 Ep.5. 5 He.9.13 Re.18.2. See *Beast, Spirit, Thing.*

UNCLEAN *spirits.* Mat.10.1 Mar. 1.27 3.11 5.13 6.7 Lu.4.36 Ac. 5.16 8.7 Re.16.13.

UNCLEANNESS. Le.5.3 7.20,21 14.19 15.30,31 18.49 22.3,5 Nu. 5.19 19.13 De.23.10 24.1 2 Sa. 11.4 2 Ch.29.16 Ezr.9.11 Eze.36. 17 39.24 Zec.13.1 Mat.23.27 Ro. 1.24 6.19 2 Co.12.21 Ga.5.19 Ep. 4.19 5.3 Col.3.5 1 Th.2.3 4.7 2 Pe.2.10.

UNCLEANNESSES. Eze.36.29.

UNCLOTHED. 2 Co.5.4.

UNCOMELY. 1 Co.7.36 12.23.

UNCONDEMNED. Ac.16.37 22.25.

UNCORRUPTNESS. Tit.2.7.

UNCOVER. Le.10.6 18.6,7,8,9, 10,11,12,13,14,15,16,17,18,19 20. 18,19 21.10 Nu.5.18 Ru.3.4 1 Sa.20.2†,12† Is.47.2.

UNCOVERED. Ge.9.21 Le.20.11, 17,18,20 Ru.3.7 2 Sa.6.20 Is.20. 4 22.6 47.3 Je.49.10 Eze.4.7 Hab.2.16 Mar.2.4 1 Co.11.5,13.

UNCOVERETH. Le.20.19 De.27. 20 1 Sa.22.8† 2 Sa.6.20 Job 33. 16†.

UNCTION. 1 Jno.2.20.

UNDEFILED. Ps.119.1 Ca.5.2 6.9 He.7.26 13.4 Ja.1.27 1 Pe. 1.4.

UNDER. Ge.49.25 Ex.6.6 Jos.7. 21 Ru.2.12 1 Sa.21.3 1 Ki.18.23 2 Ki.8.20 13.5 2 Ch.28.10 Ps.44. 5 Ca.8.3 Is.57.5 Je.2.20 10.11 La.3.66 Da.4.14 9.12 Ho.4.12 Mat.2.16 8.9 Lu.7.6 Jno.1.48 Ro.3.9 6.15 7.14 1 Co.6.12 9.20, 27 10.1 Ga.3.10,22,23,25 Phi.2. 10 1 Ti.6.1 He.7.11 Jude 6. See *Feet, Him, Law, Me, Sun, Thee, Them, Us.*

UNDERGIRDING. Ac.27.17.

UNDERNEATH. De.33.27.

UNDERSETTERS. 1 Ki.7.30,34.

UNDERSTAND. Ge.11.7 41.15 Nu.16.30 De.28.49 2 Ki.18.26 1 Ch.28.19 Ne.8.3,7,8,13 Job 6. 24 23.5 26.14 32.9 36.29 Ps.14. 2 19.12 53.2 82.5 92.6 94.8 107.43 119.27,100 Pr.2.5,9 8.5 14.8 19.25 20.24 28.5 29.19 Is. 6.9,10 23.9,19 32.4 33.19 36.11 40.14† 41.20 43.10 44.18 56.11 Je.9.12 Eze.3.6 Da.8.16,17 9.13, 23,25 10.12,14 11.33 12.10 Ho. 4.14 14.9 Mi.4.12 Mat.13.13,14 15.10,17 16.9,11 24.15 Mar.4.12 7.14 8.17,21 13.14 14.68 Lu.8. 10 24.45 Jno.8.43 12.40 Ac.28. 26 Ro.15.21 1 Co.15.2 He.11.3 2 Pe.2.12.

UNDERSTANDEST. Job 15.9 Ps. 139.2 Je.5.15 Ac.8.30.

UNDERSTANDETH. 1 Ch.28.9 Job 28.23 Ps.49.20 Pr.8.9 14.6 Je.9.24 Mat.13.19,23 Ro.3.11 1 Co.14.2,16.

UNDERSTANDING, *substantive.* Ex.31.3 35.31 36.1 De.4.6 32. 28 1 Ki.3.11 4.29 7.14 1 Ch.12. 32 22.12 2 Ch.2.12 26.5 Ezr.8. 16 Ne.8.2 10.28 Job 12.3,12,13, 20 17.4 20.3 26.12 28.12,20,23 28 34.10,16,34 38.4,36 39.17 Ps.32.9 47.7 49.3 119.31,73,99, 104,125,130,144,169 147.5 Pr.1.2 2.2,3,6,11 3.5,13,19 4.1,5,7 5.1 6.32 7.4 8.1,14 9.4,6,10,16 10. 13 14.29,33 15.14,32 16.16,22 17.24 18.2 19.8,25 21.16,30 23. 23 24.3 28.11,16 30.2 Ec.9.11 Is.11.2,3 27.11 29.14,16,24 40.14, 28 44.19 Je.3.15 4.22 5.21 51. 15 Eze.28.4 Da.1.17,20 2.21 4. 34 5.11,12,14 9.22 10.1 11.35 Ho.13.2 Ob.7.8 Mat.15.16 Mar. 7.18 12.33 Lu.1.3 2.47 24.45 Ro.1.31 1 Co.1.19 14.14,15,19,20 Ep.1.18 4.18 Phi.4.7 Col.1.9 2.2 2 Ti.2.7 1 Jno.5.20 Re.13.18. See *Good.*

UNDERSTANDINGS. Job 32.11† Is.40.14†.

UNDERSTANDING, *adjective.* De. 1.13 4.6 1 Ki.3.9,12 Pr.8.5 Da. 1.4 8.23 Ep.5.17 1 Ti.1.7.

Man of **UNDERSTANDING.** Ezr. 8.18 Pr.1.5 10.23 11.12 15.21 17.27,28 20.5 28.2.

Void of **UNDERSTANDING.** Pr. 7.7 10.13 12.11 17.18 24.30.

UNDERSTOOD. Ge.42.23 De.32. 29 1 Sa.4.6 26.4 2 Sa.3.37 Ne. 8.2†,12 13.7 Job 13.1 42.3 Ps. 73.17 81.5 106.7 Is.40.21 44.18 Da.8.27 9.2 10.1 12.8 Mat.13. 51 16.12 17.13 Mar.9.32 Lu.2. 50 9.45 18.34 Jno.8.27 10.6 12. 16 Ac.7.25 28.27,34 Ro.1.20 1 Co.13.11 14.9 2 Pe.3.16.

UNDERTAKE. Is.38.14.

UNDERTOOK. Es.9.23.

UNDO. Is.58.6 Zep.3.19.

UNDONE. Nu.21.29 Jos.11.15 Is. 6.5 Mat.23.23 Lu.11.42.

UNDRESSED. Le.25.5,11.

UNEQUAL. Eze.18.25,29.

UNEQUALLY. 2 Co.6.14.

UNFAITHFUL. Pr.25.19.

UNFAITHFULLY. Ps.78.57 Mal. 2.14†.

UNFEIGNED. 2 Co.6.6 1 Ti.1.5 2 Ti.1.5 1 Pe.1.22.

UNFRUITFUL. Mat.13.22 Mar. 4.19 1 Co.14.14 Ep.5.11 Tit.3.14 2 Pe.1.8.

UNGIRDED. Ge.24.32.

UNGODLINESS. Ro.1.18 11.26 2 Ti.2.16 Tit.2.12.

UNGODLY. 2 Sa.22.5 2 Ch.19.2 Job 16.11 34.18 Ps.1.1,4,5,6 3.7 18.4 43.1 73.12 Pr.16.27 19.28 Ro.4.5 5.6 1 Ti.1.9 1 Pe.4.18 2 Pe.2.5,6 3.7 Jude 4,15,18.

UNHOLY. Le.10.10 1 Ti.1.9 2 Ti.3.2 He.10.29.

UNICORN. Nu.23.22 24.8 Job 39.9,10 Ps.29.6 92.10.

UNICORNS. De.33.17 Ps.22.21 Is.34.7.

UNITE. Ps.86.11.

UNITED. Ge.49.6.

UNITY. Ps.133.1 Ep.4.3,13.

UNJUST. Ps.43.1 Pr.11.7 28.8 29.27 Zep.3.5 Mat.5.45 Lu.16. 8,10 18.6,11 Ac.24.15 1 Co.6.1 1 Pe.3.18 2 Pe.2.9 Re.22.11.

UNJUSTLY. Ps.82.2 Is.26.10.

UNKNOWN. Ac.17.23 1 Co.14.2, 4,13,14,19,27 2 Co.6.9 Ga.1.22.

UNLADE. Ac.21.3.

UNLAWFUL. Ac.10.28 2 Pe.2.8.

UNLEARNED. Ac.4.13 1 Co.14. 16,23,24 2 Ti.2.23 2 Pe.3.16.

UNLEAVENED. Ex.12.39 Le.2. 4,5 7.12 8.26 Nu.6.19 Jos.5.11 Ju.6.19,20,21 1 Ch.23.29 1 Co.5.7. See *Bread.*

UNLESS. Le.22.6 Nu.22.33 2 Sa. 2.27 Ps.27.13 94.17 119.92 Pr. 4.16 1 Co.15.2.

UNLOOSE. Mar.1.7 Lu.3.16 Jno. 1.27.

UNMARRIED. 1 Co.7.8,11,32,34.

UNMERCIFUL. Ps.43.1† Ro.1.31.

UNMINDFUL. De.32.18.

UNMOVEABLE. Ac.27.41 1 Co. 15.58.

UNNI, poor, *or* afflicted, *or* that answers. 1 Ch.15.18.

UNOCCUPIED. Ju.5.6.

UNPERFECT. Ps.139.16.

UNPREPARED. 2 Co.9.4.

UNPROFITABLE. Job 15.3 Mat. 25.30 Lu.17.10 Ro.3.12 Tit.3.9 Phile.11 He.13.17.

UNPROFITABLENESS. He.7.18.

UNPUNISHED. Pr.11.21 16.5 17.5 19.5,9 28.20† Je.25.29 30. 11 46.28 49.12.

UNQUENCHABLE. Mat.3.12 Lu. 3.17.

UNREASONABLE. Ac.25.27 2 Th.3.2.

UNREBUKABLE. 1 Ti.6.14.

UNREPROVEABLE. Col.1.22.

UNRIGHTEOUS. Ex.23.1 Job 27.7 Ps.71.4 Is.10.1 55.7 Lu. 16.11 Ro.3.5 1 Co.6.9 He.6.10.

UNRIGHTEOUSLY. De.25.16.

UNRIGHTEOUSNESS. Le.19.15, 35 Ps.92.15 Je.22.13 Lu.16.9 Jno.7.18 Ro.1.18,29 2.8 3.5 6. 13 9.14 2 Co.6.14 2 Th.2.10,12 He.8.12 2 Pe.2.13,15 1 Jno.1.9 5.17.

UNRIPE. Job 15.33.

UNRULY. 1 Th.5.14 Tit.1.6,10 Ja.3.8.

UNSATIABLE. Eze.16.28.

UNSAVORY. Job 6.6 Je.23.13†.

UNSEARCHABLE. Job 5.9 Ps. 145.3 Pr.25.3 Ro.11.33 Ep.3.8.

UNSEEMLY. Ro.1.27 1 Co.13.5.

UNSHOD. Je.2.25.

UNSKILFUL. He.5.13.

UNSOCIABLE. Ro.1.31†.

UNSPEAKABLE. 2 Co.9.15 12.4 1 Pe.1.8.

UNSPOTTED. Ja.1.27.

UNSTABLE. Ge.49.4 Ja.1.8 2 Pe.2.14 3.16.

UNSTOPPED. Is.35.5.

UNTAKEN. 2 Co.3.14.

UNTEMPERED. Eze.13.10,11,14, 15 22.28.

UNTHANKFUL. Lu.6.35 2 Ti.3.2.

UNTIL. Ge.28.15 32.4 46.34 49. 10 Nu.14.19 Ju.18.30 1 Sa.9.13 15.35 2 Sa.19.7,24 1 Ki.22.27 2 Ki.8.6 2 Ch.18.26 Ezr.4.21 5.16 10.14 Job 14.13 Ps.36.2 73.17 132.5 Ca.2.17 4.6 Is.32.15 36.17 62.1 Je.32.5 44.27 Eze.21.27 Mi.7.9 Mat.2.13 11.13 Lu.16.16 21.24 24.49 Ac.1.2 Ro.5.13 11. 25 1 Co.4.5 Phi.1.6 2 Th.2.7 1 Ti.6.14 Re.17.17 20.5.

UNTIMELY. Job 3.16 Ps.58.8 Ec.6.3 Re.6.13.

UNTOWARD. Ac.2.40.

UNWALLED. De.3.5 Es.9.19 Eze.38.11.

UNWASHEN. Mat.15.20 Mar.7. 2,5.

UNWEIGHED. 1 Ki.7.47.

UNWISE. De.32.6 Ho.13.13 Ro. 1.14 Ep.5.17.

UNWITTINGLY. Le.22.14 Jos. 20.3,5.

UNWORTHY. Ac.13.46 1 Co.6.2.

UNWORTHILY. 1 Co.11.27,29.

UP, *interj.* Ge.19.14 44.4 Ex.32.1 Jos.7.13 Ju.4.14 8.20 9.32 19. 28 1 Sa.9.26.

UP, *adverb.* Nu.14.40,42,44 Ju.8. 13 9.33 1 Sa.29.10 2 Sa.24.11 Mat.13.6 Mar.4.6 Jno.2.7. See *Down.*

UP, *preposition.* Ps.88.15 Eze.41. 16 Mat.19.20 Lu.18.21.

UPBRAID, ED, ETH. Ju.8.15 Mat.11.20 Mar.16.14 Ja.1.5.

UPHARSIN. Da.5.25.

UPHAZ, gold of Phasis or Pison, the finest gold. Je.10.9 Da.10.5.

UPHELD. Is.63.5.

UPHOLD. Job 36.17† Ps.51.12 54.4 119.116 Pr.29.23 Is.41.10 42.1 63.5 Eze.30.6.

UPHOLDEN. Job 4.4 Pr.20.28.

UPHOLDEST. Ps.41.12.

UPHOLDETH. Ps.37.17,24 63.8 145.14.

UPHOLDING. He.1.3.

UPPER. Ex.12.7 Le.13.45 De. 24.6 Jos.15.19 Ju.1.15 2 Ki.18. 17 Is.7.3 36.2 Eze.24.17† Zep. 2.14 Mar.14.15 Lu.22.12 Ac.1. 13 19.1. See *Chamber.*

UPPERMOST. Ge.40.17 Is.17.6,9 Mat.23.6 Mar.12.39 Lu.11.43.

UPRIGHT. Ge.6.9† 17.1† 37.7 Le.26.13 Jos.10.13† 1 Sa.29.6 2 Sa.1.18† 22.24,26 2 Ch.29.34 Job 1.1,8 2.3 8.6 12.4 17.8 Ps.11. 7 18.23,25 19.13 25.8 33.1 37. 14,18,37 49.14 92.15 111.1 112. 2,4 119.137 125.4 140.13 Pr.2.21 10.29 11.3,6,11,20 12.6 13.6 14. 11 15.8 16.17 21.18,29 28.10 29.10,27 Ec.7.29 12.10 Ca.1.4 Is.26.7 Je.10.5 Da.8.18 11.17 Mi.7.2,4 Hab.2.4. See *Heart, Stand, Stood.*

UPRIGHTLY. Ps.15.2 58.1 75.2 84.11 Pr.2.7 10.9 15.21 28.18 Is.33.15 Am.5.10 Mi.2.7 Ga.2. 14.

UPRIGHTNESS. 1 Ki.3.6 1 Ch. 29.17 Job 4.6 33.23 Ps.9.8 25. 21 111.8 143.10 Pr.2.13 14.2 28.6 Is.26.7,10 57.2 Da.11.17†. See *Heart.*

UPRISING. Ps.139.2.

UPROAR. 1 Ki.1.41 Mat.26.5 Mar.14.2 Ac.17.5 19.40 20.1 21. 31,38.

UPSIDE *down.* 2 Ki.21.13 Ps.146. 9 Is.24.1 29.16 Ac.17.6.

UPWARD. Ex.38.26 Nu.1.3,20, 22,24,26,28 3.15,22,28,34,39,40,43 4.3,23,30,35,39,43,47 8.24 14.29 26.62 1 Sa.9.2 10.23 2 Ki.19.30 1 Ch.23.3,24 2 Ch.31.16,17 Ezr. 3.8 Job 5.7 Ec.3.21 Is.8.21 37. 31 38.14 Eze.1.27 8.2 41.7 Hag. 2.15,18.

UR, fire, *or* light. Ge.11.28 15.7 1 Ch.11.35 Ne.9.7.

URGE. Lu.11.53.

URGED. Ge.33.11 Ju.16.16 19.7 2 Ki.2.17 5.16,23.

URGENT. Ex.12.33 Da.3.22.

URI, my light, *or* fire. Ex.31.2 35. 30 38.22 1 Ki.4.19 1 Ch.2.20 2 Ch.1.5 Ezr.10.24.

URIAH, URIAS, the Lord is my light, or fire; the light of the Lord. 2 Sa.11.3,6,14,21 12.9 23.39 1 Ki.15.5 1 Ch.11.41 Mat.1.6.

URIAH, URIJAH. Ezr.8.33 Ne.3. 4,21 8.4.

URIEL, God is my light, or fire; *or,* the light of God. 1 Ch.15.5.

URIJAH. 2 Ki.16.10,16 Is.2.2.

URIJAH. Je.26.20,21,23.

URIM. Ex.28.30 Le.8.8 Nu.27. 21 De.33.8 1 Sa.28.6 Ezr.2.63 Ne.7.65.

US. De.5.3 Lu.23.39 Ro.9.24 1 Co.4.9 6.14 2 Co.1.14,21 5.18 Phi.3.17 1 Th.5.8,9 Ja.1.18.

About **US.** Nu.22.4 Ne.5.17 6.16 Da.9.16.

After **US.** Jos.8.6 22.27 Mat.15. 23.

Against **US.** Ge.43.18 Ex.1.10 16. 7,8 De.2.32 3.1 29.7 Jos.8.5 10.6 22.19 Ju.15.10 1 Sa.30.23 2 Sa.11.23 21.5 2 Ki.22.13 2 Ch. 20.12 Ps.44.5 79.8 124.2,3 Is. 14.8 59.12 Je.14.7 16.10 21.2, 13 43.3 La.3.46 5.22 Da.9.12 Mar.9.40 Lu.9.50 Ro.8.31 Col. 2.14 3 Jno.10.

Among or *amongst* **US.** Ge.23.6 Ex. 17.7 34.9 De.31.17 Jos.9.7,22 22.19,31 Ju.18.25 1 Sa.4.3 1 Ki. 5.6 Job 34.37 Ps.74.9 Pr.1.14 Is.33.14 Mi.3.11 Lu.7.16 Jno.1. 14 Ac.1.21 15.7.

At **US.** 1 Pe.4.17.

Before **US.** Ex.32.23 De.1.22 2.33 Jos.4.23 8.6 24.18 Ju.11.24 20. 32,39 1 Sa.8.20 9.27 2 Ch.14.7 Is.30.11 Da.9.10 Ac.7.40 He.6. 18 12.1.

Behind **US.** Ge.32.18,20.

Between or *betwixt* **US.** Ge.26.28 31.37,53 Jos.22.25,27,28,34 Ju.11. 10 Job 9.33 Je.42.5 Lu.16.26 Ac.15.9 Ep.2.14.

By **US.** Nu.12.2 2 Ki.4.9 2 Co.1. 19,20 2.14 3.3 5.20 7.9 8.19,20.

Concerning **US.** 2 Ki.22.13.

For **US.** Ge.26.22 31.14 Ex.14.12 24.14 Nu.14.3,9 De.2.36 30.12, 13 Jos.5.13 22.17 Ju.1.1 1 Sa. 7.8 9.5 14.6 2 Sa.18.3 21.4 2 Ki. 4.13 6.1 2 Ch.13.10 Ezr.8.21 Ne. 4.20 Ps.47.4 62.8 68.28 126.3 Is.6.8 26.12 Je.9.18 14.19 21.2 37.3 42.2,20 La.4.17 Mat.17.4 25.9 Mar.9.5 14.15 Lu.1.69 9.33,50 Ro.4.24 5.8 8.26,31,32, 34 1 Co.5.7 2 Co.1.11 4.17 5.21 Ga.3.13 Ep.5.2 Col.4.3 1 Th. 5.10,25 2 Th.3.1 Tit.2.14 He.6. 20 9.12,24 10.20 11.40 13.18 1 Pe.2.21 4.1 1 Jno.3.16.

From **US.** Ge.26.16 1 Sa.6.20 14. 17 2 Ch.29.10 Ezr.10.14 Ps.2.3 103.12 Is.59.9,11 64.7 Je.4.8 21.2 38.25 Ac.1.22 15.24 2 Th. 2.2 1 Jno.2.19. See *Depart.*

In **US.** Nu.14.8 Job 15.9 Is.26.12 Jno.17.21 Ro.8.4,18 1 Co.4.6 2 Co. 1.5 4.12 6.12 Ep.3.20 2 Ti.1.14 Ja.4.5 1 Jno.1.8,10 3.24 4.12,13 2 Jno.2.

Of **US.** Ge.3.22 Nu.31.49 Jos.2.24 Ju.16.24 20.18 2 Ki.6.11 Ezr.8. 23 Ps.115.12 Is.53.6 63.16 Je.6. 24 14.9 Ac.17.27 Ro.4.16 1 Co. 4.1 2 Co.2.11 4.7 10.2 Ga.4.26 Ep.4.7 1 Th.1.6,9 2.13 3.6 4.1 2 Th.3.6 2 Pe.3.2 1 Jno.2.19.

On **US,** or *upon* **US.** Ge.26.10 42. 21 43.18 Ex.5.3 Nu.12.11 De.31. 17 Jos.9.20 Ju.8.21 1 Sa.5.7 1 Ki. 12.4,9 2 Ki.7.9 1 Ch.15.13 2 Ch. 10.4,9 20.9 34.21 Ezr.8.18,31 9.13 Ne.9.32,33 13.18 Job 9.33 Ps.4.6 33.22 44.17 67.1 90.17 123.2,3 Is.32.15 La.3.47 5.1 Eze.33.10 Da.9.11,12,13,14 Ho.10.8 Jon.1. 7,8 Mi.3.11 7.19 Mat.9.27 20. 30,31 27.25 Lu.17.13 23.30 Ac. 3.4,12 5.28 11.15 Ro.16.6 Tit.3.6 1 Jno.3.1 Re.6.16.

Over **US.** Ge.37.8 Ex.2.14 Nu.16. 13 Ju.8.22 9.8 10,12,14 1 Sa.8.19 10.19 11.12 2 Sa.5.2 19.10 Ne. 9.37 Ps.12.4 Is.26.13 La.5.8 Lu.19.14 Ac.7.27.

Through **US.** 2 Co.9.11.

To, or *unto* **US.** Ge.19.31 20.9 26. 10 34.21 39.14 42.28 Nu.10.31, 32 De.5.27 29.29 30.12,13 Jos. 9.25 Ju.10.15 13.8 15.10 18.19 1 Sa.4.8 14.9 25.15,16 1 Ch.13.3 Ezr.4.12 Ne.5.8 Job 34.4 Ps.60.1 115.1 Is.1.9 9.6 14.10 28.15 30.10 33.21 36.11 Je.4.13 5.19. 24 6.4 26.16 42.5 44.16 La.5. 4,16 Eze.11.15 24.19 Da.9.7,8 Ho.6.3 10.3 Jon.1.11 Zec.1.6 Mat.20.12 25.11 27.4 Lu.1.2 2.15 10.17 12.41 13.25 16.26 Jno.2.18 14.22 16.17 Ac.7.38 10.41 11.17 13.33 Ro.5.5 1 Co.1.18,30 2.10 8.6 2 Co.5.19 8.5,7 Col.1.8 4.3 He.4.2 1 Pe.1.12.

To **US**-*ward.* Ps.47.5 Ep.1.19 2 Pe.3.9.

Toward **US.** Ps.85.4 117.2 Ro.5.8 Ep.1.8 2.7 1 Jno.4.9.

Under **US.** Ps.47.3.

With **US.** Ge.31.50 34.9,10,23 43.4 44.26,30,31 Ex.3.18 5.3 14.11 20.19 33.16 Nu.10.29,32 11.18 14.9 22.14 De.5.2,3 29.15 Jos.9.6,11 Ju.6.13 11.8 18.19 1 Sa.5.7 2 Sa.13.26 21.17 1 Ki.3. 18 8.57 2 Ki.6.16 2 Ch.13.12 32. 7,8 Ezr.4.3 9.14 Job 15.10 Ps. 46.7,11 85.5 103.10 Pr.1.11 Is. 8.10 59.12 Je.8.8 14.21 42.6 Ho.12.4 Zec.1.6 Mat.1.23 13.56 22.25 Mar.6.3 Lu.2.48 9.49 24. 29,32 Ac.1.17 2.29 1 Co.16.16 2 Co.8.19 2 Th.1.7 2 Pe.1.1 1 Jno.1.3 2.19 2 Jno.2.

Within **US.** Lu.24.32.

Without **US.** 1 Co.4.8 He.11.40.

USE, *substantive.* Le.7.24 De.26. 14 2 Sa.1.18 1 Ch.28.15 Ro.1.26, 27 Ep.4.29 2 Ti.2.21 He.5.14.

USES. Tit.3.14.

USE, *verb.* Le.19.26 Nu.10.2 15. 39 De.2.9† 1 Ch.12.2 Je.23.31 31.23 46.11 Eze.12.23 16.44 18. 2,3 21.21 Joel 2.17† Mat.5.44 6.7 Lu.6.28 Ac.14.5 1 Co.7.21, 31 2 Co.1.17 3.12 13.10 Ga.5.13 1 Ti.1.8 3.10 5.23 1 Pe.4.9.

USED. Ex.21.36 Le.7.24 Ju.14. 10,20 2 Ki.17.17 21.6 2 Ch.33.6 Je.2.24 Eze.22.29 35.11 Ho.12. 10 Mar.2.18 Ac.8.9 19.19 Ro. 3.13 1 Co.9.12,15 1 Th.2.5 1 Ti. 3.13 He.10.33.

USEST. Ps.119.132.

USETH. De.18.10 Es.6.8 Pr.15. 2 18.23 Je.22.13 Eze.16.44 He. 5.13.

USING. Col.2.22 1 Pe.2.16.

USURER. Ex.22.25.

USURP. 1 Ti.2.12.

USURY. Ex.22.25 Le.25.36,37 De.23.19,20 Ne.5.7,10 Ps.15.5 Pr.28.8 Is.24.2 Je.15.10 Eze. 18.8,13,17 22.12 Mat.25.27 Lu. 19.23.

UTMOST, OUTMOST. Ge.49.26 Nu.22.41 23.13 De.30.4 Je.9.26 25.23 49.32 Lu.11.31.

UTTER, *verb.* Le.5.1 Jos.2.14,20 Ju.5.12 Job 8.10 15.2 27.4 33. 3 Ps.78.2 94.4 106.2 119.171 145.7 Pr.14.5 23.33 Ec.1.8 5.2 Is.32.6 48.20 Je.1.16 25.30 51. 14† Eze.24.3 Joel 2.11 3.16 Am.1.2 Mat.13.35 1 Co.14.9 2 Co.12.4.

UTTER (complete). Nu.21.3† 1 Ki.20.42 Na.1.8 Zec.14.11.

UTTER (outer). Eze.42.1.

UTTERANCE. Ac.2.4 1 Co.1.5 2 Co.8.7 Ep.6.19 Col.4.3.

UTTERED. Nu.30.6,8 Ju.11.11 2 Sa.22.14 Job 26.4 42.3 Ps.46.6 66.14 Hab.3.10 Ro.8.26 He.5.11 Re.10.3,4.

UTTERETH. Job 15.5 Ps.19.2 Pr.1.20,21 10.18 29.11 Je.10.13 51.16 Mi.7.3.

UTTERING. Is.59.13.

UTTERLY. Ex.17.14 22.17 23. 24 Le.13.44 26.44 Nu.15.31 21. 2 30.12 De.3.6 4.26 7.2,26 12. 2 13.15 20.17 31.29 Jos.11.20 17.13 Ju.1.28 15.2 21.11 1 Sa. 15.3,18 27.12 2 Sa.17.10 23.7 1 Ki.9.21 2 Ki.19.11 2 Ch.20.23 Ne.9.31 Ps.37.24 73.19 89.33 119.8,43 Ca.8.7 Is.2.18 6.11 11.15 24.3,19 37.11 40.30 56.3 60.12 Je.9.4 12.17 14.19 23.39 25.9,29 50.21,26 51.3,58 La.5.22 Eze.9.6 17.10 27.31 29.10 Da. 11.44 Ho.1.6 10.15 Am.9.8 Mi. 2.4 Na.1.15 Zep.1.2 Zec.11.17 1 Co.6.7 2 Pe.2.12 Re.18.8. See *Destroyed.*

UTTERMOST. 2 Ki.7.5,8 Ne.1.9 Ps.2.8 139.9 Mat.5.26 12.42 Mar.13.27 Ac.24.22 1 Th.2.16 He.7.25. See *Utmost.*

UZ, counsel, *or* wood; *or* (*Syriac*) to fix, to fasten to. Ge.10.23 36. 28 1 Ch.1.17,42 Job 1.1 Je.25.20 La.4.21.

UZZA, UZZAH, strength, *or* a goat. 2 Sa.6.3,6,8 2 Ki.21.18,26 1 Ch.6.29 8.7 13.7,9 Ezr.2.49 Ne.7.51.

UZZEN-SHERAH, ear of the flesh, *or* of the parent; *or* the ear of him that remains. 1 Ch.7.24.

UZZI, my strength, *or* my kid. 1 Ch.6.5.

UZZIAH, *called* **AZARIAH, OZIAS,** the strength of the Lord; *or* the kid of the Lord. 2 Ki.15.13,34 1 Ch.6.24 11.44 27.25 2 Ch.26.1, 8,18,21 Ezr.10.21 Ne.11.4 Is.1. 1 6.1 Ho.1.1 Am.1.1 Zec.14.5 Mat.1.8,9.

UZZIEL, the strength of God; *or* kid of God. Ex.6.18,22 Le.10.4 Nu.3.19,30 1 Ch.4.42 6.2,18 7.7 15.10 23.12,20 24.24 25.4 2 Ch. 29.14 Ne.3.8.

UZZIELITES, *the posterity of* Uzziel. Nu.3.27.

V.

VAGABOND. Ge.4.12,14 Ac.19. 13.

VAGABONDS. Ps.109.10.

VAIN. Ex.5.9 De.32.47 Ju.9.4 11.3 1 Sa.12.21 2 Sa.6.20 2 Ki. 17.15 18.20 2 Ch.13.7 Job 11.11, 12 15.2 16.3 27.12 Ps.2.1 26.4 33.17 39.6 60.11 62.10 108.12 119.113 127.2 Pr.12.11 28.19 31. 30 Ec.6.12 Is.1.13 36.5 Je.2.5 4.14 10.3 23.16 La.2.14 4.17 Eze.12.24 13.7 Mal.3.14 Mat.6.7 Ac.4.25 Ro.1.21 1 Co.3.20 15.14, 17 Ep.5.6 Col.2.8 1 Ti.1.6 6.20 2 Ti.2.16 Tit.1.10 3.9 Ja.1.26 2.20 1 Pe.1.18.

In **VAIN.** Ex.20.7 Le.26.16,20 De.5.11 1 Sa.25.21 Job 9.29 21. 34 35.16 39.16 41.9 Ps.39.6 78. 13 89.47 127.1 139.20 Pr.1.17 30.9 Is.30.7 45.18,19 49.4 65.23 Je.2.30 3.23 4.30 6.29 8.8 46. 11 50.9 51.58 Eze.6.10 Hab.2. 13† Zec.10.2 Mat.15.9 Mar.7.7 Ro.13.4 1 Co.15.2,10,58 2 Co.6.1 9.3 Ga.2.2,21 3.4 4.11 Phi.2. 16 1 Th.2.1 3.5 Ja.4.5.

VAIN-GLORY. Ga.5.26 Phi.2.3.

VAINLY. Col. 2. 18.
VALE. Ge. 14. 3, 8, 10 37. 14 De. 1. 7 Jos. 10. 40 1 Ki. 10. 27 2 Ch. 1. 15 Je. 33. 13.
VALIANT. 1 Sa. 14. 52 16. 18 18. 17 26. 15 31. 12 2 Sa. 2. 7 11. 16 13. 28 17. 10 23. 20 1 Ki. 1. 42 1 Ch. 7. 2 11. 22, 26 2 Ch. 26. 17 Ca. 3. 7 Is. 10. 13 33. 7 Je. 9. 3 46. 15 Na. 2. 3 3. 18† He. 11. 34.
VALIANTEST. Ju. 21. 10.
VALIANTLY. Nu. 24. 18 1 Ch. 19. 13 Ps. 60. 12 108. 13 118. 15, 16.
VALLEY. Ge. 14. 17 Nu. 32. 9 De. 1. 24 21. 4 34. 3, 6 Jos. 7. 24 10. 12 15. 8 Ju. 1. 19 5. 15 7. 8, 12 16. 4 1 Sa. 6. 13 21. 9 2 Sa. 5. 18, 22 8. 13 23. 13 2 Ki. 2. 16 3. 16 14. 7 1 Ch. 18. 12 2 Ch. 20. 26 28. 3 35. 22 Job 21. 33 39. 21 Ps. 23. 4 60. 6 84. 6 108. 7 Pr. 30. 17 Ca. 6. 11 Is. 17. 5 22. 1, 5 28. 4, 21 40. 4 65. 10 Je. 2. 23 7. 32 19. 6 21. 13 48. 8 49. 4 Eze. 37. 1 Ho. 1. 5 2. 15 Joel 3. 2, 14, 18 Zec. 12. 11 14. 4, 5 Lu. 3. 5. See *Gate*.
VALLEYS. Nu. 24. 6 De. 8. 7 11. 11 1 Ki. 20. 28 Job 30. 6 39. 10 Ps. 65. 13 104. 8, 10 Ca. 2. 1 Is. 22. 7 24. 15† 28. 1 41. 18 57. 5 Je. 49. 4 Eze. 6. 3 7. 16 36. 4, 6.
VALOR. Ju. 3. 29 6. 12 11. 1 1 Sa. 18. 17† 2 Sa. 2. 7† 13. 28† 1 Ki. 11. 28 2 Ki. 5. 1 1 Ch. 12. 28 2 Ch. 17. 17. See *Mighty Men*.
VALUE, *substantive.* Job 13. 4 Mat. 10. 31 Lu. 12. 7.
VALUE, *verb.* Le. 27. 8, 12 Mat. 27. 9.
VALUED. Le. 27. 16 Job 28. 16, 19 Mat. 27. 9.
VALUEST. Le. 27. 12.
VANISH. Job 6. 17 Is. 51. 6 1 Co. 13. 8 He. 8. 13.
VANISHED. Je. 49. 7 Lu. 24. 31.
VANISHETH. Job 7. 9 Ja. 4. 14.
VANITY. 2 Ki. 17. 15 Job 7. 3, 16 15. 31, 35 31. 5 35. 13 Ps. 4. 2 10. 7 12. 2 24. 4 36. 4† 39. 5, 11 41. 6 62. 9 78. 33 94. 11 119. 37 144. 4, 8, 11 Pr. 13. 11 21. 6 22. 8 30. 8 Ec. 1. 2, 14 2. 1, 11, 15, 17, 19, 21, 23, 26 3. 19 4. 4, 7, 8, 16 5. 10 6. 2, 4, 9, 11, 12† 7. 6, 15 8. 10, 14 9. 9 11. 8, 10 12. 8 Is. 5. 18 30. 28 40. 17, 23 41. 29 44. 9 57. 13 58. 9 59. 4 Je. 2. 5 10. 3†, 15 16. 19 18. 15 51. 18 Eze. 13. 6, 8, 9 21. 23, 29 22. 28 Ho. 12. 11 Hab. 2. 13 3. 7† Zec. 10. 2 Ro. 8. 20 Ep. 4. 17 2 Pe. 2. 18.
VANITIES. De. 32. 21 1 Ki. 16. 13, 26 Ps. 31. 6 Ec. 1. 2 5. 7 12. 8 Je. 8. 19 10. 8 14. 22 Jon. 2. 8 Ac. 14. 15.
VAPOR. Job 36. 27, 33 Ps. 148. 8 Ac. 2. 19 Ja. 4. 14.
VAPORS. Ps. 135. 7 Je. 10. 13 51. 16.
VARIABLE. Hab. 3. 1†.
VARIABLENESS. Ja. 1. 17.
VARIANCE. Mat. 10. 35 Ga. 5. 20.
VASHNI, the second. 1 Ch. 6. 28.
VASHTI, that drinks; *or* thread, *or* woof. Es. 1. 9, 12, 19 2. 17.
VAUNT. Ju. 7. 2.
VAUNTETH. 1 Co. 13. 4.
VEHEMENT. Ca. 8. 6 Jon. 4. 8 2 Co. 7. 11.
VEHEMENTLY. Mar. 14. 31 Lu. 6. 48, 49 11. 53 23. 10.
VEIL. Ge. 24. 65 38. 14 Ex. 26. 31 34. 33, 35 36. 35 40. 3 Le. 16. 2, 15 21. 23 24. 3 2 Ch. 3. 14 Ru. 3. 15 Ca. 5. 7 Is. 25. 7 Mat. 27. 51 Mar. 15. 38 Lu. 23. 45 2 Co. 3. 13, 14, 15, 16 He. 6. 19 9. 3 10. 20.
VEILS. Is. 3. 23.
VEIN. Job 28. 1.
VENERABLE. Phi. 4. 8†.
VENGEANCE. Ge. 4. 15 De. 32. 35, 41, 43 Ju. 11. 36 Ps. 58. 10 94. 1 99. 8 149. 7 Pr. 6. 34 Is. 34. 8 35. 4 47. 3 59. 17 61. 2 63. 4 Je. 11. 20 20. 12 46. 10 50. 15, 28 51. 6, 11, 36 La. 3. 60 Eze. 24. 8 25. 12, 14, 15, 17 Mi. 5. 15 Na. 1. 2 Lu. 21. 22 Ac. 28. 4 Ro. 3. 5 12. 19 2 Th. 1. 8 He. 10. 30 Jude 7.
VENISON. Je. 25. 28 27. 3, 7, 19, 25, 31. 33.
VENOM. De. 32. 33.
VENOMOUS. Ac. 28. 4.
VENT. Job 32. 19.
VENTURE. 1 Ki. 22. 34 2 Ch. 18. 33.
VERIFIED. Ge. 42. 20 1 Ki. 8. 26 2 Ch. 6. 17.
VERILY. Ge. 42. 21 Ex. 31. 13 Ju. 15. 2 1 Ki. 1. 43 2 Ki. 4. 14 1 Ch. 21. 24 Job 19. 13 Ps. 37. 3 39. 5, 11 66. 19 73. 13 Is. 45. 15 Je. 15. 11 Mat. 5. 18, 26 6. 2, 5, 16 8. 10 10. 15, 23, 42 11. 11 13. 17 16. 28 17. 20 18. 3, 13, 18 19. 23, 28 21. 21, 31 23. 36 24. 2, 34, 47 25. 12, 40, 45 26. 13, 34 Mar. 3. 28 6. 11 8. 12 9. 1, 12, 41 10. 15, 29 11. 23 12. 43 13. 30 14. 9, 18, 25, 30 Lu. 4. 24 11. 51 12. 37 13. 35 18. 17, 29 21. 32 23. 43 Ac. 16. 37 19. 4 22. 3 26. 9 Ro. 2. 25 10. 18 15. 27 1 Co. 5. 3 Ga. 3. 21 He. 2. 16 6. 16 12. 10 1 Pe. 1. 20 1 Jno. 2. 5.
VERILY, VERILY. Jno. 1. 51 3. 3, 5 5. 11, 19, 24, 25 6. 26, 32, 47, 53 8. 34, 51, 58 10. 1, 7 12. 24 13. 16, 20, 21, 38 14. 12 16. 20, 23 21. 18.
VERITY. Ps. 111. 7 1 Ti. 2. 7.
VERMILION. Je. 22. 14 Eze. 23. 14.
VERY. Ge. 27. 21 Ex. 9. 16 Nu. 12. 3 De. 30. 14 1 Sa. 25. 34 26. 4 2 Sa. 24. 10 2 Ch. 20. 35 Ne. 1. 7 Ps. 5. 9 35. 8 71. 19 89. 2 92. 5 93. 5 119. 138, 140 146. 4 147. 15 Pr. 17. 9 Is. 10. 25 29. 17 33. 17 40. 15 Je. 2. 12 4. 19 Eze. 2. 3 16. 47 Hab. 2. 13 Mat. 10. 30 24. 24 Jno. 7. 26 8. 4 14. 11 Ac. 9. 22 1 Th. 5. 23 He. 10. 1 Ja. 5. 11. See *Great, Much*.
VESSEL. De. 23. 24 1 Sa. 21. 5 1 Ki. 17. 10 2 Ki. 4. 6 Ps. 2. 9 31. 12 Pr. 25. 4 Is. 66. 20 Je. 18. 4 22. 28 25. 34 48. 11, 38 51. 34 Eze. 4. 9 15. 3 Ho. 8. 8 Mar. 11. 16 Lu. 8. 16 Ac. 9. 15 10. 11 11. 5 Ro. 9. 21 1 Th. 4. 4 2 Ti. 2. 21 1 Pe. 3. 7.
VESSELS. Ge. 43. 11 Ex. 40. 10 Le. 8. 11 Nu. 18. 3 1 Sa. 9. 7 21. 5 2 Ki. 4. 3 2 Ch. 29. 19 Ezr. 1. 7 5. 15 7. 19 8. 25, 33 Ne. 13. 9 Is. 18. 2 22. 24 52. 11 65. 4 Je. 14. 3 27. 16 28. 3 Da. 5. 23 Ho. 13. 15 Hag. 2. 16 Mat. 13. 48 25. 4 Ro. 9. 22, 23 Re. 2. 27. See *Brass, Earthen, Gold, Silver*.
VESTMENTS. 2 Ki. 10. 22.
VESTRY. 2 Ki. 10. 22.
VESTURE, S. Ge. 41. 42 De. 22. 12 Ps. 22. 18 102. 26 Mat. 27. 35 Jno. 19. 24 He. 1. 12 Re. 19. 13, 16.
VEX. Ex. 22. 21 Le. 18. 18 19. 33 Nu. 25. 17, 18 33. 55 2 Sa. 12. 18 2 Ch. 15. 6 Job 19. 2 Ps. 2. 5 Is. 7. 6 11. 13 Eze. 32. 9 Hab. 2. 7 Ac. 12. 1.
VEXATION. De. 28. 20 Ec. 1. 14. 17 2. 11, 17, 22, 26 4. 4, 6, 16 6. 9 Is. 9. 1 28. 19 65. 14.
VEXATIONS. 2 Ch. 15. 5.
VEXED. Nu. 20. 15 Ju. 2. 18 10. 8 16. 16 1 Sa. 14. 47 2 Sa. 13. 2 2 Ki. 4. 27 Ne. 9. 27 Job 27. 2 Ps. 6. 2, 3, 10 Is. 63. 10 Eze. 22. 5, 7, 29 Mat. 15. 22 17. 15 Lu. 6. 18 Ac. 5. 16 2 Pe. 2. 7, 8.
VIAL. 1 Sa. 10. 1 Re. 16. 2, 3, 4, 8, 10, 12, 17.
VIALS. Re. 5. 8 15. 7 16. 1 17. 1 21. 9.
VICTORY. 1 Sa. 15. 29† 2 Sa. 19. 2 23. 10, 12 2 Ki. 5. 1† 1 Ch. 29. 11 Ps. 98. 1 Pr. 21. 31† Is. 25. 8 Mat. 12. 20 1 Co. 15. 54, 55, 57 1 Jno. 5. 4 Re. 15. 2.
VICTUAL, S. Ge. 14. 11 Ex. 12. 39 Le. 25. 37 De. 2. 6, 19 Jos. 1. 11 9. 11, 14 Ju. 17. 10 1 Sa. 22. 10 1 Ki. 4. 7, 27 11. 18 1 Ch. 12. 40† Ne. 10. 31 13. 15 Je. 40. 5 44. 17 Mat. 14. 15 Lu. 9. 12.
VICTUALLED. 1 Ki. 20. 27†.
VIEW. Jos. 2. 7 7. 2 2 Ki. 2. 7, 15.
VIEWED. Jos. 7. 2 Ezr. 8. 15 Ne. 2. 13, 15.
VIEWERS. Is. 47. 13.
VIGILANT. 1 Ti. 3. 2 1 Pe. 5. 8.
VIGOR. Da. 10. 8†.
VILE. De. 25. 3 Ju. 19. 24 1 Sa. 3. 13 15. 9 2 Sa. 6. 22 Job 18. 3 40. 4 Ps. 15. 4 Is. 32. 5, 6 Je. 15. 19 29. 17 La. 1. 11 Da. 11. 21 Na. 1. 14 3. 6 Ro. 1. 26 Phi. 3. 21 Ja. 2. 2.
VILELY. 2 Sa. 1. 21.
VILER. Job 33. 8.
VILEST. Ps. 12. 8.
VILLAGE. Mat. 21. 2 Mar. 11. 2 Lu. 19. 30 24. 13, 28.
VILLAGES. Ex. 8. 13 Le. 25. 31 Ju. 5. 7 Ne. 6. 2 Es. 9. 19 Ca. 7. 11 Eze. 38. 11 Hab. 3. 14 Mat. 14. 15 Mar. 6. 36. See *Cities*.
VILLANY. Is. 9. 17 32. 6 Je. 29. 23 Ho. 2. 10†.
VINE. Ge. 40. 9, 10 49. 11 Le. 25. 5, 11 Nu. 6. 4 De. 32. 32 Ju. 9. 12, 13, 14 1 Ki. 4. 25 2 Ki. 4. 39 18. 31 Job 15. 33 Ps. 80. 8, 14 128. 3 Ca. 6. 11 7. 8, 12 Is. 5. 2 16. 8, 9 24. 7 32. 12 34. 4 36. 16 Je. 2. 21 6. 9 8. 13 48. 32 Eze. 15. 2, 6 17. 6, 7 19. 10 Ho. 10. 1 14. 7 Joel 1. 7, 12 2. 22 Mi. 4. 4 Hag. 2. 19 Zec. 3. 10 8. 12 Mal. 3. 11 Mat. 26. 29 Mar. 14. 25 Lu. 22. 18 Jno. 15. 1, 4, 5 Ja. 3. 12 Re. 14. 18, 19.
VINES. Nu. 20. 5 De. 8. 8 Ps. 78. 47 105. 33 Ca. 2. 13, 15 Is. 7. 23 Je. 5. 17 31. 5 Ho. 2. 12 Hab. 3. 17.
VINE-DRESSERS. 2 Ki. 25. 12 2 Ch. 26. 10 Is. 61. 5 Je. 52. 16 Joel 1. 11.
VINEGAR. Nu. 6. 3 Ru. 2. 14 Ps. 69. 21 Pr. 10. 26 25. 20 Mar. 27. 34, 48 Mar. 15. 36 Lu. 23. 36 Jno. 19. 29, 30.
VINEYARD. Ge. 9. 20 Ex. 22. 5 23. 11 Le. 19. 10 25. 3, 4 De. 20. 6 22. 9 23. 24 24. 21 28. 30 1 Ki. 21. 1, 2, 6, 7 Ps. 80. 15 Pr. 24. 30 31. 16 Ca. 1. 6 8. 11, 12 Is. 1. 8 3. 14 5. 1, 7, 10 27. 2 Je. 12. 10 35. 7, 9 Mi. 1. 6 Mat. 20. 1, 4, 7 21. 28, 33 Mar. 12. 1 Lu. 13. 6, 7 20. 9 1 Co. 9. 7.
VINEYARDS. Nu. 16. 14 20. 17 21. 22 22. 24 De. 6. 11 28. 39 Jos. 24. 13 Ju. 15. 5 21. 20 1 Sa. 8. 14 22. 7 2 Ki. 5. 26 18. 32 19. 29 1 Ch. 27. 27 Ne. 5. 3, 11 9. 25 Job 24. 18 Ps. 107. 37 Ec. 2. 4 Ca. 1. 6, 14 7. 12 Is. 16. 10 65. 21 Je. 32. 15 39. 10 Eze. 28. 26 Ho. 2. 15 Am. 4. 9 5. 11, 17 9. 14 Zep. 1. 13.
VINTAGE. Le. 26. 5 Ju. 8. 2 Job 24. 6 Is. 16. 10 24. 13 32. 10 Je. 48. 32 Mi. 7. 1 Zec. 11. 2.
VIOL, S. Is. 5. 12 14. 11 Am. 5. 23 6. 5.
VIOLATED. Eze. 22. 26.
VIOLENCE. Ge. 6. 11, 13 49. 5† Le. 6. 2 2 Sa. 22. 3 1 Ch. 12. 17† Job 19. 7† Ps. 11. 5 18. 48† 25. 19† 55. 9 58. 2 72. 14 73. 6 Pr. 3. 31† 4. 17 10. 6, 11 13. 2 28. 17 Is. 53. 9 59. 6 60. 18 Je. 6. 7 20. 8 22. 3, 17 23. 10† 51. 35, 46 Eze. 7. 11, 23 8. 17 12. 19 18. 7, 12, 16, 18 22. 26† 28. 16 45. 9 Joel 3. 19 Am. 3. 10 6. 3 Ob. 10 Jon. 3. 8 Mi. 2. 2 6. 12 Hab. 1. 2, 3, 9 2. 8, 17 Zep. 1. 9 3. 4 Mal. 2. 16 Mat. 11. 12 Lu. 3. 14 Ac. 5. 26 21. 35 27. 41 He. 11. 34 Re. 18. 21.
VIOLENT. 2 Sa. 22. 49 Ps. 7. 16 18. 48 86. 14 140. 1, 4, 11 Pr. 16. 29 Ec. 5. 8 Mat. 11. 12.
VIOLENTLY. Ge. 21. 25 Le. 6. 4 De. 28. 31 Job 20. 19 24. 2, 19† Is. 22. 18 La. 2. 6 Mat. 8. 32 Mar. 5. 13 Lu. 8. 33.
VIOLET. Es. 1. 6† 8. 15†.
VIPER. Job 20. 16 Is. 30. 6 41. 24† 59. 5 Ac. 28. 3.
VIPERS. Mat. 3. 7 12. 34 23. 33 Lu. 3. 7.
VIRGIN. Ge. 24. 16, 43 Le. 21. 3, 14 De. 22. 19, 23, 28 32. 25 2 Sa. 13. 2 2 Ki. 19. 21 Is. 7. 14 23. 12 37. 22 47. 1 62. 5 Je. 14. 17 18. 13 31. 4, 13, 21 46. 11 La. 1. 15 2. 13 Joel 1. 8 Am. 5. 2 Mat. 1. 23 Lu. 1. 27 1 Co. 7. 28, 34, 37 2 Co. 11. 2.
VIRGINS. Ex. 22. 17 2 Sa. 13. 18 Es. 2. 17 Ps. 45. 14 Ca. 1. 3 6. 8 Is. 23. 4 La. 1. 4, 18 2. 10, 21 Am. 8. 13 Mat. 25. 1 Ac. 21. 9 1 Co. 7. 25 Re. 14. 4.
Young **VIRGIN, S.** Ju. 21. 12 1 Ki. 1. 2 Es. 2. 2, 3.
VIRGINITY. Le. 21. 13 De. 22. 15, 17, 20 Ju. 11. 37, 38 Eze. 23. 3, 8 Lu. 2. 36.
VIRTUE. Mar. 5. 30 Lu. 6. 19 8. 46 Phi. 4. 8 2 Pe. 1. 3, 5.
VIRTUES. 1 Pe. 2. 9†.
VIRTUOUS. Ru. 3. 11 Pr. 12. 4 31. 10.
VIRTUOUSLY. Pr. 31. 29.
VISAGE. Is. 52. 14 La. 4. 8 Da. 3. 19.
VISIBLE. Col. 1. 16.
VISION. Nu. 24. 4, 16 1 Sa. 3. 1, 15 2 Sa. 7. 17 1 Ch. 17. 15 2 Ch. 32. 32 Job 20. 8 Ps. 89. 19 Pr. 29. 18 Is. 1. 1 21. 2 22. 1, 5 28. 7 29. 7, 11 Je. 14. 14 23. 16 La. 2. 9 Eze. 7. 13, 26 8. 4 11. 24 12. 22, 23, 24, 27 13. 7 43. 3 Da. 2. 19 7. 2 8. 1, 13, 16, 17, 26, 27 9. 21, 23, 24 10. 1, 7, 8, 14, 16 11. 14 Ob. 1 Mi. 3. 6 Na. 1. 1 Hab. 2. 2, 3 Zec. 13. 4 Mat. 17. 9 Lu. 1. 22 24. 23 Ac. 10. 17, 19 11. 5 12. 9 16. 9 18. 9 26. 19 Re. 9. 17.
VISIONS. Ge. 46. 2 2 Ch. 9. 29 26. 5 Job 4. 13 7. 14 Eze. 1. 1 8. 3 13. 16 40. 2 Da. 1. 17 2. 28 4. 5 7. 1, 7, 13, 15 Ho. 12. 10 Joel 2. 28 Ac. 2. 17 2 Co. 12. 1.
In a **VISION.** Ge. 15. 1 Nu. 12. 6 Eze. 11. 24 Da. 8. 2 Ac. 9. 10, 12 10. 3.
VISIT. Ge. 50. 24, 25 Ex. 13. 19 32. 34 Le. 18. 25 Job 5. 24 7. 18 Ps. 59. 5 80. 14 89. 32 106. 4 Is. 10. 12† 23. 17 24. 21† Je. 3. 16 5. 9, 29 6. 15 9. 9, 25† 11. 22† 13. 21† 14. 10 15. 15 23. 2, 34† 25. 12† 27. 22 29. 10 32. 5 49. 8 50. 31 La. 4. 22 Ho. 2. 13 8. 13 9. 9 Am. 3. 14 Zep. 2. 7 Zec. 11. 16 Ac. 7. 23 15. 14, 36 Ja. 1. 27.
VISITATION. Nu. 16. 29 Job 10. 12 Is. 10. 3 Je. 8. 12 10. 15 11. 23 23. 12 46. 21 48. 44 50. 21† 51. 18 Ho. 9. 7 Mi. 7. 4 Lu. 19. 44 1 Pe. 2. 12.
VISITED. Ge. 21. 1 Ex. 3. 16 4. 31 Nu. 16. 29 Ju. 15. 1 Ru. 1. 6 1 Sa. 2. 21 Job 35. 15 Ps. 17. 3 Pr. 19. 23 Is. 24. 22 26. 14, 16 29. 6 Je. 6. 6 23. 2 Eze. 38. 8 Zec. 10. 3 Mat. 25. 36, 42 Lu. 1. 68, 78 7. 16.
VISITEST. Ps. 8. 4 65. 9 He. 2. 6.
VISITETH. Job 31. 14.
VISITING. Ex. 20. 5 34. 7 Nu. 14. 18 De. 5. 9.
VOCATION. Ep. 4. 1.
VOICE. Ge. 4. 10 27. 22 29. 11 39. 15 Ex. 4. 8 19. 19 23. 21 24. 3 32. 18 Le. 5. 1 Nu. 14. 1 De. 4. 30 8. 20 Jos. 6. 10 Ju. 18. 3 1 Sa. 24. 16 26. 17 2 Sa. 22. 14 1 Ki. 18. 26, 27† 19. 12 2 Ki. 4. 31 7. 10 19. 22 1 Ch. 15. 16 2 Ch. 24. 9† Ezr. 1. 1† Job 2. 12 3. 7 29. 10† 30. 31 37. 4, 5 40. 9 Ps. 18. 13 26. 7 31. 22 42. 4 44. 16 46. 6 47. 1 66. 19 68. 33 74. 23 77. 1, 18 86. 6 93. 3 98. 5 102. 5 103. 20 104. 7 118. 15 141. 1 142. 1 Pr. 1. 20 2. 3 5. 13 8. 1, 4 26. 25† Ec. 5. 3, 6 10. 20 12. 4 Ca. 2. 8, 12 5. 2 Is. 6. 4 13. 2 29. 4 30. 19 31. 4 37. 23 40. 3, 6 48. 20 50. 10 51. 3 52. 8 65. 19 66. 6 Je. 2. 15† 4. 15, 16 6. 23 7. 34 8. 19 10. 13 16. 9 25. 10, 36 30. 19 31. 15, 16 33. 11 46. 22 48. 3 50. 28, 42 51. 16, 55 Eze. 1. 24 10. 5 23. 42 33. 32 43. 2 Da. 4. 31 6. 20 10. 6 Joel 2. 11 3. 16 Am. 1. 2 Jon. 2. 9 Na. 2. 7 Mat. 3. 3, 17 17. 5 Mar. 1. 3, 11 9. 7 Lu. 1. 44 3. 4, 22 9. 35, 36 Jno. 1. 23 3. 29 10. 4, 5 12. 28, 30 18. 37 Ac. 9. 7 10. 13, 15 11. 9 12. 14, 22 19. 34 24. 21 26. 10 1 Co. 14. 11, 19 Ga. 4. 20 1 Th. 4. 16 He. 12. 26 2 Pe. 1. 17 2. 16 Re. 1. 12, 15 16. 17. See *Heard, Lift, Lord, Loud, Obey, Obeyed*.
VOICE, with *hear.* Ge. 4. 23 De. 4. 33, 36 5. 25 33. 7 2 Sa. 19. 35 22. 7 Job 3. 18 37. 2 Ps. 5. 3 27. 7 28. 2 53. 3, 17 64. 1 95. 7 119. 149 130. 2 140. 6 Ca. 2. 14 Is. 32. 9 Je. 9. 10 Mat. 12. 19 Jno. 5. 25, 28 10. 3, 16, 27 Ac. 22. 14 He. 3. 7, 15 4. 7 Re. 3. 20.
VOICE, with *hearken, hearkened.* Ge. 3. 17 16. 2 21. 12 Ex. 3. 18 4. 1, 8, 9 15. 26 18. 19, 24 Nu. 14. 22 21. 3 De. 1. 45 9. 23 13. 18 15. 5 26. 17 28. 1, 2, 15, 45 30. 10 Jos. 10. 14 Ju. 2. 20 13. 9 20. 13 1 Sa. 2. 25 8. 7 9. 22 12. 1 19. 6 25. 35 28. 22 2 Sa. 12. 18 13. 14 1 Ki. 20. 25 2 Ki. 10. 6 Job 9. 16 34. 16 Ps. 5. 2 58. 5 81. 11 Ca. 8. 13 Je. 18. 19.
VOICES. Ex. 9. 28† Lu. 17. 13 23. 23 Ac. 13. 27 22. 22 1 Co. 14. 10 Re. 4. 5 8. 5, 13 10. 3, 4 11. 15, 19 16. 18.
VOID. Ge. 1. 2 Nu. 30. 12, 15 De. 32. 28 1 Ki. 22. 10 2 Ch. 18. 9 Ne. 5. 13† Job 15. 4† Ps. 89. 39 107. 40† 119. 126 Pr. 11. 12 15. 21† Is. 55. 11 Je. 4. 23 19. 7 Na. 2. 10 Ac. 24. 16 Ro. 1. 28† 3. 31 4. 14 1 Co. 9. 15 Tit. 1. 16†. See *Understanding*.
VOLUME. Ps. 40. 7 He. 10. 7.
VOLUNTARILY. Eze. 46. 12.
VOLUNTARY. Le. 1. 3 7. 16 Eze. 46. 12 Col. 2. 18.
VOMIT, *substantive.* Pr. 26. 11 Is. 19. 14 28. 8 Je. 48. 26 2 Pe. 2. 22.
VOMIT, *verb.* Job 20. 15 Pr. 23. 8 25. 16.
VOMITED. Jon. 2. 10.
VOMITETH. Le. 18. 25.
VOPHSI, fragment, *or* diminution. Nu. 13. 14.
VOW, *substantive.* Ge. 28. 20 31. 13 Le. 7. 16 22. 18, 21, 23 27. 2 Nu. 6. 2, 5, 21 15. 3, 8 21. 2 30. 2, 3, 4, 9, 13 De. 23. 18, 21 Ju. 11. 30, 39 1 Sa. 1. 11, 21 2 Sa. 15. 7, 8 Ps. 65. 1 Ec. 5. 4 Is. 19. 21 Ac. 18. 18 21. 23.
VOWS. Le. 22. 18 23. 38 Nu. 29. 39 30. 4, 5, 7, 8, 9, 11, 12, 14 De. 12. 6, 11, 17, 26 Job 22. 27 Ps. 22. 25 50. 14 56. 12 61. 5, 8 66. 13 116. 14, 18 Pr. 7. 14 20. 25 31. 2 Je. 44. 25 Jon. 1. 16 Na. 1. 15.
VOW, *verb.* Nu. 6. 2 De. 23. 22 Ps. 76. 11 Ec. 5. 5.
VOWED. Ge. 28. 20 31. 13 Le. 27. 8 Nu. 6. 21 21. 2 30. 6, 10 De. 23. 23 Ju. 11. 30 Ps. 132. 2 Ec. 5. 4 Jon. 2. 9.
VOWEST. Ec. 5. 4.
VOWETH. Mal. 1. 14.
VOYAGE. Ac. 27. 10.
VULTURE. Le. 11. 14 De. 14. 13 Job 28. 7 Is. 34. 15.

W.

WAFER. Ex. 29. 23 Le. 8. 26 Nu. 6. 19.
WAFERS. Ex. 16. 31 29. 2 Le. 2. 4 7. 12 Nu. 6. 15.
WAG. Je. 18. 16 La. 2. 15 Zep. 2. 15.
WAGES. Ge. 29. 15 30. 28 31. 7, 8, 41 Ex. 2. 9 Le. 19. 13 Je. 22. 13 Eze. 29. 18, 19 Hag. 1. 6 Mal. 3. 5 Lu. 3. 14 Jno. 4. 36 Ro. 6. 23 2 Co. 11. 8 2 Pe. 2. 15.
WAGGING. Mat. 27. 39 Mar. 15. 29.
WAGON. Nu. 7. 3.
WAGONS. Ge. 45. 19, 21, 27 Nu. 7. 7, 8 Eze. 23. 24.
WAIL. Eze. 32. 18 Mi. 1. 8 Re. 1. 7.
WAILED. Mar. 5. 38.
WAILING. Es. 4. 3 Je. 9. 10, 18, 19, 20 Eze. 7. 11 27. 31 Am. 5. 16, 17 Mi. 1. 8 Mat. 13. 42, 50 Re. 18. 15, 19.
WAIT. Nu. 35. 20, 22 Je. 9. 8.
WAIT, *verb.* Nu. 3. 10 8. 24 2 Ki. 6. 33 1 Ch. 23. 28 2 Ch. 5. 11 13. 10 Job 3. 21† 14. 14 17. 13 Ps. 25. 3, 5, 21 27. 14 37. 7, 9, 34 38. 15† 39. 7 52. 9 56. 6 59. 9 62. 5 69. 3, 6 104. 27 123. 2 130. 5 145. 15 Pr. 20. 22 Is. 8. 17 30. 18 40. 31 42. 4 49. 23 51. 5 59. 9 60. 9 Je. 14. 22 La. 3. 25, 26 Ho. 6. 9 12. 6 Mi. 7. 7 Hab. 2. 3 Zep. 3. 8 Mar. 3. 9 Lu. 12. 36 Ac. 1. 4 Ro. 8. 25 12. 7 1 Co. 9. 13 Ga. 5. 5 1 Th. 1. 10. See *Lay, Laid, Liars*.
WAITED. Ge. 49. 18 1 Ki. 20. 38 2 Ki. 5. 2 1 Ch. 6. 32, 33 9. 18 2 Ch. 7. 6 35. 15 Ne. 12. 44 Job 6. 19 15. 22 29. 21, 23 30. 26 32. 4 Ps. 40. 1 106. 13 119. 95 Is. 25. 9 26. 8 33. 2 Eze. 19. 5 Mi. 1. 12 Zec. 11. 11 Mar. 15. 43 Lu. 1. 21 23. 51 Ac. 10. 7, 24 17. 16 1 Pe. 3. 20.
WAITETH. Job 24. 15 Ps. 33. 20 62. 1 65. 1 130. 6 Pr. 27. 18 Is. 64. 4 Da. 12. 12 Mi. 5. 7 Ro. 8. 19 Ja. 5. 7.
WAITING. Nu. 8. 25 Pr. 8. 34 Lu. 2. 25 Jno. 5. 3 Ro. 8. 23 1 Co. 1. 7 2 Th. 3. 5.
WAKE. Ps. 139. 18 Je. 51. 39 Jon. 3. 9 1 Th. 5. 10.
WAKED. Zec. 4. 1.
WAKENED. Joel 3. 12 Zec. 4. 1.
WAKENETH. Is. 50. 4.
WAKETH. Ps. 127. 1 Ca. 5. 2.
WAKING. Ps. 77. 4.
WALK. Ge. 24. 40 48. 15 Ex. 16. 4 18. 20 21. 19 Le. 18. 3 20. 23 26. 3, 12, 21, 23, 24, 27, 28 De. 5. 33 8. 19 13. 4 28. 9 29. 19 Jos. 22. 5 Ju. 5. 10 1 Sa. 2. 30, 35 8. 5 1 Ki. 3. 14 6. 12 8. 23, 25, 36 9. 4 11. 38 2 Ch. 6. 14, 27 7. 17 Ps. 12. 8 23. 4 26. 11 56. 13 82. 5 84. 11 86. 11 89. 15, 30 101. 2 115. 7 116. 9 119. 3, 45 138. 7 143. 8 Pr. 2. 7, 20 3. 23 Is. 2. 3, 5 3. 16 8. 11 35. 9 40. 31 42. 5, 24 59. 9 Je. 3. 17, 18 6. 16 7. 6, 9 9. 4 13. 10 16. 12 18. 12 23. 14 42. 3 La. 5. 18 Eze. 11. 20 33. 15 37. 24 Da. 4. 37 Ho. 11. 10 14. 9 Joel 2. 8 Am. 3. 3 Mi. 4. 2, 5 6. 16 Hab. 3. 15 Zep. 1. 17 Zec. 3. 7 6. 7 10. 12 Mat. 11. 5 Mar. 7. 5 Lu. 7. 22 11. 44 13. 33 24. 17 Jno. 7. 1 8. 12 11. 9, 10 Ro. 4. 12 6. 4 8. 1, 4 2 Co. 5. 7 6. 16 10. 3 Ga. 6. 16 Ep. 2. 10 4. 1, 17 5. 15 Phi. 3. 17, 18 Col. 1. 10 1 Th. 2. 12 4. 12 2 Th. 3. 11 2 Pe. 2. 10 1 Jno. 1. 6, 7 2 Jno. 6 3 Jno. 4 Jude 18 Re. 3. 4 9. 20 16. 15 21. 24.
WALK, *imperatively.* Ge. 13. 17 17. 1 Jos. 18. 8 Ps. 48. 12 Pr. 1. 15 Ec. 11. 9 Is. 2. 5 30. 21 50. 11 Je. 6. 16, 25 7. 23 Eze. 20. 18 Zec. 6. 7 Mat. 9. 5 Mar. 2. 9 Lu. 5. 23 Jno. 5. 8, 11, 12 12. 35 Ac. 3. 6 Ro. 13. 13 1 Co. 7. 17 Ga. 5. 16, 25 Ep. 5. 2, 8 Phi. 3. 16 Col. 2. 6 4. 5.
To **WALK.** Le. 18. 4 De. 8. 6 10. 12 11. 22 13. 5 19. 9 26. 17 30. 16 Jos. 22. 5 Ju. 2. 22 1 Ki. 2. 3, 4 8. 58, 61 16. 31 2 Ki. 10. 31 23. 33 2 Ch. 6. 16 31 34. 31 Ne. 5. 9 10. 29 Ps. 78. 10 Pr. 2. 13 Ec. 6. 8 Je. 18. 15 26. 4 31. 9 Eze. 36. 12, 27 Da. 9. 10 Mi. 6. 8 Hab. 3. 19 Zec. 1. 10 3. 7 Mat. 15. 31 Lu. 20. 46 Ac. 3. 12 14. 16 21. 21 1 Th. 4. 1 1 Jno. 2. 6.
WALKED. Ge. 5. 22, 24 6. 9 Ex. 14. 29 Le. 26. 40 Jos. 5. 6 Ju. 2. 17 5. 6 11. 16 1 Sa. 8. 3 2 Sa. 2. 29 11. 2 1 Ki. 8. 25 9. 4 11. 33 15, 26, 34 16. 2 22. 52 2 Ki. 4. 35 13. 6 17. 8, 19, 22 21. 22 22. 2 2 Ch. 6. 16 7. 17 11. 17 17. 4 21. 12, 13 34. 2 Job 29. 3 31. 7 Ps. 55. 14 81. 12, 13 142. 3 Is. 9. 2 20. 3 Je. 2. 5, 8 7. 24 8. 2 9. 13, 14 11. 8 16. 11 32. 23 44. 10, 23 Eze. 5. 6, 7 11. 12 16. 47 18. 9, 17 20. 13, 16, 21 28. 31 28. 14 Am. 2. 4 Na. 2. 11 Zec. 1. 11 6. 7 Mal. 3. 14 Mar. 5. 42 16. 12 Jno. 6. 66 11. 54 Ac. 3. 8 14. 8, 10 2 Co. 10. 2 12. 18 Ga. 2. 14 Ep. 2. 2 Col. 3. 7 1 Pe. 4. 3.
He **WALKED.** 1 Ki. 3. 6 15. 3 16. 26 22

3.5 28.52 2 Ki.25.4,10 Ezr.4.13, 16 5.8 Ne.4.7 Job 24.11 Ps.51.18 55.10 122.7 Pr.25.28 Ca.5.7 Is. 22.5 25.12 26.1 49.16 56.5 60. 10,18 62.6 Je.1.15 5.10 39.8 50.15 51.58 Eze.26.4,12 27.11 33.30 38.11 Mi.7.11 Zec.2.4 He. 11.30.

WANDER. Ge.20.13 Nu.14.33 32. 13 De.27.18 Job 12.24 38.41 Ps. 55.7 59.15 107.40 119.10 Is.47.15 Je.14.10 48.12 Am.8.12.

WANDERER. Ge.21.14 Ps.107.4 Is.16.3 La.4.14 Eze.34.6 Am.4.8 He.11.37,38.

WANDERERS. Je 48.12 Ho.9.17.

WANDEREST. Je.2.20.

WANDERETH. Job 15.23 Pr.21. 16 27.8 Is.16.3 Je.49.5.

WANDERING. Ge.37.15 Pr.26.2 Ec.6.9 Is.16.2 1 Ti.5.13 Jude 13.

WANDERINGS. Ps.56.8.

WANT, *substantive.* De.28.48,57 Ju.18.10 19.19 Job 24.8 30.3 31. 19 Ps.34.9 Pr.6.11 10.21 13.23 14.28 21.5 22.16 24.34 La.4.9 Am.4.6 Mar.12.44 Lu.15.14 2 Co. 8.14 9.12 Phi.4.11.

WANTS. Ju.19.20 Phi.2.25.

WANT, *verb.* Ps 23.1 34.10 Pr.13. 25 Is.34.16 Je.35.17,18 35.19 Eze.4.17.

WANTED. Je.44.18 Jno.2.3 2 Co.11.9.

WANTETH. De.15.8 Pr.9.4,16 10.19 28.16 Ec.6.2 Ca.7.2.

WANTING. 2 Ki.10.19 Pr.19.7 Ec.1.15 Da.5.27 Tit.1.5 3.13 Ja.1.4.

WANTON. Is.3.16 1 Ti.5.11 Ja. 5.5.

WANTONNESS. Ro.13.13 2 Pe. 2.18.

WAR, *substantive.* Ex.1.10 13.17 17.16 32.17 Nu.1.3 10.9 20.22 26.2 31.3,4 32.6,20,27 De.3.18 4.34 20.12,19,20 21.10 24.5 Jos. 11.23 14.11,15 Ju.3.2 5.8 11.27 21.22 1 Sa.14.52 19.8 28.15 2 Sa. 3.1 11.7 1 Ki.2.5 14.30 15.6,7 16.32 20.18 22.1 2 Ki.18.20 1 Ch. 5.10,19,22 2 Ch.15.19 35.21 Job 5.20 10.17 38.23 Ps.27.3 55.21 68.30 120.7 140.2 Pr.20.18 21.6 Ec.3.8 8.8 Is.2.4 3.25 21.15 36.5 Je.4.19 6.4,23 21.2 42.14 48.14 49.2 Eze.17.17 Da.7.21 9.26 Joel 3.9 Mi.2.8 3.5 4.3 Lu.14.31 Ro.11.7 12.7,17 13.4,7 17.14 19.11,19. See *Expert, Man, Men.*

Weapons of **WAR.** De.1.41 Ju.18. 11,16,17 2 Sa.1.27 Ec.9.18 Je. 21.4 51.20 Eze.32.27.

WARS. Nu.21.14 Ju.3.1 2 Sa.8. 10 1 Ch.18.10 22.8 2 Ch.16.9 Ps. 46.9 Mat.24.6 Mar.13.7 Lu.21.9 Ja.4.1.

WAR, *verb.* 2 Sa.22.35 2 Ki.16.5 2 Ch.6.34 Ps.18.34 144.1 Is.7.1 41.12 2 Co.10.3 1 Ti.1.18 Ja.4. 1,2 1 Pe.2.11.

WARRED. Nu.31.7 Jos.24.9 1 Ki.14.19 22.45 2 Ki.6.8 2 Ch. 26.6.

WARRETH. 2 Ti.2.4.

WARRING. 2 Ki.19.8 Is.37.8 Ro. 7.23.

WARRIOR, S. 1 Ki.12.21 2 Ch. 11.1 Is.9.5.

WARD. Ge.40.3,4,7 41.10 42.17 Le.24.12 Nu.15.34 2 Sa.20.3 1 Ch.12.29 25.8 26.16 Ne.12.24,25, 45 Is.21.8 Je.37.13 Eze.19.9 Ac. 12.10.

WARDS. 1 Ch.9.23 26.12 Ne.13. 30.

WARDROBE. 2 Ki.22.14 2 Ch. 34.22.

WARE, *pret. of* wear. Lu.8.27.

WARE, aware. Ac.14.6 2 Ti.4.15.

WARE, *substantive.* Ne.10.31 13. 16,20.

WARES. Je.10.17 Eze.27.16,18, 33 Jon.1.5.

WARFARE. 1 Sa.28.1 Job 7.1† Is.40.2 1 Co.9.7 2 Co.10.4 1 Ti. 1.18.

WARM. 2 Ki.4.34 Job 6.17 37.17 Ec.4.11 Is.44.15,16 47.14 Hag. 1.6.

WARMED. Job 31.20 Mar.14.54 Jno.18.18,25 Ja.2.16.

WARMETH. Job 39.14 Is.44.16.

WARMING. Mar.14.67.

WARN. 2 Ch.19.10 Eze.3.18,19, 21 33.3,7,8,9 Ac.20.31. 1 Co.4.14 1 Th.5.14.

WARNED. 2 Ki.6.10 Ps.19.11 Eze.3.21 33.6 Mat.2.12,22 3.7 Lu.3.7 Ac.10.22 He.11.7.

WARNING. Je.6.10 Eze.3.17,18, 20 33.4,5 Col.1.28.

WARP. Le.13.48,49,51,52,56,57, 58,59.

WAS. Ge.5.24 21.20 26.28 29.12 31.40 37.29 39.2,22 Ex.20.21 Nu.27.3 Jos.1.5,17 6.27 14.11 Ju.20.3 1 Sa.9.10 2 Sa.12.3 16. 23 1 Ki.3.26 8.57 19.11,12 20. 41 2 Ki.10.30 Es.8.1 Job 3.26 29.4 Ps.37.36 38.14 53.5 Is.9.1 23.13 Je.48.27 Am.7.14 Jon.4.2 Mal.1.2 Mat.24.21 Mar.2.4 5.5 11.30 13.19 Lu.20.4 Jno.1.1,9, 15,30 3.26 6.62 8.58 11.15 16. 4 17.5 20.24 21.11 Ac.5.4 7.9 11.17 21.33 2 Co.1.18,19 11.5 1 Th.2.1,3 2 Ti.3.9 He.7.4 11.38 Ja.1.24 Re.1.4,8 4.8 17.8,11. See *So.*

Behold it **WAS.** Ge.1.31 6.12 29. 25 31.2 41.7 42.27 Le.10.16 1 Sa.30.3 1 Ki.3.21.

Behold there **WAS.** Ex.9.7 Ju.7.13 14.8 1 Sa.19.16 1 Ki.19.6 2 Ki. 7.5,10 Zec.5.7 Mat.28.2.

It **WAS.** Ge.41.13 42.6 45.8 Ex. 16.15 Jos.11.20 14.7 Ju.6.3 2 Sa.3.37 18.29 1 Ki.2.15 13.6 22.33 2 Ki.7.7 Es.4.5 Ec.12.7 Ca.3.4 Is.11.16 48.16 Eze.16. 15,19 Mar.5.14 Lu.20.7 22.23 Jno.2.9 5.13 20.14 21.4,12 Ro. 5.16.

There **WAS.** Ge.1.3 2.5,20 Ex. 12.30 Nu.26.64 De.2.36 3.4 32.12 Jos.8.17,35 11.11,19 Ju.4. 16 1 Sa.7.17 2 Ki.10.21 11.16 Ps.106.11 Hab.3.4 2 Co.8.11. See *None.*

WASH. Ge.18.4 19.2 24.32 Ex. 2.5 29.4 30.19,20,21 40.12 Le. 6.27 13.54,58 14.8,9 15.16 16.4, 24 17.16 22.6 De.21.6 23.11 Ru.3.3 1 Sa.25.41 2 Sa.11.8 2 Ki. 5.10,12,13 2 Ch.4.6 Job 9.30 Ps. 26.6 51.2,7 58.10 Is.1.16 Je.2. 22 4.14 Eze.23.40 Mat.6.17 15. 2 Mar.7.3,4 Lu.7.38 Jno.9.7,11 13.5,6,8,14 Ac.22.16. See *Clothes, Feet.*

WASHED. Ge.43.24,31 49.11 Ex. 40.32 Le.13.55,58 Ju.19.21 2 Sa. 12.20 1 Ki.22.38 Job 29.6 Ps.73. 13 Pr.30.12 Ca.5.3,12 Is.4.4 Eze.16.4,9 Mat.27.24 Lu.7.44 11.38 Jno.9.7,11,15 13.10,14 Ac. 9.37 16.33 1 Co.6.11 1 Ti.5.10 He.10.22 2 Pe.2.22 Re.1.5 7.14. See *Clothes.*

WASHEST. Job 14.10.

WASHING, *participle.* 2 Sa.11.2 Lu.5.2.

WASHING, S. Le.13.56 Ne.4.23 Ca.4.2 6.6 Mar.7.4,8 Ep.5.26 Tit.3.5 He.9.10.

WASH-POT. Ps.60.8 108.9.

WAST. De.5.15 15.15 16.12 23. 7 24.18,22 2 Sa.5.2 Job 38.4 Je. 50.24 Eze.16.6 Ob.11 Mat.26.69 Mar.14.67 Jno.1.48 Re.11.17 16.5.

WASTE, *substantive.* Je.49.13 Mat. 26.8 Mar.14.4.

WASTES. Is.44.26† 61.4 Je.49. 13 Eze.33.24,27 36.4,10,33.

WASTE, *adjective.* De.32.10 Job 30.3 38.27 Is.24.1 42.15 49.17 Je.2.15 46.19 Eze.5.14 29.9,10 30.12 33.8 Na.2.10 Zep.3.6 Hag.1.9. See *Cities, Lay, Laid, Places.*

WASTE, *verb.* 1 Ki.17.14 1 Ch. 17.9 Ps.17.9† 80.13 Je.50.21 Mi.5.6.

WASTED. Nu.14.33 24.22 De.2. 14 1 Ki.17.16 1 Ch.20.1 Ps.137. 3,8† Is.6.11 19.5 60.12 Je.44.6 Joel 1.10 Lu.15.13 16.1 Ga.1.13.

WASTENESS. Zep.1.15.

WASTER. Pr.18.9. Is.54.16.

WASTETH. Job 14.10 Ps.91.6 Pr.19.26.

WASTING. Is.59.7 60.18.

WATCH, *substantive.* Ex.14.24 Ju. 7.19 1 Sa.11.11 2 Ki.11.6,7 2 Ch. 23.6 Ne.4.9 7.3 Job 7.12 Ps.90. 4 141.3 Je.51.12 Hab.2.1 Mat. 14.25 24.43 27.65,66 28.11 Mar. 6.48 Lu.2.8 12.38.

WATCHES. Ne.12.9 Ps.63.6 119. 148 La.2.19.

WATCH, *verb.* Ge.31.49 1 Sa.19.11 Ezr.8.29 Job 14.16 Ps.102.7 130. 6 Is.21.5 29.20 Je.5.6 31.28 44.27 Na.2.1 Hab.2.1 Mat.24.42 25.13 26.38,40,41 Mar.13.33,34, 35,37 14.34,37,38 Lu.21.36 Ac. 20.31 1 Co.16.13 Col.4.2 1 Th.5. 6 2 Ti.4.5 1 Pe.4.7 He.13.17.

WATCHED. Je.20.10 31.28 La. 4.17 Da.9.14 Mat.24.43 27.36 Mar.3.2 Lu.6.7 12.39 14.1 20.20 Ac.9.24.

WATCHER, S. Je.4.16 Da.4.13, 17,23.

WATCHETH. Ps.37.32 Eze.7.6 Re.16.15.

WATCHFUL. Re.3.2.

WATCHING. 1 Sa.4.13 Pr.8.34 La.4.17 Mat.27.54 Lu.12.37 Ep. 6.18.

WATCHINGS. 2 Co.6.5 11.27.

WATCHMAN. 2 Sa.18.25,26 2 Ki. 9.18,20 Ps.127.1 Is.21.6,11 Je. 51.12 Eze.3.17 33.2,7 Ho.9.8.

WATCHMEN. Ca.3.3 5.7 Is.52. 8 56.10 62.6 Je.6.17 31.6 Mi. 7.4.

WATCH-TOWER. 2 Ch.20.24 Is. 21.5,8 32.14†.

WATER, *substantive.* Ge.16.7 18.4 21.14 24.32,43 26.20,32 43.24 49.4 Ex.12.9 17.6 20.4 23.25 29.4 30.20 32.20 40.12 Le.6.28 8.6 11.32,38 15.12 16.4,24 Nu. 5.22 8.7 19.9,13,20,21 20.8,10,11, 13,24 21.5,16 24.7 27.14 31.23 De.8.7 11.11 12.16,24 15.23 23.4 Jos.7.5 Ju.5.25 7.4,5 15.19 1 Sa. 7.6 25.11 26.11 30.12 2 Sa.14.14 17.21 21.10 1 Ki.13.19,22 14.15 17.10 18.4,13,35,38 22.27 2 Ki. 2.19 3.11,17,22 6.5,22 8.15 20. 20 2 Ch.18.26 32.4 Ne.4.23† 9.15 13.2 Job 8.11 14.9 15.16 22.7 34.7 Ps.22.14 63.10† 65.9 66.12 79.3 88.17 109.18 114.8 Pr.17.4 20.5 27.19 30.16 Is.1.22 3.1 21.14 30.14,20 41.17 44.3 63.12 Je.13.1 23.15 La.1.16 2.19 3.48 5.4 Eze.4.17 7.17 16.4,9 21.7 36.25 Ho.2.5 5.10 10.7 Am.8.11 Na.2.8 Hab.3.10 Mat.3.11,16 10. 42 14.28 17.15 27.24 Mar.1.8,10 9.41 14.13 Lu.3.16 8.23,24,25 16.24 22.10 Jno.1.26 2.7 3.5, 23 4.10,11,15,46 5.3,4 7.38 13.5 19.34 Ac.1.5 8.36,38 10.47 11.16 Ep.5.26 He.9.19 10.22 Je.3.12 1 Pe.3.20 2 Pe.2.17 3.6 1 Jno.5. 6,8 Jude 12 Re.12.15 16.12 21. 6 22.1,17. See *Bathe, Bitter, Draw, Drew, Drink, Well.*

No **WATER.** Ge.37.24 Ex.15.22 17.1 Nu.20.2 33.14 De.8.15 1 Ki.13.22 2 Ki.3.9 Ps.63.1 Is.1. 30 44.12 50.2 Je.2.13 14.3 38.6 Zec.9.11 Lu.7.44.

WATERS. Ge.1.2,6,7,9,20 6.17 7.17,18,19,20,24 8.1,3,5,13 9.11 Ex.7.17,20 8.6 14.21,22,28,29 15. 8,19,23,27 Nu.24.6 De.10.7 32. 51 33.8 Jos.3.16 4.7,23 5.1 11. 5 Ju.5.19 7.24 2 Sa.5.20 12.27 2 Ki.2.8,14,21 5.12 1 Ch.14.11 2 Ch.32.3 Job 3.24 5.10 11.16 12.15 14.11,19 22.11 24.18 26.5, 8,10 27.20 28.4,25 29.19 30.14 37.10 38.30,34 Ps.23.2 33.7 46.3 58.7 69.1 73.10 77.16 78.13,16, 20 81.7 104.6 105.29,41 106.11, 32 114.8 119.136 124.4,5 136.6 147.18 148.4 Pr.5.15,16 8.29 9. 17 25.25 30.4 Ec.11.1 Ca.4.15 Is.8.6,7 11.9 15.6,9 17.12 19.5 22.9 28.17 32.20 33.16 35.6 40. 12 43.2,16,20 48.1,21 51.10 54.9 55.1 57.20 58.11 Je.2.13,18 6.7 8.14 9.1,18 10.13 14.3 15.18 17. 8,13 18.14 46.7,8 47.2 48.34 50.38 51.16 La.3.54 Eze.19.10 31.4,14 32.2 47.1,3,4,5,8,12,19 48.28 Da.12.6,7 Am.5.8,24 9.6 Jon.2.5 Mi.1.4 Na.3.8,14 Hab. 2.14 Zec.14.8 2 Co.11.26 Re.7.17 8.11 11.6 14.7 16.4,5 17.15. See *Deep, Great.*

In or *into* **WATERS.** Ex.15.10,25 Le.11.9,10,12,46 De.4.18 5.8 14. 9 Jos.3.13 Ne.9.11 Ps.74.13 104.3 Mat.8.32 Mar.9.22.

Many **WATERS.** Nu.24.7 2 Sa.22. 17 Ps.18.16 29.3 93.4 Ca.8.7 Is.17.13 Je.51.13 Eze.19.10 43.2 Re.1.15 14.2 17.1 19.6.

WATER, *verb.* Ge.2.10 29.7,8 Ps. 6.6 72.6 Pr.5.19† Ec.2.6 Is.16. 9 27.3 Eze.17.7 32.6 Joel 3.18.

WATERED. Ge.2.6 13.10 29.2,3, 10 Ex.2.17,19 Pr.11.25 Is.58.11 Je.31.12 1 Co.3.6.

WATEREDST. De.11.10.

WATEREST. Ps.65.9,10.

WATERETH. Ps.104.13 Pr.11.25 Is.55.10 1 Co.3.7,8.

WATERING. Ge.30.38 Job 37.11 Pr.3.8† Lu.13.15.

WATER-BROOKS. Ps.42.1.

WATER-COURSE, S. 2 Ch.32.30 Job 38.25 Is.44.4.

WATER-FLOOD. Ps.69.15.

WATER-POT, S. Jno.2.6,7 4.28.

WATER-SPOUTS. Ps.42.7.

WATER-SPRINGS. Ps.107.33,35.

WAVE, *substantive.* Ja.1.6.

WAVES. Ps.42.7 65.7 88.7 89.9 93.3,4 107.25,29 Is.48.18 51.15 Je.5.22 31.35 51.42,55 Eze.26.3 27.28† Jon.2.3 Zec.10.11 Mat.8. 24 14.24 Mar.4.37 Lu.21.25 Ac. 27.41 Jude 13.

WAVE, *verb.* Ex.29.24,26,27 Le.7. 30 8.27,29 9.21 10.15 23.11,12, 20 Nu.5.25 6.20.

WAVED. Le.14.21. See *Breast, Loaves, Offering.*

WAVERETH. Ja.1.6.

WAVERING. He.10.23 Ja.1.6.

WAX, *substantive.* Ps.22.14 68.2 97.5 Mi.1.4.

WAX, *verb.* Ex.22.24 32.10,11,22 Le.25.47 1 Sa.3.2 Job 6.17 14.8 Ps.102.26 Is.17.4 29.22 50.9 51.6 Je.6.24 Mat.24.12 Lu.12.33 1 Ti. 5.11 2 Ti.3.13 He.1.11.

WAXED. Ge.26.13 41.56 Ex.1.7, 20 16.21 19.19 32.19 Nu.11.23 De.8.4 29.5 32.15 Jos.23.1 1 Sa. 2.5 2 Sa.3.1 21.15 2 Ki.4.34 1 Ch.11.9 2 Ch.13.21 17.12 24.15 Ne.9.21 Es.9.4 Ps.32.3 Je.49.24 50.43 Da.8.8,9,10 Mat.13.15 Lu. 1.80 2.40 13.19 Ac.13.46 28.27 He.11.34 Re.18.3.

WAXED, WAXEN. Ge.18.12 19. 13 Le.25.25,35,39 De.31.20 Jos. 17.13 Je.5.27,28 Eze.16.7.

WAXETH. Ps.6.7 He.8.13.

WAXING. Phi.1.14.

WAY. Ge.24.42 42.25 45.21 Ex. 13.17,18,21 18.20 Nu.21.4 22.26 De.1.22 8.2 14.24 17.16 19.3,6 28.25 31.29 Jos.3.4 23.14 24.17 Ju.2.19 9.25 18.5,6 19.9 1 Sa.6. 12 9.6,8 12.23 15.20 20.19† 2 Sa.19.36 1 Ki.2.2 8.36,44† 13.9, 10,12 18.6 22.24 2 Ki.3.8 5.19 7.15 2 Ch.6.27 18.23 Ezr.8.21 Ne.9.19 Job 3.23 12.24 16.22 22. 15 23.10 28.23 31.32† 38.19 Ps. 1.6 2.12 36.4 37.14† 78.50 101. 2,6 107.4,40 119.27,29,30,32,33, 104,128 139.24 143.8 146.9 Pr. 2.8,12 4.19 6.23 7.8,27 12.15,26 13.15 14.12 15.9,10,19,24 16.25, 29 21.8 30.19,20 Ec.11.5 Is.3. 12 26.7 35.8 40.14 43.16,19 49. 11 51.10 57.14 59.8 62.10 Je.6. 16 10.2,23 12.1 18.15 21.8 32. 39 42.3 50.5 Eze.21.20 23.13 43.2 Am.2.7 Na.2.1 Mal.3.1 Mat.7.13,14 8.28 10.5 22.16 Mar.12.14 Lu.5.19 10.31 15.20 19.4 20.21 Jno.10.1 14.4,5,6 Ac.16.17 18.26 19.9,23 24.14 Ro.3.17 14.13 1 Co.10.13 12.31 1 Th.3.11 He.9.8 10.20 12.17† Ja.2.25 2 Pe.2.2,15,21 Re.16.12. See *Evil.*

By the **WAY.** Ge.42.38 45.24 49. 17 Ex.4.24 Nu.14.25 21.4 De. 1.2,40 2.1 6.7 11.19 25.17,18 28.68 Jos.5.4,7 1 Sa.15.2 1 Ki. 13.9,17,24 20.38 2 Ki.3.20 19.28 Ezr.8.31 Job 21.29 Ps.80.12 89. 41 Ec.10.3 Is.37.29,34 42.16 48. 17 Je.2.17 6.25 La.1.12† Eze. 43.4 44.3 46.2,8,9 Ho.13.7 Mar. 8.3,27 9.33,34 Lu.10.4 24.32 1 Co.16.7.

Every **WAY.** Ge.3.24 Ps.119.101, 104,128 Pr.21.2 Eze.16.31 Ro. 3.2 Phi.1.18.

His **WAY.** Ge.6.12 2 Sa.22.31 1 Ki.8.32 2 Ch.6.23 Job 8.19 17.9 21.31 23.11 36.23 Ps.18.30 25.9 37.7,23,34 119.9 Pr.8.22 11.5 14.8 16.9,17 19.3 20.14 21.29 Is.48.15 55.7 Je.4.7 Eze.3.18,19 13.22 33.8,9 Na.1.3 Ja.1.24 5. 20. See *Went.*

In the **WAY.** Ge.24.27,48 35.3,19 48.7 Ex.5.20 23.20 De.1.33 23.4 1 Ki.11.29 13.24,25,28 15.26,34 16.2,19,26 18.7 22.52 2 Ki.8.18, 27 16.3 21.22 2 Ch.11.17 20.32 21.6,13 Ezr.8.22 Ne.9.12,19 Job 18.10 Ps.1.1 25.8,12 32.8 85.13 102.23 110.7 119.1,14 139.24 142.3 Pr.1.15 2.20 4.11,14 8.20 9.6 10.17 12.28 13.6 16.31 22. 5,6 23.19 26.13 29.27 Ec.12.5 Is.8.11 26.8 57.17 65.2 Je.2.18 Eze.23.31 Ho.6.9 Am.4.10† Mat. 5.25 21.8,32 Mar.11.8 Lu.1.79 12.58 19.36 Ac.9.17,27 Jude 11. See *Lord.*

My **WAY.** Ge.24.56 2 Sa.22.33 Job 19.8 Ps.18.32 Is.40.27 Eze.18.25 Jno.8.21 Ro.15.24 2 Co.1.16.

Out of the **WAY.** Ex.32.8 Nu.22. 23 De.9.12,16 11.28 13.5 27.18 Ju.2.17 Job 24.4,24 31.7 Pr.21. 16 Is.28.7 30.11 57.14 Mal.2.8 Ro.3.12 Col.2.14 2 Th.2.7 He. 5.2 12.13.

Own **WAY.** Pr.1.31 20.24 Is.53.6 56.11 Eze.22.31 36.17.

Their **WAY.** 1 Ki.2.4 8.25 2 Ch. 6.16 Job 6.18 19.12 29.25 Ps.35.6 49.13 Je.3.21 6.27 23.12 Eze. 7.27 9.10 11.21 14.22 33.17 36. 17,19 Ac.15.3. See *Went.*

This **WAY.** Ge.28.20 Ex.2.12 Jos. 8.20 2 Ki.6.19 Is.30.21 Ac.9.2 22.4.

Thy **WAY.** Ge.24.40 Ex.33.13 Nu. 22.32 Jos.1.8 1 Ki.19.15 Ps.5.8 27.11 37.5 44.18 67.2 77.13,19 86.11 119.37 Pr.3.23 5.8 Is.57. 10 Je.2.23,33,36 4.18 Eze.16.43 Ho.2.6 10.13 Mat.11.10 Mar.1.2 Lu.7.27 Ac.24.25.

WAYS. Ge.19.2 Dc.5.33 1 Ki.22. 43 2 Ki.21.21 22.2 2 Ch.17.3 21. 12 22.3 28.2 34.2 Job 24.13 30. 12 34.21 40.19 Ps.84.5 Pr.1.19 2.13,15 3.17 5.6,21 6.6 7.25 14.12 16.2,7,25 17.23 31.27 Ec. 11.9 Is.49.9 Je.2.23 3.2 6.16 7.3,5,23 12.16 18.11 26.13 32.19 La.1.4 3.40 Eze.18.25,29 20.43, 44 21.19,21 Hag.1.5,7 Zec.1.6 Lu.3.5 Ac.2.28. See *Evil, High, Seven.*

Any **WAYS.** Le.20.4 Nu.30.15 2 Ch.32.13.

His **WAYS.** De.8.6 10.12 11.22 19.9 26.17 28.9 30.16 32.4 Jos. 22.5 1 Sa.8.3 18.14 1 Ki.2.3 8. 39,58 2 Ch.6.30 13.22 27.6,7 28. 26 Job 26.14 34.11,27 Ps.10.5 103.7 119.3 128.1 145.17 Pr.3.31 10.9 14.2 19.16 22.25 28.6,18 Is.2.3 42.24 45.13 57.18 Je.17. 10 32.19 Eze.18.23,30 33.20 Da. 4.37 Ho.9.8 12.2 Joel 2.7 Mi. 4.2 Hab.3.6 Lu.1.76 Ro.11.33 Ja.1.8,11. See *Lord.*

My **WAYS.** 1 Ki.3.14 11.33,38 Job 31.4 Ps.39.1 81.13 95.10 119. 5,26,59,168 139.3 Pr.8.32 23.26 Is.55.8,9 58.2 La.3.9,11 Eze.18. 29 Zec.3.7 Mal.2.9 1 Co.4.17 He. 3.10.

Own **WAYS.** Job 13.15 Pr.14.14 Is.58.13 66.3 Eze.36.31,32 Ac.14. 16.

Their **WAYS.** 2 Ch.7.14 Job 24.23 Ps.125.5 Pr.9.15 Je.15.7 16.17 18.15 Eze.14.23 16.47 Ho.4.9 Ro.3.16 2 Pe.2.2.

Thy **WAYS.** De.28.29 1 Sa.8.5 2 Ch.6.31 Job 4.6 21.14 22.3,28 Ps.25.4 51.13 91.11 119.15 Pr. 3.6 4.26 31.3 Is.63.17 64.5 Je. 2.33 3.13 Eze.7.3,4,8,9 16.47,61 24.14 28.15 Da.5.23 Re.15.3.

WAY-FARING. Ju.19.17 2 Sa.12.4 Is.33.8 35.8 Je.9.2 14.8.

WAY-MARKS. Je.31.21.

WAY-SIDE. Ge.38.21 1 Sa.4.13 Ps.140.5 Mat.13.4,19 20.30 Mar. 4.4,15 10.46 Lu.8.5,12 18.35.

WE. Ge.46.34 Nu.13.31 De.1.28 1 Sa.8.20 Ezr.10.4 Ne.2.20 5.2,8 Job 8.9 Ps.100.3 Is.14.10 63.19 Mar.5.9 9.28 Lu.1.74 Jno.8.33 9.28,40 17.11,22 Ac.5.32 10.39, 47 14.15 23.15 Ro.12.5 15.1 1 Co. 3.9 4.10,12 8.6 9.12 10.17,22 2 Co.1.14 9.4 10.7 11.12 Ga.1.8 4.3,28 Ep.2.10 1 Th.4.17 5.5 He. 3.6 10.39 1 Jno.4.6 5.19.

WEAK. Nu.13.18 Ju.16.7,11,17 2 Sa.3.39 2 Ch.15.7 Job 4.3 Ps. 6.2 109.24 Is.14.10 35.3 Eze.7. 17 16.30 21.7 Joel 3.10 Mat.26. 41 Mar.14.38 Ac.20.35 Ro.4.19 8.3 14.1,2,21 15.1 1 Co.1.27 4.10 8.7,10,12 9.22 11.30 2 Co.10.10 11.21,29 12.10 13.3,4,9 Ga.4.9 1 Th.5.14.

WEAKEN. Is.14.12.

WEAKENED. Ezr.4.4 Ne.6.9 Job 14.10† Ps.102.23.

WEAKENETH. Job 12.21 Je.38.4.

WEAKER. 2 Sa.3.1 1 Pe.3.7.

WEAKNESS. Ex.32.18† 1 Co.1.25 2.3 15.43 2 Co.12.9 13.4 He.7.18 11.34.

WEAK-HANDED. 2 Sa.17.2.

WEALTH. Ge.34.29 De.8.17,18 Ru.2.1 1 Sa.2.32 2 Ki.15.20 2 Ch. 1.11,12 Ezr.9.12 Es.10.3 Job 21. 13 31.25 Ps.44.12 49.6,10 112.3 Pr.5.10 10.15 13.11,22 18.11 19.4 Ec.5.19 6.2 Is.60.5†,11 Zec.14. 14 Ac.19.25 1 Co.10.24.

WEALTHY. Ps.66.12 Je.49.31.

WEANED. Ge.21.8 1 Sa.1.22 1 Ki.11.20 Ps.131.2 Is.11.8 28.9 Ho.1.8.

WEAPON. De.23.13 Ne.4.17 Job 20.24 Is.54.17 Eze.9.1,2.

WEAPONS. Ge.27.3 1 Sa.21.8 2 Ki.11.8,11 2 Ch.23.7,10 32.5† Is.13.5 Je.22.7 50.25 Eze.39.9, 10 Jno.18.3 Ro.6.13† 2 Co.10.4. See *War.*

WEAR. Ex.18.18 De.22.5,11 1 Sa.2.28 22.18 Es.6.8 Job 14.19 Is.4.1 65.22† Da.7.25 Zec.13.4 Mat.11.8 Lu.9.12.

WEARETH. Ja.2.3.

WEARING. 1 Sa.14.3 Jno.19.5 1 Pe.3.3.

WEARY. Ge.27.46 De.25.18 Ju. 4.21 8.15 2 Sa.16.14 17.2 23.10 Job 3.17 10.1 16.7 22.7 Ps.6.6 63.1† 68.9 69.3 Pr.3.11 25.17 Is.1.14 5.27 7.13 16.12 28.12 32.2 40.28,30,31 43.22 46.1 50.4 Je.2.24 6.11 9.5 15.6 20.9 31. 25 51.58,64 Hab.2.13 Lu.18.5 Ga.6.9 2 Th.3.13.

WEARIED. Ge.19.11 Is.43.23,24 47.13 57.10 Je.4.31 12.5 Eze. 24.12 Mi.6.3 Mal.2.17 Jno.4.6 He.12.3.

WEARIETH. Job 37.11 Ec.10.15.

WEARINESS. Ec.12.12 Mal.1.13 2 Co.11.27.

WEARISOME. Job 7.3.

WEASEL. Le.11.29.

WEATHER. Job 37.22 Pr.25.20 Mat.16.2,3.

WEAVE. Is.19.9 59.5.

WEAVER. Ex.35.35 1 Sa.17.7 2 Sa.21.19 1 Ch.11.23 20.5 Job 7.6 Is.38.12.

WEAVEST. Ju.16.13.

WEB. Ju.16.13,14 Job 8.14 Is. 59.5.

WEBS. Is.59.6.

WEDDING. Mat.22.3,8,10,11 Lu. 12.36 14.8.

WEDGE. Jos.7.21,24 Is.13.12.

WEDLOCK. Eze.16.38.

WEEDS. Job 31.40† Jon.2.5.

WEEDY. Je.49.21†.

WEEK. Ge.29.27,28 Da.9.27 Mat. 28.1 Mar.16.2,9 Lu.18.12 24.1 Jno.20.1,19 Ac.20.7 1 Co.16.2.

WEEKS. Le.12.5 Nu.28.26 Je. 5.24 Da.9.24,25,26 10.2,3.

WEEP. Ge.23.2 43.30 Nu.11.10, 13 1 Sa.11.5 30.4 2 Sa.1.24 12. 21 2 Ch.34.27 Ne.8.9 Job 27.15 30.25,31 31.38† Ec.3.4 Is.15.2 22.4 30.19 33.7 Je.9.1 13.17 22.10 48.32 La.1.16 Eze.24.16, 23 27.31 Joel 1.5 2.17 Mi.1.10

Zec. 7.3 Mar. 5.39 14.72† Lu. 6. 21, 25 7.13 8.52 23.28 Jno. 11.31 16.20 Ac. 21.13 Ro. 12.15 1 Co. 7. 30 Ja. 4.9 5.1 Re. 5.5 18.11.

WEEPERS. Ju. 2.5†.

WEEPEST. 1 Sa. 1.8 Jno. 20.13, 15.

WEEPETH. 2 Sa. 19.1 2 Ki. 8.12 Ps. 126.6 La. 1.2.

WEEPING. Ge. 35.8† 45.2† Nu. 25.6 De. 34.8 2 Sa. 3.16 13.36† 15.30 2 Ki. 20.3† Ezr. 3.13 10.1 Es. 4.3 Job 16.16 28.11† Ps. 6.8 30.5 102.9 Is. 15.3 16.9 22.4†, 12 38.3† 65.19 Je. 3.21 9.10 31.9, 15, 16 41.6 48.5, 32 50.4 Eze. 8.14 Joel 2.12 Mal. 2.13 Mat. 2.18 8.12 22.13 24.51 25.30 Lu. 7.38 13.28 Jno. 11.33 20.11 Ac. 9.39 Phi. 3.18 Re. 18.15, 19.

WEIGH. Ex. 22.17† 1 Ki. 20.39† 1 Ch. 20.2 Ezr. 8.29 Es. 3.9† Job 31.6† Ps. 58.2 Is. 26.7 55.2†.

WEIGHED. Ge. 23.16 1 Sa. 2.3 17.7 2 Sa. 14.26 21.16 Ezr. 8.25 26.33 Job 6.2 28.15 31.6 Ps. 78. 50† Is. 40.12 Je. 32.9 Da. 5.27 Zec. 11.12.

WEIGHER. Is. 33.18†.

WEIGHETH. Job 28.25 Pr. 16.2.

WEIGHING. Nu. 7.85, 86.

WEIGHT. Ge. 43.21 Ex. 30.34 Le. 19.35 26.26 De. 25.15 Ju. 8.26 2 Sa. 12.30 1 Ki. 7.47 2 Ki. 25.16 1 Ch. 28.14 Job 28.25 Pr. 11.1 16.11 Eze. 4.10, 16 Zec. 5.8 2 Co. 4.17 He. 12.1 Re. 16.21.

WEIGHTS. Le. 19.36 De. 25.13 Pr. 16.11 20.10, 23 Mi. 6.11.

WEIGHTY. Pr. 27.3† Zec. 5.7† 2 Co. 10.10.

WEIGHTIER. Mat. 23.23.

WELFARE. Ge. 43.27 Ex. 18.7 1 Ch. 18.10 Ne. 2.10 Job 30.15 Ps. 69.22 Je. 38.4.

WELL, *substantive.* Ge. 21.19, 30 24. 13, 43 49.22 Nu. 21.16, 17, 18 2 Sa. 17.18 23.15 1 Ch. 11.17, 18 Ps. 84.6 Pr. 5.15 10.11 Ca. 4.15 Jno. 4.6, 11, 12, 14.

WELLS. Ge. 26.15, 18 Ex. 15.27 Nu. 20.17 De. 6.11 2 Ki. 3.19, 25 2 Ch. 26.10 Is. 12.3 2 Pe. 2.17.

WELL, *adverb.* Ge. 4.7 12.13, 16 13.10 18.11 24.1 29.6 40.14 43.27 Ex. 1.20 4.14 Nu. 11.13 13.30 36.5 De. 1.23 3.20 4.40 5.14, 16, 28, 29, 33 6.3, 18 7.18 12. 25, 28 15.16 18.17 19.13 22.7 Ju. 9.16 14.3, 7 20.48 Ru. 3.1, 13 1 Sa. 16.16 20.7 24.20 2 Sa. 6.19 18.28 1 Ki. 8.18 18.24 2 Ki. 4.26 5.21 7.9 9.11 25.24 2 Ch. 6.8 12.12 Ps. 49.18 119.65 128.2 Pr. 11.10 14.15 24.32 30.29 31. 27 Ec. 8.12, 13 Is. 3.10 Je. 1.12 7.23 15.11 22.15, 16 39.12 40.4, 9 42.6 44.17 Eze. 24.5, 10 33.32 44.5 Jon. 4.4, 9 Mat. 15.7 25.21, 23 Mar. 7.6, 37 12.28 Lu. 1.7 6.26 13.9 19.17 20.39 Jno. 4.17 8.48 13.13 18.23 Ac. 28.25 1 Co. 7.37, 38 Ga. 4.17 5.7 Ep. 6.3 Phi. 4.14 1 Ti. 3.34 5.17 Tit. 2.9 Ja. 2.19. See *As, Do, Doing, Favored, Pleased.*

WELL-BELOVED. Ca. 1.13 Is. 5.1 Mar. 12.6 Ro. 16.5 3 Jno. 1.

WELL-SPRING. Pr. 16.22 18.4.

WELL *nigh.* Pr. 73.2.

Very **WELL.** Ac. 25.10 2 Ti. 1.18.

WEN. Le. 22.22.

WENCH. 2 Sa. 17.17.

WENT. Ge. 35.3 Nu. 10.14 14.24 22.22 24.1 25.8 De. 1.31 Jos. 24. 17 Ju. 1.3, 17 16.19 1 Sa. 10.14, 26 17.12, 15 22.13 30.22 2 Sa. 1.4 8.3, 6, 14 15.11 18.33 1 Ki. 11.6 13.12, 14 22.24, 48 2 Ki. 2.6 5.25 6.4 1 Ch. 7.23 16.20 18.3, 6, 13 2 Ch. 10.16 12.12 18.23 23.17 Ne. 2.16 Es. 2.14 Ps. 42.4 105.13 106.32 Pr. 7.8 Is. 57.17 Eze. 1.9, 12, 17, 21 10.11 20.16 Ho. 2.13 5.13 9.10 11.2 Hab. 3.5, 11 Mat. 21.29, 30 25.10 Mar. 1.20 Lu. 2.3 16.30 17.14 23.52 Jno. 4.45 7.53 9.11 13.3 18.6 21.23 Ac. 8.4 9.1 10.9 14.1 15.38 16.16 26. 12 1 Pe. 3.19. See *Along.*

WENT *about.* Nu. 11.8 2 Ki. 3.25 2 Ch. 17.9 Ec. 2.20 Ca. 5.7 Mat. 4.23 9.35 Mar. 6.6 Ac. 9.29 19. 38 13.11 21.31 25.21. See *Arose.*

WENT *aside.* Lu. 9.10 Ac. 23.19.

WENT *astray.* Ps. 119.67 Eze. 44. 10, 15 48.11 Mat. 18.13.

WENT *away.* Ju. 16.3, 14 19.2 2 Sa. 18.9 2 Ki. 5.11 2 Ch. 9.12 Mat. 19.22 26.42, 44 Mar. 14.22 14.39 Jno. 12.11 20.10 Ac. 10.23.

WENT *back.* 1 Ki. 13.19 2 Ki. 8.29 Jno. 6.66.

WENT *before.* Ex. 13.21 14.19 Nu. 10.33 Jos. 3.6 6.9, 13 1 Sa. 17.7, 41 2 Sa. 6.4 10.16 20.8 1 Ch. 19. 16 Job 18.20 Ps. 68.25 Mat. 2.9 21.9 Mar. 11.9 Lu. 18.39 22.47 1 Ti. 1.18.

WENT *behind.* Ex. 14.19.

WENT *down.* Ge. 12.10 15.17 42.3 43.15 Ex. 19.14, 25 32.15 Nu. 16. 33 20.15 De. 10.22 26.5 Jos. 24.4 Ju. 3.27, 28 4.14 7.11 14.1, 5, 7, 18, 19 19.14 Ru. 3.6 1 Sa. 13. 20 22.1 2 Sa. 2.24 5.17 11.9, 10, 13 17.18 21.15 23.13, 20, 21 2 Ki. 1.15 2.2 5.14 8.29 1 Ch. 11.15, 22, 23 2 Ch. 18.2 22.6 Ps. 133.2 Ca. 6.11 Is. 52.4 Je. 18.3 Eze. 31, 15, 17 Jon. 1.3 2.6 Lu. 18.14 Jno. 5.4 Ac. 7.15 8.5, 38 10.21 12.19 20.10.

WENT *forth.* Ge. 8.7, 18, 19 10.11 11.31 12.5 Nu. 11.31 31.13 33.1 Ju. 9.8 2 Sa. 20.8 2 Ki. 2.21 18.7 Es. 5.9 Job 1.12 2.7 Is. 37.36 48. 3 Je. 22.11 Eze. 16.14 24.12 Am. 5.3 Hab. 3.5 Mat. 13.3 25.1 Mar. 2.12 3 Jno. 7 Re. 6.2.

WENT *her way.* 1 Sa. 1.18 Jno. 4. 28 11.28.

WENT *his way.* Ge. 18.33 24.61 25.34 Ex. 18.27 Nu. 24.25 1 Sa. 24.7 26.25 1 Ki. 1.49 Es. 4.17 Je. 28.11 Mat. 13.25 Lu. 4.30 8.39 22.4 Jno. 4.50 Ac. 8.39 9.17. See *Jesus.*

WENT *in* or *into.* Ge. 7.7, 9, 16 39. 11 Ex. 5.1 7.10 14.22, 23 15.19 34.35 Le. 16.23 Jos. 6.23 Ju. 3.22 17.10 19.15 1 Sa. 24.3 2 Sa. 7.18 1 Ki. 1.15 22.30 2 Ki. 4.33, 37 5. 4, 25 19.24 2 Ch. 26.16, 17 Ne. 9. 24 Es. 7.7 Ps. 73.17 Je. 26.21 Eze. 8.10 9.2 10.2, 3, 6 25.3 39.23 Da. 2.16, 24 6.10 Mat. 8.32 21.33 25.10 27.53 Mar. 2.26 12.1 15. 43 Lu. 1.9, 39 6.4 19.12 20.9 24.29 Jno. 18.15 20.5, 8 Ac. 1.21 10.27 12.17 13.14 17.2, 10 19.8 Ro. 10.18.

WENT *in* **as to a woman.** Ge. 16.4 19.33 29.23, 30 30.4 38.2, 9 Ju. 16.1 Ru. 4.13 2 Sa. 12.24 16.22 17.25 20.3 1 Ch. 2.21 7.23 Eze. 23.44.

WENT *over.* 2 Sa. 2.15 19.17, 31 2 Ki. 2.8, 14 1 Ch. 12.15 29.30 Ne. 12.38 Is. 51.23.

WENT *out.* Ge. 4.16 24.63 34.1 43.31 44.28 Ex. 2.11, 13 8.1, 30 9.33 12.41 14.8 15.20 16.27 18.7 33.7 Le. 10.2 Nu. 10.34 11. 25 21.23, 33 22.32 Jos. 6.1 8.14 11.4 Ju. 2.15 3.19 19.25 Ru 1. 21 1 Sa. 3.3 17.35 18.5, 13, 16 19. 8 2 Sa. 11.13 13.9 19.19 1 Ki. 20.16, 17, 21 2 Ki. 4.18, 37 5.27 9. 21, 24 1 Ch. 12.17 14.8 2 Ch. 15.2, 5 19.2 20.21 35.20 Es. 7.8 Job 29.7 31.34 Ps. 81.5 Je. 37.4 Eze. 10.7 Am. 5.3 Zec. 8.10 Mat. 11.7, 8, 9 20.1, 3, 5, 6 22.10 Mar. 3.21 5.13, 14 Lu. 6.19 7.24, 25, 26 8.33, 35 22.62 Jno. 8.9, 59 11.31 13.30 18.16 Ac. 1.21 15.24 19.12 He. 11.8 1 Jno. 2.19.

WENT *their way.* Ju. 18.26 1 Sa. 30.2 Nc. 8.12 Zec. 10.2 Mat. 8.33 20.4 22.5, 22 Mar. 11.4 Lu. 19.32 Jno. 11.46 Ac. 8.36.

WENT *through.* Nc. 9.11 Ps. 66.6, 12 Is. 60.15 Mar. 2.23 Lu. 6.1.

WENT *up.* Ge. 17.22 35.13 49.4 Ex. 17.10 19.3, 20 24.15, 15 34.4 Nu. 13.21, 31 20.27 33.38 De. 1.43 10.3 Jos. 6.20 14.8 Ju. 1.4, 22 4. 10 8.8, 11 1 Sa. 1.3, 7, 21, 22 5.12 2 Sa. 15.30 24.19 2 Ki. 2.11 4.34, 35 19.14 23.2 1 Ch. 11.6 21.19 2 Ch. 34.30 Ezr. 2.1, 59 4.23 7.6 8.1 Nc. 7.6, 61 12.1 Is. 37.14 Eze. 1.13 8.11 10.4 11.23, 24 19.6 Mat. 3.16 5.1 14.23 15.29 Lu. 9.28 18.10 Jno. 7.10 Ac. 1.10 3.1 10.9 24.11 Ga. 1.17, 18 2.1, 2 Re. 20.9.

WENT *a whoring.* Ju. 2.17 8.33 Ps. 106.39.

WENTEST. Ge. 49.4 Ju. 5.4 2 Sa. 7.9 16.17 19.25 Ps. 68.7 Is. 57. 7, 9 Je. 2.2 31.21 Hab. 3.13 Ac. 11.3.

WEPT. Ge. 21.16 27.38 29.11 33. 4 37.35 42.24 43.30 45.2, 14, 15 46.29 50.1, 3†, 17 Ex. 2.6 Nu. 11. 4, 18, 20 14.1 Le. 1.45 34.8 Ju. 2. 4 14.16 20.23, 26 21.2 Ru. 1.9, 14 1 Sa. 1.7, 10 11.4 20.41 24.16 30.4 2 Sa. 1.12 3.32, 34 12.22 15. 36 15.23, 30 18.33 2 Ki. 8.11 13. 14 20.3 22.19 Ezr. 3.12 10.1 Ne. 1.4 8.9 Job 2.12 Ps. 69.10 137.1 Is. 38.3 Ho. 12.4 Mat. 26.75 Mar. 5.38 14.72 16.10 Lu. 7.38 8.52 19.41 22.62 Jno. 11.35 20.11 Ac. 20.37 1 Co. 7.30 Re. 5.4.

WERE. Ge. 34.14, 25 35.2, 4 Ex. 5.19 10.6 Nu. 12.8 13.33 14.3 De. 5.29 10.19 28.62 32.27, 29 Jos. 2.4 Ju. 9.36 1 Sa. 9.4 2 Sa. 11.16 1 Ki. 3.18 4.28 16.30, 33 2 Ki. 3. 14 7.10 2 Ch. 29.31 Ne. 1.9 5. 2, 3, 4 7.61 Job 29.2 Ps. 39.12 Is. 14.2 37.19 Je. 31.15 Eze. 14.14, 16, 18, 20 20.9 Hag. 2.16 Mat. 5.12 12.3, 4 Mar. 2.25, 26 Lu. 3.15 6.3, 4 7.39 17.17 Jno. 9.33 11.57 15. 19 17.6 18.30 Ac. 20.12 24.9 Ro. 4.17 9.25 1 Co. 12.17 Ga. 2.6 Ep. 2.3 2 Th. 3.10 2 Pe. 3.4 Re. 6.11.

As it **WERE.** Le. 14.35 Ca. 6.13 Is. 5.18 10.15 26.20 53.3 Lu. 22. 44 Jno. 7.10 Ro. 9.32 1 Co. 4.9 Re. 10.1 13.3 14.3 15.2.

If it **WERE.** Job 21.4 Mat. 24.24 Mar. 6.56 Jno. 14.2 Ac. 18.14.

WERT. Ca. 8.1 Re. 3.15.

WEST. Ge. 28.14 De. 33.23 1 Ki. 7.25 1 Ch. 9.24 12.15 2 Ch. 4.4 Ps. 75.6 103.12 107.3 Is. 11.14 43.5 45.6 49.12 59.19 Eze. 48.1 Da. 8.5 Ho. 11.10 Zec. 8.7 14.4 Mat. 8.11 24.27 Lu. 12.54 13.29 Re. 21.13.

WEST *border.* Nu. 34.6 Jos. 15.12 Eze. 45.7.

WEST *quarter.* Jos. 18.14.

WEST *side.* Ex. 27.12 38.12 Nu. 2.18 35.5 Eze. 48.3, 4, 5, 6, 7, 8, 23, 24.

WEST *wind.* Ex. 10.19.

WESTERN. Nu. 34.6.

WESTWARD. Ge. 13.14 Nu. 3.23 De. 3.27 Eze. 48.18 Da. 8.4.

WET. Job 24.8 Da. 4.15, 23, 25, 33 5.21.

WHALE. Job 7.12 41.1† Eze. 32. 2 Mat. 12.40.

WHALES. Ge. 1.21 Ps. 74.13†.

WHAT. Ge. 27.37 39.8 44.16 Ex. 10.26 13.14 16.7, 15 Le. 25.20 Nc. 13.18, 19, 20 15.34 16.11 23.17 24. 13 De. 4.3 7.18 10.12 11.6 20. 5, 6, 7, 8 Jos. 7.8 15.18 22.24 Ju. 1.14 7.11 11.12 18.8, 18, 24 Ru. 3.4 1 Sa. 3.17 4.16 10.8 2 Sa. 16. 10 17.5 18.29 19.22 1 Ki. 1.16 13.12 14.14 17.18 22.14 2 Ki. 2. 9 3.13 4.2 9.18, 19 20.14, 15 2 Ch. 18.13 19.6 20.12 25.9 35.21 Ezr. 9.10 Ne. 2.4, 19 13.17 Es. 4.5 5.3, 6 7.2 9.12 Job 7.17, 20 9.12 13.13 15.14 31.14 34.4 35.6, 7 37.18 Ps. 8.4 25.12 34.12 85.8 89.48 120.3 144.3 Pr. 23.1 25.8 30.4 31.2 Ec. 2.2 8.4 Is. 21.11 22.16 38.15 39.3, 4 52.5 Je. 4.30 8.6 13.21 48.19 Eze. 12.9 Da. 4. 35 Ho. 6.4 9.14 14.8 Joel 3.4 Mi. 6.8 Am. 4.13 Zec. 1.9, 19 4.4, 5, 13 5.6 6.4 Mat. 5.47 6.25, 31 8.29 12.3 19.27 20.21 27.4 Mar. 1.24 2.25 5.7 6.30 9.6 14.36 Lu. 3.10 4.34 6.3 7.31 8.28 10. 25 12.17, 22, 29, 49 16.3 23.34 Jno. 1.21 2.4 9.26 12.27, 49 16. 18 21.22, 23 Ac. 2.37 4.16 9.6 10.4 11.17 16.30 19.3 21.22 22. 10 Ro. 3.5, 9 4.1 6.1, 15 7.7, 15 8.31 9.14, 30 11.7 1 Co. 4.21 10. 19 14.15 2 Co. 11.12 Phi. 1.18, 22 1 Ti. 1.7 2 Ti. 2.7 He. 2.6 11.32 Ja. 4.14 1 Pe. 1.11 1 Jno. 3.2. See *Things.*

WHATSOEVER. Ge. 31.16 Le. 27. 32 Nu. 22.17 De. 2.37 12.32 Ju. 10.15 1 Sa. 14.36 1 Ki. 8.37, 38 2 Ch. 6.28 Job 41.11 Ps. 1.3 8.8 115.3 135.6 Ec. 3.14 8.3 Je. 1.7 15.7† 44.17 Mat. 5.37 7.12 14.7 17.12 20.4, 7 21.22 23.3 28.20 Mar. 6.22 9.13 11.23, 24 Jno. 2.5 14.13 15.14, 16 16.23 Ac. 3.22 Ro. 14.23 1 Co. 10.25, 27, 31 Ca. 2.6 6. 7 Phi. 4.8, 11 Col. 3.17, 23 1 Jno. 3.22 5.15 3 Jno. 5.

WHEAT. Ge. 30.14 Ex. 9.32 34. 22 Nu. 18.12 De. 32.14 Ju. 6.11 15.1 Ru. 2.23 1 Sa. 6.13 12.17 2 Sa. 4.6 1 Ki. 5.11 1 Ch. 21.23 Ezr. 6.9 7.22 Job 31.40 Ps. 81.16 147. 14 Pr. 27.22 Ca. 7.2 Je. 12.13 23. 28 31.12 Eze. 27.17 Joel 2.24 Am. 5.11 8.5, 6 Mat. 3.12 13.25, 29, 30 Lu. 3.17 16.7 22.31 Jno. 12.24 Ac. 27.38 1 Co. 15.37 Re. 6.6 18.13. See *Barley.*

WHEATEN. Ex. 29.2.

WHEEL. Ps. 83.13 Pr. 20.26 Ec. 12.6 Is. 28.28 Eze. 1.15, 16 10.10, 13.

WHEELS. Ex. 14.25 Ju. 5.28 Pr. 25.11† Is. 5.28 Je. 18.3 47.3 Eze. 1.16 3.13 10.19 11.22 23.24 26. 10 Da. 7.9 Na. 3.2.

WHELP, S. 2 Sa. 17.8 Pr. 17.12 Eze. 19.2, 3, 5 Ho. 13.8 Na. 2.12. See *Lions.*

WHEN. Le. 14.57 De. 6.7 11.19 1 Sa. 3.12 1 Ki. 8.30 Ne. 2.6 Ps. 94.8 Ec. 8.7 Je. 13.27 Zec. 7.5, 6 Mat. 24.3 Mar. 13.4 Lu. 21.7 Jno. 4.25 16.8 20.20 Ac. 2.37 2 Th. 3. 10 1 Jno. 2.28.

WHENCE. Ge. 16.8 42.7 De. 11. 10 Jos. 2.4 9.8 Ju. 13.6 17.9 19. 17 2 Sa. 1.3 2 Ki. 5.25 20.14 Job 1.7 2.2 10.21 16.22 Is. 39.3 47. 11 51.1 Jon. 1.8 Mat. 12.44 13. 54, 56 Mar. 6.2 12.37 Lu. 1.43 11. 24 13.25, 27 Jno. 1.48 7.28 8.14 9.29, 30 Phi. 3.20 He. 11.19 Ja. 4.1 Re. 2.5 7.13.

WHENSOEVER. Mar. 14.7.

WHERE. Ge. 3.9 Ex. 2.20 20.24 29.42 30.6, 36 De. 32.37 2 Sa. 9.4 Job 9.24 14.10 35.10 38.4 Ps. 42. 3, 10 79.10 115.2 Is. 49.21 Je. 2.6, 8 36.19 Ho. 1.10 Joel 2.17 Zec. 1.5 Lu. 17.37 Jno. 7.11, 34 9. 12 12.26 14.3 17.24.

WHEREABOUT. 1 Sa. 21.2.

WHEREAS. 1 Sa. 24.17 1 Ki. 8.18 Eze. 13.7 35.10 Ja. 4.14.

WHEREBY. Je. 33.8 Eze. 18.31 39.26 Lu. 1.18 Ac. 4.12 Ro. 8.15 Ep. 4.30.

WHEREFORE. 2 Sa. 12.23 16.10 Mal. 2.15 Mat. 14.31 26.50 Ac. 10.21.

WHERETO. Is. 55.11 Phi. 3.16.

WHEREWITH. Ju. 6.15 1 Ki. 22. 22 2 Ch. 18.20 35.21 Ps. 119.42 Mi. 6.6 Mat. 5.13 Mar. 9.5 Lu. 14. 34 Jno. 17.26 Ep. 2.4.

WHEREWITHAL. Mat. 6.31.

WHET. De. 6.7† 32.41 Ps. 7.12 64.3 Ec. 10.10.

WHETHER. 1 Ki. 20.18 Ezr. 2.59 Ne. 7.61 Eze. 2.5, 7 3.11 Mat. 21. 31 23.17 Jno. 7.17 Ro. 14.8 1 Co. 15.11 2 Co. 12.2, 3 1 Jno. 4.1.

WHICH. Ge. 3.17 45.6 Nu. 19.2 Lu. 21.6 Jno. 8.46 10.32 Ac. 26.16 Col. 3.7 He. 7.19 9.5 12.14 Ja. 2.7 1 Pe. 3.19.

WHILE. De. 31.27 1 Sa. 20.14 2 Sa. 12.18, 21, 22 2 Ch. 15.2 34.3 Job 20.23 Ps. 7.2 49 18 63.4 104.33 146.2 Is. 55.6 Je. 15.9 40.5 Mat. 5.25 27.63 Mar. 2.19 Lu. 5.34 24.44 Jno. 9.4 1 Ti. 5.6 He. 3.15. See *Little.*

A **WHILE.** Ge. 46.29 1 Sa. 9.27 2 Sa. 7.19 Mat. 13.21 Lu. 8.13 18.4 1 Pe. 5.10.

All the **WHILE.** 1 Sa. 22.4 25.7, 16 27.11 Job 27.3.

Long **WHILE.** Ac. 20.11.

WHIP, S. 1 Ki. 12.11, 14 2 Ch. 10. 11, 14 Pr. 26.3 Na. 3.2.

WHIRLETH. Ec. 1.6.

WHIRLWIND. 2 Ki. 2.1, 11 Job 37.9 38.1 40.6 Ps. 58.9 Pr. 1.27 10.25 Is. 5.28 17.13 40.24 41.16 66.15 Je. 4.13 23.19 25.32 30.23 Eze. 1.4 Da. 11.40 Ho. 8.7 13.3 Am. 1.14 Na. 1.3 Hab. 3.14 Zec. 7.14.

WHIRLWINDS. Is. 21.1 Zec. 9.14.

WHISPER. Ps. 41.7 Is. 29.4.

WHISPERED. 2 Sa. 12.19.

WHISPERER, S. Pr. 16.28 26.20† Ro. 1.29.

WHISPERINGS. 2 Co. 12.20.

WHIT. 1 Sa. 3.18 Jno. 7.23 13.10 2 Co. 11.5.

WHITE. Ge. 30.37 49.12 Ex. 16.31 Le. 13.3, 4, 10, 19, 20, 21, 24, 25, 26, 43 Nu. 12.10 Ju. 5.10 2 Ki. 5.27 2 Ch. 5.12 Es. 8.15 Job 6.6 Ps. 68. 14 Ec. 9.8 Ca. 5.10 Is. 1.18 Eze. 27.18 Da. 7.9 11.35 12.10 Joel 1.7 Zec. 1.8 Mat. 5.36 17.2 28.3 Mar. 16.5 Lu. 9.29 Jno. 4.35 Ac. 1.10 Re. 1.14 2.17 3.4, 5, 18 4.4 6.2 7.9, 13, 14 14.14 15.6 19.8, 11, 14 20.11.

WHITE (for *whiten*). Mar. 9.3.

WHITED. Mat. 23.27 Ac. 23.3.

WHITER. Ps. 51.7 La. 4.7.

WHITHER. Ge. 16.8 1 Sa. 10.14 2 Ki. 5.25 Ca. 6.1 Zec. 5.10 He. 11.8. See *Go, Goest, Goeth.*

WHITHERSOEVER. 2 Sa. 8.6, 14 2 Ki. 18.7 1 Ch. 18.6, 13 Pr. 17.8 21.1 Mat. 8.19 Lu. 9.57 Re. 14.4.

WHO. Ge. 27.18, 32 33.5 48.8 Ex. 3.11 5.2 15.11 32.26 De. 33.29. Ru. 3.9, 16 1 Sa. 18.8 25.10 26.15 2 Sa. 7.18 2 Ki. 9.32 10.9, 13 Ne. 6.11 Es. 7.5 Job 9.24 17.3 42.3 Ps. 4.6 35.10 59.7 Pr. 23.29 30.9 Is. 6.8 29.15 Je. 9.12 21.13 49.4, 19 50.44 La. 2.13 3.37 Mat. 21. 10 26.68 Lu. 5.21 7.49 9.9 19.3 Jno. 1.19, 22 5.13 8.25 9.36 13.25 21.12 Ac. 9.5 19.15 21.33 22.8 26.15 1 Co. 3.5 2 Co. 2.16 11.29 Ja. 4.12 1 Jno. 2.22 Re. 6.17 13.4 15.4.

WHOLE. Ex. 29.18 Le. 4.12 8.21 10.6 Jos. 11.23 2 Sa. 1.9 2 Ch. 15. 15 Ps. 51.19 Pr. 1.12 16.33 Ec. 12.13 Is. 54.5 Je. 19.11 45.4 Eze. 15.5 Mi. 4.13 Zec. 4.14 Mal. 3.9 Mat. 5.29, 30 8.32 13.33 16.26 Mar. 8.36 Lu. 9.25 13.21 23.1 Jno. 4.53 11.50 Ac. 13.44 1 Co. 12. 17 1 Th. 5.23 Ja. 2.10 1 Jno. 2.2 5.19. See *Congregation, Heart.*

WHOLE (sound, healthy). Jos. 5.8 Job 5.18 Mat. 9.12, 21, 22 12.13 15. 28, 31 Mar. 2.17 3.5 5.28, 34 Lu. 5.31 6.10 7.10 8.48 17.19 Jno. 5.6, 14 7.23 Ac. 4.9 9.34.

WHOLLY. Le. 6.22, 23 19.9 Nu. 3.9 4.6 8.16 32.11 De. 1.36 Jos. 14.8, 9, 14 Ju. 17.3 1 Sa. 7.9 1 Ch. 28.21 Job 21.23 Is. 22.1 Je. 2.21 6.6 13.19 42.15 46.28 50.13 Eze. 11.15 Am. 8.8 9.5 Ac. 17.16 1 Th. 5.23 1 Ti. 4.15.

WHOLESOME. Pr. 15.4 1 Ti. 6.3.

WHOM. Ge. 22.2 30.26 43.27, 29 Ex. 33.19 Le. 17.7 Nu. 11.21 De. 32.20, 37 Jos. 24.15 Ju. 7.4 1 Sa. 6.20 9.20 29.5 30.13 2 Sa. 16.19 1 Ki. 20.14 22.8 2 Ki. 19.10 Ezr. 10.44 Ps. 16.3 18.2 73.25 146.3 Pr. 3.12, 27 30.31 Ec. 4.8 Ca. 3.1, 2, 3 Is. 6.8 10.3 22.16 31.6 37. 10 40.18, 25 42.1 46.5 49.3 51. 19 57.4, 11 Je. 8.2 La. 1.14 4.20 Eze. 31.2, 18 Da. 5.19 Am. 7.2, 5 Na. 3.19 Mat. 3.17 11.10 16.15 17.5 Mar. 1.11 10.29 Lu. 9.20 Jno. 1.15, 30 5.21, 45 6.68 17.3 Ac. 8.34 27.23 Ro. 1.5 5.2, 11 15. 21 1 Co. 1.9 3.5 7.39 8.6 2 Co. 1.10 Ga. 1.5 6.14 Ep. 1.7, 11, 13 2.3, 21, 22 3.12 Phi. 2.15 3.8 Col. 1.14, 28 2.3, 11 2 Th. 2.8 1 Ti. 1. 15, 20 2 Ti. 1.15 2.17 4.15, 18 He. 2.10 3.17, 18 4.13 7.2 11.38 13. 21 Ja. 1.17 1 Pe. 1.12 2.4 4.11 2 Pe. 2.17, 19 Jude 13 Re. 7.2 17.2. See *Before.*

WHOMSOEVER. Ge. 31.32 Ju. 11. 24 Da. 4.17, 25, 32 5.21 Mat. 11.27 21.44 Lu. 4.6 12.48 20.18 Ac. 8. 19 1 Co. 16.3.

WHORE. Le. 19.29 21.7, 9 De. 22. 21 23.17, 18 Ju. 19.2 Pr. 23.27 Is. 57.3 Je. 3.3 Eze. 16.28 Re. 17.1, 15, 16 19.2.

WHORES. Eze. 17.33 Ho. 4.14.

WHOREDOM. Ge. 38.24 Le. 19.29 Je. 3.9 13.27 Eze. 16.33 23.8, 17 43.7, 9 Ho. 4.11 5.3 6.10.

WHOREDOMS. Nu. 14.33 2 Ki. 9.22 2 Ch. 21.13 Je. 3.2 Eze. 16. 20, 22, 25, 26, 34 23.35 Ho. 1.2 2.2, 4 4.12 5.4 Na. 3.4. See *Commit.*

WHOREMONGER. Ep. 5.5.

WHOREMONGERS. 1 Ti. 1.10 He. 13.4 Re. 21.8 22.15.

WHORING. See *Go. Gone, Went.*

WHORISH. Pr. 6.26 Eze. 6.9 16. 30.

WHOSE. Ge. 32.17 1 Sa. 12.3 2 Sa. 3.12 Je. 44.28 48.15 51.57 Da. 5.23 Am. 5.27 Mat. 22.20, 42 Mar. 12.16 Lu. 12.20 20.24 Jno. 19.24 Ac. 27.23 He. 3.6. See *Heart.*

WHOSESOEVER. Jno. 20.23.

WHOSOEVER. 1 Ki. 13.33 Mat. 11.6 13.12 Lu. 8.18 Ro. 2.1 1 Co. 11.27 Ga. 5.10 Re. 22.17.

WHY. Ge. 25.22 Ju. 11.7 15.10 Ru. 1.11 1 Sa. 2.23 21.1 2 Sa. 13. 26 1 Ki. 1.6 2 Ch. 25.16 Es. 4.5 Is. 40.27 Je. 8.14 27.13 Eze. 18.31 33.11 Mat. 21.25 Mar. 5.39 11.31 Lu. 2.48 20.5 Jno 7.45 10.20 Ac. 9.4 14.15 22.7 26.14 Ro. 9. 19, 20 1 Co. 10.30.

WICKED. Ge. 18.23, 25 38.7 Ex. 9.27 23.7 Le. 20.17 De. 15.9 17.5 23.9 25.1 1 Sa. 2.9 24.13 1 Ki. 8. 32 2 Ki. 17.11 2 Ch. 6.23 7.14 24.7 Ne. 9.35 Es. 7.6 9.25 Job 3.17 9.22, 29 10.7, 15 21.7, 30 27. 7 34.18 38.13, 15 40.12 Ps. 7.11 9.5, 16, 17 10.2, 3, 4, 13 11.2, 5, 6 12.8 17.9, 13 26.5 27.2 28.3 31. 17 34.21 37.7, 10, 12, 14, 16, 20, 21, 32, 34, 35, 40 39.1 58.3 59.5 68.2 75.8 92.7 94.3, 13 101.3, 4, 8 104. 35 106.18 112.10 119.95, 110, 119, 155 139.19, 24 140.8 141.4, 10 145. 20 147.6 Pr. 2.22 5.22 6.18 10. 25, 30 11.5, 7, 8, 10, 18 21, 31 12.2, 7, 12, 13, 21 13.17 14.17, 19, 32 15. 29 16.4 17.4, 15 18.3 20.26 21. 12, 18, 27 24.16, 19 25.5, 26 26, 28 28.1, 4, 12, 15, 28 29.2, 7, 12, 16 Ec. 3. 17 7.17 8.10, 13 Is. 5.23 11.4 13.11 32.7 53.9 55.7 57.20 Je. 2.33 6.29 17.9 25.31 Eze. 3.18, 19 8.9 11.2 13.22 18.21, 23 20. 44 21.3, 4, 25 33.8, 9, 11, 15, 19 Da. 12.10 Mi. 6.11 Na. 1.3, 11, 15 Hab. 1.4, 13 Zep. 1.3 Mal. 3.18 4.1 Mat. 12.45 13.49 16.4 18.32 25. 26 Lu. 11.26 19.22 Ac. 2.23 18 14 1 Co. 5.13 Col. 1.21 2 Th. 2.8. See *Man, Men. One.*

Of the **WICKED.** Job 8.22 9.24 10.3 11.20 16.11 18.5, 21 20.5, 22 21.16, 17, 28 22.18 24.6 29.17 36.6, 17 Ps. 1.1† 7.9 10.15 22.16 36.1, 11 37.17, 28, 38 55.3 58.10 64.2 71.4 73.3 74.19 75.10 82. 2, 4 91.8 92.11 97.10 109.2 112. 10 119.53, 61 125.3 129.4 140.4, 8 146.9 Pr. 2.14 3.25, 33 4.14, 19 10.3, 6, 7, 11, 16, 20, 24, 27, 28, 32 11. 11, 23 12.5, 6, 10, 26 13.9, 25 14.11 15.6, 8, 9, 26, 28 18.5 19.28 21.4, 7, 10, 12, 27 24.20 Is. 14.5 Je. 5.28 12.1 15.21 23.19 30.23 Eze. 13. 22 18.20 21.29 30.12 33.11, 12 Da. 12.10 Mi. 6.10 Hab. 3.13 Ep. 6.16 2 Pe. 2.7 3.17.

To or *unto the* **WICKED.** Job 31.3 Ps. 32.10 50.16 Pr. 24.24 29.27 Ec. 9.2 Is. 3.11 26.10 48.22 57. 21 Eze. 3.18 7.21 33.8, 14.

WICKEDLY. Ge. 19.7 De. 9.18 Ju. 19.23 1 Sa. 12.25 2 Sa. 22.22 24.17 2 Ki. 21.11 2 Ch. 6.37 20.35 22.3 Ne. 9.33 Job 13.7 34.12 Ps. 18.21 73.8 74.3 106.6 139.20 Da. 9.5, 15 11.32 12.10 Mal. 4.1.

WICKEDNESS. Ge. 6.5 39.9 Le. 18.17 19.29 20.14 De. 9.4, 5 13. 11 17.2 28.20 Ju. 9.56 20.3, 12 1 Sa. 12.17, 20 24.13 25.39 2 Sa. 3. 39 7.10 1 Ki. 1.52 2.44 8.47 21. 25 2 Ki. 21.6 1 Ch. 17.9 Job 4.8 11.11, 14 20.12 24.20 27.4 34.10 Ps. 5.4, 9 7.9 10.15 28.4 45.7 52.7 55.11, 15 58.2 84.10 89.22 107.34 Pr. 4.17 8.7 10.

94.23 Pr.21.12 Je.1.16 14.16 23.11 44.3,5 La.1.22 Ho.7.2,3 9.15 Jon.1.2 Mat.22.18.

Thy **WICKEDNESS.** 1 Ki.2.44 Job 22.5 35.8 Is.47.10 Je.3.2 4.18 22.22 Eze.16.23,57 Na.3.19 Ac. 8.22.

WIDE. De.15.8,11 1 Ch.4.40 Job 29.23 30.14 Ps.35.21 81.10 104. 25 Pr.13.3 21.9 25.24 Is.57.4 Je.22.14 Na.3.13 Mal.7.13.

WIDENESS. Eze.41.10.

WIDOW. Ge.38.11,14 Ex.22.22 Le.21.14 22.13 Nu.30.9 De.10.18 14.29 16.11,14 24.17,19,20,21 26. 12,13 27.19 2 Sa.14.5 1 Ki.7.14 11.26 17.9 Job 24.3,21 29.13 31. 16 Ps.94.6 109.9 146.9 Pr.15.25 Is.1.17,23 47.8 Je.7.6 22.3 La. 1.1 Eze.22.7 44.22 Zec.7.10 Mal.3.5 Mar.12.42,43 Lu.2.37 7.12 18.3,5 21.2,3 1 Ti.5.4,5,9 Re.18.7.

WIDOWS. Ex.22.24 Job 22.9 27. 15 Ps.68.5 78.64 Is.9.17 10.2 Je.15.8 18.21 49.11 La.5.3 Eze. 22.25 Mat.23.14 Mar.12.40 Lu. 4.25 20.47 Ac.6.1 9.39,41 1 Co. 7.8 1 Ti.5.3,11,16 Ja.1.27.

WIDOWHOOD. Ge.38.19 2 Sa. 20.3 Is.47.9 54.4.

WIFE. Ge.11.29,31 12.17,20 20. 3,18 21.21 24.4,36,38 25.1 27. 46 28.1,6 38.6,8 39.7 Ex.20.17 21.4,10 Le.18.8,15,16,18,20 20. 10,11,14,20,21 21.7,13 Nu.5.12, 29 36.8 De.5.21 13.6 20.7 22. 13,24,30 24.1,2,5 25.5,7,9,11 27. 20 28.30,54 Ju.4.4,17,21 5.24 14.3,16,20 21.18 Ru.4.5 2 Sa.12. 10 1 Ki.14.2,6 2 Ki.5.2 2 Ch.22. 11 Pr.5.18 6.29 18.22 19.13,14 Ec.9.9 Is.54.1,6 Je.3.20 5.8 6. 11 16.2 Eze.16.32 18.6,11,15 22.11 33.26 Ho.1.2 12.12 Mal. 2.14,15 Mat.1.6 14.3 19.29 22. 25 Mar.19.29 12.20 Lu.14.20 17.32 18.29 20.29 1 Co.5.1 7.3, 4,10,12,14,16,27,34,39 Ep.5.23, 33 1 Ti.3.2,12 5.9 Tit.1.6 1 Pe. 3.7 Re.21.9.

His **WIFE.** Ge.2.24,25 12.12 19. 16,26 20.7 24.67 25.21 26.7,11 39.9 Ex.21.3 22.16 Le.18.14 Nu. 5.14,15,30 30.16 De.22.19,29 24.5 Ju.13.11 15.1 21.21 1 Sa.25.42 30.22 2 Sa.12.9 1 Ki.21.25 2 Ki. 8.18 Es.5.10 Ps.109.9 Je.3.1 Mat.5.31,32 8.14 19.3,5,9,10 22. 25 Mar.10.2,7,11 12.19 Lu.14.26 16.18 20.28 Ac.5.2,7 18.2 24. 24 1 Co.7.2,11,33 Ep.5.28,31,33 Re.19.7.

My **WIFE.** Ge.20.11,12 26.7 29.21 Ex.21.5 Ju.15.1 2 Sa.3.14 11.11 Job 19.17 31.10 Eze.24.18 Ho.2.2 Lu.1.18.

Thy **WIFE.** Ge.3.17 12.18,19 17. 19 18.19 19.15 26.9,10 Ex.18.6 De.21.11,13 2 Sa.12.10 Ps.128.3 Am.7.17 1 Co.7.16.

To **WIFE.** Ge.12.19 34.4,8,12 38. 14 41.45 Le.21.14 De.22.16 Jos. 15.16,17 Ju.1.12,13 14.2 1 Sa.18. 17 1 Ki.2.17 2 Ki.14.9 2 Ch.21.6 25.18 Mar.12.23 Lu.20.30,33.

WILD. Ge.16.12 Ro.11.24. See *Ass, Beast, Beasts.*

WILDERNESS. Ex.14.3 Nu.14. 2,29 32.35 De.1.19 8.15 32.10 1 Ki.19.15 Job 24.5 Ps.106.9 107. 35 136.16 Ca.3.6 8.5 Is.14.17 35.1 41.18 42.11 50.2 51.3 64. 10 Je.2.31 4.26 12.10 22.6 Eze. 6.14 Ho.2.3 Joel 2.3 3.19 Am. 2.10 Zep.2.13.

In the **WILDERNESS.** Nu.14.22 32.15 De.8.2,16 29.5 Jos.5.6 14.10 Ne.9.21 Ps.95.8 Pr.21.19 Is.32.16 35.6 40.3 41.19 43.19 Je.2.2 9.2 31.2 48.6 La.4.19 Eze.19.13 20.13,15,23 29.5 31.25 Ho.9.10 13.5 Mat.3.1,3 15.33 Mar.1.3 8.4 Lu.3.4 15.4 Jno.1. 23 Ac.7.30,38 2 Co.11.26.

Into the **WILDERNESS.** Le.16.21, 22 Eze.20.10,35 Ho.2.14 Mat.11.7 Lu.7.24 8.29 Ac.21.38 Re.12.6,14 17.3.

WILES. Nu.25.18 Ep.6.11.

WILFULLY. He.10.26.

WILILY. Jos.9.4.

WILL, *substantive.* De.33.16 Ps.27. 12 41.2 Eze.16.27 Mal.2.13 Mat. 7.21 12.50 18.14 21.31 Lu.2.14 23.25 Jno.1.13 4.34 5.30 6.39, 40 Ac.21.14 Ep.5.17 6.7 Phi.1. 15 He.10.10 1 Pe.4.3 2 Pe.1.21. See *Self.*

WILL *of God.* Ezr.7.18 Mar.3.35 Jno.1.13 Ac.13.36 Ro.1.10 8.27 12.2 15.32 1 Co.1.1 2 Co.1.1 8.5 Ga.1.4 Ep.1.1 6.6 Col.1.1 4.12 1 Th.4.3 5.18 2 Th.1.1 He.10.36 1 Pe.2.15 3.17 4.2,19 1 Jno.2.17.

His **WILL.** Da.4.35 8.4 11.3 16. 36 Lu.12.47 Jno.7.17 Ac.22.14 Ro.2.18 9.19 1 Co.7.37 16.12 Ep. 1.5,9 Col.1.9 2 Ti.2.26 He.13.21 1 Jno.5.14 Re.17.17.

My **WILL.** Lu.22.42 Ac.13.22 1 Co.9.17.

Own **WILL.** Le.1.3 19.5 22.19,29 Da.11.16 Jno.5.30 6.38 Ep.1.11 He.2.4 Ja.1.18. See *Self.*

Thy **WILL.** Ps.40.8 143.10 Mat. 6.10 26.42 Lu.11.2 He.10.7,9.

WILLS. Ep.2.3†.

WILL, *verb.* De.21.14 Job 13.13 Pr.21.1 Da.4.17,25,32 5.21 Mat. 8.3 20.15,32 26.39 27.17,21 Mar. 1.41 6.25 14.7,36 15.9,12 Lu. 4.6 5.13 12.49 Jno.5.21 9.27 15.7 17.24 18.39 21.22,23 Ac.18. 21 Ro.7.18 9.18 1 Co.4.19,21 7.36,39 12.11 2 Co.8.11 Phi.2.13 1 Ti.2.8 5.14 Tit.3.8 Ja.4.15 Re.11.6 22.17.

WILL *not.* 2 Sa.13.28† Ps.80.18 Eze.20.3 Am.6.10† 7.8 8.2 Mat. 21.29 26.35 Mar.14.29 Jno.5.40.

WILLETH. Ro.9.16.

WILLING. Ge.24.5,8 Ex.35.5,21, 22,29 1 Ch.28.9 29.5 Job 39.9 Ps.110.3 Is.1.19 Mat.1.19 26.41 Mar.15.15 Lu.20.29 22.42 23.20 Jno.5.35 Ac.24.27 25.9 27.43 Ro. 9.22 2 Co.5.8 8.3,12 1 Th.2.8 1 Ti.6.18 He.6.17 13.18 2 Pe.3.9.

WILLINGLY. Ex.25.2 Ju.5.2,9, 8.25 1 Ch.29.6,9,14,17 2 Ch.17.16 35.8 Ezr.1.6 3.5 Ne.11.2 Pr.31. 13 La.3.33 Ho.5.11 Jno.6.21 Ro. 8.20 1 Co.9.17 Phile.14 1 Pe.5.2 2 Pe.3.5.

WILLOWS. Le.23.40 Job 40.22 Ps.137.2 Is.15.7 44.4.

WILLOW-TREE. Eze.17.5.

WILL-WORSHIP. Col.2.23.

WILT. Ju.1.14 1 Sa.1.11 Es.5.3 Ps.60.10 85.5,6 108.11 Pr.5.20 Je.3.4 13.27 Eze.20.14 22.2 24. 19 28.9 Mat.8.2 13.28 15.28 17.4 20.21 26.17,39 Mar.1.40 6. 22 10.51 14.12,36 Lu.5.12 9.54 18.41 22.9 Jno.5.6 Ac.1.6.

WIMPLES. Is.3.22.

WIN. 2 Ch.32.1 Phi.3.8.

WINNETH. Pr.11.30.

WIND. Ge.3.8† 8.1 Ex.15.10 Nu.11.31 2 Sa.22.11 1 Ki.18.45 19.11 2 Ki.3.17 Job 1.19 6.26 7.7 8.2 21.18 30.15,22 37.21 Ps.1.4 18.10 78.39 103.16 104.3 135.7 147.18 Pr.11.29 25.14,23 27.16 30.4 Ec.1.6 5.16 11.4 Ca. 4.16 Is.7.2 11.15 26.18 27.8 32. 2 41.16,29 57.13 64.6 Je.4.12 5.13 10.13 22.22 51.16 Eze.5.2 12.14 37.9 Da.2.35 Ho.4.19 8.7 12.1 Am.4.13 Jon.1.4 Mi.2.11† Zec.5.9 Mat.11.7 14.24,32 Mar. 4.39 6.48,51 Lu.7.24 Jno.3.8 Ac.2.2 27.4 Ep.4.14 Ja.1.6 Re. 6.13 7.1.

WINDS. Job 28.25 Eze.37.9 Mat. 7.25,27 8.26,27 Mar.4.41 Lu.8. 24,25 Ja.3.4 Jude 12. See *East, Four, Scatter, Stormy.*

WINDY. Ps.55.8.

WINDOW. Ge.6.16 8.6 26.8 Jos. 2.15,21 Ju.5.28 2 Sa.6.16 2 Ki. 9.30 13.17 Pr.7.6 Ac.20.9 2 Co. 11.33.

WINDOWS. Ge.7.11 8.2 2 Ki.7. 2,19 Ec.12.3 Ca.2.9 Is.24.18 54. 12 60.8 Je.9.21 22.14 Da.6.10 Joel 2.9 Zep.2.14 Mal.3.10.

WINE. Ge.9.24 14.18 49.11,12 Ex.29.40 Le.23.13 Nu.6.3 15.5, 10 28.7,14 De.32.33 Ju.9.13 19. 19 1 Sa.1.14 25.37 2 Sa.6.19 13. 28 16.2 1 Ch.16.3 Ne.2.1 5.15, 18 13.15 Es.1.7,10 5.6 7.2,7 Job 1.13,18 32.19 Ps.75.8 78.65 104.15 Pr.9.2 20.1 23.30,31 31. 6 Ec.2.3 10.19 Ca.1.2 4.10 5.1 7.9 Is.1.22 5.11,12 22.13 24.11 27.2 28.1,7 29.9 51.21 55.1 56. 12 Je.23.9 25.15 36.5 40.12 48. 33 51.7 Eze.27.18 Da.1.5,8 5.1, 2,4,23 10.3 Ho.2.9 3.1 14.7 Joel 1.5 Mi.2.11 Hab.2.5 Zec.9. 15 10.7 Lu.7.33 Jno.2.3,9,10 4.46 Ep.5.18 1 Ti.3.3,8 5.23 Tit.1.7 2.3 1 Pe.4.3 Re.16.19 17.2 18.3. See *Bottle, Corn, Drink, New, Offerings, Oil, Sweet.*

WINES. Is.25.6.

WINE-BIBBER, S. Pr.23.20 Mat. 11.19 Lu.7.34.

WINE-BOTTLES. Jos.9.4,13.

WINE-CELLARS. 1 Ch.27.27.

WINE-FAT. Is.63.2 Mar.12.1.

WINE-PRESS. Nu.18.27,30 De. 15.14 Ju.6.11 7.25 2 Ki.6.27 Is. 5.2 63.3 La.1.15 Ho.9.2 Mat. 21.33 Re.14.19,20. 19.15.

WINE-PRESSES. Ne.13.15 Job 24.11 Je.48.33 Zec.14.10.

WING. Ge.7.14† 1 Ki.6.24,27 2 Ch.3.11,12 Ps.148.10† Is.10.14 24.16† Eze.17.23 39.17†.

WINGS. Ex.19.4 25.20 37.9 Le. 1.17 De.22.12 32.11 Ru.2.12 2 Sa.22.11 1 Ki.8.7 Job 37.3† 38. 13† 39.13 Ps.17.8 18.10 36.7 55.6 57.1 61.4 63.7 68.13 91.4 104.3 139.9 Pr.23.5 Ec.10.20 Is. 6.2 8.8 11.12† 18.1 40.31 Je. 48.9,40 49.22 Eze.1.6,9,24,25 3. 13 10.5,12 17.3,7 Da.7.4,6 Ho. 4.19 Zec.5.9 Mal.4.2 Mat.23.37 Lu.13.34 Re.9.9 12.14.

WINGED. Ge.1.21 De.4.17 Eze. 17.3.

WINK. Job 15.12 Ps.35.19.

WINKED. Ac.17.30.

WINKETH. Pr.6.13 10.10.

WINNOWED. Is.30.24.

WINNOWEST. Ps.139.2†.

WINNOWETH. Ru.3.2.

WINTER, *substantive.* Ge.8.22 Ps. 74.17 Pr.20.4† Ca.2.11 Zec.14.8 Mat.24.20 Mar.13.18 Jno.10.22 2 Ti.4.21.

WINTER, *verb.* Is.18.6 Ac.27.12 1 Co.16.6 Tit.3.12.

WINTERED. Ac.28.11.

WINTER-HOUSE. Je.36.22 Am. 3.15.

WIPE. 2 Ki.21.13 Ne.13.14 Is. 25.8 Lu.7.38,44 Jno.11.2 12.3 13.5 Re.7.17 21.4.

WIPED. Pr.6.33.

WIPETH. 2 Ki.21.13 Pr.30.20.

WIPING. 2 Ki.21.13.

WIRES. Ex.39.3.

WISDOM. Ex.31.3,6 35.26,31,35 36.1,2 De.4.6 2 Sa.14.20 20.22 1 Ki.3.28 4.29,30,34 5.12 7.14 10.4,23,24 1 Ch.22.12 2 Ch.1.10, 11,12 9.3,22,23 Ezr.7.25 Job 4. 21 12.2 13.5 15.8 26.3 28.12, 20 30.22† 32.7,13 33.33 34.35 36.5 38.37 39.17 Ps.37.30 51.6 90.12 104.24 105.22 136.5 Pr.1. 2,7,20 2.2,6,7,10 3.13,19,21 4.5, 7 5.1 7.4 8.1,5,12,14 9.1 10. 23,31 12.8 14.6,8,33 16.16 17.16 18.1 19.8 21.30 23.4,9,23 24.3 29.3,15 30.3 31.26 Ec.1.13,16,17, 18 2.3,9,12,13,21,26 7.12,19,23, 25 8.1,16 9.10 13,15 10.1,3 Is. 10.13 29.14 33.6 Je.9.23 10.12 51.15 Da.1.4,17 2.14,20,21,23,30 5.11 Mat.12.42 13.54 Lu.1.17 2. 40,52 11.31,49 21.15 Ac.6.3,10 7.10,22 1 Co.1.17,19,20,21,22,24, 30 2.4,5,6,7,13 3.19 2 Co.1.12 Ep.1.8 3.10 Col.1.9,28 3.16 4.5 Ja.1.5 3.15 2 Pe.3.15 Re.5.12 7. 12 17.9.

WISDOM, with *is.* Job 6.13 12.12 13.16 28.18,28 Pr.4.7 8.11 10.13 11.2 13.10 14.8 17.24 24.7 Ec. 1.18 7.11,12 9.16,18 10.10 Je.8. 9 49.7 Da.5.14 Mat.11.19 Mar. 6.2 Lu.7.35 Ja.3.17 Re.13.18.

Of **WISDOM.** Job 11.6 28.18 Ps. 49.3 111.10 Pr.1.3 4.11 9.10 10.21 11.12 15.21,33 18.4 24.14 Ec.1.16 Eze.28.12 Da.1.20 Mi. 6.9 Ro.11.33 1 Co.2.1 12.8 Col. 2.3,13 Ja.3.13. See *Spirit.*

Thy **WISDOM.** 1 Ki.2.6 10.6,7,8 2 Ch.9.5,6,7 Job 39.26 Is.47.10 Eze.28.4,5,17.

WISE. Ge.3.6 41.39 Ex.23.8 De. 4.6 16.19 32.29 Ju.5.29 2 Sa.14. 20 1 Ki.3.12 5.7 1 Ch.26.14 2 Ch.2.12 Job 5.13 9.4 11.12 22.2 32.9 37.24 Ps.2.10 19.7 36.3 94.8 107.43 Pr.1.5,6 3.7,35 6.6 8.33 9.12 10.1,5,8,19 11.29,30 12.15,18 13.1,14,20 14.3,24,35 15.2,7,12,20,24,31 16.21,23 17.2, 28 18.15 19.20 20.1,26 21.11,20 22.17 23.15,19,24 24.6,23 25.12 26.5,12 27.11 28.7,11 30.24 Ec. 2.15,16,19 4.13 6.8 7.4,5,16,19, 23 9.1,11 12.9,11 Is.5.21 19.11 31.2 Je.4.22 8.8 18.18 Da.2.21 12.3,10 Ho.14.9 Zec.9.2 Mat. 10.16 11.25 24.45 25.2,4 Lu.10. 21 12.42 Ro.1.14,22 11.25 12.16 16.19,27 1 Co.1.19,20,27 3.10,18, 19,20 4.10 2 Co.10.12 11.19 Ep. 5.15 1 Ti.1.17 2 Ti.3.15 Jude 25. See *Man.*

Any **WISE.** Ex.22.23 Le.19.17 27.19 De.17.15 21.23 22.7 Jos. 6.18 23.12 1 Sa.6.3 1 Ki.11.22 Ps.37.8 Mar.14.31.

WISE *men.* Ge.41.8 Ex.7.11.

WISE *woman.* 2 Sa.14.2 20.16 Pr. 14.1.

In no **WISE.** Le.7.24 1 Ki.3.26, 27 Mat.5.18 10.42 Lu.13.11 18. 17 Jno.6.37 Ac.13.41 Ro.3.9 Re.21.27.

On this **WISE.** Nu.6.23 Mat.1.18 Jno.21.1 Ac.7.6 13.34 Ro.10.6 He.4.4.

WISE-HEARTED. Ex.28.3 31.6 35.10,25 36.1,2,8.

WISELY. Ex.1.10 1 Sa.18.5,14, 15,30 2 Ch.11.23 Ps.58.5 64.9 101.2 Pr.16.20 21.12 28.26 Ec. 7.10 Lu.16.8.

WISER. 1 Ki.4.31 Job 35.11 Ps. 119.98 Pr.9.9 26.16 Eze.28.3 Lu.16.8 1 Co.1.25.

WISH, *substantive.* Job 33.6.

WISH, *verb.* Ps.40.14 73.7 Ro.9. 3 2 Co.13.9 3 Jno.2.

WISHED. Jon.4.8 Ac.27.29.

WISHING. Job 31.30.

WIST. Ex.16.15 34.29 Le.5.17, 18 Jos.2.4 8.14 Ju.16.20 Mar. 9.6 14.40 Lu.2.49 Jno.5.13 Ac. 12.9 23.5.

WITCH. Ex.22.18 De.18.10.

WITCHCRAFT. 1 Sa.15.23 2 Ch. 33.6 Ga.5.20.

WITCHCRAFTS. 2 Ki.9.22 Mi. 5.12 Na.3.4.

WITHAL. 1 Ki.19.1 Ps.141.10 Ac.25.27.

WITHDRAW. 1 Sa.14.19 Job 9. 13 13.21 33.17 Pr.25.17 Ec.7.18 Is.60.20 Joel 2.10 3.15 2 Th.3.6 1 Ti.6.5.

WITHDRAWN. De.13.13 Ca.5.6 La.2.8 Eze.18.8 Ho.5.6 Lu.22. 41.

WITHDRAWEST. Ps.74.11.

WITHDRAWETH. Job 36.7.

WITHDRAWING. Ne.9.29†.

WITHDREW. Ne.9.29 Eze.20.22 Mat.12.15 Mar.3.7 Lu.5.16 Ga. 2.12.

WITHER. Ps.1.3 37.2 Is.19.6,7 40.24 Je.12.4 Eze.17.9,10 Am. 1.2.

WITHERED. Ge.41.23 Ps.102.4, 11 Is.15.6 27.11 La.4.8 Eze.19. 12 Joel 1.12,17 Am.4.7 Jon.4.7 Mat.12.10 13.6 21.19,20 Mar.3. 1,3 4.6 11.21 Lu.6.6,8 8.6 Jno. 5.3 15.6.

WITHERETH. Job 8.12 Ps.90.6 129.6 Is.40.7,8 Ja.1.11 1 Pe.1.24 Jude 12.

WITHHELD. Ge.20.6 22.12 30.2 Ezr.9.13† Job 31.16 Ec.2.10.

WITHHELDEST. Ne.9.20.

WITHHOLD. Ge.23.6 2 Sa.13.13 Job 4.2 30.10† Ps.40.11 84.11 Pr.3.27 23.13 30.7† Ec.11.6 Je. 2.25.

WITHHOLDEN. 1 Sa.25.26 Job 22.7 38.15 42.2 Ps.21.2 Je.3.3 5.25 Eze.18.16 Joel 1.13 Am.4.7.

WITHHOLDETH. Job 12.15 Pr. 11.24,26 2 Th.2.6.

WITHIN. Ge.39.11 Le.25.29 Jos. 19.1 Ju.11.26 1 Sa.13.11 1 Ki.6. 23 2 Ki.7.11 Ezr.10.8 Ps.45.13 101.2 Ec.9.14 Eze.3.24 12.24 44. 17 Zep.3.3 Mat.3.9 9.21 23.35, 26,27,28 Mar.7.21,23 Lu.3.8 11.7 12.17 16.3 18.4 Jno.20.26 Ac. 5.23 1 Co.5.12 2 Co.7.5 Re.4.8 5.1. See *Gates, Him, Me, Thee, Them, Us, Without, You.*

WITHOUT. Ge.24.31 De.25.5 2 Ki.10.24 11.15 18.25 2 Ch.15.3 21.20 Ps.31.11 Pr.1.20 7.12 22. 13 24.27 Is.33.7 36.10 52.3 55.1 Je.9.21 33.10,12 Ho.3.4 Mat.10. 29 Mar.4.11 7.18 Lu.1.10 1 Co. 5.12,13 Ep.2.12 Col.4.5 1 Th.4. 12 1 Ti.3.7 He.7.3 13.12 1 Pe. 3.1 Re.22.15. See *Blemish, Camp, Cause, City, Fail, Fear, Him, Knowledge, Law, Me, Stand, Stood, Us, You.*

WITHOUT, with *within.* Ge.6.14 Ex.25.11 37.2 Le.13.55 De.32.25 Eze.2.10 7.15 Lu.11.40 2 Co.7.5.

WITHS. Ju.16.7,8,9.

WITHSTAND. Nu.22.32 2 Ch. 13.7,8 20.6 Es.9.2 Ec.4.12 Da. 11.15 Ac.11.17 Ep.6.13.

WITHSTOOD. 2 Ch.26.18 Da.10. 13 Ac.13.8 Ga.2.11 2 Ti.3.8 4.15.

WITNESS, *substantive.* Ge.21.30 31.44,48,50,52 Ex.22.13 23.1 Le. 5.1 Nu.5.13 35.30 De.17.6 19. 15 31.19,21,26 Jos.22.27 24.27 28.34 Ju.11.10 1 Sa.12.5 Job 16.8, 19 29.11 Ps.89.37 Pr.14.5,25 19. 28 24.28 Is.19.20 55.4 Je.29.23 42.5 Mi.1.2 Mal.2.14 3.5 Mat. 24.14 Mar.14.55,56,59 Lu.22.71 Jno.1.7 3.11,26 5.31,32,36,37 Ac. 1.22 4.33 10.43 14.17 22.15 26. 16 Ro.1.9 2.15 9.1 1 Th.2.5 Tit.1.13 He.2.4 10.15 11.4 Ja. 5.3 1 Pe.5.1 1 Jno.5.9,10 3 Jno.6 Re.1.5 3.14 20.4. See *Bare, Bear, Beareth, False, Tabernacle.*

WITNESSES. Nu.35.30 De.17.6,7 19.15 Jos.24.22 Ru.4.9,10,11 Job 10.17 Is.8.2 43.9,10,12 44.8,9 Je.32.10,12,25,44 Mat.18.16 23.31 26.65 Mar.14.63 Lu.24.48 Ac.1.8 2.32 3.15 5.32 7.58 10.39,41 13.31 2 Co.13.1 1 Th.2.10 1 Ti.5. 19 6.12 2 Ti.2.2 He.10.28 12.1 Re.11.3.

WITNESS, *verb.* De.4.26 1 Sa.12.3 Is.3.9 La.2.13 Mat.26.62 27.13 Mar.14.60 15.4.

WITNESSED. 1 Ki.21.13 Ro.3.21 1 Ti.6.13 He.7.8.

WITNESSETH. Jno.5.32 Ac.20. 23.

WITNESSING. Ac.26.22.

WITS. Ps.107.27.

WITTY. Pr.8.12.

WITTINGLY. Ge.48.14.

WIVES. Ge.4.19 6.2 30.26 31. 50 Nu.14.3 De.17.17 21.15 Ju.8. 30 21.7,16,18 1 Sa.1.2 25.43 2 Sa. 5.13 12.8 1 Ki.11.3,4 20.7 1 Ch. 4.5 7.4 8.8 2 Ch.11.21,23 24.3 29.9 Ezr.10.3,44 Ne.12.43 13.23 Es.1.20 Je.29.6 35.8 Da.5.2,3 Lu.17.27 Ac.21.5 1 Co.7.29 Ep.5. 22,24 Col.3.18 1 Ti.4.7 1 Pe.3.1. See *Strange.*

Their **WIVES.** Ge.34.29 Ju.3.6 1 Sa.30.3 2 Ch.20.13 Ezr.10.19 Ne.5.1 10.28 Is.13.16 Je.6.12 8.10 14.16 18.21 44.9,15 Eze.44. 22 Da.6.24 Zec.12.12,13,14 Ep. 5.28 1 Ti.3.11.

Thy **WIVES.** 2 Sa.12.11 19.5 1 Ki. 20.3,5 2 Ch.21.14 Je.38.23 Da. 5.23.

Your **WIVES.** Ge.45.19 Ex.19.15 22.24 32.2 De.3.19 29.11 Jos.1. 14 Ne.4.14 Je.44.9,25 Mat.19.8 Ep.5.25 Col.3.19.

WIZARD. Le.20.27 De.18.11.

WIZARDS. Le.19.31 20.6 1 Sa. 28.3,9 2 Ki.21.6 23.24 2 Ch.33.6 Is.8.19 19.3.

WOE. Nu.21.29 1 Sa.4.7,8 Pr.23. 29 Ec.4.10 10.16 Is.3.9,11 17.12 18.1 28.1 29.1 30.1 33.1 45.9,10 Je.4.13 6.4 13.27 22.13 23.1 48.1,46 La.5.16 Eze.2.10 13.3,18 16.23 24.6,9 30.2 34.2 Am.5.18 Na.3.1 Hab.2.6,9,12,15,19 Zep.2.5 3.1 Zec.11.17 Mat.11.21 18.7 23.13,14,15,16,23,25,27,29 26.24 Mar.14.21 Lu.6.24,25,26 10.13 11.42,43,44,46,47,52 17.1 22.22 Re.8.13 9.12 11.14 12.12.

WOE *is me.* Ps.120.5 Is.6.5 Je. 4.31 10.19 15.10 45.3 Mi.7.1.

WOE *to them.* Is.5.8,11,18,20,21,22 10.1 29.15 31.1 Je.50.27 Ho.7. 13 9.12 Am.6.1 Mi.2.1 Mat.24. 19 Mar.13.17 Lu.21.23 Jude 11.

WOE *unto me.* Job 10.15 Is.24.16 1 Co.9.16.

WOES. Re.9.12.

WOEFUL. Je.17.16.

WOLF. Ge.49.27 Is.11.6 65.25 Je.5.6 Jno.10.12.

WOLVES. Eze.22.27 Hab.1.8 Zep. 3.3 Mat.7.15 10.16 Lu.10.3 Ac. 20.29

WOMAN. Ge.2.22,23 3.15 24.5, 39,44 Ex.21.22 Le.18.23 20.13 Nu.5.18,27,30 25.6,8 30.3 31.17 De.22.14 Jos.2.4 6.22 Ju.4.9 9.53,54 13.11 14.3 16.4 19.26 Ru.1.5 3.11 4.11 1 Sa.1.15,26 2.20 28.7 2 Sa.3.8 11.2,21 13.17 17.19 20.22 1 Ki.3.17 14.5 17.17 2 Ki.4.8 6.26 8.5 9.34 2 Ch.24.7 Job 31.9 Ps.48.6 Pr.6.24 7.10 9.13 12.4 14.1 21.9,19 31.10,30 Ec.7.26,28 Is.13.8 31.3 26.17 42.14 45.10 49.15 54.6 Je.4.31 6.2,24 13.21 22.23 30.6 31.8,22 48.41 49.22,24 50.43 La.1.17 Eze.16.30 23.44 36.17 Ho.3.1 13. 13 Mi.4.9,10 Zec.5.7 Mat.5.28 9.20 13.33 15.28 22.27 26.10,13 Mar.5.25 10.12 12.22 Lu.7.39,44 8.43 13.16 20.32 Jno.2.4 4.9,39 8.3,4,10 19.26 Ac.9.36 17.34 Ro. 1.27 7.2 1 Co.7.1,2 11.5,6,7,8, 9,10,11,12,13,15 Ga.4.4 1 Th.5.3 1 Ti.2.12,14 Re.2.20 12.1,6,16,17 17.3 6.7. See *Born, Man, Strange. Young* **WOMAN.** Ru.4.12.

WOMANKIND. Le.18.22.

WOMB. Ge.25.23,24 29.31 30.22 38.27 49.25 Ex.13.2 Nu.8.16 Ju. 13.5,7 Ru.1.11 1 Sa.1.5,6 Job 3. 11 10.18 24.20 31.15 38.8,29 Ps.22.9,10 58.3 71.6 110.3 Pr. 30.16 31.2 Ec.11.5 Is.44.2,24 46.3 48.8 49.1,5,15 66.9 Je.1.5 20.17,18 Eze.20.26 Ho.9.11,14 12.3 Lu.1.31,41,44 2.21,23. See *Fruit, Mother.*

WOMBS. Ge.20.18 Lu.23.29.

WOMEN. Ge.24.11 Ex.15.20 35. 25,26 Le.26.26 Nu.31.15 De.20. 14 Jos.8.35 Ju.5.24 21.14 1 Sa. 2.22 15.33 18.6,7 21.4,5 30.2 2 Sa.1.26 15.16 1 Ki.3.16 2 Ki.8. 12 15.16 23.7 Ne.13.26 Es.1.9 2.17 3.13 8.11 Job 42.15 Ps.45. 9 Pr.31.3 Ca.1.8 5.9 6.1 Is.3. 12 4.1 19.16 27.11 32.9,10,11 Je.7.18 9.17,20 38.22 44.24 50.37 51.30 La.2.20 4.10 5.11 Eze.8. 14 9.6 13.18 16.34,38 23.2,45,48 Da.11.17,37 Ho.13.16 Am.1.13 Mi.2.9 Na.3.13 Zec.5.9 8.4 14.2 Mat.11.11 14.21 15.38 21.41 27. 55 Lu.1.28,42 7.28 17.35 24.22, 24 Ac.1.14 13.50 16.13 17.4,12 Ro.1.26 1 Co.14.34,35 Phi.4.3 1 Ti.2.9,10,11 5.2,14 2 Ti.3.6 Tit. 2.3,4 He.11.35 1 Pe.3.5 Re.9.8 14.4. See *Children, Men, Singing, Strange.*

WOMEN-SERVANTS. Ge.20.14 32.5.

WON. 1 Ch.26.27 Pr.18.19 1 Pe. 3.1.

WONDER, *substantive.* De.13.1,2 28.46 2 Ch.32.31 Ps.71.7 Is.20.3 29.14 Ac.3.10 Re.12.1,3.

WONDER, *verb.* Is.13.8† 29.9 Je. 4.9 Hab.1.5 Ac.13.41 Re.17.8.

WONDERFUL. De.28.59 2 Sa.1. 26 2 Ch.2.9 Job 42.3 Ps.119.129 131.1† 139.6 Pr.30.18 Is.9.6 25. 1 28.29 Je.5.30 Da.8.13† Mat. 21.15. See *Works.*

WONDERFULLY. 1 Sa.6.6 Ps. 139.14 La.1.9 Da.8.24.

WONDERS. Ex.3.20 4.21 7.3 11.9,10 15.11 De.4.34 6.22 7.19 26.8 34.11 Jos.3.5 1 Ch.16.12 Ne.9.10,17 Job 9.10 Ps.77.11,14 78.11,43 88.10,12 89.5 96.3 105. 5,27 106.7 107.24 135.9 136.4 Is.8.18 Je.32.20,21 Da.4.2,3 6. 27 12.6 Joel 2.30 Mat.24.24 Mar. 13.22 Jno.4.48 Ac.2.19,22,43 4. 30 5.12 6.8 7.36 14.3 15.12 Ro 15.19 2 Co.12.12 2 Th.2.9 He.2. 4 Re.13.13.

WONDERED. Is.59.16 63.5 Zec.

3.8 Lu.2.18 4.22 24.41 Ac.7.31 8.13 Re.13.3 17.6.
WONDERING. Ge.24.21 Lu.24.12 Ac.3.11.
WONDROUS. 1 Ch.16.9 Job 37.14,16 Ps.26.7 71.17 72.18 75.1 78.32 86.10 105.2 106.22 119.18, 27 145.5 Je.21.2.
WONDROUSLY. Ju.13.19 Joel 2.26.
WONT. Eze.21.29 Ne.22.30 1 Sa.30.31 2 Sa.20.18 Da.3.19 Mat. 27.15 Mar.10.1 Lu.22.39 Ac.16.13.
WOOD. Ge.22.6,7 Nu.13.20 31.20 De.10.1 19.5 29.11 Jos.9.21,23, 27 17.18 1 Sa.6.14 14.25 23.16 2 Sa.18.8 1 Ki.18.23 2 Ki.2.24 1 Ch.29.2 Ps.80.13 132.6 141.7 Pr.26.20,21 Ec.10.9 Is.10.15 30. 33 45.20 60.17 Je.5.14 7.18 28. 13 46.22 Eze.15.3 24.10 39.10 Mi.7.14 Hab.2.19 Hag.1.8 Zec. 12.6 1 Co.3.12 2 Ti.2.20. See *Offering, Stone.*
WOODS. Ex.31.25.
WOOF. Le.13.48,51,52,53,55,58,59.
WOOL. Ju.6.37 2 Ki.3.4 Ps.147. 16 Pr.31.13 Is.1.18 51.8 Eze.27. 18 34.3 44.17 Da.7.9 Ho.2.5,9 Re.1.14.
WOOLLEN. Le.13.47,48,52,59 19. 19 De.22.11.
WORD. Ge.37.14 44.18 Ex.8.13 12.35 32.28 Le.10.7 Nu.13.26 22.8,20,35,38 23.5 De.1.22,25 4. 2 8.3 15.9† 18.20,21 21.5 30.14 Jos.1.13 8.35 14.7 22.32 1 Sa.4. 1 17.30† 2 Sa.3.11 7.7,25 14.12 15.28 19.10 24.4 1 Ki.2.3),42 8. 56 18.21,24† 2 Ki.6.18 18.28 22. 9,20 1 Ch.16.15 17.6 21.4,12 2 Ch.34.16,28 Ne.1.8 Es.1.21 7.8 Job 2.13 Ps.17.4 68.11 105.8 119.49,123 139.4 Pr.12.25 13.13 14.15 15.23 18.13† 25.11 Ec.5. 2† 8.4 Is.5.24 8.10 9.8 29.21 30.21 36.21 41.28 44.26 45.23 50.4 Je.5.13 9.20 10.1 18.18 23.36 26.2 28.9 34.5 37.17 44. 16 Eze.3.17 12.25,28 13.6 33.7, 30 Da.3.28 4.17,31 Jon.3.6 Hag. 2.5 Mat.2.8 4.4 8.8 13.32,36 13.19,20,21,22,23 15.23 18.16 22. 46 27.14 28.8 Mar.4.14,16,17,18, 20 14.72 16.20 Lu.4.36 7.7 8. 15 12.10 24.19 Jno.1.1,14 2.22 4.50 12.48 14.24 15.3,20,25 17. 20 Ac.10.36 13.15,26 15.7 17.11 20.32 28.25 Ro.10.8 15.18 1 Co. 4.20 12.8 2 Co.1.18 5.19 10.11 13.1 Ga.5.14 6.6 Ep.5.26 Phi. 1.14 2.16 Col.1.5 3.16,17 1 Th. 1.5,6 2.13 2 Th.2.2,15,17 3.14 1 Ti.4.12 5.17 2 Ti.2.17 4.2 Tit. 1.9 He.1.3 2.2 4.2 5.13 7.28 12.19 13.22 Ja.1.21,22,23 3.2 1 Pe.2.2,3 3.1 2 Pe.1.19 3.7 1 Jno.1.1 3.18 5.7 Re.3.10 12.11. See *Lord, Truth.*
WORD *of God* 1 Sa.9.27 1 Ki.12. 22 1 Ch.17.3 Pr.50.5 Is.40.8 Mar. 7.13 Lu.3.2 4.4 5.1 8.11,21 11.28 Jno.10.35 Ac.4.31 6.2,7 8.14 11.1 12.24 13.7,44,46 19. 20 Ro.9.6 10.17 1 Co.14.36 2 Co. 2.17 4.2 Ep.6.17 Col.1.25 1 Th. 2.13 1 Ti.4.5 2 Ti.2.9 Tit.2.5 He.4.12 6.5 11.3 13.7 1 Pe.1.23 2 Pe.3.5 1 Jno.2.14 Re.1.2,9 6.9 19.13 20.4. See *Heard.*
His **WORD.** Nu.27.21 30.2 1 Sa. 1.23 2 Sa.23.2 1 Ki.2.4 8.20 2 Ki.1.16 2 Ch.6.10 10.15 Ps.55.4, 10 103.20 105.19,28 106.24 107. 20 130.5 147.15,18,19 148.8 Is. 66.5 Je.20.9 La.2.17 Joel 2.11 Mat.8.16 Lu.4.32 Jno.4.41 5.38 Ac.2.41 Tit.1.3 1 Jno.2.5.
My **WORD.** Nu.11.23 20.24 1 Ki. 6.12 17.1 Is.55.11 66.2 Je.1.12 23.28,29,30 29.10 Mat.24.35 Jno. 5.24 8.31,37,43 Re.3.8.
This **WORD.** Ex.14.12 Jos 14.10 2 Sa.19.14 1 Ki.2.23 2 Ki.19.21 Ezr.6.11 10.5 Is.8.20 16 13 24.3 30.12 37.22 Je.5.14 7.2 13.12 14.17 22.1 23.38 26.1 27.1 28.7 34.8 36.1 Da.10.11 Am.3.1 4.1 5.1 Zec.4.6 Ac.22.22 Ro.9.9 He.12.27 1 Pe.1.25.
Thy **WORD.** Ge.30.34 41.40 Ex. 8.10 Nu.14.20 De.33.9 1 Ki.3.12 8.26 18.36 22.13 2 Ch.18.12 Ps. 119.9,11,16,17,25,28,38,41,42,50, 58,65,67,74,76,81,82,89,101,105, 107,114,116,133,140,147,148,154, 158,160,161,162,169,170,172 138.2 Je.15.16 Eze.20.46 21.2 Am.7. 16 Ezr.20.46 21.2 Am.7.16 Hab. 3.9 Lu.1.38 2.29 5.5 Jno.17.6. 14,17 Ac.4.29.
WORDS. Ge.11.1† Ex.4.10†,15 5.9 19.8 23.8 34.1,28 De.2.26 10.2 16.19 28.14 29.9 32.1 1 Sa. 28.20 2 Sa.19.43 1 Ki.22.13 2 Ki. 6.12 18.20 23.3,24 2 Ch.9.29† 12.15† 18.12 20.34† 29.30† 32.8 34.31 Es.9.30 Job 6.26 8.2 12.11 15.13 16.3,4 18.2 19.2 23.5,12 34.3 35.16 36.2† 38.2† Ps.19.14 22.1 36.3 52.4 54.2 55.21 59.12 65.3† 78.1 137.3† Pr.1.6 4.5 5.7 6.2 7.24 10.19 12.6 15.26 18.4,8 19.7,27 22.12,17,21 23.8 26.22 29.19 Ec.5.3 10.12 14 12. 10,11 Is.29.11 36.5 37.4 59.13 Je.11.2,6 23.9 35.14 44.28 Eze. 3.6 De.7.25 12.4,9 Ho.6.5 14.2 Zec.1.13 7.7 Mat.26.44 Mar.14. 39 Lu.4.22 Jno.6.63,68 17.8 Ac. 2.40 7.22 20.22 11.14 15.15,24 18.15 20.35,38 26.25 Ro.16.18 1 Co.1.17 2.4,13 14.9,19 Ep.5.6 1 Ti.4.6 2 Ti.2.14 4.15 2 Pe.3.2 Re.1.3 22.18,19.
All the **WORDS.** Ge.45.27 Ex.4.28 24.3,4 Nu.11.24 De.9.10 17.19 27.3,8,26 28.58 29.29 31.12 32. 44,46 Jos.8.34 1 Sa.8.10 2 Ki. 19.4 23.2 2 Ch.34.30 Pr.8.8 Ec. 7.21 Is.37.17 Je.11.8 26.2,20 30.2 36.2,4,32 43.1 Ac.5.20.
WORDS *of God.* Nu.24.4,16 1 Ch. 25.5 Ezr.9.4 Ps.107.11. Jno.3. 34 8.47 Re.17.17. See *Heard.*
His **WORDS.** Ge.37.8 De.4.36 Ju.11.11 1 Sa.3.19 2 Ch.36.16 Job 22.22 32.14 34.35,37 Ps.55. 21 106.12 Pr.17.27 29.20 30.6 Is.31.2 Je.18.18 Da.9.12 Am.7. 10 Mar.10.24 12.13 Lu.20.20,26 24.8. See *Lord.*
My **WORDS.** Nu.12.6 De.4.10 11. 18 18.18,19 Ne.6.19 Job 6.3 19. 23 29.22 33.1,3 34.2,16 36.4 Ps.5.1 50.17 56.5 141.6 Pr.1.23 2.1 4.4,20 7.1 Is.51.16 59.21 Je.1.9 5.14 6.19 11.10 13.10 18.2 19.15 23.22 25.8,13 29.19 35.13 39.16 44.29 Eze.2.7 3.4, 10 12.28 Mi.2.7 Zec.1.6 Mar. 8.38 13.31 Lu.1.20 9.26 21.33 Jno.5.47 12.47,48 14.23 15.7 Ac. 2.14.
Their **WORDS.** Ge.34.18 2 Ch.9.6 Ps.19.4 Eze.2.6 Lu.24.11 Ro. 10.18.
These **WORDS.** Ge.39.17 43.7 Ex. 19.6,7 20.1 34.27 35.1 Nu.16. 31 De.5.22 6.6 12.28 29.1 32. 45 1 Sa.21.12 24.17,16 2 Sa.7.17 2 Ki.18.27 23.16 1 Ch.17.15 Is. 36.12 Je.3.12 7.27 16.10 22.5 25.30 26.15 36.17 38.24 45.1 51.60,61 Zec.8.9 Lu.24.44 Jno. 9.22 10.21 Ac.2.22 10.44 13.42 28.29 1 Th.4.18 Re.21.5.
Thy **WORDS.** De.33.3 Jos.1.18 Ju.11.10 13.12 1 Sa.15.24 28.21 2 Sa.7.21,28 1 Ki.1.14 Ne.9.8 Job 4.4 Ps.119.57,103,130,139 Pr. 23.8,9 Ec.5.2 Je.15.16 Eze.33.31, 32 Da.10.12 Mat.12.37.
Your **WORDS.** Ge.42.16,20 44.10 De.1.34 5.28 Jos.2.21 Job 32.11 Is.41.26 Je.42.4 Eze.35.13 Mal. 2.17 3.13 Mat.10.14.
WORK, *substantive.* Ex.5.9 12.16 18.20 20.9,10 31.14,15 35.2 36.7 Le.16.29 23.3,7,8,21,25,28,30,31, 35,36 Nu.28.18,25,26 29.1,7,12, 35 De.4.28 5.14 14.29 15.19 16. 8 24.19 27.15 28.12 30.9 31.29 33.11 1 Ki.5.16 7.8 9.23 16.7 2 Ki.12.11 19.18 22.5,9 1 Ch.9.33 16.37 29.1,6 2 Ch.2.18 31.21 32. 19 34.12 Ezr.4.24 5.8 6.7,22 10.13 Ne.3.5 4.11,19 6.3,16 7.70 Job 1.10 10.3 14.15 24.5 34.11, 19 36.9 Ps.8.3,6 9.16 19.1 28.4 44.1 90.17 95.9 101.3 102.25 115.4 135.15 143.5 Pr.11.18 Ec. 3.17 5.6 8.9,14 9.10 12.14 Ca. 7.1 Is.2.8 17.8 19.15,25 28.21 29.16,23 32.17 37.19 45.11 49.4 60.21 61.8 64.8 65.22 Je.1.16 10.3,9,15 17.22,24 32.19,30 50.29 51.18 La.3.64 Eze.15.3,4,5 16. 30 Ho.13.2 14.3 Mi.5.13 Hab. 1.5 Hag.2.14 Mar.6.5 Jno.7.21 17.4 Ac.5.34 13.2,41 14.26 15.38 Ro.2.15 9.28 11.6 1 Co.3.13,14, 15 9.1 Ep.4.12 Phi.2.30 2 Th. 1.11 2.17 2 Ti.4.5 Ja.1.4,25 1 Pe.1.17. See *Evil, Good, Great, Lord, Needle.*
WORK or **WORKS** *of God.* Ex.32. 16 Job 37.14 Ps.64.9 66.5 78.7 Ec.7.13 8.17 11.5 Jno.6.28,29 9.3 Ac.2.11 Ro.14.20.
His **WORK.** Ge.2.2,3 Ex.36.4 De. 32.4 Ju.19.16 1 Sa.8.16 1 Ki.7. 14 1 Ch.4.23 2 Ch.8.9 16.5 Ne. 4.15 Job 7.2 36.24 37.7 Ps.62. 12 104.23 111.3 Pr.16.11 20.11 21.8 24.29 Is.5.19 10.12 28.21 40.10 54.16 62.11 Je.22.13 Hab. 2.18 Mar.13.34 Jno.4.34 Ga.6.4 Re.22.12.
Our **WORK.** Ge.5.29.
Thy **WORK.** Ex.20.9 23.12 De. 5.13 Ru.2.12 Ps.77.12 90.16 92.4 Pr.24.27 Is.45.9 Je.31.16 Hab.3.2.
Your **WORK.** Ex.5.11 2 Ch.15.7 Is.41.24 1 Th.1.3 He.6.10.
WORK-FELLOW. Ro.16.21.
WORKS. Ex.5.13 Nu.16.28 De. 2.7 16.15 Ju.2.10 1 Sa.8.8 1 Ki. 13.11 2 Ki.22.17 2 Ch.34.25 Ne. 9.35 Ps.14.1 17.4 92.4 111.2,7 138.8 141.4 Pr.31.31 Ec.1.14 2. 11 Is.26.12 Je.7.13 25.6,7,14 44. 8 Eze.6.6 Da.4.37 Mi.6.16 Mat. 11.2 Jno.5.20,36 7.3,7 8.39 9.4 10.25,32,37,38 14.10,11,12 15.24 Ac.7.41 26.20 Ro.3.27 4.2,6 9. 11,32 11.6 13.12 Ga.2.16 3.2,5, 10 5.19 Ep.2.9 5.11 Col.1.21 1 Th.5.13 2 Ti.1.9 Tit.1.16 He. 4.10 2.7 3.9 4.3 6.1 9.14 Ja. 2.14,17 18.20,26 2.21,22,24,25 2 Pe.3.10 1 Jno.3.8 Re.2.23,26 9.20 18.6. See *Evil, Good, Lord, Marvellous, Mighty, Wondrous.*
His **WORKS.** 1 Sa.19.4 12 Ch.32. 30 Ps.33.4 78.11 103.22 104.31 106.13 107.22 111.6 145.9,17 Pr. 8.22 24.12 Ec.3.22 Da.9.14 Mat. 16.27 Ac.15.18 2 Ti.4.14 He.4.4, 10 Ja.2.22 3.13.
Their **WORKS.** Ex.5.4 23.24 Ne. 6.14 Job 34.25 Ps.33.15 106.35, 39 Ec.9.1 Is.29.15 41.29 59.6 66.18 Am.8.7 Jon.3.10 Mat.13. 3,5 2 Co.11.15 Re.14.13 20.12,13. *Thy* **WORKS.** De.3.24 15.10 2 Ch. 20.37 Ps.26.7 66.3 73.28 86.8 92.5 104.13,24 143.5 145.4,10 Pr.16.3 Ec.9.7 Is.57.12 Je.48.7 Ja.2.18 Re.2.2,9,13,19 3.1,2,8,15. *Wonderful* **WORKS.** Ps.40.5 78.4 107.8,15,21,31 111.4 Mat.7.22 Ac. 2.11.
WORK, *verb.* Ex.5.18 34.21 32.2 Jos.9.4 1 Sa.14.6 1 Ki.21.20,25 Ne.4.6 Job 23.9 Ps.58.2 119.126 Pr.11.18 Is.19.9 43.13 Eze.33.26 Da.11.23 Mi.2.1 Hab.1.5 Hag. 2.4 Mal.3.15 Mat.21.28 Lu.13. 14 Jno.5.17 6.28,30 9.4 Ac.13. 41 Ro.7.5 8.28 Ep.4.19 Phi.2. 12 1 Th.4.11 2 Th.2.7 3.10,12. See *Iniquity.*
WORKER. 1 Ki.7.14.
WORKERS. 2 Ki.23.24 2 Co.6.1 11.13 Phi.3.2. See *Iniquity.*
WORKETH. Job 33.29 Ps.15.2 101.7 Pr.11.18 26.28 31.13 Ec. 3.9 Is.44.12 64.5 Da.6.27 Jno. 5.17 Ac.10.35 Ro.2.10 4.4,5,15 5.3 13.10 1 Co.12.6,11 16.10 2 Co.4.12,17 7.10 Ga.3.5 5.6 Ep. 1.11 2.2 3.20 Phi.2.13 Col.1.29 1 Th.2.13 Ja.1.3,20 Re.21.27.
WORKING, *participle.* Ps.52.2 74. 12 Eze.46.1 Mar.16.20 Ro.1.27 7.13 1 Co.4.12 Ep.4.28 2 Th.3.11 He.13.21 Re.16.14.
WORKING, *substantive.* Is.28.29 1 Co.9.6 12.10 Ep.1.19 3.7 4.16 Phi.3.21 Col.1.29 2 Th.2.9.
WORKMAN. Ex.26.1† 35.35 38. 23 Ca.7.1 Is.40.19,20 Je.10.3 Ho.8.6 Mat.10.10 2 Ti.2.15.
WORKMANSHIP. Ex.31.3,5 35. 31 2 Ki.16.10 Eze.28.13 Ep.2.10.
WORKMEN. 2 Ki.12.14,15 1 Ch. 22.15 25.1 2 Ch.24.13 34.10,17 Ezr.3.9 Is.44.11 Ac.19.25.
WORLD. 1 Sa.2.6 2 Sa.22.16 1 Ch.16.30 Job 18.18 34.13 37.12 Ps.9.8 17.14 18.15 19.4 22.27 24.1 33.8 49.1 50.12 77.18 89. 11 90.2 93.1 96.10,15 97.4 98. 7,9 Pr.8.26 Ec.3.11 Is.13.11 14. 17,21 24.4 27.6 34.1 45.17 Na. 1.5 Mat.4.8 5.14 13.38,40,49 16. 26 18.7 24.14 Mar.8.36 14.9 Lu.1.70 2.1 4.5 9.25 20.35 Jno.1.10,29 3.16,17 4.42 6.33,51 7.4,7 8.12 9.5 12.19,47 14.17, 19,22,27,31 15.18,19 16.20,28,33 17.5,6,9,14,15,16,21,23,25 18.20 21.25 Ac.3.21 17.6,24 19.27 24. 5 Ro.1.8 3.6,19 4.13 10.18 11. 12,15 1 Co.1.21 2.7,12 3.22 4. 9,13 5.10 6.2 7.33,34 8.13 11. 32 2 Co.5.19 Ga.6.14 2 Ti.1.9 Tit.1.2 He.2.5 6.5 11.38 Ja.1. 27 3.6 4.4 2 Pe.2.5 3.6 1 Jno. 2.2,15,16,17 3.1,13 4.5,14 5.4,5, 19 Re.3.10 12.9 13.3. See *Foundation.*
In or *into the* **WORLD.** Ps.73.12 Mat.26.13 Mar.10.30 Lu.18.30 Jno.1.9,10 3.17,19 6.14 9.5 11. 27 12.46 16.33 17.11,12 18.37 Ro.5.12,13 1 Co.8.4 Ep.2.12 Col. 1.6 1 Ti.1.15 3.16 He.10.5 1 Pe.5.9 1 Jno.2.15 4.1,3,4,9 2 Jno.7.
This **WORLD.** Mat.12.32 13.22 Mar.4.19 Lu.16.8 20.34 Jno.8.23 9.39 12.25,31 13.1 14.30 16.11 18.36 Ro.12.2 1 Co.1.20 2.6 3. 18,19 5.10 7.31 2 Co.4.4 Ga.1.4 Ep.1.21 2.2 6.12 1 Ti.6.7,17 2 Ti.4.10 Tit.2.12 Ja.2.5 1 Jno.3. 17 4.17.
WORLDS. He.1.2 11.3.
WORLDLY. Tit.2.12 He.9.1.
WORM. Ex.16.24 Job 17.14 24.20 25.6 Ps.22.6 Is.14.11 41.14 51.8 66.24 Jon.4.7 Mar.9.44,46,48.
WORMS. Ex.16.20 De.28.39 Job 7.5 19.26 21.26 Is.14.11 Mi.7.17 Ac.12.23.
WORMWOOD. De.29.18 Pr.5.4 Je.9.15 23.15 La.3.15,19 Am.5.7 Re.8.11.
WORSE. Ge.19.9 2 Sa.19.7 1 Ki. 16.25 2 Ki.14.12 1 Ch.19.16,19 2 Ch.6.24 25.22 33.9 Is.41.24† Je.7.26 16.12 Da.1.10 Mat.9.16 12.45 27.64 Mar.2.21 5.26 Lu. 11.26 Jno.2.10 5.14 1 Co.8.8 11. 17 1 Ti.5.8 2 Ti.3.13 2 Pe.2.20.
WORSHIP. Ge.22.5 Ex.24.1 34. 14 De.4.19 8.19 11.16 26.10 30. 17 1 Sa.1.3 15.25,30 1 Ki.12.30 2 Ki.5.18 17.36 18.22 1 Ch.16.29 2 Ch.33.12 Ps.5.7 22.27,29 29.2 45.11 66.4 81.9 86.9 95.6 96.9 97.7 99.5,9 132.7 138.2 Is.2.8, 20 27.13 36.7 46.6 49.7 66.23 Je.7.2 13.10 25.6 26.2 44.19 Eze.46.2,3,9 Da.3.5,10,12,14,15, 18,28 Mi.5.13 Zep.1.5 2.11 Zec. 14.16,17 Mat.2.2,8 4.9,10 15.9 Mar.7.7 Lu.4.7,8 Jno.4.20,22,23, 24 12.20 Ac.7.42,43 8.27 17.23 18.13,24,11,14 1 Co.14.25 Phi.3.3 He.1.6 Re.3.9 4.10 9.20 11.1 13.8,12,15 14.7,9,11 15.4 19.10 22.8,9.
WORSHIPPED. Ge.24.26,48,52 Ex.4.31 12.27 32.8 33.10 34.8 De.17.3 29.26 Ju.7.15 1 Sa.1.19, 28 15.31 2 Sa.12.20 15.32 1 Ki 9.9 11.33 16.31 22.53 2 Ki.17. 16 21.3,21 1 Ch.29.20 2 Ch.7.3, 22 29.28,29,30 33.3 Ne.8.6 9.3 Job 1.20 Ps.106.19 Je.1.16 8.2 16.11 22.9 Eze.8.16 Da.2.46 3.7 Mat.2.11 8.2 9.18 14.33 15.25 18.26 28.9,17 Mar.5.6 15.19 Lu. 24.52 Jno.4.20 9.38 Ac.10.25 16.14 17.25 18.7 Ro.1.25 2 Th. 2.4 He.11.21 Re.5.14 7.11 11. 16 13.4 16.2 19.4,20 20.4.
WORSHIPPER. Jno.9.31 Ac.19.35.
WORSHIPPERS. 2 Ki.10.19,21, 23 Jno.4.23 He.10.2.
WORSHIPPETH. Ne.9.6 Is.44. 15,17 Da.3.6,11 Ac.19.27.
WORSHIPPING. 2 Ki.19.37 2 Ch. 20.18 Is.37.38 Mat.20.20 Col. 2.18.
WORST. Eze.7.24.
WORTH. Ge.23.9,15 Le.27.23 De.15.18 2 Sa.18.3 1 Ki.21.2 Job 24.25 Pr.10.20 Eze.30.2.
WORTHY. Ge.32.10 De.25.2 1 Sa.1.5 26.16 2 Sa.22.4 1 Ki.1.52 Ps.18.3 Je.26.11,16 Mat.3.11 8. 8 10.10,11,13,37,38 22.8 Mar.1.7 Lu.3.8,16 7.4,6,7 10.7 12.48 15.19,21 20.35 21.36 Jno.1.27 Ac.13.25 24.2 Ro.8.18 Ep.4.1 Col.1.10 1 Th.2.12 1 Ti.1.15 4.9 5.18 He.10.29 11.38 Ja.2.7 Re. 3.4 4.11 5.2,4,9,12 16.6. See *Count, Counted, Death.*
WORTHIES. Na.2.5.
WORTHILY. Ru.4.11.
WOT, TETH. Ge.21.26 39.8 41. 15 Ex.32.1,23 Nu.22.6 Jos.2.5 Ac.3.17 7.40 Ro.11.2 Phi.1.22.
WOULD. Ge.30.34 Nu.22.29 1 Ki.13.33 Ne.9.24 Es.9.5 Ps.81. 11 Pr.1.25,30 Da.5.19 Mat.7.12 27.15 Mar.3.13 10.35,36 Lu.6. 31 Jno.6.11 Ac.18.14 Ro.7.15, 19 1 Co.7.7 14.5 2 Co.12.20 Ga. 2.10 5.12,17 Col.2.1 3 Jno.10 Re.3.15.
WOULD *God.* Ex.16.3 Nu.11.29 14.2 20.3 De.28.67 Jos.7.7 Ju. 9.29 2 Sa.18.33 2 Ki.5.3 Ac.26. 29 1 Co.4.8 2 Co.11.1.
WOULD *not.* 1 Sa.20.9 31.4 2 Sa. 12.17 13.16,25 14.29 1 Ki.22.49 2 Ki.24.4 1 Ch.10.4 Ne.9.30 Job 9.16 Is.30.15 Mat.18.30 22.3 23.30,37 24.43 27.34 Mar.9.30 Lu.13.34 15.28 18.4,13 19.27 Jno.7.1 Ac.9.38 21.14 Ro.7.16, 19 11.25 1 Co.10.1,20 2 Co.12.20 1 Th.2.9 He.4.8.
WOULDEST. Jos.15.18 1 Ki.1. 16 Jno.21.18.
WOULDEST *not.* Jno.21.18 He. 10.5,8.
WOUND, *substantive.* Ex.21.25 1 Ki.22.35 Job 34.6 Ps.64.7† Pr. 6.33 20.30 Is.30.26 Je.10.19 15. 18 30.12,14 Ho.5.13 Ob.7 Mi. 1.9 Na.3.19 Re.13.3,12,14.
WOUNDS. 2 Ki.8.29 9.15 2 Ch. 22.6 Job 9.17 Ps.38.5 147.3 Pr. 18.8 23.29 26.22 27.6 Is.1.6 Je.6.7 30.17 Zec.13.6 Lu.10.34.
WOUND, *verb.* De.32.39 Ps.68.21 110.6 Am.9.1† 1 Co.8.12.
WOUND, *pret.* of wind. Jno.19.40 Ac.5.6.
WOUNDED. De.23.1 Ju.20.31†, 39† 1 Sa.17.52 31.3 2 Sa.22.39 1 Ki.20.37 22.34 2 Ki.8.28 1 Ch. 10.3 2 Ch.18.33 35.23 Job 24.12 Ps.18.38 64.7 69.26 109.22 Pr. 7.26 18.14 Ca.5.7 Is.51.9 53.5 Je.30.14 37.10 51.52 La.2.12 Eze.26.15 28.23 30.24 Joel 2.8 Zec.13.6 Mar.12.4 Lu.10.30 20. 12 Ac.19.16 Re.13.3.
WOUNDEST. Hab.3.13.
WOUNDETH. Job 5.18 Eze.28.9†.
WOUNDING. Ge.4.23.
WOVE. 2 Ki.23.7.
WOVEN. Ex.28.32 39.22,27 Jno. 19.23.
WRANGLING. Ja.3.17†.
WRAP. Is.28.20 Mi.7.3.
WRAPPED. Ge.38.14 1 Sa.21.9 1 Ki.19.13 2 Ki.2.8 Job 8.17 40. 17 Eze.21.15 Jon.2.5 Mat.27.59 Mar.15.46 Lu.2.7,12 23.53 Jno. 20.7.
WRATH. Ge.49.7 Le.10.6 Nu. 1.53 16.46 18.5 De.9.7,22 29.28 32.27 Jos.9.20 22.20 2 Sa.11.20 2 Ki.23.26 1 Ch.27.24 2 Ch.19.2, 10 24.18 28.13 29.10 32.25 Ezr. 5.12 7.23 Ne.13.18 Es.1.18 2 1 3.5 7.18 Job 5.2 19.29 21.20 36.13,18 Ps.37.8 55.3 76.10 136. 7 Pr.11.23 12.16 14.29 15 1 16.14 19.12,19 21.14,24 27.3,4 29.8 30.33 Ec.5.17 Is.13.9 14 6 54.8 Je.21.5 32.37 44.8 Exe.7. 12 Na.1.2 Hab.3.2 Zep.1.18 Zec.7.12 8.14 Mat.3.7 Lu.3.7 4.28 21.23 Ac.19.28 Ro.2.5,8 4.15 5.9 9.22 12.19 13.4,5 Ga. 5.20 Ep.2.3 4.26,31 6.4 Col.3. 8 1 Th.1.10 2.16 5.9 1 Ti.2.8 He.11.27 Ja.1.19,20 Re.6.16 12. 12 14.8 18.3. See *Kindled, Lord.*
WRATH *of God.* 2 Ch.28.11 Ezr. 10.14 Ps.78.31 Jno.3.36 Ro.1. 18 Ep.5.6 Col.3.6 Re.14.10,19 15.1,7 16.1 19.15.
Day of **WRATH.** Job 20.28 21.30 Ps.110.5 Pr.11.4 Zep.1.15 Ro. 2.5 Re.6.17.
His **WRATH.** De.29.23 1 Sa.28. 18 2 Ki.23.26 2 Ch.29.10 20.8 Ezr.8.22 Es.7.7 Job 16.9 20.23 Ps.2.5 21.9 58.9 78.38,49 106. 23 Pr.14.35 24.18 Is.16.6 Je.7. 29 10.10 48.30 La.2.2 3.1 Am. 1.11 Ro.9.22 Re.16.19.
My **WRATH.** Ex.22.24 32.10 Nu. 25.11 2 Ch.12.7 Ps.95.11 Is.10.6 60.10 Eze.7.14 13.15 21.31 22. 21,31 38.19 Ho.5.10 13.11 He. 3.11 4.3.
Thy **WRATH.** Ex.15.7 32.11,12 Job 14.13 40.11 Ps.38.1 79.6 85. 3 88.7,16 89.46 90.7,9,11 102. 10 Je.18.20 Hab.3.8 Re.11.18.
WRATHS. 2 Co.12.20.
WRATHFUL. Ps.69.24 Pr.15.18.
WREATH, S. 1 Ki.7.17 2 Ch.4 12,13.
WREATHED. La.1.14.
WREATHEN. Ex.28.14,22,24,25 39.15,17,18 2 Ki.25.17.
WREST. Ex.23.2,6 De.16.19 Ps. 56.5 2 Pe.3.16.
WRESTED, ING. Hab.1.4† Eze. 9.9†.
WRESTLE. Ep.6.12.
WRESTLED. Ge.30.8 32.24,25.
WRESTLING, S. Ge.30.8,8†.
WRETCHED. Ro.7.24 Re.3.17.
WRETCHEDNESS. Nu.11.15.
WRING, ED. Le.1.15 5.8 Ju. 6.38 Ps.75.8.
WRINGER, ING. Pr.30.33 Is. 16.4†.
WRINKLE, S. Job 16.8 Ep.5.27.
WRINKLING. Na.3.19†.
WRITE. Ex.34.1,27 Nu.17.2,3 De.6.9 10.2 11.20 24.1,3 27.3, 8 31.19 2 Ch.26.22 Ezr.5.10 Ne. 9.38 Es.8.8 Pr.3.3 7.3 Is.8.1 10.1,19 30.8 Je.22.30 30.2 31.33 36.2,17,28 Eze.24.2 37.16 43. 11 Hab.2.2 Mar.10.4 Lu.1.3 16. 6,7 Jno.1.45 19.21 Ac.15.20 25. 26 1 Co.4.14 14.37 2 Co.1.13 2.9 9.1 13.2,10 Ga.1.20 Phi.3.1 1 Th.4.9 5.1 2 Th.3.17 1 Ti.3.14 He.8.10 10.16 2 Pe.3.1 1 Jno.1. 4 2.1,7,8,12,13 2 Jno.12 3 Jno. 13 Jude 3 Re.1.11,19 2.1,8,12, 18 3.1,7,12,14 10.4 14.13 19.9 21.5. See *Book.*
WRITER. Ju.5.14 Ps.45.1 Eze 9.2,3.
WRITEST. Job 33.26 Ezc.37.20.
WRITETH. Ps.87.6.
WRITING. Ex.32.16 39.30 De. 10.4 31.24 1 Ch.28.19 2 Ch 2.11 21.12 35.4 36.22 Ezr.1.1 4.7 Es.1.22 3.12,14 4.8 8.8,9 9.27 Is.38.9 Eze.13.9 Da.5.7,8,15 16, 17,24,25 6.8,9,10 Mat.5.31 19.7 Jno.19.19.
*Hand-***WRITING.** Col.2.14.
WRITINGS. Jno.5.47.
WRITING-TABLE. Lu.1.63.
WRITTEN. Ex.31.18 De.9.10 1 Ki.21.11 1 Ch.4.41 2 Ch.30.5 Ezr. 5.7 6.2 8.34 Ne.6.6 8.14 13.1 Es.1.19 3.9,12 6.2 8.5 Ps.69. 28 102.18 149.9 Pr.22.20 Ec.12. 10 Je.17.13 36.29 Eze.2.10 13.9 Da.5.24,25 Mat.27.37 Mar.11.17 15.26 Lu.4.17 10.20 18.31 21. 22 23.38 Jno.2.17 10.34 19.20 20.31 21.25 Ac.13.29 21.25 Ro. 2.15 4.23 1 Co.10.11 2 Co.3.2,3,7 Phile.19 He.12.23 Re.1.3 2.17 13.8 14.1 17.5 19.12,16 21.12.
Is **WRITTEN.** Jos.1.8 2 Ki.22.13 Es.8.8 Is.4.3 Je.17.1 Da.9.11 Lu.10.26 20.17 22 37 Jno.15.25 1 Co.4.6 9.10 15.54.
It is **WRITTEN.** Jos.8.31 1 Ki.2. 3 2 Ch.23.18 25.4 31.3 35.12 Ezr.3.2,4 6.18 Ne.8.15 10.34,36 Ps.40.7 Is.65.6 Da.9.13 Mat.2.5 11.10 26.24,31 Mar.9.12,13 14. 21,27 Lu.2.23 4.8 7.27 24.46 Ac.23.5 Ro.11.8 12.19 14.11 15. 3 1 Co.1.31 15.45 2 Co.4.13 Ga. 3.10 He.10.7 1 Pe.1.16.
I have or *have I* **WRITTEN.** Ex. 24.12 Ho.8.12 Jno.19.22 1 Jno. 2.14,26 5.13.
Were **WRITTEN.** Nu.11.26 Job 19.23 Lu.24.44 Jno.12.16 Ro. 15.4. See *Book, Chronicle.*

WRONG. Ge.16.5 Ex.2.13 De.19.16 Ju.11.27 1 Ch.12.17 16.21 Es.1.16 Job 19.7 Ps.105.14 Je.22.3,13 La.3.59 Hab.1.4 Mat.20.13 Ac.7.24,26,27 18.14 25.10 1 Co.6.7,8 2 Co.7.12 12.13 Col.3.25.
WRONGED. 2 Co.7.2 Philе.18.
WRONGETH. Pr.8.36.
WRONGFULLY. Job 21.27 Ps.35.19 38.19 69.4 119.86 Eze.22.29 1 Pe.2.19.
WROTE. Ex.24.4 34.28 Nu.33.2 De.4.13 5.22 10.4 31.9,22 Jos.8.32 1 Sa.10.25 2 Sa.11.14,15 1 Ki.21.8,9 2 Ki.10.1,6 1 Ch.24.6 2 Ch.30.1 32.17 Ezr.4.6,8,9 Es.8.5,10 9.20,29 Je.36.4,18,27,32 51.60 Da.5.5 6.25 7.1 Mar.10.5 12.19 Lu.1.63 20.28 Jno.5.46 8.6,8 19.19 21.24 Ac.15.23 18.27 23.25 Ro.16.22 1 Co.5.9 7.1 2 Co.2.3,4 7.12 Ep.3.3 Philе.21 2 Jno.5 3 Jno.9.
WROTH. Ge.4.5,6 31.36 34.7 40.2 41.10 Ex.16.20 Nu.16.15,22 31.14 De.1.34 3.26 9.19 1 Sa.18.8 20.7 29.4 2 Sa.3.8 13.21 22.8 2 Ki.5.11 13.19 2 Ch.16.10 26.19 28.9 Ne.4.1,7 Es.1.12 2.21 Ps.18.7 78.21,59,62 89.38 Is.28.21 47.6 54.9 57.16,17 64.5,9 Je.37.15 La.5.22 Mat.2.16 8.34 22.7 Re.12.17.
WROUGHT, *actively.* Ge.34.7 Ex.10.2 36.1,4,8 39.6 Le.20.12 Nu.23.23 De.17.2 22.21 31.18 Jos.7.15 Ju.20.10 Ru.2.19 1 Sa.6.6 11.13 14.45 19.5 2 Sa.18.13 23.10,12 1 Ki.5.16 9.23 16.20,25 2 Ki.3.2 17.11 21.6 1 Ch.4.21 2 Ch.3.14 21.6 24.12,13 32.24† 33.6 34.10,13 Ne.4.16,17 9.18 Job 12.9 36.23 Ps.31.19 68.28 78.43 Ec.2.11 Is.26.12,18 41.4 Je.11.15 18.3 Eze.20.9,14,22,44 29.20 Da.4.2 Jon.1.11,13 Zep.2.3 Mat.20.12 26.10 Mar.14.6 Ac.15.12 18.3 19.11 21.19 Ro.7.8 15.18 2 Co.5.5 7.11 Ga.2.8 Ep.1.20 2 Th.3.8 He.11.33 Ja.2.22 1 Pe.4.3 2 Jno.8 Re.19.20.
WROUGHT, *passively.* Nu.31.51 De.13.14 17.4 21.3 1 Ki.7.26 1 Ch.22.2 Ne.6.16 Ps.45.13 139.15 Ec.2.17 Mat.14.2† Mar.6.2 Jno.3.21 19.23† Ac.5.12 2 Co.1.6† 12.12.
WROUGHTEST. Ru.2.19.
WRUNG. Le.1.15 5.9 Ps.73.10 Is.51.17.

Y.

YARN. 1 Ki.10.28 2 Ch.1.16.
YE. Ge.3.5 Lu.16.15 1 Co.6.11,20 2 Co.3.2 6.12 Ga.4.12 6.1 Ep.2.13 1 Th.2.19,20 3.8 5.4,5 2 Th.3.13 1 Pe.2.9.
YEA. Ge.3.1 Mat.5.37 9.28 13.51 Ac.5.8 22.27 2 Co.1.17,18,19,20 Phi.1.18 3.8 2 Ti.3.12 Philе.20 Ja.5.12.
YEAR. Ge.17.21 26.12 47.17 Ex.12.2 23.14,17,29 34.23,24 Le.16.34 23.41 25.5,29 Nu.9.22 14.34 De.15.9 16.16 26.12 Jos.5.12 Ju.10.8 11.40 17.10 1 Sa.27.7 2 Sa.11.1 14.26 1 Ki.9.25 10.14 2 Ki.19.29 2 Ch.9.13 27.5 Es.9.27 Ps.65.11 Is.6.1 14.28 21.16 37.30 61.2 63.4 Je.11.23 17.8 23.12 28.16,17 48.44 51.46 Eze.4.6 46.17 Mi.6.6 Lu.2.41 4.19 13.8 Jno.11.49,51 18.13 Ac.11.26 18.11 2 Co.8.10 9.2 He.9.7,25 10.3 Ja.4.13 Re.9.15. See *First, Second, Third, Fifth, Seventh.*
YEAR *after* **YEAR.** 2 Sa.21.1.
YEAR *by* **YEAR.** De.14.22 15.20 1 Sa.1.7 1 Ki.5.11 10.25 2 Ki.17.4 2 Ch.9.24 Ne.10.34,35 He.10.1.
YEAR *to* **YEAR.** Ex.13.10 1 Sa.2.19 7.16 2 Ch.24.5 Is.29.1 Zec.14.16.
YEARLY. Le.25.53 Ju.11.40 21.19 1 Sa.1.3,21 2.19 20.6 Es.9.21.
YEARS. Ge.1.14 25.7,8,17 47.9 Ex.34.22 Le.25.15,16,50,52 27.18 De.32.7 Jos.13.1 1 Sa.29.3 1 Ki.1.1 17.1 2 Ch.14.6 18.2 Job 10.5 15.20 16.22 32.7 36.11,26 Ps.31.10 61.6 77.5,10 78.33 90.4,9,10,15 102.24,27 Pr.4.10 5.9 9.11 10.27 Ec.12.1 Is.21.16 38.10,15 Eze.4.5 22.4 38.8 Da.9.2 11.6,8,13 Joel 2.2,25 Hab.3.2 Mal.3.4 Lu.1.7,18 Ga.4.10 He.1.12 11.24 2 Pe.3.8 Re.20.2,3,4,7.
YELL. Je.51.38.
YELLED. Je.2.15.
YELLOW. Le.13.30,32,36 Ps.68.13.
YEARN. Ge.43.30.
YEARNED. 1 Ki.3.26.
YESTERDAY. Ge.31.2† Ex.4.10† 5.14 De.19.4† 6 Jos.3.4† 1 Sa.19.7† 20.27 2 Sa.15.20 2 Ki.9.26 1 Ch.11.2† Job 8.9 Ps.90.4 Is.30.33† Mi.2.8† Jno 4.52 Ac.7.28 He.13.8.
YESTERNIGHT. Ge.19.34 31.29,42.
YET. Ge.40.23 Ex.9.17 10.7 Le.26.18,44 De.1.32 9.29 12.9 29.4 Jos.14.11 Ju.7.4 10.13 1 Sa.15.30 2 Sa.23.5 1 Ki.14.8 19.18 22.8,43 2 Ki.8.19 13.23 14.4 2 Ch.20.33 27.2 30.18 Ezr.3.6 9.9 Ne.5.18 9.19 13.18 Es.5.13 Job 1.16,17,18 6.10 13.15 20.7 29.5 35.15 Ps.2.6 87.25 42.5,11 43.5 44.17 71.14 119.51,83,109,141,157 Pr.27.22 30.12 Ec.4.3 Ca.8.1 Is.10.22 14.1 17.6 28.4,12 31.2 49.5,15 53.7 Je.2.9 3.1 5.28 15.1 23.21 36.24 Eze.8.18 11.16 28.2 36.37 Da.9.13 11.35,45 Ho.7.9 13.4 Am.4.6,8,9,10,11 6.10 Jon.2.4 3.4 4.2 Mi.6.10 Na.3.10 Hab.3.18 Hag.2.17 Mal.2.14 Mat.15.17 16.9 19.20 24.6 Mar.8.17 11.13 13.7 Lu.24.44 Jno.2.4 7.6,30,39 8.20 11.25 20.9 Ac.8.16 Ro.4.11,12 5.6,8 8.24 9.19 1 Co.3.3,15 7.10 14.21 15.10,17 2 Co.1.10,23 6.8 Ga.2.20 3.4 5.11 2 Th.2.5 2 Ti.2.5 He.2.8 4.15 7.10 11.4,7 Ja.2.10,11 4.2 1 Jno.3.2 Re.17.8,10,12. See *Alive.*
YIELD. Ge.4.12 49.20 Le.19.25 26.4,20 2 Ch.30.8 Ps.67.6 85.12 107.37 Pr.7.21 Is.5.10 Ho.8.7 Joel 2.22 Hab.3.17 Ac.28.21 Ro.6.13,16,19 Ja.3.12.
YIELDED. Ge.49.33 Nu.17.8 Da.3.28 Mat.27.50 Ac.5.10 Ro.6.19.
YIELDETH. Ne.9.37 Job 24.5 He.12.11.
YIELDING. Ge.1.11,12,29 Ec.10.4. See *Fruit.*
YOKE. Ge.27.40 Le.26.13 Nu.19.2 De.21.3 28.48 1 Sa.6.7 11.7 14.14 1 Ki.12.4,10,11,14 19.19,21 2 Ch.10.4 Job 1.3 42.12 Is.9.4 10.27 14.25 47.6 58.6 Je.2.20 5.5 27.8,11,12 28.2,4,11,12,14 30.8 31.18 51.23 La.1.14 3.27 Eze.34.27 Ho.11.4 Na.1.13 Mat.11.29,30 Lu.14.19 Ac.15.10 Ga.5.1 1 Ti.6.1.
YOKES. Je.27.2 28.13 Eze.30.18.
YOKED. 2 Co.6.14.
YOKE-FELLOW. Phi.4.3.
YONDER. Ge.22.5 Nu.16.37 23.15 2 Ki.4.25 Mat.17.20 26.36.
YOU. Jos.3.4 Na.2.20 Job 16.4 Is.59.2 Eze.11.19 36.7,26,27,36 Am.2.13 3.2 Lu.10.16 13.28 Ro.2.24 2 Co.1.11 8.13 9.4 10.16 12.14 Ep.2.1,22 Col.1.21 2.13.
After **YOU.** Ge.9.9 Le.25.46 26.33 De.11.4 29.22 1 Sa.25.19 1 Ch.28.8 Je.42.16 2 Co.9.14 Phi.1.8 2.26.
Against **YOU.** Ex.10.16 Le.26.17 Nu.17.5 De.1.44 4.26 8.19 9.19 11.17 30.19 Jos.23.16 24.11 1 Sa.12.5,12,15 2 Sa.17.21 2 Ch.13.12 Job 16.4 Je.18.11 21.5 26.13 37.10,19 38.5 44.11,29 49.30 Eze.13.8 36.2 Am.3.1 5.1 6.14 Mi.1.2 2.4 Zep.2.5 Mat.5.11 21.2 Mar.11.2 Lu.10.11 19.30 Ja.5.3 1 Pe.2.12.
Among or *amongst* **YOU.** Ge.35.2 Le.26.11,12,22,25 Nu.11.20 14.42 De.6.15 7.21 Jos.3.10 24.23 1 Sa.7.3 2 Ch.36.23 Ezr.1.3 Is.42.23 50.19 Eze.20.38 Hag.2.3 Mal.1.10 Mat.20.25,27 23.11 Mar.10.43 Lu.9.48 22.25,27 Jno.1.26 8.7 Ac.6.3 13.26 25.5 Ro.1.13 12.3 1 Co.1.10,11 2.2 3.3,18 5.1,2 11.18 15.12 2 Co.1.19 10.1 12.21 Ep.5.3 1 Th.1.5 Ja.1.26 5.13,14 1 Pe.5.2 2 Pe.2.1 Re.2.13. See *Sojourneth.*
Before **YOU.** Ge.34.10 45.5,7 Ex.10.10 Le.18.24,27,28,30 20.23 26.7,8 Nu.14.43 32.29 33.52,55 De.1.8,30 4.8 11.23,26,32 30.19 Jos.3.10 4.23 9.24 23.5,9 24.8,12 Ju.6.9 1 Sa.9.12 12.2 2 Ch.7.19 Is.52.12 Je.21.8 26.4 44.10 Mat.5.12 21.31 26.32 28.7 Mar.14.28 16.7 Lu.10.8 Ac.4.10 1 Co.10.27.
By **YOU.** Eze.20.3,31 Ro.15.24 1 Co.6.2 2 Co.7.13 10.15.
Concerning **YOU.** Nu.9.8 Jos.23.14 Je.42.19 1 Th.5.18.
For **YOU.** Ge.44.17 50.20 Nu.14.32 15.15,16 De.1.30,40 4.34 Jos.23.9 1 Sa.12.24 Job 17.10 Eze.20.39 34.17 36.9 Da.2.9 Am.5.18 Mi.3.1 Hag.1.4 Mal.2.1 Mat.11.22 25.34 Mar.10.36 Lu.10.14 22.19,20 Jno.14.2,3 16.26 Ac.1.7 28.20 Ro.1.8 1 Co.1.13 11.24 2 Co.7.12 8.16 9.14 12.15 Ep.1.16 3.13 Phi.1.4 3.1 Co.1.3,5,9,24,25 2.1 4.12,13 1 Th.1.2 3.9 2 Th.1.3,11 2.13 He.13.17 1 Pe.1.4 5.7.
From **YOU.** Ge.26.27 Jos.9.22 1 Sa.6.3 2 Sa.15.28 2 Ch.30.8,9 Is.1.15 59.2 Je.5.25 34.21 42.4 Eze.18.31 Joel 2.20 Am.4.7 Mat.21.43 Jno.16.22 Ac.1.11 13.46 1 Co.14.36 2 Co.3.1 Ep.4.31 1 Th.1.8 2.17 Ja.4.7.
In **YOU.** Ge.42.16 Ju.9.19 Eze.20.41 36.23 37.6,14 Mal.1.10 Mat.10.20 11.21 Jno.5.38,42 6.53 14.17,20 15.4,7 Ro.8.9,10 12.18 1 Co.1.6 6.19 14.25 2 Co.2.3 4.12 7.7,16 8.6,22 9.14 13.3,5 Ga.4.19 5.10 Ep.4.6 Phi.2.5,13 Col.1.6,27 3.16 1 Th.2.13 2 Th.1.4,12 Philе.6 He.13.21 1 Pe.3.15 2 Pe.1.8 1 Jno.2.8,14,24,27 4.4.
Of **YOU.** Ge.27.45 Ex.12.16 De.1.22 Jos.2.9 23.3 1 Sa.22.8 1 Ki.22.28 Ezr.7.21 Ne.1.9 Ps.62.3 Eze.6.9 Mi.1.11 Mat.6.27 Lu.12.25 13.15 Jno.8.46 13.18 Ac.2.22 3.26 4.11 Ro.1.12 1 Co.1.11 6.11 12.21 14.26 16.2 2 Co.1.7 7.14 11.20 12.17,18 Ga.3.2,27 4.20 Col.4.9,12 1 Th.2.6 4.4 Tit.2.8 Ja.5.4 1 Pe.3.16 4.4.
Over **YOU.** Le.26.16,17 De.28.63 Ju.8.23 9.2,15 1 Sa.8.11 12.1,13 2 Sa.3.17 2 Ch.19.11 Je.6.17 Eze.20.33 Hag.1.10 Lu.12.14 Ro.6.14 1 Co.9.12 2 Co.11.2 1 Th.3.7 5.12 Re.13.7,17,24. See *Tell.*
To or *unto* **YOU.** Ge.1.29 34.9 Ex.6.7 12.26 20.23 30.36 Le.26.16 Nu.10.8,10 15.39 33.56 Jos.23.12 1 Sa.4.9 Pr.8.4 Is.30.13 Da.3.4 Mal.4.2 Mat.7.12 9.29 13.11 Mar.4.11,24 Lu.2.11 6.31,33 8.10 22.29 Ac.2.39 3.26 10.29 13.26 1 Co.9.2 14.36 2 Co.10.13,14 Phi.1.28,29 1 Th.1.5 2 Th.1.7 1 Pe.2.7 Re.2.24. See *Say, Told.*
Towards **YOU.** Je.29.10,11 Ho.5.1 2 Co.1.18 7.15 9.8 10.1 13.4 1 Th.3.12.
To **YOU**-*ward.* 2 Co.13.3 Ep.3.2.
On or *upon* **YOU.** Ex.12.13 32.29 Le.10.7 Nu.16.3,7 De.7.7 Jos.23.15 Ne.4.12 Ps.129.8 Is.29.10 30.18 Je.23.2 40.3 42.12 Eze.22.21 Am.4.2 Zep.2.2 Mat.23.35 Lu.11.20 21.34 24.49 Jno.12.35 Ac.1.8 1 Co.7.35 Ga.4.11 Ja.5.1 1 Pe.4.14 Re.2.24.
With **YOU.** Ge.34.16 48.21 Ex.13.19 20.22 24.14 Nu.1.4 17.4 De.5.33 12.12 20.4 29.14 Jos.7.12 Ru.2.4 1 Sa.22.3 23.23 2 Sa.16.10 18.2 19.22 2 Ki.10.2,23 25.24 1 Ch.22.18 2 Ch.13.8 15.2 19.6 20.17 28.10 Ezr.4.2 Job 42.8 Je.18.6 40.9 42.11 Eze.20.35,36,44 Am.5.14 Hag.1.13 2.4 Zec.8.23 Mat.17.17 26.11,29 28.20 Mar.9.19 Lu.9.41 24.44 Jno.7.33 12.8,35 13.33 14.9,16,17,25,27 16.4 Ac.18.14 20.18 Ro.1.12 15.32,33 16.20,24 1 Co.2.3 4.8 16.10,23,24 2 Co.1.21 4.14 7.3 11.9 13.11 Ga.4.18,20 Phi.2.17 4.9,23 Col.2.5 4.18 1 Th.5.28 2 Th.3.1,16,18 2 Ti.4.15 Tit.3.15 He.12.7 13.25 1 Pe.5.14 2 Pe.2.13 2 Jno.3 Re.22.21.
YOURS. Ge.45.20 De.11.24 Jos.2.14 2 Ch.20.15 Je.5.19 Lu.6.20 Jno.15.20 1 Co.3.21,22 8.9 16.18 2 Co.12.14.
YOUNG. Ge.31.38 33.13 Ex.23.26 Le.22.28 De.22.6,7 28.50 32.11 2 Sa.9.12 1 Ch.22.5 29.1 2 Ch.13.7 34.3 Ps.78.71 84.3 Is.40.11 Je.31.12 Eze.17.4,22 Mar.7.25 Jno.21.18. See *Child, Children, Lion, Man, Old.*
YOUNG *ass,* or *asses.* Is.30.6,24 Jno.12.14
YOUNG *bullocks.* Nu.28.11,19,27 Ezr.6.9.
YOUNG *calf.* Le.9.2.
YOUNG *cow.* Is.7.21.
YOUNG *dromedaries.* Es.8.10.
YOUNG *eagles.* Pr.30.17.
YOUNG *hart.* Ca.2.9,17 8.14.
YOUNG *one.* De.28.57 Zec.11.16.
YOUNG *ones.* De.22.6 Job 38.41 39.3,4,16,30 Is.11.7 La.4.3.
YOUNG *pigeon, s.* Ge.15.9 Le.1.14 5.7,11 12.6,8 14.22,30 15.14,29 Nu.6.10 Lu.2.24.
YOUNG *ravens.* Ps.147.9.
YOUNG *roes.* Ca.4.5 7.3.
YOUNG *unicorn.* Ps.29.6.
YOUNG *virgin, s.* Ju.21.12 1 Ki.1.2 Es.2.2,3.
YOUNG *woman.* Ru.4.12.
YOUNG *women.* Tit.2.4.
YOUNGER. Ge.9.24 19.31,34,38 25.23 27.15,42 29.16,18,26 43.29 48.14,19 Ju.1.13 3.9 15.2 1 Sa.14.49 1 Ch.24.31 Job 30.1 Eze.16.46,61 Lu.15.12,13 22.26 Ro.9.12 1 Ti.5.1,2,11,14 1 Pe.5.5.
YOUNGEST. Ge.42.13,15,20,32,34 43.33 44.2,12,23,26 Jos.6.26 Ju.9.5 1 Sa.16.11 17.14 1 Ki.16.34 2 Ch.21.17 22.1.
YOUTH. Ge.8.21 43.33 46.34 Le.22.13 Nu.30.3,16 Ju.8.20 1 Sa.17.33,42,55 2 Sa.19.7 1 Ki.18.12 Job 13.26 20.11 29.4 30.12 31.18 33.25 36.14 Ps.25.7 71.5,17 88.15 89.45 103.5 110.3 127.4 129.1 144.12 Pr.2.17 5.18 Ec.11.9,10 12.1 Is.47.12,15 54.4,6 Je.2.2 3.4,24,5 22.21 31.19 32.30 48.11 La.3.27 Eze.4.14 16.22,43,60 23.3,8,19,21 Ho.2.15 Joel 1.8 Zec.13.5 Mal.2.14,15 Mat.19.20 Mar.10.20 Lu.18.21 Ac.26.4 1 Ti.4.12.
YOUTHS. Pr.7.7 Is.40.30.
YOUTHFUL. 2 Ti.2.22.

Z.

ZABDI, portion, dowry. Jos.7.1.
ZACCHÆUS, pure, clean; just, *or* justified. Lu.19.5.
ZACHARIAH, ZECHARIAH, memory of the Lord, *or* man of the Lord. 2 Ki.14.29 15.8,11 18.2 1 Ch.5.7 9.21,37 15.18,20,24 16.5 24.25 26.2,11,14 27.21 2 Ch.17.7 20.14 21.2 24.20 26.5 29.1,13 34.12 35.8 Ezr.5.1 6.14 8.3,11 10.26 Ne.8.4 11.4,5,12 12.16,35,41 Is.8.2 Zec.1.1 7.1 Mat.23.35 Lu.1.5,13,59 11.51.
ZADOK, just, *or* justified. 2 Sa.8.17 15.29,35 20.25 1 Ki.1.8,26,45 2.35 4.2,4 2 Ki.15.33 1 Ch.6.8,12,53 9.11 12.28 18.16 24.3 27.17 29.22 2 Ch.27.1 31.10 Ezr.7.2 Ne.3.4,29 10.21 11.11 13.13 Eze.40.46 43.19 44.15 48.11.
ZAHAM, crime, filthiness, impurity. 2 Ch.11.19.
ZAIR, little; *or* afflicted, in tribulation. 2 Ki.8.21.
ZALMON, his shade, his obscurity, his image. Ju.9.48.
ZALMONAH, the shade, *or* sound of the number; *or,* your image, *or* picture. Nu.33.41.
ZALMUNNA, shadow, image, *or* idol, forbidden; *or* noise of trouble. Ju.8.5,6,15,21 Ps.83.11.
ZAMZUMMIMS, thinking wickedness, *or* wickedness of wicked men. De.2.20.
ZANOAH, forgetfulness *or* desertion; *or* this rest, this consolation. Jos.15.34.
ZAPHNATH-PAANEAH, one that discovers hidden things; *or* (*Egyp.*) a Saviour of the world. Ge.41.45.
ZARAH, east, brightness. Ge.38.30 46.12 1 Ch.2.4,6 Mat.1.3.
ZAREPHATH, ambush of the mouth; *or* crucible. 1 Ki.17.9,10 Ob.20.
ZEAL. 2 Sa.21.2 2 Ki.10.16 19.31 Ps.69.9 119.139 Is.9.7 37.32 59.17 63.15 Eze.5.13 Jno.2.17 Ro.10.2 2 Co.7.11 9.2 Phi.3.6 Col.4.13.
ZEALOUS. Nu.25.11,13 Ac.21.20 22.3 1 Co.14.12 Ga.1.14 Tit.2.14 Re.3.19.
ZEALOUSLY. Ga.4.17,18.
ZEBADIAH, portion of the Lord, *or* the Lord is my portion. 1 Ch.8.15.
ZEBAH, victim, sacrifice, immolation. See *Zalmunna.*
ZEBEDEE, abundant portion. Mat.4.21 10.2 20.20 26.37 27.56 Mar.1.19,20 3.17 10.35 Lu.5.10 Jno.21.2.
ZEBOIM, deer, goats. Ge.14.2 De.29.23 1 Sa.13.18 Ne.11.34 Ho.11.8.
ZEBUL, a habitation. Ju.9.28,41.
ZEBULUN, dwelling, habitation. Ge.30.20 35.23 46.14 49.13 Nu.1.9,30 2.7 7.24 10.16 26.26 De.27.13 33.18 Jos.19.10 Ju.1.30 4.10 5.14,18 6.35 12.12 1 Ch.27.19 2 Ch.30.11 Ps.68.27 Is.9.1 Eze.48.26,33 Mat.4.13,15.
Tribe of **ZEBULUN.** Nu.1.31 2.7 10.16 13.10 34.25 Jos.21.7,34 1 Ch.6.63,77 Re.7.8.
ZECHARIAH. See *Zachariah.*
ZEDEKIAH, the Lord is my justice, *or* the justice of the Lord. 1 Ki.22.11,24 2 Ki.24.17 25.7 1 Ch.3.15,16 2 Ch.18.10,23 36.10 Je.21.7 29.22 32.4,5 39.5,6,7 52.8,10,11.
ZEEB, wolf. Ju.7.25. See *Oreb.*
ZELEK, the shadow, *or* noise of him that licks, that laps, *or* strikes. 2 Sa.23.37.
ZELOPHEHAD, the shade, *or* tingling of fear; *or* the fear of submersion, *or* of being burnt. Nu.26.33 27.7 36.11 Jos.17.3.
ZELOTES, jealous, *or* full of zeal. Lu.6.15. See *Simon.*
ZELZAH, noontide. 1 Sa.10.2.
ZENAS, living. Tit.3.13.
ZEPHANIAH, the Lord is my secret; *or* the secret of the Lord; *or* the mouth of the Lord. 2 Ki.25.18 1 Ch.6.36 Je.21.1 29.25,29 37.3 52.24 Zep.1.1 Zec.6.10,14.
ZEPHATH, which beholds, that attends, that covers. Ju.1.17.
ZEPHO, that sees and observes; *or* that expects, *or* covers. Ge.36.11.
ZERAH. Ge.36.13,17,33 Nu.26.13,20 Jos.7.1 22.20 1 Ch.1.37,44 4.24 6.21,41 9.6 2 Ch.14.9 Ne.11.24. See *Zarah.*
ZEREL H. ambush, change of dominion, *or* descent; *or* plan of power. 1 Ki.11.26.
ZERESH, misery, stranger, strange *or* dispersed inheritance; *otherwise,* crown of inheritance; *or* of misery. Es.5.10.
ZEROR, root, *or* that straitens, that binds, that keeps tight, *or* a stone. 1 Sa.9.1.
ZERUAH, leprous, *or* wasp, *or* hornet. 1 Ki.11.26.
ZERUBBABEL, banished, *or* a stranger at Babylon; *or* dispersion of confusion. 1 Ch.3.19 Ezr.2.2 3.2,8 5.2 Ne.12.1,47 Hag.1.1,12,14 2.4,21 Zec.4.6,7,9.
ZERUIAH, pain, *or* tribulation, chains of the Lord. 2 Sa.2.18 3.39 8.16 16.10 19.22 1 Ch.2.16 18.15.
ZETHAR, he that examines or beholds; *or* olive of vision, *or* olive of the turtle. Es.1.10.
ZIBA, army, fight, strength, stag. 2 Sa.9.2,10 16.4 19.29.
ZIBEON, iniquity that dwells; *or* elevation, *or* swelling, *or* oath, *or* fulness, *or* the seventh. Ge.36.2,14,24,29 1 Ch.1.40.
ZIBIAH, deer, *or* goat, *or* honorable and fine; *or* the Lord dwells; *or* (*Syriac*) voluntary. 2 Ki.12.1.
ZICHRI, that remembers, *or* that is a male. Ex.6.21.
ZIDON, hunting, fishing, venison. Ge.49.13 Jos.11.8 19.28 Ju.10.6 18.28 1 Ki.17.9 Ezr.3.7 Is.23.2,4,12 Je.25.22 27.3 47.4 Eze.27.8 28.21,22 Joel 3.4 Zec.9.2.
ZIDONIANS. Ju.10.12 18.7 1 Ki.11.1,33 Eze.32.30.
ZIF, this *or* that; *or* (*Syriac*) brightness. 1 Ki.6.1,37.
ZIKLAG, measure pressed down. 1 Sa.27.6 30.14 2 Sa.1.1 4.10 1 Ch.4.30 12.1,20 Ne.11.28.
ZILLAH, shadow; which is roasted; the tingling of the ear. Ge.4.19.
ZILPAH, distillation; *or* contempt of the mouth. Ge.29.24 30.9,10,12 35.26 37.2 46.18.
ZIMRAN, song, singer, vine. Ge.25.2.
ZIMRI, my field, *or* my vine, my branch. Nu.25.14 1 Ki.16.9,15,16 2 Ki.9.31 1 Ch.2.6 8.36 9.42 Je.25.25.
ZIN, buckler, coldness. Nu.13.21 20.1 27.14 33.36 De.32.51.
ZION, a monument raised up, heap of stones set up, sepulchre, turret, dryness. 2 Sa.5.7 1 Ki.8.1 1 Ch.11.5 2 Ch.5.2 Ps.2.6 48.12 51.18 69.35 87.2,5 97.8 102.13,16 126.1 129.5 132.13 133.3 137.1,3 146.10 147.12 149.2 Is.1.27 12.6 14.32 33.5,20 34.8 35.10 40.9 41.27 49.14 51.3,11,16 52.1,7,8 59.20 60.14 62.1 64.10 66.8 Je.3.14 4.6 14.19 26.18 30.17 31.6,12 50.5 51.35 La.1.4,17 4.2 5.18 Joel 2.23 Am.1.2 Mi.3.10,12 4.2,11 Zec.1.14,17 2.7 8.2,3 9.13. See *Daughter, Daughters.*
In **ZION.** Ps.9.11 65.1 76.2 84.7 99.2 102.21 Is.4.3 10.24 28.16 30.19 31.9 33.14 46.13 61.3 Je.8.19 50.28 51.10,24 La.2.6 4.11 5.11 Joel 2.1,15 3.17,21 Am.6.1 Ro.9.33 1 Pe.2.6.
Mount **ZION.** 2 Ki.19.31 Ps.48.2,11 74.2 78.68 125.1 Is.4.5 8.18 10.12 18.7 24.23 29.8 31.4 37.32 Joel 2.32 Ob.17,21 Mi.4.7 He.12.22 Re.14.1.
Out of **ZION.** Ps.14.7 20.2 53.6 110.2 128.5 134.3 135.21 Is.2.3 Je.9.19 Joel 3.16 Ro.11.26.
ZIOR, ship of him that watches, *or* is awake, *or* of him that is robbed, *or* of the enemy. Jos.15.54.
ZIPH, this mouth, *or* mouthful. Jos.15.24.
ZIPPOR, bird, *or* sparrow; *or* crown, *or* desert; *or* (*Syriac*) early in the morning, *or* goat. Nu.22.2. See *Balak.*
ZIPPORAH, beauty, trumpet. Ex.2.21 4.25 18.2.
ZITHRI, to hide; *or* demolished, *or* overturned; *or* my refuge. Ex.6.22.
ZIZ, flower, branch, a lock of hair, *or* (*Syriac*) wing, feather. 2 Ch.20.16.
ZOAN, motion. Nu.13.22 Ps.78.12,43 Is.19.11,13 30.4 Eze.30.14.
ZOAR, little, small. Ge.14.2,8 19.22 De.34.3 Is.15.5 Je.48.34.
ZOBAH, an army, *or* warring, *or* a commandment in that, *or* a swelling. 1 Sa.14.47 2 Sa.8.3 23.36 1 Ki.11.23,24 1 Ch.18.3,9.
ZOHAR, white, shining, *or* dryness. Ge.23.8.
ZOHELETH, that creeps, slides, *or* draws. 1 Ki.1.9.
ZOPHAR, rising early, *or* crown; *or* sparrow, *or* little bird, *or* goat. Job 2.11 11.1 20.1 42.9.
ZORAH, leprosy *or* scab. Jos.19.41 Ju 13.2,25 16.31 18.2,8 2 Ch.11.10.
ZOROBABEL. See *Zerubbabel.* Mat.1.12,13 Lu.3.27.
ZUAR, small. See *Nathaneel.*
ZUPH, that beholds, *or* observes, *or* watches, *or* roof, covering; *or* honeycomb, *or* that floats. 1 Sa.1.1.
ZUR, stone, rock, that besieges *or* preaches; *or* plan, form. Nu.25.15 31.8 Jos.13.21 1 Ch.8.30 9.36.
ZURISHADDAI, the Almighty is my rock, my strength; *otherwise* splendor, beauty; *or* (*Syriac*) revolters. Nu.1.6. See *Shelumiel.*
ZUZIMS, the posts of a door; *or* splendor, beauty. Ge.14.5.

THE

PSALMS OF DAVID IN METRE.

PSALM 1. C. M.

1 HOW blest and happy is the man
Who walketh not astray
In counsel of ungodly men,
Nor stands in sinners' way,

2 Nor sittteth in the scorner's chair,
But places his delight
Upon God's law, and meditates
On his law day and night.

3 He shall be like a tree that grows
Set by a river's side,
Which in its season yields its fruit,
And green its leaves abide.

4 And all he does shall prosper well:
The wicked are not so,
But like the chaff before the wind,
Are driven to and fro.

5 In judgment therefore shall not stand
Such as ungodly are;
Nor in th' assembly of the just
Shall wicked men appear.

6 Because the way of godly men
Is to Jehovah known;
Whereas the way of wicked men
Shall quite be overthrown.

PSALM 1. L. M. 6 lines.

HOW blest the man that doth not stray
Where wicked counsel tempts his feet;
Who stands not in the sinner's way,
And sits not in the scorner's seat,
But in God's law he takes delight,
And meditates both day and night.

2 He shall be like the tree that springs
Where streams of water gently glide;
Which plenteous fruit in season brings,
And ever green its leaves abide.
Thus shall prosperity attend
The good man's work, till life shall end.

3 Not so ungodly men, for they
Like chaff before the wind are driven;
Hence they'll not stand in judgment day,
Nor mingle with the saints in heaven.
The Lord approves the good man's path,
But sinners' ways shall end in wrath.

PSALM 2. C. M.

1 WHY rage the heathen? and vain things
Why do the people mind?
The kings of earth do set themselves,
And princes are combined,

2 To plot against the Lord, and his
Anointed, saying thus,
Let us asunder break their bands,
And cast their cords from us.

3 But he that sits in heav'n shall laugh;
The Lord shall scorn them all;
Then shall he speak to them in wrath,
In rage he vex them shall.

4 Yet I my King anointed have
Upon my holy hill;
And reign as King on Zion mount
For evermore he will.

5 The sure decree I will declare;
The Lord hath said to me,
Thou art my only Son; this day
I have begotten thee.

6 Ask me, and for thy heritage
The heathen I'll make thine;
And, for possession, I to thee
Will give earth's utmost line.

7 Thou shalt as with a weighty rod
Of iron break them all;
And them, as potter's vessel, thou
Shalt dash in pieces small.

8 Now, therefore, kings, be wise; be taught,
Ye judges of the earth;
In holy fear Jehovah serve,
And tremble in your mirth.

9 And kiss the Son, lest in his ire
Ye perish from the way,
If once his wrath begin to burn.
Blest all that on him stay.

PSALM 2. 7s.

1 WHY do heathen nations rage?
Why vain things do people mind?
Kings of earth in plots engage,
Rulers are in league combined.

2 Thus against the Lord they speak,
Thus against his Christ they say,
"Let us join their bands to break,
Let us cast their cords away."

3 He shall laugh who sits above,
God Most High shall scorn them all;
Them in anger fierce reprove;
Burning wrath shall on them fall.

4 Yet according to my will,
Have I set my King to reign;
Him on Zion's holy hill,
My Anointed, I'll maintain.

5 Thus hath said the Lord Most High,
I will publish the decree:
Thee I own my Son, for I
Have this day begotten thee.

6 Ask, for heritage I'll make
All the heathen nations thine;
Thou shalt in possession take
Earth to its remotest line.

7 Let thy rod of iron fall;
Break them with thy sceptre's sway;
Dash them into pieces small,
Like the potter's brittle clay.

8 Therefore, kings, be wise, give ear;
Hearken, judges of the earth;
Learn to serve the Lord with fear,
Mingle trembling with your mirth.

9 Fear his wrath, and kiss the Son,
Lest ye perish from the way,
When his wrath is but begun.
Blest are all that on him stay.

PSALM 2. L. M.

1 WHY do the heathen storm with ire?
The people vanity devise?
The rulers craftily conspire,
The kings of earth rebellious rise.

2 Against the Lord they lift their hands,
Against him and his Christ they say,
"Asunder let us break their bands,
And from us cast their cords away."

3 He that in heaven sits shall laugh,
Jehovah shall deride them all;
Then as he speaks in burning wrath,
Dismay and dread shall on them fall.

4 "Yet notwithstanding I ordain,"
Thus shall he speak his sov'reign will,
"He my anointed King shall reign,
On Zion, my own holy hill."

5 Thus spake to me the Holy One,
I utter now the Lord's decree,
"Thou art proclaimed my only Son,
This day have I begotten thee.

6 "Ask for inheritance of me,
And I will make the heathen thine,
And for possession, give to thee
The earth to its remotest line.

7 "An iron sceptre thou shalt sway,
And with it break and crush them all;
Even like the potter's brittle clay,
Thou shalt them dash in pieces small."

8 And now, ye kings, be wise and hear;
Be warned, ye judges of the earth;
See that ye serve the Lord with fear,
And mingle trembling with your mirth.

9 Unto the Son your homage pay,
Lest, when his wrath begins to flame,
Ye fall and perish from the way.
Blest all confiding in his name.

PSALM 3. C. M.

1 O LORD, how are my foes increased!
Against me many rise;
How many say of me, For him
In God no safety lies!

2 Yet thou my shield and glory art,
Thou liftest up my head;
I cried, and from his holy hill,
The Lord me answer made.

3 I laid me down and slept, I waked,
For God protected me.
I will not fear though thousands ten
Arrayed against me be.

4 Arise, O Lord, save me, my God,
Thou smitten hast my foes;
The face and teeth of wicked men
Are broken by thy blows.

5 Salvation to the Lord belongs,
In him his saints are blest;
Thy blessing, Lord, for evermore
Shall on thy people rest.

PSALM 3. S. M.

1 LORD, how my foes increase!
Against me many rise,
How many say of me, "In God
For him no safety lies!"

2 My shield and glory, Lord,
Thou liftest up my head.
I cried, and from his holy hill
The Lord me answer made.

3 I lay and slept. I woke,
Kept by Jehovah's care;
Though myriads compass me around,
Their hosts I will not fear.

4 Rise, Lord, save me, my God;
The cheeks of all my foes
Thou smitten hast: the wicked's teeth
Are broken by thy blows.

5 Salvation to the Lord
Alone doth appertain:
Upon thy people evermore
Thy blessing shall remain.

PSALM 4. C. M.

1 O HEAR me when on thee I call,
God of my righteousness;
Have mercy, hear my prayer; thou hast
Enlarged me in distress.

2 Ye sons of men, how long will ye
My glory turn to shame!
How long shall vanity and lies
Your willing service claim!

3 But know that for himself the Lord
The godly man doth choose:
The Lord, when I upon him call,
To hear will not refuse.

4 Fear, and sin not, talk with your heart
On bed, and silent be;
Present the gifts of righteousness,
And in the Lord trust ye.

5 O who will show us any good?
Is that which many say;
But of thy countenance the light,
Lord, lift on us, we pray.

6 Upon my heart bestowed by thee
More gladness I have found;
Than they in times when corn and wine
Did most with them abound.

7 I will both lay me down in peace,
And quiet sleep will take,
Because thou only me to dwell
In safety, Lord, dost make.

PSALM 4. L. M.

1 GOD of my righteousness, reply
In mercy to my earnest cry;
In past distress thou didst relieve,
Be gracious now, my prayer receive.

2 How long, ye sons of men, defame,
And turn my glory into shame?
In vanities which ye devise,
How long delight, and follow lies?

3 Yet know that ever for his own
The Lord doth choose the godly one;
And when to him my prayers ascend,
The Lord will graciously attend.

4 Then stand in awe, from sin depart;
And hold communion with your heart
When on your bed reclined at rest,
And still the risings of your breast.

5 In sacrifice of righteousness
Your homage to the Lord express;
And ever let your heart rely
With confidence on God Most High.

6 O who will show us any good?
Exclaims the restless multitude;
But lift on us, O God of grace,
The cheering brightness of thy face.

7 More joy from thee has filled my heart
Than all their corn and wine impart.
I lay me down to peaceful sleep,
For thou wilt me in safety keep.

PSALM 5. C. M.

1 JEHOVAH, hearken to my words,
My meditation weigh.
O hear my cry, my King, my God,
For I to thee will pray.

2 Lord, thou shalt early hear my voice
I early will direct
My pray'r to thee, and looking up,
An answer will expect.

3 For thou art not a God that doth
In wickedness delight;
No evil shall abide with thee,
Nor fools stand in thy sight.

4 All evil-doers thou dost hate,
Destroyed shall liars be;
The bloody and deceitful man
Shall be abhorred by thee.

5 But I thy temple will approach
In thy abundant grace;
And I will worship in thy fear
Within thy holy place.

6 Because of watchful foes, O Lord,
Direct me by thy grace;
And in thy righteousness thy way
Make plain before my face.

7 For in their mouth there is no truth,
Their inward thoughts are vile;
Their throat is like an open grave,
Their tongue is full of guile.

8 O God, destroy them; let them fall
By plans which they devise;
Them for their many sins cast out,
For they against thee rise.

9 Let all who trust in thee be glad,
In shouts their praise proclaim;
Thou savest them; let all rejoice
Who love thy holy name.

10 For, to the righteous man, O Lord,
Thou wilt thy blessing yield;
With favour thou wilt compass him
About as with a shield.

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PSALM 5. 7s.

1 O JEHOVAH, hear my words,
And my meditation weigh;
Hear my cry, my King, my God,
For to thee, O Lord, I'll pray.

2 In the morning, Lord, my voice
Thou shalt hear in suppliant cries;
In the morning, Lord, to thee
I will lift my waiting eyes.

3 Thou, Jehovah, art a God
Who in sin cannot delight;
Evil shall not dwell with thee,
Nor shall fools stand in thy sight.

4 Evil-doers thou dost hate,
Liars all destroyed shall be;
Men of blood and of deceit
Ever are abhorred by thee.

5 But in thy abundant grace
To thy house will I draw near;
To thy holy temple, Lord,
I will look, and bow in fear.

6 Lead me in thy righteousness;
Evermore my steps maintain;
And because of watchful foes,
Make thy way before me plain.

7 In their mouth there is no truth,
All their heart is full of wrong,
Like an open grave their throat;
And they flatter with their tongue.

8 Let transgressors be destroyed,
In their sins by thee expelled;
By their counsels let them fall,
For against thee they rebelled.

9 But let all in thee who trust,
Ever glad and joyful be;
Let them joy who love thy name,
Safely guarded, Lord, by thee.

10 For Jehovah to the just
Will abundant blessings yield,
And with favour compass him
Safely round as with a shield.

PSALM 6. C. M.

1 IN thy great indignation, Lord,
Do thou rebuke me not;
Nor on me lay thy chastening hand
In thy displeasure hot.

2 Lord, I am weak, thy mercy show,
And me restore again;
O heal me, Lord, for thou dost know
My bones are filled with pain.

3 My soul is sorely vexed, but, Lord,
How long stay wilt thou make?
Return, O Lord, my soul set free,
Save for thy mercies' sake.

4 Because of thee in death there shall
No more remembrance be;
Of those that in the grave do lie
Who shall give thanks to thee?

5 I with my groaning weary am;
Through all my night of woe,
My weeping made my bed to swim,
My couch with tears to flow.

6 By reason of my vexing grief
My eye consumes away;
And through my foes, it waxes old
In failure and decay.

7 But now depart from me, all ye
That work iniqsity,
Because Jehovah heard my voice
When I did mourn and cry.

8 And to my supplicating voice
The Lord did hearing give;
When I to him address my prayer,
The Lord will it receive.

9 Let all my haters be ashamed,
And smitten with affright;
In shame let them be driven back,
And put to sudden flight.

PSALM 6. L. M.

1 IN anger, Lord, rebuke me not;
In chastening, thy fierce wrath re-
Lord, pity me, for I am weak, [strain;
And heal my bones so vexed with pain.

2 My soul is also sorely vexed;
But, Lord, how long stay wilt thou make?
Return, O Lord, my soul set free;
O save me for thy mercies' sake.

3 For they who sleep the sleep of death,
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?

4 I with my groaning weary am;
Through all the dreary night my bed
I made to swim, and I my couch
Have watered with the tears I shed.

5 My eye, consumed with grief, grows dim,
Because of all my enemies;
Depart, ye wicked workers all,
For God hath heard my weeping cries.

6 My supplication God hath heard,
And will receive my earnest cry;
Ashamed and vexed be all my foes,
And back in sudden terror fly.

PSALM 6. 8s and 7s.

1 LORD, in anger do not chasten;
Thy fierce wrath from me restrain;
I am weak; in mercy hasten,
O relieve my flesh from pain.

2 Sorrows deep my soul are grieving;
Lord, how long!—O pity take;
Lord, return, my soul relieving;
Save me for thy mercy's sake.

3 Thee the grave no more remembers;
Who gives thanks among the dead?
Weary groans distract my slumbers,
Tears have overflowed my bed.

4 Sorely vexed by my oppressors,
Grief like age has dimmed my eye.
Hence, and leave me, all transgressors,
For the Lord hath heard my cry.

5 God hath heard my supplication;
My petition will not spurn.
Let my foes, with sore vexation,
Back in sudden shame return.

PSALM 7. C. M.

1 O LORD my God, in thee do I
My confidence repose;
Deliver me and save from all
My persecuting foes.

2 Lest like a lion fierce the foe
My soul should seize and rend,
In pieces tearing it, whilst there
Is no one to defend.

3 O Lord, my God, if it be so
That I committed this;
If it be so that in my hands
Iniquity there is;

4 If I rewarded ill to him
Who was at peace with me;
(Yea, ev'n the man that without cause
My foe was, I did free;)

5 Then let the foe pursue and take
My soul, and my life thrust
Down to the earth, and let him lay
My honor in the dust.

6 Rise in thy wrath, Lord, raise thyself,
For my foes raging be;
And to the judgment which thou hast
Commanded, wake for me.

7 The people shall assemble then,
And unto thee draw nigh;
Return thou therefore for their sakes
Unto thy place on high.

8 Jehovah shall the people judge;
My judge, Jehovah, be,
According to my righteousness,
And inward purity.

9 O let the wicked's malice cease,
But let the just abide,
For God is righteous, and by him
The heart and reins are tried.

10 In God, who saves the pure in heart,
Is my defence and stay.
God judgeth just men, but is wroth
With sinners every day.

11 Then if the sinner do not turn,
The Lord his sword will whet;
His bow he hath already bent,
And hath it ready set.

12 He also hath for him prepared
The instruments of death;
Against the persecutors he
Ordained his arrows hath.

13 Behold, he with iniquity
Doth travail as in birth;
He also mischief hath conceived,
And falsehood shall bring forth.

14 He made a pit, and digged it deep,
Another there to take;
But now is prostrate in the ditch
Which he himself did make.

15 His mischief on his guilty head
In justice shall come down;
His lawless deeds in vengeance fall
On his devoted crown.

16 According to his righteousness
The Lord I'll magnify,
And will sing praises to the name
Of God, who is Most High.

PSALM 7. S. M.

1 O LORD, my God, in thee
Do I my trust repose;
O do thou save, and rescue me
From all my cruel foes.

2 Lest they my soul should tear,
And like a lion rend,
When no deliverer is near
To rescue and defend.

3 Lord, if thy searching eye
This crime in me hath seen;
If on my hand the guilt do lie
Of this most grievous sin:

4 If evil I repaid
To one with me at peace,
(Yea, I my causeless foe did aid,
And freely did release;)

5 Then let the foe in strife
Pursue me as his prey,
Tread down upon the earth my life,
In dust my honor lay.

6 In wrath lift up thy hand;
My foes are filled with rage;
Awake, and as thou didst command,
On my behalf engage.

7 So saints with one accord
Around thee shall draw nigh:
And therefore for their sakes, O Lord,
Do thou return on high.

8 Thou, Lord, shalt judge all flesh;
In judgment take my part,
According to my righteousness,
And purity of heart.

9 Let sin no longer be,
Whilst God the just sustains,
For God is righteous, and doth see,
And try the heart and reins.

10 God saves the pure in heart;
He shields me in my way:
In judgment takes the just man's part,
Hates sinners every day.

11 If they do not repent,
His sword he sharpened hath,
His bow is ready made, and bent
To execute his wrath.

12 To smite with deadly blows,
His weapons he hath framed;
Against all persecuting foes
His arrows he hath aimed.

13 The foe hath labored long
In vain and wicked things;
In heart he mischief plans and wrong,
And falsehood forth he brings.

14 A secret pit he made,
Where others might be snared;
He prostrate in that pit is laid
Which his own hands prepared.

15 The mischiefs he designed
Shall on his head come down;
His violence reward shall find,
Returned on his own crown.

16 For all his righteousness,
The Lord I'll magnify;
His name will I forever bless,
The name of God Most High.

PSALM 7. 11s.

1 JEHOVAH, my God, on thy help I depend;
From all those who persecute, save and defend;
Lest he like a lion, in rage tear my soul,
When no one is near me his rage to control.

2 My God, O Jehovah, if I have done this,
Or if in my hands this iniquity is;
If him I have wronged who with me was at peace;
(My foe without cause, I did even release;)

3 My soul let the enemy seize for his prey,
My life and my honor in dust let him lay.
Arise, Lord, in anger, thy help interpose,
Arise, thou, because of the rage of my foes.

4 Awake, that my cause may by thee be sustained,
Awake to the judgment which thou hast ordained,
And then shall the people around thee draw nigh;
For sake of them, therefore, return thou on high.

5 All nations of men shall be judged by the Lord;
To me, O Jehovah, just judgment afford,
According as righteous in life I have been,
And ever integrity cherished within.

6 Establish the just, and let evil depart,
For God who is just tries the reins and the heart.
In God for defence I have placed all my trust;
He saveth the upright, and judgeth the just.

7 The Lord with the wicked is wroth every day;
His sword, if they turn not, is sharpened to slay;
His bow is now bent, and his arrows are aimed;
His weapons of death for oppressors are framed.

8 Behold, he in wickedness labors with pain;
He mischief conceives, but he brings forth in vain.
He made a deep pit, other men to ensnare,
But fell in the ditch which himself did prepare.

9 On him shall his mischievous plots return home,
His violent deeds on his own head shall come:
To God, for his righteousness, praises I'll sing;
I'll sing to the name of Jehovah our King.

PSALM 8. C. M.

1 HOW excellent in all the earth,
O Lord, our Lord, thy name!
Thou hast thy glory far advanced
Above the starry frame.

2 From mouths of babes and sucklings
O Lord, didst strength ordain, [thou,
Because of foes, that so thou mightst
Thy vengeful foes restrain.

3 When to the heavens I look up,
Which thy own fingers framed,
Unto the moon and to the stars,
Which were by thee ordained;

4 Then say I, What is man, that he
Remembered is by thee?
Or what the son of man, that thou
So kind to him shouldst be?

5 For thou a little lower hast
Him than the angels made,
A crown of matchless glory thou
Hast placed upon his head.

6 Appointed Lord of all thy works,
Beneath him thou didst lay
All sheep and oxen, yea, and beasts
That in the field do stray;

7 The fowls of air, and fish of sea,
All passing through the same.
How excellent in all the earth,
O Lord, our Lord, thy name!

PSALM 8. 8, 6, and 4.

1 O LORD, our Lord, how excellent
In all the earth thy name,
Who hast thy glory set above
The starry frame.

2 From infants' and from sucklings' mouths
Is strength by thee ordained,
That so th' avenger may be quelled,
The foe restrained.

3 When I behold thy spacious heavens,
The work of thy own hand,
The moon and stars in order set
By thy command:

4 O what is man that thou shouldst him
In kind remembrance bear?
Or what the son of man that thou
For him shouldst care?

5 For thou a little lower hast
Him than the angels made;
With honor and with glory thou
Hast crowned his head.

6 Lord of thy works thou hast him made;
All under him must yield,
All sheep and oxen, yea, and beasts
Which roam the field.

7 Fowls of the air, fish of the sea,
All that pass through the same;
O Lord, our Lord, in all the earth,
How great thy name.

PSALM 8. 7s.

1 LORD, our Lord, o'er earth's vast frame,
How exalted is thy name!
Who hast set thy glory bright
Far above the heavens height.

2 From the mouth of children young,
From the infant's lisping tongue,
Matchless strength thou hast ordained,
Thus, thy vengeful foes restrained.

3 When thy heavens I survey,
Which thy fingers' work display,
When the moon and stars I see
Ordered all by thy decree:

4 What is man that in thy mind
He a constant place should find?
What the son of man that he
Should be visited by thee?

5 Thou his station didst ordain
Just below the angel train;
Glory thou hast o'er him shed,
And with honor crowned his head.

6 Thou hast given him command
O'er the creatures of thy hand;
And beneath his feet hast laid
All the works which thou hast made;

7 Flocks and cattle, every tribe,
Beasts that in the field abide,
Birds that through the heavens roam,
Fish that make the sea their home;

8 Every living thing that strays
Through the ocean's secret ways,
Lord, our Lord, o'er earth's vast frame,
How exalted is thy name!

PSALM 9. C. M.

1 LORD, thee I'll praise with all my
Thy wonders all proclaim. [heart,
O thou, Most High, in thee I'll joy,
And gladly praise thy name.

2 When back my foes were turned, they
And perished at thy sight: [fell,
My right and cause thou hast maintained;
Enthroned didst judge aright.

5 Thy nations all thou hast rebuked,
The wicked overthrown;
Thou hast put out their names, that they
May never more be known.

4 O enemy, destructions have
An end perpetual:
Thou cities hast destroyed, and lost
Is their memorial.

5 The Lord forever shall endure,
For judgment sets his throne;
In righteousness to judge the world,
And justice give each one.

God also will a refuge be
For those who are oppressed;
refuge will he ever prove
For those that are distressed.

7 And they who know thy name, in thee
Their confidence will place;
For thou hast not forsaken them
Who truly seek thy face.

8 O sing ye praises to the Lord,
Who dwells on Zion Mount;
Among the people every where
His mighty deeds recount.

9 When he inquireth after blood,
He then remembers them;
The humble he will not forget
Who call upon his name.

10 Lord, pity me; behold the grief
Which I from foes sustain;
O thou, who from the gates of death
Dost raise me up again.

11 That I, in Zion's daughters' gates,
May all thy praise relate;
And that I ever may rejoice
In thy salvation great.

12 The heathen are sunk in the pit
Which they themselves prepared;
And in the net which they have hid
Their own feet fast are snared.

13 The Lord is by the judgment known
Which he himself hath wrought:
The sinners' hands do make the snares
With which themselves are caught.

14 They who are wicked, into hell
Shall driven be with shame;
And all the nations that forget
The Lord's most holy name.

15 The Lord will not forever be
Unmindful of the poor;
Nor shall the hope of needy ones
Be lost for evermore.

Arise, Lord, let not man prevail;
Judge heathen in thy sight:
that they may know themselves but men,
The nations, Lord, affright.

PSALM 9. L. M.

1 LORD, thee I'll praise with all my heart,
And all thy wondrous works proclaim;
In thee, O thou Most High, I'll joy,
And sing the praise of thy great name.

2 When back my enemies were turned,
They fell and perished at thy sight.
Thou hast maintained my right and cause,
And on thy throne sat judging right.

3 The nations, Lord, thou hast rebuked,
The wicked thou hast overthrown;
Their very names are blotted out,
That they may never more be known.

4 Their ruin thou hast made complete;
Their cities thou hast laid in heaps;
With them their name has passed away,
Their mem'ry in oblivion sleeps.

5 The Lord forever shall endure,
He hath for judgment set his throne,
In righteousness to judge the world,
And justice give to every one.

6 Jehovah shall a refuge prove,
A refuge strong for poor oppressed,
A safe retreat, where weary souls
In troublous times may find a rest.

7 And they, O Lord, that know thy name,
Their confidence in thee will place;
For thou, Jehovah, never hast,
Forsaken them that seek thy face.

8 Sing praises to the Lord most high,
To him that doth in Zion dwell;
Declare his mighty deeds abroad,
His deeds among all people tell.

9 When he inquiry makes for blood,
He calls to mind the murderer's deed;
Nor will forget the humble saints,
Who cry to him in time of need.

10 O Lord, have mercy, and regard
The grief which I from foes sustain;
O thou, who from the gates of death
Dost raise me up to life again;

11 That I, in Zion's daughters' gates,
May sing thy praise with cheerful voice:
In that salvation thou dost bring,
Redeemed from death I will rejoice.

12 The heathen in that pit are sunk
Which they had wickedly prepared;
Their net was cunningly concealed,
And in it are their own feet snared.

13 The Lord is by the judgment known
Which he in righteousness has wrought;
The hands of sinners make the snares,
The snares with which themselves are caught.

14 The wicked turned to hell shall be,
And nations that forget the Lord:
The needy shall not be forgot,
Nor poor men lose their hoped reward.

15 Arise, and let not man prevail;
O Lord, judge heathen in thy sight;
That they may know themselves but men,
The nations of the world affright.

PSALM 9. S. M.

1 MY heart shall praise the Lord,
Thy wonders I'll proclaim;
In thee, Most High, I'll greatly joy,
And celebrate thy name.

2 Lord, when my foes turn back,
They perish at thy sight;
Thou hast maintained my righteous cause,
Enthroned, thou judgest right.

3 Thou heathen hast rebuked,
The wicked overthrown;
And blotted out their very name;
It shall no more be known.

4 The foe in ruin lies,
Made desolate and waste;
His cities all hast thou destroyed,
Their memory erased.

5 But God shall ever reign,
His throne eternal stands;
He'll judge the world in righteousness,
And rule by just commands.

6 A refuge God will be,
For those whom foes oppress;
A tower of strength he ever proves
In seasons of distress.

7 And they that know thy name,
In thee their trust will place;
For thou hast not forsaken them
That truly seek thy face.

8 Sing praise to Zion's God,
And all his works declare;
When he inquireth after blood,
He makes the meek his care.

9 Lord, see what I endure
From foes that do me hate;
Have mercy, thou, who liftest me
From death's devouring gate.

10 That I in Zion's gate
May utter all thy praise;
And may, in thy salvation great,
A song of gladness raise.

11 The heathen nations sink
In pits which they prepared;
And in the nets which they have hid,
Their own feet fast are snared.

12 The Lord Most High is known
By judgments he hath wrought;
For sinners' hands have made the snares
By which their feet are caught.

13 The wicked into hell
Shall yet be turned with shame;
And all the nations that forget
The Lord's most holy name.

14 The Lord will not forget
The needy when they cry;
Nor always disappoint the poor,
Who on his word rely.

15 Rise, let not man prevail,
Judge heathen in thy sight;
That they may know themselves but men,
The nations, Lord, affright.

PSALM 10. C. M.

1 O WHEREFORE is it, Lord, that thou
Dost stand from us so far?
And wherefore dost thou hide thyself
When times so troublous are?

2 The wicked in their pride pursue,
And make the poor their prey:
Let them be taken in the snares
Which they for others lay.

3 The wicked of his heart's desire
Doth talk with boasting great;
He blesseth him that's covetous,
Whom yet the Lord doth hate.

4 The wicked, through his pride of face
On God will never call;
And in the counsels of his heart
The Lord is not at all.

5 His ways at all times grievous are;
Thy judgments from his sight
Are far removed: at all his foes
He puffeth with despite.

6 Within his heart he thus hath said,
I never moved shall be;
And no adversity at all
Shall ever come to me.

7 With cursing, fraud, and foul deceit,
His mouth is always filled;
While vanity and mischief lie
Beneath his tongue concealed.

8 He closely sits in villages;
He slays the innocent:
Against the poor that pass him by
His cruel eyes are bent.

9 He, lion-like, lurks in his den;
He waits the poor to take;
And when he draws him in his net,
His prey he doth him make.

10 Himself he humbleth very low,
He croucheth down withal,
That so a multitude of poor
May by his strong ones fall.

11 He thus hath said within his heart,
The Lord hath quite forgot;
He hides his countenance, and he
Forever sees it not.

12 Arise, Jehovah, O my God,
Lift up thy hand on high;
Put not the meek afflicted ones
Out of thy memory.

13 O why is it the wicked man
Thus doth the Lord despise?
Because that God will it require
He in his heart denies.

14 Thou hast it seen; for thou their spite
And mischief wilt repay:
The poor commits himself to thee;
Thou art the orphan's stay.

15 The arm break of the wicked man,
And of the evil one;
Do thou seek out his wickedness,
Until thou findest none.

16 The Lord is King through ages all,
His throne shall ever stand;
The heathen people utterly
Are perished from his land.

17 O Lord, of those that humble are
Thou the desire didst hear:
Thou wilt prepare their heart, and thou
To hear wilt bend thy ear.

18 To judge the fatherless, and those
Beneath oppression sore;
That man, who is but sprung of earth,
May them oppress no more.

PSALM 10. S. M.

1 O WHEREFORE dost thou stand
From us, O Lord, so far?
And why dost thou conceal thyself,
When times so troublous are?

2 The wicked in his pride
Doth persecute the poor;
The evil things which they devised,
The same let them endure.

3 He of his soul's desire
Doth talk with boasting great;
He blesses him that's covetous,
Whom yet the Lord doth hate.

4 The wicked seeks not God,
Restrained through pride of face:
In all his thoughts the thought of God
Hath in his heart no place.

5 His ways still grievous are,
And far above his sight
Thy judgments are; at all his foes
He puffs with scornful spite.

6 He in his heart hath said,
"I never moved shall be,
And I from all adversity
Forever shall be free."

7 With cursing, fraud, deceit,
His mouth is ever filled;
Whilst vanity and mischief lie
Beneath his tongue concealed.

8 In villages he lurks,
And slays the innocent;
His eyes are set against the poor,
On secret mischief bent.

9 Concealed he lies in wait,
Like lion in his lair;
He takes the poor and needy one
Entangled in his snare.

10 Himself he humbleth low,
He croucheth down withal,
That so a multitude of poor
May by his strong ones fall.

11 He says within his heart,
"The Lord hath quite forgot;
He turns away his countenance,
His eye beholds it not."

12 Do thou, O Lord, arise,
O God, lift up thy hand,
Do not forget the suffering poor,
The humble in the land.

13 Why doth the wicked man
The mighty God despise?
Because that thou wilt it require,
He in his heart denies.

14 But thou hast seen, thou wilt
Their wrongs and spite repay;
The poor commits himself to thee,
Thou art the orphan's stay.

15 Break thou the wicked's arm,
Subdue the evil one;
And search out all his wickedness
Until thou findest none.

16 Jehovah ever reigns,
And firm his throne shall stand.
The heathen nations are destroyed
Forever from his land.

17 Of those that humble are,
Thou, Lord, hast heard the prayer
Thou also wilt prepare their heart,
And still incline thine ear;

18 To judge the fatherless,
And those by men distressed,
That they by man that is of earth
May be no more oppressed.

PSALM 11. C. M.

1 IN Jehovah put my trust;
Then wherefore say to me,
As timid birds a refuge seek,
So to your mountain flee?

2 For, lo! the wicked bend the bow,
On string their arrow fit,
That those who upright are in heart
In secret they may hit.

3 For if foundations be destroyed,
What hath the righteous done?
Jehovah in his temple is,
In heaven is his throne.

4 His eyes do see, his eyelids try
Men's sons. The just he proves;
But his soul hates the wicked man,
And him that vi'lence loves.

5 Snares, fire, and brimstone, rain g
On sinners he shall rain; [storm
This, as the portion of their cup,
Shall unto them pertain.

6 Because the Lord most righteous doth
In righteousness delight;
And with a pleasant countenance
Beholdeth the upright.

PSALM 11. L. M.

1 MY trust is in the Lord Most High;
Then to my soul why should ye say
Away to your lone mountain fly,
Speed like a bird and flee away?

2 For lo! the wicked bend the bow,
With skilful hand they aim the dart;
Their arrows through the darkness go,
To pierce the man of upright heart.

3 If the foundations be o'erthrown,
Of what avail the righteous race?
The Lord in heaven has fixed his throne,
And reigns within his holy place.

4 His eyes behold, his eyelids scan
The sons of men, the just he tries.
His soul doth hate the wicked man,
And bold transgressors doth despise.

5 Snares, fire and brimstone, round their path,
On wicked men the Lord shall rain;
Dark tempests filled with burning wrath,
Their cup's full portion shall remain.

6 The Lord is just in all his ways,
And righteousness is his delight;
To upright men his grace displays,
And gives them favor in his sight.

PSALM 11. S. M.

1 MY trust is in the Lord;
How to my soul say ye,
Away with speed, and like a bird
To your high mountain flee?

2 Lo, sinners bend the bow;
On string they fit the dart,
That they unseen may shoot at those
Who upright are in heart.

3 What can the righteous do?
What can for them avail,
If the foundations be destroyed
And all they built on fail?

4 The Lord in Zion dwells,
The Lord's throne is on high:
His eyes behold the sons of men;
Yea, them his eyelids try.

5 The Lord the righteous tries;
But those that wicked be,
And him who loveth violence
In soul abhorreth he.

6 Fire, brimstone, snares, fierce storms,
On sinners he shall rain;
This is the portion of their cup,
The cup which they shall drain.

7 Because the righteous Lord
Delights in righteousness;
And with his gracious countenance
The upright he will bless.

PSALM 12. C. M.

1 O THOU, Jehovah, grant us help.
Because the godly cease:
And from among the sons of men
The faithful ones decrease.

2 For with his neighbor every one
Doth utter vanity:
They with a double heart do speak,
And lips of flattery.

3 God shall cut off all flattering lips,
Tongues that speak proudly thus,
We'll with our tongue prevail, our lips
Are ours; who's lord o'er us?

4 For poor oppressed, and for the sighs
Of needy, I will rise,
Saith God, and him in safety set
From such as him despise.

5 Jehovah's words are words most pure,
They are like silver tried
In earthen furnace, seven times
That hath been purified.

6 O Lord, thou shalt them keep and save
Forever from this race.
On each side walk the wicked, when
Vile men are high in place.

PSALM 12. C. P. M.

1 JEHOVAH, help; the godly cease;
Among the sons of men decrease
Those who uprightly live.
With flattering lips all falsehood speak,
And with a double heart they seek
Their neighbors to deceive.

2 The Lord shall flattering lips destroy,
And tongues that boastful words employ;
That say with one accord,
"Our tongues shall in our cause be strong,
Our lips to us alone belong;
Who over us is lord?"

3 "For those that are oppressed indeed,
For all the poor that sigh in need,
Lo, now will I arise;"
Thus saith Jehovah in his grace,
"And them I will in safety place
From such as them despise."

4 God's words are pure as silver tried,
In furnace sev'n times purified.
Thou from this race, O God,
Shalt keep thy servants evermore.
When vilest men are raised to power,
The wicked walk abroad.

PSALM 13. C. M.

1 HOW long wilt thou forget me, Lord?
Shall it forever be?
O how long shall it be that thou
Wilt hide thy face from me?

2 How long take counsel in my soul,
Still sad in heart, shall I?
How long exalted over me
Shall be my enemy?

3 O Lord my God, consider well,
And answer to me make;
My eyes enlighten, lest the sleep
Of death me overtake.

4 Lest that my enemy should say,
Against him I prevailed;
And those who trouble me rejoice
When I am moved and failed.

5 But I have all my confidence
Upon thy mercy set;
My heart within me shall rejoice
In thy salvation great.

6 I will unto Jehovah sing
His praises cheerfully,
Because he hath his bounty shown
To me abundantly.

PSALM 13. 7s and 6s.

1 HOW long wilt thou forget me
Shall it forever be?
O Lord, how long neglect me,
And hide thy face from me?

2 How long my soul take counsel?
Thus sad in heart each day,
How long shall foes exulting,
Subject me to their sway?

3 O Lord, my God, consider,
And hear my earnest cries;
Lest I in death should slumber,
Enlighten thou my eyes;

4 Lest foes be heard exclaiming
Against him we prevailed;
And they that vex my spirit,
Rejoice when I have failed.

5 But on thy tender mercy
I ever have relied;
With joy in thy salvation
My heart shall still confide.

6 And I with voice of singing,
Will praise the Lord alone,
Because to me his favor
He hath so largely shown.

PSALM 14. C. M.

1 THAT there is not a God, the fool
Doth in his heart conclude;
They are corrupt, their works are vile;
Not one of them doth good.

2 Upon the sons of men the Lord
From heaven looked abroad,
To see if any one were wise,
And seeking after God.

3 They altogether filthy are,
They all aside are gone;
And there is none that doeth good,
No, not so much as one.

4 These workers of iniquity
Do they not know at all,
That they my people eat as bread,
And on God do not call?

5 There feared they much; for God is with
The whole race of the just.
You shame the counsel of the poor,
Because God is his trust.

6 Let Israel's help from Zion come;
When back the Lord shall bring
His captives, Jacob shall rejoice,
And Israel shall sing.

PSALM 14. L. M.

1 THE God who sits enthroned on high
The fool doth in his heart deny;
Corrupt are they, vile works have done,
And doing good there is not one.

2 From heaven with searching eye the Lord
Did all the sons of men regard;
To see if any understood,
If any one were seeking God.

3 From righteous ways they all depart
All are corrupt and vile in heart;
Among them doing good is none,
Among them all, not even one.

4 Has knowledge from the wicked fled,
That they my people eat as bread?
That they delight in works of shame,
And call not on Jehovah's name?

5 There fearful terror on them fell;
For God doth with the righteous dwell;
The poor man's counsel you despise,
Because in God his refuge lies.

6 May Israel's help from Zion come;
When God shall bring his captives home,
Then Jacob greatly shall rejoice,
And Israel shout with gladsome voice.

PSALM 15. C. M.

1 WITHIN thy tabernacle, Lord,
Who shall abide with thee?
And in thy high and holy hill
Who shall a dweller be?

2 The man who walketh uprightly,
And worketh righteousness,
And as he thinketh in his heart,
So doth he truth express.

3 Who neither slanders with his tongue,
Nor to his friend doth hurt;
Nor yet against his neighbor doth
Take up an ill report.

4 In whose eyes vile men are despised;
But those that God do fear
He honoreth; and changeth not,
Though to his hurt he sware.

5 His coin puts not to usury,
Nor take a bribe will he
Against the guiltless. Who doth thus
Unmoved shall ever be.

PSALM 15. 7s.

1 O JEHOVAH, who shall dwell
In the temple of thy grace?
Who shall on thy holy hill
Have a fixed abiding place?

2 He who walks in righteousness,
All his actions just and clear;
He whose words the truth express,
Spoken from a heart sincere;

3 He who ne'er with slandering tongue
Utters malice and deceit;
Who will ne'er his neighbor wrong,
Nor a slanderous tale repeat:

4 Who the impious will spurn,
Honor those that fear the Lord;
Though he to his loss have sworn,
Will not break his plighted word;

5 Who no usury will claim,
Nor with bribes pollute his hand;
He who thus his life shall frame,
Shall unmoved forever stand.

PSALM 16. C. M.

1 LORD, keep me, for I trust in thee.
To God thus was my speech;
Thou art my Lord, and unto thee
My goodness doth not reach;

2 To saints on earth, the excellent,
Where my delight is placed.
Their sorrows shall be multiplied
To other gods that haste.

3 Of their drink-offerings of blood
I will no offering make;
Yea, neither I their very names
Up in my lips will take.

4 Of that inheritance and cup
Which unto me pertain,
The Lord most high the portion is;
My lot thou dost maintain.

5 To me most happily the lines
In pleasant places fell;
The heritage which I received
In beauty doth excel.

6 I bless the Lord, because he doth
By counsel me conduct;
And in the seasons of the night
My reins do me instruct.

7 Before me still the Lord I set;
Since it is so that he
Doth ever stand at my right hand,
I never moved shall be.

8 Because of this my heart is glad,
And joy shall be expressed
Ev'n by my glory; and my flesh
In confidence shall rest.

9 Because within the grave my soul
Shall not be left by thee:
Corruption thou wilt not permit
Thy Holy One to see.

10 Thou wilt me show the path of life;
Of joys there is full store
Before thy face; at thy right hand
Are pleasures evermore.

PSALM 16. S. M.

1 TO thee, O Lord, I fly,
And on thy help depend;
I said, Thou art my Lord Most High,
To me deliv'rance send.

2 Not unto thee my worth,
It reaches not that height,
To saints, the noble ones of earth,
With whom is my delight.

3 Their sorrows shall be great
That other gods adore,
Their very names I'll not repeat,
Nor their blood-offerings pour.

4 A heritage for me
Jehovah will remain;
The portion of my cup is he,
My lot he shall maintain.

5 The lot to me that fell
Is beautiful and fair;
The heritage in which I dwell,
None can with it compare.

6 I'll praise God while I live,
His counsel guides me right;
My reins to me instruction give,
In seasons of the night.

7 The Lord before me still
I set, and trust his love;
At my right hand he guards from ill,
And nothing shall me move.

8 Now gladness fills my soul,
And joy shall be expressed;
My glory shall his name extol,
My flesh in hope shall rest.

9 My soul in death's dark pit
Shall not be left by thee;
Corruption thou wilt not permit
Thy Holy One to see.

10 Life's path thou wilt me show,
To thy right hand me guide,
Where streams of pleasure ever flow,
And boundless joys abide.

PSALM 17. C. M.

1 LORD, hear the right, attend my cry,
And to my prayer give heed,
That doth not in hypocrisy
From feigning lips proceed.

2 And from before thy presence forth
My judgment do thou send;
And unto things that equal are
O let thy eyes attend.

3 Thou hast my heart proved, and by night
Didst visit, and me try,
Yet nothing find, for that my mouth
Shall not sin purposed I.

4 As for men's works, I, by the word,
Which from thy lips doth flow,
Have kept myself out of the paths
In which destroyers go.

5 Hold up my goings, Lord, me guide
In paths that are divine,
That so my footsteps may not slide
Out of those ways of thine.

6 Upon thee I have called, O God,
Because thou wilt me hear:
That thou mayst hearken to my speech,
To me incline thy ear.

7 Thy wondrous lovingkindness show,
Thou, who by thy right hand
Dost save all those who trust in thee
From such as them withstand.

8 As th' apple of the eye me keep;
In thy wings' shade me hide
From wicked men and deadly foes
Who rage on every side.

9 In their own fat they are enclosed;
Their mouth speaks loftily.
Our steps they compassed, and to earth
They bowing, set their eye;

10 Even like a lion fierce and strong,
And greedy of his prey,
Or lion young, which lurking doth
In secret places stay.

11 Arise, and disappoint my foe,
And cast him down, O Lord;
Save thou my soul from wicked men,
From men who are thy sword.

12 From men who are thy hand, O Lord,
From worldly men me save,
Who only in this present life
Their part and portion have.

13 They with thy hidden wealth are filled,
And many children have;
The rest of their abundant wealth
They to their children leave.

14 But as for me, I thy own face
In righteousness shall see;
And with thy likeness when I wake
I satisfied shall be.

PSALM 17. C. H. M.

1 O LORD, do thou the right regard,
And to my cry give ear;
From no dissembling lips, O Lord,
Proceeds my humble prayer.
O let my judgment come to light,
And let thine eyes behold the right.

2 When thou dost prove and try my heart,
And nightly visit me,
To search me in the inmost part,
And all my thoughts to see,
Thou nought in me shalt find amiss,
For never shall my mouth transgress.

3 As for the works of men, O Lord,
Who seek my overthrow,
I have preserved me by thy word
From paths wherein they go.
Hold up my goings in thy way,
And then my footsteps shall not stray.

4 I call on thee, for thou wilt hear,
And answer when I pray;
O God, to me incline thy ear,
Thy wond'rous love display.
Those trusting thee, thy strong right hand
Defends from those who them withstand.

5 Keep as the apple of the eye,
In thy wings' shade me close;
Bid my oppressors from me fly,
Preserve from deadly foes.
Enclosed in fat, and filled with pride,
They watch our steps on every side.

6 They, like a lion craving food,
Crouch down and fix their eye;
As lions young that thirst for blood,
In secret places lie.
Arise, withstand, cast down, O Lord,
Save from the wicked man, thy sword.

7 From men, thy hand, Lord, save thou us
This world is all their care; [me
With wealth and children filled by thee,
Their wealth their offspring share.
In righteousness thy face I'll see,
Blest when I wake to be like thee.

PSALM 18. C. M.

1 THEE will I love, O Lord, my strength.
My fortress is the Lord,
My rock, and he that doth to me
Deliverance afford:

2 My God, my strength, whom I will trust,
A buckler unto me,
The horn of my salvation, too,
And my high tower is he.

3 The Lord is worthy to be praised,
Upon his name I'll call;
And he from all my enemies
Preserve me safely shall.

4 Death's pangs surrounded me, ill men
Like floods made me afraid;
Hell's sorrows compassed me about;
Death's snares were on me laid.

5 In my distress I called on God,
Cry to my God did I;
He from his temple heard my voice,
To his ears came my cry.

6 The earth affrighted then did shake,
Upon it trembling seized;
The hills' foundations moved and shook,
Because he was displeased.

7 Then from his nostrils rose a smoke,
And from his mouth there came
Devouring fire, and coals by it
Were kindled into flame.

8 The heavens also he bowed down,
And thence he did descend,
Whilst thickest clouds of darkness did
Beneath his feet attend.

9 And he upon a cherub rode,
Upon it he did fly;
Yea, on the swift wings of the wind
His flight was from on high.

10 He darkness made his secret place;
Around him gathered were
For his pavilion, waters dark
And clouds that fill the air.

11 And at the brightness of that light
Which was before his eye,
His thick clouds passed away, hailstones
And coals of fire did fly.

12 Jehovah also in the heavens
Did thunder in his ire;
And there the Highest gave his voice,
Hailstones and coals of fire.

13 He sent his arrows forth, and they
Were scattered far and near;
His lightnings also he shot out,
And they confounded were.

14 The waters' channels then were seen,
The world's foundations vast
At thy rebuke discovered were,
And at thy nostrils' blast.

15 And from above the Lord sent down,
And took me from below;
From many waters drew me out,
Which would me overflow.

16 He me relieved from my strong foes,
And such as did me hate;
Because he saw that they for me
Too strong were, and too great.

17 They rose against me in the day
Of my calamity;
But even then the Lord himself
A stay was unto me.

18 He to a place where liberty
And room was hath me brought;
Because he took delight in me,
He my deliv'rance wrought.

19 According to my righteousness
He did me recompense,
He me repaid according to
My hands' pure innocence.

20 For I have kept Jehovah's ways,
From God turned not aside;
Before me still his judgments are,
His statutes are my guide.

21 Sincere and upright in my heart
Before his face was I;
And watchfully I kept myself
From my iniquity.

22 According to my righteousness
The Lord did me requite,
According as my hands were clean
Before his searching sight.

23 Thou wilt thy tender mercy show
To those who mercy love;
Thou also with the upright man
Thyself wilt upright prove.

24 To those who walk in purity
Thyself thou pure wilt show;
nd froward thou wilt prove to those
In froward ways that go.

25 For thou wilt the afflicted save
In grief that low do lie:
But wilt bring down the countenance
Of them whose looks are high.

26 The Lord will light my candle so,
That it shall shine full bright;
The Lord my God will also make
My darkness to be light.

27 By thee through troops of men I break,
And them discomfit all;
And, by my God assisting me,
I overleap a wall.

28 All perfect is the way of God;
Jehovah's word is tried;
He is a buckler unto all
Who do in him confide.

29 Who but the Lord is God? but he
Who is a rock and stay?
Jehovah girdeth me with strength,
And perfect makes my way.

30 He set me on my places high,
Like hinds' feet mine did make:
My hands he taught to war, my arms
A bow of steel did break.

31 The shield of thy salvation thou
Upon me didst bestow;
Thy right hand held me up, and great
Thy kindness made me grow.

32 And in my way thou hast enlarged
My footsteps under me,
That I go safely, and my feet
Are kept from sliding free.

33 My enemies I have pursued,
And them did overtake;
Nor turned again till I of them
An utter end did make.

34 I wounded them, they could not rise,
They at my feet did fall.
Thou girdedst me with strength for war;
My foes thou broughtst down all.

35 And thou hast given me the necks
Of such as are my foes;
That I might them destroy who do
With hatred me oppose.

36 They in their trouble cried for help,
But there was none to save;
Yea, they upon Jehovah called,
But he no answer gave.

37 Then did I beat them small as dust
Before the wind that flies;
And I did cast them out like filth
Upon the street that lies.

38 Thou mad'st me free from people's strife,
The heathen's head to be;
A people whom I have not known
Shall service do to me.

39 At hearing they shall yield to me,
My will they shall obey:
From their enclosures, struck with fear,
Shall strangers fade away.

40 God lives, blest be my rock, and praised
Let God my Saviour be.
God doth avenge me, and subdues
The people under me.

41 He saves me from my enemies;
Yea, thou hast lifted me
Above my foes; and from the man
Of vi'lence set me free.

42 I therefore will to thee, O Lord,
In songs my thanks proclaim;
And I among the heathen will
Sing praises to thy name.

43 He great deliv'rance gives his king;
He mercy doth extend
To David, his anointed one,
And his seed without end.

PSALM 18. L. M.

1 THEE will I love, O Lord, my might,
My rock, my help, my saving power,
My God, my trust, my shield in fight,
My great salvation, my high tower.

2 I to Jehovah lift my prayer,
To whose great name all praise we owe;
So shall I by his watchful care
Be safely guarded from my foe.

3 By floods of wicked men distressed,
With deadly sorrows compassed round;
My soul with pains of hell oppressed,
And in death's iron fetters bound.

4 Distressed, I called upon the Lord,
And to my God addressed my prayer;
My voice he from his temple heard,
My cry ascended to his ear.

5 When God in his fierce anger came,
The everlasting hills did quake;
The trembling earth throughout its frame,
Did from its deep foundations shake.

6 Dark clouds of smoke, dread signs of ire
Up from Jehovah's nostrils came;
His mouth sent forth devouring fire,
And coals were kindled into flame.

7 He bowed the heavens, his high abode,
Descending 'mid the gloom of night;
He on a cherub swiftly rode,
And on the wings of wind his flight.

8 Dark watery mists in thick array
And lowering clouds his presence vail,
But at his brightness pass away,
And burst in storms of fire and hail.

9 Then through the heaven with lightning riven,
Jehovah thundered in his ire;
The voice of God Most High was given
'Mid storms of hail and coals of fire.

10 His deadly shafts around he threw,
His foes dispersed in wild retreat;
Like burning darts his lightnings flew,
Consuming them in sore defeat.

11 The waters' channels were disclosed,
Laid bare the world's foundations vast;
By thy rebuke, O Lord, exposed,
And by thy nostrils' angry blast.

12 He sent from heaven and rescued me
From many waters swelling high;
From those that hate me set me free,
And foes that stronger were than I.

13 With fierce assault in sorrow's day,
My foes came on, but God was near;
He saved me, and enlarged my way,
Because to him my soul was dear.

14 As I in life have righteous been,
Jehovah will his grace afford;
According as my hands are clean,
He'll give to me a just reward.

15 Jehovah's ways I kept aright,
And from my God did not depart;
I kept his judgments in my sight,
And all his statutes in my heart.

16 Sincere beneath his searching sight,
I kept from each besetting sin;
So he my goodness doth requite,
According as my hands are clean.

17 To gracious men thou gracious art,
And pure to such as purely live,
Upright to men of upright heart,
But with the froward thou wilt strive.

18 For thou the troubled soul wilt save,
High looks wilt humble in thy might.
A lamp to me Jehovah gave,
And turned my darkness into light.

19 I on his mighty arm relied,
And over troops of foes prevailed;
And with my God upon my side,
Their lofty walls I fearless scaled.

20 The way of God perfection shows,
Jehovah's holy word is tried;
He is a buckler unto those
Who in his mighty power confide.

21 For who as God should be adored?
Who but our God can us befriend?
Who is a rock besides the Lord?
Who else is able to defend?

22 My loins with strength th' Almighty binds,
My way makes perfect by his hand;
My feet he makes as swift as hinds',
On my high places makes me stand.

23 By him well trained in arts of war,
My arms the bow of steel shall break;
Thy hand and shield my safety are,
And great thy kindness shall me make.

24 Thou hast made room where I did go,
Kept safe my feet whilst I pursued,
And pressed upon the flying foe,
Nor turned till they were all subdued.

25 I smote them, they could rise no more;
They fell down helpless at my feet.
Thou didst me gird with strength for war;
Through thee my triumph was complete.

26 The lives of all my deadly foes
To be destroyed to me were given;
They called, but none to save them rose;
In vain they cried for help to heaven.

27 Then small as rising dust which flies
Before the wind, I did them beat;
I cast them forth like dirt which lies
Down-trodden in the miry street.

28 From strife thou hast secured my throne;
O'er heathen made me head to be;
A people which I have not known
Shall render service unto me.

29 They shall obey soon as they hear;
The sons of strangers shall submit;
Yea, strangers' sons shall fade with fear,
Who in their strong enclosures sit.

30 Jehovah lives, let him be praised,
My rock, on whom alone I rest;
And highly let God's name be raised,
Who me with his salvation blessed.

31 The mighty God avenges me,
Hath nations under me subdued,
From all my foes hath set me free,
And saved from all that me withstood.

32 From men of violence and blood
Thou didst to me deliv'rance bring;
So thanks to thee I'll give, O God,
Thy praise among the nations sing.

33 He to his king deliv'rance sends,
To his anointed shows his grace;
His mercy evermore extends
To David and his promised race.

PSALM 19. C. M.

1 THE heavens God's glory do declare,
The skies his hand's works preach;
Day utters speech to day, and night
To night doth knowledge teach.

2 No language utter they, nor speech,
No voice of theirs is heard;
Yet through the world their line goes forth,
To ends of earth their word.

3 There for the sun he pitched a tent,
Who comes with beaming face
As bridegroom comes, and giant-like
With joy begins his race.

4 His circuit is from heaven's end,
And back to it again;
And there is nothing from his heat
That hidden doth remain.

5 God's law is perfect, and converts
The soul in sin that lies:
God's testimony is most sure,
And makes the simple wise.

6 The statutes of the Lord are right,
And do rejoice the heart;
The Lord's command is pure, and doth
Light to the eyes impart.

7 Unspotted is the fear of God,
And ever doth endure;
The judgments of the Lord are truth,
And righteousness most pure.

8 They more than gold, yea, much fine gold
To be desired are;
Than honey, honey from the comb
That droppeth, sweeter far.

9 Moreover, they thy servant warn
How he his life should frame:
A great reward provided is
For them that keep the same.

10 Who can his errors understand?
From secret faults me cleanse:
Thy servant also keep thou back
From all presumptuous sins.

11 And do not suffer them to have
Dominion over me;
I shall be righteous then, and from
The great transgression free.

12 The words which from my mouth proceed,
The thoughts sent from my heart,
Accept, O Lord, for thou my strength
And my Redeemer art.

PSALM 19. H. M.

1 THE glory of the Lord
The heavens declare abroad;
The firmament displays
The handiwork of God;
Day unto day declareth speech,
And night to night doth knowledge teach.

2 Aloud they do not speak,
They utter forth no word,
Nor into language break;
Their voice is never heard.
Their line through all the earth extends,
Their words to earth's remotest ends.

3 In them he for the sun
Hath set a dwelling-place;
Rejoicing as a man
Of strength, to run a race;
He, bridegroom like in his array,
Comes from his chamber, bringing day.

4 His daily going forth
Is from the end of heaven;
The firmament to him
Is for his circuit given—
His circuit reaches to its ends,
And everywhere his heat extends.

5 God's perfect law converts
The soul in sin that lies;
His testimony sure
Doth make the simple wise;
His statutes just delight the heart;
His holy precepts light impart.

6 The fear of God is clean,
And ever doth endure;
His judgments all are truth,
And righteousness most pure.
To be desired are they far more
Than finest gold in richest store.

7 God's judgments to the taste
More sweet than honey are,
Than honey from the comb
That droppeth, sweeter far.
With counsel they thy servant guard;
In keeping them is great reward.

8 Who can his errors know?
From secret faults me cleanse;
Thy servant keep thou back
From all presumptuous sins.
O let them not my way control,
Nor gain dominion o'er my soul.

9 Then in thy righteous way
My life shall upright be;
I shall be innocent—
From great transgression free.
Accept my words, and thoughts of heart;
Lord, thou my strength and Saviour art.

PSALM 20. C. M.

1 JEHOVAH hear thee in the day
When trouble he doth send;
And let the name of Jacob's God
From every ill defend.

2 O let him send his help to thee
Out from his holy place;
Let him from Zion, his own hill,
Sustain thee by his grace.

3 Let him remember all thy gifts,
Accept thy sacrifice;
Grant thee thy heart's wish, and fulfil
Thy thoughts and counsel wise.

4 In thy salvation we will joy,
In our God's name we will
Display our banners; and the Lord
Thy prayers all fulfil.

5 Now know I God his King doth save;
He from his holy heaven
Will hear him, with the saving strength
By his own right hand given.

6 In chariots some put confidence,
On horses some rely,
But we remember will the name
Of God, our God Most High.

7 We rise, and upright stand, when they
Are made to bow, and fall.
Deliver, Lord, and let the King
Us hear, when we do call.

PSALM 20. L. M.

1 THE Lord thee hear in time of grief,
Let Jacob's God defend thee still;
Send from his holy place relief;
And strengthen thee from Zion hill.

2 May he thy sacrifice regard,
And all thy off'rings bear in mind;
Thy heart's desire to thee accord,
Fulfilling all thou hast designed.

3 In thy salvation we'll rejoice,
In our God's name our banners rear;
The Lord Jehovah hear thy voice,
And evermore fulfil thy prayer.

4 I know Jehovah doth defend,
And save his own anointed King;
He will from heav'n an answer send;
His right hand saving power shall bring.

5 In chariots some put confidence,
And others on their steeds rely;
But we remember for defence
The name of God, our God Most High.

6 Now we arise, and upright stand,
Whilst they brought down, in ruin fall.
Lord, save us by thy mighty hand.
The King us hear when we do call.

PSALM 21. C. M.

1 JEHOVAH, in thy strength the king
Shall very joyful be;
And in thy saving help exult
Exceedingly shall he.

2 For thou upon him hast bestowed
All that his heart would have;
And thou from him hast not withheld
Whate'er his lips did crave.

3 Thou wilt him bless with timely gifts,
Of goodness manifold;
And thou wilt set upon his head
A crown of purest gold.

4 And when of thee he life desired,
Thou life to him didst give,
Even such a length of days, that he
Forevermore should live.

5 In that salvation wrought by thee
His glory is made great;
Yea, honor great and majesty
Thou hast upon him set.

6 For thou, O Lord, forevermore
Most blessed hast him made;
And with thy countenance thou hast
Made him exceeding glad.

7 Because the king his confidence
Upon the Lord doth place;
And God Most High will him preserve
In his abundant grace.

8 Thy hand shall all those men find out
That en'mies are to thee,
And thy right hand discover those
Of thee that haters be.

9 Like furnace hot thou shalt them
When kindled is thy ire; [make,
God shall them swallow in his wrath,
Devour them shall the fire.

10 Their fruit from earth thou shalt de-
Their seed from men among; [stroy,
Because in fruitless malice they
Did mischief plot and wrong.

11 For thou shalt make them turn their
When arrows thou shalt place [back,
Upon thy strings, and ready make
To fly against their face.

12 In thy great power and strength, O
Do thou exalted be; [Lord,
So shall we sing with joyful hearts,
Thy power praise shall we.

PSALM 21. 12s and 9s.

1 NOW the king in thy strength shall
be joyful, O Lord,
And shall in thy salvation rejoice;
For the wish of his heart thou didst freely
afford,
And request of his suppliant voice.

2 All the blessings he craved thou didst
graciously give,
With the purest of gold he is crowned;
When he asked of thee life, thou hast made
him to live
While the ages shall circle around.

3 Through salvation from thee, has his
fame spread abroad,
Thou didst glory and honor impart;
Thou hast made him most blessed forever,
O God,
And thy presence has gladdened his
heart.

4 For the king, in the name of Jehovah
Most High,
Did unwavering confidence place;
On the name of Jehovah he still will rely,
And shall stand evermore in his grace.

5 Thou wilt stretch forth thy hand on the
head of thy foes,
On thy haters a right hand of power;
Then thy wrath shall around them like
furnace flames close;
Yea, the fire of God's wrath shall devour.

6 From the earth shall their race be con-
sumed and destroyed,
And their offspring forever shall fail;
By the evil they plotted, the schemes they
employed,
They shall never against thee prevail.

7 But their back thou wilt make them to
turn in swift flight,
When thy arrows are aimed at their face.
Be thou, O Jehovah, exalted in might,
We will sing of thy power and grace.

PSALM 21. L. M.

1 NOW, O Jehovah, shall the king
Be joyful in thy saving might,
And of thy great salvation sing
In songs of rapture and delight.

2 His heart's desire, his lip's request,
Thy gracious hand did not withhold;
With all thy goodness he is blessed,
And wears a crown of purest gold.

3 He asked for life, thou didst decree
For him an endless length of days;
And through salvation wrought by thee,
How great his majesty and praise.

4 Afar his glory is displayed,
With highest honor he is crowned;
Thou hast the king a blessing made
While endless ages circle round.

5 Blessed with the favor thou hast shown,
And gladdened with thy beaming face,
In God Most High he trusts alone,
And stands forever in his grace.

6 On all that hate thee, all thy foes,
Thy hand shall be outstretched in power;
Like flames thy wrath shall round them
close,
And God's consuming rage devour.

7 From earth their race shall be destroyed,
Their lineage never more be known;
Their schemes and plottings all are void,
Their counsels utterly o'erthrown.

8 Thou at their face thy shafts shalt aim,
And turn them back in sudden flight.
O Lord, in strength exalt thy name,
And we will celebrate thy might.

PSALM 22. C. M.

1 MY God, my God, why hast thou me
Forsaken? why so far
Art thou from helping me and from
My words that roaring are?

2 All day, my God, to thee I cry,
Yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
Inhabit Isr'el's praise.
In thee our fathers hoped, they hoped,
And thou didst them release.

4 And when to thee thy sent their cry,
To them deliv'rance came;
In thee they placed their confidence,
And were not put to shame.

5 But as for me, a worm I am,
And as no man am prized:
Reproach of men I am, and by
The people am despised.

6 All that me see laugh me to scorn;
Shoot out the lip do they;
At me they also shake their head,
And, mocking, thus they say,

7 He trusted on the Lord, that he
Would free him by his might;
Let him deliver him, since he
Had in him such delight.

8 But thou art he who gave me birth,
From thee I being had;
And I upon my mother's breast
By thee to hope was made.

9 And I was cast upon thy care,
Ev'n from the birth till now;
And from my early childhood, Lord,
My God and guide art thou.

10 Be not far off, for grief is near,
And none to help is found.
Bulls many compass me, strong bulls
Of Bashan me surround.

11 Their mouths they opened wide on me,
Upon me gape did they,
Ev'n like a lion ravening,
And roaring for his prey.

12 As water I'm poured out; my bones
All out of joint do part:
Amidst my bowels as the wax
So melted is my heart.

13 My strength is like the potsherd dried;
My tongue cleaves to my jaws;
And even to the dust of death
By thee reduced I was.

14 For dogs have compassed me about,
The wicked, that did meet
In their assembly, me inclosed;
They pierced my hands and feet.

15 I all my bones can count; my foes
Upon me look and stare.
Upon my vesture lots they cast,
And clothes among them share.

16 Be not far off, O Lord, my strength;
In haste give help to me.
From sword my soul, from power of dogs
My darling set thou free.

17 Lord, from the roaring lion's mouth
Do thou my life defend:
For from the horns of unicorns
An answer thou didst send.

18 Then to my brethren I'll declare
The glory of thy name;
Amidst the congregation I
Thy praises will proclaim.

19 Praise ye the Lord, who do him fear;
Him glorify all ye
The seed of Jacob; fear him all
That Isr'el's children be.

20 For he despised not nor abhorred
Th' afflicted's misery;
Nor from him hid his face, but heard
When he to him did cry.

21 Within the congregation great
My praise shall be of thee;
My vows before them that him fear
Shall be performed by me.

22 The meek shall eat, and shall be filled;
They also praise shall give
To God the Lord who do him seek;
Your heart shall ever live.

23 All ends of earth remember shall,
And turn to God the Lord:
By all the kindreds of the earth
His name shall be adored.

24 Because the kingdom evermore
To God Most High pertains;
And o'er the nations of the earth
As governor he reigns.

25 Earth's fat ones eat, and worship
All who to dust descend [shall:
Shall bow to him; and no one can
His soul from death defend.

26 A seed shall service do to him;
It to Jehovah shall
A generation counted be
Ev'n unto ages all.

27 And they shall come, and shall de-
His truth and righteousness [clare
To people that shall yet be born,
And that he hath done this.

PSALM 22. L. M.

1 MY God, my God, why me forsake?
O why to me no answer make?
In deep distress I cry, O Lord,
Why stand afar—nor help afford?

2 All day my God I cry in vain,
Nor can I in the night refrain:
But thou art holy, who dost dwell
Amid the songs of Israel.

3 Our fathers put their trust in thee,
They trusted and thou didst them free;
To thee they cried, deliv'rance came;
They hoped, and were not put to shame.

4 But I a worm, as no man prized,
Reproached of men, by all despised;
All shake the head, they mock and gaze,
Each scornful lip contempt betrays.

5 "He trusts in God; let God defend
And save him, since he is his friend."
Thou mad'st me first the light to see,
In infant years to hope in thee.

6 From birth dependent on thy power,
Thou art my God from childhood's hour;
Be not far off: for trouble nears,
And none to give me help appears.

7 My cruel foes around me throng,
Like bulls of Bashan fierce and strong;
They open wide their mouths to slay,
Like lions roaring on their prey.

8 Like water poured so sinks my frame;
As wax is melted in the flame,
So in me melts my aching heart,
And all my bones asunder part.

9 Dried like the potter's worthless clay,
My strength is all consumed away;
My tongue and jaws all parched adhere,
I to the dust of death draw near.

10 Like dogs the wicked round me meet;
They pierce my hands, they pierce my feet;
I all my bones in number know;
They look and stare to mock my woe.

11 My clothes among them they divide,
And on my robe by lot decide.
But be not far from me, O Lord,
Haste, O my strength, and help afford.

12 From piercing sword deliver me,
My loving one from dogs set free;
From lion's mouth thy help I crave,
From unicorns thou didst me save.

13 I will to brethren show thy name,
Within the church thy praise proclaim;
Who fear the Lord, him laud and praise,
Him fear, all ye of Jacob's race.

14 For he despised not nor abhorred
Those who in trouble sought the Lord;
He never turns his face away,
But hears the humble when they pray.

15 To thee in praise, I'll lift my song,
Amid the great assembled throng;
Where those that fear Jehovah bow,
I will perform my sacred vow.

16 The meek shall eat till satisfied,
The food thy liberal hands provide.
Who seek the Lord, shall him adore;
Your heart shall live for evermore.

17 Earth's utmost bounds shall hear and
turn;
All tribes and realms thy worship learn;
For God the Lord all empire owns,
And rules above all earthly thrones.

18 All rich ones on the earth shall eat,
And bowing worship at his feet;
And all who to the dust descend;
None can his soul from death defend.

19 A seed shall rise to serve the Lord,
That race as his he will regard;
They'll come and tell to sire and son,
The righteous deeds the Lord hath done.

PSALM 23. C. M.

1 THE Lord's my shepherd, I'll not
He makes me down to lie [want.
In pastures green; he leadeth me
The quiet waters by.

2 My soul he doth restore again;
And me to walk doth make
Within the paths of righteousness,
Even for his own name's sake.

3 Yea, though I walk through death's dark
Yet will I fear no ill; [vale,
For thou art with me, and thy rod
And staff me comfort still.

4 A table thou hast furnished me
In presence of my foes;
My head thou dost with oil anoint,
And my cup overflows.

5 Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling-place shall be.

PSALM 23. 7s and 6s.

1 THE Lord my Shepherd feeds me,
And I no want shall know;
He in green pastures leads me,
By streams which gently flow.

2 He doth, when ill betides me,
Restore me from distress;
For his name's sake he guides me
In paths of righteousness.

3 Thy rod and staff shall cheer me,
When passing death's dark vale;
Thou, Lord, wilt still be near me,
And I shall fear no ill.

4 My food thou dost appoint me,
Prepared before my foes;
With oil thou dost anoint me;
My cup of bliss o'erflows.

5 Thy goodness shall not leave me,
Thy mercy still shall guide,
Till God's house shall receive me,
Forever to abide.

PSALM 23. L. M.

1 MY Shepherd is the Lord Most High,
And all my wants shall be sup-
plied;
In pastures green he makes me lie,
And leads by streams which gently glide.

2 He in his mercy doth restore
My soul when sinking in distress;
For his name's sake he evermore
Leads me in paths of righteousness.

3 Yea, though I walk through death
dark vale,
Ev'n there no evil will I fear,
Because thy presence shall not fail
Thy rod and staff my soul shall cheer.

4 For me a table thou hast spread,
Prepared before the face of foes;
With oil thou dost anoint my head;
My cup is filled and overflows.

5 Goodness and mercy shall not cease
Through all my days to follow me;
And in God's house my dwelling-place
With him forevermore shall be.

PSALM 24. C. M.

1 JEHOVAH claims as his the earth,
And all that it contains,
The world and all that dwellers are
Within its wide domains.

2 For he upon the waters vast
Did its foundations lay;
He firmly hath established it
Upon the floods to stay.

3 Who is the man that shall ascend
Into the hill of God?
Or who within his holy place
Shall have a firm abode?

4 Whose hands are clean, whose heart is
And unto vanity [pure,
Who hath not lifted up his soul,
Nor sworn deceitfully.

5 This is the man who from the Lord
The blessing shall receive,
And righteousness to him will God
His great Redeemer give.

6 Lo, this the generation is
That after him inquire,
O Jacob, who do seek thy face
With their whole heart's desire.

7 Ye gates, lift up your heads on high;
Ye doors that last for aye,
Be lifted up, that so the King
Of glory enter may.

8 But who of glory is the King?
The mighty Lord is this;
Ev'n that same Lord, that great in might,
And strong in battle is.

9 Ye gates, lift up your heads on high;
Ye doors, that last for aye,
Be lifted up, that so the King
Of glory enter may.

10 But who is he that is the King
Of glory? Who is this?
The Lord of hosts, and none but he
The King of glory is.

PSALM 24. 11s.

1 THE earth and the fulness with which it is stored,
The world and its dwellers belong to the Lord;
For he on the seas its foundation hath laid,
And firm on the waters its pillars hath stayed.

2 What man shall the hill of Jehovah ascend?
And who in the place of his holiness stand?
The man of pure heart, and of hands without stain,
Who swears not to falsehood, nor loves what is vain.

3 He shall from Jehovah the blessing receive,
The God of salvation shall righteousness give;
For this is the people, yea, this is the race,
The Israel true who are seeking thy face.

4 Ye gates, lift your heads, and an entrance display,
Ye doors everlasting, wide open the way;
The King of all glory high honors await,
The King of all glory shall enter in state.

5 What King of all glory is this that ye sing?
The Lord, strong and mighty, the conquering King.
Ye gates, lift your heads, and an entrance display,
Ye doors everlasting, wide open the way.

6 The King of all glory high honors await,
The King of all glory shall enter in state.
What King of all glory is this that ye sing?
Jehovah of hosts, he of glory is King.

PSALM 25. C. M.

1 TO thee I lift my soul, O Lord:
My God, I trust in thee;
O let me never be ashamed,
Nor foes exult o'er me.

2 O Lord, let none be put to shame
Upon thee who attend;
But make all those to be ashamed
Who causelessly offend.

3 Thy ways, Lord, show; teach me thy paths;
Lead me in truth, teach me;
For of my safety thou art God;
All day I wait on thee.

4 Thy mercies that most tender are,
To mind, O Lord, recall,
And loving-kindnesses, for they
Have been through ages all.

5 Let not the errors of my youth,
Nor sins remembered be;
In mercy, for thy goodness' sake,
O Lord, remember me.

6 Jehovah good and upright is,
The way he'll sinners show;
The meek in judgment he will guide,
And make his path to know.

7 The whole paths of the Lord our God
Are truth and mercy sure
To such as keep his covenant,
And testimonies pure.

8 Now, for thy own name's sake, O Lord,
I humbly thee entreat
To pardon my iniquity,
For it is very great.

9 What man fears God? him shall he teach
The way that he shall choose:
His soul shall dwell at ease; his seed
The earth, as heirs, shall use.

10 Jehovah's secret is with those
That fear his holy name;
And he his gracious covenant
Will manifest to them.

11 My waiting eyes upon the Lord
Continually are set;
For he it is that shall bring forth
My feet out of the net.

12 O turn thee unto me, my God,
To me thy mercy show;
Because by solitude and grief
I am brought very low.

13 The sorrows of my heart increase;
Me from distress relieve:
See my affliction and my pain,
And all my sins forgive.

14 Consider thou my enemies,
Because they many are;
And it a cruel hatred is
Which they against me bear.

15 O Lord, in safety keep my soul;
Do thou deliver me;
And let me not be put to shame,
Because I trust in thee.

16 Let rectitude and truth me keep,
For on thee I attend.
Redemption, Lord, to Israel
From all his troubles send.

PSALM 25. S. M.

1 TO thee I lift my soul;
O Lord, I trust in thee;
My God, let me not be ashamed,
Nor foes exult o'er me.

2 Let none who wait on thee
Be put to shame at all;
But those who causelessly transgress,
On them the shame shall fall.

3 Show me thy ways, O Lord;
Thy paths, O teach thou me;
And do thou lead me in thy truth,
Therein my teacher be:

4 For thou art God that dost
To me salvation send;
And waiting for thee all the day,
Upon thee I attend.

5 Thy tender mercies, Lord,
To mind do thou recall,
And loving-kindnesses, for they
Have been through ages all.

6 My sins and faults of youth
Do thou, O Lord, forget;
In tender mercy think of me,
And for thy goodness great.

7 God good and upright is;
The way he'll sinners show.
The meek in judgment he will guide,
And make his path to know.

8 The whole paths of the Lord
Are truth and mercy sure
To such as keep his covenant,
And testimonies pure.

9 Now for thy own name's sake,
O Lord, I thee entreat
To pardon my iniquity,
For it is very great.

10 What man is he that fears
The Lord, and doth him serve?
Him shall he teach the way that he
Shall choose, and still observe.

11 His soul shall dwell at ease;
And his posterity
Shall flourish still, and of the earth
Inheritors shall be.

12 With those that fear him, is
The secret of the Lord:
The knowledge of his covenant
He will to them afford.

13 My eyes upon the Lord
Continually are set;
For he it is that shall bring forth
My feet out of the net.

14 O turn to me thy face,
To me thy mercy show,
For I am very desolate,
I am brought very low.

15 My heart's griefs are increased;
Me from distress relieve:
See my affliction and my pain,
And all my sins forgive.

16 Consider thou my foes,
Because they many are;
And it a cruel hatred is
Which they against me bear.

17 O do thou keep my soul,
Do thou deliver me;
And never let me be ashamed,
Because I trust in thee.

18 Let truth and right me keep,
For on thee I attend.
Redemption, Lord, to Israel
From all his troubles send.

PSALM 25. 7s.

1 LORD, I lift my soul to thee,
O my God, in thee I trust;
From confusion keep me free;
Let not foes their triumph boast.

2 Those that wait upon thy name,
Let no shame their souls oppress;
But let those be brought to shame
Who without a cause transgress.

3 Lord, to me thy ways make known,
Lead in truth, and teach thou me;
Thou my Saviour art alone;
All the day I wait on thee.

4 Lord, remember in thy grace
All thy mercies manifold,
And thy loving-kindnesses,
They have been from days of old.

5 All my sins of youth forget,
Nor my trespasses record;
Think of me in mercy great
For thy goodness' sake, O Lord.

6 God is good and just indeed,
He his way will sinners show;
Will the meek in judgment lead,
Making them his way to know.

7 All the paths of God the Lord
Grace and truth to those will prove
Who his covenant regard,
Who his testimonies love.

8 For the glory of thy name,
O Jehovah, I entreat,
Me from all my guilt redeem,
For my sin is very great.

9 Who is he that fears the Lord,
Him he'll teach his way to choose;
Good shall be his soul's reward;
Earth his seed as heirs shall use.

10 Those that reverence his name
Shall Jehovah's secret know;
In his sovereign grace to them
He his covenant will show.

11 Toward God continually
I my waiting eyes have set;
For the Lord my feet will free,
He will pluck them from the net.

12 O my God, to me return.
Unto me thy mercy show;
I in deep affliction mourn,
Desolate and very low.

13 Griefs of heart are very great;
Me from all distress relieve;
Look on my afflicted state,
All my trespasses forgive.

14 O consider well my foes,
For in number they are great;
Me they wickedly oppose,
Hating me with cruel hate.

15 Let my soul be kept by thee;
Rescue me from all my foes;
From confusion keep me free,
I in thee my trust repose.

16 Truth and right shall me defend,
For on thee I ever wait:
Ransom, Lord, to Israel send,
Him redeem from every strait.

PSALM 26. C. M.

1 JUDGE me, O Lord, for I have walked
In my integrity;
I trusted also in the Lord,
Slide therefore shall not I.

2 Examine me, and do me prove;
Try heart and reins, O God;
For thy love is before my eyes,
Thy truth's paths I have trod.

3 With persons vain I have not sat,
Nor with dissemblers gone;
Th' assembly of ill men I hate;
To sit with such I shun.

4 My hands in innocence, O Lord,
I'll wash and purify;
So to thy holy altar go,
And compass it will I.

5 That I, with voice of thankfulness,
May publish and declare,
And tell of all thy mighty works,
Which great and wondrous are.

6 The habitation of thy house,
Lord, I have loved it well;
Yea, in that place I take delight,
Where doth thy honor dwell.

7 From sinners and from men of blood,
My soul and life relieve;
Upon whose hands are stains of crime,
Whose right hands bribes receive.

8 But as for me I will walk on
In my integrity:
Do thou redeem me, and, O Lord,
Be merciful to me.

9 My foot upon an even place
Now stands with stedfastness:
And where his saints assembled are,
Jehovah I will bless.

PSALM 26. S. M.

1 O LORD, do thou me try,
In pureness I abide;
I also on thy name rely,
Nor shall my footsteps slide.

2 Examine me, and prove,
Try thou my reins and heart;
Before my eyes I set thy love,
From truth did not depart.

3 I sat not with the vain,
Nor with the false will meet;
I shunned the throng of wicked men,
With such I will not sit.

4 My hands I'll cleanse, O God,
So to thy altar go.
With voice of thanks proclaim abroad,
And all thy wonder show.

5 I in thy house delight,
Where is thy honor seen:
My soul, my life, do not unite
With wicked, bloody men.

6 Their hands with crimes they fill,
Their right hands bribes retain;
But I in all my way shall still
Integrity maintain.

7 Redeem me from distress,
Thy grace to me afford.
I stand upon an even place;
With saints I'll bless the Lord.

PSALM 27. C. M.

1 THE Lord my light and Saviour is,
Who shall make me dismayed?
My life's strength is the Lord, of whom
Then shall I be afraid?

2 For when my enemies and foes,
Most wicked persons all,
Against me rose to eat my flesh,
They stumbled and did fall.

3 Against me though a host encamp,
My heart yet fearless is;
Though war against me rise, I will
Be confident in this.

4 One thing I of the Lord desired,
And will seek to obtain,
That all days of my life I may
Within God's house remain;

5 That I the beauty of the Lord
Behold may and admire,
And that I in his holy place
May rev'rently inquire.

6 For he in his pavilion shall
Me hide in evil days;
In secret of his tent me hide,
And on a rock me raise.

7 And even at this present time,
My head shall lifted be
Above all those that are my foes,
And round encompass me.

8 I therefore to his holy house
Will joyful off'rings bring;
Jehovah I will praise, yea I
To him will praises sing.

9 O Lord, give ear when with my voice
I cry aloud to thee;
Upon me also mercy have,
And do thou answer me.

10 When thou didst say, Seek ye my face,
My heart did thus reply:
Thy face, O Lord, above all things
Forever seek will I.

11 Far from me hide not thou thy face;
Put not away from thee
Thy servant in thy wrath; thou hast
A helper been to me.

12 O God my Saviour, leave me not,
And never me forsake:
Though parents both should me desert,
Jehovah will me take.

13 O Lord, instruct me in thy way,
Do thou my leader be,
Make plain my path, because of those
That hatred bear to me.

14 Nor give me to my foes' desire,
For witnesses that lie
Against me risen are, and such
As breathe out cruelty.

15 I should have perished had I not
Believed that I would see
Jehovah's goodness in the land
Of them that living be.

16 Wait on the Lord, and be thou strong,
And he shall strength afford;
Thy heart with strength he will confirm
O wait upon the Lord.

PSALM 27. H. M.

1 JEHOVAH is my light,
And my salvation near;
Who shall my soul affright,
Or raise in me a fear?
While God my strength, my life sustains,
Secure from fear my soul remains.

2 When wicked men in power,
Came on with all my foes,
Impatient to devour,
They stumbled, fell, nor rose:
Though warring hosts beset me round,
Still shall my confidence abound.

3 One thing I seek through grace,
For this to God I pray;
That in his holy place
I evermore may stay,
To see the beauty of the Lord,
And in his temple seek his word.

4 In times of trouble I
In his pavilion hide;
Safe in his tent I lie,
And on a rock abide.
Above my foes he lifts my head,
And I delight his praise to spread.

5 Lord, hear me when I pray,
In mercy answer me;
Soon as I heard thee say,
"Seek ye my face," to thee
With pleasure did my heart reply,
Thy face, Jehovah, seek will I.

6 In wrath put not away
Thy servant from thy face;
Oft hast thou been my stay,
O leave not, God of grace.
Should both my parents me forsake,
The Lord my soul his care will make.

7 Teach me, O Lord, thy way,
Make plain to me my path;
Because of foes, I pray,
Give me not to their wrath.
False witnesses against me rise,
Who breathe out cruelty and lies.

8 Unless my trust had been,
When threatened by their spite,
Thy goodness to have seen,
I should have fainted quite.
Wait on the Lord, be firm of heart,
Yea, wait, and he shall strength impart.

PSALM 28. C. M.

1 TO thee I'll cry, O Lord, my rock,
Then do not silence keep;
Lest by thy silence I become
Like those in death that sleep.

2 The voice of my petitions hear,
When unto thee I cry;
When to thy holy oracle
I lift my hands on high.

3 With sinners draw me not away
That work iniquity;
They peace to neighbors speak, while in
Their hearts doth mischief lie.

4 Give them according to their deeds,
And ills they have essayed;
As doings of their hands deserve,
Be it to them repaid.

5 God shall not build, but them destroy,
Who would not understand
His mighty works, nor yet regard
The doings of his hand.

6 Forever blessèd be the Lord,
For graciously he heard
My supplications, and my prayers
He kindly did regard.

7 The Lord's my strength and shield; my heart
Upon him did rely;
I have been helped, and hence my heart
Doth joy exceedingly.

8 And with my song I will him praise.
Their strength is God alone:
He also is the saving strength
Of his anointed one.

9 O thy own people do thou save,
Bless thy inheritance;
Them also do thou feed, and them
For evermore advance.

PSALM 28. S. M.

1 O LORD, to thee I cry,
Thou art my rock and trust;
O be not silent, lest I die
And slumber in the dust.

2 O hear my earnest cry,
Thy favor I entreat;
Hear, while I lift imploring hands
Before thy mercy-seat.

3 O draw me not away
With men who live in sin;
Who to their neighbors speak of peace
While malice lurks within.

4 Repay them for their deeds
And vile attempts, O Lord;
And for the doings of their hands
Return a just reward.

5 Because they disregard
The works the Lord hath done,
By him they shall not be upbuilt,
But utterly o'erthrown.

6 Now blessèd be the Lord,
He heard me when I cried;
Jehovah is my strength and shield,
On him my heart relied.

7 I help from him obtained,
And therefore give him praise:
And while my heart exults with joy,
My song to him I raise.

8 God is his people's strength,
And his Messiah's power;
Save, bless, and feed thy heritage,
Exalt them evermore.

PSALM 29. C. M.

1 O GIVE ye to the Lord, ye sons
That of the mighty be,
All strength and glory to the Lord
With cheerfulness give ye.

2 The glory to Jehovah give
Which to his name is due;
And beautified in holiness,
Before Jehovah bow.

3 Jehovah's voice is on the deep;
The God of majesty
Doth thunder, and on multitudes
Of waters sitteth he.

4 A voice of mighty power comes
Out from the Lord Most High;
The voice of that great Lord is full
Of glorious majesty.

5 The voice of the Eternal doth
Asunder cedars tear;
Yea, God the Lord doth cedars break
That Lebanon doth bear.

6 He makes them like a calf to skip,
Ev'n that great Lebanon,
And, like to a young unicorn,
The mountain Sirion.

7 God's voice divides the flames of fire;
The desert it doth shake:
The Lord doth make the wilderness
Of Kadesh all to quake.

8 Jehovah's voice makes hinds to calve,
It strips the forest bare:
And in his temple all unite
His glory to declare.

9 Jehovah sits upon the flood;
His throne shall never cease.
The Lord will give his people strength,
And bless them all with peace.

PSALM 29. 12s and 11s.

1 YE sons of the mighty, give ye to Jehovah,
O give to him honor and strength evermore,
O give to the name of Jehovah due glory;
In beauty of holiness bow and adore.

2 The voice of Jehovah comes over the waters;
His voice o'er the vast and deep ocean is heard:
The God of all glory is speaking in thunder;
How mighty, how awful the voice of the Lord!

3 The voice of Jehovah is breaking the cedars;
The cedars which Lebanon's summit adorn;
Yea, Lebanon, Sirion, too, he is making
To leap like a calf, or the young unicorn.

4 The voice of Jehovah the burning flame severs,
It makes the hinds calve, and the forest lays bare;
It shakes the great desert, the desert of Kadesh;
All join in his temple his praise to declare.

5 Upon the great waters Jehovah is seated,
A King whose dominion is never to cease.
Jehovah with power will strengthen his people;
Jehovah will bless all his people with peace.

PSALM 30. C. M.

1 LORD, I will thee extol, for thou
Hast lifted me on high,
And over me thou to rejoice
Mad'st not my enemy.

2 O thou who art the Lord my God,
I in distress to thee,
With loud cries lifted up my voice,
And thou hast healed me.

3 O Lord, my soul thou hast brought up,
And rescued from the grave;
That I to death should not go down,
Alive thou didst me save.

4 O ye that are his holy ones,
Sing praises to the Lord,
And thanks to him express, when ye
His holiness record.

5 For but a moment lasts his wrath;
Life in his favor lies:
Though weeping for a night endure,
At morn doth joy arise.

6 In my prosperity I said,
That nothing shall me move.
O Lord, thou hast my mountain made
To stand strong by thy love.

7 But when that thou, O gracious God,
Didst hide thy face from me,
Then quickly was my prosperous state
Turned into misery.

8 To thee, O Lord, in my distress,
With earnest cries I prayed,
And humbly unto God most high
My supplication made.

9 What profit is there in my blood,
When I to death go down?
Shall unto thee the dust give praise?
Shall it thy truth make known?

10 In mercy hear, and help me, Lord;
From sackcloth thou didst free;
My grief to dancing thou hast turned,
With gladness girded me;

11 That sing thy praise my glory may,
And never silent be.
O Lord my God, for evermore
I will give thanks to thee.

PSALM 30. 7s and 6.

1 O LORD, by thee delivered,
With songs I'll thee extol:
No en'my hast thou suffered
To glory o'er my fall.
I cried to thee, Jehovah,
Thou didst me heal and save;
From death thou didst deliver,
And ransom from the grave.

2 His holiness, remember,
Ye saints give thanks and praise;
A moment lasts his anger,
His favor crowns our days.
For sorrow, like a pilgrim,
May sojourn for a night,
But joy the heart shall gladden,
When dawns the morning light.

3 In prosperous days I boasted,
That nothing shall me move;
Lord, thou hast made my mountain
Stand firmly by thy love.
But soon I was afflicted,
For thou didst hide thy face;
And then to thee, Jehovah,
Arose my cry for grace.

4 What can my blood avail thee
When in the grave I dwell?
Shall dust repeat thy praises?
Thy truth and glory tell?
O Lord, on me have mercy,
And my petition hear;
That thou mayst be my helper
In mercy, Lord, appear.

5 And now to joyous dancing
My sorrow thou hast turned;
And girded me with gladness,
Who had in sackcloth mourned;
That unto thee my glory
May ceaseless praise accord.
Forever I will render
Thanksgiving to the Lord.

PSALM 30. H. M.

1 LORD, I will praise thy name,
For thou hast set me free;
Nor suffered foes to claim
A triumph over me.
O Lord, my God, to thee I cried,
And thou hast health and strength supplied.

2 Thou hast my soul restored,
When I was near the grave;
And from the pit, O Lord,
Alive thou didst me save.
O ye his saints, sing to the Lord,
With thanks his holiness record.

3 His anger soon is past,
Life in his favor lies;
Weeping a night may last,
At morn shall joy arise:
In my prosperity secure,
I said, my peace shall still endure.

4 Jehovah, by thy grace
My mountain standeth strong;
Thou hast withdrawn thy face,
And troubles round me throng.
To thee, O Lord, I raise my cries;
To God my supplications rise.

5 What shall my blood avail,
When to the grave I go?
Shall dust thy praises tell?
Thy truth to others show?
Hear me, O Lord, and mercy send,
My God, to me thy help extend.

6 My mourning now is past,
And songs my lips employ;
My sackcloth from me cast,
And I am girt with joy.
So shall my tongue through life adore,
And praise my God for evermore.

PSALM 31. C. M.

1 IN thee, O Lord, I put my trust,
Shamed let me never be;
According to thy righteousness
Do thou deliver me.

2 Bow down thine ear to me, with speed
Send me deliverance:
To save me, my strong rock be thou,
And house of my defence.

3 Because thou art my rock, and thee
I for my fortress take;
Do thou me therefore lead and guide,
Ev'n for thine own name's sake.

4 Because thou art my strength, O Lord,
Me rescue from the net,
Which they in subtilty for me
So secretly have set.

5 I to thy hands my soul commit,
For thou alone art he,
O thou, Jehovah, God of truth,
Who hast redeemed me.

6 Who lying vanities observe,
I ever have abhorred;
But as for me, my confidence
Is fixed upon the Lord.

7 I'll in thy mercy gladly joy,
For thou hast seen my grief;
In troubles thou hast known my soul,
And sent to me relief.

8 Thou also hast not shut me up
Within the en'my's hand;
But in a wide place have my feet
By thee been made to stand.

9 Because I am in trouble, Lord,
Have mercy, send relief;
My eye, my very flesh, and soul,
Are all consumed with grief.

10 My life is all with sorrow spent;
My years with sighs and groans:
My sin has caused my strength to fail,
And wasted are my bones.

11 A scorn was I to all my foes,
To friends I was a fear,
And specially reproached of them
Who were my neighbors near.

12 And when they saw me walk abroad,
They from my presence fled;
I like a broken vessel am,
Forgotten like the dead.

13 For slanders I of many heard;
Fear compassed me, while they
Against me did consult, and plot
To take my life away.

14 But as for me, O Lord, my trust
Upon thee I have laid;
And I to thee, Thou art my God,
Have confidently said.

15 My times are wholly in thy hand,
Do thou deliver me
From hands of those that enemies
And persecutors be.

16 Thy countenance to shine do thou
Upon thy servant make;
And thy salvation give to me,
For thy great mercy's sake.

17 Let me not be ashamed, O Lord,
For on thee called I have;
Let sinners be ashamed, let them
Be silent in the grave.

18 To silence put the lying lips,
That things reproachful say,
And charges false, in pride and scorn,
Upon the righteous lay.

19 How great the goodness thou for them
That fear thee hast in store!
Hast wrought for them that trust in thee
The sons of men before.

20 In secret of thy presence thou
Shalt hide them from man's pride:
From strife of tongues thou closely shalt,
As in a tent, them hide.

21 All praise and thanks be to the Lord,
For he hath magnified
His wondrous love to me within
A city fortified.

22 For from thine eyes cut off I am,
I in my haste had said;
Yet thou didst hear my voice, when I
My supplication made.

23 O love the Lord, all ye his saints,
The Lord the faithful guards;
And he the proud and haughty ones
Abundantly rewards.

24 Good courage have, and he his strength
Within your heart shall send,
All ye whose hope and confidence
Upon the Lord depend.

PSALM 31. S. M.

PART I.

1 DEFEND me, Lord, from shame,
For still I trust in thee;
As just and righteous is thy name,
From trouble set me free.

2 Bow down to me thine ear,
Deliver me with speed;
Be thou my rock and fortress near,
My help in time of need.

3 Thee for my rock I take,
My fortress and my stay;
Do thou me lead for thy name's sake,
And guide me in thy way.

4 Lord thou dost strength impart;
Then free me from the snare
Which foes for me, with wicked art,
Did secretly prepare.

5 In confidence to thee,
My spirit I commend;
Jehovah, God of truth, to me
Thou didst redemption send.

6 I hate the false and vain,
My trust is in the Lord;
And still my heart in joyous strain
Thy mercy will record.

7 Lord, thou hast seen my woes,
My soul in trouble known;
Nor shut me in the hand of foes,
But freedom to me shown.

8 In mercy send relief,
For troubles now prevail;
My eye is dim, consumed with grief,
My flesh and spirit fail.

9 My life in grief is past,
My weary years in groans,
For sin my strength is failing fast,
Decayed are all my bones.

10 Reproached by every foe,
And more, by neighbors near;
Through fear, my friends no friendship show,
They flee when I appear.

11 Forgotten like the dead,
And spurned as broken ware;
I hear the frequent slander spread;
On every side is fear.

12 They join in dark accord,
They plot my blood to shed:
I trusted have on thee, O Lord,
"Thou art my God," I said.

13 My times are wholly thine,
From cruel foes me take:
Thy face make on thy servant shine,
Save for thy mercy's sake.

14 From shame, O Lord, defend,
For I to thee have cried;
Let foes be shamed, to death descend,
And, silent, there abide.

15 Do thou their tongues restrain,
Who false reports do seek;
And grievous things with proud disdain
Against the righteous speak.

PART II. C. P. M.

16 How great the goodness thou hast stored
In secret for thy saints, O Lord,
Thy holy name who fear!
How great the mercies wrought for those
Who do in thee their trust repose,
Before men's sons appear.

17 Thou in the secret of thy face,
Shalt find for them a hiding place
From proud oppressor's wrongs;
A safe retreat for them prepare,
And keep them in a covert there,
Secure from strife of tongues.

18 O let Jehovah blessèd be,
Who showed his wondrous love to me
In city fortified;
"Cut off from thee," I said in fear,
Yet thou my suppliant voice didst hear,
When unto thee I cried.

19 O love the Lord all that him serve,
For he the faithful shall preserve,
And all the proud reward.
Be of good courage; he with strength
Will fill your steadfast hearts at length,
All ye who trust the Lord.

PSALM 32. C. M.

1 HOW blest the man whose sins the Lord
Has pardoned in his grace,
All whose transgressions are removed,
And covered from his face!

2 How blest the man to whom the Lord
Imputeth not his sin;
And in whose spirit is no guile,
Nor fraud is found therein!

3 When I from speaking had refrained,
And silent was my tongue,
My bones waxed old, and were consumed
Through roaring all day long.

4 Because upon me night and day
Thy hand did heavy lie;
So that my moisture has been turned
To summer's drought thereby.

5 My sin I have confessed, my guilt
Have not concealed from thee;
I said, "My faults I will confess,"
And thou forgavest me.

6 For this shall every godly one
His pray'r direct to thee;
In such a time he shall thee seek,
As found thou mayest be.

7 Surely, when floods of waters great
Do swell up to the brim,
They shall not overwhelm his soul,
Nor once come near to him.

8 Thou art my hiding place, thou shalt
From trouble keep me free;
With songs of my deliverance
Thou shalt encompass me.

9 I will instruct thee, and thee teach
The way in which to go;
And, with my eye upon thee set,
I will direction show.

10 Then be not like the horse or mule,
Which do not understand;
Whose mouth, lest they come near to thee,
A bridle must command.

11 The sorrows of the wicked man
Exceedingly abound;
But him who trusts upon the Lord
Shall mercy compass round.

12 Ye righteous in the Lord be glad,
In him do ye rejoice:
All ye that upright are in heart,
For joy lift up your voice.

PSALM 32. 7s and 6s.

1 HOW blest the man whose trespass
Hath freely pardoned been;
To whom the Lord hath given
A covering for sin.

2 How blest to whom imputed
His guilt no more shall be:
The man in whom his spirit
From all deceit is free.

3 My bones waxed old through silence:
Through mourning night and day;
My flesh was dried like summer,
Thy hand so heavy lay.

4 My trespass I acknowledged,
Nor hid my sin from thee;
I said, I'll make confession;
Then thou forgavest me.

5 For this shall all the godly
In prayer to thee abound;
In seasons they shall seek thee,
When thou art to be found.

6 Great floods of water surely
To them shall not come nigh:
To thee, O Lord, my refuge
And hiding place, I fly.

7 From troubles that surround me
Thou shalt my soul keep free;
With songs of thy salvation
Thou shalt encompass me.

8 I will instruct and teach thee,
And lest thou turn aside,
I'll in the way direct thee,
My eye shall be thy guide.

9 Nor horse nor mule resemble,
Which do not understand;
Whose mouths the bit and bridle
Must hold in safe command.

10 The sorrows of the wicked
In number shall abound;
But those that trust Jehovah
His grace shall compass round.

11 Ye righteous in Jehovah
Be glad, in him rejoice;
All that in heart are upright,
For joy lift up your voice.

PSALM 33. C. M.

1 YE righteous in the Lord rejoice;
It comely is and right,
That upright men with thankful voice
Should praise the Lord of might.

2 Praise God with harp, and unto him
Sing with the psaltery;
Upon a ten-stringed instrument
Make ye sweet melody.

3 A new song to him sing, and play
With loud noise skilfully;
For right is God's word, all his works
Are done in verity.

4 To judgment and to righteousness
A love he beareth still:
The loving-kindness of the Lord
The earth throughout doth fill.

5 The heavens by the word of God
Did their beginning take;
And by the breathing of his mouth
He all their hosts did make.

6 The waters of the seas he brings
Together as a heap;
And in storehouses by his power
He layeth up the deep.

7 Let earth and all that live therein
With rev'rence fear the Lord;
Let all the world's inhabitants
Dread him with one accord.

8 For he did speak the word, and done
It was without delay;
And it established firmly stood,
Whatever he did say.

9 The Lord to naught the counsel brings
Which heathen nations take:
And what the people have devised
Of no effect doth make.

10 The counsel of Jehovah stands
Forever firm and sure;
And of his heart the purposes
From age to age endure.

11 That nation blessèd is whose God
Jehovah is alone;
The people blessèd are whom he
Hath chosen for his own.

12 The Lord from heaven looks; he sees
All sons of men full well;
He from his habitation views
All on the earth who dwell.

13 He forms their hearts alike, and all
Their doings he observes.
Great hosts save not a king, much strength
No mighty man preserves.

14 A horse for safety and defence
Is a deceitful thing;
And by the greatness of his strength
Can no deliv'rance bring.

15 Behold, on those that do him fear
The Lord doth set his eye;
On those who in his mercy do
With confidence rely;

16 In famine to preserve alive,
Their soul from death to free;
Our soul doth wait upon the Lord;
Our help and shield is he.

17 Since in his holy name we trust,
Our heart shall joyful be.
Lord, let thy mercy be on us,
As we do hope in thee.

PSALM 33. C. P. M.

1 YE righteous, in the Lord rejoice;
It well becomes the good man's voice
To sing Jehovah's praise.
With harp praise ye the Lord our King,
With ten-stringed lyre his praises sing,
Aloud the anthem raise.

2 With joyful noise play loud and well,
With notes of joy the anthem swell,
And let the song be new;
For upright is Jehovah's word,
And all the doings of the Lord
Most faithful are and true.

3 In justice and in judgment right
The Lord doth ever take delight,
His goodness fills the earth.
Jehovah's word the heaven hath made;
To all the host therein arrayed
His breath hath given birth.

4 He rolled the waters heap on heap,
And stored away the mighty deep
In garners he prepared.
Let all the earth Jehovah fear,
And all within the world's wide sphere
With reverence him regard.

5 He spake the word, creation came;
He gave command, the world's frame fixed
At once to being rose.
He makes the heathen's counsel vain,
The plans the people would maintain
At will he overthrows.

6 Jehovah's counsels shall endure,
And of his heart the thoughts secure
Shall stand from age to age.
Blest realm, whose God is he alone;
Blest people whom he makes his own,
His chosen heritage.

7 Jehovah looks from heaven to earth,
And all the sons of mortal birth
His searching eye surveys;
From heaven, his dwelling-place on high,
On all who dwell beneath the sky,
Rests his omniscient gaze.

8 He forms alike their hearts each one;
The works which by their hands are done
He carefully observes.
No king is saved by mighty hosts;
'Tis not the strength the strong man boasts
That him from harm preserves.

9 'Tis vain to trust the martial steed;
Nor can he by his strength or speed
Avail in peril great.
With watchful eye the Lord is near
To those his holy name that fear,
And for his mercy wait.

10 He's ever near to them, to save
Their soul from the devouring grave,
In famine life to yield.
Our soul in hope waits for the Lord,
And he protection will afford;
He is our help and shield.

11 In him our hearts shall joyful be,
For on his holy name have we
In confidence relied.
As we have hoped in thee alone,
Lord, let thy grace to us be shown,
On us let it abide.

PSALM 34. C. M.

1 THE Lord will I at all times bless;
With praise my mouth employ;
My soul shall in Jehovah boast,
The meek shall hear with joy.

2 O let us magnify the Lord,
Exalt his name with me.
I sought the Lord, and he me heard
And from all fears set free.

3 They looked to him, and lightened were;
Their faces were not shamed.
This poor man cried, God heard, and him
From all distress redeemed.

4 The angel of the Lord encamps,
And he encompasseth
All those who do him truly fear,
And them delivereth.

5 O taste and see that God is good;
Who trusts in him is blest.
Fear God, his saints, none that him fear
Shall be with want oppressed.

6 The lions young may hungry be,
And they may lack their food;
But they that truly seek the Lord
Shall not lack any good.

7 O children, hither do ye come,
And unto me give ear;
I shall you teach to understand
How ye the Lord should fear.

8 What man is he that life desires,
To see good would live long?
Thy lips refrain from speaking guile,
And from ill words thy tongue.

9 Depart from ill, do good, seek peace,
Pursue it earnestly.
God's eyes are on the just, his ears
Are open to their cry.

10 The face of God is set against
Those that do wickedly,
That he may quite out from the earth
Cut off their memory.

11 The righteous cry unto the Lord,
He unto them gives ear;
And they out of their troubles all
By him delivered are.

12 The Lord is ever nigh to them
That are of broken heart;
To those of contrite spirit he
Salvation doth impart.

13 The troubles that afflict the just
In number many be;
But yet Jehovah from them all
Doth save and set him free.

14 He carefully his bones doth keep,
Whatever can befall,
That not so much as one of them
Can broken be at all.

15 Ill shall the wicked slay; laid waste
Shall be who hate the just.
The Lord redeems his servants' souls;
None perish that him trust.

PSALM 34. L. M.

1 THE Lord I will at all times bless;
My mouth his praise shall still express.
My soul shall boast in God; my voice
The meek shall hear and shall rejoice.

2 O magnify the Lord with me,
Let us to praise his name agree.
I sought the Lord; he did me hear,
And set me free from ev'ry fear.

3 They looked to him and light received,
Their faces were from shame relieved.
This poor man on the Lord did call;
He heard, and saved from sorrows all.

4 His angel camps around to guard
And rescue them that fear the Lord.
See, God is good; his goodness taste,
For all that trust in him are blest.

5 Fear God, his saints; no want at all
Can such as fear the Lord befall.
Young lions pine for lack of food;
Who seek the Lord shall lack no good.

6 Ye children, come; to me give ear,
And learn how ye the Lord should fear:
What man to length of life aspires,
And many days of good desires?

7 From evil let thy tongue abstain;
From speaking guile thy lips refrain;
From ev'ry wicked way depart;
Do good; seek peace with all thy heart.

8 Upon the just God keeps his eyes;
His ears are open to their cries:
Against the wicked sets his face,
From earth their memory to erase.

9 When just men cry, Jehovah hears,
And rescues them from all their fears;
The Lord draws nigh to broken hearts;
To contrite spirits, help imparts.

10 Though many ills the just befall,
The Lord delivers from them all;
God shall him guard from every stroke,
Nor shall a single bone be broke.

11 Ill slays the wicked; ruin waits
For him the righteous man who hates;
His servants' souls will God redeem;
None perish shall who trust in him.

PSALM 35. C. M.

1 PLEAD, Lord, with those that plead and fight
With those who fight with me.
Of shield and buckler take thou hold,
Stand up my help to be.

2 Draw also out the spear, O Lord;
Against them stop the way
That me pursue, and to my soul
I'm thy salvation say.

3 Let them confounded be and shamed
That for my soul have sought;
Who plot my hurt turned back be they,
And to confusion brought.

4 Let them be like the empty chaff
That flies before the wind;
And let the angel of the Lord
Pursue them close behind.

5 With darkness cover thou their way,
And let it slippery prove;
And let the angel of the Lord
Pursue them from above.

6 For they without a cause for me
In secret hid their snare;
And they a pit without a cause
Did for my soul prepare.

7 Let ruin seize him unawares;
And let himself be caught
In his own hidden net, and be
To that same ruin brought.

8 My soul in God shall joy, and glad
In his salvation be;
And all my bones shall then exclaim,
Lord, who is like to thee.

9 Thou dost the poor set free from him
That is for him too strong;
The poor and needy from the man
That spoils and does him wrong.

10 False witnesses against me rose,
And unknown charges made;
They, to the spoiling of my soul,
Me ill for good repaid.

11 But as for me, when they were sick,
In sackcloth sad I mourned;
My humbled soul did fast, my prayer
Into my bosom turned.

12 Had he my friend or brother been,
I could have done no more;
I bowed in grief as one who doth
A mother's loss deplore.

13 But in my trouble they rejoiced,
And they together met,
Yea, abjects vile together did
Themselves against me set.

14 I knew it not; they did me tear,
And quiet would not be.
With mocking hypocrites, at feasts
They gnashed their teeth at me.

15 How long, O Lord, wilt thou look on
From ruins they intend
O save my soul, from lions young
My darling do defend.

16 Within the congregation great
I'll thank thy holy name,
And where much people gathered are
I will thy praise proclaim.

17 Let not my wrongful enemies
With pride rejoice o'er me;
Nor let them wink with scornful eye,
Who hate me causelessly.

18 For peace they do not speak at all;
But crafty plots prepare
Against all those within the land
That meek and quiet are.

19 With open mouth they 'gainst me said,
Ha, ha! our eye doth see.
Lord, thou hast seen, hold not thy peace;
Lord, be not far from me.

20 Arouse thyself, awake for me,
And judgment just afford,
Ev'n to my cause, O thou that art
My only God and Lord.

21 O Lord my God, do thou me judge
In thine own righteousness;
Against me let them not their joy
Triumphantly express.

22 Nor let them say within their hearts,
Ah, we would have it thus;
Nor suffer them to say, Now he
Is swallowed up by us.

23 Shamed and confounded be they all
That at my hurt are glad;
And let those who against me boast
With shame and scorn be clad.

24 Let them who love my righteous cause
With gladness shout; nor cease
To say, The Lord be magnified,
Who loves his servants' peace.

25 Then also shall thy righteousness
Be published by my tongue;
And it, the praises due to thee,
Shall utter all day long.

PSALM 35. L. M.

1 LORD, plead my cause against my foes,
Against them fight that fight with me;
With shield and buckler them oppose,
Stand up and my defender be.

2 Draw out the spear, and close the way
Against the men that me oppress;
And to my soul, in mercy say,
"I am thy saviour in distress."

3 Ashamed, confounded let them be,
That to destroy my soul have sought;
Brought to confusion, let them flee,
Turned backward, who to hurt me plot.

4 Jehovah's angel, in his wrath,
Drive them like chaff before the wind;
All dark and slippery make their path,
His angel pressing hard behind.

5 Without a cause a snare they laid,
Within a pit which they prepared,
A pit which without cause they made,
In which my soul may be ensnared.

6 Let him with sudden ruin meet,
And let him struggle in the snare,
Which he had spread for other feet;
Yea, let him meet destruction there!

7 Then shall my soul in God rejoice,
In his salvation joyful be,
And all my frame shall lift its voice,
And say, Lord, who is like to thee?

8 Who is like thee, who dost defend
The needy poor against the strong;
Who to the poor dost help extend,
To save from him that would him wrong?

9 False witnesses against me stood;
Of things I knew not, charges made.
They me rewarded ill for good;
To rob my soul they ill repaid.

10 But I in mourning garb was clad,
When they in sickness suffered pain.
I made my soul with fasting sad;
My prayer to me returned again.

11 As one for friend's or brother's woes,
So I for them went sadly on;
As one for mother mourning goes,
So I with grief went bowing down.

12 But they rejoiced in my distress;
To mock, the abjects gathered were;
Unknown to me, around did press;
With ceaseless slanders did me tear.

13 With hypocrites at feasts that mock,
They with their teeth have gnashed on
How long, Jehovah, wilt thou look; [me.
How long wilt thou their raging see?

14 My soul from their destructions guard;
My darling from the lions bring;
Then in the great assembly, Lord,
Among the people, praise I'll sing.

15 Let not my causeless foes, elate
With joy, o'er me triumphant cry;
Nor they who me unjustly hate,
With secret scorning wink the eye.

16 They speak not peace, but falsehoods
Against the quiet ones devise; [they
Make wide their mouths at me, and say,
"Aha! we've seen it with our eyes."

17 This thou hast seen, thy silence break!
Lord, be from me not far away.
Stir up thyself, my God, awake
To judgment; nor my cause delay.

18 Judge me in righteousness, O God;
Let them not triumph over me;
Nor from their hearts proclaim abroad,
"Aha! our soul's desire we see."

19 Let them who glory in my fall,
Not say, "We have him swallowed quite!"
Dishonor, shame, confound them all,
Who rise against me in their might.

20 But let them shout, let them rejoice,
Who long to see me justified;
Yea, let them say, with ceaseless voice,
The Lord, the Lord be magnified.

21 The Lord who loves his servant's peace,
To him prosperity doth give.
My joyful tongue shall never cease
To praise thy justice while I live.

PSALM 36. C. M.

1 THE wicked's sin doth cause this
Within my heart to rise, [thought
Undoubtedly the fear of God
Is not before his eyes.

2 Because in his deceitful eyes
His ways are always right,
Until the vileness of his sin
Shall all be brought to light.

3 The words that from his mouth proceed
Are wickedness and lies;
He has refrained from doing good,
And ceased from being wise.

4 He mischief, lying on his bed,
Most cunningly doth plot;
He sets himself in ways not good,
And ill abhorreth not.

5 Thy mercy, Lord, is in the heavens;
Thy truth doth reach the clouds;
Thy justice is like mountains great;
Thy judgments deep as floods.

6 Lord, thou preservest man and beast.
How precious is thy grace!
Therefore in shadow of thy wings
Men's sons their trust shall place.

7 They with the fatness of thy house
Shall be well satisfied;
From rivers of thy pleasures thou
Wilt drink to them provide.

8 Because of life the fountain pure
Remains alone with thee;
And in that purest light of thine,
We clearly light shall see.

9 Thy loving-kindness unto them
Continue that thee know;
And still on men upright in heart
Thy righteousness bestow.

10 Let not the foot of cruel pride
Come, and against me stand;
And let me never be removed,
Lord, by the wicked's hand.

11 They fallen have, they ruined are,
That work iniquities:
Cast down they are, and never shall
Be able to arise.

PSALM 37. C. M.

1 FOR evil-doers fret thou not
Thyself unquietly;
Nor do thou envy bear to those
That work iniquity.

2 For even like the fading grass,
Soon be cut down shall they;
And, like the green and tender herb,
They wither shall away.

3 Set thou thy trust upon the Lord,
And be thou doing good;
And so thou in the land shalt dwell,
And verily have food.

4 Delight thyself in God; he'll give
Thy heart's desire to thee.
Thy way to God commit, him trust,
It bring to pass shall he.

5 And like the morning light he shall
Thy righteousness display;
And he thy judgment shall bring forth
Like noon-tide of the day.

6 Rest in the Lord, in patience wait,
Nor for the wicked fret,
Who prospering in his evil way,
Success in sin doth get.

7 Do thou from anger cease, and wrath
See thou forsake also;
Fret not thyself in any wise,
That evil thou shouldst do.

8 For they that evil-doers are
Shall be cut off and fall;
But they who wait upon the Lord
The earth inherit shall.

9 For yet a little while, and then
The wicked shall not be;
His place thou shalt consider well,
But it thou shalt not see.

10 But by inheritance the earth
The meek ones shall possess;
They also shall delight themselves
In an abundant peace.

11 The wicked plot and gnash their teeth;
Against the just they stand;
The Lord shall laugh at them, because
He sees their day at hand.

12 The wicked have drawn out the sword,
And bent their bow, to slay
The poor and needy, and to kill
The men of upright way.

13 But yet the sword which they have
Shall enter their own heart; [drawn
Their bows which they have bent shall
And into pieces part. [break,

14 A little that a just man hath
Is more and better far
Than is the wealth of many such
As lewd and wicked are.

15 For sinners' arms shall broken be;
But God the just sustains.
He knows their days, and evermore
Their heritage remains.

16 They shall not be ashamed when they
The evil times shall see;
And when the days of famine are
They satisfied shall be.

17 But wicked men and foes of God
As fat of lambs decay;
They shall consume, yea, into smoke
They shall consume away.

18 The wicked borrows, but the same
Again he doth not pay;
Whereas the righteous mercy shows,
And gives his own away.

19 Because they whom the Lord doth bless
The earth as heirs shall own;
But all accursed of him shall be
Cut off and overthrown.

20 The footsteps of the righteous man
The Lord directs aright;
And in the way in which he walks
He taketh great delight.

21 Although he fall, yet shall he not
Be cast down utterly;
Because the Lord with his own hand
Upholds him mightily.

22 I have been young, and now am old,
Yet have I never seen
The just man left, nor that his seed
For bread have beggars been.

23 He's ever merciful, and lends;
His seed is therefore blest.
Depart from evil, and do good,
And ever dwell at rest.

24 For God loves judgment, and his saints
Leaves not in any case;
They are kept ever; but cut off
Shall be the sinner's race.

25 The just inherit shall the land,
And ever in it dwell;
The just man's mouth doth wisdom speak,
His tongue doth judgment tell.

26 The law of God is in his heart,
His steps slide not away.
The wicked watcheth for the just,
And seeketh him to slay.

27 Yet him the Lord will not forsake,
Nor leave him in his hands;
The righteous will he not condemn,
When he in judgment stands.

28 Wait on the Lord, and keep his way,
And thee exalt shall he
To hold the land by heritage,
And sinners' ruin see.

29 I saw the wicked great in power,
Spread like a green bay-tree;
He passed, lo, he was gone, I sought,
But found he could not be.

30 Mark thou the perfect, and behold
The man of upright ways;
Because the man of holy life
In peace shall end his days.

31 But God upon transgressors shall
A common ruin send;
And when the wicked are cut off,
In woe their days shall end.

32 But the salvation of the just
Is from the Lord above;
He in the time of their distress
Their stay and strength doth prove.

33 The Lord shall help, and rescue them;
He shall them free and save
From wicked men, because in him
Their confidence they have.

PSALM 38. C. M.

1 IN thy great indignation, Lord,
Do thou rebuke me not;
Nor on me lay thy chastening hand,
In thy displeasure hot.

2 For in me fast thine arrows stick,
Thy hand doth press me sore;
And in my flesh there is no health,
Nor soundness any more

3 This grief I have because thy wrath
Is forth against me gone;
And in my bones there is no rest,
For sin that I have done.

4 Because gone up above my head
My great transgressions be;
And, as a weighty burden, they
Too heavy are for me.

5 My wounds are putrid and corrupt;
My folly makes it so.
I troubled am, and much bowed down;
All day I mourning go.

6 For a disease which loathsome is
So fills my loins with pain,
That in my weak and weary flesh
No soundness doth remain.

7 So feeble and infirm am I,
And broken am so sore,
That, through disquiet of my heart,
I have been made to roar.

8 O Lord, all that I do desire
Is still before thy eye;
And of my heart the secret groans
Not hidden are from thee.

9 My heart doth pant incessantly,
My strength doth quite decay;
As for my eyes, their wonted light
Is from me gone away.

10 My lovers and my friends do stand
At distance from my sore;
And they do stand aloof who were
Kinsmen and kind before.

11 Yea, they who seek my life lay snares;
And they who would me wrong
Have spoken mischief, and deceits
Imagined all day long.

12 But as one deaf, I did not hear,
I suffered all to pass;
And as a dumb man I became,
Whose mouth not opened was:

13 As one that hears not, in whose mouth
Are no reproofs at all:
For, Lord, I hope in thee, my God
Will hear me when I call.

14 Because I said, Hear me, lest they
Rejoice o'er me with pride;
And o'er me magnify themselves,
Because my foot doth slide.

15 For I am near to halt, my grief
Is still before my eye;
I will declare my sin, and grieve
For my iniquity.

16 But yet my foes are full of life,
My enemies are strong;
And they are greatly multiplied
Who hate and would me wrong.

17 And they for good who render ill,
As en'mies me withstood;
They are my bitter foes because
I follow what is good.

18 Forsake me not, O Lord; my God,
Far from me never be.
O Lord, thou my salvation art,
In haste give help to me.

PSALM 39. 8s and 7s.

1 LORD, do not in hot displeasure,
Lay thy heavy hand on me;
Let thy chastening be in measure,
Thy rebukes from anger free.

2 For thy hand most sorely presses,
Fast thy arrows stick within;
Wrath my weary flesh distresses,
Gives my bones no rest for sin.

3 O'er my head like billows rushing
My transgressions risen are;
Like a burden heavy, crushing,
Greater far than I can bear.

4 Loathsome are my wounds neglected,
My own folly makes it so;
Bowed with grief, and much afflicted,
All the day I mourning go.

5 For my loins are filled with burning,
Health in me no more remains:
I am feeble, bruised, and mourning,
Groaning loud through inward pains.

6 My desires and ceaseless wailing,
Lord, unveiled before thee lie;
Pants my heart, my strength is failing,
All its light hath left mine eye.

7 Friends and lovers now are standing
At a distance from my sore;
Kinsmen once my cause befriending,
Come to visit me no more.

8 They that for my life are seeking,
Snares for me in secret lay;
Hurtful things against me speaking,
Plots devising all the day.

9 But as one that's deaf I heard not,
As one dumb no word I spake;
Silent like those that regard not,
Those whose mouths no answer make.

10 Lord, my God, in thee I'm trusting,
Thou wilt hear me when I call;
Hear, lest they against me boasting,
Joy and triumph when I fall.

11 Ready now to halt and stumble,
Griefs before me still have been;
I'll confess with spirit humble,
And be sorry for my sin.

12 Great in power, life, and number,
Bitter foes have me withstood,
Evil they for kindness render,
Hating me for doing good.

13 Lord, my God, do not forsake me,
Distant from me never be;
To my Saviour I betake me;
Hasten, Lord, give help to me.

PSALM 39. C. M.

1 I SAID, my ways I'll guard with care,
Lest with my tongue I sin;
In sight of wicked men my mouth
With bridle I'll keep in.

2 With silence I as dumb became,
I did myself restrain
'om speaking good, but then the more
Increased my inward pain.

My heart within me was inflamed,
And, while I musing was,
The fire was kindled, and these words
I from my tongue let pass:

4 My end, and measure of my days,
To me, Jehovah, show
What is the same, that I thereby
How frail I am may know.

5 Lo, thou hast made my days a span,
As nothing are my years;
Before thy sight, each man at best
But vanity appears:

6 Yea, each man walks in empty show;
They vex themselves in vain;
He heaps up wealth, and knoweth not
To whom it shall pertain.

7 And now, O Lord, what wait I for?
My hope is fixed on thee.
Deliver me from all my sins;
The fool's scorn make not me.

8 As dumb I opened not my mouth,
Because this work was thine.
Thy stroke remove, for by the stroke
Of thy strong hand I pine.

9 With thy rebukes thou dost correct
Man for iniquity,
And waste his beauty like a moth:
Each man is vanity.

10 Lord, hear my prayer, and at my cry,
And tears not silent be:
I sojourn as my fathers all,
And stranger am with thee.

11 O spare thou me, that I my strength
Recover may again,
Before from hence I do depart,
And here no more remain.

PSALM 39. S. M.

I SAID, I'll walk with care,
From sin my tongue command;
My mouth a wise restraint shall bear,
While sinners near me stand.

2 As dumb, I silent stood,
From words I did refrain,
I held my peace from speaking good,
My soul was filled with pain.

3 My heart was all on fire,
With burning thoughts suppressed;
Then, with my tongue, my soul's desire
I thus to God addressed:

4 My end and length of days,
To me, O Lord, unveil;
That I may know, in all my ways,
How weak I am and frail.

5 Lord, thou hast made my years
To measure but a span;
As nought to thee my age appears;
How vain, at best, is man!

6 Man lives in empty show,
His anxious care is vain,
He hoards his wealth, and doth not know
Who shall possess his gain.

7 Now, Lord, why do I wait?
My hope is in thy name;
Blot out my sins in mercy great,
Nor let the fool me shame.

8 As dumb, I silent stand,
Because this work is thine;
Remove from me thy chastening hand,
Beneath thy stroke I pine.

9 Rebukes for sin consume,
And chasten man with pain;
Like moths they waste his beauty's bloom:
Lo, every man is vain.

10 Jehovah, hear my prayers,
And answer my request;
Turn not in silence from my tears,
But give the mourner rest.

11 I am a stranger here,
Dependent on thy grace;
A pilgrim, as my fathers were,
With no abiding place.

12 Spare, Lord, and strength bestow,
My fainting soul restore,
Ere I to dust and darkness go,
And be on earth no more.

PSALM 40. C. M.

1 I WAITED for the Lord my God,
And patiently did bear;
At length to me he did incline
My voice and cry to hear.

2 He took me from a fearful pit,
And from the miry clay,
Upon a rock he set my feet,
Establishing my way.

3 He put a new song in my mouth,
Our God to magnify;
Many shall see it, and shall fear,
And on the Lord rely.

4 O blessed is the man whose trust
Upon the Lord relies;
Respecting not the proud, nor such
As turn aside to lies.

5 O Lord my God, how many are
The wonders thou hast done?
Thy gracious thoughts to us above
All other thoughts are gone.

6 To thee no one can them express;
If I would them declare—
If I would speak of them, they more
Than can be numbered are.

7 My ears thou opened hast; and thou
No offering hast desired,
Nor sacrifice; sin-offering thou
And burnt hast not required.

8 Then to the Lord these were my words,
I come, behold and see;
Within the volume of the book,
It written is of me;

9 To do thy will I take delight,
O thou my God that art;
Yea, that most holy law of thine
I have within my heart.

10 Within the congregation great
I righteousness did preach;
Lo, thou dost know, O Lord, that I
Have not refrained my speech.

11 I never have within my heart
Concealed thy righteousness;
I thy salvation have declared,
And shown thy faithfulness:

12 Thy kindness which most loving is
I ever have revealed;
And from the congregation great
Thy truth have not concealed.

13 Thy tender mercies, Lord, from me
O do thou not restrain;
Thy loving-kindness, and thy truth,
Let them me still maintain.

14 For ills past reck'ning compass me,
And my iniquities
Such hold upon me taken have,
I cannot lift my eyes:

15 They more than hairs are on my head;
Thence is my heart dismayed.
Be pleased, O Lord, to rescue me;
Lord, hasten to my aid.

16 Let them confounded be, and shamed
Who seek my soul to kill;
Yea, let them backward driven be,
And shamed, who wish me ill.

17 And for reward of this their shame
Confounded let them be,
That in this manner scoffing say,
Aha, aha! to me.

18 In thee let all be glad, and joy,
Who seeking thee abide;
Who thy salvation love, say still,
The Lord be magnified.

19 I poor and needy am, but yet
The Lord of me takes thought:
Thou art my Saviour and my help;
My God, O tarry not.

PSALM 40. L. H. M.

1 I WAITED long for God Most High,
And he inclined to hear my cry;
He took me from a fearful pit,
And from the miry clay;
Upon a rock he set my feet,
Establishing my way.

2 He taught my mouth and lips to frame
New songs to magnify his name.
This many seeing, filled with fear,
Shall on the Lord rely;
Blest in their trust, they shun with care
The proud, and such as lie.

3 O Lord my God, thy wonders wrought,
And thy kind thoughts exceed all thought;
No mind can their vast sum contain.
If them I would declare,
And speak of them, the task is vain,
So numberless they are.

4 Sin-offering thou hast not desired,
Burnt sacrifice hast not required.
O Lord, thou opened hast my ears;
I come, said I to thee.
Lo, this within thy book appears;
There it is said of me:

5 To do thy holy will aright,
O Lord my God, is my delight;
Thy law within my heart doth reign,
Thy justice I have shown;
That I my lips did not refrain,
To thee, O Lord, is known.

6 I have not in my heart concealed,
But to the saints thy truth revealed;
The righteousness which thou hast wrought,
And faithfulness made known;
And thy salvation I have taught,
Thy love and truth have shown.

7 I for thy tender mercies cried,
O Lord, let them not be denied;
To me thy loving-kindness show,
Thy truth be still my stay.
Let them preserve me where I go,
And keep me every day.

8 Encompassed round with ills untold,
On me my sins have taken hold,
They're more than hairs upon my head,
And shame my face hath veiled.
Lord, save me, haste to give me aid,
My very heart hath failed.

9 All those who seek my soul to kill,
Together let confusion fill.
Those who desire my hurt, O Lord,
Drive backward in their way;
Make desolate as their reward,
To me "aha" that say.

10 Let all who seek to see thy face
Be glad and joyful in thy grace;
Let those who thy salvation love
Continually proclaim,
"O praise the Lord who dwells above,
And magnify his name."

11 I'm poor and needy, yet the Lord
With kindest thoughts will me regard.
Thy helping grace thou wilt impart,
And keep me in the way,
Thou only my deliverer art,
My God, do not delay.

PSALM 41. C. M.

1 HOW blest the man who wisely doth
Upon the poor attend;
The Lord in times of evil will
To him deliverance send.

2 God will him keep, yea, save alive;
On earth he blest shall live;
And to his enemies' desire
Thou never wilt him give.

3 God will give strength when he on bed
Of languishing doth mourn;
And in his sickness sore, O Lord,
Thou all his bed wilt turn.

4 I said, O Lord, do thou extend
Thy mercy unto me;
And do thou heal my soul, because
I have offended thee.

5 Those that to me are enemies
Of me do evil say,
When shall he die, that so his name
May perish quite away?

6 To see me if he come, he speaks
Vain words, and in his heart
He gathers mischief, which he tells
When forth he doth depart.

7 My haters jointly whispering,
Against me ill devise.
Disease, say they, cleaves fast to him;
He lies, and shall not rise.

8 Yea, even my familiar friend,
On whom I did rely,
Who ate my bread, even he his heel
Against me lifted high.

9 But, Lord, be merciful to me,
And up again me raise,
That I may justly them requite
According to their ways.

10 By this I know that certainly
I favored am by thee,
Because my enemy no more
Doth triumph over me.

11 But in integrity thou hast
Upheld me by thy hand;
And me before thy countenance
Forever made to stand.

12 The Lord, the God of Israel,
Be blest forever then,
From age to age eternally,
Amen, yea, and amen.

PSALM 41. L. M.

1 BLEST he who wisely helps the poor,
In trouble he shall help secure:
The Lord shall keep him, he shall live,
And blessing on the earth receive.

2 Thou wilt not give him to the will
Of foes that seek to do him ill.
When laid upon the bed of pain,
The Lord with strength will him sustain.

3 On him thou wilt compassion take,
And all his bed in sickness make.
I said, Lord, pity, heal thou me,
Because I have offended thee.

4 My foes speak ill of me, they say,
When shall he die? his name decay?
If seeing me, his speech is vain;
His heart hoards ills to tell again.

5 All those who hate me, whisper lies,
Against me hurtful things devise:
Now his disease, say they, is sore,
It binds him fast, he'll rise no more.

6 Yea, ev'n my own familiar friend,
The man on whom I did depend,
Who ate my bread, pretending zeal,
Against me lifted up his heel.

7 In mercy raise me up, O Lord,
To render foes a due reward.
By this I know thy love remains,
Because my foe no triumph gains.

8 Thou dost my steps direct aright,
And set me ever in thy sight.
Let Israel's God, Jehovah, then
Be ever blest. Amen, amen.

PSALM 42. C. M.

1 AS in its thirst the panting hart
To water-brooks doth flee,
So pants my longing soul, O God,
That I may come to thee.

2 My soul for God, the living God,
Doth thirst; when shall I near
Before thy countenance approach,
And in God's sight appear?

3 My tears have unto me been meat,
Both in the night and day;
While unto me continually,
Where is thy God? they say.

4 My soul within me is poured out
When this I think upon;
Because that with the multitude
I heretofore had gone:

5 With them into God's house I went
With voice of joy and praise;
Yea, with the multitude that kept
The solemn holy days.

6 O why art thou cast down, my soul?
Why in me so dismayed?
Trust God, for I shall praise him yet,
His presence is my aid.

7 My God, my soul's cast down in me;
I thee remember will
From Jordan's land, from Hermon's heights,
And even Mizar-hill.

8 In answer to thy water-spouts,
Deep unto deep doth call;
Thy breaking waves pass over me,
Yea, and thy billows all.

9 His loving-kindness yet the Lord
Command will in the day;
His song is with me in the night;
To God, my life, I'll pray.

10 I'll say to God my rock, O why
Dost thou forget me so?
Beneath oppression of my foes
Why do I mourning go?

11 'Tis as a sword within my bones,
When me my foes upbraid;
When it by them, Where is thy God?
Is daily to me said.

12 O why art thou cast down, my soul,
Why thus with grief oppressed,
Art thou disquieted in me?
In God still hope and rest;

13 For yet I know I shall him praise
Who graciously to me
The health is of my countenance,
Yea, my own God is he.

PSALM 42. 8s and 4s.

1 AS pants the hart for cooling flood,
So pants my soul, O living God,
To taste thy grace.
When unto thee shall I draw near?
O when within thy courts appear,
And see thy face?

2 Tears day and night have been my bread,
Whilst, "Where is now thy God?" is said
By foes to me.
I call these things to mind with grief.
My soul I then, to find relief,
Pour out to thee.

3 With numbers gathered from abroad
I went to seek the house of God,
With joy and praise.
I ever joined with true delight
The multitude which kept aright
The holy days.

4 O thou my soul, why so depressed?
Why thus with vexing thoughts oppressed?
On God rely;
For I shall yet behold his face;
My God, who helps me by his grace,
I'll magnify.

5 My God, my soul's cast down, yet still
From Jordan, Hermon, Mizar-hill,
I'll think of thee.
Deep calls to deep with deafening roar,
Thy water-spouts and billows pour
Their floods on me.

6 God will command his love by day,
And I by night will sing and pray
To God my life.
To God my rock I'll make my plea,
O why hast thou forgotten me
Amidst this strife?

7 Why ever restless do I mourn,
Oppressed by foes whose words of scorn
Are spread abroad?
And daily their reproachful words
Have pierced my soul like cutting swords,
"Where is thy God?"

8 O thou my soul, why so depressed?
Why thus with vexing thoughts oppressed?
On God rely;
For I shall yet behold his face;
My God, who helps me by his grace,
I'll magnify.

PSALM 42. L. M.

1 AS pants the hart for water brooks,
So pants my soul, O God, for thee;
For thee it thirsts, to thee it looks,
And longs the living God to see.

2 Far from thy sacred courts, my tears
Have been my food by night and day,
While constantly, with bitter sneers,
"Where is thy God?" the scoffers say.

3 These things I'll call to mind, and cry,
When I shall tread the sacred way
To Zion, praising God on high,
With throngs who keep the holy day.

4 O, why art thou cast down, my soul?
And what should so disquiet thee?
Still hope in God, and him extol,
Whose face brings saving health to me.

5 My God, although dejected now,
I think of thee to check my fear,
From Jordan's land, from Hermon's brow,
And Mizar-hill, for thou art near.

6 Deep calls to deep in thunders loud,
Thy water-spouts repeat the call,
Whilst o'er me roll the billows proud,
And all thy waves upon me fall.

7 Yet shall the Lord command by day
His loving-kindness; and his song
By night be with me; and I'll pray
To him who doth my life prolong.

8 I cry to God, my rock and stay,
O why hast thou forgotten me?
Why go I mourning all the day
Oppressed by my fierce enemy?

9 Keen as a sword within my bones
Are the reproaches which I hear;
Whilst every day, in scornful tones,
"Where is thy God?" the scoffers sneer.

10 O, why art thou cast down, my soul?
And what should so disquiet thee?
Still hope in God, and him extol,
Whose face brings saving help to me.

PSALM 43. C. M.

1 AGAINST a wicked nation, Lord,
Plead thou my cause, judge me;
And from unjust and crafty men
O do thou set me free.

2 O God my strength, why dost thou me
Cast off in my distress?
Why go I mourning all the day
While enemies oppress?

3 O send thy light forth, and thy truth,
Let them be guides to me,
And bring me to thy holy hill,
Ev'n where thy dwellings be.

4 Then will I to God's altar go,
To God my chiefest joy:
Yea, God, my God, thy name to praise
My harp I will employ.

5 Why art thou then cast down, my soul?
What should discourage thee?
And why with vexing thoughts art thou
Disquieted in me?

6 Still trust in God; for him to praise
Good cause I yet shall have:
He of my count'nance is the health,
My God that doth me save.

PSALM 43. 8s and 7s.

1 RIGHTEOUS Judge, from foes defend me,
Who combined false charges lay;
From thy arm deliv'rance send me,
And my treach'rous foes dismay.

2 God my rock, my strength sustaining,
Why cast off my soul distressed?
Why am I in grief complaining,
By the power of foes oppressed?

3 Now thy light and truth forth sending,
Let them lead and guide me still,
Guide me to thy house ascending,
Lead me to thy holy hill.

4 There thine altar, Lord, surrounding,
God, my God, my boundless joy,
Harp and voice aloud resounding,
Praise shall all my powers employ.

5 Why my soul cast down and grieving?
Why within me such distress?
Hope in God, his help receiving,
God my life I yet shall bless.

PSALM 44. C. M.

1 O GOD, we with our ears have heard,
Our fathers have us told
The works by thee in their days done,
Ev'n in the days of old;

2 How thy hand drove the heathen out,
To plant them in their land;
How thou the nations didst afflict,
And cast out by thy hand.

3 For neither got their sword the land,
Nor did their arm them save;
But thy right hand, arm, countenance:
Thy favor conquest gave.

4 Thou art my King; for Jacob, Lord,
Deliv'rances command.
Through thee we shall push down our foes,
That do against us stand.

5 We through thy name shall tread down those
That ris'n against us have:
For in my bow I will not trust,
Nor shall my sword me save.

6 But from our foes thou hast us saved,
Our haters put to shame:
In God we all the day do boast,
And ever praise thy name.

7 But thou, O Lord, hast cast us off,
Thou hast us put to shame;
And when our armies do go forth,
Thou goest not with them.

8 Thou mak'st us from the enemy,
Faint-hearted to turn back;
And they who hate us, for themselves,
Our spoils away do take.

9 Like sheep for meat thou gavest us;
'Midst heathen cast are we.
Thou didst for naught thy people sell;
Their price enriched not thee.

10 Thou makest us a vile reproach
To all our neighbors near;
Derision and a scorn to them
That round about us are.

11 A bye-word also thou dost us
Among the heathen make;
The people in contempt and spite
At us their heads do shake.

12 Before me my confusion great
Abides continually;
And of my bashful countenance
The shame doth cover me;

13 For voice of him that doth reproach,
And utter blasphemy;
By reason of th' avenging foe,
And cruel enemy.

14 All this is come on us; yet we
Have not forgotten thee;
Nor falsely in thy covenant
Behaved ourselves have we.

15 Back from thy way our heart turned not;
Our steps no straying made;
Though crushed by thee in dragons' place,
And covered with death's shade.

16 If we God's name forgot, or stretched
To some strange god our hands;
Shall God not search this out? For he
Heart's secrets understands.

17 Yea, for thy sake we're killed all day;
And deemed as slaughter-sheep.
Rise, Lord, cast us not ever off;
Awake, why dost thou sleep?

18 O wherefore dost thou hide thy face?
Forget our cause distressed,
And our oppression? For our soul
Down to the dust is pressed:

19 Our bodies also on the earth,
Fast cleaving, hold do take.
Rise for our help, and us redeem,
Even for thy mercy's sake.

PSALM 44. 11s.

1 O GOD, we have heard, and our fathers have taught
The works which of old, in their day, thou hadst wrought.
The nations were crushed, and expelled by thy hand,
Cast out that thy people might dwell in their land.

2 They gained not the land by the edge of the sword,
Their own arm to them could no safety afford;
But by thy right hand, and the light of thy face,
The strength of thy arm, and because of thy grace.

3 To Jacob, O God, thou my Saviour and King,
Command, and thy word shall deliverance bring.
We through thy assistance will push down our foes;
In thy name we'll trample on all that oppose.

4 No trust will I place in my bow to defend,
Nor yet on my sword for my safety depend,
In God who has saved us, and put them to shame,
We boast all the day, ever praising his name.

5 But now we're cast off, and with shame are brought low;
No more to the field with our troops dost thou go.
From foes thou hast made us turn back with dismay,
And those who have hated us seize on the prey.

6 Like sheep to the slaughter, for meat we are given,
And widely dispersed 'midst the heathen are driven.
Thy people thou sellest for naught, and in vain,
Their price has returned thee no increase of gain.

7 Our name have our neighbors reproached in their pride,
They cease not around us to scoff and deride.
A bye-word and proverb 'midst heathen we're made;
Against us the people in scorn shake their head.

8 Before me I constantly see my disgrace,
And shame and confusion have covered my face;
For foes in revilings and slanders delight,
Their hearts full of hate and revengeful despite.

9 Though all these sore evils have been our sad lot,
Our God and his cov'nant we have not forgot.
Our heart turned not back, our feet have not strayed,
Though broken 'midst dragons, and clothed with death's shade.

10 If we have forgotten the name of our God,
Or unto some idol our hands spread abroad,
Shall not the Almighty, who sees all within,
And knows the heart's secrets, discover this sin?

11 Yea, all the day long for thy sake we're consumed;
Like sheep for the slaughter to death we are doomed.
Awake, O Jehovah, and sleep thou no more;
Arise for our help, cast not off evermore.

12 O why hast thou hidden the light of thy face,
Forgetting how enemies grieve and oppress?
Our soul's crushed to earth, and we cleave to its dust,
Rise, help, and redeem us, thy mercy we trust.

PSALM 45. C. M.

1 MY heart brings forth a goodly thing;
My words that I indite
Concern the King; my tongue's a pen
Of one that swift doth write.

2 Thou fairer art than sons of men,
And in thy lips is store
Of grace infused; God therefore thee
Hath blest for evermore.

3 O thou that art the mighty One,
Thy sword gird on thy thigh;
Even with thy glory excellent,
And with thy majesty.

4 For meekness, truth, and righteousness,
In state ride prosperously;
And thy right hand shall thee instruct
In things that fearful be.

5 Thy arrows sharp do pierce the hearts
Of those who hate the King;
And under thy subjection they
The people down do bring.

6 Forever and forever is,
O God, thy throne of might;
The sceptre of thy kingdom is
A sceptre that is right.

7 Thou lovest right, and hatest ill;
For God, thy God Most High,
Above thy fellows hath with oil
Of joy anointed thee.

8 Of aloes, myrrh, and cassia,
A smell thy garments had,
From palaces of ivory,
Whereby they made thee glad.

9 Among thy women dear to thee,
Kings' daughters were at hand:
Upon thy right hand did the queen
In gold of Ophir stand.

10 O daughter, hearken and regard,
And do thy ear incline;
Do thou forget thy father's house,
And people that are thine.

11 And then the King thy beauty shall
Desire most fervently;
Because he is thy Lord, do thou
Him worship reverently.

12 The daughter there of Tyre shall be
With gifts and offrings great;
The rich among the people then
Thy favor shall entreat.

13 Behold, the daughter of the King
All glorious is within;
And with embroideries of gold
Her garments wrought have been.

14 She shall be brought before the King
In robes with needle wrought;
Her fellow-virgins following
Shall unto thee be brought.

15 With gladness and rejoicings great
Thou all of them wilt bring;
And they together enter shall
The palace of the King.

16 Instead of those thy fathers dear,
Thy children thou shalt take,
And in all places of the earth
Them noble princes make.

17 Thy name remembered I will make
Through ages all to be;
The people therefore evermore
Shall praises give to thee.

PSALM 45. S. M.

1 MY heart is bringing forth
Good matter in a song;
I speak the things that I have made
Which to the King belong.

2 My tongue shall be as quick,
His honor to indite,
As is the pen of any scribe
That useth fast to write.

3 More fair than sons of men;
Grace in thy lips doth flow;
And therefore blessings evermore
On thee doth God bestow.

4 Thy sword gird on thy thigh,
Thou that art great in might:
Appear in dreadful majesty,
And in thy glory bright.

5 For meekness, truth, and right,
Ride prosperously in state;
And thy right hand shall teach to thee
Things terrible and great.

6 Thy shafts shall pierce the hearts
Of those that hate the King;
And under thy dominion thou
The people down shalt bring.

7 Thy royal seat, O Lord,
Forever shall remain;
The sceptre of thy kingdom doth
All righteousness maintain.

8 Thou lovest right, but ill
Dost hate, for on thy head
Above thy fellows God, thy God,
The oil of joy hath shed.

9 Of myrrh, and spices sweet
A smell thy garments had,
From palaces of ivory,
Whereby they made thee glad.

10 And in thy glorious train
Kings' daughters waiting stand;
And thy fair queen in Ophir gold
Doth stand at thy right hand.

11 O daughter, take good heed,
Incline, and give good ear;
Thou must forget thy kindred all,
And father's house most dear.

12 Thy beauty to the King
Shall then delightful be:
And do thou humbly worship him,
Because thy Lord is he.

13 The daughter then of Tyre
There with a gift shall be,
And all the wealthy of the land
Shall make their suit to thee.

14 The daughter of the King
All glorious is within;
And with embroideries of gold
Her garments wrought have been.

15 She cometh to the King
In robes with needle wrought;
The virgins that do follow her
Shall unto thee be brought.

16 With gladness and with joy
Thou all of them shalt bring,
And they together enter shall
The palace of the King.

17 And in thy fathers' stead,
Thy children thou shalt take,
And in all places of the earth
Them noble princes make.

18 I will show forth thy name
To generations all:
The people therefore evermore
To thee give praises shall.

PSALM 46. C. M.

1 GOD is our refuge and our strength,
In straits a present aid;
And therefore though the earth remove,
We will not be afraid;

2 Though hills amidst the seas be cast;
Though waters roaring make,
And troubled be; yea, though the hills
By swelling seas do shake.

3 A river is whose streams make glad
The city of our God;
The holy place wherein the Lord
Most High hath his abode.

4 God in the midst of her doth dwell,
And nothing shall her move;
God also very early will
To her a helper prove.

5 The heathen raged in tumult great,
And moved the kingdoms were;
The Lord Most High sent forth his voice,
The earth did melt for fear.

Our God, who is the Lord of hosts,
Is ever on our side;
he God of Jacob evermore
Our refuge will abide.

7 O come, behold what wondrous works
Have by the Lord been wrought;
Come, see what desolations he
Upon the earth hath brought.

8 And to the ends of all the earth
Wars into peace he turns:
The bow he breaks, the spear he cuts,
In fire the chariot burns.

9 Be still, and know that I am God;
Among the heathen I
Will be exalted; I on earth
Will be exalted high.

10 Our God, who is the Lord of hosts,
Is ever on our side;
The God of Jacob evermore
Our refuge will abide.

PSALM 46. L. M.

1 GOD will our strength and refuge prove,
In all distress a present aid;
And though the trembling earth remove,
We will not fear or be dismayed.

2 Though hills be cast amid the sea,
And angry billows 'round them break,
Though waters roar and troubled be,
And mountains, with their swelling, shake.

3 A river flows, whose living streams
Make glad the city of our God,
The tents where heavenly glory beams,
Where God Most High hath his abode.

4 God has in her his dwelling made,
And she shall never more be moved;
Her God shall early give her aid,
As he her help hath ever proved.

5 The kingdoms moved, the heathen raged,
He spake, earth melted at his word;
he Lord of hosts for us engaged,
ur refuge high is Jacob's Lord.

6 Come, see the works of God displayed,
The wonders of his mighty hand;
What desolations he hath made,
What ruins spread through all the land.

7 From earth the scourge of war he takes,
The deadly strife to peace he turns,
The spear he cuts, the bow he breaks,
And in the fire the chariot burns.

8 Be still; know I am God Most High,
O'er earth, o'er heathen I will reign.
The Lord of hosts to us is nigh,
Our shield shall Jacob's God remain.

PSALM 46. 8, 8, 8, 8, 6, 6, 6, 6, 8.

1 GOD is our strength and refuge high;
A sure and present help is he,
When dark and troublous days are nigh;
Hence free from fear our hearts shall be.
Though earthquakes move the world.
And hills 'midst seas be hurled,
Though waters of the deep
In turmoil roar and leap,
And swelling shake the mountains steep.

2 A river flows, whose waters clear
The city of our God make glad,
The holy tabernacles, where
The Highest One his dwelling made.
In midst of her hath God
Established his abode;
No trouble can her move,
For God her help will prove,
When morning light dawns from above.

3 The nations rage, the kingdoms shake,
His voice goes forth, earth melts away.
The Lord of Hosts our part doth take,
And Jacob's God is shield and stay.
Come, then, let all draw near,
And view with holy fear
The works surpassing thought
Jehovah's arm hath wrought,
What ruins he on earth hath brought.

To earth's remotest bounds he turns
Wars into peace: He breaks the bow;
He cuts the spear, the chariot burns.
That I am God, be still and know;
Among the heathen I
Will be exalted high;
On earth supreme. The Lord
Of hosts doth aid afford,
And Jacob's God is shield and sword.

PSALM 47. C. M.

1 ALL people clap your hands for joy;
To God in triumph shout:
For dreadful is the Lord Most High,
Great King the earth throughout.

2 The heathen people under us
He surely shall subdue;
The nations he shall also make
Beneath our feet to bow.

3 And he for us a heritage
Will carefully select,
And give to us: the excellence
Of Jacob his elect.

4 God is with shouts gone up, the Lord
With trumpets sounding high.
Sing praise to God, sing praise, sing praise.
Praise to our King sing ye.

5 For God is King of all the earth;
With knowledge praise express.
God rules the nations; God sits on
His throne of holiness.

6 The people's princes gathered are,
With Abr'am's people met.
Because earth's shields to God belong;
In glory he is great.

PSALM 47. S. M.

1 ALL nations clap your hands,
Let shouts of triumph ring,
For dreadful over all the lands
The Lord Most High is King.

2 He'll quell the people's rage,
And nations will destroy;
For us will choose our heritage,
His chosen Jacob's joy.

3 With shouts ascends our King,
With trumpets' stirring call;
Praise, praise ye God, his praises sing,
For God is Lord of all.

4 O sing in joyful strains,
In songs his truth make known;
God over all the nations reigns,
High on his holy throne.

5 The heirs of gentile thrones
With Abr'am's children meet.
The shields of earth Jehovah owns;
Exalted is his seat.

PSALM 48. C. M.

1 THE Lord is great, and greatly he
Should be exalted still,
Within the city of our God,
Upon his holy hill.

2 Mount Zion stands most beautiful,
The joy of all the land;
The city of the mighty King
On her north side doth stand.

3 The Lord within her palaces
Is for a refuge known.
For, lo, the kings that gathered were
Together, by have gone.

4 When they beheld it, all amazed,
They fled in great dismay;
And, being troubled at the sight,
They thence did haste away.

5 There seized with fear, they were as one
Whom travail-pains o'ertake.
Thou with a mighty eastern wind
Dost ships of Tarshish break.

6 In our God's city we have seen
What we had heard before,
The city by the Lord of hosts
Established evermore.

7 We of thy loving-kindness thought,
Lord, in thy holy place.
O God, according to thy name
Through all the earth's thy praise.

8 Thy right hand's full of righteousness:
Make Judah's daughters glad.
Let Zion Mount rejoice because
Thy judgments are displayed.

9 Encompass Zion, and go round,
Her lofty towers tell;
Consider ye her palaces,
And mark her bulwarks well;

10 That ye may tell posterity.
For this God doth abide
Our God forevermore; he will
Even unto death us guide.

PSALM 48. S. M.

1 THE Lord our God is great,
And greatly to be praised,
Within his city where his throne
Is on Mount Zion raised.

2 The joy of all the earth,
The walls of Zion rise
Most beautiful, and on the north
The great King's city lies.

3 God in her palaces
Is known a refuge high;
For, lo, assembled kings drew near,
But quickly hasted by.

4 They saw, they were amazed,
And seized with sudden dread,
With anguish like sore travail pains,
They turned their backs and fled.

5 By thee the Tarshish ships
On stormy seas are tossed,
And broken by an Eastern wind
Are with their treasures lost.

6 Such things our eyes have seen,
As we had heard before,
In our God's city, which he will
Establish evermore.

7 Within thy temple, Lord,
In that most holy place,
We on thy loving-kindness thought,
And wonders of thy grace.

8 According to thy name
Through all the earth's thy praise;
And every work of thy right hand
Thy righteousness displays.

9 Let Zion now rejoice,
And Judah's daughters sing;
Let them with joyfulness proclaim
The judgments of their King.

10 About Mount Zion walk,
Survey her walls with care,
And look upon her lofty towers;
See what their numbers are.

11 Observe her palaces,
And mark her ramparts well,
That so what you have seen you may
To future ages tell.

12 Because this God, our God,
Forever will abide;
And till life's journey close in death
Will be our faithful guide.

PSALM 48. H. M. (verses 9-14.)

1 WITHIN thy temple, Lord,
We on thy mercies dwell;
As is thy name adored,
So let thy praise excel:
Thy praises sound through every land,
And right thy sceptre shall command.

2 Let Zion Mount rejoice,
Let Judah's daughters praise
The Lord with cheerful voice,
For judgment he displays;
Go round the walls on Zion's Mount,
Go round her splendors to recount.

3 The towers of Zion tell,
Her palaces survey,
Mark all her bulwarks well,
And to your children say:
This God forever shall abide,
Ev'n unto death our God and guide.

PSALM 49. C. M.

1 HEAR this, all people, and give ear,
All in the world that dwell;
Both low and high, both rich and poor:
My mouth shall wisdom tell.

2 My heart shall knowledge meditate:
I will incline my ear
To parables, and on the harp
My sayings dark declare.

3 Amidst those days that evil are,
Why should I, fearing, doubt?
When enemies supplanting me
Shall compass me about.

4 Whoe'er they be whose confidence
Upon their wealth is placed,
And who do boast themselves because
Their riches are increased:

5 Yet none of these his brother can
Redeem by any way;
Nor can he unto God for him
Sufficient ransom pay.

6 (Their soul's redemption precious is,
And it can never be,)
That still he should forever live,
And not corruption see.

7 Because he sees that wise men die,
The fools, the brutish, too,
They all shall perish, and their wealth
Must then to others go.

8 Their inward thought is, that their house
And dwelling-places shall
Continue evermore; their lands
By their own names they call.

9 But yet in honor shall not man
Abide continually,
But passing hence may therefore be
Compared to beasts that die.

10 Thus brutish folly plainly is
Their wisdom and their way;
Yet their posterity approve
What they do fondly say.

11 Like sheep they in the grave are laid,
And death shall them devour;
And in the morning upright men
Shall over them have power.

12 Their beauty from their dwelling shall
Consume within the grave;
But from hell's hand God will me free,
For he shall me receive.

13 Be not afraid when one advanced
In riches thou dost see;
Nor when his house in glory is
Increased exceedingly.

14 For he shall carry nothing hence
When death his days shall end;
Nor shall his glory after him
Into the grave descend.

15 For though his soul he fondly bless
While he on earth doth live;
(And when thou to thyself dost well,
Men will thee praises give;)

16 He to his fathers' race shall go,
They never shall see light.
Man honored wanting knowledge is
Like beasts that perish quite.

PSALM 49. 7s.

1 HEAR this, all ye people, hear,
Earth's inhabitants give ear,
All of high and low estate,
Rich and poor together met.

2 For my mouth shall wisdom speak,
Knowledge in my heart I'll seek.
Lend to parables my ear,
On the harp make dark things clear.

3 Why should I to fear give way
When I see the evil day:
When my wicked artful foes—
Vile supplanters round me close.

4 They that trust in treasured gold,
They that boast of wealth untold,
None can bid his brother live,
None to God a ransom give.

5 Soul-redemption precious is,
And the hope must ever cease
That forever live shall he,
And corruption never see.

6 For he sees that wise men die,
Brutish fools in death must lie;
Then their riches' hoarded heap,
Other hands in turn shall keep.

7 Secret hopes engage their heart,
That their house shall ne'er depart;
That their lordly dwelling-place
Shall remain from race to race.

8 To their lands they give their name,
In the hope of lasting fame;
But man's pomp shall not abide;
He shall die as beasts have died.

9 Folly thus marks out their way,
Yet their seed laud what they say:
In the grave like sheep they're laid,
Death shall there upon them feed.

10 O'er them soon shall rule the just,
And their strength shall turn to dust;
But my soul shall God redeem
From the grave to dwell with him.

11 Fear not when one's wealth is great,
When his house gains high estate;
Death shall all his glory end,
Naught shall after him descend.

12 Though in life his soul be blessed
As of all he wished, possessed
(And the world thy praise will tell,
When to self thou hast done well);

13 With his fathers he shall lie,
Where no light shall meet his eye.
Man in honor when not wise,
Like the beast both lives and dies.

PSALM 50. C. M.

1 THE mighty God Jehovah spoke,
And called the earth upon,
Even from the rising of the sun
To where he goeth down.

2 Where beauty in perfection shines,
And crowns the hill of God,
Ev'n Zion hill, from thence the Lord
In glory shone abroad.

3 Our God shall come, nor silence keep,
Jehovah shall speak out:
Before him fire shall waste, great storms
Shall compass him about.

4 He to the heavens from above,
And to the earth below
Shall call that he his judgment may
Before his people show.

5 Now unto me let all my saints
Together gathered be,
Those that by sacrifice have made
A covenant with me.

6 And then the heavens shall declare
His righteousness abroad;
Because the Lord himself doth come
None else is judge but God.

7 Hear, O my people, and I'll speak;
O Israel by name,
Against thee I will testify;
For God, thy God, I am.

8 Because of sacrifices, I
Reprove thee never will,
Nor for burnt-offerings which have been
Before me offered still.

9 I'll take no bullock nor he-goats
From house nor folds of thine,
For beasts of forests, cattle all
On thousand hills, are mine.

10 The fowls are all to me well known
That mountains high do yield;
I also claim as all my own
The wild beasts of the field.

11 If I were hungry, I would not
To thee for need complain;
For earth, and all its fulness, doth
To me of right pertain.

12 That I to eat the flesh of bulls
Take pleasure dost thou think?
Or that, to quench my thirst, I need
The blood of goats to drink?

13 Nay, rather unto me thy God,
Thanksgiving offer thou;
To him who is the Lord Most High,
Pay faithfully thy vow.

14 And when the day of trouble comes,
Thou unto me shalt cry;
I will deliver thee, and thou
My name shalt glorify.

15 But to the wicked man God saith,
Why shouldst thou mention make
Of my commands? Why dost thou in
Thy mouth my cov'nant take?

16 Since thou instruction in thy way
Perversely hated hast,
And since my words behind thy back
Thou with contempt dost cast.

17 When thou didst see a thief, with him
Thou didst consent in sin,
And with the vile adulterers,
Partaker thou hast been.

18 Thy mouth to evil thou dost give,
Thy tongue deceit doth frame.
Thou sitst thy brother to revile,
Thy mother's son to shame.

19 These things thou wickedly hast done,
And I have silent been;
Thou thoughtst that I was like thyself,
And did approve thy sin.

20 But I will sharply thee reprove
For this thy evil way,
And all thy wicked deeds I will
Before thy face array.

21 Consider this, and be afraid,
Ye that forget the Lord,
Lest I in pieces tear you all,
When none can help afford.

22 He glorifies my name who brings
The sacrifice of praise;
I'll God's salvation show to him
Who orders right his ways.

PSALM 50. S. M.

1 THE mighty God, the Lord,
Hath spoken unto all;
From rising to the setting sun,
He unto earth doth call.

2 From Zion, his own hill,
Where perfect beauty dwells,
Jehovah hath his glory shown
In brightness that excels.

3 Our God shall surely come,
Keep silence shall not he:
Before him fire shall waste, great storms
Shall round about him be.

4 Then to the heavens high
He from above shall call,
And likewise to the earth that he
May judge his people all.

5 Together let my saints
Be gathered unto me,
Those that by sacrifice have made
A covenant with me.

6 The heavens then shall show
His righteousness abroad;
Because the Lord himself is judge;
Yea, none is judge but God.

7 O ye my people, hear,
I'll speak and testify
Against thee, O thou Israel,
For God, thy God am I.

8 For sacrifices I
No blame will on thee lay,
Nor for burnt-off'rings which to me
Are offered ev'ery day.

9 I'll take no calf nor goats
From house or fold of thine;
For beasts of forests, cattle all
On thousand hills, are mine.

10 The fowls on mountains high
Are all to me well known;
Wild beasts which in the fields do lie,
Even they are all my own.

11 Then, if I hungry were,
I would not tell it thee;
Because the world with fulness stored
Belongs alone to me.

12 Will I eat flesh of bulls?
Or goats' blood drink will I?
Thanksgiving offer thou, and pay
Thy vows to God Most High.

13 And call upon me when
In trouble thou shalt be;
I will deliver thee, and thou
My name shalt glorify.

14 But to the wicked man
God saith, My laws and truth
Shouldst thou declare? Why dost thou take
My cov'nant in thy mouth?

15 Since good instruction thou
Perversely hated hast;
And since my words behind thy back
Thou with contempt dost cast.

16 Thou gavest thy consent
When thou a thief hast seen;
And with the vile adulterers
Partaker thou hast been.

17 Thy mouth to ill is given,
Thy tongue deceit doth frame;
Thou sitst thy brother to revile,
Thy mother's son to shame.

18 Because I silence kept,
While thou these things hast wrought;
That I was wholly like thyself
Has been thy impious thought.

19 Yet I will thee reprove
For this thy evil way,
And all thy wicked deeds I will
Before thy face array.

20 Now ye that God forget,
Consider this with care,
Lest I, when there is none to save,
Do you in pieces tear.

21 He honors me who brings
The sacrifice of praise,
I'll God's salvation show to him
Who orders right his ways.

PSALM 51. C. M.

1 IN thy great loving-kindness, Lord,
Be merciful to me;
In thy compassions great blot out
All my iniquity.

2 O wash me thoroughly from sin;
From all my guilt me cleanse:
For my transgressions I confess;
I ever see my sins.

3 'Gainst thee, thee only have I sinned,
Done evil in thy sight,
That when thou speak'st thou mayst be just,
And in thy judging right.

4 Behold, I in iniquity
My being first received;
And with a nature all corrupt
My mother me conceived.

5 Behold, thou in the inward parts
With truth delighted art;
And wisdom thou shalt make me know
Within the hidden part.

6 Do thou with hyssop sprinkle me,
And clean I then shall be;
I shall be whiter than the snow
When I am washed by thee.

7 Of gladness and of joyfulness
Make me to hear the voice,
That so these very bones which thou
Hast broken may rejoice.

8 All my iniquities blot out,
My sin hide from thy view.
Create a clean heart, Lord, in me
A spirit right renew.

9 And from thy gracious presence, Lord,
O cast me not away;
Thy Holy Spirit utterly
Take not from me, I pray.

10 The joy which thy salvation brings
Again to me restore;
With thy free Spirit, O do thou
Uphold me evermore.

11 Then in thy ways will I instruct
Those that transgressors be,
And those that sinners are shall then
Return again to thee.

12 O God, of my salvation God,
Free me from guilt of blood;
Then of thy righteousness, O Lord,
My tongue shall sing aloud.

13 Lord, open thou my lips again,
Long closed by sin and shame;
And then thy praises with my mouth
I'll openly proclaim.

14 No sacrifice dost thou desire,
Else would I give it thee;
Nor wilt thou with burnt-offering
At all delighted be.

15 A broken spirit is to God
A pleasing sacrifice;
A broken and a contrite heart,
Lord, thou wilt not despise.

16 Show kindness, and do good, O Lord,
To Zion, thy own hill;
The walls of thy Jerusalem
Build up of thy good will.

17 Then righteous off'rings shall thee please,
And off'rings burnt which they,
With whole burnt-off'rings, and with calves,
Shall on thy altar lay.

PSALM 51. 7s.

1 LORD, to me compassion show,
As thy tender mercies flow;
In thy vast and boundless grace,
My transgressions all erase;
Wash me wholly from my sins,
Cleanse me from my guilty stains.

2 For my great transgression lies
Ever present to my eyes;
I have sinned 'gainst thee alone,
In thy sight this evil done;
That thy judgment may be clear,
And thy speaking just appear.

3 Lo, conceived was I in sin,
Born unholy and unclean;
Yet thou dost desire to find
Truth sincere within the mind,
And thou wilt within my heart
Wisdom unto me impart.

4 Wash from every guilty stain,
Cleanse with hyssop, make me clean;
Then from all pollution free,
Whiter than the snow I'll be.
Let me hear joy's cheering tones,
Making glad these broken bones.

5 From my sins hide thou thy face,
Blot them out in thy rich grace;
Free my heart, O God, from sin,
Spirit right renew within.
Cast me not away from thee,
Nor thy Spirit take from me.

6 Give salvation's joy again,
Let thy Spirit me sustain,
Then shall sinners, taught by me,
Learn thy ways and turn to thee.
Free me from the guilt of blood,
God, of my salvation God.

7 Freed from guilt, my tongue shall raise
Songs thy righteousness to praise;
Open thou my lips, O Lord,
Then my mouth shall praise accord;
Sacrifice thou wilt not take,
Else would I the off'ring make.

8 Sacrifice, or burnt-off'ring,
Can to thee no pleasure bring;
But a spirit crushed for sin,
Contrite, broken heart within,
Thine accepted sacrifice,
Thou, O God, wilt not despise.

9 Zion favor in thy grace,
Yea, Jerus'lem's ramparts raise;
Then shall sacrifices right,
Whole burnt-off'rings thee delight;
So shall men, their vows to pay,
Victims on thine altar lay.

PSALM 52. C. M.

1 WHY dost thou boast, O mighty man,
Of mischief and of ill?
The goodness of Almighty God
Endureth ever still.

2 Thy tongue doth slanders mischievous
Devise most cunningly,
Like to a razor sharp to cut,
It works deceitfully.

3 Ill more than good, and more than truth
Thou lovest speaking wrong:
Thou lovest all-devouring words,
O thou deceitful tongue.

4 So God shall thee destroy for aye,
Remove thee, pluck thee out
Quite from thy house, and from the land
Of life he shall thee root.

5 The righteous shall it see, and fear,
And laugh at him they shall:
Lo, this the man is that did not
Make God his strength at all.

6 But he in his abundant wealth
His confidence did place;
He also to himself took strength
From his own wickedness.

7 But I within the house of God
Am like an olive green;
My confidence forever hath
Upon God's mercy been.

8 And I forever will thee praise,
Because thou hast done this;
I on thy name will wait, for good
Before thy saints it is.

PSALM 52. L. M.

1 O MIGHTY man, why boast in sin?
Forever merciful is God.
Thy tongue is like a razor keen,
Devising wrong, and working fraud.

2 Yea, more than good thou lovest wrong
Lies more than truth thy lips employ;
O thou deceitful, lying tongue,
Thou lovest words that life destroy.

3 So God shall thee destroy for aye,
And pluck thee from thy dwelling-place;
The Lord shall thee remove away,
And from the earth thy name erase.

4 The godly see his ruined state,
And fearing, they shall laugh and say,
Behold the man of boasting great,
Who would not make the Lord his stay;

5 But placed his confidence in gold,
And wealth increased to ample store
In wickedness he grew more bold,
In sin increased yet more and more.

6 But I within God's holy place
Am like a fruitful olive tree;
My trust on God's abundant grace
Shall ever and forever be.

7 Thy praise I ever will proclaim,
Because, O Lord, thou hast done this:
And I will wait upon thy name,
For good before thy saints it is.

PSALM 53. C. M.

1 THAT there is not a God, the fool
Doth in his heart conclude;
They are corrupt, their works are vile;
Not one of them doth good.

2 The Lord upon the sons of men
From heaven looked abroad,
To see if any one were wise,
And seeking after God.

3 They altogether filthy are,
They all are backward gone;
And there is none that doeth good,
No, not so much as one.

4 These workers of iniquity,
Do they not know at all,
That they my people eat as bread?
On God they do not call.

5 Ev'n there they were afraid, and stood
With trembling, all dismayed,
Whereas there was no cause at all
Why they should be afraid.

6 For God his bones that thee besieged
Hath scattered all abroad;
Thou hast confounded them, because
They are despised of God.

7 Let Isr'el's help from Zion come;
When back the Lord shall bring
His captives, Jacob shall rejoice,
And Israel shall sing.

PSALM 53. S. M.

1 THAT there is not a God,
Fools in their heart conclude;
Corrupt they are, their works are vile,
Not one of them doth good.

2 Upon the sons of men
God looked from heaven abroad,
To see if any understood,
If any sought for God.

3 Together all are vile,
They all aside are gone;
And there is none that doeth good,
No, not so much as one.

4 These men of wicked works,
Do they not know at all?
My people they devour like bread,
On God they do not call.

5 Great terror on them came,
And they were much dismayed,
Although there was no cause why they
Should be at all afraid.

6 His bones who thee besieged
God hath dispersed abroad:
Thou hast them put to shame, because
The were despised of God.

7 From Zion, Lord, give help,
And back thy captives bring;
Then Jacob shall exult with joy,
And Israel shall sing.

PSALM 54. C. M.

1 SAVE me, O God, by thy great name
And judge me by thy strength:
My prayer hear, and to my words,
O God, give ear at length.

2 For they that strangers are to me
Do up against me rise;
Oppressors seek my soul, and God
Set not before their eyes.

3 The mighty God my helper is,
Lo, therefore I am bold:
He taketh part with every one
That doth my soul uphold.

4 To all my watchful foes he will
Their evil deeds repay:
O, for thy truth's sake cut them off,
And sweep them clean away.

5 A free-will off'ring I to thee
In sacrifice will bring:
Lord, of thy name, for it is good,
The praises I will sing.

6 Because he hath delivered me
From all adversities;
And his desire my eye hath seen
Upon my enemies.

PSALM 54. S. M.

1 SAVE by thy name, O Lord,
In power my judge appear;
My earnest prayer do thou regard,
And to my voice give ear.

2 For foes against me rise,
Oppressors seek my soul;
They set not God before their eyes,
Nor own his just control.

3 My helper is the Lord,
With those who me defend;
With ill he shall my foes reward,
On them destruction send.

4 I'll free-will offrings bring,
And sacrifice with joy.
Thy name is good; its praise to sing
My tongue I will employ.

5 Because from all my woes
The Lord hath set me free;
And he the ruin of my foes
Hath made my eyes to see.

PSALM 55. C. M.

1 O GOD, my prayer hear, nor hide
From my entreating voice;
Attend and hear, in my complaint
I mourn and make a noise:

For voice of foes, for wicked men
In their oppression great;
Who on me cast iniquity,
And who in wrath me hate.

3 Sore pained within me is my heart,
Death's terrors seize my soul;
Great trembling, fearfulness, and dread
Like waters o'er me roll.

4 O that I, like a dove, had wings,
Said I, then would I flee
Far hence, that I might find a place
Where I at rest might be.

5 Lo, then far off I wander would,
And in the desert stay;
From stormy wind and tempest I
Would haste to flee away.

6 O Lord, on them destruction bring,
Do thou their tongues divide;
For in the city violence
And strife I have espied.

7 They day and night upon the walls
Do go about it round:
Iniquity and sorrow there
In midst of it are found.

8 Abundant wickedness there is
Within her inward part;
And from her streets deceitfulness
And guile do not depart.

9 He was no foe that me reproached,
For that endure I could;
No hater boasting over me,
For hide from him I would.

10 But thou, a man, my equal, guide,
Who my acquaintance wast:
We joined sweet counsels, to God's house
In company we passed.

11 Death shall them seize, and to the grave
Alive they shall go down;
For wickedness is in their homes,
Among them sins abound.

12 But as for me, I'll call on God,
Jehovah shall me save.
He'll hear me when I cry aloud
At morning, noon, and eve.

13 The Lord delivered hath my soul,
That it in peace might be
From battle that against me was;
For many were with me.

14 The Lord shall hear, and them afflict;
Of old he hath abode:
Because they never changes have,
They therefore fear not God.

15 Against the men at peace with him
He hath put forth his hand;
The covenant which he had made,
By breaking he profaned.

16 Than butter smoother were his words,
While in his heart was war;
His speeches softer were than oil,
And yet drawn swords they are.

17 Cast thou thy burden on the Lord,
And he shall thee sustain;
Yea, he shall cause that still unmoved
The righteous shall remain.

18 But thou, O God, in righteousness,
Those men shalt overthrow,
And in destruction's dungeon dark
At last shalt lay them low.

19 Deceitful, bloody men shall die
Ere half their days they spend;
But I with confidence on thee
Will evermore depend.

PSALM 55. C. M. (Second.)

1 UNTO my earnest prayer give ear,
Nor hide thee, O Most High;
Attend my sad complaint, and hear
My mourning, bitter cry.

2 Because of sinful men I weep,
And persecuting foes,
Who wickedness upon me heap,
And me in wrath oppose.

3 Sore pained in heart, I find no ease;
Death's terrors fill my soul;
Great fear and trembling on me seize,
And horrors o'er me roll.

4 O, had I wings, I sigh and say,
Like some swift dove to roam;
Then would I hasten far away,
And find a peaceful home.

5 Lo, wandering far my rest should be
In some lone desert waste;
I from the windy storm would flee,
And from the tempest haste.

6 Destroyed, Jehovah, let them be;
Divide, confuse their tongue;
For in the city, lo, I see
Great strife and grievous wrong.

7 All day and night they go around
Upon her circling walls,
While sin and sorrow great are found
Within her peopled halls.

8 Yea, crimes of violence and fraud
Within the city meet;
Deceit and guile there stalk abroad,
Nor leave the crowded street.

9 'Twas not a foe who did deride,
For that I could endure;
No hater who thus rose in pride,
Else I would hide secure.

10 But thou it was, my friend and guide
We did as equals meet;
We walked to God's house side by side,
And blended counsel sweet.

11 Death shall them seize, and to the tomb
Alive they shall go down;
For wickedness is in their home;
Among them sins abound.

12 But as for me I'll call on God;
The Lord will safety give;
He'll hear me when I cry aloud
At morning, noon, and eve.

13 He hath restored my soul to peace,
From trouble set me free,
And made the war against me cease,
For many were with me.

14 The everlasting God shall hear,
And bring upon them woe.
They of Jehovah have no fear,
Since they no changes know.

15 Against the men that were his friends
And such as peace preferred,
He wickedly put forth his hands,
And broke his plighted word.

16 His lips more smooth than butter were,
But in his heart was war;
More soft than oil his words appear,
But like drawn swords they are.

17 Upon the Lord thy burden cast,
And he shall thee sustain;
For he will make the just stand fast,
Unmoved shall they remain.

18 But, Lord, thou wilt in judgment sit,
And bring them down to woe;
And in the deep and darksome pit
Of ruin lay them low.

19 The men of wicked, bloody ways,
And all that liars be,
Shall not live out one-half their days;
But I will trust in Thee.

PSALM 56. C. M.

1 BE merciful to me, O God,
For man would me devour;
He fights against me every day,
Oppressing by his power.

2 My watchful foes to swallow me
Are seeking day and night;
For they are many, O Most High,
That do against me fight.

3 When I'm afraid I'll trust in thee:
In God I'll praise his word;
I will not fear what flesh can do,
My trust is in the Lord.

4 Each day they wrest my words; their thoughts
Are all conceived in hate.
They meet, they lurk, they mark my steps,
While for my soul they wait.

5 But shall they by iniquity
Escape thy judgments just?
O God, in indignation down
Do thou the people thrust.

6 Thou countest all my wanderings,
Not one dost overlook:
Within thy bottle put my tears;
Are they not in thy book?

7 My foes shall, when I cry, turn back;
I know God is for me.
In God his word I'll praise; his word
Praised in the Lord shall be.

8 I will not fear what man can do;
For I on God rely.
Thy vows upon me are, O God:
To thee give praise will I.

9 From death thou hast me saved; my feet
Do thou from falls keep free:
So in the light of those who live
I'll walk, O Lord, with thee.

PSALM 57. C. M.

1 BE merciful to me, O God;
Be merciful to me;
Because my soul in humble trust
A refuge seeks in thee.

2 Yea, in the shadow of thy wings
My confidence is placed,
Until these sad calamities
Are wholly overpast.

3 My prayer shall ascend to him
Who is the Lord Most High;
To God performing all for me
I lift my earnest cry.

4 From heaven he shall send, and me
From his reproach defend
Who would devour me: God his truth
And mercy forth shall send.

5 My soul among fierce lions is,
I firebrands live among,
Men's sons, whose teeth are spears and darts,
A sharpened sword their tongue.

6 Be thou exalted very high
Above the heavens, O God;
And let thy glory be advanced
O'er all the earth abroad.

7 My soul's bowed down; for they a net
Have laid, my steps to snare:
But in the pit which they have made
For me, they fallen are.

8 My heart, O God, is fixed, is fixed;
To thee I'll sing, and praise;
Awake my glory, lute, and harp;
Myself I'll early raise.

9 I'll praise thee with the people, Lord,
With nations sing will I:
For great to heaven thy mercy is,
Thy truth is to the sky.

10 Above the heavens high, O God,
Do thou exalted be;
And let thy glory be advanced
Above both land and sea.

PSALM 58. C. M.

1 O CONGREGATION, is it so
That ye speak righteousness?
O ye that are the sons of men,
Judge ye with uprightness?

2 Yea, even in your very hearts
Ye wickedness have done;
And of your hands the violence
Ye weigh the earth upon.

3 The wicked even from their birth
Estranged are from the way;
And speaking lies as soon as born,
They wander far astray.

4 And as a serpent's poison too
Their poison doth appear;
Yea, they are like the adder deaf,
Which closely stops her ear;

5 That so she may not hear the voice
Of one that charm her would,
No, not though he most cunning were,
And charm most wisely could.

6 Their teeth, O God, within their mouth,
Break thou in pieces small;
The great teeth break thou out, O Lord,
Of these young lions all.

7 Let them like waters melt away,
Which downward ever flow;
His arrows all in pieces cut
When he shall bend his bow.

8 And like a snail that melts away,
Let each of them be gone;
That as a birth untimely they
May never see the sun.

9 He shall them take away before
Your pots the thorns can heat,
Both living, and in dreadful wrath,
As with a whirlwind great.

10 The righteous, when he vengeance sees,
Shall be most joyful then;
The righteous one shall wash his feet
In blood of wicked men.

11 So men shall say, the righteous man
Reward shall never miss:
And verily upon the earth
A God to judge there is.

PSALM 59. C. M.

1 MY God, deliver me from those
That are my enemies;
And do thou me defend from those
That up against me rise.

2 Do thou deliver me from them
That work iniquity;
And keep me safely from the men
Of bloody cruelty.

3 For, lo, they for my soul lay wait:
The mighty do combine
Against me, Lord, not for my fault,
Nor any sin of mine.

4 They run, and, without wrong in me,
Themselves they ready make:
Awake to meet me with thy help,
And do thou notice take.

5 Thou therefore, Lord, the God of hosts,
The God of Israel,
Awake to visit heathen all,
Nor spare those who rebel.

6 They at the evening time return,
They make a howling sound,
Even like a dog, and often walk
About the city round

7 Behold, they belch out with their mouth,
And in their lips are swords;
For thus with confidence they say,
Who now doth hear our words?

8 But thou, O Lord, wilt laugh at them;
And all the heathen mock.
While he's in power I'll wait on thee;
For God is my high rock.

9 The God of all my mercies will
With speed give help to me;
He my desire upon my foes
Will cause my eyes to see.

10 O Lord our shield, destroy them not,
My people would forget;
But scatter thou, and humble them
Beneath thy power great.

11 For their mouth's sin, and for the words
Which from their lips do fly,
Let them be taken in their pride,
Because they curse and lie.

12 In wrath consume them, them consume,
That so they may not be;
And that in Jacob God doth rule
To earth's ends let them see.

13 Let them at evening time return,
And make a howling sound,
Even like a dog, and often walk
About the city round.

14 And let them wander up and down
In seeking food to eat;
And let them grudge, when they shall not
Be satisfied with meat.

15 But of thy power I'll sing; at morn
Aloud thy mercy praise;
For thou a tower and refuge wast
To me in troublous days.

16 O God, thou art my strength, and I
Will praises sing to thee;
For God is my defence, a God
Of mercy unto me.

PSALM 60. C. M.

1 O LORD, thou hast rejected us,
And scattered us abroad;
With us thou hast offended been,
Return to us, O God.

2 The earth to tremble thou hast made,
In it didst breaches make;
Do thou thereof the breaches heal,
Because the land doth shake.

3 To thy own people thou hard things
Hast shown, and on them sent;
And thou hast caused us drink the wine
Of sore astonishment.

4 And yet a banner thou hast given
To those who thee do fear,
That for the sake of truth by them
Displayed it may appear.

5 That thy beloved people, Lord,
May all delivered be,
Save with the power of thy right hand,
And answer give to me.

6 God in his holiness did speak,
In this rejoice I will:
I Shechem will divide, and I
Will measure Succoth's vale.

7 I Gilead claim as mine by right;
Manasseh mine shall be;
Of my head Ephraim's the strength;
Judah gives laws for me.

8 In Moab I will wash; my shoe
I will to Edom throw;
And o'er the land of Palestine
I will in triumph go.

9 O who is he will bring me to
The city fortified?
And who is he that to the land
Of Edom will me guide?

10 O God, who hadst rejected us,
This thing wilt thou not do?
Even thou, O God, thou who didst not
Forth with our armies go?

11 Help us from trouble; for the help
Is vain which man supplies.
Through God we'll do great acts; he will
Tread down our enemies.

PSALM 60. S. M.

1 O LORD, thou hast cast off,
And scattered us abroad;
Thou wast displeased with us, but now
Return again, O God.

2 The earth thou mad'st to shake,
In it didst breaches make;
These breaches in thy mercy heal,
Because the land doth shake.

3 Thou didst hard things to us
Thy erring people show;
And thou hast filled for us a cup
Of fearfulness and woe.

4 A banner thou hast given
To them thy name who fear,
That it displayed because of truth,
Before them might appear.

5 That thy beloved land
From trouble may be free,
Deliver thou with thy right hand;
And hear my earnest plea.

6 In holiness God spake,
In this rejoice I will;
The land of Shechem I'll divide,
And measure Succoth's vale.

7 To me Manasseh's land,
And Gilead belong;
Judah gives laws for me, my head
Shall Ephraim make strong.

8 In Moab I will wash,
My shoe o'er Edom throw;
Thou Palestine because of me
Shalt forth in triumph go.

9 Unto the city strong
O who will be my guide?
And who will lead me to the land
Where Edom's bands reside?

10 O God, wilt thou not guide;
Thou who didst stand afar,
Refusing with our host to go
When marching forth to war?

11 From trouble give us help,
For vain is human aid;
Through God we shall do valiant deeds;
He on our foes shall tread.

PSALM 61. C. M.

1 O GOD, give ear unto my cry,
And to my prayer attend.
From th' utmost corner of the land
My cry to thee I'll send.

2 And when my heart is overwhelmed,
And in perplexity,
Do thou me lead unto the Rock
That higher is than I.

3 For thou hast for my refuge been
A shelter by thy power;
And for defence against my foes
Thou hast been my strong tower.

4 Within thy tabernacle I
Forever will abide;
And under covert of thy wings
With confidence will hide.

5 For thou the vows that I did make,
O Lord, my God, didst hear;
The heritage hast given me
Of those thy name that fear.

6 A life prolonged for many days
Thou to the king wilt give;
Like many generations are
The years which he shall live.

7 And in God's presence his abode
He evermore shall have;
Thy mercy and thy truth prepare
That may him surely save.

8 And so will I forevermore
Sing praises to thy name;
That having made my vows, I may
Each day perform the same.

PSALM 61. C. P. M.

1 LORD, hear my voice, my prayer attend,
From earth's remotest bound I send
My supplicating cry.
When troubles great o'erwhelm my breast,
Then lead me on the Rock to rest
That higher is than I.

2 In thee my soul hath shelter found,
And thou hast been from foes around
The tower of my defence;
My home shall thy pavilion be;
To covert of thy wings I'll flee,
And find deliverance.

3 For thou, O Lord, my vows hast heard,
On me their heritage conferred,
That fear thy holy name.
Long life thou to the king wilt give,
Through generations he shall live,
From age to age the same.

4 Before the Lord shall he abide:
O, do thou truth and grace provide
To guard him in the way.
So I thy praises will make known,
And humbly bending at thy throne,
My vows will daily pay.

PSALM 62. C. M.

1 MY soul with expectation doth
Depend on God indeed;
My strength and my salvation do
From him alone proceed.

2 He only my salvation is,
And my strong rock is he;
He only is my sure defence;
I shall not moved be.

3 How long will ye against a man
Conspiring seek his fall?
Ye all shall die, ye shall be like
A tottering fence or wall.

4 To bring his glory down they plot;
In lies is their delight:
And whilst they bless him with their mouth,
They curse with inward spite.

5 Yet, O my soul, upon the Lord
Still patiently attend;
My expectation and my hope
On him alone depend.

6 He only my salvation is,
And my strong rock is he;
He only is my sure defence;
And moved I shall not be.

7 In God alone my glory is,
And my salvation sure;
My rock of strength is in the Lord,
My refuge most secure.

8 On him, ye people, evermore
With confidence rely;
Before him pour ye out your heart;
God is our refuge high.

9 Mean men are surely vanity,
And great men are a lie;
In balance altogether they
Are less than vanity.

10 Then do not in oppression trust,
In robb'ry be not vain;
And when your riches are increased
Set not your hearts on gain.

11 The Lord hath spoken once to me,
Yea, this I heard again,
That power to Almighty God
Alone doth appertain.

12 Yea, mercy also unto thee
Belongs, O Lord, alone;
For thou according to his work
Rewardest every one.

PSALM 63. C. M.

1 LORD, thee my God, I'll early seek;
My soul doth thirst for thee;
My flesh longs in a dry parched land,
Wherein no waters be;

2 That I thy power may behold,
And brightness of thy face,
As I have seen thee heretofore
Within thy holy place.

3 Since better is thy love than life,
My lips thee praise shall give.
I in thy name will lift my hands,
And bless thee while I live.

4 As when with fatness well supplied
My soul enriched shall be;
Then shall my mouth with joyful lips
Sing praises unto thee:

5 When I do thee upon my bed
Remember with delight,
And when on thee I meditate
In watches of the night.

6 In shadow of thy wings I'll joy;
For thou my help hast been.
To thee my soul clings fast, and me
Thy right hand doth sustain.

7 To lowest depths of earth shall go
They who my soul would slay:
They all shall perish by the sword,
To foxes be a prey.

8 Yet shall the king in God rejoice,
And each one glory shall
That swears by him; but stopped shall be
The mouth of liars all.

PSALM 63. C. P. M.

1 THOU art my God, O God Most High,
And early seek thy face will I;
My soul doth thirst for thee.
My spirit thirsts to taste thy grace,
My flesh longs in this barren place
In which no waters be.

2 I long as in the times of old
Thy power and glory to behold
Within thy holy place;
Because to me thy wondrous love
Than life itself doth dearer prove,
My lips shall praise thy grace.

3 Thus will I bless thee while I live,
And with uplifted hands will give
Praise to thy holy name.
As when with fatness well supplied,
So shall my soul be satisfied,
My mouth shall praise proclaim:

4 My lips shall in thy praise delight
When on my bed I rest at night,
And meditate on thee.
Because thy hand assistance brings,
Beneath the shadow of thy wings
My heart shall joyful be.

5 My soul, O Lord, cleaves fast to thee,
And thy right hand upholdeth me;
It doth my life defend:
But those who seek me for a prey,
That they may take my life away,
Shall into earth descend.

6 They by the sword shall fall and die,
Their flesh a prey for foxes lie.
In God the king shall joy:
Who swears by him shall still rejoice,
But mouths which speak with lying voice
He'll silence and destroy.

PSALM 64. C. M.

1 WHEN I to thee my prayer make,
Lord, to my voice give ear;
My life-save from the enemy,
Of whom I stand in fear.

2 Me from their secret counsel hide
Who do live wickedly;
From insurrection of the men
Who work iniquity.

3 For they their tongues with malice whet,
They make them cut like swords;
In their bent bows are arrows set,
Even sharp and bitter words;

4 That they may at the perfect man
In secret aim their shot;
Yea, suddenly they dare at him
To shoot, and fear it not.

5 In ill encourage they themselves;
In secret, snares they lay,
They conference together have;
Who shall them see? they say.

6 They have sought out iniquities,
A perfect search they keep;
Of each of them the inward thought,
And very heart is deep.

7 God shall an arrow shoot at them,
And wound them suddenly:
Their own false tongue shall them con-found;
All seeing them shall flee.

8 All men shall fear, and that this is
God's work they shall declare;
They shall observe and understand
What these his doings are.

9 The righteous shall on God rely,
In him shall they delight.
In him shall glory every one
Who is in heart upright.

PSALM 65. C. M.

1 PRAISE waits for thee in Zion, Lord,
To thee vows paid shall be.
O thou that hearer art of prayer,
All flesh shall come to thee.

2 Iniquities, I must confess,
Prevail against me do:
But as for our transgressions all,
Them purge away shalt thou.

3 The man is blest whom thou dost choose,
And make approach to thee,
That he within thy courts, O Lord,
May still a dweller be.

4 We surely shall be satisfied
With thy abundant grace,
And with the goodness of thy house,
Even of thy holy place.

5 By fearful works and terrible
Thou in thy righteousness,
O God our Saviour, to our prayers
Thy answer dost express.

6 And so all ends of earth shall place
Their confidence in thee,
Even those who dwell in distant lands,
And far off on the sea.

7 He, being girt with power, sets fast
By his great strength the hills,
The roar of seas, the noise of waves,
And people's tumult stills.

8 They in the utmost parts that dwell
Are at thy signs afraid;
The goings out of morn and eve
By thee are joyful made.

9 Thou earth dost visit, watering it;
Thou mak'st it rich to grow
With God's full flood; thou givest corn,
For thou provid'st it so.

10 Her ridges thou dost water well,
Her furrows down are pressed;
Thou dost with showers soften her,
Her spring by thee is blest.

11 So thou the year most lib'rally
Dost with thy goodness crown;
And all thy paths abundantly
On us drop fatness down.

12 They drop upon the pastures wide,
That in the deserts lie;
The little hills on every side
Rejoice right pleasantly.

13 With flocks the pastures covered are,
The vales with corn are clad;
And now they shout and sing to thee,
For thou hast made them glad.

PSALM 65. 7s and 6s.

1 PRAISE waits for thee in Zion,
To thee vows paid shall be;
O thou of prayer the hearer,
All flesh shall come to thee.

2 Iniquities against me
Prevail from day to day;
But as for our transgressions,
Them shalt thou purge away.

3 Blest he whom thou hast chosen,
And unto thee brought nigh;
Who hath for habitation
The courts of God Most High.

4 We shall in rich abundance
Be satisfied with grace,
And filled with all the goodness
Of thy most holy place.

5 O God of our salvation,
We plead with thee in prayer;
Thy righteousness makes answer
By things which fearful are.

6 Of earth the ends remotest,
And those afar at sea,
These all, O Lord, are placing
Their confidence in thee.

7 His strength sets fast the mountains,
He's girt about with power,
He calms the angry people,
And stills the ocean's roar.

8 Thy dreadful signs and wonders
Make distant lands afraid;
The morning and the evening
By thee are joyful made.

9 Thy visit brings the showers,
Thy floods enrich the field:
Thy blessing so provides it,
That earth our food shall yield.

10 Thou waterest her ridges,
Her furrows down are pressed;
With showers they are softened,
Her spring by thee is blest.

11 The year is crowned with goodness,
Thy paths drop fatness round;
The little hills and pastures
With joyfulness resound.

12 The fields with flocks are covered,
The vales with corn are clad;
They shout, yea, they are singing,
For thou hast made them glad.

PSALM 65. C. P. M.

1 BEFORE thee, Lord, a people waits,
To praise thy name in Zion's gates;
To thee shall vows be paid.
Thou hearer of the suppliant's prayer,
All flesh shall unto thee repair,
To seek thy gracious aid.

2 How great my trespasses appear!
But from all guilt thou wilt me clear,
And my transgressions hide.
How blest thy chosen, who by grace
Are brought within thy dwelling-place,
That they may there abide.

3 The goodness of thy house, O Lord,
The joys thy holy courts afford,
Our souls shall satisfy.
By fearful deeds, in justice wrought,
The Lord will grant us what we sought,
Our Saviour, God Most High.

4 On whose sustaining arm depend,
To earth's and sea's remotest end,
All men, in every age.
Who, girt with strength, sets fast the hills
Who roaring seas and billows stills,
Who calms the nations' rage.

5 The tribes of earth's remotest lands
Behold the tokens of thy hands,
And fear the earth throughout.
The east, where beams the morning light
The west, in evening glories bright,
By thee in gladness shout.

6 Thy timely visits bless the earth,
To drenching rains thy clouds give birth,
Enriching all the land.
By God's own river, deep and broad,
Thou wilt prepare their corn, O God,
By thy providing hand.

7 Thou wilt its ridged and furrowed plain
Make soft and smooth with showers of rain,
Its springing thou wilt bless.
The year thou hast with goodness crowned,
Thy paths drop fatness all around,
Ev'n on the wilderness.

8 The little hills with verdure clad,
Are girt with joy, by thee made glad;
The flocks in pastures lie;
The vales are robed with waving grain;
And shout and song from hill and plain,
Swell joyous to the sky.

PSALM 66. C. M.

1 ALL lands to God, in joyful sounds,
Aloft your voices raise;
Sing forth the honor of his name,
And glorious make his praise.

2 Say ye to God, How terrible
In all thy works art thou!
Through thy great power thy foes to thee
Shall be constrained to bow.

3 And all the earth shall worship thee,
They shall thy praise proclaim
With cheerful heart, aloud they shall
Sing to thy holy name.

4 O come, the works that God hath wrought
With admiration see:
In working, to the sons of men
Most terrible is he.

5 He to dry land did turn the sea,
And they a passage had:
They through the flood on foot did march
There we in him were glad.

6 He ruleth ever by his power;
His eyes the nations see;
Let not the proud rebellious ones
Lift up themselves on high.

7 O all ye people, bless our God,
Aloud proclaim his praise,
Who safely holds our soul in life,
Our foot from sliding stays.

8 For thou hast proved and tried us, Lord,
As men do silver try;
Hast brought us into nets, and made
Bands on our loins to lie.

9 Thou o'er our heads hast caused that men
Triumphantly should ride;
Through fire and flood thou to a place
Of plenty didst us guide.

10 I'll bring burnt-off'rings to thy house;
To thee my vows I'll pay,
Which my lips uttered, my mouth spoke,
When trouble on me lay.

11 Burnt-sacrifices of fat rams
With incense I will bring;
Of bullocks and of goats I will
Present an offering.

12 All that fear God, come, hear, I'll tell
What he did for my soul.
I with my mouth cried unto him,
My tongue did him extol.

13 If in my heart I sin regard,
Jehovah will not hear;
But surely God hath heard my voice,
Attending to my prayer.

14 O let the Lord, our gracious God,
Forever blessèd be,
Who hath not turned my prayer from him,
Nor yet his grace from me.

PSALM 67. C. M.

1 O LORD, to us be merciful,
Do thou us also bless;
And graciously cause shine on us
The brightness of thy face:

2 That so thy way upon the earth
To all men may be known;
And also to the nations all
Thy saving health be shown.

3 Let all the people praise thee, Lord,
Their voice in praise employ.
O let the nations all be glad,
And ever sing for joy.

4 For rightly thou shalt people judge,
And nations rule on earth.
O let the people praise thee, Lord,
All nations praise with mirth.

5 The earth her increase then shall
God, our God, bless us shall. [yield;
God will us bless; and of the earth
The ends shall fear him all.

PSALM 67. S. M.

1 LORD, bless, and pity us,
Shine on us with thy face:
That earth thy way, and nations all
May know thy saving grace.

2 Let people praise thee, Lord,
Let people all thee praise:
O let the nations all be glad,
In songs their voices raise.

3 Thou'lt justly people judge;
On earth rule nations all.
Let people praise thee, Lord; let them
Praise thee, both great and small.

4 The earth her fruit shall yield;
Our God shall blessing send.
God will us bless; men shall him fear
To earth's remotest end.

PSALM 67. 7s and 6s.

1 O GOD, to us show mercy,
And bless us in thy grace,
Cause thou to shine upon us
The brightness of thy face.

2 That so throughout all nations
Thy way may be well known,
And unto every people
Thy saving health be shown.

3 O God, let people praise thee,
Let all the people praise;
O let the nations joyful
Their songs of gladness raise.

4 For thou shalt judge the people
In truth and righteousness;
And on the earth all nations
Shall thy just rule confess.

5 O God, let people praise thee,
Thy praises let them sing;
And then in rich abundance
The earth her fruit shall bring.

6 The Lord our God shall bless us:
God shall his blessing send;
And people all shall fear him
To earth's remotest end.

PSALM 68. C. M.

1 LET God arise, and scattered far
Let all his en'mies be;
And let all those who do him hate
Before his presence flee.

2 As smoke is driv'n, so drive thou them;
As fire melts wax away,
Before God's face let wicked men
So perish and decay.

3 But let the righteous all be glad;
Rejoice before God's sight;
Let them exult exceedingly,
And joy with all their might.

4 O sing to God and praise his name;
Extol him with your voice,
That rides on heav'n by his name JAH;
Before his face rejoice.

5 Because the Lord a father is
To children fatherless;
He is the widow's judge, within
His place of holiness.

6 God doth the solitary set
In families; and from bands
The chained he frees, but rebels dwell
In dry and desert lands.

7 O God, when thou wast going forth
Before thy people's face,
And when thy glorious marching was
Within the wilderness;

8 Then at God's presence shook the earth,
Then drops from heaven fell;
This Sinai shook before the Lord,
The God of Israel.

9 O God, thou to thy heritage
Didst send a plenteous rain,
By which thou when it weary was,
Didst it refresh again.

10 Thy congregation then did make
Their habitation there:
Of thy own goodness for the poor,
O God, thou didst prepare.

11 The Lord himself did give the word,
The mighty word of God;
Great was the company of them
Who published it abroad.

12 Kings of great armies vanquished were,
And forced to flee away;
And women, who remained at home,
Distributed the prey.

13 Though ye have lain among the pots,
Like doves ye shall appear,
Whose wings with silver, and with gold
Whose feathers covered are.

14 When there th' Almighty scattered
Like Salmon's snow 'twas white. [kings,
God's hill is like to Bashan hill,
Like Bashan hill for height.

15 Why do ye leap, ye mountains high?
This is the hill of God;
He here desires to dwell, and here
Will ever make abode.

16 God's chariots twenty thousand are,
Of angels thousands strong;
As once on Sinai's holy mount,
The Lord is them among.

17 Thou hast, O Lord, most gloriously
Ascended up on high,
And captive thou triumphantly
Hast led captivity.

18 And gifts thou hast received for men,
For such as did rebel;
Yea, even for them, that God the Lord
In midst of them might dwell.

19 Blest be the Lord, who is to us
Of our salvation God,
Who daily with his benefits
Us plenteously doth load.

20 He of salvation is the God,
Who is our God most strong;
And unto God the Lord from death
The issues do belong.

21 But surely God shall wound the head
Of those that are his foes,
The hairy scalp of him that on
In his transgression goes.

22 God said, My people I will bring
Again from Bashan hill;
Yea, from the sea's devouring depths
Them bring again I will;

23 That in the blood of enemies
Thy foot imbrued may be,
And of thy dogs dipped in the same
The tongues thou mayest see.

24 O God, thy goings they have seen,
The goings of my God,
The stately steppings of my King
In his divine abode.

25 Before went singers, next to them
The players took their way;
Among them also damsels were
Who did on timbrels play.

26 Within the congregations great
Bless God with one accord,
From Isr'el's fountain do ye bless,
And praise the mighty Lord.

27 Their prince, young Benjamin, is there,
And Judah's rulers high,
The chiefs of Zebulon are there,
And those of Naphtali.

28 Thy God commands thy strength; for [us
Make strong thy work, O Lord.
For thy house at Jerusalem
Kings shall thee gifts afford.

29 The spearmen's host, the multitude
Of bulls which fiercely look,
Those calves which people have sent forth,
O Lord our God, rebuke,

30 Till every one submit himself,
And silver pieces bring:
The people that delight in war
Disperse, O God and King.

31 They who are princes great shall then
Come out of Egypt lands;
And Ethiopia to God
Shall soon stretch out her hands.

32 O all ye kingdoms of the earth,
Sing praises to this King;
To him who is the Lord of all,
O do ye praises sing.

33 To him that rides on heav'ns of heav'ns,
Which he of old did found;
Lo, he sends out his voice, a voice
In might that doth abound.

34 All strength to God do ye ascribe;
His glorious majesty
Is over Isr'el, and his strength
Is in the clouds most high.

35 How dreadful from thy temple, Lord!
Isr'el's own God is he,
Who gives his people strength and power;
O let God blessèd be.

PSALM 68. 7s and 6s.

1 LET God arise; and scattered
Let all his en'mies be,
And let all those who hate him
Before his presence flee.

2 Drive them as smoke is driven,
As wax melts in the fire,
Before God's face let sinners
So perish in his ire.

3 But let the just be joyful;
Let them with one accord
Exult with joy and gladness
In presence of the Lord.

4 To God's name sing, sing praises,
Extol him with your voice;
Who rides as JAH on heavens;
Before his face rejoice.

5 The Lord God is a father
To children fatherless,
The widow's just avenger,
Within his holy place.

6 The Lord doth set in fam'lies
The lonely, and from bands
Brings forth the chained, but rebels
Inhabit parched lands.

7 O God, when thou wast going
Before thy people's face,
And when thy glorious marching
Was through the wilderness,

8 Earth trembled at thy presence,
And rain from heaven fell;
Ev'n Sinai shook before thee,
Thou God of Israel.

9 O God, thou to thy people
Didst send a plenteous rain;
Thy heritage, when weary,
Thou didst refresh again.

10 And then thy congregations
Did make their dwelling there,
O God, thou of thy goodness
For poor ones didst prepare.

11 The Lord the word delivered,
And many heard the same;
Of those great was the number
Who did the word proclaim.

12 Kings at the head of armies
Were forced to flee away;
And she at home who tarried
Distributed the prey.

13 Though ye 'midst pots were lying,
Like doves ye shall appear,
Whose wings are clothed with silver,
Whose feathers golden are.

14 When kings th' Almighty scattered,
Like Salmon's snow 'twas white;
God's hill is high like Bashan,
Like Bashan hill for height.

15 Why leap, ye lofty mountains?
This hill the Lord loves well;
It is his habitation,
Yea, here he'll ever dwell.

16 God's chariots and angels
By thousands wait his will;
He's with them in his temple
As once on Sinai's hill.

17 Thou hast, O Lord, with glory
Ascended up again,
And captive led captivity
Triumphant in thy train.

18 To thee have gifts been granted
For men who did rebel,
That so the Lord Jehovah
In midst of them might dwell.

19 Blest be the Lord Jehovah,
Of our salvation God,
Who us with blessings daily
Abundantly doth load.

20 He is the Lord, the Saviour,
Who is our God Most High:
And with the Lord Jehovah
From death the issues lie.

21 The Lord will break in pieces
The heads of all his foes,
His hairy crown who ever
On in his trespass goes.

22 God said, I'll bring my people
Again from Bashan hill;
And from the deep sea's billows
Them bring again I will.

23 That in the blood of en'mies
Thy foot imbrued may be;
And of thy dogs dipped in it
The tongues thou mayest see.

24 O God, they've seen thy goings
Of majesty and grace;
My God, my King, thy goings
Within thy holy place.

25 Before went singers, next them
The players took their way;
Amongst them were the damsels
That did on timbrels play.

26 Within the congregations
Bless God with one accord;
Bless ye from Isr'el's fountain,
And praise the mighty Lord.

27 There Judah's chiefs in council,
With little Benjamin
Their prince; and chiefs of Zab'lon
And Naphtali are seen.

28 Thy God thy strength commandeth,
Make strong thy work, O Lord;
For thy house at Jerus'lem
Kings shall thee gifts afford.

29 The spearmen's host, great numbers
Of bulls, which fiercely look,
With calves sent by the people,
O Lord our God, rebuke.

30 Till all shall yield submission,
And silver pieces bring;
Those who in war take pleasure,
Disperse, O God and King.

31 Then princes great and mighty
Shall come from Egypt lands:
To God in supplication
Shall Cush stretch forth his hands.

32 Through all the earth, ye kingdoms,
Sing unto God the King;
Sing praises to Jehovah,
His praise, O do ye sing.

33 He rides on heaven of heavens,
Which he of old did found;
Lo, when his voice is uttered
His words in might abound.

34 Strength unto God attribute,
His glorious majesty
O'er Isr'el is, his power
Is in the heavens high.

35 Thou, from thy house art dreadful;
Isr'el's own God is he,
Who gives strength to his people.
O let God blessed be.

PSALM 69. C. M.

1 O GOD, preserve me, for the floods
Do so encompass me,
That even to my very soul
Come in the waters be.

2 I downward in deep mire do sink,
Where standing there is none,
And into waters deep have come,
Where floods have o'er me gone.

3 I weary with my crying am,
My throat is also dried;
My sight decays, while for my God
I waiting do abide.

4 The men who do without a cause
Bear hatred unto me,
Ev'n than the hairs upon my head
In number more they be.

5 They who are wrongful enemies,
And seek my soul to slay
Are great in might; then I restored
What I took not away.

6 O God, my folly and my sins
Are not concealed from thee.
Let none that wait on thee be shamed,
Lord God of hosts, for me.

7 O Lord, the God of Israel,
Let none who seek thy face
Be ever made to suffer shame
Because of my disgrace.

8 For I have borne reproach for thee,
My face is hid with shame,
To brethren strange, to mother's sons
An alien I became.

9 Because the zeal did eat me up
Which to thy house I bear;
And the reproaches cast at thee
Upon me fallen are.

10 I wept and fasted in my soul,
And that was to my shame;
When I with sackcloth clothed myself,
A by-word I became.

11 The men who sit within the gate
Against me evil spake;
They also that vile drunkards were,
Of me their song did make.

12 But in a time accepted, Lord,
My prayer is to thee;
In thy salvation's truth, O Lord,
In mercy great hear me.

13 Deliver me out of the mire,
And me from sinking keep;
Free me from those that do me hate,
And from the waters deep.

14 Let not the flood on me prevail,
Whose water overflows;
Nor deep me swallow, nor the pit
Her mouth upon me close.

15 Thy loving-kindness, Lord, is good,
My prayer therefore hear;
Turn thou to me, for very great
Thy tender mercies are.

16 Nor from thy servant hide thy face;
I'm troubled, soon attend.
Draw near my soul, and it redeem;
Me from my foes defend.

17 To thee is my reproach well known,
My shame and my disgrace;
Those that to me are enemies
Are all before thy face.

18 My heart is broken by reproach,
My soul is full of grief:
I looked in vain for those who would
Give pity and relief.

19 They also bitter gall did give
To me instead of meat;
They gave me vinegar to drink,
What time my thirst was great.

20 Before them let their table prove
A snare; and do thou make
Their welfare and prosperity
A trap themselves to take.

21 Let thou their eyes so darkened be,
That sight may them forsake;
And let their loins be made by thee
Continually to shake.

22 Upon them, Lord, thy fury pour,
Them seize in anger great;
And in their tents let no one dwell,
Their homes be desolate.

23 For they have persecuted him,
Whom thou didst smite before;
And to the grief of those they talk
Whom thou hast wounded sore.

24 Add thou iniquity to all
Their former wickedness;
And do not let them come at all
Into thy righteousness.

25 And from the book of life let them
Be blotted out by thee;
Among the just and righteous ones
Their names not written be.

26 But now become exceeding poor
And sorrowful am I:
By thy salvation, O my God,
Let me be set on high.

27 The name of God I with a song
Most cheerfully will praise;
And I, in giving thanks to him,
His name will highly raise.

28 And to the Lord an offering
More pleasing this shall prove
Than sacrifice of any beast
That hath both horn and hoof.

29 When this the humble men shall see,
It joy to them shall give:
O all ye that do seek the Lord,
Your hearts shall ever live.

30 For God the poor hears, and will not
His prisoners contemn.
Let heaven, and earth, and seas him praise;
And all that move in them.

31 For God will Judah's cities build,
And Zion he will save,
That they may dwell therein, and it
In sure possession have.

32 And they that are his servants' seed
Inherit shall the same;
So they shall have their dwelling there
Who love his blessèd name.

PSALM 69. S. M.

1 SAVE me, O God; the floods
So violent have been,
That even to my very soul
The waters have come in.

2 I'm sinking in deep mire,
Where standing there is none;
I into waters deep have come,
Where floods have o'er me gone.

3 I'm weary with my cries,
My throat is also dried;
My eyes have failed while for my God
In waiting I abide.

4 Those who without a cause
Against me hatred bear,
Ev'n than the hairs upon my head
They more in number are.

5 Those who would me destroy,
My en'mies wrongfully
Are mighty; then what I took not
Restore again did I.

6 My sins and follies, Lord,
Are not concealed from thee;
Let none who wait on thee be shamed,
Lord God of hosts, for me.

7 O God of Israel,
For me let no disgrace,
Or shame be brought on any one
Who truly seeks thy face.

8 Because for thee reproached,
My face is hid with shame;
To brethren strange, to mother's sons
An alien I became.

9 The zeal hath me consumed
Which to thy house I bear;
And those reproaches cast on thee
Upon me fallen are.

10 My tears and my sad fasts
Were counted as my shame;
When sackcloth I put on, to them
A proverb I became.

11 Those sitting in the gate
Against me evil spake,
And drunkards also in their cups
Of me their song did make.

12 But in th' accepted time,
Lord, I will pray to thee;
In truth of thy salvation, Lord,
And mercy great, hear me.

13 O take me from the mire,
And me from sinking keep;
From those who hate me save thou me,
And from the waters deep.

14 Let not the flood prevail,
Whose water overflows,
Nor deep me swallow, nor the pit
Her mouth upon me close.

15 Lord, hear me, for thy love
And kindness is most good;
O turn, and manifest to me
Thy mercies' multitude.

16 Hide not thy face from me,
I'm troubled, soon attend,
Draw near, thy servant's soul redeem,
Me from my foes defend.

17 Thou my reproach dost know,
My shame and my disgrace;
Those that are enemies to me
Are all before thy face.

18 Reproach hath broke my heart;
I'm full of grief; for one
To pity me I looked in vain,
All comforters were gone.

19 They also gave me gall,
They gave it for my meat:
They gave me vinegar to drink,
What time my thirst was great.

20 For recompense to them
A snare their table make;
Their welfare and prosperity
A trap themselves to take.

21 So darkened be their eyes,
That they no light may see,
And let their loins by thee be made
To shake continually.

22 Fierce wrath pour forth, let it
Fast hold upon them take;
And let their tents be desolate;
None there his dwelling make.

23 For him they persecute,
Whom thou didst smite before;
And to the grief of those they talk
Whom thou hast wounded sore.

24 Add thou iniquity
To their past wickedness,
And never let them come at all
Into thy righteousness.

25 And from the book of life
Their names let be erased;
And in the record of the just
Let not their names be placed.

26 But now exceeding poor,
And sorrowful am I;
By thy salvation, O my God,
Let me be set on high.

27 I, with a song to God,
His praises will proclaim,
And I, in giving thanks to him,
Will magnify his name.

28 To God this sacrifice
Shall be more pleasing far
Than ox or bullock, beasts on which
Both horns and hoofs there are.

29 When this the humble see
It joy to them shall give;
All ye who truly seek the Lord,
He'll make your hearts to live.

30 God hears the poor, nor will
His prisoners contemn.
Let heaven and earth and seas him praise,
And all that move in them.

31 He'll Judah's cities build,
And Zion he will save,
That they may dwell therein, and it
A sure possession have.

32 His servants' children, too,
Inherit shall the same:
And those shall have their dwelling there
Who love his blessèd name.

PSALM 70. C. M.

1 MAKE haste, O God, me to preserve;
With speed, Lord, help thou me.
And let all those who seek my soul
Shamed and confounded be.

2 Turned back be they, and put to shame,
That in my hurt delight.
Turned back be they, Ha, ha! that say,
Their shaming to requite.

3 Let all who seek thy face be glad,
And ever joyful be:
Let them who thy salvation love
Say still, The Lord praise ye.

4 But I both poor and needy am;
Come, Lord, and make no stay;
My help thou, and deliv'rer art;
O Lord, make no delay.

PSALM 70. S. M.

1 LORD, hasten me to save;
With speed, O Lord, help me;
And let all those who seek my soul
With shame confounded be.

2 Turned back be they, and shamed,
That in my hurt delight.
Turned back be they, Ha, ha! that say,
Their shaming to requite.

3 In thee let all be glad,
And joy that seek for thee;
Let them who thy salvation love
Say still, The Lord praise ye.

4 I poor and needy am;
Come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

PSALM 70. 11s and 8s.

1 MAKE haste, O my God, to deliver,
I pray,
O Lord, to my succor make haste;
Let them be confounded who seek me to
And in their own folly disgraced. [slay,

2 Let them be turned back in confusion,
O Lord,
Who wish my destruction to see;
Let shame and defeat be their only reward,
Who laugh in derision at me.

3 Let all them that seek thee be glad and
rejoice,
And who thy salvation would see;
In anthems of praise let them lift up the
voice,
And constantly magnify thee.

4 But I, poor and needy, still trust in thy
word;
Make haste to the rescue, I pray;
My helper thou art, and my Saviour, O
No longer thy coming delay. [Lord,

PSALM 71. C. M.

1 O LORD, my hope and confidence
Are placed alone in thee;
Then let me evermore be kept
From all confusion free.

2 And let me, in thy righteousness,
From thee deliv'rance have;
O rescue me, incline thy ear
To hear me, and me save.

3 Be thou my dwelling rock, to which
I ever may resort:
Thou my salvation hast ordained;
Thou art my rock and fort.

4 Free me, my God, from wicked hands,
Hands cruel and unjust;
For thou, O Lord God, art my hope,
And from my youth my trust.

5 Thou from my birth hast held me up,
Thou art the same that me
Out of my mother's womb didst take:
I ever will praise thee.

6 To many I a wonder am;
Thou art my refuge strong.
Filled let my mouth be with thy praise
And honor all day long.

7 O do not cast me off, when me
Old age doth overtake;
And in the day of failing strength,
O do not me forsake.

8 For they who are my enemies
Against me speak with hate;
And they together counsel take
Who for my soul lay wait.

9 They say God leaves him, him pursue,
And take, for none will save.
Be thou not far from me, my God;
Thy speedy help I crave.

10 Confounded, and consumed let all
My adversaries be;
And clothed with scorn and shame be they
Who seek to injure me.

11 But I in thee with confidence
Will hope continually;
And yet with praises more and more
I will thee magnify.

12 Thy justice and salvation, Lord,
My mouth abroad shall show,
Even all the day; for I thereof
The numbers do not know.

13 And I will constantly go on
In strength of God the Lord;
And thy own righteousness, even thine
Alone, I will record.

14 For even from my youth, O God,
By thee I have been taught;
And hitherto I have declared
The wonders thou hast wrought.

15 And now, O God, forsake me not
When I am old and gray;
Till I to this and every age
Thy strength and power display.

16 Thy perfect righteousness, O God,
The heavens height exceeds;
O who is like to thee, who hast
Performed such mighty deeds?

17 Thou, Lord, who great adversities,
And sore, to me didst show,
Shalt quicken me, and bring again
From depths of earth below.

18 My greatness and my power thou wilt
Increase and far extend;
Against all grief on every side
Thou wilt me comfort send.

19 Thee, ev'n thy truth, I'll also praise,
My God, with psaltery;
Thou Holy One of Israel,
With harp I'll sing to thee.

20 My lips shall much rejoice in thee,
When I thy praises sound;
My soul, by thee redeemed from death,
In joy shall much abound.

21 And with my tongue I will proclaim
Thy justice all day long;
For they confounded are and shamed
Who seek to do me wrong.

PSALM 72. C. M.

1 O LORD, thy judgments give the king,
His son thy righteousness.
Thy people he shall justly judge,
Thy poor with uprightness.

2 The lofty mountains shall bring forth
To all the people peace;
The little hills shall also yield
The same by righteousness.

3 The people's poor ones he shall judge,
The needy's children save;
He also shall in pieces break
Those who oppressed them have.

4 They shall thee fear while sun and moon
Do last through ages all;
He'll come like rain on meadows mown,
Or showers on earth that fall.

5 The just shall flourish in his days,
And prosper in his reign:
And while the moon endures he shall
Abundant peace maintain.

6 His large and great dominion shall
From sea to sea extend;
It from the river shall reach forth
To earth's remotest end.

7 They in the wilderness that dwell
Bow down before him must;
And they that are his enemies
Shall lick the very dust.

8 The kings of Tarshish, and the isles,
To him shall presents bring;
And unto him shall offer gifts
Sheba's and Seba's king.

9 Yea, all the mighty kings on earth
Before him down shall fall;
And all the nations of the world
Do service to him shall.

10 For he the needy will set free,
When he on him shall call;
He'll save the poor, and those for whom
There is no help at all.

11 The poor man and the indigent
In mercy he shall spare;
He shall preserve alive the souls
Of them that needy are.

12 Both from deceit and violence
Their souls he shall set free;
And also in his sight their blood
Shall very precious be.

13 Yea, he shall live, and giv'n to him
Shall be of Sheba's gold;
For him shall constant prayer be made,
His praise each day be told.

14 Of corn a handful in the earth,
On tops of mountains cast,
Shall wave with fruit like Lebanon
When shaken with the blast.

15 The city shall be flourishing,
Her citizens have peace;
And like the grass that clothes the earth,
Their numbers shall increase.

16 His name forever shall endure;
Last like the sun it shall;
Men shall be blest in him, and blest
All nations shall him call.

17 Now blessèd be Jehovah, God,
The God of Israel,
Who only doeth wondrous works,
In glory that excel.

18 And blessèd be his glorious name
To all eternity:
The whole earth let his glory fill.
Amen, So let it be.

PSALM 72. L. M.

1 O GOD, thy judgments give the king,
His royal Son thy righteousness;
He to thy people right shall bring,
With judgment shall thy poor redress.

2 The mountains great shall peace secure,
And little hills by means of right;
He'll save the needy, judge the poor,
And crush the proud oppressor's might.

3 Till sun and moon no more are known,
They shall thee fear through ages all;
He'll come like rain on meadows mown,
And showers upon the earth that fall.

4 The just shall flourish in his day,
While lasts the moon shall peace extend;
From sea to sea shall be his sway,
And from the river to earth's end.

5 To him shall bow who dwell in wilds,
Down to the dust his foes shall bend;
The kings of Tarshish, and the isles,
Sheba and Seba, gifts shall send.

6 All kings before him down shall fall;
All nations shall his laws obey;
He'll save the needy when they call,
The poor, and those that have no stay.

7 The poor and needy spared shall be,
The needy's soul saved by his might,
From fraud and violence set free;
Dear shall their blood be in his sight.

8 He'll live; before him shall be laid
Of Sheba's gold an offering;
For him shall constant prayer be made,
His praises they shall daily sing.

9 On hill-tops sown a little corn
Like Lebanon with fruit shall bend;
New life the city shall adorn;
She shall like grass grow and extend.

10 Long as the sun his name shall last,
It shall endure through ages all;
And men shall still in him be blest,
Blest all the nations shall him call.

11 Now blessèd be the mighty One,
Jehovah, God of Israel,
For he alone hath wonders done,
And deeds in glory that excel.

12 And blessèd be his glorious name,
Long as the ages shall endure.
O'er all the earth extend his fame.
Amen, amen, forevermore.

PSALM 73. C. M.

YET God is good to Israel,
To each pure-hearted one.
With me, my steps had nearly slipped,
My feet were almost gone.

2 For I was envious, and grudged
The foolish ones to see,
When I perceived that wicked men
Enjoyed prosperity.

3 Because their strength continues firm,
Their death from bands is free.
They are not toiled like other men,
Nor plagued as others be.

4 Their pride doth therefore like a chain
Encompass them about;
And, as a garment, violence
Doth cover them throughout.

5 Their eyes stand out with fat, they have
More than their hearts could wish.
They are corrupt; their talk of wrong
Both lewd and lofty is.

6 They set their mouth against the heavens
In their blaspheming talk;
And their reproaching tongue at large
Throughout the earth doth walk.

7 His people, therefore, oftentimes
Look back, and turn about;
And in abundance unto them
The waters are wrung out.

8 And thus they say, How can it be
That God these things doth know?
Or, Can there in the Highest be
Knowledge of things below?

9 Behold, how these the wicked ones
Do prosper at their will
In worldly things; how they increase
In wealth and riches still!

10 I verily have sought in vain
My heart to purify;
And vainly also washed my hands
In innocence have I.

11 For daily, and all day throughout,
Great plagues I suffered have;
Yea, every morning I anew
Did chastisement receive.

12 If in this manner foolishly
To speak I would intend,
Thy children's generation then
Behold I should offend.

13 When I this thought to know, it was
Too hard a thing for me;
Till to God's holy place I went,
Then I their end did see.

14 Them set upon a slippery place
Assuredly thou hast;
And suddenly didst thou, O Lord,
Them to destruction cast.

15 How in a moment suddenly
To ruin brought are they!
With fearful terrors utterly
They are consumed away.

16 Even like an empty dream when one
From sleeping doth arise,
So thou, when thou awakest, Lord,
Their image shalt despise.

17 Thus grieved within me was my heart,
And me my reins opprest;
So rude was I, and ignorant,
And in thy sight a beast.

18 Yet notwithstanding this, O Lord,
I ever am with thee;
Thou hast me held by my right hand;
And still upholdest me.

19 With thy good counsel while I live
Thou wilt me safely guide;
And into glory afterward
Receive me to abide.

20 O whom have I in heavens high,
But thee, O Lord, alone?
And in the earth whom I desire
Besides thee there is none.

21 My flesh and heart do faint and fail,
But God my heart sustains;
The strength and portion of my heart
He evermore remains.

22 For lo, they that are far from thee
Forever perish shall;
And as for those who from thee stray,
Thou hast destroyed them all.

23 But surely it is good for me
That I draw near to God:
In God I trust, that all thy works
I may declare abroad.

PSALM 74. C. M.

1 O GOD, why hast thou cast us off?
Is it forevermore?
Against thy pasture-sheep why doth
Thy anger smoke so sore?

2 Thy congregation, Lord, do thou
In thy remembrance hold;
Forget not those who purchased were
By thee in times of old.

3 The rod of thy inheritance,
Which thou redeemèd hast,
This Zion hill, in which thou hadst
Thy dwelling in times past.

4 To these long desolations, Lord,
O haste, and tarry not!
For all the ills thy foes within
Thy holy place have wrought.

5 Amidst thy congregations, Lord,
Thy enemies do roar:
Their ensigns they set up for signs
Of triumph, thee before.

6 A man was famous, and was held
In honor and renown,
According as with lifted axe,
He cut the thicket down.

7 But all at once, with axes now,
And hammers, they engage;
And all the carvèd work thereof
They break down in their rage.

8 Thy holy place they set on fire;
They have defiled the same,
By casting down, even to the ground,
The place where dwelt thy name.

9 They said in heart, "Now let them be
To one destruction doomed;"
God's synagogues in all the land
With fire they have consumed.

10 Our signs we do not now behold,
There is not us among
A prophet now, nor any one
Who knows the time how long.

11 How long shall adversaries, Lord,
Thus in reproach exclaim?
Shall enemies forever thus
Blaspheme thy holy name?

12 Thy hand, even thy right hand of might,
Why dost thou thus draw back?
O from thy bosom pluck it out
For our deliv'rance sake.

13 Because my King is God alone,
Even from the times of old;
He works, in midst of all the earth,
Salvation manifold.

14 The sea by thy great power to part
Asunder thou didst make;
And thou the dragons' heads, O Lord,
Didst in the waters break.

15 The heads of the leviathan
Thy hand did break and give
To be the people's sustenance
Who in the deserts live.

16 The fount and flood were cleft by thee,
The mighty streams were dried.
The day and night are thine, and thou
Didst light and sun provide.

17 By thee the borders of the earth
Were settled everywhere;
The summer and the winter both
By thee created were.

18 That spiteful foes have thee reproached,
In memory record;
And that the foolish people have
Blasphemed thy name, O Lord.

19 O do not to the multitude
Thy turtle's soul give o'er;
The congregation of thy poor
Forget not evermore.

20 Lord, to thy cov'nant have respect;
Because in every clime
Are earth's dark places filled with homes
Of cruelty and crime.

21 O let not those that are oppressed
Return again with shame;
Let those that poor and needy are
Give praises to thy name.

22 Do thou, O God, arise and plead
The cause that is thy own:
Remember how thou art reproached
Still by the foolish one.

23 O Lord, do not forget the voice
Of such as are thy foes;
Of them that up against thee rise
The tumult ever grows.

PSALM 74. 8, 6, 8, 4.

1 O GOD, why hast thou cast us off?
Why doth forever smoke
Thy wrath against thy chosen race,
Sheep of thy flock?

2 Thy church by thee redeemed of old
In love remember still,
The rod of thy inheritance,
This Zion hill.

3 Here thou hast dwelt; lift up thy feet,
To these sad ruins haste,
Thy holy place, with wicked hands
By foes laid waste.

4 Thy enemies in triumph shout
Where saints were wont to pray;
Their ensigns on thy temple's walls
For signs display.

5 Once men were famed for felling trees,
But now the carved work falls;
With axes and with hammers now
They break the walls.

6 They have thy temple set on fire,
In dust they have defiled
Thy holy place where dwelt thy name,
Thy house despoiled.

7 They, to destroy us all at once
Did in their hearts conspire;
Through all the land God's synagogues
They've burnt with fire.

8 Our signs we see not; there is now
No prophet us among,
Nor is there any one who knows
The time how long.

9 O Lord, how long shall those blaspheme
Thy name who thee withstand?
Why hide thyself? make bare thy hand,
Ev'n thy right hand.

10 Because God is my King of old;
Salvation worketh he,
Through all the earth, and by his strength
Divides the sea.

11 Thou broken hast the dragons' heads,
And as their meat didst give
Leviathan to those who did
In deserts live.

12 Fountain and flood thou didst divide,
Made mighty rivers dry;
The day is thine, the night is thine,
The sun and sky.

13 Thou hast established by decree
All borders of the earth;
To summer and to winter thou
Hast given birth.

14 O Lord, do thou this keep in mind,
How enemies defame,
And how the foolish people have
Blasphemed thy name.

15 Thy turtle-dove deliver not
To crowds which it beset,
And thy poor flock forevermore
Do not forget.

16 Unto thy cov'nant have respect,
For every where we see
The earth's dark habitations filled
With cruelty.

17 O let not those that are oppressed
Return again with shame;
But let the poor and needy ones
Still praise thy name.

18 Arise, O God, plead thy own cause,
Keep thou in memory
How every day the foolish man
Reproacheth thee.

19 Of them that up against thee rise
The tumult ever grows;
Forget not thou the voice of them
That are thy foes.

PSALM 75. C. M.

1 TO thee, O God, we render thanks,
We render thanks to thee;
Because thy wondrous works declare
Thy great name near to be.

2 I purpose when I shall receive
The congregation, Lord,
That I will judgment uprightly
To every one award.

3 The land has been dissolved throughout
With all that in it dwell,
But yet its pillars I bear up,
And them establish well.

4 I to the foolish people said,
Do not deal foolishly;
And unto those that wicked are,
Lift not your horn on high.

5 Lift not your horn on high, nor speak
With stubborn neck; but know,
Promotion not from east, nor west,
Nor from the south doth flow.

6 But God is judge, he puts down one,
And sets another up.
For in the hands of God Most High
Of red wine is a cup;

7 'Tis full of mixture; he pours forth,
And makes the wicked all
Wring out the bitter dregs thereof;
Yea, and they drink them shall.

8 But I forever will exult,
I Jacob's God will praise.
All power of sinners will cut off;
But just men's power will raise.

PSALM 76. C. M.

1 IN Judah God is known; his name
In Israel is great;
In Salem is his holy place,
In Zion is his seat.

2 There arrows of the bow he broke,
The shield, the sword, the war.
More glorious thou than hills of prey;
More excellent art far.

3 The stout of heart themselves were spoiled,
A deadly sleep they slept,
And none of all the men of might
Their strength of hands have kept.

4 When thy rebuke, O Jacob's God,
Had forth against them passed,
Then both the chariot and the horse
Were in a dead sleep cast.

5 For thou, yea, thou art to be feared
And who, O Lord, is he
That may stand up before thy sight,
If once thou angry be?

6 From heaven judgment was proclaimed,
The earth was still with fear,
When God to judgment rose, to save
All meek on earth that were.

7 Because the very wrath of man
Unto thy praise redounds;
Thou to the remnant of his wrath
Wilt set restraining bounds.

8 Vow to the Lord your God, and pay;
All ye that near him be,
Bring gifts and presents unto him,
To be adored is he.

9 For he the spirits shall cut off
Of those that princes are:
And to the kings that are on earth
He fearful shall appear.

PSALM 76. L. M.

1 IN Judah God is known and feared,
In Israel his name is great,
His tent in Salem he hath reared,
In Zion fixed his royal seat.

2 He there break arrows of the bow,
The shield, the sword, and war's array;
More excellent, O Lord, art thou,
More glorious far than hills of prey.

3 The stout of heart are spoiled in fight,
A deadly sleep the warrior slept;
No hand of all the men of might
Its wonted strength or cunning kept.

4 O Jacob's God, at thy command
The chariot and the horse went down;
For thou art dreadful; who can stand
Before the tempest of thy frown?

5 From heaven Jehovah judgment gave;
The trembling earth stood still and feared,
When all the meek on earth to save,
For righteous judgment God appeared.

6 The wrath of man thee praise shall bring,
Remaining wrath thy hand shall stay.
Vow to the Lord your God and King,
Be faithful all your vows to pay.

7 Let all around their presents bring
To him whom all the world should fear:
He cuts off princes; God the King
Shall dreadful to earth's kings appear.

PSALM 77. C. M.

1 I WITH my voice cried unto God,
Yea, unto God I cried;
And to my earnest prayer his ear
He graciously applied.

2 Through all the day I sought the Lord,
While trouble on me pressed;
Through all the night I spread my hands.
My soul would take no rest.

3 I to remembrance God recalled,
But trouble still remained;
And overwhelmed my spirit was
While I in grief complained.

4 Thou dost withhold my eyes from sleep,
When sleep and rest I seek;
My trouble is so great that I
Unable am to speak.

5 I thought upon the days of old,
The years departed long;
I held communion with my heart;
By night recalled my song.

6 My heart inquired with anxious care,
Will God forever spurn?
Shall we no more his favor see?
Will mercy ne'er return?

7 Forever does his promise fail?
Hath God forgotten grace?
Hath he shut up his tender love?
In anger hid his face?

8 "But this is my infirmity,"
My thoughts at once reply;
I'll call back years of God's right hand,
The years of God Most High.

9 I will commemorate the deeds
Accomplished by the Lord;
The wonders done of old by thee
I surely will record.

10 I also will of all thy works
My meditation make;
And of thy doings to discourse
Great pleasure I will take.

11 O God, most holy is thy way
In thy divine abode;
Who is so great a god of might
As our Almighty God?

12 Thou art the God of wondrous deeds
Performed by thy right hand;
Thou hast declared thy strength among
The tribes of every land.

13 To thy own people with thy arm
Thou didst redemption bring;
To Jacob's sons, and to the tribes
From Joseph's house that spring.

14 The waters saw thee, O Most High,
They saw, and troubled were;
And from its lowest depths the sea
Was moved, and fled for fear.

15 The clouds poured out abundant rain,
Loud sounds filled all the sky;
Yea, here and there on every side
Thy arrows swift did fly.

16 In thunders loud along the heavens
Thy voice was uttered forth;
Thy lightnings blazed across the world,
Then shook and quaked the earth.

17 Thy paths were in the waters great,
Thy way was in the sea,
Thy footsteps 'mid the deep sea waves
Were only known to thee.

18 And like a flock of sheep thou didst
Thy people safely guide
By Moses' and by Aaron's hand
Through all the desert wide.

PSALM 77. L. M.

1 I CRIED to God, I cried, he heard;
In day of grief I sought the Lord;
All night with hands stretched out I wept,
My soul no comfort would accept.

2 I thought of God, and was distressed;
Complained, yet trouble round me pressed;
Thou holdest, Lord, my eyes awake;
So great my grief I cannot speak.

3 The days of old I called to mind,
The ancient years when God was kind;
I called to mind my song by night,
My musing spirit sought for light.

4 Will God cast off forevermore?
His favor will he ne'er restore?
Has grace forever passed away?
Or, doth his promise fail for aye?

5 Hath God forgotten to be kind?
His tender love in wrath confined?
My weakness this, yet faith doth stand
Recalling years of God's right hand.

6 The works of old done by the Lord,
Thy wondrous works I will record;
I'll muse on all thy works so vast,
And talk of all thy doings past.

7 The holy place is thy abode;
What god so great as is our God?
Thy wondrous works thou hast made known,
Thy strength among the people shown.

8 Thy arm the sons of Jacob saved,
And Joseph's offspring when enslaved.
The waters saw thee, God of might,
The waters saw thee with affright.

9 Then troubled was the mighty main;
The clouds poured out abundant rain;
The lowering skies send out a sound,
And far thy arrows blazed around.

10 Thy lightnings flashed, thy thunders pealed,
The trembling earth in terror reeled;
Thou through the sea thy way didst keep,
Thy path was in the mighty deep.

11 Thy footsteps were to all unknown;
Thy goodness to thy flock was shown.
By Moses' and by Aaron's hand
Thou didst them guide to Canaan's land.

PSALM 78. C. M.

1 ATTEND, my people, to my law:
Thereto give thou an ear,
The words that from my mouth proceed
Attentively to hear.

2 My mouth shall speak a parable,
And sayings dark of old;
The same which we have heard and known,
Ev'n as our fathers told.

3 We will not from their children hide
The wonders done by thee;
To generations yet to come
These things declare will we.

4 The praises of the Lord our God,
And his almighty strength,
The wondrous works that he hath done,
We will show forth at length.

5 His testimony and his law
In Isr'el did he place,
And charged our fathers it to show
To their succeeding race;

6 That so the race which was to come
These things might learn and know;
And sons unborn, who should arise,
Might to their sons them show:

7 That they might set their hope in God,
And suffer not to fall
His mighty works out of their mind,
But keep his precepts all:

8 And might not, like their fathers, be
A stiff rebellious race;
A race not right in heart; with God
Whose spirit faithless was.

9 The sons of Ephraim, who nor bows
Nor other arms did lack,
When as the day of battle was,
Yet faintly turned back.

10 They broke God's cov'nant, and refused
In his commands to go;
His works and wonders they forgot,
Which he to them did show.

11 Things marvellous he brought to pass;
Their fathers them beheld
Within the land of Egypt done,
Yea, even Zoan's field.

12 By him divided was the sea,
He led them through the flood;
The waters on each side he raised,
Till as a heap they stood.

13 With cloud by day, with light of fire
All night he did them guide.
In desert, rocks he cleft, and drink,
As from great depths, supplied.

14 He also from the rock brought streams,
Like floods made waters run.
Yet, sinning more, in desert they
Provoked the highest One.

15 For in their heart they tempted God,
And, speaking with mistrust,
They greedily did meat require
To satisfy their lust.

16 Against the Lord himself they spoke,
And, murmuring, said thus,
"A table in the wilderness
Can God prepare for us?

17 Behold, he smote the rock, and thence
Came streams and waters great;
But can he give his people bread,
And send them flesh to eat?"

18 Jehovah heard, his wrath arose:
Then kindled was a flame
On Jacob, and on Israel
His indignation came.

19 For they believed not God, nor trust
In his salvation had;
Though clouds above he did command,
And heaven's doors open made,

20 And manna rained on them, and gave
Them corn of heav'n to eat.
Man angels' food did eat; to them
He to the full sent meat.

21 He in the heaven also caused
An eastern wind to blow;
And by his power he let out
The southern wind to go.

22 Then flesh he rained on them like dust
Which cannot numbered be;
And feathered fowls in numbers vast
Like sands along the sea.

23 At his command, amid their camp,
The flesh in showers fell;
On every side it fell about
The tents where they did dwell.

24 So they did eat abundantly,
And had of meat their fill;
For he did give to them what was
Their own desire and will.

25 They from their lust had not estranged
Their heart and their desire;
But while the meat was in their mouths,
Which they did so require,

26 God's wrath upon them came, and slew
The fattest of them all;
And so the choice of Israel,
O'erthrown by death, did fall.

27 Yet after all the Lord had done,
They still went on in sin;
Nor did believe, although his works
So wonderful had been.

28 He therefore did in vanity
Their days consume and waste;
And by his wrath their wretched years
Away in trouble passed.

29 But when he slew them, then they did
To seek him show desire;
Yea, they returned, and after God
Did earnestly inquire.

30 And that the Lord had been their Rock
They did remember then;
And that the high almighty God
Had their Redeemer been.

31 Yet with their mouth they flattered
And with their tongues they lied;
Their heart was not sincere; they from
His cov'nant turned aside.

32 But, full of pity, he forgave
Their sin, nor did them slay;
Nor stirred up all his wrath, but oft
His anger turned away.

33 For that they were but fading flesh
To mind he did recall;
A wind that passeth soon away,
And ne'er returns at all.

34 How often in the wilderness
Did they provoke his wrath!
How often grieve him, as they marched
Along their desert path!

35 Yea, turning back, they tempt the Lord,
And boldly limits place
About the High and Holy One—
The God of Isr'el's race.

36 And they remembered not his hand,
Nor yet the noted day
When he redeemed them from the foe
Who sought them for his prey.

37 Nor how great signs in Egypt land
He openly had wrought;
What miracles in Zoan's field
His hand to pass had brought.

38 How he their rivers and their lakes
Turned everywhere to blood,
That neither man nor beast could drink
Of standing lake or flood.

39 Devouring flies, of divers sorts,
The Lord among them brought;
And swarms of frogs o'er all the land,
Which great destruction wrought.

40 He to the caterpillar gave
The fruits of all their soil;
He gave the labors of their hands
To be the locust's spoil.

41 Their vines with hail, their sycamores
He with the frost did blast;
Their beasts to hail he gave; their flocks
Hot thunderbolts did waste.

42 He cast upon them anger fierce;
To burning wrath give vent;
In indignation troubled them
By evil angels sent.

43 He did not spare their soul from death,
But for his wrath made way;
And to the fearful pestilence
He gave their life a prey.

44 And over Egypt's land he smote
Their first-born, and their pride,
Till everywhere in tents of Ham
Their chief of strength had died.

45 But forth from thence like sheep he
His own, his chosen band,
And led his people like a flock
Across the desert land.

46 And on their journey he them led,
Secure from ev'ry fear.
But by the sea's o'erwhelming waves
Their en'mies covered were.

47 To borders of his holy place
The Lord his people brought,
Ev'n to the mountain which for them
His own right hand had bought.

48 The nations which in Canaan dwelt,
He also by his hand,
Before his people's face, expelled
Beyond their native land;

49 Which for inheritance to them
By line he did divide,
And made the tribes of Israel
Within their tents abide.

50 But God Most High they did provoke,
They tempted him again;
His testimonies to observe
Their will did not incline:

51 But, like their fathers, they turned
In faithlessness and pride,
And like a false, deceitful bow,
They all were turned aside.

52 Because to anger they provoked
The Lord with places high,
And with their graven images
Moved him to jealousy.

53 When God heard this, he angry was,
And much loathed Isr'el then:
So Shiloh's tent he left, the tent
Which he had placed with men.

54 And he his strength delivered o'er
To long captivity;
He left his glory in the hand
Of his proud enemy.

55 His people also to the sword
In anger o'er he turned:
Against his own inheritance
His wrath so fiercely burned.

56 The fire consumed their choice young men;
Their maids no marriage had;
And when their priests fell by the sword,
Their wives no mourning made.

57 But then the Lord arose, as one
That doth from sleep awake;
And like a giant that, by wine
Refreshed, a shout doth make.

58 And on the backs of fleeing foes
He caused his strokes to fall,
And to reproach perpetual
He put his en'mies all.

59 Moreover Joseph's tent he spurned,
Nor Ephraim's tribe approved;
But Judah's tent Jehovah chose,
The Zion Mount he loved.

60 And like the firm and lofty hills
He built his holy place;
Yea, strong as earth's foundations fast,
He gave it changeless base.

61 Of David as his servant then
He sovereign choice did make,
And him, from out the folds of sheep,
The Lord was pleased to take.

62 From waiting on the suckling ewes,
He brought him forth to feed
His Israel, his heritage,
His people, Jacob's seed.

63 So with integrity of heart
He did them wisely feed;
And with his skilfulness of hands
He did them safely lead.

PSALM 79. C. M.

1 INTO thy heritage, O God,
Have heathen entrance made?
Thy holy place they have defiled,
On heaps Jerus'lem laid.

2 Thy servants' bodies they have cast
To fowls of heaven for meat;
The flesh of thy dear saints they gave
To beasts of earth to eat.

3 Their blood about Jerusalem
Like water they have shed;
And of their number none remained
To bury them when dead.

4 And to our neighbors a reproach
Most base become are we;
A scorn and laughing-stock to them
That round about us be.

5 How long, O Lord? for evermore
Wilt thou still keep thine ire?
O how long shall thy jealousy
Burn like devouring fire?

6 On heathen pour thy fury forth,
That never have thee known,
And on those kingdoms which thy name
Have never called upon.

7 For these are they who have devoured
Thy servant Jacob's race,
And they, all waste and desolate
Have made his dwelling-place.

8 Against us mind not former sins;
Thy tender mercies show;
Let them relieve us speedily,
For we're brought very low.

9 For thy name's glory help us, Lord,
Who hast our Saviour been:
Deliver us; for thy name's sake,
O purge away our sin.

10 Why say the heathen, Where's their God?
Let him to them be known;
When those who shed thy servants' blood
Are in our sight o'erthrown.

11 O let the prisoner's sighs ascend
Before thy sight on high:
Preserve those in thy mighty power
That are condemned to die.

12 And to our neighbors' bosom cause
It seven-fold rendered be,
For that reproach which in their spite,
O Lord, they cast on thee.

13 So we, thy people and thy flock,
Will ever thank thy name;
And unto generations all
We will thy praise proclaim.

PSALM 79. S. M.

1 O GOD, the heathen hosts
Thy heritage invade;
Thy holy house they have defiled,
In heaps Jerus'lem laid.

2 Thy servants they when dead
Have given to fowls for meat;
And thy saints' flesh they have cast forth
For beasts of earth to eat.

3 About Jerusalem,
Like water, they have shed
Thy servants' blood, and none was left
To bury them when dead.

4 Our scoffing neighbors now
With base reproach us wound;
A scorn and laughing-stock we are
To all the nations round.

5 How long, O Lord, how long
Wilt thou retain thine ire?
How long shall thy fierce jealousy
Burn like devouring fire?

6 On heathen pour thy wrath
Like fierce consuming flame;
On kingdoms which have never known,
Nor called upon thy name.

7 Because they have devoured
Thy servant Jacob's race;
They have made desolate and waste
His pleasant dwelling-place.

8 Mind not our former sins;
Thy tender mercies show;
O let them visit us with speed,
We are brought very low.

9 For thy name's glory help,
Who hast our Saviour been;
Deliver us for thy name's sake,
And purge away our sin.

10 Why should the heathen scoff,
And say, "Where is their God?"
Be known to them before our eyes
Avenging thy saints' blood.

11 In mercy, Lord, draw near,
And hear the pris'ner's sigh;
Preserve those in thy mighty power
That are condemned to die.

12 And to our neighbors, Lord,
Be seven-fold repaid,
To their own bosoms, that reproach
Which they on thee have laid.

13 So we thy chosen flock
Will ever praise thy name;
With thankful hearts to ages all
Thy praise we will proclaim.

PSALM 80. C. M.

1 HEAR, Isr'el's Shepherd! like a flock
Thou that dost Joseph guide;
Shine forth, O thou that dost between
The cherubim abide.

2 In Ephraim's, and Benjamin's,
And in Manasseh's sight,
O come for our salvation, Lord,
Stir up thy strength and might.

3 Turn us again, O Lord our God,
Restore us unto thee;
O cause thy face to shine on us,
And saved we then shall be.

4 O Lord of hosts, almighty God,
How long shall kindled be
Thy wrath against the prayer which
Thy people make to thee?

5 Thou tears of sorrow giv'st to them
Instead of bread to eat;
Thou givest tears instead of drink
To them in measure great.

6 Thou makest us to neighbors all
A strife on every side,
Our enemies among themselves
With laughter us deride.

7 Turn us again, O God of hosts,
Restore us unto thee.
O cause thy face to shine on us
And saved we then shall be.

8 A vine from Egypt thou hast brought,
By thy almighty hand;
And thou hast cast the heathen out,
To plant it in their land.

9 Before it thou a place didst make,
And give it room to stand;
Thou causedst it deep root to take,
And it did fill the land.

10 Its shadow veiled the highest hills,
It covered mountains o'er;
And like the goodly cedars were
The branches which it bore.

11 Upon the one hand, to the sea,
Her boughs she forth did send
Upon the other, to the flood,
Her branches did extend.

12 Why hast thou broken down her hedge,
And taken it away,
So that all passers by do pluck
And make of her a prey?

13 The boar that from the forest comes
Doth waste it at his will;
The wild beast also of the field
Devours of it his fill.

14 O God of hosts, we thee beseech,
Return now unto thine;
Look down from heaven, and behold,
And visit thou this vine:

15 Ev'n this thy vineyard planted here,
The work of thy right hand,
And that same branch, which for thyself
Thou hast made strong to stand.

16 Burnt up it is with flaming fire,
It also is cut down:
And perished utterly are they,
Because thy face did frown.

17 O let thy hand be laid upon
The man of thy right hand,
The Son of man, whom for thyself
Thou hast made strong to stand.

18 So henceforth we will not go back,
Nor turn from thee at all:
O do thou quicken us, and we
Upon thy name will call.

19 Turn us again, Lord God of hosts,
Restore us unto thee;
O cause thy face to shine on us,
And saved we then shall be.

PSALM 80. 11s.

1 O THOU who the Shepherd of Israel art,
Give ear to our prayer, and thy favor impart;
Thou leader of Joseph, thou guide of his way,
'Mid cherubim dwelling, thy glory display.

2 In Ephraim's, Manasseh's and Benjamin's sight,
O come thou and save us: awake in thy might.
O God, give us favor, restore to thy grace;
And then we shall live in the light of thy face.

3 How long wilt thou turn in fierce anger away,
O Lord God of hosts, when thy people do pray?
With tear-bread of sorrow their table is laid;
Of tears' bitter mixture their drink thou hast made.

4 A strife thou hast made us to neighbors around,
Our foes in their laughter and scoffing abound.
O Lord God of hosts, us restore to thy grace,
And then we shall live in the light of thy face.

5 From Egypt's dark border a vine thou didst take:
Destroying the heathen didst room for it make.
Where planted it grew at thy sov'reign command,
With roots deeply set and boughs filling the land.

6 The mountains were covered beneath its deep shade,
The cedars of God with the boughs it displayed;
Her boughs to the sea afar off she did send,
Her branches far out to the river extend.

7 O why hast thou taken her hedges away,
That all who pass by her may make her a prey?
The boar from the forest destroys at his will,
The beasts of the field are devouring her still.

8 Return, God of hosts, O return unto thine;
Look down from the heavens and visit this vine;
This vine, which was planted by thy mighty hand;
This branch for thyself, which thou madest to stand.

9 The axe hews it down; it is burned in the fire;
They perish, rebuked in thy terrible ire.
O lay then thy hand on the man of thy might,
The Son of man made to stand strong in thy sight.

10 No more shall we wander, delighting in shame;
Revive us, O Lord; we will call on thy name.
O Lord God of hosts, us restore to thy grace,
And then we shall live in the light of thy face.

PSALM 81. C. M.

1 SING loud to God our strength; with joy
To God of Jacob sing.
Take up a psalm, the pleasant harp,
Timbrel and psalt'ry bring.

2 Blow trumpets at new-moon, what day
Our feast appointed is:
For charge to Isr'el, and a law
Of Jacob's God was this:

3 This testimony he ordained
In Joseph, when the land
Of Egypt he passed through, whose speech
I did not understand.

4 His shoulder I from burdens took,
His hands from pots did free.
Thou didst in trouble on me call,
And I delivered thee:

5 In secret place of thundering
I did thee answer make;
And at the streams of Meribah
Of thee a proof did take.

6 O thou, my people, give an ear,
I'll testify to thee;
To thee, O Isr'el, if thou wilt
But hearken unto me.

7 In midst of thee there shall not be
A heathen god at all;
Nor unto any god unknown
Thou, bowing down, shalt fall.

8 I am the Lord thy God, who did
From Egypt land thee guide;
I'll fill thy mouth abundantly,
Do thou it open wide.

9 My people would not hear my voice,
My presence Isr'el spurned;
I gave them then to stubborn hearts,
And where they would, they turned.

10 O that my people had me heard,
Isr'el my ways had chose!
I had their en'mies soon subdued,
My hand turned on their foes.

11 The haters of the Lord to him
Submission should have feigned;
But as for them, their time should have
For evermore remained.

12 He should have also fed them with
The finest of the wheat;
Of honey from the rock thy fill
I should have made thee eat.

PSALM 82. C. M.

1 IN gods' assembly God doth stand;
He judgeth gods among.
How long, accepting persons vile,
Will ye give judgment wrong?

2 Defend the poor and fatherless;
To poor oppressed do right.
The poor and needy ones set free;
Them save from ill men's might.

3 They know not, nor will understand;
In darkness they walk on:
For all foundations of the earth
Out of their course are gone.

4 I said that ye are gods, and are
The sons of God Most High;
But as the princes ye shall fall,
Like men ye all shall die.

5 O mighty God, do thou arise,
The earth to judgment call:
For thou, as thine inheritance,
Shalt take the nations all.

PSALM 82. C. M. (Second.)

1 AMONG assembled men of might,
The mighty God doth stand:
He stands to order judgment right
To judges of the land.

2 How long will ye, with wrongful aid,
Th' oppressor's cause protect?
How long, by gift and favor swayed,
The wicked man respect?

3 Protect the fatherless and weak,
Defend the poor distressed;
And give deliv'rance to the meek
By lawless power oppressed.

4 They will not know nor understand,
In darkness on they go:
Quake all the pillars of the land;
They totter to and fro.

5 "True, ye are gods, ye kings," I said;
"And sons of God Most High;
Yet as the sons of men ye fade,
And as the princes die."

6 Arise, O God, assert thy right,
Pronounce thy just decree;
The heritage of earth by right
Belongs, O Lord, to thee.

PSALM 83. C. M.

1 KEEP not, O God, we thee entreat,
O keep not silence now:
Hold not thy peace, O mighty God,
And still no more be thou.

2 For lo! what tumults, in their rage,
Thy enemies have made!
And they that haters are of thee
Have lifted up the head.

3 Against thy chosen people they
Do crafty counsel take;
And they against thy hidden ones
Do consultations make.

4 Come on, we'll cut their nation off,
We'll blot them out, said they;
And thus shall Isr'el's race and name
From mem'ry pass away.

5 With one consent they have conspired,
Against thee they combined;
With Edom's tents, the Ishma'lites,
With Moab, Hagar joined.

6 Gebal, and Ammon, Amalek,
Philistia, those of Tyre,
And Assur joined with them; to help
Lot's children they conspire.

7 To them as unto Midian do,
Jabin at Kison strand;
And Sis'ra, which at Endor fell,
To fertilize the land.

8 Like Oreb and like Zeëb make
Their noble men to fall;
Like Zeba and Zalmunna make
Their noble princes all:

9 Who said, For our inheritance
Let us God's houses take.
My God, them like a wheel, as chaff
Before the wind, them make.

10 As fire consumes the wood, as flame
Doth mountains set on fire,
O chase and frighten them with storm
And tempest of thine ire.

11 With shame their faces fill, O Lord,
That they may seek thy name.
Let them confounded be, and vexed,
Yea, perish in their shame:

12 That men may know, that thou, whose name
Jehovah is alone,
As God Most High, o'er all the earth,
Art seated on thy throne.

PSALM 84. C. M.

1 O LORD of hosts, how lovely is
The place where thou dost dwell
The tabernacles of thy grace
In pleasantness excel.

2 My soul doth long, yea even faint,
Jehovah's courts to see;
My heart and flesh are crying out,
O living God, for thee.

3 Behold, the sparrow findeth out
A house wherein to rest;
The swallow also for herself
Hath found a peaceful nest.

4 And there securely sheltered she
Her young ones forth may bring;
So thy own altars, Lord of hosts,
I seek, my God and King.

5 Blest all who dwell within thy house,
They ever give thee praise.
And blest the man whose strength thou art,
In whose heart are the ways:

6 Who passing on through Baca's vale,
Do make of it a well;
And copious rains descending there,
The pools with water fill.

7 So they from strength unwearied go
Still forward unto strength;
And they in Zion shall appear
Before the Lord, at length.

8 Lord God of hosts, my prayer hear;
O Jacob's God, give ear.
See, God, our shield, look on the face
Of thy anointed dear.

9 For in thy courts one day excels
A thousand; rather in
My God's house will I keep a door,
Than dwell in tents of sin.

10 For God the Lord's a sun and shield:
He'll grace and glory give;
And no good thing will he withhold
From them that justly live.

11 O thou that art the Lord of hosts,
That man is truly blest,
Who with unshaken confidence
On thee alone doth rest.

PSALM 84. 7s and 6s.

1 LORD God of hosts, how lovely
The place where thou dost dwell?
Thy tabernacles holy
In pleasantness excel.

2 My soul is longing, fainting,
Jehovah's courts to see;
My heart and flesh are crying,
O living God, for thee.

3 Behold, the sparrow findeth
A house in which to rest,
The swallow hath discovered
Where she may build her nest;

4 And where, securely sheltered,
Her young she forth may bring;
So, Lord of hosts, thy altars
I seek, my God, my King.

5 Blest who thy house inhabit,
They ever give thee praise;
Blest all whom thou dost strengthen,
Who love the sacred ways.

6 Who pass through Baca's valley,
And make in it a well;
There rains in showers abundant
The pools with water fill.

7 So they from strength unwearied
Go forward unto strength,
Till they appear in Zion,
Before the Lord at length.

8 O hear, Lord God of Jacob,
To me an answer yield;
The face of thy Anointed,
Behold, O God, our Shield.

9 One day excels a thousand,
If spent thy courts within;
I'll choose thy threshold rather
Than dwell in tents of sin.

10 Our sun and shield, Jehovah,
Will grace and glory give;
No good will he deny them
That uprightly do live.

11 O God of hosts, Jehovah,
How blest is every one
Who confidence reposes
On thee, O Lord, alone.

PSALM 85. C. M.

1 O LORD, thou hast thy favor shown
To thy beloved land:
And Jacob's captive state thou hast
Recalled with mighty hand.

2 Thou to thy people all their sins
Most freely pardoned hast;
And over all their trespasses
Thou hast a covering cast.

3 Thou all thy anger hast removed;
From wrath hast turned to peace:
O God, our Saviour, turn to us,
And make thy wrath to cease.

4 Shall thy displeasure thus endure
Against us without end?
Wilt thou to generations all
Thy anger still extend?

5 Shall not thy people joy in thee?
Wilt thou not us revive?
O Lord, to us thy mercy show,
And thy salvation give.

6 I'll hear what God the Lord will speak;
For he will speak in peace,
To all his people and his saints,
Let them from folly cease.

7 To such alone as fear the Lord,
Is his salvation near,
That as a dweller in our land
His glory may appear.

8 Truth met with mercy, righteousness
And peace kissed mutually;
Truth springs from earth, and righteous-
Looks down from heaven high. [ness

9 Yea, what is good the Lord shall give;
Our land shall yield increase:
And right, to set us in his steps,
Shall go before his face.

PSALM 85. L. P. M.

1 LORD, thou hast favor shown thy land,
And brought back Jacob's captive band;
Thy people's sins thou pardoned hast,
And all their guilt hast covered o'er,
Removed from them thine anger sore,
All thy fierce wrath behind thee cast.

2 Turn us, O God our Saviour, turn,
Nor longer let thine anger burn.
Wilt thou forever angry be?
Through ages shall thy wrath survive?
Wilt thou not us again revive,
That so we may rejoice in thee?

3 O Lord, to us thy mercy show,
And thy salvation now bestow;
We wait to hear what God will say:
Peace to his people he will speak,
And to his saints, but let them seek
No more in folly's path to stray.

4 His saving help is surely near
To those his holy name that fear;
Thus glory dwells in all our land.
Now heavenly truth unites with grace,
And righteousness and peace embrace,
In full accord they ever stand.

5 Truth springing forth the earth shall crown,
And righteousness from heav'n look down,
And God on us his goodness shed:
Our land shall then with plenty flow;
Before him righteousness shall go,
And cause us in his steps to tread.

PSALM 86. C. M.

1 O LORD, do thou bow down thy ear,
And hear me graciously;
Because I sorely troubled am,
I am in poverty.

2 Because I'm holy, let my soul
By thee delivered be:
O thou my God, thy servant save,
That puts his trust in thee.

3 Since unto thee I daily cry,
Be merciful to me.
Rejoice thy servant's soul; for, Lord,
I lift my soul to thee.

4 For thou, O Lord, most gracious art,
And ready to forgive;
And rich in mercy, all that call
Upon thee to relieve.

5 O Lord, my prayer hear; the voice
Of my request attend:
In troublous times I'll call on thee;
For thou wilt answer send.

6 O Lord, among the heathen gods
Like thee there is not one;
Nor are there any works, O Lord,
Like those which thou hast done.

7 All nations, Lord, whom thou hast made
Shall come and praise proclaim;
Before thy face, they worship shall,
And glorify thy name.

8 Because thou art exceeding great,
And works by thee are done,
Which are to be admired; and thou
Art God thyself alone.

9 Teach me thy way, and in thy truth,
O Lord, then walk will I;
Unite my heart, that I thy name
May fear continually.

10 O Lord my God, with all my heart
Thy praise I will proclaim;
I will ascribe forevermore
All glory to thy name.

11 Because thy mercy toward me
In greatness doth excel;
And thou delivered hast my soul
Out from the lowest hell.

12 O God, the proud against me rise,
And vi'lent men have met,
That for my soul have sought; and thee
Before them have not set.

13 But thou, Jehovah, art a God
In whom compassions flow;
Thy mercy, grace and truth abound,
Thou art to anger slow.

14 O turn to me thy countenance,
And mercy on me have;
Thy servant strengthen, and the son
Of thine own handmaid save.

15 Show me a sign for good, that they
Who do me hate may see,
And be ashamed; because thou, Lord,
Didst help and comfort me.

PSALM 87. C. M.

1 UPON the hills of holiness
He his foundation sets.
And more than Jacob's dwellings all,
The Lord loves Zion's gates.

2 Things glorious are said of thee,
Thou city of the Lord.
Rahab and Babel I, to those
That know me, will record:

3 Behold ev'n Tyrus, and with it
The land of Palestine,
And likewise Ethiopia;
This man was born therein.

4 Of Zion they shall say, this man
And that man born were there,
And he that is the highest shall
Himself establish her.

5 When God the people writes, he'll count
That this man born was there.
There they shall be, who sing and play;
My well-springs in thee are.

PSALM 87. 7s.

1 GOD'S foundation stands unmoved,
On the high and holy hills;
Zion's gates by him are loved,
More than tents where Jacob dwells.

2 O thou city of the Lord,
Glorious things are said of thee;
Babylon, I will record,
Rahab, too, as knowing me.

3 Tyre, Philistia, Cush, behold,
Born in her, her name adorn:
It of Zion shall be told,
Multitudes in her were born.

4 God the Highest by his might
Will establish her on earth;
God shall nations' records write,
Counting, "These in her had birth."

5 Those on instruments that play,
Shall with singers joyful be;
And with one accord shall say,
"All my springs are found in thee."

PSALM 88. C. M.

1 LORD God, my Saviour, day and night
Before thee cried have I.
Before thee let my prayer come;
Give ear unto my cry.

2 For troubles great do fill my soul;
My life draws nigh the grave.
I'm numbered with the buried dead
And such as no strength have.

3 But like the slain in grave that lie,
Among the dead I'm free;
Like slain, whom thou forgotten hast,
Who are cut off from thee.

4 Thou hast me laid in lowest pit,
In deep and darksome caves.
Thy wrath lies hard on me, thou hast
Me pressed with all thy waves.

5 Thou hast put far from me my friends,
By them I am abhorred.
I am shut up, and there is none
Who freedom can afford.

6 By reason of my deep distress,
Mine eye mourns dolefully:
To thee, O Lord, I call, and stretch
My hands continually.

7 Wilt thou show wonders to the dead?
Shall they rise, and thee bless?
Shall in the grave thy love be told?
In death thy faithfulness?

8 Shall thy great wonders in the dark,
Or shall thy righteousness
Be known to any in the land
Of deep forgetfulness?

9 But, Lord, to thee I cried; my prayer
Each morn shall rise to thee.
Lord, why dost thou cast off my soul,
Why hide thy face from me?

10 Distressed am I, and from my youth
I ready am to die;
Thy terrors I have borne; I am
Distracted fearfully.

11 By thy fierce wrath I'm overwhelmed:
Cut off by dread of thee.
Like water they around me come,
They daily compass me.

12 My friends thou hast put far from me,
And him that did me love;
And those that my acquaintance were
To darkness didst remove.

PSALM 88. 8s and 7s.

1 O THOU God of my salvation,
Day and night I cried to thee;
Hear my humble supplication,
Quickly bow thine ear to me.

2 Filled with grief, my soul is sighing,
To the grave my life draws near,
Numbered now among the dying;
Like one helpless I appear.

3 Free to sleep in death's dark chamber,
Like the slain within the grave;
Whom thou dost no more remember,
Whom thy hand no more shall save.

4 In the pit thy hand has laid me,
In the darkness and in deeps;
Sorely has thy wrath dismayed me;
O'er my soul affliction sweeps.

5 Friendship's ties by thee are broken,
Friends are banished from my sight;
Scorned by them, my name is spoken;
Closed on me is sorrow's night.

6 Mourns my eye, my powers languish,
Sore affliction presses me;
Lord, I cry to thee in anguish,
Daily stretch my hands to thee.

7 Shall the dead, to life returning,
Rise and sing thy wonders, Lord?
Shall the grave thy love be learning,
Death thy faithfulness record?

8 Shall thy works and wondrous doing,
Be proclaimed in darkness deep?
Righteousness shall they be viewing,
Wrapt in cold oblivion's sleep?

9 But, O Lord, at dawn awaking,
Prayer and cries I'll send to thee:
Why, my God, my soul forsaking,
Hidest thou thy face from me?

10 All my days I've been afflicted,
Ready from my youth to die;
I with suff'rings am distracted,
While thy terrors on me lie.

11 Flames of wrath are o'er me leaping,
Horrors great upon me roll;
Round they come like waters sweeping,
Daily compassing my soul.

12 Thou my dearest friends hast banished,
My companions put to flight;
All acquaintances have vanished,
Driven to the shades of night.

PSALM 89. C. M.

1 GOD'S mercies I will ever sing;
And with my mouth I shall
Thy faithfulness make to be known
To generations all.

2 For mercy shall be built, said I,
Forever to endure;
Thy faithfulness, ev'n in the heav'ns,
Thou wilt establish sure.

3 I with my chosen One have made
A cov'nant graciously;
And to my servant, whom I loved,
To David sworn have I:

4 That I thy seed establish will
Forever to remain,
And will to generations all
Thy throne build and maintain.

5 The praises of thy wonders, Lord,
The heavens shall express;
The congregation of thy saints,
Shall praise thy faithfulness.

6 For who in heaven with the Lord
May once himself compare?
Who is like God among the sons
Of those that mighty are?

7 Great fear in meeting of the saints
Is due unto the Lord;
And he of all about him should
With rev'rence be adored.

8 O thou that art the Lord of hosts,
What Lord in mightiness
Is like to thee? who compassed round
Art with thy faithfulness.

9 Ev'n in the raging of the sea
Thou over it dost reign;
And when the waves thereof do swell,
Thou stillest them again.

10 Rahab in pieces thou didst break,
Like one that slaughtered is;
And with thy mighty arm thou hast
Dispersed thine enemies.

11 The heav'ns are thine, thou for thine
The earth dost also take: [own
The world, and fulness of the same,
Thy pow'r did found and make

12 The north and south from thee alone
Their first beginning had;
Both Tabor mount and Hermon hill
Shall in thy name be glad.

13 Thou hast an arm that's full of pow'r,
Thy hand is great in might;
And thy right hand exceedingly
Exalted is in height.

14 Justice and judgment of thy throne
Are made the dwelling-place;
Mercy, accompanied with truth,
Shall go before thy face.

15 O greatly blessed the people are,
The joyful sound that know;
In brightness of thy face, O Lord,
They ever on shall go.

16 They in thy name shall all the day
Rejoice exceedingly;
And in thy righteousness shall they
Exalted be on high;

17 Because the glory of their strength
Doth only stand in thee:
And in thy favour shall our horn
And pow'r exalted be.

18 For God is our defence; he will
To us salvation bring:
The Holy One of Israel
Is our almighty King.

19 In vision to thy Holy One
Thou saidst, I help have laid
Upon a mighty one, and from
The people choice have made.

20 Ev'n David, I have found him out
A servant unto me;
And with my holy oil my King
Anointed him to be.

21 With whom my hand shall stablished
My arm shall make him strong. [be;
On him the foe shall not exact,
Nor son of mischief wrong.

22 I will beat down before his face
All his malicious foes;
I will them greatly plague who do
With hatred him oppose.

23 My mercy and my faithfulness
With him yet still shall be;
And in my name his horn and pow'r
Men shall exalted see.

24 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established shall
Upon the rivers be.

25 Thou art my Father and my God,
He unto me shall cry;
Thou also art the Rock on which
For safety I rely.

26 I'll make him my first-born, supreme
O'er kings of ev'ry land.
My love I'll ever keep for him,
My cov'nant fast shall stand.

27 And I will also make his seed
Forever to endure;
And, as the days of heaven are,
His throne shall stand secure.

28 But if his children shall forsake
My laws, and go astray,
And in my judgments shall not walk,
But wander from my way:

29 And if my statutes they profane,
My laws do not respect,
I'll visit then their faults with rods,
Their sins with stripes correct.

30 Yet I'll not take my love from him,
Nor false my promise make.
My cov'nant I'll not break, nor change
What with my mouth I spake.

31 Once by my holiness I swore,
To David I'll not lie;
His seed and throne shall, as the sun,
Before me last for aye.

32 It, like the moon, shall ever be
Established steadfastly;
And like to that which in the heav'n
Doth witness faithfully.

33 But thou, displeased, hast cast him off,
Thou didst abhor and loathe;
With him that thy anointed is
Thou hast been very wroth.

34 Thou hast thy servant's covenant
Made void, and quite cast by;
Thou hast profaned his crown, while it
Cast on the ground doth lie.

35 Thou all his hedges broken hast,
His strongholds down hast torn.
He to all passers-by a spoil,
To neighbors is a scorn.

36 Thou hast set up his foes' right hand;
Made all his en'mies glad:
Turned his sword's edge, and him to stand
In battle hast not made.

37 His glory thou hast made to cease,
His throne to earth hast cast;
His days of youth made short, and him
With shame thou covered hast.

38 How long, O Lord, wilt thou thyself
Hide always in thine ire?
And shall thy indignation great
Forever burn like fire?

39 Remember, Lord, how short a time
I shall on earth remain:
O wherefore is it so, that thou
Hast made all men in vain?

40 What man is he that liveth here,
And death shall never see?
Or from the power of the grave
Who can his soul set free?

41 Thy former loving-kindnesses,
O Lord, where are they now?
Those which in truth and faithfulness
To David sworn hast thou?

42 Mind, Lord, thy servant's sad reproach;
How I in bosom bear
The scornings of the people all,
Who strong and mighty are;

43 And how thy enemies reproached,
Jehovah, think upon;
Ev'n how they have reproached the steps
Of thine anointed One.

44 All blessings to Jehovah be
Ascribed forever then,
Forevermore, so let it be.
Amen, yea, and Amen.

PSALM 89. L. M.

1 MY song shall evermore record
In praise the mercies of the Lord;
Thy faithfulness my mouth shall show,
While ceaseless ages onward flow.

2 For I have said, eternal years
Shall crown the temple mercy rears;
And in the heavens, firm and sure,
Thy faithfulness thou wilt secure.

3 With David I a cov'nant made,
And to my servant sware and said,
Thy seed forever I'll extend,
And build thy throne till time shall end.

4 The wonders done by thee, O Lord,
The heaven shall in praise record;
Thy faithfulness shall praise command,
When holy ones assembled stand.

5 For who in heaven 'mid dwellers there,
Can to the Lord himself compare?
Or who, among the mighty, shares
The likeness that Jehovah bears?

6 Great fear and dread to God belong,
Where holy ones in council throng;
Yea, he inspires great dread and fear,
In all who round his throne appear.

7 O thou Jehovah, God of hosts,
What mighty one thy likeness boasts?
Thy faithfulness is ever found,
Encircling all thy path around.

8 The swelling sea thou dost control,
And still its billows when they roll;
Rahab, as slain thou didst subdue,
Thine arm of strength thy foes o'erthrew.

9 The earth belongs to thee alone,
The heavens, too, are all thine own;
The world and all that it contains,
By thee established, thine remains.

10 The north and south thy hands did frame;
Tabor and Hermon praise thy name:
Great strength within thy arm doth lie,
Thy hand is strong, thy right hand high.

11 On righteousness thy throne is stayed,
On justice its foundations laid;
Before thy face, thy way to show,
Shall truth and mercy ever go.

12 How blest the realm with favor crowned,
Who hear and know the joyful sound;
They in the light, O Lord, shall live,
The light thy face and favor give.

13 They in thy name shall joyful be,
Yea, all the day be glad in thee;
And in thy just and righteous ways
To honor great thou wilt them raise.

14 Thou art the glory of their strength,
Thy grace will lift our horn at length;
For Israel's Holy One, who reigns
As Lord, our shield and King remains.

15 Then thou in vision didst make known,
And thus address thy Holy One:
On one with mighty strength arrayed
Great help and succor I have laid.

16 Yea, I have raised to honor great,
One chosen from the people's state;
My servant David I have found,
And him as my anointed crowned.

17 With him my hand shall still remain,
Mine arm with strength shall him sustain;
The foe shall never him annoy,
Nor son of wrong his peace destroy.

18 I'll crush before him every foe,
His haters smite and overthrow;
My faithfulness to him I'll prove,
And ne'er from him my grace remove.

19 Yea, he shall triumph in my name,
And great shall be his power and fame;
I'll set his hand upon the sea,
His right hand on the floods shall be.

20 Thou art my Father, he shall cry,
My God, my Rock, my Saviour nigh;
As my first born I will him own,
O'er kings of earth will set his throne.

21 My grace for him I'll keep secure,
My covenant to him is sure;
His seed forever I'll maintain,
His throne while days of heav'n remain.

22 But if his sons my law forsake;
If they my holy statutes break;
If from my judgments they shall stray,
And my commands will not obey;

23 Then with a rod their sins I'll smite,
Their guilt with stripes will I requite;
Yet him my grace shall not forsake,
My truth I will not falsehood make.

24 My cov'nant I will not evade,
Nor change the promise I have made
Once in my holiness have I
To David sworn, and will not lie.

25 His seed forever shall endure,
And as the sun his throne is sure;
Eternal as the moon on high,
The faithful witness in the sky.

26 Yet now thine anger hotly burns,
And thine anointed loathes and spurns;
Thy servant's covenant we see
Made void as if abhorred by thee.

27 Thou to the earth hast trampled down,
And thus profaned his sacred crown;
His walls all prostrate thou hast laid,
His fortresses a ruin made.

28 The passers-by upon him prey,
His neighbors turn in scorn away;
His foes' right hand hast thou made strong,
And giv'n to them the victor's song.

29 His blunted sword hast thou repelled,
Nor in the battle him upheld;
His glory now no more is known,
And thou to earth hast cast his throne.

30 His days of youth so quickly past,
The garb of shame is o'er him cast;
How long, Lord, hide thyself in ire?
Shall wrath forever burn like fire?

31 Think on my life, 'tis but a span,
Why thus in vain hast thou made man?
What man that lives, has power to save
His soul from death, and from the grave?

32 Where are thy former mercies? where?
Which thou in truth to David sware?
Remember, Lord, thy servant's scorn,
And mine, from mighty people borne.

33 The scorn, O Lord, thy foes have shown,
On thine Anointed's footsteps thrown;
Remember, let it be redressed:
Forever let the Lord be blessed.
Amen and Amen.

PSALM 90. C. M.

1 LORD, thou hast been our dwelling-place
In generations all.
Before thou ever hadst brought forth
The mountains great or small;

2 Ere ever thou hadst formed the earth,
And all the world abroad;
Ev'n thou from everlasting art
To everlasting God.

3 O Lord, thou to destruction dost
Man that is mortal turn:
And unto them thou say'st, Again,
Ye sons of men, return.

4 Because a thousand years appear
No more before thy sight
Than yesterday, when it is past,
Or than a watch by night.

5 As with an overflowing flood
Thou sweepest them away:
They are as sleep, and as the grass
That grows at morn are they.

6 At morn it flourishes and grows,
Cut down at eve doth fade.
For by thine anger we're consumed,
Thy wrath makes us afraid.

7 All our iniquities thou dost
Before thy presence place;
Our secret sins dost set before
The brightness of thy face.

8 For in thine anger all our days
Are passing to an end;
And as a tale that hath been told,
Our fleeting years we spend.

9 The years our days on earth do make
Are threescore years and ten;
Or if there is more strength in some
And they fourscore attain;

10 Yet doth the strength of such old men
But grief and labor prove;
For it is soon cut off, and we
Fly hence, and soon remove.

11 Thy wrath's according to thy fear;
Who knows its power great?
Teach us that we our days may count,
Our hearts on wisdom set.

12 Return again to us, O Lord,
How long thus shall it be?
Let it repent thee now for those
That servants are to thee.

13 O with thy tender mercies, Lord,
Us early satisfy;
So all our days we will rejoice,
We will be glad in thee.

14 According as the days have been,
Wherein we grief have had,
And years wherein we ill have seen,
So do thou make us glad.

15 O let thy work and pow'r appear
Thy servants' face before;
And show to all their children dear
Thy glory evermore:

16 And let the beauty of the Lord
Our God be us upon:
The labors of our hands confirm,
Establish them each one.

PSALM 90. L. M. 6 lines.

1 LORD, thou hast been our dwelling-place
From age to age, from race to race.
Before the mountains were brought forth,
Or ever thou hadst formed the earth.
From years which no beginning had
To years unending, thou art God.

2 Thou turnest man to dust again,
And say'st, Return, ye sons of men.
As yesterday, when past, appears,
So in thy sight a thousand years,
They like a day are in thy sight,
Yea, like a passing watch by night.

As with a flood thou mak'st them pass;
They like a sleep are, like the grass,
That in the morning may be seen
To grow and flourish, fresh and green
At evening by the hand of death,
It is cut down, and withereth.

4 For in thine anger we're consumed,
And by thy wrath to trouble doomed;
Thou in thy sight our sins dost place,
Our secret sins before thy face.
For in thy wrath our days we spend,
Our years like tales which quickly end.

5 Our days are threescore years and ten,
And if, through strength, fourscore, yet then
'Tis labor, sorrow and decay;
'Tis soon cut off;—we fly away.
Who knows the pow'r thine anger hath?
As is thy fear so is thy wrath.

6 O teach thou us to count our days,
And set our hearts on wisdom's ways.
Return, O Lord, at length relent,
And for thy servants' sake repent.
How long—how long—thus shall it be?
Return, that we may joy in thee.

7 O do thy mercy soon impart
To satisfy our longing heart,
So we rejoice shall all our days,
And happy be in thee always.
For days of grief that we have had,
And years of evil, make us glad.

8 Thy work unto thy servants show,
Thy glory let their children know,
And let there be on us bestowed
The beauty of the Lord our God:
The work accomplished by our hand
Let it by thee established stand.

PSALM 91. C. M.

1 THE man that doth in secret place
Of God Most High reside,
Beneath the shade of him that is
Th' Almighty shall abide.

2 I of the Lord my God will say,
He is my refuge still,
He is my fortress, and my God;
And trust in him I will.

3 Assuredly he shall thee save,
And give deliverance
From cunning fowler's snare, and from
The deadly pestilence.

4 His feathers shall thee hide; thy trust
Beneath his wings shall be:
His faithfulness shall be a shield
And buckler unto thee.

5 Thou shalt not need to be afraid
For terrors of the night;
Nor for the arrow that doth fly
By day, while it is light;

6 Nor for the pestilence, that walks
In darkness secretly;
Nor for destruction, that doth waste
At noon-day openly.

7 A thousand at thy side shall fall,
On thy right hand shall lie
Ten thousand dead; yet unto thee
It shall not once come nigh.

8 Thou with thy eyes shalt on it look,
And a beholder be;
And thou therein the just reward
Of wicked men shalt see.

9 Because the Lord, who ever is
My refuge and my aid,
Ev'n God Most High, has been by thee
Thy habitation made;

10 No plague shall near thy dwelling come
No evil thee befall:
For thee to keep in all thy ways
His angels charge he shall.

11 They in their hands shall bear thee up,
Still waiting thee upon;
Lest thou at any time shouldst dash
Thy foot against a stone.

12 Upon the adder thou shalt tread,
And on the lion strong;
Thy feet on dragons trample shall,
And on the lions young.

13 Because on me he set his love,
I'll save and set him free;
Because my great name he hath known,
I will him set on high.

14 He'll call on me, I'll answer him;
I will be with him still
In trouble, to deliver him,
And honor him I will.

15 A length of days to his desire
I will on him bestow,
And I in kindness unto him
Will my salvation show.

PSALM 91. L. M.

1 THE man who once has found abode
Within the secret place of God,
Shall with Almighty God abide,
And in his shadow safely hide.

2 I of the Lord my God will say,
He is my refuge and my stay;
To him for safety I will flee;
My God, in him my trust shall be.

3 He shall with all protecting care
Preserve thee from the fowler's snare;
When fearful plagues around prevail,
No fatal stroke shall thee assail.

4 His outspread pinions shall thee hide;
Beneath his wings shalt thou confide;
His faithfulness shall ever be
A shield and buckler unto thee.

5 No nightly terrors shall alarm,
No deadly shaft by day shall harm,
Nor pestilence that walks by night,
Nor plagues that waste in noon-day light.

6 A thousand at thy side shall lie,
At thy right hand ten thousand die,
But thou unharmed, secure, shalt see
What wicked men's reward shall be.

7 Because thy trust is God alone,
Thy dwelling-place the Highest One,
No evil shall upon thee come,
Nor plague approach thy guarded home.

8 O'er thee his angels he commands,
To bear thee safely in their hands;
To keep thee in thy ways each one,
Nor dash thy foot against a stone.

9 Thy foot shall crush the adder's head,
On lions and on dragons tread;
And since on me he set his love,
I will his constant Saviour prove.

10 Because to him my name is dear,
I'll him exalt above all fear.
To me he'll lift his earnest cry,
And I will answer from on high.

11 I will be near when troubles press;
I'll save him, and with honors bless;
With life he satisfied shall be,
And my salvation he shall see.

PSALM 92. C. M.

1 TO render thanks unto the Lord
It is a comely thing,
And to thy name, O thou Most High,
Due praise aloud to sing.

2 Thy loving-kindness to show forth
When shines the morning light;
And to declare thy faithfulness
With pleasure ev'ry night.

3 Upon a ten-stringed instrument,
And on the psaltery,
Upon the harp with solemn sound,
And grave sweet melody.

4 For thou, Jehovah, by thy work,
Hast made my heart right glad;
And I will triumph in the works
Which by thy hands were made.

5 How great, O Lord, are all thy works!
A deep thy ev'ry thought.
A brutish person doth not know,
Fools understand it not.

6 When they that wicked are, spring up
As grass upon the ground,
And they that work iniquity
Do flourish and abound;

7 It is that they forevermore
May be destroyed and slain:
But, O Jehovah, thou Most High,
Shalt evermore remain.

8 For lo, thy foes, yea, all thy foes,
Shall be destroyed, O God!
And all that work iniquity
Shall be dispersed abroad.

9 But like the horn of unicorns,
My horn thou wilt exalt,
And raise on high: thou with fresh oil
Anoint me also shalt.

10 My eye shall also my desire
See on my enemies;
My ears shall of the wicked hear,
That do against me rise.

11 But like the palm-tree flourishing
Shall be the righteous one;
And he shall like the cedar grow
That is in Lebanon.

12 Those that within the house of God
Are planted by his grace,
They shall grow up, and flourish all
In our God's holy place.

13 And in old age, when others fade,
They fruit still forth shall bring;
They shall be fat, and full of sap,
And always flourishing;

14 To show that upright is the Lord;
He is a rock to me;
And he from all unrighteousness
Is altogether free.

PSALM 93. C. M.

1 JEHOVAH reigns, and clothed is he
With majesty most bright;
Himself Jehovah clothes with strength,
And girds about with might.

2 The world is also firmly fixed,
That it cannot depart.
Thy throne is fixed of old, and thou
From everlasting art.

3 The floods, O Lord, have lifted up,
They lifted up their voice;
The floods have lifted up their waves,
And made a mighty noise.

4 But yet the Lord, that is on high,
Is mightier by far
Than noise of many waters is,
Or great sea-billows are.

5 Thy testimonies ev'ry one
In faithfulness excel;
And holiness forever, Lord,
Thy house becometh well.

PSALM 93. S. M.

1 GOD reigneth, he is clothed
With majesty most bright;
Himself Jehovah clothes with strength,
And girds about with might.

2 The world is firmly fixed,
That it can not depart;
Thy throne is fixed of old, and thou
From everlasting art.

3 The floods have lifted up,
They lifted up their voice,
The floods have lifted up their waves,
And made a mighty noise.

4 But yet the Lord on high,
Is mightier by far
Than noise of many waters is,
Or great sea-billows are.

5 Thy testimonies all
In faithfulness excel;
And holiness forever, Lord,
Thy house becometh well.

PSALM 94. C. M.

1 O GOD the Lord, to whom alone
All vengeance doth belong;
O mighty God of vengeance, come;
Shine forth, avenging wrong.

2 Lift up thyself, thou of the earth
The sov'reign Judge that art;
And unto those that are so proud,
A due reward impart.

3 How long, O mighty God, shall they
Who work iniquity—
How long shall they who wicked are
Thus triumph haughtily?

4 How long shall things so hard by them
Still uttered be and told?
And all that work iniquity
To boast themselves be bold?

5 For they thy people crush, O Lord,
Thy heritage oppress;
The widow and the stranger slay,
They kill the fatherless.

6 And yet they say, God will not see,
Nor God of Jacob know.
Ye brutish people! understand:
Fools! when wise will ye grow?

7 The Lord did plant the ear of man,
And hear then shall not he?
He also formed the eye, and then
Shall he not clearly see?

8 He that the nations doth correct,
Shall he not chasten you?
He knowledge unto man doth teach,
And shall himself not know?

9 Man's thoughts to be but vanity
The Lord doth well discern.
Blest is the man thou chast'nest, Lord,
And mak'st thy law to learn:

10 That thou mayst give him rest from days
Of sad adversity,
Until the pit be digged for them
That work iniquity.

11 Because the Lord will not cast off
His people utterly,
Nor shall his own inheritance
By him forsaken be.

12 But judgment unto righteousness
Shall yet return again;
And all shall follow after it
That are right-hearted men.

13 O who will rise for me against
Those that do wickedly?
And who will stand for me 'gainst those
That work iniquity?

14 Unless the Lord had been my help
When I was sore opprest,
My soul had almost in the house
Of silence been at rest.

15 When I through fear had spoken thus,
"My foot doth slip away,"
Thy mercy held me up, O Lord,
Thy goodness did me stay.

16 When anxious thoughts my heart op-
And fill my soul with grief, [press,
The consolations of thy grace
To me afford relief.

17 Shall of iniquity the throne
Have fellowship with thee,
Which mischief, cunningly contrived,
Doth by a law decree?

18 Against the righteous souls they join,
They guiltless blood condemn.
But of my refuge God's the rock,
And my defence from them.

19 On them their own iniquity
The Lord himself shall lay.
He'll cut them off in their own sin:
The Lord our God them slay.

PSALM 95. C. M.

1 O COME, let us, in songs to God,
Our cheerful voices raise,
In joyful shouts let us the Rock
Of our salvation praise.

2 Before his presence let us come
With praise and thankful voice;
Let us sing psalms to him with grace,
And make a joyful noise.

3 For God, a mighty God, and King,
Above all gods he is.
The depths of earth are in his hand,
The strength of hills is his.

4 To him the spacious sea belongs,
For he the same did make;
The dry land also from his hands
Its form at first did take.

5 O come, and let us worship him,
Let us bow down withal,
And on our knees, before the Lord
Our Maker, let us fall.

6 Because he only is our God;
And we the people are
Of his own pasture, and the sheep
Of his almighty care.

7 To-day, if ye his voice will hear,
Your hearts then harden not;
As they in desert did provoke
And tempt his anger hot.

8 Your fathers did me tempt and prove,
They did my working see;
And for the space of forty years
This race hath grieved me.

9 I said, This people errs in heart,
My ways they do not know:
To whom I sware in wrath, that to
My rest they should not go.

PSALM 95. L. M. 6 lines.

1 O COME, and let us sing to God,
The rock of our salvation laud;
Let us in psalms our tongues employ;
Before him render thanks with joy;
The Lord is great whose praise we sing,
Above all gods a mighty King.

2 The vast deep places of the land,
And strength of hills, are in his hand;
The sea is his, he gave it birth,
His hands prepared the solid earth:
O come, and let us worship now,
Before the Lord our Maker bow.

3 He is our God, we are the sheep
His hand doth feed and safely keep;
If ye his voice will hear to-day,
Then harden not your hearts, as they
Who in the wilderness beheld
His mighty works, and yet rebelled.

4 Your fathers there my works did see,
But still they proved and tempted me;
For forty years I did them bear;
I said, in heart and ways they err;
To whom in wrath I did protest
They shall not see my promised rest.

PSALM 96. C. M.

1 O SING a new song to the Lord:
Sing all the earth to God.
To God sing, bless his name, and show
His saving health abroad.

2 Among the heathen nations all
His glory do declare;
And unto all the people show
His works that wondrous are.

3 The Lord is great, and greatly he
Is to be magnified:
Yea, worthy to be feared is he
Above all gods beside.

4 For all the gods are idols dumb,
Which blinded nations fear;
But by Jehovah's mighty hand
The heav'ns created were.

5 Great honor is before his face,
And majesty divine;
Strength is within his holy place,
And there doth beauty shine.

6 O, do ye to Jehovah give
Of people ev'ry tribe,
Yea, to Jehovah glory give,
And mighty pow'r ascribe.

7 The glory to Jehovah give
That to his name is due;
O come into his courts, and bring
An offering with you.

8 And, beautified with holiness,
Bow down before the Lord.
Before his face let all the earth
Fear him with one accord.

9 Among the heathen say, God reigns;
The world shall steadfastly
Be fixed from moving; he shall judge
The people righteously.

10 Let heav'ns be glad before the Lord,
And let the earth rejoice;
Let seas, and all that is therein,
Cry out, and make a noise.

11 Let fields rejoice, and ev'ry thing
That springeth of the earth:
Then woods and ev'ry tree shall sing
With gladness and with mirth

12 Before the Lord: because he comes,
To judge the earth comes he:
He'll judge the world with righteousness,
The people faithfully.

PSALM 96. L. M.

1 O SING a new song to the Lord;
Sing all the earth and bless his name.
From day to day his praise record,
The Lord's redeeming grace proclaim.

2 Tell all the world his wondrous ways,
Tell heathen nations far and near;
Great is the Lord, and great his praise,
Feared more than gods that nations fear.

3 The heathen gods are idols vain;
He made the heavens, and he supports.
Both light and honor lead his train,
While strength and beauty fill his courts.

4 O give the Lord, ye tribes and tongues,
O give the Lord due praise, and sing;
Give strength and glory in your songs,
Come, throng his courts, and offerings bring.

5 O fear and bow, adorned with grace,
And tell each land that God is King.
He fixed the earth's unchanging base;
Just judgment to the world he'll bring.

6 Let heav'n exult, let earth rejoice,
Let seas and all their fulness roar;
Let waving fields lift high their voice,
The wood's wild joy in songs shall soar.

7 So let them shout before our God,
For lo, he comes, he comes with might,
To wield the sceptre and the rod,
To judge the world with truth and right.

PSALM 97. C. M.

1 THE Lord Jehovah reigns as King,
Let all the earth rejoice;
And let the multitude of isles
For joy lift up their voice.

2 With thickest clouds and darkness deep
The Lord himself surrounds;
His lofty throne on righteousness
And judgment just he founds.

3 Before him goes a fire; his foes
It burns up round about:
His lightnings lighten did the world;
Earth saw, and shook throughout.

4 Before the Lord the hills did melt
As wax before the flame;
Before the Lord of all the earth,
When he in glory came.

5 The heav'ns declare his righteousness,
All men his glory see.
All who serve graven images,
Confounded let them be.

6 They who of idols boast themselves,
Shall all be brought to shame.
O all ye gods, see that ye give
Due worship to his name.

7 When Zion heard, she joyful was,
Glad Judah's daughters were;
They much rejoiced, O Lord, because
Thy judgments did appear.

8 For thou, O Lord, art high above
All things on earth that are;
Above all other gods thou art
Exalted very far.

9 Hate ill, all ye that love the Lord:
His saints' souls keepeth he;
And from the hands of wicked men
He sets them safe and free.

10 For them that follow righteousness
Is sown a joyful light,
And gladness great is sown for them
That are in heart upright.

11 Ye righteous, in the Lord rejoice;
Express your thankfulness,
When ye into your memory
Do call his holiness.

PSALM 97. L. M.

1 JEHOVAH reigns; let earth be glad,
And all her islands clap their hands;
With clouds and darkness he is clad,
His throne in right and judgment stands.

2 A fiery stream before him goes,
And burns around him all his foes;
His lightning shafts, in vengeance hurled,
Blaze lurid o'er the trembling world.

3 Like wax the mountains melt away,
Before his majesty divine;
The heavens his righteousness display,
All nations see his glory shine.

4 Be shamed who idols serve and boast,
Fear him, ye gods, with all your host;
When Zion glad, thy judgments heard,
Then Judah's daughters praised the Lord.

5 Exalted is thy throne, O Lord,
Above all gods, above all lands;
Hate evil, ye who love his word,
His saints he frees from wicked hands,

6 For all the righteous sown is light,
And joy for men in heart upright,
Ye saints rejoice in God; him bless,
When musing on his holiness.

PSALM 98. C. M.

1 O SING a new song to the Lord,
For wonders he hath done;
His right hand and his holy arm
Him victory hath won.

2 The great salvation wrought by him,
Jehovah hath made known;
His justice in the heathen's sight
He openly hath shown.

3 He mindful of his grace and truth
To Isr'el's house hath been;
The great salvation of our God
All ends of earth have seen.

4 Let all the earth unto the Lord
Send forth a joyful noise;
Lift up your voice aloud to him,
Sing praises, and rejoice.

5 With harp, with harp, and voice of psalms,
Unto JEHOVAH sing:
With trumpets, cornets, gladly sound
Before the Lord the King.

6 Let seas and all their fulness roar;
The world, and dwellers there;
Let floods clap hands, and let the hills
Together joy declare

7 Before the Lord; because he comes,
To judge the earth comes he;
He'll judge the world and people all
With truth and equity.

PSALM 98. L. M.

1 COME, let us sing unto the Lord,
New songs of praise with sweet accord;
For wonders great by him are done;
His hand and arm have vict'ry won.

2 The great salvation of our God
Is seen through all the earth abroad;
Before the heathen's wondering sight,
He hath revealed his truth and right.

3 He called to mind his truth and grace
In promise made to Isr'el's race;
And unto earth's remotest bound,
Glad tidings of salvation sound.

4 All lands to God lift up your voice;
Sing praise to him, with shouts rejoice;
With voice of joy and loud acclaim,
Let all unite and praise his name.

5 Praise God with harp, with harp sing praise,
With voice of psalms his glory raise;
With trumpets, cornets, gladly sing,
And shout before the Lord the King.

6 Let earth be glad, let billows roar,
And all that dwell from shore to shore;
Let floods clap hands with one accord,
Let hills rejoice before the Lord;

7 For, lo, he comes; at his command
All nations shall in judgment stand;
In justice robed, and throned in light,
The Lord shall judge, dispensing right.

PSALM 98. 8s and 7s.

1 SING a new song to Jehovah,
For the wonders he hath wrought;
His right hand and arm, most holy,
Victory to him have brought.

2 Lo, Jehovah his salvation
Hath to all the world made known;
In the sight of ev'ry nation
He his righteousness hath shown.

3 Mindful of his truth and mercy
He to Isr'el's house hath been,
And the Lord our God's salvation
All the ends of earth have seen.

4 All the earth, sing to Jehovah,
Shout aloud, sing and rejoice;
With the harp sing to Jehovah,
With the harp and tuneful voice.

5 Sound the trumpet and the cornet,
Shout before the Lord the King;
Sea, and all its fulness thunder;
Earth, and all its people sing.

6 Let the rivers in their gladness
Clap their hands with one accord;
Let the mountains sing together,
And rejoice before the Lord.

7 For, to judge the earth he cometh,
And with righteousness shall he
Judge the world; and all the nations
He will judge with equity.

PSALM 99. C. M.

1 THE Lord Jehovah reigns as King,
Let all the people quake:
He sits between the cherubim,
Let earth be moved and shake.

2 Jehovah is in Zion great,
Above all people high;
Thy fearful, great, and holy name,
O let them magnify.

3 The King's strength also judgment loves;
Thou settlest equity:
Thou judgment just dost execute
In Jacob righteously.

4 The Lord our God exalt on high,
And rev'rently do ye
Before his footstool worship him:
The Holy One is he.

5 Moses and Aaron, with his priests,
Samuel, with them that call
Upon his name: these called on God,
And he them answered all.

6 Within the pillar of the cloud
He unto them did speak:
His statutes they observed; the laws
He gave they did not break.

7 O Lord, our God, thou wast a God,
Who didst them answer send;
Though punishing their deeds, to them
Thou pardon didst extend.

8 Do ye exalt the Lord our God,
And at his holy hill
Do ye him worship: for the Lord,
Our God, is holy still.

PSALM 99. S. M.

1 JEHOVAH reigns supreme,
Let all the people quake;
He sits between the cherubim,
Let earth's foundation shake.

2 In Zion God is great;
O'er nations high his throne;
His fearful, great, and holy name
In praises let them own.

3 The King's strength judgment loves;
Thou justice dost maintain:
Both righteousness and judgment thou
In Jacob dost sustain.

4 Do ye exalt the Lord,
Our God in praises laud;
And at his footstool worship him,
For holy is our God.

5 Moses and Aaron, priests,
'Midst those that on him call,
And Samuel, too, these called on God,
And he them answered all.

6 In pillar of a cloud,
To them Jehovah spake;
He testimonies gave to them,
And laws they did not break.

7 O Lord, our gracious God,
Thou didst an answer send;
Though taking vengeance on their deeds,
Thou pardon didst extend.

8 Do ye exalt the Lord;
Our God in praises laud,
And worship at his holy hill,
For holy is our God.

PSALM 100. C. M.

1 O ALL ye lands, unto the Lord
Make ye a joyful noise.
Serve God with gladness, and before
Him come with singing voice.

2 Know ye the Lord that he is God;
He for himself us made:
We are his people, and the sheep
Within his pasture fed.

3 Enter his gates and courts with thanks,
His praise in songs proclaim;
To him express your thankfulness,
And ever bless his name.

4 Because the Lord our God is good,
His mercy never ends;
And unto generations all
His faithfulness extends.

PSALM 100. L. M.

1 ALL people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.

2 Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

3 O enter then his gates with joy,
Within his courts his praise proclaim;
Let thankful songs your tongues employ,
O bless and magnify his name.

4 Because the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

PSALM 100. 8s.

1 ALL people that dwell on the earth,
Your songs to Jehovah now raise;
O worship Jehovah with mirth,
Approach him with anthems of praise.

2 Know ye that Jehovah is God,
Our Sov'reign and Maker is he;
His people who bow to his rod,
And sheep of his pasture are we.

3 O enter his temple with praise,
His portals with thankful acclaim;
Your voices in thanksgiving raise,
And bless ye his glorious name.

4 For good is Jehovah the Lord,
His mercy to us never ends;
His faithfulness true to his word,
Through ages unending extends.

PSALM 101. C. M.

1 I MERCY will and judgment sing,
Lord, I will sing to thee.
With wisdom in a perfect way
Shall my behavior be.

2 O when, in kindness unto me,
Wilt thou be pleased to come?
I with a perfect heart will walk
Within my house at home.

3 I will endure no wicked thing
Before mine eyes to be;
I hate their work that turn aside,
It shall not cleave to me.

4 A stubborn and a froward heart
Depart quite from me shall;
A person giv'n to wickedness
I will not know at all.

5 I'll cut him off that slandereth
His neighbor privily:
The haughty heart I will not bear,
Nor him whose looks are high.

6 Upon the faithful of the land
Mine eyes shall be, that they
May dwell with me; he shall me serve
Who walks in perfect way.

7 Who of deceit a worker is
In my house shall not dwell;
Nor in my presence shall remain
The man that lies doth tell.

8 Yea, all the wicked of the land
I early will destroy;
And from God's city cut them off
That work iniquity.

PSALM 101. 7s and 6s.

1 OF mercy and of judgment,
O Lord, I'll sing to thee.
In wisdom and uprightness
Shall my behavior be.

2 O when wilt thou, Jehovah,
To me in kindness come?
With heart sincere and perfect
I'll walk within my home.

3 No work of sin I'll suffer
Before my eyes to be:
I hate the work of sinners,
It shall not cleave to me.

4 The man whose heart is froward,
Shall from my presence go.
None who in sin takes pleasure
Will I consent to know.

5 The tongue of secret slander
Shall from my sight depart;
High looks I will not suffer,
Nor yet the haughty heart.

6 My eyes shall seek the faithful,
That they may dwell with me;
The man who walks uprightly,
He shall my servant be.

7 No man of works deceitful
Within my house shall dwell;
Nor in my sight shall tarry
The man who lies doth tell.

8 I'll everywhere on sinners
Inflict a swift reward;
To free from evil-doers
The city of the Lord.

PSALM 102. C. M.

1 JEHOVAH, hear my pray'r, and let
My cry come up to thee;
And in the day of my distress
Hide not thy face from me.

2 Give ear to me; what time I call,
To answer me make haste:
For, as a hearth, my bones are burnt,
My days, like smoke, do waste.

3 My smitten heart is like the grass,
When withered by the heat;
And so I have forgetful been,
My daily bread to eat.

4 By reason of my groaning voice
My bones cleave to my skin.
Like pelican in wilderness,
Forsaken I have been:

5 I like an owl in desert am,
That nightly there doth moan;
I watch, and like a sparrow am
On the house-top alone.

6 My bitter foes reproaches cast
Upon me all the day;
And, being mad at me, with rage
Against me sworn are they.

7 Because I ashes eaten have
Like bread, in sorrows deep;
My drink I also mingled have
With tears that I did weep.

8 Thy indignation and thy wrath
Did cause this grief and pain;
For thou hast lifted me on high,
And cast me down again.

9 My days are like a fleeting shade
So swiftly do they pass;
And I am withered all away,
Ev'n like the fading grass.

10 But thou, O Lord, forever art,
And thy remembrance shall
Continually endure, and be
To generations all.

11 Thou shalt arise, and mercy have
Upon thy Zion yet;
The time to favor her is come,
The time that thou hast set.

12 For in her rubbish and her stones
Thy servants pleasure take;
Yea, they the very dust thereof
Do favor for her sake.

13 So shall the heathen people fear
The Lord's most holy name;
And all the kings on earth shall dread
Thy glory and thy fame.

14 When Zion, by the mighty Lord
Built up again shall be,
In glory then and majesty
To men appear shall he.

15 The prayer of the destitute
He surely will regard;
Their prayer he will not despise,
By him it shall be heard.

16 For generations yet to come
This truth they shall record:
So shall the people that shall be
Created praise the Lord.

17 He from his sanctuary's height
Hath downward cast his eye;
Jehovah on the earth beneath
Did look from heaven high;

18 That of the mournful prisoner
The groanings he might hear,
To set them free that unto death
By men appointed are:

19 That they in Zion may declare
The Lord's most holy name,
And publish in Jerusalem
The praises of the same;

20 When all the people gather shall
In troops with one accord,
When kingdoms shall assembled be
To serve the highest Lord.

21 My wonted strength and force he hath
Abated in the way,
My days he also shortened hath,
Thus therefore did I say:

22 My God, O take me not away
Ere half my days are past:
Through generations all, thy years
Eternally do last.

23 The firm foundation of the earth
Of old time thou hast laid;
The heavens also are the work
Which thine own hands have made.

24 Thou shalt for evermore endure,
But they shall perish all;
Yea, ev'ry one of them wax old,
Like to a garment, shall;

25 Thou, as a vesture, shalt them change
And changed they all shall be;
But thou art still the same, thy years
Are to eternity.

26 The children of thy servants shall
Continually endure;
And in thy sight, O Lord, their seed
Shall be established sure.

PSALM 102. L. M.

1 LORD, hear my pray'r, and let my cry
Have speedy access unto thee:
In day of my calamity
O hide not thou thy face from me.

2 O hear me when I call; that day
An answer speedily return:
My days, like smoke, consume away,
And, as a hearth, my bones do burn.

3 My heart is smitten, and like grass
When withered by the scorching heat,
My days in weariness I pass,
And I forget my bread to eat.

4 By reason of my grief within,
And voice of my unceasing groans,
My flesh is all consumed, my skin,
All parched, doth cleave unto my bones.

5 The pelican of wilderness,
The owl in desert, I do match;
And, sparrow-like, companionless,
Upon the house-top I do watch.

6 I all day long am made a scorn,
Reproached by my malicious foes:
The madmen are against me sworn,
The men against me that arose.

7 For ashes I, in sorrow deep,
Have eaten as my daily bread;
And of the tears which I did weep
I with my drink a mixture made.

8 Thy indignation unappeased,
And thy fierce wrath have caused this pain,
Because, O Lord, thou hast me raised,
And thou hast cast me down again.

9 My days of life with haste decline:
They like the shadows swiftly pass;
And I in deepest sorrow pine,
And wither like the fading grass.

10 But thou, O Lord, shalt still endure,
From change and all mutation free,
And to all generations sure
Shall thy remembrance ever be.

11 Thou shalt arise, and mercy yet
Thou to mount Zion shalt extend:
Now is the time for favor set,
That thou to her shouldst mercy send.

12 Thy saints take pleasure in her stones,
Her very dust to them is dear.
All heathen lands and kingly thrones
On earth thy glorious name shall fear.

13 The Lord in glory shall appear,
When Zion he again repairs.
He shall regard and lend his ear
To all the needy's humble pray'rs:

14 Th' afflicted's pray'r he will not scorn.
This ever shall be on record:
And generations yet unborn
Sha'l praise and magnify the Lord.

15 He from his holy place looked down,
The earth he viewed from heaven high,
To hear the pris'ner's mourning groan,
And free them that are doomed to die;

16 That Zion, and Jerus'lem too,
His name and praise may well record;
When people and the kingdoms do
Assemble all to praise the Lord.

17 My strength he weakened in the way,
My days of life he short hath made.
My God, O take me not away
In mid-time of my days, I said.

18 Thy years through all the ages last,
And thou of old, O Lord, hast laid
The earth's foundation firm and fast;
Thy mighty hands the heav'ns have made.

19 Thou shalt remain, they perish shall.
They all like garments shall decay;
Thou shalt as vestures change them all,
They shall be changed, and pass away.

20 But from all changes thou art free;
Thy endless years do last for aye.
Thy servants, and their seed who be,
Established shall before thee stay.

PSALM 102. 7s.

1 HEAR my prayer, O Lord, attend,
Let my cry to thee ascend;
From me hide not thou thy face,
In the day of my distress.

2 Unto me incline thy ear;
When I call, make haste to hear.
For my days to smoke are turned,
As a hearth my bones are burned.

3 As the grass my heart doth fade,
I forget to eat my bread.
Through my voice of ceaseless groans
Cleaves my flesh to all my bones.

4 Like the pelican am I,
Like the owl in desert dry;
Sparrow-like on housetop 'lone,
Through the sleepless night I moan.

5 From my foes, who speak with scorn,
Vile reproach I've daily borne;
They that mad against me are,
In their rage against me swear.

6 I ate ashes for my bread,
Mixed my drink with tears I shed;
This, for thy displeasure, Lord,
And thy wrath upon me poured.

7 Thou hast lifted me on high,
But cast down again am I;
All my days as shadows pass;
And I wither like the grass.

8 But, O Lord, thou shalt endure,
Still the same, for evermore;
Thee to mind shall men recall
Through the coming ages all.

9 Thou shalt now for Zion rise,
Viewing her with pitying eyes;
Now shall Zion favor see,
'Tis the time decreed by thee.

10 For thy saints thy promise trust,
Loving ev'n her stones and dust.
So shall heathen fear God's name;
All earth's kings thy glorious fame.

11 Zion's walls built up shall be;
All shall then God's glory see.
He the destitute shall hear,
And will not despise their prayer.

12 Of this truth shall record be,
That the coming race may see.
God shall into being bring,
People, that his praise shall sing.

13 From his sanctuary high
God hath looked with pitying eye;
Earth he viewed from heaven his throne,
Listening to the prisoner's groan.

14 From the bonds in which they lie
Freeing those condemned to die;
This in Zion they'll proclaim,
And in Salem praise his name.

15 When the people of the Lord
Gathered are with one accord,
When to serve the Lord of might
Kingdoms of the earth unite.

16 In the way he made me weak,
Life he shortened, then I spake:
"Take me not, O God, away
In the midst of life, I pray."

17 Lord, thy years without an end
Through the ages all extend.
Earth's foundations thou hast laid;
Thou of old the heavens hast made.

18 They shall speedily decay,
But thy years shall last for aye;
Yea, the works we now behold
All like garments shall wax old.

19 As a vesture shall they be,
They shall all be changed by thee;
Yet unchanged, as years extend,
Thy years, Lord, shall have no end.

20 Children of thy heritage
Shall endure through every age,
And their sons from race to race
Shall not fail before thy face.

PSALM 103. C. M.

1 O THOU my soul, bless God the Lord;
And all that in me is,
Be lifted up, his holy name
To magnify and bless.

2 Bless, O my soul, the Lord thy God,
And not forgetful be
Of all his gracious benefits
He hath bestowed on thee.

3 All thy iniquities who doth
Most graciously forgive:
Who thy diseases all and pains
Doth heal, and thee relieve.

4 Who doth redeem thy life, that thou
To death mayst not go down;
Who thee with loving-kindness doth,
And tender mercies crown:

5 Who with abundance of good things
Doth satisfy thy mouth;
And even as the eagle's age,
He hath renewed thy youth.

6 God righteous judgment executes
For all oppressed ones.
His ways to Moses, he his acts
Made know to Isr'el's sons.

7 The Lord Jehovah gracious is,
And he is merciful,
Long-suffering and slow to wrath,
In kindness plentiful.

8 He will not chide continually,
Nor keep his anger still.
With us he dealt not as we sinned,
Nor did requite our ill.

9 For as the heaven in its height
The earth surmounteth far;
So great to those that do him fear
His tender mercies are:

10 As far as east is distant from
The west, so far hath he
From us removed, in tender love,
All our iniquity.

11 Such pity as a father hath,
Unto his children dear;
Like pity shows the Lord to them
Who worship him in fear.

12 For he remembers we are dust,
And he our frame well knows.
Frail man, his days are like the grass,
As flow'r in field he grows:

13 For over it the wind doth pass,
And it away is gone;
And of the place where once it was
It shall no more be known.

14 But unto them that fear the Lord
His mercy never ends;
And to their children's children all
His righteousness extends:

15 To such as keep his covenant,
And walk in wisdom's way;
Who mindful are of his commands,
That they may them obey.

16 Jehovah hath prepared his throne
In heavens firm to stand;
And ev'ry thing that being hath
His kingdom doth command.

17 O ye his angels, that excel
In strength, bless ye the Lord;
Ye who obey what he commands,
And hearken to his word.

18 O bless and magnify the Lord,
Ye glorious hosts of his;
Ye ministers, that do fulfil
Whate'er his pleasure is.

19 O bless the Lord, all ye his works,
Wherewith the world is stored,
In his dominions everywhere.
My soul, bless thou the Lord.

PSALM 103. 8s and 7s.

1 O MY soul, bless thou Jehovah,
All within me bless his name;
Bless Jehovah, and forget not
All his mercies to proclaim.

2 Who forgives all thy transgressions,
Thy diseases all who heals;
Who redeems thee from destruction,
Who with thee so kindly deals.

3 Who with tender mercies crowns thee,
Who with good things fills thy mouth,
So that even like the eagle
Thou hast been restored to youth.

4 In his righteousness, Jehovah
Will deliver those distressed;
He will execute just judgment
In the cause of all oppressed.

5 He made known his ways to Moses,
And his acts to Isr'el's race;
God is plentiful in mercy,
Slow to anger, rich in grace.

6 He will not forever chide us,
Nor keep anger in his mind,
Hath not dealt as we offended,
Nor rewarded as we sinned.

7 For as high as is the heaven,
Far above the earth below;
Ever great to them that fear him,
Is the mercy he will show.

8 Far as east from west is distant,
He hath put away our sin;
Like the pity of a father
Hath the Lord's compassion been.

9 Well he knows our frame, remembering
We are dust, our days like grass;
Man is like the flower blooming,
Till the hot winds o'er it pass.

10 Then 'tis gone, and is remembered
By its former place no more;
But on them that fear Jehovah
Rests his mercy evermore.

11 As it was without beginning,
So it lasts without an end:
To their children's children ever
Shall his righteousness extend;

12 Unto such as keep his cov'nant,
And are steadfast in his way;
Unto those who still remember
His commandments and obey.

13 In the heavens high, Jehovah
Hath for him prepared a throne,
And throughout his vast dominion
All his works his power shall own.

14 Bless Jehovah, ye his angels,
Spirits that excel in might;
Ye who hear what he commands you,
Ye that do it with delight.

15 Bless and magnify Jehovah,
All ye hosts that do his will;
Ye his servants, ever ready
All his pleasure to fulfil.

16 Bless Jehovah, all his creatures
Ever under his control;
All throughout his vast dominion;
Bless Jehovah, O my soul.

PSALM 104. C. M.

1 BLESS God, my soul. O Lord my God,
Thou art exceeding great;
With honor and with majesty
Thou clothèd art in state.

2 With light, as with a robe, thyself
Thou coverest about;
And, like the curtain of a tent,
The heavens stretchest out.

3 He of his chambers doth the beams
Within the waters lay;
He doth the clouds his chariot make,
On wings of wind make way.

4 He doth the flames his ministers,
The winds his angels make:
He earth's foundations firmly laid
That it should never shake.

5 Thou didst it cover with the deep,
As with a garment spread:
The waters stood above the hills,
When thou the word hadst said.

6 But at the voice of thy rebuke
They fled, and would not stay;
They at thy thunder's dreadful voice
Did hasten fast away.

7 They by the mountains do ascend,
And by the valley-ground
Descend again to that same place
Which thou for them didst found.

8 To them a limit thou hast set,
O'er which they may not go,
That they do not return again
The earth to overflow.

9 He to the valleys sends the springs,
Which run among the hills:
They to all beasts of field give drink,
Wild asses drink their fills.

10 The fowls of heaven their dwellings
Beside each flowing spring, [have
And there among the branches they
With joyful voices sing.

11 He from his chambers watereth
The hills when they are dried:
And with the fruit of these thy works,
The earth is satisfied.

12 He makes the grass for cattle grow,
He makes the herb to spring
For use of man, that food to him
He from the earth may bring;

13 And wine, that to the heart of man
Doth cheerfulness impart;
Oil that his face makes shine, and bread
That strengtheneth his heart.

14 The trees of God are full of life;
The cedars great that stand
On Lebanon, all planted were
By his almighty hand.

15 Where birds a place of safety choose
In which their nests to make;
As for the storks, the lofty firs
They for their dwelling take.

16 Wild goats a place of refuge find
Upon the mountains high;
The conies also to the rocks
Do for their safety fly.

17 He sets the moon in heav'n, thereby
The seasons to discern;
From him the sun his certain time
Of going down doth learn.

18 Thou darkness mak'st, 'tis night, then
Of forests creep abroad. [beasts
The lions young do roar for prey,
And seek their meat from God.

19 The sun doth rise, and home they flock,
Down in their dens they lie.
Man goes to work, his labor he
Doth to the ev'ning ply.

20 How manifold, O Lord, thy works,
In wisdom wonderful
Thou ev'ry one of them hast made;
Earth's of thy riches full:

21 So is this great and spacious sea,
Wherein things creeping are,
Which numbered cannot be; and beasts
Both great and small are there.

22 The ships go there, and there thou
Leviathan to play. [mak'st
These wait on thee, and from thy hand
In due time fed are they.

23 And what thy kindness gives to them
They gather for their food;
Thine hand thou open'st lib'rally,
And they are filled with good.

24 Thou hid'st thy face; they troubled are,
Their breath thou tak'st away;
They die, and to their kindred dust
Return again do they.

25 Thy Spirit then thou sendest forth,
And they created are;
The face of earth thou dost revive,
And all things new appear.

26 The glory of the mighty Lord
For ever shall endure;
And in his works Jehovah shall
Rejoice for evermore.

27 Earth, as affrighted, trembleth all,
If he on it but look;
And if the mountains he but touch,
They presently do smoke.

28 I to the Lord Most High will sing
So long as I shall live;
And while I being have I will
To my God praises give.

29 Of him my meditation shall
Sweet thoughts to me afford;
And as for me, I will rejoice
In God, my only Lord.

30 From earth let sinners be consumed,
Let ill men no more be.
O thou my soul, bless thou the Lord.
Praise to the Lord give ye.

PSALM 105. C. M.

1 GIVE thanks to God, call on his name;
To men his deeds make known.
Sing ye to him, sing psalms; proclaim
His wondrous works each one.

2 To glory in his holy name
Unite with one accord;
And let the heart of ev'ry one
Rejoice that seeks the Lord.

3 The Lord Almighty, and his strength,
With steadfast hearts seek ye:
His blessèd and his gracious face
Seek ye continually.

4 Remember all his mighty deeds,
The wonders he hath done,
The righteous judgments of his mouth,
Remember them each one.

5 O ye the seed of Abraham,
Who served him faithfully;
Ye sons of Jacob whom he chose,
Keep these in memory.

6 Because he, and he only, is
The mighty Lord our God;
And his most righteous judgments are
In all the earth abroad.

7 His cov'nant he remembered hath,
That it may ever stand:
To thousand generations he
His promise did command.

8 Which covenant he firmly made
With faithful Abraham,
And unto Isaac, by his oath,
He did renew the same:

9 And unto Jacob, for a law,
He made it firm and sure,
A covenant to Israel,
Which ever should endure.

10 He said, I Canaan's land will give
For heritage to you;
While they were strangers there, and few,
In number very few:

11 While yet they went from land to land,
Without a sure abode;
And while through many kingdoms they
Did wander far abroad;

12 Yet, notwithstanding, suffered he
No man to do them wrong;
Yea, for their sakes he did reprove
Kings, who were great and strong.

13 He said, these my anointed are,
Touch not, nor do them wrong;
Nor do the prophets any harm
That unto me belong.

14 He called for famine on the land,
He broke the staff of bread:
But yet he sent a man before,
By whom they should be fed;

15 Ev'n Joseph, whom, by envy moved,
Sell for a slave did they;
Whose feet they with the fetters hurt,
And he in irons lay;

16 Until the time that his word came
To give him liberty;
The word and purpose of the Lord
Did him in prison try.

17 Then sent the king, and did command
That he enlarged should be:
He that the people's ruler was
Did send to set him free.

18 To be the lord of all his house
He raised him, as most fit;
To him of all that he possessed
He did the charge commit:

19 That at his pleasure he might bind
The princes of the land;
And also make his senators
True wisdom understand.

20 The people then of Israel
Down into Egypt came;
And Jacob for a time sojourned
Within the land of Ham.

21 And he did greatly by his pow'r
Increase his people there;
And stronger than their enemies
They by his blessing were.

22 Their heart he then to hatred turned
Against his people there,
To deal in subtlety with those
Who his own servants were.

23 His servant Moses then he sent
And Aaron, chosen one,
And they his signs and wonders great,
In land of Ham, made known.

24 He darkness sent, and made it dark;
His word they did obey.
He turned their waters into blood,
And he their fish did slay.

25 The land in plenty brought forth frogs
In chambers of their kings.
His word all sorts of flies and lice
In all their borders brings.

26 Hail stones for rain, and flaming fire
Into their land he sent;
And he their vines and fig-trees smote;
Trees of their coasts he rent.

27 He spake, and caterpillars came,
And locusts did abound;
Which in their land all herbs consumed,
And fruits of all their ground.

28 He smote all first-born in their land,
Chief of their strength each one.
With gold and silver brought them forth,
Weak in their tribes were none.

29 Egypt was glad when forth they went,
Their fear on them did light.
He spread a cloud for covering,
And fire to shine by night.

30 They asked, and quails he brought: with bread
Of heaven filled he them.
He opened rocks, floods gushed, and ran
In deserts like a stream.

31 For on his holy promise he,
And servant Abr'ham thought.
With joy his people, his elect,
With gladness, forth he brought.

32 And so the heathen's land to them,
He for possession gave;
That of the people's labor they
Inheritance might have.

33 That they his statutes might observe
According to his word;
And that they might his laws obey.
Give praises to the Lord.

PSALM 106. C. M.

1 PRAISE ye the Lord, and give him thanks,
For bountiful is he;
His tender mercy shall endure
To all eternity.

2 God's mighty works who can express?
Or show forth all his praise?
O blest are they that judgment keep,
And justly do always.

3 Remember me, O Lord, with love,
Which thou to thine dost bear;
With thy salvation, O my God,
To visit me draw near.

4 That I thy chosen's good may see,
And in their joy rejoice;
And may with thine inheritance
Exult with cheerful voice.

5 We with our fathers have transgressed,
And done iniquity;
With them we have transgressors been,
We have done wickedly.

6 The wonders great, which thou, O Lord,
Didst work in Egypt land,
Our fathers, though they saw, yet them
They did not understand:

7 And they thy mercies' multitude
Kept not in memory;
But at the sea, ev'n the Red sea,
Provoked him grievously.

8 Yet notwithstanding he them saved,
Ev'n for his own name's sake;
That so he might, to be well known,
His mighty power make.

9 The Red sea also he rebuked,
And then dried up it was:
Through depths, as through the wilderness,
He made them safely pass.

10 From hands of him that hated them,
He did his people save;
And from the en'my's cruel hand
To them redemption gave.

11 The waters overwhelmed their foes,
Not one was left alive.
Then they believed his word, and praise
To him in songs did give.

12 But soon they did his mighty works
Unthankfully forget,
And on his counsel and his will
Did not with patience wait;

13 But much did lust in wilderness,
And God in desert tempt.
He gave them what they sought, but to
Their soul he leanness sent.

14 Moreover Moses, in the camp,
They envied without cause:
At Aaron too, the saint of God,
Inflamed their envy was.

15 The earth did therefore open wide,
And Dathan did devour,
And all Abiram's company
It covered in that hour.

16 And likewise 'mong their company
A fire was kindled then;
And so the hot consuming flame
Burnt up these wicked men.

17 Yet they at Horeb made a calf,
A molten image praised:
Their glory changed to form of ox
That in the pastures grazed.

18 They soon forgot the mighty God,
Who had their Saviour been,
By whom such great things brought to pass
They had in Egypt seen.

19 In land of Ham his wondrous works,
Things terrible did he,
When he his mighty hand and arm
Stretched out at the Red sea.

20 He said he would them all destroy,
Had not, his wrath to stay,
His chosen Moses stood in breach,
That them he should not slay.

21 Yea, they despised the pleasant land,
Nor did believe his word,
But murm'ring in their tents, refused
To hearken to the Lord.

22 In desert therefore them to slay
He lifted up his hand:
Through nations to o'erthrow their seed,
And scatter in each land.

23 They unto Baäl-peor did
Themselves associate;
The sacrifices of the dead
They did profanely eat.

24 Thus, by inventions of their own,
They much provoked his ire;
And then upon them suddenly
The plague broke in as fire.

25 Then Phin'has rose, and justice did,
And so the plague did cease;
That to all ages counted was
To him for righteousness.

26 And at the waters, where they strove,
They did him angry make,
In such a way that ill it fared
With Moses for their sake:

27 Because they there his spirit meek
Provoked so bitterly,
That he with hasty lips did speak
Words unadvisedly.

28 Nor, as the Lord commanded them,
Did they the nations slay:
But with the heathen mingled were,
And learned of them their way.

29 Moreover they their idols served,
Which to a snare was turned.
To demons they in sacrifice
Their sons and daughters burned.

30 In their own children's guiltless blood
Their hands they did imbrue,
Whom unto Canaan's idols they
For sacrifices slew.

31 So was the land defiled with blood.
Stained with their works were they,
And with inventions of their own,
To idols they did stray.

32 Against his people kindled was
The anger of the Lord,
They so provoked his wrath that he
His heritage abhorred.

33 He gave them to the heathen's power;
Their foes did them command.
Their en'mies them oppressed, they were
Made subject to their hand.

34 He many times delivered them;
But with their counsel so
They him provoked, that for their sin
They were brought very low.

35 Yet their affliction he beheld,
When he did hear their cry:
And he for them his covenant
Recalled to memory;

36 And in his mercies' multitude
He did repent, and make
Them to be pitied of all those
Who did them captive take.

37 Save us, O Lord our God, and us
From heathen nations bring,
That we thy holy name may thank,
Thy praises ever sing.

38 Blessed be JEHOVAH, Isr'el's God,
To all eternity:
Let all the people say, Amen.
Praise to the Lord give ye.

PSALM 107. C. M.

1 O PRAISE the Lord, for he is good;
His mercies lasting be.
Let God's redeemed say so, whom he
From pow'r of foes set free.

2 He gathered them from all the lands,
From north, south, east, and west.
They strayed in desert's pathless way,
No city found to rest.

3 Their weary soul within them faints,
When thirst and hunger press;
In trouble then they cry to God,
He frees them from distress.

4 Them also in a way to walk
That right is he doth guide,
That they may to a city go,
Wherein they may abide.

5 O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men!

6 For he the soul that longing is
Doth fully satisfy;
With goodness he the hungry soul
Doth fill abundantly:

7 Such as shut up in darkness deep,
And in death's shade abide,
Whom strongly hath affliction bound,
And irons fast have tied:

8 Because against the words of God
They wrought rebelliously,
And they the counsel did contemn
Of him that is Most High.

9 Their heart with sorrow he brought down,
They fell, no help could have.
In trouble then they cried to God,
He them from straits did save.

10 He out of darkness did them bring,
And from death's shade them take:
The bands, wherewith they had been bound,
He did asunder break.

11 O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men!

12 Because the mighty gates of brass
In pieces he did tear;
By him in sunder also cut
The bars of iron were.

13 Fools, for their sin, and their offence,
Do sore affliction bear;
All kind of meat their soul abhors;
They to death's gates draw near.

14 In grief they cry to God; he saves
Them from their miseries.
He sends his word, them heals, and them
From their destruction frees.

15 O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men!

16 And let them sacrifice to him
Off'rings of thankfulness:
And let them show abroad his works
In songs of joyfulness.

17 To those who go to sea in ships,
And in great waters trade,
Jehovah's works and wonders great
Are in the deep displayed.

18 For he commands, and forth in haste
The stormy tempest flies,
Which makes the sea with rolling waves
Aloft to swell and rise.

19 They mount to heav'n, then to the depths
They downward go again;
Their soul doth faint and melt away
With trouble and with pain.

20 They reel and stagger like one drunk,
They are at their wit's end;
Then they to God in trouble cry,
And he relief doth send.

21 The storm is changed into a calm
At his command and will;
And so the waves which raged before,
Now quiet are and still.

22 Then they are glad, because at rest
And quiet now they be:
So to the haven he them brings,
Which they desired to see.

23 O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men!

24 Among the people when they meet,
Let them exalt his name;
Among assembled elders too,
In songs advance his fame.

25 He to dry land turns water-springs,
And floods to wilderness;
For sins of those that dwell therein,
Fat land to barrenness.

26 He into deserts dry and parched
The standing water brings;
And grounds which dry and barren were
He turns to water-springs.

27 And there, for dwelling, he a place
Doth to the hungry give,
That they a city may prepare,
Where they in peace may live.

28 There sow they fields, and vineyards plant,
To yield fruits of increase;
His blessing makes them multiply,
Lets not their beasts decrease.

29 Again they much diminished are,
And brought to low estate,
Through sorrow and affliction sore,
And by oppression great.

30 He on the princes pours contempt,
He causes them to stray,
And wander in a wilderness,
In which there is no way.

31 Yet setteth he the poor on high,
From all his miseries;
And he, in number like a flock,
Doth make him families.

32 They who are righteous shall rejoice,
When they the same shall see;
And, as confounded, stop her mouth
Shall all iniquity.

33 Whoso is wise, and will these things
Observe, and them record,
Ev'n they shall understand the love,
And kindness of the Lord.

PSALM 108. C. M.

1 MY heart is fixed, O Lord; I'll sing.
And with my glory praise.
Awake both psaltery and harp;
Myself I'll early raise.

2 I'll praise thee 'mong the people, Lord;
'Mong nations sing will I:
Above the heav'ns thy mercy's great,
Thy truth doth reach the sky.

3 Be thou above the heavens, Lord,
Exalted very high,
And far above the earth do thou
Thy glory magnify;

4 That thy belovèd people may
From bondage be set free:
O do thou save with thy right hand,
And answer give to me.

5 God in his holiness hath said,
In this rejoice I will;
I Shechem will divide, and I
Will measure Succoth's vale.

6 I Gilead claim as mine by right;
Manasseh mine shall be;
My head has strength in Ephraim,
Judah gives laws for me;

7 In Moab I will wash; my shoe
I will to Edom throw,
And o'er the land of Palestine
I will in triumph go.

8 O who is he will bring me to
The city fortified?
O who is he that to the land
Of Edom will me guide?

9 O God, who hadst rejected us,
This thing wilt thou not do?
Ev'n thou, O God, thou who didst not
Forth with our armies go?

10 Help us from trouble, for the help
Is vain which man supplies.
Through God we'll do great acts; he shall
Tread down our enemies.

PSALM 108. L. M.

1 MY heart is firmly fixed, O God,
I'll sing and praise thy name to
My glory, harp, and lute awake,
The morning I will vocal make.

2 I'll thank thee 'mid the nations, Lord,
Among the people praise accord;
The heavens vast thy grace transcends,
And to the clouds thy truth extends.

3 Be thou o'er heavens high, O God,
Thy glory o'er the earth abroad;
That thy belovèd free may stand,
Hear us, and save with thy right hand.

4 God spoken hath with holy voice,
And I will triumph and rejoice;
I'll Shechem's fields by lot assign,
O'er Succoth's vale will draw the line.

5 Manasseh, Gilead too, are mine,
On Ephraim shall my head recline;
My ruler I shall Judah greet,
In Moab I shall wash my feet.

6 To Edom I will cast my shoe,
In triumph o'er Philistia go.
Who to the city fortified—
To Edom, who will be my guide?

7 O God, do thou our leader be,
Though we are now cast off from thee,
And when our hosts to battle go,
O God, do thou thy presence show.

8 From trouble help, and us relieve,
For vain the help that man can give;
In God will we great valor show,
And he our foes will overthrow.

PSALM 109. C. M.

1 O THOU the God of all my praise
Do thou not hold thy peace;
For mouths of wicked men to speak
Against me do not cease:

2 The mouths of vile, deceitful men
Against me opened be;
And with a false and lying tongue
They basely slandered me.

3 They did beset me round about
With words of hateful spite:
And though to them no cause I gave,
Against me they did fight.

4 They for my love became my foes
But constantly I prayed:
Yea, ill for good and hate for love
To me they have repaid.

5 Set thou the wicked over him;
Do thou, on his right hand,
Give to his greatest enemy,
Ev'n Satan, leave to stand.

6 And when by thee he shall be judged,
Condemned then let him be;
And let his pray'r be turned to sin,
When he shall call on thee.

7 Make few his days, and in his room
His charge another take.
His children let be fatherless,
His wife a widow make.

8 His children let be vagabonds,
And beg continually;
And from their places desolate
Seek bread for their supply.

9 Let covetous extortioners
Catch all he hath away:
Of all for which he labored hath,
Let strangers make a prey.

10 Let there be none to pity him,
Nor any, help to lend,
Nor to his children fatherless
His mercy to extend.

11 Let his posterity from earth
Cut off forever be,
And in the coming age their name
Be blotted out by thee.

12 Let God his father's wickedness
Still to remembrance call;
And never let his mother's sin
Be blotted out at all.

13 But let them all before the Lord
Appear continually,
That he may wholly from the earth
Cut off their memory.

14 Because he mercy minded not,
But persecuted still
The poor and needy, that he might
The broken-hearted kill.

15 As he in cursing pleasure took,
So let it to him fall;
As he delighted not to bless,
So bless him not at all.

16 He cursing as a robe put on;
So let his curse recoil;
Like water through his bowels flow,
And in his bones like oil.

17 And like the garment cov'ring him,
So let it round him be,
And as a girdle wherewith he
Is girt continually.

18 From God let this be their reward
That en'mies are to me,
And their reward that speak against
My soul maliciously.

19 O God the Lord, for thy name's sake,
Do thou appear for me;
Since good and sweet thy mercy is,
From trouble set me free.

20 I am afflicted very much;
I needy am and poor;
My heart within me smitten is
And wounded very sore.

21 I like a shade declining pass,
I'm like the locust tossed:
My knees through fasting weakened are,
My flesh hath fatness lost.

22 A vile reproach I also am
Made unto them to be;
And they that did upon me look
Did shake their heads at me.

23 O do thou grant thy help to me,
Who art my God and Lord:
And, for thy tender mercy's sake,
Deliverance afford;

24 That they thereby may know that this
Is thy almighty hand;
And that, O Lord, thou hast done this,
They well may understand.

25 Although they curse with spite, yet,
Bless thou with loving voice: [Lord,
Them fill with shame when they arise;
Thy servant let rejoice.

26 Those that my adversaries are,
Let them be clothed with shame;
And as a mantle, let their own
Confusion cover them.

27 But as for me, I with my mouth
Will greatly praise the Lord;
And I among the multitude
His praises will record.

28 For at the right hand of the poor
Shall stand the Lord Most High,
To save him from all those that would
Condemn his soul to die.

PSALM 109. L. M.

1 O GOD, whom I in praise adore,
Be silent in my cause no more.
Their mouths the wicked open wide;
Against me hypocrites have lied.

2 With words of hate they throng around,
And fight, although no cause be found.
My love provokes their bitter spite,
But I in constant pray'r delight.

3 With evil they my good reward,
With hatred meet my kind regard.
Place him beneath the wicked's hand,
And on his right let Satan stand.

4 In judgment let his plea be spurned,
And let his prayer to sin be turned.
His days be few, and in his room
To office let another come.

5 A widow let his wife be left,
His children of their sire bereft;
Let them be scattered far from home,
And begging bread through deserts roam.

6 Extortioners his substance take,
His toil a prey let strangers make.
Let him from none compassion know,
None to his orphans favor show.

7 His seed let perish in their shame,
The coming age blot out their name;
His father's sin Jehovah mind,
His mother's sin no pardon find.

8 Let them with God ne'er be forgot,
Till he from earth their mem'ry blot;
For he remembered not to show
Compassion to the sons of woe.

9 The poor and those with want distressed,
He persecuted and oppressed;
He them pursued to make his prey,
And broken-hearted ones to slay.

10 The curse he loved on him shall rest,
He blessing not, shall not be blest.
Himself with cursing he arrayed,
To him shall cursing be repaid.

11 In him like water it shall flow,
Like oil through all his bones shall go;
Like raiment it shall clothe him o'er,
A girdle binding evermore.

12 Foes and accusers, from the Lord,
Shall find in cursing their reward;
But God the Lord, for thy name's sake,
For me in mercy undertake.

13 Because thy grace is rich and free,
From all my foes deliver me.
I'm poor and needy, grant relief,
My heart within is pierced with grief.

14 Like locust tossed, like fleeting shade,
My days to pass away are made.
Through many fasts my strength declines;
My knees are weak, my body pines.

15 To foes a vile reproach I'm made,
On me they look and shake the head.
O Lord, my God, my helper be,
In thy great mercy save thou me.

16 That this to them, Lord, may be known,
Has by thy mighty hand been done.
They curse, but let their curse be vain;
Thy blessing, Lord, let me obtain.

17 When they arise shamed let them be,
But make thy servant glad in thee.
Let foes be covered with disgrace,
And mantle o'er with shame their face.

18 My mouth shall greatly praise the Lord,
Yea, with the throng his praise record;
For on the poor's right hand shall he
Stand up, his soul from wrong to free.

PSALM 110. C. M.

1 JEHOVAH to my Lord thus said,
Sit thou at my right hand,
Until I make thy foes a stool,
On which thy feet may stand.

2 The Lord shall out of Zion send
The rod of thy great pow'r:
In midst of all thine enemies
Be thou the governor.

3 A willing people in thy day
Of pow'r shall come to thee,
In holy beauties from morn's womb;
Thy youth like dew shall be.

4 The Lord hath sworn, and from his oath
He never will depart,
Of th' order of Melchisedec
A priest thou ever art.

5 The glorious and mighty Lord,
That sits at thy right hand,
Shall, in his day of wrath, strike through
The kings that him withstand.

6 Among the heathen he shall judge,
The nations fill with dead,
And over all the countries wide
He wound shall every head.

7 The brook that runneth in the way
With drink shall him supply;
And, for this cause, in triumph he
Shall lift his head on high.

PSALM 110. S. M.

1 THE Lord to my Lord said,
At my right hand sit thou,
Until I make thy enemies
Beneath thy feet to bow.

2 Thy rod of strength the Lord
Shall out of Zion send,
And over all thy enemies
Do thou thy pow'r extend.

3 And in the day when thou
Dost thy great power take,
Thy people shall themselves to thee
A free-will off'ring make.

4 In beauteous, holy robes,
Arrayed they come to thee;
As dew-drops from the morning womb,
Thy youth shall ever be.

5 The Lord an oath hath sworn,
An oath he will not break:
Forever like Melchisedec's,
Thy priesthood I will make.

6 The sovereign Lord who sits
At thy right hand as king,
Shall strike through kings in that dread
When he shall vengeance bring. [day

7 The heathen he shall judge,
And fill the land with dead;
He over countries great and wide,
Shall smite and wound the head.

8 And in his way, the brook
His thirst shall satisfy,
And thus refreshed, the conq'ring Lord
Shall lift his head on high.

PSALM 110. L. P. M.

1 JEHOVAH to my Lord thus spake,
Till I thy foes thy footstool make,
Sit thou in state at my right hand;
God shall from Zion send abroad
O'er nations all thy mighty rod,
Amid thy foes thy throne shall stand.

2 Thee, in thy power's triumphant day,
The willing nations shall obey;
And when thy rising beams they view,
Shall all, redeemed from error's night,
Appear as numberless and bright
As crystal drops of morning dew.

3 The Lord unchanging oath has made,
"Melchisedec's thy priestly grade,
In everlasting priesthood crowned;"
The sovereign Lord, at thy right hand,
Shall strike through princes of the land,
While awful anger flames around.

4 Among the heathen judge he will;
Unnumbered dead the land shall fill,
The nations' chief shall smitten lie.
The brook that runneth in the way,
His burning thirst shall slake that day,
And he shall lift his head on high.

PSALM 111. C. M.

1 PRAISE ye the Lord: with all my heart
I will God's praise declare,
Ev'n where assemblies of the just
And congregations are.

2 Jehovah's works are very great,
The wonders of his might;
Sought out they are of every one
Who in them takes delight.

3 His work most honorable is,
Most glorious and pure,
And his untainted righteousness
Forever doth endure.

4 His works of wonder he hath made
To be remembered well:
In grace and in compassion great
Jehovah doth excel.

5 The Lord provideth food for all
Who truly do him fear;
And evermore his covenant
He in his mind will bear.

6 He did the power of his works
To his own people show,
That he the heathen's heritage
Upon them might bestow.

7 His hands' works all are truth and right;
All his commands are sure:
And, done in truth and uprightness,
They evermore endure.

8 He to his chosen people sent
Redemption by his pow'r;
His covenant he did command
To be forevermore.

9 His name alone most holy is,
In fear to be adored.
Of wisdom the beginning is
To truly fear the Lord.

10 Good understanding have they all
Who carefully obey
His just commandments ev'ry one;
His praise endures for aye.

PSALM 112. C. M.

1 PRAISE ye the Lord; that man is blest
Who doth Jehovah fear;
Yea, blest is he whose great delight
His holy precepts are.

2 His offspring for their might shall be
Upon the earth renowned;
The generation of the just
In blessings shall abound.

3 Abundant wealth within his house
Shall ever be in store;
And his unspotted righteousness
Endures for evermore.

4 Light to the upright doth arise,
Though he in darkness be;
Compassionate, and merciful,
And ever just is he.

5 A good man doth his favor show
And doth to others lend:
He with discretion his affairs
Will guide unto the end.

6 There surely is not any thing
That ever shall him move:
The righteous man's memorial
Shall everlasting prove.

7 When evil tidings he shall hear,
He shall not be afraid:
His heart is fixed, his confidence
Upon the Lord is stayed.

8 Established firmly is his heart,
Afraid he shall not be,
Until upon his enemies
He his desire shall see.

9 He hath dispersed his wealth abroad,
And given to the poor;
His horn with honor shall be raised,
His righteousness endure.

10 The wicked shall it see, and grieve,
His teeth gnash, melt away:
What wicked men do most desire
Shall utterly decay.

PSALM 112. L. M.

HALLELUIAH.

1 HOW blest the man that fears the Lord,
And makes his law his chief delight;
His seed shall share his great reward,
And on the earth be men of might.

2 Abounding wealth shall bless his home,
His righteousness shall still endure,
To him shall light arise in gloom;
He's kind, compassionate and pure.

3 The good will favor show, and lend,
And his affairs discreetly guide;
Unmoved he stands till life shall end,
His name and honor shall abide.

4 No evil tidings shall he fear;
His heart doth on the Lord repose;
He stands unmoved by dangers near,
Till he shall see his prostrate foes.

5 Dispersing gifts among the poor,
His lib'ral hands their wants supply;
His righteousness shall still endure,
His pow'r shall be exalted high.

6 The wicked shall his honor see,
Consume with grief, and gnash and wail;
Their hopes shall disappointed be,
And their desires forever fail.

PSALM 113. C. M.

1 PRAISE God; ye servants of the Lord,
Praise God, his name adore.
Yea, blessed be the name of God
Henceforth and evermore.

2 From rising sun to where it sets,
God's name is to be praised.
Above all nations God is high,
'Bove heav'ns his glory raised.

3 Unto the Lord our God that dwells
On high, who can compare?
Himself that humbleth things to see
In heav'n and earth that are.

4 He from the dust doth raise the poor,
That very low doth lie;
And from the dunghill lifts the man
Oppressed with poverty.

5 That he may highly him advance,
And with the princes set;
With those that of his people are
The chief, ev'n princes great.

6 The barren woman house to keep
He maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

PSALM 113. L. M.

1 PRAISE God, ye servants of the Lord,
Praise, praise his name with one
Bless ye the Lord, his name adore [accord;
From this time forth forevermore.

2 From rising unto setting sun,
Praised be the Lord, the mighty one.
O'er nations all God reigns supreme,
Above the heavens his glories beam.

3 O who is like the Lord, our God,
Who makes the heavens his abode;
Who stoops to see from his high throne
What things in heaven and earth are done?

4 From dust he makes the poor to rise,
The needy who in dunghill lies;
That he with princes may him place,
With princes of his chosen race.

5 He gives the barren woman joy,
In keeping house she finds employ,
And children joy to her afford.
Praise ye Jehovah; praise the Lord.

PSALM 114. C. M.

1 WHEN Isr'el out of Egypt went,
And did his dwelling change,
When Jacob's house went out from those
That were of language strange,

2 He Judah did his holy place,
His kingdom Isr'el make:
The sea beheld, and quickly fled,
And Jordan hastened back.

3 Like rams the mountains, and like lambs
The hills skipped to and fro.
O sea, why fledd'st thou? Jordan, back
Why wast thou driven so?

4 Ye mountains great, why was it so
That ye did skip like rams?
And wherefore was it, little hills,
That ye did leap like lambs?

5 O at the presence of the Lord,
Earth, tremble thou for fear,
Because the presence of the God
Of Jacob doth appear:

6 Who in the desert from the rock
Did standing water bring;
And by his power turned the flint
Into a water-spring.

PSALM 114. L. M.

1 WHEN Israel had from Egypt gone,
Jacob from men of speech un-
Then Judah was his holy place, [known,
And his dominion Israel's race.

2 The sea, affrighted, saw and fled;
Back Jordan driven was with dread;
The lofty mountains skipped like rams,
And all the little hills like lambs.

3 What ailed thee that thou fledd'st, O sea?
Thou, Jordan, that thou back didst flee?
Ye mountains, that ye skipped like rams?
And all ye little hills like lambs?

4 Earth, tremble, for the Lord is near,
Before the God of Jacob fear;
Who from the rock did water bring,
And made the flint a water-spring.

PSALM 114. H. M.

1 WHEN Israel again
Was out of Egypt brought,
And Jacob's house from men
Whose language they knew not,
Then Judah was his holy place,
And his dominion Israel's race.

2 His face the sea discerned,
In haste away it fled;
The Jordan backward turned—
Its waters were afraid;
Behold! the mountains skipped like rams,
And all the little hills like lambs.

3 What ailed thee, O thou sea,
That thou fledd'st at the sight?
Thou, Jordan! what ailed thee,
That thou didst turn in flight?
Ye mountains, that ye skipped like rams?
And you, ye little hills, like lambs?

4 Let all the earth abroad
Before Jehovah fear;
And tremble when the God
Of Israel draws near—
Who from the rock did water bring,
Who made the flinty rock a spring.

PSALM 115. C. M.

1 NOT unto us, Lord, not to us,
But do thou glory take
To thy own name, ev'n for thy truth,
And for thy mercy's sake.

2 O wherefore should the heathen say,
Where is their God now gone?
But our God in the heavens is,
What pleased him he hath done.

3 Their idols silver are and gold,
The work of men they be.
Though mouths they have, they do not
And eyes, they do not see; [speak;

4 Though ears they have, they do not
Their noses savor not; [hear;
Hands, feet, but handle not, nor walk;
Nor speak they through their throat.

5 Like them their makers are, and all
On them their trust that build.
O Isr'el, trust thou in the Lord,
He is their help and shield.

6 O Aaron's house, trust in the Lord,
Their help and shield is he.
Ye that fear God, trust in the Lord,
Their help and shield he'll be.

7 The Lord of us hath mindful been,
And he will bless us still;
He will the house of Isr'el bless,
Bless Aaron's house he will.

8 Both small and great, that fear the Lord,
He will them surely bless.
The Lord will you, you and your seed,
Still more and more increase.

9 Yea truly blest are ye of God,
Who made the earth and heav'n.
The heav'n, ev'n heav'ns, are God's, but he
Earth to men's sons hath giv'n.

10 The dead, and who to silence go,
God's praise do not record.
But henceforth we forever will
Bless God. Praise ye the Lord.

PSALM 116. C. M.

1 I LOVE the Lord, because my voice
And prayers he did hear.
I, while I live, will call on him,
Who bowed to me his ear.

2 Of death the cords and sorrows did
About me compass round;
The pains of hell took hold on me,
I grief and trouble found.

3 Upon the name of God the Lord
I then did call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.

4 God merciful and righteous is,
Yea, gracious is our Lord.
God saves the meek: I was brought low,
He did me help afford.

5 O thou my soul, do thou return
Unto thy quiet rest;
For, largely, unto thee, the Lord
His bounty hath exprest.

6 For my afflicted soul, from death
Delivered was by thee:
Thou didst my mourning eyes from tears,
My feet from falling, free.

7 I in the land of those that live
Will walk the Lord before.
I did believe, and therefore spoke:
I was afflicted sore.

8 I said, when I was in my haste,
That all men liars be.
What shall I render to the Lord
For all his gifts to me?

9 I'll of salvation take the cup,
On God's name will I call:
I'll pay my vows now to the Lord
Before his people all.

10 In God's sight dear is his saints' death.
Thy servant, Lord, am I;
Thy servant, and thy handmaid's son:
My bands thou didst untie.

11 To thee thank-off'rings I will give,
And on God's name will call.
I'll pay my vows now to the Lord
Before his people all;

12 Within the courts of God's own house,
Within the midst of thee,
O city of Jerusalem.
Praise to the Lord give ye.

PSALM 116. L. M.

1 I LOVE the Lord, for he did hear
My voice and supplications all;
Because he hath inclined his ear,
I while I live, will on him call.

2 Death's sorrows compassed me around,
The pains of hell shook all my frame,
I trouble great and sorrow found,
Then called I on Jehovah's name.

3 O Lord, I humbly thee entreat,
From all distress redeem my soul:
The kindness of the Lord is great,
Our God is just and merciful.

4 The simple with his care are blest;
I was brought low, God rescued me;
My soul, return thou to thy rest,
Great love the Lord hath shown to thee.

5 For thou from death hast saved me, Lord,
And thou hast freed my eyes from tears,
My feet from falling hast secured.
With God I'll walk, through all my years.

6 As I believed, so spake I then,
When great affliction on me pressed;
"How false, how faithless are all men!"
Were words I uttered in my haste.

7 What fit return, Lord, can I make
For all thy gifts on me bestowed?
The cup of blessing I will take,
And call upon the name of God.

8 Before God's people I'll appear,
And pay my vows there with delight;
The death of saints to God is dear,
Most precious in Jehovah's sight.

9 O Lord, the high and holy one,
I am a servant unto thee,
Thy servant and thy handmaid's son,
Thou hast from bonds delivered me.

10 With sacrifice of thanks I'll go,
And on Jehovah's name will call;
Will pay to God the vows I owe,
In presence of his people all.

11 Yea, I will pay my vows to God
In midst of thee, Jerusalem.
Within the courts of God's abode.
Praise ye Jehovah, praise his name.

PSALM 117. C. M.

1 O ALL ye nations of the earth,
Praise ye the mighty Lord;
And all ye people magnify
His name with one accord.

2 For great to us his mercies are,
And lovingkindnesses:
His truth endures for evermore.
The Lord O do ye bless.

PSALM 117. 8s and 7s.

1 PRAISE Jehovah, all ye nations,
All ye people praise proclaim;
For his grace and lovingkindness,
O sing praises to his name.

2 Great to us hath been his mercy,
Ever faithful is his word;
Through all ages it endureth,
Halleluiah, praise the Lord.

PSALM 118. C. M.

1 O PRAISE the Lord, for he is good;
His grace is ever sure.
Let Israel now say, His grace
Forever doth endure.

2 Let Aaron's house now say, His grace
Forever doth endure.
Let those who fear the Lord now say,
His grace is ever sure.

3 I on the Lord in trouble called,
The Lord gave ear to me;
He in a large place did me set,
From trouble made me free.

4 The mighty Lord is on my side,
I will not be afraid;
For any thing that man can do
I shall not be dismayed.

5 The Lord doth take my part with them
That render help to me,
And therefore my desire on those
Who hate me I shall see.

6 It better is to trust the Lord,
Than trust in man's defence;
Yea, better trust the Lord than place
In princes confidence.

7 Against me all the nations joined,
They compassed me about;
But in the Lord's most holy name,
I shall them all root out.

8 They have encompassed me about,
They compassed to annoy;
But in the Lord's most holy name
I shall them all destroy.

9 As bees they compassed me about,
But, like the thorns that flame,
They have been quenched; and them
Destroy in God's own name. [shall I

10 Thou sore hast thrust, that I might fall,
The Lord gave help to me;
Jehovah is my strength and song,
And my salvation free.

11 In dwellings of the just, the voice
Of joy and health shall be;
The right hand of the mighty Lord
Doth ever valiantly.

12 The right hand of the mighty Lord
Exalted is on high;
The right hand of the mighty Lord
Doth ever valiantly.

13 I shall not die, but live, and shall
The works of God declare.
The Lord hath sorely chastened me,
But yet my life did spare.

14 O set ye open unto me
The gates of righteousness;
Then will I enter into them,
And I the Lord will bless.

15 This is the gate of God, by it
The just shall enter in.
I will thee praise, for thou me heard'st,
And hast my safety been.

16 That stone is made head corner-stone
Which builders did despise:
This is the doing of the Lord,
And wondrous in our eyes.

17 This is the day the Lord hath made,
In it we glad will be.
Save now, I pray thee, Lord; I pray,
Send now prosperity.

18 O blest be he who comes to save
In God's most holy name;
The blessing from the house of God
Upon you we proclaim.

19 The Lord is God; he unto us
Hath made the light arise;
O bind ye to the altar's horns,
With cords, the sacrifice.

20 Thou art my God, I will thee praise;
My God, I'll thee extol.
Praise God, for he is good; his grace
Endures through ages all.

PSALM 118. L. M.

1 THE Lord is good; O bless his name;
His mercy ever is the same,
And let the house of Isr'el say,
His tender mercy lasts for aye.

2 Let Aaron's house this truth declare,
Jehovah's mercies endless are.
Let all that fear the Lord proclaim,
His mercy ever is the same.

3 I called on God in time of grief;
He heard my prayer, and sent relief.
The Lord to rescue me is near;
What man can do I will not fear.

4 The Lord doth take my part with those
Who give me help against my foes;
I my desire shall therefore see
On those who hatred bear to me.

5 Better to trust the Lord Most High,
Than on the help of man rely.
Better to trust Jehovah's grace,
Than confidence in princes place.

6 The nations all around me came;
I'll them destroy in God's great name.
They gathered, and around me came;
I'll cut them off in God's great name.

7 Like bees they swarm in fiercest ire,
They shall be quenched like thorns on fire.
In God's great name I shall prevail,
And those destroy who me assail.

8 Thou hast thrust sore at me to slay,
But God has been my help and stay.
My strength and song is God the Lord;
To me he safety doth afford.

9 The voice of joy and saving grace
Is in the just man's dwelling-place;
The right hand of the Lord above,
In mighty deeds, doth valiant prove.

10 The Lord's right hand is lifted high,
The Lord's right hand doth valiantly.
I shall not die, but live, and praise
Jehovah's gracious works and ways.

11 Jehovah hath me chastened sore,
But unto death did not give o'er.
Unfold the gates of righteousness,
I'll enter in the Lord to bless.

12 This gate doth to the Lord belong,
And hither shall the righteous throng.
I will thee praise, for thou hast heard,
And hast become my Saviour, Lord.

13 The stone which builders did disown
Is now become chief corner-stone.
This from Jehovah doth arise,
And it is wondrous in our eyes.

14 This day God made; with cheerful
In it we'll triumph and rejoice. [voice
Save now, O Lord, we plead with thee;
Lord, send us now prosperity.

15 Him ever blest do we proclaim,
Who cometh in Jehovah's name;
We from the place of his abode
Have blest you in the name of God

16 Jehovah is the God of might;
And he to us hath given light.
Bring to the altar's horns, and bind
The sacrifice with cords confined.

17 My God thou art; thee will I laud;
I will exalt thee, O my God.
The Lord is good; O praise his name;
His mercy ever is the same.

PSALM 119. C. M.

PART I.

1 HOW blest are they whose lives are
And upright in the way; [pure,
Who in the Lord's most holy law
Do walk, and do not stray.

2 O blest are they who to observe
His statutes are inclined;
And who do seek the living God
With their whole heart and mind.

3 Such in his ways do walk, and they
Do no iniquity.
Thou hast commanded us to keep
Thy precepts carefully.

4 O that thy statutes to observe
Thou wouldst my ways direct!
Then shall I not be shamed, when I
Thy precepts all respect.

5 Then with integrity of heart
Thee will I praise and bless,
When I the judgments all have learned
Of thy pure righteousness.

6 That I will keep thy statutes all,
Firmly resolved have I:
O do not then, most gracious God,
Forsake me utterly.

PART II.

7 By what means shall a young man learn
His way to cleanse, O Lord?
By taking careful heed to it,
According to thy word.

8 Unfeignedly thee have I sought
With all my soul and heart:
O never let me from the path
Of thy commands depart.

9 Thy word I in my heart have hid,
That I offend not thee.
O Lord, thou ever blessed art,
Thy statutes teach thou me.

10 The judgments of thy mouth, each one
My lips recounted have:
More joy thy testimonies' way
Than riches all me gave.

11 I will thy holy precepts make
My meditation still,
And have respect to all thy ways
Continually I will.

12 Upon thy statutes my delight
Shall constantly be set:
And by thy grace I never will
Thy holy law forget.

PART III.

13 With me, thy servant, in thy grace
Deal bountifully, Lord;
That by thy favor I may live,
And duly keep thy word.

14 Unveil my eyes, that of thy law
The wonders I may see.
I am a stranger on this earth,
Hide not thy laws from me.

15 My soul within me breaks, and doth
Much fainting still endure,
Through longing that it hath all times
Unto thy judgments pure.

16 Thou hast rebuked the cursèd proud,
Who from thy precepts swerve.
Reproach and shame remove from me,
For I thy laws observe.

17 Against me princes spoke with spite,
While they in council sat:
But I thy servant did upon
Thy statutes meditate.

18 Thy testimonies also are
My comfort and delight:
They ever are my counsellors,
To guide my steps aright.

PART IV.

19 My soul is cleaving to the dust;
Me quicken by thy word.
My ways I showed, thou hast me heard;
Teach me thy statutes, Lord.

20 The way of thy commandments teach,
And make me well to know;
So all thy works that wondrous are
I will to others show.

21 My soul doth melt, and drop away,
For heaviness and grief:
To me, according to thy word,
Give strength, and send relief.

22 O let the wicked way of lies
Removed far from me be,
And graciously thy holy law
Do thou grant unto me.

23 I of the perfect way of truth
My choice have freely made;
Thy judgments that most righteous are
Before me I have laid.

24 I to thy testimonies cleave;
Shame do not on me cast.
I'll run thy precepts' way, because
My heart enlarged thou hast.

PART V.

25 Teach me, O Lord, the perfect way
Of thy commands divine,
And to observe it to the end
I will my heart incline.

26 Give understanding unto me,
So keep thy law shall I;
I'll with integrity of heart
Observe it carefully.

27 In thy law's path make me to go:
For I delight therein.
My heart unto thy precepts turn,
And not to worldly gain.

28 O do thou turn away mine eyes
From viewing vanity;
And in thy good and holy way
Be pleased to quicken me.

29 Confirm to me thy gracious word,
Which I did gladly hear,
To me, thy servant, Lord; I am
Devoted to thy fear.

30 Turn thou away my feared reproach;
For good thy judgments be.
Lo, for thy precepts I have longed:
In thy truth quicken me.

PART VI.

31 Let thy sweet mercies also come
And visit me, O Lord;
Let thy salvation come to me,
According to thy word.

32 So shall I have wherewith I may
Give him an answer just,
Who spitefully reproacheth me;
For in thy word I trust.

33 The word of truth out of my mouth
Take thou not utterly;
For on thy righteous judgments, Lord,
Doth all my hope rely.

34 So will I keep forevermore
Thy law continually.
Because I all thy precepts seek,
I'll walk at liberty.

35 I'll speak thy word to kings, and I
With shame will not be moved;
I ever will delight myself
In those thy laws I loved.

36 To thy commandments, which I loved,
My hands lift up I will;
And I will also meditate
Upon thy statutes still.

PART VII.

37 Remember, Lord, thy gracious word
Thou to thy servant spake,
Which, for the ground of my sure hope,
Thou causedst me to take.

38 By this thy word in my distress
Great comfort I have known,
For in my straits I am revived
By this thy word alone.

39 The men whose hearts with pride are filled
Did greatly me deride;
But yet from thy most perfect law
I have not turned aside.

40 Thy righteous judgments which thou didst
Make known of old, O Lord,
I have remembered, and to me
They comfort did afford.

41 Great fear took hold on me, because
Ill men thy law forsake.
I in my house of pilgrimage
Thy laws my songs do make.

42 Thy name by night, Lord, I recalled,
And I have kept thy law.
And this I had, because that I
Thy precepts kept with awe.

PART VIII.

43 Thou my sure portion art alone,
Which I did choose, O Lord:
I have resolved, and said, that I
Would keep thy holy word.

44 With all my heart I did entreat
Thy face and favor free:
According to thy gracious word
Be merciful to me.

45 I thought upon my former ways,
With care did meditate;
And to thy testimonies pure
I then did turn my feet.

46 I did not stay, nor linger long,
As those that slothful are;
But hastily thy laws to keep
Myself I did prepare.

47 The wicked bands me robbed; yet I
Thy precepts did not slight.
I'll rise at midnight thee to praise,
Ev'n for thy judgments right.

48 I am companion to all those
Who fear, and thee obey.
O Lord, thy mercy fills the earth:
Teach me thy laws, I pray.

PART IX.

49 Well hast thou with thy servant dealt,
As thou didst promise give.
Good judgment me, and knowledge teach,
For I thy word believe.

50 Before I chastened was I strayed;
But now I keep thy word.
Both good thou art, and good thou dost:
Teach me thy statutes, Lord.

51 The men whose hearts are full of pride
Against me forged a lie;
But as for me, with all my heart
Thy precepts keep will I.

52 Their hearts through worldly ease and wealth
Are gross and heavy grown;
But my delight, O Lord, is placed
Upon thy law alone.

53 It hath been very good for me
That I afflicted was,
That I might well instructed be,
And learn thy holy laws.

54 The law which from thy mouth proceeds,
To me is better far
Than many thousands and great sums
Of gold and silver are.

PART X.

55 Thy hands have made and fashioned me;
Teach me thy laws, O Lord:
They who thee fear shall joy to see
Me trusting in thy word.

56 That righteous all thy judgments are
I know, and do confess;
And that thou hast afflicted me
In truth and faithfulness.

57 O let thy kindness merciful,
I pray thee, comfort me,
As to thy servant promised was,
In faithfulness, by thee.

58 And let thy tender mercies come
To me, that I may live;
Because thy holy laws to me
A pure delight do give.

59 O let the proud be put to shame,
For they, without a cause,
With me perversely dealt; but I
Will muse upon thy laws.

60 Let such as fear thee, and have known
Thy statutes, turn to me.
My heart make sound in all thy laws,
That shamed I never be.

PART XI.

61 My soul for thy salvation faints;
Yet I thy word believe.
Mine eyes fail for thy word: I say,
When wilt thou comfort give?

62 For like a bottle I'm become,
Which in the smoke is set:
But still thy righteous statutes, Lord,
I never do forget.

63 How many are thy servant's days?
When wilt thou execute
Just judgment on these wicked men
That do me persecute?

64 The proud for me have pits prepared,
Which is against thy laws.
Thy words all faithful are: help me,
Pursued without a cause.

65 They so consumed me, that on earth
My life they scarce did leave:
Thy precepts yet forsook I not,
But close to them did cleave.

66 According to thy mercy, Lord,
Me quicken and preserve:
The testimony of thy mouth
So shall I still observe.

PART XII.

67 Thy word forever is, O Lord,
In heaven settled fast;
And unto generations all
Thy faithfulness doth last.

68 The earth by thee established was,
By thee it doth remain.
This day they stand thy servants all,
For thou didst so ordain.

69 Unless in thy most perfect law
My soul delights had found,
I should have perished at the time
My troubles did abound.

70 Thy precepts I will ne'er forget;
They quick'ning to me brought.
Lord, I am thine; O save thou me:
Thy precepts I have sought.

71 For me the wicked have laid wait,
Me seeking to destroy:
But I thy testimonies true
Consider will with joy.

72 An end of all perfection here
I have beheld, O God:
But as for thy commandment, Lord,
It is exceeding broad.

PART XIII.

73 O how I love thy law! it is
My study all the day:
It makes me wiser than my foes;
For it doth with me stay.

74 Than all my teachers now I have
More understanding far;
Because my meditations all,
Thy testimonies are.

75 In understanding I excel
Those that the ancients are;
Because to keep thy precepts all
Has been my constant care.

76 My feet from each ill way I stayed,
That I might keep thy word.
I from thy judgments have not swerved,
For thou hast taught me, Lord.

77 How sweet unto my taste, O Lord,
Are all thy words of truth!
Yea, I do find them sweeter far
Than honey to my mouth.

78 I through thy precepts that are pure,
Do understanding get;
I therefore ev'ry way that's false
With all my heart do hate.

PART XIV.

79 Thy word is to my feet a lamp,
And to my path a light.
I will perform, as I have sworn,
To keep thy judgments right.

80 I with affliction very sore
Am overwhelmed, O Lord;
In mercy raise and quicken me,
According to thy word.

81 The free-will off'rings of my mouth
Accept, I thee beseech:
And unto me, O Lord, do thou
Thy judgments clearly teach.

82 Though still my soul be in my hand,
Thy laws I'll not forget.
I erred not from them, though for me
The wicked snares did set.

83 I of thy testimonies have
Above all things made choice,
To be my heritage for aye;
For they my heart rejoice.

84 With care I have my heart inclined,
That it should still attend,
Thy statutes always to observe,
And keep them to the end.

PART XV.

85 I hate the thoughts of vanity,
But love thy law do I.
My shield and hiding-place thou art:
I on thy word rely.

86 All ye that evil-doers are
From me depart away;
Because the precepts of my God
I purpose to obey.

87 According to thy faithful word
Uphold and strengthen me,
That I may live, and of my hope
Ashamed may never be.

88 Hold thou me up, so shall I be
In peace and safety still;
And to thy statutes have respect
Continually I will.

89 Thou tread'st down all that love to stray;
False their deceit doth prove.
Vile men, like dross, thou dost cast off:
Thy law I therefore love.

90 For fear of thee my very flesh
Doth tremble, all dismayed;
And of thy righteous judgments, Lord,
My soul is much afraid.

PART XVI.

91 To others I have judgment done,
Performing justice right:
O do not then deliver me
To my oppressor's might.

92 For good to me thy servant, Lord,
Thy servant's surety be:
And from oppression of the proud
Do thou deliver me.

93 My eyes do fail with looking long
For thy salvation great,
While for thy word of righteousness
I earnestly do wait.

94 In mercy with thy servant deal,
Thy statutes to me show;
I am thy servant, wisdom give,
That I thy laws may know.

95 'Tis time for thee to work, O Lord;
They break thy law divine.
Thy precepts therefore more I love
Than gold, yea, gold most fine.

96 Concerning all things thy commands
I therefore judge are right;
And ev'ry false and wicked way
Is hateful in my sight.

PART XVII.

97 Thy statutes, Lord, are wonderful,
My soul them keeps with care.
The entrance of thy word gives light,
Makes wise who simple are.

98 My mouth I also opened wide,
And panted earnestly,
While after thy commandments all,
I longed exceedingly.

99 Lord, look on me, and merciful
Do thou unto me prove,
As thou art wont to do to those
Thy name who truly love.

100 O let my footsteps in thy word
Aright still ordered be:
Let no iniquity obtain
Dominion over me.

101 From man's oppression save thou me:
So keep thy laws I will.
Thy face make on thy servant shine;
Teach me thy statutes still.

102 Great streams of waters from my eyes
Ran down, because I saw
How wicked men run on in sin,
And do not keep thy law.

PART XVIII.

103 O Lord, thou ever righteous art;
Thy judgments are upright.
Thy statutes, which thou hast ordained
Most faithful are and right.

104 My zeal hath me consumed, because
They who against me rise,
Thy holy words forgotten have
And they thy laws despise.

105 Thy word is very pure; on it
Thy servant's love is set.
Despised and small am I; yet I
Thy laws do not forget.

106 Thy righteousness is righteousness
Which ever doth endure:
Thy holy law, Lord, also is
The very truth most pure.

107 Distress and anguish have me found,
On me fast hold they take;
Yet in my trouble my delights
I thy commandments make.

108 Eternal righteousness is in
Thy testimonies all:
Give understanding unto me,
And ever live I shall.

PART XIX.

109 With all my heart I cried, Lord, hear
I will obey thy word.
I cried to thee; save me, and I
Will keep thy laws, O Lord.

110 Before the morning's dawn I rose,
And unto thee I cried;
Because upon thy faithful word
I constantly relied.

111 My wakeful eyes anticipate
The watches of the night,
That on thy word with earnest mind
Then meditate I might.

112 In loving-kindness let my pray'r
And cry be heard by thee;
According to thy judgment, Lord,
Revive and quicken me.

113 The men who follow crime draw nigh;
They from thy law are far:
But thou art near, O Lord; and truth
All thy commandments are.

114 As for thy testimonies all,
Of old this have I seen,
That thou hast surely founded them
Forever to remain.

PART XX.

115 My trouble, Lord, do thou regard,
And me in safety set:
Deliver me, O Lord, for I
Thy law do not forget.

116 And by thy word revive thou me;
Save me, and plead my cause.
Salvation is from sinners far;
For they seek not thy laws.

117 Thy tender mercies, Lord, are great,
They nunbered cannot be.
According to thy judgments just,
Revive and quicken me.

118 My persecutors many are,
And foes that do combine;
Yet from thy testimonies pure
My heart doth not decline.

119 I saw transgressors, and was grieved;
For they keep not thy word.
See how I love thy law! as thou
Art kind, me quicken, Lord.

120 For from beginning, all thy word
Hath been most true and sure:
Thy righteous judgments every one
For evermore endure.

PART XXI.

121 The princes persecuted me,
Although no cause they saw:
But still of thy most holy word
My heart doth stand in awe.

122 I at thy word rejoice, as one
Of spoil that finds great store.
Thy law I love; but lying all
I hate and do abhor.

123 To praise thy name sev'n times a day
Hath been my constant care;
Because of all thy judgments, Lord,
Which righteous ever are.

124 Great peace have they who love thy
Offence they shall have none. [law;
I hoped for thy salvation, Lord,
And thy commands have done.

125 My soul thy testimonies all
Observed most carefully;
On them my heart is set, and them
I love exceedingly.

126 Thy testimonies and thy laws
I kept with special care;
For all my works and ways each one
Before thee open are.

PART XXII.

127 O let my earnest pray'r and cry
Come near before thee, Lord:
Give understanding unto me,
According to thy word.

128 Let my request before thee come:
After thy word me free.
My lips shall utter praise, when thou
Hast taught thy laws to me.

129 My tongue of thy most blessèd word
Shall speak, and it confess;
Because thy holy statutes all
Are perfect righteousness.

130 O let thy hand bring help to me:
Thy precepts are my choice.
I longed for thy salvation, Lord,
And in thy law rejoice.

131 My soul revive, and then it shall
Give praises unto thee;
And let thy judgments evermore.
Be helpful unto me.

132 I, like a lost sheep, went astray;
Thy servant seek and find:
For thy commandments all, O Lord,
I ever keep in mind.

PSALM 120. C. M.

1 IN my distress to God I cried,
And he gave ear to me.
From lying lips and guileful tongue,
O Lord, my soul set free.

2 What shall be given thee? or what
Be done to thee, false tongue?
Ev'n burning coals of juniper,
Sharp arrows of the strong.

3 Alas for me, that I abide
In Mesech's land so long!
That I in tabernacles dwell,
To Kedar that belong.

4 My soul with him that hateth peace
Hath long a dweller been.
I am for peace; but when I speak,
For battle they are keen.

PSALM 120. L. M.

1 IN my distress I cried to God,
My earnest cry Jehovah heard;
From lying lips and tongue of fraud,
Deliver thou my soul, O Lord.

2 To thee, false tongue, what shall be
What for thy lies a fit return? [done?
Sharp arrows of a mighty one,
With coals of juniper that burn.

3 Alas for me! that I so long
Sojourn with Mesech's godless race;
And near the tents of Kedar's throng
Am forced to make my dwelling-place.

4 I long have made my dwelling-place
With such as seek my peace to mar;
With them I fain would live in peace,
But when I speak, they are for war.

PSALM 121. C. M.

1 I TO the hills will lift mine eyes,
From whence doth come mine aid.
My safety cometh from the Lord,
Who heav'n and earth hath made.

2 Thy foot he'll not let slide, nor will
He slumber that thee keeps.
Behold, he that keeps Israel,
He slumbers not, nor sleeps.

3 The Lord thee keeps, the Lord thy shade
On thy right hand doth stay:
The moon by night thee shall not smite,
Nor yet the sun by day.

4 The Lord shall keep thy soul; he shall
Preserve thee from all ill.
Henceforth thy going out and in
God keep forever will.

PSALM 121. 7s.

1 TO the hills I'll lift mine eyes,
Whence my hopes of succor rise;
From the Lord comes all my aid,
Who the earth and heav'n hath made.

2 He will ever be thy guide,
And thy foot shall never slide;
God his Israel that keeps,
Never slumbers, never sleeps.

3 God thy keeper still shall stand,
As a shade on thy right hand;
Neither sun by day shall smite,
Nor the silent moon by night.

4 God shall guard from every ill,
Keep thy soul in safety still;
Both without and in thy door,
He will keep thee evermore.

PSALM 122. C. M.

1 I JOY'D when to the house of God,
Go up, they said to me.
Jerusalem, within thy gates
Our feet shall standing be.

2 Jerus'lem as a city is
Compactly built, and fair;
To it the tribes go up; to it,
The tribes of God repair:

3 To Isr'el's testimony, there
To God's name thanks to pay.
For thrones of judgment, ev'n the thrones
Of David's house, there stay.

4 Pray that Jerusalem may have
Peace and felicity:
All those who love thee and thy peace
Shall have prosperity.

5 I therefore wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

6 And now, for friends' and brethren's
Peace be in thee, I'll say. [sakes,
Yea for the house of God our Lord,
I'll seek thy good alway.

PSALM 122. L. M.

1 WITH joy I hear my friends exclaim,
"Come let us in God's temple meet."
Within thy gates, Jerusalem,
Shall ever stand our willing feet.

2 A city built compact and fair,
Jerus'lem stands, the sacred place
To which the gathering tribes repair,
Tribes of Jehovah's chosen race.

3 'Tis there by his command they meet,
To render thanks and pay their vows;
And there is judgment's royal seat,
There are the thrones of David's house.

4 Pray that Jerus'lem's peace endure,
For all that love thee God will bless;
Peace dwell within thy walls secure,
And joy within thy palaces.

5 For sake of friends and kindred dear,
My heart's desire is "peace to thee;"
And for the house of God, my prayer
Shall seek thy good continually.

PSALM 123. C. M.

1 O THOU that dwellest in the heav'ns,
I lift mine eyes to thee.
Behold, as servants' eyes attend,
Their masters' hand to see,

2 As handmaid's eyes her mistress' hand;
So do our eyes attend
Upon the Lord our God, until
To us he mercy send.

3 O Lord, be gracious unto us,
Unto us gracious be;
For filled with insolent contempt
Exceedingly are we.

4 Our soul is filled with scorn of those
That at their ease abide,
And with the insolent contempt
Of those that swell in pride.

PSALM 123. L. M. 6 lines.

1 TO thee, O Lord, I lift mine eyes,
O thou enthroned above the skies!
As servants watch their master's hand,
Or maids by mistress watching stand,
So to the Lord our eyes we raise,
Until his mercy he displays.

2 Have mercy, Lord, we cry to thee;
Filled with contempt thy servants see!
On us have mercy, scorned by those
Who live in undisturbed repose!
Beneath the scorning of the proud,
And their contempt, our soul is bowed.

PSALM 124. C. M.

1 HAD not the Lord been on our side,
May Israel now say;
Had not the Lord been on our side,
When men rose us to slay;

2 They had us swallowed up alive,
When their fierce wrath did flame:
The waters had us drowned, our soul
Had sunk beneath the stream.

3 Then had the waters, swelling high,
Above our soul made way.
O bless the Lord, who to their teeth
Us gave not for a prey.

4 Our soul has, like a bird, escaped
The cruel fowler's snare;
The snare asunder broken is,
And we escaped are.

5 Our sure and all-sufficient help
Is in JEHOVAH'S name;
His name who did the heav'n create,
And who the earth did frame.

PSALM 124. L. M.

1 HAD not the Lord, may Isr'el say,
Had not the Lord maintained our side,
When men, to make our lives a prey,
Rose like the swelling of the tide;

2 The swelling tide had been our grave,
So fiercely did the waters roll:
The waters proud, with wave on wave,
Had swept above our drowning soul.

3 Blest be the Lord; let praise be given,
That we escaped from death so nigh;
As when the fowler's snare is riven,
The bird escaping soars on high:

4 The snare is rent, and we are free,
Our grateful souls to God arise;
For all our help has come from thee,
Great maker of the earth and skies.

PSALM 125. C. M.

1 THEY in the Lord that firmly trust,
Shall be like Zion hill,
Which at no time can be removed,
But standeth ever still.

2 As round about Jerusalem
The mountains ever stand,
So God his people will surround,
And evermore defend.

3 For ill men's rod upon the lot
Of just men shall not lie;
Lest righteous men stretch forth their
To work iniquity. [hands

4 Do thou to all those who are good
Thy goodness, Lord, impart;
And also do thou good to them
Who upright are in heart.

5 But as for such as turn aside
In their own crooked way,
God shall lead forth with wicked men:
On Isr'el peace shall stay.

PSALM 125. 7s and 6s.

1 HE that in God confideth,
Like Zion Mount shall be,
Which evermore abideth
Unmoved eternally.

2 As mountains, which defend her,
Jerusalem surround,
His saints secure to render,
God compasseth around.

3 The sinner's rod shall never
On just men's lot abide,
Lest upright men should ever
To sin be turned aside.

4 Thy goodness, Lord, our Saviour,
To all the good impart;
And ever show thy favor
To men of upright heart.

5 But those whose choice is rather
In crooked ways to go;
With sinners God shall gather;
On Israel peace bestow.

PSALM 126. C. M.

1 WHEN Zion's bondage God turned back,
As men that dreamed were we.
Then filled with laughter was our mouth,
Our tongue with melody:

2 The heathen people said, The Lord
Great things for them hath wrought.
The Lord hath done great things for us,
Whence joy to us is brought.

3 As streams of water in the south,
Our bondage, Lord, recall.
Who sow in tears, a reaping time
Of joy enjoy they shall.

4 That man who, bearing precious seed,
In going forth doth mourn,
He, doubtless, bringing back his sheaves,
Rejoicing shall return.

PSALM 126. L. M.

1 'TWAS like a dream, when by the Lord
From bondage Zion was restored:
Our mouths were filled with mirth, our
Were ever singing joyful songs. [tongues

2 The heathen owned what God had
wrought;
Great works, which joy to us have brought.
As southern streams, when filled with rain,
Lord, turn our captive state again.

3 Who sow in tears, with joy shall reap;
Though bearing precious seed they weep
While going forth, yet shall they sing,
When coming back their sheaves they
bring.

PSALM 126. H. M.

1 WHEN Zion by the Lord
From her captivity
Was graciously restored,
Like men that dream were we.
Our mouths were filled with mirth, our
Were ever singing joyful songs. [tongues

2 Great things the heathen own,
The Lord for them hath wrought;
Great things the Lord hath done,
Which joy to us have brought.
As southern streams sweep o'er the plain,
Lord, turn our captive state again.

3 The man in tears who sows,
With joyfulness shall reap;
With precious seed he goes,
And going forth doth weep.
Yet doubtless he his sheaves shall bring,
And coming back, with joy shall sing.

PSALM 127. C. M.

1 EXCEPT the Lord do build the house
The builders lose their pain;
Except the Lord the city keep,
The watchmen watch in vain.

2 'Tis vain for you to rise betimes,
Or late from rest to keep,
To feed on sorrow's bread; so giv'
He his belovèd sleep.

3 Lo, children are God's heritage,
To parents his reward.
The sons of youth as arrows are,
For strong men's hands prepared.

4 O happy is the man that hath
His quiver filled with those;
They, unashamed, within the gate
Shall speak unto their foes.

PSALM 127. L. M.

1 UNLESS the Lord the house shall
build,
The weary builders toil in vain;
Unless the Lord the city shield,
The guards a useless watch maintain.

2 In vain you rise ere morning break,
And late your nightly vigils keep,
And bread of anxious care partake:
God gives to his belovèd sleep.

3 Lo, children are the gift of God,
And sons the blessing he commands;
These, when in youthful days bestowed,
Are like the shafts in warrior's hands.

4 And happy they whose quivers bear
Full store of arrows such as these;
They in the gate are free from fear,
And boldly face their enemies.

PSALM 128. C. M.

1 THE man is blest who fears the Lord
And walketh in his ways;
For of thy labor thou shalt eat,
And prosper all thy days.

2 Thy wife shall as a fruitful vine
By thy house sides be found:
Thy children like to olive-plants
Thy table shall surround.

3 Behold, the man that fears the Lord,
Thus blessèd shall he be.
The Lord shall out of Zion give
His blessing unto thee.

4 Thou shalt Jerus'lem's good behold,
Whilst thou on earth dost dwell.
Thou shalt thy children's children see,
And peace on Israel.

PSALM 128. 8s and 7s.

1 BLEST the man who fears Jehovah,
Walking ever in his ways;
Thou shalt eat of thy hands' labor,
And be happy all thy days.

2 Like a vine in fruit abounding,
In thy house thy wife is found;
And like olive-plants, thy children,
Compassing thy table round.

3 Lo, on him that fears Jehovah,
Shall this blessedness attend;
Thus Jehovah out of Zion
Shall to thee his blessings send.

4 Thou shalt see Jerus'lem prosper,
Long as thou on earth shalt dwell;
Thou shalt see thy children's children,
And the peace of Israel.

PSALM 129. C. M.

1 THEY oft did vex me from my youth,
May Isr'el now declare;
They oft did vex me from my youth,
Yet not victorious were.

2 The plowers plowed upon my back;
They long their furrows made.
The righteous Lord did cut the cords
Which sinners on me laid.

3 Let Zion's haters be turned back,
And in confusion thrown.
As grass on house-tops let them be,
Which fades ere it is grown:

4 Of which enough to fill his hand
The mower cannot find;
Nor can the man his bosom fill,
Whose work is sheaves to bind.

5 Nor say the men who pass them by,
God's blessing on you rest:
We in the name of God the Lord
Do wish you to be blest.

PSALM 129. L. M.

1 HOW oft from youth may Isr'el say,
How oft from youth have foes assailed!
How sorely troubled me have they!
Yet ne'er against me have prevailed.

2 Upon my back the plowers plowed,
Upon me long their furrows drew.
The righteous Lord subdued the proud,
In mercy cut their cords in two.

3 Let all be shamed, and made to flee,
Who have to Zion hatred shown;
As grass on house-tops let them be,
As grass which fades ere it be grown.

4 Its blades no mower's hand may press,
To sheaves no binder may lay claim;
No strangers say, "The Lord thee bless,
We bless you in Jehovah's name."

PSALM 130. C. M.

1 FROM depths to thee, O Lord, I cried,
My voice, Jehovah, hear;
And to my supplication's voice
O give attentive ear.

2 Lord, who shall stand, if thou, O Lord,
Shouldst mark iniquity?
But yet with thee forgiveness is,
That feared thou mayest be.

3 I wait for God, my soul doth wait,
My hope is in his word.
Yea, more than they for morn that watch,
My soul waits for the Lord;

4 Yea, more I wait than they that watch
The morning light to see.
Let Isr'el in Jehovah hope,
For with him mercies be.

5 Redemption plentiful and free
Is ever found with him.
And he from all iniquity
Shall Israel redeem.

PSALM 130. 8s and 7s.

1 FROM the depths do I invoke thee,
O Jehovah, give an ear;
To my voice be thou attentive,
And my supplication hear.

2 Lord, if thou shouldst mark transgressions,
Who, before thee, Lord, shall stand?
But with thee there is forgiveness,
That thy name may fear command.

3 For Jehovah I am waiting,
And my hope is in his word;
In his word of promise given,
Yea, my soul waits for the Lord.

4 For the Lord my soul is waiting,
More than watchers in the night,
More than they for morning watching,
Watching for the morning light.

5 Isr'el, hope thou in Jehovah,
Mercies great are found with him;
He abounding in redemption,
Isr'el will from sin redeem.

PSALM 131. C. M.

1 MY heart not haughty is, O Lord,
My eyes not lofty be;
Nor do I deal in matters great,
Or things too high for me.

2 I surely have myself behaved
With spirit meek and mild,
As child of mother weaned: my soul
Is like a weaned child.

3 Upon Jehovah let the hope
Of Israel rely,
Ev'n from the time that present is
Unto eternity.

PSALM 131. S. M.

1 MY heart's not haughty, Lord,
Nor lofty is mine eye;
I meddle not in matters great,
In things for me too high.

2 I surely have composed
And soothed myself to rest,
Yea, even as a weaned child
Upon its mother's breast,

3 My soul is like a child
Weaned and submissive grown;
O Isr'el, now and evermore
Trust in the Lord alone.

PSALM 132. C. M.

1 O LORD, remember David now,
His troubles think upon;
How unto God he swore, and vowed
To Jacob's mighty One.

2 I will not come within my house,
Nor rest in bed at all;
Nor shall my eyes take any sleep,
Nor eyelids slumber shall;

3 Till for the Lord a place I find,
Where he may make abode;
Until I find a dwelling-place,
For Jacob's mighty God.

4 Lo, at the place of Ephratah
Of it we understood;
We also found it in the fields,
And city of the wood.

5 We'll to his tabernacles go,
And at his footstool bow.
Arise, O Lord, into thy rest,
Thy ark of strength bring thou.

6 Let all thy priests be clothed, O Lord,
In robes of righteousness;
And let all those that are thy saints
Shout loud for joyfulness.

7 And for thy servant David's sake,
Do not deny thy grace;
Nor of thy own anointed one
Turn thou away the face.

8 The Lord in truth to David swore,
He will not turn from it,
I of thy body's fruit will make
Upon thy throne to sit.

9 My cov'nant if thy sons will keep,
And laws to them made known,
Their children then shall also sit
Forever on thy throne.

10 For God of Zion hath made choice;
There he desires to dwell.
This is my rest, here will I stay;
For I do like it well.

11 Her food I'll greatly bless; her poor
With bread will satisfy.
Her priests I'll clothe with health; her saints
Shall shout forth joyfully.

12 And there will I make David's horn
To bud forth pleasantly:
For him that mine anointed is
A lamp ordained have I.

13 As with a garment I will clothe
With shame his en'mies all;
But yet the crown that he doth wear
Upon him flourish shall.

PSALM 132. L. M.

1 O LORD, remember David now,
And think on all his weight of care,
How to the Lord he made his vow,
To Jacob's mighty God he sware:

2 I will not tread within my hall,
Nor on my bed will seek repose;
No sleep upon my eyes shall fall,
Nor slumber shall mine eyelids close;

3 Until for Jacob's mighty Lord
I find a sure and fit abode.
Of it at Ephratah we heard,
We found it in the fields of wood.

4 Arise, O Lord, come to thy rest;
Thy footstool is our sacred shrine;
With robes of truth thy priests invest;
And shouts shall hail the ark divine.

5 For thine own servant David's sake,
Turn not away Messiah's face;
The Lord his truth will never break,
The truth thus sworn to David's race:

6 "Upon thy throne thy seed shall reign;
And if their heart my cov'nant own,
And still my honored laws maintain,
Their seed shall hold an endless throne."

7 For high on Zion's hill above,
The Lord has fixed his dwelling bright:
This is the city of my love,
The chosen rest of my delight.

8 I'll bless her stores with large increase;
With bread her poor will satisfy;
Her priests I'll clothe in robes of peace,
And all her saints shall shout for joy.

9 There David's horn shall bud and grow,
Thence mine anointed's light shall stream.
With utter shame I'll clothe his foe,
But bright his endless crown shall beam.

PSALM 132. 8s and 7s.

1 LORD, remember thou for David,
All his trouble and his care;
How he vowed to God of Jacob,
To the great Jehovah sware:

2 I my dwelling will not enter,
To my couch will not arise;
I'll not give my eyelids slumber,
Nor in sleep will close my eyes;

3 Till I find a place of dwelling,
Where the Lord may make abode;
Till I find a habitation
Meet for Jacob's mighty God.

4 Lo, at Ephratah we heard it,
And of it we understood;
In the fields we also found it,
In the city of the wood.

5 Let us seek his courts, and worship
At his footstool with delight:
Rise, O Lord, thy rest to enter;
Come, and bring thy ark of might.

6 Let thy priests be clothed with justice;
Let thy saints rejoicing make;
See the face of thy anointed,
For thy servant David's sake.

7 God hath sworn in truth to David,
And his oath will not disown:
Of the children which I give thee,
I will place upon thy throne.

8 If thy sons will keep my cov'nant,
And observe what I command,
On thy throne forever sitting,
Shall their children rule the land.

9 For the Lord hath chosen Zion,
'Tis the dwelling loved of God;
Here I'll rest and dwell forever,
I delight in this abode.

10 Richly blessing her provision,
I will fill her poor with bread;
Clothe her priests with my salvation,
Make her saints exceeding glad.

11 There shall David's power flourish,
For my king a lamp's ordained;
I with shame his foes will cover,
But his crown shall be maintained.

PSALM 133. C. M.

1 BEHOLD, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!

2 Like precious ointment on the head,
That down the beard did flow,
Ev'n Aaron's beard, and to the skirts
Did of his garments go.

3 As Hermon's dew, the dew that doth
On Zion's hills descend:
For there the blessing God commands,
Life that shall never end.

PSALM 133. C. P. M.

1 HOW good and pleasant to the sight,
When those that brethren are, delight
In unity to dwell!
Like precious ointment on the head,
Which over Aaron's beard was shed,
And down his garments fell.

2 Or like the dew which night distils,
Which over Hermon's lofty hills,
And Zion's mounts descends;
For there the Lord in love commands
The blessing from his gracious hands,
Even life that never ends.

PSALM 133. 7s and 6s.

1 BEHOLD, how good and pleasant,
And how becoming well,
Where brethren all united,
In peace together dwell.

2 'Tis like the precious ointment
That on the head did flow,
Which down the beard of Aaron,
Did o'er his vesture go.

3 Like dews which on Mount Hermon
And Zion hills descend;
There God commands the blessing,
Life that shall never end.

PSALM 134. C. M.

1 BEHOLD, O bless the Lord, all ye
That his attendants are,
Ev'n you who in God's temple stand,
And praise him nightly there.

2 Your hands within God's holy place,
Lift up, and praise his name.
From Zion hill the Lord thee bless,
That heav'n and earth did frame.

PSALM 134. C. P. M.

1 BEHOLD, all ye that serve the Lord,
Lift up your voice with one accord,
Jehovah's name to bless.
To bless his holy name unite,
Ye that are standing night by night,
Within his holy place.

2 Yea, in his place of holiness,
Lift up your hands the Lord to bless;
And unto you be given,
From out of Zion, by the Lord,
His blessing rich, who by his word
Created earth and heaven.

PSALM 135. C. M.

1 O PRAISE the Lord, the Lord's name praise;
His servants, praise ye God.
Who stand in God's house, in the courts
Of our God make abode.

2 Praise ye the Lord, for he is good,
Sing praises to his name;
For it is pleasant thus in songs
His praises to proclaim.

3 Because Jehovah for himself
Of Jacob choice did make:
For his peculiar treasure he
Did Israel also take.

4 Because I know Jehovah is
Above all others great,
And that our Lord above all gods
In glory hath his seat.

5 Jehovah hath in heaven done
Whatever he did please;
And in the earth and places deep,
And in the mighty seas.

6 From earth's remotest ends he makes
The vapors to ascend:
With rain he lightnings makes, and wind
Doth from his treasures send.

7 He first-born all of Egypt smote,
Sent signs and wonders grand
On Pharaoh and his servants all,
In thee, O Egypt land.

8 He smote great nations, slew great kings:
Ev'n Sihon, Heshbon's king,
And Og of Bashan, and to nought
Did Canaan's kingdoms bring:

9 And for a heritage their land
He unto Israel gave,
That there his chosen people might
A sure possession have.

10 Thy name, O Lord, shall still endure,
And thy remembrance shall
With honor great continued be
To generations all.

11 Because the Lord himself will judge
His people righteously;
Concerning those that do him serve,
Himself repent will he.

12 The idols of the nations all
Of silver are and gold,
They from the hands of men receive
Their fashion and their mould.

13 Though mouths they have, they do not speak,
And eyes, they do not see;
And ears, yet hear they not; and in
Their mouth no breath can be.

14 Like them their makers are, and all
Who do on them rely.
O Isr'el's house, bless God; bless God,
O Aaron's family.

15 O house of Levi, bless the Lord,
All who his servants are;
And bless the holy name of God,
All ye the Lord that fear.

16 And blessèd be the Lord our God,
From Zion's holy hill,
Who dwelleth at Jerusalem.
The Lord O praise ye still.

PSALM 135. L. M.

1 O PRAISE the Lord, his praise proclaim;
All ye his servants praise his name,
Who in the Lord's house ever wait,
Who stand in our God's temple gate.

2 The Lord is good, his praise proclaim,
Since it is pleasant, praise his name;
He for himself did Jacob take,
And Isr'el his possession make.

3 I know the Lord is high in state,
Above all gods our Lord is great;
The Lord performs what he decrees,
In heaven and earth, in depths and seas.

4 He makes the vapors to ascend
In clouds from earth's remotest end;
He for the rain gives lightning wings,
The wind out from his treasures brings.

5 He smote from greatest to the least
Of Egypt's first-born, man and beast;
In midst of thee, O Egypt land,
Sent signs and wonders from his hand.

6 He made his wonders dread to fall
On Phar'oh and his servants all;
He many nations overthrew,
And mighty kings and princes slew.

7 He Sihon slew, and Bashan's king,
On Canaan's thrones did ruin bring;
Their land for heritage bestowed
On Isr'el for their own abode.

8 O Lord, eternal is thy name,
Thy mem'ry lives in endless fame;
God will his people's cause maintain,
And to his servants turn again.

9 The heathen idols all are nought,
But silver, gold, by man's hand wrought;
With mouths, no power of speech they find,
With eyes to see, they yet are blind.

10 With ears, they hear no voice or sound,
And in their mouth no breath is found;
Their makers all their likeness bear;
Who trust in them their fate shall share.

11 O house of Isr'el, bless the Lord;
Let Aaron's house him praise accord;
Him blest, let Levi's house proclaim;
Bless ye the Lord, who fear his name.

12 Forever let the Lord be blest;
From Zion let it be expressed;
Jerus'lem is his dwelling-place.
Praise ye the Lord, make known his grace.

PSALM 136. 8s and 7s.

1 GIVE thanks to God, for good is he:
For mercy hath he ever.
Thanks to the God of gods give ye:
For his grace faileth never.

2 Thanks give the Lord of lords unto:
For mercy hath he ever.
Who only wonders great can do:
For his grace faileth never.

3 Who by his wisdom made heav'ns high:
For mercy hath he ever.
Who stretched the earth above the sea:
For his grace faileth never.

4 To him that made the great lights shine:
For mercy hath he ever.
The sun to rule till day decline:
For his grace faileth never.

5 The moon and stars to rule by night:
For mercy hath he ever.
Who Egypt's first-born killed outright:
For his grace faileth never.

6 And Isr'el brought from Egypt land:
For mercy hath he ever.
With stretched-out arm, and with strong
For his grace faileth never. [hand:

7 By whom the Red sea parted was:
For mercy hath he ever.
He through its midst made Isr'el pass:
For his grace faileth never.

8 He Phar'oh and his host did drown:
For mercy hath he ever.
And through the desert led his own:
For his grace faileth never.

9 To him great kings who overthrew:
For he hath mercy ever.
Yea, famous kings in battle slew:
For his grace faileth never.

10 Ev'n Sihon, king of Amorites:
For he hath mercy ever.
And Og, the king of Bashanites:
For his grace faileth never.

11 Their land in heritage to have:
For mercy hath he ever.
His servant Isr'el right he gave:
For his grace faileth never.

12 In our low state who on us thought:
For he hath mercy ever.
And from our foes our freedom wrought:
For his grace faileth never.

13 Who doth all flesh with food relieve:
For he hath mercy ever.
Thanks to the God of heaven give:
For his grace faileth never.

PSALM 136. L. M.

1 O THANK the Lord, the Lord of love;
O thank the God, all gods above.
His mercy flows an endless stream,
To all eternity the same.

2 O thank the mighty King of kings,
Whose arm hath done such wondrous things.
His mercy flows an endless stream,
To all eternity the same.

3 Whose wisdom gave the heavens their birth,
And on the waters spread the earth.
His mercy flows an endless stream,
To all eternity the same.

4 Who taught yon glorious lights their
The radiant sun to rule the day. [way,
His mercy flows an endless stream,
To all eternity the same.

5 The moon and stars to rule the night,
With radiance of a milder light.
His mercy flows an endless stream,
To all eternity the same.

6 Who smote th' Egyptians' stubborn pride,
When in his wrath their first-born died.
His mercy flows an endless stream,
To all eternity the same.

7 But led his Isr'el from their land,
With outstretched arm and conquering
His mercy flows an endless stream, [hand.
To all eternity the same.

8 Whose hand the Red sea's waters clave,
And guided Isr'el through the wave.
His mercy flows an endless stream,
To all eternity the same.

9 But buried Pharaoh and his bands,
And led his flock through desert lands.
His mercy flows an endless stream,
To all eternity the same.

10 Who smote proud monarchs in their
And warlike princes slew in fight. [might,
His mercy flows an endless stream,
To all eternity the same.

11 Sihon, the king of Heshbon's towers,
And Og, the lord of Bashan's powers.
His mercy flows an endless stream,
To all eternity the same.

12 And for inheritance their land
He gave to Isr'el's chosen band.
His mercy flows an endless stream,
To all eternity the same.

13 Who thought on us, amidst our woes,
And rescued us from all our foes.
His mercy flows an endless stream,
To all eternity the same.

14 Who daily feeds each living thing;
O thank the heaven's Almighty King.
His mercy flows an endless stream,
To all eternity the same.

PSALM 136. H. M.

1 PRAISE God, for he is kind:
His mercy lasts for aye:
Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Most firm and sure
Eternally.

2 The Lord of lords praise ye,
Whose mercies always last:
The Lord alone is he
Who doeth wonders vast.
For certainly, etc.

3 To him, by wisdom's hand,
Who heavens did create;
To him who stretched the land
Above the waters great.
For certainly, etc.

4 To him great lights that made,
The sun to rule by day;
The moon and stars arrayed;
To rule the night are they.
For certainly, etc.

5 To him who Egypt smote
In first-born everywhere;
And Isr'el thence he brought,
From those who en'mies were.
For certainly, etc.

6 Who, with strong hand to guide,
And arm that stretched out was,
The Red sea did divide,
And through made Isr'el pass.
For certainly, etc.

7 But Phar'oh overthrew
In Red sea with his host;
And led his people through
The deserts to their coast.
For certainly, etc.

8 To him who great kings smote,
Yea famous kings he slew;
Sihon of Am'rites lot,
And Og of Bashan, too.
For certainly, etc.

9 By lot he gave their lands
To Israel for aye:
To those who his commands
Did faithfully obey.
For certainly, etc.

10 He thought on us when foes
Had brought to low estate;
And he from all our woes
Did grant deliv'rance great.
For certainly, etc.

11 And from his bounty he
All flesh its food hath given.
O thanks to God give ye;
He is the God of heav'n.
For certainly, etc.

PSALM 137. C. M.

1 BY Babel's streams we sat and wept,
When Zion we thought on,
In midst thereof we hung our harps
The willow-trees upon.

2 For there a song required they,
Who did us captive bring:
Our spoilers called for mirth, and said,
A song of Zion sing.

3 O how the Lord's song shall we sing
Within a foreign land?
If thee, Jerus'lem, I forget,
Skill part from my right hand.

4 My tongue to my mouth's roof let cleave,
If I do thee forget,
Jerusalem, and thee above
My chief good do not set.

5 Remember Edom's children, Lord,
Who in Jerus'lem's day,
Ev'n unto its foundation stone,
Raze, raze it quite, did say.

6 O daughter thou of Babylon,
To ruin hastening on,
He shall be blest who thee rewards
As thou to us hast done.

7 Yea, happy surely shall he be,
Thy tender little ones
Who shall lay hold upon, and them
Shall dash against the stones.

PSALM 137. L. M.

1 BY Babel's streams we sat and wept,
For memory still to Zion clung;
The winds alone our harp-strings swept,
That on the drooping willows hung.

2 There our rude captors, flushed with pride,
A song required to mock our wrongs;
Our spoilers called for mirth, and cried,
"Come, sing us one of Zion's songs."

3 O how can we the Lord's song sing
While thus an exile captive band?
O how can we our voices bring
To sing God's song in this strange land?

4 Jerusalem, God's holy hill,
If I of thee forgetful prove,
Let my right hand forget its skill
With grace the harp's sweet strings to move.

5 If I do not remember thee,
Let my parched tongue its utterance
If my chief joy be dear to me [cease;
Beyond Jerus'lem's joy and peace.

6 Remember, Lord, how Edom's crowd,
Glad in Jerus'lem's day of woe,
Urged on the victor, shouting loud,
"Down with her walls, o'erthrow, o'erthrow."

7 O Babel's daughter, God's decree
Dooms thee to wrath, a wretched prey;
And blest shall that avenger be
Who shall to thee our wrongs repay.

8 Yea, truly, shall that man be blest,
And with triumphal honor crowned,
Who rends thy children from the breast,
To dash them bleeding to the ground.

PSALM 138. C. M.

1 I WILL thee praise with all my heart,
To thee I will sing praise,
Before the gods; and worship will
Towards thy holy place.

2 I'll praise thy name, ev'n for thy truth,
And kindness of thy love;
For thou thy word hast magnified
All thy great name above.

3 Thou didst me answer in the day
When I to thee did cry;
And thou my fainting soul with strength
Didst strengthen inwardly.

4 All kings upon the earth that are
Shall give thee praise, O Lord;
When as they from thy mouth shall hear
Thy true and faithful word.

5 Yea, in the righteous ways of God
With gladness they shall sing:
For great's the glory of the Lord,
Who is forever King.

6 Though God be high, yet he respects
All those that lowly be;
Whereas the proud and lofty ones
Afar off knoweth he.

7 Though I in midst of trouble walk,
I life from thee shall have:
'Gainst my foes' wrath thou'lt stretch thy
Thy right hand shall me save. [hand;

8 That which concerneth me the Lord
Will surely perfect make:
O Lord, thy mercy lasts; do not
Thine own hands' work forsake.

PSALM 138. L. M.

1 WITH all my heart I'll praise thy name,
Before the gods thy praise proclaim;
I'll worship in thy holy place,
And praise thee for thy truth and grace.

2 For thou o'er all thy name, O Lord,
Hast magnified thy faithful word;
Thou didst me answer when I cried,
Thou hast my soul with strength supplied.

3 All kings of earth shall give thee praise,
When from thy mouth they learn thy
They in Jehovah's ways shall sing, [ways;
For great in glory is our King.

4 The Lord, though high, respects the low;
But he the proud far off doth know;
Though waves of trouble round me roll,
Thou, Lord, wilt yet revive my soul.

5 My foes enraged, my way withstand;
Against them thou wilt stretch thy hand;
Thine own right hand shall set me free,
And perfect make thy work for me.

6 O Lord, thy mercy never ends,
Throughout all ages it extends;
Then on thy servant pity take,
Thine own hands' work do not forsake.

PSALM 139. C. M.

1 O LORD, thou hast me searched and known.
Thou know'st my sitting down,
And rising up; yea, all my thoughts
Afar to thee are known.

2 My footsteps, and my lying down,
Thou compassest always;
Thou also most entirely art
Acquaint with all my ways.

3 For in my tongue, before I speak,
Not any word can be,
But altogether, lo, O Lord,
It is well known to thee.

4 Behind, before, thou hast beset,
And laid on me thine hand.
Such knowledge is too strange for me
Too high to understand.

5 Where from thy Spirit shall I go?
Or from thy presence fly?
Ascend I heav'n, lo, thou art there;
There, if in hell I lie.

6 Take I the wings of morn and dwell
In utmost parts of sea;
Yet there, O Lord, thy hand shall lead,
Thy right hand hold shall me.

7 Or if I say that darkness shall
Me cover from thy sight,
Then surely shall the very night
About me be as light.

8 Yea, darkness hideth not from thee,
But night doth shine as day:
Because the darkness and the light
Are both alike alway.

9 Because thou hast my reins possessed
And thou didst cover me,
Ev'n when within my mother's womb
Inclosed I was by thee.

10 I will thee praise, for fearfully
And strangely made I am.
Thy works are wonderful, and well
My soul doth know the same.

11 My substance was not hid from thee,
When as in secret I
Was made; and in earth's lowest parts
Was wrought most curiously.

12 Ere yet my substance shape received
Thine eyes on it did look;
And all my members even then
Were written in thy book;

13 Then afterwards thou didst impart
Its form to ev'ry one;
Although as yet they shapeless were,
And of them there was none.

14 How precious unto me, O God,
Thy gracious thoughts appear,
And in their sum how very great,
How numberless they are.

15 If I should count them, than the sand
They more in number be:
What time soever I awake,
I ever am with thee.

16 Thou, Lord, wilt surely sinners slay:
Hence from me bloody men.
Thy foes against thee loudly speak,
And take thy name in vain.

17 Do not I hate all those, O Lord,
That hatred bear to thee?
With those that up against thee rise,
Can I but grieved be?

18 With perfect hatred them I hate,
My foes I them do hold.
Search me, O God, and know my heart,
Try me, my thoughts unfold:

19 And see if any wicked way
There be at all in me;
And in thine everlasting way
To me a leader be.

PSALM 139. L. M.

1 LORD, thou hast searched me, and hast known
My rising up and lying down,
And from afar thy searching eye
Beholds my thoughts that secret lie.

2 Thou know'st my path and lying down,
And all my ways to thee are known;
For in my tongue no word can be,
But, lo, O Lord, 'tis known to thee.

3 Behind, before me, thou dost stand,
And lay on me thy mighty hand;
Such knowledge is for me too strange,
'Tis high beyond my utmost range.

4 O whither shall my footsteps fly,
Beyond thy Spirit's searching eye?
To what retreat shall I repair,
And find not thy dread presence there?

5 If I to heaven shall ascend,
Thy presence there will me attend;
If in the grave I make my bed,
Lo, there I find thy presence dread.

6 If on the morning wings I flee,
And dwell in utmost parts of sea;
Even there thy hand shall guide my way,
And thy right hand shall be my stay.

7 Or, if I say, to shun thine eye,
In shades of darkness I will lie,
Around me then the very night
Will shine as shines the noon-day light.

8 From thee the shades can nought disguise,
The night is day before thine eyes;
The darkness is to thee as bright
As are the beams of noon-day light.

9 My very reins belong to thee;
Thou in the womb didst cover me;
And I to thee will praise proclaim,
For fearful, wondrous is my frame.

10 Thy works are wonderful, I know;
And when in depths of earth below.
This complicated frame was made,
'Twas all before thine eyes displayed.

11 My substance yet unformed by thee,
Thy searching eyes did clearly see;
My days were written every one,
Within thy books, ere yet begun.

12 Thy thoughts, O God, to me are dear,
How vast their numbers do appear!
More than the sand my reck'nings make,
I'm still with thee when I awake.

13 Thou wilt the wicked slay, O God;
Depart from me, ye men of blood;
Who speak of thee for ends profane,
Thy foes who take thy name in vain.

14 Do not I hate thy haters, Lord?
And thy assailants hold abhorred?
A perfect hatred them I show,
And count each one to me a foe.

15 Search me, O God, my heart discern,
Try me, my very heart to learn;
See if in evil paths I stray,
And guide me in th' eternal way.

PSALM 140. C. M.

1 JEHOVAH, from the evil man,
Do thou deliver me;
And from the man of violence,
O keep me safe and free.

2 They in their heart imagine wrong,
And evil meditate;
And they for battle and for war
From day to day are met.

3 For like a serpent's piercing tongue
Their tongues they sharp do make;
And underneath their lips there lies
The poison of a snake.

4 Lord, keep me from the wicked's hands,
From vi'lent men me save;
Who utterly to overthrow
My goings purposed have.

5 The proud a snare and cords have laid,
And they a secret net
Have by the way-side for me spread;
They traps for me have set.

6 I to Jehovah said, Thou art
My God; then to the cry
Of all my supplications, Lord,
Do thou thine ear apply.

7 O God the Lord, who art the strength
Of my salvation great;
A cov'ring in the day of war,
Thou on my head hast set.

8 Unto the wicked man, O Lord,
His wishes do not grant;
Nor further thou his ill device,
Lest they themselves should vaunt.

9 As for the head and chief of those
About that compass me,
Ev'n by the mischief of their lips
Let thou them covered be.

10 Let burning coals upon them fall,
Them throw in fiery flame,
And in deep pits, that they no more
May rise up from the same.

11 Let not a man of evil tongue
On earth established be;
Let mischief hunt the violent,
Till ruined utterly.

12 I know God will th' afflicted save,
The poor defend will he:
The just shall surely praise thy name,
The upright dwell with thee.

PSALM 141. C. M.

1 O LORD, I unto thee do cry,
Do thou make haste to me,
And give an ear unto my voice,
When e'er I cry to thee.

2 As incense let my pray'r, O Lord,
Be ordered in thine eyes;
Accept the lifting of my hands
As th' ev'ning sacrifice.

3 Set, Lord, a watch before my mouth,
Keep of my lips the door.
Nor let my heart be turned aside
To sins I should abhor.

4 To practise wicked works with men
That work iniquity;
And of their dainties let me not
With them partaker be.

5 Let him that righteous is me smite,
It shall a kindness be;
Let him reprove, I shall it count
A precious oil to me:

6 Such smiting shall not break my head;
For yet shall come the day,
When I in their calamities
For them to God shall pray.

7 And when their judges down shall be
In stony places cast,
They then shall hear my words; for they
Shall sweet be to their taste.

8 About the grave's devouring mouth
Our bones are scattered round,
As wood which men do cut and cleave
Lies scattered on the ground.

9 But unto thee, O God the Lord,
My longing eyes I raise:
My soul do not leave destitute;
My trust in thee I place.

10 Lord, keep me safely from the snares
Which they for me prepare;
And from the crafty plots of them
That wicked workers are.

11 Let workers of iniquity
Into their own nets fall,
While by thy favor I escape
The danger of them all.

PSALM 141. L. M.

1 O LORD, my God, to thee I cry;
Swift to my aid in mercy fly;
And when to thee my cries ascend,
In pity to my voice attend.

2 As fragrant incense on the air,
So mount to heaven my early prayer;
And let my hands uplifted be,
As evening sacrifice to thee.

3 Set, Lord, a watch my mouth before,
And of my lips keep thou the door;
Nor leave my sinful heart to stray
Where evil footsteps lead the way.

4 Let me not of the feast partake
Which wicked men delight to make;
Let righteous men in mercy smite,
In their reproofs I'll take delight.

5 Let righteous lips my errors chide,
Like healing oil the accents glide:
If voice of faithful friend reprove,
Such smiting comes to me in love.

6 For them, when they are in distress,
To God I will my prayer address;
Their judges cast on rocky ground,
Then sweet to them my words shall sound.

7 Around the graves our bones are left,
As branches by the woodman cleft:
To thee, Lord God, I lift my eyes;
On thee my helpless soul relies.

8 Preserve me from the secret net,
The toils which impious hands have set;
In their own snares let sinners fall,
While I by grace escape them all.

PSALM 142. C. M.

1 I WITH my voice cried to the Lord,
With it made my request:
To him poured out my sad complaint,
To him my grief expressed.

2 When overwhelmed my spirit was,
Thou well didst know my way;
Where I did walk a snare for me
They did in secret lay.

3 I looked on my right hand, and viewed,
But none to know me were;
All refuge failed, there was no man
Who for my soul would care.

4 To thee I cried, O Lord, and said,
Thou my sure refuge art;
My portion in the land of life,
Till life itself depart.

5 Because I very low am brought,
Attend my plaintive cry:
Me from my persecutors save,
Who stronger are than I.

6 From prison bring my soul, that I
Thy name may glorify:
The just shall compass me, when thou
With me deal'st bounteously.

PSALM 142. L. M.

1 TO God my earnest voice I raise:
To God my voice imploring prays:
Before his face I pour my tears,
And tell my sorrow in his ears.

2 When griefs my fainting soul o'erflow,
Thou knowest, Lord, the way I go;
And all the toils that foes do lay
To snare thy servant in his way.

3 All unprotected, lo, I stand;
No friendly guardian at my hand;
No place of flight or refuge near,
And none to whom my soul is dear.

4 O Lord, my Saviour, now to thee,
Without a hope besides, I flee;
To thee, my shelter from the strife,
My portion in the land of life.

5 Then hear and heed my fervent cry,
For low with burning griefs I lie;
Against my foes thy arm display,
For I am weak, but strong are they.

6 Redeem me from the captive chains,
That I may sing in grateful strains:
Then shall the righteous round me press,
For God shall me with favor bless.

PSALM 143. C. M.

1 LORD, hear my pray'r, attend my cries;
And in thy faithfulness
O give an answer unto me,
Ev'n in thy righteousness.

2 Thy servant also bring thou not
In judgment to be tried:
Because no living man can be
Before thee justified.

3 The foe pursued my soul, and crushed
My life beneath his tread:
In darkness he hath made me dwell,
As who have long been dead.

4 My spirit, therefore overwhelmed,
Doth sink in sorrows great;
Within me breaks my very heart,
And I am desolate.

5 I call to mind the days of old,
I think upon thy deeds;
I meditate on all the work,
Which from thy hand proceeds.

6 My hands to thee I stretch; my soul
Thirsts, as dry land, for thee.
Lord, haste to hear; my spirit fails:
Hide not thy face from me;

7 Lest like to them I do become
That to the dust descend.
At morn let me thy kindness hear;
On thee do I depend.

8 Teach me the way that I should walk:
I lift my soul to thee.
Lord, free me from my foes; I flee
To thee to cover me.

9 Because thou art my God, to do
Thy will do me instruct:
Thy Spirit's good, me to the land
Of righteousness conduct.

10 Revive and quicken me, O Lord,
Ev'n for thine own name's sake;
And also in thy righteousness,
My soul from trouble take.

11 And of thy mercy slay my foes;
Let all destroyèd be
That do afflict my soul; for I
A servant am to thee.

PSALM 143. C. M. (Second.)

1 LORD, hear my pray'r, and to my cry
In faithfulness attend;
To me in righteousness reply,
A gracious answer send.

2 Nor at thy just tribunal call
Thy servant to be tried;
For in thy sight, of mortals all,
Shall none be justified.

3 For foes against my soul unite;
My life to dust they tread;
I dwell where darkness veils my sight,
And midst those long since dead.

4 My spirit, overwhelmed with woes,
Within me sighs for rest;
And desolate, without repose,
My heart is sore oppressed.

5 Yet I recall the days of old,
Thy works of wonder trace:
Thy works which ages past unfold;
I muse upon thy grace.

6 And now, O Lord, my outstretched hands
I lift to thee again;
For thee I long, as thirsty lands
For genial showers of rain.

7 O hear me, Lord, nor more delay,
For griefs my life consume;
Nor hide thy face lest I decay,
Like those within the tomb.

8 When morning lights the eastern skies,
Thy mercy, Lord, disclose;
And let thy loving-kindness rise:
On thee my hopes repose.

9 Teach me the way where I should go;
I lift my soul to thee;
Redeem me from the raging foe;
To thee, O Lord, I flee.

10 Because thou art my God, I pray,
Teach me to do thy will;
O lead me in the perfect way,
By thy good Spirit still.

11 Revive me, Lord, for thy great name,
And for thy judgment's sake;
From all my woes, O Lord, reclaim,
My soul from trouble take.

12 In mercy bare thy mighty arm,
To crush my foes in shame;
Cut off, who work thy servant harm,
Devoted to thy name.

PSALM 143. 6s.

1 O LORD, my prayer hear,
And to my suppliant cry
In faithfulness give ear,
In righteousness reply.

2 Nor into judgment call
Thy servant to be tried;
With thee, of mortals all,
Can none be justified!

3 I'm followed by the foe,
My life to earth they tread,
As men dead long ago,
I dwell in darkness dread.

4 My spirit therefore vexed
Is overwhelmed within;
My heart in me perplexed
And desolate hath been.

5 Yet I recall to mind
What ancient days record;
Thy works of every kind
I think upon, O Lord.

6 To thee I stretch my hands;
Do thou my helper be:
As long the thirsting lands,
So longs my soul for thee.

7 O Lord, send quick relief,
I humbly pray to thee:
My spirit fails through grief,
Thy face hide not from me.

8 Unless thou interpose,
And help to me extend,
I shall be like to those
Who to the grave descend.

9 Because I trust in thee,
O Lord, cause me to hear
Thy lovingkindness free,
When morning doth appear.

10 Cause me to know the way
In which my path should be;
Because to thee I pray,
And lift my soul to thee.

11 O Lord, deliver me
From all who me oppose;
To thee alone I flee
To hide me from my foes.

12 Thou art my God in need,
Teach me thy just command,
Thy Spirit's good; me lead
Into the perfect land.

13 O Lord, for thy name's sake,
Revive and quicken me;
And for thine own truth's sake,
My soul from trouble free.

14 In mercy cut off all
My foes, and put to shame
All who afflict my soul;
For I thy servant am.

PSALM 144. C. M.

1 O BLESSED ever be the Lord,
Who is my strength and might,
Who doth instruct my hands to war,
My fingers teach to fight.

2 My goodness, fortress, my high tow'r,
Deliverance and shield,
In whom I trust; who unto me
My people makes to yield.

3 Lord, what is man, that thou of him
Dost so much knowledge take?
Or son of man, that thou of him
So great account dost make?

4 Man is like vanity; his days,
As shadows, pass away.
Lord, bow thy heav'ns, come down, touch
The hills, and smoke shall they. [thou

5 Cast forth thy lightning, scatter them;
Thine arrows shoot, them rout.
Thine hand send from above, me save;
From great depths draw me out.

6 Me free from hands of children strange,
Whose mouth speaks vanity;
And their right hand a right hand is
That works deceitfully.

7 A new song I will sing to thee,
O Lord, on psaltery;
And on a ten-stringed instrument
Will praises sing to thee.

8 For he it is that unto kings
Deliverance doth send;
And he his servant David doth
From hurtful sword defend.

9 Me free from hands of children strange,
Whose mouth speaks vanity;
And their right hand a right hand is
That works deceitfully.

10 That, as the plants, our sons may be
In youth grown up that are;
Our daughters, like to corner-stones,
Carved like a palace fair.

11 That to afford all kind of store
Our garners may be filled;
That our sheep thousands, in our streets
Ten thousands they may yield.

12 That strong our oxen be for work,
That no in-breaking be,
Nor going out; and that our streets
May from complaints be free.

13 O blest the people who are found
In such a state as this;
Yea, greatly blest those people are,
Whose God JEHOVAH is.

PSALM 145. C. M.

1 I'LL thee exalt, my God, O King;
Thy name I will adore,
I'll bless thee every day, and praise
Thy name for evermore.

2 The Lord is great, much to be praised,
His greatness search exceeds.
Race unto race shall praise thy works,
And show thy mighty deeds.

3 I of thy glorious majesty
The honor will record;
I'll speak of all thy mighty works,
Which wondrous are, O Lord.

4 Men of thine acts the might shall show,
Thine acts that dreadful are;
And I, thy glory to advance,
Thy greatness will declare.

5 The mem'ry of thy goodness great
They largely shall express;
With songs of praise they shall extol
Thy perfect righteousness.

6 The Lord Jehovah gracious is,
In him compassions flow;
In mercy he is very great,
And unto anger slow.

7 The Lord JEHOVAH unto all
His goodness doth declare:
And over all his mighty works
His tender mercies are.

8 Thy works shall all thee praise, O Lord,
And thee thy saints shall bless;
They shall thy kingdom's glory show,
Thy pow'r by speech express:

9 To make the sons of men to know
His acts done mightily,
And of his kingdom to display
The glorious majesty.

10 Thy kingdom shall forever stand,
Thy reign through ages all.
God raiseth all that are bowed down,
Upholdeth all that fall.

11 The eyes of all things wait on thee,
Thou giver of all good,
And thou in season due dost give
To every one his food.

12 Thy hand is opened lib'rally;
It of thy bounty gives
Enough to satisfy the want
Of every thing that lives.

13 The Lord is just in all his ways,
And good in his works all.
God's near to all that call on him,
In truth that on him call.

14 He will accomplish the desire
Of those that do him fear:
He also will deliver them,
And he their cry will hear.

15 The Lord preserves all who him love,
That nought can them annoy:
But he all those that wicked are
Will utterly destroy.

16 My mouth the praises of the Lord
To publish shall not cease:
Let all flesh join his holy name
Forevermore to bless.

PSALM 145. L. M.

1 O LORD, thou art my God and King;
I'll thee exalt, thy praise proclaim;
I will thee bless, and gladly sing
For ever to thy holy name.

2 Each day I rise I will thee bless,
And praise thy name time without end.
Much to be praised, and great God is;
His greatness none can comprehend.

3 Race shall thy works praise unto race,
The mighty acts show done by thee.
And I will speak the glorious grace,
And honor of thy majesty.

4 Thy wondrous works I will declare;
By men the might shall be extolled
Of all thy acts which dreadful are,
And I thy greatness will unfold.

5 They utter shall abundantly
The mem'ry of thy goodness great;
They shall sing praises cheerfully,
Whilst they thy righteousness relate.

6 The Lord our God most gracious is,
In him compassions also flow;
In mercy he is rich to bless,
But unto anger he is slow.

7 To all the Lord is very good,
O'er all his works his mercy is.
Thy works all praise to thee afford:
Thy saints, O Lord, thy name shall bless.

8 Thy kingdom's glory they shall show;
They also shall thy power tell:
That so men's sons his deeds may know,
His kingdom's grace that doth excel.

9 Thy kingdom hath no end at all,
It shall to ages all remain.
The Lord upholdeth all that fall,
The cast-down raiseth up again.

10 The eyes of all upon thee wait;
In season thou their food dost give;
Thy opened hand, with bounty great,
Supplies the wants of all that live.

11 The Lord is just in his ways all,
And holy in his works each one.
The Lord is near to all who call,
Who call in truth on him alone.

12 God will the just desire fulfil
Of such as do him fear indeed.
Their cry regard, and hear he will,
And save them in the time of need.

13 The Lord will keep continually
All who him love with upright heart;
But all who work iniquity
Destroy will he, and quite subvert.

14 My mouth and lips I'll therefore frame,
To speak the praises of the Lord:
To magnify his holy name
Forever let all flesh accord.

PSALM 146. C. M.

1 PRAISE God. The Lord praise, O my soul.
I'll praise God while I live;
While I have being, to my God
In songs I'll praises give.

2 Trust not in princes, nor man's son,
In whom there is no stay;
His breath departs, to earth he turns;
That day his thoughts decay.

3 O happy is that man, and blest,
Whom Jacob's God doth aid;
Whose hope upon Jehovah rests,
And on his God is stayed:

4 Who made the earth and heavens high,
Who made the swelling deep,
And all that is within the same;
Who truth doth ever keep.

5 God righteous judgment executes
For those oppressed that be;
He to the hungry giveth food;
God sets the pris'ners free.

6 The Lord doth give the blind their sight,
The bowèd down doth raise:
Jehovah dearly loves all those
That walk in upright ways.

7 The stranger's shield, the widow's stay,
The orphan's help is he:
But yet by him the wicked's way
Turned upside down shall be.

8 The Lord shall reign for evermore:
Thy God, O Zion, he
Shall reign to generations all.
Praise to the Lord give ye.

PSALM 146. L. M.

1 PRAISE ye the Lord! my spirit, praise
Thy God through all thy length of days;
I'll praise him with the breath he gives;
I'll praise him while my spirit lives.

2 Trust not the pow'r of earthly kings,
Nor strength that man's vain succor brings;
His breath departs: he sinks to clay,
His thoughts shall perish in that day.

3 O blest the man whose hope for aid
On God, on Jacob's God is stayed,
Who made the heav'n, the earth and main,
And all the fulness they contain.

4 Whose truth forever stands secure;
Who saves th' oppressed, and feeds the poor;
Who gives them bread with bounteous hand,
And breaks the captive's iron band.

5 The Lord unseals the sightless eyes,
And gives the weary strength to rise;
The Lord dispels the stranger's fears,
And guards the widow's lonely years.

6 The Lord maintains the orphan's cause,
And loves the man who loves his laws;
But those in paths of sin that stray,
The Lord shall overturn their way.

7 Jehovah shall his throne maintain,
And through eternity shall reign;
Thy God, O Zion, be adored
Through ev'ry age: praise ye the Lord.

PSALM 146. L. M. 6 lines.

PRAISE THE LORD.

1 PRAISE God, my soul! while I have breath,
Until my voice is lost in death,
His praise shall all my powers employ.
My days of praise shall ne'er be past;
While life and breath and being last,
My God I'll praise with songs of joy.

2 In princes great put not your trust,
Nor son of man, who turns to dust;
Vain is the hope which there shall bloom;
Their breath departs, their pomp and power
And thoughts will vanish in an hour,
And all shall perish in the tomb.

3 Happy the man whose hopes rely
On Jacob's God: he made the sky,
And earth, and seas, and fulness all:
His truth forever stands secure;
He saves th' oppressed; he feeds the poor;
And frees the captive from his thrall.

4 The Lord gives eye-sight to the blind;
The Lord supports the sinking mind;
God loves the just; the poor sustains;
The widow and the orphan's stay;
God overturns the wicked's way:
Thy God, O Zion, ever reigns.

PSALM 146. 8s and 7s.

1 HALLELUJAH! praise Jehovah,
O my soul, Jehovah praise;
While I live I'll praise Jehovah,
To my God sing all my days.

2 Put no trust in earthly princes.
Nor man's son, whose help is vain;
Soon his breath and thoughts forsake him,
Back to dust he turns again.

3 He that hath the God of Jacob
For his help is truly blest;
He whose hope is in Jehovah,
And upon his God doth rest;

4 On the Lord who made the heaven,
Earth and sea, and all therein;
Who will keep his truth forever,
Rights of all oppressed maintain.

5 He gives food to those that hunger,
To the blind restoreth sight;
He gives freedom to the pris'ner,
Makes the bowed to stand upright.

6 He the righteous loves, and safely
Keeps the stranger; he's a stay
To the fatherless and widow,
But subverts the sinner's way.

7 Evermore Jehovah reigneth,
Through all ages he is King.
Even he, thy God, O Zion,
To Jehovah praises sing.

PSALM 147. C. M.

1 PRAISE ye the Lord; for it is good
Praise to our God to sing:
For it is pleasant, and to praise
It is a comely thing.

2 The Lord doth build Jerusalem;
And he it is alone
That the dispersed of Israel
Doth gather into one.

3 Those that are broken in their heart,
And troubled in their minds,
He healeth, and their painful wounds
He tenderly up-binds:

4 He counts the number of the stars;
He names them ev'ry one.
Our Lord is great, and of great pow'r;
His wisdom search can none.

5 The Lord lifts up the meek; and casts
The wicked to the ground.
Sing to the Lord, and give him thanks,
On harp his praises sound;

6 Who covereth the heav'n with clouds,
Who for the earth below
Prepareth rain, who maketh grass
Upon the mountains grow.

7 He gives the beast his food, he feeds
The ravens young that cry.
His pleasure not in horses' strength,
Nor in man's legs, doth lie.

8 But in all those that do him fear
The Lord doth pleasure take;
In those that to his mercy do
By hope themselves betake.

9 The Lord praise, O Jerusalem,
Thy God, O Zion, praise;
For thy gates' bars he maketh strong;
Thy sons in thee doth bless.

10 He in thy borders maketh peace;
With fine wheat filleth thee.
He sends forth his command on earth,
His word runs speedily.

11 Hoar frost, like ashes, scatt'reth he;
Like wool he snow doth give;
Like morsels casteth forth his ice;
Who in his cold can live?

12 He sendeth forth his mighty word,
And melteth them again;
His wind he makes to blow, and then
The waters flow amain.

13 The doctrine of his holy word
To Jacob he doth show;
His statutes and his judgments he
Gives Israel to know.

14 To any nation never he
Such favor did afford;
For they his judgments have not known.
O do ye praise the Lord.

PSALM 147. 7s and 6s.

1 PRAISE God! 'tis good and pleasant,
And comely to adore:
Jehovah builds up Salem;
Her outcasts doth restore.

2 He heals the broken-hearted,
He makes the wounded live:
The starry host he numbers,
And names to all doth give.

3 Our Lord is great and mighty,
All things his Spirit knows;
The Lord lifts up the lowly,
But sinners overthrows.

4 O thank and praise Jehovah,
With harp, O praise his name,
Who clouds the heav'n with vapors,
And sends on earth the rain.

5 He clothes with grass the mountains,
And gives the beasts their food;
He hears the crying ravens,
And feeds their tender brood.

6 In horses' strength delights not,
Nor speed of man loves he.
The Lord loves all who fear him,
And to his mercy flee.

7 O Salem, praise Jehovah,
Thy God, O Zion, praise;
For he thy gates hath strengthened,
And blest thy sons with grace.

8 With peace he'll bless thy borders,
The finest wheat afford;
He sends forth his commandment,
And swiftly speeds his word.

9 Like wool the snow he giveth,
Spreads hail o'er all the land,
Hoar frost like ashes scatters;
Who can his cold withstand?

10 Then forth his word he sendeth;
He makes the wind to blow,
The snow and ice are melted,
Again the waters flow.

11 He shows his word to Jacob,
To Isr'el's seed alone;
His statutes and his judgments,
The heathen have not known:
Praise ye the Lord!

PSALM 148. C. M.

1 PRAISE God. From heavens praise the Lord,
In heights praise to him be.
O all his angels, praise ye him;
His hosts all, praise him ye.

2 O praise ye him, both sun and moon,
Praise him, all stars of light.
Ye heav'ns of heav'ns him praise, and
Above the heavens' height. [floods

3 Let all unite to praise the name
Of our Almighty Lord:
For he commanded, and they were
Created by his word.

4 He also, for all time to come,
Hath them established sure;
He hath appointed them a law,
Which ever shall endure.

5 O praise JEHOVAH from the earth,
Ye dragons, and ye deeps:
Fire, hail, snow, vapor, stormy wind,
His word that fully keeps.

6 All hills and mountains, fruitful trees,
And all ye cedars high:
All beasts and cattle, creeping things,
And all ye birds that fly.

7 Ye kings of earth, and people too,
Ye princes, judges all;
Young men and maidens, praise ye him,
Old men, and children small.

8 Let them the Lord's name praise; his
Alone is excellent: [name
His glory reacheth far above
The earth and firmament.

9 His people's horn, the praise of all
His saints, exalteth he;
Of Isr'el's seed, his people near.
The Lord our God praise ye.

PSALM 148. H. M.

1 THE Lord of heav'n confess,
On high his glory raise.
Him all ye angels bless,
Him all his armies praise.
Him glorify,
Sun, moon, and stars;
Ye higher spheres,
And cloudy sky.

2 From God your beings are,
Him therefore famous make;
You all created were,
When he the word but spake.
And from that place,
Where fixed you be
By his decree,
You cannot pass.

3 Praise God from earth below,
Ye dragons, and ye deeps:
Fire, hail, clouds, wind, and snow,
Which in command he keeps.
Praise ye his name,
Hills great and small,
Trees low and tall;
Beasts wild and tame;

4 All things that creep or fly.
Ye kings, ye humble throng,
All princes, mean or high;
Both men and virgins young,
Ev'n young and old,
Exalt his name;
For much his fame
Should be extolled.

5 O let God's name be praised
Above both earth and sky;
For he his saints hath raised,
And set their horn on high:
Even those that be
Of Isr'el's race,
Near to his grace.
The Lord praise ye.

PSALM 148. 7s.

PRAISE YE THE LORD.

1 PRAISE the Lord from heavens high,
Praise him in the lofty sky;
Praise him, all ye angels bright;
Praise him, all his hosts of light;
Praise him, sun and moon afar;
Praise him, every radiant star.

2 Praise him all ye heavens high:
Waters drifting through the sky,
Let them praise Jehovah's name,
For he called them and they came.
He has fixed their places fast;
His decree shall ever last.

3 Praise the Lord from earth below,
Monsters through the deep that go;
Fire and cloud, and snow and hail,
And th' obedient stormy gale,
Hills and lofty mountains all,
Fruitful trees and cedars tall.

4 Beasts and cattle everywhere,
Creeping things and fowls of air,
Kings and men of humble birth,
Princes, judges of the earth,
Youthful men and virgins all,
Aged men and children small.

5 Let them praise with one consent,
For his name is excellent;
Glorious he, o'er earth and sky,
He his Israel raised on high.
Praise him, saints, with one accord;
People near him, praise the Lord.

PSALM 148. 8s and 7s.

1 HALLELUJAH, praise Jehovah,
From the heavens praise his name;
Praise Jehovah in the highest,
All his angels praise proclaim.

2 All his hosts, together praise him,
Sun, and moon, and stars on high;
Praise him, O ye heav'ns of heavens,
And ye floods above the sky.

3 Let them praises give Jehovah,
They were made at his command,
Them forever he established;
His decree shall ever stand.

4 From the earth, O praise Jehovah,
All ye floods, ye dragons all;
Fire, and hail, and snow, and vapors,
Stormy winds that hear his call.

5 All ye fruitful trees and cedars,
All ye hills and mountains high,
Creeping things, and beasts and cattle,
Birds that in the heavens fly.

6 Kings of earth, and all ye people,
Princes great, earth's judges all;
Praise his name, young men and maidens,
Aged men, and children small.

7 Let them praises give Jehovah,
For his name alone is high,
And his glory is exalted
Far above the earth and sky.

8 He his people's pow'r exalteth,
All his saints to praise accord;
Jacob's seed, a people near him.
Hallelujah. Praise the Lord.

PSALM 149. C. M.

1 PRAISE ye Jehovah: sing to him
A new song, and his praise,
In the assembly of his saints,
In sweet psalms do ye raise.

2 Let Isr'el in his Maker joy;
Let them his praises sing:
Let all that Zion's children are
Be joyful in their King.

3 O let them all to his great name
Give praises in the dance;
Let them with timbrel and with harp
In songs his praise advance.

4 For God doth pleasure take in those
That his own people be;
And he with his salvation free
The meek will beautify.

5 And in his glory excellent
Let all his saints rejoice:
Let them to him upon their beds
Aloud lift up their voice:

6 And in their mouth aloft be raised
The praises of the Lord,
And let them have in their right hand
A sharp two-edged sword;

7 To execute the vengeance due
Upon the heathen all,
And make the punishments deserved
Upon the people fall.

8 Let them with chains as pris'ners bind
Their kings who them command;
And hold in iron fetters strong,
The nobles of their land.

9 On them the judgment to perform
Found written in his word:
This honor is for all his saints.
O do ye praise the Lord.

PSALM 149. 10s and 11s.

1 O PRAISE ye the Lord!
Prepare your glad voice,
New songs with his saints,
Assembled to sing;
Before his Creator
Let Israel rejoice,
And children of Zion
Be glad in their King.

2 And let them his name
Extol in the dance,
With timbrel and harp
His praises express;
Who always takes pleasure
His saints to advance,
And with his salvation
The humble to bless.

3 His saints shall sing loud
With glory and joy,
And rest undismayed,
With songs in the night;
The praise of Jehovah
Their lips shall employ;
A sword in their right hand,
Two-edged for the fight.

4 The heathen to judge,
Their pride to consume;
To fetter their kings,
Their princes to bind;
To execute on them
The long-decreed doom;
Such honor forever
The holy shall find. Hallelujah.

PSALM 150. C. M.

1 PRAISE ye the Lord, God's praise
His sanctuary raise; [within
To him within the firmament
Of power give ye praise.

2 Because of all his mighty acts,
With praise him magnify:
O praise ye him, as he excels
In glorious majesty.

3 Praise him with trumpet's sound: his praise
With psaltery advance:
With timbrel, harp, stringed instruments
With organs and the dance.

4 Praise him on cymbals loud; him praise
On cymbals sounding high.
Let each thing breathing praise the Lord
Praise to the Lord give ye.

PSALM 150. L. M.

1 O PRAISE our Lord, where rich in grace
His presence fills his holy place;
Praise him in yon celestial arch,
Where holds his pow'r its glorious march

2 O praise him for his deeds of fame,
O praise the greatness of his name,
O praise him with the trumpet's sound,
With harp and psaltery answering round.

3 The praises of the Lord advance
With organ, timbrel, and the dance;
O praise him with the notes of joy,
And every harp in praise employ.

4 On cymbals loud, Jehovah praise;
On cymbals high, his glory raise;
Let all that breathe, with glad accord,
Lift up their voice, and praise the Lord.

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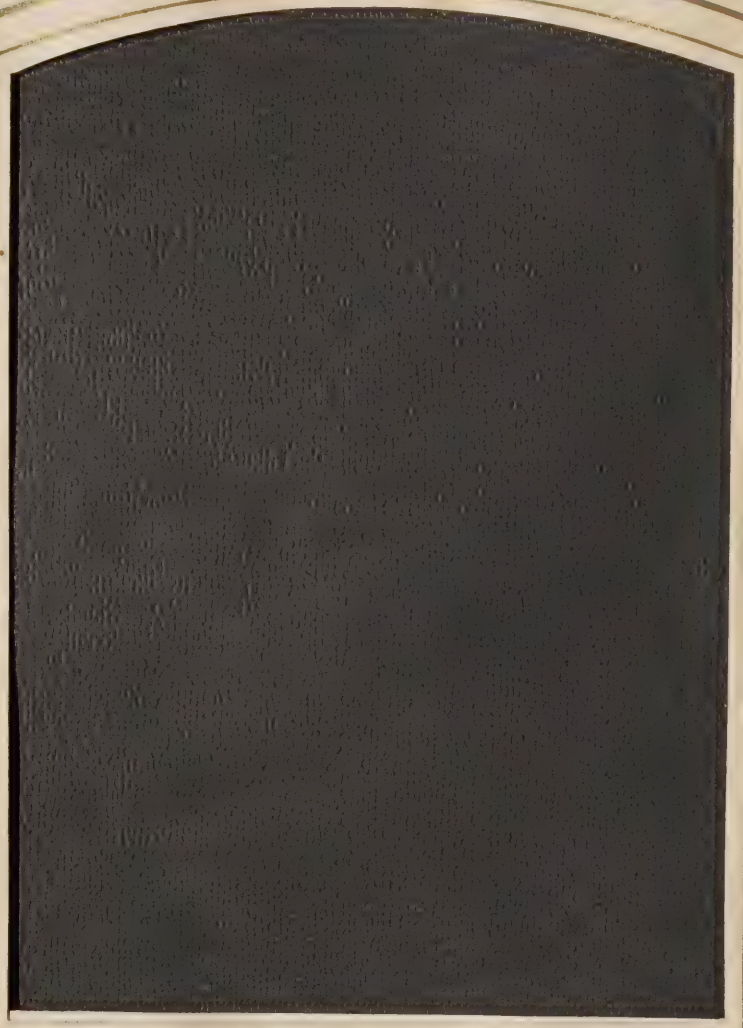
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